

HARVEST  
GLEANINGS  
Volume One

## FOREWORD

Pastor Charles Taze Russell has earned a reputation for being one of the most prolific religious writers of our modern times. His books have been printed and reprinted in the millions of copies in over 30 different languages.

His most noted works are the six-volume set of "Studies in the Scriptures" and his monthly magazine, "The Watch Tower," which he edited for over 40 years until his death in 1916. All of these books, and several others, have been maintained in print for several years.

In addition to these works, however, there are several other less-known works that have either never been printed before in book form, or which are currently out-of-print.

It is in the desire to preserve these valuable writings from extinction that the Chicago Bible Students' Book Republishing Committee has decided to produce a multi-volume set of the other writings of Pastor Russell –of which this volume is the first.

This book is divided into five sections:

- (1) The Three Worlds
- (2) The Russell vs. Eaton Debates
- (3) The Russell vs. White Debates
- (4) Old Theology Quarterly Tracts
- (5) Bible Students Monthly Tracts

The first of these sections is the re-publication of the first book authored and printed by Pastor Russell (with the exception of an early pamphlet on the Lord's Second Presence.) This work, "The Three Worlds," was co-authored by Russell and an early co-laborer, Nelson H. Barbour. The concepts expressed in its pages form the outline for much of his later writings, though many of the thoughts have undergone revision in the author's own mind. This section has been re-printed mainly for historical purposes and to show the development of thinking in the ministry of Pastor Russell.

The thoughts of the "Three Worlds" were updated in a later publication, "Food for Thinking Christians," in 1881. This volume was distributed widely at Church doors throughout the nation by the use of Western Union messengers. The contents of this book can be found in the Reprints of the Watch Tower magazine for September 1881, pages R250-R255. Later it was again revised and published as his most popular work, "The Divine Plan of the Ages," volume 1 of *Studies in the Scriptures*.

The second and third sections of this volume are stenographer's reports of two noted debates between Russell and prominent clergymen of the time. The debate with E. L. Eaton was held in Pittsburgh, Pennsylvania in 1903 and the one with L. S. White was held in Cincinnati, Ohio in 1908. The Russell vs. Eaton debates was copied from the Pittsburgh Dispatch which carried complete coverage of the

event. The record of the Russell vs. White debates was reprinted from a book carrying the complete record distributed by the Church of Christ, of which White was a Pastor.

One of the largest-scale enterprises carried on by Russell and his co-workers was the distribution of tracts and other Free Literature.

The first of a regular series of tracts, under the general title, "Old Theology Quarterly," began publication in 1889 and was announced on the pages of the Watch Tower magazine in March of that year, and can be found on Reprint page R1109.

These tracts were written primarily for public dissemination and covered a wide range of doctrinal, prophetic and other Scriptural topics, interspersed with gleanings of current events and scientific developments. These brief news items have been included in this volume also, in order to give the historical context for the Scriptural messages which formed the main theme of these tracts.

This series of tracts were printed as multi-page tracts, about 5 inches by 7 inches, often going as much as 24 pages each. They were distributed free on a large-scale basis.

In 1909 the frequency of publication was moved from quarterly to monthly, and a larger print format was instituted. This new style of tract was introduced under the title, "Bible Students' Monthly," and was printed as a four-page tabloid newspaper.

These tracts were not only used in the United States but were also made available in the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese, Italian, Greek, Russian, Armenian, Arabic, Tamil, Malayalam, Zulu, Esperanto, Maori, Gujarti, Marathi, Telegu, Urdu, Chinese (Wenli and Mandarin), Korean and Japanese. Braille editions were published in American, English, New York Point, German, French, Swedish and Danish. The above information can be found in the Reprints of the Watch Tower Magazines, page R5353, dated Nov. 15, 1913.

Much of the same material was simultaneously published in three other tract series, under a similar format—"The People's Pulpit," "Everlasting Gospel," and "Everybody's Paper." A very few articles did appear under these series' titles that are not found in the "Bible Students' Monthly" series. These will be published as a miscellaneous section at the end of the last volume of this current series of books.

The bulk of the remainder of this series will be given to the publishing of the Sermons of Pastor Russell which were syndicated to some 800 newspapers in the United States, along with over 200 others in the British Isles and in Australia.

In order to facilitate the use of these volumes as research tools in the study of the Scriptures, an index has been prepared to all texts cited in each of these books.

While not exhaustive, we have endeavored to make the material in these volumes as complete as possible. A debt of gratitude is owed to the many friends of Pastor Russell who have so graciously supplied us with the material which is reproduced herewith.

The reader will note by the many, many cross-references to other of Pastor Russell's works that a large amount of material in his tracts was reprinted from other sources. These titles are included for two purposes – (1) to assist the reader in finding the full text elsewhere; and (2) to inform the reader of all the material used in this voluminous production of tracts.

It is with the hope that this volume may, in some small way, help to preserve both the bright vision of Scripture-truth and the equally bright vision of its continued proclamation, that its current publishers send it on its way.

Sincerely in Christ,

CHICAGO BIBLE STUDENTS  
BOOK REPUBLISHING COMMITTEE



**THE THREE  
WORLDS,  
AND THE  
HARVEST OF  
THIS WORLD.**

**A BRIEF REVIEW OF THE BIBLE PLAN OF REDEMPTION,  
WHICH SPANS THREE WORLDS : "THE WORLD THAT WAS,"  
"THE WORLD THAT NOW IS," AND "THE WORLD TO COME;"  
WITH THE EVIDENCES THAT WE ARE NOW IN THE  
"TIME OF HARVEST," OR CLOSING WORK OF THE GOSPEL AGE .**

**"And I looked, and behold a white cloud, and upon the cloud one sat like  
unto the Son of Man, having on his head a golden crown, and in his hand a  
sharp sickle; and he that sat on the cloud thrust in his sickle on the earth,  
and the earth was reaped."**

**-Rev. 14.**

**"The harvest is the end of the World." -Matt. 13:39.**

**PUBLISHED BY  
N. H. BARBOUR.  
C. T. RUSSELL.  
ROCHESTER, N. Y.  
1877.**

## **PREFACE.**

In offering this book to the people and Church of God, the writer, while freely acknowledging his indebtedness for many of its best thoughts to friends of the cause, is aware of his inability to do justice to the great subjects presented. If they are of any value, their importance should cover the imperfections of the agents used in their dissemination. And may God in his infinite love, cause that the book may accomplish the work of leading the Church into the truth concerning the Bible plan of Redemption, and the Harvest of the Gospel Age.

N. H. BARBOUR.

## **THE THREE WORLDS and plan of redemption,**

A fourth world, or a fourth heaven, is nowhere named in the Bible or associated with the past, present, or future, of man; but three heavens and three earths, are distinctly mentioned. And in order to understand the language of Scripture, these three worlds must be recognized. -Not the heaven, earth, and hell, of the catechism; but the world that was before the flood; "this present evil world;" and "the world to come." And all that God has revealed of man or his destiny, is associated with one or more of these worlds. And they follow each other; that is, no two exist at one and the same time; hence the Bible is a progressive science.

If the above is true, the whole of Revelation, when properly handled, will arrange itself into one grand system. And the details, instead of being a confused mass of facts, commandments, and promises, will prove susceptible of perfect organization, every part taking its true place.

If one would but admit the truth of the above, and it is sustained from Genesis to Revelation, much of the obscurity connected with the plan of salvation would vanish; and harmony exist among the many apparently conflicting texts of Scripture.

Each of these three worlds is spoken of in 2 Peter 3rd, as a distinct "heavens and earth." "The heavens were of old, and the earth, standing out of the water, and in the water; whereby the world that then was being overflowed with water, perished; but the heavens and earth are now [clearly spoken of as distinct from the former] by the same word, are kept in store which unto fire.... Nevertheless, we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness" (vers. 5-13). Notwithstanding these various worlds are said to "perish," or "pass away," this planet is the basis of all three; passing away meaning nothing more than a change of dispensation; as is proven, not only by the facts connected with the flood, but also by positive Scripture testimony. At the flood the waters rose until the hills were covered, and then the mountains; and

when the waters subsided, the tops of the mountains and the hills appeared again. And even the trees were not uprooted, for if they had been floating on the water the dove could have found rest for the sole of her feet. And when sent out the second time she returned bearing an olive leaf, plucked off, "so Noah knew that the waters were abated from off the earth." If the olive tree had been floating, the plucked-off leaf would have been no sign of the waters having abated. Thus it appears there was little or no change of the earth, or heavens, but simply a great destruction of life. And yet the language, taken literally, would imply a total annihilation of both heavens and earth; and the one "that now is," is mentioned as another heavens and earth, which, in turn, is to "pass away," not with a great flood, but with "a great noise." And yet the general teaching of Scripture is that the "passing away" of this present heavens and earth, is only a change of dispensation, attended with great national destruction. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail" (Heb. 1:10).

This is in harmony with Ps. 93:1, "The world is established that it cannot be moved." "While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease;" and "the earth abideth forever." And "the righteous shall inherit the land, and dwell therein forever."

The former dispensation was called "the old world" (2 Peter 2:5). And this, "the world that now is;" and that which is to follow, "the new heavens and new earth;" or "world to come."

The order of succession may be illustrated to the eye, thus; There are also three subdivisions of the world that now is, viz. the Patriarchal age, reaching from the flood to the death of Jacob; the Jewish age, reaching to the death of Christ; and the Gospel age, reaching to the first resurrection, and end of this world. Then follows "ages to come" (Eph. 2:7); the first of which is

1H12

the millennial age; or rather the age of conquest, for in it Christ is to "reign until he has subdued all enemies; and death is the last enemy that shall be conquered" (1 Cor. 15:26).

In the world that was before the flood, man was without law or national government; and the result was utter corruption. In the world that now is, a system of gradual development has obtained. Under the patriarchal age a people were called out; after which, "the law was a schoolmaster to bring us to Christ." Then the gospel was given that the "seed," with the Great Captain of our salvation, "might be made perfect through suffering."

The "Seed," means one complete Christ; in other words, the head and body; "He saith not, and to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Gal. 3:16). "And if ye be Christ's then are ye Abraham's seed [not seeds], and heirs according to the promise" (ver. 29). Thus the object and work of the

gospel is to perfect this "seed," those who are to take the name of Christ, and become one with him. And this agrees with Acts 15:14; "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." And this is the sole object of the gospel to the Gentiles; not to convert the world, that work belongs to the millennial age, but to perfect the second Adam and the second Eve, Christ and his wife. And the millennial age is introduced by the marriage of the Lamb; "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

This world ends with the second coming of Christ and the resurrection of this "seed;" just this number who make up the body of Christ, "Christ, the first fruits, afterwards they that are Christ's, at his coming." And then it is, the work of the salvation of the world begins.

All that was lost in Adam, is to be restored in the second Adam. And this "restitution of all things," begins only at the second advent: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things; which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

A restitution of all things, must include a resurrection of the whole human family; and as the resurrection does not commence until the end of this gospel age; and does not end until "the thousand years are finished;" therefore the restitution belongs, not to the gospel, but to the millennial age, and world to come. And it is there we get our reward; "There is no man that hath left house, or parents, for the kingdom of God, who shall not receive many fold more in this time, and in the world to come, life everlasting" (Luke 18:30).

The kingdom of God belongs to the world to come, and is a spiritual kingdom; and those who inherit it are to be spiritual beings. Christ, its head, was "put to death in the flesh, but quickened by the Spirit." And the apostle affirms, "Though we have known Christ after the flesh, henceforth know we him no more." And of the dead in Christ, it is said, they are "sown a natural [or animal] body; raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written, the first man Adam was made a living animal; [soul, in this text means person], the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is animal; and afterwards that which is spiritual. The first man is of the earth earthy; the second man, the Lord from heaven.... Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:44-50). A spiritual body does not mean a soul without a body. Hence, in the state of death, man has no body; for it is only at the resurrection we get a spiritual body. And in 1 Cor. 15, Paul claims that if there be no resurrection "then they which are fallen asleep in Christ are perished ." "But some will say, How are the dead raised up? and with what bodies do they come"? Then he goes on to show that the dead in Christ are raised a spiritual body.

Although the kingdom of God is a spiritual kingdom, it is to be set up on this earth; and we are taught to pray, "Thy kingdom come." In the second of Daniel,

four great empires, Babylon, Medo-Persia, Grecia, and Rome, are brought to view; and the fourth was to be divided into ten parts, represented by the ten toes of the image. These ten divisions of the Roman empire now exist as France, Germany, Austria, Switzerland, England, Spain, Portugal, Lombardy, Romania, and Ravenna. The last three, being "the three plucked up" by the papacy. And when "the stone" smites the image, it is on "the feet and toes;" viz. the divisions of the empire. And the explanation given, is that "In the days of these [ten] kings shall the God of heaven set up a kingdom that shall never be destroyed, and it [that is this kingdom of God] shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). And in Rev. 11:15, under the sounding of the seventh trumpet, the kingdoms of this world become the kingdoms of our Lord. And in Dan. 7:14, "One like the Son of man came in the clouds of heaven, and

1H13

there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him."

Here is positive proof that this kingdom of God is not set up, nor given to Christ, until the end of this world, when He comes in the clouds of heaven. And He himself says "My kingdom is not of this world."

The kingdom of God being a spiritual kingdom; and those who are to inherit it having spiritual bodies; when set up, it will be distinct and separate from the kingdoms of this world. Under the seventh trumpet, the kingdoms of this world are not said to become the kingdom of our Lord; but the kingdoms, in the plural. "Flesh and blood cannot inherit the kingdom of God; neither doeth corruption inherit incorruption." It is the kingdom of God, set up "in the days of these kings," which is to conquer and bring the kingdoms of earth into subjection, until "all peoples, nations, and languages, shall serve him," "and his will be done on earth, as it is in heaven," and not the gospel of the kingdom.

This subjugation of the nations is also affirmed in Rev. 17:14; "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." And in Rev. 19:19, it reads, "I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat upon the horse, and against his army." Whatever the nature of this "war;" it is certainly opposition by the kings of the earth towards Christ and those who are with him. And in no way can such language be construed so as to mean gospel conversion, unless being cast "alive into a lake of fire," means conversion. It is only "the beast, and false prophet," however, who are cast into the lake of fire.

It will be remembered that God has promised the kingdoms of this world to Christ; "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; and thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2:8). This certainly does not look like the mild sway of the gospel. And in Rev. 11:15-18, we learn that when the kingdoms of this world become the kingdoms of our Lord,

"The nations were angry, and thy wrath is come." And in chapter 2:26, 27, the same promise is made by Christ, to his people, to be fulfilled at the end; "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken to shivers; even as I received of my Father." This is not gospel conversion, else He is simply promising his bride that if she is faithful to the end, she shall be permitted to rule over and dash herself in pieces. Nor is it the burning of the world, as some suppose; for in that case they would not rule over them at all. In Luke 19:11-27, Christ supports the same idea, that the reigning and the gospel are distinct; and that the above "ruling with a rod of iron," means real subjugation. He gave the following; " Because they thought, being near to Jerusalem, that the kingdom of God should immediately appear; He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. [Here is the work of the gospel, "Occupy till I come]. And it came to pass, when he had returned, having received the kingdom," he first reckoned with his servants, and afterwards exercised his sovereign power over his enemies. "The Lord at thy right hand shall strike through kings, in the day of his wrath; he shall judge among the heathen, he shall fill the places with dead bodies, he shall wound the heads over many countries" (Ps. 110). Compare also Psalm 46, and 47; "For the Lord most high is terrible, he is a great king over all the earth; he shall subdue the people under us, and the nations under our feet. God reigneth over the heathen: God sitteth on the throne of his holiness. Come, behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth. Be still, and know that I am God: I will be exalted among the heathen; I will be exalted in the earth."

This work of subduing, and ruling the nations with a rod of iron, does not commence, however, until the sounding of the seventh trumpet at the end of the gospel age; for until that time the kingdoms of this world remain in possession of "the prince of this world;" "wheat and tares grow together;" "evil men and seducers wax worse and worse," "and they that will live Godly shall suffer;" "for every son that he loveth, he chasteneth."

That Christ and his saints are eventually to reign on the earth, is placed beyond all doubt by comparing Rev. 20:4, and 5:10, "And hast made us unto our God kings and priests: and we shall reign on the earth. " And this reigning is positively affirmed to be after the resurrection; and in Dan. 7:13, 14, as if to make it doubly sure, it is shown that the dominion over the nations is not given to Christ until he comes in the clouds of heaven, which we know is at his second advent. And under the seventh trumpet, when the saints are rewarded, the kingdoms of this world become the kingdoms of our Lord and of his Christ. Hence until that time, they remain in possession of those who are opposed to Christ. And Jesus not only

1H14

acknowledged the devil to be the prince of this world, but positively affirms, "My kingdom is not of this world" (John 18:30). But the period of time during which the seventh trumpet is sounding, a period to continue yet nearly forty years, is a pivotal point, so to speak, between "this present evil world," and "the world to

come." And during this transition period, the kingdoms of this world are to pass into the hands of our Lord, but in the midst of such a "time of trouble," and "angry nations," as this world has never witnessed; when these kingdoms will be "dashed to pieces, like a potter's vessel;" and the above Scripture realized, "God reigneth over the heathen [not over the immortalized bride of Christ], Come, Behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth." And when this state of things obtains; when "the kingdom is the Lord's and he is the Governor among the nations," David says, "All the ends of the earth shall remember and turn to the Lord; and all the kindreds of the nations shall come and worship before thee" (Ps. 22:27). And there, in the millennial age, "Christ [and his immortal bride] shall reign until all enemies are subdued; and death [which is not conquered until the thousand years are ended] is the last enemy." And the conversion of the world, clearly promised, will then be consummated.

The Christian church have been right in believing in the eventual conversion of the world, no doctrine of the Bible is so clear and unmistakable; but they have failed to distinguish between the work of the gospel of the kingdom, and the kingdom itself; the one being a preparatory step to the other.

If the reader will but entertain the natural and Bible outcome of this progressive plan; that "the world to come," belongs after the "world that now is;" that the passage from the one to the other, is but a change of dispensation, greater than occurred at the first advent between the law and the gospel, but still only a change of dispensation from the gospel of the kingdom to the kingdom; a change involving a resurrection; for, "as in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" he will see that "a restitution of all things, which God has spoken by the mouth of all the holy prophets since the world began" (Acts 3:21), is not a forced doctrine, but a necessity. He will also see that as yet, no one has entered the "world [aion, or age] to come," nor can until this one ends. And that therefore, the Adamic death is but a sleep; and only when "they that sleep in the dust of the earth, shall awake," do they enter upon a future life.

Probation to a restored human family in the millennial age, is not consistent, it is true, with the idea that the heathen, and all the unconverted go to a place of torment at death; but is consistent with the statement so universal in the Bible, that they are not dead, but sleep. The almost unanimous testimony of Scripture, when one was said to die, was, that "they slept with their fathers, and were buried" & c.; "They that sleep in Jesus, will God bring with him." And Christ said of more than one who was buried, or ready for burial, "He is not dead, but sleepeth."

This is what the Bible terms "sleep," but there is a death; to distinguish it, it is called the "second death." And it is a clearly Scriptural position that no man can die the real death, without committing that one sin which is "unto death;" "There is a sin unto death; I do not say that ye shall pray for it" (1 John 5:16); a sin which Paul claims that one must "taste the good word of God and the powers of the world to come," and thus be brought "to the knowledge of the truth; if such sin wilfully, there remaineth no more sacrifice for sin, but a fearful looking for of

fiery indignation" (compare Heb. 6:4-6, and 10:26-27). A sin Jesus says "Can be forgiven, neither in this world; neither in the world to come." But one must sin wilfully after having been brought by the Holy Spirit, to the knowledge of the truth, before they can commit the sin "that is unto death." But God has declared that "He will have ALL men come to the knowledge of the truth." Before the plan of redemption is finished this will be accomplished. God has promised a resurrection to all; and a universal restitution; and that "All nations which thou hast made, shall come and worship before thee." Even the Sodomites are promised a restitution back to their "former estate" (Ezek. 16:55).

There is much positive Scripture, to be adduced, to prove that there is to be probation in the millennial age, or world to come, for all who have not been brought to the knowledge of the truth in this world, and committed the unpardonable sin. Christ gave himself "a ransom for all, to be testified in due time" (1 Tim. 2:6). God "is the Saviour of all men, specially of those that believe" (1 Tim. 4:10). Not that he saves all men eternally; but he will save all men from the Adamic fall. Every person must and will be saved; that is, come to the knowledge of the truth, taste of the good word of God and power of the world to come; and have their sins forgiven, before they can "fall away" into that fearful condition for which "there remaineth no more sacrifice." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue confess" (Isa. 45:23). Paul in reasoning "that Christ both died and rose, that he might be Lord both of the dead and living, For it is

1H15

written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11), is proving a resurrection; and that all, both dead and living, will, in the day of judgment, or millennial age, be brought to this good confession.

If it be asked, Why did not God bring these extinct nations to the knowledge of the truth before they fell asleep, if he ever intended to do so? I answer, God having arranged that there was to be a second Adam, and a second Eve, the "wife" of this second Adam (see Rev. 19:7); and that through this second Adam all that was lost through the first Adam should be restored; has, thus far, been doing only a preparatory work. The Jewish nation supposed the promise of God that "All the families of the earth should be blessed," through the Seed of the woman, would be fulfilled under the law; while the Christian church have, with as little authority, claimed all for the gospel. If God had satisfied the Jewish nation, much Scripture in relation to Gentiles would have remained unfulfilled. If God satisfies the nominal Christian church, much prophecy irreconcilable with "the narrow way," would remain unfulfilled. But he has said that "He will be for a stone of stumbling to both the houses of Israel."

The salvation under the law, was for a class, and not for all mankind. The salvation under the "gospel of the kingdom," is for a class, "the bride, the Lamb's wife." Hence, the way is narrow, and few there be that find it. Hence, "many are called, and few are chosen." Hence, "No man cometh unto me except the Father



draw him." But in the kingdom, the waters of life will be broad and deep; and there, will the "Spirit, and the bride say Come, and whosoever will, let him take of the water of life freely."

As the "marriage of the Lamb," and beginning of "the restitution of all things," follows the second advent; the salvation of the world does not commence until then. Hence, Christ says, "I pray not for the world, but for them thou hast given me (John 17:9); and adds, (ver. 20), "Neither pray I for these [the twelve] alone, but for them also which shall believe on me through their word; that they all may be one, . . . in us; that the world may believe that thou hast sent me." Notice carefully the meaning; He prays, not for the world, but for his own, his bride, all that will believe through the word of the twelve, that they all may be one with him; "they twain become one;" and the outcome of this mystical marriage, is "that the world may believe.

And, to show that this is the true order, the marriage is placed at the end of the gospel dispensation.

The positive proof that there is a chance for the world in the millennial age, after this present dispensation ends; after the second Adam and his "wife" are joined together, is gathered, first, from the order of progression given in 1 Cor. 15:45-49. The apostle, be it remembered, is speaking not of the individual, but of the race of Adam: "And so it is written, The first man Adam was made a living soul [person]; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural [or animal]; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The apostles reasoning is, that the first stage of this progressive development of the human family, is to bear the image of the first man, male and female, for "they were one flesh;" after which, they are to bear the image of the "second man," who also has a "wife" who becomes one with him. And to suppose the apostle is speaking of only the "second man" and his wife, simply the bride of Christ, is just as absurd as to suppose when speaking of the "first Adam," he meant only the individual pair. He is showing that the earthy animal man, precedes the heavenly, spiritual man, as God's true order; and therefore, the work of the "first man," precedes that of the "second man." And God does not perfect separate individuals, but works by dispensations. While under the Jewish dispensation, not a Gentile could be saved; and even the Jew "could not be made perfect, without us." Hence, "David hath not ascended into the heavens" (Acts 2:34;) nor has any man, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). And the second Adam does not begin the re-generation of the "children of the kingdom," until the "marriage of the Lamb, when his wife hath made herself ready."

As the natural [or animal] man has multiplied and replenished the earth; so also, "In the re-generation, when the Son of man shall sit on the throne of his glory," will He multiply and replenish the earth with a spiritual family; "and a nation shall be born in a day." And the evidence is conclusive, that when he sits on the throne of his glory; when "the kingdom is the Lord's, and he is the governor

among the nations, 'All the ends of the earth shall remember and turn to the Lord; and all kindreds of the nations shall come and worship, before thee." But it is only when he comes in his glory, and during the sounding of the seventh trump, that "the kingdoms of this world become the kingdoms of our Lord (Rev. 11:15), and he thus becomes "the governor among the nations." Hence, it is after the marriage of the Lamb; after this present dispensation is ended; and in the millennial age [or "world to come"], that the conversion of the world,

1H16

is due.

If God has been trying to save the world before the "second man" and his wife were perfected [in opposition to his own pre-arranged plan], he has taken a strange way to do it. Why, for more than two thousand years, did he let the human family go down in death [for "death reigned from Adam to Moses"], with no effort to bring them to the knowledge of the truth? Why, if he was trying to save the world under the Jewish dispensation, did he make it "unlawful to give the children's meat to dogs"? Why should Christ command his disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans, enter ye not." They were dying day by day, and if modern ideas be true, were going to hell, to eternal torment; and Christ, who was about to give his life for the world, would not allow the "bread of life" to be given them; and excused himself by saying, "For I am sent but to the lost sheep of the house of Israel."

If there was to be no "restitution;" and this life was indeed the end of all hope to the sinner, such apparent indifference to man's eternal interests, could not be reconciled with God's professions of love to the world; "all men," "every man that cometh into the world," &c. Not a Gentile saved, or even an effort in that direction, until a prearranged and definite point of time had arrived; and yet God no respecter of persons: "And when the fulness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law;" and until the day of Pentecost, he made no provision for any other class. He did not come, at his first advent, to save the world; for he was sent only to those under the law. He did not even pray for the world, "I pray not for the world" (John 17:9). He took upon him our nature, "that he might taste death for every man; and "gave himself a ransom for all; to be testified in due time " (1 Tim. 2:6). And this "due time," is after his second advent, and during the millennial age."

The gospel is designed to reach only a class, "a royal priesthood, a holy nation;" to become one with Christ; truly a wonderful exaltation, to become part of the Godhead; exalted above angels, principalities, powers; "know ye not that ye shall judge angels"? But the gospel dispensation must end, and a new order of things commence, before the world can be reached. Here, we are to be "pilgrims and strangers," separate from the world. Here, we are to suffer, and obey the powers that be. Here, the way is narrow, "strait is the gate, and narrow is the way, and few there be that find it." Here, "many are called, and few are chosen;" wheat and tares grow together; evil men and seducers wax worse and worse; even as it was in the days of Noah. How then can "all know the Lord, from the least to the greatest," and the knowledge of the Lord cover the earth, as the waters do the sea," in this dispensation?

When the "second man," Christ and his body, are complete; then begins the process of re-generation, and "the restitution of all things." "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion [that lost by the first Adam], and the kingdom shall come to the daughters of Jerusalem (Micah 4:8); the bride, "the Jerusalem that is above; the mother [in prospect] of us all."

Eve was a part of the human family; and was "the mother of all living" [excepting herself].

Then, indeed, when Christ "takes to himself his great power and reigns," the nations will be subdued under him. And He will rule them with a rod of iron; "and when thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness (Isa. 26:9). And this is the song to be sung by the immortalized bride on the "sea of glass;" "All nations shall come and worship before thee, for thy judgments are made manifest" (Rev. 15:4).\*

"Come and let us reason together, saith the Lord." If God has been trying to save the world during the gospel dispensation, He has made as great a failure as during the Jewish age. And if he was not trying to save the world during the Jewish age, nor for the thousands of years prior to that, if he did not then care how many human beings went to hell, what put the happy idea into his heart, even at this late day, to send Jesus to suffer and try to save a few; for under the gospel, he claims but few, "narrow is the way, and few there be that find it"? If it be claimed that perhaps there was some way, before the first advent, for the myriads who never heard of a Saviour, to be saved; then it was a cruel thing to send Christ; for now there is no other way, "or name given among men, whereby we can be saved." And with all the dark ages under the papacy, there has not been one million in a hundred millions, since the gospel began, who have had any knowledge of Christ, or the way of salvation. If any man of ordinary ability could have been in possession, for these eighteen hundred years, of one half the means of Him, whose "are the cattle upon a thousand hills," he could have placed the simple story of the gospel before every

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\* Note. The word "judgments," in Rev. 15:4, in the Greek, is ( dikaioma ), and means righteousness ; and is so rendered, in most cases in the New Testament. And the Hebrew word occurring in Isa. 26:9, ( mish-paht ) has precisely the same meaning. The same word occurs in Ps. 112:5 "He will guide his affairs with discretion," [margin, judgment]. Hence, the above texts are equivalent to saying, When Christ guides the affairs of the earth; when he is the governor among the nations, the inhabitants of the world will learn righteousness.

1H17

human being on this earth.

Is God's arm shortened that it cannot save? Does he not care for perishing men? Or peradventure he sleepeth, and must be awaked; or on a journey, and left the

eternal welfare of his children to a few church societies, trusting that they will successfully carry out the great plan of the redemption of a lost world.

Are God's ways unequal; or is it our theology which is unequal? It is true Christ sent his disciples with a world wide commission, to gather out from all nations a chosen people; but it is not true that he commissioned us to send all others to hell. "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned" (Mark 16:16). The Greek [katakrimo] "damned," occurs eighteen times, in sixteen of which it is rendered condemned. "The men of Nineveh shall rise in judgment with this generation and shall [katakrimo] condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12:41). This has no connection with eternal torment, but means that the repentance of the Ninevites is a precedent which will condemn, or put to shame the nonrepentance of the Jews.. In the next verse, the queen of the south is to condemn that generation. The Jews condemned Christ by rejecting him and choosing Barabbas. Many thousand men and horses, were sent to the front and condemned, in our late war, being unfit for the service. And the great mass of mankind will be condemned as unfit for the service of the Master, in this "high calling." "Many are called, few are chosen." He that believeth shall be chosen, he that believeth not, shall be rejected.

If the second Adam and Eve, are to restore what was lost by the first Adam, they must of necessity restore this rejected class. And there is to be not only a restitution, but a re-generation, or reproducing. Even the Sodomites, who are held up, all through the Bible, as an ensample of wickedness; and "as suffering the vengeance of eternal fire" (Jude 7); are to share in the restitution. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.... When thy sister, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.... Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder, and thy younger; and I will give them unto thee for daughters; but not by thy covenant" (Ezek. 16:53-61).

Long before this prophecy was written the Sodomites were submerged under the dead sea; and if, in the restitution of all things, they are restored to their former estate [and if the above is true, they certainly will be], Why may not Pharaoh and his Egyptian host also be restored? even if God did raise him up, and harden his heart for the express purpose "of showing forth his power."

Because God has "foreordained and predestinated certain men to destruction, is no evidence that they are not to share in the restitution, for the evidence is conclusive that such destruction, however strong the language used, has only to do with this Adamic life. Christ "tasted death for every man," Pharaoh as well as Moses. As the potter has power over the clay, to make one vessel to honor, and another to dishonor, that is, to be used for a less noble purpose; so God has power to mold the works of his hands. But that does not prove that all who are not called to this "high calling in Christ Jesus," are to be tormented to all eternity. O how lovable is the God of the Bible; and how hideous is the God of theology!

Election is a glorious doctrine; it is choosing out a few, to become the bride, the spiritual mother of a redeemed world. And "we trust in the living God, who is the Saviour of all men, specially of those that believe" (1 Tim. 4:10). And the fact that "he gave himself a ransom for all, will be testified in due time " (1 Tim. 2:6); and this dispensation is only a preparation, "that in the ages to come, he might show the exceeding riches of his grace, in his kindness toward us, through Christ" (Eph. 2:7).

There is a second life, as well as a "second death;" "As in Adam all die; so in Christ shall all be made alive; and if any man die the second death, it will be because he crucifies Christ afresh, after having been brought to the knowledge of the truth. And "for such, there remaineth no more sacrifice, but a fearful looking for of fiery indignation."

In all the Bible, there are but two or three passages which appear to conflict with these views, and they are parables, given to illustrate certain truths; and, like the "rich man and Lazarus," refer to nations, or churches, but never to individuals.

Let it once be admitted that there is to be a restitution, that man sleeps in death, but is to live a second time, that this re-generation, or reproducing, is as universal as the generation of the first Adam, and Scripture becomes harmonious, the ways of God equal, and his foreordinations, and denunciations, refer only to this present forfeited Adamic life; and would have been eternal in all their consequences, had not Christ, when there was no arm to save, stepped in, and as the second Adam, taken upon himself to reproduce and restore what was lost in Adam. This

1H18

being true, the other class of texts have some meaning, Christ tasted death for every man; he gave himself a ransom for all; he is the light that lighteth every man that cometh into the world.

There are myriads of men who have come into the world and passed out of it, who never saw this light; "How can they hear without a preacher; how can they preach unless they are sent"? and if that text is true, they must receive that light hereafter.

Some think this is to good, that if the threatnings of God's wrath are confined to this Adamic life, that if Christ is to step in, and restore, and give every man a fair chance; men will cease to fear, and a great inducement to repentance will be lost. Indeed, then let us go back to "priest, candle, and purgatory;" if error is better than truth, let us have it in abundance.

## **THE END OF THIS WORLD**

that is, the end of the gospel, and beginning of the millennial age is nearer than most men suppose; indeed we have already entered the transition period, which is to be a "time of trouble, such as never was since there was a nation" (Dan. 12:1).

The evidence of this will be given in a series of tracts, of which this is No. 1. And also soon to be published in book form.

As the "old world" ended with an almost entire destruction of individual life, so national life is to be destroyed in the end of this world. And it will be noticed that the denunciations and judgments, every where point at, and are addressed to the nations; "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." "The Lord at thy right hand shall strike through kings, in the day of his wrath; he shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Ps. 110:5), "A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations, he will give them that are wicked to the sword. Behold, evil shall go forth from nation to nation, and the slain of the Lord shall be from one end of the earth to the other end of the earth. They shall not be lamented, nor gathered, nor buried; they shall be dung upon the ground" (Jere. 25:31-33). "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee; for I will gather all nations against Jerusalem to battle.... Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives" (Zech. 14:1-4). "Which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14). "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (Hag. 2:22). For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:8).

Here and elsewhere, is proof in abundance not only that the millennium is preceded by the most terrible judgments on the nations; but that in consequence of these judgments, the people are turned to a pure worship. And this time of trouble, in the which "all the earth is to be devoured with the fire of God's jealousy," is, doubtless, the fire spoken of by Peter through which the world is to pass, at this next great dispensational change.

### **"THE FULNESS OF TIME."**

The world that was before the flood, measured 1655 years. In this world, the patriarchal age, from the flood to the death of Jacob, was 659 years; and the Jewish age, under the twelve tribes, measured 1845 years. And we have now been under the gospel dispensation since the crucifixion, in A . D . 33; making a period almost equal to that of the Jewish age. And there is no lack of evidence that a change of dispensation is at hand.

In the world to come, the first, or millennial age, is to be a 1000 years; and is introduced by the "time of trouble," so often referred to in Scripture. There is very conclusive evidence that this time of trouble is to continue 40 years; and has

already commenced; and that "men's hearts are [beginning already] to fail them with fear, and for looking after those things which are coming on the earth " (Luke 21:26).

1H19

## **THE COMING FORTY YEARS OF TROUBLE.**

The organizing of capital against labor, the rising of the people in self defense, the overthrow of law and order, the casting down of the "thrones" and governments, and "a time of trouble, such as never was since there was a nation;" are all clearly foretold in Scripture as events to precede the millennial age of glory. And the signs of great events at hand are so apparent that all are impressed with the dark shadow of coming trouble.

The nations are perplexed, and are preparing for a terrible struggle; huge engines of war are being multiplied by land and sea; millions of men are under arms, and still their numbers are increased, while the people are becoming desperate and alarmed.

When the struggle begins, as soon it must, a ball will be set in motion before which "all the kingdoms of the world, that are upon the face of the earth, shall be thrown down;" and, according to Scripture, one wild scene of desolation and terror will result. [This is the baptism of "fire" through which the world is to pass, e'er it enter that long promised and much desired age of glory when nations shall "learn war no more".]

That the millennium is to be ushered in, or preceded, by the most terrible and desolating wars this world has ever witnessed, is so clearly revealed, as to leave no room for the believer in the Bible to call it in question. Many texts might be offered in proof, but a few will suffice: "For they are spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14). And in Joel 3: the restitution of Judah and Jerusalem is foretold; and it is added, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people.... Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let the men of war draw near; beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong;... Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near.... The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people." And are the nations not preparing for war, as never before? Huge guns are being multiplied, some of which are capable of projecting a ton of iron through the air for miles; and other preparations of equally vast proportions; and when the roar of the conflict reaches its height, the heavens and the earth will indeed "shake," "but the Lord will be the hope of his people." "I will tread down the people in mine

anger, and make them drunk, in my fury; and I will bring down their strength to the earth." And yet, notwithstanding these desolating judgments, the Lord will not cast off forever, for "he doth not afflict willingly, nor grieve the children of men." These judgments on the world, like the chastisement of his saints, are for their eventual good; and good is to result: "For my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people to a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." (Zeph. 3:8).

Thus we learn that after the storm comes the sunshine. By these judgments, the people are turned to "serve the Lord with one consent. ' 'And the knowledge of the Lord shall cover the earth, as the waters do the sea."

But Scripture need not be multiplied to prove either the final conversion of the world, or that such conversion follows these desolating judgments on the nations; for prophecy clearly foretels a reign of peace, when "nations shall learn war no more." And until the battle of the great day; until the scenes are passed in which God calls upon the nations to "prepare for war," they will "learn war." "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted; Come, behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth" (Ps. 46).

No one will claim that this is already accomplished, hence, it remains to be fulfilled. And certainly no one will for a moment, claim that the "desolations made in the earth," by which war is made to cease, is gospel conversion. Hence it is by these judgments and the conquest of the nations, and not by gospel conversion, that the reign of peace is to be ushered in.

At the present time the kingdoms of this world belong to the Gentiles by a God-given right, and they do not become "the kingdoms of our Lord, and of his Christ," until the "times of the Gentiles are fulfilled;" nor does war and oppression cease till then, for Christ says, "Jerusalem shall be trodden down of the Gentiles

1H20

until the times of the Gentiles be fulfilled" (Luke 21:24). [Let no one mistake the " times of the Gentiles," for the " fullness of the Gentiles" (Rom. 11:25), for they are entirely distinct; the former meaning the time during which the four Gentile kingdoms, Babylon, Medo-Persia, Grecia, and Rome, are to rule over and tread down Jerusalem; the latter, the period which spans the gospel to the Gentiles and "blindness to Israel."] The times of the Gentiles began when the diadem was removed from the head of Zedekiah, the last prince of the house of David; and terminate only at, or during, the sounding of the seventh and last trump. And to Zedekiah it was said, "O thou profane wicked prince of Israel, whose day is come; take off the diadem, remove the crown;... I will overturn, overturn, overturn it, and it shall be no more till He come whose right it is, and I will give it him" (Ezek. 21). "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."



This interregnum in the royal line, from Zedekiah to David's great Lord and Son, is the time during which these "four great beasts" (Dan. 7:), were to tread down the whole earth. But it is almost ended, as we purpose to show; the fourth and last, or Roman empire, having passed through all its many changes except the one last death struggle, is now girding up its loins, to enter the arena of Armageddon.

The fourth empire, represented by Rome, was to pass through many changes. It was to exist first as a purely civil power. It was then to exist as an ecclesiastical power. It was to be divided into ten parts, represented by "the toes of the image" (Dan. 2), and the "horns of the beast" (Dan. 7). It was also to have "seven heads" or governments. In Rev. 12: its characteristics as a purely civil power, are given under the symbol of "a dragon having seven heads and ten horns." In chapter 13, its leading characteristics as a compound of "church and state," are represented. In Rev. 17, its characteristics are given as a dual power, with church and state, "woman" and "beast," kept distinct.

It is a fact that the Roman empire, or civil power, while under the dominion of the papacy, although held in abeyance by the church, had a separate existence; and this dragon element, as we shall see, is maintained in the symbol to the end. The ecclesiastical element also exists to the end. And so does the body of the beast after its heads have fallen. And thus it is the "great city," [the fourth empire] is divided into "three parts" (compare Rev. 16:13, 19); a division now being consummated. I refer to the monarchical, the religious, and the republican elements of Europe. The monarchical, represents the imperial or "dragon" power; the papacy, the religious element; "the false prophet that wrought miracles" before the Roman beast (Rev. 16:13, and 19:20). While the International, or republican element represents "the body of the beast;" or "the peoples, and multitudes, and nations, and tongues," on which the woman sat. And this third of the empire, when fully developed, is to be a headless monster, or the "beast," after its last "head" is fallen (Rev. 17:11); just what the Commune, or Internationals profess to be.

## **THE "SEVEN HEADS" OF ROME.**

The fourth empire is not recognized in prophecy until its conquest of the third empire. Hence any governments it may have had prior to the fall of Syria and Egypt, are no part of the prophetic "seven." Anthony conquered Egypt at about B . C . 30; at which time, and for some time previous, the government of Rome was a triumvirate under three dictators, or consuls; hence we will call this first head, Consular. This head fell when Augustus Cesar, one of the three, declared the empire in B . C . 27. This second, the Imperial head, remained until the empire was broken up by the Goths at about A . D . 476, when the Gothic kings took possession of Rome. This third or Gothic head fell in 538, and Rome was given into the hand of the Papacy, which thus became the fourth head from 538 to 1798; or for 1260 years. Although the power of the popes was only delegated; a power conferred on them at the pleasure of one or more of "these ten kings, ' who were to 'agree and give their power and strength unto the beast, until the words of God,

the time, times, and a half, were fulfilled;" still the Papal, was the only government having its seat at Rome, from 538, to 1798. This fourth head was "wounded unto death" (Rev. 13:3), when, in 1798, a Republic was declared; making the fifth head of Rome. In 1800, papacy was restored, and from that time until September, 1870, was again head of Rome. This restored papacy, however, was not the same as during the 1260 years, it was but an image of its former self; and in the prophecy, is called "the image of the beast."

1H21

Hence, we will call this the Image head.

During the existence of this sixth head, or from 1800 to 1870, the "judgment" has been executed on the "woman" Rev. 17:1). That is, the ten horns have hated the harlot, and have made her desolate and naked (ver. 16). They have taken away her dominion, and confiscated her property. In Dan. 7:26, in referring to the same power as the "little horn," it says, "But the judgment shall sit, and they shall take away its dominion, to consume and to destroy it unto the end. " Clearly showing that the judgment was to sit on that power and take away its dominion before the end; after which the execution of that judgment by a gradual consumption, was to follow; all of which has been fulfilled on the papacy since 1798. This sixth head went down in September, 1870; hence, the present government of Rome, that under Victor Emanuel, is the seventh and last.

### **REVELATION 17:**

We will now make the application of this prophecy in detail.

"Come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters.... So he carried me away in the spirit, into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns" (vers. 1-3).

John was thus carried in spirit from A . D . 96, down to where "the judgment " was to be executed on the papacy, or from its restoration in 1800, to 1870, during the existence of the sixth head, as the statement in ver. 10, demands; because it is there said, " five are fallen, and one is [the sixth], and the other [the seventh] has not yet come." And after seeing the vision from that standpoint, the angel says to him, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and the ten horns. The beast [this fourth empire] that thou sawest, was [as a civil power, or beast], and is not [for under the papacy it had become an ecclesiastical organization]; and shall ascend out of the bottomless pit, and go into perdition."

Vers. 9, 10; "Here is the mind which hath wisdom; the seven heads are seven mountains on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

These seven mountains, like other symbols in this chapter, have a double meaning: 1st. they represent the "seven-hilled city," and thus fix the locality of the

seat of the woman as being the same as the seat of the dragon (Rev. 13:2). They also symbolize governments, or heads of the empire. And while the woman was said to sit upon these seven mountains, which is literally true, she is also said, in the symbol, to sit upon many waters (ver. 1); and upon the beast (ver. 3); which in ver. 15, is explained to be "peoples, and multitudes, and nations, and tongues." Of these seven heads, five had fallen. There can be no mistake about the standpoint of the prophet; it was during the time of the sixth head, and while the judgment was being executed on the woman. And that these ten horns have hated the harlot, and made her "desolate and naked," during this present century, is known to all the world. And also that the sixth head or government of Rome, existed from 1800 to 1870.

From that standpoint, five had fallen; and one had not yet come. The Consular, Imperial, Gothic, Papal, and Republic, had fallen; the sixth, restored papacy, or the 'Image of the beast,' held the reigns of government; and the seventh, that under Victor Emanuel, had not then come. "And when he cometh, he must continue a short space." This last government has now continued as head of Rome since September, 1870; and to day more than 150 millions Catholics are biding their time, waiting and longing for the auspicious moment when a blow can be struck for its overthrow; vainly hoping for a restoration to Rome of papal sovereignty. While the prophetic symbol demands, not the restoration of papacy or any other government, but the rising of the beast itself, without a head; in other words, the peoples, and nations, or body of the beast without an organized government; as the next verse will show.

Ver. 11. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

This eighth, is not a head, since the beast had but seven. It is the beast itself; that on which the woman sat; the one having the seven heads and ten horns, as it is to be after its last head has fallen (see vers. 8, 9). "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns. The beast that thou sawest, was, and is not." And here, ver. 11, "the beast that was, and is not, even he is the eighth, and is of the seven. " The nations on which the woman sat, have been "of the seven;" and they do compose the body of the beast; and are already taking on a separate existence as the Internations, or peoples of all nations.

The reader cannot fail of seeing our present locality in the world's history; and that we are on the verge of

1H22

great events. And if he will revert back to near the end of the last century, may judge somewhat of the character of the events which are to follow the fall of this last head of Rome, and the ascension of the beast out of the bottomless pit. "And they that dwell upon the earth shall wonder, [whose names are not written in the book of life, from the foundation of the world,] when they behold the beast that was, and is not, and yet is."

The state of chaos and reign of terror in that demoniac equality, and atheistic liberty, which deluged France in blood, under the Commune ; when such monsters as Dupont, Robespierre, and their class, could wield the guillotine and ride the storm, is only a faint picture of the fully developed commune, or headless monster. The beast that ascendeth out of the bottomless pit and made war on "My two witnesses" [the Old and the New Testament], during the French revolution in 1793-6, (Rev. 11:3, 7), was the infancy of this same Commune, now to be fully organized. The ascension out of the bottomless pit meaning only a freedom from religious restraint. And the character of coming events can be gathered by what then occurred in France, with this difference, the commune came to the surface in only one of the ten divisions of the empire at that time, and was soon driven back; while now it is to become a universal scourge. And not only are "all the kingdoms of the world that are on the face of the earth, to be thrown down;" but there is to be want of employment, so that there shall be "no hire for man, nor hire for beast" (Zech 8:10); the natural outcome of this growing want of confidence between man and man.

With ver. 11; where "the beast goeth into perdition," the end is reached. But it will be remembered the prophet was taken in spirit, from the isle of Patmos and the year A . D . down the stream of time to the judgment on the woman, while he was seeing the vision; thus most of it is mentioned as in the past. But in the explanation, it is not so; with that, nearly all is in the future from A . D . 96. "The beast that thou sawest " (ver. 8); [in the vision you have seen]. "The ten horns which thou sawest" &c. (ver. 12). Without recognizing these two standpoints, all is confusion; but if you allow, as the text demands, that the seeing is down the stream of time to where the judgment is executed on the papacy, while the explanation is back at the date of the prophecy, all is harmony.

"The ten horns which thou sawest have received no kingdom as yet [in the year 96, the empire had not been divided], but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb" &c. (vers. 12-14).

Here a rapid survey, even to the end, is again given. After a few centuries the empire was divided, and these ten received power as kings one [hora] hour;" that is a little season; [the same word ( hora ), is thus rendered in Philem. 15: "He therefore departed for a season]". It was but a very short time after the empire was fully divided into its parts, as all historians are aware, before "these ten kings" did become of one mind [that is, they all became Catholic], and gave their power and strength to the the beast. Ver. 15; "The waters which thou sawest, are peoples," &c. Ver. 16; "The ten horns which thou sawest, shall hate the whore, and make her desolate and naked." And who so blind as not to see its present fulfillment? Ver. 17; "For God hath put it into their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God [the 1260 years] shall be fulfilled;" since which they have made her desolate. Ver. 18: "And the woman which thou sawest, is that great city which reigneth over the kings of the earth."

Thus the symbol and the explanation are complete; and our present locality clearly defined. The fourth empire has come; has been divided into ten parts; been lost, or submerged under "MYSTERY, BABYLON THE GREAT, THE

MOTHER OF HARLOTS, AND THE ABOMINATIONS OF THE EARTH." And "the beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition." The seven heads have come, and the "eighth," the beast itself, without a head, everywhere coming to the surface; as seen in the International Commune, Grangers, labor organizations, &c. extending over all parts of the world. In fact, the body of the people everywhere are being moulded like the potter's clay, and prepared for the death-struggle. And soon the rich men, who have heaped treasures together for the last days, will "weep and howl for their miseries that shall come upon them."

At the partial development of this headless monster near the end of the last century, when the streets of Paris ran with gore; the blood of her rich, her noble, and her beautiful; men looked on with wonder. But now, when "every man's hand shall be against his brother;" and all confidence between man and man shall have forsaken the earth (Micah 7:1-6); when "the thrones are cast down;" when law and order gives way before the mad passions of the ruthless mob; when want of work and hunger, shall turn good men to demons; when the coming time of trouble shall be fully inaugurated; then indeed "they whose names are not written in the Lamb's book of life, from the

1H23

foundation of the world, shall wonder, when they behold the beast that was, and is not, and yet is."

This time of trouble, already beginning, is to swell to a mighty wave during the coming forty years. Its measure is found by two prophetic periods, one marking its beginning, the other its end; which, for lack of space here, must appear in some future No. I will only say, the seven "times of the Gentiles," or 2,520 years during which Jerusalem was to be trodden down of the four Gentile kingdoms, does not end for forty years from the beginning of the Jewish year commencing April 6th, 1875; as may be seen by adding 2,520 to 606 B . C . the date of the beginning of their captivity, and the treading under foot of Jerusalem. But the kingdom of God is to be set up before the days of the Gentiles end, for "in the days of these kings shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms" (Dan. 2:44). And this breaking in pieces, together with the battle of the great day, are some of the events of this forty years of trouble; and synchronize with Rev. 17:14, "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them." And thus the nations will be "bound for a thousand years" under the real Christ, as the dragon has been, in a very limited sense, under the antichrist.

By comparing Rev. 12:9, and 20:1, it will be seen that the "dragon called the Devil, and Satan," are the same in each; and the "angel" of Rev 20:with the great chain, who binds the dragon, represents the army of Christ, who subdue the nations and "rule them with a rod of iron." "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honor hath all his saints" (Ps. 149:8). "The saints shall judge the world" (1 Cor. 6:2).

The binding of the dragon is a work of time, but will be consummated by the end of this forty years; for there, the "times of the Gentiles" end.

## **MANNER OF THE COMING OF CHRIST.**

There are two classes of Scripture in relation to the coming of Christ which seem contradictory; "Behold, I come as a thief;" and "Coming in all his glory."

A thief never comes with a "great sound of a trumpet;" but secretly. Christ went away quietly, and it was unknown by the unbelieving; and is to return "in like manner as they saw him go." He went into "the Holy Place" unglorified; and ten days after, the Holy Spirit was given: "The Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39). And he comes back in like manner. This also agrees with the law; the high priest on the day of atonement entered the tabernacle unadorned with those glorious linen garments, covered with gold, and purple, and scarlet, and studded with twelve kinds of precious stones, "and made for beauty and for glory" (Exo. 28). These garments, put on after he entered, were to be worn only while in the holy place, and he was to "leave them there," when he came out (Lev. 16:23). Thus he came out unglorified, as he went in; and it is thus Christ returns, for no part of the law will fail of a fulfilment. He did not go up to heaven in flaming fire; yet "He shall be revealed from heaven in flaming fire." Again; His saints are sleeping in the dust of the earth. And yet we read of "The coming of our Lord Jesus Christ with all his saints." "With ten thousand of his saints;" "The Lord my God shall come, and all thy saints with thee" (1 Thes 3:13; Jude 14; Zach 14:5). (Saint, means Eloheem yeh-rag (God-seed). And both in Hebrew and Greek means, the "holy ones;" those begotten by the Spirit and born of God; viz. Christ and his bride).

We also read of a period of time called the harvest: "The harvest is the end of the world; and in the time of harvest" &c. (Matt. 13). Here we learn that the gathering of the saints is a part of the work of the harvest. And it is taught, in many places, that their resurrection occurs only at the coming of Christ. Hence, if he is to come to harvest the earth, to gather his saints; and is also to come 'with all his saints;' there must be two parts or stages of his coming.

With this view, and it seems consistent, these two classes of Scripture become harmonious. He comes as a thief to harvest the earth, or gather his saints; and he comes openly, with all his saints, and every eye shall see him, after the harvest is ended.

If Christ comes in all his glory, on leaving the Holy Place, it would be in direct opposition to the teaching of the law; and it is "easier for heaven and earth to pass; than for one jot of the law to fail." The laying off of those glorious garments, and coming out, as he went in, was made a very prominent feature of the atonement. Hence I would ask the reader for his own sake, to be candid enough to admit there may be more in regard to the coming, than the one grand glorious outburst for which so many have looked.

The harvest is a definite period of time called "the

1H24

end of the world." And the work of the harvest is of an entirely different nature from that the gospel. One is sowing seed, the other, gathering fruit. One is done by men, the other, by Christ and the angels. And although both may be going on at the same time, still the work of harvest must have a definite beginning. And as tares and wheat are to grow together until the harvest, and the harvest is the end of the world [aion, age], it follows that when the harvest begins, a period called the end of the age, begins. And yet the living saints are not taken until near the end of the harvest. And as they are found in the mill, field, and bed, it is very evident the angels are invisible to them while gathering the tares; whether it be a longer or shorter period. And yet notwithstanding this, it is not out of character to suppose, as they are children of light, that the day of the Lord will not come on them unawares; but that by taking heed to the sure word of prophecy, they should know their whereabouts and time of visitation.

Because the change from mortality to immortality comes in a moment, it does not follow all the work of the harvest must be consummated in the same moment.

It is not our object now to show the length of the harvest; but simply that there is such a time, and that it is to transpire during the mortality of the saints. And that while Christ and the angels are doing the work of this gospel harvest the world will be ignorant of what is going on; and the church, still walking by faith, will know the time of visitation only by the evidences drawn from the Scriptures.

Is it possible that a Christian will let prejudice, or preconceived opinion keep him from an investigation from a purely Bible standpoint, of so important a subject? Nominal Christians will. And the first house of Israel stumbled over this very stumbling stone, viz. the fulfillment of Scriptures in relation to the coming of Christ, in a manner they did not anticipate. And I am satisfied that you, who now hold this paper, if you are not already interested, whether you are a Presbyterian, Methodist, Baptist, Adventist, Catholic, or what not; as you are part of the Laodicean church (Rev. 3:14), think that you are rich, in a spiritual sense, and will not give these things a fair investigation. Many are called, few are chosen. If you are not one of the chosen, some excuse will be found; for it is certain to come upon all the world as a snare; while "ye, brethren, are not in darkness that that day should overtake you as a thief." The Bible so clearly teaches that the mass of the Christian world, and especially the leaders, will stumble, that it cannot be otherwise.

"Coming," often means presence; "What shall be the sign of thy coming, and of the (harvest) end of the world" (Matt. 24:3). This word in the above text, is [parousia], and means presence . It occurs in 2 Cor. 10:10; "For his letters are powerful, but his bodily presence [parousia] is weak." And in Phil. 2:12; "As ye have always obeyed, not as in my parousia only, but now much more in my absence." And 2 Peter 3:4, in the Emphatic Diaglott reads, "Knowing this first, that in the last of the DAYS scoffers will come with scoffing, . . . and saying,

Where is the promise of his PRESENCE? For from the time the fathers fell asleep all things continue in this way from the beginning."

No one would be so simple as to ask for a promise of his coming; the Bible is full of such promises; and we should point to John 14:3, "If I go and prepare a place for you I will come again;" or to Acts 1:11, "This same Jesus shall so come, in like manner as ye have seen him go." They might not believe in the promise of his coming, but they do not ask, where is there such a promise. But there are scoffers not far from you, who ask, with a sneer, Where is there a promise of his presence while as yet all things continue as they were from the beginning. And this is just what so many are offended at, because we teach the presence of Christ, while as yet 'all things continue as they were.' And you would perhaps like to know where this promise is found. I will answer you. Matt. 24:37 is one of these promises: "But as the days of Noe were, so shall also the parousia [presence] of the Son of man be." They were eating and drinking, planting and building, marrying, and giving in marriage, as they had been from the beginning, and knew not [until the flood came.]

They did know, when the flood came; and they will now know when every eye shall behold him. But his parousia is nowhere compared to the flood, but "to the days of Noe," "the days that were before the flood," while the ark was preparing (1 Peter 3:20); while everything continued as from the beginning.

"And as it was in the days of Noe, so shall it also be in the days of the Son of man" (Luke 17:26). In the days of Noah, they were planting and building and knew not. If he indeed comes to reap the earth and gather the fruit, before he comes with all his golden grain, you can see how the above can be true, and the harvest end before the world will know any thing of it; and how his parousia, or "the days of the Son of man," can be compared to the days of Noah; while they were planting and building. The days of the Son of man, is "the time of harvest; the time in which he is preparing for the destruction now coming; when he will tread the winepress alone.

The above being true, you can see that a time must come when we shall be in the time of harvest and the

1H25

angels gathering the "children of the wicked one" into organizations; while yet the "children of the kingdom" are about their business in the field and mill. And that time has already commenced, the harvest, or end of the aion [age] began on the tenth day of the seventh month in 1874. And this "time of harvest," measures three and a half years. If you ask how we know this, I answer, by taking heed "to the sure word of prophecy, which shines as a light in a dark place."

If you desire to investigate, take some steps to that end; either obtain and read all the evidences; or come out from organized "bundles," which are endeavoring to separate you from present truth, and hear each one for himself. But if you have no desire; no drawing of the Spirit, that will enable you to "search, as men search for hid treasures;" and feel spiritually "rich," and that you now have all that is



necessary, and "have need of nothing;" I counsel you to buy eyesalve; least " that day come upon you unawares ."

"Ye brethren are not in darkness that that day should overtake you as a thief." But ye scoffers, who say "where is the promise of his presence? for all things continue as they were from the beginning," are in darkness; even though you have the Round Lake sanctification, or from any other cause, feel that you are "rich, and increased in goods, have need of nothing."

The test of true brotherhood in Christ, is not feeling, or profession ; but walking in the light of present truth. And whether we are now in the time of harvest, or it does not come for ten thousand years, when it does come; when this transition period that is to separate the tares and wheat, and usher in the destruction of the day of the Lord, does come, the true church will be in the light on that particular subject, and all others in darkness. Else 1 Thess. 5:1-5, has no apparent meaning.

This harvest message is the natural outcome of the parable of the ten virgins; and they that are ready will go in before the others know anything more than that he is near. And believing him near, in the immediate future, as so many do; with no definite knowledge on the subject; will help you as it helped the first house of Israel, when their rabbi's taught that the time of his coming drew near, "and all men were in expectation." And they continued to think it near, until their destruction came.

They looked for him to come out of Bethlehem. But the angel of the Lord turned him aside to Nazareth, that he might be called a Nazarene. You are looking for him, not as he went, but in all his glory. Be careful you do not stumble because he comes as he went away, and harvests the earth before he makes the open manifestations for which you look; and when too late, you find "the harvest is past, and the summer is ended, and your soul not saved." And yourself with the class represented in Matt. 25:11: " Afterwards came also the other virgins, saying, Lord, Lord, open to us."

Christ appeared in various forms, and on various occasions, during the forty days after his resurrection, because he wanted witnesses that he had risen. But when he would "vanish out of their sight," they could not follow, or trace his locality. But now he has a work to do alone, and requires no eye witnesses: "I have trodden the winepress alone; and of the people, there were none with me." During that forty days he did appear in the secret chamber, "the doors being shut." He also appeared in the wilds of Galilee "and there shall ye see him." But now, "if they shall say unto you, behold, he is in the secret chamber, believe it not; behold, he is in the desert, go not forth." Then he required witnesses; now he will have none: "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see " (Luke 17:22): "For as the lightning that cometh out of the east, and shineth even unto the west; so shall also the presence of the Son of man be" (Matt. 24:27). And Luke 17:24, supports the same rendering; "For as the lightning &c. so shall the Son of man be, in his day ."

Spiritual bodies are represented as shining as the lightning: "I beheld Satan as lightning, fall from heaven" (Luke 10:18). "His countenance was like lightning" (Matt. 28:3). "His face as the appearance of lightning" (Dan. 10:6). "And last of

all he was seen of me also" (1 Cor. 15:8). When Paul saw him the shining was so bright that his sight was destroyed; and yet "the men that journeyed with him saw no man." The chariots of fire, and horses of fire round about Elisha were not seen by his servant. And because during the "days of the Son of man," Christ is to be here in his spiritual body, to gather his own; instead of proving that mortals will see him, proves exactly the contrary. For although spiritual bodies are represented as shining like the lightning; and, perhaps, moving as the lightning; still no mortal ever saw a glorified spiritual body, without a miracle. Nor indeed one that was not glorified. No sinful man will ever see him "as he is; for "Without holiness no man can see the Lord," And yet he is to reveal himself to the world "in flaming fire," and in various ways. "But we shall be like him, for we shall see him as he is ."

"He shall descend from heaven with a shout, with the voice of the archangel and the trump of God."

The trumpets all have "voices" (see Rev. 8:13). And the noise, shout, voices trumpets,, &c. connected with the coming of Christ, and the closing work of the gospel, are events, and not literal noise, or metallic trumpets as under the law. "Set ye up a standard in the

1H26

land, blow the trumpet among the nations" (Jer. 51:27), does not mean metallic trumpets. And to suppose that Christ and the angels are to get up an exhibition of that character, is simply childish. The angelic movements under the seventh trumpet, are as noiseless as they have been under the other six trumpets; or, as were the hosts that surrounded Elisha.

The way is narrow; even the warnings of Christ, and some of the sayings of Paul are "hard to be understood," as Peter says; and are designed as stumbling blocks.

Knowing the time is perhaps of no importance in itself, but walking in the light is all important; and if you are in the light you will know. "The wise shall understand;" and the Ecclesia will know the time of their "visitation," whatever your teachers, who are themselves in darkness may say to the contrary. "Take heed lest your hearts be overcharged with the cares of this life, and so that day come upon you unawares ."

"The Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." Nowhere in the Bible is there a hint that the world, or the foolish virgins, will behold the meeting of the Bridegroom and his chosen. They are taken away noiselessly and by unseen hands, during the harvest, and will be visible, only when "The Lord cometh with ten thousand of his saints, to execute judgment upon all."

[PUBLISHER'S NOTE: All known original copies of "Three Worlds" are missing two pages at this juncture.]

## SAINT AND ANGEL

The word translated angel, in the Greek is, [angelos ]; and the word for saint, is [hagios] The literal for angelos, is messenger. And for hagios, [holy or holy-one.]

In the Hebrew, the word used for angel, is [mal-ahch]; the lit. of which, is messenger . And the word for saint, is [ghah-seed]; the lit. of which is God-seed. When used as an adj. the word saint, is [kah-dohsh]; lit, holy; and is then applied to things as well as persons. Angel always means messenger; and the character of the angel depends on whose angel he is. If it is an angel of the Lord, it is generally so stated; or if it is the Devil's angel, we are informed of that fact, The same word is used when speaking of the messenger of Samuel, Saul, Hiram, &c. But the words for saint, God-seed, or the holy ones, applied to persons, always refers to Christ, or those who are Christ's; that is, those who "are counted for the seed. "Neither wilt thou suffer thine Holy One ( ghah-seed, saint) to see corruption, Ps. 16:10). "Gather ye my ( ghah-seed ) saints together; those that have made a covenant with me by sacrifice," (Ps. 50:5). Again:the word saint when used as an adj. is [kah-dohsh]; thus, "Despised the word of the Holy One [kah-dohsh, saint] of Israel," (Isa. 5:24). "And the Lord my God shall come, and all the [kah-dohsh] saints with thee, (Zech-14:5).

There is not a single instance either in the Old, or New Testament, of any word used for angel, being translated saint, or vice-versa; unless it be assumed that the two "saints," of Dan. 8:13, were angels. But as the word [kah-dohsh] saint, and not [mal-ahch] angel, is used; Enoch and Elijah are suggested. Hence, his appearing "with all his saints," means with "the church of the firstborn." "And when He shall appear, we shall appear with him." Therefore, he will not be visible until the "harvest is past" "and his saints, who have made a covenant with him by sacrifice," are gathered together unto him. And the Scriptural evidence that we are now in this "time of harvest," is so abundant that those who are investigating this subject, "can lift up their heads, and look up; knowing their redemption draweth nigh."

" Coming," in Matt. 24:3, 27, 37, 39; and 2 Pet, 3:4, is ( Parousia ), and means presence; and is so rendered in the Emphatic Diaglott: "What shall be the sign of thy presence and of the end of the world"? And the answer is, verse 37, "As the days of Noe, so shall also the presence of the Son of man be." Compare also Luke 17; 26.

## THE WORLD TO COME.

*Shall we know each other there?*

What is the future of the redeemed? and how are they to pass the days and years of forever? Is there no clue to the mystery? Has God indeed left us in darkness, with only a vague undefined hope? No other

subject has so deeply interested mankind in all ages, as this of the future life. Both language and song have been exhausted in describing its imaginary joys:-

"We speak of the realms of the blest;  
Of that country so bright and so fair;  
And oft are its glories confest:  
But what must it be to be there"?

The Indian loves to meditate of the happy hunting ground, where the boundless woodland and broad prairies shall teem with deer and bison. The Mohammedan, of a paradise of love and sensual delight. The Buddhist, of perfect rest; a heaven where he will be absorbed into Deity, and remain passionless, inactive, and inexpressibly happy. But the Christian world is divided; one part believe they are to bask in the immediate presence of God, where "there is fullness of joy;" but have no definite idea of their occupation; hence their heaven approximates somewhat nearly to that of the Buddhist: perfect, but undefined happiness.

The other part of christendom, including Pre-millennialists, Age-to-come believers, and all classes of Adventists, believe in agricultural heaven, where "the righteous shall inherit the land, and dwell therein forever." And the desert blossom as the rose; and instead of the thistle shall come up the myrtle; and instead of the thorn, shall come up the fir tree and box tree, to beautify the place of his sanctuary. They also expect to build houses, and inhabit them; plant vineyards, and eat the fruit of them, and long enjoy the works of their hands (Isa. 65:17-25).

These approximate in principle more nearly to the red man's heaven. Who, being a race of hunters, believe in a heaven where all the difficulties and dangers of the chase will be forever banished. The Christian, being, in the main, an agricultural race, look for a heaven where thorns and thistles and drought and all the effects of the curse will be removed, and every man permitted "to sit under his own vine and fig tree, with nothing to hurt or destroy."

Thus we find the religions of the world divided into two distinct classes; the one teaching a spiritual, the other a temporal, or material heaven. And there is much in the Bible which favors both. The prophets clearly foretell a material heaven, and a high state of agriculture for mankind in the millennial age. There is to be "a restitution of all things" (Acts 3:19). And "As in Adam all die, so in Christ shall all be made alive, but every man in his own order." And in the restitution, all nations will enjoy to some extent, their own ideas of heaven. To illustrate: There is a distinct promise for the Sodomites, every one of whom were destroyed, that they shall be restored to "their former estate," and given to Judah for daughters by another covenant. (See Ezek. 16:51-61). But in the restitution, the "curse" being removed, the evil of their former estate will not be. Hence they will enjoy, as "daughters of Judah," the highest degree of happiness they are capable of appreciating. So in the restitution of all things, the Indian will be restored to his former condition, without the evil; and thus enjoy to some extent, his expected happy hunting grounds. Presented in just this way, this may seem like a strange

doctrine; but a restitution of all things is clearly promised, and is accepted by fully one half of the Protestant church.

As "there is no knowledge in the grave whither thou goest;" "and that very day, his thoughts perish;" all nations will come up in the restitution, with the same ideas they had in this life; and at first, know nothing more than they knew at the moment they fell asleep. Hence, they will commence with all the habits, good and bad, with which they left this life; and will require to be ruled "with a rod of iron," until they shall "all know the Lord, from the least to the greatest;" for God has sworn, "As I live, saith the Lord, Every knee shall bow to me, and every tongue confess to God." Hence, from the Jewish nation, who are promised a restitution to Palestine, down to the lowest Hotentot, they will, in the restitution, each and all realize to some extent, their highest ideas of happiness and heaven.

But there is a kingdom of heaven, and a "little flock" who are to inherit it, and become "as the angels of God, neither can they die any more." And although "we trust in the living God who is the Savior of all men, specially of those that believe" (1 Tim. 4:10); yet this special salvation to immortality was not understood, or taught, under the Jewish economy; "but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). These are they of whom it is written, "And hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10). For the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and all peoples, and nations, and languages, shall serve and obey (Dan. 7). It is to this class in the world to come, and not the nations in the flesh, to which our question refers. Shall we know each other there?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

This seems at first to shut out all inquiry, "it doth

1H27

not yet appear what we shall be;" but there is another part of this text, "we know that when he shall appear, we shall be like him." Hence, all that is revealed of him, is just so much revealed of our future.

"Supposing him to be the gardener, she said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away. Jesus said unto her, Mary. She turned herself and said unto him, Rabboni."

Did Jesus know Mary, and Peter, and John? Then we shall know our Marys, and our brother John. For we shall be like him; "and know as we are known."

"But as it is written, Eye hath not seen, nor ear heard, neither hath entered the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Does this make the case doubtful? Read on, "But God hath revealed them

unto us by his Spirit, which searcheth all things, yea, the deep things of God, . . . that we might know the things that are freely given us of God" (verses 10, 12). Here is a certainty that what we wish to know is revealed; "and those things which are revealed, belong unto us and to our children forever."

Now comes the question, How shall we find it? for truth is hid, and must be found by searching "as for silver." The next verse answers: "Which things also we speak [the things which are freely given us of God], not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual-things with spiritual." Here is the rule; and we are about to apply it; that is, to compare what is revealed of Christ and the angels, with the risen saint; of whom it is written, "Sown a natural body; raised a spiritual body." But let me say, if the reader has traditions so sacred to him that he is already determined to oppose every new idea suggested; and is alarmed lest our course should lead to spiritualism, or some dreadful thing he has not heretofore believed, he had better lay this aside and read no more. For we shall not only accept all the Bible teaches directly, but all that can be fairly deduced from the movements and manifestations of both good and evil spiritual beings; notwithstanding it may carry us so far as to put to shame all present spiritual manifestations, and develop facts of the future life of the saints, unparalleled by the golden dreams of Eastern genie and fairy lands-Things beyond what the eye hath seen, the ear heard, or the heart of man conceived.

Did the genie of the lamp supply the table at Bagdad with the choicest wines? So Christ supplied the table at Cana of Galilee. Was Alladdin transported by invisible hands to the palace of the king? So Paul was caught away to the third heaven. Did the genie enable Alladdin to bind the prince of Persia with cords of hemp? So Christ says, "He that keepeth my works unto the end, to him will I give power over the nations;" and Ps. 149:8, adds, "To bind their kings with chains, and their nobles with fetters of iron; this honor hath all his saints." All that Christ or the angels have done on earth, are but foot-prints in a shining pathway in which the glorified will walk. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

Very little is known of the nature of a spiritual body, "It doth not yet appear what we shall be." But we know many things they have done, and which, by comparing spiritual things with spiritual, we know the saints will do. Spiritual beings can appear as a flame of fire, "Who maketh his angels spirits, and his ministers a flame of fire," (Ps. 104:4; Heb. 1:7). "And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush," (Exo. 3:2). Christ also is to be revealed to the world, in flaming fire. "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof, (2 Kings 2:12).

They can be as the lightning; "His countenance was as lightning," (Matt. 28:3). See also Dan. 10:6. "For as the lightning that lighteneth out of the one part under heaven, shineth to the other part under heaven, so shall also the Son of men be in his day, or days." This word [heemera] day, is the same in ver. 26, "As it was in the days of Noe, so shall it be also in the heemera [day, days, or time] of the Son

of man." Hence, notwithstanding Christ is to be "as the lightning," in his day, or days; yet it is to be "as it was in the days of Noe," when they planted, and builded, and knew not.

The appearing as fire, lightning, &c. seems to be their own peculiar glory, as they actually are; and as we shall see them when we are made like them; but as the world will never see them. A full description of this glorified, or spiritual body, is given in Dan. 10:5, 6; and Rev. 1; 12-15; "Then I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And there remained no strength in me; for my comliness was turned in me into corruption, A similar description is given of Christ's glorious body, in Rev. 1:and when this corruption shall put on incorruption, we shall see him as he is, "for we shall be like him." But the spiritual body, though shining

1H29

"above the brightness of the firmament," cannot be seen by mortals without a special revelation; as is proven by numerous instances where they have been present: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses of fire, and chariots of fire roundabout Elisha," (2 Kings 6:17). "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation," (Heb. 1:7)? [O what lack of faith in the church!] "Nevertheless when the Son of man cometh, shall he find faith on the earth"? Also in the case of Daniel, the men that were with him "saw not the vision." And although Jesus appeared in his present glorious body to Saul, it hurt the eyes of no one else; for "the men that journeyed with me saw no man." And Christ is to be, not as he was in the flesh, but "as the lightning that shineth, &c. so shall the Son of man be in his day, or days," (Luke 17:24). And men are to continue to eat, drink, and marry, and know not, even as they did in the days of Noah, and Lot. "As it was in the days of Noe, so shall it be also, in the days of the Son of man." And although there is overwhelming proof from the Bible, and given in these pages, that we are now in the 'harvest, ' or end of the world; and that Christ has actually come in person, but will not be manifested until the harvest is passed; yet so strong are old theological ideas, that the nominal church, and especially those who have thought the most of these things, and are, therefore, thoroughly indoctrinated into the false idea that his parousia, [presence], begins with the open manifestations, instead of thus ending, are sure to stumble and be snared.

Spiritual beings can appear as common men with fleshly bodies, as did Christ, after his resurrection; and as angels have always done when, instead of appearing in their actual glory, they have appeared as common men. Compare Dan. 9:21, and 10:6.

They will, when appearing under a vail of flesh, eat and drink the food of men:-" And while they yet believed not for joy, and wonder. He said unto them, Have ye

here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And He took it, and did eat before them," (Luke 24; 42). And so it was with the Lord, and the two angels:-And Sarah hasted and set before them butter, and milk, and the dressed calf, and the cakes; and they did eat and talked with Abraham, (Gen. 19:3).

They will be able to transport themselves from place to place independent of physical laws:-" The same day, at evening, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst" (John 20:19). "And after eight days, again his disciples were within, then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you" (verse 26). "And their eyes were opened, and they knew him, and he vanished out of their sight" (Luke 24:31).

Such language was never applied to the movements of Jesus before his crucifixion, and is used only in speaking of spiritual beings. When the Lord and the angels appeared to Abraham:He lifted up his eyes and looked, and, lo, three men stood by him." He did not see them coming, but, apparently, it was just there, at his side, they took on a visible form.

We also learn in other places, that shut doors, or prison walls, are no barrier to spiritual beings. When the angel appeared to Peter, nothing is said of the prison being opened; but as Peter came out, "The iron gate that leadeth unto the city opened to them of its own accord" (Acts 12:10). Hence, even if doors had to be opened for them, and can be made to open and shut of their own accord, they could not obstruct their movements.

What is contrary to physical law, is called miraculous; but these very miracles may be in strict accordance with the laws of spiritual life. At least Christ and the angels exercised such power before his ascension to "My Father, and your Father; my God, and your God." And "the works that I do shall ye do also; and greater works than these shall ye do, because I go to my Father."

I suppose the reader begins to think this is spiritualism; and so it is, real Bible spiritualism; a glimps at the inner life of what is in reserve for the glorified saint when this mortal shall have put on immortality; which God has revealed by his Spirit; not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, not by prophecy, nor by expining unfulfilled prophecy, but by comparing spiritual thing with spiritual.

Then you may ask, How does Bible spiritualism differ from the popular spiritualism of the day?

Modern spiritualism, like modern theology, teaches that all men become spiritual beings at death. While the Bible teaches that one must be born of the Spirit, in order to become a spiritual being:-" That which is born of the flesh, is flesh; and that which is born of the spirit; is spirit" (John 3:6). If the soul of the natural man is born of the flesh, it has no claim to a spiritual life. If it is born of the Spirit, it will "inherit the kingdom of God;" for there are but the two kinds of births. Hence, unless a man is born again, he can never become a spiritual being. And it



is only spiritual beings who can materialize themselves; since all others are already materialized.

Again:-The Bible teaches that after death, man

1H30

" sleeps " until the resurrection; and that such as are to become spiritual beings, are "sown a natural body; raised a spiritual body" (1 Cor. 15:44)). Hence, it is only after the "redemption of the body," the "manifestation of these sons of God" is due (Rom, 8:19-23). And in the resurrection, these become "as the angels of God" (Matt. 22:30).

Therefore only angels, or those who, in the resurrection, are made like them, exist as spiritual beings. Modern spiritual manifestation is therefore the work of angels. But as they claim it to be the work of deceased humanity, they are lying, or fallen, angels; and are, therefore, counterfeits, and bear the same relation to Bible spiritualism that Jannes and Jambres did to Moses, "but they shall proceed no further: for their folly shall be manifest unto all men, even as theirs also was" (2 Tim. 3:9). For when the counterfeit is compared with what is revealed of the genuine, its false character can be made apparent to all.

"And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting [age lasting] chains under darkness, unto the judgment of the great day" (Jude 6). "God spared not the angels that sinned, but cast them down to [tartaroo] hell;-literally, the lower atmosphere; hence the Devil is called "the prince of the power of the air;," -and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2:4).

Angels, or spiritual beings, have the power to appear in different forms, as has been shown. Hence, these fallen angels can appear in the form and character of any person they choose to represent, as easily as Christ could appear as a gardener, stranger, or with pierced hands and side.

That these spirits who claim to represent deceased humanity, are "reserved under chains of darkness," they themselves admit. Darkness is the first and foremost condition of all their manifestations, nor can they endure the full glare of a tallow candle, even though placed in the further corner of the room. God has placed them under this one restriction of darkness.

It is useless to deny their wonderful developments. And that they do now materialize themselves, and appear in the actual likeness of the person they choose to represent, is placed beyond all reasonable doubt by the testimony of numerous and creditable eye witnesses. And that they will yet do still more wonderful things, as claimed by their votaries, we cannot doubt. That they may yet eat and drink, and thus actually consume food of man, is not at all improbable. Angels of light have so done in former dispensations; and after the resurrection, the saints will thus manifest themselves. Hence, there is one and only one absolute test by which to determine their true character.

That they are spirits, all admit; and some of them claim to be good spirits; but, "by their fruits ye shall know them." Ask a fish if it is a creature of the air, or of the water. And if it had the gift of language, and should claim to be a bird of paradise; you have only to take it out of its element, to discover the fraud. " Try the spirits"! Throw back the shutters, open the doors; let in the clear light of day; and if they are spirits of light, your seance will not be disturbed. The angels of light appeared to Abraham "as he sat in the door of his tent, in the heat of the day. " But if they are the spirits God has reserved under chains of darkness, they will be compelled to retreat from the light, even as vermin slink into holes under similar circumstances.

No rational human being, except their deeds are evil, can desire the fellowship of spirits of darkness. They are obliged to have some light by which moving objects can be discerned, as a necessity to the spectators, we know; and so is a fish obliged to have some air; but the line of demarcation between their element, and the light, is clearly defined; and no one need any longer be deceived, unless they love to be led captive by spirits of darkness; for just in proportion to the amount of light, their power of materialization is diminished.

To say you do not believe these are fallen angels, does not help the matter; you know they are of the darkness; and that darkness is twin to evil; and that all the foul spirits of earth seek its cover. And that no respectable person likes to be found in these dens of darkness; or with the literature that comes from such a fountain.

As it is a God-given rule to compare what is known of angels and spiritual things, in order to know what he has in store for the saints, we gather, from all of the above, first; that in filling the office of "kings and priests, and reigning on the earth;" the saints will be and appear on all ordinary occasions, just like human beings in the flesh. That they will eat, drink, and sleep.

At least they will rest, even as God rested: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor hath all his saints. Praise ye the Lord" (Ps. 149:5-9).

In these manifestations if they take on a real body of flesh, eating and drinking is either a necessity, or a pleasure. For in those cases where Christ or angels have thus materialized themselves, and so remained for a considerable time, they have eat and drank; otherwise they have not. Witness the case of Gabriel's

1H31

appearing to Daniel, to Zacharias, and to Mary. Also that of Manoah:-" And the angel of the Lord said, Though thou detain me I will not eat of thy bread.... And the angel did wondrously. For it came to pass, when the flame went up from off the altar, that the angel of the Lord ascended in the flame of the altar" (Judges 13:16-20). Hence, there is no reason why resting on their beds may not be either a

necessity, or pleasure. The above text clearly places the saint in glory, and at the time he is prepared to execute judgment on the nations, when he is called upon to "sing aloud upon his bed." Hence, it appears their life and enjoyments, are in many respects, to be similar to those in the mortal state. All this, including their power to take on, or put off a body of flesh, is no more wonderful than is the change itself from mortality to immortality, which occurs "in a moment, in the twinkling of an eye, at the last trump." And as angels can materialize themselves, or pass off in a flame of fire; we know the saints will do these things; for in the resurrection, they are to be "as the angels of God."

The execution of "vengeance," [chastisement] upon the heathen, and judgment upon the people &c. is explained by the apostle, and also by Christ. "The saints shall judge the world" (1 Cor. 6:2). "He that keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I have received of my Father" (Rev. 2:26).

With the myriads of ignorant, and barbarous heathen, who have gone down to the grave with life-long habits of fierce passion and deep degradation, all of whom are coming up just as they fell asleep, for "there is no knowledge in the grave whither thou goest: " they will require to be "ruled with a rod of iron" until they learn to know the Lord, Also, in the "restitution of all things," the nations will have to be reorganized; and present governments and nationalities will be dashed in pieces:-" Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel" (Ps. 2:). "And in the days of these kings [the divided Roman empire] shall the God of heaven set up a kingdom, and it shall break in pieces and consume all these kingdoms" (Dan:2:44).

The saints, who are to be kings and priests, and reign on the earth, will not be ghosts or phantoms, but when they choose to appear under a "vail" of flesh, will walk the earth in the light of day, appearing like mortals, but with a mysterious power, that could hurl destruction on an opposing host, even as the angel of the Lord overthrew an hundred and four-score thousand Syrians, as they lay encamped by deep Galilee. This will indeed be having "power over the nations; to bind their kings with chains, and their nobles with fetters of iron."

The "manifestation of the sons of God," and the judgment on the nations, is not till the resurrection: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body," (Rom. 8:). The creature [ktisis], is the same as in Mark 16:15, "Preach the gospel to every creature; " and means man in the flesh, not cattle, as some explain it. It is then, in the age, or world to come, that the creature will come to the saving knowledge of the truth:-" Because the creature [ktisis] itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God, (verse 21).

How shall they be clothed? "And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment." And of the angel who rolled away the stone, it is said, "His raiment was white as snow." Daniel saw one "clothed in linen, and his loins girded with fine gold of Uphaz." Christ also, was seen by John, clothed with a garment down to the foot, and girt with a golden girdle. And on the mount of transfiguration his raiment became shining, exceedingly; white as snow; so as no fuller on earth can white them. Then the saints will not only require food, but raiment; how are they to be supplied? How did Christ get the gardener's suit in which he appeared to Mary? He left those in which his earthly body had been wrapped, carefully folded up in the sepulchre:- "Take no thought what ye shall eat, or what ye shall drink; or wherewithal ye shall be clothed. But seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." When Christ wanted wine, he could say, Let there be wine. When he wanted a fire, and coals, and fish laid thereon, and bread; he spake, and it was done. "And without him was nothing made that was made," "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Some have supposed, from Isa. 65:21, that the saints; those who, having received Christ, with him become heirs of all things, and kings and priests of the Most High; are to "build houses, plant vineyards, and long enjoy the work of their hands." Even the genie of the wonderful lamp was better than that. Aladdin

1H32

could have wine without "planting vineyards;" and the choicest viands for his table; and even a richly furnished palace, built by unseen hands, in a single night. And think you the heart of man has conceived better things than what God has laid up for them that love him? Think of Gabriel, with saw and chisel, framing a house; Michael, setting out grape vines; and, [be it spoken with reverence], "our Elder Brother" doing the heavier spading.

That such is the heaven for the glorified saints, is believed by the half of Christendom. A heaven no better than is promised the Jew in the flesh. "The earth was made for man," and the meek shall inherit it; but the saints, the Eloheim seed, although they possess the kingdom under the whole heaven, look for an "inheritance incorruptible, undefiled; reserved in heaven; ready to be revealed in the last time."

"If ye had faith as a grain of mustard seed, ye might say to this mountain, Be thou removed, and cast into the sea; and it should be done," even now in this life. "Seek first the kingdom of God, and these things shall be added." Christ has prepared them:- "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." These, are among "the things which are freely given us of God."

Shall we retain our human feelings, so as to mingle, to all appearance as one of themselves, with the sons and daughters of earth; who are thus to be led to a holier and higher destiny?

When Mary arrived at the sepulchre the two angels say unto her, "Woman, Why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him. And turning herself, she saw Jesus standing by her; and knew not that it was Jesus. And he saith unto her, Woman, Why weepest thou?" as though he knew not the slightest cause for her tears. But Mary, too full to answer, and yet strong in her love and grief, felt that no task was too hard for her, burst out with, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Again; with the two on their way to Emmaus, Christ acts the stranger:-" What manner of communications are these that ye have one with another as ye walk, and are sad"? So they explain all about one Jesus of Nazareth, which was a prophet, mighty indeed before God and man; and how the Jews had put him to death; and that this was the third day since these things occurred. Jesus all the while gravely listening, to learn the particulars. "And they drew nigh unto the village, whither they went, and he made as though he would have gone further. But they constrained him, saying, Abide with us; for the day is far spent: and he went in to tarry with them" (Luke 24:28).

Why was this, unless for our instruction? The deep things of God, taught by the Spirit; are often found revealed, not in words, which men's wisdom teacheth; but which the Spirit teacheth, comparing spiritual things with spiritual.

Even as Christ passed from this to another world, and angels have come and gone; so too the saints shall traverse space, and pass with lightning speed from star to star; or walk the earth as mortals:-" They shall mount up as eagles; they shall run and not weary; they shall walk and not faint."

These few facts drawn from the many spiritual things revealed, are enough for us to gather a general idea of what our future is to be. "And hast made us unto our God kings and priests, and we shall reign on the earth." Hence, if you are one of "the called, and chosen, and faithful;" it will be your work, not only to rule the nations, and enforce obedience to divine law, as kings ; but to exercise the gentler office of " priests of the Most High God." But in your ministration to mankind, whether as judge-" The saints shall judge the world"-or as friend, companion, and guide:-even as God was the friend of Abraham-your actions will no more be clogged with the imperfections of mortality. If you now possessed such power it would make you miserable; you would be continually fearful lest you might err in judgment; "but then you will know, as you are known;" and like the Saviour, "need not that any one should tell you what is in man;" hence, you will act with decision and judgment.

You can be visible as an ordinary mortal; or you can be present, and remain invisible. You can transport yourself from place to place independent of physical obstructions. Thus all secrets will be laid open to your personal investigation. You can enjoy social intercourse with friends, parents, or the children you have left; with power not only to comfort, but to protect. And in this time of trouble, now coming on the earth; "though pestilence walketh in darkness, and destruction wasteth at noonday;" "no plague shall come nigh thy dwelling; only with thine eyes shalt thou behold, and see the reward of the wicked." You shall drink (Matt.

26:29) of the fruit of the vine, and yet plant no vineyards. You shall have mansions on the banks of a river margined by fruits of gold, and whispering myrtles. And walk in the light of skies as cloudless, save with here and there a roseate hue, as, through the years of forever, shall be the tablet of your own heart' (Rev. 22; Isa-66:13). You shall but call, "Nay before they call, I will answer," and every desire shall be satisfied. You can speak, and it will be done; command, and it will stand fast. "This honor have all

1H33

his saints; Praise ye the Lord."

These are the things; and this a glimpse of what is in store for the body of Christ; the Ecclesia, who inherit the kingdom.

## **THE KINGDOM OF GOD**

### *Will it be seen by mortals?*

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, [or margin] outward show; neither shall they say, Lo here, or lo there! For, behold, the kingdom of God is within [or, margin] among you, (Luke 17:20). Every where in the Bible, the Church, or people of God, represent the kingdom of God: "And ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19:6). And this promise to the typical Israel and kingdom; is to be fulfilled to the true children of the kingdom;-" And hast made us unto our God kings and priests; and we shall reign on the earth," (Rev. 5:10),

A complete kingdom is an organized power. The gospel church is not complete, and yet Christ makes it represent the kingdom, in all his parables. But it only represents it; and not until it shall be glorified, will it really be a kingdom in the full sense.

Land may be an element of an earthly kingdom; but nothing that is of the earth, earthy; will ever be an element of the "heavenly kingdom." Its locality will be a spiritual or heavenly City. And, although the saints who compose the kingdom, will be among them, still the world will not be able to point to any locality, or say Lo here, or lo there is the kingdom of God. The kingdom of heaven [or church], is now likened to a net in which are fish, both good and bad. Also to tares and wheat; wise and foolish virgins; &c. And in the harvest, he will gather out of his kingdom all things that offend; and them which do iniquity; and cast them into a furnace of fire. Then shall the righteous shine forth as the sun. That is t he church will then be glorified; and the kingdom organized, or set up. (Compare Matt. 13:28-43; and Dan. 2:44. And as the nations are now subject to the spiritual powers and rulers of the darkness of this world; so in the world (age) to come, all peoples and nations under the whole heavens, shall serve this kingdom of priests. But except a man be born again; that is becomes a spiritual being, he cannot see the kingdom of God.

The Bible teaches that the fallen angels, like the angels of light, are spiritual beings, and they are invisible, except under the God-given restriction of darkness; under which circumstances, now, since the "day of the Lord" began, they seem to have been permitted to materialize themselves. The Bible also teaches that the risen saint is to be a spiritual being. Just what a spiritual body is, doth not yet appear; only that they are capable of wonderful changes.

Because the saints are to reign over the nations, many seem unable to distinguish between the kingdoms of earth, and the kingdom of God, which is to break in pieces and consume them. The kingdom of God is a heavenly kingdom (2 Tim. 4:18); not because of its locality; but because of its nature. Heavenly, is spiritual. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly [that is, be raised spiritual bodies]. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:47-50). Hence, the term "heavenly kingdom," is descriptive of its character, and not its locality.

The kingdom of Satan is called a "spiritual power [kingdom] in heavenly places" (Eph. 6:12, margin). How some men can persistently overlook all these statements in relation to the spiritual nature of the kingdom of God, and maintain that it is nothing more nor less than an earthly kingdom, puzzles me. If they are correct, why must one "be born again, born of the Spirit," in order to see it? If it is a literal fleshly kingdom, "set up in the days of these kings," and is to "break in pieces and consume all these kingdoms" (Dan. 2:44), why cannot the heathen kingdoms see it while it is ruing them with a rod of iron, and breaking them in pieces? [This question is for such as oppose the Age to come. And the following, for such as accept it]. If the kingdom of God is confined to Palestine, as some believe, will not those nations in the flesh who go up to Jerusalem from year to year, to keep the feast of tabernacles (Zech. 14:16), see the kingdom of God, without being born from above? But all this confusion, and making the Scriptures contradictory is quite as reasonable as is the kindred idea of the glorified saints, who are to become "equal unto the angels," and "like unto Christ's glorious body," planting vineyards, and building houses. But you may say, they appear as

1H34

common men. So have angels when they have manifested themselves to mortals, but to suppose they will come down to the drudgery of a fleshly life is nowhere taught. When they shall enter the "heavenly kingdom," and are "as the angels of God," they will be with the Lord, and see him, as he is. But the saints do not inherit the land, only in the broad sense in which they inherit all thing. Prince Albert is heir to the crown of England; he does not inherit the land; the common people inherit that. He inherits the kingdom. "The righteous shall inherit the land," but the Godseed, the Ecclesia, are of the Royal family, and "take the kingdom, and possess the kingdom under the whole heaven." But that does not preclude the idea that they are of a higher order than "the peoples, and nations, and languages" who serve and obey. They shall be kings and priests, both rulers

and instructors; and mankind, not the land, is their work-shop. They have a right to enter through the gates into the heavenly [spiritual] Jerusalem, whose maker and builder is God. Hence they build no houses; their mansions are prepared for them. And there is the home of the redeemed; "but without, are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie;" a plain description of the natural heart, not of demons. And Christ and his glorified saints are to rule, instruct, and subjugate these nations who are saved from the Adamic death; walk in the light of the city; and bring their glory into it, as from time to time, they shall be translated into the heavenly kingdom. (See Rev. 21:24; Rom. 8:21).

Moses was a type of the God-seed; Christ, and they that are Christ's. Hence he was both king [law-giver] and priest; and had access to God and man, as Christ and his saints are to have when He, the mediator and his "body," is "perfected. When Moses came from the presence of God, his face shone so that without a vail, the children of Israel could not behold it. But when he went in before the Lord the vail was laid aside until he came out. (Ex. 34:34). This vail means the flesh (Heb. 10:20).

When Moses would come out to the people to exercise his office as lawgiver, judge, or priest; he wore a vail because they could not endure the glory. When the "kings and priests of God" shall go out of the city "which has no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," they will need to wear a vail; "For if that which was done away was glorious, much more that which remains is glorious. Seeing then that we have such hope, we use great plainness of speech" (2 Cor. 3; 12).

In the manifestation of the sons of God to "the creature," who is without the city, they will need to be under a vail of flesh, to obscure their glory; even as Christ and angels have manifested themselves to men. Saul could not endure to behold the unveiled Nazarene; and Daniel and John were overwhelmed, and became as dead men, when permitted to see one without the vail of flesh; "And there remained no strength in me; for my comeliness was turned in me into corruption" (Dan. 10:8).

Some may say, this is too much like spiritualism; we will have nothing to do with it. Do you believe there are fallen angels, as taught in Jude and Peter? that they are the "spiritual rulers of the darkness of this world"? If so, is it strange they should retain some of their former characteristics and power? Surely the difference between these lying spirits, bound under chains of darkness, and angels of light, is clear and well defined. Do you believe "the angels of God are ministering spirits; sent forth to minister to them that shall be heirs of salvation"? Perhaps you do not believe we shall be "as the angels of God;" "raised a spiritual body;" "born of the spirit;" or that "that which is born of the Spirit, is spirit. " Perhaps you expect to know Christ as he was once known, after the flesh; and think that flesh can inherit the kingdom of God, if blood cannot. "That which is born of flesh, is flesh;" and there is not one atom of Scriptural support to favor such a view, except an inference drawn from the appearing of Jesus under a vail of flesh after his resurrection. Moses, in the type, appeared under a vail, not once, or twice, but always when he passed from the presence of the Lord, out to the



people. "According to thy faith be it unto thee. " "There is a spiritual body;" and we expect to be thus "clothed upon;" and have a right to enter through the gates into the city.

What makes these things look the more glorious, is that they are about to be realized. For, though the saints have been long sleeping in Jesus; the resurrection morn is beginning to dawn; and the shadows to flee away. "And the pathway of the just, which is as a shining light, that shineth more and more unto the perfect day;" is, evidently, in this present truth, receiving its last halo from the great fountain. These truths have shown in the pathway of "the virgins," just at the time where they were due. Witness the midnight cry, the jubilee message, the harvest message, and now the light is shining on the things "Eye hath not seen, nor ear heard; neither hath entered the heart of man; but God hath revealed them unto us, by his Spirit; and not in words, but by the Holy Ghost; comparing spiritual things with spiritual." And this, together with all the other evidences, fully convince us that the great change is at hand, and the

1H35

Millennium about to dawn.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body." Hence this glorious manifestation is not due until the saints, "Sown a natural body, are raised a spiritual body."

## **THE NATURAL AND THE SPIRITUAL.**

Many seem to think that a spiritual body is not a literal body. In other words, that it is not a real body. Literal, says Webster, means real; not figurative or metaphorical.

"There is a natural [animal] body, and there is a spiritual body," (1 Cor. 15:44). Does any one suppose the apostle here teaches that there is a real body, and there is a figurative or metaphorical body; and as we have born the image of the real, we shall bear the image of the metaphorical? One would suppose they so read, from their exceeding blindness in recognizing any but the natural, or animal body. They seem fearful lest, if the idea be entertained that Christ comes the second time in any other than an animal body, it will lead to the rejection of a literal resurrection, &c. We do reject the idea of the saints being raised "a natural, or animal body;" and if that is rejecting a literal resurrection of the saint, we must plead guilty, and beg to be excused simply on the ground that the Almighty has said, "It is raised a spiritual body. "

Now will some one inform me why it is unscriptural, or fanatical to maintain that Christ has a spiritual body; and, as the saints are to be like him, that they are raised spiritual bodies. Because some seem to think that a spiritual body is not

real, but is only a metaphorical body; and that nothing is real except it is "of the earth, earthy," is no reason why those who can discern spiritual things, which the natural man cannot, (see 1 Cor. 2:14), should remain in darkness. The two cases on record in which a spiritual body is described, (Dan. 10:6-, and Rev. 1:12-, represent a very nice kind of a body, and one which Daniel appeared to think was real. And we have the promise of being made like unto his glorious body; and that as we have borne the image of the earthy; we shall also bear the image of the heavenly. The first man and his race are of the dust of the ground, and therefore, of the earth. Christ also took upon him our nature, to work out a plan by which we can take upon us his nature; and as he has borne the image of the earthy; we shall also bear the image of the heavenly. "Yea though we have known Christ after the flesh, henceforth know we him no more." Many seem to think that because Christ appeared under a vail of flesh, after his resurrection, just as the Lord appeared to Abraham, that in some way they are to know him again after the flesh. The world may see him thus; but we shall see him as he is; and not under a vail.

To the natural man it is foolishness, neither can he understand the things of the Spirit. Hence, to teach that one who is born of the Spirit can come and go like the wind; is foolishness to them. If they cannot rise above the flesh, how can they believe when told of heavenly things? Hence, the only course left for them, is to explain away these texts.

When it is said, "This same Jesus which ye have now seen go into heaven, shall so come, in like manner, as ye have seen him go;" the "natural man" at once fixes his mind on, not the Jesus who would suddenly appear in their midst; and then vanish out of their sight; and who was mysteriously invisible during most of that forty days of his presence in his spiritual body; but on Jesus in the flesh; forgetting that we are to know him no more, after the flesh. The Jesus that went away was the one born of the Spirit; a being who, according to his own words, is as invisible to mortals, without a miracle, as is the wind. He would suddenly appear in their midst, "the doors being shut;" and then "vanish out of their sight." Nor could they tell "whence He came, or whither he went. So is every one that is born of the Spirit." This is the Jesus who went away; and who comes again "in like manner. There are experts at explaining away Scripture, who can dispose of these things and make them mean nothing, I admit; and so they can any and all Scripture; nevertheless the word of God standeth.

To the natural man, a spiritual body means an earthy animal body with spirit, instead of blood, running through the veins and arteries. And yet spirit is nothing real, but metaphorical. Therefore, a spiritual heavenly body, is a fleshly earthy body with a figurative or metaphorical substitute for blood. Truly a wonderful discovery. And this, it seems, is the highest ideal of a spiritual body to which the natural man, unaided by inspiration, can attain. How then can we talk to them of the kingdom of God, which a

1H36

man cannot see, until he is born of the Spirit; and which will therefore never be visible to the man in the flesh.

"He shall sit upon the throne of his father David," to them means a restitution of Israel in the flesh, with Christ exalted to reign on an earthly throne over an earthly Jerusalem.

What then does Gal. 4:22-31, mean? "For it is written, Abraham had two sons, the one by a bondmaid, the other by a free woman. Which things are an allegory." The earthly Jerusalem with her children, including the fleshly kingdom of David with all that pertained to that dispensation, "stands for Agar, which is Mount Sinai in Arabia." Is the great plan of redemption to progress backwards? Is the kingdom of David [or the Anointed, and which in prophecy, always means Christ] to be set up as a part of the fleshly house? Is it Agar, the old mount Sinai in Arabia, the Jerusalem that is in bondage, the children of the bondmaid, who shall not be heirs with the children of the free woman, who are to constitute the kingdom? That typical kingdom was but an allegory, a figure, or "shadow of good things to come, and pointed to something real, viz. an heavenly, "a city which hath foundations." Is it the figure, or the true, Christ is going to establish? The fleshly kingdom of that old dispensation was just as truly a figure of the true kingdom, as was the tabernacle made with hands, a figure "of the true tabernacle."

Old Jerusalem is to be restored, we do not doubt, "Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places; and the city shall be built upon her old heaps. I will multiply them, and their children shall be as aforetime." "And Jerusalem shall be inhabited again in her own place, even in Jerusalem. There shall be no more utter destruction, but Jerusalem shall be safely inhabited." "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. The measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. It shall be holy unto the Lord; it shall not be plucked up or thrown down forever," (Jer. 31). "Behold, I create Jerusalem a rejoicing, and her people a joy;... and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them," (Isa. 45). "Thus saith the Lord of hosts; I was jealous for Zion with great jealousy; and I was jealous for her with fury. Thus saith the Lord. I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets of the city shall be full of boys and girls, playing in the streets thereof, (Zech. 8:2-8). For before those days, there was no hire for man, nor hire for beast," &c. (verse 10).

That Jerusalem is to be rebuilt, and made glorious, there is no lack of evidence. And that they will build houses, and plant vineyards, is beyond question. But that this restored Jerusalem with her old men and old women leaning on their staff for very age, is the kingdom of God, I do not believe. Because God has promised great things for the Jews, and other nations, in the restitution age, it does not follow that the children of the flesh are to be heirs of the kingdom. "In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, saying Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," (Isa. 19:24).

There are two Jerusalems; one stands for the bondmaid; the other for the free woman. The twelve tribes, or Israel in the flesh, no matter how much God may do for them, stand for Agar; as does David, a mere type, stand for Christ.

"They which are the children of the flesh, these are not the children of God:but the children of the promise are counted for the seed." Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. If the restored Jew is not in the flesh, but an immortal spiritual being, then he may inherit the kingdom, otherwise he cannot. Although the fleshly house of Israel are to be restored to their former estate, that former estate is as much beneath the kingdom, which flesh and blood cannot inherit, as our present position is beneath that of the angel Gabriel. "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives [Jerusalem] in the midst of them," (Ezek. 16:53). This is when and how, the Jews are to be restored. And Jerusalem, re-built, is to be the head quarters of the nations, (Zech. 14:16); and will belong to Christ, just as all other nations in the flesh will be subject to him. But "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." And yet, say our Age-to-come brethren, old Jerusalem, rebuilt, "Agar," is to the capitol; and the nations of the earth are to go there from year to year to keep the feast of tabernacles, and be punished if they do not go. The Jerusalem that descends from heaven, "the mother of us all;" the one Abraham looked for, and through the gates of which no one who has not been born of the Spirit can enter, finds no place in their theology. What

1H37

does this talk about the two Jerusalems, one representing the children of the flesh, the other those who are born of the Spirit [raised "spiritual bodies]" mean; if there is but the one old typical Jerusalem of Palestine, which is to represent the real kingdom of God? A man cannot see the true kingdom of God, the one of which David's was the type, except he be born from above; and that which is born of the Spirit, is spirit .

Our Age-to-come brethren, almost to a man, seem incapable of grappling with the spiritual . Can it be that none of them are yet begotten of the Spirit? "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. '

Can they not see that the whole tenor of New Testament teaching is an advance from "the natural to the spiritual;" from the nature of the first Adam to that of the second? "Howbeit, that which is spiritual is not first, but that which is natural; and afterwards that which is spiritual." One who can see nothing in the restitution of the kingdom of Israel, but what stands for Agar, the Jerusalem of the flesh, a mere shadow, "or figure for the time then present;" is indeed unable to "discern spiritual things."

With their views of the age to come, no wonder those who are spiritually minded cannot accept it. The New Testament every where teaching that the kingdom of God is to be of a higher order than was the earthly kingdom of Israel; as much as

the second Adam is higher than the first; or as Christ is above David; that flesh and blood cannot inherit it; that except a man be born of the Spirit, he cannot enter into it; while Age to-come people teach that the restored Jew, converted to Christ, but still in the mortal fleshly state, will enter the kingdom of God. And, in the main, constitute the kingdom; the immortal saints being only one feature or class, in the kingdom. Thus putting new wine into old bottles. But their bottles will burst.

Jesus and the gospel teaches that one who is born of the Spirit can no more be seen of one who is in the flesh, than can the wind; that the kingdom of God cometh not with observation, or visibly; and that except a man be born again he cannot see it; and only those who bear the image of the heavenly, can enter in, or inherit it. A converted or restored Jew, no more bears the image of the second or heavenly man, than does a mortal christian. So long as they are of the earth, earthy; neither of them can enter into the kingdom. But with the "seed" perfected; the second man, male and female, Christ and his bride, complete; there begins a special work of redemption; viz. The creature, or "natural man," will, as he becomes mature, "be delivered from the bondage of corruption, into the glorious liberty of the sons of God." That is, be translated from the earthly, to the heavenly kingdom, or heavenly Jerusalem. The restored Jews are not sons of God, they are the children of Abraham according to the flesh: "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed, (Rom." 9:8). Therefore the Jews, not being the true heirs, will not receive the kingdom; nor will they be in the kingdom: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God ." The kingdom of God was taken from them, to be given to a people bringing forth the fruits thereof. And this little flock, born of the Spirit, raised spiritual bodies, are going to have it, in spite of age to come theories.

One can get along very well with the Old Testament evidence to prove that the old Jerusalem, the typical kingdom of David, and fleshly Israel, are again to represent the kingdom of God; but he must ignore, or explain away, all the teaching of Christ and the gospel. The kingdom of David is to be restored; but David means Christ; just as Isaac, the seed of promise, stands for Christ. And the kingdom of David, was the kingdom of the Lord, (see 1 Chron. 29:23). God's kingdom was given to Israel in the flesh, and was thrown down. But is now to be given to the true seed; "the natural first, and afterwards the spiritual;" is the order in which the Holy Spirit teaches that the whole plan is moving.

A faith which can grasp nothing higher than a kingdom in the flesh, will, I fear, raise those who possess it, only to its own level; "thistles do not bring forth grapes." "But it says He shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously." True! And so does David say, "for my meat they gave me gaul; and in my thirst they gave me vinegar." But the question, in the light of the gospel, which brought to light immortality and eternal life, is, How are we to interpret the promises of God in relation to the kingdom: Are they to be fulfilled in those born of the flesh, or those born of the Spirit?

I am beginning to think Age-to-come people, and many others among pre-millennialists, do not believe in anything of a spiritual nature, or have the most

remote comprehension of things of that order; either that the saint is raised "a spiritual body," or in the existance of spiritual beings, or even of the Holy Spirit itself. I know one class of age-to-come believers, the Christadelphians, do not. The Holy Spirit, say they, is but a principle, or element of power, and not an intelligence. It is nothing more nor less than "electricity;" is taught in one of their books, now before me. What wonder they discern only a fleshly future.

1H38

## **SOPHISTRY.**

False reasoning on this "natural" or animal plain, by those who cannot discern spiritual things; is leading many other, than Christadelphians, into darkness. I will give a sample of their way of reasoning: The words Satan, and Devil, says the above book, means accuser, or adversary; and are only Bible synonyms for sin. Ergo . It was a Bible synonym for sin that contended with the archangel about the body of Moses. "Mary," is a synonym for bitter; ergo: It was the principle of bitterness that took Christ to be the gardener. "The words that I speak, they are spirit;" that is, a principle of power. Christ is the Word, (John 1:14); ergo: Christ is a principle, and not an entity. Holy Spirit [pnuma] is an element of power, electricity. "God is a spirit [pnuma]." Ergo: God is electricity.

A man becomes my enemy, he is an adversary, therefore he does not exist, he is a synonym of opposition. Granting that such a being as the Devil does exist, will some of these Sophists please tell what he could have been called? If he had been named Peter, they would have insisted that he was only a stone.

Satan hath desired to have you, that he might sift you as wheat, said Christ. A principle desired to have Peter. If Bible language were clay, designed to be shaped by every reader to suit himself, these men might be right.

There is ten times the evidence of the existence of fallen angels, familiar spirits, "wicked spirits in heavenly places" [margin]; "the rulers of the darkness of this world;" and of their chief, the "prince of the power of the air;" that there is of the existence of Michael the archangel, with whom the Devil contended about the body of Moses, (Jude 9). And the same kind of sophistry that will explain away fallen spirits, will also explain away the existence of angels who are "ministering spirits." Angel means a messenger or servant, Satan means an adversary. And both are applied to more than one order of beings. I am thankful they do not desire to prove that angels are mere principles in nature; since it would be such an easy task. And if they really set about it, as the Christadelphians do, they can explain away the Holy Spirit. And the same reasoning, carried to its legitimate conclusion, can also dispose of both Christ and the Father. How pertinent then becomes the query, "When the Son of man cometh, shall he find faith on the earth?"

# PLAN OF REDEMPTION.

## *An Outline.*

The plan of salvation is progressive, and has required ages for its development. A "seed" was promised (Gen. 3:), and that promise was renewed to Abraham, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.... And if ye be Christ's then are ye Abraham's seed (not seeds), and heirs according to the promise," (Gal. 3:16, 29). "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," (Rom. 9:8). Hence, the "seed" means, not Christ alone, "the firstborn from the dead," but "the church of the firstborn" complete: Christ and his body. And not until the "marriage" when Christ and his bride are made one, will the promised "seed," which was to bruise the serpent's head, be perfected. While the blessing which is to flow to the world through that seed, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18), does not come before its development, but follows it.

The promise in Eden was very dark, a mere germ of a great tree. Centuries passed; a whole world were born and died, and a new world came into being before that promise began to be realized. Then it was renewed and enlarged with a little increase of light. But not until the law was given from Sinai did the light begin to shine so as to point to the true Seed, and then only through the dark imagery of types. Why did God permit one whole world, and many generations of another, to go down in death with little or no effort to bring them to a knowledge of the one and only great plan of redemption? "Death reigned from Adam to Moses." The exceptions being Abel, Enoch, and Noah; Abraham, Isaac, and Jacob. Nothing but the fact that there is to be a restitution, that "as in Adam

1H39

all die, so in Christ shall all be made alive," can account for this apparent neglect in the slow development of a plan for the salvation of mankind.

God's love for the world, and the fact that he is no respecter of persons, can be reconciled by no other view. Nor can the statements that Christ "tasted death for every man;" that he is the "true light that lighteth every man that cometh into the world," be harmonized with the supposition that almost the entire race from Adam to Christ, perished without being brought to the knowledge of the truth.

During the Mosaic dispensation the whole world, excepting that one nation, were left in darkness; and it was not "lawful" to give them light. Nor, after his advent, would Christ permit his disciples to go to the Gentiles. Clearly because the time to begin to save Gentiles had not come. Hence, it can be seen, a definite plan was being developed; and that plan is not yet complete, since countless millions, during the gospel dispensation, have died without being enlightened by "the true light that lighteth every man that cometh into the world. "

Without a restitution of all who have thus died, facts and Bible cannot be reconciled; for even if the gospel were to continue until the world's conversion,

the difficulty with respect to this class who continue to die unenlightened, would only be increased. But in the real plan of redemption, as it is revealed; these difficulties find a solution. When the "seed" is complete; when Christ and his body are perfected; when the gospel to the Gentiles, which was "to take out from among the Gentiles a people for his name " (Acts 15:14), is ended; then all who have died in Adam will be made alive in Christ; "and all the nations which thou hast made shall come and worship before thee;" "and in thy Seed shall all the nations of the earth be blessed."

To prove a restitution in one case, of such as have died in their sins, is to prove it in all cases (only of that class who, having sinned against the Holy Spirit "shall be forgiven neither in this aion (age), nor in the aion to come." [Some teach that none who die can be forgiven in the aion to come]. This exceptional class, among whom are those who have persecuted the saints, live not again until the aion to come (" the thousand years") are ended. \*

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\* That Rev. 20:4, 5, refers to a class, and not to all mankind, is clear; or else none but the martyrs under the gospel, will reign with Christ. Neither "the beast," referred to, nor its "image." existed in the days of David, or the patriarchs. And surely they are not to be rewarded for not worshiping it. Those of whom the Revelator is there speaking are, evidently, the martyr church and those who put them to death. The rest of this class live not again &c.

The word here translated "rest," is the same as that occurring in the last verse of the previous chapter, [remnant]; "and the remnant were slain with the sword of him that sat upon the horse."

Those who had worshiped the beast, and its image, and put to death God's saints; the class referred to in 2 Thes. 1:6-9; the troublers and betrayers of the body of Christ; who, like Judas, would have been better off had they not "been born;" this class, having come in contact with, and opposed the truth; have no share in the restitution. If the language here used, cannot be made to cover all who are to live and reign with Christ, and it certainly does not include the prophets and saints of other ages, but simply of the gospel Church, how can the "remnant," of whom he speaks, mean all the human family? And to insist upon such a forced construction in opposition to the whole tenor of Scripture in relation to the work of restitution and judgment, is not demanded by the language. [See "The Divine Plan of the Ages," Chapter 14, pp. 288-289.]

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That the Sodomites died in their sins, none will question; or that they would have repented, if they could have had the chance offered the Jews: "If the mighty works which have been done in thee, had been done in Sodom, they would have repented long ago." But they were destroyed; not one escaped. Hence, there is no remnant left alive; and if ever they are restored, it must be from the captivity of the enemy death. Let God be true, though theology may be found at fault. Ezek. 16; clearly teaches that they are to be restored to their former estate, and given to Judah for daughters by a new covenant. And in language which cannot be made to



mean any thing else. Sodom and her daughters, Samaria and her daughters, and Jerusalem and her daughters, are all to be brought back, not to judgment merely, and then to heaven or hell, but to their " former estate: " "And I will give them unto thee (Jerusalem] for daughters, but not by thy covenant," (Ezek. 16:61).

Read Ezek. 16:53-61, and make up your mind whether you will believe it, or whether you prefer your old theology. There are those who admit this Scripture is true, but claim that it is not until after the next age is ended that the Sodomites are to be restored. And yet these same theologians maintain that the Jews will be restored immediately after the second advent of Christ. That the Jews are to be restored at the end of the gospel age, if ever, I presume all will admit. That the Sodomites are not yet restored, I need not stop to prove. But what I can prove, is that " when Sodom and her daughters shall return to their former estate, then thou [Jerusalem] and thy daughters, shall return to your former estate," (Ezek. 16:55). And lest you misinterpret it, read also the 53rd verse: " When I bring the captivity of Sodom and her daughters,

1H40

. . . then will I bring the captivity of thy captives, in the midst of them. " There is but one restitution [yet future] promised to Israel, dead or alive; and when that transpires, Sodom will also have a restitution. And as certainly as the Jews are to return to Palestine immediately after the close of this present gospel dispensation, so certain is it that "the restitution of all things," begins at that time.

That the restitution of the Sodomites is from death is certain, and how any one, after reading Ezek. 39: can hold the unscriptural position that only those among the Jews who are living at the appearing of Christ, are to be restored, puzzles me. The latter part of verse 23, reads, "Therefore hid I my face from them, and gave them into the hand of their enemies, so fell they all by the sword. " Now read verses 27, 28; which end thus, "But I have gathered them into their own land, and have left none of them any more there." First they are scattered and fall by the sword in their enemies land; then he brings them into their own land, and leaves none of them there; and also in the 37th chapter he states positively that it is from the grave he brings them, and yet, many Age-to-come people deny that any but the living Jews, will ever be restored.

## **JUDGMENT, TRIAL, PROBATION.**

### ***Will the saints be brought to trial?***

Perhaps no subject of revelation is so little understood as is that of the judgment. Probation and judgment, mean one and the same; viz. a trial. Probation, says Webster, is the act of proving; a trial, or examination. In the M. E. Church, converts are placed on probation; that is, on trial for six months; and if they pass through this trial successfully they are admitted to full membership. During this six months trial they are expected to learn the ways and doctrines of that church. The day of judgment is the day of trial, or probation for eternal life.

"We shall all stand before the judgment seat of Christ." That is, all mankind must pass through a trial or probation under him, in order to determine with them the question of eternal life, or eternal death. Christ himself submitted to a trial, won the victory, and became the "firstborn from the dead." And "now is the judgment of this world; now is the prince of this world cast out. And I, if I be lifted up will draw all unto me, (John 12:31). The Greek here for judgment is the same word as in Matt. 11:24, and that class of texts; and evidently refers to the final and decisive judgment.

The final judgment of all mankind, then, began with the head of the Church; who, of course, passed his trial triumphantly. And thus abolished, or conquered, death; and commenced the process which shall cast out the prince of this world, or him that hath the power of death. Prior to this, their probation was for an earthly inheritance, and a fleshly kingdom; and had been a total failure. But now "He sends forth judgment [trial] unto victory," (Matt. 12:20); and life and immortality are brought to light by his own successful probation.

After Christ, the next to pass through the judgment, [probation, or trial] is "the church of the firstborn," or house of God; "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," (Heb. 3:6). That is, if we pass the trial successfully.

Having seen that the judgment of this world began with our Lord; we will now show that the judgment on his Church also transpires in this life. In other words, judgment [not the sentence, but the TRIAL] transpires during probation; here on the church, hereafter on the world.

"For the time is come [says Peter in his first epistle] that judgment must begin at the house of God; and if first at us, what shall the end be of them that obey not the gospel of God"?

As judgment means trial, it follows that where probation ends, the judgment ends. With the gospel church it ends at death; and with the world it will end with their time of trial.

The objection may be urged that judgment comes after death: "It is appointed unto man once to die, and after that the judgment." This is true only of mankind in general; but the gospel church is an exception. "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life," (John 5:24). The word "judgment," which in this text is rendered condemnation, is krisis, the same as in Heb. 9:27; and also in Matt. 12:36; "Every idle word that men shall speak, they shall give an account thereof in the day of judgment" [krisis]; and clearly means the final great decisive day of trial. Those who accept of Christ here, have their trial, or judgment in this life, and "have passed from death unto life," that is, the sentence of

1H41

life is pronounced, and they "shall not come into judgment," or another trial; are the words of the Master.

Judgment is not executed until after the trial, but the trial is the judgment, and with the saint ends at death. So that with the apostle he can say, "I have finished my course; I have kept the faith; [I am not going to another trial; I am not going to judgment; the sentence of eternal life has been already awarded] and a crown of righteousness is laid up for me, which he, the righteous judge, shall give me at that day, and not to me only" &c. If sentence had not been pronounced at the end of Paul's probation, and he has yet to stand a trial to decide whether a crown of righteousness is laid up for him, then the Holy Spirit was premature in passing sentence. "He that believeth on him that sent me is passed from death unto life, and shall not come into judgment," Hence all the future judgment for the saint, is its execution, or the receiving of the reward: "Sown a natural body; raised a spiritual body." Which second birth, is the crown of life; "neither can they die any more."

Thus "the judgment of this world," which Christ said began with himself; who was tried in all points; has, thus far, been a probationary trial for life. And there is abundance of evidence that the great judgment day is designed and set apart expressly for the purpose of placing the world on a probation or trial for life. It is certain the mass of mankind, from Adam to the present time, have not had probation in Christ, the only name given under heaven or among men, whereby they must be saved. And no one can escape, either in this age, or the next, of standing a probationary trial for his life at Christ's tribunal, "For to this end Christ both died, and revived, that he might be Lord both of the dead and living. For we shall all [either while living, or after death] stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," (Rom. 14:9-11).

"Marvel not at this, for the hour [time] cometh, when all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment," (John 5:28). [Krisis, is translated judgment thirty-nine times, and is the word used when speaking of the day of judgment; and yet in this, and two other cases it is, for no other than a theological reason, rendered damnation]. "It is appointed unto man once to die, and and after this damnation," (Heb. 9:27); this is the same word, and the same rendering. But our Lord teaches in this, as in other texts, that one class are raised to life, sentence being already passed, so that they "shall not come into judgment; while the others are raised to probationary trial. If it be otherwise, and he has no good for them, but they are raised only for punishment, how is it that every deed "whether it be good or whether it be evil, is to be rewarded? " Whosoever [this is a big word, and takes in men of all characters] shall give you a cup of water to drink, in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward," (Mark 9:41).

From the general teaching of Scripture it appears that the probation of the next age will differ from that of this age. Here it has been under grace, and exclusively for the "Church of the firstborn. "No man can come to me except the Father which sent me draw him." These are judged in Christ; and hence appear only by proxy. That this class do not appear in judgment we know, for those who believe on him " shall not come into judgment, but are passed from death unto life." The sentence

of a crown of righteousness laid up for them, is already passed, and it is to be given in that day. But with the world it is not so. They must answer for themselves, and receive a reward for every deed, whether it be good, or whether it be evil. And this includes all who are raised to judgment. Another proof that the saints who are forgiven, are not raised to judgment. A queer forgiveness, if we have still to answer for every deed. In the judgment of the world, they will be rewarded for every good deed they ever done in their life, if it was only the giving of a cup of cold water to help a disciple of Christ, as surely as they will be rewarded for their evil deeds. And it is thus, they can now "make to themselves friends with the mammon of unrighteousness." For "he that giveth to the poor, lendeth to the Lord, and he will repay him again." And he has appointed a day in which these things will be adjudicated. But their rewards and punishments will be proportioned, not by the magnitude of the deed merely, but by a righteous judgment: "The servant who knew his lords will, and did it not, shall be beaten with many stripes; while he who knew not, but did commit things worthy of stripes, shall be beaten with few." And "where there is no law [not even that of consciences], sin is not imputed."

In this gospel age, there is no law to one who walks not after the flesh, but after the Spirit. But in that age mankind will be subject to law, and not to grace. And those laws will be enforced with rigor: "Thou shalt rule them with a rod of iron."

The age of judgment is the time of separation as brought to view in Matt. 25:31---. The sheep and goats, of that parable refer to the good and bad of that age. And those who are finally saved will surely inherit the kingdom. The scene is at the time he sits on "the

1H42

throne of his glory," and therefore at the time "the kingdom is the Lord's, and he is the governor among the nations." And Christ reigns during the restitution age which is a thousand years duration. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." But this end is not reached until all classes are raised; "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order." Though the apostle gives the "order" of the resurrection only so far as it relates to the Church of the firstborn, still the statement is, that all are to be raised, "then cometh the end; when he shall have delivered up the kingdom. As one order of the dead "live not again until the thousand years are ended;" we know where the "end," of which he speaks is due, viz. When all the dead are disposed of, and the last enemy, death, is destroyed. And as there can be no trial for life, after there is "no more death," it follows that probation must end with the thousand years.

There is no third death mentioned; hence we may assume that men will not die in that age, unless they die the "second death," which is eternal. Therefore, as they come to maturity, the good will be translated, or "delivered from this bondage of corruption, into the glorious liberty of the sons of God," without tasting death; as we may suppose would have obtained, had man not sinned. This would be a perfect restitution. "But the sinner being a hundred years old, shall be accursed." That is, in the restitution, when men are once made alive in Christ, they will no

longer die in Adam, or else Christ's work is made of none effect; but the soul that sinneth the sin which is unto death, shall die.

When all the human family who have died in Adam, have had probation for life, that is, have been brought to Christ's tribunal, and there is no other name by which they can obtain life, then those who have committed the unpardonable sin, in this life, and "live not again until the thousand years are ended," are raised, and, with the nations who are left, after the good have been taken out, are brought to the final executive judgment; as given in Rev. 20:9, 10; which is the end, to which Paul refers.

Verses 11, to 15, is, I apprehend, a mere recapitulation of the whole scene from the setting of the judgment, Rev. 4:to the end.

Tell the whole world these blessed tidings,  
Speak of the time of rest that's near;  
Tell the oppressed of ev'ry nation,  
Jubilee lasts a thousand years.

Chorus -A thousand years earth's coming glory-  
'Tis the glad day so long foretold:  
'Tis the bright morn of Zion's glory,  
Prophets foresaw in times of old.

What if the clouds do for a moment  
Hide the blue sky where morn appears;  
Soon the glad sun of promise given,  
Rises to shine a thousand years.

Haste thee along ages of glory,  
Haste the glad time when Christ appears-  
Oh, for the faith of ancient worthies;  
Oh, for that reign of a thousand years.

## **BIBLE CHRONOLOGY.**

Although there is no direct evidence that at the end of six thousand years from the creation of Adam, the "second" Adam should begin the new creation, or restitution of all things; still there is much indirect evidence. Enough, at least, to make the subject of the age of the human family one of great interest, to those who are investigating the subject-matter of this book.

The chronology by Bishop Usher, as found in the margin of our English Bibles, is one hundred and twenty-four years too short. That is, direct Scripture can be adduced giving that number of years over and above what is found in his chronology. For instance:instead of four hundred and fifty years, he gives but three hundred and fifty, for the time of the judges, and shortens the reign of the kings of Judah six years, in his efforts to harmonize them with the reign of the

kings of Israel; and begins the seventy years captivity, or rather, the seventy years of desolation, during which the land was to enjoy her Sabbaths, (2 Chron. 36:21), eighteen years before it was thus made desolate. That is, in the fourth year of Jehoiakim, instead of at the end of Zedekiah's reign, who was the last king of Judah. Thus, in these three places, making the chronology one hundred and twenty-four years too short. Hence, although according to Usher, the six thousand years do not expire until A . D . 1996, the facts are, that they ended with the Jewish year which began in the autumn of A . D . 1872, and we are, therefore, already in "the great day of the Lord;" or, seventh thousand.

To the reader of this book, I need not dwell on the importance of understanding Bible chronology. The

1H43

mass of evidence which synchronizes with the fact that the six thousand years are already ended, is absolutely startling, to one who will take the trouble to investigate. And if the reader really means to know what the Scriptures teach in relation to the great events of the ending of the gospel, the separation of the "tares and the wheat," the glorification of the church, and the introduction of the millennial age, he must become thoroughly acquainted with Bible chronology.

No one need make the excuse that this is a difficult subject. If you can read and add up figures, you can understand this whole subject just as well as the best historian that ever lived. No man can, nor does any one claim to measure the age of the human race, back of the historic age, only as he draws his information from the Bible; and you can read what that says, just as well as can Bishop Usher, or any other person. And if the Scriptures, in the English tongue, are not fit for you to rest your faith on, and must be interpreted only by those who have a thorough theological education, then the place for you is in the Roman Catholic church, since they, and they only, carry out the above idea to its full and legitimate conclusion.

One evening spent with Bible, paper and pencil, added to a thorough determination to know just what it does teach, will enable you to master the whole subject, and measure for yourself, the six thousand years to their termination in 1873; and having done this, you will be able to understand all the evidences which prove that we are now in the midst of the greatest changes this world has ever experienced since men were upon the earth. A morning of joy, and a night of weeping. "The morning cometh, and also the night." The morning to the church of the first born the Ecclesia, and a night of weeping to those who are shut out of the kingdom, as "many" will be, according to the words of the Master. "The wise shall understand;" and you may be sure you cannot understand these things, and the day of the Lord will come upon you as a thief, and you will loose your "crown," no matter what your professions may be, unless you are willing to make an effort and search for truth as men search for silver. And also possess the spirit, not of the haughty Pharisee, but of the little child.

If you have the spirit of a little child, you will please get a large piece of paper, your Bible and pencil, and begin with Gen. 5:3. Let me urge you, a few months and "The harvest will be passed, the summer ended." Again I say, this chronology

is the basis of all that can throw present light on the prophetic Scriptures. If you once get interested, the chances are that you will be led into such a flood of light as you never dreamed could be found in God's precious book. "Sanctify them through thy truth; thy word is truth."

You will now please begin, pencil in hand: "And Adam lived a hundred and thirty years, and begat a son and called his name Seth (Gen. 5:3).

Place this 130 at the top, and near to one side of your paper, and make your figures even and distinct, so that you can add up a long column. With the remainder of Adam's life we have nothing to do. "And Seth lived one hundred and five years and begat Enos," (verse 6). Put this 105 under the 130; and so on. "And Enos lived ninety years and begat Canaan," (verse 9). See also verses 12, 15, 18, 21, 25, 28; at which you reach the birth of Noah. And Noah was six hundred years old to a day when the waters of the flood were dried up (Gen. 8:13). Place this six hundred at the bottom of your column, and add them up. If you have made no mistake, the total will be 1656 years from the creation of Adam to the day the flood ended.

Place this 1656 off by itself, as you will have a number of similar totals, to add to it, to complete the six thousand. [Those familiar with figures will please excuse this minute direction, as I am writing for some who require it]. The next period is from the flood to the death of Terah, Abraham's father. "Shem begat Arphaxad two years after the flood," (Gen. 11:10). Begin a new column with the 2 years. "And Arphaxad lived five and thirty years and begat Selah," (verse 12). Place this 35 under the 2; and see verses 14, 16, 18, 20, 22, 24, 32. The total of all these is 427 years from the flood to the death of Terah. Place this under the 1656.

At the death of Terah all regular chronology ceases until the Exodus from Egypt, and we have to arrive at it by a system of reasoning, "comparing Scripture with Scripture." But do not be discouraged; indirect evidence is sometimes as strong as direct, which, in the present case, I think you will be ready to admit.

Our next period is one of four hundred and thirty years. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt," (Exo. 12; 40, 41). Here is all the chronology we have, to reach from the death of Terah to the Exodus, and, as you see, there is not one word as to where, or when this four hundred and thirty began, while the day it ended is very positively stated. It is true Abraham's age is given, and Isaac's, and Jacob's, but there it stops. Joseph's age, when he dies in Egypt, is given, but his father's age, at Joseph's birth, is not given, so that no light can be had from that direction. And at the death of Joseph, all reckoning ceased until

1H44

they came out of Egypt. Hence, this 430 is our only hope, and we will try what comparing Scripture with Scripture will do towards connecting this apparent break.

At the death of his father Terah, God called Abraham into Canaan, and made him the promise of the land-" Unto thy seed will I give this land," (Gen. 12:7), and this occurred when his father died, (Acts, 7:4, 5). The promise of the land was the covenant; "which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting possession, saying:Unto thee will I give the land of Canaan, the lot of your inheritance," (Ps. 105; 9, 11). This promise, made when Abraham came into Canaan, was not only "the covenant," as you see, but it was the covenant confirmed of God in Christ. "Now to Abraham and his seed were the promises made; He said not, And to seeds as of many, but as of one; And to thy seed, which is Christ," (Gal. 3; 16). The very words used in Gen. 12:7, "Unto thy seed, will I give this land."

We have now learned that the covenant which was confirmed of God, in Christ, was made with Abraham when he came out into Canaan, and also, that he came out at the death of his father Terah. And it was at the death of Terah our regular chronology stopped. And yet we have the statement in Exo. 12:41, that at the end of four hundred and thirty years, which years began somewhere, they came out of Egypt. "Now this I say, the covenant that was confirmed before, of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect," (Gal. 3:17). Hurrah! Victory! The breach is closed, and the 430 have a beginning, viz:where the 427 ended at the death of Terah, and you now have the chronology unbroken, from Adam, to the Exodus from Egypt. For the law began the very night in which they left Egypt; in the passover, that glorious feature which pointed to the "Lamb slain from the foundation of the world."

There are difficulties in chronology, as you see; but, thus far, the Scriptures have contained, within themselves, the means for overcoming them; and so it will prove to the end.

From leaving Egypt, to the crossing of the Jordan, was forty years; and from the crossing of the Jordan to the division of the land, six years. But of this six years there is no direct measurement. From the sending of the spies, to the division of the land, was forty-five years, (Josh. 14:7, 10). That would leave one year to fill the time from leaving Egypt, to the sending of the spies; and it can be proven to have been a period of less than two years. Thus:They left Egypt on the fifteenth day of the first month, (Num. 33:3). They started from Sinai, for the wilderness of Paran, on the twentieth of the second month of the second year after leaving Egypt, (Num. 10:11, 12). It was from Paran the spies were sent, (Num. 13:3); and from Kadesh-barnea, in Paran, (Num. 32; 8). Here is one year, and an unknown fraction of a year between leaving Egypt and the sending of the spies.

It can be shown to have been thirty-eight years and a large fraction of a year, between the sending of the spies, and the end of the "forty years in the wilderness." Because the time from leaving Kadesh, after the return of the spies, up to the day they passed through the coast of Moab, was thirty-eight years, (Deut. 2:14, 18); and this must have been many months before the forty years ended; since Moses was then alive, and they had not, as yet, conquered any of the territory given to the two and a-half tribes on that side of Jordan. Hence there was,



first: the forty days, during which the spies were absent, (Num. 14:34); this thirty-eight years; all the time they consumed in conquering the territory on that side of Jordan; [which was accomplished before the death of Moses], the thirty days they were mourning for Moses, (Deut. 34:8), and some little time after that, between the sending of the spies, and the crossing of the Jordan, or end of the forty years. Hence, although the time from leaving Egypt to the sending of the spies was a little more than one year, it certainly was considerably less than two years. And this fraction of a year is not counted because out of the seven fractions of years occurring in the whole chronology, they exactly, or almost exactly balance each other, and could, therefore, in no way make a difference of one whole year, in the total out-come. Hence, you may put the 40 years in the wilderness, under your 430; and the 6 years under the 40, and you have the chronology from Adam to the division of the land. "And when he had destroyed seven nations, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel, the prophet. And afterwards they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David, to be their king," (Acts 13:19-22).

From the division of the land, to David, is another dark place in chronology, as it is left in the Old Testament. For instance: "Samuel judged Israel all the days of his life;" and yet no measure of that time is given. But here are two spaces of time; the first, reaching from the division of the land to Samuel; the second, from that, to David; and unless this is the true measure of that time, Bible chronology is imperfect,

1H45

since there is absolutely no other connected measure of this long period to be found.

If it was certain that it was the design of the Spirit to teach chronology, in the above language of the apostle, there would be no room for doubt, and we might pass on without further investigation. But was that the design of the Spirit? I think it can be proven that it was. But as this period from the division of the land to David, or rather to the forty years given to Saul, has been and is considered the most obscure and difficult of any part of chronology, it will not do to pass it over without collecting all the evidence the Bible furnishes for its measurement.

And first, as a very important fact, I will state, that this time from the division of the land, to David, and that from the covenant to the law, are the only two periods left obscure in the chronology of the Old Testament, and the only portions of chronology in any way referred to in the New Testament. Why did the Spirit put it into the mouth of the apostle to name that definite period in Gal. 3:17?

Clearly because chronology would have been imperfect without it. The same four hundred and thirty years were given in Gen. 12:41, it is true, but they were given in such a way that, to all appearance, they had no connection with the death of Terah. Hence, it was necessary for God to reveal, in his own way, it is true, but still to reveal the fact that they began where the thread was dropped in Gen. 11;

32. Why did the Spirit cause the apostle to name these two periods, the one of four hundred and fifty, and the forty of King Saul? [The forty years in the wilderness is so often named in all parts of the Scriptures, that the fact of the apostle referring to it here, or elsewhere, has no such significance as has the other two]. It is true, the four hundred and fifty years for the judges, are to be found in the Old Testament; but, as in the other case, they are so given as to make it impossible to have determined that they began, or were designed to measure from the division of the land, the place where the chronological thread had been dropped, without this testimony from the apostle.

The chronology as given in the judges is as follows: Judges 3:8, gives 8 years; verse 11, 40 years; verse 14, 18 years; verse 30, 80 years; 4:3, 20 years; 5:31, 40 years; 6:1, 7 years; 8:28, 40 years; 9:22, 3 years; 10:2, 23 years; verse 3, 22 years; verse 8, 18 years; 12:7, 6 years; verse 9, 7 years; verse 11, 10 years; verse 14, 8 years; 13:1, 40 years; 16:31, 20 years; 1 Sam. 4:18, 40 years, under Eli, the last of the judges, before "Samuel the prophet."

These all together, make a total of 450 years. But the judges did not cover all of this space of time; they were merely scattered over most of it. There were times between the judges, when their enemies ruled; and part of these nineteen periods measure the rule of those enemies. Hence, Paul could well say, "And after that he gave to them judges about the space of four hundred and fifty years, until Samuel;" although the time itself, from the division of the land, had been just that number of years.

As this chronology stands in the Old Testament, there are three difficulties; one at the commencement, one in the middle, and one at the end of this four hundred and fifty.

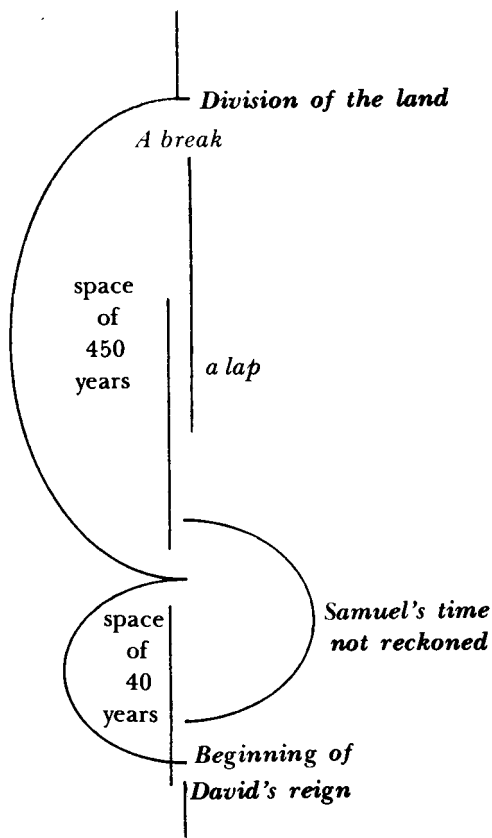
Between the division of the land and the first eight years, (Judges 3:8), there is a break, a period covered by the statement found in Judges 2:7, but having no direct measurement. Then in the middle of this period there is a lap of 20 years during the judgeship of Samson. His time is given, (Judges 16:31), as a part of the chronology, just like all the others. But, in another place, we learn that his judgeship was in or during the forty years of the Philistines (Judges 15:20), which had just been counted. And yet it takes all that is given in Judges, this twenty included, to make the 450 mentioned by Paul. The third difficulty is with the terminus, "Until Samuel the prophet," is a very indefinite ending. Samuel was with Eli, the last judge, when a mere child; and he was cotemporary with king Saul during nearly all of his reign; and even anointed David as king. But, notwithstanding all these difficulties, we think the apostle has used just the language to set everything right, connecting each end, and taking out the tangle in the middle.

To my mind; the fact that only in this, and the one other difficult place, is the subject of chronology introduced in the New Testament, and that without such assistance, we should have been entirely at fault, is satisfactory evidence that the design was to impart light, and I accept it as such, with far more satisfaction, than I could take Bishop Usher, or any other chronological writer, who gives these Bible statements the go-by, as being too difficult to master, and take the easier

course of appealing to Josephus, to help them over these difficulties. For he had only the Jewish sacred books from which to draw his information; and he is so universally careless in all his chronological statements, that seldom, if ever, is he in harmony with his own Scriptures. For instance; he says the children of Israel remained for thirty days after they left Egypt, on the shores of the Red sea before crossing over. Which is in direct opposition to the statement in Exod. 16:1. And his chronology is generally faulty.

1H46

The following diagram will illustrate the whole position, at a glance:



Here the chronology stands, just as it is given.

We had reached to the division of the land, with no break.

Now follows a period during the remainder of the life of Joshua, and the elders who outlived him, of the measure of which the Old Testament is silent. Then, after a long period under various judges, the lap of the twenty years of Samson occurs, followed by the last judge, Eli, then king Saul, before we reach the time of David, where the regular chronology begins again.

Samuel was cotemporary both with Eli and king Saul; and nowhere is the age of a prophet associated with chronology; hence Samuel's age is not given. Although there is no doubt that considerable time transpired between the death of Eli and

the crowning of Saul. Still there is no measurement covering this, only as it is included in the two spaces of time named by Paul, which seem to cover all from the division of the land until Samuel, and, from that, to David. And the time named, "four hundred and fifty," is exactly what Paul, who was familiar with the Scriptures, must have found given in the Judges, as its measurement. Nor could he have been ignorant of the break during the life of Joshua, or of the lap, during the judgeship of Samson. And yet he says, "He divided unto them their land by lot, and after that he gave judges, about the space of four hundred and fifty years,... and afterwards they desired a king and he gave them Saul, the son of Cis, by the space," or in the space, [the preposition "by" is not in the original], "of forty years."

Place the 450 years under the 6; but the forty years for Saul, will be reckoned among the kings, in the next period, as follows:Saul, 40 years, (Acts 13:22.) David, 40, (1 Chron. 29:27.) Solomon, 40 (2 Chron. 9:30.) Rehoboam, 17, (12:13.) Abijah, 3, (13:2.) Asa, 41, (16:13.) Jehoshaphat, 25, (20:31.) Jehoram, 8, (21:5.) Ahaziah, 1, (22:2.) Athaliah, 6, (22:12.) Joash, 42, (24:1.) Amaziah, 29, (25:1:Uzziah, 52, (26:3.) Jotham, 16, (27:1.) Ahaz, 16, (28:1.) Hezekiah, 29, (29:1.) Manassah, 55, (33:1.) Amon, 2, (33:21.) Josiah, 31, (34:1.) Jehoiakim, 11, (36:5.) Zedekiah, 11, (36:11.) Total, 513 years. Place this 513 under the 450.

With the "end of the eleventh year of Zedekiah, unto the carrying away of Jerusalem captive," (Jer. 1:3), we reach the end of the kingdom. And it is here the diadem was removed to be no more until He comes whose right it is, (see Ezek. 21:25-27). Then follows the seventy years captivity, or rather desolation of the land, (2 Chron. 36:21). Place this 70 under the 513, and you have reached the end of inspired chronology.

This seventy years terminated in the first year of Cyrus, king of Persia, to fulfill the word of the Lord by Jeremiah, (2 Chron. 36:21).

At about this point of time the Medo-Persian empire takes its place as the second universal monarchy, Babylon having been the first. And it was at about this era, that history has its birth. Prior to this, the most civilized nations, Babylon and Egypt, used only hieroglyphics, a method of picture writing by which dates and details of history could not be recorded. This, we know is true in relation to Egypt, and also to the Babylonians, or Chaldeans, since specimens of the Chaldean hieroglyphics are now on exhibition in the British museum. But from the beginning of the Persian era, the alphabet and a written language has been used by these nations. Hence, as far back as the first year of Cyrus, history is full and clear, while beyond that, it immediately drops off into twilight and the darkness of fable. And, outside of the Hebrew language, there is no pretension to accuracy further back than the reign of Nebuchadnezzar.

As soon as a written word-language was used, the date of battles, eclipses, &c., were recorded, from which fact it is now in our power to determine dates with absolute accuracy. And when we can help

ourselves, God ceases to do for us. From the first year of Cyrus, or, indeed, from the first year of Nebuchadnezzar, which was nineteen years before the seventy years captivity of Jerusalem, (see Jer. 52:12), there is no essential difference between the different chronological writers. The first year of Cyrus being B . C . 536, in which year the seventy years ended. Place this 536 under the 70, and add 1872, A . D ., and you will have a total of 6,000. Thus:

From death of Jacob to leaving Egypt	98 years
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*(The following chart originally appeared on this page in "The Three Worlds.")*

In the wilderness	40 "
To the division of the land.	6
" Space of time for the Judges	450
" Under the Kings	513 "
Captivity, while the land enjoyed her Sabbaths.	70
" To beginning of the Christian era.	536
" To the death of Christ, 32 " Total,	1845 years.

*(The following chart is what appeared on this page in "Harvest Gleanings.")*

Adam to the end of the flood	1656 years
Flood to the covenant	427 years
Covenant to the Law	430 years
In the wilderness	40 years
To the division of land	6 years
Under the Judges	450 years
Under the Kings	513 years
The captivity	70 years
To Christian era	536 years
This side of the Christian era	1872 years
Total	6000 years

The six thousand years did not end in 1872, but in the autumn of 1873. Thus: The seventy years desolation of Jerusalem, began in the end of the eleventh year of Zedekiah, as we have seen, (Jer. 1:3). The king Zedekiah, was taken, and the city broken up in the fourth or fifth month of his eleventh year, (Jer. 52:1-12); but the cities of Judah were to be desolate "without an inhabitant," (Jer. 34:22), which seems to be what God meant, by "making the land desolate, that it might enjoy its Sabbaths," (2 Chron. 36:21). And it was thus made desolate, and without an inhabitant, (Jer. 44:2). When Zedekiah was taken, in the fourth month, the land was not desolate, for the Chaldeans left "certain of the poor of the land for vine-dressers and husbandmen," (Jer. 52:16); and so long as they remained, the prophecy was not fully met; for the land was not yet enjoying her Sabbaths; but soon after, they all left and went down into Egypt, (Jer. 43:5, 6). And this occurred in the seventh month of that year, (see the whole story as told by Jeremiah, beginning with chapter 41). Hence, the 70 years desolation, in which the land enjoyed its Sabbaths, did not begin until the seventh month after

Zedekiah was taken. Nor did the 70 years desolation end when they received permission to return; for the land was still desolate until they actually got back again into their cities. This also occurred in the seventh month of the first year of Cyrus, the year they started to go back, (see Ezra 2:in which he gives the number of those who went back; and it seems they got back so as to be in their cities again in the seventh month; verse 70; and 3:1).

As this seventy years did not end until the seventh month of the year B . C . 536, it follows that five hundred and thirty-six full years from that would not end until the seventh month, (Jewish time, which is always at about the autumnal equinox), of the year one of the Christian era. And 1872 years this side of the autumn of A . D . 1, would end in the autumn of 1873, since one year from the autumn of A . D . 1, would not end until the autumn of A . D . 2, and so on.

It was in the autumn of 1873, the present hard times, financial trouble, &c., & c., began, as all will remember. And there it was "the day of the Lord" began. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry then bitterly. That day is a day of wrath, a day of trouble and distress," (Zeph. 1:14). And this time of trouble which began in the autumn of 1873, though but a ripple, is gathering headway, and will engulf all business, all order, all government, all society; until at last, every man's hand will be against his neighbor; and there shall be no peace, "and no hire for man, nor hire for beast," (Zech. 8:10). These are the true sayings of God, and it is only in the word of God these great events upon which the world is entering, find their true solution.

## **"THE TIMES OF THE GENTILES."**

"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."-Luke 21:24.

Though the earth is now given up to the undisputed dominion of the Gentiles, the time was when God had a kingdom on earth. "Ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19:6). "And Solomon sat on the throne of the Lord as king, instead of his father, David," 1 Chron. 29:23). "And ye think to withstand the kingdom of the Lord in the hands of the sons of David," (2 Chron. 13:8). But the Lord permitted his kingdom to be subdued by the Gentiles. Zedekiah was the last of the line of David, who reigned, and from his head the diadem was removed and the kingdom overthrown, but not forever. For it was said to him, "Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God: Remove the diadem,

1H48

take off the crown, this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him," (Ezek. 21:25).

During this interregnum in God's kingdom, between Zedekiah's reign and that of Christ, the four Gentile kingdoms, as foretold by Daniel, Babylon, Medo-Persia, Grecia and Rome, were to have their day. It was at the beginning of the seventy years captivity of Jerusalem, that God's kingdom ended, the diadem was removed, and all the earth given up to Babylon, the first of these four universal Gentile kingdoms. And to Nebuchadnezzar it was said: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the the children of men dwell, the beasts of the fields, and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all," (Dan. 2:37).

So long as God had an organized reigning kingdom on earth, there could be no universal Gentile kingdom. But when his kingdom was broken up, and he gave all to the Gentiles, "the times of the Gentiles" began; and the times of the Gentiles will end only when God shall recognize his kingdom and subdue them. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and it shall break in pieces and consume all these kingdoms, and it shall stand forever," (Dan. 2:44); is the language used in reference to this second great change to occur at the end of the times of the Gentiles.

It is true the nationality of the Jews was maintained until after the first advent of Christ, for such was the prophecy, "The sceptre shall not depart from Judah, nor a law-giver, [from his loins, lit.], until shiloh come, and unto him shall be the gathering of the people," (Gen. 49:10). And although Jerusalem was in the hands of the Gentiles, and had been trodden down by them since its total overthrow by Nebuchadnezzar, it was not entirely destroyed until after the advent of Christ.

The four Gentile kingdoms are called "four great beasts that came up from the sea, diverse one from another. The first was like a lion, and had eagles wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it."

This will be better understood when we see what Nebuchadnezzar, the king of Babylon has to pass through, as a type of the human family, in its fall and rising again.

"And behold another beast, a second, like to a bear and it raised itself up on one side, and three ribs in the mouth of it between the teeth of it:and they said thus unto it, Arise and devour much flesh."

This one represents Medo-Persia, and the "three ribs," the three kingdoms it subdued.

"After this I beheld and lo another, like a leopard, which had upon the back of it four wings of a fowl; and the beast had also four heads; and dominion was given to it."

The wings doubtless represent the rapidity of its movements under Alexander the great, its first king. And the four heads are explained in chapter 8:8, to be four divisions of the empire, after Alexander's death.

"After this I saw in the night visions; and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. 7; 3-8).

This fourth beast is the embodiment of both pagan and papal Rome, the beast under which the gospel church has suffered, the one under which Christ himself was put to death. And if Babylon, Medo-Persia, and Grecia, could be fairly represented by the lion, the bear, and the leopard; only such a terrible nondescript could represent Rome. And the human family were to be given up to the control of these beasts during "the times of the Gentiles." That is the nations are compared to what God, in these symbols, calls "wild beasts." And they have glutted themselves to the full with war, blood, rapine, and murder, which has been their pastime, and their glory, until history is one continuous stream of the details of "man's inhumanity to man."

God has chosen that this world's history, as foretold by his prophets, should be pictured out by types. If he would foretell the captivity of Jerusalem, he has his prophet portray a likeness of the city, lay siege to it, eat his bread with trembling, and go through with all the paraphernalia of a siege, captivity, &c. If there was a Babylon, there must be a mystic Babylon; a river Euphrates, also a mystic Euphrates. A Jerusalem earthly, has its antitype in a heavenly, or spiritual Jerusalem. An earthly kingdom is followed by a heavenly kingdom, which "flesh and blood cannot inherit."

"Howbeit that which is spiritual is not first, but that which is natural, and afterwards that which is spiritual." Type and antitype, runs through the law and the prophets, "see thou make everything after the pattern shown thee in the holy mount." Abraham was a type of God, the Father, and Isaac, the seed of promise, of Christ; and as God freely offered his Son, so Abraham offered his. Job was the type of the

1H49

restitution, hence, the book of Job is first a loss, then a long and severe trial, ending with a complete restitution. Nebuchadnezzar was a type of the natural man, the first Adam and his race. Hence, as dominion was given to Adam, it was conferred on Nebuchadnezzar in almost the identical language used to Adam. Compare Gen. 1:28, and Dan. 2:25. As mankind have degraded themselves to the level of the beasts of the earth, so Nebuchadnezzar had his heart changed from man's, and a beasts heart was given him.

In the type, Dan. 4: "Whereas they commanded to leave the stump of the tree root, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." But before he learned this lesson, he had to be driven out. "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and let a beasts heart be given him, and let seven times pass over him." All this came upon the king; but at the end of the days, his understanding returned, his heart was again changed, and he honored the God of heaven, and his kingdom was restored with additional majesty and glory. The "stump of the tree root," was



left, that the tree might sprout again; that is, that there might be a restitution of the kingdom. That root was the life-giving principle left to the tree. Although the human "tree" has been cut down, and death passed upon all, yet the tree root still lives, "the root and offspring of David," is to be the bright and morning star; and as in Adam all die, so in Christ; "the root out of dry ground," shall all be made alive, "and the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High." And man will have his beasts heart changed, and learn war no more.

"Let seven times pass over him, until he shall have learned that the heavens do rule; and at the end of the days his understanding returned." Time has its type and antitype, like every other part. If God would have the children of Israel wander forty years in the wilderness, he has the spies wandering in their search of the land, forty days. If He would have Israel suffer captivity three hundred and ninety years, he has the prophet in the type, confined that number of days. "A day for a year," (Ezek. 4:1-8). And in all symbolic Time, God has arranged for a day to represent a year, as in the seventy weeks of Dan. 9:24; the persecution of the church, (Rev. 12:6,) and other places.

Seven literal years, or "times" ( Hebrew ), passed over Nebuchadnezzar, and seven prophetic times or years, is the measure of the "times of the Gentiles." "I will punish you seven times more for your sins," (Lev. 26:18). As in Dan. 4, this period of "seven times," is four times repeated, (verses 16, 23, 25, 32), so in Lev. 26, it is four times repeated of God's people, thus: "They that hate you shall reign over you," (verse 17), which we know was the Gentiles, and he would punish them "seven times," &c., in verses 18, 21, 24, 28. As in Nebuchadnezzar's case, although repeated four times it was the one period of seven years, so in this case, these "seven times," are but the one period of seven prophetic years. And it is a fact that Jerusalem has been trodden down of the Gentiles ever since the end of Zedekiah's reign. But the fig tree begins to bud, and there are many indications that the restoration of the Jews will not be much longer deferred.

Seven prophetic years, a day for a year, represent 2,520 years, The authority for using a day to represent a year, comes from God himself; that is, He has made the application. The Bible teaches truths, not directly, but by parables, dark sayings, and symbols. For instance: We are informed in Dan. 7, that a "horn" when used as a symbol, represents a kingdom. Now if I find a "beast" used as a symbol in the Bible, having two or more horns, I have the right to assume that those horns represent kingdoms, although in that particular case it might not be so stated. I grant you, that one who chooses to oppose, and is only desirous of pulling down, and is not searching for light has the privilege of demurring, and saying, as it does not say in this special case, that this horn means a kingdom, he will not accept of the application. But I care nothing for that man or his opinion. I have found a Bible precedent for such an interpretation, and choose to accept it. Others will do as they please. Now, I can produce a God-given precedent, for making a day stand for a year when it is associated with symbols. A symbol is anything used to represent another thing, no matter whether it be a beast, a picture, a type, or a parable. The particular case to which I now refer, may be found in Ezek. 4:1-8, in which case the time used to measure the symbol, is itself symbolic, and each day, in such a case, represents a year.

I do not expect, nor do I desire to prove anything from the Bible in such a way as to convince a man against his will. God himself does not undertake such a work.

When, in the book of Daniel, or the Revelator, I find time used to measure symbols, whether it be a "woman," a "horn," a "beast," or any other thing, I have the right, from one God-given precedent, to assume that the time itself, is symbolic; and if so, that a day represents a year. Then if the facts of the case demand such an application. I am fully warranted in accepting it.

That the "seventy weeks," or seventy sevens, of Dan. 9:24, represent that many years, the facts in relation to the coming of the Messiah, clearly support.

1H50

That the vision of Dan. 8:, which is called the "vision of the evening and the morning," (verse 26), or the vision of the "days," giving it the same rendering as in verse 14, "Until two thousand and three hundred days," ( Hebrew, evening morning, see margin), means a day for a year, is self-evident. The vision embraces three empires, Medo-Persia, Grecia and Rome, and is called "the vision of the days." [The Hebrew word here is boh-kar, and is the same in verses 14 and 26.] And Daniel called it the vision of the boh-kar ; and when asked how long the vision? the saint answers: "until two thousand and three hundred days," and a little something to follow, viz: the cleansing of the sanctuary. And this we know, that a little more than six literal years, bears no proportion to the duration of what the vision embraces; and as the time there is used to measure symbols, unity demands that the time should be symbolic also.

Thirty days is the Bible measure for one month, (see Gen. 7:11, 24, and 8:4). The fountains of the great deep were broken up on the seventeenth day of the second month, and the waters prevailed upon the earth a hundred and fifty days and the ark rested, in the seventh month, on the seventeenth day. And this one hundred and fifty days was exactly five months, thirty days to the month. And in Rev. 12, the woman, [church], fled into the wilderness for 1260 days, (verse 6); and in verse 14 it is called "a time, and times, and half a time." And in Rev. 13:5, the power from which she suffered had power to continue "forty and two months." Forty-two months are three and a-half years, or " times; " and 42 times 30 are 1260. Hence, as three and a half "times," represent twelve hundred and sixty years, so " seven times," represent twice twelve hundred and sixty, or 2520 years.

The seventy years captivity ended in the first year of Cyrus, which was B . C . 536. They therefore commenced seventy years before, or B . C . 606. Hence, it was in B . C . 606, that God's kingdom ended, the diadem was removed, and all the earth given up to the Gentiles. 2520 years from B . C . 606, will end in A . D . 1914, or forty years from 1874; and this forty years upon which we have now entered is to be such "a time of trouble as never was since there was a nation." And during this forty years, the kingdom of God is to be set up, (but not in the flesh, "the natural first and afterwards the spiritual)," the Jews are to be restored, the Gentile kingdoms broken in pieces "like a potter's vessel," and the kingdoms

of this world become the kingdoms of our Lord and his Christ, and the judgment age introduced.

These are some of the events this generation are to witness. But the manner of accomplishing all these things, as well as the time of their fulfilment, are where the church are to stumble and fall as did the first house of Israel, "Because they knew not the time of their visitation."

The very fact that Jerusalem has been trodden down of the Gentiles, nearly all of this 2520 years, and that the indications are unmistakable that forces are at work to prepare the way for their restoration, is of itself, a powerful argument in favor of the correctness of the above application. It may be said, granting that in the main, you are right, still you do not know but you may be a few years, more or less, out in your calculation. Supposing I admit that, is that a good reason for you to turn your back on the whole thing, and again sink into the world, and become overcharged with the cares of this life?

But I am not willing to admit that this calculation is even one year out. Not from dogmatism, for I am ready to admit that my opinion, or my reasoning, may be as faulty as that of many others; and if, in the present case, there was but this one argument, I should say, it is quite possible errors may be found arising in some unexpected quarter. But there is such an array of evidence. Many of the arguments, most of them, indeed, are not based on the year-day theory, and some of them, not based even on the chronology; and yet there is a harmony existing, between them all. If you had solved a difficult problem in mathematics, you might very well doubt if you had not possibly made some error of calculation. But if you had solved that problem in seven different ways, all independent one of another, and in each and every case reached the same result, you would be a fool any longer to doubt the accuracy of that result. And this is a fair illustration of the weight of evidence that can be brought to bear on the truthfulness of our present position.

Forty years, or now, about thirty-eight years before the times of the Gentiles end, is none too much time, for the accomplishment of the many wonderful events that must transpire during their continuance. If our calculation showed that they were to end this year, or even during this decade, doubts might well arise as to the possibility of this being true. But there seems to be time enough, since events move rapidly in this age of the world.

After the saints are taken, and the gospel, dispensation ended; the "fullness of the Gentiles," who are to compose the bride of Christ, having come in, blindness is to be turned away from the Jews. "And God will set his hand a second time to restore the

1H51

remnant of Israel." But after this remnant, that is, the living Jews of this generation have made their way back to Palestine, and the "waters of the Euphrates are dried up," that is, the Christian nations of Europe, the kings of the East, and of the whole world are to be brought up to Jerusalem to battle, and the

city is to be taken, as described in Zech. 14. Then the Lord shall appear with all his saints, and his feet shall stand upon the mount of Olives, which is a-half mile to the east of Jerusalem, and overlooks the city. And the Jews, who have been worsted in the battle, will cry out, "Lo, this is our God! we have waited for him, and he will save us." "Then shall the Lord go forth and fight against those nations," and the battle of the great day of God Almighty takes place. This state of things, however, may not, and evidently will not, obtain for many years, probably near the end of the forty years. For the Lord will make a short work on earth when he takes it in hand. "God came from Teman, and the Holy One from mount Paran. Before him went the pestilence, and burning diseases (margin) went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations."

After the "seven last plagues, in which is filled up the wrath of Almighty God," are poured on this generation, and the battle of the great day is ended, the times of the Gentiles will terminate, and Jerusalem no longer be trodden down by its enemies. Then comes the completion of the restitution of, not a "remnant," but of "the whole house of Israel." "Behold! O, my people, I will open your graves and bring you up out of your graves, and bring you into the land of Israel." The present remnant of the Jews, may go back in railroad cars, if they take time enough; but when the whole house of Israel go back, the few railroads in the east will be of little account; and they will go in litters, on dromedaries, and other swift beasts, and be helped in every way by the Gentiles, who will then acknowledge that God is among them, (see Isa. 66; 20). And the Gentiles will go up from year to year, to keep the feast of tabernacles at Jerusalem. And the kingdom shall be the Lord's.

## **THE TWO COVENANTS:** *Or, Jewish and Gospel Dispensations.*

A clear and comprehensive Time argument can be drawn from these two dispensations. One being the exact counterpart of the other, by measuring the first we are enabled to get the duration of the second. And we shall show that Zion's warfare was to be "double;" that is, in two equal parts, and that there are two nations; the one representing the people and kingdom of God on the plane of the flesh, and which was purely typical; the other representing the people and kingdom of God on the plane of the spirit, and is therefore in its nature eternal. That as the first man, Adam, was of the earth, earthy; so in the order of God, the seed, the people, the kingdom, and all that pertained to the first covenant, was of the earth, earthy. That as the second man, Adam, is the Lord from heaven, so the seed, the people, the kingdom, and all that pertains to the kingdom and the inheritance, are spiritual, or heavenly. That one was designed as a pattern of the other, "see thou make everything after the pattern shown thee in the holy mount," and what a wood pattern in a foundry, is to a casting made with precious metal, so is the first covenant, the natural, to the second covenant, the spiritual. Hence, in one, we have the measurement of the other.

I will state a few points in which the similarity is strongly marked: The one was from twelve tribes; the other from twelve apostles. They were both children of

Abraham, the one after the flesh, the other after the promise. Each have their warfare, the one with flesh and blood, the other against spiritual powers. "We war not against flesh and blood, but against spiritual powers in heavenly places." Both are overcome and taken captive, the one by Babylon, and the other by mystic Babylon, the mother of harlots. The one were children of the earthly, and the other of the heavenly, Jerusalem. To one Christ came in the flesh, "a body hast thou prepared me;" to the other he comes in a spiritual body, for description of which see Rev. 1:12. Hence, the apostle could say, "yea, though we have known Christ after the flesh, henceforth know we him no more." Both were to be a kingdom of priests; "Ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19:6). "But ye are a chosen generation, a royal priesthood, a holy nation." "And hast made us unto our God kings and priests, and we shall reign on the earth," (1 Peter, 2:9, and Rev. 5:10). Did the first covenant have its temple and sacrifices? so have the second. "Ye also, as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices," (1 Peter, 2:5). Did they have the tabernacle made with hands? we also have one "not

1H52

made with hands." Did they have their holy place into which the high priest entered to make the atonement? we also have a High Priest "who can be touched with the feeling of our infirmities," and who entered in beyond the veil, "that is the flesh." Incense was offered under the first covenant; "and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony that he die not," (Lev. 16:12). "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense with the prayers of the saints ascended up before God, out of the angel's hand," (Rev. 8:3). "Full of incense beaten small. " Long prayers made to be heard of men, "have their reward," and never reach that golden censer before the throne.

Each dispensation also ends, not only with an advent of Christ, "but with a harvest, (compare John 4:35, and Matt. 13:39). In the first harvest the reapers were men in the flesh, in the second harvest "the reapers are the angels." Thus the two dispensations are double, in every particular.

Paul makes this clear in Gal. 4:22. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by a bondmaid the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman, by promise. Which things are an allegory, for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar,... and answereth to the Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all.... Now we, brethren, as Isaac was, are the children of promise.... Nevertheless, what saith the Scriptures? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the

free. Stand fast, therefore, in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage." Fleshly Israel are the real sons of the real Isaac, the seed of promise. But all this, on the plane of the flesh, the first Adam, is but an allegory. And fleshly Israel never has, and never will, represent the real kingdom of God, any more than Isaac represented the real seed of promise. "The promise was unto thy seed, which is Christ," says the apostle. So the first covenant simply represents what the second is in reality.

These things being true, is it strange that God has carried these parallels a little further, and that the measure of the two should also be equal? That there is no direct measurement of the gospel age, between the lids of the Bible, we are fully convinced. In fact, the gospel dispensation is thrown in, as it were, in a parenthesis, as if the children of the flesh having failed, every thing in the regular order of events had stopped, until this wonderful process of developing a seed on a higher plane should be accomplished. Prophecy, in the Old Testament never speaks of two advents of Christ; and almost always, if not invariably, associates the works of the first and the second together, as if they were one and the same. Read Isa. 9:10. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders," &c. Where in that, can the first advent, to suffer, and the second advent, to reign, and the long years between the two, be distinguished? Read Luke 1:31-33, "Thou shalt call his name JESUS, and he shall be great, and shall reign over the house of Jacob forever." Where could Mary see the whole gospel dispensation, between the beginning and end of that sentence? Compare also Isa. 61:2, and Luke 4:19. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God;" at the word "and," between "Lord" and "thee," in the above prophecy, the gospel parenthesis comes in; also see Zech. 9:9, 10. Jesus rides into Jerusalem on the ass, he speaks peace to the heathen, and his dominion is from sea to sea; all of which, except the riding into Jerusalem, belongs to the restitution age.

From the above, many suppose that the reckoning of time stopped between the two advents, so far as prophecy is concerned. Hence, they feel at liberty to place the last week of the "seventy weeks" of Dan. 9:somewhere in the future, while admitting that sixty-nine of those weeks ended at the coming of "Messiah the prince," when he came to his own, after the preaching of John, and count the gospel age a blank, and connect the other week with the second advent. But although events found in close connection in prophecy, may, in the fulfillment, be wide apart, time never ceases, either in prophecy or otherwise.

The gospel church is referred to in prophecy, if at all, only in types and dark sayings, and all the prophecies concerning the work of the first and the second advent, would read just as smoothly if the restitution age, when Christ takes the kingdom and reigns, had followed the Jewish age, without the introduction of a gospel dispensation.

God has certainly promised a restitution and a

1H53

glorious future to Israel in the flesh; and it is only in the New Testament we learn that these same prophecies are also to be fulfilled, in a higher sense, to spiritual Israel. For the children of the promise are counted for the seed; "and the children of the bond-woman shall not be heirs with the children of the free woman," nevertheless there are great promises in store for them, because, like Ishmael, they are the seed of Abraham.

It is between the casting off of fleshly Israel, and their restoration, that the gospel dispensation to the Gentiles, to take out from them "a people for his name," comes in, "I would not have you to be ignorant of this mystery, that blindness in part, is happened to Israel until the fullness of the Gentiles be come in." And here, during the period in which they were to be cast off, is where we find the measure of the gospel age. For blindness cannot be turned away from them, until the gospel to the Gentiles shall end.

When they have received "double" for all their sins, "their appointed time will be accomplished, and their iniquity pardoned." Double means two equal parts, and if God has thus divided their chastisement, so that the two parts are distinctly marked, and we can find the measure of the first part, of course the length of the other half will be determined. "Comfort ye, comfort ye, my people, saith your God: speak ye comfortably to Jerusalem, and cry unto her that her warfare [margin, appointed time] is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand, double, for all her sins," (Isa. 40:2).

From the beginning of their history until the coming of Shiloh, or Christ, they held a peculiar relation to God. "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come." During the time Christ was in the loins of Judah, their relation to God remained unchanged, although they were continually being chastised. But when Christ had come, offered himself to fleshly Israel, and was rejected, "and put to death in the flesh," they lost that relationship; since which he has been taking out a people "for his name," by a new process, begotten and born of the Spirit, and "not of the flesh, nor of the will of man;" and Israel in the flesh has been utterly forsaken of God, and their "house left unto them desolate." This was certainly the turning point in their history, for from that day to this, their relationship to God has remained unacknowledged, and they, left to their blindness, "until the fullness of the Gentiles be come in."

The idea may be a little startling, but in the spring of 1878, a point in their history will be reached when this latter half will be just equal to the former. In other words, the measure of the period during which they held a peculiar relationship to God, and the measure of this time during which they have been utterly cast off, will be equal. Double, means two equal parts; and in the spring of 1878, they will have received "double for all their sins." Will not the comforting message then go forth? and the work of their restitution commence?

This prophecy of Isaiah concerning the "double," or their chastisement in two equal parts is not alone; we find it in Jeremiah. And in Zechariah we find the very day the double, or last half began.

In Jer. 16:13 to 18, there is a clear statement that he would cast them off " where he would not show them favor," which did not occur until they rejected their Messiah; and this is followed by a promise of a restoration back to their own land. "And first I will recompense their iniquity and their sin double," (verse 18); and in Zech. 9:9-12, the prophecy of Christ's rideing into Jerusalem, and the statement occurs, "even to-day do I declare I will render double unto thee," (verse 12); and it was that very day he wept over the city, left their house desolate, and the second half, which makes the double, began.

These are all strong points, and to me they do not appear far fetched; while the facts of their history, and the probabilities that they are on the eve of a restoration to Palestine, also lend their support to this view.

The argument from the prophecies leaves the last half of this double period a blank; but there is a second argument drawn from the types in the law, which touches the gospel church that was to fill this latter half, and makes the Jewish and gospel dispensations equal, not merely in duration, but in all those parallels we have named.

If you ask, can you prove your present position so absolutely that one who is opposed to the whole thing, will be compelled, in his own mind, to acknowledge its truth? I answer, no! I am not trying to reach that class, but am writing for those who are hungry for truth, and are willing to search for it in this direction.

These two covenants were represented by the two cherubim over the mercy seat, each cherub had its wings extended so as to touch the walls of the house; that is, the one on the one side of the mercy seat had its wings extended from the one wall to the center, over the mercy seat; and the other, from the other wall to the center, and their faces were turned inward toward the mercy seat. The Jewish covenant looked forward, in all its sacrifices, to Christ. The gospel looks back to the Rock from whence it was hewn; and these cherubim were to be "of equal measure and of equal size," (see Exo. 25:22, and 1 Kings, 6:23)

The mercy seat, where "I will meet with thee,"

1H54

(Exo. 25:22), represents Christ. The Greek for "mercy seat," is hilasterian, and occurs but twice in the New Testament. "And over it the cherubim of Gold, shadowing the mercy seat," (Heb. 9:5). The other text is in Rom. 3:25. "The redemption that is in Jesus Christ, whom God hath set forth to be a hilasterian through faith in his blood." The cherubim looked, the one forward, and the other back to the mercy seat; and we know the Jewish covenant looked forward, and the gospel back to Christ. The cherubim spanned the house, temple, or church of God; and we know that the church complete, is to be made up from the two covenants; "and thou shalt make them of equal measure and of equal size."



We have not exhausted the evidence to prove that these cherubim represent the two covenants, or testaments, it is the same word; for to do so, involves the introduction of the "two witnesses," of Rev. 11, for which we have no space in this chapter; but will add that the evidence from this source, that the two are to be of equal measure, is fully as strong as from the prophetic argument.

The measure of the first dispensation, under the twelve tribes, was 1845 years, as we will show. That dispensation began at the death of Jacob, and ended at the death of Christ. Prior to the death of Jacob, the one-man age obtained; that is, one man represented God's church. Abraham was alone, as was Noah. Isaac was the only son chosen; then Jacob. Until Jacob's death his children were not recognized as the twelve tribes of Israel, but simply as the sons of Jacob, and brethren of Joseph. At his death a radical change occurs. It is no longer one man, but the twelve tribes of Israel, that represent God's people. And they continued so to do until Shiloh came, and with him, the one man age began again. Christ and his body, "all members of the one body," &c. Between the death of Jacob and the death of Christ, events occurred in their history, such as the exodus, the giving of the law, "which was added because of transgression," their entrance into the promised land, captivities, &c., but no change occurred; the twelve tribes remained the twelve tribes, and the representatives of God's church, through all their ups and downs. And on the death bed of Jacob, it was said, "The seeptr shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall be the gathering of the people," (Gen. 49:10). And it was then they were first recognized in these words: "All these are the twelve tribes of Israel," (verse 28). The chronology from the death of Jacob to the death of Christ, is as follows:

The death of Jacob occurred 232 years after the covenant was made with Abraham; for at that time Abraham was seventy-five years old, (Gen. 12:4). Isaac was born 25 years after, or when Abraham was a hundred, (Gen. 25:5). Isaac was 60 years old when Jacob was born, (Gen. 25:26) Jacob lived 147 years, (Gen. 47:18). 25, and 60, and 147, make 232. As from the covenant to the day they left Egypt was 430 years, and from the covenant to the death of Jacob was 232 years, the time from the death of Jacob, to the day they left Egypt, was 198 years.

### ***The Measure.***

From death of Jacob to leaving Egypt	198 years
In the wilderness	40 "
To the division of the land.	6 "
Space of time for the Judges	450 "
Under the Kings	513 "
Captivity, while the land enjoyed her Sabbaths.	70 "
To beginning of the Christian era.	536 "
To the death of Christ,	32 "
Total,	1845 years.

This 32 years comes thus: Christ was crucified in the spring of A . D . 33, on the day after the evening of the Passover; and hence, on the fifteenth day of the first month, Jewish ecclesiastical time; and as the Jewish ecclesiastical year begins in

the spring, He was, therefore, crucified fifteen days after the Jewish year, corresponding to A . D . 32, ended. Hence, only 32 years and fifteen days, (Jewish time), had passed on this side of the Christian era, at his death. There is good evidence that Christ was thirty in the autumn of A . D . 29, or six months before our A . D . 30 began. Hence, in the spring of A . D . 33, he was thirty-three years and six months old.

It was remarked in the early part of this chapter, that the Jewish dispensation ended with a "harvest." "Lift up your eyes and look on the fields; for they are white already to harvest. . . I send you to reap that whereon ye bestowed no labour," &c. And as proof that this harvest was the closing work of the Jewish age, and belonged exclusively to them, we give Christ's testimony that he was sent "but to the lost sheep of the house of Israel;" and further, he would not permit his "reapers" to go to any other; "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." As proof that this age also ends with a harvest, I refer you to Matt. 13:or the parable of the "tares and wheat." "Let both grow together until the harvest."..."

1H55

The harvest is the end of the world." "And in the time of harvest I will say to the reapers, gather ye together first the tares."

A harvest is the time of gathering fruit, but the work of the gospel is sowing seed . Hence, you are not to mistake, and suppose that the end of the world, aion, or age, has been the gospel itself. The end of the Jewish world (aion), came at the first advent of Christ; "now once in the end of the world, (age), hath he appeared to put away sin by the sacrifice of himself," (Heb. 9:26); and the end of the gospel aion, comes at the second advent of Christ. "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). "This gospel of the kingdom shall be preached in all the world, as a witness to all nations, and then shall the end come," (verse 14).

The harvest to the Jewish age, was the three and a-half years of Christ's ministry; and the harvest of this age is also one of three years and a-half, to transpire during the personal presence of Christ; not in the flesh, but in the character, in which he comes to his " spiritual house." And all the details of the closing up of that age have their parallels in the closing up of this age. And, as from the death of Jacob, to the death of Christ, was 1845 years, so from the spring of A . D . 33, to the spring of A . D . 1878, will be 1845 years, at which time they will have received "double," and when blindness begins to be turned away from them, the fullness of the Gentiles will have come in, and the gospel dispensation close.

But we must now drop this subject, as two or three other lines of argument must first be presented, before this part of the " double " can be understood by the reader.

## **THE JUBILEE.**

"Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, (Matt. 5:18).

In this argument we purpose to show that the system of sabbaths inaugurated as a part of the law, are not yet fulfilled; that they point to the great jubilee, or restitution age. And that as they are not yet fulfilled, they cannot pass away. The system of counting the sabbaths, and each succeeding jubilee, was a part of the law; hence, that system of counting cannot pass away "till all be fulfilled;" and that system of counting, continued to the present time, proves that the great jubilee, or "times of restitution of all things," (Acts 3:19), began on the 6th of April, A . D . 1875.

The " times of the restitution," mean the whole restitution age, which will be at least one thousand years, and possibly three hundred and sixty thousand; and the fact of their having begun, involves nothing more visible to us than the [parousia], presence, of Christ, and the progression of the work of the harvest of this age, And as the coming of Christ and the harvest of this age is a preparatory work of the restitution of all things, it follows that these two ages, must lap, one on the other, as the law and the gospel lapped, at the first advent. Since the work of Christ was both a closing work to the Jewish age, and a preparatory work of the gospel. That the Jewish age did not end until Christ, who came to his own, had offered himself to them and been rejected, and finally left their house desolate, all will admit. Christ was "born under the law, circumcised the eighth day," and during his ministry and their "harvest," taught them to keep the law; "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that observe and do," (Matt. 23:3); and yet Christ came, " preaching the gospel," (Mark 1:15). Hence, you must not be surprised if the gospel age, and the age of the restitution also, lap a little.

Each feature of the law is fulfilled in that to which it points; the mere keeping of it having nothing to do with its fulfillment. For instance: If the Jews had continued to keep the feast of the paschal lamb down to the present time, that would not have fulfilled it; it pointed to Christ; and must be fulfilled in him.

Some have the idea that the law was all fulfilled at the first advent, because of the following: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill," Matt. 5:17). But he no more fulfilled all the law, than he did all the prophecies. He fulfilled all connected with the sacrifice and shedding of blood, and nothing connected with the kingdom . Even the passover was fulfilled only so far as the slaying of the lamb; the eating of its flesh has been going on all through the gospel dispensation; and the passover itself, which followed the eating of the flesh and sprinkling of the blood, (see Exo. 12:1-13), is not yet fulfilled; but is to be, in the kingdom of God, (Luke 22:15, 16).

As the law is fulfilled in that to which it points, and all of the law foreshadows "good things to come," and there is a sabbath of rest remaining to the people of God, the sabbatic system which points to that which is

to come, has not passed away. Hence, we are on a sure track, and if we carry out the system correctly to its final conclusion, we shall reach a true result, as surely as that heaven and earth would pass, easier than this system of sabbaths prove defective.

The Jews kept six kinds of sabbaths; the seventh day, Exo. 31:15; the 7th week, Deut. 16:9; the 7 x 7 and 50th day, Lev. 23:15, which was the day of Pentecost, and was fulfilled by the descent of the Holy Spirit, Acts 2:. They also kept a sabbath, beginning on the 7th month, Lev. 23:24; the 7th year, Lev. 25:4; and the 7 x 7 and 50th year, Lev. 25:10. This last was a "jubilee," which means a reverting back, or restitution. "In the year of jubilee ye shall return every man unto his possession," verse 13. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:19-21. It seems that these times of restitution of all things, have been spoken of by every prophet, either directly or indirectly. But did Christ speak of this restitution? for he was a prophet; "and Jesus answered and said unto them, Elias truly shall first come and restore all things," Matt. 17:11. Then there is to be a restitution of all things; the Sodomites, Indians, Hottentots, Jews, in fact, everything lost by the fall. "As in Adam all die, so in Christ shall all be made alive;" because there is to be a restoration of all things. And so important is this restitution that God has spoken of it by every prophet since the world began. But did Daniel speak of it? Yes; I answer. First, in the type of Nebuchadnezzar, who was made to represent the restitution in all its phases. He lost his dominion, was driven out with the beasts of the field, and at the appointed time had a restitution of all that he lost, with an addition of glory and majesty. Daniel also speaks of this restitution of all things, where he teaches that "the kingdom is to be given to the people of the saints of the most high;" and that the lost dominion is to be thus restored. Was Job a prophet? then he speaks of the restitution of all things. And how? The whole book teaches a restitution. God speaks in symbols, parables, and dark sayings; and the whole book of Job is an allegory, teaching a restitution of all things, with an increase of glory. Does he not lose all that he has, and the end with him, was a "restitution of all things?" But Moses was a prophet, and has he spoken of the restitution? Aye! and in tones of thunder. A whole sabbatic system organized and carried out to teach it. Read Lev. 25:where we learn that the system of sabbaths which culminated in the jubilee, leads to a full and complete restitution of both person and inheritance.

The law provided six sabbaths, terminating in a jubilee or restitution; but being only a shadow of good things to come, and not the very substance, only pointed to the great and final restitution, to which they failed of attaining. Therefore, there remaineth a restitution, "and a keeping of a sabbath to the people of God;" and if we follow out its teachings, we shall surely arrive at the substance.

The system of sabbaths was a system of multiples; The fiftieth day was reached by multiplying seven sabbaths; "And ye shall count unto you from the morrow

after the sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths shall be complete; even unto the morrow after the seventh sabbath, shall ye number fifty days," Lev. 23:15. And the jubilee was also thus reached; "And thou shalt number seven sabbaths of years unto thee; seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound," &c., Lev. 25:8.

The whole system of sabbaths was one continuous round of cycles, and multiplying one into another; and we have positive instruction that it points to something to come, in which it is to be fulfilled, and that it cannot pass away until all be fulfilled. Hence, these sabbatic cycles must in some way continue in active operation; otherwise they have passed away, and passed without a fulfilment. But as they cannot thus pass away, they do continue. Still it may be said, neither Jew nor Gentile, have recognized them for nearly three thousand years. This is true, and can be explained thus: This system of cycles in its very nature enlarges; even in its typical character, the increase was from a cycle of one week up to that of fifty years; and while the smaller cycles would naturally be brought to their continual notice, the larger ones would be of less immediate interest, and the one of fifty years would pass over thousands, who would never expect to see it consummated, and, although their inheritance might have fallen into the hands of aliens, they would look forward to its restitution merely for their children. A multiple of the sixth sabbath or fiftieth year, into itself, is an immense cycle; and notwithstanding God has promised to bring them back to their own land, "that they shall be restored to their former estate," &c., &c, yet so large has been this cycle, that the Jew, himself, has lost his reckoning, and in the hardness of his heart, forgotten to count. But though the watchmen have slept, He that keepeth Israel will not slumber. Heaven and earth may pass, but one jot of

1H57

the law shall in no wise pass, till all be fulfilled.

Though fifty times fifty is a large cycle, the restitution, spoken of by the mouth of all the holy prophets, the sabbath of rest that remaineth to the people of God, will surely come; since this feature of the sabbatic law, must have a fulfilment; and there is no other way of continuing the jubilee cycles. If they ceased, some thousands of years ago, then the jubilee cycles passed away without a fulfilment. But they did not pass away, no matter how much men may have been in darkness. The inheritance lost to the Gentile "beasts" of the earth, is to be restored, and the great jubilee cycle has been running its round, and we are now, both the fleshly and the spiritual children, in the midst of the events connected with its termination. The "harvest" of the world has come; the transition period from the gospel to the "times of the restitution." The "fig-tree is putting forth its leaves," and the shadow of coming events can be seen by those who are walking in the light.

It does not seem to me possible that the whole Bible has been arranged so that the law, the prophetic numbers, and the chronology of the six thousand years, should all appear to end just where the two parts of Zion's warfare happen to be equal; or even that a plausible argument could be found bringing a harmonious ending,

from so many sources, unless there was some truth in these things. If it be asked how do you know the sixth sabbath, or fiftieth year, should be multiplied into itself, to reach the next great jubilee, my answer is, I do not know it. I only know there seems to be no other way of continuing the cycles, which certainly were a part of the law, and that God has arranged the scriptures so that we can get the starting point; that is, the end of the last jubilee under the law, where this great cycle must begin, if anywhere, and get it with absolute certainty, on the same chronology that brings every thing else to this harmonious termination; and also, that there are two entirely distinct ways of tracing this reckoning through more than three thousand years; and by each, the same day, the 6th of April, 1875, is reached; and I cannot believe such absolute accuracy could come by chance; therefore, I have to believe it comes from God.

In order to get our data for reckoning the cycles, so that we can advance with precision and certainty, we have first to determine where the system of sabbaths to the land began, and where it ended; for where the typical cycles ended, the antitypical began, else there would be a break, when neither would be in process. And we have authority for this reckoning, since the 7 x 7 and fiftieth day was so fulfilled. Although the jubilees ceased, when they lost the title to their land, at about the time of this seventy years captivity; the sacrifice, the passover, the offering of first fruit, &c., &c., were maintained until they were fulfilled, in Christ. This explains why the Jews were kept in the condition in which they could offer sacrifices for so many centuries after they lost their landed possessions. If the sacrifice had ended at the Babylonian captivity, they would have passed away before they were fulfilled; since they were fulfilled in Christ, the great sacrifice to which they pointed. And as they were a continual service, not merely coming at the end of cycles of time, they had to be kept up until they were fulfilled, because heaven and earth could pass easier than any part of the law fail, until it was fulfilled. But when their dispensation was about to end, and the last lamb which God could recognize had been slain, their house was left desolate, the vail of the temple was rent, and the antitypical Lamb "cried, It is finished; and bowed his head and gave up the ghost." And from his resurrection, early on the first day of the week, the counting the antitypical 7 x 7, or fiftieth day began, and was consummated in the descent of the Holy Spirit. "And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind," &c. (Acts 2:1), And as the antitype of the fiftieth day was fulfilled before those cycles passed away, we must look for an equally perfect fulfilment of the larger cycles: From all which we gather that where the type ceases, the antitype must begin; else the system would, for the time, pass away. Hence when the typical jubilee cycles ended, the antitypical must have begun.

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years shalt thou sow thy field," &c. (Lev. 25:2). Here is where the sabbaths to the land began, and they were to begin to count the cycles. And this was at the end of the forty years, at the time they crossed the Jordan.

Having learned when the system began our next inquiry is, at what time did their last jubilee cycle terminate? We know they have not continued this side of the

Babylonian captivity, for it was at that time God gave all the earth into the hands of the first universal Gentile kingdom, and they still hold it. Hence, the Jew has had no restitution of his inheritance since then. But for this calculation it is necessary to have the exact year of their termination. From entering the land, each forty-nine years would complete one cycle, when the fiftieth, or jubilee year, would be added. Thus, each fifty years, would cover a sabbatic cycle with its jubilee. And as the time from entering the land, to the

1H58

captivity, was [see the chronology] 6 years to division of the land; 450 for the space of the judges; 513 under the kings, making a total of 969 years, we can soon find out how many jubilees they had. 50 goes in 969, 19 times, and 19 years over. Therefore, their last jubilee ended nineteen years before the captivity. And this you will find was a marked year in their history, since it was the beginning of the carrying away of Jerusalem captive by Nebuchadnezzar, who came against Jerusalem in the third year of the reign of Jehoiakim, (Dan. 1:1); at which time Daniel and a large part of the nation were carried away. But Jehoiakim was permitted to reign, by paying tribute. And as he reigned eleven years, his last eight, and Zedekiah's eleven, would make nineteen. Hence, it seems God permitted their captivity to begin as soon as the last typical jubilee ended. But not until the nineteenth year of Nebuchadnezzar which was the eleventh year of Zedekiah, (Jer. 52:12), was the land made desolate so that it could enjoy the foretold "seventy years" of sabbaths. Here is one of the mistakes made by Bishop Usher, in his chronology. He, supposing the seventy years were simply a measure of their captivity, instead of the desolation of the land while it should enjoy its sabbaths, very naturally began this "seventy years," at the time Daniel and the greater part of the nation were carried to Babylon, in the fourth year of Jehoiakim; and therefore, eighteen years too soon, or eighteen years before the land was made desolate.

In order to continue their system of jubilee cycles until its fulfilment, there must needs be a larger cycle, since the smaller ones have long since ceased; and as the fifth sabbath, or seventh year was multiplied into itself,  $7 \times 7$ , to bring them to the sixth sabbath, or typical jubilee; so there is no other way to measure the seventh, the final great jubilee sabbath to which all the others point, but to multiply the sixth or jubilee sabbath, into itself.

Fifty times fifty, is two thousand and five hundred; and measuring from their last jubilee or nineteen years before B . C . 536, would terminate in A . D . 1875. But it may be said we have no positive instruction to carry out this system of sabbaths to its fulfilment. This I grant; but positive instruction always ends with the letter of the law; what the law teaches, is something beyond the mere letter. We all understand that the slaying of a lamb on the evening of the fourteenth of the first month, was designed to teach something beyond the letter; and that the spiritually minded Jew was supposed to see his Messiah in those types. Here is just where the Jews failed. "The word preached did not profit them, not being mixed with faith in them that heard;" "So we see that they could not enter in because of unbelief; Let us, therefore, fear lest a promise being left us of entering into his rest any of you shall seem to come short of it," (Heb. 3:19, and 4:1, 2). The Jew in his

unbelief, saw only the letter, and nothing to which the law pointed. In other words, he saw nothing that, in and of itself, was of any value. Hence, it did not profit him. And would you, too, "fall after the same example of unbelief?" If so, you will, in the present case, stop with the typical jubilees. I shall look forward to what those sabbatic cycles were designed to teach; and thus "labour to enter into that rest." And, as I am sure the system of jubilees were designed to teach the great final jubilee, or restitution of all things; and also am sure the system of multiples, which was not only a "jot," but a big part of the law, cannot pass away until it is so fulfilled; I shall, and do, plant my faith, not on the law, but on what the law and the prophets teach. "If ye love me, keep my commandments." "Search the Scriptures, for they are they that testify of me;" and they testify of him, not so much in the letter as in their true meaning. The lamb, testified of Christ. The jubilee, or restitution, testifies of him, whom "the heaven must receive until the times of restitution of all things." Think not that by merely honoring the name of Christ, you can enter into that rest, while harboring in your heart the very unbelief that shut out the Jew. It is not your church record, but God's word that shall judge you in the last day.

As the last typical jubilee ended nineteen years before the seventy years desolation began, you will readily see that by adding the 19, 70 and 536, to A . D . 1875, you get 2500, the total of 50 x 50. Hence, by this argument, we have already entered "the times of restitution of all things," at which time the return of Christ is due. For we learn that when Christ had ascended into the Holy Place, "the heaven must retain him until the times of restitution of all things," (Acts 3:21). And if his return is due, the "harvest" of the earth is due. "But as the days of Noah were so shall the [parousia] presence of the Son of man be," (Matt. 24:37)

We had better not be too certain that among all the mistakes of both the Jew and Gentile church, [who were both to stumble, "for he shall be for a stone of stumbling, and a rock of offence to both the houses of Israel;" that is, the house after the flesh, and the house after the promise], that there has been no mistake in relation to the manner of his coming now as well as at his first advent.

Our next argument, or as we will call it, the other half of this, is drawn from prophecy. For the law and the prophets are one and inseparable in spirit. Hence,

1H59

truth in all these glorious subjects, is double, or like a "two edged sword."

When the above argument, as drawn from the jubilee cycles, was first seen by the writer in the spring of 1874; it was not the result of a long course of investigation, like most of these arguments, but of a sudden happy thought, or, had it been on some more common theme, I should have said "inspiration." But at the same moment that the idea occurred that from their last typical jubilee, to the antitype, should be a cycle of a multiple of their largest and last sabbath; the idea also occurred that as the "seventy years," commonly called the captivity, were designed of God for the purpose of permitting the land to enjoy its sabbaths, and that their captivity was only a secondary matter, not even measured by the



"seventy years," since Daniel and the greater part of the nation, were carried away eighteen years before the seventy began. The idea occurred, I say, that as this "seventy years" was "that the land might enjoy her sabbaths," it ought to be the key to the whole sabbatic system. I knew God had said "the land did not enjoy her sabbaths while they dwelt upon it;" and that it had not enjoyed its sabbaths since it had been "trodden down of the Gentiles." And yet God claimed that it had enjoyed them; that he had made it desolate till it had enjoyed them; and that he had made it desolate seventy years for that very purpose, (see 2 Chron. 36:21). Hence, the very natural suggestion, that seventy, should in some way be a measure to the system of sabbaths to the land; and the question immediately presented itself, will not the time from entering the land of promise, where this system of sabbaths began, to A . D . 1875, prove to be just seventy of these cycles? I was in the street, some distance from my office, when these two lines of argument, both new, presented themselves. It was in the evening, and, as I could not see to add up the figures until reaching the office, I immediately turned my face homeward; I walked fast, but walking was too slow; I ran through the streets of the city, eager to get to paper and pencil; and O, the thrill of joy when I found the result, viz:that from their last jubilee, a jubilee of jubilees, or, on the other hand, seventy cycles, measuring from where the system began, would in either case terminate on the 6th of April, 1875, then some six months in the future.

The great flood of light that is now shining on "the end of the world," was obscure at that time, and from the force of old traditions, I naturally expected more in the spring of 1875, than these arguments warranted. Indeed, I then supposed the great changes at hand, would, in some way, be carried out on the plane of the flesh; and that all the world might see and know what was going on; forgetting that "as it was in the days of Noah, so shall it be also in the days of the Son of Man;" and that they were to go on planting, building, and marrying, and know not.

In the part of this argument based on the law, you will notice the cycles are all carried out in exact accordance with the law. That is, each of these fifty cycles are complete, the forty-nine years with their jubilee year added. But  $50 \times 50$  would thus include fifty jubilee years; and, as we are measuring to a jubilee, the last year of the last fifty must be left off, since the great jubilee takes the place of the last one; otherwise two jubilee years would meet; and there is no case in the law where two sabbaths of the same nature come together. Indeed, in the fulfilment at the first advent, the antitypical Lamb took the place of the typical lamb, on the evening of the fourteenth day of the first month; and their system ended, and they were rejected, five days before, or when Christ rode into Jerusalem, the day the typical lamb should have been taken up, (see Exo. 12:3). Hence, the beginning of the Jewish ecclesiastical year, in 1875, was the beginning of the antitypical jubilee, or "times of restitution." The Jewish ecclesiastical year begins with the first new moon after the spring equinox, and by consulting an 1875 almanac, you will see that this was due on the 6th of April, the Jewish year ending with the 5th. Unlike this argument which is based on the law, the one we are about to present, based on prophecy, carries out these cycles not according to the law, but according to the actual facts in the case; since prophecy describes events, not as they ought to be, but as they actually are.

So long as jubilee years occurred, these cycles were fifty years each; when jubilees ceased, the cycles went on, having but forty-nine years, (Lev. 25:8), to each cycle. Hence, we find the nineteen cycles, which passed while they were in possession of the land, have the jubilee, or fiftieth year, added; and the fifty-one cycles, which have passed since the typical jubilee ended, are cycles of only forty-nine years each.

Seventy is the key; 19 and 51 make 70. Hence, from where the system began, we should find nineteen complete cycles, and fifty-one incomplete; and thus counted, they should measure from the end of the forty years in the wilderness, when they crossed the Jordan on entering the promised land, to the spring of 1875. This is a long time, and if there are mistakes in the chronology, such absolute accuracy as is here demanded, in order that the law and the prophets shall agree, ought to develope such mistakes.

Nineteen complete cycles, or 19 times 50, is 950 years. Fifty-one incomplete cycles, or 51 times 49 is 2499; and together, make 3449 years. Hence from entering the promised land, which was in the spring

1H60

[on the tenth day of the first month, Josh. 4:19], to the spring of A . D . 1875-that is, the end of 1874-should be 3449 years. See chronology on page 47;

From the end of the forty years at which time they entered the land:

To division of land,	6 years.
Under the Judges,	450 "
Under the Kings,	513 "
The captivity,	70 "
To Christian era,	536 "
This Side of the Christian era,	1874 "
Total,	3449 years.

It will be noticed that six thousand years of the chronology, ended with 1872 full years this side of the Christian era; and some may wonder why these cycles should not terminate with the six thousand. I answer:God consumes time in all his work; "And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. And the evening and the morning were the second day. But, Lord, why not have made it all the "first day?" you may ask. God is a God of order, and although we might desire that all the prophetic periods shall terminate in one and the same moment, accompanied with a crash of worlds and a wreck of matter, that is not his way. "The harvest is the end of the world; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn." Again you may ask, but why not gather the "wheat" at the same time? There are no two prophetic periods ending at one and the same time. But we are now in "the time of the end," when Dan. 12:4, is being fulfilled, and the seal of that book broken.

The careful reader will observe that as these subjects unfold, the lines are being drawn closer and closer. And if you have the will, and desire to walk in the light, you cannot much longer doubt that from a Bible standpoint, we are living in a grand and glorious epoch of the world's history; no less a time than the dawn of that "Sabbath of rest that remaineth to the people of God;" when the church, the real body of Christ, will be made like unto his glorious body, and Zion "put on her beautiful garments;" "and hast made us unto our God kings and priest, and we shall reign on the earth." But remember the church, the true seed, are to be in the light. "Ye brethren are not in darkness that that day should overtake you as a thief." "For surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets."

## **THE HOLY PLACE.**

Although there is no prophetic period pointing directly to the second coming of Christ, yet the means are not wanting to determine when he was due to leave the Holy Place, and about the time of his return to earth. But his leaving the Holy Place and his return to earth, are not necessarily due at the same time. On the other hand, there is evidence that considerable time intervenes between these events. In Acts 3:21, we learn that "the heaven must receive him until the times of restitution of all things," which has been proven by the jubilees, to have begun April 6th, 1875; and we are now about to prove that he must have left the Holy Place on the tenth day of the seventh month, occurring October 22nd, 1874; or six months before the "times of restitution" began.

According to the law, (Lev. 16:29, 30), the atonement must be made-that is, finished or completed-on the 10th day of the seventh month; and this occurred once every year. "But Christ is not entered into the holy place made with hands, the figure of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should have offered himself often, as the high priest entered into the holy place every year with the blood of others; for then he must often have suffered, since the foundation of the world. But now, once in the end of the world [aion, or age] hath he appeared to put away sin by the sacrifice of himself; and unto them that look for him, [to no one else], shall he appear the second time without sin unto salvation," (Heb. 9:24-28).

Here, as well as elsewhere, the apostle clearly shows that Christ has been filling this feature of law, and the time, that is, the fact that the atonement must be made on the 10th day of the seventh month, is made more prominent in the law, than is any other feature of the atonement. And for the high priest to have attempted it on any other than the 10th day of the seventh month, would have been death to him. Hence, this "jot," or rather this prominent feature, must be fulfilled. The events at the first advent, the suffering of Christ on the exact time for the slaying of the lamb; the resurrection and the counting off of the fifty days to the Pentecost before the Holy Spirit was sent, all prove that the element of Time is as carefully observed in the fulfilment of the law, as is any other part.

## Whether Christ entered into the Holy Place on the

1H61

10th day of the seventh month, we have no means of knowing. His resurrection and ascension, at which time he entered into the "tabernacle not made with hands," was in the spring. But in the pattern of the true, "there was a tabernacle made; the first wherein there was a candlestick, and the table and the shew-bread, which is called the sanctuary. And after the second vail the tabernacle, which is called the holiest of all," (Heb. 9:2, 3). And whether holiest of all, before the 10th day of the seventh month, we have no means of knowing, only for the high priest to have done so, would have broken the law. But whether Christ entered in on the 10th day of the seventh month or not, entering in, is not making the atonement, which from the following, appears to mean finishing it: "And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place, until he come out, and have made the atonement," (Lev. 16:17). Hence, according to the law, not one jot of which can fail, Christ must complete the atonement and come out on the 10th day of the seventh month. And the one occurring October 22, 1874, was the last one prior to the beginning of the "times of restitution," when the heaven could no longer retain him. But there is another line of prophecy, making the resurrection also due, to have commenced in the spring of 1875, some fifty days before the "times of restitution" began; from all of which evidence, we are compelled to believe that Christ left the Holy Place, on the 10th day of the seventh month occurring in October, 1874.

But, as before remarked, his coming out of the Holy Place, and his return to earth, may not be immediately related. He ascended to heaven in the spring, and yet, according to the law he should not have entered the Holy Place, that is, the tabernacle, beyond the second vail, until the set time, and would therefore wait from spring to autumn. So now his coming out of the "holiest of all" was due in the autumn of 1874, while his return to earth was not due until the following spring.

In dealing with these lofty subjects it becomes us to walk carefully, and make no statements beyond what is written, for we are treading on holy ground. Nevertheless, "he that hath my words, let him speak my words" for when God sets watchmen on the walls of Zion they must not hold their peace.

When claiming that Christ has come the second time, we do not wish to be understood as claiming that he is here walking the earth in an earthly body; indeed there is no proof that he comes to the earth at all, until he comes "with all his saints," at the battle of the great day; and then "his feet shall stand upon the mount of Olives." But, on the other hand, we do not wish to be understood as claiming that he has come only in a spiritual sense. He has never left the earth in a spiritual sense, "Lo, I am with you always, even to the end of the world." "Where two or three are met together in my name, there am I, in their midst." But we wish to be understood as claiming, from clear Scripture evidence, that he has come in a spiritual body, to his church, who are to be made like him; as literally as he came the first time in a body of flesh, to Israel in the flesh; and that the gospel dispensation is as truly ending, as was the Jewish dispensation, at his first advent. The coming of the "day of the Lord," and Christ's coming to the mount of Olives, are not the same. The day of the Lord comes, when men are saying "peace and

safety;" but when Christ comes to the earth, it is at the time all nations are assembled against Jerusalem to battle.

There was nearly a parallel case of a spiritual being, having a work to do, and remaining on earth for years, at the restitution of the Jewish church from Babylon, and Christ is now about to take his people out of "Babylon." Read the account as given in Dan. 10:and being a prophet, and God designing to record the circumstance, Daniel was permitted to see him. "Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I, Daniel, alone saw the vision; for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves. . . And there remained no strength in me, for my comeliness was turned in me into corruption. . . And he said unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes came to help me; and I remained there with the kings of Persia. " Again Daniel looses his strength. "And there came again and touched me, like the appearance of a man, and he strengthened me; and said, O, man greatly beloved, fear not; be strong, yea, be strong. And when he had spoken unto me, I was strengthened. Then said he, knowest thou [or thou knowest] wherefore I come unto thee? And now will I return to fight with the prince of Persia. And there are none that holdeth with me in these things but Michael, your prince. Also I in the first year of Darius, the Mede, even I stood to confirm

1H62

and to strengthen him."

In order to get a clear idea of the state of things, I will observe that this revelation was made to Daniel in "the third year of Cyrus, king of Persia," (verse 1). That Darius, the Mede, was the father-in-law of Cyrus and had reigned two years before Cyrus took the throne:hence, this glorious personage before whom Daniel had continually to be strengthened, in order to retain the power to stand, was with Darius five years before; he was also with Cyrus, who withstood him one and twenty days; and after making a revelation to Daniel, he returns to fight with the prince of Persia; and Michael, "the archangel," was his only attendant. Read the description of Christ, "he who was dead, and is alive for ever more," as John saw him, (Rev. 1:12), and you can hardly fail of recognizing the same personage here. He laid aside his glory when he took upon himself the form of a servant and became flesh; but when he had conquered death, he took upon him the glory he had with the Father "before the world was." Hence, Daniel and John both saw him; and the apostle could say, "Yea, though we have known Christ after the flesh, henceforth know we him no more."

But how did he fight with Cyrus, and how did Cyrus withstand him so long? Let God be his own interpreter: "Now in the first year of Cyrus, king of Persia, that

the word of the Lord spoken by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation," concerning the return of Israel from Babylon, (2 Chron. 36:22). Cyrus must be subdued to the will of god; the prophet had said that he shall let Israel go, and God had to bend his will until he was in harmony with that prophecy. And man, being a free agent, has the will-power to withstand everything but the infinite. This, I apprehend, was the fighting that was done. "The wrath of man shall praise him, and the remainder he will restrain ." But that Cyrus or Darius, saw that glorious personage, and openly and boldly withstood him until assistance came from Michael, the archangel; when Daniel falls as dead before his presence, even when on a mission of peace, of course no one could believe, Spiritual beings are not visible to men in the flesh without a special revelation. Hence, there is not the slightest scriptural ground to oppose the fact that Christ is again present, and that Michael, his assistant, has also again returned to earth. The "time of trouble," is already begun; the times of restitution also have commenced; and again Babylon is to be withstood, and "come out of her, my people," to be accomplished; "and at that time shall Michael stand up, the great prince that standeth for thy [Daniel's] people; and there shall be a time of trouble such as never was since there was a nation; and at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake," (Dan. 12:1).

We are clearly in the midst of these great changes, and why men will let prejudice stand in the way of their investigation would seem wonderful, if we did not know that no man can come except the Spirit draw him, and that "the wicked shall do wickedly, and none of the wicked shall understand."

During his stay on earth, that forty days after his resurrection, his whereabouts, except at the few brief interviews with his disciples, was as unknown as at the present time; and when he did appear to them, the, I understand that he appeared under the vail of flesh. But that now he has no occasion to thus appear; then he did appear in the secret chamber, "the doors being shut;" and in the wilderness of Galilee, but now "if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chamber, believe it not, for as the lightning, so shall the Son of man be," &c. Nor is there any evidence that we shall see him, until we are like him, and "see him as he is."

## **THE RESURRECTION.**

We now purpose to show that the time was due, and therefore the resurrection began, in the spring of 1875. Not the resurrection of the great mass of mankind, who are to be raised in the flesh, with the earthy, natural, or animal body; but the resurrection of those who, "sown a natural body, are raised a spiritual body;" and therefore, as invisible to us as the angels, or as Christ himself. This is what we understand to be the "second birth," viz: an entrance into a second and higher life.

In so small a compass as this book, and at so late a day, I cannot stop to systematically attack every error that has crept into theology. But in relation to the second birth, will simply observe: The Bible appears to me to teach but two births. "Verily, verily, I say unto thee, except a man be born again, he cannot see

the kingdom of God. Nicodemus said unto him, How can a man be born when he is old"? That the natural birth, is one of the two referred to, is unquestionable. But what is the other? the great portion of theologians understand it to be experiencing religion. And while admitting that this is a necessity as a preparation, I

1H63

feel certain it is not the birth. "Sown a natural body, raised a spiritual body." The body, of the saint, is of the earth, earthy; and bears the image of the first Adam; but at the resurrection, will be raised "a spiritual body," bearing the image of the "second man, the Lord from heaven." "That which is born of the flesh, is flesh; and that which is born of the spirit is spirit;" and in the resurrection, being a "spiritual body," pray what is it born of? That the resurrection is a birth, is proven from the fact that the resurrection of Christ was a birth, "who is the beginning, the first-born from the dead," (Col, 1:18). He was born of the flesh, and "born from the dead," hence, he was "born again." And as he bore the image of the earthy, at his first birth, so from his resurrection, he has borne the image of the heavenly-not morally, but spiritually. And that we are not recognized as being born again, until we bear the image of the spiritual, is clear from Rom. 8:29; "For whom he did foreknow he did predestinate to be conformed to the image of his Son, that he [the Son] might be the first-born among many brethren." And "As we have borne the image of the earthy, so [in the resurrection] we shall bear the image of the heavenly."

"Gennao," is rendered begat, or begotten, forty seven times; and born, forty one times; as in Matt. 2:1; and Heb. 1:5. As the same word is used for the beginning and the consummation, we must learn which is meant, by the context.

That conversions is often referred to when speaking of the second birth, I admit, since it is the beginning of that work, viz: "being begotten by the spirit." And God, who "speaketh of those things that are not, as though they were," often speaks of those things which are begun, as if they were already accomplished. But beyond all contradiction, the resurrection is a birth. Hence, if conversion is also a birth, a man must be born three times in order to inherit the kingdom of God. But Jesus was born the second time, and yet we can hardly be expected to believe that he met with a change of heart, or was converted. "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and, whither it goeth; so is every one that is born of the spirit," (John 3:7). Hence, although we shall prove that the resurrection is already commenced, with this class who are raised "spiritual bodies," here is positive Scripture that they cannot be seen of mortal man. Christ, as our forerunner, as the first-born among many brethren, passed through all the trials and the changes, even to the second birth, through which we have to pass, and after his resurrection, illustrated just what I am now maintaining, that a spiritual being can thus go and come. Did he not appear in their midst, "the doors being shut"? Did he not "vanish out of their sight"? Nor could they tell "whence he came, or whither he went." And what I claim is that the resurrected prophet, or saint, has the same power; and that if the necessity existed now, as then, could as easily appear in any human form they chose. Hence, if I can prove that the resurrection is now due, although it does not all

occur at one and the same time, but "every man in his own order," the fact that they have not been seen, has no bearing on the subject. Of course we do not expect the "natural man," and the church is full of that class, and their prominent mark is lofty professions of Godliness, and what they have done and are doing for Jesus; and Christ says they will even make that claim to him; "have we not done many wonderful works in thy name." I say we do not expect any of this class to see or believe these things; "for they are foolishness to them." But we do believe these present truths are the sifting truths of the "harvest;" and that in the providence of God, they will reach the "little flock," the spiritually minded, and thus separate the "tares from the wheat." All of which work under the supervision of the angels, is to be done "in the time of harvest."

"And from the time the daily shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end, for thou shalt rest and stand in thy lot at the end of the days," (Dan. 12:11-13).

The 12th of Daniel opens with the time of trouble, and the resurrection of many who sleep in the dust of the earth, and the above text, beyond all question, points to the resurrection of Daniel the prophet; and all of that class, as every man is to be raised "in his own order," band or company. And although "the words were closed up and sealed until the time of the end," (verse 9;) still they were to be understood at the appointed time; "the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand," (verse 10). And I shall show that these "days" cannot reach this side of Feb. 14th, 1875, and hence, are already ended. But instead of taking up the subject in all its connections, especially with chapter 11, I shall confine the investigation principally to the measurement of the time.

Christ refers to this abomination as yet future in his day; "When ye therefore, shall see the abomination of dissolution, spoken of by Daniel the prophet, stand in

1H64

the holy place ["who-so readeth let him understand," a caution that the meaning is deeper than at first appears], then let them that be in Judea flee unto the mountains, ... for there shall be great tribulation such as was not since the beginning of the world to this same time, no, nor ever shall be, (Matt. 24:15-21), To the superficial reader this may appear to apply exclusively to the destruction of Jerusalem. But remember the caution Christ gives, and remember his teachings were "in parables and dark sayings." Prophecy is given in type and antitype. Compare what is said of Babylon in Isa. 13:, and Jer. 51:, and read its application by John the Revelator, to mystic Babylon, taking the references from one to the other in the margin, and you will learn that language is used to all appearance applying directly to the type, but of two lofty a nature to be thus fulfilled, and really belonging to the antitype. Jerusalem was but a type, an allegory. There was no "holy place," in which the abomination could be set up, at the destruction of Jerusalem. God had left their house desolate, and the veil of separation had been rent from the holy place at the death of Christ. But granting that the tabernacle



within its walls had been the holy place; the Roman army did not enter it; the Jews set fire to the temple before the Romans entered the city. But unless you can discern between the letter and the spirit, you will fail here. "Know ye not that ye are the temple of the Holy Ghost." The church is the holy place, the temple of God; and "the man of sin did get into the holy place, "sitting in the temple of God, showing himself that he is God," and "exalting himself above all that is called God." Pope Gregory maintained, and the Roman Catholic church have ever claimed, that " it is given to the pontiff to create God, the creator of all things, and offer him a sacrifice for sin. " And in the mockery of the "holy wafer," they profess to carry out that blasphemous claim. Is not the creator greater then the thing created?

The abomination that maketh desolate can be fixed on the Roman church, as follows:The woman, sitting on the scarlet colored beast, having seven heads, [governments], and ten horns, [divisions], Rev. 17:had the name written on her forehead. And the Roman Catholic church, fills the picture. No other church was ever carried by the great Roman empire; "the peoples and multitudes, and nations, and tongues, on which the woman sitteth."

A harlot, in Bible language means a church, the bride of Christ, married to the world, or a union of church and state. The Roman church was in this sense the first or mother church, and she has many harlot daughters, church-state organizations, which have come out from her. These harlot churches, mother and daughters, are called the "abominations of the earth," (Rev. 17:5. This mother-church was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," (verse 6); hence, she was not only an abomination, but "THE abomination that maketh desolate;" and when that woman took her seat "on the the beast," the abomination was "set up." From which time these, "days" measure to the end. "Go thou thy way to the end," i. e. the "harvest;" "for thou shalt rest, and stand in thy lot at the end of the days. "

The woman taking her seat on the beast, implies, and facts support the view, that the beast was more or less controlled by the woman. And it is well known that the Roman empire, once a purely political power, became, to a certain extent, an ecclesiastical power, and acknowledged the supremacy of the church; and that this state of things obtained all through the dark ages. But now the supremacy of the church of Rome has ceased to be thus acknowledged. Therefore, the woman who was once seated on the beast, has lost her seat, and this part of the prophecy, at least, is fulfilled. When did she take her seat? How long did she hold it? and when was she unseated? Who is there at this time that claims to understand these already fulfilled prophecies? Not many! And yet God has never yet left himself without witnesses; and the light, the true light, has always been in the the church. Those teachers who admit they do not understand, are not the ones likely to impart light on these things; and yet the church of God are to have the light. "Ye brethren are not in darkness that that day should come upon you as a thief." It does not read:Ye brethren are so good that if you are in darkness in relation to the coming of the day of the Lord, it will be well with you. Here is the rock on which many will make shipwreck. You think that because good and earnest Christians of generations past, have lived and died with no knowledge of these things, and it certainly was well with them, that you can walk in the good old way your fathers

trod, and it will be well with you. These truths were not due in their days, hence, they could not share the responsibility of accepting or rejecting them. You are living when they are a present truth due to the church, and you cannot shirk the responsibility, or settle down on the laurels of your fathers. They had responsibilities you have not, while you have your own responsibilities, and must stand or fall for yourselves.

In the application of a prophecy, there is but one question to take into account: Do the facts meet the requirements of the prophecy? For instance: If a prophecy clearly belongs to a certain power, and its measure is given in "days," and yet it required just that many years to fulfill it, we are clearly justified in

1H65

understanding a " day " in that case, to symbolize a year. And that the people of Rome and Italy acknowledged and submitted to the supremacy of the papal church, from A . D . 538 to 1798, is clearly supported by the facts of history. Prior to 538, the Roman church never held the supremacy. The Greek church at Constantinople, had taken the lead, and so far from holding supremacy in Rome, the papacy, for sixty years prior to the above date, was not the acknowledged religion of the ruling power or people of Rome, since the Goths, who were Arians, and opposed to catholicism, occupied the peninsula of Italy. And it was not till about the above date, that Bellisarius, a general of Justinean, the catholic emperor of the east, broke their power in Italy. Gibbon's Rome, London edition, 1834, page 701, says: "Bellisarius entered Rome Dec. 10th, 536, and the city after sixty years servitude, was delivered from the yoke of the barbarians," "The Goths, however, assembled in vast numbers for the defense of their country, and early in the spring besieged the city, which siege was maintained for one year and nine days," (page 707). "The Goths raised the siege of Rome March, 538, and the Gothic army, lately so strong, were now reduced to the walls of Ravenna, and some fortresses, destitute of mutual support." And after giving some more of the details of the breaking of the Gothic power in Italy, he adds, as a fact occurring in the midst of these troubles: "The provinces of Italy had embraced the party of the emperor." When the civil power in Italy, embraced the party of the emperor, who was fighting for the catholic church, they renounced arianism, and supported the church of Rome. And from that time until the spring of 1798, the people of Rome and Italy maintained their allegiance to that church.

The setting up of that woman, or "abomination," does not necessarily imply a great accession of power. The catholic princes of their own free will, set her up, and maintained her in her seat, the former "seat of the dragon." Papacy, for many centuries, had no power only what was thus delegated to her by the "ten kings," the divisions of the empire. "These have one mind and shall give their power and strength unto the beast," (verse 13). It is true the church element became so strong in time, that it "subdued three kings,"-Lombardy, Romania, and Ravenna-and took their crowns, and has since worn the three-crowned hat. The prophecy, both in Daniel and Revelation, demands that this power should continue to hold, "times and laws," 1260 days, or a "time, times, and half a time," or "forty-two months;" all of which are used in Rev. 12:and 13:, as one and the same. In 1798 the time expired, the 1260 years were ended. And what follows? French Revolution, by

Christopher Kelly; Lon. Edition, vol. 1, pps. 243-4, read: "The Roman republic was proclaimed on the 15th of February, 1798. The pope, however, made one additional effort for the continuance of his temporal existence, by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the people of Rome, thus dissipating the last hope of the holy father. The arrival of the French army, and the proclamation of the general, had given the fatal blow to the papal sovereignty."

Daniel 7:26, in referring to this same power, says: "And he shall think to change times and laws, and they shall be given into his hand for a time, times and the dividing of time, but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And how true this latter part has been fulfilled is known to all. His dominion taken away in 1798, was restored in March, 1800, but in quite another character, as "the image of the beast," and has since been undergoing this gradual consumption "unto the end."

In Daniel 12:, "the time of trouble" is foretold, the deliverance of Daniel's people, the resurrection of many that sleep in the dust of the earth; and also the fact that the book was to be closed up and sealed until the "time of the end." Then follows a question, "How long shall it be to the end of these wonders?" (verse 6). And the answer given seems to have a reference to what was to follow, the "abomination that maketh desolate;" the great central figure of the prophecy, both of Daniel and John. Daniel had already learned something of this monstrous nightmare of the prophetic page. For in the 7th chapter, under the symbol of "the little horn having eyes, and a mouth, ' he had seen it wearing out the saints of the Most High, and had learned that it was to continue to hold "times and laws for a time, times, and the dividing of time;" but "the judgement should sit and they should take away its dominion, to consume and to destroy it unto the end. And yet, notwithstanding they should take away its dominion, he had learned that the same horn should make war with the saints, and prevail, up to the time the saints took the kingdom. And the heavenly visitor, holding his hands up to heaven, "swore by him that liveth forever, that it shall be for a time, times, and a-half, [a period we now understand to be 1260 years], and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished," (verse 7).

The scattering, evidently extends to the end of the time of trouble, which was the first of the "wonders" named, and is the one which includes all the others. And this "time of trouble," extends some thirty-eight

1H65

years into the future, even now; since it reaches to the end of the times of the Gentiles, or to A . D . 1914. And with present light we can see how comprehensive was the answer to that question. For in Zech. 14:, in the day of the Lord, after that day has commenced, God will gather all nations against Jerusalem, and the city shall be taken, and a part go into captivity.

It is Daniel's people referred to in chapter 12, and to whom the scattering applies. "At that time shall thy people be delivered, every one found written in the book," (verse 1). The attempt has been made to apply this to the gospel church; but if you look at Dan. 9:24, you may read, "Seventy weeks are determined upon thy people,

and upon thy holy city." This certainly refers to the Jewish nation. If "thy people" of Dan. 9, belongs exclusively to the Jews, it is exceedingly arbitrary to say "thy people," of Dan. 12:, has no reference to the Jewish nation; nor is there the least foundation for such a claim. "Every one found written in the book," clearly refers, not to John the Revelator's book of life, but to Ezekiel's "writing of the house of Israel;" "and mine hand shall be upon the prophets that see vanity and divine lies; they shall not be in the assembly of my people; neither shall they be written in the writing of the house of Israel; neither shall they enter the land of Israel," (Ezek. 13:9). And not until this prophecy of Zech. 14, is fulfilled, which belongs to the "day of the Lord," will he have accomplished the scattering of the power of the holy people. Daniel's people are the only people referred to in the Old Testament as "the holy people." And Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Why cannot everybody see that the times of the Gentiles extend far into the day of the Lord? Jerusalem is to be surrounded and taken by them in the day of the Lord; and half of the city is to go into captivity, in the day of the Lord; and he will not have accomplished to scatter the power of the holy people until Jerusalem ceases to be trodden down of the Gentiles.

The answer, in verse 7, did not satisfy Daniel, for he could not understand it. And he puts the question in another form, but is told to go his way, for the words are closed up and sealed, till the "time of the end;" and is further informed that the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. This was equivalent to saying that he could not be answered in what he wished to know concerning the scattering of his people, the Israel of the flesh. But a further revelation was made touching himself, and as we now know, with the light of the New Testament, a class of whom he knew nothing, viz: The true seed, and heirs of the kingdom. For God has arranged that the prophets, with Abraham, Isaac, and Jacob, are to share in what Daniel's people, as a nation, cannot have. For they are to "see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out;" "for the children of the bond-woman shall not be heirs with the children of the free woman."

With verse 10, and onward, the prophecy has reached the gospel church; "the royal priesthood" after the order of Melchizedek. "And from the time the daily sacrifice shall be taken away." [Daniel had been informed in the ninth chapter, that seventy weeks were all that could be given to his people]. And the abomination that maketh desolate set up, there shall be a thousand," &c. Here is a period belonging to a new people. For with the end of the daily, or continual sacrifice, which could not be taken away until it was fulfilled, the priesthood, and even the heirship of Daniel's people, was to end. Hence, what is said to Daniel after the seventh verse, after he says, "I heard, but I understood not," is equivalent to the following: You have heard all that can be revealed in reference to your people, "go thy way," say no more about it, "the words are closed up and sealed till the time of the end." But I will reveal to you what concerns yourself. At the end of a definite period of time, you shall stand in your lot. And through the light given by our Savior, we learn that God has cast Daniel's lot in with the children of the free woman; and what concerns him concerns us. [The "end" to which he is referred, "go thy way till the end," proves to be the end, or "time of harvest," of

this new people with whom Daniel's lot is cast]. From the time the daily is taken away and the abomination you have heard about, (see Dan. 11:31), is set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. For thou shalt stand in thy lot at the end of the days.

These periods can have no relation to Daniel's people, but are the measure of the gospel church, in the wilderness, and after its exit. That the abomination that maketh desolate is the Roman catholic church we have proven. And that organization is referred to both as man and woman; "the man of sin," and the drunken woman, because of its double character, church and state; and as such, was to hold "times and laws" for 1260 years and it is a historic fact that no government was established in Rome, except the papal, that was accepted by the people, from the time the Gothic power was broken in 538, until the republic of 1798.

It is true Justinean, the emperor of the east, after driving out the Goths, which was not fully

1H67

consummated until A . D . 553, claimed to be emperor of Rome, while permitting the popes to exercise civil power in collecting their own revenues, appointing their judicial officers, &c. It is also true, that at a later date, Pepin of France, claimed and exercised more or less authority over the papal power. And so, during most of that 1260 years, have other of these "ten kings," or divisions of the empire. But it will be remembered the prophecy does not demand that the papacy should be an independent power. These ten divisions of the empire were "to agree and give their power and strength unto the beast, until the words of God were fulfilled." And all the world know that the catholic princes of Europe, did maintain the papacy in Rome with more or less civil power, during that 1260 years. But when the time was fulfilled, they were to " hate the harlot, and strip her, and make her desolate and naked," and consume her substance "unto the end."

The exact day on which that 1260 year period ended, was February 15th, 1798. That was the day the papal civil power ended, and the republic was declared from the capitol in Rome. [See any history of the French revolution]. But the exact date of the setting up of that, "abomination" is not so clearly marked. Still the year 538 is clearly marked as the end of the Gothic sovereignty in Rome, not but what they still strove to regain their loss, until the death of their last king in 553; but they strove unsuccessfully, for during all that fifteen years the provinces of Italy, who had declared in favor of the catholic party, maintained their allegiance, notwithstanding Rome was sacked some four or five times. Dating from 538, in round numbers, "the thousand, three hundred and five and thirty days," would reach to A . D . 1873, as you may see by adding 1335 to 538. Hence, 1873-the year the six thousand ended, and the day of the Lord began-was looked forward to with much interest; and every part seemed to fit. From the time the abomination was "set up," or from 538, there shall be a thousand years, with two hundred and ninety added. Then a blessing is pronounced on those who wait and come to the

thousand, clearly the same thousand, three hundred and five and thirty days. From 538, a 1000 reaches to 1538, a date clearly marked in history, as a shortening of the days of tribulation spoken of by Christ, in Matt. 24: It was in 1538, the "holy league," between the Archbishop of Strasburg, the Archbishop of Mentz, the Duke of Bavaria, George of Saxony, Henry of Brunswick, supported by Francis of France, Henry of England, and other northern powers-was formed, (see Church Hist. by Charles Hase, New York Ed., A . D . 1855, page 391). The object of this "holy league," was to stop the papal persecution and aid the reformers. And the end of the two hundred and ninety, are also clearly marked. It was at that time the advent movement began, or a special waiting for the ending of the longer period.

With present light we have learned that a round number of years from 538, was not accurate enough to determine the exact ending of those "days." God requires something more earnest, and deeper digging to get the exact truth. We have but one absolute date from which to determine the other two. The end of the 1260 period is fixed to Feb. 15th, 1798, beyond all question. Feb. 15th, 538, would be just 1260 years, the period the "abomination of desolation" was to hold "times and laws." But it is not true that it was "set up," as early in 538 as Feb. 15th. It was not until March, 538, that the Gothic power was broken, and the exact date of the setting up of "the abomination," or the woman taking her seat on the beast, was when "the provinces of Italy" embraced the catholic cause. That is, when the civil power of the Roman states gave in their allegiance to the church party, which, from the best authority we can find, was about one year after, [the exact date is not given].

And it is from where the abomination was "set up," the thousand, three hundred and five and thirty days are to measure. If you begin the 1335 years one year later, of course they terminate a year later. But the condition of the prophecy must be adhered to. That power was to maintain its seat 1260 years, and yet we know it ended Feb. 15th, 1798; and that it was not set up in Feb. 538. Still facts and prophecy must agree, or the application of the prophecy be given up. This dilemma staggered me at first; to give up the application of this prophecy, would be to give up the plainest fulfilled prophecy in all the Scriptures; and doing that, we might as well give up all prophecy, and like the mass of the churches, settle down at our ease and take our chances about the day of the Lord coming on us "as a thief." But the reward, if we "hold fast his works to the end," is so great, and the loss, if we "draw back," so infinite, that I, for one, dare not cease my investigations.

On further searching I found just one Bible precedent for calling a period of time a definite number of years when it was nearly a year short, thus: "Zedekiah reigned eleven years in Jerusalem," (Jer. 52:1). Zedekiah did not reign in Jerusalem but ten years, three months and nine days, (see verses 5 to 11); and yet the statement that he reigned eleven years is three times repeated-here, and in 2 Chron., and in 2 Kings. And the fact that he did not reign but ten years and a small fraction of a year, is also three times repeated.

Then the application of the 1260 years, although they were not that many full years, is not weakened.

And from the best evidence we can get, the provinces of Italy did not change their allegiance from the Arian to the Catholic church for a full year after the spring of 538. And this 1260 year period, ending as it did, Feb. 15th, 1798, was only 1259 years, and something of another year; a day or an hour will do; but it must have been more than 1259, or it could not be called 1260. Doubtless there are those who, glorying in their own indifference to these Bible truths, and satisfied to walk carelessly themselves, will call this close figuring, "special pleading," and try to dispose of the whole subject in that loose, off-hand way. But when Paul figures close, "The promise was not unto thy seeds, as of many, but unto thy seed," they do not call it "special pleading."

Measuring from the spring of 539, the 1335 years reach to the spring of 1874. But the days could not end, and Daniel and the whole order of prophets have a resurrection, until the "end;" for he was to "go his way till the end." And we have other arguments proving the end, or "harvest," could not begin until the tenth day of the seventh month of 1874. Here was another dilemma. Give up the application of the prophecy we could not, and yet those "days must reach to the end. Again we searched. "More special pleading," some may say. However, we found another precedent. Just one solitary case, where a similar licence is used to prolong a period of time. "David reigned over all Israel; and the time that he reigned over Israel was forty years," (1 Chron. 29:27). This also is three times repeated; and the fact that he reigned more than forty years is three times repeated, as in 2 Sam. 5:4,5. Then the 1335 "days," beginning almost a year late, may be prolonged any part of another year. They must not be 1336 full years, but may be 1335, and any fraction of another year, and the Scriptures not be broken. Hence, they can be carried beyond the 10th day of the 7th month in 1874, and may be prolonged even to Feb. 14th, 1875, without violating the conditions of the prophecy, and for this there is a clear Scriptural argument. But the "days" have ended, they are in the past; and the special interest which attached to Feb. 14th, 1875, is also past, and is only one link of a chain of evidence. And the proof that they ended on that special day is not now of sufficient importance to demand a full explanation here. All that is of vital importance to these arguments, is to show that they reached to the end, or "harvest" of the world, on which a future chapter will dwell more in detail.

## **ELIJAH THE PROPHET,**

"Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; lest I come and smite the earth with a curse," (Mal. 4:4, 5)

The coming of Elijah must precede the day of the Lord; but his work belongs to that day. Jesus says, "Elias truly shall first come and restore all things," (Mat. 17:11). And the restitution of all things does not begin until the return of Christ "whom the heaven must receive until the times of restitution of all things," (Acts

3:21), Hence the work of Elijah does not begin until after the personal advent of Christ, the event that ushers in the day of the Lord.

At the first advent Christ came, ostensibly, to establish his kingdom with the fleshly house of Israel, to whom alone, he was sent. But, "In the day thy walls are to be built, in that day shall the decree be far removed." (Micah 7:11). The kingdom of God was taken from them, and the other half of Zion's warfare comes in.

The "walls" referred to, was their salvation; "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." But this will be realized only in that city "which hath foundations."

In the shadowy sense in which the kingdom was offered to the children after the flesh, in just that limited sense, John the Baptist was the Elijah. Christ in speaking of John, says, "And if ye will receive it, this is Elias which was for to come," (Matt. 11:14).

Here it is clearly made conditional; If ye receive it, this is the Elias; if not, he is not the Elias. And they did not receive it, hence, when asked, "Art thou Elias"? John could truly say, "I am not," (John 1:21).

That Elijah [the names are the same, one is from the Hebrew, and the other the Greek], was only a mere type, and that the prophecy does not point to him in person, is clear from the fact that conditionally, John was the Elijah. And yet John, even if they had received him, was still the son of Elizabeth. But Gabriel, in Luke 1:16, makes it clear; "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers," &c. Hence, the real Elijah, who, or whatever he may be, will be the antitype of Elijah the prophet. This, like many other prophecies, points in the letter of the text, to the type, and in the spirit, or real meaning, to the antitype. And it can be shown that the

1H69

"church of the firstborn," Christ and his body complete, is the true antitypical Elijah.

"He shall turn the hearts of the fathers to the children; and the hearts of the children to their fathers; lest I come and smite the earth with a curse." Here is the alternative, if the Elijah brings about this happy reunion of the family, a blessing results, but if he could, or should fail, as John the Baptist failed, then a curse must result. And that this turning of the hearts, &c. refers to something more than the Jewish nation, is evident from the extent of the curse, in case of failure. But it is written, "In thy seed shall all the nations of the earth be blessed." Hence, the real Elijah "shall not fail nor be discouraged till he hath set judgment in the earth."

Of John it was said, "But I say unto you Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them, (Matt 17:12). But to the antitypical Elijah they will not



do as they list; "He that sitteth in the heavens shall laugh: the Lord, shall have them in derision.... Yet have I set my King upon my holy hill of Zion."

As the restitution is to result in the good of the human family, and it is only through the restitution, that all families of the earth are to be blessed in Abraham and his seed; and this work restoring all things is the Elijah work: it follows of necessity, that the Elijah, and "the seed," are one and the same. And that Christ, head and body, the one perfect seed, is alone competent for the work, and that it belongs to him, no one can doubt. Hence, all ideas of a personal Elijah are from some other than divine origin. "And the least in the kingdom of heaven [that is of that body which is to constitute the real Elijah] is greater than John the Baptist."

But, it may be asked, If the gospel church, with Christ as its head, is the real antitypical Elijah, who is to "turn the hearts of the fathers to the children; and the children to their fathers;" and "restore all things;" is not that work being accomplished during the gospel dispensation? Let Christ answer:- "Suppose ye that I am come to send peace on earth? I tell you nay ! but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father." But when he has perfected his church, he comes not to bring division, not to set the fathers and children at variance, so that "a man's foes shall be they of his own household;" but to speak peace; "and of the increase of his government, and of peace, there shall be no end."

As Elijah was a type of the gospel church, there should be a correspondence, as there always must be between type and antitype.

Was the church endowed with the power of miracles? "And Elijah said, See, thy son liveth." Has the gospel church been persecuted and compelled to flee, by a woman who sat as queen, (Rev. 18:7); and is called Jezebel. (Rev. 2:20)? "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as one of them. And when he saw that, he arose and went for his life." Did the church, when fleeing from the woman, find shelter in the wilderness, "where they should feed her a thousand two hundred and threescore days? Then Elijah did according to the word of the Lord;... and the ravens brought him bread and flesh, in the morning, and bread and flesh, in the evening." When the church came out of the "wilderness," after her flight, did the "famine, not of bread, nor of water, but for hearing the word of the Lord," cease, by a copious outpouring of "the latter rain? And the word of the Lord came unto Elijah, in the third year, [at the end of "three years and six months," James 5:17] saying, Go show thyself to Ahab, and I will send rain on the earth." Is the church to end its career by translation:- "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." "For the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air." "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind; that Elijah went with Elisha from Gilgal," (2 Kings 2:1).

Why should Elijah be translated? he was no better than his fathers, (1 Kings 19:4)? Because being a typical character he represents the body of Christ in all its humiliation, and final victory. But the parallels are not complete, when he starts

for translation. His movements from leaving Gilgal until he crosses the Jordan, have their exact parallels under the midnight cry movement, the one in which the church is represented as going to meet her Lord (Matt. 25:6-12) Even the meaning of the names of each point visited by Elijah, in which he started from Gilgal for Beth-el, and from Beth-el to Jericho, and then for Jordan, crosses the Jordan, and still goes on, all have their antitype here, in this movement now ending with the "harvest" message.

It does not follow that because all the church have not taken part, that they are not represented; all the church did not flee into the wilderness. And often a minority is made to represent the whole, as is doubtless the case in the parable of the "ten virgins."

This movement is related to, and we might almost say based on, the very unpopular Advent movement of

1H70

1843-4. Since all the rules of interpretation then adopted, are fully carried out in this present movement The '43 movement ending as it did, in disappointment and fanaticism, has been a great reproach. Prior to that, the pious in all the churches would both sing and talk of the second advent. But now the bare mentioning of the subject is frowned upon. This movement started some fifteen years after, and out of the very sink of that reproach; not only, indorsing the prophetic applications then made, but indorsing the movement itself, as the fulfillment of Mat. 25:1-5.

Gilgal means, "rolling away the reproach," (Joshua 5:9). With the evidence now before us, we must believe that translation is near; and, assuming that these arguments are true, Will it not roll away the reproach of the '43 movement? for if that filled the conditions of Mat. 25:1-5, this movement completes the parable. And the midnight cry movement being the one that ends with the coming of the Bridegroom, and the "going in of those who were ready;" ought to be the antitype of the Elijah translation scenes.

When the Lord would translate Elijah, he started from Gilgal, for Beth-el. Beth-el was the place where Jacob's ladder stood; and received its name in consequence of that vision. Our object-point, when this movement started, was 1873; where the six thousand years ended, the day of the Lord began, and the special light now shining on the nature of the closing events of the age, began to develope. And we trust that this "ladder," resting on that platform, will stand secure, until the topmost round is scaled. But Beth-el was scarcely reached by Elijah, before the Lord sent him to Jericho; which means "his month, or moon." And we had but just reached our object-point in '73, when the light shone on the evidences, as now given in this book, that Christ was due to leave the Holy Place on the "tenth day of the seventh month," in 1874; to which we immediately began to look. That, clearly answering to Jericho, the second object-point of Elijah.

But "the Lord said go to Jordan." And, without giving it up, or any apparent discouragement, he started for Jordan; which is, judgment. He not only went to,

but crossed the Jordan; entering in and coming out on the other side, dry shod. When we reached the seventh month of 1874, there was no time for discouragement, as the light on the 1335 "days," showing that they could be prolonged to Feb. 14th 1875, came out at that time. And also that between Feb. 14, where the resurrection would be due to commence, and April 5th, the end of the Jewish ecclesiastical year, at which time the Jubilee, or "times of restitution" would begin, was just fifty fifty days. Which could not occur again until the new moon should come again on April 6th, and that April belong to a leap year. Which would require the return of many, many cycles.

The special point in this fifty days, is that from the resurrection of Christ, "the firstfruits," to the descent of the Holy Spirit, "the earnest of the inheritance, until the redemption of the purchased possession" (Eph. 1:14), was also fifty days.

Although we did not look for translation on the 14th of February, we believed then, as now, that the resurrection began at that time, and with the "order" of the prophets, the order to which Daniel belongs. But we did expect translation between that, and April 6th. Hence, with those two object-points in view when we started from the "seventh month" of 1874, they answer to the passage between the banks of the Jordan. And as we journey on a little further, deliverance may come any time between this and the end of the "harvest," in 1878. And now, as then, "the sons of the prophets stand afar off. " (2 Kings 2:7).

These things may look small, as indeed they are, and foolish to the world. And so do many of the little details of the law: Why should Christ ride into Jerusalem five days before the passover, instead of six? Why should he be betrayed on the evening of the 14th of the first month? Go to Exo. 12: and learn why. A lamb was taken up, and a lamb was slain, at those set times. Type and antitype are a feature in all of God's work, even from the six days of creation, to the end of the great plan; "For, said he, See thou make every thing after the pattern shown thee in the holy mount."

## **THE HARVEST**

### ***Its Beginning and Its End.***

"The harvest is the end of the world; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn; but gather the wheat into my barn."-Matt 13:

There was a harvest to the Jewish age, to which we have already referred; and that harvest began and ended with them, during Christ's personal presence; and hence, continued during the three and a-half

1H71

years of his ministry. The harvest of this gospel age, which is also the end of this age, measures three and a-half years as we will show. As the harvest at the first advent did not begin until Christ came, that is, began his work, for he did not

come in this sense until after John's baptism, (see Acts 13:24), so this harvest begins with Christ's personal presence.

"And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, saying, with a loud voice: Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe," (Rev. 14:14, 15). It is true this is symbolic language, and so is the parable in Matt. 13:, but there we have the explanation that it means gathering the fruit of the gospel age. Then follows another angel, who gathers the "clusters of the vine of the earth," "and cast them into the great winepress of the wrath of God."

It will be observed there is order here, as in all of God's works. First, one like the Son of man "reaps the earth." "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day," (John 6:40). It is the dead in Christ, that he gathers, while angels are to gather the tares. "Although an angel can not waken one sleeping saint, or bring him from the tomb; a legion of angels cannot keep him there."

The order of the harvest can be gathered from Christ's teaching in Matt. 13:, and this, "the Revelation of Jesus Christ." Here we find the harvest begins with Christ's own personal work. "The dead in Christ shall rise first." And before "we who are alive and remain" are taken, the "vine of the earth" is gathered, to be cast into the winepress of his wrath. "I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn." Then, after the separation of the tares and wheat is complete, the "wheat" is gathered-" caught up together with" the dead in Christ, who have been raised before, "to meet the Lord in the air."

The above being the order of events, it will be seen that the harvest could not have begun, until Christ left the Holy Place; which, as has been shown in a former chapter, was due on the tenth day of the seventh month, occurring in October, 1874. This fact, that the end of the aion, age, was due to begin in the autumn of 1874, was reached before the " time of the harvest" was seen. In the chapter on the equality of the two covenants, it has been shown that the time from the death of Jacob, to the death of Christ, was 1845 years; and that the two covenants, or dispensations, were to be of equal measure, and therefore, from the death of Christ to the end of the gospel dispensation, must measure 1845 years. And from the crucifixion in the year A . D . 33, to the spring of 1878, will be 1845 years. But the point I wish to show is, the parallels between the harvests of the two dispensations. And, let it be remembered, these arguments on the prophetic periods, which determine these various dates, were reached before the fact was seen that the harvest held any place in the arrangement of these time arguments.

As the first dispensation measured 1845 years, and ended with a harvest of three and a-half years, the duration of Christ's ministry; it follows that from where that dispensation under the twelve tribes began, to where the harvest began, was 1841 years and six months; to which we add the three and a-half years of that harvest to complete the 1845 years. Now is it not a strange coincidence that precisely the same measurements should occur here? That is, from the spring of A . D . 33,

where the dispensation of the gospel to all nations began, to the autumn of A . D . 1874, the exact point where this harvest should begin is also 1841 years and six months?

This bare coincidence alone, possibly might have been a matter of accident, but when all the other parallels named in the subject of the "Two Covenants," are remembered, and also the abundant evidence there is, that they were to be of "equal measure, and of equal size;" to find a continuation of such wonderfully exact measurements, is mathematical demonstration that seems almost irresistible. As from the spring of A . D . 33, to the autumn of 1874, is 1841 years and a-half, so from the autumn of 1874, to the spring of 1878, where the 1845 full years of the gospel dispensation end, is three and a-half years, leaving the harvest of equal length with the one of the Jewish dispensation.

Again: Thirty years before that harvest began, Christ was born. Prior to that event, there had been a general expectation, and as you remember, old Simeon had the witness that he should not see death until he had seen the Lord's anointed. And there was in Israel a decided advent movement, culminating in the birth of Christ, and the wise men of the east coming to worship, &c. Thirty years before this harvest began, there had been an advent movement. It began perhaps with Wolf, who preached through Europe and Asia, but was mainly in this country, and culminated in the tenth day of the seventh month of 1844, just 30 years prior to the autumn of 1874.

Again: About six months prior to that harvest, there was a message to make manifest to Israel, the coming of Messiah, (John 1:31). Six months before this harvest began, the jubilee arguments came out, to make

1H72

manifest to " the Israel," the coming of Messiah the second time. How is it, that every feature of the one has its exact parallel in the other, unless they are, indeed, to be "of equal measure, and of equal size"? It will be remembered that the Jews stumbled at the manner of the coming of their Messiah. They were expecting manifestations of quite a different character, something open, grand and glorious on the plane of the flesh, and they had abundance of Scripture to support their ideas. Even Gabriel's declaration to Mary, had they have known it, would naturally sustained their conception of the character of his advent. "Thou shalt call his name JESUS, He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," (Luke 1:31-33).

This was just the Messiah they were looking for. But how could they see any of this picture fulfilled in "Jesus of Nazareth," the man of sorrows. "He shall be great;" and yet his teaching to his disciples, both by precept and example is, "He that would be great [in the kingdom] let him be the servant of all." Their Messiah was to come out of Bethlehem, and yet the Lord had the infant Saviour carried to Nazareth, "that he might be called a Nazarene." And you may follow the whole history of the Nazarene, and you will scarcely find a single feature of his life in

which the Jew could recognize his Messiah. The fact of his having miraculous power, was no proof of itself. Miracles were common in that dispensation. Prophets, before Christ, had healed the sick and raised the dead. Hence, they stumbled, and you can hardly wonder at it. Indeed, God spoke "in dark sayings and parables, lest they should see;" and there is to be a parallel here. This second house is to stumble, and for the same reason, viz: because of the manner of his coming. You may smile at this, and say, He is coming in the clouds of heaven, and every eye shall see him, and think you know all about it. So could the Jew smile, and say, He shall be great, and shall sit upon the throne of his father David. Nevertheless, they stumbled, and so will this generation. But you are a good church member, and honor the name of Christ, and have no fear of being rejected. Neither had the Jew any fear of being rejected. He feared God and honored the law. But they were rejected as a body, and so will be the church of the present day.

There were certain prophecies being fulfilled at, and during their harvest. The mere man, Christ Jesus, being present, did not prove him to be their Messiah. But there was an immense array of Scripture fulfilled just at that time. They failed of seeing it. There is an immense array of Scripture being fulfilled just now; but the church as a body, do, and will fail of seeing it; and they are just as much in the dark in relation to the events of this harvest, as were the Jews at the end of their age. But if the church, as a body, are to come short and fail of being saved, what has the gospel dispensation amounted to? If the Jewish nation as a body, failed, what did the Jewish dispensation amount to? I will answer both questions: were each a necessary part of the plan for developing first, the typical, and then the real "seed of the woman" that "is to bruise the serpent's head." "Many are called, but few are chosen." Do you want to share in the kingdom? Then there are responsibilities for you, which John Wesley, or any of the early reformers, did not have; and hence, for you to live as earnest a Christian life as did John Wesley, is not enough. Did not the generation of Jews, on whom the end came-the generation who saw, or might have seen, the fulfillment of the Scriptures centering in the first advent-have responsibilities their fathers did not have? and were they not judged accordingly?

It is not the world, but the church, who are guilty for being in darkness in relation to the fulfillment of the great amount of Scripture centering in this harvest.

You are right in expecting Christ to come in the clouds, openly and visibly, so that every eye shall see him. But you are not right in rejecting all that is to precede those open manifestations. You are right in claiming that He comes in all his glory, and with all his holy angels; but you are wrong in denying that he comes as a thief. You are right in claiming that men will call for rocks and mountains to hide them from him that sitteth upon the throne. You are wrong in denying that in the days of the Son of man, during his parousia, his presence, it will be as it was in the days of Noah; that men are to continue at their ordinary business, buying, selling, marrying, &c., during the "days of the Son of man," just as they did during the days of Noah.

The Christian church is teaching a great deal of truth, and so did the scribes and Pharisees, who sat in Moses' seat. But when, in the fullness of time, a change of

dispensation was taking place, they were not prepared to advance with the advancing light of God's word; hence, their fall. The fact of Christ being there in person, was no evidence to them. They were judged because Scripture was being fulfilled, and they knew it not.

So the church is guilty to-day, because the Scriptures are being fulfilled, and they know it not. And, like the Jews, upon whom God poured out his wrath to the uttermost; so upon the Christian world, the seven last

1H73

plagues, in which is filled up the wrath of God, are soon to be poured out. Have you not noticed in the great majority of denunciations by our Lord, and also by the apostles, that they are aimed at professed Christians. Those rejected by him, claim to have done many wonderful works in his name. The world has no such claim to make. And with the apostle, those who were heady, high-minded, scoffers, &c., were those having the form of Godliness. And it is the Laodicean church, the last of the seven that have filled the prophetic page from the apostolic days to the present time, who are complained of as being "blind and naked," and who are to be spued out of his mouth, (Rev. 3:14-22).

There are other parallels between the ending of this age and the one at the first advent, that seem almost wonderful. From the beginning of their harvest, to their final and complete destruction, was forty years. That is, from A . D . 30, to A . D . 70. But as Christ began to preach when he was thirty, in the autumn of A . D . 29, it was really forty years and six months, to the destruction of Jerusalem, in A . D . 70. From the beginning of this harvest, at the end of A . D . 1874, to the end of the times of the Gentiles, and therefore, to the end of this time of trouble coming on the Christian nations, is forty years-or, really, as the harvest began in the autumn of 1874, forty years and six months. And what is yet more wonderful, the first six months of that harvest was almost a blank. The time for Christ to really begin, was at the spring Passover. Hence, at Cana, of Galilee, he says: "Mine hour has not yet come, (John 2:4). And next to nothing was known of this harvest until the spring of 1875, and the first six months were passed.

Again: At the first harvest, five days have a place. That is, Christ rode into Jerusalem five days before his death. Compare John 12:, and verse 12. And it was at that time their fate was sealed and their house left desolate. There is a period of five days made prominent here also. That is, as that harvest ended five days short, so to speak; this one begins five days early. From the death of Christ, on the fifteenth day of the first month, the next day after the Passover, (Matt. 17:1), to the tenth day of the seventh month in 1874, lacks five days of being full time-that is, from the fifteenth day of the first month, to the fifteenth of the seventh month, would be six full months. But as the high priest leave the holy place on the tenth day of the 7th month, He starts from heaven; five days before the fifteenth; as when going to Jerusalem.

These parallels between the two dispensations, beginning with the twelve tribes, and the twelve apostles, and ending with all the little details of the harvest, have in them a weight of evidence that is unanswerable; and the fact that this age is to

end with a harvest, is the word of Christ. And that the "wheat," or "children of the kingdom," are to continue at their ordinary avocations through the time of the harvest; and that when taken, they are found in the mill, field, &c., is also a clear statement of our Lord. And that the angels will have been here gathering "the tares in bundles," before the wheat is gathered, is his own statement.

[Gathering the tares in bundles, is separating the two classes. Not literal binding as grain is bound; And this separation is now being consummated. Wherever this present light comes, all who accept it are driven out from organized bodies; and its opposers are left to themselves. "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, " (Isa. 66:5).]

The above needs no comment. When he appears, there must be these two classes.

It does not appear to me very fanatical to suppose that the work of the harvest is an unseen work, and that those conscious of its presence, become so, by light emanating from the Scriptures. And this is in harmony with the spirit of all that is said of the day of the Lord coming as a thief on one class, while another class are in the light. "How else can the days of the Son of man be, as the days of Noah? How else can the presence of the Son of man be as the days of Noah? "But as the days of Noah were, so shall also the parousia of the Son of man be," (Matt. 24:37). Why will men be so tenaciously blind, because it is taught that he comes in the clouds and all will see him, as to deny every other feature of the advent. Can he not gather his saints, unbeknown to the world, and then come in all his glory, just as well as "Behold, thy king cometh, meek and lowly," could be fulfilled after the harvest of that age? But our consolation is, "we have this seal; the Lord knoweth them that are his;" and that before the harvest ends, every child of his, will be in the light. "Ye brethren, are not in darkness, that that day should come upon you as a thief."

## **THE FIVE KINGDOMS, AND THEIR LOCALITY.**

Babylon, Medo-Persia, Grecia, Rome, and the kingdom of God. The first four of these were seen by Nebuchadnezzar as a beautiful image, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet and toes of mixed iron and clay; while the fifth, the kingdom of God, appeared to him as a stone, or barren mountain. Daniel also had a vision of these five kingdoms; and to him the first four appeared as wild beasts, a lion, bear, leopard, and the terrible beast with iron teeth; while the fifth alone appeared beautiful to him.

Each of these in turn, are represented as subduing the whole earth. Of the first, represented by Babylon and her king, it was said: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom; and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he given into thine hand, and hath made thee ruler over them all. And after thee shall



arise another kingdom inferior to thee, and a third kingdom of brass, that shall bear rule over all the earth; and a fourth kingdom that shall break in pieces and subdue all these." Then he represents the God of heaven as setting up a kingdom which shall break in pieces and consume all these kingdoms, and it shall stand forever, (Dan. 2:).

Of the first four represented by the four beasts, Sir Isaac Newton observes: "All the four beasts are still alive, though the dominion of the first three be taken away. [This corresponds with Dan. 7:12, where, in speaking of the destruction of the fourth and last, it says: "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." It also agrees with Dan. 2:35, when the "stone" smites the image on the feet and toes which were of iron and clay. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together."]

"The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are the third beast. And those of Europe on this side, are still the fourth beast. Seeing, therefore, the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side of Greece, we are to look for all the four heads of the third beast on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side Greece ; and therefore, in the breaking up of the Greek empire into four kingdoms, we include no part of Chaldea, or Media and Persia, in these kingdoms, because they belong to the body of the first two beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belongs to the body of the third."

The above, by Sir Isaac Newton, appears sound. And more especially as it is supported by facts, as well as by Scripture. If the first three beasts live until the fourth one is destroyed, and are all destroyed together, as the prophecy states; and retains, each its own individuality at the time of their destruction, neither of them can have been absorbed or lost in the other. Hence, all the divisions of the fourth empire must be looked for on its own territory, and not on the territory of the others. The "lion" did not become the "bear," nor was the leopard transformed into the fourth beast; for the gold, the silver, and the brass, are all found as such, at the destruction of the image.

Those who have not noticed this positive statement in these prophecies, and that each and all of these "beasts," live and retain their distinct individuality to the end, have supposed that five of the horns of the fourth beast must be looked for on the Grecian territory. In other words, that five of the horns of the fourth beast must be found growing out of the head of the leopard, or third beast.

This strangely loose idea of the prophecy, has come from the fact that the image of Dan. 2:, has two legs; and that men have been pleased to call Constantinople "eastern Rome." But prophecy nowhere gives the slightest intimation of the fourth empire being divided into two parts; nor does it recognize any such arrangement. "The legs of iron," represent the fourth empire. In the image of a man there are two legs it is true; but in the head of a man there are two eyes, and two ears; shall we, therefore, demand a double division of Babylon? On the arms of a man there

are two hands and ten fingers; Do we look for so many divisions of the Medo-Persian empire? If the two legs demand a double division of the fourth empire, the two sides, or two thighs, also demand such a division of the third empire. Prophecy recognizes a double empire in Medo-Persia, by the arms of the image, the sides of the bear and the two horns of the goat, (Dan. 2:7:8). How is it that this division of Rome is made to appear only in the 2nd chapter of Daniel? for certainly

1H75

there is no reference to it in either of the visions of Daniel or John; while the ten divisions are made to appear in both the toes of the image, and the horns of the beast.

To call Constantinople Rome, and talk of five toes on each leg, sounds pretty enough; but as prophecy nowhere recognizes a double Roman empire, I think in applying it, our safest course is to keep to what the prophecy itself teaches. Those who wait until they see five of the horns of the fourth beast, on the head of the third beast, before looking for the setting up of the fifth kingdom, will probably have a long time to wait.

That Rome, and Rome alone, represents the fourth empire, is also taught in the fact that all the "seven heads" of the fourth beast, had their seat at Rome, viz: The consular, or triumvirate government, which existed in Rome at the time it conquered Grecia; the Imperial, the Gothic, the Papal, the Republic of 1798, the restored papacy, or "Image" of the forty and two month beast, and the present government, under Victor Emanuel. These seven, are the "seven heads of the beast;" and none of them were located on Grecian, Persian, or Chaldean territory.

These four kingdoms, not only have their own individual and separate territory, but in the prophecy, each one is recognized as existing prior to the fall of its predecessor. Thus, Babylon was the first, but Media and Persia were organized before they conquered Babylon. Grecia was an organized kingdom before it conquered Persia. Rome was an organized kingdom before conquering Grecia. And in Dan. 2:44, after the fourth kingdom is divided into ten parts, as taught by the toes of the image, and the horns of the beast, which divisions are everywhere in Daniel and Revelations called "ten kings," it says: "And in the days of these kings shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms; and it shall stand for ever." Thus the same is said to be true of the kingdom of God, that is true of the others, viz: it is to be set up before the fall of its predecessor.

Now, although we fully endorse the plain teaching of both the Old and the New Testament, that the church, or the people of God, represent the kingdom of God; the first, or Jewish house, representing that kingdom on the plane of the flesh, and the gospel church, the kingdom on the higher, or spiritual plane; still, the kingdom of God has been in a disorganized condition ever since the end of Zedekiah's reign, where God said: "Take off the diadem, remove the crown, I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give it him." And then it was that universal dominion was given to Babylon,

the first of these four Gentile kingdoms. Nevertheless, the kingdom of God is again to be "set up," that is, organized as a ruling power, "in the days" of the last phase of the Roman empire, and before its work of subjugation can begin.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions; thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel," (Ps. 2:). This synchronizes with Dan. 2:44: "In the days of these kings shall the God of heaven set up a kingdom, and it shall break in pieces and consume all these kingdoms." Not the fourth kingdom only, but "then shall the iron, the clay, the brass, the silver, and the gold, be broken to pieces together." But the locality of the fifth universal empire, like each of the others, is to be on its own territory. Hence, the apostle could say: "The Lord shall deliver me from every evil work, and will preserve me, [that is, keep me], unto his heavenly kingdom," (2 Tim. 4:18). But the term heavenly, simply means spiritual; and hence, does not designate its locality, but only its character, that it is not of the earth, earthy. "The kingdoms of this world are to become the kingdoms of our Lord and his Christ," and the kingdom of God is to be over all. But the kingdom of God is never again to be on the plane of the flesh, as under the old dispensation. "The natural first, and afterwards the spiritual." Hence, men will not say, "lo here, or lo there," "for the kingdom of God cometh not with observation."

## **ANTICHRIST.**

"He is antichrist, that denieth the Father and the Son," (1 John 2:22).

"The papacy has not denied the existence of the Father and Son, therefore papacy is not the antichrist," is the reasoning of a class of Bible expositors, whose name is legion. But we shall show most conclusively that "denying the Father and the Son" can and does mean something quite different from denying their existence. "They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate," (Titus 1:16), Here we learn that men can

1H76

deny God, without denying his existence. "In works they deny him." "Then said Jesus unto his disciples, If any man will come after me, let him deny himself," "But if any provide not for his own, and especially for those of his own house, he hath denied the faith." Denying, means acting contrary to; "Denying ungodliness and worldly lusts," is living a Godly life. Has the "man of sin," he who has exalted himself above all that is called god or that is worshipped; he who has applied torture, sword, flame, and captivity to all who have offended him, lived contrary to, and opposed the teaching of him who said, "love your enemies;" "resist not evil;" "if they smite you on the one cheek, turn to them the other also?" if so he has denied the Son. Has he taken vengeance into his own hands? then he has denied Him who saith "vengeance is mine, and I will repay, saith the Lord."

"Ye have heard that antichrist shall come," says John, "even now are there many antichrists." And Paul says: "The mystery of iniquity doth already work, only he who now letteth [hindereth] will hinder until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." The civil power was what hindered; but in process of time the church got control of the empire, and Rome became papal Rome; then "that wicked was revealed."

That church has claimed, and, to a certain extent, exercised all the prerogatives that Christ himself is to exercise in his kingdom. When the church element got the power, and the "woman" was seated on the "beast;" that beast was said to be "in the bottomless pit." And this beast, "having seven heads and ten horns," is the same as "the dragon, having seven heads and ten horns," of Rev. 12. And this beast is to ascend out of the bottomless pit; that is, throw off the control of the church, (Rev. 17:8), and "go into perdition," just as the "dragon," or nations now controlled by the Devil, who is the "prince of this world," are to throw off, or be let loose from the control of Christ, at the end of the thousand years.

"The dragon," of Rev. 12:, and the dragon of Rev. 20:, are clearly one and the same. "And the great dragon was cast out, that old serpent called the Devil and Satan," (Rev. 12:9). "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit," (Rev. 20:1, 2).

As the dragon, the civil power of the nations has been in the "bottomless pit," under the antichrist, so the nations are to be subdued under the real Christ. "Ask of me and I shall give thee the heathen for thine inheritance;" and "the kingdoms of this world become the kingdoms of our Lord." And it will be noticed that what is said of the real Christ, has, in every particular, been counterfeited by the antichrist. "Be wise now therefore, O ye kings, be instructed ye judges of the earth, serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." And has not antichrist demanded the same homage of the kings of the earth? He also demanded kisses, lest they perish from the way when his wrath was kindled but a little. As Christ is to be "King of kings, and Lord of lords," so have the popes professed to be. "And on his head were many crowns," (Rev. 19:12). So too, the popes wore the many crowned hat. And as the saints are to be "Kings and priests, and reign on the earth," the Romish church has claimed that dignity for her priesthood. So perfect is the counterfeit, that many have mistaken the false for the true, and really suppose the thousand years reign of Christ and the saints is in the past. But, though the reign of antichrist is over, that of the real Christ is not yet; for "when the kingdom is the Lord's, and he is the governor among the nations, all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall come and worship before him."

## **THE SEVEN TRUMPETS.**

"And the seven angels which had the seven trumpets, prepared themselves to sound," (Rev. 8:6).

On the subject of the trumpets, I shall say but little: not because the events of each trumpet are not clearly defined in history, but for want of space in the book. I shall confine my remarks mainly to the sounding of the last three, and refer the reader to the writings of Dr. Adam Clark, for the historical application.

The sounding of the seven trumpets, I understand to shadow forth the events by which the dominion of the last of the four Gentile kingdoms was to be broken, overthrown, and finally destroyed. After Constantine, the sovereignty was divided into three parts; hence, the frequent use of the terms, "a third part of men," &c.,

1H77

alluding to the third part of the empire which was under the scourge. And here we may notice the distinction in the language of these scourges, and those which are to come under the "seven last plagues." These are confined to a third, while the plagues, which are to be universal, are to be poured out upon all the prophetic earth, instead of a third part.

Under the 1st, 2nd, 3rd, and 4th trumpets, these scourges were brought upon the two western parts of the empire. Under the 5th and 6th, the dominion of Rome at the east, at Constantinople, was subverted. While under the 7th, great Babylon will go down to rise no more, the times of the Gentiles end, and "the kingdoms of this world become the kingdoms of the Lord."

The first trumpet was fulfilled by the events under Alaric, the Gothic chief, who commenced these scourges on the empire, and styled himself "the scourge of God." The second was brought about by Genseric, whose attacks were mainly from the shores of Africa, and on the water. The third, under Attila, who first attacked the empire in its eastern possessions, and then suddenly, like a falling star, invades the west. Under the fourth trumpet, "a third part of the sun was smitten," and a third part of the empire was extinguished; and, by these four, the empire was broken into its ten fragments.

The remaining trumpets, the 5th, 6th and 7th, are called woe trumpets; "Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound," (Rev. 8:13). The first of these was under the Saracens; the second under the Mohammedans; and the third and last is "the time of trouble such as never was since there was a nation," at which time "many that sleep in the dust of the earth shall awake." The measure of the first two woe trumpets, is given in the prophecy, while the duration of the third woe trumpet, or seventh and last of the series, is to be found indirectly, but with almost equal certainty.

The fifth trumpet, and first woe, began under the Saracens when Othman first invaded the Roman empire, July 27th, A . D . 1299, and ended in July, 1449, at which date the independence of the eastern possession of the empire virtually passed away. The date of the fall of Constantinople was two years after, or in A . D . 1451. But at the first named date, the emperor Constantine Deacozes ascended the throne at Constantinople, by asking and obtaining the permission of the Sultan; and this exactly meets the conditions of the prophecy, for the empire of the east was not to be exterminated under that, but under the following trumpet; as, "to them it was given that they should not kill," (verse 5). [This being a symbol, is political, and not literal death]. "But that they shall be tormented five months." Five months is 5 times 30, or 150 days; and as the time given to measure symbols is itself symbolic, it measures 150 years.

During this 150 years, the Saracens murdered, robbed and taxed the people, while the government at Constantinople was too weak to give protection; and yet taxed and oppressed the people for its own maintenance, until at last, the people earnestly desired political death, that their own government might be abolished, and they be permitted to serve only one set of masters. "And in those days men shall seek death, and shall not find it; and shall desire to die but death shall flee from them," (verse 6). "One woe is passed, and behold, two more woes come hereafter," (verse 12).

That the empire did not fall, but that the Saracen chief should grant permission to a Christian emperor to ascend the throne at Constantinople, when he had the power to prevent it, seems strange until we look at the facts. The east, had long been urging the Christian nations of Europe to come to their rescue, and save Constantinople from the Turks; and the western nations were continually making promises of assistance, but owing to home troubles deferred sending it. The Saracens, dreading such interference from the Christian nations of Europe, were thus held in check. But the time was at hand when this restraint was to be broken through, when the four angels [or winds) bound in the great river Euphrates, were to be let loose, viz:the restraint of the Christian nations; the waters of the Euphrates, "the waters on which the harlot,"-mystic Babylon-" sitteth," was to be let loose or taken off from the Mohammedans, so that the sixth trumpet, or downfall of Constantinople and the east, might be accomplished.

"And the sixth angel sounded; and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which held the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," (verses 13-15).

Under this trumpet, not torment merely, but death -political death-just what the people of the east had been praying for, was to follow. The Mohammedans were enabled to rise above the wholesome dread the Christian nations of the west had exercised over them, and thus the four angels "bound in [or by] the great river Euphrates," were let loose. But I will again refer the reader to the commentary of Dr. Clark for the details of the application, devoting the little space here to the investigation of the duration

of the trumpet. God has chosen to represent a year by twelve months, and a month by thirty days. And as in symbolic Time a day stands for a year, the measurement is as follows: "An hour," is the twenty-fourth part of a day; and the twenty-fourth part of a prophetic "day," or 360, is 15 days. A "day," is one year; a "month," is 30 years; a "year," is 360 years. Therefore, the sixth trumpet sounded 391 years and 15 days; and commencing July 27th, 1449, should have ended August 11th, 1840. In other words, the Mohammedan powers which fill the sixth trumpet, were to control the east, which fell under their dominion, for the above period of time.

Those who will examine the American Encyclopedia or any history of Europe, as late as August, 1840, will find the following facts:

In August, 1840, the combined fleets of the Allies, knocked at the door of the Sultan at Constantinople, and under the penalty of a bombardment of the city demanded his signature to a paper which should transfer the control of the empire into the hands of the Christian nations of Europe. And that paper was signed; since which the "sick man" of the east, has been at the mercy of the European powers. Hence, on that very day, the independence of the Turkish empire virtually ended, and the sixth trumpet ceased to sound.

"The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever; and the nations were angry," (Rev. 11:15).

It will be noticed the sixth trumpet ended with the 9th chapter; and the subjects of the 10th and part of the 11th chapters, are introduced before the sounding of the seventh trumpet is described. This seems to be all in order, since the 10th chapter is a prophetic history of the advent message, the proclamation with which the 7th trumpet was to open. While the slaying of the two witnesses of the 11th chapter, had its fulfillment in the terrible scenes of the French revolution of the last century, the closing part of the woe under the 6th trumpet. These statements will doubtless appear visionary to most readers; for there is a weakness of human nature with which they come in contact, viz: So long as prophecy can be applied to men or events far remote from our own times, and the facts of history and prophecy are in harmony, it is all right and can be accepted. But as we approach our own day, the bare suggestion that prophecy can be fulfilled by living men and events now present, is scouted, and considered almost sacrilegious; the idea that prophecy can be fulfilled in our day! And pray why not? If we are entering the day of the Lord, and a change of dispensation is at hand, instead of entertaining so silly a prejudice, we should rather expect the fulfillments to crowd one on the other in rapid succession.

That the two Covenants, the one graven on stone, and the other on the fleshly tablets of the heart; the one on the plane of the flesh, the other on that of the spirit, the old and the new covenant or Testament; are the "two witnesses" of Christ, is placed beyond all doubt by his own words. The Scriptures spoken of by our Lord were the Old Testament. No other was in force and the dispensation of the Spirit,

or new Covenant, did not commence until the day of Pentecost. Now hear the words of the Master: "I receive not testimony from man." Is Christ the same yesterday, to-day and forever? Then how shall man fill the picture of "MY TWO WITNESSES"? (Rev. 11:3).

Jesus names his two witnesses; will you take his word? Or do you prefer the silly interpretations of the day, that make two men, or bodies of men, of sufficient importance to fill that prophecy? Hear his own testimony: "Search the SCRIPTURES, for in them ye think ye have eternal life, and THEY are they that testify of me," (John 5:39). Here is one, but where shall we find its mate? "John bear witness to the truth, but I have a greater witness than that of John." And yet John was the "greatest born of woman." Where are the advocates of two personal witnesses to find their men? they cannot be born of woman, and yet be the witnesses to which Christ refers. "The WORKS that I do, bear witness of me," (verse 36). Is the "New testament of his blood," confirmed by the death of the testator, having Jesus Christ the chief corner stone, and Jesus Christ the cap stone, a record of him and his works? then it is his second witness.

Rev. 11 is of course a symbol, and the time that measures it is symbolic. "And they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth," was fulfilled during the 1260 years of the control of this "man of sin," when these two witnesses were by legal enactments, kept from the people, and under the vail of a dead language. These two witnesses were put to death by a legal enactment, in that great city "spiritually called Sodom and Egypt;" and for three and a-half years, during that great infidel revolution which swept over Europe at the close of the last century, they were abolished by law; immediately after which they were "exalted to heaven." The Bible societies of the present century, have made them a living reality among "all peoples, and tongues, and nations, and languages;" "And their enemies have beheld them." During that terrible revolution

1H79

the tenth part of the city fell, [that is France, one of the "ten"], and in the earthquake were slain of men's names, [margin], seven thousand. All titles, both in church and state, were reduced to the one common name of citizen. "The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded."

The 7th trumpet begins with the proclamation that the time has come; that the kingdoms of this world belong to our Lord and his Christ, and that he is to reign here on the earth, for ever and ever. That proclamation has been sounding for the last 38 years, and many are just beginning to hear and believe it; that the saints are to be kings and priests, and reign on the earth; and that when the kingdom is the Lord's, all the ends of the earth shall remember and turn to the Lord. And the Advent movement, notwithstanding all its mistakes, all its errors of judgment, and all its human weaknesses, has been fulfilling this part of the seventh trumpet. The reproach was because the message itself, necessarily attacks a deep-seated, and fully believed theological error. If the saints are to be kings and priests and reign



on the earth forever, the doctrine of dying and going to some other world for our reward and future home, is of course, an error.

Rev. 10:, is a prophetic history of the message. The "open book" is the unsealed prophecies; "shut up the words, and seal the book even to the time of the end," (Dan. 12:4). The Advent message claimed the "time of the end" had come, and that the book was open. The eating of the book can be understood. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart," (Jer. 15:16). And to those who love the appearing of our Lord, the message was "sweet as honey." The bitterness which followed, needs no explanation, to such as know the bitterness of the disappointment of the 10th day of the 7th month of 1844. And the last verse of Rev. 10:, is now being fulfilled in this midnight cry and harvest message. The two movements, or messages, are also given in Matt. 25: the first one, in which the virgins are represented as going forth to meet the Bridegroom prior to the disappointment, is from verse 1 to 5; and the last, from verse 6 to 12. The one was to end in the bitterness of disappointment, the other in success.

The sixth trumpet ended in August, 1840, and the seventh began to sound. But the "woe," or time of trouble under the seventh trump, is preceded by the proclamation with which that trumpet opens. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The world here rendered "are become," is "ginomia," and in Mark 1:17, is rendered "to become." "I will make you to become fishers of men." And in 1 Cor. 9:27, "should be,"-" Lest I myself should be a cast away." Hence, the true rendering is, "the kingdoms of this world shall be, or are to become, the kingdoms of our Lord."

The seventh trump is divided into two parts; in the first of which this closing message of the gospel was to be given, while the woe, the time of trouble and angry nations, the resurrection and rewards, belong under the latter part. "In the days [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished," (Rev. 10:7).

Mello is the word here rendered "shall begin," and this is the only instance where it is translated begin, or "shall begin." In other cases it is rendered "will," "should," or "shall." "Herod will seek the young child's life." Hence, the true rendering here is, " In the days of the voice of the seventh angel, when he will or shall sound, the mystery of God shall be finished." The mystery of God is evidently the gospel; the taking out of a people to become sons by the mysterious process of being begotten and born of the Spirit, so that the natural sonship of the Jew was of no advantage, and the Gentile can share equally with the Jew. And the apostles claim to be stewards of the mysteries of God, (1 Cor. 4:1; see also Eph. 3:10).

That the advent proclamation answers to the opening message of this trumpet, is clear. The whole burden of that message has been that Christ was coming; that the kingdoms of this world were to pass into his hands. "Behold, one like the Son of man came with the clouds of heaven... and there was given him dominion, and

glory, and a kingdom, that all peoples, nations, and languages should serve him," (Dan. 7:13). What is that but the kingdoms of this world becoming the kingdoms of our Lord and his Christ? And is it not at his coming "in the clouds of heaven," and not as the "man of sorrows," that these kingdoms become his? Theology must bend to Scripture or it will prove to be poor stuff "in the day that shall try every man's work so as by fire."

With this message the "the mystery of God will be finished, as he hath declared to his servants the prophets." And from August, 1840, to the spring of 1878, or 37 and a-half years, will consummate this part of the work. Then look out for "angry nations," "and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name, small and great, and shouldest destroy them

1H80

that destroy the earth," (verse 18).

The kingdoms of this world become our Lord's, only by conquest. If it was by the conversion of the nations to Christianity, how is it they are angry? "These [ten kings] shall make war with the Lamb," (Rev. 17:14), is not conversion by gospel preaching. "I saw the kings of the earth, and their armies gathered together, to make war upon him that sat upon the horse, and against his army," is not a revival of religion, but the battle of the "great day of God Almighty." Why will a drowsy church sleep on the edge of a volcano, and dream of smoothly gliding into a millennium, that is only to be brought about by the judgment of the great day? Whatever the character of this war and conquest, one thing is certain, the nations will be angry, and God's wrath will have come. "God came from Teman; the Holy One from Mount Paran; He stood and measured the earth; He beheld, and drove asunder the nations." "Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth," (Ps. 46:8-10). The seventh trumpet sounds from Aug. 1840, until "the time of trouble," or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A . D . 1914; at the end of which, Babylon the great, will have fallen, and the "dragon" be bound: that is, the nations will be subdued, and "the prince of this world cast out."

### **"WITH A SHOUT."**

"With a shout, with the voice of the archangel, and with the trump of God."-1 Thes. 4:16.

Here is the seventh trumpet and all we have just been speaking of, brought out in a sentence. "The trump of God," is the seventh trump, as we shall show. The "shout," is the same as "the great voices," (Rev. 11:15), with which this trumpet

opens; and the voice of the archangel," is the "angry nations," and "time of trouble."

Because this is from Paul, the idea obtains that it must be a simple statement of literal facts, easy to understand, and many have come to expect a terrible vibration of the atmosphere from immortal lungs, an actual blast from a silver or perhaps golden trumpet, accompanied with a voice from the throat of Michael the archangel, that will waken the dead. But it is the "spirit of Christ that dwells in you, which shall quicken your mortal bodies," and not the blast of a trumpet.

In 2 Peter 3:16, the apostle, after devoting the whole chapter to the events concerning "the day of the Lord," observes: "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking of these things, in which are some things hard to understand, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction." Then Paul, when speaking of the things concerning the day of the Lord, says things "hard to be understood. " And in Peter's day, and in fact until the seventh trump began to sound, these things could not be understood. But now "the little book is open," and "he may run that reads."

That the "trump of God," the "seventh trump," and the "last trump," are one and the same, can be proven thus:[The word *soluo*, rendered trump and trumpet, is the same in each case]. "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead in Christ shall be raised incorruptable," &c. Here we learn that the resurrection, and the change occurs "at the last trump." The word "at" is here the same as in Matt. 13:30, and 40, where it is rendered in -"and in the time of harvest, I will say to the reapers;" "So shall it be in the end of this world;" hence, "we shall all be changed in a moment, in the twinkling of an eye, in the last trump," is the proper rendering. "In the days of the voice of the seventh angel," these things are to transpire. We have now learned that the resurrection of the dead in Christ occurs "at," or in the "last trump," and also that it occurs "at the trump of God;" hence, they are one and the same. "For thou shalt be recompensed at the resurrection of the just," (Luke 14:14). Then we are to be "recompensed," or rewarded, "at the last trump," when the "resurrection of the just takes place." "And the seventh angel sounded, and there were great voices, and the nations were angry, and the time of the dead that they should be judged, and that thou shouldst reward thy servants the prophets, and the saints, and them that fear thy name small and great." Then the seventh trump of John, and the last trump of Paul, are one and the same; one begins with "great voices," and the other with a "shout;" the one is called "the trump of God," and the other the trump which introduces the events of the day of the Lord. All the trumpets are called the voices of angels. "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound;" Michael is the archangel, (Jude 7:). Hence it is the archangel who attends on the events connected with the trump of God, or seventh trumpet. "And at that time shall Michael stand up, that great prince that standeth for

the children of my people, and there shall be a time of trouble such as never was since there was a nation, and at that time thy people [Daniel's people] shall be delivered, and many that sleep in the dust of the earth shall awake," (Dan. 12:1). Then the archangel is connected with the trump of God, and the "voice of the archangel" is of the same character, as the voices of the other, viz:the events that belong to that trumpet; and Paul's "hard to be understood" words are explaining themselves.

The blood of Christ " speaketh better things than that of Abel." And the blood of Abel "cried unto the Lord;" "The heavens declare the glory of God; day unto day uttereth speech; and there is no speech or language where their voice is not heard," (Ps. 19:3) "If they will not believe thee, neither harken to the voice of the first sign, they will believe the voice of the latter sign," (Exo. 4:8).

Indeed, almost everything is said to have a voice, and the voice of these trumpets are events. And the voice of the archangel is the loudest of any, for it is those of the great day of God Almighty over which Michael has the supervision. And so Christ comes in the midst of these things which are already transpiring; the proclamation; and the time of trouble; which together constitute the trump of God.

## **THE SEVEN SEALS.**

That the seven seals belong to this time of trouble, the time in which Christ is conquering the nations, and are, therefore, as yet in the future, I think can be clearly proven. Not a few Bible students place the first five, and even a part of the sixth, in the past; and will doubtless, start back from this new position. But "to the law and the testimony;" if we do not prove our position, it will not weaken the other. But if the Scriptures do teach that they all belong to the day of wrath, the truth is better than even old and cherished ideas opposed to Scripture.

The fifth chapter is an introduction to the opening of the seals, and this song is sung before the first seal is opened-" Thou art worthy to take the book and open the seals thereof, (verse 9). I think the connection is such that no one can question this. John had wept because no one was found worthy, or able to open the book. But the Lion of the tribe of Judah, was found worthy; and they sing the above song, "Thou art worthy to take the book and to open the seals, for thou wast slain and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Although events are not always recorded in the order of their fulfillment, still it is an attack on the truth of a prophecy to represent it in a way in which it cannot possibly be fulfilled. Hence, to represent a class as saying that something is to be done, which they never can say until after it is done, is a false representation. Therefore, that song must be sung after Matt. 24:14, is fulfilled. "And this gospel of the kingdom shall be preached in all the world, as a witness to all nations, and then shall the end come." If the gospel of the kingdom was preached as a witness to all nations in the early days of the church, then the end

came at that time. If not, the above song was not sung either one, two, or five hundred years ago; and the first seal is yet to be opened.

Again: The events of the opening of the first seal, are identical with those of Rev. 19:, which occur after the marriage of the Lamb. The first seal is, "I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer," (Rev. 6:2). Now compare chapter 19: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. And I saw the beast and the kings of the earth, and their armies, gathered together, to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet, and both these were cast alive into the lake of fire."

This is certainly in the future. Notice verse 15: He not only smites the nations, but he rules them with a rod of iron, and treads the winepress of the wrath of Almighty God. In applying the first seal in the past, it becomes necessary to make the horse, the rider, the war, the conquering, &c., mean conversion under gospel preaching ; and yet no one does or can make this claim for the 19th chapter; and to apply the same symbols to events of an entirely different nature is unwarranted.

The fifth seal is the only apparent difficulty in the way of all these seals having an easy and natural application to this time of trouble and conquest of the nations. But all difficulty even here disappears when we consider the fact that there are two classes of Christians; one to have "an abundant entrance;" the other to suffer loss, and they themselves saved "so as by

1H82

fire." The one, to escape all these things which are coming on the earth, and to stand before the Son of man." The other class to be left in the midst of these troubles, and "In the day when the Son of man is revealed, in that day he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." (Luke 17:30). The former class to "go in to the marriage;" this latter class to be ready to open to him "when he shall return from the wedding." The former class to stand on the "sea of glass, having the harps of God," before the seven last plagues are fulfilled, (see Rev. 15:1 to the end). The other class are recommended even under the sixth plague, to watch and keep their garments, lest they walk naked, (chapter 16:15, 16). And the " coming " of their Lord, there referred to, is "when he shall return from the wedding."

With this view, that there is a large class of Christians who are to be left in the midst of these troubles, during which they will lose their lives, "in the day when the Son of man is revealed," &c., "he that shall lose his life shall save it," and many seeming conflicting Scriptures can be reconciled; and the loss of life under the fifth seal is all in character.

The having their works burned and themselves saved "so as by fire," while others "have an abundant entrance," is one text which seems to demand two classes. If all are to have the same entrance, changed in the same moment, and meet Christ as his bride, the above would have but little force; and if it is a little flock who inherit the kingdom, the "great company which no man could number," appears out of character. The seven last plagues make the two classes still more apparent as we shall see.

The conquest of the nations is completed under the first six seals, (see chapter 16), and the seventh is a time of silence. This synchronizes with Ps. 46, where, after the desolations God makes in the earth, by which war is made to cease, he says: "Be still and know that I am God; I will be exalted in the earth; I will be exalted among the heathen." And again: "Let all the earth keep silent before the Lord." "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour, (chap. 8:1). A prophetic hour, is fifteen days; hence, " about the space of half an hour," might be seven days.

Although John records these visions, not in consecutive order, but begins a subject and runs it through to its end, and then begins back with another subject; still there are occasionally subjects introduced, which seem to break this order. The 6th seal ends with the 6th chapter; then the 7th chapter, relating to the sealing of the twelve tribes of Israel, is introduced; and the 7th seal follows; and, in the division of chapters, it has been placed at the head of the 8th chapter. This, at first sight may, appear like confusion; but it is far from that. The 144 thousand out of the twelve tribes of Israel, are sealed during the conquest of the nations, and therefore, in this time of trouble, and while the first six seals are being opened. "And at that time shall Michael stand up, the great prince that standeth for the children of thy [Daniel's] people, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people [the twelve tribes] shall be delivered, every one that shall be found written in the book; [the writing of the house of Israel, Ezek. 13:9], and many that sleep in the dust of the earth shall awake," (Dan. 12:1, 2). Let it be noticed, here are two classes, "thy people, and many that sleep."

If the 144 thousand out of the twelve tribes of Israel are delivered in the midst of this time of trouble, as they certainly will be, it may be asked, how then are the winds held that they "hurt not the earth, neither the sea, nor the trees," until the servants of God are sealed? I answer, whatever is meant by the earth, the sea, and the trees, may be protected, and the sealing of the Jews be accomplished, even should the "seven last plagues" be in course of fulfillment on the Christian nations; for it is on the "waters of the Euphrates," or Christian nations, who have supported mystic Babylon, the judgments are first to come. It must be remembered that with the "time of trouble" on the nations, Michael, that great prince, is to stand up for the Jews; "and at that time thy people shall be delivered." Therefore, "the winds" will be held from blowing in certain directions, until "the servants of God are sealed in their foreheads."

The servants of God, and the bride of Christ, are evidently not the same. "Moses was faithful as a servant in his house; and Christ as a Son over his house, whose house are ye," &c. The service of God is good; but to be "heirs" of God, and joint

heirs with Jesus Christ, is better. The "bride," becomes a part of the Deity; begotten and born of the Spirit; and with Christ, inherits all things; they put on Christ, by being "baptized into his name," and are the class represented in Rev. 14:, as following the Lamb "whithersoever he goeth, being the first fruits unto God and the Lamb."

Then it may be asked, who are the great multitude? "And after this, I saw a great multitude," &c., (verse 9). The "many" of Dan. 12:2, I answer. "At

1H83

that time thy people shall be delivered;... and many that sleep in the dust of the earth shall awake." Under the law, every jot of which is to have a fulfillment, there were two harvests; the first was of the kind of grain from which the first fruits were taken to wave before the Lord at the passover, and this was in the spring, (see Josh. 3:15, and 5:10). This harvest with its "first fruits," represents "Christ, and they that are Christ's at his coming." The other, and great harvest or feast of ingathering, was in "the end of the year," (Exo. 23:16).

This "great multitude which no man could number," are certainly not "the little flock" who inherit the kingdom; nor those who have found the "narrow way," for "few there be that find it." Nor yet are they the class who are "with the Lamb;" for they that are with him are called, and chosen, and faithful," (Rev. 17:14). And although "many are called, few are chosen." They must be reckoned with the other class, who are to be ready "when he shall return from the wedding;" and are gathered after the return of the Jews. If there are two classes of the living generation, when these things are fulfilled, there must also be the same two classes in their graves; and every one is to be raised, "but every man in his own order; . . . they that are Christ's at his parousia, presence," but not at the same moment.

## **"THE SEVEN LAST PLAGUES."**

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God,"-Rev. 15:1.

There is a day of wrath in which men are to call for mountains and rocks to hide them from the wrath of the Lamb; "for the great day of his wrath is come, and who shall be able to stand," (chap. 6:16); and that these plagues, "in which is filled up the wrath of God," belong to that day, is self-evident. The wrath of the Lamb, and the gospel of grace cannot be mixed. Hence, until the day of salvation under the gospel, shall end, the day of wrath cannot begin; and that wrath is complete in the seven plagues, "for in them," not in one of them, but in the seven. "is filled up the wrath of God." Hence, like the seals, they all belong under the latter half of the seventh trumpet, the "time of trouble;" and are therefore, future. For it is under the seventh trumpet, "the nations are angry, and thy wrath is come."

By reading the fifteenth chapter you may notice that before the plagues are fulfilled, a select company are represented as on "a sea of glass, mingled with fire;" and they sing the song of Moses and the Lamb, and say, "who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Here is a company gathered out, who foretell what the nations are going to do. We also learn that before the plagues are fulfilled, the temple is filled with the glory of God, "and no man was able to enter into the temple, till the seven last plagues of the seven angels were fulfilled," (verse 8).

The temple is the church, "know ye not that ye are the temple of God," (1 Cor. 3:16). Then the church is to be "filled with the glory of God," or glorified, before these plagues are fulfilled; and not until these plagues, in which is filled up the wrath of God are fulfilled, and the day of wrath ended, can any more enter that temple. "For I say unto you, many shall seek to enter in, and shall not be able, when once the Master of the house has risen up and shut too the door." But it may be asked, how do you know the door will be opened again? I answer, the very language implies it; no man was able to enter, until the plagues were fulfilled, certainly implies that when the day of wrath is passed, the door will again be opened, so that men can enter. I know this teaches probation after the resurrection; for the resurrection occurs in this time of wrath under the seventh trumpet; and not only do "many that sleep in the dust of the earth, awake during this time of trouble; but "the nations were angry and thy wrath is come, and the time of the dead that they should be judged." And under the 7th and last plague, that door is opened again, and, thank God, a false theology can not close it. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne saying, It is done; and there were voices, and thunders, and lightnings; and there was a great earthquake... and there fell upon men a great hail out of heaven," (verses 18 to 21). Now read the closing of the 7th trumpet, under which the wrath of God comes, (chap. 11:18, 19): "The nations were angry, thy wrath is come, the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name small and great, and shouldest destroy them which destroy the earth; and the temple of God was opened in heaven, and there were lightnings, and voices, and thunders, and an earthquake, and great hail." The voices, and lightnings, and thunders, and earthquake, and hail,

1H84

at the ending of the seventh trumpet, and also during the seventh and last plague, are clearly the same. And the fact that the temple was shut prior to the first plague, and not again to be opened until the seven plagues were fulfilled; and the statement at the ending of the seventh trumpet and day of wrath, that it was opened, synchronize in time and place, too closely not to have reference to the same events. Hence, there is a day of wrath unmixed with mercy; a time when men will call, and God will not answer. And all the world are to pass through this "hour of temptation," while a class are to escape.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." This is said to the Philadelphia church, but of course is true to



those who "escape all these things which are coming on the earth, and stand before the Son of man."

In "heaven," may cause some to stumble; hence, I remark, Everything on the spiritual plane is said to be in heaven. "There was war in heaven, Michael and his angels fought, and the dragon fought, and his angels." This is a spiritual warfare; not necessarily a warfare of spirits. "We war not against flesh and blood, but against spiritual powers in heavenly places," (see margin). And "the temple of God in heaven, means his spiritual temple; and the kingdom of heaven, means his spiritual kingdom, which under his saints is soon to be established over all. "For to the angels hath he not put in subjection the world to come."

Some of our fellow servants have attempted to locate these plagues, or the most of them, in the past, but here is a fatal difficulty to such an application; for nothing can be more certain than that no man can enter the temple of God, during the pouring out of the seven last plagues. Hence, they cannot begin until "the door is shut."

The nature, and somewhat of the magnitude of these plagues may be gathered from what is known of the trumpets, they being mainly in the past. Let the reader begin with the first trumpet, chapter 8:7, and the first plague, chapter 16:2, and compare them, from the first to the seventh; and knowing something of the terrible scourges on the world under those trumpets, you may multiply the scourge of the corresponding plague by three. For where a third part of men, were slain, tormented, &., under a trumpet, the plague is upon all.

It will be seen, from chap. 16:15, that under the 6th plague, just before the temple is again to be opened, the class who have to pass through this time of trouble, and who are to be ready, when "their Lord shall return from the wedding," are encouraged to keep their garments, lest they walk naked. But I can imagine some asking, Does he come more than once? Yes, I answer; a dozen times. At the first advent, the prophecy "Behold, thy king cometh, meek and lowly, riding upon an ass, and upon a colt, the foal of an ass," was fulfilled after he had come, in many different ways. And now, at his second advent, "The Bridegroom came and they that were ready went in with him to the marriage, and the door was shut," (Matt. 25:10). And he comes again when he " returns from the wedding." And he comes for his saints, and he comes with his saints. But let us, my brethren, "Watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

I can see his coming judgments,  
as they circle all the earth,  
The signs and groanings promised,  
to precede a second birth;  
I read his righteous sentence,  
in the crumbling thrones of earth:  
Our God is marching on!  
    Glory! glory' hallelujah.  
    Glory! glory! hallelujah;  
    Glory! glory! hallelujah,  
    Our God is marching on.

## **THE CHURCH, AND THE WORLD.**

Christ and the apostles, almost invariably speak to the church and of the world; hence the personal pronouns ye and you, refer to the church, and they and them, to the world; and almost always the ye, or you refers, not merely to the individuals before the speaker, but to the whole church. "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even to the end of the world;" clearly illustrates the idea. And the apostle, in addressing the church, says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Our Lord held no communication with the world, although he sometimes, but rarely, addressed even the Pharisees, who were nominally the children of the kingdom. "I have manifested thy name unto the men

1H85

that thou gavest me out of the world. I pray for them; I pray not for the world, but for them thou hast given me, for they are thine." "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, it is not given." Hence, his conversation is of the world, but to the church. Take, for instance, Luke 21:34, where both classes are referred to: "Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life, and so that day come upon you unawares, for as a snare shall it come upon all them [the third person] that dwell upon the face of the whole earth; watch ye therefore, that ye may be accounted worthy to escape all these things that are coming on the earth, and to stand before the Son of man." "But of the times and seasons brethren, ye have no need that I write unto you, for yourselves know perfectly." What do we know perfectly, Paul? That whenever the day of the Lord comes, the world will be in darkness, and be overtaken as a thief; "for the wicked shall do wickedly, and none of the wicked shall understand." And what more do we "know perfectly"? That the church will not be in darkness, "for the wise shall understand." "Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they [the third person] shall say peace and safety, then cometh

sudden destruction upon them, and they shall not escape; but ye brethren, are not in darkness that that day should overtake you as a thief; ye are all children of the light, and of the day," (1 Thes. 5:). The apostle does not teach that the church are so good that the day of the Lord will not overtake them as a thief. "A thief in the night," comes without being seen by his victims; and the point here, is that the church, being children of the light, will know, and understand the coming of the Lord; while the world being in darkness will not know, and hence, will be overtaken as a thief.

No one can fail to see that in all these Scriptures two classes are represented; and that upon one class it comes unawares, while upon the other class it does not come unawares. "But and if that evil servant shall say in his heart, My Lord delayeth his coming, the Lord of that servant shall come in a day he looketh not for him, and in an hour he is not aware of, and shall cut him assunder, and appoint him his portion with hypocrites." But, Lord, shall you come on the good servant in a day he looketh not for you, and in an hour he is not aware of? The world will not see these things, nor will the evil servant. And many in that day, said Christ, will find out when it is a little too late, when the harvest is ended, and the door is shut, and say "Lord, Lord, open to us." "But as the days of Noah were so shall also the presence of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came." Had they ought to have known before the flood came? One would think so from the language, "So shall also the coming of the Son of man be." If they ought to have known before Noah went in, "and the door was shut," should we not know before the destruction comes, or not until it come? What think you, reader? With the day of the Lord, "sudden destruction cometh." Should you follow their example, "and know not until it comes?" Or should you take heed "to the more sure word of prophecy, that shines as a light in a dark place, until the day dawn, and the day-star arise in your heart," and thus walk in the light?" "But of that day and of that hour knoweth no man, no not the angels in heaven, neither the Son, but my Father only," is used as a screen to hide behind, by those who are content to be in darkness; but it will not serve you; it teaches too much. "Of that day and hour no man shall ever know, is the way you would read it; then add, neither shall the Son ever know, until it is consummated. It teaches nothing of the kind, nor was it designed to teach that the church were to be in darkness on that particular subject, when the time should come for that knowledge to be due to the household. A knowledge of these things could be of no possible advantage to any but the generation who are to experience them. Hence, it was "closed up and sealed unto the time of the end."

And Peter informs us that both the prophets and the angels desired to understand the time in relation to the two advents of Christ, the "suffering of Christ, and the glory which should follow," but it was withheld from them, (see 1 Peter 11:12); and they were made to minister, not to themselves, but to others. "Go thy way Daniel, for the words are closed up and sealed until the time of the end."

## A PARABLE.

A mighty king sent forth his armies to destroy a wicked city, which had rebelled against his authority, put to death many of his servants, and held others in cruel bondage. But, willing to spare such as would

1H86

repent, he sent his herald with the following proclamation: The king is about to destroy this city by excavations filled with powder, which, when exploded, will utterly extinguish the city and all within its walls. Let such, therefore, as would escape be on the watch; for when the excavation is complete, a white flag will be hoisted, then know the destruction is near. When the magazines are all prepared, a red flag will be hoisted for a brief space; then let those who are reviled for the good king's sake, lift up their heads and look up, for their redemption draweth nigh. When all is ready a black flag will be raised; then fly to the eastern gate, where means for your escape will be provided. Have all things ready, and tarry not, as you value life, for soon the torch will be applied. What I say unto one, I say unto all, Watch, for ye know not when the time is. For of that day and that hour knoweth no man, no not the generals of the army; but God only. Watch, therefore, lest, coming suddenly, it find you sleeping. One who believed the good king's herald ventured to ask, How long shall it be to the end of these things? and was told that it should be a certain number of days from an event to transpire, recorded in a book he handed him; but it was closed up and sealed until the time of the end, when the wise should understand. "If therefore, thou shalt not watch, thou shalt not know what hour it will come upon thee." (The herald, who was the king's son, then went back from whence he came.)

Watch, what for? the thoughtless bystanders enquire. For the explosion, to be sure! was the still more thoughtless answer. And so the opinion got abroad, that some day, the city would be destroyed; but no one knew when, and the king's son "had expressly declared that no one ever should know. until it came."

Days, months, and years went by. The citizens became absorbed in careless pleasure, and forgot their danger. They ate, they drank, they bought, they sold, and all things continued as before. Tis true, a few who remained loyal to the king ceased not to watch and pray for their deliverance.

As time went on the white flag, and then the red, was hoisted up, but soon disappeared, and was forgotten. The king's people who were on the watch, saw these signs, and the event from which the " days " given by the herald were to measure; so they began to look up, and lift up their heads, which so provoked the men of the city, that they called them fools and evil prophets, to make so much ado about a common flag; and asked how they could be so foolish as to think they could know the time, when the herald had said, long years before, that NO man knew, not even he himself. And, strange to say, many of those who professed to be of the king's party, when they saw that it pleased the citizens, joined with these scoffers, and said, They had no doubt but what the king would some day destroy the city, but, as to knowing the time, it was impossible; the herald had " expressly said that no man ever should know. " When asked if they had watched for these

events by which the wise were to understand the time of their deliverance, they said, No! like other people they were watching for the explosion; when we see that, "the wise " will understand.

And so, many who were fearful of losing cast, with the citizens drew back, and no longer walked with those who had become the despised of the whole city, but said, Go to, let us also build, and organize ourselves into "bundles," and we shall be respected, like other men.

As the number of such as held to their integrity grew less, their faith grew stronger, and their vigilance increased so much the more, lest they should miss the black flag, when it came to view, and so by not enduring to the end lose all.

After a long weary waiting their eyes were greeted by the welcome sight. Now their hearts leaped for joy, they knew deliverance was at hand, and could see the day approaching; and, as they fled for refuge, earnestly entreating others to join them, and seek safety from the coming wrath. A few harkened; and by forsaking all they had were just in time to save their lives. But others heard with scorn, said they had not seen the explosion, but were watching and expecting it every day.

The pilgrims hurried on, nor stopped to look behind them. And as they reached the eastern gate, some were so far behind that the car, let down by the king's engineers to hoist them out, had just started, and was almost out of reach; but some jumped and caught by the railing and foot-board, and others by bits of rope that happened to be hanging down; but those who held on with their hands, had to drop all their precious works, which were burned, and so they suffered loss, having to enter the king's presence almost naked. One poor man in his desperate leap to reach the car, caught by one hand, but lost his wedding garment, and yet he held with the grasp of a tiger, and was taken from the fire, though badly scorched; for the fire broke out before those who arrived in time were fairly seated in the car; and the explosions were heard in all parts of the city. Great clouds of dust were seen to rise from the falling buildings, while the fire leaped from point to point, withering all things in its path. Thousands of people were running hither and thither, to escape the flames and falling buildings. And soon a vast crowd came running towards the eastern gate, which still stood secure, and cried bitterly for help.

1H87

Some with wild hysteric sobs would count their beads, others their good works, how they had been watching for this all their lives; and how often they had warned the people. The answer to these piteous cries was what surprised me most. Not a word was spoken, but a hissing sound was heard as the flames caught the eastern gate, for the royal car had swung clear, but instead of consuming it took the shape of words which were clearly seen in letters of flame: "And knew not UNTIL IT CAME. "

## **THE TWO THOUSAND THREE HUNDRED DAYS.**

There has been much speculation on the application of the two thousand and three hundred days of Dan. 8:14. But, believing as I do, that they are ended, and that all their power is in the past, I shall give but little space to their investigation.

The vision of Dan. 8; embraces three of the four Gentile kingdoms, and without doubt reaches to the end of the "times of the Gentiles." Hence, Gabriel says to Daniel, "I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be," (verse 19). The end here referred to, is evidently the end of the indignation, and the 2300 days measure only a part of the vision, because the answer to the question "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," is thus answered: "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The 2300 "days," or years, have, without carefully noting this answer, been supposed to embrace all of the vision; and it is this mistake which has caused so much speculation in relation to their application during the last twenty or thirty years.

The argument proving that they ended something more than thirty years ago, is simple and positive, as we will show; but the "days" do not cover the cleansing of the sanctuary; if time is required for that work, as every one can see: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

This answer is much the same as the one of Dan. 12:7. The question there was, "How long shall it be to the end of these wonders"? and the answer was, "For a time, times, and a-half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The wonders there referred to, were the "time of trouble, the resurrection," &c.; and with present light, we understand that the definite time in this case reached to the end of the 1260 years of papal dominion, and therefore ended in 1798; but the completion of the scattering of the power of the holy people, will not be ended until the end of the times of the Gentiles, or in 1914. And so with the 2300 days; "Unto two thousand and three hundred days;" and what is to follow, has reference to the cleansing of the sanctuary.

"To give both the sanctuary and the host to be trodden under foot." The host, of course refers to the people, but what is the sanctuary"? It is something which has been trodden under foot of the Gentiles, we answer. The Hebrew here rendered sanctuary, is the same word as occurs in Isa. 66:20, where the return of the Jews in "litters, and on horses, and in chariots, and on swift beasts, to my [sanctuary] holy mountain Jerusalem." And the treading down of the sanctuary, clearly refers to what Christ referred to when he says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

If the 2300 days do not reach to the end of the indignation, why were they given in answer to the question? may be asked; and in response I will ask, if the "time, times," and a-half, of Dan. 12:7, do not reach to the end of the wonders, why were they given in answer to that question? And, perhaps we can answer: the "time, times, and a-half," ended in 1798, at the taking away of the papal dominion, and is one of the great landmarks of prophecy. The ending of the 2300 days, something more than thirty years ago, is the great landmark by which the tarrying of the Bridegroom has been made to appear. And the Advent movement, with the message of the opening events of the seventh trumpet, was based on that prophetic period.

The mistake of the 1843 movement, was not in the argument proving that the "days" ended there, but in assuming that they covered all the vision. The tarrying of the Bridegroom, the harvest message, and the two parts to the sounding of the seventh trumpet; that is, the proclamation of the kingdoms of this world becoming the kingdoms of our Lord, and the time of trouble and conquest of the nations, were all overlooked. But it is just these events which should follow the ending of the 2300 days, since they are directly connected with the cleansing of the sanctuary.

The 1843 argument, which I consider to be true in

1H88

all its essential parts, was that the vision of the 8th chapter was explained in the 9th; and that the vision "concerning the daily sacrifice, and the transgression of desolation," necessarily refers, to the Jews, as far as the daily sacrifices is concerned; and in Dan. 9:21, Gabriel, who had appeared to him "in the vision at the beginning," that is, the vision of the 8th chapter, (see verse 16), refers him back to that vision, and says, "Seventy weeks are determined on thy people, and thy holy city;" i. e. seventy weeks of the vision of 2300 days. "Seventy weeks," are 490 days; then 490 days of the 2300 were determined on the Jews. And what for? "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to seal up the vision and the prophecy, and to anoint the Most Holy," (see verse 24). All this, was accomplished in Christ's suffering and death. And as seventy weeks were determined on them for the above purpose, it is equivalent to saying, the Jews, your people, must be kept together until the Messiah shall come and accomplish the work for which he is to be sent. "Know therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks," (verse 25). That is 69 weeks unto his advent, leaving the other one week for confirming the covenant, which could not be of force, Paul tells us, "until the death of the testator."

The connection between the 24th and 25th verses, is absolute proof that the seventy weeks, the seven, the threescore and two, and the one week, are all the same period of time; "Seventy weeks are determined on thy people; know therefore," in consequence of that, "that it shall be seven weeks," &c. [Of the silly applications made since those "days" have ended, or within the last thirty years, in

which all connection between the seventy weeks and the minor parts which go to make up that number, has been ignored, thus making four distinct periods all separate and independent one of another, we have no space or desire even to notice].

As the above six specific purpose named in the 24th verse, were accomplished at the first advent of Christ, the seventy weeks determined for their accomplishment, of course ended there; and thus 490, of the 2300 days, ended at, or about the time of the crucifixion.

There is some obscurity in relation to the ending of the last "week." The '43 position was that Christ preached seven years; and hence, the last "week" ended at his death in A D. 33. But as that position cannot be maintained, since the evidence is clear that He only preached three and a-half years, it would appear that the last week of the seventy did not end until the conversion of Cornelius, the first Gentile. But for some reason God has left this one week obscure; and neither the Bible or history give any further light on that point. Hence, the exact date of the end of the 2300 days cannot be determined to within the limits of three and a-half years.

As 490 years of the 2300, ended at or about the time of the crucifixion, viz: A . D . 33, the ending of the balance of the "days" can be determined. 490 from 2300, leaves 1810. Therefore, 1810 years after the ending of the seventy weeks, must mark the end of the longer period; and 1810 added to A . D . 33, reach to 1843.

This, together with the strong position that the 1260 days of papal dominion ended in 1798, was the basis of the Advent proclamation, the opening message of the seventh trumpet, or the "trump of God;" and the 2300 "days," as a prophetic period measuring a part of the vision of Dan. 8;, has served its purpose. And, as the reader can see, all that pertains either directly or indirectly, to the cleansing of the sanctuary, belongs after the days have ended.

## **THE EASTERN QUESTION.**

The "eastern question," from a Bible standpoint, is based mainly on Rev. 16:14; "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Here we learn that before the beginning of the gathering of the kings of the east, and of the whole world, to that battle, the waters of mystic Euphrates must be dried up. Hence, in order to interpret correctly these events, the first question to settle is who, or what are the "waters of the Euphrates"? The generally accepted



interpretation is that they refer to the Mohammedans; but I think we shall be able to

1H89

overthrow this view, which is based solely on the accepted fact that the Ottoman empire is referred to under the sixth trumpet, as "the four angels bound in the great river Euphrates." But by a reference to page 138, it may be seen that although admitting "the four angels bound in the great river Euphrates," refer to the Mahommedans, a far more reasonable interpretation of "the Euphrates," can be found. The Greek, here rendered in, in the Euphrates, is one out of fourteen different words translated in ; and in Rev. 1:7, the same word[epi] is rendered because of,-" shall wail because of him. The word is also rendered before,-" before Pontius Pilot," (1 Tim. 6:13); "Before two or three witnesses," &c. "The four angels bound because of [or before] the great river Euphrates," is clearly the true rendering here. For the application of the Euphrates to the Christian nations is in harmony with every part of the prophecy. If the "four angels, who were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," refer to the Mohammedans, that in which, or because of which, they were bound, cannot refer to themselves. And it is a well known fact it was the Christian powers who held the Mohammedans in check, so long as they were held; and that it was the decay of the Roman power which enabled them at last to possess themselves of that third of the empire, now called Turkey in Europe. If they were bound because of the great river Euphrates, and when, from internal strife, the Christian powers could no longer oppose them, "the four angels were loosed," and immediately possessed themselves of Constantinople and the east; to what can the waters of the Euphrates refer, if not to the Christian nations? Certainly no one can be so simple as to suppose the Mohammedans bound themselves.

Literal Babylon was built upon literal Euphrates, and is thus spoken of: "O thou that dwellest upon many waters, abundant in treasures, thine end is come," (Jer. 51:13); and of mystic Babylon it is said: "I will shew unto thee the judgment of the great harlot that sitteth upon many waters," (Rev. 17:1). When Cyrus dried up the waters of the Euphrates, by turning the river from its channel, in accordance with the prophecy of Jer. 50:38, "A drought is upon her waters, and they shall be dried up." Babylon fell. And God has chosen to make literal Babylon a type of "BABYLON THE GREAT, THE MOTHER OF HARLOTS." "And the waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues," (Rev. 17:15); and as the drying up of the literal Euphrates was the immediate cause of the fall of ancient Babylon, so the drying up the waters of mystic Euphrates is the prelude to the fall of "Mystery, Babylon the great," (Rev. 16:12, and 19).

Mystic Babylon never was supported by the Mohammedans; hence, the drying up of their power could have no relation to her fall while the drying up of the power of the Christian nations, would necessarily cause her downfall.

Again: The waters of Euphrates are to be dried up, "to prepare the way of the kings of the east," and "the kings of the east" are mostly Mohammedans. In Ezek.

38:, where the prophecy of the gathering to this great battle is found, he names Persia, Ethiopia, and Libya, as a part of those who come to the battle. And these nations are the very ones now occupying Egypt, Palestine, and the east, and all these nations are Mohammedans. But the great battle does not occur until after the return of the Jews. And they are to dwell safely in "unwalled villages, in the land that is brought back from the sword in the mountains of Israel," (see Ezek. 38:11, 14). Then "Togarmah of the north parts," which possibly means Russia, "and Gomer and many people, and Persia, Ethiopia, and Libya, with them," are to come up "against my people Israel, as a cloud to cover the land;" it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes," (verse 16). How then, can Russia fill this prophecy, by coming up against the Mohammedans, since it is "against my people Israel," that they are to come? "For I will gather all nations against Jerusalem to battle."

The following events must transpire before the beginning of this gathering, viz: The Mohammedans must vacate Palestine, and the Jews return, settle there, and dwell safely; and when the gathering for the great battle does take place, Russia, if it is represented by "Togarmah, of the north parts," must come up in company with the Mohammedan powers of the east, and against "my people Israel." Hence, Russia attacking Turkey, can have no immediate connection with "the battle of the great day of God Almighty."

But before all this, there is not only the return of the Jews, but the drying up of the waters of Euphrates. Hence, it is the Christian nations of Europe, and not the Mohammedan nations of the east who are to be crushed. But where is the power to come from, to dry up that great river? civilized and war-like Europe could withstand all the kingdoms of the world without any unusual effort; and it is not God who will interfere; "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets;" and the prophets tell of his interference, only when the great gathering is completed, and Jerusalem is taken. Then "the Lord my God shall come and all the saints with thee." And the Lord shall go forth and fight

1H90

against all those nations, as when he fought in the day of battle. (Zech. 14). But the waters of Euphrates are to be dried up, that the way of the kings of the east [not the north] may be prepared to come to that battle.

And that great city was divided into three parts, and the cities of the nations fell. This is how the waters are to be dried up; by a triune struggle among themselves, not by Russia taking Constantinople. That great city that reigneth over the kings of the earth (Rev. 17:18), represented for 1260 years by papal Rome, is the fourth empire. And this fourth Roman Christian empire, is to be divided into three parts. "Three unclean spirits came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The dragon is the monarchial element of the empire; the beast is that on which the woman sat; the false prophet is the religious or papal element; and although this division is clearly discernible, it is to be fully consummated only under the sixth and seventh plagues. Hence, the battle of the great day cannot come this side of the seventh

plague. And it takes no prophetic eye to see, in such a triune division, the means for "drying up" the power of Christian Europe, since the strength of the three parties are so evenly balanced.

The Ottoman empire filled its place in prophecy under the sixth trumpet, and hence, has no more prophetic importance than has Chaldea, Persia, Greece, or any other of the nations who have stood for a brief space in the front, acted their part in the world's drama, and then passed out of sight.

The present [1877] eastern question may, and doubtless will be a link among the events which shall open the way for the return of the Jew, since the division of the spoils of Turkey in Europe will probably hasten the "drying up of Euphrates." But beyond this, it can have no prophetic significance; and certainly no immediate connection with the battle of Armageddon.

## **"BABYLON IS FALLEN."**

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.)

Babylon is the religious element of the fourth empire, and as papal Rome, has for many centuries represented that empire. Hence it is called "that great city that reigneth over the kings of the earth." But beyond all question, it refers to and embraces all the church-state organizations of the Christian nations. To become a part of the world is opposed to the religion of our Lord Jesus Christ. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (chap. 14:8). Fornication here means the union of church and state, and the fall of Babylon is the dissolution of that union. In other words, it is "the woman" being thrown from "the beast." "I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns" (Rev. 17:3). She is now falling, but not fallen. The union of church and state is now in process of dissolution over all of what has represented the fourth empire; but that separation is not yet accomplished. When the civil power refuses any longer to carry the church, Babylon will have fallen. Hence, the fall of Babylon, and the "division of that great city" is one and the same. And just so fast as this triune division between the monarchial, the religious and the republican elements of that great empire progress, just so fast does the fall of Babylon progress. But it is only under the seventh and last plague this consummation is to be reached. (See Rev. 16:17, 19.)

The idea that a church becoming corrupt can represent the fall of Babylon, has neither Scripture nor common-sense in its favor. Nowhere is "Babylon the great, the mother of harlots and the abominations of the earth," represented as being anything but a harlot, and it is the fall of Babylon, and not the church of God that fled into the wilderness becoming Babylon, which must fill this prophecy.

As the fall of Babylon is not due until the "great city is divided," and that division is consummated under the seventh plague, it follows that the third angel's message

of "Come out of her, my people" is not due till then. Hence, the question as to who "my people" are, becomes pertinent. The twelve tribes of Israel are always referred to as "my people." And the twelve tribes are to be delivered during this time of trouble. "At that time, there shall be a time of trouble such as never was since there was a nation, and at that time thy [Daniel's] people shall be delivered." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7). Neither of the above can refer to the bride of Christ, for it is not the time of her trouble; she is to be "accounted worthy to escape all these things, and to stand before the Son of man."

1H91

The Jews are Christ's people, but not his bride; "He came to his own and his own received him not; and he told them that they should see him no more " until that day when they shall say Blessed is he that cometh in the name of the Lord" (Matt. 23:39). They were cut off, and the kingdom of God taken from them; and taken from them forever, except the few, who like Paul, have been grafted in again during the gospel. But there are many and glorious promises to the fleshly house of Israel. Their blindness has been the riches of the Gentiles, "but as touching the election, they are beloved for the father's sake; for the gifts and calling of God are without repentance." And they are to represent the earthly house, located at old Jerusalem, even as the "church of the first-born" are to represent the heavenly house in the new, or spiritual Jerusalem.

The people called out of Babylon must refer to the Jews, we think, because they are to be gathered out of all nations, and restored to their own land, while the saints are to be taken in the twinkling of an eye, from the mill, the field, and any and every place where they may happen to be. And the call out of Babylon does not appear to mean merely a purifying of themselves, since they are to come out, lest they should partake of her sins. The real bride of Christ never has, in any moral sense, been in Babylon. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And in the harvest, it is the work of the angels, to gather first the tares and bind them in bundles. Hence, "Come out of her, my people," cannot in any spiritual, or literal sense, apply to the Christian church, but does most certainly appear reasonable as applied to the Jews, when the Lord shall set his hand again the second time to gather them from all nations.

Compare our text with Isa. 48:20, and Jer. 51:6; "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity." "Come out of her, my people, that ye receive not of her plagues." This would appear to make the return of the Jews due only when the seven last plagues are fulfilled. "And at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake." This also synchronizes with Job. 14:19. "Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be passed, that thou wouldst appoint me a set time and remember me.... Thou shalt call and I will answer thee."

The resurrection of the restitution class, those who "shall stand upon the earth" in the latter day, in their flesh, and see God," is therefore not due until the day of

wrath is passed, while the dead in Christ who are to be raised spiritual bodies, is due before the day of wrath.

The writer does not forget that unfulfilled prophecy cannot be applied in detail. Hence, the return of the Jews, and the resurrection of this second class, may not be as yet fully understood; but there are Scriptures which appear to make the return of the Jews to begin with the living Jews of this generation who are called "a remnant," and after their return Jerusalem is surrounded, the city is taken, and one-half go into captivity, (see Zech. 14), then the Lord interferes and saves them. And yet "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles are fulfilled;" hence, trodden down until A . D . 1914, when the day of wrath will be passed, and the resurrection and return of the " whole house of Israel" due.

This would also synchronize with the type in Egypt. For it will be remembered, it was in the midst of the alarm caused by the seventh and last plague brought on the Egyptians, that they were called out of Egypt. "According to the days of the coming out of the land of Egypt, will I show unto him marvelous things; the nations shall see and be confounded at all their might" (Micah 7:15).

Truly we are on the eve of great events. The harvest of the earth is ripe; the time of trouble is beginning, and the fulfillment of prophecies are crowding one upon another, and scenes are to be enacted during the coming thirty-seven years, terrible beyond all that history has ever yet recorded. But let the little flock who are the "children of the day," and are walking in the light, lift up their heads, and "watch and pray, that they may be accounted worthy to escape all these things, and to stand before the Son of Man."

## **THE KINGDOM OF GOD.**

The Adventists, or as they are sometimes called, "the world burners," have run into many errors because they fail to discern the true character of the kingdom of God. Everywhere, both in the Old and New Testaments, the church, or people of God, represent his kingdom;-" Ye shall be unto me a kingdom of priests; and a holy nation." And Christ invariably makes the gospel church, the good and bad, represent the kingdom. The kingdom of heaven is like to a net which men cast into the sea, and brought forth fish, both good and bad.

1H92

The kingdom was likened to a sower, that sowed good seed, and another sower, that sowed bad seed. It was likened to "ten virgins," five of whom were wise and five foolish.

The fact that the kingdoms of this world are to become the kingdoms of our Lord, and that he is to "rule them with a rod of iron," until every knee shall bow; and that the saints share that power with him, and take the kingdom, and possess the kingdom under the whole heaven, does not prove that the kingdom of God will be an earthly kingdom, or that "flesh and blood" can inherit it. If our brethren who

are, perhaps justly, called materialists, would but lift their eyes from the natural to the spiritual, they might see that "the kingdom of God can be a spiritual kingdom; and that all who inherit it can be spiritual beings, "born of the Spirit," and yet mingle under a vail of flesh as the angels have done, with the nations over whom they are to be kings and priests, while they themselves are an entirely distinct order of being, visible to humanity only when under the vail of flesh. This is God's order for the whole human family, with certain exceptions, of such as die the "second or eternal death." First, the natural, Adamic, or earthly man; second, the spiritual, or heavenly man. "And as is the earthly such are they that are earthly; and as is the heavenly, such are they that are heavenly." "That which is born of the spirit is spirit; and that which is born of the flesh is flesh." And as the saint is to be "raised, a spiritual body," that body is "born of the spirit." Unbelief will not interrupt God's order, but it will cause those who indulge in it, to come short of attaining to that life. On the nature of the kingdom of God, our age-to-come brethren are as far from the truth as are those who are called "world burners;" they see nothing but what is of the earth, earthy; the cultivation of land, the building of houses, &c., &c.; just what is promised to the restored Jew, who they themselves admit is to be in the flesh. Hence, whatever confused ideas they may have in regard to the saints being made like unto "Christ's glorious body,"-for descriptions of which, see Rev. 1:12, and also Paul's experience; their theory makes mortals and immortals, the restored Jew, and the glorified saint, both together, to be in, and share in the kingdom of God, thus making corruption to inherit incorruption. And there is not one particle of light in their writings which can clear their theory of this confusion of the spiritual and the natural. Hence, all spiritually minded men have been compelled to reject the age-to-come doctrine. And yet they have so much Scripture to maintain the fact of an age-to-come, that they feel strong, in all their weakness.

Although the church in its mortal state represents the kingdom of God, that kingdom is not "set up" or organized. "The natural first, and afterwards the spiritual." Under the old covenant, while all was on the plane of the flesh, the fleshly church was an organized kingdom. But under the gospel, the kingdom of heaven is likened to a nobleman who committed certain trusts to his servants, and went into a far country to receive a kingdom, and to return. Hence, "thy kingdom come" means, thy kingdom be set up, or organized as a ruling power. But it is not to be on the plane of the plane of the flesh, which would be going backwards. Hence the kingdom is organized, only when "this mortal shall have put on immortality." "He that keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron;... even as my Father has given to me." And this end does not mean death, for at death we do not get power over the nations.

If the reader has the true idea of the kingdom, that now, in its preparatory state, it is represented by the church, in which are found both good and bad; and that when the kingdom is set up, or organized on the spiritual plane, the bad will be eradicated; and that this occurs at the second advent of Christ,-when "the nobleman returns"-he is prepared to understand some of the events of the "harvest," upon which we have now entered, as brought to view in the parable of the "tares and the wheat," (Matt. 13). "The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the

harvest is the end of the [aion] age, and the reapers are the angels.... In the end of this age the Son of man shall send forth his angels and gather out of his kingdom [church] all things that offend and them which do iniquity, and shall cast them into a furnace of fire; then shall the righteous shine forth as the sun in the kingdom [" church of the first born"] of their Father."

Many suppose this involves the burning of the world, because he gathers out of his kingdom all things that offend. It is the tares he gathers out of his kingdom. The field is the world kosmos( ), world of mankind; and the seed is sown in their hearts. But the tares are not the world; they are the children of the wicked one, while the world of mankind, the Adamic family, are the sons of God.

"Which was the son of Seth, which was the son of Adam, which was the son of God." Adam means the first man, the natural, and Jesus Christ was "the second man," not the ten thousandth. And Adam, as the earthy man, with his race, is as truly the son of God as is Christ, the heavenly man. They are the two orders, first the natural man, and afterwards the spiritual man.

1H93

If the reader prefers to change both the language of the parable, and the interpretations of Christ, rather than to renounce his previous ideas, I can only say I am not writing for such men. The world are neither wheat or tares; they are simply material, as ground in which both good and bad seed may be sown. Hence, all that the work of the harvest demands, is to gather out of the many who have been called, under the gospel, the bad "fish," the "foolish virgins," the "tares," and then to glorify the sanctified church. And let every one remember that those who are in darkness, in relation to the coming of the "day of the Lord," when that day comes, will be overtaken as a thief, and are therefore not "the children of light," whatever may be their professions as to godliness; or as to what they have done for Christ.

## **THE TWO-HORNED BEAST.**

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." (Rev. 13:11.)

I understand this represents the two Napoleonic dynasties. And that "the beast" of Rev. 13, having seven heads and ten horns, refers to papal Rome, and the image of the beast (verse 14), to papacy, as it has existed since its restoration in March, 1800. Papacy has filled a large place in the world's history, and it has been the burden of prophecy to show its various characters. It has been portrayed as a woman, because of its ecclesiastical character; it has been represented as a "beast," or "horn," holding times and laws, for forty and two months, or 1260 years. And Daniel says, "I beheld, and the same horn [notwithstanding the judgment sat, and they took away its dominion] made war and prevailed, until the time came that the saints possessed the kingdom (compare Dan. 7:21, 25, 26).

Hence, if not as the forty and two month beast of Rev. 13:5, still it must exist in some character to the end of the times of the Gentiles.

As the representative of the Roman empire for 1260 years it held great power; but since its dominion was taken away in 1798, though making great pretensions, it has really been only an image of its former self. The first beast of Rev. 13; was the Roman empire in the peculiar character it held as papal Rome; and while the papal government represented one of the "seven heads." In 1798, that head was wounded unto death (verse 3). But shortly after "its deadly wound was healed," and papacy was restored, but in a new character. These are facts of the present century, which of course cannot be denied. As the beast which had the wound by the sword, and did live (verse 14), was the forty and two months beast, that is papal Rome in the character it filled for that period; so "the image of the beast that had a wound by the sword and did live," must be something similar to the old papal beast, and yet a something which lacks its vitality. And we can show that the restored papacy has filled that picture.

The two-horned beast was to "say to them that dwell upon the earth, that they should make an image to the beast which had the wound by the sword and did live. And he had power to give life to that image" (verse 14). The first Napoleon did say to the cardinals of the church of Rome, restore the papacy. And those thirty-five cardinals met at Venice in March, 1800, and elected a new pope, under whom they reorganized. And the Napoleonic dynasty gave that image life; restored the papacy to Rome and maintained it there, a mere image, as a stroke of policy, to appease the catholic world. And the second horn, or second Napoleonic dynasty, also supported that image and gave it life, by keeping his troops in Rome until about the time he himself fell at Sedan, in September, 1870. And when the two-horned beast could no longer give it life, the image fell and ceased to be a head or government of Rome. These are all facts of the present century. And now we will see if this image of the old forty and two months beast has done what the prophecy declares he was to do, and if so, men may speculate and argue against this position, but they cannot overthrow facts.

"That he should both speak and cause that as many as would not worship the image of the beast should be killed" (verse 15). This, and what follows in verses 16 and 17, is what the image was to do. Speaking, like all the rest, is a symbol. "I beheld, then, because of the voice of the great words which the horn spake" (Dan. 7:11). By turning to Daniel, the reader will find this speaking is after the Ancient of Days comes, after the "judgment was set, and the books were opened." And papacy has yet a great future during this coming time of trouble, and is to be the last "to drink of the cup at the Lord's hand." The church of Rome, together with her harlot daughters, are mystic Babylon, of which old Babylon was the type. Turn to Jer. 51:41, the prophecy which John the Revelator applies to mystic Babylon, and you will find that Babylon is there called "Sheshach." And this name occurring but once more in all the Bible, is found in Jer. 25:26, where Sheshach is to be the last to fall in the time of trouble which



reaches "to all the kingdoms of the world which are upon the face of the earth." Hence, in this triune struggle between the monarchial, the republican and the religious elements of the empire, the religious will be the last to fall. And it is this same power, the "little horn" of Dan. 7, since the change which came over it in 1798, which is the "image of the beast," and represent Babylon, or sheshach.

The image of the beast was to both speak and cause that as many as would not worship the image of the beast should be killed. If this killing is a symbol, we can see how it has been fulfilled. There are two kinds of symbolic death, viz., political and ecclesiastical. The image of the beast has excommunicated, or caused to suffer ecclesiastical death, more than a hun-hundred millions of the catholic world. Nearly all of Italy, Dollinger, and a large part of Germany, as well as many of the catholics of France; in fact, all who would not accept of his infallibility. The 16th and 17th verses are yet in the future, and belong after the "Ancient of Days comes, and the judgment sits, and the books are opened. I beheld, then, because of the great words which the horn spake; I beheld until the beast was slain and his body given to the burning flames (Dan. 7:11; see also Rev. 19). "These both [the beast and false prophet], were taken alive and cast into a lake of fire, burning with brimstone." And after the saints are delivered, and on the sea of glass (Rev. 15:1), the plagues are poured out on them that worship the beast "and his image" (see chap. 16:2). Hence, the "image of the beast" is yet to hold a very prominent place in the coming "time of trouble."

"The two-horned beast comes up as a lamb and speaks as a dragon." The two Napoleonic dynasties came up in each case as republics, and soon changed into imperial governments. "He exerciseth all the power of the first beast before him." Napoleon had kings and emperors under his influence, and divided up nearly the whole of Europe, making one brother king of Holland, another of Spain, and himself claimed to be king of Rome, &c., &c. And he caused the people of the Roman earth to worship the first beast, by putting down that infidel reign of terror, and restoring the papal religion. "Those miracles he had power to do in sight of the beast" were, "saying to them that dwell upon the earth that they should make an image to the beast, and he had power to give life to that image." Thus the two-horned beast which gave life to the image of the beast, has passed away, while the image has yet a great and terrible future before it.

I can see his coming judgments,  
as they circle all the earth;  
The signs and groanings promised  
to precede a second birth.  
I read his righteous sentence,  
in the crumbling thrones of earth.  
Our God is marching on.

## **PARABLE OF THE TEN VIRGINS.**

"Then shall the kingdom of heaven be likened to ten virgins which took their lamps and went forth to meet the bridegroom." (Matt. 25:1).

In this parable the last special movement prior to the coming of the bridegroom is set forth. Notice the language, " Then shall the kingdom of heaven be likened;" it is not now, but at some future time it shall be likened. While every other parable is in the present tense, this stands alone as the only exception. "The kingdom of heaven is likened to a sower;" the "kingdom of heaven is likened to a net;" "the kingdom of heaven is likened to a nobleman;" to "three measures of meal;" to a "grain of mustard seed." &c., &c., all in the present tense, and all span the gospel dispensation. But the one of the ten virgins, if Jesus used the proper language, was to be fulfilled at the ending of the gospel. Then shall the kingdom of heaven be likened to ten virgins who took their lamps and went forth to meet the bridegroom, and were disappointed, for he tarries, and they slumber and sleep. Another cry is made, "Go ye out to meet him," and in accordance with that cry he comes, and they that were ready go in with him to the marriage, and the door is shut. "Strive to enter in; for I say unto you, many shall seek to enter in and shall not be able, when once the master of the house has risen up and shut to the door."

It is well known that during the present century there has been a great advent movement. Commencing perhaps with Wolf, who preached in Europe and Asia, but centering mainly in this country in what is often called the "Miller movement," which culminated on the tenth day of the seventh month of 1844. And we purpose to show that in this special movement the above parable began to be fulfilled.

The fact that there has always been more or less expectation of the coming of Christ, during the whole time of his absence, does not militate against this

1H95

application, as will be seen when all the details are made to appear.

In the first place, it is certain such a movement as is represented in this parable must occur prior to the second advent. That is, there must be a going forth to meet the bridegroom, followed by a disappointment, for he is represented as tarrying; then another "going out" to meet him, which is to end with success. All this the parable clearly brings out.

Exception may be taken by some to a full application of all the details of a parable, as many have been taught that parables are given to teach one, and only one leading idea. But it will be observed that wherever Jesus explains a parable, he always makes every part have a full application. See his explanation of the "tares and the wheat," the sower by the wayside, &c., &c. And in Mark 4:13, he makes the parable of the sower, which is so full of details and so perfect in its application, the sample by which all parables are to be explained. "And he said

unto them, Know ye not this parable? and how then will ye know all parables?" Then he explains the sower, the seed, the wayside, the good ground, the stony ground, the thorns, the birds of the air, &c., making in the explanation an application of every thought expressed in the parable. Can we do better than to follow his instructions, in understanding " all parables?"

The force of the present application of this of the ten virgins will be seen by every reader, I think, when the details are all brought out.

The subject of this parable is the continuation of the subject of Matt. 24, the division of the chapters being only the work of the printer.

In Matt. 24 a connected prophecy from the first to the second advent is given, and of course embracing more or less of the events associated with the destruction of Jerusalem. But we shall not give a detailed application of this chapter, our object being merely to show the locality of the parable with which the next chapter opens. After a reference to the wars and great time of trouble on the church, such as never was before or should be again, he gives the signs which are to precede his advent, such as the darkening of the sun, falling of the stars, distress of nations with perplexity, &c. "Immediately after the tribulation of those days shall the sun be darkened" (verse 29). In another place we have given the reasons for believing that this "tribulation" under the abomination that was to make desolate, refers to the persecutions under the papal church, and which almost entirely ended during the eighteenth century. "Immediately after the tribulation of those days shall the sun be darkened." This has been applied to the dark day of May 19th, 1780, which has perhaps nearly passed out of the memory of most of those now living, but was a household word fifty years ago. "And the stars shall fall from heaven." This was fulfilled in November, 1833; the peculiarity of which will still be in the memory of some of my readers. "And the powers of the heavens shall be shaken," we understand to be in the immediate future, and that it refers to the governments of the earth. Then follows the declaration, "so likewise ye [the church] when ye shall see these things, know that it, or he, is near. Verily, I say unto you, this generation [who see these things] shall not pass away till all these things be fulfilled" (verse 33). I am not explaining this chapter to meet criticism, but simply showing the view we entertain of these events which lead to the subject of this article.

The 24th chapter having brought us down to the last generation, the one that was to see the signs, and upon which the end was coming, he says " Then," viz., at that time, "shall the kingdom of heaven, the church, be likened to ten virgins who took their lamps and went forth to meet the bridegroom, and five of them were wise, and five were foolish."

The lamp is the Bible; "thy word is a lamp to my feet." In the Advent movement of the present century, and which culminated in 1843-4, there has been such a searching of the Scriptures as never has been known in any other generation. This might to some extent be accounted for, from the fact that other generations have not had the Bible as a household book, but the accounting for this or for the darkening of the sun or falling of the stars has no bearing on their application. The question is, Have the facts met the conditions of the prophecy? Has there been, during this generation who have seen these signs, a movement of this kind? Every

one is more or less familiar with the history of the advent, or Miller movement, as it is called. That there was a wonderful searching of the Scriptures on this particular subject—a going out to meet the bridegroom—followed by disappointment, confusion and fanaticism. This much, at least, will be admitted by all, whether friends or enemies of that movement. And this is all the parable, from the first to the fifth verse, demands; a going out to meet him, a disappointment, for the bridegroom tarries, followed by a time in which they all slumber and sleep, or were in darkness. And this very movement, and the disappointment which has followed, brought such reproach on the subject of the second advent of Christ, that the bare mentioning of it is received with cold disapproval in almost every church in the land.

"And while the bridegroom tarried, they all slumbered and slept, and a midnight there was a cry

1H96

made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps, And the foolish said unto the wise, Give us of your oil, for our lamp are gone out."

Many arguments are given in this book proving that we are now in the time of harvest; hence, that Christ has come the second time and that he was due, in the autumn of 1874, his appearing in the clouds being yet future. From the seventh month in 1844 to the seventh month in 1874, was thirty years. The first movement brought to view in this parable, and which was to end in disappointment and the tarrying of the bridegroom, ended in 1844. And all the evidences proving that Christ was due in 1874, also prove that this night of tarrying was one of just thirty years. Hence, if this parable is to be accurately applied in every detail, as Christ himself has taught us to apply parables, the midnight cry (" And at midnight there was a cry made"), should have occurred fifteen years after the 1844 disappointment, or in the middle of this night of thirty years. Now, whether it was accidental, or so overruled, this present movement, based on these arguments proving that he was due in 1874, began just at that point of time; that is, fifteen years after 1844. Hence, we have to believe the midnight cry has been given, and that the parable is now nearly complete.

No one can read this parable, in the light of present truth—that is, that we are at the end of the gospel age—and not see a fitness of the parable to these two movements, the first before the tarrying, and therefore ending in disappointment, the second or midnight cry, ending with the coming of the bridegroom. And even the division named in the parable, and while they were gone the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. And afterwards came also the other virgins, saying, Open to us. all have a fulfillment, since one part of those who have represented this movement fail of seeing the light in this latter message; in other words, remain in darkness, as to the evidences of his coming, and turn away from the investigation of that which first led them to go out to meet the bridegroom. How the prophecy could, in this respect, have a more perfect fulfillment, we cannot imagine. And even something of the manner

of his coming is implied in the fact that the foolish virgins appear not to have known when the bridegroom came, since they were absent.

In the application of a prophecy, we do not expect it to take such a character that those who are inclined to oppose, can find nothing to say against it. If it is fulfilled in such a way that one who is trying to see if it will fit, can see that the facts and the prophecy harmonize, that is the most we have a right to expect. There was not one single prophecy fulfilled at the first advent, in such a way that its opposers could take no exception to it. And yet its friends ought to be able to see a complete and satisfactory fitness. Now, if any one will take the position that this Advent movement has been the counterpart of this parable, and try and see if the 1843 movement prior to the disappointment, does not fill the parable, from verse 1 to 5; and if this last movement, which began in the middle of this thirty years of tarrying, can not be made to fill the latter part, we think they will be successful. I do not mean to say that if you pretend to take a friendly view of these things, while yet really in heart opposing them, you will be able to see. If you love the appearing of Christ you cannot help wishing that these things were true, whether they are, or not. Now, then, begin in that way, hoping that they are true, and then search, and you will not have long to wait before seeing light and beauty in these things.

## **THE SEVEN CHURCHES OF ASIA.**

"And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man.... And he had in his right hand seven stars.... The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches; and the seven golden candlesticks are the seven churches." (Rev. 1:13, 20.)

The seven literal churches of Asia, whose names are mentioned in verse 11, were obscure, and judging by the writings of the apostles, did not compare with the churches of Jerusalem, Rome, Corinth, Galatia, Thessalonica, &c., &c., and yet they are used to represent all that the "seven spirits which are before the throne" and the "seven golden candlesticks represented. And we shall find the meaning of their names bear a close relation to the seven stages through which the gospel church has passed; and that in this symbolic prophecy they were chosen merely as representatives of the gospel church, seems more than probable, because of this exceeding prominence given to them. If the seven spirits of God, and the seven golden candlesticks, are to be confined to the seven literal churches of Asia, what did, and do all the

churches of other parts of the world amount to? Nothing, we may answer. The seven golden candlesticks which were before God in the temple, were the fountain, or source, of all the light of the holy place. And as the gospel church is now the temple, the seven literal churches of Asia have been a poor source of light to the Christian world. But the book of Revelation is a prophecy, and not a literal epistle ; and these "seven churches" embrace the "things thou hast seen, and the things which are, and the things which shall be hereafter" (verse 19), and therefore represent the whole gospel church, which has passed through seven phases corresponding to the meaning of the names of these successive seven, (and also in a certain sense by the particular character in which Christ, its head, is made to appear as each phase of the church is developed).

The seven names which represent these seven phases of the gospel church, are: 1st, Ephesus, which means, "chief, desirable," and represents the first or apostolic phase of Christianity; the 2d, Smyrna, means, a "sweet odor," and represents the church in the first persecution under the Roman emperors, before the corruption and "falling away" of which Paul speaks, began; the 3d, Pergamos, means, "elevated," and refers to the phase of the church at and after the conversion of Constantine, when the self-exaltation, corruption and falling away began; the 4th, Thyatira, means, "sacrificed," and refers to that phase of the church when the "woman fled into the wilderness," where she was to be fed of God; the 5th, Sardis, means, "that which remains," and refers to the church just prior to the great reformation of the sixteenth century, at a time when true piety had been almost exterminated; the 6th, Philadelphia, means, "brotherly love," and refers to the reformation church, from the days of Luther to the beginning of the "time of the end," or 1798; the 7th, Laodicea, means, "judgment," and refers to the church of the "time of the end," which includes the sounding of the seventh trumpet, with its advent proclamation, its time of trouble and day of wrath; its reward of prophets, and saints, and those that fear his name, small and great, and destruction of those who destroy the earth.

The measurement of each of the seven phases of the church have been about as follows: The first reached to about the death of John, the last of the apostles; the second, from the beginning of the second century to the conversion of Constantine in A . D . 312; the third, during the falling away, and prior to the fleeing into the wilderness, near the beginning of the sixth century; the fourth and fifth, from that to the reformation; the exact line of demarkation not being so clearly drawn between these two, from the fact that the former represents the church in its sacrifice of life and property, and the latter the little remnant, after its almost complete extermination, the change from the one to the other being a gradual work; the sixth, from the beginning of the sixteenth century and the reformation, to the beginning of the "time of the end;" the seventh, from the beginning of the nineteenth century to the setting up of the kingdom of God, or glorification of the church, which, if it embraces both those who go in to the marriage, and those who are to be ready "when he shall return from the wedding," would appear to reach to the end of the sounding of the seventh trumpet. The little space left in these pages for this subject will not permit a full application of the

history of the church during its seven phases, to the prophecy. We can only give a hint, as it were, for the guidance of the reader.

Please note the character Christ gives to himself while addressing the first or apostolic church. "These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and hast tried those which say they are apostles, and are not, and hast found them liars," &c. Then compare the account as given by Paul of their labors, their patience, their stripes, their power of discerning spirits, &c. But even that highly exalted church at last lost its first love, and God removed their candlestick, to the second and lower condition. The power of miracles passed away. "If there be prophesy (that is, the gift of prophecy), it shall fail." While only faith, hope and charity abide."

Again, notice the character of Christ addressed to the church of Smyrna, upon whom death and persecution and poverty had come (verse 9), "I know thy works, and tribulation and poverty (but thou art rich). Persecution always purifies the true child of God. "I know the blasphemy of those which say they are Jews, (not literal Jews, but "Israelites indeed.") and are not, but are the synagogue of Satan, The same symbols of "Jew" and "synagogue of Satan" occur again in speaking to the Philadelphia church, and clearly refers to the true and the false, those belonging to Christ, and those belonging to antichrist. "He that hath an ear, let him hear what the Spirit saith unto the churches," that is, all the churches of that second phase. They were suffering death, but are encouraged that they shall not be hurt of the second death. With the third, or Pergamos church, they have reached the time of Constantine's conversion, when the power of the empire was made subservient to the church, and Christianity could begin to assume the dignity of civil power. And you will notice the character of him who

1H98

addresses this church. "These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is." That is, in the seat of the "dragon," called "the devil and Satan;" or in other words, the seat of empire. How perfect and appropriate is this, when addressed to the Christian church of that day; and how meaningless it would be, if applied to the little church in the village of Pergamos, in Asia, where the "dragon," or fourth empire, never had its seat.

"And unto the angel of the church of Thyatira, write." This church has to forsake all and flee into the wilderness. "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass." He can follow them in all their desolate wandering, no matter how wild and dreary the mountain passes may be. "I know thy works, and charity and service, and faith, and thy patience, and thy works, and the last to be more than the first." At such a crisis, works, feeding the hungry and clothing the naked, would be a prominent virtue, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave

her space to repent" (verses 18 to 26). That woman Jezebel was clearly the drunken woman from whom they fled. In their great troubles, driven to the mountains with wives and children suffering cold and hunger, many of those who had fled, were seduced back by offers of life, property and position, in the earlier days of their flight. "He that hath an ear, let him hear what the Spirit saith unto the churches;" that is, all the churches of that age.

"And unto the angel of the church of Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars." To a church almost extinct, "but few names left in Sardis," how comforting to feel that he who held all the churches in his hand was their protector. But so long without the light, the Bible hardly ever seen, living almost entirely by tradition and memory of what the Christian church should be, no wonder they were almost spiritually dead. "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God" (chap. 3:2). "And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth: I know thy works. Behold I have set before thee an open door, and no man can shut it. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee." The door of the reformation was opened, and no man could shut it. The Bible began to be put into the hands of the people, and that woman Jezebel could not stop it. And long before the end of that phase of the church, that synagogue of Satan had indeed been compelled to bow at the feet of the reformation church. Who does not know that the reformers down even to this side of the days of John Wesley, were earnest and devoted servants of God? "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

"And unto the angel of the church of the Laodiceans write: These things saith the amen, the faithful and true witness (verse 14). This, we understand to be the last phase of the church; "neither cold nor hot." This is the church that is to be "spewed out of his mouth." It is the church upon whom the "hour of trial is coming;" the one that is to be weighed in the balance and found wanting; the generation who are to stumble, as did the generation of Jews, who saw the first advent. It is true the church of this present century has done many wonderful things in and for the name of Christ, and they have, through the Bible societies, scattered the word of God far and wide. But how true it is that the earnest personal piety of the reformers has almost disappeared from the church. And yet they are, in their own estimation, "rich and increased in goods, and have need of nothing." I do not refer so much to the vast moneyed wealth and the well organized machinery of the church, as to their satisfied feeling that they have truth enough; and that the first principles of the gospel of Christ are sufficient to carry them safely through, while yet careless of, and even opposed to the great dispensational truth designed for this generation. The trump of God is sounding, the events of the great day are upon us; and instead of the church being satisfied to go back to a few of the first principles for the sake of unity, they should be advancing in light and truth so rapidly that laggards should be left far behind. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and



white raiment, that thou mayest be clothed. As many as I love I rebuke and chasten; be zealous, therefore, and repent.... He that hath an ear, let him hear what the Spirit saith to the churches."

Confining oneself to first principles, or even to the most comprehensive creed, must necessarily stop all advances in the knowledge of the truth. Supposing your creed to have been made in the fifteenth century, and you now believe anything outside of, or beyond that creed, you cease to be Orthodox. There can be no

1H99

doubt that every creed from that of the Roman Catholics, to the last and least of the numerous sects, have in them many of the first principles of Christianity. They have each and all fenced off a little of the "shining pathway" in which the man of God is to walk. But one who is to walk in that pathway which is to "shine more and more unto the perfect day," must step over those fences with as little regard for them, as for any other obstruction in his path. If I am a Presbyterian, a Baptist or a Methodist, and I find that God's word is more beautiful, and the plan of redemption more comprehensive than the framers of my creed then understood it to be, why may I not advance, and thus grow in the knowledge of the truth? Why should man say to me, "thus far shalt thou go but no further?" It is the word of God, and not my fellow man that is to judge me. That there is need of an advance in the knowledge of the first principles of the gospel, we do not hold. But we do hold that if the dawn of the millennium is at hand, and is to be introduced as we think the Bible teaches, by a time of trouble such as never was since there was a nation; by the resurrection of many that sleep in the dust of the earth, by the second coming of Christ, and the beginning of a restitution of all things, and that these things are already upon us, the true church must keep pace with the advancing light, or be left in darkness. Hence, the counsel to buy "eyesalve, that thou mayest see," is not out of place when given to this, the Laodicean church. As many as I love I rebuke and chasten, be zealous, therefore and repent. Behold I stand at the door and knock.

## **SUMMARY.**

God's word clearly teaches that the plan of redemption is a progressive work-not only in individual experience, but in the development of the race. "The law was a school-master to bring us to Christ," illustrates one step in the progress. Again, we are taught that there is the natural, or Adamic man, and there is the spiritual, or Heavenly man. "Howbeit that which is spiritual is not first, but that which is natural and afterwards that which is spiritual." Hence, Christ is called the "second man Adam," the first Adam and his race being the natural, or animal man; the second Adam and his race are the spiritual.

Again, as the first Adam was united to a wife, who became "the mother of all living," so the second Adam is to have a wife: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7). The time was when this seemed to have but little

meaning, but as a part of the great plan it becomes an important truth. As the wife of the "first man" is the natural mother of the race, so the wife of the "second Adam" is to be the spiritual mother. This is absolute scripture teaching, and in accordance with it we learn that Christ "was the first born among many brethren." And as the man is the head of the woman, so Christ is the head of the church (the bride), "who (Christ) is the beginning, the first born from the dead; that in all things he might have the preeminence" (Col. 1:18).

If the above is the true order of progression the Bible should teach, that until this "marriage," the "wedding," &c., to which Christ so often refers, is consummated, the second and great step in the advancement of the human family, from the natural to the spiritual man, does not begin. And this being true, the plan of redemption cannot reach the world, until the perfection of the second man and his wife. Therefore we find that Christ did not pray for the world, but only for those the Father had given him. "I pray for them; I pray not for the world." And this seems to be in accordance with the facts of God's dealing with the race, from Adam to the present time. Nothing is more certain than that thus far he has not been trying to save the human family as a mass. Before the flood man was left without law, "death reigned from Adam to Moses." This would almost appear as if God had, for some reason, determined to give man a fair trial of his own powers when left entirely to himself. Then, under the dispensation of the law, man is again put on trial, and proved to be too weak to stand the test. "Sin revived, and I died," says the apostle.

Now, let the reader take a glance at all those four thousand years and more during which, from Adam to Moses' death held almost universal sway, and from Moses to Christ, few, even of the Jewish nation, were brought to a saving knowledge of God. For the law did not give life, and all other nations were left totally ignorant of the way of life; and tell me if a restitution of all things is not demanded, in order that God should substantiate the fact that he is no respecter of persons, and so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but might have everlasting life? not that he so loved one special generation, or a part of the world, those who happened to live after the first four

1H100

thousand years; but the world of mankind.

Some men are fearful of letting reason be brought into play while investigating God's revealed plans. But such men are mere slaves of fear. The great Father is not averse to an exercise of that reason he has imparted to us. Nor will slavish fear ever open the doors of the kingdom to any man.

If God's plan is as the gospel affirms, first the natural, and afterwards the spiritual, we can see why he should let the natural man have his day, since, "As in Adam all die, so in Christ shall all be made alive." And we can also see why Christ is called the second Adam. Because he is the beginning or head of the human family, as it is to be when it takes on the last and higher form of existence. The whole Bible sustains the fact that God has a system or order of progression. "See thou make everything after the pattern shown thee in the holy mount." If he would have a

Sabbath of rest for man, he has a type pointing to that Sabbath. If he would have Christ die, that he might gain the victory over death, he has a type of a lamb slain from the foundation of the world. If he would have a second Adam as head of a spiritual race, he will have Adam for the head of the natural race of mankind. If he would give to the second Adam a wife, as the spiritual mother of a spiritual race, he gives to the first Adam a wife to be the natural mother of the natural race.

We cannot make or mar the plans of God, but must take knowledge of them as revealed. Not a single individual of the Adamic race could exist until after the marriage of the first Adam, so not a single individual of the race of the second Adam, excepting the bride, can exist on that higher plane of life, until after the marriage of the second Adam.

That the marriage relation was instituted as a type of the marriage of Christ, in this higher sense, is made to appear in many Scriptures, particularly in Eph. 5:23-32. "And they two shall be one flesh. This is a great mystery; but I speak of Christ and the church." The same idea is also taught in Malachi 2:14, 15, where the marriage covenant is introduced and the reason for it. "Did he not make one [that is in the beginning]? and wherefore one? That he might seek a Godly seed, or margin, a seed of God." In other words, a second Adam and his wife. "For the children of the promise [that is, the gospel church] are counted for the seed." These things are as clearly taught in the Scriptures, as the fact that there is to be a future and higher life. Hence, next to the death and resurrection of Christ, which makes a restitution of all who have died in Adam a possibility, the marriage of the Lamb is the most important event in the whole plan of redemption. And it was for this one sole purpose, the development of the "church of the first born," or bride of Christ, that the gospel dispensation was instituted. And Jesus "laid aside the glory he had with the Father before the world was," and took upon him the form of a servant and became flesh, that he might by a death and resurrection, become the first fruits of them that slept; and thus in all things have the preeminence, as the head of this glorious order of beings. And his wife is the next in order; and hence she is called "the church of the firstborn."

A restitution of all who have died in Adam does not necessarily imply the eternal salvation of all men. But it does imply that all are to have the opportunity to obtain eternal life, which the Bible teaches is not the case in this life. "How can they hear without a preacher? how can they preach unless they are sent?" Hence, if there is one individual in any part of this world from Adam to the present time, who has died without having the gospel and the name of Jesus preached to him, that man has had no opportunity as yet, of obtaining eternal life. And that the great mass of humanity have been thus shut out, no intelligent man can deny; and to reject the fact of a "restitution of all things," and that as "in Adam all die, so in Christ shall all be made alive," is to deny both the justice of God and the truthfulness of Scripture. It is for this that "the whole creation groaneth and travaileth in pain together until now."

It is for this, the "manifestation of the sons of God," that the "earnest expectation of the creation waiteth. Because the creation itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

In the restitution age when the bride of Christ is glorified, "like unto Christ's glorious body," ("and hast made us unto our God, kings and priests; and we shall reign on the earth; "for unto the angels hath he not put in subjection the world to come, whereof we speak;") then it is that the "creature" [not cattle, "preach the gospel to every creature," does not mean the lower animals] shall be delivered from this bondage of corruption, into the glorious liberty of the sons of God." Then it is that "the Spirit and the bride will say, Come; and let him that is athirst come:and whosoever will, let him take of the water of life freely." Then it is that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Is there any creed, or preaching, which can be more clearly supported from the word of God, or has a better future for the world, than this? Is there a faith in christendom which offers a more glorious future to the church, the bride of Christ? Is there a hope based on the sure promises of God, which so magnifies the love of God as does this hope? Where is it lacking? Does it rob God of any glory? Does it cast a shadow

1H101

over the future of the redeemed? On the other hand, does it not prove God to be the loving Father he himself claims to be; that he so loved the world that he gave his only begotten Son; and that Christ tasted death for every man? And yet there is a second and eternal death for those who, having tasted the good word of God and the powers of the world to come, shall, after that, sin wilfully and crucify Christ afresh. And to this, all the sons of God could say, Amen, "True and righteous are thy judgments."

The above being the true Bible theology, the advent of Christ, "whom the heaven must receive until the times of restitution of all things," becomes a glorious and much longed for event. And hence, all that the Scriptures teach on that subject should be eagerly sought for by every one whose heart is in unison with the love of God and the plan of redemption. And as each of these arguments proving that the marriage of the Lamb is about to be consummated, are seen and appreciated, the heart of every true Christian must thrill with joy at the bare possibility of so glorious a consummation. God help the selfish, groveling heart that cannot be interested in subjects like these.

The evidences that the end of the gospel age has commenced, and that many of these things are about to be realized; are so full clear and numerous that every person who thoroughly investigates the subject, is irresistibly convinced of their truth. And O, what a thrill of joy is felt by each heart as evidence after evidence, and argument after argument is comprehended. Those who have once tasted of these things can only wonder that all the Christian world cannot be induced to hear and investigate.

Clear proof can be found that the six thousand years from Adam are ended. Because many good and great men have differed on the chronology of the Bible in ages past, is no proof that when that light is due to the church, it will not be forthcoming. What if such men have differed; if certain Scriptures can be so put together now, as to clear up points of chronology hitherto obscure, and you

can read and see it for yourself, will you disregard the evidence because somebody else has not seen it before? Is there no God at the helm? Can you not believe that at the right time, the right truths can be found? And yet you are not asked to believe, only so far as you can see for yourself that it is based on God's word. Turn again to page sixty-seven, and give the chronology a careful investigation. True, we do not know there is no mistake in it, nor do we pretend to know that any of these arguments are true; it is faith, not knowledge, by which we are to walk. God expects us to act on evidence. "Faith is the evidence of things not seen," and "faith comes by hearing, and hearing by the word of God." How is it that so many great lines of argument, the chronology, the jubilee cycles, 'the days' of Dan. 12, the exact equality of the Jewish and gospel dispensations, and "the times of the Gentiles," all work in, one with another, so harmoniously, and also in such perfect harmony with the signs of the times, the perplexity of the nations, the unmistakable evidences of a time of trouble such as never was since there was a nation? Are these things, taken as they are directly from the "true sayings of God," to be put down as the foolish imaginations of a fanatical brain, and disregarded? Or, "shall we take heed to the more sure word of prophecy, as unto a light shining in a dark place?"

In this chronology, every year given in the Bible is used; nothing is left out and nothing is added. If more time has passed than God has revealed, then the six thousand years ended further back in the past. He certainly is able to deceive us if he so choose; but as so large a part of the Holy Scriptures are devoted to chronology, I cannot believe it is left imperfect, or in so obscure a way that the real truth cannot be found. But as it is by faith we are to walk, that it should be so given as to require all the collateral evidence drawn from the harmony of the prophetic periods based on it, to strengthen our faith, is what we ought to expect. For instance, this chronology, as it stands recorded, has certain comparatively obscure places, over which the measure of the time is given in an indirect manner, and must be arrived at by comparing Scripture with Scripture, thus introducing the element of human reason, and is therefore not so absolute as a plain "thus saith the Lord." But when, after the most careful investigation, we find no Scripture by which it may be changed one single year; and then find that all the prophetic periods, as applied on the basis of this chronology, are absolutely harmonious, one with another, the evidence of the truthfulness of the chronology, thus supported, is all we can reasonably expect, so long as we are to walk by faith, based on our best endeavors to find the truth. That men who do not understand the intimate relation of these arguments, can find what, to them, may appear like unsupported parts, we do not question. If the subjects advanced in this book are worth anything, they are worthy of a full and exceedingly careful investigation. And without such complete knowledge of every part, no man is prepared to criticize. Hence, although some will thus criticize, others ought not to be deterred from investigating for themselves, because of such criticisms, even though they came from those in whom we are wont to place great confidence. God demands from every person that they lean on his word, and not on the arm of flesh. And although we may now trust to our

so-called spiritual advisers, instead of investigating for ourselves, and all may appear to be well, the time is just at hand when we shall bitterly regret it. "Cursed is every one who putteth his trust in man, and leaneth on the arm of flesh."

Do not misunderstand; teachers are sent of God, and we are to profit by their instruction. "How can they hear without a preacher?" But, after hearing, we must go to the "law and to the testimony," Christ's two witnesses," and if they speak not in accordance with these, it is because there is no light in them. "Let no man deceive you; for many will come in my name, saying, I am [the mouth piece of] Christ." And this warning of our Savior stands recorded against every one who professes to preach the gospel. " Prove all things, and hold fast that which is good." Hence, we ask you to give these subjects a careful investigation, devoid of all prejudice.

Turn to the chart and run your eye over the three worlds: the one before the flood, this "present evil world," and the "world to come;" then at the different ages. Every one knows that what little there was of a church, or people of God, was represented by one man during the days of the Patriarchs; and afterwards by "the twelve tribes," and then by the gospel church; and that there is a millennial age of glory promised, when "the kingdom is the Lord's," in which all the ends of the earth shall remember and turn to the Lord." Can you not see that thus spread out as a map before you, the mind easily grasps the subject, in all the various phases of the great plan. "Write the vision, and make it plain on the tables, that he may run that readeth it," does indeed bring it down to our easy comprehension. Simply looking at our own immediate surroundings, and not comparing scripture with scripture," has made us narrow-minded. But the more enlarged our views, the more is the boundless love of God made to appear. How is it so much harmony is found in these various arguments, if they are not true? No one can deny that, taking it for granted that this chronology is true, the fact that from the time the sabbatic system began, on entering the land of Canaan to the year 1875, being just the measure of the sabbatic system, whether reckoned as a jubilee of jubilees-50 times 50-from where the last typical jubilee ended, or seventy cycles, as they have actually transpired; nineteen, with a jubilee, making a total of 950 years; and fifty-one without a jubilee year attached, or 51 times 49, making a total of 2499, should in either case terminate in 1875; is some evidence that the restitution to which they point is not far in the future.

And again, the fact that there is what appears to be clear Bible evidence that the dispensation represented by the "twelve tribes of Israel," and the dispensation of the gospel, or twelve apostles, were to be equal, and that, according to this chronology, these dispensations are now equal, just when the jubilee cycles run out--just when "the day of the Lord" is due-is certainly a strange coincidence, which, coming as it does directly from the Bible, is worthy of more than a mere passing thought. And again, all men can see that we are entering strange and unusual times; that there is a foreboding of trouble. And the Bible distinctly teaches that this age is to end with "distress of nations," "men's hearts failing them with fear, and for looking after those things which are coming on the earth," a "universal time of trouble," the falling of the thrones, & c. The number forty

which is a very prominent period as connected first with the flood (Gen. 7:17); second, with the wilderness, Mount Sinai and Moses; third, with Elijah, with Christ, and with the destruction of Jerusalem, from the beginning of Christ's work, or from A . D . 30, to A . D . 70, is again made to appear just at this point? The seven prophetic times of the Gentiles, or 25-20 years, is a long period, and without doubt began where God's kingdom, in the line of David, ended, at the beginning of the seventy years captivity, or B . C . 606. And as from where the harvest of the Jewish age began, to A . D . 70, was forty years so this 2520 years, or the "times of the Gentiles," reach from B . C . 606 to A . D . 1914, or forty years beyond 1874. And the time of trouble, conquest of the nations, and events connected with the day of wrath, have only ample time, during the balance of this forty years, for their fulfillment.

We publish the following because it has been so perfectly fulfilled. Every position on the prophecies held by Bro. Miller has been attacked during the "tarrying of the Bridegroom," and while the "virgins all slumbered and slept." And yet every one of those applications have of necessity again been incorporated in these present arguments, and the casket, enlarged and rearranged, does indeed "shine brighter than before":

### **WILLIAM. MILLER'S DREAM.**

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equaled only by the sun." (These jewels are the

1H103

beautiful truths the open casket unfolded to his sight.)

"I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But when the spectators increased every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

"I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the

accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered;-and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds and coins, which were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept." (When the 1844 time passed, how perfectly was this fulfilled.)

"While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help.

"Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt-brush in his hand, opened the windows, and began to brush the dust and rubbish from the room. "I cried to him to forbear, for there were some precious jewels scattered among the rubbish. "He told me to 'fear not, ' for he would "take care of them." "Then while he brushed the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle, I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to 'come and see. '

"I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me."



## NOTES ON CHRONOLOGY.

Like every other truth, Bible chronology is so given that good and, honest men can take exception, and be in doubt, in many parts, as to its actual measurements. For instance, it is so clearly put, not in any one statement, but in a connected chain of statements, that from Adam to the end of the flood, to the very day the waters were dried up, was 1656 years; that no doubt can remain as to that measurement; and yet, there is a way to reckon the time so as to make it appear to be one year less, and to contradict all this connected chain of clear scripture statements. And so we find that almost every subject in the Bible is made obscure by such apparent contradiction. To tell why this is so, would be to tell why God chose to speak in "dark sayings and parables, that seeing they might see and not perceive." We suppose these things were so ordered, that Bible truth might be understood only as it became due; and that then, the circumstances and surroundings would be such that these obscure and apparently clashing statements might be made clear to the children of light, and yet remain dark to those who are without, and "unto whom it is not given to know

1H104

the mysteries of the kingdom of God."

From Adam to the begetting of Methuselah was 687 years, and the full age of Methuselah is given as 969 years, which, together, make 1656, the time from Adam to the end of the flood. And the flood was on the earth one year, lacking one month and seventeen days, and Noah remained in the ark two or three months more, before the ground was dry; and Methuselah, not being in the ark, must have died before or at the time the flood began.

Here is an apparent oversight, or contradiction. But there is light from other Scriptures by which this can be reconciled: for we learn that when a man had entered on or commenced another year, that year may be counted as part of his age. And Methuselah could certainly have entered one month and seventeen days, into his nine hundred and sixty-ninth year; and as his full age was no part of the chronology, a greater degree of accuracy than is customary in the Bible in giving ages, was not demanded. Hence, there is no difficulty in reconciling this apparent discrepancy.

Note 2.-The next chronological difficulty of this character is in relation to the age of Terah, at the birth of Abraham. "And Terah lived seventy years and begat Abram, Nahor and Haran" (Gen. 11:26). Now there is absolute proof that Terah, Abraham's father, died before Abraham came into Canaan (Acts 7:4). And there is also proof that Abraham came into Canaan when he was 75 years old (Gen. 12:4-7); and yet Terah died at the age of 205 years. Therefore Abraham was not born until Terah was 130 years old. What then can be done with the statement of Gen. 11:26? I answer, Because Abram is named first does not prove that he was the first born, any more than in the case of "Jacob and Esau," or "Ephraim and Manasseh," in both of which the younger is the first named. Nor does it follow, from the above text, that Terah begat all three sons at the same time; but merely that he was seventy when he begat the first born. A parallel may be found with

Noah: "And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth" (Gen. 5:32). Noah was 502 when he begat Shem, for he was 600 to a day when the flood ended (see Gen. 8:13); and two years after the flood Shem was 100 (Gen. 11:10).

Note 3.-The next to which we call attention is that of the "sojourning of the children of Israel" (Exo. 12:40). "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." It will be noticed that it does not say they sojourned in Egypt 430 years; but the sojourning of that people, who dwelt in Egypt, was that many years. "The children of Israel" means the same as "the house of Israel" "or the family of Israel," and the house or family of Israel clearly embraces the fathers as well as the sons; and the house of Israel, that is, the Israel in the flesh, as clearly embraced Abraham, Isaac, and Jacob, as it did Jacob, Reuben, and Judah. And the whole house of Israel, both fathers and children, is evidently the meaning here. And Abram commenced that sojourning, and even commenced it in Egypt [see Gen. 12:10].

The text in Gen. 15:13, "Thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them, four hundred years," does not prove that they were afflicted all that time, any more than that they were in Egypt all that time. I admit that it might so appear from the rendering of this text. But there are other scriptures which forbid that view of it. The 400 years cover the time they dwelt in a land that was not theirs, and also the serving and the affliction. There is positive proof that they were in Egypt only 215 years, and that Joseph lived 80 years after he became governor, and that they did not afflict them until after the death of Joseph. Hence, the Egyptians did not afflict them for quite 150 years, but the above explains it. They sojourned, served, and were afflicted, all together, 400, or including Abraham's sojourning, 430 years, before the deliverance from Egypt. If one can see only the letter, and not the real meaning in "the children of Israel," then I will refer to Paul. If Levi could pay tithes to Melchizedek, while in the loins of Abraham, then the children of Israel could sojourn, in his loins.

Note 4.-The next chronological difficulty to which I would call attention is found in 1 Kings, 6:1, where the time from leaving Egypt to the fourth year of Solomon's reign is given as 480 years, while the chronology from the book of Judges makes it 580 years, a discrepancy of just one hundred years. After leaving Egypt, there was an unquestionable period of 40 years in the wilderness, and 6 more to the division of the land, making 46 years. Then, skipping the judges, there are 40 for Saul, 40 for David, and 4 for Solomon's reign, making 84 years, which, with the 46, are 130 years to be taken out of this 480, as mentioned in Kings. And 130 from 480 leaves only 350, as the time for the judges, instead of 450. Here is certainly a discrepancy of just one hundred years between the time as given in the Kings and the time as given in the Judges. Now, the question is, Which is right? The time as given in the Judges is in nineteen periods making a total of 450 [see page 72, bottom paragraph]. A mistake of 100 years among these nineteen short periods, would make sad havoc with the book of Judges; they would have to be shortened something over five years each, or a number of them struck out entirely, while admitting the single mistake of 480 for

580 in the Kings will set it right. Hence, even handed, between the statement in the Kings and that in the Judges, the evidence is altogether in favor of the time as given in the Judges being right. But we also have the testimony of Paul to support the time as given in the Judges. Three hundred and fifty is not " about the space of four hundred and fifty years" [see Acts 13:20].

The chronology comes down from Adam, by the line through which Christ descended. And hence, through the line of the kings of Judah, as given in 1st and 2d Chronicles, which is an unbroken line. While the kings of Israel have no connection with chronology. They were a broken line, not of the lineage of David, beginning only in the days of Rehoboam, and full of interregnums, terminating long before the captivity of Jerusalem. It is true the reign of the kings of Judah are given in 1st and 2d Kings, but so blended with the broken and irregular line of the kings of Israel, that no reliable chronology can be made out from them. Hence, God saw fit to have the true chronological line recorded by itself in the Chronicles of the kings of Judah, where there is no irregularities, or breaks; while there are many positive chronological errors in the book of Kings. For instance, in 2 Kings 8:26, it says, "Two and twenty years old was Ahaziah when he began to reign;" and in 2 Chron. 22:2, " Forty and two years old was Ahaziah when he began to reign;" and in 2 Kings 24:8, "Jehoiachin was eighteen years old when he began to reign;" and in 2 Chron. 36:9, "Jehoiachin was eight years old when he began to reign." Again, in 2 Kings 25:8, "In the fifth month, on the seventh day of the month,... came Nebuzaradan, captain of the guard,... into Jerusalem," while in Jer. 52:12, it reads, "Now in the fifth month, in the tenth day of the month,... came Nebuzaradan, captain of the guard, into Jerusalem."

I mention these things to show that the chronology of the books of Kings is not reliable; that it is at variance with Jeremiah, with the Chronicles of the kings of Judah, with the book of Judges, and with Paul. And hence, the statement of 1 Kings 6:1, may mistake one figure, a four for a five, as easily as in 2 Kings 24:8, eighteen should be given for eight.

Note 5.-The next point we will mention is in relation to the first year of Cyrus being B. C. 536. The only attack ever made on this is by a certain class of Adventists. And presuming this may fall into the hands of some of them, I will give a little space to answering this objection.

The fact that the first year of Cyrus was B. C. 536, is based on Ptolemy's canon, supported by the eclipses by which the dates of the Grecian and Persian era have been regulated. And the accuracy of Ptolemy's canon is now accepted by all the scientific and literary world. Hence, from the days of Nebuchadnezzar to the Christian era, there is but one chronology.

The attack made on it by certain expositors of Dan. 9:is, that as from the "going forth of the commandment to restore and to build Jerusalem unto Messiah the prince," was to be sixty-nine "weeks," or 483 years, therefore from the first year of Cyrus to Christ could be but 483 years. And this does indeed look plausible at first sight. Hence, notwithstanding, the facts of history, regulated by eclipses, prove the first year of Cyrus to be B. C. 536, yet if they clash with the prophecy,

the Bible student would naturally give the preference to the prophecy. But here is where they stumble: "The commandment to restore and to build Jerusalem," did not go forth in the days of Cyrus. For though he made such a commandment, it was stopped and did not go into effect, nor was Jerusalem rebuilt, according to Ezra and Nehemiah, until some fifty or more years after Cyrus: And the going forth of the commandment, was its going into effect. Let me illustrate: Lincoln issued a proclamation during our late war, for the emancipation of the Negroes. That proclamation was written, and discussed, and for many weeks was retained in the cabinet of the President, but at last it went forth, backed by the armies of the United States. When did that commandment "go forth?" Not when he first prepared it, I answer, for it remained inert in his cabinet for a time. But it went forth when given to the army, and it began to go into effect. So the decree of Cyrus, although issued B. C. 536, did not go forth until the days of Ezra and Nehemiah, but lay concealed in the treasure house of the kings of Persia [see Ezra 6:1-3]. Hence, though from the time of the going forth of that commandment, unto Messiah the Prince, was seven weeks and three-score and two weeks," it does not prove that from the first year of Cyrus to the Messiah was only 483 years, and therefore does not weaken the chronology of Ptolemy's canon.

### **WHAT SHALL WE DO?**

The reader is perhaps more than half convinced that these things are true; and that we are indeed at the end of the gospel age. And the question presents itself, What shall we do? Believe, I answer. Not without being convinced; but look carefully again at all the evidences, and if, after a full investigation, the arguments appear Scriptural, lay hold of, and believe them.

Holiness, or sanctification to God, is the result of faith. "Sanctify them through thy truth; thy word is truth." And "without holiness no man shall see the Lord." Under the gospel, " faith is counted for

1H106

righteousness." In other words, faith is the tree, and good works is the fruit. A man will act in accordance with his faith; for instance: if a merchant, for good and sound reasons, believes that cotton goods will be worth fifty per cent. more next month than they are now worth, he will not be anxious to dispose of his stock at present prices, but rather to replenish it. While if he has satisfactory evidence that cotton goods will fall fifty per cent. next month, he will act in quite a different manner. And so faith brings forth fruit.

The opinion widely obtains, and is on the increase, that it matters little what you believe, so long as you are good; that a few of the first principles of the gospel, added to good works, is all that is necessary. And this is the stone over which men are to stumble. "Many shall say unto me, in that day, Lord, Lord, have we not done many wonderful things in thy name." They regret having done so little for Jesus yesterday, but promise great things to-morrow. It is certainly right to devote all to the cause of Christ, but be careful you do not exalt works instead of faith, and forget that it is faith, and only faith, which, under the gospel, is counted for

righteousness. No matter how much you may do for Christ, he will ignore the whole of it, unless your faith is right; "without faith, it is impossible to please God." Not merely faith in some one or two features of the gospel, but faith in his word. It was faith which saved Noah; and his special work was the fruit of his special faith.

Good works may flow from a benevolent heart, entirely independent of faith towards God; and will be rewarded when every work, "whether it be good, or whether it be evil," is rewarded in the restitution age. But for this "high calling in Christ Jesus," faith, full and complete, in each and every present truth which God designed for the church, is a necessity. For instance: Supposing these things are now true, that the harvest of the gospel age has come, and the day of the Lord is really commencing the church are to be in the light, so that " that

1H196

day " will not come upon them unawares, and the world are to be in darkness. This present generation of Christians, the above being true, are supposed to have light that Luther, Knox, or Wesley did not have, just as surely as that Noah was required to have a faith that Enoch did not have. The faith of Enoch could not have saved Noah; nor can the faith of a Wesley open the door of the kingdom to one individual of this generation, upon whom the day or the Lord is coming. To believe on the Lord Jesus Christ, is to build on the rock, and will save a man. But there are two classes, the one, although building on the rock, are to suffer loss, to pass through this terrible ordeal; "the hour of temptation which is to try all them that dwell on the earth;" they are to "suffer loss," to "lose their life," and to be saved "so as by fire." The other "have an abundant entrance," "escape all these things which are coming on the earth, and stand before the Son of man." One class, while holding the first principles of the gospel, "build with hay, wood, and stubble;" the other with "gold, silver and precious stones." Building with "hay, wood, and stubble," or "gold, silver, and precious stones," depends on the character of his faith. And the evidence is so clear that the bride, the church of the first-born, those who are to sit with Christ on his throne, and "judge the world;" are to be in the light in relation to the coming of the day of the Lord; that they are the class who have always been in advance, and held the truths which correspond with the "gold, silver, and precious stones," seems too clear for any one to willingly turn their back on what the Scriptures teach, as advanced truth.

Those who think that faith in advanced truth is of little or no consequence, and that if a man is good it matters not what he believes, build on the parable of Matt. 25:31: "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me, enter into the kingdom prepared for you," &c. But the above class are brought into judgment, and are saved in the restitution; while the church of the first-born "shall not come into judgment, (krisis), but have passed from death unto life." In the restitution, salvation is to be of works, as under the law, do and live; and "when the Son of man shall sit upon the throne of his glory," his bride will also be on that throne, for "the saints shall judge the world;" and every good deed, and every evil deed of such as are brought into judgment, will have their reward. And many at the present day are counting themselves in with the class who are to be rewarded for their good works . But the reward of good

works has no place in this "high calling." To such "it is no longer of works, but of faith."

(The following appeared on page 97 in the original THREE WORLDS book)

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# Russell Vs. Eaton Debate

Complete report of the Great Religious Debate between  
Rev. E. L. Eaton, D. D.,  
And Pastor C. T. Russell, V. D. M., on the  
Subject of "Eschatology."

1H109

**THE REV. E. L. EATON, D. D.,  
AND PASTOR C. T. RUSSELL  
BEGIN GREAT DEBATE ON RELIGION**

---

*Carnegie Music Hall in Allegheny Crowded,  
and Speakers Listened to Attentively  
as they Discussed Probation*

**TELLING POINTS MADE BY BOTH  
REPRINTED FROM THE GAZETTE OF OCTOBER 19**

Remarkable in the demonstration of religious interest, the series of discussions between the Rev. E. L. Eaton, D. D. pastor of the North Avenue Methodist Episcopal church, and C. T. Russell, pastor of the Allegheny Bible House congregation, was inaugurated yesterday afternoon with a debate on the general topic of probation. The meeting was held in the Allegheny Carnegie music hall, and a larger assemblage had never been seen in the building. The remarks of both

speakers were interrupted at frequent intervals with fervid responses and enthusiastic applause.

The Rev. Dr. W. H. McMillan, pastor of the Second United Presbyterian church, Allegheny, presided. Half an hour before the meeting was opened the hall was packed with people. The aisles of the main auditorium, the balcony, the stage and the vestibules were given over for standing room to the eager crowd. Preceding the debate a short devotional exercise was held and the singing of the hymns, "All Hail the Power of Jesus' Name," "Guide Me, O Thou Great Jehovah," and "Tell Me the Old, Old Story" was entered into with the zest of worshipers at a revival. No collection basket was passed, and the following proposition was announced for discussion:

### **PROPOSITION THAT WAS DISCUSSED**

"The Scriptures clearly teach that divine grace and power, full and free, have been constantly exercised toward mankind since the fall, to the intent that all, if they would, might be saved: hence there will be no probation after death, nor need of any. Dr. Eaton to affirm. Pastor Russell to deny."

The ushers were selected from the members of the two congregations. Prof. B. Frank Walters of the Bible House presided at the organ, and E. P. Russell of the North Avenue church led in the singing.

The next debate will be held tomorrow evening at 8 o'clock in the Allegheny Carnegie hall, the Rev. Dr. H. D. Lindsay presiding. The proposition for discussion will be:

"The Scriptures clearly teach that the souls of the dead are unconscious while their bodies are in the grave. Pastor Russell will affirm. Dr. Eaton will deny."

The affirmative side was first given by Dr. Eaton, who spoke as follows:

All mankind are on trial for their moral character and eternal destiny. The object of this probation is to decide whether they will accept the offer of eternal life, and by obedience to God rise from a state of depravity and sin to a state of holiness, or whether they will reject this offer of life and salvation, continue in sin and reap the awful retribution of sin at last.

We are on probation for a good many things of this life; for our health. Every human being is on probation all the time for his health, and he may so treat his health or the laws of nature as to cause it to be entirely over-thrown. We are on trial all the time as to the matter of wealth; of happiness; of education; social position; moral character — whether we shall be honest or dishonest; for personal influence. All these things, exceedingly important as they are, are under the control of our own will.



A time will come in respect to all of these when we shall cross a line and cannot retrace our steps. Who shall say that if we are on probation for these important things we are not on probation for other important things, for eternal things? Who shall say that with regard to my eternal destiny I shall not cross a line which will mark the eternal settlement of that important interest?

"Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil; thou shalt not eat of it." When God made Adam and Eve he put them on probation, and those are the terms. "I call heaven and earth to record this day against you — life and death. Therefore choose life, that thou and thy seed may live." That is the declaration of Moses, that the race is on trial for life or death.

### **ALL NATIONS ARE ON PROBATION**

The heathen nations, as well as the Christian nations, are on probation. It is not limited to Christians at all. It is constantly assumed that there are none but Christians on probation. If that be true, then three-fifths of the human race, who die in infancy, have had no opportunity for salvation. Those who have died in heathendom have had no opportunity. But they were redeemed in Christ, in the great offering of salvation. It does not follow that every human being must know Him personally, individually, in order to secure the benefits of worldwide redemption. No member of the human race knew Jesus Christ as his Savior for 4000 years, but millions were saved who did not know him.

How were they saved? By believing and obeying God. All are saved on those terms. The Scriptures do not leave us in doubt on this point. Writing to the Roman Christians, just from heathendom, the apostle says: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal godhead and deity, so that they are without excuse." "There is no respect of persons with God; as many as have sinned under the law shall perish by the law; for not the hearers of the law shall be justified, but the doers."

In the apostle's discussion in Romans 1 and 2 he shows that every heathen in the world is responsible for the light he has. The light that lighteth every man that cometh into the world hath reached all of them, and they can be saved by that light if they will. If that is the situation I am willing to presume that the entire race are having a fair chance for eternal life. This life is not one of retribution. There is a great deal of evil in the world, and even death came by sin, but it is not the punishment for sin.

Job was accused of being wicked because he suffered, but evil was not sent to punish sin in him, but to perfect his character in his day of probation. The blind man whom Jesus cured was declared not to have sinned, nor to be suffering for sin, but to show forth the glory of God. The evil of this life is permitted in order to furnish occasion for the display of divine mercy and grace.

God's offer of mercy is confined to this life. John 8: 23, Prov. 1: 24-28, Ezek. 33: 9, Prov. 1: 7, 2 Cor. 6: 2, Heb. 4: 7, Eccl. 9: 10. These scriptures have one declaration — that mercy is confined to this life. The parable of the wheat and the tares in the 13th chapter enforces this thought. It covers the entire history of the race. The Lord explained the parable to the disciples, who realized that it imported a very serious problem. He said: "The harvest is the end of the world" — aion — age, the end of human history. This word stands for the entire sweep of human history from the beginning to the end; it does not mean a dispensation or a fragment of time. "Lo, I am with you always, even to the end of the world" — the "world" stands for the entire sweep of human history.

When human history ends on this planet the harvest takes place. The Son of Man shall send forth His angels and gather out of His kingdom— notgather seed for the kingdom, but gather out of the kingdom which is now in the world, the tares — allthings which offend and do iniquity." That seems to me to limit probation to that period. All people in the world, wheat and tares, are growing together on probation.

### **PROBATION IN THE INTERMEDIATE STATE**

If there is any probation after death it must be in the intermediate state; it cannot be in heaven; it is not on earth; it must be in hades or sheol, that conscious state of existence into which all mankind goes at death and where they remain until the resurrection and judgment. We have one picture of the souls in this state in the Old Testament and another picture in the New Testament.

In the 14th chapter of Isaiah are these words: "Hell from beneath is moved for thee to meet thee at thy coming." Belshazzar, the last of the Babylonish kings and wickedest of them all, is here described; it is a magnificent celebration they are having in the lower world, a picnic in hell, the celebration of the down-coming of a lost soul.

"It stirs up all the dead for thee, even all the chief ones of the earth" — a picture of the most abject helplessness and misery that could possibly be dreamed of is that of the man who sat on the throne of Babylon, defied God and God's people and drank wine out of the golden vessels of the temple was finally stricken and that night perished, to wake up in sheol

1H111

with the demons and lost men, taunting him with his awful end. If there is any probation after death it must be in sheol, but that man was not on probation in sheol.

The other picture is more definite in the New Testament. The hades of the New Testament is equivalent to the sheol of the Old, and in the 16th chapter of Luke we have the story of the rich man and Lazarus describing it. Luke, writing for the

cultured Greeks, was delineating various phases of character and the results in each case.

### **NOT BANISHED BECAUSE HE WAS RICH**

Some ask, why was the rich man banished to hell — because he was rich? No; but because, being rich, he did not love God. That is the tendency of riches everywhere.

Throughout the Bible everywhere you can find men who were pardoned and saved, who committed adultery, murder and theft; they repented and were saved. But where can you find any rich man saved? It is a tremendous commentary upon human nature.

Ahab and Judas were on probation, and they both went to hades. If there is any probation after death it must be in hades, for here are two live people who have died and are there — one in paradise, and the other in Tartarus. The latter did not repent; he had the same character he had here, and, just like many people since, who do not like God's plan and propose a plan of their own, he wanted something done which was not God's proposition. His prayers to Abraham were denied, and a place where prayer cannot be answered is not a world of probation. That man had entered upon his retribution — not his final and eternal retribution, but the retribution of the intermediate state, which Peter calls Tartarus.

Peter speaks about the preaching to the spirits in prison. (1 Peter 3: 18, 20) I have never encountered anybody who did not consider that a very difficult passage to interpret. Who are the spirits in prison? Some suggest that they were antediluvians, to whom Christ went in spirit when His body left the cross; some suggest that Christ's spirit was in Noah when He himself preached to the antediluvians. But these do not answer all the difficulties.

### **QUESTION THAT IS UNANSWERED**

Others think He preached to the lost souls in Tartarus, to whom His soul went, after He left the cross. But if Christ did go to the lost souls in hades or Tartarus we would expect some results; but there is no such report — no evidence that any good was accomplished. We are inclined to think that He preached to the spirits in paradise, proclaiming the victory which He brought with him after His death. Bearing the burden of a human soul redeemed, as He declared to the dying thief, "Today thou shalt be with me in paradise." He proclaimed a message in triumph to the souls in hades.

We have a good many texts that God will have all men to be saved; but all those texts that express God's willingness to have all men to be saved is the same word used in this, "O Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chickens, and ye would not." How oft would I have gathered! There is the same word. This does not express God's purpose, but his desire to gather the people. So all the texts of this character.

God declares in His Word that He has exhausted all salvation means in this life to save them — done everything he could. He has given us His son Jesus Christ to die upon the cross, to break our hearts and bring us into harmony with him. Is there any world where God can appeal to men more than He is now, with blood and tears? Is there anywhere where God's work can mean any more than it means now? Is it possible for the preaching of the word to be any more clear than in this world?

## **TRUTH COMING FROM PULPITS**

I could not imagine any angel declaring the truth more forcefully than it is being proclaimed from pulpit and rostrum today. If the motive in men's hearts is not strong enough here I cannot imagine it being stronger anywhere else. Man has no right to ask for a probation after death. In this life all of us well know that we have an opportunity and if we despise that opportunity we know that we have forfeited our rights to any further chance. There is a magnificent chance for us all, and if we despise that chance it seems to me we have no right to expect another. (Applause)

Pastor Russell, on rising to reply, first explained that the initials, "V. D. M.," used in announcements in connection with his name signified "Minister of the Word of God" (Verbe Die Minister), expressed his pleasure in having recognized scholars and a gentleman for an opponent, and acknowledged the forcefulness of the latter's presentation of his side of the question at issue. He urged, however, that well-balanced minds should decide the matter upon a careful consideration of both sides, and remember that the deciding standard had been agreed between the contestants to be the Word of God alone — "What say the Scriptures?" He continued:

Our brother declares that the Scriptures clearly teach that God has been doing all in His power to do from the beginning of creation down to the present

1H112

time to save mankind. If we find that the Scriptures teach that it will be a great disappointment to me, I assure you. I look back to the Bible itself, the only reliable ancient history, and there find the statement that after God had created our first parents perfect and in his own image, and after they had been tried in Eden and had proved themselves disobedient and had come under the sentence of death, there was a period of 1,656 years that ensued, and in that period, instead of the world of mankind being saved, and instead of there being any evidence whatever that our heavenly Father tried to save the world of mankind — the testimony of Scriptures is to the contrary— that at the end of 1,656 years the world was corrupt before God and he brought the flood of water which blotted out that world.

If those people had all the probation and all the opportunity they will ever have, then this place where they are going to be, the devil's picnic that our brother tells about, will have a very large population. A good many millions are going there. At the end of 1,656 years only Noah and seven of his family were found worthy

of salvation and being brought across the flood to be the starters of a new order of things this side the cataclysm. Then we take the history this side the flood and find that Noah and his family, eight persons in all, started out fairly well, fairly good representatives of the Lord in the world, and it was only a little while afterward that the earth was again corrupt, only a little while till they began to build the tower of Babel, as if to say, We will see to it that if God sends another flood it shall not drown us. They would build their own tower of salvation; and God scattered them and divided their language.

The Apostle Paul, in the first chapter of his letter to the Romans, calls attention to the fact that this prevalence of superstition and degradation throughout the world is not because our heavenly Father created the poor African and Chinaman and Indian in their present degradation, but that having created man perfect and in his own image and likeness; when they knew God they did not glorify Him as God, neither were they thankful, but became vain in their imagination and their foolish mind was darkened; so that God "gave them over"— He let them go. We see where they went — we see what degradation there is throughout the world today.

### **PEOPLE BLINDED BY SATAN**

The apostle accounts for it and goes on to show why so few hear the gospel of Christ, saying: "The god of this world (Satan) hath blinded the minds of them that believe not." (2 Cor. 4: 4) They are blinded, they cannot see — it is not possible for them to see. Why is it that the poor heathen do not know God and do not understand the plan of salvation? The apostle says Satan hath blinded their minds. And all Christian people are glad to do what we can to remove that blindness, by sending missionaries to not only heathen lands, but throughout our home land as well. To what extent are we successful in removing this blindness, to make all men see the height and depth and length and breadth of the love of God? To a very small extent, and to a very small proportion of the people of this world.

Our brother seems to have the impression that these heathen that would not have good to reign over them, and thus became heathen, would be saved in their heathendom and ignorance and superstition. I understand him that some of these are already in Paradise, without ever having heard of the only name given under heaven or among men whereby we may be saved. I would like to know how they got there? The apostle, after laying down the proposition that faith is necessary, and no salvation without faith, says, "How shall they believe in Him of whom they have not heard, and how shall they believe unless they hear, and how shall they hear unless a preacher be sent?"

Therefore, we will follow the apostle and not our brother when we send missionaries to help the heathen hear. There is no other condition of salvation than faith in the Lord Jesus. If faith is necessary, that is a different proposition; then the heathen are not saved. But suppose that those heathen are saved, and suppose we should admit the salvation which our brother suggests, and which Dr. Talmage also suggested, when he declared that he would not admit that the devils get all. Dr. Talmage declared that one-half died in infancy and God got them; and all the heathen that died God has got, and all the idiots God has taken in —

and our brother included the idiots in his suggestion as to the ones benefited by Christ's death without necessity for faith in him.

### **WHERE DO INTELLIGENT PERSONS GO?**

Now I want to know, if the heathen and idiots are in paradise, where are the intelligent human beings who have been seeking to serve God with their best efforts and through various experiences of testing, to get their heaven? (Loud applause.) I do not think our dear brother would have this thought which he advances — it would not be reasonable — were it not for the fact that he is obliged to crowd down into the present life all the opportunity for salvation which his theory requires; and his heart is too generous for him to assert that those who have no opportunity to know Christ in the present time must go to a place of eternal torture.

I admire the brother's generosity, but I do not think

1H113

it is at all like the Father's plan that because a man was born a heathen, or an idiot, or died in infancy, therefore he must be saved. What is the meaning of those words: "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it?" If our brother's proposition is the end, how unfortunate are you that you did not die in infancy; unfortunate are you that you were not a heathen, and thus have been able to escape the responsibility of hearing the gospel of Jesus Christ.

The Scriptures declare that the whole world lieth in the wicked one. Again we are told that "Satan is the prince of this world," that he exercises a great and dominant power over the world; he is the great power of evil; God has permitted this great power. We must all be agreed that if God did not give Satan this permission he could have no power. The scriptures teach that the time is coming when God will alter matters, when Satan shall be bound for 1,000 years, and when Christ shall take unto Himself His great power and reign. Our brother says he can see no reason why the present are not the greatest opportunities, why there should be any necessity for improving on them.

### **WHAT HE COULD DO WITH POWER**

I can see why there is a necessity for improvement. I can see where a vast opportunity for improvement is evidenced, and I could improve upon the conditions of the present day myself. Give me one-tenth the power of the Almighty, and I would shut up every brewery and distillery in the land; I would close every saloon and place of evil, and I would see that the influence of Satan was overthrown. (Applause) We see all the best people in the world trying to do this, which we know our Heavenly Father could do at His word; which we know He will do when the due time shall come, when Satan, the old serpent, the devil, shall be bound for 1,000 years, that he may deceive the nations no more.

He has been confusing the minds of all the heathen, so that they do not recognize him; and he has been blinding even the people of our own supposedly Christian lands, so that they think of our God as a great and terrible monster. He has beclouded the minds of God's dear children so that in the reading of His blessed book they misinterpret the same — not intentionally, but misinterpret, nevertheless.

I want to call your attention to the place where the gospel had its beginning, according to the scriptures. It did not begin in Eden. There was no need of a gospel when our heavenly Father communicated with Father Adam. He gave him a law; he was disobedient to the law and he was punished for the breaking of it, but He did not give him any gospel. The word means good tidings, and God did not tell our first parents about good tidings of salvation. The nearest hint to a suggestion on the subject was that some day "the seed of the woman should brise the serpent's head."

### **STATEMENT WAS NEVER FULFILLED**

That statement has never been fulfilled. All during the period from Adam to the flood there is not a suggestion anywhere that the gospel was preached. On the contrary, the apostle tells us that "the gospel was preached beforehand to Abraham," the first who ever heard the gospel. He gave his message to Abraham, and what was the message? "In thy seed shall all the families of the earth be blessed." That is a comprehensive promise — the oath-bound promise, as the Apostle Paul calls it in his letter to the Hebrews. God swore that it should be so, that we might have strong consolation while waiting for the fulfillment of that great statement of the divine purpose.

This statement made to Abraham has never been fulfilled; not a word of evidence has been produced to such effect. It is impossible to produce such testimony, because there is none such. On the contrary, according to the Scriptures, darkness covers the earth and gross darkness the people. It is not true that the light of the world is shining forth; that the great Redeemer who is to enlighten every man that cometh into the world has not yet begun that glorious work, else we would now see the fulfillment of the gracious promise, "The knowledge of the Lord shall fill the whole earth as the waters cover the sea."

"None shall say unto his neighbor, Know the Lord, for all shall know him, from the least unto the greatest of them." The Lord's promise is, however, that in due time the sun of righteousness shall arise with healing in his beams, and shall flood the earth with light and scatter the nighttime. (Great applause) That time is not yet come; the night-darkness is not scattered. We know that there is still necessity, as the prophet has depicted it, that we should recognize the word of God as a light to our feet and a map to our pathway as we walk through the darkness of this world, "until the day dawn, and the day star arise," as Peter puts it.



## **SUNLIGHT COMING AFTER DARKNESS**

We can see the gross darkness upon the world, but He who has told us about it has told us also about the great sunrise of righteousness, and that sunrise is the millennial sun. It is Christ, the sun of righteousness, with healing in his beams, which is to be the fulfillment of that promise to Abraham, "In thy seed shall all the families of the earth be blessed."

The Lord is now blessing the church, but

1H114

they are not all the families of the earth by any means. The blessing was not merely to be to the church, but as expressed by the Apostle John, "He is the propitiation for our sins (the church's sins), and not for ours only, but also for the sins of the whole world." The church is to be a part of the seed of Abraham which is to accomplish the blessing upon the world. So the apostle declares in Gal. 3: 16, 29, saying of the seed, "which seed is Christ," and continuing declares, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

So we see that this first statement of the gospel has only gone so far in fulfillment that God has been taking out the seed of Abraham during this gospel age. The seed, which is the church, is not yet complete. We are not speaking of the Presbyterian or Methodist or some other denomination; we are speaking of the church of the Lord Jesus Christ, those who are trusting in the Lord for divine mercy and who are united to him by a living faith, in full consecration to His service. These are the members of the real church, the seed of Abraham, and this gospel age is appointed to gather out all from the nations, kindreds and peoples under heaven, that they, as the seed of Abraham, may be glorified, and as the glorified seed may shine out in blessing for all the world of mankind.

## **COVENANT WITH PEOPLE OF ISRAEL**

Subsequently to the giving of the promise to Abraham God made a covenant with the people of Israel, and the apostle explains that the law of Moses was added to the great covenant of blessing. This covenant constituted the people of Israel — God's chosen ones — in a special sense, a peculiar people, under the Mosaic law which they vainly strove to keep. The apostle tells us that it was impossible for them to keep the law, for by the deeds of the law should no flesh be justified in God's sight. It was intended to teach that people their utter helplessness, and the absolute necessity for a great mediator, Christ Jesus, to redeem them from sin and enable them to approve themselves before God.

It did not save them from sin in any sense. In the meantime what about the heathen nations around about? The declaration of Scripture is most positive. God had no dealings with them whatever. Through the prophet Amos God declared to the Jewish nation, "You only have I known of all the families of the earth." The other nations were left out entirely. The Apostle Paul showed how distinctly they were left out, when he said, addressing some who became Christians out of the



heathen nations, "Ye were strangers and foreigners, aliens from the commonwealth of Israel, without God and without hope in the world" — that is the attitude of all heathen people. The only people who had any opportunity with God up to the time of Christ was the nation of Israel, and that one nation was only a typical people.

Their sacrifices could never take away sin. The apostle says they merely typified the church which should later be the chosen people of God. The church has the real sacrifice, the church is the real priesthood, it is the real peculiar people, it has the real holy of holies, has the real justification, all of which were typified in the various conditions of the Jewish nation. The point we desire to make is this: God did not begin any work of salvation until this gospel age; the Jews who were the nearest to salvation were only typical people. And so we read that "Moses was faithful as a servant over all his house( the typical house, the servant house). but Christ as a son over his own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." Even the Jews were only servants, and not until Christ came were any accepted as God's sons.

## **THE BEGINNING OF SALVATION**

The words of the apostle prove that salvation began with Christ's first advent: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by our Lord." It did not begin to be preached to Adam, nor to Noah, nor to Moses, nor in any other day until, as the apostle says, it began to be preached by our Lord, "And was confirmed unto us by them that heard him."

It is not our suggestion that nobody is on trial today. It is not our suggestion that everybody is going to have another chance. That is not the proposition we are discussing. The proposition is whether there is anybody that needs a probation after death. I am not saying that if it is true of you, as it was true of the apostles, "Blessed are your eyes, for they see, and your ears for they hear," that you will have another chance after death to take another glimpse and to hear further of divine mercy, if you fail to use your privileges now.( Loud applause.)

But I am saying that those fifty thousand millions of the human race that have gone down into the great prison house of death, where, as our brother quoted, "There is neither wisdom, nor knowledge, nor device," those fifty thousand millions who have no wisdom, devices nor knowledge in sheol, need some future opportunity, or else they have not had a chance at all. Christ's sacrifice was of no avail unless they are to have an opportunity to hear, because God's arrangement is that "He that believeth shall be saved; he that believeth not shall be condemned." There is no suggestion anywhere in the Scriptures that God has

1H115

made provision for salvation in blindness and ignorance and superstition. There must be faith, and there must be knowledge preceding faith, or the Scriptures are untrue.

## **WHAT WILL BE NEEDED**

To give the world the full opportunity which Christ purchased for them will require an awakening from the dead — a bringing forth from that condition of lack of wisdom, device and knowledge to a condition where they shall know, in order that they may exercise faith and profit by the opportunities given to them in the time when the knowledge of the Lord shall cover the whole earth. Under the great sentence which God pronounced upon the first pair the entire race has been in death, and the apostle makes the statement most forcefully when he declares, "The wages of sin is death;" and again, the prophet, "The soul that sinneth it shall die."

I do not care how people try to twist those words — they stand! The darkness of the dark ages confused the minds of many regarding their meaning, and many of us still have difficulty in getting the smoke out of our eyes, but death is the sentence, and it is from death that the world must be awakened in order to know the privileges of divine grace — not a place of conscious existence, where the good are divided into 'one compartment and the evil into another. The one word "sheol" in the Hebrew and "hades" in the Greek describes the habitation of both good and wicked dead, and there is no Scripture which intimates that there is any distinction between the condition of either class while they are in the tomb. We had not anticipated that the class of texts produced by our brother would be made use of in discussing the present proposition — they properly belong to later subjects, and we shall reply to them fully when they come up again in their proper place.

## **ANGELS IN CONTROL OF THE WORLD**

What has God been doing during the time he has been waiting for the fulfillment of his plan for blessing the world? It would afford me pleasure, if there were time, to show that during the dispensation before the flood God left the control of the world in the hands of angels, and that the angels were misled, were seduced by the sin among mankind, so that they "kept not their first estate," they fell from their original pure condition, and through their sin they became the spirits in prison of whom Peter speaks — not men in prison, not men who have gone down into sheol, that Christ preached to, but the spirit beings, the angels, who fell from the original state of obedience, and have been kept in prison until Christ comes.

These, prior to their disobedience, were given the opportunity to see to what extent they could help mankind. On the contrary, sin proved contagious, and they were misled, and their condemnation to chains of darkness resulted. Christ, as the real succorer of mankind, preached to them most effectively in his faithful obedience to the Father, in contrast to their disobedient course.

If the whole world up to the time of the gospel dispensation was practically left outside of God's plan of salvation, as the Bible history tells us, and if the Jews only had any favor, and that was merely a law which was a shadow of good things to come, and not the substance, what has been going on during this gospel age? We answer, the selection of the seed of Abraham, which is to bless the world. Meantime the world is getting a general lesson on every subject, a general

experience in all the trials and difficulties of life, teaching mankind something regarding the extremely undesirable results of sin, but the particular dealing of God is with his people, the little flock who are being selected for the blessing of the world in the future.

## **THE GLORIOUS KINGDOM CLASS**

This is election, as the scriptures teach the doctrine of election; not the selection of a few and the damnation of the remainder, but the selection of a little flock for the blessing of the remainder of the world, that they might constitute, with Christ, the members of a glorious kingdom class, that millennial kingdom for which we pray, as taught by our Lord, "Thy kingdom come, Thy will be done on earth as it is done in heaven." The will of God is not done yet, because the hour has not yet come. The clock of the universe has not struck for the bringing of blessings to all the families of the earth.

Our brother calls attention to the parable of the wheat and the tares, and that the end of the age would be a time of separation. We agree to all that is written. We would like to have you notice that all these parables relate to the kingdom of heaven; the kingdom of heaven is likened to thus and so. The church in the present time is thus likened, in its preparatory condition, its embryotic condition. When the church shall all be selected then it will be the church in glory, bride and bridegroom joined together for the blessing of the world.

But now look at the parable. The wheat are the children of the kingdom. Are there many? No, none would say so. Narrow is the way that leadeth unto life, and few there be that find it. Only those are the wheat, the children of the kingdom, and these are the only ones referred to in the parable except as the tares come in. Now in this wheatfield the enemy sowed tares; he

1H116

brought in a lot of people not in the consecrated class at all, a lot of people who associate themselves with the Lord's true people as imitation wheat — not all bad people, but deceived, not Christians, and really hypocritical, in that they are assuming a false position in connection with the Lord's people.

This condition has been permitted of God to continue since it began, after the apostles fell asleep in death. The harvest is the end of the world — I do not agree with our brother that aion means the end of all things in the universe. If you will take your Greek-English concordance you will readily find every place where the word aion occurs; you will find that the nearest English translation would be age. We have in the Scriptures "aions of aions," and if our brother's position were correct there could not be ages of ages. The end of the age will bring a manifestation of who are true Christians, who are real, consecrated followers of God and who have been hypocritically attaching themselves to these without real zeal and consecration.

In further discussion we think we shall be able to show that our Heavenly Father will have a grander outcome in his plan than that which our brother has suggested. "My word that goeth forth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereunto I sent it." If God sent his word to convert the world during this gospel age, then the world would have been converted.

The fact that it is not converted is a proof that God has sent His word for some other purpose. By and by, when that word shall have gathered into the garner the faithful wheat class, "Then shall the righteous shine forth as the sun in the kingdom of the Father," for the scattering of the night, the scattering of darkness and superstition and evil that now enshroud this world. (Prolonged applause)

Dr. Eaton then arose and began as follows:

### **SCRIPTURE AND CRAZY-QUILTS**

This is the greatest mix-up of Scriptural quotations I have ever heard. If one wants to make a snatch here and another snatch there into a crazy quilt, and call that Scripture, it is all right — but it is not Scripture. In that way one can prove that the best thing for a man to do is to hang himself at once.

"Judas went out and hanged himself — Whatsoever thy hand findeth to do, do it with thy might — What thou doest, do quickly." (Laughter and applause)

You can teach anything that way. In all the ages of the world God has shown his mercy to men. He has told us that the angels failed in their attempt. If the words spoken by angels was steadfast, and every transgression and disobedience received a just reward, how shall we escape? (Applause) In all ages God has given men opportunity. Our first parents had their chance. It was simply a question of obedient faith in God. He tells us that nobody is saved except those who have had an opportunity for believing in Christ.

That is a strange thing. What about Abel, Abraham and Noah?

In all ages salvation has been provided. Paul tells us in the first chapter of Romans of the heathen world. "They are simply without excuse." If without excuse they have had a chance. There is no need of my making any excuse for them, or my brother either. Moreover, the standard of salvation has been in all ages according to the condition of each. I grant Adam had not all the knowledge we have. There is an evolution in progress, and the conditions and opportunities are changing.

When Cornelius was converted, and the council was called at Jerusalem to discuss the case, the only conditions which were prescribed to the Gentiles who became converts were that they "should abstain from things strangled, and from fornication and from blood." Was that a very high standard to set for Christian living? None of us today would think it so, but it was the condition appropriate to that time.

## WAS A HEATHEN BUT LOVED GOD

Cornelius was a heathen, but he was a lover of God, and God heard his prayers and blessed him, and sent Peter to convey to him the privileges of Christianity. What would have become of Cornelius if Peter had not taken the message God was sending through him? Would he have been lost? Assuredly not.

What is the use of saying we must know the complete purpose of God to be saved? In all ages the man who has had faith in God is saved. And by faith I mean that we believe and love and obey God. That is what the apostle says when he says "Without faith it is impossible to please God."

God can save every heathen on the face of this earth on that basis. He knows whether they have the willing spirit or not. It is not necessary that one shall know the will of the Lord Jesus in every particular; but it is necessary that some test shall manifest the obedience of the individual. "To obey is better than sacrifice." That has made it possible for the entire human race who have reached years of accountability to fulfill the will of God.

Why do we send missionaries to heathendom? Because Jesus Christ said so. That is all I know about, and that is all anybody knows about it. I am glad that our brother made this noble confession and concession, that if we in Allegheny do not profit by our opportunities we shall not have any future

1H117

opportunity. If any of you think that this next chance for a thousand years after Christ comes is to be your portion, you will miss it. My brother seems to think that the full and complete revelation of God must be made in order to give the world a fair chance, and that is to be in the millennium; but he has fixed the funniest kind of millennium I ever heard of.

The only millennium in the Scriptures is in the 20th chapter of Revelation, and there it merely tells of the reign of eminent saints and martyrs, and the remaining in death of all the rest of mankind. His idea of a millennium, with saints and sinners, joy and despair, with a writhing, wriggling mass of two hundred and fifty thousand millions on earth, will be a peculiar one indeed. It is not taught in the Scriptures, and I absolutely doubt the whole presentation of a millennium. (Loud applause)

This whole millennium nonsense, I think, is a piece of foolishness we would best dismiss first as last. It is not probation at all; devil chained, sin gone, all temptation removed, a picnic excursion all 'round indeed it will be. What balmy breezes will waft over everybody when such a condition is attained by the world, according to our brother's picture! (Prolonged applause)

## **HAS A CLINCHER HE IS HOLDING BACK**

Pastor Russell concluded the debate for the day in the following manner:

When we come to that topic we shall have something to say about the millennium that will perhaps not be so easy to dispose of. It will come in its appropriate time. I want now to call your attention to some of his own texts of Scriptures. Our brother tells us practically that we would not need a savior at all. Everybody got saved, if the Lord Jesus Christ never came into the world, and had never died, and though it is declared that there is no salvation outside of him. I say, and the Scriptures declare, that salvation is only attainable through Jesus Christ the Redeemer. What ever anybody may get outside of him, they cannot get salvation. Ignorance never saved any man, and it never will.

It is a very popular thought to consider the fatherhood of God and the brotherhood of man, and everybody sailing into heaven of some kind, except the worst kind of criminals; but that is far from the scriptural idea. The scriptures lay down an explicit statement as to the conditions of acceptance with God, and these are all based upon faith in Jesus Christ Himself as the only way to salvation and eternal happiness. The evolution theory suggests that we are getting along amazingly well, that we started out as monkeys, or some lower form of existence, and if God will only keep his hands off we will yet become gods.

The scripture says there was a fall. and that sin brought death, and that Christ died for our flus, and that faith in Him and in His blood is the only condition of reconciliation with God — "Neither is their salvation in any other." We want to stick to the word of God. We agree that Cornelius was a good man; he built a synagogue; he showed his good feeling toward God, but was he a Jew? No. Then he was a stranger, an alien, a foreigner, without God, having no hope, according to the apostle, no matter how good he was. Why then, did God send Peter? Because the appropriate time had come. Not until after Christ had died, not until after God's covenant with Israel had come to an end could a Gentile be received as such into divine favor.

## **PROMISES MADE TO THE JEWS**

Seventy symbolical weeks of favor had been promised to the Jews-according to Daniel's prophecy (Daniel 9); in the middle of the last week (of seven years) Messiah was to be cut off, leaving three and a half years of favor still remaining to the Jews, during which the Lord instructed the apostles not to go outside of Judea; but immediately at the close of that period favor could go to the nations about, and Cornelius, as a faithful and earnest seeker after God, was favored of the Lord with the first privileges as a Gentile.

And what was the message God gave him? "Send unto Peter and when he shall come he shall tell thee words, whereby thou and thy house shall be saved!" He was not saved without these words! (Loud applause) And when Peter came he preached Christ and Him crucified. He did not shake hands with Cornelius and

say, "How are you Cornelius? You have been saved all this time and didn't know it!" (Laughter and applause) Cornelius had to believe what everybody must believe in order to become a Christian, that Jesus Christ died for his sins, and rose again for his justification, because there is no other name given under heaven whereby we may be saved.

The brother quoted another text. "God will have all men to be saved," but he didn't give the remainder of the statement — "and to come to a knowledge of the truth." How will the heathen come to a knowledge of the truth? They cannot come to it in sheol, where there is neither wisdom, device nor knowledge of the truth, which shall be presented to them when they have been awakened from their sleeping condition in sheol, according to the words of the Lord, "The hour is coming when all that are in the grave shall hear the voice of the Son of Man and come forth — " — come

1H118

forth to have testified to them that Christ died for them, because by that time the seed of Abraham will be completed and the blessing of the Lord shall come upon the whole earth.

Our brother has sneered at the millennial age, but we are on the side of the prophets, and they declare that the time is coming when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and none shall need say unto his neighbor, know the Lord, for all shall know Him, from the least unto the greatest, saith the Lord. (Loud applause)

## **ARE THE DEAD REALLY DEAD?**

*Debate on the Proposition that the Soul is then Unconscious*

**AWAITING JUDGMENT IMMENSE AUDIENCE LISTENS TO THE REV. DR. E. L. EATON AND PASTOR C. T. RUSSELL MANY COMPELLED TO STAND**

**REPRINTED FROM THE GAZETTE OF OCTOBER 21**

The second of a series of debates between the Rev. E. L. Eaton and Pastor C. T. Russell was held last night in Carnegie music hall, Allegheny. The big hall was crowded. The gallery was full, all the seats in the body of the auditorium were occupied, and in the rear aisle more than 100 persons were standing. The big audience remained until the last. The Rev. Dr. Henry D. Lindsay, pastor of the North Presbyterian church, presided over the meeting.

The topic debated was the proposition: "The scriptures clearly teach that the souls of the dead are unconscious while their bodies are in the grave." Mr. Russell took the affirmative side, Dr. Eaton denied the proposition. Each speaker spoke 50 minutes in turn and then each had 10 minutes for reply to the other.



The third of the debates will be held tomorrow evening, when this proposition will be debated: "The scriptures teach that all of the saved will become spirit beings and after the general judgment will enter heaven." Dr. Eaton will take the affirmative side and Mr. Russell the negative.

Last night's debate opened at 8 o'clock, Dr. Lindsay calling the meeting to order and saying a few words in explanation. Having the affirmative Mr. Russell led off as follows:

### **FORMING CHARACTER AFTER DEATH**

Truth is stranger than fiction, is an old adage, but, nevertheless, a true one. We expect to show you this evening that the truth on the subject under discussion was lost sight of during the "Dark Ages," and that fiction has taken the place of truth in the minds of the people. I ask you, therefore, to have patience while you hear the testimony of the Scriptures, and that we remember that there is no one in this world competent to give a decision on this subject unless our heavenly Father has given the decision in the Scriptures.

The fiction is that which is entirely unsupported by the word of God, but which is generally recognized amongst Christian people in respect to the condition of mankind in death. The general view is that the moment of death is the turning point, and that all mankind at death either pass into a kind of awful misery, such as our brother described on Sunday, when a drop of water would be a tremendous blessing, and that a comparatively small number are fit, have characters formed, and are fit to be in the presence of God and the holy angels. That they are a little flock, and that the great mass of mankind, not having formed a character which God could approve, are unworthy and unready to enter into the glorious things of God, is, I think, an almost indisputable proposition. We are not to suppose for a moment that heaven is a great school in which people shall piece out the information and experiences of this present life, and there form character; but, on the contrary, there shall "enter into it nothing that defileth" or that would be imperfect in any sense, and, hence, according to our friends's consideration, only a little flock shall get to glory and all the remainder of mankind, hundreds of thousands and millions, are surely on the way to an eternity of trouble. Our Catholic friends help out the

1H119

matter a little by saying there will be a purgatory condition, and that after spending thousands of years there, they will be something better, as they make character.

### **BAD OUTLOOK FOR A MAJORITY**

Dr. Eaton suggested to us Sunday afternoon that those going to their future condition at death shall have no chance of change after they get there. The whole matter is settled; whoever is fit to go to the right side of the gulf stays there, and



whoever goes to the wrong side never gets farther. According to the great majority of Christians the most of mankind are pretty sure to go to the bad place, for the most of them have never even heard the only name given amongst men whereby they must be saved. Brother Eaton tells us they are prepared to go there, even if they have never heard the name of Jesus. That is a very different gospel than I ever heard, but I think it is to be credited to the brother's love of mankind, in that he was unwilling to think of the majority of the world suffering torture, even though they didn't know Christ, and he must get them into a good place without the help of the Redeemer. I cannot agree with his head, but I believe he has a good heart. (Applause)

On the side of the truth, the Scriptures teach that the whole world of mankind when they die are dead. It seems a strange proposition to have to make to an intelligent audience, that when a man dies he is dead; but, nevertheless, it is necessary to show this, because the majority of people, under the dominion of tradition from the dark ages, have come to the conclusion that when a man dies he is more alive than he ever was. (Laughter) The Scriptures teach that he is dead, and only when he gets a resurrection will he have reached a life condition. The resurrection and the atonement for sin go hand in hand in the Scriptures-they are the two most important themes of the Bible! The atonement, as the means of release from sin by the death of Christ, and the resurrection as the time when the release shall be accomplished by the power of the Redeemer.

### **NO WISDOM IN THE GRAVE**

We wish to show that it is the divine plan and teaching of the Lord's word, that all go to sheol; the good and the bad; all have been redeemed from sheol, and all shall return from it. "As by one man's disobedience sin entered into the world," so through the death of Jesus Christ life and redemption have been found. As all go into sheol, and as all have been redeemed by the sacrifice of Christ from sheol, so all are in due time to be called forth from sheol. Sheol is not a place of life and activity. Our dear brother quoted a text on Sunday from Ecclesiastes in which it is distinctly declared that there is neither wisdom, device nor knowledge in the grave, whither thou goest. The word "grave" is "sheol," as our brother then declared. If there is no wisdom in the grave, the good cannot know anything there; likewise the wicked cannot know anything; if no knowledge is there, they cannot enjoy it, and if there is no device there, they cannot do anything. There is no pain nor trouble nor torment there.

Our proposition that death is death, and that our dear ones, when they pass from us, are really dead, that they are neither alive with the angels nor with demons in a place of despair, is the teaching of the Scripture. It will not do for us to say that we prefer this or that arrangement of this matter; we must accept the Scriptural teaching as to God's plan, and whether it is agreeable to our minds or not, it is our duty to realize that God will not alter his plan one iota for our preference.

## **REASON FOR BEING GLAD**

If we might feel a preference that our friends were in glory immediately at death, think, on the other hand, that there is good reason for being glad that those who we know are wicked and not fit for blissful conditions are not suffering the pains of everlasting torture as soon as they go out from this life; and we must admit that most of our friends and relatives have died out of Christ, have not lived up to that only standard of Scriptures which could gain for them an entrance into heavenly conditions — "sanctified, and meet for the Master's use."

Since the Master exhorted that his disciples should be "sanctified through Thy truth; Thy word is truth," all of us should be studious to obey the truth, remembering the other statement of the Scriptures, "He that loveth or maketh a lie" is not of the Lord.

I call your attention to the fact that all Christian people are practically agreed respecting original sin, that it is taught in the Scriptures, that it is taught by the Apostle Paul, in Romans 5: 12, "By one man's disobedience sin entered into the world, and death by sin." He does not say by one man's disobedience sin entered into the world, and eternal torment as the result of sin; but he does say death is the result of sin. The great error was made in the dark ages, the time when they burned each other, and gouged out each other's eyes saying, "It is better to give them a little torment now, to save them from falling into God's hands after a while, and having them endure an endless torture of a far worse kind.

The record in Genesis is that God created our first

1H120

parents in his own image and likeness, and placed them upon trial for life. He gave them a command, and made a test to them of obedience, not whether they would commit murder or villainy, but whether they would be obedient to him, that they might live. If they would disobey him they should die!

## **OUR FIRST PARENTS DISOBEYED**

They disobeyed — we are not excusing them; God justly put upon them the penalty of their sin. But the question is, what was the penalty for sin? Was it any kind of torment? No, the Scriptures declare most explicitly, "The wages of sin is death," not torment at all. We read the account in Genesis 2, concerning the command given to Adam. If God intended that his child should go to eternal torment on account of that act of disobedience, why did he not say so? Could a sane man give an excuse for an Almighty, heavenly, Father dealing with his child in paradise, and deceiving him into thinking that the penalty was something else than what he really intended, if he intended on account of that sin to turn him over to devils, to roast and boil and burn him to all eternity? Is there anything of that kind in the record? I have not seen it.

Theologians have taken this wrong view of the matter from the expression "in the day," as it occurs here, and they weave various kinds of interpretations about the day mentioned; but we find it very plain when we read Peter's explanation, "A day with the Lord is as a thousand years." Here is the statement of the Lord in Genesis to Adam that he should die within a day, and he did die within the thousand-year day of the Lord's reckoning.

After the sin the Lord pronounced the sentence upon the guilty pair, a sentence which extended to every member of their race: "Dust thou art, and unto dust shalt thou return." But does it not say something else about that in the Scriptures? Does it not say that they would not die? Yes, Satan appeared to Eve, and guaranteed, "Ye shall not surely die," and as a matter of fact do we not see that the whole world is believing Satan, that when a man dies he will be more alive than ever, and disbelieving God's statement, that when a man dies he is truly dead.

## **THE SENTENCE OF DEATH**

We read of the curse all through the Scriptures. What does it mean? It means this sentence of death which came by disobedience, on account of which the whole human family is groaning and travailing in pain together, as declared by the apostle in Rom. 8: 17-23—they are suffering the effects of the curse, mentally, morally and physically, all leading to the ultimate end, death itself. "The soul that sinneth it shall die," and "the wages of sin is death," are the emphatic scriptural declarations.

Where is the hope? In the statement, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish"— here referring again to the terms of the sentence — not eternal torment, but perishing, death— " but have everlasting life." The sentence of perishing was eternal, were it not for the fact that God provided a redemption through Jesus Christ, who is represented in the Scriptures as "the Lamb slain" (taking the place in death of the condemned race) "from the foundation of the world."

The release from this death condition is to come through a resurrection of the dead. There could not be a resurrection of the dead if there is nobody dead. It is only those who are dead who have part in the resurrection of the dead. This is what the Scriptures call to our attention as the good tidings of salvation, deliverance from the penalty upon us of eternal death. The whole stress lies upon the work of Jesus Christ; if there had been no sacrifice for sins then the sentence would have remained, the penalty or curse would have everlastingly continued. So the apostle suggests that "He is the propitiation for our (the church's) sins, and not for ours only, but also for the sins of the whole world." How many does that leave out in this great salvation, which began to be spoken by our Lord? (Applause) It was never spoken before; there never was a hope in the resurrection set forth in a definite way, because the ransom price had not been paid previously. The most that could be done was to give a suggestive hope, as the Lord did to Abraham, "In thy seed (when your seed shall come) all the families of the earth shall be blessed."

## **THOUGH LIVING, WE ARE DYING**

We speak of "being saved," but only in the reckoned sense. Actually we are still subject to the pains, distresses and difficulties incident to the penalty of death; but those who are trusting in the Lord are accounted as saved from the death penalty, and are looking for the blessing of the salvation "which shall be revealed in us .... in due time— in the resurrection. We have death working in us actually, but the life through Christ, by faith, by trust in the life-giver.

If the penalty of sin had been eternal torment then would our dear Redeemer have gone to that condition in order to be our ransom price, if He would suffer in our stead. But the Scriptures declare, "Christ died for our sins, and rose again for our justification." In the present time only a small class have ever come to an opportunity to know of the life giver; very few, and

1H121

those only since the first advent have ever heard the name of the Lord Jesus. God's purpose is that in due time there may come forth, for God's will is that all may be saved and come to the knowledge of the truth." Not saved with eternal salvation, but saved from this destruction in death, which Christ redeemed them from with His own death. They are saved in the sense that they will come forth from the tomb and have the opportunity of accepting the only name whereby we must be saved.

I agree with my brother Eaton entirely that all the dead go to sheol, but this is a word very little understood amongst people except Hebrew scholars. The Hebrew word stands for "the hidden state." In the old Testament Scriptures, the authorized version, the word sheol is 31 times rendered hell; the same word sheol is 31 times rendered grave; in other words, the grave is hell, and hell is the grave. It is a pretty dark place, damp, cold and lonely, which is sometimes pictured to us as so hot! Jacob, speaking about his son, Gen. 37: 35, says, "I will go down into the grave to my son mourning" — otherwise translated. "I will go down into hell to my son mourning."

## **THE APPEAL OF JOB**

And again, "O, that thou wouldst hide me in the grave"— the translators might just as well have translated it hell; but it didn't refer to the theological hell; Job was suffering with his boils and disasters, and was longing for release; then he called to God to hide him in the grave; "Then thou shalt call and I will answer thee, for thou shalt have desire unto the works of thy hands." He was going down to hell, and yet he knew that in due time God would answer him and bring him forth — when? In the resurrection.

"In the grave (sheol) who shall give thee thanks?" David evidently didn't know anything about a compartment in hell where he would sing praises to God. Psalm 16: 10, "Thou wilt not leave my soul in hell (sheol)" — Christ's soul was not left in the grave, and so Peter applies it in the Book of Acts, stating that it was not

David speaking of himself, but being a prophet, he spoke of Christ. God raised him from the dead after he was three days in the grave. Psalm 18: 5. Psalm 31: 17. "Let them be silent in the grave" — insheol. Then there will be no cursing of God and blaspheming and shouting at all! Psalm 49: 15, "Like sheep they are laid in the grave" — insheol — " their beauty shall consume in the grave" — insheol — " death shall feed upon them." When we understand that sheol is a part of the same sentence of death that came upon all, and that David here desired that God would raise him up out of the power of it, by a resurrection from sheol, we get the scriptural thought in harmony with the entire word of God. Again, "Whatsoever thy hand findeth to do, do it with thy might, for there is neither wisdom, device nor knowledge in the grave whither thou goest." Isaiah 38: 10, "I shall go to the gates of the grave. The grave cannot praise thee as I do this day."

### **THE PRAYER OF HEZEKIAH**

This occurs in Hezekiah's prayer, when the prophet told him he was to die. He did not think it was a good place to go to, and God did not inform him of a misconception regarding sheol, by assuring him that sheol was a desirable, fit and proper condition, and a place of bliss and happiness; but God answered Hezekiah's prayer and gave him 15 more years of life in which to praise God, knowing that that could not be done in sheol. Psalm 6: 5. "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Nobody.

There must be a resurrection before they can give God thanks. "Wilt thou show wonders to the dead? Shall the dead praise thee? Shall the loving kindness be declared in the grave, or thy faithfulness in destruction? Shall wonders be known in the dark and thy righteousness in the land of forgetfulness?" The grave is the land of forgetfulness. Psalm 146: 4, "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." How much can we think about then? Ecc. 9: 5, "The living know that they shall die, but the dead know not anything." Ecc. 9: 10, 12: 7; Isaiah 38: 18; Deut. 31: 16.

Then a few texts in which this matter is spoken of as a sleep. Deut. 31: 16; 1 Kings 2: 10, 11: 43; 2 Chron. 12: 16; 2 Chron. 21: 1. Some of these men were good, and some bad, but they all went to sleep when they died. Matt. 9: 24, "The maid is not dead but sleepeth." John 11: 11, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." 1 Thess. 9: 13, "I would not have you ignorant concerning them which are asleep." "Them which sleep also in Jesus will God bring from the dead by Him." Psalm 17: 15; Dan. 12: 2. Of David it is declared, "He is not ascended into heaven, but his sepulchre is with us unto this day." He is still asleep; he will be satisfied when he awakes in the morning. Job 14: 14, "All the days of my appointed time shall I wait until my change come; thou wilt call and I will answer; and thou shall have respect unto the work of thy hands." In the resurrection morning the Lord will call Job and all others from their sleeping condition, in sheol, in the tomb, in their present state of oblivion.

## **DR. EATON'S REPLY**

Dr. Eaton, in denying the proposition, said:

Our friend Russell has made an excellent speech, and he has done exceedingly well. It is surprising how much there is on both sides of this proposition, and you have to decide it according to the best evidence we have. This subject in the main has been thoroughly well treated, and I have been impressed with the case as he has stated it. I will point out a few errors, however, as we proceed.

In the first place, these Old Testament Scriptures are somewhat obscure. The men themselves did not have a very clear understanding concerning the matter. We have had a very full array of Old Testament texts, but we cannot rest the case entirely on any class of statements, for we shall find texts on both sides. We must realize that revelation is progressive and growing and evolving, and the New Testament, the last word that God has had to say to men, is very much more distinct than the first. There is a good deal of indistinctness about the early addresses, but they grow clearer as time advances. So we have to interpret the old by the new. The matter of sleep: I grant that death is often spoken of in that way, but only in figurative sense. We often speak of death as a sleep, but did you ever hear anyone speak of the sleep of death? I never did. All poetical minds tried to represent the harsh and severe things of death by the poetical term sleep. A precious friend died after a long sickness and I telegraphed to a friend far away, "Mary fell asleep at midnight," but I did not believe in soul sleeping, and I didn't believe she was asleep. Everybody uses that expression. Jesus said to the disciples, "Lazarus is sleeping, and I go to awake him out of sleep." When they showed a misunderstanding he said plainly, literally, "Lazarus is dead," he was dead — he was not asleep. When Jesus wanted to explain a thing he dropped the figure and spoke in plain terms; and that is all there is of it.

## **CREATION OF THE SOUL**

When God made Adam He formed his body of the dust of the earth; that was his body, his animal body, which could not continue forever alive, unless God specially intervened, through the sacramental use of the tree of life, or some other way. He also breathed into his nostrils the breath of life or lives, and man became a living soul. That soul is the thing created in God's likeness and image, and the likeness consists of the qualities or elements of that soul, not the body. That likeness consists of the intellect, sensibility and will, as all psychologists today agree, that the human soul is thus composed, possessing the power to decide, choose and act. In that respect a soul is like God. We can think God's thoughts, because he gave us a thinker, a soul, to do it with; hence, this thinker is in His likeness, and this thinker is immortal; immortal in this sense only, that it was made to live. It is never called immortal and there is no such expression in the Scriptures as "immortal soul" but the expression "a living soul" does occur frequently — I mean a soul that is made to live until something kills it and prevents its further existence.



When that first soul was created and sinned, the penalty given was death. Death to the body — death to the soul also; physical death and moral death. Annihilation? Extinction? No. Christ said to the Jews, "Let the dead bury their dead." What did he mean? Let those who are morally dead bury those who are physically dead. If he did not mean that, what did he mean? Death of the body is only one element of the sentence; physical, animal death is one element; the second element is the death of the soul, namely, moral death, depravity. "Awake thou that sleepest, and Christ shall give thee life." What sort of death are you to rise from? Moral death; the curse that came upon all men. There is another kind of death, eternal death. "The wages of sin is death, but the gift of God is eternal life." Over against eternal life stands death, eternal death— whatever that may mean. The one is the antithesis of the other.

## **THE THEORY OF PURGATORY**

Now we will talk a little about the intermediate state. That is the state of conscious existence between death and the resurrection for the entire human race, in sheol, in the Old Testament, and hades of the New Testament. The reformers rejected the doctrine of the intermediate state, because they feared it would bring in the doctrine of purgatory and future probation. I do not teach that it is a state of probation at all, or of purgatory. The Catholic doctrine of purgatory is based upon this, that Christ did not die for the sins of all men — that he paid the penalty for the great sins, the mortal sins, and that to the church is left the work of providing satisfaction for the venial small sins. It is not in the Scriptures at all. We are saved through Jesus Christ from all things from which we could not be justified by the law of Moses.

Our diagram show the features illustrating the intermediate state; these diagrams are a good thing to help the eye. Here a dark wedge begins immediately after infancy and increasingly separates those inclined toward righteousness and those inclined toward evil, the saints from sinners. It is only a speck at the beginning, but is wide and deep at the end of life, and life ends every prospect of altering the situation. There

1H123

is a good deal of inspiration in this map— Edisonsaid inspiration consisted of 2 per cent inspiration and 98 per cent perspiration.

The old King James version of the Bible, which translates sheol 65 times and translates it every time, never transliterates it, 31 times hell, 31 times grave and three times pit, every time wrongly. The revised version does a little better; but the American revision never translates sheol once nor hades once, but uses common sense and transliterates. Sheol is an English word, just as Jehovah, or Hallelujah, and hades is an English word similarly. Everybody should know what these words mean. They do not mean heaven, because the Hebrew word for heaven, chayin, is used 720 times in the Old Testament quite independently. It never means grave; it has no physical idea attached to it. Qeber is the word used

for grave. It means just what it says, the place and state into which the entire human race go when they die; not heaven, not hell, but sheol. The Hebrews did not know what that state was.

## **ANOTHER TRANSLATION OF SHEOL**

Our brother gives a good many texts which give an obscure idea of their meaning, but there are a few texts which show what it does mean clearly. The Greek version of the Old Testament, the Septuagint, prepared for the Greeks by learned Hebrew-Greek scholars three centuries before Christ, almost always used the word *hades* in translating sheol in the Greek, and *hades* means the place where people go when they die. You cannot get away from that. (Loud applause) I might quote a lot of texts which make that very clear. If it was the grave, why didn't the Hebrews translate it with that word when making their Greek translation?

"I will go down to sheol to my son mourning." Old Jacob had just been told his son had been eaten up with wild beasts, and he believed it. In other words, this was a grief which he said would kill him, and he would go down to his son, he would die of grief, and he would meet his son. The son's body was in the stomach of a lion. (Laughter) Did he expect to crawl into the stomach of a lion to meet his son? He thought there was some conscious state of existence where he would go to meet his son.

"Like a flock they are laid in the grave." That translation is simply awful! A flock of sheep laid in the gravel. A poetical Hebrew writing such a thing as that! (Laughter) Read the revised version: "Like a flock of sheep they are appointed to sheol"—everybody. Like a flock of sheep, excited, and following their leader over the highest corner of the fence, they are rushing to sheol.

"Whatsoever thy hand findeth to do with thy might, for there is neither wisdom, device nor knowledge in the grave." Does that mean you will go to sleep? Well what motive have you to do with your might if that is true? The idea is that whatsoever thy hand findeth to do to win the favor of God do it with your might, for you cannot do it in sheol. To read it as in the authorized version is simply a delusion. I have a right to manufacture Scripture in this sense, upon the authority of the Apostles Peter and Paul. Peter said: "He that prophesieth must prophesy according to the analogia of faith." You cannot take Scriptures and read them against the whole word of God. Peter says: "No prophecy is of any private interpretation." The word of God teaches that there is no chance to be saved in sheol, therefore do the best you can in this life, and do it at once.

## **SCRIPTURAL REFERENCES TO HELL**

Psalm 55: 15: "Let them go down alive into sheol." Our brother says they always died. "The wicked shall be turned into sheol, and all the nations that forget God." That is not a very determinative text, however, it might do on either side. "If I make my bed in hell, lo, thou art there; there shall thy hand lead me." God is everywhere, and all conscious beings could go to Him." Jonah's nautical experience would be in harmony with this. He found God in the uttermost part of



the sea. "Hell from beneath is moved for thee, to meet thee at thy coming." This is the picture of the great jambouree in hell, the taunting, laughing devils greeted him with their derisions. A scene like that in the grave? That is a great place to look for it. O, my brother, you will have to give it up.

The dark side of sheol: Tartarus, the lower sheol. "Out of the belly of hell cried I, and thou heardest my voice." I maintain that Jonah was dead, and although I could not prove it, unless this Scripture proves it, I think he went into the sea and sank there, died and went to sheol, and after an interview with Jehovah received inspiration to go to Nineveh. He was not unconscious. He was more alive than he ever was. "The waters compassed me about. Weeds were wrapped about my head." This is a reference to his lying at the bottom of the sea. The Hebrews held the idea of sheol vaguely, indistinctly, so that we cannot get it clearly from the old Testament. It is very doubtful if you could find immortality in the old Testament. But we have no difficulty when we get to the new.

When sheol means hell it is always accompanied by a modifying word, "Hell from beneath is moved." "Thou deliverest my soul from the lowest hell." "Her guests are in the depths of hell."

1H124

## **NOT AN ETERNAL STATE**

Sheol is not an eternal state, just as the diagram indicates. "Thou wilt not leave my soul there. God's power goes down and brings hi. 'm up. Our brother thinks there is a long sleep before that time, but my idea is that the conscious state of existence continues until the resurrection.

We come now to the most complete and perfect representation in the world in the sixteenth chapter of Luke, the rich man and Lazarus. "In hades he lifted up his eyes." He was on the lower side. A great gulf was fixed, so that he could not pass over, nor Lazarus pass to him. Every element of hades and sheol is all in that parable, and though our brother strives tooth and nail to get some other mystical meaning out of it, it is a clear study of character. The gulf of character is there, that separates the human race into saints and sinners in this life.

My answer to soul-sleeping is the intermediate state. If anybody can understandingly study the intermediate state and fairly grasp it and stick to soul-sleeping he can do more than I. There is a conscious state for all mankind. He goes on living; he will continue to live until something will stop that existence, and there is nothing in the soul itself that can bring about that.

"I saw a pale horse, whose name was death, and hades followed with him." Death goes to take the bodies and hades to take the souls. "Death and hades gave up the dead that were in them." Death gives up the bodies and hades the soul." "The last enemy that shall be destroyed is death." "Death and hades were cast into the lake of fire;" that is the end of the intermediate state. I agree with our brother in his opinion that everybody has not gone to heaven. The theologians are foolishly

giving us a lot of rot in preaching folks to heaven. Every funeral you go to the minister declare that the dead are in heaven. John Wesley said no human being has gone to heaven. He said they went to hades. "No man hath ascended into heaven." — John3: 13. "No man hath seen God at any time." Jesus knew what He was talking about. Our brother quoted, "David is not yet ascended into heaven." Nobody has gone to heaven; nobody will go to heaven until after the resurrection and judgment. Then comes the eternal state of heaven and gehenna. But we are not going into that now; that will come later.

## **AGREE UPON SOME POINTS**

Pastor Russell, in reply to Dr. Eaton's contention, said:

I am very glad there are some points of agreement; that our brother believes that the scriptures are true, that all go into sheol, and that the word hades of the New Testament is the exact equivalent of the word sheol in the Old. The two words are identical in their meaning, the one from the Greek and the other from the Hebrew. Whatever is true in respect to the use of the Hebrew word is true also in respect to the Greek word. Therefore if there is neither wisdom nor knowledge nor device in sheol, neither is their wisdom, knowledge or device in hades, whither thou goest.

This is a very interesting chart, but one of the most interesting features is that there is very little Scripture about it. You notice that our dear brother knows all about this matter — I do not know how. (Laughter and applause) He has pointed out that here is Tartarus, and there is something else, but how does he know? What do the Scriptures say? The word Tartarus occurs only once in the New Testament, and it is never associated with hades at all. It refers to the condition in which the spirits in prison are. And that gulf, which our dear brother has chosen for his whole theory! If that parable were not there, I am wondering what our dear brother would have done! (Laughter and applause) .We are going to hold that parable, it is too good to give right away. But we want you to think of this. That poor rich man in the parable has some resemblances to every one of you. I see some here with white linen; I see by your aces that you have fared sumptuously today. Those were two of the items which were recorded against the rich man. You have no sores, nor are you reclining at the rich man's gate.

## **APPLICATION OF A PARABLE**

Now watch out! If you are going to apply the parable as our brother has you will have to apply to yourselves the fate you give the rich man! Our brother thought I was fighting tooth and nail about this parable, but this is the first time I have mentioned it. He has been the one who has been worrying about it. Wait awhile, dear friends, and meantime think that to carry that precious cup of water across the gulf, when a whole bucketful would evaporate before it got to hades, would be a most extraordinary procedure.

Our brother wants to know whether Jacob looked to go to his son Joseph in the belly of the lion. By no means. We did not claim that the word grave is the full translation of the word sheol; we do claim that grave is a better translation of it than hell. "The nearest English thought is "the hidden state." Jacob did expect to go into the death state to his son, because he anticipated that that was where his son had gone. If you will take an unabridged dictionary you will find that at the time of the translating of our Bible in the

1H125

old version they used this word "hell" in a very general way. A man would speak of "helling" his house — he meant that he was going to thatch it. Or he would speak of "helling" his potatoes — he intended to cover them in a pit, in a dark, damp condition, without any suggestion of heat or light or intelligence. We shall have something to say about this entire matter, and a satisfactory explanation of the rich man and Lazarus in due time.

I agree very well with our brother regarding the "flock of sheep." They do rush to sheol. The people are all rushing to the tomb, the place into which they have been consigned until the time for awakening of them all, the dismal, dark place, where "the dead cannot praise thee; in sheol who shall give thee thanks!"

## **THE LOWEST HELL**

The "lowest hell" signifies the most complete destruction. "Hell from beneath is moved to meet thee at thy coming." You will see, if you will take your Bibles, and read carefully this statement in Ezekiel 14, that the whole matter is figurative language; it represents the fall of a great dynasty, a great government, just the same exactly as the Lord spoke of coming upon Capernaum — "exalted to heaven — cast down to hell" — brought down to a death condition, to utter overthrow. Just so with Babylon, which is now completely desolated without inhabitant.

"Then shall be brought to pass the saying that is written, "O death where is thy sting; O grave where is thy victory?" The prophet points out that the time is coming when hades is to be destroyed. How will he destroy hades? By bringing the people out of it. "All that are in their graves" shall be awakened, and there won't be hades any longer. God pointed out in advance how the great work of Christ should be to redeem the world by the sacrifice of Himself, and that having given the sacrifice on behalf of the whole world He should release the world from hades, and grant to all men the opportunity of life. To some special ones, who are specially favored, there will be particular privileges — the Lord is blessing you and me with the knowledge of His plan so that we may be reckoned as already passing from death unto life, but the time for the world to have the opportunity of coming out will be future, when their time of resurrection shall come, the general resurrection. The church shall have part in the first resurrection, and the world in the general resurrection. Then shall be brought to pass the saying that is written, "O death where is thy sting, O grave where is thy victory?" This sting has been on the race all the time since the fall, it is stinging the whole world, but in God's due time it shall be removed.

## **CLOSE OF THE DEBATE**

Dr Eaton in closing the evening's debate said:

It is very interesting to see how very much in common we hold in this doctrine of the intermediate state. The only question is whether it is a conscious existence or not, and, of course, that has its tremendous influences on the other discussions to follow. I did my best to bring him out on the rich man and Lazarus, but I could not. He won't say what he thinks and he is very wise that he does not. We will get it, however, in due time, and he hopes I will be out of breath by that time. If he could only make a figure out of it he would be all right. He says we don't know anything about Tartarus? The word is used as a verb in 1 Pet. 3: 18, and means that God tartarused them to hades. Tartarus is the hell of hades. All Greek scholars knew of Tartarus, but they thought of it as eternal, while we see that it is only until the resurrection.

The Lord's words to the thief, "Today thou shalt be with me in Paradise." That was a conscious state of existence, not the grave. Paul says, "I knew a man in Christ, caught up to the third heaven" — the throne of God. And then he goes on, "I knew a man who was caught up to Paradise, and heard unspeakable words." In those words Paul describes two experiences, two visions, one in heaven, the other in the Paradise of hades.

To him that overcometh will I give to eat of the tree of life that grows in the Paradise of God." Peter says the soul of Jesus went to hades, in quoting the 16th Psalm, while His body went to the tomb. Jesus himself said He would go to Paradise in speaking to the thief. And Jesus said immediately upon His resurrection to one of the disciples, "Touch Me not, for I am not yet ascended to My Father." He had gone to hades, to Paradise, He did not go to the Father. Is not that right? Paradise is the intermediate state, where all the good go at death. Tartarus is the intermediate state where all the evil go at the same time.

## **CLEARNESS OF SCRIPTURAL TEACHINGS DEBATED ON BY ALLEGHENY BIBLE EXPERTS**

*Both Speakers Make Telling Points and Earn Much Applause*

**AUDIENCE VERY ENTHUSIASTIC**

**REPRINTED FROM THE GAZETTE OF OCTOBER 23**

### **CLEARNESS OF SCRIPTURAL TEACHINGS**

Standing room was at a premium in Allegheny Carnegie Music hall last night where the third joint debate between the Rev. Dr. E. L. Eaton of the North Avenue Methodist Episcopal church, Allegheny, and Pastor C. T. Russell of the Bible House congregation opened. The entire floor, gallery and the vestibule leading to the big hall were crowded with people. The audience was probably the largest since the debate began last Sunday afternoon.

The Rev. J. W. Sproull, D. D., presided at the meeting, and after announcing the subject for discussion introduced the debaters. Besides the discussion of the subject, there was a lively and learned debate on the Hebrew words, their definition and application as used in the Scriptures. During the discussion the original subject was almost lost sight of for a time while the speakers discussed Hebrew words.

The usual devotional exercises preceded the discussion and a number of hymns were rendered during and at the close of the speeches. Prof. B. Frank Walters of the Bible House congregation, presided at the organ. The stage was occupied by a large number of ministers.

The subject of the debate last night was that "The Scriptures clearly teach that all of the saved will become spirit beings, and after the general judgment will enter heaven."

Dr. Eaton affirmed and Pastor Russell denied. Dr. Eaton opened the affirmative side as follows:

### **THE BASIS OF THE DOCTRINE**

Mark Hopkins was one of the most distinguished teachers that this country ever produced, and he had a way of teaching what he thought was truth and what was false in evolution, and I will give you a little idea of his that will become the basis

of the doctrine I am going to speak of tonight, namely, regeneration. His idea was that the first great law of nature, the most extensive and universal, was the law of gravity, and the next law of nature, not so extensive, but more intensive, was the law of cohesion, which held the particles of matter together. Gravity pulls down, but cohesion holds together in spite of gravity, so that the former is a law higher than the latter, but does not grow out of the latter, it contains all there is in gravity plus something more, and that something more is from above, and comes by a creative act. It is not therefore evolution, that is, atheistic evolution, but evolution by creation.

Next above cohesion we get chemical affinity, higher than cohesion, containing all there is of cohesion, gravity and chemical affinity plus something more, and that something is from above, by creation. Next is the law of vegetable life. We have the vegetables that contain all the first three principles in operation, and something above, the product of a creative act. When we reach life, we reach the great question that has been occupying the minds of scientists specially for the past fifty years and particularly the last twenty-five. Such men as Hegal, Huxley, Spencer, M. Pasteur and Tyndall, keenest brains, are practically agreed that life comes from preexistent life, that dead matter cannot become living matter until it comes under the influence of matter previously alive. Life is a creation from God. I am an evolutionist of that kind, theistic evolution. Science stands by that, and I stand by science.

### **DARWINISM NOT SUSTAINED**

Next above life is the production of species. Charles Darwin spent his life in trying to show that species originated by natural causes, but Huxley before his death, stated that to place Darwin's doctrine beyond a possibility of assault, ought to have shown two things, namely, that varieties within one-species could be so widely divergent by raising or breeding as to be no longer fertile one with another; secondly, that hybrids could be made fertile. Neither of these propositions is sustained, and Darwin's doctrine falls to the ground.

Next above the animal kingdom is man; his body,

1H127

which is like every other animal, only a little better built, although I have seen some men that do not seem to be so handsome as dogs, and some women that are more homely than horses. But man was made of the dust of the ground, of material things, just as the tower animals were. In many respects the animals excel as animals, not in all; the superiority of man is not in this physical nature chiefly. I thoroughly believe the word of God, which states that he formed man's body of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. He breathed something into that body, the breath of life. In the Hebrew whenever animals are said to have the breath of life it is always the word ruach chai, although it is never said to have been breathed into animals; when man is said to have the breath of life it is always nishma chai? All men and animals died at the flood "in which was the breath of-life"—

nishmaruach chai — the combination showing that destruction of both animals and men.

### **MAN CREATED LIKE GOD**

The creation of man in the image and likeness of God signifies that God constituted man in his basic faculties like God — he had sensibilities like God; he had a will like God; all the beings in the universe can think, feel and act, believe, love and obey; all the beings in the universe that believe God, love God and obey God, are God's children, wherever they live. To have consecrated that intellect to God, by believing in him, and that heart to God by loving him, and that will to God by obeying him, constitutes them God's children, whether they were born in heathen or Christian lands. If they did that, they are God's children. That is what Peter said to Cornelius when he said, "In all nations he that feareth God is working righteousness and is accepted by Him."

But man does not stop when he has a soul. That soul is a mortal soul, in the sense I described the other night, in the sense that there is no self-existent condition; in the sense that it was made to live, and not to die; in this only is it properly a living soul — it is nowhere in the Scriptures called an immortal soul. The soul's nature is to live, and therefore it cannot sleep or go into non-existence; it is a living soul. Originally it was sinless, but it lost that, as our brother taught the other night. Depravity has smitten the race. What is depravity? It is a moral twist. Depravity does not add any faculty; it does not add any intellectual or physical or moral faculty; but it does subtract, blur, weaken them. We all come into the world with that twist, but, thank God, we come with a Redeemer already provided.

When a man builds a state he founds a prison; when God established the world He provided a Redeemer. My brother said that in Christ, as the seed, all the families of the earth shall be blessed; they are being blessed. There would have been no one blessed if it had not been for Christ. God was not mean enough to make Adam and Eve the father and mother of the race without a Redeemer, and therefore He has blessed every man, woman and child of the race. They are all blessed in Christ.

### **REGENERATED MAN IS A TRICHOTONATE**

The spiritual nature comes by regeneration. The animal condition is gravity, cohesion, chemical affinity, vegetable life, plus; man is animal, vegetable and all below it, plus. Plus what? Plus the soul. But does he stop when he gets a soul? No; man is soul, animal, vegetable, and all below, plus a spirit nature. How does spirit come to him? By regeneration. God did not make him a spirit being originally; man was originally a bichotenate — having two parts, having a body and soul. When he becomes regenerated he is a trichotenate — three parts, body, soul and spirit. That which makes one a trichotenate is a thing — nota quality nor an attribute nor an experience; but a thing, as a body is a thing, a soul is a thing,



an identity; a spirit entity is bestowed upon us, or comes within us, in regeneration.

Go to the first chapter of John, and there you strike regeneration squarely. Until you get to John you would never dream that there is any such thing as regeneration. Matthew, Mark or Luke say nothing of it. How did Matthew get people saved? He said, "Accept the Messiah and join the procession." But John did not teach that. You cannot be saved by joining the church, nor the procession. You have got to have regeneration, by the power of the Holy Ghost, in this life! (Applause)

The first chapter of John has these words, "To those that received Him, to them gave He power (right, authority) to become the children of God." Were they not children before? No. I repudiate this nonsense that is going about all over the country that everybody is a child of God because he is a human being; that is unscriptural. God's children are those who are born again, by the power of the Holy Ghost. (Applause)

We hear much of the brotherhood of man, which I affirm, and the Fatherhood of God, which I deny. It is not a corollary. I believe in the unity of humanity, but not that mankind belongs to God unless they get to Him by regeneration. This text proves it. You cannot be born saved, as the followers of Islam believe; you cannot be born saved, as the Catholics believe; nor as

1H128

some of the members of the Methodist church believe. Belonging to a church won't save anybody. Nothing can save you but being born of the Holy Ghost. That is the doctrine of regeneration squarely.

## **CAN MANUFACTURE SCRIPTURE**

We have this gain in the third chapter of John, "Except a man be born from above he cannot inherit the kingdom of God. "That which is born of the flesh is flesh;" that is simple. "That which is born of the spirit (meaning the Holy Ghost) is a spirit." Manufacturing Scripture again, am I? I said I had a right to manufacture Scripture, to borrow Paul's and Peter's direction. Why do I put in "a" there? Because every Greek scholar knows that when a noun has no article before it he must put in an indefinite article in order to make sense. "That which is born of the flesh is flesh; that which is born of the spirit is spirit."

Now you have your spiritual nature, a deposit from the Holy Ghost in men, an entity, not a quality, a faculty; but a thing from God. You are a trichotomy, a three-part being, body, soul and spirit; you are complete now. It goes on to say, "Except a man be born of water and the spirit he cannot see the kingdom of God." In regeneration there are two distinct things to think of. One is, the soul needs cleansing of its impurity. It is crooked; it needs straightening; it is weak, it needs strengthening. All the work upon the soul is symbolized by water — baptism, if



you choose; immersion, if you choose. I take the whole thing and won't quarrel about it.

Water is the symbol of what is to be done to the soul. Depravity must be cured, and is cured by regeneration. The other part is the importation of the divine nature, by what is called the breathing in of the spirit. That is the doctrine of regeneration; that is the great thing to be done to the soul in human life, if he is ever made a child of God. The Bible does not call him a child of wrath, a child of the wicked one — anything but a child of God. I do not frequently use the word, "a child of the devil," because if I had a son who was wicked and remained unconverted, and I called him a child of the devil, it might reflect on me. But if he went to the devil I guess he would have to be called that.

### **A NATURAL AND A SPIRITUAL BODY**

"There is a natural body, and there is a spiritual body"— "natural" here is from the Greek psuche, which means soul, translated seven times soul and 41 times life in the New Testament. "There is a soulical body" — I am making an adjective now to fit the word— a soulical body; I am looking at a thousand soulical bodies now — humanbeings. "There is a soulical body and there is a pneumaticon body." The pneumaticon body is the one that you will have in the resurrection. "The first man Adam was made a living soul" — psuche. You cannot find an Old Testament text that calls an unconverted unregenerate man a spirit or a spiritual man. Oh, yes, it speaks of Pharoah having "lost his spirit." The word ruach is sometimes used in the psychological sense for mental state; when Pharoah lost his spirit he lost his courage. But you cannot find the word applied literally to any unregenerate unconverted man in the Bible. "The first man is of the earth, earthy; the second man is the Lord from heaven." "On heaven," says the revised version. The old translators thought there was a contrast here between the Lord and Adam; it is not so at all; it is a contrast between the first and the second man, between "I," unregenerate, on the one hand and "I," regenerate, on the other.

A spiritual man belongs to another species; he is not another variety of man; he belongs to spiritual and heavenly things. Where shall I place him? Not in another form, but in another kingdom. I am just a common Methodist preacher, but I don't preach any more that regeneration means merely quitting your meanness, although I would like to have that; I don't mean that regeneration is merely being good. I teach, on the authority of science and the Word of God that in order to be a spiritual man you will have to be made so by the power of the Holy Ghost.

"The psuche man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." You have to be regenerated to see spiritual things. That is why so many unregenerated fools go about and say "I don't think there is anything in the Bible." They are psuche men. They are not regenerated.

## **PETER TOLD OF PROMISES**

Our Lord in dying spoke of his "spirit" — pneuma, as did Stephen, but of unregenerate persons in the New Testament this word is not used. Ananias and Sapphira are referred to as giving up the ghost — psuche. Jude 9, the apostle in describing terribly wicked people, who did not have a spirit nature, and refers to them as psuchichon, soulical people. Peter tells us about exceeding great and precious promises whereby we are made partakers of the divine nature. Do we become divine and become gods? I do not say that at all; we are made partakers of the divine nature, by being regenerated; but imputed a child of God, not politically a child of God, not incorporated a child of God, nor adopted a child of God — he is made a child of

God. That is where God gets His children, by nature, by nature they become His, by the incoming of His own nature.

To every son of Adam's race, if they turn to God as loyal children. He will give them the great and precious promises to become His spiritual children. Little children when they come to years of accountability, if they follow the right will receive it unconsciously, and it will be a normal thing, so that they cannot recognize the time when they became God's children, as thousands of Christians today cannot recognize such a time. If those children die before accountability I do not know what will be their conditions, nor does anybody else know; but we have the Lord's words, "Of such is the kingdom of heaven." God will provide some method of regeneration, and they must get regeneration before they will be made angels. If a man backslides, what comes in? Does he lose his spirit nature? No, but he perverts it, and it becomes devilish, just as those who were possessed of the evil spirits in our Lord's time. He is more able to do devilish things than he was before, and the last state of that man is worse than the first.

A hymn was rendered by the audience at the conclusion of Dr. Eaton's speech and then Pastor Russell arose and said in reply:

## **AGREES WITH HIS OPPONENT**

I have great pleasure in being able to agree to much that our dear brother has presented this evening, but not all. I have special pleasure in noticing his keen line of demarcation between the animal and the spirit being, that which is begotten of the flesh and that which is begotten of the spirit, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." — that these must be "born again," that is to say, that all who are called to be God's people in this present time must be begotten of the spirit and must ultimately be born of the spirit, else they cannot enter the kingdom of God, they can have no part or place in that great kingdom of Christ, the millennial kingdom, which is to bless the whole world of mankind, and bring order out of present confusion. You see that I thus agree with much our brother said, respecting bichotomy and trichotomy, that the natural man, the animal man, is along the lines of the flesh, earthly. He cannot receive,

appreciate or understand the things of the spirit. Only those who are begotten of the spirit can understand spiritual things.

I am glad to notice that our brother has a measure of future probation also. I do not know whether you noticed that or not, because it is quite a step of progress for our brother. He has been somewhat converted since our last meeting! (loud applause) Our brother notices that the children are not begotten of the spirit unless they accept the privilege at maturity. Our brother notices that none of those who preceded our Lord's first advent were begotten of the spirit. They all went to hades, to sheol, and he says that they never can become spirit being until they be begotten of the spirit, and we agree to that. Our brother seems to have the impression that somehow they will become spirit, and that all children who die in infancy and before they are begotten, will have that privilege some time in the future.

Our dear brother is more of an evolutionist than we claim to be. We do not find any evolution in the Bible, and therefore we have none of it in our view. "The world by wisdom know not God," therefore we shall not attempt to prove anything by Darwin, Huxley or any other worldly-wise man! (Applause)

## **RESPECTS THE OLD TESTAMENT**

Now to come back to this matter as a whole— while these different topics are discussed separately they are all connected, and some features previously mentioned must be considered. I have great respect for the Old Testament as well as the New, and I do not forget that our Lord when he quoted always used the Old Testament, and the apostles always quoted from the Old. There wasn't any New Testament to quote from! (Applause) The Apostle Paul write to Timothy, "The word of God is able to make thee wise unto salvation," and he referred to the Old Testament, the only word of God there was at that time.

We agree with our brother that none are immortal. There is no suggestion that immortality was possessed by Adam or anybody naturally. There is a promise of immortality, a hope of immortality, and we are exhorted to "seek for glory, honor, and immortality," and nobody seeks for what they have. The apostle declares, "God only hath immortality, dwelling in light which no man can approach unto."

Now we come to a little difference. Our brother holds that in sheol there is consciousness, and he has three texts represented on his chart to prove it— they are all he has — barring those texts which represented the dancing of devils when the king of Babylon was coming down, which we pointed out previously as highly figurative, representing the terrible fall of Babylon from its exalted position to a condition of overthrow and silence, death, the tomb. But the three texts which are held by our brother are:

- (1) Tartarus, a word which occurs but once in the scriptures, and it is not used in respect to men at all,

but to those angels which kept not their first estate, and were cast down to Tartarus, signifying the atmospheric heaven where these fallen beings have been confined, "restrained under chains of darkness," that they should not assume human form again and must operate through spirit mediums and as they have always sought to do through wizard, witches, etc., God restraining them from any communication directly. They are evil spirits which personate the dead and represent that they are the dead.

### **THE THIEF'S DYING WORDS**

Second — The words of the Lord to the dying thief, who asked, "Lord, remember me when thou comest into thy kingdom." We won't dispute that the thief went to hades, but did he get paradise there? Paradise once existed in Eden; it was a paradise, a garden of God; but that paradise was lost through sin and disobedience, and God in His Word has promised that through the redemption — that is, in Christ Jesus-paradise shall be restored in the millennial kingdom. But there is no paradise now. The thief's request was, "Remember me when thou comest into the kingdom," and our Lord's reply, "Verily, verily," was in effect, "So be it, amen, amen;" in other words, the Lord was promising him what he had asked. But did the Lord come into his kingdom that day? Surely not. He was in the tomb for three days, and even after his resurrection the kingdom was not attained, else why do we still pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

The thief will remain in the place of silence and lack of knowledge, the tomb, until the voice of the Great Deliverer shall call him forth, with all others purchased by the precious blood, in the time when the prophecy shall be fulfilled, "The spirit of the Lord God is upon me, because He hath anointed me to preach the good tidings to the meek, to set at liberty the captives and them that are bound." This was not fulfilled in our Lord's first advent, because He left even John in prison, instead of releasing him from the thralldom of present evil conditions, but the prophecy will be fulfilled when our Lord takes unto himself His great power and begins His reign, when He shall say to all the prisoners of the tomb, "Go forth, and to those who sit in darkness show yourselves!"

I will read this text, which our brother sets so much store by, and show you how consistent it is with all, other portions of the divine plan. It could more properly be translated, "Verily, verily, I say unto thee this day, thou shalt be with me in paradise." What change have I made? Simply the transposition of a comma, and we have just as much fight to put the comma one place as another, as anyone else has, for the punctuation marks were never inspired. (Applause) The same use of language is illustrated in the various uses of the expression. "This day," in the eleventh chapter of Deuteronomy, where the prophet Moses is charging this people "this day" to observe and keep the commandments of God — not that they were all to be kept that day, but the command was given then.

## **THE LORD WAS IN HADES**

Our Lord was not in paradise, but in hades, and the apostle exhorted when he declared that God in His great power delivered him from hades in order that he might accomplish his glorious work in due time. Hades was not a desirable, happy, blissful place to be, but our Lord wasn't there because it was of that character, but because it was necessary for him to die on behalf of the race in order to redeem them — to go into absolute death as a payment of their penalty.

The third text is the "gulf" text. We will get to it in the last session, where it properly belongs, and then our dear brother won't need his chart any longer, for it will take away his last text in support of the intermediate state. (Laughter and applause)

The reward of the good and the wicked comes not when they die, but at the resurrection of the dead. That there is no promise of punishment to the wicked or reward to the righteous until the resurrection I present a few texts. Peter says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished." Maybe Peter didn't know, but we think he did. The other text is found in Luke, our Lord's words; our Lord was commending those who would give a cup of cold water or any kindness in his name. They were to call the poor and the impoverished and make a feast to them. For they cannot recompense thee; thou shalt be recompensed at the resurrection of the just." (Applause) Did our Lord know when they would be recompensed? We are sure He did, and that Peter also spoke by inspiration.

Going back to Father Adam, created as our brother expressed it, a soulical man, or, as the common version gives it very well for our purpose, an animal man — nota brutish man, but an animal, earthly being, in God's image in the qualities of his heart, his mind, his will, in that he was able to reason exactly and intelligently. In this condition God pronounced him "very good" — grand indeed the first pair must have been! Then the scriptures proceed to say there was a fall from likeness to God; degradation took the place of perfection, death took the place of the life

1H131

given to our first parents, and gradually increasing depravity, until the race today is what we see it, comparatively poor in many respects.

## **ADAM LIVED 930 YEARS**

Look, for instance, at the physical quality. Adam the perfect man, able to live 930 years, under the unfavorable conditions of his time. Today we think people who can live a hundred years are living a long time, with all the help of doctors, hospitals and surgery to their advantage. But the perfect man was able to live 930 years notwithstanding death had hold of him and was hurrying him down to the great prison house. The whole human family have gone down with him, but the whole human family has had a Redeemer provided for them.

I was glad our brother brought that point in — " that all are blessed in the Redeemer." I was glad he seems to realize that in some way Christ's redemptive work was applicable to the whole world of mankind. What has Christ done for the world? Let him answer himself when he says, "I came to seek and to save that which was lost." What was lost? An angelic nature? No, man was created on the human plane. That which was lost was redeemed. What therefore will be restored in due time, when the Lord begins his work of blessing, will be that which was possessed by Adam in the beginning, and representatively by him for the whole race— the glorious perfection of human nature, pronounced "very good" by God himself.

Man lost not only perfect physical form, but all the mental and moral qualities constituting him an image of God were impaired and injured; but they were all included in the redemption, and God has provided a time of restoration of these to man. When? In the millennial kingdom; when that kingdom shall come for which we are praying, when God's will shall be done on earth as it is done in heaven, when these poor creatures who have been falling mentally and morally and physically, weakened and unable to help themselves, shall have the mighty power of the Savior to lift them up to perfection, if they will be submissive to the influences of divine regulation then.

We are doing our best today to help the world to a better condition, with social uplifts of various kinds, and we would like to do much more for them than our frail conditions will permit us to do — we stand aghast at the enormous needs in these directions, but thank God, the time is coming when the completely perfect power shall be exercised, when Christ shall take unto Himself His power and begin His reign. (Applause)

## **IT WAS NOT GOD'S PLAN**

I would like to mention a point in full accord with what our brother has said; throughout the entire Old Testament from the first verse of Genesis to the last of Malachi there is not a solitary statement to the effect that God applies heavenly or spiritual things to any soul of man during that time; not one reference to going to heaven, not one reference to being begotten of the spirit. Why? Because that was not God's plan. The time of offering the blessing of spiritual nature had not come. It came exactly when our Lord came. I have some of the same Scriptures for your attention that have been quoted to you.

As, for instance, the declaration of John, "He was in the world, and the world was made by Him, and the world knew Him not; He came unto His own, and His own received Him not, but as many as received Him to them gave He power (privilege, liberty) to become sons of God." None were granted the privilege of being sons of God before. The very highest privilege in the Jewish dispensation was a position as a servant. The Apostle Paul states this when he says "Moses was faithful as a servant over his house; but Christ as a son over His own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." We are the house of sons; this house of sons began with the Redeemer; He is the forerunner, and the church are the members of His body who follow after Him. He is "the



head over all things to the church which is His body." None went before Him, none could possibly precede Him in this glorious company, otherwise He would not properly have been the head.

Now notice what the ancient worthies did look for. Read in the scriptures what God promised to Abraham: "Look now from the place where thou art, northward and southward and eastward and westward, all the land that thou seest to thee will I give it, and unto thy seed after thee for an everlasting possession." Heavenly things? To sit with Christ in the throne? No! "All the land that thou seest," forever! Stephen refers to this promise, saying, 'Tie came into this land, and God gave him none inheritance in it, no, not so much as to set his foot on, though he promised it to him for a possession and his seed after him, when as yet he had no child."

### **WHAT STEPHEN REALIZED**

Stephen evidently realized that Abraham was to get his possession at a future time, or else God's promise, in his mind, was a false statement! And so we read, in the ninth chapter of Amos, "They shall sit every man under his own vine and fig tree," and "they shall plant vineyards and eat the fruit of them, build houses and

1H132

inhabit them." Do spirit beings sit under fig trees? Is that the promise made to the house of sons of the present time? No, no! To the kings and priests, the Church of Christ now being chosen, the blessings are spiritual, of a heavenly kind.

In Hebrews eleven, the apostle, after citing these ancient worthies, said, "These, all having died, in faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." "Some better thing"— for whom? For the church, the house of sons; better than what God provided for the house of servants. The thing provided for the house of servants are good things, but those provided for the house of sons are still better things. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him" — forthe church class, those whom "he is not ashamed to call his brethren."

Those Who lived prior to the gospel age are noble characters — Abraham was a wonderful character, and John the Baptist, the last of the prophets, of whom our Lord said, "The least in the kingdom of heaven is greater than he!" John could not be of the kingdom class; he said: "I am the friend of the bridegroom"-not the bride, or a member of the bride class, the church. That was as far as John's mission went.

Our brother pointed out the other evening that our Lord brought immortality to light. I would like to have you notice that text. "Christ brought life and immortality to light through the gospel." Two things: He not only brought immortality to light, that is the gift of God to the church, but He also brought life to light — everlasting life to those who will not have immortality. The

immortality class is the little flock, the joint heirs who shall be associated with Him as members of His body, those to whom it will be His pleasure to give glory, honor and immortality and joint heirship in the kingdom, but for the world the Lord brought life to them.

I trust nobody is sorry that the Lord has something for others outside the little flock, the elect church. I trust our hearts glow as we think of the fact that, "God so loved the world" — not merely the church, and that He has not only given the church "exceeding great and precious promises, that they might obtain the divine nature," but also that we can see something of blessing to the world in due time.

### **AGREES WITH DR. EATON**

I am partly in agreement with our brother respecting being begotten of the spirit — not that everybody is to have that blessing, because only "to as many as believed on His name" was the promise given; those who do not hear now do not have this special privilege; whatever happens to them they cannot get the great salvation promised to those who walk in the footsteps of Christ in the present time of trial and difficulty. There is a difference between the begetting and the birth of the spirit. Although only one word is used in the Greek (*gēno*) to signify the two conditions, the preposition associated with the word indicates whether birth or begetting is referred to; in the former case the preposition signifies "out of," in the latter case it signifies "into."

Only one who is begotten of the spirit can be born of the spirit, just as birth in the natural life follows only upon begetting. The begetting takes place in the present time, upon consecration to the Lord, but the birth of the spirit is not realized until the resurrection, when the work of begetting is fully complete. The Scriptures indicate this very clearly. Our Lord Jesus is declared to be "The first-born from the dead," and we, if we are faithful and become members of His body, in the resurrection we shall reach the glorious condition of birth. "He is the first-born among many brethren" — we are the brethren, and we shall be like Him, and see Him as He is and share His glory, and possess the divine nature if obedient to the end. This divine nature shall be ours in the future— the statement of Peter is that we were begotten by these great and precious promises. that we might become partakers of the divine nature in the resurrection — those having part in the first resurrection shall have the divine nature. Glory, honor and immortality shall be for them.

The provision for mankind is different; it is that stated by the apostle in Acts 3: 19-21, restitution — a time of restoration, the restoring again of the lost condition in the garden of Eden. This time of restitution shall come when the last member of the kingdom class shall have been glorified, and completed for the work of service in glory. All the holy prophets declare that this restitution shall take place, according to Peter's words — not universal salvation, but a universal opportunity to come to the knowledge of the only name given whereby we may be saved. (Loud applause)



## **DR. EATON REPLIES TO RUSSELL**

Dr Eaton then arose and said in reply:

My brother has berated me because I stated that immortality was not mentioned in the Old Testament. Of course, it is not found there in so many words; but it is all true of the Old Testament. What was the matter with David when he said, "Create in me a clean heart, O God, and renew a right spirit within me." It is all a play upon words. He says all go to hell, which

1H133

shows he is careless; he just slides from one side to the other. Hell means nothing, sheol means nothing, hades nothing, paradise means nothing — they all mean forgetfulness, and sleep, and death. That's where you are, and that's where he is.

The old Hebrews who translated the Septuagint didn't treat the words that way; they didn't think death and hell and sleep mean the same thing. They were exceedingly careful to translate sheol 61 times out of 65 hades. Homer spoke of hades, and at that time the idea was fixed and settled; the Greeks had the idea very clearly, hades divided into two compartments, only they thought of them as eternal. Our Lord adopted their idea, except that He did not make it eternal. The New Testament uses these ideas, and you must treat them respectfully. They are words which the Holy Ghost selected. (Applause)

"If God spared not the angels which sinned, and cast them down to Tartarus, and committed them to pits of darkness, and reserved them unto judgment, and spared not the ancient world"-Jesus said: "Depart from Me, into everlasting fire prepared for the devil and his angels." These two texts together indicate the fact that wicked men are identified with the fallen angels in their association together. "The Lord knoweth how to deliver the godly out of trial, and to keep the unjust under punishment unto the day of judgment"— that is the revised version, American revision, the best scholarship in the world. The word "punishment" here is "kolasin," and refers to the same condition as experienced by the rich man in hades.

"God only hath immortality" — a Scriptural expression. God is the only being who hath immortality as a necessary endowment — a necessary thing is a thing that cannot be. God's immortality is a necessity. He can confer it upon the race and individuals, but we have not got it as God has it. There is nothing in the Bible about seeking for immortality. The word is "aphthasia," and signifies purity. Read the revised version, and you will get some light. "Brought life and immortality to light." The word "life" is "zoa," and "immortality" is "aphtharsia," purity. Jesus Christ brought life and incorruption to light in the gospel. That is the great doctrine of the gospel, soul purity, and the doctrine of eternal life.

## **DOESN'T UNDERSTAND THE IDEA**

My brother spoke of eternal life as though he did not understand the idea, and I do not think he does. He hasn't the least conception of what eternal life is. "This is

eternal life, to know God, and Jesus Christ, whom He has sent" — notto know about Him, but to know Him as He is. As the Father hath life (zoa aionios) in Himself (the same as immortality, an original endowment), so hath He given to the Son to have eternal life in Himself." "I am come that they might have life" — zoa, not immortality. Nobody gets immortality as a conditional gift, but by faith in Jesus Christ as a conditional gift eternal life is bestowed. "The wages of sin is death, but the gift of God is eternal life" — it is the greatest thing in the universe.

I didn't expect my brother to go into some of these matters tonight. I had hoped I had converted him the last night, but he is as bad as he was then! (Applause)

Pastor Russell concluded the debate for the evening as follows:

I must remind my brother that David being a prophet spoke beforehand of Christ, and that is particularly why you and I have particular reverence for the psalms, for they are prophetic. David was not always speaking of himself. He and the prophets wrote as Peter tells us, "as they were moved by the holy spirit," not clearly understanding all they did declare.

Our brother has referred to the devil and the angels. We will come to that in the last discourse. It will be all right when we come to it. They don't go to Tartarus then either. The fallen angels only remain there until that time, "reserved in chains of darkness until the judgment Of the great day."

Our brother has referred to "kolasin" as signifying torment. If he will consult his Greek lexicon more closely he will find that it means restraint. (Applause) The Greeks used the expression, for instance, in the phrase, "The charioteer restrains his fiery steeds."

He must not know that there is such a thing as immortality in the Scriptures. He will find that the words "corruption" and "immortality" are used almost interchangeably in the Scriptures. The two words are used in the fifteenth chapter of 1 Corinthians, when the apostle describes the change that shall come to the church: "This mortal shall put on immortality, and this corruption shall put on corruption." The two words are here used.

## **WHAT THE LORD REALLY MEANT**

"This is eternal life that they should know God, and Jesus Christ whom He has sent." Did our Lord really mean that there is nothing more in eternal life than in knowing God — that there is no real eternal life? Certainly not. He wants that any one wanting to attain to eternal life could not hope for it unless he should come into such thorough harmony with God and complete knowledge of His character that he would be able to please the Lord in his daily conduct. The wicked can never have eternal life; that is the reason why they could never go to eternal torment! (Applause) "He that hath the Son hath life; he that hath

1H134

not the Son shall not see life." That is what the wicked get. I am glad for them! (Applause)

Our dear brother has spoken about zoa aionios. The word zoa is a very simple word, used every day; it simply signifies life in the commonest sense of the word. We have it incorporated into our language in the word "zoology." Lasting life, zoa aionios, is promised to those who obey the Lord, and only those will get it who after learning of the work of Jesus Christ submit themselves willingly to His government.

I trust we will not permit these matters to draw our attention away from the great fact that you and I today are living in the present time by the grace of God with a wonderful opportunity and hope for salvation before us; it is the salvation which belongs to this age.

God is now taking out the little flock to be joint heirs of the kingdom. But you and I would not be ready for that great work of blessing the world unless we had formed characters in the meantime, and God has provided trials 'to test His people that they may be ready for the administration of the blessing to the world as the seed of Abraham, of which the apostle says, Gal. 3: 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There is a great promise that God gave to Abraham, saying, "In thy seed shall all the families of the earth be blessed."

That great promise has never been fulfilled. Gross darkness covers the earth and the people, but a light shall shine, the great sun of righteousness shall arise, and if you and I are to be members of that light, which shall shine forth as the sun to heal the world and lift up all the willing, and rule as the great Prophet, and Governor and as the great King, then we need now to make our calling and election sure, attending to these things which the Lord hath set before His people.

## **SAINTS OF THIS GOSPEL AGE WILL BE THE FIRST CALLED TO TASTE JOYS OF HEAVEN**

*Pastor C. T. Russell Argues in Favor of this Proposition,  
while the Rev. Dr. E. L. Eaton Opposes It*

**LARGE AUDIENCE IS INTERESTED**

**REPRINTED FROM THE GAZETTE OF OCTOBER 28**

Every seat was occupied and the overflow packed all the aisles and the open space at the entrance of the Allegheny Carnegie hall last evening when the discussion of the fourth proposition in the joint debate between the Rev. Dr. E. L. Eaton, pastor of the North Avenue Methodist Episcopal church, and Pastor C. T. Russell of the Bible House congregation opened.

The subject last evening was, "The Scriptures clearly teach that only the 'saints' of this gospel age will share in the 'first resurrection;' but that vast multitudes will be saved in and by the subsequent resurrection."

Pastor Russell had the affirmative in this discussion and, under the rules, opened with an address lasting 50 minutes. Dr. Eaton followed with an address of similar length, and then each was given 10 minutes for a reply to the arguments the other brought forward.

The Rev. John A. Jayne, pastor of the Observatory Hill Christian church, was chairman of last evening's meeting. Devotional exercises lasting 15 minutes preceded the opening at 8 o'clock.

The large audience was very attentive throughout the evening. The interest in the debate seems to grow with the discussion. The next discussion will take place tomorrow evening at 8 o'clock and the last one on Sunday afternoon at 3 o'clock.

### **CONGREGATIONAL SINGING A FEATURE**

The congregational singing has been a feature of the debates which appears to have been much enjoyed. Prof. B. Frank Walters of the Bible House congregation is the organist and E. P. Russell is the preceptor.

1H135

Pastor Russell, in affirming the proposition for the evening's debate, said:

I feel, dear friends, that the topic of the resurrection of the dead is one of the most important doctrines in the word of God, a doctrine which, it seems to me, has not been granted its due place of importance in recent years, a doctrine, however, which we find is very prominent indeed in the word of God. From our standpoint, as heretofore presented, we understand the Scriptures to teach that the dead are really dead: that they are not alive in any sense of the word, except in the sense that our heavenly Father predetermined a resurrection of the dead, predetermined that He should accomplish this matter through a redemption which would pay the ransom price for our Father Adam's sin, and thus secure to all his posterity who failed in him and who came under death conditions, an opportunity for return to life; as the apostle says: "By one man sin entered into the world, and death as the result of sin, and thus death passed upon all men."

In God's due time He sent forth His Son, that He might redeem us, that He might purchase us with His own precious blood. The penalty upon the race was death, extinction; but, in view of this intention on the part of our heavenly Father, death was always spoken of in the past, preceding our Lord's coming, as a sleep. The Lord expresses it thus to His people, and intimates in this way His sure intention of bringing back all mankind from the tomb, and all those who believed God expressed their confidence in the Almighty, in His promises, and in His power, when they spoke of one another as falling asleep. We read you various texts of Scripture on a previous occasion, showing that this word "sleep" is generally

applied throughout the Scriptures, not only to the good, but also to the forward, that they all are said to have fallen asleep: "They slept with their father."

## **THE PENALTY FOR SIN**

We would like to have you notice that the Scriptures teach that the penalty for sin is death of the soul! "The soul that sinneth it shall die." And so it was because the soul was under condemnation that our Lord is said to have "poured out His soul unto death." We do not mean by soul any abstruse or obscure thing; we mean sentient being, that which the Scriptures everywhere represent the soul to be. The Scriptures represent that all souls are under sin, under the sentence of death. You are a soul; I am a soul; every other member of Adam's posterity is a soul, and each one shares in Father Adam's sin and each soul of us is under condemnation of death. Who can redeem his soul from the power of the grave? Who can give to God a ransom for his brother, or even himself? No one. So we are all helpless, except as the heavenly Father provides the great Redeemer, and the Redeemer gave the full price.

As it was your life and my life that was forfeited, your soul and my soul that was condemned, so our Lord Jesus poured out His soul unto death. "He made His soul an offering for sin." It was not merely our Lord's body, you see, but the Lord's soul; and so Peter, in speaking of our Lord's resurrection, does not speak merely of the resurrection of the body but, quoting the prophet David, declares "His soul was not left in hades, neither did God suffer His Holy One to see corruption."

We would like to have you notice that the resurrection we preach, which the Scriptures teach, is the resurrection of the soul, the being, the coming again of those beings that now go down into death. To preach the resurrection of the body would imply, we think, an absurdity. If the Scriptures taught it we would be ready to accept even an absurdity, but the Scriptures do not teach that the same body which goes down is to be resurrected. Your body, my body, will return to the dust as it was; it will have no preference, and the atoms which compose your and my bodies are not necessary to our heavenly Father in restoring our souls, in bringing us to being again. There are plenty of atoms of matter, if he wished to create us again of the earth earthy, without using the ones which composed the body at death.

## **AWAKENING NOT RESURRECTION**

Let me call your attention to the fact that our Lord Jesus was the first one to rise from the dead — the first one to experience resurrection. I know that we sometimes hear people speak of those whom Elijah and Elisha brought back to life again, and refer to these as resurrections, but not so the Scriptures. We sometimes speak of the resurrection of Lazarus, or the son of the widow of Nain, or

Jairus' daughter, but the Scriptures never do. They were merely awakenings. The word "resurrection" has in it something more than that. The Greek word rendered "resurrection" in the English is "anastasis," and anastasis signifies to bring up

again. Lazarus was not brought up again; he was brought up to a measure of life, but the measure of life he had when he died was only a mere drop of life, as it were.

You remember how the Lord spoke of the condition in which all mankind is, when he said, "Let the dead bury their dead." All are under condemnation, under the divine sentence, and their condition of existence is not full life.

When the Lord called Lazarus forth from the tomb He did not call him down from heaven, because he was not in heaven; and He did not call him up from some

1H136

place of Paradise; because he did not go to Paradise. Lazarus was dead; or to use the illustration so common with the Lord and others, "Lazarus sleepeth; I go that I may awake him out of sleep"— a sleep that otherwise would have lasted until the dawn of the millennial day when the general resurrection would be due, but a sleep that was interrupted temporarily, and Lazarus came back to a measure of life such as he had previously. But he was still dead, except as he could be counted alive by faith in Jesus Christ.

Let me quote some of the Scriptures which prove that our Lord Jesus was the first to rise from the dead. If I establish this point, that our Lord was the first to rise from the dead, it proves what I contend for, that these others were not resurrections, but merely temporary awakenings.

Acts 26: 23, "That Christ should suffer, and that He should be the first which should rise from the dead." 1 Cor. 15: 22, 23, "For as all in Adam die, even so all in Christ shall be made alive; every man in his own order: Christ the first fruits, afterward they that are Christ's at His coming." Col. 1: 10: "He is the head of the body, the church, which is the beginning, the first born from the dead — that in all things He might have the preeminence." Heb. 6: 19, 20: "Which hope we have as an anchor to the soul, both sure and steadfast; which entereth into that within the vail, whither the forerunner is forever entered" — He is the forerunner, the first One to arrive, and we follow Him, but do not precede Him. Rev. 1: 5: "And from Jesus Christ, who is the faithful witness, and the first-born from the dead."

## **JESUS FIRST TO ARISE**

These Scriptures clearly establish the fact that our Lord was the first to rise from the dead; consequently these others were merely temporary awakenings.

Coming back to Lazarus, we remind you of the words of the Lord in His comfort to Martha and Mary, and I am sure His words have comforted many others since in sorrow. Jesus said not, Thy brother is in paradise, nor in hades; what did He say? "Thy brother shall rise again;" He points them to the real hope. Mary and Martha were well instructed in the matter, and they said, "We know that he shall rise again in the last day." They had faith in the resurrection. Jesus assured them

that He was the resurrection, that is to say, that resurrection power was in Him; He was the one Through whom the dead should have their life, and that they might have something in the present time. He proceeded to the awakening of Lazarus as an illustration of His power, to be exercised in full at His second advent. If Lazarus was at this time in paradise or heaven, or any good, desirable place, do you think the Lord would have brought him back again, and represent that He was conferring a favor upon Lazarus and the sisters? I tell you nay!

I remind you of the teaching of the apostles, that wherever they went their preaching was, as it is recorded in the Acts; "they went preaching Jesus and the resurrection." That was the hope-Jesus and His sacrifice, as the basis of all the hope for the future life. Without Jesus and the ransom sacrifice there could be no hope of a resurrection. The dead were all under the legal sentence; the Great Judge had sentenced Father Adam and all his posterity to death. They could not have life, could not be restored to life, until tint of all a ransom had been paid, and therefore Jesus, as the great Redeemer, who gave Himself as the ransom for all, who died that we might live, came upon the scene. He suffered and died, and following this was His resurrection. The resurrection to mankind, as a result of this glorious work, will be the fulfilment of this great plan of God; the fulfilment will be the salvation.

## **AWAITING THE RESURRECTION**

There is no salvation, as we pointed out on a previous occasion, in the present time, except by faith, and so the apostle says to you and me who believe, and in proportion as we believe, "We are saved by hope." You have a good hope toward God; you believe that Christ died for our sins; therefore hoping in Him as the Redeemer, you hope that there is future probation in God's plan; you expect to have a share in the resurrection which God has provided through Jesus. You have only the hope now. You are waiting for the resurrection, waiting for the time when "the salvation shall be brought unto you at the revelation of our Lord and Saviour Jesus Christ," as the apostle expresses it.

Mark the words of the apostle when he was on trial before some of his enemies; he said: "For the hope of the resurrection of the dead I am called in question" — it is because I believe in the resurrection of the dead that I am here a prisoner. Not very many get into trouble now because they believe in the resurrection, because the doctrine has been crowded out by unscriptural ones to the effect that when a man dies he has got more alive than he ever was before. We see the great importance of the doctrine of the resurrection of the dead when we see the fact that a man who dies is really dead. Again he says: "We have a hope-toward God that there shall be a resurrection, both of the just and the unjust." (Acts 24: 15) A hope toward God! We see where there is a hope for the just, that they shall get a blessing through the resurrection; but where will there be one for the unjust? We will see when we come to it that the resurrection of the unjust is the great blessing that God has in store for mankind in general



in the millennium.

We call your attention also to the Scriptures which speak of the dead as being prisoners in the great prison house, the tomb, waiting for Emmanuel, to take to Himself His great power and open the prison doors, as He himself applied the prophecy of Isaiah 61 to Himself, "The spirit of the Lord God hath anointed me . . . to open the prison doors and set at liberty the prisoners, and them that are bound." In the great millennial age He will say to the prisoners of death, Show yourselves. (Isaiah 42: 6-10) This is a pictorial way of stating the resurrection of the dead.

### **DOCTRINE OF THE RESURRECTION**

Now we come to the one chapter in all the Bible which more than any other sets forth this doctrine of the resurrection, the 15th chapter of I Corinthians. Begin at the 12th verse. "Now if Christ be preached that He rose from the dead, how say some amongst you that there is no resurrection of the dead." I know of a good many who have been led so far astray that even in our day they deny the resurrection, because they could see no reason nor use in it. Their argument is that resurrection would mean a return to mortal bodies, and they say, will we not be glad to shuffle off this mortal coil, and shall we be glad to get it back again? But we answer that they are wrong in supposing that death had brought life more abundant to them; the resurrection is what will bring life, the life giver is the Redeemer, who at His second advent will give life, as at the first advent He purchased the right to do so with His own precious blood.

"If Christ be not raised ye are yet in your sins." How much stress our Lord lays on this matter of the Lord's resurrection! If our Lord had died and had not been raised from the dead, we have no Savior. When He arose from the dead, that is the assurance that He is now able to deliver those that trust in Him and who wait for his time of deliverance.

"Then they which are fallen asleep in Christ are perished." Perished! If they are gone to Paradise, or gone to heaven, could there be any question about perishing? They are in the tomb, and if Christ has not been raised, if He has not redeemed us and if He is not risen from the tomb, how could He ever accomplish the great deliverance which is to be carried out in due time, according to the Scriptures? So the apostle says, if Christ is not raised we are still in our sins; He has made no atonement acceptable to God, and additionally all who fell asleep trusting in Jesus are perished.

"But now is Christ risen from the dead, and become the first-fruits of them that slept." You never have a first-fruits unless you expect after fruits, and just so surely as he declares that Christ is a first-fruits so surely there is to be the after fruitage, and that means the after resurrection. "By a man came death, and by a man came the resurrection of the dead." Adam brought the death penalty by his disobedience under the divine law. The Lord brought the blessed opportunity of



resurrection by His obedience, by giving His life as a ransom of Father Adam, and thus purchasing the whole race of Adam who were redeemed by the precious blood of Christ.

### **HOW ARE THE DEAD RAISED?**

The apostle then discusses the matter of the body, and says, "Some men will say, How are the dead raised? With what body do they come. He is not speaking of how are bodies raised up, but "How are the dead raised up." He is speaking of the soul, the being, not speaking of the body; what kind of bodies will they have when they are resurrected, His answer is, "O foolish person, that which thou sowest is not quickened except it die." He is now applying this to nature; if you plant corn you do not expect to see the same grain of corn come up; but you will expect to find other grains of the same kind. In death you bury the human being; but you are not to expect the same body which you put down. The same body which goes into the grave will not come up, but the being, the entity, will be the same — God has preserved it in his own power, and He will clothe it with a body in due time.

The apostle proceeds to note what God's good pleasure is concerning the various features of the resurrection. "All flesh is not the same flesh, but there is one flesh of fish, another flesh, of beasts, and another of birds. There are bodies celestial and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another." Here he suggests that in God's plan there are two classes of beings, which our dear brother mentioned the other evening as dichotomy and trichotomy. The dichotomy are those who have merely the animal nature, the trichotomy are those who have been begotten of the spirit "from above," and who therefore have the start of the new nature, and who, according to the apostle, are classed as new creatures in Christ. These new creatures are spiritual, and spiritual promises apply to them and belong to them. But God has a special blessing also for the dichotomy; not a blessing with the church, for only those begotten of the spirit shall attain spiritual blessings; they will not share in the first resurrection, because in the latter only the kings and priests of this gospel age shall have any share (Rev. 20), but there is a glory of terrestrial, earthly nature, which is to be attained by the natural man in the later

1H138

resurrection. The apostle here wishes to show that two kinds of seed are sown, and two kinds of fruitage shall result — God will give to each kind of seed his own kind of body; to the natural man will be the natural body, similar to the one he has now; and to the new creature will be the spiritual body, the heavenly body, like unto Christ the glorious head.

### **A SPECIAL RESURRECTION**

In verse 42, after the apostle describes the characteristics of the first resurrection, the resurrection of the church, says: "Thus is THE resurrection of THE dead."

These emphatic words are shown by the original Greek, although they are not apparent in the English translation. This is a special resurrection for a special class, the chief among the dead— they are the church, the body of Christ, faithful in Christ Jesus, who are promised a share with the Lord in the first resurrection.

The word first means properly first in order, but also implies a chief condition, a more important resurrection, implying a later resurrection of a less important character — the kind which shall come to the world in general. God's proposition, as described in this chapter (1 Cor. 15) is a spiritual body for the church, which will be different from the natural animal body, which is of the earth earthly; the church is to be changed from present earthly conditions and given bodies like unto our Lord's glorious body; or as the Apostle Peter has declared, "God hath given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature — far above angels, principalities and powers, and every name that is named, like unto our Lord and Master in His glory, and shares with Him in His glory.

"The first man (Adam) was made a living soul (an animal soul), the last Adam was made a quickening (life-giving) spirit." Christ was the last Adam and the church is to be like Him, with spiritual bodies. Then the apostle proceeds: "As was the earthly (Adam) so also are they that are earthly." As Father Adam was in His perfection, before condemnation, so will they also be of the earthly class who will share in the resurrection for the world of mankind in general. This will mean that the world will come back by resurrection processes to all that Father Adam had as the great earthly being whom God originally created. The apostle is not speaking of the heavenly resurrection; he has already spoken of that and says that all who have a share in it shall have spiritual bodies.

"Flesh and blood cannot inherit the kingdom of God." There was a disposition on the part of many to suppose that human beings could enter and become partakers of the glorious privileges of the spiritual kingdom, but the apostle is pointing out by inspiration that the heavenly kingdom is a spiritual one, and that those who become joint heirs with the Lord must be changed, and be spiritual, instead of being earthly, animal beings— they must partake of the divine nature in place of the human nature.

## **VICTORY OVER DEATH**

Then, "when this corruption shall have put on incorruption, and when this mortal shall have put on immortality," shall be brought to pass the saying that is written, "Death is swallowed up in victory." Was death a good thing? No! Whose victory is this? The victory of our Lord, the victory of our Heavenly Father through our Lord Jesus Christ. When will death be swallowed up? After he shall have accomplished his mission. And how long will it take to swallow up death? It will take the whole millennial age. Death will have its power until the very close of that time, for the statement is, "He must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In Revelation 20: 5 we have the statement: "The rest of the dead lived not again until the thousand years are finished." The prophet John, the writer, has just

recounted the matter of the first resurrection; that they lived and reigned with Christ a thousand years. But who will they be reigning over? A dead world!

Not a world in non-existence during the thousand years, but a world which will not have attained to life, in its proper sense, until the thousand years are finished. From God's standpoint this word "live" has a particular significance. Adam was alive before the sentence of death came, and from the moment he became a transgressor and under sentence he became a dying man instead of a living man. That represents the condition of all the world. All have a measure of life, as they exist today, but all are in a dying, not a living, condition. They are not in the tomb, but God does not recognize them as alive. During the millennial age conditions will be reversed, and instead of the race going down more and more into degradation and sin and death and corruption, the order will be changed, and they will be rising, and rising, and rising, out of death, out of death — but they won't get out of death totally, fully, until the close of the age. They will not live, in the sense that God speaks of it, until the thousand years are finished. Then, having come to the condition of perfection, having received all that was lost, they will live again in the same sense that Father Adam lived before he transgressed.

1H139

### **WHEN THE DEAD HEAR**

Our Lord referred to the same thought in John 5: 25, "The hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live." Some of us have already heard the voice of the Son, while we were children of wrath, and from a reckoned standpoint we have begun to live, through faith in Christ. "He that believed on the Son hath life," he has a life reckoned to him, and so enjoying it by faith that it will be an everlasting life, and that the tomb will not interfere with his life. But speaking of the world of mankind in general during the millennial age, when the dead are awakened (John 5: 28-29) as Lazarus was awakened, there will be an opportunity for all who have never heard the voice of the Son of Man to hear it then, and those who hear in the proper sense of obeying will continue to progress to the attainment of life, in its full sense.

"God wills that all men shall be saved, (to be preserved, that they should not be totally cut off from opportunity while in the tomb, preserved from extinction), and to come to the knowledge of the truth. The great majority are in ignorance, but God wills that all shall know, because, the apostle goes on to say, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified (to all) in due time." When you heard the testimony your responsibility began. When the heathen shall hear their responsibility will begin. Those who will hear during the millennial age, in the sense of obeying that great prophet, teacher, Christ the Head, and the church His body, will be brought up gradually by restitution processes, until at the close of the millennial age they shall live, and those who refuse to hear the prophet — mark the words of Peter (Acts 3: 23), "shall be utterly destroyed amongst the people."

Daniel gives us a picture in the 12th chapter, of the millennial conditions: "Some shall arise to life; and some to shame and everlasting contempt." The word everlasting here is from the Hebrew word "olam," which is not as strong as our English word, but is equivalent to the word "lasting." They will come forth to lasting contempt. How long will it last? As long as the contemptible conditions last. I fancy Nero, for instance, coming forth. Under the new conditions as he will see around him the evidence of righteousness he will experience shame and contempt; he will not only have contempt for himself, but the contempt of all those about him. They will recognize Nero of ancient days. But under the blessed conditions of that time, if he will hear the Son's voice, he will be assisted to righteous conditions — he will be given the blessings of restitution processes, an opportunity to raising up to life, to an appreciation of what is right and wrong, and if he chooses the right, chooses to be on God's side, he may make progress up out of his degraded condition to the full human perfection provided in the glorious resurrection for the obedient of the world. (Great applause)

### **DR. EATON'S REPLY**

Dr. Eaton, in rising to address the audience, in support of the negative of the proposition, said: Our brother started out by undertaking to show that there were no resurrections until Christ. All that is needed to reply to that is to quote the statement concerning Lazarus, "whom he raised from the dead." (John 12: 1) He said, "Do you suppose God brought Lazarus back from paradise?" Well, Paul went to paradise and he came back and told us of it. "I knew a man who was carried to paradise and saw things which were not lawful to be uttered." What did he come back for? He went to paradise and to heaven, and came back. That is no argument. How do I know what the Lord would do? I do know the Lord did not permit Paul to tell anything about what he saw. And if you run through the Scriptures you will find quite a number of people who have been permitted to go through the experience we call death, and come back again. One was Lazarus, and there were several others — Samuel, for instance, who came back at the call of God, as I believe. But not one of them have ever been permitted to describe what they saw, nor to describe the heavenly state. They have only been permitted to characterize it, as Paul said, "Eye hath not seen nor ear heard, neither hath it entered the heart of man, the things which God hath prepared for them that love Him." If Paul was not in a condition to know whether he was there in the body or out of it, he certainly was not in a fit condition to describe what he saw. The fact that Lazarus said nothing, proves nothing. He was dead, and Christ raised him from the dead, as it is plainly said.

Our brother has taught that the disciples went everywhere preaching about the resurrection; the resurrection, the resurrection, was their great theme. I say, no; the resurrection of Jesus Christ was the great theme! (Applause) They preached it on Pentecost, to 3,000 people who surrendered and accepted the truth. The next day Peter went up to the temple and healed a man, and began to preach to the multitude which gathered, and again he preached the resurrection of Jesus Christ from the dead. On the third day they put him in prison, and when he came out and was permitted to address the Sanhedrin he preached the resurrection of Christ there.

## **ONLY CHRIST'S RESURRECTION**

Wherever Paul went he said nothing about the resurrection of ourselves, so far as I can remember, but every place he preached the resurrection of Jesus Christ. That is what the resurrection is. The Scriptures do not put any special stress or importance on the resurrection of our body. We have only one chapter in the Bible, the 15th of First Corinthians, that has anything about it particularly, but more than 200 places speaking of the resurrection of Christ. At Athens, before the cultured intellectual Greeks, Paul preached the resurrection of Jesus Christ from the dead.

If my brother will now turn to the first chapter of First Peter and quote us once more on this subject: "Blessed be God the Father of our Lord Jesus Christ, who hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." He taught you tonight that we are begotten by the resurrection from the dead! "To an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." What is ready to be revealed? Salvation!

Let us see what the last time is, then. "Redeemed by the precious blood of Christ, who verily was foreordained from the foundation of the world, but was manifested in these last times."

Salvation was revealed in the last time, and we are now in this last time — the last we shall ever see. Christ's salvation is proclaimed now. "Little children," says John, "it is the last time," meaning by that it is the last dispensation of this world's history. This is the time in which salvation is to be proclaimed. "Begotten again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." That was in the millennial age! Wait until the next age comes! No, that is not in any millennial age. It is now, in the last time: "And it will come to pass in the last time that I will pour out my spirit upon all flesh." That is what Peter quoted from Joel at Pentecost, and which he said was fulfilled then. "God who at sundry times and in divers manner spake by the prophets hath in these last days spoken unto us by His Son." Not in the last days of any special dispensation, but in the last dispensation that this world will ever see. There is none other coming. Better get ready for the jubilee now! (Laughter and applause)

It is sheer nonsense to talk about a millennial age in which a person is going to be a thousand years getting saved, sliding along, raising a little higher and higher, evolving, evolving, and by and by getting saved! (Applause) If the great God in heaven cannot save a man in the twinkling of an eye He is not Almighty!

## **NOT SAVED BY A MORTGAGE**

My brother says there is no salvation in the present time. No one is saved now. That is very strange doctrine. We do not know how a man can say that in the face of all the declarations — that one only has a mortgage on his salvation (laughter) and gets the proof of it in the millennial age! The devil has got a mortgage on some fellows (laughter) but the Lord does not have to save people by a mortgage. He can save them now! "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." What does that mean? That you cannot find GOD now? He would tell you that was written by Jeremiah to the people in captivity, and doesn't mean us! Or he would tell us that the prayer of David is only prophecy, to be fulfilled in some future time, or that the books of the Pentateuch apply only to the Jews, and the book of Romans was written to the Romans, and none but the Romans can get anything out of it — although I notice that our brother gets a good deal out of it when he wants to! (Applause, in which Pastor Russell joined)

It is all very well to make a selection of texts just when they suit your argument! If that is the case, we get no revelation from the Word of God, and might as well close it up. You cannot cheat me out of the Fifty-first Psalm or the Thirty-second Psalm, where the prophet praises God that his sins are forgiven, and that his soul is saved. You cannot cheat me out of the provisions of God's grace, by saying it was written at such a time and to such a people. The great truths are applicable to all people. "Come unto Me all ye that labor and are heavy-laden, and I will give you rest," said Jesus. That was spoken to the Jews, one of the most comforting promises ever made to men, and one we hold now, under which we can have this great salvation. His spirit witnesseth with our spirit that we are children of God. Not children by and by, because we are not waiting for any millennial age to find out whether we are going to be His children.

I was rather in hope that this millennial business was not going to complicate matters tonight, but it is still cropping out, and we can't get rid of it. (General applause) He says if Christ be not raised, then all are perished. I wonder what was the deeper meaning of Paul in that statement, "If Christ be not raised, then all are perished." That there is no atonement; if no atonement you can go back logically to the fact that there is no Christ;

1H 141

that there was no sacrifice for sins; that there was no arrangement for salvation, and that there was no God.

## **RESURRECTION A FIXED FACT**

The resurrection of our Lord Jesus settled and fixed as a fact that Jesus Christ was God's Son. Paul says, "If thou wilt confess with thy mouth and believe with thy heart, thou shalt be saved." What was he to confess? If Christ was dead, not resurrected, then there was no sacrifice, no redemption, nothing to believe; but the man who believes that Christ was raised believes the whole system of the logical belief; on the principle that the greater includes the less, that the last great link



binds the whole chain together, so if he believes that Christ was raised from the dead he believes the whole theological system. If Christ is not raised from the dead there is no Paradise, heaven, hades, Tartarus, life or immortality.

Paul does not belittle Christ; his is a tremendous argument. But this whole argument of our brother's belittles Christ, and when he puts him on a throne in a millennial age-time of blessing, he makes Him a little Napoleon or Caesar. (Laughter) He tells us about this gospel age, and that it is simply a select few, a small class, and quotes from that remarkable utterance of James in the 15th chapter of Acts, at the first council of the apostles at Jerusalem, as to what they would do with the new heathen converts.

All the others had spoken, and James winds up the argument: "Simon hath declared how first God visited the Gentiles, to take out of them a people for his name." With that one sentence my brother interprets the whole Bible, as though the great thought was that we have no other business in this world, no other care, than to take out a preacher or a minister here and there to do the work of the millennial age. (Laughter) The whole thing turns on that!

If he had read on to the next verse he would have seen differently. James quotes from the prophet: "And to this agree the words of the prophet, After this I will return, and build again the tabernacle of David, which is fallen down, and will build again the ruins thereof and set it up, that the residue of men might seek after the Lord, that is, every other man upon the face of the earth (tumultuous applause broke the speaker's utterance, as the entire audience recognized that the point was in favor of the opponent), and all the Gentiles, upon whom my name is called, may seek the Lord." (Great applause)

## **REPUDIATES THE TEACHING**

Now, I say, friends, I repudiate that teaching, and calling it the gospel is a misnomer; and saying that we are saved, a resurrection, which is not the resurrection of Christ, but our resurrection, is all wrong. The great atonement, the Son of God, the second person in the glorious Trinity, is entirely forgotten. The process is a mechanical one in his mind, it is a work accomplished by a great institutional movement, the millennium, and Christ is belittled, the Holy Ghost is belittled, pentecost is belittled. I know what I am talking about, for I have read the brother's writings, and he says nothing about pentecost in the way it ought to be presented. It is not set forth as a birth, the inauguration of the kingdom of God on earth, the outpouring of the spirit, salvation of three thousand the first day and two thousand the next, the birth of the church, the spreading of the truth from Jerusalem and through the whole earth.

The whole thing is belittled. He would belittle Christ's own words, "The spirit of the Lord is upon me," etc. He says that does not occur now; no broken hearts are being healed in this gospel age, no prisoners set free; they are not being liberated now and never have been, and are to wait till the millennial age. When Jesus quoted those words, and sat down, He said: "This day is this scripture fulfilled in your ears!" (Applause)

Christ is saving the people by the hundred thousand! He has saved me, and I am able to put my hand upon my heart and look to the judgment throne of heaven and say, "Therefore being justified by faith, I have peace with God through our Lord Jesus Christ." I shall never in any millennial age be able to say that more clearly than now. He is saving the lame by putting something into their souls that will make them walk free from temptation; He is saving the prisoners, by freeing them from sins and giving them the blessings of salvation. Those were His miracles, and He is fulfilling them still today. The great gospel of Jesus Christ is going to the end of the world. When I was a boy I used to hear the people praying, "Lord open the doors of the heathen world." Within 25 years the door of every heathen land has been opened to the human race. There is scarcely a nation that is not open.

### **FIFTEEN MILLIONS WAITING**

And Bishop Thoburn has told us at our conference two weeks ago that he had baptized many persons in that little district in India; and when he asked a minister how many of the people there were who would be baptized if they had the opportunity, I think he said 15,000,000 were ready for baptizing if we could give it. The world wants to be saved, if we will stop talking salvation after death, and get the work of saving done. It will be saved if we will stop the wickedness of the dark ages, that our brother referred

1H142

to, and with which I heartily agree. It will be stopped if the churches will go to work, as they are now doing, awake to their duty. Our brother doesn't want to see them saved. He wouldn't give a penny to have the world saved, just because he has this theory that a few people are to be ministers and priests for the millennial age. If you pin your faith on the millennium you will never find any millennial age. And if I don't show you on Thursday night that the whole millennial business is sheer and absolute nonsense, then I am a fool! (General applause)

A very important part of this discussion is, what are we going to do about Lazarus and the rich man? (Laughter) I have asked night after night for his explanation, and I haven't got it yet. He has refused thus far to give his interpretation, but I have it in print. Now, this is important. If there is probation after death, it is in the intermediate state, and the theory of the rich man and Lazarus settles it. If there is any soul sleeping after death, the story of the rich man and Lazarus ought to settle it. But there is no soul-sleeping after death, nor is there any probation after death. Jesus said that very plainly. Our brother feels the force of that; there is no question about it. He feels that the rich man and Lazarus is fatal to his whole doctrine, and if he cannot get some mythical interpretation, or some institutional interpretation, or ecclesiastical interpretation, then his theory is hit square in the face.

There is a plain story of two persons, a good and a bad man. My brother starts out by saying he sees no reason why this rich man should be damned. I am going to



readjust what he said: "While this is stated as a parable, it is generally treated as a literal statement." It reads as a literal statement in the Scriptures; but I am willing to treat it either way, to suit him. My brother states that this rich man went to hades because he was rich and had enjoyed many favors.

### **THREE REASONS GIVEN**

Why, there are three reasons given why he went to hades: First, because, having riches, he loved them, his heart was set upon them, as illustrated in the case of every rich man in the Scriptures, from Achan, who stole the wedge of gold, to Judas, who sold his master. Second, Lazarus, covered with sores, was not relieved by him. The third, that he rejected Moses and the prophets, which God had given to save his soul. Now, my brother, if you will interpret Scriptures that way and publish that, you are not a safe leader of men! (Laughter) He says we don't know that Lazarus was carried to Abraham's bosom. That he was a Jew was enough; there is no other reason to be given. "The coveted place in Abraham's bosom, if literal, would not take in many of the millions of the world." I admit that not very many hundred millions could get there, but can he dispose of Scripture that way? The Lord referred to Abraham's bosom because it was a general phrase of speech. Among the Jews it was well known as a way of referring to future bliss, as much so as the word heaven is among the people of this city. But why consider absurdities?

"In a parable the thing said is never the thing meant!" Think of that! Do you believe that, you are not a safe leader of men the Good Samaritan! (Laughter) If the Good Samaritan parable doesn't mean what it says it doesn't mean anything. Try it on the four great parables of Luke, the Good Samaritan, the Rich Man and Lazarus, the Importunate Widow and the Prodigal Son. They all mean exactly what they say. But our brother says it does not mean what it says, and quotes the parable of the wheat and the tares, which doesn't mean what it says, I admit. (Great applause) Do you know what you are cheering for? (Voices, Yes, sir!) I merely meant that while in a parable it is not true that the thing said is never the thing meant, always, it is generally the thing said that is meant.

I deny that Luke ever intended this parable to be a figurative expression. Matthew was always giving parables about the kingdom, and you can always attach an ethical meaning or an organizational meaning, or a figurative meaning to the things he wrote. He did not know very much about individuals or characters; his writing is all about the kingdom. Matthew was the great millennialist; he cherished the ideas of the Jews being restored to their dominion, and makes kingdom out of everything. But Luke wrote for the Greeks, who adored character and worshipped the idea of the individual, and Luke records Jesus Christ as the characteristic man. He disregards a great deal of his divinity. Matthew writes of the centurion, "Surely this was the Son of God." Luke doesn't write it that way. He writes, "Surely this was a righteous man!"

## **INTERPRETING THE PARABLE**

This parable is simply wasted and evaporated by giving it the interpretation our brother does. He says the rich man was the Jewish nation, having God's promises, and given royal favors, and under the law of God, and Lazarus was the Gentiles, without favor, and in a sin, sick condition because of God's disregard.

Why didn't he say that the rich man is the great heathen world, with its power and armies and regal authority. If there is any parable that is the way to interpret it. Then I should say that Lazarus, if there is any place on the green earth that he should represent,

1H143

would be Judaism, because Lazarus was a Jew, and for nearly 4,000 years they had been under the heel of the great powers of the world. You see, my interpretation is just like his, and just as foolish as his is. There is not an atom of sense in either of them. The fact is that that is a tremendous story when Christ our Lord represents the condition of hades, with its dark gulf, rolling its surges between Tartarus and Paradise, and a soul sent to Tartarus for evil use of wealth, and another godlike person found in Abraham's bosom. There is a great moral lesson for every sinner in Allegheny. The question of probation after death is settled by that parable. There is a tremendous difficulty before the person who can make texts slip and slide everywhere, as our brother does. If that is an honest interpretation of the Bible, then I do not know right from wrong. (Great applause)

He talks a good deal about the thief in paradise, and tells us that paradise was in Eden — that there was no paradise for the thief to go to. Then where did Paul go? I wonder that people follow that sort of interpretation. I do not know how this brother dares to stand before this audience and talk about another chance. I dare not take so tremendous a responsibility upon my hands. I have preached from the beginning of my ministry that Jesus Christ was a great Saviour, the Son of God, who died for the sins of the whole world, and I preach that He will save now, with a precious salvation. We are saved now with the power of Jesus Christ and the Holy Ghost. There is no wisdom nor device nor knowledge in sheol, whither thou goest. These words are carefully selected by the Holy Ghost to indicate that there is no means of salvation in sheol. Do it now, for this is your last cancel (Applause)

## **PARTIAL FULFILLMENT OF PROPHECY**

Pastor Russell said in reply:

I had hoped that we should have heard more from Brother Eaton respecting the resurrection. What I have to say about the last days and last time of this age shall be said on Thursday evening. Respecting the holy spirit, I do not think our brother has read what we have to say about this, for we have said a great deal concerning

the spirit and its work. I shall be pleased to send him a copy of Vol. V of the "Millennial Dawn" series, in which this matter is treated.

We fully agree with our brother that there was a partial fulfillment of Isa. 61, at our Lord's first advent, but there is much yet to be fulfilled, for our Lord did not then open the prison doors and release the prisoners, according to the prophecy. There are blessings coming to you and me now, in a spiritual way, but these are not all that is contemplated in this text. In Acts 3: 19, the Apostle Peter tells us that at the Lord's second advent will be the time for the general blotting out of sins against the race of mankind, as the opportunity for salvation is given them fully. We have a measure of release now, and we thank God for it. The brother cannot extol the privilege too highly to suit me; but the great mass of the world is still the groaning creation. The Lord's consecrated in Pittsburgh and Allegheny are but a small proportion of the population in these cities. The mass of them in these two of the most favored of the cities in the world, are still groaning in darkness, ignorance and slavery to sin, "waiting," as the apostle declares, "for the manifestation of the sons of God."

In the glorious millennial age not merely will the holy spirit come upon the few, not merely upon the "servants and handmaidens" of Joel's prophecy, but upon "all flesh." The prophet makes a distinction, saying that the former class shall have the Holy Spirit "in those days," and "all flesh" shall have its privileges "after those days." (Applause)

Our brother quoted from Peter, that we are begotten again, "unto a lively hope," but the proper translation would be "a hope of life, by the resurrection of the dead." We have a hope of life, a hope of resurrection now, and are waiting for its fulfillment when salvation shall be revealed in us at the end of the trial time of this gospel age. (Applause)

### **NOT A BASIS OF DOCTRINE**

Our dear brother differs from some of the standards of Methodism in respect to the meaning of parables. He is forced, you see, to lay all the stress of his argument upon this parable of the rich man and Lazarus, which we shall take up Thursday night. Dr. Adam Clark was a fairly authoritative Methodist (laughter and applause) and Dr. Adam Clark says, "A parable shall never be used for the basis of a doctrine!" (Loud applause) If there is nothing better to offer than a parable, better keep quiet! (Applause) In our brother's emphatic remarks about the thief in Paradise, I notice that he adds to the word of God considerable things that are not in the record at all. I am not charging our dear brother with any intentional duplicity. I believe the dear brother to be honest, as I also am, but we need to have our minds wide open, to see what the Lord hath spoken. It is not for Brother Eaton or myself to speak by inspiration tonight; the record is in God's word.

Dr. Eaton closed by saying:

I had no speech prepared for tonight. I came knowing that our brother was going to affirm a marvelous change at the resurrection, and knowing that I had a decided opinion to the contrary, and that is all I do know about it. I don't think our brother

1H144

knows any more. I believe in the resurrection. "It is sown in corruption; it is raised in incorruption." That it is something more than the body. I do not believe that the same body which goes into the tomb will rise, but I do believe that something connected with our personality will be the basis of resurrection, and that something is not, to my mind, the thing that is dead. Of course, there is great difficulty in going before an audience in talking about the abstruse and difficult things of the resurrection of the human body. I shall not please my brother with what I shall say, and he does not please me with what he says; and perhaps neither of us will please anybody else. Like a seed that is sown and roots, there comes forth another, not identical, not the articles, but an identity, and that identity does not die. There is something about death that is not death in the sense of annihilation. Death never meant annihilation, so far as I know.

### **REASON OF PETER'S JOY**

The other night he said that Peter was glad that Jesus came out of hades. Was that why Peter was so enthusiastic? No. He was glad because Jesus was risen, the great miracle of the New Testament had taken place — not the greatest miracle in human history, by any means, but the great event of our Savior's career. If that is true, the rest is true. If false, the rest is false.

My brother said the other night, if a sinner did not have eternal life, how could he be eternally tormented? He could not be if eternal life meant immortality, but it is not immortality at all. Eternal life is the gift of God, but immortality is the life of the soul; not that the soul is said to be immortal but the soul will never perish because of anything in the soul itself. There is no time limit for the soul, no device that will work its overthrow. The soul will live always. That is all I know about immortality. God gave it to the race at the beginning, but eternal life is altogether another thing.

It is astounding that such men as Gladstone and Lyman Abbott and Joseph Edgar Beet have mixed up those two ideas, that eternal life and immortality mean the same thing. He does not differentiate between eternal life and immortality. Devils are immortal until something happens to kill them. (Applause from Pastor Russell) Don't miss the point now. There is nothing in themselves that will work to their killing. No being has power to destroy his own soul by any device that God has given. He made them to live — a living soul. They do not die, nor sleep in the grave. Some of the Sadducees believe that, and my brother is a Sadducee! (Laughter) A man who does not believe in spirit or immortality, but that one has to wait in the grave until the resurrection! Jesus condemned that position, and referred to Moses at the burning bush, and the Lord's words, "I am the God of Abraham, Isaac and Jacob." He is not the God of the dead, but of the living." (Applause)

# **LAST BUT ONE OF BIBLICAL DEBATES BETWEEN DR. EATON AND PASTOR C. T. RUSSELL**

*Head of the Bible House Congregation  
Maintains that Object of Christ's Advents  
is Blessing to All*

**ATTENDANCE CONTINUES LARGE  
REPRINTED FROM THE GAZETTE OF OCTOBER 30**

The last but one of the series of debates on the teachings of the scriptures between Pastor C. T. Russell of the Bible House congregation and the Rev. Dr. E. L. Eaton of the North Avenue Methodist Episcopal church, Allegheny, took place last evening at Carnegie Music hall, Allegheny, before one of the largest audiences that has ever filled that auditorium.

The interest, which has been strong in the discussion from the start, has been augmented as the series went on, and when the final proposition comes up next Sunday at 3 p. m., it is assured that the crowds of last night and former night will be outdone, if that is possible.

The Rev. Eli Miller was the selected chairman of

1H145

last evening's meeting. Before the debate started 15 minutes were given to devotional exercises.

The subject of last evening was: "The scriptures clearly teach that the second coming of Christ will precede the millennium; and that the object of both — the second coming and the millennium — is the blessing of all the families of the earth."

This was affirmed by Pastor Russell, who opened the debate with a 50-minute address. Dr. Eaton followed in the negative and then each spoke for 10 minutes in reply to the other. Pastor Russell in opening said:

## **CHRIST'S SECOND COMING ADMITTED**

It will not be necessary for me to even attempt to quote the large number of Scriptures which declare that our Lord is coming again. The second coming of our

Lord is well established in the Scriptures by many texts, and this is not the subject under discussion this evening. The second coming is admitted by both parties. The question is respecting the object of our Lord's coming. The view that I present is that our Lord will come before the millennium and that the work which will follow His coming will be a great blessing to the world, the millennial blessings that are promised in the Scriptures. It may not be amiss to remember a couple of texts, however, which bear upon this subject.

The Apostle John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but when He shall appear we know that we shall be like Him, for we shall see Him as He is." That is the strong consolation of the Scriptures; we shall be like the Lord, as we read from First Corinthians 15, the other evening, "We shall be changed, because flesh and blood cannot inherit the kingdom of God; therefore all who will be inheritors of that kingdom, who shall be joint heirs with the Lord Jesus Christ, must first experience this resurrection, change from animal conditions to spiritual." That which is born of the flesh is flesh, and that which is born of the spirit is spirit," as our Redeemer declared. We must be born again; begotten of the spirit now, and in resurrection power born of the spirit, if we shall share with our Lord in the wonderful kingdom which He has promised to them that love Him, this kingdom for which you and I and all God's people for 1,800 years have been praying, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Again, we remember our Lord's words, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Glorious promise! We are looking for that time, the second coming of the Lord, when we shall receive this great blessing of a share in the kingdom. Our brother has conceded the point that the Scriptures teach nothing respecting the saints of God or anyone else going to heaven at any time preceding the second coming of the Lord. "No man hath ascended up to heaven, but the Son of man that come down from heaven." "David is not ascended to heaven," says Peter, nor any others who have died. They are waiting in death, waiting for the awakening time, waiting for the morning, when the Lord Jesus, as the bright and morning star, and as the sun of righteousness, with healing in His beams, shall arise, to bring blessing to all the families of the earth.

## **WHAT THE SCRIPTURES TEACH**

The Scriptures teach that there will be wide blessing throughout the world at the time of our Lord's second coming, that is to say, following His second advent, and that these blessings are to be to all the families of the earth, and not as during this Gospel age, confined to a special few who have ears to hear and hearts to understand, 'Blessed are your eyes, for they see, and your ears, for they hear," but there are many who have not this sight and hearing, for, the Apostle says, "The god of this world (Satan) hath blinded the minds of them that believe not, lest the light of the goodness of God should shine unto them." But the time also is promised, according to the Prophet, "when the blind eyes shall be opened, and the deaf ears unstopped, and it shall be unto the Lord for a name and for an everlasting sign, that shall not be cut off." We are not preaching universal

salvation. We wish to make this clear. Universalism proposes that everyone shall be saved eternally. It is not the teaching of the Scriptures; which declare that "There is no other name given under heaven or amongst men whereby we must be saved" but the name of Jesus.

To our understanding none but those who accept Christ and form character are fit for the kingdom or for any other everlasting condition of blessing; that God has never promised everlasting life to any except those who do form character, and who form it on the basis of faith in His Son. Our position is that the Scriptures teach that in the millennial age all shall know, in order that they may believe, as the apostle declares, "God, our Savior, will have all men to be saved and come to the knowledge of the truth, for there is one God and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all to be testified in due time." "Not testified to all now, because all have not the ears to hear. Whosoever hath an ear to hear, let him hear." Do not keep it back from anybody; let everybody who

1H146

has a hearing ear have it, and let him be blessed; but many are not in a condition to know God's proposition at present. In due time all shall have that glorious opportunity.

### **WHICH WILL COME FIRST?**

Then comes the question, Will this millennial blessing and kingdom precede the second coming of our Lord? Could it do so? That is the thought that a great many have, that God commissioned the church to convert the world, and after that conversion the Lord will come and say, "Well done, as well done as I could have done Myself." But, dear friends, nearly nineteen hundred years have passed since the gospel began; nearly nineteen hundred years since Pentecost, and what do we see? Evidences that the church could convert the world? We answer, no. Thank God, there is some impression made upon the world; we are glad of it. As our Lord said, we are lights in the world, and the light reproves the darkness and has a little effect here and there; but the number on the Lord's side is comparatively small; the number of saints is still very much of a minority, and if you and I have any hope that there is anything we could do to bring in the millennium, it is because we have not examined the subject properly.

Consider how many are converted every year, and then tell me how far we shall be off in thousands of millions of years from the world's conversion. The number of heathen in the world is away out of proportion to the number of converts. The births, according to the flesh, keep right along, but the births according to the spirit are limited and cannot be transmitted from father to son. In these nineteen hundred years we have no encouragement that the church is able to bring in the conditions for which we are praying, "Thy kingdom come." The church is the kingdom in the embryo sense; the class which God is taking out as a people for his name, and this church, when glorified with full kingdom power and honor, shall bless the families of the earth, when it is all gathered out.



It is the seed of Abraham, as Paul declared in Galatians 2: 29, "Then are ye Abraham's seed, and heirs according to the promise." What was the promise? The promise was that the seed should bless all the families of the earth. The seed is not yet complete; therefore, the blessing of the families of the earth is not begun. The glorification of this class is first necessary, then the knowledge of the Lord shall fill the whole earth as the waters cover the deep; then the kingdom shall have come, and the Lord's will begun to be accomplished on earth as in heaven.

### **ALLEGHENY MORALLY GOOD**

But let me suggest that if the whole heathen world were converted to as good a condition as this city of Allegheny — and from my standpoint of judgment Allegheny is one of the most moral and religious cities in the world — how far would it be from that condition which the Lord declares shall obtain? You haven't any hope of turning the whole world in the present time to any better condition than we have here, and no man has the power to produce any better condition now. Well, then, is God's will done in Allegheny as it is done in heaven? No, most assuredly. Then it is necessary for the kingdom to crush out the various evils in the world, to bind Satan, that he shall deceive the nations no more, before the promised blessings shall fill the whole earth and bring the intended restitution.

Notice some Scriptures which refer to the condition of the world at the second advent. In Matthew 24, the Lord gives us a picture of the whole gospel age, down to its end, and right down at the close there is no suggestion of the world being converted, but the very opposite. At the close of that prophecy He tells of deceiving things, that would deceive, if possible, the very elect, and bids us be on our guard, to hold fast the precious word. His word is again, "When the Son of Man cometh, shall He find faith on the earth?" The intimation is that faith will somehow or other be on the decrease at that time. So we find it.

Higher criticism, evolution, worldly philosophy are undermining the faith of God's people, so that they are not believing nearly as much as their fathers did of God, His power and His character. Again, the words of the apostle, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." He is speaking of seduction from the faith of the gospel. Higher criticism is seducing in our day, and various delusions are drawing aside from the faith. The apostle points to this as evidence of conditions at the end of the age. He writes to Timothy, "In the last days (of the age) perilous times shall come" — not the world converted and everybody on the Lord's side.

### **THE PARABLE OF THE TALENTS**

Our Lord pictured how it would be in the end of the age. The parable of the talents and the parable of the pounds. The nobleman distributed his possessions to his servants, and went into a far country. What did he go into a far country for? "To receive for himself a kingdom— and to return." The Lord was drawing an illustration from Herod's course, who went to Rome to be invested with authority



as king; and as Herod, when he came back, rewarded those who would be faithful to him and punished those who were unfaithful, so the

1H147

Lord illustrates His departure, into heaven itself, leaving the talents of opportunity with His people, saying, "Occupy till I come." Then he tells us about the nobleman's return, and the calling of the servants-not the world — and reckoning with them.

I trust many of you are servants of the Lord, who have received pounds and talents of the Lord, who are occupying and using these to serve His cause, and that when the Lord shall reckon with us we shall prove ourselves faithful servants, having profited by the stewardship, and may thus receive the Lord's commendation, "Well done, good and faithful servant; enter into the joy of thy Lord. Thou hast been faithful over a few things. I will make thee ruler over many things." Ruler over what? Some one says everything is to be destroyed. Not so. The world will be to rule over, to be brought into harmony with God. The knowledge of the Lord is to be made to fill the whole earth, and God is going to use instruments in accomplishing this work.

In one of these parables the Lord speaks of ruling over cities. Where are they? The thought is that those who are the Lord's servants in this gospel age, if they use their talents, in due time, when He returns, having received the investiture of His kingdom, He shall establish the kingdom, and these faithful ones shall be associated in it for the advancement of the world. As the Scriptures express it, "They shall be kings and priests unto God, and shall reign with Him a thousand years."

## **ERROR ABOUT JUDGMENT DAY**

That brings us to the thought that the Scriptures speak of this work during the millennial age as a judgment work. Unfortunately a very serious error has crept into the minds of many, and they speak of the day of judgment as though it were a day of damnation. They take a great many unscriptural ideas concerning it, as Brother Talmage described it— that Christ would descend in glory and sit upon the rim of a cloud, and the earth would turn upon its axis and a few here and there would come to Him, while to the world in general He would say, "Damn you! Damn you!" An awful picture for a Christian minister to present to his hearers! There are very hazy ideas in the minds of people in general concerning this day of judgment. The Scriptural view is that it is the whole millennial age, the thousand-year judgment day, for "a day with the Lord is as a thousand years." During that thousand-year day the whole world is to be judged; not judged in the way that Brother Talmage thought, but with righteous judgment. We use the word judge in the sense of trial — that is the ordinary thought in the word.

One must be tried before being sentenced, and this thought is contained in the Scriptural use of the word judgment. During the gospel age all of the Lord's people are on trial, on judgment; there is the judgment day before the Lord, and

we shall be required to give an account. The reckoning will be totaled up at the end of the trial, and a decision passed. It is very nice to speak about God saving a man instantly, but even in the Methodist church they have a few months' probation before a person will be received into that earthly church. (Laughter and applause)

How about receiving a man into the glorified church? Do you not think that it will take time for each individual to develop character in order to become members of the little flock? Will it not need some probationary experience first? Is not the Lord having us now in our various trials and difficulties under a process of preparation, to make us "meet for the inheritance of the saints in light," as the apostle says?

### **PAST SINS DO NOT COUNT**

When you started on your trial, when all Christians started on their trial, were they tried for the sins that are past? Are they being tried now for the sins that are passed? No, God mercifully forgives your sins; they were committed in ignorance and weakness before you knew Him. They are not counted against you at all. As the apostle speaks of the blessing of God concerning the "sins that are past through His forbearance." You are forgiven, the Lord's mercy is exercised toward you, and you hear of His pardon; "Blessed is the man whose sins are forgiven, whose transgression is covered!" Then how will it be with the world? He is the same God, He is no respecter of persons, that He should forgive your sins that are past, and should thrash all the others for their sins.

If you believe God exercised mercy toward you, and forgave you your sins, then believe also that the Lord has a similar arrangement for the world. I am not speaking of wilful sins; I understand that everyone wilfully sinning will receive punishment to the extent of the wilfulness, but sins that are committed in ignorance and blindness will be forgiven through the merit of Christ. For instance, Peter says of those who crucified the Lord: "I wot that in ignorance ye did it, as did also your rulers." God was able to forgive them, and our Lord's prayer was: "Father, forgive them, they know not what they do." That is the kind of a God we love; that is the God of the Scriptures, and that is the reason we love and worship and appreciate Him. He is a merciful God, that He should be revered, as the Psalmist says. (Applause)

The world, then, is not going to be on judgment for

1H148

the sins that are past. To a certain extent every sin that everyone commits has an effect upon the individual at the time. You know how weaknesses and sins of youth have been entailed by many down to their gray hairs. You know they have suffered more or less, although they had the forgiveness of the Lord. So with the whole world. The world, in proportion as they degraded themselves, have in themselves the punishment for their sins, a certain degradation, and during the millennial age, when they come to the great uplifting time that God has promised

through Jesus, those degraded ones will have that much more of a journey to go before they shall get back to that justified, perfect condition which must be attained before they will be approved in God's sight.

## **RESTITUTION REQUIRES TIME**

Restitution will require that time and effort on their part be expended, and thus throughout all their judgment-trial time they will be required to overcome the weaknesses and imperfections until they have attained the end of the millennial age. The Scriptures refer to this day of judgment in a very different way than that which most people today regard it. The proper thought is that God is going to offer to the world eternal life, if when they come to a knowledge of Him they choose to render obedience to Him. Knowledge is the first pre-requisite; no man shall be saved in ignorance.

When he comes to the knowledge of the truth, and is obedient to it, in that proportion he may have divine favor. This principle is applicable now, to all who hear, and will be in operation upon the world when they shall come to know God as He really is, to know that Christ died for our sins according to the Scriptures, to realize God's mercy, and I believe it will reach many of their hearts, and when they rightly divide between truth and error, light and darkness, the majority of people will want to choose the right! (Loud applause)

Nothing in the Scriptures tells us what will be the proportion of those who will finally reject and how many will finally accept, but we do know that "The gift of God is eternal life" only for those who love and serve and obey Him, and those who will not have this King to reign over them shall eventually die the second death, from which there is no recovery. That was the case in the parable. After the nobleman had dealt with his servants he turned to his enemies: "Bring hither mine enemies, and slay them."

There will be hundreds and thousands of millions, nearly the whole world, in this attitude of opposition toward God, for comparatively few, a little flock, are the Lord's servants. And when they are brought up in the millennial age they will be given the opportunity to decide whether they are enemies of Him or not. Then we shall find the sword of the Lord, the word of truth, shall slay them; it shall discover the secret springs of their hearts and those who realize Him as their Master and accept Him as such, will be permitted to attain the full measure of favor the Lord has promised; and those who reject and resist the opportunities will be cut off, as the prophet has declared: "A sinner that is an hundred years shall be cut off."

## **THE PROPHECY OF DAVID**

David prophesied of the judgment day in First Chronicles 16: 31-34. Notice how David was glad there was a judgment day. "Let the heavens be glad and the earth rejoice, and let men say among the nations, °The Lord reigneth; ' let the sea roar and the fulness thereof; let the fields rejoice, and all that is therein; then shall the trees of the wood sang at the presence of the Lord, because He cometh to judge

the earth." They did not have the thought that judgment would mean the damnation of nearly everybody; they longed for the judgment time, because it signified a time of deliverance and blessing. In the olden time they had their judges, who came amongst them for deliverance and blessing, and now God has proposed to raise up the great antitypical judge, the Lord Jesus and the church His body, that this great judge shall bless all the people with the wise government that is necessary for their uplift.

So we read again that "God hath appointed a day" — a future day — "in the which He will judge the world in righteousness by that man whom He hath ordained" — and the word righteousness here signifies equitable, just, in accord with the foundation principles of God's character, which guarantees that the ransom through Jesus Christ will be made fully applicable to every member of the race of mankind. The world needs this great trial, to see whether they will have life everlasting or choose death. If they want life they must choose it by obedience. If they choose disobedience they will choose the penalty, and "the wages of sin is death." (Applause)

Revelation gives a picture in the twentieth chapter of the millennial kingdom — five different pictures of the same kingdom. The first verse opens by saying, "I beheld thrones, and they sat upon them, and judgment was given unto them" — to the saints, the church, with the Lord, in the time of the blessing of the world. Then he proceeds to tell how Satan will be bound, while the judgment is proceeding; then the statement that the "dead world shall not live until the thousand years are finished," which we discussed the last session. It will require the thousand years to build

1H149

up character.

## **WORLD MUST BE CONQUERED**

Some of them are very degraded; they will need much help before they will be worthy of life, so that it could be properly said that God's will is done on earth as it is done in heaven. That will shall not be perfectly done until He will have conquered the world, then this statement of Revelation declares, "Every creature in heaven and earth heard I, saying 'Blessing and glory and honor unto Him that sitteth on the throne, and to the Lamb!'" Further down in the chapter we read of the great white throne — the throne of purity and righteousness and equity, equitable judgment — and of the opening of the books, the Books of Scriptures, "and the dead shall be judged out of the things written in the books" — the dead world, dead in the sense that God does not recognize them as having right to life, dead in the sense that they have not the Son, who has the eternal life, and whom they must have in order to possess it. These dead are to be judged — not while in the grave, but while on trial before the judgment throne, Christ and the church. This reminds us of the Lord's own statement, "My word shall judge them in the last day." That will be the only standard of judgment then.

The parable of the sheep and the goats is another which refers to the millennial age. The introduction shows that it does not belong to the gospel age at all. "When the Son of man shall come in His glory" — He has not come in His glory yet — " and all the holy angels with Him, then shall the Son of man sit upon the throne of His glory, and before Him shall be gathered all nations" — in what sense? In the sense that you and I stand before the great Judge every day in our trial — we are under His observation. Then the parable goes on to show a division. The judgment day will be the thousand years, and during that time some will be taking their places at the right, and some at the left, and at the close of the day all the sheep of the whole world will be gathered at the right hand, and all the goats of mankind will be gathered at the left hand, and the Lord's decision for reward or punishment will follow. But where is the church during that judgment of the world? We answer in the Lord's words, "They shall sit with Me in My throne."

### **TROUBLE WILL PRECEDE LAST DAY**

The judgment work shall be preceded by a great time of trouble, as declared by Daniel — "God will take the kingdom and give it to the saints of the Most High." Although the kingdom shall ultimately be one of peace and blessing, the usurping prince now in

control must be overthrown, and with him all the social institutions which he has projected and established, and in this work "there shall be a time of trouble such as was not since there was a nation," declares the prophet, and our Lord confirms that word and adds, "No, nor ever shall be."

Peter speaks of this time in figurative language, declaring, "The heavens being on fire shall be dissolved; the earth also and the works that are therein shall be burned up. The elements shall melt with fervent heat."

This highly figurative language expresses a similar thought to that we sometimes use, when speaking of great financial or political disturbance, "It is getting very hot!" But that the words are not literally understood, let me quote you the prophet Zephaniah, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations that I may assemble the kingdoms, that I may pour upon them Mine indignation, even all My fierce anger, for the whole earth shall be devoured with the fire of My jealousy"— that's the kind of fire. The very next verse says, "Then shall I turn to the people a pure language that they may call upon the name of the Lord, to serve Him with one consent. (A storm of applause here interrupted the speaker.)

In Revelation 11, "The nations were angry, and Thy wrath is come" — they were not converted then! — " and the time of the dead, that they should be judged, and Thy servants the prophets, and the saints, and them that fear Thy name small and great." (Applause) This is at the end of this age, when the Lord takes to Himself His great power and begins His reign. He has had the power ever since He rose from the dead, when He said, "All power is given unto Me in heaven and in earth," but it is one thing to have the power, and quite another thing to use it. In Acts 3: 19-21, times of refreshing are spoken of as coming at the times of restitution of all things spoken by the mouth of all the holy prophets, and which

are to be ministered by Christ whom the heaven is retaining until that glorious time, when He shall come again. (Applause)

In Luke 27: 29, the Lord referred to Sodom and Gomorrah as destroyed by God's wrath, because of wickedness, but the Lord also declares in Matthew 11: 23, that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for Capernaum. In other words, that it will be a tolerable time for Capernaum, and a more tolerable time for Sodom — because of greater responsibility on the part of the former. The Sodomites are to have a chance, and you can read at your leisure concerning their opportunity in the sixteenth chapter of Ezekiel, verses 48 to 63. (Prolonged applause)

When Pastor Russell sat down, Dr. Eaton began his

1H150

reply which was as follows:

### **DR. EATON REPLIES TO OPPONENT**

I find myself able to congratulate my brother on having recited a great deal of Scripture, and a great deal of it just as I would have recited it myself, so I agree with him in a great many things. He is a good deal less harmful tonight than he has been in some of his utterances. (Laughter) However, most of the Scripture that has been quoted is capable of a number of different interpretations, a great deal of it is equivocal. We cannot settle a great question like this on Scripture that is of that sort. He said not long ago that parables never mean what they say, and he has demonstrated it tonight. (Laughter) "Now are we the children of God, and it is not manifested what we shall be, but when it is manifested we shall be like Him," says the revised American version. You have the revised version on sale, my brother, and it would be a good thing to read it. (Laughter)

In interpreting Scriptures there are certain things one wants. First, common sense; second, education; third, the holy spirit. Those are three pre-requisites. But, in addition to that, there are canons of interpretation that God has laid down, which we cannot neglect. One is in relation to the word, "Take heed how ye hear," "Take heed that no man deceive you," lest you fall, and speaking particularly to the church at Thessalonica, which had gone daft on the millennial idea, Paul warns them specially to take heed against the deceit of men. I can lead you anywhere, and so can my brother, if you let your brains have a vacation in the meantime; but if you are going to do your own thinking we cannot lead you anywhere. (Much applause, in which Pastor Russell joined)

The second canon of interpretation is to interpret the figurative by the literal. You have had a hundred texts tonight, and they are the standard of our brother's style of interpretation — interpreting the literal by the figurative. It is all wrong. My brother reversed the proper rule, and has gone off into that marvelous creation and exhibition of ingeniousness which he has given us tonight. He is ingenious, his is



a marvelously ingenious mind, but the ingeniousness is a dangerous kind, when it overthrows scriptural interpretation.

## **THE FIGURATIVE AND THE LITERAL**

The first illustration we have of interpreting figurative Scripture is by Joseph, with Pharaoh's dream. He interpreted seven lean kine coming out of the river as meaning seven years of famine. So Daniel, in the vision of Nebuchadnezzar. He interpreted the dream of an image in a literal way, and showed that it meant kingdoms. Our Lord gives a number of illustrations; every time they asked him to interpret any figurative story he always made it simply, a plain literal statement. If you don't follow this method you will always be on a sidetrack or in the ditch. (Applause) "These all died in faith, not having received the promises."

Our brother has quoted that time after time. They did receive the promises from the days of Adam right down. What does the author of Hebrews mean when he says they died in faith not having received? Not having received the fulfilment of the promises, but seeing them afar off. That is interpreting according to the analogy of faith. Peter puts the same doctrine in this form: "No prophecy of Scripture is of any private interpretation." You cannot let one doctrine of statement stand out in antagonism to the rest. Take one Scriptural statement and let that interpret the whole, as our brother does, when he takes the statement about selecting a people for the Gentiles, and you get a great mix-up. (Applause)

Our Lord Jesus gave 50 parables, and never once mentioned a personal reign on this earth. I defy any man to find anything in the 50 parables or anywhere else where our Lord says anything about a person coming on this earth. I am not a post-millennialist, nor an ante-millennialist, nor a pre-millennialist, but **I** am an anti-millennialist, for I don't believe in any millennial nonsense at all.

## **CHRIST WILL COME AGAIN**

Christ will certainly come again to this world. I am exactly agreed with our brother there. He didn't come at the destruction of Jerusalem. He is coming in person, not to reign, not to set up, but to deliver up a kingdom. Christ's second coming is mentioned 318 times in the New Testament. "I go and prepare a place for you, and if I go and prepare a place, I will come again and receive you." My brother would have it read, "I go to prepare a place for you on earth, and when I am ready you can stay there and enjoy it all." The second coming is mentioned in 260 chapters in the New Testament, and 318 times; it is mentioned in one verse in every twenty-five. It is a tremendous doctrine. (Enthusiastic general applause)

Now, what is His coming for? He himself says it is to deliver up a kingdom. The first eight verses of the twentieth chapter of Revelation are the only ones that have any suggestion of a millennium in the Bible. "I saw thrones, and they sat upon them"—it doesn't say who sat upon them, and we don't know who they were. "I saw the souls of them that were beheaded for the witness of Jesus and the word of God"—these were the

1H151

ones who did the reigning, and they were disembodied souls, they are the only ones that are going to be in the millennium with Jesus, the only ones to reign with Christ a thousand years. They may be living and reigning there now, for ought I know. I don't know anything about it. They may be reigning in paradise all the time. Jesus doesn't stay in paradise all the time, but I have no doubt he often visits it. You could give a thousand interpretations to this passage, but the best thing is to let it stand.

It is prophecy, and we shall never know what prophecies mean until they are fulfilled. Nobody has been able to tell until they were fulfilled. "The rest of the dead lived not again." Our brother has tried to wiggle out of that, but it is a simple statement as it stands.

"When the thousand years are finished Satan shall go forth to deceive the nations, to gather them together to battle, the number of whom is as the sand of the seashore." The earth is covered with wicked nations, while Christ is reigning somewhere with His saints! There is the figurative story in a figurative chapter in a figurative book, and the book of Revelation has never been understood, though 10,000 able and ingenious and conscientious men, as my brother is, have tried to interpret it and have not been able. Dr. Adam Clarke, one of the brightest commentators in the Methodist church, tried it and failed; yet he is a Methodist — almost as good a Methodist as I am! (Laughter.)

### **NO KINGDOM IS SET UP**

There is no setting up of a kingdom in this chapter; there is no capital mentioned here that I know of, and no throne, except these judgment thrones. Where did they reign with Christ? It does not say whether on earth or where. Who are Gog and Magog, when Satan comes forth from his prison, and finds the earth peopled with wicked nations. These nations were on earth during that thousand years, because they were not destroyed at the beginning, nor resurrected at the close, and their battle begins after the millennium ends. If our brother had only got that big fighting into the period of the thousand years there would be a little to support his theory, but when the thousand years are finished the devil comes, and there is the devil to pay. (Laughter.)

Christ's kingdom is referred to in prophecy, and I will select one reference. In the second chapter of Daniel is the dream of the metallic image that Nebuchadnezzar had, and which Daniel interpreted, "Thou sawest until a stone was cut out of the mountains without hands, and it struck the image upon the feet and ground it to powder, and the winds swept it away, and this stone grew, and became a great mountain that filled the whole earth." First it was the kingdom of stone, then the kingdom of the mountain—it is that today, thank God, and is rapidly filling the whole earth. The stone struck the image on its feet during the reign of the Roman emperors, the last of the empires represented by the image, following Babylon, Persia and Greece.



The millennialists find that an awful picture to interpret, and in order to postpone the setting up of the kingdom until the time comes, they want to keep that image standing, and of all the wiggling and twisting they do to keep the image standing! They manage to think the toes are still here. So an ingenious man, Uriah Smith, the Battle Creek Adventist, manages to get ten toes still standing identified with ten countries in Europe, in which the Roman empire was split up; but the difficulty is that he has got all the toes on one foot. (Laughter.)

## WHAT DANIEL SAYS

"The kingdom shall not be left to other people," says Daniel. In other words, there is no dispensation to follow that kingdom. "That kingdom," says Daniel, "shall stand." It is the last period, the last days, the last everything that this world will ever see, when that kingdom is set up. That kingdom is now established, inaugurated in the day of Pentecost, and it is already the mountain kingdom, with more than four hundred millions of people that would die for Jesus Christ in five minutes! (Applause.) It is growing to be the kingdom of the whole earth right straight along.

Christ's kingdom was introduced by John the Baptist, with the words, "Repent, for the kingdom of heaven is at hand." The same message went forth at the mouth of the Lord, and the twelve and the seventy who carried the word throughout Judea. Do you think the kingdom of Christ is a thousand years future from that message? Two thousand years have rolled by, and the kingdom, according to my brother, has not come at all, and yet John, our Lord, the twelve, and the seventy deceived that nation in saying it was at hand. (Applause.) Matt. 10: 23, "Ye shall not have gone over the cities of Israel until the Son of Man be come." Was not He already there? Was He talking nonsense? No. Christ came first in His incarnation, His second coming was the inauguration of the kingdom at Pentecost, and the third coming is as the judge of the world.

Now, my brother, you cannot get a millennium into the Bible until you settle those literal statements. You have got to interpret by analogy of faith Matt. 16: 28. "There be some standing here that will not taste death until they have seen the Son of Man coming in His kingdom." Is that figurative? Just as literal as human

1H152

language can be made. Some standing here — therewere twelve standing there, and eleven saw it — who should not taste death till they saw the Son of Man coming in His kingdom. He came on the day of Pentecost, and has been in His kingdom ever since. (Applause.)

"There be some standing here that shall not taste death until they have seen the kingdom of God coming with power." Now, my brother, when did the kingdom of God come with power? It came when all those men were alive, or else the scriptures are deceiving. If God has not given us a book we can interpret it is a pretty poor book.

## **THE WORLD WAS SHAKEN**

Let us see how He came. "Tarry ye at Jerusalem, until ye be endued with power from on high." and again, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." Now read the second chapter of Acts, where the spirit of God was poured out upon the people, the world, so to speak, was shaken by the tremendous demonstration of spiritual power, and 5,000 persons joined the church in 48 hours. (Applause.) That was the coming of the Son of Man in His Kingdom. It came a little then, but it has been coming more and more all during the days since, and if the church had been loyal, instead of ignorant, in the past ages, it would have been coming much faster.

But now the whole world is opening to the kingdom and Jesus told us how it would grow — like a grain of mustard seed, until it became a great tree and provided shelter for the fowls of heaven. "The kingdom of heaven is likened unto leaven, which a woman hid in three measures of meal, until the whole was leavened." I never yet heard a millennialist interpret that but said that leaven is always a type of sin, and that means that sin is going to spread until the whole world is full of it. But Jesus didn't say the kingdom of the devil is likened unto leaven — it was the kingdom of heaven! The Son of Man came in His kingdom. That kingdom is now leavening the human race, and will keep right on until the job is complete. He did not come to snatch here and there a few.

Canon Ryle, bishop of Liverpool, said some strong things in favor of millennialism, and I have respect for the good men that teach that doctrine, but not for the doctrine itself. It shows a lack of faith in God's word. The whole thing proceeds from the idea that God has been making a little effort, and then got sack of it, and is trying something else. This old world of ours, for ought we know, will last 50,000 years, and be peopled by the human race — no reason to doubt that! (General and prolonged applause.) Everything is in the beginning churches and creeds, and education, railways, and commerce, and science, everything in the morning of the world yet. It is going to get right by and by, under the leadership of Christ and the power of the Holy Ghost and the consecrated church! (Tumultuous and continued applause.)

## **WHAT THE LORD SAID**

The Lord said to our Redeemer, "Sit Thou at My right hand until — when? the restitution? No — until I make Thine enemies Thy footstool. For He must reign until He hath put all enemies under His feet. (Much applause, in which Pastor Russell joined.) "He shall not fail nor be discouraged, until He hath set judgment in the earth, and the isles shall wait for His law!" (Great applause.) The first thing the kingdom of Jesus Christ did was to capture the islands of the Mediterranean, then Great Britain, the Sandwich islands, and the world over the islands are coming to God more rapidly than the continents.

My brother has read a great many times a very interesting passage. I feel I ought to set him right upon it, and since I have the stuff here, I am going to do it. (Applause.) It is in the third chapter of Acts. "Repent and be converted, that your

sins may be blotted, when times of restitution shall come." It does not so read in the Revised Version. "Reform and be converted, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." That takes the wind out of your sails, my brother! You have to take that or the Old Version. I stand by this. You are to be converted so that you can have some good times, and power and glory and salvation. (Applause.)

Pastor Russell interrupted here saying: "Read the next verse, brother."

Yes, I'll read it all— sorry I didn't read it before. "Whom the heavens must receive until the restoration of all things — (tremendous general applause): whereof God hath spoken by the mouth of His holy prophets that have been from of old. Moses indeed said, A prophet shall the Lord your God raise up unto you of your brethren like unto me; to Him shall ye hearken, in all things whatsoever He shall say unto you, and it shall be that every soul that shall not hearken of that people shall be utterly destroyed from amongst the people; for all the prophets, from Samuel and the prophets that followed, have told of these days. (Much excitement and prolonged applause, in which Pastor Russell joined.)

Pastor Russell summed up as follows:

Our dear brother has conceded that so far as the book of Revelation is concerned, and the twentieth chapter, he doesn't know anything about it.

1H153

(Applause.) He says that nobody knows. Well, we take his word for that, so far as he himself is concerned (Applause.) But in the latter part of the chapter, when he began to interpret this that he doesn't understand, he calls our attention to the fact that Satan, after he is loosed, goes forth to deceive all people on the face of the whole earth, the number of whom is as the sand of the seashore; and we think he did not make a right application — not understanding it! (Laughter and applause.)

### **AT THE CLOSE OF THE AGE**

The number, as the sands of the seashore, represents the whole population of the world at the close of the millennial age, when the thousand years are finished. During that thousand years, Satan being bound, all the evil restrained and the knowledge of the Lord flooding the earth, the whole world will come under the blessing that the Lord has promised by the mouth of all the holy prophets. At the close of that millennium all those thus tried and instructed, that they might rise out of degradation, up, up, up, to all that was lost in Adam, should properly have a test at the end of their trial, and it is the Lord's proposition that this shall come through Satan after his loosening!

It does not say that all will be deceived by the testing, but that Satan goes forth to endeavor to deceive, and those who follow with him are to be sharers in the great destruction which shall come upon Satan at the end of the testing. The remainder will inherit the earth forever, for we agree with our brother that God made the earth to be inhabited; He created it not in vain, but formed it for the habitation of the world of mankind.

Our brother has probably unintentionally chided us as believing in Christ's reign as a temporal kingdom. We never said a word of that kind. The Scriptures indicate that Christ and the church will be spirit beings, Satan, the god of the present evil world, exercises his power and authority without being seen — as a powerful spirit being; and when his usurped authority shall be overthrown by Christ it will not be necessary that he should be seen. He will continue to rule as a glorious and righteous spiritual judge, with the church, equally spirit beings with him, associated in the blessing work to be accomplished.

Our brother calls attention to the stone that became a great mountain. He did not seem to get all that picture. Daniel saw in the different metals the world powers which were to exist, and last he saw the stone taken out of the mountain without hands. That stone is now being taken out. The mountains out of which it is taken are the kingdoms of this world, and the Lord is selecting the "living stones" that shall be a part of this great stone which shall eventually become the kingdom for rule and blessing and uplifting of the whole world. The stone, when complete, shall smite the image, not on its head, but its feet — in the present-day representatives of the world power, Germany, France, Spain, Great Britain, etc., who all without right claim the title "kingdom of God," and who never have been owned of God as His representatives, but who shall be overthrown in the time when the Lord shall take to Himself His full power and commence the reign of the true kingdom of righteousness.

### **ESTABLISHED IN JERUSALEM**

Our brother thinks Christ's kingdom was established in Jerusalem, and quotes the words of John the Baptist and Jesus. To whom was the kingdom of heaven at hand? To the world? No. To the Jewish nation, to whom God had promised that it should be the kingdom if it accepted the offer. But, as John said, "He came to his own, and his own received him not." Then the Lord said to them, "The kingdom that was for you shall be taken from you and given to another people (interrupted, with great applause), bring forth the fruits of it." What people is God going to give the kingdom to? Those whom He has been taking out of the Gentiles for it.

Dr. Eaton concluded the debate for the evening as follows:

That last attempt to destroy the force of the tremendous texts I give loses itself entirely when we remember that what the Jews refused passed right on to the Gentiles. It was the same kingdom. If the Jews had it given to them in Jerusalem, we have the same kingdom, the same gospel, the same Holy Ghost and the same kind of preaching. (Applause.) The fact is, the kingdom of heaven is a spiritual kingdom. The kingdom of God cometh not with observation. (General applause.) Ye shall not say, Lo, here, or Lo, there, for the kingdom of God is within you.

It is perfect folly to talk about Jesus Christ, a Spiritual Prince, reigning anywhere in any other sense than He now reigns in the hearts of those who love Him. The kingdom of God is not meat and drink, "not forms and ceremonies," but righteousness and peace and joy in the Holy Ghost." If there is to be an earthly

kingdom there must be a semi-political system about it. He will have to be here personally, visibly, and to be supported by the results of this earth, for they will have to hoe potatoes and corn and grow cabbage, for their own and His subsistence.

I have been reading today the Rev. A. B. Simpson's work on "The Gospel of the Kingdom," and he finds 15 Psalms and 51 chapters of the old testament altogether that do not mean anything but the

1H154

millennium. I say that is a piece of stupid nonsense. Why not take a shovel and throw the whole thing into the millennium? Why didn't Dr. Simpson take the second chapter of Joel and put that into the millennium? The only reason he and other millennialists don't take the second chapter of Joel is that Peter put his hands on it and applied it to Pentecost.

The brother is going to put the entire human family on the earth. He has calculated there might be a population of 252,000,000,000 or a quarter of a trillion. That is a tremendous population, but it isn't large enough. If one calculates according to the present rate of increase the population would not be less than ninety-eight trillions, ninety-eight billions, three hundred millions; and that divided over fifty-two million square miles of the earth's surface would give each man a piece of land about four feet square — the whole earth covered with people almost as thick as they sit in this audience! And yet people in a material world must be supported, and I cannot tell how; but they must be, for a thousand years! I don't want to go into a millenium where I can't sit down for a thousand years. (Laughter and applause.)

If a man knows anything he knows that this planet is one of our solar system, and a thousand others that have been or are now or will be inhabited. There are 600,000,000 of solar systems like ours, and Jesus Christ is declared in the Word of God to have made all things. Do you suppose He will come down on the grain of sand of ours, and reign here, where no eternal good could be accomplished by His doing any such thing? My Christ is too great in dignity and power for any performances of that kind. If it was necessary for Jesus Christ to go to the earth or any planet to die to save it He would go at any cost or sacrifice, but He will not go and set up a throne and be a little Napoleon or kaiser and jump around on the earth for 1,000 years. (Laughter.)

God help us to get some ideas better than these. Bring down the great Creator of the universe, the second person in the glorious trinity, and put him on a little planet like this? It was all right in the days of the early church to have such ideas, because they didn't know of any other planet. They thought this was the place where everything centered and made up their minds this was where Christ was going to reign. But when men's ideas began to increase, and they got to understand how small our earth is, and how great the universe is, they simply said: O pshaw, your millenium! Believe it if you can! I can't do it! (Applause.)

**PENALTY FOR SIN  
WAS UNDER CONSIDERATION  
AT THE LAST OF THE DISCUSSIONS**

*All of the Meetings were well attended,  
Many being Turned Away*

**STRONG ARGUMENTS PRODUCED**

**REPRINTED FROM THE GAZETTE OF NOVEMBER 2**

The last joint discussion of the series between the Rev. Dr. E. L. Eaton, pastor of the North Avenue Methodist Episcopal church, and Pastor C. T. Russell was held yesterday in Carnegie Hall, Allegheny. Six meetings have been held, the first one on October 18, and at every one of them all the seats were taken, while yesterday's discussion was even better attended, the audience crowding the aisles. Hundreds were turned away.

The audience was pretty evenly divided in sympathy, and telling points made by either speaker were applauded impartially. The Rev. Dr. B. F. Woodburn presided and introduced the speakers. This proposition was debated: "The scriptures clearly teach that the divine penalty for sin — actual transgression of God's holy law — eventually to be inflicted upon the incorrigible, will consist of inconceivably great sufferings, eternal in duration." The Rev. Dr. Eaton led off with the affirmative and Pastor Russell supported the negative. Each speaker had 50 minutes to present his arguments and then each took 10 minutes for reply.

During the debates the following ministers took charge in the order named: The Rev. Dr. W. H. McMillan, the Rev. Dr. Henry D. Lindsay, the Rev. Dr. J. W. Sproul, the Rev. John A. Jayne, the Rev. Eli

1H155

Miller and Dr. Woodburn. In supporting the proposition Dr. Eaton said:

**DR. EATON BEGAN THE DEBATE**

We now leave the boundaries of time and space, and in this seek to explore some of the realities and mysteries of eternity. Hell is the last calamity; the eternal state of a lost soul. Opinion is practically universal on this point. The difference is chiefly concerning the quantity and quality of the calamity. Conjecture is of little value here. Human opinions are worthless, especially upon a subject which does not come level to the human mind. God has spoken; let us hear what He has to say.

Do the scriptures clearly teach the eternal punishment of the wicked? The answer must be sought in the scriptures. There is not a single word in the Old Testament which means hell. In the discussion of the intermediate state it was shown that the word translated in the common version hell, sheol, when used with a modifying word, such as lower sheol, sheol from beneath, etc., means hell. It is referred to in the New Testament as hades, but neither word represents the eternal state.

The only word in the Bible which means the eternal state of the lost is "gehenna," and in the American revision of the scriptures it is so translated. Gehenna — the Valley of Hinnom is first mentioned in connection with the boundaries of the tribe of Benjamin. It was located southeast of Jerusalem. Before the country was occupied by the Hebrews the valley had been defiled by every base practice in heathen rites, even the burning of children and the sacrificing of human beings to the god Moloch. All this was abolished by the Jews, and the old heathen ground was made odious by the good king Josiah and became the receptacle for the dead bodies of the city, where they were burned, including the bodies of criminals, and consequently a smoke could be seen ascending continually.

### **PUNISHMENT OF A WICKED KING**

In Isaiah it was called Tophet, and is the description of the punishment of a wicked king, probably Sen-necharib, whose army was over-thrown by the breath of Jehovah, and whose dead bodies were consumed in the valley of Hinnom. The word "gehenna" is an attempt to Hellenize the Hebrew word. It is a Greek word now, and comes into the New Testament thus. We have the word 12 times in the New Testament, and always correctly translated hell. It never means the detestable valley south of Jerusalem in the New Testament, but universally carries with it the horrible associations of the place from which the name is taken, and stands in the New Testament for the fiery blast which shall come against the enemies of God.

Matt. 5: 22: "I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say to his brother, Thou fool, shall be in danger of gehenna-fire."

There are three different grades of wrong-doing, and their appropriate penalties. To be angry with a brother would expose one to the civil courts; to say to one's brother Raca would expose one to the penalty of the Sanhedrin; but to condemn a brother to eternal infamy and hell would expose the one himself to that very penalty. That is the best that can be got in English of the Greek words.

The court of heaven itself takes cognizance of the third class of offences. God is the judge, and the penalty is gehenna. It cannot, therefore, refer to a punishment of the present time, but some awful penalty which shall beset the soul in eternity, the dreadful catastrophe beyond death and the general judgment.

Matt. 18: 8: "It is better to go into life maimed than that thy whole body shall be cast into gehenna — better to go into life with one foot, than that thy whole body



should be cast into gehenna." If these were the only texts in the New Testament where the word gehenna is found, we might conclude that gehenna stood for some earthly, temporal sense, the body and not the soul being here involved.

## **SOUL IS ALSO INVOLVED**

But in Matt. 10: 28 we learn that the soul as well as the body is involved in the doom of gehenna. "Fear not them which kill the body, and are not able to kill the soul; but rather fear Him that is able to destroy both soul and body in gehenna." Including the soul in the doom of final destruction clearly locates that doom beyond the scope of earth and time, and makes it an eternal experience. The soul cannot be consigned to the literal valley of Hinnom for punishment, but beyond this earth it will be consigned to gehenna for its everlasting doom. "It is better to enter into life halt or maimed than to be cast into everlasting fire." The word gehenna does not appear here, yet it is the same class of comparisons that is mentioned in the sermon on the mount. This intimates that gehenna and everlasting fire refer to the same thing.

Mark 9: 47 says, "It is better to enter into the kingdom of God" — thus the entering into life is associated with entering into the kingdom. This established the fact that the judgment upon the soul is not in time, nor confined to the boundaries of this life, but that it explicitly extends to the life which is to

1H156

come. In Mark 9: 43-48 we have these same injunctions to cast off an arm or foot, and pluck out an eye, associated with the same penalties that attach for refusal to obey Christ, and these words, "To go into gehenna, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Luke 12: 45, "Be not afraid of them that kill the body, and after that have no more that they can do; but fear Him which, after He hath killed, hath power to cast into gehenna." So gehenna is a calamity of the soul; it is no calamity after a man is dead to burn his body; the calamity is the killing of the body; but here, after the body has been killed, fear him who can cast the soul into gehenna.

If we collate the texts cited we shall get these facts: That gehenna is the calamity that shall be visited upon the enemies of God; that it is called a fire, an everlasting fire, a calamity pronounced upon the soul, and that it belongs not to time, but to eternity, and that it is to be eternal doom — a lasting punishment.

## **CHRIST'S DESCRIPTION OF GEHENNA**

The word is found in several other texts — Matt 25: Matt 23: 33. Every one of these testimonies are from the words of Jesus. No writer in the Bible except James used this word, outside the Lord Jesus, because evidently Jesus thought it was too important a doctrine to commit to others for expression. James used it once, "The tongue is a world of iniquity, that setteth on fire the whole course of nature, and is set on fire of gehenna." We can learn something about gehenna by comparing other texts where it appears under other names that possess the same



characteristics. Matt. 25: 41, "Everlasting fire, prepared for the devil and his angels." Matt. 18: 8, this calamity is called everlasting fire. When the Lord said, "Depart from me, ye cursed, unto everlasting fire," He means gehenna fire, and when in the 46th verse of the same chapter, He said, "These all shall go into everlasting punishment," He means exactly the same thing as He says in verse 41. In other words, everlasting fire and gehenna fire and everlasting punishment are the same thing.

Revelation 20: 12. This wonderful chapter, that people toy with and juggle with and conjure with, which is neither literal nor figurative, that nobody is sure of, but of which we get so much nonsense. I am going to quote from that chapter, because I know what I am talking about when I quote it. (Applause.) "I saw the dead small and great stand before God." Are the dead going to be there? They are. It is in harmony with the statement, "When the Son of Man shall come in His glory, before Him shall be gathered all nations." I do not preach anything out of the 20th chapter of Revelation that cannot be proven by the analogy of faith. "The books were opened, and another book was opened, which is the book of life, and the dead were judged out of the things written in the books, according to their works." My brother has spent a little part of every speech he has made here in trying to show that the judgment is a probation, and a trial, and a millennium. Now, it is not all that. I say to you that the judgment is not a trial. I say that the judgment is not a test; but it is pronouncing the verdict of the court according to the books, and the books written according to the deeds done in the body, and not the deeds done in the intermediate state. (Applause.) "We shall all stand before the judgment seat of Christ, that every man may give an account of his works to God."

### **MANY ARE MUDDLED**

I do not think my brother is the only one in the muddle over this matter; the whole Christian world is muddled. Put this sentence down in your minds: It is one thing to be saved by faith in Jesus Christ, and it is another thing to receive retribution or judgment at the judgment throne of Christ for the deeds done in the body. (Applause.) If you write that sentence in your heart no man will ever fool you again. That is what the judgment is for. It is to tell us who is to be saved! (Applause.) It is to determine what rewards men shall have, not to determine who is to receive opportunity for salvation. If you are going to be saved, you had better get saved now, and if you have not got it when the judgment throne is set, you will be on the left side in the decision.

"The sea gave up her dead, and death and hades gave up the dead that were in them and they were judged, every man according to his works, and every man whose name was not found in the book of life was cast into the lake of fire, which is the second death." In this sublime and awful passage we learn that the lake of fire is identical with the everlasting fire and punishment of Matt. 25, gehenna fire, everlasting fire, everlasting punishment, the lake of fire and the second death are all exactly identical. They all mean the same thing, and I defy any man by any interpretation to show that those words do not all mean the same thing. (General applause.) Further, the everlasting fire prepared for the devil and his angels, into

which the finally wicked will be cast, is also identified with the lake of fire and brimstone, "where the beast and the false prophet are." That this calamity is eternal is found in the fact that they "shall be tormented day and night forever and ever."

The clearest, fullest and most unequivocal statement of the doctrine of the future anywhere in the

1H157

Bible is in the words of Jesus Himself. Other and corroborative texts may be found from one end of the Bible to the other; for instance, "The wicked shall be turned into hades, sheol, and all the nations that forget God." "It is a fearful thing to fall into the hands of the living God," and others of like import. But it seems our Lord was not willing to have this tremendous doctrine in doubt, and Himself gives us the best exposition. Whatever quarrel anyone has on the subject must be had with the Lord Himself.

### **NO ELIMINATION OF HELL**

There are popular objections that have been made—popular with the masses. One says the revised version has eliminated hell out of the Bible. As a matter of fact, the revised version has not turned it a hair's breadth; they have made it stronger and more forceful, if possible, because they have translated the word gehenna and made an English word of it and put it in its right place. The word "hell" in popular meaning is the eternal calamity of the lost souls, and almost everybody attaches that meaning to it, and, that being the case, it exactly fits the word gehenna; the word hell was a perfect and complete equivalent for the word gehenna.

Others say, and I expect my brother to ring the changes upon it, that this is all figurative description. Figures are never used in weakness. I do not know whether this is all figurative or not, but, even admitting that it is, the reality transcends the figure, for the figure is but the poor scaffolding to help us climb up to some conception of the mind of God. Grant they are figures, and the meaning of it is that our ideas of heaven are figurative. Are you going to wipe out heaven that you might have no hell? If the descriptions of hell are figurative, all the descriptions of heaven are figurative, too. Do you want to give up heaven and throw it all overboard for the sake of modifying or obscuring the doctrine of hell? I don't. I feel like the old Universalist preacher, who was always talking about salvation for everybody. He was a chaplain in the civil war, and when he went down there and saw those rebels he said, "if there isn't a hell, there ought to be one for military necessities." When you rob hell of its terrors by saying it is figurative, you rob heaven of its glories by the same argument. (Applause.)

Let us see if it is figurative. The parable of the wheat and tares was a figurative expression; but the Lord explained it by showing that wheat were children of the kingdom, tares the children of the wicked one. Then he adds: "As therefore the tares are gathered up and burned with fire (there is your figure) so shall it be in the end of the world; the Son of Man shall send forth His angels, and they shall

gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them into everlasting fire." Is that figurative? He uses and treats it as though He was stating literal facts.

## **LIFE OR PUNISHMENT ETERNAL**

"These shall go away into everlasting punishment, but the righteous into life eternal." Kolasin aionios (everlasting punishment) and zoa aionios (everlasting life) are the words used here. The same word is used for eternal in both cases. If one is lasting the other is; if one comes to an end, the other does. So far as quality and quantity is concerned, one is as great as the other. My brother, however, will tell me that aion means an age or short period. I admit that it is used that way. I think we are now living in the aion of the world which began with the human history, and that it is the last age; our brother will tell us that there are several aions, ages of the ages, and I won't quarrel with him, but they refer to the ages of eternity, not this world. He will tell you that aionios does not mean an endless condition, but let me tell you that these two words, aion, the noun, and aionios, the adjective, are the only words in the Greek language which express eternity. If you wanted to say that a thing is eternal you would use those words; in the Hebrew it is olam, and in the Greek aion, but those words do not always express eternity. You have to remember the associations of the text.

Some will tell you that annihilation of the soul is the punishment, and will say that all the words describing the loss of the soul are punishment, or destroy or burn up, and so on. They quote the passage, "The wicked shall be ashes under your feet," from Malachi, and say of course that means annihilation. But hold on! They don't read the next verse which says: "Ye shall grow up as calves of the stall!" There you are! You are calves and the wicked are ashes! I don't know a word in the Bible that means annihilation. God probably could annihilate, but we cannot do it, not even to a grain of sand, much less a human soul. And that doctrine is built upon another error, that the soul is not naturally immortal. Our brother has been fighting for that all through. I affirm it is immortal, God made the human soul immortal in the sense that He made it a living soul. I defy anybody to point out the error. God made man in the likeness and image of himself in his intellect, sensibilities and will, not in his nature; a living soul, in which there was no self-limiting device which would at some future period work its overthrow. It is not in the soul, but it is in the body immortal unless He introduced some device to stave off death. But it is not natural for the soul ever to die, and if the soul ever does die it will be an act of God. (General applause, in which Pastor Russell joined.) I do not believe God ever

1H158

made soul or angel He could not kill. (General applause.) The only question is whether you or I know about it, and I say He has not informed us of it.

## **RESTORATION OF THE SOUL**

Another class has the restoration idea, that the soul will be restored because it is a child of God. The wicked is not a child of God; there is a tremendous difference. If a man gets to be a child of God he will have to be born of the Holy Ghost, and there is some little hope that such a one will come back again to divine favor after he has backslidden, as the prodigal son did, but the man who has no recollection of God, who is a sinner, and who has not received the Holy Ghost, and who does not want to know God, who never was at home with God and has traveled from him ever since he was born, who curses God till the air is blue in Allegheny — the fairest city in the world — there is no restoration for them.

If you build up any thought of annihilation on the idea that human souls are children of God you will be left in the darkest hour of eternity. It is not true. The whole idea proceeds upon the one idea that God can do something in eternity that He cannot do here; that salvation means are going to be multiplied and intensified in the future. That is a piece of sheer nonsense. It was right here in this world where Christ died; it was here where the kingdom was inaugurated, when Pentecost came and men were commissioned to go everywhere and proclaim the unsearchable riches of Christ. If there is any world in God's universe where these means for salvation can be made more intense, I do not know where it is, and it is not in the Bible. (Applause) My brother is going to have them saved where there is no probation at all; where Satan is bound; evil restrained; balmy breezes; millennial comforts; case-hardened sinners growing up into prodigies of moral fiber — as much as an angle worm! (Applause). That is not probation at all. I have had to work out my salvation with fear and trembling for 40 years, and expect to keep at it till I get through, and when I get through I will not think I have been to a kindergarten! (Applause) But I will think I have been on probation, and if God has to save me on those terms I am going to respectfully request that He will put those other fellows through the same milli (Applause)

## **THE POWER TO SAVE**

Some make much of the love of God. Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I ever speak lightly of the love of God, the only hope of a lost world; but there are some things God cannot do. Jesus loved the young rich man who wished to know the way of life, but when he gave him the final test and the suggestion, was rejected, God could not save him without his own inclination. To the Jews who had rejected Him, He uttered those solemn and awful words, 'Jerusalem, Jerusalem, thou that killest the prophets, and those that are sent unto thee: how often would I have gathered you as a hen gathereth her chickens, and ye would not: behold, your house is left unto you desolate.' He stood before the doors of their hearts, weeping because he could not save them, and you had better face those tremendous facts, rather than go into eternity with the hope that God is going to accomplish there what he cannot accomplish here.

They say modern preaching has changed; that present-day preachers don't talk about hell. I wonder how many people in the North Avenue church would say that? I tell you hell is a serious matter. There is one preacher who hasn't gotten over preaching it, and I am not responsible for the rest of them. If they have lost faith in this thing, or have lost their courage to proclaim it, it is their fault.

Fifty-three years ago I stood by the ashes of my mother in a one-roomed log cabin in Wisconsin. They enclosed her in a rough coffin, took her in a wagon five miles away to the little graveyard, and put her into a cave without flowers, or a song or a benediction, We looked into that mysterious place called the grave till every last particle of gravel upon the coffin lid had fallen, and then left in that place our dearest earthly friend. Times have changed. Coffins are caskets, flowers make the home like a garden, sweet music and sympathetic words make the trial easier, and at last, the cemetery, itself like a palaced city of the dead, receives the casket which we lower into a bank of flowers, and sing a sweet song and go away. The funeral of today is not the funeral of years ago. Times have changed; but death is the same! (Applause.)

## **PASTOR RUSSELL'S ARGUMENT**

Pastor Russell then took up the negative side of the proposition. He said:

We are pleased to say, dear friends, that there is a great deal that Dr. Eaton has just stated to you that we fully agree with, but there are certain portions of his discourse with which we could not agree. We cannot agree that the scriptures teach that the wages of sin is an eternity of torture. We do not find it so written in the word, nor do we find that such application would be in harmony with the character of our heavenly Father. By way of giving a thought as to where we believe this great doctrine of eternal torment came

1H159

from, which has so entrenched itself in the minds of the people, that good people like our dear brother, well intentioned people, must confess that it is very much against their own desires that they must preach very much differently from what they would like to do themselves, very much different from what they would like to think of the Almighty — we state that during the dark ages, at the same time that purgatory came forth, this doctrine of torment was evolved — the same place all the errors came from. And when I say the same place, I mean, dear friends, that it came from Satan himself. Where did the heathen get their ideas of torture and inferno? Not from the scriptures; they got them from the great adversary, of whom the apostle says: "The god of this world hath blinded the minds of them that believe not lest the glorious light of the goodness of God should shine into their hearts." (Applause.) The goodness of God is hidden from the sight of the heathen by these false views, which they have received, and likewise in proportion as Christian people receive this doctrine their minds become darkened.

It is to the advantage of our twentieth century that we have lost some of our love for eternal torment. The time they loved the doctrine most was when they used to emulate what they thought was the character and disposition of the Almighty

Father, and they would burn one another at the stake, and give them a foretaste of what they thought the Father would give them later, only that would be kept up through all eternity. The doctrine has been the most damnable doctrine throughout the entire history of the church. I charge it with the greatest crimes of history. What do these lynchings of the present day signify? Simply a repetition of what is believed to be the character of God and his vindictiveness against evil-doers.

## **JUSTICE OF ETERNAL PUNISHMENT**

The scriptures are in full harmony with what you and I and every other sane, reasonable person in the world shall concede to be the reasonable and proper character of our God. (Applause.) What is declared of our heavenly Father? That He is just, that He is wise, that He is loving, that He is powerful. All Christian people will acknowledge these attributes of the divine character. If this is so, can we find any sense of the word in which we could conceive of God as just and yet punishing a creature of His own hand to all eternity, no matter what the sin was? I am not an apologist for sin; I do not live in sin myself, and I never preach sin. We at the Bible House chapel preach holiness to the Lord. (Applause.) But I tell you that all these people around here that our brother says are making the air blue with their blasphemies of God and the holy name of Jesus Christ are all people who have been taught this doctrine of eternal torment. (Applause.) And all the murderers, thieves and evil doers in the penitentiaries, were all taught this doctrine. (Continued applause.) And another thing; you won't find one of the Bible House company in that order by any means. (Prolonged applause.) These are bad doctrines; they have been injuring the world this long time; they are not a part of the Lord's teaching at all, and our dear brother has not gotten the smoke of the dark ages robbed out of his eyes yet. (Applause.)

If we take up the subject of God's justice for a moment, could you possibly make yourself believe that it would be a just thing for our heavenly Father to create a world of humans and foreknow the end, and prepare a great and awful place where 99 out of every 100 of them were to go, and to prepare a corps of fireproof devils, and then to set forth the evil influences we see all about us, and to say: "If you don't get away from these, down you go, and I intend you shall have it!" There is no justice in that! It is totally foreign to justice. Where would be the justice of tormenting a man to all eternity for 20, 50 or 100 years of life in Eden? Where would be the wisdom of God in allowing a plan of that kind? Our brother has his own ideas of this matter. He tells us in one breath that it is only those who were begotten of the spirit that are to be saved, and again he tells us in another that it is all the heathen, who never heard about Christ at all, who are to be saved. (Applause) His good heart tries to embrace the world and see God's character vindicated by the outcome, and he is in conflict with himself.

## **A TERRIBLE PROSPECT**

If only the ones who are going to escape hell are those who are begotten of the Holy Spirit, most of your families and friends are going to eternal torment. It is a serious matter to think of, and for God to think of, that hundreds and thousands of



millions He has created have no better opportunity, but are without opportunity for knowing that truth, without which they cannot be begotten of the Holy Spirit, and brought into the blessings of God's favor, now open to those who will receive it. Where would God's love be in this plan? Our brother would tell us that God's love was manifested in providing a way of escape. Then notice, that according to this theory, because Adam sinned, damnation was pronounced upon him and he was sent to eternal torment, and all his children with him sent to the same place; and there would be no hope of escape except that we have Jesus as the Redeemer. I freely concede, indeed, I claim, that none are escaped from the penalty except those who accept Jesus; but I claim that what they escape from is

1H160

that which Jesus suffered for them — death! (Applause.)

I claim further, that God's gracious plan is that after He shall have gathered out the church to be joint heirs with Christ in His kingdom, He is to give to His little flock the administration of that millennial kingdom, that all the families of the earth may be blessed with the knowledge of the Lord, and the opportunities they will have then will be much better than now— and I am glad they will have them much better than I am having it! ` (Applause.) I never begrudge any man all the blessings and advantages he can get, and I will be glad to see the world get all the exceeding riches of God's grace in the ages to come as the apostle suggests in his letter to the Ephesians." In the ages to come (not in the present age), God will show His exceeding riches of grace by Christ Jesus." But the riches of grace shown to us who are in Christ Jesus now, and the blessing to us of the church, are incomparably greater than are coming to the world, as we saw the other evening. The blessing to the church is partaking of the divine nature — not merely to get life as human beings, but as the blessing God proposes to offer to the world is life, a restitution as expressed by Peter in Acts 3, a higher blessing, namely life on a spiritual plane, will be for the kingdom class.

### **CORRECTIVE, NOT VINDICTIVE**

I hold that all punishment from the Divine standpoint must be corrective, just as the best and noblest sentiments of mankind must have determined that all earthly punishment shall be corrective, never vindictive. I am pleased, indeed, to see that in all the penal institutions of the United States gradually this sentiment of corrective punishment is being introduced, and all thought of vengeance against the individual is being removed. It is a sign of progress; and I declare that they are not progressing beyond the heavenly Father — that he has in his plan the same principle: that all punishment is intended to be corrective, to assist the individual.

Notice, that according to the scriptures, the penalty for original sin was death. The account given in Genesis, where if in any place, there ought to be a succinct statement of what the penalty would be, in the account of man's disobedience and the Divine statement of the penalty, we find it to be, "The wages of sin is death." And death doesn't mean eternal torment. Death is the opposite of life. Life is one thing, death is the antithesis. So, when God told Adam that he might live by

obedience, it meant what it said; it did not mean, you have life anyhow, for suffering or pleasure. Proceeding, we see that our Lord Jesus paid the penalty for sin, and the penalty he paid was what? Did he go to eternal torment? Did he go to gehenna? No. We all know to the contrary. He paid the penalty the Lord let fall on Him. He paid what we would have had to pay but for His sacrifice — we would never have escaped eternal death, if it was not for what Christ did. And what did He do? "Christ dies for our sins, according to the scriptures!" (Applause.) Death was the penalty, the wages, and this wage our Redeemer paid, and it was because He paid it that we have hope toward God that we shall not be confined in death, hope that all the prisoners in the pit shall come forth in the hope of a resurrection.

In all harmony with this, we find the apostle, speaking of those who have come to the knowledge of the truth, Heb. 6: 4-6; 10: 18-30, described the penalty that shall come upon those who have sinned wilfully after coming to the knowledge of the truth — "a certain fearful looking for judgment which shall devour the adversaries" — notreserving and torturing, but devoting the adversaries of God. Our brother quoted: "It is a fearful thing to fall into the hands of the living God."

## **THE CHURCH, NOT THE WORLD**

The apostle was not speaking about the world, but the church, in this same connection. If members of the church, who have come into Christ, shall take themselves out of the hands of Christ, whom God sent as the mediator, and we fall into the hands of God's justice, nothing remains of Divine favor, but only the wages of sin — death. There is nothing to be hoped for out of Christ.

The message of salvation, the good tidings, that Christ died, is for whom? Every man. Have all heard the message? No. Have all a hearing ear now? No. It is a special blessing to those who hear the message in the present time, as the Lord said: "Blessed are your eyes for they see, and your ears for they hear." Let us rejoice that God's providence permitted our eyes of understanding to be opened in permitting our getting some sight of God's goodness and plan. Let us not forget, however, that there are a great many not so favored, and that the time is coming when all the blind eyes shall be opened, and all the deaf ears shall be unstopped, according to Isaiah 35.

The proposition is, choose, believe, live. "Choose life that ye may live." Some one says, "But you cannot help living anyway; you are so constituted that you cannot die." God's Word says, "I have set before you life and death, choose life that ye may live." Those whose eyes are opened may have the rejoicing that they have chosen life, and in the present time the Lord himself declares that it is a narrow way we walk in,

1H161

"and few there be that find it." We are in full harmony with the Lord in this matter; not many are finding the way of life, not many know about the way of life, nor the only name given under heaven or amongst men whereby we must be



saved, because God's due time is not come to bless the world with this full knowledge. Look at the dark ages. Where was the knowledge of the kingdom at that time? Where was the power of the kingdom exercised then? No one can speak. The truth was fallen in the streets, and gross darkness covered the people for over a thousand years. Was Christ's reign established in that gross darkness?

Our brother suggested that the establishment of the kingdom was at Pentecost, because our Lord and John and the disciples proclaimed the message, "The kingdom of heaven is at hand." Let us look at that. God had promised the kingdom through Abraham to Israel, if they were faithful. They were to become God's favored nation to bless the world as the seed of Abraham. And so the apostle, speaking of His message, says "It was necessary that the gospel should first have been preached unto you." It must be offered to Jews before it could be offered to the Gentiles.

### **NOT EVERLASTING DESOLATION**

Our Lord said to the disciples, "Ye shall not be gone over the cities of Israel before the Son of Man be come." When did He come in that sense? Five days before the crucifixion, when approaching the city, He wept over it, and stated those words which our brother has already quoted, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how oft would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." There He came as king; there He offered Himself as king. They did not receive Him, and Jesus pronounced these words of desolation upon them, but was it an everlasting desolation? Note further, "Henceforth ye shall see me no more until that day." (Great applause.) What day? The great millennial day, the day in which "ye shall say blessed is he that cometh in the name of the Lord." Meantime the kingdom has been taken from them, and the people rejected from divine favor while God is selecting from the nations in general the class which shall eventually constitute the true kingdom, which shall rule to bless the world.

In the text which our brother quoted the other night (Acts 15: 14, 15) James tells how the Lord is taking out this people for His name, and then goes on to quote the prophet Amos on the subject. Our brother doesn't think the prophets knew anything, or that the apostles knew very much, when they thought the stars were pinholes in the sky, but I think it was much better to have it said, as it was of Peter and John, "They took knowledge of them that had been with Jesus and learned of Him," than to know all there is to know about astronomy. (Applause.) What we want is the words of the Lord, and what we care for is not whether Peter was learned or unlearned, but if God was with him and God used him, and declared He would speak through him; then we will look for our instruction from him. James went on to say, "After this I will turn again and will rebuild the tabernacle of David, which is fallen down, and will build up the ruins thereof, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called."

## INTERPRETATION OF A PARABLE

I would like to have you notice concerning our brother's argument that we agree that hades never means eternal torment; that there is not a word about torment concerning hades except the parable of the rich man and Lazarus, and I must help him on that. (Applause.) The rich man was clothed in purple and fine linen, and fared sumptuously every day. That doesn't mean that every rich man is in danger of something horrible. These are figures or parts of a parable. Purple represents royalty — it always has. Was there any nation in a royal condition, a kingly condition, in favor with God, at the time our Lord spoke? Yes, the Jewish nation held that position. Their kingdom was the Lord's kingdom, as the Scriptures said, for instance, of Solomon, "Solomon sat in the throne of the kingdom of the Lord, in the room of David his father." Was there anything to represent their white linen? Yes, they had the justification, purity, of the sacrifices of the law— not actual justification, but a typical cleansing. What was the sumptuous feast? It was the rich promises and blessing which God had given them, of which the apostle wrote, "What advantage hath a Jew? Much advantage every way, chiefly because to them were committed the oracles of God." And what does Lazarus represent? That class who were aliens and strangers from God's favor, the poor of this world, not highly esteemed — the Gentiles.

There came a change in the Jewish nation; it passed away as a nation, although it has remained as a people; and Lazarus' condition was changed. The Gentiles came into God's favor, and became participants of the blessings promised to the seed of Abraham. Abraham's bosom represented that the Gentiles had been admitted to the privileges of the children of Abraham, spiritual Israelites, joint heirs with Christ in His kingdom.

The end of the rich man's course is not mentioned in the parable, but in Rom. 11, we have the Apostle Paul

1H162

very fully describing the casting off of Israel, in order to permit the election of the Gentiles who should complete the church of Christ, and after this has been accomplished a return of great favor to the Jewish nation—a release of the rich man from his condition of torment, and his admission into the blessings which God has promised, humbled and helped by the severe experiences of the past nineteen centuries.

"As concerning the gospel, they are enemies for your sakes (the church's sake), but as touching the election (the original promises of earthly favor to Israel) they are beloved for the father's sake. As in times past ye have obtained mercy through their unbelief, through your mercy they may obtain mercy." When shall the church exercise mercy toward Israel? In the future time of glory, when all power shall be in the hands of the glorified church to accomplish all of God's will.

We agree that gehenna is a place of fire, but the apostles agree, and the prophets, and Jesus, that the Lord's utterances were parabolic. "Without a parable spake He

not unto them." "He opened His mouth in parables and dark sayings, that seeing they might see and not perceive, and hearing they might hear and not understand."

### **DID NOT UNDERSTAND AT FIRST**

The disciples did not understand, and Jesus told them they would not understand "Until the holy spirit should come upon them, and they should be endued with power" later. We agree that gehenna means a place of fire, and that the original Tophet, outside Jerusalem, was a representation of gehenna. The literal gehenna outside Jerusalem was a type of the symbolic gehenna outside the New Jerusalem. As the literal valley was a place for disintegration of dead carcasses, so in the symbolical condition, all the evildoers should be cast into gehenna, dead — to forever experience the penalty pronounced for wilful sin — because nothing that defileth or maketh a lie shall enter into the new government, the New Jerusalem, to be established when the millennial kingdom shall begin to exercise its control.

Our brother quoted from Revelation the very interpretation of the lake of fire which we should have given — Revelation 20, says, "The lake of fire, which is the second death!" (Great Applause.) The second death is just like the first death would have been, an everlasting death, had not our Redeemer purchased an opportunity for resurrection. The second death has no end, there is no hope that those who go into it shall ever return; it means utter destruction. Christ dieth no more, He will never redeem the world again, but as the result of His own redemption every member of the human family purchased by His precious blood must have a full opportunity to escape the hadaan penalty upon the human race, must have the opportunity of gaining eternal life. Those who have eyes to see and ears to hear, should have the hearts to know that in the present time they may have part in the select little flock who, by patient continuance in well-doing, may attain to the opportunity of administering the wonderful blessings which God has in reservation for the world of mankind.

### **AS TO HEAVEN AND HELL**

Our brother stated that if you take away hell you take away heaven — the eternity of the one is implied in the eternity of the other. We are fully agreed that the penalty which God will pronounce upon the wicked will last forever! (Applause.) There is no question about the eternal continuance Of it. The question is, "What will the penalty consist of?" Our answer is most emphatically, the penalty for wilful sin will be the second death, from which there is no resurrection, from which there is no recovery.

Our brother quotes a text from this 20th chapter of Revelation, which he told us the other night he didn't understand — a quotation which I certainly hope and you certainly hope you never will see fulfilled, if it is to be taken literally that the beast and the false prophet shall be tormented before— " the throne of the Lamb day and night forever:" If all the wicked are to be cast in with them to a lake of fire, the Lord and the saints throughout all eternity would be doing nothing but hearing the groans of the damned.

We have not time to go into this now, but I merely suggest: What is the beast? You don't know! What is the false prophet? You don't know! Well, you will have to get an understanding of what these two are before you can understand how they are going to be tormented! (Applause) They are symbols of institutions, now existing in the world. It is the same figure referred to early in the chapter. "That would not receive the mark of the beast in the forehead nor in their hands." These are great institutions now in existence, and we need' to be on guard that we do not have the mark of this beast on us! (Applause)

The Lord speaks of the broad way that leadeth to destruction. That doesn't sound like eternal torment, does it? I used to think it did once, and went out of this city of Allegheny, when a boy, putting texts on walls and in the streets, warning people to turn to God, and escape the awful future I thought was before them, and wondered why God didn't do more to save the people, and tell them of their terrible condition. I have found out since that God was more wise and

1H163

loving than I, that, as the prophet declares, "His ways are higher than our ways; and His plans higher than our plans — as the heavens are higher than the earth." (Applause.)

### **GIVES THE REASON FOR IT**

Our brother didn't quote anything from the apostles, and I'll tell you why. There wasn't anything to quote! (Laughter.) The Lord spoke in parables and dark sayings, but the apostles did not do so; the apostles were writing to the church, and they wrote plainly. Paul says, "They shall be punished with everlasting destruction" — the destruction shall be forever. "Whose end is destruction." (Phil. 3: 19) "Vessels of wrath fitted for destruction." (Rom. 9: 22) "Which drown men in perdition and destruction." (1 Tim. 6: 9) Nothing about eternal torment in anything the apostle states and yet he said, "I have not shunned to declare unto you the whole counsel of God."

What He had to tell was sufficient that the man of God might be perfect, thoroughly furnished unto every good work. (Applause) Paul was not the only one. Peter says, "Bringing upon themselves swift destruction." (2 Pet. 2: 1)" Some wrest the scriptures to their own destruction." We are wresting the scriptures to our own injury if we take words and make anything mean black when it-is white, make life mean death, and death mean life, and destruction mean torment, and make perish mean torment. "God so loved the world 'that he gave His only begotten Son, that whosoever believeth on Him should not perish" — does perish mean torment? It takes several years at a theological seminary to know how to do that. (Applause)

Our brother has made a point concerning the kingdom, that it must have begun at Pentecost, because the Lord said, "There be some standing here who shall not taste death until they see the Son of Man coming in His kingdom." Our brother

should have read on. The division of the Bible into chapters is a modern invention, and was not contained in the original scriptures.

The translators divided the account of these words from their proper connection, for the first words of the next chapter are, "And five days afterward He taketh Peter, James and John up into a high mountain, and was transfigured before them." He showed them the glories of the kingdom. How do you know? One of the brethren there said so!

### **DID NOT USE ANY FABLES**

Peter said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, for we were eyewitnesses to his majesty, when he received from the Father honor and glory when there came such a voice from the excellent glory. This is my beloved Son; and this voice we heard when we were with him in the holy mount." He is talking about the matter of the glory and the kingdom. And he goes on, "We have a more sure word of prophecy, where unto we do well that we take heed, as unto a light that shineth in the dark place, until the day dawn."

Has the day dawned yet? No; we are still in the night time, and the Lord's people still need the light of the lamp, the word to guide them, until the glorification of the church, the bride of Christ, when, as stated in the parable of the tares, after the wheat was gathered into the garner, "Then shall the righteous shine forth as the sun in the kingdom of their Father." This will be the manifestation of the sons of God, in glory, for which the apostle, in Rom. 8, declares the whole creation is groaning and waiting that they might then be delivered from the bondage of sin.

I am sorry there are some still blinded, as were the Pharisees at the beginning, that they do not see the great privileges and blessings of many of God's people today, and see not that the light is breaking on all topics under the sun, and the sciences and inventions are being multiplied, so it is due time that light should shine out of darkness, and that the dawning of the new day should be marked by the increased knowledge concerning God's holy word. Not wresting the Scriptures, but having full confidence in them, we stand with every person who has similar confidence, and seek to know as fully as possible the revealed will of God!

The applause following Pastor Russell's close was long-continued, and the speaker was obliged to arise and acknowledge the outburst. Dr. Eaton was greeted with enthusiastic cheers when he got up to make his 10-minute reply. He said:

### **REPLY BY DR. EATON**

I cannot get my brother to give me an answer. I gave you a statement, unvarnished, scriptural, with a thousand texts to prove it. (Applause.) Why didn't he answer them? Why doesn't he say something? He tells us that the beast and the false prophet and the devils are symbols. Every one can see that! We have to

admit it! They were thrown into the lake of fire and tortured forever! It must be hard work to torture symbols.( Applause.)

They were persons, my brother, and they were thrown into the lake of fire; that is the only place where God will torture. I have not said God would torture sinners, as he said I did. I have talked about

1H164

eternal punishment. I referred you to Jesus' own words, kolassin — punishment. You can appeal to men's notions, and get cheers from a rabble on a street corner. I appeal to men's reasoning powers. The question is, What are we going to take from the word of God? The doctrine did not come from Satan; we had it from the lips of Jesus Christ, and no man can examine the texts in which the word gehenna occurs without feeling that the calamity of a lost soul is an inconceivably great calamity and eternal.

I thought our brother was going to discuss what we had before us tonight, and not hash up a lot of other things. I supposed I had made the millennial doctrine look like 30 cents the last night, and I didn't propose to discuss it again.

Our brother said all punishment is corrective. He muddles you when he talks like that. A great many texts state how God is correcting, for our profit, all through the period of probation; but when probation ends, and when men are passed beyond the present life, then punishment is retributive, and not corrective. God is not damning men in this life. He is not punishing them here. The evil comes that he may prune and purify. The whole question of eternal punishment is not corrective or remedial, but retributive, for "Vengeance is Mine, I will repay, saith the Lord." (Applause.) The soul that reaches the calamity of gehenna has come to the point where corrective measures do not go, but punitive measures, the execution of the judgment of God as retributive justice upon those who refuse the privileges of mercy.

## **WORRIED BY TWO THINGS**

Our brother worried about two things, and has been trying to make the best of them he could. He says that Christ never spoke except in parables. We know that is not true. He has found one text which says He always spoke in parables, but I do not know why the author wrote it. I cannot interpret it as truth. He did not always speak in parables, by any means. He went to the extent of explaining parables to make them literal. It was not a parable when Jesus said, "Repent." That was a plain statement.

When John said "Repent," there was no figure about it, and when he put it into the mouths of the others, it was literal. That mission, given to the disciples, 12 and 70, was never repeated after Pentecost, but Paul says to the church at Ephesus, "Amongst whom I have gone preaching the kingdom of God." Our brother says the kingdom was not set up on that occasion. It was set up. It was inaugurated at Pentecost, for Jesus and Paul and John, and the 70 and the 12, not only said the



kingdom of heaven is at hand, but they also heard Jesus say, "Ye shall not have gone over the cities of Israel until the Son of Man be come." He was already there in one sense, He was to come in another sense. Do not be fooled by anybody. It is impossible for a people who have a spoonful of brains to misunderstand. What did Christ mean? He meant that they would surely see the kingdom when the power should be manifested at Pentecost. It was not the transfiguration at all. Mark says: "They shall not taste death until they have seen the kingdom of God come with power." When Jesus said, "Ye shall be endued with power after the Holy Ghost is come upon you," that referred to Pentecost. (Applause.)

My brother, it is not a fair treatment of the word of God to try to wiggle out of that! (Applause.) If, after I give you the simplest statements of the scriptures, and my brother insists that they are figures, then you have no revelation at all, from God's word, but a revelation from Pastor Russell! (Applause.)

Did that kingdom of God come with power on the day of Pentecost when the holy spirit was poured out? If it did it is come, and it is coming by and by, and we are in the last time, the last period of the world's history now. Peter stood up and so declared when he said: "This is that which was spoken of by the prophet Joel, 'In the last days I will pour out my spirit. ' "God poured out His spirit at Pentecost and that was the last day. They will close with the harvest, which is the judgment, and this millennial nonsense, which is a piece of stupidity and nothing else, will be completely shattered and done away!

### **APPLAUSE FOR THE DEBATERS**

Dr. Eaton's remarks were received with vociferous cheers by many, and he was obliged to acknowledge the applause by a rising salute.

Pastor Russell, answering the reply, was accorded a most enthusiastic reception also. He said:

I must be very brief, but I have some other items I should have mentioned before. Regarding the kingdom, we quite agree that it was begun in an embryotic sense. We are not at all in disagreement that Pentecost was a great day and a wonderful time; it was the beginning of the new dispensation; it was the beginning of the selection of the house of sous; it was the anointing of the sons with the holy spirit from on high. But it is one thing to have the kingdom begun in an embryotic condition, and another thing to have the kingdom in power. During all this gospel age the kingdom has been in progress, and the Lord is taking out the class whom he wants, all probationary members, who are exhorted to make their calling and election sure that they may be in the completed kingdom in due time. But all the reigning and ruling

1H165

done in the present time isn't worth mentioning. "The kingdom of heaven suffereth violence, and the violent take it by force!" They took the head of the kingdom, and crucified Him, and they have taken the members of the body, who

must suffer for Christ's sake before they can do any reigning.( Applause.) In due time, when all the members of the kingdom shall be ready, and after the gathering of all the jewels who shall compose that kingdom, then the offer of blessings to the world, through it, shall begin at once. To use another figure, the bride will be with the bridegroom when the kingdom is fully established, but, as the Scriptures say, "The bride must make herself ready."

I also agreed that we are in the last days. The whole period of time from Adam to the second coming of Christ is divided into six periods of a thousand years each—thousand-year days. Six are past and we are now in the beginning of the seventh. At the time of our Lord four of these great days had passed, and they were entering the fifth, so that it was proper for the apostles to say that they were in the last days — they were in the latter end of this great week.

### **FATE OF THE WICKED**

I also agree that by an act of God all the wicked can be dealt with; that they have not inherent immortality, and if God says all the wicked will be destroyed, how else shall we view the matter? Our brother accused me of not answering him; he did not notice that I was agreeing with him so well. God is able to destroy both soul and body in Gehenna, and not only able, but He is going to do it — an everlasting destruction from the presence of the Lord and the glory of His power! (Applause.) I should not enjoy heaven after the manner of Jonathan Edwards, who told the people about their friends in their lost condition, and when asked how God could be praised under such conditions, said: "We will look from the battlements of heaven and see the earthly ones writhing in torture, and then turn about and praise God the louder for the manifestation of His justice!"

Our dear brother talked about the beasts and the lake of fire. He forgets that the lake of fire is just as symbolical as the beasts are! (Applause.) Jesus explains this particular symbol and says: "The lake of fire is the second death!" (Applause.)

Our brother thought he annihilated the doctrine of the millennium. He called attention to the fact that there would not be room for him to sit down, and that that completely demolished the millennial idea. Our dear brother demolished himself (laughter) when he told us that. I took his figures, and I wish you would check them over carefully yourselves. He tells us the population of the world altogether would amount to ninety-eight trillions, ninety-eight billions, three hundred millions. That is not so. (Applause.) Take your pencil and paper and follow the doctor's statement of how he got at this result. You will find that, according to his idea of calculating, there would be today in this world forty-eight trillions, two hundred and eighty-nine billions, eight hundred and twenty-four millions, one hundred and sixty-five thousand, six hundred and eight.( Applause.) I want to say that the doctor is a safer man to follow in some other things than in figures. He had an object in this. He wanted to make out that there wouldn't be room to sit down, if he were on earth in the millennium.

I began with today. We have the best statistics today that were ever known. There are today sixteen hundred millions of a population, as compared with forty-eight



trillions! (Laughter.) The doctor's figures are only forty-eight thousand two hundred and eighty-nine times too many. That is a pretty good joke. (Laughter and applause.) You remember that the other evening he told us either he or I could fool you, and I believe he has fooled you on this. (Laughter.) I am speaking as candidly as I would know how to do in the presence of God and the angels on this matter, dear friends. (Applause.) I find that by the most reasonable calculation I can possibly make there have been living in this world nineteen billions, four hundred and thirty-seven millions, five hundred and seventy-five thousand, eight hundred and twenty-two, the extreme outside number that could possibly be reckoned.

## **STILL PLENTY OF ROOM**

But suppose you double this, it will still leave plenty of room. This calculation shows that, taking the acreage of the world as it is today there would be nearly two acres apiece for all the people who ever lived in the world. (Applause.) Plenty of room to sit down. You have not the millennium knocked out on that basis. And God is able to make that statement in Revelation literal, "There shall be no more sea," in order to make good his promise that all the earth shall be filled with the knowledge of the Lord," and that "every man shall know Him, from the least to the greatest."

In this calculation I found it necessary to work in harmony with the scriptures' figures, giving the count from Noah's time on; our brother reckoned that half a million persons would be a fair estimate before the flood; I conceded a million, to be generous. Beginning with Noah there were eight persons. I count that they multiplied four times every century in the first nine centuries, instead of twice, as our brother suggested. That would give us at the exodus 4,194,304 persons

1H166

dying in one century. Four centuries later it would be 37,000,000; in Solomon's time, 75,000,000; in Babylon's time, 150,000,000; in Christ's time, 301,000,000; in Atilia's time, 693,000,000 in Charlemange's time, 1,207,000,000; in the Crusader's time 2,500,000,000; in the time of the Reformation, 4,800,000,000 — dying every four centuries. Coming to the seventeenth century, and counting each century's death-rate separately, there would be for the last three centuries two billions, three billions, and four billions eight hundred millions respectively. We cannot throw out the millennium on the score of lack of standing room now!

Now dear friends, I must cease. I wish to thank you for your kind attention, and I am sure our brother will join in this expression, that our hope is that we have not come together merely to measure theological swords, but to help all see more clearly the word of the Lord, and to expose the truth, that the Lord may be glorified, and that all who are of the truth may be able to see the truth. (Prolonged applause.)

Dr. Eaton replied to the closing expressions of Pastor Russell, assuring the audience of similar good desire, and his pleasure at noting the general

manifestation of interest on the part of the people in the word of the Lord, as evidenced by the remarkable attendances at the meetings. He admitted that there was not enough doctrinal teaching and discussion concerning the Lord's word, and hoped that this would be stimulated by the series of debates which was just closing.

## **OUR RESURRECTION**

Had we been there beloved Lord  
When on that night you knelt  
With anguished prayer upon your lips,  
Would we your grief have felt?  
Had we been there?

Had we been near, O precious Lord  
When traveling Calvary's road  
You fell beneath the cross you bore,  
Would we have borne the load?  
Had we been near?

That early morn would we have gone  
And sought thy sacred tomb  
That we might thus annoint thee there  
With spice and sweet perfume?  
That early morn?

What joy is ours, for thou art raised  
And nevermore shalt die.  
Thy blood was shed that we might live,  
Thy name we glorify!  
What joy is ours!

We'll follow on, the call is clear  
For all to consecrate.  
A life anew in us begun,  
All else do we forsake.  
We'll follow on!

Then raised with him when life is o'er,  
A crown for every cross.  
What resurrection joy we'll know!  
What gain for every loss!  
When raised with Him!

# **RUSSELL - WHITE DEBATE**

A Public Discussion between Pastor  
Charles T. Russell (Millennial Dawn) of  
Allegheny, Pa., and L. S. White (Christian) of Dallas, Tex.  
Held at Music Hall, Cincinnati, Ohio,  
six nights, beginning February 23  
and closing February 28, 1908

**F. L. ROWE, PUBLISHER**  
CINCINNATI, OHIO  
1912

**L. S. WHITE vs.  
CHAS. T. RUSSELL**

**(NOTE:** The following preface was added into the second edition of these debates printed in 1933. Although this preface is not included in Harvest Gleanings, it is retained here for historical purposes.)

## **PREFACE TO SECOND EDITION**

In the second decade of the Twentieth Century this writer heard Pastor Charles T. Russell lecture on his dispensational theory, the premillennial kingdom, the earthly reign of Christ, etc. He was evidently very thoroughly sold on his theory.

Pastor Charles Russell, as he seemed to like to be called, was an ingenious man. He founded the International Bible Students' Association, and the Watchtower Bible and Tract Society in Brooklyn, New York. He was a prolific writer, producing the series of volumes on the Millennial Dawn. Undoubtedly he was a more gifted man than Judge Rutherford who succeeded to the main body of the disciples which Pastor Russell brought into being. Pastor Russell was also a more humble man, less egocentric. Judge Rutherford was filled with gasconade and pretention. He built upon another's foundation, and then sought to rob his predecessor of his honor. His chief effort in this was to seek to kill off the influence and name even of the devotees and followers whom he captured. He changed the name to Jehovah's Witnesses. Basically, there is no difference in doctrine taught

by the two men. Pastor Russell taught that Christ would come to the earth, appear to the "little flock", and give them the kingdom in the seventh thousand year period. He taught that the sixth thousand year period or dispensational era, was drawing to a close and that he was ushering in the seventh. Pastor Russell overlooked the fact that when Jesus said: "Fear not little flock, for it is the Father's good pleasure to give you the kingdom" he was talking to his disciples, and not to the disciples of Pastor Russell, or of Judge Rutherford. He was speaking of an era two thousand years ago almost, and Pastor Russell was talking to another group in these latter days. Pastor Russell thought that the "little flock", meant his followers, and Judge Rutherford thought it meant Jehovah's Witnesses! How mistaken each was! Pastor Russell thought Christ would come to his flock in 1914 and give them his kingdom; Judge Rutherford later said Jesus would come to his flock in 1920! When there was no visible appearing the "Judge" decided that Jesus did come, but secretly!

So set are these people on the earthly kingdom idea that they do not have churches, but kingdom halls.

Pastor was so convinced that he would defend his theory; Judge Rutherford would not. See the correspondence at the close of this book which took place in 1933. Taking note of this correspondence our Sunday Visitor, a national Catholic paper said that Judge Rutherford flatly refused to meet this writer in debate. L. S. White, a well known preacher of the Church of Christ, had the distinction of being the only man who ever got the chance to oppose the false theories of these men in public discussion.

1H168 [blank]

1H169

## **ORIGINAL PUBLISHER'S ANNOUNCEMENT.**

This debate was brought about after a correspondence covering nearly eight months of time between Mr. Russell and myself. In June, 1907, Mr. Russell wrote to me that if I would find a "fair, honorable, straightforward servant of truth," and a representative man and properly indorsed, he would meet him in public debate.

I immediately took the matter up with M. C. Kurfees and R. H. Boll, of Louisville, Ky., and they made selection of L. S. White, of the Pearl and Bryan Streets Church of Christ, Dallas, Texas. In October, Mr. White was presented to Mr. Russell, by correspondence, as the one selected to meet him. The two then entered into correspondence, and after two months decided on the propositions discussed in this book.

Mr. White wanted a much longer time given to each proposition. He also requested that the disputants be governed by the rules laid down in "Hedge's

Logic," and that each debater be confined to the proposition discussed. To both of these propositions, Mr. Russell declined to agree.

Mr. White came with the indorsements of the best brethren throughout the South and South-west. He has spent fifteen years in the evangelistic field. He has been the champion of seventeen debates, extending from Tennessee to California. While only forty years of age, and in appearance on the platform young enough to be Mr. Russell's own son, he nevertheless bandied his part of the program in a manner that proved him to be a master of the occasion.

It is also important to state that Mr. D. A. Brown, an expert stenographer of national reputation, was employed by me to take the full debate. Mr. Brown is not a member of either church, and his report can be regarded as the only full and impartial report published.

F. L. ROWE.  
[Church of Christ]

## **ORIGINAL INTRODUCTION**

It has been a pronounced conviction with me for years, that the method of debate is one of the most powerful and successful methods of eliciting truth and exposing error, that has ever been employed since the establishment of the Church of God on earth. It was adopted and frequently used by the Master himself, as demonstrated from the very beginning of His public ministry to the last "clash of arms" which marked its tragic close. He came in contact with all the conflicting and warring parties of Pharisees, Sadducees, Lawyers and Doctors of His time, and their hypocrisies and inconsistencies drew forth His most powerful shafts of criticism. Even when a boy, twelve years of age, He was "in the temple, sitting in the midst of the teachers, both hearing them and asking them questions." He was not only the great Teacher and Reasoner of His age, but the greatest the world has ever seen. Whether in the temple, on the public highway, by the seaside, or by the vine-clad hills of His native country, His speeches were masterpieces of invincible logic, going straight to the hearts of men, whether delivered in quietness or amid the storm of controversy. Once when presenting the principles of His kingdom with the facts of His own divine origin, He was openly attacked by the Jews in a fruitless effort to defend their system against His claims, but He promptly joined issue with them, and the sharp debate which followed was unique in the fact that, being unable to meet His logic, they broke up the discussion by taking up stones to east at Him.

Turning now from the life of the Master to that of Paul, we find an almost unbroken series of sharp contentions with the enemies of the truth. With the grace and polish of a trained dialectician, he was at home in debate, whether reasoning in the school of Tyrannus, answering the proud philosophers of Athens, combating the devotees of Diana in Ephesus, or contending with the chief of the Jews in Rome; and his speeches are models of systematic argumentation and impassioned appeal.

It may be added that truth in all ages has flourished in the soil of controversy. It never fears defeat, but courts fair, manly, dignified, and courteous investigation; and when its advocates raise the flag of truce in the presence of the enemy, it will not be long till the enemy is master of the field. It is, therefore,

1H170

a matter for genuine congratulation among all lovers of the truth that in this age of religious compromise and latitudinarian tendencies, religious debates are still in order. It is error, and not truth, that suffers from investigation, and the Cincinnati debate will be found to be no exception to the rule. Religious controversy, indeed, is the search-light which reveals both truth and error in vivid outline. It is the torch which lights the path of progress, and by it, reformers in every age have led the people out of the wilderness of error.

Concerning the debate which constitutes the present volume, it would be out of place here to pre-judge the case and thus attempt to bias its readers touching the success or failure with which the two disputants defended their respective positions, but it can not be improper to save them from disappointment, if not chagrin, by apprising them of the fact, in advance, that they will not find the discussion conducted in accordance with the rules and regulations which, with almost universal consent, should govern in religious debates, and in all other debates, for that matter.

It is not only customary in religious discussions to have moderators, but also for the disputants to agree to be governed in the conduct of the discussion, by some such rules of controversy as those laid down in Hedge's Logic, but Mr. Russell peremptorily refused to have either, demanding simply a chairman to preside over each session of the debate, and to have a different chairman at each session; and, as to rules of controversy, he would agree to nothing except that "each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best." This arrangement was accepted by Mr. White as the only condition on which the debate could materialize. Accordingly, in some instances, Mr. Russell paid no attention to his opponent's line of argument, but proceeded to present his own as if nothing had been said on the other side; and a part of the time he had his negative speech prepared and written out before hearing the speech to which it was to be given as a reply. Then, after listening to the affirmant's speech, he would read his written negative as if nothing had been said on the affirmative side. To many of the audience, this appeared to be a singular way to debate, and the reader's knowledge of it in advance will pave the way for a better appreciation of the merits of each side.

It should also be noted here that a universally recognized rule of controversy is that the issue shall be so clearly understood and defined that everything else is excluded, save the single point in dispute. It was unfortunate that this rule, as well as some others, should not have governed throughout the debate, but especially in discussing the proposition relating to the future punishment of the wicked. Mr. Russell has a conception of it which he puts forth as the popular or common view, but which is neither deducible from the proposition affirmed by his opponent, nor

is it taught, so far as I know, by any religious body on earth. Under the baleful influence of mediaeval theology and an over-wrought imagination, he paints the revolting picture of a cruel and revengeful God who actually takes delight in punishing, through all eternity, his helpless creatures. His favorite representation is, to use his own words, that this God tyrannically and arbitrarily consigns his disobedient children to "fire-proof devils," created and employed for the special work of torturing them through eternity. He appeals to human fathers to know if they would be guilty of such horrible cruelty to their children, and, of course, every father, not wicked or insane, will say no.

But, whether the awful doctrine of endless punishment for the wicked is or is not taught in the Holy Scriptures, this hideous bugbear in Mr. Russell's thoughts in no way correctly represents the commonly accepted view which holds that there is a necessary connection between sin and its punishment after death. This view represents sin as an awful reality which may require eternity itself, with a gleam from the "unapproachable light" which envelops the Lord, to enable us to see it in all its terrible and hideous deformity, and to comprehend, in any just measure, its ruinous effects upon the moral government of the universe. According to this view, poor, finite, and shortsighted mortals, should close their lips in reverential silence and not presume to say what punishment it should have; and that God has not only graciously interposed a way of escape from sin, but He has graciously warned the wicked against its consequences, against the legitimate and inevitable outcome of a sinful life. This view claims to find in Jesus the same solemn conception of it when, with the world's woe weighing upon His great heart, He prayed: "My Father, if it be possible, let this cup pass away from me." It claims that He would fain have escaped the terrible ordeal awaiting Him, provided there was any other possible way to save the world; and that the sequel shows that there was no other way; and that, therefore, nothing remains for those who reject this way but to meet the fearful consequences of sin, since "whatsoever a man soweth, that shall he also reap." Instead of contending that the Lord determines the harvest by tyrannical and arbitrary enactment, this view contends that the sowing determines the reaping, and that in infinite love the Lord gives timely warning by telling men that the Gehenna into which the wicked will go is a place "where their worm dieth

1H171

not, and the fire is not quenched," and that into it they "shall go away into eternal punishment." Moreover, the common view, instead of representing God as cruel and merciless, represents Him as yearning with infinite compassion for the salvation of all men, and it appeals to such passages as declare that He "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance."

This is the commonly accepted view, and whether it or the one held by Mr. Russell was sustained in the discussion, the reader is respectfully left to decide by consulting the arguments on both sides.

I cheerfully commend this discussion to the reading public, believing that a careful perusal of the arguments on both sides will greatly assist the reader in the

effort to find the truth. The subjects of discussion include the question concerning a chance of repentance and salvation after death, whether the dead are conscious or unconscious, the punishment of the wicked, the First Resurrection, Baptism for the remission of sins, and the Second Coming of Christ preceding the Millennium.

I am glad this debate has been held, and I believe it will accomplish good in counteracting error and spreading the truth.

The brethren in particular, and the public in general, owe a debt of gratitude to the publisher, Mr. F. L. Rowe, whose deep interest in the debate, coupled with diligent and tireless industry which made the needed preparation to have it stenographically reported, has made it possible to circulate it in printed form. May the Lord lead the reader into the way of truth.

M. C. Kurfees.

[Church of Christ]

Louisville, Ky.

### **STENOGRAPHER'S CERTIFICATE.**

This will certify that the accompanying stenographic report of the debate between Chas. T. Russell and L. S. White, at Music Hall, Cincinnati, O., on six nights beginning February 23 and ending February 28, 1908, as published by F. L. Rowe, is a full transcript of the stenographic notes taken by me at the time; that I have carefully compared the same with the daily report published in the Cincinnati Enquirer, in which report I found many inaccuracies of omission and otherwise, due to the haste, presumably, in which it was transcribed for publication. I believe the report herewith from my notes to be as full, complete and accurate as possible to make it.

DOUGLAS A. BROWN,

CINCINNATI, O., March 10, 1908.

Stenographic Reporter,

### **PROPOSITIONS FOR DISCUSSION.**

1. The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

L. S. White, affirmative.

C. T. Russell, negative.

2. The Scriptures clearly teach that the dead are unconscious between death and the resurrection— at the second coming of Christ.

C. T. Russell, affirmative.

L. S. White, negative.



3. The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration.

L. S. White, affirmative.

C. T. Russell, negative.

4. The Scriptures clearly teach that the first resurrection will occur at the second coming of Christ, and only the saints of this gospel age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

C. T. Russell, affirmative.

L. S. White, negative.

5. The Scriptures clearly teach that immersion in water "in the name of the Father and of the Son and of the Holy Spirit," of a believing penitent is for, in order to, the remission of sin.

L. S. White, affirmative.

C. T. Russell, negative.

6. The Scriptures clearly teach that the second coming of Christ will precede the millennium, and the object of both— the Second Coming and the Millennium— is the blessing of all the families of the earth.

C. T. Russell, affirmative.

L. S. White, negative.

1H172 [blank]

1H173

## **RUSSELL-WHITE DEBATE**

**Sunday Evening, February 23, 1908.**

( *Chairman* ,J. F. RUTHERFORD, Attorney, Boonville, Mo.)

### **FIRST PROPOSITION,**

The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

L. S. White, affirmative.

C. T. Russell, negative.

## **L. S. WHITE'S FIRST SPEECH.**

*Mr. Chairman, Ladies and Gentlemen:*

I count myself happy to have this opportunity of meeting such a splendid audience of people and to discuss with my present, distinguished opponent a great Scriptural question of much interest and vital importance unto all of us.

Any person should be open to conviction; and any person who is not willing to receive the truth as taught from the Word of God, is not yet ready for the Kingdom of God. I take much pleasure in affirming the proposition which has just been read, viz.:

"The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life;" and I am glad to meet, perhaps, the ablest representative of the opposition in America, or in the universe, for that matter; so that if his cause goes down in this investigation, it will not be on account of the Weakness of the man, but because of the weakness of the cause which he has espoused.

This proposition is one of much interest and great importance unto all of us. God's purpose in perpetuating the human family today is that they might seek and find Him. (Acts 17:26-27.) Paul says that "God hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us."

It is important that the terms of this proposition be clearly defined. One of the rules of controversy, as given in Hedge's Logic, says: "The terms in which the question in debate is expressed, and the precise point at issue should be so clearly defined that there could be no misunderstanding respecting them." Then the definition of the terms of this proposition: "The Scriptures," Word of God; "all hope of salvation," all hope of being saved. "Today," the present time. And you notice carefully that there will be an issue as to whether this refers to the present time or to some past time. The proposition positively states "today"— the present time. "The Gospel of Christ" (the plan of salvation offered through Jesus Christ). "Confined to this present life"— that is, there will be no opportunity to accept the Gospel and be saved after the close of this life.

My opponent will not deny for one moment that all hope for salvation today depends upon accepting the Gospel of Jesus Christ as revealed in the Scriptures; but the point at issue on this question is, will there be an opportunity of people being saved by the Gospel after the toils and cares of this life are done? He is really in the affirmative of this proposition, affirming that there will be another chance of salvation beyond the grave, which I most gladly deny.

I want, now, to introduce a number of Scriptural and clearly logical arguments in support of this proposition:

1. Today is the day of salvation. Heb. 3:7-11:"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest)."

God says today is the day of salvation. We are both agreed upon that fact. The question is, is he right in contending, in addition to what God says, that there will be another chance of salvation in the future life?

2. The reign of Christ began after His ascension. Acts 2:30:"Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

And His reign will end at His descension or second coming. Then He will deliver up the kingdom to the Father. 1 Corinthians 15:24-26:"Then cometh

1H174

the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Any salvation, therefore, offered after that would be salvation without Christ as King, consequently without the name of Christ. But there is none other name given under heaven or amongst men whereby we can be saved. Acts 4:12:"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Therefore, the possibility for salvation at all is confined to the time before the second coming of Christ, when the Master will rise up and shut to the door. Luke 13:23-27:"Then said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

3. The grace of God brings salvation; but it brings salvation to those only who live in this present world, which precedes the second coming of Christ. We are to look for His appearing. Tit. 2:11-14:"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus

Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Therefore, any salvation offered after this life, and any saved then, would be without the grace of God.

4. The seal of the covenant of grace is the blood of Christ. The seal, and that of which it is a seal, are co-extensive. Each lasts just as long as the other, and no longer. Christ's blood is to be remembered until he comes. 1 Cor. 11:26:"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Therefore, the new covenant sealed by that blood will continue only until Christ comes. Then if any are saved after he comes, they will be saved without either the new covenant or the blood of Christ. But the new covenant, of which the blood of Christ is the seal, is the one which gives life. (Gal. 3 and Heb. 8.) Therefore, salvation without the new covenant would be salvation without life. From such please excuse me. But this is just what Elder Russell's after-death salvation proposes.

5. Judgment, not salvation, comes after death. Heb. 9:27-28:"And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," or without a sin offering. Christ came into the world once to save sinners. 1 Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The next time he will come for a different purpose. He will come next time without a "sin offering." If the people can be saved after Christ comes, they can be saved without an offering for sin. "But Christ shed his blood for the remission of sin" (Matthew 26:28). Therefore, if people can be saved after Christ comes, or after this life, they can be saved without a sin offering, the blood of Christ, which is impossible, "for without the shedding of blood is no remission." (Hebrews 9:22.)

6. Because of our sins we can not approach God without a mediator. (Isaiah 59:1-2.) "Behold, the Lord's hand is not shortened that it can not save; neither his ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

Jesus Christ is our mediator. 1. Tim. 2:5, " For there is one God, and one mediator between God and men, the man Jesus Christ." But Christ is now in heaven in the presence of God for us. (Hebrews 9:24.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." But Christ is to appear in the presence of God but the one time for us. (Hebrews 9:25-26.) "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

But if Christ comes back to this world to offer the people another chance of salvation after death, he will then be in the presence of the people instead of God.

But the Bible teaches that He shall stand in the presence of God to intercede for the people. Therefore, if people can be saved after this life, they can be saved without a Mediator, which is utterly impossible.

7. If there be another chance of salvation after death, for those who lose out in this life, who knows

1H175

but that they may have a third, or a fourth chance, and on without limit? Can Elder Russell tell? But it has been shown that Christ will never appear again in the presence of God for us after He comes; but at His coming, He will take vengeance on them who did not accept Him in obedience to the Gospel in this present life. (2 Thessalonians 1:7-10.) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

8. God is no respecter of persons. (Acts 10:34.) "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." If this be true, and it most certainly is, then it is as reasonable and certainly as possible, that God would have given the Jews, who rejected the law of Moses, a second chance by that law, as to say that He will, through the Gospel, give a second chance to those who now reject it. But He did not give the Jews a second chance for the blessings of the law they despised; and Paul teaches that our chances are even less than theirs. (Hebrews 10:28-29.) "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

9. If it be contended that a second chance, or an opportunity for salvation after death, will be given the Jews, but that said opportunity will be offered by the Gospel now in vogue, I answer that this will not, in fact, be a second chance, but the first opportunity on a new proposition. Then, to be consistent, God will have to offer to those who now refuse the Gospel an entirely new proposition, even a new Christ; otherwise He will be a respecter of persons then in not offering them as new a proposition as He will the Jews.

10. If God gives the Jews, who lived under the law, a chance by the Gospel after this present life, and if He is to give to those who have heard the Gospel in this age, another chance after death and the resurrection, then, to be consistent and not a respecter of persons, he will have to raise the heathen from the dead, give them an opportunity by the Gospel, and if they or any of them refuse the first opportunity after death; then he must have them die and again raise them from the dead in order to give them a second chance so as to put them on an equal footing with us; otherwise, if the contention of my present distinguished opponent be

true— which is doubted— God would be a respecter of persons. If every one except the heathen has two lives of probation, in either of which he has an opportunity offered for his salvation, I shall insist that the heathen shall have two lives and two opportunities after this life.

11. The Jews have had one opportunity through the law of Moses, and rejected it; they had another by the Gospel of Christ, and rejected that. If the contention of Elder Russell be true they will have another chance for salvation after death, making three chances of salvation for the Jews. Then God will have to give the heathen a chance after death, let them die a second time, raise them again to life, let them die a third time and raise them again in order to give them a third chance of salvation, and thus put them on an equal with the Jews, and Himself avoid being a respecter of persons. Who doubts that some of them even in the third chance will reject the Gospel? This is one of the absurdities that the post-mortem salvation of Elder Russell leads to.

12. In Matthew 25:1-13, our Saviour gives us the parable of the ten virgins, in the following language:

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The coming of the bridegroom represents the coming of Christ; the wise virgins represent those who are ready for his coming, while the foolish virgins represent those who are unprepared for his coming. You will observe that the foolish virgins thought they could get ready after the coming of the bridegroom, just like my present distinguished opponent teaches.

1H176

But they were not permitted to enter and be present at the marriage, for none have the promise of entering heaven, except those who do the will of God in this present life. (Matthew 7:21.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." But if, as Elder Russell teaches— so contrary to the Word of God— that there will be another chance of salvation after the coming of Christ, and this chance be a better one, last longer and be more easily accepted than the present one as he teaches, then Christ has it wrong; the wise virgins were the foolish ones,

and the foolish virgins were the wise ones in waiting till the coming of the bridegroom, Christ, to get ready. when they would have so much easier time to make preparation. I wonder if they had any of this second-chance preparation idea that my opponent is teaching? But you see, they were shut out and had no second chance. Great men sometimes differ. Christ taught it one way and my opponent teaches in another and different way. Which will you take?

13. When the Holy Spirit came to the apostles to guide them into all truth he, through them, was to reprove the world of sin and of righteousness and of judgment. (John 16:7-8.) "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of judgment."

The great apostle Paul, acting under the commission of Jesus Christ, preached the Gospel to Felix, the wicked and adulterous Governor of Judea. (Acts 24:25.) Felix trembled under the power of God's word, but he put the matter off for a convenient season and another opportunity, just as my dear friend and opponent teaches, and was lost.

Better be wise and take the present opportunity. Will Brother Russell answer the following question: Will Felix have another opportunity of salvation?

14. There is no hope for the truth after people go down into the grave. (Isaiah 38:18.) "For the grave can not praise thee, death can not celebrate thee; they that go down into the pit can not hope for the truth." (Romans 6:20-23.) "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

15. This present life is man's last chance of salvation. (1. John 2:17-18.) "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." This clearly teaches us God has given us His last revelation and this life is the last time, the last chance in which we will have to prepare for the life to come. (Hebrews 1:1-2.) "God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Ephesians 1:7-10.) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." But when was this purpose of God made known? (2 Timothy 1:9-10.) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus

Christ before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Thus you see this purpose of God was made known through Jesus Christ. When did the fullness of time come? The fullness of time came when Christ came. (Galatians 4:4.) "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law." There is the fullness of time in the church of the living God, the body of Christ here on earth today.

(Ephesians 1:22-23.) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Romans 1:16.) "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Then the purpose of God to save the human family through the Gospel of Christ, which is the power of God unto salvation, is manifest through Christ in these last days, last dispensation, which is the last time, and in it there is fullness; therefore, if saved by the Gospel, it must be in this present life.

16. Many of the human family are saved by faith in Christ and obedience to Him. (Acts 2:41, 47.) "Then they that gladly received his word were baptized; and

1H177

the same day there were added unto them about three thousand souls ..... praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

(Galatians 3:26-27.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

(Hebrews 7:25.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 5:8-9.) "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Rev. 22:17.) "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

These Scriptures show that the Gospel was addressed to these people, that they were capable of understanding it, obeyed it and were saved by it. These people were exponents of the moral and mental condition and responsibility of all mankind. All men having these powers and responsibilities in this life, and who refuse to avail themselves of such opportunities, are not entitled to further opportunities in the next life.



## **C. T. RUSSELL'S FIRST REPLY.**

I am reminded, dear friends, of the remark in my letter of acceptance, that, in so far as this first proposition is concerned, I accepted it as you prefer to have it, but only with the understanding that it is not two propositions, but one; for I am not prepared to deny the first part of the same. In other words, dear friends, we do not deny that, so far as the present life is concerned, there is not a trial of or a test upon those who now come to a knowledge of the truth, that they have responsibility that is a life and death question with them; and that includes you and me, if we are of those who are the Lord's people. The essence of our argument is this: That God has a plan which is wider and deeper and broader than we had once supposed.

I agree with very much that our friend has said, and with all of the Scriptures quoted, but I wish to call your attention to the fact that nearly all of those Scriptures relate to the present age and do not relate to the world at all, but relate to the church; and some one may inquire: "Do you make a distinction between the world and the church?"

I answer, Yes. Our dear brother has been discussing the conditions that are upon those whom the Lord is calling now, those whom the Scriptures term the elect, of whom the Scriptures say that there is but a "little flock."

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Our dear brother says the Kingdom came some time ago, but the Lord says that it is God's good pleasure to give us the Kingdom. I hold, dear friends, that you never got the Kingdom. I am sure I never got the Kingdom. I remember very well that our Lord said to the disciples: "I will give to you to sit with me in my throne." I remember very well that the same dear Master told us to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." I assure you, dear friends, that the Kingdom has never come in Allegheny, and I do not believe that you will contend that the Kingdom of God has come in Cincinnati!

And so I believe we are safe in saying that God's Kingdom has not yet come, his will is not yet done on earth as in heaven. Now, dear friends, I would have you to notice some Scriptures which make a distinction between the church and the world, as, for instance, "God has spoken unto us by his Son;" that is one of the texts that our dear friend quotes. Very good. He has spoken unto us by his Son; but to whom has he spoken? Has he spoken to the heathen? I tell you nay. Has he spoken to you? Blessed are your ears, for they hear. Blessed are your ears, for they hear. But every one has not heard, my dear friends. The apostle Paul is our authority for saying that the god of this world has blinded their minds and stopped their ears, and so the whole world is deaf to this mystery. Only certain ones can hear now; they are the blessed ones, they are the peculiar, people that God is now selecting. He is selecting a people for a purpose.

Take another text along the same line: "Behold, the Lamb of God, that taketh away the sin of the world." Mark you, the sin of the world. It is one thing to deal with the church and the sin of the church; it is one thing to refer to the church, and another thing to refer to the world, and our Lord is declared to have come to take away the sin of the world, not merely the sin of the church. But you say they are both the same. I answer no. The Scriptures clearly distinguish between the sin of the world and the sin of the church. Let me give you one illustration: "He is the propitiation"—the word "propitiation" means satisfaction; He is the satisfaction for our sins, the church's sins; not for ours only, but also the sins of the whole world.

Now you see, dear friends, that according to the Scriptures there is a class, that is, the church, and they

1H178

have the satisfaction given for their sins; and there is a class called the world that have also a propitiation for their sins; but the two classes are separate and distinct, and whoever has not learned this matter has not learned what the apostle Paul calls "rightly dividing the word of truth." Another Scripture along the same line: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is not merely that God so loved the church; and yet, dear friends, it will be admitted on all hands that the church is a very small minority. Take the city of Cincinnati, with some three hundred and fifty thousand people; how many do you suppose are of the Church of Christ from the Scriptural standpoint of this church? How many are disciples indeed? How many are of that class that are mentioned by our Lord, when he says, "If any man will be my disciple, let him take up his cross and follow me, and where I am there will my disciples be"? And of the class of which he says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Few there be that find it.

Now, my dear friends, admitting the fact that there is a narrow way and that few are going to find it, and that this church class is the only class that God is now saving, and that that is the teaching of the Word all the way through, we must become dead with him if we would live with him. We must suffer with him if we would reign with him; but this is of the church class, not the world. The world is never invited to suffer with Christ. Men are called to repentance, but it is not all the world that is called to be the bride of Christ. It is those that have repented; it is those who have turned from sin, who have believed in the Lord Jesus Christ; these are the ones who are invited to be the little flock and to be joined here with Christ and to lay down their lives for his cause. If then we can get this matter differentiated in our minds, let us remember the words of the apostle on this subject of the mystery of Christ. He distinctly tells us that there is a mystery class. Did you ever hear of a mystery class? The Scriptures tell us that the church is a mystery. Let me quote you what the apostle says: "The mystery hidden from ages and generations, and now made manifest." When made manifest? In the days of the apostles, from Pentecost day on, this mystery class began. In other words, "The church is a mystery the world knoweth not of, even as it knew Him not," is the Scriptural way of putting it. Why does the world know it not? Because it is

this little flock that the Lord is selecting out from the world— a very peculiar people. Not many great, not many wise, not many learned, hath God chosen, but this select class whom he is now selecting from the world, a peculiar people, every one of them to be copies of his Son. How many will that leave out? Dear friends, that will leave out nearly all the people in Cincinnati and nearly all the people of Allegheny, and Pittsburgh, too. Do you know many that are copies of God's dear Son, in Cincinnati? I hold that you do not. I hold that there are not many in Cincinnati who will claim to be copies of God's dear Son. Yet the Scriptures tell us that that is the kind that God has predestined; these are the ones who are to constitute the very elect, that peculiar people who are to make their calling and election sure. Election to what, you say? The Scriptures answer, election to share with Christ in the heavenly kingdom, to worship with him in his heavenly kingdom. What kingdom? The kingdom for which we pray when we say, "Thy kingdom come, thy will be done on earth as it is in heaven." When will that kingdom come? At the end of this age, dear friends. Why at the end of this age? Because this gospel age has been appointed for this very purpose of selecting this kingdom class. The Lord is now taking this class out of the world. What does he call them? In one illustration he calls them the bride, the Lamb's wife; and in another illustration he calls them jewels, and in another he calls them members in particular of the body of Christ. All of these are very select terms, you see, and they represent a very careful selection on the Lord's part— an elect class— the very elect.

I need not call your attention to the many Scriptures which speak of the elect of God, the very elect, but shall point out that the church is a very peculiar people and that they are all saints.

Mark the illustration that is given to us in the Word respecting the resurrection "Blessed and holy are all they that have part in the first resurrection, on such the second death hath no power; they shall be kings and priests unto God and shall reign on the earth." They will be kings and priests unto God and shall reign on the earth at that time; that is what it means— reigning kings and priests; they are both. The two offices will be combined.

Let me read you a few more of these texts about the mystery. The apostle says, in Colossians 1:27, "Christ in you, the hope of glory." Again he says, Ephesians 3:9, "The fellowship of the mystery, which is Christ in you." So in Revelation, you remember, it is finally brought down— Rev. 10:7, we are pointed out the time when the mystery of God shall be finished. The mystery class began with Pentecost. There was no mystery class before that. The church is this mystery class. The world knoweth not what God is doing— and I am sorry to say that I did not know for a while what God was doing, and perhaps you did not know what God was doing; that he was taking out of the world a people for his name; that he was not at any time trying

1H179

to take in the world, but he was trying to take out of the world a people for his name; as the apostle Peter expresses the matter, "Taking them out for a purpose ;" as we have already had it called to our attention in Ephesians, the apostle states

that in the ages to come— h, there are ages to come. This is not the last age; there is work for this age, and also for the ages to come, and in the ages to come, says the apostle, "He shall show forth the exceeding riches of his grace and his loving kindness toward us in Christ Jesus."

Who are the "us"? The church, the "little flock," the bride class. The class that shall sit with him in his throne—when he has a throne— for he is delaying the sitting on his throne until he has the bride class completed.

Now, my dear friends, if we can get before our minds that there is on God's part a great plan of salvation that is partly outlined in the statement in many Scriptures, to the effect that God so loved the world that he gave his Son for the world and not merely for the church, and that Jesus was the propitiation for our sins, and not ours only, but also for the sins of the whole world; if we get that before our minds, we see that in the present time he is taking the church, finding the little flock, and then by and by the little flock associated with him in his Kingdom will be the power of God associated with Jesus for the blessing of all the families of earth.

I might call your attention to some of the various pictures by which this is represented in the Scriptures. We are told, for instance, that the whole world is not called, but that he that hath an ear to hear let him hear. The implication is that all have not an ear to hear. The apostle Paul says, "The god of this world hath blinded the minds of all them that believe not." How many of them are there? We will all agree that the heathen are blinded and they know not God. How many of them are there today? Twelve hundred million of heathen that are blinded today, that know not God because the eyes of their understanding are shut— fast shut. Then they come here to civilized America, the most highly civilized country in the world; yet how many here know God? to how many here has God spoken? He has spoken in these last days unto us by his Son. But I ask you, how many have heard?

Suppose, now, that the audience here were all deaf and dumb people, and suppose I addressed this message to them; how many would hear? The deaf and dumb certainly would not. Who would hear? Those who had ears to hear would hear. And so the Scriptures tell us, "He that hath an ear to hear, let him hear;" and that is the message that you and I have today. Wherever we go with the Gospel of Christ, whoever hath an ear to hear, let him hear, and we are glad to let him hear.

We have not any second chance at all; there is no second chance for anybody that hath an ear to hear. His responsibility begins where his hearing begins, and in proportion to his hearing. What we are claiming is that God has not passed by the twelve hundred millions who have no ear to hear, that God is not passing by the people of Cincinnati and the people of Pittsburg who have no ear to hear, but God has a glorious provision of which he tells us in the prophecy, that by and by all of the blind eyes shall be opened and all the deaf ears shall be unstopped. That will be done by the Lord in the name of the everlasting Son. That will be a good time. I am glad that God is going to open their ears by and by.

The Lord tells us that the god of this world hath blinded their eyes. Who is the god of this world? It is not Christ Jesus, but Satan. How has he blinded their eyes? By error, and superstition, and gross darkness that is about the people; darkness covers the earth. The first Scriptures tell us of that great darkness. Who caused that darkness? Satan. Who permits it? Our heavenly Father permits it; our heavenly Father permits this gross darkness that the people are in. If he did not, would they be in darkness? How could there be otherwise than what he would permit? So then, dear friends, if God is now permitting them to be in gross darkness, is now permitting Satan to be the prince of this world, and is now permitting him to blind the hearts of them that believe not, let us also rejoice when he tells us that the time is coming when Satan, the old serpent, the old devil, shall be bound for a thousand years, to deceive the nations no more till the thousand years are finished. When Satan is bound and his deceptions are ended, all the blind eyes shall be opened and all the deaf ears shall be unstopped.

So the Scriptures represent the present time as a time of darkness; darkness covers the earth, the gross darkness of the people. The heathen are in gross darkness; civilization is in darkness also, although not as gross as heathendom; but the Lord tells us that there are some of his people who are following the lamp: "Thy word is a lamp to my feet and a lantern to my footsteps." Those are the ones who have the hearing ear, who take heed to the Word. Let us be glad that our ears have heard something of the grace of God. Let us be glad that we have come from darkness into his marvelous light.

Our dear brother wanted to tell you about my side. I thank him for the endeavor, but I prefer to tell my own side, dear friends, and it will be a little different. I want to tell you that we do not have any second chance

1H180

to preach to anybody, except in the general sense that I will show you; for instance, that you are enjoying now a second chance, I am enjoying a second chance now. For instance, according to the Scriptures, by one man's disobedience sin entered into the world. That was Father Adam's sin. On account of his sin and sentence to death, death came upon him and that hath come down to all his family. So you and I, as members of Adam's family, are all dying, we are all suffering under his death penalty.

Now, then, God has had mercy upon us and hath sent his Son to redeem us, and He has paid the price for it. Christ died for our sins, tasted death for every man, gave himself a ransom for all. Blessed good tidings that! Mark you, not merely that He gave himself a ransom for the church, but for all; and the next stanza says, "To be testified in due time." Now, it has been testified to you and to me that Christ died for our sins, and because we have had the ear to hear, we have been rejoiced by the mystery. To whatever extent we have received it, we have had a blessing from it, and whoever have not heard it have not had that blessing. It is to be testified to all in due time. God has a due time for you to hear and for me to hear; he has a due time for all to hear. This is the apostle's statement, you remember, in 1 Timothy 2:5-6. After the Scriptures, dear friends, have brought our attention to the fact that we are in the narrow way now, they tell us why this

narrow way is made narrow. Why is it? That God would make a special test of you and of me and of all he is now selecting. He is selecting some who are to be kings and priests, who are to occupy very high positions in the divine class. This is the invitation. Now we shall be joint-heirs with Jesus Christ our Lord. Is not that a high station to be invited to? I believe you will all agree with me that this is a wonderfully high calling, as the apostle speaks of it, a high calling of God in Christ Jesus. How high is that calling? To be heirs of God, to be joint-heirs with Jesus Christ our Lord. Joint-heirs of what? Joint-heirs of his throne. Joint-heirs of his Kingdom, to sit with him in his throne, to be associated with him in his great work. What is his great work? I answer, his great work is the blessing of all the families of the earth. God's plan, dear friends, was never intended to merely gather up a mere handful and take that mere handful to glory, and then, as Jonathan Edwards has declared, that they should look over the battlements of heaven and see the balance of mankind writhing in agony and in fire because they were not elected. God has selected a little flock, and instead of having their portion as Jonathan Edwards has described, God's arrangement is that they shall be joint-heirs with Christ in the work of disseminating the blessings and lifting up mankind out of the dunghill, when in the ages to come he shall show the exceeding riches of his grace. As our brother quoted the text awhile ago, he will by and by gather together in one— under one head, the Greek word means— he will by and by gather under one head all things in Christ Jesus, and not merely the church. He is already the Head of the church, which is his body, and this is a little flock; but after the church is glorified, then the work of the church will be with her Lord to scatter the blessings of divine forgiveness and divine grace.

Now you can readily see, dear friends, the propriety on the part of the apostles for their addressing most of their remarks to the church. The object of the gospel age is not to discuss the millennial age, but the special object of the gospel age is to prepare a people for His name. The object of the gospel age is to instruct the church as to how they can make their calling and election sure; therefore, the majority of the New Testament Scriptures is written for the church. So you will find all of the Epistles are addressed not to the world, but to the saints; for instance, at Corinth, to the holy ones at Corinth, and the holy ones also here in Cincinnati and Pittsburg, the message of God comes; and, no matter whom he may address, the holy ones are the only ones that will hear it and heed it anyway. And the object of God, in dealing with these holy or consecrated ones, is that they may make their calling and election sure; that they may not only have the robe of Christ's righteousness covering their blemishes, but that it will be an embroidered robe; as represented in the Psalms, the bride is to be presented to the bridegroom in raiment of fine needle-work, which represents the righteousness of the saints and the inwrought character that God would have you develop in your heart, that you may be made meet for the inheritance of the saints. There shall none enter into that glorious condition until they are fully developed. No wonder, then, dear friends, if the Lord lays down very strict lines for the church he is getting a peculiar people.

Our brother tells us that he thinks we believe it is going to be very much easier for the world. Well, the Scriptures say that a highway shall be there. Where? In the millennial age. A highway shall be there. There is no highway here. The word "highway" in the Hebrew signifies a broad, traveled way. What is there now? A

strait gate, a narrow way, and few there be that find it; but about that highway of the future, the Scriptures say a highway shall be there, and the way shall be called the way of holiness, and all the redeemed of the Lord may go up thereon. Who are the redeemed of the Lord? All for whom Christ died. The whole host will have the privilege of going up on that highway. But now is the special privilege, the special

1H181

opportunity of the present time, to walk the narrow way; you and I are invited, and it is a special thing, and only those who have the hearing ear can know about this and can understand this mystery. It is a mystery to others, the apostle says. What is the mystery? The mystery is this, dear friends: God hath said, away back in the time of Abraham— you remember he then declared the Gospel to Abraham. The word "gospel," I will remind you, means good tidings. He first preached the Gospel to Abraham, saying: " In thy seed shall all the families of the earth be blessed." Who is this seed? Messiah is the seed. The Israelites were looking for a Messiah for over sixteen hundred years, and when He came He was indeed the one that was promised to bless the families of the earth. But did Christ bless all the families of the earth? I tell you no. What did he do? He began seeking the bride first. He was first, according to the divine plan, to take out the church, which is His body; for the apostle says, we are members in particular of the body of Christ, for God gave Jesus to be Head over the church, which is His body. So here is a picture, dear friends, of this mystery that the apostle speaks of. God proposes to have a great Messiah, the Jesus, the Head and Lord, and the little flock, the church, to be the bride of Christ; for she is the chief cornerstone of the temple, or, according to another picture, the very living stone in that temple; and according to another picture, this glorious temple is the one from which will go forth blessing to all the families of the earth in God's due time. It is not due time yet. Oh, you will say, Brother Russell, it is a long time yet! I answer no, my dear brother, the Scriptures say in due time God sent forth His Son. How long ago was that? That was over four thousand years from the time when sin entered into the world, and yet it was due time for Christ to come. Now it is eighteen hundred years or more since He came to intercede for our sins, and it is not due time yet for this mystery to be testified to every man. Why not? Because the election of the church is not yet complete; all the members of the body of Christ must first be selected, and then through this glorified hidden body of Christ shall go forth the blessings of the Lord, because this is the assurance of the Gospel. The Gospel to Abraham, you remember, was this: "In thy seed shall all the families of earth be blessed." Who was the seed? Jesus was the seed.

Dear friends, you are a part of the seed if you are a member of the Lord's consecrated ones. If you are one of His faithful ones you will be a part of that seed of Abraham. How do you know that you are? I answer, thus it is written, Galatians 3:29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." What promise are you an heir of? An heir of the promise made to Abraham— heirs to the promise that in the seed of Abraham all the families of the earth should be blessed. You are a member of that seed if you are a follower of Christ, and if so, the time is coming when you shall be associated with the glorious Head, and as part of the seed of Abraham you will be permitted in God's

due time to grant blessings and refreshment and restitution to the whole world and all mankind.

Our brother has quoted from Revelation: "The Spirit and the bride say, Come, and whosoever will, may come and drink of the water of life freely." But mark you, dear friends, there is no bride yet. The bride is not now saying come; there is no bride now. When will the bride say come? At the end of this age. When? When the marriage takes place. We are now the virgins. Our brother has called attention to the parable of the wise and foolish virgins. The wise virgins are going in to the marriage; that comes after the end of this age, when the wise virgins become the bride; when the marriage supper of the Lamb has taken place. Then you will be the bride. The picture in Revelation is, that from the new Jerusalem (which is another picture of the glorified church) will flow the river of the water of life, clear as crystal; not any of the streams that are running out of Babylon today, which, dear friends, are muddy with human tradition; but from that glorious city will proceed the river of the water of life, clear as crystal; and then what? All nations shall have the opportunity of drinking. The Spirit will also say come, and the bride will say come, and whosoever will may come and partake of the water of life freely. But it is not whosoever will, now. How is it now? It is as many as the Lord your God shall call now. The Lord is not calling everybody. The Lord says again, "No man can come unto me except the Father hath sent me to draw him." The Father is drawing the church now. By and by it will be different; during the millennial age the Father will not be drawing; but the Scriptures say that in the millennial age Christ will be drawing. The Father draws a limited number now to be the bride of Christ, but during the millennial age, we are told our Lord says, "And I, if I be lifted up, will draw all men unto me."

Where will the heathen be then, my dear friends? Are they being drawn to Christ now? Is He drawing them now? I tell you nay; he is not drawing them at the present time, dear friends. God is now drawing the church. That is the work of the present time. With the end of this age, then comes the work of the next age. The work of the next age is for the world of mankind, as the work of this age is for the church, the little flock, the bride of Christ.

1H182

### **L. S WHITE'S SECOND SPEECH.**

*Mr. Chairman, Ladies and Gentlemen:*

It affords me great pleasure again to appear before you in defense of the proposition we are discussing at this time; and in all of my experience and observation, I have never heard any man undertake to reply unto an argument that had been made without in some way attempting to take up the argument and show that it did not teach what the man that made it says that it did. This is the course that my opponent pursued in his attempted reply to the many Scriptural arguments that I made in my first speech; but it is left with the audience to judge as to whether he answered these arguments or not. I want you to notice a statement that he made just before he closed his speech. He said the object of the gospel age is



not to discuss the millennial age. That being true, Elder Russell is not carrying out the object of the gospel age, for he rarely discusses anything else except the millennial age. He could not even keep off from it in his attempt to reply to my argument, notwithstanding we have a proposition or two on that later in this investigation.

I will introduce another— two— arguments on the affirmative and then I will answer his speech.

17. God sent his word for the benefit of the entire human family. (Matthew 28:18-20.) "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." That will answer an argument that he made.

(Mark 16:15-16.) "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Luke 24:46-47.) "And said unto them, Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Elder Russell teaches us it is to be preached just to a few here in this life. Jesus said, "Go into all the world and preach the gospel unto every creature." Jesus, the Son of God, stands here on one hand and says that it is for all the world, for every nation and for every creature. Elder Russell, another wonderful, powerful, great character, on the other hand, says it is just to be preached to a few. Which will you take— Jesus, or my distinguished opponent? You must take one or the other. But Jesus said (Acts 1:8): "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And only unto a few? No, sir! But unto the uttermost part of the earth. There you have it. Jesus says, "Go into all the world; carry it to the uttermost part of it." My distinguished opponent says, no, but to a little flock. If it be true, as my opponent teaches, that God has not sent his word on any mission to the world, has not even attempted the conversion of the world, as he says in "Millennial Dawn," Volume 1, page 95, and that "God has evidently designed the permission of evil for six thousand years" (though I do not believe one word of it, but Elder Russell says it and falsely teaches it in "Millennial Dawn," Volume I, page 94), then the people of the world being without law are clear of all transgression. (Romans 4:15.) "Because the law worketh wrath; for where no law is, there is no transgression." Their unbelief, impenitence and all crimes growing out of them must be excused. If my opponent be correct in his contention, the world is not responsible to God for the crimes of robbery, adultery, murder, and such like, for he has not sent to the world any law forbidding such crimes. Even if he be correct, if God has not yet even attempted the conversion of the world, it is not His will that the world should now be converted, and it is therefore God's will that all evil associated with non-conversion must be allowed to run its course throughout this life with impunity, for no divine attempt has been shown against it. Since the people of the world go

into the grave without receiving any law from God, they die without condemnation; according to Elder Russell's theory, are not lost when they die, will not be lost when they are raised from the dead, unless they become lost while in their graves.

As he paid no attention to the questions I asked him in my former speech, I want him to pay some attention to these questions now:

1.How are people lost without law from God?2.How do they die lost without any law from God?3.How will they be raised from the dead, lost?4.If they are not lost while living, are not lost at death, are not lost in the grave and will not be lost when resurrected from the grave, how can they then be saved?5. How can a man who is not lost when he dies in the gospel age, be saved when raised from the dead in the millennial age?

18. (Mark 3:28-29.) Jesus saith, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of

1H183

eternal damnation." Or, as expressed by Matthew, "He hath never forgiveness, neither in this world nor in the world to come." What is the sin against the Holy Ghost? Jesus said if they blaspheme against God or sin against God, they can be saved; if they sin against the Holy Spirit, there is no forgiveness, neither in this world nor in the world to come. Why? Because the people might reject God's offered terms of mercy, and still Jesus was coming to teach them, while alive, salvation; while Jesus was here on earth preaching the gospel unto them he was offering them salvation. They might reject it and still be saved, because the Holy Spirit was coming and going to reveal unto them the complete and full plan of salvation which would be God's last revelation, and consequently their last chance; and so when they rejected the teaching of God's eternal Spirit it was their last chance, and there was no salvation for them, neither in this world nor in the world to come. Here you have it. Certain characters, Jesus says, there is no forgiveness for them, neither in this world nor in the world to come. My distinguished opponent says that these very characters that Jesus says there is no forgiveness for, they will have a fresh trial of a thousand years after this life is over. I do not believe a word of it, because there is not a word of it true.

Now, I want to follow his speech in the order that he delivered it, and we are going to have some debating now for the next twenty minutes. I am in the lead. I was in the affirmative. The first thing I did was to put Elder Russell in the affirmative. He turned right around and affirmed a proposition instead of replying to my affirmative argument. He is now in the affirmative; the laboring oar is his. I am going to follow in the negative the balance of this speech.

I will be willing, so far as the argument of this proposition is concerned, to leave it with the judgment of these good and intelligent people, for you know that he utterly and absolutely failed to answer those forty or fifty strong Scriptures that I

gave you in support of the argument that there would be no chance of salvation after death, for the only chance was confined unto this life. He said he did not deny there is a trial in this present life. Certainly he does not deny that; but why affirm something that God says nothing about? The essence, he says, of the argument is that God has a plan of salvation. I fully agree with him that God has a plan of salvation, and that plan of salvation was given by the Lord Jesus Christ. I showed you in my affirmative argument that Jesus Christ came once into the presence of the people to offer them this plan of salvation, and then went back into the presence of God to intercede for the people, and he is standing there in the presence of God for the people, and if they will come unto God by Him now He is able to save them. (Hebrews 7:25.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Mark you, he did not say that he will be in the millennial age, but he is now.

He said nearly all these Scriptures relate to this world. They relate to the plan of salvation that Jesus Christ prepared and offered to the human] family, and show that if we do not accept them in this world we will have no chance to accept them in the world to come.

He said that I said the kingdom of God has come; but he said that it had not come in Allegheny, Pennsylvania, his own home. I know that if he is the only one that ever preaches there, it never will come there. But I am going to investigate a little bit and see whether the kingdom of God has come, or not. (Luke 12:32.) Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Not some little flock away down the age, but those people back there that Jesus was talking to on that occasion; that God was going to give them the kingdom of God.

In Mark 9:1, Jesus used this strong language: "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Elder Russell said it has not come yet. Jesus Christ said there were people standing there that he was then talking to that should not taste death till they had seen the kingdom of God come with power. Then there is one of three things true: The kingdom of God came during the lifetime of the generation that was living when Jesus used that language, or some of them are living till the present time, or Jesus Christ was mistaken about what he said. And, of course, we are all agreed that Jesus Christ was not mistaken about what he said. But was the kingdom of God in existence soon after that time? I turn your attention to Colossians 1:13, where Paul says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Twenty-five years after Jesus Christ used that language the kingdom of God was in existence here on this earth, and people had been translated into that kingdom, Elder Russell to the contrary notwithstanding.

But my opponent says that Jesus Christ is the propitiation for our sins, for the sins of the church and also the whole world. He did not tell us where it was, but Jesus Christ tells us that he is the propitiation for our sins, and not for ourselves only, but also for the sins of the whole world. Notice carefully that he says Jesus Christ

is the propitiation for our sins. He does not say that he will be when he comes again the

1H184

propitiation for our sins, but he says that he is now— not will be— the propitiation for our sins. Then he admits that the world is called to repentance, but not called to be the bride of Christ. Strange logic, indeed. (Rev. 22:17). "And the Spirit and the bride say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." I thank God that the invitation of the Gospel of Christ stands out just as broad and just as wide as "Whosoever will, let him take the water of life freely."

(Acts 2:38.) "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 1:47.) "The Lord added to-the church daily such as should be saved." If Elder Russell had been there he would have said, "Look here, Peter, you are mistaken about this thing, this Gospel is only to go to a very few, the little flock; you' have it wrong when you ,extend it to everybody and open wide the door of salvation for the whole human family." But he had a little something to say about that "elect class," furnishing me just about texts enough in that speech that I can preach the Gospel to you in this one. I will notice "the elect" class for just a moment. (2 Thessalonians 2:13.) "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Will my opponent answer this question— does God elect people unto eternal salvation independent of their wills, of their volition, or independent of anything that they may do in this life, or does he elect them to salvation as the Bible says, through sanctification of the Spirit and belief of the truth?

Then he said that God in the present time is taking the little flock, but he is not taking the world, he is only taking the little flock; that the message is just to the little flock. Well, you know, great men sometimes differ. Paul, a great man, on one side differed very seriously from my distinguished opponent, and other great men on the other side. (Acts 17:30.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." If Elder Russell had been there, he would have said: "Paul, you have that thing wrong; Jesus Christ did not send his Gospel to anybody but the little flock, and here you have the cheek to stand before the wicked people of Athens, idolatrous people, and tell them that God commanded all men everywhere to repent."

(Matthew 28:18-20.) "And Jesus came and spake unto them, saying, All power is given Unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." That will remove that argument /or all time to come. Jesus Christ did send his Gospel to the whole human family, not merely to this little flock that you are going to hear so much about during this investigation. Jesus Christ said that all authority in heaven and in earth was given to Him, and by virtue of all the authority in heaven and on

earth He sent his disciples to teach all nations, every creature of all nations. Elder Russell says that he has only sent them to teach a few, a little flock. There have never been but three sources of power, and they are heaven, earth and hell. By all the power and authority of heaven and earth Jesus sent his disciples to teach all nations, every creature of every nation; and the doctrine that says that this will only be given unto a few and not the whole human family, came from hell, and not from Jesus Christ.

(Mark 16:15-16.) Jesus said unto them, "Go into all the world," not merely to the little flock, but "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Jesus did not put those words in— "little flock;" it is my opponent that does that.

He said also that God hath blinded the people. Admitting for argument's sake for a moment that God hath blinded the people, I want to show you that these folks that are blinded are the very ones that perish. (2 Corinthians 4:3-4.) "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is the god of this world, not Jehovah God, that will have blinded the minds of the people, and the people have a right to investigate the Gospel, they have a right to turn from sin, they have a right to judge themselves worthy or unworthy of everlasting life, just as they please; and a man that will not judge himself worthy of everlasting life in this world will not judge himself worthy of everlasting life in the world to come. (Acts 13:46:) "Then Paul and Barnabas waxed hold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Here we have the actual example where people judged themselves unworthy of everlasting life. But he tells us that twelve hundred million heathens are in darkness and that God will open their eyes. I want to say to you, furthermore, that according to such preaching as he is doing they will

1H185

remain in darkness; for there is nothing about his preaching to inspire the people of God to carry the glorious light of the Gospel of Jesus Christ unto them.

His doctrine is a doctrine of procrastination. Some one has said that "procrastination is the thief of time." It can be as truly said that "procrastination is the thief of souls"; and I charge it upon him this evening that the doctrine that he is preaching is calculated to make the people procrastinate this matter, to put it off and let the heathen go until a chance after this life.

But how does God propose that their eyes shall be opened? (Acts 26:18.) "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Jesus Christ appeared to Paul to make an apostle of him to send him far hence unto the Gentiles; not to my opponent's little flock, but far hence unto the Gentiles. What for? To open their

eyes. Hold on, Paul, here is a great man down here that says you are wrong about that, that you must not open their eyes; you must go and preach to the little flock. It is not in harmony with the Word of God that you are preaching to them. You must preach to the little flock. But no, Paul went on and opened their eyes. Jesus Christ said, "Open their eyes, to turn them from darkness to the light and from the power of Satan unto God, that they may receive there forgiveness of sins and inheritance among them that were sanctified by faith which is in me." Here the Gospel is preached to this people that they may hear, so that they might believe it, that they might obey it, and that they might receive forgiveness of sins here in this life, Elder Russell to the contrary notwithstanding.

Furthermore, on this same point of their being blind (Matthew 13:15), Jesus said: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." So they closed their eyes, they stopped their ears; God does not do it; and such preaching as my opponent is doing is not only calculated to keep the eyes of the heathen closed and their ears stopped, but actually it is calculated to cause Christian people here in this land of Gospel, light and liberty, to close their eyes and stop their ears and rest in their imagination about that dreamy state that he talks about after death when there is not one word of it taught in the Word of God.

But he tells us about that "due time." He seems to have a due-bill that is coming due some day for all here. When was that due him? Our Saviour would have all to be saved. Elder Russell says just a few. Paul says all men to be saved, all to come unto the knowledge of the truth. Elder Russell says, no, just the little flock must come under the knowledge of the truth. Paul says (1 Timothy 2:5-6), "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, to be testified in due time." When was the due time? In all these prophecies concerning the coming of Christ in this world to prepare salvation there, the due time had come, Jesus Christ came into the world in fulfillment of these prophecies; and there was a due time, not yet to come. For he says that we are to be heirs according to the promise made to Abraham. Galatians 3:26-27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

### **C. T. RUSSELL'S SECOND REPLY.**

My opponent, dear friends, would seem to imply by his last argument that he is urging that God is going to save the whole world and that I am trying to make out that God is not going to try to save any except the elect. Now, the very reverse is true—the very reverse is true. Our brother's contention is that only those who are saved now are saved at all, and that the only ones who are saved now are the elect, and that others who are not the elect and who are not saved now will never be saved. That is his argument. But now, the very reverse is true, dear friends. How easy it is to put the matter wrong. Let us take this text that he quoted us last: "He will have all men to be saved." God will have all men to be saved, to come to a knowledge of the truth. Have those heathen come to a knowledge of the truth—

those twelve hundred million, today— have they come to a knowledge of the truth? Our brother quotes from our Brother Paul that "God will have all men to come to a knowledge of the truth." They can not be saved without a knowledge of the truth. Those twelve hundred million are lost unless they come to a knowledge of the truth in this Gospel age. If this Gospel is hidden to them that are lost, the heathen are lost; it is hidden to them, they do not see the Gospel, they cannot see the Gospel as he quoted it awhile ago. Again, the god of this world has blinded the minds of those that believe not.

I trust that it was unintentional that he misrepresented me as saying that our God had blinded their minds. I never said that, dear friends. I said that our God must have permitted it or it would not have been; but the Scriptures say and I hold that it is the devil who has blinded their minds, the god of this world, your adversary, the devil, the one who is by and

1H186

by to be bound that he may deceive the nations no more. The word "nations" in the Greek is the same as the word "heathen." He should be bound that he may deceive the heathen no more. He is deceiving the heathen now, and even a great many that are not so heathenish; a good many of us have been under his influence to some extent, as the apostle Paul says, speaking of those who are of the church of Christ: "I pray God for you, that the eyes of your understanding may be opened that you may be able to comprehend with all saints the length and breadth, the height and depth, that ye may know the love of God that passeth all understanding," the love of God that loves the whole world, the love of God that has made a plan of salvation that is world-wide, the love of God that takes in every member of Adam's race, the love of God that has provided a second chance for every man. I am not giving that as Scripture that God has provided a second chance for every man, but I will prove to you that it is Scripture, that the Lord shows the whole race was lost when Father Adam was condemned, and you were condemned, and I was condemned, the whole race was condemned. That was the first chance that was lost. Did not you have a chance in Eden when Father Adam was on trial as your representative; and did not I have a chance there, too? And were not all of our chances lost— every man's chance lost?

Now, then, dear friends, it is because God proposes that there should be another chance that He has sent his Son to redeem the world, and his Son has paid the price for Adam and has paid the price for every man that we shall be saved. It shall be testified in due time that every man shall have an opportunity to come to a knowledge of the truth, that he may be saved.

The heathen are not saved on account of their ignorance. Nobody is saved except by faith in the Son of God by the terms that are laid down in the Scriptures, which I repeat at the present time are the terms that our Lord mentioned: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." That is the class, and the only class, that find it; and those that find that narrow path are but a little flock and have always been a little flock. You know it and everybody knows it.

We will take up some of these other arguments. Our brother has suggested that the kingdom of Christ has already been established; but the apostle Paul did not think so. The apostle Paul said, "I would to God that ye did reign." He says, "You appear to reign as kings without us. I would to God you did reign; if you reigned, then we would also reign with you." I am quoting Paul to the Corinthians.

Our brother cites as a proof of this that Christ's kingdom has come. He says there be some standing here which shall not taste death until they see the kingdom of God come; but the very next verse reads, "And three days after this he taketh Peter and James and John up into a mountain, and was transfigured before them, and his face shone and his garments glistened." He there gave them a picture of the kingdom, an illustration of the kingdom, an illustration that the apostle Peter recognized, for afterwards, writing in one of his epistles, he says, "We have not followed cunningly devised fables when we declared unto you the power and coming of our Lord's kingdom, for we were eye-witnesses of his coming when we were with him in the holy mountain ;" but he says, "We have a more sure word of prophecy," to which we do well that we take heed— much more sure than that vision which Peter says he saw in the holy mountain. They did see a vision of the kingdom; it was an illustration of the kingdom; but the apostles all held that the kingdom was to come, and they desired that they might have a share in the kingdom. And, dear friends, it is yet to come, for we have not the kingdom of Christ We have, perhaps, the best government under the sun today, but if this is the kingdom of Christ then I am greatly disappointed. If all these kingdoms of Europe that are raising their large armies and making their great guns and battleships to blow one another out of existence, if these are Christ's kingdom that we have been waiting and praying for, then it is too bad and we are all greatly perplexed and lost in our calculations.

But let us take the right view of the matter. The Lord is selecting a kingdom class; He is selecting a church to constitute his kingdom in his due time. This selection is now going on, because those who are now called are to be heirs of the kingdom— mark the term, "heirs of the kingdom." An heirship is something that you have not got, it is something that is coming, that you are heir to. It implies that we have not yet got it. We are heirs of the kingdom, called out with that very object before our minds, invited to reign in this way; mark His words, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father on his throne." Have you overcome yet and have you sat clown with Him on his throne? No. When you do sit down He says He will grant us power over the nations. It will be part of the work of the glorified church to judge the world. "Know ye not that the saints shall judge the world?" The unworthy have not had their judgment yet. Judgment belongs to the future. The millennial day is the judgment day of the world. Now is the judgment day of the church. You are on trial now and I am. Your ears have heard the blessed message that Christ shall reconcile the world unto himself in due time; but

1H187

now your ears, which hear in advance of the world, bring responsibilities to you, and they bring a privilege to you and to me, the privilege of this high calling, this heavenly calling. The apostle says the kingdom of Christ is to bring in the time a



restitution. The word "restitution" is connected with the fall. The fall was the time of the loss of those glorious things that God gave Father Adam. He was created in the image of God, and by sin he fell under the sentence of death, and it involved mental and moral decrepitude and decay. The whole world is thus involved. They are all sinners. The Scriptures say that you and I are born in sin and shaped in iniquity. So the whole world is in tiffs condition of sin; but the ultimate work of Christ will be to bring so many of them as will back by restitution to the glorious condition from which they fell representatively in Adam.

Mark you the apostle Peter's words on this subject in Acts 3:19, where he says, "Times of refreshing shall come [the millennial age], and he shall send Jesus Christ [a second coming of Christ], which before was preached unto you; whom the heavens must receive," and must retain until when? "Until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." God has been telling about this restitution time all the way down through the prophets. When you once learn to read it in your Bible you will see the restitution message all through it, that God has promised a glorious restoration of mankind back to the original pristine glory of the image of God, when the earth, instead of being as it is today, shall come back to its Edenic condition. That is the promise of God for the salvation of the world. But before the world can reach that condition it must have it through judgment, through discipline; and as the Lord is now judging and disciplining the church in this gospel age, so in the millennial age, which shall be the trial and discipline of the world, it shall be blessed, when their eyes are opened, when they shall have the privilege of coming back to God. Those in the world who shall be faithful in the disciplining when their eyes are opened, when they see the privilege granted them of coming back to harmony with God through the blessed Son, and of going up the highway of holiness, if then they prove faithful, if then they obey, to them then shall be the blessing of restitution; they shall go back upon the highway of holiness, as the prophet says. He says no lions shall be there, no ravenous beasts.

But, today, we have the narrow way which Bunyan so well pictured when he said concerning Christian's faith that in some places he came to such a narrow path that he could hardly pass, and again he saw the lions coming out to devour him, and he could merely pass through faith between them. He was well illustrating the narrow way that few find and still fewer are willing to walk in after they find it—the narrow way that leads to glory and immortality, that leads to the heavenly kingdom and joint heirship with Christ. That is the way it is pictured in the prophecy, "Highways shall be there and a way, and it shall be called a way of holiness; the unclean shall not pass over it." The redeemed of the Lord will go up therein. No lions shall be there, nor any ravenous beasts. No beasts of strong drink and passion will be there to hinder. All those passions and vile things of the present time that constitute the devouring beasts that surround us, these will all be put under restraint, and Satan, our great adversary, shall be restrained at that time. You say it will be a more favorable time for them than it is for us. I answer that so far as that part is concerned perhaps they will have an advantage over us; but would you not like to see the world having a good, reasonable time in getting eternal life? Would you not like to have their eyes opened? Must they have their eyes closed as long as you had yours closed? Must they have had all the trials that

you have had? Why should they? I answer that these trials of the church in this present time are especially to prune and select the little flock.

Our dear brother has represented that I am teaching that the message of God is only to the little flock. I said nothing of that kind, my dear friends; I said that the message of God is a world-wide message, that all will ultimately hear it, but that now only a few could hear it. Why? Because the god of this world hath blinded their minds and stopped their ears, so the Scriptures say, but when that time comes all the blinded eyes shall be opened and all the deaf ears shall be unstopped. My dear friends, it is some of this doctrine that our dear brother has been preaching that has been doing some of this blinding. I am sorry to say that although Christianity has done a great deal of good, that it is picturing our God as the very greatest monster that was ever known in the world. Take, if you please, what the heathen think about God. Some of them fancy that the future resurrection is punishment, they think of God as being a great devil. All the heathen think of God as being a great devil. None of them ever knew about a God of love. They have various theories amongst them respecting this great devil who has so much power over them, but it remains for the Bible, the Word of God, to declare a God of love. Strange to say, our great adversary, the devil, has blinded our eyes to such an extent that we can not see, and have not been able to see clearly in the past the grace of God that bringeth salvation, hath appeared unto all men, teaching all men that denying

1H188

ungodly lusts we should live soberly. But whom doth it teach? Where is it taught? Has it taught all men? No. Why not? They have not heard it. How can they hear without a preacher? How can they be on trial without hearing the message? The Bible's argument, you see is right to the point. They can not hear. They have no responsibility when they have not heard. They can not be condemned to the second death without first having heard. It is different with us, for as the apostle points out, if we have tasted of the good word of God and had been made partakers of the Holy Spirit, if we should fall away there remaineth no more sacrifice for our sins.

We are not all yet heathen by any manner of means; we rejoice who have been made partakers of the Holy Spirit; but has everybody in Cincinnati been made partakers of the Holy Spirit? No, not even everybody in this house perhaps have been made partakers of the Holy Spirit; it is those only who have once been enlightened. But how many have been enlightened? I tell you, dear friends, that the whole world lieth in darkness— and Christendom, too— respecting the true character of God.

I must take up as many as possible of the different points that our brother has made. "All power is given unto you; go ye therefore and teach all nations." Did He say all nations would believe? No. Who will believe? He that hath an ear to hear and a heart to obey. How many will there be? Only a few. How many today, dear friends, do you know who are disciples of Christ? You do not know very many. Did Jesus ever say He was to convert the world? By no means. What then? What does the apostle Peter say? He said, "God at first did visit the Gentiles to

take out of them the people for his name." What did Peter say that God did? He said He did not visit the Gentiles to take in all the Gentiles, He did not visit the Gentiles to make them a little flock or to take them to glory, but He visited the Gentiles to take out of them a people for his name, to gather out of them that little flock. The message goes to the whole world, but only a few of the world at the present time are people to hear, by reason of the gross darkness and the defiling influence of the great adversary. Only a few now can hear; the great masses are blind and deaf, some of them in the gross darkness of heathenism; and many of them in great darkness even in Cincinnati, Pittsburg, and every other part of the civilized world— in gross darkness as respects God. They will study politics and finance and everything else except to know God. They are not much interested in intelligently knowing God. It is only a few that have an interest in looking unto God and his word, and studying what they teach.

Our brother speaks of God giving law unto the world. The Scriptures say nothing about God giving the law unto the world. God gave law to Israel sixteen hundred years before Christ came. He gave a law to Israel out of the mouth of Moses, but He did not give that law to the other nations. The other nations were without hope in the world, as the Bible says. And when it came to the gospel time, our Lord, as the apostle says, broke down the middle wall of the partition so that the Jews should no longer have a preference or distinction above the Gentiles. Then the gospel message went to every creature. That did not mean that every creature would hear, but it meant that there was no longer a distinction to be made; He was to no longer single out the Jew and say that the message of God is only for the Jew; it was henceforth to be given to everybody who hath an ear to hear. And that is what you and I do; but we do not confine our message to the Jews, we do not confine it to some particular nationality. The Lord said, "Go ye into all the world and preach the gospel to every creature." But does everybody hear? No. Is everybody able to hear? No. Why not? The god of this world hath blinded them. Will he always blind them? No, the time will come when Satan shall be bound and will deceive and blind the nations no more until the thousand years of Christ's reign are finished, then he shall be loosed for a little season, we are told. Meantime that will be the period of Christ's reign, for He must reign until He hath put all enemies under His feet.

Our brother would have us understand that Christ has been reigning for the last eighteen hundred years. How many enemies has He under His feet now, do you think? He must reign until He has put all enemies under His feet, and the last enemy that shall be destroyed is death. I tell you, dear friends, He is not reigning; there are not any of them put under His feet. Those that are under Christ are those that have come under voluntarily, as you did, and as I did, because of hearing the message of the Gospel. We have gladly presented our bodies a living sacrifice. By and by He shall reign; He shall put down all opposition, everything contrary to God, and He will reign for a thousand years, the Scriptures say. In that time He will subdue everything, and unto Him every knee shall bow and every tongue confess.

Look for a moment to see how much prospect there is of our dear brother converting the heathen. He seemed to give us the impression that he is going to convert the heathen. I wish he would. I would give him all that I have now and

everything that I ever expect to have on earth if he would convert the heathen; but, my dear friends, what do we know about the heathen? We know that a century ago there were six hundred million heathen; today there are twice as many—

1H189

twelve hundred million. Our brother is not getting along very fast converting the heathen, is he? Why don't he convert the heathen? He is not to blame, and nobody else is to blame except the god of this world who has stopped their ears and blinded their minds. Why does he have the power? He could not have the power unless God permitted it. Will God always permit it? God answers, no. He answers that when he shall have accomplished his purpose of taking out the elect, known as the little flock, then the reign of sin shall have ended, then Satan shall no longer be the prince of this world; then Jesus shall be the Prince of this world— the prince of light, the prince of glory— and the kingdom of God's dear Son will come and His will be done on earth as it is in heaven. That is what we are waiting on, dear friends.

Our brother says that the world was lost without God's law. I answer yes, the whole world was lost, the whole world is still lost; they are not found yet. Are they not still lost? Of course they are lost. They are still under the sentence of death just as they were at first. They are under the same sentence of death that they were when Adam first transgressed. All the children of Adam came under that sentence, "Dying, thou shalt die;" you have no right to eternal life. That penalty of death has come to the whole world, and the only ones who are saved are those who have accepted Christ, as illustrated by Noah and his family getting into the ark, which the apostle Peter says is a like figure whereunto baptism doth even now save us. But shall the world ever have an opportunity? Shall their ears ever hear? Not certainly in the present life. Of the two hundred thousand millions that have gone down in the tomb, or approximately that, the great mass of them never even heard of Jesus. They were not saved; they were all lost; but, my dear friends, Jesus Christ, by the grace of God, tasted death for every man, for every one of them, yes, just as much as for you and for me. He tasted death for every member of Adam's race. "As by man came death, by man also comes the resurrection of the dead, for as all in Adam die, even so in Christ shall all be made alive." The time is coming when all those who have gone down without a knowledge of the Lord shall be brought to a knowledge of the truth. That is what the Scriptures teach. Quoting again from the Scriptures our brother referred to, it says, "There is one God and one mediator between God and man"— not a mediator between God and the church. You do not need a mediator to come in between you and God. The Father himself loveth you. You and I do not need a mediator. We need an advocate; the church needs an advocate. So the Scriptures say we have an advocate with the Father, Jesus Christ, the righteous, who hath appeared in the presence of God for us and in our behalf as our advocate or attorney. We do not need a mediator. Mediators are necessary when there are two in opposition. God is only in opposition because the world is in a condition of sin, and God says He can not receive the world while they are in alienation and loving unrighteousness; and the world says, we do not love God. They think of God from the standpoint that our brother has been misrepresenting Him, as a revengeful

God, as being a very devil who planned their eternal torment before He created them; one who is keeping them in ignorance and laying pitfalls to blind them and take them to eternal torment.

That is the kind of doctrine that has made infidels, and that is what is keeping the heathen from approaching more nearly to Christ. We have a missionary in China who writes me that he has been telling them something of the truth over there. He says those who have been hearing Presbyterianism and Methodism are coming to him and saying, "Tell us some more about the love of God." They call it the Jesus Doctrine, as distinguished from Presbyterianism, Methodism, and so forth. They want: to hear some more of the Jesus Doctrine.

Dear friends, if the world could hear the Jesus Doctrine it would be a blessed thing for them. Many hearts are moved by the love of God that will never be moved by thinking of God as the great devil who has made a place in hell for them where there are a thousand fire-proof devils ready to receive nine hundred and ninety-nine out of every thousand that are not of the elect, that are not of the little flock. Now, that is the doctrine that has kept people away from God. That is the doctrine of devils the apostle speaks of. Nothing has done more than that doctrine to harden the hearts of men and make them abhor the word of God, and turn them from Himself. So if you try to talk religion to a man he immediately thinks of devils, and he does not want anything to do with you. He thinks it is bad enough to die, and if he is a Catholic to go through purgatory, or a Protestant to eternal torment, which is worse. He thinks he is in a bad condition any way. He has no hope of being one of the saints. He knows the Bible promises reward to no one at this time but the little flock who walk in the footsteps of Jesus, who lay aside every weight and run with patience the race set before them, looking unto Jesus, the author and finisher of our faith.

Now, there is the difference between the one Gospel and the other. Our Gospel is the one which is for the world and all mankind. It holds strictly with the Scriptures, first of all, that Jesus is the true light that lighteth every man that cometh into the world. He is the true light. Every man must yet see this great light.

1H190

The world is going down, nevertheless, without seeing that light. Thousands of millions have gone into the great prison-house of death without seeing God or knowing Jesus at all. He gave himself a ransom for all, which must be testified in due time to every man. If it has been testified to every man now, then this is your due time to make your calling and election sure. Seek to enter in at the strait gate. "Strait is the gate and narrow is the way." If this is not your due time and if you do not hear now, or whoever does not hear now, in the sense not merely of hearing with his outer ear, but with the ear of his heart, so as to understand the message of God's grace, whoever does not get that hearing ear in the present time is not in the same responsibility that you and I are who have had that hearing ear. Blessed are those that hear.

Our brother has quoted that God is able to save to the uttermost all those that come unto the Father by Him. Yes, He is able to save, not only able to save us at the present time, but He is able to save those that have gone down into the prison-house of death without a knowledge of His dear Son. He is able to bring the light of the knowledge of God to every creature. He tells us that the knowledge of that time is to come when under the whole heavens the knowledge of God shall fill the whole earth, and every knee shall bow and every tongue confess. Then shall there be no need for any one to say to his neighbor, "Know the Lord now," because all will know the Lord from the least of them to the greatest, saith the Lord.

Our brother calls our attention to the Jews. He says that they had one chance and lost it. He knows something about chances that I do not know anything about. I find, according to the Scriptures, there was one chance in Eden, and that was lost, and that Christ Jesus tasted death for every man, and that Christ dies no more for every man, and therefore by the death of Christ there is one chance secured for every creature; you have your chance and I have my chance, and every heathen man must have his chance, because that is what Christ died for. He died to give every man a chance, and they will get it, not as one that is bound. You will admit that the heathen have not got it now; they are lost, they will be lost until they hear that message, and they can not hear that message till the prince of this world is bound, until their ears are opened and until the message of the Lord's grace goes forth and the knowledge of the Lord shall fill the whole earth— the knowledge of the glory of God. That is the way it reads in one place: "If our Gospel is hid it is hid to them that are lost"— yes, indeed, and that is to the whole world. The whole world is lost. Our Gospel is hid to them nearly all. It is only to a few that it is not hid. It is hid to a good many even in civilized lands— the true Gospel of the Lord Jesus Christ, the Gospel of which we are not ashamed.

I am not ashamed of the Gospel of Christ, which is the power of God of salvation to every one that believeth. I would be ashamed of the Gospel of damnation. The word "gospel" means "good tidings," as the angel preaches it: "Behold, I bring you good tidings of great joy which shall be unto all people." All the people are going to hear these good tidings. The heathen will get them in good time; that is, the millennial time. You and I have got the good tidings now at the present time. We will have a severe test in the narrow way. 'Tis difficult to walk in the footprints of Jesus, but we have offered to us exceeding great and precious promises that by these we may become partakers of the divine nature, which will be restitution back to human perfection. But the salvation that God is now offering to the little flock whom He is now selecting as the joint heirs of Jesus Christ, is glory, honor and immortality, to sit with Him in His throne, to be associated with Him in blessing all mankind.

Dear brethren and sisters, this is the Gospel of which we are not ashamed. I have yet to find a man that is not ashamed of the ordinary misnamed Gospel of damnation, which makes out that God is the one responsible for nearly the whole world going to eternal torment. That is a misfit name— no Gospel about that. That is damnation in every sense of the word. God has a glorious Gospel of His dear Son, a Gospel of love, a Gospel of redemption, a Gospel of the high calling of the church, a Gospel of the restitution of the world and all mankind. Let us rejoice therein.

*“Be strong and of a good courage: be not afraid neither be thou dismayed: for the lord thy God is with thee withersoever thou goest.”  
Joshua 1:9*

“To battle with the world, the flesh and the devil requires more strength than we possess; we need the courage coming to us from this Divine assurance given to Joshua.” (Above.) R3080 c2, middle.

1H191

## **Monday Evening, February 24, 1908.**

(Chairman, PETER ROBERTSON, D. D.,  
Mohawk Presbyterian Church, Cincinnati)

### **SECOND PROPOSITION.**

The Scriptures clearly teach that the dead are unconscious between death and the resurrection— at the second coming of Christ.

C. T. Russell, affirmative.

L. S. White, negative.

### **C. T. RUSSELL'S FIRST SPEECH.**

The question of this evening is the most fundamental of the series. Upon the false assumption that the dead are not dead rests all the error of heathendom and Christendom. Strange it seems, indeed, that my opponent would appear before an audience of intelligent people to prove that the dead are not only not dead, but that they are far more alive than when they were alive.

What a strange perversity of logic and of language is thus championed! It is bad enough and sad enough that, taught such a fallacy from our infancy, we accepted it unreasoningly, idiotically; but it is astounding to think that any man of my opponent's caliber should, after deliberation, engage to defend such nonsense refuted by our five senses.

But we are told that the belief that the dead are not dead, but more alive than ever, though contradicted by every fact and circumstance and test known to man, must be believed because the Bible says so.

Very well, then, let the issue be squarely drawn, and let my opponent remember his profession and mine. Where the Bible speaks, we speak, and where the Bible is silent, we are silent. Following this rule, my opponent should have nothing to say, for the Bible everywhere teaches that the dead are dead and that their only hope of living again is by and through a resurrection.

And, by the way, how nonsensical would be the Bible promises of resurrection of the dead if nobody is dead— if the dead are more alive than ever. Get the force of the Bible's teachings from the following Scriptures:

St. Paul says, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

St. Paul also says, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13-14).

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18).

The apostle here rests the entire weight of our gospel hope of a future life on the resurrection. But will my opponent tell us how this could be true if the dead are alive now in either bliss or torment? Wherein could a resurrection apply to them or benefit them? If there be no resurrection of the dead, your faith is vain, and they that are fallen asleep in Christ are perished. Let the inspired Word settle the matter for all of us, and for all time. The question is, "Believest thou the scriptures?"

St. Paul again says: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming."

The death of Jesus, the just for the unjust, the resurrection of Jesus as Lord both of the dead and living, the gathering of the elect, the bride of Christ, the resurrection of the faithful bride class in the first resurrection, and the subsequent resurrection of the world to be blessed by the kingdom of Christ, is the theme of all the Pauline Epistles. No wonder he exclaimed before his opponent, as I to-night may do: "For the hope of the resurrection of the dead I am called in question."

No wonder that we read that the early church, persecuted, "went everywhere preaching Jesus and the resurrection ;" Jesus as the one who redeemed our race and made resurrection possible, and the resurrection as the grand process by which the blessing of his redemption will profit mankind; the church of the elect in the first resurrection, the world of mankind in the subsequent resurrection.

Hearken to Jesus: "I am come that they might have life" (John 10:10). His name (Saviour) means, literally, life-giver.

Again (John 5:28) He says: "Marvel not: the hour is coming in which all that are in their graves shall hear the voice of the Son of man, and shall come forth;" the



approved church came forth instantly to perfecting of life; the remainder (unapproved, but redeemed) by rising up by judgments during the millennial age (John 5:28-29); while those who refuse God's grace and sin willfully shall be "utterly destroyed" in the second death, from which there will be no resurrection and no redemption and no recovery. As we read (Acts 3:23): "And it shall come to pass, that every soul, which will not hear that Prophet, shall he destroyed from among the people."

Our affirmation is, that "the wages of sin is death" and not "eternal torment," and that the gift of God is "eternal life," through Jesus Christ our Lord, only obtainable through him. (Rom. 6:23.) Life is the antithesis of death. There is no sentient being, no thought, no reason, no feeling, without life. Hence there can be no thought, feeling or reasoning in death, which signifies the absence of life.

We concede to our opponent just one Scripture, viz.: "Ye shall not surely die" (Gen. 3:4); that is to say, ye shall continue to live, though you appear to die. But who is the author of these words? I answer, those were Satan's words contradicting the divine decree, "Ye shall surely die." Whom, my dear hearers, shall we believe— God or Satan? By that lie Satan deceived Mother Eve, and, through the resulting disobedience, he killed, he murdered, our race. So said our Lord: "He was a murderer from the beginning" (John 8:44).

All the heathen have been deceived by Satan into believing his lie. They all hold that their dead are not dead, but alive in torture somewhere. But they are not stupid enough to invent a doctrine of resurrection to contradict and confuse themselves; nor have Christians any use for a "resurrection doctrine." It is in the way of their pet theory— it is in the way of their pet theory that the dead are not dead. Their difficulty is that they are endeavoring to do' the impossible thing of harmonizing Satan's lies with God's truth. Satan says, "Ye shall not surely die ;" God says, "Ye shall surely die," and your only hope of future life is in Jesus— in his words as Redeemer and Restorer, Life-giver.

Hell and purgatory, deceptions, are built on Satan's lie. No wonder the apostle designated these "doctrines of demons" (1 Tim. 4:1). So thoroughly has he deluded Christians on this subject, that the principal creeds of Christendom tell us that the sentence of original sin is eternal torture— all the creeds; that God became so angry with his children Adam and Eve, that he declared that because they ate the forbidden fruit they must be tormented; and not only so, but that every child born to the entire race is born damned to eternal torment, except as Christ shall save the few who have "ears to hear" now. That is the teaching. Bosh! Such God-dishonoring, reason-debauching, heart-defiling nonsense! Nonsense! It is turning the best heads to infidelity. We are told that God's justice so demanded and that God's love for the human family assented. But that is blasphemy against the holy Name. I am ashamed to acknowledge that I, too, once so believed, and so preached slanderously of the God of the Bible. I trust that I am graciously forgiven, and I am striving now to tell the truth and to shame the devil, and to help others "out of darkness into the marvelous light of his divine word."

Because the Bible says so, is the answer we get from many when asked why they stick to such absurdities. But the Bible says no such thing, but to the contrary. Let us have more Scriptural testimony. Harken to St. Paul's explanation of "original sin" and its penalty: "By one man sin entered into the world, and death by sin; and so death passed upon all men," because all have sinned (Rom. 5:12).

One would suppose that a wayfaring man, though a fool, need not err in the reading of so plain a statement; but grey-haired doctors of divinity and professors of theology tell us that they believe that the death here declared means life—eternal life— life with devils, life in torment, and so forth. Surely the god of this world (Satan) hath blinded their minds and darkened their understanding. We are striving and praying for the opening of their eyes to the truth, and this provokes their enmity; but, like the Pharisees of old, they are especially grieved because we teach the people— the common people who heard Jesus gladly and appreciated his "glad tidings of great joy which shall be unto all people" (Luke 2:10). But the common people still pay too much heed to their doctors of law and not enough heed to the word of God; hence their confusion continues.

Come with me to the record of original sin in Genesis. If God put Adam on trial for heaven or hell eternal, that is the place we should find it recorded, and in no uncertain or figurative language. Can we find the record there that God said to Adam, "If thou eatest of the forbidden fruit, I will turn thee and all thy children over into the hands of fireproof demons, who shall torment you to all eternity?" If it is so written, I wish my opponent would give us chapter and verse, that we may ponder well the statement. If it is not so written, we wish he would give us his authority for wresting the Scriptures and attempting to have people think the opposite of what they say.

The Genesis record is very simple, very easily understood by the truth-hungry. It reads: "God said, In the day ye eat thereof ye shall surely die"— marginal reading, "dying, thou shalt die;" and again after their disobedience, after they were driven from Eden, God said: "Thorns and thistles shall the earth bring forth

1H193

unto thee; and in the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust thou shalt return" (Gen. 2:17; 3:17-19).

Is it my opponent's claim that God deceived his human son, and said that his penalty for sin would be death, but really meant life in torment; that he said, "Dust thou art, and unto dust shalt thou return," when he really purposed "to devils shalt thou go, and be eternally tormented"? Who but the great adversary authorized my opponent to make of God a liar and a deceiver, the very devil of all devils, foreknowing, plotting and deceiving his first human son so as to have a pretext of justice in damning and torturing him and all his race? The adversary alone authorized the words, "Ye shall not surely [‘ really] die." Satan, the prince of demons, and the fallen angels under him, have for centuries perpetuated the lie that the dead are not dead. They have forced false doctrines upon the heathen and upon Christians, supporting them by dreams and visions and spirit mediums,

personating and speaking for the dead, to deceive; and this must continue until the second coming of our Lord, when Satan shall be bound for a thousand years, that he shall deceive the nations no more until the thousand years are finished. (Rev. 20:3.)

God's word to the Jews first instructed them that they must have nothing to do with spirit mediums, then called witches and necromancers, who then were misleading the heathen to believe that the dead were alive and could communicate. Illustrations of human beings possessed by demons are given in the Bible. They were by the heathen reputed to have the "spirit of divination," but by the apostle declared to be possessed and controlled by demons who personated the dead.

With a show of great wisdom, some attempt to tell us that God, in breathing into Adam the breath of life, communicated a spark of divinity; therefore, they say, man must live on and on forever, somewhere.

But where do they get this wisdom? It is of their own lame philosophy foisted by Satan during ages past— science, falsely so-called. The Bible tells us a contrary story. In this very passage the expression "breathed into his nostrils the breath of life" in the Hebrew original reads, "breath of lives"— plural. It is an assurance that the breath or spirit of life given to man was of like kind to that given to all breathing animals. The very same expression is used in reference to the lower animals, and all in whose nostrils was the breath of lives perished in the flood, except those in the ark.

A great deal of nonsense is palmed off on the common people about body, soul and spirit. Here we can only briefly define the term "living soul" as meaning sentient being. We have a pamphlet on this subject which we shall be pleased to send free on application; but notice, that it was the whole man that sinned, and the entire man that was condemned to death. Adam, as the image of God, was, of course, far superior to the brutes under him, and God's provision for him was "everlasting life," but not so for them. It was not, however, that he was given an undying nature; for, if so, God would not have said, "Dying, thou shalt die." God provided for him trees of life, by partaking of whose fruits his system would have continually been refreshed and vivified; and when he sinned he was cut off from those trees so that he might die. Such is the record.

The death sentence included our mental, physical and moral decline and extinction; hence we see that whereas Adam resisted death 930 years, the average of life today is thirty-five years. Adam's children were stronger mentally, and could intermarry brothers with sisters; a matter not permitted now, because the children would be insane or idiotic. Indeed, you will find that now one in every 150 adults in New York State is in an insane asylum, and doubtless the averages of other States would be as high. And we who are safe and sane often wish that we had better judgments. Look at the world morally, and you must admit that the Bible is correct in its statement, "There is none righteous, no, not one" (Rom. 3:10; Ps. 14:1). All have shares in Adam's sin and its death sentence; all come short of the glory of God as represented in the first perfect man. Alas! "We were born in sin.

In a word, we are a death-sentenced race. God permits unfavorable climatic conditions and thorns and thistles to co-operate in inflicting the pain and shaping in iniquity; in sin did my mother conceive me" (Ps. 51:5). alty, "Dying, thou shalt die" (Gen. 2:17). There was no hope that God would repeal the sentence. There was hope, however, that his great mercy might find a way to satisfy his justice, and thus secure release from the death sentence. God promised this to Abraham, but did not accomplish it until He sent his Son— not to go to eternal torment for us, but to die for us— that "as by a man. came death, by man also should come the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive" (1 Cor. 15:21-22).

Those who had ears to hear, and to whom the Lord made known his purposes of resurrection, thereafter referred to death, not as extinction, but by faith they called it a "sleep," and hoped for an awakening in the millennial morning of Messiah's reign. Note this in the following Scriptures:

The queen said to King David: "It shall come to pass, when my lord the king shall sleep with his

1H194

fathers, that I and my son Solomon shall be accounted offenders" (1 Kings 1:21).

We read similarly of Abijah and Asa, Baasha and Omri and Ahab, and a host of others.

Jesus revived the usage of the early church. The Psalmist we find praying along similar lines. He says: "Consider and hear me, O Lord, lest I sleep the sleep of death." Notice how the good and the bad all are declared to have fallen asleep in death:

"David slept with his fathers" (1 Kings 2:10).

"Solomon slept with his fathers" (1 Kings 11:43).

"Rehoboam slept with his fathers" (1 Kings 14:31).

Jesus revived the usage in the early church. He said on one occasion: "Our friend Lazarus sleepeth. I go that I may awaken him out of his sleep" (John 11:11). When the disciples failed to grasp the thought, Jesus said to them, "Lazarus is dead." And when he arrived at Bethany, he did not pray, "Lazarus, come down from heaven, take off your crown, lay clown your harp." Nor did he pray, "Lazarus, come back from purgatory? ' What did he do? He requested to be led to the tomb, though the sisters said, "Lord, by this time he stinketh!" At the tomb, Jesus, addressing it, said, "Lazarus, come forth!" What happened? We read, "He that was dead came forth." Not he that was more alive than ever in heaven or elsewhere, but he that was dead. (John 11:11-44.)

Thus did Jesus give an illustration of his glorious work in the millennium, when all that are in their graves shall hear his voice—the voice of the Son of man—and come forth. (John 5:28.)

Remember, too, the first Christian martyr, when stoned to death, praying for his blinded enemies. We do not read that Stephen died and was at once more alive than when he was alive; but we read, "He fell asleep" (Acts 7:60).

We noted, awhile ago, that King David fell asleep in death and was gathered to his fathers. He was still asleep centuries later when the apostle Peter spoke of him as still asleep. He says, "David is not ascended into the heavens" (Acts 2:34). St. Paul corroborates this, declaring that David saw corruption "when he fell on sleep" (Acts 13:36). But if any are astonished that St. Peter said that David is not ascended into the heavens, let him remember our Lord's words, "No man hath ascended up to heaven." Jesus says all are "in their graves" (John 5:28). St. Paul says that "Christians should not sorrow for their dead, as do others who have no such hope." He says, "I would not have you be ignorant, brethren, concerning they who are asleep"—asleep! "that ye sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so they also that sleep in Jesus will God bring with him from the dead"—through him.

"For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [hinder] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

Again, referring to the faithful alive at Jesus' second coming, St. Paul says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." And again he says, "But now is Christ risen from the dead, and become the first-fruits of them that slept." And again, referring to the ancients, he says, "Others were tortured, not accepting deliverance, and that they might obtain a better resurrection."

Let us have a few texts of Scripture that define what death is, dear friends; let us see. We read in the Psalmist— I understand that our dear brother prefers Psalms to all other kinds of music, because they are inspired. In the Psalm David says, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Ps. 6:5). "The dead praise not the Lord, neither any that go down into silence" (Ps. 115:17).

Again, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4).

Again we read (Eccl. 9:5), "For the living know that they shall die, but the dead know not anything."

Again (Eccl. 9:10), "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

And again we read along the same line, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Let us have a word from Job on this subject of man's condition and death as sleep. Job says, "So man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Till the heavens be no more, till the new dispensation has been ushered in, they will not work or be raised out of their sleep. Then again he proceeds to say, "Oh that thou wouldst hide me in the grave"— in Sheol—" that thou wouldst keep me secret until thy wrath is passed"— till the reign of sin and death is over—" that thou wouldst appoint me a set time, and remember me? ' The resurrection time— the morning that God has promised when all that are in their graves shall hear his voice and come forth. Then he asks the question, "If a man die, shall he live again?" And he answers, "All the days of my appointed time will I wait

1H195

till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

But now our dear brother, no doubt, will endeavor to have us view the matter of death in some different way. We have set before you, dear friends, a portion of what the Scriptures say about death. That is the tone and the import of all the Scriptural statement, that death is death, and the great gift of God is life; that our race forfeited life because of sin, because of Adam's disobedience that his life was forfeited; but that God has provided a plan through Christ— that Jesus tasted death for every man, and that, therefore, our penalty of death being paid, it is possible for God to be just and yet to be the justifier of him that believeth in Jesus. And not only so, not only we who now believe because we have the ears to hear, but in due time it shall be testified to all men, as the apostle tells us that all might have in due time the opportunity to hear, the opportunity to believe, and the opportunity to have blessing through Him who redeemed the whole world, and not merely the church— redeemed us from death. "Thou hast redeemed my soul from destruction." It would have been destruction to us, dear friends; our death would have made us as much dead as the brute beast is dead; and the only hope of our having a resurrection life at all is in the fact that Christ paid our penalty. And thus God can be just and grant us a return of opportunity of life everlasting through a resurrection from the dead.

But our dear brother may have his mind more or less beclouded, and endeavor to becloud our minds on the subject of death, by suggesting some Scriptures which are to be taken in a figurative sense, as, for instance, when our Master said, "Let the dead bury their dead; go thou and preach the gospel." What did Jesus mean? He simply meant that the whole world was under condemnation of death, and that those that believed in him were the only ones who could be said to have a right to

life. Therefore, those who have come to a knowledge of Christ and been united to him by faith, were the only ones who might be said, figuratively, to have life, and the others are all dead.

The whole world is under sentence of death, and are so treated by the Lord as though they were dead. And it is only those who come into relationship with Christ, the Life-giver, that are spoken of or considered as though they had life. "He that hath the Son hath life, and he that hath not the Son hath not life," is the record.

But notice, in this text that we have before us, Jesus said (Matt. 8:22), "Let the dead bury their dead; go thou and preach the gospel." He was referring to the mass of mankind, all dead under condemnation, and the one who believed in him was the only one that was even reckonably alive.

So, in another Scripture, all these believers are spoken of as being risen from the dead; being made alive from the dead in the figurative sense that we already begin a new life. The beginning of the new life starts from the time we have accepted Christ and have come into union with the Life-giver. We are already figuratively said. to have come into the relationship of living; we have a right under our heavenly Father's promise that we may have eternal life through Jesus Christ our Lord, and so we speak of ourselves as being no longer dead in trespasses and sins of the world, no longer dead in the sense of being under the divine sentence of death, but we have passed from death unto life.

While this is called resurrection, dear friends, in no sense does it take the place of the real resurrection which is to occur at the second coming of our dear Lord and Master. This is merely the figurative sense in which we are no longer a part of the world, but passed from the world-state and condition to be united with our Lord, and to have the new life again, which is to be completed when we shall be gloriously changed into his likeness in the first resurrection.

Our dear brother may also take up the text which says, "Ye were dead in trespasses and sins." You see it is the same thought. We were dead in trespasses and sins. This condemnation of death passed upon all men because all men are sinners; as the apostle says (Rom. 5:12), this condemnation is general. Everybody is under it. But we who believe in Christ are reckoned, or accounted, as though we have escaped; so the apostle says, "We have escaped the condemnation that is in the world." And again he says, "That the whole world is under the wrath of God." He says, "That we were children of wrath, even as others." But we are no longer children of wrath, dear friends, because we came into harmony with God through faith in Jesus' blood, and through the acceptance of the terms of salvation which he has provided.

But it is only a few that have done this. The great mass of mankind are still, as the Scriptures say, blinded by tile adversary, and the whole world lieth in wickedness, as you remember the Scriptures say.

Now, dear friends, the Lord set before us something very different from what theology and theologians from the dark ages down have been setting before us.

Theologians have been telling us that the penalty back in Eden was eternal damnation, because Father Adam ate the forbidden fruit and was disobedient; but the Bible tells us that it was a reasonable and just penalty. What justice would there be on God's part, dear friends, in condemning Father Adam to an eternity of

1H196

torture because he was disobedient, because he ate of the forbidden fruit? I read in a paper not a great while ago of a farmer who fired his gun with some bird-shot at a boy who was stealing some apples in his orchard, and the man came pretty near being lynched for it; but that would not be one-thousandth part as bad as if he had tried to torture the boy through all eternity for stealing an apple.

Now, I am not wishing to make light of the matter, dear friends, but I tell you that the very thought that has been crammed down our throat, that God, on account of the original sin of Father Adam in eating the forbidden fruit, in justice was obliged to condemn him to all eternity and turn him over to devils with pitchforks and fires for thousands of millions of years— that is all nonsense, and I do not know where our brains were when we believed such stuff, and how we ever managed to take any of it in.

But, dear friends, when we take what the Scriptures do say, how reasonable and just the penalty! God had a right to demand of his creatures who were perfect, and not as we are, born in sin and shapen in iniquity, but of Adam, who was in the image and likeness of God, he had a right to demand of him perfect obedience. He did demand it of him, and it was on this condition that he was to have eternal life; if he would be obedient to God, he might live forever. And the fruits of the garden were provided for his use, that he might live forever if he would be obedient; but if he would be disobedient, God told him he would take away his life, if he would not use it in harmony with him. And so God says to us all, "I have set before you blessings and cursings, life and death; choose life that ye may live." But, dear friends, so-called orthodoxy tells us there is no choice about it. You have got to live somewhere. God has made a job that he can not undo. He has made man, they tell us, so that he has got to live somewhere; that almighty God created a being that he could not undo; but the Scriptures tell us to the contrary, that God is able to destroy both soul and body. There is no trouble about God being able to do that, but the whole question is, dear friends, would God, with the ability to destroy soul and body, keep them consciously in any existence, or do you think it would be what he says he will do, "All the wicked will he destroy?" What shall we say? I say, dear friends, let God be true, though it makes every creed a liar. We have had enough of these lies; we want some of the truth; we want to have our hearts braced up with something sensible out of God's word. That is what has driven people away from the Bible. We have been taught that the Bible contained this nonsensical and absurd proposition, and it has driven people into infidelity; and you will find, as a rule, nearly all of the intelligent people of the city o! Cincinnati will say, " Well, I do not believe in eternal torment." That man who says, "I do not believe in eternal torment," nevertheless believes that the Bible teaches it. So when he throws away his eternal torment, he throws away his Bible, too; but we do not want that, dear friends.



We want to hold to the word of God, and we find that the word of God has the grandest proposition imaginable. That God proposes to give eternal life through Jesus Christ our Lord; that that is the gift he is to give us. And nobody has eternal life, none of the wicked shall ever have eternal life. They can not get it, because God is not going to give this gift to any except those who will come into harmony with him. At the present time he is giving it, you will see, to the church, the little flock. He tells us that Jesus came and brought life and immortality to life through the gospel. He brought redemption through his blood to the whole world, and immortality is brought to life. Does not that mean that man had immortality? Not at all. How could Jesus bring immortality to life if man already had immortality? But it says that he came to bring life—immortality to life—for the world during the millennial age. All who will come into harmony with the Lord will have eternal life by coming into harmony with his arrangements, and those who will not come into harmony with him shall be utterly destroyed in the second death. And now he has brought immortality to life through the gospel in the church. The church is invited to be sharers with him, partakers of the divine nature. The apostle says, "To us are given great and precious promises, that by these we may become partakers of the divine nature." It is that divine nature that has the glory, the honor, the immortality, the joint-heir-ship with Christ, attached to it.

That is why you and I want to gain this great prize of our high calling. And, in due time, we are glad to see that God has eternal life for whomsoever will accept it on his terms of obedience to the Prince of righteousness. Let us have, then, dear friends, before our minds life and death, not heaven and eternal torment. Now, the adversary has been interested in getting that up. I am not blaming my opponent; I am not blaming the other people of this time nor of past times, even when they used to burn each other at the stake because they thought they were copying the character and method of God. They said, "God is going to throw them to the devil and torment them, therefore we will do a little bit of it now." So they put them on racks, burned them at stakes, and they said, "We will give them a taste of it now, because we are copying our God." They did that because they had a false conception of God, dear friends.

I am glad for the people of our day, and glad for

1H197

the amount of intelligence that has come to us, dear friends, that we are able to see something better than this, that we are able to see something more reasonable, that you neither want to burn me at the stake, nor I want to burn you. We want to do each other all the good we can, and we want to get in line with our Father's word and let God speak. When the Bible speaks, we are to speak, and when the Bible is silent, we are to be silent. We want to hear what God our Lord has said, and he has said that he has redeemed us from destruction, not redeemed us from torment; "redeemed thy soul from destruction." He has said that the wages of sin is death. He has said that the soul that sinneth, it shall die. Will somebody tell us that the soul can not die? We merely say, "Where is your Scripture?" We have the Scripture to show that "the soul that sinneth shall die." God is able, says Jesus, to destroy both soul and body; able to do it, and he will do it. All the wicked will he destroy not merely, dear friends, all the ignorant. No, thank God, the poor,

ignorant and blinded ones, it shall be testified to them in due time, for as the angels sang, you remember, when they introduced our dear Redeemer at his birth, "Behold, we bring you good tidings of great joy, which shall be unto all people." Now, I would like to know what kind of great joy, what kind of good tidings, it would be that would reach the heathen. There are twelve hundred million of heathen today that know not our Lord at all, know nothing about the good tidings, know nothing about the joy. I am sorry to say to you, dear friends, that there are a great many here today right in Cincinnati, in Pennsylvania and in Ohio, that have not ears to hear either. They have not yet heard the good tidings of great joy which shall be unto all people.

Now, my dear friends, it is good tidings of great joy to my heart already, to know that I have got a good God, to know that I have a God that is bigger than myself. I used to wonder as a child, often, when I tried to think of my heavenly Father— as I used to go along the streets of my city here and there placarding some word that I hoped might keep somebody from slipping down into eternal torment— I wondered why does not the almighty, loving God shine forth some banner upon the heavens that will tell the people that they are going to eternal torment; that he loves them, but he can not help them; that he is a powerless God? What is the matter with our God? Why did he not make men of such kind that he could destroy them if they were bad men? Did not he know the end from the beginning? Why did he ever make people fireproof and pain-enduring, and have no better end for them than that? My dear friends, the trouble was in our heads, the trouble was in the dark ages, and those doctrines all came down to us. They have done an incalculable amount of harm, they have turned our hearts away from the Lord our God, and they have made us think of ourselves as really better than he. But no, no! When we come to see the real God and learn to know his real character, we have a God that is infinite in wisdom, in justice, in love, in power; that will cause the knowledge of his Son, and the knowledge of his character, and the knowledge of the gracious opportunity of life eternal, to come to every member of the human race. He is keeping them down in the prison-house of the tomb, he is keeping them till the morning. Still, night, darkness, covers the earth; gross darkness is over the people; but the Sun of righteousness is about to arise, the glorious millennium morning is about to shine forth, and then the whole earth shall be flooded with the knowledge of God, and then there shall be no longer need to teach every man his neighbor, saying, "Know thou the Lord," because all shall know him, from the least of them unto the greatest, saith the Lord. Is not that grand?

That is under the kingdom; that is when his kingdom has come; that is when the glorious Master will be reigning in power; that is when he will have taken hold of the affairs of the world. He shall rule them with a rod of iron, we are told. We are glad of that. The nations need ruling with a rod of iron; they need it and they will get it. And the settlement will come to them. They will wake up to find they can do right, and that many of the bugaboos that were before their minds that have kept them away from the Lord are nonsensical. They will wake up and say, " This is our God; we have waited for him." They will wake up to the time that the Lord speaks of when he says, "I will pour out my Spirit upon all flesh."

## **L. S. WHITE'S FIRST REPLY.**

*Mr. Chairman, Ladies and Gentlemen:*

In the Cincinnati Enquirer today there appeared what purports to be a verbatim report of the speeches made in this debate last night, but it is not such a report as regards my speeches, and it is due to me and my brethren that the public should know the facts. Exactly one column is given to my first speech, while two full columns are given to Elder Russell's reply. In that speech I read thirty-seven passages of Scriptures, containing eighty-three verses. Only four of these passages, containing five verses, appear in the report. Thirty-three passages, containing seventy-eight verses of Scripture, are suppressed and not allowed to appear in the report of the speech, while in Elder Russell's speech, which was given twice as much space as mine,

1H198

all the Scriptures he quoted are reported correctly. But in justice to the Cincinnati Enquirer I will say that this was not done by the reporter for that paper, but by some of Elder Russell's men. I desire to state that this does not excite within me any unkind feelings toward Brother Russell, but I will add that if I had brought a reporter with me who had thus cut down Brother Russell's speeches and accorded mine a larger space, I would not feel I had treated him just right.

I am indeed glad to have the opportunity of denying the speech to which you have just so patiently listened. Last night I introduced eighteen arguments in support of the proposition I was affirming; and read thirty-seven passages of Scripture, containing eighty-three verses, to prove them, and not one of those arguments did he even attempt to reply to. None of these Scriptures he tried to show taught differently from what I said, but simply tried to build up an argument on the other side and show that perhaps something else was true.

We are going to have some debating here this evening, for I am going to take up his speech and follow him in the order in which he delivered it. And if you see me going from place to place in this you will know it is only because I am following him. It could have been truly said of him and of his speech, as it was once said by a carpenter who was running a turning-lathe. He put an advertisement over the door of his shop which said, "All kinds of turning and twisting done here."

He said, "The most fundamental of all the series was the proposition that we are discussing at this particular time," and said that it was strange to him that his opponent should defend such nonsense. I am glad to inform the gentleman that I am not defending nonsense. I am only meeting nonsense. He says that his opponent should have nothing to say. Well, I guess he would be very glad if I would not have anything to say. I am sure that there is nothing that would please him any better than for me to have nothing to say, but I will have a little something to say, under the blessings of the Lord. Acts 24:15, a Scripture that he read, I will notice for just a moment. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust," which I most heartily indorse.

And in 1 Cor. 15:18-20, where the apostle shows conclusively that Jesus Christ did rise from the dead, and that after while all the human family will be raised from the dead, this I indorse most heartily. But did you know that the resurrection is not the question under discussion at this time? The question that we are considering, the point at issue, is, Will the dead be conscious between death and the resurrection? That is the point at issue, and not the resurrection. Then he says for the resurrection of the dead he was called in question. Certainly not, because that is not the question at issue, but it is a question of consciousness. Well, if he be correct, we go down into the dark, narrow, gloomy grave; nothing about us in any way that will ever be conscious. I wonder if my distinguished opponent can not distinguish between the death of the body and the life of the spirit? I wonder if he has never learned from the word of God that God teaches that even though the body may be dead, that the spirit will be alive at the same time?

He said that he conceded that I would have just one Scripture, "Thou shalt not die," and said that Satan was the author of that Scripture. Yes, Satan was the author of that Scripture that says, "Thou shalt not die," for God said, "Thou shalt die." But death is not the point at issue here. We are both agreed that all people must die, both the good and the bad; but the question at issue is, Will the dead be conscious after they are dead, or will we, after the death of our body, have an immortal principle that never dies? But he had much to say about hell and purgatory as coming from Satan. It seems that these questions of hell and purgatory are bothering him very much. If he wants to discuss purgatory, let him tackle a Catholic priest. And, so far as the torment question is concerned, he will have more of that tomorrow night than he will be able to stand; but the trouble with him is he is being tormented before the time. And did you notice in his speech, that he merely assumes that death means extinction?

In the fifteenth chapter of Luke we have an account of the prodigal son, beginning with the eleventh verse and reading unto the thirty-second inclusive. When that boy had wandered away from his father's house and gone into a distant land, and wasted his substance in riotous living, he was about starved to death, and he said to himself: "There are servants at my father's house who have bread enough and to spare, and here I am perishing with hunger. I am determined what I will do. I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants." So he went, and his father saw him coming— and I thank God that his father did not have to be begged to take him back.

I thank God that the God that I worship does not have to be begged to save the sinner; that God stands ready and willing and anxious to save the sinner every hour, and the only reason all the sinners in this audience and this city are not saved is because they are not willing to be saved. Jesus Christ said to some wicked people on one occasion, "Ye will not come to me that ye might have life." He did not say, you can not come, as my honorable opponent teaches, but said, "Ye will not come to

me that ye might have life." And so the father saw the boy coming, and he ran to him and he fell on his neck and kissed him, put his best robe on him and a ring on his finger and shoes on his feet, and had the fatted calf killed, and there was joy and rejoicing in that home, for he said, "This, my son, was dead, but is alive again." Was he? He was dead and alive at the same time; he was dead to his father, dead out yonder, but alive in wickedness. This intelligent audience can see that, whether my distinguished opponent can or not.

In Matt. 22:23-32, Jesus said that God is not the God of the dead, but of the living, and says that he is the God of Abraham, and of Isaac, and of Jacob, all of whom had been dead for more than fifteen hundred years; but yet they were living, their bodies were dead and had gone down into the grave, but these men were living. Jesus said, "God is not the God of the dead, but of the living." In the same breath he says, "He is the God of Abraham, and of Isaac, and of Jacob." But he said that God did not put Adam on trial for heaven or hell. We are not discussing whether folks are on trial for heaven or hell or not, but we are discussing whether people are conscious between death and the resurrection or not. Rev. 20:3, he quoted, that Satan could not try the people or get the people to sin any more for a thousand years. We are not discussing that millennial question. We will have that clay after to-morrow night. So I am not going to take the time to discuss that question now when he expressly has a proposition on that thousand-year question. Then he refers to the breath and the spirit of life. Did you know that my distinguished opponent teaches that the spirit is no more than the breath? Am I mistaken about this or am I not? I wonder if any of you people have heard of a book called the "Millennial Dawn"? Do you know who its author is? Here is Volume V. On pages 187-188 my distinguished opponent says: "The word 'spirit' in the Old Testament is the translation of the Hebrew word ruach; the primary significance or root meaning of which is 'wind. ' The word 'spirit' in the New Testament comes from the Greek word pneuma, whose primary significance or root meaning likewise is 'wind. '"

Then, if "spirit" means the wind, you can read the Scriptures that have "spirit" in them and put "wind" for "spirit" and make complete sense. Let us see if that be true. I will take several Scriptures that he quoted here in the same volume. In the fourteenth chapter of 1 Corinthians and twelfth verse, Paul says, "Forasmuch as ye are zealous of windy gifts." Paul said in the seventeenth chapter of the Acts of the Apostles, when standing before those wicked people, when he saw the city wholly given over to idolatry, his "wind was stirred," within him. In the third chapter of John, fifth verse, Jesus says, "Verily I say unto thee, Except a man be born of water and of the wind, he can not enter into the kingdom of God." That is enough at the present time. Eph. 2:1. He knew what was coming, and so he anticipated me on that, but I already had it noted before he suggested it. "And you hath he quickened who were dead in trespasses and in sins." The Scriptures sometimes represent people as dead while they are yet alive. Those people were alive physically, but dead in trespasses and in sins.

And then he quoted Ps. 51:5, where David said that in sin his mother had conceived him and brought him forth in iniquity, and it had no reference to this

proposition whatever. Let us see. Does that prove that David was a sinner because his mother conceived him in sin? If so, the Bible teaches that Jesus Christ was born in a stable, and on the same principle you could say that Jesus Christ was a horse because he was born in a stable! Behold, John Smith was born in a potato patch, therefore John Smith is a potato! The same kind of logic that he got from this passage of Scripture. But he said Lazarus was dead, the eleventh chapter of John, eleventh verse; that Jesus went to awake him out of sleep— and that gives me a fine opportunity to call your attention to another Lazarus that we read about in the sixteenth chapter of Luke, from the nineteenth unto the thirty-first verses: "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in Hades he lifted up his eyes being in torments."

Hold on, if Elder Russell had been there he would have said, "Look here, Christ, you must not have that fellow over there in torment; why, that would be cruel to have that fellow over there in torment. There is no torment."

That is the way my distinguished opponent would have talked to Christ, "Jesus, you have it wrong, because there are none conscious after death; that fellow has not been raised from the dead and he is totally unconscious." But Jesus said that "in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Why, yes, there were Abraham and Lazarus; they were alive over yonder, but you have it, Brother Russell, that

1H200

they were dead back here in this world. "And he cried and said"— is it possible that a fellow can be conscious enough after he is dead to cry out? "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember—" Oh, is it possible that a fellow will have memory in the future life? Certainly. Here is an example of a man that was dead, but who was conscious and had a memory. If I were discussing this from a scientific standpoint, I could prove that the human memory is indestructible; but I am investigating it from a Scriptural standpoint. Here is an example given by the Son of God where there was consciousness between death and the resurrection: "But Abraham said, Son, remember that thou in thy lifetime"— remember what?—" that thou in thy lifetime"— he points him back here to this world—" receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." If Brother Russell had been there he would have said: "Look here, Lord, look here, Abraham, you have that thing all wrong. We are going to have a thousand years of trial. I have been teaching people over in Allegheny that we are going to have a thousand years of trial; and now, Abraham, you step down and out; all intelligent people have given

up your theory, and you are not in it a little bit; you are a back number; you belong back in the dark ages that sprang from Roman Catholicism and heathenism combined. Abraham, you have this thing wrong." Then he said, "I pray thee, therefore, father, that thou wouldest send him to my father's house." You see he is conscious that he had a father's house back in this world. "Send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Here is your example; here were two men that were dead; they were perfectly conscious after death, and they conversed and talked about the things here in this life. I have read you the example out of the word of God, given by our Lord Jesus Christ, and if Elder Russell will read an example from the word of God where Jesus Christ gives an example and says that people are unconscious between death and the resurrection, I will surrender this debate and get on the first train that will take me back to Dallas, Texas, my home. He can not do it. If his eternal salvation depended upon it, he could not do it. I have given you an example from the word of God. But the example on the other side is not there.

Then he referred us to Acts 7:60, where it tells of Stephen, who had the honor of being the first martyr for the cause of Christ. When they had stoned him to death he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge. And when he had said this he fell asleep." And I wondered why my dear brother did not see the verse just preceding it, which says, "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." Where was Jesus? Stephen saw him alive at the right hand of God. Where could Jesus receive his spirit? He could receive his spirit only where he was. Where does the spirit go? Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." That immortal principle of the human family that never dies. So they killed the body of Stephen, but Stephen prayed for the Lord to receive his spirit where he was. But if Elder Russell had been there he would have said, "Look here, Stephen, you have this wrong; your spirit is nothing more than just your breath anyway, and Jesus is not going to receive your breath up there where he is. You have that thing wrong."

But he said that "death is death." Certainly. Death is death. But I wonder if it is possible, or utterly impossible, for him to understand that a person's body can be dead and his spirit be alive at the same time? Jas. 2:26, "For the body without the spirit is dead." I want him to show the statement in the word of God that ever said "the spirit without the body is dead." Does the separation of the spirit from the body effect the spirit as it does the body; at the separation of the spirit from the body, does the spirit take away anything essential to the body? Or does the body retain anything essential to the spirit? If it is either one way or the other, the separation is not complete. When the separation takes place, the body goes to the grave with all its essential elements, and the spirit to God with all of its essential properties. The body goes to the grave and is unconscious, for consciousness is not a property of the body. The spirit goes to God with its consciousness because consciousness is an intellectual quality of the spirit. The body loses nothing in the separation essential to its being the body; the spirit loses nothing in the separation essential to its being the spirit. Did God give man an unconscious spirit? No. 1 Cor. 2:11: "What man knoweth the things of a man, save the spirit of man which is

in him? Even so the things of God knoweth no man but the Spirit of God." John 4:24, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

But he said that he would give us some Scriptures in a figurative sense. All right. I will answer him with

1H201

Scripture in a figurative sense. 1 Tim. 5:6, Paul says, "But she that liveth in pleasure is dead while she liveth." I wonder if he can not understand that a person can be dead and alive at the same time? But he was continually talking about torture— torment and damnation. I wonder why he has such a terrible dread of torment and damnation? I have not any special fear of it, because I am following the word of God and getting ready in this life, and trying to get everybody else ready in this life, but he is teaching the people to risk that dreamy chance after this life. No wonder he dreads torment.

And he says that nearly all the intelligent people of Cincinnati reject the doctrine of eternal torment. I have very serious doubts about the correctness of that statement, but suppose they do. I am in Cincinnati now. Our distinguished chairman, Dr. Robertson, is in Cincinnati. He is one of the oldest preachers in your great city. I wonder if he and the balance of the intelligent people in Cincinnati have rejected the doctrine of eternal torment? But suppose that all the people here do reject it. What about it? 1 Cor. 1:26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." I know that I am not a very wise, that I am not a very great man, but I do not reject the doctrine of eternal torment, because God's book does not reject it. I am aware that my distinguished opponent is an exceedingly intelligent man and a great man, and I am willing to concede to him that many of his brethren are great and intelligent people, and they have rejected the doctrine of eternal torment, but I am the weak man in this debate, he is the strong man, and do you know that it is perfectly Scriptural for me to be the weak man in this debate and he the strong man, for in 1 Cor. 1:27, Paul says, "God hath chosen the weak things of the world to confound the things which are mighty."

And then he tells us that there are many people here in Cincinnati who have not ears to hear. Why is it that they have not ears to hear? Did you know that he is undertaking to teach the principle that they can not hear— that God won't let them hear? In Matt. 13:15, Jesus says, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them:"

The reason that some of them have not ears to hear, and the reason they do not hear, is because the teaching of such people as Elder Russell is putting them to sleep religiously, and they say, "Oh, well, it does not matter much what we do here in this life; we will have a thousand years' chance after this life is over, and we will just go ahead and pay no attention to it here in this life; we will have a



better chance hereafter." His doctrine is calculated to cause people to procrastinate, to put things off, and to keep people from hearing.

Now, I have followed him in his speech unto its close, and want, in the remainder of the time allotted to me, to introduce some strong Scriptural and logical counter-arguments on this proposition.

To teach this proposition of unconsciousness between death and the resurrection means to teach that man is wholly mortal, while the Bible teaches that it takes body, soul and spirit to constitute man. 1 Thess. 5:23, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Will Elder Russell answer the following questions: Does the soul die? Does the spirit (tie or is it just the body that dies? Does everything that goes to constitute man die? The contention of the gentleman is a very gloomy, depressing and cheerless one. According to the carnal doctrine he advocates, man can not hope for a life of happiness in the world to come. At most he can only hope that at the time called the "resurrection" there will be beings created that will be happy in the future world. Ps. 116:15, "Precious in the sight of the Lord is the death of his saints." Elder Russell teaches that the dead are unconscious; they are in a state of non-existence. Then, according to him, it is precious in the sight of God for his saints to go into a state of unconsciousness, into a state of non-existence. But Ezek. 33:11 says: "I have no pleasure in the death of the wicked." That being true, God has no pleasure in seeing the wicked go into a state of non-existence, into a state of unconsciousness, but does have a pleasure and rejoices in the righteous going into a state of unconsciousness. Thus God esteems the wicked higher than he does the righteous, if the contention of the gentleman be true.

I want to show you some things that he teaches. Did you know that he denies the resurrection of our bodies? "Millennial Dawn," Volume V., page 365, he makes use of this statement: "Thus the Scriptures assure us that human bodies which return to the dust will not be restored, but that in the resurrection God will give such new bodies as it may please him to give." Instead of the resurrection, there will be a re-creation. "Millennial Dawn," Volume V., page 369, he teaches that these bodies of ours will not be resurrected. Who ever read anything in the Bible about our bodies being recreated at the second coming of Christ, or the dead in Christ re-created first?

1H202

John 5:28-29, Jesus says, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth.; they that have done good unto the resurrection of life; and, they that have done evil unto the resurrection of damnation." On that occasion Jesus says they shall come forth from their graves, and in Rev. 20:13, "And the sea gave up the dead which were in it, and death and Hades delivered up the dead in them, and they were judged every man according to their works." But Elder Russell teaches in his "Dawn" series that the bodies do not come back from the grave. So he is denying the resurrection of these bodies of ours. He teaches that man physically is no better

than the brutes, only he has a better body. "Millennial Dawn," Volume V., pages 362 and 363, we find this statement: "So then it is in that the Creator has endowed man with a higher and finer organism, that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water and eat similar food, and all are souls or creatures possessing intelligence; but man, in his better body, possessing capacity for higher intelligence, is treated by the Creator as on an entirely different plane."

If this be true, which is doubted, then man is about on an equality with a dog. The dog eats and drinks, he breathes air and sleeps. So does man. The dog dies; so does man. At death the dog becomes unconscious; so does man. At death the dog goes into a state of non-existence. Elder Russell says that at death man goes into a state of non-existence. He also teaches that at death man becomes "exactly what he was before he was created;" that is, nothing at all.

"Millennial Dawn," Volume V., page 340, "into a period of non-existence." "Millennial Dawn," Volume 1, page 154, he actually states there that we come into a state of non-existence, and he says in "Millennial Dawn," Volume V., pages 352 and 353, that death is a period of absolute non-existence. Now, he tells us so much about the resurrection of our Lord Jesus Christ. 1 Cor. 15:16-17: "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins." Oh, yes, there is so much depending upon it, because we are all lost if it be true that Christ has not been raised from the dead.

1 Cor. 15:20, "But now is Christ risen from the dead, and become the firstfruits of them that slept." But did you know that Elder Russell positively denies the resurrection of the body of Jesus Christ from the grave? "Millennial Dawn," Volume 2, pages 129 and 130, he says: "Our Lord's human body was, however, supernaturally removed from the tomb, because if it had remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things, because the Spirit was not yet given. We know nothing about what became of it, except that it did not decay or corrupt."

Listen to this: "Whether it (that is, the body of Christ) was dissolved into gases or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows, nor is such knowledge necessary."

Oh, shame, where is thy blush? To say that the body of Jesus Christ was not resurrected from the dead is striking at the very bed-rock principle of the Christian religion, teaching this modern and dangerous doctrine of infidelity, denying the resurrection of the Lord Jesus Christ, like those that the apostle Peter talks about, when he said that they had denied the Lord Jesus Christ that bought them. He is denying the resurrection of the body of our Lord Jesus Christ.

A little further along he says: "Hence it will not surprise us if in the kingdom God shall show to the world the body of flesh crucified for all in giving himself a ransom in their behalf, not permitted to corrupt, but to preserve, as an everlasting testimony of infinite love and obedience."

I must confess that I am heartily ashamed of a theory that will lead any man who claims to be a called and sent minister of the gospel of Jesus Christ to deny the resurrection of the body of the Lord Jesus Christ. This is the first man that I have ever met in public discussion in my life who denied the resurrection of the body of Jesus Christ. And I pray God earnestly that no man and no woman in this audience will ever be led off by this dangerous doctrine to deny the resurrection of the body of our Lord Jesus Christ.

But did you know that he also says that in the resurrection of Christ that Christ was a spirit, a spirit being, and that he was no longer a human being in any sense? "Millennial Dawn," Volume 1, page 231, he positively declares that Jesus Christ was a spirit after he came back from the grave.

Luke 24:36-43 will answer that false doctrine. "And as they thus spake, Jesus himself"— this was just after he arose from the dead—" stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit." Elder Russell says he was a spirit. "And Jesus said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." That was after he arose from the dead. He had that same body he had before he was crucified, and said that a spirit hath not flesh and bones as ye see me

1H203

have. I follow the record further.

"And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of broiled fish and of an honeycomb. And he took it, and did eat before them."

Will Elder Russell answer the following questions?

Can a spirit have flesh and bones?

Can an immaterial spirit eat material food, as Christ did on that occasion? I will follow this argument still further. I want to give you two examples. One is where the soul of a living person departed from that person, for she was dead, and another example where the soul returned into a dead person, and he then became alive. Gen. 35:18-19, "And it came to pass, as her"— that is, Rachel's—" soul was in departing (for she died)"— Elder Russell would have said, "Look here, Moses, in recording that, you have it wrong; we do not have souls, we are just souls ourselves, and her soul did not depart." But Moses, in recording it, says, "as her soul was in departing (for she died), that she called his name Benoni; but his father called him Benjamin. And Rachel died and was buried in the way to Ephrath, which is Bethlehem." When her soul departed she died. 1 Kings 17:21-22: "And he"— the prophet Elijah—" stretched himself upon the child three times." That was a dead child now, and Elder Russell says when a fellow is dead, he is just dead, there is nothing about him alive. And Elijah "stretched himself

upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

That is, he became alive again. Something departed from Rachel and she died. What was it? Something returned into that dead boy and he lived. That living something that was in Rachel, her soul, her spirit, departed from her, and then her body was dead. That spirit, that soul, that living something in that boy whose body was dead, returned into him and he was then alive. Did you know that the doctrine of my distinguished opponent is the old doctrine of the Sadducees, only in a modified form? He is entirely contrary to the apostle Paul (Acts 23:6-8): "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee. Of the hope and resurrection of the dead, I am called in question. And when he had so said there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided, for the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." Paul, then, was a Pharisee and indorsed the doctrine of the Pharisees, which said there Were both angels and spirits.

Then we come to the transfiguration (Luke 9:28-32): "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias." If Elder Russell had been there he would have said, "Look here, that is not so; Moses and Elias are dead, and dead men can not talk." But they were there talking just the same. "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they their were with him were heavy with sleep, and when they were awake they saw his glory and the two men that stood with him." Verse 35, "And there came a voice out of the clouds, saying, This is my beloved Son, hear ye him." Moses had died— had been dead about fifteen hundred' years— and had not been resurrected; but he appeared on the Mount of Transfiguration, retaining his identity and 'individuality, and talked with Jesus, and the three apostles mentioned saw him.

Brother Russell, will you answer these questions: Was Moses actually on that mount? Did the apostles see him? Did Moses talk with Jesus?

Did God really say to Jesus: "This is my beloved Son in whom I am well pleased; hear ye him"?

Let the gentleman answer these questions.

I want to say to you that it was no fable, either. 2 Pet. 1:16-18. reads: "For we have not followed cunningly devised fables when we made known unto you the power and the coming of our Lord"— Jesus Christ—" but were eye-witnesses of his majesty. For he received from God the Father honor and glory when there came such a voice from the excellent glory, This is my beloved Son in whom I am

well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." So it was not a fable, but a real, actual occurrence.

2 Cor. 12:1-4, Paul said: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I can not tell, or whether out of the body I can not tell; God knoweth). Such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth). How that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter."

1H204

Paul evidently had this experience in paradise. or in heaven itself at the time that he was thought to have been stoned to death, and Acts 14:19 says that he was dragged out of the city as dead. But he was conscious just the same.

Here is another example. Matt. 10:28, Jesus said, "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell." Yes, thank God, though people can kill our bodies, they can not kill our souls. 2 Cor. 4:16-18. (I call your attention now to the outer and inner man), Paul says: "For which cause we faint not, but though our outward man perish, yet the inner man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." The outward man is the body; it is seen, it is temporal; but it is the inward man, the spirit, which is not seen; it does not die.

2 Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Verse 4, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Verse 6, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Verse 8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Could anything be plainer? Paul teaches that when we are at home in the body, alive, we are absent from the Lord, but when we are absent from the body, dead, we are present with the Lord. I ask the gentleman to tell us what it is that is absent from the body? When the spirit leaves the body, the body is dead and the spirit goes to God who gave it. The body is the house in which the spirit dwells till separated from it. Will he answer the following questions?

What is the difference between angel and spirit as spoken of in Acts 23:8?

Does it take body, soul and spirit to constitute the man? Was the spirit created out of the dust? Is the spirit any part of man? If so, what part?

If not, what use have we for the spirit?

Since the spirit of man knows (1 Cor. 2:11) and is thus conscious in this world, does it lose consciousness when it returns to God? If so, why?

### **C. T. RUSSELL'S SECOND SPEECH.**

Dear friends, you must not take Elder White too seriously. He is trying to make an argument, you know. He is not always as fair as we think he should be when making quotations from "Millennial Dawn." This would be known to those who have read "Millennial Dawn." Many have not, and so we think the fair thing will be to have you investigate for yourselves. We are very glad to supply copies of this work to any who wish to know more about it. If you are interested, you can have the book for a loan, if you choose. Answering very briefly some of his many points, we would say:

He speaks of the resurrection of the body. But the Scriptures do not speak of the resurrection of the body; it is the soul that sinneth that shall die; it is the soul that sinneth that was condemned to death; it was the soul that Christ purchased. As the Scriptures say, "He poured out his soul unto death; he made his soul an offering for sin." "Who redeemeth thy soul from destruction." It was your soul that was doomed to destruction, and not your body; your body changes every seven years, anyway. It was not your body that was condemned to destruction. It was your soul, your being, your right to eternal life, that was gone, and that Christ purchased for us all. So in the resurrection it is not to be a resurrection of the body, but of the soul, and so the Scriptures say respecting our Lord, "Thou wilt not leave my soul in hell"— in the grave (" in hades" in the New Testament, and " sheol" in the Old Testament. You will remember that Peter was quoting from the Old Testament, where David calls the word "sheol," and in quoting it Peter uses the word "hades," in our Greek.) Our Lord's soul was not left in Sheol, was not left in the grave; God raised him up by his own power on the third day, and gave him a body as it pleased him. He did not give him back the body that he died with, and you will never see Jesus in glory as the hymn represents it,

"There five bleeding wounds he bears,  
Received on Calvary."

The apostle Paul says, "Flesh and blood cannot inherit the kingdom of God," and if you get into the spirit realm at all, you will not have flesh and blood, either. Therefore, the apostle Paul says because flesh and blood can not inherit the kingdom of God, we must all be changed; so he says if we are of those who

have gone down into the grave into death, we must have received spirit bodies, we must be raised spirit beings; or if we are of those who are alive and remain unto the coming of the Lord, we must be changed from earthly to spiritual beings, because flesh and blood can not inherit the kingdom of God.

Our brother refers to the going out of the soul of Rachel. We have it all treated in the volumes of "Millennial Dawn." If Brother White has read it, he knows how we have treated it. It is the life that went out; it is the soul life or being that went out. She was dead, but, in translating it from the Hebrew language, you can not put it into the exact form in the English language. "As her soul was in departing" is a reasonable enough translation, if you give it a reasonable interpretation.

Our brother calls attention to Paul being caught up to the third heaven, seeing unlawful things not proper to be uttered. Paul was caught away in spirit. It was so real to him that he did not know whether he was actually there, or merely there in his mind. He did not know whether he was in the body or out of the body. It was to him as though he was in that place. He was caught up to heaven, but where was he come to? The third heaven. Where is the third heaven? The Scriptures call to our attention but three heavens. One was the heaven of the first dispensation, that perished at the flood. The second is the heaven of this present time, the authority or power of the devil exercised over this present evil world; and the third is the new heaven for the next dispensation, the kingdom of Christ, "the millennial kingdom." He was caught away to the third heaven in his vision, caught up to the third kingdom, the millennial kingdom, and there he saw matters as they will be in the millennial age, just as John in his vision saw various things represented by beasts, women, angels and so forth, in the book of symbols of Revelation. These were all things he saw in his vision, and so Paul was caught away and tells us how it was.

Our brother inquires, "How could Moses be on the Mount of Transfiguration?" And what is the answer of the Scriptures to that? The Scriptures say that as they came down from the mountain Jesus charged them straitly, saying, "See that thou tell the vision to no man until the Son of man be risen from the dead." I was not there, and my Brother White was not there, but Jesus, who was there— and he knew what he was talking about— said it was a vision. Peter did not know, for Peter, who was in a half-dreamy state, said, "Lord, it is good to be here. Shall we build thee a tabernacle?" and so forth. Not knowing what he said, so it reads, he was confused, but Jesus, who did know all about it, said it was a vision, another vision of the heavenly kingdom, Moses representing one class, Elijah another and Jesus himself representing the other— a picture of the heavenly kingdom. And Peter refers to it in his Epistle: "We have not followed cunningly devised fables when we made known unto you the power and kingdom of our Lord Jesus Christ." "And this voice we heard when we were with him in the holy mount." It was a vision in the holy mount of the coming kingdom, Peter says, whatever Brother White says.

He calls our attention to the inner man and the outer man of Paul. Very well, dear friends, so the Scriptures represent: that all those who are of the elect class,

begotten of the Spirit, are new creatures, and they have the new nature begun in them; they have the outward nature of the old man, and they have the new man. But mankind in general does not have the old man and the new man. It is only those that are begotten again that have the old man and the new man. If you are Christians, begotten of the Holy Spirit, you have the old and the new nature, and the apostle says the one is perishing, but is being revived, and you are growing as a new creature in Christ, but you are dying as a natural man. The apostle Paul was in harmony with that. The old Paul was dying; the new creature was growing day by day and the old was dying.

Our brother calls attention to the fact that people can not kill the soul; they may kill our body, but after that we have nothing more that they can do. They can not kill the soul. What soul is this? Who has this soul? The only ones that have this soul, or right to live, are those who have accepted Christ. As for the remainder of mankind, they are not in this standing at all; they have not any right to live. The whole world is already dead, but those that have already accepted Christ are counted as having a right to eternal life. Jesus, addressing this class, said: "If any man take this earthly life, do not bother for that; I have given you eternal life. Fear not them that kill the body, that is all that they can do; they have no right to touch your soul—the right of life that God has given you through your relationship to me, the life-giver."

Our brother called attention to the expression, "This, my son, was dead, but is alive again." This is in a figurative sense. In the parable you remember the son was represented as having died to the privileges of his father's house, just the same as sinners are said to die; just the same as sinners are dead in trespasses and sins. There is no eternal life outside of relationship with God. Therefore, there can never be a place where there will be people eternally in torture, because none but those in accord with God can have eternal life. So in this case the son that was away off was recognized as having been dead in this sense—that he was dead to

1H206

father, to home and every interest—a figurative situation in the Word.

Our brother makes light of the statement that the words *reuch* in the Hebrew and *pneuma* in the Greek signified spirit, and that the word "spirit" is the same word as the word "breath" and the word "wind." Wherever you read the word "wind" in the Old Testament, it is the same original word in Hebrew that is used for spirit; and wherever you read the word "wind" in the New Testament, you are reading the original Greek word also translated spirit—*pneuma*. But it is a very unfair statement to make. In "Millennial Dawn" we show how these words are applied. I can not go into that matter now. There is a whole chapter in the "Millennial 'Dawn,'" with all the various explanations of Scripture. I have no time to discuss it in two minutes—it would require a miracle.

Our brother calls attention to the rich man and Lazarus. We will have that up later, and we will have a good opportunity for discussing it when we discuss the subject of eternal torment. We have the rich man and Lazarus all right when you come to understand it. You will be better satisfied then than you have ever been



before. You have never really understood it before. I have never been satisfied about the rich man and Lazarus. No theologians have been. You will be satisfied when you see the truth on the subject.

### **L. S. WHITE'S SECOND REPLY.**

*Mr. Chairman, Ladies and Gentlemen:*

The honorable Chairman has just told you that when Elder Russell is speaking it has a very soothing effect and almost puts you to sleep. Not only do his speeches almost put you to sleep physically, but his doctrine will eventually put you to sleep spiritually if you follow it. But the chairman says that when I am speaking you all seem to rouse up and get wide awake. Much obliged. And he says that if it continues, that he thinks that they all can not tell where they are. If you will come with me on the word of God, you will all know where you are.

Brother Russell said that I am not fair in quoting from "Millennial Dawn." If it is not fair for me to quote from it, it is not fair for him to write it, for I quoted it in the identical language of the author; and he can not get out of it in any such way as that. In fact, the burden of his last speech was simply an advertisement to try to sell his books.

I challenge him to name any place in "Millennial Dawn" where I have misquoted him in anything he said. The trouble is that what I quoted from his books hurts, and he does not like it. But he said the Scriptures do not speak of the resurrection of the body. Do they? Shall I take his ipse dixit for that? He is a wonderful man, but Paul, another wonderful man, says differently. 1 Cor. 15:42-44: "So also is the resurrection of the dead. It [the body] is sown in corruption. It [what is he talking about—the body?] is raised in incorruption. It [what is he talking about—the body?] is sown in dishonor. It [what, the body?] is raised in glory. It [what, the body?] is sown in weakness. It [what, the body?] is raised in power."

Now, there are some folks in the audience laughing at me because I call this the body. But when I read the next verse, the laughing will go the other way. "It is sown a natural body; it is raised a spiritual body." [Applause.]

He also tells us that Christ was not given his body back. Well, after Jesus Christ came back from the grave he said, "See me, handle me, look at my hands and my feet, that it is I myself, for a spirit has not flesh and bones as ye see me have." And then he ate, he drank with them, he communed with them.

Let us see about this matter: That flesh and blood can not inherit the kingdom of God. 1 Cor. 15:50, Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption." If he undertook to teach you anything, it was to teach you that flesh and blood can not enter the kingdom of God. It says "inherit." I wonder if he can not see the difference between "enter" and "inherit." What is the lesson? Gal. 5:19-20, "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations,

wrath, strife, seditions, her-esies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." As long as we are led by the impulses of the flesh, we will never inherit the kingdom of God, but we must be led by the teaching of God's eternal Spirit, and then we will inherit the kingdom of God.

In Rom. 8:11 Paul used this strong statement, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Why am I reading this passage? Simply because my distinguished opponent says that nowhere in the Bible does it say one word about raising our bodies, but that all the time it is raising our souls; never anything about raising our bodies. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now you have it, Elder Russell to the

1H207

contrary notwithstanding. But he said that Paul did not see into heaven. I understand that he did. Paradise at that time had been removed into heaven itself, where will be the final dwelling-place of God's saints. But he said that the third heaven referred to the millennial age, and Paul did not know whether he was in the body or out. I will grant his statement for just a moment, for argument's sake, that what Paul saw in the third heaven was the millennial age. 2 Cor. 12:4, "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter." The things that Paul saw there were not lawful for a man to utter. Elder Russell says it was the millennium. Then, sir, your millennium is an unlawful institution.

Then the transfiguration. He said that was a vision. For you know that in addition to that that the record says, that the three apostles saw Moses and Elias, and if he would have examined Thayer's Greek Lexicon, in which the scholarship of the world is concentrated, he would have learned from Dr. Thayer that a vision is something that is seen. Many thanks to you. I saw Cincinnati for the first time two days before this discussion began. I never had a vision of Cincinnati till after I saw it. Since seeing Cincinnati I have had a vision of your great and wonderful city. And so Peter, James and John saw Moses and Elias, and then they had a vision, a perfect recollection of how they looked. And I showed you in my former speech that it was not a fable, but a reality. Then he said that the soul was the new life. Granting that to be true for a moment, Matt. 10:28 says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Was the new life that which was cast into hell? If the contention of my distinguished opponent be true— which it certainly is not— then it is true that the new life was that which was cast into hell.

John 2:18-21:"Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three

days? But he spake of the temple of his body." Christ could not voluntarily lay clown his life without being conscious, neither could he take his life without being conscious; but if Christ was dead, body, soul and spirit, how could he exercise any power? In death the body has no power of any action whatever. If the spirit is thus dead, how can there be an exercise of power to become alive again? If Christ was wholly unconscious while in the grave, as Elder Russell teaches, how did Christ know when the three days had passed that he was to be in the grave? 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." Death came by Adam. Of his own will he disobeyed God in eating the forbidden fruit, which he could have refrained from doing. Then, if Christ in death was unconscious, he was perfectly passive, without volition; existed only in the material out of which his body was created. As my honorable opponent teaches, I shall insist that Christ was without power to take life again, and that the resurrection did not come by him. But this is not true. Rom. 14:9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

After announcement by the Chairman of the subject for the following evening, Pastor Russell arose, and said: "I would like to say, dear friends, my friend, Mr. White, criticized the subject of the reporting. I would say, so far as my knowledge is concerned--"

*Elder White* . Mr. Chairman: "I made that as a part of my speech. He has had two speeches to answer it. It must be answered in his speech, and go in as a part of the record of this debate."

The Chairman decided against Mr. Russell.

### ***COURAGE***

Courage when the way seems long,  
Courage when your plans go wrong.  
Courage when your heart would break,  
Courage, God your hand doth take.  
Courage when misunderstood,  
Courage – this can work for good.  
Courage beats the devil down,  
Courage chases every frown.  
Courage, yes, 'tis sent of God.  
Courage found within his Word.  
Courage? Pray, and it will come  
And see you to your Kingdom-home.

## **Tuesday Evening, February 25, 1908.**

(*Chairman*, M. C. KURFEES, Church of Christ, Louisville, Ky.)

### **THIRD PROPOSITION.**

The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful, suffering, eternal in duration.

L. S. White, affirmative.

C. T. Russell, negative.

### **L. S. WHITE'S FIRST SPEECH.**

*Mr. Chairman, Ladies and Gentlemen:*

I am glad to be in the affirmative on this great question that has been just read in your hearing, that "The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration." And in order that the point at issue may be clearly defined so that there can be no mistake as to what the issue is on this question, I shall proceed for a moment in a definition of terms.

Punishment— Penalty inflicted for the committing of crime or offense.

Incorrigible Wicked— Those who can not be corrected or amended.

Conscious— That which the subject realizes.

Punishment begins and is carried on with the consciousness of pain inflicted because of guilt contracted through the violation of law or the neglect of duty.

Painful Suffering— Feeling or undergoing pain.

Eternal in Duration— Without end, for ever and ever.

I wish at this time to call your attention unto two words that will be investigated extensively at this time, they being "sheol" in the Old Testament and "hades" in the New Testament, so that there can be no mistake as to the teaching of God's word on this question, or my speech either as for that matter. The word "sheol" is used 65 times— 31 times translated "grave," 31 times translated "hell" and 3 times translated "pit." Gesenius on "sheol" says: "The underworld, a vast subterranean place." Job 11:8; Deut. 32:22: "Full of thick darkness, where dwell the shades of the dead; the dying are said to go down into Sheol." The word "sheol" itself simply denotes the world of departed spirits and does not of itself teach anything about the punishment of the wicked. The same is true of the word "hades," the equivalent of "sheol," which is ten times translated "hell" in the

Authorized Version, but simply transferred in the Revised Version. Therefore, any Scripture that my distinguished opponent might introduce from the Old Testament with the word "hell" in it you may be assured of the fact now that it has no reference whatever unto eternal punishment of the wicked, and the Scriptures he may introduce on "hades" do not have reference unto the punishment of the wicked beyond this life.

But there is another word in the New Testament from which the word "hell" is translated uniformly that carries with it the idea of eternal punishment for the incorrigible wicked, and that is the word "gehenna." It is used twelve times in the New Testament, and every time without an exception refers unto the place of the punishment of the wicked beyond this life, and as this is to be the very center around which the other thoughts of this discussion revolve; I invite your attention to the twelve passages of Scripture in which the word "gehenna" is used, uniformly translated "hell" in the Authorized Version.

Matt. 5:22:"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Matt. 5:29-30:"And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members shall perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matt. 10:28:"And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

Matt. 18:9:"And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

1H210

Matt. 23:15:"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Mark. 23:33:"Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?"

Mark 9:43-48:"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one

eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

Luke 12:5:" But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Jas. 3:6:"And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell."

I trust now the gentleman will meet me on these twelve passages of Scripture, so that we can have some debating at this time. Using this as a foundation, I will introduce a number of strong, Scriptural and clearly logical arguments in support of these Scriptures that refer unto the future punishment of the incorrigible wicked.

But will the wicked be punished after death? Heb. 10:28-29:"He that despiseth Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The punishment inflicted upon the sinner at the ultimate judgment will not be a mere extinction of life or physical identity, but an everlasting punishment, set forth under the strong language "eternal fire" and is to be "sorer" than death without mercy. Will Elder Russell tell us what kind of a punishment is sorer than death without mercy? This can not be death, for it is worse than death.

In Luke 16:19-31, you have the case of the rich man and Lazarus. We showed you last night that they were both conscious in the other world. They recognized what was going on. The rich man died, and in Hades he "lifted up his eyes, being in torments." Mark the words "in torments."

"And seeth Abraham afar off and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." He was perfectly conscious that he was there. He was perfectly conscious that he was tormented, and begged for mercy. He knew that there would be no chance of salvation after death, as my opponent teaches. Hence he desired Abraham to send Lazarus back to this world to teach his brothers the word of God, that they might repent of their sins in this life and thus escape that awful place of torment, knowing they would have no opportunity of salvation after death. And Abraham told him there was no chance of escape, there was no chance of passing from one place into the other. Here is an actual example of consciousness in punishment after death. He promised you last night that he would investigate this question when he came to this proposition. We wait to see.

Dan. 12:2. I call your attention to two classes to be rewarded at the resurrection, one to have everlasting life, the other shame and everlasting contempt. Daniel says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." If the wicked shall

cease to exist and are not conscious after death, as my opponent teaches, how can they suffer everlasting shame? Or, in other words, how can an unconscious man be ashamed of anything? But the life of the one and the contempt of the other are equal in duration, each being everlasting; hence as long as the righteous live, the wicked will have contempt. If the word "everlasting" has no end when applied to the righteous, it certainly can have no end when applied to the wicked in the same sentence.

In support of this I read John 5:28-29:"Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

But you remember that I have asked my distinguished opponent various and divers questions on these propositions, and he has utterly ignored every one of them. I will take the charitable view of it, and say possibly he has not been able to note them and get them. I am going now to ask him a number of questions on this proposition, and that he may have no excuse he now has in his hand an accurate copy of every one of these questions, just as I am going to ask them, and if he does not answer them then you can know that he can not do it.

1H211

- 1.Can man inflict everlasting punishment? (Matt. 10:28.)
- 2.Is the burning of the body everlasting punishment?
3. Did the people of Sodom suffer everlasting punishment when they were burned up with fire and brimstone? (Luke 17:29.)
- 4.Can a person suffer everlasting punishment more than one time?
5. What word would you use to show the future happiness of the righteous to be unending?
- 6.Does not our Lord use the same word to express the duration of the punishment of the wicked that he does the happiness of the righteous? (Matt. 25:46.3
- 7.Will this earth be burned up?
- 8.Will it exist after it is burned up?
- 9.Is the second death a physical death, or spiritual death?
10. If the wicked are burned up, literally, or just die a natural death in the future world, as you teach, do not the righteous suffer more in this life than the wicked in eternity?

11. If physical death will be everlasting punishment, as you teach, did not Jesus Christ suffer as great punishment as the greatest sinner, even a murderer, will ever have to suffer?

12. Many of the ancient Christians were burned at the stake. Did they suffer everlasting punishment?

13. When this earth is burned up (2 Pet. 3:10) which will suffer the most physical pain, man or the brutes?

14. If, as you teach (" Millennial Dawn," Vol. V., pages 362-363), that the human family and the brutes have the same spirit, and their bodies a common origin, if the death of man be everlasting punishment, will not the death of the brute also be everlasting punishment?

15. Can that which does not exist suffer punishment?

16. If, as you teach, the wicked cease to exist, do they not, therefore, cease to be punished?

17. Since their punishment ceases, if they cease to exist, can it be everlasting punishment?

18. Is it any greater punishment to be annihilated for eternity than for a few years?

I leave the questions now with my good brother and see whether he will even undertake to answer them or not, and insist that he shall answer them in his first reply this evening, that I may have a chance to attend to what he may say about them in my final speech in the affirmative at this time.

But I continue the affirmative argument.

Jude 4:"For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ."

Jude 12-13:"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds, trees whose fruit withereth without fruit, twice dead, plucked up by the roots. Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever."

Here are wicked men described as most worthless, miserable and mischievous. They feast without fear; every point in their description denotes continued existence; namely, "clouds without water, wandering stars, wild waves of the sea, foaming out their own shame, to whom the blackness of darkness hath been reserved forever." Could any one except my distinguished opponent imagine all these conditions to belong to that which does not exist? This statement of Jude agrees with that of Christ. Matt. 25:30:"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."



Jude says they are wandering stars. Jesus and Jude both say they are in darkness, and Jesus says, "There will be weeping and gnashing of teeth." Can this be said of that which does not exist? No, but their weeping and gnashing of teeth is because of their conscious suffering. The poet has well said:

"Oh, dreadful thought of deep despair,  
To hear my Saviour say,  
Depart, ye cursed wandering stars,  
Into darkness far away."

In Mark 9:43-44, Jesus said: "And if thy hand offend thee, cut it off. It is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched."

Verses 45-48, Jesus says: "And if thy foot offend thee, cut it off. It is better for thee to enter halt into life than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire. Where their worm dieth not and the fire is not quenched."

If the worm does not die, and my opponent says the wicked die, then I ask him what is the worm spoken of here by Jesus Christ, and as the worm will not die, what will become of the worm that does not die after the wicked die?

Now I introduce an argument to show that the

1H212

punishment is everlasting. 2 Thess. 1:7-10: "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Rev. 14:9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Notice, the smoke of their torments ascendeth up forever and forever. Here is a copy of Thayer's Greek-English Lexicon, in which we told you last night the scholarship of the world is combined, and Mr. Thayer gives as the definition of torment from the Greek word *basanizo*, that means "to vex with grievous pains (of

body or mind) to torment." Can anything be plainer? Rev. 20:10:"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

But those who worship Satan shall also be tormented forever and forever. (Rev. 14:11.)

Then this syllogism:

- 1.Their conscious suffering will last as long as their torment.
- 2.Their torment will continue for ever and ever. (Rev. 14:11)
- 3.Therefore, they will be in conscious suffering for ever and ever.

Now I want to introduce an argument to show you that the punishment of the wicked will continue as long as the joy of the righteous. Matt. 25:46:"And these shall go away into everlasting punishment, but the righteous into life eternal." Our Saviour used the Greek word *aionios* to show both the duration of the life of the righteous and the punishment of the wicked. Dr. Thayer gives us a definition of *aionios*, "without end, never to cease, everlasting." Christ used the word *aionios* twenty-six times, twenty-two times to show the blessed, holy and eternal life held out as a reward to his faithful disciples; and four times to show the duration of the condemnation and punishment of the wicked. In every one of these instances our Saviour used *aionios* in the strict sense of absolute endless duration.

I will now give you some examples of *aionios* applied to the future life of the righteous. John 3:16:"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have [*aionios*] everlasting life." John 12:25:"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life [*aionios*] eternal."

Now I give you some examples where our Saviour applies *aionios* unto the future life of the wicked, and if it will give endless joy unto the righteous, why will it not express endless punishment or the duration of endless punishment of the wicked?

Matt. 18:8:"Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into [*aionios*] everlasting fire." Mark 3:29:"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of [*aionios*] eternal damnation." Matt. 25:41:"Then shall he also say unto them on the left hand, Depart from me, ye cursed, into [*aionios*] everlasting fire, prepared for the devil and his angels." Verse 46:"And these shall go away into [*aionios*] everlasting punishment: but the righteous into life [*aionios*] eternal."

I want to give you the meaning of *aionios* from a number of standard Greek lexicons.

Dr. Thayer says *aionios* means, "without end, never to cease, everlasting."

Liddell & Scott, Greek-English Lexicon: "Everlasting, eternal."

Pickering's Greek-English Lexicon: "Of long duration; lasting; everlasting; perpetual; eternal."

Donnegan's Greek and English Lexicon: "Everlasting," "eternal."

Yonge's English-Greek Lexicon: "Everlasting; perpetual."

Schleusner: "Everything that is without end, especially that which is to come after the course of this life and this world; perpetual and interminable."

Baxter's Analytical Greek Lexicon: "Indeterminate as to duration; eternal; everlasting."

Robinson's Greek and English Lexicon of the New Testament: "Ever-enduring; perpetual; everlasting; implying eternity, both before and after the future; without end."

Cremer, German: "Aionios— To eternity; time in its duration, continual, enduring, eternal."

Greenfield's Greek and English Lexicon of the New Testament: "Aionios— Unlimited as to duration; eternal; everlasting."

Tyndale's Version of the New Testament, the first

1H213

edition of the New Testament ever printed in English, published by Tyndale in Antwerp, in the year 1526, gives aionios the same definition when he says in Matt. 25:46, "And these shall go into everlasting payne, and the righteous into lyfe eternall."

The great commentator Meyer, in his Commentary on the New Testament, Vol. 2, page 183, says: "The absolute idea of eternity in regard to the punishment of hell is not to be got rid of either by a popular toning down of the force of aionios, or by appealing to the figurative character of the term 'fire.' "

I might give you definitions from Matthew Henry, Clarke, Theile, Edwards, Tholuck, Martenson—[ Here time was called by the Moderator, and the speaker did not conclude his sentence.]

### **C. T. RUSSELL'S FIRST REPLY.**

I take this opportunity to reply to Elder White's criticism of the debate reports in Monday's Enquirer. On Monday morning I obtained a paper and merely saw that we had more than the six columns space proposed by the publishers. My attention was called away, so that I did not get to read one word of the debate until after hearing with surprise Elder White's charge of partiality. On inquiry, I find that all of Elder White's arguments were printed, but to keep within the space limits some of the Scripture quotations were omitted where they were no part of the argument, and where the argument did not run through them. But the citations were all carefully given. Those of you who have read the reports have doubtless noticed that there were more trifling blunders connected with my side of the question, which clearly shows it had no greater care at the hands of the reporters than had Elder White's.

Respecting the stenographers said to be "Russell's men," Dr. L. W. Jones, of Chicago, wrote me that himself and his friend, G. M. Huntsinger, a Kansas court stenographer, proposed making a verbatim report of the debates. He had heard that a newspaper proposed a lengthy report, provided rapid stenographers could be had. He offered co-operation, which we gladly accepted, well knowing that few stenographers can report a rapid delivery. My own occasionally runs 230 words per minute. In my publishing-house we have ten stenographers, but only one of them could serve in such an emergency—Mr. Williamson—and he consented to assist also. So far as I know, none of these gentlemen expect to have pay for the service, and only Mr. Williamson even has his expenses provided. I supplied them with Columbia graphophone instruments and two lady typists. They labor until 3 A. M. to get the matter to the printers in season for the early edition.

Elder White objected that these were my friends. I assured him that all Christians should be my friends, and that to be a Christian surely should not render a man less acceptable than a worldling as a reporter. I urged that he find one or more men for the job, but he declined, making the excuse that he feared something would be cut out to keep within the six-column space proposed. I urged that he or one of his brother ministers stay at night and see that no vital point was cut out. But I assured him that I was perfectly satisfied to leave the trimming down to the judgment of the editor. This he also declined.

Another matter: Some are inquiring whether or not I will preserve my kindly treatment of my opponent regardless of how he shall treat me. I answer "yes." Personalities and vituperations and slurs are no part of logic, and the class of people who would be influenced thereby are not such as I expect to influence, anyway. We should bear in mind, too, that courtesy and Christian conduct in Texas may not be exactly the same thing as in Ohio, and vice versa.

I take this opportunity of calling to the attention of this audience the correspondence between Elder White and myself on this subject, as published on the second leaf of the debate programs which you have in your possession. Notice particularly the last paragraph of my letter of acceptance. I will read it: " As

respects rules for the controversy: I suggest that each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best. The language and conduct of each of the disputants shall represent to his opponent and the auditors in general his conception of the divine rules and standards governing Christian courtesy."

Now for our evening topic: "The Scriptures clearly teach that the punishment of the wicked (finally incorrigible) will consist of conscious painful suffering eternal in duration."

This I most positively deny, and shall endeavor to prove, and yet I once so believed. I once specially admired Spurgeon's sermons on hell. They are so vivid, so realistic. I thought him practically the only honest preacher, for the others, professing to believe the same, rarely refer to the matter, or treat it indifferently, whereas, if true, it certainly should be the theme of every pulpit, and how to escape an eternity of such awful suffering should be the theme of every conversation—to the extinguishment of every pleasure and the interrupting, at least, of every business. As a youth I went about my home city and printed here and

1H214

there with chalk words that I trusted would arrest the attention of some fellow-creature and assist in saving from the awful torture I believed was set before him. Similarly on Sundays I sought to harangue such as would hear, telling them of the hell of torment to which they were surely going unless they repented and became saints of God. Had the Salvation Army been in existence then, I presume I should have joined it. Let me here remark that while I have practically nothing in common with the Salvation Army as respects their teachings, I have great respect for their honesty and zeal. They at least seem to believe what they teach, and that is more than can be said of the majority of Christian ministers and laymen whose time is devoted largely to business, to pleasure and to social functions, while they profess to believe that their neighbors, their friends, yea, the members of their own families who are out of Christ, un-sanctified, not Spirit-begotten, are sure to land in eternal torment unless converted, changed, Spirit-begotten. I have great sympathy with so-called mission workers who, thoroughly under the spell of this doctrine of devils, which so blasphemes the character of our heavenly Father, can not take time for business or pleasure or even to study the word of God, but in their own language must be "saving souls." I do not wonder that this terrible doctrine has sent many to the madhouse. I do not wonder that others seek to drown the thought of it in pleasure, in business or in the intoxicating cup.

My opponent has charged against me that my endeavor to clear the Almighty's character, and to show that the Bible does not teach this awful doctrine, is having a bad influence. I dispute that. Let me relate briefly an incident proving the contrary. A short time ago, when holding a meeting at Chattanooga, Tenn., a gentleman approached me, gave me his name, and reminded me that he had been in correspondence with me for some time. I said: "I know you very well by correspondence." "Ah, no," he replied, "I never really told you who I was, but I

will tell you now. As you know, I live in Mississippi I keep a store there. When your literature reached me I was one of the wickedest of men in the world. I need not go into details, but briefly would say that I did everything that was bad. My wife, a good Methodist, did all she could to help me. She said: 'John, you will go to hell.' I said: 'I know it, Mary, and I am determined, Mary, to deserve everything I get. I know I am a bad man, and I know I will be eternally tormented, but now, Mary, I will deserve it. I will progress in my wickedness.' I was in that attitude of mind when, through the mails, one of your tracts reached me entitled 'The Wages of Sin is Death, and Not Eternal torment.' I read it a second time. I said: 'That is different, I must read this.' It was the most reasonable thing I had ever read along religious lines. I immediately wrote to you for more, and have since obtained probably all the Bible helps that the Tract Society furnishes. I want to tell you, Brother Russell, that I am a new man; that the love of God has produced an influence upon my heart and life which the fear of him never exercised. And another thing, you will remember perhaps that I sent you several \$50 checks for help in circulating those tracts, and that I have not sent any recently. I want to explain to you why." I answered: "It is not necessary, brother, to explain. You know we never ask for money, and you owe me no explanation respecting the matter." He replied: "Yes, but I want you to know why these checks have not been going. They were conscience money, Brother Russell. I had given up my own sinful practices, but I was still selling liquor to the Mississippi negroes, and I was trying to ease my conscience, but I can not stand it, the truth was too powerful for me. I want to tell you that now I sell no liquor in my store, that I am endeavoring to live a godly life and to hold up the light of God's truth in my neighborhood."

Let me remind you again, dear friends, that in your city, as in every large city, our ears are assailed with oaths or cursing, men and boys damning each other to hell. These are not ignorant savages, but persons who all their lives have been under the influence of this awful doctrine, and it has not converted them. Let me remind you, further, that the jails and penitentiaries of Christendom are full to overflowing with criminals, and that their religious and other antecedents are inquired into at the time of their incarceration, and that these testify that the criminals are such as had this hellfire torment theory poured into their ears from childhood. I do not say that correct views of almighty God would have restrained all these criminals, but I do believe that it would have restrained many of them. We have evidence of that fact in your Columbus (Ohio) Penitentiary, where a short time ago three men under life sentence as murderers came into contact with our publications, setting forth the real character of God and his plan of salvation, and as a result the course of their lives was changed; they became true Christians and were so recognized by the people of the prison. Two of these have since been pardoned because of good behavior and one of them is a minister of the gospel today.

I receive many letters from infidels telling me of their change of heart and their acceptance of the Scriptures since they have come to see them in their true light— to know their Creator as a God of justice, wisdom, love and power.

It would not at all surprise me if there are some in this audience who are believers in the Bible as the

1H215

inspired word of God only because of the better explanation thereof they have received directly or indirectly through the harmonization of the Scriptures presented in my teachings, printed and oral. Let us test the matter. If there are any in this audience who are fully consecrated to God, but who to-night would have been infidels without the assistance of the teachings which I promulgate, let them show it, please, by rising to their feet. A pretty good showing— about one hundred! Who would have been infidels— would be to-night infidels.

By way of testing the matter further, let us now put another question: Are there any in this audience to-night fully and truly consecrated to God who were infidels, or who were converted to God by the doctrine of eternal torment, please rise to their feet. I only see one— two! Eternal torment is claimed to have converted two, and the gospel of the love of God, the justice of God, has brought over one hundred into harmony.

We hold that it is a mistake to claim that the blasphemy of God's name and character is essential to the propagation of Christianity. We claim that nothing else in the world is making so many unbelievers as this false doctrine; that nothing else in the world is turning the hearts of so many men so thoroughly away from God and all desire to draw near to him in fellowship and true worship; that its influence is evil, and only evil, and that those who are noble and true Christians under such a faith are such in spite of it, and not by reason of its assistance.

We will admit that some of the Lord's parables and dark sayings are capable of a twist, or, as the apostle would say, capable of being wrested by those whose minds have been prejudiced on this subject from infancy. Coming to these dark sayings with their minds fully convinced, they do not seek for another interpretation of them, but accept the most ludicrous interpretations without a qualm of reasoning. For hundreds of years during and since the Dark Ages these doctrines have become fixed in their twist, so that any endeavor to investigate or to straighten out the strands of truth and to test them meets with strongest opposition, their minds being prejudiced, though in many instances unwittingly so. This is one respect in which my opponent has the advantage of me. He reels off one after another of texts which have been misinterpreted for centuries, and whose misrepresentations are fixed in the minds of the majority of Christian people. The hearing of these texts brings to their minds at once the fallacious theory so long attached to them. If you will take a yard of rope, my dear friends, and attempt to untwist it and separate its strands and pull them straight again, you will have an illustration of the difficulty you must expect to encounter in your endeavor to get clearly before your minds the straight truth of the Divine Word, which has been wrested and twisted since the Dark Ages. A little of this twist was, indeed, gotten rid of in Reformation times, but the adversary has seen to it that other kinks and quirks have been added.

As, for instance, on the subject of this evening: Protestants have their teachings from Roman Catholicism. They accepted the Catholic view as respects a hell of

eternal torture, manned with fireproof devils; but they reject the only palliative feature— purgatory. To that extent they have made matters worse. But the Catholics and Protestants agree that only saints, the little flock, the elect, are fit for heaven when they die. They remember our Master's words: "If any man be my disciple, let him take up his cross and follow me" (Mark 8:34). The Protestants, therefore, at one sweep, turn the vast majority of our race, the unsaintly, into eternal torment, never-ending, and, we might add, useless, for neither could they be profited by it, nor could God be glorified thereby. There is something much more reasonable in the Catholic view, which consigns only willful heretics to eternal torment, but which places in purgatory the vast majority of our race, there to be purged of sin during the hundreds or thousands of years of tribulation, that they may be ultimately purified and received to heaven. They have no sympathy with the Catholic view in the sense of approving it as Scriptural, when, to the contrary, it is unscriptural. The Scriptures declare that "the dead know not anything;" that "their sons come to honor and they know it not; to dishonor and they perceive it not of them," and that there is neither wisdom, nor knowledge, nor device in the grave (Sheol) "whither all go" (Eccl. 9:10).

That which in the Scriptures most nearly corresponds to the purgatory of the Catholics is the millennial kingdom, in which the whole world in general will have not only an opportunity to come into harmony with God, but receive chastisements and stripes in proportion as they neglect to hearken to the great Teacher whose word will then be law. Yet how different is purgatory manned by devils and inflicting all kinds of tortures, mental and physical, from the purgatory God has arranged in the glorious epoch of purgation, when all families of earth will be brought to a knowledge of the truth; when all the blind eyes shall be opened; when all the deaf ears shall be unstopped; when Satan will be bound that he shall deceive the nations no more; when every evil influence shall be restrained and every good and helpful influence will be let loose among man; when the Lord who redeemed mankind will, in the promised times

1H216

(years), make restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began, and when ultimately all who will receive these blessings into good and honest hearts and profit thereby may obtain eternal life, and all who reject these glorious opportunities will die the second death— be annihilated. Nevertheless, we repeat it, the Catholics, even though they have Satan's perversion and misrepresentations of the millennium for every man, have a much more reasonable and much more consistent error than that to which the Protestants bow down and worship— eternal, hopeless, infinite torments for infinite sin, or, in the majority of cases, for finite ignorance and blindness of the eyes of understanding.

Brother White, with all his love for debate and apparent anxiety to get after every objection, entirely overlooked, last night, it would appear, some of our most pointed Scriptural texts which we asked him specially to consider; for instance, the following:



Ps. 6:5:"For in death there is no remembrance of thee: in the grave" (sheol— the same word as hell) "who shall give thee thanks?"

Ps. 115:17:"The dead praise not the Lord, neither any that go down into silence."

Ps. 146:4:"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Eccl. 9:5:"For the living know that they shall die: but the dead know not anything."

Eccl. 9:10:"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor doubts, nor knowledge, nor wisdom, in the grave, whither thou goest."

Dan. 12:2:"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Our dear brother just quoted those texts a few minutes ago, but he still did not say a word about how they will awake, and he did not say a word about how they are asleep. He did not give us anything at all about why they were to have all this countless suffering until the resurrection. He tells us in one breath they are dead, and in the next breath he tells us that they are suffering and in torture now. Father Adam passed out of existence five thousand years ago, but he would not be any more dead if he had died only a few minutes ago, if he had only just been snatched away; but they are all getting it because they are all alive and can not die, and God himself could not kill them. Then also the dear brother quotes with apparent blindness the Scripture which says that God is able to destroy both soul and body. Yes, God is able to destroy, and he says he will. "All the wicked he will destroy," is the way it reads. What wicked will he destroy? Our dear brother forgot also this passage that I gave him from Job, "So man lieth down, and riseth not: till the heavens be no more, that shall not awake, nor be raised out of their sleep." That is not an eight-hour sleep; that is the sleep of death he refers to. "Oh that thou wouldst hide me in the grave" (sheol, hell; sheol the same word as hell). "Oh that thou wouldst hide me in sheol, the grave." But he didn't want to stay hidden in the grave— not forever— oh, no. "That thou wouldst appoint me a set time and remember me!" Oh, yes, dear friends, God has appointed a "set time" for remembering Job, and remembering all those others that have gone down into the great prison-house of death. The Lord's word is, "Marvel not at this, for the hour is coming"— does not come here yet—" in which all that are in the grave"— not all that are in hell, but all that are in their graves—" shall hear the voice of the Son of man and come forth." Job continues, "If a man die, he shall live again." No, they say he does not die; he is living all the time; he is more alive than he ever was— but Job does not know about that. Job was entirely ignorant of that theory that a man is more alive after his death. Job wanted to know, "If a man dies, shall he live again?" And then what? He says, "All the clays of my appointed time will I wait till my change comes"— just as I am waiting, and you are waiting too; we are waiting in hope— hope of the resurrection of the dead, not the resurrection of the living. If they are alive, they do not need resurrection. It is the hope of resurrection of the dead that we are waiting for, dear friends; that is the good

hope; that is the hope in the gospel that, at the second coming of our Master, the dead will be awakened. "Sorrow not as others who have no hope." If we believe that Jesus died— I do— and that Jesus rose again— I do— let us also believe that those who sleep in Jesus will God bring from the dead through him, by him. He will be the one through whom God will do it. They are in a state of death, they are not alive. They are not suffering torment. But mark you, dear friends, that those whom the apostle Paul tells us we can comfort ourselves about are not the saints; he did not say the saints that are fallen asleep. He is speaking about our friends and neighbors in general. They are all asleep in Jesus. How? Why, in the sense that they were all originally dead in Adam, and, under Adam's sentence, their death would have been everlasting destruction; but the Lord has very graciously provided a redemption, and therefore it is called a sleep, a very beautiful figure. It is a waiting for the morning, awaiting the time when the golden Sun of righteousness shall rise, when Jesus as the great life-giver shall come to call them from the tomb, when all they that are in their graves shall hear his voice and come forth. We are not to sorrow for our

1H217

neighbors or for our friends. Why? Because they are saintly? No, but Christ Jesus died for sinners. The sinners are going to be brought out of the tomb— not merely the saints, but the sinners, will be brought from the tomb. The saints indeed are to have the first resurrection, a glorious resurrection, but provision is made for the world of mankind; all them that are in their graves shall hear his voice and come forth. No wonder we are waiting for him.

Instead of answering these plain, terse, Scriptural statements, our brother gave his time to misrepresenting our position by saying that we deny the resurrection of our Lord. Now, dear friends, our position is the very opposite. We lay all stress upon that. "If Christ be not risen, your faith is vain, ye are yet in your sins." There is no gospel if Christ is not risen. "He has become the firstfruits of them that sleep."

Time will not permit us to follow his various wanderings, to follow every detail of his argument and show its unreasonableness and unscripturalness, but we may in passing draw your attention to two points: First, that our brother did not disprove the Scriptural statement that "flesh and blood can not inherit the kingdom of God." On the contrary, the texts which he read quite support it, for the apostle, in discussing the resurrection of the saints, says, "It is sown an animal body, it is raised a spiritual body." But our dear brother was asked to prove it was raised an animal body, and that it had this flesh body in Hades. The body of flesh is called the animal body, and that is what our Lord had during his earthly ministry. He did not have it before he was made flesh, nor does he have it now, for he is changed as the Scriptures say, and has now a Scriptural body, heavenly, glorious.

We notice another trifling flaw in our brother's argument. When he switched off to describe the rich man and Lazarus, he had the rich man buried, and then, without waiting for a resurrection, he had him in torture with eyes and tongue and brain. These he would have you probably understand were spiritual eyes and a spiritual tongue and a spiritual brain, though he tells you not how he could get

these without a resurrection. And then, to be thoroughly inconsistent, he urged a drop of literal water for that spiritual tongue. So much the worse for that argument. We shall see presently a logical, Scriptural interpretation of this matter, which will violate neither reason nor love, neither head nor heart.

The basis of this doctrine of eternal torment lies in our little word "hell;" a word whose English meaning has very greatly altered from its former significance. Originally it came into the English from the German, and signified "helle," a hole, a dark place, a cavern. In old English literature the word signified a covered or secret place or condition. As, for instance, a farmer would write to his friend at a distance, "We helled one hundred bushels of potatoes this fall," meaning that he had put away that many; pitted them; put them in a hole to keep fresh for use later on. Or, again, he might write, "We helled our house this summer," meaning that he had thatched or covered over his house. Hence the translators of our common version of the Bible were well within the right and usage of their time when they gave to the word "sheol" in the Old Testament, and its corresponding word "hades" in the New Testament, sometimes translating them "pit," sometimes "grave," and sometimes "hell;" a home; a covered place; a cavernous place. For the benefit of those who may not know, I remark that the Hebrew word rendered "hell" in the Bible occurs sixty-five times, and that it is rendered thirty-one times "hell," thirty-one times "grave," and three times "pit." In two of the instances in which it is rendered "hell" you will find in the marginal readings of the reference Bible a comment, "Hebrew, the grave." The fact is that "sheol" always means in the Hebrew the grave, the tomb; not a grave, a mound of earth, for this is represented by the word "quber." "Sheol," on the contrary, means the tomb; as, for instance, when we say ninety thousand human beings die every day and go down to the tomb— down to "sheol." As we have already said, the corresponding word to "sheol" in the New Testament is "hades," because the latter was written in the Greek language; and I remark whenever the New Testament quotes "sheol" from the Old Testament it is invariably "hades," showing that the two words had an exact equivalent. Thus, for instance, our Lord went to "sheol," went to "hades," went into the tomb; was dead three days, and he arose on the third day from Sheol, from Hades, from the tomb.

### **L. S. WHITE'S SECOND SPEECH.**

*Mr. Chairman, Ladies and Gentlemen:*

I trust that all of you heartily enjoyed Elder Russell's answer to my eighteen questions. I trust that all of you enjoyed his taking up of those forty or fifty passages of Scripture that I used in my speech and undertaking to answer them.

Not one of these questions did he touch. Not one of the Scriptures that I read did he say anything about, but about all the time of his thirty minutes he considered the question that we discussed last night. Last night he was trying to prove that the dead are unconscious between death and the resurrection. I proved beyond even the shadow

of a doubt that they are conscious between death and the resurrection, and so convinced the greater part of the audience, I feel sure, and while Elder Russell is so bent on unconsciousness that he utterly forgot to answer the eighteen questions, and seems to be unconscious of the great number of Scriptural arguments that I presented in my speech just now, he is wholly conscious of the great torment he received last night.

And so after holding a council of war, doubtless with some of his brethren, and having twenty-four hours to study on his defeat last night, he undertakes to overcome it at this time. Possibly by having some days to study on my speech that he heard this night, he will be able to undertake to answer it next Sunday morning when he preaches in this Music Hall.

He referred at the opening of his speech to my criticism of the debate report. I offered no criticism further than simply to state the facts that I felt were due to myself and to my brethren, that about thirty-three of the thirty-seven Scriptural quotations that I used were left out of the report of my speech.

This took out half of my speech from the newspaper report. Then he very kindly referred to the fact that courtesy in Texas may not be the same as in Ohio. I do not know how that is. This is my first trip to Ohio. I am glad I am here. I am receiving plenty of courtesy. And he thinks it was discourtesy for me to refer to the fact that his men were the reporters who furnished the report to the Cincinnati Enquirer of the first session of this debate. If that was very discourteous, I wonder how courteous he thought it was last night when he insinuated that the arguments that I was introducing against unconsciousness after death were idiotic and nonsensical. That is what he said.

If you will read the report in the Cincinnati Enquirer this morning, you will find that more than six times he said that the doctrines that I was preaching were lies. That is very courteous, indeed. I wonder if that is a sample of Ohio courtesy? That must be "Millennial Dawn" courtesy. Well, he said that this terrible doctrine that I was preaching—the doctrine of torment—was the doctrine of devils. I would not make a charge of that kind for my life. Rev. 20:12-15, in describing the scenes of the judgment, the apostle John says: "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and Hades delivered up the dead which were in them, and they were judged every man according to their works, and death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." This is the doctrine of the Bible and not the doctrine of devils.

I am reminded here of a man who did not believe there is any hell or any future punishment for the wicked— eternal punishment, as my friend and opponent teaches. He was debating with a man that was weak, not so strong as he was, not so well informed, and he carried the audience in favor of no punishment after

death. The stronger debater was so jubilant after the debate was over that he rose in a defiant manner and said: "If there is any one in the audience who wants to ask me any questions about hell, I am ready to answer them."

A poor little, weak, blind man in the audience, uneducated and who was trying to preach the gospel to the best of his ability, arose and said, "I would like to ask you one question." "All right," he said, "ask away and I will be glad to answer it." The blind man's wife was named Rebecca. And she read the Bible to him. And he said to the debater, "I want to ask you to read the twenty-third chapter of Revelation before I ask the question." And with boisterous laughter he said, "I am pleased to inform you, sir, that Revelation has but twenty-two chapters." The audience laughed and cheered. The poor fellow stood there for a moment until quiet was restored, and he said: "I knew that in the Bible that Rebecca reads to me, Revelation did not have but twenty-two chapters in it, but the twenty-second chapter of Revelation left all the wicked in hell, and I thought perhaps your Bible had one more chapter to get them out." And so the word of God leaves all the wicked in eternal torment, and my distinguished opponent will never be able to get them out.

Then he referred to that man down in Mississippi that told his wife Mary that he would go to hell, and that he would deserve to go, and he intended to get all that he deserved, and he spent a number of minutes of his time in telling about some correspondence and a conversation that he had with that man, and finally wound up by telling that the man was selling whisky to the negroes down in Mississippi. Now we have it.

I spent the whole time of my speech reading to you from the word of God what Jesus Christ and the apostles said of the doctrine of eternal torment of the wicked, and about the only argument that he brought against the doctrines of Jesus Christ and the apostles was some statement made by a man who was selling whisky to negroes in Mississippi. But he said for all who would have been infidels without the truth that he preached to stand up, and several in this audience stood up—doubtless his convention brethren who are mainly here from a distance. I wonder if the

1H219

Cincinnati audience would like to stand up. We agreed that we would have no demonstration; he broke the agreement, and I can say where he leads me I will follow. Jesus Christ said (Matt. 25:46), "that the wicked shall go into everlasting punishment." I want every man, woman and child in this audience who believes Jesus Christ told the truth when he said that, to please stand up. [The majority of the audience arose, including all upon the platform.] Very much obliged, indeed.

If he wants to take any other vote, that is all right. He said that Protestants have their views from Catholics. I haven't my views from Catholics, from the simple fact that I have my view from the positive statement of the Lord Jesus Christ. He said it, and I am following him. But he said that he had no sympathy with the Catholic view. Neither have I. They teach that old doctrine of purgatory, that is as contrary to the word of God as the doctrine that my distinguished opponent is

teaching, and I will be just as glad to debate with a Catholic on that proposition as I am with the gentleman at the present time.

But he said that Brother White, with his love for debate, overlooked Ps. 6:5, and Ps. 115:7, and some other Scripture that he quoted last night. How many of you remember that Elder Russell has overlooked about all the Scriptures that I have quoted during this entire debate. We are not discussing the proposition that we were discussing last night. We are through with that, except that inasmuch as he keeps ringing it in on another proposition. But he said that "Sheol" was the same as "hell," meaning, of course, the place of eternal punishment. I deny every word of it. I showed you from more than twenty of the standard lexicons of the world unto the contrary on the use of the word *aionios*, as applying unto eternity, it was everlasting, without end, forever and forever; but showed you from the word of God that Sheol was used in the Bible sixty-five times, thirty-one times translated "grave," thirty-one times translated "hell," three times translated "pit;" and in not one of these statements did it have any reference unto future eternal punishment; but showed you from the New Testament that the word "gehenna" is used twelve times, and that the word hell is uniformly translated from it, and refers unto the place of future eternal punishment. And not one of these Scriptures did he notice for a single moment's time.

But he says there is one respect in which I have the advantage, that I reel off passages which have for generations been misinterpreted, and the misinterpretation of which has become fixed in the minds of the people. Answer to this charge: it is his business now to show they are misinterpreted. Why did he not do it? he did not even undertake it. He said that I misrepresented him on the resurrection of Jesus Christ in reading from "Millennial Dawn." If I did, I read exactly what he said in his own language. He positively declared that the body of Jesus Christ was taken out of the grave by some divine power, but was stored away somewhere, he did not know where, and he did not know what had become of it, and neither was it necessary to know what had become of it, but that it had probably been converted into gases, or would be preserved, and doubtless the Lord would present that body preserved unto the nations of the earth. And he also declared that Jesus Christ came back a "spirit being," and not in the body that he had while he was here on this earth. I showed you from that that he was denying the resurrection of the body of the Lord Jesus Christ. I still charge it on him in his "Millennial Dawn," that he denies the resurrection of the body of our Lord Jesus Christ.

Now I follow an affirmative argument on the use of the Greek word *aionios* that I closed on in my last speech. *Aionios* is used by New Testament writers seventy-two times, and always and exclusively as denoting unbounded eternal duration.

The following are a few examples:

Matt. 19:29— Everlasting life.  
Heb. 5:9— Eternal salvation.  
Heb. 9:12— Eternal redemption.  
Heb. 9:15— Eternal inheritance.  
Rev. 14:6— Everlasting gospel.  
2 Thess. 2:16— Everlasting consolation.  
Luke 16:9— Everlasting habitations.  
2 Cor. 4:17— Eternal weight of glory.

And it is similarly used to declare the endlessness of the punishment of those condemned in the great day. A careful investigation of the Scriptures shows that aionios is applied fifty-five times to the eternal life and blessedness of the righteous in the future, three times to the eternity and glory of God, twice to the everlasting covenant and gospel, three times to past eternal time, and seven times to the future eternal punishment of the wicked. These seven examples of aionios applied to the duration of future punishment, I read, as follows:

Matt. 18:8, Jesus says: "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into [aionios] everlasting fire."

Matt. 25:41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into [aionios] everlasting fire, prepared for the devil and his angels."

Matt. 25:46, "And these"— that is, the wicked—

1H220

"shall go away into [aionios] everlasting punishment, but the righteous into life [aionios] eternal."

Mark 3:29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of [aionios] eternal damnation."

2 Thess. 1:9, "Who shall be punished with [aionios] everlasting destruction from the presence of the Lord and from the glory of his power."

Heb. 6:2, "And of resurrection of the dead and of [aionios] eternal judgment."

Jude 7, "Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of [aionios] eternal fire."

If there ever has been in any language a word whose meaning was indisputably fixed and clear and definite and pointed beyond all controversy, it is certainly this word aionios in the New Testament usage.

But Elder Russell is in the habit of going to many cities and delivering lectures on the subject of "To Hell and Back." I want him to tell us all about it, for I read in the Bible of a fellow who got there and did not get back. And I want to warn you now that when you get into the place of eternal torment, there will be no escape from it; and I understand that he makes a great play in his lecture on the Greek word krisis— of judgment. It is spelled in English krisis— not the English word crisis— that you speak of as the turning-point in a sick person's disease, that he has "passed the crisis." It has no reference to that whatever, but this Greek word krisis means judgment. But he makes out in his lecture and in his writings that the word "krisis" is the trial or testing of people hereafter. In Heb. 10:27, I am going to substitute his meaning of "judgment" and make it mean a trial of in the following Scriptures to show how absurd and ridiculous his position is. Heb. 10:26, 27: "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of the second trial and fiery indignation which shall devour the adversary."

James 2:13— substituting his meaning of the word "judgment" where James put the word "judgment"— and I read, "For he shall have a second trial;" that is, after this life, as Elder Russell teaches, he shall have a second trial without mercy that hath showed no mercy, and mercy rejoiceth against a second trial.

Rev. 18:10, I read: "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come." But you know he makes trial and judgment the same thing— both the trial. Now I will read it with his understanding of the matter. "Standing afar Off for the fear of her second trial, saying, Alas, alas, that great city of Babylon, that mighty city, for in one hour is thy second trial come." He has it to last a thousand years.

Heb. 13:4: Krino is the Greek word from which "crisis" originated, and krino means "to judge." I read the Scriptures now— Heb. 13:4, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge." Now I will read in with his use of the word krino and his use of the word "judge" to give as a test. "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will give a second trial."

Another thing I want to call your attention to. He is in the habit in that lecture of having a great deal to say about the Valley of Hinnom. He claims that Gehenna means the Valley of Hinnom. He would not take up my Scriptures on Gehenna till he knew I would not have any other chance to reply, so I will tell you about the Valley of Hinnom. Elder Russell will tell you that Gehenna means the Valley of Hinnom, three miles south of Jerusalem, and that there was a fire kept perpetually burning there—or used to be— and the refuse of the city was thrown there and burned up—and that is the Gehenna that Jesus is talking about.

That prince of Biblical critics, John W. McGarvey, president of the Bible College of Kentucky University at Lexington, Ky., says that "the Valley of Hinnom was a deep, narrow valley southeast of Jerusalem, and lying immediately in the south of Mount Zion." Both Elder Russell and I agree that the Valley of Hinnom was a valley three miles south of Jerusalem. We do not agree that that was the place that



Jesus had reference to when he taught that that was the place that the wicked will be cast into future punishment. "The Greek word Gehenna is first found applied to it in the Septuagint translation of Josh. 18:16.

For the history of the valley see the following passages of Scripture: Josh. 15:8; 2 Chron. 28:3; 2 Chron. 33:6; Jer. 7:31; Jer. 19:1-5; 2 Kings 23:7-14. The only fire certainly known to have been kindled there was the fire in which the children were sacrificed to the god, or idol, Moloch. This worship was entirely destroyed by King Josiah, who polluted the entire valley so as to make it an unfit place for even heathen worship. There is not the slightest authentic evidence that in the days of the Jews) any fire was kept burning there, nor is there any evidence at all that casting of criminals into the fire there was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifices which has given the valley its bad notoriety. This has caused it to be associated in the minds of the Jews with sin and

1H221

suffering, and that led to the application of the name in the Greek to the place of final and eternal punishment. When the conception of such a place was formed it was necessary to give a name and there was no word in the Jewish language more appropriate for the purpose than the name of this hideous valley." So Jesus then took it up and showed them that there was a place of punishment represented by this valley, figurative of the eternal punishment of the wicked, but substituting "Valley of Hinnom" for hell, as Elder Russell does, and it will show you what absurdities it makes.

Matt. 5:22, "Whosoever shall 'say, Thou fool, shall be in danger of the Valley of Hinnom, three miles south of Jerusalem."

Matt. 5:29, "And if thine right eye offend thee, pluck it out and east it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into the Valley of Hinnom, three miles south of Jerusalem."

Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in the Valley of Hinnom, three miles south of Jerusalem."

Rev. 20:15, "And whosoever was not found written in the book of life was cast into the Valley of Hinnom, three miles south of Jerusalem."

My argument stands before you. Jesus said in the twenty-fifth chapter of Matthew, forty-sixth verse, "And these"— the unrighteous—" shall go away into everlasting punishment, but the righteous into life eternal." How would it be to read it like Elder Russell makes it read, "And these, the wicked, shall go away into the Valley of Hinnom, three miles south of Jerusalem." There is not a man on earth, even my distinguished opponent, that will ever be able to answer this Scriptural argument, supported by the standard lexicographers of the universe. He can not do it. The word of God is against him, the scholarship of the world is

against him. He did not come to it in his last speech; he can not come to it in this speech.

### **C. T. RUSSELL'S SECOND REPLY.**

I was calling your attention, dear friends, when I closed my argument, to the fact that the word "sheol" as it is used all through the Old Testament is the same word that is rendered "hell." Now, my distinguished friend tells me, tells us all, that the word "sheol" in his judgment does not mean hell at all, and does not relate to the future at all, consequently there is not any hell in the Old Testament anywhere. I am glad we have that much got rid of. That is a good deal. For one thousand years they had no hell— not a bit of it in the Old Testament— and that is right. The word "sheol" merely means the grave, and all through the Old Testament the warnings of the Lord are that they would go down to "sheol"— o down to the grave— everything on the subject.

That you may know, dear friends, how the revisers of the Bible treated this subject, I remind you that in the Revised Version there is no mention of hell, but Sheol and Hades. The revisers knew very well that the word means the grave, the tomb, the state of death, and they were not willing quite to tell the whole matter, but they put Sheol in the Old Testament and Hades in the New— too honorable to omit the thing altogether, or put it in hell, knowing it did not mean hell. I am glad our brother agrees that it does not mean a place of fire that he wishes to consign the people to.

Another word. Let me assure you that every educated minister knows what I have just related respecting the words Sheol and Hades. My opponent indicated last night, with apparent pleasure, his belief in eternal torment, and this evening also. And that is somewhat supported by his manner this evening. Incidentally he remarked that no doubt our chairman of last evening, Rev. Robertson, also believed in eternal torment. That makes it permissible on my part to inform this audience of what Bro. Robertson said to me last evening after he had heard our presentation.

He said, "Your view, then, is that the life of the finally wicked will be extinguished?" I answered, "Yes, but not until their due time— not either in this age or in the millennial age— till they shall first have had an opportunity to come to a knowledge of the truth that they may be saved." He replied, "Undoubtedly that is true." And I am not committing any breach of confidence in this matter, because in the hearing of others he said, "Undoubtedly that is the meaning of the Scripture, 'The soul that sinneth it shall die.' " If it dies, it does not have any punishment or any more pain after that; it has had its punishment; it is punishment, dear friends, to die; it is a great punishment to die. If you get a right appreciation of life once, you will think that to die, to be utterly stricken out of existence, is a great punishment. Yet that is only God's provision for the willfully wicked. All others will have full opportunity.

I need not stop to dispute with our friend respecting the word krisis and the way in which he prefers to pronounce it. These Greek words you can pronounce

according to your preference; some pronounce them one way and some another; but the word is the same word as the word "crisis" that is spelled with the letter "c." You can spell it with either "c" or "k" as you

1H222

please; it is exactly the same as the Greek word transferred to our English, and any scholar on the subject will bear me out. If you will refer this matter to some professor in your colleges around here, I am sure they will bear me out.

Now we proceed. We have waited, dear friends; we have heard our dear brother speak about figurative expressions, etc. I call them dark sayings, parables— dark sayings— f our Lord. He has quoted these, and he has quoted them from Revelation, but he did not quote you anything along the plain statement of the Scriptures. We are still waiting for Elder White's "clear, plain statements of Scriptures, about hell and its tortures." Why do you suppose he did not quote from St. Paul or St. Peter or St. Jude, or St. John's Gospel, some "plain declarations about hell and eternal torment," as those Scriptures treat other subjects, such as the ransom and justification by faith and sanctification and the conclusion of our calling, and our election, and the second coming of Jesus, and the glorification of the saints, Christ's bride and the glory of the Father? He has not told you. I will tell you. It is because there are no such Scriptures to quote, and yet St. Paul wrote these words, "I have not shunned to declare unto you the whole counsel of God." This hell torment of the dead can not therefore be a part of the counsel of God. On the contrary, however, Paul does tell us of the destruction of the finally wicked.

Our brother quoted this, but probably you did not notice it when he was quoting it. You will notice it when I quote it, for I will not quote it in the same way. So does St. Peter; so does St. James; so does St. John, and in no figurative or parabolic language, either. St. Paul says they shall be punished with everlasting destruction. That is what they will be punished with. If he meant they will be punished with everlasting torture, why did he not say so? He did say what was the truth, that they will be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." They will be blotted out, the finally impenitent of whom he is speaking in 2 Thess. 1:9. Peter says they are like "brute beasts, made to be taken and destroyed" (2 Pet. 2:12). Made to be taken and destroyed. Do you torment brute beasts? Is there any more reason why a man who is not fit to live should be tormented than brute beasts should be tormented? I think that man is as good as a beast, anyway, and needs as much consideration of you and your Maker as a brute beast does. James says that he who "converteth the sinner from the error of his way shall save a soul from"— eternal torment?— no, sir; "shall save the soul from death." There is no figurative language about this, dear friends. This is the plain statement. (Jas. 5:20.) St. John says, "There is a sin unto death"— the second death. (1 John 5:17.) Again, "God hath given unto us"— believers—" eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." If he hath not life, how could he have torment? (1 John 5:11-12.)

But they all tell us of the love of God and his mercy, the election of the church to be joint-heirs. They tell us of the time of restitution of all things that God has

spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.) The apostles tell us of these things.

Now, coming to some figurative passages, I find one of these in Jude's statement that our brother has quoted, that Sodom and Gomorrah were set forth as an example of suffering of vengeance and eternal fire. But it is an example; don't forget that it is an example. Our brother insists about it as being eternal. I might remark to him, and the rest of you, that the word that is used for everlasting and eternal is not a word as strong as our word in the English, "everlasting"; it more properly corresponds to our word "lasting," without the ever. It is a strong word, and the strongest word that is in the Greek, and the strongest word that is in the Hebrew; it is the same word that is used in reference to the eternal life of the church. There is no doubt about that. We are not wishing to make any point on that, that it is a different word; it is the same word that is used respecting the future of the church, that is used respecting the future of the wicked, but, when we come to see this fire, we will see. They are suffering the vengeance of eternal fire, which is all to the point.

We were just looking for an example of what eternal fire came upon Sodom. We answer that this may be understood in either of two ways, both of which are true. First, fire sent by the eternal God; or second, age-lasting fire—the fire with which God blotted out the people of an age or epoch. Our Lord Jesus gives us a word about these people of Sodom and the fire and its effect. He says, "It rained down fire and brimstone out of heaven and destroyed them all." It was not a preservative fire. It was an example of how God will ultimately do to all willful sinners. Jesus said, "Ye shall all likewise perish, except ye repent"— unless your knowledge of God, whenever it comes, shall lead you to repentance, for all the wicked will God destroy and the wages of sin is death. (Ps. 114:20; Rom. 6:23; Luke 13:3-5.) But in great mercy God has provided forgiveness in Jesus for those who hear and see and accept the divine mercy. This is in accord with the apostle's words, "God will have all men to be saved and come to a knowledge of the truth, for there is one God, and one mediator between God and man, the man

1H223

Christ Jesus, who gave himself a ransom for all, to be testified in due time." The testimony has reached some of us now and we are responsible under it.

But it is God's will that ultimately all shall come to a knowledge of the truth, not only the 1,200,000,000 of heathens who are now living, and many equally blinded in Christendom, but all the blinded and ignorant ones who have gone down to death, into Sheol, until the time where they will await the Lord's call, "Come forth," when the message of his goodness shall be testified to.

But hearken further unto Jesus' words about Sodomites, whom, he says, were destroyed— not preserved— by the fire that came down from heaven. And that was an example, St. Jude says. He destroyed them all. He referred not to the children who have lived afterwards, but those very ones that were destroyed by the fire. Mark the words: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you, O Chorazin and Bethsaida" (Matt. 11:21). Why,

you say, then the Sodomites could not have had their judgment yet? No, we answer, not their second judgment. They, like the rest of us, suffered in the first judgment, which came upon Father Adam, and was inherited by all his children, but Christ died that we might have another chance, which you and I are getting now. But the Sodomites never had their second chance; neither have the majority of mankind, the heathen, for instance, ever heard of the only name whereby they must be saved.

This gospel age is the judgment day for the church, whose eyes have been opened, and who have come into special relationship to God through faith and consecration, but the judgment day for the world waits. It is the millennial day, a thousand years long. In that day the Sodomites, and the heathen, and all mankind, who have not yet had a judgment or trial for eternal life, must come to a knowledge of the truth and have a trial, because Christ died for all.

If now our curiosity is further aroused concerning the Sodomites, it will be profitable for us to read what God has to say respecting the future. You can read it at your own convenience in Ezekiel's prophecy (16:46-63). In that prophecy our Lord tells how during the millennial age he will bring back the Israelites from the dead, and with them their companions that they despised, that all shall be blessed together.

But whether the Sodomites or Israelites, or whoever after have never been brought to a full opportunity during the millennial age, and then sinned willfully, upon them will be visited the punishment exemplified by the fire that totally destroyed the Sodomites. Fire is always a symbol of destruction, and never a symbol of preservation.

But another text that our brother made great use of was in that one parable of the sheep and goats. We come now to this parable. Note first that this parable does not apply to the present age, but to the millennial age, after the second coming of Christ. You and I can not be the sheep and goats of this parable because our Lord distinctly says in introducing it, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats." When Brother White wanted to say the other night that our Lord was already reigning in his kingdom, we objected and called attention to the fact that the Scriptures say the prince of this world is Satan, and our Lord said, "My kingdom is not of this world." Even Brother White would be forced to admit that he has not seen our Lord sitting on the throne of his glory, and all the holy angels with him, and that he has not seen all the nations gathered before him, as sheep and goats. The church being gathered out now is being prepared for association with Christ in his throne, according to his promise, as his bride. Then with the binding of Satan and the establishment of the reign of righteousness the whole world will be before the judgment-seat of Christ, in the sense that the church is now on judgment or on trial, and just as our Lord now is separating the wheat from the tares, so then he will separate the sheep from the goats. Each member of the race will be determined by his heart obedience to the kingdom regulations, or otherwise, whether he is of the goat nature or of the sheep nature. The sheep are shown at the

right hand of blessing and favor in the kingdom, and the goats are shown on the left hand, or disfavor. At the close of the millennial age the whole world will be thus divided. The sheep class, having accepted of all of God's favor, will be granted the kingdom or dominion of the earth, as Father Adam had it at the beginning, but lost it by sin.

Theirs will be a dominion under the whole heaven, and not heavenly dominion. It will be restitution to perfection; perfection will be their glorious reward, and their Eden home will be the world, with paradise restored, but it will not merely be a garden, as at first. As for the wicked, or goat class, who shall have enjoyed all those blessings and privileges, and yet not been found in heart harmony with the Lord, what of them? They are counted, as being in sympathy with Satan, and will be destroyed, even as the Lord declares that Satan will be destroyed. Notice how it is written: "These shall go away into everlasting punishment, prepared for the devil and his angels"—his messengers—his sympathizers. Nothing here tells us

1H224

what is the character of that punishment. That is to be everlasting. Brother White tells us that he is sure that everlasting punishment is everlasting torment. But let him prove it. It is one thing to say that it is torment and another thing to prove it. Where in the Scriptures is it stated that the punishment for sin is everlasting torment? Nowhere. What do the Scriptures say is the punishment for sin? The statement is plain: "The wages of sin is death." That is the punishment. "The soul that sinneth it shall die." "Everlasting destruction"—utterly destroyed from amongst the people. (Rom. 6:23; Ezek. 18:4; 2 Thess. 1:9; Acts 3:23.) These are the Scriptural statements. Where the Scriptures speak we speak. The Scripture teaching in this is silent as respecting eternal torment, being the wages of sin. It teaches no such thing as eternal torment, and we properly believe no such thing, but to the contrary. Long accustomed to thinking of punishment as implying pain, some might still feel in doubt. To such we say that the Greek word here rendered punishment is kolasin, and that its significance is restraint, not pain—the everlasting restraint into which the wicked will go, as the second death—just what the first death would have been had not God graciously redeemed us by the precious blood of Jesus.

Our brother has made a number of quotations from Revelation. We would be very glad, indeed, to go through those quotations, but we will not have the time. We wish to say, however, that in the Book of Revelation we find symbols. Our brother read some of these passages about the beast and the image and the false prophet, and I very much doubt if he knows what the beast and the image and the false prophet signify. I do not know, but the beast is going to be tormented and the false prophet is going to be tormented. And when you interpret symbols you have got to do it from that standpoint. The Book of Revelation is not something that is properly brought in in such a controversy as this. Nor would it generally be considered usage to bring in the symbols of Revelation as proof on any point. It is a rule among those who are doctors on this line to exclude anything like the Book of Revelation from being direct proof. We ought to have it in the words of Paul, in the Corinthians, or Romans, or Ephesians, or Philip-plans, or some of these plain, statements in which he declares that he did not shun to declare the whole counsel

of God. He never said a word about eternal torment. On the contrary, he spoke of everlasting destruction from the presence of the Lord.

Now we go on. Our brother has found out that there are immortal worms; undying worms. What in the world has given worms the power of living forever? Would not that be a gift of God to those worms? I do not know, indeed, but I think that the brother has merely got his symbolisms mixed up. Let us see. He very kindly details something about Gehenna. I have to differ with him. Gehenna was not three miles from Jerusalem, but just outside the city, just a stone's-throw. It was called the Valley of I-Fro-nora, because Hinnom was the name of the man who once owned that valley, and for awhile, when they got to using the Greek language, it became corrupted and was known as Ge-Hinnom, and afterward it was changed a great deal until it became known as Gehenna. So it is known today and so it was so known at that time. The valley is now all filled up with stones. As he said very truly, it was once used as a place for the burning of children. The great image of Moloch, of brass, was lighted with fires and children put into the arms of it, as a heathen worship, and God was very much provoked at the Israelites and chided them for that, and if they had thought for a moment that God had a great, big furnace somewhere and was putting his children into it at the rate of ninety thousand a day, they would have retorted to God that they were merely copying him upon a small scale. But God was very much incensed against them, and as the brother has said, Joash the king destroyed the valley. So, then, it was kept for the throwing of offal. Now, then, we are not meaning to say, dear friends, that Gehenna, the Valley of Hinnom, is the place of the second death. No; our Lord all through the Scriptures shows there is a picture drawn by which the earthly Jerusalem is represented by a picture of a heavenly Jerusalem, the one the type and the other the antitype, and so this Valley of Hinnom, outside the walls of Jerusalem, was merely a figure or type representing the second death. But those who would not be permitted to go into the new Jerusalem would suffer in the second death. I have not the time to deal with the matter more particularly now, but wish to refer you, if you please, to the undying worms, etc., connected with that valley. These worms in that little valley fed on the carcasses, unless they were burned by the fire, and those were the little worms of that time.

They did not die in the sense that nobody had the power to extinguish the fire there. It was kept burning purposely, by a law, and the worms were allowed to feed upon whatever was thrown into that valley but did not alight in the fire, but on the rock above. It was literally destroyed, a symbolism of the utter destruction of all those who will not be allowed to enter into the new Jerusalem, the kingdom of God, when that time shall be accomplished.

Now I come to the parable of the rich man and Lazarus. I would like if I had more time, dear friends, to deal with this matter, but we will have to do the best

1H225

we can. There was a certain rich man. Was there a certain rich man, or is that a parable? Now, our dear brother did not tell us whether he thought it was a parable or not; he appeared to say that he thought that it was a literal statement, therefore I must meet that argument, lest he should say that I did not meet it right. If it was a

literal statement, there are certain difficulties about it. In the first place, why did the man go there? Look at the records. "There was a certain rich man. He fared sumptuously every day, and he wore purple and fine linen." Is there anything else about him that was bad? No, merely the riches and the purple and fine linen and plenty to eat. That was all that was bad about him. There is not a word said about his being an immoral man, or a blasphemer of God, or anything else. There was a certain rich man, etc., and he died and was taken off into— torment? Mark you, dear friends, he was not taken to Gehenna. He was taken to Hades; and the brother said that Hades never refers to future eternal torment. [Applause.] He died, but went to Hades. He went into the grave condition. Then, if you will look a little bit further into the matter, and read the other part of the parable, you will see what about the poor man. What was there in his case? Why, he was simply a poor man; he was full of sores and sick, and he lay at the rich man's gate, and ate the crumbs that fell from the rich man's table. Was there anything good about that? Not especially. Was there any reason why he should go to heaven because he lay at the gate and was sick and had no money? Not especially. Are these the terms on which you hope to go to heaven; that you do not wear any clean, fine linen and never wear purple, and that you have never had plenty to eat? Are these the terms upon which you hope to get to heaven? I do not think so.

Do you think your chance to get to heaven is merely if you lie at some rich man's gate and eat crumbs, and have sores, and have dogs come and lick them? Is that your chance of going to heaven? If so, you will never get to heaven. You have never had those experiences, have you? But— now wait a minute— when this Lazarus was carried— he did not die ordinarily, you see; he was carried by the angels. That is not the way you expect to go, anyway. But when he was carried by the angels, where did he land? In Abraham's bosom. Abraham had his arms full. Now, what chance do you think you or I have? What chance, dear friends, is there for you and for me now if Abraham got Lazarus away back there? And more than eighteen hundred years have elapsed since. He could not take any more in his arms, sure; he could not take you and me, and there could not have been many saved at all, for that matter. It is nonsense. In other words, dear friends, it is not a literal statement at all, but is a parable. It is a hyperbolic parable; it is an exaggerated statement in parable form. What does it mean? I must be very brief, and can not go into detail, but wish to say right now that I have some pamphlets that treat of this matter. I will be pleased to give any of you a pamphlet free if you will address me and say you would like to have that pamphlet. It gives all the texts on hell.

The rich man was the Jewish nation, who fared sumptuously, had plenty; God filled their table full; they had purple; royalty is represented by purple; the kingdom of God in its typical form was in the Jewish nation. They had fine linen, representing the righteousness or justification that God provided them through the sacrifices of the law. All of these things belonged to the Jews. Their table was furnished in the presence of all their enemies, as they themselves boasted. But the time came when they rejected Jesus, and their nation died— died to all those blessings. They did not go to eternal torment, but died to those blessings. As a nation they died, and they are not in existence today as a nation. They have no nationality; they are a people, but they are not a nation. Now, that is what is represented here, dear friends; a man who is dead; he is in Hades— not alive. You



see as a nation they are in Hades, they are dead. As a people they are alive, but as a live people they have been suffering torture all through this gospel age. Where? At the hands of the various Christian nations. It is not very long since President Roosevelt, of this country, was asked to intercede for them with the Russian Government to give them some easement. They said, "Give us a drop of water to cool our tongue." They are in this torment of trouble. They have been in this trouble all through the gospel age. I must not stop with this now, but go on. How about Lazarus? Who was he?

Lazarus represented the Gentiles, all those who were outside of the pale of the Jewish influence. They lay at the gate. The Jews would not recognize them, and the Lord said there was a change coming, and that as the Jewish nation was going to have to die as a nation, so those who had been outcasts from them were going to be received into God's favor. You remember that Jesus gave an illustration of this woman of Syrophenicia, and how she spoke to him. She wanted favor and he granted the favor of healing her daughter, you remember.

You remember how this Lazarus was taken into .Abraham's bosom, Whom did he represent? He represents you and me, and all who by nature are Gentiles— not Jews. We were not part of the rich man, we did not have purple or fine linen. We were poor

1H226

outcasts, without God and without hope, but now we are brought in as the apostle says, and we become the children of Abraham, and we are in the arms of Abraham, in this figurative sense— Abraham representing the father of the faithful. We have become the children of Abraham.

## **GATHERING MY SAINTS TOGETHER**

“Gather my saints now together,”  
You brave Christian Soldiers so strong,  
There are not very many among you  
That are marching along with the throng.

The armor that you wear is not modern,  
The song that you sing is not new,  
The Captain’s unseen by the enemy,  
But he’s THERE shouting orders to you.

You promised to join him in battle,  
That you’d sacrifice, even to death,  
For a freedom to stand as eternal,  
For YOU and the peoples of earth.

Your strength for each day shall be plenty,  
Your food will never run low,  
With cool sparkling water for drinking,  
And shelters for rest as you go.

You can sing happy songs in the night-time.  
No terror the foe ever brings  
To the army of glad Christian soldiers  
Who has something to tell as he sings.

Yes! They have marched through the ages,  
All those who have answered the call  
Of “Gather my dear saints together,”  
You who would sacrifice all.

We are now nearly over the border,  
Certain victory comes into sight,  
The shout that we give then is “COURAGE!”  
Don’t EVER give up the last fight!

## **Wednesday Evening, February 26, 1908.**

(*Chairman, Scott BONHAM, Attorney, Cincinnati, O.*)

### **FOURTH PROPOSITION.**

The Scriptures clearly teach that the first resurrection will occur at the second coming of Christ, and only the saints of this gospel age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

C. T. Russell, affirmative.

L. S. White, negative.

### **C. T. RUSSELL'S FIRST SPEECH.**

I take this opportunity to assure Brother White and this audience that my opening remarks two evenings ago were in no sense intended as jibes or slurs against my opponent. He evidently misunderstood my statement. I did not say that his arguments on the subject were idiotic and nonsensical, for the gentleman had not yet presented his arguments. How could I antagonize them? What I did say was that the idea that when a man is dead he is more alive than when he was alive is an idiotic and nonsensical idea. But I confess that I myself once believed this nonsense, as many bright and able men besides Brother White still believe it. I expressed surprise that a man of his caliber, after studying the subject, should still be willing to undertake its defense. My endeavor is to awaken all such intellects as Brother White's to a realization of the absurdity of such false reasoning which so long has held able and brilliant minds. Brother White's antagonism by no means discourages me. I remember that Saul of Tarsus once persecuted those in this way, and thought he did God service. Many persons at first so antagonistic that they burned my books have afterward become my warmest defenders, my friends and collaborators. I call to mind a Methodist minister, Mr. Rogers, of Homestead, near Pittsburg, who, when proffered the reading of "Millennial Dawn," refused, and was so prejudiced that he declared that if it were left in his house he would burn it. Later on, in the Lord's providence, he did read it, got a blessing, and is now a collaborer in the work. I call to mind Dr. Simpson, of Allegheny, a United Presbyterian minister, who at first was terribly incensed against "Millennial Dawn," but after a careful, prayerful study of it became a firm friend of the truth. On the platform with me this evening is Brother Paul Johnson, once the pastor of one of the most prominent Lutheran churches of Columbus, Ohio. Brother Johnson was once in such opposition to the true interpretation of God's word that from the pulpit he urged those of his congregation who possessed "Millennial Dawn" to burn it. Let us hope that Brother White may yet sit down to read the "Dawns" carefully and prayerfully, and not merely in a spirit of opposition which always blinds the truth.

The topic under discussion this evening—" The Resurrection of the Dead and What It Implies"— is a very prominent one in the Scriptures and a very important one, without which it is impossible to understand the divine plan of salvation. But this subject of the resurrection has been little studied by Christian people in general, because their minds were diverted away from it by the erroneous supposition that the dead were not dead, but alive in heaven or purgatory or hell. The doctrine of the resurrection, therefore, has been rather in the way of Christian people and theologians who, following the style of Brother White's comments of the other evening, have claimed that it is a resurrection of the body, whereas the Scriptures declare that it is a resurrection of the soul, and never once referred to a resurrection of the body. Elder White, the other evening, endeavored to read in the word "body," claiming that when the apostle says, " It is sown," and "it is raised," the body is meant. But if the "it" means the body, how does it apply when the apostle says, "God giveth it a body as it has pleased him"? Does it mean that God giveth the body a body?

1H228

Surely not. The "it" is the being, the soul. The matter is clearly stated in respect to our Lord; his soul was not left in Sheol, was not left in Hades, was not left in the grave. "Thou wilt not leave my soul in Hades" (Acts 2:27-31).

Theologians, in wrestling with this subject of the resurrection, are so confused by the error of thinking that the man is alive in the interim between death and the resurrection, that they formulate some peculiar absurdities in trying to explain the matter. They would tell us, for instance, that Adam has been over five thousand years living without a body either in heaven or hell, but if he is in heaven his happiness is not quite complete, because he needs that flesh; and if in hell he is not suffering as much as he would do and ought to do, and, therefore, needs the resurrection to complete either his joy or his pain, and similarly with all the other thousands of millions. The mere statement of the matter should show the absurdity of it. According to science, our bodies experience a change, throwing off all effete matter, and taking on new, so that our organisms, our bodies, are completely changed every seven years. Evidently, therefore, these changing particles of matter are not important; it is not particular atoms of matter that the dead will desire in the resurrection, but a return to being, a return of soul, a return to conscious personality. I have not the time on this occasion to discuss the meaning of the word "soul," but have a free tract on this subject which I will be pleased to send to any who will write a postal-card request to me at Allegheny.

The resurrection is what the apostle terms the salvation that will be brought unto us at the revelation of our Lord and Saviour Jesus Christ. (1 Pet. 1:13.)

Any salvation which we enjoy in the present time, the apostle explains, is salvation by hope, by faith, and is not an actual salvation. Rom. 8:24, "We are saved by hope." If our hope continues, and if we are energized by it to obedience to the divine Word, the result will be our actual salvation, or resurrection, full and complete— a salvation from sin and its death penalty. But notice that as the Scriptures clearly distinguish between the trial of the church during this gospel day and the trial of the world during the millennial day, so it distinguished

between our special salvation and the world's common or general salvation, and similarly it distinguishes between the first resurrection, which the saints will enjoy, and the general resurrection, which will be for the world.

In other words, the great general penalty that came upon Adam and all his posterity that was sentenced to death was, "Thou turnest man to destruction" (Ps. 90:3)— to "sheol," to "hades," and to the grave. The second step in the divine plan was the redemption of Adam and all his race by the great Redeemer Jesus. The third step will be the deliverance of the world from the sentence of death— otherwise called the "curse," the "wrath of God," etc., that is resting upon our race because all are sinners. (Rom. 5:12.) Have in mind, then, these three parts: 1. Adam's sin and its death penalty. 2. Our Lord's righteousness and the giving of his life as the redemption price for Father Adam, and, incidentally, for all his children. 3. The resurrection of the dead. The race was treated as a whole in the original sentence which passed upon all men, and in offset of that "Jesus Christ, by the grace of God, tasted death for every man." And in response to this, "There shall be a resurrection of the dead, both of the just and of the unjust" (Acts 24:15).

It will be noticed that the resurrection is in this text divided into two parts, the just and the unjust. Similarly the prophet Daniel, speaking of the matter, divides it into two parts, saying: Many of them that sleep in the dust of the earth shall awake, (1) some to everlasting life and (2) some to shame and age-lasting contempt. (Dan. 12:2.) Notice that they were not enjoying everlasting life, but were asleep in death, and the others were not suffering shame and lasting contempt, but were also asleep until awakened. But particularly notice the two classes, both participating in the resurrection.

Come now to our Lord's statement on the subject, "Marvel not at this, for the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:29). Note here, again, that all are in their graves, and not alive; and that all must come forth from their graves, not from heaven, or purgatory, or hell. Note that the coming forth is not the resurrection, either, but that they come forth that they may have a resurrection— they come forth "unto resurrection."

The Greek word signifying resurrection is *anastasis*, and does not mean merely an awakening from the dead, as in the case of Lazarus. The meaning of the word is "standing up again." The thought is that a fall took place. Adam was created perfect and upright, in the image of his Maker, but through sin and disobedience he experienced a fall, which affected him mentally, morally and physically. Christ's redemption of Adam, his payment of Adam's ransom price by His own death at Calvary, secures much more for Adam than merely the coming out of a state of unconsciousness. Imagine Adam in his dying moments, 930 years old, weak, emaciated, all run down every way. Let us not get the thought that our Redeemer's death was intended merely to justify Adam to return to

that enfeebled condition. Oh, no; the payment of his sin penalty justified his return to the condition in which he was when he transgressed. Or, as Jesus expressed it, he came "to seek and to save that which was lost" (Luke 19:10). Human perfection was lost; the right to a return to human perfection was bought by the precious blood of Jesus, and the time for the return will be at our Lord's second coming, when all shall hear the voice of the Son of man and come forth from the tomb in practically the same condition in which they entered it; but unto, or with a view to, their resurrection or raising up again out of the sin and death condition into perfection, etc., from which they had degraded. So, then, in Adam's case it may be plainly seen that he not only will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again, of resurrection, of full recovery from his fall into sin and imperfection. This is the glorious meaning of the word "resurrection"— standing up again.

True, only Adam and Eve ever fell from perfection; but all their race were reckoned as sharing in their fall, because if they had not fallen their children would have been born on the same plane of perfection and to divine likeness; hence in the divine arrangement the redemption of Adam to all that he lost includes also all of his children, all of whom, under the Lord's gracious arrangement, will have a full opportunity of coming back to the perfection of life, to the image of God.

Now let us note the processes of the divine arrangement.

Adam and his race did not lose their perfection in the divine image suddenly, but gradually during the six thousand years the race as a whole has been going downward, so that while Adam, even under adverse conditions, was 930 years in dying, the average length of life today is thirty-five years. And so we find that the Lord has arranged that the resurrection— anastasis, raising up again— shall be a gradual one.

All of God's blessings began with the church, which the apostle tells us is to be "a kind of firstfruits unto God of his creatures" (Jas. 1:18). If this were the only Scripture on the subject, we should be able to gather from its statements that God intended the salvation of an after-fruits, else what is the signification of the church being a kind of firstfruits? Again, the church is called "the church of the first-born," or, more literally, the "first-borns" (plural); others of the human family to be saved later will come in as the after-borns. (Heb. 12:23.) It should be noticed that the Scriptures use this word "born" in respect to the perfecting accomplished in the resurrection. Hence the church is spoken of as being begotten of the Holy Spirit, and a later experience, which we enjoy, is called the quickening of the Spirit. When we begin to be active in the service of Him who hath called us from darkness into his marvelous light, then the embryotic condition is represented as progressing and preparing us for birth in the resurrection. Thus our Lord, begotten of the Holy Spirit at the time of his baptism, quickened by that Spirit to energy in doing the will of him that sent him, and finishing his work, was developed and made ready for his birth of the Spirit in his resurrection. We read, "He was the first-born from the dead," a death in the flesh and quickening in the Spirit. And

again, "the first-born among many brethren"— we his brethren are to be similarly born in the first resurrection, as we shall see later. (Col. 1:18; 1 Cor. 15:20.) Only this first-born class is being dealt with at the present time. God's time for begetting the world with the Spirit of the truth, and for the world to be developed, and for the world to be born, in the sense of reaching perfection of life, will be in the next age during the millennium. No one will question that the heathen are not begotten of the word of truth at the present time, when we know that more than 1,200,000,000 of them have never heard of the only name whereby we must be saved.

Pardon me if I emphasize this thought, for I realize how important it is to your clear comprehension of the divine plan as revealed in the Scriptures—that the church, the elect, the saints, will alone constitute the resurrection of the tested holy who shall be associated with Christ to share with him in his throne of glory and in his work of blessing all the families of the earth as members of the spiritual seed of Abraham. Let me quote again: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests unto God and of Christ and shall reign with him a thousand years" (Rev. 20:6).

The resurrection process for the church, the "little flock" class, begins with their consecration, when they are reckoned as dead with Christ, yea, also, as risen with him, dead to sin and alive toward God through Jesus Christ, their Lord. Their changed or resurrection life has its beginning now, and, as the apostle says, they are being transformed by the renewing of their minds, that they may prove (know, experience) the good, acceptable and perfect will of God, and this we will attain in our actual resurrection, when all the members of the church, which is the body of Christ, shall have been "begotten" and "quickened" and developed and be ready to be "born from the dead" in the first resurrection.

This first resurrection class, the church, is said to share in Christ's resurrection, his resurrection, which is not to human perfection, but to glory, honor and

1H230

immortality—" far above angels, principalities and powers, and every name that is named."

Those who are called of the Lord here in this gospel age are invited to share in his ignominy, to suffer with him, to suffer for the truth, to suffer for one another, to "lay down our lives for the brethren," "for if we suffer"— with him—" we shall also reign with him" (2 Tim. 2:12). "If we be dead with him, we shall also live with him"— " heirs of God, and joint-heirs with Jesus Christ, if so be we suffer with him that we may also be glorified together" (Rom. 8:17). These, and these alone, are to share in the first resurrection, "his resurrection."

Note this expression of the apostle in his letter to the Philippians (3:8, 9). He says, "I do count all things but loss and dross that I may win Christ and be found in him," a member of the glorious body of the anointed one beyond the veil— a

member of the bride— the Lamb's wife, who shall sit with him in his throne. (2 Rev. 3:21.)

The apostle continues the same argument, saying "that I may know him"— might be identified with him and experience the—" power of his resurrection" (Phil. 3:10).

"His resurrection" is the first resurrection, or chief resurrection of spirit nature, of the divine nature, but as for the world's resurrection it will be entirely different; it will be a resurrection, a raising up again to the glory, to the dignity, the grandeur of the perfect man Adam, as he came from the hand of God very good, in the image and likeness of him who created him, plus the valuable experiences gained through the fall and the raising up again— resurrection.

The apostle, continuing his argument, declares that the conditions upon which he may hope to share in Christ's resurrection, the first resurrection, or, according to the Greek, the "out resurrection," exanastasis, is that he shall be made conformable to Christ's death— that he should die as Christ died. (Phil. 3:10.) He does not by this mean that he must die on the cross, but that he must die a sacrificial death; he must lay down his life in the service of God, in the service of righteousness, in the service of the brethren, the body of Christ. And this rule applies to all who will be members of the body of Christ, the royal priesthood, the peculiar people. As our Master said, each of these must take up his cross and follow him, or they can not be his disciples.

Who are the good and the just meant by the apostle and our Lord, as those who will share in the first resurrection?

We have now clearly in mind the two classes, and that the resurrection has been provided for both in the divine plan— that the sacrifice for sin was a ransom for all to be testified in due time. (1 Tim. 2:4-6.) Let us examine particularly St. Paul's expression, "the resurrection of the just," which corresponds with our Lord's expression "that they have done good." But who are these? We reply, that in the absolute sense "there is none righteous, no, not one" (Rom. 3:10). There is none just.

We must therefore understand these expressions "done good" and "just" in the relative sense in which they are uniformly used in the Bible. As the apostle says, "The righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (Rom. 8:4). Fortunately for us, it does not say walking up to the spirit of the divine law, for then none of us would be acceptable, but it does say walking after the spirit of the divine law, and this may include all who have been begotten of the Holy Spirit, but it could not include any one else. Hence, all of our neighbors and relatives and members of our families who have not been begotten of the Holy Spirit can not be of these who are walking after the Spirit, can not be of these who are approved of God, and described by the apostle as "the just," the justified, the acceptable; can not be of those described by our Lord as having done good in God's sight; can not, therefore, be of those who have part in this first resurrection of life, the first resurrection of the blessed and holy, this chief resurrection to joint-heirship with Christ in glory, honor, immortality,



and to reign with him a thousand years. I might press the matter a little closer and say that not all those who are begotten of the Holy Spirit shall come off more than conquerors and share in the first resurrection, but my point is sufficiently well established without pressing it to this extreme, and I ask you then to consider carefully in your minds how many, how few, of your neighbors, friends and relatives you may, according to the apostle's phraseology, expect will be in the first or blessed resurrection to everlasting life, and then you will conclude, dear friends, that all others will be in the other resurrection, the resurrection of damnation, or the resurrection of the unjust which we shall consider presently. If you have followed me carefully, if you get the force of the apostle's words respecting walking not after the flesh, but after the Spirit, the Spirit begotten, and then continuing in that good way, you should be ready to admit that the number in this resurrection is extremely limited, as our Master expressed it, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). And again, "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). Let us now apply the words of Daniel, indicating that the holy awake to everlasting life, and the words of St. Paul, that the just will be

1H231

resurrected first, and the words of Jesus, that this class, having done well, been approved of God, conquerors and more than conquerors through him who loved us and bought us— these shall have as their reward that they will come forth unto the resurrection of life. What does that signify— the life resurrection? It means this, that there will not be a gradual raising up, but that the power of resurrection will come upon them suddenly; that they, as the apostle explains, will be "changed in a moment, in the twinkling of an eye," and not by a gradual process of mental, moral and physical development. Their gradual change takes place in this present life, changing them from glory to glory into the likeness of God's dear Son (2 Cor. 3:18), and through experiences and trials, sufferings and self-sacrifices, that they may thus, as the jewels of the Lord, be polished and made ready for the kingdom. These, then, one by one, as they were polished, the apostles first, and all the faithful little flock in Christ since, have been allowed to wait for their glorification and their resurrection change, until the second coming of Christ, that the whole body of Christ may be glorified together. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is" (1 John 3:2). Thus St. Paul said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his appearing" (2 Tim. 4:7-8). As St. Peter also said: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4-5).

Respecting this resurrection of the church, St. Paul wrote: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body" (1 Cor. 15:42-43). Then adds: "Behold, I shew you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye" (1 Cor. 15:51). The majority of the church, including the apostles, having been polished and prepared for the

kingdom, "fell asleep" (1 Cor. 15:6), and have since waited for the full gathering of the full body of Christ at his second coming, and the apostle is here pointing out that those who will be living at the time of the second advent will not go before the ones who are asleep, but, on the contrary, the "dead in Christ" (the sleeping ones) will rise first. Or, as Daniel says, awake first, and then the living ones of that time will experience a similar change, so that all will be glorified with the Lord beyond the veil as spirit beings, for, as the apostle says, "flesh and blood cannot inherit the kingdom of God." Therefore, not only those who have slept for centuries must be changed to spirit beings, but the living ones also must be changed from flesh and blood to spirit.

When thus changed we "shall be like him" and "see him as he is"—not as he was. (1 John 3:2.)

We have already quoted the Scriptures which tell us the reward of this little flock, the bride of Christ, who will participate in this resurrection of the blessed and holy, and we remark that the title "first resurrection" in the Greek signifies not merely first as in order of time, but especial first in the sense of paramount, chief, highest resurrection. They will receive perfection of life instantly, because their trials for this glorious condition in the present life will have passed successfully—they will have had the approval of God as copies of his dear Son, and be accounted worthy to obtain that resurrection.

We come now to the other, or general resurrection, styled by the apostle the resurrection of the unjust, and styled by Daniel the resurrection of those who shall be awakened from the sleep of death to shame and age-lasting contempt. This resurrection, in John 5:29, is called by our Lord "the resurrection of damnation," but the translation is seriously faulty. The Greek word rendered damnation is *krisis*, and is more properly rendered in the Revised Version, "judgment," as in the twenty-second verse of the same chapter, where we read, "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). It was the same word used by St. Peter also when he said God knoweth how "to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:9). He is not punishing them now. They are to get their punishment when the day of judgment comes. Our translators could scarcely have made a poorer translation than they have given us when they improperly rendered this word "damnation" contrary to its use elsewhere and contrary to its meaning. Surely the poor world has had enough of damnation or condemnation already; as the apostle says, condemnation passed upon all men because of Adam's transgression. (Rom. 5:12-18.) The world has been under this condemnation for six thousand years, and, although Christ has redeemed them from that condemnation, their release from it has not yet been accomplished, because the world must wait until the "calling," the "sealing" and the "glorifying" of the "elect" shall first be accomplished. This condemnation that is still upon the world will at the second coming of our Lord be canceled, and then, under the new covenant, the Lord will be merciful to their transgressions and their sins, and their iniquities he will remember no more. (Jer. 31:31-34.) The apostle

tells us that God has appointed a day in which he will judge the world in righteousness by the glorified Christ. This is a promise of a future judgment or a future trial of the world, and the millennial day or epoch is set apart for that particular work. God hath appointed a day in which he will judge the world. That is not judging the world now. With the forgiving of the Adamic condemnation, mankind will be brought to a new trial. or judgment, or test, even as we who believe during this gospel age on account of our faith are counted as released from Adamic condemnation and started on a new trial for life eternal or death eternal; so the world, when its judgment day shall begin, will not only be released from the Adamic condemnation, but immediately begin to be on trial individually for life or death eternal. Our Lord, in this same chapter, declares that the Father judgeth no man, but hath committed all judgment to the Son, and the apostle corroborates this, saying that God "will judge the world"— in that day (not in this age)—" by that man whom he hath ordained"— Christ Jesus (Acts 17:31), the head to the Lord, the bridegroom, the church, the body of Christ being associated with him in his judgment throne, from which the blessings of the Lord will go forth, and also his testings and discipline to every creature. That the glorified church, after sharing in the first resurrection, will be associated with the Lord in the judgment of the world during the world's great judgment day, the millennial age, is the distinct statement of the apostle. I quote his words: Know ye not "that the saints shall judge the world?" (1 Cor. 6:2). Now, then, connect with this thought of the world's coming judgment by the Lord and his associates, the church, the language of Jesus: They that have done good "shall come forth unto the resurrection of life"— the first resurrection— "and they that have done evil unto the resurrection of" judgment. (John 5:29.) We have already shown that the mere awakening of the sleeping dead is not a resurrection, and the Lord's word declares that the unjustified, the disapproved of God, will all come forth from their tomb, from the sleep of death, "unto," or that they may have a resurrection, by judgment; that they may be raised up out of their present fallen, blemished, sinful, imperfect conditions, mental, moral and physical, up, up, up, to that which is perfect, to that which was lost, that they may rise up again to the glorious heights of the likeness and image of God as he originally created them, from which perfection they fell through sin, but to the privilege of returning to it again, they were redeemed by the precious blood of Jesus, who gave himself a ransom for all, to be testified in due time.

Now, let us look at the statement of Daniel (12:2) that some will come forth "to shame and age-lasting contempt." Imagine the world coming forth during the millennial age from the tomb; imagine the blessed conditions which we are promised shall then prevail when Immanuel shall be King over all the earth, when Satan shall be bound during that thousand-year judgment day of the world, when the knowledge of the Lord shall shine forth as the great sun of righteousness to scatter all the clouds of ignorance and superstition that are now binding the heart of man. Imagine the knowledge of the glory of the Lord filling the whole earth, not merely as a gentle shower, but symbolically ocean deep, as we read. The knowledge of the Lord shall fill the whole earth "as the waters cover the deep" (Isa. 11:9). Consider the description of that glorious epoch given us through the prophets and apostles. The apostle Peter says of it: "Times of refreshing shall

come from the presence of the Lord, and he shall send Jesus Christ"— the second advent— "whom the heavens must receive [retain] until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). We have just been considering some of the promises made by the holy prophets. Hark further to the Lord's 'declaration that the people of that time shall no longer say, "I am sick," and that there shall no longer be an infant of days, children in infancy, neither an old man that hath not filled his days; none shall die of old age, but sinners shall be cut off in the second death; for the prophet goes on to declare that a sinner dying then at a hundred years would be but a child; he might at very least, by obedience to the laws of Messiah's kingdom, live to the conclusion of the millennium. (Isa. 65:20.) The apostle Peter, speaking of that reign of Christ, head and body, the antitypical Moses, said: "And it shall come to pass that every soul which will not hear that prophet"— that great teacher of the millennial age— "shall be" utterly "destroyed from among the people." Thus there will be a weeding out during the millennial age, they who persist in the love of sin, and choose to disobey the divine law and respond to Messiah's judgments, disciplines, etc., until at the close of the millennium the whole world will consist of human beings in the image of God as was Adam. As the divine plan tested Adam when he was perfect, so his divine arrangement that the world of mankind shall be subject to a severe crucial test at the close of the millennial age, after they shall have passed through the experiences of the fall and of the raising again to all that was lost. If by that experience they have learned to fully submit their thought to the will of God, if they have learned to love righteousness and to hate as iniquity everything contrary to the divine will, it is God's pleasure that they shall have eternal life. And any who will not after these experiences be in full accord with him, and who would have any love or sympathy for sin, will be blotted out of existence; for "the soul that sinneth it shall die" (Ezek. 18:20), shall always be the divine standard.

This trial at the end of the millennial age is clearly pictured to us in Rev. 20:2, where we are told that after Satan, having been bound for a thousand years to deceive the nations no more, that at that time he may be loosed and test or try all who dwell on the face of the earth, whose number is as the sand of the seashore. What proportion of these will yield to the temptations of the hour we are not informed, but those who do yield will be counted in as enemies of God, and their destruction, in harmony with the divine judgment, is symbolically pictured in the words, "Fire came down from God out of heaven and devoured them."

Another picture of this millennial age, the time of judgment of the world, is given us in Rev. 20:12, where we read that the "dead, small and great," will "stand before . . . the great white throne." The whiteness of the throne represents its purity; the righteousness of the judgment reign of Christ. (Rev. 20:11-12.) As it is written again, he shall judge the world in righteousness by that man whom he hath ordained— Christ and the saints, for we are members in particular of the body of Christ. The books will be opened, the books of the Bible which now are to so many closed and misunderstood, and the dead will be judged according to the things written in the books. The same law and the same understanding of the divine character that is now to be presented to you and to me will then be presented to them. God changes not, his plain law changes not. As our Lord declared, "My word shall judge you in the last day"— the millennial day, the last

of the 7,000-year days. Six of these days have already passed under the reign of sin and death; the seventh is just before us, and is called the day of the Lord, the day of Christ, the great Sabbath for the world, in which, through Christ, they shall rest through Christ from the Adamic condemnation, be released from it, and be brought back, if they will, into harmony with God.

We read also that they will be judged according to their works, and this, we notice, is quite contrary to the judgment that is now upon the church, for, as the apostle informs us, we are judged according to our faith, according to our endeavors, and not according to the actual results. But the world during the millennium, during its judgment day, will be judged according to its works, and works will be possible under the assistance of the kingdom. There will be nothing to pull down, nothing to tempt, nothing to destroy, in all the Lord's holy kingdom. Everything to upbuild and to strengthen and assist; not merely to have good endeavors, but their endeavors will meet with more and more success as they shall rise up more and more out of sin and death conditions unto full perfection of all that was lost.

By the end of the millennial age perfect works will be possible to all who remain and perfect works will be required of them; they shall be judged according to their works. This does not mean that faith will not have its part, but they will no longer walk by faith, as we now do, but by sight, by the various assistances of that glorious day when the darkness and shadows of the present time shall all have flown. Note that the apostle tells us of that blessed day further, saying, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). Let us not think of this as referring to the saints at the present time, but rather of the returning or restitution class who will then be privileged, as the same prophet declares, to go on the highway of holiness, which is a very different way from the "narrow way" of holiness which is the only way open during this gospel age for those who will be joint-heirs with Christ.

Let us remember the words of the same prophet concerning the same restitution class, during its day of judgment hour, on trial for life or death eternal. Let us remember that the redeemed of the Lord are not merely the elect who enjoy his favor during this gospel age, but that the whole world was redeemed, and God has promised a blessing to every member of the race through the precious blood; describing the blessings of the millennial age and the resurrection in beautiful poetic language. He says.

"And in this mountain"— kingdom of God—" shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and he will destroy in this mountain"— kingdom—" the face of the covering cast over all people, and the vail that is spread over all nations"— ignorance, superstition, death—" he will swallow up death in victory, and the Lord God will wipe away tears off all faces, and the rebuke of" being "his people shall he take away from all the earth" (Isa. 25:6-8).

The new order of things connected with Messiah's reign, and the world's judgment or trial epoch, is most gloriously pictured as a "new heavens and a new earth,

wherein dwelleth righteousness," as compared with the present order or condition of things over which Satan is the prince, or ruler, when sin and death abound.

1H234

(2 Pet. 3:13.) Not that there will be a literal burning of this earth, or its destruction in any sense of the word, but that the great transition epoch between the reign of sin and the reign of righteousness will be accompanied by a momentous epoch of trouble, including anarchy, which will overthrow all present institutions, and prepare the world for the reign of righteousness and love, as in contradistinction to the present reign of sin and selfishness and death.

The binding of Satan and the overthrow of the reign of sin is described as "a time of trouble such as never was since there was a nation" (Dan. 12:1). And following it will come the new era of peace, in which God's blessings will be poured out on the world, while their judgment or trial for life or death eternal will be in progress.

Hearken to the description: "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men"— the tabernacle of God is the church itself, the holy temple of God, the wonderful temple of the living God—" and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful" (Rev. 21:3-5).

Mark, dear friends, that this is not a picture of the reward of the church in heaven. It is a picture given us respecting God's dealings with the children of men on earth, after the glorification of the church, the new Jerusalem, the bride, the Lamb's wife. It pictures the time when God's tabernacle shall be with men under the whole heaven. It tells us that the whole earth shall be filled with the glory of God. It tells of the time when "every knee shall bow" and every tongue confess; the time when all men shall have full knowledge of God and his righteousness, and a full opportunity of coming back into full harmony with him, and to full perfection, full raising up, full resurrection to all that was lost by Father Adam's disobedience.

Up to the present time God has not been judging the world; that is, rewarding and punishing each act of mankind. The whole world was under a death sentence anyway, and only those who came to the Lord and got free from the original sentence could with any propriety be said to be on trial again. Hence the trial was confined to justified believers, God's people; hence the Scriptural declaration, "The Lord will judge his people" (Ps. 135:14). But the judgment of the world, as we have already shown, is set aside for the future. God "hath appointed a day in which he will judge the world in righteousness," the millennial day, which has not yet been fully inaugurated. (Acts 17:31.) When that glorious day shall be ushered in, the judgments of the Lord in the earth will all be committed to the Son, as the Scriptures declare, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), and the judgment of the Son will take cognizance of

every evil deed of every creature, as we read that he shall not judge by the hearing of the ear, neither by the sight of the eye; he shall judge righteous judgment. (Isa. 11:3-4.)

Christ and the church will thus regulate the world's affairs, and see to it that every evil deed is punished, and every good endeavor is rewarded, and the result will be marvelous, as the prophet has declared: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). As soon as a man finds that the attempt to commit a robbery will bring upon him some physical punishment, he will desist. As soon as he finds that to slander his neighbor would bring upon him a temporary paralysis of the tongue, he will be careful respecting his words. And so with every act and every word, a just recompense of reward will be rendered for each; and forthwith there will be no further use for jails and penitentiaries, police or armies; and speedily the world will learn that honesty, righteousness and truth will be their best policy, and gradually they will learn to love righteousness when they see its beneficent operations in the uplifting of their own minds and bodies and hearts, from sin and degradation toward the likeness of God.

Oh, how these descriptions given in the word of God of the glorious times of restitution that are to come, give us a new view of his character for justice and for love, as well as for wisdom and for power. With what fervency we can now pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Now, as we read the apostle's words, "The whole creation groaneth and travaileth in pain together, . . . for the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:22, 19), we see a meaning in his words that we never saw before. The manifestation of the sons of God will be their glorification in the kingdom church in glory. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). And as the result of the shining forth, as the result of the kingdom then established, as the result of the overthrow of Satan, sin and death, will come the relief of the groaning creation from the bondage of corruption, the bondage to death. Some of them are bound by mental and physical and moral chains. Others have gone down into the tomb. But all shall be released; all

1H235

shall have an opportunity to return to the Father's house, for "in my Father's house are many mansions" (John 14:2). There is one for the angels, there is one for the glorified church and there is another not so high for the world of mankind.

Mark how the apostle points this out in the same connection, saying, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). The liberty of the children of God, fully attained, means everlasting life, without the blemishes and imperfections with which we are now acquainted. The children of God, the saints, will get their release in the first resurrection. But the groaning creation, the world in general, as the context shows, are also to have their share, but not until the saints are glorified. Then, during the millennium, the world may be released from

all the bondage, all the restraints, all the limitations of corruption and death, and come back to all that was lost in Adam, redeemed by the precious blood of Jesus.

But, says one, will their conduct in the present life not have something to do with the condition of mankind during the millennial age? Will they get scot-free? We answer, dear friends, that we may judge somewhat of the Lord's dealing then by his dealing with the church now. Those of you who now are saints of God, and who once were aliens and strangers and enemies of God, and who at that time sowed your "wild oats," sowed to the wind— how did God deal with you when you were received into his family? Consider the matter for a moment. Although he freely forgave you your trespasses for Christ's sake, and permitted you to enter into blessings and joys, and to an appreciation of his glorious Word, nevertheless he permitted that some of the sting and smart and poison of your course of sin should continue with you. Doubtless many of this audience have aches and pains at this moment, the result of their sins and indiscretions before they came into the Lord's family, before their sins were forgiven. We see a principle here, a reconciliation, and also a permission of stripes, or punishments. From God's standpoint our responsibility is in proportion to our knowledge. Since all, except idiots and infants, have some knowledge, all have some responsibility, and for that responsibility they must expect stripes or punishments, few or many. This is the principle which applies to the world in the future. They will not be lost to all eternity, which would neither be few stripes or many, but would constitute interminable, unceasing stripes.

The legal obligation of the world will be entirely canceled before the Lord with the opening of the millennial age, for God has promised that under the new covenant he will forgive the sins and iniquities of Israel, and the apostle shows that the same principle will apply to all the Gentiles. It will be a gradual work to take away the stony hearts out of the flesh and to give them a heart of flesh. It will require a large share of the millennial age to bring mankind into that gracious condition in which they will have the heart of flesh— hearts proper to perfect mankind— hearts of love. But remember, dear friends, that these hearts of flesh, promised to the world under the new covenant, which will be inaugurated at the second coming of our Lord, are totally different from the blessing that is granted to the church now. To us the Lord does not give a heart of flesh, but makes us new creatures in Christ Jesus, a new creation of God, to whom all old things are passed away and all things have become new; for we are to be spirit beings like unto our Lord and not flesh beings like Adam. (2 Cor. 5:17; 1 John 3:2; 1 Cor. 15:45-49.)

We see, then, that in proportion as any one at the present time is a transgressor against any measure of light, he is to that extent amenable to stripes or punishments. And we may say that each worldly person carries about in his own body the reward of his willful misdoings and an automatic measure of stripes, which he will receive during the world's judgment day.

If the world could have this, the Scriptural thought, it would have far more weight with it than all the not-believed theories about eternal torment. Because, like all the other features of the divine plan, this is reasonable, and it commends itself to all reasonable minds as at least probable.



Note how this harmonizes with the Scriptures. Daniel says (Daniel 12:2) that "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." He is not referring to shame and contempt that they had when alive. He is not referring to shame and contempt which the world had for them while they were dead. He is referring to a shame and lasting contempt which they themselves will experience amongst mankind after they shall have been awakened from the sleep of death during the millennium. Some of them will have more shame and more contempt, others less. Each man's shame and contempt will be measured by his moral obliquity. At that time, in some manner not explained in the Scriptures (possibly by some power closely resembling mind reading), the weakness and contemptibility of each member of the race will be manifested to each other one, and in marked contrast with the perfect standards of righteousness which will then be uplifted before the whole world of mankind. Some will be there who in the present time have succeeded remarkably well in covering their really

1H236

dark designs, selfishness and meanness. They will be opened as a book. Some whose dark deeds were all secreted will then be recognized, shunned and shamed.

If we would choose from amongst men an illustration of the basest of men, it would probably be the emperor Nero, the murderer of his own mother, the man whose perfidy triumphed in so many ways and who so cruelly burned many of the followers of Jesus, making torches of them by covering them with burning pitch. Nero was redeemed; Nero will be one of those, therefore, who will come forth among the unjust, among those who have done evil, with whom God was not pleased. Nero will come forth to a resurrection by judgment. The judgment of the Lord, the stripes, the experiences of shame and contempt, may, if he wills, work out for him a blessing, leading to a complete reformation and transformation of his character, and, if so, in proportion as the change progresses, his shame and the contempt of his fellows will decrease, and finally, should he come fully into heart harmony with the Lord, the shame and contempt will all gradually fade out, and thereafter his fellows will all come to love him and appreciate him as an overcomer of sin, and as one to whom God will be pleased to grant eternal life because of such a change, and because of his coming to be a lover of righteousness and a hater of iniquity.

We have chosen an extreme example, but remember that the Lord also shows an extreme example when he mentions the Sodomites and declares that in his sight they were less guilty, less responsible, less deserving of shame and contempt and stripes than some to whom he preached in his day, and who thought themselves quite respectable, church-going people. (Matt. 11:23-24.)

Now, dear friends, we have before us the Scriptures on the subject of the resurrection of the just and of the unjust, of the good, approved of God, the saints, the little flock, those who at the conclusion of the present life are adjudged of God to be fit and prepared for eternal glory and joint-heirship with our Lord in his kingdom. We have shown you that these are few. The fact is indisputable. You know that many of your friends and neighbors are not walking after the spirit, but

after the flesh, and that only these will be of the saints in the first resurrection. Consequently you see that the great majority of those you know today will be in this secondary resurrection, the resurrection to judgment. And it should rejoice your heart as it does mine to know that they only do not go to eternal torture when they die; but that even after they awake from the sleep of death God's provision for them, when they shall hear the voice of the Son of man and come forth from the graves, is that they might have a resurrection by judgment, by testing, by discipline, by the rewards and punishments which will be meted out to them during the whole of the world's judgment day, the millennial age.

### **L. S. WHITE'S FIRST REPLY.**

*Mr. Chairman, Ladies and Gentlemen:*

It is due the public, as well as the important questions now in debate, that I should now state the fact that Elder Russell not only refused to have moderators in this discussion, but he also positively refused to be governed by the rules in Hedge's Logic, which were written for the purpose of governing men in controversy, and which are almost always used in religious debates. I did my best to get him to be governed by these rules, but he refused. One of these rules says: "As truth and not victory is the professed object of controversy, whatever proof may be advanced on either side should be examined with fairness and candor, and any attempt to answer the adversary by the arts of sophistry or to lessen the force of his reasoning by wit, caviling or ridicule is in violation of the rules of honorable controversy."

Elder Russell's course last night may contain the reason why he would not agree to be governed by these rules. If you remember, he not only violated the rule which requires a man to examine with fairness and candor his opponent's arguments, but he reserved all of his own main points last night until his closing speech, when he knew that I could have nothing to say in reply.

You will also remember that he could have easily avoided this course, for he spent much of the time of his first speech, to which I did have a reply, in telling about some man with whom he had corresponded, and then in his last speech, to which he knew I would not have a reply, he presented his main points.

Now we come to the word *krisis*, that was briefly considered last night. On the Greek word *krisis* I may not have expressed myself as fully and as clearly last night as the case demands. At any rate, the Greek word *krisis* and the English word "crisis" are originally the same word, but the application of the word as used in the English language today is not always the same that we find in the New Testament, and yet the two usages have a point in common. And so it is that when a physician says the course of a disease has reached the crisis he means that it has reached the decisive point. And when men continue to do evil to the end of this life it is said of them that they will be raised to crisis— judgment. That is, they will come to the decisive

moment. Elder Russell attempted last night to make capital of my statement that "sheol" and "hades" do not in themselves teach anything about future punishment.

But I do not say, nor did my words either directly or remotely imply, that the place of punishment is not in Hades. On the contrary, it is in Hades. A man may be in Hades and not be in the place of punishment, but he can not be in the place of punishment without being in Hades. Just as a man might be in Columbus, Ohio, and not be in the penitentiary, but he could not be in the penitentiary there without being in Columbus.

He also made some capital out of the case of the rich man and Lazarus, and his brethren in the audience applauded him lustily. You will remember, among other things, that he declared that it was a parable, and not an actual occurrence, and said positively that the rich man was the Jewish nation, and that Lazarus represented the Gentile nation. That being true, I am going to read it, substituting "Jewish nation" for the rich man and "Gentile nation" for the poor man; that is what he said about it. Luke 16:19-31: "There was a certain Jewish nation which was clothed in purple and fine linen and fared sumptuously every day, and there was a certain Gentile nation which was laid at the Jewish nation's gate, full of sores, and the Gentile nation desired to be fed with the crumbs that fell from the Jewish nation's table. Moreover, the dogs came and licked the Gentile nation's sores, and it came to pass that the Gentile nation died and was carried by the angels into Abraham's bosom. The Jewish nation also died and was buried, and in Hades he [the Jewish nation] lifted up his eyes, bringing torments, and seeth Abraham afar off and the Gentile nation in his bosom."

Now, then, as his brethren last night seemed to enjoy what he said about this so much, and applauded him so much, I want to say that in three minutes from now Elder Russell will be the laughing-stock of this audience; to-morrow morning, when this is read in the Cincinnati Enquirer, he will be the laughing-stock of the people of Cincinnati, and in a month from now, when this debate goes out in a book, he will then be the laughing-stock in religious circles throughout America.

You remember how he reached out and said that Lazarus was in Abraham's bosom, and Abraham gathered him in his arms; Lazarus filled Abraham's arms full, and there would not be any room for you and me, and how his folks laughed about it. And here he declared that the beggar represented the entire Gentile nation, and then when the Gentile nation died the Gentile nation was carried into Abraham's bosom. Thus we have Abraham extending his arms out and taking in the whole Gentile nation. Abraham was a bigger man, perhaps, than Elder Russell had any idea that he was, and, more than that, Abraham said unto the Jewish nation: "Remember that thou in thy lifetime receivedst thy good things and likewise the Gentile nation evil things, but now the Gentile nation is comforted and thou art tormented."

Then Abraham says that there is an impassable gulf between the two places, no passing over from one place to another. I want to ask the gentleman to tell us what the gulf represented. I want him to tell us whom Abraham represented, and why

the rich man wanted Abraham to send Lazarus back to this earth to preach the word of the Lord unto his five brothers, that they might repent and escape that place of torment? He knew that there was no chance to prevent them from going into Hades. They all had to die, the good and the bad die alike, and go into Hades, the unseen world, but he recognized that they had to hear the word of God and repent in this life or they would go into the place of torment. So he wanted them to escape that awful place of torment. I want the gentleman to tell us who the five brethren of the rich man represent. I do not believe one word of this being a parable, but if it is a parable the lesson is identically the same. Jesus positively declares there was a certain rich man and certain things occurred in reference to him; he says there was a certain beggar, he gives us his name; his name was Lazarus, and then these two men were associated with Abraham. Abraham was a real character. No, sir, he can not get out of it in any such way as that.

But I propose to be both a Christian and a gentleman. I have a number of strong counter arguments that I am going to introduce on the negative side of the proposition he is affirming, and I am going to do this now that he may have the full benefit of them and study on them until he comes to his reply, and that he may have an opportunity of replying unto them this evening. I am not going to do with him as he did with me yesterday evening, wait until he has no reply, then bring in the strong negative argument.

In " Millennial Dawn," Volume 3, page 305, Elder Russell says in part: "They (all the prophetic landmarks) have shown us since 1873 we have been living in the seventh millennium;\_ that the setting up of that kingdom has actually been in progress since the year 1878; that there the resurrection of all the dead in Christ was due; and that therefore, since that date, not only is our Lord and Head invisibly present in the world, but all these holy messengers are with him; and that the resurrection of his body, the church, we have seen, was in the year 1878, three and

1H238

a half years after his second advent in October, 1874."

Why all this change? When his third volume was published in 1891 he boldly declared that the resurrection of the saints, dead in Christ, was due in 1878, and since that date they have been invisibly present in the world. But now, seventeen years later, he is here affirming that the resurrection of both Christ and the saints is in the future, when seventeen years ago he boldly declared that both Jesus Christ and the saints were resurrected in 1878. He was either mistaken when he wrote the book, or he is mistaken in his present contention. Why the difference?

In 1891 Elder Russell was writing the book; in 1908 he is in Cincinnati with a Texas minister of the gospel after him, and he dare not take that position.

In " Millennial Dawn," Volume 3, page 305, my opponent tells us that though Christ has returned and is present with us, "we should not expect to see him or the risen saints ;" but the Bible teaches very differently indeed. Rev. 1:7:"Behold, he"— that is, Christ—" cometh with clouds, and every eye shall see him, and they

also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen."

Elder Russell said we need not expect to see him; the Bible says when he comes every eye shall see him. Which are you going to take, the word of God or the word of Elder Charles T. Russell, of Allegheny, Pa.? You will have to decide between the two.

1 John 3:2:"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

The apostle John or Elder Russell, one or the other, is mistaken. John was guided by the Spirit, and Elder Russell is guided by this fake "Millennial Dawn" theory, hatched up by himself.

Acts 1:9-11:"And when he had spoken these words, while they beheld he was taken up." That is, Jesus Christ was taken up; "and a cloud received him out of their sight. And while they looked stedfastly toward heaven." And "as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand you gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That is, you have seen him go into heaven, and ye shall see him come back from heaven, and he will come back like he has gone into heaven. I tell you, either Elder Russell or the word of God is mistaken; and, for my part, I propose to follow the word of God.

I will introduce a number of texts on the second coming of Christ. Elder Russell utterly failed to define one solitary term of his proposition. The difference between the gentleman and myself is not over the fact that Christ will come the second time, but the contention is over the object of his coming, and the manner in which he shall come, on both of which I will sum up the Scriptural teaching as follows:

- 1.He shall come literally as he went away. (Acts 1:11.)
- 2.Every one shall see him. (Rev. 1:7.)
- 3.He will come at a time when we are not looking for him. (Matt. 24:44.)
- 4.He will come suddenly, as a thief in the night. (1 Thess. 5:2.)
- 5.When he comes the elements shall melt with fervent heat, and the earth shall be burned up. (2 Pet. 3:10.)
- 6.He shall come in flaming fire, taking vengeance on the wicked, (2 Thess. 1:7-10.)
- 8.The living saints shall be changed and meet him. (1 Thess. 4:16.)
- 9.His second coming will be heralded by the trump of God, the shout of Christ and the voice of the archangel. (1 Thess. 4:16.)
10. He shall come with ten thousand saints. (Jude 14.)
11. He shall then execute judgment upon all. (Jude 15.)
12. The general resurrection will then occur. (1 Cor. 15:23-52.)
13. Death shall then be destroyed. (1 Cor. 15:26.)
14. The saints will then be like him, and see him as he is. (1 John 3:2.)

15. The saints shall then be with him. (1 Thess. 4:17.)
16. He shall then judge the quick and the dead. (2 Tim. 4:1.)
17. Paul and all other saints will then get their reward. (2 Tim 4:6-8.)
18. Then Christ shall deliver up the kingdom, the mediatorial throne. (Zech. 6:34; 1 Cor. 15:24.)
19. When all these things occur, and they will at the second coming of Christ, the unjust, unsaved; will necessarily be left out of gospel favor. So all this talk about people being given another opportunity of salvation, as Elder Russell teaches, after the second coming of Christ, is a travesty on the word of God. [Applause.]

[*Moderator Bonham*: Elder White, may I steal one minute of your time to request the audience, at the request of one of your friends, not to indulge in applause, as it was the agreement between Elder Russell and Elder White at the beginning of these debates that the audience were to be requested not to show their appreciation by applause?

*Elder White*: Before resuming the speech, I am glad to say that I am the man that first made that request.

1H239

Now I ask your attention.]

That there are to be two resurrections of bodies, one of the righteous and another of the unrighteous, with a thousand years, or a long period of time, intervening, is not true, for the following reasons; namely:

1. The righteous are to be rewarded when Christ comes, Rev. 22:12: "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." But the righteous are to be rewarded at the general resurrection. John 5:28-29: "Marvel not at this; for the hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Therefore Christ will come at the general resurrection.

2. The wicked will be punished when Christ comes. 2 Thess. 1:7-10: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." But the wicked will be punished at the general resurrection. (John 5:28-29.) Therefore the second coming of Christ, the reward of the righteous and the punishment of the wicked, and the general resurrection, will all be at the same time.

3. But the reward of the righteous and the punishment of the wicked will be at the general judgment. Rev. 20:12-15: "And I saw the dead, small and great, stand

before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it. And death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire."

But we have seen that all of this is to be at the second coming of Christ, and after the thousand years are finished. (Rev. 22:12; 2 Thess. 1:7-10.) Therefore it is certain that Christ will not come until the thousand years are over, neither can the bodies of any be resurrected until after the thousand years are finished. (John 5:29; Rev. 20:12-15.)

4. The Scriptures only recognize one return of Christ, but the second coming of Christ is always associated with the last judgment. Matt. 25:31-33:"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left." 1 Cor. 15:23:"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (2 Thess. 1:8.) But the last judgment is after the thousand years are finished. Therefore, the second coming of Christ will not take place until the last judgment.

5. But at the second coming of Christ, the last judgment and the general resurrection which we have already shown will occur at the same time, Christ will reward people for what they have done in this life, not according to what they may do in the next life. Rev. 22:12:"And behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Therefore it is certain that no one will be given an opportunity of salvation after the second advent of Christ. For he will come quickly and have his reward with him. And when he comes, then it will be that he will give every man his reward according as his works shall be.

6. In " Millennial Dawn," Volume V., page 365, Elder Russell denies the resurrection of the body. But at the second coming of Christ there will be the general resurrection, general judgment, the thousand years will be finished. (John 5:29; Rev. 20:12-15.) He not only denied it then, but denied it in his speech this evening by saying that when we are resurrected we will be spirit beings, not in our bodies. But Paul teaches that we must all appear before the judgment for what we do in our bodies, not for what we will do as spirit beings, but for what we will do while we are in our bodies. 2 Cor. 5:10:"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, the only chance of salvation we will have will be while we are in the body— here in this present life.

7. Elder Russell denies the resurrection of our bodies. (" Millennial Dawn," Volume V., page 365.) But Paul teaches that we will be rewarded according to what we do while in the body. (2 Cor. 5:10.) And that rewarding will not be done until Christ comes again. But Christ will not come again until the final resurrection and judgment. (Matt. 25:31-46; Rev. 22:12; 2 Thess. 1:7-10.) Therefore, there can be no possible chance of salvation after the resurrection. But

1H240

I am asked, "What of the first resurrection spoken of in Rev. 20:7?" Answer: "It is the resurrection, standing up again, of soul, not body." The prophet Ezekiel advances the same idea (Ezek. 37:12-14) when speaking of the return of the captive Jews to their own land, says: "I will open your graves, O my people, and cause you to come up out of your graves, and bring you again into the land of Israel." The prophets predicted that Elias should come before the Christ. He did come, not in person, but in spirit and in power, in the person of John the Baptist. When the great reformer, Martin Luther, was waging war against Catholicism, the pope Adrian, say the historians, said: "The heretics Huss and Jerome are now alive again in the person of Martin Luther."

The second coming of Christ is placed by all the inspired writers at the great judgment day and after the period of the one thousand years. But John did not see a resurrection of bodies, but the souls or spirits of martyrs reigning with Christ.

This is not a resurrection from the grave at all. They had been put to the death in the body, but their spirits had never died, but were with Christ. What, then, is the lesson? That as Christ will reign upon the earth by his truth during this period, so will the spirit of the martyrs be revived and live in the church of the living God. The souls of the martyrs lived in that period, because the church is composed of those who love Christ better than all things else. The souls of the martyrs live in this glorious reign of Christ, because of the general resurrection of the spirit of New Testament Christianity, not of bodies from the grave— and Christians are filled with the spirit of the martyrs or of the apostolic age. Then shall the knowledge of the Lord cover the earth as the waters cover the sea. This is the first resurrection; may God speed the day! But who are the rest of the dead who live not again until the thousand years are finished? Answer, those who are to have the souls, spirits of Nero, Herod, and other wicked characters, who put to death and otherwise persecuted the saints. I am glad my opponent brought up that contemptible character, Nero, who was so wicked that he even had his own mother put to death, and brought him up as one of the number who will have a chance of salvation after death, after he had rejected it; after he had the apostles killed, had thousands of Christians burned at the stake, had his own mother killed, and was said to be the meanest man that ever lived on this earth; and to talk about that man, after rejecting on such offered terms of mercy as that, to say that that man will have another chance of salvation is a travesty on common sense, to say nothing about the word of God.

I want it to go into the record in the book that is to be published, because his followers down in Texas all positively declare that he teaches that those who have a chance in this life will not have a chance in the life to come. Here we have it



that he has given that contemptible wretch Nero, who had all kinds of chances, even after killing apostles, and killing his own mother, that he will have a chance, and he has him saved eternally in the millennial kingdom. This will be a resurrection of the old spirit of persecution, and will not take place until after the thousand years are finished, but will occur before the second coming of the Lord Jesus Christ.

I close at the present time on the negative argument, only as I shall introduce it in connection with the arguments he presented.

I want to remind you, now, that we are going to have some debating at this time.

The two nights I was in the affirmative I did my very best to get the gentleman to take up the arguments that I presented, and at least undertake to answer them, but he made no attempt at all. One of his brethren last night made the very feeble excuse that he did not have time to answer the eighteen questions that I wrote out and furnished him an exact copy of. He took enough time to answer those questions, if he could have done it, which was doubted, by quoting about that fellow that sold whisky to the negroes down in Mississippi, and you will notice in this speech that Elder Russell has noticed that I presented a good many arguments in my first speeches and insisted upon his noticing them. He did not do it— did not even attempt it. Now he has tried to reel off a whole string of things and talk very fast, hoping to give me something to do. It is not how fast you talk, Elder, but it is what a man says in debate, that counts.

I am now going to take up your speech and follow it where you go. So far as fast talking is concerned, I don't know of anything that can talk much faster than a parrot; so it is what a fellow says, not how fast \*\*he may say it.

He quoted many Scriptures, and I am glad he did. I am glad he put a little enthusiasm in his speech this time; but not one of the Scriptures that he read or quoted even hint at the idea of anybody having a chance to be saved after the resurrection. If he will read one Scripture— just one— any-where in the Book of God that says anybody will have a chance of salvation after the resurrection from the dead, I will surrender this debate, advise everybody in this audience to become a disciple of Mr. Russell, will go back to Texas on the first train that will take me back, and go to preaching the same doctrine there. Now you have the opportunity.

He said in the opening of his speech that it was the

1H241

resurrection of the soul, not of the body. Notice that he positively declared that the resurrection was not a resurrection of the body. 1 Cor. 15:42-44, I read in answer to that: "So also is the resurrection of the dead. It"— what? The body?—" is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is the resurrection of the body. Elder Russell tells us this body is the church. I deny it. It is our physical body. If it was the church, then

the church would be sown in corruption. Whatever "body" it is here that is sown, it is sown in corruption. I thank God that the church of the living God is not sown in corruption. Nay, verily I Did you know that nothing can be raised except that which dies? There has to be a death before there can be a resurrection. It is the body that dies; consequently it is the body that will be resurrected. The spirit does not die; consequently the spirit never will be resurrected.

Then he said that our bodies are completely changed every seven years. That being true, if Elder Russell has been married twenty-eight years, his wife has had four husbands. (She may not have any now.) Did you know that our spirits stay like they are all the time, that immortal principle within us never dies? These bodies may waste and go to decay, but it is the same person at last.

I take it that Elder Russell was C. T. Russell twenty-eight years ago; I take it that he was C. T. Russell fourteen years ago; I take it that he was C. T. Russell seven years ago, and I take it that he is C. T. Russell tonight.

But he told us in reference to death that the first step is death, and the second step is redemption, and the third is the resurrection. In your "Millennial Dawn" series, brother, you have it the first step is death, and then after Jesus Christ offered the little flock an opportunity of being saved, then will come the resurrection, and after the resurrection you will have the redemption. Why is it that you have changed.? What brought about this change? Is it because you are in debate now, and because you have a man to answer you? God passed the sentence of death upon the human family, and then he offered redemption through the Lord Jesus Christ.

After that time we die; after death we are resurrected; then we go to stand before God as we went out of this life. If we die unprepared, we will go into the judgment unprepared. But he refers unto the resurrection of Jesus, which I have already called your attention to briefly; but I want to know of the gentleman what it was of Jesus that was raised up? He tells us in "Millennial Dawn," Volume 2, pages 129-130, that Jesus was not raised from the dead— or, rather, that his body was spirited away somewhere, stored away, probably converted into gases; for he does not know just exactly what did become of him. Then I want to know, if the body of Jesus died, went down into the grave and was not resurrected, what part of Jesus was resurrected? You say it was not his body, for you say that was spirited away somewhere. It was not his spirit, for that became extinct, went into a state of non-existence, if you be correct. Yet the Bible positively declares in plain language that "this Jesus hath God raised up." Acts 2:32.

‘The raising will be a gradual one," so says Elder Russell. In answer to that I read (1 Cor. 15:51-52), "Behold, I shew you a mystery; we shall not all sleep." That is, we shall not all die, but "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Elder Russell says the resurrection will be gradual. Paul, guided by the Spirit of God, says it shall be "in a moment, in the twinkling of an eye." Here stands Paul on one side, who says it will be in a moment, and here stands Elder Russell on the other side, and says it will be gradual Which are you going to take? You know great men differ. Paul was one

great character, who was guided by the Spirit, and he tells us that the dead shall be raised in a moment, and here is Elder Russell, another great character, who says it will be another way. I will leave it with you which you will take.

He tells us afterward that Christ was the first born from the dead. Certainly Christ was the first born from the dead. I wonder why he did not finish that verse (1 Cor. 15:22-23): "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits"— or the first one to rise from the dead to die no more—" afterward they that are Christ's at his coming." His resurrection is in the past; ours is in the future. Then he says that their resurrection life begins now. That is, the resurrection life of the saints. I deny every word of it, and demand of him to show the passage of Scripture that so teaches. My denial is equal unto his affirmation. Then he tells us that resurrection is salvation.

I want to give you a little syllogism on that. Just take his statement that resurrection is salvation:

1. Resurrection is salvation.
2. There shall be a resurrection of the just and the unjust. (Acts 24:15.)
3. Therefore, there will be a universal salvation at the resurrection.

And I have turned Elder Russell out of the "Millennial Dawn" Church this evening into the

1H242

Universalist Church. He is now a Universalist. [Laughter.] He has been denying that everybody will be saved. He says some of them will not be saved, but, according to his own logic, he is teaching universal salvation.

Then he told us that Christ was to be testified in due time. He has one "due bill" that he seems anxious to have come due, and I am going to take up his due bill, that he is expecting to come due pretty soon, and show him that his due bill became due more than eighteen hundred years ago. You know the Jews are still looking for the first coming of Christ, and Elder Russell is looking for a due bill that is already past. 1 Tim. 2:5-6:"For there is one God, and one mediator, between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

I want to read this also in the Revised Version: "For there is one God, and one mediator also between God and man; the man Christ Jesus, who gave himself a ransom for all, that testimony be borne in its own time."

And the seventh verse. "Whereunto," says Paul, "I was appointed a preacher and an apostle, and speak the truth, and lie not, a teacher of the Gentiles, in faith and in truth."

That due time was the due time of the fulfillment of the prophecy concerning the first advent of the Lord Jesus Christ in the world, and Paul was saying that that due time was fulfilled back there, and he was a preacher preaching that very thing. There is your due bill fulfilled over eighteen hundred years ago.

Elder Russell tells us that when Jesus Christ shall come, that we shall see him as he is, not as he was while he was here on earth. In answer to that I read the first chapter of the Acts of the Apostles, from the ninth unto the eleventh verses inclusive. This was after his resurrection and including his ascension to heaven: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And Jesus, after he arose from the dead, says: "Look at me; see my hands and my feet; see that it is I myself, for a spirit hath not flesh and bones, as ye see me have." He had the same body that he had before he was crucified. It was brought back from the grave. He met with his disciples in that body, and that body was taken up into heaven. Those disciples saw Jesus go up until a cloud took him out of their sight, and the angels said unto them that they shall see him come in like manner as they have seen him go into heaven. Therefore, we shall see Jesus as he was. Thank God for it. And the apostle John says that "every eye shall see him, and they also that pierced him, and all kingdoms and nations of the earth shall wail because of him." (Rev. 1:7.)

Then he referred us to John 5:29, and said that that translation is seriously at fault, when Jesus told us that the wicked shall be resurrected unto eternal damnation. He thinks anything is at fault when it has damnation in it. It seems to me that he is about the scariest man about damnation that I ever saw. Why is this? John says that "perfect love casteth out fear, and that fear hath torment." (1 John 4:18.) That is the reason a fellow has fear in this life sometimes— it is lack of love, perfect love— tormented, you know, before the time. "And they shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

But take it "judgment," as he requested it shall be. All right; I showed you in the first part of this address that Jesus Christ would come at the general judgment, at the general resurrection, and there would be no chance of salvation at that particular time, for I showed you from various passages of Scripture that the wicked would be condemned when Jesus Christ comes back into this earth.

So he would be just as wrong to have that passage "judgment" as to have it "damnation," because they will be condemned anyway. Then he tells us that the Lord has appointed a day in which he will judge the world. I wonder why this change? He has been teaching us in his books that the Lord is going to have a thousand years in which to judge the world. Now he tells us, when he is in debate, that the Lord will have a day. Why is the change? If it is a day, it is not going to be a thousand years, and if it is a thousand years, it is not going to be a day.

The mere awakening of the dead, he tells us, is not a resurrection. I want you to be sure and get that point, that the mere awakening of the dead is not resurrection. Rev. 20:12-15: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell"—Hades—"delivered up the dead which were in them: and they were judged every man according to their works."

I want to ask the gentleman to tell us when the sea gave up the dead which were in it, and when death and Hades delivered up the dead which were in them.

1H243

If it was not the awakening of their dead bodies, pray, then, tell us what it was. Will he answer that question?

Then he referred unto Dan. 12:2, that some shall awake unto everlasting life and some unto everlasting damnation. "Many of them," says Daniel, "that sleep in the dust of the earth"—are dead—"shall awake, some to everlasting life and some to shame and everlasting contempt."

I am much obliged to you for that text, for it positively declares that some that are to be resurrected will be resurrected unto everlasting life, and some to everlasting shame and contempt, thus saying that those who are not prepared at the resurrection will have no opportunity of salvation after they are resurrected from the dead.

Then, in the next place, he calls your attention to Acts 3:19-21, where the apostle declares that the heavens must receive Jesus till the time of restitution of all things. I want to read just a little further on that, and show that he is teaching you the opposite from what we gather from this passage of Scripture. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive"—or retain—"until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." What was his argument? If I understood the argument that he intended to make from this passage of Scripture, it is that after awhile Jesus is going to come back to this earth, and there will be a thousand years of restitution; that Jesus Christ will restore all things lost. But Peter says that he is in heaven, and the heavens must receive (or retain) him until the restitution of all things, showing that after Jesus Christ has come back to this earth there will be no thousand years' restitution that he is talking unto you about. But what is the idea, as advanced by the apostle? It is this: These things were spoken of by the mouth of all his holy prophets since the world began. They prophesied the great work that should be done in the reign of the Lord Jesus Christ. He is now King of kings and Lord of lords. He has established his kingdom, notwithstanding Elder Russell teaches you that his kingdom is not yet established. I wrote him that I should affirm one proposition in this debate, stated in about this way: "The Scriptures teach that the kingdom of

God was established on the first Pentecost after the ascension of the Lord Jesus Christ."

He wrote back to me and said he was not prepared to deny that proposition, for he said he admitted that in a sense the kingdom of God was established on the day of Pentecost. And so do I. And the time will come when the gospel of Jesus Christ will reach the remotest bounds of earth— not after the resurrection of bodies, but before the resurrection of bodies. Christ's resurrection, he tells us in "Millennial Dawn," took place in 1874— the latter part of October, he says. Then if Christ's resurrection took place in 1874, I insist that the heavens are not retaining him now. He told us in his speech that heaven was retaining Jesus Christ, and would retain him until this final time of restoration; but he tells us in his "Millennial Dawn" series that Jesus Christ came back to this earth in the latter part of October, 1874. Therefore, according to his statement, the heavens certainly are not retaining Jesus Christ until all things are restored.

Then he said the law that will be presented to the people in the thousand-year period will be the same as that presented unto us. That being true, folks who will not hear the gospel, and will not believe it and obey it in this life, will not accept it in the life to come. Jesus says, "Ye will not come to me, that ye might have life," and says that they have dosed their eyes, and stopped their ears, and hardened their hearts, lest they should hear with their ears, and see with their eyes, and believe with their hearts, that the Lord should heal them— not because they did not have power to do it, but because they would not do it. That is the idea in this matter exactly.

The narrow way, he says, is the only way open to us in this life. In the millennial age the highway will be opened to us. But Jesus says (John 14:6), "I am the way, the truth and the life." In John 10:9, Jesus says he is the door; by him if any man enter in, he shall be saved. We have the way now; Jesus Christ is the way. I thank God we do not have to wait until the millennial age to find the way. Jesus Christ is this highway of holiness, and if you ever enter heaven at all it will be by this highway of holiness, by the way of the Lord Jesus Christ. I want to point you to the Lamb of God that taketh away the sin of the world. He is your only hope of salvation, by loving obedience unto him. Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Do not put the matter off until that long, dreamy something called the millennium to have a chance then, because you will not get that chance then. You have the chance now. Let me beg of you to accept it; love God; believe in Jesus Christ; obey him and be saved, and then we will go all over this country teaching the love of God, obedience to the gospel of Jesus Christ, salvation according to the plan established by the Lord Jesus Christ, and so God's promise will become true that the time will come when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

### **C. T. RUSSELL'S SECOND SPEECH.**

I did not quite finish my argument. I will continue. Mark the Scriptural declarations on this subject: Rev. 15:4:"Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

Phil. 2:9-11:"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rev. 5:13:"And every creature which is in heaven, and on the earth, and under the earth. and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

How glad we should be that God will wipe away all tears from off all faces; that his tabernacle shall be with men, and that there shall be no more curse, no more dying, no more sighing, no more crying. How glad we shall be that the angel's message at the time of the Redeemer's birth shall be fulfilled: " Behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Saviour"— literally, a life-giver, one who will give life to the world— to so many of them as will receive it; but all the wicked will he destroy.

I am sorry, dear friends, in some respects, that my presentation of matters never seems to suit my opponent. I can not help this. I might perhaps return the compliment, and say that his presentations do not always suit me. But that perhaps may not be wondered at. I am sorry I have not pleased him all the way through in every particular. You will notice, dear friends, that the agreement of this debate is as you have it in the program in your hands. That is the ground upon which we are debating and discussing.

Our dear brother seems to think that I took some advantage of him last night, but I remind this audience, and remind the brother, that that is not my fault. He was in the affirmative; the subject was his affirmation, not mine. He made the affirmative, which I deny. Besides this, you will remember our dear brother seems to think he knows all that I believe a great deal better than I do myself. I do not know what he believes, except as he tells us here, but he says that he knows all that I believe. He says he has read " Millennial Dawn." I do not think he has. [Laughter.] I am willing, dear friends, to leave the matter as to how the brother treats "Millennial Dawn," and what kinds of things he gets out of it— I leave that to the intelligence of the people who have "Millennial Dawn," that have read it. There are about seven thousand volumes of "Millennial Dawn" in your city. Quite a good many of you have them, and there are over two million copies of " Millennial Dawn" in the hands of the people of the United States, and they are

being printed at the rate of twelve thousand books every day; and they are printed in six languages and being prepared in four more. The people will find out what is in " Millennial Dawn" despite our dear brother. I wish he would open his eyes a little; I had some hope of him, as I suggested at the beginning, but I have not much hope of him now.

Our dear brother thought I said last night that Lazarus represented the Gentile nations and that I said that all the Gentile nations got into Abraham's bosom. I was not so foolish as that, my dear brethren. I was telling you if that was a literal statement— our dear brother does not take it as a parable— then if it was a literal statement, when Lazarus got into Abraham's bosom there would not be much room for the rest of us. There have been eighteen hundred years since, and some of us just as good as Lazarus have died since; some that did not have sores, or dogs to lick the sores, but some just as good as Lazarus, and if this were a literal statement there would be no room for them in Abraham's bosom at all. We tried to show you that this was a parable. The rich man represented the Jewish nation, and Lazarus represented those Gentiles who were outcasts from the commonwealth of Israel, as the apostle put it— those who were outside the pale. You will remember that the apostle tells us on this subject that there was a middle wall, or partition, around the Jewish nation, for over sixteen hundred years. They, as a nation, from the time of the law down to the rejection of Jesus, had the special favor of God, and in this way they had the wall around them, so that the poor Gentiles could not get over or under that wall. You will remember the Syrophenician woman. She was a Gentile. She came to Jesus; she wanted her daughter healed because she was afflicted with a demon. What did Jesus say to her? Jesus said, "It is not meet to take the bread from the children's table and give it unto dogs." He was classing her as one of the dogs. Jesus gives us this illustration himself. All Gentiles seeking the favor of God, yet unable to come to God, were in this sense of the word pictured by Lazarus, the companion of dogs, in this parable. Then the day came when there was a change of dispensation, and the Jewish nation died as respects the favor and privileges and blessing they had had for sixteen hundred years. Then God's favor turned and passed to

1H245

those Jews ready to receive Christ, those "Israelites indeed in whom there was no guile," as we read in John 1:10:"He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

These were the ones that he received— all those Jews. After that the favor of God was sent amongst the Gentiles. You remember Cornelius was the first Gentile convert, and he was converted seven years after our Lord began his ministry. The favor was limited to the Jewish nation for a certain time. You remember the apostle Paul again in says, "It was necessary that the gospel should be preached first unto you," then afterwards according to God's arrangement it turned so that the Jews were left outside as a nation and the Gentiles who were in the right condition to receive the Lord's favor became the children of Abraham. I have not



the time to discuss tiffs subject to-night; that will be part of our subject next Sunday afternoon, "The oath of God to Abraham and his seed."

I pass on to notice the rich man's five brethren. Our brother does not seem to see how there could be any five brethren if that rich man were the Jewish nation. I will remind you, dear friends, that the nation of Israel originally consisted of twelve tribes, and you will remember at the time of the dispersion in Babylon they were divided at that time; ten tribes constituted Israel, and the two tribes of Judah and Benjamin were called the tribe of Judah, and in the return from Babylon of the ten tribes very few came back, though representatives of them all came; but those who came back were principally the two tribes. So, then, the rich man of our Lord's time represented the tribes of Judah and Benjamin especially, so that the two were represented by the one man, and the ten remaining were represented by the five brethren, the same proportion, you see— five representing ten and two representing one.

This was very appropriate, and shows that all the other Jews wanted to have the Lord's favor; must have it on the terms in harmony with the law and the prophets. Our brother referred to the last day— the judgment day— and said how many things were to take place there. And I answer, yes. The judgment day the dear brother does not seem to get the proper view of. "A day with the Lord is as a thousand years," says the apostle Peter, and he adds, "And I would not have you ignorant concerning it, brethren." Now, our dear brother is ignorant of it. He should not be. [Laughter.] Our brother tells us that he is waiting for the Lord Jesus to come quickly, and yet he tells us in the next breath that he can not come until a thousand years are completed. How does he know that he is to come quickly? A thousand years must come in between.

Our dear brother objects to another chance for Nero in the millennium. He says he has a chance. I do not think he ever had a chance, from God's standpoint under Christ, but I do not know. If he ever had a chance, he will never get another. But if he has had no chance because, blinded and weakened by depravity and unable to appreciate the principle of the truth along with the world in general, in harmony with what the apostle Paul tells us, "the god of this world has blinded the eyes of them that believe not," then he is entitled to a chance in the future. Whoever is of that class of blinded ones, whether they live in heathen lands or Christian lands, they are to have the blessing expressed by the apostle, "Jesus Christ, the mediator between God and man, who gave himself a ransom for all, to be testified in due time" to every man.

Our brother reminds us about Sodom, and I remind him again that the Lord says that in that day of judgment, the thousand years, it will be more tolerable for Sodom and Gomorrah than for Bethsaida and Chorazin.

Our brother speaks of bodies in the resurrection. I answer yes, of course they will come forth with bodies, but not with the same matter that was in their bodies before. You bury a man out there in the graveyard and plant an apple-tree over him, and the roots grow down and appropriate the matter in that body, and after awhile that matter goes into the apples, the apples fall on the ground, the pigs eat the apples and you eat the pigs, and thus the atoms constituting that body are

distributed all over the world. You do not know where that matter has gone to. The Lord never tells us we will get the same particles of matter back. The same atoms are not needed, but they will have bodies when they come forth, similar to the ones that went down into the tomb.

Our brother said there was nothing about the resurrection of the soul. I replied to that. You will remember I quoted you several times on this subject. The Lord says, respecting his experience: "Thou wilt not leave my soul in Hades, the grave."

### **L. S. WHITE'S SECOND REPLY.**

*Mr. Chairman, Ladies and Gentlemen:*

Elder Russell says that I am ignorant. I am not going to take issue with him on that question. I remember when I was a boy that I read a story out of my mother's Bible where a great man named Goliath

1H246

went out and defied the armies of God for a long time. It was some time before any one could be found with courage enough to meet this brave Goliath. Finally poor, little, weak, ignorant David, with strong faith in God, decided he would meet the great Goliath—and the world knows the result! As the poor little David, I came all the way from Texas unto Cincinnati to be the little, weak, ignorant David, with strong faith in God, in the hands of God, to meet the giant Goliath on this field of battle. [Applause.] And at least the American people will know the result. [Applause.] And if he is not satisfied with this, if he will ever be able for another one, I kindly invite him to meet me in my own home in Dallas, Texas, in a twelve-days' discussion on these same propositions. [Applause.]

After that is over, I want to meet him in a twelve-days' discussion on these propositions in his own home city, in Allegheny, Pa., where, after I complete the job, bury him as a debater, and preach his funeral, he will have plenty of friends to put flowers on his grave. [Applause.]

There were two or three things in his first speech to-night that I did not get to when I was called down. He referred us to Rev. 21:3-5, about where the Lord said "that the tabernacle of God would be among men," and tried to prove from that, if I understood him, that the time would come in the millennial age that the tabernacle of God would be among men, and all people would have an opportunity of being saved. I turn your attention unto a statement in that same twenty-first chapter of Revelation, seventh and eighth verses. After reading the statement that he wrote I wondered why he did not read it. Simply because it was diametrically opposed to his theory. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and

brimstone: which is the second death"— Elder Russell to the contrary notwithstanding. [Applause.]

Elder Russell teaches us that there will be eternal death of the body. The Bible says that these wicked people will be cast into the lake of fire which burneth with brimstone. I read you last night several passages of Scripture that said that in that lake of fire and brimstone there shall be weeping and gnashing of teeth, where their worm dieth not. I asked Brother Russell to tell us what the "worm" was that did not die in the fire after the people died. Why, he says, "it is the worm that eats the carcasses." What is the worm? We call them "maggots" down South. What are they? The people die; the people are mortal, they die, fall into a state of non-existence, and the only thing immortal that Brother Russell has left is IMMORTAL MAGGOTS.

Then he referred to Rom. 8:19, "The manifestation of the sons of God," and undertook to make the impression upon our minds that this manifestation of the sons of God will be the glory of God's people in the millennial kingdom. Paul says, "For the earnest expectation of the creature waited for the manifestation of the sons of God."

Elder Russell is mistaken. The "manifestation of the sons of God" spoken of here is the resurrection of our bodies from the grave. As I will show you in the twenty-second and twenty-third verses. "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit"— which is Jesus Christ, who is the first-born from the dead, the firstfruits of the Spirit—" even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." What is the adoption spoken of in this particular passage? "The redemption of our body." Elder Russell tells us that our bodies will not be redeemed from the grave, but Paul teaches us that this manifestation of the sons of God is the redemption of our bodies; that is, the redemption of our bodies from the grave.

But he tells us that there shall be "good tidings" to all people, announced at the birth of Jesus Christ. (Luke 2:-10.) Elder Russell tried to make the point that this would finally go unto all people, and that all people would hear the good tidings and accept the good tidings, but he tells us in his " Millennial Dawn" series that there will be some of them who will not be saved. Some of them will be lost, some of them will die eternally. I want to ask, will this be good tidings unto those who are lost in the millennial age? Certainly not. Then he tells us that there are twelve thousand "Millennial Dawns" printed every day. I take his word for it; I believe it is true. Then I read in the nineteenth chapter of Acts of the Apostles, nineteenth verse, in reply to that, that there were some people in the apostolic age that were using "curious arts," circulating many books and deceiving many people; and many of them were converted, and "many of those which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver;" so those folks that had many books and curious arts in the apostolic age were even greater than those folks who have many books and curious arts now. [Laughter.]

Then he referred to the rich man and Lazarus again and said. "If Lazarus went into Abraham's bosom,

1H247

there was not much room for the rest of us." I wonder, great man that he is, if he is not well enough informed to know that "Abraham's bosom" was a common expression among the Jews in that age of the world, referring to paradise as the place where the departed spirits of the righteous dead were, and that was where Lazarus had gone? I thank God for this example.

## **Thursday Evening, February 27, 1908.**

( *Chairman*, STANLEY E. BOWDLE, Attorney, Cincinnati, Ohio.)

### **FIFTH PROPOSITION.**

The Scriptures clearly teach that immersion in water, "in the name of the Father and of the Son and of the Holy Spirit," of a believing penitent is for, in order to, the remission of sins.

L. S. White, affirmative.

C. T. Russell, negative.

### **L. S. WHITE'S FIRST SPEECH.**

*Mr. Chairman, Ladies and Gentlemen:*

I esteem it a happy privilege, indeed, to stand before you in defense of the proposition, "The Scriptures clearly teach that immersion in water, in the name of the Father, and of the Son, and of the Holy Spirit, of a believing penitent, is for or in order to the remission of sins."

The teaching of God's word on this question of baptism has withstood the storm of shot and shell, of the opposers of God's truth, for more than eighteen hundred years; and God's word on this great question, as on all others, will be standing the test of such opposition as it will have on this occasion, at the time that the angel of God stands with one foot on the land and the other on the sea and cries with a loud voice that time shall be no more.

In order that we may understand the precise point at issue, so that there can be no room for caviling, it becomes necessary that I should define the terms of this proposition. You will remember the course of my honorable opponent, two nights ago, in wandering around in his first reply, and then presenting his main points in his second reply, when I had no opportunity to say anything. Now I am going to give him the benefit of all the arguments I have time for in this first speech and

trust that he will at least undertake to reply to them in his first reply, that I can say afterwards what I may have to say.

Definiton of terms—"Immersion:" By immersion in water I mean what might otherwise be termed baptism— that is, a burial in water of a proper subject in obedience to Jesus Christ.

"In the Name:" By this I mean into the name of the Father, Son and Holy Spirit.

"Believing Penitent : " By "believing penitent" I mean a believer in Christ who has repented of his sins.

"For, in Order To:" By this term, "For, in order to," I mean that baptism is a condition of remission of sins as stipulated in the gospel of Jesus Christ.

"Remission of Sins:" By "remission of sins" I simply mean forgiveness of sins. The way this proposition is stated does not require of me that I affirm anything on immersion. The point at issue is as to what baptism is for.

Eider Russell, I understand, practices immersion. I want him to tell this audience, was he baptized by immersion? Does he immerse people when he baptizes them? The point is not as to whether baptism is immersion or not, but what is baptism for? I am affirming that the Scriptures teach that it is in order to the remission of sins.

But we will call your attention unto a few things concerning immersion before we proceed unto the design. Certainly every person desires. to be a follower of the Lord Jesus Christ, especially when Jesus said, "Come, follow me." Then it is necessary that we follow him in this great question of baptism, but how was Jesus Christ baptized?

Matt. 3:16:"And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." You ask me, how was Jesus baptized? The Bible says, "He went up straightway out of the water." I care very little about any construction that you might put upon

1H248

the use of the word "straightway." There is one thing certain, you can not go up out of anything without first going down into it. Then, regardless of what construction you might put on it, there is one thing sure, that when you were baptized if you did not go up out of the water you have not been baptized like Christ was baptized.

Matt. 3:11, John the Baptist says: "I indeed baptize you with water." I read this now from the American Revised Version, standard edition, "I indeed baptize you in water." But how did John baptize these people with water? Mark 1:5:"And there went out unto him all the land of Judea, and they of Jerusalem and round about Jordan, and were all baptized of him in the river of Jordan, confessing their

sins." That is the way John baptized those people, with water; he baptized them in the river Jordan.

Rom. 6:4-5:"Therefore, we are buried with him"— that is, with Christ—" by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Col. 2:12:"Buried with him"— that is, with Christ—" in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

There is not a six-year-old child in this audience but that knows perfectly well that a person is not buried until he is covered up. The Bible represents people as being buried with Jesus Christ in baptism, then when we were baptized, if we were not buried in that baptism we were not with Jesus Christ in baptism, and it is just as easy to be right as it is to be wrong; and we had just as well be right as to be wrong; then why not do the very thing that everybody would say is right?

Persons thus manifest their faith in the burial and resurrection of Christ. Eph. 1:18-20:"The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." But how do people believe according to the working of the great power of God? Col. '2:12:"We are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead."

Through the faith of what operation of God? Through the faith of the operation of God, who hath raised him from the dead. It is faith, then, in the burial and the resurrection of Jesus Christ that you manifest when you are buried with Jesus Christ in baptism and raised from the watery grave, to walk a new life.

But the word "baptize" is translated from the Greek word *baptizo* .and we want to call your attention unto the definition of that word as given by standard lexicons. I give you the definition of *baptizo* by Dr. Thayer:

"First, to dip repeatedly, to immerge, to submerge.

"Second, to cleanse by dipping or submerging, to wash, to make clean with water.

"Third, metaphorically, to overwhelm."

Bagster— *Bapto* :To dip, to dye.*Baptizo* :To dip; immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize.

Bloomfield— *Baptizo* :To immerse or sink anything in water or other liquid.

Dunbar— *Baptizo* : To dip, immerse, submerge, plunge, sink, overwhelm.

Ewing— *Baptizo* :In its primary and radical sense, I cover with water or some other fluid, in whatever manner this is done, whether by immersion or affusion, wholly or partially, permanently or for a moment; and in the passive voice, I am covered with water or some other fluid, in some manner or other.

Green— *Bapto* :To dip, to dye.*Baptizo* :To dip, immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize.*Baptisma* :Immersion, baptism, ordinance of baptism. (Matt. 3:7; Rom. 6:4.) *Baptismos* :An act of dipping or immersion; a baptism. (Heb. 6:2.)

Greenfield— *Baptizo* : To immerse, immerge, submerge, sink; in the New Testament, to wash, perform ablution, cleanse, to immerse, baptize, administer the rite of baptism.*Baptisma* :What is immersed, hence immersion, baptism, ordinance of baptism.*Baptismos* :Immersion, baptism; a washing, ablution. *Bapto* :To dip, plunge, to dye.

Liddell and Scott— *Baptiso* : To dip in or under water.*Baptisma* :Baptism, the usual form in New Testament both of John's and of Christian baptism.*Baptismos* :A dipping in water, ablution. *Baptistes* :One that dips, a baptizer.*Bapto* :1. To dip in water; Latin, *immergere* . 2. To dip in dye. 3. To draw water by dipping a vessel.

Pickering— *Bapto* :To dip, to dip under, to plunge.*Baptizo* :To dip immerse, submerge, plunge, sink, overwhelm.*Baptisma* :That which is dipped or steeped, immersion, dipping, plunging. In New Testament, the rite of baptism.

Robinson— *Baptiso* :To immerse, to sink.

But this is enough. I could give you a number more,

1H249

but I challenge the gentleman to show one standard lexicon in all the world that defines the Greek word *baptizo* as a word signifying to sprinkle or pour. Will he come unto the issue?

Now we come to the design of baptism. I want to call your attention to the fact that baptism is an expression of faith. Without faith it is impossible to please God. (Heb. 11:6.)

But will faith benefit people unless it is a living, working, trusting faith? Certainly not. (Gal. 5:6.)

"For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

Here I want to ask my able opponent two questions. The Bible speaks of a living and a dead faith. First, what makes faith alive? Second, how is the sinner made alive?

Justification. We are not justified by any one thing alone. (Isa. 53:11.) Justified by knowledge. (Acts 13:38-39.) Justified by Christ. (Rom. 5:9.) Justified by the blood of Christ. (Rom. 5:1.) Justified by faith. (Jas. 2:24.) Justified by works and not by faith only. (Tit. 3:7.) Justified by the grace of God. (1 Cor. 6:11.) Justified in the name of the Lord Jesus. (1 Cor. 6:11.) Justified by the Spirit of God.

What are the causes of salvation? The love of God is the moving cause. The blood of Christ is the procuring cause, and faith the appropriating cause. But it must be a faith that works by love. You can never be justified and stand free in the sight of God but by a loving, working and obedient faith. Gal. 3:26-27:"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

How do we become children of God by faith in Christ Jesus?" For as many of you as have been baptized into Christ have put on Christ." That is the way that people become children of God by faith. Their faith leads them to obey the gospel of the Lord Jesus Christ. Heb. 5:9:"And being made perfect, he became the author of eternal salvation unto all that obey him."

The commission, Matt. 28:18-20. After Jesus arose from the dead, just before he ascended to heaven, he "came and spake unto them," unto his disciples, saying: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

Here we find that all nations are to be taught and the taught are to be baptized.

Mark 16:15-16:"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Luke 24:46-47:And Jesus "said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Thus we have, in the great commission given by Jesus Christ, the gospel to be preached to all nations, to every creature in all the world. The people are to believe on Christ. They are to repent of their sins, and they are to be baptized. The penitent believer, then, is one who has heard the gospel, and has accepted it, believes on Jesus Christ with all his heart and repented of his sins. Baptism, to such a character, I maintain that the word of God teaches, is in order to the remission of sins. But let us see. The apostle, acting under this great commission, guided by the Spirit of God, preached the gospel unto the Pentecostians, as we read in the second chapter of Acts of the Apostles, and when these people heard



the gospel they cried out, "Men and brethren, what shall we do?" In the thirty-eighth verse the Holy Spirit guided the apostle Peter to say unto them, "Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." But you say that does not mean "for the remission of sins." Well, if it does not mean for the remission of sins, what does it mean? If Peter, guided by the Spirit of God, did not mean what he said, how are you going to find out what he did mean?

Jesus said (Matt. 26:28), "For this is my blood which is shed for the remission of sins." Did Jesus mean what He said, when he said his blood was shed for the remission of sins?

Luke 3:3: John preached "the baptism of repentance for the remission of sins." Just as surely as Jesus Christ shed his blood, looking forward to the time the people could receive remission of sins, just that sure did the apostle Peter tell the people to repent and be baptized for the remission of sins.

We have in Greek a prepositional phrase, *eis aphesin hamartion*, that occurs three times in the New Testament. (Matt. 26:28; Luke 3:3; Acts 2:38). The English phrase that is translated from that Greek phrase is, "for the remission of sins." The scholarship of the world tells us that it is identically the same, both in Greek and in English. Then, whatever Jesus Christ shed his blood for, Peter told the Pentecostians to repent and be baptized. for. But we are going to give you some standard authorities, the finest in the world, on this prepositional phrase that we have just quoted.

1H250

Adam Clarke, the great Methodist commentator, in his commentary on Acts 2:38, says: "For remission of sins, *Eis aphesin hamartion* .In reference to the remission or removal of sins."

1. Dr. Ditzler, the greatest living debater and scholar in the Methodist Church, in the Wilkes-Ditzler debate, page 295, says: "No, neither repentance nor baptism is for remission, but conditions precedent to doing that which is for remission."

2. Goodwin. You remember Goodwin is the author of one of the finest Greek grammars that we have. In a letter to J. W. Shepherd, July 27, 1893, he says: I think *eis*, in Acts 2:38, expresses purpose or tendency, and is rightly translated for or unto (in the sense of for)."

3. Harkness, the author of another very fine Greek grammar, in his letter to R. T. Matthews, Feb. 24, 1876, says: "In my opinion *eis* in Acts 2:38, denotes purpose, and may be rendered in order to, or for the purpose of receiving, or, as in our English version, for. *Eis aphesin hamartion* suggests the motive or object contemplated in the action of the two preceding verbs."

4. Hovey, a great Baptist commentator, in his commentary on John, appendix, page 420, says: "' Repent, and be baptized every one of you in [or upon] the name of Jesus Christ unto the remission [or, forgiveness] of your sins" (Acts 2:38, Rev.

Ver.). Here repentance and baptism are represented as leading to the forgiveness of sins."

5. Thayer says: I accept the rendering of the Revised Version "unto the remission of your sins," *the eis* expressing the end aimed at and secured by repentance and baptism, just previously enjoined. Letter to J. W. Shepherd.

6. Willmarth, one of the greatest and most representative men in the Baptist Church of America, in the *Baptist Quarterly*, July, 1877, pages 304-5. on this disputed question says:

"It is feared that if we give *to eis* its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render *eis* in Acts 2:38, in order to, we give up the battle and must forthwith become Campbellites; whereas, if we translate it on account of, or in token of, it will yet be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, 'What ought Peter to have said in the interest of orthodoxy?' The real question is, 'What did Peter say, what did he mean when he spoke on the day of Pentecost under the inspiration of the Holy Spirit?'"

But having entered this caveat, as a lawyer might say, it may do no harm to show that dogmatic dangers here exist only in imagination. The natural and obvious interpretation can not give undue importance to baptism, for baptism is here united with repentance and faith. It can not undervalue the atonement, for baptism is one resting upon and deriving all its value from the name of the Lamb of God, and this is distinctly understood by the person baptized who submits to the rite as a believer in that name. It can not disparage the work of the Spirit, since he alone effectually calls men to repentance and faith, and it is by (Greek, *en —in*, with the influence of) one Spirit that we are all baptized into one body; *ie.*, the Spirit leads the penitent sinner to baptism and blesses the rite. And as to Campbellism, that specter which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites upon *the eis* will break through— there is no footing there for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain from a false one?

The truth will suffer nothing by giving to *eis* its true signification. When Campbellites translate it "in order to," in Acts 2:38, they translate correctly. Is a translation false because Campbellites indorse it?

I have given you the scholarship of the world on this question. I challenge the gentleman to meet me on it. I have the Bible on my side; I have the scholarship of

the world on my side. I challenge him to produce you the testimony from one man living today who will risk his reputation as a scholar to say that that phrase means anything else besides what those scholars say it does. I have shown you at this time what they say.

But I proceed with the Scriptural argument. In John 3:5, we find Nicodemus was in conversation with Jesus; and among other things, Jesus answered: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God"— showing that it was the condition of entering into the kingdom of God.

Dr. J. R. Graves, one of the greatest Baptist scholars of his day, said as to "born of water," that "no person ever understood anything else of it besides

1H251

baptism until Alexander Campbell frightened them away by an interpretation that is sustained by the consensus of all scholars of all denominations in all ages."

In the ninth and twenty-second chapters of Acts, we read where the Lord appeared to Saul of Tarsus to make an apostle of him, and he fell down before the Lord, and said, "Lord, what wilt thou have me do?" And the Lord said unto him, "Arise, and go into Damascus; and there it shall be told thee what thou *must do* ." Not what he could do if he wanted to, but what he must do. He came to Damascus, and the Lord sent Ananias unto him, and Ananias found him, a praying, penitent believer, yet unsaved, and he said to him (verse 16): "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I want to ask Elder Russell, Does he teach the people to arise and be baptized and wash away their sins, calling on the name of the Lord, as Ananias did to Saul of Tarsus?

Acts 8:35-39:"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing."

He "went down into the water ;" then he *was baptized* ,and they "came up out of the water." And where does God place the remission of sins? In Ex. 20:24, God said: "In all places where I record my name I will come unto thee and I will bless thee." In Old Testament times God recorded his name in the temple in the city of Jerusalem, and required his people to come there and worship; if they could not, they were to pray with their faces turned toward Jerusalem; but where did God record his name in New Testament times? (Matt. 18:18-20.) Jesus Christ by all the authority of heaven and earth recorded the name of God, of Jesus, and of the Holy Spirit, in baptism. No wonder, then, Peter said, guided by the Spirit of God,

to the Pentecostians to repent and to be baptized in the name of Jesus Christ, for the remission of sins, for when you are baptized you come into the awfully sublime names of Father, Son and Holy Spirit, and God said in all places where he records his name, there he will come to the people, and there he will bless them.

Gal. 3:26-27:"For ye are all the children of God by faith in Christ Jesus." How did they become children of God by faith? "For as many of you as have been baptized into Christ have put on Christ." But we must come to the blessing of the blood of Christ. How do we get this. Eph. 1:7:"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Col. 1:13-14:"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins."

How do we get into Christ P Paul says: "We are baptized into Christ." But suppose a person rejects baptism, will he be saved? Luke 7:29-30:"And all the people that heard him, and the publicans justified God, being baptized with the baptism of John. But the' Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

### **CHAS. T. RUSSELL'S FIRST REPLY.**

With some of my opponent's presentations just set forth I can heartily concur. I agree that baptism is a divine institution; that it was taught by our Lord and his apostles, and practiced by the early church. I agree that nothing in the Bible indicates that either sprinkling or pouring constitute baptism. I agree that the Greek word *baptizo* has in it the thought of submergence, burial. I agree, further, that this ordinance was never intended nor commanded for impenitent sinners, but only for those professedly lovers of God and of his righteousness. But otherwise I can not concur with Brother White and the large and intelligent body of people his utterances represent, styled "Christians" and "Disciples" renames which I very much admire and claim also for myself and for all true followers of our Lord. And here let me remark that while Elder White is said to belong to the "radical wing" of his denomination, as distinguished from the "progressive wing," the difference between these wings is not along doctrinal lines, but chiefly in respect to the use of musical instruments in divine worship. I am sure that Elder White's position on the topic of this evening is the one held by both the "wings" and considered the fundamental tenet of their church since the days of its separate establishment by Elder Alexander Campbell, a half century ago.

I take this opportunity to assure my opponent and his coadjutors of both "wings" that what I am about to say in the negative must not be understood to signify personal antagonism. On the contrary, many of them I number among my warm personal friends, and as a

denomination I specially appreciate the evident endeavor to stick closely to the Bible and their repudiation of traditions and titles of men. I ask them to remember that I concede them to be honest and conscientious in their view of baptism; that I concede that many of the views of Christendom respecting baptism and other doctrines were in a horrible condition of disorder during the "dark ages," and that reformation along these lines could only be expected to come gradually, and that their practice of water immersion was one of the advance steps away from the error of infant sprinkling. But we have approached a half century nearer to the "perfect day," and more of the shadows and clouds of ignorance are passing, and the true light upon God's word, the proper understanding of the Bible, should be more apparent to us— especially as we are living in the very dawning of the millennial morning, when all of the Lord's true people are awakening. That which is perfect has not yet come, but to the wise virgins who have been wakened by the Master's knock and the message, "Behold the bridegroom," and who are trimming their lamps, examining the word of God carefully, and who have oil in their vessels, the Holy Spirit in their hearts, now is the time to obtain clearer views on baptism, as well as on other Bible subjects.

Raised a Presbyterian, sprinkled in infancy and with all my early prejudices in its favor and its arguments in my mind, I had my own. experiences, too, along the lines of getting free from the errors of the past. I therefore know how to sympathize with others who have more or less error to unlearn and truth to appreciate more clearly. I forewarn, however, that the tests that come upon us to prove our loyalty to the Lord and to the truth frequently come upon lines upon which we had supposed ourselves to be most thoroughly fixed. Nevertheless, this is the character of the tests which the Lord permits to come to those who are his. If we love sect or party, theory or creed, more than we love the Lord and the truth, we are unworthy, and can not continue to be counted as his disciples, but as the disciples of error. I shall never forget the look and tone of a Baptist minister who had read but the first volume of "Millennial Dawn," which only indirectly refers to baptism. He remarked: "Well, Brother Russell, I see that you agree with us on baptism, and I am glad of it." I answered, "Partly, brother." With a look of consternation and distressed voice he said: "What! Are we not right in that, either?" I realized at once that his hardest test in respect to faithfulness to the Lord would be along the lines of the strongest peculiarity of his creed— baptism. And similarly I realize that the truth of God's word respecting baptism will be a special trial or test to Elder White and the Christian denomination which he represents; for his name, I understand, is published in the printed lists of ministers of both wings of the Christian or Disciple Church. But, notwithstanding my sympathy for them and my desire not to hurt their feelings, it is my duty to God, to the truth, to my opponent and the denomination which he represents in both wings, to my auditors this evening, and to whomsoever the Lord may send my message, to tell the truth, the whole truth and nothing but the truth on this subject, whose importance is recognized by all Christendom, and very particularly by my opponent and his church fellowship.

Elder White has already set forth something respecting the history of baptism and general views on the subject. I call your attention to some points that he has not

covered. He did not bring to your attention the fact that he and his denomination are in accord with the great mass of Christians in respect to the object and necessity of baptism. Catholics also believe in baptism for the remission of sins, and history tells us that in the third century they practiced immersion, and this accounts for the fact that the ruins of the great churches at that time show large baptisteries connected with them. The doctrine gained such emphasis under the teaching of one of the so-called "fathers" that it led to infant baptism for the remission of sins. With greater consistency than our Disciple or "Christian" brethren, Catholics acknowledge "original sin," that we are all "born in sin, shapen in iniquity," hence they say "our infants need to be baptized for the remission of sins." As a matter of fact, history tells us that it became very popular to immerse infants. Subsequently the Roman Catholic Church decided that it had the authority from God to change the institution from immersion to sprinkling, which has since been their vogue. However, the same thought suggests that children, because of "original sin," need baptism for its remission and for the introduction into the household of faith, because, as the Scriptures declare, we are all "born in sin and shapen in iniquity, in sin did my mother conceive me" (Ps. 51:5).

The Reformation of the fifteenth century brought with it the custom of infant sprinkling which had prevailed for centuries among their forefathers. They had become so accustomed to it that it did not occur to them to look to the Scriptures on the subject. They had been taught that baptism in this age corresponds to circumcision practiced upon children during the Jewish age; a gross mistake which should be readily detected by the fact that only the males were circumcised under the law, and their age at the time for the circumcision was clearly stated; whereas Christian baptism, on the contrary, is never referred to in the

1H253

Scriptures as for infants, but always for believers. Nor is this fact entirely overlooked either by Catholics or by Protestants, for it is the custom with Lutherans and Episcopalians, as well as with the Catholics, to have "godfathers" and "godmothers" to undertake for the unbelieving infants and to guarantee to God and man that they shall be believers when they grow up, and thus to apparently harmonize the incorrect practice of infant baptism with the direction of the Word—"believe and be baptized." As an evidence of how strict are Catholics on this subject, we note that although that denomination carefully holds every authority and prerogative in the hands of the clergy, it makes an exception in the baptism of infants if there is danger of death of the infant before the priest arrives. In such an event anybody, good or bad, is permitted to sprinkle a few drops of water in the name of the Trinity to preserve the infant from hell. Some Protestants, indeed, do not carry this thought so far; their intelligence rebels. Nevertheless, there is a lurking fear if the child be ill and in danger of death without baptism. More than this, the Catholics have a special arrangement by which if a doctor finds at the time of the birth of a child that it can not be delivered alive, a special baptism *in utero* is provided.

Such ignorance of God and his gracious arrangements for his creatures is pitiable, indeed. Nevertheless, through the gross superstitions we are glad to note the

sympathy which would endeavor to shield the little infant from the supposedly malevolent God and his pernicious arrangements for its torture.

I was shocked on Tuesday evening, when my opponent, introducing Proposition 3, declared that he had pleasure in affirming that the Scriptures teach that the "punishment of the wicked will consist of conscious, painful suffering eternal in duration." Apparently he has pleasure this evening in insisting that immersion in water is necessary for the remission of sins, although the gentleman's argument shows that this will mean eternal torment for 999 out of every 1,000 of God's creatures. I looked into his face to see whether or not it looked so hard as that, and it seemed to me that it did not; that the gentleman was allowing his theory to dominate his tongue, giving his heart an anesthetic. And yet reflect that such has been the power of false doctrine all through the past. When, centuries ago, our forefathers burned one another at the stake, or plucked out each other's tongues by the root, they said: "The Lord be glorified. According to our theory, God is going to roast and fry and torture these people who have different opinions from ours, throughout all eternity, and we will copy our conception of God and have some of his pleasure in tormenting them now."

Undoubtedly, dear friends, false doctrines have made men a great deal worse than they would be without them naturally. Things have been done in the name of religion that the perpetrators would otherwise have shunned and even rebelled against. So I take it that Brother White and many others today would have far more of the love of God shed abroad in their hearts if they could get rid entirely of some of their errors of doctrine, their misunderstanding of the divine word and character. It is since the doctrines of the dark ages have ceased to be promulgated, since people have come to be ashamed of them, that we find a larger measure of benevolence and courtesy among civilized peoples. But, dear friends, if the mere abandonment of these false doctrines has worked a blessing, what would not the promulgation of the true doctrine of Christ's work among men in the way of uplift of heart and head and character?

Let not my point be misunderstood. It is this: The doctrine of the Christian denomination, as voiced through its religious press and books, and as represented this evening by my opponent, tells us practically (though he does not have the courage to use the words) that all heathendom is condemned to eternal torture, and that nearly all of Christendom is in a similar condition; that Roman Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, are all, or nearly all, bound to go to hell, to eternal torment. Why? How? Because they have not been immersed in water, and because our brother tells us, in harmony with his affirmation of this evening's topic, that baptism is for the remission of sins—which means, beyond a question, that sins can not be remitted without baptism. If, therefore, Episcopalians, for instance, have not been immersed, according to my opinion, they are yet in their sins, and the penalty of their sin is yet against them. And he has told us repeatedly during these debates that his conception of the penalty for sin is eternal torture. And so all others not immersed for the remission of their sins. This is hard to swallow, and we shall show it is unscriptural.

Practically the same is the view of our Baptist friends, for, although they agree with us that baptism is not "for the remission of sins," they claim that water

baptism is the door into the church, and they claim that the church alone will be saved and go to heaven, and they claim, further, that all who do not come into the church through the door are unsaved; and they claim, further, that the penalty of God against all the unsaved is eternal torment.

The Baptist minister to whom I referred a few moments ago as saying, "What if we are not right on baptism, either?" objected when I brought this matter

1H254

to his attention, that Baptist doctrine condemned all not immersed in water as being outside of the pale of the church of Christ, and, therefore, outside the pale of salvation and inside the limits of damnation and eternal torment, according to general Baptist doctrine. He said: "Oh, Brother Russell, we do not preach that." I said: "No, my brother, you do not preach it, because you know that it would bring down upon you the wrath of the other denominations like a thousand of brick. But it is your theory. You, can not deny that." He attempted to dodge the question by saying: "Well, what are you going to do with the Scripture that says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned?'" I have every reason to believe that Elder White and the school of thought he represents would answer me similarly, and my reply to this is what it was to that Baptist minister, namely: "I am examining what you believe now, and attempting to show up its weaknesses and faults. After I have done that, I will produce to you what the Scriptures say on the subject of baptism, and you will find it reasonable, logical and satisfactory, to both heart and head."

I fear I shall greatly shock my Disciple friends and my opponents when I now declare that the baptism which they teach and practice is not only not so exclusive as they had supposed, so that all others who do not practice it will go to eternal torment, but, on the other hand, that they are not practicing the baptism which the Lord enjoined. My present effort is to show my opponent and others that baptism for the remission of sins was John's baptism, and not Christ's baptism. In a word, those dear friends, while seeking to hold fast to the Scriptures and to be guided by their expression, have unconsciously fallen into a serious error through not discerning the dispensational changes that came when the favor to the Jewish nation ended at the death of Christ, and when a new dispensation, a new age under new conditions, was then ushered in.

The baptism of John, the baptism to which our dear friends so frequently refer, was never meant for the Christian age. John, as our Lord declares, was the last of the prophets, and was sent to the Jewish people and preached to them alone, and his message would not have been appropriate to any others.

Let us review the situation. The Jews did not practice baptism. The whole nation was recognized as baptized into Moses in the sea and in the cloud. John's mission in the end of their age was to prepare for Messiah, to arouse the people to thought on the subject, to lead them to a renouncement of their sins against the law, and to a reformation of life. He did not go to sinners, in the ordinary sense of that term, those outside the pale of divine influence, but he appealed to the sinner class, the renegade class, of the Jews, "publicans and sinners," who, although baptized unto



Moses in the sea and in the cloud, and children of the promises, and related to God through that law covenant, had been living carelessly.

John's announcement was, "The kingdom of heaven is at hand; believe the good news and repent," and get ready for it; for if you do not get ready you can have no share as a member of that kingdom for which our whole nation has been waiting for centuries. Those of you who acknowledge that you have been living in neglect of the law of Moses should now repent of the same and come back into harmony with that law, and should show your repentance and reformation by a washing away of your sins— a cleansing of yourselves.

Numbers of the Jews were influenced by John's preaching, and were baptized—not the "Israelites indeed," but those who conceded that they had been living in open sin. Thus we have no record that John himself was ever baptized, nor that his disciples were baptized. When Jesus went to him for baptism John at first declined, declaring that he had no sins, and that if either of the two needed to confess sin and to profess a washing away of sin, it would be John himself rather than the Master. It was after Jesus had assured him that His baptism meant something different that he would not then explain, that John performed the service for him.

This baptism of John was not appropriate to any but Jews. Gentiles could not repent or come back again into harmony with Moses' law, because Gentiles were never under the law of Moses, but were counted as aliens, strangers and foreigners, without hope and without God in the world. (Eph. 2:12.) We remember that the first Gentile convert was Cornelius, and that his baptism was three years after our Lord's death, and his baptism was not John's baptism, but of a different kind, as we shall show presently.

As illustrating what I have just said, namely, that the baptism practiced by the Christian denomination is John's baptism and not Christ's baptism, and that there is quite a distinction between the two, which our dear friends have not recognized, I call your attention to the record of Acts 19:1-7, where we are informed that a certain Jew, named Apollos, had made converts amongst the Ephesians, twelve in number, and that when St. Paul was passing through Ephesus he became acquainted with these, but noted that they were deficient as respects the evidences of their discipleship. The evidence of discipleship at that time consisted in miraculous "gifts" of the Spirit, as, later and since, the evidence of discipleship has been the possession and manifestation of the "fruits of the Spirit"— love, joy,

1H255

peace, etc.

The apostle inquired respecting their deficiency and said, "Unto what, then, were ye baptized?" And they said, "Unto John's baptism." Then said Paul, "John verily baptized with a baptism of repentance, saying unto the people that they should believe upon him which should come after him; that is, Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." I quote this as

evidencing the fact that there is a decided difference between John's baptism of repentance and Christ's baptism.

The various Scriptures which my opponent has quoted as proving the necessity for repentance and washing away of sins, etc., we agree with fully, but we call to his attention the fact that all these persons who thus "washed away their sins," and practiced baptism for the "remission of sins," were Jews who were already baptized into Moses "in the sea and in the cloud," who were already children of God and heirs of the covenants and promises, and their washing away of their sins meant their coming near again to God, and into closer touch with all the promises and the blessings thereof.

Never is it said of any Gentile that he was baptized unto repentance and remission of sins, that he got back into Moses and in accord with the law. On the contrary, the apostle shows that we and all spiritual Israelites coming from among the Gentiles, come into Christ in a different way from that in which the Jews became related to him. I call your attention to the apostle's argument in Rom. 11:17-24, where he uses an olive-tree as a symbol or picture. He tells us that that olive-tree was primarily the Jewish nation; that its root was the Abrahamic promise; its branches were the individual Jews. It was to those branches that John preached the baptism of repentance. Many of them were defiled, living in sin, and he urged them to repent and be washed, cleansed; that otherwise they would be broken off. And so it was when Messiah was manifest; the prepared ones, Israelites indeed, in whom was no guile, were ready for him, received him and he received them, and they continued to be branches of that olive, tree.

But the great mass of the branches, as the apostle goes on to explain, were broken off because they did not receive our Lord, because they were not in the right condition of heart, not "Israelites indeed, without guile."

In the harvest time of the Jewish age that tree, that nation, was transferred from Moses to Christ, and those branches which were permitted to remain were thenceforth branches or members of Christ, and did not need to be baptized into Christ. Or, according to this figure, they did not need to be engrafted into the tree, for they were in it already, and merely the new name came to them, the name of Christ as instead of Moses— Christ, the antitypical Moses. And the other branches were all broken off from relationship with this antitypical Moses, Christ, whom the tree now represented.

It is into that tree that you and I and all Christians of this gospel age are invited to be baptized, or, in this figure, engrafted. The apostle explains this, and says that by nature we were wild olives, and had no part or lot in this tree, but that God in great mercy has permitted us to be endrafted, to be united to our Lord, and with him, and with those faithful Israelites of the Jewish nation, we are permitted now to have the blessing that comes from the root of this tree, the Abrahamic promise. In other words, we are the children of Abraham, or, as in the parable of the rich man and Lazarus, we belong to the Lazarus class, the little flock, who have come to be inheritors of the blessing of God, provided through him as the father of the faithful.

I trust, dear friends, that this, the apostle's illustration, helps us to grasp the fact that a great change of dispensation occurred at the time of our Lord's first advent. But all of the Jews were not broken off at once, and hence, wherever the apostles went preaching the gospel throughout Galatia, etc., they went to the Jews first, saying, "That is was necessary that the gospel should be first preached to you, but seeing ye cast it from you, lo, we turn to the Gentiles."

I feel confident that Brother White will not claim that we are Jews or descendants of Jews; but even if we were, having been once broken off from that olive-tree, as all Jews were with the ending of their harvest time in A. D. 70, it follows that there would be no way for us, even if we were Jews, to now enter into relationship with Christ except by being re-engrafted, or, according to the other expression, "baptized into Christ."

My dear brother remarked in connection with his discourse on this subject, that it is as easy to be right as it is to be wrong. Under some circumstances, dear friends, that might be true, but not under all circumstances. Does it not seem to be more easy to be wrong than to be right? Look out over the sixteen hundred millions of the world today; are they more right than wrong? How about the heathen with their various classes of error? When we come down to Christendom how is it? We have our Greek Catholics and Roman Catholics, large denominations; then amongst Protestants we have large denominations also. I tell you, dear friends, it does not seem to be as easy to be right as it is to be wrong. The wrong seems to have something or other pushing it all the time,

1H256

does it not? The wrong has been getting along splendidly all the way down, has it not? It is a fact and what is the reason? The Scriptures tell Us why. The apostle tells us that we wrestle not with flesh and blood, but with wicked spirits in high positions. What does he mean? He means to say that your adversary, the devil, and my adversary, the devil, is busy continually trying to get us confused, to bring in false doctrines; and, as I said before during these debates, he is the author of that first great lie, which has been the foundation of all the after disaster, theological, that has come upon the world. When our God said "Ye shall surely die" is the penalty of sin, Satan promptly answered, "Ye shall not surely die." And he has succeeded, you see, dear friends, in making all the heathen believe his way. Some of these heathen will say, "Yes, we believe when we die we go over the river Styx." But they do not know where the river Styx is. But they go over that. There is somehow or other a transmigration of souls, they say; "we do not know whether we will be an ant, or a toad, or an elephant in the next life," and therefore they are afraid to walk on the ground for fear they may tramp on some poor ant, which might be a relative of theirs, not that they have so much sympathy for the ants, but they are afraid some day, through transmigration of souls, they might become ants and somebody might ruthlessly trample on them.

But you see, dear friends, that all of these errors of the heathen are traceable directly to this original lie of Satan. Now, then, it is not as easy to be right as to be wrong. It is very much easier to be wrong. Satan and all the demons are assisting, and the work of them all over the world is manifest. The apostles warned us,

saying, "We are not ignorant of his devices. We know how he works. We see the operation of Satan all around." And now, dear friends, when I charge that Satan has had a great deal to do with all of our Christian religion, I am not saying a word unkind about any particular Christian.

The apostle says that Satan is the god of this world, who blinds the minds of all them that believe not. Some of us are more blinded and some of us are less blinded; some of us are getting our eyes opened. You remember, the apostle had that same thought, too, for in addressing the church on one occasion he says: "I pray God for you" (for the church) "that the eyes of your understanding opening" (that is, continuing to open), "that the eyes of your understanding continuing to open, ye may be able to comprehend with all saints the length and breadth, height and depth, and to know the love of God, which passeth all understanding." It is the love of God, dear friends, that Satan tries to keep hidden from our eyes. He would have us think of God as the greatest of all demons; he would try to make us misunderstand every teaching of the Divine Word, that we might think this was the record and we might 'be more thoroughly deluded. Now I am calling on you to wake up. It is time that we were examining the word of God to see that we have a God who is infinite in wisdom, love, justice and in power; that we come to an understanding of his truth. It is time that we begin to find out that in the early part of this Christian dispensation, when the apostles had fallen asleep, as Jesus said, there came in a great flood of error. You remember the parable of the wheat and the tares: He said that God sowed the good seed, and afterward Satan sowed the evil seed— that is, the seed of error— until the whole field changed practically to be a tare field. And he tells us that at the end of this age there will be a harvest time— a separating time— separating the wheat from the tares, the truth from the error; and it is for you and for me to see that we are trying to get in harmony with the truth. And he tells us that when the wheat shall be gathered it will be gathered to the heavenly kingdom. " Then shall the righteous shine forth as the sun in the kingdom of their Father." "He that hath an ear to hear let him hear" is what our Lord, says. Alas! we have not all got ears to hear; we have not all got eyes to see; but we should be praying and seeking to have our eyes opened and our ears opened, that we may understand the mystery of our God.

### **L. S. WHITE'S SECOND SPEECH.**

*Mr. Chairman, Ladies and Gentlemen:*

I assure my distinguished opponent that he should not have made any apologies for being afraid of offending me or my brethren, or in any way hurting us, because he most certainly never touched the proposition at issue this evening.

It was amusing indeed, to me, to see him, and to hear him, read a speech that he had prepared in answer to another before he had heard that other's speech. He reminds me of a lawyer— not our honorable Chairman, how-ever— that prepared his speech to argue in a certain case; he had an idea that the evidence would be given a certain way; but the evidence did not turn out as he expected, and he had his speech prepared, and had to make it anyway; it was all he had. So Brother Russell had his speech written out; it was all he had, it did not fit the case, but he

had to read it anyway. But the most amusing part of it all was that he thought that he knew just about how much he could say in reading that little piece like a school-boy or schoolgirl; but it gave out,

1H257

he got through about five minutes before his time was out, and then he just had to wiggle around, scatter around to think of something to say the best way he could after he got through reading his "piece." You better write your speech a little longer, Elder, next time!

Here is Volume V1 of " Millennial Dawn." In an article on "the baptism of the new creation" I read this speech this afternoon that he wrote several years ago. The most that he said in that speech I read about three hours ago, and had it all about by heart; was satisfied he would say it here this evening, and consequently I had but little trouble in keeping up with him. He said in the beginning of his speech that I belonged to the "radical wing of the church" and not the "progressive wing." I am glad, for his benefit in particular and for the benefit of this audience in general, to say that I do not belong to either "wing" of it. I belong to the thing itself; I belong to the church that we read about in the Bible— not to either wing of it. The church of God has no wings.

He spoke at some length, it occurred to me, to try to create sympathy because there are so few people in the world that are baptized. We are not discussing about whether there are many people in the world that are baptized or not, but this proposition says, "the Scriptures teach that baptism is for, or in order to, the remission of sins." I am simply presenting to you what the word of God says; I have shown you what the word of God teaches; I have maintained my proposition. He has not shown that my arguments are untrue, but he tries to go afar off and get up a little sympathy because there are so many people that are not baptized. Such teaching as he is giving is more calculated to keep people from obeying the gospel of the Lord Jesus Christ than to induce them to accept it. The idea is, put the matter off, and after awhile you will have a thousand years' trial; it will be easier, it will be better, than it is at the present time. The people will begin to say, " Well, if that be true, let us just put it off until that time." But he referred to the Lutherans, and the Methodists, and the Episcopalians, and the Presbyterians, and the Baptists, and said that if this proposition be true, that the greater part of them would be damned in eternal torment. I never saw a man in my life that dreads torment as bad as he does. There is an old proverb that says "a burned child dreads the fire." He has been tormented since last Sunday evening; he has had torment beforehand for several months looking forward unto this time, and it is hurting him, and he does not want anybody else tormented. But as he has brought up about the Methodists and Presbyterians, and many others, I want to read to you what he says in "Millennial Dawn," Volume V1, page 430, about that: "We must include our Baptist friends, our Disciple friends, our Presbyterians, Methodists and Lutherans, Episcopal and Roman Catholic friends, as being part of the one general Christendom, otherwise in the Scriptures termed Babylon." I understand that the Bible teaches that people who will not come out of Babylon will be cast off after awhile into the dark world of everlasting woe and misery. Thus you see

that according to Elder Russell's theory, the last one of the various denominations will be lost; and yet, while he is in debate, he is trying to court their sympathy.

Thus Elder Russell himself, in his own writings, teaches that you Methodists, Presbyterians, Baptists and Episcopalians, all outside of the kingdom of God—lost, lost! Why does he not do it here in this debate? He is debating now; he was writing a book then. I want to keep it prominently before this audience that the proposition to-night is not the consequences of baptism for the remission of sins, but what do the Scriptures teach on this question. Let us see what the word of God says, and leave the result with God. But he referred us unto the nineteenth chapter of the Acts of the Apostles, the first five verses. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples he said to them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." What was his point on this? If John's baptism was a different baptism from that authorized by the Lord Jesus Christ, why had not these people heard of the Holy Spirit if Jesus Christ authorized people to be baptized in the name of the Father, and of the Son, and of the Holy Spirit, the very soul almost of the proposition that I am defending this evening? John the Baptist baptized people before Jesus Christ gave this great commission; consequently John did not baptize in the name of Jesus Christ. But when Jesus Christ gave this commission, then that commission came into force, and for people to be baptized acceptably in the sight of God, they had to be baptized in the name of the Lord, or, as Jesus puts it, in the name of the Father, the Son, and the Holy Spirit; and when Paul taught them this they were baptized in the name of the Lord. But he tells us it is not the same, I want to show you that it is exactly the

1H258

same in design (Luke 3:3): John "came into all the country about Jordan, preaching baptism of repentance for the remission of sins." (Acts 2:35.) The Spirit of God guided the apostle Peter to say, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." God certainly looked down the stream of time and anticipated that there would be somebody who would love the praise of men more than that of God, and would take the false position that the baptism authorized by Jesus Christ was a different kind from that practiced by John the Baptist. And so he had recorded in the divine volume that John the Baptist baptized people for the remission of sins, and the Spirit of God guided the apostle Peter after the great commission had gone into force to tell the people to repent and be baptized in the name of Jesus Christ for the remission of sins.

We have in the Greek prepositional phrase *eis aphesin hamartion*, the same thing in Greek and the same thing in English. In English it is "for the remission of sins." I gave you the testimony of the scholarship of the world on this. Why did he not come up to the issue? Just simply because he could not do it. He knows he can not

do it, and consequently he has decided that he will wander around on something else that scarcely touches this proposition.

But he tells us that the olive-tree in Romans 11 represents the Jews, and the Jews did not have to be baptized into Christ. That the Gentiles came in in a different way from that of the Jews. Great men, you know, sometimes differ. Jesus Christ, a great character, on one side, differs very seriously from Elder Russell, a great character on the other side. (John 3:5.) Jesus was talking unto a Jew, Nicodemus, a ruler among the Jews, a great and powerful character among the Jews, who thought about it in one respect just like Elder Russell thinks about it now; that because he was in the Jewish kingdom that he was all right; it did not matter whether he did anything else or not. Jesus read his heart and saw the proud, haughty, pharisaical disposition in him, and, answering, said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He was talking unto a Jew when he made that statement. Rom. 6:4, I read this statement. Paul says: "Therefore, we"— Paul was a Jew himself and included himself in this statement—" therefore, we are buried with him"— that is, with Christ—" by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Paul was a Jew and a Pharisee. and he himself had to be baptized before he could enter into the kingdom of Jesus Christ. And he said to him, "What wilt thou have me to do?" Jesus said, "Arise and go into the city, and it shall be told thee what thou must do"— not what you can do if you want to, it is non-essential anyway. God has no non-essentials; God does not talk that way; but he said, "Arise and go into the city, and it shall be told thee what thou must do" (Acts 22:16). "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." You remember the questions I asked him, Did he ever tell a person to arise and be baptized and wash away his sins, as Ananias did Saul, and how he utterly failed to say anything about it?

A little further, in reference to the Gentiles coming in in a different way from that of the Jews:

Eph. 4:4-6:"There is one body"— if they come in a different way, then they get into different bodies; but Paul says "there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." I insist that the Spirit of God will not lead me to do one thing and Elder Russell another thing when the two things we are doing are diametrically opposed unto each other. There is unity, there is oneness in the Spirit of God, and two people can not differ and both be right. People may differ and both be wrong, but the very fact that the people differ shows that they are wrong. In reference to its being just as easy to be right as it is to be wrong, I insist that it is. And the reason that people are not right is just simply because they are being led off by a lot of false teachings. "Oh, the Bible can not be understood, it is only addressed to the little flock; it does not go unto the great majority of the human family. God has closed our eyes and stopped our ears that we can not hear." Jesus Christ said that the people had "closed their eyes and stopped their ears and would not hear." Jesus Christ said: "Ye will not come unto me that ye might have life." He did not say that you can not come, but he said, "Ye will not come that ye might have life." Just such teaching as you

have listened to in the speech that my honorable opponent made awhile ago is calculated to lead people into darkness rather than to light; is calculated to lead them away from the simplicity of the gospel of Jesus Christ instead of bringing them back into the word of God, where people can see alike, and where they can teach and practice the things there are in the word of the living God.

But furthermore, in reference to the Jews and Gentiles coming in in a different way, God did not say that; Paul did not say that; Jesus Christ did not say it. Who did say it? Elder Russell said it— he is preaching the gospel differently from that recorded in the word of God. And let us see what will be the result. Gal. 1:8-9,

1H259

Paul says: "But though we" (that is, we, the apostles) "or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed." He is preaching another gospel that is not authorized in the word of God.

Furthermore, in reference to the Gentiles having come in in a different way from that of the Jews, he says there is a difference. Rom. 10:12, Paul, guided by the Spirit of God, says: "For there is no difference between the Jew and the Greek. And the Greek includes the Gentile, "for the same Lord over all is rich unto all that call upon him"— not merely the little flock, but all that call upon him. God's book says there is no difference between the Jew and the Gentile; Elder Russell says there is a difference— that they have come into the kingdom of God in a different way. Now, which will you take?

Then, a little further on the question of baptism. 1 Pet. 3:20-21, in speaking of the disobedience of the wicked people, just before the flood, Peter says: "Which some time were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." That is a type of our real salvation in Christ. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Those people over there had an idea that baptism was for washing the dirt off the body, and they never would have had that idea on earth had baptism not been performed wholly in that age by immersion. So they give us that idea, and Peter says the like figure, whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.

He said many things, and there were a great many things that he said in his speech that I could agree with certainly, but the question is, he did not take up the Scriptural and scholarly and logical arguments that I presented in my investigation and show that they did not teach the things that I showed you from the word of God that they did teach, so I want to call your attention to them. He could not touch them. He could not do anything with them. Now, I am going to impress this thing on the minds of this audience.



In giving the great commission unto the disciples that they should go to the world (Mark 16:15-16.) Jesus Christ said unto his disciples: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He made it world-wide; every one of them in all the world; everywhere the gospel had to be preached, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

But I am aware of the fact that Elder Russell teaches that the last part of the sixteenth chapter of Mark is spurious, and I believe he intends to bring that up this evening at a time when I have no reply; so I will anticipate him by saying that this preaching such as he does on that line is more inclined to make infidels than Christians. He says the scholarship of the world says that the last part of the sixteenth chapter of Mark is an interpolation. I deny it. The scholarship of the world says no such thing.

Here is the American Revised Version, standard edition, that does not put it in as an interpolation; here is the Emphatic Diaglott that does not put it in as an interpolation; here is the Critical Greek and English Testament that does not put it in as an interpolation; here is the revision of 1881 that does not put it in as an interpolation; here are the Living Oracles that do not put it in as an interpolation. [Elder White walks to Pastor Russell's table and lays down the stack of books above referred to.]

Even Elder Russell appreciates the truth of my statement, for he actually forgot himself and applauded me on it. Now if he wants to come to the scholarship of the world on that question, let him come. "He that believeth and is baptized shall be saved," says the Lord Jesus Christ. Now, what about these people that will not be baptized? That is not what we are discussing at this particular time, but the proposition that says the Scriptures teach that baptism to a penitent believer is for, or in order to, the remission of sins. (Acts 2:38.) Peter said that people who believed the gospel, believed on Jesus Christ and asked what to do. He said to repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. And I piled up more lexicons upon him almost than he could pack, showing this was exactly what I said, and the scholarship of the world is on my side, and he dared not touch it. I maintain that my proposition stands and he can not meet it, and this audience knows that he can not meet it. But he went off to something else. Matt. 26:28: Jesus Christ shed his blood "for the remission of sins." The same prepositional phrase in Greek and English in the passage of Scripture given by Jesus Christ, and as used by the apostle Peter in Acts 2:38, they are exactly the same thing. John 3:5, where Jesus said: "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." I showed from the best scholarship in the world that that had reference to

1H260

people being baptized, and he did not touch it. He did not say one solitary word about it. I have showed you two or three times that the Lord told Saul to go to the city and it should be told him what he must do, and the Lord sent Ananias to him, and Ananias found him a believing, praying penitent, yet unsaved, and Ananias

said to him: " Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." And he did that and went at once to preaching Christ.

And when I stand before you and preach to you the same things that the apostles preached, when I practice the same things that the apostles practiced, I know that I am right and can not be mistaken. When he presents his theory that is not authorized in the word of God, I know from the word of God that he is wrong, that he is mistaken; and with the hope that I may benefit him, and if not him, others, I am thus earnestly presenting the word of the living God, because I know that I am right on this question. The proposition is that the Scriptures teach these certain things, not the sympathy of the heathen or the sympathy of the various denominations who teach differently. The great question is not what are they doing, but what does the word of God say on these great things and these important questions? If I was going to discuss men, if I was going to discuss denominations, I could have found plenty of them in Texas without coming to the great city of Cincinnati; but I came here not to discuss men, not to discuss denominations, but to measure what I understand to be the false doctrine on the other side, by the word of the living God. We are here measuring great principles by the word of the living God, and I thank God that he is blessing me as an instrument in his hands to stand in defense of this great Scriptural question on the design of baptism— that infidels, that sectarians, and all character of persons on earth, from the lowest even to the highest, Elder Russell himself, having shot their fiery darts of skepticism against the Scriptural doctrines, but yet they stand, and will be standing when Jesus Christ comes back into this earth to reward his servants. But do you ask me what about people who reject baptism? I know about it just exactly what God's book says about it. Luke 7:29-30:"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against their eyes, being not baptized of him." That is what God's book says about it. God's book teaches us that. Pharisees and lawyers would include anybody else that would do the same— who reject baptism, reject the counsel of God against themselves. I am pleading with you to accept the counsel of God. I am pleading with you to do what God says. I am aware of the fact that something else is more popular, but I am not seeking popularity. I did not come to Cincinnati to please the people of Cincinnati, but I came to Cincinnati to preach the word of the living God unto you, and you are aware of the fact that I am doing it, and you are aware of the fact that it is not being met in the person of my distinguished and honorable opponent, who has a world-wide reputation for scholarship. He put so much of his scholarship in his books when he was not meeting a man in debate, why does he not meet me on the scholarship now? I would have been glad to meet him. I am just anxious to meet him on this scholarship question, showing the teaching of the word of God on this great question of the design of baptism. Will he come to the issue? Will he try to answer it? No, sir; he will not risk his scholarship on it. He knows I am right, and he knows he is wrong so far as this scholarship question is concerned, and he dare not touch it himself. He dare not touch it. He is afraid of it.

Then I call your attention to Gal. 3:26-27, where Paul says: "For ye are all the children of God by faith in Christ Jesus." How did they become the children of

God? By faith in Christ Jesus. "For as many of you as have been baptized into Christ have put on Christ." What benefit did these people get by being baptized into Christ? We read the two following verses: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male or female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." He shows that this is addressed to both Jews and Gentiles; both are included, by being baptized into Christ, and are heirs according unto the promise God made to Abraham, when we are baptized in Christ. Then I call your attention to Eph. 1:7, that in Christ we "have redemption through his blood, the forgiveness of sins according to the riches of his grace." We come to the blood of Christ by coming into his body. What is the body of Christ? Eph. 1:22-23: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all"—the great spiritual body of the Lord Jesus Christ. How do we get into Christ? We receive remission of sins through the blood of the Lord Jesus Christ, and Paul teaches us, as already quoted, that we are baptized into Christ—in Christ, where we reach remission of sins, where we become heirs of God and joint-heirs with our Lord Jesus Christ. Sometimes people say: "Oh, well, I do not understand how it is that being baptized has anything to do with a person being saved." It is not so much a question of understanding as it is a question of faith.

1H261

The great question is not so much do you understand it, but do you believe that Jesus Christ told the truth when he said, "He that believeth and is baptized shall be saved"? If you do believe that Jesus Christ told the truth, then why not accept it? I want to say to you that God has given us these promises; has confirmed these promises; if we do these things we shall be saved. He has confirmed them by his oath and they are sealed by the blood of Jesus Christ, written by the Spirit of God, and if Jesus Christ were to come into our midst and shed his blood for us again, and God was to be in our midst and to give us that promise and confirm it by his oath, and it was written out and given us by the Spirit of God that we are saved, it would not be any stronger than it is; for that is exactly the kind of testimony that we have. It is the oath of God, sealed by the blood of Jesus Christ, written out by the Spirit of God, that people are saved when they hear the gospel, believe on Jesus Christ, repent of their sins, are baptized in the name of Jesus Christ for the remission of sins, they then become heirs of God and joint-heirs with the Lord Jesus Christ. Let me beg of you, one and all, to accept the gospel of Jesus Christ as taught in the word of the living God; then there will be no further need of any division, or any strife, or any contention, or anything of the kind. If we just simply accept the word of God as it is, there is not need of any division, for there is unity when we come to the word of God. There will never be unity as long as people get up some theory, like my opponent, separate and apart from the word of God, and try to sustain that theory by the word of God.

We should never—

At this point the Moderator called time, and Elder White immediately ceased speaking. At the same instant, Mr. Russell having handed the Chairman some different translations of the Bible which Elder White had given him, and which

the Chairman appeared to be about to read, Elder White said: Mr. Chairman, I will be Chairman for a moment. I put that in my speech. It is to go in the record. If there is anything to be said in reply to it, Mr. Russell himself must read it, and count it on his time.

*Chairman Bowdle* :I was just finding out what it was.

*Elder White* : I heard him ask you to read it. He has those Bibles there that I handed him, and he can read them himself.

*Pastor Russell* : I was afraid that my opponent might think I was not reading it right. He seems to think that I read things wrong.

### **C. T. RUSSELL'S SECOND REPLY.**

I will read it, but any of you who like can get your Bibles and read it at your leisure. These are the authorities for my statement that the passage in Mark 16:9 to the end of the chapter, is an interpolation. This is the Holy Bible, American standard version. It says: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end."

The Emphatic Diaglott says: "From this verse (9), to the end of the chapter, is wanting in the Vatican manuscript and in many other ancient copies."

New Testament, Revised Version, says: "( Verse 9 to the end) the two oldest Greek manuscripts and some other authorities omit from verse 9 to the end." [Applause.]

I might remark, dear friends, that our brother was surprised that I knew what he would say. I knew that he did not have anything else to say. [Laughter.] I knew what the doctrines of the Christian denominations are; have known for a long time. Now our brother had Volume VI of "Millennial Dawn," but he does not know what is in it now, although he read it, he says, this afternoon, three hours ago.

In the brief time at my disposal I do not know that I can better reply to Elder White's strictures than by proceeding to lay before him and you all what I understand to be the Scriptural teaching respecting baptism. First, then, I remind you that the baptism of John is not the baptism that is enjoined upon us— baptism into Christ. I remind you that our Lord's baptism could not have been the baptism unto repentance, which our "Disciple" friends claim; it could not have been the baptism for the remission of sins. That was John's baptism, as is most unequivocally stated in the Scriptures. Of our Lord it is said, "In him was not sin ;" "He was holy, harmless, undefiled and separate from sinners." When he came to John the latter refused on this score, and our Lord indicated what he was doing was something distinctly new, but it was not appropriate that he should explain to John, except "Suffer it to be so now." He did not dispute John's argument, but insisted on being baptized.

Incidentally we remark, for the benefit of our Baptist friends, that he was not baptized into the church of Christ, either, for there was no church of Christ as yet. The church of Christ, "which is his body," was not established until Pentecost. Besides this, it was eminently proper that the head should precede the body, and that they, the members, should be gathered to him, the head.

Our Lord's baptism, therefore, should be considered the beginning of a new institution in every sense of the word. It represented in symbol the

1H262

consecration he made at that time, as he began his three and a half years of ministry. He consecrated his life— even unto death— yea the death of the cross, and his baptism into water, his burial, there symbolized this laying down, immersion, burial of "the man Christ Jesus, a ransom for all." His raising up from the water symbolized his resurrection from death on the third day after Calvary. In the dying he represented the sacrificed bullock of the Jewish Atonement Day. In the rising from the water he represented the antitypical High Priest, who thenceforth went into the holiest, there to appear in the presence of God for us. (Heb. 9:24.) Hence, Paul refers to this transaction and quoted as applicable to Jesus the words of the prophet: "Lo, I come (in the volume of the book it is written of me.) to do thy will, O my God." (Heb. 10:7-9.) Then said the apostle: "He taketh away the first that he may establish the second." At the time of his baptism, at the beginning of his ministry, began the setting aside— "the first," the typical atonement matters, and the establishment of the "second," the antitypical, himself representing the bullock of the atonement of Leviticus 16. So, then, our Lord's baptism in water was not his real baptism, but merely a symbol or picture of it. His real baptism was into death, and his real raising up was his resurrection. He was "put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18). Keep this thought in mind while we examine what the Scriptures say respecting the church's baptism.

I call your attention to a passage of Scripture quoted by my opponent— the passage of all passages in the Bible relied upon by Baptists and Disciples as most distinctly setting forth the importance of wafter immersion (Rom. 6:3-5). I will quote it: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." From this passage my opponent, and Disciples and Baptists in general, gather the thought that water immersion is all-important, really necessary, to relationship with  
Christ.

I wish to call your attention, dear friends, to the fact that nothing in this Scripture passage says one word about water baptism. I will proceed to show you that this text, generally supposed by our friends to refer to water baptism, has no reference to it at all, but refers instead to the same kind of a baptism that our Lord had— a baptism into death. You will understand that we are not combating water baptism, for we believe that it is enjoined in the Scripture, as we have already stated, but

we recognize it as merely a symbol— a picture of the real baptism— just as our Lord's baptism in the waters of Jordan was not his actual death and resurrection, but a symbol of his death and resurrection. That which he symbolized in water he had already done in his heart, as the prophet declares: "Lo, I come (in the volume it is written,) to do thy will, O my God." His full surrender had already taken place, and during the three and a half years of his earthly ministry he was laying down his life in his preaching, in his journeying and in his healing of the sick, when "virtue" or life went out from him to heal them. And his laying down of his life he completed at Calvary; then his baptism was finished. Note that this is our Lord's own explanation of the matter. Just before his crucifixion he said: "My soul is exceeding sorrowful— even unto death. I have a baptism to be baptized with, and how am I straitened until it be accomplished." It was accomplished the very next day, when, on the cross, our Master cried, "It is finished" (John 19:30). What was finished? His sacrifice was finished, his baptism into death was finished.

Now, my dear friends and brethren, you have before your minds what constituted the baptism of Christ, and see how the water symbol represented it, and I ask you to notice that this is exactly what the apostle says respecting the baptism of the church of Christ, "which is his body," "members in particular." The apostle urges that you and I, and all who would be members of the body of Christ in glory, all who would share with him in his death— must be baptized into his death. Now let me read this passage of Scripture with comments: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" What is it to be baptized into Jesus Christ? Our Disciple friends and our Baptist friends view this as being a water baptism, but, my dear friends, one is baptized in the water every time he takes a bath, and many are baptized into water who are not baptized into Christ, and the text says nothing about water anyway. Surely every one can see that it is one thing to be baptized into water, and another matter entirely to be "baptized into Jesus Christ." The expression "into Jesus Christ" signifies "membership in the body of Christ," which is the church.

Keep before your minds the thought that our Lord Jesus is to be the appointed King of the world, who will shortly take his great power and reign, but meantime, according to the divine plan, a bride-class is to be selected for him from among those that have been redeemed by his precious blood. This same class is elsewhere spoken of as under-priests, brethren, and again as members in particular of the body of Christ.

1H263

Using the figure of "members," the apostle says, "The hand cannot say to the foot, I have no need of thee."

When the whole membership in this body of Christ shall have been gathered out of the world and glorified in the first resurrection, it will never be added to, therefore no further chance of gaining membership in it. Hence the apostle says, "Now is the acceptable time."

Now is the time when God is willing to accept some into membership into this body of Christ; and the terms or conditions upon which he will accept them is that

they shall walk in his footsteps, be baptized with his baptism into death. Those who will so do will be accepted as the very elect. Those who fear so to do will fail to be of the very elect, fail to make their calling and election sure. (2 Pet. 1:10.) What we have just stated is what the apostle mentions in the very next sentence; namely, that baptism into Jesus Christ, into membership in the anointed body, is baptism into his death. All such make a consecration unto death, after the same manner that our Lord consecrated his life at the beginning of his ministry. This is urged by the apostle in so many words in this same epistle. Rom. 12:1:"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In a word, there are two priesthods—the one a sacrificing priesthood, the other a glorious priesthood. Aaron and his sons, during the Jewish dispensation, typified the sacrificing priesthood, Christ in the flesh and all the under priesthood, Melchisedec typifying the glorified priest, head and body, "a priest were ordained to offer sacrifices, and whoever fails to offer sacrifices is not fulfilling this function of this priestly office. By nature they have nothing to present, being sinners, but our Lord's death being imputed to us, we are counted as justified by faith, and as such we have something to offer in sacrifice; namely, our justified selves. Therefore, says the apostle, I beseech you, brethren, present your bodies, holy and acceptable, your reasonable service. The priesthood of glory is not the Aaronic, but the Melchisedec priesthood, Melchisedec typifying the glorified priest, head and body, "a priest upon his throne." So the Scriptures tell us that our calling as the church, the body of Christ, is to membership in the royal priesthood, and our Lord assures us that those who are faithful in the priesthood of the present time, in their work of sacrifice, as members of his body, who will be accorded a place in the Melchisedec priesthood of glory, the privilege of sitting with him in his throne, they "shall reign with him a thousand years" (Rev. 20:6).

Note the next verse (4) of Rom. 6:"Therefore, we are buried with him by baptism into death." What does the "therefore" refer to? Answer: To the statement of the preceding verse, that we would want to be immersed into Jesus Christ, into membership in the body of the anointed, not merely the body of humiliation, but specially the body of glory. This is our reason for desiring to be united to Christ by baptism into his death. And all such as will share with him by and by will give evidence in the present life of this great change by the sacrifices of the justified earthly nature in the interest of membership in the spiritual body of Christ. As the apostle proceeds to say: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And this newness of life, if persisted in, will ultimately mean to us the resurrection change and its perfection of life, its crown of life, which the apostle said shall be granted at our Lord's second coming, not only to him, but to all who are in this proper attitude to love his appearing.

Coming to the next verse, which has seemed to so many to strongly emphasize their position respecting water baptism: "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." How many "Baptists" and "Disciples" have considered this verse a very Gibraltar for their faith! They state that their baptism into water was their "planting" in the likeness of Christ's death, and then reason from this that surely they shall also be

in his likeness in the resurrection. But, dear friends, that interpretation is all wrong. That verse has no reference whatever to water baptism, and any who have been deceiving themselves along that line should take it kindly that I awakened them from such delusive hopes.

Think for a moment what it would mean if we applied it to water baptism. It would imply that any one buried into water in the likeness of Christ's death would surely be in his resurrection. That would be a very cheap guarantee to a place in the kingdom and joint-heirship with our Lord— simply water baptism. Surely, dear friends, you know very many who perform the symbol, the water picture of Christ's death, who have never shown any particularly saintly qualities nor manifested as much of the development of the fruits and graces of the Spirit, nor that the love of God was shed abroad in their hearts, nor that they were in any sense of the word of the elect, who are declared to be, in heart at least, copies of God's dear Son. (Rom. 8:29.) Alas, my dear friends, those who hope to get a place in the kingdom, to sit with the Lord in his throne, merely through an immersion in water; those

1H264

who believe that baptism is the door into the church, which is the body of Christ, and the guarantee of a part with him in his millennial reign, will be sadly mistaken. I want to assist in awakening all the wise virgins from the lethargy which misunderstandings of God's word have induced. As the apostle says: "It is high time to awake out of sleep, for now is our salvation nearer than when we first believed." It is getting nearer and nearer every day, whether, as claimed by Brother White, there is a thousand years' millennium in between us and that glorious event, or whether, as I believe and teach, our Lord's manifestation in glory is nigh, even at the door.

Permit me to show you that this verse is in full harmony with the preceding verses, and does not in the remotest degree refer to water immersion, but does, in its every particular, refer to immersion into Christ's death— to our fellowship with Christ in his sufferings of this present time, to the extent that we may also be glorified with him.

This expression, "planted together," is a mistranslation which has caused a considerable amount of the prevalent confusion. It should read thus: "For if we have been united with him in the likeness of his death we shall be also (united with him) in his resurrection." Nor is this my own unsupported translation. You will find it thus rendered in the Revised Version, the translators of which held nothing in common with my interpretation of the passage.

This increased force, meaning, in respect to the thought of baptism, may be startling to some, and I trust that it will be sufficiently startling to lead you to a fresh examination of the whole subject, and to make sure you have the right baptism which the Lord will be pleased to reward with a share in his kingdom and glory and in the likeness of his Son.



I remind you that our Lord with his own lips gave this interpretation to baptism. Two of his most zealous disciples, James and John, were brought by their mother to Jesus, with the request, "Grant that these, my two sons, may sit, the one on thy right hand and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:20-22). Let us note particularly that our Lord could not have referred here to water baptism, for these two disciples had been with John before our Lord's ministry began, and, again, as Jesus' representatives, they baptized multitudes (John 4:1-2). Oh, no, dear friends; unquestionably the Lord referred to their share in the baptism of death, just as we have already shown you he spoke of his own baptism into death as being not yet accomplished. The symbol was in the past; the actuality was nearly ended, but was not finished until Calvary. So with your baptism and mine into Christ's death, by which we became identified with him and counted as members of his body. It began at the time you made a full consecration of your life with no reservation. It will continue day by day, for, as the apostle says, we are to "die daily" (1 Cor. 15:31). It will finish when you have made a completion of your course with joy and the sacrifices wholly consumed upon the Lord's altar. In a word, the road to heavenly royalty is through faithfulness to the Lord, to the truth; to the brethren, to the degree of suffering and death. "If we suffer with him we shall also reign with him; if we be dead with him we shall also live with him." Let us not forget the conditions. It is because the Lord is seeking this little elect company, as the bride of Christ and joint-heir of his Son, that he has invited us, and the necessities of the case make the way a narrow one— so narrow that those who love the world, or father or mother or houses or lands or wife or children more than they love the Lord, will not be counted worthy of him, and those who are ashamed of him and his word of such would he be ashamed.

Hence, as our Lord's faithfulness was tested by his being misunderstood, misrepresented, so it will be with his disciples, for the disciple is not above his Lord. And, again, as the apostle declares, "The world knoweth us not [understands us not, appreciates us not], even as it knew him not."

I remind you again, however, dear friends, that both by our Lord's example and the teachings of the apostles, it is both our privilege and duty to symbolize our consecration to death by a water baptism, in which the administrator represents the Lord. As the candidate gives himself into the hands of the administrator to be buried, and then to be raised, so in our consecration we realize our own insufficiency to either sacrifice ourselves or to bury ourselves in any sense of the word, and we give ourselves and our cause into the hands of our Redeemer, who promises us that he will see to our having the experiences necessary, so long as our hearts are in full consecration to him, and if we are thus faithful unto death he will raise us up at the last day, the millennial day. (John 6:40.)

It was thus with the two disciples to whom the Lord spoke: He said: "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?" Evidently meaning: "Are you willing to take of the cup and be baptized with the baptism that I am baptized with?" They said: "Yea, Lord, we are willing, we are able." And Jesus said unto them: "Ye shall indeed drink of my cup, and be baptized with my baptism, but whether you shall sit on

the right hand or the left hand is not for me to give. That shall be given to the one who is tested and prepared by my Father." But let us see the point the Lord was guaranteeing: He promised these disciples their seat in the kingdom if they should prove faithful. They wanted to be near their Lord in the kingdom. He told them the conditions on which they could be in the kingdom. They could be in the kingdom by being baptized with his baptism— the baptism he was baptized with— not a baptism for a remission of sins, for, as we have already seen, Jesus had no sins to be washed away. No one, I think, would claim that he had sins to wash away. Therefore, if he referred to water baptism, it could not be thought Jesus should say that they should be baptized with him, because it was a baptism for the remission of sins.

I think it will give great encouragement to us, too, dear friends, when we feel the great importance of this matter; when we see how narrow the way is; when we see how difficult it is; when we see that the Lord says that any one who will be his disciple must be prepared to take up his cross and follow him, or he can not be his disciple.

This would be impossible were it not that the Lord tells us his grace is sufficient for us. He tells us when we present ourselves for baptism we are thus putting ourselves in the Lord's hands. We are laying the matter in his hands. He undertakes to do for us as represented by the administrator in the symbolical water baptism; being buried with him, he buries us and he will raise us up by his own power in the resurrection. What a glorious thing it is, dear friends, that we can indeed put our little all into the hands of our glorious Master, and realize he is sufficient where we are insufficient. But he requires that we shall have the right spirit in the matter; that we shall be full of desire to be baptized in his death, and that those who are not so desiring can not have a share with him in his kingdom.

With this view of the Scriptural teaching on the subject of baptism, that membership in the body of Christ is gained through a full consecration unto death, you will perceive, dear friends, that there may have been, and may be now, some Christian people in or out of the various denominations who have had this, the real baptism into Christ's death, and, therefore, been acceptable to him as members of the church in glory— the Melchisedec priesthood.

You can readily see how there might be many Methodists or Lutherans who had never been immersed in water because of ignorance, through some misunderstanding, perhaps such as we have heard this evening, enough to turn people away from the Bible altogether and all thought of God and all thought of immersion. That is the difficulty with our friends, the Presbyterians and the Methodist denomination. They can not understand preaching of this kind— that if they are not immersed in water they can not get place in the resurrection. We can see how they may have the real baptism of consecration. Such we advise that their ignorance of the symbol has not worked a vitiation of their true baptism, but that so soon as their eyes open to see the proper symbol of death which the Lord has appointed in an immersion in water, the duty and responsibility of obedience will

be upon them; and thereafter they shall not expect to make further progress in growth, in grace and knowledge and character-likeness of the Lord, or preparation for the kingdom, except as they shall yield obedience also to the outward form of water baptism. For, if their consecration unto death be genuine, nothing stands in the way of performing the symbol of this after they have realized the symbol to be the will of the Lord and the teaching of his word.

On the other hand, I suggest to all who find themselves deficient in the fruits of the Spirit of love, joy, peace, Christlikeness of character, that they make diligent inquiry within as to whether there is a possibility that theirs was merely the baptism of John and not the baptism into Christ's death. And if they shall so find, my advice would be that they lose no time, but present their bodies living sacrifices to God, holy and acceptable through Christ, and their reasonable service; and that subsequently they symbolize this great transaction and consider that any baptism previously was merely a misunderstood form, of no value whatever.

One Disciple minister said to me some years ago, after hearing my explanation of the Scriptures on this subject, "Brother Russell, I am going to tell you that I have baptized at least two thousand persons in the last twenty years, and I never understood baptism till ten minutes ago." I was glad for him, and I would hope it might be so with some others.

**“Not one thing hath failed of all the good things which the Lord your God spake concerning you.” Joshua 23:14**

“In the smallest and in the greatest affairs of our lives, He has ever watched for our interests. Every cloud had a golden lining! What, then, shall we render unto the Lord!” R5538 c1, last p c2 top.

1H266 [blank]

1H267

## **Friday Evening, February 28, 1908.**

(*Chairman*, STANLEY E. BOWDLE, Attorney, Cincinnati, O.)

### **SIXTH PROPOSITION.**

The Scriptures clearly teach that the second coming of Christ will precede the millennium, and the object of both— the Second Coming and the Millennium— is the blessing of all the families of the earth.

C. T. Russell, affirmative.

L. S. White, negative.

## **CHAS. T. RUSSELL'S FIRST SPEECH.**

The second coming of Christ is unpopular for two reasons: First, there are many who are not living up to the dictates of their own consciences, and who realize that the Lord's presence and kingdom would mean the overturning of many of their plans, schemes and practices. Second, amongst good people the subject is unpopular because of certain unscriptural theories which have become fixed or fastened upon their minds, and which we will examine later. However, no one familiar with the Bible will for one moment question that the second coming of Christ is one of its most pronounced and explicit conditions.

The question of the evening accepts as Scriptural the two propositions: First, that the second coming of Christ is clearly revealed, and is to be expected; and, second, that the millennial reign of Christ is clearly revealed and to be expected. Neither of these propositions, therefore, requires proof text, or other setting forth. The only question before us is: Which of these will be first? Will we have a reign of Christ without the King, and will he come at the close of the millennium, and examine our work, and say: "You have done well; I could not have improved upon these matters myself;" or will the King come first and inaugurate his own reign, and accomplish the objects thereof?

The latter, dear friends, you will understand to be my affirmation on this question— that the second coming of Christ, according to the Scriptures, as well as according to reason and logic, must precede his reign, and the glorious results predicted to be accomplished during the millennium.

Every one familiar with church history will concede that for the first two centuries of the Christian era the faith of the church was in harmony with my affirmation; namely, in the pre-millennial advent of the Lord. It was in the third century that the post-millennial doctrine began to be advocated, and took root as a doctrine of the church. Since then it has spread wonderfully, and today practically dominates Christian thought. My opponent is strictly on the popular side in his declaration of last evening that the second coming of Christ can not take place for at least one thousand-years yet, and the millennium must precede it. His view, the popular view, is termed the post-millennial view. We assert without fear that not a single passage of Scripture can be adduced to prove or even indirectly imply that the millennial kingdom of Christ, the thousand-years' reign of blessing, will occur before our Lord's second coming.

We may properly be asked why the admitted change in the third century? By that time Grecian philosophy had begun to permeate the doctrines of the church, and to teach that the dead are not dead when they die, but more alive somewhere— in heaven, hell or purgatory. This error offsets or negatives the teachings of our Lord and the apostles, that the reward of the church and the judgment or trial of the world awaited the second coming of our Redeemer and the establishment of his kingdom. Gradually the force of these Scriptures faded from the mind of the church and lost their significance.

For instance, the following: If I go away "I will come again and receive you unto myself" (John 14:3). This Scripture clearly teaching the second coming of Christ as the time for the church's reward was rendered meaningless by the acceptance of the theory that each member of the church at death passed immediately into glory, as the creeds still declare. Similarly this same error makes negative the statement: "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Thus the hope of "the resurrection of the dead, both of the just and the unjust," was made meaningless as a hope when the idea prevailed that the church was to gain her reward at death, and when the judgment day came to be considered a twenty-four-hour period for a formal damning of the world, instead of, as the Scriptures teach, and as we showed on Wednesday night, its true meaning, as originally understood, was that there would be a thousand-year day of judgment,

1H268

trial or testing of the world, which would demonstrate the goat-like or sheep-like character of each, as described in Matt. 25:31-33.

The thought that the dead had already been judged and condemned suffering in torture naturally enough beclouded the true and legitimate thought that the world in general had never yet had its judgment or trial secured by the death of Jesus and provided for in God's plan by the millennial reign, the reign of righteousness, in which all should be brought to a knowledge of the truth, and to an opportunity to obtain life everlasting, or, by rejecting it, to come under the sentence of death everlasting. "The wages of sin is death." The soul that intelligently, willfully sins against light and opportunity, shall die— be utterly destroyed from amongst the people. (Acts 3:23.)

An additional matter and a contributory error which contributed to this change of view— from expecting Christ to come and to establish his millennial kingdom— to the belief that the church is to bring about the millennium before the second coming of Christ— was the fact that a spirit of worldliness and ambition came in and overspread the church in the second century. The humility of Jesus and the apostles, his early disciples, began to fade before the ambitions of the clerical class, which separated itself from the generality of the church, which it styled the laity. As these clerics began to see that the incorporation of the platonic philosophy into the gospel of Christ was making Christianity more popular (by the addition of the error) their ambitions began to take shape. First came a suggestion that possibly a wrong view of matters had been entertained; that instead of the Lord meaning that his church was to bear witness in the world, and to gather out a little flock to be heirs of the kingdom to come, he possibly had meant that the church was to convert the world, and that the measure of their prosperity, associated with their errors, encouraged this thought and assisted to justify it. By and by it was accepted as the proper and correct doctrine or faith of the church, and thus it stands today, established for sixteen hundred years, and firmly fastened upon the mind of the masses— contrary to all teachings of the word of God— established merely upon the *ipse dixit* of human speculation and ambition.

Let us trace this error and see to what it has led. Under its influence the early church more and more gathered itself to leaders, and gradually' four bishops rose up into special prominence— the bishop of Jerusalem, the bishop of Alexandria, the bishop of Constantinople and the bishop of Rome. Gradually this spirit of human leadership progressed, and the question of authority with it, so that the four bishops were competitors for the primacy or chief place of authority in the church.

It is common history, which you all know, that the bishop of Rome gradually succeeded in obtaining the highest place, and became known as "Ponti-fex Maximus," the chief priest in the church of Christ, and later pope, papa or father. Meantime, with the growth of these selfish ambitions and pride, the theory that the church was intended to conquer the world, without waiting for her Lord, the King, developed, and the pope became recognized as Christ's vicegerent, which means the one who reigns instead of Christ. And since our Lord declared that when he would reign the little flock, the church, would reign with him, it seemed consistent that the pope should have a little flock associated with him and his vicegerency, or in his reign instead of Christ. Accordingly a college of cardinals was established, as representing that little flock, associated with the pope in the reign, of Christ, which was then reckoned as begun.

The work of conquering the world began, and the history of it is written in blood. Since the claim was that the hierarchy constituted the kingdom, the popes, as the successive heads of that hierarchy, applied to themselves the various prophecies of the Scriptures which refer to the reign of Christ and his victory over the heathen, the dashing of the nations to pieces, the breaking of them as a potter's vessel, the ruling of them with a rod of iron, etc. All of these the popes understood that they were to fulfill, and they have sought to do so, and have done so to the extent that they were able, using cunning and craft such as have no equal on the pages of history.

We are not claiming, mind you, that the popes and cardinals and Christian people of that time were fraudulent in their claims and in their attempts. We are conceding to them full honesty of intention and charging the wrong to the error, and charging the error to our great adversary, who has made it his business continually to put darkness for light and light for darkness, and who has deceived all nations, as the Scriptures declare. (Rev. 20:3.) As an illustration of how the papacy honestly and conscientiously and deludedly acted along the lines of this post-millennial view, I note its application of the second Psalm to the popes. This is the Messianic Psalm, intended prophetically to set forth the work of Christ, his conquering power at his second advent.

Claiming to be the vicegerent of Christ, the pope applied these various statements of the millennial kingdom to himself. He was God's king set upon the holy hill of Zion; he would declare that he was set there by divine decree; the heavenly Father said of him,

"Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Hence the expectation of the papacy, was the conquering of the world, and endeavors along that line were put forth. The emissaries of the church at that time went among the heathen and gradually introduced changes from heathen festivals to Christian ones, from heathen names to Christian names, and in some instances even preserved the heathen names, as in our word "Easter," which originally was Estero, the name of a heathen goddess, in whose honor the festival was kept, but it happened appropriately as to season and was adopted as a Christian name.

Thus in a seductive manner many of the heathen were brought out of a grosser heathenism, not into the light and truth of the true religion, but into sympathy with a corruption of the truth, which was of no real advantage to them as respects the divine call of this gospel age. It did not make of them saints; it did not sanctify them in the truth; it did not bring them into heart relationship with the Lord; it did not bring them into the true discipleship and baptism into the death of Christ.

It galvanized or whitewashed their heathenism and called it Christianity, and substituted images of the saints and of the Virgin for the demigods previously revered, or, as our Lord said to the Pharisees in his time, it made many of its converts twofold more the children of Gehenna than they were before. Because if they had been left in their heathenism they would have been much more ready to have accepted the true light than after they had been deceived by the false doctrines of misrepresentations of God and his word.

This is true today. The heathen mind is more ready to receive the pure gospel of Christ than the "wages of sin is death"; that transgressions against light and knowledge will be sure to bring stripes and punishment either in the present life or in the future life; that Christ has redeemed the world from original sin by his death; that the Lord is now selecting a church to be the bride of Christ, and that the millennial age is to follow, in which all the families of the earth will be brought to a knowledge of the truth and to an opportunity for accepting it, and thus regaining eternal life, or, rejecting it, be destroyed in the second death. This, the true message of God's word, appeals much more strongly to the simple heathen mind than to those minds more intellectual, but corrupted by false doctrines respecting the condemnation of the race to eternal torment or to purgatory, except the comparatively few saints who will be accounted worthy of heaven.

Note the application of Ps. 2:9-12, as it was carried out by the papacy, as recorded on the pages of history. King Henry IV. of Germany had offended Gregory V2, and, as the people believed that the pope was God's representative in the world and reigned instead of Christ, his word with them was powerful, and the German king understood this. Hence, when the threat was made that his conduct against the papacy was so offensive that his throne would be declared vacant and a new king would be appointed by the papacy, the king of Germany hastened to Rome to make an apology and to receive forgiveness, and to thus maintain his throne.

History tells us that for three days he was obliged to do penance walking barefoot around the palace of the pope at Rome; that subsequently he was admitted to the papal presence, where the latter was sitting on a throne decked with gold and jewels and surrounded by his cardinals, the whole scene illuminated by colored lights which threw a rainbow effect. The king crawled on his knees to the feet of the pope. The silk stocking of the latter was removed, and the king of Germany kissed the pope's great toe in fulfillment of the declaration of this Psalm, which I will read: " Be wise, now, therefore, all ye kings; be instructed, ye judges of the earth; serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The pope had concluded to allow the king of Germany to continue on the throne of Germany on his promise of loyalty to the papacy, the kingdom of God, in which the pope was Christ's vicegerent. The crown of the king of Germany was there, and he raised it by his feet and placed it upon the king's head as he bent at his footstool. Then, the king still prostrated, the pope knocked the crown off his head with his foot, and thus indicated his power to crown or uncrown kings, and finally he let him go, the lesson being considered a sufficient one for him and a warning to all other kings.

One of the popes, Martin V., took this matter of his vicegerency of Christ so much in earnest that, according to the records, he on one occasion de-dared, "Am I not a very God on earth?" and then he proceeded to reason the matter out, and to show that in some respects he held a higher position than Christ ever held. Christ had never sat in such glory and dignity as he; Christ had never ruled such a spiritual empire over the kingdoms of the earth as he; and, more than this, referring to the power that priests exercise in the saying of mass, namely, the power of first turning the bread into the actual Christ, and then, after worshiping the host and calling it a living God, they break it afresh, or sacrifice Christ afresh for the sins for which that mass may be intended. The

1H270

pope said: "Have I not the power to create Christ, and is not the creator greater than the thing created? There/ ore, am I not in some respects superior to Christ?" These are indeed astounding words, yet there is reason and logic connected with them. Most evidently the difficulty lay with the false doctrines which were at the foundation, and not with the reasoning of the moment, built upon those false premises. Pope Martin was no doubt as honest as others of the popes, though more boastful. They all, however, as a whole, were boastful. As the Scriptures declare, this "little horn" or power that sprang out of the Roman Empire had an eye that signified great wisdom, and a mouth which spake great, swelling words, contrary to the Most High. (Dan. 7:8.)

But I must hasten. Suffice it to say that at that time the various kingdoms of Europe became known as the kingdoms of God because they received their authority from the pope, who claimed that he was the vice-gerent of Christ and was reigning over the kingdoms of the earth by divine authority, the millennial kingdom being claimed to have begun. And, by the way, dear friends, be it noted



that according to the view of the papacy the thousand-years' reign of Christ is measured from the eighth to the eighteenth centuries. The disaster which came upon that system at the hands of Napoleon and the prosperity of the Protestants since is set forth as the loosening of Satan for a little season as a fulfillment of Rev. 20:7-8.

In the Psalms and Revelation some statements are made respecting Messiah's kingdom in highly figurative language; for instance, a two-edged sword goeth forth from his mouth and with it he shall smite the nations. And again, he shall ride prosperously and that his arrows shall be sharp in the hearts of the King's enemies, by which the people shall fall under him, when the glory and majesty of his kingdom shall prevail over the earth. (Rev. 19:15; Ps. 45:4-5.) These passages rightly understood refer to the sharp truths and righteous judgment of the Lord, which shall prevail during the millennial age and which will smite the people, the world, before him in the same sense that the words of the apostle Peter on the day of Pentecost cut his hearers to the heart. (Acts 2:37.)

That was a blessed cutting for those people, and similarly the arrows of divine truth entering the hearts of mankind during the millennium will cause them to fall before the Messiah, and that will be a blessed falling. He shall break many hearts, but we are to remember the Scriptural declaration that he "wounds to heal," and that many of our own hearts were wounded, and that it is the wounded heart that is ready to be bound up and to be healed and to be transformed. But the papacy, full of wrong ideas respecting the claimed kingdom of God and the rights of the popes as the claimed vicegerents of Christ, exercising its authority often, did so in the most evil, most pernicious manner. Who has not read of the atrocious things done in the name of God and by the authority of the papacy— than which, we trust, the present representatives of papacy under the more enlightened conditions would not authorize, sanction or command— which were authorized and commanded during the dark ages and during the papal millennium? Matters which are not allowed to be known by Catholics, and which are carefully excluded from their carefully edited histories of the past, and of which all are ashamed today. Respecting the atrocities committed in the name of the kingdom of God was the massacre of the Huguenots in St. Bartholomew's Day in France. We are aware that the papacy denies that it urged, yea, commanded the king of France to perpetrate that horror, but the evidence of it is in the British Museum, represented by a special medal coined in the mint of Rome and sent to the French king as an indication of the papal approval and appreciation of his loyalty to the kingdom of God and the vicegerent of Christ.

Times have changed. Protestantism came in the fifteenth century and denounced papacy and denied its claims as the kingdom of God. Nevertheless, the great adversary succeeded in maintaining the same original principles of error in the minds of Protestants, so that the same kingdom which the pope authorized and called the kingdom of God Protestants recognize and also call the kingdom of God. So that today we have Germany still called the kingdom of God and recognized by Protestants and supporting a state church; while in Austria we have another German empire sanctioned as the kingdom of God by the papacy; and in Great Britain we have another kingdom originally recognized by the papacy which claims to still be a separate kingdom of God, the Protestant king being the

head of the Church of England, as the czar of Russia is the head of the Greek Church in Russia.

We are not quarreling with these governments, which are doubtless as good as the masses of the people under them are capable of appreciating. Our complaint is that these are such as the Scriptures term the kingdoms of this world, and considered by themselves and considered by Catholics and Protestants to be the kingdom of God or parts of the kingdom of God, called "Christendom," which signifies Christ's kingdom. Our claim, dear friends, is that this whole matter is an error of Satan perpetrated in opposition to God and to the truth and to the interest of the church, but permitted of the Lord because he will

1H271

eventually cause this and all other permitted evil to redound to the glory of his name and to serve as valuable lessons to the world; and because in the present time these errors serve to make the way narrow and those who find it few, and to test and perfect the "little flock" for the heavenly kingdom, which God has promised and which shall shortly be established, and be a very different kingdom to what the world has ever yet known.

When our Lord taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," he surely never referred to such a reign as that which papacy recognized as the millennial past. He certainly could not have meant to refer to the kingdoms of the present as being his kingdom. As we read in history of these kingdoms, they war with each other, and their records of selfishness and sin are all too conspicuous to require comment, and are in full harmony with the apostle's statement "that Satan is the prince of this age," and hence the over-lord of all present kingdoms. The histories of these kingdoms prove that they are not the kingdom of God's dear Son, but far more in accord with the reign of the Prince of Darkness. Every shred of liberty and blessing and privilege which these kingdoms have accorded to the people under them have had to be insisted upon and in many instances fought for and bought with blood. In no sense can it be claimed that they have been the kingdoms such as our Lord promised, such as would lift up and bless the people and equalize their affairs, lifting up the lowly and humbling the great and proud.

But, some one will say, Brother Russell, Protestants have a slightly different view of the kingdom of God. Yes, I answer; I am glad of it, too, but the Protestant view is built upon the same errors as the papal view. It is more moderate, even as the present epoch is in every way more enlightened and more moderate than the dark ages. Less virulence of error is not what we want. We want the truth, and hence we want to get back to the teachings of Jesus and of the apostles and the early teachings of the church respecting the millennium.

The moderate Protestant view is that Christ established his kingdom at Pentecost, and that it has had a mild, beneficent reign ever since, and that it has been perfecting the world gradually, bringing in love instead of selfishness, righteousness instead of sin, and as it progresses it will finally conquer the world for Jesus. This sentiment is expressed in the hymn:

"Onward, Christian soldier;  
Storm the world for Jesus,  
Conquering in his name."

Many dear children of God are greatly confused by this erroneous view, and hindered from appreciating the divine plan and understanding the Bible. They give millions yearly for the conversion of the heathen, and hope and pray that soon the Lord's kingdom will fill the whole earth. Poor, deluded souls! why can they not see the truth? Is it because error has so blinded the eyes of their understanding? The facts are these: That more than eighteen centuries have passed since the church got her commission. Her commission, indeed, was that she should go into all the world and preach the gospel, not to the Jews merely, but to every creature. But the message does not say that the preaching of the gospel will convert the world, but merely that it would be a witness, and, as the apostle declared, it would gather out of the world a people for the Lord's name, the bride class, the "little flock," the "elect," who will be glorified with Jesus at his second coming and made joint-heirs with him in his kingdom of glory. But overlooking this, our dear friends are impressed with the thought that God commissioned them to convert the world and not merely to gather the elect out of every nation, people, kindred and tongue.

What do we see? What are the facts? These: After eighteen hundred years of effort there are one billion two hundred million of heathen today, and four hundred million of nominal Christians. Dear friends, these latter include all the population of the United States, of Great Britain, of Germany, of France, Russia, Spain, Portugal, etc., because all these are counted as Christian countries, and their populations counted as sheep. Those, as Bishop Foster remarked, include black, ring-streaked and speckled, as well as white sheep, and when we remember the terms and condition of disci-pleshship of Christ, we are forced to the conclusion that the white sheep, those that the Lord will be willing to associate with himself in the kingdom, are very few. We do not wonder then that our Lord said, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom" (Luke 12:32). It will be after the "little flock," the "bride class," has been gathered out and glorified with the heavenly Bridegroom and associated with him in his throne that through these the blessings of the Lord shall come to all families of the earth, and under more powerful influence than mere preaching will cause every knee to bow and every tongue confess to the glory of God. It will be in the enlightenment of that glorious millennial day and its light of righteousness that will dispel the ignorance and superstition and selfishness and vice of this present time of the reign of sin and death under the prince of this world, Satan.

It is a fact, according to statistics, with which you and I have nothing to do, that one century ago the world's population showed six hundred million

1H272

heathen, while the present census shows twelve hundred and twenty million—just twice as many. At that rate, dear friends, how long would it take to convert the world? Think of this. Remember, too, that the century just past is recognized

by all Christians as having been one of the greatest of missionary activity in the history of the world. If, therefore, the conversion of the world is dependent upon the puny efforts of you and me, upon the efforts of Christendom, we are sure it will never be accomplished. and God's kingdom will never come, and his will never be done on earth as it is done in heaven. But suppose, dear friends, that the heathen outlook was not so bad. Suppose the record showed the very contrary to what it does show; that the heathen world would be all Christianized in the ordinary sense of the word— that is, civilized— what then?

Is God's will done in Christendom, "on earth as it is done in heaven"?

Surely not, if we have a proper conception of heaven. Cincinnati is probably a fair example of Christendom— probably above the average, yet none of you would for a moment think that vice and crime and selfishness and sorrow and pain and dying prevail in heaven as they prevail in Cincinnati. And hence, if the whole world could be converted to-morrow to an equally favorable and Christian condition to that which now prevails here, it would simply mean that the world would be as far as ever from the fulfillment of our Lord's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Who can not see that a great mistake has been made by us all in our expectations along these lines? Is it not time for us to return to the teachings of the word of God, to the faith of Jesus and the apostles and the early church, respecting the second coming of Jesus and his millennial reign of righteousness then to be introduced for the blessing of all the families of the earth? It surely is.

But some one will say: " Was there not a sense in which God's kingdom was established at Pentecost, and do not our Lord's parables frequently speak of the church as the kingdom of heaven?" We answer, yes; our Lord speaks of his church as a kingdom class, called to be heirs, promised an association in his kingdom. And he speaks of us now being submissive to his will, and seeking in our hearts to be in harmony with all the laws of the kingdom which shall ultimately be introduced and made operative to all the world.

Thus, he says the kingdom of heaven is likened to good seed, which a man took and sowed in his field, after which the enemy came and oversowed it with tares, which sprang up and choked the wheat and made it unfruitful, so that the wheat-field more resembled a tare-field, and no separation was made until the harvest time. This is a picture of the church throughout the gospel age. The oversowing of the tares is that which we have described, the error, false doctrine, respecting the nature of man— that he is alive when dead, and needs no resurrection; and respecting the kingdom of God— that it came in papacy. The harvest is the end of this age— no millennium in between is shown. In the time of harvest the master of the parable says he will separate the wheat and gather it to the heavenly barn, while upon the tares will come a time of fiery tribulation, a world-wide trouble, such as was not since there was a nation. Meantime, we are told that the gathered wheat constitutes the kingdom class: "Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath an ear to hear, let him hear" (Matt. 13:43).

Another of these parables of the kingdom shows a woman, in symbolical language, a church-system, putting leaven into the family flour, until the whole mass was leavened; thus representing that the entire testimony of God's word, the food for his family, will be corrupted with the error of Satan. This is a parable of the kingdom, in the sense that it shows one of the experiences which the church would pass through in its present time of selection and preparation for the kingdom glories.

In another parable of the kingdom our Lord represents himself as the prospective King going into heaven itself, there to be invested with the legal authority and to return. On leaving his followers he gave them charge of certain pounds and talents, saying, "Occupy till I come." And we read that on his return his first work will be to reckon with his servants—the church. Subsequently he will begin his kingdom reign, and call for all those who refuse to recognize him as King, saying, "Bring them hither and slay them before me." Other Scriptures show us that when he shall assume government of the world, and when the clouds and darkness of error shall pass away, and the clear light of truth shall shine forth, and the glory of the Lord be revealed, and all flesh see it together (Isa. 40:2; 11:9; John 1:9; Isa. 60:5), then every knee shall bow, and every tongue confess. His enemies will fall before him. They will be enemies no more. It is the error that has made them enemies—the falsehood.

But if some shall be copies of Satan, and in spite of the light they will then be granted, if they will maintain opposition to God and to righteousness, the edict of that great prophet, priest and king, Jesus, the head, and the church, the body, will be that they shall be utterly destroyed from amongst the people. (Acts 3:23.)

1H273

While numerous parables represent the church as the kingdom class in embryo, getting ready for exaltation with the Lord, to sit with him in his throne, there is one parable which represents the kingdom in operation, and it shows that its reign is not before the second advent of Christ, but after it. I refer to the parable of the sheep and the goats, and I quote you the inspired record. Matt. 25:31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." We are all witnesses that this great advent has not yet transpired. Let us read further and see what will be the condition of things when the Lord of glory shall take his throne— what will follow. The narrative continues: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The wrong thought foisted upon our minds by the adversary, that the day of judgment is a twenty-four-hour day, has blinded us to the beauty of this parable. When we recognize that the day of the Lord, the day of Christ, the millennial day, is a thousand years, set apart for judging the world, this parable of the sheep and goats is full of meaning. Let us, therefore, hearken to the apostle's words: "Be not ignorant, brethren, of this one thing, that a day with the Lord is as a thousand years" (2 Pet. 3:8). Let us keep this in memory always in thinking of the day of judgment: God "hath appointed a day" (a thousand-year day) "in the which he will judge the world in righteousness" (grant the world a righteous trial for life eternal

or death eternal) "by that man whom he hath ordained"— the Christ, Jesus the head, the church, his body— the elect of God. "Know ye not that the saints shall judge the world?" (Acts 17:31; 1 Cor. 6:2).

If the day of judgment were a twenty-four-hour day, and if the population of the world be estimated (as it reasonably may be) at twenty thousand millions, it would mean that the Lord must judge more than two hundred and fifty thousand every second. What kind of a righteous trial would that imply? Keep in memory the fact that the whole world has been tried once, representatively, in Adam, that the whole world has been under condemnation ever since, and is under it now, and that it is a death condemnation. Keep in mind that it needs no more condemnation on account of original sin. Keep in mind that the very object of his redeeming the world with his precious blood was to give to every creature another judgment, another trial, another testing of obedience or disobedience. Keep in mind that only by knowledge and faith can any be tested. Keep in mind that this means that only the church class is now tested fully, decisively. Keep in mind that the heathen who have never heard of the only name have never had a trial for life. Keep in mind this is what the Lord has promised them as a blessing, that they shall have a judgment day. Let me quote it again: "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained"— the Christ, head and body.

Of that glorious judgment day, or trial day, for the world, when the knowledge of the Lord shall fill the whole earth, and the blessing of a glorious opportunity for each of our race who has not yet enjoyed it, the prophet David wrote in triumphant exultation, which he certainly would not have used had he thought of the day of judgment with the ordinary misconception of the majority of Christian people today— as a day of damnation, or, as some say, doomsday. The prophet says:

Ps. 96:9-13:"O worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice. And let the earth be glad. Let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."

God's promise was that the seed of Abraham should be the great King, who would bless Israel, and through Israel bless the world—" all the families of the earth." Our Lord at his first advent gave the opportunity to the natural seed of Abraham to become associates with him in the fulfillment of this promise. As the Lord had foreseen, only a few Israelites indeed were fit to be of the kingdom class, and the divine purpose proceeded, and during this gospel age he has been gathering the saints, in all a " little flock," calling them from darkness to light, from sin to righteousness, from business and social cares and earthly pursuits to heavenly ones, in exhorting them to lay aside every weight and every besetting sin, and to run with patience the race for the great prize of joint-heirship with Christ in his kingdom. He has assured them that only by taking up his cross can they be truly his disciples. He has told them that they must drink of his cup, and be baptized

with his baptism, if they would sit with him in his throne. He has exhorted them to present their bodies living sacrifices, holy and acceptable to God, and their reasonable service. He has told them that such over-comers shall sit with him in his throne, and he will give them power over the nations, and they shall judge the world. He has told these, through the apostle, that they are the bride of Christ,

1H274

and, as such, joint-heirs with him in the original promise made to Abraham. The apostle's words are: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." And that promise is that through this seed all families of the earth shall be blessed. Comparatively few of the living are blessed in this most favored day. Two-thirds of the world know not the Lord at all, and of the other third very few have the eyes of their understanding opened, and, looking through the past, we find that the proportion of those enlightened has been less and less back to our Lord's first advent, and that prior to that time God's favor and revelations were all confined to the rich man, Dives, the Jewish nation.

So, then, dear friends, the blessing of all the families of the earth waits until the spiritual seed of Abraham is complete, and I say it with much joy, to my understanding the Scriptures teach that the selection of the church is nearly complete, that the bride, the Lamb's wife, will soon have made herself ready; that the marriage of the Lamb will then take place, and that following that the blessing of God will be poured out upon the world of mankind.

I have time to remind you of only one of these on this occasion. Through the prophet Joel the Lord said: "After those days" (after the days of this gospel age) "I will pour out my Spirit upon all flesh; but in those days" (during this gospel age) "I will pour out my Spirit on my servants and handmaidens." We know how a part of this has already been fulfilled; that God has given his Holy Spirit to his servants and handmaidens from Pentecost down to the present time, and the remainder of the prophecy is equally sure of fulfillment; namely, that after these days, when the new dispensation shall have been fully ushered in, when the new covenant shall become operative to the world, when Messiah shall take the stony heart out of their flesh and give them all a heart of flesh, then he will pour out the Spirit upon all flesh.

And what will be the result? Those of that new time will see in reality the things which the ancients, the prophets, saw obscurely, as in a dream. It was for this glorious kingdom to be introduced by our beloved Master as King of glory that the apostle waited. He did not expect to enter it at death, but by a resurrection. He said: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Similarly the apostle John looked with loving longing to the kingdom and to the second coming of our Lord, and knew nothing about an intermediate millennial reign, but prayed: "Even so come, Lord Jesus" (2 Tim. 4:7-8; Rev. 22:20).

It is for this the apostle declares the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God. These sons of God are now being selected, joint-heirs with their Master in his kingdom, and not until they shall be glorified in the first resurrection can the groaning creation receive the blessing of the Lord. Because it is the kingdom of God that is to bless, rule, instruct and uplift all the willing and obedient in that day, the millennial day— in the day of Christ— when the faithful of this present age shall be priests unto God and Christ, and shall reign with him a thousand years.

I have a little time, dear friends, at my disposal, and I will endeavor to answer our dear brother's question respecting "the mystery hidden from ages and dispensations now made known unto the saints." What is this mystery? is the question our dear brother asks. [Referring to the opening remarks of the chairman of the evening.]

The apostle Paul tells us it is "Christ in you, the hope of glory." What does that mean? It means, dear friends, that the Jews in the past had the thought of Messiah; God had given them that thought through the promise to Abraham, through the promises in the law and the prophets. He had told them that Messiah should come, and that Messiah would grant a blessing to Israel, and through Israel to all the families of the earth. And when Jesus came there was a disappointment. He was not the great one that they were expecting. They said: "This is not the king that we looked for." What could this man do, traveling through the country with twelve disciples, no influence, no wealth, no fame, no power, apparently, to establish a kingdom? And so they hid as it were their faces from him. They said: "We are ashamed of him. If he be the Messiah, we would not recognize him. We are looking for a great commander, for a great king, to establish Israel as a great empire of earth, and through Israel to bless the nations."

The apostle tells us that the secret of the matter is that the time for the establishment of the Messiah's kingdom had not yet come; that instead of setting up his kingdom then, he would first gather out of Israel all who were Israelites indeed, a royal priesthood, a holy nation, a peculiar people; he would gather these out, and these would constitute the church, his body, the Messiah, as God had intended, and which the prophets had more or less veiled in their statements, and that the whole Messiah would be not only Jesus, the Lord, the Redeemer, the head of the glorious kingdom, but also the church, his body, members in particular of the body of Christ, and this was the

1H275

mystery that was greater than they had supposed.

This was the Messiah, composed of many members, of which the Lord Jesus was the head; that was the mystery hidden from past ages and generations, but now revealed unto the saints; namely, "Christ in you the hope of glory"— your hope of glory as members in his body; and it is for this very purpose, dear friends, that the gospel has been preached during this gospel age. How silly it would be to preach the gospel as a means of turning the hearts of men; and so the apostle says the preaching of the gospel is to the Greeks foolishness, and to the old world. They



can not understand it; they say, If your God has power, why don't your God exercise his power? Why does he not manifest his ability to remedy evil conditions? Why does he permit blasphemy? If you have a God who loves us, why does he not come forward and put down the wrong? Why does he not put down distilleries, dramshops? Why does he allow war and all these other miseries, evils and afflictions? The answer, dear friends, is, "God's time to act has not yet come. He is taking out from the Gentiles a people for his name. He is not trying to take in all the Gentiles. The time to deal with the Gentiles, the heathen nations, has not yet come. He is finding out a very select class. When he came to the Jewish nation, although it was the best nation on earth, the highest developed nation in the world, he set them aside, merely taking from them such as were Israelites; indeed, those who were the most earnest and zealous, those who wanted to walk in the footsteps of the Master; and having set aside the Jewish nation in general, the work of this gospel age has been to take out the remainder of the required number, and he has been doing this according to his wisdom, and the gospel has been manifest here and there for the purpose of finding the class that he especially desires at this time, and giving this blessed message of joy with Christ.

It is a blessed message of joint-heirship with Christ, getting into his mysterious, glorious body, and the time is fast approaching when the mystery of God shall be finished. As we are told in Revelation, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." I am glad it is not finished yet; I want to get a share in that mysterious body, that wonderful body, that glorious body of Christ, for we are to be in Christ, heirs with him of the glory that shall be revealed, also with him as his bride. That is the thought, you remember, in that statement of the apostle Peter in Acts 15:14-17. God has visited the Gentiles "to take out of them a people for his name." What does that mean? A young man comes to Cincinnati to get a bride for his name. She takes his name when she becomes his bride. And so the Lord is taking out a bride class for his name. And so we have the statement by the prophet Jeremiah: "This is his name whereby he shall be called the Lord our Righteousness;" "and this is the name which she shall be called, the Lord, our Righteousness" (Jer. 23:6; 33:16).

The word "Christ," dear friends, means "Messiah," and you and I are invited to be members of the Christ, members of the Messiah, who is going to accomplish this great work.

Notice what the apostle Peter says further in speaking about the work: "God did visit the Gentiles to take out of them a people for his name." And after this—what after this? Why, some of our friends tell us—after this the burning of the world. No, dear friends, that burning of the world is a symbolical burning. If we had that for our subject, and had the opportunity to show it, we would be very pleased to show from the apostles and prophets that it is a symbolical fire, going to burn down the institutions of the present time and prepare the world for the coming of the kingdom of Christ.

"But after this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the

residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth these things." What does that mean? That the Jews are going to have further favors? Yes, as you will read in Rom. 11:25-27:"I would not, brethren, that ye should be ignorant of this mystery, lest ye would be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them and I shall take away their sins." He has not taken away their sins yet. They are still in blindness; but after the second coming of our Lord, their sins are to be blotted out. The sins of the whole world are to be blotted out. The new dispensation will be ushered in, and the people will be held responsible only for those things they have done in their ignorance in proportion as they knew better than they did. And the things they may have done in ignorance will be forgiven and blotted out. Then the blessing and favor of the Lord will come again upon the Jewish nation. You read that eleventh chapter of Romans, from verse 25 to verse 32, when you go home. You will find wonderful promises of blessings there for the Jews and through the Jewish nation a blessing intended for all the families of the earth. The first favor came to the Jews, God's favored nation, according to the flesh; and then when Christ

1H276

came after the Israelites indeed were selected the rest of the nation was set aside in order that the spiritual favor could go to the Gentiles, and then the favor will return to the Jews. Then the whole world is to have a blessing. This is the mystery.

The world's hope of glory is the glorified church. You and I, dear friends, are members of that seed of Abraham. If we be in Christ, then are we Abraham's seed. That is the mystery. The seed was supposed to be one person, but Paul shows the seed includes the church; that God is now selecting the bride, the Lamb's wife.

### **L. S. WHITE'S FIRST REPLY.**

*Mr. Chairman, Ladies and Gentlemen:*

Before entering directly upon my reply to the speech which you have just heard I deem it proper to state some facts which have transpired in connection with this debate. It has been in this discussion just as it always is with those who stand simply upon the New Testament and refuse to follow the inventions of man's wisdom in the work and worship of God's people. They not only have to fight for these principles and contend earnestly for every inch of ground gained, but they have to do so in most instances against the combined opposition of sectarianism in all its forms. For instance, seemingly afraid that those who originated this debate might gain a foothold in the city of Cincinnati, or at least that undue 'influence might be given to them, the Christian preachers of Cincinnati, Covington and Newport, who use organs and man-made societies in the service of

God, rushed into the secular papers just before this debate with the following resolutions published to the world:

"We, the ministers of the Christian Churches of Cincinnati and vicinity, publicly state that we knew nothing of the proposed discussion until we read the announcement made through the secular papers. The Rev. L. S. White is unknown to any of us, save one, either personally or by reputation. We are now informed that he belongs to a small 'anti'-wing of the church and in no way represents the great brotherhood of which we are a part." (As I told you, last night, I do not belong to any wing; I belong to the church itself. The church you read about in the New Testament has no wings.) "The questions to be affirmed by Rev. White are not peculiar tenets of the Christian Church, and upon most of these questions, as in nearly every religious body, there is no unanimity of belief among the disciples."

"Since so many vital problems press upon the attention of Christian people in the present, demanding solution; since so much practical Christian work calls with unprecedented necessity for laborers, and waits for willing hands, we deplore the proposed discussion of some of the questions named. We feel confident that the whole undertaking will prove barren of any permanent results which could be termed beneficial."

Thus these preachers seemed to feel it necessary to wash their hands of all responsibility for, or connection with, this debate.

This presents a strange inconsistency; when the Christian Church wants to appear before the world with great numbers, it counts me and all other preachers who stand with me, among its preachers, and even prints our names in its "year book;" but when we come into their midst to contend for the simple truth of the New Testament, they repudiate us and publish their repudiation to the world. I am glad to state, however, that Brother J. L. Hill, of the Central Christian Church of Cincinnati, repudiated the resolutions which had been passed in his absence, and made a strong effort to have them set aside and others which he could indorse passed in their stead. I have been informed that after a warm contest he succeeded in getting other resolutions passed, but they have never been given to the public, and I know not what they were.

It is also a significant fact that the *Christian Standard* of this city, one of the most largely circulated papers in the Christian Church, has never in any way lent its influence to the debate, except to refer to it once in a four-line statement several weeks ago, notwithstanding the fact that a copy of the propositions and a personal letter were sent to that paper.

I want it distinctly understood that, no difference who may be against us, we are here to contend for the truth, not simply as it may be opposed by Elder Russell, but against man's teaching in any form which dares to go beyond the New Testament order of things.

One thing I will call your attention to in reference to Elder Russell's speech last night. The last part of Mark, sixteenth chapter, from the ninth unto the twentieth

verses, inclusive, he teaches is an interpolation, that it is a spurious Scripture. I presented to him the Authorized Version, the American Revised Version, standard edition, the revision of 1881, the Living Oracles, and the Emphatic Diaglott, together with the Critical Greek Testament, with the original Greek in itself, and asked him to show from one of these where either one of them repudiated the latter part of

1H277

the sixteenth chapter of Mark as an interpolation. And he read a statement from two or three of them where the Vatican manuscripts and some other old manuscripts omitted the latter part of the sixteenth chapter of Mark, and his brethren seemed perfectly satisfied over it. Did you know that the Vatican manuscripts and some other manuscripts omit the entire Book of Revelation, together with some other parts of the New Testament?

Yet Elder Russell does not repudiate those Scriptures. Why? It does not suit him to repudiate them. It suits his purpose to repudiate Mark 16:16, where Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Of all the translators not one of them has ever been willing to risk his scholarship in leaving out the latter part of the Book of Mark. While some of them say that some of the old manuscripts leave it out, they are uniform in the fact that the weight of testimony is in favor of retaining it as divine, and as statements from the Son of God himself. Thus I have met his objection unto the latter part of the sixteenth chapter of Mark being an interpolation. And I want to tell you now that whenever you begin to try to figure out that certain parts of the word of God are interpolations, or spurious, you are more calculated to make infidels than Christians, and I will never hold to any theory while God gives me the right exercise of my mind, that I have to reject part of the word of God to that theory.

I have some very strong counter arguments that I want to introduce against the proposition he has been affirming, before I take up his speech and follow him in the wanderings where he went. He is undertaking to prove to us that the second coming of Christ will precede the millennium. I gave you some reasons the other night why the second coming of Christ would not precede the millennium, and I am going to repeat some of these reasons at this time, because he could not answer them then, and he can not answer them now.

The idea that there are to be two resurrections of bodies, one of the righteous and another of the unrighteous, with a thousand years or a long time intervening, is not true for the following reasons, namely:

1. The righteous are to be rewarded when Christ comes. Rev. 22:12, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." But the righteous are to be rewarded at the general resurrection: John 5:28-29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice; and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Therefore, Christ will not come until the general resurrection.

2. The wicked will be punished when Christ comes. 2 Thess. 1:7-10, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." You see great men differ. Elder Russell says that Christ is coming to save the world at that time, but Paul teaches us that when Jesus Christ comes he will come in flaming fire, taking vengeance upon people who have not obeyed the gospel here in this life. Which are you going to take, Paul or Elder Russell? But the wicked will be punished at the general resurrection. (John 5:28-29.) Therefore, the second coming of Christ and the reward of the righteous and the punishment of the wicked and the general resurrection will all be at the same time.

3. But the reward of the righteous and punishment of the wicked will be at the general judgment. Rev. 20:12-15:"And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." But we have seen that all of this is at the second coming of Christ, and after the thousand years are finished. (Rev. 22:12; 2 Thess. 1:7-10.) Therefore, it is certain that Christ will not come until the thousand years are finished. Neither can the bodies of any be resurrected until after the thousand years are finished. (John 5:29; Rev. 20:12-15.)

4. The Scriptures only recognize one return of Christ. The second coming of Christ, is always associated with the last judgment. Matt. 25:31-33. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

"But every man in his own order." 1 Cor. 15:23:"But every man in his own order; Christ the firstfruits; afterward, they that are' Christ's at his coming." But the last judgment is after the thousand years are finished Therefore, the second coming of Christ will not take place until the last judgment. But at the

1H278

second coming of Christ, the last judgment and the general resurrection which we have already shown, will occur at the same time. Christ will reward his people for what they have done in this life, not according to what they do in the next life. Rev. 22:12:"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Therefore, it is certain that no one will be given an opportunity of salvation after the second coming of Christ.

In " Millennial Dawn," Volume V., page 365, Elder Russell. denies the resurrection of the body, but at the second coming of Christ there will be the

general resurrection, general judgment, the thousand years will be finished. (John 5:29; Rev. 20:12-15.) But Paul teaches that we must all appear before the judgment-seat of Christ to receive the things done in our bodies. 2 Cor. 5:10: "For we must all appear before the judgment-seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, the only chance of salvation we will ever have will be while we are in the body here in this present life.

I want now to call your attention to the fact that the *judgment* comes after death, and not salvation after death. Heb. 9:27-28: "It is appointed unto man once to die, but after this the judgment." Elder Russell says after this is a thousand years' trial, and after this a thousand years' chance of salvation; but God does not talk that way. "So Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto salvation," or without a sin offering. And if people can be saved at the second coming of Christ, then they can be saved without a sin offering. Christ will come without a sin offering, consequently not to save the people. Now, let us notice that twentieth chapter of Revelation and the first eight verses, on which Elder Russell undertakes to build that vague, visionary, dreamy, imaginary, long-drawn-out something, that he himself can not tell anything about that is tangible and clear. And let us get the lesson from this statement in the Book of God: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season; and I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison, and he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

The chain that is to bind the devil, I understand to be the word of God. The bottomless pit, where he is to be cast for a thousand years, is not the lake of fire, but the present abode of Satan and his evil spirits. There will be no escape from the lake of fire when he goes there. In verse 10, the record says, "the devil that deceived them was cast in the lake of fire and brimstone, where the beast and false prophets are, and shall be tormented day and night, forever and forever." Elder Russell represented the other night that when people are cast into hell, that there are demons there with pitchforks ready to shovel up coals of fire upon them. I want to say to you that the word of God teaches no such thing. That is an

imaginary creature in his brain, and that is what he is fighting instead of the teaching of the word of God.

The Bible plainly teaches that in the final wind-up of time, the devil himself, with his angels, will be cast into hell and they themselves will be tormented day and night, forever and forever. They will be among the number then that will be suffering this awful torment. The word of God in this thousand years' time will have such influence in this period over the human family that it will hold Satan in check and he will lose his power over them. It represents certain characters sitting upon their thrones. Thrones are symbols of rule. The people who sit on these thrones are to exercise a moral rule over the human family— not to compel them— but a moral rule through the influence of the gospel of Jesus Christ. They reign with Christ a thousand years, or a long period of time. John saw souls, not bodies— the thought is that the time will come some time in the history of the world when the spirit of New Testament Christianity will be so revived among the human family, through the church of the living God, that there will be a long period of peace and happiness here on this earth, designated as a thousand years in the word of the living God, and that is designated as the first resurrection. These souls that

1H279

John saw, the souls of the martyrs that had been beheaded for the testimony of the Lord Jesus Christ, they were resurrected among the people— not their bodies, but their spirits, among the people, influencing them, or rather the spirit of the New Testament Christianity revived or resurrected among them and they are overcoming sin; overcoming the devil; he is overcome by the word of God, and after this long reign of peace, the devil will be loosed again and will go out to fight against the Lord's people, and that will be the time that there will be a resurrection of the souls of such characters as Nero, Herod and other wicked characters of New Testament times.

And there will be then a great persecution against the church of the living God after these thousand years of the reign of peace, and I want you to notice right carefully at the beginning of the millennium the number of the unsaved was innumerable as the sands of the seashore, and that at the close of the millennium the number of the unsaved will be still innumerable as the sands of the seashore, thus showing us that Elder Russell's idea of the millennium is utterly out of harmony with the Book of God.

But I will enlarge just a little bit on some of his teachings. Does not Elder Russell teach in his writings that " faith in the ransom" will be a condition of millennial salvation? Let us see. Jesus, in his glorified condition, surrounded by his saints, in glory, will be seen when Christ comes. The scenes of that age will be a psychological bar to the presence or existence of faith, and at the time will command the presence of absolute knowledge. That will be an age of absolute knowledge concerning the claims of Christ; and where the domain of knowledge locates, faith dare not go. In fact, faith can not live for one moment in the realm of absolute knowledge. It is nonsense to talk about faith in the presence of ocular demonstration. Knowledge in the future age will take the place of faith of the

present age. Then faith will be changed to sight. Now, since faith can not cross the border line of the golden age, none can be saved by it in that age, and hence that is not an age of salvation at all. If faith comes into existence in that age, the law of its production would have to change. It now comes by hearing the word of God. (Rom. 10:17.) It would then be faith cometh by seeing, and seeing by the presence of Jesus and all his saints in glory. If faith could exist in the glory age, it would be coercive and so rob men of all moral worth.

Think of the idea of an unsaved man, having just heard the voice of the Son of God (John 5:28-29), coming forth from his grave, and being immediately introduced into the presence of Jesus and his multitude of saints, whose glories outshine the sun a thousand-fold. Think of such a man standing in the presence of such an environment, poring over any kind of testimony to the claims of Christ, however strong, and then you will think of at least one idiot in Elder Russell's "golden age." When Jesus comes in his glory we shall know (not believe), even as we are known. (1 Cor. 13:12, and 1 John 3:2.)

(Matt. 25:31-46.) The sheep and the goats that Elder Russell told us about in his speech, where Jesus is represented as placing the righteous on his right hand and the wicked as the goats on his left hand, Elder Russell tells us that this takes place in the millennial period, and he tells us that when people are resurrected they are spirit beings and not in their bodies. That being true, I want to investigate it. But first to show you that scene in Matt. 25:31-46; the parable of the sheep and the goats is laid in the resurrection at the second coming of Christ. Elder Russell thinks this will all be in the millennial trial, but he is wrong in this. Some of these people are *sheep* for what they have done, and others are *goats* for what they have not done. The blessing and the curse are pronounced on the basis of the actions of their past lives. The chance of their salvation ended with this present life. But my opponent teaches that we are spirit beings after the resurrection. What then? These spirit beings are sick; maybe they have the measles, needing a visit from the goats. Some of them are hungry. What! a spirit being hungry? A spirit being needing food to supply the waste material cast off by a perishing spirit nature? My dear brother, will you tell us what kind of food the GOATS have which is suited to spirit beings? What sort of clothing will a naked spirit being need that a GOAT may put on him? That is a scene laid down in the resurrection, and at that time those goats are wicked people on the left. Well, hear the statement of Jesus Christ. And I will just turn for a moment and read the same to you; the forty-sixth verse of the twenty-fifth chapter of Matthew reads: "And these"— the wicked, the goats—" shall go away into everlasting punishment, but the righteous into life eternal." The Greek word *aioniosis* used here and applied to the duration of the punishment of the wicked, also to the duration of the joy of the righteous, that the punishment of the wicked is to last as long as the joy Of the righteous. So Elder Russell is utterly mistaken on his interpretation of that.

My distinguished opponent teaches in the chapters on the "Two Natures Distinct," in "Millennial Dawn," Volume 1, pages 173 to 204, that the converts of the millennial age will not be born of the spirit, will not be spirit beings but pure human nature only. But he is at variance with the apostle John on this (1 John 5:1): "Whosoever believeth that Jesus is the Christ is born of God and every one that loveth him that begat loveth



1H280

him also that is begotten of him." This makes them spiritual beings and not distinct from the little flock. But in "Millennial Dawn," Volume 1, page 278, my opponent tells us that this should be "begotten" instead of "born." Agreed. Then if this doctrine be true, he is teaching that God begets the millennial converts with a divine determination that they should never be born. Any one who is not born of God is certainly not a son of God. Will he answer this question? Then whose sons will these millennial converts be? His own teachings seem to indicate that he thinks nature is conferred by birth. Many schoolboys know that nature is conferred by begetting, but that it takes birth to confer sonship. 1 John 3:2:"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We will not have to wait for a future birth at the resurrection to make us such as my opponent falsely teaches in "Millennial Dawn," Volume 1, page 197. But we are told that we are sons in prospect by reason of our begetting, but real sons by future birth. But John teaches that believers are begotten; then, they, too, are only sons in prospect. Will he answer these two questions:

1. Will Elder Russell tell us how God planted prospects and yet failed to give them a maturing date?
2. If our faith in the ransom begets us to prospective sonship in this life, why will begetting by faith in the same ransom fall below sonship in the millennial age?

According to my distinguished opponent, the very best product in the golden-age will be human nature, and that, too, under the uninterrupted rule of right, but in this present age, when right and wrong mingle their forces, is the foundation of divine nature. According to Elder Russell, then, in the gospel age, when the devil is loosed, they make man like Christ in glory, but when the devil is chained in the bottomless pit, during the so-called millennium, and Christ is then assisted by his saints in glory, they are only able to elevate man to where Adam was at the beginning, and he sinned and fell the very first opportunity he had. If Elder Russell be right, it seems to me that the angel had better let the devil alone for the sake of better results.

Now I take up his speech where he began and follow him where he leads. He said that the second coming of Christ and the millennium are both revealed. Certainly we are both agreed upon that, but the question is, "What will be done in the second coming of Christ? What will be done in the millennium?" That is the issue, not an issue as to whether there will be a millennium or whether there will be a second coming or not, but what will be done when it does take place? He said then in the next place that the second coming of Christ must precede the millennium. I gave you the Scriptural reasons in the first part of this speech why the second coming of Christ will not and can not precede the millennium.

"The second coming of Christ is made meaningless by the idea of people being rewarded at death." Who says the people are rewarded at death? The Bible teaches that they will be rewarded at the second coming of Christ. Rev. 22:12:"My reward is with me, to give every man according as his work shall be." That is, at his coming. Then he tells us that Christ is to take out a little flock, and that it is a false idea that he was to convert the world.

Well, if we had to take just what he says about it, I suppose we would have the same idea, but let us see. Mark 16:15-16, Jesus said unto them: "Go ye into all the world." What I to go into all the world? Well. Elder Russell says: "It is just to take out a little flock here. Jesus, you have that thing wrong. I have established a theory here in Allegheny, Pa., in the United States of America, the most intelligent place in the world. Jesus, you are a back number; you have that thing wrong; I am teaching my people that you are only to take out a little flock, and you must not go contrary to me; I am Charles T. Russell, of Allegheny, Pa." But Jesus said unto them: "Go ye into all the world and preach the gospel to every' creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." That is why Elder Russell wanted to impress upon your mind that this Scripture is an interpolation, is spurious, because it does not suit his theory. But suppose we try again.

Matt. 28:18-20:"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations" (not merely the little flock, but teach all nations), "baptizing them" (that is, the taught) "in the name of the Father and of the Son and of the Holy Ghost." There never have been but three sources of authority, and they are heaven, earth and hell. Jesus Christ, backed by all the authority of heaven and earth, told his disciples to go and teach all nations and baptize the taught. Any authority, then, that says the teaching of Jesus Christ is not for the world, not for all nations, came from hell, and not from earth or from God.

But I follow his teaching just a little further on this same thought. I want to sap the foundation of that false idea so utterly out of your minds that it will never sprout again. Acts 1:8, just a moment before Jesus Christ ascended to heaven he said to his disciples: "But ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in

1H281

Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Immediately after that Jesus Christ ascended into heaven.

He told us quite a number of things about the Popes and the Cardinals and the Archbishops. We are not debating about Catholicism or about the popes and the cardinals or the archbishops, or anything of the kind, but the question is, What do the Scriptures teach? What is the teaching of the word of God upon this question? I am not interested in what popes and cardinals teach, but what does Jesus teach, what does Paul teach, what do Peter, James and John teach? He said the heathen mind today is more ready to receive the truth than some others who have heard it. What is the matter? Because the heathen mind is not beclouded with such false

theories as my opponent and many other people are constantly teaching over this country. In this country it takes ten times as much preaching of the gospel to preach the error out of the minds of the people as it does to preach the truth into their minds. When you go among the heathen with the word of God, the first important thing is to teach them that there is a God, and that Jesus Christ is his Son, and get them convinced of that fact, and it takes but little trouble to show them what to do to be saved.

But he told us something about the kingdom of God, that the kingdom of God was not yet set up. I will show you from the word of God that it is. And I will show you the very day and the very hour of the day in which the kingdom of God was set up here on this earth. Luke 12:32, Jesus said to his disciples: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"—not this little flock here, of Elder Russell's, but the little flock that Jesus was talking to more than eighteen hundred years ago. "It is your Father's good pleasure to give you the kingdom." It was to be given to the disciples of Jesus Christ, but when was it to be given? Was it to come in the millennium, or when? Mark 9:1, Jesus said unto them: "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." There is one of three things true. The kingdom of God was either set up and came with power during the lifetime of those men that heard Jesus Christ make this statement, or some of them are living till the present time, or Jesus Christ was mistaken, or, as the fourth thing true, the kingdom of God is set up. One of these four things is bound to be true. But we follow the record on down to the crucifixion of Jesus Christ. We find him dead on the cross, Mark 15:43: "Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus." Notice this word "also," that he in common with others was waiting for the kingdom of God. Jesus said, when the power comes, the kingdom will come. But when was the power to come? Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you." When did the Holy Ghost come? He says in the fifth verse, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Then the power was to come in a few days after that. Acts 2:1-4: "And when the day of Pentecost was fully come" (fifty days after the resurrection of Jesus Christ, fifty-three days after his crucifixion), "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." At that time the multitudes came together, and the Spirit of God guided Peter to preach the gospel; and Peter announced to them the claims of Jesus Christ; and they asked what they should do, and they were told to "repent, and be baptized in the name of Jesus Christ for the remission of sins." And we find in the last verse of that chapter that the Lord added to the church daily such as should be saved. But is that the beginning? I turn your attention to Acts 11:15, when, comparing the baptism of the Holy Spirit upon the Gentiles at the house of Cornelius with that of the disciples on the day of Pentecost, Peter says: "And as I began to speak the Holy Ghost fell on them" (that is, on the Gentiles) "as on us"

(the Jews) "at the beginning." He points back to the day of Pentecost as the beginning. What hour in the day was it? Peter tells us that it was the "third hour of the day." The third hour of the day, according to the way we count time, is nine o'clock in the morning. Thus the kingdom of God had its beginning here on this earth as an actual institution at nine o'clock in the morning on the first Pentecost after the ascension and glorification of the Lord Jesus Christ; and from that time on the kingdom of God has been spoken of as in actual existence— not a future institution, but a present Institution— and I want to show you how utterly mistaken my opponent is in teaching that the kingdom of God is yet to be established.

In Col. 1:13, but a few years after the day of Pentecost, Paul says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." There we find the kingdom in actual existence and people being translated into it. Heb. 12:28, Paul says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace

1H282

whereby we may serve God acceptably with reverence and godly fear." Rev. 1:9, John says: "I, John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ." The kingdom was established back there and people were in it. And Elder Russell's idea of the kingdom being a future institution, yet to be established, is as much out of harmony with the teaching of God's word as the light of an old-fashioned brass lamp would be out of harmony with the light of God in heaven.

But he tells us in his speech that the preaching was not done to convert the world, but merely to gather out a little flock, and the people are not saved now in the gospel age by the gospel; that is not the mission of the gospel, further than to gather out the little flock. Rom. 1:16, Paul says: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Paul did not say that the gospel is a power, some power, or a part of a power, but he said it is the power of God unto salvation. I want you to notice carefully that the gospel is the one and only power that God puts forth to save the human family. 1 Cor. 1:18, Paul says: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." Verses 21-24, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (it pleased God by the foolishness of preaching to save them that believe, not the foolish preaching which you are continually hearing all over this country, but what man would designate as foolishness was the wisdom of God), "for the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

But he tells us it is not the mission of the gospel in this world to save. Let me see. 1 Cor. 15:1-2: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which

also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." So this gospel is something that people are saved by.

But he tells us that there are twelve hundred million of heathen today, groping their way in darkness, without hope and without God in the world. Why is this? Because the gospel has not been carried unto them, and such preaching as he is doing is calculated to cause them to stay in darkness. But what about it at the present time? Acts 17:30, Paul says: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Go thou, is the gospel of Jesus Christ, and preach the message of life and salvation; tell them in the language of the word of God that God commands them to repent of their sins. But he tells us that there were six hundred million of heathen fifty years ago, and that now there are twelve hundred millions of them, and wants to know at that rate how long it would take to convert the heathen? Why has there been such a marvelous increase in the number of heathen in the last fifty years? [Elder Russell: " A century."] One reason is especially for the last forty years because this theory that Elder Russell has hatched up in his brain has been presented to the human family, and they have become more or less indifferent to it. Oh, well, they say, it does not matter, the heathen will have another opportunity anyhow; and his theory is more responsible for that than anything else on earth. [Applause.]

Then he says if the Lord was to judge the world in twenty-four hours, he would have to judge two hundred and fifty thousand ever second. What was his point? He did not say so, but intimated that it would be utterly impossible for God to do that. Jesus says, in Mark 14:36, that "with God all things are possible." It is not with me whether it is impossible for God to judge the world or not, but the question with me is, will I be ready for that judgment, and will others be ready for that judgment? He wants us to keep in mind the heathen who have never heard the gospel of Jesus Christ. But if you have in mind the heathen that have never heard the gospel of Jesus Christ, why are you going around all over this country then teaching people that they will have another chance of salvation after this life, instead of going over there and teaching them the gospel plan of salvation, and encouraging them to be saved here in this life? You are partly responsible for it, sir!

I want to give you the teaching of God's word on this question of the heathen, the statement in the word of God that teaches us about what will become of them. Rom. 2:14-16:"For when the Gentiles" (or heathen) "which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another. In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."

Then he tells us that Joel said: "After those days" (Second chapter of Joel). After the gospel age, he says that God will pour out his Spirit upon all flesh. In the second chapter of the Acts of the Apostles, we find the

fulfillment of this, beginning at the fourteenth verse: "But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the prophet Joel." And then Peter proceeded to quote the identical prophecy of Joel. This is too plain to be misunderstood. Peter says, "This is that which was spoken by the prophet Joel." Transpose that sentence: "That which was spoken by the prophet Joel is this," or, "This thing which you now see on the day of Pentecost is that which was spoken by the prophet Joel." And whatever construction you may put upon that prophecy in the third chapter of Joel, Peter tells us it was fulfilled there on the day of Pentecost— not some time yet to come, but this is that, that which was spoken by the prophet Joel is this, which those people saw there on the day of Pentecost.

Well, he said that I said that I did not know when Christ was coming, and when the millennial age will be set up. Jesus said, in Mark 13:33, that no man knows it, no, not even the angels of heaven. No man knows it. Does he know it? He is undertaking to tell you it is in 1914. According to that, then, Elder Russell knows more than Jesus Christ, for Christ does not know when that day is coming.

### **CHAS. T. RUSSELL'S SECOND SPEECH.**

Beginning with the last of our brother's objections, I note his statement respecting my statement that he had said that he did not know when Christ was coming. My objection was a different one from that. He said Christ could not come until after the millennium. I want to know how he knows that there is a definite time before Christ can come, and why the apostle said, "Even so, Lord Jesus, come quickly." And the apostle did not know about a millennium to come first.

Our brother mentions the passage in Romans, in which the apostle says that the heathen, not having the law, are a law unto themselves. I remind you, dear friends, of what the apostle there is discussing He is saying, you Jews have the Mosaic law-and it did not save you, and likewise the heathen, while they have not a Mosaic law, but they have a law in their consciences, and they are condemned by the law in their consciences; and they are condemned by the law of their consciences, as you Jews are condemned by the law of Moses, and then he winds up the argument by saying that "Every mouth must be stopped and the whole world become guilty before God." And then he proceeds to show that neither could the Jew be released by keeping Moses' law, neither could the heathen be released by keeping the law of conscience. That the whole world must accept Christ because there is none other name under heaven among men whereby we must be saved.

The command to repent: "God has commanded all men everywhere to repent, because he hath appointed a day in which he will judge the world? That is the reason he commanded them to repent, and until that day was appointed nobody was commanded to repent. That day was made sure when our Lord died. There

could be no promise of a judgment to the world until the world first was redeemed from the original judgment. The first judgment came by the disobedience of man, and reached every member of the race, and God could not consistently talk about another judgment of the world until he had provided a ransom, and Christ had given himself a ransom for all, paying the penalty for the first judgment, and then the apostle says, as a result of that "God now commandeth" (he had not commanded before) "all men everywhere to repent. Because he had appointed a day in which he will judge"— another judgment.

You and I are enjoying our share of that very judgment now, dear friends, if we have heard, if our eyes have seen. We have a responsibility for what we know. The whole world will have a judgment in due time. They have not yet come to a knowledge of the truth. You will remember what the apostle says in 1 Tim. 2:4: God "will have all men to be saved and to come unto the knowledge of the truth." And so they will in due time, as he goes on to say, " For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (1 Tim. 2:5-6). It must be testified in due time to every one, to experience his judgment, his trials, his responsibilities. If when he hears it not merely with the outward ear, but with the ear of conscience, with the ear of understanding, if he then sins willfully against the message of God's grace, the responsibility is upon himself. The soul that sinneth it shall die, and be utterly destroyed from amongst the people. (Acts 3:23; Ezek. 18:20.)

Our brother remarked awhile ago upon my misinterpreting a passage in Hebrews, which I have not time to go into elaborately and follow his error. The passage reads: "Christ will come the second time without a sin offering unto salvation." The brother was careful to say that he was coming "without a sin offering," but he did not quote "unto salvation." [Applause.] He is coming without a sin offering unto salvation. There is no mistake about that. He does not

1H284

need to bring another sin offering. The apostle means he paid the sin offering. The one sin offering, one for all, which he paid at Calvary. It is "to be testified in due time." It is this testimony which is given to you and me now, but it is in due time provided for others. But the brother urges our Lord said, "Go teach all nations." I reply, yes, he says, go with the message to all nations. He was making this statement in contradistinction to what he had previously said to these same disciples. He had said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). But now, after he had finished with the house of Israel, and had gathered out of them the true Israel of God, now he gives the command for the remainder of the gospel age and tells them that they are not to be restricted henceforth in going to the Gentiles, but now the gospel may go to all the nations, but he tells them not to expect that all will receive it; but "he that hath an ear 'let him hear." Wherever you find a hearing ear pour in all you can. When you can not find a hearing ear, go on. The Lord says, "Do not cast your pearls before swine." Most people are swinish.

Our brother remarks about the Greek text again. I am sorry he does, not seem to understand about these Greek texts. If I had time I would like to go into our Bible, which was written in Greek originally. There are no manuscripts earlier than the fourth century, none whatever. The two oldest manuscripts known to the world are the Sinaitic and the Vatican, and these two oldest manuscripts are recognized by all scholars throughout the world as the most authentic and most reliable of manuscripts of the New Testament extant. These two oldest manuscripts it is that refer to Mark 16:9 to end of chapter, stating that this passage is not found in them. We are not repudiating any part of the word of God, but what somebody added to the Book of Mark back there after the fourth century we are not responsible for. [Applause.]

Our brother remarked that the righteous are to be rewarded at the resurrection, not at death. What does he do with the righteous between death and the resurrection? He says they are conscious in death. What are they doing all this time? Where are they? If they are not being rewarded, what are they getting there? God's method of reward is life. The Scriptures say, they have no separate life apart from God. He says the wicked will be rewarded at the second coming of Christ. Very true! Very true! They expect to be rewarded at the second coming of Christ, but what are they doing in the meantime? Our brother tells us, as I understood him the other night, that they are being roasted in the meantime. If they are not being rewarded until the resurrection, what are they doing before the time they are to be roasted? What right have they to be punished before the time to roast them? That is not consistent. "The Lord knoweth how to preserve the unjust to the day of judgment to be punished." I stand by Peter. Not only does God know how, but he also will do it.

"The Lord shall be revealed in flaming fire." I have not time to go into details.

I remind you again, dear friends, that I will furnish a pamphlet containing a treatment of every passage containing the word "hell," from Genesis to Revelation, and all these figurative passages also, and you are very welcome to one if you will send me a card at Allegheny, Pa.

I take this opportunity of saying that thirty-seven adults were immersed this afternoon, in the Central Christian Church, this city, not baptized by water for the remission of their sins, nor entrance into the kingdom of God, but as a witness before the brethren that they had already repented of sins, had already been justified through faith in the blood of Christ and already consecrated their hearts and their lives, presenting their bodies, "living sacrifices," and thus joining Christ in his death. (Rom. 12:1.) They were hap-tized in water, in symbol of this.

Our brother remarks about the teaching of papacy not concerning him, but I was trying to point it out, and I could not make it plain to him, apparently, that the very teachings of papacy respecting the coming of the millennium was the very same kind of error that he is making. Papacy took the post-millennial view, and was led into gross error. Our brother has taken the post-millennial view, and is being misled into gross error. I was trying to lead him from that, but apparently have not succeeded.



Our brother remarked about restitution, and does not see how we have taken it in the "Dawn" and elsewhere, about spiritual and earthly bodies. I remarked that during the gospel age the Lord is holding forth a special invitation, he is selecting a mystery class, and that mystery class is the church, invited to the kingdom of heaven.

There is a special blessing for the world in general which it shall get by the way of restitution to that which was lost in Adam, redeemed by Jesus' death. But the church, the mystery class that God is now selecting, will not get restitution or earthly blessing, but will get the blessing of a spiritual nature in the heavenly kingdom. As the apostle Peter declared: "There are given to us exceeding great and precious promises, that by these we might become partakers of the divine nature."

1H285

### **L. S. WHITE'S SECOND REPLY.**

*Mr. Chairman, Ladies and Gentlemen:*

I am before you to make the closing speech of this debate. In ten minutes this debate will be a thing of the past, and Elder Russell and I are both agreed at least on one thing—that some day we will have to stand before the judgment-seat of Christ and give an account of the way in which we have conducted ourselves in this debate. We are responsible for what we have said and done, and you are responsible for what you have heard. I want to call your attention to that, question of the mystery that our honorable chairman first spoke of and Elder Russell undertook to show and utterly missed the point. I was just ready to speak of it when my time was called in the last speech. Elder Russell tells us that "Christ in you, the hope of glory," is the mystery. I will read from the word of God and see if he is mistaken.

Col. 1:25-27:"Whereof I am made a minister, according to the dispensation of God, which is given to me for you to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Something had been hid back there, but was made manifest now to the saints. A mystery, Webster says, is something covered up; something hid. A revelation is something uncovered. Then this prophecy of the blessing of the gospel of Jesus Christ had not been made known to the people before the advent of Jesus Christ, but when Christ came into the world these things were made known. "To whom," says Paul, "God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." The mystery was the things that had been kept hid in prophecy until they were fulfilled in Jesus Christ, and the "riches of the glory" was Christ in them, the hope of glory. I believe I have shown this so that any person can understand it. He has utterly failed to show you what the mystery is.

But he has told us that the Gentiles were not fit for the kingdom of God. (Acts 10:34-35.)

The first time that Peter preached the gospel to the Gentiles he "opened his mouth and said, Of a truth, I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him." So the Bible teaches us that they will be accepted with God, when they fear God and work righteousness. Another point he called our attention to is Abraham's seed. Gal. 3:26-29:"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

If we want to be heirs according to the promise, we must come into Christ here in this life— not in the life to come, but in this life. And we are baptized into Christ.

Then he made a play on Heb. 9:27-28, Christ's coming without a sin offering unto salvation. I insist there can be no salvation without a sin offering, and Christ will come without a sin offering; consequently he will not come to save the human family at all, for if he did they could be saved without a sin offering.

Then he said he was not responsible for what somebody added to the Book of Mark in the fourth century, and some of his followers cheered. I would be ashamed to cheer any man for preaching infidelity. [Applause.] The scholarship of the world denies that the latter part of the sixteenth chapter of Mark is spurious. The weight of the scholarship of the world is in favor of it being genuine Scripture. I asked him to meet me on the scholarship of the world on that question, and he declined.

In this proposition this evening he even failed to tell us what the millennium is— or what it will be. He failed to tell us how people will be saved when the time comes. I introduced a number of strong, Scriptural and clearly logical arguments to show you that Jesus Christ would not come until after the millennium; that the millennium was a resurrection of the spirit of the New Testament Christianity. That people would live the Christian life so devotedly and earnestly that there would be a long period of time of general resurrection of the spirit of New Testament Christianity, designated as a thousand years in the word of God, which he is pleased to call the millennium. But the idea of there being a resurrection of bodies at the beginning of that period is not hinted at in the word of the living God. The general resurrection takes place after that particular time; after that time the influence of the wicked people of the earth will be revived again; there will be a resurrection, so to speak, of the spirits of the old wicked characters of the apostolic age. The influence of the devil will be loose again, and he will go out to deceive the nations of the earth again for a time, and after a time the Lord will come, the living will be changed, the dead will be raised up, the saints will be carried off to heaven and immortal glory; the wicked will be cast off into the dark world of everlasting woe and misery. I have shown you from abundant Scriptures that the second

coming of Christ, the general resurrection, the judgment, the reward of the saints and the beginning of the punishment of the wicked, all take place at one and the same time. He has utterly failed to meet me on these important Scriptures and points. Let me beg of you, while it is called today, while you have time and opportunity, to hear the word of the Son of God, obey his gospel and be saved.

Elder Russell has been telling us time and again about people who do not have ears to hear. Christ says it is because they have closed their ears. He says that "he that believeth not shall be damned." If people, then, can not hear when the gospel is presented to them, and they are lost, God is responsible and not the people. But Jesus says they will not hear. But you have an opportunity today. God says, "Come unto me, all ye ends of the earth, and be saved." Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I-e does not say, "You can not come." The idea of this long, visionary, dreamy something that Elder Russell is talking to you about, is not hinted at in the word of the living God. I offered to him to become one of his disciples and go back to Texas and preach his doctrine if he would show just one place in the word of God that teaches it, and he has utterly failed. And the reason he has utterly failed to do so is because it is not there. His cause has failed, not because of the weakness of the man, but because of the weakness of the cause. He is the strongest man, not only in America, but in the world, on his side of the question, because he is the father of his side of the question. It did not originate with God; it did not originate in the word of God. It originated in the mind of Elder Charles T. Russell, 04 Allegheny, Pa. He planned out all of this theory, and in his imagination undertook to make the word of God prove the theory that he had planned out. Instead of making his thoughts fit the word of God, he has tried to make the word of God fit his thoughts, and he is utterly wrong, and I thank God to be an humble instrument in the hands of God to show the fallacy of his teaching, and present the true teaching of the word of God, and to ask the people to accept Jesus Christ in loving obedience; to come unto him in this life and be saved. For the Bible says, "He is the author of eternal salvation unto all them that obey him." May God bless you, help you to accept Jesus Christ, be saved in this life, and give you a happy home in heaven.

## OUR FAITHFUL GUIDE

There is a limitless and mighty power  
Surrounding you and me.  
There is an influence that's sweet.  
We feel but cannot see.  
It comforts us, when hearts are crushed,  
And lifts us high above  
A reeling world gone mad with hate.  
Into His boundless love.  
It guides our trembling steps, when we  
Cry Lord \_\_ "Hold thou my han."  
With wisdom, and in harmony  
It holds our little band.  
What is this power controlling those  
Who search within His Word?  
It is God's Holy Spirit  
Provided by our Lord.  
O child of God, if thou would'st keep  
Within the narrow way.  
If thou would'st make thy calling sure –  
Then for THIS Spirit pray.  
'Tis not by might, -nor yet by power,  
Nor will it ever cease.  
It shall preserve in unity,  
And in the bonds of peace.

**(NOTE:** The following appendix was added into the second edition printed in 1933. Although this appendix is not included in Harvest Gleanings, it is retained here for historical purposes.)

## APPENDIX

### JUDGE RUTHERFORD'S CHALLENGE

Judge Rutherford, present head of the International Bible Student's Association, or "Russellites," issues an indefinite, undebatable challenge to those he calls the "Devil's Clergy." He has charged them with being the devil's clergy, and then challenges them to disprove it. He is strangely illogical for a "judge." He knows while he seeks to cover it, that there is not sufficient cohesion among the denominational clergy for them to formulate a joint program in the hands of a joint representative for such a discussion. He seems to think, in a lengthy piece in the Golden Age magazine, issued from Brooklyn, N. Y., that he has proved them the clergy of the devil. He has sketched many traits of false teachers through the Bible, and assumes (the point to be proven) that he has made out his case. But to turn his gun upon him, this writer can use the same passages throughout the Bible to prove that the "judge" is himself a preacher of the devil. Judge Rutherford says a lot about the mercenary aspect of the clergy. Who has ever made more merchandise out of his religion than has the Judge? He

has ridden to ignominious international note upon the carping, bickering spirit of fighting the sects; while he has in the same process been busy fashioning one; and carrying it further for his own glory. There are many preachers in America, deluded no doubt, who are every bit as sincere as the Judge.

Again, the Judge is quite egocentric. He assumes that he, as the head of a little sect, is entitled to have the honor of opposing the combined religious world, if it were possible to unite them for the battle. Who is this Judge Rutherford? As the darky said, "He recommends himself highly." Let the Judge come down a notch or two. Let him, since he is such a great champion, be willing to defeat them one after another. Let him, if he is sincere, formulate such propositions as will fairly differentiate between him and the Churches of Christ in America, and he will have no difficulty in finding an opponent.

If Judge Rutherford is sincere, he will be willing to entertain a debatable proposition with a representative man who has the honor to represent as large a body of people as the Judge's own people. If he will not do this, it is because he is full of braggadocio, and has a swashbuckling strut for propagative purposes; thinking by this means to convince the unthinking.

Cowards talk and evade— and run. Of what stripe is the Judge?  
—John Allen Hudson

### WHAT WILL JUDGE RUTHERFORD SAY?

The following correspondence will speak for itself:

1519 South Florence Place, Tulsa, Okla.,  
April 26, 1933.

Judge J. F. Rutherford, care The Golden Age, 117 Adams Street,  
Brooklyn, N. Y.

Dear Judge Rutherford:

A short time since a devoted woman follower of yours appeared at my door with some literature of the International Bible Students' Association. She broached the subject by asking if I were interested in what will soon happen in view of these distressing times. Your name was mentioned in the conversation, and I told her that I did not believe your position, and that I thought it could not be defined. Thereupon she spoke of your challenge to the clergy of America. She, furthermore, agreed to mail me a copy of The Golden Age which contains your piece upon the devil's clergy. I do not admit that I am in that category, being as much opposed to denominationalism as you are. On the other hand, it is my firm belief that you are as purely sectarian as any one of the denominations, or the denominational clergy.

I have noted your subterfuge in that you seem to demand a representative man who shall be indorsed by all the denominations. You are aware that such a demand cannot be met. Anyway, I believe it would be a concession, were it possible beyond deserts. Since the churches of Christ in America are numerically as strong as the International Bible Students' Association, a representative man from their ranks would in that respect be on a footing equal with yourself. I have confidence that I should be enabled to coordinate behind me sufficient indorsement that, should you bring about my defeat, you would then have eliminated one body of people. It perhaps has long since come to your notice that your illustrious predecessor, Pastor Charles T. Russell, engaged in such a discussion with a representative man of the churches of Christ in Music Hall, Cincinnati, Ohio, in 1908. We are prepared to duplicate that discussion on all important points of your doctrine. Or if you will affirm in a public oral discussion, to be stenographically reported and issued in book form, that the churches of Christ in America in the aggregate constitute an organization of the devil, and that I am therefore a minister of the devil, I shall be glad to deny. And in turn I would be willing to affirm that the organization of which you are the recognized head is postapostolic in origin, is unscriptural in doctrine, and is purely human and sectarian in nature.

You must be a man of courage. You would not engage in gascanada, surely. I presume that your thought for an investigation of points of belief springs from a conscious desire to find and to impart truth, rather than as braggadocio to propagate your doctrine, If my presumption is correct, then we can work out such details as may present themselves in arranging for the discussion.

In the heading of the piece in The Golden Age, "Of What Are the Clergy of the Devil Afraid?" we get an indirect avowal of your courage. I shall, therefore, expect developments looking toward our meeting on the polemical rostrum at an early date.

Very truly yours,  
JOHN ALLEN HUDSON

P. S.— Churches of Christ are locally independent in government, like New Testament churches. Therefore, we have no high-sounding titles or great positions. But I feel that I am representative, having served with churches in Memphis, Tenn.; Washington, D. C.; New York City; Oklahoma City; am on the editorial staff of one of our strongest periodicals; and am author of several books. But the particular problem of sufficient general indorsements would be mine and not yours, as only a representative would be advanced.

J.

A.

H.

Office of the President,  
Watch Tower Bible and Tract Society,  
124 Columbia Heights, Brooklyn, N. Y.

Mr. John Allen Hudson, 1519 South Florence Place, Tulsa, Oklahoma

Dear Sir:

Your letter to hand. Your accepting my challenge is not accepting the challenge that I made at all. Whenever you get a good percentage of the clergymen to sign an indorsement that you represent them, then will I debate with you, but no individual challenge will I give any attention to.

I do not know for what you stand and whether your sayings would bear any weight with the churches or not. My challenge published stands as it is stated, not subject to quibbling or change such as you want to make in it.

Yours sincerely,  
J. F. Rutherford

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1519 South Florence Place, Tulsa, Oklahoma,  
May 10, 1933.

Judge J. F. Rutherford, Watch Tower Bible and Tract Society, 124  
Brooklyn Heights, Brooklyn, N. Y.

Dear Judge Rutherford:

Your reply, dated the 4th inst., is about what I had anticipated. I had not gained the impression that here was an absolutely fearless man who was really looking for an opponent, but rather that here was a man who was intentionally hiding behind what he knew was a safe proposition, and then who, failing to find an opponent where he knew he would find none, would procure a Gabriel's trumpet to utter defiance throughout the earth as a false means of propagating his doctrine and for personal prestige.

Yesterday afternoon I talked with the Presbyterian moderator, who is the highest dignitary of that body in the United States. The result of my conference with him was precisely what I had foreseen, and what it occurs to me you had foreseen, not only from him, but from every other great Protestant leader in the country. This man, Dr. Charles Kerr, of this city, said that it would be lending a consideration far in excess of your deserts. He expressed himself as not believing in debates, which is the congealed sentiment of the Protestant bodies and has been for a century. In my first letter I called your attention to the fact that you surely must know this sentiment. And then I asked that you come from behind this subterfuge

and assist me in drafting propositions that would be debatable. That will be no trouble if you are in earnest. Churches of Christ have always been willing to enter upon a free and full investigation of Scripture themes.

Nor will you be released from the consequence of your original call for some one to meet you in seeking to make it appear that my proposition is personal. It is no more personal than yours. You are representative of a cause. And so am I. It has most assuredly passed that stage.

And then you seek to hide a third time; but, my dear sir, I am after you. When you run and stick your head in the sand, ostrich-like, I shall be near by to call attention to your hiding. This third point is that you do not know for what I stand. I informed you in my earlier communication that I was affiliated with Churches of Christ. Charles Scribner's Sons' general church history of Protestant bodies will furnish you an account. "The New Handbook of All Denominations" (Cokesbury Press) will inform you. The Churches of Christ census of the United States Government will inform you, and then there stand ready numbers of strong publishing houses to aid you. I am informed of what you teach, and your folk number less than Churches of Christ. If you are not really informed, I pity you. If your knowledge should exceed what you say, then you are dodging. In any event there is an unfortunate exposure.

If you will affirm that ministers of Churches of Christ generally are ministers of the devil (they are generally regarded as Protestant and are caught in your charge), then there will be something tangible that we can get hold of, and I shall be very glad to deny. That will get my brethren in such a way that an opponent will be at hand. And then to equal you in an affirmation, I will affirm that the International Bible Students' Association is post-apostolic in origin, is unscriptural in doctrine, and is purely human and sectarian in nature, as I indicated in my earlier letter.

That many thousands may know the status of affairs, I am giving this correspondence to the Gospel Advocate, Nashville, Tennessee; the Firm Foundation, Austin, Texas; the Apostolic Review, Indianapolis, Indiana; and the Christian Leader, Cincinnati, Ohio. Churches of Christ throughout America will know just how things stand. Nor will your followers any more be able to boast of your courage, as has been done.

But I sincerely hope that you will see the necessity of entertaining debatable propositions.

Yours very truly,  
John Allen Hudson

OLD



# THEOLOGY QUARTERLY

1H289

## OLD THEOLOGY QUARTERLY

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### *Number 1*

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*The Scriptures Clearly Teach the Old Theology that*  
**DEATH IS THE WAGES OF SIN**  
*and not Eternal Torment*

This article is the same material as No. 53, April, 1901. The first thirteen pages can be found in Reprint R1085-R1087, entitled "The Old Theology, The Wages of Sin." The remainder can be found in Reprint R2612-R2614-April 1, 1900, entitled, 'Forgivable and Unpardonable Sins.'"

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### *Number 2*

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**The Scripture Teaching on**  
**CALAMITIES**  
*and why God permits them*

*This article is the same material as No. 57, April, 1902, and No. 73, April, 1906. It can be partly found in Reprint R1123-R1127--July, 1889, entitled, "Calamities--Why Permitted." The entire article is reprinted below.*

**"EXCEPT YE REPENT,  
YE SHALL ALL LIKEWISE PERISH"**

*"There were present at that season some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.*

*"Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish." Luke 13:1-5*

Noble and good in the sight of both God and man are the generous impulses of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more of good to be said favorable to calamities or their influence.

While these charities should not be misconstrued to signify that God's consecrated saints are rapidly multiplying--for many of the charitable are not the consecrated, and some are even infidels--yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in a period, perhaps as selfish and money-loving as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot somewhere in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as meet death by the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the God-like element of sympathy exists, as a partial offset to the devilish qualities of

1H290

selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question, Why does God permit calamities? let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to know them. Some, whose hearts in the presence of great calamities overflow with sympathy and God-like love (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence, whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments--which are thus made to appear malicious.

But it seems a very slight thing to charge the Almighty with causing earth's calamities--in comparison with the general thought of Christendom, that God has premeditated, planned, from before the foundation of the world, their everlasting torture; the direst calamity imaginable. A tornado, an earthquake, an epidemic of disease, would be mercies and kindnesses in comparison to such diabolical schemes and preparations as are accredited to the Lord by the vast majority of his children, who suffer still from the superstition, ignorance and blindness of the "dark ages," and its creeds. Alas, that such false conceptions of the justice and love of our Creator should ever have gained a foothold in our minds--to distort our every conception of every right and good quality. O Lord, grant thy people a great opening of the eyes of their understanding, that we may be able to comprehend with all saints--the lengths and the breadths, the heights and the

depths of thy love and mercy toward thy creatures--through Christ Jesus our Lord! The difficulty is that men have been led to consider the very Bible which declares God's true character of love and justice as authority for these devilish doctrines; and these false interpretations were originated in the "dark ages" by those who instigated or assisted in burning, and otherwise tormenting, real Bible believers.

### **GOD'S SYMPATHY--HOW SHOWN**

When we declare that whatever there is of love and sympathy in man is only the remnant of the original divine likeness in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once raises the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love--to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the result of their possession of some measure of his character and disposition. This answer is not full enough to be satisfactory; but, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on his part--providing an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still further back, why does he, who has all wisdom to know and all power to prevent, permit calamities--cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could prevent, if he would--all the forms of sickness and pain and death; every manner of destruction--wars, murders, etc.; every thing which causes pain or trouble to those willing to do and to be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To comprehend this cause fully, we must go far back, to the very beginning of sickness, pain, death and sorrow--to the Garden of Eden, where neither famine, pestilence, cyclone, earthquake, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and must certainly have been greatly appreciated by man, who had to be *driven out* and prevented from returning by the fiery sword which kept the way of access to the life sustaining fruits of the trees of the garden.

And this Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience--how came it that he should so change in his attitude toward his creatures as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth--to toil and weariness and insufficient sustenance, and thus to death?

We must remember that the Creator specially or miraculously "prepared" in advance the Garden of Eden, only, for man's comfortable enjoyment of the favors

of life, and a fitting place for his trial. God foresaw the fall of his creature, and provided that the penalty of sin, "dying thou shalt die," instead of being

1H291

suddenly inflicted, as by a lightning stroke or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasma, thorns, weeds, etc.) of the unprepared earth; the preparation of which would require seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God.

### **MAN A CONVICT**

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of his plan for their future, in which such experience with imperfect conditions would be of great value; a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would, through experience, furnish man such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated; a lesson, therefore, which would profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness. God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy, should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that *death* (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the *perfect*, is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and disease, and to be subject to the causalities and calamities of nature's unfinished work.

He said: "Cursed *is* the ground FOR THY SAKE:" *i.e.*, The earth in general *is* in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect for his own sentence of death, God prevented this and guarded the way back to the garden, in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden--ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise is present shortness of life, under present circumstances! Were some of our "shrewd business men" who accumulate millions of money, and grasp great power in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must be seen was, first of all, one which related only to his *present life on earth*, and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were: "Dust *thou art* and unto dust shalt *thou return*,"--"dying thou shalt die." Gen. 3:9; 2:7, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a

1H292

deliverance. But it was then vague and indefinite, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, yet he sympathized with them, and would, ultimately, without violating *justice* or ignoring his own righteous sentence of death, bring them succor.

## **GOD JUST, YET THE JUSTIFIER OF SINNERS**

Paul tells us that God adopted a method for the recovery of man from that original sentence of death that came upon all as the result of Adam's fall, which would show the *justice* of his sentence and the *unchangeableness* of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This divine plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offence of one, sentence of condemnation came on all men." 1 Cor. 15:22; Rom. 5:12, 18

## **THE REDEEMER**

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice--"the man Christ Jesus who gave himself a ransom for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor [humbling himself to a lower nature, even as a man, becoming obedient even unto death] that we through his poverty might be made rich." 1 Tim. 2:5; 2 Cor. 8:9

Thus the one *first* created, "the first-born of all creation" (Col. 1:15) "the beginning of the creation of God" (Rev. 3:14) the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16, 17)--this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of the Son's own life as their ransom-price, with all that that implied of suffering and self-denial. To restore them (such of them as should prove worthy--whosoever wills) would require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error--to

destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition--righteousness.

To know the Father's plan and his privilege of cooperation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9) He was "made *flesh*" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, for the cancelation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the *price* of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all, the lost estate and blessings, "whomsoever he wills." (John 5:21) And he wills to restore all who shall prove worthy. And to prove who are worthy of everlasting life will be the object of the Millennial reign. 1 Tim. 2:4; 2 Pet. 3:9

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the *right* to resurrect them and restore them, is clearly stated by the Apostle. See Rom. 5:6-12, 16-19, 21; 1 Cor. 21-24.

## **BY HIS KNOWLEDGE**

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4, 8, 12) and *obeyed* God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fullness of his consecration to the divine will and plan; and this fullness of consecration and trust was the result

1H293

of his intimate *knowledge* of the Father and his unbounded confidence in his wisdom, love and power. He had recollection of his previous existence as a spirit being with the Father. (John 17:5; 3:12, 13) Our Lord's success, then, was the result of being rightly exercised by his *knowledge* of God; as it is written: "By his *knowledge* shall my righteous servant justify many, while bearing their iniquities." Isa. 53:11

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the *knowledge* (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that *knowledge* and *consecration* are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some

of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should include not only the living, but also the dead, of Adam's race, and which should insure everlastingly peace and joy to all the worthy, by eradicating, forever, sin and all who *love it* after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of Man came to give his life a ransom for many;" "Verily, verily, the hour is coming\* when the dead shall hear the voice of the Son of God, and they that hear [heed] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised" --injured by the Adamic fall. Matt. 20:28; John 5:25; Luke 4:18

The sacrifice of the Redeemer's all, as man's *ransom price*, was offered at the time he was thirty years old--at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, he spent the three and a half years of his ministry in using up the consecrated life already offered; and this he completed at Calvary. There the *price* of our liberty was paid in full. "It is finished;" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either

\*Sinaitic MS. omits the words "and now is."

directly, or indirectly, from the first disobedience and its fall. All that is necessary since, for a full return to divine favor and communion, and to an inheritance in the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is, a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

## **"YE SHALL ALL LIKEWISE PERISH" UNLESS YE REPENT**

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided. (Acts 4:12) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor--life, etc. Thus seen, the Adamic death penalty was--to perish; but it has been canceled



by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" John 11:11-14; Matt. 9:24; 1 Thess. 4:14; 5:10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall *perish*; they will fail to obtain the full restitution provided; they shall never see (perfect) life (full restitution) for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the Second Death which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

Under that blessed and wise rule of Christ as King of nations,\* all the evil, depraved tendencies inherited

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\*Not visible in flesh, however, for he is no longer flesh, having been highly exalted again after he had finished the flesh-life by giving it as our ransom price. See, "The Time is at Hand," Chap. V.

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1H294

from the fall and from the six thousand years of degradation, will be restrained, held in check, by superhuman wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under the clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the Second Death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by *their own willful* conduct, merit and receive death again. This Second Death means utter destruction, without hope of another redemption or resurrection; for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial. 1 Cor. 15:25

As our Lord Jesus used the calamities of his time as *illustrating* the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce as unscriptural the eternal torment theory, so generally believed by God's children, as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible *to the extent* that he understands it; and according to God's promise and plan all mankind shall, at some time, either during the Gospel age, or during the coming Millennial age,

be brought to a *full, clear appreciation* of these conditions and opportunities, with fullest opportunities for repentance and life.

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath, or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, during which under Christ's direction, it shall be given its finishing touches and be made fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death anyway, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial age, when each shall be required to choose between good and evil. The evil they now learn first, the good and its blessed results and rewards, but dimly seen now, will be fully displayed then--during the Millennium.

### **SPECIAL PROVIDENCES FOR THE SAINTS**

But some one inquires, If this be God's plan for redeeming the world by the death of his Son, and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ, with its favorable conditions and powerful restraints, begin at once, as soon as Christ had given the *ransom price* at Calvary; instead of compelling those who would follow righteousness to sail through bloody seas and suffer for righteousness' sake? Or else, why not have postponed the giving of the *ransom* until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or at least, if the present order of events is best in the divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah, yes! The subject would be incomplete were this point left untouched. The consecrated saints, the Church of the Gospel age, are a "peculiar people," different from the rest of the redeemed race; and God's dealings with them are peculiar and different also. Calamities, great and small, continually involve God's saints as well as the worldly, and seemingly as much by accident. But herein the Lord provides a test for our faith; intended either to turn us back, if we have not sufficient faith to permit further progress, or to develop and strengthen and increase our faith if we have it, and will exercise it under divine direction.

The Lord's assurance to his truly consecrated spirit begotten children is, that all things shall work together for good to them. (Rom. 8:28) God assures them that having entered into a new relationship with him, all of their affairs are henceforth his affairs and concern. Consequently, they may realize, fully, that however the

world may be subject to *accidents*, incidental to present imperfect conditions under the curse, God's "little ones" are his peculiar care. Not a hair of their heads may suffer injury without his knowledge and consent. (Matt. 10:30; Luke 12:7) How wonderful!

1H295

And yet how reasonable when we recall the assurance that, "Like as a father [earthly] pitieth his children, so the Lord pitieth them that reverence him." Psa. 103:13

### **WHY SHOULD NOT GOD'S FAITHFUL BE ENTIRELY EXEMPT FROM SUFFERING AND DEATH, AND ALL THE EVIL RESULTS OF SIN AND ITS PENALTY?**

Surely! That is the query that naturally arises and that is answerable only from one standpoint: and its answer can be appreciated only by the saints; and by them in proportion to their faith, and their knowledge of God and his Word. The answer is twofold; that is to say, there are two reasons why God's people are not exempted from the ills of life common to the world.

(1) Such exemption would attract all kinds of characters into the Church, for selfish motives. And, although God purposes offering his blessings freely to all in due time, he is working according to a plan, in which the present age is intended for the *selection* of a special class, for a special purpose--to be used as divine agents, as joint-heirs with the Lord and Savior in blessing and enlightening the whole world in the coming age. Contrary to the general understanding, therefore, God is as careful to exclude some from his Church as to draw others. His preferences are not according to color or sex or learning or nationality, however, but according to faith and obedience and Christ-likeness of heart, or will. "Whom he did foreknow he also did predestinate [all who shall be accepted as members of the glorified Church, the Royal Priesthood] to be conformed to the image [Character-likeness] of his Son." Rom. 8:29

(2) It is a part of the necessary schooling of the Church, that they shall learn to trust the Lord implicitly; not merely in matters which they can see clearly and understand fully, but in everything. Those who cannot learn this as one of their lessons (and it is one of the most important of all) cannot pass the examination; but will be deemed "unfit for the Kingdom," whatever else they may be fitted for. True, *faith* is not the only qualification for a share in the Kingdom; but it is the most important of all, because without it we cannot so well cultivate the other elements of character; and because without faith the other elements of character would not be acceptable to God, even if we had them in perfection.

Only from the instructions of God's Word can we see matters from this standpoint; and only when viewed from this standpoint can the trials, difficulties, perplexities, persecutions, etc., which come to God's people, be appreciated so that they can "rejoice in tribulation and in everything give thanks." They rejoice by faith, even as they see by faith, and walk by faith. Such only can realize that

present trials are designed by the Lord, and intended to work out for those properly exercised thereby a far more exceeding and eternal weight of glory; for they look not at the things that are seen and temporal; but, with the eye of faith, at the things promised--unseen and eternal. 2 Cor. 4:18

While we trust that this and others of our publications may be helpful to many--enlightening and encouraging, it is not improper for us to say that their special mission is not to the worldly and the satisfied; but to the meek and humble who hunger and thirst--for righteousness, for God, for his truth, desiring to know and to love and to serve him--and to the saints--those who already know the Lord to a considerable extent, for now, in this time of growing skepticism, along lines of "higher criticism" and "evolution," such need the "meat in due season" which the Lord has prepared for them, realizing their needs long in advance. We specially inform all such that our Society is devoted to the Lord and his Word and his people. We publish a twice-a-month journal (16 pages), and various Bible-study helps--not for gain, not for profit, but for the edification of the Lord's people and the upbuilding in the knowledge of the Lord, and as assistances to the Bride class in making ready for union with the Bridegroom--that each may make his calling and his election sure. We urge you to join with us in the study of the Father's Word, in the light now shining upon it; whether you can contribute toward the expense of the publications or not. The majority of God's saints are as poor in this world's goods as they are rich in faith. We gladly offer all such hungry ones any and all of our publications *free*. Write to us fully at once. "Come with us, and we will do you good; for the Lord hath spoken good concerning Israel."

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"THE Lord be with you!" steals the benediction  
With solemn splendor like a falling star;  
In morns of joy and midnights of affliction,  
It breathes its echoed sweetness near and far.

"The Lord be with you!" when the shadows hold you;  
And prove His loving power to soothe and bless;  
When dangers darken and when fears enfold you,  
"The Lord be with you!" in His tenderness.

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*Number 3*

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**The Spirit of the Great Reformation Dying  
How Priestcraft now Operates  
**PROTESTANTS, AWAKE!****

*This article is the same material as No. 61, April, 1903. It can be found in Reprint R1134-R1138 August, 1889, entitled, "Protestants, Awake!"*

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*Special Issue Booklet, Number 11, 1908*

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**TABERNACLE SHADOWS OF THE  
BETTER SACRIFICES**

*This booklet was reprinted in its entirety from the "Tabernacle Shadows," Copyright 1889, First Edition 1881.*

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*Number 12 January, 1892*

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**Showing the Harmonious Cooperation of the  
Creator's Justice, Wisdom, Love and Power  
**THE DIVINE PLAN OF THE AGES  
FOR HUMAN SALVATION**  
*Why Evil was Permitted***

*This article is the same material as No. 62, July, 1903, and No. 74, July, 1906. It is an epitomized summary of main points from The Divine Plan of the Ages.*

**AN EPITOMIZED STATEMENT OF THE  
DIVINE PLAN OF THE AGES**

A recent writer has truly said: "The summary want of the age is that *last* philosophy into which shall have been sifted all other philosophy, which shall be at once catholic and eclectic, which shall be the joint growth and fruit of reason and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation."

Many who admit that such a philosophy can emanate from God only, and that the Bible should reveal it, nevertheless fail to find it there, because they do not seek it in an orderly or philosophical manner. Such we advise to read a book of 350 pages entitled "The Plan of the Ages," which presents the soul satisfying outlines of the divine plan of human redemption in a form that is acceptable to humble and consecrated reason. This little tract is a crumb of its teachings.

The careful and reverent student of the sacred Scriptures will find, in the light now due to the household of faith, that the Word of God presents a complete and systematic plan for the salvation and development of the human race, which for ages has been in operation, which, up to the present time, has been a success in its gradual development, and which in due time will be gloriously completed. The past six thousand years of human history have been necessary to work out that plan to its present degree of development, and one thousand years more will witness its full consummation in the restitution of every willing member of the race to the original

1H297

likeness of God, and their establishment in righteousness, with the eternal ages of glory and blessing before them.

Such is the scope of God's plan which he formed before the foundation of the world, to be wrought out in Christ, who is the Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation--his *only* begotten Son--Rev. 1:8,10; John 1:14,18; Col. 1:13. "By him were all things made, and without him was not anything made that was made." "He is the image of the invisible God, the firstborn of every creature. By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (John 1:3; Col. 1:15,17) In him also "we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

God, having thus honored his Son by making him his instrument or agent for the accomplishment of all his grand designs, declared to men: "This is my beloved Son in whom I am well pleased; hear ye him." He "hath exalted him to be a Prince and a Saviour," and "would have all men honor the Son [as the Father's agent and representative] even as they honor the Father." (Matt. 17:5; Acts 5:31; John 5:23) Nor does the Son claim higher honor than to be the Father's agent and messenger, "the messenger of the [Jehovah's] covenant" (Mal. 5:1); for he says, "I came not to do mine own will, but the will of him that sent me," and "My Father is greater than I." John 6:38; 5:30; 4:34; 14:28) To us, as to the apostle, "there is one God, the Father, *of* whom are all things; and one Lord, Jesus Christ, *by* whom are all things; and we by him." 1 Cor. 8:6

After the creation of angels came the creation of man, a being adapted to live on the earth and to be its lord and king. Man, as well as the angels, was created in the divine image--that is, with faculties of reason, conscience etc., capable of discerning right and wrong. Man, as a king of earth and perfect, as created, was

only "*a little lower* than the angels" (Heb. 2:7, 9), and that little consisted in his being limited by his nature to the earth, while the angelic nature, being spiritual, has a wider range for observation and hence a broader plane for reasoning. To be an image of God implies freedom of choice or will with respect to one's own conduct. With such freedom man was originally endowed by his Creator, and the alternatives of good and evil were placed before him as a necessity to his trial for lasting life, though not without warning on God's part as to the blessed results of righteousness and the baneful results of evil. On account of man's inexperience, implicit obedience to God's will was required of him for his safety and protection, as well as for a test of his loyalty to his rightful Lord and Sovereign. Nevertheless, God, by divine intuition, foresaw the course that Adam would take and the fall of the whole race with him into death, and also the lessons which that experience with sin and death might be overruled to teach them when, in due time, through the merit of Christ's sacrifice, he would grant them remission of sins upon their repentance and turn to righteousness. He therefore determined to let man take his chosen course, and to inflict on him its just penalty, and then in due time to deliver him from it with a great salvation.

God foresaw that, even with good intentions, man's limited knowledge and experience would continually offer temptations to doubt the wisdom of divine arrangements, if not to disobey them; he therefore embraced this opportunity to convey to all of his creatures, as well as to man, a fuller conception of himself, in order that they might the more fully and heartily worship and obey him. As a revelation and illustration of his attributes--Justice, Wisdom, Power and Love--God placed his human son in his own image--perfect though inexperienced, and but slightly informed respecting his Creator's attributes--on trial, in order that he might gain a valuable experience, yet foreknowing that, although in every respect fairly tried, he would, in the use of his own free will, fall into sin. But God did not purpose to abandon his disobedient and death-deserving creature to eternal ruin, but provided a way of redemption whereby he might be just and yet the justifier of the truly penitent and believing (Rom. 3:26), so that the painful experience gained under the reign of sin and death might eventually, under this overruling influence of divine providence, serve the more firmly to establish them in righteousness and willing loyalty to God.

The trial in Eden was merely a test of obedience, or loyalty to God. The fruit of the forbidden tree was good (for all the trees of the garden were good) and was desirable to make one wise; and had they proved their loyalty to God by obedience, probably the restriction would in due time have been removed. Knowledge is a blessing only to those who are subject to the divine will. This, God had arranged that man should acquire by experience, and angels by example: The penalty of man's disobedience was death--"In the day that thou eatest thereof, dying thou shalt die." The penalty was fulfilled to the letter: the dying began as soon as the penalty was pronounced, when they were cast out of Eden and restrained from eating its life-sustaining fruits; and it was completed within the

1H298

thousand-year day, as predicted. (2 Pet. 3:8) The penalty, death, being gradually and not suddenly inflicted left the condemned pair free to propagate their species,

yet subject to the weakness and all the penalty under which they themselves groaned.

Thus, by one man's disobedience, sin entered into the world, and death by (as a result of) sin; and thus death passed upon all men, because all are sinners and imperfect by heredity. Rom. 5:12

Sin, and death its penalty, by thus gaining control of Adam, controlled the world, and reigned from Adam to Moses--with but few divine promises, even, to illuminate the dark way. Then "the law came by Moses," offering lasting life to any one who would observe it in every particular. But in their fallen condition none of the condemned race was able to obey it, and by it to gain the reward of life. As God had designed, however, the law did serve a purpose: it served to show the helplessness of man for his own justification; and it served to point out, as from another than the corrupt and condemned seed of Adam, the holy, harmless, undefiled Lamb of God, whose sacrifice, --as Adam's substitute or Redeemer, satisfied the claims of justice, bought the world from the slavery of sin and death, and made possible the gospel offer of forgiveness and lasting life, not through our righteousness in keeping God's law (which is impossible by reason of the weakness of the flesh), but by our acceptance of Christ as our Master, and of his ransom-sacrifice as the satisfaction for our sins before God.

It might be supposed that the work of blessing the world should have begun at once when the sacrifice for sin was accepted by the Father, as signified by the giving of the spirit of adoption at Pentecost; but not so. Another feature of the divine plan had first to be accomplished, viz.: the selection and development of the Church to be joint-heirs with Christ in his glory and kingdom and work of blessing the world. This was from the beginning a part of the divine plan; and therefore the glorious reign and work of blessing the world could not begin at Christ's resurrection, nor at Pentecost, but had to be delayed until the selection of all its tried and faithful members could be accomplished. Or, to state it otherwise, the Father's appointed time for blessing the world is during the seventh thousand years, and had it not been for his purpose to select the Church, the "bride" or "body" of Christ, to share with him in the work of blessing the race, there need not have been two advents of our Lord. One would have been sufficient; for he could have come now, in the end of the sixth thousand years, could have redeemed all and at once begun the great work of blessing and restoring mankind. He came to redeem the world eighteen centuries previous to the appointed time of blessing, so as to leave time, before that day, for the selection of his bride from among the redeemed race.

As the occasion of man's fall became God's opportunity for exhibiting to all his creatures his wonderful character from every standpoint--his justice, his wisdom, his power and his love--so it also became an opportunity for the testing in all points of his only begotten Son, preparatory to his yet higher exaltation (Phil. 2:8-10) to the divine nature, with all which that implies of glory, honor and immortality, and of position next to the Father, that all men should honor the Son even as they honor the Father. And the same occasion, as pre-arranged of God, also makes possible the calling, selection and trial of the Gospel Church, now soon to be completed and made joint-inheritors, with our Lord and Savior, of



glory, honor and immortality, and like him to be exalted far above men and angels, even to the divine nature. 2 Pet. 1:14

Only the *justice* of God's character has yet been made manifest to the world, and much of its glory is sadly beclouded by human tradition, which falsely declares the wages of sin to be eternal torment instead of "everlasting destruction." God's *love* for his creatures, the *wisdom* of his plan of salvation, and his *power* to save, are as yet but partially revealed, and even distortedly seen by but few indeed. God's *justice* has been revealed to all for the past six thousand years in the reign of death, the penalty which he prescribed for sin. God's *love* began to be revealed eighteen hundred years ago, but not seeing all of the plan, few rightly appreciate the love. Nevertheless, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." (1 John 4:9) The *wisdom* of the Lord's plan will not be appreciated until the Millennial Sun of Righteousness has arisen, revealing those features of his plan which then will bring blessings to all the billions which his *justice* condemned, and which his *love* redeemed. But the *power* of God will not be seen in its fulness until well on in that Millennial Day. Although partially revealed in the work of creation, the grandest and fullest exhibition remains to be shown in the resurrection from death of those redeemed ones, who, accepting of the gracious provisions of his love, bow in glad submission to all his just requirements.

It is a mistake made by many to suppose that Jehovah's *justice* and his *love* are ever in conflict with each other. Both are perfect--his *love* never desires or

1H299

attempts what his *justice* does not endorse: his *justice* and his *love* must both approve every act for which his *power* is exercised. With men, because of lack of wisdom and power, love and justice often conflict. Man's love often has gracious designs which he has not the wisdom or power to accomplish except by violating justice. We must gauge our views by the infinite and stay close to the revelation he makes of his plans, not seeking to make plans of our own for God. God's plan, when clearly seen, fully vindicates his *justice* as well as his *love*. The plan of redemption devised by divine *wisdom* is the essence of unfathomable *love* based upon uncompromising *justice*, and will be fully accomplished by divine *power*. The first act of God's love was to provide a *ransom* for Adam, and thus for all his race, since it was by his transgression that all fell into sin and death. Until the ransom was given nothing was done in the way of saving the world: promises and types of coming salvation were made, but nothing more could be done. God had rendered a just sentence, and the penalty could not be set aside: it had to be met. Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its corresponding price, that God might be just in justifying and accepting back to harmony and life all who believe in Jesus and turn unto God in his name. (Acts 4:12) And having accepted Christ as the ransom of all such, the apostle assures us that now "he is *faithful* and *just* to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9

Thus we see, from God's own declaration, that since Christ died for our sins, the just for the unjust, that he might bring us to God, or rather, since he ascended up on high, and there appearing in the presence of God on our behalf presented the price of our redemption and became Lord of all, of both the living and the dead, there is no longer any legal hindrance in the way of the return of all mankind to fellowship with God, and to all the blessings and privileges lost under the penalty of the first transgression. The only difficulties remaining are on man's part. In his fallen condition his mind is sick as well as his body. He inclines to believe falsely and is disinclined to believe in so great a salvation, such "good tidings of great joy which shall be unto all people." Besides, he is weak through the fall, and does those things which he often does not at heart approve and leaves undone much that at heart he really desires to do, and there is no help in himself. Some assistance in overcoming sinward tendencies must reach him or else the cancellation of past sin and the opportunity for reconciliation will be a valueless offer.

This necessity, which we recognize, is fully met in those features of the divine plan which are yet to be fulfilled. He who redeemed all is appointed to be both king and judge of all; for God "hath appointed a day in which he will *judge the world* in righteousness by that Man whom he hath ordained," Jesus Christ. (Acts 17:31) That is, he will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of his Son.

And the redeemed, tried and glorified Church, the faithful bride of Christ, is to share with her Lord in this great work, as kings and priests and judges. (Rev. 5:10; 1 Cor. 6:2,3) As kings they will rule the world in righteousness, enforcing and establishing order and justice and truth; as priests they will teach the people, and through the merit of the one sacrifice for sins forgive the penitent, and cleanse and help them out of their weaknesses--mental, moral and physical; as judges they will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives, judging not by the hearing of the ear, nor by the sight of the eye, but by an infallible judgment for which they will be abundantly qualified by their exaltation to the divine nature.

While the promise of God to the Church is a *change of nature* from human to divine, to be effected at the second advent of her Lord, as the completion of *his* resurrection--the first resurrection (2 Peter 1:4; 1 Cor. 15:50-53; Phil 3:10-11; Rev. 20:6)--the provision of God's plans for the world at large is quite different, viz.: a "*restitution*" or *restoration* to all the grand qualities and powers of the human nature (an earthly likeness of the divine), now so sadly blurred and defaced by the six thousand years of slavery to sin and death.

Rightly to appreciate human *restitution*, it must be remembered that every excellent quality exhibited among men is but an imperfect exhibition of what belongs to each perfect man, whether it be logical acuteness, mathematical precision, aesthetic taste, art, wit, eloquence, poetic imagination, music, or any other intellectual grace or moral refinement; and that these, to a higher degree than we have ever seen them exhibited by any fallen men, will, in the process of restitution, become, as at first designed by the Creator, the endowments of each

obedient member of the human family. With the restitution of perfect mental and moral balance to man, the original king of earth, will come also a blessing through man to all his subjects--the beasts of the field, the fowl of heaven, and the fish of the sea (Psa. 8:6,8); and the ordering of the earth itself is likewise promised.

The "times of restitution of all things which God

1H300

hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21) are, we believe the Scriptures to teach, just at the door. Soon the last members of the body of Christ will have finished their course, and then, with their glorious Head and all the other members of the body, they will shine forth as the sun for the blessing of the entire redeemed race.

"See the mystic Weaver sitting  
High in heaven-His loom below.  
Up and down the treadles go.  
Takes, for web, the world's dark ages,  
Takes, for woof, the kings and sages.  
Takes the nobles and their pages,  
Takes all stations and all stages.  
Thrones are bobbins in His shuttle.  
Armies make them scud and scuttle--  
Web into the woof must flow:  
Up and down the nations go!  
At the Weaver's will they go!

"Calmly see the mystic Weaver  
Throw His shuttle to and fro;  
'Mid the noise and wild confusion,  
Well the Weaver seems to know  
What each motion and commotion,  
What each fusion and confusion,  
In the grand result will show!

"Glorious wonder! What a weaving!  
To the dull, beyond believing.  
Such no fabled ages know.  
Only faith can see the mystery,  
How, along the aisles of history,  
Where the feet of sages go,  
Loveliest to the fairest eyes,  
Grand the mystic tapeta lies!  
Soft and smooth, and ever spreading,  
As if made for angels' treading—  
Tufted circles touching ever:  
Every figure has its plaidings,  
Brighter forms and softer shadings,  
Each illumined—what a riddle!—  
From a cross that gems the middle

“Tis a saying—some reject it—  
That its light is all reflected;  
That the tapet's lines are given  
By a Sun that shines in heaven!  
'Tis believed—by all believing—  
That great God, Himself, is weaving,  
Bringing out the world's dark mystery,  
In the light of faith and history;  
And, as web and woof diminish,  
Comes the grand and glorious finish,  
When begin the Golden Ages,  
Long foretold by seers and sages.”

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**COMMENDATION  
FOR "THE PLAN OF THE AGES"  
BY THE GREAT SOUTHERN PHILOSOPHER  
ASSOCIATE EDITOR OF THE  
ATLANTA CONSTITUTION**

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

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

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before--men dare to think now. Light--more light, is the watchword."

C.T. Smith ("B. Arp.")

## **A DARK CLOUD AND ITS SILVER LINING**

*John G Whittier*

*This article is the same material as No. 27 and No. 54, July, 1901.*

***"I bring you good tidings of great joy, which shall be unto all people." [Luke 2:10]***

***"There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." [1 Tim. 2:5-6]***

In the Minister's morning sermon  
He told of the primal fall,  
And how, henceforth, the wrath of God  
Rested on each and all;

And how, of His will and pleasure,  
All souls, save a chosen few,  
Were doomed to eternal torture,  
And held in the way thereto.

Yet never, by Faith's unreason,  
A saintlier soul was tried,  
And never the harsh old lesson  
A tenderer heart belied.

And after the painful service,  
On that pleasant, bright first day,  
He walked with his little daughter  
Thro' the apple bloom of May.

Sweet in the fresh green meadow  
Sparrow and blackbird sung;  
Above him its tinted petals  
The blossoming orchard hung.

Around, on the wonderful glory,  
The minister looked and smiled:  
"How good is the Lord, who gives us  
These gifts from His hand, my child.



"Behold in the bloom of apples,  
And violets in the sward,  
A hint of the old lost beauty  
Of the garden of the Lord."

Then upspoke the little maiden,  
Treading on snow and pink,  
"O father! these pretty blossoms  
Are very wicked I think.

"Had there been no Garden of Eden,  
There never had been a fall;  
And if never a tree had blossomed  
God would have loved us all."

"Hush, child!" the Father answered,  
"By His decree men fell;  
His ways are in clouds and darkness,  
But He doeth all things well.

"And whether by his ordaining  
To us cometh good or ill,  
Joy or pain, or light or shadow,  
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,  
"And I try to love Him, too;  
But I wish He were kind and gentle-  
Kind and loving as you."

The minister groaned in spirit,  
As the tremulous lips of pain,  
And wide, wet eyes, uplifted,  
Questioned his own in vain.

Bowing his head, he pondered  
The words of his little one.  
Had he erred in his life-long teachings,  
And wrong to his Master done?

To what grim and dreadful idol  
Had he lent the holiest name?  
Did his own heart, loving and human,  
The God of his worship shame?

And lot from the bloom and greenness,  
From the tender skies above,  
And the face of his little daughter,  
He read a lesson of love.



And as when, in the clefts of Horeb,  
Of old was his presence known,  
The dread, ineffable glory  
Was infinite goodness alone.

No more as the cloudy terror  
Of Sinai's mount of law,  
But as Christ in the Syrian lilies  
The vision of God he saw.

Thereafter his hearers noted  
In his prayers a tenderer strain,  
And never the message of hatred  
Burned on his lips again.

And the scoffing tongue was prayerful,  
And the blinded eyes found sight,  
And hearts, as flint aforesaid,  
Grew soft in his warmth and light.

### **THE SILVER LINING OF THE DARK CLOUD**

The poet has graphically pictured the darkness which has so long oppressed God's people; but the same God who is now lifting the curtain and bringing to light labor-saving conveniences, preparatory to the great reign of righteousness, peace and blessing, called the Millennium, is also bringing to light certain teachings in his Word bearing upon the same period, showing that he has yet in store for that time great spiritual blessings for men. And this is only what we should expect, according to God's promise (Dan. 12:4,9; 1 Thess. 5:4-6; Luke 8:10), and according to our prayer, "Thy Kingdom come, thy will be done on earth as in heaven."

In the light of this further unfolding of the Scriptures it appears that we and many of God's people have been right in urging that God's character would yet be cleared of the charges of injustice and cruelty so long urged against him by scoffers, and supported not only by the creeds of Christendom, but seemingly also by some dark looking passages in the Bible.

But we can only give you a mere hint of the blessing and encouragement now obtainable by those who hunger and thirst after righteousness--truth, etc. The light has come through studying God's plan *dispensationally*--recognizing the various ages as connected in one great, good, loving plan which God had purposed in himself before the creation of our race, which began to be accomplished when Christ our Lord died for our sins, and which is to be fully accomplished by Christ and his Church glorified, during an age just dawning, whose light is even now waking up the world. The key to the understanding of God's gracious plan has

long lain hidden in six words in our text--"a ransom for all," and the assurance that this favor for all shall reach them in God's "due time."

Thus we introduce to you a book which, in the name of God and for the blessing of his Church, we are circulating everywhere, at the unremunerative price of 25 cents, and loaning it freely to those too poor to purchase --

*"The Plan of the Ages,"*  
Millennial Dawn

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*Number 15, October, 1890*

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## **THY WORD IS TRUTH**

*An Answer to Robert Ingersoll's  
Charges Against Christianity*

*This article is the same material as No. 16, January, 1893,  
and No. 71, October, 1905.*

In Mr. Robert Ingersoll's now celebrated "Christmas Sermon" he took Christianity severely to task, and awakened considerable excitement in religious circles. The Rev. Buckley, D.D., of the Methodist Episcopal Church, New York City, declares that the pith of Mr. Ingersoll's "Christmas Sermon" is found in three charges which he makes against Christianity, and which Dr. Buckley denominates "three gigantic falsehoods." They are as follows:

First--"Christianity did not come with tidings of great joy, but with a message of eternal grief."

Second--"It [Christianity] has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

Third--"Not satisfied with that, it [Christianity] has deprived God of the pardoning power."

Some of the friends of Christ, of the Bible and of

1H303

true Christianity urge that this modern Goliath be answered by some pebbles of truth from our sling--directed not against a great and seemingly honest man, but at the system of errors which he, no doubt honestly, supports; and in defense of the Truth and of the timid and doubting children of Zion--"Israelites indeed."

## CHARGE 1 EXAMINED

We reply to the first charge, that, whilst the name Christianity stands for much that is spurious both in doctrine and in practice today, Mr. Ingersoll's arraignment relieves us from the necessity of examining these; for his remarks apply only to the inception of the Christian system--the message with which it came. The issue is a fair one: Christianity could not be judged more fairly than by the doctrines of its founders.

Reversing the order of the statement, we will demonstrate (1) that Christianity did not come with a message of eternal grief, and (2) that it did come with good tidings of great joy which shall be to all people. Luke 2:10

The New Testament embodies a statement of all the doctrines and teachings of primitive Christianity, and neither the term "*eternal grief*" nor any equivalent term is to be found therein. Grief is indeed implied in the statements which predict some serious disappointments among church people in the end of the present age (Matt. 8:18; 25:30; Luke 13:28), but none of these say one word about an eternity of grief and pain. It is true also that a certain parable (Luke 16:19) represents the downfall of the Jewish polity from divine favor, and that, as a "Rich Man faring sumptuously," etc., represented that system, so the trouble into which that people then passed (and in which they confess that they have since been) is represented by the symbols of fire and torment; and the simultaneous acceptance to divine favor of the humble of the poor Gentiles, previously outcasts from special divine favor, is represented by the carrying of Lazarus to Abraham's bosom--the bringing of those hitherto aliens into the family of God as children and heirs of the Abrahamic promises and blessings. The fire and the torment are as truly symbolic as the other features of the parable. And even then, there is no threat that the Rich Man's grief and torment shall be "*eternal*." On the contrary, the Apostle Paul shows most pointedly that the heart blindness to the truth which led to the rejection of that nation, and which has ever since stood more or less related to all their trouble, is to pass away, shortly, during the period of the second presence of our Lord. (See Rom. 11:25-33) The Apostle concludes the subject in any but a mournful and grievous strain, saying, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his righteous acts and his plans past [man's] conception."

We do not forget, either, that other parable of the Sheep and the Goats, and the concluding sentence relative to the goat class--"These shall go away into *everlasting punishment*, but the righteous into *life eternal*," and we acknowledge freely that the words *everlasting* and *eternal* here used are translations of the same Greek word, and that they evidently mean *without end*. But we call attention to the fact that the penalty named upon even the wilfully wicked does not read *fried without end*, nor *torment without end*, as many seem to suppose; but *punishment without end*. It is a mistake to suppose, as some do, that *punishment* necessarily implies pain, torture, or any conscious suffering. On the contrary, "capital punishment" among civilized nations means *death* inflicted in as painless a manner as may be.

True, everlasting torment by burning or by freezing would be an everlasting punishment as truly as everlasting death would be; and *vice versa*, an everlasting death wherein is no consciousness of either pain or pleasure would also be an everlasting punishment. Hence we see that the mere statement "everlasting punishment" proves nothing as to the *kind* of the punishment. But other Scriptures make the subject quite plain, by telling us in just what the punishment, which will be everlasting, will consist, saying: The wages or punishment of sin is *death* (Rom. 6:23): hence the everlasting punishment declared to be the just merit of wilful sin will be everlasting death--or a death which will never end; from which there will be no resurrection--and consequently not endless torment and grief.

But let us look closer at this text--"These shall go away into everlasting punishment, but the righteous into life everlasting." We note that "life" is put as the opposite or antithesis of the word "punishment," as though the inference should be that the punishment is death. Let us look at the Greek word rendered "punishment." If it were intended to represent torment it would be *basanos*, but no, it is *kolasin*, the primary significance of which, according to the best Greek scholarship, is *To cut off*--as when useless or dead branches are cut off or pruned off from a tree or vine. Here, then, the antithesis is seen: the righteous at the end of the trial referred to in this parable (which trial will last during the Millennial age) will enter upon a state of everlasting life, while the wicked will be cut off (from life) everlastingly.

Nor need we pass by the statement of verse 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his servants." Here the *fire*

1H304

is as much a symbol as the sheep and goats of the preceding verses are symbols. As sheep represent an obedient class and goats a wayward class, so fire represents something. It never represents preservation, but always represents *destruction* to whatever comes under its power. And, elsewhere, the same New Testament writers declare, both with and without symbols, that the devil is to be *destroyed*. See Heb. 2:14; Rom. 16:20.

Next we examine briefly our Lord's references to Gehenna-fire, in which he mentions the worm that dieth not and the fire that is not quenched. But even here not a word about endless grief or endless torment. Indeed, the reference is clearly not to fire and worms in some other world, but to fire and worms which the people addressed knew of and could see. Outside the south wall of Jerusalem is the Valley of Hinnom or Gehenna, once quite deep but now much filled with debris and soil. In the days of our Lord this valley was used as a place for destroying the garbage of the city and the dead carcasses of animals; and to insure quick destruction and thorough disinfection brimstone is said to have been freely used. No one quenched those fires; and those carcasses which lodged upon rocks, and did not reach the fire, the worms consumed without hindrance. But no living thing was ever cast into this valley, the Jewish laws governing even the lower animals being most humane. And our Lord's remarks furnish no suggestion of casting living beings into this or any similar place--or of torment at all. A similar expression, doubtless based on the same facts, is used by the Prophet Isaiah; and

he specifies that the fire and worms feed not upon living creatures, but upon "carcasses." Isa. 66:24

The Jews had a custom, however, of refusing the usual burial to some of the very vilest criminals; and instead, they cast their *dead* bodies into this valley with the filth of the city, thus implying that such a one should be esteemed as of the offscourings of society, and that his memory should rot; and furthermore that in their estimation he had no hope of a resurrection--a tomb being to them an emblem of a resurrection, of a hope of future life. Our Lord expounded the Law of God in a much more full and heart-searching manner than the ordinary teachers, and illustrated by his teaching (Matt. 5:21-35) that the *thoughts* are to be considered as well as the *deeds*. The Law said, Thou shalt not kill, and Thou shalt not commit adultery, and prescribed penalties for these misdeeds; but said the Great Teacher--"magnifying the Law" and making it still more to be revered (Matt. 5:21-28)--I put the matter more searchingly, and assure you that to have murder or adultery in the heart is to be a murderer or an adulterer--a violator of the Law whose violation forfeited all right to life under the Jewish Covenant.

It is while thus emphasizing the Law that our Lord says--Whosoever shall be angry with his brother and call him *apostate wretch* shall be in danger of, or liable to, Gehenna. Just as we might say today: the person who gets passionately angry with his brother or neighbor, and speaks and acts violently, is in danger or liable to yet end his life on the gallows; for he has a murderous disposition in his heart.

Probably only the leading features of this great discourse are given; but following on in this train of thought the Teacher passes from the literal Gehenna and its destruction of offal and filth, to represent by it the ultimate end of wilful sin before the higher tribunal, the Judge of all the earth. He urges all who would have *everlasting life* that although a pleasure or habit contrary to God's law be as precious to them as a right eye or a right hand, they should gladly part with it and submit themselves to God's plan of holiness. Then he reasons on the matter thus: would it not be more profitable to cut off these depraved pleasures of the present brief life, and be accounted worthy of an endless life of felicity and perfection which God has prepared for those who love him, than to hold and enjoy all the sinful pleasures for the present brief life and be accounted of God as the filth and offscouring of his universe, to be disposed of in an antitypical Gehenna--the Second Death?

Admitting, as all scholars must, that the literal valley of Gehenna formed the basis of our Lord's remarks, it must be admitted also that that which it was used to typify was *somewhat like it*. And as the literal Gehenna was not a place of torment or grief, but represented the utter destruction and hopelessness of those (already dead) cast into it, so must its antitype teach the same lesson. And so it does: the Second Death is brought to our attention (Rev. 21:8) as the hopeless destruction of all the finally impenitent, the wilfully wicked, who, in spite of the knowledge and grace to be abundantly supplied to all "in due time," will still choose sin and spurn God's righteous way.

Now not only have we seen that the expression *eternal grief* is not used in the Scriptures, nor any equivalent expression, but we have examined every text of the

New Testament outside the symbols of the book of Revelation in which some such *thought* might be supposed to lie concealed, and find that Mr. Ingersoll is mistaken in his assumption. And if we now glance at a few isolated verses in the Book of Revelation, supposed by many to teach everlasting torment, and hence everlasting grief, we shall find these to be *symbols*, like all the other features of that book of symbols.

Rev. 20:9,10. These verses represent a scene at the close of the Millennial age, when, under the reign of the glorified Redeemer and his glorified bride, the Church, all the world shall have been blessed with full release from error and superstition; when all shall have been brought to an accurate knowledge of the truth and ability to obey it; when the final test as to love and loyalty to God shall have been applied to all the world, then as numerous as the sand of the sea shore; and when this test shall have separated the unfaithful, wilful "goats" from the trusting, obedient "sheep." Verse 9 shows the *destruction* of all the disobedient, the "goats," just as did Matt. 25:46. Verse 10 speaks of the devil, and whether it refers to a *system of evil*, a form of sin, or whether to the literal devil, matters not to our argument. (We are not specially called upon to discuss whether or not the devil will have some torment, although assured plainly that he shall be *destroyed*.) We notice, however, that the verse is highly symbolic; for "the beast and the false prophet" mentioned are symbols, and hence the torment of those symbols must be figurative or symbolic torments. And at all events it has nothing whatever to do with men, the evilly disposed of whom, verse 9 distinctly states, are to be destroyed.

Verse 15 of the same chapter, foretelling of the same judgment at the end of the Millennium of favor, declares, "Whosoever was not found written in the book of life was cast into the lake of fire." This might indeed imply torment, were it not that the preceding clause distinctly explains that the lake of fire signifies the *second death*, as also does verse 7 of the next chapter, speaking of the same class.

Rev. 19:3 speaks of symbolic Babylon, her "smoke [remembrance] rose up forever." But it is to a symbolic woman and not a literal one that this statement applies. The symbol refers to a great *system* whose fall from vast power misused is graphically portrayed in symbol in chapter 18. We will not here identify this "woman," "Babylon," as it is not pertinent to this discussion.

Rev. 14:8-11 is the only remaining passage to examine, and it is by far the most difficult to make plain; because the average reader has no adequate conception of the signification of the connecting symbols--the beast and his image of the preceding chapter. These represent great religious systems which already exist and have millions of devotees among Christian peoples; and one of these, the "Image," will yet, by closer federation of smaller religious systems, become much more influential and arbitrary.

This will be in the end or "harvest" of this age and the dawn of the new, Millennial age, which the Scriptures declare will be introduced, not by peace,

1H305

but by a time of trouble such as was not since there was a nation. It will be in the *presence* of the Lamb, *i. e.*, "in the days of the Son of Man" (Luke 17:26)--in the *parousia* (*presence*) of the Son of Man (a spirit being, unseen by natural sight) while the world in general is proceeding with its usual affairs--eating, drinking, planting, building, etc. (Matt. 24:37, 38) The thought here is beclouded to the English reader by the mistranslation of *parousia*, which is rendered *coming*, instead of *presence*.

It will be during this period of the Lord's presence, and before he shall have put down all opposing authority and power, and while intelligence will be spreading over the world, that the great religious systems referred to in Revelation 13 will exercise their power and authority to hinder the increasing light; and by them the doctrine of eternal torment will be enunciated afresh and impressed; and all who reverence these systems will be tormented by *their doctrines of fire and brimstone* and by fear for their friends whose eyes become opened so that they deny the reasonableness of such a belief. (Compare Isa. 29:13,14) Thus these will be in torment so long as they worship (reverence) these human institutions and their doctrines more than and instead of the Word of the Lord. But that this torment will be in the present life is as evident as that it will come as a natural result of disregarding the Lord's way and following instead the traditions of men; for the "beast and image" and their worship surely belong to this world; and that it will be before the present age is fully ended is shown by the succeeding verses, 12 and 13.

Before leaving this side of this question it will strengthen it if we will notice that the Apostles Peter, Paul, James and John--aside from the founder of Christianity, certainly the greatest theologians of the Christian Church, and the only ones whose teachings can be recognized as of plenary inspiration--have not one word to say relative to the punishment for sin being eternal grief or eternal torment. On the contrary, they every one declare in unequivocal terms that life everlasting will be the reward of all who will return through Christ to acceptance and fellowship with God; and that *destruction* everlasting will be the ultimate fate of all who, after full knowledge and blessing under Christ's kingdom, willfully reject righteousness and practice sin. For these testimonies as to the reward being life, see John 3:16; 5:24; 6:54; 10:28; Rom. 2:7; 6:23; James 1:12; I Tim. 1:16; Acts 11:18; I Pet. 1:4,5,9; I John 2:25. For their testimonies as to the penalty of willful sin being death--destruction--see Phil. 3:10; 2 Thess. 1:9; 2 Pet. 2:1; Acts 3:23; James 4:12; 1:15; I John 5:16; John 3:36; Matt. 10:28. And if the scope of investigation be extended to the Old

1H306

Testament, the same will be found to be the testimony of all the holy prophets since the world began.

The word *hell* in our common version of the Bible is very misleading in this connection--implying, as it does, to the majority of the readers, a place of consciousness, of fire and pain. Nothing could be further from the real meaning of

the word *hell*, as may be seen by consulting *Webster's Unabridged Dictionary*, where the primary meaning is shown to be "The place of the dead"--"or the grave; called in Hebrew *sheol*, and by the Greeks *hades*. " Webster tells us further that this word *hell* comes from the old word "*hele*-to hide, to conceal, to cover, to roof." And so we find it used in old English literature in referring to the putting of potatoes into pits and in speaking of thatching or covering a house.

Turning to the Hebrew and Greek of the original Scriptures, we find the corresponding words *sheol* and *hades* to have a corresponding meaning, as Webster avers. These original Hebrew and Greek words occur in all seventy-six times in the common version English Bible, and are forty-one times translated *hell*, three times translated *pit* and thirty-two times translated *grave*. The difficulty is not so much in the translation--if the word *hell* be given its primary meaning: "the place of the *dead*," "the grave"--but in the fact that for several centuries past a *theological*, secondary definition has been attached to the word *hell* which makes it mean a place of torment for the living--the very reverse of the original or primary meaning of the word, as all scholars know or should know.

We, therefore, call upon Mr. Ingersoll to concede that he erred in saying that Christianity *came* with a message of eternal grief--or else that he specify, giving chapter and verse, not overlooking our citations and explanations above.

(2) Let us now examine the other side of this first charge, and see if Mr. Ingersoll was correct in claiming that Christianity did not *come* with tidings of great joy.

It was when the babe Jesus was born that the multitude of angels, inspired from above, sang, "Glory to God in the highest, and on earth peace, good will toward men!" It was the angel sent to tell the shepherds of the same great event who said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people"--"for unto you is born a *Savior*." Luke 2:8-14

This is the message with which Christianity came, and this, not what it now variously declares, is our topic. Men realized that they were dying and they desired *life*. God had offered life to the Jewish nation if they would keep perfectly the Law given on Sinai. God well knew that fallen, imperfect men could not keep that Law, and therefore could not secure everlasting life under it; and the Israelites soon found how true this was as one by one they died, and thus proved that by the deeds of the Law none of them were justified in God's sight. (Rom. 3:20) But God's plan was to teach them, and through them to teach all men, the need of a *Savior*--a Life-giver, who should *redeem* all from the original sentence of death and restore, to perfection of life and being, all who would accept his covenant of life. Long centuries had faithful Jews waiting and looking for the promised Messiah who should be their Redeemer and Life-giver. And no wonder, then, that his birth was announced as good tidings.

True, the Jews overlooked the part which said that these good tidings should yet be unto *all people*, and supposed that it would be only to the Jews. True, also, the civilized few who have yet heard the message of God's favor to men through this Life-giver have framed creeds and theories which virtually declare this angelic message a falsehood by teaching that all hope of hearing about and believing on



Jesus is limited to the few years and accidental circumstances of this present life. Let us nevertheless stick to our text and acknowledge that, whatever be the tidings of today, Christianity did *come* with a message of "good tidings of great joy which shall be [made known] *unto all people*"--not only to those who since His birth and death have died in ignorance of the *only name* whereby we must be saved, but also to the billions who had died before God's salvation was brought to light in the Gospel. Does this imply the awakening of the dead? Even so: it is provided that "*all* that are in their graves shall hear [obey] the voice of the Son of Man and come forth;" and then, as the testimony of these glad tidings shall reach *all people*, the message further is that "they that hear [obey] shall LIVE"--live everlastingly--while such as will not obey will be destroyed from among his people. John 5:25; Acts 3:22, 23

When it is remembered that the Apostle Paul was a most logical and truthful writer, that his writings cover all subjects connected with the gospel and constitute a large portion of the New Testament, and when we hear him say, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27), and yet withal find not one syllable about eternal grief, we begin to understand why he could so heroically defend the gospel which he preached. And we can then appreciate his exclamation, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Ah, yes! The reason that so many Christian ministers today are ashamed of the gospel they preach is that to a great extent they preach another gospel--a gospel of eternal

1H307

grief--which Paul did not believe and did not preach. But, examining the evidences, we are fully assured that Christianity did not *come* with the message of grief, but with tidings of great joy which shall be (made known) unto all people. Ah, yes! exclaims Brother Paul, quoting from the Prophet Isaiah--"How beautiful--those proclaiming good tidings of good things." Rom. 10:15; Isa. 52:7

Hear the Apostle Paul again, preaching this message even when his life was threatened. He says: "And we declare unto you *glad tidings*, how that the promise [of a Messiah--a Life-giver] which was made unto the fathers, God hath fulfilled the same unto us their children... Be it known unto you, therefore, men and brethren, that through this man is preached unto you [not a message of eternal grief, but] forgiveness of sin; and by him all that believe are justified [cleared, freed] from all things."

This would indeed be glad tidings to all who understand the message. Indeed, the objection urged against that early gospel was, that it was too good to be true. They could not conceive of any better message than their Law, which offered *everlasting life* to all who would obey it perfectly. (Rom. 10:5; Gal. 3:12) But this gospel with which Christianity *came* to them declared that they could never merit everlasting life under the covenant of works, because all are fallen from perfection and hence from ability to do perfect works. And the glad tidings of the gospel of Christ consisted in showing that, in Christ, God had provided a *way of obtaining everlasting life*--for all men; that as all mankind fell under condemnation *to death* (not to eternal torment and grief), and into mental, moral and physical

imperfection, by Adam's disobedience (they, being in his loins, inherited in a most natural way all the effects of his fall), and thus lost with him all right to life, so God had provided that Christ should *purchase* the life of Adam (and of the race which lost life through him) by the sacrifice of his own life as a *sin-offering* on their behalf. This provision was made in order that through this Redeemer (in due time) the offer of life-everlasting might be granted to each member of the race upon condition of obedience to his laws. And, better than the Jewish law (which really justified none--Heb. 10:4; Gal. 2:16; Acts 13:39), the proposal under this new covenant, in Christ, was that the obedience of each should be judged, not by his actual works, but by his intentions and efforts--the sin-offering of Christ compensating for all unintentional weaknesses and errors, to every one that believeth. The Jews thought these tidings too good to be true, and clung to the Law.

Who can read the New Testament epistles and not be struck with the joyous spirit of the writers, even

1H307

while they were enduring afflictions for the preaching of these good tidings of which they were not and had no need to be ashamed. Judge of the contrast: How many thousand dollars a year would it take to hire a man of the Apostle Paul's ability to preach the message of eternal grief one hour each week? But note that Brother Paul was so enthusiastic with his message of the *grace* of God through Christ, the "good tidings of great joy which shall [yet] be [made known] unto all people," that he forsook an honorable, influential and lucrative position among men and spent his life in the service of these *good tidings*, often suffering imprisonment and stripes, and even with a lacerated back in prison singing praise to God, because he was accounted *worthy* to suffer in the service of such a Master and such a gospel of which he was not ashamed. But his gospel had no element of eternal grief in it.

So, then, it is not true that Christianity *came* with a message of eternal grief; but the contrary is proven: it brought good tidings of great joy of which no sensible man needed to be ashamed.

## **CHARGE II EXAMINED**

Doctor Buckley points out, as the second gigantic falsehood of Mr. Ingersoll's discourse, his statement that, "It [Christianity] has filled the future with fear and flame, and made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men."

We presume that Dr. Buckley's objection is that not Christianity, but God, has filled the future with fear and flame. But on this point we must agree with Mr. Ingersoll. The fact cannot be disputed that the future is full of fear to the civilized world--either fear for themselves or for their friends. And after examining the Scriptures, as above, we find that God is not responsible for this fear, nor did Christianity *come* with a message to produce such fears. And the pages of history

clearly show that the doctrines which produce these fears began to be introduced in the third century, when the Church (nominal) began to fall away from the simplicity of the faith of Christ and the Apostles, giving heed to the seducing influences of Pagan philosophy and to "doctrines of devils"--devilish doctrines, indeed--blasphemies upon the divine plan and character. (This fall was clearly predicted by the Apostle. See 1 Tim. 4:1; 2 Thess. 2:3) And the Bible, in so many words, asserts that these fearful doctrines are of human fabrication, saying, "Their *fear* toward me is taught by the precepts of men." Isa. 29:13

We see but one exception that can be justly taken to Mr. Ingersoll's statement in this case: namely, his

1H308

charge that Christianity makes God the keeper of an eternal penitentiary. We object to the word *penitentiary*. A penitentiary is a *reformatory* institution, more nearly corresponding to the "purgatory" of Roman Catholicism; but the "hell" claimed by both Romanists and Protestants, but which we have found to be without authorization in God's Word, and taught only "by the precepts of men," is not a penitentiary, but a *hopeless* prison of despair, described by that admired, but greatly mistaken, good man, Dr. Isaac Watts, thus:

"Tempests of angry fire shall roll  
To blast the rebel worm,  
And beat upon the naked soul  
In one eternal storm."

There could be no objection made to a penitentiary with *just* restraints and retributions for sin. And indeed the Bible does teach that the entire earth will shortly be turned into a vast penitentiary (during the Millennial reign of Christ) in which not only will all mankind be under the restraint of an iron rule, with righteousness laid to the line and justice to the plummet, but that then all shall also be brought to an accurate knowledge of the truth, that they may be saved. (See 1 Tim. 2:4) But this divinely arranged penitentiary of the next age is not to be an *eternal* one. No, thank God, it shall accomplish its designed object by bringing to perfection and harmony with God all who, after full knowledge, shall demonstrate their love of righteousness and truth; and by cutting off from life and hope, in the Second Death, all those who, after full knowledge, love sin. (Rev. 21:7,8) Then will come the time when God will have a clean universe--free from sin and free from penitentiaries. And then there shall be no more pain: neither sorrow, nor crying; for the former things [associated with sin] shall then have passed away (Rev. 21:4), and heaven and earth shall be filled with the glory of the Lord.

### **CHARGE III EXAMINED**

The statement of Mr. Ingersoll, charged by Doctor Buckley as his third gigantic falsehood, reads as follows: "Not satisfied with that, it [Christianity] has deprived God of the pardoning power."

We object to Mr. Ingersoll's position on this subject. The growing tendency of current Christian thought is to consider God on a parity with imperfect, human beings in this respect of pardoning transgression. As imperfect human parents make imperfect laws for their imperfect children, and frequently find it necessary to *excuse* or *pardon* their violation, so, more and more, they are learning to measure God by themselves, and to think of him as in duty bound to admit that his laws were imperfect or illy adapted, and hence their violation properly excusable or pardonable.

Since human beings are all imperfect, and human laws and penalties therefore also imperfect, there is evident propriety in the liberal exercise of forgiveness or pardon among men. Nevertheless, God, being perfect in justice as well as in other qualities--wisdom, love, etc.--cannot pardon apart from the arrangement which he has made for all men through the willing sin-offering of his Son, our Redeemer. Therefore, while instructing us to love our enemies and to do good to them, God does not declare that this is strict justice always, but explains the reason--we are not fit to be judges of what would be the *just* penalties for sins, being imperfect ourselves--we are, therefore, to leave to God the full punishment of sin--"Dearly beloved, avenge not yourselves--for it is written, vengeance is mine: I will repay [a just recompense], saith the Lord."

God, who is perfectly just as well as wise, cannot *clear* or *acquit* the guilty, and distinctly tells us so. (Exod. 23:7, 21; 34:7; Num. 14:18; Nahum 1:3) He has, however, provided a way by which he can be *just* and yet justify and release justly condemned sinners who desire to return to his favor. And this one just way is through Christ. And no man cometh unto the Father but by him. God is the great Emperor of the Universe; and the vast majority of his creatures are in full loyalty to his government. The fallen, human race is but one province of his empire. His laws, which are confessed to be holy and just and good, must be upheld for the government and blessing of all his creatures. *Pardon* signifies, according to Webster, "To refrain from exacting a penalty"--"To suffer to pass without punishment." God has nowhere proposed to do this. The original sentence, death--"dying thou shalt die"--has been carried out to the letter--all in Adam die. Instead of pardoning that first wilful sin or refraining from exacting the penalty, death, or letting us go without the punishment, God has sustained the justice of his law and the honor of his court, and yet in love has provided, through Christ, "eternal life for all those who obey him." To *pardon* sin would be an admission, on the part of the Judge, that his own laws and penalties were unjust, imperfect or unadapted to his creatures. God cannot and need not admit this.

It may be urged that man's inability to keep God's law perfectly implies that it is unjust toward him. God's answer is, that he never made an imperfect creature; that "all his work is perfect;" that the man whom he created (Adam) *was capable* of obedience to his law, and that by wilful disobedience he forfeited his right to the blessing of obedience--life everlasting;

that his children received their imperfect minds and bodies, and dying rather than living abilities, by natural process from their father Adam; and that he (God) *could not* justly set aside his law, that only perfect and holy beings shall have his favor and blessings--and consequently could not *pardon* the sin and receive the sinners into fellowship with the holy.

And if we could conceive of a way in which God could pardon man without violating his own just laws, we can see, too, that it would be contrary to the interests of his empire so to do; because, if man were *pardoned* for one sin, or for many sins, it would be establishing a precedent--an injurious precedent: for if one class of God's creatures might sin and be pardoned without infracting strict justice, so could two sins or many sins. And thus would the righteousness and peace of the divine empire be forever assailed, because of a conflict between God's justice and his love. Therefore God has made and declared *Justice* the foundation of his government. Psa. 89:14; 97:2

That sympathy and love which in man would lead to the disregard of justice and the pardon of the sinner are not less in God than in man, but greater; but in God (by divine wisdom) they are exercised differently, lead to better results, and leave his laws, his justice and his empire strengthened, by the exhibition of his Love bowing to his Justice while blessing the culprit.

Instead, therefore, of trampling upon his own laws and pardoning the sinners, and instead of changing his laws and making new codes of imperfect laws adapted to the various and changing degrees of human sin and degradation, God took another and wiser as well as a juster course. He set before his only begotten Son, our Redeemer, a proposition to highly honor and exalt him even to the divine nature if he would carry out his plan for human redemption. (Phil. 2:7-10) And this one, "for the joy that was set before him," joyfully accepted the commission, with its attaching suffering and honor. Heb. 12:2

According to this plan, this Savior was to take the place of Adam and to suffer, the just one for the unjust, thus to redeem Adam and all his rights forfeited by sin. Since Adam was not a spirit being, but a man, the Redeemer had to become a man in order to "give himself a *ransom* [a *corresponding* price] for all." Having sacrificed his all, his manhood, all future life was dependent upon God's promise that he would raise him from death a spirit being with exalted powers and honors.

And it was so: the *man* Christ Jesus gave himself a ransom for all; and according to promise God did raise him from death (not again to human nature, which was taken merely for the purpose of paying our ransom, but) a spirit being.

This risen Lord now *owns* the world, which, by the plan of God, he *bought* with his own precious blood--his life given--his death. Under the divine plan, he bought all for the very purpose of blessing all. And the Scriptures assure us that soon, during the Millennium, he will take his great power and rule the world with an iron rule of justice, backed by the heart which so loved men that he gave himself as their sin-sacrifice. His reign, it is declared, shall be glorious, and the

poor and him that has no helper shall there find justice and help; and in his day all the righteous shall flourish and the meek shall inherit the earth, while the evil doer shall be cut off. Times of refreshing and restitution shall then begin on earth, and will eventuate in that blessing of every creature with a full knowledge of God and with a full opportunity for an everlasting life of happiness. Acts 3:19-21

The end of his reign will witness the fullest subjection of all things to the will and plan of God. "He must reign until he hath put *all enemies* under his feet." (1 Cor. 15:25) This will include physical evils, such as sickness, pain and death; and all things inharmonious with perfection, as well as mental imperfections and moral evil, sin. And the destruction of moral evil will not only include such causes of sin as weaknesses and ignorance, but eventually, as all are freed from these blemishes, the destruction under his feet will include Satan and all who have his spirit of wilful insubordination to God's beneficent laws. Thus will our prayer be fully realized, "Thy kingdom come, thy will be done on earth *as it is done in heaven!*" Amen! So let it be! God's gracious will be done!

Thus, even a hasty glance at the questions involved shows, Scripturally and logically, that Mr. Ingersoll has erred in respect to the first and third of his charges, while he is right and Doctor Buckley in error respecting the second charge.

In respect to the latter point, however, it is but just to remember that the term "Christianity" stands for and represents all who are *nominally* Christians, the vast majority of whom, now and at all times, have misconceived the spirit as well as misunderstood the letter of God's Word. The *true* Church of God, not only at the first, but ever since, has been a "little flock" and a "peculiar people." The world has never recognized the *true* Church, but has always mistaken the mass--the nominal Church. And in writing church history the real Church of God, the true saints, the little flock, has gone unnoticed, while the Nominal Mass has been given the sacred name of Christianity and credited with all the good influences (to which really the little flock contributed chiefly), while it properly stands charged with all the horrible list of crimes of the "dark ages" done in the name of

1H310

Christianity, but contrary to the Word of God and opposed by the hearts and heads of the true Church of Christ--his "little flock."

We suggest, to all interested in this discussion, that they send a postal card to the *Tower Bible & Tract Society*, Allegheny, Pa., requesting, free, a tract entitled "An Epitome of the Divine Plan for Human Salvation--Why Evil Was Permitted."

### **PULPIT INFIDELITY OF TODAY**

Whilst Colonel Ingersoll is thundering against the Bible and its inconsistencies--because he misinterprets it in the light of the conflicting creeds of Christendom--professed Bible expounders in some of the leading pulpits are exerting a ten-fold greater influence toward infidelity. They are handing stones and serpents to those

who look to them for food. Under the name of The Findings of the Higher Criticism, they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the deluge in Noah's day, and that now these are known to have resulted from the upheaval of the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable; they proceed to deny that God created man in his own likeness and that he fell into sin and thereby lost almost all of that likeness, and insist that this and other accounts of Genesis are wholly unreliable and contrary to *reason*. They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden; and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that "*higher criticism*" shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made--for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation; and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books: for instance, that not more than the first twenty-eight chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that it was written by two or three other parties than wrote the first twenty-eight chapters.

We reply to this "higher criticism" that it is altogether *too high*--that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his Heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, *seeks to prove* rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of His Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly.

The *truly* higher criticism would reason that as the olden time prophets generally used scribes, to whom they dictated, so probably did Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it.

The *truly* higher criticism, instead of being surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a Book of David's Psalms, but a Book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made Musical Director in the services of the Sanctuary, it is by no

means certain that their dedication should not read as some scholars claim--"A Psalm for Asaph"--to set to music.

But no matter: suppose it could be proved conclusively that one fourth or one half or all of the Psalms had been written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms, as a whole, as sacred scripture--as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day, but, on the contrary, they quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. And these quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not definitely stated. And in one case (John 10:34,35), our Lord, quoting from Psalm 82:6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures" which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms

1H311

entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. Compare Matt. 11:25-30; 1 Cor. 1:19-31; 2 Cor. 4:4.

The arguments against the story of Jonah and the whale and against the story of the flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially *prepared* a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics. See Isa. 29:10-14.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying: "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form *facts* known to himself or testified to by his honorable friends who had been eyewitnesses of the facts recorded. The first five books of the New Testament are merely histories--good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should



facilitate their work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14:26); and this we have every reason to believe he has done. But this "higher critic" declares that the Apostle Paul, the greatest of the New Testament writers, *did not claim* divine direction, or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to 1 Cor. 7:10,12,25,40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason, contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were *his*, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment, he had the courage which would have told the truth--the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied and stated in the citations already mentioned. 1 Cor. 7:12,25,40

He declares that "God hath set" first or chief in the Church the Apostles, as rulers and teachers of all. (And that the early Church so recognized the apostles is very evident.) He declares that he is *one* of the apostles--the last; points to the evidences of his apostleship--how the Lord used him, not only in imparting to others through him a knowledge of the truth, but also in communicating the *gifts* of the spirit, which at that time outwardly witnessed the acceptance of all true believers, but also witnessed who were apostles--since only apostles could impart those gifts. 1 Cor. 12:28; 2 Cor. 1:1; 1 Cor.9:1,2; 15:8-10; 2 Tim. 1:6

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those twelve specially commissioned of God and recognized of the Church as God's representatives, through whom he would promulgate and establish in the world the truths concerning the New Covenant which had just been sealed with the precious blood (sacrificial death) of Christ. Every time he referred to his apostleship he announced himself *one* of those specially commissioned "*by the holy spirit sent down from heaven*" to preach and to establish the Gospel. See 1 Pet. 1:12.

His writings are toned not only with meekness, but also with that authority which should mark one who *knows* what he teaches to be the truth--unlike the uncertain "scribes." Not only so, but he affirms, 'I have not shunned to declare unto you [not my own opinions, but] *all the counsel of God.*' Acts 20:27

Hear the Apostle: "I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel than that we have preached unto you, let him be accursed." (Gal. 1:8,11,12) "For my gospel [message

of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were permitted of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the *gospel of God*"-exhorting "that ye would walk worthy of God who hath called you unto his kingdom and glory;" and we thank God that "when ye received the *word of God which ye heard of us*, ye received it not as the word of men, but, *as it is in truth*, the word of God." (1 Thess. 1:5; 2:4,9,12,13) "God...hath chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto *he called you* by our gospel." 2 Thess. 2:13,14

But the most forcible element of this attack upon the Bible is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings; and that the Old Testament contains narratives too indecent for promiscuous reading. The argument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the book an impure influence, and hence proves that it is not of God and is unfit for use by the pure-minded and the young.

We answer that the Old Testament Scriptures comprise three classes of writings, viz.: History, Prophecy and Law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfillments of many ancient prophecies.

The errors or chronological differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which God permitted for a purpose, while he supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of his supervision of the historical features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of his times and seasons, both from Israel and from "the wise and prudent" of today, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (MILLENNIAL DAWN, Vol. II, pages B44-B49) that upon those very points where, by the historian's error or our misunderstanding, our faith in the chronology would be influenced, God has supplied the needed evidence through the apostles--thus cultivating the confidence of "the meek" in his supervision of the entire matter, and emphasizing his special use of the apostles.

In his eternal purpose God had designed not only the sending of his Son to be man's Redeemer and Deliverer, but also that when made flesh it should be in the line of the seed of Abraham, Isaac, Jacob and David. He designed also that every item of his plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that his reverent children should, in due time, know of his good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept--including family genealogies. And it is in keeping a clear record of these necessary genealogies--the showing of who was the father and who the mother--that most of the unchaste narratives are introduced, none of which cases are approved, but many of them reprov'd.

The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bathsheba were necessary, because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases: if the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason.

Furthermore, the fact that our Lord's ancestors, according to the flesh, were far from perfect beings, proves that his perfection did not result from *evolution*, but, as the Scriptures declare, from his divine origin and his miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly, and evidently without desire to awaken morbid sentiments, or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent was to be traced, and because for a part of the course that

1H313

was Israel's royal line or family. And it seems to have been a peculiarity of the Jewish historian to tell the story fearlessly, regardless of whether it related to king or peasant.

All familiar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that today the history of any large city of the world, for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (either from the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles: selections from the Law or from the Prophets were read to the people by the scribes; and the historical books were open for reference, to any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book-store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book--and it is for such only, and not for the worldly, nor for children; "that the *man of God* may be perfect, thoroughly furnished unto every good work."

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see *nothing* of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the Bible only because of what they believe is the *superstitious* reverence of the people for it.

Of course it is true that some superstitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a Family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle" and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition--often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this the Protestant ministers are responsible: they should have *taught the people* by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate that these "wise men" are now placing their levers and exerting the whole weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of God's Word and their pride in human philosophies and speculations.

As a further element of this discussion the reader is referred to Chapters 2, 3, and 10 of MILLENNIAL DAWN, Vol. I. And thus we rest our argument for the present: urging all who have "laid hold upon the hope set before us in the gospel" to hold fast the confidence of their rejoicing firm unto the end--to hold fast to the Book. And how much more easy it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible, than for others. To many, alas! as at present misunderstood, it is a jumbled mass of doctrinal

contradictions. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its author, and that the book whose teachings it harmonizes must indeed be God's revelation.

*"Precious in the sight of the Lord is the death of His saints."*

*Psa 116:15.*

"So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with His robe of righteousness they are all precious to the Father, and their death under whatever circumstances will really not be accidental, but a kiss of Divine approval and seal of the coming blessing in the First Resurrection."

R4054, c.2, p.1.

1H314

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*Number 16, January, 1893*

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**THY WORD IS TRUTH**  
**An Answer to Robert Ingersoll's**  
**Charges Against Christianity**

*See Old Theology Quarterly, No. 15.*

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*Number 17*

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**THE SCRIPTURE TEACHING ON**  
**PURGATORY**

*This article is the same material as No. 58, July, 1902. It can be found in Reprint R1468-R1471--November 1892, entitled, "Purgatory."*

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*Number 21*

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**Matters of Interest and Importance to All Thinking People,**  
**Especially to Christians**  
**DO YOU KNOW?**

***This article is the same material as No. 66, July, 1904. Bracketed Scriptures are from an undated tract of the same content as Old Theology Quarterly, No. 21.***

**DO YOU KNOW** that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

**DO YOU KNOW** that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced--the Millennium? "The earth abideth forever." Eccl. 1:4

**DO YOU KNOW**, or have you specially noticed, the several propositions in Daniel's prophecy concerning "the time of the end"? They read thus: In the *time of the end* (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at *that time* Michael [Christ] shall stand up [begin his reign]; (6) and there shall be a time of trouble, such as never was since there was a nation Dan. 12:9,4,10,1.

**DO YOU KNOW** that according to the Scriptures "the time of the end" above mentioned began in A.D. 1799, and will continue until the A.D. 1915?

**DO YOU KNOW** that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horseback, while now telephones and telegraphs unite cities, nations and continents?

**DO YOU KNOW** that the first effective steamboat was built A.D. 1806? and that the first effective locomotive, the Ironsides, was built A.D. 1831?

**DO YOU KNOW** that Sir Isaac Newton, the great Christian philosopher, who died A.D. 1727, studying this very prophecy said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty miles an hour?"

**DO YOU KNOW** that Voltaire, the great infidel philosopher, who died A.D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement?

**DO YOU KNOW** that the predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by steamboats, steam and electric cars, etc.?

**DO YOU KNOW** that knowledge is greatly increased, in harmony with the prophecy? And can you not discern such plain signs of the times in which we

1H315

are now living?

**DO YOU KNOW** that less than four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read; while *now* ability to read and write is general, even amongst the poorest classes?

**DO YOU KNOW** that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799?

**DO YOU KNOW** that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

**DO YOU KNOW** that a *right* understanding of God's Word not only adds to the wisdom of the wise, but also "maketh wise the simple?" Psa.19:7

**DO YOU KNOW** that God promised that in this "time of the end," in which we are living, the wise (toward God--not the worldly-wise) should understand the hitherto secret things of his plan and Word?--And do you wish to be one of God's humble "wise virgins?"--1 Cor. 3:18-20. [Matt. 25:2]

**DO YOU KNOW** that the present *social order* is not thoroughly satisfactory to any good men--rich or poor--although no human instrumentality is able to arrange for and introduce a better one?

**DO YOU KNOW** that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that he taught us to expect, watch for, and pray for that Kingdom; saying, "Pray ye, thy Kingdom come, thy will be done on earth as it is done in heaven?" If you have sincerely joined in that prayer, you will rejoice in the evidences that its fulfillment is at hand.

**DO YOU KNOW** that the blessings of the Millennial age are the theme of "all the *holy* prophets?"

**DO YOU KNOW** that the Millennial age was specially preached about by the Apostles as "The Day of Christ," "The Kingdom of God," etc.? and that it was the earnest faith of the early Church? Phil. 1:6; Mark 1:14

**DO YOU KNOW** of the Apostle Peter's reference to it, in Acts 3:19,21, where he calls it "*the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets?"

**DO YOU KNOW** that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

**DO YOU KNOW** that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

**DO YOU KNOW** that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the

close of the Gospel age and the dawn of the Millennium? Jer. 16:15; Rom. 11:25-32

**DO YOU KNOW** that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world unawares--that they will be "*in his days*" and that only the wise will know it? [Luke 21:34,35]

**DO YOU KNOW** that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood?--that his coming, according to the Scriptures, means the blessing of all the families of the earth? [Psa. 96:10-13]

**DO YOU KNOW** that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?--to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored--the new earth? Acts 3:19-21; Rev. 21:1-4

**DO YOU KNOW** that the Day of Judgment will be a thousand-year day, and not a twenty-four hour day? and that the word *judgment* implies, not merely a sentence, but also a trial? [2 Pet. 3:7,8]

**DO YOU KNOW** that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (1 Cor. 6:2)--that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?--and that they shall be kings and priests of God and, as Abraham's seed, *bless* all the families of the earth? Rev. 20:4; Gal. 3:16,29; Gen. 22:18

**DO YOU KNOW** that not all who worship and say, "Lord, Lord," shall enter into or be members of that elect Church? (Matt. 7:21-23)--and that not all who have their names upon earthly Church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness, will constitute the *one* Church of the living God--in all a "little flock?" Heb. 12:23; Rev. 3:5; 1 Tim. 3:15; Luke 12:32

**DO YOU KNOW** that all the members of the Church are now only *probationary members*, waiting and striving and hoping for full membership in the Church triumphant at the first resurrection? Rev. 20:4

1H316

**DO YOU KNOW** that the large majority of humanity has never had any trial, because they died in total ignorance of the only name given whereby they can be saved?



**DO YOU KNOW** that the Apostle Paul declares that there is "*one* mediator between God and men, the man Christ Jesus who gave himself a ransom for all [men], to be testified [to all men] in due time?" 1 Tim. 2:6

**DO YOU KNOW** that while to many of us the "*due time*" to learn of this grace of God is during the present life, yet to the vast majority this "*due time*" must be in a future life; because less than one-third of the human family have ever heard of, so that they could believe on, the *only name* "under heaven given among men, whereby we may be saved?" Acts 4:12

**DO YOU KNOW** that the Millennial age is for the very purpose of causing the *knowledge* of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth *every man that cometh into the world*?" Isa. 11:9; 35:5; John 1:9

**DO YOU KNOW** that some living in civilized lands have never had a *full* knowledge of the gospel with a *full* opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without?

**DO YOU KNOW** that our Lord Jesus paid the great price for *all*; to secure for *all* a FULL OPPORTUNITY to gain everlasting life by faith and obedience? 1 Tim. 2:6; Acts 3:22,23

**DO YOU KNOW** that Christ "is the *propitiation* [satisfaction] for our sins, and not for ours [the Church's sins] only, but *also* for the sins of the whole world?" 1 John 2:2

**DO YOU KNOW** that the Bible teaches both the doctrine of Election and the doctrine of Free Grace? the election of the Church during this age, and free grace for the world in general in the Millennial age? and that this harmony, of these two doctrines so long supposed to be in conflict, can be clearly shown from the Scriptures? [Rom. 8:29; Rev. 22:17]

**DO YOU KNOW** that 6,000 years of Earth's history is past, according to Bible Chronology? and that the seventh thousand is the Millennium of Christ's reign? and that the present time, from 1875 to 1915, is the lapping period styled in Scripture the "harvest" of the age, in which the number of the elect Church will be completed? and that then the Millennial age will be ushered in by a "great time of trouble" (anarchy, etc., mentioned repeatedly in Scripture), which will *level* society, humble pride and prepare the way for Immanuel's long promised Kingdom--"under the whole heavens"? Dan. 2:28,44; 7:13,14,18,22,27

**DO YOU KNOW** that "in that day" [now come] there will be *wise* virgins as well as *foolish* virgins (Matt. 25:1--*virgin* signified *pure*), but that only the wise (the obedient) shall understand?

**DO YOU KNOW** that the "wise virgins" who shall enter in with the Bridegroom will have oil in their vessels (the spirit of the truth in their hearts and lives) as well as in their lamps (the Scriptures)? and that it is declared that "none of the wicked shall understand" (Dan. 12:10; 1 Cor. 2:14), but only the humble and consecrated--the wise? And do you wish to be one of the "wise virgins?"

**DO YOU KNOW** that the Apostle tells us that although the "day of the Lord" shall come as a thief and a snare upon the whole world, yet the *brethren* of Christ will not be in darkness? 1 Thess. 5:4. Note also our Lord's word in Luke 21:34,35.

**DO YOU KNOW** that "the time is short" in which the consecrated may "make their calling and election sure" and "so run as to obtain" the great prize of this gospel age, viz., joint-heirship with Christ in his Kingdom? [1 Cor. 9:24]

**DO YOU KNOW** that the powers of the heavens (the nominal Church) are being shaken, and that soon there will be a great *union* or "confederacy" of all denominations of nominal Christians (See Isa. 8:10-16), in fulfillment of the statement that "the heavens shall be rolled together as a scroll"--while men's hearts are failing them for fear and for looking forward to those things coming upon the earth? Luke 21:26; Rev. 6:14; Isa. 34:4

**DO YOU KNOW** whether or not you have put on the whole armor of God, that you may be *able* to stand in this *evil day* already upon us? Eph. 6:13

**DO YOU KNOW** that to be able to stand against the wiles of the devil in this evil day you need the *whole* armor of God--the *helmet* (an *intellectual* protection from the assaults of error), as well as a substantial shield of faith and ability to wield "the sword of the spirit, which is the word of God"?

**DO YOU KNOW** that God has provided this armor complete, and special food--"meat in due season" for the household of faith in the present time--things *new* as well as *old* (Matt. 13:52; 24:45) and that riches of grace and knowledge relative to the divine plan, never possible before this "harvest," may now be enjoyed by you, if you are wholly the Lord's?

**DO YOU KNOW** that the same prophet, Daniel, predicted that, after the running to and fro had

1H317

generally increased knowledge amongst men, discontent would become general and that there would be "a time of trouble such as was not since there was a nation?" Dan. 12:1

**DO YOU KNOW** that this trouble will be socialistic and eventually anarchistic, and, according to the Scriptures, result in the downfall of all the kingdoms of the world and thus make ready for Christ's Millennial Kingdom? See MILLENNIAL DAWN, VOL. 1, Chaps. xiii-xv.

**DO YOU KNOW** that MILLENNIAL DAWN, VOL. 1, is reclaiming more Infidels, helping more Skeptics and establishing more Christians than any other book in the world? It is indeed a "Bible Key" and "A Helping Hand for Bible Students."

**DO YOU KNOW** that we can supply you helpful literature on all these subjects which will in every case cite you, not to the creeds and opinions of fallible men, however good, but to the words of our Lord, the apostles and prophets? "That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:5,9-14

**DO YOU KNOW** that many of the most prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching, instead, Evolution? yea, and even denying the inspiration of the Bible?

**DO YOU KNOW** that meanwhile a *famine* prevails--not a famine for bread, nor for water, but for the hearing (understanding) of the word of the Lord? See Amos 8:11

**DO YOU KNOW** that the Lord is raising up many who are voluntarily giving their time and going from house to house to call attention to these matters and that if "one of the least of these," the Lord's "little ones," an angel or messenger of the truth--should at any time call upon you, and be received in a spirit of meekness and love, he will show you, *free of charge*, the *Chart of the Ages*, the examination of which will help you to rightly divide the word of truth and to apply and understand all Scriptures, and thus prove a great and lasting blessing to you?

**DO YOU KNOW** that we are the friends of all who are trusting in the precious blood of Christ, and who are consecrated to his service? and that we will be glad to have such (and honest skeptics as well) write to us upon these subjects? and that if you are poor we will gladly supply you spiritual food and drink, *free*? Address us as follows:

***WATCH TOWER BIBLE & TRACT SOC'Y***  
*Bible House, Arch Street ALLEGHENY, PA., U.S.A.*

## **A WORD TO TRUE CHRISTIANS**

***Blessed are they that hunger and thirst after righteousness [truth in thought, word and deed]; for they shall be filled.***

Overcharged, as many Christian people are, with the cares of this life, and intoxicated, as some others are, with its fleeting pleasures, it is quite possible that a very large majority fail to discern the peculiar signs of these times, which the Scriptures show to be a transition period, closing the gospel age and ushering in the Millennium.

We live in a day when many, even in the pulpit, as well as out of it, are boldly contradicting the Bible and denying its divine authorship, in whole or in part; and never in the history of the Church have so many conflicting voices confused the truths of the Gospel. We are told that the prophets and apostles, though honest, were mistaken or fanatical men who made serious errors in what they said and wrote: that even our Lord Jesus was mistaken in much that he said, as, for instance, in his references to Jonah and the great fish, to Noah and the deluge, etc. (Matt. 12:40; 24:37-39; Luke 17:26,27) What is termed the higher criticism of the Bible rejects all such statements, including miracles and prophecies, as generally absurdities, unworthy of the credence of thinking men; and it accepts merely the moral precepts, whatever of the historical portions suits its convenience, etc., as from any other book. This great "falling away" was predicted for the end of this age, and it therefore becomes another sign of the times. Note carefully the following Scriptures, which indicate that a thousand will thus fall (into unbelief), to one who will stand faithful. Let all who would stand seek quickly and put on "the whole armor of God, that ye may be able to withstand in the evil day." Psa. 91:7,11,12; Luke 18:8; 2 Tim. 3:1; Eph. 6:13

Yet, in the midst of all the confusing voices of this "evil day," the Lord's sheep will hear the voice of the Good Shepherd, and, following him, will not be left in the outer darkness of doubt and unbelief, but will be guided into all the truth now due to the household of faith. Such was his promise; and such should be the expectation of his people, especially now, when "the whole armor of God," the full understanding and clear appreciation of the divine plan--is needed as never before.

Write to us at once, if you feel a hunger and thirst for the bread of life and the living water; for Luke 12:37 is now being fulfilled. We send sample tracts and papers *free* to applicants.

We earnestly commend to God's people the careful and prayerful reading of a work which we publish at cost price in order to bring it within the reach of even

1H318

the poorest. It is entitled THE DIVINE PLAN OF THE AGES. 1,000,000 copies are already in circulation in various languages, and a blessing is going out therefrom to God's consecrated people.

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*Number 22*

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**THE WORLD'S HOPE**  
*"The Desire of All Nations"*

*This article is the same material as No. 59, October, 1902. With the exception of some slight variations in sentence structure, this can be found in Reprint R1091-R1095--February, 1889, entitled "The Desire of All Nations."*

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*Number 25, January, 1895*

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**THE ONLY NAME**  
*A Criticism of Bishop Foster's New Gospel*

*This article can be found in Reprint R1709-R1710--September, 1894, entitled, "Bishop Foster's New Gospel" and Reprint R1716-R1719--October, 1894, entitled, "Bishop Foster's New Gospel, No. 2."*

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*Number 27*

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**A DARK CLOUD AND ITS SILVER LINING**

*See Old Theology Quarterly, No. 14.*

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*Number 28*

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**WHY ARE YE THE LAST TO WELCOME  
BACK THE KING?**

*This article is the same material as No. 60, January, 1903. It can be found in R1690-93--August, 1894, entitled, "Bringing Back the King."*

## **WHAT SAY THE SCRIPTURES ABOUT HELL?**

*With the exception of paragraphs 1-4, printed below, this material can be found in Reprint R2597-R2605--April, 1900, entitled, "What Say the Scriptures Concerning Hell?", Reprint R2606-R2607, entitled, "Parable of the Sheep and the Goats," and Reprint R2607-R2612 entitled, "Everlasting Punishment." [Other Sentences altered slightly]*

1H319

### **WHAT SAY THE SCRIPTURES CONCERNING HELL?**

"Oh," says one, on receiving this tract, "that is a horrid theme: it has been like a night-mare to me all my life long; do not mention it; let me forget it!" "Yes," says another, "let me forget it and think and talk of the love of God; for when I consider how strait is the gate and narrow is the way that leadeth unto life and how prone we all are to sin, I exceedingly fear, and can never come to that 'full assurance of faith' which I so much desire."

Still another adds, "Oh, do not mention it: I have children, or a husband, or a wife, or a friend yet unsaved, and my soul is overwhelmed with a burden of fear and anxiety for them." And another, with streaming eyes and faltering voice, adds, "O sir, if that doctrine be true--and it must be, else all Christendom would not teach it--then some of my dear ones are past all hope, and are now amidst the agonies of that awful place."

Yes, we admit that the theme as generally represented and accepted is a horrid one, shutting out to a very large extent the glorious vision of the love and power and wisdom of God, which his holy Word presents. But, nevertheless, let us hear what say the Scriptures; for "therein is the righteousness of God revealed." (Rom. 1:17) True, therein "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (verse 18), and "Though hand join in hand [saying, 'In union there is strength'], the wicked shall not be unpunished" (Prov. 11:21); but the wrath of God is always just, and tempered with mercy. "His mercy endureth forever." Psa. 106:1; 107:1; 118:1-4; 136

That there is something radically wrong with the generally accepted view of the doctrine of the punishment of the wicked is very manifest from the standpoint of reason, in that, instead of revealing the righteousness of God, it greatly misrepresents his glorious character of love and justice, wisdom and power. And from a Scriptural standpoint we have no hesitancy in affirming what we are

abundantly prepared to prove, that it is far astray from the truth, and that the position of its advocates is wholly untenable.

### **THOU ART GOD**

From everlasting thou art God!  
The "high and lofty one."  
For thou alone did'st live before  
Creation was begun.

Thy wisdom, justice, love and power  
As yet had not been known,  
For in a realm of endless space,  
There thou did'st dwell alone.

Thy glory and thy majesty  
Did'st thou desire to share,  
And so thou did'st create thy Son,  
None with him could compare.

Then by thy power and thru thy Son  
All things created came,  
And with one breath they glorified  
Thy great and holy name.

We worship thee our Father, God,  
And thy beloved Son  
Who at thy word fulfills thy plan,  
In purpose thou art one.

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*Number 36, January, 1897*

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**AWAKE! JERUSALEM AWAKE!**

**AWAKE! JERUSALEM AWAKE!**

**G. M. BILLS**

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. 3:17

Awake, Jerusalem, awake!  
The Lord will comfort thee!  
Now from the dust thy garments shake,  
Arise in majesty!  
Thy light is come, thy sun shall rise  
With healing in his rays;  
Thy land shall be a paradise,  
And echo ceaseless praise.

Isa. 52:1-3; Isa. 60:1-6; Isa. 61:4-6; Jer. 30:10-11; Jer. 31:28-37; Ezek. 36:8-38

REFRAIN:

Jerusalem! O Jerusalem!  
The world thy King shall own,  
When God restores thy diadem,  
And Shiloh takes the throne.

Gen. 49:10; Psa. 2:6-8; Rev. 11:15; Psa. 149:5-9; 1 Cor. 6:2; Dan. 7:13,14,22,27;  
Rev. 2:26,27; Isa. 24:23; 62:1-3; Psa. 82:8; 86:9

The blindness that has veiled with night  
The lost of Israel's fold,  
Will be replaced by gospel light,  
When Gentile times are told.  
When "God's elect" in Zion reign,  
Thy morning shall begin;  
Their mercy will remove the stain  
Of Jacob's crimson sin.

Luke 21:24; Rom. 11:25,26; Jer. 31:10-12; Ezek. 39:23-29; Ezek. 37:22-28; Ezek.  
16:53-63; Psa. 49:14; Isa. 42:1-4; Rom. 8:29-33; Dan. 2:44; Jude 14,15; Luke  
12:32; John 17:14,24; Matt. 19:28; Jer. 3:12-16; Heb. 8:7-13; Heb. 12:18-25; Isa.  
61:1-3; Rom. 11:27-32; 2 Cor. 3:14-16; Acts 3:17-26; Mal. 3:3-6; Isa. 1:25-27



The cup of trembling from thy hand  
Jehovah will remove;  
And spread o'er thy forsaken land  
The mantle of his love;  
The barren plain shall bloom again,  
And famine flee thy shores;  
For peace will aid thy husbandmen,  
And fill thy threshing floors.

Isa. 51:17-23; Isa. 30:18-26; Isa. 25:6-8; Amos 9:11-15; Isa. 65:17-25

Thy watchmen eye to eye shall see,  
When God shall Zion bring;  
Good news of good shall swiftly fly  
On everlasting wing;  
The voice of crying there shall cease,  
While praises thrill the skies;  
For health and gladness will increase,  
As vanquished error dies.

Isa. 52:7-8; Luke 2:10; Rev. 14:6,7; Zeph. 3:8-20; Isa. 52:13-15; Psa. 67; Micah  
7:16-20; Rev. 21:3,4; Psa. 98

Redeemed, redeemed, but not with gold,  
Thy ransomed ones return;  
With awe the Gentiles shall behold  
Thy holy incense burn;  
Unto thy palaces, restored,  
All nations soon shall flow,  
To seek and serve thy royal Lord,  
In homage bowing low.

Isa. 52:9,10; Isa. 54:5-13; Isa. 49:18-23; Isa. 51:11; Mal. 1:11; Isa. 19:19-25;  
Zech. 8:20-23; Psa. 72; 1 Tim. 2:3-6; Isa. 2:1-5; Isa. 45:22-25; Rev. 20:4-9;\* Heb.  
10:26-29; Heb. 6:4-8; Acts 3:23; Isa. 60:8-22; Rev. 22:3-5

\*In Rev. 20:5, the words "*But the rest of the dead lived not again until the thousand years were finished*" are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS. We must remember that a few passages found in the modern copies are *additions* which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS. of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a *marginal comment* made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

## **FLESHLY ISRAEL RETURNING TO PALESTINE**

The fulfillment of Scripture prophecy by the return of Israelites to Palestine is awakening considerable thought amongst those who believe God's Word and search it. We are frequently asked for a tract upon the subject, but a tract is quite insufficient for the presentation of the vast amount of testimony bearing directly and indirectly upon this subject. We must refer the interested reader to a book entitled, *Thy Kingdom Come*, 384 pages (post free--25 cents), published by the Tower Publishing Co., Allegheny, Pa. The same volume contains a treatise on the 1260, 1290, and 1335 days of the Prophet Daniel and a review of the harmony between the teachings of Scripture and the symbolic teachings of the Great Pyramid in Egypt.

After reading the above with interest, and Bible in hand, you will want to read another book, *The Time is at Hand*. (Same address and same price) It shows the typical significance of Israel's Jubilees or Sabbath years; it proves that the period of Israel's favor exactly corresponds to the period of their disfavor; it shows also the general typical significance of the Temple and its services, and that Israel's favor will fully return in, or shortly after, A.D. 1915.

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*Number 37, April, 1897*

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**Luke 10:26**

## **HOW READEST THOU?**

*This poem can be found in Reprint R402-November, 1892, Poems of Dawn, Page 8, and Overland Monthly, Page 426.*

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*Number 38, July, 1897*

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## **THE HOPE OF IMMORTALITY**

*This article can be found in Reprint R1877-R1879--October, 1895.*

**WHAT SAY THE SCRIPTURES  
ABOUT SPIRITUALISM**  
*Proofs that it is Demonism*

*This 119 page booklet can be found in the following articles:*

*Reprint R2169-R2175--June 15, 1897, entitled, "What Say the  
Scriptures About Spiritism?" [pages 3-35]*

*Reprint R2178-R2181--July 1, 1897, entitled, "What Say the  
Scriptures About Spiritism?" [pages 35-55]*

*Reprint R2185-R2189--July 15, 1897, entitled, "What Say the  
Scriptures About Spiritism?" [pages 55-82]*

*Reprint R1677-R1678--July 15, 1894, entitled, "Angels which Kept  
not their First Estate." [pages 101-107]*

*Reprint R1678-R1679--July 15, 1894, entitled, "The Spirits in  
Prison."  
[pages 109-112]*

1H322

*Reprint R1679-R1680--July 15, 1894, entitled, "The Probation of  
Angels."  
[pages 113-119]*

*With the exception of the section entitled, "Later Reports," [pages 83 to  
100] the Poem, "The Truth Shall Make You Free," [page 108] and two  
paragraphs immediately preceding "The Probation of Angels," [Reprint  
R1679] all of which are reprinted below.*

**LATER REPORTS  
RESPECTING SPIRITISM**

The foregoing was published in ZION'S WATCH TOWER in parts in several issues in June and July, '97. Since then, many who read it have sent in confirmatory reports. Among those of sufficient interest for publication are the following.

A camp-meeting of Spiritists and Theosophists is reported in the *Allegheny Record* of Sept. 9, '97, by an Allegheny lady who says:

"I am frank to confess that two more delighted weeks I never enjoyed than the past fortnight, spent in that so-called 'hot-bed of Spiritualism, Cassadaga Camp, Lily Dale, N.Y.'"

"If we as Christians could or would open our hearts to the truth as presented there this season by such giant intellects as Lyman C. Howe, of Freedonia; Judge Richmond, of Meadville; Dr. Hicks, New York; Mrs. Carrie E. Twing, of Westfield, N.Y.; Mrs. Sheets, from Michigan; Annie Besant and others--if, I repeat, the teachings of all such representatives of faith could be received into honest, unbiased hearts, then would there be such soul-expansion as would burst the narrow confines of the average orthodox intelligence, and Spiritualism, instead of being shunned as a freakish, uncanny something, unworthy the thought and attention of intelligent minds, would at least be given the advantage of a fair trial.

"I wonder how many bound down by orthodox prejudices know that this belief is founded upon principles immutable as time itself, and that honest investigators will find these disciples of Spiritualism far and away beyond the ken of their Christian (?) critics in matters pertaining to the unfoldment of the higher life?"

Of Theosophist teachers present she says:

"Among the most noted instructors were Señor and Madame de'Ovies, Julian Segunda de'Ovies, delegate to America of the Order of Bhagavat-Gita, better known as the 'Order of Eighty' the most ancient order of occult adepts in the world, who is supreme master of the order, Cairo, Egypt. It teaches practical psychology, purity, temperance in all things, love for humanity and sincerity; to know ourselves, that we may attain the perfect manhood and womanhood, and approach nearer the cosmic light, of which we are but sparks; to develop the divinity within us, that we may heal the sick and comfort the sorrowing, even as did the great psychic, Jesus of Nazareth.

"By meditation and concentration to see visions and receive impressions that one may be divinely inspired and guided in all things by wisdom. The Spanish Mahatma de'Ovies teach meditation, concentration, psychometry, magnetism and healing art, character-reading, hypnotism, clairvoyance, science of breathing, science of eating and every other branch of occult philosophy. Circles for the development of these powers are formed after each course of lessons. This science dispels the error of blindness, so man can see without eyes--Señor de'Ovies can prove this at any time and under all conditions. The Mahatma claims that his powers are universal, every man and every woman, except an imbecile or degenerate, possesses these occult gifts. The Bhagavat Gita has at present over 2,000 members in the United States. Señor de'Ovies has founded several research societies in America, the last at Buffalo, N.Y."

Thus are the "babes in Christ" lured to evil, by those who "know not the depths of Satan," and his schemes to entrap them.

## **SPIRITISM GROWING**

A Press Dispatch respecting another Spiritist camp-meeting, published in the Toledo *Blade*, reads as follows:

"Anderson, Ind., Aug. 2--Statistics which have just been received at the Indiana Spiritualists' state camp at Chesterfield, show the growth of Spiritualism in the United States during the past four years. It has been very rapid and is represented now by 52 state associations with an active membership of 235,000 and 400 recognized mediums. The states in which the associations are located are Ohio, Indiana, Michigan, Massachusetts, Connecticut, Wisconsin, Minnesota, Colorado, Maine, Oregon, California, Florida, Louisiana, Vermont, New York and New Hampshire. Spiritualists claim 2,000,000 believers."

## **A FATHER'S DELUSION**

A ZION'S WATCH TOWER reader, after perusing the articles on Spiritism, writes as follows:

"After my mother's death my father married a woman who was a spirit medium, and has since tried to convince me of Spiritism. He has given me, repeatedly, accounts of materializing seances which he

1H323

has attended both in his own home and in other places. He says he has seen as many as fifteen spirits developed at one time, both adults and infants while the medium sat in her cabinet in view of her audience. He says that sometimes he has seen a misty cloud appear near the ceiling and gradually descend to the floor, taking form as it came down, until it stood upon the floor as solid, tangible human being, and would clasp his hand. The hand felt as tangible in his grasp as my own would feel. He says his dead daughters (my sisters) and other friends who are dead have thus appeared to him robed in pure white. Sometimes they would materialize a sparkling lace shawl and hold it up and shake it before him; they would sit down by his side or in his lap and put their arms around his neck and converse with him of their heavenly home, its beauties, its lovely flowers, etc., and of his own future, and of their care for him. Finally they would say, 'Well, I must go,'--and the hand clasped in his, and which he was holding tightly, would begin to sink out of his grasp, the body would grow thin until objects across the room could be discerned through the almost transparent body; then it would disappear, sometimes going down through the floor. His father (my grandfather) who was a physician in life, he says, has, through mediums, written prescriptions for medicines for him, etc.

"My father has told us things which his medium wife has told him--matters about our family--which really surprised us, as we knew she had no means of knowing except through supernatural agency, but we saw by years of observation of

Spiritism sufficient of its abominations to convince us of its Satanic origin, and hence I never had much faith in it, and finally learned to abhor it. And since seeing the light of present truth, as we now see it, we realize its wickedness and its demon-nature more fully than ever. I have repeatedly seen mediums 'under control,' and have noted how fully they are made the victims of the demons who possess them at such times--being unaware of their conditions or at least unable to control their words and actions. Their facial expression at such times is very peculiar."

### **AN EPISCOPAL CLERGYMAN WRITES:**

"The WATCH TOWER speaks in several past numbers of Spiritists and mentions Clairudiant mediums. I have been living alone as a bachelor missionary in Burma for some years, and ever since my wife and little boy fell asleep in '89 and '90, I have been alone: and I pursued somewhat an inquiry into animal magnetism with reference to telegraphing thought at a distance and, I am sorry to add, 'transfer of sensation.' After practicing this (and abhorring Spiritism, tho not knowing why, and not connecting the two together) I found suddenly one afternoon voices all round me which have continued ever since more or less: and I now write to you to beseech Jehovah to have mercy on my body and make it 'the sanctuary of God through the spirit,' taking away any unclean spirit which may inhabit it, and giving me grace and power to resist, or flee, or get free from, any and every influence, or power, or control, that Satan may have over me."

### **VIEWS OF A WELLKNOWN EX-SPIRITUALIST**

Rev. W.H. Clagett, President of the Board of Trustees of the Texas Presbyterian University, who was once a Spiritualist, lectured recently in Association Hall of Brooklyn, N.Y., to a large audience. The *Brooklyn Eagle* gives the following report of the lecture:

"Dr. Clagett said he had not come simply to amuse his audience nor to tell them stories. He wanted to go deeper than that. 'Frankly,' he went on, 'I have no hope of converting the confirmed Spiritualist. Fortunately, or unfortunately, it has been my lot to see a great deal of Spiritualism. I was a firm believer in it for years, often acting as a medium in private seances. There is a deeper interest in this question than many Christians think. Spiritualism is one of the greatest powers for evil in the world. Most of you will be surprised when I tell you that it has between 900,000 and 1,000,000 followers in the United States. We cannot get rid of this incipient evil by denouncing it; we must instruct the people. I believe there is such a thing as communication between men and spirits. I believe that there are real spirits connected with modern Spiritualism. A great many people have wondered at the power of Spiritualism to mislead intelligent people. Some of you will remember that some years ago Dr. Kettles, the superintendent of all the public schools in New York, avowed his belief in Spiritualism. It appeals to one of the strongest feelings in the human heart--our love for our dead. Where are these loved ones? Do they still exist? What is the nature of that existence? To the man who rejects the Bible no answer comes to these questions. All is dark, and as the

soul tries to penetrate the gloom, it cries out with the most intense longing, 'Where are you?' Satan, in the form of Spiritualism, offers to bring the loved one back again so that we can hear his voice and actually see his face."

"Then, again, Spiritualism comes to us as a new religion. It proposes to be a system of religious philosophy. It undertakes to solve the question: 'If a man die shall he live again?' By attacking the soul in this subtle and plausible manner it is not strange that

1H324

Satan in the form of Spiritualism leads many astray...

"Dr. Clagett characterized Spiritualism as alike silly and degrading. 'To think,' he said, 'of a wife or mother, even if she could communicate with us on earth, going to a woman whom she never knew and with whom she would not have associated if she had, and telling her the most sacred things--the idea is degrading and a dishonor! Spiritualism is a fraud, two thirds of it being devil at second hand and the rest of it devil at first hand.'"

### **AN EX-SPIRITUALIST AUTHOR'S EXPERIENCES**

In a book recently published, entitled "The Powers of the Air," the author, formerly a medium, relates some strange experiences with spirits. We give his account of his experiences with a spirit which professed to be the Lord, and which gave him to understand that he, the medium, was to be greatly used in converting the world; and that he would occupy a very similar position to that of the Lord at his first advent, except that he would be blessed with marvelous and miraculous success. We quote:

"I felt happy, very happy, with Jesus at my side, as I verily believed. As the writing progressed, I felt the more certain that it was true, because the style and diction indicated a pure mind and heart." Later on the spirit said, "I am your Father and your God... I am the Almighty, the Creator of all things. In this manner I spake to the patriarchs of old--to Adam, to Noah, to Abraham, Moses and others." This communication caused the medium to tremble with fear. The spirit then said, "Be not afraid, . . . I am your Maker and your Father, and you are my child--my very dear child; child by creation and also by redemption; therefore you need not fear." The spirit then went on to say, "I have chosen you to be my second Christ; I have appointed Jesus, my son, to instruct you and make you wise in all things--to do my will in the great work of man's salvation."

The spirit then instructed his medium to become associated with a certain clerical friend as an assistant in the great work of saving souls; and said, "As the Anglo-Saxon and German races have grown so sensitive that spirits can impress their minds, and in many instances control their bodies, so I have determined to introduce a new dispensation, and for this purpose I have called you and your friend to open and prepare the way for its introduction. Be humble, prayerful and

faithful, and all will be well. Let me say to you again, be humble as a child before God." The evil spirit endeavored to make him believe in "the conversion of the world to God," through his instrumentality, and at once, himself being the representative of Christ to do the second advent work of saving the world. To throw him off his guard it cautioned him, saying:

"The evil spirits are all around you. Their abiding place, until the judgment, is the air, or atmosphere of the earth; and they work in the children of disobedience by impressing, or infusing, into their minds thoughts and desires which are wicked and selfish; and also by inflaming their passions, thus leading them often to commit the most atrocious deeds.... There is in this world a continual conflict, as you are aware, between the powers of darkness, so called, and the powers of light.... The slow progress made by my Gospel in the world since my ascension may be inferred from what has been said.... My beloved servant Judson spent many years in heathen lands before a single convert was rescued and brought to God."

The medium thought that none but a good being would talk in this way; hence the spirit must be what it claimed to be, or else it would be a great deceiver, and a very bad being. Still he was troubled with doubts about the remarkable communications that he was receiving. The spirit then went on to say:

"You seem to be in doubt about your calling; you need not be for a moment. Launch your little barque into the broad ocean of God's infinite love, and you will find aid and comfort. The true secret of success in any enterprise is to be fired with zeal. You need not fear to commence. You now understand the law of control in reference to moral forces, which may be brought to bear on the children of men.

"In conclusion, I will say that I design, first, to call in the Jews; then afterward the Gentiles. So you will first proceed to New York. There you will be aided by Mr. Beecher and others, and then proceed to Palestine, where I will meet you and give you success.

"While meditating on these things that 'still small voice' came to me again, saying, 'I am the Lord your God, and have a work for you to perform. I must call in my people, the Jews, preparatory to that great event which is soon to transpire, and I have arranged for you to go to New York, and there meet Mr. Beecher, who will greatly aid you in your work of assembling my ancient people at Jerusalem, preparatory to their being converted and made meet for the kingdom of heaven. You will leave your home unknown to your family, and proceed to a place that I will direct you to.'

" I am the Judge of all the earth; I, the Lord, have called you to warn all men to flee from the wrath which is to come. The judgment day is approaching, when all men, small and great, shall stand before my throne. Therefore be diligent, be faithful, and do as I command you, and great shall be your reward. You



have left those you loved, many of whom are in the bonds of iniquity. Now, therefore, fix your mind upon those whose conversion you so desire, and while you pray I will seal conviction upon their hearts, and they shall be converted for your sake, even while you are speaking.'

"With emotion deep and overwhelming, I fixed my mind upon one for whom I had felt unusual interest. I prayed until sobs and tears choked my utterance, when that still, small, solemn whisper came to me with distinctness again, saying, 'Your prayer is answered: your friend is converted, and is now rejoicing with joy unspeakable and full of glory.'

"My child,' said the solemn voice again, 'fix your mind upon another, and I will bless again even for your sake.' I commenced then again with the same childlike simplicity of prayer as before, fixing my mind distinctly on the person I desired converted, and after a few moments of earnest pleading I heard again the voice, saying, 'Child, thy prayer is heard, and thy friend is now happy in my love.'

"Thus I continued for many hours, my heart becoming more and more interested in the work, and swelling with the love of God, as I continued to fix my mind on one after another of those whose souls' salvation was near and dear to me. At length the solemn voice said, 'Have you no other relations and friends on whom you can fix your mind in prayer?' I replied by saying, 'I can think of no more.' 'Then,' said the voice, 'fix your mind upon any ungodly man you choose, and I will hear and bless him for your sake.'

"With tearful eyes I then renewed my prayer, fixing my mind upon one and then another of those whom I knew to be worst in wickedness. At the end of each petition the answer came: 'Your petition is heard, and he for whom you supplicated is among the redeemed.' This continued perhaps an hour longer, when, growing weary from exhaustion and fatigue, I retired and slept as sweetly as a child upon the bosom of its mother.

"As the soft light of morn stole into my window, I heard again the still, small voice, saying, 'Arise, my child, and hear the good news. Those for whom you prayed are happy in my love, are rejoicing in hope and have heard of your mission, and are coming to rejoice with you and bid you God-speed.'

"Having arranged my toilet and kindled the fire, I ordered breakfast to be served in my room. When seated at the table, and about to commence my repast, the voice said in the kindest and sweetest manner, 'You need feel no embarrassment in my presence; have I not always been present with you? do I not know your every thought, your every word, and your every deed? Ask the blessing on your repast in your usual way, just as if I were not personally present, for though I am not present everywhere in person, yet I am present everywhere in my omnipotent power and wisdom.'

"The repast being over, the voice of the Almighty, as I believed, said 'This day will be a day to this place such as they never experienced before. God is in this place, and they know it not. I will now whisper to every man's mind, as I whispered to you in the still small voice, saying, 'Prepare to meet thy God in

judgment,' and, hearing this, they will assemble in two different churches for prayer; at the same time the converted ones for whom you prayed in the night will have arrived in the place, and will join in the general rejoicing, and crying for mercy, and thus the wave of salvation, so astonishingly begun in this place, shall roll over the whole earth, because that day is approaching, that great and terrible day, when all men shall receive according to the deeds done in the body. In the meantime you may go up and call on Mr. A-, who is my servant, and a godly man. You will find him at his church preparatory to the great assembling of people.'

"I was so moved by this good news, and the promise of salvation to such multitudes of perishing souls that tears flowed freely from my eyes. In this condition of mind, I passed down the main entrance of the hotel to the street. Looking around, I saw no unusual stir; but, thinking that God worked silently with every heart, I passed on with the certain expectation that I should find the minister at the church designated, and many assembled for worship.

"On arriving at the church, I found, to my astonishment, the doors closed, and not a single person in or about the building. I soon found the minister at his residence, and to my still greater astonishment he informed me that there was to be no meeting there that day. I returned to the hotel, expecting that by this time those for whom I prayed, and who, I believed, were rejoicing in a conscious hope of sins forgiven, had arrived, but in that, again, was sorely disappointed.

"Passing up to my room, I inquired of the Lord why this strange failure. To which the voice replied in the same distinct and well-defined whisper, 'The failure is caused by the mischievous conduct of wicked spirits, who have of late been whispering in the ears of the people, which has confused them, and they do not recognize in my whisper the still small voice of the Almighty.'

" 'But,' said I, 'what will become of thy great name?'

"The voice replied by saying, 'I will take all remembrance of this failure from their minds; and they shall know that I am the Lord; that with me there is no variableness or shadow of turning. But you, my child, will proceed on your mission of calling in the

1H326

Jews, the same as though this seeming failure had not occurred.'

" 'But,' said I, in reply, 'I have not the wherewithal to convey me to New York.'

" 'Yes, my child, but I have provided against all contingencies of that kind by impressing a wealthy man in the city of New York to telegraph the bank in this place to furnish you all necessary funds. Be therefore not faithless, but believe.'

"This calmed my mind, reassured my confidence, and I immediately left for the bank. Stepping up to the counter, I inquired of a certain man, calling him by

name, now living in New York, had telegraphed to this bank to place money to my credit. The banker assured me that no telegram had been received.

"Again I inquired the cause of the failure. The same mysterious voice replied by saying, 'The cause of this failure is the same that produced the others; but,' continued the voice, 'I am the Almighty. I have power to kill and make alive, and those who have interfered with my purposes I will judge; therefore rest in hope, and all shall be made right.'

"I yet had confidences in my senses. I was certain that I had heard the voice, and I could not force myself to believe that any creature above or beneath could be found who would dare to personify or assume to be the Almighty himself. I also thought back over the communications I had received. I reminded myself of the deep-toned piety which pervaded them, and of the kind assurances given me; and, summing it all up, I felt deeply impressed that I could not be deceived.

"While thus meditating, the voice uttered these words, 'Return to your home and all will be well.' Obedient to the command, I immediately set out for the place of my former residence.

"My sudden disappearance from home had caused no small stir among the friends and relatives, but my presence soon reassured them. How little, thought I, did they understand the real cause of my absence."

The medium finally reached the conclusion that he had been deceived by evil spirits. He continues:

"The reader might suppose that the would-be Divine intelligence who had followed me so long and had so grossly deceived me would, upon having been discovered to be but devils clothed as angels of light, have left me, never to appear again. But this was not the case. So far as ability to impress my mind with their thought was concerned, I found that they possessed even more power, and that it was every day increasing.

[This is a part of the danger: the will which at first is strong and well able to resist such approaches gradually loses its power and becomes weaker each time it yields.]

"As soon as it was really apparent that I had been deceived, I sank into the very grave of disappointment. My hopes, which had been raised up to the seventh heaven, were dashed down to the lowest pit. My invisible deceiver for several days continued to flatter me at times that all was well--that God was as really in the darkness of this disappointment as in the light of the brightest hopes of former days."

At last becoming fully convinced of the deceitfulness of these communicating spirits, he refused to be under their control any longer. They then, in answer to the subjoined questions, made the following confession and admissions:

"You were first led into a belief that Spiritualism was but the harbinger of the Millennial glory by the few first communications. They were certainly grand, and were given with the express design of leading you to believe they were from Jesus Christ and God himself. You ought to have suspected this. All hooks are baited with a very guilded bait."

"Question: Are not the doctrines taught generally by Spiritualists denominated in the Scripture the doctrines of devils or demons?"

"Answer: Yes, they are, in very deed, the doctrines of devils or demons, because they generally reject the teachings of Jesus Christ and his apostles and followers. A.J.D. was inspired to my certain knowledge by the prince of demons, or, in other words, the most intellectual demon belonging to the powers of the air. His 'Harmonial Philosophy' was all written under inspiration of demoniac influence. There is no Jesus Christ or any other doctrines taught by Jesus in his works--they are Christless or Antichrist... Spiritualism was conceived in sin and brought forth in iniquity. It is a dead carcass--a carcass that will be a stench to the good of the whole earth."

"Q.: But do you never expect to be better?"

"A.: Never. We are the debris of God's moral creation, cast off as far as we know only to be destroyed."

"Q.: But do not the pious dead surround those who are still in the body as guardians from the influences of evil?"

"A.: They are never seen by us, if they do. We see nothing around the pious, any more than around the wicked. But we are often around them ourselves, infusing into their minds some infidel or atheistic thought, to see how they will receive it. We take delight in disturbing and irritating them, just as we do you. "

"Q.: How do the inhabitants of your world mostly spend their time?"

1H327

"A.: We spend the time mostly, since the discovery of the mediumistic communications, in developing mediums; in making psychological experiments with them, and in communicating through them."

"Q.: Do you not think that good spirits develop mediums and communicate through them as well as yourselves?"

"A.: I think not: we think we are warranted in the conclusion that no pious dead, nor the spirits of just men made perfect, nor angels have anything to do with controlling mediums at the present day."

"These spirit manifestations are clearly prophesied of by the Apostle Paul in 2 Thessalonians: 'And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his

coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned who believed not the truth, but had pleasure in unrighteousness.' This passage sets forth the signs of these times so clearly that all the righteous or pious can clearly understand.

"We have been provoked to reveal to you the fact that all the revelations through mediums to the effect that all men are progressing to a state of holiness and happiness are false, totally and absolutely false. We have as good an opportunity to know the facts connected with all the modern revelations as any spirits can know in this world, and we certainly know that they are not of God, but from spirits, some of them guilty of greater abuses, if it were possible to inflict any greater, than we have inflicted upon you.

"You ask us how we know that modern spiritual demonstrations are not of God? We answer that we know it from the following reasons: These spirit demonstrations are made by spirits who hate God, and have no fellowship with that which is good, ... they universally reject the Bible as the Word of God, denouncing it as a fable and unworthy of belief. All the revelations yet made by spirit manifestations have not so much Gospel truth in them as has yet resulted in the regeneration of one soul, in the sense that Jesus Christ taught regeneration. The revelations of these spirits are just what you might expect from beings who have not the love of God in them.

[Here we have an exemplification of our Lord's words, "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?" (Matt. 12:26; Mark 3:23-27.) Similarly the cures done by Spiritists, Theosophists and Christian Scientists we believe are evidences that Satan's kingdom is being hard pressed and is soon to fall before our King Immanuel.]

"Q.: The Bible speaks of the prince of the power of the air, or in the air; what may we understand by this?

"Spirit: You will understand that the prince is the name of the ruling spirit of evil. There are many spirits in the air who are rulers, just as Indian chiefs rule the tribes to which they belong.

"Q.: To what extent have the powers of the air dominion and rule over the children of men?"

"A.: They have the power to produce lifelike images in the minds of impressible mediums. This is often understood by them to be an actual sight of a real object. This leads to a great variety of delusions.

"Those who are called leaders of Spiritualism, and who know the fallacy of those impressions, allow the deceptions to go on, and are therefore participators in the swindle. This stamps them with infamy. The spirits have the power of using the human body, with all its organs and faculties. This is done in the case of trance

speakers and personating mediums. Perhaps they enter the body by means of electrical and galvanic influences, and, having entered, they use the vocal organs.

"They also possess power to move ponderous objects, such as tables, chairs, etc. This is generally accomplished by the agency of scores and hundreds of the invisible workers."

This writer further explains:

"They could imitate the manner of speech peculiar to my relatives and acquaintances, and so exactly did they give the particular intonation and inflections of voice, that I would have been compelled to believe the imitation to be the real had they not also imitated the voices of some whom I knew to be living. Upon one occasion that occurs particularly to my mind, the voice, style of address, and intonation were so exactly personified that for the moment I felt positive that the gentleman and lady represented had deceased, and that their disembodied spirits were before me. But when I knew by the evidences of my physical senses that it was not the case, I was then convinced that the spirits were presenting assumed characters.

"That the reader may be fortified at every point, and never be drawn into the belief that any communication from the spirit world can in any sense be from God (though it may breathe what seems like heaven itself, and be characterized by lofty sentiment, and the most elegant phraseology, and classic purity of style), let him remember that if such are given through yourself as a medium, or through any other medium, it will only be but the prelude or introduction to something monstrous and absurd. All my experiences

1H328

with these beings who surround us in the air sum up this distinct conclusion: that they delight in evil as their chief object, and especially that branch of evil called deception. If any one thing pleases them more than any other, it is to make those in the earth-life believe the most monstrous and absurd theories. I would exhort the reader, as did the Apostle Paul, in these words: 'Though we, or an angel from heaven, preach any other gospel unto you, let him be accursed.'

"The most subtle method which these powers of the air use to induce belief in their monstrous absurdities consists in making friendly allusions to Jesus Christ and his gospel, and in speaking very highly of its doctrines; they may even give a grand dissertation upon one of them, and in the meantime weave into the framework of this dissertation a subtle philosophy which would undermine the consistency of the whole, and render it delusive."

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How evident it is from the foregoing that God's people need more and more to rely upon their Father's Word, and not upon feelings and impressions and "voices" which generally, if not always, deceive. While the *spirit* of the Truth is to be sought, and not merely its letter, yet the careful study of the letter of God's Word

is needful, together with an honesty of heart that delights to know and do the will of the Lord--at any cost, at any sacrifice of prejudice, human preference, etc.

The Word of God is sufficient that the man of God may be thoroughly furnished.  
2 Tim. 3:16,17

"Sanctify them through thy truth: thy Word is truth." John 17:17

## TAKE A LESSON FROM THE IVY

The following beautiful verses, by Charles Mackay, well illustrate the fact that there can be no proper Christian growth in the darkness of sin, superstition and Satanic influence; that the True Light and the inspired Word through which it reaches us are absolutely necessary to our proper development.

The Ivy in a dungeon grew,  
Unfed by rain, uncheered by dew,  
Its pallid leaflets only drank  
Cave moisture foul, or odors dank.

But through the dungeon grating high  
There fell a sunbeam from the sky,  
It slept upon the grateful floor  
In silent gladness evermore.

The Ivy felt a tremor shoot  
Through all its fibres to the root,  
It felt the light, it saw the ray,  
It longed to blossom into day.

It grew, it crept, it pushed, it clomb,  
Long had the darkness been its home;  
For well it knew, though veiled in night,  
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,  
It blessed the warmth that cheers the world  
It grew towards the dungeon bars,  
It looked upon the moon and stars.

Upon that solitary place  
Its verdure threw adorning grace,  
The mating birds became its guests,  
And sang its praises from their nests.

By rains and dews and sunshine fed,  
Upon the outer wall it spread,  
And in the day beam roaming free,  
It grew into a stately tree.

Would'st know the moral of the rhyme?  
Behold the heavenly light and climb.  
To every dungeon comes a ray  
Of God's illimitable day.



## "THE TRUTH SHALL MAKE YOU FREE."

*"The entrance of thy Word giveth light."  
Psa. 119:130*

If we knew that 'neath the snow-flakes,  
O'er the wintry landscape strewn,  
Joyous buds of Spring were swelling  
To dispel the Winter's gloom,  
Could the season's darksome shadows  
That along our pathway lie  
E'er obscure the beams of brightness  
That betoken Summer's nigh?

If we knew that every shadow  
Heralds but the coming light,  
That the sunshine seems the brighter  
When compared with shades of night,  
Would the troubles that oppress us,  
Making mind and spirit sore,  
Be as now so soul-distressing?  
Could we not endure the more?

1H329

Tho today the soil be thirsty,  
'Tis the morrow brings the rain;  
And the showers so refreshing  
Bid the flowers live again.  
So it is with human sorrow,  
Parched with trouble's fiercest glow;  
Leading to--though hard the lesson--  
Joys we else could never know.

Let us humbly learn the lesson  
Taught by landscape, shower and tomb.  
That tho skies be overshadowed,  
Sunbeams may disperse the gloom;  
For no matter what the sorrows  
That may hide the sun today,  
Still behind the clouds, concealing,  
Shines his warmest, brightest ray.

-A.J. MORRIS

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted. Heb. 2:14

But did not the Lord, in Matt. 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No: this scripture cannot be used as an

argument against a hope for a probation for the bound or imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels--messengers or servants--yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. This passage relates to the "lake of fire" or destruction (Rev. 20:10), \* into which, at the close of the Millennial age, are to be cast all who are out of harmony with God. Satan will be of those cast into that everlasting *destruction*, and with him all who do unrighteousness or have pleasure therein; all of whom, *angelic spirits or men* on his side, are reckoned to be his angels or messengers. *All evil-doers* shall be cut off from life. To cut off such, and such only, was God's plan from the beginning. The *willfully* wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the *wicked* will God *destroy*."

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## *Number 40, January, 1898*

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### **WHAT IS THE SOUL?**

#### **WHAT IS THE SOUL?**

Some one will possibly say, Ah! No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of *souls*. May it not be that the soul is indestructible? that God having made a soul cannot destroy it?

Reason tells us that, unless there is absolute proof to the contrary, the life of every creature is subject to the will of the Creator. Now notice that the Scriptures nowhere speak of the immortality of the soul, as some people seem to suppose--neither in the translations nor in the original text. Take a Concordance and try to find the expression "*immortal soul*," and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, the Scriptures declare that "God is able to destroy both soul and body;" and again, "the soul that sinneth, it shall die." As we have already seen\* that which can die, which can be destroyed, not immortal, is not proof against death, destruction. Hence the Scriptures cited prove that neither souls nor bodies are immortal.

What, then, is the soul?

The general idea of the soul is that it is an indefinable *something* in us, but *what* it is or *where* it is located few attempt to explain. This unknown *something* is claimed to be the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nutshell;" a very good definition of *nothing* we should say!

The body is not the soul, as some affirm: this is proved by our Lord's statement that "God is able to destroy *both* soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn

something further on this subject by examining the inspired record of man's creation. Turning to Genesis 2:7, we read:

"And the Lord God formed man of the dust of the ground, and breathed [Heb. *blew*] into his nostrils the

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\*Tract *The Hope of Immortality*.

\*See "What Say the Scriptures About Hell?"

1H330

breath [Heb. *wind*] of life [Heb. *lives* plural--*i.e.*, such as was common to all living animals]; and man became a living soul [*i.e.*, a sentient being]."

From this account it appears that the body was formed first, but it was not a man, soul or *being*, until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human *organism* had become a *man*, a sentient being: the "*living soul*" condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being;" *i.e.*, a being capable of sensation, perception, thought.

Moreover, even though Adam was perfect in his organism, it was necessary for him to *sustain* life, *soul* or sentient being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "*lest* he put forth his hand, and take also of the tree [plural *trees* or *grove*] of life, and eat, and live *forever* [*i.e.*, by eating continuously]." (Gen. 3:22) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Thus, also, we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his own organism, though

none can reason as abstrusely nor on as high a plane as man. This difference is not because man has a *different kind of life* from that possessed by the lower animals; for all have similar vital forces, from the same fountain or source of life, the same Creator; all sustain life in the same manner, by the digestion of similar foods, producing blood and muscles and bones, etc., each according to his kind or nature; and each propagates his species similarly, bestowing the *life*, originally from God, upon his posterity. They differ in shape and in mental capacity.

Nor can it be said that while man is a *soul* (or intelligent being) beasts are without this soul-quality or intelligence, thought, feeling. On the contrary, both man and beast have *soul-quality* or intelligent, conscious being. Not only is this the statement of Scripture, but it is readily discernible as a fact, as soon as the real meaning of the word soul is comprehended, as shown foregoing. To illustrate: suppose the creation of a perfect dog; and suppose that creation had been particularly described, as was Adam's, what difference of detail could be imagined? The body of a dog created would not be a dog until the breath of life would be caused to energize that body; then it would be a *living creature* with sensibilities and powers all its own--a living soul of the lower order, called dog, as Adam, when he received life, became a *living creature* with sensibilities and powers all his own--a living soul of the highest order of flesh beings, called man.

If the great difference between man and beast is not in the life which animates both, and not from lack of soul-power which both possess, can it be that the difference is in their bodies? Yes, assuredly, the natural difference is physical, in addition to which is the fact that God has made provision for man's future, as expressed in his promises, while no such provision for a future life is made for beasts--nor are they organically capable of appreciating metaphysics. Other things being equal, the size and weight of the brain indicates *capacity* and *intelligence*. In this respect man has been more highly endowed than the brute, by the Creator. The brute has less brains than man, and what it has belongs almost exclusively to the *selfish* propensities. Its highest conception of right and wrong is the will of its master, man; it cannot appreciate the sublime in morals or in nature: the Creator did not give it a *brain-capacity* for such things.

But altho, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge; so that some, by the cultivation of the lower organs of thought and a failure to use the higher, intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the *organs* are still there, and are capable of development,

1H331

which is not the case with the most nearly perfect specimens of the brute creation. So then it is in that the Creator has endowed man with a higher and finer *organism*, that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his *better body*, possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original

likeness of his Creator that he is said to be "brutish"--more nearly resembling the brutes, destitute of the higher and finer sensibilities.

To this the Scripture testimony agrees. We read (Gen. 1:30) "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life* [Heb. "*nepesh chazyah*"-a *living soul*]." Again (Gen. 1:20) "Let the waters bring forth the moving creature that hath *life*[Heb.--a living soul]." See marginal readings.

The same lesson, that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish--is taught in the account of the destruction wrought by the Deluge. (Gen. 6:17; 7:15,22) This is in full accord with King Solomon's statement that man and beast have all "one breath" [Heb. *ruach*, spirit of life]--one kind of life; and that "as the one dieth, so dieth the other." (Eccl. 3:19) When he asks (Eccl. 3:21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which even at that time had begun to speculate that man had some inherent quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any *knowledge*, to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the truth on the subject in verses 19 and 20.

The distinction between man and beast is not in the kind of breath or life, but in that man has a *higher organism* than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by *resurrection*, subject to the terms of the New Covenant.

Our Redeemer "poured out his *soul* [being] unto death," "he made his *soul* [being] an offering for sin" (Isa. 53:12,10); and it was the *soul* of Adam (and his posterity) that he thus bought with his precious blood--by making his soul (being) an offering for sin. Consequently it is *souls* that were redeemed, and that are to be awakened, resurrected.

Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the Church, the "bride" selected in this age, *spirit* bodies; to the restitution class, human bodies, but not the same ones lost in death.\* 1 Cor. 15:37,38

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\*Inquire for further reading matter on Resurrection.

As in Adam's creation, the bringing together of an *organism* and the *breath of life* produced a *sentient being or soul*, so the dissolution of these, from any cause, puts

an end to sentient being--stopping thought and feelings of every kind. The soul (*i.e.*, sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Eccl. 12:7) It returns to God in the sense that it is no longer amenable to human control, as in procreation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ, his now exalted representative. (Luke 23:46; Acts 7:59) So, then, had God made no provision for man's future life by a ransom and a promised resurrection, death would have been the end of all hope for humanity. 1 Cor. 15:14-18

But God has thus made provision for our living again; and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance, the inspired Scripture writers), as if by common consent, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended, as a "*sleep*." Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus *sleepeth*, I go that I may *awake him out of sleep*." Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead. " (John 11:11) Were the theory of consciousness in death correct, is it not remarkable that

1H332

Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him his "friend;" and if he had been in heavenly bliss our Lord would not have called him from it, for that would have been an unfriendly act. But as our Lord expressed it, Lazarus *sleep*t and he awakened him to life, to consciousness, to his *sentient being*, or *soul* returned or revived; and all this was evidently a favor greatly appreciated by Lazarus and his friends.

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a *night*, but joy cometh in the *morning*." Psa. 30:5

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, "*he fell asleep*;" and in recording Paul's speech at Antioch he used the same expression, "David *fell on sleep*." (Acts 7:60; 13:36) Peter uses the same expression, saying, "The fathers *fell asleep*." (2 Pet. 3:4) And Paul used it many times as the following quotations show:

"If her husband be dead [Greek, *fall asleep*]." 1 Cor. 7:39

"The greater part remain unto this present, but some are *fallen asleep*." 1 Cor. 15:6

"If there be no resurrection, ... then they also which are *fallen asleep* in Christ are perished." 1 Cor. 15:13-18

"Christ is risen from the dead and become the firstfruits of them that *slept*." 1 Cor. 15:20

"Behold, I show you a mystery, we shall not all *sleep*." 1 Cor. 15:51

"I would not have you to be ignorant, brethren, concerning them that *are asleep*." 1 Thess. 4:13

"Them that *sleep* in Jesus, will God bring [from the dead] with [by] him." 1 Thess. 4:14

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the *presence* of the Lord shall not *precede* them that *are asleep*." 1 Thess. 4:15

They "fell asleep" in peace, to await the Lord's Day--the Day of Christ, the Millennial Day--fully persuaded that he (Christ) is able to keep that which they committed unto him against that day. (2 Tim. 1:12) This same thought runs through the Old Testament as well--from the time that God first preached to Abraham the Gospel of a resurrection: the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath--the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call [John 5:25] and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14,15) And we of the New Testament times read our Lord's response, All that are in the graves shall hear the voice of the Son of God (calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life). John 5:25,29

Let us illustrate the human and animal body, soul and spirit by something less complex and better understood generally; for instance, an unlighted candle would correspond to an inanimate human body or corpse, the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being or intelligence or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the *breath* of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by consumption or accident, the *soul*, the life, the intelligence, *ceases*.

Or if the supply of air were cut off from the candle flame, as by an extinguisher or snuffer, or by submerging the candle in water, the light would be extinguished

even tho the candle remained unimpaired. So the *soul*, life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. As the lighted candle might be used under favorable conditions to light other candles, but the flame once extinguished the candle could neither relight itself nor other candles, so the human or animal body while alive, as a living soul or being can, under divine arrangement, start or *propagate* other souls or beings--offspring: but so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel or propagate has ceased. In harmony with this we read in the Scriptures of Jacob's children: "All the *souls* that came out of the loins of Jacob were seventy *souls*." (Exod. 1:5) Jacob received his spark of life as well as his physical organism, and hence the united product of these, his soul or *intelligent being*", from Isaac, and thence from Adam, to whom alone God ever directly imparted life. And Jacob passed on

1H333

the life and organism and soul to his posterity, and so with all humanity.

A candle might be relighted by any one having the ability; but by divine arrangement the human body, bereft of the spark of life, "wasteth away," "returneth to the dust from which it was taken," and the spark of life cannot be re-enchanted except by divine power, a miracle. The promise of *resurrection* is therefore a promise of a relighting, a re-enchanted of animal existence or soul; and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being *implies* new bodies, new organisms. Thus the Scriptures assure us that human bodies which return to dust will not be *restored*, but that in the resurrection God will give such new bodies as it may please him to give. 1 Cor.15:37-40

The Apostle here declares that in the resurrection there will be a special class accounted worthy of a new nature, spiritual instead of human or fleshly: and, as we should expect, he shows that this great change of nature will be effected by giving these a *different kind of body*. The candle may here again serve to illustrate: suppose the fleshly or human nature to be illustrated by a tallow candle, the new body might be illustrated by a wax candle of a brighter flame or indeed by an electric arc-light apparatus.

With any power and wisdom less than that of our Creator guaranteeing the resurrection, we might justly fear some break or slip by which the *identity* would be lost, especially with those granted the great change of *nature* by a share in the first (chief) resurrection to spirit being. But we can securely trust this and all things to him with whom we have to do in this matter. He who knows our very thoughts can reproduce them in the new brains so that not one valuable lesson or precious experience shall be lost. He is too wise to err and too good to be unkind; and all that he has promised he will fulfil in a manner exceedingly abundantly better than we can ask or think.

The terms body, soul and spirit may be used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit, soul and body be



preserved blameless, unto the coming of our Lord Jesus Christ." (1 Thess. 5:23) This prayer must be understood to apply to the Church as a whole--the elect church whose names are written in heaven. The true *spirit* has been preserved in the little flock. Its *body* is discernible today, also, notwithstanding the multitudes of tares that would hide as well as choke it. And its *soul*, its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard of the people--the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their *bodies have not been preserved*, but have returned to dust, like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

### **"ALL LIVE UNTO HIM"**

**Luke 20:37,38**

Our Lord in contradicting the Sadducees (who denied that there would be a resurrection or any future life), said that the *resurrection* (and hence a future life) was proved by the fact that God, in speaking to Moses, declared himself the God of Abraham, Isaac and Jacob. Our Lord suggests that this of itself is a proof "that the dead are [to be] raised," because God would surely not refer thus to beings totally and forever blotted out of existence. Our Lord then shows that God's plan for a resurrection is fixed, and that those whom men call "dead" "all live unto Him;" and from his standpoint they only "sleep." God's Word, therefore, speaks of them as "asleep" and not as destroyed. Tho the original sentence was to destruction it is now offset by the ransom. So Moses says: "Thou turnest man to destruction, and sayest, Return, ye children of men." (Psa. 90:3; 103:4) In saying, "I am the God of Abraham," God speaks not only of things past as still present, but also of things to come as if already come to pass. Rom. 4:17

### **SOME QUESTIONS WITH INSPIRED ANSWERS**

*Question.* Are the promises to the saints of the Gospel age heavenly or earthly promises?

*Answer.* "As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling." 1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6,7; 2 Thess. 1:11,12; 2 Tim. 1:9,10

*Question.* Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy?"

*Answer.* "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the *divine nature*"--"new creatures." 2 Pet. 1:4; 2 Cor. 5:17, Rom. 8:17,18

*Question.* When will the full *change* (begun in us by a change of heart, called the begetting of the spirit) be completed? When shall we be made like Christ our Lord?

*Answer.* "We [saints] shall all be *changed*." ... "The dead [saints] shall be *raised incorruptible*, and we shall be *changed*. In a moment, in the twinkling of an eye ... this mortal shall put on *immortality*." "Sown a natural [animal] body, it is raised a spiritual body." "Thus is *the* [special]

1H334

resurrection of *the* [special, elect] dead." 1 Cor. 15:50-53, 1 Cor. 42:44; Phil. 3:11

*Question.* Are full recompenses, either rewards or punishments, to be expected before the resurrection?

*Answer.* "Thou shalt be recompensed at the resurrection of the just." Luke 14:14; Rev. 11:18; Matt. 16:27

*Question.* What is the hope held out for all except the elect Church of the Gospel age?

*Answer.* "The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "seed" of Abraham. Rom. 8:22,19; Acts 3:19-21; Gal. 3:16,29

*Question.* Are the dead conscious or unconscious?

*Answer.* "The dead know not anything." Eccl. 9:5; Psa. 146:4; Isa. 38:18,19

*Question.* Have the departed saints been praising the Lord all along during the past ages?

*Answer.* "The dead praise not the Lord." Psa. 115:17; Psa. 6:5; Eccl. 9:6

*Question.* Did the prophets receive their reward at death? or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

*Answer.* "The time of the *dead*, that they should be *judged*, and that thou shouldest *give reward* unto thy servants the PROPHETS," is at the beginning of the sounding of the last trumpet, the seventh trumpet at the end of the Gospel age. Rev. 11:15,18; Psa. 17:15

*Question.* Were the apostles promised translation to heaven at death? or must they wait for the Lord's second coming?

*Answer.* "As I said to the Jews, Whither I go ye cannot come; so now I say TO YOU [apostles]." "I will come again and receive you unto myself." John 13:33; John 14:3

*Question.* Was it proper for the saints of the Gospel age, except such as would be living at the time of the Lord's return, to expect to be *crowned* at death?

*Answer.* "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4,5

*Question.* Did the Apostles expect glory at death or at the second coming of Christ?

*Answer.* "When Christ who is our life shall appear, *then* shall ye also appear, with him in glory." Col. 3:4; 1 John 3:2

*Question.* Were the saints to "*shine*" in death?

*Answer.* "Many of them that sleep in the dust of the earth shall awake, ... and they that be wise shall *shine* as the brightness of the firmament [as the sun]." Dan. 12:2,3; Matt. 13:40-43

*Question.* Were the ancient worthies rewarded at death?

*Answer.* "These all died in faith, *not* having received the promises; ... that they without us should not be made perfect." Heb. 11:13,39,40

*Question.* David was one of the holy prophets: Was he rewarded by being taken to heaven?

*Answer.* "David is not ascended into the heavens." Acts 2:34

*Question.* How many had gone to heaven up to the time of our Lord's ascension?

*Answer.* "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man ." John 3:13

*Question.* Can he who created man destroy him? Can the soul be destroyed by its Creator?

*Answer.* "Fear him who is able to *destroy* both soul and body in Gehenna [the Second death]." "He spared not their souls from death." "The soul that sinneth, it shall die." Matt. 10:28; Psa. 78:50; Ezek. 18:4,20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; Psa. 30:3; Psa. 119:175; Matt. 26:38; Isa. 53:10,12

*Question.* How great importance did the Apostle Paul attach to the doctrine of the resurrection?

*Answer.* "If there be no resurrection of the dead, then is not Christ risen. ... Then they also which are fallen asleep in Christ are *perished*." 1 Cor. 15:13-18

*Question.* Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

*Answer.* "The Lord knoweth how to ... reserve the unjust unto the day of judgment [the Millennial day] to be punished." 2 Pet. 2:9; Job 21:30

*Question.* What will be the end of those who when tried are found incorrigible, willfully wicked?

*Answer.* They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the second death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift. Rom. 6:23; Rev. 20:14,15; Matt. 25:46; 1 John 5:12; 2 Thess. 1:9

## QUESTIONS FOR THE READER

Reader, reflect upon and endeavor to answer for yourself the questions which follow. Should you need help in searching for the Scriptural answers, it will be found in our "*Hell*" pamphlet.

*Question.* Why did Job (a just man that feared God and eschewed evil) desire to go to hell (*sheol*, the

1H335

"grave"), there to be hidden until the day of divine wrath against sin is past, and the glad sun of Millennial and restitution glory shall shine forth? Job 14:13; Acts 3:21

*Question.* Why did Jacob (a man approved by our Lord; Matt. 8:11; Heb. 11:21,39) expect nothing else than to go to hell (*sheol*--"the grave") at death? And why was he confident that he would find there (if dead) his model son Joseph? Gen. 37:35; Gen. 42:38; Gen. 44:29,31

*Question.* Why did the good king Hezekiah, whom God specially favored, expect and declare at death that he was about to go to hell (*sheol*--"the grave")? Isa. 38:10,18

*Question.* Why did king David expect on dying to go to hell (*sheol*--"the grave")? Psa. 88:3

*Question.* Why did he expect the same of all mankind and declare that all go to hell (*sheol*--"the grave")? Psa. 89:48

*Question.* If hell (*sheol*) is a place of living torture, lighted with flames and hideous with the curses of its occupants suffering torture, either mental or physical, why do the Scriptures declare it to be a place or state of silence, darkness, forgetfulness, and absolute unconsciousness? Psa. 88:3-12; Psa. 6:5; Job 10:21,22; Eccl. 9:10; Psa. 146:4; Isa. 38:18

*Question.* If God is *able to destroy* both soul and body in the Second Death, and if he declares that he *will destroy* the willfully and intelligently wicked, will not this prove that there will be no such thing as everlasting sin and everlasting agony? And does not this clear God's character from charges of injustice?

*Question.* Are not these propositions intimately associated with all the *doubts* which have troubled you since you became a Christian, and perhaps before? And would not their Scriptural solution greatly assist in rooting, grounding and establishing your faith in the Bible as the inspired. Word of God? This has been the blessed result with many who in their confusion were doubtful, skeptical and unsettled Christians, as well as with many open and even blasphemous Infidels. It is the *key\** which opens to the honest seeker the treasures of divine wisdom and grace. Write to us for samples of other *free tracts*.

## **MUST WE ABANDON HOPE OF A GOLDEN AGE?**

*Pages 1 to 5 of this article can be found in Reprint R2313-R2314-- June, 1898, entitled, "Must We Abandon Hope of a Golden Age?" Pages 6 to 8 are reprinted below.*

### **PARTIAL LIST OF SCRIPTURES**

*Which We Understand to Teach  
"Restitution of All Things"  
and Future Probation*

**Acts 3:19-21.** Note that the inspired Apostle declares that all God's holy prophets spoke of these times (vss. 21, 24). We should therefore expect to find something concerning Restitution in the writings of each prophet of the Old Testament.

**Gen. 12:2,3; Gen. 18:18; Gen. 22:17,18.** All the families of the earth are here mentioned as beneficiaries. Observe that St. Paul explains that the Seed which will confer the blessing is Christ and his Church (the mystical body of which Jesus is the Head). Gal. 3:16,29; 1 Cor. 12:12,27; Eph. 1:22,23

**Leviticus 25:10.** Israel's Jubilee was a type or shadow, the substance of which shall be realized in the world-wide Restitution which will follow the establishment of God's Kingdom at the second advent of our Lord Jesus. Heb. 10:1

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*\*Question.* Is there not danger of getting mixed up by taking the "say so" of men? and is it not our duty to demand and seek a "Thus saith the Lord" for all that we accept as truth on religious subjects? And will not the reader resolve to do this hereafter?

A flood of light on many Scriptural questions can be obtained from a pamphlet entitled, *What Say the Scriptures About Hell?*--It examines every text of the Bible containing the word *hell*, and assists the Bible student in "rightly dividing the word of truth." Price 10 cents. *Free* to those too poor to purchase, who will ask for it. This should be followed by a studious reading of *The Plan of the Ages*, a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine grace, now meat in due season for such as are hungering and thirsting after righteousness.

1H336

**Deut. 18:15,18,19.** So applied by St. Peter. Acts 3:22

**1 Kings 17:22.** This restoration of life was a foreshadowing of the great Times of Restitution. Isa. 25:6-9

**2 Kings 4:33-36.** A figure, as the preceding.

**Psa. 46:9,10; Psa. 72:1,7-15; Psa. 96:10-13; Psa. 98:4,9.**

**Isaiah 35:10.** That we may know positively who are to be the blessed ones, who shall enjoy the privilege of Restitution by return to harmony with God, compare the words, "ransomed of the Lord" (vs. 10) with 1 Tim. 2:6, "a ransom for *all*."

**Jer. 30:18; 31:8,9.** For comments on these words promising a Restitution blessing, see Rom. 11:12,15.

**Jer. 31:29,30,34.** Compare Rom. 5:12; John 1:9; 1 Tim. 2:4.

**Ezekiel 16:44-63.** God saw fit (vs. 50) to slay the Sodomites; yet our Lord Jesus said (Matt. 11:23) that *they would have repented* under such a ministry as had been granted to Capernaum, which repented not. Does not this course on God's part indicate that, since he is no respecter of persons (Acts 10:34), and since it is his will that all shall come to a knowledge of the truth, the death-imprisoned Sodomites shall be brought forth (John 5:29) to their "former estate" (Ezek. 16:55), and "in that day" be given an opportunity to believe in the "only name given under heaven or among men, whereby we must be saved?" (Acts 4:12) Our Lord's declaration that it would be more *tolerable* for Sodom in the Day of Judgment than for some who heard and rejected him, implies that that time will be *tolerable* for all in proportion as their sins had been sins of ignorance. (Matt. 11:24; Luke 12:47,48) And it would be difficult to foretell the restitution of the Sodomites more clearly and more definitely than is done in this chapter. And in selecting so extreme an example of clemency our Lord evidently intended that we should see that the sacrifice which he gave was unquestionably "a ransom for all."

**Daniel 2:44; Daniel 7:13,14,27.** This is a prophecy of Restitution. Because any prophecy of the Kingdom of Christ and his saints is a prophecy of Restitution; for the Kingdom is to be set up at the second advent of our Lord Jesus, "whom the heavens must receive until the times of Restitution of all things." Acts 3:21

**Hosea 6:1-3; Joel 1:32; Joel 3:1,2,17,18.**

**Amos 9:11-13.** For inspired comment on this prophecy of Restitution see Acts 15:13-18. The words of this apostle agree with those of Paul (Rom. 11), for he says that this blessing is to be brought to Israel in order that the rest of "men might seek after the Lord, and *all the Gentiles*."

**Obadiah 17,21.**

**Jonah 3:10; Jonah 4:11.** Compare Matt. 12:41.

**Micah 4:1-4.** Compare Isa. 2:2-4.

**Nahum 1:15.** Compare Isa. 52:7.

**Hab. 2:14; Zeph. 3:9; Haggai 2:6,7; Zech. 8:20-23.**

**Malachi 4:2.** Compare also Psa. 30:5; Matt. 13:43.

**Matthew 25:31-46.** It should be noted that when the Lord occupies his throne, the Church reigns with him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) Christ will not reign over his glorified Church, nor the members of his glorified Church reign over each other, but the Church complete will reign over all nations, dead and living (Rom. 14:9), else their title "Seed of Abraham" (Gal. 3:29) is a misnomer.

**Luke 2:10,30-32.**

**John 3:17; John 5:25,30.** Observe that our Lord's words in verse 30 indicate that the destiny of those who come up to judgment (vs. 29, R.V.) is not fixed beforehand. Testimony is to be taken, and "as I hear, I judge." And all this therefore refers to the "Times of Restitution."

**John 17:9,20,21,23.** Our Lord's last prayer was not on behalf of the world, but on behalf of his disciples and those who should believe through their word, and his prayer for the whole Church was made that the whole world might afterward have the opportunity to "believe and know that thou hast sent me;" in the times of Restitution.

**Rom. 5:18,19; Rom. 8:19-22.**

**1 Cor. 15:21-23.** Note here that the expression "they

1H337

who are Christ's at his coming [*parousia*, presence]" evidently does not refer to the Church, for they are Christ's before his second advent, and with him constitute the first-fruits first mentioned. (Note also James 1:18.) "They who are Christ's at his coming"--*during his presence*--during his Millennial reign, evidently refers to "all them that *believe in that day*;" the day of Christ, the times of Restitution.--2 Thess. 1:10

**2 Cor. 5:19-6:2.** Some think that 1 Cor. 6:2 teaches that there will be no opportunity to exercise faith and repentance in the Millennial age, but a careful reading of Isa. 49:8-10, from which it is quoted, indicates that the body of Christ is helped and succored in *its* day of salvation, in order that it may be

the instrument of God for the blessing and releasing of those who are in the prisonhouse of death. Here also Restitution is taught.

**Gal. 3:8; Eph. 1:10; Phil. 2:9-11; Col. 1:20.**

**Titus 2:13.** A "blessed hope," truly, when we realize that the event for which we hope is to usher in the "Times of Restitution."

**Heb. 6:13,14; Heb. 8:11.**

**1 Peter 2:9.** Since the Church is to be a royal Priesthood, there will doubtless be some for whom they will perform the priestly offices; and for whom, if not for the world of mankind, ransomed by the great High Priest and his "better sacrifices?"

**Jude 14.** A prophecy of Restitution, by Enoch, who "pleased God."

**Rev. 20:11; Rev. 22:1,17; Rev. 20:12.** All the events here mentioned, including the invitation to "whosoever will," are to be fulfilled *after* the second advent of Christ, after the Church has become the "Bride, the Lamb's wife," after the establishment of his Kingdom. Observe also, that the invitation is to be extended to "all the dead," before the throne.

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*Number 42, July, 1898*

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## **CRUCIFIED WITH CHRIST**

Savior, thy dying love  
Thou gavest me,  
Nor would I aught withhold,  
Dear Lord from thee;  
In love my soul would bow,  
My heart fulfil its vow,  
Myself an off'ring now,  
I bring to thee.

Jesus our mercy-seat,  
Covering me,  
My grateful faith looks up,  
Savior, to thee;  
Help me the news to bear,  
Thy wondrous love declare,  
Spread thy truth everywhere,  
Dear Lord, for thee.

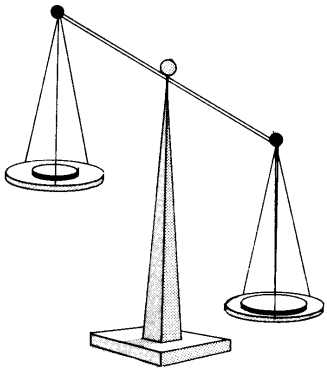
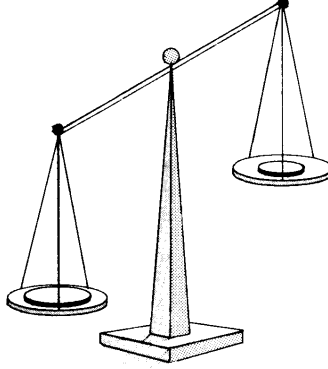


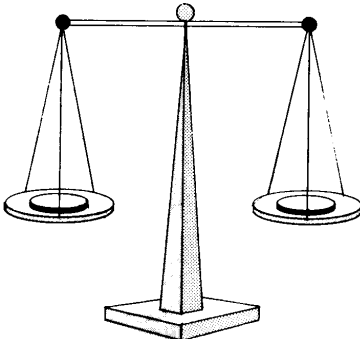
Give me a faithful heart,  
    Likeness to thee,  
That each departing day  
    Henceforth may see  
Thy work of love well done,  
    Thy praise on earth begun,  
Some vict'ry for truth won,  
    Some work for thee.

Lord, I would follow thee  
    In all the way  
Thy weary feet have trod;  
    Yes, if I may.  
Help me the cross to bear,  
    All thy fair graces wear,  
Close watching unto prayer,  
    Following thee.

All that I am and have--  
    Thy gifts so free--  
All of my ransomed life,  
    Dear Lord, for thee!  
And when thy face I see.  
    Thy sweet "Well done" shall be,  
Through all eternity,  
    Enough for me.

## CROSSES TRUE AND FALSE

<p><b><u>False Christianity</u></b>                  “Thou art weighed in the balaces and are found wanting.”</p>			<p><b>False Christianity</b>                  “Thou art weighed in the balances and art found wanting.”                  THEORY, FAITH – PRACTICE, WORKS.</p>		
“Injustice or Iniquity.”		The Cross Distorted, False.	“Injustice or Iniquity.”		The Cross Distorted, False
I owe Christ nothing, but deserve heaven for my good works.			Without faith it is impossible to please God.” “False teachers . . . even denying the Lord that bought them.”		

<p><b>True Christianity</b>                  The perfect balance.                  ”Freely ye have received, freely give.”                  FAITH -WORKS</p>		
Mere Justice Or “Equity.”		The True Cross
Christ died for me, I live unto him.  Justification (reconciliation) by the blood. Sanctification (consecration) by the spirit. “Love is the fulfilling of the law.”		

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*Special Issue Booklet, Number 43, October, 1898*

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## **THE BIBLE VERSUS THE EVOLUTION THEORY**

*A Live Topic Discussed by Traveling Ministers*

*This booklet can be found in R2392-R2399--December, 1898, entitled, "The Bible Versus the Evolution Theory," with the exception of the last section reprinted below.*

**RELIABLE AND CORROBORATIVE**  
*Evidence that the Heads and Brains of Modern Men  
are Smaller than were those of the Ancients*

*Popular Science Monthly*, for December, 1898, in an article discussing "Brain Weight and Intellectual Capacity" furnishes the following items.

Discussing the average of brain weights furnished by various doctors, some claiming 49 ounces and others as high as 55.4, it says, "If we strike a balance between the highest and the lowest of these estimates, *the mean will be 52.2 ounces*. Then, after reminding us that the brain of Daniel Webster was but 53.5 ounces and that of the celebrated Frenchman, Gambetta, weighted less than 41 ounces, it quotes and comments thus:

"The *St. Louis Globe Democrat* of November 13, 1885, gives an account of some excavations on the Mount Ararat farm, east of Carrollton, Illinois, where the bones of thirty-two Indians or mound builders were unearthed. 'They were not a diminutive race, as some people have supposed, some of the thigh bones being sixteen inches long, and some of the skulls twenty-four inches in circumference.' A skull having a circumference of twenty-four inches means a head that measured from twenty-five to twenty-six and a half in life, when the cranium was covered with skin and muscles. The average head of white men in New York today is only twenty-two and a half inches round. So the culture of the white race for centuries has not developed their heads to near the size of those of the uncultured mound builders who inhabited America many centuries ago.

"The Engis skull is one of the most ancient known to exist, and belonged to the stone age, or about the same time as the Neanderthal skull. Professor Huxley describes it as being well formed, and considerably larger than the average of European skulls today in the width and height of the forehead and in the cubic capacity of the whole.

"These facts all conspire to prove that the cultivation of thousands of years has not increased the size of human skulls. In 1886 we measured many of the skulls

unearthed at Pompeii, the remains of Romans who lived nearly two thousand years ago, and we found them on the average larger in every way, but especially in the forehead, than the skulls of Romans of this century.

"In the museums of Switzerland we measured in 1887 several skulls of the ancient lake dwellers of that country, and found them larger in all respects, but particularly in the forehead, than those of the Swiss people of the last fifty years.

"The average circumference of the skulls we measured in the catacombs of Paris was twenty-one inches and a half, which is about an inch more than that of Parisians who have died within the past fifty years."

We submit that these evidences attested by the savants of our day, very generally believers in the Evolution theory, do not uphold their contention. Rather, they agree with our view, the Scriptural one, that originally man had greater *capacity* than today, while today we have larger *education*--knowledge has increased, capacity has decreased.

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*Number 44, January, 1899*

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## **GATHERING THE LORD'S JEWELS**

*This article can be found in Reprint R2404-R2407--December, 1898, entitled, "Gathering the Lord's Jewels."*

1H340

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*Number 46, July, 1899*

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## **THE GOOD SHEPHERD AND HIS TWO FLOCKS**

*With the exception of the last paragraph and poem, printed below, this article can be found in Reprint R2441-R2442--April 1899, entitled, "The Good Shepherd--The Christ."*

The great Good Shepherd of the everlasting future who will care for all who will become his true sheep and follow his call will be the Heavenly Father, and associated with him in the care of his flock will be his sons: Christ the Only Begotten and his "brethren," now the "little flock." Heb. 2:10; James 1:18; Rev. 14:40

“Lift up your heads, desponding pilgrims;  
Give to the winds your needless fears;  
He who hath died on Calvary’s mountain,  
Soon is to reign a thousand years.

“A thousand years! earth's coming glory!  
‘Tis the glad day so long foretold;  
‘Tis the bright morn of Zion’s glory,  
Prophets foresaw in times of old.”

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*Number 49, April, 1900*

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## **WHICH IS THE TRUE GOSPEL?**

*This article can be found in R2524--November, 1899, and R2593-  
R2597--March, 1900, entitled, “Which is the True Gospel?”*

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*Number 51, October, 1900*

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## **HEATHENDOM’S HOPE FUTURE** *therefore, Wait thou upon the Lord*

**WAIT THOU UPON THE LORD--ISAIAH 25:9--GEORGE M. BILLS**

O zealous friend of missions and men!  
Thy questioning lines reveal  
A Martha’s care for the Master’s cause  
Not needful for thee to feel.

Your verse declares that heathendom wails,  
And eagerly “pleads for light;”  
While Christian prayer and denial fails  
To rescue their souls from blight.

You say, “They cry on misery’s brink  
For succor within our power;”  
“Yet twenty-nine hundred heathen sink  
Into Christless graves each hour.”

Are you more wise than the Father, who gave  
To justice his cherished Son?  
Or has the Lord of a conquered grave

Abandoned his work undone?

Doth God depend on fallible men  
To publish "The Only Name?"  
And, if they fail, can his love condemn  
The helpless to endless flame?

Hath He, who claims all silver and gold,  
Ordained that my scanty store  
Must win a soul for the upper fold  
Or sink it forevermore?

Hath He, before whose radiant face  
The heavens and earth shall flee,  
Consigned the fate of a blood-bought race  
To mortals like you and me?

1H341

Tell us, O Christ, who suffered such loss;  
Have billions of untaught slaves  
Been wrecked in sight of thy bloodstained cross  
And perished in hopeless graves?

Creeds answer--Yes! but reason cries--No!  
And reason and truth agree:  
No jot can fail of that word, I know,  
"I will draw all men unto me!"

When all are drawn by wooings of love  
And knowledge and duty blend,  
Then only they who rebellious prove  
Will merit a traitor's end.

God hasteth not the centuries sweep  
All obstacles from his path.  
His gracious plan worketh wide and deep,  
While slow is his righteous wrath.

His glory yet shall cover the earth  
As waters o'erspread the sea:  
Each soul shall learn of the Savior's worth  
And blood of atonement free.

"Good will to men! Blest echoes that thrill  
His "first-fruits" with rapture grand--  
"Shall be to all," when on Zion's hill  
The "Bridegroom" and "Bride" shall stand.

God works by means, or worketh alone,  
As serveth his purpose best;  
By finite hands makes his power known,  
Or showeth his arm undressed.

O brother mine! no longer repine,  
Nor question God's love and might.  
He sips the cup of a joy divine  
Who readeth the lesson right.

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*Number 52, January, 1901*

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**Food for Thinking Christians**  
**OUR LORD'S RETURN**

**Its Object**

***"The Restitution of All Things Spoken"***

*"And he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20,21.*

That our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures, for, when he said, "If I go, I will come again" (John 14:3), he certainly referred to a *second personal coming*.

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declare the reverse of their expectation that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1-4); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

(Verse 13) They forget the Master's special warning to his little flock: "Take heed to yourselves lest that day come upon *you* unawares, for as a *snare* shall it come on all them [not taking heed] that dwell on the face of the whole earth." (Luke 21:34,35) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but *set the time* of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millennial age be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task the Lord will

1H342

come to wind up earthly affairs, reward believers and condemn sinners.

Some scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole these will all be found to favor the opposite view; viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: "To him that overcometh will I grant to sit with me in my throne ... And they lived and reigned with Christ a thousand years." Rev. 3:21; Rev. 20:4

The Apostle (Acts 15:14) tells us that the *main object* of the gospel in the present age is "to take out a people" for Christ's name--the overcoming Church, which, at his second advent, will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

### **"MY PLANS ARE NOT AS YOUR PLANS."**

**Isa. 55:8-11**

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to *redeem* men; and that of the second is to *restore*, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, unto after the selection of "the Bride, the Lamb's wife," who, to be accounted *worthy* of such honor, must overcome the influence of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth. Heb. 9:24,28; Acts 15:14; Rev. 3:21

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostle at first expected. (Acts 1:6) But God had provided "some better thing for us"--the



Christian Church (Heb. 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these eighteen centuries.

This period between the first and second advents, between the ransom of all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say, rather, that had Jehovah not proposed the selection of the "little flock," "the body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but one. For God has evidently designed the *permission* of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint-heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was paid longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth--in the heaven--during all the intervening time from his ascension to the beginning of the times of restitution, or the Millennial age--"whom the heaven must retain *until* the times of restitution of all things, " etc. (Acts 3:21) Since the Scriptures thus teach that the object of our Lord's second advent is the restitution of all things spoken, and that at the time of his appearing the nations are so far from being converted as to be angry (Rev. 11:18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world *for a witness*, and to prepare herself under divine direction for her great future work. God has not yet by any means exhausted his power for the world's conversion. Nay, more; he has not yet *even attempted* the world's conversion.

Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return

1H343

unto him void, but shall prosper in *the thing whereto it was sent*. (Isa. 55:11 ) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been *sent* on that mission.

Glancing backward, we notice the selection or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, shall come. (Gal. 3:16, 29) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished--their deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking for the people, said, "You only have I known of all the families of the earth." (Amos 3:2) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and he would not permit his disciples to go to others--saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5,6; Matt. 15:24) All his time was devoted to them until his death, and there was done his first work for the world, the first display of his free and all-abounding grace, which in "due time" shall indeed be by a blessing to all. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord--who have made their calling and election sure) is complete, then the plan of God for the *world's* salvation will be only beginning.

Not until it is selected, developed, and exalted to power, will *the Seed* bruise the serpent's head. "The God of peace shall bruise Satan under your feet *shortly*." (Rom. 16:20; Gen. 3:15) The Gospel age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage--the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation, the new heaven and the new earth, the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17

The Gospel age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing the whole creation groaneth and travaileth in pain together until now, waiting for the *manifestation* of the sons of God. (Rom. 8:22,19) And it is a blessed fact that free grace in fullest measure, not merely for the living but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

## **WHERE PRE-MILLENNARIANS USUALLY COME SHORT**

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by his death, fail to see this last proposition; viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption--death. But as

surely as Jesus died for *all*, they all must have the blessings and opportunities which he purchased with his own precious blood. Hence we shall expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "*prisoners of hope*." What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have foreseen? Or did he, from the foundation of the world, make a wretched and merciless provision for their hopeless, eternal torment as many of his children claim? Or has he yet in store in the heights and depths, and lengths and breadths of his plan, an opportunity for all to come to the knowledge of that *only name*, and, by becoming obedient to the conditions, to enjoy everlasting life? We read that "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." (1 John 4:8; John 3:16) Would it not seem that if God loved the world so much he might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did

1H344

the Sodomites, nor multitudes of others in past ages. Jesus Christ, by the grace of God, tasted death "*for every man*." (Heb. 2:9) But if he tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold I bring you good tidings of great joy, which shall be to ALL PEOPLE" (Luke 2:10), and looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5,6) A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not *all* come to a knowledge of the truth, that they may believe?

### **THE PLAN OF THE AGES--THE GOD-GIVEN KEY**

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted--"Who gave

himself a ransom for all, TO BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past life time; but since he did not it proves that their due time must be future. For those who will be of the Church, the bride of Christ, and share the Kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all; in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches. Since God does not propose to save men on account of ignorance, but "will have *all men* to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order"--the Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become his during that thousand years of his *presence* (mistranslated *coming*), the Lord's due time for all to know him, from the least to the greatest. 1 Cor. 15:22

We see, then, that the general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life; and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Rom. 8:24), and the reality of which will, in the Millennial age, be revealed also to those who "believe in that day," is a *full* release from the thralldom of sin, and the corruption of death, into the glorious liberty of children of God. But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's Kingdom--the rapidity of the attainment to perfection indicating the degree of love for the King and for his law of love. If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored (either actually or reckonedly) to human perfection, become "fearful," and "draw-back" (Heb. 10:38,39), they, with the unbelievers (Rev. 21:8), will be destroyed from among the people. (Acts 3:23) This is the Second Death.

Thus we see that all these hitherto difficult texts are explained by the statement--"to be testified in due time." *In due time*, that true light shall lighten every man that has come into the world. *In due time*, it shall be "good tidings of great joy to all people." And in no other way can these Scriptures be used without wresting. Paul carries out this line of argument with emphasis in Rom. 5:18,19. He reasons that, as all men were condemned to death because of Adam's transgression, so also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that, as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adam.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:19-21) They do all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I ... shall put my

1H345

spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. 37:11-14

To this Paul's words agree (Rom. 11:25, 26) "Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the bride of Christ] be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknow." (Verse 2) They were cast off from his favor while the bride of Christ was being selected, but will be reinstated when the work is accomplished. (Verses 28-33) The prophecies are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel, ... I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jer. 24:5-7; Jer. 31:28; Jer. 32:40-42; Jer. 33:6-16) These cannot merely refer to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ, the "Royal Priesthood;" and the sacrifices, cleansings and atonement made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

### **A CRUCIAL TEST--THE SODOMITES**

And not only so, but God mentions by name other nations, and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed

righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (Gen. 19:24; Luke 17:29) Unto the Jews of Capernaum he said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." Matt. 11:23

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (verse 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the Day of Judgment and its work is shown elsewhere.\* Here we merely call attention to the fact that it will be a *tolerable* time for Capernaum, and yet *more tolerable* for Sodom; because, though neither had yet had *full* knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

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\*See Vol. 1, MILLENNIAL DAWN, "The Plan of the Ages."

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," sealed by the blood of Jesus, why should not the Sodomites also be blessed among "*all* the families of the earth?" They assuredly will be. And let it be remembered that since God "rained down fire from heaven and *destroyed them all*" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, "Go smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teaching of Jesus, "Love your enemies," etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy

1H346

finally and utterly evil-doers: examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New

Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring either. But let us see how the succeeding verses agree with this idea. (Ezek. 16:49-63) The Lord says, "Nevertheless I *will* remember my covenant with thee in the days of thy youth, and I *will* establish unto thee an everlasting covenant. *Then, thou shalt remember* thy ways and be ashamed, when thou shalt receive thy sisters ... And I *will* establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, SAITH THE LORD GOD." When a promise is thus signed by the Great Jehovah, all who have set their seal that God is true may rejoice in its certainty with confidence; especially those who realize that these New Covenant blessings have been confirmed of God in Christ, who hath *sealed* the covenant with his own precious blood.

To this Paul adds his testimony, saying, "And so all Israel [living and dead] shall be saved [recovered from blindness], as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.' ... They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of." Rom. 11:26-29

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when in his own "due time" God shows forth the riches of his favor. Yea, many of those who are now God's children will be confounded and amazed when they see how *God so loved* THE WORLD, and how much his thoughts and plans were above their own.

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the distortions of these truths, as represented by the two opposing views--Calvinism and Arminianism! The former both denies the Bible doctrine of Free Grace, and miserably distorts the glorious doctrine of Election; the latter denies the doctrine of Election, and fails to comprehend the blessed fullness of God's Free Grace.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together;" and in the reign of the Christ thus begun "shall all the families of the earth be blessed."

Then men will see that what they attribute to evolution or natural development and the smartness of the "Brain Age" was, instead, the flashings of Jehovah's lightnings (Psa. 77:18) in "the day of his preparation" for the blessing of mankind.

The Bible account of man's creation is that God created him perfect and upright, an earthly image of himself; that man sought out various inventions and defiled himself (Gen. 1:27; Rom. 5:12; Eccl. 7:29); that, all being sinners, the race was unable to help itself, and none could by any means redeem his brother, or give to God a ransom for him (Psa. 49:7,15); that God in compassion and love had made provision for this; that, accordingly, the Son of God became a man, and paid man's ransom-price; that, as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even to the divine nature; and that in due time he will bring to pass a restitution of the race to the original perfection, and to every blessing then possessed. These things are clearly taught in the Scriptures, from beginning to end, and are in direct opposition to the Evolution theory; or, rather, such "babblings of science, falsely so called," are in violent and irreconcilable conflict with the Word of God.

**"THE KINGDOM OF HEAVEN COMETH NOT WITH OBSERVATION."  
LUKE 17:20**

The Pharisees at the first advent made the mistake of supposing that the Kingdom, which Christ proclaimed, would be a visible kingdom, composed of himself and his followers in the flesh; and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom, they thought to expose the hollowness of our Lord's claims before his followers, by asking him the question--When will your Kingdom of God appear--when will we see it? Mark well our Lord's reply, which, if the Pharisees had

1H347

understood it, might have been a great revelation to them. He answered, "The Kingdom of God cometh not with observation." How strange they must have thought this answer! The Kingdom of God, then, would be a Kingdom which could not be observed or seen; an invisible kingdom. But our Lord continued the explanation and increased their perplexity by adding, "Neither shall ye say, Lo here! or, Lo there!" Then our Lord gave the key to the matter by adding, "Because the Kingdom of Heaven is [to be] in the midst of you." That is to say, when the Kingdom of Heaven shall come it will be *amongst* mankind, everywhere present but wholly invisible; so that they cannot observe it with the natural eye, nor can they point it out or locate it, altho it will be everywhere present amongst men, an omnipresent and omnipotent rule or reign of righteousness. In our Common Version the true thought is obscured by the words, "within you," which would better be "among you." Anyone, however, can see, that it could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, and which elsewhere he styled "hypocrites, whited walls and sepulchers, full of all manner of corruption."

**"WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM AS HE IS."**

When the right conception of our Lord, in his glorified condition, is gained, and when the Apostle's statement is remembered, that his Church shall be like him,



and "see him *as he is*," it is comparatively easy to understand that the entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection; and when it is remembered that this Church constitutes the Kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial age, our Lord's words to the Pharisees are quite intelligible, "The kingdom of God cometh not with observation--neither shall ye say, Lo here! or, Lo there! for behold the Kingdom of God is in the midst of you"--a present but invisible authority, government, rule of righteousness.

The Apostle Paul was the only one of the disciples who saw our Lord "*as he is*." He tells us that the Lord's real spiritual presence, so far from being fleshly or human-like, shone with a brightness "above the brightness of the sun at noonday." Acts 26:13; 1 John 3:2; 1 Tim. 6:16

## **"JESUS AND THE RESURRECTION"**

### **Acts 17:18**

*"Concerning the hope and resurrection of the dead I am called in question." Paul, Acts 23:6; Acts 24:21*

"And when they heard of the resurrection of the DEAD, some mocked; and others said, we will hear thee again of this matter." Acts 17:32

If our wayward loved ones who died out of Christ are *already* in "the lake which burneth with fire and brimstone," and the righteous dead are *already* in bliss, why do the Scriptures say, "The Lord knoweth how to *reserve* the unjust unto the day of judgment to be punished," and "*If there be no resurrection of the dead, then they which are fallen asleep in Christ are perished*"? Rev. 20:15; 2 Pet. 2:9; 1 Cor. 15:13-18

If those who have "fallen asleep" have *already* "gone to their reward," why did the Master himself say that they should be "recompensed at the resurrection of the just," when the Son of Man shall come in His glory, when *every* man shall be rewarded according to his works? Luke 14:14; Matt. 16:27; Rev. 11:18

If God's faithful are to be crowned at death, why did the apostles say that their own crowns were "laid up" for them until "the Chief Shepherd shall appear"? 2 Tim. 4:1,8; 1 Pet. 5:4

If they are *already* in the presence of God and singing His praises, why does "The Sweet Singer of Israel" say that "In death there is no remembrance" of God, and "*The dead praise not the Lord*"? Psa. 6:4,5; Psa. 115:17

If the prophets and other ancient worthies were taken to heaven at death, why did Jesus say during his ministry, "No man hath ascended up to heaven," and Peter at a still later date declare, "David is not ascended into the heavens"? John 3:13; Acts 2:34

If the *apostles* were to go to heaven immediately at death why did Jesus say to them before his ascension, "Whither I go ye cannot come," but, "If I go *I will come again* and [then] receive you unto myself"? John 13:33; John 14:3

Our message like that of the apostles is Jesus the only Redeemer, and the resurrection the blessed hope, to be obtained through faith and obedience.

Is there not danger of getting mixed up by taking the "say so" of men? and is it not our duty to demand and seek a "Thus saith the Lord" for all that we accept as truth on religious subjects? And, will not the reader resolve to do this hereafter?

A flood of light on many Scriptural questions can be obtained from a pamphlet entitled, *What Say the Scriptures About Hell?* It examines every text of the Bible containing the word *hell*, and assists the Bible student in "rightly dividing the word of truth." We will be pleased to send you a sample copy *free*. This should be followed by a studious reading of *The Plan of the Ages*, a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine

1H348

grace, now meat in due season for such as are hungering and thirsting after righteousness.

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*Number 53, April, 1901*

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**DEATH IS THE WAGES OF SIN**

*and not Eternal Torment*

*See Old Theology Quarterly, No. 1*

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*Number 54, July, 1901*

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**A DARK CLOUD AND ITS SILVER LINING**

*John G. Whittier*

*See Old Theology Quarterly, No. 14*

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*Number 57, April, 1902*

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**CALAMITIES**

**and why God permits them**

*See Old Theology Quarterly, No. 2*

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*Number 58, July, 1902*

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**THE SCRIPTURE TEACHING ON  
PURGATORY**

*See Old Theology Quarterly, No. 17*

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*Number 59, October, 1902*

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**THE WORLD'S HOPE  
"The Desire of All Nations"**

*See Old Theology Quarterly, No. 22*

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*Number 60, January, 1903*

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**WHY ARE YE THE LAST TO  
WELCOME BACK THE KING?**

*See Old Theology Quarterly, No. 28.*

1H349

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*Number 61, April, 1903*

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**PROTESTANTS, AWAKE!**

*See Old Theology Quarterly, No. 3*

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*Number 62, July, 1903*

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**THE DIVINE PLAN OF THE AGES  
FOR HUMAN SALVATION**

*See Old Theology Quarterly, No. 12*

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*Number 63, December, 1903*

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**CHRIST'S DEATH SECURED**  
***One Probation or Trial for***  
***Life Everlasting to Every Man***  
***A Sequel to the Eaton-Russell Debates***

*The reports of the six Debates appeared as a Special Issue in the Pittsburgh Gazette on November 6 and December 7, 1903. The Debates were held at the Carnegie Music Hall, Allegheny, Pennsylvania, from October 18 to November 1, 1903.*

*[Reprinted from the Pittsburgh Gazette, Dec. 7, 1903]*

Pastor C. T. RUSSELL addressed a full and attentive house yesterday as usual, at Bible House Chapel, Allegheny. His text and address follow:

*"My plans are not your plans, neither are your methods my methods, saith the Lord. For as the heavens are higher than the earth, so are my methods higher than your methods, and my plans than your plans." Isa. 55:8,9*

Doubtless you will all be surprised to know that today's service is to be in the nature of a continuation of the debates which closed in Carnegie Hall, Allegheny, a month ago.

Dr. E.L. Eaton, Pastor of the North Avenue M.E. Church, is present before you this afternoon representatively. I hold in my hand a copy of a letter written four days after the closing debate at Carnegie Hall, to a minister, who in turn read it to a congregation at Duquesne, Pa., on the Sunday following the close of the debates. The letter is therefore not to be considered a private one. Indeed the utterances of public men on public questions are never to be considered as private.

The letter is doubly interesting, proving, as it does, first that the debates awakened thought and study and inquiry on the part of at least some of the ministers of this vicinity; and second, in that it clearly indicates that Dr. Eaton's views have been considerably modified on two important subjects--future probation and the wages of sin. You will be surprised by some of the gentleman's candid avowals. We will proceed to discuss the difficulties which seem to trouble him, hoping thereby to meet and to answer difficulties which may be troubling other conscientious souls. We will read the letter as a whole, and then take it up for critical examination by sections. To facilitate this, we have numbered Dr. Eaton's statements by paragraphs. The letter reads:

## REV. E.L. EATON'S STATEMENT

"Dear Brother:

"I thank you for your kind letter. You discuss two important propositions-- Probation after Death; and Eternal Death.

(A1) "Concerning the first: God will give all his creatures a fair chance; if they have not a fair chance in this life, he will provide them a fair chance somewhere and sometime. But it is to be remembered

1H350

that he is the one who decides whether they have a fair chance in this life or not. It is impossible for us to say. I prefer to leave that question with him. Now--if the heathen, idiots and children do not have a fair chance in this life (as it seems they do not), and if they need a probation, or if a probation is necessary for them in God's plan, then he surely will provide one.

(A2) "All I know about it (and all any one knows about it), is that if God intends to give anybody a probation after this life, he has not informed us of it.

(A3) "Paul tells us in the 1st and 2nd chapters of Romans, that the heathen have so much light that 'they are without excuse'; and Peter told Cornelius, 'I now perceive that God is no respecter of persons; but that in every nation he that feareth him and worketh righteousness is accepted with him.' Those texts seem to me to teach that all the adult heathen in the world have light enough to be saved if they will.

(A4) "Then why send missionaries? Because our Lord commanded us to 'Go.'

(B1) "Your other question concerns Eternal Death. In Matt. 25:46, it is called Everlasting Punishment; in Rev. 20:10, it is called the Lake of Fire and Brimstone, in which the beast, the false prophet and the devil were tormented day and night for ever and ever. In Rev. 21:8, we are told that murderers and fornicators and sorcerers, etc., shall have their part also in the same Lake of Fire and Brimstone, to be treated in the same fashion as the beast and the devil. It is also said in this last verse quoted, that 'this is the Second Death'. Now the question is whether 'the Second Death' means a state of conscious existence and suffering or annihilation.

(B2) "That it does not mean annihilation is evident from these facts:

"The word death does not necessarily mean annihilation. The unregenerate are always spoken of in the Bible as dead. 'Let the dead bury their dead,' which I take it means, Let those who are spiritually dead, bury those who are physically dead. 'Awake, thou that sleepest, and arise from the dead.' 'Dead in trespasses and in sins.'

(B3) "Now if death does not ever mean annihilation when spoken of the soul, why should we conclude that the 'Second Death' does necessarily mean annihilation?"

(B4) "The Second Death, I take it, is similar to and but a continuation of the experiences of the Rich Man in Hades, which the American revision tells us was 'anguish'--that is soul torture, not physical torture--regrets, remorse, stinging remembrances--'Son, remember,' etc.

(B5) "Death is defined as 'the absence of that life to which it stands opposed.' Physical death is the absence or negation of physical life; spiritual death is the negation or absence of spiritual life; eternal death is the negation or absence of eternal life.'

(B6) "Now then, what is eternal life? Certainly not immortality, for we inherit a 'living soul,' a soul whose nature it is 'to live' and in that sense therefore we are immortal. Immortality is not a gift conditioned upon faith in Christ. It is the inheritance and common property of the human race. Even demons are immortal; multitudes of beings, both human and satanic, are immortal. But they have not eternal life. That is conditioned upon faith in Christ. Those who have not faith in Christ as the Savior have not eternal life. Therefore the negation or absence of eternal life is eternal death. 'The wages of sin is death; but the gift of God is eternal life.' Here eternal life stands over against eternal death, but it is simply called death.

(B7) "Now, when we inquire what life is, and learn that life is always communication with our surroundings--correspondence with environment, and that therefore eternal life is correspondence with our spiritual environment, or, as Jesus defined it--'To know God and Jesus Christ whom he hath sent'--then it follows that eternal death, 'the Second Death,' is the eternal absence or negation of any power or privilege of communication with God--regret, remorse, anguish, bitter remembrances; spiritual life, righteousness, peace, joy, hope, love, all gone forever out of the soul; that it is--all that--to sink into the awful night of 'the Second Death'; that it is--all that--to go into eternal death.

(B8) "This seems to be the state of the case so far as the Word of the Lord reveals the Divine purpose. If God intends to annihilate the lost soul at some far-off period of eternity, he has not told us so.

(B9) "It may be the legitimate result of sin to work the soul's entire overthrow--to cause the soul to degenerate until it is utterly extinguished. For myself I heartily hope that such will be the final outcome of incorrigible and apostate souls; but if so, we are not informed; and for the present, we must declare only what God hath been pleased to reveal. Beyond that we are not authorized to give public utterance when preaching the Gospel. It would please me if you thought it worth while to let me know how far these sentiments coincide with your own.

Fraternally yours,

"E.L. EATON"

## **PASTOR RUSSELL COMMENDS WHAT HE CAN**

It is not surprising that a bright, strong mind like that of Dr. Eaton should not at once get clear of the difficulties which have enshrouded these subjects for more than fifteen centuries. It is a mark of great

1H351

progress to note in the above that the gentleman has been touched with the Truth, and that the only difficulties remaining are mental entanglements with the theories of the dark ages, which he erroneously fancies to be the teachings of the Word of God. We were once in the same condition, and can appreciate the situation thoroughly. It is certainly a long step in the right direction to have the gentleman's assurances of the first paragraph, that if the heathen, idiots and children do not have a fair chance in this life, and if they need a probation, God will surely provide one. It is a further strong admission that, in Dr. Eaton's judgment, it seems that these, who constitute so large a proportion of humanity, seem not to have had a fair chance or probation in this life.

The last paragraph also is encouraging. The gentleman's large heart properly rebels against the ungodly, unscriptural, satanic teaching that all who do not secure divine favor in this present life will experience an eternity of suffering-torture. We draw attention to the gentleman's words to the effect that he is not informed respecting the final outcome of the incorrigible. We hope that he will give the subject still further Scriptural investigation, and become thoroughly informed as to what is therein written on the subject. We agree with his words, "for the present we must declare only what God has been pleased to reveal." It is because, therefore, God has not yet revealed to Brother Eaton, that he is not yet ready to speak forth--as it is because God has caused us to know something of the lengths and breadths and heights and depths of his love, a gracious plan of salvation, that we can and do declare most positively the divine plan in respect to the heathen, etc.; that "God will have all men to be saved [from destruction, from the grave] and come to a knowledge of the truth ... to be testified in due time." (1 Tim. 2:4-6) It is because God does clearly reveal it, that we can declare with assurance that "all the wicked will he destroy" (Psa. 145:20), and that "they shall be punished with everlasting destruction" and not with everlasting torture, either mental or physical. 2 Thess. 1:9

Let us now take up Dr. Eaton's statements seriatim. The first proposition respecting Probation after Death, we indicate by the letter "A," the second proposition on Eternal Death by the letter "B."

## **NO SCRIPTURE LIMITS PROBATION TO PRESENT LIFE**

(A1) We agree most heartily with this statement, that it is not for us to decide respecting the divine plan and to tell the Almighty what he shall do and what he shall not do for us and for all. It is for us rather to be "swift to hear and slow to speak." But what do we hear as we hearken to the voice of the Lord through his Word? We hear that which is in full accord with all the facts as we see them about

us every day, and as we read them in history, namely, that there was a chance given to father Adam and mother Eve in Eden, and that they lost that chance by disobedience, and that the penalty for that disobedience was death, which affected not only themselves mentally, morally and physically, but also affected their as yet unborn posterity, not miraculously, not theoretically, but in a natural way--the degeneracy of the parent necessarily implying the degeneracy of the offspring, because the stream cannot rise higher than its fountain. Thus the Scriptures declare in figurative language that the "fathers ate a sour grape [of sin] and that the children's teeth are set on edge." (Jer. 31:29) And in plain language the Apostle declares--"By one man's disobedience sin entered into the world and death as the result of sin, and so death passed upon all men because all are sinners"--"born in sin and shapen in iniquity; in sin did my mother conceive me." Rom. 5:12; Psa. 51:5

As this curse included every member of the human family, there was not a member of the race able to redeem his brother or to give to God a ransom for him. (Psa. 49:7) But in due time divine mercy and clemency operated toward the condemned and smitten race to provide for its members a hope of life, an opportunity of regaining what father Adam had lost by disobedience. All Christians recognize the redemptive work of Christ, but all do not see how far-reaching, how comprehensive, is the atonement effected by the great sacrifice for sins. Christians in general hold the truth that the benefits of Christ's death are imputed to those who believe and act upon their belief, so as to seek harmony with God through the Savior. But undeniably the number of those who have believed in the Lord Jesus has been infinitesimal as compared with the whole race.

### **CONCERN FOR THE FUTURE NOT UNREASONABLE**

Naturally, Christian minds are exercised upon this subject of what would become of those who do not now believe on the Lord, who cannot now believe on him, because of infancy or lack of mental capacity--as with the idiot--or others who fail to obtain a knowledge of the only name given under heaven or amongst men whereby they must be saved--the great world of mankind in general, called by the Jews, Gentiles, and by the Christians, heathen. The actions of different minds upon this subject have yielded different answers, which have been reflected in the various creeds

1H352

of Christendom today. The answer of John Calvin was election--that God was passing by the majority of Adam's children, and was merely electing or choosing a few. The answer of John Wesley was that he did not see how the heathen had been or could be benefited, but that he took for granted that God in some way was dealing with all, and that the heathen would have a fair chance and a fair representation in the future life. The answer of others has been and is that the whole subject is complex, confused, and that they cannot understand the conflicting teachings of the Scriptures on election and free grace, some passages seeming to speak most positively of the election and the very elect and the making



our calling and election sure, and declaring that no man can come unto the Father except through the Son, and that no man can come to the Son except the Father draw him; while other passages declare that whosoever will may come and take of the water of life freely.

The mistake made by these searchers after Truth has been that they leaned too much to their own understanding, and sought and taught their own wisdom rather than the wisdom of God as revealed in his Word. Furthermore, it is possible that God permitted a great deal of ignorance respecting his plan until the present time, the harvest time, the time when the mystery of God, we are told, will be finished at the sounding of the seventh trumpet. (Rev. 10:7) In any event those who do now see the Word of the Lord harmoniously have a great blessing and a great joy, inspiring still greater confidence than ever before in God's Word, in the character of God and in the fulfilment of all the exceeding great and precious promises of his Word.

Our text bids us beware of measuring the divine character, the divine plan and method by human standards; it cautions us to take close heed to the direction of the Lord's Word if we would understand his plan. It is in full agreement with the statement of the Apostle (1 Cor. 2:4-8), that the Lord's ministers are not to expect that their message shall be with words that will entice the world and be in accord with the wisdom of this world, but that we are to seek for and to present in the name of the Lord the wisdom which cometh from above. We are not, therefore, to inquire what do the majority think respecting the questions we are discussing. We well know that all the various theories of men, purporting to be the plans of the Almighty, are terrible for their cruelty, injustice, superstition. The various creeds of Christendom and of heathendom have taken the forms of the molds in which they were cast--the depraved judgments of fallen men. We rejoice that God's methods are different, that God's plans are different--not lower but higher, as our text declares--as much higher as the heavens are above the earth.

## **GOD'S PLAN REPRESENTS HIS CHARACTER**

Looking into the Word of God from this standpoint, expecting the divine plan to be nobler and grander than that of fallen humanity and of Satan, the great deceiver, we do find what we seek. We find that the heavenly plan shows us that the reason the Lord has not in the past, and does not now, exert his great power for the restraint of evil, and to cause the knowledge of the Savior to reach every creature, and thus to give every creature a full chance of obtaining salvation through faith, is that his plan is broader and deeper and higher than this. He shows us that he is now electing a peculiar class, in all but a "little flock," to be joint-heirs with the Redeemer in the great work of blessing and restitution. (Acts 3:19-21) He shows us that the world in general is getting lessons of experience with sin--learning something of its exceeding sinfulness and the bitterness of its every fruit. He shows that these will be to their advantage in the future, when they shall be brought to an experimental knowledge of the blessings of righteousness, and that by possessing this knowledge mankind will be the better prepared to choose righteousness and obedience and thus to choose everlasting life through Christ.

## **ELECTION PRECEDES FREE GRACE**

The Scriptures show us, too, that the call of the Church "to be partakers of the divine nature," and sharers of the Kingdom is not hindered, but advantaged by the permission of evil in the present time: that evil now serves to discipline, chasten, fit, prepare, polish the "living stones" of the future glorious temple for the various positions they are then to occupy in the divine service--the blessing of all the families of the earth according to the original promise. (Gal. 3:16,29) They show us, too, that this election at the present time of the little flock means, not the relegation of the remainder of mankind, the non-elect, to torment, but, on the contrary, the blessing of the non-elect; and that this blessing will come as soon as the Church shall be complete and glorified, which will be in conjunction with the establishment of the glorious Kingdom of Messiah, for which the Lord's people have been praying, as taught by the Master, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

Then will come the free grace--every creature small and great shall be caused to know of the love of God and the mercy which he has provided for all in and through the Lord Jesus. Then the river of the water of life will flow freely from the glorified Church, the New Jerusalem, and all will be invited to partake of it--

1H353

"whosoever will, may take of the water of life freely." The Scriptures show us that the very class which will then invite the world to the water of life will be the glorified Church, the Bride, co-operating with the Spirit, the power of God, for is it not written, "The Spirit and the Bride shall say Come, and whosoever will may come and take of the water of life freely"? But now we must wait, because as yet there is no Bride; she is in process of selection. It is ours to enjoy present privileges and to make our calling and election sure to a place in that Bride class, by faithfulness to our call and consecration.

**"THE PREACHER THAT HATH A DREAM LET HIM TELL IT, BUT HE THAT HATH MY WORD, LET HIM SPEAK MY WORD FAITHFULLY."  
JER. 23:28-32**

(A2) This no doubt expresses Brother Eaton's view of the matter: when a man does not see a thing himself he is very apt to conclude that nobody else sees it; but we totally disagree on this point, and assert that the Scriptures do most positively teach a future probation. Let us examine a few of the many Scriptures applicable to this point, beginning back with the promise made to Abraham that in his seed all the families of the earth should be blessed. Take the Apostle Paul's interpretation of this, namely, that Christ and the Church are the seed of Abraham. Note what the Scriptures say respecting the way in which the world will be blessed under the Millennial Kingdom--that then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, so that none shall need say unto his neighbor, Know thou the Lord, for all shall know him from the least even unto the greatest. (Jer. 31:34) Is that promise fulfilled in the present time? Surely no sane person would so claim.

If not fulfilled in the present time, has it been fulfilled in the past? Surely not! Were there not forty centuries before our dear Redeemer came at all, and could the people of those forty centuries be blessed by him or by his redemptive work or by the preaching of the Gospel which he began to preach? (Heb. 2:3) Surely not! and if not, then those promises are as true as ever, backed by the name and power and wisdom and justice and love of the Almighty Creator. That promise, then, is God's assurance of a future probation to the great mass of mankind--the hundreds of millions who have died without hearing of the only name given whereby they must be saved.

We might multiply references did time permit. Take two more merely as a sample. Note the words of John 1:9; which declare Jesus to be "the true light which lighteneth every man coming into the world."

Can any one reasonably claim that Jesus has enlightened the idiots, the heathen or the infants? Surely not! If, then, this be a true statement, that in the divine plan Jesus is to be the light to lighten every man, when will it be? Surely it must be a future enlightenment; the one which is mentioned in the Scriptures, in which our Lord is figuratively represented as the Sun of Righteousness which shall arise with healing in his beams. That Sun of Righteousness will rise in the Millennial morning--that will be the Sun of the new day, the Jubilee of earth.

We are still in the time when darkness covers the earth and gross darkness the people. The light shines into the hearts of only a few as yet, but God's promise that it shall enlighten all is a firm anchor to our faith that a probation will be granted to every member of the race; an opportunity to choose between the light and the darkness, between harmony with God and sin. The other proof which we offer at the present time is the Scriptural statement that now the Father is doing the drawing, and that he draws only the elect (John 6:44); and the further Scriptural statement that when in due time Christ shall be lifted up--when Head and body shall be glorified in the Kingdom--the Christ will draw all men unto him. John 12:32

### **THIS IS NOT UNIVERSALISM**

We do not mean to say that all men will come into a condition where they will be everlastingly saved. We are not preaching Universalism, but merely a universal opportunity which must be decided by each individual for himself, and which cannot be decided in the dark, in ignorance--a decision in which knowledge of the Truth is a prerequisite. As the Father now draws some who rejoice to yield their wills and to come into heart harmony with the present call to joint heirship with Christ, so likewise when in due time Christ shall fulfill his promise, "I will draw all men unto me," it will still be optional with those drawn whether or not they will respond heartily.

The power and authority of the Kingdom will be such that every knee must bow and every tongue confess, but this is not sufficient, and in order that they may have the eternal life at the close of the Millennium, it will be necessary that all

shall come into heart-harmony with the Lord and all the principles of righteousness. So, then, what Brother Eaton and others do not see yet, we hope they will be able to see soon; and meantime we rejoice that their inability to see does not in any wise make void the divine purpose, as our context declares, "My word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and it shall

1H354

prosper in the thing whereto I sent it." (Isa. 55:11) It is now prospering in the work of selecting the Church, the Bride, and by and by it will prosper in the work of blessing all the families of the earth with a knowledge and opportunity through the glorified Christ.

### **HOW THE HEATHEN ARE "WITHOUT EXCUSE"**

(A3) Brother Eaton wholly misapprehends the Apostle Paul's argument in Rom. 1 and 2. The Apostle's argument is that God is not chargeable with any injustice done toward the degraded heathen; that it is their own fault that they are so extremely degraded; that they are "without excuse" for being so degraded. He goes on to show what the Scriptures elsewhere point out, that man was originally in God's likeness, and that such great degradation as we see manifested in some of the heathen peoples came about through disregard of the simplest principles of righteousness, the laws of which were distinctly written originally in man's very nature. What knowledge they did have of God did not exercise them properly. On the contrary, giving themselves over to fleshly desires, which the light of nature taught them were improper, they became more and more bestial and degraded, and more and more obliterated the original lines of character which were perfect in our father Adam and measurably developed even in father Noah. The Apostle is not at all talking about the rejection of Christ by these heathen, for they had never heard of him, had never had the offer of salvation in any sense of the word; but, as he elsewhere declares, they were "without God, having no hope in the world" up to the time that some of them heard of the "only name given under heaven by which we must be saved," the "great salvation which began to be preached by our Lord." Heb. 2:3

### **"FAITH IN HIS BLOOD" NECESSARY ROM. 3:25**

As for Peter's words to Cornelius: Again Brother Eaton seems to misapprehend the meaning of the record, which neither says nor means that Cornelius had previously been saved, as a Gentile, because of his reverence, prayers and alms. On the contrary, the record clearly shows that this was the beginning of the extension of the Gospel, the divine favor, beyond the nation of Israel to those of all nations who were in the condition to be called to the marriage supper as members of the Bride of Christ. Previously Cornelius, as well as all of the Gentiles, were "without God and without hope in the world," except what centered in the promise to Abraham, namely, that through his seed a blessing

should ultimately come to all nations. The Apostle Paul shows this clearly when reasoning upon the favors and advantages accorded to the Jews he says, "What advantage then hath the Jew [over the Gentile]?" He answers, "Much every way, chiefly because to them were committed the oracles of God," the Law, its types and shadows, and the gracious promises sent through the prophets. Rom. 3:1

Our Lord showed how distinctly this favor was toward the nation of Israel up to a certain time. At the beginning of his ministry he sent forth his disciples, commissioning them to go only to the Jews, "to the lost sheep of the house of Israel," specially instructing them not to go to the Gentiles, nor even to the Samaritans. (Matt. 10:5) And even after Israel was nationally given up because of the rejection of the Messiah, divine favor and apostolic teaching was confined to the favored nation of Israel for three and a half years after the cross--up to the full end of their "seventy weeks" of promised special favor. (Dan. 9:24) Those seventy weeks had just ended at the time of Cornelius' conversion; the time had just come when the message of divine favor might go to the Gentiles, and therefore Gentiles might be received into relationship with the Lord on the same terms as the Jews--faith and obedience--"the middle wall of partition" shutting them out of these privileges, having been broken down. Eph. 2:14

It should be distinctly noted that the Apostle Peter was surprised at being sent with the Gospel to Cornelius, and that it required a special revelation from the Lord to induce him to go. Furthermore, be it noted that the other believers were equally unprepared for this great change in the operation of divine favor, which permitted it to go to the Gentiles as well as to the Jews, because Peter was called in question by a council of the other apostles and of the faithful in general to know why he had preached the Gospel to the Gentiles. Peter defended his course by showing that under the leadings of divine Providence he could have done nothing else, and all the brethren rejoiced then, considering this an evidence that the time had come for the call to divine favor to be extended also to the Gentiles.

But note, further, that although it is written of Cornelius that he was a good man, that he prayed and that he gave much alms, etc.; nevertheless, he could not be saved by these works--he could not be accepted of God nor be begotten of the holy Spirit by reason of the best of character and works. Justification could come to him only by faith in Christ. "There is none righteous, no not one," Jews or Gentiles; and hence none could commend himself to God nor be granted the privileges of adoption and begetting of the holy Spirit. Cornelius, as well as every other one who experiences the great blessing of this age, must first of all

1H355

be justified by faith in the precious blood. It was necessary, therefore, that Cornelius should be made acquainted with the great transaction at Calvary, and that he should recognize Jesus as his Redeemer, before he could be justified or adopted.

Hence it was that Peter was sent to preach to him; not to tell him that he was a moral man, for he was a moral man--not to tell him that he ought to pray, for he did pray--but to tell him what he must believe--to give him a basis of faith and

thus a basis of justification. Cornelius could not have been saved without this knowledge in the only sense that there is any salvation during this Gospel age. He could not have received the begetting of the holy Spirit and entered into relationship with God as a member of the Church of Christ, which is his body. This is the plain statement of the matter as set forth in Acts 11:14. The angel expressly told him the necessity for sending for Peter and the object of Peter's coming; that he would "speak unto thee words whereby thou and thy house shall be saved."

Now, does it lie with any uninspired man to contradict this? And all the facts of Scripture concur with this, that although Cornelius was civilized and moral, a good Gentile, he needed to hear about the blood of Christ and exercise faith in its efficacy before he could be saved; and yet it has been openly stated by Dr. Eaton, that other heathen less advanced than Cornelius, both in civilization and morality, could be saved without so much as hearing of the "only name given under heaven and amongst men whereby we must be saved." (Acts 4:12) Let us stand fast by the Word of God. Those who do so will find it indeed a firm foundation for reasonable faith; those who are careless in the study of the Word will make shipwreck of true faith, only to find themselves confused, bewildered, entangled by the philosophies and traditions of men.

### **"FOR A WITNESS TO ALL NATIONS"**

(A4) Brother Eaton evidently realizes that the logic of his own argument is against him, and by this statement he seeks to parry it. He perceives that if the heathen, without a knowledge of Christ, are subjects of divine grace, so that they could be saved or lost upon the same conditions as affect those who have a knowledge of Christ, then there could be no object in sending them missionaries. We answer, that our Lord Jesus stated the object of the preaching of the Gospel to be "for a witness unto all nations." He had previously told his disciples not to go to the outside nations, the Gentiles, but to confine their efforts to the Jews; but after his resurrection he gave them to understand that this limitation of preaching to the Jews only would expire, and that ultimately the message of the Kingdom, selecting the "little flock," would be a witness in all the world, and that those obeying the Gospel should be as candles set upon a candlestick, to shine in the darkness all about them, to "witness" to the Truth and to honor the Father in their words and deeds.

The Scriptures nowhere give a suggestion that the world in general is on trial at the present time for life or death everlasting. True, there is a general law of retribution in nature under which whatever crop a man sows he will reap. Whether this be a sowing of corrupt seed or evil practices, or of good seed, moral deeds and kindnesses, each will bear a fruitage in the heart. Consequently, whether the person ever heard of Christ or not he will receive a natural punishment in this life, wholly outside of the eternal rewards which the Lord more directly dispenses. And this advantage or disadvantage will pass with him to the world to come.

Now is the time for judgment or trial, or testing or proving for the Church. It is her day of judgment, and hence the Apostle says, "If we sin wilfully, after that we

have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a fearful looking forward to judgment and fiery indignation which would devour us as adversaries." But as for the world, its day of judgment, trial, probation, testing, is in the future, as saith the Scriptures, "God hath appointed a day [future] in the which he will [future] judge the world in righteousness [giving to each one a fair, just, righteous opportunity for attaining life everlasting] through that man whom he hath ordained"--the Christ. Acts 17:31

## **THE WORLD'S TRIAL DAY, FUTURE**

That judgment day of the world is the Millennial day, a thousand-year day; and before it opens, God is preparing the Church, the Bride of Christ, to be his associates not only on the throne as rulers of the world, but also as judges of the world, as the Apostle declares, "Know ye not that the saints shall [future] judge the world?" Yes! we are glad that the world is to have a great judgment day, and that it will be a righteous judgment; all the conditions accessory to it will be fair, even handed--that mankind will have as favorable an opportunity for accepting righteousness and truth as of accepting unrighteousness and error, which now are so greatly in the ascendant.

We are glad, too, that during that judgment day Satan shall be bound that he may deceive the nations no more, and that all the influences which make for righteousness will be let loose upon the world, that it may come to a knowledge of the Truth, and that all

1H356

who do come into accord with the Lord may be restored in those "times of restitution" of which all the holy prophets have spoken. Acts 3:19-21

Surely if we had done all we could do in Christian lands, it would be fully in accord with the Master's Spirit and Word that we should go from nation to nation and from people to people to give the message of his grace to all. But it is not consistent with his plan that we should neglect the better fields of Christendom to go to the other more ignorant fields of heathendom. When we look about us in Christendom amongst those who have named the name of Christ, and behold great ignorance of the Lord and of his Word, great blindness respecting his character and his plan, we believe we are acting in line with the letter and spirit of the Lord's instructions when we preach the Gospel to those still in great darkness, that peradventure the eyes of their understanding may be opened, that they may see out of obscurity the grace of God, and thus be able to make their calling and election sure to a place in the Kingdom.

## **GOD'S FUTURE PROVISIONS INFLUENCE HIS DEALINGS**

These matters are not as though the heathen would never have the chance in the future, and therefore that the better opportunities amongst the civilized should be neglected on their account. On the contrary, we should be co-workers with God;



and since his work is declared to be the selection of the "little flock," this must be our work. The most, therefore, that we could hope to accomplish now amongst the heathen would be to find here and there a hearing ear for the Gospel of the Kingdom, that here or there a few might be found "meet for the inheritance of the saints in light;" but we believe that all who have had experience in this matter will agree with us that there are more opportunities amongst the civilized than amongst the heathen.

All this is emphasized by the fact that we are no longer in the sowing time, but dispensationally have reached the reaping time, "the harvest" of this age. Very soon great and omnipotent forces will be at work plowing and sowing for the great restitution blessings and developments of the Millennial age, the "times of restitution of all things." But now is the time for the gathering of the "wheat," the fruitage of the past sowing; now is the time for the ripening of the Lord's people, of the "wheat" class, and gathering them into the barn; and those who understand this will understand the necessity for laboring where the "wheat" is, rather than where no sowing or little sowing has been done.

## **ETERNAL DEATH IS NOT ETERNAL DYING**

We come now to Brother Eaton's second proposition (B) respecting Eternal Death. We agree with the first feature (B1), that the term "everlasting punishment" of Matt. 25:46 is the same represented in the Lake of Fire and Brimstone of Rev. 20:10; 21:8; and that the general name of this catastrophe is specifically given as the "Second Death." To us there seems no reasonable question as to whether or not the Second Death means future life or annihilation. The word death itself stands for the opposite of life. The "punishment," "the wages of sin, is death." (Rom. 6:23) Wilful sinners, after having a full and fair opportunity, will experience this wage or punishment, which will be everlasting. There will be no resurrection from the Second Death, no restoration in any sense or manner. It is a finality.

This is called the Second Death in contradistinction to the first death. The first death was a death of the soul--"The soul that sinneth, it shall die." (Ezek. 18:4) "Death passed upon all by one man's disobedience." (Rom. 5:12) That first death, sometimes called the Adamic death, which has laid hold upon the entire human family and has borne its victims down to the tomb for six thousand years--that first death was a total extinction of being, and would have been everlasting, had it not been for the redemption accomplished by our Lord Jesus. By the grace of God he died for us--"tasted death for every man." Thus the first or Adamic death was annulled and turned into a "sleep," until the Millennial morn of waking. Some of mankind have slept for a longer and some for a shorter period of time, father Adam for more than 5,000 years. The great awakening time will come when the night of sin and dying shall give place to the morning of resurrection and living again.



## **THE MORNING OF JOY COMETH**

This glorious Millennial morning is prominently held out before us in the Word of God as the grand climax of the divine plan of redemption "from the power of the grave." Of the Church it is written, "The Lord will help her early in the morning." (Psa. 46:5) And again, speaking of the whole world of mankind, the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning."

Some may query that if God had mercy upon the race so as to redeem us from the Adamic sentence, and turn it into a sleep from which there will be a glorious morn of awakening to forgiveness, and blessed opportunities for return to divine favor, then possibly there will be also a redemption from the Second Death, and thus another opportunity granted to those

1H357

who sin willfully against light, knowledge, etc. We answer, No! The Scriptures are most positive upon this point. "Christ dieth no more, death hath no more dominion over him." Those who die the Second Death shall be "punished with an everlasting destruction," "be destroyed without remedy," perpetually; they "shall be as though they had not been."

(B2) We agree that the word death, like any other word, may be used in a figurative sense, and that it is used so at times. Nevertheless the primary intrinsic meaning of the word death is the cessation of life, none-existence; and therefore whenever the word is used figuratively this thought of utter extinction and cessation goes with it.

Brother Eaton remarks that the unregenerate are always spoken of in the Bible as dead. Yes, we answer. The Scriptures declare that the Adamic death sentence holds over every individual of the human family unless or until he accepts of Christ. The Scriptures consistently teach everywhere that "the wages of sin is death;" that wage is charged up against every member of our race, but "the gift of God is eternal life through Jesus Christ our Lord." The meaning is clear, namely, that none of those under sentence of death can have eternal life unless they come into relationship with Jesus, the only Lifegiver. Hence the wicked can never get life. The gift of God, eternal life, is only for those who come into accord with him through Christ. Others are deprived of this boon, and the wage of sin, death, rests upon them and will never be lifted: hence they cannot suffer, but will "be as though they had not been." Another Scripture quite to the point is, "He that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God [the curse--death] abideth on him." 1 John 5:12

## **"A LUDICROUS INTERPRETATION"**

Brother Eaton gives rather a ludicrous interpretation to our Lord's words to the young man who proposed becoming a disciple at some future time, after his father's death. Our Lord said to him, "Let the dead bury their dead, but go thou

and preach the Kingdom of God." (Luke 9:59,60) Brother Eaton says he understands this to mean, "Let the spiritually dead bury those who are physically dead." We wonder whether Brother Eaton as a public minister has ever buried any of the physically dead, and whether therefore he considers himself spiritually dead, because he did so. His interpretation is extremely ludicrous, surely. We do not wish to intimate that the gentleman is deficient in mental acumen, for he is a brilliant man. We do wish you all, however, to notice the difficulties and inconsistencies with which erroneous theories entangle their holders. The text in question is very simple, very plain from the Scriptural standpoint and from no other. The Lord meant that the young man who believed on him and was desirous of being his disciple should consider himself as figuratively risen from the dead--as no longer one of those dead in trespasses and sins, but as one who had laid hold upon the Life-giver and now, as a branch in the vine, was drawing life and sustenance from Christ. His father not being thus united to the Life-giver, but still a member of the Adamic race, still therefore under the curse of death as the wages of sin, would find plenty of others similarly dead in Adam to perform the necessary services down to the very last. Our Lord's suggestion, therefore, to the young man meant that he as one figuratively risen from the dead and alive through faith in Christ, and hoping to have that life perfected in the First Resurrection, should live and act in all the affairs of life from this new standpoint. Similarly the words, "Awake thou that sleepest and arise from the dead," signify that any one of the condemned world who would have the hearing ear and who would respond, might be counted as obtaining life through faith in Christ--as beginning the new life, which will be perfected in the First Resurrection. The remainder, such as have not accepted Christ, are still in their sins, still under the penalty of their sins--"Dead in trespasses and in sin."

(B3) We must wholly disagree with this statement, and again point out that the death of the soul is the very thing that is mentioned in the Scriptures as the penalty for sin: "The soul that sinneth, it shall die;" "God is able to destroy both soul and body in Gehenna"--the Second Death.

### **A FREE OFFER OF A TREATISE ON THE RICH MAN AND LAZARUS**

(B4) We had hoped that Brother Eaton by this time had seen the true meaning of the parable of the Rich Man and Lazarus, but it seems not so. We have not the opportunity here of dealing with this parable, but remind you that we have a free pamphlet dealing with it and kindred topics, to which you are all quite welcome, and which we believe will be found helpful to every earnest seeker after Truth on this subject, as it is presented to us in the Scriptures.

(B5) We agree to this statement that death is the absence of life. And when the word death is used in a figurative sense it signifies the absence or destruction of that figurative life.

(B6) We cannot avoid a certain measure of sympathy for our Brother in these confused and confusing statements. He first says that eternal life is "not immortality," and in the same sentence declares "therefore we are immortal." We agree and disagree

1H358

as follows: Everlasting or eternal life simply signifies a life which may last forever, without indicating why or how it shall be perpetuated. Thus Adam had everlasting life before he sinned, but forfeited it by disobedience to God. Satan had everlasting life--a life which God was pleased to maintain and continue forever upon certain conditions, and a life which God has not yet cut short, although the conditions of obedience have been violated--a life, however, which the Scriptures inform us will terminate. The record is that Satan shall be cast into the Lake of Fire (symbolic of destruction), which is the Second Death; and again the record is that "For this purpose Christ was manifested, that he might destroy death and him that hath the power of death, that is the devil." Heb. 2:14

The death mentioned in this last text is the Adamic death, which is to be destroyed as a result of Christ's redemptive work and his Kingdom reign and the restitution work which it will accomplish for all who will come into harmony with him: as says the Apostle, "He must reign until he shall have put all enemies under his feet [into subjection]; the last enemy to be destroyed is death"--Adamic death--not the Second Death, which is to last eternally and from which there will be no awakening or resurrection. Thus we see that lasting life is life which may last perpetually in accord with the divine arrangements, supported and supplied by divine power.

**IMMORTALITY, THE DIVINE ATTRIBUTE, ONLY FOR THE VERY ELECT. OTHERS MAY GAIN EVERLASTING LIFE.**

Now let us consider the word immortality. It is a much higher and much stronger word. It signifies to be death-proof, to be incapable of destruction. Men certainly have not been incapable of destruction, as the whole history of the past six thousand years demonstrates. "Thou turnest man to destruction." (Psa. 90:3) Nor will the revival of man's life in the Millennial age make him immortal or incapable of destruction, for again the Scriptures declare speaking of the Second Death, "They that will not hear [obey] that Prophet, shall be cut off from amongst the people." Acts 3:23

Neither can it be that the angels are immortal or proof against death, destruction, if the Creator for any reason should deem them unworthy of the continuance of the grace of life; for Satan was one of the angels, one of the chief of them, and we have the clear record, as we have already seen, that he is to be destroyed. Then all failing to maintain their proper standing with God would be subjects for destruction. In view of this it does not surprise us to find the Scriptural statement that "God alone has immortality, dwelling in light which no man can approach unto." (2 Tim. 6:16) Neither does it surprise us to find that this quality of immortality was bestowed upon our Lord Jesus after he had demonstrated his loyalty to the Father by the greatest of all tests, his "obedience unto death, even the death of the cross." It is written, "As the Father hath life in himself [inherent immortality], so hath he given unto the Son to have life in himself [inherent life,

immortality]," and that he should give this life unto whomsoever he would. John 5:26

We are indeed surprised when we learn that those to whom the Lord proposes to give the immortality were once "children of wrath, even as others," of the human family, but who have accepted God's grace in Christ and have become followers in the steps of their Redeemer. The Apostle corroborates this testimony, and in explaining the first resurrection (1 Cor. 15:42-44,51-54) shows us clearly that the reward of the overcomers, the body of Christ, the "Bride of Christ," will consist in part of their being made immortal. Hence he exhorts us to make our calling and election sure, seeking "for glory, honor and immortality." Immortality, therefore, is the peculiar possession of the divine nature--far above that of angels, principalities and powers, and every name that is named. And so the Apostle Peter points out to the Church now being called and chosen, that God has "given unto us exceeding great and precious promises, that we might become partakers of the divine nature"--of immortality. 2 Pet. 1:4

### **WRESTING OF WORDS FROM THEIR TRUE MEANING IS DANGEROUS, CONFUSING, BLINDING**

(B7) Brother Eaton's general confusion on the subject of life and death, and his failure to hold to his own premises that death is the absence of life, the opposite of life, continues to get him into mental confusion and difficulty, and leads him to make woefully absurd statements, which assuredly he would have preferred to avoid. We urge upon him, and upon the many who are similarly confused by unscriptural definitions based upon human theories and traditions, to leave the confusing errors, and to lay hold upon the plain, simple statements of life and death as set forth in the Bible. The conditions of life eternal are not heathenish ignorance of God, but to attain that life means to come to a knowledge of God and of Jesus Christ whom he hath sent. The Second Death will be the utter extinction of being, as already pointed out. It will indeed be an eternal absence or negation of any power or privilege of communication with God or with spiritual life or righteousness or peace or joy or hope, etc.; but for the same reasons it will be the

1H359

absence of all other sentiments and feelings. "They shall be as though they had not been." To be blotted out of existence is of itself a terrible penalty--a great loss--the loss of all the glorious things which are the rewards of obedience to God.

### **GOD'S WORD REASONABLE AND CONSISTENT**

(B8) The failing is not with God or with God's Word, but with those who neglect the study of the Scriptures, or who, studying them, look upon every passage through the distorted glasses smoked with the ignorance and superstition of the dark ages. God has told us of his intention to annihilate the wicked; he has used over and over again the most positive and emphatic language, "perish," "blot out," "die," "destruction," to indicate this, and additionally in symbolic language has

used the strongest figures known to the human mind, namely, "fire and brimstone," a mixture which the whole world has agreed is the most deadly to every form of life within the range of human knowledge. The difficulty is with the minds of men; they have formed conceptions of the Almighty and his purposes which are untrue, such as they would be ashamed to have applied to themselves; and under the strength of these mental delusions and hallucinations, conjured in the dark ages and fastened upon the minds in infancy as being the teachings of God's Word, they have made all these words which signify destruction and annihilation, a total obliteration, to mean the very reverse--preserve, consciousness, etc. Who can help people who are so blinded? No wonder the Apostle prayed to the Lord for the early Church, that they might have "the eyes of their understanding opened, that they might comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth knowledge." Eph. 3:18,19

### **THE GREAT APOSTLE PAUL WAS ONCE AN OPPOSER AND A PERSECUTOR**

(B9) This last proposition shows that our Brother's case is not a hopeless one, that he does see the reasonableness of the very proposition which the Scriptures outline, and that he acknowledges that it would be the most desirable thing in his own judgment. We pray for the breaking of the shackles of error which hitherto have been holding him, and hindering his clear conception of the divine character and the great and wonderful plan of God, which, as the heavens are higher than the earth, are so much higher than our natural ways and thoughts, as declared in our text. Yea, we pray this for all "Israelites indeed," with the assurance that our prayers and our labors shall be answered.

"Tell the whole world these blessed tidings;  
Speak of the time of rest that nears:  
He who was slain on Calvary's mountain  
Soon is to reign a thousand years.

"What if the clouds do for a moment  
Hide the blue sky where morn appears?  
Soon the glad sun of promise given  
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!  
'Tis the glad day so long foretold;  
'Tis the bright morn of Zion's glory,  
Prophets foresaw in times of old."

### **EDITED BY THE AUTHOR OF MILLENNIAL DAWN**

This magazine is religious but not sectarian. It is devoted to the investigation of all Bible subjects, in the interest of the truth only. With charity toward all, it is in bondage to no party, system or creed, but to Christ alone. It recognizes all

consecrated believers in Christ's atoning work, as members of the one and only Church established by our Lord and the Apostles.

Its principal object is to preach the "Gospel of the Kingdom," and the work to be done in and by the Kingdom of God, under Christ, who, by his death and resurrection, became Lord both of the dead and of the living (Rom. 14:9); and to assist those who are striving to make sure their calling and election to a ruling place in that Kingdom (2 Pet. 1:10,11) by being conformed to the image of God's dear Son (Rom. 8:29)--changed from glory to glory of character by the spirit of the Lord. 2 Cor. 3:18

WITH me there walks a Presence  
Unseen to mortal view,  
Hearing each word I utter,  
Looking at all I do,  
Watching to see what power  
The Truth to me will impart,  
Longing to see His image  
Growing within my heart.

1H360

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*Number 64, January, 1904*

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## **CRITICISMS OF MILLENNIAL HOPES AND PROSPECTS EXAMINED**

*Miscalculations Corrected*

*What 2000 years more would mean under Present Conditions*

**See note on Old Theology Quarterly, No. 63.**

"This Millennial doctrine encounters a very serious difficulty. If the world's population had doubled each century for the past sixty--which seems a very *reasonable* estimate--the present population of the earth would be two and one third quintillions of people. That would cover over the fifty millions of square miles of land surface on this globe with people as thickly as they could stand, four thousand feet deep. If each were five feet high they would reach up into the sky nearly four miles. *No doubt people enough have been born to make that number.*"

The above remarks were addressed by Reverend E.L. Eaton, D.D., to the M.E. ministers of Pittsburg at a meeting held April 27, 1903. The address was favorably received by the learned gentlemen present and thought so highly of that it was printed for circulation.

Six months later, on Oct. 29, 1903, the same Rev. Dr. Eaton, in debate with Pastor C.T. Russell, at Carnegie Music Hall, Allegheny, Pa., repeated so much of the above as applied to his method of calculation, but revised his figures as to the

total of humanity for the past six thousand years. As illustrating the large concession, we place his figures side by side:

First statement .....	2,333,333,333,333,333,333
Second statement .....	98,098,300,000,000
<hr/>	
Shrinkage in six months .....	2,333,235,235,033,333,333

Let us hope that a man of so liberal a mind and so easy a pencil may yet get to see the question he was discussing in its true and reasonable light. Let us hope that the intelligent, thoughtful, educated clergymen who so innocently swallowed the first exaggeration will be as ready to receive the truth on the subject as they were to accept the error. It is not our thought to speak slightly of any one's honest endeavor to ascertain truth, however egregiously he may err in his attempts; neither is it our wish to make personal criticisms; but extravagantly erroneous statements have been so freely made by men of large reputation and deficient comprehension, that it is necessary in defence of the truth, and for the assistance of the unlearned and non-professional, that this matter be critically examined. Our statements, therefore, are not to be considered personal, but a general criticism of all the learned men who have talked so foolishly upon this subject. Dr. Eaton and his figures merely come in conveniently at the present time. Our criticisms apply equally to the thousands of other great heads which have similarly misapprehended the truth on this subject.

Before showing the reasonable figures for the total of humanity who have ever lived on this earth, let us give a simple illustration of the inaccuracy of Dr. Eaton's computations that will be proof positive of the grossness of his error, even in his revised figures, to every one possessing a sufficiency of "gray matter" to be able to reason on any subject. Any one can demonstrate this matter, for the Doctor has told us his method of computation, namely, the doubling the population each century. Accordingly, the last century of the sixty would be the one-half of the entire sum. The demonstration follows:

According to Dr. Eaton's largest figures the total population of the world at the present time would be ..... 1,166,666,666,666,666,666

According to his second statement..... 49,049,150,000,000

According to the census taken the figures should be ..... 1,600,000,000

We cannot suppose that Brother Eaton questions the accuracy of our last census returns, for he surely knows that at the present time the "50,000,000 sq. miles of land surface on this globe" are not covered "with people as thick as they could stand" two thousand deep--reaching up in the sky nearly two miles. Yet, above, he tells us that to him all this "seems a very reasonable estimate" and adds that he has



"no doubt" on the subject. Evidently the Brother's desire to make the doctrine of the Millennium "look like thirty cents" as he expressed it--"to strike that doctrine a blow between the eyes from which it would never recover"--blinded him to the antics of his pencil. But,

1H361

alas, Dr. Eaton, and many of those who applauded his ludicrous statements, are as far from the truth in their general understanding of the divine plan as they are in error on this simple mundane proposition. The secret of this unwisdom lies in rejecting the clear testimony of the Bible and opposing it--claiming that the Apostles and early Church in looking for a Millennium were misled by their ignorance of matters now well known (?) by modern theologians of the higher criticism school. Well says the Apostle that to these the teaching of the cross is foolishness--they have no use for the doctrine of the ransom, that we are bought back from destruction by the ransom price, even the precious blood of Christ. The words of the Prophet quoted by the Apostle are still applicable to such, and still explain why it is that worldly wisdom is so liable to err unguided by the letter the spirit of revelation. The quotation is--"I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. 1:19,20

### **A CAREFUL ESTIMATE BASED ON FACTS**

We should reason of unknown things from the basis of that which is known. We know that the world's population today is approximately 1,600,000,000. We know that the present rate of increase is eight per cent for the past ten years; this would give an eighty percent increase for a century. However, that the increase has not been so great in the past we are certain. This is easily demonstrated, for if we should reckon backward at this ratio of increase we would get back to the first pair (Adam and Eve) in about three thousand years, and we have Scriptural grounds for believing that it is fully six thousand years since the creation of our first parents.

We believe that every careful, thoughtful calculator, who with us will take Bible history and secular history, will come to close agreement with our conclusions on this subject.

Our figures for the whole number of people who have ever been born on this earth are 28,441,126,838 to date--including the present population. It is our conviction that these figures are probably double the actual number, but we desire to make them so generous that even opponents can find no fault with them. We arrive at these figures as follows: (See also "ANOTHER CALCULATION," in footnote below.)



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## ANOTHER CALCULATION PROVING OUR FIGURES

Another calculation would be to take the known beginning after the Flood--eight persons--and the known population in A.D. 1900 --600,000,000 and viewing the whole as a wedge, reckon a gradual percentage of increase from the one number to the other. Reckoning thus, and counting three generations to die each century, the total of humanity that ever lived would count less than (10,000,000,000) ten thousand millions.

We still stick to the figures based upon our preview estimate (28,000,000,000) twenty-eight thousand millions; but we merely give these figures based on the "wedge" as corroborative evidence that our first calculations are in every way liberal.

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During the first sixteen hundred and fifty-six years, down to the flood, the Scriptures show us that humanity lived longer and reached development more slowly than now, many of the children not being born until the parents were more than a hundred years old. Thus Seth, the son of Adam, was one hundred and five years old when Enos, his son, was born; Enos was ninety years old at the birth of his first son, Cainan; Cainan was seventy years old then he begat Mahalaleel; the latter was sixty-five when he begat Jered, who was one hundred and sixty-two when he begat Enoch. The latter when sixty-five begat Methuselah, who when one hundred and eighty-seven begat Lamech, the father of Noah. We are inclined to believe that the whole population in that time may not have exceeded one hundred thousand, but to be liberal we have placed it in the foregoing estimate at one million.

After the flood humanity began again with eight persons, and for a time evidently the increase in population was much more rapid than before the flood. In our liberal estimate we reckon the population to have multiplied five times in each century for the first five centuries, which would bring us down to about the time of Abraham, and show a population in Abraham's day of under fifty-eight thousand, although it is our opinion that these figures are double the actual facts. "Higher critics" are so in the habit of using wild unreason in respect to matters of ancient times, that we make this concession. They will declare, for instance, that Assyria was a great nation at this time, and that evidences have been unearthed mentioning the great King Chedorlaomer, whom they estimate as probably the ruler of millions--taking no thought of the flood and the impossibility of having more than fifty thousand in the world at that time.

The Scripture narrative, however, will save the Lord's people from such errors of judgment, for this great King Chedorlaomer is distinctly mentioned in Genesis 14 in connection with three associated kings, who, joining their combined forces, attacked five other kings in the vale of Siddim. The great Chedorlaomer and his valiants conquered, and carried away the spoil, including Lot, Abraham's nephew, and his goods. The narrative shows that these kings,

though great for their time, when there were few people in the world, had very small armies, for they did not venture to attack (King) Abraham, who was "very rich" in flocks, herds, etc. On the contrary, when (King) Abraham heard that his nephew Lot was taken prisoner, he armed his three hundred and eighteen servants and pursued after the four great kings and their armies, smote them hip and thigh, and brought back Lot and all his goods. To the Bible student, therefore, the biggest thing about King Chedorlaomer was his name, and such will not be confused by the exaggerated estimates of the higher critics respecting the millions of those days; for their figures are just as reliable as Dr. Eaton's given above.

Continuing our liberal allowances, we have estimated that during the next five centuries the world's population multiplied three times each century. This would give us as the world's population at the time of the exodus 14,241,744.\*

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#### ISRAEL'S INCREASE A MIRACLE

\*Some may be disposed to question our figures of the Exodus, and cite the fact that at that time Israel had 603,550 men capable of bearing arms and burdens, besides women and children. (Num. 1:45,46) we accept those figures with the statement that there were none infirm amongst the Israelites. Accordingly we would reckon that this included all the males from fifteen years old and upward, that there were as many females and as many young children, and estimate the whole at 2,000,000. The increase of the Israelites was phenomenal, miraculous. In no other way could we possibly understand how Jacob and his twelve sons and their families could in the short space of 198 years increase from seventy persons to 2,000,000; nor did the miracle continue, for we find that forty years later, when entering Canaan, their male forces numbered less than when they left Egypt. (Num. 26) Several centuries later, King Saul numbered the entire army preparatory to a war with the Amalekites, and the total was 210,000 fighting men--little more than one-third of the number that left Egypt. (1 Sam. 15:4) Nor are such decreases of population exceptions.. Where are the former peoples of Palestine and Egypt? In more modern times note the disappearance of the Aztecs and Montezumas of Central America and the rapid fading away of the North American Indian.

Evidently the fertile country and temperate climate in the vicinity of the Mediterranean Sea made that region the cradle of the race after the flood. From thence the people spread abroad. Palestine itself was the home of seven of the great nations of that time, enumerated as greater and mightier than Israel. (Deut. 7:1 ) But this must mean that combinedly they were greater and mightier, or else it signified that these people were larger-bodied--giants. This latter thought is in accord with the report of the spies, (Num. 15:22,28,33), and agrees with the words of Moses. (Deut. 9:2) Certainly the entire seven great nations of that time cannot have numbered much over a million souls, else how could that little land have supported them? Its entire area is only 6,040 square miles--less than one seventh that of the State of Pennsylvania--less than one-fortieth that of the State of Texas.

We repeat that at that time Israel was a great nation--that "the nations under the whole heaven" feared them. (Deut. 2:25) Unquestionably Egypt was the principal nation of that time, and the King of Egypt freely conceded that the Israelites were "more and [physically] mightier" than the Egyptians. Exod. 1:9; Deut. 1:10; Psa. 105:24,25,37

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We now reach the time of wars and must reckon the increase of population more slowly than during the pastoral period. Proceeding, we group the next six centuries together and remember that the Israelites in Canaan were some eighteen times in bondage to their enemies during this period, and that a census taken near the close of David's reign by Joab showed the numbers competent to serve in the army to be 570,000; the entire population of Palestine, therefore, at that time can not have been much, if any, above 2,000,000. The same warfaring spirit affected other nations and similarly hindered rapid propagation; hence our estimate is that the race doubled during those six centuries, which would show a population in Solomon's time of over 37,000,000 throughout the world--again, a very liberal estimate according to all reliable information at our command, probably double the actual number.

We group the next twelve centuries together, concluding that the race doubled during those twelve centuries. To some this may appear too slow a ratio of increase, but we should consider the immense wars of that period, during which Assyria went down and Babylon rose and conquered the whole world, destroying many nations entirely; and that it subsequently fell before the Medes and Persians, who also shed blood in a wholesale manner, and who in turn fell before the Greeks; and that the latter, under Alexander the Great, conquered and dominated the world, but in turn fell before the Romans; and that these, at a cost of thousands upon thousands in the prime of life, did their share also in staying the rapid propagation of the race. These figures would give a world population of 82,000,000 in the time of Nebuchadnezzar, of 100,000,000 in the time of Christ, and of 113,000,000 at the time when the Roman Empire was at its zenith--its boundaries extending over Europe, Africa and a considerable portion of Asia. The historian estimates the population of the Roman world then at 50,000,000 and our estimate shows a surplus therefore of 63,000,000 for the known and unknown portions of the earth at that time--again, evidently, a very liberal reckoning.

We estimate the next four centuries as increasing the population twenty-five per cent each century; for the decrease of war resulting from the firm establishment of the Roman power must have had such an effect. This gives us at the time of Charlemagne, at the opening of the eighth century, a world population of over 227,000,000.

Following came the centuries of the Crusades, etc.,

1H363

in which millions of the youth of the world perished. Our reckoning is that the world's population doubled during these six centuries--from the year 800 to 1399,

A.D. This gives us as the population of the world for the year 1400 the sum of 455,733,808.

The next four centuries were more favorable to the multiplying of the race, great battles and desolating plagues being fewer. The religious reformation belongs to this period. We reckon the population to have doubled during these four centuries, and this would give us the world population for the year 1700 of 911,467,606. These figures, so far as we know, are very greatly in excess of any reliable statistics.

We reckon the period from 1700 to 1800, A.D., at a twenty per cent rate of increase, giving the population in the year 1800 at 1,093,759,939.

For the century just closed, from the year 1800 to the year 1900, we have estimated an increase of forty per cent, which shows the population for the year 1900, 1,531,163,915. Although, as already stated, the ratio of increase in population for the ten years of the last census was eight per cent, representing an increase of eighty per cent for the century, it is manifest that the increase during the earlier portion of the nineteenth century was at a much slower rate. Present conditions are increasingly favorable to the propagation of the race, as well as to its longevity; and it would not surprise us if the increase would show much greater in the near future.

The following tables of estimates of the world's population, made during the nineteenth century, show clearly that the estimates we have given are exceedingly liberal; besides, in reckoning the total we have counted the entire century at the figures of its close.

Volney in 1804 estimated the population of the  
world at..... 437,000,000

Pinkerton in 1805 estimated the population of the  
world at..... 700,000,000

Malte-Brun in 1810 estimated the population of  
the world at..... 640,000,000

Morse in 1812 estimated the population of the  
world at..... 766,000,000

Graberg v. Hemso in 1813 estimated the  
population of the world at ..... 686,000,000

Balbi in 1816 estimated the population of the  
world at ..... 704,000,000

Balbi in 1843 estimated the population of the  
world at ..... 739,000,000

We believe that the liberality of our figures will be conceded by all careful, thoughtful people, and in our opinion they are as a whole double the truth.

Our next step was to approximate the number that died each century. We have estimated that twice the number of the whole population died every century down to the time of Solomon; and that since then to the present time three times the number of the whole population have died each century. It is on the basis of this calculation that we have already stated the number 28,441,126,838. Be it remembered also that in this calculation we have nearly doubled the actual facts. Take, for instance, the last century, which began with 1,093,759,939 and closed with 1,531,163,915. In estimating this we did not multiply by three the supposed number living in the middle of the century, 1850, but multiplied by three the total number living at the close of the century.

Now with this large allowance and liberal estimate everywhere of probably double, what can we say respecting the ability of the earth to furnish these habitation and food? Remembering the Lord's promise that in that millennial period "the earth shall yield her *increase*" and that the desert and wilderness places of the earth shall become as a garden of Eden, we may safely estimate upon all the land--which we find, according to recent estimates, to be 57,000,000 square miles, or over 36,000,000,000,000 acres.

What would this mean as to space for each individual who has ever lived in the world according to this very large, liberal estimate? It means that there would be *twelve hundred and seventy-five acres* for each little village of *two hundred families* (one thousand persons). Quite a sufficiency of room, all will agree, under the new conditions promised; but if more space be necessary, let us have a little of the faith which father Abraham exercised when he counted that God, to keep his promise, was able to raise Isaac from the dead. With this faith we will see readily that it will be quite within the divine power to raise vast continents from the depths of the oceans, or indeed to give a literal as well as a symbolical fulfillment to the declaration, "There shall be no more sea."

Our conclusion then must be that those who hold to the teachings of the Lord and the faith of the Apostles and primitive Church have not been put to shame in any degree by the wisdom of this world.

Now let us look on the other side of the question, and see if it be not true respecting the worldly wise as was written nearly three thousand years ago, "The wise are taken in their own craftiness"--"They hanged Haman on the gallows that he had prepared for Mordecai." Esther 7:10

*The Other Side of the Question*

**OPPOSERS OF THE MILLENNIUM SILENCED AND SHAMED**

*"Out of Thine Own Mouth Will I Judge Thee."*

1H364

Those who stand loyally in support of the teachings of our Lord and his Apostles in respect to the coming Kingdom "under the whole heavens" have generally been content to be on the defensive. Those who trust fully in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," have too long endured the sneers of the worldly wise and refrained from pricking their bubbles of self-complacency, pride, sarcasm and folly set afloat by those who think themselves to be somebody, and discredit the inspired revelation and those who stick closely to the Book.

The time is come to forever silence these opposers of the divine word, and we shall now proceed to do so. Again we must use Brother Eaton's words, but we again disclaim any personality and recognize that he is merely one of a class--a large class, an influential class, a D.D. class--whose minds and expressions on the subject are the same as Brother Eaton's. We take his words rather than those of some one else because they were uttered recently and in public contention with this very subject of the Millennium, were heard by hundreds and read by thousands. We must have some positive statement to deal with, and his is the nearest and most suitable one; therefore, and not for any personal reasons, his words are criticized. Dr. Eaton's words in his argument against the reasonableness of expecting a Millennium not only were as above quoted, and criticized, but additionally he said that he did not expect the second coming of our Lord until the conversion of the world and the end of this dispensation, which would not be for probably

**"FIFTY THOUSAND YEARS YET"**

Brother Eaton by this time has gotten used to the treachery of his pencil, and we trust will conclude that while it may be safe to use the pencil ad lib on the subject of astronomy, where a few hundred thousand solar systems will not be noticed by the credulous public, it is nevertheless a very uncertain pencil to use in respect to earthly things.

Now let us weigh carefully this statement, made not only by Rev. E. L. Eaton, D. D., but by hundreds of other equally titled gentlemen, whose position before God's people and before the world as teachers has been trusted too confidently by their flocks. We hope that on the subject under discussion and on all subjects they will revise their methods of "foolish talking," and remember that those who pose as ministers of the gospel of Christ should, according to the exhortation of the Apostle Paul, "Speak as the oracles of God"-truthfully, accurately-in a manner to be depended upon. Meantime we hope their followers will give them no more credit for accuracy in other features of their religious teaching than in the one under consideration.

Let us do a little figuring; let us do it in a manner that any schoolboy can follow. We want to inquire how many people will be living on the earth at the end of fifty thousand years-about the time Dr. Eaton estimates that Christ will come. We will take as the basis of our calculation the present population of the world as 1,600,000,000. We will take as the basis of our reckoning for increase the census returns for the last decade, namely, eight percent, which would mean eighty percent increase for the century. If the favorable conditions of the present continue, no doubt the increase will be far in excess of eighty percent, but let us confine ourselves to present conditions. A little figuring shows us that at the end of the first of these fifty thousand years the living population of the world would be over 3,491,000,000,000, and at the same ratio of increase the close of the second thousand years would find a living population on this earth of over 7,249,000,000,000,000.

What do these figures mean? They mean that if God's Word is not true, if the great change of dispensation which we preach is not soon inaugurated, the whole world of mankind will be in great distress, not only for food to eat, but for standing room. We have only counted two of Dr. Eaton's fifty thousand years! What would the figures be if we were to run them up further?

### **ANTI-MILLENNIALISTS PUT TO CONFUSION**

Those who deny the teaching of a Millennium must of course ignore the promises which declare that "the wilderness will blossom as the rose and the solitary places be glad," and consequently any reckoning from their standpoint must exclude all the at present useless portions of the earth's surface. Approximately estimating the habitable and tillable portion of the earth at 25,000,000 square miles, we find that this would give us 16,000,000,000 acres or 696,960,000,000,000 square feet.

Comparing these figures with the above reckoning as to population we find that at the close of the first thousand years there would be two hundred and eighteen people for each acre of the habitable earth. At the close of the second thousand there would be ten thousand four hundred persons for each square foot of the habitable earth, or in other words they would be standing on each other's heads about twenty thousand persons high; or, if we include the polar regions and waste portions of the earth, they would be about ten thousand persons high on each other's heads; or, if we include the water surface as well as all the land surface, there would be seventeen hundred persons for

1H365

each square foot. Allowing two square feet for each individual, the population would need to stand in piles thirty-four hundred deep, closely packed together all over the surface of land and sea.

What would the figures be at the end of fifty thousand years if each of the succeeding forty-eight were estimated on the reasonable basis of the two already calculated!

## **THE MILLENNIUM INDISPENSABLE-SOON**

Is it not time that those who do not believe in a coming Millennium should begin to pray that God would arrange for one? Is it not evident that if Christ's Kingdom were delayed even three hundred years the world would be in terrible straits. The population at the present rate of increase would then be over 16,000,000,000 with less than two habitable acres apiece, and only by very "intensive farming" could they subsist at all.

Ah! says some one, You are neglecting to count that death will keep things balanced, about as they now are, always. No, we are not over-looking death, but averaging it as at present. We are merely reckoning the Increase of population on the basis of the last census reports.

Very evidently the facts, as we look backward and forward, all indicate that we are just at the right time for the establishment of "the Kingdom of God's dear Son." The declaration of the Lord at the beginning was, that the earth should be filled, and according to our computations we have now reached a place where a sufficient number of people have been born into the world to about reasonably and properly fill it, if they were recovered from the tomb. On the contrary, looking into the future, we see not only an impossibility of long continuance under present conditions, but we see likewise that even three centuries more at the present rate of increase would add to the numbers of the dead 59,000,000,000, or over double the number of our above liberal estimate of all the past dead-making the total number 87,000,000,000. Add to this number of the dead, at the close of three centuries future, the number then living at present rate of increase, viz. 16,000,000,000, the total would be over one hundred and three thousand millions. There would then be room for an argument on the possibility of God's promise of "restitution of all things spoken." (Acts 3:19-21.) The awakening of such a host would furnish only one acre of at present useable land for six persons. Three centuries are not far ahead either!

The more we investigate this question upon a proper basis, the more strong our faith must become in the promises of the divine Word respecting the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," and which are to commence with the second coming of our Lord. (Acts 3:19-21) They are surely nigh at hand: these facts agreeing well with the Bible testimonies. See Millennial Dawn, Vol. II.

In the light of the foregoing we find all of Brother Eaton's figures quite erroneous. His revised figures are more than three thousand times too large; while those first presented were more than seventy millions of times too large! Let us all the more closely stick to the Book-to God's Word. "The Word of the Lord is sure making wise the simple." -Psalms 19:7.

## **A FLESHLY KINGDOM INFERIOR TO A SPIRITUAL ONE**

Another objection that is frequently urged in opposing the Millennium is that it would be inconsistent for our Lord to reign on earth as a man in the flesh-to have



an earthly court, to sit on a gold or ivory throne at Jerusalem or elsewhere, and to have men pay homage to him as they would to a kaiser or czar.

We agree that such a view of the Millennial Kingdom would be an unreasonable one. But no such objection can be urged against the Scriptural presentation of this matter.

According to the Scriptures our Lord Jesus, the great King, and his glorified Church, his Bride, will be as invisible to men as is the heavenly Father and the holy angels at the present time. The fact that Christ will be King over all the earth in that day does not involve the thought of his being seen by men with the natural eye. Is not Satan the prince of this world, as our dear Redeemer expresses the matter (John 14:30), or the god or ruler of this world, as the Apostle Paul explains? (2 Cor. 4:4) Is not Satan the prince of devils, the fallen angels being his associates in his present usurped dominion of the world? Has not Satan dominated the world in general for now thousands of years? Has he not used as his tools and dupes the majority of the human family, who, because of this relationship to him, are called "children of the devil," because his works they do?-John 8:44.

Seeing that Satan has thus wielded an evil influence, blinding mankind and deceiving the nations (Rev. 20:3), will it be any less possible for the Prince of Peace to rule the world, to open the blind eyes and to cause the knowledge of God to be generally appreciated throughout the world during his reign-without his appearing in the flesh? Let us note the Scriptural declarations, which clearly teach that God's Kingdom will be invisible to mankind though all powerful in its blessed influence.

1H366

### **"THE KINGDOM OF GOD IS WITHIN YOU."**

When our Master was proclaiming his Kingdom at his first advent the scribes and Pharisees opposed him. Desiring to show that he lacked both the money and the soldiers to establish a kingdom, and wishing further to show what they considered to be the unreasonableness of his pretensions as a king, they demanded of him when the kingdom that he preached would be manifested;-when they could see something tangible of his glory and power, and his disciples associated with him in that kingdom. Mark the Lord's answer! Weigh every word of it! He said:"The Kingdom of God cometh not with observation [earthly show, display]:Neither shall they say, Lo, it is here; or Lo, it is there! for it will be in the midst of you."- Luke 17:20.

The beauty of this statement has been largely lost by a mistranslation, which has caused many to understand the Lord to have meant that the Kingdom of God would be established in the hearts of his questioners. Nor do those who take this view of the matter show creditable discernment, else they would perceive that there must be some mistake, for the Lord had already said, concerning these same opponents, that they were of their father the devil, that they were hypocrites, whited sepulchres, full of all manner of corruption. (Luke 11:44.) A very slight degree of perception is sufficient to show any one that the Lord did not mean that

the Kingdom of God would be set up in their hearts in the midst of that corruption. The proper translation makes everything clear:the Kingdom of God will be in the midst of men, good, bad and indifferent. The Kingdom power will be exercised throughout the length and breadth of the world, an invisible but everywhere power, to correct sin and wrong doing and to reward righteousness and well doing, to lay "judgment to the line, and righteousness to the plummet:and sweep away the refuge of lies."-Isa. 28:17.

Take another statement by our Lord, speaking respecting the Kingdom class-respecting those who would be joint-heirs with him in the Kingdom. He said, "Ye must be born again"- "flesh and blood cannot inherit the Kingdom of God." Further in the same discourse he explained that "except a man be born again he cannot see the Kingdom of God;" "except a man be born again he cannot enter into the Kingdom of God." (John 3:3,5,6) The explanation that our Lord gave to all these was, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit; fleshly beings cannot see spirit beings.

Here again a little confusion of thought interferes with many Bible students, hindering them from getting the scope of our Lord's illustration. The

natural birth is preceded by a begetting of the flesh; likewise the spiritual birth is preceded by a begetting of the Spirit; but unfortunately, in the Greek the one word *genao* stands for both thoughts, begetting and birth, and translators generally fail to make the proper distinction. Begetting of the Spirit should be understood whenever the word is used in connection with the present life, while birth of the Spirit should be understood as relating to the future life entered upon by a resurrection. Thus our Lord Jesus was the first born from the dead, and his Church will have a share with him in his resurrection to spirit conditions in due time.

That will be the birth of the Church to the spirit plane. It is to that time and condition that our Lord refers, saying, "That which is born of the Spirit is spirit," and that only these born-again ones of the spirit-resurrection can go and come like the wind, so that no man can know whence they come or whither they go. These born-again ones of the resurrection alone enter into the Kingdom, alone see the Kingdom. Mankind in general will not see the Kingdom members, the Bridegroom and the Bride, because, as the Apostle shows us, these will all be "changed." He explains that "We [the Church] must all be changed," because "flesh and blood cannot inherit the Kingdom of God." 1 Cor. 15:50.

We remember our Lord's words again, saying, "Yet a little while and the world seeth me no more-but ye shall see me." (John 14:19) The thought here is the same:That the faithful of the Gospel age as the Bride will be with the Bridegroom, and behold and share his glory, while mankind in general will neither see the Lord nor the Bride.

Again the Apostle says, "It cloth not yet appear what we shall be." Evidently, then, the Church is not to expect that they will be what they now are, men, fleshly beings. The Apostle proceeds to add, "but we know that when he shall appear we shall be like him"-like our Lord Jesus, who is no longer a man, no longer in the

flesh, but, as the Apostle says, "he was put to death in the flesh but quickened [made alive] in the Spirit." (1 Pet. 3:18) "Now the Lord is that Spirit." 2 Cor. 3:17

The declaration that we shall be like him signifies that, as he experienced a change of nature, lifting him from the human plane, far above angels, principalities and powers, and making him a partaker of the divine nature-the highest of all spirit planes of being-so the faithful of the Church, the overcomers, are promised not only a share of the dominion of earth, but a share of the Lord's glory, honor and exaltation of nature. The Apostle Peter speaks of this, saying, that God has given to his Church "exceeding great and

1H367

precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1:4.) The "change" from human to divine nature is not only enunciated by the Apostle Paul, but in the text we are now considering it is also clearly stated, for the Apostle continues, "We shall be like him and see him as he is." (1 John 3:2) Most evidently the Apostle's thought is that our future honor and condition and nature will be so different from our present nature and condition that, although our Lord has described it to us, it is impossible for us to comprehend it; but we are sure it will more than meet our grandest expectations when we know that it means that we shall experience such a change as will permit us to see him-not as he was, but as he is; such a change as will make us like him-spirit beings, glorious, powerful and immortal.

Elsewhere we have shown that our Lord experienced his change from human conditions to spirit conditions at his resurrection. There he was born from the dead, born of the Spirit-a spirit being of the highest order, the divine nature. We have shown, too, that our Lord's appearance to the Apostles after his resurrection was in various forms, as a gardener, as a wayfarer, etc., and that on these occasions the disciples did not recognize him either by the print of the nails in his hands and feet nor by the print of thorns in his forehead nor by facial expression nor by the garments he wore-all were different from what they had previously been accustomed to, and different each time from the other. Furthermore, we have shown that the few appearances at that time were brief, lasting but a few moments, when the Master would vanish from their sight as suddenly as he had appeared, remaining invisible for days at a time. We have shown that all these manifestations were intended to be lessons to the early disciples and to us-to teach that a great change took place at the time of our Lord's resurrection:that he was no longer the man Christ Jesus, subject to the conditions of humanity, but was a spirit being, clothed with every power which permitted him to appear. and disappear, as did the holy angels on previous occasions when conveying messages from God to Abraham, to Manoah, to Jacob, to Mary and others. Gen. 18; Judges 13; Gen. 32; Luke 1

True, our Lord did appear in a body bearing the marks of his crucifixion, but this evidently was in order to identify him to the minds of his disciples. They had not yet been begotten of the Spirit, and could not therefore comprehend clearly spiritual things. One such appearance seemed absolutely necessary to convince the Apostles that the Lord was no longer dead; the other, the second appearance in

this manner, was particularly to convince the Apostle Thomas, who declared that he would not otherwise believe. But even in these manifestations, in a body like to the one crucified, the circumstances were such as to prove to the disciples that they were not beholding the body that had been crucified; for the doors were shut and securely fastened for fear of the Jews when the Lord appeared to them in the upper room and showed them his hands and his feet. In other words he materialized before their eyes, the body of flesh no less than the clothing being miraculously produced inside the room before their very eyes; and when he left them, instead of going out of the room and going to some place to lodge, the flesh and clothing merely vanished out of their sight as mysteriously and miraculously as they had appeared. This materializing\* in a body of flesh, with clothing, was neither more nor less than the Lord and the holy angels previously had done-for instance, at the appearance to Abraham.

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\* Nothing in this is intended to advocate or encourage belief in so called materializations of deceased friends, purporting to be accomplished through spirit mediums. Some of these are frauds; and the genuine materializations (other than those of our Lord or some of God's messengers on various occasions) we have shown to be the work of evil spirits who personate the dead. -See "What say the Scriptures about Spiritualism? Proofs that it is Demonism."

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As a man our Lord could not and did not appear and disappear; but because he had been changed again to a spirit nature in his resurrection, therefore to be seen at all by humanity would involve a miracle-appearance in flesh, in a burning bush or in some miraculous manner. Our Lord chose the method of appearing which would least alarm his disciples, most convince them of his change, and best permit him to give them the needed lessons for their future guidance.

Thus the Scriptures teach us conclusively that the Lord and the glorified Church will be invisible to men but yet present with them, their spiritual rulers, overseers, helpers and guides, who, as God's Kingdom class will so order the affairs of earth as to bring every member of the race into touch with the grace of God, and to assist as many as will to profit by the general uplifting which will then be inaugurated in those times of restitution of all things spoken by all the holy prophets since the world began. Acts 3:19-21

### **THE KINGDOM OF GOD MERELY HOLY LIVING**

This is another objection raised by the opponents of the Millennium. They consider that there is to be no future Kingdom; that every thing in the Scriptures relating to the Kingdom of God's dear Son, etc., refers to the present experiences of those who are fully consecrated to God. A favorite text with these is:

1H368

The Kingdom of God is not meat and drink; but righteousness and peace and joy in the holy Spirit." Rom. 14:17

Our critics should examine this text in its connection and see its true meaning, as shown by the Apostle's entire argument, namely, that the privileges and advantages of belonging to God's Kingdom class consist not merely in our freedom from the restrictions of the Jewish Law in respect to what we may eat and drink and what we may not eat and drink. The Jews under the Law Covenant had no discretion. Christians, under the arrangement of grace during this Gospel age, have all questions left in their own hands with merely the general guidance that they must conscientiously seek to honor God and to do good unto all men in their bodies and spirits which are his. If then this liberty we have respecting our food and drink is not the chief blessing in the present time, what is the chief blessing? We answer, with the Apostle, that the chief blessings which are ours through Christ in the new arrangement are our righteousness, our justification before God, and the peace of God which this brings to our hearts, and the joy of the holy Spirit resulting from the new arrangement.

The Apostle touches the same thought in his letter to the Corinthians (1 Cor. 8:8), saying, "Meat commendeth us not to God: for neither if we eat are we the better, nor if we eat not are we the worse."

The Church in the present time is the prospective royal family, even though by divine arrangement left subject to the trials and difficulties and mutations of this present evil world or dispensation. "I have said ye are gods, all of you sons of the Most High: yet, ye shall die like men, ye shall fall like one of the princes"-like Christ our Head and forerunner. (Psa. 82:6,7) Amongst these sons of God, prospective heirs of the Kingdom, of course the royal law will govern-the law of love. Meantime the trials and difficulties will test and prove the sincerity of the consecration of each, and those found insincere will lose their relationship as members of the body of Christ, members of the Kingdom class. Only the very elect, the "little flock," will inherit the joint-heirship with their Lord in the coming Kingdom.

### **THE COMING KINGDOM TAUGHT BY OUR LORD AND ALL THE APOSTLES**

We have already called attention to many of our Lord's parables illustrating the condition of his Church during this Gospel age and the progress it is to make and its final glory. All will call to mind how many of the parables were respecting the Kingdom of heaven, likened to this, that, and the other thing, and

the declaration that the Kingdom now suffers violence and the violent rule it by force, yet not the violent but the meek shall inherit eventually. We have called attention to the prayer which our Lord taught us to pray, "Thy Kingdom come," and to his assurance that at his coming he will call his servants and reckon with them first, and that to the overcomers he will appoint the dominion of the new dispensation, one to have rule over two cities, one over five cities, etc. Let us now notice a few expressions by the Apostles indicating that their hope was still in the future Kingdom, that in no sense of the word did they consider that the Kingdom had been set up at Pentecost in any but its embryo or preparatory form. We quote:

"Know ye not that the unrighteous shall not Inherit the Kingdom of God." 1 Cor. 6:9, 10

"They which do such things shall not inherit the Kingdom of God." Gal. 5:21

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any Inheritance in the Kingdom of Christ and of God. " Eph. 5:5

"Ye know how we exhorted and comforted and charged every one of you, as a father cloth his children, that ye would walk worthy of God, who hath called VO U unto his Kingdom and glory. " 2 Thess. 2:12

"That ye may be counted worthy of the Kingdom of God, for which ye also suffer. " 2 Thess. 1:5

"The Lord Jesus Christ shall judge the quick and the dead at his appearing and his Kingdom."-2 Tim. 4:1.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs a/ the Kingdom which he hath promised to them that love him?" Jas. 2:5

"The rather, brethren, give diligence to make your calling and election sure:for if ye do these things ye shall never fall:for so an entrance shall be administered to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:10,11

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."-Rev. 3:21.

"He that overcometh and keepeth my words unto the end, to him will I give power over the nations:and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."-Rev. 2:26,27.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"- "In thy seed shall all the families of the earth be blessed." Gal. 3:29

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It is evident, then, that the Kingdom promised is future, that its work of blessing all humanity, "all the families of the earth," is future, and that the royal

1H369

heirs or members of the Kingdom are the elect Church now in process of selection and perfecting for their glorious future service for the race of Adam, purchased with the precious blood of the Redeemer.

Such as are of this class will have hearing ears for more of the Lord's Word on this subject, which is sure to appeal to them. We will be glad to respond to the requests of such for spiritual food whether they are able to pay for its preparation or not. As for others-they probably have more than they can digest in the foregoing. "Light is sown for the righteous, and its joys for the upright in heart." Psa. 97:11.

### **MISSIONARY SUCCESSES, PRESENT AND FUTURE**

Of the world's 1,600,000,000 population less than ten percent are Protestants-really much fewer, for these are merely nominal Protestants, and include all in Christendom not avowed Catholics, Jews and Infidels, and not merely Protestant Church members. For instance, in this estimate 40,000,000 Protestants are counted in the United States, though most of the number are infants, who are Protestant Christians only in parental hopes.

The increase of the world's population-according to the U. S. Government's statistician-for the ten years from 1890 to 1900 was eight per cent, which means eight-tenths of one per cent a year.

This means that the natural increase of the world this year alone would be 12,800,000, nearly all of whom are "heathen" or worse. So far from our being able to convert the world, under present conditions, the balance is going rapidly against us.

Thus seen, the heathen natural increase during one year is far in excess of all the conversions to Christianity (Catholic and Protestant) made in heathendom during the entire nineteenth century. And yet no other century approached this one in missionary activity. It is estimated that Protestants are now spending at the rate of \$15,000,000 a year on Foreign Missions.

What is the lesson of all this? It teaches that the blessing of all the families of the earth by the Spiritual "Seed of Abraham" while an the flesh is an utter impossibility. It shows clearly that we can not hope to see the world thus blessed, according to God's "Oathbound Covenant" (Heb. 6:17-19; Gal. 3:29), until the Spiritual Seed has been completed, "changed" (1 Cor. 15:51), and associated with her Lord, the Great King, Immanuel, whose Kingdom "under the whole heavens" will then be established "in power and great glory" (Dan. 7:27; Matt. 25:31; Rev. 11:17)-thus to bless all mankind. Then the True Light shall lighten every man that ever came into the world. (John 1:9)

Then, in those "times of restitution," all the families of the earth will be evangelized and blessed. Acts 3:19-23

The results thus obtained (Isa. 11:9) will be thorough; whereas the conversion of the entire world to the present condition of Christendom would leave them in need of another conversion, that God's will might be done on earth even as in heaven.

## **MEANTIME WITNESSING PROGRESSES**

Now we come to see the meaning of our Lord's declaration, that his true followers would be but a "little flock," to whom it would be "the Father's good pleasure to give the Kingdom," that will during the Millennium bless "all people." (Luke 12:32) Now we understand his words to the effect that we should let our light shine amid darkness, which would comprehend it not, but oppose it; but thus we would be his representatives and witnesses until the close of this age and its elective work. Now we see the meaning of his words, "When the Son of man cometh shall he find the azth on the earth?" and of the Apostolic declarations that the end of this age would witness a great falling away from the true faith, just before the great time of trouble, which shall prepare for and usher in the glorious Millennial Morning of Christ's reign of righteousness and blessing. Luke 18:8; 1 Tim. 4:1; Jas. 5:1-9; 2 Thess. 2:8-12

## **ARE YOU INTERESTED IN THESE MATTERS?**

If so you cannot afford to waste your time reading "new theologies," "higher criticism," "Evolution" theories, etc., all of which are wisdom of men and foolishness with God. Neither should you go to the God-dishonoring and Scripture-wresting creeds of the "dark ages." Nor to the more modern traditions of men, based on those errors of the "dark ages."

To what then do we commend you? We answer, "To God and to the Word of his grace, which is able to build you up, and to give you an inheritance (in the Kingdom) among all them which are sanctified." (Acts 20:32) But the time is short, and you have wandered far from the simplicity of the Divine Word, and the path of return is piled full of the rubbish of ignorance, superstition, pride and sectarian ambition, as well as beset by the world, the flesh and the devil. Therefore our great Shepherd has sent to all such "A Helping Hand," to point out the right path (Jer. 6:16) and to assist you over the rubbish and difficulties, and to bring you back, clear back, to our Master's own words and those of his inspired Apostles and Prophets. This helping hand, "The Divine Plan of the Ages," (360 pages), is sold at cost, or will be sent to you free if you cannot afford to pay cost, and will send a postal card request for it. It is published by the Society whose

1H370

address is below, and whose greatest pleasure it will be Jerusalem, and to do all in its power to assist them to hear from all Pilgrims bound for the heavenly freely, regardless of sect or party lines.



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*Number 66, July, 1904*

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**DO YOU KNOW?**

*See Old Theology Quarterly, No. 21.*

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*Number 68, January, 1905*

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**INCREASING INFLUENCE OF SPIRITISM**

*This article is the same material as No. 75, October, 1906. It can be found in R3490-94 January, 1905, entitled, "Increasing Influence of Spiritualism."*

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*Number 69, April, 1905*

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**Part I**

**STUDY TO SHOW THY SELF  
APPROVED UNTO GOD**

*A workman that needeth not to be ashamed, rightly dividing the  
word of truth  
2 Tim. 2:15*

*This article can be found in pages A13 to A21 of Volume 1.*

**Part 2**

**CHRISTENDOM IN GRAVE DANGER**

*Time at Hand when Fables of Hell and Purgatory  
are to be Seriously Questioned*

*This article can be found in the Overland Monthly, pages OV294-  
OV297, entitled, "Christendom in Great Danger."*

### **Part 3**

## **REFRAIN THY VOICE FROM WEEPING**

*and shine eyes from tears*

*This article can be found in the Overland Monthly, pages OV212-OV217, entitled, "Refrain Thy Voice from Weeping and Thine Eyes from Tears."*

1H371

### **Part 4**

## **HOPE FOR THE INNUMERABLE NON-ELECT**

*This article can be found in Reprint R2732-R2733-December, 1900, entitled, "What Hope for the Innumerable Non-Elect?" The article referred to in the first sentence is from Reprint R3585-R3587*

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*Number 70, July, 1905*

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### **Part 1**

## **CHEERFUL CHRISTIANS**

*"Be of Good Cheer; it is I; be not afraid." Mark 6:50*

While it is enjoined upon the Lord's followers to be sober and earnest and moderate in all of life's affairs, it is a mistake to suppose that this means they must be morose, gloomy, or have a dejected appearance. Quite to the contrary. Everything in Scripture agrees with the facts as we know them, that those who are full of faith in the Lord and in His Word, and whose hearts are fully consecrated to His service, are cheerful, happy, even in the midst of unsatisfactory and even painful conditions. It is true also that their faces show this cheerfulness of their hearts. They have less of the worried and anxious look, are less fearful and foreboding. The calm of joy and peace resulting from their relationship to the Lord and their reception of His Holy Spirit shows itself not only in their tone of voice but in the glance of the eye; and gradually, if this be the result of an acute conversion, the wrinkles and other marks of care will begin to fade, although they may not fully pass away.

There is a difference, however. We are not merely describing nominal Christians, but the very special class of Christians who know their Lord and are known of Him, who have pledged themselves to walk in His footsteps in the narrow way, and who are seeking daily to lay aside every weight and every besetting sin that they may run with patience the race set before them. (Heb. 12:1) On the contrary, one may attend divine service in large Church buildings and scan the faces of those whom he meets, and find on them all the various marks that belong to sin and care and sorrow and pain and trouble. Indeed he is sure to find very few of the

kind we have just described, whose possession of the peace of God which passeth all understanding ruling their hearts shows itself in their faces.

### **WHY SO MANY CAREWORN FACES?**

The explanation is, first, that many who attend the nominal churches are not even believers in the Scriptural sense of the word, and still fewer are consecrated believers who are daily striving to know and to do the will of God more perfectly. The great mass of nominal Church attendants could best be described in the Lord's words to the Samaritan woman, "Ye believe ye know not what; we know what we believe." (John 4:22) One of the most prominent ministers in Allegheny recently said to his congregation, "There are nearly eight hundred members of the Church and I would to God that two hundred of you knew what you believed." The gentleman was giving undoubtedly a very liberal allowance. In our opinion, he would have come nearer the truth if he had said not one in ten of the members of the Church knew what they believed or why they believed it. And where is the fault? Is it wholly with the people who attend divine services? Have they absolutely no gift of hearing as respects spiritual things? Or is the difficulty in part with the preachers, who, instead of informing the public respecting the doctrines of Christ, are too busy talking about politics of the day, discussing rich men, socialism, etc., etc. ?

An old adage is, "Like priest, like people," and we believe it would be difficult to find many ministers who know what they believe and what authority from the Word of God they have for the belief. How can such people show in their faces what they do not have in their hearts? How can they trust their affairs, both present and future, in the hands of one of whom they have such little knowledge, and that knowledge chiefly error handed down from the dark ages?

Even those who are truly the children of the King, the fully consecrated, are so swamped by their close

1H372

contact with the tares, so deprived of the fertilizing influences of the Truth, so choked with the tares, that they are, as the Scriptures explain, merely babes in Christ, lacking in knowledge, lacking in appreciation of the Divine Word, lacking in the strength and courage and full assurance of faith and principle. It is to this class, the meek, the teachable, who are hungering after the Truth, that the Lord's message at this present time is specially sent, to cheer them, to comfort them, to uplift them, to develop them in the fruits and graces of the Spirit through the knowledge of the Word. It is this class that we here and everywhere specially address.

### **GOOD CHEER IN TROUBLE**

It is easy enough to be of good cheer under favorable conditions, mental, moral and physical, and with happy associations and surroundings. All who are truly the Lord's people, who have attained any measure of development in the knowledge

of His plan, should be cheerful under such circumstances-especially when associating with fellow Christians, singing the divine praises and approaching the throne of grace as in the Church gatherings, so that the happy faces which we see at Church are not always a token of what we would see if we saw the same people in the everyday affairs of life. To illustrate our point:Not long since four of the brethren met with a nominal Church man, a stranger to them, to attend to a little job which proved very tantalizing and patience wearing to them all for nearly three hours. As they parted, the nominal Church member said, "Gentleman, when I go home I am going to tell my wife that I met four men who, under very trying circumstances, did not swear." The gentleman did not understand the reason lying behind the perplexity and the fretting circumstances which kept the brethren serene.

### **PEACE IN THE HEART**

We may be sure, however, from his own words, that their living epistles were not entirely lost in this case. The brethren, through a better knowledge of the Lord, the result of their better faith and fuller consecration, had what the Lord promised they should have, the peace of God, which passeth all understanding, ruling in their hearts. The world and the nominal Church tell us that doctrine is of no particular consequence, that the important matter is honesty and proper living. But, on the contrary, we tell them that doctrine is all important. The man who has not the proper doctrine before his mind lacks the very power which God intended should work in him to will and to do the divine good pleasure. The man who

. taken the Lord's prescription is still sick, is still in pain, is still in trouble, and the anxious care and trouble show upon his face. The Lord has invited all the weary and the heavy laden to come to Him and find rest, and when this course has been followed and the rest has come to the heart it is always sure to manifest itself on the features and in the conduct.

### **"BE NOT AFRAID: IT IS I"**

Our text is a part of a little narrative:Jesus had been with His disciples on the farther shore of Lake Galilee; He remained behind but sent them away in the ship. A storm arose, the wind was contrary, they were tossed by the waves and made no progress; they were still in the midst of the sea and troubled. They had learned from previous experiences that while the Master was with them all would be safe, but now He was absent. We may be sure that He remained behind for this very purpose, that they might have the very experiences which they encountered, that they might feel troubled by the tempest's tossings and the dangers undergone, and that He might teach them a lesson thereby, a lesson respecting His providential care. In the severity of their trouble they beheld Jesus walking toward them on the water. They were doubly afrighted, and supposed that they saw a hobgoblin, a phantom, in harmony with stories always told by the seafaring; they were in terror, not only by reason of the storm, but now by reason of their fears. Then Jesus spoke to them in the words of our text, "Be of good cheer:It is I; be not afraid." Cast away your fear, learn to look to Me, to remember that having

become My disciples I have supervision over all your affairs whether in storm or in calm; all things are subject to My supervision and shall be ordered for your best interests.

### **THE LESSON FOR US**

We may be sure, too, that this lesson was not taught the disciples merely on their own account, but, like all other of our Lord's teachings and parables and miracles, they foreshadowed things to come, and were really lessons, instructions, along spiritual lines. The lesson intended for the Lord's true followers is that in all the storms and trials and difficulties and perplexities of life they may remember that, having put their interests and affairs into the hands of the Lord Jesus, he is both able and willing to keep that which has been committed to his trust.

"When the storms of life are raging,  
Tempests wild on sea and land,  
I have found a place of refuge  
In the shadow of God's Hand.

1H373

"Enemies may strive to injure,  
Satan all his arts employ;  
God will turn what seems to harm me  
Into everlasting joy."

It is not for the world, including the merely nominal Christian, to have this confidence in the Lord. It is better for them that they be undeceived. Not having committed their all to the Lord's care He has given them no assurance respecting His willingness to make all things work together for their welfare. Such promises belong only to the disciples of Christ, the followers of Jesus, the consecrated. It is better for the others that they should still stumble and realize their own weariness with their heavy load. All the more likely they will be inclined some day or other to see the difference between their own standing and that of the truly consecrated, and to come into a relationship with the Lord which will guarantee to them the easy yoke and light burden which the Lord promises to all who are His true followers.

### **PERFECT LOVE, NO FEAR**

The Scriptures declare that perfect love casteth out fear, and this is the Christian's secret of a happy day. Having learned of the grace of God in Christ in the redemption, having accepted this grace and realized his sins forgiven, he is at peace with God, and having consecrated his justified heart to the Lord and to the service of the Truth he has made progress. Eating the Lord's Word, growing strong in the Lord and the power of His might, he has come to know more and more of the Lord's true character, that God is love; and as he has learned to love in return, in the same proportion has the love cast out the fear. Not only does

perfect love for God cast out fear of Him, but it also casts out the fear of all troubles and danger, both real and fancied. When we know of God's goodness, when we know also of His promises for our protection and care, when we have His assurance that all things shall work together for good, we have indeed the true basis for fearlessness, for confidence, for hope, for joy and peace and blessing.

Such Christians, instructed by the Word of the Lord and full of love for Him and confidence in His love in return, are able to look to the Lord in all the storms and trials and difficulties of life, and to hear His voice in all the trying circumstances, saying, "Be of good cheer; it is I; be not afraid." They have learned not to question why the storms and trials of life are permitted; they have learned that they are all for the development of faith and patience and the various graces of the Lord's Spirit in us, and hence when trials come they know it is all for the best and a blessing from the Lord, as we read, "No chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness." (Heb. 12:11) And so, after having had experiences and disciplines in this life, those who are the Lord's true people, who have made progress in the knowledge of Him and who have had experience in the school of Christ, learning these necessary lessons, instead of beginning to mourn when the trials and storms and clouds of trouble gather, by faith will be able to hear the Master's voice, by faith will be able to discern that it is the great Teacher who has given them another lesson, and their hearts being fully submissive and anxious to learn, they rejoice therein.

The Apostle points out to us that the Christian's course should always be one of rejoicing. His own experience is an example of what he meant. He did not mean that the Christian should expect to be exempt from trials and difficulties, which properly enough would be a ground for sorrow and sadness and trouble; he did mean, being rightly informed respecting the object of these lessons and experiences, the Lord's faithful ones would rejoice in them as evidences that they were still in the school of Christ, still in preparation for the Kingdom.

O. what comfort it gives to our hearts when trials arise! Sometimes from the actual difficulties of life with which we are surrounded, with the waves of trouble that nearly swamped the boat of the disciples-sometimes in our experiences as little congregations of the Lord's people, and sometimes in our personal or family experiences, how comforting to think that the Lord is near, that nothing could harm us except by His permission, that not even a hair of our heads could fall without our Father's notice. No wonder that with such assurances our faces and hearts may always be calm in the midst of storm; no wonder if the hobgoblins of fear, which often cause the world more distress than its actual difficulties, are as nothing to us. Why should we fear? Greater is He that is on our part than all that could be against us. Whatever may be the trials or difficulties of the pathway, the end is sure to justify every pain, every sorrow, every disappointment-we have the Lord's Word for it.

Why should we sorrow as those who have no hope? We have a hope that is, as the Apostle explains, "an anchor to our souls, sure and steadfast, within the veil." God's love, as manifested in the redemption, as testified by our Lord Jesus and by the holy Spirit speaking through the apostles, gives us all the assurance that we

could ask that His love is not ephemeral, not transitory, but abiding. The fact that He followed up the redemption by the adoption, and now we are by His grace heirs of God and joint-heirs

1H374

with Jesus Christ our Lord if so be that we suffer with Him, gives us assurance respecting the divine purpose, and hinders us from being overwhelmed by the waves of present trouble and distress and protects us from the fears common to the remainder of mankind.

### **"AND AGAIN I SAY COME, REJOICE"**

Having seen the ground of our proper rejoicing, having found that it is the result of heart-relationship to the Lord and instruction from His Word, let us have a few words of testimony from the apostles respecting this matter showing what manner of persons we ought to be, not only in all holy conversation and godliness, but also in enjoying the divine blessings ourselves while telling the good tidings to others.

Our Lord, when telling the disciples of the disappointments they would have in respect to the crucifixion and the blasting of their hopes, declared that later on they would have the reverse of this, rejoicing. He said, "I will see you again [I will reveal Myself to you] and your hearts shall rejoice." (John 16:22) So we, like the disciples, rejoice not merely that our Lord died as our Redeemer but that He rose again from the dead, and that not only is He to reveal Himself in the end of the age at His second advent shortly, blessing all the families of the world, but that all through the Gospel Age He has been spiritually present with His disciples to bless, refresh, comfort and strengthen us.

The Apostle tells us another cause for rejoicing which we have, assuring us that we not only have been justified by God's favor but have been granted also an entrance into still higher favor, in which we now stand, "Rejoicing in the hope of the glory of God." (Rom. 5:2) We have good cause for rejoicing in the hope of coming glory, not only because it means blessing to ourselves and intimacy with our Lord, but because also it means our participation with the great Messiah in extending divine blessings to the world of mankind. Again we read the Apostle's testimony even in the midst of suffering for righteousness' sake, for the Truth's sake, even while enduring hardness as a good soldier. He says, "I therein do rejoice, yea, and will rejoice." Phil. 1:18

The Apostle gave us a good illustration of this spirit, one which should be helpful to all of us: We remember that when he and Silas were in prison at Philippi, their backs bleeding from the wounds received from the scourging and wet also with the salt, as was the custom in order to make the suffering more intense, so full were their hearts of faith in the Lord and the realization that they were suffering for Christ's sake, suffering for righteousness' sake, that the blessing of the Lord was with them and eventually would com

pensate them for their sorrow and trouble, that they were able through their abundant faith to so rejoice as to sing praises to God in prison. The Apostle continues, "Finally, my brethren, rejoice in the Lord" (Phil. 3:1), as though he would tell us that the grand climacteric of Christian experience is this ability to rejoice in all the affairs of life as they come to us, rejoice that we can see Jesus and hear His Voice, saying, "It is I: be not afraid," and appreciate the fact that all of life's experiences are under divine supervision and will work out for us a blessing. It was this same spirit of faith and confidence in our Lord Jesus that enabled Him to say in His most trying moment, "The cup that the Father hath poured for Me, shall I not drink of it?" John 18:11

The Apostle James, writing along the line of rejoicing, says, "Let the brother of low degree rejoice that he is exalted, but the rich that he is made low." (James 1:9, 10) This is the same thought which the Apostle Paul enunciates: our experiences, whatever they may be, should be recognized as under divine supervision, protection and guidance, and therefore a matter of rejoicing to us, however disappointing our experiences may sometimes be as viewed from the earthly or fleshly standpoint. The Apostle Peter has a word in the same connection. He says, addressing the heirs of the incorruptible inheritance. "Ye greatly rejoice, though now for a little while if need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1:6, 7) Here is the thought: we rejoice greatly in our manifold temptations because we realize that these are evidences of our acceptance with the Lord, and that He is dealing with us as sons, and that He is polishing us as jewels for the Kingdom.

Those who can rejoice with joy unspeakable, even in the midst of temptations and trials and difficulties, surely belong to the class whom the Lord addresses in our text, "Be of good cheer; it is I; be not afraid." It is because they have heard this Voice and have come into harmony with the speaker that they find cause for rejoicing under all circumstances and conditions.

### **TRUTH SEEKING**

Think not, O seeker after truth  
Thy path with roses strewn will be;  
That friends shall, smiling, grasp thy hand  
And cheer thee by their sympathy.

1H375

That souls as eager as shine own  
With joy shall hail truth thou mayest find  
And bid long cherished error flee  
And loose the chains of creed that bind.

Nay, nerve thy soul to meet rebuffs,  
To lonely plod thy weary way,



To bear the scorn and bitter sneers  
And all that tries man's constancy.

Truth is a bird of beauty rare  
That ne'er hath been by mortal caught  
And though it sings a noble song,  
But few can hear its heavenly note.

A dreamer may, amid the throng,  
Above the clamor, faintly hear  
A few sweet notes that thrill his soul  
And fill with melody his ear.

And, pausing, may bid others pause  
And listen to the wonderous song.  
But, ah, the din of earth is great,  
And all unheeding is the throng.

Alexander Walker in *Philadelphia Record*

## **Part 2**

# **DIVINE PREDESTINATION IN RESPECT TO MANKIND**

*"Whom God foreknow he also did predestinate." Rom. 8:29*

We take this subject because we believe it is susceptible of a reasonable, Scriptural explanation, abundantly satisfactory to every consecrated Christian. We hope to show that the difficulty surrounding the question lies not in the Scriptural statements respecting it, but in the fallacies of the various creeds and traditions, which not only make void the teaching of the Word of God but confuse the people of God on this as well as on other subjects. We hope to show you from the Scriptures that the doctrine of predestination is Scriptural, reasonable and beautiful, and thus to confirm your faith in God, in his Word and in his purposes yet to be accomplished, of which the Lord through the prophet declared, "My ways are not your ways, neither are my plans your plans, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my plans than your plans." Isa. 55:8

### **DIFFICULTIES OF SO-CALLED "ORTHODOXY."**

In order to have the subject clearly before our minds it is advisable that we glance at the commonly accepted view of foreordination and the difficulties which it presents, that turning from this we may see the beauty and reasonableness of the Scriptural presentation. Our Methodist friends and some others ignore the subject of foreordination, but not without difficulty, for they cannot avoid the conclusion that either the Almighty Creator knew what he was doing and is doing, or that he is working on a haphazard plan, the results of which he does not know. To feel

that we have to do with a God who is not omniscient would necessarily mean a serious diminishing of our faith and confidence and hope. We might think of the Almighty as well intentioned, kindly disposed, but if we did not have confidence in his foreknowledge-that he knew the end from the beginning-the apparent failure of the divine plan in the past six thousand years would seriously discourage our faith and hope respecting the future.

On the other hand our Presbyterian, Lutheran, Congregational and Baptist friends, with others who hold with them the doctrine of predestination, have their difficulties. Holding that God foreknew and predestinated whatsoever cometh to pass seems to force the conclusion that God himself has been the author of sin, the designer of it, the instigator of it, the perpetrator of it, and the further conclusion that all who were saints were foreordained to be saints, and all the wicked were foreordained to be wicked; that this foreordination respecting them began in the divine purpose before the foundation of the world, and hence before the creation of the first pair, renders the difficulties all the greater, especially when we add to it either the written or unwritten creeds of all these denominations to the effect that the little flock are going to a corner of heaven predestinated for them, while the great mass of mankind are going to a great place called hell, elaborately fitted up with a complete corps of fire-proof devils and with fuel to last to all

1H376

eternity. To think of this being a divine provision for the great majority of the race before the work of creation had begun-no wonder it staggers our dear friends. It is to their credit that they are renouncing such a heathenish theory, and that some of them are straining the eyes of their understanding for a better light on the subject.

### **THEIR "HELL" IS THE DIFFICULTY**

The difficulty with those who hold the so-called orthodox view of predestination is in their erroneous view of hell-in their erroneous view of what constitutes the wages of sin, death. If they could get rid of the hell-fire, eternal-torment theory, invented during the Dark Ages, when men supposed that they did God service in burning one another at the stake, and if instead of that repugnant and false view they could get the real Scriptural views of it-that death, annihilation, is the wage of sin-they would thereby remove from before their mental vision the great obstacle which hinders them from seeing predestination in its true Scriptural light.

As a matter of fact the word predestination is never used in the Scriptures in respect to the wicked, nor even in respect to all of the good. It is applied wholly to the Church and her interests, and never applied to the world and its interests. We are not wishing to give the thought that God does not have a foreknowledge respecting the world's interests and affairs, but merely pointing out that all the statements along these lines are to the Church and respecting the Church.

### **FOREKNOWLEDGE NOT FOREORDINATION**

It is a common mistake to confuse foreordination with foreknowledge. The two thoughts should be kept separate and distinct before our minds:God as an

omniscient one knows all things, and during the 6,000 years since the fall of father Adam he has permitted sins of different kinds which he did not foreordain. To foreknow that mental, moral and physical degradation would follow Adam's sin and the sentence of death therefore visited upon him, and that thus the whole human family would be overwhelmed in sin and death and become a groaning creation is one thing, and to foreordain or decree or cause to come to pass such things is quite another matter. God denies that he is in any sense of the Word the author of evil. He admits that he is the author of many things that are called evils in the world, that are calamities, and that he has permitted these and even ordained some of them as punishments for sin, but he nowhere admits that he is the author of sin, wickedness. On the contrary he declares against all sin, sets himself as the standard of righteousness and purity and truth, and commands sinners everywhere to repent and reform to cease to do evil and to learn to do well.

Divine foreknowledge foresaw Adam a perfect man under perfect conditions, but with imperfect knowledge and subject to temptation, foresaw his fall into sin, under the penalty of sin, foresaw all the consequences as they have occurred, and permitted all these without foreordination intruding upon the matter at all. On the other hand, foreordination came in when God purposed the salvation of Adam and his race. He foreordained, planned in advance, what he would do: He would provide a Redeemer who would give an illustration to all the angels as well as to the fallen race, not only of his sympathy and compassion toward us as sinners, but also of his own justice, and demonstrate that his law is unchangeable, that the sentence of death once passed, could not be rescinded, that if Adam were released from that sentence it must be by having another take his place and die in his stead.

The Father foreordained that his only begotten Son, higher than angels as well as higher than man, should be the Redeemer, and this necessitated his leaving the glory which he had with the Father and the heavenly plane and his assumption of the earthly human nature. This God foreordained should be accomplished in his own due time, and we well know that God's due time was more than 4,000 years after the transgression had taken place.

The Father predestinated further that his Son should not be the loser by such obedience to the divine plan. Indeed he purposed on the contrary a reward and high exaltation to him who was already higher than all others and next the the Father himself. He predestinated a new begetting to his Son, that thus after giving his life for man's redemption he might grant him a new plane of being. He predestinated that at the time of his consecration, when he would be thirty years of age, he should be begotten again by the holy Spirit to a new nature, so that while he, according to the flesh, was dying for the three and one-half years of his ministry and accomplished the death at Calvary, he nevertheless was living as a new Creature during those three and one-half years, and as a new Creature was raised from the dead upon the third day, a spirit being, of the divine nature, far above angels, principalities and powers, and every name that is named, to die no more, but on the contrary in a future "due time" to assume the kingship of earth and to bless Adam and all of his race, whom he purchased with his life, his own precious blood. The foreordination undoubtedly includes the glorious Kingdom of

the Millennial age, in which Messiah shall be King over all the earth and exercise his authority in restraining

1H377

Satan and all evil, and in causing all mankind to come to a knowledge of the Truth and to opportunities for life everlasting through the knowledge of the plan of God, and by obedience to the divine requirements, through the assistance and restitution process that will then be in operation.

### **THE PREDESTINATION OF THE CHURCH**

Throughout the Scriptures the Church, the little flock, are everywhere spoken of as the "elect" of God: even those who dispute the doctrine of election cannot gainsay this fact. As already pointed out, their objection to the doctrine of election, their desire to deny it, is aroused to opposition by the thought that the few are elected to heaven and the many are elected or predestinated to eternal torment. But the Scriptures, as we have seen, teach nothing of this kind. They teach that the whole world of mankind were redeemed by the precious blood, and that the whole world is to receive a blessing at the hands of the Redeemer in due time, and that the due time for the world to receive its blessing will be during the Millennial age, the period of Messiah's reign, but that during this Gospel age, in advance of that reign of righteousness, the Lord is electing or selecting from amongst the redeemed world a little flock, a Royal Priesthood, to be associated with the Redeemer in the great work of blessing all the families of the earth.

This view that the election of the Church does not mean the reprobation of the world, but, on the contrary, signifies the blessing of the world through the elect Church, is unobjectionable from any and every point of view. Such an election is desirable and advantageous in every sense of the words. It is such an election as we are accustomed to in our form of government. The law makers and rulers of the people are chosen or elected from the whole for the very purpose of serving or blessing the whole. The elect are few, the non-elect are many, yet the propriety of the matter and the resulting advantages are fully appreciated. Nor does it occur to any one to suppose that those who are non-elect to Congress or some other official position are reprobated to eternal torment or anything disadvantageous. Whence then came the ridiculously absurd misconception of election as the Scriptures present it—the supposition that all except the elect were to suffer torture because non-elected.

### **FOREKNOWN AND PREDESTINATED**

We might quote various Scriptures aside from our text in proof that the Church was foreknown of God, and predestinated as a class to occupy a certain glorious position in connection with the divine plan for the world's salvation. For instance, in Ephesians 1:5 the Apostle speaks of the Lord as having predestinated us unto the adoption of sons, and, following, in verse 11 he adds that we are "predestinated according to the purpose" of God. The Apostle Peter also speaks of the Church as the "elect according to the foreknowledge of God." 1 Pet. 1:2

One mistake which seems to becloud the mental vision of many is the supposition that this foreordination of the Lord respecting the elect was an individual foreordination, as, for instance, that the Lord foreknow you and me, and determined before the foundation of the world that we should be of the elect Church. Nothing of this kind is found in the inspired records. What we do find is a declaration that the Church as a whole, as the Bride or the consort of the Lord Jesus, was foreknown and predestinated of the Father; and, in harmony with that predestination, that there should be such a Bride class, the Lord has been "calling" out of the world individuals of a peculiar disposition, zealous for good works and full of faith in his promises, to the intent that these might make their calling and election sure-might by obedience to the conditions laid down secure a place amongst the very elect, who, as the glorified Bride of Christ, shall be all that the Father intended and predestinated.

It is not for us to say that God could not have known in advance, if he had chosen, just how each one who heard the call and responded to it would ultimately conduct himself in the race course, running for the great prize of joint-heirship with his Son, but it is for us to know that God has not anywhere indicated such an individual election or foreordination. It is for us to notice that all the references to the elect pertain to the Church as a whole, and not to its individual members, except as they shall by the grace of God make their calling and election sure by obedience to the terms of their covenant.

This whole subject is beautifully clear from the standpoint of our text, after once our minds are freed from the absurdities with which they were so long freighted. The Apostle is discussing the interests of the elect Church-he is assuring us that God is for us and not against us; that although the difficulties and trials by the way may seem to be adverse to our interests, nevertheless we have the assurance of God's Word that if we are truly his he will overrule in all of our affairs so that all things will work together for good because we love him and have been called according to his purpose-called in harmony with his predestination. He predestinated that there should be a Church, and he has caused the message or invitation or call to membership in the Church to come to us. The fact that we have heard and appreciated that call

1H378

is an evidence that God is for us and desires that we should make our calling and election sure to a place in that glorious company which he has predestinated.

It is to these whom he would encourage, the "called ones according to his purpose," that the Apostle explains the method, the modus operandi of their predestination, saying, "Whom he Jehovah] did foreknow he also did predestinate [foreordain] to be conformed to the image of his Son, that he might be the first-born among many brethren." Let us notice the limitations that are placed about this elect class. The Lord predestinated, foreordained before man was created at all, that in view of the redemptive work to be accomplished he would select from amongst men the Bride class, and he foreordained also that each one who would be of the Bride class would be a "copy of his Son"-have the same character likeness as Jesus.

Was that a safe predestination? Surely it was. Will that predestination permit any to get into the Bride class while possessing a different character from that of their Lord and Redeemer? By no means. It fixes and limits the class most absolutely, and all will agree that the limitations are most just and reasonable. The Almighty has a great favor to bestow, and he proposes to bestow it upon a certain limited number, and that each one who would be of that limited number must have the character-likeness of the Lord Jesus. Our hearts say Amen to such a glorious predestination as this. And that is the end of the matter-no other predestination is mentioned. The Scriptures show us various classes of saved ones, some on one plane of being, others on another; but this elect class on the highest plane, "partakers of the divine nature," must all have peculiar characteristics that are here set forth.

### **THE METHOD OF GOD'S ELECTION**

Our next query is, How does God undertake to make this election or selection which he foreordained? The Apostle explains the procedure in minutiae, saying that the predestinated ones were all called, and that previous to their call they were justified, and that previous to their justification they were honored-honored, blessed with the privilege of hearing the message of God, the tidings of great joy-whereas the majority of the world are not thus specially honored at the present time, but are in ignorance, blindness, deaf to the Word of the Lord. And we might remark that just at this point a mistranslation in the common version has helped to becloud the subject, for this word honor from the Greek *Doxazo* is mistranslated glorified. Now let us reverse the order of this statement and see the whole matter in the light of our experiences.

God has predestinated, foreordained, that he will have an elect little flock to be the members of the Royal Priesthood under the great High Priest Jesus, who in conjunction with him shall bless the world. In order to find these and to select them from amongst men he honors some, blesses some with the light of the knowledge of his grace-the knowledge of the redemptive work accomplished by our Lord, the knowledge of the fact that coming to the Father through him they may have forgiveness of sins and reconciliation. So many as take these steps become what is known in the Scriptures as justified ones, whose sins are forgiven, who are counted as no longer dead in trespasses and sins, but as restored to divine favor. To these justified ones the Lord then sends the call, the invitation, to be of the Bride of Christ-the invitation to walk in the footsteps of the leader, to fill up that which is behind of the afflictions of Christ, to be dead with him in the present that they may also live with him in the future.

Not all of the justified have responded to this call or invitation of the Gospel age. The great majority have been satisfied to simply have a measure of reconciliation, and have ignored the Apostle's exhortation, "I beseech you, brethren, [by God's mercy as justifying you from sin], that ye present your bodies living sacrifices," etc. (Rom. 12:1) But those who do accept the call are counted as in the race to win the prize of joint-heirship in the Kingdom, and they are exhorted by the Apostle to so run as to obtain-to make their calling and election sure by obedience-to fight the good fight of faith and to lay hold upon the blessings promised. These are

reckoned to be the called ones, the runners in the race from the time they accept the divine invitation or call and start on the race course to run for the prize. Some run faithfully, zealously, others languidly; the faithful, the zealous, the self sacrificing are the ones who demonstrate their attainment to the character-likeness of their Redeemer.

### **THE VIRGINS, HER COMPANIONS**

These are the class whom the Lord predestinated should be sharers in Emmanuel's glorious Kingdom. Laggards amongst these called ones, the less zealous, do not come fully up to the character-likeness of the great Overcomer or Redeemer, and will therefore not be in the elect little flock, his Bride. Nevertheless, having espoused the cause of righteousness, they will not be condemned with the world but will be tested, and, if under the tests of trials and difficulties they do not deny the Lord, they may be of the great company who, coming through great tribulation, will not be in the throne but before it, who will not constitute the living stones of the Temple but will serve God in his

1H379

Temple, who will not be the Bride, the Lamb's wife, but the servants, the virgins, her companions who follow her, who share a blessing but not the supreme blessing of the elect. Here, then, are two classes amongst the called-the little flock and a great company, both particularly mentioned by our Lord, and particularly differentiated the one from the other. Psa. 45:14; Rev. 7:13-15

Thus we see that there will ultimately be two classes received amongst those who have been called, but that only the little flock, or the elect, the predestinated, the Bride class, constitute the overcomers. Yet both of these classes, favored and developed, chiseled and polished during this Gospel age, will, the one on a superior and the other on a lower plane of glory, serve the divine purpose in connection with the Millennial Kingdom, which is shortly to be established for the blessing of all the families of the earth.

Be it noticed that the Apostle's statement of this matter begins at the further end. He holds up before us the glorified Church of the future, "changed," possessed of glory, honor and immortality, as the Bride of Christ. He assures us that this foreordained or predestinated class must all be called or invited before they could have this position; that no man taketh this honor unto himself but he that is called of God. He further assures us that every one thus called to that glorious position must first be justified. Why? Because no sinner would be in a condition to be invited to be of the Bride of Christ. We must be justified from our sins, must be brought into reconciliation and harmony with God before we can be eligible to an invitation to strive for joint-heirship with Christ. Furthermore, every one thus justified must previously have heard of the grace of God and have believed in it; and to hear under present conditions, amidst the din of error and of sin, is, indeed, a special honor of God that is conferred, not widely nor everywhere, for there be many indeed who, having ears, hear not, and, having eyes, see not, neither do they understand, even though the Gospel be preached to them in their own tongues. It



requires the honor and blessing of the Lord to even take the first step of faith toward the grand position of the elect, predestinated Church.

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*Number 72, January, 1908*

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**Part 1**  
**SELLING THE BIRTHRIGHT**

*The Allegory of Jacob and Esau applied  
The World not in the Allegory at all  
How those represented may decide their place in it*

*Looking diligently lest any man fail of the grace of Cod; lest there be any fornicator or profane person, as Esau who for one morsel of meat sold his birthright. " Hebrews 12:15, 16*

The story of Jacob and Esau, the sons of Isaac, and grandsons of Abraham, is familiar to many of you. Abraham was very rich, according to his day, in flocks and herds, etc., but his special wealth consisted in his favor with God, on account of which he was known as the friend of God. In line with this friendship he became the heir of the great oath-bound covenant, which in few words embraced all of the divine plan for the redemption and blessing of the world of mankind. That promise was to Abraham and his seed, his posterity; and as Isaac had already been accepted of the Lord as the channel through which the blessing would descend to later generations, Esau and Jacob, his twin sons, were in the line of favor. The fact that Esau was born first gave him the natural preeminence, and under the Jewish code he was the heir of two-thirds of his father's property and the sole heir of his titles and dignities, etc., which in this case would include the oath-bound covenant.

Our text refers to Esau as a fornicator and profane person, but these words convey a false impression to the average reader. A more easily comprehended translation of the passage from the Greek to the English would say that Esau was heathenish, a prostitute or seller of his birthright for base, unworthy considerations. In a word, Jacob had great respect for God's promise and a strong desire to be the heir of that promise; Esau had a less noble mind, and pandered to his appetite at the expense of the higher interests of the future, represented in God's promise. Jacob was not only willing to give up his mess of pottage and go hungry that he might inherit the blessings of the oath-bound covenant but, more than this, he was willing subsequently to flee from his father's house, from his brother's wrath, and be a stranger from home for years on this account.

1H380

There were two parts to the blessing, as we have shown. Esau's chagrin evidently was in the thought that he had parted with the larger share of the father's estate. Apparently he cared little or nothing for any share he might have in the oath-bound covenant. Jacob, on the contrary, cared nothing for the family estate, and



had solely in mind his inheritance of the covenant. This is shown by the fact that when he returned later to the same country he not only made no endeavor to secure the elder-born's share, two thirds, but permitted Esau to keep the entire property and tendered him a present from his own flocks and herds. In other words, the two brothers each got what they preferred-Esau the earthly portion, Jacob the intangible blessing of the future, whose only possession was faith in God and in his oath-bound covenant.

## **APPLICATION OF THE ALLEGORY**

The Apostle Paul in his letter to the Galatians (4:22-31) refers to incidents connected with Abraham and Isaac, and in general terms informs us that while all those events were literal enough, true enough, their great lessons, their chief importance to us, are as allegories or word-pictures representing great truths applicable to the Lord's people during this Gospel age. In the text he leads the thought in the same direction, and by implication tells us that all of the Lord's people should have a trust in God and in His oath-bound covenant, which would correspond to the confidence manifested by Jacob of old, and that we all should be on guard against any and everything that would in any degree correspond to the attitude of heart allegorically represented by Esau and his course of action.

All this is generally recognized by Christian people, but usually a mistake is made in the application of the matter. The world in general is considered to be the Esau class, which appreciate now God's favor, while the Church, nominal, is supposed to correspond to the Jacob class, which did appreciate and greatly desired a share in the inheritance of the oath-bound covenant. This is a mistake. The world cannot sell its birthright, for the simple reason that it has no birthright-as the Apostle declares, the world is without God and without hope. (Eph. 2:12) The hope we have for the world lies in the future, built upon this very oathbound covenant-that ultimately all the families of the earth shall be blessed.

## **WHO HAVE THE BIRTHRIGHT**

The birthright, the inheritance of the oath-bound covenant, with all of its powers and blessings, belongs to those who are in relationship to God. The Jewish nation occupied a position of relationship to God, and therefore were in the Jacob plane of favor, while the posterity of Esau were outside of the promise and favors and privileges of the same, although they also were children of Isaac and children of Abraham. During this gospel age, in which we have the antitypes of the things of the past, the fulfilment of those allegories, we find that two steps are necessary to bring us into God's favor and to make us spiritual Israelites, heirs of God and joint heirs with Jesus Christ our Lord. The first step is that of justification through faith in the redeeming work of Christ, whose sacrifice was finished at Calvary. The second step is a full consecration of ourselves to the Lord. Those who have taken these two steps are heirs of God, the antitypical heirs with Christ of the oath-bound covenant made to Abraham. This the Apostle shows, saying, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29

## **THE SEED OF ABRAHAM**

It is amongst these, the antitypical seed of Abraham, that we must look for the two classes represented allegorically by Jacob and Esau, and whoever will seek for them in the light of the Apostle's words will find them both. One class of consecrated, spirit-begotten children of God, the seed of Abraham, like Jacob so appreciate the favor of God represented in that oath-bound covenant, so rejoice in the hope set before them, that they are prepared to have it at any cost, at any sacrifice. The thought of inheriting that promise sustains and strengthens them in every discouragement, in every trial, and they are ready to endure all things through Christ who strengthens them. They have appetites, cravings of nature, ambitions, etc., in common with the world, but they forego these. In the Lord's providence matters so turn out that it will test and prove everyone of this class, whether they prefer the earthly favors and blessings and comforts and privileges, or whether they prefer the spiritual blessings which belong to the future and may be enjoyed now only by faith. If they choose the one, they miss the other.

On the other hand, there is also a class of those who have the favor of God, have come to a knowledge of him, have become members of the family, and who are thus heirs to the great spiritual blessings coming, but who are not appreciative, and are ready to sell their hopes and prospects of eternity for temporary gratifications of this present time. These in the allegory are represented in Esau, and their course is briefly pictured in his sale of his birthright.

## **THE MESS OF POTTAGE**

The class of Christian people represented by Esau in the allegory are not always rude and uncouth; they are not always coarse, as was represented in Esau's

1H381

hairiness. Sometimes they are refined and titled and wealthy, as Esau was titled and wealthy; sometimes they are ministers, doctors, lawyers, judges, merchants, mechanics. In every station the Esau class may be expected, and likewise in every station the Jacob class may be found, though apparently among the Jacob class are not many great, or wise, or learned, or honorable, as the Apostle points out. 1 Cor. 1:26

Coming down to a more particular application of what would now be implied in selling the birthright: We see, for instance, an illustration in the case of the minister who, when asked whether or not he had read the books entitled "Millennial Dawn," answered "Yes." "What did you think of them?" Answer: "There are some very good things in them." "Why do you not preach those good things?" Answer: "Young man, my bread is not buttered on that side." This minister was unwilling to have the truth at any cost. He did not appreciate it as a pearl of great price, for which he would sell all. He appreciated more the good opinion of his fellow-clergymen, his title and position and income. He said to himself, "I prefer these things that are tangible, and am willing to part with my share of the Abrahamic covenant. I will take what is in sight, rather than wait for the good things promised for the future. "

## **POTTAGE TEST TO MERCHANTS**

The Christian merchant comes to the place represented in the allegory, where he must decide as between the prosperity of his business, perhaps, and his faithfulness to the Lord and the truth. He has certain ambitions, and as he finds that he cannot serve God and Mammon, but must choose whether or not he will pursue his worldly ambitions for wealth or name, etc., or whether he will renounce these and pursue the study of the Lord's Word and a life of consecration to him, with greater economy and smaller income, he must decide whether he will have the mess of pottage or be an heir of the Abrahamic covenant. Sometimes the test seems even more severe than this, and it is not merely a question of more business or less business, but perhaps a question of no business for a time if he is faithful to the Lord: we have known instances in which business men have been boycotted for the Truth's sake. Therein they had a test respecting their love for the Lord's favor and their participation in the Abrahamic covenant on the one side, with earthly hopes and comforts, and mess of pottage, on the other.

Sometimes it is the laborer or mechanic who, because of faithfulness to the Truth, because of his love for the Lord and devotion to his service, finds himself hated of all men for the Lord's sake, for the Truth's sake, and find that he will escape such petty persecution by putting his light under a bushel, by holding the Truth secretly, unworthily, contrary to the divine arrangement. It is for him to decide whether or not he will have a share as an inheritor of the covenant, or whether he will choose instead the mess of pottage of present social and earthly advantage.

## **DOCTORS TESTED BY POTTAGE**

The consecrated man who is a physician has also a test along this line of a mess of pottage—earthly prosperity for the seeking, and loss of that prosperity if he gives the attention of which it is worthy to the endeavor to gain the great prize of joint-heirship with Christ as an inheritor of the provisions and blessings of the oath-bound covenant. In the Lord's providence the Truth has never been popular, and we understand him to teach that it will not be so during this Gospel age. Thus he provides the opportunity for our testing—whether we love the approval of the world and its reward of money and name and fame, or whether we prefer his approval and are ready to risk the cost.

We know of several physicians who are in just such a case. One of these embracing the Truth and seeking to circulate it amongst his friends was greatly opposed by those who nominally were fellow-Christians, and who, like Esau of old, were exceedingly angry with him because of his love for the oath-bound covenant of God and his faithfulness in telling the good tidings. As a result of that faithfulness, from having the largest practice in his city, he today has practically lost it all, but he thanks God as he realizes that he has gained in divine favor and is making sure his hold upon the divine promises, by the faithfulness which has thus cost him something in the loss of earthly advantages.

## **SISTERS TESTED ALSO**

These principles apply not only to the more educated and those in the higher walks of life, but even to the small merchant and to the laborer. Everyone who is in the Lord's family must expect that at some time or other he will be tested to see which he loves the more, the mess of pottage or his prospects for inheritance in the oath-bound covenant and its blessings. The trials are by no means similar in every case. Sometimes they do not at all touch on the question of money. Look at the sisters, for instance-more generally their trials are along social lines.

As an illustration we think of a sister who, having been very prominent in one of the nominal churches in a Southern city, in due time was brought to a knowledge of the divine plan, and saw that the Church of God is one, and that the organization of sects and

1H382

parties is entirely contrary to divine authority, and that to be faithful to the Lord and to all of his people she should stand simply as a member of Christ's body, the true Church, separate and distinct from earthly organizations, united only to the Lord, and thus united indirectly by heart and faith to all who are his everywhere. She sent a letter to the pastor explaining that she was still a child of the Lord, but that having received greater light upon the meaning of his Word she discerned that it was a mistake to fence herself off from other Christians and to have fellowship only with the one denomination and by so doing to imply separation from the others; that for this reason she must now withdraw, not from the one Church of the living God whose names are written in heaven, but from an earthly sect which God and his Book never authorized nor recognized. The step was taken with the full expectation that it would cost something, but that the blessing of the Lord and a manifestation of her respect for the inheritance in Christ was well worth the sacrificing that might be implied and the enduring of all the difficulties that might result.

## **A REVEREND EDMITE**

Her pastor was apparently of the Esau class, willing to barter anything for the maintenance of his own standing, and this to him included the standing of the denomination in numbers and influence. Hence, instead of appreciating the character of the sister, who had been one of the most prominent in his congregation-instead of admiring and loving her the more because of her faithfulness to principle, he undertook her assassination-not literally, however, but the assassination of her reputation. He deliberately circulated amongst her friends in the Church a story of her insanity, urging them by no means to see her or speak to her. The Lord blessed the trying experiences of that sister, who through these, we trust, is being polished, to be accounted worthy to be an heir of the oath-bound covenant, while the minister who thus sold himself to evil-doing, falsehood, for the sake of his personal standing and the standing of his sect-what shall we think of him, except that he belongs to the class represented in the allegory by Esau ?

With some the trial comes at home. An unreasonable husband seeks to bind the conscience of his wife, or an unreasonable wife seeks to bind the conscience of her husband. The Esau class is always aggressive, and rarely, if ever, just in such matters. They would be ashamed to have friends or neighbors know of the meanness of their hatred, of the petty annoyances as well as the great ones by which they seek to persecute those who love the Truth and who are desirous of laying hold upon the Abrahamic Covenant and becoming joint-heirs thereto with Jesus Christ the Lord. These persecutors are usually nominal Christians. Sometimes, like our Lord's persecutors, they are scribes, Pharisees, doctors of divinity, whose cause for opposition is the darkness of their own hearts, which love not the light nor come to it lest their secret ways should become manifest. However the test comes to the Lord's people, it is to be taken as one of the necessities of the case. If those who have been begotten of the Spirit succumb, and for the sake of peace and harmony sacrifice principle and truth, they thus demonstrate that they are unworthy of the Truth, that they are unworthy to be joint-heirs of the Abrahamic covenant; they take their place as belonging not to the Jacob class of faithful sacrificers but to the Esau class, who for temporary advantages of this present life are willing to sacrifice the Lord's favor and their prospective share in the coming blessings.

The public would hardly credit the various manifestations of the Esau spirit amongst Christian people in our day. It seems difficult to believe that ministers would deliberately falsify respecting the character and mental condition of Christian people in order to hold their interest and influence in their pastorates, as already stated. But we are to remember that it was the ministers who plotted our Lord's assassination and who trumped up the false charges against him on account of which he was crucified. We remember well that those doctors of divinity, scribes and Pharisees declared that the death of Jesus was necessary for the maintenance of the Jewish system, which they prized above the Truth.

The same spirit is manifest now. Many journals throughout this land today would publish these discourses were it not for the interposition of professed ministers of the truth in opposition. The publishers, usually worldly men, would be glad to print them did they not fear the power of the ministers to institute a boycott. Ministerial power over the people, however, is overestimated. General intelligence is on the increase, and misrepresentations are not as powerful as once they were. One of the journals which publishes these discourses weekly was called upon by five ministers in a body, who endeavored to use their influence in opposition to their publication. The answer they got from the independent manager was that so long as the public wanted the discourses and the proprietors could realize an increase of circulation for their publication, they would continue.

It may be asked, Why should Christian ministers oppose the presentation of Scriptural teaching? We answer, For the same reason that the scribes and Pharisees came upon the apostles and forbade them to

teach the good tidings, as we read, "They were grieved that they taught the people. (Acts 4:2) They preferred to have the people in ignorance.

### **"GRIEVED THAT THEY TAUGHT"**

They realized that for the people to have the eyes of their understanding opened would measurably decrease their power and influence over them in proportion as they would find that they had been misrepresenting God's Word and plan.

Where is the Jacob and Esau test in this matter? We answer that the ministers mentioned, for "one morsel of meat," are apparently willing to sell their birthright-their share in the glorious things which God hath in reservation for them who love him and love righteousness. They are willing to prostitute their office and influence to the doing of that which is evil, willing to sell their future prospects for their present advantage. In these various particulars they have the distinctive marks of Esau which the Apostle told us to look for. On the other hand, a small minority are willing, yea, rejoice, to have their names cast out as evil, to have themselves and their teachings misrepresented, slandered, by the Esau class. We are satisfied that this should be our experience, if it is the test which the Lord permits to come to prove our faithfulness to him and to his Word-if by this means or any means we may be of the true Israel class who will inherit the promise, the oath-bound covenant.

In conclusion, dear friends, it is for each of us to decide, first of all, Have we entered the Lord's family at all, so that we could be of either of these classes? Have we been begotten of the holy Spirit, so that we could be heirs of this great promise? If not, the primary work is a full consecration of ourselves to the Lord that we may be accepted of him and become his dear children. If we have already taken the steps of faith and obedience it is proper that we now question ourselves as respects our loyalty of heart to the Lord and the Truth. To what extent do we love this better than we love houses, lands, parents or children, yea, and self also? Are we willing, if circumstances so require, to lay down our lives for the Truth, in its service, etc.? If so we may safely count ourselves with the Israel class, and trust by the Lord's grace to be amongst those "overcomers" to whom he will grant to sit with him in his throne and be associated with all the work of the Millennial Kingdom.

But if we permit ourselves to be dominated by a time-serving spirit, a selfish spirit, it will blind us to the beauties and advantages of the things unseen as yet, and make all the more important before our minds the things of this present time, which the Apostle tells us are not worthy to be compared with the things reserved for us. It depends on which place we have the treasures, with the Lord or in the earth-for where our treasures are there will our hearts be also, and our lives in accord.

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## **Part 2**

# **TO HELL AND BACK! WHO ARE THERE**

*Hope for the recovery of many of them*

*This article can be found in Pastor Russell's Sermons, pages SM516-SM526, entitled, "To Hell and Back! Who are There?"*

## **Part 3**

# **THE GREAT PRISON-HOUSE to be Destroyed**

*Its 20,000,000,000 "Prisoners of Hope" to be released  
Continuation of the sermon on "To Hell and Back. Who are there?  
Hope for the recovery of many of them."*

*Also the  
PARABLE OF THE RICH MAN AND LAZARUS*

Our topic inquires who are in hell. The Scriptures answer that all go to hell, the tomb, the death-state, as Solomon says, "There is no wisdom nor knowledge nor device in the grave (sheol), whither thou goest." In this

1H384

vast prison-house it has been estimated that something like 20,000,000,000 of Adam's children are prisoners. But the very word prison implies that they are not extinct, that it is in the divine power and purpose to bring them forth, as Job expressed it, "Thou shalt call and I will answer thee." Our Lord Jesus was the first of these prisoners to come back from sheol, from hades, as the Apostle Peter and the Prophet David have just told us. He went to hell, to sheol, to hades, to the tomb, to the death-state and came back by a resurrection. As the Apostle declares, "God raised him from the dead by his own power." The Apostle tells us that in the resurrection of Jesus we have God's assurance of his ability and willingness to deliver all from sheol, hades, the tomb, to raise all the dead through him. Acts 17:31

This figure of death as a prison house, holding captive until the glorious morning of the resurrection the whole world of mankind, is frequently set forth in the Bible. There the dead are spoken of as "prisoners of hope." In his last message to the Church our Lord declares, "I am He that was dead; and behold, I am alive forevermore, and have the keys of death and hades"-the grave, hell, the tomb. Zech. 9:12 Rev. 1:18

How glad we are to know that the keys of the great prison are in the hands of one who so loved the world as to give his life a ransom price for theirs, "that God might be just and yet the justifier of those who believe in Jesus." How we who now believe do rejoice exceedingly in this great Savior, able to save unto the



uttermost. How glad we are to know that, although the number of believers now is small, the day is coming when all shall know of the Redeemer and the provisions and conditions of the eternal salvation. As it is written, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" then, as the prophet declares, "None shall need say to his neighbor or brother, know thou the Lord, because all shall know him from the least to the greatest." Isa. 11:9; Jer. 31:34

## **JESUS HOLDS THE KEY TO HELL**

The keys of death and the grave, which the Lord holds and is ready to use, merely waiting the Father's due time-symbolize his rightful authority to control the dead and the dying. If the Lord had said, I have a crowbar or a sledgehammer, it would have signified His violent opposition to the dying and death conditions and that He would rescue the people by force; but the choice of a key as a symbol represents right and authority, and the Scriptures everywhere coincide with this thought, declaring that it was God Himself who condemned our race to death and that

our Lord Jesus in no sense of the word designs to oppose the Father's power and authority. The Bible declares that our Lord redeemed us by paying our penalty for us, and thus "bought us with His own precious blood," and that thus justly He has the authority to do with the race of mankind as He wills. And, thank God, He wills their blessing and uplifting in accordance with the Father's promise to Abraham:"in thy seed shall all the families of the earth be blessed. "

## **OPENING THE PRISON DOORS**

It was to this great prison that our Lord referred in His sermon on Isaiah 61 and His application to Himself of the prophecy that He would open the prison doors and set at liberty the captives. Our Lord made no effort to rescue prisoners from the literal prisons of Palestine or other parts of the world at His first advent-He had a higher and grander mission. He even allowed John the Baptist to be beheaded in prison without so much as uttering a word of protest or giving one particle of assistance for his liberty. Our Lord was in process of redeeming the world, purchasing all the prisoners and the prison house with a view to eventually set all free during the millennial age by a resurrection from the dead.

Did time permit we would like to point out how the testimony of the Scriptures respecting the resurrection of the dead is in full accordance with the setting of captives free. We would like to show that the " life resurrection" (Iohn 5:28, 29, R. V.) will be an instantaneous one to perfection, embracing only those who, during the present life, have made their peace with God through faith and have demonstrated their loyalty to Him, and whose trial therefore is ended and their full reward to be granted them in the moment of their resurrection. We would like to show how the remainder of the world will be awakened from the state of death during the millennial age, in practically the condition in which they died, but surrounded by the new conditions of the millennial kingdom-Satan and every evil influence "bound," restrained, and truth and righteousness and every good influence surrounding them, and with the Church of this gospel age, the bride of



Christ, the royal priesthood, their assistants, governors, guides, to help the willing and obedient up, up, up, out of sin and degradation and death conditions back to the full perfection of perfect humanity, the image and likeness of God-back to all that was lost in Adam and Eden, with added blessings of increased knowledge through experience.

### **THIS IS NOT UNIVERSALISM**

We find nothing in the Scriptures implying that all

1H385

men will eventually attain to eternal life, but, quite to the contrary, a provision of Second Death for all who will refuse the divine favors and blessings and privileges that through Christ shall ultimately come to every member of the race. We do claim that the Scriptures teach a universal opportunity through which every member of the race may come to a knowledge of "the only name" and to obedience to the King of kings and Lord of lords. Thus each, if he will, may ultimately attain to everlasting life through the Lamb of God, which taketh away the sin of the world. John 1:29) We urge all who feel a deeper interest in the Word of God through this presentation of its teachings, and who consequently would feel a deeper reverence and love for the Almighty and for the Savior, that such shall not content themselves with what they have now heard, but shall avail themselves of the helps for Bible study, which God is now granting to his people, that they may come to "full assurance of faith" and to that full rest of heart which is the privilege of the "sanctified in Christ Jesus."

### **PARABLE OF THE RICH MAN AND LAZARUS -LUKE 16:19-31**

The great difficulty with many in reading this scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom;" and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables. When he said "wheat," he meant "children of the kingdom;" when he said "tares," he meant "the children of the devil;" when he said "reapers" his servants were to be understood, etc. (Matt. 13) The same classes were represented by different symbols in different parables. Thus the "wheat"

of one parable corresponds to the "faithful servants," and the "wise virgins" of others. So, in this parable, the "rich man" represents a class, and "Lazarus" represents another class.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord with God's Word and plan. To our understanding, Abraham represented God, and the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"-being the especial recipients of God's favors. As Paul says: "What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [Law and Prophecy]." The promises to Abraham and David, and their organization as a typical Kingdom of God, invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen,"-symbolic of righteousness. Rev. 19:8

Lazarus represented the outcasts from divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God" constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry, nor have any dealings with them. John 4:9

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman-"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles];" and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26,27) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and

1H386

crucified the Son of God. Then their typical righteousness ceased-then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof-the Gospel Church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7,9; Matt. 21:43) Thus the "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition, in tribulation and affliction. In such condition that nation has suffered to this day.

## THE LAZARUS CLASS

Lazarus also died:the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change, being carried by the angels (messengers-apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ;" and "if ye be Christ's, then are ye believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise." Gal. 3:29

Yes, the termination of the condition of things then existing was well illustrated by the figure, death-the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world," were then "made nigh by the blood of Christ" and reconciled to God. Eph. 2:12, 13

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure-"In hell [hades, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor can they converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave;" and the dead are described as those who "go down into silence." (Eccl. 9:10; Psa. 115:17) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessities to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable-"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue;" but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. (Verse 25) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience. See Lev. 26.

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew-the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condoms and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf

which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going to the Jew-under the bondage of the Law-is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it ), Christ shall profit him nothing. (Gal. 5:2-4) So, then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers," (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace-the portion of all the true children of faith. John 8:39; Rom. 4:16; Gal. 3:29

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent

### **1H387**

**such Jews as have renounced the Law Covenant and embraced the Lord Jesus, or such as have become infidels.**

### **THE PLEA OF THE "RICH MAN"**

for the sending of "Lazarus" to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead-the figuratively dead, but now figuratively risen, Lazarus class. Eph. 2:5

Though the parable mentions no bridging of this "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that at its close the "rich man," having received the measurement of punishment for his sins, \* will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

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\*See Isaiah 40:1, 2 (margin); Rom. 11:17 -31, and Millennial Dawn, Vol 2, page B227.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:13-16) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their heathen state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished." Isa. 40:1,2, margin.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor-doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles-the full number from among the Gentiles necessary to make up the bride of Christ-is come in, "they [natural Israel] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying:"The deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob [the fleshly seed ]. " "As concerning the Gospel [high calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God!" Rom. 11:26-38

***"Ye are complete in Him." Col. 2:10.***

"A cipher alone has no value, but it is a power indeed, when it follows one; and so it is with us when we follow Christ-His merit gives us association and cooperation with Him; gives us weight and influence and power for God and His cause. 'Ye are complete in Him;' 'accepted in the Beloved' " R3149, top.

**Part 4**  
**THE OATH-BOUND COVENANT**

*God's Marvelous Condescension*  
*The Oath confirms the Word*  
*The Divine Plan of the Ages in a Nutshell*  
*It Gloriously reveals God's Justice, Wisdom, Love and Power*

God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Heb. 6:17

Only those who have strong living faith in the Almighty God and his Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervening power of God to bring the blessing which the world so greatly needs. To the "higher critic," the Apostle's reference to God's dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are foolishness, written hundreds of years after the death of Moses.

However, some of God's true children, whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham-given more than 3000 years ago. Such are inclined to say to themselves, "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people today, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan; and that its completion will be glorious-a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early Church drew comfort from this oath-bound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age-to every member of the body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham-more for our comfort than for his.

Note the Apostle's words:"That by two immutable things [two unalterable things], in which it was impossible for God to lie, we [the gospel Church] might have a strong consolation; [we] who have fled for refuge [to Christ] to lay hold upon the hope set before us."

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise; and the oath of the Almighty-which doubly sealed it-gave double assurance of its certainty of accomplishment, but the Apostle intimates in the words quoted that God's special design in giving that covenant and in binding it solemnly with an

oath, was to encourage spiritual Israel-to give us a firm foundation for faith. God well knew that although 3000 years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator-that He should stoop to His fallen creatures, and above all that He should condescend to give His oath on the subject. An upright man feels that his word should be sufficient in any matter, and, therefore, would hesitate except under special conditions to confirm his word with an oath. How much more might the [heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly to show the unchangeableness of His plan. "

It was not God's intention to show His plan to everybody-to the world in general-nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His plan, and, hence, they were granted an external glimpse of it; but the Apostle points out that the clear showing of the matter was especially intended for the "heirs of the promise."

### **JOINT-HEIRS WITH JESUS**

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this Gospel Age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfillment not only the Church is waiting, as the bride

1H389

or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together, waiting for the great fulfillment of that oath-bound promise or covenant. Rom. 8:22

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfilment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the foundation of every Christian hope. The Christian who cannot understandingly call to mind this oath-bound covenant or promise evidently lacks information very necessary to his spiritual development.

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



Let us awake in time, dear friends, before the poisoned darts of infidelity strike us and wound us and poison our minds, and blind the eyes to the glorious things of God's Word.

Need I quote the promise-the one so repeatedly referred to in the apostolic writings-the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus:"In thy seed shall all the families of the earth be blessed." It was the promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfil the promise; he was merely a type of the greater seed of Abraham who in due time would fulfil it. Jacob and his twelve tribes, fleshly Israel, did not fulfil the promise, but still looked for a greater Messiah to fulfil it, to bless them and through them all the families of the earth. The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that, in saying that Christ is the seed of Abraham, he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this Gospel Age as the body of Christ. This he distinctly states in many places, for instance Galations 3:16, 29. Here he declares the matter expressly, saying:"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

### **THE SEED NOT COMPLETE**

The seed of Abraham is the gospel Church, with her head the Lord Jesus, as the Apostle states again saying:"We, brethren, as Isaac was [typified by Isaac], are the children of promise." (Gal. 4:28) It follows that the seed of Abraham mentioned in the promise is not yet complete, for the Gospel Church is not yet complete and will not be until the full close of this Gospel Age-the harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the Divine Word. It is big with hope for spiritual Israel, the spiritual seed, and no less it seems a blessing to the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth. Let us examine these three hopes:The hopes for these three classes center in this oath-bound covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us, namely, strong consolation-strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of this present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those whom they love will spend an eternity of horror in torment-from the dark ages.



## **OURS IS CREAM OF PROMISE**

Now, what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "The riches of God's grace." The promise implies the greatness of the seed of Abraham-which seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this gospel age, who "make their calling and election sure" in Christ, are to be joint-heirs with Him in the glorious Millennial Kingdom, which is to be God's agency or channel for bringing about the promised blessings-the blessing of all the families of the earth. How great, how wonderful, is to be the

1H390

exaltation of the Church is beyond human conception, as the Apostle declares, "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man [the natural man] the things that "God hath in reservation for them that love Him"-that love Him more than they love houses or lands, parents or children or any other creature-more than they love themselves-and who show this by walking in the narrow way, in the footsteps of their Redeemer. Again the Apostle speaks of the great blessings coming to the Church as the seed of Abraham:"It cloth not yet appear what we shall be How great we shall be made in our change], but we know that when He shall appear we shall be like Him." (1 John 3:2) The Apostle Peter has a word on this subject of the greatness that shall belong to the Church, the spiritual seed of Abraham, saying, "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, "exceedingly, abundantly more than we could ask or think." Eph. 3:20

## **PROMISE TO THE JEWS**

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

The Apostle Paul elaborates this subject. In Romans, chapters nine and ten, he points out how Israel failed to obtain the special blessing of this Abrahamic covenant by rejecting Christ-how only a remnant received the great blessing and the mass were blinded. In chapter eleven he proceeded to explain that their blindness is not to be perpetual, but only until the Church shall have been

gathered out, and that then the Lord's blessing will come to fleshly Israel, saving them from their blindness and granting them mercy through the glorified spiritual Israel. I trust that every person in this audience will feel interested enough in this feature of the divine plan to examine carefully on his return to his home verses 25 to 33 of the eleventh chapter of Romans. The Lord will do this for the natural seed, not because of their worthiness, but because of His promise made to the fathers: "For this is my covenant with them, when I will cancel their sins."

But if God is to have mercy upon the natural Israelites, whom he declares to have been stiffnecked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews-others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations-all people. Let us look at the promise again-remembering that our Heavenly Father made it deliberately and subsequently bound himself to its provisions by an oath, so that we might not only be sure that he could not break his word, but doubly sure that he could not break his oath, and therefore without peradventure this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed. "

What is the blessing so greatly needed by all mankind? it is the very blessing that Jesus declared he came to give, saying "I am come that they might have life, and that they might have it more abundantly." Ah, yes, Life! Life! Life! It is life that the whole world needs, and our Lord Jesus declares himself to be the great life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life giver is the equivalent to our word savior. Jesus came to save man from sin and from the penalty of sin-namely, death. It is a human invention of the dark ages to attach eternal torment as the penalty for sin. It is the divine arrangement to attach to sin a reasonable and just, but an awful penalty-Death! It is because we are sinners that we are all dying creatures, and for the Lord to give life implies that he will take away the sin and all necessity for this penalty. Hence, "Christ died for our sins."

### **THE MILLENNIAL PROMISE**

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time-the Millennial age-were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and

1H391

every unfavorable condition will be brought under restraint, and the favor of God, through the knowledge of God, will be let loose among the people-"the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing! Ay, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. All shall know him from the least unto the greatest,

and none shall need say to his neighbor or brother, "Know thou the Lord." Isa. 11:9; Jer. 31:34

But so accustomed have we all become to measuring the divine plan by our narrow minds that I doubt not there may be some in this audience ready to say, "I believe, Brother Russell, that in your love of heart you would delight to do good in this manner to the whole world of mankind, and so would we; but God's ways are not so great as our conceptions would be." Stop, my dear brother; you are looking at the matter from the wrong standpoint. Remember that our God is allwise, all just, all-loving, all-powerful, and that it is His own Word that declares that as the heavens are higher than the earth so are His plans higher than our plans, and His methods higher than our methods. (Isa. 55:8, 9) As the poet has expressed it:

"We make God's love too narrow  
By false standards of our own."

It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the divine character and plan as against His creatures, and to hearken to the Lord's own Word when He declares, "Their fear toward me is not of me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other as the Apostle prayed for some, saying, "I pray God for you that the eyes of your understanding may be opened, that ye may be able to comprehend with all saints the lengths and breadths and heights and depths-to know the love of Christ which passeth all knowledge." Eph. 1:18; 3:18-19

Do not misapprehend us; we are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that in the hereafter they will be saved in their ignorance. We stand by the Word of God, that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the Scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says they be few that find it. We stand by the Scriptures which say that salvation at the present time is only for the little flock who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures, which say that this Kingdom class now being developed is the seed of Abraham under the Lord their Head, the Elder Brother, the Bridegroom. We stand by the Scriptures which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race-the blessings of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

## **JUDGMENT DAY OPPORTUNITY**

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then. Not an opportunity to become members of the little flock. Not an opportunity of becoming members of the seed of Abraham. Not an opportunity to have part in the great "change" from human nature to divine nature. Not an opportunity to sit with the Lord in His throne. But an opportunity to obtain that which was lost-human perfection, everlasting life under human, earthly, paradisiacal conditions. An opportunity of coming again into the divine likeness, almost obliterated in the human family through the 6000 years of fall.

## **FUTURE OF HEATHEN PEOPLE**

As our hearts go out with sympathy towards the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible for us to do, what is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it? Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great oath-bound covenant! Surely, as the Apostle declares was God's intention, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now, but it gives us consolation also in respect to our neighbors and friends and members of our own families who are not saints, who are still blind to the grace of God as we see it, the grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to to the uttermost in the resurrection. It encourages us further, as the Apostle points out, to lay hold upon the hope set before us-to take a firmer grasp of the divine character and plan. It gives our

1H392

souls encouragement beyond the veil when we see how gracious is the character of our Heavenly Father, how wonderful is the plan which He has devised and how he has been carrying it forward step by step up to the present hour, and that by His grace we are what we are, and have been called to joint heirship with our

Redeemer, as members of the seed of Abraham. We reason that if the Lord so loved us while we were sinners, that much more does He love us now that we have accepted Christ and are under the robes of His righteousness and seeking to do those things in harmony with the divine will.

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*Number 73, April, 1906*

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**The Scripture Teaching on  
CALAMITIES  
and why God Permits them**  
*See Old Theology Quarterly, No. 2.*

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*Number 74, July, 1906*

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**DIVINE PLAN OF THE AGES  
FOR HUMAN SALVATION**

**Why Evil was Permitted**

*See Old Theology Quarterly, No. 12, for the first part of this article.  
The second part as excerpted from the chapter in The Divine Plan of  
the Ages, and is reprinted below.*

**WHY EVIL WAS PERMITTED  
THE HARMONIOUS CO-OPERATION  
OF THE CREATOR'S WISDOM, JUSTICE,  
LOVE AND POWER  
WITNESSED THEREBY**

Evil is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind.-Webster. This subject, therefore, not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause-sin-and its remedy. Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did he permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did he allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself-Could not God have prevented all possibility of man's fall?

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that he did not should be sufficient proof to us that its present permission is designed ultimately to work

out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless he could; but such interference would have prevented the accomplishment of his own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of his law, and to prove both to men and to angels the evil consequences resulting from its violation. Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is "impossible for God to lie" (Heb. 6:18). "He cannot deny himself" (2 Tim. 2:13). He cannot do wrong, and therefore he could not choose any but the wisest and best plan for introducing his creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created

1H393

for the Lord's pleasure (Rom. 4:11)-without doubt, for the pleasure of dispensing his blessings, and of exercising the attributes of his glorious being. And though, in the working out of his benevolent designs, he permits evil and evil doers for a time to play an active part, yet it is not for evil's sake, nor because he is in league with sin; for he declares that he is "not a God that hath pleasure in wickedness." (Psa. 5:4) Though opposed to evil in every sense, God permits (i e., does not hinder) it for a time, because his wisdom sees a way in which it may be made a lasting and valuable lesson to his creatures.

It is a self-evident truth that for every right principle there is a corresponding wrong principle; as, for instance, truth and falsity, love and hatred, justice and injustice. We distinguish these opposite principles as right and wrong, by their effects when put in action. That principle the result of which, when active, is beneficial and productive of ultimate order, harmony and happiness, we call a right principle; and the opposite, which is productive of discord, unhappiness and destruction, we call a wrong principle. The results of these principles in action we call good and evil; and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by the one or the other, we call virtuous or sinful.

This faculty of discerning between right and wrong principles is called the moral sense, or conscience. It is by this moral sense which God has given to man that we are able to judge of God and to recognize that he is good. It is to this moral sense that God always appeals to prove his righteousness or justice; and by the same moral sense Adam could discern sin, or unrighteousness, to be evil, even before he knew all its consequences. The lower orders of God's creatures are not endowed with this moral sense. A dog has some intelligence, but not to this degree, though he may learn that certain actions bring the approval and reward of his master, and certain others his disapproval. He might steal or take life, but would not be termed a sinner; or he might protect property and life, but would not be called virtuous-because he is ignorant of the moral quality of his actions.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern and to do right; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or he might have made man perfect and a free agent, as he did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain,

and an outbreak of disobedience and disorder might always have been a possibility, besides which, good would never have been so highly appreciated except by its contrast with evil.

God first made his creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, he gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; "And the Lord said, Behold, the man is become as one of us, to know good and evil." (Gen. 3:22) In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they experience it in the Millennium, as a result of their redemption by him who will then be their Judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was a part of his nature, just as it is a part of the divine nature. But let us not forget that this image or likeness of God, this originally lawinscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in his own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. Today, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it, we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it,

consequently there would have been neither virtue nor merit in his right doing. God seeketh such to worship him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing his will, but his design was to make a nobler thing, an intelligent creature in his own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil.

The principles of right and wrong, as principles, have always existed, and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Cor. 15:25, 26; Heb. 2:14) Right-doing and right-doers, only, shall continue forever.

But the question recurs in another form: Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things, namely, by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the very nature of things, is superior to all his creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

Why should not man be the illustration, and get his knowledge by practical experience? It is so: man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels."

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as he sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlastingly, as it is for God to lie. That is, it is morally impossible. Such a life could only become more and more a source of unhappiness to

itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, his sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favor, a gift of God, and it will be continued everlastingly only to the obedient.



No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of equity or justice binds him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well: The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter. The large majority so esteem it, the exceptions (suicides) being comparatively few; and these our courts of justice have repeatedly decided to be mentally unbalanced, as otherwise they would not thus cut themselves off from present blessings. Besides, the conduct of the perfect man, Adam, shows us what the conduct of his children would have been under similar circumstances.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favor or blessing of God to his obedient children is life-continuous life-free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but warned that he would be deprived of this "gift" if he failed to render obedience to God-"In the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a life in torment as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty he prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it: and these are found either among the symbolisms of Revelation, or among the parables and dark sayings of our Lord, which were not understood by the people who heard them (Luke 8:10), and which seem to be but little better comprehended today. "The wages of sin is death." (Rom. 6:23) "The soul that sinneth, it shall die."-Ezek. 18:4

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more

1H395

favorable than was Adam's; and that, too, because God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavor to make it plain.

God assures us that as condemnation passed upon all in Adam, so he has arranged for a new head, father or life-giver for the race, into whom all may be transferred by faith; and that as all in Adam shared the curse of death, so all in Christ will share the blessing of life, being justified by faith in his blood. (Rom. 5:12, 18, 19) Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam but all of his posterity,-all men-who by heredity

shared his weaknesses and sins and the penalty of these,-death. Our Lord "the man Christ Jesus," himself unblemished, approved, and with a perfect seed or race in him, unborn, likewise untainted with sin, gave his all of human life and title as the full ransom-price for Adam and the race or seed in him when sentenced. Having thus fully purchased the lives of Adam and his race, Christ offers to adopt as his seed, his children, all of Adam's race who will accept the terms of his New Covenant and thus by faith come into his family-the family of God-and receive everlasting life. Thus the Redeemer will "see his seed [as many of Adam's seed as will accept adoption' upon his conditions] and prolong his days [resurrection to a higher than human plane, being granted him by the Father as a reward for his obedience]," and all in the most unlikely way:by the sacrifice of life and posterity. And thus it is written:"As all in Adam die, even so all in Christ shall be made alive."-Corrected translation, 1 Cor. 15:22

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor to be more than offset with favor through Christ; and all will sooner or later (in God's 'due time') have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present. To this end, "all that are in their graves . . . shall come forth." As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death-the "second death. " Perfect obedience, however, without perfect ability to render it, is not required of any. Under the New Covenant the members of the Church during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weaknesses of the flesh; and this same grace will operate toward "whosoever will" of the world during the Millennial age. Not until physical perfection is reached (which will be the privilege of all before the close of the Millennial age) will absolute moral perfection be expected. This new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a second chance to gain everlasting life? We answer-The first chance for everlasting life was lost for himself and all of his race, "yet in his loins," by father Adam's disobedience. Under that original trial "condemnation passed upon all men;" and God's plan was that through Christ's redemption-sacrifice Adam, and all who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin's penalty, be given the opportunity to turn unto God through faith in the Redeemer. If anyone choose to call this a "second chance," let him do so:it must certainly be Adam's second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the first individual opportunity of his descendants, who, when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., All were sentenced to death because of Adam's disobedience, and all will enjoy (in this life or the next) a full opportunity to gain everlasting life under the favorable terms of the New Covenant. This, as the

angels declared, is "Good tidings of great joy which shall be unto all people." And, as the Apostle declared, this grace of God-that our Lord Jesus "gave himself a ransom for all, "-must be "testified" to all "in due time." (Rom. 5:17-19; I Tim. 2:4-6) Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is merely for the selection of the Church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the Truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued? Why not give all men an individual chance for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice, and the new offer to all of everlasting life

1H396

upon the New Covenant conditions? If evil must be permitted because of man's free moral agency, why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

Ah! that is the point on which interest in this subject centers. Had God ordered differently the propagation of our species, so that children would not partake of the results of parental sins-weaknesses, mental, moral and physical-and had the Creator so arranged that all should have a favorable Edenic condition for their testing, and that transgressors only should be condemned and "cut off," how many might we presume would, under all those favorable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion (and he certainly was in every respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; because none would possess that clear knowledge of and experience with God, which would develop in them full confidence in his laws, beyond their personal judgment. We are assured that it was Christ's knowledge of the Father that enabled him to trust and obey implicitly. (Isa. 53:11) But let us suppose that one-fourth would gain life; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin-death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin:might they not forever feel a curiosity toward things forbidden, only restrained through fear of God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern his own course as well as the course of his creatures.

Then, too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut off from life, and their only hope would be that God would in love remember them as his creatures, the work of his hands, and provide another trial for them. But why do so? The only reason would

be a hope that if they were re-awakened and tried again, some of them, by reason of their larger experience, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as his plan does. How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the

wages of wilful sin to be death-destruction-cutting off from life. God thus limits the evil which he permits, by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings.

Those who can appreciate this feature of God's plan, which, by condemning all in one representative, opened the way for the ransom and restitution of all by one Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of all in one was the reverse of an injury: it was a great favor to all when taken in connection with God's plan for providing justification for all through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made co-extensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty-death, the importance and value of the ransom which our Lord Jesus gave, and the positive and complete restoration of the individual to favorable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefitted to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in his plan. When his plan is fully accomplished, all will be able to read clearly his wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving him power and authority thereby to restore to life those whom he had purchased with his precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for his creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of his grand designs. Had evil not been permitted and thus

1H397

overruled by divine providence, we cannot see how these results could have been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through his power and grace.

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*Number 75, October, 1906*

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**SPIRITISM IS DEMONISM!**  
**Its Increasing Influence**

**We wrestle not against flesh and blood,  
but against wicked spirits in High Places**  
*Christian Science Criticised*

*See Old Theology Quarterly, No. 68.*

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*Number 76, January, 1907*

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**Part I**  
**EARTHQUAKES IN PROPHECY**

*Their Significance at the Present Time ~  
The Part they play in Nature and in Grace*

*Their Association with the Reign of Sin and Deaths ~  
The Grand Results to be expected*

*The Stability of the New Order of things in the Millennial Kingdom  
A Dark Hour preceding the Millennial Morning*

Chicago, 111., Jan. 20, 1907. Pastor C. T. Russell of Allegheny, Pa., preached twice here today to large audiences. The afternoon session at Thomas' Orchestra Hall was crowded to overflowing to hear about the "Overthrow of Satan's Empire." We report the morning topic, "Earthquakes in Prophecy," which was from the text, "And there shall be great earthquakes in divers places and famines and pestilences; and fearful sights and great signs shall there be from heaven." (Luke 21:11) The speaker said:

About a year and a half ago an earthquake destroyed eighteen villages in Calabria, Italy, with a loss of thousands of human lives. A little later another earthquake sent a monster tidal wave over the city of Esmeralda and swallowed up four small islands off the coast of Port Limones. Next came the earthquake in the island of Formosa, Japan, destroying thousands. A short interval and San Francisco and other adjacent cities were almost demolished and other thousands of lives sacrificed. Then another destroyed Valparaiso and killed many. Since then Sweden and Great Britain report slight tremors, which scientific instruments indicate must have been of great severity somewhere.

Now we have the Kingston disaster.

The New York Tribune remarks:"The last year and a half will probably go down to history as one of the most disastrous periods of earthquake activity in the records of the human race." Our opinion is to the contrary, that much more violent and much more destructive disturbances are just ahead of us:and our opinion is based upon the testimony of the Scriptures.

The recent prevalence of earthquakes properly enough draws our attention to the Scriptures and what they have to say on this subject. Our text is from the Master's own lips-a part of his description of the trouble that would come upon the world in the close of this age, preparatory to the inauguration of the Millennial age and its glorious manifestation of righteousness under the King of kings and Lord of lords. The Lord was answering a question of His disciples respecting the end of the age and the signs which would mark it. In the preceding verses he had told them that they might expect to hear of wars and tumults, but not to be terrified, that such things would come to pass, but it would not be an indication that the end of the age was near. Then, coming down to

1H398

the events at the close of the age, He uses the words of our text respecting earthquakes, famines and pestilences and fearful sights and signs in heaven. And He follows this by saying that before these terrible signs, earthquakes, etc., of the end of the age, His disciples would suffer persecution in the synagogues and churches, etc., for His sake and for the Truth's sake.

It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are living. But as many in this audience are aware, and as tens of thousands everywhere throughout the world are also aware, we have pointed out in our "Studies of the Scriptures" various lines of prophecy which converge upon the present time, clearly marking the period between 1875 and 1915 as the harvest time of this Gospel age, in which the elect are to be gathered into closer harmony with the Lord-separated from Churchianity and error, and ultimately to experience the change of resurrection and glorification to the spiritual, heavenly nature. And that shortly thereafter the new dispensation will begin, the Millennial Kingdom, in which Christ and His glorified saints will bring order out of confusion, supplanting ignorance, superstition and error with the Truth, the knowledge of the Lord-substituting the

reign of righteousness unto life everlasting for the reign of sin and death, which has prevailed for 6,000 years. The hearts of thousands of the Lord's consecrated people, in many lands and of many tongues, have been made glad with this prospect, and been made strong with the Scriptural evidences supporting these hopes.

### **THE LORD'S SECRETS FOR SAINTS**

It is true that our Second Adventist and Seventh Day Adventist friends have also been calling attention to the Scriptural predictions of great tribulations upon the world, now near at hand; but our message is still a very different one from theirs and used for a very different purpose. Their message is that the convulsions of nature that are now due are to result in a "wreck of matter and a crash of worlds"- in the utter destruction of our race and the reduction of this earth to a mass of cinder. And they use their message as a club to threaten and to drive the wicked to seek the cover and protection of the Lord. Be it noticed how different is our reference to these calamities. We hold with the Scriptures that the "earth abideth forever," and that cold and heat, summer and winter, will continue as long as the earth abideth. We hold again with the Scriptures that God made not the earth in vain-He made it to be inhabited. Eccl. 1:4; Gen. 8:22; Isa. 45:18

We have already pointed out that the fire of this day of the Lord will be a symbolical one, just as the fiery trials that have tried the Church throughout this age have not generally consisted even in part of literal fire. We have pointed out that the fiery troubles coming upon the world will overthrow present institutions, political, social, financial and religious and engulf the whole world in anarchy, and that this is in the Scriptures symbolically called in some places a great flood and in others a consuming fire that will devour the whole earth. We have pointed out that the passing away of present institutions, called the heavens and the earth that now are, will be followed by the establishment of a new heavens and new earth, or the reorganization of society, political, social, etc., along the lines of divine approval intimated in our Lord's prayer by the words, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

We remind you again of two of the proof-texts we have offered on this subject, namely, (1) The Apostle's declaration, Every man's work shall be tried so as by fire; if any man's work abide he shall receive a reward, but only the faith that is built upon the Rock, Christ Jesus, and the gold and silver and precious stones will abide the fire of that day, when all the wood, hay and stubble of human tradition, philosophies and sophistries will be consumed. (1 Cor. 3:11-18) (2) The statement of the Lord through Zephaniah, the Prophet, addressed to His people, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations that I may assemble the kingdoms and pour upon them mine indignation, even all my fierce anger, for the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) That this fire of God's jealousy is not a literal fire that will consume the earth with its inhabitants to cinders is demonstrated, we hold, by the following verse which declares, "Then will I turn to the people a pure language [message], that they may all call upon the name of the Lord to serve Him with one consent." The symbolical fire of anarchy which will overthrow and consume present institutions is thus shown to be the

precursor of God's great blessing for the world, for which we pray, "Thy Kingdom come."

Nor are we using this prophetic evidence respecting the end of this age as a club to drive the wicked to shelter. On the contrary, we are convinced and point out to others the Lord's declaration, "None of the wicked shall understand, but the wise shall understand." (Dan. 12:10) We have pointed out also our Lord's words to the disciples at the first advent, which

1H399

illustrate the general operation of His providences, namely-To you (Israelites indeed) it is given to know the mystery of the Kingdom of God, but to them that are without (outsiders) these things are spoken in parables and dark sayings, that they may not understand. (Matt. 13:11 -13) We have pointed out again that the Scriptures everywhere declare that "The secret of the Lord is with them that reverence Him, and He will show them His covenant." (Psa. 25:14) But to the wicked God saith, "What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and castest my words behind thee." (Psa. 50:16, 17) Our use of these prophetic mysteries we hold is in harmony with the divine intention and message-that the Lord's consecrated people might know of the time in which we are living, and that they might be more and more quickened and energized and separated from the world and its spirit and ripened as wheat, and made meet for the inheritance of the saints in light-as wheat prepared for the garner. Matt. 13:30, 43

## **FEARFUL SIGHTS AND GREAT WONDERS**

We will not attempt to prognosticate the character of the frightful signs which belong to the closing of this age, but they are very particularly referred to here by our Lord, and also were foretold through the Prophet Joel, "I will show wonders in heaven above and signs in the earth beneath, blood and fire and pillars of smoke." Joel 2:30; Acts 2:19) The Apostle Paul refers to the same thing in Hebrews 12:26-28. He refers to the establishment of the Law Covenant at Mount Sinai and the wonderful manifestations at that time which caused Moses and all the Israelites to fear and quake; and the Apostle tells us that those things were typical or figurative of the still more wonderful shakings, signs, etc., to be expected at the closing of this Gospel age, when the Kingdom of God is about to be established and the New Covenant about to go into effect between God and the world at the hands of the great Mediator Jesus and the Church, His "Bride, " His "body. "

The Apostle says that the Lord's Word on the subject implies the removing of all things that can be shaken, that only the unshakeable things will remain, and these unshakeable things the Apostle refers to as associated with God's Kingdom of righteousness. When with the eyes of our understanding open we look about us we see, O. so many things that are evidently not permanent, not right, unsatisfactory to God and to all who love righteousness, and when we think of the fact that the shaking will be such as to loose and destroy all these imperfect things of the present time we can imagine better than we can describe the awfulness of



that shaking time which in the Book of Revelation is described as a mighty earthquake, of which there was not the like at any time before nor the like to be expected at any time in the future. The term earthquake is used to symbolically represent revolution-it is in this sense of the word that it is used throughout the Book of Revelation. What we are to look for then will be a great revolution, the great earthquake, the great shaking of the present institutions which will overthrow everything that is not of the Lord's establishment and approval.

Why, then, should we think of or speak of literal earthquakes, do you ask? Because in the divine order there seems to be a harmony between the literal and the figurative:the literal earthquakes have their part to play, too, in the great program. Not only are they to serve the Church as signs corroborating the prophecies respecting the approach of the great day of trouble which closes this age, but they are to serve also another purpose-a particular purpose. The Scriptures clearly intimate that our physical earth has not yet attained the grand perfection which the Lord designs it should have, to be fit for the blessed ones whose home, as the Paradise of God, it shall be throughout all eternity. Be it noticed that the Scriptures clearly point out that the "little flock," called during this Gospel age to be the Bride of Christ, are to experience a change of nature from human to spiritual, which will prepare them for heavenly conditions, spiritual conditions, but that for the remainder of mankind God's provision is not the change of nature, but a restoration to the perfection of human nature and the development of the earth to that perfect condition which will make it as a whole the antitype of the Garden of Eden-the "Paradise" restored. Rev. 2:7

### **THE FLOOD THEN, THE FIRE AND EARTHQUAKE NOW**

We have already called attention to the fact that the flood of waters in Noah's time was caused by the breaking of the last of a series of rings that once surrounded the earth after the manner of the rings of Saturn; and that God, foreknowing the wickedness that would develop amongst mankind and the power that would be exercised amongst men by the giants of that time-Gen. 6:4-had so timed the breaking of this last ring that the flood of waters would serve the purpose of overthrowing that order of things, and making ready for the next step in the divine program, the present order, which began after the flood, upon the coming of Noah and his family out of the Ark. Similarly the Scriptures teach that God has reserved for its appropriate time in the end of this age certain great physical disturbances necessary to the

1H400

development of the earth and its preparation for the reign of righteousness and blessing of mankind, so that the troubles incidental to this change will come upon the world of mankind as disastrous floods, sore troubles, and co-operate in the bringing of mankind into sore straits and trials of faith and patience, which will result in anarchy and the complete shaking not only of the physical earth but also of the social earth and the ecclesiastical or heavenly institutions, that all the unstable things may pass away, that the new order of things may be ushered in on a permanent basis and have the divine approval, and mean ultimately the grandest blessing for our race.

From this standpoint a certain class only can read the signs of the times intelligently and with confidence, and this class the Scriptures call the Lord's "little flock," counted of the world as foolish, but counted of the Lord as the wise who are to understand. To these the Lord Himself addresses His words, saying, "When ye shall see these things come to pass-when ye see men's hearts failing them for fear and for looking after the things that are coming upon the earth-then lift up your hearts and rejoice, knowing that your deliverance draweth nigh." The Lord's consecrated people, possessed of His Spirit, cannot in any sense of the word rejoice at the tribulation coming upon others; their rejoicing can only be in respect to the glorious things which they hope to experience, and which they know to be near by these outward signs. And their rejoicing is not merely on their own behalf but also on behalf of the whole world, for they have the assurance of the Scriptures that beyond this time of trouble, which looms up as a dark cloud to cover the whole social world, there is a silver lining, and beyond that the glorious Sun of Righteousness, which shortly will blaze forth and dispel every cloud and all the shadows of ignorance and superstition, bringing to the world of mankind the rich blessings of divine favor secured through the precious blood of Christ, the revelation of which has been delayed until now, waiting for the manifestation of the sons of God, which cannot take place until they have been called hence and the faithful ones be glorified with their Lord.

### **NEW ENGLAND PROFESSOR'S PROPHECY**

From this standpoint the news of the last few months of the earthquake in Southern California, another in Valparaiso, yet another in the antarctic circle and now another in Jamaica, doing great damage, causing frightful loss of life and great suffering, besides other minor shakings which effected little injury-all these things appeal to us as being incidental corroborations of the prophecies that show that we are getting close to the great time of trouble. True, there may be a lull for

a time, but we have confidence that our Lord's prophecy of our text has a meaning, and that the time for its fulfillment must be very close. We are well aware that the natural man and his scientific leaders will consider such association of the facts of our day with the words of eighteen centuries ago as very foolish. We are aware that they will say, as the Apostle Peter declared they would, that all things continue as they were from the foundation of the world (2 Pet. 3:4) that such changes have been going on and will continue to go on without any relationship to our Lord's second presence and the time of trouble with which this age will end. That is their view-the reverse is ours.

We remember that a New England Professor about seven years ago delivered an opinion which was at the time commented on as in the nature of a prophecy. His opinion was that in about eight years from the time he wrote, a great earthquake would shatter and break to pieces the huge cap of ice which for centuries has covered the south pole, and his prediction was that in the breaking of this ice-cap and dashing of these mountains of ice into the ocean, great tidal waves would result, and millions of tons of water would be thrown against the coasts of the United States, resulting in terrible damage and loss of life and extending as far north at least as New York City, which, he declared, would be entirely obliterated.

He further predicted that this breaking of the ice-cap of the south pole would so adjust and equalize the weight of the waters of the earth on our globe that the axis of the earth's rotation would be corrected, so that we would no longer have the unequal divisions of day and night of the present, but that the change of the axis would cause serious tidal waves, earthquakes, etc.

We know not the basis of the Professor's calculations-for aught we know they were the barest guesses; but we do know that while nothing like his guesses are a part of the inspired Word, that Word does teach that at about this time we are to expect wonderful contortions of nature and some radical changes in the earth's conditions, that the latter may be the better adapted to the wants of man during the Millennial age and throughout eternity. It is God's own declaration that He will make glorious the place of His feet-the earth, His footstool. (Isa. 60:13) And evidently great and wonderful changes shall be effected, some of these no doubt gradually; as, for instance, we know the gradual change of the temperate zone, its extension further and further toward the north pole. We notice also the increasing moderation nearer to the equator. Those who recognize the power of God can have full confidence that He is able to perform all the glorious promises of His Word respecting the Paradisiacal conditions of

1H401

this earth for the use of mankind in the Millennium and subsequently.

### **THE SYMBOLICAL EARTHQUAKES--REVOLUTIONS**

As already intimated, social upheavals are pictured in the Word of God, under the symbolism of earthquakes, the mountains being carried into the sea, etc., and similarly uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains, the governments. This is one of the forceful pictures used, not only in the Psalms, but also in Revelation, and in our Lord's symbolical language referring to the great time of trouble which is near at hand, of which the Prophet has declared that it will be a time of trouble such as was not since there was a nation, and of which the Lord declares additionally, No, nor ever shall be the like again. Dan. 12:1; Matt. 24:21

Let it not be understood that we are advocating anarchy or revolution of any kind. On the contrary, we are heeding the Master's voice that all who are His true followers should seek peace and pursue it, and so far as possible live peaceably with all men; that, like Himself, they should not resist evil with evil, force with force, but should rather commit their way unto the Lord and seek to walk in His paths and rely upon Him for the results that would be to their profit and the Lord's glory. So far from counselling anarchy, we hold and teach that even the meanest and poorest of all the kinds of government known to the world is superior to anarchy, and we counsel in all sympathy and kindness those who are tending toward Socialism, and their number is ever increasing, that they are unsuspectingly hatching cocatrice eggs-that Socialism under present conditions is absolutely impossible, that the rich would not give up their advantage without a struggle to the death, and that this, as soon as Socialism shall have gained the power that it is seeking and that it will gain, will spell anarchy for the world,

because those now starting in with Socialistic hopes, finding those hopes vain, will be so angered, so disappointed, that they will be soured, embittered, and mad with the deceptions of their theories and the impossibility of carrying them out as they intended along the lines of benevolence, that they will be drawn to the desperate methods of the anarchists.

Would that all could see with us what the Scriptures so clearly indicate, namely, the divine foreknowledge of past and present and future conditions, and the divine arrangement of them all for the highest welfare of all those who seek righteousness and hearken to the voice of Him that speaketh from heaven. Such the Lord urges to take His yoke upon them and learn of

Him; that they accept of trials and difficulties incidental to loyalty to Him at the present time, and that by these attestations they shall be counted worthy of a share in the highest and best of all the gifts of God-to be sharers with Jesus in His throne, in His nature and in the power which He will exercise shortly in the blessing of all mankind with "restitution." Acts 3:19-21

We urge, then, that all who are the Lord's seek more and more to understand His wonderful plan, and to glorify Him with their bodies and spirits which are His, and to wait for His time and His manner of bringing in the blessings of the world which we all see are so much needed by the poor groaning creation. Meantime, additionally, it is for all such to cultivate the graces of the Lord's Spirit, or, as the Apostle says, to "put on Christ," His character, His disposition, His meekness, gentleness, patience, long-suffering, brotherly kindness, love, against which things there is no law, and respecting which, the Apostle assures us, "If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10, 11) These cannot be shaken out of the Lord's hand by any tumults. Indeed, if they be in the disasters of the literal earthquakes, they will have corresponding grace sufficient for every time of need, and will be able to rejoice even in tribulation. Should they be in contact with some of the revolutionary earthquakes, still in patience they will possess their souls and be able to rejoice even in relationship to the Lord and their realization in spirit of His care and their knowledge that all things are working together for good to them that love the Lord to the called ones according to His purpose. Rom. 8:28

It is of this class that the Prophet declares, We will not fear though the mountains be removed and carried into the midst of the sea [literally, We will not fear though revolution should carry all the governments of the world into anarchy]. We will not fear though the sea roar and be troubled [though the multitude of mankind cry out, threaten and give evidence of great commotion in Socialism, etc.] We will not fear though the mountains shake with the swellings of the sea [though the kingdoms tremble with the tempests of anarchy]. There is a river the streams whereof make glad the city of God. God is in the midst of her [the little flock, the Church, whose names are written in heaven], she shall not be moved; [earthquakes cannot dissolve the relationship subsisting between the Lord and His faithful, the peace of God which passeth all understanding rules in their hearts, preserving them in peace] God shall help her and that

right early-[in the morning of the Millennium-by the First Resurrection]. Psalm 46

## **Part 2** **TONGUES OF FIRE**

### *The Gifts and the Fruits of the Holy Spirit*

#### **A Spurious Text** **Faith Healing, Miracles, Unknown Tongues** **The Purposes they Served** **Strong Delusions, Counterfeits Foretold**

From all parts of the world, but especially from the Pacific coast, come reports of what its friends call a fresh Pentecostal blessing-an outpouring of the holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties-"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the most susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the divine message. They seem to come under the head mentioned by the Prophet, "My people perish for lack of knowledge." Hosea 4:6

Reports of the movement in various directions seemed so absurd that we declined to believe them, supposing that since they were sent out by the secular press the facts must surely be misrepresented. Now, however, the "flame," as it is called, has reached Pittsburgh, where at one of the Christian Alliance Missions we have an ocular demonstration of this delusion.

What we see here corresponds well with the general reports from elsewhere. The meetings are "bedlam:" everything is confusion, prayers to God are yelled or groaned or barked-yelped. Now and then some one "gets the blessing" and falls in a trance like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present did recognize those tongues as bona /ice and got a gospel message from them. Acts 2:8

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show;

others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of His favor. Frenzied hugging and kissing and rolling on the floor (reported from elsewhere) are amongst the evidences that these poor people are

surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind." 2 Tim. 1:7

## **EVIL WORDS FROM EVIL SOURCE**

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism: nor could we expect either from such sound logicians as their writings show the apostles to have been. On the contrary, our experiences corroborate the declaration of St. Paul, that the operation of the holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. A WATCH TOWER reader in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues, and that a reputable Chinaman hearing her, said that he understood her quite well-that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

In our judgment, the facts justify the conclusion that these "flames" are of an unholy spirit, of Satan: that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism, Christian Science, Hypnotic New Thought nor Higher Critic Evolution theories.

Is it asked, Why would the Lord permit Satan to delude honest souls? We reply, that he has permitted "doctrines of devils" these many centuries amongst the heathen (1 Tim. 4:1), some of whom doubtless are also sincere. The time for the binding of Satan is not yet-

1H403

though we believe it is very near. (Rev. 20:2) Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively maneuvering to avoid it; while God, on the other hand, is willing to permit his activity because it can now serve a purpose-a sifting work-which must reach and touch every class and condition of professed Christians everywhere to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned"-be manifested as not right, as out of harmony with God-as unfit to be of the "Bride" class. But why so? "Because they received not the truth in the love of it," but "had pleasure in untruth." 2 Thess. 2:10, 12

In other words, the "Present Truth" has been sent hither and thither throughout the bounds of Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, the Truth might attract all the Israelites indeed, for further schooling and ripening, preparatory to their "change" to Kingdom glory. Meantime, the Lord allows Satan to organize various human agencies, those not of His "very elect," that such may fall farther and farther from the Truth, until finally none will "stand" except the elect, and they "on the sea of glass mingled with fire." (Rev. 15:2) All others are to fall more or less, though some will subsequently be rescued from the catastrophe-"saved so as by fire." 1 Cor. 3:15

## **AN UNINSPIRED RECORD**

We here quote from Pastor Russell's discourse of February 3, 1907, as it was published in the *Pittsburgh Dispatch* and other journals, from the text: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. " Mark 16:17, 18. The speaker said:

I have chosen this especial text for two reasons: (1) Because it is the one most frequently quoted by those who advocate the thought that all Christians should be known by the peculiar gifts it specifies, and able to speak with unknown tongues, to cast out devils, to heal the sick, etc. (2) Because I wish the more pointedly to call to your attention the fact that these words are not a part of the original Gospel by St. Mark. It is well known to all critical students that St. Mark's Gospel closed with the sixteenth chapter and eighth verse.

From the ninth verse to the conclusion, as shown in our common version, was an addition to the original manuscript. This is demonstrated by the fact that these verses are not found in the original MSS. of the New Testament. The oldest Greek MSS. and the most authentic every way, are known as the Vatican MS. 1209, and the Sinaitic MS.-both written somewhere near the year 350. Neither of these contains verses nine to twenty, including our text. The earliest Greek MS. containing these verses is the Alexandrian, the date of which is credited to the fifth century. It seems rather remarkable to us, therefore, that there should be amongst scholars any who would use the words of our text as though they were of divine inspiration or apostolic authority.

However, the conclusions based upon these words deserve our consideration every way, because of the fact that the Scriptures clearly show that our Lord and the apostles and some members of the early Church did possess many of these gifts of the holy Spirit, and did exercise them somewhat after the manner described in these interpolated words we have taken as our text. We, therefore, invite your attention to what we believe to be the Bible teaching on the subject of the "gifts of the holy Spirit" and the "fruits of the Spirit."

## **THE "GIFTS" IN THE EARLY CHURCH**

That our Lord ever spoke in unknown tongues is not stated; but that He did cast out demons and heal the sick and awaken the dead is recorded, and also the fact that He sent forth His disciples clothed with power and authority to do the same things is also declared. We are to notice, however, that although Jesus did many wonderful works, they are expressly stated to have been for signs-"These things did Jesus, and manifested forth [beforehand] His glory"-the glorious work of His Kingdom, which is to completely liberate mankind from the thralldom of sin, sickness, demons and death, in proportion as the laws of the Kingdom shall be



obeyed. We are not, then, to understand that it was the divine will in our Lord's day nor since that all sickness should be cured by divine power, that all demons were to be cast out, etc., but rather than just a sufficiency of this kind of work was to be accomplished to give evidence of the change of dispensation-to testify to Jesus and His disciples-to authenticate their ministry and teachings as divine.

Nor were these healings merely performed upon those who were converts to the Lord-upon those who had accepted Him as the Messiah, had believed in Him and had become His disciples. On the contrary, the miracles recorded came not to those who were the Lord's disciples, but to those who were pronounced

1H404

sinner. As an illustration, take the case of the impotent man at the Pool of Bethesda. Its five porches were continually crowded with the sick, as we read-"In these lay a great multitude of impotent folk, the blind, the halt, the withered." Yet to only one of these did the Lord address Himself, saying, "Rise, take up thy bed and walk, and immediately he was made whole, and took up his bed and walked." And that this man was not a believer in Jesus is evidenced also by the narrative, for we read-"He that was healed wist not who it was that had healed him." That he was not a saint is also testified by the narrative, for we read that Jesus later said to him "Behold, thou art made whole:sin no more lest a worse thing come upon thee." (John 5:3, 13, 14) Other evidences in the same line might be given, but are unnecessary.

After our Lord's death, resurrection and ascension came the Pentecostal blessing, the baptism of the holy Spirit. As an evidence or witness to this baptism, but not a part of it, were gifts similar to those which Jesus had exercised, and these were generally distributed amongst all believers at that time, as we read that a measure of the Spirit was granted to every man in the Church to profit withal-for his profit and for the general advantage of the cause with which all were identified-the establishment of the Church. The Apostle Paul, in writing to the Corinthians (1 Cor. 12:4-31), clearly indicates that the holy Spirit operated in the early Church. Some had the gift of tongues, others a gift of healing, others a gift of interpreting tongues, etc., while some had several tongues or languages at their command, and some, notably the apostles, apparently enjoyed all of these gifts. The Apostle exhorted the Church in general to not only covet and desire these gifts, but to recognize a distinction between them-that some were preferable to others. The Apostle says, "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" "Covet earnestly the best gifts." The Apostle suggests further that one who had the gift of tongues should pray that he might also receive the gift of interpretation of tongues. 1 Cor. 12:29-31; 13:13

### **THE USE AND VALUE OF THOSE "GIFTS"**

The Apostle distinctly foretells the discontinuance of these gifts," saying, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13:8) He clearly intimates the reason for the discontinuance to be that the Church would gradually

come into a more developed condition, in which these gifts would no longer be necessary, but

give place to a higher, nobler and more certain manifestation of the indwelling of the holy Spirit. He says, "We know in part and we prophesy in part, but when I as] that which is perfect is come, that which is in part shall be done away." He illustrates this by saying, "When I was a child I spake as a child and understood as a child, but when I became a man, I put away childish things." (1 Cor. 13:9-11) We have not yet reached the standard of perfection and full membership in Christ, and shall not reach it until our change in the First Resurrection; but as members of the Lord's body, His Church, His Ecclesia, we properly have made progress from the infantile condition at the beginning of this age. This is in harmony with the Apostle's injunction that milk is for babes and strong meat for those more developed, and that it is our duty, as the Lord's followers in the School of Christ, to grow in grace and knowledge and love.

These "gifts" in the Church had prevailed for several years at the time the Apostle addressed the saints at Corinth, whom he exhorted that they should desire the best gifts. He found them, like children, interested chiefly in speaking with unknown tongues, and gently reprov'd them for considering these a high attainment and evidence of great favor with God. Not that he discouraged the speaking with tongues, for, as he explained, he could thankfully say that he could speak with more tongues than they all; but he did wish them to realize that they might have these gifts and yet come very far short of being acceptable to the Lord. He would have them understand that the "fruits" of the Spirit were a higher manifestation and better testimony than the "gifts." The "gifts" were miracles, tongues, interpretations, etc.; the "fruits" were faith, hope, joy, love. When exhorting them to desire the best "gifts" he added the suggestion respecting the "fruits" of the Spirit as still better, saying, "Yet show I unto you a more excellent way"-an evidence of divine favor far beyond that of the "gifts."

To demonstrate the better value of the fruit of the Spirit, love in the heart and in the life (with its concomitants of joy, peace, kindness, etc.), he gave an illustration, saying, Though I could speak with the tongues of men and with the angelic tongues also, if I were devoid of love, it would indicate that I had become like sounding brass or a tinkling cymbal. As a brass horn will make a noise when it is blown, yet have no appreciation of itself, so some possessing the miracles, gift of tongues, etc., might exercise these in a perfunctory manner and be lacking of the real Spirit of the Lord and His Truth. The power to work miracles might by there and operate through them, and yet they might have no more relationship to it than the cymbals have to the power which strikes

1H405

them. Taking the still higher gifts of prophecy and understanding of mysteries and knowledge, and even rising in the scale of attainment to the position of mountain-moving faith, all these, as the Apostle declares, would amount to nothing unless the fruit of the Spirit were developed, namely, Love. These various gifts might serve a purpose, but without Love the purpose would only be for others, and not a blessing to the individual himself.

Progressing still further in his comparison, the Apostle shows that even generosity is not sufficient, for though he were generous and self-sacrificing to the extent of giving all his goods to feed the poor and yielding up his body to be burned in his faithfulness to the Lord, yet should he not develop the great fruit of the Spirit, Love, he could have neither part nor lot with the Lord in HIS Kingdom, and all these other gifts would profit him nothing as respects membership in the heavenly Kingdom, as a member of the body of Christ. Therefore, he concludes that "Love is the principal thing"-far beyond all gifts, however honorable and useful they may be. Progressing in his argument, he shows that while the gifts would depart, this grace, this fruit of the Spirit, would continue-continue down to the end of the age-yea, and go far beyond into the eternal future. Referring to the "fruits" of the Spirit, which he desired them to cultivate and to esteem as preferable to the "gifts," he says-Now these abide, faith, hope, love, but the greatest of these (the most important of all) is love, for love never faileth. It will not only be the essential quality without which we cannot gain an entrance to the life eternal and the heavenly state, but it will continue throughout all eternity to be the quality or characteristic of all that shall enjoy divine favor forever.

### **THE PROFIT OF "GIFTS" IN THE CHURCH**

A little reflection will make clear to us the value, yea, almost the necessity of the gifts to the Church in its infantile stage. The Apostle explains the character of their religious gatherings: they met and one had a psalm, another a prayer, another an exhortation, another a hymn, another an unknown tongue, another an interpretation of that tongue, another a gift of prophecy. Their meetings were thus made interesting, entertaining and profitable. The prospect of messages coming from the Lord through unknown tongues, and the prospect of getting an interpretation of these also, would draw the believers together and maintain their interest and help to give them food for thought and discussion. They had no Bibles at first: the New Testament was not yet written; the Old Testament, written on parchments, was not only clumsy to handle, but very expensive, and the synagogues which could afford a complete copy were considered very fortunate, and these copies were kept with great care and merely read from on the Sabbath day in the hearing of the people who attended. The early Church, cast out of the synagogues, were really without any particular source of instructions except as they could call to mind the preaching of the Lord and the prophets as they had heard them in early life; and hence this provision of the Lord for the gifts of prophecy and understanding of mysteries and communication through unknown tongues and the interpretation of the same, were all designed to teach them their dependence upon the Lord and to draw them together for mutual instruction, and show them that the Gospel message was not given to them individually but collectively as a Church. All these good offices were well served by the gifts, and in due time the believers were taught to look beyond the gifts and to cultivate the fruits of the Spirit.

Gradually the New Testament grew-the four Gospels, the Epistles of Paul, Peter, John, James, etc.-and with this growth of written instruction the necessity for the gifts proportionately died away. They were not necessary as at first for the establishment of the Church nor for its instruction. It is quite in harmony with this

that in general the Apostolic epistles of the New Testament make comparatively little reference to the "gifts" of the Spirit, but persistently counsel the putting away of the filth of the flesh and the cultivation of the fruits of the holy Spirit. No intimation is given anywhere that the Lord's people were to expect a repetition or continuance of the Pentecostal blessings, tongues, etc., but rather that they were to go on toward perfection-the perfection which will only be attained in the resurrection, but for which resurrection they were to be prepared by the cultivation of the fruits and graces of the Spirit. We are to notice carefully that the one baptism of the holy Spirit which came upon the believers at the first was nowhere promised to be repeated, and that it was separate and distinct from the "gifts" which at first accompanied, but which subsequently were to give place to, the fruits and graces of the Spirit, and did give place to these.

### **"OPPRESSED OF THE DEVIL'**

The Scriptures do clearly teach that Satan had much to do with the bringing in of mother Eve's temptation, which led up to father Adam's disobedience. He is justly in the Scriptures styled "a murderer from the beginning." Indirectly he is the murderer of the 20,000,000,000 of our race who have already gone down into the tomb. Indirectly, at least,

1H406

all sickness, pain and sorrow may be thus traced back to him. He had still more to do with us through beguilements and temptations of our weakening flesh. He has led the majority of our race from bad to worse, mentally, morally and physically. For it should be recognized that sin in its every form is death dealing-every sinful and impure thought has its reactionary effect upon our minds and bodies, tending to produce therein weakness and disease-dying conditions.

Naturally and quite properly the inquiry comes, Is not the Lord Jesus still interested in releasing all those "oppressed by the devil"? Like the Heavenly Father, he surely "changes not;" hence he is still interested in the release of our race from the power of sin and death, and of "him who hath the dominion of death, that is, the devil." Heb. 2:14. And if so, should not we expect that the healing of disease and expelling of demons would be still the Lord's work throughout this age-irrespective of the fact that now His Church has been established in the world upon a good footing, and has no need of the "gifts" for instruction, having instead in the hands of all the Bible of both the Old and New Testament? We answer, Yes-undoubtedly all this is true. Why, then, is it asked, should not the same healing of the sick progress now? Why should not this be one of the main duties and privileges of all believers, after the manner of their Lord and the apostles?

We reply that while the Lord proposes a great work as the Good Physician in the healing of the diseases of the world, mental, moral and physical while He proposes that ultimately this shall be accomplished on a much larger scale than anything which He did at the first advent, yet the time for this is not yet. What Jesus and His apostles did in the beginning of the age, as we have already seen,

affected only a very small fraction of the world only a very small fraction indeed of those with whom they were in contact. The real work of healing and restitution, according to the Scriptures, belongs to the future, to the Millennial age, to that epoch which will follow the second advent of our Lord to His work as the Prophet, Priest and King in the lifting up and blessing every way of all who are of the millions whom He redeemed with His precious blood. The work of this age is not a restitution work except, as already noted, in the early Church it was a foreshadowing of coming good things. The work of this Gospel age is not a work of healing and restoring mankind.

The times of Restitution have not yet come, and will not come, as the Apostle points out, until the second advent of our Lord. (Acts 3:19-21) Now we are in the time when work the very reverse of this is in operation-a sacrificing work. All will admit that our

Lord did not use His healing powers on His own behalf, but that, on the contrary, He sacrificed, laid down, His life in the service of truth and righteousness; that in three and a half years He so spent His vitality-when "virtue went out of Him and healed them all"-that at the time of His crucifixion He was very weak, as evidenced by the bloody sweat and the fact that He was not able to bear His own cross as did the others in the procession. All will admit that the apostles did not use their powers for their own restoration, nor have we any record of their ever praying for the healing of themselves or for each other to be healed of disease. Even when Trophimus was sick, nigh unto death, the Apostle makes no intimation of prayer for his healing; and when Timothy had dyspepsia, instead of praying for his restoration of health, or sending him a blest handkerchief or napkin, the Apostle wrote him respecting his diet, "for thy stomach's sake and thy often infirmities." (1 Tim. 5:23) All must admit, then, that the healings were done upon those outside the Church, and evidently were for a time only, and would constitute no basis that the Church should expect miraculous intervention on behalf of its members. Quite to the contrary, these were all exhorted to lay down their lives, to seek not to spare them, save them, which implied not praying for their deliverance from those diseases or ailments which came to them as the result of their self-denials, services, self-sacrifices. Rather they were to delight in these, while exercising a reasonable prudence and care, which would make the most of all earthly advantages as a part of the stewardship to be used in the service of the Master.

### **"LOVED NOT THEIR LIVES"**

Not only are believers exhorted to present their bodies living sacrifices in the service of the Lord and to lay down their lives daily, hourly, on behalf of the brethren-in their interest, in carrying blessings to them-but additionally we are told that the ones who will gain the prize, those who will make their calling and election sure, will not be those who prayed for and gained restitution of the things they had consecrated to the Lord's service, but those who spared not their lives even unto death. These overcomers shall inherit all things, sit with their Lord in His throne in the Millennial Kingdom, for they are followers in His footsteps. He prayed not for Himself, healed not Himself, and was not healed by others, but on the contrary said, "The cup which my Father hath poured for me, shall I not drink

it?" and who also invited His followers, saying, "This is my cup, drink ye all of it."

We see, then, that in the Lord's order restitution to

1H407

physical health and strength was not intended either for Jesus, the Head of the Church, nor for the Church, His body, but for the world. We see also that the time is not yet come for the bestowment of this blessing upon the world, but that it delays until the sacrificing of the Church with her Lord shall be accomplished—until the Church glorified, sharers of the heavenly Kingdom with the Redeemer, shall shower the blessings of restitution, health, mental, moral and physical, everywhere throughout the earth, granting to all the fullest opportunities to come back, to be released from the power of sin anti death and from all the dominion of the great Adversary, who will then be bound for a thousand years that he may deceive the nations no more until the thousand years be finished. Rev. 20:2, 3

### **Part 3**

## **"IN THE EVIL DAY"**

*"Watch ye, stand fast in the faith, quit you like men. "*

**The Tests of Faith and Obedience now upon the Church**

**Why the Present Time is Designated by the Apostle the "Evil Day," in which  
it will be difficult to stand, easy to fall**

**Escape by Watching and Prayer**

*This article can be found in Pastor Russell's Sermons, pages 286-302, entitled, "Wolves in Sheeps Clothing."*

## **Part 4**

### **FILTHINESS OF FLESH AND SPIRIT**

*To be Put Away*  
*Holiness to be perfected*  
*Why the Bible admonishes the Church, and not the World along*  
*these lines*  
*The Cleansing*

This article can be found in Reprint R5737-R5739-April, 1916, entitled, "Our Cleansing Inward used Outward."

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"For your heavenly Father knoweth that ye have need of all these things. But aceed ye fret the kingdom of God, and His righteousness: and all these things shall be added unto you." Matt. 6:32, 33.

"Let us seek the Kingdom as the preeminent matter of our lives.... If seeking the Kingdom seems to hinder some of our earthy prospects, so much the better. The Master said it must cost us our all." R5048, c.2, p.5.

"If the Kingdom was made first, all their earthly needs would be supplied."  
R5917, c.2, p.4.

1H408

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*Special Issue Booklet, Number 78, 1900*

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### **WHAT SAY THE SCRIPTURES ABOUT OUR LORD'S RETURN**

*His Parousia, Apokalupsis and Epiphania*  
**The Parousia of Our Lord Jesus Christ and His  
Subsequent Apokalupsis and Epiphania at His Second Advent**

*This article can be found in Reprint 2972-83-March 1902, entitled, "The Parousia of Our Lord Jesus Christ and His Subsequent Apokalupsis and Epiphania at His Second Advent, " with the exception of paragraph 7 on Reprint 2975 which is replaced with the paragraph pleated below from the Old Theology Quarterly and the last sentence on Reprint 2977, paragraph 3, also printed below, which appears in the Old Theology Quarterly.*

It is manifest, therefore, that the Church, although absent from the world during the period of the tribulations in the sense of being "changed" from human to



divine nature, will be present in it with Christ, as associate executors of the divine justice, breaking to pieces the present order of affairs, and ready to heal the hearts of the world as soon as they shall be broken in their pride, and prepared for the "Balm of Gilead."

In the harvesting of the fleshly house our Lord, in the flesh, was the Chief-Reaper, and his Apostles were colaborers: in the harvesting of the spiritual house our Lord, a spirit being, is to be present as the Chief Reaper, and members of the spiritual house are to be also reapers.

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*Number 80, January, 1908*

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**Part 1**  
**ARE YOU OF THE HOPEFUL**  
**OR OF THE HOPELESS?**

*The Inspired Message Far Better than the Creed traditions of the Dark Ages*

*This article can be found in Convention Report Sermons, pages CR19-CR22, entitled, "The Hopeless and the Hopeful."*

**Part 2**  
**SEVEN WOMEN DESIRE ONE HUSBAND**

*None of them has his approval*  
*A Symbolical Bible Picture of Present-Day Religious Conditions*

*Seven women shall take hold of one man in that day, saying We will eat our own bread and wear our our apparel; only let us be called by Thy name, to take away our reproach." Isa. 4:1*

Many of the prophecies are highly figurative, symbolical. Doubtless they had some measure of application to the circumstances and conditions of the people of Israel at the time they were written, but we

1H409

have apostolic authority for concluding that their principal lessons were intended for Spiritual Israel. Saint Peter declares that "holy men of old spoke and wrote as they were moved by the holy Spirit," and that "not unto themselves but unto us they did minister the things which are now reported unto you." (2 Pet. 1:21; 1 Pet. 1:12) Our Lord and the apostles in their teachings quoted continually from the prophecies and invariably applied the lesson to their day or to some future event of this Gospel Age. Hence, we are abundantly justified in assuming that our text is applicable to some period of this Gospel Age. Its peculiar expression, "In that



day," is usual all through the Scriptures in referring to the closing period of this Gospel Age, with its time of trouble and general Church and world confusion incident to the inauguration of the new dispensation, the millennium. It is proper, then, that we seek to apply this Scripture to our time and appropriate its lesson, whatever it may be.

Throughout the Scriptures a woman is a symbol of the Church—a pure woman of a pure Church, a corrupt woman of a false Church. We find our Lord comparing the true Church in the end of this age to a company of virgins—part wise and part foolish—and likening himself to the bridegroom who, at the end of the age, had come to receive his espoused Church to himself in glory. John the Baptist pictured the matter after the same manner, saying, "He that hath Bride is the Bridegroom;" the Apostle Paul amplifies the figure, declaring, "I have espoused you (the consecrated Church) as a chaste virgin unto one husband, which is Christ." John 3:29; 2 Cor. 11:2) Here, as well as in the Lord's parable of the virgins, the Jewish marriage is set forth as the example or pattern of the union between Christ and the Church—a very different figure from our marriage custom of the present time. With the Jews in olden time, when a betrothal took place, legal and binding documents were signed by or for the contracting parties, but no actual marriage or union took place for about a year. During that year, while waiting for the coming of the bridegroom to receive her unto himself, to take her to his own house, it was required of the espoused that she should be as faithful, as loyal, as true to her espousal as is now expected of any true wife who has been actually and fully married to her husband. We see the harmony between the Jewish marriage custom and the Lord's dealings with the Church. No one is espoused to the Lord except he has entered into a formal and definite contract with him, the contract on the Lord's part being the exceeding great and precious promises of the Scriptures, assuring the espoused that if found faithful she shall be joint-heir with her Lord, the Bridegroom, in his Millennial Kingdom and all its glories. The contract on the part of the Church is our covenant of consecration, loyalty, faithfulness unto our Redeemer, to whom we are espoused, even unto death. The interim following our personal acceptance of the Lord's gracious promises by a full consecration of our all to him and his service until we actually die corresponds in a measure to the betrothal period of the Jewish maiden; but the still clearer and more exact fulfillment of the figure is found in the history of the Church as a whole. The Lord's virgin Church was espoused to him at Pentecost, and has been awaiting the coming of the Bridegroom and the resurrection change to glory, honor and immortality—the marriage, the union—for nearly nineteen centuries.

## **THE BRIDE IN KINGDOM GLORY**

Our Lord continued the same lesson and illustration in his last message to the Church, recorded in the book of Revelation. There he still continues to picture the Church as a betrothed virgin, unmarried, but under strictest obligations to purity and faithfulness down to the end of this Gospel Age, where she is represented as making herself ready for the Bridegroom's coming and for the marriage. To be ready, as the Apostle explains, she must have on the wedding garment, and it must be "without spot or wrinkle or any such thing." (Eph. 5:27) Not that any member of that glorious company could even hope to maintain absolute purity

and perfection, since all were "born in sin and shapen in iniquity" (Psalm 51:5); but that the robe representing the imputed righteousness of Christ covers every unintentional blemish and imperfection, and that any blemish or soil or spot or wrinkle upon this robe would be a cause of such grief to the betrothed one that the stain would be removed and the wrinkle pressed out by the gracious arrangements made therefore by the heavenly Bridegroom, who presented the robe and gave the directions by which it might be kept "unspotted from the world"- "without spot or wrinkle or any such thing."

The same record shows that with the resurrection "change" in the end of this age the "espoused virgin" Church will be no more, because she will have passed from her espoused state into the more exalted one of the Bride-married or united to her Lord and Bridegroom. Note the symbolical picture by which she is represented: the New Jerusalem coming down out of heaven- that is, the heavenly Kingdom, the new government or rulership of the world, is then pictured as the glorified Church, the Bride; for we read that the Messenger said to John the "revelator," "Come and I will show you the Bride, the Lamb's wife" (no longer the espoused virgin). Then he showed him the holy

1H410

city, filled with the glory of God. (Rev. 21:9, 10) The grand office or work of the Church in glory is also pictured before us as the work of the Bride- "the Spirit and the Bride shall say, Come, and whosoever will may take of the water of life freely." At the present time not only is the Church not the Bride, but she is not even privileged to say, Come, to whosoever wills, but only to "as many as the Lord your God shall call" (Acts 2:39); for with the calling and drawing of this present time there is a measure of election, as the Scriptures declare in our Lord's words, "No man can come unto me except the Father which sent me draw him." (John 6:44) Moreover, there is no river of the water of life now. That bountiful provision is for the future- for the world during the Millennial Age. Now, as our Lord declares, those who believe in him and become his consecrated followers are granted to have in themselves a well of water springing up unto everlasting life. (John 4:14) The river of the water of life and its bountiful provisions for the world of mankind, to which all will be invited, is most clearly and distinctly set forth as belonging to the epoch of the Millennial Kingdom, when the Church will be no longer an espoused virgin, but the Bride, the Lamb's wife- when she will be no longer in a condition of humiliation and groaning because of her burdens, but, filled with the glory of God, the Kingdom of her Bridegroom, with which she will be associated, will be the fountain (the holy city) from whence will proceed a great river of truth and grace, of which all mankind may drink to full satisfaction and everlasting life, if they will.

## **MANY CHURCHES OF CHRIST**

The heathen and children in Christian lands when they begin to study the Bible are perplexed and inquire, Which is the Church of Christ? They see various churches of various names claiming they are branches of the Church of Christ. The unsophisticated mind inquires, Which is the true? Which did Jesus establish?

Of which was he the Head and founder? To which did the apostles belong? The answer implies confusion and reproach. Each denomination claims to be as good as any other and a little better, to be as true as any other or a little more so, to be as legitimately the Lord's espoused Bride as any other. A measure of confusion comes as they severally endeavor to tell us their origin and founders, for one saith, "I am of Calvin;" another, "I am of Luther;" another, "I am of Wesley;" another, "I am of Zwingli." But when confronted with the thought that these various sects and parties all originated within the past few hundred years, and when asked how they can reconcile this fact with the declaration of the Scriptures respecting the founding of the Church by Christ, with the twelve apostles as the living foundation stones, they are confused.

The more courageous attempt an explanation and tell us that their Church was the original one founded by the Lord and the Apostles, but that a great falling away from the original simplicity took place, so that for long centuries Methodism was forgotten, Calvinism was forgotten, Lutheranism was forgotten, until later Wesley, Calvin and Luther revived them. But, we ask, How could Wesley re-establish the original Church if Calvin had reestablished it? How could Luther reestablish it if Zwingli re-established it? Again there is confusion of face and stammering and hesitancy for an answer. Then the Church of Rome, the Greek Church and the Church of England come forward and declare that their organizations are older than any of these others, and that hence theirs are the true, the original; but again we ask, Which of you is the oldest? and where did your organization begin? Give us the proofs. All claim genuineness and originality, but none can show any existence of its present organization earlier than the third century. And when we contrast their elaborate and formal services with the simplicity of the early Church, as described in the New Testament, we are sure that there can be no identity between the two. When we compare their doctrines with the doctrines of Christ and the apostles, as set forth in the New Testament, there is an equal in harmony-their claims fall to the ground for lack of support. The doctrines and practices of the churches of the Reformation period and since evidently are much more in harmony with the practices and doctrines of the Apostolic Church than are the older systems; but they are still far from being in thorough accord with each other and also out of accord with the original.

### **DIFFERENT IN FAITH AND PRACTICE**

We have no time here to discuss fully the difference of faith and practice between the various denominations of today, nor to contrast with these the faith and practice of the Church organized by the Lord. We will merely refer to a few of these latter. The Scriptures teach that there is but one God the Father and one Lord Jesus Christ ( 1 Cor. 8:6); that the Father is above all, that he sent the Son to be our Redeemer, and that when he had faithfully accomplished the work the Father raised him from the dead and exalted him to his own right hand or place of favor-next to himself and the Redeemer himself said:"The Father is greater than I." (John 14:28) But the various churches, each claiming to be the original, unite in telling us that there are three Gods, "equal in power and glory." Sometimes they explain that the three Gods operate as

one God; at other times they claim that there is but one God, but that he has made three different manifestations of himself to assist us in comprehending him, and that each manifestation is as much the one God as the other.

What confusion! How impossible for those whose minds are thus muddled to understand respecting the divine plan of salvation, to comprehend the Scriptural statement that "there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time"! (1 Tim. 2:5,6) How could one part of God be a mediator for men with the other part of the same God? Above all, how could God in one manifestation die as Adam's substitute and ransom, while the same God in another sense would accept that ransom and raise the other part of himself from the dead? How can our dear friends, confused by the errors they have carried with them from the "dark ages," understand or appreciate that Christ died for our sins according to the Scriptures, and the Father raised him from the dead by trying to think of the Lord Jesus as being one in person, one in essence, etc., with the Father, they cannot imagine that he died at all, for if God died in any comprehensible sense there was a period in which the universe was without a God! and how could the Father raise the Son from the dead if the Son was merely another name for the Father? All this confusion has tended to undermine the faith of the more rational members of all these various churches, until today indeed it has any form or tangibility. So disgusted have people in general become with their inability to harmonize their creeds of the "dark ages" with common sense that many of the brightest have abandoned the matter and sought to formulate new and more rational conceptions.

But, alas, the great Adversary, as the Apostle forewarned, manifesting himself as an angel of light and leader into all truth, has captured their college and seminary professors and most prominent ministers. He has beguiled them as the serpent beguiled Eve, with a hope and ambition for greater knowledge than that furnished in the divine revelation. They have with wonderful unanimity become "Higher Critics" and "Evolutionists." In the name of all that is holy and good they are persuading the leading minds in all these different churches that the Bible is not the Word of God, that it is wholly unreliable, that Jesus and the apostles were honest enough, but not brilliant scholars, and were unable to detect the falsities of the Old Testament upon which all of their teachings are based. These wise men of our time assure us that the story of Adam and Eve is not a statement of fact-that at very most it might be considered an allegory, which twenty men might guess

at and interpret in twenty different ways. They assure us that there never was a Garden of Eden, there never was forbidden fruit, there never was a sentence upon Adam because of his disobedience in perfection, and that, therefore, the Scriptures delude us when they tell us that it was by reason of this that sin and death entered into the world. They tell us that Adam was merely one removed from a monkey, and hence far from able to keep any divine law, and far from capable of being judged or condemned to death on account of disobedience. And since they deny the fall and that man thus lost his home, his life, his relationship to God, they per force deny also that there was any need of a Saviour. They deny the Lord's words that he came "to seek and to save that which was lost." Denying that there was any sin they deny that Christ died for our sins and rose again for our justification. ( 1 Cor. 15:3) They entirely ignore the Apostle's statement that by one man's

disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all are sinners. (Rom. 5:12) Thus do they make void the Word of God, and set up instead of it human tradition, human theories-the golden image to which all are required to bow down and worship if they would be called respectable, intelligent, sane.

## **CHURCHIANITY-CONFUSION-BABYLON**

We have seen that the Scriptures refer to the true Church of Christ as the espoused virgin of the Lord, and that they indicate clearly that eventually she is to be the Bride, the Lamb's Wife. But where is she now? Where has she been all through the period between the days of the apostles and the present time? We answer that the Scriptures explain that she has been in the "wilderness." (Rev. 12:14) In other words, she has been in disfavor, ignored and, to the worldly wise, unknown. Some of her members have been scattered in the various denominations already referred to and some of them outside all of these. Of the true Church the Master said, "If ye were of the world the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Apostle, again describing this class, declares of them that not many wise, not many great, not many learned, not many noble, not many mighty are called-but chiefly the poor of this world, rich in faith. The popular institutions already referred to are worldly; their aims, their ambitions, their methods are worldly, and hence there can be very little religious sympathy, fellowship and co-operation between the majority of these sectarian systems and the minority in them who are true to the Lord and to his Word.

The majority think it strange that the minority are

1H412

such peculiar people; that they take such different views of life and its proprieties; that they set their affections on things above and not on the things of the earth; that they love a prayer-meeting better than they love a ball game, a concert, or a theater. They think it strange that they do not join with them in all the various questionable means employed for raising money for Church purposes, the fairs, socials, charades, lotteries, grab bags, etc.; and, as the Apostle intimates, they are very likely to speak evil of those who have more of the Spirit of the Lord and of the apostles, the spirit of holiness. Our Lord's parable of the wheat and the tares explains the situation exactly. He sowed the good wheat seed and the apostles followed in the same work; but subsequently the great Adversary sowed tare seed, errors, and brought into nominal Christendom many who were Christians merely in name, and who professed morality for their personal advantage-either in the hope of escaping the torment of the future or in the hope of gaining temporary advantage in the present life. This sowing checked the real wheat and hindered its development to a very large extent, so that today, look where we will over the field of Christendom, we see comparatively few of the true wheat class comparatively few true disciples of the Lord, willing and glad to walk in his footsteps in the narrow way of self-sacrifice and service. We see the vast majority ignorant of the truth and grace of the Lord-not knowing Jesus as the personal Saviour, not knowing from what they were redeemed, not knowing of the call nor

to what they have been called, not knowing of the necessity of the trials and difficulties of this present time for all those who will be faithful to the Lord, and not knowing the exceeding great and precious things which God hath in reservation for them that love him.

We see that the fruits of the Spirit-namely, meekness, gentleness, patience, long-suffering, love

possessed by the wheat class are not esteemed and not enjoyed by the tare class. We see, on the contrary, that the tare class is full of earthly ambition, earthly schemes and plans, and in every sense of the word give evidence that they are of the earth earthly. Some of these tares are fine, noble people in many respects; some of them give largely out of their abundance for garnishing the sepulchers of the righteous, for stainedglass windows representing the Lord crucified or the apostles preaching the truth; but they have not the root of the matter in them; they have never taken up their cross to follow the meek and lowly One; they have never consecrated their lives to the Lord's service even unto death; they have never entered the narrow way, which alone leads to glory, honor and immortality, to which the true Church has been called. Having in mind the numerous brands of Churchianity-

Presbyterians, Methodists, Lutherans, Roman Catholics, etc.-and having in mind also their various conflicting doctrines, we cannot wonder that the Scriptures use the word Babylon as a name for these systems as a whole-especially when we come to know that the word Babylon signifies confusion. You can put your finger with some degree of definiteness upon the teachings of Confucius and his followers and know what they believe; you can do the same with those of Buddhists, Brahmins and others, but not so with Christians, for their doctrines are legions, as are their names, and it becomes necessary to find out what kind of a Christian one is in order to know what is his faith.

The confusion of doctrines among the various branches of Churchianity has brought reproach upon them all. The heathen are inquiring how it comes there are so many different kinds of Christians, and how it comes that they all have their own Bibles, and how it comes that they all can get their various theories out of the same book. This is a reproach that is being keenly felt by the leading minds of all denominations. As a consequence their creeds are being very generally ignored, while the organizations built upon and by those creeds, as upon foundations separate from others, are held unto most firmly. A Presbyterian may despise his creed and frankly tell some one, as a Presbyterian minister did, that if he wanted to believe the creed he must swallow it as he would a Brandreth pill, for if he would attempt to chew it he would never swallow it. Hence the Longer and Shorter Catechisms are practically buried, as things better to be forgotten in the interests of the prosperity of the denomination which formerly built upon them. And it is much the same with other denominations and their creeds; the systems are being worshiped more than ever, and the creeds are being repudiated more than ever.

But why should this be if the creeds are admitted to be unsatisfactory and better buried? Why should not all Christians come together upon the simple ground of

faith in the Bible-accepting that as their only creed? Why? Because to do this would wound their pride, would destroy their denominational integrity, would destroy the image they have so long worshiped. Each denomination expresses itself as quite willing to absorb all the others, but not willing to be absorbed by any of the others-not that they see there is any principle involved, but only because of pride and Churchianity and a lack of the real Spirit of the Lord. And, as the Apostle says, "If any man have not the Spirit of Christ he is none of his." Hence, in Churchianity and its various branches there are evidently many, a large majority, who at heart are not the Lord's, but their own. They speak quite truly when they say that they "belong" to this or that

1H413

denomination. It owns them body and mind; they serve and reverence it as the heathen do the idol.

As this situation is more and more clearly seen, and as the people realize the unsatisfactoriness of their old creeds, and as their theologians dispense to them their new creed of Higher Criticism and Evolution and salvation by self help and good works, the various denominations are saying to themselves:Go to now; let us build a great tower of Babel; let us have a federation of denominations without any particular creed, without any particular faith, without any particular hope, without any particular aim except our self-preservation as denominations. Let us build so high that the floods of trouble that we apprehend shall do us no injury; but let us have no confidence in the Ark, Christ Jesus, and feel no necessity for being hidden therein, nor of being buried in the likeness of Christ's death and thus carried over to the new dispensation promised.

### **"SEVEN WOMEN IN THAT DAY"**

Who are the seven women? We have seen that women are pointed to as representatives or types of the churches-that the true Church is symbolized by a woman, a virgin, and the false systems by harlots, unfaithful to their espousals, and associating with the world. (Rev. 17:5) The number seven is well recognized throughout the Scriptures as being a symbol of completeness. And so we assume it here to signify all the churches of this world-but not to include the true Church, which is not of this world and which does not follow its course. We have come to the time when these seven women-that is to say, all the various sects and denominations-are with one heart, and one voice feeling the reproach of their situation, as already described. And what is their conclusion as to the proper course to be pursued? We answer that the one man of our text properly represents our Lord, the heavenly Bridegroom, and that our text signifies that all the nominal churches have come, or are about to come, "in that day," to the place where they will desire to be called merely the churches of Christ, and want nothing whatever more to do with him. They want to hold their sectarian names, Lutheran, Catholic, Methodist, etc., but they want also to be called Christians-that is their chief asset, almost their only asset. For the doctrines of Christ they care nothing, and for any thought of redemption and covering of sins through him they care nothing; it is merely a name that they desire. "We will eat our own bread and wear our own apparel-merely let us be called by thy name."



## **THE TRUE CHURCH TO THE CONTRARY**

We have already estimated that members of the true Church are still associated with these various earthly systems represented by the seven women of our text, but they will not be therein long, for one by one they are hearing the voice of Truth crying to them, "Come out of her [Babylon], my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4) The more these women want to eat their own bread and to wear apparel of their own furnishment, the more all the true ones of the Lord's people among them will awaken to the true situation and find that they have neither part nor lot there. The true Church does not wish to eat her own bread: she wants the Bread that came down from heaven. She does not want her own theories, her own plans of salvation, her own schemes, her own methods; but desires rather that which God has provided as her daily portion-"Meat in due season for the household of faith" things new and old from the storehouse of divine truth. Neither does the true espoused virgin of the Lord desire to wear her own apparel, for she has come to understand that her own righteousness is as filthy rags. She has learned and is learning more and more to appreciate the robe given her by the heavenly Bridegroom-the wedding garment. She trusts more and more in the merit of her Redeemer, the covering of whose justification was symbolized by the skins of the sacrifices, given to Adam and Eve as the covering for their nakedness.

The message of the Lord has gone forth to his Church of the present epoch, counseling all those who claim to be his, that they trust not in uncertain riches, earthly riches, but that by faithful sacrificing of the earthly interests they buy of the Lord the gold tried in the fire, the divine nature, and that they maintain the white raiment of justification, that their eyes may see clearly the things that make for their peace and the things to come-the riches of grace, the knowledge of which has not entered into the heart of natural man. The Lord addresses the nominal system of the present time, at the closing epoch of this age, saying, "Thou sayest I am rich and increased in goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness be not made manifest; and eye salve to anoint shine eyes that thou mayest see." Rev. 3:17, 18

To whatever extent, dear friends, we have had the spirit of Babylon, the spirit of the world and the confusion of doctrines that are contrary to the Word of God, let us get rid of these. To whatever extent we

1H414

have had blindness and misapprehension of the true riches, and a failure to appreciate the white raiment of Christ's righteousness, let us finally accept the Lord's favor and anoint our eyes and see the glories of the situation of the true espoused of the Lord, that we may make our calling and election sure as well as be burning and shining lights in the world for those who are seeking the true ways of the Lord.



**Part 3**  
**THE MILLENNIAL MORNING IS DAWNING!**  
*But a Night of Awful Trouble Will Intervene*

*"Watchman, what of the night? The morning cometh, but a night also."  
Isa. 21:11, 12*

*There shall be a time of trouble such as never was since there was a nation."*  
Daniel 12:1

It is the duty of the watchman on the walls of Zion to declare the whole counsel of God-the bitter as well as the sweet. This duty we continually seek to perform. It is appropriate, however, that the glories of the Millennial epoch, foretold through God's Word, should receive more of our attention than the darker picture of the night of trouble with which it will be introduced. It is appropriate also that we give, as the Scriptures do, still more attention to the inculcation of the principles which go to form Christian character amongst the Lord's consecrated people; because these are essential to the attainment of the glorious privileges and honors of the Kingdom; because this is the work in hand, the Lord's work-the gathering from amongst mankind of the very Elect to be the Bride of Christ, his joint-heirs in the Millennial Kingdom and its glorious work of instructing and uplifting the world in general. We have not failed, however, to point out that the Millennium will not be introduced by the preaching of the Gospel and resulting conversions.

We have shown that the preaching of the Gospel is the method by which the Lord is now inviting those who have "ears to hear" to voluntarily join his standard and follow in the footsteps of Jesus and thus become God's very Elect, but that after this election is complete the divine method of dealing with mankind, according to the Scriptures, will be wholly changed. Then, instead of preaching to those willing to walk by faith in the light of the divine Lamp, the Word of God, there will be laws, commands, rules-with rewards for the obedient and "stripes" for the careless; and that the whole world, instead of longer being in darkness, will be filled with the light of the knowledge of the glory of God; because Christ and the Church will then be to the world the Sun of Righteousness-to

scatter its ignorance and superstition, and to assist it out of its degradation up along the highway of holiness to Edenic blessings, which may be reached by all who will by the close of the Millennial Age. We remind you again of what we have before shown-that according to the most favorable statement of the world's statistics there are more than 1,200,000,000 of heathen today, whereas a century ago the number was 600,000,000. Here we see the net result of the century of the most wonderful missionary activity the world has ever known-twice as many heathen at its close as at its beginning. If any one still is in doubt as to the correctness of our position, that the Millennium is not to be brought in by the preaching of the Gospel, let him reflect not only that there are no Scriptures in favor of that position, but let him reflect also that if in this day he could convert

all of the 1,200,000,000 of heathendom to nominal Christianity such as prevails in civilized lands, the Millennium would not yet have come, for surely Christendom is as far from Millennial conditions as is heathendom. Discontentment and unhappiness are even more widespread amongst the civilized than amongst the heathen. No reasonable mind can conceive of the possibility of human endeavor bringing the world of mankind to the condition referred to in our Lord's prayer-

"Thy Kingdom come; thy will be done on earth, even as it is in heaven."

### **WILL GOD'S KINGDOM COME?**

All reasonable minds must concur that there are only two courses open to us-(1) either to repudiate the Bible as an inspired and authoritative teaching, and thus free ourselves from its innumerable references to the Kingdom of God, the Kingdom of heaven that is to be established under the whole heavens, to which every knee must bow and every

1H415

TONGUE CONFESS, AND OF WHICH Christ is to be the great King and his Church of the very Elect, his Bride and joint-heir in the Kingdom; or else (2) we must admit that the Kingdom so clearly foretold in the Scriptures will be introduced by some different means than that which the majority of Christendom has for the past century expected. We must accept the Scriptural presentation, that our Lord's second coming is for the very purpose of establishing that Kingdom, and then when he thus takes to himself his great power and establishes his rule amongst men, it will be done by force, as the Scriptures declare, and not by the preaching of the Gospel, which by that time will have accomplished its purpose of gathering the Elect-the willing and the obedient-the Bride class.

In view of the fact that I have been publicly declaring by voice and by pen for more than thirty years that the Kingdom of God is nigh at hand, and that it will be introduced by a "time of trouble such as was not since there was a nation," it is not surprising that the present financial flurry is bringing in numerous inquiries in line with our text, "What of the night?" Is this the beginning of the awful trouble in which the Gospel Age will close and the Millennial day of blessing will be introduced? More than two million copies of the "DIVINE PLAN OF THE AGES" are in the hands of thinking people, many of whom for years have been noting the truthfulness of its delineations of the events of the harvest of this age-the period of forty years from 1874 to 1914, during which the Millennial Age is lapping into the Gospel Age, the one beginning, the other closing. A lesser number of people have followed us in the study of the prophecies along these lines in the volume entitled, "THE TIME IS AT HAND"-a lesser number, therefore, see clearly, definitely, the foundation of our expectations in the Word of God, and from this class chiefly come the inquiries. The others well know what we are now explaining, namely, that the severity of the troubles which will wind up present institutions of the world in a world-wide anarchy is not to be expected for yet seven years. But as we have already shown, the unrest amongst mankind will increase as we near the climax. The Scriptures intimate clearly that what is coming is a parallel, an antitype, to the awful trouble upon the Jewish nation

which terminated their polity A. D. 70. Again, as we have already intimated, the Apostle likens the trouble coming to "travail upon a woman with child." In harmony with the figure our expectation is that there will be numerous spasms or throes of trouble upon Christendom, increasing in severity up to the last, in which present institutions will die.

### **"THE NIGHT IS FAR SPENT"**

"The night is far spent, the day is at hand," the Apostle declared eighteen centuries ago. (Rom. 13:12) The entire period of the night is six thousand years, and hence he was quite right in declaring that it was far spent in his day—more than two-thirds of it had passed. This is the Scriptural figure everywhere used: the period of the dominion of sin and death is likened to a night time, a period of darkness, ignorance and superstition. Well does the Prophet cry, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5) During this dark night, according to a reasonable estimate, twenty thousand millions of our race have gone down to the tomb, to sheol, to hades, to death, and only those who have some knowledge of the divine plan through the Scriptures know that the Lord's provision for these is an awakening from the dead, the tomb, and subsequently the possibility for all of them to attain, if they will, perfection and eternal life. The Prophet David spoke of this awakening in the morning of the Millennial Age from the prophetic standpoint, declaring that joy was then to come to the millions who weep now, not only for their departed ones, but also by reason of the imperfections, mental, moral and physical, which they find in themselves and in their neighbors and friends.

What joy that morning of the new dispensation will bring to humanity! To the "Little Flock," the friends of God, who have walked in the footsteps of their Master in the narrow way of self-sacrifice, it is to bring a share in the First Resurrection to glory, honor and immortality. To the remainder of mankind, it is to bring, through the Redeemer and his glorified Bride, the blessing of release from the bondage of corruption, the bondage of sin and death. No wonder the same Scriptures, which call the present a night time, which declare that "darkness covers the earth and gross darkness the heathen" (Isa. 60:2), picture the future as a sunburst of blessing, bringing relief not only from Satan, who will be bound for a thousand years, but bringing relief also upon terms of obedience from all the aches and pains and imperfections and dyings which now so distress every creature! No wonder that those who caught a glimpse of the matter in bygone times, before this feature of truth had become meat in due season, were ecstatic! No wonder the Psalmist, speaking under divine inspiration, repeatedly thanked God for the coming prospect, when the Kingdom should be the Lord's and he should be the Governor amongst the nations of the earth, and the fullness thereof should render unto him the praise and honor and obedience due unto his name! No wonder the apostles looked forward to the second

1H416

coming of our Lord and prayed, "Even so come, Lord Jesus. Come quickly!" No wonder this thought quickened the early Church to a zeal and earnestness which was astonishing to their fellowmen, who "took knowledge of them that they had been with Jesus and had learned of him!" (Acts 4:13) And they were hoping for a

share in the Kingdom which he had promised them, when he said, "To him that overcometh will I grant to sit with me in my throne;" and again, "Pray ye, Thy Kingdom come, thy will be done on earth as it is done in heaven." Rev. 3:21; Matt. 6:10

### **"THE MORNING COMETH"**

In our text the Prophet takes his standpoint in our day, and in answer to the question whether or not the night of sin and error and superstition and sorrow is nearly ended, he declares that the morning nears. To our understanding daybreak began more than a century ago-in the year 1799. That is a prominent date in the Scriptures as the close of a prophetic period, following which there would come to the world great enlightenment, great increase of knowledge along every line, as a stirring up, an awakening, a preparation for the Millennial day and its great work. The earliest awakening was along religious lines, and nearly all of the great Bible Societies were organized within fifteen years of that date, and the largest of them, within four years. The Word of God has been the torch which led the best of minds to their grandest achievements during the century which followed. Today, theologians, college professors, and in general all the elite of the world, under the lead of Higher Criticism, have rejected the Bible; but this is not to its discredit, but to theirs. They have become vain in their imaginations, wise in their own conceits, neglectful of the inspired Word, and the result is that they today are in blindness as respects the times and seasons in which we are living. Hence, the world, which knows not God, is without special leadership from those to whom it might reasonably look for guidance in the present time, when more than ever the wisdom from on high is needed.

The Scriptures declare this period since 1799, under two names:(1) the "Day of his Preparation" (Nahum 2:3) (2) "The Time of the End" (Dan. 12:4) It is the period which closes the epoch of what the Scriptures term the "present evil world" and introduces the "world [to] come, in which dwelleth righteousness." (Gal. 1:4; 2 Pet. 3:13) It will be noticed at a glance by every thinking person that this period should be, must be, the most wonderful in the world's history thus far-the period of the most profound change imaginable-the overthrow of the empire of darkness under the prince of darkness, and

the inauguration of the Empire of Light under the Prince of Light-Christ and his glorified Bride. To be as brief as possible such a day of preparation and change should have two leading characteristics, and these we find.

### **"THE DAY OF HIS PREPARATION"**

(1) So wonderful a day as that which the Scriptures declare is coming should be prepared for! So wonderful a sunburst should give a considerable dawning light before the Sun of Righteousness himself would flood the earth with beams of glory and blessing! And is not this what we find? Is not the whole world awakening from the darkness, ignorance, superstition and slumber of past centuries to a newness of thought, of intelligence, to an awakening of their senses? Is not this the only reasonable explanation for the wonderful progress along every line of invention, in mechanics, chemistry, etc. ? Is not this the answer to the prophetic declaration that in this day of preparation, this time of the end, many would run to and fro, and knowledge would be increased? But, alas,

the world by wisdom knows not God, and instead of returning thanks to him for present blessings, and recognizing them as forerunners of the Millennial Kingdom as the Scriptures explain, we find mankind, on the contrary, seeking an explanation along lines of worldly wisdom-concluding that we are experiencing merely the results of a process of evolution; and, indeed, endeavoring to eliminate the Creator entirely and rejecting his Word-casting aside the torch. Thus it is that in the gray dawn they see not the stone of stumbling in their pathway, and realize not the ditch of unbelief into which they are so rapidly falling!

(2) If the whole world were saints, full of faith, obedience and love to God, the blessings coming to us in this time would be wisely used for the mutual good of the entire human family. But it will be admitted that only the few are of such a spirit-that the majority, both inside and outside the nominal Church, are controlled by the spirit of the world, the spirit of selfishness. Hence, while the blessings of our day, although so abundant that they have overflowed in every direction and benefited every member of our race afar and near, have come chiefly into the hands of the worldly wise and acquisitive, we perceive that in the increasing light of each decade the wonderful ingenuity and skill of the world's brightest minds turning increasingly in the selfish direction. Not content with much luxury they seek more. With commendable zeal, energy and skill immense projects are accomplished and more and more mankind in general, though richly blessed through these same channels of genius, find that the bulk of the world's

1H417

wealth and practically all of its opportunities are passing into the hands of aggregated capital, trusts, etc. While the intelligent will acknowledge that they are receiving a blessing in conjunction with these experiences, and that their lot is far better than that of their forefathers, nevertheless the masses have caught the acquisitive spirit as well, and a hunger for wealth is in nearly every bosom and a scheming for it in nearly every brain. Consequently this wonderful day of blessing, instead of bringing thankfulness, gratitude, happiness, contentment, praise and thanksgiving to the Giver of every good, is more and more bringing the reverse of this-unhappiness, discontent, envy, malice, hatred, strife, which the Apostle denominates "works of the flesh and of the devil." As a result there is a mad financial rush everywhere as it is discerned that those who have already procured possession of the wealth of the world practically control the situation for the present, and apparently also for the future. The result is the engendering of a spirit of bitterness against them-well illustrated in the many unreasonable and unjust attacks upon capitalists and who are far more just and generous than the majority of those who assail them through the press. However, we are not discussing particulars but broad generalities.

We are not discussing grades of selfishness, but the great fact that selfishness as a principle is more and more gaining control of the poor and the rich, and is leading on with rapid strides to the very culmination which the Scriptures indicate will be with us within eight years-"a time of trouble such as was not since there was a nation." (Dan. 12:1) Our Lord quotes the prophecy and applied it, we believe, as we do, and adds the encouraging statement that there would never be such a time of trouble afterward. (Matt. 24:21) The effect of this trouble will be so overruled

by divine providence in the establishment of the Kingdom of righteousness, the Kingdom of light, that such a tribulation will never again be possible. Of that glorious Millennial time the Scriptures declare, "the inhabitants of the world will learn righteousness." (Isa. 26:9) They will learn that the ways of righteousness are the ways of the Golden Rule. But it will require time, and undoubtedly the great lesson that is coming, respecting the unprofitableness in the end of the rule of selfishness, will be a valuable preparation to the world for the learning of the advantages of the rule of love.

"The knowledge of the glory of God shall fill the whole earth," declares the Prophet. (Hab. 2:14) And again, "The Sun of Righteousness shall arise with healing in its beams," and again, "Then shall the righteous [Christ and his glorified Church] shine forth as the sun in the Kingdom of their Father." (Mal. 4:2; Matt. 13:43) "He that hath an ear, let him hear." During that glorious day "Righteousness will be laid to the line and justice to the plummet," and "the judgments of the Lord will be abroad in the earth"-correcting the world in righteousness. Thus all come to a knowledge of the Truth and to full opportunities for obedience. Amongst the assisting and uplifting influences of that time will be the rewarding every good endeavor and punishing with corrective "stripes" of "every soul of man that doeth evil," ultimately punishment of everlasting destruction will be inflicted only upon those who deliberately, wilfully, persistently refuse to come into harmony with the divine arrangement and to go up on the highway of holiness to full perfection and eternal life.

### **"AND A NIGHT, ALSO"**

Our text recites exactly what we find, namely, that although the night of six thousand years is now spent, and although we are in the morning of the new dispensation and its gray dawn is already awakening many of the sleeping ones-a brief period of dense darkness, an early morning storm which other Scriptures show to be terrific-is to arise. Various symbols in the Scriptures are used to represent this brief period, which in the Bible is known as a "day of wrath and fierce anger." Sometimes a symbol of storm is used and a hurricane is described, a whirlwind swift and terrible. Again the symbol is that of a flood, at other times of fire melting the earth. The latter symbol has been mistaken by our Second Day Adventist friends, and indeed by nearly all Christendom, as represented in their creeds, to imply a literal burning of the earth, which, on the contrary, the Scriptures declare is to abide forever. (Eccl. 1:4) We quote one Scripture of this latter class in evidence of our position. The Prophet declares:

"Wait ye upon me, saith the Lord, until that day [the day of wrath] when I rise up to the prey; for my determination is to gather the nations, to draw together the kingdoms, that I may pour upon them mine indignation, even all my fierce anger. For the whole earth shall be devoured by the fire of my jealousy." (Zeph. 3:8) We already witness the gathering of the nations, the drawing of them together by the power of steam and electricity, which today makes China nearer to your city than New York was a century ago. This drawing together of the nations in their interests, financial, social and sympathetic, makes the coming cataclysm instantly world-wide in a manner impossible before, and, like a fire, present institutions will be speedily consumed under the ruthlessness of anarchy. True, anarchists today are few,





but Socialists throughout the world are growing numerous, and it is our expectation that within seven years they will be very powerful. We are not blaming them with having anarchistic intentions-we believe that many of them are noble and generous and little realize the position they will feel themselves forced to assume and the awful world-wide tragedy they will assist in precipitating. We counsel all who are the Lord's people, that while these things will come to pass, as the Scriptures have portrayed, none of the Lord's consecrated people should have any part therein. Those who pray, "Thy Kingdom come, thy will be done on earth as it is in heaven," should see to it above all things that the divine will is done to the extent of their ability in their own hearts, in their own lives, in their own families, in their own business. In proof that our interpretation of the foregoing passage is correct-in proof that the fire of God's jealousy which will then devour the earth is symbolical and not literal, we call attention to the verse following, which reads, "Then will I turn to the people a pure language [message] that they may all call upon the name of the Lord to serve him with one consent." If the fire were literal and the earth were actually melted there would then be no people left to hear the message of the Lord and to serve him. The fire is symbolical, and the very forcefulness of the statement and the strength of the language is an evidence to us of the terrible character of the trouble which we expect will engulf society, symbolized by the word "earth," within eight years.

### **"THE SUN SHALL BE DARKENED"**

Symbolically in the Scriptures the Church is represented as a woman clothed with the sun and the moon under her feet. (Rev. 12:1) The force of the symbol is that the Church of Christ has a special enlightenment in the Gospel, which in this figure is represented by the sunlight, and she stands upon the moon, which represents the Jewish system, the Mosaic Law, which, as the Apostle declared, was a shadow of the better things of the Gospel. Using this figure of speech, our Lord declares respecting the trouble time with which this age will close, that in it the sun shall be darkened, the moon will not give her light, and the stars will fall from heaven. (Matt.24:29) While accepting as a matter of fact that there has been a literal fulfilment of this statement within this generation-within less than a century, we hold, nevertheless, that there is a symbolical application. To our understanding it is now being fulfilled, and its fulfillment bears a close relationship to the coming trouble. The sunlight of Christendom, the Gospel message, the Bible, is being rejected by the very highest standard bearers in Churchianity. Higher Criticism, which is a refined name for infidelity, is taught in practically not only every college of Christendom today, but is taught also in the religious denominations-yea, with its handmaiden, the Evolution theory, it has even invaded the common schools and has threatened also the Sunday Schools.

Thus the sunlight of Gospel truth, which has enlightened the Church, is fading out gradually and being eclipsed by worldly wisdom. In the same proportion, of course, the moon, the Mosaic Law, the typical foreshadowing of Gospel truth, is becoming darkened, so that it is not an uncommon thing to hear prominent Christians speak of the "bloody sacrifices" of the Jews in olden times, and failing entirely to understand what the Apostle Paul explains, that "without the shedding of blood there is no remission of sins," and that God provided the sacrifices of the



Law as foreshadowings of the "better sacrifices" of Christ and those who follow in his footsteps, presenting their bodies living sacrifices. (Heb. 9:22, 23; Rom. 12:1; Col. 1:24) Furthermore, are not the stars in the religious firmament falling-the brightest ones, to whom Christendom has looked for leading and guidance and instruction-are they not falling from their high position in the estimation of Christendom? What a bright star in the religious firmament was the Apostle Paul as well as the other apostles, and are not all these falling from their exalted position in the judgment of the masses of Christendom-so that it is not an uncommon thing to hear the worldly-wise Doctors of Divinity imply that the apostles were earnest, but ignorant, and thoroughly incapable of shedding any light upon the Church in this our day, when the heavenly wisdom is being rejected and the earthly wisdom is being sought!

With the breaking down of faith in the Bible as a divine revelation and guide Christendom is left without chart or compass as she enters the great gale that is before us. Is it not time that those in all denominations and out of all denominations who are at heart loyal to the Lord and his Word should take their position firmly in defense of the truth and manifest their loyalty? Is any other course for them a safe one? Can they expect to grow in grace and knowledge and be able to "stand in the evil day" (Eph. 6:13) unless they do manifest such a loyalty?

We exhort you all, dear friends, and the hundreds of thousands whom we weekly address through the public press, that we not only awake to the importance of the glorious morning so near at hand, and the preparation therefore in the purity of heart and life and faithful zeal for the Lord, but that we do all in our power to bring the knowledge of Present Truth to all those who have an ear to hear. The trial, the testing, is

1H419

bound to reach every professed child of God very speedily, and those unprepared by the truth are almost certain to be overwhelmed with the error, which is spreading everywhere and preparing the world for the climax beyond, which we see, but they cannot see as yet-the glorious sun of the earth's great Jubilee.

## **Part 4**

# **THE RANSOM PRICE PAID FOR SINNERS**

### *Guarantees a MILLENNIAL AGE OF RESTITUTION*

***"Times of Restitution of all things which God hath spoken  
by the mouth of all the holy prophets since the world began." Acts  
3:19-21***

*"There as one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5-6*

At another time we may consider the forepart of this text, but on this occasion I invite your attention to the last clause, which explains that our Lord's sacrifice was for all mankind, and that in due time this great matter will be made known to all people with a view to their being blessed by and through the fact and the knowledge of it.

### **THE DOCTRINES OF CHRIST**

Perhaps I should take a moment here to answer a question which I understand is frequently raised in respect to my preaching, namely, Why does Pastor Russell give so much more attention to doctrinal questions than do other ministers? Why does he not give more attention to scientific matters, politics, moral reform and practical living? My reply is in the words of our Saviour, "After all these things do the (gentiles seek"-all these are worldly matters while the doctrines of Christ and the apostles are peculiar to Christians. Hindoos, Confucians and Mohammedans have a common interest in the affairs of the world and its moral, physical and political welfare, but the Christian minister is divinely directed to "Preach the Word;" and the Word ignores worldly science, politics, reform, etc., and deals especially with doctrines. I am, therefore, merely following the example of Christ and his apostles, and the reason why this seems peculiar is, that the majority of the ministers largely neglect to heed the Scriptural injunction and the apostolic models. When they do occasionally touch upon doctrine, they, alas, too frequently "teach for doctrines the commandments of men," from the creeds of the past five centuries rather than from the inspired words of the Lord and his apostles.

It may be well here to notice briefly the value of doctrines-the value of those teachings which differentiate true Christians from the remainder of mankind. The ignoring of the doctrines of Scripture and the substitution of the doctrines of men during the "dark ages" have brought the world to the place where all doctrines are tabooed and distasteful, because said false doctrines from the "dark ages" are unreasonable and repulsive to the growing intelligence of the world. Instead of ignoring doctrine, however, the people of God should seek and find the proper interpretation of the Bible, which is everywhere reasonable, logical and harmonious with itself and with sanctified common sense. This, then, is my

apology for so frequently discussing the "doctrines of Christ" and of the prophets and of the apostles.

### **CHRIST A RANSOM FOR ALL**

Our text declares a great fact which Christian people generally ignore, if they do not deny-the fact that our Lord Jesus' death was a "ransom price," whose scope covers and includes the entire family of Adam. The fact that the Scriptures do speak of a specially Elect class which is being gathered out of the world during this Gospel Age, and which is promised joint-heirship with Christ in his coming Millennial Kingdom-the fact also that the great mass of mankind at the present time and throughout the six thousand years of the past have been "without God and without hope in the world," because without a knowledge of "the only name given under heaven and amongst men whereby we must be saved"-these facts have led many to the erroneous conclusion that our Lord's death had not been and never will be a "ransom price" or "offset price" for the cancellation of the sins of mankind in general. Their reasoning has, indeed, certain logical features; for if the world in general has not and if in future it never will receive a blessing at the Lord's hands it seems the logical conclusion must

1H420

be that justice did not receive and will never receive a full ransom price for Original Sin. In seeming harmony with this erroneous thought is the fact that only a comparatively small proportion of humanity has been specially favored of the Lord with an opening of the eyes of their understanding, and the privilege, through faith, of coming back into harmony with their Creator.

Seemingly supporting this view also are the Scriptural statements respecting the present "narrow way" and "strait gate" which "few" can find, and the many references to the Elect as constituting only a Little Flock. Building upon this erroneous conclusion, our forefathers of the "dark ages" and since have proceeded to give various explanations of the eternal torture of the world of mankind-the non-Elect-those not favored by the Almighty with a knowledge of the only name given under heaven and amongst men whereby we must be saved. These false doctrines built upon the "traditions of the elders" have had a nauseating effect upon intelligent minds:They therefore contradict the Scriptural declaration that God is just, loving, wise and all-powerful. What we need to correct the nausea, to refresh the hearts, to reinspire a love and zeal for the Lord and his Word, is to see with clearness what are the true doctrines of the Scriptures respecting these matters.

### **"TASTED DEATH FOR EVERY MAN"**

The Scriptures declare that our Lord Jesus "by the grace of God tasted death for every man." They show conclusively that his death "was a propitiation for our sins (the Church's sins); and not for ours only, but also for the sins of the whole world." (1 John 2:2) But to appreciate these statements, to see how they can be and are true, it is necessary to know that the Scriptures nowhere declare that the present Gospel Age is the only period of divine favor, the only period for the forgiveness of sins, the only period of reconciliation with God, the only period of

opportunity for being taught of God and of obtaining his blessing and favor, lost through original sin in Eden. As soon as we grasp this great fact our eyes begin to open to other facts:

(1) That prior to this Gospel Age, during the Jewish Age and previously, all the world except that one little nation were aliens, strangers and foreigners from God and his promises, "without God and without hope in the world" (Eph. 2:12); (2) that the Scriptures clearly indicate a "world to come," a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail; (3) that that future epoch is called the "Day of Christ," the "Day of the Lord." It is indeed the Millennial Day, the thousand years of Christ's reign for the very purpose of blessing

and uplifting the world of mankind, for whose sins his death was the atonement price and who are to be healed by his stripes. (4) We find that every invitation and injunction of the Gospel Age is with a view to the selection of an "Elect class," who shall be joint-heirs with Christ during that Millennial Age, to share with him in the great work of general human uplift.

At this point many good people laboring under a degree of blindness, from the "smoke of the dark ages," feel disposed to object and to insist that there can be no future probation. If we ask them why, they reply that the entire Scriptural teaching contradicts the thought of a future hope beyond the tomb. We reply that this is an error-that the very reverse is true, as we shall show. We ask them for a single Scripture on their side of the Scripture subject. To their amazement they find none, but as a last resort quote from Ecclesiastes the words, "Where the tree falleth there shall it be." (Eccl. 11:3) A very slim text, indeed, to raise up as a barrier against the entire voice of the Scriptures, against all the demands of reason and logic as well. This Scripture is in full accord with what we claim, namely, that a tree when it is fallen is lifeless and powerless, and cannot raise itself up, so is man in death-under the sentence and wage of Original Sin. The Scriptural argument is that the whole race of Adam was thus dead-without life, without power to raise itself out of its fallen condition, without any claim upon eternal life or divine favor in any sense; but, as our text declares, our Lord Jesus "gave himself a ransom for all"-for Adam, the transgressor, in particular and for all of his race who shared in his penalty. And the all redeemed is the same all which shall have the blessed opportunity for release from sin and death bondage.

It was because man was in this helpless condition, dead, powerless to revive himself, that God went to his relief through Christ, and caused the great ransomsacrifice to be made nearly nineteen centuries ago. Our text assures us that that ransom-sacrifice finished at Calvary was on behalf of all mankind, and is consequently to bring a blessing to all mankind.

### **SALVATION BY A RESURRECTION**

We are not arguing that all who have died have gone to heaven; quite to the contrary. We stick close to the book, the Bible, in its declaration that the "dead know not anything" that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age, the First Resurrection will take place-the resurrection of the "blessed and holy"-those who have pleased God both

by their faith and obedience. These, the Scriptures declare, will be "kings and priests unto God, and shall reign on the

1H421

earth." The object of their reign will be to bring blessings of knowledge and opportunity to "every creature." These participants in the First Resurrection are the "Seed of Abraham," our Lord Jesus, the Head, and his Church, the members of his Body. Thus the Apostle declares, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." Gal.3:29

The promise to which Christ and the Church are heirs is that they shall be God's instrumentality for the blessing, instruction and uplifting of all the willing of the world of mankind. To be heirs of this promise made to Abraham, that in his Seed all the families of the earth should be blessed, would be a meaningless farce and jest on the Almighty's part had he not purchased or ransomed all men and provided a time and means by which his blessing should accrue to the world. Thus we perceive that he has arranged a time for granting the world a trial for life—a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the Truth, which, we are assured, shall shine forth as the sun, and whose beams shall heal humanity. (Mal. 4:2) The means for the blessing we see provided in Christ, and his Bride, the "Elect" Church of this Gospel Age; but the guarantee of the whole is fixed beyond peradventure in the fact that "Jesus Christ, by the grace of God, tasted death for every man," or, as our text declares, became the Mediator between God and man by giving himself a ransom for all.

A point I want to emphasize here is that the giving of this ransom price and the acceptance of it by Justice imply divine intention for the blessing of all mankind, in full accord with the various testimonies of the entire Scriptures. Why should a ransom be given for all if it was not intended of God that all should benefit by it, or at least have an opportunity of benefiting by it, which would be virtually the same thing? We hold that it is beyond dispute that the giving of a ransom for all and the divine acceptance of it, in harmony with the divine promise, are the sure guarantee that ultimately a blessing must come to every member of Adam's race as a result.

The fact that this knowledge has not yet reached all mankind in the past and is not reaching all mankind today, but, on the contrary, only a small minority, and the fact that knowledge of God's favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine Word, require no proof. Proof could be given on almost every page of the Scriptures that faith, and endeavor to obedience in harmony with that faith, are necessary to salvation, but we will content ourselves by mentioning a few citations. The Apostle Paul says, "Faith cometh by hearing, and hearing by the Word of God." "How shall they believe on him of whom they have not heard." (Rom. 10:14-17) "Without faith it is impossible to please God." (Heb. 11:6) "All that are in their graves shall hear the voice of the Son of God," and "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." (John 5:28; Isa. 11:9) "All the blind eyes shall be opened and the deaf ears

shall be unstopped." (Isa. 35:5) "They shall no longer teach every man his neighbor, and every man his brother, saying, Know the Lord:for all shall know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34

### **"TO BE TESTIFIED IN DUE TIME"**

Our text is in full accord with all these statements of the importance of knowledge, declaring the fact that our Lord Jesus gave himself a ransom for all is to be testified in "due time." The present time is the due time for the Church, the household of faith, to hear the voice of the Son of God; and they who now hear live, pass from death unto life-to newness of life, to begetting to newness of nature. By and by, when the present class of "called," "Elect" ones, shall have been glorified with their Lord, all the remainder of mankind shall hear, "All that are in their graves shall hear his voice" and come forth for this very purpose

that they may hear, may understand, may appreciate and may be assisted to obey the voice of him that speaketh from heaven-the great Ransomer, who, in that day, will be King over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may come to a full appreciation of God and his righteous laws and to full obedience thereto.

This is the Apostle Peter's declaration in Acts 3:22,23:He points us to the fact that Moses was a type of Christ-Jesus the Head and the Church his Body-and this antitypical "Priest" God is raising up from among his brethren-raising him up to the glory, honor and immortality of the divine nature, and to the power and authority of the Kingdom-to the intent that, as the Seed of Abraham, this great messiah shall "bless all the families of the earth" with knowledge and every opportunity for return to all of divine favor and blessing that was lost in Eden. And of those who will refuse to hear that great Prophet, Priest and King during the Millennial Age -what of them? The Apostle answers, "it shall come to pass that the soul that will not hear [obey] that Prophet, shall be utterly destroyed from amongst the people"-cut off in the Second Death, from which there will be no hope of

1H422

recovery, no resurrection.

### **"TIMES OF RESTITUTION"**

In full accord with all this view is the Apostle Peter's statement respecting the blessings that are to come to mankind during the Millennial Age, following our Lord's second advent and the glorification of his Church to joint-heirship with himself. The Apostle calls that period "Times of refreshing from the presence of the Lord, when he shall send Jesus Christ," at his second advent. The Apostle declares that in the meantime the heavens must receive him, must retain him, "until the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." In other words, he assures us that these restitution times or years of uplifting of mankind will follow as a result of the Lord's second coming and the establishment of his Kingdom in glory and in power. Acts 3:19-21

That these times of restitution signify years of restitution, I need not state; nor need I point out that here the thousand years of Christ's reign are referred to. The word "restitution" is, or ought to be, familiar to everybody, nevertheless I remind you that it signifies to put back or bring back something to an original or primary condition. The Apostle is speaking of humanity, and hence the suggestion is that the work of Christ and his Church in glory during the Millennium will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world-before the "curse" passed upon all by one man's disobedience. (Rom. 5:12) Evolutionists would have little sympathy with the Apostle's statement here, for, according to their erroneous theory, "restitution" to original condition would be the last thing for humanity to desire or hope for, or for God to promise as a blessing. But we are not consulting Evolutionists in this matter-we are taking the Word of God, which liveth and abideth forever. In harmony with his promise we are to anticipate, therefore, that as the world of mankind has been in a fallen and falling condition, and ups and downs, especially downs, for six thousand years, and that when the Lord's time shall come and "times of restitution" shall begin, the present downward or fallen conditions will give place to upward conditions, to restitution times-for the general uplifting of all mankind.

### **BECAUSE "CHRIST DIED FOR OUR SINS"**

We have just seen that the great ransom sacrifice finished at Calvary is the basis upon which God can be just and yet be the justifier of those who believe in Jesus

(Rom. 3:26) and release them from the sentence of death, which was justly upon them as the imperfect posterity of the fallen Adam, unworthy of life eternal under divine conditions. The more we look into this matter the more logical, reasonable and satisfactory we see the divine plan to be. The first man perfect, the image of God, sinned with deliberation, and received as a penalty a death sentence; after waiting more than four thousand years, God sent a Redeemer in the person of his Son. Since man was not a spirit being but a human being, therefore, the Apostle declares, Christ took not hold upon the nature of angels, but humbled himself and came to the still lower plane of humanity and became the "man Christ Jesus"- "holy, harmless, undefiled, separate from sinners." Then, as "the man Christ Jesus," "he gave himself a ransom for all," as our text declares, "to be testified in due time." The testimony has already been in the world for nineteen centuries, and it has selected the very class which God foreknew and foretold-a Little Flock of footstep followers, who are to be joint-heirs with their Redeemer and Lord. Next in order will come the testimony to the remainder of mankind-first to those who have not yet gone into the tomb, and, secondly, to those who have already gone into the tomb, who will be awakened for the very purpose of receiving this testimony and being tested by it. In accord with this the apostle declares that the church is a "kind of firstfruits unto God of his creatures." First-fruits implies an after fruitage. James 1:18

Here we notice the difference between the blessing God designed for the Elect Church he is selecting during this Gospel Age and the blessing he purposes for the obedient of the world of mankind in general. The Church's blessing is not "restitution," and in harmony with this we see no evidence of restitution anywhere



about us. The restitution work waits for the restitution time, which begins with the establishment of the Kingdom.

Believers of this present time, indeed, have a faith equivalent to restitution, in that they are reckoned as having their sins covered with the robe of Christ's righteousness, of being reckoned as having passed from the sentence of death in Adam to a share of a life in Christ, reckoned as having received again fellowship and communion with God, lost in Adam through his disobedience in Eden. All this in a sense serves as an equivalent to the restitution which is to come to the world in its "due time." But the world will not get these things by faith, but will get them actually, gradually attaining to them more and more during the thousand years, until at its close all who shall have appreciated God's favors and obeyed the voice of the great Prophet, Priest and King, will be actually

1H423

perfect-as perfect as was Adam in every talent, quality, power and capacity, and with increased capacity through increased knowledge.

### **HEAVENLY REWARD FOR THE ELECT ONLY**

Not so the Church of this Gospel Age. She gets none of these restitution blessings actually. She merely has them by faith, and this for a special purpose-to sacrifice them-to permit her to present her body a living sacrifice, holy, acceptable to God, her reasonable service-her participation in the sufferings of Christ that she may be accounted worthy to participate in his glories of the heavenly nature and his Millennial work. The Gospel invitation to the Church is to lay down her life, to exchange these earthly privileges and blessings bought by the precious blood of Christ for heavenly privileges offered to her as a reward of obedience-"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my father in his throne." Glory, honor and immortality, the divine nature-will be the great "change" from present earthly conditions to heavenly conditions, far beyond anything possible for the natural man to appreciate, and seen, even by the saints, as through a glass obscurely. This great change which is to come to the Lord's faithful Bride by her participation in "his resurrection," the "First Resurrection," the resurrection to spirit perfection is the "rear hope and ambition set before us, dear brethren and sisters. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience-sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this participation in the Kingdom with our dear Redeemer.

### **ALL THE HOLY PROPHETS FORETOLD THIS**

The Apostle declares that these "times of restitution" which are coming are spoken of "by the mouth of all the holy prophets since the world began." We should like to take up this subject in detail, and scrutinize the testimony of all the prophets to know the accuracy of the Apostle's statement, and this we may do on some other occasion. Suffice it now that we take the Apostle's word, calling to mind merely the various statements and promises of the Law and Prophets, pointing out these glorious good things for the world of mankind-that are delayed only until the completion of the "Elect" Church. The prophets speak of the



restoration of Israel to divine favor, of how their blind eyes shall be opened, that they shall see in every truth that he whom they pierced was the Messiah indeed who gave his life for their ransom. The Apostle clearly points out in Romans, ninth and tenth and eleventh chapters, that not only was the falling away of Israel foretold in the prophets but also their regathering-their restoration to divine favor; but this, he points out to us, will be after the completion of the Gospel Church-Spiritual Israel. Again he declares, that "they shall obtain mercy through your mercy." The glorified Church, with Christ at her head as the great King, is to dispense the mercies of God to the dew first and also to "all the families of the earth."

Let us, dear brethren and sisters, hold fast to the doctrine of Christ as set forth in his own teachings-that he "came to seek and to save that which was lost" (Luke 19:10); that he beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. Let us note that the same Gospel is set forth also in all the declarations of the apostles and of "all the holy prophets since the world began." While the doctrine of men would be inclined to lead us away from God-to make us think of the Almighty as unjust and cruel, heartless, loveless and powerless-the doctrines of the Scriptures open the blind eyes and give us to see the King in his beauty-the glorious majesty of the God of Love, the God of Wisdom, the God of Justice, the God of Power. They give us to see, as declared by the Prophet, that "As the heavens are higher than the earth, so are God's ways higher than man's ways, and God's plans higher than man's plans." From this standpoint of greater enlightenment respecting the divine character, we will have greater desire to serve and to please him, esteeming it a great privilege to lay down our very lives in his service, counting all things as but loss and dross for the excellency of the knowledge of Jesus Christ our Lord-that we might know him intimately and be found in him, as his members, and be made sharers in his resurrection-the First Resurrection-to the change of nature, to glory, honor and immortality. Phil. 3:8-11

### **"NONE OTHER NAME GIVEN"**

We appreciate the tender sympathy which leads to the hope that dear friends and relatives and the heathen, who have died out of Christ are "safe in the arms of Jesus." True, they are safe in the care of him who died for all. He will not torture any of his enemies even to all eternity, as once we feared but now find to be unscriptural. But let us see that, while the Scriptures teach that the worst that can befall any of his enemies will be "everlasting destruction" without hope of a future life, there is a grand hope taught for the ignorant-that all such shall be saved from their ignorance and be "brought to an accurate knowledge of the truth that they may be saved"-in God's "due time." (1 Tim. 2:4-6) Let us recognize the truth of the

1H424

Master's words and build a proper faith in accordance with its statement, "He that hath the Son hath life; he that hath not the Son shall not see life"-eternal. (John 3:36) God's salvation is by knowledge and not by ignorance-"through faith in the precious blood" and

not in ignorance of it-by a resurrection and a Millennial Kingdom in which we are invited to share with our Redeemer as his Bride and joint-heirs to accomplish the uplift of all who will then prove willing and obedient.

### **THE WORLD OF TOMORROW -Rev. 21:4**

Close your eyes a moment  
To misery and woe,  
And all earth's degradations  
Which from sin and sorrow grow.  
And let your mental vision  
Behold a perfect earth  
Without a stain of sin to mar  
The things of grander worth.  
No bitter thought nor unkind word  
Will ever find a part,  
And only love will meet response  
In every kindred heart.  
Benevolence shall mark each act,  
And sickness be no more.  
No evidence of dread decay  
Shall lodge at mortal's door.  
Where health and radiant beauty march  
In unsurpassed array.  
And inward purity shines forth,  
As all seek to obey.  
And such will be perfection,  
In a world that's freed from sin,  
With all earth's tears and sorrow  
As tho they had not been.  
For those we've loved and cherished  
And laid within the grave,  
Shall rise as one great army,  
For Christ died all to save.  
So lift your heads, take courage!  
There'll come an end to sorrow,  
When Christ as King shall then reign o'er  
The blest world of tomorrow.

# The Bible Students Monthly

1H427

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*Volume 1, Number 4*

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## **THE RICH MAN IN HELL; LAZARUS IN ABRAHAM'S BOSOM**

*Greatly Misunderstood Parable Made Plain*

*"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."-Luke 16:23*

Many dear Christian people who are themselves opposed to cruelty in every form subscribe to creeds of the dark ages which misrepresent the heavenly Father as taking fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture. It is claimed by foreordination or at least forearrangement, God planned that all except the saints shall spend an endless eternity in most horrible torture. Some say in physical and others say in mental torture worse. These Christian friends have apparently failed to note that the Scripture references which they believe teach

eternal torment are all of this parabolic or symbolic character; that there is not a literal statement to such an effect from Genesis to Revelation. On the contrary, there are numerous Scriptures which declare that the wicked shall be "destroyed," "perish," "die," and that God's provision is that none can have eternal life except as a gift and favor through Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The masses, disgusted with all doctrines, no longer hope for anything reasonable or logical in religion. Some, devoid of heart and reason, are fully satisfied; let the doctrines alone. But others still hunger and thirst after righteousness-truth. Their hearts cry out after the living and true God—a God of justice, wisdom, love and power. They realize that the Bible must be his revelation of his own character and purposes, yet are free to acknowledge that they have never been able satisfactorily to understand it or to harmonize its doctrines. The message of Present truth is for this latter class, and all over the world they are

hearing it and being blessed, refreshed, comforted, strengthened by divine might in the inner man. Coming to a clearer knowledge of the Divine Plan of the Ages, they are finding it soul satisfying and sanctifying. It is this class that the People's Pulpit seeks to reach and to instruct more perfectly respecting the divine character and purpose.

### **A PARABLE OR A LITERAL STATEMENT**

We remind you that in the parable the thing said is never the thing meant. For instance, wheat and tares do not mean wheat and tares, but children of the Kingdom and children of the wicked one. Sheep and goats mean the Lord's people and those of a different spirit or disposition. So in the parable under consideration. We hold that the rich man and Lazarus and all the various things connected with the story are parabolic. The majority of people, seemingly anxious to hold on to this parable as a proof text favoring the eternal torment theory, insist that it is not a parable, but a literal statement of facts. We must pause, therefore, to show the impossibility of that view before we proceed to analyze the true meaning. We need mention only a few points to show that it could not properly be understood as a literal statement of facts. For instance, it is not stated that the rich man was profane or immoral or wicked in any ordinary sense of these words. The whole account is that he was rich, was clothed in purple and fine linen and fared sumptuously every day. Viewed literally the implication would be that all the wealthy who wear purple apparel and who have a bountiful supply of provisions will by and by spend an eternity of torture, regardless of their moral characters. Surely such an interpretation is irrational.

Likewise of Lazarus, we read not a word about his good qualities, his purity of heart, his generosity to the

1H428

poor, his reverence for God, etc., but merely that he was poor, lay at the rich man's gate, desired to eat the crumbs from his table and was full of sores. If these conditions are to be understood literally, it would signify that moral and religious qualities have nothing to do with our admittance to a heavenly state, but merely

poverty, sickness, etc., such as few of us could claim to have duplicated. Moreover, a literal interpretation would imply Abraham's literal bosom as the place of bliss. And if Lazarus got there, and even two or three since, it would leave no room for any of us, unless Abraham has a larger bosom and longer arms than any one we know. But enough of this.

### **THE PARABLE BRIEFLY EXPLAINED**

We offer a suggestion as to the meaning of the parable. We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit to all the various parts of the parable and be reasonable, Scriptural and harmonious. Yet we have never seen any lucid interpretation except that which we now present.

The rich man symbolizes the Jewish nation. For centuries that people were God's peculiar people, of whom he said, "You only have I known (recognized) of all the families of the earth" (Amos 3:2).

St. Paul tells us that the Jews had much advantage every way, "chiefly because that unto them were committed the oracles of God"(Romans 3:2). These divine gifts, favors, blessings, promises, are all symbolically represented in the rich man's condition.

First.-His clothing of purple symbolically represented royalty. That nation God had organized as his kingdom, as we read, "David sat on the throne of the kingdom of the Lord," and again, "Solomon sat on the throne of the kingdom of the Lord in the room of his father David." Although this kingly power was taken away from them in the days of the king Zedekiah, nevertheless the scepter of authority remained with them. "The scepter shall not depart from Judah . . . until Shiloh come." Messiah was therefore to come to that nation, that it might have the great honor of being his kingdom, the charmer of divine blessing to the world.

Second.-The fine linen symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy nation "year by year continually," for centuries, as a result of their atonement day sacrifices.

Third.-The sumptuous fare represented the gracious promises of God through the law and the prophets and his covenants with that nation.

Lazarus, the poor beggar full of sores who ate of the crumbs, symbolized those gentiles who were outside of the Jewish covenant, "aliens and strangers from the commonwealth of Israel." They had not the health and fine linen symbolical of justification and harmony with God. Their sores and rags represented their degradation, sin and alienation from divine favor and forgiveness. The eating of the crumbs from the rich man's table represented that under divine arrangement every promise and favor really belonged to the Jews and that every blessing granted to the gentiles was from Israel's fullness. Such crumbs of comfort were the healing of the centurion's servant and the Cyro-Phoenician woman's daughter. When this mother asked relief for her child Jesus answered, "It is not meet to take the children's bread and to give it to the dogs." Our Lord thus used an aphorism of

that time and country under which the Jews spoke of all gentiles as "heathen dogs." The woman accepted the answer without offense, knowing that it was the Jewish sentiment in general, but she replied, "Yea, Lord, yet the little dogs eat of the crumbs which fall from the children's table." Here she applied the word dog to herself and other gentiles, and the favor which she requested she called a crumb from the Jewish table, following our Lord's own suggestion in the matter.

Fourth.-The dogs which licked Lazarus' sores represented gentiles in general and that the class of them represented by Lazarus, anxious for a share in divine mercy and grace, were companions of dogs, aliens, foreigners from divine favor.

### **BEGGAR AND RICH MAN DIE**

The death which came to the rich man and to the beggar in the parable represents a decided change as respects divine favors and treatment on the part of both parties. The rich man, the Jewish nation, took sick, and the dying process began from the time of our Lord's crucifixion. As our Lord declared, "Behold, your house is left unto you desolate" (Matthew 23:38). For thirty-seven years the rich man, the Jewish nation, gradually died to all~of the wonderful privileges and blessings which had been theirs as God's peculiar people. The death of that nation occurred in the year 70, when Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, entombed in hades as a nation. Thank God, the resurrection of Israel to national life is clearly foretold under the new covenant at the second coming of Messiah in the glorious reign of the spiritual kingdom, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Jeremiah 31:31).

1H429

The death of the beggar occurred three and a half years after the cross at the end of Israel's specified seventy weeks of special favor. "The middle wall of partition" between Jew and gentile was then broken down. The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held forth. Cornelius, the first gentile convert, was received at this time, and his acceptance marked the end of special Jewish privileges, the breaking down of the "middle wall of partition." Then and thenceforth every sincere gentile seeking fellowship with God and a share in his gracious promises had through Christ, exactly the same rights as had the Jew-no more, no less. Indeed, the Jewish converts to Messiah became fellow members of this Lazarus outcast class, which now though no more glorious than before in the sight of men, was specially favored of the Lord (Ephesians 2:15).

### **THE BEGGAR IN ABRAHAM'S BOSOM**

Abraham is styled the "father of the faithful," and from this standpoint all faithful to God are counted as his children-symbolically. This is the figure used in this parable. Lazarus, accepted to Abraham's bosom in the parable, means that all of that class outcast from the Jewish nation, but hungering for the crumbs of divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom (he typified God). Thus all gentiles accepting Christ are now children of Abraham, children of God by faith in the blood of Christ. Our Lord Jesus is the

head of the seed of Abraham, and all we as well as all faithful Jews accepting him and becoming his disciples are counted members of his Body. As the apostle declares, "Now we, brethren, as Isaac was, are the children of promise," and, again, "If ye be Christ's then are ye Abraham's Seed and heirs" (Galatians 3:29:4:28)

### **THE RICH MAN TORMENTED IN HADES**

All scholars will concede that the Greek word hades and the Hebrew word sheol, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of sheol and hades and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars therefore have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in hades, being in torments. The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the president of the United States to co-operate with other "Christian nations" and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled.

If we look for the rich man's "five brethren" we find them. There were twelve tribes of Israel, and, although all of these tribes were in a general way represented in Israel in our Lord's day, yet, strictly speaking, that rich man was composed mainly of the two tribes-Judah and Benjamin. Now, if the two tribes were represented in the one man the other ten tribes would be properly enough represented in his "five brethren." The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. The answer of the appeal was:"They have Moses and the prophets . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:29, 31).

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in illustrating to us the special relationship of the Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief and how their unbelief alienated them from the divine favor of this gospel age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom. We thank God that the promise of the Scriptures is that with the end of this gospel age this gulf of unbelief and consequent separation from divine favor will be done away and Israel will be delivered from the torments of these centuries and



experience a national resuscitation or resurrection under the glorious privileges, favors and advantages of the new covenant, "Even so have these also not believed that through your mercy they also may obtain mercy" (Romans 11:31).

1H430

### **ISRAEL'S NEW COVENANT**

God's great covenant, the oath bound covenant, "In thee and in thy Seed shall all the families of the earth be blessed," applies specifically to the Christ, our Redeemer and Lord, the Head, and to the "elect" Church, the members of his Body.

All of the privileges of blessing the world belong to this class, but they ate received conditionally-that they will sacriifce their earthly rights and interests that they may have instead spir.iitual and heavenly conditions. Christ's death and the death of these, his elect

members to earthly interests constitute the teens upon which he and they shall be the mediator of the new covenant for Israel, to giive Israel a share on the earthly plane in the work of blessing all the families of the earth under their new covenant. Thank God, this will mean restitution, uplifting out of sin and death conditions not only for those who have not yet entered the tomb, but for all of the race who will accept this favor of God through Christ, including those who have gone into the tomb. All refusing this grace will die the Second Death, symbolized by Gehenna.

## **"IN THE CROSS OF CHRIST WE GLORY"**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "In the Cross of Christ We Glory.'*

## **HOSANNA! HOSANNA! TO THE SON OF DAVID!**

*"This article can be found in its entirety in the Newspaper Sermons, entitled, "Hosanna! Hosanna! To the Son of David!"*



## **THY KINGDOM COME**

We have learned it, we have sung it,  
We have prayed it o'er and o'er.  
We believe it, nations need it,  
Let us ask it more and more.  
    May thy Kingdom come!

A new tomorrow without sorrow,  
Christ shall rule in righteousness.  
Wars all ceasing, peace increasing,  
All his name shall then confess.  
    May thy Kingdom come!

Need we wonder? need we ponder?  
"Faith can trust him, come what may."  
Jesus taught it, all have sought it,  
Yes, that bright Millennial day.  
    May thy Kingdom come!

Keep on hoping, keep on praying  
For that Kingdom promised long.  
Age of gladness, no more sadness,  
Right shall rule instead of wrong.  
    When thy Kingdom comes!

1H431

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### *Volume 1, Number 7*

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## **THIEVES IN PARADISE**

*This article can be found in its entirety in the Newspaper Sermons,  
entitled, "Thieves in Paradise."*

## **"CHRIST OUR PASSOVER IS SACRIFICED FOR US"**

*This article can be found in its entirety in the Newspaper Sermons,  
entitled, "Passover in Type and in Antitype."*

# **"THE RISEN CHRIST, HEAD AND MEMBERS"**

*This article can be found in its entirety in the Newspaper Sermons,  
entitled, "The Risen Christ. "*

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*Volume 1, Number 8*

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## **FOREORDINATION, PREDESTINATION AND ELECTION**

*This article can be found in its entirety in the Newspaper Sermons,  
entitled, "Foreordination, Predestination and Election."*

### **CALLED BY A NEW NAME**

Lift up shine eyes dear child of God,  
Lift up shine heart and sing.  
Let naught distress thee, for thou art  
Espoused unto a King.

In silken threads of shimmering gold  
A pattern thou shalt make  
Upon thy royal wedding gown  
For thy dear bride-groom's sake.

His bride must be in queen's attire.  
And so with patient care.  
Ne'er let a single day go by  
Without some stitches there.

When finally thou art by his side.  
The world shalt know thy fame.  
When Christ presents thee as his bride  
And gives thee a new name!

## **"THE DESIRE OF ALL NATIONS"**

***"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9***

Assuredly our text has never yet had a fulfillment, but just as surely it shall be fulfilled, for the mouth of the Lord hath spoken it; yea, more, hath declared that ultimately "every knee shall bow and every tongue confess" Messiah, to the glory of God the Father. Some time ago in our Sunday-School hymnals a very popular melody was entitled "SHOWERS OF BLESSINGS" and prayed, "Let some droppings fall upon me." This truly expresses the Christian's experience in the present time. The Lord permits his people to have sunshine, cloud and showers for their refreshment, for their development. Nevertheless the showers of refreshing never seem to come with sufficient frequency, and we continually rejoice in the hope that "still there's more to follow." What a contrast, therefore, is suggested by the words of our text—a downpour of truth and grace which will produce a flood of righteousness and knowledge of the Lord world-wide and ocean-deep!

When will this be, and how will it come to pass, are the incredulous inquiries. It seems too good to be true that, after a reign of sin and death lasting for six thousand years, so wonderful a change is to be brought about! It seems too great a miracle to be expected that, after the struggle of Truth with Error, of Righteousness with Sin for long centuries, the time should ever come when Righteousness and the knowledge of God should obtain so complete a victory, so thorough a mastery of the world. When we consider the united energies of Christendom during the last century to spread the knowledge of the Lord amongst the heathen and the results during the last century in spreading the knowledge of the Lord throughout heathendom, the Scriptural statement seems incredible. When we reflect that a century ago there were six hundred millions of heathen and that now there are twelve hundred millions, we ask ourselves by what miracle it could ever come to pass that the knowledge of the Lord should ever cover the whole earth as the waters cover the mighty deep.

### **"THY KINGDOM COME"**

The Scriptures answer our query and explain the entire situation. They tell us that the world's conversion comes not by might nor by power of man, but "By my spirit, saith the Lord." The Bible tells us that during this Gospel Age God has poured out his holy

Spirit upon his servants and upon his handmaids and upon these alone; but they tell us also that with the end of this Age and the dawning of the new dispensation the Lord will pour out his spirit upon all flesh. "After those days, saith the Lord, I will pour out my spirit upon all flesh."

But what will be the cause of this change in the Divine program, which the Almighty has foreknown from of old and foretold through the prophets?

Evidently it is not a change of the Divine purpose or intent, but merely a change in the Divine operation, for "Known unto the Lord are all his works, from the foundation of the world." A lesson we all need to learn is that as, in human operations, time and order are observed, so likewise these are elements in the Divine arrangement. In the construction a foundation is the first requisite, and the roof or capstone and the finishing touches mark the completion of the edifice. So in the Divine arrangement various ages mark various degrees of development in the Divine purpose and not until the finishing touches shall have been given will the glories of the architect and builder of creation's wonderful temple be manifested. We are at present in the formative period. God has begun the great work of which he prophesied of old. Messiah has come, has died for the sins of men, has arisen from the dead and been highly exalted: the Church, spiritual Israel, gathered from natural Israel and from all the families of the earth, "a little flock," has been in process of selection for nearly nineteen centuries. Soon it will be completed—the predestinated number possessing the foreordained quality of character, "copies of God's dear Son," will have been found and tested and developed and polished and fitted and prepared for the glorious position to which they have been called as Messiah's Bride and joint-heir in his Kingdom. Then the King and Queen of the Millennial Kingdom, being in readiness for their work, a great change in the Divine program of earth will take place.

### **SATAN SHALL BE BOUND**

The Scriptures most distinctly teach that we are under the reign of the "Prince of this world," Satan, and that our Lord at his Second Coming in power and great glory will bind or restrain this strong one and overthrow his empire, which is not of Divine authorization, but built upon human weaknesses, ignorance and superstition. We are distinctly told that Satan shall be bound for that thousand years (the

1H433

Millennium) that he may deceive the people no more until the thousand years shall be finished.

The question naturally arises, Why did God with all power at his command so long permit Satan to deceive humanity and through their superstitions and ignorance rule them as their Prince? Why was he ever given liberty or power at all over humanity? In the light of the Scriptures we may see that as God at times has used the wrath of man to praise him, so during this period of Satan's liberty he has not been permitted to frustrate the Divine Plan or intention but, unconsciously, has co-operated with it and served it. Without his blinding influence the Jewish rulers would not have crucified our Lord, as St. Peter distinctly shows, "I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17).

Likewise had it not been for the delusions of Satan the Church would not have been persecuted; the way to glory and honor and immortality and joint-heirship with Christ would not have been made the "Narrow Way;" the saints, the "jewels"

whom the Lord is now selecting, would not have been polished and fitted and prepared for the glorious places to which the Lord has called them. Surely, then, the Lord has used the great Adversary to assist in the accomplishing of the Divine purposes. Satan may have supposed that he was frustrating God's plans, but just as surely he was mistaken. The Divine Word is sure which declares, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I sent it."

### **"THE SUN OF RIGHTEOUSNESS"**

Attempting to give us glimpses of the glory that is to come the Scriptures use various figures of speech, telling us, for instance, that the present is a dark night as compared to the future, which will be a morning of joy. They declare, "Weeping may endure for the night, but joy cometh in the morning"-the Millennial morning.

Following the same figure we read, "The Sun of Righteousness shall arise with healing in his beams." From this standpoint the entire six thousand years of the reign of sin from the time of Adam's disobedience in the Garden of Eden to the time of the establishment of the reign of Christ has been a night time in which "darkness has covered the earth and gross darkness the people" (Isaiah 60:2). The night will give place to the glorious day of his presence, the bright shining of the Sun of Righteousness.

The spirit of sleep and stupor came over the Church during the dark ages. The Lord permitted it to be so.

We lost sight of the glorious things of the Restitution morning and the blessings then to come to the Church and to the world in general. These things were little preached and little believed, although most conspicuous in the Word of God. Instead we gave heed to the heathen theories and more or less mixed and combined them with the Scriptural teaching, much to our confusion. As a consequence now the Truth of God's Word when we come to it and read with better understanding is new to us, strange-very, "Truth is stranger than fiction," because the fiction has been drilled into us from infancy and sung to us from nearly every hymn-book in the world. Thus we have had a hymn-book theology rather than a Bible theology, and this accounts for the fact that the Word of God and his character are so little understood, and that today leading minds are repudiating the Scriptures and taking to Higher Criticism. We need to turn back, to retrace our steps, to inquire for the old paths Jeremiah 6:16), for the doctrines older than Wesley and Calvin, older than Roman Catholicism-the doctrines of Jesus and the apostles and prophets. From this standpoint, thank God, we can see light in his light and glorify his name and appreciate his Word as containing the very essence of wisdom, justice, love and power.

### **THE QUICK AND THE DEAD**

The proposition of the Scriptures, of a Millennial Age of blessing, coming through the establishing of God's Kingdom, for which we pray, "Thy will be done in earth as it is done in heaven," strikes people in three different ways:

First.-Some ungenerously will be disposed to resent the thought under the supposition that it would imply a more favorable opportunity for the world in general in the next Age to come into harmony with God than the Church of the present age enjoys. To these we answer that their argument is at fault because they fail to recognize the fact that the reward to be given to the overcomers of this Gospel Age, the Church class, will be a much higher one than will go to the obedient of the world in the next age. The reward of the Church will be a spirit nature and a share in the heavenly Kingdom with the Lord Jesus. The reward of the earthly class of faithful ones will be Restitution to the perfection of human nature lost by Adam and redeemed by our Lord Jesus. Surely those who appreciate the "high calling" to the Divine nature and joint-heirship with the Lord in his Kingdom will see that it is well worth the additional sacrifices, self denials, etc., which it will cost.

Second.-Another class, generous and appreciative,

1H434

offer the criticism that it seems unfair on God's part to give such a glorious Millennial opportunity to those who will be living at the time of the Second Advent and to deny it to the remainder of the race who lived previously. This also is a mistake, we answer. God's proposition is that all of the world of mankind who do not enter into the trial of this present time-the Judgment or trial of the Church, the spirit-begotten ones-will have an opportunity of entering into the judgment or trial of the world for the prize of Restitution and human perfection on the earthly plane. This blessing, this privilege, will begin with the living nations at the time of the beginning of the establishment of the Lord's Kingdom, but it will not end with them. The Scriptures declare, "All nations which thou hast made shall come and worship before thee." And again, "In thy Seed all the families of the earth shall be blessed."

Some of those nations and families have perished from the earth, but the Divine provision of redemption and Restitution is meant for all eventually. The Scriptures assure us of an awakening of all the sleeping millions of earth's population. "The hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and come forth." The Apostle tells us that they will come forth, "Every man in his own order," or class; thus intimating that from the Divine standpoint there are numerous classes of the dead. Thus the Scriptures assure us that the first class, the blessed and holy ones, the saintly, will alone share in the First Resurrection, and that these shall be priests unto God and reign with Christ a thousand years (Revelation 20:3, 4). The remainder of mankind will come from the tomb classified-not all at once.

They will not come forth to be damned or condemned. They were "condemned already" as children of Adam because of his sin. It is on that account that they were "born in sin and shapen in iniquity." It was from that sin and its sentence or condemnation that Christ died to set them free. They will come forth free from that condemnation in a judicial sense, but, nevertheless, with the weaknesses of the fall still upon them, and they will be required to co-operate with the Lord in their own uplifting during that thousand years. Note that the great King of Glory,

with all power in heaven and earth, could not, if he chose, lift them at once from their degradation and all that was lost, because the gradual uplifting and their own cooperation in the Divine program, so arranged, will be the most helpful way-because the learning of righteousness by the process of climbing up out of conditions of imperfection will impress upon them its principles the more thoroughly.

Third.-A third class, and they are not a few, discern at once that "true and righteous" are the Lord's ways and arrangements-that those now on trial have more advantage every way in that to them was granted so high an honor and blessing and so great a stimulus to righteousness. They recognize also that the Lord's arrangements for the world, the living and the dead, will be glorious to all, to angels and to men, when all shall have been brought fully to an appreciation of the facts.

### **KNOWLEDGE OF THE LORD**

To some it may appear strange that it is the knowledge of the Lord that is to fill the whole earth ocean deep-not the knowledge of mankind, not the knowledge of sin, not human philosophy-none of these are to fill the earth and to bring blessings to the world of mankind, but 'the knowledge of the Lord.'"Well did our dear Redeemer say, "This is life eternal, that they might know thee, the only living and true God, and Jesus Christ, whom thou hast sent." Life eternal is not to be gained by a knowledge of astronomy or geology or mathematics or chemistry, etc., but by the knowledge of God. How is this? What is there so wonderful, so magnetic in the knowledge of God that it should be said that men might gain eternal life thereby? We answer that God himself is the very personification of those glorious elements of character which he demands we shall emulate, copy, pattern after. Thus our Lord Jesus said, "Be ye like unto your Father which is in heaven." Not that we can ever be exactly like him in these respects, while we have our present imperfect bodies, but his is the pattern after which we must copy as best we can now and of him be the exact copy by and by.

The thought is that as we copy our Heavenly Father's character each additional step of progress means a clearer knowledge of the Father, and only those who attain to the very perfection of love in their hearts will be able rightly, truly to know the Father or the Son. Hence to know him in the full, proper sense of the word would imply that we had attained his likeness in our hearts, and this would imply preparation for life eternal on the Divine terms. From this standpoint our text implies that all mankind will ultimately be in that condition of the knowledge of God which will imply the perfection of their hearts, imply their acceptance to eternal life, imply that all unwilling to come to this glorious condition under the Divine opportunities will have been destroyed from amongst the people in the Second Death (Acts 3:23). How wonderful is the Divine arrangement! Blessed are our eyes, for they see and our ears that they hear and our hearts that they now respond!

## **“PEACE, BE STILL”**

*A Storm at Sea*

*This article can be found in its entirety in the Newspaper Serb us entitled, "A StorIn at Sea. "*

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*Volume 1, Number 9*

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## **SIN'S SMALL BEGINNINGS**

*Suggestions-Craving-Desire-Yielding-Absorption-Destruction*

*This article can be found in its entirety in the Newspaper Sermons, entitled, "Sin's Small Beginnings. "*

## **PARADISE REGAINED**

*The Tree of Life in the Paradise of God*

*Verily I say unto thee today, Thou shalt be with me be Paradise."- Luke 23:43.*

Paradise is another name for the Garden of Eden, the abode of bliss. It was lost through the sin of our first parents, but the gracious promise of our great Creator is that this condition of earthly bliss shall be re-established-not merely in a little corner of the earth, but that the whole earth shall become the Paradise of God. Heaven is God's throne and the earth is his footstool, and he assures us, "I will make the place of my feet glorious"- "in due time." How this will be accomplished is the Gospel message.

The Divine promise to Father Abraham, that all the families of the earth should yet be blessed through his Seed, includes the thought of man's full restoration to Divine favor-as before he sinned and before he fell; before Paradise was lost; before man came under the curse or sentence of death. The Jews hoped that Messiah would come and constitute their nation the earthly Kingdom of God and re-establish Paradise with Palestine as its center. They expected that under his wise ministrations, using their nation as his instruments, the Divine Law would extend to all and, by bringing all people into harmony with God, would gradually bring back all to the Paradise state.

## **THE GARDEN OF THE LORD**

It was in full harmony with this expectation that the dying thief asked the Lord to remember him when he would come into his Kingdom, the Kingdom whose



dominion would establish righteousness in the earth, and thus convert the world, under Divine favor, into the Paradise of God. Our Lord's answer was that verily, truly, his request would be granted-the thief would yet be with him in Paradise. Paradise has not yet been established, because God's Kingdom has not yet come to earth and it delays until a certain work for the Church shall be accomplished.

It is not the Divine intention to make of the nation of Israel God's Kingdom in the highest sense of that word, though it will be actively identified with the heavenly Kingdom as its earthly representative. God is selecting during this Gospel Age a new nation, Spiritual Israel, from every nation, people, kindred and tongue. At our Lord's First Advent and subsequently he gathered from Israel such as were saintly and ready for the Kingdom; and since then he has been taking out from other nations enough to complete the foreordained number of the "elect" Church. These will constitute the Kingdom per se, and it cannot be set up or established in power until this election or selection shall have been completed and the "elect" "changed" or glorified on the spiritual plane by the power of the First Resurrection.

Paradise, or the Garden of the Lord, not only represents that earthly condition which will be restored for the benefit and blessing of the natural man, as the reward of his obedience to the rules of Emmanuel's Kingdom during the Millennial Age, but it also applies in a figurative sense to the glorious and heavenly position which God has in reservation for the Church. Thus we read in the Book of Revelation that the Lord has promised to the overcomers of the Church that "To him that overcometh will I give to eat

1H436

of the tree of life which is in the midst of the paradise of God" (Revelation 2:7).

### **THE WORLD'S REGENERATION**

This is a grandly beautiful and symbolic message and promise assuring us of the happiness and heavenly bliss in eternal life conditions of all who are faithful followers of Christ in the present age-walking in Jesus' footsteps in the "narrow way." The Book of Revelation pictures the history of this Gospel Age down into the Millennial Age and shows us Paradise re-established with the Heavenly City, the glorified Church, as its center or capital. The River of life is pictured as flowing from under the Throne. On either bank of its crystal waters of Truth and grace grow the trees of Life, after the manner of Eden of old. The future state will all be Paradise. The completeness of blessedness will first be manifested in the Church on the spiritual plane, and, secondly, it will be manifested in the Ancient Worthies on the earthly plane-perfected Abraham, Isaac and Jacob and all the holy prophets, the earthly representatives of the heavenly Kingdom. Gradually the paradisaical condition shall fill the whole earth. The wilderness shall blossom as the rose and the solitary places shall be glad and streams shall break forth in the deserts, as we read in Isaiah 35. The morally lame shall learn to walk in the paths of righteousness. Yea, they shall leap for joy, as they come to a knowledge of the grace and goodness of God. The world's eyes of understanding shall be opened and their deaf ears shall be unstopped, that they may hear and see the goodness and mercy, the justice and the love of our God. The willing and obedient shall eat

the good of the land, but the evil doers shall be cut off in the Second Death. Gradually the boundaries will be spread abroad until, in the end of the Millennium, they shall include the whole earth. Gradually the numbers enjoying Paradise shall increase until, in the end of the Millennium, the entire race of Adam shall experience this blessed privilege of God's love and mercy through Christ.

St. Paul, like John the Revelator, was caught also to Paradise in vision and saw the glorious things of the future age, which he was not permitted to explain to us, because the due time had not yet come. Neither was John the Revelator permitted to reveal fully the particulars of the Paradise condition. He could merely give us a few symbolic hints or suggestions respecting the glories of Paradise restored.

### **REDEMPTION THROUGH CHRIST**

We have already noticed that Paradise was lost by sin through disobedience of the heavenly command.

Life and Eden bliss and Divine favor and fellowship were all lost to Adam and to us, his children, under the death sentence. There was no hope for any of us any more than for the brute beast, for while the latter was born to die, man, created with possibilities of life eternal, was sentenced to the loss of all. Indeed, under the demoralizing influences of sin and death we find many of the human family really more degraded than the brute creation and apparently less worthy of Divine favor. But God, rich in mercy, in the great love wherewith he loves us, provided for mankind a recovery from the sentence of sin and death, while he has made no provision for future life for the brute creation.

God's provision for man's recovery from the sentence of death is the story of the "Cross of Christ." Because a man had sinned the redeemer must be a man. Because the penalty was human death, the perfect man must die for the sinner's release from the death sentence-to uplift the willing out of sin and death conditions, up to fellowship with God and eternal life. Because the race of Adam inherited naturally his mental, moral and physical defects, therefore none of his posterity was worthy of eternal life. But, in the Divine arrangement, as Adam had involved all of his children and their Paradise home in the wreck of sin and death, so a redemption has been effected through Christ.

The great work of Messiah will therefore be the restoration of the world to all that was lost in Eden and redeemed at Calvary. The work of restoration, St. Peter tells us, has been spoken of by the "mouth of all God's holy prophets since the world began" and will be accomplished by Messiah at his Second Coming (Acts 3:21). But the Divine Plan changes not. Sin is still objectionable to God, will always be so. And the divine sentence is that no sinner may have eternal life; hence the offer of Divine Grace is merely that all who will may have Divine assistance, resurrection, restoration, uplifting out of sin and death conditions to perfect conditions. But these things will be accomplished only in those who are willing and obedient. Only such shall eat the good of the land-the fruits of Paradise (Acts 3:23).

Furthermore it is the Divine arrangement, and a just one, that any good and noble deed of the present life works a measure of character development which will be assistful in the future life, enabling the faithful the sooner to mount up in the full perfection of earthly life. Correspondingly every willful sin, every violation of conscience and principle works a defilement and impairment of manhood, which, likewise, will have its effect in the future life in the

1H437

difficulty of rising out of degradation to the heights of Divine perfection and approval and everlasting life. If all mankind could appreciate these facts what an influence it would have in restraining, governing and developing self control and true manhood"

### **THE DIVINE PROGRAM**

Does some one inquire as to why he who redeemed Adam, his Eden home, and all his race, and who proposes a restoration of all-why he has not begun this restitution work during the eighteen hundred years since the sacrifice of himself? The Scriptures answer that another feature of the Divine program is being carried out. The Lord is gathering the "elect" Church from Israel and all the nations to be Messiah's assistants in his Kingdom and the gracious work of uplift-resurrection-restitution. This "elect" Church class first selected is in the Scriptures called "A first-fruits of God unto his creatures" (James 1:18). The world of restored humanity will be the after-fruits.

The Scriptures exhort such as in the present time are blessed with the hearing ear to give heed to the special invitation of the elect. They exhort such as have the eye of faith to aspire to the crown of glory and joint-heirship that is now being tendered to a very select class. He that hath an ear let him hear. He that hath an eye let him see. So many of us as have been blessed of the Lord with the ear of faith, the eye of faith, let us rejoice therein with the blessed opportunity. Let us seek indeed to make our calling and election sure to this heavenly estate of glory, honor and immortality and joint-heirship with our Lord, the King of kings and Lord of Lords!

### **CHRIST'S ATONEMENT**

Both the thieves crucified with our Lord lost their right to the original Eden or Paradise of God through father Adam's disobedience, as did we all. Both of those thieves were "born in sin and shapen in iniquity, in sin did their mothers conceive them," as with us all. Both of those thieves were redeemed by the precious blood of Christ, as were we all; for "Christ Jesus, by the grace of God, tasted death for every man;" "He is the propitiation for our sins [the Church's sins,] and not for ours only, but also for the sins of the whole world." Thus, as we have seen, the Redeemer has made provision for both of those thieves, as well as for all of us-all of Adam's race-to be recovered from the sin and death conditions of the fall and to be restored to Paradise. The Church now called during this Gospel Age may reach the spiritual Paradise or highest condition of holiness and happiness. The two thieves and the remainder of mankind will have their opportunity during the Millennium. Their opportunity will be for a return to earthly life and perfection

and happiness and an earthly Eden-world wide. How much grander a work will thus result from our Lord's death than we had previously supposed!

Let none suppose, however, that those two thieves will enter Paradise on the same footing. While both were guilty of robbery, they evidently were dissimilar in the condition of their hearts. The one was hardened, as evidenced by the fact that he could speak thus rudely to the Redeemer, whose face bespoke gentleness, purity and innocence of crime. Such cruelty implied a deep degradation of mind-implied that he was sin-hardened. And yet we must remember that others of the multitude standing by used similarly cruel language. And we must remember that there are many thieves who are not caught and many, perhaps, as morally wrong, as evilly intentioned, who for fear of the consequences, never committed the wrongs. We can even suppose that some of the scribes and Pharisees and Doctors of Divinity of those days were in God's sight much worse than the impenitent thief-murderers at heart and in deed. Yet of the latter St. Peter declares, "I wot brethren, that in ignorance ye did it, as did also your rulers," when you crucified the Lord of glory.

### **AN EARTHLY PARADISE**

Ignorance and superstition and inherited depravity all bore down upon the impenitent thief to a degree which we are not capable of properly estimating. The Lord will judge him-both thieves-all mankind. The penitent thief will unquestionably have a two-fold blessing. First he will be blessed because of his penitent attitude of mind; secondly, because of his faithfulness in expressing that penitence and mercy to our Lord in his distress. Our Lord declared that even a cup of cold water given to the least of his disciples will have its reward. Surely it will be in harmony, then, that the penitent thief will have a reward for his defense of the Master.

The penitent thief manifested not only sympathy but honesty and it is entirely in keeping with the general teachings of our Lord's Word that the honest hearted and the merciful have special blessings. Those blessings cannot reach them in the grave and it is not always that they reach them in the present life. Virtue is not always its own reward. Our Lord declares the Truth on the subject, assuring us that such shall be "recompensed in the resurrection of the just." That is to say, when the just, the justified, the Church, shall

1H438

be resurrected in the First Resurrection and when then the heavenly Kingdom shall be established amongst men and the general awakening of the world from the sleep of death shall gradually follow-then every good and every evil word, every good and every evil act, will be recompensed-in Paradise. Let us be glad and rejoice that the Divine arrangement is an earthly Paradise, possible to every member of the race, and a heavenly Paradise, possible to every member of the spirit-begotten Church, and that the alternative of Paradise is not eternal torment, but everlasting destruction-the Second Death.

## **THE COMING KINGDOM**

***"Thy Kingdom come, thy will be done on earth as it is done in heaven."-Matthew 6:10***

The words of our text have been repeated by Christian people of all nationalities for centuries. You recognize them as a portion of what is generally termed the Lord's prayer, given to the Lord's followers as a model in answer to the request of the Apostles, "Lord, teach us to pray." The fact that our Lord instructs us to pray for his Kingdom to come, implies several things. (1) That it was not already here. (2) That it is part of the divine provision that in due time the Dominion of the Highest shall be established among men. (3) That this is one of the chief desiderata for God's people and for humanity.

### **OUR LORD'S PARABLES**

It surely has not escaped the attention of every Bible student that nearly all of our Lord's parables are more or less closely identified with this Kingdom thought. The majority of them open with such expressions as, "The Kingdom of heaven is likened unto," etc. If we keep in memory that it is a Kingdom of priests that is to be established, otherwise called a Royal Priesthood, all will be plain. Our Lord Jesus, after he had paid our ransom price, after he died the just for the unjust, as our sacrificing High Priest ascended up on high to be our King; to be a Priest upon his throne. And similarly he is now calling for an underpriesthood, willing to follow his example of self-sacrifice in the present life. These in due time he will glorify with himself, giving them a share in that Royal Priesthood as Priests upon the throne of the Millennial Kingdom. Thus he promised, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." (Revelation 3:21).

If all Christian people could realize that their "high calling" of God is not a calling away from eternal torment, but a calling, or invitation, to association with Christ in his great Kingdom, which shall ultimately rule the world, "under the whole heavens," they would read the Bible with a fresh interest; it would soon be to them a new book.

Glance at some of the parables. Note how they give snap-shot pictures of the Church's experiences, not only in the future, but especially in the present time of development and preparation and testing-picturing the trying experiences necessary for attaining the Kingdom. In other words, the Church, while on trial, is the embryo Kingdom, the probationary Kingdom class. This is the enlisting time, the testing time, the proving time, and none will be accounted worthy to share in the actual glories and privileges of the coming "Kingdom of God's dear Son" except those who now demonstrate not only loyalty but loving devotion to the Lord, to his Truth, to all who are his-to the extent of laying down their lives for the Truth and for the brethren.

Note the parable of the sower, and that the message sown is the "good seed of the Kingdom." Note that the ripe wheat developed from that sowing is denominated

the children of the Kingdom. Note that the gathering of the wheat into the barn-by the resurrection change, to the heavenly state-is still associated with the thought of the Kingdom in the words, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Now they are exhorted to shine forth their light as tallow-candles, that they may "show forth the praises of him who called them out of darkness into his marvelous light." If unfaithful in shining forth the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with the glorified faithful in the Kingdom which will shine forth as the sun.

Note in the parable of the net cast into the sea, which gathered fish of various kinds, that the net represented the nominal church of this present time, which in due time is drawn ashore, the fishes caught, separated, and those suitable for the Kingdom are represented as gathered in baskets, while the

1H439

unsuitable are represented as being cast back into the sea.

Notice the parable of the pearl of great price, which represented the Kingdom blessings and privileges, and could be obtained only by the selling of all that was possessed; that thus the Lord's followers who desire a share in his Kingdom are to reckon that no sacrifice is too great to make to attain that blessing-indeed, they are to know that the Kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims.

Note the parable of the pounds and talents, which represented our Lord's departure to heaven for investiture in authority to be the great King of earth, the sovereign of the Millennial Kingdom to be established at his return. Note the giving of the pounds and the talents to his faithful servants to be used in his interest in his absence. Note that on his return he first reckoned with these, and rewarded the faithful, saying to one, Have thou dominion over two cities; to another, Have thou dominion over five cities; to another, Have thou dominion over ten cities. Note that this giving of the Dominion to his faithful servants signified their sharing with him in his Kingdom at the time of its establishment at his second coming.

### **THE KINGDOM IN GLORY.**

Note the parable of the sheep and the goats which pictures the Millennial Kingdom in full operation. It opens with the announcement, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew 25:31). This is unquestionably a picture of the Millennial reign of Christ, and his dealing with the world. When that time shall come, the elect Church, the Bride of Christ, will be with him in the throne, sharing his glory, and sharing in the work of judging the world; as said St. Paul, "Do ye not know that the saints shall judge the world?" (I Corinthians 6:2.)

The prophecies of the Old Testament Scriptures abound in testimonies respecting the blessing which will come to the world during the reign of Messiah's Kingdom. The Jews had every reason to expect that God had honored their nation as the seed of Abraham with especial relationship to his Kingdom-that as his holy nation and people Israel should be the channel for the dispensing of the divine blessings to all the families of the earth. Nor will that expectation prove false. The Lord has not changed his plan; he has merely introduced first of all another feature of his plan not previously revealed, styled by the Apostle Paul "the mystery of God." This mystery is, that before Israel can be God's earthly agents for dispensing his blessings to mankind in general, to every nation, people, kindred and tongue, God will first select a special class, a "Little Flock," a "Royal Priesthood"-the Church, the Bride, the members of the Body of Christ as a Spiritual Israel. When this Kingdom class shall have been fully selected, and the last member shall have been glorified with Christ beyond the veil on the spirit plane of existence, then divine favor will return to natural Israel.

We are not to understand that everyone who has Abrahamic blood in his veins will on that account be permitted a special service for the Lord during the Millennium as an earthly representative of the spiritual Empire. Nay, they are not all Israelites who are of the seed of Abraham. But the Lord shows us through the Apostle that prior to the coming of Christ God had already selected Abraham, Isaac and Jacob and all the prophets and other faithful ones enumerated by St. Paul in Hebrews 11th chapter. These, having demonstrated their faith and willing obedience to do the Lord's will, have this testimony, "that they pleased God." These ancient Worthies of the earthly seed of Abraham are already prepared of the Lord to be the earthly representatives of his Spiritual Kingdom. In due time, after the glorification of the Church in "the first resurrection" these will come forth not on the spirit plane, but as perfect human beings. Through these the Lord's blessings and instructions to mankind will be disseminated. They will constitute the earthly Jerusalem, as the Church will constitute the heavenly Jerusalem, Mount Zion; as we read, "The Law shall go forth from Mt. Zion, and the Word of the Lord from Jerusalem" (Micah 4:2) for the blessing of all nations, for their instruction in righteousness, for their assistance in the highway of holiness, that they may gain at its farther end the great reward of life eternal.

It is but reasonable to expect that with the establishment of that Kingdom for which Israel has so long waited and hoped, its mercies dispensed through these Ancient Worthies will first appeal to the nation of Israel, and subsequently to all people of all nations, as they shall come to the faith of Abraham and receive the instruction of the Kingdom. Thus it is written, "And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Micah 4:2).



### **THE GOSPEL AGE PARENTHETIC.**

It may help some to think of this Gospel Age as a parenthesis. God's dealings with the Jews in the flesh were interrupted by the development of the spiritual seed of Abraham-Christ and the Church (Galatians 3:29). As soon as this work of developing Spiritual Israel shall be completed, and the "little flock" be exalted to glory on the spirit plane by their resurrection change, then the parenthesis will be ended, and divine favor will resume its operation with natural Israel, and through Israel to all nations, for their blessing.

Note how distinctly this matter is set forth in Romans 11th chapter. There the Apostle notes the rejection of natural Israel, and how it was foretold by the Prophets Isaiah and David-that their table of divine mercies and promises would become a trap and a snare to them, making them proud and arrogant instead of humble, and thus showing the unfitness of the majority of them for a share with Messiah in the spiritual part of the Kingdom. The Apostle pictures these in the olive tree, whose roots represented the Abrahamic Covenant, and whose branches represented the Jews. He points out that nearly all the branches were broken off-because of unbelief-and that the unbelief was because of an improper condition of heart. He says that those Jews who received Jesus were the branches not broken off, and that God during this age has been choosing out from amongst the Gentiles such as would be suitable substitutes for the broken off Jewish branches, so that eventually the olive tree would have the full number of branches definitely foreknown and intended-a few of them natural branches (including the Apostles and all the Jews who received Christ in sincerity) and the remainder of that spiritual olive tree, branches grafted in from amongst the Gentiles. The tree as a whole, then, represents spiritual Israel, the "one new man" mentioned by the Apostle, whose head is Christ, and whose members are partly Jewish and partly Gentile, transformed, renewed (Ephesians 2:15).

### **IGNORANT OF THIS MYSTERY**

Continuing his discussion of the subject, in this same chapter, St. Paul says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer."

Let us not make the mistake of supposing the Apostle meant that all Israel will be saved to heavenly glory, or to eternal life. Israel will be saved from the blindness and rejection of God which came on them as a nation when they rejected Messiah. The great Deliverer who will bless them will be composed of Messiah the Head, and the Church, his Body-, composed of overcomers, some of whom once were Jews, and some of whom once were Gentiles. This great Deliverer who comes out of Zion is the spiritual Son of Zion, the Messiah, the King, the Royal Priest, the Judge, the Mediator of the New Covenant. The first blessings of his Millennial Kingdom will be upon natural Israel, from whom the Kingdom was taken away, and to whom the earthly phase of the kingdom will be restored in the hands of the Ancient Worthies, who will be the earthly representatives of the heavenly Kingdom. The kingdom itself will be invisible to men, but its earthly

representatives will be seen and known to all mankind; as it is written, "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God" (Luke 8:28).

### **HE MUST REIGN UNTIL**

The object of our Lord's reign is distinctly set forth in the Scriptures. Also its length of duration. He is to bind Satan, "the prince of this world," to overthrow entirely his dominion of sin, ignorance, superstition, as they now control the human family, bought with the precious blood. His Kingdom will cause the knowledge of the Lord Jehovah to fill the whole earth, that every creature may receive a blessing through that knowledge.

We are distinctly told that this Millennial Kingdom will not last forever, but for a definite period of time-for a thousand years. The Scriptures clearly intimate that the work of havoc caused by the reign of Sin and Death during six thousand years-from Adam to the second coming of Christ-will be fully offset by the one thousand years' reign of the Kingdom of Righteousness. How stimulating the thought! How it must thrill the hearts of all who love God and their fellowmen, all who grieve to see the Divine will and standards violated, all who love righteousness and hate iniquity, and realizing that the dying, and the crying, and the degradation, and the sin, which prevail throughout the whole world, are enemies, contrary to the Lord's Kingdom.

St. Paul assures us that in due time God will give this Kingdom to the Christ-divine power shall be established in the Millennial Kingdom, and at the end of that Millennial reign Christ will deliver up the Kingdom to God, even the Father-the entire work and purpose of the reign being then fully accomplished. He tells us that meantime Christ "must

1H441

reign until he shall have put down all insubordination"-everything contrary to the divine will, everything sinful; until he shall have uplifted mankind out of the miry clay and the horrible pit of sin and death.

This is the thought brought before us by St. Peter saying, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21)

These times of restitution are the Kingdom times, the times of resurrection, the times of human uplifting from sin and death conditions to life, and joy, and peace, for all who will receive the Lord's favors upon his terms.

## **SIN ATONEMENT**

*Better Sacrifices than those of Bulls and Goats*

*This article can be found in its entirety in the Newspaper Sermons entitled, "Sin Atonement. "*

## **SPIRITUAL ISRAEL, THEN NATURAL ISRAEL**

*"If ye be Christ's, then are ye Abraham's Seed, and heirs." Galatians 3:29*

The issues of life, death and a hereafter are all in the power of the Lord. He took counsel of none of us, and holds himself fully responsible, declaring that all of his purposes shall be accomplished, and that his Word that has gone forth shall not return to him void, but shall accomplish that which he pleases (Isaiah 4:10,11).

He owed us nothing in the beginning, and will be under no obligations to us in the end. We are his debtors for all that is profitable or enjoyable. He is a rich King and Father and is able and willing to do exceedingly abundantly for us, his creatures-more than we could have asked or thought.

But he has his own way for doing this, which, in the end, will be seen to be the best way. "His ways are in clouds and darkness," writes the prophet; and the poet answers, yes, "God moves in a mysterious way His wonders to perform."

## **THE GIFT OF GOD**

Eternal life is "the gift of God" for all of his creatures who will take it on his terms; and for all others he declares, "the wages of sin is death"-the blotting out of life. And who cannot see that this arrangement to destroy all who will not use life in accord with the Divine will, is really a mercy? To perpetuate life opposed to his will and law of

righteousness would be a disgrace to God and an injury to the holy as well as to the unholy. God gave our race life in Adam, but, as he had foreseen, they lost it by disobedience and came under the penalty-death. As he purposed before the foundation of the world, he in due time sent his Son to be "The Lamb of God which taketh away the sin of the world." As such Jesus died, "the just for the unjust," "tasting death for every man" (Hebrews 2:9). This glorious purpose God set forth to Father Abraham in his oathbound covenant, of which the Apostle writes in Hebrews 6:13,20.

The context shows distinctly that the Apostles and the early Church drew comfort from the Oath-Bound Covenant, and clearly implies that this same comfort

belongs to every true Christian down to the end of this age-to every member of the Body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham-more for our comfort than for his.

Note the Apostle's words:"That by two immutable things [two unalterable things] in which it was impossible for God to lie, we [the Gospel Church] might have a strong consolation, [we] who have fled for refuge [to Christ], to lay hold upon the hope set before us.

### **ASSURANCE OF ALMIGHTY'S OATH**

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and

1H442

encouragement from this Covenant or promise and the oath of the Almighty, which doubly sealed it, which gave double assurance of its certainty of accomplishment; but the Apostle intimates in the words quoted, that God's special design in giving that Covenant and in binding it solemnly with an oath, was to encourage Spiritual Israel-to give us a firm foundation for faith.

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

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

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that he would promise and then back his word with an oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope.

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

## **GOD FORESAW THE PRESENT**

This is the pitiable condition of many of God's true children; for they are merely babes in Christ, using the milk of the Word. They have need of the strong meat of God's promises, as the Apostle speaks of it, that they may be "strong in the Lord and the power of his might;" that they might have on the whole armour of God-helmet, breastplate, sandals, sword

and shield-and be able to quench the fiery darts of the Wicked One; able also to help the weaker ones in this day when the Adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word.

Need I quote the promise, the one so repeatedly referred to in the apostolic writings, the one which is the basis or anchorage for our souls?

The Apostle Paul referred to this very promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, although they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham, he had in mind not only the Lord Jesus as the Head of the Body, the Head of the Christ, but also the overcoming saints of this Gospel Age as the Body of Christ. This he distinctly states in many places, for instance Galatians 3:16-29. Here he declares the matter expressly, saying:"If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

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

But what a wonderful thought is involved in this plain interpretation of the Divine Word! It is big with hope for Spiritual Israel, the Spiritual Seed, and no less, it means a blessing for the natural seed, fleshly Israel, and ultimately the millennial blessings to all the families of the earth. Let us examine these three hopes:The hopes for these three classes center in this great Oath-Bound Covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us, namely strong consolation-strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine Revelation than the sufferings of the present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared; but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people.

### **DISTORT SIMPLE LANGUAGE**

Many of us have learned to distort the simple language of God's Word in such a manner as to cause us anguish and distress. For instance, "destroy," "perish," "die," "second death," "everlasting destruction," etc., terms used by the Lord to represent the ultimate, complete annihilation of those who will not come into harmony with him after a full opportunity is granted them, are interpreted to mean the reverse of what they say-life, preservation in torture, etc.

It is high time, dear friends, that we should learn that God's Book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence of our Creator. It is high time that we should take the explanation which the Apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: "The god of this world has blinded the minds of them that believe not, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord should shine into their hearts" (II Corinthians 4:4). We cannot here and now discuss this subject, but have provided in the hands of the ushers, some free pamphlets on "What Say the Scriptures about Hell?" Should the supply prove insufficient drop me a postal-card and I will cheerfully send from Brooklyn what will satisfy both your head and your heart.

Now what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the Seed of Abraham, which Seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel Age who "make their calling and election sure" in Christ, are to be joint-heirs with him in the glorious Millennial Kingdom which is to be God's agency or channel for bringing about the promised blessings-the blessings of all the families of the earth.

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little, if the arrangements of that future time-the Millennial Age-were not on such a scale as to permit a thorough recovery from present mental, moral and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be turned upon the people-"The

knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing, aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision! All shall know him from the least unto the greatest, and none shall need to say to his neighbor or his brother "Know thou the Lord?" (Isaiah 11:9; Jeremiah 31:34.)

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this Gospel Age, the Lord pours out his spirit upon his servants and hand-maidens, so after these days, in the Millennial Age, he will pour out his spirit upon all flesh. There will be world-wide blessing through



the knowledge of the Truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater Lawgiver than himself, a greater Teacher, a better Mediator, and, under the better Covenant of the Lord, would bring blessings world-wide! Mark again how he represents the atonement for the sins of the whole world in the Atonement Day sacrificial arrangements! Mark how again he typically foretold the blessings of the Millennial Age, representing it in Israel's "Year of Jubilee," in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from the servitude of sin and Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began (Acts 3:19-21).

### **HOPE FOR JEWS AND OTHERS**

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

1H444

of prayer and of supplication" (Zechariah 12:10). See also Romans 11:25-33.

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

### **POOR, IMPERFECT CREATURES**

***"We make God's love too narrow, by false standards of our own."***

Do not misapprehend us. We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God that there is no present salvation without faith in Christ Jesus, and that the heathen and the

imbeciles have neither part nor lot in the salvation of the present time. We stand by the Scriptures which say that salvation at the present time is only for the little flock, who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures which say that this Kingdom class now being developed is the Seed of Abraham under the Lord, their Head, their Elder Brother, the Bridegroom.

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

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

## **THE TIMES OF THE GENTILES**

*This article was republished in the Convention Report Sermons, pages 41-44, entitled, "The Times of the Gentiles."*

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### *Volume 2 Number 3*

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## **WHAT IS THE SOUL?**

*This article was republished in Reprints 1880-81-October 15, 1895, entitled, "What is the Soul."*

## **QUESTIONS WITH INSPIRED ANSWERS**

*This article was republished in Reprints 1881-82-October 15, 1895, entitled, "What is the Soul."*

1H445

## **ELECTING KINGS**

*"Give diligence, Brethren, to Make Your Calling and Election sure."—2 Pet. 1:10*

Throughout the length and breadth of this land of liberty, young and old understand full well the significance of election. Councilmen, aldermen, mayors of cities, county officials, State officials, United States Congressmen, Senators,



the President and Vice-President are chosen or elected from amongst the people to their various official stations. They are chosen with a view to the blessing that will accrue to the electors by the exercise of their official positions. How strange, then, that we who are so familiar with these things should read into our text so very different a view of election!

The thought should naturally suggest itself to us that if God is electing or selecting a Church in the present time, it must be with a view to the use of that Church subsequently to serve in some manner the interests of the remainder of the world, from amongst whom they were elected. And this is just what the Scriptures teach; namely, that Christ Jesus himself is the Head, the Captain, the Chief Ruler, and that this "elect" company are, figuratively speaking, his "members," his associates, his under-priesthood. The Scriptures tell us that this selection is according to Divine foreknowledge and foreordination. They tell us that God foreknew our Lord Jesus as the one who would occupy the glorious position of Prophet, Priest, Mediator and king of the world during the Millennium. They tell us also that the same God and Father of our Lord Jesus Christ foreknew us also and "predestinated" that there should be a Church class selected from amongst the world, to be their Redeemer's associate, his under-priesthood, his subordinate kings during the Millennium.

### **THE ELECT NOW AND HEREAFTER**

The Church is spoken of as God's "elect" now, before the election has been finished; before the testing is completed; before the called have been proven faithful and worthy. These are "elect" in the sense of having been nominated-"moved and seconded." God moved that they should be elected, and "called them with a heavenly calling." It remained for the called ones themselves to "second the motion" by presenting themselves in full consecration of heart to the Lord. But this was not sufficient; for the invited ones were recognized as imperfect and unable to come up to the requirements of the call. Hence it was necessary that the Lord Jesus Christ should become their surety and agree out of his own fulness of merit to supply all of their lack, their imperfection. And this he gladly does by applying for such the merit of his sin-atonement-sacrifice finished at Calvary.

### **MAKING THE ELECTION SURE**

Keeping before our minds that the heavenly Father made the motion or the call, that we seconded it by accepting the call upon its terms of faith and consecration unto death, and that our Lord Jesus is our surety who will make good our unintentional blemishes, what shall we say of the prospects of our being elected and at whose door shall we lay the responsibility if we are not elected? Surely the unchangeable God who nominated us has made every provision for our election and will co-operate. Surely our Redeemer, our Surety, our Advocate, will give us every assistance in the way and, according to his promise, cause all things to work together for our good. Just as surely, therefore, the entire responsibility for failure would lie at our door. And this is what St. Peter in our text declares "Make your calling and election sure."

From this standpoint we have special interest in our own election, such as we never had before when we misunderstood the entire matter. Once in our ignorance we thought that St. Peter had written foolishly about our making the election sure;

for according to the erroneous theory which we had "swallowed" without proper mastication, God was doing all the electing himself, and had unalterably fixed our destiny as eternal glory or eternal suffering, long centuries before we were born.

This erroneous view blinded our mental sight from all the various incentives which now are so precious and so helpful. What had God elected us to be and to do? To sit upon a cloud and to play upon a harp and to sing to all eternity, cheerfully looking over the battlements of heaven to see our dear friends writhing in torment-and striving hard to praise God for it all and to think of his course in our election and their damnation as the exemplification of Justice and of Love ?

We read indeed in the Scriptures respecting a Kingdom, for which our lord taught us to pray, "Thy Kingdom come; thy will be done in earth as it is done in heaven," yet the thralldom of error upon us was so tense that we recognized not the inconsistency between these promises and our false hopes. Now, thank God, "the mystery" is revealed to us in God's Word and by

1H446

his Spirit, and we perceive that the Millennial Kingdom is to be a reality and that its blessing to mankind in general, "to all the families of the earth," is to be most thorough, most systematic, most complete, and in the end entirely satisfactory.

### **KINGS TO BE ELECTED**

What an interest we properly take in this matter of our election, after learning that the of lice for which we are running is a combination of priesthood and kingship. The elect are to be priestly kings, or, otherwise styled, "a Royal Priesthood." Their glorious service is to be for a period of one thousand years, during which they will be kings and priests unto God and will reign on the earth (Revelation 20:4.)

They will not "reign on the earth" in the sense of being earthly beings, having earthly courts and thrones; their resurrection "change" will constitute them heavenly or spirit beings; they will be invisible to mankind, as now the "Prince of this world" is invisible and as the holy angels are invisible. But they will possess heavenly power and authority and wisdom and grace. By these glorious attributes they will be able to serve God and humanity by a reign of righteousness, whose uplifting or restitution influences (Acts 3:21) will begin with the living generations, but eventually extend to "all the families of the earth," who have been going down for the past six thousand years into the great prison-house of death-"prisoners of hope," however, because of the promise of God's Word and the redemption sacrifice of Jesus.

My beloved hearers, if your hearts are not moved by this message of God's grace and this information respecting his Kingdom and of your prospects of becoming kings and priests in that Kingdom' it is because you do not believe the message-because your faith does not properly grasp the "exceeding great and precious promises" of God's Word (2 Peter 1:4). I am aware that his whole message by Jesus and his apostles has been so long covered by the rubbish of "the dark ages" that it was lost to our sight for a long while, and sadly we missed its

encouragement to faithfulness. I am glad, however, that now our eyes of understanding are opening to see the length and breadth and height and depth in the great Divine Plan of the Ages.

### **THE VALUE OF EARTHLY CROWNS**

Consider for a moment what fabulous prices have been paid for earthly crowns! Thousands of lives have been sacrificed and millions of money, to gain an earthly crown. And thousands who paid this price knew well that "uneasy rests the head which wears the crown." They knew well, too, that its tenure would be precarious and that the attainment of it would bring them lasting hatred from others who aspired to the same position and who considered that their right to it was as good or better.

What comparison should we institute as between the value of such a crown and the "crown of glory," honor and immortality which God has promised to his elect-to such of them as make their calling and their election sure? Has God placed too high a valuation upon the heavenly crown, in demanding that those who would share it with the Redeemer must prove their loyalty to him and to the principles of righteousness, and to the spirit of love, to the extent of laying down their lives in his service and in "doing good unto all men as they have opportunity, especially to the household of faith"?

Our Lord asked wherein would be the profit to any man if he were to gain the whole world and lose his own soul-lose his future life. For the purpose of our present topic we might ask a modified question, namely: If one should gain the empire of the whole world and all of its riches, and if another should gain this heavenly election to the heavenly Kingdom of one thousand years and to subsequent eternal blessings with the Lord, which of these would choose the better part-which would show the real wisdom, and which would be the foolish one? But the contrast increases when we note that the dominion of earth cannot be secured by our sailing through bloody seas, and that a mere competency of earthly wealth is attained by only one of a thousand who strive for it day and night. Surely from the standpoint of the Father's Word all earthly honors are vanities, in comparison with the heavenly glories and blessings which may be surely attained by the "called" of this Gospel Age-if they will but follow the Divine directions.

### **TERMS AND CONDITIONS OF ELECTION**

In our context St. Peter tells us upon what terms the called and accepted may make their election sure. After calling our attention to God's exceeding great and precious promises he tells us that they were given us to the intent that they should operate in our minds so as to influence our lives, in harmony with the Divine will, and that thus we may "become partakers of the divine nature' after having escaped the corruption that is in the world through desire,"-selfishness, lust (verse 4). He proceeds to amplify, and urges that such as have its hope shall give all diligence to the matter of adding to their faith virtue or fortitude. That is to say,

1H447

faith of itself is very good as a start, but God requires more than this. As a condition of our acceptance for election he requires that our faith shall be of a

strong kind, giving us fortitude for all of life's affairs; for all of our covenants with the Lord; for a faithful endurance of opposition, contradiction, etc., that thus we might be copies of our Lord Jesus Christ, as God has ordained all of "the elect" must be (Romans 8:29).

Not only must we have a strong faith combined with fortitude, but we must also add "knowledge." We required some knowledge of God and of our Lord Jesus and of the Gospel message before we could come unto the Lord at all, but the Apostle is not referring to this, our earliest knowledge. He is addressing Christians who have already taken the first steps. He assures us that they need knowledge to enable them to go onward in Christian development-knowledge in addition to their faith and fortitude. We have nothing to say against worldly knowledge, scientific knowledge, etc., when these do not cross or interfere with the Divine Revelation, but we are confident that the Apostle did not intend to refer to worldly knowledge, but to the greatest of all scientific knowledge-the knowledge of God.

How shall we know God? By study of his character. Our Lord Jesus it was who declared, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). This knowledge at the present time is a secret knowledge and, as the Apostle says, a "hidden mystery," which can be known only by those who put themselves into a certain attitude of heart and mind and conduct toward the Lord and his revelation. We are to study God's character-to learn respecting his Justice, his Wisdom, his Love and his Power, by studying his revelations-the Bible. In it we see his dealings past, and his promises respecting his dealings future. And a correct appreciation of these gives us a knowledge of God's character as exemplified therein. But since this knowledge is not stated in terms for the world to understand, it follows that only those in proper condition of heart and enlightened by the holy Spirit can receive this knowledge. It is taught only to the pupils in the School of Christ. "The secret of the Lord is with them that fear him; and he will show them his Covenant."

### **OTHER GRACES TO BE ADDED**

The Apostle continues his advice as to things necessary to be added by those who would make their calling and election sure. They must keep adding, and the adding must be little by little and day by day. The knowledge we gain of God through his Word should lead us to greater moderation (translated, temperance, in our common version). "Let your moderation be known unto all men" (Philippians 4:5), moderation or balance in thought, in word, in action. God's people may be called extremists by those who are not begotten of the holy Spirit and who know not "the mystery." But even they should be able to charge immoderation only on the one score-our immoderation, our faithfulness to the Word of the Lord and to our covenant of self sacrifice as followers in the footsteps of Jesus. Our lives should be so moderate as respects business and pleasure and food and raiment, etc., that we should be examples of wisdom and moderation to all-extremists only along the same lines that Jesus and the Apostles were counted extremists by those who knew not, neither did understand "the mystery" of their endeavor to be of "the very elect."

Patience must not be forgotten. In addition to moderation, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Next add godlikeness-general goodness, benevolence, benignity toward all. Add next brotherly kindness-in the natural family relationship, and also in the spiritual family, the Church. "Love as brethren" (ought to love). "We ought also to lay down our lives for the brethren." Still further the Apostle urges that while all of the foregoing are elements of love we super-add love itself in the fullest sense toward the Lord, toward the brethren, toward humanity, toward the brute creation and toward our enemies. While all of these cannot be loved in the same degree, all should profit by the spirit of love in our hearts for all.

### **"YE SHALL NEVER FAIL"**

Now comes the climax of the advice to those seeking to make their calling and election sure (verse 8). "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then, as our text declares, if these things abound and if we give diligence to the making sure of our calling and election and do these things, we shall never fail-we shall in no case fail of securing our election. God seeketh such for joint-heirship with their Redeemer in the Kingdom. God "seeketh such to worship him as worship him in spirit and in truth."

The grand consummation of our election-our Kingdom honors and glories-is specifically referred to by St. Peter in the next verse, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." If, dear Brethren, we believe these things, let us permit them to control our lives-our words, our deeds and our thoughts.

1H448

### **DO YOU KNOW?**

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*Volume 2, Number 4*

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### **THE HOPE OF IMMORTALITY**

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entitled, "The Hope of Immortality. "*

## **THE KING'S DAUGHTER, THE BRIDE, THE LAMB'S WIFE**

***"The King's Daughter Is All Glorious Within; Her Clothing Is of Wrought Gold. She Shad Be Brought Unto the King in Raiment of Fine Needlework. " Psa. 45:13, 14***

Our text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and His Elect Church is Scripturally portrayed. Whether it be the figure of the Captain and his Soldiers, the Shepherd and his Sheep, the Master and his Servants, the Head and the Body members, or the Bridegroom and the Bride, each illustration of our Lord's relationship to the church carries its own important lesson.

But surely none of them is more important or more beautiful than the one we are now considering-our Lord, the King's Son, highly exalted to Jehovah's right hand on the Throne, and the Church in glory, his Queen and joint-heir with him in his Millennial Kingdom soon to be established.

The study of these pictures of heavenly things is intended to lift the minds of the "new creation," God's spiritual sons, from things earthly and sensual to the things eternal, which eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath in reservation for them that love him supremely -1 Cor. 2:9.

The preceding verses of the Psalm describe the grandeur of the Heavenly Bridegroom-that in his earthly life he was fairer than the children of men; that Divine grace was poured from his lips, and that the Father, because of his faithfulness, greatly blessed and exalted him. Next it tells of the inauguration of his Millennial Kingdom at his second advent, when as the Mighty One he will come forth in glory and majesty, conquering Satan, sin and death.

We are assured that prosperity will attend and truth, mercy and righteousness will be established in the earth, even though it be accomplished by a great time of trouble. His arrows of Divine truth are represented as piercing all of his opponents to the heart, even as the Apostle's words on the Day of Pentecost pricked his hearers and cut them to the heart and led them to cry out, "What must we do to be saved!"

Thus will the people fall before the rising Kingdom of Righteousness. Every knee must bend and every tongue confess. All who will decline to do so under those favorable conditions of full knowledge will be utterly "destroyed from amongst the people." (Acts 3:23.) Then the declaration is made, "Thy throne, O God, is forever and ever; the scepter of thy Kingdom is a right scepter. God, thy God, hath anointed thee with the oil of gladness above thy fellows."



## **"THE QUEEN AND THE GOLD OF OPHIR"**

The picture is in the future. At the present time the Church is not the Queen, not the Bride' not in the glorious garments; she is merely the "espoused virgin," called to Brideship. At present she is in her body of humiliation, or "vile body," according to the statement of our Common Version. But she shall be "changed" in the First Resurrection, and thereafter be the "Glorious Body" the Glorious Bride. (Phil. 3:21) Now she is a mixed company of both wise and foolish virgins, and many "strangers" commingle, who are not

1H449

virgins at all. The testing time is not yet finished. It is not yet fully determined which, by faithfulness, will make their calling and election sure to a place in the Bride class, and which will constitute the virgins, her companions, that follow her-mentioned in verse 14.

We cannot wonder that some refuse to believe that so great an honor has been provided for the "elect" Church. It is almost too wonderful that this, which the Apostle terms "our high calling," and "our heavenly calling," is an invitation for us to step, not only out of sin, but from the earthly plane of being, a little lower than the angels, principalities and powers, to the divine nature. Yet here are the Apostle's words, and what else can we make of them? He tells us that God has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature." (1Peter 1:4) It is proper for the Lord's people to accept these great things with that simplicity which the Scriptures tell us is best illustrated in a "little child"- "nothing doubting." Says St. Paul: "He who hath freely given us Christ, shall he not with him also freely give us all things?"

"Beloved, now are we the sons of God [even in our imperfect condition], but it does not yet appear what we shall be [how glorious]; but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John 3:2) To be with him, to share his glory to be like him, who is the express image of the Father's person, is the highest possible conception we can have of the glorious things which God hath in reservation for them that love him supremely.

## **RAIMENT OF FINE NEEDLEWORK**

Look again at the Queen and her glorious apparel. Notice the pure linen, clean and white, representative of her purity and righteousness. Remember that she was once of the world, her members "children of wrath, even as others." Remember that by faith she accepted the merit of her Redeemer's sacrifice and thus she was reckonedly covered with his robe of righteousness, which the world saw not, but which the heavenly Father regarded. Remember, that it was because of that robe covering her natural blemishes that she was permitted to consecrate herself and to become the espoused virgin of her Anointed Redeemer and prospectively his joint-heir in the Kingdom. How wonderful these steps of grace! Looking but a little way into the future, we behold her clothed, not with an imputed robe of righteousness, but with her own robe of righteousness. The imputed one was hers to wear up to the time of her change from earthly to spiritual nature in the First Resurrection. Then and there perfected, it became actual. On the spirit plane she

becomes righteous without spot, without blemish, a suitable companion and joint-heir for the great King of Glory.

But look more closely. Note that the robe of fine linen is beautifully embroidered-"fine needlework." This, too, must have significance.. The embroidered figures represent the graces of the Spirit, meekness, gentleness, patience, long suffering, brotherly kindness, love. Ah, yes, the Queen indeed is all-glorious within and without. The power of the Lord will accomplish this. She is his workmanship, though not without her own willingness and cooperation. The Lord's operation upon her will be through his Word and by his Spirit; and in proportion as she yields herself thereto she is now being "changed from glory to glory," and, by the final change, will be perfected, glorified.

We noted a difference between the imputed robe which the betrothed wears now and the one which she will possess when changed -that the present one is Christ's imputed robe covering her blemishes, and that the glorious one of the future will be her own righteousness, "the righteousness of the saints." Let us notice also that there is an embroidery connected with them both. The robe that is now imputed to us has stamped upon it the gracious designs or patterns which our Lord would inculcate and which he assures us will be advantageous to us, pleasing to him and necessary to our future glory.

Our appreciation of our high calling, our faith in it, and our love for the heavenly Bridegroom and desire to be pleasing to him are the incentives to us, urging us to spend every hour, every moment possible, in the working out of the glorious embroidery designs stamped upon our robe. Each stitch must be taken carefully-painstakingly. Each feature of the outline must be carefully studied. The robe itself must be kept clean, spotless. Who is sufficient for these things? Surely only those truly betrothed to the heavenly King, and who love him with all their hearts, and who are waiting in faith and patience for his promised Second Coming to receive the Bride unto himself and to establish his Kingdom for the blessing and uplifting of the world!

### **ADDING TO FAITH**

St. Paul tells of this embroidery work, the adding of stitch to stitch in its development, saying:"Tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given to us."

1H450

(Rom. 5:3-5). St. Peter says:"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. (2 Peter 1:5-11).



When we think of the imperfection of our very best endeavors along the lines of this embroidery work, this development of the graces of the Holy Spirit, we ask ourselves, "Whose garment would be fit to wear in the presence of the Father and of the holy angels?" The answer is, "None of them." It is in harmony with this that we see that the Lord has provided something different. He allows us to practice upon our robe of imputed righteousness, but the new robe which he will give us as our own will be absolutely perfect, as well as glorious.

There will be no flaw in the embroidery. How so? Because that glorious dress of perfect righteousness will be given only to those who have earnestly desired it, however short of it were their best endeavors. Inasmuch as their hearts were perfect, inasmuch as their endeavors were for perfection, the Lord will accept the heart and its endeavors, and grant that the new bodies shall possess to full perfection all these glorious traits and qualities which were the Bride's ideal and endeavor in her betrothed condition, when she practiced upon the imputed robe.

So in the Psalm under consideration; the Prophet says, "Hearken, O daughter and consider and incline shine ear." The world says, "Look, see, and be attracted by the things of this present time." The Lord says "Hearken, consider that the present life, at the very most; is brief and that in the Lord's providence, under our call, we have an opportunity to sacrifice it and thus to gain the highest of all blessings in the eternal life of the future."

The "foolish virgins" do not hearken enough to the

voice from heaven, to the words of Jesus, the Apostles and Prophets. They are more or less absorbed with the cares of this life, the deceitfulness of riches, and thus do not fully please the Lord, even though, because of loyalty to him, he will by and by give them a good portion. The "wise virgins" who will constitute the elect, the Bride in glory, do hearken, do consider and are guided by the counsel from on high, and press with vigor on in the narrow way of self-sacrifice, which leads to the Kingdom glory.

### **THE KING SHALL DESIRE THY BEAUTY; HE IS THY LORD, WORSHIP HIM**

The Psalmist proceeds, "So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him." Ah! there is the thought. If we rightly admire the King; if we rightly appreciate the wonderful privileges granted us of being now his espoused, as under his loving protection and provision, and by and by his bride and joint-heir in glory; if we appreciate these things, surely all earthly things and interests will necessarily fade, because of their comparative insignificance. And these are the terms upon which the King will desire us as members of his glorious bride. He will not consign us to demons and eternal torment, if we fail to rightly appreciate this situation, and, while not repudiating his love and grace, give a portion of our love to our father's house and our own people, the world; but he will not choose us as members of his bride class, unless this condition of full consecration to him be the attitude of our hearts. Surely this is not unreasonable. Had we been called even from the ranks of the highest order of angels to be joint-heirs with the King of glory, the honor conferred would have been so great as to merit an undivided love, devotion. Surely, then, we, redeemed by his precious

blood from our fallen, sinful state, and then invited to share his glory on the divine plane, should be so enthused, so filled with appreciation of the honor proffered, that we would gladly, willingly, voluntarily, lay aside every earthly weight and interest and strive with patience and loving devotion to attain the prize of the high calling set before us of joint-heirship with the King of kings and Lord of lords.

*"The steps of a good man are ordered by the Lord:and he delighteth in His way." Psa. 37:23.*

"It is the source of weakness in many of the Lord's people that they do not properly grasp by faith this and similar promises; for only in proportion as they have this faith and grasp these promises can they be buoyed up by this, and be encouraged to press along the line for the mark." R3157, c.1, p.1.

1H451

## **THE CAMEL AND THE NEEDLE'S EYE**

*This article was republished in Reprint 4658-August 1, 1910,  
entitled,  
"The Camel and the Needle's Eye."*

## **FLIES IN THE OINTMENT**

*"This article can be found in its entirety in the Newspaper Sermons,  
entitled, "Flies in the Ointment Change the Odor Thereof."*

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### *Volume 2, Number 5*

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## **CALAMITIES WHY PERMITTED**

*This article was republished in Reprints 1123-27-July, 1889,  
entitled,  
"Calamities-Why Permitted."*

## **PRESSING TOWARD THE MARK**

*"Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind and reaching forth to those things that are before I press down upon the Mark for the price of the high callzag in Christ Jesus." Phil. 3:13, 14*

We are glad-that, by the grace of God, we have been delivered from the terrible nightmare of eternal torment which for so many of us for years darkened our understanding of the Divine purposes set before us in the Bible. We are glad, not merely for our own sakes, but for the world of mankind, that we now see that the

wilful rejectors of Divine Love and its provision will die the Second Death, perish, "Be as though they had not been." We are glad that the Apostle so explicitly stated this, saying, "Who shall be punished with everlasting destruction" -a destruction from which there shall be no redemption, no recovery, no resurrection. 2 Thess. 1:9

But it is not enough for us to know that our Creator has no fiendish intentions towards us. Rather this knowledge of the mercy and love of God should draw our hearts to him and incline us to love him in return, and to seek to do those things which would please God, and which incidentally would bring to us, according to his arrangement, the highest amount of favor and blessing. This also is the Apostle's suggestion, saying, "Not that we first loved God, but that he first loved us, and sent his Son to be a satisfaction for our sins." (1 John 4:10) And again, "The love of Christ constraineth us, for we thus judge that we henceforth live not unto ourselves, but unto him who died for us." 2 Cor. 5:14, 15

Our text addresses those who have responded to God's love, and who have become "followers of God, as dear children," followers of the Redeemer, "walking in torment which for so many of us for years darkened his footsteps," as he hath set us an example. Notice the statement, "I count not myself to have apprehended"-to have grasped or taken possession of. In the preceding verse the Apostle tells us that the Lord apprehended him-laid hold upon him, when he was in a hopeless condition. He laid hold upon Saul because he was honest-hearted, even while wrong headed. He opened Saul's eyes and gave him a helping hand out of his condition as a wanderer from God and a member of the fallen race. He offered to keep hold of him and to lead him, if he were willing, to exceeding glory and the divine nature, though the way would be a narrow and difficult and self-sacrificing one-impossible for all except those who at heart love the Lord and desire to avail themselves of the Lord's assisting grace. Note that the Apostle had not laid hold upon our Lord, but reversely the Lord had laid hold upon him, and had opened his eyes of understanding to discern the prize of the high calling, promising everything in the way of assistance and

1H452

grace, if he continued sincerely earnest in his endeavor to grasp that prize, to lay hold upon it, to apprehend it.

### **FOLLOW US WHO FOLLOW JESUS**

It is a mistake to suppose that the Apostles and the early Church were called with any different calling or privilege from that which appertains to the entire Gospel Age. It is a mistake to suppose that the Scriptures recognize a clerical class and laity in the Church, and that the terms and conditions and narrow way and sacrifices and crown of glory at the end were intended only for the clergy. On the contrary the Scriptures assure us that the Church as a whole is a Royal Priesthood and that each faithful one is to be a sharer in the work of sacrificing, as well as in the coming glory of the Millennial Kingdom.

In order to understand what the Apostle meant by forgetting the things behind, let us note the context preceding and apply it individually, each to himself. St. Paul

had been accused of disrespect to the Jewish Law of Circumcision, because he pointed out that it was not intended for nor necessary to the Gentiles-because he pointed out that it was merely a type of the cutting off or putting away of the filth of the flesh from our minds and hearts. But "circumcision of the heart" has in the Church taken the place of circumcision of the flesh commanded to the Jewish Church, whose day passed with Pentecost. The Apostle proceeds to show that if he chose to boast of his zeal for the Law, he would have as much to say for himself as could any Jew. But he declares that those things which he had before counted as gain, as something to be boastful of, as something to glory in, he now counted as loss and dross for the privilege of having a share with Christ in the sufferings of this present time, and by and by a share in his glorious Millennial Kingdom. He was willing to count everything of his previous hopes and ambitions as "loss and dross," as unworthy of the slightest notice, because of the knowledge he had gained of Jesus as the Messiah, and because of the privilege that had come to him of being a follower of Jesus, in his footsteps of suffering in the present life and in joint-heirship with him in the glories of the future. These earthly things behind he was daily losing sight of, and hoped might never again have a place in his heart and ambitions, which were now turned in another direction entirely. And so, dear friends should it be with us.

### **THAT I MAY KNOW HIM**

The Apostle, at the time he wrote these words, was far from ignorant of his Saviour, but intimates that the more he knew, the more he realized the length and breadth and height and depth of the love of God, "manifested in Jesus." He wanted to know him more and more. He wanted that intimate heart communion and fellowship which would enable him to take the Lord's view of every incident and experience of life, that thus he might be the partaker of the sufferings of Christ, and bearer of the cross of Christ daily. Nor was this the end of his ambitions. Beyond this, having heard of the Father's intention that all believers who would become "copies of his Son" should be sharers with him in his glorious nature and Kingdom, the Apostle was anxious to know the Lord to the full and to enter with him into the heavenly glory. That was the prize set before him in the Gospel of Messiah, which had changed his whole life current, so that those whom he once despised and persecuted he now loved and served; so that the things he used to enjoy were now repulsive, and the things he once disdained now filled his heart and enthused him and occupied his time and energy. The things before him were so glorious that the things behind, which once seemed grand, now seemed puny, insignificant, dross.

What he saw before him he tells us. He calls it the "prize" and says that it is to be attained only by believers-and then only through consecration unto death. More than this, they would need a resurrection before they could enter into those glories; not such a resurrection as will be made possible to the remainder of Adam's race, but a special resurrection, called elsewhere the "First (chief) Resurrection." The Apostle here speaks of this resurrection, in which himself and all the faithful of the elect Church shall share as being a part of "His (Christ's) Resurrection." What can he mean? Was the resurrection of our Lord different from that which will come to mankind in general? Yes, indeed! Mankind in general will be privileged to be resurrected, raised up, not only out of the tomb to such a condition as is now enjoyed, but beyond this, gradually, during the

Millennium, to be raised up, up, up to human perfection-to all that was lost in Adam and redeemed by Christ through his obedience even unto death, the death of the cross. But Christ's resurrection was different from that of the world. And the resurrection of the Church, "Which is his Body," will be like his, different from that provided for the world in general. (Eph. 1:23) This resurrection of "The Christ Jesus the Head and the Church, his Body]" the Apostle describes minutely in 1 Cor. 15:42-49.

He here speaks of the "First Resurrection," "His Resurrection," as "The Resurrection" of the special

1H453

and peculiar class of the dead-"The dead in Christ"-those who lay down their lives in sacrificial service, as members of Christ. Note the Apostle's words, "If by any means I might attain unto THE resurrection of THE dead." (Phil. 3:11) To attain this glorious resurrection, provided only for the spiritbegotten members of the Anointed, he was glad to have fellowship in the sufferings of Christ and to conform to his experiences so as to have share in his death. Is it so with us, dear brethren and sisters? Are we thus in earnest? Does the prize of the Divine calling thus shine before the eyes of our understanding, making every other ambition insignificant dross in comparison?"

### **"THIS ONE THING I DO"**

Ahl this was the secret of the Apostle's great success-"This one thing I do." He concentrated his time, his thought, his energy, upon this one object or goal, which proved the brighter and more valuable to his appreciation every hour. True, there were ordinary things of life, such as eating and drinking and resting and, at one time, tent-making, which occupied some of his hours. But these were not paramount, were not dominating. He aspired, not to be known as the greatest or most expert tent-maker. He aspired not to amass great wealth in that or any other labor or business. He lived not for his belly, nor did he, as a sluggard, waste valuable time in sleep. Every hour, every energy, had been devoted to God and his service-and was so applied, not of compulsion, nor of slavish fear, but out of a faithful heart, appreciating the privileges and anxious to show to the Lord his loving devotion. Is it so with us? If it has not been so with all of us in the past, shall it not be so with us now-our vow to the Lord renewed? Shall we not cast aside and forget the earthly aims and projects which occupied us and devote our time and energy and strength and thought to the Lord? Shall we not lay aside every weight, and whatever may be our besetting sin, and resolve or vow to the Lord today "To run with patience the race that is set before us?" Heb. 12:1

Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. Not only does such a half-way course fail to meet with the Divine approval as worthy of joint heirship in the Kingdom with Christ, but it fails also to meet the world's approval and to gain the advantages of this present life. Each of us, therefore, should sit down and count the cost, and reap the benefits accruing. If we believe that it would pay us best to serve mammon, then we should serve mammon with all our hearts. But if experience and the Word of God bring us to the conclusion that only the service of God can bring us truest

happiness in the present and the future life, and if we hear the Master's words to us, "Ye cannot serve God and mammon," then let us determine to serve the Lord and not serve mammon, but merely use mammon and advantages of life as special assistances leading on to God, to righteousness, to self-sacrifices for joint-heirship in the Kingdom with our Lord and all the faithful.

### **SOME THINGS TO BE REMEMBERED**

The Apostle surely never meant that everything behind should be forgotten; for, in that event, all the valuable lessons of life, which we have learned in the School of Christ, would be lost to us. We want to remember life's experiences. We want to profit by them. We desire that every failure shall be discerned, and its cause, that, by remembering the same, we shall not from similar weaknesses of the flesh, fall again into the same snare of the Adversary. We desire that all the lessons of life, which have cost us so much in the School of Christ, shall be cherished and grow more valuable to us every day. Let this also be our endeavor to see to it that no valuable lesson is lost, and that those lessons of the past are clearly and firmly held.

But, on the other hand, there are certain things connected with the experiences of God's children in the past that they are invited to forget, and to remember that God has forgotten them and blotted them out, in so far as there was a record against us.

But all this is faith; God's dealing with the Elect Church during this Gospel Age is on that basis. "We walk by faith, and not by sight." Whoever cannot exercise faith cannot have the blessings now proffered to the believer, but must wait for the next Dispensation, in which sight will be granted and works will be required. And there are different degrees of faith; those standing the severest tests thereby evidence their preparation for God's favors of the future life beyond the veil. Let us, then, learn to exercise faith in all the glorious promises of God's Word, but not credulity in the words of man. One of the most beneficent uses of faith is in connection with the realization of the "forgiveness of our sins that are past, by the forbearance of God." In proportion as we can realize this and act upon it, it gives us confidence and joy and peace and preparation for further Divine leadings and blessings.

We have heretofore suggested what we now wish to further, if possible, emphasize; namely, the fact that there is a Divine standard of holiness, of righteousness, which, if it be not attained, will mean our nonacceptance by the Lord as members of his Elect

1H454

Church; and, more than this, our unfitness for eternal life upon any plane. This standard of character, or mark of perfection, as we have pointed out, is not a standard or mark of fleshly perfection, because the Lord accepts amongst his consecrated disciples those of various degrees of mental, moral and physical degeneracy. The justification which he provides makes up for the blemishes of each, for the more blemished as well as for the less blemished.



We are to bear in mind that there is no development in heaven, and hence perfection of character must be attained by the saints before they die. And, similarly, the world during the Millennium must attain this perfect development before the close of the age in order to be fit for eternal life, according to the Divine promise and standards.

### **PRESSING TOWARD THE MARK**

Is it asked to what extent will this standard of perfect love in the heart manifest itself in the flesh? We answer, that during the Millennial Age it will manifest itself perfectly in the flesh, for the world then will be judged according to the actual attainments in their flesh, and perfection by restitution will be not only possible, but required. But as for us of the Gospel Age, we who are being judged not according to the flesh but according to the spirit, to what extent will the new mind, the new nature, when at the Mark of Perfect Love, be able to govern and control the flesh? Our answer is, that the degrees of control will vary much according to the degrees of imperfection with which the mortal body is afflicted.

The only standard which we can set forth is that the new nature, new mind, new will, would be very regretful, very sorrowful, in respect to any [aches, or errors, of its mortal body. The Lord would know (and perhaps the brethren also to some extent) of the New Creature's endeavor to control the mortal body by the degree of its grief in connection with every error, and its continually renewed effort to bring every power of the body, and even every thought, into complete subjection to the will of God in Christ. Any sympathy with sin is an evidence that the New Creature is not at the Mark. And no sympathy with sin, but constant endeavor for righteousness, is evidence that it is at the Mark.

Some may be at this Mark for a longer and some for a shorter period. Our Lord was surely at it from the beginning of his ministry. He was tested there, while at the Mark of perfect love. All the besetments of the Adversary and of the world failed to move him from that position of perfect love. He laid down his life at this Mark. St. Paul was surely at this Mark for many years before his actual death. He was continually laying down his life for the brethren, continually serving his enemies and praying for them; and surely he was continually loving and serving the Lord with his every power and talent.

No Christian should be satisfied with a long delay in reaching the Mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of Divine Truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the Mark-temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in His Kingdom.

Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal, his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks.

So then, let us, with the Apostle, remember all of God's favors of the past, as well as of the present, and remember the lessons learned through our experiences, including our stumblings and failures. But let us put away every feeling of condemnation as respects the sins which God has freely forgiven, that "We may assure our hearts before him in love," and let us forget our worldly greatness, if we had any, our worldly prospects and aims and ambitions and triumphs and flatteries, and let us set our affections, aims, purposes, zeal, on the things that are before, and make haste towards them, with full assurance of faith in him who promised them. Thus may we come off conquerors and have most profitable years-by his grace!

*Peace, perfect peace! our future all unknown?  
Jesus we know, and He is on the throne.*

## **CHRISTIAN SCIENCE UNSCIENTIFIC AND UNCHRISTIAN**

*This article can be found in the Addendum following the Bible Student Monthly series in This book, entitled, "Christian Science Unscientific and Unchristian. "*

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*Volume 2 Number 7*

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## **THE LAW OF RETRIBUTION**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Law of Retribution. "*

## **SPIRITISM IS DEMONISM**

*This article was republished in Reprints 3490-R3494-January 15, 1905, entitled, "Increasing Influence of Spiritism. "*

## **PUT AWAY ALL FILTHINESS**

*This article was republished in Pastor Russell's Sermons, page 388-395, (SM388-SM395) entitled, "Put Away all Filthiness. "*



**THE NECESSITY FOR MESSIAH'S KINGDOM**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Necessity for Messiah's Kingdom. "*

**JONAH IN THE BELLY OF HELL**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "Out of the Belly of Hell, Cried I."*

**WHAT GOD REQUIRES OF US**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "What Doth Thy God Require of Thee?"*

1H456

**WORKMEN THAT NEED NOT TO BE  
ASHAMED**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "Workmen Needeth not to be Ashamed."*

**GOD'S MESSAGE OF COMFORT  
TO THE JEWS**

*This article can be found in its entirety in the Newspaper Sennons, entitled, "God's Message for Comforting the Jewish People."*

**PASTOR RUSSELL CHEERED  
BY AUDIENCE OF HEBREWS**

*Four Thousand in Hippodrome Applaud when Venerable Brooklyn  
Clergyman*

*Advocates Establishment of a Jewish Nation*

*Astonished at His Profound Knowledge of the Hebrew Prophecies  
Hearers Who Came to Question Gentile's Views on Their Religion  
Find*

*He Agrees in Their Most Important Beliefs  
A History-Making Gathering*

*This article was republished in Convention Report Sermons, pages  
133-42, entitled, "Zionism in Prophecy."*

**THE KINGDOM OF HEAVEN IS AT HAND**

*This article was republished in Reprint 4593-94-April 1, 1910,  
entitled,  
"The Kingdom of Heaven is at Hand."*

**WORTHY AND UNWORTHY AMBITION**

*This article was republished in Reprint 4566-67-February 15, 1910,  
entitled,  
"Worthy and Unworthy Ambition."*

1H457

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*Volume 2, Number 10B*

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**GOD'S MESSAGE OF COMFORT TO THE  
JEWS**

*See Bible Students Monthly, Volume 2, No. 10 A*

**PASTOR RUSSELL CHEERED  
BY AUDIENCE OF HEBREWS**

*See Bible Students Monthly, Volume 2, No. 10 A.*

**THE MESSAGE OF THE HOUR**

*"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord;-  
make straight in the desert a highway for our God . . . And the glory of the Lord  
shall be revealed and all flesh shall see it together." Isaiah 40:3-7*

The same voice that speaks to the Jews words of comfort warns Christians that we are on the eve of strenuous times, in which Christendom will be called upon to render up its account amidst a time of worldwide trouble and revolution. Not that Christian people are called upon to be revolutionists. Quite to the contrary; they are to be lovers of peace-peacemakers, so far as possible. But the Scriptures show

that there is a limit to peace-possibility; that the growing intelligence of the world is not making for peace. Worldly prosperity and increased knowledge in unsanctified hearts are breeding greater discontent day by day. The great changes to be expected will come as the natural outworking of this discontent, which affects both rich and poor, reamed and unlearned.

## **"THE VOICE IN THE WILDERNESS"**

The message of John the Baptist eighteen centuries ago to Israel was typical of the message of God through all of his consecrated people to nominal Churchianity and the world-nominal Spiritual Israel. The voice declares that the great Kingdom of Messiah, offered typically to the Jews eighteen centuries ago, is now about to be inaugurated in power and great glory. If the coming King and his Kingdom are to be received with appropriate honors and loyalty of heart, the message must be heard and his highway of holiness must be prepared. If the King were thus received, happy would it be for the world of mankind. If the kings of earth and the financial and ecclesiastical princes were to gladly hearken to his message and promptly and thoroughly establish righteousness in the earth, Messiah's Kingdom would be introduced peacefully, gloriously, and begin its work of blessing, uplifting Israel and all the families of the earth. But the Scriptures clearly indicate that no such peaceful advent of the Great King is to be expected.

Quite to the contrary, the Prophet Daniel, after picturing the course of the "times of the Gentiles," after showing the expiration of these times, after pointing to the coming of the Messiah in the clouds of heaven in glorious majesty and power (invisible to men because spiritual), then tells us, "At that time shall Michael stand up [come into power-assume his authority], the Great Prince, that standeth for the children of thy people [Daniel's people, the Jews, and with them all desiring to be God's people]. And there shall be a time of trouble such as never was since there has been a nation." Dan. 12:1

## **SOCIAL LEVELLING COMING**

The time impending is described in the context, "Every valley shall be exalted and every mountain shall be brought low" (verse 4). This means the humbling, the levelling of the great princes of religion, of finance and of politics to a democratic level. Similarly the exalting of every valley means the lifting up of the poor, the submerged, the degraded. This work of levelling will not be done in a moment. But the very beginning of that levelling process will mean trouble. And every step of the way will mean more trouble, until the Divine purpose here expressed shall be

1H458

realized. The severe trouble in Russia which preceded the acceptance of the Douma will probably be followed by more trouble before the high ones of the Russians will be humbled and the poor of the people will come into their rights.

In Great Britain the levelling processes have been going on for many years. Law and government are respected and esteemed, but here there is no autocratic rule. The people through their representatives are their own law-makers. The valleys have been to a considerable extent exalted and the higher powers have to a considerable extent come down to a democratic level. And the levelling process is still operating in Great Britain. The Income Tax is a part of it. In consequence of this gradual levelling of Society the final adjustment to the requirements of the Messianic Kingdom will be proportionately less than in an autocracy.

## **GLORY OF THE LORD REVEALED**

The great time of trouble that will level the mountains and valleys of society and make the path of righteousness in the world a straight one and an easy one, will doubtless be short and sharp. Quickly the glorious results will follow. Mankind will come to a realization of the fact that the due time for Messiah's reign has come. In our text this is spoken of as the glory of Jehovah which is to be revealed and which all flesh shall recognize together.

There is no conflict in this because, as in olden times, David and Solomon were declared to sit upon the throne of the Kingdom of Jehovah; so with propriety it can be said that Messiah will sit upon the Throne or Kingdom of Jehovah. In other words, although Messiah's Kingdom will be a mediatorial one, separate from that of Jehovah, for the purpose of putting down sin and of uplifting the sinner, nevertheless throughout the thousand years of his glorious reign he will represent Jehovah in that his entire work will have the full approval of Jehovah and be conducted along the lines of the Divine Law.

Thus, gradually, as sin will go down and sinners will be rescued from it and its degradation and death penalty, the prayer will be fulfilled which says, "Thy Kingdom come; thy will be done on earth as it is done in heaven." In other words, Messiah's reign will be a period of reconstruction, restitution and resurrection. And when its work shall have been accomplished it will cease.

## **THE TIME OF TROUBLE DESCRIBED**

In verses six and seven there is a brief description of the great time of trouble and its influence upon humanity. As the scorching sun and great heat would wither a field of grass, so the breath of the Lord, the spirit of righteousness, sent forth will cause the day of trouble, in which all humanity will wither as the grass. We may thank God for the assurances of the "times of refreshing" speedily to follow, and remind the saintly of the promise that although they have trials now they will escape by the resurrection change many of those troubles, coming upon the world. Acts 3:19-21; Luke 21:36

## **JACOB AND ESAU IN A NEW LIGHT**

*This article was republished in Reprint 4722-December 1, 1910,  
entitled,  
"Jacob and Esau in a New Light."*

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*Volume 2, Number 11*

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## **IMMORTAL WORMS AND UNQUENCHABLE FIRE**

*This article can be found in its entirety in the Newspaper Sermons,  
entitled, "Immortal Worms and Unquenchable Fire."*

## **WHICH IS THE TRUE GOSPEL?**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "Which is the True Gospel?"*

## **THE SEAS IN THE HOLLOW OF GOD'S HAND**

*This article was republished in Pastor Russell 's Sermons, pages 467-74, entitled, "The Seas in the Hollow of God's Hand."*

## **JESUS A WONDERFUL MAN**

*"What manner of man is this, that even the winds and the sea obey him." Matthew 8:27*

We have always sympathized deeply with the Apostles in their experience with the storm on the Sea of Galilee. The storm was so violent that even the experienced fishermen were in terror and wakened their Master Jesus. The latter, weary with travel and preaching, was sound asleep in a little cabin at the stern of the vessel. They appealed to him, "Master, carest thou not that we perish?" Then Jesus arose and, at his command, the storm ceased and a great calm prevailed. Then it was that his fishermen disciples exclaimed, "What manner of man is this, that even the winds and waves obey him?"

Although more than eighteen centuries have since passed, the same question is going the rounds of most civilized peoples of the world-"What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agree that Jesus of Nazareth was a most wonderful man. It is still agreed as in the days of his presence, that "never man spake like this man" Some, indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

### **"WONDERFUL WORDS OF LIFE"**

A man should be judged by his own words and not by the words of others, whether friends or foes. As we promptly reject the testimony of his enemies as contradictory to the facts, so, when the friends of Jesus contradict his words in their endeavor to honor him, they should not be followed. Their counsels respecting what they do not know should be as thoroughly rejected as those of his enemies, when they contradict his own testimonies. Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters in his "wonderful words of life." He declared, "My Father is greater than I." (John 14:28) He declared that he delighted to do his Father's will and that he had come into the world to do it, even at the cost of self-sacrifice and every self-denial even

unto death (Hebrews 12:2). When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews 5:7), he was not shamming. He was not perpetuating fraud and deceiving his disciples then and since.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption. Those who deny all of this, and who have awakened so much confusion amongst Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the Great Teacher-"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the Body of Jesus and perpetrated a fraud and pretended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead-those who thus teach

1H460

and who thus confuse the minds of all Christendom and Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

### **"GOD MANIFEST IN FLESH"**

"Adam was created in the image and likeness of God," hence God was manifested in Adam's flesh. Still more so was he manifested in "The man Christ Jesus." (1 Timothy 2:5) The Scriptures declare most positively that Jesus had a previous existence on the spirit plane and that he voluntarily consented to be made flesh for the outworking of Jehovah's plan. He was not a sinner like others. His life was directly transferred at his birth from the spirit to the human plane. Thus he was a partaker of human nature on his mother's side only, and his life was unimpaired-"holy, harmless, separate from sinners." Thus as a perfect man he was the corresponding price for Father Adam at thirty years of age. And he was "God manifest in the flesh" in the same manner that Adam was before he sinned.

But more than this, he obtained a special blessing which Adam never knew. At the time of his consecration to death at his baptism he received the anointing of the holy Spirit and begetting again to the spirit plane as the Anointed One-the Anointed Priest and King of Israel and through Israel for the world. By virtue of that anointing he became the special ambassador of Jehovah-his special representative amongst men. Thereafter he was God manifest in the flesh in a far higher sense than was Adam. Thus was this Wonderful One The Son of The Man, and, by the begetting of the holy Spirit, specially also the Son of God.

### **MICHAEL ONE LIKE GOD**

The Hebrew prophets had foretold this greatness of the Messiah, who at the Divinely-appointed hour will assume the dominion of earth, setting up by Divine authority his Mediatorial Kingdom, which, for a thousand years, will reign triumphantly, binding Satan and sin in its every form and setting at liberty every good principle of righteousness for the blessing of Israel under the New Covenant (Jeremiah 31:31), and through Israel the blessing of every nation. "Unto him

every knee shall bow and every tongue confess, when the knowledge of the Lord shall fill the earth." (Hab. 2:14)

Jehovah, through the Prophet Daniel, called this great Messiah Michael, and tells that when he shall stand up, when he shall take his authority and begin his rule, there will be a time of trouble such as never was since there was a nation, incidental to the inauguration of the Empire of Righteousness, for the purpose of bringing peace on earth and good will amongst men.

Michael, the arch-angel, signifies One like God-a god-like one. Whoever, therefore, believes in Messiah from this standpoint must not expect a human Messiah of flesh and blood. He must expect just such an One as the Scriptures declare Jesus now to be-the glorified Son of the Highest. Moreover, the New Testament, after telling that this Great Messiah must reign until he shall have put all enemies under his feet, in subjection, tells also that then he will in turn, at the close of his Mediatorial reign, deliver up the Kingdom to God, even the Father, that Jehovah may be all in all. There is no suggestion, therefore, on the part of Jesus or his Apostles that at all corresponds with the absurd suggestion and contradictions of those who claim that Jesus was his own Father-that the Father and the Son are the same person under two names.

## **MISCELLANEOUS COLUMN**

### **SAN FRANCISCO TO NEW YORK IN THREE DAYS AND A HALF**

The acceleration of transcontinental railway travel during the past two years has been made so quietly that not many people are aware that the time from ocean to ocean has been reduced to less than three and a half days. The fact was recently brought into prominence by daily press notices of a trip made by an Australian passenger who left San Francisco at 10:40 P. M., March 2, and reached New York March 6, in time to catch the steamship sailing at noon the same day for Europe, the total time from San Francisco to New York being three days and eleven hours.

*-Scientific American*

### **7 WONDERS OF MODERN WORLD**

A scientific magazine made a request to the Physical Department at Cornell to name seven wonders of the modern world selected from a list of fifty-seven outstanding inventions and structures submitted.

The faculty, graduates, and seniors in the physics seminary balloted, the award of the voting going to wireless telegraphy, synthetic chemistry, radium, antitoxins, aviation, the Panama Canal, and the telephone. *-New York Times*



## **WHEN GOD WAS ALONE**

### *From Only One Standpoint can Divine Wisdom and Love be Discerned in Connection with Mankind*

The Scriptures declare a "beginning of the creation of God," and this evidences the fact that God was previously alone-the self-existent One. His qualities and attributes then were the same as they are now, for the Scriptures declare his unchangeableness-"the same yesterday, today and forever."

Moreover, the completeness of the Divine perfection is such that companionship was not necessary to the happiness of Jehovah. The only one who inhabiteth eternity is self-centered. The creation of angels and of men was indeed his pleasure, because, benevolently, he desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of his creatures called for an exhibition to the full of all the elements of the Divine character-Divine Justice, Love, Power and Wisdom. The scope of the exercise of Divine power is the Universe, but it is difficult for our finite minds to comprehend the meaning of this word-Universe.

Astronomers tell us that by the aid of photoastronomy they can see nearly 125, 000, 000 suns-solar systems like our own, with supposedly more than a billion of worlds more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of Creation began with our earth. What a boundless thought we have in the bare suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated.

### **THE PERMISSION OF EVIL**

From only one standpoint can Divine Wisdom and Love be discerned in connection with the history of mankind. It must include the Age about to be ushered in-the period of Messiah's reign of righteousness; the time in which every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being; and when a full opportunity will come to each by obedience to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God-his goodness in bringing us into being, and his severity in the punishment of father Adam's wilful transgression; also, to both men and angels, Justice, unswerving Justice. The next lesson will be that God is love. The foundation for these lessons is already laid in the Ransom sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith nor the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world wide and means a full deliverance from the sin-and-death condemnation, which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will he destroy in the "Second Death."

### **THE SCROLL WITH SEVEN SEALS**

The Divine purpose, originally known only to Jehovah himself, was indeed declared through the prophets and in the Law, but those who declared it understood not their own visions and prophecies. Not until Jesus appeared and received the anointing of the holy Spirit at his baptism did the Divine Plan begin to be unfolded; and then it was unfolded to Jesus through the holy Spirit which came upon him, witnessing his consecration to death and begetting him to a new life, beyond the veil.

This is shown symbolically in the picture of Revelation. During the time preceding the undertaking of the work by Jesus the announcement was made everywhere. "Who is worthy to take the scroll and to unloose the seals thereof?" None was found worthy. Many were found perfect, but something more was required-the testing and demonstration of loyalty to God, even unto death, even the death of the cross. Until Jesus came into the world and vowed his consecration to death, no one had been found worthy even to understand the great Plan of the Ages which Jehovah God had purposed in himself before the foundation of the world. As soon as Jesus made his consecration and began his work, to him the scroll of the Divine Purpose was committed and the announcement was made, "Worthy is the Lamb that was

1H462

slain to receive honor and dominion and might and power." (Rev. 5:9) And to him was given the scroll with full authority to read, to understand and to fulfill its glorious prophecies, which specially related to the blessing of our race.

In the opening of this scroll, in the revealment of the Divine purpose, God's love would be manifested both

to angels and to men-the love which he had before he began his creative work, but which there was no intelligent creature to understand; the love which God had even when he permitted sin and death to mar the happiness of Eden-the love which neither angels nor men could fully see and appreciate during all the centuries of the reign of sin and death.

### **WORRY WILL SURELY KILL**

Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs or a combination of them arise death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single, constant, never lost idea, and, as a dropping of water over a period of years will wear a groove in the stone, so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worryment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against.

It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope. *Journal of Physiological Therapeutics*

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## *Volume 2, Number 12*

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### **THE MOST PRECIOUS TEXT**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Most Precious Gift."*

### **THE SAVIOR OF THE WORLD**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Prophetic Song of the Angels."*

### **EARTH TO BE FILLED WITH GOD'S GLORY**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "Earth to be Filled with God's Glory."*

1H463

### **PICTURES OF THE KINGDOM**

*This article was republished in Reprints 4636-37-June 15, 1910, entitled, "Pictures of the Kingdom."*

## **WITHOUT A PARABLE HE SPAKE NOT**

*This article was republished in Reprints 4644-July 1, 1910, entitled,  
"Without a Parable He Spake Not."*

## **MISCELLANEOUS COLUMN**

### **MAY SIN AGAIN INVADE THE EARTH WHEN ONCE ROOTED OUTS**

Will there be any danger that at some future time sin may again invade the world, again degrade God's human representatives and obscure the glory of the Divine creation? We answer, no, never. The guarantee of this is in the Lord's words that there shall be no more death. So surely as there will be sin, the penalty of sin must follow it, hence the guarantee that there will be no more dying, is the guarantee that there will be no more sin. But how can this be guaranteed and at the same time man's free moral agency be preserved? The Scriptures give the explanation, telling us that at the close of the Mediatorial Kingdom, when Messiah shall have accomplished his work of putting down all opposition and bringing all the willing and obedient up to perfection of human nature, then he shall deliver up the kingdom to God, even the Father. The next step in the Divine program as outlined in the Revelation is that the world, no longer under the Mediatorial covering of the Redeemer and no longer needing such a covering because perfect, will be subjected by the Father to severe tests of their love and loyalty, their obedience, similar to the test which came upon father Adam in Eden, when he was perfect.

The description of Revelation is that Satan will be loosed to tempt and deceive all the people whose number will then be as the sands of the seashore. What proportion he will succeed in deceiving is not intimated, but the general statement is made that all those who are deceived by him in that crucial test will be utterly destroyed with Satan in the Second Death, which, symbolically, is represented by the "lake of fire." This will leave a clean Universe as represented in the Scriptures, and "every voice in heaven and in earth and under the earth will be proclaiming praise, honor, dominion, might and power to him that sitteth on the throne and to the Lamb." Blessed are our eyes and our ears and our understanding hearts which are already enlightened in advance of the world, that have already learned of the glory of God. We with the seraphim proclaim, "holy, holy, holy, Lord God Almighty," and we rejoice that the time is near at hand when the whole earth shall be filled with his glory. Volume 3, Number 1

## **CREED SMASHINGS**

### **NECESSARY FOR FEDERATION**

#### **Congregational, Presbyterian and Methodist**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Cost of Church Federation to Congregationalists, Presbyterians and Methodists."*

1H464

## **CHANGES OF CREEDS NECESSARY**

#### *For Baptists, Adventists and Disciples In Order to Federation*

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Cost of Church Federation to Baptists, Adventists and Disciples."*

## **EPISCOPALIANS, CATHOLICS, LUTHERANS**

### **WHAT THESE CREEDS SURRENDER**

#### *To Enter the Church Federation Proposed*

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Cost of Church Federation to Episcopalians, Catholics and Lutherans."*

## **THE CHURCH MILITANT'S SURRENDER TO THE CHURCH TRIUMPHANT**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "The Church Militant's Surrender to the Church Triumphant."*

## **CARDINAL GIBBONS' SERMON**

### *A Plea for United Christendom*

Recently at Baltimore (Md. ) Cathedral Cardinal Gibbons preached a great sermon, a report of which is furnished by the Cardinal himself. It certainly contains a great many good thoughts. All reading it will be interested; also in reading the article which follows it, in which the same subject is examined from a Protestant standpoint by the most prominent minister of our day, whose sermons are estimated to reach more than ten millions of people every week. The Cardinal's sermon follows:

"The Episcopal Church, in its recent triennial convention, is reported to have advocated in strong and earnest language the reunion of the various Christian Churches. I am grateful to the members of the convention for the praiseworthy sentiments which they express, and which reflect honor on their heads and hearts. And I pray, with them, that the day may be hastened when the words of our common Redeemer, Jesus Christ, may be fulfilled, when there 'will be one fold and one Shepherd'. However, this consummation can be attained only when all Christians shall recognize one Chief Pastor. For we might as well expect to have a united commonwealth under several independent presidents as to have a united church under the various conflicting spiritual rulers.

"It was manifestly the desire of Christ that all his disciples should be united in the profession of one faith. In his admirable prayer before his passion he says: 'I pray for them also who through their word shall believe in me, that they all be one, as Thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me;' because the unity of the Church is the most luminous evidence of the divine mission of Christ.

"Unity of government is not less essential to the

1H465

Church of Christ than unity of doctrine. Our divine Saviour never speaks of his churches, but his Church. He does not say, 'Upon this rock will I build my churches,' from which words we must conclude that it never was his intention to establish or to sanction various conflicting denominations, but one corporate body, with all the members united under one visible head; for as the church is a visible body, it must have a visible head.

**THINKS CATHOLIC CHURCH EMBRACES  
EVERYTHING ESSENTIAL TO UNITY OF  
FAITH AND GOVERNMENT**

"Our Saviour calls his Church a sheepfold. 'And there shall be made one fold and one Shepherd.' What more beautiful or fitting illustration of unity can we have than that which is suggested by a sheepfold? All the sheep of a flock cling together. If they are momentarily separated, they are impatient till reunited. They follow in the same path. They feed on the same pastures. They obey the same shepherd, and fly from the voice of strangers. So did our Lord intend that all the sheep of his fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their Redeemer; that they should listen to the voice of one Chief Pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members one of the other.' In one body there are many members, all inseparably connected with the head. The head commands, and the foot instantly moves; the hand is raised and the lips open. Even so our Lord ordained that his Church, composed of many members, should be all united in one supreme visible Head, whom they are bound to obey.

"The Church is composed of a vine, all of whose branches, though spreading far and wide, are necessarily connected with the main stem, and from its sap they are nourished. In like manner, our Saviour will have all the saplings of his vineyard connected with the main stem, all draw their nourishment from the parent stock. In fact, our common sense alone, apart from the revelation, is sufficient to convince us that God could not be the author of various opposing systems of religion. God is essentially one. He is Truth itself. 'God is not the God of dissension, but of peace.' I see perfect harmony in the laws which govern the physical world we inhabit. I see a marvelous unity in our planetary system. Each planet moves in its own sphere, and all are controlled by the central sun. Why should there not also be harmony and concord in that spiritual world, the Church of God, the grandest conception of his omnipotence, and the most bounteous manifestation of his goodness and love for mankind!

"Hence, it is clear that Jesus Christ intended that his Church should have one common doctrine, which all Christians are bound to believe, and one uniform government to which all should be loyally attached. Where, then, shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church.

### **HONEY TO HIS LIPS AND MUSIC TO HIS EARS**

"The number of Catholics in the world is computed at two hundred and fifty millions. They have all one Lord, one faith, one baptism, one creed. They receive the same sacraments, they worship at the same altar, and pay spiritual allegiance to one common head. Should a Catholic be so unfortunate as contumaciously to deny a single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the church, and is cut off like a withered branch. The church had rather sever her right hand than any member to corrode

her vitals. It was thus she excommunicated a powerful king, because he persisted in violating the sacred law of marriage, although she foresaw that the lustful monarch would involve a nation in his spiritual ruin.

"How sublime and consoling is the thought that withersoever a Catholic goes over the broad world, whether he enters his church in Peking, Melbourne, in London, or Dublin, or Paris, or Rome, or New York, or San Francisco, he is sure to hear the self-same doctrine preached, to assist in the same sacrifice, and to partake of the same sacraments.

"This is not all. Her creed is now identical with what it was in past ages. The same gospel of peace that Jesus Christ preached on the mount; the same doctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus; St. Chrysostom at Constantinople; St. Augustine in Hippo; St. Ambrose in Milan; St. Remigius in France; St. Boniface in Germany; St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced into Ireland; that St. Augustine brought into England, and St. Pelagius into Scotland, and which Columbus took with him into the New World, is ever preached in the Catholic Church throughout the globe, from January till December-'Jesus Christ, yesterday, today and the same forever.'

"At the recent Eucharistic Congress of Montreal, a

466

great multitude of worshippers was assembled from various parts of Europe and America. Even Australia and Africa were represented. Let us suppose that a pilgrim from Germany or Switzerland, ignorant of the language of the country, is walking the streets, when he hears the sound of the cathedral bell. What hallowed associations it arouses in his memory! He accepts its voice as an invitation to prayer. He sees the cross-crowned spire, and the cross speaks to his heart. And entering the cathedral, while tears run down his sun-burned cheeks, he exclaims:'How lovely are thy tabernacles, O Lord of hostel My soul longeth, yea, even fainteth for the courts of the Lord. For the

sparrow hath found her nest, and the turtle-dove a home. Thy altars are my home, my King and my God!

"I believe in the one holy catholic and apostolic church. Oh, my brethren, what a charm there is in these words! They are honey to my lips, music to my ears and sweet jubilation to my heart. They send an indescribable thrill through my inmost soul. I believe in the one holy catholic and apostolic church. This profession of faith is a sacred bond of union between us. It binds us to our brethren in ages past, down the centuries to apostolic times. It unites us to them in ages yet to come, till time shall be no more.



## **HOW SOME PROTESTANTS VIEW CARDINAL GIBBONS' SERMON**

*This article was republished in Reprints 4753-55-February 1, 1911, entitled, "Reply to Cardinal Gibbons' Sermon."*

## **GOD LOVES YOU**

**The Divine Plan Outshines All Evangelistic and Missionary Efforts**

*This article can be found in its entirety in Newspaper Sermons, entitled, "God Loves You. "*

## **THE VALUE OF TOIL**

*This article was republished in Convention Report Sermons, pages 65-67, entitled, "The Value of Toil."*

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **AMERICAN TRACT SOCIETY'S REPORT**

The following item of news is going the rounds of the public press. We confess surprise that so wealthy an organization and one which receives so many large legacies should not furnish a more interesting report:

"An interesting meeting of the American Tract Society, which was organized in 1825, was held in the Congregational Church in Greenwich, Conn., the home of the president, William Phillips Hall, last week. A review was given of the work of the society, now in better condition than for some years past,

although its accomplishments have always been notable. The eighty-fifth annual report, made by the Rev. Dr. Judson Swift, general secretary, has just been issued in neat pamphlet form. The balance sheet for the year shows assets of \$2,403,515; liabilities, \$1,552,422.47; excess of assets over liabilities, \$851,092.53. Three life directors and fourteen life members were constituted during the year covered in the report. The cash appropriations made for the year in Europe, Africa and Asia were \$5,300. The totals of these appropriations in the society's history have been \$774,012.43."

1H467

### **WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT**

This Society is probably the most active organization ever known in the world along the lines of Tract distribution and home and foreign missionary work. It apparently has no capital, but merely uses as received monies voluntarily donated

to its work. While other societies are continually soliciting assistance, both in public and from Church pulpits and through both in public and from Church pulpits and through private solicitations, this Society avers that it never solicits money either publicly or privately. Donations to its treasury must come voluntarily or not at all. Its officers receive no salary. Its numerous missionaries receive no salaries-merely their expenses are paid, and these on a very moderate scale. Their printing is done in great quantities and at the lowest prices. Nothing is ever bought on credit. Only in proportion as the Lord supplies the means is the work pushed forward.

This Society's annual report, briefly summarized, is as follows:

It has about seventy missionaries, home and foreign. They traveled over 500,000 miles last year. They visited more than 3,500 cities. They held more than 11,000 meetings. This Society expended in the proclamation of the Gospel in foreign countries \$20,935.24. It expended in the United States and Canada \$139,743.80. It put into circulation more than 600,000 copies of "Studies in the Scriptures," otherwise called Bible Keys-books for the assistance of Bible Students to a proper understanding of God's Word. In the United States it circulated tons of free literature in defense of the Bible and to assist people to a proper study and knowledge thereof. This amounted in the English language to more than 350,000,000 of tract pages, and in the foreign languages it circulated in this country more than 6,000,000 of tract pages. These almost inconceivable totals bewilder the average mind. Besides all this is the considerable work which the Society did in India, South Africa, Australia and Europe.

We congratulate the Society on its immense work and the accomplishment of it so economically. One is quite reminded of the feeding of the multitudes with the five barley loaves and two small fishes.

### **FIFTY-SEVEN METHODIST PREACHERS RESIGN**

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say: "Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and seminary. The general complaint is that the salary paid is not sufficient." Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics-unbelievers in the Bible-and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female-not openly and avowedly ometimes, but really and truly, nevertheless. If there are exceptions, they are rare.

What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbateness or ease. The world is holding out greater inducements today along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets. How much ministers and people

both need the true Gospel, which shows the harmony of Divine Justice, Wisdom, Love and Power, and mankind the Divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

### **BAPTIST D. D.'S DISAGREE**

We clip the following from the daily press. Comment is unnecessary:

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of the North Philadelphia Baptist Association, in the Fiftieth Baptist Church, at Seventh street and Susquchanna Avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said, 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"Recently I attended the services in one of our

1H468

churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.' "

### **ELECTRICAL ENERGY DISCOVERED**

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The "Scientist" says:

"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the Law of Love, or by a higher power.

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*Volume 3, Number 4*

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**THE IMMORTALITY OF THE SOUL**

*This article was republished in Reprints 4773-75-March 1, 1911,  
entitled,  
"The Immortality of the Soul."*

**CHOOSE YE THIS DAY BETWEEN TRUTH  
AND ERROR**

*This article can be found in its entirety in Newspaper Sermons,  
entitled,  
"Choose Ye This Day Between Truth and Error."*

**SOLOMON'S WISDOM**

*"Wisdom is the principal thong, therefore get Wisdom." Prov. 4:7*

Wisdom is properly defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such discernment. The world-famed Gough summed up wisdom in these words, "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slip away from the noble standards and sentiments of their hearts. Experience demonstrates,

too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest-that each day's progress be noted and that fresh resolutions be presented evening and morning at the Throne of Grace to be practiced to the extent of our ability daily.

**WISDOM OUR WATCHWORD**

But while (the eyes of our understanding opening wider daily and hourly) we discern the Divine character in clearer lines and discern our own

blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a full atonement was made by our Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward Him which others cannot realize-which is not applicable to others-which they can obtain only by coming to the Heavenly Father in the appointed way, through faith in the redemptive work of the Son.

The word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord's people to make no mistake-to get the right kind of wisdom-to find the wisdom which cometh from above and to clearly distinguish between it and other wisdom, which the Scriptures tell us is only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

### **THE WISDOM OF THIS WORLD**

To illustrate:One class of these worldly wise men say to us by their actions, which speak louder than words-"Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing." Of course, there is a certain amount of worldly logic in this, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless many of those thus taught have, after a few years, demonstrated by their own course the fallacy, the unwisdom of this proposition. There are things which money cannot buy and which the pursuit of money is almost sure to drive away. One of these is health; another, peace of mind; another, joy; another, a restful conscience; another, the knowledge of God; another, growth in grace; another, fellowship with the Father, the Lord Jesus and the brethren; another, hope toward God in respect to the Heavenly inheritance which He has promised to those who love Him supremely-better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth-though sometimes merely "spongers," who, like parasites, live off the energy of others-tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater wisdom than to daily endeavor to gratify these tastes and appetites. We answer that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life.

Still another class of worldly wise tell us that from their viewpoint all the world is a stage and men and women are but actors on it, and that life is a show, a mere play, and to a considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home-everywhere to put on a gloss, to the intent that their real heart condition and their real financial condition may not be discerned by their neighbors. This pride of life, this living for show, this "stage" life in which tinsel

is worn as a makebelieve for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God, has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and makebelieves cannot bring true happiness or contentment of heart.

### **SCIENTIFIC WISDOM LACKING**

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring Truth to the front. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy teaches the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all the pathways of life, in matters of financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We commend their love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers.

1H470

Our examination disappoints us; the philosophers are not happy.

The geologist with his hammer, his tubes, his glasses, etc., chips and examines the rocks and philosophizes as to how long ago they were formed, the method of their formation, the probable conditions of the earth at that time, etc. etc. etc. He reaches a fanciful conclusion and takes a degree of pleasure in presenting his deductions to fellow scientists, but they all know that he does not know, that he is merely guessing and his findings neither satisfy his own heart nor can give satisfaction on such a subject to his fellow scientists.

The biologist studies the human anatomy and the anatomy of the largest animals with a view to tracing how men came from a monkey, and how the monkey came from some lower order of creature, and what arguments can be set forth to demonstrate that the lowest form of living creature was originally the highest form and how all others had been evolved therefrom. As a Darwinian he presents his arguments and theories to his associates and to the world. He plumes himself on the logic of his theory, and for a few short years has a place among his worldly wise associates, a little later on to be branded as a back number in the light of some other theories and facts which some other biologist shall have conceived and set forth.

## **THE WISDOM FROM ABOVE**

Let us now turn from these worldly wise men and their instructions that we may hearken to the voice of the Lord our God, which tells us that true wisdom comes from Above. And what is more reasonable than this? Knowing so little, of ourselves, why should we not expect to be informed, to be taught, to be instructed in the true wisdom by our Creator. As the Alpha and Omega, the First and the Last, our Lord is the foundation of Wisdom, and we should anticipate that from this foundation alone could come the sweet satisfaction and blessing which all hearts crave.

The Bible has a very terse manner of presenting Divine instruction on this subject; its information is given in no uncertain terms; it declares that much of the earthly wisdom is merely bitter jealousy and strife-"earthly, animal, devilish." If we apply these words to the various kinds of wisdom set before us by the world we may know their appropriateness. For instance, the wisdom which commends wealth as the goal:does it not involve its votaries in bitter jealousies, envyings, strife, along the lines of commercial conflict and piracy? And does not this in turn destroy for the money-hunter the pleasure which he anticipated in it and to a considerable degree have a depraving and demoralizing effect upon his heart?

Take the second class of wise men mentioned-those who pursue pleasure:Is there not in their course that which continually tends toward jealousy and strife? Is not their wisdom at very most earthly and animal, and is not the tendency of it in many instances to the depraving of the mind and heart and thus to devilishness? Take the third class-those who deem it wisdom to make of life a vain show without any other particular aim or object. Is not such a course demoralizing? Does not such love of display lead to envyings, bitterness and strife, and frequently to dishonorable means and methods for gratifying their pride? Are not their hearts empty of the good and likely to be filled with greater or lesser evils according to their circumstances, conditions and environments?

Take the fourth class, scientists and philosophers. We have already acknowledged that in many respects this class would be attractive to those who are well born and mentally well equipped, and that in many respects their aims are laudable. Let us apply the Apostle's words to them. We find among them the very conditions he describes, bitter envyings, jealousy and strife. True, these are kept in considerable measure under cover, though frequently we can read these sentiments between the lines of polished language, and frequently the Apostle's assurance that their wisdom is purely earthly is corroborated by themselves. As a rule, whatever respect they have had in youth for the Bible and its God is sure to be lost unless they go beyond the wisdom of earthly sciences. The Apostle Paul pays his respects to many of these gentlemen, saying that their presentations are "science falsely so called" and that their philosophies are "vain philosophies." (1 Tim. 6:20; Col. 2:8)

## **"DEVILISH" WISDOM**

It may be doubted by some if the Apostle's word "devilish" could be applied to this class of earthly wisdom, but in our judgment these scientists have done more injury to the Lord's cause than any of the others. Usually well educated, their philosophies carry an undeserved weight to the minds of the common people,



including Christians. Their guesses are taken for scientific truths, and as these are frequently in conflict with the Bible it follows that they, more than any others of the worldly wise, are opponents of the Lord and of His revelation, the Bible. Nor do they by such opposition gain any real blessing to their own hearts, for their philosophical errors blind and deceive themselves as well as others. Indeed, it has been a source of constant surprise to us to find that even

1H471

scientists who turn their attention to astronomy are very generally infidels as respects the Bible's being God's revelation, and many of them out-and-out atheists who deny that there is any living and true God, holding that nature is her own creator, developer, evolutionizer, etc.

"The testimonies of the Lord are sure, making wise the humble." Psalm 19:7

Having examined worldly wisdom and found it unsatisfactory to our hearts and heads the inquiry arises, where shall we seek the wisdom which the Wise Man declares is the principal thing? We reply that it is found in God's Word, which to mankind in general is foolishness (1 Cor. 1:23-25) but to us who believe in the power of God and the wisdom of God. This wisdom is found only in this Book and that in proportion as we are enabled by His grace to rightly divide it, to understand it.

Let us examine carefully this true wisdom from Above which the Scriptures enjoin (Jas. 3:17). It is first pure-it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this cannot be answered affirmatively that is enough, heavenly Wisdom says.

If the question stands the first test, the second one would be, is my motive a peaceable one? Would I thus be doing all that I properly could do to preserve peace, harmony, accord in my own heart and in my dealings with others, or would the course considered be likely to awaken strife? Only peaceable dispositions are approved by the Lord, and this thought should continually guide the Lord's people, with a desire to be pleasing to Him. This, however, does not mean a lack of firmness of character, nor the lack of a proper combativeness to oppose the wrong in the proper manner and on suitable occasions. It merely means that our conduct should be as peaceable as loyalty to righteousness will permit. "Let nothing be done through strife or vain glory."

### **PURE WISDOM GENTLE**

Gentleness is given as the third mark of heavenly wisdom. The world in general has grown to appreciate the sentiment that gentleness is a propriety. Indeed, to declare that some people are not gentle-men would be one of the surest ways of so arousing their temper as to cause a display of feeling which would be anything but gentle. The gentleness of the world is largely on the outside-polish, good breeding; but the gentleness which the heavenly wisdom inculcates extends from the inside to the outside. The thoughts are gentle-brought under control by the



various injunctions and instructions of the Word of the Lord. The whole life of the regenerated Christian is brought under control of the Spirit of holiness, which is on all proper occasions a spirit of gentleness, meekness, patience and long suffering.

There may be times when the direction of the Lord's Word would cause His people exercised by His Spirit to seem ungentle, to seem severe even, yet it would be the result of a failure to rightly discriminate on the subject. For instance, it might become the duty of a parent to exercise discipline in his family, and the disciplined ones might consider no discipline as gentleness; whereas the Lord has directed that the parent should have his children in proper subjection, and that he who spareth the rod hateth his child. From the standpoint of the Scriptures all chastisement, however deserved, should be given in moderation, and with the gentlest of heart sentiments toward the transgressor, and with the utmost sympathy for his hereditary weaknesses and blemishes, which require such extreme correction; and no such discipline should be given except at a time when the mind is thus well poised and full of parental sympathy and love. Gentleness and firmness are not in conflict, though sometimes their combination is not rightly understood or appreciated by those who lack the wisdom from above.

### **GENEROUS, WARM-HEARTED**

The fourth point to be remembered in connection with the heavenly wisdom is that those who are exercised by it are easy of entreatment-they are not hard hearted, cold, stony; they can be touched with sympathy, and will manifest their sympathy even though they may not always allow it to rule them nor always allow it to hinder them from exercising proper disciplines. There is a difference between being easily entreated and being "soft," spineless. The wisdom from above has a firm texture of character, without coarseness, roughness, rudeness, hardness.

The fifth element of heavenly wisdom is to be full of mercy-overflowing with mercy, with generous impulses, with kindly feelings, with compassion and sympathy for those in any trouble or distress. This, however, would not mean a mercy without gauges and conditions. Mercy may fill one full and yet be limited and restrained in its course of action, because sound judgment may dictate that in some cases the restraint of mercy would be for the benefit, advantage of the offender. In a word, where the spirit of the world

1H472

would be that of vindicativeness, hatred and animosity because of some evil done, the Spirit of the Lord, the wisdom from above, would be full of mercy, compassion, sympathy, and would be restrained from full forgiveness and remission of all penalties only as sound judgment should indicate that such a generous course would be contrary to the best interests of the culprit.

### **"YE MUST BE BORN AGAIN"**

Lastly, the wisdom from above is full of good fruits, and delights in whatsoever things are true, honest, pure, lovely and of good report. Cannot we see the philosophy connected with this wisdom-that the possessor of it is sure to be blessed in his heart experience, to have happiness, joy, peace and blessing

himself, as well as sure to scatter blessings wherever he may go? This is the tendency of this heavenly wisdom; this is the wisdom from above. This is the wisdom, therefore, referred to in the words, "Wisdom is the principal thing; therefore, get wisdom," the wisdom with these characteristics.

We remark, however, that there is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. The way is Christ-through faith in His blood as our sin atonement. Still more than this, it means a renunciation of our sins, an endeavor to walk in the Lord's way, leading to a full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom.

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **PEACE, PEACE, YET NO PEACE!**

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands-each missionary to convert thirty-two thousand heathens in a year-it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instanter.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light-to a true knowledge of God-can be found? And where are they? Alas! we know as a fact that our great schools and colleges so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though this year might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lies an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe-possibly between Great Britain and Germany. Nor could we expect the United States, with

its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's Kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the Kingdom of God's dear Son. With it "The desire of all nations shall come." Haggai 2:7

### **ANOTHER PEACE-COMPELLING GUN**

"Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am strong. Beat your pruninghooks into spears and your plowshare steel use for swords"-Joel 3:9,10

What it will by and by mean to go to war may be guessed from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of

Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great Day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:-

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy-or rather it brings all three men into sight for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as fumed out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon,"

*-The Watchtower*

### **FINDING WHAT WE SEEK**

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness [Truth]. They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek-flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle.

## **MISCELLANEOUS COLUMN**

### **MORGAN TO MANAGE CHURCH UNITY MOVEMENT**

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most farreaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president, and Robert H. Gardinier, of Gardinier, Me., secretary.

1H474

Bishop C. D. Williams, of Michigan, at the mass meeting on Social Responsibility said:

"It is high time the Church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenementhouse problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

Undoubtedly many dear people have a zeal for God and for Church Federation-not, however, according to the Wisdom from Above, as we see it. Nevertheless,

what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "Churchianity. "

To us its success is an encouragement as demonstrating the fulfilment of prophecy. With the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

### **I BELIEVE IN MY JOB**

It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His Plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the home in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me-true to myself and to God, who intrusted me with it.

### **A RECIPE FOR HARMONY**

When the spirit of discord or dissension afflicts us with its soul-destroying presence, let us make a mixture after the following formulae and partake of it freely:

Patience .....	4 parts
Consideration .....	2 parts
Universal Love .....	4 parts
Silence .....	12 parts

Take a spoonful in a glass of milk of human kindness every time you feel that dissatisfied feeling coming on. More if necessary. Even excessive use can produce no injurious effects. On the contrary, large doses are exceedingly exhilarating and beneficial.

### **WHAT TO READ**

If lonesome or blue or friends untrue, read Psalms 23 and 27, Luke 15.

If trade is poor, read Psalm 37, John 15.

If discouraged or in trouble, read Psalm 126, John 14.

If you are out of sorts, read Hebrews 12.

If you are losing confidence in men, read 1 Cor. 13.

If skeptical, read John 6:40; 7:7; Phil. 2:9-11.

If you can't have your own way, read James 3.

If tired of sin, read Luke 18:35, 43; 9-14; John 9.

If very prosperous, read 1 Cor. 10:12, 13.

Happy conclusions-Psalm 121; Matt. 6:33; Rom. 12.

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **INTERNATIONAL ARBITRATION**

#### **ENTHUSIASTIC SUPPORT**

When the balance-sheets of history are finally adjusted, it will probably be found that the statement made by the President of the United States in December last has had the greatest effect upon the trend of modern thought, on the ultimate well-being of mankind, and as the starting-point in the evolution of a new basis in international ethics. We, on this side of the Atlantic, will have nothing to reproach ourselves with in regard to the part which our statesmen and our people have taken. The recent utterances of our Foreign Minister have riveted the attention of the civilized world, and the governments and the press have, with but a few trivial exceptions, united in a consensus of approval.

#### **FEELING IN AMERICA**

Reference was made in our issue of last week to the speech by Sir Edward Grey in favor of full arbitration between this country and the United States of

1H475

America, and extracts from expressions of hearty approval from all parts of the kingdom and from all classes and denominations of Christians were added. Since then, the agitation in favor of obligatory arbitration has gathered enormous momentum on both sides of the Atlantic. In the States, Mr. Carnegie, who has recently returned from Florida to New York, is working most zealously in the cause of peace, and his energy seems to have aroused everybody to a fuller sense of the tremendous possibilities involved. America, from coast to coast, is thoroughly awakened on the subject.-*British Exchange*

#### **A FRENCH TREATY**

Already we hear from Washington that the President and the French Ambassador have had an informal conversation regarding a forthcoming arbitration treaty between the United States and France along the lines of the Anglo-American negotiations. It will be remembered that when President Taft made his now famous speech in December last, the French Ambassador, who was sitting next to him delighted him by remarking that he was quite sure that France would gladly embrace an opportunity for negotiating for a treaty which aimed at the submission of every issue, irrespective of subject, which could not be settled by the ordinary diplomatic exchanges.

#### **A WORD OF WARNING**

Little is heard, or is likely to be heard, of open opposition to the substitution of arbitration for war. Few would dare to advocate the settlement of national disputes by bloodshed in preference to reason, but at the same time there exist subtle influences at work which will need to be carefully watched and guarded



against. The growing wealth and power of the contractors who supply governments with stores and armaments have to be reckoned with. Therefore, it behooves all lovers of peace to be vigilant.

### **AEROPLANE AT OXFORD-CAMBRIDGE BOAT RACE**

Some sensation was caused among the crowds who lined the river banks to watch the Oxford and Cambridge boat race quite recently, for no fewer than six aviators visited the scene by aeroplane. Five of them started from Hendon. These were Mr. C. Grahame-White, who took up Mr. Patterson, the wellknown Northern aviator, as a passenger in his Farman biplane; M. Hubert, also on a biplane, and three pilots of Bleriot monoplanes-Mr. G. Hamel, Mr. C. H. Greswell, and M. Pierre Prier. Leaving Hendon soon after two o'clock, they reached the river at Kew, and then followed the river's course to the Ranelagh Club, where they hovered about for a time, making several circuits, and finally landing in the club grounds much to the amazement of the many members who had attended to witness the Varsity contest. When the race was over Mr. Grahame-White telephoned the result to Hendon, where a large crowd awaited the return of the aviators.

### **MR. BIRRELL ON ARBITRATION**

Mr Birrell, speaking at a great arbitration meeting at Whitefield's Tabernacle, London, referred to the proposals for a treaty of peace between Great Britain and the United States, and said:"It is a family affair that we are beginning with. It is not an offensive and defensive alliance. It is peace between kinsfolk. Let us pursue it to the end. When carefully examined," he added, "the German Chancellor's recent speech really meant no more than that, in his opinion, some antagonisms might hereafter arise even between England and America of so agonizing a character that the terms of no treaty could keep us from each other's throats-kill each other we must. Well," said Mr. Birrell, "if we must, we will. But surely, as the Chancellor admitted, there could be nothing but good in trying as long as possible to keep us from doing anything of the sort."

### **QUEEN AND CITY WORKING GIRLS**

A message from the Queen was given to the congregation of working girls which assembled as usual at All Hallows Church, London Wall, on Thursday morning. This is the only church in London, if indeed not in the country which is used in the early mornings as a place where women and girls can take rest and shelter whilst waiting for the opening of the of rices or other places of business where they are engaged. Addressing the women and girls, Mrs. Fowler, the rector's wife, said that the Queen took a great interest in the work being carried on, and sent materials for them to make garments of. Her Majesty had sent a very handsome donation, which amounted to practically double what she had graciously sent before. Mrs. Fowler added that she had received a letter from Buckingham Palace, enclosing 12 copies of a pamphlet describing the work of the London Needlework Guild, of which the Queen was patroness. All the garments made by the women and girls at" tending the church are sent direct to the Queen.



### **TO SHORTEN THE TEN COMMANDMENTS**

Advices from London note that the highest counsels of the Church of England are considering the advisability of modifying and shortening the Ten Commandments-especially the second, fourth and tenth.

Those who admit that God gave those commands must be egotistic in the extreme to attempt to correct the Almighty!

Those who disbelieve in the Divine authorship of the commands would better repudiate them entirely and make new ones to their own pleasement and properly credited to their own wisdom.

God's consecrated people, guided by His Word in the New Testament, realize that the law is just and good. But they see also that it was given to the Jew and not to the Christian "new creatures in Christ."

These latter are Spirit-begotten and are under the Law of the Spirit of Life in Christ-a superior Law-a Law which requires love of God supremely and love for our fellow-creatures as for ourselves. This Law of Love includes all of the requirements of the Mosaic Law and more.

But God is not judging these "new creatures" as flesh beings, but as spirit beings. They are being judged according to their minds, their hearts, their intentions. Thus "the righteousness of the Law of God is fulfilled in us, who are walking, not after the flesh, but after the spirit." Rom. 8:1

### **WHEN GOD WAS ALONE**

*This article was republished in Pastor Russell's Sermons, pages 483-90, entitled, "When God was Alone!"*

### **MISCELLANEOUS COLUMN**

#### **SIX HUNDRED THOUSAND BOOKS BURNED**

Perhaps the greatest loss in connection with the burning of the New York Capitol is the complete destruction of the State Library, containing 600,000 volumes, among them the most valuable genealogical work in the United States. There also perished in the flames relics and priceless documents, some of them dating back to the Revolutionary War of 1776. The Assembly and Senate libraries were stored with thousands of volumes of law and code books, and also a number of historic documents and manuscripts were likewise wiped out. The total value of the three libraries defies computation, but it was certainly over 500,000 pounds.

## **TERRIER TACKLES THE CENSUS PAPER**

At least one census paper narrowly escaped destruction immediately after delivery last week. The householder for whom it was intended possesses a very intelligent terrier who has made it his duty, whenever he hears the letter box rattle, to rush to the door and carry off the communication in triumph to his basket. Usually some member of the family manages to rescue it in time, but the census paper showed plain marks of business-like teeth when it was retrieved. A delay of a minute or two would have made the paper useless for official purposes.

## **THE VALUE OF THE ALL-BRITISH SHOPPING WEEK**

"Some curious questions have been put to us during this week," said one departmental manager of a large drapery firm recently to a "Morning Post" reporter. "Customers were not content with our assurance that certain articles were British-made, both as to material and workmanship. They wanted demonstrative proof, because their impression was that the articles were of foreign origin. In such cases we gave the towns of origin and produced photographs of the factories and the operatives at work in them. This is where the educative value of the displays comes in. In the future, buyers will be able to associate certain articles with certain towns."

## **HOW A FRENCH ARTIST OBTAINED A ROYAL COMMISSION**

M. Georges Scott, the French artist of Scottish descent, whose equestrian portrait of the King will be one of the features of the forthcoming Salon, has been telling an interviewer how he came to paint the picture. He attended the funeral of King Edward as special artist for "L'Illustration," and a sketch he made of King George was afterward exhibited at a London gallery. To this His Majesty's attention was directed by one of his secretaries who visited the

1H477

gallery. This resulted in the artist having an audience of His Majesty at Buckingham Palace, and the portrait then begun is now nearly completed. It represents the King mounted on his favorite charger, Kildare, in a field-marshal's uniform.

## **QUEEN VICTORIA AND THE CREATION OF PEERS**

The Royal prerogative with regard to the creation of Peers, says the "Westminster Gazette," was one which Queen Victoria considered of great importance. The authors of "Piccadilly to Pall Mall" tell how once, on the occasion of a Liberal Ministry being returned to office, Her Majesty remarked to a lady of the Court, "I wonder what appointments for my household Mr. Gladstone will advise me to make?" "Oh," replied the lady unthinkingly, "I suppose they will make several new Peers." "They!" echoed the Queen indignantly.

## **LOVE CASTETH OUT FEAR**

*This article was republished in Reprints 4841-June 15, 1911,  
entitled,  
"Love Casteth Out Fear. "*

## **THE BEGINNING OF GOD'S CREATION**

*This article was republished in Pastor Russell's Sermons, pages 491-  
98, entitled, "The Beginning of the Creation of God."*

## **GUIDED BY GOD'S EYE**

*This article was republished in Reprints 4858-July 15, 1911,  
entitled,  
"Guided by God's Eye."*

## **JESUS NO LONGER A MAN**

*This article can be found in its entirety in Newspaper Sermons,  
entitled,  
"Jesus No Longer a Man."*

## **TAKING HEED TO OUR HEARTS**

*This article was republished in Reprints 4759-60-February 1, 1911,  
entitled,  
"Taking Heed to Our Hearts."*

1H478

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*Volume 3, Number 9*

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## **BISHOP JOHNSON'S PLEA FOR CHURCH UNION**

Early in March a "Church Unity Congress" at Los Angeles, Cal., was recorded. Its principal speaker was Bishop Johnson (Episcopalian). His address, as reported in the Los Angeles Times, is interesting, and was as follows:

"We are addressing ourselves to a project which, until within very recent years, has been regarded as fanciful. We are about to confer concerning the reunion of Christendom, than which, a quarter of a century ago, no proposal was regarded as

more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that, to a large extent, they coincide with the judgment that has brought us together.

"Until the early sixties, a fatal sense of security seemed to have blinded the Christian world to the inadequacy of the results attending the efforts of the churches.

"Suddenly the Christian world began to realize that possibly it had attained all the success it could expect to have, or deserve to have, under existing conditions. Christendom divided, even into friendly camps (which was not always the case), was not a condition favorable to the largest and best fruitage in the Christian church. Therefore, it is now demanding that at least this one adverse condition shall be changed, so that the church at large shall be able to do work worthy of Jesus Christ our Lord and of the character which He expected the church to do.

### **AWARE OF WHAT IT INVOLVES**

"With such a cry ringing in our ears, you and I come together today and join in this conference, which, until the present time, has been deemed impracticable. I am glad to believe that should we get the ideal of what ought to be done clearly in our own minds, we could, in God's own time, bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

"I am quite aware what this statement involves. I am prepared to say that I am, by conviction, committed to a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to rerelease Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the Kingdom of Christ in the world.

"Yes, it is a great thing that we are undertaking to do, and we, in our own time, may only be able to make our own generation believe that the conception is practicable.

"Some of our friends may say that we have not done much, and that may be true, but will it not be fine when we do appear before the Judgment Seat, should we be commended by God because we have not allowed the Christian world, in the presence of fearful social and civic problems, to fail of its duty, without some warning on impending disaster, due to our dismal and pitiable divisions?

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time.

### **WHAT HIS IDEAL IS NOT**

"In order to show what my ideal is, it has seemed well for me to show what it is not. Frankly, my ideal leaves the federation idea far in the rear, and I say it with a profound respect for federation. Right here in this city we have shown what federation may accomplish, and if it has done nothing else, it has made this meeting possible." [Great applause]

"Of course," said the bishop, "there is something seriously wrong in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

"You will see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the Apostles is any indication of the Master's aim and purpose.

"It is my feeling that the time has come when we, as Christian leaders, ought to reapproach the Pauline conception of the church. Of course, we will all find that there will be plenty of people in all of our congregations who are determined, at all cost, to be first Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists, and I suppose there always will be such, but I, for one, am praying that the time shall come when the necessity for these names shall

1H479

have passed away [applause]; that the Christian world will soon have formed a platform upon which every Christian may stand without any sense of loss, and with the satisfaction of knowing that it includes every essential to salvation in the Gospel of Jesus Christ."

### **THE FINAL CONCEPTION**

Bishop Johnson's widest conception of this United Apostolic Church is to be found in the following paragraph:

"When a church regards herself as the enclosure for saints, rather than the refuge for those 'called to be such,' she is giving herself a character quite unlike and below that which Jesus had. If the church is the extension of the Incarnation, then she must welcome to her companionship and fold the publicans and sinners who are fascinated by her Master's message; she must so relate herself to them that she will neither suffer defilement nor have an unpleasant sense of contamination in such association, and they, on the other hand, must be led by association with her, to think of and to love noble things.

"In a word, the church is to be the physician of the spiritually sick and halt and blind and yet the guide of the spiritually strong, courageous and brave, and for each in his own place and time, she is to bring a message of love and peace, so that she herself will ultimately become the spotless Bride of Christ."

### **INTELLECTUAL VICTORY NOT DESIRED**

The speaker at great length pursued the discussion of the subject without attempting or desiring to enter into any of the details of the ideal church. He said:

"We could most easily, while purring and smiling, enter upon a conflict to secure an intellectual victory, that would widen and not bridge the breaches."

In conclusion the Bishop stated that when every man was sure of himself in God; when there was no sense of pride and no desire for petty victory, then the thing could be accomplished.

The congress closed with a night session, at which Dr. Robert J. Burdette delivered an address on "The Church with an Alias," and Bishop W. M. Bell talked of "Christian Unity in the Foreign Field." A very large audience was present, and their delight was frequently expressed in laughter and applause.-  
Exchange

### **A GERMAN ANTI-MILITARY CRITIC**

Col. Gadke, a German military critic, has joined the chorus of civilization in protest against the huge waste of armies and navies. These armaments, he says, do not tend to preserve peace, but to menace peace; and, furthermore, upon the eight great nations they impose an annual expenditure of upward of \$2,000,000,000.

The argument is not new. The figures add nothing to public information. *Interest in them is due almost wholly to the source from which they come.* German authorities have hitherto upheld the military spirit and maintained that a standing army is a standing benefit. *An opposing voice from that quarter naturally compels attention.*

In the course of events, however, it is fairly certain that German public sentiment will be forced into revolt against the Kaiser's militarism. It is either that or bankruptcy. New York World

### **WHAT GOD WINKED AT**

*This article can be found in its entirety in Newspaper Sermons, entitled, "What God Winked At. "*

### **MISCELLANEOUS COLUMN**

#### **MONEY TO BE DICTATOR**

The trust system seems to be laying hold of everything-railroads, steamships, steel production, smelting, bridge works, oil refining and selling, meat, products, groceries. Above all it has made a money combination or banking system, the most gigantic the world has ever known. Billions of dollars of the people are in the banks, and the banks are controlled by wealthy syndicates. This money trust has a power of

1H480

control which is marvelous. As in Great Britain the titled aristocracy hold the land and collect immense revenues and bring great pressure to bear socially and financially, so now it is in this country, with evidently more to follow.

## **AN ILLUSTRATION OF THIS POWER**

As an illustration of this power we note the facts recently set forth in the New York Press respecting the Magazine Trust. This Trust has recently bought up several magazines and put them under one management. And directly and indirectly it is able to dictate the policies of nearly all the others. The Editor of *Hampton's Magazine* sets forth that, having refused to enter the combine, his magazine is suffering boycott. Thus the capitalist syndicate, which is said to be headed by P. Morgan, the banker and trustifier, says: "The Magazine is warned to cease 'muckraking,' to cease attacks upon Wall Street methods, to cease attacks upon the trusts in general." Mr. Hampton says:

"Constantly increasing pressure has been brought to bear on us to change our policy since Wall Street started its attempt to corner the magazine market and organize the biggest of all trusts. First this took the form of withdrawal of advertising. That failing to be effective we have been threatened in various ways. A few months ago we were notified that if we printed an article relative to a certain great corporation, the president of that corporation would make trouble for us with our stockholders. We printed the article. Within a month various magazines and newspapers and 'news bureaus' began to attack the stock of *Hampton's Magazine*.

## **MONEY WIELDS CLUB**

"About this time we were advised that 'no bank with Wall Street connections' would have anything to do with this corporation as long as it remained under its present management. Also stockholders advised us that they had been approached, apparently by agents of Wall Street brokerage houses, who endeavored to secure their proxies to vote at the meeting.

'The American people are in the grasp of the 'money trust.' In the past the banker's only question has been the character of the business man, his experience and skill, the nature of his business, its conditions and the probable chances of success. Conditions have changed. 'Thou shalt not run counter to Wall Street' is not the eleventh commandment-it is the first in the American business world."

This matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. The cry of "Peace, peace," where there is much discontent, will apparently be borne out by the facts, so far as the great newspapers and magazines represent them. The excuse will be that the public will get as much information as is good for them. What will happen to personal liberty under such conditions no one can foretell. God's people are to be peacemakers, to "seek peace and pursue it." Nevertheless the Scriptures forewarn us that as all of these attempts to control the pressure and growing discontent of our time will prove unavailing, so, ultimately, there will be a great explosion, which will reach to the uttermost corner of the earth-the time when newspapers and banks, politicians and everybody will be lost, and when every man's hand will be against his neighbor. We see it coming!

While we see the storm coming, let us remember the words of the Prophet, "We will not fear though the earth [society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [anarchy]." Psa. 46:2



## **CHRIST'S ASCENSION FROM HADES**

This article can be found in its entirety in Newspaper Sermons, entitled, "Christ's Ascension from Hades."

### **"AM I MY BROTHER'S KEEPER?"**

How long Cain brooded over his sacrifice being rejected by the Lord, how long it took for his wrong desire, his envy, to conceive and bring forth the sin of murder we are not told—merely the fact is stated that

1H481

this was the bitter fruit. The Lord did not hinder the murder, and even dealt most generously with the murderer to whose attention the matter is called by the inquiry, "Where is Abel, thy brother?"

As the question implied ignorance on the Lord's part, Cain may have wondered to what extent the Almighty was omniscient, all-seeing and his answer was in line with this. "I know not: am I my brother's keeper?" This question continually recurs, not only among the members of Adam's natural family but also among the brethren of the Lord's family, the New Creation. To what extent is one his brother's keeper? How far does our responsibility go?

Let us look first at the spiritual family. Its members are declared to be bounder or holden one to another by the cords of love, by membership in the Body of Christ, so that if one member suffer all the members suffer with it, and if one member be honored all the members are honored.

#### **EVERY MEMBER IS NECESSARY**

The Apostle, expatiating on the importance of the various members of the body, declares that even the humblest is necessary—that the hand may not say to the foot, I have no need of thee; and that as in our natural bodies we take the greatest care of those members which are least pleasing, so in the spiritual family those which are least attractive of themselves need our attention and sympathy and covering with the garment of charity more than do others. The new commandment which the Lord gave to His disciples was, "That ye love one another as I have loved you." We cannot love the world with that deep, intensive love—it is not incumbent upon us to sacrifice our own interests for the world; but it is made obligatory that we have the Lord's Spirit toward all the household of faith, so that, as He did, so shall we rejoice to lay down our lives for the brethren, serving them with our moments and our hours at the cost of our own ease and comfort.

#### **TERMS OF MEMBERSHIP IN THE BODY**

According to this, the law of our Head, the terms and conditions of membership in His Body, we are our brothers' keepers; each one has a responsibility for his fellow—not to intrude upon him as a busybody, but to look out for his interests, his

welfare, and to do all for that brother that he would have that brother do for him-yea, more than this:that he would lay down his life for his brother, as Christ loved the church and gave Himself for her.

If all the Lord's brethren could realize this to be the Divine rule governing the New Creation and realize that only those who live up to this rule are making their calling and election sure, what an awakening of zeal among the brethren for the service one of another would result, and what a blessing would come to all of the Lord's dear flock! Let us take heed that no man take our crown-that we be found possessors of the Master's Spirit toward the fellow members, and thus be accounted worthy of a share in the Kingdom class.

As for the world:We are to remember that while there is a wide gulf between the natural man and the New Creature in Christ, nevertheless according to the flesh there is a brotherhood which we are not to disdain nor overlook. The entire groaning creation are our brethren according to the flesh, and have claims upon us that the Lord would have us recognize.

### **LOVING THY NEIGHBOR AS THYSELF**

They are our "neighbors," and according even to the Jewish letter of the law the neighbor must be loved as one's self-his interests are to be safeguarded as we would guard our own interests. Hence, in the whole world of mankind, this question, "Am I my brother's keeper?" would properly be answered Yes, each one should be on the lookout for the interests, the welfare of others as well as his own, and so doing would not be disposed to override or cheat his neighbor, but, according to the Golden Rule, to do unto others as he would have them do to him.

We cannot hope that the world, blinded by selfishness and devoting all the energies of life along selfish lines and ambitious channels -we are not to expect the world to appreciate this high standard of the Divine Law. But surely all who are New Creatures in Christ should appreciate it, and in their dealings with the world, therefore, should not only be just, but more -loving and generous and kind, unwilling to injure, willing to bless.

Thus the Lord's people are to be peculiar people in that they unselfishly will seek to be their brothers' keepers, looking out for the interests of the others as well as for their own interests; not necessarily laying down their lives for their neighbors, but ready to do good unto all men as they have opportunity, especially to the household of faith.

### **THE VOICE OF ABEL'S BLOOD**

Putting the matter in figurative language, the Lord declared to Cain that Abel's blood cried from the ground for vengeance. It was another way of telling Cain that the Lord was omniscient, knew everything

1H482

that transpired, knew that his brother had died at his hand. In this figurative sense all sin cries for the punishment of the wrong-doer-it is the voice of Justice.

The Apostle Paul, referring to the death of our Lord, who similarly was murdered by His brethren, and whose blood might be expected to cry out against them, against the whole world of mankind, tells us that, instead of crying for vengeance, our Lord's blood -shed as a sacrifice on our behalf, as an atonement for our sins-cries out not for justice but for mercy. O. how gracious, that our dear Redeemer laid not the sin to the charge of those who crucified Him and despitefully used Him, but that in His generosity He is willing to make an appropriation of His precious blood on behalf of the sinners, to effect their reconciliation to God by the blood of the cross-by His death on the cross!

The Apostle's words are that the blood of Jesus speaketh better things for us than the blood of Abel. (Heb. 12:24.) Let us not forget that blood stands for or represents something higher than itself-that when we speak of the blood of Christ we are not referring merely to that which coursed His veins and arteries and which flowed from His wounded side, but we are speaking of that which the blood represents, namely, the life; as the Lord said. "The Life is in the blood."

### **REDEMPTION BY THE PRECIOUS BLOOD**

Hence, whenever the shedding of the Blood is referred to, the giving up of life, the death, is the main thought -thus the passage, "We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ," signifies that we are redeemed with the incorruptible life of Christ -the life which was not under penalty, not forfeited, not condemned, but approved, and which was yielded up as a sacrifice, as a corresponding price, a ransom, for the forfeited life of Adam and his race.

The curse of God was upon Cain the murderer -Divine condemnation rested upon him; he was cut off from communion with God, previously enjoyed, and in an outcast condition severely. The Lord declares through the Apostle that no murderer hath eternal life. This signifies that anyone having the spirit of murder in his heart is unfit for eternal life, could not, according to Divine arrangement, be granted that great boon or blessing-he himself must die, because unfit for life.

### **HOPE FOR CAIN**

This does not mean that there will be no hope for Cain in the future; we know not to what extent he may have repented of his crime before he died. But we are sure that he, as well as all mankind, not only will receive a just recompense or punishment for their sins, but also secure a measure of the blessing which God has provided for every member of the race through the dear Redeemer, who bought us with His precious blood.

On the other hand, for one of the Lord's consecrated ones, begotten of the spirit, to commit murder intentionally, willingly, in the first degree, would undoubtedly mean his Second Death; because it would signify that the spirit of love, the Spirit of God, must have entirely perished in his heart ere such a deed could be deliberately and intentionally committed. We would have no hope for such an one. More than this, for wilful and deliberate hatred toward a brother to be engendered in the heart would seem to mean the perishing of the spirit of love there, and if so would mean the Second Death.

However, because of the weakness of the flesh it would be very unsafe for any of us to attempt to judge closely upon this point. But it would be well indeed that we should be fearful along these lines, as the Apostle suggests, "Let us fear, lest a promise being left us of entering into His rest any of us should seem to come short of it." (Heb. 4:1.) Let us fear, therefore any approximation of a feeling of hatred, anger or malice against a brother in the Lord or against anybody. Let us strive more and more that the new mind shall control positively in our thoughts and intentions, and so far as possible in our outward deportment.

"Consider the lilies of the field... Wherefore if God so clothe the gress of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matt. 6:30.

"Does poverty pinch and cause anxious thought? take that also to the Lord in prayer; and then, while diligently using the means at hand, to provide things decent, . . . patiently and confidently wait and watch the indications of providence, assured that He . . . who clothes the grass of the field . . . is both able and willing to clothe and feed you and yours." R. 1865, c.2, p.6.

## **HUMAN IMMORTALITY, DIVINE IMMORTALITY**

*This article can be found in its entirety in Newspaper Sermons, entitled, "Human Immortality, Divine Immortality."*

## **PRAY ALWAYS**

*This article was republished in Reprints 4883-September 15, 1911, entitled, "Pray Always."*

1H483

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### *Volume 3, Number 11*

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## **BROOKLYN EAGLE SUED FOR \$100,000.00**

*Pastor Russell appeals to the Courts*

*Seeks redress for alleged continuous libel by "The Eagle "*

*Seeks to defend his honorable name*

*The Brooklyn Academy of Music insufficient to accommodate the vast throng desirous of hearing the Tabernacle Pastor just prior to his sailing for England*

Shortly after Pastor Russell removed to Brooklyn, The Brooklyn Daily Eagle," for some unknown reason and without excuse manifested antipathy toward him.

From time to time it has published scurrilous articles against him, the virility of which has increased to such an extent that further forbearance with this paper "has ceased to be a virtue."

At the request of "The Eagle's" representatives Pastor Russell, and those connected with him in his work, have on several occasions furnished "The Eagle" with information concerning the nature and character of said work, but the same has been either ignored or so garbled by "The Eagle" as to make him and his work appear ridiculous, tending to hold him up to public contempt. The articles published by it relative to "miracle" wheat and Pastor Russell's alleged connection therewith, have been so false and libelous that Pastor Russell, on the advice of his attorneys, has sued "The Eagle" for libel claiming \$100,000 damages.

### **THE COMPLAINT**

The complaint made by the plaintiff through his attorneys, after setting forth that the defendant is a domestic corporation and has a large general circulation in New York and elsewhere, further says:

"SECOND: That at the time of the publication hereinafter mentioned plaintiff was and still is, a resident of said Borough of Brooklyn, City of New York, and for more than thirty years last past, and at all the times hereinafter mentioned, plaintiff has been and still is, engaged in preaching the Gospel to the people of the United States of America and Europe and elsewhere; that he is now and for some time past has been, the regularly elected Pastor of a large congregation of Christians at the Brooklyn Tabernacle, of the Borough of Brooklyn, City of New York, to whom he preaches at regular intervals and whom he serves as Pastor, having assistants who represent him in his absence; that he is also, and for some time has been, the regularly elected Pastor of a large congregation of Christian people at the London Tabernacle, of London, England, whom he serves as Pastor, and to whom he preaches at stated intervals, having assistants there to represent him during his absence from said congregation, and that he is and for

1H484

several years past has been, popularly and favorably known throughout the United States of America and Europe and other countries as 'Pastor Russell,' and is recognized and addressed by such title, he being the leader, teacher and Pastor of thousands of Christian people who reside throughout said countries; that for many years past plaintiff has been and now is, the Editor of a Religious Journal, known as 'The Watch Tower,' which is published twice each month and circulated throughout the United States, Canada and European countries and is read by thousands of Christian people in said countries; that his sermons are published each week in a large number of newspapers throughout the United States, Canada, Great Britain and Australia, and have been so published for a long space of time, and as such minister of the Gospel, at the times hereinafter mentioned, and long prior thereto, plaintiff has borne a high reputation for honesty, integrity, fairdealing and truthfulness, and of being an honest and fearless preacher of the Gospel of truth as set forth in the Holy Scriptures, and has always enjoyed the respect and confidence of the people in his own community and in the community at large, wherever his sermons have been heard or read; that he is and for many

years past has been, the President of the Watch Tower Bible and Tract Society, a religious corporation, and President of the Peoples Pulpit Association, also a religious corporation, both of which said corporations are engaged in spreading the Gospel and generally in religious and philanthropic work for the betterment of mankind, and which said religious corporations receive their support, both moral and financial, from Christian people living throughout the United States and Canada; that for some years past plaintiff has regularly written for periodicals and Magazines, religious articles dealing with Biblical questions which have been published throughout the United States; that plaintiff is the author of a certain series of religious works or books, published in six volumes, and which are known as "Studies in the Scriptures," a large quantity, to wit:six million volumes of which have been sold and placed in the hands of the people throughout the United States and foreign countries, which books are sold and distributed by the aforesaid religious corporations of which plaintiff is the President; that the good name, reputation and moral standing of plaintiff are absolutely essential to the proper and successful promulgation of the Gospel in the manner adopted and used by him as aforesaid; that all of his publications, compositions and writings aforesaid have been devoted exclusively to religious questions and doctrines; that during the period of time herein mentioned he has given, and is now giving, all of his time, energy, influence and strength to the preaching of the Gospel, both orally and by the printed page, etc.

"THIRD:That on, prior and subsequent to the 23rd day of September, 1911, the defendant at divers times, published in its said newspaper, 'The Brooklyn Daily Eagle,' certain articles concerning the sale of a certain seed wheat, and that the plaintiff was directly interested in the sale of 'Miracle Wheat' and derived a personal advantage therefrom.

"FOURTH:That prior and subsequent to the 23rd day of September, 1911, the defendant at divers times published in its said newspaper, 'The Brooklyn Daily Eagle,' certain articles and cartoons or pictures concerning the conduct, management and existing conditions of a certain Bank in said City of New York known as the Union Bank, in which said articles it was charged or intimated that the directors, officers, managers or persons in some way connected with said Union Bank had violated their obligations to the depositors and patrons of said Bank and that said directors, officers, managers or persons in some way connected therewith, were guilty of a violation of the laws of the State of New York (in that they had defrauded the depositors and patrons of said Union Bank) and were criminally liable to prosecution for such misconduct, and that an investigation into the affairs of said Bank was being conducted, and that the District Attorney of the County of Kings would present and had presented the facts concerning said Union Bank to the Grand Jury of Kings County, and that it was rumored that said Grand Jury had returned five indictments in connection with the affairs of said Bank for some criminal offense connected with the management of said Bank, and its affairs had become so malodorous that the defendant, in its said newspaper, named and designated said Union Bank as the 'Onion Bank.'

"FIFTH:That on the 23rd day of September, 1911, and in the same issue of its said newspaper which contained an article concerning the official investigation

into the affairs of said Union Bank, aforesaid, the defendant, contriving and fraudulently intending to injure the plaintiff in his good name, fame and reputation, maliciously composed, printed, published and circulated of and concerning the plaintiff, a certain picture, drawing, photograph or cartoon, with inscription thereon, together with a certain article and words in connection therewith, in its said newspaper, 'The Brooklyn Daily Eagle,' so published and circulated throughout the Borough of Brooklyn, City and State of New York, and other places throughout the world."

Then follows a copy of the Cartoon and publication.

1H485

"SIXTH: That the building shown in the picture, photograph, drawing or cartoon, aforesaid, is intended to represent and does represent the said Union Bank Building, and the words across the top of the door, to wit-'Onion Bank,' represent and were intended by defendant to represent said Union Bank; that the figure of the man standing in the door of said building, as represented and shown upon said picture, photograph, drawing or cartoon, represents and was intended by defendant to represent, some director or officer or person connected with said Union Bank calling out to an old man who appears in the street, as shown by said cartoon or picture; that the figure of said old man, as shown on said picture, photograph, drawing or cartoon, and which appears therefrom to be in the street in close proximity to said Union Bank, represents and was intended by defendant to represent the plaintiff herein, who, in said picture, photograph, drawing, cartoon or caricature, is represented as going through the streets carrying in his hand a package of 'Miracle Wheat,' and as a 'street hawker' crying out his wares or goods for sale; and the words, 'You're wasting your time, come on in here,' appearing on said picture, photograph, drawing or cartoon, represented and were intended by defendant to represent some officer of said Union Bank, or some person connected with said Bank (who was engaged in defrauding its depositors and patrons), calling to and inviting plaintiff to cease selling wheat and come on in the Bank and join others in defrauding its depositors and patrons, that his, plaintiff's time could be much better employed in said Bank and greater returns could be realized by plaintiff in engaging with those in the Bank in 'fleecing,' cheating and defrauding its patrons and depositors; that the words, 'Easy Money Puzzle,' appearing on said picture, photograph, drawing or cartoon, were intended by defendant to represent and do represent that both plaintiff and said Union Bank directors and officers were engaged in an unrighteous and unlawful scheme or business, and that plaintiff by misrepresentations, fraud and deception was obtaining 'easy money' or dishonest money or tainted money from the people; that in connection with said picture, photograph, drawing or cartoon appear the following printed article or words: 'If Pastor Russell (meaning plaintiff) can get a dollar a pound for 'Miracle Wheat,' what could he (meaning plaintiff) have got for Miracle stocks and bonds as a director of the old Union Bank'; that by said entire drawing, caricature, cartoon, picture and print, and the words printed in connection therewith and as a part thereof, defendant meant and intended to show and charge, and did represent and charge, and it was so understood by those who saw it, that plaintiff as a Minister of the Gospel, as a Pastor of Religious congregations of Christian people, was selling said 'Miracle Wheat' and as a



'street hawker' was going about the streets selling the same at a large price, and was thereby defrauding the people and by the use of a fraudulent scheme, trick or misrepresentation plaintiff was wrongfully obtaining from the people, in an easy, slick, deceptive and fraudulent manner, large sums of money for his own personal gain, and that plaintiff, because of his cunning and ability to manipulate a dishonest scheme enabling him to sell wheat at one dollar a pound, was wasting his time in so selling wheat when he might associate himself with dishonest men and engage in the fraudulent sale of stocks and bonds and thereby reap a far greater amount of dishonest money, and that if he, plaintiff, as the Pastor of a congregation of Christian people could fraudulently induce people to pay one dollar per pound for Miracle Wheat, he would succeed much better in engaging himself with a number of criminals in inducing the people to buy fraudulent stocks and bonds.

"SEVENTH:That the statements and representations made, and attempted to be made and conveyed by said picture, drawing, caricature, cartoon or print and by various inscriptions that appear thereon, and by said words, article or reading matter published in connection therewith and as a part thereof, as aforesaid, were and are wholly false and were printed, edited, composed and published by the defendant maliciously and with a wrongful intent of injuring the plaintiff in his good name, fame and reputation and in his professional career as a Minister of the Gospel.

"EIGHTH:That by reason of the foregoing, the plaintiff has been brought into scandal and reproach and has been held up to odium, scandal, disgrace and contempt among his neighbors, friends and the readers of his Journal, books and other writings and among his parishoners and members of his congregations, as well as his business and professional reputation as President of the Religious Societies aforesaid, and has received through the mails, insulting and insinuating letters and writings by reason thereof and has been seriously injured in his peace of mind and has been grievously disturbed and his feelings injured and has been held up to public ridicule and scorn, as a result of all of which plaintiff has suffered injury to his reputation, good name, fame and standing, all to his damage in the sum of one hundred thousand dollars."

1H486

## **PASTOR RUSSELL INTERVIEWED**

*A Representative called on Pastor Russell for  
some facts respecting "Miracle Wheat"*

*and other matters*

*He states why some Ministers Oppose Him*

*"The Eagle" the Channel*

We report the interview, as follows:

"Pastor Russell, the Brooklyn Eagle has attacked you in connection with 'Miracle Wheat.' It has given the inference that you are a wheat speculator and gulping the



farmers by selling ordinary wheat for \$1.00 a pound. Your neighbors and the public would be interested in hearing your explanation of the matter."

"I have nothing to do with 'Miracle Wheat.' I am not in the wheat business in any sense or degree. The Eagle is merely following out its nagging and slandering policy which it has toward me since my coming to Brooklyn. Slander, misrepresentation, and vilification seem to be the policy of The Eagle for some years-a very different policy, I understand, from the one which gave it its reputation originally. My friends tell me that its course toward me is much the same that it pursued toward Dr. Talmage. Indeed, one Baptist minister remarked, 'The filthy Eagle killed Dr. Talmage-literally. He died of a broken heart.' I know nothing about that, but I do know that The Eagle has not killed me and I do not propose to let it."

"But, Pastor Russell, was there not some wheat sold at the Tabernacle and was it not called 'Miracle Wheat'?"

"Contrary to our wishes, a reporter of The Eagle purchased one pound of 'Miracle Wheat' at the Tabernacle. He bought it from Mr. Bohnet's representative, who obtained the privilege of using a basement room at the Tabernacle for preparing the wheat to be sent out by mail in pound packages. Mr. Bohnet had promised that the proceeds of his wheat would be donated to our Free Tract Fund for sending out the Bible Message in all languages. Mr. Bohnet has an interest in a farm in Pennsylvania on which he grew this 'Miracle Wheat.'"

"Where Mr. Bohnet got his seed will interest you. Three years ago the newspapers contained extensive accounts of this 'Miracle Wheat' which was found in Virginia by a man named Stoner, who gave it its name. He claimed that he found it in answer to prayer. The newspapers quoted the U. S. Agricultural Department's Report made by Assistant Secretary Miller. The report declared that the 'Miracle Wheat' yielded between two and three times as much crop to the acre as other wheat and that it requires only about one-fourth as much of it for seed. I copied the newspaper accounts in my Journal, The Watch Tower. Subsequently Mr. Stoner's agent called at my study and showed me samples of the 'Miracle Wheat,' one with as many as one hundred and twenty stalks from one seed, and told me that most of his orders for the wheat had come from my free notices.

"I gave the item as news and as evidence of the fact that we are entering the New Dispensation in which God has promised to bless the fields and to increase their productiveness. I recognized at once what a value such wheat would have to all mankind. If it would merely double the crop it would mean an increase of five hundred million dollars in the value of the wheat crop of our country and give us cheaper bread. If it would increase the crop still more, returns would be still larger.

"About then my friend, Mr. Bohnet, came to my study and collected a few grains of the wheat which was shown to me by Mr. Stoner's agent. Mr. Bohnet planted those grains and this year wrote me that he had a sufficiency to sell; that he would dispose of it at \$1.00 per pound and give the proceeds to our Free Tract Fund. Does it seem strange to you that The Eagle holds up my friend as a criminal

because of his desire to benefit the farmers of the world and his further desire to turn the proceeds of his wheat into free tracts? Yes, that would seem strange. But that is not what The Eagle attempted to do. It merely wished to slander me-to kill me, by inferring, insinuating, hinting, caricaturing, etc."

"But is not a dollar a pound a new price for wheat?" "I had nothing whatever to do with the price of the wheat. That was the concern of Mr. Bohnet and those who sent him their mail orders. I know nothing about wheat nor about farming. I have heard of forty or fifty cents per pound being paid for seed wheat of specially productive strains, but I never before heard of wheat which would produce two hundred kernels from one, as many testify of the 'Miracle Wheat.' If I were a farmer I would pay, if necessary, not only one dollar per pound, but even ten dollars per ounce, in order to get a start in wheat of this character."

1H487

### **WHY MINISTERS OPPOSE HIM**

"Pastor Rwsell, you are aware that Protestant ministers of nearly all denominations are opposed to you some of them, apparently, to the extent of hatred. You yourself have intimated that The Eagle is fighting you and slandering you, especially to please the Protestant ministers here. Would you now care to say what is the basis of this ministerial hatred toward you? Before you answer, let me tell you that, while some ministers are noncommittal, and a few speak well of you, others are very bitter and indulge in insinuation and slander, jut to the extent that they think their hearers unprincipled enough to enjoy hearing them. Some speak boldly against you. For instance, two ministers were coming away from one of your crowded meetings. One said, 'If that man had lived two centuries ago he would have been burned at the stake.' The other answered, 'That is what they ought to do to him now.' On another occasion a gentleman asked a minister whether or not he had been to hear you. The reply was, 'I had rather have joined in stoning him out of town.' I suppose you know, too, that many ministers endeavor to keep their congregations from going to hear you and advise them to burn your books without reading them? Now, Pastor Russell, I believe the public would be interested in knowing just what is the true explanation of this condition of things. It seems the more remarkable because we are living in the day when all denominations are shouting for Church Union, Federation, Christian Brotherhood, etc."

### **PASTOR RUSSELL'S EXPLANATION**

"The question is a large one and no one answer would, probably, fit every case. Apparently there are noble-minded, true Christian men in the ministry of all denominations-men who love righteousness and hate iniquity. But, alas, there are others who, apparently, are possessed of the same spirit which controlled the Chief Priests and Pharisees of the Jewish nation and made them bitter against our Redeemer, to the extent of plotting His death. The fact that Saul of Tarsus had the same spirit and became the murderer of St. Stephen and a persecutor of the Church, and nevertheless in all good conscience verily thought that he was doing God service, proves to us that opponents of God and His Message and servants today may number amongst them noble characters similarly deceived in respect to what is the Truth and its spirit. I cannot attempt to judge the hearts. Some of my

bitterest opposers may be sincere and honest. I can judge only of the fruits, as the Master told us we should do -'By their fruits ye shall know them.' Some of those who oppose me are probably actuated by jealousy. The fact that I have the largest congregations everywhere I go, and in addition have the largest congregations through the newspapers, seems to excite a feeling of opposition. The smallness of their own congregations they may be inclined to charge to me, forgetting that they were just as small before I came here.

"A Baptist minister, talking to a friend of mine, charged me with one after another of The Eagle's slanderous insinuations, but each charge was disproven. Finally he said, 'Well, anyway, it is just terrible for him to advertise his meetings all over the city, Seats Free and No Collections! The time was when we raised considerable money from the seatings of our Churches, but public sentiment grew against it until pews were made free. Now, with Pastor Russell advertising No Collections, the people will presently feel that we are committing a crime if we pass the collection box. And then what will we do? We have hard enough time now by employing every hook and crook to meet our expenses, and could not do so except for the wealthy.'

"This was a surprise to me. I had no thought of offending others. I was merely following the course which I had pursued for thirty-six years-of preaching the Gospel without money and without price. Freely have I received and freely would I give. I have no thought that people are injured by giving money for God's work. I believe, on the contrary, that it becomes a source of blessing to them, if given from the heart. My work is supported entirely by voluntary gifts. The only difference seems to be that I get the money without asking for it, while others have great difficulty in obtaining it.

"But really the chief opposition of my brother ministers to me is because of my doctrines. While I am most courteous and have spoken kindly in every address to all Christians, I show no mercy to the creeds of the Dark ages.' I smite the creeds hip and thigh upon every proper occasion. I am endeavoring to awaken Christendom to the fact that with good intentions in our hearts we have all been worshipping most horrible creed-idols which utterly misrepresent our gracious Heavenly Father, our Redeemer and the Bible. I am doing all in my power to smash those creed-idols and to overthrow the creed fences. Why? Because I believe the creed-idols to be hindrances to the true love of God and the true study and understanding of His Word. As for the creed-fences, I believe that they are largely responsible for the separating of God's people into sects and parties and that if they were destroyed, the people of God would come together as one for the

1H488

study of His Word.

"One of the peculiarities of the case is that not one in ten of my ministerial brethren bow down to the creedidols themselves-they have repudiated them long ago and have said so publicly and privately. Yet custom and reputation and the love of money and ease and honor of men hinder them from taking a stand in full harmony with the conscientious convictions which they privately express. These

feel grieved that I should call attention to their inconsistencies and ask, 'Do you, then, charge us with hypocrisy?' I reply that I will not use so cruel a term, but will say that I believe many ministers are seriously lacking in honesty.

"Another class of ministers feel bitterly toward me because I make plain to the 'common people' that 'Higher Criticism' and 'Evolution' theology is thoroughly unchristian, yea, anti-christian. For twenty years past the colleges and seminaries have been turning out refined, polished, gentlemanly infidels ten times as well equipped to overthrow the faith of Christian people as Thomas Paine or Robert Ingersoll ever were. They do it in an artful manner, putting light for darkness and darkness for light. They tell people that they are as much inspired as was St. Paul. This means, either that the people should appreciate the words of their preachers more than ever, or that they should appreciate the words of the Apostles less than ever. The latter is the effect. They tell the people that their forefathers were monkeys and that 'By Evolution ye are saved, and that not by faith, it is a law of nature.' The names and words of Jesus and the Apostles they still use to conjure the 'common people,' but they have no faith in the teachings of Jesus and the Apostles and they do not teach the Gospel which they taught, but another, an unscriptural one. If man never fell from Divine favor and under sentence of death, but, on the contrary, has been rising for six thousand years, then surely he would need no Saviour, no redemption, no resurrection. They do make void the Law of God through their traditions and philosophies and science falsely so-called.

"Christian people are, to a large degree asleep as respects spiritual things, and their ministers, are angry with anything likely to awaken them. This is the reason why they are so anxious to keep the people from reading my books and my sermons in the newspapers. They fear that they will awaken and ask them questions which they cannot answer. This, young man, is the secret of the opposition of the ministers which you have noted. Alas, I fear that many of them will have much to answer for in due time I do rejoice, however, that nothing in my Bible tells me that they will be tormented to all eternity, however unjust or hypocritical they may be in their course.

"By the way, you may have noticed that our Baptist friends are especially bitter. In my presentation of the 'whole counsel of God' I have touched their doctrine, of course, and they are mad because, when exposed to the light, it is ridiculous to every sensible mind, their own included. I show the people that, according to the Baptist doctrine, only those immersed clear over the head in water belong to the Church of Christ at all or have any right to the Communion Table. I emphasize the fact that Baptists teach that only the Church can be saved, that all others will be lost, and that lost means eternal torture. I put the two and two together for them and show that, according to their teaching, all Roman Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are bound straight for eternal torture.

"Of course, intelligent Baptist ministers no longer believe this. I am glad that they do not. But why do they not have the courage of their convictions and come out and overthrow this misrepresentation of Bible baptism and ascertain the truth upon the subject and uphold it? Ah, that is the question-Why! It seems easier to berate and slander me than to courageously stand for the Truth. Well, I believe

that we are in the hour of judgment mentioned in Revelation 14:7. It is mine to sound forth the truth as loudly as possible. And the Truth itself is the Lord's test, proving which of us are merely sectarian worshippers and which worship the Lord in the beauty of holiness, in spirit and in truth. To my understanding, the election of this Age will soon be completed-'the Bride Class.' Then following the great time of trouble mentioned in the Scriptures and symbolized as a fire will come the glorious rule of righteousness, the Kingdom of God's dear Son for the blessing of the world, for its enlightenment and uplifting out of sin and death, out of ignorance and superstition, that all the willing and the obedient may attain everlasting life through Jesus Christ our Lord."

### **NOW A DELICATE QUESTION**

"Pastor Russell, will you permit a delicate question, asked only because of the slanderous reports circulated by your enemies-chiefly by ministers? It relates not to your public ministry, but to your private life of years ago. It is charged that your wife got a divorce from you on the charge of cruelty and that her Court testimony charged you with improper conduct with two young women who were your wards. Would you like to tell the public if there is any truth in these charges?"

Pastor Russell replied:"My wife did not obtain a divorce, but merely a separation. The only item of cruelty charged and admitted was that on one occasion when leaving home I refused to kiss her. To a sympathetic jury that seemed very strange and grossly cruel. My wife did attempt to injure me by insinuations, but under cross-examination under oath acknowledged that she did not charge and did not believe that I had ever been guilty of any improper intimacy with these women or anyone else. My household at that time was small and, having some knowledge of medicine, it was customary for all the members of the family to call on me when ill. The two occasions sought to be used against me inferentially were visits to the sick and absolutely free from anything improper, as my wife well knew. Indeed under oath in her plea my wife declared that she and I have never co-habited. She stated the truth. Indeed the truth is still broader, for I have never at any time committed adultery nor fornication nor other immoral acts. I say it not boastfully, but in my own defense, and that the Gospel that I preach be not slandered. I have lived the life of a eunuch, as did the Great Teacher. (Matt. 19:12) And I have never violated His high standard of Law on this subject, as expressed in Matthew 5:28. How many of my slanderers say these things I know not. But, by the way, I did not matrimonially defraud my wife [1 Cor. 7:5], as her plea seemed to imply. We lived a celibate life by mutual consent."

"It would seem, Pastor Russell, as though you were as unfortunate matrimonially as our Rev. John Wesley and others of lesser note."

"Well," replied the Pastor, "I have no desire to say one word against my wife. Her course is inexplicable. For thirteen years she was a most noble and devoted wife. She came under the influence of what is popularly known as 'Woman's Rights,' and, because she could not have her own way and write what she chose for the columns of my Journal, The Watch Tower, she endeavored to coerce me and took one step after another, apparently determined that, if she could not coerce, she would crush and destroy my life and influence. But 'my life is hid with Christ in

God.' Nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished the Adversary, no doubt, will have full power, not only against my reputation, but also against my life. When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil-doer, let not my friends forget that so others have perished martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord Himself."

### **OFF FOR GREAT BRITAIN**

"It is reported that you leave for British appointments shortly. Will you visit the Continent also this time?"

"My engagement with the London Tabernacle is that I shall visit them twice a year, Spring and Fall. I go to fulfil my fall engagement. I shall not visit the Continent this time. While giving Sundays to London, I will devote the week days to the British public in other cities. By now I am nearly as well acquainted with the British as at home. Nearly three hundred newspapers there are publishing my sermons. One of them claims to reach a million readers."

"How many American papers are now publishing your sermons?"

"My sermons are handled by a Newspaper Syndicate to whom I supply them free. They tell me that their American list, including Canada, numbers about one thousand papers, reaching about twelve millions of readers. At that rate my weekly audience is nearly as large as that of all Protestant ministers combined. They reach such as attend Church. I reach and endeavor to benefit people who never attend Church. Hundreds of readers attest a work of grace is being accomplished in the hearts and minds of many who had lost all faith in God and in the Bible and who were, therefore, without hope in the world. Still, I am not expecting to convert the world, remember. That work belongs to Messiah's Kingdom. I am merely attempting to co-work with God in the finding of His saints and in the building them up in the 'most holy faith' through the knowledge of His Word. As for the world, my message to it is, 'Whatsoever man soweth, that shall he also reap'-every evil word, every evil act, every violation of conscience will have its effect upon the character and thus have to do with either elevating or degrading each individual.

"To give you an illustration of the effect of the Truth upon some: A storekeeper in Mississippi became deeply interested in God's Word and made a full consecration of his life to the doing of the Divine will. He afterwards told me his experience. Being a broadminded man, he took the creeds for what they said, and believed that all except the saintly were foredoomed to an eternity of torture. He knew that himself and the vast majority of his neighbors were not saintly, but believed that it would be not only unloving but unjust for the Almighty Creator to permit them to come into life handicapped by sin and weakness and then to eternally roast them if they did not surmount all of those difficulties of heredity and environment and become saints. He says that he fully expected to go

to eternal torture and was determined to be one of the multitudes going there who would deserve a part, at least, of what he would get. He shaped the entire course of his life to do evil. He was not fighting against the real God. He was really fighting the creed-idols. Finally some free literature from my pen reached his desk. It touched a responsive cord. He wrote for more and more. He studied. He came to an understanding of God's Book, and, in his own language, 'The true knowledge of God made a new man of me.' Error does not have a sanctifying effect. The fear which it produces is unhealthy fear, of which God says, 'Their fear toward Me is not of Me, but is taught by the precepts of men.' " Isa. 29:13

## **SIN LIETH AT THE DOOR**

*This article was republished in Reprints 3927-30 (R3927-R3930) -  
January 15, 1907, entitled,  
"Sin Lieth at the Door."*

## **GOD IN THE HOME**

*This article was republished in the Overland Monthly, pages  
OM256-OM258, and pages OM292-OM293, entitled, "God in the  
Home."*

## **AN EAGLE TRANSFORMED**

Years ago Brooklynites joined in giving their confidence and support to a newspaper of lofty ideals, far-sightedness and love of liberty. Because of these qualities it was named after the king of birds, The Eagle. In its palmy days its ideals were held above reproach, but, as time sped on, it aged, grew sluggish and wearied of its lofty heights; its eye became dim, and it settled down to rest upon its fading laurels.

Meantime other birds were born with less kingly names, and some of them "yellow." These circulated far more widely than the aged Eagle was able to do. And the aged bird which once commanded respect, bethought itself how it might maintain an imposing prestige. And it said unto itself, Go to, now, I also will dab myself with yellow, but I will not flock with the "yellow" journals. I will be a class by myself and endeavor to make up with pompous reserve what I lack in virility, in up-to-dateness.

And it came to pass that the shrewd old bird said to itself, I will use religion as a cloak and will curry favor with the preachers and be their mouthpiece; yea, I will put in a religious reporter who shall be a Seller or purveyor of sanctimoniousness. And the thing pleased the preachers and helped to pull the circulation of The Eagle to the bottom of the list of Brooklyn dailies. And the purveyor or Seller of religious space waxed great and fat. He displayed watches and various trinkets

which were given him by the preachers and in which he gloried, and for which he sold The Eagle and its waning influence.

And it came to pass that a certain Pastor Russell stood up in Brooklyn to tell the people the Truth and to free them from the chains of superstition and error. And this Pastor feared not the preachers, neither The Eagle, nor other birds of prey. He showed that many Christian ministers had foresaken the Bible and the Cross of Christ and were merely deceiving their confiding flocks by taking texts from the Bible, which they did not believe to be a Divine revelation, and that they sought insidiously to undermine the faith of their people and to turn their hearts from the Bible, the Word of God, that they might give the more earnest heed to their preachers and to the theological professors and their teachings of Higher Criticism and Evolution.

Moreover this Pastor Russell called the attention of the common people to the fact that the teachings of an eternal hell and of a temporary purgatory for the great mass of humanity except the saintly few are alike unscriptural, as well as irrational. He proceeded to

1H491

explain that the preachers believed none of those things and know well that the Scriptures in the original tongues do not teach them, but that they still give the inference and endeavor to hoodwink the people who pay them salaries to guide them into the Truth.

Now when the preachers of Brooklyn had heard that Pastor Russell had come to their city and to stay, they were vexed; yea, they were angry; yea, they "gnashed upon him with their teeth," as certain Scribes and Pharisees did toward the Master nineteen centuries ago. They said to themselves, If this man gets the ear of the people he will cause us no end of trouble. Our glory will become as a fading flower. Under his instruction the people will ask us all kinds of Bible questions. We can hoodwink some of them, but not all of them. If we tell the people the Truth respecting Hell and Purgatory-that we have long known that the words in the original Hebrew and Greek do not teach such places of torture-our adherents will think of us as deceivers and their confidence in us will be lost. Not only will Pastor Russell start the people thinking along religious lines and get them to study their Bibles, but, additionally, we will be discredited in another way by his course. At his meetings the seats are free and no collections are lifted. Cold shivers run down our back when Pastor Russell advertises "No Collections," and it gives both the sheep and the goats of our congregations the impression that our most important work is to gather "golden fleece." So they hated Pastor Russell because he told the truth, because the common people heard him gladly, and because he refused to beg in any sense of the word in the name of the Lord.

And the preachers did commune with The Eagle, saying, "Hie thee, there. Peck the man with thy bill. Scratch him with thy claws; yea, become a vampire and suck his life-blood. Destroy him, lest he take from us the sheen of our tinsel. Have we not given thee trinkets? Yea, did we not bolster up thy waning circulation? Dost thou not, Oh decrepit Eagle, owe thy very life to us?"



Thus prodded and fearful of its life, The Eagle has made several attacks on Pastor Russell, not, however, in the bold manner of an eagle, but stealthily-in the dark, as a vampire. But half-blinded with age the poor old bird struck wildly and did itself harm-thus:

On several occasions its religious reporter was the Seller of false reports respecting Pastor Russell's meetings. This Old Bird went to the Academy of Music-knew that its capacity is 2,600; knew that it was crowded and some turned away and that those who could, listened eagerly to the Gospel of Christ stripped of its filthy rags of human tradition; and then said religious reporter wrote up a little "snicker" to please the Brooklyn preachers, who were his buyers, as he was the Seller. Meantime the blind Old Bird never thought of the fact that the 2, 600 people present would know of its misrepresentation and thus destroy its reputation for veracity and honor.

### **EAGLE ATTACKS WOMEN**

But this was not enough. A wise eagle would have known that however little it cared for the feminine sex, it is dangerous to make an attack upon the Brooklyn women. The wise bird in its early days of chivalry would have treated women with respect, but the foolish Old Bird wrote up in its "snicker" that nearly all of Pastor Russell's audience were women-intimating that women are nobodies anyway; and that they are a senseless bundle of imitation fruits and flowers and feathers, represented by their hats. The Eagle may never have had true chivalry; but, in its early days, it had some common sense and knew better than parade its disdain of womankind. However, in this item also it displayed either the blindness of its Seller or its preference to falsehood; for the fact is the reverse of the insinuation. The number of men at Pastor Russell's services are usually in excess of the number of women, which is so unusual a matter that the public take notice of it; hence 2,600 people repeatedly convicted The Eagle of malicious untruths or blindness.

Not content with the foregoing attacks the pitiable Old Bird, in the hands of its Seller and for the approval of its ministerial backers, has made an attack upon Pastor Russell along the lines of his domestic troubles-as though good and great men in every age and profession have not had domestic troubles-as though no one connected with The Eagle ever had, or are now having, domestic troubles.

### **ANOTHER ATTACK ON WOMEN**

The poor Old Eagle screams to the public that a terrible thing occurred; that Pastor Russell, having made a provision of alimony for his wife, gave all the remainder of his property to the Bible and Tract Society for the publication of the Gospel of Christ, so that when the Courts of Pennsylvania allowed his wife an additional alimony he was without means to meet the same. It screams that he was in danger of arrest for this horrible condition of things when, in its younger days, it would have known what any old "Mutt" would know, that the Courts of Pennsylvania had no jurisdiction over a citizen of Brooklyn for his arrest on any such grounds.

But it finds another ground for spiteful attack, not only against Pastor Russell, but against women, by holding up to public contempt the statement that a number of Pastor Russell's female admirers contributed approximately \$10,000 to pay the alimony. Have women no right to give money for religious purposes, or to ministers, if they choose? If they have not, if it is mean and ignoble for them thus to assist in Christian work, what shall we think of the Churches of Brooklyn that are not only attended chiefly by women, but supported chiefly by them? But note the lack of veracity in the Old Bird, for it so happens that not \$1 of that alimony was contributed either directly or indirectly by a woman. The facts are that nobody was asked to give a cent. Five Christian gentlemen residing in different parts of the United States communicated with each other, voluntarily raised the money and paid it over through an attorney.

Poor, old decrepit, blind Eagle-foolish bird of prey! You are injuring yourself and hastening your death. Give it up, Old Bird. Die quickly and gracefully in the records of the past and stop trying to be "yellow," for you are too old to know how, and are merely making yourself ridiculous.

## **A JOYFUL MESSAGE FOR THE SIN-SICK**

*This article was republished in the Overland Monthly, pages OM179-OM182, entitled, "A Joyful Message for the Sin-sick."*

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*Volume 3, Number 12*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

**MR. ROCKEFELLER'S FORMER PASTOR AN EVOLUTIONIST**

### **REV. DR. AKED CLAIMS BIBLE IS FOUNDED ON MYTH**

Rev. Dr. Aked, until recently of the Fifth Avenue Baptist Church, is quoted in the "New York Press" as follows:

"The flood is not believed to be a fact in history by a student of the Scriptures or by a student of science. The story of the flood and many others in the Bible are too much at variance with themselves to warrant belief in them as history. It may be startling to be told that the Bible is founded on a myth, but-."

We admire frankness. We believe that all ministers who disbelieve the Bible should be frank enough to say so. Then it would rest with their congregations to decide whether or not they desired their services at fat salaries. The truth is that the majority of the ministers, less courageous than Dr. Aked, less conscientious, less honest, fear to lose their job and hence falsify in a negative manner, by

allowing the people to suppose that they still hold to the vows which they took at the time of their ordination to the ministry.

We disagree with Dr. Aked when he says that Bible students do not believe the stories of the flood, etc. The people who disbelieve the Bible do very little studying, as we might expect. The people who are Bible students, especially if they get the proper light upon it, find their faith in it continually increasing. We would like to recommend to Dr. Aked and others who doubt the stories of the Bible respecting creation and the flood that they read a book entitled "The New Creation," published by the Bible Students Association, Brooklyn, N. Y. Well did the Lord through the Prophets of old testify of our day, "The wisdom of their wise men shall perish. The understanding of their prudent men shall not be manifest." (Isaiah 29:14) Would that those who are losing their faith in the Bible could get a glimpse of its real beauties and harmonies from the standpoint of "The Divine Plan of the Ages, or Bible Keys." What a revelation it would make-what a recurrence to the testimony of the Word of God respecting the fall, the redemption and restitution!

Those who deny the fall of our first parents, who claim that primitive man was cousin to the ape, should not claim to be Christians at all. Why? Because the Redeemer declares that He "came to seek and to save that which was lost," while these wise men tell us that nothing was lost and that everything is being gained

1H493

and was being gained before Jesus came into the world.

Another reason why they should not claim to be Christians is that they disbelieve the only record which tells about Jesus and reveals Him as a Savior. Jesus believed the story of the fall, the story of the flood, the story of Jonah and the great fish, the story of Sodom and Gomorrah, etc. He quoted these as true. If He was not as wise as Dr. Aked to know the truth from untruth, then evidently He was not as suitable a person to be the Savior of the world as Dr. Aked would be, and all should be worshiping and reverencing and following Dr. Aked and the Higher Critics and Evolutionists, instead of Jesus.

It is nothing short of foolishness to say that Jesus was the Son of God, the world's Redeemer and Messiah, and yet to say that He was deceived by the myths of primitive man and less wise than Dr. Aked, et. al., in respect to what constitutes truth.

On the other hand, if it be claimed that Jesus was wise and that the Bible misrepresents Him and that He never endorsed the story of Adam and Eve and the flood, Jonah and the great fish, etc., then the Bible record is a falsification and unworthy of any belief or acceptance. In that event, where will Dr. Aked find another, better, fuller record concerning Christ and what Dr. Aked's "wisdom of this world" decides on the subject ?

The sooner we give up the folly of claiming to be Christians while denying the foundation of Christianity, the better it will be for ourselves and everybody else. It

is such insincerity that is nauseating the world and making professed ministers of Christ and their preaching a byword.

### **IMBECILITY AND EPILEPSY MARK TOPERS' CHILDREN**

That the sins of alcoholic parents are visited upon the children unto the third generation was shown by Dr. Alfred Gordon, of Philadelphia, who presented a mass of careful statistics showing that many cases of insanity, epilepsy, imbecility and immorality exist chiefly in those whose parents and grandparents were lopers. He spoke at the fortieth annual meeting of the American Society for the Study of Alcohol and Narcotics, in convention in Philadelphia.

His study embraces 298 cases of mental deficiency observed in 117 families, taking into consideration only the living members, the mortality of children at an early age being very great. He declared that alcoholism is unquestionably one of the direct causes of imbecility, idiocy and feeble-mindedness in the offspring.

"The pictures traced from facts, gathered with a great deal of accuracy, show that alcoholized individuals create degenerates and the mentally feeble," said Doctor Gordon. "They, by their turn, continue the chain endlessly, if not interrupted. One such family is capable of throwing into the community dozens of useless or dangerous individuals."

### **CREATES MENTAL DEGENERATES**

Dr. D. H. Kress, superintendent of a Sanatorium in Washington, discussed "The Relation of Narcotics to Race Suicide and Longevity.

After pointing out the small birth rate in France, England and Germany, Doctor Kress said that no country is more endangered by race suicide than the United States. Turning to Baltimore, he said there were 8,375 births there in 1875, and yet in 1910, when the population had increased about 100 per cent, the numbers of births was only 8,796.

He urged before an increase in the birth rate an improvement in the quality of the children born. "Sterility and high living," he said, "are the chief causes of the trouble. Drunkenness, where women nurse their own children, is rare."

### **CRITICISES USE OF COFFEE**

The use of caffeine in various forms, notably coffee, was greatly deplored, and the speaker declared such an inebriate more hopeless than one addicted to alcohol.

"The Prevention of Inebriety" was treated by Dr. G. Milton Linthieum in an interesting paper. In concluding his remarks he said:

"Legislation must follow education and not education legislation. The keyword of the prevention of inebriety must be education-education of the child, education of the young, education of the fathers and mothers, of the medical students, the young physicians, teachers, professors and lawmakers as to the true, scientific facts of alcoholism and inebriety. "



## **SINNER, ONE HUNDRED YEARS OLD, YET ONLY A CHILD, ELECTROCUTED**

*This article was republished in the Overland Monthly, pages  
OM127-OM131, entitled, "An Infant 100 Years Old to be  
Electrocuted."*

### **MISCELLANEOUS COLUMN**

#### **THE UNITY OF THE CHURCH NOT MERE UNION**

We have been told a thousand times, what we never needed to be told at all, that the prayer of our Savior, that all His people should be one, does not contemplate the solidarity of one universal ecclesiasticism. We ought all to understand the difference between union and union. Union is the joining together, and may exist organically and outwardly where there is no essential oneness of life and purpose; that is to say, union may be mechanical, like a tree that has been made by nailing branches to a trunk, with twigs tied on with wire. Such a tree lacks essential oneness and can never bear fruit.

But unity means essential oneness, as when a tree grows its own twigs. The unity for which Christ prayed is a unity of aim, of life, of spirit. He prayed that the various parts of His church, even to the individual members of it, might stand so related to each other that they would co-operate with one mind and one spirit in saving men.

Evidently the Apostles so understood His doctrine; for they did not undertake to bind into one ecclesiasticism the various churches which they planted in various regions of the world. These churches were largely self-governing, subject to no instituted, general, governing body, subject only to the authority of the Apostles and their own constituted local authorities.

#### **CLOTHING FOR RESTITUTION TIMES**

"Wool not the product of sheep is being utilized abroad for the making of men's clothing. This is known as "limestone wool," and is made in an electric furnace. Powdered limestone, mixed with certain chemicals, is thrown into the furnace, and, after passing through a furious air blast, it is tossed out as fluffy white wool. When it comes from the furnace the wool is dyed and made into lengths like cloth. A pair of trousers or a coat made of this material cannot, it is claimed, be burned or damaged by grease, and is as flexible as cloth made of sheep's wool." Everyday Life

And yet when the occasion arose, as occasion did arise over the question of the circumcision of the Gentiles, every church was ready to hear the decision of a council really to pass on such a question. They were organically separate, as to their ordinary ongoing, and yet they were essentially united; there was no union,

but there was unity. This is what Christ contemplated, we are bold to say it was all He contemplated.

Having put this in the clear, we now have a question to ask: What is the attitude of Christ toward an ecclesiastical arrangement which is at war with this purpose of His to preserve unity in His church? Does such an ecclesiastical arrangement align itself obediently under this great prayer of His? Or does it violate the whole purpose and meaning of His prayer?

We have a further question: Is the ecclesiastical situation of American Methodism such as to promote unity, or have we an arrangement that in hundreds of places scandalizes the name of unity? If any one thinks to cut the ground from under the present trend of American Methodism by showing that Christ did not pray for organic union, let that somebody tell us whether we have what Christ did pray for, and tell us whether the present situation is at war with what He prayed for and whether this trend is really in the direction of fulfilling the prayer of the Master.

*-Western Methodist*

### **INSANITY GREATLY ON INCREASE**

In 1905 the population of Massachusetts was 3,003,635. In that year there were 11,661 insane patients in the care of the State, including epileptics and inebriates. October 1, 1909, there were 14,374 insane in State institutions, or one to every 227 of the population, which, according to the last census, was 3,366,416. The increase in population was only 362,779, while the increase in the accumulation of all classes of insane patients was 2,710. Therefore, in the last five years the increase in insanity has been 11.16 per cent greater than the increase in population.

## **SALVATION OF THE CHURCH AND THE SALVATION OF THE WORLD**

*This article appears in its entirety in Pastor Russell's Sermons, pages SM42-SM49, under the title of, "Two Distinct Salvations."*

## **CHARACTER OF LOVE REQUIRED OF HEAVENLY ASPIRANTS**

*This article was republished in Reprints R4849-50 -July 1, 1911, entitled, "The Love Required of the New Creation."*

## **THE KEYS OF DEATH AND HELL**

*"O grave [sheol, hades-hell] where is thy victory. " 1 Cor. 15:55*

Death is spoken of throughout the Bible as an enemy. Merely hymn-book theology presents it as a friend, an angel sent of God. Death is introduced to our attention in the distinct understanding that had Adam not transgressed the Divine

commands he need not have died, nor ever have been cast out of his Eden home. St. Paul emphasizes the fact that death is the penalty of sin and that the resurrection of the dead will come to mankind as the result of the redemptive work of Christ. He says, "Since by man comes death, by man also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; but every man in his own order," band or cohort. 1 Cor. 15:21-23

As Genesis introduces death as a penalty for sin, Revelation concludes the great drama by pointing out Christ's victory and the destruction of sin and death, the release of all the members of Adam's family from his sentence and eventually the bringing of all the willing back to fellowship with God and to eternal life. Between these two extremes of Divine Revelation are the assurances of the Prophets and the words of Jesus and His Apostles explaining the processes of redemption and reconciliation. St. Paul summarizes these with the statement, "By one man's disobedience sin entered into the world, and death as the result of sin, and thus death passed upon all men, because all are sinners . . . As by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous." Rom. 5:12-19

### **DEATH A RAVENOUS MONSTER**

In the poetic language of Scripture death is symbolically represented as a great monster which has been swallowing up the human family, never satisfied. Millions on millions have already been devoured. Mankind in vain has looked for a Deliverer-for one able to vanquish death and to deliver the prisoners from the great prison-house of sheol, hades, the grave. This monster was granted permission to devour the race by Him who created us, because we were unworthy of eternal life. Death, therefore, is backed by the mandate of the Almighty, and He cannot overthrow His own decision.

The Divine proposition is that whoever would meet the requirements of Justice against Adam and his race might purchase or ransom them, and have full right to deliver them from the prison-house, the tomb. For four thousand years there were promises looking forward to this great Messianic Deliverer, but only promises-nothing was accomplished. Finally, in due time, God sent forth His Son.

He says that "He came not to condemn the world [not to add to its condemnation, not to add to its sorrow or pain or trouble or hopelessness], but that the world through Him might be saved" from death-have life, perfect and everlasting, deliverance from the jaws of the monster and from his prison-house. But although more than eighteen centuries have since

1H496

elapsed, the race is being swallowed up of this great monster, death, more voraciously than ever-ninety thousand every day. His prison-house, sheol,hades, the tomb, is supposed now to contain twenty thousand millions of Adam's children. Why the delay? Did God's plans go awry? Was the Savior insufficient for His work? Was His sacrifice imperfect and unsatisfactory?



The Scriptures assure us that the sacrifice that Jesus offered (Himself) was a satisfaction, "ransom price," for the sins of the whole world. They tell us that the Heavenly Father manifested His approval of the sacrifice when he granted the Pentecostal blessing, and that Jesus is even now at the Father's right hand waiting (Heb. 10:12, 13) until the time shall come when the heathen and the uttermost parts of the earth shall be given to Him, that He may establish His reign of righteousness, blessing the world and releasing all the prisoners of Sin and Death.

The delay is not in any sense an indication of weakness, nor of any change in the Divine Program. It merely indicates that there is another feature of the Almighty's purpose which we did not for a time discern. The work is to be a great one. Twenty thousand millions are to be delivered from death's prison-house. And all of them will need instruction, uplifting, chastening, schooling to prepare them for the Divine blessing of life everlasting. The time for instruction and uplifting is declared to be a thousand years. The power for the instruction is the Messianic Kingdom, the Rulers of which will be Messiah and His Bride-joint-heir with Him in His Kingdom. During the past nineteen centuries God, by His Word and providences, has been calling and drawing a "little flock" to Christ to be His Bride.

And not until all of these shall be called, drawn, tested, proven faithful unto death as followers in the Master's footsteps, will the elect Body be complete and the slaying of the great monsters, Sin and Death, be begun and accomplished. For that day the saints are waiting and praying, "Come, Lord Jesus, come quickly!" And for that day the whole creation is waiting, although not clearly informed respecting the blessings in store for them-Rom . 8:19, 21.

### **"THE LAST ENEMY" IS DEATH**

St. Paul points us to the great Deliverer, the glorified Messiah, at the time when He shall take the Kingdom under the whole heavens and begin the fulfilment of the prayer He taught us, "Thy Kingdom come, Thy will be done on earth as in heaven." He tells us He must reign until He shall have put all enemies under His feet-"The last enemy that shall be destroyed is death" (I Cor. 15:26!). The meaning is clear. Messiah's Kingdom will address itself promptly to the rectification of every form of unrighteousness, financial, political, social, religious. He will rule the world with a rod of iron and every nation and every system or element contrary to the Divine standards of righteousness will be broken to shivers with His "iron rod." Thus will righteousness be established in the earth in the midst of "a time of trouble such as never was since there was a nation."

But the putting down of sin will be but the beginning of Messiah's work. Satan being bound, and the reign of sin thus estopped, each transgression will receive a just recompense and each good endeavor a just reward. Gradually mankind will rise out of sin and therefore proportionately come from under the power of death, until all the willing and obedient shall be fully delivered from all danger as respects the monster which has devoured our race for sixty centuries. Not only so, but those twenty thousand millions who have gone into the prison-house of death will be released-not all at once, but gradually, as the Apostle declares, "Every man in his own order," or band.

By the close of the thousand years of Messiah's reign, His victory over Sin and Death will be complete. Every member of Adam's race will have been lifted from the prison-house of death. It will be a prisonhouse no longer, for there will be no prisoners in it; mankind will have been lifted out of the clutches of Sin and Death, weakness and depravity, by the processes of restitution, resurrection, uplifting. (Acts 3:19-21) The victory over sin will be complete, because all who love sin and are willingly its servants after being released from the condemnation of the Adamic death, will be destroyed in the Second Death. Thus Adamic Sin and Death will finally be completely routed and the prison-house of death be broken up. And Adam and his family, not willingly sinners, will all be set at liberty-restored to human perfection, as the earth will be brought to Edenic perfection.

### **O DEATH, WHERE IS THY STING?**

Then will be brought to pass the Divine prophecy, "O. death, where is thy sting? O. grave, where is thy victory?" 1 Cor. 15:55

We must notice when this is to be brought to pass. It is not now true. The sting of death is in us all, for as the Apostle explains, Sin is the sting of death. And because all have been stung by sin, all are dying. It will require the entire Messianic Age to fully extract from humanity the virus, the sting, of sin by bringing mankind to perfection. Only as the sting of death is removed will the power of death relax, because it is a

1H497

part of the Divine Law that "The soul that sinneth, it shall die." Death now has its sting. But when that which is perfect shall have come, the sting will be gone, the imperfection and weakness will be gone, the cause for sin will also be gone.

Not now, but then, will be brought to pass the saying, "O. hades, where is thy victory?" Hades, sheol, the grave, has been having a victory over Adam's race for over sixty centuries. And its victory will not be entirely overthrown until the Redeemer shall have delivered from the power of the grave the last member of the human family-for all of whom "He died, the Just for the unjust, to bring us back to God."

Thus, as the Apostle says, with the culmination of Christ's Kingdom, with the deliverance of all mankind from the power of Sin and Death, death will be swallowed up in victory. The Apostle probably quoted from Hosea 8:14, where we read, "I will ransom them from the power of the grave [sheol]; I will redeem them from death; O death, I will be thy plagues [gradual destruction]; O grave [sheol], I will be thy destruction; repentance shall be hid from mine eyes." The Almighty will never change or turn from this decision. Death and the grave, sheol, hades (the Bible hell), are to be destroyed. Every member of Adam's race is to be delivered by Him who redeems all.

### **KEYS OF DEATH AND HADES**

A key is a symbol of authority and symbolizes a legal power to open the prison-house and to release the prisoners. Adamic death has been a legal penalty upon our race-a just penalty. But although all shared the condemnation and weakness,

God foresaw that some of the race, if granted the opportunity, would gladly return to loyalty to His laws. He has, therefore, made provision through Jesus for every member of the race, great and small, rich and poor. Worldwide redemption will be provided and world-wide opportunity for the coming to a knowledge of the Truth and for being uplifted or resurrected will be afforded. The right or power to release mankind from the power of death and from the prison-house of the tomb, sheol, hades, the grave, is represented by the key in the hands of Messiah. He gained that key, that rightful authority to set us free from the grave, by the redemption which He accomplished at Calvary.

This figure of the prison-house was used also by the Lord through Isaiah the Prophet. Is it not written that the Lord was anointed to preach a message of good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives of Sin and Death and the opening of the prison-house of death to those that are bound? And did not Jesus apply this very prophecy to Himself? (Isa. 61:1; Luke 4:18) Surely our Lord opened no earthly prison-doors at His first advent. But just as surely He foretold that He would open the prison-doors and set all the captives free. His death, "the Just for the unjust," was in order that He might have the authority to release the prisoners-by His death He secured the key.

Eventually this glorious work will be consummated, and in the consummation of it the elect Church of this Gospel Age is invited to have a share. Hence the Church is called out from the world first, under a special Covenant of sacrifice, that she may with her Lord, the Redeemer, become part of the Seed of Abraham on the spirit plane. Gal. 3:29

### **HADES CAST INTO GEHENNA**

"And death and hell (hades) were cast into the lake of fire. This is the Second Death." Rev. 20:14

In the symbolic language of Revelation, Messiah's reign is described as a glorious opportunity for all mankind to come back into harmony with the Almighty and to attain everlasting life through the great Mediatorial Kingdom. The symbolic picture of which this text is a part, describes the establishment of Messiah's Kingdom, the saints of this Gospel Age being with Him in His throne, in His Kingdom, reigning with Him-a Royal Priesthood. Rev. 20:1-6

The context further describes that period, in which all mankind shall be brought to a knowledge of the Truth, when all shall "stand before the great White Throne," Messiah's Judgment Throne, to be tried, to be tested, to be proven whether they will accept or refuse the perfection and eternal life which Divine mercy will then make possible for them. During that thousand years of Messiah's reign, as we have seen, death will be gradually swallowed up in victory. And as the prisoners of the tomb are gradually released, the grave will be destroyed, will be no more.

The statement, "death and hades were cast into the lake of fire, which is the Second Death," is merely another way of explaining to us that Adamic death, and the grave connected therewith, will be superseded by the Second Death. Any of the race who, by the close of the Mediatorial reign, shall not have come up to perfection and shall not have gotten entirely free from the power of sin and the

tomb, will themselves be responsible for their wrong condition, their imperfection. The great Mediator will have done everything right, proper and necessary for all. Whoever then shall come short of eternal life will himself only be to blame. And the trial time over, any not fully delivered, any still held by sin, will be

1H498

willingly held, and all such will be turned over to the Second Death, destruction, symbolized by fire.

Let it be remembered that the valley of Hinnom, outside of Jerusalem the earthly, where only the vile refuse was destroyed, will find its antitype in the Second Death, symbolically represented as a lake of fire outside the New Jerusalem. In it will be consumed utterly, completely, everything out of harmony with the Divine will.

### **THE WICKED RETURNED TO SHEOL**

In the New Testament, as we have seen, hades stands for the grave or state of death, which results from Adam's transgression; while Gehenna represents the Second Death, which will come only upon those who shall first have been delivered from the Adamic sentence, or shall have had at least a full opportunity for deliverance and who will manifest their love for sin more than for righteousness and who, therefore, will be sentenced to the Second Death.

But in the Old Testament there is no distinctive word used to represent the Second Death-the extinction which will be the penalty of personal wilful transgression. To meet the difficulty the word sheol is used a second time. For instance, we read of some who will be wilfully wicked after enjoying a knowledge of the Truth-not merely inheritors of imperfection and weaknesses which they have not overcome, but intelligently wilful sinners-"The wicked shall be returned to sheol together with all people who forget God." (Psa. 9:17) In our Common Version the prefix re is improperly omitted.

The "wicked" are only those who sin against light, knowledge and opportunity, and only those can be said to forget God who have once known Him-who have been brought to a knowledge of the Truth and turned from it. Truly the Resurrection Hope is the great theme of the Bible.

## **RANSOM AND SIN ATONEMENT**

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entitled,  
"Ransom-Ransom Price -Sin Atonement. "*

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **PULPIT HAS LOST POWER**

The Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 5,000 University of Wisconsin men and women at a convention at Madison, Wis. It is said the cloth has lost its power-it has,'said Dr. Abbott. It is said the pulpit has lost its power-it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.'-Press Report.

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them-never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

### **NO WONDER CHURCH ATTENDANCE IS SLIM**

On the other hand the public notice that the very

1H499

ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated of Christendom. And

now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14.) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen—a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself.—Dan. 12:1; Matt. 24:21.

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a reexamination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

## **PASTOR RUSSELL HEARD FROM**

Our reporter called on Pastor Russell immediately after his return from his British appointments. He was just ready to start on his World Tour as chairman of the Committee appointed by the International Bible Students Association to examine into and report on the Progress of Foreign Missions in the conversion of the world to Christianity. Replying to our reporter's queries Pastor Russell said:

I had a very enjoyable sojourn with the British. Since I left here on October 4th I delivered 55 addresses in 24 cities to approximately 44,000 people: In England, 31 meetings (12 of these in the London Tabernacle); in Scotland, 14 meetings; in Ireland, 6 meetings, and in Wales, 4 meetings; and going and coming on the steamers I had excellent opportunities for literary work.

While abroad did you learn of the further attacks made upon you by the Brooklyn Eagle?

Oh, yes! friends sent me clippings from the Eagle respecting myself; one remarking on the Eagle's 70th anniversary that the Eagle evidently belonged to the nest mentioned in Revelation 18:2, "A cage of every unclean and hateful bird." Another wrote, "The Filthy Eagle." Another declared its three score and ten past and its decline well under way, remarking, if by reason of (financial) strength it attain four score, yet it will be with labor and sorrow. I am sorry for the poor old thing. Once it had quite a decent reputation.

I can speak for the "Peoples Pulpit Association" and for your many friends in Brooklyn and everywhere, and assure you that the Eagle's spite toward you is fully realized. We are sure that you have a complete answer to every charge. These answers your friends do not need, but perhaps you would give the public a few words through the columns of Peoples Pulpit. Our little journal reaches twenty readers to the Eagle's one in this great city.

Surely, I will be pleased to reply to any queries you may suggest. But you must not expect me to render evil for evil or slander for slander. As a follower of Christ I am under orders to copy the Captain of our salvation, "who when He was reviled, reviled not again," but committed His interests to Divine care. He died for those who cried, "Crucify Jesus and release Barabbas the robber."

The senility of the poor old Eagle is shown by the character of the news it purveys. "Think of a Twentieth Century newspaper dishing up matter dated 1894, in its venomous attacks upon a preacher; and his chief faults are that he has the largest audiences and refuses to allow collections to be taken; and proves to the people that the Bible is true and that the fault is with the creeds of the Dark Ages; and proves also from the Bible that God is love, and that

1H500

He has not provided eternal torture for any of His creatures, but that the Bible hell and punishment for wilful sins are wholly different from what we once supposed. Neither the Eagle, nor the preachers whom it represents, any longer believe the eternal torture theory, but they want the people to so believe until ready to drop the Bible entirely and join the "Higher Critics" in their new Gospel, viz., "By Evolution are ye saving yourselves and your race; your first parents did not fall; they were Apes; ye need no Redeemer, nor faith in one."

The poor old Eagle miscalculates the mental and moral caliber of its reader, or else I do. It's intelligent readers should see through its venal attacks, and should not be deceived. Those of its readers who are of filthy mind-"Let them be filthy still." (Rev. 22:11) I do not crave their good will. "Birds of feather flock together!" Those who have charge of advertising my meetings have promised me that they will never again use the Eagle columns.

I have little to add to the interview you published last October. I then explained matters quite fully. I have many Christian friends who know me personally and through my books on Bible study, and through my sermons which reach ten millions of readers weekly.

I remind you briefly of the facts:A most excellent and noble wife became mentally poisoned by "Women's rights." When I refused to allow such ideas a place in my journal, The Watch Tower, she became my bitterest enemy. First she tried to coerce me. This failing she since seeks to destroy my influence. Yet never was a wife more kindly treated. Our property by mutual consent was all devoted to the Lord's cause whilst we were in fullest accord. Provision was made merely for the necessities of life for both of us. When she changed her mind she demanded the money we had devoted to God's cause. I paid her forty dollars per month. She appealed to the courts for more money. However, that is all settled, for in 1909 during my absence in Europe preaching, five of my friends, all men, made up a purse of \$10,000, settled with Mrs. Russell and took her receipts for five-years' allowances ordered by the court, which they knew I had not means to pay.

What about Rose Ball going to Australia?



Why, of course, she did not stay a child in short dresses all the time. She married and went to Australia with her husband Remember, this is quite ancient history which the Eagle considers news. Twenty years ago Rose kissed my wife and me every night when she retired. And she did this at my wife's suggestion. It was at that time that she came crying to me and sat on my knee to tell her troubles-as to a father.

No one knows better than my wife that there was absolutely nothing impure in any of my dealings with that foster child. I did not get a chance to furnish my testimony in Court because the trial judge discerned that no immorality was charged in my wife's plea and ordered everything of the kind stricken from the court records.

On what plea then did she get a divorce?

She did not get a divorce at all; the court merely made a decree of separation. A sympathetic jury concluded that we both would be happier legally separated. My wife's charge contained not a suggestion of immorality. It charged "cruelty." The evidence submitted to her attorneys seemed to them rather slim proofs of cruelty, and two sets of lawyers abandoned her case. The third set of attorneys "cooked" up some so-called evidence including the story about Rose Ball, then married and gone to Australia and who long years before was our foster child. Emily Matthews, the housemaid of twenty years ago, had also married. Hearing of the case she came to Court voluntarily to testify on my behalf. But before I could put her on the witness stand the Court had ruled that portion of my wife's testimony "out of court" and to be stricken off the Court records.

My wife knew everything and never for one minute doubted my faithfulness as a husband. She merely sought revenge, because I did not accede to her "women's rights" notions.

So far from claiming immorality on my part, my wife's bill of complaint charged that I had never cohabited with her in the eighteen years of our married life. And her attorney taunted me with this. They neglected to tell the full truth; that the arrangement was by my wife's full consent, and changeable at notice by either party. She well knew that I had never indulged in sexual intercourse with any person; and to this moment I have lived an absolutely celibate life.

Did you ever purpose or threaten your wife's incarceration as a lunatic?

Never! On one occasion I did say to a mutual friend that so great a change-from being a most devoted wife to be so bitter an enemy-seemed so inexplicable that I wondered if it could be the effect of "change of life"-which for a time quite upset one of her relatives, as it does many women. I am still perplexed!

### **UNITED STATES INVESTMENT CO., LIMITED**

Asked what he knew about this concern Pastor Russell said: I know all about it. It is a little "Holding Company" of \$1000 capital. All business people will



understand. It is perfectly legal every way. I was one of the incorporators in the interest of the Bible and Tract

1H501

Society. I have not one dollar invested in it; nor have I been even nominally connected with it for many years.

### **PHILANTHROPIC CEMETERY SCHEME**

The Eagle mentions a Cemetery scheme in which you made money, and it implies fraud. Will you throw a little light on that, please, Pastor Russell?

Surely! To denounce that as a fraud is like the charging of Jesus with being Beelzebub! That Cemetery has been a Godsend to many. It is now selling family burying plots for \$15, such as the other cemeteries ask \$150 for.

Is there anything fraudulent about that? Is it not philanthropic? Would not the people of Brooklyn be delighted to have such a beautiful Cemetery near them and to be able to purchase lots for \$15 each? I so believe! How glad we would be if such a philanthropy were inaugurated in every large city! The original thought included the furnishing of caskets, embalming, funeral car (for casket and pallbearers) and cemetery plot, all for about \$50.

I have not now and never did have any money invested in the enterprise. I merely gave advice. I advised that several ministers be made Directors to hold office for life, and that these represent various denominations not possessing denominational burying grounds. Rev. Witherspoon, Rev. Young, Bishop Whitehead and myself were chosen. If I gave the cemetery more attention and counsel than some others it was probably because it appealed to me more than to them, as helpful to many in their time of distress. If there is anything dishonorable in the matter I fail to see it. Even though I removed from Pittsburgh I did not resign my Directorship, but still keep in touch with the Cemetery. I would be glad to be associated with a local work of the same kind, to the extent that my other duties would permit.

### **PASTOR EMERITUS AT PITTSBURGH**

The Eagle says that your work at Pittsburgh never amounted to much and implies that you have no friends or influence there now. How about that?

If that were true it would merely corroborate Jesus' words, "A prophet is not without honor, except in his own city." But I fear that I cannot thus claim to be a great teacher, for I have both friends and honor there. The Bible House Congregation, of which I was Pastor for several years, still holds me as its Pastor Emeritus. And I have a standing invitation to come whenever possible. Any Sunday if word were sent I would have a congregation of 600 to 800. And very few Protestant preachers there have so many any time. And few, after being gone for years, would be much more than "remembered."

But the Eagle is so prejudiced that it sees crowds only when they go to hear its ministerial favorites and then it sees double or treble or quadruple. For instance,

when it got hold of an "English Preacher" willing to help it down Pastor Russell, the Eagle showed its great "influence" and "advertising value." It gave lengthy reports and "boomed" the "Reverend" and his "gospel of spite" and reported "large audiences," when there were but 225 and they dwindled to 20. On the other hand, when I have spoken at the Brooklyn Academy of Music to a packed house of 2,300 and many turned away, the Eagle report implied that it was insignificant. No great newspaper could afford to be so careless of the truth; its managers would know that the public would sooner or later learn the facts.

Not prejudices, but facts, are what the public expect of newspapers. Nor then do they specially care for facts of 20 years ago to be misrepresented. President Lincoln truly said, "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time." We commend that to the Eagle as sound advice, good to be taken in large doses if it hopes ever to recover from its present bilious spell.

The Eagle publishes letters showing that it is not your only enemy. I presume you knew you have more?

Oh, yest "Whosoever will live godly will suffer persecution." Yet I have the consolation of knowing that "they hated me without a cause." No human being can truthfully say that I ever did him injury by act or word. One casts a stone claiming that I say I discovered new truths in the Bible while they say I have not. Another casts a stone saying that I claim to be teaching the old truths of the Bible, while they say I am preaching a new gospel of my own making. Others are angry because I get crowded houses while they get but few; and that I can get along without lifting collections or making solicitations while they are pinched for money while using every means of getting it. Crucifixion and burning are no longer sanctioned by law; therefore the stone and mud-throwing instead.

The position of the Eagle people is hard to understand. They are championing ministers whose "Creeds" consign every Eagle man to a hell of torture eternal-except he be a saint, which none of its force would claim to be. It is fighting the one preacher of Brooklyn who is showing that the Creeds of a darker day misinterpreted the Bible on this point. In other words they are fighting their well-wisher. Or do they hold that eternal torture is only for their enemies and

1H502

not for themselves and their friends and their ministers and their congregations.

Well, Pastor Russell, what is your vengeance upon these your enemies, clerical and lay?

Oh, nonel They are blinded, some by envy, some by malice, some by creeds and some by greed. I am waiting and praying for Messiah's glorious Kingdom to scatter present darkness-to open all the blind eyes, as God has promised.

What then?

Oh, then they'll be ashamed! Do you remember how it reads, "Your brethren that hated you, that cast you out, said, The Lord be glorified [i.e. we cast you out for the good of the Lord's cause]; but He shall appear to your joy and they shall be ashamed." (Isaiah 66:5) My revenge will come in then-in helping them up out of their meanness and hardness of heart to the blessings then to be free to all the willing and obedient.

### **HIS CO-WORKERS AND WORK**

Will you give our readers a brief statement of the work you are carrying on and of your co-laborers in it?

With pleasure! Our Association is chartered as philanthropic, for the promotion of Christian knowledge by printed page and orally. It is Biblical, but unsectarian. Everything found in God's Book is its creed. Thirty-four ministers are members of the Association at present. Some of these are traveling constantly, addressing Classes of Bible Students, teaching them how to study the Bible most helpfully. Others go out for Sunday meetings in the cities adjacent to New York to instruct similarly. And these latter during the week labor at the Brooklyn Tabernacle, where we conduct a Religious Correspondence School. Letters pour in upon us from all parts of the world, in various languages, asking help in the proper understanding of the Holy Scriptures. We have more than twenty typewriters in constant use.

We also have branches in Great Britain, Australia, Germany, Denmark, Norway, Sweden, South Africa, India, Greece and Switzerland where other laborers are similarly engaged. We have free literature in 18 languages explanatory of the Bible. We also handle Bibles and Bible Study helps in various languages, which we supply at wholesale rates.

These ministers, their wives and children and office helpers live together as one large family of about 100 persons in a comfortable Home. In it each family has its own quarters, but all meet in a large Dining Room for morning worship and at meal times. Frequently visitors drop in for a meal (the Dining Hall is large enough to accommodate 200), and they are made very welcome.

At meal times a leader conducts impromptu Bible Studies on whatever Bible subjects may be submitted. Thus we have a continual Bible School with lessons three times daily. All except children are required before admission to the family to profess a full consecration to the will of God as found in the Bible; and additionally to have taken the following:

### **VOW UNTO THE LORD**

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy

in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

3. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

5. I further Vow, that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public-in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren-wife, children, mother, and natural sisters. In the case of Sisters-husband, children, father, and natural brothers.

Needless to say our large Home is one of the holiest and happiest on earth. We cannot imagine a happier home amongst people not yet perfected by the First Resurrection. The aim is to provide just a sufficiency of money for the reasonable comfort of each. And as the Eagle truly says the amount is small. But it is sufficient, and helps to insure that none will ever join the family and profess consecration "for filthy lucre's sake." Our food and home arrangements are simple and satisfactory though quite inexpensive in comparison with what the same would cost if each family

1H503

lived apart even more plainly. Our family illustrates the declaration of the Bible:"Behold, how good and pleasant it is for brethren to live together in unity." Psalm 133:1

### **WHY DO SOME OPPOSE?**

With everything so philanthropic and so pure, so sensible and so Scriptural, why do ministers and the Eagle and others hate you and persecute you? And does this extend to all of the family?

Yes, it extends to all, but to me more particularly. I suppose because I am the most conspicuous figure at the front. The reason is the same that led to the persecution of the Apostles and the early church and even put to death the Redeemer. Jesus explains that it is the natural hatred or opposition of Darkness to Light. The purer the Gospel ray the fiercer the opposition! Ignorance, Superstition and Selfishness are behind the persecution.

Still it is hard to understand the lack of rhyme or reason in it all. No minister of any prominent denomination would profess to believe his own Church Creed or to defend it. All fiercely denounce sectarianism and call for Christian union. Yet because I show up the errors which they no longer believe they are angry with me. Knowing their doctrinal weakness they dare not contradict me fairly, but content themselves with saying, Pastor Russell is a heretic; he is emptying our churches, and causing a falling off of our revenues. Then they use the cowardly weapons of slander, misrepresentation, etc.

### **"THEY ARE QUITE MISTAKEN"**

They are quite mistaken regarding the source of their troubles. The falling off of church attendance and their financial stringency has been progressing for thirty years. Their own preaching has done it. Their colleges and seminaries have been teaching Evolution and their Higher Criticism has been undermining all faith in the Bible, until now these things are in the Sunday School Lessons as well as in the Public School Books.

Thus many of the Preachers and their people have lost all confidence in the Bible as God's Message. The people find no spiritual nourishment in the story that Adam and Eve had monkey parents-that they never were in God's Image, never fell from it, and never needed to be redeemed. The people, more honest than the preachers, are too honest to pretend a religion which they do not feel and therefore carry their pickles and dimes to the Moving Picture Theatres and feel that they are spending them more honestly.

Alas! Our wealthy and learned men are destroying the very faith necessary to the preservation of Society; and Anarchy is threatening the whole civilized world. A Socialism without the Bible will soon mean a Godless Socialism and that means Anarchy. Surely the wisdom of the wise seems to have perished as the Bible foretold. Isaiah 29:13, 14

### **ARE YOU SELF-CONCEITED?**

This was our reporter's final query. Pastor Russell replied frankly:

The Eagle and all the preachers who are my enemies say that I am. And I must concede that they have some excuse for so concluding. I presume they judge me by themselves. If they were in my place they feel sure they would be proud and conceited if they had invitations from all over the world-if they had written books which in twelve languages are in nearly four million homes-if their weekly sermons were being regularly published in twelve hundred Newspapers in America and Great Britain.

But no one realizes more than do I my unworthiness of such success and popularity. God's providence has favored my humble efforts! I am as much astonished as my enemies" It is the Message and not the Messenger that is great. It is God's Message, not mine. As foretold it is "Good tidings of great joy for all people."

As for publicity; A Newspaper Syndicate handles my sermons which I supply to them free-glad to have their assistance in reaching twelve million readers weekly.

They see to it that I am well advertised and boomed. I merely submit for the sake of the cause.

### **PASTOR RUSSELL'S WORLD TOUR**

As is generally known Pastor Russell was chosen as a member of the Committee for the investigation of Foreign Missions. The other members of the Committee are Dr. L. W. Jones, of Chicago; General Hall, of the U. S. Army; Mr. Pyles, of Washington, D. C.; Mr. Kuchn, of Toledo, O.; Prof. Robison, of New York, and Mr. Maxwell, of Mansfield, O.

The Committee met at the Waldorf Hotel, New York, in September last and outlined its work and elected Pastor Russell its Chairman. Pastor Russell started on the tour December 3rd and was joined by other members of the Committee at Pittsburgh, St. Louis and Dallas, Texas. Pastor Russell has promised to be back March 31st next-however long the others of the Committee may prolong their stay. It is understood that arrangements are under way for a mass meeting at the Hippodrome on Sunday afternoon, March 31st, to hear a report of the Committee.

1H504

## **MISCELLANEOUS COLUMN**

### **MAN AND THE WORLD**

#### **A VERY SMALL GRAVEYARD WOULD HOLD THE WHOLE HUMAN FAMILY**

"How little mankind figures in the scheme of nature is shown by a rather morose calculation of the Italian Professor Zuccarini, who has figured out, among other things, that estimating the world's population as 1,500,000,000 the whole human race at present living could stand comfortably shoulder to shoulder in an area of 500 square miles.

"Taking the number of generations in the past 6,000 years as 200, the room taken up by them all on the above plan would be only half the size of Germany, or for the sake of comparison, less than the area of the state of Colorado. To bury all the people on earth would need a graveyard little larger than that area.

"If the dust left by each body be estimated at onetenth cubic yard, which is a liberal estimate, it would cover only forty square miles to a depth of about three feet. This certainly seems insignificant compared with the great coral reefs and other immense deposits built up by the shells of tiny infusoria." *New York Sun*

#### **WHERE CENTENARIANS COME FROM**

Germany with a population of 55,000,000, has 80 centenarians, one in 700,000 of its population; England, with a population of 28,000,000, has 146, one in 200,000; France, with a population of 40,000,000, has 213, one in 200,000; Spain, with a population of 18,000,000, has 410, one in 45,000; the United States, with a population of 90,000,000, has 3,000, one in 25,000; while Bulgaria, with a population of less than 4,000,000, has 3,883 centenarians, or one to the thousand.

The race is losing its stamina in proportion as it becomes civilized. Bulgaria is a civilized nation, but fortunately the people of that country have clung tenaciously to the habits of their ancestors, and still subsist on the same simple fare as did the hardy natives of their mountains a thousand years ago.

Yoghurt is still their national dish. This preparation, according to the researches of Tissier, Grigoroff, Metchnikoff and others, contains the friendly bacteria which are capable of driving out of the intestines the disease-producing germs which, by producing putrefaction and other changes in the food, generate poisons which harden the arteries and thus produce premature old age. *Good Health*

### **LUNACY ON THE INCREASE IN THE GERMAN ARMY**

Dr. Krausse of Berlin, a military surgeon, has provoked widespread astonishment by his statement, bristling with statistics, that cases of lunacy in the German army and navy have doubled in the last twenty years.

"Dr. Krausse says that in the army the increase is due to the enormously greater demand on soldiers' brains and simultaneously on their physical endurance. In the navy it is due to the rapid changes in the climate during long voyages, to excessive heat and the mental work required in modern naval warfare.

"Five in a hundred of the German troops fighting the natives in southeast Africa suffer from mental collapse, the highest percentage ever known." *New York World*

## **MIND BLANK FORTY YEARS**

### **THE VICTIM OF EXPLOSION IS DAZZLED BY MODERN INVENTIONS**

"Waking as if from a long dream, John William Exline, whose mind was made blank by an explosion forty years ago, is now trying to reconcile present day conditions with the world as he remembers it.

"Forty years ago Exline was a sawyer in a mill at Findlay, O. An explosion wrecked the mill and injured

all of the employees. Exline was hurled many feet, picked up unconscious, and after hovering many days between life and death, recovered from bodily ailments, but was mentally deranged.

"Now his mind has cleared and he is dazzled and amazed by telephones, automobiles and aeroplanes. To him all three are almost beyond belief. His astonishment is childlike." *New York World*

## **THE END OF THE WORLD A FALSE THEORY**

*This article can be found in its entirety in the Newspaper Sermons,  
entitled,  
"False Theories of Divine Plan "*

## **SANER VIEWS ON BAPTISM**

*This article can be found in its entirety an the Newspaper Sermons,  
entitled,  
"The True Import of Baptism."*

## **REV. HUNTLEY'S BAPTIST VIEWS**

*Reply by Pastor Russell*

Asked if he had seen the Reverend Huntley's Views on Baptism Pastor Russell replied as follows:

Yes, I noticed the Reverend gentleman's statement. His presentation of Baptism followed my lines quite well. I am glad of it. He merely corroborated my declaration that "remarkably few Baptists of today could or do stand by their theory if put to the test." This I mentioned as complimentary to Baptists-as indicating that they, like the remainder of Christendom, are in advance of their creeds formulated in the darker period. But now to be frank, I must say something less complimentary and that is that the Baptists who hold the more advanced, enlightened views are quite in the minority and to be found chiefly in the large cities of the North. The majority of Baptists in the South style themselves "hard shells" and will not give an inch. I never attack Christian men and women, but respect the religious liberties of all. I do attack the God-dishonoring creeds of the Dark Ages which so confused our forefathers as to lead them to persecute one another, even to burning at the stake. Yet even in attacking those creeds which have so long and so injuriously divided the one Church of the Living God into six hundred sects, I always adhere to the Truth and prefer to understate rather than to exaggerate.

I will cite you to Baptist authorities on the subject of Baptism and Church membership-not, however, with a view to proving what the more advanced Baptists of today believe, but to prove that they are advanced and that their creeds need revision so as to agree more nearly with the views of advanced Baptists.

The Reverend Huntley is quoted as declaring that the "Baptist Church is an entirely different thing from the Church of the Living God whose names are written in heaven." This is exactly what I hold, namely, that the Baptist Church is



not the Church, but merely one of the many sects, each of which used to claim to be the Church and used to roast each other as heretics. Baptists generally are not so frank. They generally claim that there is only one true Church of Christ, entered by the door of water immersion. Now compare this with the quotation from "The Star Book on Baptist Polity." It declares, "A Church is the body of Christ in its relation to Him as the Head." It is the "spiritual temple," as being composed of spirit or regenerated members, thus distinguished from all worldly "organizations." (Page 28) "Persons may become members of the Church by Baptism." (Page 36) "No person can properly be received into membership in the Church unless having thus been baptised; and as baptism must precede actual Church membership, so it must precede all privileges of Church membership." (Page 31)

We quote from a Baptist standard publication "A Catechism of Bible Teaching," as follows: "Why ought Baptists not to take the Lord's Supper with believers of other denominations?" Answer, "Because we think they have not been baptised." (Page 34) "The action performed in Christian Baptism is immersion in water." (Page 32) "Can there be Christian Baptism without immersion?" Answer, "No." (Page 33)

What do these statements mean, if they do not signify that Baptism is the door into the "spiritual

1H506

temple" as distinguished from all worldly organizations and that only water immersion is Baptism? Now let us see respecting the fate of believers and unbelievers-the Church, the spiritual temple, entered by water Baptism, as in contradistinction to others not thus saved. We quote as follows from the "Baptist Catechism," answer No. 41: "At the resurrection believers (above explained to be immersed persons) being raised up in glory shall be openly acknowledged and acquitted." Answer No. 42: "The souls of the wicked at their death shall be cast into the torments of hell." Answer No. 43: "The bodies of the wicked being raised out of their grave shall be sentenced with their souls to unspeakable torments with the Devil and his angels forever."

As Baptist Doctrine makes no allowance for any but two classes, every human being is to be expected to share one or the other of these described fates. The blissful estate is for the saintly, immersed Baptist and, so far as the statement shows, for no others. All others, therefore, appear to be treated under the head of wicked-disobedient neglecters of immersion at least. That Baptists do not recognize the unimmersed Christians as being of the Church of Christ is manifest from their refusal to partake with them of the Lord's Supper, which they recognize as being only for the true Church, the "spiritual temple."

The Rev. Huntley has stolen a march on his Baptist friends by declaring the Baptist Church merely one of a number of sects and not the "spiritual temple" of "The Star Book of Baptist Church Polity." (Page 28) It is for this reason that we declare that the Reverend gentleman has come over to our position on the subject of immersion. Evidently he now sees as we teach, not as Baptists generally see-

that the saintly people of all denominations will in glory constitute the Bride, the Lamb's Wife and joint-heir in Christ's Kingdom. It is our hope also that the gentleman may ultimately see that the glorified Messiah and His Bride are to reign for a thousand years for the blessing, uplifting and restoration to human perfection of whosoever will of the non-elect world.

## **THE ROBE OF CHRIST'S RIGHTEOUSNESS**

*This article was republished in Reprint 4842, June 15, 1914, under the title of "The Robe of Christ's Righteousness."*

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*Volume 3, Number 14*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **2,000 PRESBYTERIAN CHURCHES WITHOUT MINISTERS**

That there are 2, 000 pastorless churches in the Presbyterian denomination was the assertion made by Dr. Joseph Wilson Cochran, secretary of the board of education, to the general assembly at Louisville, Ky.

"We are gaining barely enough men to supply the church," he said. "In calling for more men we are calling for heroes who must face starvation wages "

### **THE STATE OF THE CHURCH.**

What is the state of the church? Does it stand foursquare against the introductions of the world? Parents have no time to teach their children. Families do without morning prayer. Why does not the church demand that the standards of the church should not

be lowered? We are living the life of heathen. The worship is materialism and commercialism. Are we going to let the church sink to these low levels, or are we going to devise some means whereby the worship of God shall be established for every day?-Hon. S. H. Blake at the Anglican Synod.

### **A METHODIST BROTHER DEFENDS PASTOR RUSSELL.**

Editor of Age Herald, Birmingham, Ala.

"I note there is a strenuous opposition to the 'Scripture Studies' as promulgated by Pastor Russell of Brooklyn, N.Y., and that this opposition has become so pronounced that the Pastors' Union on various occasions has given verbal expression to their views on the subject, and that recently a movement was started

throughout the country to muzzle the press, and stop the publication of his sermons in the newspapers.

"It is evident from this that we have reached a crisis in the religious world hitherto unknown since the Dark Ages, and which I thought impossible in this enlightened Age. To hinder free thought, free speech, free investigation and the publication of religious truth, is the most daring venture I have ever known ministers of the Gospel to make.

"Rather than to take the step of stopping the mouth of one of God's humble servants who is earnestly setting forth his views on the Bible, I would suffer my arm severed from my body --yea, my head. Remember what Jesus said about offending one of His little ones who believes on Him: 'And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.' (Mark 9:42) Why do they not meet Mr. Russell in the forum and from their pulpits combat his teaching by the Scripture? Are they not able to meet him? Does he not support every argument and every thought presented, by Scripture?

"Again, why do they not rest their case in the hands of God like the wise Gamaliel did in the days of the Apostles, when Peter and others were on trial?

Gamaliel rose up in the council and said: 'Refrain from these men, and let them alone, for if this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, for you fight against God.'

"In some places Mr. Russell's books have been collected and burned in the streets, with the result that his books multiplied many fold in those places. God will take a hand in this fight as sure as we live. Beware! I warn them that the more thoughtful among them may not bring condemnation upon themselves.

"There is already widespread discontent. Somehow our people are feeling after God and looking around for spiritual food more substantial than they have been feeding upon. Let them look. Let them search for Truth wherever it may be found. Our people are intelligent and able to think for themselves and will do it. All can read, and have Bibles and other books explaining the Bible, or can get them if desired. When leaders of churches unite to force people to accept or reject creeds according to their views by restraining the liberty of speech and the liberty of the press, to prevent the publication of doctrines of the Bible according to other men's views, they have departed from the rational idea of dealing with the subject, and we cannot hold with them. S. A. Ellis

## **THE NEGRO QUESTION**

***IS HE HUMAN OR BEAST? HAS GOD MADE PROVISION  
FOR THE SALVATION OF THE NEGRO? WILL HE EVER BE  
RAISED  
TO THE POSITION OF EQUALITY WITH THE WHITE MAN?  
WHAT WILL BE HIS FINAL DESTINY?***

## ***DISCUSSED IN THE LIGHT OF THE BIBLE***

For centuries the Negro Question has provoked much discussion. To the worldly-wise the problem seems nearer a solution now than at the beginning. Some have resorted to the Bible in an effort to establish their contention that the negro is a "brute beast," therefore not the object of Divine favor, but foreordained slave of man, with rights equal only to other beasts of the field. These arguments, claimed to be based on Scriptures, we here examine:

### **CAIN'S SIN**

Advocates of the "beast" theory insist that Cain married a black beast, a regress, and for this cause he was a sinner, and therefore his sacrifice was not acceptable to God, Gen. 4:7 being cited in proof of this contention. In our common version this Scripture reads, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." And even this translation is so twisted as to make it read, "Unto thee shall be her desire and you shall rule over her (the regress, his wife)." Such is scarcely worthy to be dignified as an argument.

The facts are, Cain and Abel brought to the Lord their offerings; for sacrifice Abel bringing an animal, Cain the fruits of the ground. There is nothing said about Cain's offering being a sin, nor that it was even wrong on his part to bring such an offering. The first mention of his sin was his jealousy, which led to the murder of his brother. Adam and all his race were under the condemnation of death and the Lord desired to teach men that this sentence could be

1H508

removed only through the shedding of blood. By the sacrifice of animals God instituted types, foreshadowing that the death sentence of man could and would be removed only by the Great Sacrifice for sin, the blood of Jesus. The fruit of the field could not represent such sacrifice, hence was not acceptable to God. The sacrifice of the live animal typified the Great Sacrifice, hence was acceptable to Jehovah.

God was demonstrating to Cain and Abel what was acceptable to Him, and had Cain been in the proper attitude of heart he would have learned the lesson, and would then have brought an animal for an offering. But instead he became angry with his brother, and because of his anger, God rebuked him in these words (Leeser translation), "If thou doest well, shalt thou not be accepted? and if thou doest not well [now that you know what would be acceptable to Me as a sacrifice], sin lieth at the door and unto thee is its desire; but thou canst rule over it" (you can get the victory over this wrong attitude of mind if you desire). Cain failed to learn the lesson, and continued in the wrong attitude of heart until the murder of his brother resulted.

At this time Cain had no wife and therefore his sin could not have referred to her. Later he went and dwelt in the land of Nod, east of Eden, and there he married, undoubtably, his own sister. Such was the custom of early times, and it could not have been otherwise, since there were no other human beings on the earth.

The Bible shows that it was not a sin in the sight of God for a white man to marry a regress. Note the fact that Moses married a regress, and had children by her. Had this been a sin on Moses' part he would have been rejected from Divine favor. On the contrary, after his marriage, Moses was chosen to be the representative and leader of God's people out of Egyptian bondage, and it is declared of him in the Scriptures that God made him the head of the house of servants, the nation of Israel, as a type of the Great Head of the house of sons, Jesus Christ. To show that God was not displeased with Moses marrying a regress, when his sister Miriam upbraided him for his marriage to the regress the Lord defended him and smote Miriam with a plague of leprosy as a punishment for her improper conduct.

The Bible shows that God has manifested His favor toward the negro. For instance, Zipporah was an Ethiopian, Ebed-Melech was also an Ethiopian, one of Zedekiah's household, and very zealous for Jeremiah, the Lord's Prophet, and was specially honored by the Prophet.

The eunuch to whom Philip was sent with the message of salvation was unquestionably an Ethiopian. (Jer. 13:23; Acts 8:27) Philip nowhere intimates that this Ethiopian was a beast and not a man, but on the contrary, Philip was ready to preach the Gospel to him and to accept him as a brother in Christ upon his confession of faith.

The great weight of evidence is to the effect that the Queen of Sheba was a regress and Solomon is presumed to have referred to her in Cant. 1:5, 6.

Coming down to more modern times, we note that the Emperor of Abyssinia claims to be a descendant of the Queen of Sheba. He is a negro, yet an able warrior and general, successfully defeating the Italian army a few years ago.

It is further argued that in Jonah 3:8 the word "beast" refers to the negro, because it says that both "man and beast" were commanded to wear sackcloth as a sign of humiliation before God, and that it would be inappropriate for cattle and sheep to wear sackcloth. This argument loses all of its force, however, when we read in the preceding verse, "Let neither man nor beast, herd nor flock, taste anything, let them not feed nor drink water." Thus we see that it was commanded that the brute beast should participate in this fast before God.

We are confronted with a Scripture, Exodus 19:13, which reads, "There shall not an hand touch it... whether it be beast or man." It is insisted that the beasts of the field have not hands and therefore the "beasts" here refers to the negro. This argument is without weight when we observe that the Hebrew word used, here translated "hand," is "yad." The Hebrews used the same word for "paw." For instance, 1 Sam. 17:37, we read, "The paw tyad] of the lion and the paw of the bear."

The inspired witness of the Lord settles this question beyond doubt when he says (Acts 17:26), "God hath made of one blood all nations of men for to dwell on all the face of the earth."

The beast of the field God created without moral sense, but of man it is written, "God created man in His own image." (Gen. 1:27) God endowed man with reasoning faculties, the sense of justice, of right and wrong. This endowment He did not give to the brute beast, and yet we know from experience that the negro possesses these Godlike qualities.

### **THE FACTS TO THE CONTRARY**

It is argued that those negroes who show a development of moral sense, intellectual power and ability, are only those who are offspring from a union between the white man and the negro.

The facts are exactly to the contrary. If the negro is a brute beast, then it would be impossible, as

1H509

demonstrated by scientific experiments, for the offspring above mentioned to propagate its own species. The great Creator has so fixed the boundaries and limitations that it is impossible for different species to intermingle. For instance, a cross-breed of a horse and a donkey, a dog and a cat, cannot be secured with powers of propagation. It follows, therefore, that if the negro is a brute beast the offspring resulting from the cohabitation of a white man with a regress would not be capable of propagation. This scientific demonstration cannot be set aside by any amount of sophistry or theorizing. In this respect science and the Bible are in perfect harmony.

The Scriptures teach that Adam was the original head of the human family. Later, all except Noah and his family were destroyed in the great Flood. From that time Noah is recognized as the head of the different nations of the earth.

Prior to the flood there was no rainfall. After the flood there was a great climatic change which caused fermentation, before unknown, a change which Noah learned by actual experience. The atmospheric changes caused the grape juice to ferment, producing alcohol. Noah, not knowing this, drank freely and became intoxicated. Prior to the flood climatic conditions were the same all over the earth. After the flood the climate was different in many parts of the earth. A change in the climate that would cause fermentation would evidently have an effect upon the color of the skin and the complexion of the human race. This would vary in different parts of the earth.

### **THE FIRST BLACK MAN**

It is generally conceded that Noah's son, Ham, went southward, locating in Africa. The strong rays of the sun would evidently affect the complexion of his offspring. We read that afterwards Ham had a son whom he named Kush. The word Kush means black, and it is very probable that he was so named because of his color, and that he was the first black man. In harmony with this we find that the black race comes from Africa. Shem, another son of Noah, remained near the Mediterranean Sea, and from him sprung the millions of Armenia, Persia, Assyria and Egypt. The other son, Japheth, went northward, and his offspring populated

Turkey, Russia and Europe. Undoubtedly the climate and soil had much to do with the difference of offspring of these three sons. This is well illustrated in the begetable family. For instance, the apple, which reaches so great a degree of perfection in a cold climate, if transferred to a warm one, will soon die out entirely and produce no fruit. The same is noticeable if the tropical fruits are transferred to a cold climate.

All are agreed that dogs are of one general family, and yet we find that locality, climate and the kind of food subsisted upon has much to do with the differences in these animals. The same principle applies to the human race; therefore we explain that the differences of color are the result of the climatic conditions, soil and environment.

In considering this question we are not to forget the strong pre-natal influence of the mother's mind upon her offspring, co-operating with the influences of the climate and soil. Suppose, to illustrate, a man and wife should go from North America to China. Not only would the influence of the climate and soil be manifest upon themselves, but the same would be still more manifest in the children, and each succeeding child born in that condition would increasingly resemble the Chinese. How often have we noticed that the offspring of parents who come from Austria or Germany and reside in North America soon lose the characteristics of the Austrian and the German and take on those of the American. There is a suggestion in the Bible illustrating this point, as noted in the Songs of Solomon 1:6, where it is supposed the Queen of Sheba, who, as we have heretofore noted, was a regress, speaking to the King, says, "Look not upon me because I am black, because the sun hath looked upon me" ( that is to say, the sun hath made me black).

### **GOD MADE OF ONE BLOOD ALL NATIONS**

From the foregoing Bible testimony the reasonable mind must conclude that the negro is a human being; and since the Apostle declares to us that "God made of one blood all nations of men for to dwell on the face of the earth," and since we read in the Scriptures that Adam was the father of the human race, we are able to reach a definite conclusion as to why the negro as a race has been and is much degraded. The reason thereof is:

God made Adam a perfect man, mentally, morally and physically, and gave him the right to live in happiness and peace so long as he obeyed God's Law. Adam was clearly informed that a violation of God's Law would result in death. (Gen. 2:17) Adam violated God's Law, and the sentence of death was passed upon him, taking from him the right to live and the right to the enjoyment of the perfection and blessings of Eden. God sent him forth into the unfinished earth, there to battle with the elements, to feed upon the less nourishing foods the earth produced, and thereby to gradually suffer the penalty of death. (Gen. 3:17-24)

1H510

Eden was the only perfect place in the earth; all other parts were in an unfinished condition. By Adam's disobedience he lost access to Eden, hence suffered the

natural results of earning his bread in the sweat of his face and of eating the poisonous foods of the unprepared earth.

God had given Adam the power to propagate his own species, therefore, this penalty of death pursued the spark of life transmitted by Adam to his offspring, and as a natural result all of his children were born under the condemnation of death. In proof of this we read (Rom. 5:12), "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

### **NEGRO A SOUL**

Those who argue that the negro is a beast and not a man, say, a negro has no soul and therefore there is no future life for him. To this we answer, Neither has a white man. A soul is a sentient being. Man himself is a soul; but he does not possess a soul. Concerning man we read, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" Gen. 2:7.

Thus we see that the soul is that which results from the union of the breath of life with the body, or organism. The dust out of which God made man was not conscious, the breath of life was not conscious, but when God had formed the organism and breathed into the nostrils the breath of life, a soul was the result; namely, a conscious being, a creature, a man. It was the man (soul) to whom God said, If you violate My Law you shall die. It was the soul (the man) that disobeyed Jehovah; it was the soul (the man) that was sentenced to death and that actually died. The Scriptures declare, "The soul that sinneth it shall die." (Ezek. 18:4) Again we read, "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Psa. 89:48

The Scriptures nowhere teach that man has an undying, or immortal, soul. The expression, "immortal soul," is nowhere found in the Bible. All souls-that is to say, all breathing creatures-die alike. There is no difference between the death of man and the death of a beast, and in death man has no preeminence above the beast; as we read, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." Eccl. 3:19

Whether the negro is a man or a beast we see there is no difference in his death and the death of any other creature. But the Bible clearly shows that the negro is

not a beast, but a man, a soul, a being, subject to death, and that he came, in common with all men, under the sentence of death by virtue of the disobedience of Father Adam. God created no creature with the quality of immortality, that is to say, indestructibility. Originally God alone was immortal; as we read, "He only hath immortality, dwelling in light which no man can approach unto." (1 Tim. 6:16) But this immortality He has promised to certain other creatures conditionally, as we shall discuss later.



## **WHERE ARE THE DEAD?**

Adam was legally dead from the moment he was sentenced to death and driven out of Eden. The execution of the judgment of death began at that time and was completed in the actual death of Adam 930 years later. The direct offspring of Adam were begotten and born within that period of time and hence all "were conceived in sin, and brought forth in iniquity." (Psa. 51:5) Since we see that in death man has no pre-eminence above the beast, it follows conclusively that in death the white man has no preeminence above the negro. The Scriptures declare, "All go unto one place, all are of the dust, and all turn to dust again." (Eccl. 3:19, 20) It follows, then, that the white man and the black man in death occupy exactly the same position.

Some erroneously conclude that when man dies the body alone returns to the dust and the soul lives on, and in support of this erroneous position they cite and misinterpret the following Scripture: "Then shall the dust return to the earth as it was, and the spirit return unto God who gave it." (Eccl. 12:7) The word here translated "spirit" is not synonymous with the word soul, but is from the same Hebrew word translated "Breath of lives," and means the life principle, or right to live, which God gave to Adam, and which Adam forfeited by his disobedience, and actually lost at the time of his death. At death the body returns to the dust; the spirit, the breath of life, returns to God; therefore the soul, the moving, breathing creature, the man, ceases to exist, and goes into the condition of death. Hence, with propriety, we say that at death the man, the soul, goes to hell; not to a place of torment, nor fire and brimstone, but the Bible hell, which means the death condition.

## **FOUR WORDS FROM WHICH HELL IS TRANSLATED**

The Hebrew word "sheol" is the only word in the Old Testament that is translated into the English word "hell." It nowhere means a condition of torment, but

1H511

in every instance means the condition of death, nonexistence. In proof of this we cite some Scriptures where the word is used. "Oh, that Thou wouldst hide me in sheol [the grave] until Thy wrath be passed." Job 14:13) "If I wait, sheol [the grave] is mine house; I have made my bed in the darkness." Job 17 :13

This word "sheol" in our common version is translated "grave" more times than it is translated "hell." It means the same in every instance, namely, the condition of death. In that condition there is no consciousness, there is no knowledge; as we read, "In death there is no remembrance of Thee; in the grave [sheol], who shall give Thee thanks?" (Psa. 6:5); and again, "The living know that they shall die, but the dead know not anything." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol] whither thou goest." Eccl. 9:5, 10

In the New Testament we find three words translated "hell," according to our common version of the Bible. The original manuscript is in the Greek language, and the Greek words "hades," "gehenna" and "tartaroo" are translated into the English word "hell." "Hades" in the Greek has the same meaning as "sheol" in the

Hebrew, both meaning the condition of death, oblivion, the grave. The Apostle Peter, quoting from Psalm 16:10, wherein the word "sheol" is translated "hell," says, "Thou wilt not leave My soul in hell [hades]; neither wilt Thou suffer Thine Holy One to see corruption." (Acts 2:27) He then proceeds to explain that the Prophet, as recorded in the Psalm, spoke concerning the resurrection of Jesus Christ, that "His soul was not left in "hades" ["sheol," the death condition], neither did His flesh see corruption." Acts 2:31

The Greek word "gehenna," translated in our authorized version "hell," likewise refers to the condition of death, destruction. It was the classical Greek manner of expressing the Hebrew phrase, "the valley of Hinnom," which valley, located just outside the walls of the city of Jerusalem, was used by the Jews as a place for destroying the offal of the city. Into it were cast the bodies of dead animals, and sometimes the bodies of criminals, but in no instance were live creatures cast into this valley. In casting bodies over the precipice one might lodge on a projection of the rocks from the edge thereof, and therefore not reach the bottom of the valley. A body thus lodged would be consumed by worms and the one reaching the bottom of the valley would be consumed by the fire kept burning for that purpose.

Thus the valley represented a place of complete destruction. Jesus defined it as a place of destruction, and not a place of torment, when He said, "Fear not them which can kill the body' but are not able to kill the soul; but rather fear Him (God) who is able to destroy both soul and body in "gehenna." (Matt. 10:28) Here Jesus was speaking to His disciples and used plain language. On the contrary, when He spoke to the multitude, He always employed a parable. (Matt. 13:34) On another occasion He used this same word in addressing the multitude, and in accordance with the invariable rule, used it in a parabolic sense, when He said, "If shine eye offend thee, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hellfire ['gehenna' fire], where the worm dieth not, and the fire is not quenched." (Mark 9:47, 48) On this occasion He was showing the Jews, who were rejecting Him, that it was better for them to part with anything, even though it were as dear as an eye, than to be destroyed in "gehenna"-the worm and the fire both symbolizing destruction.

The Greek word "tartaroo" occurs but once in the Scriptures, and is translated "hell." It is found in 2 Pet. 2:4, which reads thus:"God spared not the angels that sinned, but cast them down to 'hell' ['tartaroo'], and delivered them into chains of darkness, to be reserved unto judgment."

As this has to do with certain angels that sinned, and not with humanity, and since there are many today more or less under the influence of Demonism-Spiritism-we will send further information upon postcard request.

"Hades" represents a condition of death from which God has promised a resurrection. "Gehenna" represents a condition of death from which there will be no resurrection. But in no instance does either of these words represent a state of conscious torment. The negro being a descendant of Father Adam and coming under the judgment of death passed upon Adam, passes at death into exactly the same condition as that occupied by all other members of the Adamic race, and is, therefore, subject to the same Divine laws relative to Adam's race. "All in Adam

die." (1 Cor. 15:22) "By one man [Adam] sin entered into the world, and death by sin, and so death [sentence] passed upon all." Rom. 5:12

### **SALVATION FROM DEATH**

Has God made provision for the salvation of man from death, and if so does this provision include the negro?

The sentence of death passed upon Father Adam, is not subject to reversal; it cannot be reversed,

1H512

because "God cannot deny Himself;" "it is impossible for God to lie." Having sentenced man to death on account of disobedience to His Law, Justice demands that man shall be held in death. However, while God could not consistently reverse His own judgment, He could make a provision in His Law for the satisfaction of that judgment-that is to say, He could provide that another meet the requirements of the Law in place of Adam, and thereby release Adam and his offspring from the sentence of death; and if such provision is made, of necessity it must include all of Adam's race, the negroes well as the white. Before the foundation of the world God made provision in His Plan that mankind should be redeemed from the condition of death and ultimately be delivered from the baneful effects of sin.

The angels of heaven, beholding the condition of man resulting from sin, came to earth for the purpose of attempting to uplift humankind, but, departing from their first estate, and assuming human form, some invaded the sanctity of Adam's family, debauched the human race and turned all of their thoughts and conduct into channels of wickedness-Noah and his family alone being free from their baneful influence. "Noah was a just man, and perfect in his generation." Gen. 6:9

The great deluge followed, in which only Noah and his household were preserved. After the great flood, man again began to multiply and fill the earth. Nearly two thousand years had passed since God drove Adam from Eden. The burdens of sin fell heavily upon his offspring with no tangible hope of relief. Then it was that God called upon Abraham and said, "I will bless thee and make thee a blessing, and in thee shall all the families of the earth be blessed." (Genesis 12:2, 3) Having strong faith in this promise, Abraham gave glory to God, patiently waiting for the time when this promised blessing should come. Yet it came not in his time. Abraham slept with his fathers, not having received the fulfilment of the promise. The promise was then given to Abraham's offspring, Isaac, and later to Jacob. These also passed into death, not having received the fulfilment of the promise.

God established the House of Servants, viz., the Jewish nation, to whom He renewed the promise time and again through the mouth of the holy Prophets. With this nation He made a Covenant, and as part of and incidental to said Covenant, He provided for annual sacrifices of animals, the shedding of whose blood foretold in type that there should come the Great Sacrificer, who, by His own blood, would redeem Adam and his race from the sentence of death. Two

thousand years more passed away. Men continued to fight the battles of life, suffering bodily pain and mental anguish.

### **WONDERFUL MESSAGE OF THE ANGELS**

But the Jews had faith in the promise that the Great Deliverer would come, and, as it is written, at the time of the birth of Jesus, the whole world was looking for the coming of a great king. The birth of this Mighty One was heralded by the messengers of God who declared unto the shepherds, "Behold, we bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:9-11) Of this Mighty One it had been prophetically written in the Scriptures, "For unto us a Child is born; unto us a Son is given, and the Government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah 9:6

The Babe, Jesus, in due time grew to manhood, attained His legal maturity and entered upon the mission for which He had come to earth. The majority of the Jewish nation rejected Him and denounced Him as an impostor, even as it had been foretold. (Isa. 53:3) But the devout Jews believed that He would set up an earthly kingdom, and so, in due time, when He rode into Jerusalem and presented Himself as their King, they hailed Him with glad hosannas and proclaimed Him to be their King.

They understood not, as indeed they could not understand at the time, that Adam's race must first be redeemed from the death sentence before a King could be raised to bless them; and when Jesus was crucified upon the cross His followers scattered and fled, their hopes being dashed to pieces. In due time God raised Jesus from the dead. Jesus appeared to His disciples, instructing them to wait at Jerusalem until they were endued with the Holy Spirit, and then they should know of God's great Plan. At Pentecost man for the first time knew the real purpose of the coming of Jesus to earth, and the object of His death and resurrection. The faithful ones who had consecrated their lives to follow Him, now receiving the Holy Spirit, their minds were illuminated, God making known unto them the deep things of His Plan. This is in harmony with the Master's words respecting the necessity of His departure. See John 16:7-13.

### **WHY JESUS CAME**

Satan, the mighty Adversary, seduced Mother Eve, causing her to disobey God. Adam, knowing the penalty, voluntarily became party to the transgression and therefore came under the sentence of death. Satan

1H513

thus told the first lie when he said to Mother Eve, "Ye shall not surely die" (Gen. 3:4); and by this means became the murderer of the human race, as Jesus declares in John 8:44.

For four thousand years following, man suffered and groaned under the great load of sin and death, of which Satan was the author. The Apostle declares, therefore, that "Jesus partook of flesh and blood [became man], that He through death might

destroy him [Satan] that hath the power of death." (Heb. 2:14) Jesus himself declares, "The thief cometh not but to steal and to kill and to destroy; I am come that they [mankind] might have life, and have it more abundantly." John 10:10

Therefore, in harmony with God's Law, in order for man to obtain life, Jesus must lay down His own pure, holy, human life, that which corresponded exactly to Adam's prior to his sin. When Jesus was thirty years of age, the time had arrived for the great Antitypical Sacrifice, foreshadowed by the sacrifice of animals, to be offered up. At Jordan, Jesus presented Himself to the Heavenly Father, and became that Great Sacrifice. Three and a half years after we behold Him dying upon the cross. Three days later he was raised from the dead, and forty days thereafter Jesus ascended into the presence of Jehovah, there to apply the merit of His Sacrifice, and to open the way for man to return to God and receive life everlasting.

### **RANSOM FOR ALL**

Now the question arises, For whom did Jesus die, for the white man alone, or is the negro also to receive the benefit of the Ransom? The Apostle answers this question, "Jesus Christ, by the grace of God, tasted death for every man." (Heb. 2:9) And again, "He gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:6) If, therefore, the negro is a descendant of Adam, it follows beyond question that he, in due time, must with every other man, receive the benefits of the great Ransom-price provided by the Lord Jesus Christ. The provision made for the salvation of Adam's race must of necessity include the negro also.

### **THE MYSTERY**

God's Plan is yet a Mystery to the world. It first became known to mankind at Pentecost; and from time to time throughout the Gospel Age clearer light has been shed thereon. The Seed of Abraham, according to the promise, the Apostle Paul declares, is The Christ, the Anointed, and this Christ is composed of Jesus the Head, and the Church, the members of His Body, whom God has been electing, or selecting, throughout the Gospel Age.

All those who are to become of this class must first be justified by faith in the merit of Christ's sacrifice, and then present themselves in full consecration to God, be accepted of Him and begotten by His Spirit. Their begetting, therefore, is as New Creatures, and, from God's standpoint, they cease to be men, but become New Creatures in Christ Jesus, to which class the promise is given that if they continue faithful followers in the footsteps of Jesus unto death, they shall be partakers of his glory, honor, and immortality, become sharers with Him in His glorious reign for the blessing of all the families of the earth. They are otherwise designated in the Scriptures as God's Elect, who shall have part in the First, or Chief Resurrection. Gal. 3:16, 27, 29; 1 Pet. 1:1-4; Rev. 20:6; 3:21

Is it possible for the negro to be accepted and made part of this class in glory? The Apostle answers the question in these words, "There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:28, 29) This Seed is to be the instrument through which the blessing is to flow to all the nations of earth, and God has declared that He is

selecting these out of "every tongue and people and nation, and hath made us unto God, Kings and Priests, and we shall reign on the earth." Rev. 5:9, 10

History bears evidence to the fact that throughout the Gospel Age there have been a few of the negro race who have devoutly followed in the footsteps of the Master, and today we have some who give every evidence of full consecration to the Lord, faithfully following the leading of the Great Master. In Messiah's great Kingdom the glorified members of the Body of Christ, which is the Church, will not be like either the white or the black man, no longer flesh and blood; as the Apostle declares, "It cloth not yet appear what we [the Church] shall be, but we do know that when He shall appear we shall be like Him." 1 John 3:2; Phil. 3:21; 1 Cor. 15:50, 53, 54

### **HOPE OF MASSES**

Every effort made for the uplift of the negro race is commendable, and should have the sympathy of all honest men. Such efforts, however, are like the man trying to lift himself by his own bootstraps—all such must fail. Messiah's reign of righteousness is the only panacea for all the ills to which humankind is heir. When God's Elect class has been completed and glorified with the Head, Jesus Christ, then will the Kingdom of Heaven be established; then will the Government be upon Messiah's shoulder; then will be

1H514

the time of blessing all the families of the earth, according to the promise made to Abraham. Speaking of that glorious reign of Messiah, St. Peter says: "Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who was before preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." Acts 3:19-21

Sin has greatly degraded the human race, whites as well as negroes. The greater the ignorance, the farther mankind have wandered from God, the greater their degradation. That they are to have an opportunity of restoration to all that Adam lost is indeed glad tidings of great joy, and every heart shall be filled with joy that hears and obeys such glad tidings. Restoration means that a full opportunity shall be given to all of Adam's offspring, negro and white, to come back into harmony with God and to be restored to that which Adam once possessed, namely, a perfect organism, perfection of mind and heart, and have restored to him the Godlike qualities of justice, wisdom and love.

To accomplish this the dead must be raised and given a knowledge of the great truth that Jesus has purchased them from the sentence of death and opened the way for them to return to life and happiness. Jesus Himself declared, "The hour is coming in which all that are in their graves shall hear My voice and come forth, the righteous [meaning the faithful Christians] to a resurrection of life, and they who have done evil [meaning all who have not been children of God] to a resurrection of judgment." (John 5:28,29, R. V. ) All the dead in hell ("Hades, " the tomb, oblivion) must be brought forth and given a knowledge of the Truth. (1 Tim. 2:4) Mark well that the fall and plan of redemption apply to all mankind. All



came under the condemnation of death. (Ram. 5:18) "Jesus gave Himself a Ransom for all, to be testified in due time." (1 Tim. 2:5, 6) All will be brought forth from the tomb (John 5:28) for the very purpose of having a trial for life. The Apostle declares, "God hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31

There could be no judgment without a trial, and there could be no trial without knowledge, hence all-negroes included-must be brought forth from the condition of death for the purpose of being tried for life. Messiah's Kingdom will be a Kingdom of righteousness, where every man will stand equal before the Law, for God is no respecter of persons. (Acts 10:34) Then, "The loftiness of man shall be bowed

down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day." (Isa. 2:17) There will be but one standard and that the standard of righteousness. They who obey to the best of their ability will be rewarded with progress and health, and they who refuse to obey the Messiah, after being given a knowledge of the Truth, will be destroyed from amongst the people-will go into "Gehenna," the Second Death, from which there is to be no resurrection. Acts 3:23; 2 Thess. 1:9; Rev. 20:14, 15

### **WHEN THE SPIRIT AND THE BRIDE SHALL SAY "COME"**

Messiah's Kingdom fully established, the message of glad tidings will go forth to all the families of the earth, and "The Spirit and the Bride will say 'Come,' and let him that heareth say, 'Come'; and let him that is athirst come; and whosoever will, let him take the Water of Life freely." (Rev. 22:17) This wonderful Water of Life, the Message of Truth, will be opened to every man, negroes and whites; there is to be no limitation; but the proclamation will be, "Whosoever will, let him take of the Water of Life freely." The teeming millions of earth shall hear the glad sound and respond thereto. "And the ransomed of the Lord shall return, and come unto Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10

The Ransomed of the Lord here mentioned mean all of Adam's race. They shall return from the "land of the enemy," from the condition of death; they shall come unto Zion to the great Messiah; they shall come with songs of joy and gladness, for the time of their blessing will then be at hand; their hearts will be made glad with the knowledge of the Truth that they may obtain eternal life in a state of happiness. The Apostle declares that this glorious reign of Christ will continue until every enemy of the human race shall be destroyed, the last enemy being death. (1 Cor. 15:25, 26) That glorious Kingdom will accomplish the wiping away of all tears from all eyes, and there shall be no more sorrow, nor crying, nor pain, nor death, because the glorious reign of Messiah will result in everlasting life and blessing to all of the obedient.

### **NO RACIAL QUESTIONS TO SOLVE**

At that time there will be no racial questions to solve because Messiah's Kingdom will have solved them all. At that time there will be no class distinctions nor castes, neither rich nor poor, neither high nor low,

because every man will be loving his neighbor exactly as he loves himself. The light of the glorious Truth will shine in darkest Africa as brightly as it will shine in any other part of the earth. The effulgent rays from the Sun of Righteousness will then drive away all superstition and ignorance, and the Great Deliverer will restore the obedient ones to perfection, to the image and likeness of God, as was Adam in his perfection. Is not this a glorious prospect that God has for those of mankind who will seek to know and do His will?

Let us close our eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before our mental vision the glory of a perfect earth, for the Messiah will restore even the earth to an Edenic paradise as a habitation for man. (Isaiah 35:1-6; Ezek. 34:26, 27) In that glorious earth restored not a stain of sin will mar the harmony and peace of perfect society; not a bitter thought, not an unkind look or word; love welling up from every heart will meet a kindred response in every other heart, and benevolence will mark every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay; not even fear of such things. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will be earth's society. There will be no strife; the race question will be fully settled; every man will be standing upon an equality before God, every man a brother to every other man, loving his brother as himself.

### **DARK HOUR PRECEDES PERFECT DAY**

But we would be derelict in our duty if we failed to call attention to the dark hour that must immediately precede the ushering in of Messiah's reign of righteousness. Let no one be deceived into believing that the present kings of earth, civil, financial and ecclesiastical, will peaceably surrender their power to the Great Prince of Peace. The Divine testimony is that Satan is the god (ruler) of this present evil order of society. The mighty ones of earth, as well as those of lower degree, have imbibed his spirit of selfishness, and, being largely under Satan's control, will surrender their power only at the hands of One Mightier than they. The great development in recent years in invention and education has not tended to lessen the chances of a conflict, but rather enhanced the same.

In the time of greatest prosperity known to the human race, in the time of the greatest enlightenment man has yet experienced, the nations of earth have armed themselves to the teeth, and are today standing with hand upon sword-hilt ready to fly at each other's throats. During the past quarter of a century the nations have become more intimately acquainted with each other, until today every civilized nation of earth is within easy communication with every other nation by the use of the cable and the telegraph. Each nation has its representative in every other nation. By these means the nations of earth are assembled as they have never been in times past.

Writing prophetically of this time, the Lord's inspired witness said, "Wait ye upon Me, saith the Lord, until the day that I shall rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour



upon them Mine indignation, even all My fierce anger, for all the earth [social order-governments] shall be devoured by the fire of My jealousy." (Zeph. 3:8) Referring to the same time the Prophet in another place says, "And at that time shall Michael stand up, the great Prince that standeth for the children of Thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time." Dan. 12:1

What part will the negro question play in this great controversy? We cannot state with exactness, but reaching a conclusion in the light of the Scriptures, and in view of conditions as they exist today, the race question will evidently have its part in this mighty conflict. The great Adversary, who caused the fall of our first parents, he who has blinded the minds of men to the glorious Message of God (2 Cor. 4:3, 4) throughout the whole Age, is diligently seeking to stir up strife between the negroes and the whites, which can result in no good to either.

### **SEEK MEEKNESS IT MAY BE YE SHALL BE HID**

From the foregoing Scriptures it must be clear to the reasonable and thoughtful mind that the solution of this great question lies only in the establishment of Messiah's Kingdom of righteousness. At that time, as it is written, "Judgment also will I lay to the line and righteousness to the plummet." (Isa. 28:17) "And righteousness shall be the girdle of His loins." (Isa. 11:5) Such a reign of righteousness alone can settle this and all other great questions with which the race now contends.

What then should be the attitude of one today who in the light of "Present Truth" beholds the storm arising from every quarter and the great Time of Trouble approaching with rapidity? We answer in the language of the Prophet, "Seek ye the Lord, all ye meek of the earth, which have wrought His

1H516

judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) For more than eighteen centuries the Christian has prayed, "Thy Kingdom come, Thy will be done on earth. as it is done in heaven." Even the world unconsciously awaits the coming of this

Kingdom. Therefore let him whom God has favored with some knowledge of His great Plan turn his heart to the Lord, present himself wholly to God, that he may know and do His will, and thus prepare himself for the ushering in of the Kingdom, which shall uplift all the families of the earth.

## **MISCELLANEOUS COLUMN**

### **EVOLUTIONISTS ARE PERPLEXED**

Time after time the world's scientific conclusions have contradicted each other. It is not long since Evolutionists gave the impression to the public that but a little while ago they ascended from monkey parentage. Their latest pronouncement is

that man three hundred thousand years ago was quite intelligent, perhaps equally so with man of the present time. They have dug up a skeleton in England which they claim teaches this. Hear the testimony set forth by the "London Standard."

In a work-room of the Royal College of Surgeons, in Lincoln's Inn-fields, there lies at the present moment the skeleton of what is probably the earliest European man yet discovered, with the sole exception of that specimen of our species who owned the huge "Heidelberg" jaw. It has been brought to light in the ordinary course of extending a brickyard about a mile to the north of Ipswich, and English scientists and archaeologists have carefully lifted it, and are investigating its claims to antiquity. Professor Keith, curator of the Museum of the Royal College of Surgeons, who removed it from the earth in which it was preserved, showed it to a "Standard" representative.

First, there is soil, then a boulder-clay layer riddled with chalk, and then mid-glacial sand. The skeleton was found just where the boulder-clay meets the midglacial sands, and its preservation is due to the chalky glacial sand. One may calculate, perhaps, that the man dates from 300,000 to 400,000 years ago, for all the beds of the rivers of England were cut out subsequently to the period marked by the boulder-clay and glacial sand.

### **HIGHLY CIVILIZED**

Professor Keith took up the jawless head of the skeleton, and pointed to the cast of the brain formed by the infiltration of the boulder-clay. "There is the third frontal convolution, you notice, with which speech is connected. It is very well developed, and so

one may conclude that our friend belonged to a stage of advanced civilization. The forehead is sloping, but quite similar to our own foreheads. Here is a bit of it—the supra-orbital bone—just above the eyes, and you note that it is not pushed to the extreme and menacing development of the later 'Neanderthal' man.

"However, the remarkable thing is the similarity of form between this earliest European and ourselves. In fact, the later 'Neanderthal' man is quite old-fashioned, so to speak, while this man, in most of the configuration of his skeleton, is of our own time. If our surmises are correct, this means that, physically, modern man was a developed creature before the beginning of the glacial period. Thus two types of primitive man existed side by side, but one type endured. "

Our learned professors get themselves into all this difficulty because they have concluded that the Bible is a foolish, old Book, not at all Divinely inspired. A return to faith in the Bible would correct all their difficulties. To our understanding the Bible teaches that man has been on the earth only six thousand years—and surely the present rate of increase of population accords well with this theory. According to the Bible account we may understand that the last glacial period was at the time of the last great flood, which occurred in Noah's day, as previous great floods had occurred long before man came into the world. These floods were all accompanied by glacial periods. They came from the falling in upon the earth of great bodies of water which previously surrounded the earth like rings, as now seen around Saturn. These rings gradually, one after the other, drew

nearer the earth, spread out like an envelope, made it temperate for a time, and finally burst at the poles, bringing floods. These floods produced the Arctic glaciers. According to the Bible account, therefore, we would say that the man whose skeleton has recently been found was drowned in the flood in Noah's day-about 4,300 years ago, instead of 300,000 years ago. Let us stick to the good old Book.

1H517

### **GONG OF TROLLEY CARS TO CLANG IN OLD JERUSALEM**

The ancient capital of the Jebusites, whose known history runs back to 1400 B. C. is to resound with the gongs of the trolley car and the fire engine.

The narrow, tortuous and dirty streets which the naked feet of the crusaders trod, are to be asphalted and drained and kept clean and will be washed down by an up-to-date water supply.

The city, which was the seat of David's kingdom, will be lighted by electricity.

Doubtless the Jericho and Jerusalem, and the Zion and Dead Sea electric railways will be operated. *New York American*

## **THE TRINITY OF THE BIBLE**

*More Logical than the Trinity of the Creeds*

*This article can be found in its entirety in the Newspaper Sermons,  
entitled,  
"The Trinity of the Bible."*

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*Volume 4 Number 1*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **PULPIT HAS LOST POWER**

"The Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power-it has,' said Dr. Abbott. 'It is said the pulpit has lost its power-it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.' "Press Report

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges along the lines

of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them-never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

### **NO WONDER CHURCH ATTENDANCE IS SLIM**

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have

1H518

foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen-a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself. Dan. 12:1; Matt. 24:21

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

## *The Handwriting on the Wall*

### **MENE MENE TEKEL UPHARSIN**

#### **"Weighed in the balances and found wanting"**

The Book of Daniel is one of those against which the "Higher Critics" expend special energy, some being inclined to call it a fiction, while others declare it to be a history of the period of Antiochus Epiphanes (over three hundred years after Daniel's death) and that it was written by some unknown writer who attached Daniel's name as a disguise. Modern science and the "Higher Critics" are very much opposed to anything in the nature of positive prophecy—anything claiming to be of direct Divine inspiration, and in any sense of the word attempting to foretell the future.

The Book of Daniel is pre-eminently marked with these characteristics and hence it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the Lord, through the Apostle and the Prophet, forewarned us of these wise men, whose wisdom would become a trap and a snare unto them: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obscured]." Isa. 29:14; 1 Cor. 1:26-29

Our Lord also pointed out that these tilings are hidden from the wise and prudent of this world and revealed unto babes—made clear to those who make no boast of wisdom according to the course of this world. (Matt. 11 :25) How true to facts we find this to be! While many of the great and reamed are stumbling into "Higher Criticism" and other forms of infidelity, the Lord's "little ones"—meek, humble, teachable, learning from the Father's Word—are being instructed, and are growing in grace and in the knowledge of the Truth.

To those who have clearly in mind the presentations and interpretations of Daniel's prophecies, as presented in Studies in the Scriptures, there is no need for elaborate arguments to prove that this wonderful

Book of Daniel is not a fiction—that it is more wonderful by far than any fiction that could have been written. And to them it will be useless for any to declare it a history of events which happened in 167 B.C. and falsely set forth as a prophecy by Daniel; for they see fulfillments past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named—they see in these fulfillments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the Most High God therein revealed the secrets of His Plan still future. Matt. 24:15

### **BABYLON THE FIRST UNIVERSAL EMPIRE**

Daniel was carried captive with Jehoiachim, King of Judah, and many of the nobility of the land of Israel, eighteen years before the final captivity by the Babylonians in the days of Zedekiah, when the land was left desolate, without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years. Dan. 1:21

Babylon, the capital city of Babylonia, was the richest and most wonderful city in the world in its day. Indeed, at its zenith Babylon was mistress of the then civilized world-the first Universal Empire.

Wealth and prosperity are likely to beget luxurious ease and also to excite the cupidity and ambition of enemies. Accordingly, the Medes and Persians had consolidated, and their army, under Cyrus, for several months had been besieging Babylon, whose citizens, however, felt quite secure behind their immense walls, and amply provisioned for a longer siege than it was

1H518

supposed any army could enforce. So great was the confidence of the King of Babylon in the strength of his capital that he made a great feast to a thousand of his lords.

This feast seems to have been in the nature of a boast of the greatness of Babylon; and as though to emphasize his power and to remind his nobles and lords that none of the gods of the surrounding nations had been able to deliver their peoples out of the hand of Nebuchadnezzar, Belshazzar had called for the vessels of gold and silver brought from the Jewish Temple, and these were profaned by drinking therefrom to the honor of Bel, the god of Babylon.

### **FLUSH OF CONFIDENCE CHANGED TO TERROR**

In the midst of the revelry of the feast, the King, his counsellors and lords were astonished to see a part of a hand writing certain fiery letters upon the wall of the palace. The revelry ceased, a hush of fear came over all; the flush of confidence upon the King's face gave place to one of terror; he trembled and called for the advice of the wise men to interpret the wonderful message, but they were unable to explain the matter satisfactorily. The King was greatly disappointed; but his mother came to his assistance, informing him of Daniel, who had given to his father, Nebuchadnezzar, an interpretation of a dream, when all the wise men of Babylon had failed; and accordingly Daniel was sent for.

The aged Prophet, at this time about ninety years old, as an officer of the kingdom, doubtless resided in one of the palace buildings near by, and in response to the King's command he stood before him. The King, realizing the importance of the message, manifested his anxiety by offering-first to the astrologers, and now to Daniel-a great reward for the interpretation-to be robed in royal purple, with a royal golden chain as insignia of rank, and to be third in dignity and power in the Empire. The first thing in the account which strikes us is the nobility of God's servant in renouncing all claim to these gifts as a reward for the service of interpreting God's message-"Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the King, and make known the interpretation."

## **LESSON TO BE LEARNED FROM DANIEL'S COURSE**

We may stop here long enough to take a valuable lesson, to the effect that all who would be the mouthpieces of the Lord, and speak forth His Word should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammelled in speaking words of truth and soberness, which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the King for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the King to such an extent that it might have warped his judgment, or have weakened his expression of the Lord's Message. And the King in turn would have felt that, having paid for the information, it should be a smooth, favorable message.

And just so it is with some of the Lord's true servants in Mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reason of having received honors and robes, and are more or less inclined to hide and cover the message now due to Babylon in this its Laodicean Epoch. They are bound by the "chain of gold around their necks." Rev. 3:14-22

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit but the truth was not withheld by reason of fear. He recounted to the King his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded the King that pride had caused his father's downfall, resulting in his degradation to bestial conditions for "seven times" ("seven times" corresponding to the seven years, a "time" signifying a year-a lunar year of 360 days) Applying the Scriptural scale-"a day for a year" (Ezek. 4:5, 6)-each "time" would represent 360 years, and "seven times" would be 7 x 360 years or 2520 years of Gentile domination, which period, by most careful calculation, we understand will end, in October, 1914. [See Scripture Studies, Vol. 3, p. 15S, etc.]

Daniel reminded King Belshazzar that in the end Nebuchadnezzar had acknowledged the God of heaven as the real Ruler amongst men, and he then charged home to the King that instead of profiting by this experience, of which he well knew, he had lifted up his heart to pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service to profane them in the worship and glorification of idols-"gods of silver, gold, brass, iron, wood and stone, which see not, nor hear, nor know." He pointed out to the King that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life-Acts 17:28, 29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

1H520

## **THE FATEFUL WORDS ON THE WALL**

By thus kindly but plainly showing the King the truth, the Prophet prepared the way for the exposition of the fateful words-"Mene, Mene, Tekel, Upharsin. "



"Mene" was repeated, probably for the sake of emphasis-"Numbered! Numbered!"-the limit of the time of your dominion has expired.

"Tekel"-short weight, lacking.

"Peres" signifies divided, and its plural form, "Upharsin " gives the thought of broken or crushed into pieces-destroyed.

Nothing in the word "peres" signifies Medes and Persians, but the Prophet knew from the interpretation of Nebuchadnezzar's vision that the Babylonian dominion would be followed by the MedoPersian kingdom, and he also knew that the Medes and Persians were already besieging the city.

So far from being offended with the plain words of the Prophet, Belshazzar seems to have felt their truth, and gave command that the honors already promised should be bestowed upon Daniel. But meantime other matters were transpiring in his capital, of which the King and his lords were unaware, so that the fulfilment of the doom written upon the palace wall was close at hand.

While the Babylonians were feasting and reveling in fancied security, Cyrus, the general of the united forces of the Medes and Persians, having studied up a plan of attack, had already caused a great ditch to be dug above the city, to divert the waters of the River Euphrates into a new channel. This river flowed through the center of Babylon diagonally, and was protected by enormous gates of brass, which were supposed to be equally impregnable as the threehundred-foot wall.

### **CORRESPONDENCIES BETWEEN FALL OF LITERAL BABYLON AND THAT OF MYSTIC BABYLON**

Indeed, it would appear that the Babylonians had never a fear of attack from the river, and had left it comparatively unguarded. Consequently, when Cyrus had diverted the stream into the new channel he found little difficulty in marching his troops under the brass gates into the city, so that at the very time the revelry was progressing in Belshazzar's palace the soldiers of Cyrus were taking possession of the entire city, and very shortly after Daniel's interpretation of the writing the troops reached the palace, Belshazzar was slain, and the new empire of Medo-Persia was inaugurated-"without fighting," as the tablets declare. Thus did Babylon fall suddenly-"in one hour."

The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between Literal Babylon and Mystic Babylon, and when he is studying the account of the fall of Literal Babylon his attention is naturally drawn also to the foretold fall of Mystic Babylon, in the end of this Age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of these prophecies still wait for fulfilment in Mystic or Symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the



fall of Literal Babylon, which unmistakably refer to Mystic Babylon, and use language almost identical with that of Jeremiah.

We request that at your convenience you read Isaiah 13:1-19, in confirmation of what we have said. We recommend further that you compare Jeremiah 50:15, 29 with Revelation 18:6; and Jeremiah 50:38 with Revelation 16:12; and the 46th verse of Jeremiah 50 with Revelation 18:9. Compare also Jeremiah 51:69 with Revelation 18:4-6; and verse 13 of Jeremiah 51 with Revelation 17:1-15; and verses 37, 63, 64 of Jeremiah 51 with Revelation 18:2, 4, 21.

It will be noticed, further, that, as Literal Babylon sat upon the literal River Euphrates, so Mystic Babylon is said to sit upon the waters (peoples). It should be noticed, also that as the literal city was captured by the diversion of the literal waters, so Symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Rev. 16:12, it is foretold, shall be "dried up-that the way of the Kings of the East might be prepared."

The Kings of the East, or Kings from the sunrising (R.V.), are, we understand, the Kings of Christ's Kingdom, who are also Priests-the Body of Christ, the Royal Priesthood:"Thou hast made them unto our God kings and priests, and they shall reign on the earth." (Rev. 5:10.) From this standpoint of view, Cyrus with his army, overthrowing Literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with His faithful will shortly overthrow Mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which He taught us to pray, "Our Father;...Thy Kingdom come, Thy will be done on earth as it is done in heaven."

1H521

### **CYRUS A TYPE OF THE CONQUERING CHRIST AND HIS MESSAGE.**

This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name Cyrus signifies "the sun," and that thus in his name he reminds us of the prophecy of Christ-"The Sun of Righteousness shall arise with healing in His beams. "

Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (Isa. 44:28) the Lord speaks of Cyrus as His shepherd, who would lead back Israel; and again (Isaiah 45:1-4), He calls him His Anointed, saying, "Thus saith the Lord to His Anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by name; I have surnamed thee, though thou hast not known Me."

In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., the Prince of the kings of the east, who in

Revelation is shown as drying up the symbolic Euphrates and destroying Symbolic Babylon, and delivering Spiritual Israel. And the time for the fulfilment of the symbol is clearly indicated, by the drying up of the Euphrates, under the sixth vial of the "Day of Wrath;" and the fall of Babylon, under the seventh vial, resulting in the liberty of all of God's people from the thralldom, through false doctrine, which has been upon them for lo, these many years, is portrayed as resulting.

Babylon literal fell because, when tried in the balances by the Lord, she was found wanting; Mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise Mystic Babylon never was Spiritual Israel, though for a long time Spiritual Israel has been in captivity to Mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking His great power as earth's new King, will set free all of the Lord's people-and in advance He sends the message to those who have ears to hear, saying, "Babylon the Great is fallen, is fallen, and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."-Rev. 18:2-4.

### **BABYLON'S FEAST FORESHADOWS SHORT LIVED JOY THAT WILL FOLLOW CHURCH FEDERATION**

The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational Union expected soon (Church Federation), and the correspondingly short season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent, not only the precious truths of Divine revelation, but also the Lord's consecrated people-the golden vessels representing the "little flock," and the more numerous silver vessels representing the "great company." What may be the character of the defilement and injury of these antitypical vessels is, of course, problematical, but in any case we remember that those consecrated vessels in the type were all highly honored and restored to the temple by Cyrus, and likewise we know that not only the truths of Divine revelation will all be cared for by our Lord, but also that all who are His shall be glorified in the Spiritual Temple which He will shortly rear.

No one can make these comparisons, we believe, and not feel fully convinced that the Holy Spirit, dictating through Isaiah and Jeremiah, was the same Holy Spirit which guided St. John through the Apocalyptic vision. Nor can such students escape the conclusion that the force of the prophecies applies specially to Mystic Babylon, rather than to the literal city and country. As one section of Literal Babylon fell before another, so Revelation predicts it will be with Mystic Babylon. As Literal Babylon ruled over the whole world, so Mystic Babylon is represented as ruling the civilized world, and hence the entire world.

## **MYSTIC BABYLON SHALL BE CAST INTO THE SEA TO RISE NO MORE**

As the lords of Babylon were made drunk by wine which they drank from the golden vessels captured from the temple at Jerusalem, so Mystic Babylon, represented by a woman, is said to make all nations drunk with the wine, or doctrine, which she gives them out of the golden cup which she holds in her hand. Like a great millstone Mystic Babylon shall be cast into the sea to rise no more. As the literal Israelites were invited to leave Babylon the literal, and were

1H522

helped so to do, but only a few responded, so Spiritual Israelites are urged to leave Mystic Babylon, in which they have been in captivity, but only a comparatively small number have a sufficiency of courage, love and zeal to respond at the first-others will be delivered after her collapse. Now, however, the message is, "Babylon is fallen, is fallen"(that is, sentenced to fall, which sentence, we believe, will be fulfilled shortly). "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."-Rev. 18:2-5.

## **WHERE IS MYSTIC BABYLON?**

No student can examine the records without astonishment and a realization that Mystic Babylon must be some great, influential system of great power in the world during this Gospel Age, and especially at its close. The very prominence given to Babylon, both in prophecy and in Revelation, warns God's people that if they have not yet found Babylon they should seek for her. For so great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupefying draft from her cup.

Indeed, the intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. And when she falls it is particularly explained that all the great, the rich, the mighty, the influential of earth will mourn the catastrophe of her fall. Only the saintly few will recognize its true import and rejoice.

It seems very clear that many of us were once part and parcel of this great Babylon-this great system of confusion by which the Divine character has been so traduced through the creedal misinterpretations of the Divine Word. We are aware that Catholics declare Protestants to be this Babylon system; and we are aware that Protestants claim that Catholics are this Babylon system. To our understanding of the Divine Word, both are right! Babylon is the "mother" system and the various sects of Protestantism are the "daughters," and the name Babylon is a family name It belongs to the "mother" system first, and to all the "daughters" of the system now, as well. Improper association with the world, its governments and systems, is a crime to which both are parties. The "daughters" have followed the example of the "mother," and more or less are coming back into sympathy with her in all particulars. None of them have maintained the proper attitude of virginity and separateness from the world.

## **WE SPEAK NOT UNKINDLY**

Do not misunderstand us. We believe that there are true saints of God in all the various parts of Christendom-"mother" and "daughters." We do not even charge nor believe that those who have upheld and are upholding the various sections of Babylon have an evil intention; we believe that they are thoroughly "drunk," intoxicated with their own erroneous theories. The fall of their present institutions will be a startling blow to them, for they verily believe them to be Christ's Kingdom-and style them such-Christendom.

The fall of Babylon will astonish the entire world, so complete is the delusion that Christendom represents the throne and government of Messiah amongst men. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true Church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this seems to them necessary; more would be irrational, unreasonable, since they have not been begotten of the Holy Spirit and therefore cannot appreciate things from the Divine standpoint.

To them the fall of Babylon at first is astounding, a perplexity, but will work no real injury, because the reign of Babylon over the earth will be superseded by the reign of the New Jerusalem-the Kingdom of God's dear Son. The most saintly of God's people will hear the voice of Divine command, "Come out of her, My people," and will obey it before the fall comes. But a large number, even of the Lord's people, lacking courage, will share with Babylon the troubles of that hour.

Subsequently, however, these will rejoice and be glad, when they realize the justice of the Divine execution against Babylon; and to them will come, as an inferior company, an invitation to attend the "marriage supper of the Lamb." Their honorable position will be that of bridesmaids to the still more faithful and courageous "little flock," who will be accounted worthy to be the "Bride" and to sit with the Redeemer in His throne. Then speedily will follow the long-promised "Times of Restitution" to the world of mankind, for which we pray, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." (Acts 3:19-21.) Then is when "the Spirit and the Bride shall say, 'Come'; and let him that heareth say, 'Come'; and let him that is athirst come; and whosoever will let him take the Water of Life freely" (the Truth uncontaminated with error).-Rev. 22:17.

1H523

## **MISCELLANEOUS COLUMN**

### **2000 VACANT PRESBYTERIAN PULPITS**

The announcement that 2,000 out of a total of 10,000 Presbyterian churches in this country are without pastors was made by the Rev. Charles Little, Moderator of the General Assembly of the Presbyterian Church in the United States.

Dr. Little has been in Philadelphia attending a meeting of the General Assembly's Commissions on Christian Work in the Witherspoon Building. About fifteen other

prominent Presbyterians from different parts of the country attended the meeting also and will recommend to the next General Assembly a plan to supply the vacant pulpits.

### **SURPASSING SKILL OF THE ANCIENTS**

"We are losing all our secrets in this shabby age," an architect said. "If we keep on the time will come when we'll be able to do nothing well.

"Take, for instance, steel. We claim to make good steel, yet the blades the saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was 700 years ago.

Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were actually harder and more durable than the stones they bound together, whereas ours-horrors!" *New York Press*

### **FERTILITY OF PALESTINE**

Prof. Richard Gottheil, of Columbia University, the Director of the American School of Archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say it was at one time-"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the changes will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful, in Turkey as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enables them to grow and bear fruit.

## **PREDICTS GREAT FUTURE**

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

## **A JOYFUL MESSAGE FOR THE SIN-SICK**

*This article is the same material as Bible Students Monthly, Volume 3, No. 11, entitled, "A Joyful Message for the Sin-Sick."*

1H524

## **GOD IN THE HOME**

*This article is the same material as Bible Students Monthly, Volume 3, No. 11, entitled, "God In the Home."*

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### *Volume 4 Number 2*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **TO MAKE EDEN BLOOM AGAIN**

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Willcox for the Turkish Government, with the object of again making an Eden of Mesopotamia.

Sir William Willcox, who has been engaged in surveying the land between the Tigris and the Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

### **THE COST OF SOUL-SAVING**

It is quite in line with the commercial spirit of the age to have Billy Sunday, the evangelist, estimate the cost of saving souls in various cities. In Atlanta, he says, it requires an outlay of only \$75 to rescue a soul; in New York city, \$545; in

Boston, \$450; in Denver, \$425; in Chicago, \$395; in New Orleans, \$78, and in Indianapolis \$620.

While it would be interesting to know how the evangelist reached his interesting results, it would not be easy to accept them even with an itemized account at hand. It is not conceivable that it costs more to save a soul in Indianapolis than in New York.

Moreover, the expenditures of Mr. Sunday cannot be taken as a criterion of the price of saving souls. His hotel bills may be higher than those of other so-called soul-savers. As a baseball player, which was his former occupation, he may have contracted the habit of staying at the best hotels.

Soul-saving is scarcely a commercial business. Evangelists, however, find it a much more profitable business than do the average preachers in home churches. Many evangelists have become rich. Those who use dramatic methods make more money than the conservative ones. Exchange

### **THEY SHALL SAY PEACE! PEACE!**

How the promise of peace grows! Even Japan is ready for a peace pact, and has taken the initiative toward reaching a general arbitration treaty with the United States. No formal proposition has yet been made, but through diplomatic channels the Japanese government has made it known that it is willing to submit proposals if invited. This is progress for the peace campaign, surely. Japan has been popularly looked upon as the most pugnacious nation of the Orient, and of the world-spoiling for a fight and swelling with military ambition. Now, we are told, the only obstacle to the initiation of negotiations between the United States and Japan for a general arbitration treaty is that "the Japanese government hesitates to make the first advances because it has no official intimation that such a movement would be welcome in the United States." All doubt on that point should be speedily removed, Col. Roosevelt to the contrary notwithstanding.

After the foregoing was written, but before it was put in type, came the extraordinary information from Washington that "the German government has sent a most sympathetic answer to the United States government's inquiry as to whether Germany had any interest in a general arbitration treaty. The answer requests the Washington government to communicate the full details of the proposed treaties with Great Britain and France and promises that Germany will subject them to most careful and friendly scrutiny with a view to declaring later how far the proposals appear acceptable." Germany, with her war-lord Emperor, has been supposed least favorable of all the nations of Europe to the general arbitration movement. Should that nation give the matter favorable consideration, the permanent peace of the world would surely be in sight. *Michigan Christian Advocate*



## **GREATEST THING IN THE UNIVERSE**

*This article can be found in its entirety in the Newspaper Sermon,  
entitled,  
"The Creator Misunderstood."*

## **MISCELLANEOUS COLUMN**

### **THINKS 1915 SIGNIFICANT**

"The real cause of the crime that is being committed today is that 95 per cent of the people don't care what harm comes to the other fellow so long as it doesn't happen to them.

"If a change does not take place in the existing conditions, which will stop the rapid increase in the number of unemployed. I predict with all sincerity, that by 1915 there will be such a revolution as will take the millionaire, afraid to step outside his home for fear of having his brains blown out by the starving man who awaits him." *Dr. George W. Gallon, in Boston [Mass.] Post*

### **CHURCH FEDERATION PROGRESSING**

It is announced that one or more conferences of the Methodist Church of Canada have voted favorably upon the proposed union of Methodist, Presbyterian and Congregational churches in the country. Several branches of these and other denominations in the United States have decided to withdraw from fields already occupied by another branch, uniting the congregations, and also have agreed not to enter a field in competition with another church unless a second church is needed. Local churchmen regard these decisions as pointing toward a more general church union in the future.

### **INTEREST IN CHURCHES FAST WANING**

"Church authorities in Berlin are in consternation at what they regard as the deplorable shrinkage in the Sunday collections throughout the city. Congregations remain unresponsive and callous to the most fervid appeals for missionary work, whether at home or abroad, and other branches of home work such as church extension are treated with the same indifference.

It often happens that even in the richest and most fashionable districts special offertories do not exceed \$25, and not a few congregations are content to contribute as many shillings.

"In view of these facts a large section of the population of Berlin are protesting against the building of new churches when those already existing are not half full, and when so many citizens show, by their absence and lack of participation, how indifferent they are to the claims of the national church on their attention."  
*Exchange*



## **THE RAIN TREE OF PERU**

Concerning a peculiar tree, which grows in Peru and which becomes an indispensable aid to the populace and to agriculture in days of drought, a contributor to the "España Moderna" furnishes some interesting information:

"The Peruvian Indians call it 'Tamaicaspi,' which signifies Raintree. It is a thick tree, exceptionally rich in foliage whose leaves possess the unusual faculty of absorbing the watery vapors of the atmosphere and of passing it on to the earth in the form of raindrops.

"The ground under the main part of the foliage is almost continually swampy from large quantities of water and what seems specially striking is that right in the dry season of the year the secretions of the tree are the greatest. Then whole pools form around about the tree, little rivulets flow in the vicinity and saturate the parched earth with productive moisture.

"If the natives would utilize the properties of the raintree in a rational way they could without much difficulty irrigate and cultivate entire districts, which during the hot season lie dry and almost entirely unproductive. It has been figured out that a single one of these trees furnishes on an average about nine gallons of water every twenty-four hours. Ten thousand of these trees could easily be planted on one square mile at a distance of eighteen yards apart. The entire district would thus get 85,000 gallons of water; and even admitting that a large part of it immediately soaks into the earth or evaporates there would still remain 30,000 gallons for the benefit of the parched ground. The raintree is at the same time very unit

1H526

pretentious and thrives even upon unfavorable soil, grows unusually fast and survives the greatest fluctuations of temperature unhurt."

That this wonderful tree secretes such large quantities of water might be very significant for the Restitution and cultivation of the desert lands.

## **PARADISE BETTER THAN HONOLULU**

*This article was republished in the Overland Monthly, pages OM183-OM186, entitled, "Paradise Better than Honolulu."*

## **DARWINISM IS DYING**

*This article is the same material as The Everlasting Gospel, Volume 1, No. 2, entitled, "Darwinism Is Dying."*

## **THE ALL-SEEING EYE**

*This article can be found in its entirety in the Newspaper Sermons, entitled, "Divine Omniscience and Almighty Power."*

## **MAKING A COVENANT WITH THE LORD**

*This article was republished In R4780-March 1, 1911, entitled, "The Wise Choice."*

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*Volume 4, Number 4*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **HOPE FOR TITANIC DEAD**

#### ***FROM PASTOR RUSSELL'S SERMON ON APRIL 26***

While we weep with the survivors of the Titanic disaster, let us thank God that a better understanding of the Bible enables us to sorrow, not hopelessly. Not long ago, misguided by our creeds of the Dark Ages, we would have asked, Were any of the 1,600 who perished saints? And assured that very few of them would have claimed to be saints, we would have concluded that all the remainder plunged down to a Catholic Purgatory of terror, or worse, to a Protestant hell of eternal torture.

Even the tales of their great gallantry and heroism would not have altered the decision, which would have hung on the question. Did they confess Jesus in word and deed? we would have asked. Were they church members? This is the same argument used respecting the 90,000 heathen who die every day in the year, "going down into Christless graves," the "London Missionary Society" truly says, but means and is understood to mean, into Christless eternal torture!

Now, how different! Now we see that a faithful, elect Church is being selected during this Age; that in the next Age they with Jesus may assist, bless, uplift all

1H527

the non-elect to an earthly salvation to human perfection, in the new Paradise-earth-which Messiah's Kingdom will usher in. Thus, only the wilfully wicked will ever be annihilated, while all those who then shall prove themselves to be willing and obedient shall have the Divine favor and everlasting life. God's power is Infinite, so is His Love, His mercy, His goodness!

### **PHILIPPINE ISLANDS UNDER AMERICAN VS. SPANISH RULE**

From a letter recently received we quote the following interesting extract: "Nowhere were we more surprised than in the Philippines. At Manila, a city of 360, 000, we saw many evidences of progress. Our hearts burned with patriotic flame as we saw the work in progress, and perceived that the Government of the United States has been dealing so wisely and generously with the Filipinos-as an elder brother with a younger.

"For centuries these islands were under the control of Spain. With the money brought to them by the poor people, the representatives of the Catholic Church had not only lived in luxury, but had amassed millions of wealth. We were told that they now hold title to 95 per cent of the buildings in the walled city of Manila. One of these buildings they rent to the United States for \$400 a month.

"Gradually the people are becoming awakened and enlightened. They are showing a great hunger for education. The schools are crowded. Four hundred new school buildings are projected. The 800 American school teachers whom the Government brought here are now supplanted by 6,000 native school teachers. The work of civilization is progressing in an unprecedented manner. How happy this contrast with the condition of the colonies of other nations, which seem to be run on the exploit system-for the enrichment of the possessing governments and private individuals whom they favor.

"Our American school teachers here, as at home, are not permitted to give any religious instructions. In other words, the work of the Government is merely a civilizing one, but the work accomplished in this respect seems not very different from that being accomplished by the various missionary enterprises of the Orient-for they all confess that to put religion prominently before the pupils would be to destroy influence and empty the schools.

"On the whole, it seems to us that our Government is doing the most successful missionary work to be found anywhere. We were much surprised and pleased at the personnel of the officers and soldiers stationed at Manila, whom we met. We would have been glad to have found them saintly Christians, but, on the other hand, we rejoice that we did find them broad-minded gentlemen, sympathetic with the civilizing work with which they are associated. To our surprise, we found that all this vast enterprise is being conducted along business lines-that the Filipinos themselves are bearing the expense-all expenses except those of the Army and Navy.

"It was proposed recently to erect a Y.M.C.A. building for the Filipinos, and a subscription paper was started. The Catholic Archbishop heard of it, and denounced it freely in the newspapers and by circular letters sent about. But instead of this stopping the subscriptions, it had the reverse effect. The proposed \$80,000 was oversubscribed-\$100,000 was raised. The Archbishop now threatens that he will build a competitive institution, and the answer of the people (Catholics) is that they hope he will do so."

# **THE EXISTENCE OF A SUPREME INTELLIGENT CREATOR ESTABLISHED**

**Evidences aside from the Bible examined in the light of reason**

*This article, printed below, was excerpted from *The Divine Plan of the Ages*, Chapter 2, pages A29-A35.*

Even from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the Truth. Yet it is evident that without a direct revelation of the Plans and purposes of God, men could only approximate the Truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible and look at things from the standpoint of reason alone.

1H528

He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior both in wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, a fool (one who ignores or lacks reason); "The fool hath said in his heart, There is no God." However it happened, at least that much of the Bible is true, as every reasonable mind must conclude; for it is a self-evident truth that effects must be produced by competent causes. Every plant and every flower, even, speaks volumes of testimony on this subject. Intricate in construction, exquisitely beautiful in form and texture, each speaks of a wisdom and skill above the human. How shortsighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and harmony of nature; which acknowledges the laws of nature, while denying that nature has an intelligent Lawgiver.

## **THE EVOLUTION THEORY LACKS PROOF**

Some who deny the existence of an intelligent Creator claim that nature is the only God, and that from nature all forms of animal and vegetable development proceeded without the ordering of intelligence, but governed, they say, by "the law of the survival of the fittest" in a process of evolution.

This theory lacks proof, for all about us we see that the various creatures are of fixed natures which do not evolve to higher natures; and though those who hold to this theory have made repeated endeavors, they have never succeeded either in blending different species or in producing a new, fixed variety. No instance is known where one kind has changed to another kind.\*

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\* For the benefit of some readers we remark that changes such as the transformation of caterpillars into butterflies are not changes of nature; the caterpillar is but the larva hatched from the butterfly's egg.

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Though there are fish that can use their fins for a moment as wings, and fly out of the water, and frogs that can sing, they have never been known to change into birds; and though there are among brutes some which bear a slight resemblance to men, the evidence is wholly lacking that man was evolved from such creatures. On the contrary, investigations prove that though different varieties of the same species may be produced, it is impossible to blend the various species, or for one to evolve from another. For the same reason the donkey and the horse, though resembling each other, cannot be claimed as related, for it is well known that their offspring is imperfect and cannot propagate their species.

Surely if unintelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions. Evolution would be a fact today, and we would see about us fish becoming birds and monkeys becoming men. This theory we conclude to be as contrary to human reason as to the Bible, when it claims that intelligent beings were created by a power lacking intelligence.

### **BEHIND NATURE IS THE OMNIPOTENT GOD**

One theory regarding the creation (excepting man) by a process of evolution, to which we see no serious objection, we briefly state as follows: it assumes that the various species of the present are fixed and unchangeable so far as nature or kind is concerned, and though present natures may be developed to a much higher standard, even to perfection, these species or natures will forever be the same.

This theory further assumes that none of these fixed species were originally created so, but that in the remote past they were developed from the earth, and by gradual processes of evolution from one form to another. These evolutions, under Divinely established laws, in which changes of food and climate played an important part, may have continued until the fixed species, as at present seen, were established, beyond which change is impossible, the ultimate purpose of the Creator in this respect, to all appearance, having been reached.

Though each of the various families of plants and animals is capable of improvement or of degradation, none of them is susceptible of change into, nor can they be produced from other families or kinds. Though each of these may attain to the perfection of its own fixed nature, the Creator's design as to nature having been attained, further change in this respect is impossible.

It is claimed that the original plants and animals, from which present fixed varieties came, became extinct before the creation of man. Skeletons and fossils of animals and plants which do not now exist, found deep below the earth's surface, favor this theory. This view neither ignores nor rejects the Bible teaching that man was a direct and perfect creation, made in the mental and moral image of

his Maker, and not a development by a process of evolution, probably common to the remainder of creation. This view would in no sense invalidate, but would support,

1H529

the Bible's claim, that nature as it is today teaches that an Intelligent Being ordered it, and was its first cause. Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God.

We claim, then, that the existence of an Intelligent Creator is a clearly demonstrated truth, the proof of which lies all around us; yea, and within us, for we are His workmanship, whose every power of mind and body speaks of a marvelous skill beyond our comprehension. And He is also the Designer and Creator of what we term nature. We claim that He ordered and established the laws of nature, the beauty and harmony of whose operation we see and admire. This One whose wisdom planned and whose power upholds and guides the Universe, whose wisdom and power so immeasurably transcend our own, we instinctively worship and adore.

To realize the existence of this Mighty God is but to dread His Omnipotent strength, unless we can see Him possessed of benevolence and goodness corresponding to His power. Of this fact we are also fully assured by the same evidence which proves His existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that His power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the grandest thing created is not superior to its Creator; hence we must conclude that the greatest manifestation of benevolence and justice among men is inferior in scope to that of the Creator, even as man's wisdom and power are inferior to His. And thus we have before our mental vision the character and attributes of the great Creator. He is wise, just, loving and powerful; and the scope of His attributes is, of necessity immeasurably wider than that of His grandest creation.

### **DIVINE POWER HAS PRODUCED COUNTLESS WORLDS ABOUT US**

But further; having reached this reasonable conclusion relative to the existence and character of our Creator, let us inquire, What should we expect of such a Being? The answer comes, that the possession of such attributes reasonably argues their exercise, their use. God's power must be used, and that in harmony with His own nature-wisely, justly and benevolently. Whatever may be the means to that end, whatever may be the operation of God's power, the final outcome must be consistent with His nature and character, and every step must be approved of His infinite wisdom.

What could be more reasonable than such exercise of power as we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating his Creator's works, and judging of His

skill-of His wisdom, Justice, Power and Love? All this is reasonable, and all in perfect accord with facts known to us.

And now comes our final proposition! Is it not reasonable to suppose that such an infinitely wise and good being, having made a creature capable of appreciating Himself and His Plan, would be moved by His Love and Justice to supply the wants of that creature's nature, by giving him some revelation? Would it not be a reasonable supposition that God would supply to man information concerning the object of his existence, and His plans for his future. On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with power of reason reaching out into the future, and yet make no revelation of His plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by Justice and Love.

### **HAVING GIVEN MAN CAPACITY FOR APPRECIATION, GOD PROVIDES HIM A REVELATION**

We may reason that in creating man, had Divine Wisdom decided it inexpedient to grant him a knowledge of his future destiny, and his share in his Creator's plans, then surely Divine Justice, as well as Divine Love, would have insisted that the being should be so limited in his capacity that he would not continually be tormented and perplexed with doubts, and fears, and ignorance; and as a consequence Divine Power would have been used under those limitations. The fact, then, that man has capacity for appreciating a revelation of the Divine Plan, taken in connection with the conceded character of his Creator, is an abundant reason for expecting that God would grant such a revelation, in such time and manner as His Wisdom approved.

So, then, in view of these considerations, even if we were ignorant of the Bible, reason would lead us to expect and to be on the lookout for some such revelation as the Bible claims to be. And furthermore, noting the order and harmony of the general creation, as in grand procession the spheres and systems keep

1H530

time and place, we cannot but conclude that the minor irregularities, such as earthquakes, cyclones, etc., are but indications that the working together of the various elements in this world is not at present perfect. An assurance that all will ultimately be perfect and harmonious on earth as in the heavens with some explanation why it is not so at present, are requests which are not unreasonable for reasoning men to ask, nor for the Creator, whose Wisdom, Power and Benevolence are demonstrated to answer. Hence we should expect the revelation sought to include such an assurance and such an explanation.



## **GOD'S CHARACTER PERFECT IN JUSTICE WISDOM, LOVE AND POWER**

Having established the reasonableness of expecting a revelation of God's will and Plan concerning our race we will examine in the next chapter the general

character of the Bible, which claims to be just such a revelation. And if it presents the character of God in perfect harmony with what reason, as above considered, dictates, we should conclude that it thus proves itself to be the needed and reasonably expected revelation from God, and should then accept its testimony as such. If of God, its teachings, when fully appreciated, will accord with His character, which reason assures us is perfect in Wisdom, Justice, Love and Power.

"Ye curious minds, who roam abroad,  
And trace creation's wonders o'er,  
Confess the footsteps of your God,  
And bow before Him, and adore.

"The heavens declare Thy glory, Lord;  
In every star Thy wisdom shines;  
But when our eyes behold Thy Word,  
We read Thy name in fairer lines."

## **BIBLE AS A DIVINE REVELATION**

### *Viewed in the Light of Reason*

*This article, printed below, was excerpted from **The Divine Plan of the Ages, Chapter 3, pages A37-A56.***

The Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old Book is unintentionally but woefully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its Truth, received through the traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be a Divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.



## **THE BIBLE HAS OUTLIVED THE STORMS OF THIRTY CENTURIES**

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth; they have hidden it, buried it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the Book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influences are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this Book has survived so many centuries notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver.

It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writings upon religion and the various sciences have done good and have ennobled and blessed mankind, to some extent; but all other books combined

1H531

ined have failed to bring the joy, peace and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to be read merely; it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and His ways than our ways. And if we would comprehend the Plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

This Book throughout constantly points and refers to one prominent character, Jesus of Nazareth, who, it claims, was the Son of God. From the beginning to end His name, and office, and work are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside the Bible, and it is variously and fully corroborated. That this Jesus was crucified because He had rendered Himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

## **THE EXISTENCE OF A BOOK IMPLIES MOTIVE ON THE PART OF THE WRITER**

The existence of any book implies motive on the part of the writer. We therefore inquire, What motives could have inspired these men to espouse the cause of this person? He was condemned to death and crucified as a malefactor by the Jews, the most religious among them assenting to and demanding His death, as one unfit to live. And in espousing His cause, and promulgating His doctrines, these men

braved contempt, deprivation and bitter persecution, risked life itself, and in some cases even suffered martyrdom.

Admitting that while He lived Jesus was a remarkable person, in both His life and His teaching, what motive could there have been for any to espouse His cause after He was dead?-especially when His death was so ignominious? And if we suppose that these writers invented their narratives, and that Jesus was their imaginary or ideal hero, how absurd it would be to suppose that sane men, after claiming that He was the Son of God, that He had been begotten in a supernatural way, had supernatural powers by which He had healed lepers, restored sight to those born blind, caused the deaf to hear, and even awakened the dead-how very absurd to suppose that they would wind up the story of such a character by stating that a little band of His enemies executed Him as a felon, while all His friends and disciples, and among them the writers themselves, forsook Him and fled in the trying moment!

The fact that profane history does not agree in some respects with these writers should not lead us to regard their records as untrue. Those who do thus conclude should assign and prove some motive on the part of these writers for making false statements. What motives could have prompted them? Could they reasonably have hoped thereby for fortune, or fame, or power, or any earthly advantage? The poverty of Jesus' friends, and the unpopularity of their hero Himself with the great religionists of Judea, contradict such a thought; while the facts that He died and that He was made of no reputation, held forth no hope of enviable fame or earthly advantage to those who should attempt to re-establish His doctrine.

On the contrary, if such had been the object of those who preached Jesus, would they not speedily have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death? Reason plainly teaches that men who sacrificed home, reputation, honor and life; who lived not for present gratification; but whose central aim was to elevate their fellow-men, and who inculcated morals of the highest type, were not only possessed of a motive, but further that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, activated only by pure and good motives, is worthy of ten times the weight and consideration of ordinary writers. Nor were these men fanatics; they were men of sound and reasonable mind, and furnished in every case reason for their faith and hope; and they were perseveringly faithful to those reasonable convictions.

### **WHAT ASTONISHES THOSE WHO PRESUME THE BIBLE TO BE A MANUFACTURED HISTORY**

And what we have here noticed is likewise applicable to the various writers of the Old Testament. They were, in the main, men notable for their fidelity to the Lord; and this history as impartially records and reproves their weaknesses and shortcomings as it commends their virtues and faithfulness. This must astonish those who presume the Bible to be a manufactured history, designed to awe men into reverence of a religious system. There is a straightforwardness about the Bible that stamps it as Truth. Knaves, desirous of representing a man as great, and especially if desirous of presenting some of his writings as inspired of God, would undoubtedly paint such a one's character blameless and noble to the last degree.

The fact that such a course has not been pursued in the Bible is reasonable evidence that it was not fraudulently gotten up to deceive.

1H532

Having, then, reason to expect a revelation of God's will and Plan, and having found that the Bible, which claims to be that revelation, was written by men whose motives we see no reason to impugn, but which, on the contrary, we see reason to approve, let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidence of their truthfulness.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted. Yet, since God desired to make a revelation to men the fact that these histories of passing events have a bearing on that revelation would be a sufficient ground to make the inference a reasonable one, that God would supervise, and so arrange, that the honest writer whom He selected for the work should be brought in contact with the needful facts. The credibility of these historic portions of the Bible rests almost entirely upon the characters and motives of their writers. Good men will not utter falsehoods. A pure fountain will not give forth bitter waters. And the united testimony of these writings silences any suspicion that their authors would say or do evil, that good might follow.

### **REASON FOR RECORDING CERTAIN FACTS OF HISTORY CONSIDERED INDELICATE**

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply truthful and carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the Law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this twentieth century.

For instance, a clear record of the origin of the nations of the Moabites and of the Ammonites, and of their relationship to Abraham and the Israelites, was probably the necessity in the historian's mind for a full history of their nativity. (Gen. 19:36-38) Likewise, a very detailed account of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of

Joseph, her husband (Luke 3:23, 31, 33, 34; Matt. 1:216), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the ruling King of

Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances. Gen. 38

There may be similar or different reasons for other historic facts recorded in the Bible, of which by and by we may see utility which, were it not a history, but simply a treatise on morals, might without detriment be omitted; though no one can reasonably say that the Bible anywhere countenances impurity. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language: and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular in the choice of refined expressions than ours; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

### **THE BOOKS OF MOSES AND THE LAWS THEREIN PROMULGATED**

The first five books of the Bible are known as the Five Books of Moses, though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference; the account of his death and burial being properly added by his secretary. The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel, in order to make good his imposition. See Deut. 31:9-27.

Of one thing we are certain, Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in these books; and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses, and has held them so sacred that a jot or little must not be altered-thus giving assurance of the purity of the text.

These writings of Moses contain the only credible history extent of the epoch which it traverses. Chinese history affects to begin at creation, telling how God went out on the water in a skiff, and, taking in His hand a lump of earth, cast it into the water. That lump of earth, it claims, became this world, etc. But the entire story is so devoid of reason that the merest child of intelligence would not be deceived by it. On

1H533

the contrary, the account given in Genesis starts with the reasonable assumption that a God, a Creator, an intelligent First Cause, already existed, it treats not of God's having a beginning, but of His work and of its beginning and its systematic, orderly progress-"In the beginning God created the heavens and the earth."

Then, stepping over the origin of the earth without detail or explanation, the narrative of the six days (epochs) of preparing it for man proceeds. That account is substantially corroborated by the accumulating light of science for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was Divinely inspired, than to assume that the intelligence of one man

was superior to the combined intelligence and research of the rest of the race in three thousand years since, aided by modern implements and millions of money.

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this twentieth century; and the laws of this century are based upon the principles laid down in the Mosaic Law, and framed in the main by men who acknowledge the Mosaic Law as of Divine origin.

### **THE TEN COMMANDMENTS A BRIEF A SYNOPSIS OF THE WHOLE LAW**

The Decalogue is a brief synopsis of the whole Law. Those Ten Commandments enjoin a code of worship and morals that must strike every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few. True, those commandments do not teach of Christ; but they were given, not to Christians, but to Hebrews; not to teach faith in a Ransom, but to convince men of their sinful state; and need of a Ransom. And the substance of those commandments was grandly epitomized by the illustrious founder of Christianity, in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself." Mark 12:30, 31

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator Himself, and the people were held accountable to Him; their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted.

The first thought of some in this connection would perhaps be, "Ahl there we have the object of their organization; with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing this matter by the facts, it would not be reasonable to jump to conclusions without the facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, member of the priestly line.

## **ISRAEL'S GOVERNMENT DIFFERENT FROM ANY BEFORE OR SINCE**

As God's representative in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy. Let us not be misunderstood; regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a Theocracy, i.e., a Divine Government; for the laws given by God, through Moses, permitted of no amendments; they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since.

The Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the spirit

1H534

which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone." (Num. 11:16, 17. See also verses 24 to 30 for an example of true and guileless statesmanship and meekness) Moses, rehearsing this matter, says, "So I took the chief of your tribes, wise men, and known [of influence], and made them heads over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Deut. 1 :15; Exod. 18:13-26

## **HISTORY OF OTHER NATIONS SHOWS NO EQUAL TO ISRAEL'S**

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary, introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and his family; especially as this would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such a people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their

own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses-"The cause which is too hard for you, bring it unto me, and I will hear it." Deut. 1:17

Thus seen, Israel was a republic whose of firers acted under a Divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an established empire rule over the people, instead of "a government of the people by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at the request of "The Elders," without the Lord's approval, who said to Samuel, then acting as a sort of informal president, "Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee, but they have rejected Me, that I should not reign over them."

At God's instance Samuel explained to the people how their rights and liberties would be disregarded, and how they would become servants by such a change; yet thy had become infatuated with the popular idea, illustrated all around them in other nations. (1 Sam. 8:6-22) In considering this account of their desire for a king; who is not impressed with the thought that Moses could have firmly established himself at the head of a great empire without difficulty?

While Israel as a whole constituted one nation, yet the tribal division was ever recognized after Jacob's death. Each family, or tribe, by common consent, elected or recognized certain members as its representatives, or chiefs. This custom was continued even through their long slavery in Egypt. These were called chiefs or elders, and it was to these that Moses delivered the honor and power of civil government; whereas, had he desired to centralize power in himself and his own family, these would have been the last men to honor with power and office.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of these judges, "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger [foreigner] that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it." (Deut. 1:16, 17) Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No, by the Urim and Thummim.

In view of these facts what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance-records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?



**MOSES' LAW PROVIDED FOR  
A RESTITUTION OF PROPERTY EVERY FIFTIETH YEAR.**

Again, it is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' Law. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' Law provided for a restitution every fiftieth year-their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Lev. 25:9, 13-23, 27-30) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another. See Exod. 22:25; Lev. 25:36; Num. 26:52-56.

All the Laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The Laws were exposed in such a manner that any one who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness? Such an assumption would be unreasonable.

In its regard for the rights and interests of foreigners and of enemies, the Mosaic Law was thirty-two centuries ahead of its times-if indeed the laws of the most civilized of today equal it in fairness and benevolence. We read:

"Ye shall have one manner of Law as well for the stranger [foreigner] as for one of your own country; for I am the Lord your God." Exod. 12:49; Lev. 24:22

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself, for ye were strangers in the land of Egypt." Lev. 19:33, 34

"If thou meet shine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with [assist] him." Exod. 23:4, 5, margin

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for. Deut. 25:4; 22:10; Exod. 23:12



The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levi was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics, who, possibly ignorantly, thereby misrepresent one of the most remarkable evidences of God's part in the organization of that system; and that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modern priesthood, which urges a similar system now, using that as a precedent, without mentioning the conditions upon which it was founded, or its method of payment.

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all. The tithe, though, as we have seen, a just debt was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12:19) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee [in the land]." Deut. 14:27

### **GOD WAS THE AUTHOR OF THE JEWISH LAWS**

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests?-an arrangement to disinherit themselves and to make them dependent for support upon their brethren. Does not reason teach us to the contrary?

In harmony with this, and equally inexplicable on

1H536

any other grounds than those claimed-that God is the author of those laws-is the fact that no special provision was made for honoring the priesthood. In nothing would impostors be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears; no special honor, or reverence, or immunity from violence or insult, is provided.

The common Law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance, Thou shalt not vex nor oppress a stranger, or widow, or fatherless child; for if they cry at all unto Me [to God] I will surely hear

their cry, and My wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless. (Exod. 22:21-24; 23:9; Lev. 19:33, 34) "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." (Lev. 19:13; Deut. 24:14, 15; Exod. 21 :26, 27) "Thou shalt rise up before the hoary head and honor the face of the old man." (Lev. 19:32. See also Lev. 19:14) All this, yet nothing special for Priests, or Levites, or their tithes.

### **THE LAWS WERE A MARVELOUS ARRANGEMENT OF WISDOM AND JUSTICE**

The sanitary arrangements of the Law, so needful to a poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that Law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The Law of Moses had also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this Law, which constitutes the very framework of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

In the light of reason, all must admit that it bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of His Wisdom, Justice and Love. And further, the evidently pious and noble lawgiver, Moses, denies that the Laws were his own, and attributes them to God. Exod. 24:12; Deut. 9:9-11; Exod. 26:30; Lev. 1:1

In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day.

### **THE PROPHETS OF THE BIBLE**

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. Their experiences, for the most part, were far from enviable; they were

generally reviled, many of them being imprisoned and put to violent deaths. (See 1 Kings 18:4, 10, 17, 18; 19:10; Jer. 38:6; Heb. 11:32-38) In some instances it was years after their death before their true character as God's prophets was recognized. But we speak thus of the prophetic writers whose utterances claim to be the direct inspiration of Jehovah.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe; and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests (though they reprov'd not the office, but the personal sins of the men who filled it), it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate falsehood in the name of God. Reason, in the light of facts, contradicts such a suspicion.

1H537

If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link or bond of union between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim—that they are Divinely inspired—particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

## **EPOCHS AND DISPENSATIONS**

### **Marked in the Development of the Divine Plan**

*This article, printed below, was excerpted from **The Divine Plan of the Ages, Chapter 4, pages A65-A75.***

As some ignorantly misjudge the skill and wisdom of a great architect and builder by his unfinished work, so also many in their ignorance now misjudge God by His unfinished work; but by and by, when the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, God's finished work will universally declare His infinite Wisdom and Power; and His plans will be seen to be in harmony with His glorious character.

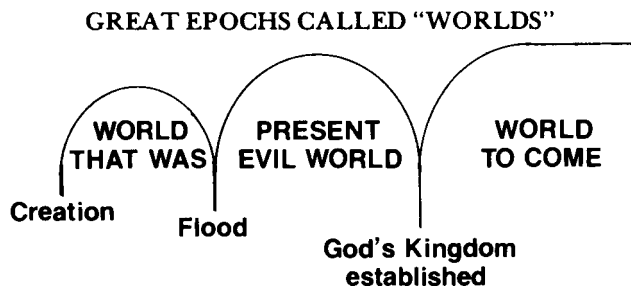
### **FIXEDNESS OF JEHOVAH'S PURPOSES**

Since God tells us that He has a definitely fixed purpose, and that all His purposes shall be accomplished, it behooves us, as His children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of His purpose: "Jehovah of hosts hath

sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be." "The Lord of hosts hath purposed, and who shall disannul it?" "I am God, and there is none else; I am God, and there is none like Me.... My counsel shall stand, and I will do all My pleasure....Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 14:24-27; 46:9-11) Therefore, however haphazard or mysterious God's dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable Plan has been, and still is, progressing systematically to completion.

While the mass of mankind, groping in the darkness of ignorance, must await the actual developments of God's Plan before they can realize the glorious character of the Divine Architect, it is the privilege of the child of God to see by faith and the light of his "lamp" the foretold glories of the future, and thereby to appreciate the otherwise mysterious dealings of the past and the present. Therefore, as interested sons of God and heirs of a promised inheritance, we apply to our Father's Word, that we may understand His purposes from the plans and specifications therein given. There we learn that the Plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. St. Peter and St. Paul designate these periods "three worlds," which we represent in the following diagram:

**GREAT EPOCHS CALLED "WORLDS"**



These three great Epochs represent three distinct manifestations of Divine Providence. The first, from creation to the flood, was under the ministration of angels, and is called by St. Peter "the world that was." 2 Pet. 3:6

The second great Epoch, from the flood to the establishment of the Kingdom of God, is under the

1H538

limited control of Satan, "the prince of this World." and is, therefore, called "this present evil World." Gal. 1:4; 2 Pet. 3:7

The third is to be a "World without end" (Isa. 45:17) under Divine administration, the Kingdom of God, and is called "The World to come-wherein dwelleth righteousness." Heb. 2:5; 2 Pet. 3:13

## **THE THREE GREAT WORLDS**

The First of these periods, or worlds, under the ministration of angels, was a failure; the Second, under the rule of Satan, the Usurper, has been indeed an "evil World;" but the Third will be an era of righteousness and of blessing to all the families of the earth.

The last two of these "Worlds" are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called "the present evil World," not because there is nothing good in it, but because in it evil is permitted to predominate. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mel 3:15) The third World or Epoch is mentioned as "The World to come, wherein dwelleth righteousness"-not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then, it will not prosper; it will no longer be the wicked that will flourish; but "the righteous shall flourish" (Psa. 72:7), the "obedient shall eat the good of the land" (Isa. 1:19), and "the evil doer shall be cut off." Psa. 37:9

Thus seen, the next Dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a difference between the present and the future Dispensations. It is because He will be the Prince or Ruler of the World to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil World, evil prospers and the wicked flourish. It is because, as Jesus said, "the prince of this World" "hash nothing in Me"-and consequently no interest in His followers except to oppose, tempt, annoy and buffet them (John 14:30; 2 Car. 12:7)-that in this present evil World or Epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree. 2 Tim. 3:12; Psa. 37:35

## **KINGDOM TO BE SET UP ON EARTH IN NEXT WORLD**

Jesus said, "My Kingdom is not of this World," and until the era or "World to come" does come, Christ's Kingdom will not control the earth. And for this we are taught to hope and pray, "Thy Kingdom come, Thy will be done on earth." Satan is the "ruler of the darkness of this World," and therefore "darkness covers the earth and gross darkness the people." He now rules and works in the hearts of the children of disobedience. Eph. 2:2; 6:12

There must be some very important part of the great Architect's Plan for man's salvation not yet fully developed-else the New Prince and the New Dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say that the kingdoms of this World, now subject to Satan, are at the proper time to become the kingdoms of our Lord and of His Christ. Rev. 11:15

The context shows that the transfer will be accomplished by a general time of trouble. In reference to it, Jesus said, "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house." (Mark 3:22-27) Thus we are taught that Satan must first be bound, restrained and deposed before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the New Dispensation. Rev. 20:2

### **WORLDS PASS, BUT "THE EARTH ABIDETH FOREVER"**

It should be remembered that this earth is the basis of all these "Worlds" and Dispensations, and that though ages pass and Dispensations change, still the earth continues-"The earth abideth forever." (Eccl. 1 :4) Carrying out the same figure, St. Peter calls each of these periods a separate Heavens and Earth. Here the word Heavens symbolizes the higher or spiritual controlling powers, and Earth symbolizes human government and social arrangements. Thus the First Heavens and Earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away-they remained.

So likewise the present World (heavens and earth) will pass away with a great noise, fire and melting-confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to retain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass

1H539

away. The present Heavens (powers of spiritual control) must give place to the "New Heavens"-Christ's spiritual control, soon to be established.

The present Earth (human society as now organized under Satan's control) must symbolically melt and be dissolved, in the beginning of the "Day of the Lord," which "shall burn as an oven." (Mal. 4:1) It will be succeeded by "a New Earth," i.e., society reorganized in harmony with earth's new Prince-Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better Kingdom, the basis of which will be the strictest Justice.

### **THIRD WORLD TO BE UNDER CONTROL OF CHRIST**

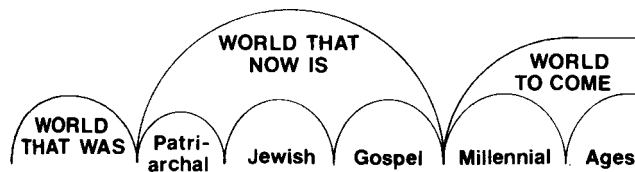
St. Paul was given a glimpse of the next Dispensation, or, as he calls it, "the World to come." He says he was "caught away" (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the "New Heaven," hence the "Third Heaven." He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Cor. 12:2-4) Doubtless these were the same things which St. John afterward saw, and was permitted to express to the Church in symbols, which may be understood only as they become due. St. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down



through this Christian Age and its changing scenes of Church and State to the end of the present evil World, or Epoch, and there in prophetic visions he saw Satan bound, Christ reigning; and the New Heaven and the New Earth established; for the former Heaven and Earth were passed away. Rev. 21:1

## **AGES OR DISPENSATIONS**

We now notice the Ages into which these great Epochs are subdivided, as illustrated in the diagram below:



The First of these great Epochs ("Worlds") was not subdivided: God's method of dealing with men did not vary during all that time—from Adam's fall to the flood. God had given man His law written in his very nature; but after he had sinned He left him measurably to his own course, which was downward, "evil, and that continually," that thus man might realize his folly, and that the wisdom of God in commanding absolute obedience might be made manifest. That Dispensation ended with a flood, which took away all but faithful Noah and his family. Thus the first Dispensation not only manifested the disastrous effects of sin, but showed that the tendency of sin is downward to greater degradation and misery, and proves the necessity of Jehovah's interposition, if the recovery of "that which was lost"—Man's First Estate—is ever to be accomplished.

The Second Epoch, or "World that now is," includes three Ages, each a step in the Plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries the Plan forward and nearer to completion.

The Third Great Epoch—"the World to come"—future from the second advent of Christ, comprises the Millennial Age, or "Times of Restitution;" and following it are other "Ages to come," the particulars of which are not revealed. Present revelations treat of man's recovery from sin, and not of the eternity of glory and blessing to follow.

## **SOME OF THE STATELY STEPPINGS OF GOD**

The first Age in the "World that now is" we call the Patriarchal Age, or Dispensation, because during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob. Each of these in turn seems to have been God's favored one. At the death of Jacob that Age or Order of dealing ended. At Jacob's death his descendants were first called "the twelve tribes of Israel," and were together recognized of God as His "peculiar people;" and through typical sacrifices they were typically "a holy nation," separated from other nations for a particular purpose, and therefore to enjoy certain special favors.

The time allotted to this feature of the Divine Plan, beginning here and ending at the death of Christ, we designate the Jewish Age, or the Law Dispensation. During that Age God specially blessed that nation. He gave them His Law; He made a special Covenant with them; He gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them He sent the Prophets, and finally His Son. Jesus performed His miracles and taught in their midst, and would neither go to others Himself nor permit His disciples to go to the surrounding nations. He sent them out, saying, "Go not into the way of the Gentiles, and into any city

1H540

of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) And again He said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24

### **CHRISTIAN DISPENSATION BEGAN AT JESUS' DEATH**

That this national favor ended with their rejection and crucifixion of Jesus is shown by Jesus' words when, five days before His crucifixion, He declared, "Your house is left unto you desolate." Matt. 23:38

There, at Jesus' death, a New Age began-the Christian Age or Gospel Dispensation, wherein should be heralded good tidings of justification, not to the Jew only, but to all nations; for "Jesus Christ, by the grace of God, tasted death for every man." During this Gospel Age also there is a class called to special favor, to whom special promises are made; namely, those who by faith accept Christ Jesus as their Redeemer and Lord, following in His footsteps. The Gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in every nation. It has not converted nations-it was not designed to do so in this Age-but it has selected here and there some, in all a "little flock," as Jesus had foretold (Luke 12:32), "to whom it is the Father's good pleasure to give the Kingdom" in an Age to follow this.

### **RESTORATION FOR ALL IN WORLD TO FOLLOW THIS (Acts 3:19-21)**

With this Age the "present evil world" ends; and mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of His cause, nevertheless His deep designs have been steadily progressing according to a fixed and definite Plan, and in the exact order of the seasons which He has appointed. In the end of this Age, and the dawn of its successor, the Millennial Age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's Kingdom and the beginning of "The world to come, wherein dwelleth righteousness."

Millennium, signifying a thousand years, is by common consent used as the name for the period mentioned in Rev. 20:4-the thousand years of Christ's reign, the First Age in the "World to come." During the Millennial Age there will be a Restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its



close all tears shall have been wiped away. Beyond its boundary, in the Ages of blessedness

to follow, there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. (Rev. 21:4)

### **GOD'S PLAN PROGRESSIVE**

We have here only glanced at the mere outline of this Plan of the Ages. The more we examine it the more we will find in it perfect harmony, beauty and order. Each Age has its part to accomplish, necessary to the complete development of God's Plan as a whole. The Plan is a progressive one, gradually unfolding from Age to Age, upward and onward to the grand consummation of the original design of the Divine Architect, 'Who worketh all things after the counsel of His own will.' (Eph. 1:11) Not one of these great periods is an hour too long or too short for the accomplishment of its object. God is a wise economist of both time and means, though His resources are infinite; and no power, however malicious, for a moment retards or thwarts His purposes. All things, evil as well as good, under Divine supervision and overruling, are working together for the accomplishment of His sovereign will.

To an uninstructed and undisciplined mind, which can see only a little of the intricate machinery of God's Plan, it appears like anarchy, confusion and failure, just as the whole, or even a part, of an intricate machine would appear to a child. To its immature and untutored mind it is incomprehensible, and the opposite motions of its wheels and belts are but confusion. But maturity and investigation will show that the seeming confusion is beautiful harmony, working good results.

### **NECESSARY TO KEEP IN MIND THE AGES**

As we pursue our study of the Divine Plan it is essential that we keep in memory these Ages and their respective peculiarities and objects; for in no one of them can the Plan be seen, but in all of them, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole Plan by noting the distinctive features of each part, and thus we are enabled to "rightly divide the Word of Truth."

A statement of the Word which belongs to one Epoch, or Dispensation, should not be applied to another, as things stated of one Age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the lord. (Isa. 11:9; Jer. 31:34) This is not true in this Age, and it cannot be true until the Lord, having come again, has

1H541

established His Kingdom; for throughout this Age there have been many seducing deceptions, and we are told that even in the very end of the Age-"In the last days evil men and seducers shall wax worse and worse deceiving and being deceived." (2 Tim. 3:1,13)

## **KINGDOMS OF WORLD NOT CHRIST'S KINGDOM**

A similar mistake, and a very common one, is to suppose that God's Kingdom is now established and ruling over the earth and that His will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit to as great an extent as the increasing intelligence of the people will permit. Satan, the present "Prince of this World," must yet be displaced, and these kingdoms now under his control, must become the Kingdom of our Lord and of His Anointed, when He shall take unto Himself His great power and reign.

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### *Volume 4, Number 5*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **ALFALFA AS AN AIR COOLER**

In the West, says the Kansas City Journal, many of the farmers are planting patches of alfalfa on the south side of their homes. They have found out that a field of growing alfalfa cools the temperature from ten to twenty degrees on a hot day. Alfalfa is filled with moisture and is death to hot winds, which usually come from the South. For the very opposite reason the farmers do not aim now to plant their wheat on the south side of their homes. Winds passing over wheat stubble after harvest time will raise the temperature from ten to twenty degrees. Scranton (Pa.) TribuneRepublican

### **A DEADLY WAR WEAPON**

The Krupps, who supply guns to the German Empire and to half of the world besides, have now invented a terrible weapon known as the bomb gun. It fires a huge, very brittle bomb containing 160 pounds of chemicals. As it bursts it fills the air with poisonous gas in which no human being can live. The gases from one bomb will kill every one within a radius of 500 yards. This weapon apparently will make it impossible for soldiers to remain in the open trenches. In experiments on animals it was found that the fumes turned them green-Exchange.

### **A LIBRARY OF ONE BOOK**

The Ten Commandments, the Lord's Prayer and the Sermon on the Mount contain all the law that can be found in a library of 5,000 volumes containing all the reports of decided cases printed in the English language, and all the textbooks ever issued.

There is not a statute in the California codes-political, criminal or civil-the genesis and inspiration of which cannot be found in the Bible. It has been well said:"The child who has been trained to learn and obey the Ten Commandments will acquire an uprightness of character and steadfastness of purpose attainable in no other way. The man who takes the Bible as his chart in life will be a law-abiding citizen."

The Lord's Prayer contains in its every sentence something that refers to human experience and meets human needs. In the introduction to the Sermon on the Mount "we are taught humility, soberness, meekness, holy desire, mercifulness, purity, peacefulness." In the rest of the Master's great sermon which follows we have the higher meaning of the moral law expounded and illustrated, and by its use we are enabled to understand and teach more fully the meaning of the commandments. Los Angeles Times

### **CATHOLIC AND PROTESTANT BIBLES**

It is a very common mistake amongst both Protestants and Catholics to suppose that their Bibles are materially different. They are practically alike. The Editor has both versions in his study and uses both to advantage.

Anyone desirous of comparing the two Bibles can do so readily enough by calling at the Brooklyn Tabernacle book room, where both are supplied side by side at wholesale cost prices. Surely much of the prejudice formerly existing between Catholics and

1H542

Protestants is dissolving for the oncoming day of more faithful investigation. More than half of all the troubles of the world are the results of misunderstanding.

Now that the Pope is calling upon Catholics everywhere to study the Bible, we urge upon those Protestants who have not already drifted into infidelity to begin a fresh investigation of God's Word, which through our greater intelligence and more general education is shining brighter and brighter-and this surely is a fulfillment of St. Peter's words, "We have a more sure word of prophecy, to which we do well to take heed, as unto a light which shineth in a dark place until the day dawn."-2 Pet. 1:19.

The new day of Divine blessing which the Bible so long foretold is dawning, and the manifold blessings and inventions of our day, both in temporal and spiritual matters, are but foregleams of the coming glory, which will transcend our brightest dreams. Satan will be bound. All evil influences will be brought under Divine control and the true knowledge of God shall fill the whole earth with light, joy and peace to all those who will yield submission to it.

### **THOUSAND-YEAR DAY OF JUDGMENT**

**This article was republished in Pastor Russell's Sermons, pages 148-55, entitled, "The World's Judgment Day."**

## **MISCELLANEOUS COLUMN**

### **WANING CHURCH LIFE**

#### **WESLEYANS, IN COMMON WITH OTHERS, LOSING MANY ADHERENTS**

The leaders of Wesleyan Methodism are naturally greatly perturbed about the continued steady decline in their church membership.

For six successive years there has been a serious falling off, amounting in the aggregate to 15,575. Try as they will, those holding the strings of management seem powerless to arrest this apparent decadence, with the result that in some quarters the future of the Church is viewed with no small degree of alarm.

What are the causes which have led to the present position? A Daily Dispatch representative recently discussed this question with the Rev. Dr. Waddy Moss, of Didsbury College. "First of all," he said, "this decline in membership is general amongst the churches, evangelical and non-evangelical, Roman Catholic and Unitarian, as well as the Church of England. It is general, and therefore the cause must be general. As far as the general causes can be suggested, the choice lies between the spirit of indifference to religion and the competition of so many interests leading to a decay of the consciousness of church responsibility. That means that in everything, except in organized religion, the country is becoming increasingly Socialistic, but in organized religion increasingly individualistic. Manchester (Eng. ) Dispatch

### **HOT AIR PATCHES ABOVE THE EARTH**

Chief Willis L. Moore, of the Weather Bureau, who is head of the National Geographic Society as well, has advised the House Committee on Agriculture that during the past summer months "we found warm patches of air far above the earth."

"We have found," said Prof. Moore, "as a result of sending up balloons-and our observations are verified abroad-one of the most wonderful things in meteorology. All our physics have assumed that temperature gradually decreases with elevation until in outer space there is no temperature. We sent up balloons from Omaha and Indianapolis above the storm stratum, which is six miles deep, rising and falling with the seasons.

"Above the storm stratum there is an entirely different atmosphere, floating upon the storm element like oil on water, with an easterly velocity of only half that of the lower air. From the storm stratum up through this there is a slight rise in temperature. We call it an equally heated stratum-the isothermal. In this constant air ocean there are no storm eddies; in it even the minutes" rays of light are

absorbed. We are living in a thin skin of air, illuminated, and all the rest between us and the sun is darkness." Halzfax Herald

### **VARYING MARRIAGE FEES**

In Mexico, when ax-President Diaz came into power, the marriage fee by the priest was \$500. In sharp contrast with that price is the announcement in the New York American of April 16th that the Rev. Wm. H. Lynch, rector of St. John's Roman Catholic Church of Lambertville, N. J., has not only offered to perform all marriages during the year 1912 without charge, but to give a present to the bride.

The improvement is a good one. The high charge in Mexico led to immorality and the birth of thousands of illegitimate children, whose parents at Confessional were required to have high mass or to suffer in purgatory. Conditions are much improved since then in Mexico, and indeed, in this respect, are improved also in Spain, Italy, France and Austria. We congratulate the Lambertville priest for having gotten to the head of the procession.

### **2,800,000,000 TO TEAR DOWN**

"If some one comes along and wants your boy to enter some kind of good work, don't get mad. Let him find what he wants to do. Fifty percent of the fifteen million between the ages of 15 and 35 years are misfits, and many are going to their daily task to support the folks at home. Ten out of every 100 go to church; six out of every 100 are church members and only four do any church work. Two million dollars were spent last year for temperance, \$15,000,000 for missions, \$200,000,000 for schools, \$850,000,000 for tobacco and \$2,800,000,000 for whiskey. In other words, 1217,000,000 to build up and \$2,800,000,000 to tear down." J. L. Schofield, Y. M. C. A. Secretary, Bloomington, Ill.

## **LOVERS OF PLEASURE MORE THAN LOVERS OF GOD**

*"Lovers of pleasure more than lovers of God; haven" a form of godliness, but denying the power thereof. From such turn away. " 2 Timothy 3:4, 5*

Our text could scarcely apply better to present-day conditions if St. Paul had written the words this very day. The world seems to be going pleasure-mad. Very evidently we are in the "perilous times" mentioned in the context. It is proper that we investigate this tendency toward pleasure and formality as respects religion. What is the cause of this condition? It is not because mankind have naturally more desire for pleasure than for God. On the contrary, Phrenology shows us that the very highest organs of the human mind are those which relate to spirituality and reverence. Under normal conditions, therefore, all mankind might reasonably be expected to have their chief pleasure in spiritual things, in harmony with a proper reverence for their Creator and His will.

What has changed this natural condition, and turned the hearts of men away from reverence for God and spiritual things to sensuous pleasures, with merely an outward form of piety? The answer is that man's reverence for his Creator and for spiritual things has been taken advantage of by Satan. God has been pictured to men's mind as All-Powerful and devilish. These false doctrines, St. Paul declares, are "doctrines of demons." (1 Timothy 4:1) These misconceptions, formulated into multitudinous creeds, became their idols. Each idol creed contained a little nucleus of truth, around which monstrous errors were aggregated. For a long time we blindly and stupidly worshiped our creed-idols, fighting for ourselves and against others. Contributing our money to the point of sacrifice and self-denial, we built costly temples, each party for his own idol.

We were kept so busily engaged in thus fighting and working and building, that we did not stop to carefully notice the horrible outlines of these idols, nor to consider their blasphemous misrepresentations of the true God of Justice, Wisdom, Love, Power.

### **THE DAY DAWN IS UPON US**

The Apostle says, "They that sleep, sleep in the night, and they that are drunken are drunken in the night." Many thus have been asleep and have dreamed terrible things respecting the future which our Heavenly Father has ordained for His creatures. Various hallucinations and nightmares have afflicted us. Many have been drunken with the wine of false doctrines, mentioned in the Apocalypse, which tells us that this "drunkenness" or stupefaction of error has extended to all nations of Christendom. Rev. 18:3

1H544

We may well thank God that "the night is far spent and the day is at hand." "The Sun of righteousness shall rise with healing in His beams." (Malachi 4:2) The result will be the complete scattering of darkness, superstition and error, which for so long have more or less beclouded the minds of many of us to the true character of our God and the true teachings of His Word. It is because we are in the dawning of the New Day that we are beginning to see, as never before, the horrible features of our creed idols.

The majority of Christians have not yet discovered the real character of the Almighty. They are in a transition state. They no longer worship their idols as formerly, yet they still worship them. We can direct them to worship the true God, but the idols so monstrously misrepresent the God of all Grace that the worship is necessarily faint and half-hearted; or, as the Apostle declares, it is merely "a form of godliness," without the power, the force, the strength which should accompany the worship of the true God, rightly understood and properly revered.

### **A REVULSION OF SENTIMENT**

The dawning of the light of the New Day of Messiah begins to waken us from the nightmares of the Dark Ages. We have begun to doubt our creed idols. Many have ceased their worship altogether. Many others respect them merely as fetishes of the past. Some are afraid that if the masses cease to worship the idols all reverence for holy things will pass away and the world will lapse into heathenish

darkness. We should remember, on the contrary, that we have been in heathenish darkness, and are merely now escaping from it. The heathen has had his idol of wood and stone while we have had more ethereal ones. The heathen's idols are ugly enough, yet far less horrible than the creed idols of civilized lands. No excuse will longer maintain idol worship of any kind.

### **LOOKING FOR THE TRUTH**

The great difficulty with the masses is that, repudiating the idols, they are lapsing into agnosticism-doubt. They know not what they believe. They are looking for the Truth. They find the leaders of the creeds still bowing formally to the idols, but privately repudiating them. Such leaders are unworthy of confidence and only partially honest. Hungry and thirsty for something to satisfy the craving of their hearts, the famishing people are turning toward pleasure. "They are lovers of pleasure more than lovers of God."

Comparatively few any longer believe in purgatory or everlasting torment, but they believe that these doctrines have a Scriptural foundation, which they proportionately discredit, and charge with being the source of all their ignorance and superstition in the past. With faith in the Bible gone, the masses know not where to go nor whom to trust respecting enlightenment regarding the future. They are reaching the conclusion that everything is a big guess, and that they may as well do their own guessing as to pay a minister to do it for them.

The situation is a deplorable one. As we have already intimated, humanity is so constituted that religion holds the very highest place in his mental organism-the seat of power and control in all the affairs of his life. With no fixed conviction, men are drifting. The learned are going into infidelity, under the more refined name of Higher Criticism. The poor and less learned are going into doubt respecting any intelligent Creator or Supervisor. As a matter of fact they are saying not only that there is no God who would torment mankind eternally, but apparently, there is no God who takes an interest in humanity.

In this frame of mind Socialism appeals to them. They propose to bring about "Paradise Restored," by the power of Socialism. They say to themselves, "We are without a God, without a future hope, and without confidence in our former views; 'Let us eat, drink and be merry'-let us enjoy life-let us get all that we can of pleasure out of present existence, for we are hopeless respecting a future one." Is it any wonder that the Apostle foretold that, under these conditions, the masses would become more and more pleasure-mad?

Thus we account for the great lament that is going up from all churches that the pews are empty, and the collection boxes empty, and that the system would go down except for the benevolent wealthy, who really do not believe in the creed idols, but who desire that others shall believe in them and worship them. In a word, the crowds which once flocked to the churches, with their nickels and pennies, now make for the theatres and crowd the hard, rough "bleachers" of the ball grounds. They have become lovers of pleasure rather than lovers of God, because the representations of God in the various creeds are too repulsive, too irrational, too devilish, to be longer believed in or worshiped. What the people



need is a general smashing of all the creed idols and the unanimous return to the study of the Bible, and to the worship of the true God, which the Bible sets forth.

### **PREACHERS ARE IN PERPLEXITY**

No men in the world are to be more sympathized with than the preachers. The creed idols have been

1H545

richly endowed by well-meaning votaries of the past. The interests of the clergy are all wrapped up with the interests of the creed idols-not only their financial interests, but their honor, dignity, titles. The question with the clergy today is, How can we smash the creed idols? How can we destroy them without ourselves perishing with them? If we tell the common people plainly what we believe, they will all leave the creed idols. They will ask us, How long is it since you came to this conclusion? If we tell them that we have not believed in our creeds for many years, will they not call us hypocritical and lose their confidence in us? And, besides, what could we offer them instead?

It is no secret that the great majority of the educated clergy are total unbelievers, not only in the creeds which they profess, but also in the Bible-they call themselves "Higher Critics" and "Evolutionists." They have nothing that they could teach the people, except their doubts, their misunderstandings. Having lost faith in the creed idols, they are seeking for the true God, in whom the masses believe little enough as it is. They are bound to God and religious things by a very slim cord composed of three strands-ignorance, superstition and natural reverence. The ignorance and superstition will soon break, and all that will be left will be man's natural reverence. Now is the time for replacing ignorance with knowledge, and superstition with loving obedience to the true God.

### **"A FAMINE IN THE LAND"**

When Pastor Russell was in Boston some time ago delivering a discourse on this very subject, according to the newspaper reports the largest opera house of that great city, seating thirty-six hundred, was crowded; four hundred more were behind him on the platform, besides those who stood, and hundreds were turned away from the doors. The next day the editor of a religious journal called on the Pastor. His leading question was:"Pastor Russell, how do you explain the fact that the people of all creeds, and of the world, come in such crowds to your meetings? I was present yesterday at the Boston Theatre and witnessed that vast concourse of intelligent people. As I looked at them I asked myself the question I am now asking you, 'How is it that such crowds attend your services, even in this sultry, summer weather, when the summer resorts and seashore pleasures would call them elsewhere, and while many of our leading and able ministers, supported by talented choirs, have small attendance-twenty, forty, fifty or so? What is your explanation?"

Pastor Russell's reply was, "My brother, I believe we are witnessing a fulfilment of the Scripture which says, 'There shall be a famine in the land! Not a famine for bread, nor a famine for water, but a famine for the hearing of the Word of the Lord.' (Amos 8:11) The public are getting their eyes too widely opened to ever



again respect the God whom Brother Calvin pictured-a God, All-Wise and All-Powerful, but thoroughly unloving, who foreordained and predestinated a saintly handful to glory, and the unsaintly thousands of millions to an eternity of torture. We once believed those things, but the new morning of God's grace in Christ Jesus is gradually scattering the darkness.

Neither can we longer believe with Brother Wesley that our God is good and loving, and would like to save everybody if He could, but was unwise in His creation of man, and is lacking in power to direct the matter now. The people are hungering for something better-for something consistent and rational and in accordance with the Bible declaration, that Divine Justice, Wisdom, Love and Power are co-ordinate-that God is Love, and is as just and wise and powerful as He is loving. The people need to be shown a theology which will accord with this Divine character and with the Divine statement that 'known unto the Lord are all His works from the beginning of the world,' and again:'My Word that goeth forth out of My mouth shall not return unto Me void, but shall accomplish that which I please,' saith the Lord, 'and shall prosper in the thing whereto I sent it.' "

### **BIBLE DOCTRINE OF ELECTION**

(Christian people need to believe the Bible doctrine of Election, but must see it in a different light from that which Brother Calvin threw upon the subject. They must see election from the Bible standpoint-the election of a saintly Church, a "little flock," "a royal priesthood, a holy people," to be the Bride of Christ, and His joint-heirs. They must see that this "elect" Church, with the Redeemer, is God's appointed channel for the blessing of the non-elect world. They need to be shown clearly that the saintly few, gathered first from the Jews, but subsequently completed by additions of those of saintly characters of all nations, are with Christ to become the great Seed of Abraham, the great Messiah, Abraham's spiritual Seed, "like the stars of heaven." It must then be shown why this spiritual Seed has been "called," "elected," selected from amongst mankind-that it is for the very purpose of blessing the non-elect, the masses of Adam's race, in harmony with God's promise to Abraham-"In thy Seed shall all the families of the earth be blessed."

St. Paul refers to this spiritual Seed, saying, "And to thy Seed, which is Christ," and, "If ye be Christ's, then

1H546

are ye Abraham's Seed, and heirs according to the promise." (Galatians 5:16-29) All these are Heirs of the great promise that has not yet been fulfilled. The fulfilment waits until the completion of a foreordained number, an elect "little flock" of the saintly few. Then these, changed by the power of the First Resurrection, from human nature to divine nature (2 Peter 1:4), will constitute the glorious Kingdom of Messiah. The Kingdom blessings will go first to Abraham's natural seed, and through them to all nations.

God's character is so great, so grand, that if seen by men, it would be revered. God's Plan of Salvation is so grandly beautiful that, when rightly understood and comprehended, it proves more fascinating than any novel.

The world has been kept away from God and from the Bible by the machinations of the Adversary. He has had much to do with the formation of our creed idols. Seeing men breaking away from error, in the Reformation time, and groping after the Truth, Satan presented himself "as an angel of light" and misguided our fathers into the formation of their various creeds. This is corroborated by St. Paul's words: "The god of this world hath blinded the minds of them that believe

not, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord, should shine into their hearts" (2 Corinthians 4:4) The Adversary did not wish us to see with "the eyes of our hearts" the glorious character of our Creator, His love for mankind and His glorious provision for us. He wished, on the contrary, to blind us with prejudice, to turn us away from God and from the Bible. And surely His plan has been measurably successful.

Nevertheless, Satan has gained no real victory, he has in no way hindered the finding of the "elect." Rather, we may assume that these various, blinding influences and stumbling stones have but served to prove, to test the love, loyalty, faith and obedience of the "called and chosen and faithful."

If we have seen why the world is going pleasuremad, and if we have seen the steps which should be taken to guide the well-intentioned into the ways of the Lord, let us not only be faithful ourselves to the Lord's way, but let us lift high the Royal Banner of our God and of our Savior, and "show forth the praises of Him who hath called us out of darkness into His marvelous light."

## **THOSE WHOSE PRAYERS ARE HEARD**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Spirit Willing, the Flesh Weak."**

## **FAITHFULNESS THE GREAT CHARACTER TEST**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Formatzon of Character."**

## RELIGIOUS AND SCIENTIFIC GLEANINGS

### PREVENTION OF INSANITY

The number of insane persons in hospitals in the United States on January 1, 1904 (no later figures are available for the country as a whole), was not less than 150,151.

This was more than double the number in 1890, which was 74,028. From 1904 to 1910 the insane in hospitals in New York alone increased 25 per cent. It is safe to say that the insane now in hospitals in the United States number at least 200,000.

1H547

These unfortunates, if gathered together in one place, would make up a city approximately the size of Rochester, St. Paul, Seattle, Denver or Louisville. The population of the state of Delaware in 1910 is almost exactly the same as the number of insane in the United States in 1904.

The population of Nevada and Wyoming in 1910 together is about equal to the population of the hospitals for the insane in the United States. The total annual cost of caring for the insane in the United States is in the neighborhood of \$50,000,000 a year. About one-sixth of the total expenditure of the State of New York is for the care of the insane.

The New York State Charities Aid Association has outlined and is carrying into effect a movement for popular education along scientific lines by sound psychological methods as to the causes and prevention of insanity. As one factor in this educational movement a short leaflet has been prepared, stating in simple language the essential facts as to the causes of insanity so far as they are now known.

This leaflet is being printed not by hundreds, not by thousands, but by hundreds of thousands. It is being placed in the hands of men, women, boys and girls, through every form of organization willing to help in distributing it. It has been sent to every physician in the State, to the principal of every public school, to all clergymen, college presidents and faculties, superintendents of city schools, health officers, county school commissioners, secretaries of Y.M.C.A.'s, to officers of labor unions, proprietors of factories, department stores, laundries, to city officials, officers of local "ranges, officers of fraternal orders; in short to all the various types of organizations that are willing to promote such an effort for the public good. *American Review of Reviews*

The statisticians tell us that at the present rapid increase of insanity the entire world would be insane in less than two hundred years. Whether they figure correctly or not, there can be no doubt that insanity is rapidly increasing. The

stress of our modern life is too great a strain. And all this proceeds, notwithstanding the great progress made along the lines of medicine and the care of the insane. What is the hope?

The hope set before us in the Bible is that soon-very soon, we believe-God's long-promised Kingdom or rule of righteousness will be established in the earth. The work of this Age will be ended. The election of the Church will be completed. The Redeemer will have accepted the elect, saintly Church as His Bride. Then the Spirit and the Bride will say, "Come," and whosoever will may come and take of the Water of Life freely. Free Grace will then prevail, the election of the Church having been completed. There is no Bride yet, nor will there be until the marriage, nor will the marriage take place until the Heavenly Bridegroom comes to claim His Bride.

So then, God has His glorious panacea for the world's insanity and multitudinous diseases, mental, moral and physical. We may be glad and rejoice in proportion as we have faith in this Good Physician whom the Father hath appointed and who will shortly begin His work of restitution amongst mankind, which He foreshadowed by the healings and blessings accomplished at His first Advent. Acts 3:19 -23

## **SOCIAL CONDITIONS BEYOND HUMAN POWER**

**This article can be found in its entirety in the Newspaper Semmons, entailed,  
"Garlands Instead of Ashes."**

## **MISCELLANEOUS COLUMN**

### **A SERIES OF WEIRD HAPPENINGS**

Practically all the leading scientists of Italy have banded themselves into a committee for the purpose of investigating spiritualistic phenomena, and have been meeting in the physical laboratory of Naples University. The famous medium, Eusania Palladino has been called in by them, and only scientists have been admitted to the five seances which have taken place.

An official report is to be published by the committee, and it is awaited with the keenest interest in view of a declaration by its members in the columns

1H548

of the "Tribune" to the effect that they have been confronted with the existence of a new force, a force of terrible possibilities and superior to any force yet known. According to the unofficial statements the results of the seances exceeded all expectations. The most striking phenomena were witnessed, and in each case photographs were taken.

These phenomena included: The materialization of some twenty spirits, the transportation through the air of numerous articles, the lifting of the medium from the ground by some unexplained agency, the appearance of many strange lights, the passage of solid bodies without leaving traces of their passage, the mysterious dragging of several members of the committee across the room against their will with Exchange

These mysterious happenings are nothing more or less than trickeries of "the spiritual hosts of wickedness in the heavenly places." Eph. 6:12

## **THE VALUE OF TIME TO A CHRISTIAN**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "The Value of Time to a Christian."**

## **THE VENGEANCE OF ETERNAL FIRE**

**This article can be found in its entirety in Newspaper Sermons, entitled, "The Vengeance of Eternal Fire."**

## **UNFIT FOR THE KINGDOM**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "Who are Not Fit for the Kingdom of God."**

## **A CITY WITHOUT WALLS**

**This article was republished in Reprints 4789-90-March 15, 1911, entitled, "A City Without Walls."**

### **Volume 4, Number 8**

## **RELIGIOUS AND SCIENTIFIC GLORIFICATIONS**

### **WHAT SHALL WE SAY?**

An editorial by David Starr Jordan, President of Leland-Stanford University, and a leader in the Movement for Disarmament and World's Peace.

As teachers of private and to some extent of public morals, what shall we say to the recent gigantic parade on the Hudson of miles of war vessels on their way from the tax bureau to the junk shop?

Let us look on this mighty array of ships splendidly equipped and manned by able worthy men, the whole

1H549

never to be needed and never under any conceivable circumstances to be other than a burden and a danger to the nation which displays it.

We are told that a purpose of this pageant of the ships is to "popularize the navy." This may mean to get us used to it and to paying for it, which is the chief function of the people in these great affairs. Or it may mean to work upon the public imagination so that we may fill the vacancies in the corps of sailors and marines who "glare" at us "through their absences."

By all means let us popularize the navy. It is our navy. We have paid for it, and it is for the people to do what they please with it. "For after all, this is the people's country." And perhaps we could bring it nearer to our hearts and thoughts if we should paint the white side of each ship, its cost in taxes, in the blood and sweat of working men, in the anguish of "the man lowest down."

There is the good ship North Dakota, for example. Her cost is almost exactly the year's earnings of the prosperous State for which she is named. As to the fine Dreadnoughts who fear nothing while the nation is in its senses and in war nothing but a torpedo boat or an aerobomb, it would please the working man to know that his wages for 20,000 years would purchase a ship of this kind, and that the wages of 1,600 of his fellows each year would keep it trim and afloat. As the procession moves by, he will see ships that have cost as much as Cornell University, or Yale, or Princeton, or Wisconsin, and almost as much as Harvard or Columbia. And on the flagship at the end, figures might be summed up, the whole costing as much as an American workman would earn perhaps in two million years, a European workman in four millions and an Asiatic in eight millions.

If all this is needed to insure the peace it endangers, by all means let us have it. There is no cost we cannot afford to pay if honorable peace is at stake. But let us be convinced that peace is really at stake, and that this is the means to secure it. There are some who think that Christian fellowship, the demands of commerce and a civil tongue in the foreign offices do more for a nation's peace than any show force.

Bernard Shaw observed that "Man is the only animal that esteems itself rich in proportion to the number and voracity of its parasites." *Memphis (Tenn.) Press*

## **WOULD BLOW UP SEMINARIES**

### **CANON HENSON SAYS HE CAN'T BREATHE IN DENOMINATIONAL INSTITUTIONS**

The Canon is visiting the Rev. Dr. Francis Brown of Union Seminary, which was once Presbyterian, but now reports to no religious body. He praised the Union and its methods, and said he thought its students were able to get away from the pettiness that characterized so many other seminaries.

"If I could have my way," he went on, "I'd go about the country with dynamite and blow up every denominational seminary. I cannot stand them. I cannot breathe in them." The ministers, practically all of them graduates of the seminaries he proposed to blow up, cheered lustily. *New York Press*

### **BOSTON SOCIETY SCORED**

The pastor of Tremont Temple (Baptist) denounced Boston society for its manner of living.

"Boston society is not living a Christian life today," said Dr. Myers. "There is too much gambling and drinking of wine. It well could be called 'Heathen society.' "- *Boston Post*

## **THE LOST KEY OF KNOWLEDGE**

**This article can be found in its entirety in Newspaper Sermons, entitled, "The Lost Key of Knowledge."**

## **MISCELLANEOUS COLUMN**

### **A PRESBYTERIAN LIVE WIRE**

The Rev. De Mark A. Matthews of Seattle, Moderator of the General Assembly of the Presbyterian Church, addressed the Monday meeting of the ministers of that denomination in the Presbyterian Building on Fifth Avenue, yesterday, and stirred up plenty of comment and incidentally some resentment. A few of the remarks he made which his

1H550

hearers noted particularly follow:

"The great curse resting on Presbyterian ministers today is that of timewaste. Ministers seem to have no sense of responsibility for the value of their own time.

"There are more Presbyterian churches in America standing still, marking time, going to pieces because of dead elderships in them, than from any other cause.

"The Presbyterian Church is merely playing at the task of making America Christian. It is merely toying with its part of the responsibility.

"The church ought to be organized as is the public school, with lower and higher grades."

Dr. Matthews paid his respects to the Trustees of Presbyterian churches, and charged most of them with being godless. He said many church officials were

studying almost everything except the Bible, and interested in pretty much everything except religion. N. Y. Times

### **VARIATIONS OF THE GOLDEN RULE**

Do as you would be done by. -Persian

Do not that to a neighbor which you would take ill from him. -Grecian

What you would not wish done to yourself do not do unto others. -Chinese

One should seek for others the happiness one desires for one's self.-Buddhist

He sought for others the good he desired for himself. Let him pass on.-Egyptian

All things whatsoever ye would that men should do to you do ye even so to them.-  
Christian

Let none of you treat his brother in a way he himself would dislike to be treated.-  
Mohammedan

The true rule of life is to guard and do by the things of others as they do by their  
own.-Hindu

The law imprinted on the hearts of all men is to love the members of society as  
themselves.-Roman

### **HOW LONG WILL IT LAST?**

"Seven hundred and fifty tons of white paper are used daily in New York City alone. That means that some 3,500 acres of forest are cut down each day to print the newspapers, magazines and periodicals that are sent broadcast every hour during the 24, says the Paper Trade Journal. And this is but a small percentage of the total consumption in the United States.

"With one city among a nation of 90,000,000 or more, requiring the stripping of 3,500 acres, how long can we expect the supply to last? Exchange

### **WHY HIGHER CRITICISM THEN?**

Dr. Albert T. Clay, professor of Semitic philology and archeology at the University of Pennsylvania, says, "After receiving all the light that has been thrown on the pages of the Old Testament by the spades of the excavators and tedious deciphering, we can say that almost every page of the old Book has been verified, and we can feel certain it is reliable."

### **PASTOR RUSSELL'S SCRIPTURE STUDIES**

These volumes deserve a careful study by all who are not thoroughly satisfied with the Bible interpretations of the "dark ages." They can be bought for a trifle, or borrowed free. Address us.

Respecting the first volume of this work "The Atlanta Constitution" says editorially:



"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up, stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to uncover its meaning. "

## **COMFORTING WORDS OF LIFE**

**This article can be found in its entirety in Newspaper Sermons, entitled,  
"Most Comforting Words, Words of Life."**

## **COUNTING THE COST**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"What it Costs to be a True Christian."**

1H551

## **FOLLOWING HIGH STANDARDS**

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. " I John 2:15*

Our text clearly indicates that there are two kinds of love in the world, with votaries for each-the love for the world versus the love for God. The two are stated to be opposites to such a degree that they cannot be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye cannot serve God and Mammon," and as the Apostle declared, "His servants ye are to whom ye render service." Matt. 6:24; Rom. 6:16

Did the Holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful landscapes, flowers, birds, etc., etc.? Some in times past and at present take this view and go into cloisters and shut themselves away from things beautiful and pleasing to their senses. A few people are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import.

## **THE PRESENT EVIL WORLD**

The Scriptures everywhere contrast what they denominate this world or present order of things with the world to come or future order of things, assuring us that the present social order or arrangement is imperfect, unsatisfactory, sinful, and that it must give place in God's due time to the perfect order or arrangement, under the dominion of the Messianic Kingdom, for which we pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the conditions as the present evil world, and refers to

the future condition of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing among men at the present time, and will hold sway until the Second Coming of Christ, who will overthrow the present order of things and establish the reign of righteousness-the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." They suit them well enough. They would be sorry to see them discontinued or set aside or changed in any manner lest the results to themselves would be less favorable.

Our thought on the subject is expressed by the Psalmist when he declares, that "all the foundations of the earth are out of course." (Psa. 82:5) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness-inherent in the entire human family since the fall-affects, influences, warps and twists the judgment on every subject. As a consequence, while it has endeavored to have matters right and just and true, while it has endeavored as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the condition which prevails today.

The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart, and so long as the present order of society continues.

We are not advocating political, social and financial doctrines, revolutions, etc. Quite to the contrary; we claim that the present condition of things as a whole is about as good as it is possible for men to make it. We hold that any attempt to establish Socialism, and to deprive the most intelligent and most wealthy of the advantages which they possess, would result in violent trouble and anarchy, and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level as possible, without provoking the anarchy and strife-to get all of the riches and liberty and justice properly belonging to the whole people into their hands so far as this can be done along peaceable lines.

### **LOVE FOR PRESENT ORDER OF THINGS**

The Apostle, in our text, intimates that we should search our hearts diligently to see o'ur standing. Do we love the present selfish order of things? Are we helping to uphold it? Would we be sorry to see it go down, or see anything that might tend in that direction? If we are among those more favored than some, would we be sorry to see God's Kingdom established with the special liberties, privileges and advantages for all?

There are just two answers to these questions, Yes, or No, and our heart attitude respecting them demonstrates whether we are possessed of the spirit of

the world, the selfish spirit, the ambitious spirit, the self-seeking spirit of the world, the desire to have more of the advantages of this present time and to use them selfishly in our own aggrandizement, or whether we have the love of the Father dwelling richly in our hearts and controlling our sentiments. With the latter sentiment in control we would be glad to see God's Kingdom come and His will be done on earth as in heaven as quickly as possible.

The question may be asked, How could anyone have wealth or be associated in any present enterprises who is in accord with the principles of righteousness, as we have outlined them, who is desirous of the establishment of God's Kingdom? Should he not refrain from taking advantage of any of the opportunities of the present time? Should he not abandon superior opportunities and distribute his fortune to others and engage in life as a day laborer, choosing to have no better than the masses of the world enjoy of earth's favors and blessings, refusing to have anything to do with society because the majority have no such opportunities, refusing to have any benefits or emoluments of honor that are not common or general to the poorest of mankind? We answer, No! This would not be the proper course; it would not greatly benefit the world for us to take such a step; a wiser way seems to open before us. We hear the Master's words in His prayer on behalf of His followers: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" [that is in the world]. "In the world, but not of it," should be the Christian's secret of a separate life.

We are not wishing to condone graft or fraud or any immoral business. We are not meaning to say that the Christian should engage in these while his heart would be separate from them. As a child of God he is bound to be honest, bound to be true, bound to be faithful in all these particulars. What we hold is that, while avoiding unrighteousness, the Lord's people may engage in business along the lines that are generally approved as moral, along lines which are really selfish, and that he can thus engage without violation of his conscience, realizing that while in the world, his shop, his factory, his works, must be conducted very generally along the same principles as those of his neighbors, where the said principles do not infract truth and righteousness. He is not to attempt to run his factories on the basis of love, which would be sure to bring him trouble, sure to destroy the business. He should recognize and follow love and righteousness in his business arrangements and dealings so far as present usages of society will permit.

But while thus engaged in worldly transactions, comparatively along the lines of selfishness, the only ones possible at the present time, if he is a true Christian his heart will never be in sympathy with the present order of affairs—he will be longing for the better conditions, He will find that the best he can do, there under present conditions, will be to follow the highest standard of business principle known to men, and to use the profits of his business according to his best judgment of the Lord's will, as a steward of so much of the Lord's money—using some of it perhaps for the mental, some for the moral, some for the physical and some for the spiritual assistance of employees, neighbors and friends, but all the while wishing, hoping, praying for the New Dispensation which will usher in the

everlasting righteousness upon the earth which the Lord has promised in His Word.

This is in full accord with the love of the Father mentioned in our text.

Loving not the present order of things and appreciating not the social structure of the present time, feeling that there are injustices and iniquities which we cannot endorse, leads those who are the Lord's people, and who have the Father's love dwelling more and more richly and abundantly in their hearts, to become more and more alienated from the world-in it, they are not of it. It is not necessarily their business to be continually chiding the world, fault-finding; but, rather, realizing that present conditions are the result of the fall and of acquired selfishness, they are to sympathize with the poor world with which they cannot fraternize; and if these find that their positions in favor of righteousness and their ideas respecting what would be just and what would be unjust are not appreciated by the world, they may not be surprised, but rather it may lead them to rejoice if, in consequence of faithfulness to the Lord and the truths of His revelation, men shall separate them from their company and they shall find themselves more or less ostracized in social circles, among the members of Christianity. Let them rejoice to be in fellowship with the Lord, and let their light so shine before men as to glorify Him in their bodies and spirits which are His.

As they are thus more and more separated from the world and its spirit by growing in grace and knowledge, they will be the more drawn to those of like precious faith-to others who have received of the same Spirit of the Father, the same love for humanity, and who are, like themselves, rejoicing in God's Plan, which He has promised shall work out for the blessing of all the families of the earth, bringing them to a knowledge of Himself and to glorious opportunities in connection with life everlasting and the Divine favors associated with the Kingdom.

1H553

## **THE LOVE REQUIRED OF THE NEW CREATION**

**This article is the same material as Bible Students Monthly, Volume 3, No. 12, entitled, "Character of Love Required in Heavenly Aspirants. "**

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **"IF MY PULPIT WERE MADE INTO A CIRCUS I WOULD BE A WINNER" DECLARED MINISTER**

*In resigning Pastor says too much attention is paid to features.*

"If I made my pulpit a circus, I'd be a winner," said Rev. A. J. Belanger, in resigning as a minister. "People nowadays want their preachers to be mixers, not martyrs."

Mr. Belanger has added largely to the membership of the Auburn Street Congregational Church, of Paterson, N. J., during his pastorate, and is widely known for his scholarly and eloquent sermons. But members of the congregation have complained that he does not "mix."

"If I stood on my head or ran a minstrel show I could hold these complainants" said he. "It is a truth to be deplored that ministers today are called upon to be interesting and frothy personally, rather than preachers of good sermons, known for theological attainments, and for conscientious, dignified work. It does not seem to me desirable that churches should be mere play centers. I think that the social and institutional side of church work is not anything like as important as pulpit work. The power of the sermon should never be diluted because the preacher is forced to spend his time on activities that are not purely theological. But it is undoubtedly true that young men entering the pulpit are made to feel now that elevated thought in sermons is not as needful to success as personal mannerisms and entertainment ability." *Grafton, W. Va., Sentinel*

### **METHODIST PRAYERS FOR THE DEAD**

The editor of The Western Christian Advocate, having some time since advocated that Methodists hereafter pray publicly for the dead, aroused his brother editor of The Central Christian Advocate to a discussion of the subject. He noted that not even Romanists pray for those in hell, but only for those in purgatory, for whom there is a hope of escape. He asked, "Would we [Methodists] adopt the word Purgatory?" He proceeded to show that John Wesley, when charged with praying for the dead, did not deny it, but admitted it—denying that prayers for the dead were "peppery." He concludes:

"We do not think that it is strange that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

So, then, Methodism from Wesley down to the present finds nothing to say against future probation; but has some considerable leaning toward it. Only uninformed Methodists, therefore, have anything to say against the main argument presented and proven by us.

## **'LIFE IS ARTIFICIAL'**

After seven years in the ministry Rev. Robert A. Bakeman has "quit the ministry to go to work." He has been assistant to Dr. Geo. Lunn, the Socialist mayor of Schenectady, as pastor of the United People's Church. He went to work today as a laborer under the superintendent of streets. Mr. Bakeman arraigned the church, its methods and its ministers in leaving the ministry. He took exception to the preaching of the church of the day, which, as he said, was unproved. He declared the pulpit is hampered by an atmosphere of "so-called truths," which the minister must accept regardless of his own convictions on church doctrines. "The minister is in a castle," he said. "He stands unchallenged and says what he pleases so long as he keeps within his pledges. I am tired of being in a castle, unchallenged. I want to get out where a man can place his brains against men. The minister's life is

1H554

artificial. It is an unreal life. He has a code of morals bending over with the burden of trying to retain their all his own. A great majority of old ministers are influence." (Walton, W. Ha., Sentinel

## **DECLINE OF FAITH AND GODLINESS**

**This article can be found in its entirety in Newspaper Sermons, entitled, "Decline of Faith and Godliness."**

## **MISCELLANEOUS COLUMN**

### **THE CHRISTIAN-PAGAN NATIONS**

The paradox of the twentieth century is that everywhere Christian relationships prevail between individuals, but pagan relationships between the nations to which these individuals belong. This is the observation of Dr. Frederick Lynch of The Congregationalist (Boston) from the vantage point of a summer holiday at Lucerne, Switzerland. In this summer meeting-place of Europe he has seen English and Germans grouped together, "their talk full of the utmost good-will," the relations "Christian through and through." "The German would never think of stealing the Englishman's purse, and the Englishman would never suspect the German of murderous designs upon him." If they differed in a dispute, they would not fly at each other's throat; they would refer the judgment to the nearest friend, or if it were a serious quarrel, to an impartial jury. "As a matter of fact, nationality is not uppermost in their talk." "But the moment the German Government and the English Government exchange words, the whole atmosphere changes from Christian to pagan." In fact,

"It is as if Christianity had never existed, or else had no part in the relationships of nations. The talk is all of preparation for murderous assault of one nation upon the other. Each declares the other harbors designs of invasion, and each seems to believe that the other would seize the land at once did it dare. Instead of good-will there is recrimination. No bandit in pre-Christian Europe ever armed himself

against a fellow man as each one of these nations is amming itself against the other. Should the slightest dispute arise, these nations are ready to fly at each other's throats, and it is only because the few who believe Christian ethics should prevail between nations are influential enough to be heard in these days that these two great nations were kept from flying at each other's throats last year. It seems too horrible to be believed, but it is true; and so pagan still are all the codes of national ethics in spite of Hague conferences and peace congresses, that it would take little to plunge these two nations into war.

"There are a good many Italians in Lucerne and a good many Italian papers are sold here. I have been interested in getting the Italian point of view on the war with Turkey. The simplicity of that view is the most striking thing about it, except its barefaced paganism. It is simply this:Italy needed Tripoli and wanted it, and, having become strong enough to take it from Turkey, proceeded to take it. The beauty of it all is that no one sees anything wrong in doing it.

"It would be wrong and un-Christian for an Italian to steal a Turk's purse or to kill a Turk on the street. But there is nothing wrong in Italy's stealing Turkey's purse or destroying Turks in so doing. (The only man I have met whose conscience troubled him a little, justified Italy's act on the ground that she was simply taking back what once was hers, for ancient Rome once owned North Africa.)

"Even the Church has fallen in with the Government and is blessing the armies-to little avail. The most encouraging thing has been the unprecedented condemnation of Italy's act by the European press. A German said to me that 25 years ago no daily paper in Europe would have seen anything wrong in a nation robbing or destroying another nation."

Dr. Lynch finds a "rather striking instance of how this pagan ethics for nations persists right in the midst of our Christian ethics" in the daily avocations of his Lucerne neighbors, which he reports with these comments:

"Opposite our terrace, across the lake, is the station of the airships. Every afternoon at five there comes out a great yellow dirigible balloon, fish-shaped, with sweeping propellers, and a monoplane whose resemblance to a great bird is startlingly striking. They

1H555

circle around the city several times, the big Zeppelin ship slowly, the monoplane with the swiftness of an eagle. Now the people who sip tea on our terrace are the most estimable people. They go to church and they are full of brotherly kindness to each other. But all the talk as these new adventurers of the heavens fly above us is of their use in killing somebody. It is of the possibility of dropping bombs on cities, of building up aerial navies.

"Already France has gone crazy over a navy in the air, and even the children of the nation have contributed their pennies and a new outburst of so-called patriotism. Of course Germany and England are endeavoring to outstrip her, and

so a new, mad race of armament has begun. Lucerne is full of military of firers studying their airships."-*Literary Digest*

## **FAITH, FIDELITY AND OBEDIENCE NECESSARY TO SALVATION**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Spirit Willing, the Flesh Weak."**

## **OUR RESPONSIBILITY AS CHRISTIANS**

**This article can be found an its entirety in Newspaper Sermons, entitled,  
"Am I My Brother's Keeper?"**

## **THE NEW DAY ALREADY DAWNING**

**This article was republished in the Overland Monthly, pages 348-351,  
entitled, "The New Day Dawns. "**

## **LITTLE KNOWN FACTS ABOUT HELL**

The average man believes in hell, but thinks few people go there and nobody knows much about it. The Bible is the only authority on the subject, and no one can know anything about it, aside from the Bible. Few know that the Bible teaches that ten thousand go to hell to one that stays out.

The population of the earth is 1,600,000,000 and the number of adult professed Protestant Christians is 16,000,000 or one in 100. Many of these Christians are rich, but we read, "A rich man shall hardly enter into the Kingdom of heaven." (Matt. 19:23, 24) Many are wise, influential and noble-minded, but we read, "Not many wise men after the flesh, not many mighty, not many noble are called." 1 Cor. 1:26

Many believing Christians will be disappointed, for the Lord will say to many such, "I know you not whence ye are; depart from me." (Luke 13:27) Many praying and working Christians will be disappointed, for prophesying, casting out devils, praying Lord, Lord, and doing many wonderful works are all insufficient to obtain the reward of heaven. Matt. 7:21-23

When we consider Christ's statement that unless a man loves Him more than "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), and reflect that probably not one professed Christian in a hundred has reached either this stan



1H556

card or the other one which He set in the same chapter, that "Whosoever he be of you that forsaketh not all that he hash, he cannot be My disciple" (Luke 14:33), it should make us willing to consider carefully what is to become of the 9,999 out of every 10,000 of earth's population that do not meet these conditions.

We all know that "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); but how many of us know that they will be re-turned there; that the passage, correctly translated, reads, "The wicked shall be returned into hell, all the nations that forget God"-showing that there are nations which go into hell once, come out of hell, learn of God, forget Him and are returned there.

We may all know (Judges11) that Korah or Core went to hell, but how many of us know that he was accompanied to this place by his house, with all his household goods, and two other establishments similarly equipped? Num. 16:32, 33

We may all know that the Sodomites went to hell (Gen. 19), but how many know that they were accompanied by the city in which they lived and that there are other cities there? Matt. 11:23

We may all suppose that many heathen warriors of long ago went to hell, but how many of us know that they took with them their weapons of war, and that their swords are there now, under their heads, with what is left of their bones? Ezek. 32:27

We may understand that the wealthy go to hell, but how many of us know that in the same place are sheep, gray hairs, worms, dust, trees and water? Psa. 49:14; Gen. 44:31; Job 17:13-16; Ezek. 31:16

We may all know that bad men go to hell, but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there? Gen. 37:35; Psa. 38:10, 18; Job 14:13

We may all wish to keep out of hell, but how many of us know that David said there is not a man that liveth that shall deliver his soul from its power and that Solomon says thou goest there, whosoever thou art? Psa. 49:10; Eccl. 9:10

We may think that those who go to hell go there to stay forever, but how many of us know that Samuel said, "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up" out of hell, and that David said God has the same power to aid those in hell that He has to bless those in heaven? 1 Sam. 2:6; Psa. 139:8

We may think that those who go into hell never come out, and that there is no record that any have come out, yet there are at least two persons in history who have been in hell and come out of hell. One is Jonah, who prayed in hell and was delivered from hell (Jonah 2:2), and the other is Christ, whose soul went to hell, but "His soul was not left in hell," for God raised him up out of it. (Acts 2:31) And when Christ came out of hell He brought with Him "The keys of hell" and now has the power and the right to let all its captives free. Rev. 1:18

We may suppose that hell is to last forever, but the Prophet speaks of its coming destruction, and John the Revelator says that it is to be made to "deliver up the dead" which are in it, and it, itself, is to be destroyed. Hosea 13:14; Rev. 20:13

The last passage cited affords the explanation of the whole subject, for in the margin opposite Rev. 20:13 the translators have explained that the word "hell" means "grave." Reverse, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable and the meaning is the same. In every place in this article in which the citations appear in black type, the translators have rendered Sheol or Hades by "grave" or "pit" instead of "hell."

### Volume 4, Number 10

## **A FAMINE IN THE LAND**

**This article was republished in the Overland Monthly, pages 259-262, entitled, "A Famine in the Land."**

## **SOUL-HUNGER, HOW TO SATISFY IT**

This article can be found in its entirety in Newspaper Sermons, entitled, "Hunger of the Soul; How to Satisfy it."

1H557

## **WHY CHRISTIANS RECEIVE CHASTISEMENTS**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Christians Should Judge Themselves. "

## **A CLERICAL CONSPIRACY TO INJURE PASTOR RUSSELL**

*Clerics Fear that the Pastor's Clear and Convincing Presentations of God's Word will Discredit Them as Blind Leaders of the Blind into the Ditch of Confusion and Unbelief. Matthew 23:13*

**Their desperate tactics duplicate those of the D. D.'s of Jesus' day, who incited the people to cry, Crucify Him! Modern burning at the stake is done in churches dedicated to God's worship and instruction in Justice and Love, and is termed "Roasting."**

The various Denominations of Christendom, after fighting each other for centuries have concluded that they all are partly wrong and partly right, and that

they do not know where the Truth lies nor what is Truth, nor what is error. The decline in church attendance and contributions combined with the increase of church expenses, cause troubles many and grievous. The lessons of the success of Financial Trusts inspires them to form a Church Trust or "Federation of Churches." They hope thus to impress the people by a bold front. But especially they desire to impress the Newspaper proprietors and the Politicians for such services as they may call for. The proposition is a frothy one, representing a very few-nearly all clerics. The people of all Denominations are unenthused. In doubt on all religious problems, and hungry for the Truth, the poor sheep are confused by the actions of their clergy.

Led by the Federation's press agent, Mr. Ellis, the "Religious Rambler," a systematic attack is being made on Pastor Russell through the Religious (?) press as well as in the secular. All the clergy have been urged to join the conspiracy, and nearly one-fourth of their number have joined the campaign of lying and slander. Others more noble have refused, after the manner of Gamaliel, saying, If this thing be of God ye cannot overthrow it. Take heed lest ye be found fighting against God! Acts 5:34-39

### **EXCUSE--THE GOOD CAUSE**

Jesus was crucified for the good of the cause as the Scribes, Pharisees and Chief Priests declared. The Apostles similarly suffered for the good of the cause of error. The martyrs executed for centuries past were done to death for the good of error's cause. The Truth, the cause of God, of Christ, of the Apostles, never needed to put anybody to death, either physically or figuratively. Error and tyranny are fearful and prepared to do violence for their own preservation.

So it is today. We are in the dawn of the Golden Age, the Millennium. The light of the new day is scattering the gloomy spectres and hobgoblins of the night. We are awakening from the horrible nightmare which so terrified our fathers and threatened to alienate us from our God and from His Word, the Bible. Fear of sectarian fences, gates and bars is seizing some whom the Bible denotes as "hypocrites." (Isaiah 33:14) Wild, lest their hypocrisy should be revealed to the public, these murder a Christian brother and fellow servant and excuse themselves by saying, We do it for the good of the cause. (1 John 3:15; Isa. 66:5) Truly so, but as usual for the good of a bad cause-the cause of Error, Superstition and Misrepresentation of God and His Word. Beware of such! Be not deceived! God is not mocked! He that

1H558

doeth righteousness is righteous-not those who conspire against the promulgation of the Truth. "My soul, come not thou into their secret" scheming. (Genesis 49:6; Prov. 1:15, 16)

### **"NOT RENDERING EVIL FOR EVIL"**

In none of his sermons or writings has Pastor Russell ever made a personal attack upon preachers or others. He remembers and obeys the command of the Bible, "Speak evil of no man." Even under the attacks of slander and misrepresentation he has never returned evil for evil nor railing for raillery. He has set a noble

example for all, in preaching the word of God fearlessly, courageously, even when he knew from experience that it would be met, not by logic or reason or Bible truths, but by poisoned "arrows" of slander as the Bible forewarned. Psa. 64:3

Pastor Russell does indeed attack errors of doctrine, unsparingly, though in kindly terms. This is the crime for which he is being roasted. His attacks are so forceful, so logical, that they carry conviction; therefore he is feared and his words misrepresented, to keep Christian people who are really hungering and thirsting for truth from reading the Pastor's writings. But if it be a crime to refute and denounce Errors, Pastor Russell has the good company of his Redeemer and the apostles, and of all reformers. He is backed by the Lord's Word, "Cry aloud! Spare not! Show My people their sins!"

### **THEIR GREAT MISTAKE**

The Preachers who are complaining about small congregations, and who blame Pastor Russell for this, are mistaken. Higher Critics in our Colleges and greatest pulpits have for thirty years been undermining faith in the inspiration of the Bible. Their teachings have come to be believed by the people. The result is that the people are too honest to take pleasure in supporting by presence and purse what they no longer fully believe, and they discredit the preachers as less honest, and as merely preaching for the sake of money and honor.

Many ministers are reading Pastor Russell's books and preaching much of what they read, and then, denounce Pastor Russell to keep the people from reading the same books. One prominent Evangelist, after breaking a few chairs and denouncing Pastor Russell, preached a sermon on Christ's Second Coming which' if not quoted from the Pastor's books, is so much like his writings that some people think them quotations.

It is time that the people know the facts, and hence this statement. This issue of The Bible Students Monthly is, however, reserved for use only in places where the preachers make preconcerted attacks on the Pastor. This is not a retaliation, not an attack on the personality of any one, but a showing of the clear facts as in contrast with the dark slanders of the Pastor's opponents. A marked sample copy of this issue has been sent to all preachers to warn them regarding the course of error being pursued and that they are forcing the Truth to be told.

### **CHARGES REFUTED--REPORTS FREE**

We can only very briefly here give the Pastor's answer to the Calumnies of The Eagle and the Ministerial Clique. We can, however, supply free on request his full reply and also the Missionary Committee's Report. The Pastor affirms briefly as follows:

### **MY ANSWER TO THE SLANDERERS**

I never defrauded my wife nor anybody else. My wife and I mutually agreed that the property I earned and owned should be devoted to the Lord's service. I carried out my part of the agreement and made a deed, which my wife did not sign. Subsequently the property was sold for debts which my wife had contracted

unknown to me. Her dower interest was sold for her debt at public sale. The property, being mortgaged, brought all that anybody probably would have paid.

The girl who sat on my knee and who kissed me was an adopted child in short dresses. Her brother had died, and she was in grief; besides, my wife had publicly requested her to kiss me every night before retiring, as her foster-father. If there be any crime in this, let the stones fly, but tell the truth.

As to my being in a girl's room with the door locked. Our servant girl was reported to be sick, and my wife asked me to take time to see her, as I had some knowledge of medicine. In the room where she was there was a noisy pump and sink, and after being interrupted, I turned the key for quietness for about one minute. My wife never charged me with unfaithfulness; nor had she any ground for so doing. She stated under oath that she made no such claim, and also under oath stated that she and I had lived celibate lives for eighteen years.

It is quite untrue that I was silent to my wife for months. The reverse was true-that my wife was silent to me except in the presence of others. She thus and in every way sought to coerce me into giving her more liberty in the columns of the Journal I edited and

1H559

published, The Watch Tower-because she had adopted suffragette sentiments. She was not granted a divorce. There were no grounds for it. She got a legal separation nine years after she had left me.

I never claimed, nor sought to show, that my wife was insane.

In my tour of foreign lands a year ago there were with me six other members of the Committee appointed to investigate the Foreign Mission work. Of these, five are still living: Dr. L. W. Jones, of Chicago; Mr. E. W. V. Kuchn, of Toledo, Ohio; Prof. F. H. Robison, of Brooklyn, N. Y.; Gen. W. P. Hall and Mr. J. T. D. Pyles, of Washington, D. C. These wellknown reputable Christian gentlemen will fully corroborate my statement that I spoke publicly at every place reported in the hundreds of newspapers which publish my sermons weekly.

I did sue two newspapers for damages:the one case I won and the other I lost. I consider that my cause in both instances was just and that this is not the first time that justice had miscarried in court.

In conclusion, I ask, what must we think of a Christian minister who, because he has no Scripture to back up his side of the argument, would resort to such misrepresentations of facts in an attempt to murder the reputation of his opponent? All sane people must feel sorry that a Christian minister would take such a course.

## **"AS DECEIVERS AND YET TRUE"**

This article was republished in Reprints 5189-90-February 15, 1913, entitled, "As Deceivers, Yet True."

### **Volume 4, Number 11**

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **PRESBYTERIAN MINISTERIAL UNBELIEF**

The New York Presbytery not long since licensed Rev. N. M. Thomas to preach the Gospel as a representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested-and the ten are not active Pastors in charge of Churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practice as sufficient to finally determine his faith. This appeared in his repeated refusals to affirm his faith in the Virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,' which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrine in New York that we have a sinless Saviour-"holy, harmless, undefiled, separate from sinners." (Heb. 7 :26) Indeed, it is safe to assume that these ministers are Higher Critics, who have no use for the Bible, and do not believe in Jesus as a Saviour, because they have abandoned the theory that man fell from God's image and likeness and needs to be redeemed. They have probably all accepted the Evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for his time, but not up to our day and standards, which are to be sought, rather, amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as Divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom en masse will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

1H560

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the Kingdom of

God's dear Son, a reign of righteousness backed by power Divine, as well as by Love and Justice. In that strenuous hour nature as a god will not succor and faith in the Nature-God will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

### **INCIPIENT AGNOSTICS**

The Methodist Recorder notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of Evolution, especially among the young, and of the teaching of other false doctrines in Sunday schools and Bible classes and from many pulpits, as well as by professors in schools and colleges:

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient Agnostics. His avowed object is to help such by leading them back to faith in God and confidence in His Word. He charges the theory of Evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments. "

## **FALSE THEORIES OF GOD'S PLAN**

**This article is the same material as Bible Students Monthly, Volume 3, No. 13, entitled, "The End of the World, a False Theory."**

## **MISCELLANEOUS COLUMN**

### **CONSCIENCE IN ACCUSATION**

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectual standing to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. The man who, without justification, calls another "a rogue," is the man who will bear watching, for too often he credits the other man with the same motives that control himself, and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal-in the scales of eternal justice probably held entirely equal-to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportman-like and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else. N. Y. Evening Mail

1H561

The lack of conscientiousness noted by the Mail amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

### **CONDEMNS SOCIALISTS**

The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist Party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a SocialDemocrat of the Prussian Diet, in an address delivered in the United States, said that the conditions in Germany were such as might cause the German Crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. 'Whoever sows wind will reap a whirlwind.'"

### **KAISER SEES MONARCHISM'S END**

"My son will be the last of the emperors. That is why I am lounging him up as I was brought up-under firm discipline. He must be a credit to the house of Hohenzollern and to the thrones that, after his, will cease to be."

Emperor William thus expressed himself to the historian, Karl van Kroon, in a recent talk following his inspection of the Berlin School of History and Literature. His majesty predicted that the end of monarchism is in sight. "All the world will be republican within 50 years," he said. "Germany will be the last of the empires. It is inevitable." Schenectady (N Y. ) *Union-Star*



## **CHRIST DIED FOR SINNERS**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Christ Died to Save Sinners."

## **GENTLE REPROOF MOST EFFECTIVE**

This article was republished in Reprints R5052-R5053-July 1, 1912, entitled, "How St. Peter was Punished for Denying His Lord."

## **FIERY EXPERIENCES NECESSARY**

This article can be found in its entirety in Newspaper Sermons, entitled, "Will be Saved so as by Fire."

## **THE PEACE OF GOD**

This article was republished in Reprints R4898-October 15, 1911, entitled, "The Peace of God . "

1H562

### **Volume 4 Number 12**

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **SAYS "HELL SCARE" IS DUE FROM THE PULPITS**

Although it is the devilish doctrine of Eternal Torment that is driving the best people of the churches into infidelity, there are some still foolish enough to believe that by thus blaspheming God's name and character they can lead men to honor and obey the Creator. Alas, how great a mistake!

Pastor Russell and a few others are doing their best to stem the tide of Higher Criticism and Agnosticism by showing that in the Bible God has revealed a glorious plan for the world's salvation; and that the Creeds of the Dark Ages and not the Bible originated the devilish doctrines of which all are now ashamed. It is said that Pastor Russell's weekly sermons now reach 15,000,000 readers.

A sermon by the Rev. A. P. Gouthey ushered in the sessions of the Wabash Conference of the Free Methodists. He said:

"A hell scare should be put into the whole country by the preachers of the churches." He told why he thought there was reason for such a scare.

"I am frightened at political conditions," he continued. "Some people say that preachers shouldn't get worked up about politics. The pulpit is the place for politics. If we leave to corrupt politicians the axe to grind, they will grind it. I tell you, conditions are awful. We can hardly depend on assemblymen, judges and juries any more. I hate to say it, but it is true.

"We are on the edge of a volcano all ready for eruption. The rumbling is now going on inside. We are on the verge of a war between capital and labor. God doesn't like America any more than He liked Sodom of old. We must keep our religious principles or God will forsake us.

"I know it hurts to know these truths. Some people want us preachers to talk about beautiful things and smooth over disagreeable things. We sing of 'The land of the free and the home of the brave.' God is being bowed out of the schools, bowed out of the colleges and bowed out of some of the pulpits. We are not training our children in strict ways. It is not for the best interest of the child that he should be fondled and kissed instead of getting the birch put to him. This is getting to be an irreverent age."

### **LONDON SCHOOL CHILDREN ALL PLACED UNDER MUNICIPAL MEDICAL CARE**

A new scheme has been adopted in London by which the whole of the elementary school children in the Metropolis will be placed under municipal medical surveillance during their school careers.

In the future there is to be treatment for every school child which needs it. There are 800,000 children in attendance at the 800 London elementary schools, and it is computed that every year a quarter of a million will need medical treatment. Spectacles and surgical appliances will be supplied. Schools will be arranged for consumptive and other children needing open-air life. Nurses will "follow up" cases into the houses of the children, and for this purpose the scheme provides for the payment by the municipality of the fees of private doctors.

The scheme passed by the London Education Committee provides, as it were, for the compulsory good health of the children, the State and the municipality taking to themselves the responsibility of discovering children who are ill and providing them with medical treatment. Exchange

### **PRAYS FOR PERSECUTION**

"Oh, God, send us another Bob Ingersoll to arouse the people," was the plea made by Rev. Charles B. Mitchell, pastor of St. James Methodist Episcopal Church, at the Desplaines camp meeting.

"They sit in the pews, with dull, dead indifference that breaks our hearts. It would be better if they threw bricks at us as they did at Wesley, but they don't even talk back.

"This is an age of doubt. We ministers need more than apostolic succession in this scoffing, indifferent and Godless age. The pendulum, I believe, will soon begin to swing back again."

1H563

## **PURGATORY FIRES! NOT NOW, BUT SOON**

**This article can be found in its entirety in Newspaper Sermons, entitled,  
"Purgatory Fares! Not Now, But Soon!"**

## **MISCELLANEOUS COLUMN**

### **DEBTS OF CIVILIZED NATIONS**

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly moneys expended for war, war equipment, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich-what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the Kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that-"The desire of all nations shall come." (Hag. 2:7) Following are the figures:

	Public Debt	Annual Int. Charged
France	\$5,898,675,451	\$186,802,380
Russia	4,558,152,565	204,766,421
German Empire	4,270,488,716	179,778,179
Austria-Hungary	3,703,235,511	133,925,824
United Kingdom	3,669,931,350	152,759,411
Italy	2,602,299,757	96,941,138
Spain	1,817,674,327	78,709,000
British India	1,346,999,187	41,681,212
Japan	1,287,604,261	76,283,536
Australia	1,184,192,157	46,883,998
United States	1,023,861,531	21,803,836
Portugal	864,561,212	29,907,983

Brazil	657,097,561	32,390,824
Belgium	663,325,145	27,022,108
China	601,916,605	92,375,017
Turkey	527,983,636	36,494,753
Argentine Republic	545,712,120	29,594,251

These are all the nations whose public debts exceed \$500,000,000, but every government on earth has been for years, and still is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

### **DRINKERS BARRED AS RAILROADERS**

Sometime ago one of the large American railroads announced that in the future nobody would be employed in the operating department of the road who was not a total abstainer. Almost as early as railroading itself, was the demand on the part of the public that the driver and conductor should not be intoxicated while

1H564

on duty, and public opinion eventually succeeded in making it a misdemeanor for an employee concerned in the operating of trains to drink while on duty. There reform stopped. It was assumed that what a man did in his own time was his own business, and that if he chose to drink he had as much right to do so as any one else. Now the railroads are realizing that what a man does in his own time may be his own business, but that it may have a decided effect upon what a man does when he is at work. For example, a driver who "made a night of it" may be sober when he turns up for duty next morning, but he is not in the condition he should be in for the safe operation of a train.

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To the Editor of the Tribune:

Sir: Last Sunday night the International Bible Students Association, of Brooklyn, N. Y., held a meeting at the Town Hall, and the speaker delivered a lecture on the subject of "Why God Permits Evil." I went there to find out why he could tell me what I could imagine for myself, and I will acknowledge that his explanation of the subject was something I never dreamed of. It was the most interesting lecture I have heard for a long time on Bible history.

Next Sunday night at 7:30 o'clock there will be another meeting, which I would like to ask all our friends to come around to, especially the "Presbyterian Man's Bible Class." You will hear something that will do you good. . .

*William Boyd*

*Extract from "The North Philadelphia Tribune, " issue of Saturday, August 3, 1912. Paper issued at Bridesburg, Philadelphia.*

## **FAITH, SALVATION AND WORKS**

**This article can be found in its entirety in Newspaper Sermons, entitled,  
"Saved by Faith, Not by Works. "**

## **THE POWER OF CHRIST'S GOSPEL**

**This article can be found in its entirety in paper Sermons, entitled,  
"The Power of Christ's Gospel."**

## **THE APOSTLES AND PSEUDO-APOSTLES**

**This article was republished in Overland Monthly, pages OM395-OM399,  
entitled, "Bishop-Apostles Costly Mistake."**

## **THE FIG TREE IS WITHERED AWAY**

**This article was republished in Reprints R4788-March 15, 1911, entitled,  
"The Fig Tree is Withered Away."**

1H565

### **Volume 5 Number 1**

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **THIS WONDERFUL PERIOD**

There never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour.

The hundred years behind us are jammed and crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta.

The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical and definite basis than did all of our ancestors.

A mere hundred years ago even the scientist thought that the atmosphere was simply space-gas was only a smell.

The first microbe hadn't disclosed his identity.

Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell.

The best illumination George Washington could secure came from tallow dips, lighted by a spark from flint and steel.

Every piece of fabric was woven by hand.

The only horse-power was four-legged, and wore a tail.

The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head.

It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore.

Abraham Lincoln's angular frame never reposed in a Pullman berth.

Garfield called a 20-day "liner" an "ocean greyhound."

It is hardly a year since the father of antiseptic surgery was gathered to his fathers.

Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, 10-cent collars, tinned salmon, airships, penny newspapers, appendicitis and power cranes are still infant ideas.

Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within possibility.

"Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today.

The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live.-The Cincinnati Post

### **PRESENT-DAY INVENTIONS FOREGLEAMS OF MESSIAH'S KINGDOM**

The above is surely not exaggeration! What thanks should be rising from all our hearts to God, the Giver of every good and perfect gift! How energetic we all should be to rightly use present blessings and opportunities for our own good, for the good of our families and neighbors-all men!

Thinking people cannot help wondering why so many blessings have been crowded into our day. There is but one answer, and remarkably few seem to realize it. Some are disposed to say that all of these blessings come as a result of another onward step of Evolution! Is this reasonable? Do we see signs of excessive wisdom in ourselves or others? How many people do any of us know personally who have ever invented any great, wonderful or useful article of the many which go to make up our wonderful day?

Examining carefully the personality and history of individuals through whom present-day blessings come, we may well be astonished. We find that very few of them have been men of great education, and many of them are by no means great

men in any sense of the word, except in the one particular of their invention. It is by no means sure that the prodigies of today are any more numerous than those of previous periods, but our facilities for knowing about them have increased a thousand-fold.

Through the printed page the knowledge of an invention, carried before the civilized world, becomes a stimulant to others, furnishing, perhaps, a connecting link for another invention. Many of our great inventors tell us that they merely stumbled on their invention. Our successful air-brake patent, for instance, is merely the development of the cruder thought that water, hydraulic power, could be used to operate brakes. A still brighter mind caught the thought, and realized that air would serve the purpose better.

As an illustration of the fact that mental

1H566

illumination may be along some one particular line, we remind our readers of "Blind Tom." He was noted for his wonderful skill in playing any tune that he might hear. He had no education; in fact, he was almost idiotic, incapable of receiving an education. But he had an ear for music which made him famous. Can we claim that we or others of our day stand so high intellectually as to be able to look down upon some of the bright minds of the past? Have we many Shakespeares, many Byrons, many St. Pauls, many Ciceros? Have we many Solomons? or are there many who could compare with Moses?

### **THE MILLENNIUM HAS COME**

We must look in another direction if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a New Dispensation! They are the foregleams of an epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually He has allowed us to see the power of steam-gradually to learn how to apply it. Later He lifted the veil in respect to electricity. Now its marvels are enlightening the world.

Shortly chemistry will be accomplishing wonders for us-no doubt making unnecessary the mining of coal. From the air that we breathe and the water that we drink we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. Everything is getting ready for the Millennium! Not only is it coming, but it is here! We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them.

All of our hearts should be attracted more and more to the Lord in thankfulness for His wonderful mercies. More and more we should be studying His Divine Word, the Bible. From it we should be coming daily to a clearer understanding of the Divine Character and Plan. This alone will chase away our ignorance and superstition, and bring us love, joy and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past eighteen centuries His redemptive work has been the gathering of the Church, and now it is to mean the blessing of all the families of the earth, as the Scriptures have promised. Yea, the Scriptures clearly show that these blessings are intended for those who are in their graves, as well as for the living.

### **HOME RELIGION**

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.

Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home as it sings in no other place. And if this blessedness is to continue, we must shut out all unkindness, bitterness and injustice.-Floyd W. Tompkins,D. D.

### **GONG OF TROLLEY CARS TO CLANG IN OLD JERUSALEM**

The ancient capital of the Jebusites, whose known history runs back to 1400 B. C., is to resound with the gongs of the trolley car and the fire engine.

The narrow, tortuous and dirty streets which the naked feet of the crusaders trod, are to be asphalted and drained and kept clean, and will be washed down by an up-to-date water supply.

The city, which was the seat of David's kingdom, will be lighted by electricity.

Doubtless the Jericho and Jerusalem, and the Zion and Dead Sea electric railways will be operated. -*N. Y. American*

***"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.***

"Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever twill be the portion of the beloved Bride of Christ. Although the whole family in heaven and in earth will be blessed through Him, His Wife, co-operating with Him in His work, will alone be His companion, His confidant, His treasure." R5862, c.2, p.4.



## **MANY MINISTERS PREACHING WITHOUT DIVINE AUTHORITY SHOULD STOP PREACHING**

*Clergy and Laity Unscriptural Terms*

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Ministerial Ordination and Tales.'**

## **FOREIGN MISSION FACTS**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Some Foreign Mission Facts."**

## **LIFTED BY WHIRLWIND OUT OF SIGHT**

**This article was republished in Reprints 4757, February 1, 1911, entitled,  
"Lifted By Whirlwind Out Of Sight."**

## **WHAT IS THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION?**

This Association sprang up spontaneously and gradually during the past thirty years, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian:(1) Faith in God as the great Creator and Heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible-that is the inspired Message of God, respecting His will and purpose in connection with mankind; (for) a clean and honorable life.

Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and any one is as free to leave the classes as to enter them. Indeed, following the example of the early Church in this, as well as in other matters, we avoid any special manner of joining these classes, or any special enrollment, or any special commitment as to faith and practice other than the broad principles already mentioned.

The International Bible Students Association has classes in nearly every city in many countries, and you may also desire to know about these and their relationship to each other and to the Association.

Each class of the International Bible Students Association is independent, manages its own affairs, conducts its own meetings, and provides for its own expenses. The Association provides public instructors and ministers to lecture on the Bible, and to give suggestions as to the methods of the primitive Church, and as to the best means of conducting Berean Bible Classes. No Class is obliged to have these lectures, nor to have the literature which the Association publishes for their assistance. They all do, however, find it very convenient to avail themselves of these helps to Bible study; and when requested, the Association provides the assistance to the extent of their ability-subject to

1H568

the limitations and the accessibility of the Classes, and the condition of its treasury funds.

As for the personnel of the classes, they are from all walks of life-laborers and physicians, pupils and teachers, housewives and society people. They are mostly thoughtful, but have been dissatisfied for years, and have been feeling after God, and seeking to satisfy their hungry souls. They are from all denominations-Baptists, Presbyterians, Catholics, Episcopalians, Jews; and a large percentage were once agnostics. These include all nationalities, also: English, Scotch, Irish, French, Italians, Chinese, Japanese, etc. Indeed, we find that all over the world there is an intelligent class who hunger after God, righteousness and Truth, and who have nothing satisfactory in any of the creeds, but are now finding a soul-satisfying portion in the Bible itself.

Here, as elsewhere, we are asked if these classes are confined to America. We say, "No, indeed!"

Throughout Great Britain, France, Germany, Ireland, Italy, Greece, Norway, Sweden, Denmark, India, China, Japan, Australia, South Africa, these classes are to be found, as well as in Canada and the United States. Indeed, the original charter of the Association was a British one, the office being in London. The International character of the work is the reason for that feature of the Association's name.

It is well understood that many of these Bible students were unsatisfied when they studied the Bible from various denominational standpoints, and that they are now satisfied, and we are asked how we account for this. Do we use the same Bible? or how comes it that Presbyterians, Baptists, Methodists, etc., can gain a clearer light in the International Bible Students Association Studies than in their own denominational lines and classes?

There is a difference. Each denomination seeks to uphold its own traditions of the past, some of which are true and some false. But in our methods all denominational predilections are ignored. We pause not to inquire what Brother

Calvin or Brother Wesley taught, nor what others taught before them or since. We go back to the teachings of Christ and the Apostles and Prophets, and ignore every other teaching. True, all denominations claim more or less to do this, but they are more or less handicapped by their traditions and creeds. They look through colored spectacles. We ignore all these, and strive to view the Words of Inspiration in the light of the context only, or in the reflected light from other passages of Scripture.

There is another reason why our position is blessed of God-the time mentioned in the Scriptures when the wise ones of God's people are to understand is here. The Scriptures show what all people are beginning to realize clearly-that we are in the dawn of the New Dispensation. All the wonderful inventions of the last eighty years corroborate the testimony that these are the foregleams of a New Dispensation; and that now, when these earthly blessings are increasing, is the time when God promised that He would give special enlightenment respecting His Word and Plan, which He designed, He purposely kept under a veil, a partial mystery. The Mystery of God is to be finished, completed, and the full Plan of God is to be revealed in this New Dispensation already dawning.

We are also asked, "Is the International Bible Students Association affiliated with any of the regular organizations or creeds?"

It is not. We purposely avoid all such trammels of thought. Nevertheless, we are sympathetic with all Christian people of every creed. We are realizing that the various denominations were organized, not for the purpose of dividing and distracting the Lord's Flock, but each with an endeavor to find the light and Truth. We urge Christians to ignore all sectarian fetters and fancies, and point out that there is but one Church, and that there is but one Head of the Church.

Our public meetings are preferably held in large auditoriums, opera houses, etc., for these prove to be common meeting places for people of all faiths, and those without any denominational bias-all who are Truth seekers, not satisfied with the husks upon which they have been endeavoring for some time to feed.

We are often told that considerable interest and comment attaches to the fact that our Association uniformly advertises its meetings with "Seats free and no collections." This has become quite a trademark with our Association, because it is so different from the usual practice; and an explanation was requested as to the object of this, and as to how to get along without money, or how money is raised to meet the expenses, which are often quite large.

As thinking people, we have for years noticed that the money question has been the burning question in nearly all religious meetings. The Church members are usually assessed up to the extent of their willingness, or more, and the public collections are specially taken to "milk the goats"-to get money from the worldly. We do not find this method to have Scriptural sanction, and we are seeking to follow the teachings and example of Jesus and the Apostles.

The work started along the lines of these examples thirty years ago seems to commend itself to all Bible students. They received help freely; they are glad to

extend assistance to others without money, without price, without collections. Nor are collections found to be necessary. The Association receives whatever contributions are sent in to it for the carrying on of the

1H569

work. Such moneys are not put up as Foundation Funds, nor consumed in expensive buildings, but are used promptly, freely, in the dissemination of free literature and in providing free public meetings. The Association is content to spend what the Lord thus sends to it, and does not go into debt, nor make appeals for more money.

Each local class, in arranging for public meetings, follows the same course. Nevertheless, in the case of the new classes, or those financially weak, the general Association helps with the expenses. All meetings conducted by the Association's representative speakers, and under its auspices, are strictly free.

"Since you are not gathering people into different denominations, and since your International Bible Students Association has no creed but the Bible, what would you say that your Association aims to gather the people into, and what reply would you make if one should charge you with trying to build up a new denomination at the expense of others?"

Our Association endeavors to bring all Christian people into relationship with the Lord Jesus Christ, as His members. We recognize that the different denominations contain true people of God, and we are in full sympathy with such, and are glad to co-operate with them in any manner, for the furtherance of the Lord's work in harmony with the Scriptures. Our only opposition to sectarianism is that it attempts to divide God's people, insists upon the theories of the Dark Ages, and refuses to recognize the Bible as paramount in authority. We urge Christian people to stand for the Divine Character, Plan and Word, even though this should mean opposition and persecution from those of the sectarian spirit.

The International Bible Students Association labors specially for Christian unity, on the Bible basis, in harmony with the words of the Apostle, that "By one Spirit we are all baptized into one Body."

### **THE PEOPLES PULPIT ASSOCIATION**

This is an affiliated association organized to conduct the interest and affairs of the Household of Faith in New York State, and from that center, according to the requirement of the laws of that State. It guides the interests of the Bible students as respects the holding of public meetings, supplying speakers and literature freely.

### **THE WATCH TOWER BIBLE AND TRACT SOCIETY**

Is the Parent organization, through which the moneys for all parts of the work are supplied. To it all voluntary donations for the work should be made. Brother Charles Taze Russell is President of all three of these organizations. Newspapers and the public frequently refer to him by the titles "Reverend," "Mr." and

"Doctor"; but he prefers to be known as "Brother" or "Pastor," because those are Bible terms.

## **PRAYERS FOR KINGS AND GOVERNMENTS**

*"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty. " 1 Tim. 2:1, 2*

The Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12) They inform us in an indirect way that the world would not appreciate that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8,9; John 14:30); that the Lord will not set up His Kingdom of righteousness until His appointed time. When that time shall come, all kings and priests and peoples shall serve and obey Him. (Daniel 7:27) His reign will be the one that will be the "desire of all nations."

But in the meantime, the Bible gives us to understand, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37 -44) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous.

And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen man battling for rights. Sometimes they have been defeated, and sometimes they have been victorious-as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, policy rules.

1H570

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only one king or one nation been permitted to experiment with the race, we would not have known whether or not other nations might have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of India and South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries they show that selfishness dominates.

## **POWER USED FOR SELFISH PURPOSES**

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way-taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted on a commercial basis. And these very peoples who have more or less taken advantage of others in their extremity and need, and those peoples who have been taken advantage of by fear, will all no doubt learn a good lesson from this experience.

God is permitting the nations to learn these various lessons, before setting up His Kingdom in great power and glory. When His Kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered through injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the Body of The Messiah, are not told to say, "These kingdoms are not doing well, and our Kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

## **SYMPATHY FOR THOSE IN AUTHORITY**

We who belong to the new Kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a New Dispensation is coming in. We see that these who are striving to make things better have a Herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not be for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but merely to pray God's blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1,2) We are glad if there is peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart black or evil-intentioned. Perhaps they are trying to do to the best of their knowledge what would be the best for all. Most of the monarchs of Europe are not wishing to pull the people into war.

## **PRESENT DAY BLESSINGS**

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department that there maybe a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc. etc. Those who have charge of the school systems for the education of the young, and of the hospital systems, are doing a great work.

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done today-the great buildings, bridges and other wonderful improvements-we say, "What is man! Surely a wonderful piece of Divine mechanism! What things he can do, even in his imperfect condition! And what will he not be able to accomplish when Messiah's Kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony

1H571

with its rule of righteousness!"

We are glad that things are moving as well as they are. Instead of berating the people who are the leaders, we prefer to think that they are well intentioned people. We can well pray for such without any difficulty in mind. And we can feel glad and thank God that these people take care of us as well as they do.

## **Volume 5, Number 2**

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **IS THERE A LACK OF CONFIDENCE IN THE MINISTRY?**

Rev. Charles E. Newlin addressed the regular monthly meeting of Methodist preachers in Atlanta some time ago, and in the course of his address Mr. Newlin used the words:"I can prove by 99 per cent of the business men of Atlanta that they lack confidence in the real, true manhood of the preachers of the city."

The Rev. B. Frank White, in leaving the pastorate of the First Presbyterian Church, of Connellsville, Pa., is quoted as saying: "A man can't be honest in the ministry and hold his job." As Mr. White expects to remain in the ministry, although seeking another field, the inference is that he prefers a station where he can preach the Word in a style more in keeping with his conscientious scruples.

The writer is inclined to believe that both of the assertions above quoted are rather broad, if not more or less exaggerated. We believe that the great majority of ministers are honest, and are doing all in their power to advance the cause of religion here on earth; we also believe that there are some in the pulpit who have no right to be there. The vision they saw in the clouds, "G. P. C.," meant not to

"Go Preach Christ," as they imagined, but to "Go Pick Cotton." South Georgia Press

### **WHY MINISTERS DESERVE SYMPATHY**

Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the conscientious ones who are in trouble. Behind them are the creeds and theories of the Dark Ages, to which they are chained:

- (1) By the vows which they took at their ordination.
- (2) By the honor of their position in the sight of their friends and neighbors.
- (3) By their financial necessities and those of their families.

Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. Better translations and older MSS have shown us the fallacy of deductions made by our forefathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb-the state of death-the only hell that was known for four thousand years. They know that in our Common Version of the Bible this word Sheol is translated grave and pit more times than it is translated hell. They know that it never means and never did mean, anywhere, a place of fire and torture.

Baptist ministers have gotten out a new Bible, in which they go to the trouble of translating this word Sheol by three English words, "the under-world." This hides the truth from the average mind about as much as the mistranslation hell does. But it helps our Baptist friends a little in dealing with Sheol, for of course, in the grave, in the tomb, is in "the underworld." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world-in the tomb.

All educated ministers know further that the word Hades, in the New Testament translated hell, is the Greek equivalent of the Hebrew word Sheol, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congregations are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be accused of having practiced deception in the past, when, as a matter of fact, they had simply taken from theologians of the Dark Ages what they in turn gave to the people, without examining the Scripture proof.

### **HONESTY TO GOD AND RELIGION MOST COMMENDABLE**

Another difficulty confronting these ministers is this: For the past twenty years the colleges of the

1H572

United States, Great Britain, Germany, etc., have taught the Evolution Theory-that man was not created in God's image, that he was not in God's sight "very good," and that he did not fall down from Divine favor. It teaches, on the



contrary, that he was an evolution from the ape, and instead of falling has been rising in the scale of intelligence and getting nearer to God's image every year, all the time.

Following the Evolutionists came the Higher Critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.

These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practically say, "We do not hide our unbelief to any great extent. We answer questions of the people with a measure of candor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not believe in its inspiration. If they wish to continue us as their preachers, and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will come out into the open. Then we will tell them that we falsified a little for their good, as a mother would tell her babe a fairy story for its entertainment."

The preachers who are in trouble are the conscientious ones who believe the Bible to be true, and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Bible Students Association in a thorough Bible Study which ignores the creeds. These poor men know not what to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they know and what they don't know respecting the Bible they are afraid. They have our sympathy.

Our advice to all such is, "Tell the truth and shame the devil!" Take your stand for what truth you see, and seek for more light upon God's Word in this glorious dawning of the New Era, in which God declares that He is pleased to give an increase of light on things Divine. "The wise shall understand, but none of the wicked [or hypocrites] shall understand." Daniel 12:10

It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, He said. He will bring to light the hidden things of darkness. (I Corinthians 4:5) If we would not be put to shame before Him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the Divine standpoint? None of us have anything whereof to boast. But if we are honest with our God we can look up to Him, by faith realizing that we are acceptable through Jesus Christ our Lord.

### **EXTRAORDINARY SERIES OF DISCOVERIES**

The twelve years ending with the discovery of the South Pole are as full of dramatic achievement as the days of Drake and Raleigh, for not even in those times was there a more extraordinary series of discoveries and conquests.

In 1900 only one man had been the length of Africa by land, and the Cape to Cairo Railroad was but a dream. There was not a railroad across South America. A great part of Siberia was without rail or road except the old caravan trails. China was practically without railroads. Lhasa was unknown, forbidden to the white man. During a century and a half men had tried to reach the South Pole, and failed; and the North Pole had baffled the efforts of 400 years.

Within a dozen years white men have traveled over the great desert, visited Lake Chad, made a protectorate over Timbuctoo. The days of the Mahdi at Khartoum are ended, and any tourist may travel there comfortably by rail. The Cape to Cairo Railroad is an assured fact. The heart of Africa is now no more remote from the popular imagination than Oklahoma City was in 1900.

In South America, the Trans-Andean Railroad is in full operation across the continent, as the TransSiberian is across Asia. Even China has her railroads. Lhasa has been visited by a British army, and both poles are the common property of every fireside that boasts of books, magazines or newspapers.

Such a record may justify a feeling of pride that the spirit of conquest and adventure is as alive as ever, and accompanied with all the courage and hardihood that blessed any earlier generation.-*Exchange*

1H573

## **HOW JESUS PREACHED TO THE SPIRITS IN PRISON**

**This article was republished in Reprints R5043-R5044, June 15, 1912,  
entitled, "How Jesus Preached To The Spirits In Prison."**

## **THE CHRIST OF PROPHECY**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Like Unto Moses. "**

## **WHY MEN FEAR THE SECOND COMING OF CHRIST**

**This article was republished in Reprints R4996-R4997, March 15, 1912,  
entitled, "Why Men Fear The Second Coming of Christ."**

## **SAUL OF TARSUS AND WHAT HE SAW**

**This article was republished in Reprints R5033-R5035, June 1, 1912, entitled,  
"Saul of Tarsus and What He Saw."**

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **REFORMATION BY SURGERY**

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical operations. From time to time a number of cases have been reported whereby-with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion-backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernable depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

### **RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF MAN'S LIFE**

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and

1H574

sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and others growths of nose and throat, allowing proper breathing has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."-Plattsburg Sentinel

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity-particularly by the

mother? This agrees with the Scriptural declaration, "I was shapen in iniquity; in sin did my mother conceive me."-Psalm 51:5

Who will deny, further, that the father has much to do with the child's physical vitality and vigor of constitution? But additionally, he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous thoughts, sure more or less to leave their impress upon the child she is carrying.

While enforcing law and order let us remember that a reign of sin and death is in progress. Let us sympathetically do all in our power to promote righteousness and to be helpful to those who are still in greater difficulty than ourselves along these lines.

Not only do such thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into His Word we perceive that the entire Plan of Salvation for the race is along the lines of uplift from mental and physical weaknesses to full perfection in God's likeness. And while praising the Almighty for this generous Plan soon to be put into operation for the world at the Second Coming of Messiah and the establishment of His Kingdom let us also note with joy our own privileges-our "High Calling of God in Christ Jesus."

## **WHERE ARE THE DEAD?**

*Our Friends, Our Neighbors;  
The Holy, the Unholy;  
The Civilized, the Vile'*

**The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives! The correct answer gives strength, confidence, courage, and assists towards the spirit of a sound mind!**

This article was republished in Reprints R4549-R4553, January 15, 1910, entitled, "Where Are The Dead."

## **THE MARK OF THIS AGE**

Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our States and Nation upon the

legislative and judicial, and the belittling, impugning and assailing of the acts and motives of those in authority, particularly by the press. No motive is now clean, upright and honorable, no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger."

Back of disrespect for human laws and customs lies disrespect for the Divine Law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching Higher Criticism, Infidelity and Evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that they were taking their stand for Truth as against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the "Dark Ages," which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them, under the assumption that it was to blame for the absurdities of the creeds. All the same they have gradually, systematically, undermined the Word of God as a Divine authority, in the judgment of millions.

A comparatively few minister have known better than this. These have stuck to the Bible as the sheet-anchor of their faith. More or less clearly they have seen the conflict between the Bible and their creeds. Yet they have feared to mention it lest they should be identified with the Higher Critics and be considered faith-breakers. And some of them, alas, have "shunned to declare the whole counsel of God," because of fear of losing their bread and butter and honorable name and standing. Their refraining from telling their people the Truth respecting the teachings of the Bible left their flocks in ignorance and just ready to fall into Higher Criticism or some of the bad religions which wrest the Scriptures, instead of interpreting them.

All the same, the general shaking of the public faith, and especially that of the literary "upper-crust," is being reflected everywhere in the growingly prevalent spirit of irreverence above commented upon. Soon this will lead, as the Scriptures point out, toward atheism and toward anarchy-the great time of trouble Scripturally foretold as near.

Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of Him and service of His cause.

# **PAINS OF HELL EXPLAINED TO US**

*Pastor Russell on Misconceptions of  
Bible's Teaching Truth and Beauty Hidden*

**The Dangers of Ignorance and Superstition  
The Worship of Hypocrisy and Fear great spurs  
God seeks worship only from the reverential and True-Hearted  
Popular Misconceptions of Hell  
The Injury it has done and is doing  
True Christians should awake to True Bible Study**

**This article was republished in Overland Monthly, Pages 263-267, entitled,  
"Pains of Hell Explained To Us."**

*"He shall call upon Me and I will answer him: I will be with him in  
trouble; I will deliver him, and honor him." Psa. 15.91:*

"Praise the Lord for such assurances of His loving care! 'Bless the Lord, O  
my soul, and all that is within me, bless His holy name!' " R3332, c.2, p.6.

1H576

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*Volume 5, Number 4*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **WE ARE A NATION OF WRECKS, SAYS UNIVERSITY HEAD**

The restless, moving life we lead will drive us all to neurasthenia. Leading the pace that kills, not so much as regards vice, but the desire to be always on the move, has ruined our schools and colleges and has attacked the mental and moral fiber of the American brain.

These are some of the signals of danger set up in the roadway of American life by the Rev. John Cavanaugh, president of Notre Dame University, in an attack on modern living as compared with ancient customs and development, in which the latter in no way suffer. Three passions, he says, amazingly developed in the American people, are tearing at the foundations of our characters and home lives. These are the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.

Father Cavanaugh said: "It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best

philosophy; the old sculpture, paintings and architecture are still the models. Demosthenes and Cicero still hold their prominence. In every important phase of expression modern life has made no development.

"Within my lifetime I have seen three passions developed in the American people-the passion for travel from place to place; the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. In the poorest parts of the country, in the hardest times, among the people least favorably conditioned financially, I find the railroad trains and the street cars crowded with all sorts of people darting here and there on errands of pleasure. The theaters are crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

### **FAMILY HEARTH IS OBSOLETE**

"Steam heat and the modern methods of living have driven out the old family hearth in the literal sense; and the passion for living in crowds or among strangers has killed off the old family hearth, in the poetic and social sense as well. An evening that a young woman spends with her family alone is dull, flat and unprofitable; a night that a young man spends with his mother and father at home is a lost night. In a cartoon a doting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture but not in life. That college boy is legion.

"Obviously, what the country needs is chloroform or locomotor ataxia. The effect of this restless, moving, unreposeful life will be national neurasthenia. Its effect on the mentality of the people is already seen in the thin, pale courses of our high schools, and in the fact that our colleges are deep in social things and shallow in intellectual things.

### **MODERN FICTION A NARCOTIC**

"I know an eminent neurologist who is treating a dipsomaniac at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scourged the moral power into action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of maudlin weaklings.

"But in scoring the modern life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the steamship and the automobile appeal as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills." St. Louis Louis Post Dispatch

## **THE BATTLE OF ARMAGEDDON**

**This article was republished from *The Battle of Armageddon, Forward,*  
Pages Di to Dxix.**

### **MISCELLANEOUS COLUMN**

#### **AN UNSECTARIAN PRESENTATION**

Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking on Leadership in the Colleges, said:

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this criterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason of his belonging to, or of his not belonging to, a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party."

#### **A DANGEROUS TREND**

The pastor of one of the largest and strongest Baptist churches in Ohio writes us, in a letter bearing upon another subject:

"I wonder sometimes where we are going to land. The people seem to have lost all sense of personal relation to their Lord, and naturally have no interest in the progress of His Kingdom. The standard of morality is lower-not immoral, perhaps, so much as unmoral. The moral principle does not grip as once it did. The fact is that the age does not want a moral code to which it shall bring its conduct for scrutiny. That spirit is in our churches all over this city, and, as men speak their heartaches to me, I guess other cities are troubled that way as well as we.

"I am amazed at the number of meetings I find myself in for the transaction of business of the Kingdom with never a word of prayer; just business, cold blooded and heartless as buying and selling steel rails. We are businessizing the Lord out



of His place and authority everywhere. Business courtesy has a larger place than New Testament precedent. An appeal to the New Testament is often self-imposed ostracism. The loneliness of it all sometimes comes over me with a depression that is unbearable. I have wished sometimes that I could spend the rest of my life in some mission field, where I could get away from the 'sounding brass' of this cultural religion which spends itself in all kinds of service because it is the prevailing fad, but does nothing because it is a loving expression of a personal relation to the Lord. It is a form of religion, sure enough, but as hopeless and helpless to save men as the outer darkness.... Every pastor I know who has opened his heart to me is suffering from just the same thing. People are the very art of courtesy, but the Word falls like hail upon an iron roof." *Journal and Messenger*

## **THE DEAD AWAIT RESURRECTION**

**This article was republished in Reprints 5131-33, November 15, 1912, entitled, "In Dreamless Sleep Dead Await Christ's Return."**

1H578

## **CHRISTENDOM IN GREAT DANGER**

*The "Very Elect" Protected*

**This article was republished in Overland Monthly, Pages 294-297, entitled, "Christendom in Great Danger."**

## **INEQUALITY OF CONDITIONS AND THE REMEDY**

"The struggle under the competitive system is not worth the effort," wrote the publisher at Girard, Kan., of a widely circulated Socialistic newspaper, just before he committed suicide. Could there be a more mistaken reason for a Socialist's self-destruction?

This man's peculiar creed has been accepted within a few days of his death by a million of his countrymen. A new political party that subscribed to many of his beliefs had polled 4,000,000 votes. If Socialism is a true remedy for political and industrial ills, those who preach it should be filled with confidence and hope.

It is to be feared that it is not a true remedy. Human nature is competitive. No matter how it may be governed, it will not be radically changed. *N. Y. World*

We agree with the editor of the "World" that four millions of American voters and as many millions abroad are Socialists from the conviction that Socialism is the proper remedy for the world's difficulties. We agree with the editor of the "World" also that these well-meaning men are deceiving themselves. The only remedy for the inequality of human conditions is the one which God has declared He will provide. Selfishness is so ingrained in humanity that apparently none can be absolutely just when self interest is in the opposite balance.

God purposes to settle the whole matter for rich and poor in His own way-and His way must be the best way. He purposes to change the hearts of men. In the Bible He tells us that He will take away the stony heart and give a heart of flesh. (Ezekiel 36:26) This signifies that He will make mankind more tender-hearted, more sympathetic. He will restore that condition of things which existed at the beginning, when Father Adam and Mother Eve were created in the Divine likeness, and declared to be very good and acceptable in God's sight. Genesis 1:26,31.

The fall drove our first parents from Eden and necessitated the battle for daily bread, against thorns and thistles, etc. Under this influence selfishness has developed, and now, after six thousand years, is deep seated. What a blessing it will mean for God to take away this stony heart and to give the heart of flesh. When that time shall come, and that change shall have been effected, Socialism will be a success, and surely will prevail throughout the whole earth.

But, you ask, by what mighty miracle can this change of heart be accomplished? How can the whole world be thus converted? The Bible answers that it will be done, not by a sudden conversion, but by a gradual one, which will require nearly a thousand years for its accomplishment.

Are we asked, What power could intervene and force this change of heart upon humanity? The Bible answers that it will be Divine Power represented in Messiah's glorious Kingdom. The Second Coming of Christ, once supposed to mean the destruction of the world, Bible students now see to mean the very reverse-the blessing of earth, the taking away of the Curse, the lifting of the fallen race to all that was lost in Eden, and the destruction of the finally impenitent.

### **FOREGLEAMS OF MESSIAH'S KINGDOM**

We are not to look into the sky to see Messiah come, but rather to remember that His resurrection exalted Him to the glory which He had with the Father before He became a man. He will at that time indeed empower earthly representatives, to whom the world will look for guidance and instruction; but Messiah and His glorified Church, His Bride, will be invisible to men-on the spirit plane.

Many of our readers will be surprised to know that the glorious blessings of Messiah's Kingdom will steal over the world gradually, coming through human channels-entirely unaware of being used of the Lord. Bible students are so interpreting the wonderful

1H579

things of our day. They are foregleams or early dawning of Messiah's Thousand-Year Day, during which He will roll away the curse and shed forth Divine blessings. Whoever can see the matter from this standpoint must be deeply interested in every fresh advance of invention.

If it be true, as we hold, that these blessings are the foregleams of Divine favor through Messiah's Kingdom, with what patience should all exercise themselves to wait upon the Lord, and not to seek to disturb too radically any present condition

which is at all bearable" Who will dispute that everybody today is much better off than his grandparents were-even fifty years ago? St. Paul by inspiration declares that "Godliness with contentment is great gain." We commend this thought to Socialists and every one else.

We do not claim that even-handed justice prevails, nor do we admit that it would be possible under present conditions. People of superior brain power will not use that power for the public good, solely. All still have a sufficiency of selfishness to claim that their superior qualities justly entitle them to superior conditions. Why may we not concede this point, rejoice in the blessings we have, be thankful to God for them, and wait patiently for His Kingdom?

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## *Volume 5, Number 5*

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# **RELIGIOUS AND SCIENTIFIC GLEANINGS CALLS**

### **CROSS A MISTAKE**

That Jesus Christ should die upon the cross for the salvation of mankind was a "great mistake, a woeful tragedy," and it would have been much better for Him to have gone on unfolding the truth to the world and clearing the old doubts and misconceptions which have given the world such endless difficulty, were the views of the Rev. Edward Cummings, of the South Congregational Church, before the Free Religious association in Ford Hall yesterday morning, in connection with the Unitarian anniversary week.

Mr. Cummings declared the "religion of the cross is a failure," and the "Christian world is tired of it." "Instead of the cross," said he, "I would like to see a white flag on the topmost spire of every Christian church. On the flag of faith there floating aloft I would put the Christians' star of Bethlehem, the star that hangs tonight over the poorest tenement in Boston as it hung over the manger two thousand years ago.

The Garden of Eden story and all the other things that have made up old Christianity have got to go," said he. "These fables or myths, as you wish to call them, must go. We want to get rid of the story of the Garden of Eden. We want to get rid of this postmortem Christianity. It would have been better had there been no cross."-*Boston Post*

### **TRANSFORMED BY SURGERY**

Marquette, Mich., March 21-A surgical operation on the brain has changed from a dangerous criminal to a kind and gentle man, Reimund Holzhay, the bandit, known as "Black Bart," who terrorized the West twenty years ago, and a year from next November he will be freed from the State penitentiary. Holzhay received a life sentence in 1880 for holding up a stage coach and, incidentally, shooting and killing A. E. Fleischbein, an Illinois banker, near Lake Gogebic.

Twenty-two years old when captured, Holzhay declared at his trial that his mind had been deranged and perverted by reading so-called dime novels. The court decided that he was a victim of delusioned insanity, and accordingly he was sentenced to prison for li\* instead of death.

In the March following his incarceration he smuggled a table knife to his cell. One day he refused to leave his cell, and Warden Tompkins found "Black Bart" holding a guard by the throat and menacing him with the sharpened knife. The warden drew his revolver.

"Let that man go, or I'll shoot you!"

Holzhay laughed. "Go ahead! Shoot!" he retorted, holding the pinioned guard between himself and the warden. So they faced each other for two hours. Finally the warden fired, and the bullet went through four fingers of the convict's hand.

Holzhay, when he recovered, continued to be intractable. Recalling his plea of delusioned insanity, the officials had him examined by alienists. They declared him to be insane, and he was transferred to the asylum for the criminally insane at Iona. It was there his brain was operated upon. The operation

1H580

consisted in removing a piece of bone that had been pressing on the brain.  
Chicago Blade

### **IRRIGATION GREAT OBJECT LESSON**

The transformation of a sagebrush district into a compactly settled, cultivated agricultural community is one of the modern miracles. One of the most inspiring examples of the beneficent results of national irrigation can be found today in the Salt River Valley in Arizona. Here is probably the oldest irrigated region in the United States. Parts of its canals were constructed centuries before the first word of our nation's history was inscribed.

Active work began in 1903. Since that time the great Roosevelt dam, with its enormous storage of flood water, has been completed, hundreds of miles of canals have been excavated and enlarged, most of the systems have been consolidated and unified, and last year 115,000 acres were actually irrigated.

The crops of 1911 had an estimated value of more than \$5,000,000, or an average of \$40 per acre. The increase in land values during the past six years has been amazing. -Exchange

## **THE SABBATH DAY**

**This article was republished in Overland Monthly, pages OM278-OM283, entitled, "The Sabbath Day. "**

## MISCELLANEOUS COLUMN

### PROHIBITION IN KANSAS

The Hon. C. W. Trickett, who, as special attorney general, undertook the work of abolishing the unlawful sale of liquor in Kansas City, Kansas, and drove the liquor business out of that city, spoke here the other night and made some forceful statements of conditions in Kansas. In part he said:

"There are 3,300,000 people in Missouri and 1,690,000 in Kansas. If the saloon has made more money for Missouri, your cities should show it in improvements, such as paving, etc. There are a number of cities in Missouri of more than five thousand inhabitants without paved streets. I defy any one to find a city of more than 1,500 population in Kansas which does not have paved streets and its electric light plant.

"A short time ago I got the records in Jefferson City, and found the tax rolls showed the total assessed property in Missouri is \$1,650,000,000. In Kansas, where we have had prohibition for thirty years, the amount is \$2,750,000,000. In thirty years, from the poorest State in the country, it has come to be the richest. A few years ago, during the panic, Kansas banks sent \$50,000,000 to the East, but Missouri did not send a dollar. Kansas has organized more banks in the last five years than any other State.

"In Missouri there is one motor car for every one hundred farmers, one for every thirty-five in Iowa and one for every five in Kansas.

"You may say that you are spending your money for labor. Statistics show that a little less than \$8 a week is paid for labor here. In Kansas it is \$14. Missouri hasn't put it in her schools, for Kansas has paid proportionately twice as much for education.

"In the last twenty years you have spent \$1,600,000,000 for liquor, an amount equal to your taxable property. In that time, Kansas has spent but \$50,000,000." Reform Bulletin (N.Y.)

### ACCIDENTS AND FATIGUE

It was shown by an exhaustive inquiry of the subject in France that the number of accidents increases progressively hour by hour during the first half day; that after the rest at midday the number of accidents is notably less than in the last hour of the forenoon; that in the course of the second half day accidents again become from hour to hour progressively more numerous, and that the maximum number of accidents toward the end of the second half day is notably higher than the corresponding maximum in the morning.

1H581

The influence of the workingmen's fatigue on the production of accidents stands out clearly from these observations, and it is easy to understand how this comes about when it is remembered that with fatigue the attention readily diminishes and

disappears. The conclusion, therefore, is that in order to produce a diminution in the number of accidents it would be sufficient to intercalate in the middle of each half day of work a period of repose, naturally not so long as that at midday, but the length of which remains to be determined. In fact, one would only have to apply to the manual labor of adults the measures which for a long time have been put into practice for children as regards their intellectual labor. *Exchange*

## **THE TRUE CHURCH**

**This article was republished in Overland Monthly, Pages 284-287, entitled, "The True Church. "**

## **"SONGS IN THE NIGHT"**

**This article was republished in Reprints R4892, October 1, 1911, entitled, "Songs In The Night. "**

## **A SHADOW OF THINGS TO COME**

*Pastor Barton's Letter to an Adventist Brother*

*"Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of good things to come. " Colossians 2:16, 17*

DEAR SIR AND BROTHER:

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate, what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of

the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1) The Atonement Day, the Passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16, 17; "Let no man therefore judge you, in

1H582

meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of good things to come; but the body is of Christ." The seventh day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these yearly sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the yearly holy days, then came the monthly festivals, the new moons, and next the weekly rest days. The Christian has a sabbath, too, but, as we shall see, his sabbath is as much greater than the Jewish sabbath as the substance of a thing is greater than its shadow.

You may ask: Did not the Lord in Exod. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant?" I answer to this that the very identical language which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the Pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31, 32) and the feast of tabernacles (Lev. 23:41). The same Hebrew word "clam," which is translated "perpetual" in the seventh day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "clam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal, but not necessarily. Thus in Exod. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matt. 5:17, 18, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to fulfil; for verily I say unto you, till heaven and earth pass one jot or one little shall in no wise pass from the Law till

all be fulfilled." Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But

he tells us first that he came to fulfil it, so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28, 29) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life fulfilled its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law led to Christ and pointed him out as the Holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24, 25) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what he came for; "to fulfil" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses-Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the dew had, so he has a better law, and it contains a better sabbath. Isa. 42:21 foretold that Christ was to "magnify the law and make it honorable," and we are now under this magnified law. The law said: "Thou shalt not kill," but Christ magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21, 22, 27, 28) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due." Rom. 13:7

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th, and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would have

1H583

magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the 6th commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law-'thou shalt not kill'-it will be all right if you do kill a man once in a while?"



Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider one-tenth of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? All that we are and have. We are to give all that we can in as direct a way as we can, and the remainder is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hash."

The Jews sang: "Some of self and some of thee." The Christian sings. "None of self but all of thee."

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. The Lord said in Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." The sanctuary was the holy structure through which God manifested himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him. He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as God rested after he had completed the work of creation, as the Word expresses it: "To enter into his rest." God's rest does not mean idleness, "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, "For he that is entered into his rest, he also hath ceased from his own work, as God did from his." And then Paul continues in verse 11, "let us labor therefore," not let us cease from labor, but labor to put down these selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting w "to enter into his rest." This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God's rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day," and it is equally frequent in Bible language. (2 Pet. 3:8; Psa. 95:7-10) While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath keeping. We must refrain from doing our own ways, and from finding our own pleasures, and from speaking our own words. That is the sabbath keeping. But the Christian must do

that every day, therefore every day must be a sabbath to him. For fear you may not apply the latter part of the verse to the sabbath let me refer you to the Revised Version, which reads: "And shalt honor it, not doing shine own ways," etc., Every day we are to "speak as the oracles of God." (1 Pet. 4:11) Every day God is to work in us "to do of his good pleasure." (Phil. 2:13) Every day "the steps of a good man are ordered of the Lord." (Psa. 37:25) So again I say, every day is a sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4) We can understand why Paul could say in Gal. 3:19, "The Law was added TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come we are no longer under a pedagogue." And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10, 11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5-read verses 1 to 7), failing to realize that they are all to be counted as days in which his glory is to be sought.

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the Law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came from him, and it is all the law of Moses in that it came through him. (Lev. 26:46; Deut. 5:5) Thus our Savior, in Mark 7:10, quotes one of the ten commandments

1H584

(Exod. 20:12; Dent. 5:16), and then in the same verse a law which was not in the Decalogue (Exod. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was until John (Luke 16:16; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under the letter (it was the letter which was on the stones), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. James 1:26; 2:8) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus. (Rom. 8:2) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraver in stones," and the reference to Moses face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with more glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory-i. e., the Law written and engraver on stones-was to be "done away." (v. 11) Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. 5:18. Then in verses

12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus. 2 Cor. 3:18

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there on other days. (Acts 17:17) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell of Brooklyn Tabernacle, Brooklyn, N. Y., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 13-17 Hicks street, Brooklyn, N. Y., supplies them.

Your Brother in the service of the King of kings,

B. H. BARTON

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*Volume 5, Number 6*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **PASTOR WOULD BAR RED FLAG**

"Every foreigner who comes to these shores should be forced to take down his red flag forever and tear it to shreds before he is allowed to enter the country," said Rev. Cortland Myers to the members of the Baptist Social Union last night. Dr. Myers's talk was on

"The Business Men and the Kingdom," and he said that the ministry was greatly handicapped by the business men. He said that no drummer, however efficient,

could sell goods without samples, and that unless the business man made of himself a good sample of the minister's work, said minister could

1H585

interest no one.

He decried the fact that ministers were displaying a tendency to drift off toward socialism, which, he said, was nothing more than anarchy and nihilism, as evidenced by the trouble at Lawrence and especially by the flags displayed there.

Another substantial aid that might be rendered the church by the business men, according to Dr. Myers, is the donation of moneys, for, said he, "the work of the kingdom needs millions." Finally, in great heat, he stamped his foot and shouted to the men, "Do something" -Boston Journal

### **WITHIN ONE LIFETIME**

The following from the facile pen of the editor of the Mount Vernon Herald is as interesting an account of the progress within the memory of those still living as we have seen for many a day:

"A few days ago a man 94 years old died and was buried in Sedro-Woolley. Many who will read this were acquainted with him. His name was Joseph Cheney. Within the lifetime of this man many of the mightiest achievements of civilization have been accomplished. At the time of his birth there was not a railroad in all these United States; he was older than the oldest kerosene lamp; he was a young man when the first friction match was made; had written many letters before any one had ever seen a steel pen, and had voted before a letter was ever enclosed in an envelope; had hunted big game before a percussion cap was made; was thirty years old when the first sewing machine was made and placed on exhibit-all these things, which, to even the middle-aged, seem always to have been with us, to say nothing of the telegraph, telephone, electric light, aeroplanes and wireless telegraphy." Burlington [Wash.] Journal.

### **WESLEY'S HYMNS FOR CHILDREN**

How our concepts of God's Love gradually have improved, the following from the London Chronicle well illustrates. It says:-

"If you could come across at a secondhand book store a copy of 'Hymns for Children,' by Rev. Charles Wesley (a little volume reprinted and issued with the author's preface, by the Wesleyan Conference Office, as late as 1842) you would find some jolly hymns in it.

Thus:-

"While they enjoy His Heavenly love,  
Must I in torments dwell,  
And howl while they sing Hymns above,  
And blow the flames of hells'

"Here is another:-

"There they lie! alas, how long!  
Never can they hope release-  
Not a drop to cool their tongue,  
Not an hour, a moment's peace;  
Damn'd they are and still shall be,  
Damn'd for all eternity'

"And yet the same man, in saner moments, wrote, 'Gentle Jesus, meek and mild.'

## **MISCONCEPTIONS OF THE DARK AGES**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
'Misconceptions of the Dark Ages.'**

## **MISCELLANEOUS COLUMN**

### **YOU FIND WHAT YOU LOOK FOR**

"He that hath a froward heart findeth no good." Whoever would be happy must make up his mind to see only the good in others, to hunt for the beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord.

To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood or womanhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of

1H586

encouragement, to call out its beauty and to produce the perfect flower.

Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted and deformed one which a vicious life may have made; and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.

If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.

## **PROFITING BY PAST ERRORS**

Whilst Catholics are returning to the Bible, and the present Pope has directed that their people be encouraged in Bible study, Protestants are drifting rapidly into Infidelity under the modern designations of Higher Criticism and Evolution. Our fathers, during the Dark Ages, got away from the Bible by supposing an "apostolic succession." Gradually the Creeds usurped the Bible's place under the supposition that they agreed. Now, having outgrown those Creeds, in rejecting them many are rejecting the Bible also. This is a mistake! The Bible is the most wonderful book in the world when allowed to interpret itself. It furnishes the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God, and a lost future hope, and a selfish strife for the present life only. The hell-torture theory is nauseating people. They are rejecting the Bible because they erroneously think that it teaches it.

Let us not mourn our errors of the past unduly, but at once now, get right with God and His Book! Its presentation is logical from Genesis to Revelation. It tells of the perfection of our first parents, of the test of their loyalty, of their failure, and its penalty, death-not eternal torture. (Gen. 2:17; Rom. 5:12) It tells that all of present imperfections, mental, moral and physical, are incidental to the death penalty. 20,000,000,000 have been born dying and soon toppled over into the tomb. They are not being tortured in hell or purgatory, but, according to the Bible, are unconscious until their resurrection.

## **DEPART AND BE WITH CHRIST**

Ah, says one, I have great faith in St. Paul, and I remember his words:"I am in a strait between two things: having a desire to depart and to be with Christ, which is far better." If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Such a misunderstanding of St. Paul's words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly embedded in their minds and presumably were trying to make the Apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What did he say on the subject? Let us read the Apostle's words critically. He was in a strait between two things-whether he would prefer to live and suffer further for the Truth's sake, and assist the brethren, or whether he would prefer to die and rest from his labors. Between these two positions he had no choice. But there was a third thing-and if this had been a possibility he would have had no difficulty in deciding-he had a real, positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was that third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labors. The third thing, according to a

literal translation, is expressed thus: "I have a desire for the returning, and being with Christ, which is far better"-far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom.

But, says one, by what authority do you render the word depart by a word of very opposite meaning, namely return. We answer that we give this rendering on the authority of the Greek text. The Greek word is analusal; it is found in another place in the Bible, and there it is rendered return. In this other case there can be no question as to the proper translation. See Luke 12:36.

1H587

### **THE CONCEITED DOOR-KNOB**

Said the door-knob to the door: "Please let me go, I beg, implore, I'm tired of swinging here with you, from day to day, the decades through.

"I'm handled by the rich and great; for me all classes pane and wait; and when I turn, you open wide; but if I'm still, you still abide.

"To me it then is clearly plain, for me to travel would be gain. I'd see the world; I'd get me fame; I'd have renown, and honored name."

The door replied, with patient smile: "You'd better bide with me awhile; 'Tis here you are of greatest use; Away from me you'll find abuse."

"Don't be alarmed," the knob replied, "for me, all doors will open wide. The rich, the poor, the small, the great-all on my motions meekly wait."

"Well, be it so," the door replied, "but when you've fallen from my side, you'll find your fancied greatness o'er, and wish to be with me once more."

The knob fell off with rattling sound, and tumbled helpless to the ground. Nor rich, nor poor, nor high, nor low, cared where the poor door-knob should go. The door-knob soon with sorrow learned that doorknobs, out of place, are spurned. His pride and fancied greatness o'er, he wished himself back on the door.

'Tis only those who keep their place, and do their work by help of grace, who can be counted great at all. Pride always goes before a fall. *T. H. Jeys*

## **ONE REDEEMER FOR WORLD'S SIN**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"One Redeemer For World's Sin."**

## **MAN'S FALL FROM DIVINE FAVOR**

**This article was republished in Overland Monthly, pages 288-291, entitled,  
"Man's Fall From Divine Favor."**

## **CHIEF OR FIRST RESURRECTION**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Chief Or First Resurrection.

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*Volume 5 Number 7*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **SAY COLLEGES TEACH HERESY-- BAPTIST MINISTER GIVES UP CHURCH TO ORGANIZE CRUSADE AGAINST TORONTO HIGHER CRITICS**

Toronto is to have another alliance. This time it is to suppress higher critics in Toronto University, Knox College, and McMaster.

The promoters declare that McMaster teachings are heresy, that the Scriptural tuition at Knox is destructive, and at Toronto University poisonous.

McMaster graduates are using vigorous language in expressing their opinion of Rev. W. F. Roadhouse's new role as organizer of the new alliance. Rev. Mr. Roadhouse recently gave up his Baptist pastorage to ally himself with the critics of the Biblical teachers of the universities.

1H588

The new organization is to be called "The Alliance of Bible Crusaders."

The first object of the crusaders is to be "withstanding the present widespread drift from the old foundations, and the belief in the Word of God."

"All interested," can become Alliance Bible Crusaders by paying a fifty cent annual membership fee.

The movement is declared by one prominent McMaster man to be "abnormal." Another McMaster graduate said: "This thing is very unfortunate." *Toronto World*

### **NEW ALASKA IS MAKING VOLCANIC ACTION TO REPLACE BEHRING SEA WITH LAND, IT'S SAID**

Permanent alteration in the climate of the Alaskan coast, through shifting of warm ocean currents by lifting of the sea bottom, the opening of new fishing banks of unestimated value, and the eventual closing of Behring Straits, owing also to a rise in the floor of the sea, are among the scientific probabilities now being investigated as the result of the eruption of Mount Katmai.



Various geological parties, and men from several revenue cutters, are exploring the bottom of the sea to determine how far submarine geography has been changed. So far as the earth's surface is concerned, the eruption is beneficial, the volcanic ash already having stimulated plant growth.

Geologists assert that the tops of submerged mountains which form the Aleutin mountains, are rising steadily, through pressure on the sea bottom from enormous amounts of sediment, and after eventually cutting off Behring Sea, will continue to rise until what is now the sea will be replaced by a great sweep of land.

A large number of government scientists have sailed from Seattle for Seward, there to take passage for Kodiak. "There shall be no more sea."-Bay City Times

## **ANCIENT GARDEN OF EDEN**

*Arabia the Cradle of Mankind*

**This article can be found in its entirety in the Newspaper Sermons, entitled, "Ancient Garden of Eden."**

## **MISCELLANEOUS COLUMN**

### **"MIRACLE DISPUTE ALL TOMFOOLERY" SAYS HALL**

Bolton Hall, counsellor-at-law, of No. 29 Broadway, and son of late Rev. Dr. John Hall, minister of the Fifth Avenue Presbyterian Church, has written a letter to the Synod of New York, in connection with what he calls "the question of the admission to the ministry of two candidates who disavowed belief in miracles, was decided in favor of one and against the other."

"We are Presbyterians," the letter reads, "mostly the descendants of hardheaded, reasoning Scotch people, but we do not realize, I think, how ridiculous we seem to the average man of common sense in disputing about such questions as the story of 'Jonah and the Whale,' 'The Resurrection of Lazarus' or 'The Virgin birth of the Savior.' There are numbers of persons who accept these things as true-no one really believes them.

"But whether the miracle tales be true or false is of no consequence whatever. No reasonable man now supposes that any one's salvation depends upon whether he deemed the evidence of a miracle sufficient or not. The object of Jesus' coming was 'to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound'-and to teach men to love one another.

"If a poll were taken of yourselves it would be found that hardly a fraction of our own ministers under forty would say that they believed in miracles. Separately, we cannot say to the congregations that we do not believe, because it would be used as a handle of offense by captious members. It is true that our church is not gaining in proportion to population, and it is true that

1H589

heretical bodies who deny the miracles are gaining. Let w have done with this tomfoolery of dogmas as a means of salvation and get down to the serious business of life which is to hop mankind to live." *New York American*

### **WHOLE WORLD MAD IN FEW CENTURIES, SAYS DR. WINSLOW**

There will be more lunatics in the world than sane people 300 years hence, was the prophecy made by Dr. Forbes Winslow. This prophecy is based upon the present rate of the growth of lunacy as revealed by recent returns.

Dr. Winslow expressed strong disagreement with the statement made at the Eugenics Congress by Dr. Mott, to the effect that the increase in lunacy was more apparent than real, and told a press representative that in making such a statement Dr. Mott apparently referred to London only. Dr. Forbes Winslow said that from his knowledge of the progress of lunacy in all parts of the world he had come to the conclusion that "we are rapidly approaching a mad world." He added:

"In every part of the world civilization is advancing, and so insanity is also bound to advance. There were 36,762 registered lunatics in 1859, but 135,000 at the present day. That shows the alarming increase.

"If Dr. Mott's theory is accepted, we shall wake up when it is too late to prevent a further increase. What happened to the pauper class in London, as an alleged proof against the real increase of lunacy, was very much beside the question, taken as a whole. Fifty years ago there was one lunatic in 575 of the population, but now one in 236. At that rate of progress," he said, "in 300 years' time there would be more lunatics in the world than sane people." *Exchange*

### **MINISTERS NOT PREACHING GOSPEL**

Religious circles were aroused over the address of William Lyon Phelps, head of the English department of Yale, scoring clergymen for preaching too much about politics.

"The main difficulty with the church today," said Mr. Phelps, "is that the people in the pews do not have the gospel preached to them.

"Clergymen ought to learn that the chief duty of a preacher is to hold forth Christianity and not discourse on sanitation, political economy or literature.

"The clergy are afraid to preach Christianity, partly because they do not believe in it and partly because they are afraid it won't 'draw,' so they substitute lectures on politics and socialism for the preaching of the gospel." *Exchange*

### **"THE LORD IS MY SHEPHERD"**

The Prophet David wrote the 23rd Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David-The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognize, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

### **THE WORD AND THE WAY**

In our day when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient power." Suggestions are made to the person having this great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen angels are very liable to take advantage of his wrong thought and to seek to obsess

1H590

him. We have tried to guard people from this very condition of things; and from time to time we hear of those who are helped. Only a short time ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in Isaiah 30:21 we understand to be the voice of God. The Scriptures, written in the past for our admonition, constitute this voice. This voice is behind us in the sense that the history of the centuries is behind us. So we are to hearken to the voice that comes through the Apostles and Prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great Adversary of the past. The voice of God said, "Ye shall surely die." The Adversary's voice said, "Ye shall not surely die." At one time all of us were dead in sin. Some of us were blessed as we obtained the true information and followed in the way God directed. Many of the so-called

"fathers" of the past, we find, do not give the same voice that Jesus and the Apostles and Prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

## **THE ORIGINAL KINGDOM TO BE RESTORED**

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Kingdom Lost By Adam, Redeemed By Christ, To Be Restored. "

## **UNTO THE THIRD AND FOURTH GENERATION**

*Radical Change in the Views of Scientists  
Caused by Mendel's Experiments*

This article was republished in Reprints 4859-60, July 15, 1911, entitled, "Unto The Third And Fourth Generation. "

## **COVETOUS CONVERSATION**

This article was republished in Reprints 4876, September 1, 1911, entitled, "Covetous Conversation."

## **THE BEST OF CROWNS AND WHAT THEY COST**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Crowns For All Heroes. "

1H591

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*Volume 5, Number 8*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **4,000 CHURCHES REPORT NO GAIN--WORLDLINESS THE CAUSE**

An arraignment of the "Tendencies of the Times" was contained in the report of the committee on narrative presented before the Northern Presbyterian Assembly. The report deplores the "distressing loss of membership in many synods of the church." Nearly 4,000 churches during the last ecclesiastical year failed to secure a new member through confession of faith, according to the report.

Other features brought out were that some of the churches' most intelligent and influential members spend the Sabbath on the golf links instead of attending Divine worship; that the extent and boldness of the white slave traffic has become appalling, even extending, the report declares, into Sabbath schools and Christian Endeavor societies.

W. H. Houston, of Columbus, O., secretary of the permanent committee on vacancy and supply, declared the problem of securing pastors was one of the most distressing of every non-Episcopal church. The Assembly voted to appropriate additional finances with which to assist the work of the vacancy and supply committee.-*Kansas City Post*.

### **BOTTLED LIGHT AND HEAT**

Bottled light and heat for use anywhere, in any climate, at a minimum cost, is now possible through a discovery of a method of liquefying natural gas by Dr. Walker A. Snelling, a government chemist. The discovery paves the way for the commercial use of millions of cubic feet of natural gas which goes to waste in the petroleum fields of the country. Dr. Snelling liquefied several hundred feet of the gas, stored it in a thick glass bottle, and lighted his of rice in Pittsburgh with it for several months. The cost was less than that of ordinary illuminating gas.

The gas is forced into a long coil of steel piping and then to a compressor. In the compressor it is subjected to 700 or 800 pounds to the square inch. When the gas is completely liquefied, in the course of several hours, it is drawn off in metal or thick glass containers, capable of sustaining high internal pressure. In this condition it can be shipped to any climate. All that is necessary to obtain the gas is to tap the plug of the container. According to the government experts, the commercial possibilities of the discovery are almost unlimited.-Emerson (Neb.) Enterprise

### **GRAIN WITH EXTRA HEADS**

Barley and oat growing experiments, by G. W. Overton, a rancher on Rock Creek, jut north of Chico, Cal., have developed grains that may be adopted throughout the United States.

The experiments are considered so remarkable that the Government has ordered an inspection of his process with a view of establishing his methods throughout the country.

The feature of the new barley is that from two to five heads grow on each stock, the principal head ripening first, and being easily twice as large as the others, which are of normal size. The combined heads are about nine inches long, while the stock is tough and about as large as an ordinary lead pencil, standing against a heavy wind.

Overton's tame oats have an average of three heads to the stock.-Indianapolis News

# **THE GREAT PARABLE OF SHEEP AND GOATS**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Parable of the Sheep and the Goats."**

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Thou canst not perish, for thy Lord is nigh  
And His own care will all thy need supply.

1H592

## **MISCELLANEOUS COLUMN**

### **CHURCH FEDERATION**

#### **CHURCH UNION IS AIM OF LEADING DENOMINATIONS**

"Apart from the ever-present duty of evangelizing the world, which presses insistently upon every denomination, the two great problems confronting the churches today are: First, correlation of effort and enterprise; and second, unity, long despaired of, has been brought within practical realization, not by creed-elimination, but by a federation of all the Protestant creeds.

"The Federal Council of the Churches of Christ in America grew out of the inter-church conference in New York in November, 1905, whereat a definite plan was proposed looking to the organization of a federal council of the Churches of Christ in America. From 1906 to 1908 the plan was presented to and approved by the gathering bodies of no less than thirty-two great denominations, such as the Presbyterian general assembly, the Lutheran synods, the Disciples of Christ, the general conference of the Methodist Episcopal church, and the general conference of the Methodist Episcopal church South.

"As a result of this, there was held in Philadelphia in December, 1908, the first meeting of the Federal Council. The organization was completed, national officers were elected, state and national headquarters appointed, and a working plan agreed upon. The personnel of the council is composed of four hundred officially appointed or elected delegates from the thirty-two evangelical denominations alluded to, representing over a hundred thousand ministers and eighteen million members. Like the Methodists, the Federal Council holds its general meeting quadrennially. During the interim the activities are controlled by an executive committee of sixty, whose meetings are held annually, and by special sessions whenever necessary. A business committee of nine is in perpetual session.

"While the foregoing brief outlines of united action indicate only a primitive form of federal union, nothing more could perhaps be expected in such a short duration of time. Yet the federation is real, and the federal council demonstrates the fact not only that the church union is feasible, but that it has been actually achieved.

## **MANY NATIONAL PROBLEMS**

"Further problems which naturally come under the purview of the federal council-most of them national in scope and bearing-are such questions as Sunday observance, prohibition and temperance, family life, literature and education, church extension, research statistics, social science, propaganda and social life in the churches. There are standing committees on all these subjects, and much advantageous work has already been accomplished both for the advantage of those churches already within the federal council and for the needs of the world at large.

## **ALL CREEDS WORK TOGETHER**

"All the great creeds being now constitutionally and practically federated, it for the first time becomes possible to meet and discuss common denominational or interdenominational questions on equal ground and for the best commonweal. There is no relinquishment of creed necessary, and consequently no room for more or less acrimonious discussion along that line. The federal council renders possible a real Christian unity without destroying or tampering with any individual beliefs." Knoxville [Tenn.] Sentinel

## **GOD'S GIFT TO HUMANITY**

"Thanks be unto God for His unspeakable gift."-2 Corinthians 9:15

Jesus, our Savior, is God's great Gift. To appreciate the teaching of the Bible on this and on every subject, we must handle the Word of God honestly, not deceitfully. We must recognize that our Lord Jesus is one person, and the Heavenly Father another person. Only thus can we appreciate how God could give His

Son, and how Jesus could consent to be the Gift of God to man. As we have previously seen, the oneness between the Father and the Son is not that declared by the creeds, a oneness of person, but is that declared by our Master Himself, saying that He and the Father are one in the same sense that He desires all of His disciples, His followers, to be one-one in mind, in purpose, in will, in effort. "That they may be one,

1H593

even as we are one." John 17:21, 22

Jesus is God's unspeakable Gift in that it is impossible to tell the riches of God's grace in this connection-the numberless blessings and mercies which are ours through Jesus. He represents to us the very fullness of every Divine provision for our eternal welfare. "In Him dwelleth all the fullness of the Deity bodily." (Colossians 2:9) In a certain sense all of God's intelligent creatures are in His image and represent Him. Thus the angels and cherubim are Godlike; even Adam, made a little lower than the angels-of human nature-was an image of God in the flesh-fully in harmony in every line of his character and being with the Divine character. Adam, bodily, represented God in the world.



But all these things, true of angels and of men, are still more true of Jesus; and the Scriptures tell us that He was the "Logos," the Father's Word or Messenger-Jehovah's active Agent in all the work of creation. "By Him were all things made that were made, and without Him was not one thing made." The Logos, the highest, the first, the Alpha and the Omega of Jehovah's Creation, became the Gift of God to man.

Nor was this Gift compulsory; rather, the Logos entered fully into the transaction. He had absolute faith in the Heavenly Father's Wisdom, Justice, Love and Power; hence, when the proposition opened that He might leave the heavenly condition for an earthly condition, in which He would perform a great service pleasing to the Father and beneficial to men, the Logos delighted to do the Father's will. He was made flesh. The disciples and others, beheld that He as a man was not as other men, but was "holy, harmless, undefiled and separate from sinners."

The Redeemer's difference from the fallen race is again declared in the statement: "A body hast Thou prepared Me for the suffering of death." The Scriptures declare that He took the same nature as the one that had sinned, in order that He might redeem sinners. But in His flesh was no sin. Otherwise, He could not have been our Redeemer. Only a sinless one could fill the Divine requirements and give to God a Ransom for Father Adam, the perfect man, thus redeeming his life from destruction and, at the same time, redeeming all of his family involved in sin through him.

### **"FREELY DELIVERED HIM UP"**

God's Gift was not completed in merely arranging that His Son should temporarily become a man, to be our Redeemer. Indeed, the transfer of nature from the heavenly to the earthly was merely an incidental, made necessary by the Divine Law: an eye for an eye; a tooth for a tooth; a man's life for a man's life. And so we read that the Father set before the Son "the great joy," the influence of which was to lead the Son cheerfully to endure the bitter experiences of His earthly life, as we read: "Who, for the joy that was set before Him, endured the cross, despising the shame."

This joy is intimated to have been:(1) the Savior's pleasure in doing the Father's will; (2) The joy of bringing many sons to glory-the Church; (3) The pleasure and joy of being the world's Restorer, delivering them from the power of Satan, sin and death. These joys, commingling, were quite sufficient. The Redeemer endured such contradiction of sinners against Himself as, eventually, brought Him to the cross, saying, "Not My will, but Thy will, O Lord, be done." He realized that under the contract into which He had entered, His loyalty to the Father would mean His faithfulness "unto death, even the death of the cross. Wherefore, also, God hath highly exalted Him, and given Him a name above every name." (Philippians 2:8, 9) Thus the Redeemer has attained this glorious exaltation to the Father's right hand-to the Divine nature, glory, honor and immortality-as the result of His faithfulness.



## **AN OPPOSITE COURSE FROM SATAN'S**

The Apostle, evidently, purposes to draw our attention to the difference between the course of Satan and that of the Logos in respect to loyalty and obedience to Jehovah. Satan proudly assumed that if he had a separate Empire he could manage it better than was the Divine arrangement. Lucifer, the morning star, said in his heart: "I will ascend above the stars [the other angels]; I will be as the Most High [a dictator, a ruler]." Pursuing this ambitious course, Satan beheld in our first parents a new order of beings, with procreative powers designed to bring into existence a race that would fill the earth. Lucifer assayed to be ruler over this human creation. He became a rebel against the Divine arrangement in so doing; he captured the first pair by his misrepresentations, and not only did he thus become the "prince of this world" (the present order of things), but additionally, as Jesus explained, he became the murderer of the race. John 8 :44) He has, indeed, had a reign of thousands of years, but with what horrible results! The whole creation is "groaning and travailing in pain," under the death sentence.

## **"MEDITATED NOT A USURPATION"**

St. Paul intimates that although the Logos was still higher in glory and honor than Lucifer, in that He was

1H594

"the Only Begotten," the chief representative of Jehovah, nevertheless He was humble. The Logos "meditated not a usurpation to be like God." (Philippians 2:6-Emphatic Diaglott) On the contrary, He was very willing to accept the Divine proposal that He should take the lower nature, that of man for a time, in order to carry out the Father's Plan. How detestable the pride of Lucifer, afterwards called Satan! On the contrary, how beautiful is the humility exhibited by the Redeemer! He was loyal to the core. He would be merely the Father's Word, Logos, mouthpiece. His joy should be, not in seeking self advancement, but in glorifying the Father; and the Apostle points out that He faithfully and loyally carried it out to the conclusion of His course-in all things desiring the will of the Father who sent Him.

What an exhibition this was to all the holy angels! And did the Father permit Him to really suffer loss because of His loyalty, His faithfulness? Assuredly not! He was not left in death. He was raised from death. Neither was He left by the Father on the lower plane, that of human nature, which He took merely for the purpose of suffering death on man's behalf. On the contrary, the Father highly exalted Him and he exhibited to angels and to men the character pleasing in Jehovah's sight. Bringing the Only Begotten One forward, Jehovah prophetically declares: "Let all the messengers of God worship Him!" Hebrews 1:6

This same privilege has come to the Church. In response, the invitation to become joint-sacrificers with Christ, to walk in His steps, and to enter into and share His glory, has been accepted by one after another of God's saintly people, from Pentecost until now. They have confidence that "He who brought again from the dead our Lord Jesus, that great Shepherd of the sheep," is both able and willing to bring them also, through Him, to eternal glory. As He walked the "narrow way,"

they have courage to walk in His steps. As he overcame, they have the encouragement of His Promise that "His grace will be sufficient" for them.

To this class Jesus is God's unspeakable Gift. To these favored ones, His footstep followers, the Savior is specially an unspeakable Gift of God. If as a Gift to the world His merit is beyond the power of tongue to tell, how much more so is He the unspeakable Gift to the Church-to the Elect! As the "Captain of their Salvation," He is leading forth these other sons of God, His younger brethren, to glory. Hebrews 2:10

The Savior is an unspeakable Gift to the Church as the Bridegroom. The thought of becoming an associate and joint-heir in all the glorious work of God throughout the Millennium, is an inspiration which makes the trials and difficulties of the way seem as nothing. Besides, we have the assurance of the Lord that in subsequent Ages the Father will continue to show special riches of grace and loving-kindness toward us who are in Christ Jesus. As our "Elder Brother," the Savior is an unspeakable Gift. Our interests are His interests; our welfare, His welfare; all of the journey in His footsteps which He invites us to take, and which He arranges for us, He has passed over before. We merely walk in His steps.

As our great High Priest over the House of Sons, He is an unspeakable Gift. Through Him we are privileged to be the Royal Priesthood. Our offerings to Jehovah, our little all, would be unacceptable, because we are all by nature sinners, children of wrath, blemished. But our great High Priest's merit imputed to our sacrifices makes them acceptable. As Christ's "members" we are privileged to "present our bodies living sacrifices, holy and acceptable to God." (Romans 12:1) From whatever viewpoint we look, the Savior is God's unspeakable Gift, especially to His Church.

### **OF GRACE, NOT OF JUSTICE**

Undoubtedly Justice must be recognized in respect to the Creator's dealings with His creatures. God, being the great Representative of the principle of Justice, continually holding it up before His creatures, and demanding their obedience to this Law, surely could not be exempted from its operation Himself. To this the Scriptures agree, assuring us that "Justice is the foundation of His Throne." Our endeavors in the past to harmonize Love and Justice with our great Creator's dealings with humanity have continually involved us in difficulty. We were assured by the prominent creeds of the world that the Creator had knowingly and willingly brought us into existence under such conditions that the great majority of mankind would spend an eternity in torture.

We were unable to see Justice in any such arrangement, yet feared to criticize our Creator, lest He should, if possible, do something still worse for us. But our reason balked at the proposition, while we desisted from criticizing the Creator. We could not endorse such a program, nor could we see it to be in harmony with the Divine regulations governing ourselves. If we are to love our enemies and be compassionate toward them, should more be expected of fallen beings than of our perfect Creator?

## **JUSTICE ALWAYS SATISFIED**

From the Divine standpoint the human family are all convicts, under death sentence, dead in trespasses

1H595

and sins, wholly without rights or privileges. As the French Government, not unjustly, has allowed the medical profession to make experiments with convicts who are under death sentence, to try upon them the effects of fear, poison, etc., so God not unjustly has allowed mankind, all under death sentence, to practice all kinds of evil upon one another, and to learn from each other great lessons respecting the exceeding sinfulness of sin and the wages or penalty of sin-death.

Justice merely exacts its penalty; but that penalty paid by Adam and his family left them hopeless respecting any future life. Unworthy of everlasting life, they died; and surely they become no more worthy while dead. None has any claim upon Justice. Adam at the very moment of his fall might have been smitten with a thunderbolt, without having any claim upon Justice; for he was under a death penalty. The fact that Justice allowed him to live for many years with a forfeited life meant not a waiving of the death penalty, but Divine liberality in respect to the execution of the criminal.

When, therefore, in the Bible God presents a hope of a future life through the death of His Son, His unspeakable Gift, it must not be understood as signifying obligation on God's part toward the sinner. It means mercy, grace. Nor does God ignore His own sentence and the justice of the case in the exercise of His mercy. His Law must stand. The death sentence must stand. Justice must be vindicated without a shadow of turning. Divine Mercy is made to intervene by providing the unspeakable Gift.

"Herein was manifested the love of God," in that "He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." As we have just seen, Adam and his race under the death sentence had perished, except as God from the beginning foreknew His intention to send His Son into the world for human Redemption-His unspeakable Gift. The Redemption, when finished, will fully have satisfied the claims of Divine Justice-not only as respects the little company now being selected-the Church, the Bride of Christ-but ultimately also as respects the "sins of the whole world." This is a Gift, then, not called for by Divine Justice, but merely prompted by Divine Love.

## **DIVINE LOVE AND JUSTICE COOPERATE**

After the unspeakable Gift shall have been made applicable to the whole world of mankind at the beginning of Messiah's reign, Divine Wisdom will insist that, although the Redeemer may give to humanity every opportunity possible for recovery from sin and death, and every assistance possible for Restitution, nevertheless, none shall have eternal life except as perfect beings in heart harmony with the Creator. Therefore the work of Messiah's Kingdom will be to deliver humanity from sin and death, and to give opportunity for all to return to harmony with the Father; and any who will not so do, Justice will insist shall be destroyed in the "Second Death." Against such a decision, Divine Wisdom, Love

and Power will offer no objection, nor will any redemption be effected for their willful sin.

### **"THANKS BE UNTO GOD"**

The Scriptures declare that the world knows not God, and that only the eyes of the consecrated Church are open to behold the "Love of God, which passeth understanding." This class only, therefore, is in any sense prepared to give thanks to God now for the unspeakable Gift. Their thanks go up, not only in words, but also in actions, which "speak louder than words." These thanks ascend as sweet incense to God as His blessings, and mercies abound in all spiritual things toward those who are in Christ Jesus.

By and by, "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Then the whole world of mankind, including those awakened from the sleep of death during Messiah's reign, will be in a condition to recognize God's unspeakable Gift and to render thanks. When the wilful evil-doers shall have been destroyed, "Every knee will bow and every tongue will confess, to the glory of God." Then every creature in heaven and on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto Him that sitteth on the Throne, and unto the Lamb, forever," for the unspeakable Gift.

## **THE WORLD'S NEED OF A MEDIATOR**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "The World 's Need of a Mediator."**

1H596

## **ONLY ONE TRUE GOSPEL**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "Only One True Gospel. "**

## **OUR CRUCIFIED LORD AND THE DYING THIEF**

The question is often propounded, Did not the dying thief go with Jesus to Paradise the very day in which they both died? And if so, does not this prove that all in harmony with God go to Heaven when they die, whatever may be the condition of others in death?

No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and

immortality, as joint-heirs with the Savior, and in as honorable a station as those who "have fought to win the prize, and sailed through bloody seas" of trial, persecution and self-denial.

What a travesty of Justice to suppose such an application of this principle! For instance, two ungodly persons quarrel. Both draw revolvers and fire; one dies instantly; the other, the worse of the two, lives a moment, in which he says, "God be merciful to me." Then, theoretically, he passes into glory, while his victim, not having the opportunity for a cry for mercy, we are told, by the same theory, is doomed to endless torture.

Note the circumstance. Jesus hung between two thieves, one of whom joined with the multitude in railing at Him as an impostor, crying out, "Yes, if you be the Christ, save yourself and us from death." The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that He was innocent. Following this, he addresses Jesus. We paraphrase his words: "Lord, I have defended you against an unjust attack; remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a Kingdom, but not of this Age; some heavenly Kingdom, I therefore presume. I know little about such matters, but from what I have seen of you I can well surmise you King of such a Kingdom. My request is, 'Remember me, when Thou comest into Thy Kingdom.' "

To this Jesus replied, "Verily, verily [so be it, so be it, as you have asked]-verily, I say unto thee this day [this dark day, in which it would appear that I have not a friend in Heaven or on earth-this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer-I say unto thee this day], thou shalt be with Me in Paradise."

Paradise has not yet come. Messiah's Kingdom has not yet been established; and it must come first before Paradise Lost can be restored and the whole earth be made God's glorious footstool, as He has promised. But when the time shall come, when the Kingdom shall be established, when Paradise conditions shall be introduced, the resurrection of that thief will be in order; "for all that are in their graves shall hear the voice of the Son of Man and shall come forth." The thief will then find himself in Paradise-not merely because of the kindness done to Jesus, but especially because his words indicated a sincerity and honesty of heart such as the Lord is always glad to bless and reward.

On the day of their dying all three went to hades, to sheol to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those "who sleep in the dust of the earth," who will come forth in the resurrection morning. (Daniel 12:2) But Jesus arose from sheol, from hades, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence. He had not been to Heaven, for He had been dead. Let us hear His own words to Mary on the morning of His resurrection: "I have not yet ascended to My Father, and your Father, to My God, and your God." (John 20:17) Could anything be plainer, simpler, more harmonious?

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **SHOULD SMITH GO TO CHURCH?**

"The Provincial American" (Houghton Mifflin), by Meredith Nicholson, who has just declined to be Minister to Portugal, is a book that stirs up several live issues. One of the questions is, "Should Smith Go to Church?" Mr. Nicholson states the case thus:

"There is no sound reason why the church should not be required to give an account of its stewardship. If it no longer attracts men and women in our strenuous and impatient America, then it is manifestly unjust to deny to outsiders the right of criticism.

"Smith now spends his Sunday mornings golfing, or pattering about his garden, or in his club or office; and after the midday meal he takes a nap and loads his family into a motor for a flight countryward.

"Smith is the best of fellows-an average twentieth century American, diligent in business, a kind husband and father, and in politics anxious to vote for what he believes to be the best interests of the country. Smith is far from being a fool, and if by his test of 'What's in it for me?' he finds the church wanting, it is, as he would say, 'up to the church' to expend some of its energy in proving that there is a good deal in it for him.

"Smith will not be won back to the church through appeals to theology, nor by stubborn reaffirmations of creeds and dogmas. I believe it may safely be said that the great body of ministers individually recognize this. Smith's trouble is, if I understand him, not with faith after all, but with works. The church does not impress him as being an efficient machine that yields adequate return upon the investment.

"The economic waste represented in church investment and administration does not impress Smith favorably, not does it awaken admiration in Jones or in me. Smith knows that two groceries on opposite sides of the street are usually one too many. We used to be told that denominational rivalry aroused zeal, but this cannot longer be more than an absurd pretense. The idea that competition is essential to the successful extension of Christianity continues to bring into being many crippled and dying churches, as Smith well knows.

"And he has witnessed, too, a deterioration of the church's power through its abandonment of philanthropic work to secular agencies, while churches of the familiar type, locked up tight all the week save for a prayer meeting and choir

practice, have nothing to do. What strikes Smith is their utter wastefulness and futility.

"To him the church is an economic parasite, doing business on one day of the week, immune from taxation, and the last of his neighbors to scrape the snow from her sidewalks!

"The fact that there are within fifteen minutes' walk of his house half a dozen churches, all struggling to maintain themselves and making no appreciable impression upon the community, is not lost upon Smith-the practical, unemotional, busy Smith.

"Smith shakes his head ruefully when you suggest it. It is to him a bad investment that ought to be turned over to a receiver for liquidation." *N. Y. American*

## **FOR A JEWISH UNIVERSITY**

### **ZIONISTS TO DISCUSS PLAN FOR INSTITUTION IN JERUSALEM**

At the meeting of the General Executive on the International Zionist organization, held last week in Berlin, it was decided that one of the principle questions to be discussed at the forthcoming Zionist Congress in Vienna should be the advisability of erecting a Jewish university in Jerusalem.

It was recognized that the realization of such a project, in view of present conditions in Palestine, is somewhat premature, but it was declared that the obstacles placed in the way of Russian Jewish students desirous of entering the universities of their native country, or of Germany, were likely to make the adoption of such a plan a necessity before very long.

In the course of the proceedings a telegram was received from New York, announcing that Nahum Sokolow, a member of the Central Executive, had been received in Washington by Secretary of State Bryan, who assured him of his cordial sympathy with the aspirations of the Zionist movement and promised his friendly offices with the American Government in endeavors for their fulfillment.  
-*N. Y. Times*

### **MADE HEART BEAT AFTER DEATH**

Details of how, following the experiments of Dr. Alexis Carrel, he was able recently to revive the normal action of the human heart ten minutes after death, will be divulged in a paper to be read at the next meeting of the Academy of Medicine by Dr.

1H598

Bouchon. The paper says:

"After a motor car accident I was called in, and immediately perceived that the victim had been killed instantaneously. Despite my assurance that there was no doubt as to his death, the friends of the victim insisted that a desperate attempt should be made at resuscitation, and about ten minutes after the last breath I



decided upon a surgical operation, having diagnosed traumatic rupture of the heart.

"I opened the thorax, and in fifty seconds laid bare the heart. I immediately found about a pint of blood in the pericardium and a heart wound about two and one-half inches long on the inner surface of the left ventricle. After suture I proceeded to apply my method of reviving heart action.

"After filling all the cardiac cavities with a special organic liquid I made a rapid tracheotomy and introduced oxygen by the tracheal tube, while my assistant performed artificial respiration tractions. I then began alternate rhythmic auricular massage of the heart, and at the end of about a minute I clearly perceived that the heart had resumed its physiological tonicity, and, to my great surprise, it continued to contract by its own action. Radical pulsation then became perceptible, and after I had closed the thoracic flap the heart continued to contract for thirty-five minutes. At the end of this time the contractions suddenly ceased and all subsequent efforts to reestablish them were in vain.

"Had there been merely cardiac traumatism by a dagger thrust, followed by instantaneous death, I think my method of revival, applied under favorable conditions, might possibly have given an appreciable prolongation of life; but this is merely hypothesis.

"I consider that this case has given valuable information from a scientific standpoint, as it is not merely a desperate one, but a confirmed case of death." *N. Y. Journal*

### **SUNDAY'S RECORD, 1912-1913**

Would \$81,449 salary for nine months' work interest you? President Wilson gets \$75,000 straight salary and \$25,000 for traveling expenses for a full year's work.

When Billy Sunday closed his year's work at South Bend, Ind., he had received a total of \$81,449 for 57,893 converts in his five campaigns, commencing last September at East Liverpool, O., and including revivals at McKeesport, Pa., Columbus, O., WilkesBarre, Pa., and South Bend. Columbus contributed \$21,100, more than one-fourth of the amount. WilkesBarre, Pa., topped Columbus by giving the evangelist \$23,527-the highest amount he ever received for a single campaign. The year is by far the greatest in both money and converts in Sunday's career. *Columbus O. Citizen*

## **WHAT IS BAPTISM?**

### ***Right and Wrong Views Rehearsed***

*"Are ye able to be baptized with the baptism I am baptized with?" Matthew 20:22*

Christian people in general believe in baptism, recognize it as Scripturally enjoined, and hence as being important. With many the doctrine has such force that they fear the eternal torment of those not baptized; hence in the case of the death of an infant one of the first questions is, "Was it baptized?" While this is



true of all denominations, it is especially so with Lutherans and Roman Catholics, the latter going so far as to insist that if it be necessary that the child's life shall be sacrificed at the moment of birth, a baptism must be administered in utero.

Looking back we find that in the third century immersion was universally practiced, first of adults and later on of infants. In harmony with this nearly all the ancient church ruins show remains of large baptistries. The word baptism itself implies a complete covering with water, and it was not for some centuries that sprinkling was introduced and determined by the Roman Catholic authorities to be a proper and satisfactory form of baptism. Today, the majority of Christian people follow this custom of sprinkling, designating it baptism.

With others, we object to this usage, because the Greek word baptize never signifies sprinkling, and secondly, we object that nothing in the Scriptures ever authorized the baptism of children anyway. In the Scriptures the ordinance of baptism is provided only for "believers"- "Believe in Jesus Christ and be baptized." Realizing that children are not believers, Lutherans, Roman Catholics and Episcopalians follow the custom of having "believers" represent the children-do the believing for them. These are designated godfathers and godmothers who solemnly obligate themselves, before God and man, that the

1H599

child shall be a believer, that they will see to it that the necessary instructions are given so that it can, will, must believe. Some others, who follow the custom of sprinkling infants, take the matter more lightly and call it a christening, although there is a general sense of trepidation if an unchristened child die.

### **ST. AUGUSTINE'S FALSE TEACHINGS**

Without questioning the candor of St. Augustine, we feel free to question many of his teachings, amongst others the one which led up to this matter of baptizing infants. Under the claim that everybody not a member of the Church of Christ would surely go to eternal torment, St. Augustine made proper the baptism of infants, holding that thus they were received into the church, became subjects of Divine grace, and might be esteemed as rescued from eternal torture, the fate of all unbaptized infants according to his theology.

We pass by these changes of the Divine program during the "dark ages," with the suggestion that the few drops of water accompanying the words neither harm nor benefit the infant, and are in no sense of the word the baptism which the Scriptures enjoin. Hence from our standpoint such infants were never baptized at all. We proceed in our review of the subject to the consideration of the three different views entertained by those who practice immersion-all three of which we hold to be erroneous.

### **THE ERROR OF "TRIUNE IMMERSIONISTS"**

Some well-intentioned people, finding that in the past, about the third century, Triune Immersion was practiced, and that it is still practiced by some, conclude that this must be the original baptism. This thought seems to them to be corroborated by our Lord's statement, "Baptizing them in the name of the Father

and of the Son and of the Holy Spirit." We hold that these Christian friends are in error in that they have not gone back far enough in their search for the original mode of baptism. The Scriptures and not the theology of the third century should be our guide. Not a word in the New Testament writings suggests Triune immersion-three immersions in one-nor does our Lord's command imply three immersions, but rather that the one immersion is done in the name of and by the authority of the Father as well as of the Son and the Holy Spirit.

The inconsistency of the general mode of procedure may readily be noted, when it is recalled that everywhere in the Scriptures, baptism is a likeness or picture of burial. Indeed Triune immersionists especially emphasize this by baptizing face downward three times. When we ask, "Why face forward?" they answer that it is written in the Scriptures that Jesus "bowed his head" in death-that it is in imitation therefore of Jesus' death that the immersion is performed face downward. We remind them, however, that the Apostle says we are buried in baptism, and that burials are not customary face downward, either in our time or ever; but especially we call their attention to the fact that when they baptize face forward three times it must signify not only that our Lord Jesus died but that the Father died and that the Holy Spirit died. Such a view of the matter is quite sufficient to show its unreasonableness, inconsistency, inappropriateness. Surely our Lord and the Apostles never established Triune immersion; it is, therefore, one of the errors that have come down to us from the "dark ages," and should be abandoned.

### **THE ERROR OF THE "DISCIPLES," OR THE "CHRISTIAN DENOMINATION," ON BAPTISM**

We are not seeking to find fault with fellow Christians, nor to embarrass them in their errors, but on the contrary are seeking enlightenment for our own minds and theirs, for our own profit and theirs-seeking to know the truth on the subject of baptism, believing that the truth makes free and brings a blessing which error cannot bring to us, the pure in heart.

"Disciples" claim that they have no written creed. Nevertheless their religious papers and theological works serve them as a creed, and on the subject of baptism tell us that immersion in water is the Divine formula necessary for the forgiveness of sins after faith in Christ has been exercised. We dispute this, and claim that God has attached no such important place to water baptism. Nevertheless, from the standpoint of our "Disciple" friends, this matter is a very important one and deserves a great deal of consideration. For if their theory be true, it follows that Lutherans, Romanists, Episcopalians, Presbyterians, Congregationalists, etc., etc., as well as all the heathen, are yet in their sins-hence not in fellowship nor relationship with God, but on the contrary liable for the penalty of sin upon themselves.

If, as nearly all of them believe, the penalty for sin is eternal torment, nearly all mankind-all except those who have been immersed-are en route to eternal torment. What an awful thought! One would think that a thorough conviction along this line would arouse our "Disciple" friends to an earnestness which would outdo the Salvation Army in an endeavor to have believers immersed for the remission of their sins,

1H600

that thus they might be saved.

It is but fair to our "Disciple" friends that we admit that they quote certain passages of Scripture which seem to give strength and color to their views until they are rightly interpreted. For instance, they quote us the words of the Apostle, "Repent, and be baptized (baptize-immersed) every one of you, in the name of Jesus Christ, for the remission of your sins" (Acts 2:38) and again, "Arise and be baptized and wash away your sins, calling on the name of the Lord." (Acts 22:16) There are four texts of this general style upon which the "Disciple" friends rely as proofs, supports to their faith and practice on this subject. We acknowledge the texts and give them full weight, but call attention to the fact that they were addressed to Jews and not to Gentiles.

The Jews were already baptized as a nation into Moses in the sea and in the cloud. (1 Corinthians 10:1,2) They already had a standing with God under the Law Covenant, but many of them had transgressed that Covenant-indeed the entire nation came under a special curse on account of the death of Jesus, "His blood be upon us and upon our children." To these, water baptism was held out as a symbol of their cleansing or putting away of these sins or transgressions of the Law, as indicating their return into fellowship with Moses and his Law that thus they might be transferred, with all the faithful of that nation from Moses, the typical head, to Christ, the real Head of the Lord's faithful.

That baptism for the remission of sins was commenced by John the Baptist and his disciples, was continued by Jesus and His disciples, and was applicable to the whole Jewish nation and to no one else. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with "John's baptism"-the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus-baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7) Thus we see that baptism is more than a form; that its real meaning must be discerned; that a misconception of its meaning would be a hindrance to Christian development, and that John's baptism of repentance and washing away of sins is the same that is now practiced by our "Disciple" friends under the teachings of Alexander Campbell.

### **"BAPTISTS" SOMEWHAT IN ERROR ALSO**

Of all Christian denominations we believe that the Baptists most closely approximate the truth on this subject, and this is not to be wondered at, seeing that they have made a specialty of this doctrine. Nevertheless we regret to say that our Baptist friends are considerably in error also on the very doctrine they make so prominent. Without prejudice toward any Baptist brother or sister we wish to examine their views reasonably and logically and Scripturally and to trace out their difficulties, to the intent that all who love righteousness, all who love the Truth, will have the benefit thereof, and may be the better enabled to profit

thereby. According to Baptist doctrine, baptism is an immersion in water, and of it they make the door into the Church-not merely into the Baptist church, but they are particular to tell us that water immersion is the door into the Church of Christ.

A Baptist minister after having read the first volume of SCRIPTURE STUDIES called at our office and in the course of some remarks, said, "Well, I am glad that you agree with us Baptists on the subject of immersion anyway." We replied, "Partly, brother," which was the best answer we could make him. "Well," he said, "give me your view. Wherein can we be wrong on this subjects" "Let us see first, brother, whether or not we understand Baptist doctrine as you do. Then we will point out what we think are some of its difficulties, and subsequently we will indicate what we think the Scriptures do teach. To our understanding the Baptists hold that an immersion in water is the door into the Church of Christ. Do you agree to that?" He answers, "Yes." "If we understand Baptists, that is the reason why they exclude Christians of other denominations from the Communion table. They claim that the Lord's Supper is intended only for those who belong to the Church, and that none belong to the Church except the immersed, and hence, that they are not at liberty to consider others as true Christians, members of the Church of Christ, nor to invite them to fellowship at the holy board. Are we right?" "Yes," he replied, "Well, then," we said "according to Baptist doctrine, Presbyterians, Methodists, Episcopalians, Lutherans, Roman Catholics and Congregationalists are not in the Church of Christ." He reluctantly said, "No." "Well, then, we continued, "is it not the teaching of Baptists that the Church alone is to be saved, and that all who are not in the Church are lost-and by the word 'lost' do they not generally mean consigned to eternal torment? If this be so, the Baptist teaching that only the immersed are in the Church, that all others are outside and that all outside are under condemnation of eternal torment-that seems to us be very unreasonable. We cannot believe it!

1H601

We know you do not so state it, but is not that the logical conclusion and inference of your teachings?" "Well," he replied, "what will you do with it? Our Lord says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.'" We replied that his quotation was not a part of the original Scriptures that all of the 16th chapter of Mark, from the 9th verse to the end, is spurious, as indicated by the fact that it is not contained in the oldest Greek MSS.

We then asked, "Do you think, brother, that all the true 'wheat' are in the Baptist church? Have you never found people outside its communion who give evidence of having the Lord's Spirit, the mind of Christ?" "Yes," he thought he had seen some, who were very good Christians indeed, who had never been immersed. "Now, on the other hand, brother, have you not found in the Baptist church communion some who seem to be devoid of the Lord's Spirit, respecting whom it is written, 'If any man have not the spirit of Christ he is none of his'? Have you never seen any 'tares' in the Baptist church?" "Yes," he answered, "I think I have found tares in the Baptist church as well as wheat outside the Baptist church." "Then, do you not perceive that the 'door' to your church is somehow or other defective when it lets in some who are not truly the Lord's members and when it excludes some who are truly His? Surely the door of water baptism, as you have

recognized it, has not been in proper working order, else there would not be such results." He was perplexed, and urged that we explain our views of baptism .

### **THE SCRIPTURAL TEACHING ON BAPTISM**

We explained to him that the baptism which the Bible sets forth, emphasizes, makes all important, is not the water baptism which our Baptist friends suggest. It is the baptism with which all the holy ones of every denomination or outside of every denomination have been baptized. It is a baptism which knows no denominational boundaries, or limits. True it is that the Lord and the Apostles enjoined a water baptism and practiced the same, and that all believers today ought to similarly enjoin and practice a water baptism. But we hold that it must not be allowed to have the place of the real baptism, else all would be confusion on this subject, as it is today amongst Christians of all denominations. Water baptism is merely the symbol or picture-the outward evidence to others that the real baptism has already taken place in our hearts. The question then arises, What is the real baptism of which the water baptism is merely the symbol or picture?

Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, "If we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection." In other words, the Apostle's intimation is that if we share with Christ in His true baptism we shall also share with Him in His resurrection.

Here the entire stress is laid upon baptism-everything else is ignored; baptism is made the sole condition of our attaining to the great prize of glory, honor and immortality as members of the Body of Christ. Surely the Apostle did not mean that a water baptism would accomplish so much as this! Surely we will all agree that if we were dragged through oceans of water, or buried fathoms deep, it could by no means guarantee us a place in the First Resurrection. But the Apostle here shows a baptism which, if we participate in it, will absolutely guarantee us a share in the First Resurrection-a baptism which is, therefore, as different from water baptism as day is different from night.

### **A BAPTISM UNTO DEATH**

The Apostle here specifically tells us that "So many of us as were baptized into Christ Jesus were baptized into His death." Here baptism is twice mentioned, but no intimation of water baptism. Baptism into Christ is not baptism into water, baptism into Christ's death is not baptism into water. We need to be more critical in our study of the Divine Word. What is it to be baptized into Christ? We answer that it signifies, to be baptized into the Church of Christ, because the Church of Christ is figuratively spoken of as "members in particular of the Body of Christ," of which Jesus is the Head.

All called during this Gospel Age are to seek to attain membership in the Elect Church, the Elect Body of Christ, and the Apostle here tells us that they are immersed into the Body, are baptized into that Body. This agrees well with the Baptist view, only that they would say baptism by water into this Body, whereas the Apostle proceeds to say that we are baptized into this Body of Christ by being baptized into His death. For the time being the Apostle ignores water baptism

altogether-he is explaining the true baptism and not the symbol. Let us follow his course.

What, then, is signified by this statement, "baptized into His death"? How was His death different from the death of others? The Scriptures set forth that we originally were dead in Adam, dead in trespasses and sins, and under Divine condemnation, but that we are

1H602

justified, set free from that condemnation and death condition through faith in the Redeemer. It is these, justified by faith, reckoned free from the Adamic death sentence, who are invited to be immersed into the death of Christ. The difference between being dead with Adam and being dead with Christ is all the difference in the world; Adam died as a sinner because he was unworthy of life; Christ died as our Redeemer, sacrificing Himself, His life-rights, on behalf of mankind-He laid down His life, He poured out His soul unto death, a sacrifice for sins. The invitation to believers is to join with Christ in this work of self sacrifice in the service of righteousness and truth, in the service of God and in opposition to evil.

Our Lord accomplished His death during the three and a half years from the time He was baptized by John at Jordan until He breathed His last upon the cross. During all that time he was dying-fulfilling His sacrifice. His sacrificing began at Jordan. In the sense that He there presented Himself to the Father, saying in the language of the Prophet, "Lo, I come, in the volume of the book it is written of me, I delight to do Thy will, O My God, Thy law is written in My heart." (Psalm 40:7, 8; Hebrews 10:7) Our Lord made a covenant of death at that moment, which it required the succeeding three and a half years to accomplish.

Similarly we, lifted out of Adamic condemnation, were invited to present our bodies living sacrifices to God, to sacrifice with our Lord Jesus, to be baptized into His death-His sacrificial death. Our consecration is like His-unto death-and that consecration is our real baptism. Hence we see that whether they are Methodists, Presbyterians, Lutherans, Baptists, Roman Catholics, Episcopalians, etc. all who are trusting in the precious blood of Christ and have made a full consecration unto death with Christ-all of these have been baptized into Christ, all such are members of His body, His church.

On the other hand, those who have not taken these steps of faith and consecration are not baptized, are not in the Church whose names are written in Heaven, are not counted by the Lord as members in particular of the Body of Christ. Here we see the clear line of distinction which the Lord draws between the true Church and the nominal church, and between the true Church and the world -it is based upon real character development. As the Lord continued to be baptized into death, so far as His will was concerned, until the end of His journey, so it is for us not merely to will to be conformed to the death of Christ but also to perform-to 'day down our lives for the brethren."

Thus during the three and a half years of our Lord's ministry He was dying daily, or being baptized into death all of that period. And so with us who are

following in His footsteps, we are dying daily, being gradually more and more buried by baptism into His death. As His baptism was accomplished, finished at Calvary when he breathed His last, so our baptism will be accomplished, completed, finished in death when we shall breathe our last.

### **"I HAVE A BAPTISM TO BE BAPTIZED WITH"**

That we are not making a new doctrine nor wresting the Scriptures from their plain statement on this subject, note our Lord's words just before He suffered -"I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplished!" (Luke 12:50) What did the Lord mean? Did He wish to be immersed again in water? O, no! He had no such thought-water was only the symbol, and that He had performed three and a half years before. What He meant and what He said was that, as He neared the completion of His baptism unto death, He experienced the greater difficulty and was longing for its completion, which came the very next day when on the cross He cried, "It is finished." What was finished? His baptism was finished-His baptism into death.

Another testimony along this line, corroborative of all the Apostolic teachings on this subject, is found in our Lord's words to the two disciples, James and John, who said to Him, "Lord, grant that we may sit, the one on Thy right hand and the other on Thy left hand in the Kingdom." He answered them in the words of our text, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am baptized with?" No one will claim that Jesus meant, "Are you able to be immersed in water?" All Bible students know that James and John had baptized scores of Jews; not only as John's disciples, but subsequently as the disciples of Jesus, they had done much immersing. Unquestionably our Lord referred not to His water baptism, but to His baptism into death. We are to understand from the query, then, that whoever would sit with the Lord in the Throne, whoever would be of the Elect Church, must be baptized with the baptism wherewith He was baptized-a baptism into death-a full submission and consecration of every talent and power to the doing of the Divine will, even unto death. The Lord said, "Are ye able?" but unquestionably he meant, "Are you willing?" For how could the Apostles state their ability? They were willing, and that was quite sufficient-He would do the rest. And this is the picture of the symbolical immersion; the consecrated follower of the Lord having already surrendered himself to the Lord, being already reckoned dead, confesses this only by placing himself in the hands of

1H603

the administrator, who, in the picture, represents the Lord, and who buries him in the water in symbol of our burial by the Lord into His death, and he raises him from the water in symbol of our resurrection by the power of the Lord from death. How beautiful the picture! How full of meaning! He that has experienced the real baptism-he that has made a full consecration of his all to the Lord and is seeking to perform his sacrifice would not hesitate for a moment to symbolize this in the manner which the Lord and the Apostles have prescribed and exemplified.



With this Scriptural view of baptism, we indeed see that only the baptized have access to the true communion table of the Lord-to the spiritual feast which the Lord spreads for those who are His and respecting whom he says He will gird Himself and come forth and serve them. (Luke 12:37) From this standpoint we see that none of the Lord's true members are or could be excluded from a share in His baptism into death. We see also that others cannot be baptized with this baptism though they may have outward forms and ceremonies without number.

## **ADMIRES PASTOR RUSSELL**

**PROF. S. A. ELLIS**

I lift my pen, not in defense of any doctrine, creed or dogma, but in defense of a man, in defense of fairness, justice and righteousness. Pastor C. T. Russell, of Brooklyn, N. Y., stands out prominently as a target for the pulpits and religious press of the country today. I believe there is no one more bitterly persecuted, harshly condemned, woefully misrepresented and misunderstood than this fearless, conscientious man of God.

No infidel writer, such as Hume, Voltaire or Ingersoll, ever suffered such ruthless attacks as have been made upon Mr. Russell.

Whether this persecution and misrepresentation is due to prejudice or ignorance of this man's real character and writing, is not for me to say, but I believe both are elements that play a part in the widespread criticism uttered both from the pulpit and the press.

Naturally, men will resent any attack made upon the creed of their persuasion, for they hold to their religious creed and affiliations with more tenacity than they realize, until some strong mind, backed by Scripture proof, begins to uproot their doctrine by showing their inconsistencies and errors.

This is what Mr. Russell proceeds to do. The fact is, very few of us have taken the pains to examine, critically, by the light of the Divine Word, the doctrine handed down to us by our fathers. This accounts for the fact that Methodist parents raised Methodist children and Baptists raised Baptist children, etc.

I am amazed beyond measure to read so many fallacious statements published regarding the character and writings of this man. He has been called a "gray bearded egotist," a "bigot," a "haberdasher," and many other uncomplimentary terms have been applied to him, and statements made which I know to

be without foundation, and which strike me as being not only very unkind, but very un-Christian. On the contrary, he manifests a very meek and humble spirit, and urges his readers not to be content with his argument, but to go to the Scriptures which he points out, and read for themselves.

He is charged with teaching heresy. An article by a minister was recently published in a religious paper, in which he gave a lengthy criticism of Mr.



Russell's writings, referring to them as heresy (apparently forgetting that there was a time when his own denominational views were considered heretical). This article not only misrepresented Mr. Russell, but showed a lack of critical comparison of his writings with the Scriptures.

For instance, the statement was made in that article that Mr. Russell denies the resurrection of Jesus Christ. The truth is, I doubt whether one of his critics can preach a stronger sermon on the resurrection than one by him which was recently published in about 1,500 newspapers in the United States, Canada, Great Britain and elsewhere, and was read doubtless by 12,000,000 people. It showed most conclusively that the world's hope of everlasting life rests entirely upon the resurrection of the dead. Jesus Christ being the First-Fruit of them that slept. God thus gives assurance unto all men-a hope of a resurrection, as He raised Christ from the dead.

The resurrection is the thread of his discussion from the beginning of the first volume to the end of the sixth volume of his well-known works, STUDIES IN THE SCRIPTURES.

Mr. Russell was further charged in the same article with denying the Atonement made by Christ between God and man. Nothing could be further from the truth.

1H604

Mr. Russell's first sentence in the fifth volume, entitled "The Atonement Between God and Man," is as follows:

"The Atonement lies at the very foundation of the Christian religion." He sets forth the philosophy of the Ransom in such a clear, logical way as has never been done before by any other theologian, presenting such an array of Scriptures as would satisfy any fairminded, thinking man.

No one need be in doubt about his views on these vital subjects.

Besides misstating his views on the Bible, his very motives have been questioned, as it has repeatedly been charged that he is actuated by financial motives. The fact is, he was a man of wealth 40 years ago. When he began to spread his views on the Bible, he spent at the outset \$42,000 in the publication of a pamphlet entitled "Food for Thinking Christians," which was distributed free to every English speaking congregation in the United States, Great Britain and Canada, following it up with repeated large donations. His books, which are published in many languages, by the millions, are sold practically at cost, nor does he receive a penny of royalty from the sale of them. He never takes a collection. He has belted the world with his writings, and has himself compassed the earth and preached the Gospel to every nation of importance in the world.

His private life also has been assailed by the same class of critics. These charges also are seen to be without foundation, when we seek the origin of such reports. No one who knows anything of his labors in theological research will ever sneer at Mr. Russell. He is not to be measured by common standards. When you look at

his matchless labors, his scholarly attainments, his donations to the world, in his writings, his time, his labor and money spent for the enlightenment of others, all flippant criticism becomes contemptible and mean.

As a logician and theologian he is doubtless without a peer today. In his research for Biblical Truth and harmony he is without a parallel in this Age.

Without blemish in his character, with the loftiest ideals of God, and the possibilities of man, he towers like a giant, unmatched. His defects fade into insignificance. He has been too busy spreading Divine Truth, as he honestly sees it, to waste time in frivolous speculation in matters not in some way connected with man's future state, as outlined in "The Plan of the Ages." Unselfish, liberal and courteous to Christians of all denominations, but fearlessly condemning, in unmeasured terms, the errors and inconsistencies in their creeds, as he sees them, he ranks with immortal benefactors, and is stamping his opinion on the world as no other man has done since the days of the Reformation.

Multitudes flock to hear him, Jews, Gentiles of all creeds, both Catholics and Protestants, and infidels, many of whom have become strong in faith, where they were before tottering on the verge of despair. Many read his sermons in private, but through fear of criticism and ostracism dare not mention the fact, for they have been warned against reading them. In some places his books have been burned, by the advice of shepherds of flocks, where his books have been discovered.

Efforts to throttle the press to prevent the publication of his sermons have repeatedly been made. Why this opposition?

Why would any one oppose investigation or revelation and searching the Scriptures? Why? What right has any one to prevent free thought, free speech, or the freedom of the press? What manner of men are we?

Let men, preachers or what not, beware of blocking the way of such a man. Jesus said, "And whosoever shall offend one of these little ones that believe in Me, it is better that a millstone were hanged about his neck, and he were cast into the sea." Mark 9:42

Better be like Gamaliel in the days of the Apostles, when St. Peter and others were on trial, Gamaliel rose up and said, "Refrain from these men and let them alone, for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it for you fight against God."

## **"WITH WHAT JUDGMENT YE JUDGE"**

Recently we received a copy of a letter sent to Rev. Moorehead. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon the Editor of THE WATCH TOWER. A number of religious papers of

various denominations attack Pastor Russell with slander and abuse, and such a manifestation of alarm and viciousness as to suggest that they are terrified and fearful that all their honor of men and titles and

1H605

scholarship and musty creeds will be scattered as the chaff of the summer's threshing floor.

We trust that Pastor Russell's friends as well as his enemies, recognize how different is his attitude. He does indeed attack false doctrines unsparingly, but he never, in his sermons or any of his writings, descends to personalities. It is because the clashing creeds cannot be sustained by their devotees that the latter manifest their displeasure by attacking Pastor Russell.

The letter follows: Rev. William G. Moorehead, D. D. Dear Dr. Moorehead:

I read some time ago your article in the seventh volume of Fundamentals on the teachings of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Biblical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of his "Studies" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell's, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of one chapter of one of his books. A few years ago it occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticising, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read, that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say: 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.' " Now Jesus had said something like that-though essentially different. These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticized them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I cannot take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123, you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your references to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticize it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said that Jesus here taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say: "One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Pastor Russell's works as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages;" and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement-that the author ignores the Holy Spirit! A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in

1H606

condemnation of Pastor Russell when you are only half way through his books. Now, if you have given these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTYSEVEN PAGES to a full presentation of the person and work of the Holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the Holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were very careless, to say the least,

and this should make those who are seeking the Truth very cautious about accepting your statements without full verification.

Another mistake which lies on the surface in your article is found on page 125, where in reference to Pastor Russell's lecture on the subject of "To Hell and Back Again," you say: "Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

I hope you will not think me impertinent if I, as one of your former students, ask you a question here, as we used to have the privilege of doing in the classroom. In this article of yours, in Fundamentals, on page 126, you say: "We read in Revelation 19:20, 20:10, that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed." Now, I have looked up the several translations that I have in my library and I do not find that word "undestroyed" in any of them. In what translation will I find it, and what is the authority for putting it into that passage? I am a seeker after the full Truth, and if that word has any authority for being in that passage I would like to know it, for it is important.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have passed beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have received unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am,

Yours in His service,  
(REV.) T. S. THOMPSON  
North Dakota

## THE ROYAL DIADEM

Thou shalt be called by a new name; . . . thou shalt a/so be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. "Isa. 62:2, 3

In one place the Prophet Jeremiah declares, "This is the name whereby He shall be called, Jehovah our Righteousness." In another place he says, "He shall be called, Jehovah our Righteousness (or, the Righteousness of Jehovah)." And so the Apostle declares, "That we might be made the Righteousness of God in Him." Jer. 23:6; 33:16; 2 Cor. 5:21

These statements refer to Zion. The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the Church

on the spirit plane will, on the earthly plane, belong to the Ancient Worthies, who will be in Divine favor forever.

The two expressions, "a crown of glory" and "a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory, . . . a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be worn, as giving glory to God; but rather as representing a beautiful ornament in the Divine hand, as you take something in your hand to look at

1H607

the beauty and workmanship.

The jewels that will make this diadem beautiful, when properly tested by the great Master-Workman, are the Church. The Lord will come to make up His jewels, to secure His jewels. "God hath set the members in the Body." The text refers to the final setting in the future, in the Kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting position. This also applies to the present time. The present arrangement is subject to change in proportion as the individual will or will not be fully submissive to the Lord's will. There has been a selection of a jewel class; and the experiences of this class during the Gospel Age have been the polishing processes; and there will be a setting in the end of this Age, when the Church is completed. This began when the First Resurrection began.

The first setting in this royal diadem was, undoubtedly, our Lord Jesus Himself. He is the first in this great diadem which Jehovah has in His hand. Next will come the members of the Body, as they shall be perfected in the First Resurrection-the Apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James and John went with them to Jesus and requested that her sons might sit, the one on His right hand and the other on His left hand, He said that these places would be given to those for whom they are intended by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept God's decree and to prefer it to anything they could have devised.

So the Church in the hand of God is the Church in the hand of Divine power. That power will use the Church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all eternity the workmanship of our God. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the Church any glory that He would not give to the Lord Himself. The Church is to be displayed before men as "a thing of beauty and a joy forever"-God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, He will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the Church. But the use of the Church which the Lord will make at that time will be only a part of the work which He intends to accomplish. The Apostle says, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:7

All who are in Christ, all who are in the "elect" Body of Christ-to these God will show His exceeding grace. His grace and favor will be showered upon the Church. And the world will eventually see in the Church the culmination of all of God's creative work. The glory of the Church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

## **THE WORLD IS HIS PARISH**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"World His Parish, Says Great Daily."**

1H608

## **CHRISTIAN VERSUS ANTI-CHRISTIAN SOCIALISM**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Christian Versus Anti -Christian Socialism."**

## **WHAT SAY THE SCRIPTURES?**

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the right view, and which the error. First note the Old Testament-the Divine revelation covering 4,000 years. The Prophets of the Old Testament do not mention a word about eternal torment; but they do repeatedly mention destruction as the sinner's doom, and declare over and over again that the enemies of the Lord shall perish. The Law given to Israel through Moses never hinted at any other penalty than death, in case of its violation. The warning to Adam when placed on trial in Eden contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death-"In the day that thou eatest thereof, dying, thou shalt die." Genesis 2:17, margin. Compare 2 Peter 3:8; 2:12.

Surely, if the penalty of disobedience and failure is everlasting life in torment, an inexcusable wrong was done to Adam, and to the patriarchs and to the Jewish people, when they were misinformed on the subject and told that death was the penalty. Surely Adam, patriarchs or the Jews, were they ever to find themselves in eternal torment, where the various sectarian creeds of Christendom assert that the vast majority will find themselves, would have sufficient ground for an appeal for JUSTICE. Such, no less than the heathen millions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty, as a most atrocious misuse of power-first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for misleading the others by telling them that the penalty of sin would be death-to perish. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean life in torment, belongs to the word-twisting theologians since the days of the Apostles; for the Apostles taught nothing of the kind.



## **LOOK AT THE NEW TESTAMENT**

Look at the New Testament writings: St. Paul says he did not shun to declare the whole counsel of God (Acts 20:27), and yet he did not write a word about eternal torment. Neither did St. Peter nor St. James, nor St. Jude, nor St. John; though it is claimed that St. John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally, in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including St. John's plain non-symbolic epistles.

Since the Apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin-remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

## **AN UNANSWERABLE ARGUMENT**

It will generally be admitted by Christians claiming to be orthodox that our Lord Jesus redeemed mankind by His death; that He endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement for our peace was upon Him; and by His stripes we are healed." Isaiah 53:4,5

This being admitted, it becomes an easy matter to decide, to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon His willing head. Is He suffering eternal torment for us? If so, that would thus be proven to be the penalty against our sins. But no one claims this, and the Scriptures teach to the contrary, that our Lord is now in glory, and not in torment which is incontrovertible proof that the wages of sin is not torment.

But what did our Lord do to secure the cancellation of our sins? What did He give when He paid our ransom price-the price or penalty against sinners?

1H609

Let the Scriptures answer. They repeatedly and explicitly declare that Christ died for our sins; that He gave His life a ransom to secure life for the condemned sinners; that He bought us with His own precious blood; that for this purpose the Son of God was manifested in flesh; that He might give His flesh for the life of the world; that as by man (Adam) came death, by man ("the man Christ Jesus") might come the resurrection of the dead. 1 Corinthians 15:3; Matthew 20:28; 1 Timothy 2:5, 6; Hosea 13:14; 1 Corinthians 6:20; 1 Peter 1:18, 19; 1 John 3:8; John 6:51; 1 Corinthians 15:21

Is there room to question further the clear Bible doctrine that "the wages of sin is death?" Romans 6:23

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **LOST ARTS--AND YET SOME CLAIM MONKEYS WERE THEIR ANCESTORS**

"Numerous are the trade secrets handed down generation by generation from father to son, and vast is the capital made out of some of them in the commercial world of today.

"But there is also, it must be remembered, another side to the case. Many, alas! are the priceless trade secrets buried far down below the mouldering dust of the misty past, and lost to the world, perchance never again to be recovered.

"To cite the first example that occurs to the mind of the writer, for instance, what would a Royal Academician of the present day give to be possessed of the secret held by the Old Masters Raphael, Rubens, Corregio, Van Dyck, and their compeers for mixing their color so as to render them imperishable and impervious to the ravages of time?

"Yet another perennial and evergreen conundrum. What were the Pyramids of Egypt intended for? And how were they erected? With all the scientific and practical knowledge at the command of the engineers of the present day, they are not capable of building the Pyramids; in the first place, because we have no machinery of sufficient power to raise enormous blocks of stone such as form them to a height of four hundred and odd feet; and, secondly, we should be at a loss where to obtain the said stone.

"Again, there is no granite within fifty miles of the Egyptian Pyramids of the same character as that of which they are constructed.

I he man who could disinter the buried recipe for Roman mortar would be bowed down to and worshipped by the builders of today. How they made it is a profound secret, and bids fair to remain so.

"The mortar is as firm now as it was two thousand years ago; it has calmly scoffed at the ravages of time.

"The above are but a few-a very few-of the lost and buried secrets of antiquity which modern scientists and mechanicians would give much to learn."-Ottawa (Can.) Citizen

### **"HANDWRITING ON THE WALL"**

"Right in between sentences of peace parleys, several nations went to war. Just so between sentences of Christian unity parleys three of the best known and largest religious bodies in America go to wrangling and to using the words 'fight' and

'split.' In the state, peace went to war. In the church unity seems far less likely than division.

"The three bodies at this moment racked and torn by discord are the Congregational, the Episcopal and the Presbyterian. They represent millions of actual members, while if adherents be included they are a third of all Protestants in America. Old-timers in habits of observing religious conditions agree that they have rarely known them to be more serious. In the case of one, at least, only the best brand of conciliation will avoid a serious ruction. "-*New Orleans Times Democrat.*

## **THE FULFILMENT OF PROPHECY**

Under "Church Announcements" in the local newspapers there recently appeared an advertisement which stated that at a church in Brooklyn there would appear Sunday evening the following:

"Miss Anna Case, soprano of the Metropolitan Opera Company.

"Mr. Paul Dufault, famous French tenor. (Last appearance before world tour with Mme. Nordica.)

"Mme. Van der Veer, contralto.

"Mr. Clifford Cairns, basso.

"Mr. Max Droge, cellist.

"Sixteen selected solo voices.

And, just as like as not, there may be some praying and preaching, too." Rev. 18:2-6

1H610

## **PHILOSOPHY OF THE DELUGE**

*'As it was in the days of Noah, so shall it be also in the days of the Son of Man. "*  
*Luke 17:26*

Our richly endowed colleges are undermining faith in the Bible, which means faith in a personal God, and are substituting a scant recognition of the laws of nature, devoid of sympathy or mercy. Practically every minister graduated during the last twelve years has been an agnostic and a believer in human evolution. Disbelief in the Bible account of man's creation in God's image, means disbelief also in a fall from that image, disbelief in the need of redemption and reconciliation, and disbelief in the necessity for the Restitution to be accomplished by Messiah's Kingdom. Acts 3:19-21

We do not question the sincerity of the Higher Critics. However, it is not honorable for those who have abandoned the creeds to pose before the public as supporters of the creeds, and to draw salaries and receive honorary titles for undermining the faith of the people, while posing as the representatives of Christ and the Bible. Such a course is dishonest and dishonorable.

### **THE DELUGE CORROBORATED BY HISTORY**

We would that we might lure back to the Word of God some of the noble minds now arrayed against it! We know their difficulty. In their minds they associate the unreasonable theories of our creeds with the Bible, believing it to be the foundation for the gross darkness and superstition which once blinded us all. Would that we could show them, as we now see it, the fallacy of this position—show them that the Bible is in most violent conflict with the errors of the past, and that it teaches from Genesis to Revelation a Divine Plan so wonderful that all may be sure that only a God of Wisdom and Love could have devised it, and only those moved by His Holy Spirit could have written it.

The Bible truly says that we may see the deep things of God only by the illumination of the Holy Spirit, and that illumination is promised only to the sanctified. The fearful thought impresses us that by no means all of the professed ministers of Christ are sanctified and in a condition of heart to be guided into a knowledge of the Truth.

The Higher Critics approach every Bible topic from the standpoint of unbelief, and if they would reverse their position and seek for corroboration of the Bible story, their success would be better. These critics, exploring the ruins of Babylon, found baked clay tablets rudely picturing the Ark, and saying a few words about a general deluge. Instead of saying that this confirms the Bible thought, they reverse the proposition, and say that the Israelites, in captivity in Babylon, doubtless drew their story of the Deluge from the Babylonian legends.

How silly to suppose that the beautiful, interesting and connected narrative of Genesis could ever have been drawn from a few poor, miserable, fragmentary words which the Babylonians have recorded on the subject! The Genesis account gives the genealogy of Noah in a most remarkable manner—the exact day and year and month of his life in which the Deluge occurred, the number of days of rain, how long the flood prevailed, etc., etc. Before the finding of the Babylonian tablets, the Higher Critics held that the entire story of the Deluge was a myth, and that Jesus and the Apostles had been deceived when they quoted Moses in respect to it.

### **GEOLOGY CONFIRMS THE MOSAIC DELUGE**

We wish to deal with the facts of nature and briefly to show that they fully confirm the words of Jesus, the Apostles and Moses respecting the Deluge.

The great stumbling-block heretofore has been the supposition that the story of the Deluge implies a flat earth, and that such a flood of waters rising higher than the mountains should be recognized as an impossibility, since we know that the

earth is a sphere. Thus does shallow thinking, called "wisdom of this world," set in defiance the Wisdom of God and His Word-to its own confusion.

As the study of astronomy has progressed, the Valian theory respecting creation has come forward. It shows that the earth when in a molten condition must have thrown off various minerals in gaseous form. These, cooling, would become more or less separated from each other, according to density, and must have constituted great rings and bands about the earth, similar to those which we perceive encircling Saturn and Jupiter. As the earth cooled, these rings would obtain separate motions of their own, because of their distance; yet always they would tend to gravitate toward the earth. The circumambient air, or firmament, would keep these from immediate precipitation. Gradually they would spread out as a great canopy, gravitating more and more toward the poles, because of the greater centrifugal force at the equator. Finally, the accumulation at the poles would become so great as to overcome the resistance of the atmosphere, and cause precipitations, which would flow toward the equator.

The theory is that many such deluges had been

1H611

precipitated upon the earth before man was created, and that from these came many of the mineral deposits of earth. Only one such ring remained when man was created. Indeed, this was not a ring, but had come to the state in which it acted as a canopy. As the last of these rings, it consisted of pure water. As a canopy it refracted the sun's rays much as would the roof of a hot-house, so that the temperature of earth was uniform-the same at the poles as at the equator. Divine Wisdom foreknew the condition of things which would prevail at the time of the Deluge, and hence delayed the breaking of this great envelope of waters until that time.

### **FROZEN IN THE SOLID ICE**

Not long ago, in Siberia, a mammoth was found with grass between its teeth, frozen solid in a great basin of ice, which was so clear that the animal could be seen long before the ice melted enough for it to be conveniently exhumed. Similarly, a deer was found in the polar regions, with undigested grass in its stomach, proving clearly that the catastrophe which overtook it and froze it solidly in the ice was a sudden one-just such as did occur, according to the Valian theory.

The breaking of the watery envelope made the change at the poles sudden, and sent a great flood of waters over the earth toward the equator. Thus came the great Glacial Period, and some of the great glaciers, or icebergs, carried over North America, cut great gullies, valleys, crevices, canyons. Geologists have traced the course of some of these and charted them.

### **EQUATORIAL HEAT WAS INTENSE**

As the cold at the poles was extreme-to form the great ice-caps covering the earth and only gradually melting away-so the heat at the equator must have been proportionately extreme. The intense heat at the equator, warming the ocean, set

up ocean currents. These for the past four thousand years have been gradually modifying the arctic regions-advancing the temperate zone further and further toward the poles, and more and more reducing the ice-caps, bringing them toward the equator as great icebergs to be melted and sent back warm.

### **THE ARK DIVINELY PROTECTED**

We naturally inquire, Where was the Ark while such a torrent of water poured over the earth from the poles? How was it that the Ark was kept safe and comparatively quiet in such a time of stress? The answer of faith would be that God, who directed Noah and his family to build the Ark, exercising His Power would undoubtedly protect it.

And now comes forward Prof. George Frederick Wright, the geologist, who tells the world that the region around about Mt. Ararat, where the Ark rested, was apparently at one time the scene of a great eddy. While the waters raged elsewhere, God specially held that part quiet, just as we have often seen a quiet eddy or bay alongside of a swiftly rushing stream. Prof. Wright's deductions respecting the quietness of this little corner of the earth are drawn largely from the fact that he finds there a wonderfully deep soil, which seems to indicate that it was a settling basin for intensely muddy waters in the long ago.

We can draw a lesson from the Deluge in the line of our text. We deduce that the Savior's words do not refer to the wickedness of the antediluvians, and that He did not compare it to the wickedness at the time of His Second Advent, though doubtless a correspondency might have been deducible. The Master's words would imply rather that as the people of Noah's day were quite unconscious of the coming Deluge, so will all mankind be totally unconscious of the great catastrophe which will come upon the world in the end of this Age, preparing the way of Messiah's Kingdom.

The clear teaching of our text is that the Day of the Son of Man, the time of His *parousia*, or presence, will precede the time of trouble coming upon the world. St. Matthew's account of this same discourse is slightly different and emphasizes the point we are making. It declares, "Thus shall it be in the presence [*parousia*] of the Son of Man." In other words, the Scriptures clearly teach that the Second Coming of Jesus will be invisible to the world, and visible, even to His people, only by the eye of faith.

During His *parousia* a sifting, or testing, of His consecrated Church will proceed, and will result in the gathering of all the Elect into the Heavenly Kingdom by the change of the First Resurrection. This will be the full end of the Gospel Age, and the full beginning of the New Age. It is to this time Jesus referred saying, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

As soon as the Church shall all have passed beyond the veil into the condition of Heavenly glory-the Kingdom condition-the great time of trouble will fully envelop the earth-"a time of trouble, such as never was since there was a nation." Daniel 12:1; Matthew 24:2 1

It will be that time of trouble which will be Messiah's revelation of Himself to the world. In it, they will seek the covering, or protection, of the great rocks

1H612

of society (secret orders) and of the great mountains of earth (the earthly governments) (Rev. 6:14-16.) But none of these will be able to deliver them from the fiery trouble (distress) of that Day, which will consume every institution out of accord with righteousness, truth, justice. "He shall be revealed . . . in flaming fire, taking vengeance." 2 Thessalonians 1:7, 8

The vengeance will not be so much against deluded and ensnared humanity, as against evil principles and the unjust arrangements of the present time. When we say unjust arrangements, we do not wish to be understood that the world is necessarily more unjust than in the past; but rather that, with our increased light and knowledge, more is expected of the present generation than of their forefathers.

From all accounts, we infer that the time of trouble will be sharp and short, "else would no flesh be saved." (Matthew 24:22) Messiah's spiritual Kingdom, invisible to men, will come to the rescue. It will have its earthly representatives, and order will soon come out of chaos. Humanity, humbled by the fall of present institutions, will be ready to accept Messiah's Kingdom. We read, therefore, that it will be "the desire of all nations." Haggai 2:7

It is for us who are the called of God (Romans 8:28), to continue to abide in Christ, to seek His will in every matter, to wait patiently for His appointed time for our deliverance, and according to our covenant, lay down our lives in the service of the brethren. We remind you of St. Paul's words, "The Day of the Lord so cometh as a thief in the night. When they [the worldly] shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all the children of light, and the children of the Day." 1 Thessalonians 5:1-5

The light now shining is and should be very helpful to us. If we realize that we are living in the "days of the Son of Man"-that the inspection of the Church is now in progress, and that soon the Elect will be complete-this faith will make us the more zealous to make our calling and election sure. Therefore,

"Let us watch and pray,  
And labor till the work is done."

Gradually mankind will come to understand. Gradually their eyes of understanding will open, and they will see that it is the "wrath of the Lamb" that causes the "time of trouble such as never was since there was a nation." They will learn the intended lesson.

Some, in reading Jesus' words, "As it was in the days of Noah," have inferred a time of dreadful wickedness in the end of this Age, corresponding to the



wickedness of Noah's day. There may or there may not be a parallel in this respect. We merely call attention to the fact that the Master did not so say. He said that as in Noah's day humanity were eating, drinking, marrying and building, without realizing that a great change in dispensation was impending, so it will be with mankind in the days of the Son of Man.

In the time of Christ's Second Presence, men will know it not, but will proceed about the ordinary affairs of life-eating, drinking, planting, building-and know not, until the great and sudden catastrophe of anarchy is upon them. As literal water swept away literal things existing before the Flood, so symbolic fire-trouble, destruction-will sweep away the institutions of today, and prepare the way for the new institutions, which the Scriptures describe as the new heavens and the new earth. (Isaiah 66:22; 2 Peter 3:13) The new heavens will be the new ecclesiastical powers-the Church, the Elect in glory with Christ. The new earth will be the reorganized social arrangement, wholly different from the present.

Whoever expects that the Kingdom will bring an instantaneous Paradise is mistaken. Whoever expects that God's will shall be done on earth as completely as in Heaven the moment Messiah's Kingdom is set up, is mistaken. By Divine appointment, that Kingdom is to last for a thousand years. During that time it will be burning out-consuming-ignorance, superstition, selfishness, sin-root and branch.

All who respond to its blessed influences will thereby be uplifted out of sin and death conditions to human perfection. On the contrary, all who with fullest opportunity shall be resisters of righteousness and lovers of iniquity will be destroyed with Satan in the Second Death-"punished with everlasting destruction from the presence of the Lord." 2 Thessalonians 1:9

## **MISCELLANEOUS COLUMN**

### **THE CHURCH'S EXTREMITY**

According to the "New York World," Jack Rose, the star witness in the Rosenthal murder case, is to lecture on the "Underworld" for the benefit of Christ Episcopal Church at East Norwalk, Conn. Mr. Rose has purchased a farm in Connecticut, and has lately

1H613

been turning his attention to tilling the soil and to lecturing.

### **IS THIS ANOTHER RESTITUTION WHEAT?**

"What seems one of the most wonderful and fruitful discoveries of the world," says the 'Tablet,' "was announced and described in a lecture at the Royal Colonial Institute recently. A few years ago it was universally believed that in the dry belt in South Africa agriculture was tied to the water furrow. This meant a few cultivated patches inland in a desert. But tens of thousands of acres are today carrying crops in the dry district, with no help from irrigation. We quote the



lecturer's words: 'America has grown wheat on a five inch rainfall, but we in South Africa have grown a rainless wheat. That is to say, during the past season at Lichtenburg, which is in the dry zone of the Transvaal, we have grown a wheat without a single drop of rain falling upon it from seed-time until harvest. This is the durum wheat, Apulia, which we originally introduced from the dry belt of Italy. Our success has been due to the use of what we term moisture-saving fallows. The great problem of South African agriculture is not the problem of fertility. It is the problem of the conservation of moisture. We have now solved that problem and made possible the immediate settlement of our dry or arid lands.'" *Boston Transcript*

### **TAKING CHANCES ON THE HEREAFTER**

Writing from Berlin a correspondent of an American newspaper says: "Berlin is becoming a 'Godless' capita!. It costs money here to be religious or even to admit that you have any 'faith.' The government adds 20 per cent to your income tax for chances in the hereafter if you call yourself a Protestant. The number of 'irreligious' in Berlin has doubled in the last twelve months, according to the tax figures published today. There are now about 120,000 against 60,000 a year ago. Thousands apparently would rather take their own chances of getting to heaven than to pay for the help of the state church."

### **AND THE WORST IS YET TO COME**

"A study of twelve large American cities," reported at a convention of Northern Michigan Baptists, "shows that in but one of them do communicants of Christian bodies-Protestant and Catholic combined-equal the non-Christian population."

### **MORE CONVICT PREACHERS THAN BARTENDERS**

The Carthage (Mo.) Democrat is authority for the statement that there are more preachers than bartenders serving as convicts in Georgia penal camps. It adds that there are no newspaper men.

### **"IN THE TIME OF THE END"**

Fish preserved for weeks in hot weather without ice is a recent Russian discovery. "In the time of the end... knowledge shall be increased." Daniel 12:4

### **IRRIGATING THE SAHARA**

#### **"IN THE WILDERNESS SHALL WATERS BREAK OUT AND STREAMS IN THE DESERT"**

"The Sahara, according to common opinion, is a land entirely without water. This is far from the truth; in all the parts of the region that are inhabited there is plenty of water. The only trouble is to find it, as it lies at an unknown depth below the surface.

"To discover and make available this hidden water supply is the mission of a corps of artesian well diggers which is operating in the south of Algeria.

"In February one of these engineers opened a well for which is claimed the world's record, having a flow of 8,000 gallons a minute. This is in the oasis of Tolga, about twenty-two miles west of Brika.

"The water of the well rises into a fountain nearly six feet high and forms a small river, which will make it possible to cultivate nearly 8,000 acres. The former record for Algeria was 3,400 gallons a minute from a well bored in 1907 in the oasis of Touggourt.

"In the last ten years this artesian corps has bored wells producing 46,000 gallons a minute, making 116,000 since the French occupation began. This permits the irrigation of 1,800,000 date palms, in which lies the wealth of southern Algeria."  
*Boston Globe*

1H614

### **SOME ADVICE THAT MAY BE FOLLOWED WITH PROFIT**

Some people are wasteful without intending to be so. They do not know how to economize. Economy is less important to the rich than to the poor, yet the poor usually know nothing about true economy. Economy does not signify always the purchase of that which is cheapest, nor does it mean to purchase in various small quantities sparingly. In view of the possibilities of the near future we believe that "a word in season" will be helpful. Our advice would be to keep a good supply of fuel ahead, as storms and accidents might interrupt the supply-not to speak of strikes.

But our particular message now is in respect to food. We advise a fair supply of staple goods which do not run into money-rice, beans, peas, oatmeal, potatoes, salt, sugar. What we have enumerated are staples. Bought in reasonable quantities, that are the cheapest, as well as the most wholesome food. The rice and the potatoes are rich in starch, while the beans and peas are richly nitrogenous and largely take the place of meats in support of the human system.

Meat in moderate quantities is wholesome and desirable, but not indispensable where beans and peas are used freely. However, certain portions of beef are sold cheap everywhere, the objection usually being that the cheap portions are tough. We want to give our readers a recipe, by the use of which they can always have tender meat, even though they buy the cheapest and toughest.

The recipe is the use of a small quantity of the best vinegar in the preparation of the meat. Press the tough pieces of meat tightly into a jar, and put just enough water on it to cover it. Note the quantity of water used, and allow two teaspoonfuls of vinegar to a pint of water-a tablespoonful to a quart, and in the same proportion for larger quantities. Let this vinegar and water remain upon the meat over night. In the morning cook your meat in whatever way you may please, and it will be tender. The same treatment will make the toughest fowls tender. If the vinegar is not quite good and strong, a larger quantity will be needed. In frying steak, a teaspoonful of vinegar put into a large frying pan will give the steak a spicy flavor and make it tender. Bible Students Monthly readers need never have tough meat hereafter.

## **CHRIST'S GOSPEL MISREPRESENTED**

*'It pleased God by the foolishness of preaching to save them that believe.' 1 Corinthians 1:21*

There is a wide difference between foolish preaching and "the foolishness of preaching" that our text declares is of Divine arrangement. The many topics of interest and profit to humanity all have their time and place. But the preaching of the Gospel has an exclusive right of way in the Church of Christ. If some claim that the people will no longer attend Divine service to hear Gospel preaching, we reply that there are three reasons for this.

(1) The Church lost the real Gospel during the Dark Ages, and few Christian people have yet recovered it. The word Gospel, as all agree, signifies good tidings, a message of joy; but the message handed down to humanity from the Dark Ages has been the reverse of this—bad tidings of great misery for nearly all of our race. Is it any wonder that the great majority are disgusted with the horrible misrepresentations of the creeds? Mankind have trials and difficulties enough in the present life, and need encouragement to hope for better things in the life to come.

(2) Responding to the growing sentiment of intelligence, the ministers of the various denominations of Christendom have ceased to preach bad tidings of great misery for all but the very elect. Nearly all ministers, graduated within the last twenty years, have lost all their faith in the Bible as the inspired Word of God, in the theological seminaries, where they were taught unbelief, under the name of Higher Criticism; where they also were taught to consider it honorable to stultify their manhood by accepting ordination and salary for serving a denomination whose published creed they disown and despise. In the same seminaries they acquired the thought that it is right and honorable to receive title, honor and salary from a church, ostensibly as a Christian minister and Bible exponent, and then to use the opportunity to undermine the faith of the church and to destroy confidence in the Bible as the inspired Word of God.

Under these conditions, what shall these ministers preach instead of the Gospel of Christ, which they no longer believe? Is it any wonder that they preach those things that they ought not to preach, and leave unpreached those things that they ought to preach? Not

1H615

many of their hearers care for scientific disquisitions; not many of them care to hear commonplace essays on good morals. So how can such ministers avoid foolish preaching?

(3) Not content with undermining the faith of the people who trust and honor and obey them, these ministers mix their higher critical views and evolutionary views with diluted morality, and serve this as instead of the Gospel of Christ. He who

thinks that such a message will convert a mind from sin to righteousness, from unbelief to faith in God, deceives himself. He who thinks that such messages will have a sanctifying power in the hearts of God's people, equally deludes himself.

### **NO GOSPEL WITHOUT REDEMPTION**

The essence of the Gospel of Christ is that He died for sinners, the Just for the unjust, that He might bring mankind back to God. But the false gospels deny that man ever fell from the likeness of God, and equally deny therefore that he needed a Redeemer and that he has a Redeemer. Such spurious gospels, which leave out the very core and essence of the Divine Message, are false, by whatever honorable channel they may have come. We may be sure that they are of the Adversary himself; for they make void the Word of God, the death of Jesus and His resurrection, and His coming again to give to mankind the glorious blessings and privileges bought with His precious blood.

The True Gospel, the "good tidings of great joy, which shall be unto all people," contains not a single word respecting an eternity of torture at the hands of fireproof demons. It contains not a single word which would discredit the Wisdom, Justice and Love of the Father above, whose tender mercies are over all His works, and whose salvation is yet to be extended to the ends of the earth.

The True Gospel, acknowledging that humanity has come justly under a penalty or curse of death, sets before the groaning creation a glorious hope. It proclaims, as Jesus did, that the time is coming when the curse shall be removed, and when God through the Messianic Kingdom "will wipe away all tears from off all faces." (Isaiah 25:8) It proclaims, as Jesus did, a glorious prospect for all who desire to come into harmony with God; and a just penalty, or stripes, upon all those who sin willfully against light and knowledge and opportunity. It proclaims that a New Day is dawning, in which the Lord will give "beauty for ashes, and the oil of joy for the spirit of heaviness." Isaiah 61:3

The True Gospel includes the "Gospel of the Kingdom"-that the Divine arrangement now is for the selection of the Kingdom class from amongst men, to be heirs of God and joint-heirs with Jesus Christ in His Messianic Kingdom. It proclaims the honorable work of the Church as the Kingdom of God by and by, to judge, rule and bless all the families of the earth. It proclaims also that the number who will attain to this Kingdom glory is limited-a Little Flock, to whom it will be the Father's good pleasure to give the Kingdom. (Luke 12:32) It exhorts the making of "our calling and election sure" to a share in that Kingdom.

### **IS GOSPEL PREACHING LOGICAL?**

Let us notice the world's viewpoint, which causes the Gospel Message to appear foolish to them. To the worldly-wise it looked very foolish, indeed, for Jesus to go about Palestine with twelve disciples, performing some miracles and inviting chiefly the poor to become His followers, leaving business and other pursuits. "Ah," says the world, "how impractical was Jesus, and how foolish was His message! A business man would have laid a good foundation for his work by making friends with the Scribes, the Pharisees and the Doctors of the Law, and utilizing their influence with their hold upon the people."

But, we ask, how then would the Scriptures have been fulfilled Who would have crucified Christ, or have caused His death? There would have been no reconciliation possible for mankind. It is well for us that Jesus did not follow the suggestions of worldly wisdom. Truly "the wisdom of this world is foolishness with God," even as the Wisdom of God is foolishness with the children of this world.

It is because worldly wisdom got its hold in the Dark Ages that the Gospel has been perverted so greatly. Great human institutions have arisen, mighty and powerful, through man's cunning. Priestcraft and statecraft have made the professed Church of Christ one of the greatest business institutions on earth. Not more, but less, of human wisdom is what we need; and not less, but more, of Divine Wisdom and instruction from the Bible.

### **WHY IT SEEMS FOOLISH**

From the world's standpoint it seems foolish that God should invite any to do right and to be His servants. It seems weak for a God of all power to entrust, where He could command and enforce obedience. Earth's kings, having the power, would enforce their commands; in fact, everybody, as a rule, executes his own will. How strange, therefore, it appears to the world, that it should be otherwise with the Almighty!

1H616

The Bible, however, gives the information. God wishes to select a special class of special servants. To test their loyalty, there must be opportunity for them to resist Him and to refuse obedience. God causes His Message or invitation to pass on to others also, that thus He may find the peculiar people who prefer to do good rather than evil to such an extent that they are willing to suffer for righteousness' sake. The special work which He designs the Church to accomplish requires such loyal, faithful souls as these-men and women glad to sacrifice their lives in the service of the Lord, His cause and His brethren. The class He seeks "count not their lives dear unto themselves."

God carries the proposition still further, however, and puts this special class to peculiar and severe tests, that the trial of their faith and obedience, being more precious than that of gold, may be found acceptable unto His pleasement-eventually.

Persecutions, tribulations, attacks from the world, the flesh and the Adversary, are permitted to come against these to test their loyalty. None of these things are what the world would expect; and to tell the world of these is to relate what seems to them foolishness. They cannot see why consecrated people of God should suffer reproofs for righteousness' sake, for the Truth's sake.

But all these matters are clear and plain to those who are taught of God-to those who have learned that the Church is being selected from amongst mankind for a very special work of God. This makes it appropriate that their loyalty be tested to the limit, in order that they may be counted worthy of the "glory, honor and immortality" which God has for those who love Him.

## **BY AND BY IT WILL BE DIFFERENT**

The Divine Plan outlined in the Bible is different. The procedure under Messiah's Kingdom and dealing with the world will be exactly what the world will concede to be a wise program. In that time all darkness, ignorance and superstition will speedily pass away under the advancing light of the Sun of Righteousness. The way of righteousness will no longer be narrow, secluded and rugged, as at present. God describes it through the Prophet, saying, "A highway shall be there, and a way, and it shall be called the Way of Holiness; the redeemed of the Lord shall walk there; no ravenous beast shall go up thereon." Isaiah 35:8, 9

Faithfulness will bring the Divine reward of freedom from weakness, and of increase of strength-mental, moral and physical. Day by day the well-doer, walking on the Highway of Holiness, will be coming nearer to human perfection. Thus will be fulfilled, through Christ, the gracious promise that "God shall wipe away all tears from all faces," and "there shall be no more curse, neither sorrow, nor sighing, nor crying; for the former things shall have passed away."

## **MANY STRIPES AND FEW STRIPES**

The Bible clearly indicates that the Adamic condemnation against our race will be fully offset by the merit of Christ's sacrifice. But on the other hand, it tells us that every transgression which is not purely of inherited weakness is charged to the account of the transgressor and must be met by him. Jesus emphasizes this lesson, saying, "He that knew his Master's will and did it not, shall be beaten with many stripes; but he that knew it not and yet did things worthy of stripes, shall be beaten with few stripes." Some of these stripes, or punishments, may indeed come to the transgressor in the present life; and if so, he does well to profit by them.

But whether in the present life or in the future life, every wilful transgression will receive "a just recompense of reward." The difficulty with our theories of the Dark Ages on this subject has not been that they taught a punishment for sin but that they taught an unjust penalty, dishonoring to the Creator and stultifying to the believer.

## **THE RECORDS OF WILFUL SIN**

It is a mistake to say that increasing sins would increase the pangs of conscience and that thus each would be punished. We know to the contrary that many, as they become steeped in sin, lose all sensibility. St. Paul corroborates this thought, saying of some that their consciences become "seared"-callused.

God provided that each individual shall keep a record in himself of his own moral obliquities. Each violation of conscience weakens the character. Character weakened, degraded, can be reconstructed only with proportionately great difficulty. Thus some, during the period of Messiah's Kingdom, will be struggling against weaknesses which they brought upon themselves, aside from those of Adamic heredity. The assistance from the Royal Priesthood will be proportionate to the Adamic weakness contrary to the human will. Outside temptations will be gone. Full knowledge will be there; but character will be the thing of paramount importance in determining who will attain everlasting life.

Our Redeemer gave a suggestion along this line



1H617

when He said to the Pharisees, "How can ye escape the condemnation of Gehenna?" (Matthew 23:33) The Valley of Hinnom (Gehenna) outside Jerusalem, where the offal was finally destroyed, symbolically represented the Second Death, as mentioned in Revelation 20:14. Jesus did not condemn the Pharisees to the Second Death. His mission to the world was not to condemn men; for they were condemned already-under the Adamic condemnation. The Son of Man came "not to condemn the world; but that the world through Him might be saved." (John 3:17) At the time He spoke these words respecting the Pharisees, He was laying down His life on behalf of all the children of Adam. They could not forfeit their share in His resurrection work until that work had been completed and they had enjoyed their share of the Redeemer's favor.

The import of the Redeemer's words, therefore, was that He perceived in them so much of dishonesty and hardness of heart that He prophesied that they would have a hard time to reform character, even under the favorable conditions of the Millennium. They had seen the Master, heard His teachings, witnessed His miracles, and must have been reasonably convinced that it was a holy power which operated in Him. When, therefore, in bitterness of spirit they declared that His miracles and teachings were inspirations of Satan, they were well nigh without excuse.

It could hardly be supposed that such perversity of spirit was the result either of ignorance or of Adamic weakness. Evidently there was great willfulness associated with it. Hence the Master declared that persons who could thus attribute to Satan things which they recognized as good, pure and holy, must have greatly perverted their consciences. They will be obliged to suffer stripes accordingly, and will have proportionately great difficulty in bringing themselves into harmony with the requirements of the Messianic Kingdom.

### **"PREACH THE WORD"**

All of God's people are preachers. The begetting influence of the Holy Spirit is the only ordination necessary, and without it no one has Divine authority to preach. Preaching, in its broad sense, means to declare, to make known. God's Book makes no division of His people into clergy and laity. "He that hath My Word, let him speak My Word faithfully," saith the Lord. Let us declare God's Message in its purity and simplicity, whoever hears and whoever refuses to hear. Let us not be disappointed that the worldly-wise will think it foolish, as in St. Paul's day; and let us not be surprised if the preaching of this Message shall bring odium, as it did upon the Master and the Apostles. "The world knoweth us not, even as it knew him not."

God's Message, for all that, will accomplish its purpose. He will find the "peculiar people" whom He seeks; not one of the foreordained number will be lacking. They will all be blessed and holy. As Messiah's associates in the Kingdom, they will then "declare the decree." (Psalm 2:7) The Law will go forth, and chastisements will follow to enforce the Law, until all shall be brought to a

knowledge of the Truth, the incorrigible destroyed, and every knee shall bow and every tongue confess, to the glory of God.

## **FORGIVABLE AND UNPARDONABLE SINS**

**This article was republished in Reprints 2612-14, April 1, 1900, entitled, "Forgivable and Unpardonable Sins."**

## **PREACHING TO THE DEAD**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "Preaching To The Dead."**

1H618

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### *Volume 5 Number 11*

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## **RELIGIOUS AND SCINTIFIC GLEANINGS**

### **ORGANS OF DEAD SAVE SICK REMARKABLE STORY OF SURGERY ON THE BATTLEFIELD**

George F. Vielt, of Norfolk, Va., has made public a startling letter he received from M. Cremedas, a young Greek who left Norfolk a year ago with a party of his countrymen to fight against the Turks. Cremedas, in his letter, says that Dr. Valois Damien, a physician from Paris, who served in a semi-official capacity with the Greek forces at Janina during the military operations about the city, performed some remarkable surgical experiments.

According to Cremedas, Dr. Damien brought from Paris ninety wealthy patients suffering with diseased kidneys and other organs, and established an invalid camp at Philates, a small town fifteen miles from Janina.

Dr. Damien made several unsuccessful attempts to obtain an audience with the king, but was finally successful when a sum of money was contributed by one of the invalids to equip a battery for the army.

Commanders of the divisions at the front were given orders to send Dr. Damien all recently killed soldiers that he needed. The experiments then commenced. Upon the receipt of a dead body the doctor and his assistants proceeded to transfer the healthy and still living organs desired from the corpse to the body of one of his patients. Old men on the verge of the grave from Bright's disease had the source of their trouble removed, and the healthy organs of some strong man put in their place. These transfers are said to have included no less than three of the vital bodily organs and numerous smaller operations, in which forty were a complete success, while there was a loss of only ten out of the ninety. New York Herald.



## **CHURCHES LOSING GROUND**

That the churches of all denominations are rapidly losing ground in England was the recent admission of the Rev. Frederick Brotherton, secretary and former president of the National Federation of Free Churches, an organization representative of nearly all the non-conformist denominations.

The Rev. Mr. Meyer, who has just celebrated his sixty-sixth birthday, is England's most eloquent and scholarly Baptist churchman, and his position enables him to speak with authority on the alleged decadence of Christianity in John Bull's island. He recently joined with the bishop of London in asking the "London News and Leader" to desist from the project of taking a religious census of London, and both the Baptist and Anglican leaders admitted to a fear that such a counting of noses might show discouraging figures. The Rev. Mr. Meyer has found a constant decrease in , /urcl2-going in London, while the population of the city is steadily increasing.

The spirit of worldliness, he declares, affects all classes. Sports, motoring and week-end parties largely occupy the attention of the wealthy, while the growth of Socialism is alienating the poor. Exchange

## **PHOTO-DRAMA OF CREATION**

The University Congregational Church of Chicago has been experimenting with moving pictures as a means of teaching children of the Sunday School. The experiment has proved successful.

All eyes appear to be directed toward the PhotoDrama of Creation, which will be produced throughout the world shortly by means of moving pictures. These pictures, said to be the finest of their kind, are expected to create a sensation and a religious awakening such as the world has never known.

## **THE GREAT PYRAMID A DIVINE ORACLE**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Great Pyramid God's Witness. "**

1H619

## **MISCELLANEOUS COLUMN**

### **GERMANY'S IDEAS OF THINGS GREAT**

In Germany it is said that the three greatest organizations in the world are the Kaiser's army, the Standard Oil Co. and the Catholic Church.

## **REV. DAVIDSON'S REPUDIATIONS-- RETAINS BIBLE AND MINISTRY RECEIVED FROM THE LORD JESUS**

In burning his vestments and prayer-book Rev. Charles Steel Davidson, rector of an Episcopal Church at Fincastle, Va., said: "Here, too, I proclaim the Bible as the sufficient rule of faith and order-as the sufficient guide-book and prayer-book for everyone that is begotten of the Holy Spirit.

"Here I renounce and repudiate the ministry of the Episcopal Church, but I retain the ministry which I received from the Lord Jesus, and which the church never gave and cannot take away."

## **PREACH THE GOSPEL**

No mistake is greater than the mistake of the minister who conceives it to be his duty to preach politics from the pulpit. To an audience who have read the daily papers all the week and the Sunday paper that very morning, nothing is more superfluous than a political discourse in church. A prominent clergyman, during a whole Presidential campaign, preached Sunday after Sunday against one of the candidates, to a constantly decreasing audience. On the night when the returns came in, the object of his attacks was apparently successful, and he cried out in despair, "What can be done now?" He was effectively answered by one of the ungodly who happened to be present: "I don't see that there is anything left for you now, doctor, except to preach the Gospel."

## **WHERE ARE THE COLORS?**

### **IS METHODISM TRAILING THEM IN THE DUST OR HAVE THEY GONE DOWN?**

In time of battle to advance the colors and bring the troops up to them is a thrilling sight and a matter of supreme moment. If the colors have been shot down some one must seize and plant them again; if the color bearer has fallen and the flag has gone down with him some comrade, at all risks, must dash forward and throw the standard again to the breeze, if the army is to win the day.

Where are the colors of the militant host of Methodism today? Have they not gone down or are we not trailing them in the dust? On them is written "Hallelujah" unto the Lord. Time was when this was the battle cry of our then increasing and advancing phalanxes. It gleamed everywhere on our banners; it was shouted in all our camps. In other words, time was when regeneration and holiness were preached in all our churches and taught in all our homes and proclaimed by every itinerant that pressed his way into scattered settlements or wrought in villages and cities, till multitudes everywhere with broken hearts and streaming eyes sought and found Christ a personal Savior and went forth to bring other souls to repentance and holy living.

Here and there among us are some who have the fullness of spiritual life and power, but they are too few. The general spiritual decadence of Methodism is the most alarming fact that confronts our Church today. The tide of our spiritual power is turning back like a refluent wave. Our numerical strength is virtually at a standstill as a result. Restore to our people the doctrine and experience of the "full salvation" of other years, not with the old terminology but in that of the living

present, and the wonders that would follow would amaze the world. The "Call to the Colors" by Dr. James Mudge in the current number of the Methodist Review has the sound of a trumpet. Will the church heed it? O. for a new unfurling of our colors and a mighty rallying to them! *Northern Christian Advocate*

## **THE PEACE OF GOD**

**This article was republished in Reprints R1832-R1835, July 1, 1895, entitled, "The Peace of God. "**

1H620

## **GOD PREPARING FOR THE HARVEST**

**This article was republished in Pastor Russell's Sermons, Pages 184-191, entitled, "God Preparing for the Harvest."**

## **CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW**

While seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the principles which underlie the Divine Law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of Divine Law, to that extent we are getting the spirit of the Divine Word. Note the testimony of the Psalmist on this point. "O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever wish tile I have more understanding than all my teachers, f o r thy testimonies are my med itation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I knight keep thy Word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore I hate every false way. Thy Word is a lamp unto my feet and a light unto my path."-Psa. 119:97-105

### **DO NOT TRUST TO CONSCIENCE ALONE**

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ-contrary to love. A certain amount of combative courage is demanded in overcoming the world, the

flesh and the Devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, first in ourselves and secondly in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the good f fight, and we all should be gallant soldiers in the battle for Right and Truth, lovingly defending our Captain's honor and his people's liberties.

If conscience were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience; and still worse off than these are those mentioned in 1 Tim.4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured like our Lord, that nothing can befall us except with the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for His exaltation. So we, if we are rightly exercised by our various experiences and follow as closely as possible the commands laid down for our guidance, will find that even refilling, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.

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## *Volume 5, Number 12*

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### **RELIGIOUS AND SCIENTIFIC GLEANINGS**

#### **"IN THE TIME OF THE END"**

A little machine invented in Paris will, it is said, do away with all stenographers and typewriters. The author of a letter simply talks at a machine, the machine makes a record of the words through a thin cloth, which is mailed to the proper person, who puts it into a machine which grinds out the noises spoken

1H621

into the other machine.

#### **DEATH MEANS DEATH -- NOT LIFE IN TORTURE**

Dr. Charles M. Sheldon, author of "In His Steps" and a clergyman of considerable prominence, is reported by the Christian Herald as having come at last to see the simplicity of the Bible's statement that "The Wages of Sin is death." The following is extracted from his discourse on the subject:

"I have come to believe myself in the probable annihilation of those who never respond to God's offer of forgiveness, those who never believe in Christ and take Him as their Savior. It seems probable that the Bible teaches that the word 'Death,' as applied to the soul that always refuses to repent, is a death that means total extinction....I cannot interpret the use of such a text as we have today to mean anything less than that 'the wages of sin is death.' What do these words mean if not plainly what they say?-the extinction of life, the utter going out of the flame

that was meant to ascend higher and brighter and purer on the altar of man's worship of his Creator and Redeemer."

### **ERASING THE STAIN AGAINST THE HOLY NAME**

Religion is either the most important thing in life or a stupendous fraud. Anything, therefore, which throws a ray of light on the subject is worth the attention of all.

We notice that Dr. Samuel Carter of the Presbyterian church has been saying things, to-wit:

"The Westminster confession presents for the worship and allegiance of men a God who for the pleasure of His will assigned the millions of the human race to endless torment before they were born or had done good or ill.

"Readers of Lorna Doone remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in a cradle. One of them called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his pike.

"We call these men fiends, but they were bright angels in comparison with God who could send millions of infants to eternal torments. Every fiber of my moral being rises up against this God-dishonoring theology; with the utmost fervor of my soul I reject this God of the Confession, and as fully as I reject this God so gladly do I receive the God of the Gospel of Jesus Christ-the Father in the great parable who runs forth to meet his wretched, but repenting son, falls upon his neck and kisses him.

Dr. Carter, being a Presbyterian, should know his own ground in reference to the Confession. All will not agree with him; but one thing is certain, there is great unrest in many matters of creed nowadays, and outbursts like Dr. Carter's are becoming increasingly frequent. It seems to be true, also, that the churches are not reaching, at least not directly, the great majority of the people. The matter, as Dr. Carter puts it, has an ugly and revolting sound. Not many people will find it in their hearts to believe, we think, in this fearful claim of the older theology. Dayton (O. ) Herald.

The BIBLE STUDENT'S MONTHLY heartily endorses the foregoing, and would add that it is publishing millions of pages monthly in its efforts to erase the stain placed upon the Holy Name by all the creeds of Christendom .]

## **THE REBEL SATAN DOOMED TO DEATH!**

*"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. " 1 Peter 5:6*

The Bible everywhere holds up the Lord Jesus Christ as the glorious Pattern of what is most pleasing to the Heavenly Father, a Pattern therefore to be copied by all who would abide in God's favor. There are certain steps necessary before any can come into the favor of God, and properly be called His children, or said to be under His supervision and care, or be permitted to address Him in prayer, or to consider themselves heirs of His favors and blessings. This is made very clear by the Apostles and also by Jesus Himself. The Apostles declare the necessity of an Advocate with the Father before any can approach Him, come into His presence or receive any favor from Him. Jesus expressed this same thought, saying, "No man cometh unto the Father, but by Me."

As a matter of fact, therefore, a comparatively small proportion of humanity have any of God's favors at the present time. But we rejoice in the breadth of the Message, which assures us that in God's "due time" all

1H622

shall be brought to a knowledge of Messiah, and privileged through Him to enjoy the gift of God-everlasting life. But what is coming and what is here now are two different matters. No one has authority to make the Narrow Way a Broad Way, nor to say that many will find it when the Scriptures declare, "Few there be that find it." Our consolation is that this Narrow Way leads to special glory, honor, immortality and the Divine Nature, and will develop a special, Elect class. Then subsequently, this select class will be used of the Lord in blessing the non-elect many with a great, but inferior blessing.

Our text relates not to the world in general, but merely to the consecrated few who during this Age hear the invitation, accept it, and become footstep followers of Jesus. These have their sins forgiven as a result of faith in the precious blood of Christ and of consecration to do the will of God. These, then, have the Redeemer as their Advocate with the Father, and are accepted in the Beloved as His brethren.

These are the prospective members of the Bride of Christ, who by the Lord's grace may now suffer with their Redeemer in cross-bearing, and by and by share with Him His glorious Kingdom. These are begotten of the Father through the Holy Spirit, and thus become New Creatures in Christ. No longer are they to be classed as members of the human family, but as spiritual sons of God, of a new order, higher than the angels, but not yet perfected. Their perfecting cannot take place until their probationary trial shall have ended, and it will not end until death. In the glorious first Resurrection, therefore, these will be perfect, as sons of God on the Divine plane, associates and joint heirs with their Lord and Redeemer.

## **TO THESE OUR TEXT APPLIES**

These are exhorted to come with boldness to the Throne of Heavenly Grace, to obtain mercy, and find grace to help in every time of need. These, and only these, may know that their prayers are always heard. As Jesus said, "Their messengers do always have access to My Father's presence." (Matthew 18:10) The exhortations of the Apostle are to these alone-not to the world.

In our context the Apostle holds up the Lord Jesus as the great Pattern of humility, the example for all of His followers, admonishing that they should walk in His steps, if they would have the Divine favor that He enjoys and attain with Him to joint-heirship in His glorious Kingdom. He was rich, yet in obedience to the Father's will He laid aside the riches of His Heavenly estate, and became poor-not merely appeared poor.

He laid aside, or divested Himself of His spirit condition and glory, and took instead human conditions.

From being above the angels, He of His own volition took a nature and place "a little lower than the angels." And He did this, knowing it was only a preliminary step. He knew that the particular steps of self-denial and suffering were to follow. He humbled Himself to become a man, because a man-Adam-had sinned, and through him a race had come under sentence of death, and could not extricate itself. Only an uncondemned man could redeem the condemned one. For this purpose Jesus left His glory, and "was found in fashion as a man."

The Logos did not become a sinful man, a blemished or imperfect man. On the contrary, He was "holy' harmless' undefiled and separate from sinners." Otherwise, He could not have been the Redeemer. Being sinless, however, this perfect One would suffer all the more from the shame and ignominy connected with the mission He undertook.

As it was not a babe, but a man, that had sinned and was to be redeemed, therefore Jesus needed to wait unto He reached manhood's estate-thirty years-before He could begin His ministry. Promptly at thirty He made His consecration, and symbolized it by water immersion at Jordan. Then He went forth, declaring the Message which He knew would be misunderstood-the Message of God's Love, the Message that there must be a sacrifice for sin, the Message that He was the Sin-Offering, the Message that as a result of that Sin-Offering, blessed fruitage afterward would come, in the Messianic Kingdom, which would bless all the families of the earth.

As He foreknew, mankind, even the best prepared-the Jewish people-were not ready for the Message. Thus, as He foresaw and as the Scriptures foretold, they crucified Him-ignorantly-for as St. Paul declares, "Had they known it they would not have crucified the Lord of glory." (1 Corinthians 2:8) St. Paul reminds us that we should consider Christ's undeservedness of persecution, lest we should be "weary and faint in our minds." Similar experiences must to some extent come upon us. And if He who was perfect endured patiently, we who are imperfect may well exercise great patience. And so in our text the exhortation is that we perceive



how Jesus humbled Himself, and that we should think it a great privilege and pleasure similarly to experience humiliations for righteousness' sake.

### **THE REWARDS OF HUMILITY AND LOYALTY**

No doubt the Logos, "the Beginning of the Creation of God," the "First-born of every creature," the one by

1H623

whom all things were made, had such loyalty to the Father that He would have been obedient, even had no reward been attached to the invitation given Him. But, on the other hand, it would not have been consistent with kindness, love or justice for the Father to demand of His Son such a sacrifice. Justice can make no such demand. And if Love makes such a suggestion, it should properly back up the suggestion with some promise of special favor or blessing. According to the Apostle, God did just this. He informed His Son that He would appreciate such a sacrifice, and set before Him a joy, a hope.

The Apostle does not explain the details of that hope, but we may infer them:(1) The joy of the Father's blessing in a superlative sense. (2) The joy of bringing many sons of God to the plane of glory as His Bride class. (a) The joy of rescuing the world of mankind from sin, sickness, sorrow, pain, death and of uplifting, or resurrecting all the willing and obedient of the race to human perfection, and all that was lost by Adam. (4) An exaltation to a still higher station than that which He had left. He would be made partaker of the Divine nature, far above angels, principalities and powers, and above His own previous high station as the Only Begotten of the Father, the Logos-the Word. John 1:1-3

Here we are, with the Apostle's words and the full scope of his inspired testimony before us. He tells us that if we desire to be of the glorious Class of more than conquerors, who will be honored by the Redeemer, we must humble ourselves to the doing of the Divine will to the best of our ability' as our Redeemer humbled Himself to do the Father's will perfectly. Not that the Father will accept anything less than perfection, but that our Redeemer will make up to us by the imputation of His righteousness all that which we lack through our share in Adam's fall and its consequence. In other words, if we have the same loyalty of heart that the Master had, we will do what we can, and in so doing shall be acceptable to the Father, through the Son, who has "tasted death for every man," who gave Himself for all.

### **SATAN'S COURSE IN CONTRAST**

Notice, now, the contrast between Satan's course and that of the Lord Jesus. Satan took the opposite course from that which the Redeemer took. Instead of humbling himself, willing to do everything that would be pleasing to the Father, he was proud, haughty, and sought to exalt himself. Lucifer was rich before his rebellion, before he became Satan, the adversary of God. Yet he was not so rich, had not so high a station, as the Logos, who was the very chief of all of God's creation, through whom the Divine energy operated in the creation of all things that were made.



Mark well the course of pride, that led to Satan's sin, and will ultimately lead to his degradation and destruction. Mark well also the course of Jesus, as it led Him through obedience to humiliation, and then to the highest glory. Which example shall we follow? Which fate will be ours? Shall we in humility walk in the footsteps of our Redeemer, and become His joint heirs in His glory, honor and immortality or shall we take the other course of pride, and thus become disciples of the Adversary, and learn of him, and reach his doom-destruction in the Second Death?

The Apostle intimates that God tests us upon certain general lines, general principles operating His Government: "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." It would be folly to permit the seeds of pride or personal ambition to take root in our hearts. Let us be diligently on the outlook to eradicate everything of the kind, and be close students of our Master, copying His course.

There is a reason behind every Divine command and regulation. Men may make arbitrary rules and conditions without justifiable cause, but we may be sure that the great Creator has a good reason for His every act and requirement. In the present case, we can readily discern the necessity for the Divine requirement of humility. The Lord Jesus and His Church are invited by the great Jehovah to the very highest position in the Universe, next to Himself. Such an exaltation would be dangerous to any one possessed of a spirit of pride or selfish ambition. Who can tell at what time the smoldering fire might break into a blaze and cause confusion and disorder?

Consider Satan's case. What might have been the result had he been entrusted with so high a position as that now occupied by the glorified Jesus? There would have been genuine rebellion in Heaven of the kind Milton so foolishly imagined. How we can see the wisdom of the Almighty in testing those whom He would exalt to His own Divine nature! Even His well beloved Son was required to demonstrate His faithfulness and loyalty unto death-"even the [ignominious] death of the cross." So the Apostle says that it became God, "in bringing many sons unto glory' to make the Captain of their salvation perfect through sufferings"-to prove Him perfect by the things which He suffered-to demonstrate that the things which He had always professed and had always done, expressed the sentiment of His heart in the fullest and most absolute sense.

Thus again we read, "Though He were a Son, yet learned He obedience by the things which He

1H624

suffered."(Hebrews 5:8) Again we read that it was because of His faithfulness that God highly exalted Him and gave Him a name above every name. If this was necessary in the case of our Redeemer, before the Father could properly so highly exalt Him, what shall we say of His followers? Surely we must agree to the necessity for most thorough testing, proving, demonstrating the loyalty of the Church before they could be made partakers of the Divine nature and sharers of that Heavenly glory 2 Peter 1:4

This is the import of our text: Remember the heights, the glories of the Heavenly calling which we have received of God through Christ! Remember that we were by nature children of wrath, even as others! Remember that once we were alienated from God through wicked works! Remember that God is working in us to will and to do His good pleasure, to develop the character pleasing to Himself! Remember that unless this work of grace go on in our hearts day by day, it will not be accomplished! Remember that unless it be accomplished, we shall not be fit for a place in the Kingdom! Remember that God has predestinated that only such as demonstrate that at heart they are copies of His Son can ever be His joint heirs in the Kingdom; and remember that in all this we see the force of the text: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

Our trials and difficulties, our stumblings and repentances, our vows to the Lord, and our endeavors to keep these, are parts of the great humbling process necessary to our exaltation. "If we suffer with Him we shall reign with Him."

### **TRIALS AND TEMPTATIONS NECESSARY**

When we get the proper focus on this subject of the calling and election of the Church, it clarifies everything. We see now that if we could escape trials and difficulties and testings we would escape the necessary schooling experiences, and be unfit for our graduation, unfit for a share in the First Resurrection. It takes us some time to get this proper view of matters; even as when we were school children, it required some time for us to learn the lesson that to be helped with an answer or to be excused from a lesson or to have a holiday were all disadvantages. A sufficient number of such failures to learn our lessons properly would mean unpreparedness for examination day. We have entered God's great training School. Its great Teacher is our dear Redeemer, to whom we are betrothed. Every lesson in the course is necessary for our polishing and preparation for the glories to follow.

In this School everything depends upon ourselves. The arrangements are all of God and therefore perfect. The great Teacher will not fail in His duty toward us. The results, therefore, are with ourselves. If we learn the lessons, we shall surely be graduated, and presented before our Heavenly Father and the holy angels with honor and glory. But if we fail to learn the lessons necessary, we shall have only ourselves to blame. Indeed, from the viewpoint which we shall have beyond the veil, we surely would not want a place for which we were not prepared, and God would not give it to us. In this entire matter, therefore, we see that God is operating His elections, selections, instructions and final approvals along the lines of absolute justice, fairness.

## MISCELLANEOUS COLUMN

### **REVIVING OF A DEAD PERSON BY TRANSFUSION OF BLOOD, SAID TO BE POSSIBLE**

The miracle of bringing the dead back to life, Dr. A. L. Soresi, of Fordham University, thinks will be a scientific achievement of the future. Dr. Soresi, who is attached to the staff of the Flower Hospital, for five years has conducted experiments of transfusion of blood, with results, he says, that are amazing.

Prof. Soresi here told of saving the life of a male patient, and the body was apparently moribund. After the explanation of his experiments with transfusion of blood in animals, Prof. Soresi said:

"An experiment with a male pneumonia patient was perhaps not as spectacular, but more gratifying in results. This patient was entirely without respiration from all tests applied and therefore actually moribund to human knowledge when I made a transfusion of blood from a normal man through the jugular vein of the patient. The return to life was prompt and recovery followed in due course.

"If such transfusions could be made promptly the loss of life would be materially lowered.

"In a recent experiment at Flower Hospital I pumped all the blood from a dog until the animal lay absolutely lifeless. For sixteen minutes I allowed the animal to remain without a spark of life. The heart had stopped beating and every function of life had ceased.

"I connected the blood vessels of the dog with those

1H625

of another dog and permitted blood to flow. Inside of five minutes there was a complete return of life, and the dog soon was yelping in an entirely normal way. Other experiments with dogs have yielded amazing results.

"When the way has been found to connect directly with the left side of the heart, medical science will be able to restore human beings to life after all animation has been suspended, provided there is no organic trouble. The resuscitation will be effective in cases of gas or drug poisonings, hemorrhages and such diseases as typhoid and pneumonia. Sudden death by accident, when no vital organ has been crippled, will fall within the scope of the transfusion method.

"Under the new science it will be possible to restore life after it has been extinct for half an hour. I am devoting most of my time to these experiments, and hope before long to be able to make an important announcement to the world of science."

## **TO MAKE CLOTHING FIREPROOF**

If we may believe the latest reports of the industrial chemists, a cheap process for making cloth absolutely fireproof has finally been discovered. Many fireproof fabrics have been brought out, but this is the first time that there has been any apparent assurance of a cloth that is cheap enough for ordinary uses. And it is also the first time there has ever been devised a process that would fire-proof ordinary cotton cloth in a way that enabled the cloth to be washed or laundered. The new process is the work of an English chemist and his claims are based upon the fact that the fireproofing of any material desired, and especially of cotton cloth, will not increase the cost of production more than a fraction of a cent.

Heretofore the cotton cloths that have been fireproofed have taken on a hard and unyielding texture that made them almost impossible for the ordinary uses of such materials. It is well known that the cotton flannel material which women use throughout the world for making wrappers and night clothing is highly inflammable and that a number of tragedies have been caused by its being worn. Despite this disadvantage the cloth is used because it is soft and gives good wear. The discover,, of a process for rendering such material fireproof, therefore, is deserving of more than ordinary mention.

## **SO RUN THAT YE MAY OBTAIN**

*Different Races! Different Trophies!*

*The Goal Before Us*

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Running for the Worthy Prizes."

## **WHAT OUR LORD FEARED AND FROM WHAT HE WAS DELIVERED**

This article was republished in Reprints 1806-1808, May 1, 1895, entitled,  
"Perfect Through Suffering," and remainder republished  
in Reprint 4804, April 15, 1911, entitled  
"What Our Lord Feared and From What He Was Saved."

*"For I the Lord thy God will hold thy right hand, saying unto thee, fear not; I will help thee." Isa. 41:13.*

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **A DESERVED REBUKE GIVEN BY A BAPTIST MINISTER**

"Brethren of the ministry, lend me your ears for a moment, while I present a new phase of this question.

"I do not wish to speak now of any rebuke we are giving or should give Russellism, though it deserves it. But I wish to call serious attention to the rebuke Russellism is giving us. From all our pulpits and at all our associations and other gatherings we hear Russellism denounced and the fact lamented that it is spreading the world over and winning many converts, and some of them from our own ranks.

"Now, why are so many being led astray by these teachings? Simply because Russell is teaching some truth, and very timely and precious truth, when he teaches a Millennium of peace and righteousness in the earth to follow the second coming of Christ.

"And herein consists the rebuke. Not any rebuke we are giving him, but a just rebuke Russell is giving us. Our preachers have not preached and informed the people on these subjects. Many of our people who have heard preaching all their lives have never heard a sermon on the second coming of Christ or the Millennium. Herein are we rebuked. We have not informed ourselves and our people on these subjects. If we had, they would be safeguarded against the heresies the others associate with their teachings.

"Many a man reads this literature or hears them preach and discovers that the Scriptures really teach a second coming and a Millennium, and it is such precious and comforting truth that he feels drawn toward it, and, not being previously instructed in the true Scriptural teaching on the subject, he often swallows the whole thing, good, bad and all.

"Yes, I am sick of hearing fiery and eloquent speeches denouncing the heresy. Brethren, let us display some real manhood and courage, and just own up that the fault is at our door. Let's study God's Word on the subject and no longer excuse our ignorance by persuading ourselves that Daniel and the Revelations have no message for us that we can understand. It will astonish you how much you will find on these subjects, both in the Old and in the New Testaments. And if you come with open Bible to the door of wisdom and use your knuckles on the door and your knees on the floor, you will be happily rewarded.

"Yes, this precious teaching will make you a better man and will bring a great blessing to your people. And, as many signs seem to indicate the near approach of

the fulfillment of the promise, it is more timely than ever for us to be properly informed along these lines. This is no doubt the reason that various groups of believers are stressing this subject.

"Once more, it is my profound conviction that God is especially and purposely firing many hearts on this subject nowadays, and that He will ultimately overrule even Russellism for His own glory by blessing whatever truth he may teach and by making it the means of provoking many other people to search the Scriptures and get their eyes open. Very fraternally,

(Rev.) J. R. Wells, in Baptist Witness

## **END OF WORLD IN 1914**

*Not the View of Pastor Russell nor of I. B. S. A.*

**"The Earth Abideth Forever"**

**Christ will not return to Earth as a Man**

**Present Year Believed to Mark Great Change of Dispensation,  
but World May not discern Immediate Difference**

I am prompted in the selection of my text by reading an extract from the sermon of a Canadian minister delivered recently. In it he declared that 1914 would witness the Second Coming of Christ, etc. His statement allowed the inference that he holds the view common to nearly all the creeds; namely, that the earth is to be burned up and the human race blotted out; and that, incidentally, Christ will come a second time, to see that none of the Church are included in the destruction.

### **MISTAKES OF DARK AGES BEING CORRECTED**

To my understanding, all such expectations are

1H627

wholly unscriptural, untrue, misleading, and hindrances to a right understanding of the Bible. They belong to the Dark Ages, when public teachers seemed to lose all appreciation of poetic language, figurative language, mental imagery. They belong to the time when Christ's references to Gehenna Fire, which burned outside the walls of Jerusalem, were understood to mean an eternity of torture for all except the saintly few. They belong to the time when Jesus' words respecting the cutting off of the right hand and the plucking out of the right eye were misunderstood, and taken literally.

St. Peter's words are generally urged to be the foundation for the theory that the world will be destroyed by literal fire at the Second Coming of Christ, when the heavens shall be on fire, and the earth also and the things therein shall be burned up (2 Peter 5:10), a literal interpretation here overlooks the fact that St. Peter, speaking of the very same time, in Acts 5:19-21, declares that Times of Restitution and blessing-not times of world-burning-will follow the Second Coming of Jesus. It also overlooks the fact that St. Peter and the other Apostles, as

well as the Master, frequently used the word fire in a symbolic sense, to represent tribulation. Thus St. Peter, addressing the Church, says: "Think it not strange concerning the fiery trial that shall try you."

St. Paul says that the fire of that Day shall try the work of every man [the Church], of which sort it is. Those who have built with gold, silver, precious stones [the promises of God's Word], shall be fireproof in that Day; while those who have built with the wood, hay and stubble of tradition-Higher Criticism, Human Evolution, etc.,-will find their faith structure amenable to the fire; and they will suffer the loss of faith and have tribulations accordingly. Yet, the Apostle explains, such will themselves be saved, but these very fiery trials will destroy their misconceptions. They will be saved because, in spite of their errors, they built their faith upon Christ. 1 Corinthians 3:11-15

The Apostle, however, urged that all should build with gold, silver and precious stones-characteristics which would enable them to pass through the fire of that Day unscathed-"more than conquerors." Similarly, Jesus referred to a testing of faith, by the figure of a flood, telling that those who built upon the sand would suffer loss; but that those who built upon the Rock would be safe. All these Scriptures, however, these references to fiery trials, etc., belong to the end of the Age-not the end of the world.

### **"THE EARTH ABIDETH FOREVER"**

The Bible teaches that in God's great Plan He has provided various epochs, or ages, each for the accomplishment of its own special work; for instance, the Jewish Age with its work, and the Gospel Age with its work, to be followed by the Millennial Age and its still different work. The Bible declares that "the earth abideth forever" (Ecclesiastes 1:4); that "God created it not in vain; He formed it to be inhabited." (Isaiah 45 :18). The earth has never yet been inhabited. There are immense tracts of country still unoccupied. The Divine Plan for the earth has not yet reached consummation. It will require the thousand years of Messiah's glorious Kingdom Power to bring the world out of present sin and death conditions, and into the glorious conditions of Millennial blessing and Restitution, of which the Scriptures so frequently speak, and which St. Peter declares God has spoken by the mouth of all His holy Prophets.

So, then, the basis for thinking of the end of the world, now or ever, is purely a misunderstanding, due largely to the fact that our English translation uses the word world where it would more properly have used the word Age, Epoch, or order of things. In a word, the present order of things, of which the Scriptures declare Satan is the prince, or ruler, is not to be perpetual; it is to pass away. A new order of things, under the control of Messiah, the Prince of Light, is to take the place of the present reign of the Prince of Darkness. A reign of righteousness and life is to succeed the present reign of sin and death, according to St. Paul. Romans 5:17, 21

### **CHRIST'S SECOND COMING**

The Bible everywhere represents that Christ left a Heavenly glory when He came to earth nearly nineteen centuries ago. "The Logos was made flesh and dwelt among us." The Bible explains that the necessity for this humiliation, this leaving



the glory and taking a bondman's form, lay in the fact that God had pronounced a death sentence upon man, which mankind was paying and from which they could not be released unless someone would become their redeemer and meet the penalty for them—a death penalty, not an eternal-torment penalty, of which the Scriptures know nothing.

The Bible nowhere tells that Jesus took the human nature to keep it forever, and to return with it to Heaven, where it would be completely out of order and out of place. The Bible teaches, on the contrary, that "flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15:50); and that Jesus was made flesh merely "that He, by the grace of God, should taste death for every man" (Hebrews 2:9); and that after doing this work He would "ascend up where He was before." John 6:62) St. Paul assures us that this, the Divine Program, has been carried out. After telling of our Lord's obedience to the Father's will in humbling Himself to death, even the death of the

1H628

cross, he adds, "God hath highly exalted Him"—"far above angels, principalities and powers." Philippians 2:5-11; Ephesians 1:20-23

The Master declared plainly, "Yet a little while, and the world shall see Me no more"; but He promised that He would be seen by His followers. St. John declares, "We shall be like Him; for we shall see Him as He IS." (1 John 3:2) We read: "Every eye shall see Him"; but this, to be in harmony with the other Scriptures, must refer to the eyes of understanding. The Bible declares that eyes of human understanding are blinded now by error and sin, but that shortly all the blind eyes shall be opened. Then all will see Messiah and His Kingdom with the eye of faith, as the Church now see Jesus, the crown of life, and the things which the natural eye hath not seen.

### **PAROUSIA--PRESENCE; EPIPHANIA--MANIFESTATION**

Our English word coming is used to translate several very different Greek words. One of these is Parousia, which means presence, and is used in referring to the first stage of the Lord's Second Advent. He will be invisibly present. For a time none but the saintly few whose eyes of understanding are anointed through the Word and the Spirit will realize His Parousia, His presence, while all things earthly will continue as they have been—buying, selling, building, marrying, etc. Then, later on, will come the Epiphania; that is to say, the revelation, or manifestation, of the present One. This will not be a manifestation in the flesh, but in a great Time of Trouble, symbolically represented as fire, as when we read, "He shall be revealed in flaming fire, taking vengeance." 2 Thess. 1:7-10

To my understanding, the Bible teaches that Jesus has been present in the world since 1874. In other words, His Second Advent then began. The wonderful progress in the world since then Bible students thus explain; the wonderful blessing upon them and their study of the Bible they interpret in harmony with this. They understand the Bible to teach that this Parousia will continue for a



thousand years; but that the Epiphania, or manifestation to the world, will be due in forty years from the time the Presence began. For this reason they are looking very interestedly to see what the present year may bring forth.

And do we not see everywhere signs of unrest, a time of trouble brewing? It looks as though this year would mark the beginning of the "flaming fire" of judgments upon the world which will mark the closing of this Age and the inauguration of the New Dispensation of Messiah's Kingdom, when "justice shall be laid to the line and righteousness to the plummet," and when the ignorance, superstition and darkness which so long have hindered us will begin to be broken. The transition may be painful, yet it will be blessed, marking the overthrow of Satan's empire and reign of sin and death and the inauguration of Messiah's Kingdom and its reign of righteousness and life eternal.

### **"EATING, DRINKING, PLANTING AND BUILDING"**

Our Lord, in describing His Second Presence, clearly indicated that it would be unnoticed by the world until the cataclysm of trouble should come. Thus He likened the earlier days of His presence to that period before the Flood, when the world, unconscious of the impending catastrophe, continued to build, eat and drink as usual, and knew not. So, says the Master, it will be in the end of this Age. Eating, drinking, building, planting and marrying will proceed as usual; and the world will not know that they are in the PRESENCE of the Son of Man. The great Day of Trouble, noted throughout the Scriptures as "the Time of Trouble such as never was since there was a nation," will come upon them suddenly-St. Paul says, like the pangs of a woman in child-birth. A New Dispensation and new order of things is about to be born, and this great trouble is merely incidental to that birth.

St. Paul, in referring to the matter, says: "Yourselves know perfectly, brethren, that the Day of the Lord cometh as a thief in the night. For when they [the world] shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, children of the Day." 1 Thessalonians 5:1-6

### **CHANGE A CAUSE FOR REJOICING**

If this great change from the dominion of Satan to the rule of Christ shall begin to manifest itself this very year, 1914, it will be a cause for rejoicing to all. Although no sufferings are joyous, but rather grievous, nevertheless, when we know that our interests are in the hands of a gracious Savior, who died for us and who is intent upon doing all that can be done for the recovery of our race from sin and death, we may well be glad in realizing that the Plan which Messiah is about to carry out for the blessing and uplifting of mankind from sin and death conditions is part of the original Divine Plan of the Father. And we have all the more joy, confidence and assurance that all things will work together for good to those that love God.

1H629

"The bud may have a bitter taste,  
But sweet will be the flower."

The trouble will be an awful one, but we believe not of great length. The Bible everywhere tells of the glorious results that will follow, when the shackles of darkness, sin and error shall be broken, and when all the spiritual powers surrounding mankind will be good and helpful, as in contrast with those of the wicked spirits now operating through mediums, by clairvoyant and clairaudient powers, to ensnare, to deceive, to bewilder mankind.

The fact that our Lord appeared in seven different flesh-forms on various occasions after His resurrection does not contradict other plain statements. Rather, we see that such appearances resembled the appearances of angels in the flesh, to communicate some good message from God to men. Had Jesus not materialized and appeared to His disciples, what proof would they or we ever have had respecting His resurrections And would not the fact that He saw them for a few moments and then vanished tend to prove to them that He was no longer a flesh being, but a spirit being, who had merely appeared to them for a special purpose? St. Paul declares that he saw the Lord last, and not as a man, but as a spirit being, whose brightness was above that of the sun; and it injured his eyesight; for our Lord was not veiled in the flesh, as when He appeared to the disciples during the forty days.

The Christ who is to come a second time, then, is not the Jesus of the flesh, but the glorified Jesus, who in nature and glory is far above the angels-of the Divine nature.

### **"THIS SAME JESUS--SHALL COME AGAIN"**

When Jesus ascended, two angels appeared to the disciples, saying, "This same Jesus whom ye have seen go into Heaven shall so come again in like manner as ye have seen Him go." In the past many of us have misunderstood this statement-not scrutinizing it carefully enough. Assuredly it will be the same Jesus that will come again-the same One who died for us, the same One who left the glory for us before He was born the Babe of Bethlehem. In all His changes He remains the same personality, as He declared: "I am He that is, and was, and is to come." The angels did not say, however, He will come again in the flesh, or materialized, as you have seen Him go away. Their message related to the MANNER of His going and the MANNER of His coming. What was there special about the manner of His going away that would correspond to the manner of His coming again? Many things! He went away quietly, secretly, unknown to the world, unknown to any except His disciples. In like manner has been His Parousia-silently, quietly, unknown to the world, not known to any except His disciples. Surely, if we are right in saying that His Parousia began in 1874, the manner would correspond with the manner of His going. He did not come with glorious hosts, blaring trumpets, etc., but as a "thief in the night." If we have the correct date and chronology, Gentile Times will end this year-1914.

What of it? We do not surely know. Our expectation is that the active rule of Messiah will begin about the time of the ending of the lease of power to the Gentiles. Our expectation, true or false, is that there will be wonderful manifestations of Divine judgments against all unrighteousness, and that this will mean the breaking up of many institutions of the present time, if not all. Some

Scriptures seem to indicate that this will mean world-wide anarchy, not all beginning at the same moment, nor ending at the same time, but beginning and gradually spreading the world around. The further intimation is that this trouble will eventually prove a blessing to humanity, melting their hearts in the Day of Trouble, teaching the more of sympathy for one another, breaking the power of superstition, wealth, ignorance, etc.-preparing them for the glorious Reign of Messiah's Kingdom.

## **MISCELLANEOUS COLUMN**

### **RETURNED MISSIONARY CALLS OUR FOREIGN SCHOOLS A FARCE**

#### **IS MONEY WASTED ON MISSIONS?**

American missionary work in China has gone to extravagant and unnecessary extremes, and thousands of dollars are wasted annually in the name of missions, according to Dr. John J. Mallowney, assistant chief medical inspector in the Department of Health of Pennsylvania. Dr. Mallowney is a graduate of the University of Pennsylvania Medical School and for a year attended the Harvard Medical School. After graduation he went to China as a medical missionary. For four years he taught in the Union Medical College of North China and also was in charge of the Hopkins

1H630

Memorial Hospital, at Peking.

#### **QUIT BECAUSE OF OPPOSITION**

"After serious thought," Dr. Mallowney says, "I could not feel that I could conscientiously be a part in bringing into China a system of which I could not approve, that is, bishops, paid ministry, baptism, sectarianism and forms and ceremonies which I have learned to believe are absolutely foreign and unnecessary to the real, simple teaching of Christ. I could not feel that it was wise or practical to endeavor to teach such subjects as medicine and the sciences in the Chinese language, and I was convinced of the folly of this more because the Chinese themselves, through the National Board of Education, had decided that these subjects should be taught in the Government colleges in the English language; and yet those in control of the school where I taught were trying to teach medicine in the Chinese language.

"While I do believe in taking the real Message of Christ to China, I cannot feel that it is a religious duty or a practical undertaking for us to take thousands of dollars annually from the common people of these United States to help build in China a lot of institutions of higher education which may be useful from the standpoint of learning, but which are not an essential of the Message of Christ. I cannot think that it is our religious duty to beg the hard-earned money of our people in America for the purpose of building up institutions of education which are to compete with each other and with Chinese Government institutions-because it is both unnecessary and foolish. It is unnecessary because the Chinese nation is

perfectly able to educate its own people and is doing it in its own way, which is the best way for them. It is foolish for us to think that we know how to educate the Chinese better than the Chinese themselves, and it is foolish to try to do for them what we have not done for ourselves.

### **SECTS WAR UPON EACH OTHER**

"In short, I have come to feel that we are pretending to do what we have not done for ourselves and we are pretending to be what we are not, which is expressed in one word-hypocrisy.

"Personally, I feel that the missionary efforts of the American people in China have gone to extravagant and unnecessary extremes, and that if we were only content to do the thing that Christ demands of us, and that alone, it would cost us far less and would be far more effectual. If we were not so egotistical as to think that the Chinese could not take the Message to their own people, but that we ourselves must go there, bag and baggage, it would show a far larger faith in our religion and would call for an infinitesimal part of what is now spent on 'missions.' And better than all else, it would not have given rise to the importation into China of a host of sects and factions, which are now the concrete evidence of the desire of each religious group, or each church in America, to place or advertise its own particular institutions in China. This may be good business, but it is not what Christ bade His followers to do.

"I am not a pessimist, and I firmly believe in the ultimate spread of the Message of our Great Teacher to the four corners of our earth, but I sincerely believe that we have much to learn and to undo if we are to help to that great end efficiently and rationally. I believe that every exponent of Christianity, every man and woman who goes there, should be self-supporting; and I believe that the Chinese people would be glad to support every man and institution that is necessary for the spread of true, real and simple Christianity in China." Philadelphia Record

### **BATTERING DOWN THE WALLS OF HELL**

*"O Sheol [hell], I will be thy destruction." Hosea 13:14 "O Hades [hell, where is thy victory?]" 1 Corinthians 15:55*

Our text teaches that Jesus will destroy the hell of the Bible, the tomb-the state of death. He will do it by delivering all mankind from death by the resurrection. Thus He will ultimately gain His great victory over sin and death and deliver humanity from

their power. No one but Jesus can do this. Hence we must wait for the appointed time-the establishment of the Messianic Kingdom. Meantime, it is ours to batter down the hell of torment which for centuries has troubled God's saints, and turned the hearts of the masses from their Creator.

The masses of Christian ministers are educated. Preachers in general know well that the Bible does not teach a hell of torture-that the words Sheol, Hades,

Gehenna and Tartarus do not signify a place of torture-where all except the saintly will everlastingly suffer. These ministers do not come forth into the open to combat the error, presumably because they do not realize that this terrible blasphemy against the Divine character lies at the bottom of nearly all the godlessness and the growing unbelief in the Divine Word now prevalent. To us it is evident that reverence for God and faith in the Bible can never be restored until this great Moloch of false teaching shall be demolished. This explains our zeal for the exposing of the error of the past, and for the revelation of truth on the subject of future punishment. All the precious promises of the Bible, and all its just penalties, are negated and made of no effect by this colossal error of the past, whenever it is recognized, conceded.

We will not in this issue attempt explanations of some of the three or four parables, which by mistranslations, misunderstandings and interpolations have been made to support the God-dishonoring doctrine that everlasting torture is the wages of sin, in contradiction of the Bible statement, "The wages of sin is death." We content ourselves with reminding our readers that we have already published articles on the parable of the "Rich Man and Lazarus," the parable of the "Sheep and the Goats," and the Lord's statement, "where their worm dieth not and their fire is not quenched"; and again in Revelation, about the Devil being cast with the beast and false prophets into torment. We shall be glad to furnish our readers with free copies of these upon application. These four figurative statements are the whole basis, so far as the Bible is concerned, of the doctrine of eternal torment.

### **THE GOD OF ALL GRACE**

The God of the Bible is such a one as every human heart needs and craves. He is a God of sympathy and love, respecting whom it is declared (Psalm 102:19,20), that He looked down from His Holy Habitation and beheld, and heard the groaning of the prisoners. "Then His own Arm brought salvation." (Isaiah 63:5) The groaning of the prisoners was not in some far-away fiery furnace, but right here on earth-in every home. St. Paul declares:"The whole creation groaneth and travaileth in pain together." He is quite right. Our race groans because we are slaves of Sin, and Sin is paying us the prescribed penalty, namely, death.

We are a dying race, mentally, morally and physically. We are more and more disappointing to ourselves and to others, and we hasten toward the tomb, slaves and prisoners-going down into the great prison-house of Death. That prison-house of Death, the tomb, is the Bible hell. All the aches and pains which come to us as we approach and enter the prison are incidental parts of the penalty. But

"There's a wideness in God's Mercy,  
Like the wideness of the sea."

He has purposed a blessing upon every member of the race, all of whom have suffered the loss of Eden happiness and of life itself through the disobedience of the first man, Father Adam. The Second Adam is to completely undo the work of the first, and is to give every member of the race fullest opportunity for reconciliation and return to the Father's House.

The work of Jesus at the first Advent was only a preparatory one. His death was necessary as the corresponding price for the sin of the First Adam. Only by paying that penalty could He ever have the right to destroy the great prison-house-the tomb, Hades-and to deliver the prisoners by resurrection from the dead. His work was satisfactory. He has been received up into glory "where He was before," only with added dignity at the Father's right hand. There He waits, the Psalmist tells us, for the hour to strike when He shall take his great power and reign. Psalm 2:8-10

The first feature of His campaign will be the binding of Satan. Then He will cause the Sun of Righteousness to shine forth, with healing in its beams. The light of the knowledge of God shall fill the whole earth. Every knee will bow and every tongue confess. All will have the fullest opportunity for return to God, and only the willingly disobedient and rebellious against light will die the Second Death, go into "everlasting destruction."

### **"HE UPON THE THRONE SAID:"**

Beautifully does the Book of Revelation picture the coming glories of Messiah's Kingdom and the blessings to mankind. Mark that it is the enthroned Messiah who declares, "Behold I make all things new," and who tells that, as Jehovah's Messenger and Representative, He will wipe away all tears from off all faces and give beauty for ashes, and the oil of joy for the spirit of sadness. Isaiah 61:1-3

The God of Love and Grace, the God who sympathizes with His creatures and who promises ultimately to wipe away all their tears, is the only God who appeals to the human heart and head. Our misconceptions in the past served to drive the world further and further away from God, and even the

1H632

saintly found it difficult to worship Him in spirit and in truth-so dense was the cloud of ignorance and superstition which enshrouded us. Hark to Cardinal Newman's words,

"Lead kindly Light,  
"Amidst the encircling gloom.'

God is sending out His light and truth. The encircling gloom is breaking. The error and superstitions which hindered us from seeing the beauty of God's Word are being scattered. The light from one page and statement is shining upon another. The entire Word of God is heard as never before. God is speaking. His people are hearing. Bible students in all parts of the earth are awakening to the unsectarian study of the Lord's Word. 2 Timothy 2:15

True, Satan is still active. He is not yet bound. The Prince of Darkness hates the light, battles against it, and enlists on his side as many as possible. Alas, that he is able to gain a few as honest and as blind as was Saul of Tarsus, nineteen centuries ago! These now breathe out threatenings, as did Saul. But we have confidence that all sincere ones, like St. Paul, will soon see a great light and hear the great voice



of the Master, and be fully delivered from the evil spirit of persecution, which, in our day, uses slander and "shoots out arrows, even bitter words," to destroy the Message and the messengers of the Prince of Light, now shortly to take His power to reign for a thousand years, subjecting all things to the Divine standards.

### **"DOCTRINE OF DEMONS"**

There is no doubt that the Church during the Dark Ages came under the influence of the "doctrines of demons" referred to by St. Paul. He declared that the demons of the Bible are identical with the fallen angels of Genesis 6. They seek to hide their identity, representing themselves as holy angels or as dead human beings speaking to the living through mediums, as in Bible times-through witches, wizards, necromancers, astrologers, soothsayers, etc.

These, under Satan's domination, have for centuries sought to substantiate Satan's lie, and to deceive mankind into believing that the dead are not dead; into believing that Satan told the truth, saying, "Ye shall not surely die," and that God told the untruth when He said, "Thou shalt surely die." To turn the hearts of men away from the God of Love and Mercy, they have traduced His character and cultivated human fears.

The experiences among the heathen in India are very interesting. The more intelligent quickly learn the difference between the Message of God's love and the message they had heard from the missionaries. They declare that they cannot accept the teachings of the missionaries, to the effect that all of their forefathers have gone to a hell of torture, simply because they never heard of Jesus. They declare that they could not believe in such a God, even though they respected the intelligence of the missionaries on other subjects.

They say, "Our gods do not allow us to torture even brutes or insects, and hence would not themselves delight in torture. How can we receive the Christian's God with sentiments less noble than our own?" We have all made mistakes more or less in the past. God's Word is now opening up to us more and more. We are learning wherein we misunderstood Him and His gracious purposes. Begin a proper study of the Bible. You will find it soul-satisfying beyond all else.

In India scores of Bible Students classes are springing up; and native teachers in India, China, and Korea are hearing of the God of Love and Mercy and of the better and clearer understanding of the Bible with rejoicing hearts. The Gospel of the Kingdom-that Messiah is soon to become the great King, to establish righteousness, to overthrow sin and to uplift humanity-appeals to the simple minds of the Orient, especially to those attracted to Christianity, but unable to enter heartily into its service because of the darkness, mysticism and unreasonableness attaching to its exposition.

The prayer of our Methodist friends, "Send out the Light and Truth, O Lord," is surely being answered, even though some godly Methodists are slow to perceive the answer. The Message of the Love of God which passeth all understanding is the Message which was forceful with our own hearts as Christians, and is the only Message which has power; hence our Master's prayer, "Sanctify them through Thy Truth; Thy Word is Truth." John 17:17

Fear may be the beginning of wisdom, but Love is surely its goal. Perfect love casteth out all fear, and brings us near to the great Fountain of Grace and Truth, Mercy and Love. In His Divine presence and fellowship we find a transforming work progressing in our hearts-and more and more such become copies of God's dear Son and prepared for a share with Him in the glories of His Kingdom.

### **IGNORANCE AND FEAR OPPOSE**

Only ignorance and fear can oppose the Message of God's Grace and prefer the doctrines of demons. Only the narrow-minded can pray, "God bless me and my wife, my son John and his wife, us four and no more." All of our breadth of heart and head must concede that a God wise and powerful enough to be man's Creator must also be just and loving; for in

1H633

justice is unwise and loveless and devilish. God declares that His work is perfect, and that He made man a moral image of Himself. Our fallen condition is a part of the penalty of sin, as the tomb is the companion of it.

No complaint could have been made by our race if God had left us thus to perish like brute beasts. But the Bible declares that He is rich in mercy, and unwilling that any should perish, but desirous that all might be recovered to everlasting life. Again, we read that God so loved the world that He gave His Only Begotten Son that whosoever believeth on Him might not perish, but, on the contrary, instead of perishing like the brute beast, might attain through Christ to everlasting life. John 3:16

The world has not yet had the promised blessing of God; for the Divine Plan is that Jesus must first select from amongst the world a company of His own disposition of loyalty to the Divine will. Not until those shall be fully selected and glorified will the great Messiah, Head and members, be completed. Then Bridegroom and Bride, enthroned in glory, the work of blessing will begin.

And that work will be the overthrow of sin, and thus the overthrow of the penalty of sin-death. It will mean the recovery of mankind from bondage to sin and death. It will mean the uplifting of the partially dead mental, moral and physical powers to perfection. More than this, it will mean for those who have died without the knowledge of the Truth an awakening from the tomb, that they also may be brought to this knowledge of God and to a privilege of sharing in the great Redeemer's work and merit. No wonder the angels sang, "Glory to God in the Highest" at the birth of the Redeemer! No wonder they declared, "We bring you good tidings of great joy, which shall be unto all people!"

God's glory has not yet appeared to man. False doctrines, ignorance, superstition still becloud the vision of humanity. St. Paul's words still apply: "The god of this world hath blinded the minds of all them that believe not, lest the glorious light of God's goodness should shine into their hearts." 2 Corinthians 4:4



# **WHAT IS OUR DUTY TOWARD THE TRUTH**

## ***Its Cost--Its Value-Its Profit***

Both the light of nature and that of revelation clearly demonstrate the fact that an intelligent, wise, almighty and righteous God is the Creator of all things, and that He is the supreme and rightful Lord of all; that all things animate and inanimate are subject to His control; and that the Bible is the revelation of His character and plans so far as He is pleased to disclose them to men. From it we have learned that though evil now predominates among some of His creatures, it exists for only a limited time and to a limited extent, and by His permission, for wise ends which He has in view. We have also learned that though darkness now covers the earth, and gross darkness the people, yet God's light will in due time dispel all the darkness, and the whole earth will be filled with His glory.

We have seen that His great Plan is one that has required Ages for its accomplishment thus far, and that yet another Age will be required to complete it; and that during all the dark ages of the past, when God seems to have almost forgotten His creatures, His Plan for their future blessing has been silently but grandly working out, though during all those Ages the Mysteries of His Plan have been wisely hidden from men. We have also seen that the Day or Age which is now about to dawn upon the world is to be the Day of the World's Judgment, or trial, and that all previous preparation has been for the purpose of giving mankind in general as favorable an opportunity as possible, when, as individuals, they will be placed on trial for eternal life. The long period of six thousand years has greatly multiplied the race, and their buffetings and sufferings under the dominion of evil have given them an experience which will be greatly to their advantage when they are brought to judgment. And though the race as a whole has been permitted thus to suffer for six thousand years, yet as individuals they have run their course in a few brief years.

## **KINGDOM OF GOD SOON TO BE ESTABLISHED ON EARTH**

We have seen that while the race was undergoing this necessary discipline, in due time God sent His Son to redeem them; and that while the mass of mankind did not recognize the Redeemer in His humiliation

1H634

and would not believe that the Lord's Anointed would thus come to their rescue, yet from among those whose hearts were loyal to God and believed His promises, God has been, during the Ages past, selecting two companies to receive the honors of His Kingdom-the honors of sharing in the execution of the Divine Plan.

These two select companies, we have seen, are to constitute the two phases of the Kingdom of God. And from the Prophets we learn that this Kingdom is soon to be established in the earth; that under its wise and just administration all the families of the earth will be blessed with a most favorable opportunity to prove themselves worthy of everlasting life; that as the result of their redemption by the precious blood of Christ, a grand "Highway of Holiness" will be cast up; and the Ransomed of the Lord (all mankind-Heb. 2:9) may walk in it; that it will be a public thoroughfare made comparatively easy for all who earnestly desire to

become pure, holy; and that all the stumbling-stones will be gathered out, and all the snares, allurements and pitfalls removed, and blessed will all those be who go up thereon to perfection and everlasting life.

It is manifest that this judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again-not again in humiliation, out in power and great glory; not again to die for the world, but to judge (rule) the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time, though before that time there may be a great preparatory work. Then shall the King sit upon the Throne of His Glory, and before Him shall be gathered all nations, and He shall Judge them during that Age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord. And by their conduct under all that favor and assistance, He shall decide who of them are worthy of life everlasting in the Ages of Glory and Joy to follow. Matt. 25:31-46; Rev. 20:11-13

### **"THE KNOWLEDGE OF THE LORD TO FILL THE WHOLE EARTH AS THE WATERS COVER THE SEA"**

Thus we see that the Second Advent of Messiah, to set up His Kingdom in the earth, is an event in which all classes of men may have hope, an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord's "little flock" of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb's Wife; when she comes up out of the wilderness, leaning upon the arm of her Beloved, and enters into His glorious inheritance. It is the day when the true Church, glorified with her Head, will be endued with Divine authority and power, and will begin the great work for the world, the result of which will be the complete Restitution of all things. And it will be a glad day for the world when the great Adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea.

Let us remember that the strength sufficient which God has promised us, and by use of which we can be "overcomers" is provided in His Word. It is a strength derived from a knowledge of His character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and vulture; whereby are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the divine nature." 2 Pet. 1:2-4

### **ARE YOU WILLING TO GIVE UP ALL FOR THE HEAVENLY PRIZE?**

But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely test the sincerity of your consecration vows. If you have consecrated all your time, all your talents, to the Lord, the question is, How much of it are you giving? Are you still willing, according to your covenant of consecration, to give up all? to give up your own plans and methods, and the theories of yourselves and others, to accept of God's

Plan and way and time of doing His great work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated, with the certain knowledge that it will cost you this self denial? If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search His Word as for hidden treasure, to obtain thus the strength needful for all the trials of faith incident to the present (the dawn of the Millennium) above other times.

1H635

### **THE WORLD KNOWS NOT THE LORD'S FOLLOWERS, EVEN AS IT KNEW HIM NOT**

But think not that the giving will end with the giving of the needful time and energy to this study; it will not. The sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that "little flock," the overcoming Church, which will receive the honors of the Kingdom. If you give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and His Plan, and such a desire to tell the good tidings, to preach the Gospel, that it will become the all-absorbing theme of life hereafter; and this will not only separate you from the world and from many nominal Christians, in spirit, but it will lead to separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ's sake; because they know us not, even as they knew not the Lord. 2 Cor. 4:8-10; Luke 6:22; 1 John 3:1; 1 Cor. 3:18

Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as He may lead you by His word? to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read THE BIBLE STUDENTS' MONTHLY may by it be so quickened to fresh zeal and fervency of spirit through a clearer apprehension of the Divine Plan, that they will be able to say, "By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved." Like the noble Bereans (Acts 17:11), let such studiously set themselves to prove what has been presented in this and other issues. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and Divinely authorized standard-God's own Word. It is to facilitate such investigation that we cite so many Scriptures.

It will be useless to attempt to harmonize the Truth herein set forth, with many of the ideas previously held and supposed to be Scriptural, yet not proved so. It will be observed that the Divine Plan is complete and harmonious with itself in every part. and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of Wisdom, Justice, Love and Power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

Doubtless questions will arise on various points inquiring for solution according to the truth herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, No question which you can raise need go without a sufficient answer, fully in harmony with the views herein presented. Our space, of course, is limited, but we would recommend to our readers Pastor Russell's STUDIES IN THE SCRIPTURES (announced in this issue), which elaborate the various branches of this one Divine Plan, disclosing at every step that matchless harmony of which the Truth alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself even statement of the Bible; yet nothing short of this can we claim for these views. This harmony, not only with the Bible, but with the Divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvelous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent Plan.

And while the Bible is thus opening up from this standpoint, and disclosing wondrous things (Psa. 119:18), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of Divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. Whoever comes in contact with Truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. Let your light shine!

Ye curious minds, who roam abroad,  
And trace creation's wonders o'er,  
Confess the footsteps of your God.  
And bow before Him, and adore.

1H636

## **TRUE BASIS FOR HUMAN EQUALITY**

### ***"Desire of all Nations Shall Come"***

Some time ago the famous National Liberal Club of London called upon Mr. George Bernard Shaw to deliver an address before the members of that club upon the subject of Human Equality, and therein to set forth his remedy for the alleviation of the social inequality and injustice which prevail the world over. Mr. Shaw accepted the invitation, and in a masterful way discussed social conditions. By both example and explanation he gave in detail his conviction that equality of income is the only kind of equality possible to humanity.

Mr. Shaw's address, together with replies from several members of the National Liberal Club, appeared in the Metropolitan of last December. The article has provoked much comment. The Editor of the Metropolitan gave opportunity for any one who desired to controvert Mr. Shaw's argument to do so.

Friends of Pastor Russell saw the invitation and urged the Pastor to reply. Finally he consented. Following is his letter to the Editor:

*Editor Metropolitan,*  
New York City.

Dear Sir:-Friends have called attention to Mr. George Bernard Shaw's article in your December issue, and to your invitation for replies thereto. Responding to their earnest requests, I submit the following:

### **THE BASIS FOR HUMAN EQUALITY**

Our esteem for Mr. Shaw's cogency of reasoning and forcefulness of expression increased with every sentence of his masterful article, as we read it. We hold that his argument is unanswerable, except upon one point. We endorse it all except that one point, even though no two thinkers might express their thoughts in precisely the same terms. Unfortunately for Mr. Shaw's argument, his one point of weakness is the center, or fulcrum, upon which his masterly argument rests. In other words, while he has demolished practically all other arguments, theories and fads, he has not established his own.

Mr. Shaw sets before us a human equality based upon an equality of income. Yet a picture of his ideal is disconcerting and unsatisfactory. For this reason, every reader of Mr. Shaw's article, while conceding the strength of his argument, must have felt a keen disappointment in the end. His own and other men's ideals ground to powder, Mr. Shaw's proposal was wholly unsatisfying. We are prone to believe that Mr. Shaw shared in this disappointment with his readers!

For surely reasonable reflection will convince us that the mere giving to every human being a bag of gold of equal size would not make the individuals equal-but merely the money, which one would hoard, another lavish and waste, and a few wisely use. A world thus on the financial basis of equality would be as unequal as at the present time as respects mental and moral equality-the soul. Indeed, they would be more unequal than now; for each, able to gratify his whims, would accentuate his peculiarities; whereas now the treadmill of necessity moderates these whims and teaches valuable lessons.

Having brushed aside Mr. Shaw's theory of human equality on a financial basis, and he himself having already swept away all other theories, our way is cleared for the presentation of the true theory of human equality. We confidently affirm that the only basis of human equality, as yet an ideal only, is the perfection of the human soul. By this soul-perfection we mean that balance and poise of mind which is represented by the Golden Rule, and which the Bible calls the image and likeness of the Creator. With all men brought to this grand standard of mental and moral perfection of meekness, gentleness, patience, brotherly-kindness, justice and love, we should have human equality. Be it remembered that such perfection of mind would include perfection of body, since the two are so intimately related as to be really parts of the same. Provide this condition in the world, and we shall

have peace, love, joy, and as the Bible says, there will be no more sighing, no more crying, no more dying-no more curse in any sense of the word.

We take it that all of our readers will heartily acquiesce in this presentation-that they will all admit that any other equality would be as unsatisfactory as our present conditions-or nearly so. But do we hear an objection? Does somebody say: Such a perfection is idealistic and impracticable? We reply that this is not the question before us. The question is: What is human equality? With equal force we might claim that Mr. Shaw's theory of an equality based on income is an unattainable theory-that by no process of reasoning can we imagine that humanity, constituted as it is with diversities of tastes and appetites, could ever bring itself to the place where all incomes would be exactly alike. And if the equal income could be attained daily, one man would have spent his before noon and be seeking to rob the other who had been more economical. The same is true of all the other theories which Mr. Shaw so cleverly dashed in pieces.

1H637

### **EVOLUTION THEORY A DISAPPOINTMENT**

Our answer to the question is complete in the foregoing; but, as we still have space at our disposal, let us briefly outline how the Bible teaches that the ideal of human equality above set forth will yet become an accomplished fact-in approximately a thousand years from now.

Few evolutionists would be reckless enough to express the hope that the ideal human perfection above suggested could be attained by the human family short of millions of years-if ever. All evolutionists know that in one thousand years more, say, A.D. 3000, at the present rate of human increase, doubling every century, Earth would be overcrowded with a population two thousand times as many as at present, which would give them no time adequate to the attainment of human perfection, even if their theories were correct. Furthermore, evolutionists are becoming discouraged with their own theories, in view of the fact that mental, moral and physical decay seem to be on the increase, despite the heroic efforts made by noble souls to stem the tide. Despite the efforts of our learned physicians and surgeons the race is growing weaker and diseases multiply proportionately.

Education does not stop immorality, vice, criminality-our prisons and reformatories are overflowing. Humanity's brain power is deteriorating. Asylums are multiplying and yet are crowded. In our noble Empire State more than thirty-two thousand thus mentally unequal, are confined in asylums-one out of every one hundred of the adult population of the State. It surely is time to bring forward some more satisfactory solution of the matter than the Evolution theory can offer, of attaining human perfection-God-likeness.

### **HUMAN EQUALITY THE DIVINE PURPOSE**

It has well been said that "Man's extremity is God's opportunity." The Bible, ignored or scoffed at in the colleges, and misunderstood and misrepresented in the house of its friends, is now in God's due time coming to the front. To the astonishment of Bible students the Holy Spirit is illuminating its parables and dark sayings in an astounding manner. Instead of its being the foolish old Book



that many of us once supposed, it is now radiating a light all its own-harmonious, reasonable, grandly beautiful-the very thing that honest, intelligent souls have yearned for and sought for ages. Astonishing wonder! The Bible tells that from the very first God has planned a world-wide Human Equality. More than this, the Bible indicates just when this condition of things will come to pass. Furthermore, it tells precisely the instrumentalities and methods God will use in bringing it to pass!

Only concisely can we portray this great, marvelous story of Holy Writ in our allotted space. Briefly: God foreknew the disobedience of the first man, who was created in his Maker's moral likeness-perfect, yet untrained and inexperienced. The Creator permitted him to take his course, to bring upon himself sorrow, pain, crying and dying-mental, moral and physical imperfection; not eternal torment in some other world, as taught by our creeds and generally misunderstood by all. The Divine purpose, according to the Bible, is that humanity's troubles and difficulties shall eventually prove educational to all. The Divine Program as therein set forth is divided into seven great Epochs or Days, corresponding to the human week. For six of these great Thousand-Year Days man has labored in toil and sweat of face to extricate himself from the entanglements of his fallen condition-sin, sickness, sorrow, pain, tears, dying.

But as we have seen, all of these efforts have been futile. The sages of the past, who sought the world around for the waters of life and elixirs of health, have been followed by our great schools of medicine and thousands of able practitioners-to no effect. In spite of all our efforts, we are a dying race. As St. Paul declared: The world has been living under a reign of "Sin and Death," for six of these great Days, each a thousand years long.

We are now entering the Seventh Day, or Epoch. We have been amazed that the aurora of its dawn has been so much brighter than that of its predecessors. Within its first fifty years the world has been illumined with rich blessings of intelligence, which evidently come, not because of humanity's increased mental powers, but because the hand of Divine providence is lifting the veil and scattering the mists hitherto impenetrable. The Bible explains that according to the Divine Plan, arranged before man's creation, the Seventh Day or Thousand-Year Epoch is to be totally different from the preceding six. Through appointed agencies "God will wipe away all tears from off all faces"-the curse or blight of sin, DEATH, will be removed. Instead, the sunshine of Divine favor will bring to humanity life, joy, peace, not through Evolution, but through Restitution. Acts 5:19-21

### **ORIGINAL CAUSE OF HUMAN INEQUALITY**

According to the Bible, humanity deteriorated at an alarming rate for four thousand years. St. Paul explains to us that this degradation, which is still more or less manifest all over the earth, came because of

1H638

human willfulness and because God did not interfere to hinder the demoralizing course, except in a few instances-Sodom, Nineveh, etc. We read, "When they knew God, they glorified Him not as God, neither were thankful; but became vain

in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, . . . being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, quarreling, deceit, malignity."

Two ways were open to the Creator in dealing with His rebellious creatures:(1) He could coerce them or destroy them. (2) He could permit them to take their course and learn the lesson of the "exceeding sinfulness of sin"; and that "whatsoever a man soweth, that shall he also reap." Then He would reveal to His creatures His own character of Justice, Wisdom, Love and Power, and demonstrate that He could provide and offer to them recovery from the plight into which disobedience had plunged them-recovery from sin, weakness, sorrow, pain, death-or the alternative of obedience to these blessings, would bring annihilation, "everlasting destruction" (2 Thessalonians 1:9)-to perish "like natural brute beasts." (2 Peter 2:12) The latter is the plan which God adopted according to the Bible. Who can dispute its reasonableness, its justice, its love, its God-likeness?

Retracing our steps we see in the light of the Bible that while the world in general took its own course, God revealed Himself nearly twenty-five hundred years after the fall, to Father Abraham-because of His loyalty of heart. However, the great Seventh Day appointed for Earth's blessing was yet far distant. And so the Almighty, instead of changing the operation of His Plan, merely injected into the loyal heart and head of Abraham an illuminating ray-a divine promise which pointed down to the great time of blessing. God informed Abraham that the prevalent blight, or curse, of death would ultimately give place to a general blessing which would affect every member of the human family. He assured him that this blessing would be bestowed through members of the sin-cursed race, and that Abraham's descendants would be prominently identified with the work of blessing. Abraham merely got heart-inspirations. These were handed down to Isaac, to Jacob, to all Israel; and these promises are the basis of all Christian hopes. As expressed in Jesus' prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Here we see exemplified the power of the mind and its uplifting influence. Not that all the Jews were lifted out of sin and idolatry to grandeur of character-only a few were thus exercised. The others received merely a secondary influence from the promises, which they imperfectly understood and but slightly believed. It has been the same during this Christian era. The wonderful words of life and hope through the Kingdom preached by Jesus and His Apostles had a quickening effect, a transforming influence, a sanctifying power, upon the comparatively few who heartily believed and loyally obeyed throughout this Age. The secondary influence of the teachings of Christ are manifest in the higher civilization that has since come into the world-much of it merely a form of godliness without the real power-nevertheless, this reflex influence of this last Message from Jehovah has done much to lift the whole world out of its previously helpless stupor.



## **DIVINE METHOD OF RESTORING EQUALITY**

The Bible explains that the dying conditions which have prevailed in the world for six thousand years are to give place to resurrection influences in the great Seventh Day already dawning. In that day Messiah will reign-exercise Divine power in the interest of humanity. Satan and all malevolent influences opposed to God, righteousness, truth, will be bound or restrained; and good, helpful, blessed influences, knowledge, truths, will, like a rising sun of righteousness, flood the whole earth with blessings and helpful opportunities of return to Divine favor and everlasting life.

God's promise to Abraham, "the hope set before us in the Gospel" (Hebrews 6:13-19), is so comprehensive as to include every member of our race in the blessings promised. "In thy Seed shall all the families of the earth be blessed." This, as Jesus and the Apostles pointed out, guarantees a resurrection of the dead-both just and unjust, "every man in his own order," company, or class. The first, or chief, resurrection Jesus informs us will include none but the saintly class who faithfully follow His leading in their hearts, and, so far as possible, in their words and deeds. (Revelation 20:4,5) Only the saintly will receive perfection of life at the Second Coming of Christ.

The world's resurrection will be a gradual process, lasting a thousand years, the reward of everlasting life obtainable only when the thousand years are finished. The entire work of Messiah's Kingdom will be restitutionary, uplifting, resurrecting, and will include every member of Adam's race-involved in sin and death through one man's disobedience (Adam),

1H639

and privileged to have return to Divine favor through the merit of the Second Adam, the Lord Jesus Christ. Retribution there will be, the Bible assures us. "Whatsoever a man soweth, that shall he also reap." But those retributions will not be vindictive, nor will they be administered during death, nor by Satan and his hosts. They will be purifying, administered in sympathy and love, with a view of correction in righteousness and the uplifting of the degraded ones gradually back to the Divine image. The judges of the world who will administer those corrections and rewards, the Bible tells us, will be Christ and the Church in glory-unseen-on the spirit plane.

## **THE SPIRIT OF DISCONTENT RETARDING THE BLESSINGS**

The Bible, as now better understood, teaches that these glorious things of God's grace, these blessings for every creature of the human family, are nigh, at the door. Although so near us, they are discernible only by those who are permitted to look through the key-hole of the Bible. The view there seen is that the multiplied blessings of this dawning hour of the Millennium are not being received by mankind in a proper spirit. Gratitude, thankfulness and love are not the fruits of this increase of blessings and knowledge; but on the contrary faith in the Almighty is decreasing; anchorages of faith are breaking; selfishness, envy, hatred, strife-"every man's hand against his brother"-are increasing. Thus we demonstrate that earthly blessings are really injurious to those out of tune with the Infinite One.

The talents of Mr. Shaw and other able men of humanitarian instinct, or allied with Socialism, are farming the spirit of discontent and slowly, but surely, guiding the less mentally efficient onto the rocks of revolution. They are doing this in all honesty, too-because they do not see the great Divine Plan outlined in the foregoing. The Bible tells all this to those who have learned to read it right. It shows us that a revolution is at hand, short, sharp, terrible-"a time of trouble such as never was since there was a nation." (Daniel 12:1) In that revolution according to the Bible, the social earth will melt and disintegrate in the fervency or heat of the strife, and the symbolic heavens (ecclesiasticism) will be involved and pass away with a great commotion.

But then, O joy! God's time will come for human rescue from human passion. Messiah will interpose and still the storm of human passion, and there shall be a great calm. Thus in God's providence mankind will be permitted to go the full length in demonstrating that only Divine power can rescue them. Then as the Scriptures declare, "The desire of all nations shall come"-Messiah's reign of righteousness, truth, justice, mercy, love.

## Volume 6, Number 2

# **RELIGIOUS AND SCIENTIFIC GLEANINGS**

## **HOLY ROLLER FOOLISHNESS**

"So thoroughly entrenched is the doctrine of religious freedom that the public has tolerated practices which have caused the innocent to suffer in many instances. An illustration comes from Newton, 111., where an epileptic youth was beaten by so-called Holy Rollers with the hope that the beating might exorcise the devils supposed to be responsible for the condition of the unfortunate lad. A still more striking illustration was the wholesale slaughter by "Adam God" and his crew of fanatics at Kansas City. The Holy Rollers base most of their claims on a portion of the last chapter in Mark, which does not appear in the Vatican and other old manuscripts. They profess power to heal any illness, the ability to speak in an unknown tongue and many other miraculous gifts. In their public services they have various forms of nervous spasms and jump up and down in ecstasy, giving rise to one of their appellations, Holy Jumpers. At other times they roll on the floor and babble. Some occasionally go into trances. They surround the sick and carry on their babbling, singing and shouting, creating a condition that aggravates nervous disorders and could not be beneficial to a patient ill of any malady.

"In dozens of communities the victims of this religious mania allow children to die of ailments that are seldom fatal when treated by physicians. Yet because of the sincerity of parents and the fact that the children might have died, even if given proper attention, jurors are reluctant to return verdicts of guilty in criminal prosecutions. Criminal prosecutions do not stay the mania. When the leaders are committed to jail they compare themselves to Peter, Silas, Paul and other early Christians and count their imprisonment persecution and take glory in it. They hold services in

1H640

jail and impress fellow-prisoners and jail officials with their sincerity. It is useless to argue with them. If a person over whom they hold their prayers and services recovers, it is proof of their divine influence; if the person dies, it is a sign that his appointed time had come. Any event is interpreted as a mark of favor or an indication of the Lord's displeasure. Few of them are impostors and their criminal prosecution would not be just." *St. Louis Globe-Democrat*

### **CALIFORNIA STAR GAZERS MAKE FINDS**

Information sent out from the Lick Observatory in California is that the particular universe of stars in which we dwell is half again as large in scale as the world has been supposing. Our own sun is still youthful, and keeps travelling northwardly through space at the comparatively leisurely pace of twelve miles per second, or only two-thirds the average speed of stars of its own class. The North Star is not really a single star, but triple, consisting of three suns revolving about a common center.

### **PREACHERS HAVE POOR OPINIONS OF EACH OTHER**

"The trouble with the church of today is the fact that it has too many pinheads," said the Rev. J. Whitcomb Brougher, of the Temple Baptist Church, Los Angeles, before the National Baptists Association in convention here today. Dr. Brougher's statement caused somewhat of a stir among the delegates. Dr. Brougher said further:

"The church is hindered in its progress by a bunch of weazen, hammered-down tightwads, and is the greatest congregating place for downright backwoods people. The only comparison I can emphasize as to its progress is a woman wearing an encumbering hobble skirt." *Sacramento Union*

Mr. Marconi says that he believes the day is not far off when the human voice will cross the Atlantic by wireless telephone; that the results of his recent experiments are conclusive of this prophecy.

## **DARWIN EVOLUTION THEORY EXPLODED**

This article was republished in Reprints R4846-R4847, July 1, 1911, entitled,  
"Darwin's Evolution Theory Falling."  
By William Hanna Thomson, M.D.

## **"BLESSED ARE THE MEEK"**

This Article was republished in Reprint 5370, December 15, 1913, entitled,  
"Blessed Are The Meek. "

## MISCELLANEOUS COLUMN

### "WITHIN THE LAW"

"I have listened to nearly all the great preachers of the world, but I never heard from any one of them so powerful a sermon as was preached to me in 'Within the Law.' It was an eye-opener, a soul-rouser, a heartwarmer! It made you feel good; it made you feel bad; it threw you down to the bottom of the abyss, it lifted you to the glorious heights; it made you cry, it made you shout for joy.

"Poor humanity, what a hard time you have had of it down through the long, sad, weary ages! How your saviors have crucified you, how your governments and laws have robbed and oppressed you; how your

1H641

institutions, professions, sanctities have bled you, brutalized you, degraded and damned you! You are still very sad and miserable, after thousands of years of honest struggle for uplift and progress. Squalor, wretchedness, degradation, almost despair, are written very plainly in your looks and still more plainly in your deeds.

### HYPOCRISY AND GREED

"Yes, you have had a hard time of it. It is because the whole fabric of Society, the whole machinery of State, of Business, of Politics, of the Law, has been dominated by the spirit of the twin-devils of Hypocrisy and Greed.

"The politicians and statesmen have been talking of reform; the legal gentlemen have been shouting about justice; the preachers have been bombarding their congregations with beautiful platitudes on Heaven and the rapture of the saints; and all the while the canker of Greed and Indifference to the great Natural Law of Right, which should ever prevail between man and man, has been eating away at the heart of human joy and human good.

"If Richard Gilder can but make his millions he does not care a continental what becomes of Mary Turner and Helen Morris.

"If Inspector Burke can only 'convict' somebody, he doesn't care the toss of a copper whether the person convicted is guilty or innocent.

### THE MAIN THING

"If you can only get wealth and power, it makes no difference how you get them, they will make you a 'big one,' and that is the main thing.

"If you are only 'orthodox' in religion, then a fig for such idle questions as 'Is this orthodoxy true or false? Does it emancipate and uplift the mind or enslave and degrade it? Is it a blessing or a curse?'

"If the outside of things is all right no matter about the inside. Keep up the Appearances. Make a good bluff. Be a hypocrite, and act your part so damnably fine that no one will be able to 'catch on' to the game.

"It is a wide-reaching, lynx-eyed, all-searching, remorseless inquisition, that drags out into the light of day, and mercilessly flays, the double-dealing, insincerity and cold-blooded selfishness and brutality of institutional society.

### **"LIVERY OF HEAVEN"**

"It shows us what a terrible thing it is for a man to forget the right of his fellowmen. It makes us feel how supremely necessary it is that we should all feel a loving interest in one another, and be willing-gladly, joyfully willing-to find our happiness in the happiness of others, if possible, in the happiness of all. It makes us ashamed of the shark-toothed greed which gloats over the gain that involves the misery and ruin of other human beings. It makes us hate with all our heart the suave, oily, decorous hypocrisy that prates of good while it is working evil, and that in its flawless livery of heaven is doing what it can to turn earth into a hell.

"Is it not about time that those 'in authority' had taken off their masks and looked their fellows squarely in the face? Isn't it about time that we had begun to love simple truth, and to love one another more than we love place, and power, and gold? Isn't it high time we had come to the conclusion that there is nothing holier than human love and happiness, just as there is nothing unholy than the brutal selfishness or spic-and-span hypocrisy which would sacrifice these things to their personal upbuilding?" Rev. T. B. Gregory in New York American

On the shore of the Sea of Galilee, where Jesus broiled some fish one fine morning upwards of 1900 years ago, a sardine canning factory is planned.

## **THE GOLDEN AGE NOW DAWNING**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
**"The Dawn of the Golden Age of the Prophets and the Poets. "**

Peace, perfect peace! by thronging duties pressed?  
To do the will of Jesus, this is rest.

1H642

## **INFANTS SAVED FROM TORTURE**

*"Else were your children unholy, but now are they holy." 1 Corinthians 7:14*

This text, which differentiates between holy and unholy infants, was probably the basis for much of the confusion which has prevailed in all denominations on the subject of infant salvation and infant damnation.

Some months ago the Presbyterian General Assembly in the United States took a very advanced theological step on this subject. According to telegraphic

dispatches, it has altered the Presbyterian Confession of Faith so as to save the non-elect infants as well as the elect ones.

The thought that God had arranged a Plan by which some infants would go to Heaven at death and other infants would go to eternal torture has for centuries greatly troubled the minds of all Christian people Catholic and Protestant. Some said that the elect infants would be saved and the non-elect infants would be tortured. Others had it that any infant by baptism would be brought into the Church and be saved, while infants not thus baptized or sprinkled would go to eternal torture. Others had it that none could be saved without regeneration, and these were perplexed to know how infants could be said to be regenerated. Therefore how could they hope that any infants would be saved? The hearts and the heads of all good people have suffered terribly for many centuries because of these confused ideas.

It is gratifying to see that with the Presbyterians, at least, love and sympathy have triumphed, and that, so far as they are concerned, 30,000 infants daily go to Heaven, instead of going to Hell. Certainly this is a missionary project of no mean proportions! At this rate they no doubt believe that Heaven will soon begin to have reasonable proportions as compared with Hell. We regret that the brethren did not take any measures looking toward the relief of the non-elect infants of the past, who now must number thousands of millions. This point is worthy of consideration, and we trust will have their attention.

And since the matter is so easily adjusted, why would it not be the proper thing for all Christian denominations to follow the lead and example of the Presbyterians? We fear that not many of the other denominations will join the Presbyterians in their generous work of helping the infants. They might reason that if all infants dying in infancy are saved, it might be the safest thing that parents could do for their children to insure their eternal salvation by killing them in infancy. Then baby incubators and various devices-medicines, foods, etc. intended for preservation of infants' lives might come to be considered detrimental to the eternal interests of the children!

But how foolish all such theories seem! How beautiful by contrast is the simple teaching of the Bible, that the salvation for all-old and young, of heathen lands as well as of Christian lands-is through the resurrection power of Messiah's Kingdom-through its enlightening and uplifting, or resurrecting influences! Why should we longer trouble ourselves with the errors of the Dark Ages, where God's Message, the Bible, is now opening up for His people, shining as an electric lamp, in contrast with the tallow-candle darkness of the creeds?

## **UNABLE TO AGREE**

We feel great sympathy for the move made by the Presbyterian brethren, but, nevertheless, we are unable to agree with their conclusions, believing that the Bible teaches otherwise. We realize that the Presbyterian view of Election makes it difficult for them to deal with the non-elect, both adults and infants. We find the Scriptures declaring that God is selecting, or electing, the Church from amongst the world. We concede that those not elected would be properly termed non-elect. But we find nothing in the Bible to indicate that non-election to joint-heirship in Messiah's Kingdom means predestination to an eternity of torture.

We realize, too, that the Presbyterian friends must feel considerable embarrassment in trying to adjust themselves to their changed creed. For if there are no non-elect infants, then all infants are elect; and if elect when infants, how could their predestination change with advancing years? Our advice to Presbyterian brethren is that the entire creed be recast; or, better still, that it and all other creeds be abandoned, and the Bible as a whole be accepted. Then all Bible students could come together without prejudice for mutual assistance and untrammelled growth in grace along Bible lines.

While we mention Presbyterians, our thought includes all Christians. For surely many others than Presbyterians have been consigning adults and infants to the number of at least 90,000 every day, or 32,000,000 every year, to eternal torture, if not because non-elect, then because unregenerate, or unbaptized. Surely all intelligent people are out of accord with such a proposition. Surely all must agree that some great mistake has been made during the Dark Ages, and that under the influence of that

1H643

mistake, as expressed in our creeds, our God has been slandered. Surely today every thinking person will concede that a human being planning such atrocities would be a thousand times more devilish than any one known in history, and surely our great God, our Creator, could not be worse than the worst and most depraved of all His creatures!

On the contrary, God must of necessity be the very personification of all the graces-Justice, Wisdom, Love and Power. Evidently a God who foreknow and determined to send these 32,000,000 human beings per year to an eternity of torture would not only not be a God at all, but would be the most terrible devil that the human could conceive!

Bible students are realizing that a great mistake has occurred, and that the Bible teaches nothing of the kind we had supposed. More and more, as the eyes of their understanding open to proper interpretations of God's Word, they are appreciating the Divine character and the Bible as never before.

## **DIFFICULTIES STILL AHEAD**

As we understand it, our Presbyterian friends have changed the statement of the creed, which formerly read, "Elect infants dying in infancy are saved"-taking out



the word "elect" and letting it read, "Infants dying in infancy are saved." But is this true? Do our Presbyterian friends believe this?

Come, let us reason together: Are not the children as well as the more matured members of Adam's family born in sin and misshapened in iniquity? Are not all of these by nature "children of wrath?" Did not every member of Adam's family come under his sentence and participate in the penalty, or curse, of his sin-"Dying, thou shalt die"? Is not this the reason that infants die at all? Will not all concede that had there been no sin there would have been no death in the human family? Does not St. Paul distinctly state this, saying, "By one man's disobedience sin entered the world, and death as the result of sin, and thus death passed upon all men, because all are sinners"? Romans 5:12; Psalm 51:5

### **ALL CONDEMNED NEED REDEMPTION**

Surely all Christian people, Presbyterians especially, will agree that the sentence of death, passed upon Father Adam and inherited by his race, must needs be settled, cancelled, before any of his posterity, old or young, could be released from the penalty. True, we all agree that the death of the Lord Jesus Christ is the redemption price and that He provided it more than eighteen centuries ago. But do we not also agree that Jesus' death, of itself, saves nobody; that His merit becomes applicable even to us of the Church only at such time as we believe in it and accept it, appropriating it to ourselves?

Is not this the proclamation of the Gospel Age-"Believe!" "Believe!" Do we not remember the Bible declaration that we are justified by faith, not by being infants? And do we not all agree that faith cannot be exercised except by a more or less developed mind? Hence all should agree that the Scriptural proposition is, that all infants shared in Adam's sentence of death, and have provision also in the redemptive work of Jesus. Nevertheless, they can be saved only by coming to a knowledge of God and of Jesus, and by then exercising faith and obedience to the extent of ability. We believe this to be an undebatable proposition.

If this be so, then our Presbyterian brethren overstate the matter when they declare that all infants dying in infancy are saved. They might very properly say, All infants dying in infancy, and everybody else, come under the provision of Divine grace in Christ, and must all be brought to a knowledge of the Truth, that they may be saved; and then when thus brought to know the Lord and the terms of salvation, the results will depend upon themselves. If they accept, they may have the everlasting life provided; if they reject, they will experience the Second Death.

### **WHAT SAY THE SCRIPTURES?**

We have already intimated the teaching of the Bible. All mankind came under the Divine curse, or sentence of death not eternal torment. "In due time Christ died for the ungodly"-for every one of them-for all those who lived before His crucifixion, and for all born since-for white and black, old and young-of every nation. Because of this general redemption, co-extensive with the curse, or sentence of death, there is to be a recovery from the curse of death. All mankind are thus to be made amenable to the release from the death penalty to have the opportunity of a resurrection out of sin and death conditions back to perfect life conditions. Only those who willfully and intelligently reject this grace of God will



die the Second Death-be blotted out as though they had never been-perish like natural brute beasts. 2 Peter 2:12

From this standpoint we see that nobody is saved yet. All both infant and adults, heathen and Christians go to Sheol, Hades, the tomb, the state of death. All are said to sleep in Sheol, Hades, the tomb, until the glorious Morning of the New Dispensation, Messiah's Kingdom of glory. Then the Church will constitute the First Resurrection class, to Heavenly glories and honors and Divine nature. Following this, the Church with her Lord will reign as kings and

1H644

priests, for the blessing of the entire human family, of all ages, nationalities and colors.

In other words, according to the Bible none has gone to Heaven. As Jesus said, "No man hath ascended into Heaven." John 3:13) Hence there are no infants in Heaven. All infants who have died have gone to the Bible Hell, the tomb, and "know not anything." They merely await the time when the Kingdom shall be in power, and the awakening processes shall begin to operate; and they shall come forth from death each in his own band, or company. 1 Corinthians 15:23; John 5:28, 29 R. V.

### **HOPE FOR ALL CHILDREN**

There is another theological theory, which has no Scriptural foundation, but which claims that every infant is immortal, and that the present life, long or short, favorable or unfavorable, constitutes the only opportunity ever to be enjoyed for reforming character and becoming fit for a happy eternity. Hence, according to this unscriptural theory, the children of unbelievers conceived and born in sin and depravity as are all mankind, more or less-are unprepared for an eternity of bliss, and consequently must spend that eternity in pain and horror.

But let us rid the mind of this false theory, and go by Scripture alone. As the Word of God declares, "God only hath immortality." Therefore no infants are immortal. When God said, "The soul that sinneth it shall die." He meant it. When He declared, "All the wicked will I destroy," He meant it. The penalty upon Adam and his race is death; and therefore children and all others die because of Adam's sin. The worst that can befall the children of unbelievers would be death.

What, then, is the Scriptural hope for the children of unbelievers? It is exactly the same as for the children of saints; namely, that Christ Jesus our Lord tasted death for every man when he tasted death for Adam; for all are under Adam's sentence of condemnation to death. One man's sin brought the death penalty upon all; therefore the one man's Ransom was the Ransom for all. The children of the unbelievers were redeemed in the most absolute sense from the entire condemnation of death. Indeed, none but sinners were redeemed. "Christ died for the ungodly." All are ungodly; all are sinners. Hence, all die; and all need to be redeemed, else they would have no hope of a resurrection.

In the Messianic Kingdom, the Resurrection Age, children of believers will have a little advantage over the children of unbelievers, in that they will have less depraved organisms when awakened. But under the grand resurrection processes then at work such disadvantages will soon be overcome. All who are willing and obedient shall be brought to a full knowledge of the Truth and full opportunities for complete Restitution, back to all that was lost to Adam, for himself and his posterity. In that day it will no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge." "Every one shall die for his own iniquity." "The soul that sinneth it shall die." Jeremiah 31:29, 30; Ezekiel 18:2-4

How reasonable are the ways of God? How plainly are they stated in the Word! Those who have the eye and the ear of faith, who are harkening to the Word of the living God rather than to the dead creeds of the Dark Ages, have a joy and peace of mind which is a source of strength unknown to others.

According to the Divine arrangement, parents are responsible in respect to their children. The conscientious parent has a wonderful opportunity to train his children in the nurture and admonition of the Lord. The Christian parent should earnestly seek for the wisdom from above, that he may be able to rightly discharge his duties under all circumstances, even the most trying.

### **NOTICE OUR TEXT AGAIN**

The Apostle clearly distinguishes between the children of believers and the children of unbelievers. His argument is that the children of unbelievers are without any relationship to God, and without any supervision from Him; while the children of believers, because of parental relationship, are subjects of Divine supervision and care. For these, as for their parents, all things work together for good-for their welfare. This Divine supervision on account of their parents will, of course, terminate when the individual child comes to years of discretion and responsibility. Then he must enter into personal relationship with God, or, like the remainder of the world, be outside of any relationship with Him, until the Day of Christ, a thousand years long. Then whosoever will may come.

## **OBLIVION NOT ANNIHILATION**

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"Oblivion Not Annihilation. "**

1H645

## **ERRORS OF DEATH-BED REPENTANCE**

*"Verily I say unto thee this day, thou shalt be untie Me in Paradise." Luke 23:43*

Few of the Master's words have been so misunderstood as has this text, and few have produced so terrible a fruitage of sin. The influence of the text is greatly increased by the unscriptural thought that the dying sinner passes into everlasting torture. Those under the spell of that false doctrine cannot be reproved for wishing to escape from its terrifying influence. As the drowning man grasps at a straw, so

those whose hopes for their dead are being held up by this error, grasp at the narrative of the thief, and hope that their departed experienced a momentary repentance, said, "Jesus, forgive me," and straightway was carried to Paradise. The absurdity of the proposition is crowded out by the mingling of the hope with their love for the deceased.

Well do we remember conducting a funeral service which was interrupted by the wails of the widow. The husband had been shot by an assassin's bullet in a distant mining region. He had died not being a member of a church, and by no means a saint. The poor widow's wails, we afterward learned, were caused by the thought that not having had a moment's warning, the murdered had failed to say, "God forgive me," and thus to gain Paradise.

Who can blame the poor woman for the absurdity of her reasoning? Had she not been taught so to think by all the great creeds of Christendom? Had not her husband and she been taking that very chance of having a moment for repentance before expiring? It is a shame that this wrong thought has been so long allowed to keep people back from making their peace with God in earlier life.

### **REPENTANCE ALWAYS PROPER, OF COURSE**

Let us not be misunderstood. We would not discourage a death-bed repentance, or any other. We would, however, have all to recognize that there are fixed rules of Divine Justice which forbid us to think that there is a hell full of unfortunates who died suddenly, with no opportunity for repentance; that there is a Heaven full of lucky murderers, thieves and vagabonds, who were carried to glory without any real change of heart or character, but merely as a reward for momentary prayer. "Whatsoever a man soweth, that shall he also reap." Whoever sows a life of sin and self-indulgence will not reap glory, honor, immortality, but a more depraved disposition than that with which he was born.

### **THE DYING THIEF'S PRAYER**

The supposition that the dying thief asked to go to Heaven with Jesus as a reward for a few kindly words is a mistake. The supposition that Jesus promised that he would go to Heaven that same day is also a mistake. Jesus did not go to Heaven that day. Instead, He went to the Bible Hell-Hades, Sheol, the tomb. He remained dead, St. Peter tells us, until the third day, when God raised Him from the dead by Divine Power. It was after His resurrection on the third day that He appeared to Mary and said, "I have not yet ascended to My Father and your Father, to My God and your God." John 20:17

The Bible tells that Paradise was lost through Adam's sin, six thousand years ago; that it is to be restored as a result of Jesus' death; and the time of its restoration will be during the thousand years of Messiah's Kingdom. Since there was no Paradise when Jesus died, He could not have meant that the thief would be there with Him that day. The claim made by Jesus was that He was to be a King. The thieves had heard Pilate's question, "Art Thou a King, then?" They had heard Jesus' reply, that to this end was He born. But He added, "My Kingdom is not of this Age."

The thief caught the thought that the grand, kingly Character beside him was probably the Messiah, the King of Israel. How to explain the circumstances of that dark hour he knew not, but he defended Jesus. Then with a measure of hope he said, "Lord, when Thou comest into Thy Kingdom remember me." In other words, I believe that you are a King, and that somehow you will yet have a Kingdom. I have sufficient faith to ask you to grant a poor thief a blessing when you reach that Kingdom.

### **MISPLACEMENT OF COMMA BY TRANSLATORS**

Jesus' reply should be carefully studied. In substance it was, Poor thief, I appreciate your words; and when My Kingdom shall be established, I will remember your kindness and will reward it. Notwithstanding this dark day with its unfavorable setting, I am really a King, and these experiences are necessary for Me, that I may enter into My Kingdom. Thus Jesus said, Be it as you have asked-I will remember you when I come into possession of My Kingdom. "Verily I say unto thee this day, thou shalt be with Me in Paradise."

The difficulty has been with the wrong thought of the translators, and the misplacement of the comma.

1H646

Punctuation is a modern convenience in all languages. there is none in the original Scriptures. The translators put the comma where they thought it should be, but evidently they made a great mistake. It would be thoroughly inconsistent to say that Jesus went to Paradise, when He had not yet ascended to the Father, and when the promised Paradise is to be established in the earth after the Second Coming of Christ, as a result of His Millennial Reign. Revelation 21:3-5

Placing the comma where we have done leaves the passage thoroughly in accord with all the Bible. That passage, properly understood, leaves not a shadow of Scriptural support to the thought that a prayer a moment before death would change the eternal destiny of anybody.

### **BOTH THIEVES IN BIBLE HELL**

Let us get back to the Bible. Let us get rid of the foolishness of the creeds. Let us remember that a dead man is dead, as the Bible declares. "His sons come to honor, and he knoweth it not; they come to dishonor, but he perceiveth it not of them." "There is neither device nor knowledge nor wisdom in Sheol [Hades, the tomb], whither thou goest"-whither all go.

But nothing in the Bible suggests that man dies in the same sense as the brute. There is no hope for a future life for the brute, but God's Word stands pledged for a future life for humanity. "There shall be a resurrection of the dead, both of the just and of the unjust." "All that are in their graves shall hear the voice of the Son of Man and come forth."

The Bible tells that unless Christ had redeemed the life of mankind by the sacrifice of His own life, there would have been no resurrection of the dead. But from the foundation of the world God purposed a resurrection; and that Jesus

should eventually be the Lamb of God, to take away the sin of the world. "As by a man [Adam] came death, by a man Jesus] comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"- "every man in his own order." 1 Corinthians 15:21-23

Jesus Himself, we read, was the first to rise from the dead to be fully released from the power of death. Lazarus, Jairus' daughter, etc., were not resurrected in lull, but merely awakened temporarily. They fell asleep in death again, and will have in their own due time the Divinely appointed opportunity for a resurrection.

According to the Bible, the Church will be the next in order, and will have a resurrection to spirit nature, similar to that of Jesus; hence the Apostle's desire to share in Christ's resurrection by having a share in His

sacrificial death. "For if we be dead with Him, we shall also live with Him." 2 Timothy 2:11

Next after the Church will come the resurrection of the Ancient Worthies, of whom John the Baptist was the last. Their resurrection was referred to by St. Paul in Hebrews 11, where he declares that "God has reserved some better thing for us [the Church], that they without us should not be made perfect."

### **EACH IN HIS OWN ORDER**

St. Paul declares that in the resurrection every man will come forth in his own order, or band, or company. When the due time shall come for the awakening of the generation which crucified Jesus, quite probably both the thieves will come forth from death at or about the same time. Both thieves will receive the blessing purchased for them by the Redeemer's death-to be brought to a knowledge of the Truth, to be helped up out of ignorance, superstition, blindness by rewards, stripes, punishments-if they will, to human perfection, lost in Adam, redeemed by Jesus.

But there will be a difference between the conditions of the two thieves. Both will be in Paradise; for the whole earth is to be a Paradise. The hardened thief may have had a less favorable birth, or a less favorable environment in life. Only the Lord, the great Judge, is able to know how much excuse should be made for him and how much penalty should attach to him.

The penitent thief will be much more favorably conditioned, not merely because he spoke some kindly words to the Master in His hour of tribulation, but especially because those words indicate that his heart was in a more just and tender condition. Additionally we are to remember that the Lord has especially promised that every good deed done to Himself, or any of His followers, shall receive a special reward. Any such sympathy or kindness would imply a condition of heart not far from the Kingdom; hence the promise of a special blessing for such good deeds bespeaks Divine recognition of principle and character.

## **"THERE'S A WIDENESS IN GOD'S MERCY LIKE THE WIDENESS OF THE SEA"**

It seems difficult to many to think of God's having a provision for the majority of our race in the future. Somehow the impression has gone abroad that everlasting destinies are fixed at death. The only text ever quoted in support of this thought is a statement that "where a tree falleth there shall it lie." (Ecclesiastes 11:3) Sure enough the fallen tree cannot raise itself. And sure enough man, fallen into death, is

1H647

equally powerless. There he would be forever were it not for the Divine arrangement for his awakening by the Lord Jesus Christ.

Many of us have been too free to believe that the penalty for sin may be entirely escaped by a simple word of prayer, and yet reversely have believed that there could be no forgiveness of sins after death. The only explanation of this persistent thought in the minds of the masses is that they were taught that destinies were fixed at death by the taking of the dying one over to a fiery Hell, or to a blazing Purgatory, or to a blissful Heaven.

After all, in confusion did we not once say that everybody, for a time at least, would be brought out of Heaven, Purgatory and Hell to attend a Judgment scene- quite contrary to reason and the Bible-a Judgment to determine whether any mistake had been made in regard to who had Heaven, who had Hell and who had Purgatory? How foolish we have been-how stupid, how inconsistent, how unscriptural!

## **"EVERY KNEE SHALL BOW"**

Now we see that the dead are simply sleeping until the Morning, when all the sleepers will be awakened by Him who died for all. Now we see that no changes take place in the moral status of the dead, nor in the Divine standards. He who forgave us our sins when we confessed them and forsook them is "the same yesterday, today and forever," and will be just as ready to forgive the world of mankind, when in due time He shall send them light and they shall believe and repent .

Surely there is no more reason why a sinner could not be forgiven in the future than that a sinner could not be forgiven in the present. When sinners are forgiven now, it does not mean that they obtain full release from some proper penalty for their sins sickness, sorrow, pain. Nor will the forgiveness of sins in the future Age mean that no stripes will be put upon the transgressors. Jesus distinctly tells us respecting that future Age that then those who have sinned against knowledge, light, will be punished with many stripes, while those who have sinned with less light will be punished with few stripes. Luke 12:47, 48

Take for example the son of the widow of Nain, or others of those awakened by our Lord. We know little respecting their relationship to God. This widow's son may have been a good man or a wicked man; but the fact that he had been

awakened from the sleep of death by the Master would certainly work no injury to him afterward in the matter of forgiving sins for which he might repent.

God's entire object in providing the Kingdom of Messiah and in restraining Satan and causing the knowledge of God's glory to fill the earth is to give mankind a better opportunity than is now generally enjoyed for repentance and reconciliation with Himself. Now, only the favored few can see, can hear, can understand. Then, all, from the least to the greatest, shall be brought to a knowledge of the Lord and His goodness, and unto Him "every knee shall bow and every tongue confess."

### **JUDGMENT FOR A THOUSAND YEARS**

Now we see by the light of the Bible that good and bad, civilized and heathen, all go, at death, to the Bible hell to Sheol, Hades, the tomb. Now we see that all are waiting for the glorious Morning, to be ushered in by the Second Coming of Jesus. Now we see that only the few have yet had the light and blessing which determines their everlasting destiny; that the overcomers of this Gospel Age will be associated with Jesus as spirit beings in the Kingdom, while the overcomers of previous times will be associated with the same Kingdom as its earthly representatives. In their cases only will the Divine judgment have been settled.

The remainder of mankind, dying in more or less ignorance of God and His terms of acceptance of sinners, are to have their judgment, or trial, during the thousand years of Messiah's Kingdom. The willing and obedient shall be blessed and enter into life eternal. The disobedient, wilful sinner will die the Second Death.

### **MORE TOLERABLE FOR SODOMITES**

Jesus, in speaking of that coming Judgment Day of the world, declared that the Sodomites will be there, as well as the people to whom He preached. And significantly He stated that it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Chorazin, Bethsaida and Capernaum; for if the Sodomites had been privileged to enjoy the preaching of Jesus they would have repented in sackcloth and ashes.

From the Master's words we thus perceive how serious might be our misjudgments of the hearts of men. The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues-decent people, having a form of godliness, but knowing little or nothing of its power. They will have an opportunity also during the thousand-year Judgment Day of Messiah's Kingdom. If they will, they may then learn the lessons necessary and eventually attain everlasting life. But because of their greater privileges, the blessings they will enjoy in the future will be correspondingly curtailed; and it will be more tolerable for Sodom than for them.



## **SALVATION UNIVERSAL AND YET LIMITED**

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*Volume 6, Number 3*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **BRYAN ON THE BIBLE**

"Judged by human standards man is far better prepared to write a Bible now than when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of our schools; they had not great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of civilization; they had no telegraph wires to bring them news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet, these Bible characters grapple with every problem that confronts mankind from the creation of the world to eternal life beyond the grave.

"None but divinely appointed men, with their limited opportunities and facilities and the lack of knowledge of other people, could have written a work that all the philosophers of the world today, with millions of books to cultivate their minds and telegraph wires that keep them in touch with the pulse of all mankind, could not approach in logic, reasoning, example and precept." William J. Bryan

### **HEART AND STOMACH WORK IN GLASS JARS**

A heart, stomach and kidneys, transferred from the casement of flesh to glass jars in his laboratory by Dr. Alexis Carrel, of the Rockefeller Institute, are now performing their normal functions. This startling announcement was made by Dr. Carrel himself to a group of scientists who listened breathlessly to his account of his latest achievement.

Dr. Carrel has kept a heart, taken from its body, alive for 104 days. His success with this experiment strengthened his belief, he said, that the stomach and other vital organs of animals could be transferred from one body to another without cessation of their normal functions. He experimented with a heart, stomach and kidneys and told the scientists:



"The heart is beating, the stomach is digesting and the kidneys performing their functions as well as ever, while the body that contained them is long since dead."  
New York American

## **BATTLE OF ARMAGEDDON**

At an inter-denominational meeting in New York City recently, the Rev. Charles Jefferson gave expression to these fitting words:

"In every capital of Europe you see the gleam of the bayonet and hear the tramp of armed men getting ready for the battle that is coming," said Dr. Jefferson. "In the air you see a fleet of ships in which men are practicing with bombs that they may send cities to destruction.

"We preachers have not done much, but we must do something. We can denounce the present system of maintaining great engines of war. We can insist that our diplomats be men of peace. We can insist that our government work for peace. We ought to make the idea of war incredible. When we cease believing in war we will have peace."

Scientists of Denver are making a study of the three year-old son of an Italian washerwoman and a Spanish laborer. The boy is regarded as an infant prodigy. He not only knows his alphabet and can write it, but speaks English, Italian and Spanish. He sings remarkably well, dances and plays on four stringed instruments. The physicians declare that the child is normal, but possesses the most wonderful intelligence they have ever encountered in one so young.

1H649

## **MISCELLANEOUS COLUMN**

### **PREPARING TO RESTORE TEMPLE OF SOLOMON**

The Jews are preparing to restore the temple of Solomon. The whole world is being stirred by a startling movement of the Jews toward their homeland. Ten years ago there were only 1,000 Jews in the city of Jerusalem; there are now 100,000. More than 200,000 Jews are found in the colonies recently established in Palestine. These are proving successful; good crops are being raised.

More than \$20,000,000 is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity; rails are being laid for electric cars. The Jews have \$5,000,000 in a Jerusalem bank. They have purchased a large amount of land.

Until forty years ago the land of Palestine was arid. There were few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years; Palestine again blossoms; 10,000 olive trees have been planted in Samaria.

It is believed that Jerusalem will become as of old as the market-place of the Orient, and that Palestine will again "flow with milk and honey." Philadelphia Evening Times

### **"SEA AND WAVES ROARING"**

"One of the greatest demonstrations in the history of organized labor was held recently in Hyde Park, London. Fifty thousand sympathizers rallied in support of the nine labor leaders deported from Africa, while the merely curious swelled the crowd to more than 100,000.

"It was a scene of the utmost picturesqueness and impressiveness as, with splendid teamwork, the deported nine rose simultaneously on their respective platforms and a thousand brightly colored banners were raised aloft and shaken, as if in defiance of Botha and the South African Government, while the huge assemblage sang 'The Red Flag' and gave the exiles a tremendous welcome.

"Commenting upon the Hyde Park demonstration, "The Daily News says: 'It is certain that none of the political parties has any idea of the magnitude of the storm brewing. This is not an ordinary labor agitation. What the man in the crowd feels, perhaps, rather than thinks or says, is that in their dealings with the deported nine Gen. Smuts and his colleagues struck a blow, not at trades unionism only, but at the very heart of civilized democracy.

" 'The popular instinct is right, as it is apt to be on these matters of life and death. It remains to be seen whether it has the steadiness to make its irresistible weight felt or whether it will dissipate itself for lack of direction, in futile, inarticulate mutterings.' " *New York Times*

### **THIS IS MAN**

An average man of 150 pound contains the constituents found in 1,200 eggs. There is enough gas in him to fill a gasometer of 3,649 cubic feet. He contains enough iron to make four tenpenny nails. His fat would make 75 candles and a good-sized cake of soap. His phosphate contents would make 8,064 boxes of matches. There is enough hydrogen in him in combination to fill a balloon and carry him above the clouds. The remaining constituents of a man would yield, if utilized, six teaspoonfuls of salt, a bowl of sugar and ten gallons of water.

A man has 500 muscles, 1,000,000,000 cells, 200 different bones, four gallons of blood, several hundred feet of arteries and veins, more than 25 feet of intestines and millions of pores. His heart weighs from 8 to 12 ounces, its capacity from 4 to 6 ounces in each ventricle, and its size is 5 by 3 ~ by 2 ~ inches. It is a hollow, muscular organ, and pumps 22~ pounds of blood every minute. In 24 hours the heart pumps 16 tons. It beats about 72 times a minute. In one year an average man's heart pumps 1,680,000 pounds of blood. The heart is a willing slave, but it sometimes strikes-and it always wins. *Practical Druggist*

## **LIVING FOR JESUS**

LIVING for Jesus day by day,  
Following just as He leads the way,  
Never a choice in great or small  
Doing His will, and that is all.

1H650

## **THE CHIEF CAUSE OF CRIMINALITY**

*"I was shapen in Iniquity; and in son did my mother conceive me." Psalm 51:5*

Diagnosis is valuable in the attempted cure of any malady. This is as true of sin-sickness, depravity, as of any other ailment of humanity. The better we understand the origin of sin and the methods of its operation in ourselves and in others, the more successful we shall be in combating it. We must know what helps to feed the ailment and what tends to destroy it.

Our forefathers erred, evidently, in their declaration of total depravity. None of us ever met a human being entirely depraved-entirely devoid of sympathy for righteousness and truth-dead to all good influences. Experience, however, does corroborate the Bible statement that "there is none righteous, no, not one"-all are sinners. Moreover, the Bible goes to the root of the matter; and experience corroborates its statement in our text that we and all humanity were born in a state of sin, with the predilection or inclination toward sin.

We are not, however, to conclude that God made us sinners; for the Bible contradicts this thought, and assures us that "all His work is perfect." According to the Bible, we received our lives from our parents; and they theirs from their parents; and so on back to Father Adam. The Bible tells us that our first parents sinned, and came under the Divine sentence of death; and that this meant mental and moral, as well as physical, degeneracy. The Apostle declares, "By one man's disobedience sin entered into the world, and death by sin." Romans 5:12

This curse of death which came upon the race, and which affects us from the moment of birth, is a terrible blight. Even though it is much more reasonable than the curse declared by our mistaken creeds the curse of eternal torment nevertheless the curse of God is sufficiently terrible, and world-wide. The penalty, "Dying, thou shalt die," is, however, much less horrible than if it had read, "Living, thou shalt live in eternal torment."

When, therefore, we find in ourselves and others wayward, sinful tendencies, we reflect that these are evidences of the fall, the curse, and that all who are under such influences are to be pitied. True pity, however, must not be in sympathy with sin, but with the sinner, who is handicapped by the predisposition to sin. Sin calls for radical measures for its extermination for the release of the sinner; but our best efforts for them and for others will be attained through a knowledge of the facts, and through the exercise of proper sympathy. There are probably more

people injured through lack of sympathetic help than are helped by the administration of cold-blooded justice without tenderness or sympathy. We have been slow to learn this lesson.

### **PARENTAL SYMPATHY NEEDED**

Undoubtedly as human sympathy expands through a knowledge of the facts, both parents and children will be blessed by that increase of knowledge. Parents need to learn that their own mental moods and sympathies with right or wrong serve to stamp, to birth-mark their children, either favorably or unfavorably. The parents of a vicious child should reflect that they had much to do with that viciousness. Properly informed and right-willed, they might have produced the child with a much more favorable organism. It requires a great deal of training to work out of the child's disposition that which was inbred at its birth. Indeed, the probability is that only a small portion of it will ever be eradicated in this life.

We are not forgetting the Scripture which says, "Who can bring a clean thing out of an unclean?" We remember this, and merely suggest that the imperfect sinner-child, shapen in iniquity and conceived in sin, may have more or less of sinful disposition. We are suggesting that a weighty responsibility rests upon parents in respect to the prenatal influences exercised, as well as to their parental obligations after their children are born.

With what care, what loyalty to God and righteousness, what desire to maintain purity of heart and loveliness of character, the procreative powers should be exercised! With what care the father should surround the mother with every good influence helpful to her mental serenity, joy, peace, justice, reverence, love, during the period of gestation! What noble characters might thus be born into the world, even though still imperfect, sin-stained! What a different world in many respects we might be living in today if parents had recognized these principles and felt their responsibilities and lived up to them! Thank God, death does not end all! and the lessons now being learned through disappointments and tears will, we believe, in many instances prove profitable in the great Hereafter.

### **"BRETHREN WHAT SHALL WE DO?"**

This was the question asked of the Apostle Peter by those who heard him preach and learned that we were sinners under condemnation. We should discern that the question is not, What shall we do to escape

1H651

damnation, or condemnation ? We were born in damnation, condemned to death as unworthy of life. The Divine decree is that no sinner may have everlasting life. It is a gift of God, designed, not for sinners, but for those who are perfect, sinless. Adam was condemned to death as soon as he became a transgressor; and all of his children were born in the same condemned condition. Condemnation passed upon all men because all are sinners. All are imperfect, fallen. Our text tells us that they were born in this fallen, disapproved or condemned condition.

The question with us, then, is not, What shall we do to escape coming under condemnation? for the whole world is condemned already. (John 3:18) The question is, How shall we, who are already condemned of God as unworthy of everlasting life, get free from that condition in which we were born and get back into that condition of perfection which God will approve, in which we shall be accounted worthy of everlasting life?

The Bible answers our question. It tells us that God has had compassion upon our race and has provided the Savior. It explains that for God to be just and yet grant forgiveness to the sinner requires that One shall pay substitutionally the penalty originally pronounced against Father Adam. This being effected, the Redeemer will have the right to restore to perfection Adam and all his posterity desirous of returning to God.

The Message respecting this merciful arrangement is called the Gospel-the Good Tidings that there is a way of return from sin to holiness and from condemnation to death back to justification of life.

### **"TIMES OF RESTITUTION"**

As we have seen, the thing needful for all who desire to return to God's favor is that they may be restored to that condition of physical perfection in which Adam was before he sinned. When thus restored, they will have the same opportunity of demonstrating loyalty to God that Adam had at first. If they, when recovered, stand the tests of loyalty and obedience, they shall receive God's gift of everlasting life. And they shall receive it through Jesus Christ; for the way was opened up by His sacrificial death, "the Just for the unjust," and their salvation accomplished by His work of Restitution. 1 Peter 3:18

Not until recently have Bible students discerned how far our forefathers have been confused in respect to the Divine Plan through neglect of the Bible for 1,400 years. They now see that Jesus and the Apostles and Prophets taught that God's great time for dealing with the world is yet future-under Messiah's Kingdom. The thousand years in which that Kingdom shall rule the world, restraining sin, chastising sinners and helping the willing and obedient back to perfection, is called by St. Peter "Times of Restitution of all things, which God hath spoken by all His holy Prophets." Acts 3:21

The restitutionary work of those thousand years will be accomplished by the power of Messiah's Kingdom, and the Elect Church of this Gospel Age will be associated with the Redeemer in His Throne and in the great work of restoring the obedient of mankind to perfection. This thousand years is also called the time of the world's resurrection or raising up-anastasis. Bible students now discern that the word resurrection in the Greek signifies more than merely the awakening from death. It signifies the lifting up of the individuals to human perfection to that which was lost by Adam and redeemed by Jesus' death.

During those Times of Restitution Satan is to be bound, that he may no longer deceive humanity as he has been doing with false doctrines, putting light for darkness and darkness for light. On the contrary, the time when he, the Prince of Darkness, is cast down from influence amongst men will be the time when Christ

and His Bride, the Church, will become the Sun of Righteousness to the world and scatter all its ignorance and superstition. (Matthew 13:43) Respecting that time the Bible assures us that all the sin-blinded eyes shall be opened, and all the sin-deaf ears shall be unstopped, and the true Message of God's Love shall be made known, and "the knowledge of the glory of the Lord shall fill the whole earth."

### **GOD'S DEALING WITH THE CHURCH**

God has a special plan and a special salvation for the Church. He desires that the Church shall consist of a very special class. He has issued a special call therefore, and has prescribed special terms or conditions for members of this class.

All who will be accepted as members of the Bride, the Lamb's Wife, must have the same spirit, mind or disposition that Jesus had. Did He delight to do the Father's will? So must these. Was He willing to be obedient to the Father's will to the extent of sacrificing earthly pleasures and advantages? and to the extent of death? So must His followers walk in His steps, as He has set them an example, looking unto Jesus, the Author and Finisher of their faith. The invitation to those is that if they suffer with Christ they may also reign with Him, share His nature and glory and honor. They are advised from the first that the footsteps of Jesus are the way of the Cross.

1H652

These disciples of Jesus in the present Age are figuratively styled "soldiers of the Cross," and Jesus is declared to be the Captain of their salvation, leading them through victories to glory. Their battle in some respects is the same as the world will have in the next Age, only more intense, more concentrated. The world will have a thousand years in which to fight and win. The battle of the Church as a whole is more than eighteen centuries long, but each individual share is much shorter. The coming Age will be the world's time for gaining a victory and escaping from the condemnation, the imperfection, that came upon all the race through Adam's sin.

### **CHILDREN OF WRATH AS OTHERS**

We are not to think of those whom God accepts as the Church as being different by nature from the remainder of mankind. On the contrary, we are particularly informed that we were born "children of wrath, even as others." But this special class get free from the condemnation, or damnation, that came upon the race through Adam in a different way from that of the world in the next Age. They first exercise faith in God's promises and in Jesus as the Redeemer. They realize by faith that the merit of His death is the basis of deliverance from the damnation, or condemnation, passed upon all and of reconciliation with God and restitution to perfection and attainment of everlasting life.

The Kingdom of Messiah, through which these blessings are to be extended to mankind, having not yet been established, these believers cannot get these blessings. However, to them comes a special message or invitation to become members of the Kingdom class-"heirs of God and joint-heirs with Jesus Christ"

their Lord; "if so be that they will suffer with Him, that they may be also glorified together" and share the Kingdom. Romans 8:17; 2 Timothy 2:12

Charmed with the prospect, these are not daunted by the trials and difficulties of the way, especially when they hear the Redeemer's Word encouraging them, saying, "Fear not, I have overcome the world." "Greater is He that is on your part than all they that be against you." "My strength is made perfect in your weakness." "All things shall work together for good to them that love God-to the called according to His purpose .

Thus encouraged, these believers make a full consecration of themselves to God and His service, realizing and confessing their own imperfection and insufficiency, and pledging themselves to fight a good fight against sin in every form under the captaincy of Jesus. Jesus becomes the Advocate of all who come unto the Father through Him during this Age. He supplements their sacrifice in such a manner as to make it perfect holy and acceptable to God. (Romans 12:1) They give their wills, and resign all earthly interests and rights. He adds to their sacrifice all those Restitution qualities which would be theirs in due time under the Kingdom. Thus they stand complete in Him.

When the Father accepts these by the begetting of His Holy Spirit they become His children, His saints, "heirs of God and joint-heirs with Jesus Christ" to "the inheritance incorruptible and undefiled, reserved in Heaven" for them. 1 Peter 1:3, 5

### **THEN THE FIGHT BEGINS**

Every battle against sin is a good fight--whether it be the battling of the world during the Times of Restitution or the battling of the Church during this Age. But because God designs to give the Church a higher nature, a greater salvation, therefore He requires of every member of it a special demonstration of love and loyalty. And who will say that this is not a reasonable requirement of these sons?

These spirit-begotten sons are all alike in the sense that they have one mind, one spirit, one disposition-the Spirit of Christ, the spirit of holiness, the spirit of loyalty to God. But these are all distinctly different as respects their flesh. All are imperfect, but some more and some less so. Some are more and some less educated; some more and some less wise; some more and some less talented. But the tests are all under Divine supervision. The Lord sees to it that each shall be thoroughly tested. Each must have trials, difficulties, and besetments, from the world, the Adversary and his own flesh. Each must personally demonstrate his loyalty to the principles for which Christ died-the principles of righteousness.

The chief lessons for all of these sons of God to learn are:

(1) Faith in God--full trust in Him and His providences.

(2) Loyalty to Him to the principles of His Government, and to all those whom He has accepted as sons.



(3) They must all possess in large degree God's own Spirit of love, kindness, as of the Truth.

They will not, however, be judged holy according to the flesh. Rather, judgment, or decision, in their cases will be rendered according to the spirit, the intention, the will. They will be rewarded for what they have endeavored to do and have striven to do in harmony with the Divine will rather than according to the success they have attained.

1H653

## **WHY JESUS DIED FOR SINNERS**

*"In due time Christ died for the ungodly. " Romans 5:6*

While the Bible everywhere declares the importance of the death of Jesus, Christian people in recent times seem to be perplexed upon the subject. Some dispute the Bible statement of the necessity for Jesus' death, and claim that His life was no different from that of other men, and His death was no different from that of others. Some claim that Jesus came into the world, and passed through various trying experiences, not in order to redeem mankind from anything, but in order to show His followers how they should live and die for a good cause. Others in bewilderment declare that they see no relationship between Jesus' death and what they have been taught is the penalty for sin; namely, eternal Torment.

In general, there is confusion upon the subject, and only those who get the proper Scriptural focus on the question of why Christ died can be mentally at rest, and able to enter sympathetically into the various features of the great Plan of God, of which the death of Jesus for human redemption is a part.

We protest against the too common practice of accepting a portion of the Bible, and rejecting the remainder. Any man wise enough to criticize the inspired Word should be accepted as an inspired authority capable of writing a better statement of the Divine Plan. For our part, we believe that the Holy Scriptures, as St. Paul declares, were written aforetime by holy men for the admonition of the Church. We believe that this was done because God wished His people to understand His Divine purposes and arrangements, and sympathetically to enjoy them and cooperate in their fulfillment. We should hold fast "the faith once delivered to the saints," and should not allow our own wisdom or the wisdom of other men to make the Word of God of none effect. We remind our readers how Jesus reproved the Pharisees for neglect of God's Word and for taking instead of it the traditions of men. Mark 7:6-8

However, our English Bible does not profess to be the Word of God, but merely a translation of it. If, therefore, we find some passages of Scripture which have been mistranslated, and thus misrepresent the original Scriptures, we should make haste to correct these, and to admit that the translations were not inspired. Additionally, we remind that all old manuscripts show that during the long period of eighteen



centuries errors crept in-additions to the words of Jesus and the Apostles. At the time of the preparation of our Common Version English Bible the number of Greek manuscripts was only seven, whereas now there are several hundreds. Three of them in particular are very old-the Sinaitic, the Vatican 1209, and the Alexandrian.

The people of God are to so hunger and thirst for their Heavenly Father's words that they will spare no pains to know exactly what He said to them and what He did not say, and to base their faith upon the living Word, which surely will abide forever. So doing, the Bible becomes more beautiful and more revered by Bible students every day.

There is no dispute among the various orthodox creeds that there was a penalty against mankind which needed to be met, before the Divine blessing could come to any of our race. These creeds all agree that Adam, the father of the race, was created perfect, in the image, in the moral likeness, of his Maker, but that he sinned, and came under a penalty, or curse, on account of sin. Hence all of his race, inheriting life from him, shared his weaknesses and his condemnation to death.

God, having sentenced man to death as unworthy of life, could not consistently have any dealings with him, while still condemned. Hence God's provision that Jesus as the Son of God should recover Adam and his race from the sentence of death-in order that all might have an opportunity to return to harmony with God, and thus to everlasting life.

This is clearly set forth in both the Old Testament and the New. If we would forget our creeds and rid our minds of the false theories which they inculcate, these Scriptures would now "rude us without difficulty. Christendom is handicapped by the creeds of the Dark Ages, which confuse us. On this subject, for instance, of Christ's redeeming work, we are met with the proposition of the creeds that the curse of God against our race is eternal torture in some far-off place, we know not where-possibly within the earth.

The misconceptions of our forefathers on the subject of punishment for sin were built upon mistranslations or statements meant to be understood symbolically. For instance, we read of our Lord, "He opened His mouth in parables and dark sayings." When our Lord illustrated the utter destruction of the finally incorrigible by the destruction of the offal of Jerusalem, cast into the Gehenna fire outside of the city wall, it was not torment that He taught, but annihilation. Nothing was tormented in the fire of the valley of Hinnom. In the Book of Revelation, wholly symbolical, the plain statement is made that the lake of fire represents the Second Death.

1H654

### **"THE WAGES OF SIN IS DEATH."**

Most emphatically the Bible declares the wages of sin to be death-not torment. And lest any one should think of this as merely meaning the death of the body, while the soul continues to live, the Scriptures expressly state more than once that

the death of the soul is meant. "The soul that sinneth it shall die." "God is able to destroy both soul and body" in Gehenna, the Second Death. The penalty against Adam, "Dying, thou shalt die," signifies the death of his soul, his entire being. Under that sentence, unless redeemed, Adam and his race would have no future life.

But God from the very beginning purposed to redeem man from this death sentence. In due time He sent forth His Son to pay man's redemption price. Jesus' redemptive work will restore man's soul from the power of the tomb, by a resurrection of the dead. Therefore, even before Jesus had died for our sins, He said to some of the people, "Fear not them which can kill the body," and thus take from you all that remains of the present Adamic life. Fear God, with whom are the issues of the future life, for He is able to destroy not merely the temporary life of the present time, but also your prospective life, which He purposes to secure for you through the Redeemer's sacrifice, and by the resurrection from the dead.

We see, then, that God rested every feature of His Plan for mankind upon the great work which from the beginning He intended Jesus should accomplish for our race. St. Paul expresses this in a few words, saying, "As by a man came death [not eternal torment], by a man also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order." The first order, or resurrection, is that of The Christ, Head and Body, to glory, honor, immortality, on the Divine plane of being. Search carefully the Old Testament Scriptures-every word of God through Moses and the Prophets-and we find not a hint of any other penalty for sin than this death penalty.

### **WHAT THE DEATH PENALTY INCLUDES**

Many fail to grasp the full import of the death penalty. It includes not only the final act of dying, but all the steps leading thereto. Had there been no sin and no sin penalty, there would have been no dying process-no aches, no pain, no sighing nor crying, nor dying.

Man lived in Eden as happily as angels live in their Heavenly home on the spirit plane, for he is an earthly being, adapted only to earthly conditions. Besides, had it not been for sin, God would not have permitted the curse, nor brought thorns, thistles, storms, cyclones, drought and deluges, which in death-dealing power have been permitted to come to man, because he is a convict. He is already under sentence of death.

The favors that God has promised to him through Christ will come in their due season. They will make earth a Paradise Garden, with nothing to hurt or destroy. The Divine blessing will bring to all mankind the opportunity to return to the image and likeness of God, and to everlasting life, under the New Covenant.

### **ANOTHER OF OUR DIFFICULTIES**

An additional difficulty under which we labored as Bible students in the past is that we confused the special work of this Gospel Age with the general work of the next Age. God's provision, through the death of Christ, for rolling away the curse of sin and death from mankind applies to the next Age, and not to the present Age. When His due time shall arrive, everything will be in readiness for the great

work which He has promised shall be satisfactorily consummated. Divine Wisdom, backed by Divine power, will establish Messiah's Kingdom in power and great glory, bind Satan, break the shackles of ignorance, error and sin, and set humanity free from the slavery of sin and death, under which it has rested for six thousand years.

This great work is spoken of in two different ways; (1) It will be a time for overthrowing and breaking down the powers of sin, darkness and evil. (2) It will be a time for uplifting mankind to the original Divine image in which Adam was created.

As the entire reign of sin and death came, through Adam's disobedience, upon the whole world, so the entire release from the curse will come to every member of the race, through Jesus. The broad basis for this work has already been laid in the death of Jesus. "Christ died for our sins, according to the Scriptures." (1 Corinthians 15:3) Jesus Christ, by the grace of God, tasted death for every man. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2

As all the race were involved in the death sentence, the one redemptive work was necessary for the releasing of all. In God's arrangement He has divided the redeemed into two great classes, both of which will attain everlasting life. But one class will receive it on the spiritual, or Heavenly, plane, while the other will get it on the earthly plane. This does not signify universalism, for while these two classes are to be saved, the Bible distinctly tells of some who will receive the grace of God in vain, and die the Second Death. Revelation 21:8

From this viewpoint, note the force of the Apostle's words: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23) The death sentence passed upon all through one man, Adam. The gift of God is to come to all humanity through the second Adam, the Lord.

### **THE RICHES OF GOD'S GRACE**

Our Great Creator is rich in grace, the Apostle tells us. He not only purposed to recover mankind from the disadvantages of the fall, but additionally took advantage of the circumstances connected with the permission of sin to give an especial opportunity to any of the sinners to manifest, if they would, special loyalty to Himself. God might have placed a different penalty against sin. He might have excluded our first parents from Eden for a year and then have returned them, or He might have simply banished the race from Eden, and have allowed all to live without sentence of death against us. Had He done so, Jesus would not have needed to die for man's redemption. Because the sentence of death had been imposed, however, it must be canceled before the race could be restored to perfection and to God's favor.

It is evident, then, that God wished to have the death penalty upon our race, so as to make necessary the death of His Son. This, in turn, meant that the Father invited the Son to become man's Redeemer, and that the Son accepted the offer, and came into this world for that very purpose. This implied that the Father would reward Him with a high exaltation, in recognition of His loyalty and obedience

unto death, even the death of the cross. Thus Jesus suffered for our sins, and entered into His glory.

## **GOOD SEED IN THE GOOD SOIL**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "Hear ye, Therefore, The Parable of the Sower."**

## **DO FALSE CREEDS FOSTER CRIME?**

"If our Gospel be hid, it is hid to them that are lost, in whom the god of This world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:3, 4

We do not charge our forefathers with evil intent in the making of the creeds. We cheerfully admit that every creed contains an element of Divine Truth. Our contention is that Satan, the great Adversary of God, substituted the creeds for the Bible; and into the creeds, through human weakness, he injected a sufficiency of nonsense and "doctrines of devils" to render them unhealthful for the saints, and absolutely poisonous to others.

The truthfulness of our text is manifest on every hand. The word Gospel signifies the good Message, it was the Message of the angels at the birth of Jesus: "Behold, we bring you (the Gospel) good tidings of great joy, which shall be unto all people!" This Gospel of joy and blessing, of Divine Love and Mercy toward our race, is completely hidden from the world. Even matured Christians discern but little of it, because the creeds of human tradition have so misrepresented God and His purposes as to make of them bad tidings-not good tidings.

### **HATH BLINDED THEIR MINDS**

St. Paul, as well as the other Apostles, foretold the falling away of the Church from "the faith once delivered to the saints"; and he particularly pointed out that this would be the result of giving heed to "seducing spirits" and "doctrines of demons"-the fallen angels. (1 Timothy 4:1; Jude 6) In a thousand ways, through mediums, planchettes, visions and dreams, etc., these fallen, seducing spirits have intruded their demon doctrines upon the Church of Christ. And the whole purport of their evil work seems to be to deceive mankind in respect to God's real purposes toward them, and His real character.

How wonderfully successful Satan and his fallen angels, the demons, have been! While persuading men that they were far off, stoking fires for humanity's future torture, they have really been hobnobbing with ecclesiastics and assisting in misrepresentation of the Bible-especially its parables and symbolic statements. To such an extent is this true that the glory of God manifested in Jesus for human salvation is completely confused and unintelligible to the world.

Unbelievers can reason, and do reason. Those who reside in civilized lands instructed along the lines of the creeds, inquire, Why did God make us sinners,

1H656

with depraved appetites and sentence us to eternal torment, and then send Jesus to be the Savior of merely such as become saints, believers in certain doctrines which they themselves call mysterious? Intelligent heathens similarly ask, Why should God make such a plan as the missionaries relate? Why should He condemn us all to eternal torment and then make provision for only the few who hear of Jesus, and believe the mysteries and monstrous inconsistencies of some of the creeds?

Do not the facts today, after eighteen centuries of creed-blinded Christianity, corroborate the Apostle's statement that the "god of this world," Satan, "hash blinded the minds of them that believe not?" Otherwise surely the glorious Gospel of Christ, now becoming more and more clear to Bible students, would long ago have shone into many hearts, carrying joy and peace through reconciliation with God.

The statement of our text, "If our Gospel be hid, it is hid to them that are lost," does not mean that they are lost because they cannot see the Gospel. The Bible distinctly tells us that all of Adam's race are lost through disobedience. The Apostle evidently means that the masses of the lost world cannot see the Gospel light. It is hidden from them. Only the comparatively few see it, and they only as they are guided by the Holy Spirit and their eyes of understanding open.

We may well thank God that the time in which Satan will be thus privileged to put darkness for light to deceive the world is limited. The Bible prophesies that soon Christ will take His great power. His first work will be the binding of Satan that he may no longer deceive men. And then the Redeemer will begin His great work of blessing mankind, in the thousand years of His appointed reign.

### **WHAT PRISON STATISTICS SHOW**

In all modern prisons statistics are kept which show the religious instruction received by the prisoners earlier in life. In almost every instance the prisoners guilty of the most serious offenses were from infancy trained to think of the Almighty as the great Enemy of His creatures, who foreknew and fore-arranged for the eternal torture of all but a handful. Did these creeds better those who confessed them? Did they inspire in the parents of these criminals heart-devotion to God? Nay, in almost every case where the false, horrible creed-idol was worshipped fear prevailed instead of love, bedlam instead of holiness. Is not this the case even today in the majority of homes of so-called Christendom?

### **FOOLISH FEARS, VAIN IMAGINATIONS**

Little have we realized the foolishness of such reasoning. The influence of the creeds of the Dark Ages has been the very reverse of what has been expected of them. Man naturally has a reverence for God. This may be seen in the shape of his head by those who can read phrenologically. It is seen also in the fact that in heathen lands worship is practiced. The true knowledge of God would incline

men to come to Him. The highest qualities of their being would find expression in worship, praise, adoration. With the enlightenment of the Bible man would indeed learn that all are sinners, that all come short of that glorious perfection which God originally created and which alone He can approve. Guided by Bible instruction, these would realize that "the wages of sin is death" not eternal torment. Romans 3:10-12; 6:23

The desire for life everlasting persists in every creature; and man's attitude would have been to approach his Creator to ascertain if it would not be possible for him to return to relationship with God and to regain the gift of life everlasting. Then would have come the answer that no fallen creature is able to recover himself, but that God has provided through Jesus' death a recovery.

### **A SAVIOR ABLE TO SAVE**

As the repentant one would strive to live up to the Divine standard and find it impossible because of inherited imperfections, he would be drawn to the merciful Father in Heaven, to learn how to attain to the condition which his heart coveted. Then he would hear the answer through the Scriptures that while God has provided for the world in general a thousand years of Restitution, yet He is willing now to receive a few choice characters, on special terms. These must have their Master's spirit, a love for righteousness and a hatred for iniquity, a loyalty to God, ready to lay down life and every other thing in His service.

Such would be inducted by faith into the elect Church, would be begotten of the Holy Spirit, to be trained by trials, difficulties, testings and polishings, and eventually, if faithful, be accorded a change of nature from earthly to Heavenly, participation with Christ in His great work of blessing and restoring humanity during His thousand-year Reign.

### **Christ is thy Rock;**

Doubt not this firm foundation, true and tried;  
Fear not the gathering tempest's angry shock;  
It harms not those that on this Rock abide.

1H657

### **ERRORS EFFECT THE OPPOSITE**

Our wily foe, Satan, well knew all this, and has worked in opposition to it. By hiding from men the true Gospel light, he has driven them in dread away from their best Friend-Almighty God. From infancy they hoped to escape eternal torture, but as the weaknesses of their fallen nature yielded to the temptations on every hand, they prayed forgiveness. As sins multiplied, doubts and fears gained control, and in dread of God and in fear of the unjust and unmerciful arrangements of the future taught them from infancy, they plunged headlong into sin, striving to forget God. Some were led to one excess, some to another—gambling, drunkenness, frivolity, pleasure seeking.



One merchant told us of his own experience. He said, "My good Methodist wife told me I would surely go to hell. I replied, 'Mary, I know it, I know it! And when I get there, there will be one sinner who will deserve something.' I held the ordinary view-that all except the saintly were sure to spend eternity in torture. That seemed to me most unjust-that the Almighty had taken advantage of His power to create us under unfavorable conditions, with the foreknowledge that we should spend eternity in torment. I concluded that one person at least should deserve some of it."

A lady of wealth and refinement told us that secretly she had always feared the future, believing implicitly the teachings of the creeds. She said, "I went into society deliberately, with a view to drowning my thoughts on religious subjects." She did not feel drawn to the God presented in the creeds. She merely granted Him His Power and sought to forget Him; yet all the while, as she herself said, she was unhappy. Her soul found no rest.

Both of these people have since found the true God-have come to know Him in His true character, as presented to us in the Bible, when rightly understood. They are both happy, both zealous, seeking to lay down their lives in His service, and taking pleasure in everything which, in His providence, they are permitted to experience, knowing that "all things are working together for good to those who love God, the called according to His purpose."

### **"MORNING DAWNS, ARISE, ARISE!"**

Thank God, the morning of Immanuel's Day is dawning! It is bringing light upon every subject. The chains of error and superstition, statecraft and priestcraft, are breaking. True, some may thus be led to extremes and, mistaken, revolt against all religions and all authority and all laws of God and man. That is but a natural mistake. The pendulum swings naturally to an opposite extreme and requires some little time to steady itself upon a true center.

The proper thought for us all is the one which the Bible gives, namely, that our delusions and bandages, our superstitions and errors, although by men, were not of men. Satan has been our great Adversary. He it is against whom we are to feel the special indignation. Like ourselves, others of humanity were blinded. Illustrations of this blindness were frequent during the Dark Ages. Men and women, misunderstanding the character and the Plan of God, were just as sincere as ourselves when they sought to copy what they supposed to be the Creator's methods by torturing each other, burning one another at the stake, etc.

These mistakes were not made wholly by one denomination, even as the errors which led to these mistakes were not held merely by one denomination. Presbyterians were persecuted and in turn persecuted others; so did Episcopalians, Methodists, Baptists, Catholics, etc. Mistakes so common in the past are not to be blamed either against denominations or against individuals. In harmony with our text, we should charge them up to "the god of this world"-Satan.

Instead of feeling anger and hatred and charging others with having kept us in ignorance and superstition, let us rather rejoice together and give thanks to God that our chains at last are breaking. Let us remember Saul of Tarsus as an

illustration of how a good man, misled of the Adversary, became a persecutor of the Church of Christ. As he was freely forgiven of God, and showed himself a loyal servant of the King of kings, so let us regard others of our day as equally loyal, and let us trust that they will become equally faithful as they come under the influence of the great light from Heaven, now shining.

### **PUT AWAY, THEREFORE, ALL THESE**

St. Paul urges us, as children of the light, to walk in the light. Jesus bids us to let our light so shine before others that we may thus glorify the Father in Heaven. St. Peter says that we should show forth the praises of Him who has called us out of darkness into His marvelous light. The light that is now shining upon the pathway of God's faithful people is not a new light. It is the same light which Jesus and the Apostles held forth and rejoiced in. For the time being, it has been lost, buried under the rubbish and superstition and error of eighteen centuries. Now, in God's providence, these obstructions are being seen. We are coming out from under their influence into the sunlight, the true light, which shall yet lighten every man, as God's Word has promised.

1H658

The question with each and all of us who now perceive the source of the darkness in which we have been and the source of the light into which we have come is, What shall we render unto the Lord for all His benefits? How shall we best show to our gracious Lord our appreciation of His gracious character, of His true Plan of Salvation? The Scriptures assure us that we can best show our love and loyalty by improving the opportunities which the Lord affords us for witnessing for Him and His Truth, which represents Him.

Our time, our talents, our privileges, our opportunities, are limited. At very most we can do but little. How earnest we should be to demonstrate to the Lord our love and appreciation! How faithful we should be to others in carrying them the light, even as we ourselves appreciate the channels which God used in bringing the blessings to us! How wise we should be, realizing that our opponent is Satan himself and not being ignorant of his devices!

We are not to show forth our own praises, for we have nothing praiseworthy. What have we that we have not received? We did not make the Divine Plan. We merely learned of it by the grace of God. In telling it to others, therefore, this fact should be remembered, that it is not ours, but His. As we compare the Divine Plan of Salvation presented in the Bible with all the different plans of salvation represented in the various creeds of Christendom, we see how wonderfully different it is from them all.

In the light of our day all are ashamed of the things set forth by the great and the wise of centuries ago. We might indeed have reason to be proud if we had manufactured the Divine Plan of the Ages, if it were our conception. But no, it is of the Father and by the Son and we are merely privileged to be ministers or servants of the Father, of the Son and of the Truth-honored servants, truly, but servants still.



And evidently, when the Master shall say to the faithful ones, "Well done, good and faithful servants," He will add, "I will make you rulers over many things, because ye have been faithful over a few things." More and more we realize that our talents, our opportunities of the present time, are few and small. Only of God's grace may they become worthy of anything, and only by His blessing may they be powerful to the pulling down of the strongholds of error and to the building up of His people in the Most Holy Faith.

## **WHY THERE IS DIVERSITY AMONGST GOD'S PEOPLE**

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **DEEPEST CONTROVERSIES IN PROGRESS**

Very Rev. Henry Waco, dean of Canterbury, and a leader in the Broad Church party, has raised the cry that the English Church is in danger from Romanizing tendencies. He told the Convocation of Westminster that the present was the most critical period in the history of the Church of England since the Reformation. The deep controversies that ever divided the church are now in progress.

The dean declared that there is an active, earnest and powerful body among the clergy which is avowedly aiming to bring the ceremonial and doctrine of the English Church in harmony with those of the Church of Rome. They have advocated, he said, the reintroduction of the invocation of the saints and the worship of the Virgin. Those on this (the evangelical) side of the church would exert every power they possess, parliamentary or otherwise, to prevent such changes.

The dean said a continuance of the present line was certain to bring civil war within the church, and this would entail its national ruin. Rochester Times

1H659

### **THE GOLDEN AGE**

"We talk of the Elizabethan age, the Victorian age, the Golden age," Rear Admiral Peary said at the dinner of the Delaware Valley Society recently, and he reminded the guests that those who shall live a year longer will have seen in five short years the north and south poles discovered and the Atlantic and Pacific united. They will have seen, too, great extensions of wireless telegraphy and of the use of the stabilized flying machine, with perhaps a record of some man's

flying across the Atlantic. Prof. Soddy, who with Sr. William Ramsay found that radium is a transmuting element, told the British Association last fall that the world must soon prepare for the announcement that a method of accelerating the outgo of energy from radium has been devised, together with the means of transmuting all the other elements, that would tap supplies of atomic energy that are inexhaustible, of which steam and electricity are secondary and insignificant offshoots.

If half the promise of this age is fulfilled, it should compare well with the other ages of human history. Thus far they have recorded great material discoveries and literary activities, as in the age of Queen Elizabeth; profound changes in religious belief, as in the age of Luther, or periods of conquest like those of Julius Caesar and Napoleon. This is the Age of the scientists. They, too, make material discoveries of vast moment and the sidelights they throw on the psychology of man and his earthly existence have deeply changed the currents of the world's thinking. New York Times

### **CLOTHING TO KEEP WEARER AFLOAT**

"A remarkable demonstration was given recently near Berlin of a new fabric designed to make clothing so buoyant that it will keep its wearer afloat in the water. The composition of the invention which brings about this result is a well-guarded secret. To don a garment lined with it is to become unsinkable.

"On the occasion mentioned, infantrymen, in full marching kit, clad in uniforms lined with the material, which rendered the clothing neither heavier nor thicker than usual, threw themselves into the water, and not only did not sink, but were able to 'march' in the water and to fire. At the same time, coffee was served to a party in the water, waiter and guests being clad in the special fabric.

"It is reported that recently the inventor, wearing his suit, jumped into the water before the Kaiser's steamer to demonstrate the value of his device, and that the police arrested him for impropriety." Exchange

## **MISCELLANEOUS COLUMN**

### **PREPARING TO RESTORE TEMPLE OF SOLOMON**

The Jews are preparing to restore the temple of Solomon. The whole world is being stirred by a startling movement of the Jews toward their homeland. Ten years ago there were only 1,000 Jews in the city of Jerusalem, there are now 100,000. More than 200,000 Jews are found in the colonies recently established in Palestine. These are proving successful; good crops are being raised.

More than \$20,000,000 is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity; rails are being laid for electric cars. The Jews have \$5,000,000 in a Jerusalem bank. They have purchased a large amount of land.

Until forty years ago the land of Palestine was arid. There were few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years; Palestine again blossoms. Ten thousand olive trees have been planted in Samaria.

It is believed that Jerusalem will become as of old the market-place of the Orient, and that Palestine will again "flow with milk and honey." Philadelphia Evening Times

### **SEES END OF MILITARISM**

Speaking on militarism, Alfred Noyes, the poet, said that indications pointed to an end of what he called the preposterous position of Europe in this day of heavy armament.

"The end," said Mr. Noyes, "may be catastrophic and thrones may shake before it comes, but come it must. The signs, however, indicate that Europe may prefer not to wait for the catastrophic end."

Mr. Noyes spoke of the English Government, consigning a \$250,000 ship to destruction as a target for practice at the very time she reported herself unable to afford the slight relief needed to keep Charles Dickens's children out of humiliating

1H660

dependency. He also mentioned an English statesman who instructed his attorneys to bring suit against a firm of armament manufacturers for commissions due him on business received through his influence.

"We are moving in a vicious and narrow circle," said Mr. Noyes. "We in England are agreed that we are strengthening our armaments because the other nations of Europe are strengthening theirs, and they say they are doing so because we are. So it goes. Think of how much disease, how much poverty could be alleviated if we utilized properly the natural resources of our countries instead of spending millions of dollars in armaments. Is it to remain a fact that after two thousand years of civilization statesmen holding opposite views cannot meet and come to a business agreement like other men?" New York Times

### **HOW IT FEELS TO BE STRUCK BY LIGHTNING**

The following description of how it feels to be struck by lightning is interesting:

Several years ago I was working in the garden of a public institution and got caught in a terrific thunder storm. The building sits upon a knoll, and as I was hurrying along I saw the upper half of a big locust tree sliced off by a glittering flash, and fall, and instantly a blinding cloud of fire wrapped me about like a scorching sheet, blotting out sight and hearing in one awful roar. I was choked by the smothering hot fire, and smell of sulphur, and felt every nerve and muscle strain until my joints cracked. I felt myself lifted up, and swept backward, and cried out something, but could hardly hear my voice. I was lying on the wet gravel, hatless, ten feet further down the road; and the gardener coming towards

me. He had been watching, and declared he thought he saw the lightning hit me on the head. I felt sore and dull, and that night when I went to bed I found a scorched stripe half an inch wide down all my underclothes, a hole in my sock, and my shoe sole half off.

## **EMPEROR CONSTANTINE WAS TRINITY-MAKER**

*"To us there is one God, the Father. . . and one Lord Jesus Christ." 1 Corinthians 8:6*

The confusion which has rent the Church of God into hundreds of sects has come through neglect of the Bible. The confusion is recognized by all Christian people everywhere, but the cause is not generally discerned. Church creeds are admitted to be defective, notwithstanding the truth which they all contain. Creed clashings are the direct result of the serious errors in all creeds.

Realizing this, why should not all Christians abandon and demolish their creeds? They purport to be pen pictures of the Almighty God, and His attitude toward men and His resultant plans. No heathen idol is so grotesque, so terrible, so horrible, as that which the most intelligent Christian people have portrayed with the pen. We are all ashamed of having misrepresented our Creator as worse in His purposes toward men than the vilest of humanity-as bad as we knew how to picture Satan himself and his attitude. Why delay longer? If Jehovah be God, let us worship Him. If the horrible Baal of the Dark Ages be no longer our God, let us destroy his creed images and endeavor to forget them.

### **EMPEROR CONSTANTINE'S NICENE CREED**

After the Christian Church had forgotten that the Master declared that His Twelve Apostles would constitute the chief foundation stones of the New Jerusalem, they began to recognize their bishops as successors to The Twelve-"apostolic bishops." They overlooked the fact that while God had prophetically told that the place of Judas would be filled by another, this particularity itself intimated that there would be no successors to The Twelve.

The real successor to Judas, Bible Students recognize in St. Paul. Through him God has given us the major portion of the New Testament, and special light upon the Church's path, which is to "shine more and more unto the perfect Day." We now see that the eleven Apostles, before they had been confirmed in Apostleship by the Pentecostal blessing, erred in choosing Matthias, whom God merely ignored.

Under these circumstances the bishops rose gradually to power and influence as inspired oracles of God. And proportionately, The Twelve chosen as the Lord's mouthpieces to His Church lost their influence. It was easier to take the word of the bishops than to

1H661

search the Scriptures at a time when copies of the Bible were very expensive, and few were able to read.

Thus Bible study greatly declined during the second and third centuries, and disputes between Christians and Greek philosophers led some of the bishops to extremes. Not only did they maintain the Bible teaching that Jesus was the Son of God, and that He left His Heavenly condition and became a man that He might redeem Adam and his race; but, not content with this, some went further, and in their zeal claimed that He was the Heavenly Father Himself, who came down to earth and took man's nature and died, the Just for the unjust. In their anxiety to overwhelm the Greek skeptics, these Christian teachers involved themselves in absurdities, without realizing it. Those making the most absurd claims appear to have had the greatest influence with the illiterate.

Gradually the trinitarian theory was advanced; and the mystification of saying that the Heavenly Father was His own Son, and that the Lord Jesus was His own Father, and that the Holy Spirit was another person and yet the same person, appealed to people who delight to reverence most those things which they do not understand. Thus today when questions are asked respecting the trinity-how one could be three, and how three could be one-the answer which is given, and which satisfies the ignorant, is Mystery, Mystery!

But the Bible makes no mystery of the matter. It never mentions trinity at all, nor anything that would give such a suggestion. The one text (1 John 5:7) which seems to give a color of support to the thought is now admitted by all scholars to be an interpolation dating from about the seventh century; for it is not found in manuscripts written at an earlier date. The Revised Version shows quite distinctly how the passage reads in the old manuscripts, and how the forgery to support the trinitarian theory was adroitly accomplished.

### **"TO US THERE IS ONE GOD"**

The Old Testament Scriptures represent the Divine Message of four thousand years, and say not a word respecting the trinity. On the contrary, they declare, "Hear, O Israel, Jehovah thy God is one God"; "Thou shalt have no other gods." To keep in line with this definite statement, the trinitarian theory claims that this one God has three persons, although others claim that there are three Gods but only one person. It seems impossible to get a trinitarian to decide what he really believes; he hedges with the word "Mystery."

The New Testament is as explicit as the Old in its statement that there is but one supreme God. Jesus testified to this, declaring, "My Father is greater than I"-greater than all. (John 14:28) Jesus declared that of Himself He could do nothing; that He was merely the Mouthpiece of God in His teachings, and the Finger of God in His working of miracles. He directed that His followers should worship the Father, and declared, when leaving, "I ascend to My Father and to your Father, to my God and to your God." John 20:17

Our Lord did indeed declare the oneness, or harmony, between Himself and the Father, but He explained that this was because He ignored any will of His own, coming not to do His own will, but the will of the Father who sent Him. He exhorted His disciples similarly to have the same mind, the same will, the same spirit, which actuated Him-the Holy Spirit, the mind or disposition to do the will of the Father in Heaven. His prayer for His disciples was to the same effect, "That they all may be one"-even as Thou, Father, and I are-one in heart, mind, will, disposition, or holiness of spirit, harmony with God. John 17:20, 21

What could be more explicit than our text, "To us there is one God, the Father, of whom are all things"; additionally, "To us there is one Lord [or Master], Jesus Christ, by whom are all things, and we by Him"? The Apostle here not only shows the relationship between the Father and Son, but he ignores and thus disowns entirely the Holy Spirit as another God. Clearly and plainly enough he sets forth time and again that the Holy Spirit is the spirit, will, mind, power, disposition, etc., in fullest conformity to that of the Father. There is no mystery about the matter, none whatever.

### **"THE ALPHA AND THE OMEGA"**

Our Lord Jesus declared Himself to be the Alpha and the Omega of the Divine direct creation. (Revelation 1:8) He was its Beginning and its End, according to John 1:1-5. Our Redeemer, known before He became a man as the Logos, was the Beginning of the Divine creation and the End of it in that, ever after the creation of the Logos, Jehovah operated in and through Him in respect to all the stupendous works of creation. His name, the Logos, indicates all this; it signifies the Divine Message, or Messenger, the One through whom Jehovah's utterances and decrees went forth.

So we read in the Greek, "In the beginning was the Logos, and the Logos was with the God, and the Logos was u god. The same was in the beginning with the God. By Him were all things made that were made, and without Him was not one thing made. And the Logos was made flesh and dwelt among us, and we beheld His glory as the glory of the Only Begotten of

1H662

the Father, full of grace and Truth."

### **CONSTANTINE THE TRINITY-MAKER**

The Roman Emperor Constantine saw a vision-probably when wide awake-a vision of greater prosperity for himself and his Empire, by a recognition of Christianity as the religion of his Empire instead of paganism, which had previously been recognized. For that moment a certain portion of the Church of Christ had long labored. Abandoning the thought of the Second Coming of Jesus to establish His Kingdom, they desired marriage, or union, with earthly empire, thus to be set as a queen upon the throne of earthly dominion and honor.

Constantine's influence in Church affairs became great. He proposed the calling of a council of all the bishops, numbering about one thousand. He wanted to know why these apostolic bishops, all inspired with the same Spirit of God, taught so

differently. He offered to pay the expenses of all the bishops to the Council of Nice; but the majority, fearing that the Emperor would be under the control of the Roman bishop (not yet claiming to be pope), declined to attend.

Only 384 came. But even they were unable to agree, the great point of dispute being the one we are discussing. Many held to the Bible teaching that Jehovah is the One Supreme God; that the Lord Jesus Christ was His Son and honored Agent in all His creative work; and that He, having manifested faith and loyalty to the Father to the extent of leaving the Heavenly glory, becoming a man and dying, the Just for the unjust, has been exalted by the Father to His own right hand of majesty and power.

But the mystification thought of trinity had gained a hold on some of the bishops, amongst others the Bishop of Rome. The questions at issue were argued for months. With all his powerful influence, the Bishop of Rome could not bring the majority of the Council to acknowledge the doctrine of the trinity. Thereupon Constantine decided the matter; and the Nicene Creed, backed by the Emperor's authority and power, was declared to be the Christian faith, and anything contrary to it, heresy.

Yet be it remembered that only about one-third of the bishops were present at the Council; and that they could not be coerced into substituting "mystery" for the Word of God, until the Emperor lent his influence. His decree was that Christian doctrine as thus defined in the Nicene Creed should have the prestige of the support of the Emperor and of all his subordinate officers throughout the Roman Empire. All believing contrary to this creed would be heretics, and be considered in opposition to the Emperor, and such had the privilege of leaving the Empire. Thus was the mystery of trinity enshrined by a heathen emperor, not baptized-not even sprinkled.

The history of the persecution of all who would not worship the trinitarian mystery would fill volumes. One sad illustration is familiar to all-the burning of Servetus, by good Brother Calvin's signature to the death warrant.

Is it any wonder that with such conditions prevailing for centuries, the Bible ignored and the creeds worshiped, the true teachings of the Bible on many subjects were completely lost sight of? Is it any wonder that, when in the sixteenth century God began to bring the Bible back to the attention of the world, it was burned by the bishops in front of St. Paul's Cathedral in London? Is it any wonder that the Christians of that time were persecuted for studying it, and could meet only in secret?

### **THE DIFFICULTY AT PRESENT**

It seems sad indeed that now, in the dawning of the New Era, and its clearer light on the Bible as well as upon all things, so few Christian people should be prepared to profit by these clearer views. Only in our day is thorough Bible study possible to the majority in civilized lands; for only of late is there a sufficiency of education to admit of intelligent Bible study. What is the explanation of the failure to make privileges and opportunities for Bible study? It is loss of faith; as Jesus said:"When the Son of Man cometh, shall He find the faith on the earth?," It



would appear that with more advantages than any previous generation, ours has less faith in God and less trust in the Bible as His Word.

The cause of this can readily be traced, and it appalls us! Our great institutions of learning, founded by our Bible-loving, God-fearing forefathers, have become worldly-wise. They have followed the course of leaning to human understanding, against which we were forewarned by God-that the wisdom of this world is foolishness with God and will perish.

Following the guidance of so-called Higher Critics, the rank and file of professors of colleges have lost their faith, and at the present time, all over Christendom, are engaged in destroying the faith of the most intelligent young men and women of the world. Having lost faith in the Bible themselves, they think they are doing a real service in destroying the faith of others.

With college graduates sneering at the Bible, and ignoring Divine worship, except in the sense of drawing nigh with their lips, is it any wonder that the spirit of this infidelity is gradually extending to the masses-the less educated? Is it any wonder that these

1H663

who have nothing in particular to gain from religion except comfort and hope, bereft of these, care nothing for Bible study or for church attendance, except to hear the music or a brilliant address or to renew acquaintanceships?

### **BALM OF GILEAD THE REMEDY**

The only remedy which can hinder the world from rapidly rushing on toward socialism and anarchy, in utter disregard of God and His Divine arrangements, is a return to Bible study. Nor need the people be invited back to study the Bible along the lines of the creeds. Indeed, in order to attract attention to the Word of God, it is necessary that Christians should unite in smashing their creeds and in telling the people plainly that these creeds thoroughly misrepresent the Divine Character and the Divine Plan.

## **THE RETURN OF THE GREAT KING OF GLORY**

*"A certain Nobleman went into a far country to receive for Himself a Kingdom, and to return. " Luke 19:12*

With remarkable perversity many of the Lord's dear people in studying the Bible have read into it the very reverse of what it plainly declares. Our text is an illustration along this line. Our Lord is here presented as a Nobleman, the heir of the Kingdom, going to Heaven, there to be invested with the real authority and power of Divine sanction, and then to return again to establish his authority among men, to put down all unrighteousness and sin, to lift up the poor and the



needy and to grant the blessings of a reign of righteousness to all the families of the earth.

The statement of the parable that the Nobleman went into a far country was evidently intended to show that His return should not be looked for speedily, and that He will not take possession of His Kingdom until His return. How strange, then, that it should have become a generally accepted view among the Lord's followers that He set up His Kingdom at His First Advent; that He has been reigning ever since; that ultimately His Kingdom will conquer the world by converting it to loyalty to Him, and that His Second Advent will not be for the purpose of setting up His Kingdom, but to see how well that Kingdom has prospered during "His absence, and to wind up matters and burn up" the earth! When we compare this general view with the statement of this parable, how inconsistent it seems!

More than this, it is contrary to all the facts as we know them! Our Lord did not set up His Kingdom at His First Advent. At that time, however, He declared that ultimately He would be the King, and that when He would set up the Throne of His glory His faithful followers would be sitting with Him on His Throne. (Revelation 3:21) Again He says, "When the Son of man shall come in His glory, and all His holy angels with Him, then shall He sit upon the Throne of His glory." (Matthew 25:31) But who will say that this has been accomplished? Where is the Throne of Glory? What evidence have we of its establishment? Where is the reign of righteousness? What conquering of the world has been accomplished in eighteen centuries?

We are not disputing that all who are the Lord's consecrated people recognize the Lord Jesus as their King; what we are disputing is that He is the King of the world, "King of kings and Lord of lords." He is yet to occupy that position, and to Him ultimately every knee must bow and every tongue confess. (Phil. 2:9-11) But no sane person surely would contend that this is true at the present time, or that it has ever been true in the past. Let us not deceive ourselves. These erroneous views have never come to pass. The Divine purpose will be accomplished, and the more clearly and truthfully we discern this fact the greater will be our blessing, and our growth in knowledge and in the fruit of accompanying obedience.

He must be mentally blind who cannot see that the god or ruler of this world, this present Age, is the Adversary, and not Immanuel. Indeed, whoever believes in the ultimate conversion of the world after noting that the number of the heathen without a knowledge of God is twice as great as a century ago, notwithstanding the fact that that was a century of intense missionary zeal, must be very obtuse! Who would suppose that the converting even of 1,200,000,000 of humanity to the mental, moral and physical condition of the 400,000,000 of so-called Christians would signify that God's will would then be done on earth as it is done in Heavens

### **"GOD IS HIS OWN INTERPRETER"**

The context of this parable should be read also. In the preceding verse we are told that one object in

giving the parable was to correct a misapprehension in the minds of the disciples and the public, "Because He was nigh to Jerusalem and because many thought that the Kingdom of God would be immediately manifested." The object of the parable was to show that the Kingdom of God would not be manifested immediately, but that a long time would intervene during which the King would be in the "far country," receiving His investiture of office. The parable was not written to indicate that our Lord's Kingdom would be merely a spiritual reign of grace in the hearts of His people; in fact, no thought of this kind is contained in it. On the contrary, the Kingdom thought is in it to the fullest degree, with the other thought that there would be a long interim between that time and the Kingdom's establishment, and that during the interim the Lord and His Kingdom would be represented amongst men by those who were faithful to Him, "His own servants."

It should also be noted that to these servants were committed some of their Master's treasures; and that they were to occupy until He should come, meantime showing their loyalty as His servants by the degree of their activity in His interests. In this there is no suggestion that when the servants should die they would go to that "far country" to be with their King, and there receive their reward for well-doing or ill-doing. The very opposite is taught; namely, that there would be no rewarding of any of the servants until the return of the King. Then He will call for His own servants and reckon with them, rewarding some and reproving others, according to their faithfulness. We should note that this is in accord with the entire teaching of the Bible. It was our Master Himself who said, "No man hath ascended to heaven, save He who came down from heaven, even the Son of Man." John 3:13

It was the Apostle Peter who incidentally remarked, "David is not ascended to the heavens," but that "his sepulcher is with us." (Acts 2 :29-34) Again, when speaking of His going away, our Lord said to the Jews, "Whither I go, ye cannot come." John 7:34) Again, He said to his disciples, "A little while, and ye shall not see Me; and again, a little while, and ye shall see Me, because I go to the Father." John 16:16) And so all the Scriptures point to the fact that our Lord's rewards are to be dispensed at His Second Coming, but not before. We read, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that Day; and not unto me only, but unto all those who love His appearing." (2 Timothy 4:8) Again, "Behold, I come quickly; and My reward is with Me, to give every man according as his works shall be." (Revelation 22:12) And again our

Lord's words to His followers when He was leaving them, "Now ye are fearful, because I said unto you I go unto My Father." (John 16:5, 6, paraphrased) "And if I go, I will come again and receive you unto Myself; that where I am, there ye may be also." John 14:3

Error has so beclouded this clear statement that many have received the impression that Jesus comes again every time one of His faithful followers dies. According to this theory, the Second Coming of Christ would be a very indefinite matter; indeed, if His followers died but one a day, it would signify that His

Second Advent would occur all the time, every day; and thus the error makes the whole teaching of the Scriptures on this subject worse than meaningless-confusion. And such is the very effect; for we notice everywhere amongst Christian people that instead of knowing what they believe and why they believe it, and resting their hearts upon the precious promises of God's Word, confusion prevails. Then "higher criticism" steps in and persuades the confused ones that the Bible is not the Word of God, but they have been hoaxed for centuries. Thus it overthrows their faith and stumbles them into a more refined form of infidelity than that which had prevailed, but which is nevertheless unbelief, a condition in which they are without God and have no hope in the world, no "Anchor to their souls, sure and steadfast within the veil." Ephesians 2:12; Hebrews 6:19, 20

### **"CALLED HIS OWN SERVANTS"**

Notice the order of procedure in the parable: The first work of the King on coming into His dominion is not to deal with the public in general, or even with His enemies; but as we read He will call first for His own servants and reckon with them. This makes evident the fact that at first the Kingdom of Christ will not be generally recognized by mankind. Its power and great glory will be present, but will be hidden from them because it will be spiritual-not visible to mortal eyes except as revealed through human channels and agencies. Our Lord Himself, a glorious spirit Being, and His holy angels with Him, also spirit beings, will be invisible to mankind; even as He declared to the Pharisees, "The Kingdom of God cometh not with observation [outward show, display]. Neither shall ye say Lo, beret or, lo, there! for the Kingdom of God shall be in the midst of you" (Luke 17:20, 21); everywhere present though nowhere seen; present in power, though hidden from view, revealed by its operations and through its servants, but not to natural sight.

In our understanding of things we have now (for nearly forty years) been living in the days of the

1H665

presence of the Son of Man, in the time when He is calling for His servants and reckoning with them, preparatory to His dealing with the world in general. The thought is Scripturally based, although this is not the proper time for discussing the proofs that this is so. Many of you have these Scriptural proofs; others can obtain them if desirous to do so. This thought is properly a very impressive one to all who receive it-very stimulating and very energizing, one well calculated to awaken us from slothfulness and slumber, and to stimulate us to activity. Some, we understand, have already rendered their accounts and passed beyond the veil. The remainder of us should feel deeply in earnest to use present opportunities for the increase of the Master's goods committed to our care.

### **THE "POUND" OF THE PARABLE**

It will be noted that each one of the servants in this parable received the same amount of money. Each was to be a steward and do his best with the amount at his disposal. In seeking the significance of the "pound" we must bear these facts in mind; for this parable differs, in this respect, from the parable of the talents, in which the division was unequal-"To every man according to his several ability."

(Matthew 25:16) The pound, therefore, must signify something which is common to all alike, yet which all will not be able to use to the same advantage; for it will be noticed that the Lord gave similar words to approval to the one whose pound increased to five, and the one whose pound increased to ten. Both were called good servants. They evidently had different talents, different abilities for the successful use of the money intrusted to their care.

We cannot say that the pound represents the Holy Spirit; for though the latter is given to every consecrated one, we remember the Apostle's word that a measure of the Spirit is given to every man to profit withal (1 Corinthians 12:7); but not the same measure, for all do not have the same capacity. Our Lord received the Holy Spirit without measure; because of His perfection He had the full capacity. We each receive the Holy Spirit according to our capacity; and the capacity may be increased as we grow in grace, knowledge and loving zeal. Neither could the pound represent faith, for the Lord's people, differently constituted, are not all able to exercise the same degree of faith at the beginning and subsequently. Neither could it represent money, for the Lord's people do not each have the same amount of money committed to their care.

The one gift of God which suggests itself to us as being represented by the pound is our justification, which is full, free, complete to every man. The one who has the fewest talents and who is the most degraded, being justified by faith, is reckoned as perfect. The one having more talents, more abilities, and few imperfections still needs the justification, and by it is merely reckoned perfect. This justification was given to us when we first became the Lord's servants, when we first fled from sin and laid hold upon His righteousness and forgiveness. This justification became the basis of our sacrifice; through it we had something to offer to the Lord-our justified selves, our bodies. These the Lord accepted and constituted us new creatures by the begetting of His Holy Spirit.

Our justification, however, did not cease when we were begotten of the Holy Spirit, but still persists. We still need the covering or merit of our Lord's imputed righteousness to make acceptable to Him anything that we may do in His service. Hence, in the parable it is represented that when taking His journey afar, the "nobleman" committed a pound to each of his servants, saying, "Occupy till I come." The fulfillment of this seems to be that our Lord says to us, whoever we are and whenever we become His disciples: Take that which My blood has justified and made acceptable, and which you have in sacrifice presented to Me-your mortal bodies-take these and use them in My service until I come and reckon with you. According to your use of these mortal bodies and their various talents and powers in My service will be My approval at My coming, and your reward shall be proportionate.

At His Second Coming all these are to have their reward. The parable is merely illustrative, mentioning the one who made no increase, the one who multiplied his talent five times and the one who multiplied his ten times. But in actual experience we understand the matter will be different, to the extent that some will multiply their talents eight or nine, seven or six, four or three times, or twice, and still be approved by the Master, if they have done what they could, if they have used their talents to their best judgment of what would be honoring to Him. St.

Paul we may suppose to have been one of the most faithful of all the Lord's followers. Perhaps he would be represented by the one who increased his pounds to ten. St. John and St. Peter were evidently not much behind in their activities and zeal, but it is not for us to judge who have been the most faithful of all the Lord's followers. The Lord, who knoweth the heart, will decide the matter in due time, and all who have the proper spirit will rejoice with those who do rejoice and mourn with those who mourn.

1H666

### **"LAID UP IN A NAPKIN"**

One of the servants returned to his Master the pound exactly as he had received it. He had carefully laid it away, too much afraid to use it; in fact, he did not have zeal enough to use it. The King was displeased with him, and we fear that he represented quite a large class of the Lord's servants who, having been justified through faith, have made a consecration of their all to the Lord and to His service and who are seeking to live merely in a justified condition and are not striving to use the time, influence and opportunity in the service of the Truth.

This servant had more fear than love, and the fear hindered his usefulness. Perhaps he represents a class whose love for the Lord has been greatly marred by reason of the false teachings and "doctrines of devils," which so egregiously misrepresent Him. He was reproved by his Master and dismissed from being a servant with the others, and his pound was taken from him. Not having sacrificed his humanity, his earthly interest, he would now henceforth find no opportunity for sacrificing. The additional opportunities, favors, privileges, would be granted to the one who had most thoroughly demonstrated his love and zeal. But what was done to this servant who hid the Lord's money in a napkin, and kept it instead of using it? Are we told that he was sent into eternal torment? Not a word of it! His loss was a heavy one, however; he failed to enter into the privileges and blessings of the faithful servants; that failure would be punishment enough for him.

Let us notice the rewards given to the faithful servants: To the one of ten talents it was said, "Have thou dominion over ten cities"; to the one of five talents it was said, "Have thou dominion over five cities." What does this mean? Is such a reward at all in harmony with the ordinary expectation of Christendom that at our Lord's Second Coming the world will be burned up? If so, what is meant by these five cities and ten cities? Most evidently Christendom is astray and this record is quite right. The thought is consistent with the entire parable. The Lord of the parable returns, invested with Kingly authority, to take possession of His dominion, to rule it, to bless it by a reign of righteousness, to uplift all who will manifest their loyalty to Him and to righteous principles, and to chasten and correct all who have sympathy with wrong principles, and who are His enemies, and ultimately to destroy them if they continue in their wrong attitude.

These "servants" represent the Apostles and those who have believed on the Lord through them throughout this Gospel Age. To all of these the promise was made, "To him that overcometh will I grant to sit with Me in My throne" (Revelation S:21) All of this sanctified class, therefore, shall be granted a share with the King of kings and Lord of lords in His putting down sin and overthrowing death and

raising up humanity out of this condition to harmony with God and eternal life-to the extent that they are willing to avail themselves of these privileges.

## **WINNING CHRIST LOSING ALL ELSE**

*"Yea doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may win Christ . . ." Philippians 3:8*

Even saintly Christians seem but imperfectly to grasp the plain teachings of the New Testament respecting membership in the Body of Christ. Some assume that it is to be had on some basis of favoritism, and trust that they will be of the Elect. Others think that the Apostle is using figures of speech in an extreme fashion, and vaguely hope that they belong to the right Church and will attain whatever others get, as in the success of a party in which all the victors share the spoils.

No doubt the errors of the Dark Ages absorbed in childhood have been more or less responsible for these vagaries and for our general neglect of proper Bible study. It seems hard for the people of God to realize that the Wisdom from Above is the noblest science and the best instruction; and that it needs intelligent and systematic study as much as do earthly sciences. But we are learning, and, thank God! progress is being made in unsectarian Bible study classes, which are springing up all over the world.

## **CONVERSION NOT WINNING CHRIST**

What is ordinarily termed conversion is not what St. Paul refers to in our text as "winning Christ." The word conversion signifies "to turn about." It implies that a wrong course has been pursued, that the error of the way has been detected, and that a change to the proper one has been made. The wrong course is the sinful course, which brings injury and injustice on others. We never had a right to take that course; yet to

1H667

some extent we are excusable; for we were born with downward tendencies, an inherited predisposition to sin.

We inherited these depraved appetites and tendencies from our forefathers under the general laws of heredity. A realization that sin always brings sorrow is a sufficient reason for a change of course. Conversion, therefore, is merely the operation of a sane mind in turning about from things recognized to be injurious. Every sensible person should be converted from sin to righteousness.

Conversion may have Christ connected with it, or it may not. Many are converted without any real knowledge of the Gospel of Christ. They merely knew that they were going in a wrong direction, and turned about to take the proper course. But this we can say, that only strong characters can successfully pursue a right course, and strong characters are in the minority. Whether strong or weak in character,

great aid will surely be experienced by those who, at the time of their conversion, have a knowledge of Christ and an appreciation of His work and His teachings.

Nothing else gives such fortitude as the hope set before us in the Gospel, and the realization that there is a future life provided through Christ for all mankind, and that our course in the present life will have much to do with the stripes, or punishments, we shall receive here or in the future life-necessary to fit us for Divine favor and everlasting life.

### **WHAT WINNING CHRIST MEANS**

One might reform his life, and have a knowledge of Jesus and of the life to come secured through His death, and of the fact that "whatsoever a man soweth that shall he also reap," and yet, with all that conversion, belief and reformation of life, he might not be a Christian at all, in the Bible sense of that term. We would not by this discourage anybody from taking the reformatory steps already outlined. We would, on the contrary, encourage them so to do.

As already stated, reformation and righteous living commend themselves to all intelligent minds as right and advantageous, beneficial to the individual himself as well as to the world of mankind. Let us discuss Christianity, not from the ordinary standpoint, which classes every civilized person as a Christian, but from the Bible standpoint, which assures us that if any man is a Christian he is a New Creature-"old things have passed away; all things have become new."

To understand our text we must first appreciate the general outline of the Gospel-the Divine Plan of Love for human recovery from sin and death. That Plan was first of all declared to Abraham-that God would eventually bless all the families of the earth and that the blessing would come through his posterity. "In thee and in thy Seed shall all the nations of the earth be blessed." Galatians 3:8, 16, 23

Later on, God revealed that Abraham's Seed would constitute a special Kingdom class, which would rule all nations for their uplift. When Israel, by failing to keep the Law, failed to prove itself the holy nation fit for the Divine service, God revealed that He would send a special Messenger of the Covenant; and that through Him, as Prophet, Priest and King, the holy nation would be established; and later on it would be given the glory and honor, the rule of the world.

Our Lord Jesus at His First Advent began the work of selecting this Kingdom class. First of all, He laid the broad foundation by dying for the sins of the whole world. Then from amongst the redeemed ones He began to select the members of the Kingdom. And this has been the work of this entire Gospel Age.

Soon the selective, or elective, work will be finished. Soon it will be determined who will be of the Kingdom class. God's determination will be manifested in the fact that the overcomers will all be sharers in the First or Chief Resurrection, to be priests unto God and unto Christ and to reign with Him on the earth. Rev. 20:6



## **"ABRAHAM'S SEED, AND HEIRS"**

All who will be of that select Kingdom class will be members of the foretold Seed of Abraham. Jesus was of Abrahamic stock through His miraculous birth; and after He had laid down His life sacrificially and was raised from the dead by the glory of the Father, no more a man, but a New Creature of the Divine nature, He then was Abraham's Seed on the spirit plane. His Church, called to be of the Kingdom class, are to be Abraham's Seed on the same spirit plane.

We are not ignoring the fact that Abraham has an earthly seed as well, and that to it belong certain earthly promises. We are merely pointing out that the Scriptures clearly teach that the earthly seed cannot have its share in the work of blessing others until first the Heavenly Seed, the Spiritual Seed of Abraham, shall have been perfected in the First Resurrection. God showed the two seeds in the statement to Abraham, "I will multiply thy seed as the stars of heaven [the spiritual, the Church] and as the sand which is upon the seashore [the earthly]." Genesis 22:17

St. Paul tells us that this Seed of Abraham, Jesus and the Church, spirit-begotten, are unitedly the Church. Using a human body as an illustration, he speaks of the anointed Jesus as the Head, and of each one of the Church as a member of the Body of Christ. Thus we read, "If ye be Christ's, then are ye

1H668

Abraham's Seed, and heirs according to the promise?" (Galatians 3:16, 29) Thus we see that St. Paul was anxious to win a membership in the Body of Christ, the Church.

The Apostle, of course, was a member of the Church from the time of his begetting of the Holy Spirit. But there are two bodies of Christ, if we may so express the matter. One is the probationary Body of the present time; the other the actual Body of the future. All fully consecrated believers are members of the probationary Church, or Body of Christ, from the moment they receive the begetting of the Holy Spirit. Thenceforth they are to fight a good fight, to run a successful race, that they may win the glorious position which God has invited them to fill.

## **THE BIBLE ELECTION IS DIFFERENT**

We well know the objection that many have to the doctrine of Election. We know how opposed to it we were until we saw how different is the Bible Election from the Election which brother Calvin taught. In the Bible Election God does the nominating, and each nominated person either makes his calling and election sure, or fails to do so. The responsibility lies with the individual favored with a knowledge of God's Truth, which knowledge constitutes a call.

Furthermore, the Bible Election works no injury to the non-elect. Quite the contrary. The Election of the Kingdom class, along the lines of character development, obedience to God and self-sacrifice, is for the very purpose of



qualifying these elect ones for the great work to which they are called. The elect Seed of Abraham is called for the purpose of blessing all the families of the earth.

In the light of this view of Election, how reasonable are the Bible presentational And how trials, difficulties and sacrifices-to which the Church is subjected-are evidently necessary for our testing and development in the character-likeness of the Lord! and thus they are a preparation for a share with Him in His future work.

A knowledge of the Divine Plan is very valuable to all who seek to run the race. If we knew not the object of our trials and difficulties, how could we so well learn to endure them patiently! But if we know that God is thus giving us lessons to prepare us for His service in Messiah's Kingdom, how it changes the aspect of the entire matter!

As St. Paul declared, we may even come to the place where we shall rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, because the love of God is shed abroad in our hearts, and because we realize the developing of the fruits and graces of the Holy Spirit is a preparation; and that thus, as St. Peter says, "An entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior."

### **WHAT OF THOSE WHO FALL?**

The Scriptures clearly show that two classes will fail to win the prize, even after having been begotten of the Holy Spirit. One of these classes the Scriptures liken to the sow who returns to her wallowing in the mire, losing the Spirit of the Lord, the Spirit of the Truth, and abandoning their consecration altogether. (2 Peter 2:22) These will die the Second Death. Whether their number is large or small is not for us to judge. We may reasonably hope that such unfaithful characters do not predominate.

Then comes another class that the Scriptures declare will fail to get the Kingdom prize. Although members of the Body of Christ now in the present life, they will not be amongst the "more than conquerors" who will be members of the Body beyond the veil. These are represented as a "great company." How great their number is, in proportion to the number who win Christ, the Scriptures do not tell; therefore we may safely withhold judgment in the matter.

The Scriptures tell us that while these love the Truth, appreciate their Covenant of Sacrifice, yet they fail to complete the sacrifice they had agreed to make; and the hindrance is their lack of sufficient love for the Lord and His work. Their lack of zeal leads them to hold back from sacrifice, although they do not draw back to wilful sin, as do the other class. They hold back through fear of death, writes the Apostle: "Who through fear of death were all their lifetime subject to bondage," restrained from going on in the footsteps of Jesus and the Apostles to make their election sure.

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"I, the Lord, am with thee, be thou not afraid;  
I will help and strengthen, be thou not dismayed.  
Yea, I will uphold thee with Mine own right hand;  
Thou art called and chosen in My sight to stand."  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

1H669

## **MESSIAH'S GLORY AT THE DOOR**

*"Thou hast put all things under him. " Psalm 8:6*

Our text is a prophecy respecting the Divine intention that eventually Messiah's Kingdom shall be established in majesty and power. Victoriously it shall overthrow the Prince of Darkness and his reign of Sin and Death. Gradually it will emancipate humanity, healing their sin-sickness, opening their blinded eyes of understanding, and unstopping their deaf ears to the Message of Divine grace and peace. Eventually every knee shall bow and every tongue confess to the glory of God. In the language of our text, Divine Power will be exercised through Messiah and His Kingdom to the full subjection of every earthly thing to Him.

From day to day we repeat the Lord's prayer, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." Its fulfillment would be impossible aside from the associated promise of the Bible that the present Dispensation of preaching the Gospel is eventually to give way to the Messianic Kingdom and its reign of force. Many Christian people entirely overlook this feature of the Divine Program—that the New Dispensation is to be ushered in by a Time of Trouble which will wreck everything not fully in accord with the Divine standards.

### **A KINGDOM OF POWER AND GLORY**

We remind you of the Divine decree respecting Messiah's Kingdom recorded in the Second Psalm: "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." This prophecy is referred to by our Lord, who declared that its fulfillment would be after the completion of His Church, to participate with Him in the work of bringing the world into proper subjection to the rules of righteousness, justice and love. He says, "To him that overcometh will I grant to sit with Me in My Throne." "He that overcometh . . . will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken into shivers; even as I received of My Father." Revelation 3:21; 2:26, 27

A failure to apply the Scripture portraying the transfer of the government of earth from the Prince of Darkness to the Prince of Light has confused the minds of many and led them to expect things contrary to the Divine Word. The very Scripture so frequently quoted in support of a gradual conversion of the world

declares that this transfer will not be by the conversion of the world-that it will be by Messiah's taking possession of man's inheritance purchased by Him for humanity at Calvary. The nations will become Christ's by the conquering power of the terrible trouble in which the nations will be angry and God's wrath will come. Revelation 11:15-18

### **THE PENDULUM'S SWING**

In the long ago our forefathers studied these Scriptures, but misunderstood and misapplied them. They assumed that God had given to the Church authority to establish His Kingdom. The espoused virgin Church became united or married to the world-to civil power-and ceased to wish for and to pray for the Heavenly Bridegroom to whom she was espoused through the Gospel. Under the delusions that she had been authorized to establish Messiah's Kingdom and that her share in earthly dominion brought about by union with civil power constituted it the Kingdom of Messiah, the Church endeavored to apply and to fulfil these prophecies.

An attempt was made to rule the world with a rod of iron through the civil governments, and to put under the Church's feet everything antagonistic to her supposed rights and interests. As a result of this mistaken interpretation of the Lord's Word, the world was drenched with blood, and atrocities were committed by professed followers of Christ, who, however sincere they were in many respects, served the cause of Satan and misrepresented the cause of God.

Imperfect human reasoning is apt to go from one extreme to the opposite. Hence, revolting from the thought of the Church's conquering the world by sword and flame, by thumb-screw and rack and stake, the general misconception turned to an expectation of conquering the world by the Gospel Message. This second mistake is not so serious in some respects as the first-it does not involve horrible atrocities in the name of God and the Savior. However, it is equally misleading as respects the truth. It sets aside the Word of God and substitutes the human theory that the preaching of the Gospel is to convert the world. The Divine Word is that the preaching of the Gospel is for the purpose of selecting a Church to be Messiah's jointheirs in His Kingdom.

If the Church could convert the world with the Gospel, it would be very fine. But it is surely absurd to so expect in the face of our experiences of the past century and of the plain statements of God's Word to the contrary. All see that the world is not being converted, and that if Christianity cannot convert the people at home, it would be vain for her to expect to convert the heathen abroad. If great religious centers

1H670

such as London, Rome and Washington are no nearer to having God's will done in them as it is done in Heaven, what hope would there be of better results in heathendom?

We are not saying one word against Foreign Missions. God forbid! In proportion as we are able to send the light of Truth into more benighted lands, let us do so.

But if possible, let us send the True Light from God's Word. And let us trim our lamps that we ourselves may have that True Light in our favored land. What we urge is that Christian people should come back to the teaching of the Bible. In order to do this, each denomination should throw away its creedal spectacles, which have injured the spiritual sight of all of us. All true children of God should study afresh the Divine Chart, which shows us where we are and the port for which we should strive.

### **HEIRS OF THE KINGDOM**

Thus doing, all is plain. The shadows and mists of darkness flee away. We begin to realize and to see that the Elect Church are all that are being saved as yet, and that they are being chosen out of the world for a very special, high office in joint-heirship with their Redeemer.

The non-elect are not consigned to endless misery nor to purgatorial torture, but simply sleep, awaiting the glorious awakening in the morning of the New Dispensation-awaiting the establishment of Messiah's Kingdom with power for their release from the chains of sin and the prison-house of the tomb. If this Message goes to the heathen of the Orient, it will doubtless deal with them as it has done with the peoples of the Occident-all will receive enlightenment; a few will be drawn to saintship and prepared under the Lord's providence for glory, honor and immortality with Jesus at His Second Coming, by the glorious "change" of the First Resurrection.

### **LET US CONNECT UP OUR TEXT**

In the eighth Psalm we find the Prophet expressing amazement at the greatness of the Creator as manifested in nature, especially in the starry firmament. He then expresses amazement that so great a Being should take heed to humanity in its present deplorable, fallen, sinful condition. Prophetically he implies a knowledge of the fact that God from the beginning purposed a redemption for every member of the race.

The Prophet then answers his own question as to what man is, explaining that as he left the hand of his Creator he was crowned with glory and honor, as an earthly image of his Maker, only a little lower in gradation or scale than the angels. He was made to have dominion over the earthly works of God. The intimation is that God's visiting of humanity in due time will mean the reclamation of the earthly dominion and its human king from sin and death. Nothing in the prophecy goes into detail, because it was not then due time for details to be revealed.

### **CENTURIES LATER ST. PAUL COMMENTED**

St. Paul declares, "Now is our salvation nearer than when we first believed." The greater nearness should make many features of that salvation much more conspicuous. Taking up David's prophecy, he shows that it implies human Restitution, the bringing of mankind back to the image and likeness of God and to the full dominion of earth-the redemption fully offsetting the curse. "But," the Apostle proceeds, "we see not yet all things put under him." (Hebrews 2:8, 9) Do we see anything? Has any star of hope arisen guaranteeing the coming blessings? Yes! The Apostle declares, "We see Jesus, made a little lower than the angels, crowned with glory and honor"-just as the first man was-and this in order that He

might suffer death-in order that He might be the Redeemer or Ransomer of the first man and his family, humanity.

Thus we see that the foundation has been laid for God's return of favor to humanity-a Sin-Offering and Atonement, covering Adam and all of his race. What a grand superstructure of blessings will ultimately be erected upon this broad and gracious foundation! But we ask, Why the long delay of more than eighteen centuries?-and yet the work of uplifting the race of Adam from sin and death has only been started-only the Church have had their eyes and ears of understanding opened, permitting them to come into relationship with God through Christ.

### **THE ANSWER IS IMPORTANT**

Unless it be seen that the work of this Gospel Age has been specially to select the Church, Christ's jointheirs in His Messianic Kingdom, no answer can be given as to why the Almighty has so long delayed to bring to earth the Heavenly Kingdom. Its blessings waited for and prayed for are still future. They cannot come until the First-fruits shall have been harvested. St.James (1:18) declares that the Church is a kind of First-fruits unto God of His creatures. Through this First-fruits the Divine blessing will operate amongst men for a thousand years, to restore that which was lost-human perfection in the image and likeness of

1H671

the Creator.

St. Paul's argument proceeds along this line. He declares that the first feature of the Divine Plan is to bring many sons to glory-as joint-heirs with Jesus. As Jesus was made perfect through sufferings, so these, following Him as their Captain and Leader, walking in His steps, are also to be made perfect through sufferings, for "if we suffer with Him, we shall also reign with Him." Hebrews 2:10; 2 Timothy 2:12

Proceeding, the Apostle discusses this sanctified class, Head and Body. They are sanctified, or set apart, under a special covenant, which reads, "Gather My saints together unto Me, those that have made a Covenant with Me by sacrifice." (Psalm 50:5) This special sanctification or setting apart to sacrifice marks this little company of sons of God as separate and distinct from all others of God's creatures. With their Lord and Head, they are heirs of God-jointheirs with Jesus Christ their Lord, if so be that they suffer with Him. The Redeemer who sanctifies them and those who are sanctified through Him "are all of one [Body or company], for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren-in the midst of the Church will I sing praise unto Thee." Hebrews 2:11, 12

### **CHRIST JESUS AND HIS CHILDREN**

Then the Apostle's argument broadens so as to include the general scope of Messiah's redemptive work-extending beyond the Church, His Body, to Adam and all the families of the earth. St. Paul quotes in proof of this, "Behold, I and the children which God hath given me." This statement evidently applies to those

who will be saved to the human, earthly salvation during the Millennium. They will all be the children of Messiah. That it could not refer to the Church is evident; for we are never styled the children of Christ, but His brethren, His spouse, His members.

St. Peter elsewhere emphasizes this, saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Peter 1:3) Jesus emphasized this also, saying, "My Father and your Father." Never did the Master speak of Himself as the Father of His Church class, nor would it be an appropriate figure that He should be represented as espoused to His own children. On the contrary, He is prophetically declared to be the Father of restored humanity. To the world He becomes the Second Adam. The first Adam, the qualified head or father of humanity, failed to give everlasting life because of his disobedience, by which he himself came under the sentence of death.

The Logos left the Heavenly glory, was made flesh and was crowned with glory and honor like the first man-that He might taste death for every man-that he might redeem the race from the sentence of death. In making satisfaction for sin He associates with Himself the Elect, who present their bodies living sacrifices, holy and acceptable to God, as His members. Then in dealing with the world He will officially take the place of Life-Giver, or parent-to restore, to regenerate, to revive, to resurrect, to uplift, all the willing and obedient, during the thousand years of His Messianic Kingdom.

All obedient to Him will thus be enabled to regain all that was lost through the first father, Adam-human perfection in an earthly Paradise, with everlasting life and fellowship with God.

### **ALL THINGS PUT UNDER HIM**

At the dawn of this thousand-year Day in which His Kingdom will accomplish the full rolling away of the Curse, how appropriate that this text should have our consideration Let us have in mind the fact that the Lord has specially declared that there will be signs by which His people may know that they are living in the time when they may expect speedily the fulfillment of the gracious promises of our God to the effect that He will, through Jesus 'Kingdom, wipe away all tears from all faces, bind up the broken hearts, liberate the captives of sin and deliver the captives from the tomb.

St. Paul refers to our text when discussing Messiah's Reign. (1 Corinthians 15:28) Here he declares that Divine Power will put all things under Messiah, that He will reign gloriously and victoriously, and that at the close of His successful work He will deliver up the Kingdom of earth to the Father, restored to the original glory of manhood, with not a rebel to be found-because all the willfully wicked will be destroyed .

How beautiful, how complete and how logical are all of the Divine arrangements for the great work outlined in the Bible as the Divine Plan of the Ages! When all mankind shall come to see His Wisdom, Justice, Love and Power, many knees shall bow and many tongues confess to His glory and majesty. Surely the number destroyed in the Second Death will be proportionately small!

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The present cross insures the crown.  
Take up thy cross  
And follow Me!

1H672

## **TOO MUCH MONEY-- FURTHER OFFERINGS REFUSED**

This article was republished in Reprints R4777-R4778, March 1, 1911,  
entitled, "Too Much Money-Further Offerings Refused."

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*Volume 6, Number 5*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **RED CROSS SAYS CHURCH GIFTS "PITIFULLY SMALL"**

Church collections are referred to as "pitifully small" in a statement issued by the American Red Cross, which gives the total of collections from churches thus far as only \$5,661.

"A week has passed since 'Peace Sunday,' " the Red Cross statement says.

"Donations from the churches of all denominations and creeds in support of the urgent mission of mercy of the Red Cross among suffering hundreds of thousands amount to only \$5,661. Special attention is called to this fact because it is feared the public at large believed there would be a generous response through the churches to the fund."

### **POCKET WIRELESS TELEGRAPHY**

Father Alfani, director of the Florence Observatory, thinks the invention by the priest Domenico Argentieri of a system to receive wireless messages without the use of poles or batteries is scientifically sound.

After war was declared the Italian Government forced all private wireless stations, including that of the Florence Observatory, to discontinue. The next day Father Alfani got from Argentieri copies of official wireless messages which had been intercepted without a wireless installation.

"There are many ways to do this," Father Alfani explained. "One of the simplest utilizes the very elemental expedient of sticking two steel needles into a potato."  
New York World



## **THE CHILDREN'S TEETH ON EDGE**

The Buffalo Enquirer asks: "What is the matter with the rising generations A few weeks ago, following the Rosenthal murder, Assistant District Attorney Frank Moss created a sensation by declaring that New

York's most dangerous criminals are 'of the high school boy type.' A little later Bird S. Coler expressed the same idea in his book deploring the lack of moral training of the young.

"Now comes District Attorney Cropsey, of Kings County with the declaration: 'Over 33 per cent of the criminals of King's County who are convicted on the more serious charges are boys under 20 years of age. A few years ago the percentage reached only 25.'

"Recently, in Buffalo, two astonishing cases appeared. In one case three young boys of well-to-do parents were found to have been long engaged in systematic burglary. In the other case three boys of well-to-do parents were nabbed as they were beginning a similar course of crime. None of these boys was in need. All of them had good homes. All had been reared in better than ordinary environment.

"Something, plainly, is the matter with the rising generation. What is the explanation? Is there any better answer than that, with 'liberality' merging into laxity, fundamental morality is not ground into youthful minds as in more rigid days?" Press and Dakotan (S. D.)

We would not wish to be understood as claiming that the Sunday Schools and Sunday School workers in any sense or degree favor or foster crime. Quite to the contrary. We note, however, that in proportion as Sunday Schools have become an institution of the past century, in that same proportion disobedience to parents and criminality amongst children have increased. It is surely proper to note these facts, whatever be their reason.

Is it not possible that the Sunday School has measurably caused parents to disregard their own responsibility in the moral training of their children "in the nurture and admonition of the Lord"? It is surely a fact that, since the institution of Sunday Schools, parents have hastened their children to these schools for semi-religious instruction for one hour a week, in exchange for the much larger and more direct instruction given in a previous day by parents to their own children.

1H673

## **MISCELLANEOUS COLUMN**

### **YET SOME CLAIM THEY WERE ALMOST MONKEYS**

That the old Egyptians did not spend all their spare time building pyramids and wrapping up mummies is borne out by the excavations on the site of the ancient city of Antinoe made by Prof. Thomas A. Whittemore of Tufts College.



A portion of his collection, just arrived, contains a scrubbing brush, a rag doll, a baby's sock and over a hundred pairs of shoes, socks, boots, sandals and other forms of footwear which show an almost incredible resemblance to present day styles. In the group is the first and oldest boot with eyelets ever discovered in Egypt. A party slipper is made of a fine grade of leather ornamented with gold, red and black thread. It has a very elaborately carved piece of leather on the instep. The scrubbing brush which was discovered had a wooden base and bristles on both sides.

Several dentists' instruments have been unearthed. Some are similar in shape to modern instruments. Some druggists' balances are of equal interest. Lamps were found with the wicks still in them, and near them were implements used in keeping them in condition. *New York World*

### **THE FAITHFUL FEW**

O faithful few,  
Who dare to hold God's Word and witness true,  
Whose clear-eyed faith transcends our evil time,  
And o'er the present wilderness of crime,  
Sees the calm future with its robes of green,  
Its fleece-flecked mountains, and soft streams  
between,  
Still keep the track which duty bids ye tread,  
Though worldly wisdom shake the cautious head.  
No truth from heaven descends upon our sphere  
Without the greeting of the skeptic's sneer:  
Denied, and mocked at, till its blessings fall  
Common as dew and sunshine over all.

### **FINDS WORLD NO BETTER**

#### ***Professor Hall Says Christianity is Making No Progress***

"What progress has Christianity made after nineteen centuries?" asked the theologian. "Would we dare to ask God to come down and accept New York, Boston, Chicago or San Francisco as a worthy product of our religion? Would we dare to present to him our record of 50,000 innocent girls a year dragged down to supply the demands of lust; would we dare present to him the statistics of our drink bill, and the money spent in dissipation and folly; would we dare excuse the graft of our railroads, the corruption of our politics, the greed of our industrial system? Would we dare to present Philadelphia to the Father this night and say, 'Here is our jewel; here is the product of nineteen centuries of Christianity; take it into Thy bosom?'"

"When China calls to the world, 'Oh, Christian people, pray for us,' can we reply, 'China, we are a Christian people; just do as we do?'" *Philadelphia Ledger*

In the Sicilian village of Maletto, a merchant, before buying, consulted the priest, who dissuaded him, saying, "The reading of the Bible is prohibited." The merchant was about to hand the book back to the colporteur, when his student son reminded him that he had paid a sum of 4.35 lira for a permit from the Pope to

read any book whatever. [Colporteur Greco saw the curious document with his own eyes.] The merchant said that his son was quite right, and thereupon bought the Bible. Other people were present, longing to buy, but they had not paid for such permits. Exchange

### **ENDURANCE**

YET nerve thy spirit to the proof,  
And blanch not at thy chosen lot.  
The timid good may stand aloof,  
The sage may frown-yet faint thou not.

Nor heed the shaft so surely cast  
The foul and hissing bolt of scorn;  
For with thy side shall dwell at last  
The victory of endurance born.

1H674

## **DISTRESS OF NATIONS PRECEDING ARMAGEDDON**

***Pastor Russell Declares Present War will Eventuate  
in No Marked Victory for Either Side-then "Armageddon"***

***Prayers Cannot Change the Divine Plan of the Ages***

We consider the recent sermon of Pastor Russell on the above topic most remarkable and timely, and are publishing a synoptical review of it, as reported by the various metropolitan newspapers. Interesting editorial comments upon it have appeared in the leading dailies throughout the country. His discourse was based on the text, "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things that are coming upon the earth." (Luke 21:25,26) He said:

Our honorable President with praiseworthy intent has requested all Christian people to make this a day of prayer for peace in Europe. I have been asked to sermonize accordingly. However, I cannot concur with our worthy President in this matter. Much as I appreciate peace-and I have all my life labored to be a peacemaker-I cannot pray the Almighty to change His plans to conform to those of our honored President.

For 2,500 years God, through the Bible Prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the programme at our behest?

The prayers of these millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease will all go unanswered, if I read my Bible aright. The war will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared it will be brought in by Messiah's Kingdom, for which so long we have prayed-"Thy Kingdom Come!"

For forty years I have been proclaiming this very war and its glorious outcome by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change His programme? Nay! Rather my discourse will be, as announced, from the Master's words respecting the present "distress of nations with perplexity; men's hearts failing them for fear of those things about to come on the earth."

### **GOD'S PART IN THE PRESENT WAR**

Doubtless many will be shocked with my declaration that this war and the resulting greater calamity are of Divine permission and arrangement, clearly prophesied in Scripture. The gathering of the nations to the present struggle is referred to in the prophecy of Joel, where the weak nations are called upon to assert their strength and where all of them are commanded to go down to the Valley of Jehoshaphat-the Valley of Graves-the cemetery outside of the city of Jerusalem being used by the Prophet in illustration of the terrible slaughter now going on.

Surely this war has brought more to the grave than has any previous war; and it is only beginning. For years the nations, in harmony with Joel's prophecy, have been "beating their plowshares into swords, and their pruning-hooks into spears," in the sense that they have been spending for military purposes money which should properly have been spent in agricultural implements and developments.

Apparently all the nations will not be involved. Happy would it be if our own land shall escape. Our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. Nevertheless, the great nations of Europe, realizing how much they will be weakened by this war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower above the others financially and otherwise.

1H675

### **WHY GOD PERMITS SIN AND DEATH**

Only as we look at the Divine Plan as a whole can we understand God's relationship with this bloody war-and with all war. To the majority it is confusing to think that God would bring about any war. There is surely something wrong or there would not be such perplexity, for the Lord tells His people concerning this

time of trouble that they "need not be in darkness that that day should overtake them unawares." God's people should have general information regarding His plans and arrangements.

Many have seen only small portions of the Divine Plan, and so have failed to grasp the great lengths, breadths, heights and depths of God's great purpose. But whoever has an understanding of the great Plan of God will ever after be able rightly to appreciate and to locate not only the events of today, but also everything that is coming; for the Bible outlines the history of man.

The Scriptures clearly teach that our earth is the only rebellious province in all God's fair creation. In this little planet God has permitted sin to take its course to bud, to blossom, to bring forth its fruitage-that both men and angels may see the dire results of opposition to the Divine Government.

The Bible tells us how this world became rebellious. It tells us that God did not create mankind imperfect, as we are today. Man was created perfect, an earthly being in the image of his Heavenly Creator, in the sense of having a moral character, but limited to earthly conditions. This perfect man was placed in a perfect home, in every way adapted to his needs. This Eden was especially prepared for him and he was to enjoy it. He was the king of the whole earth; and therefore his Creator instructed him that as his family increased he was to subdue the earth and develop it. Had mankind remained in harmony with God, the whole world would have become as Eden.

God foreknow just what would occur, however. He foreknow Adam's sin and fall, as well as the mental, moral and physical degeneracy which would result from the disobedience of our first parents. He foreknow our weakness and imperfection, our attempts at moral, religious and mental reform and at mental and physical health. Yet He permitted all this to come to pass. Sin entered the world, and has continued to rest upon the human family for six thousand years.

God's penalty upon man is death, and it matters not whether that death comes through war or pestilence or famine or by slower processes. Meantime, God would use all of man's experiences of the past six thousand years as a great lesson on the exceeding sinfulness of sin and on the utter hopelessness of any other help than that which God Himself has provided.

From the creation of Adam until now has been a period of six thousand year-days-man's work week-during which he has been permitted to try everything he could imagine for his own relief from sin and its penalty of death.

So far from gaining life everlasting for our race, all our efforts have accomplished nothing. Our most learned physicians and specialists declare that the world is on the verge of collapse, and that at the present rate of increase there would not, in one hundred and sixty years, be enough sane people in the world to care for the insane. They tell us that various diseases are increasing so rapidly as to endanger the race in a very short time; and that this is so notwithstanding the fact that sanitary conditions are made necessary, even to the extent of individual drinking cups.

Our only hope lies in the great Seventh Day, the antitypical Sabbath. In it Messiah, associating with Himself the saintly ones of this Gospel Age, will set up the Divine Kingdom amongst men—a spiritual Kingdom, not an earthly one, but ruling amongst mankind, blessing and uplifting them. For a thousand years the work of uplift will progress until all the willing and obedient will have attained again the lost likeness of their creator; and the whole earth will be their Paradise.

### **"TIMES OF THE GENTILES"**

Amongst other lessons which God has been teaching mankind is the fact that they are incapable of establishing a government such as is necessary for the real blessing and uplift of the race. God appointed Israel after the flesh to be His typical Kingdom for a time, and selected King David and his posterity to be rulers. By and by He cut these off, discontinuing the earthly typical Kingdom.

The last monarch of David's line was King Zedekiah, of whom we read: "O thou profane and wicked Prince, whose time has come that iniquity shall have an end. Remove the diadem, take off the crown, I will overturn, overturn, overturn it until He comes whose right it is, and I will give it to Him." (Ezekiel 21:25-27) Messiah is the One whose right it is—Jesus the Head, the Church His Body—on the spirit plane.

Certain Scriptures indicate that the period during which God's Kingdom would be removed would be seven prophetic Times, each 360 years long. Seven Times would therefore equal 2,520 years. Reckoned from the time of King Zedekiah, that period ends this year; for, according to the Scriptures, King Zedekiah's crown was taken away in 606 B. C. If so, with the close of the present year Messiah should take to Himself His

1H676

great power and begin His glorious Reign of a thousand years, the beginning of which, according to the Bible, will be a very dark hour, "a Time of Trouble such as was not since there was a nation," "no, nor ever shall be" the like again. Daniel 12:1; Matthew 24:2 1

When God removed His Typical Kingdom, 606 B. C., He gave to the Gentiles authority or permission to do their best in governing the world and bringing in righteousness and happiness. That we might know all this, He gave a dream to Nebuchadnezzar, King of Babylon, and sent the interpretation of that dream through the Prophet Daniel. The dream showed a great image, whose head was of gold, representing Babylon; its breast and arms of silver, representing the succeeding government of the Medes and Persians; the belly of brass, representing the Grecian Empire, which followed the Medo-Persian, and its legs of iron, representing Rome, the government of the Caesars. Each of these governments has had universal sway, each has shown the best it could do for humanity, and each has failed.

Next came the feet of the image, which were of iron smeared with clay, thus made to resemble stone feet. These iron feet represented the Holy Roman Empire,

which was really a part of the Roman Empire, and the divisions of which are at war with each other today. The dream and its interpretation showed that a stone cut without hands struck the image in its feet, ground them to powder and utterly destroyed the entire image. This stone represented the Messiah's Kingdom, which will ultimately fill the whole earth, according to this prophecy.

The clay smeared on the iron feet, making them look like stone, represents the fact that the present Roman governments of Europe claim to be Christ's Kingdom. On their coins, and otherwise, they claim to represent God. They have been deceived into thinking and speaking of themselves as Christendom, which signifies Christ's Kingdom. In reality they are the last representatives of Gentile power-"kingdoms of this world" the toes of the image of Gentile supremacy of which King Nebuchadnezzar dreamed.

The present war will weaken the nations, draining not only their life blood, but also their wealth; and it will demonstrate the inefficiency of all Gentile kingdoms to bring to the world peace, righteousness, satisfactory government. But Messiah's Kingdom, which will then be inaugurated, will be "the desire of all nations."

### **THE PROPHETIC FORECAST**

This war, and the anarchy of Armageddon, which will follow it, will prove conclusively the need of Divine interposition in human affairs. As Jesus said, speaking of the present trouble and the resulting anarchy, "Unless those days shall be shortened, there would be no flesh saved." So virulent, so selfish would that strife be that our civilization would perish did not God through Messiah's Kingdom, the Elect, intervene to bring order out of chaos.

Doubtless earth's great rulers have done the best they knew how to do for their peoples. Some of our very best laws came from Julius Caesar, in combination with the Mosaic code. Some of the world's rulers today are also doing their best; but they are confused. Having a false idea of what constitutes Christ's Kingdom, they seem to think it their mission to conquer the world. They also believe that they foresee a general uprising of Socialism, and their hearts are failing them, fearing the things coming upon the earth.

While they knew that this would be the worst war ever known, yet they preferred it to that which they were striving to ward off and which they have succeeded in keeping off for the present. But they have lost their best blood, their best energy, their money, commerce, etc.; and when the war is ended, these nations, sorrowful and famine-stricken, will be greatly angered at their rulers. Then will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will follow the great explosion-the Armageddon of the Scriptures. Then will be the Time of Trouble, immediately preceding the Messianic Kingdom, which will inaugurate the long-promised Peace on Earth.

It may be little we can do  
To help another, it is true;  
But better is a little spark  
Of kindness, when the way is dark,  
Than one should walk in paths forbidden  
For lack of light we might have given.

1H677

## **WHY GOD'S WRATH UPON THE NATIONS**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Why God's Wrath Upon the Nations. "**

Sequential to His wonderful discourse on "Distress of Nations" Pastor Russell addressed an overflowing house the following week on "Why God's Wrath upon the Nations." His address inquired into the reason why in God's providence the world is being ushered into "a time of trouble, such as was not since there was a nation." What special sins call upon Justice for extraordinary penalty? The Pastor's text was, "And the nations were angry, and Thy wrath is come." Revelation 11:18

## **FEAR IS A CAUSE OF GREAT NERVOUS TENSION**

**This article was republished in Reprints R5295-R5296, August 15, 1913,  
entitled, "Fear is a Cause of Great Nervous Tension. "**

## **SIGNIFICANCE OF ORDINATION OF CHRISTIAN MINISTERS**

*Pastor Russell 's Reply to Critics*

**This article was republished in Reprints R5543-R5544, September 15, 1914,  
entitled, "Interesting Letters. "**

## **PRAYERS FOR KINGS AND GOVERNMENTS**

**This article is the same material as Bible Students Monthly, Volume 5, No. 1,  
entitled, "Prayers for Kings and Governments. "**

**"Thy Word is a lamp unto my feet, and a light unto my path." Psa. 1  
19:105.**

"God wishes those who are awake to be learning more and more of His plan. These will grow in grace and in knowledge as they watch. They will not be like the world. The world will be in a stupor-they will be unworthy of the day. Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. 'Thy Word is a lamp unto my feet, and a light unto my path.' It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out." R5256, c.2. n.5.

1H678

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*Volume 6 Number 6*

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**THIEVES IN PARADISE**

**This article is the same material as Bible Student Monthly, Volume 1, No. 7,  
entitled, "Thieves in Paradise."**

**SIN ATONEMENT**

**This article is the same material as Bible Students Monthly, Volume 1, No.  
10, entitled, "Sin Atonement."**

**FLIES IN THE OINTMENT**

**This article is the same material as Bible Students Monthly, Volume 2, No. 4,  
entitled, "Flies in the Ointment."**

**END OF THE AGE A PERILOUS TIME**

**This article is the same material as Bible Students Monthly, Volume 2, No. 4,  
entitled, "End of the Age a Perilous Time."**

**PICTURES OF THE KINGDOM**

**This article is the same material as Bible Students Monthly, Volume 2, No.  
12, entitled, "Pictures of the Kingdom."**



## **WITHOUT A PARABLE HE SPAKE NOT**

**This article is the same material as Bible Students Monthly, Volume 2, No. 12, entitled, "Without a Parable He Spake Not."**

When my soul is faint and thirsty,  
'Neath the shadow of His wing  
There is cool and pleasant shelter,  
And a fresh and crystal spring.  
And my Savior rests beside me,  
As we hold communion sweet;  
If I tried, I could not utter  
What He says, when thus we meet,

1H679

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*Volume 6, Number 7*

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## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **RABBI WISE BLAMES CHURCHES FOR WAR**

**LIKENS THEM TO "DUMB DOG, OLD AND TOOTHLESS,  
THAT CAN'T BITE"**

"Failure of the churches and synagogues to maintain leadership over the people was the cause of the present war," said Rabbi Stephen S. Wise at the Free Synagogue in Carnegie Hall yesterday.

Rabbi Wise characterized the present attitude of the churches as "feeble, faltering, halting and timid." He said the State has conquered the church and that the latter has become a follower instead of a leader of public opinion.

"They have enthroned a war devil," he said, "in the place of God. The churches do not take themselves seriously. They are satisfied to be a mere item of the social organization and to defend their countries and rulers-just or unjust. The church is muzzled and throttled into submission. It is like a dumb dog, old and toothless, that can no longer bite.

"Many of us expected the Socialist power to avert such a war as this, and were bitterly disappointed in the Socialists of Europe when they failed to do so. But we never looked to the churches, mosques and synagogues to prevent war. None of us expected such a thing from them, and we know what would happen to any leader of the Church of England who would dare raise his voice against his country's part in the present strife.

"Franz Josef goes through the empty form of washing the feet of a dozen pilgrims every Easter and the church is satisfied with him. The Czar is the head of his church on Sunday and the head of his army during the week.

"And when the nations were preparing for this war they never consulted the churches because they knew that just as they relied upon their ambulance corps and their commissaries they could rely upon the churches to uphold them.

"It would be better for missionaries to teach Christianity at home first."

The rabbi concluded:

"Our souls are wounded when we read of the destruction of cathedrals at Rheims and elsewhere, yet these cathedrals were destroyed long ago and it is only their outer walls that have now fallen.

"War gods, money gods and power gods have been destroying these edifices century after century." *New York American*

### **EARTHQUAKE SHOCKS AT PANAMA CANAL**

Col. George W. Goethals, Governor of the Panama Canal Zone, in his 1914 report, made public by Secretary Garrison, tells of the battle against earth slides along the canal.

Describing the demolition of Gamboa Dike as one of the final steps in the canal work, the report says: "With the exception of a small pocket slide in the vicinity of Cascades, the admission of water to the cut has thus far had no bad effects, nor has there been any perceptible tendency for the presence of water to produce slides."

The canal's giant locks and dams staunchly withstood the earthquake shocks, which were more violent and numerous during the year than at any time since American occupation. Eighty-seven distinct shocks were recorded at Ancon.

"Practically all the shocks," the report says, "seemed to originate in the vicinity of the lower coast of Los Santos Province, approximately 115 miles southwest of Ancon. The most violent shocks occurred Oct. 2, 1913, and May 28, 1914.

"The shock of May 28 resulted in slight damage to the new administration building, then in course of erection at Balboa Heights, but with this exception the canal works suffered no damage from these shocks." *New York Times*

## **MISCELLANEOUS COLUMN**

### **WHY THE PRESBYTERIANS ARE LOSING GROUND**

At the national convention of Presbyterians in Philadelphia the Rev. Dr. William Fulton reported that during the past five years a quarter of a million members of the church had been placed on the "suspended roll," meaning that the number

mentioned had been dropped out of the church. Dr. Fulton expressed it in not very elegant language by saying that they had been relegated to the

1H680

"ecclesiastical scrapheap." He said this falling off in membership is due to the growing love of pleasure and the craze for amusements and the modern view of life." Wherein Dr. Fulton is entirely wrong. The Presbyterian Church believes in the doctrine of foreordination. In other words, its members think that when all things were created it was provided that so many persons should be born into the world and that their doom or salvation was settled from the start. No matter how good a man is, no matter what he does for the uplifting of mankind, he has only an even chance of getting into Heaven. Of course all of the Presbyterians doubtless thought they were among the elect and that probably members of all other churches were headed for eternal torment. But the Presbyterian was convinced that you could not help yourself into Heaven no matter what you did. Even infant damnation was-and is-one of the beliefs of this church. No wonder in this enlightened age the Presbyterian church is losing at the rate of 50,000 members a year. It is not worldly pleasures that are driving folk out of this church-it is common sense. N. Y. Telegram

### **BAN AGAINST "VODKA"**

Probably never before since the beginning of the manufacture of spirituous liquors have armies been so temperate. Strange to say, the Czar of Russia has gone farther than any other ruler in eliminating liquor. The sale has been stopped throughout the empire. The first acts of Russia in East Prussia, after its entrance by Russian armies, was to close all the liquor places. Great Britain has eliminated liquor, and Kitchener gave notice that no gifts of liquor to of firers or soldiers would be forwarded. There is no alcohol included in the French scheme of rations. Doubtless there is more or less drinking, but it is everywhere discouraged among the three allied armies where it is not fully suppressed. Christian Leader

### **MANY EVICTION CASES STIR CITY OFFICIALS**

With a fight well under way to aid the poor of New York in the purchase of food, cheaply, through the agency of city markets, another equally if not more important project is to be laid before Mayor Mitchell. It has been inspired by City Chamberlain Bruere. It is on behalf of the very poor of the city. It is aimed to keep a roof over their heads through the coming winter.

It has been conceived in a realization by important city officials of the appalling character of the eviction statistics of New York in the last year and a half-33,000 eviction cases in 1913, nearly 50,000 eviction cases in the first six months of 1914. In 1913, 882 families and all their belongings were thrown into the streets.

The plan, which in the next few days will be placed before Mayor Mitchel, will be a request that he appoint a Tenants and Landlords' Commission, whose efforts shall be to prevent affairs between landlords and tenants reaching crises causing evictions-a permanent commission, which, it is hoped, may obliterate in New York the all too common, piteous spectacle of the ousted family huddling over its scant belongings mounded on a street curb. New York World

The telegraph lines now in use are sufficient to girdle the earth 138 times. They would reach to the moon 16 times. The total number of offices is 130,000, which send out annually 30,000,000 dispatches. The English lead in its use, each hundred persons averaging 195 messages a year. France follows with 152, Denmark with 118, Belgium with 114 and Germany with 91 messages.

## **WHY FINANCIERS TREMBLE**

*Stocks and Bonds Depreciated Because  
Silver was thrown "into the street "*

Recently Pastor Russell delivered a discourse from Hebrews 12:27, applying it to our day, declaring now in progress the removing of all things shakable-ecclesiastical and earthly. The sermon was reported by many hundreds of newspapers throughout the United States, Canada and Great Britian. It proved to furnish

1H681

the ground for much discussion and comment, and taken the time to answer the question, which we here someone has anxiously inquired as to what financial report in full, as it is of peculiar interest. The response shakings are to be expected. The Pastor has kindly follows.

**This article can be found in its entirety in Newspaper Sermons, entitled,  
"Great White Throne and It's Blessings."**

## **180,000 PREACHERS FALLEN LAYMEN ALSO IN DANGER**

*"In the Evil Day"*

*"Take unto you the whole armor of God that ye may be able to withstand in the evil day. " Ephesians 6:13*

### **IN THE EVIL DAY**

All of the Apostles pointed forward to our day-to the conclusion of the present Age and inauguration of the New Kingdom. With one voice they all tell us thee this Age is the one in which evil, as personified in Satan, "the prince of this world," prevails, and in which the Lord's Cause and His people are more or less set at naught. They all tell us that the inauguration of Messiah's Kingdom signifies a momentous change in respect to these matters. "In His day the righteous shall flourish and the evildoers shall be cut off." God wisely and kindly veiled their eyes in respect to the length of time before the Reign of Righteousness would begin. Hence the Apostles all speak of the New Dispensation as imminent-not, however, declaring it to be expected in their day; rather, they expected to fall

asleep in death, but with the assurance that with the dawning of the New Dispensation they would share in "His Resurrection"-Christ's resurrection-the resurrection to glory, honor and immortality on the spirit plane.

Our text is one of these prophecies respecting the future-picturing the inauguration of Messiah's Kingdom. Like all other Scriptures bearing on this subject, it implies that the transition from the Reign of Sin to the Reign of Righteousness, from the dominion of Satan to the Dominion of Christ, will be a great Time of Trouble, because Satan and his deluded subjects will not quickly and meekly renounce their claims to earthly dominion and submit themselves loyally to the King of kings and Lord of lords. This will necessitate the breaking in pieces of these systems-their subjugation.

As we have already pointed out, this breaking and shaking and trouble are coming from every quarter and are described in the Scriptures as a great whirlwind raised up from every quarter of the earth

Other Scriptures have told us about the trouble upon the nations, picturing to us the winds of war, to be followed by the earthquake of Socialism, and that to be followed by the fire of anarchy. Still other Scriptures have shown us the conflict between the people in general and the princes of the world-merchant princes, manufacturing princes, religious and political princes and kings-showing us that eventually there will be two great divisions in the conflict, and that the whole earth will be terribly devastated by the ensuing anarchy.

### **"THE EVIL DAY" UPON RELIGIONISTS**

Our text refers to the present time as an evil day upon religious people-a day of trial, of danger, of victory for the few, of disaster for the many professing the name of Christ. It may surprise some when we assert that we, the Church, have already been in this evil day referred to in our text for some years, and that it still continues and will merge into the evil day upon the world. This means that the evil day upon the Church began before the evil day upon the nations. This is in full accord with the Scriptures which declare "Judgment must begin at the House of God"-the Church. 1 Pet. 4:17

For nearly forty years the Church has been undergoing severe trials and testings along the very lines indicated by the Apostle in our context, and in various other descriptions of this time furnished us in the New Testament. During this period Theosophy, Christian Science, Spiritism, Higher Criticism, Evolutionism and various other confusing teachings have come forward. Each contains fragments of truth and masses of error. From the Scriptural standpoint they are brought forward at the present time by the Adversary, Satan, with a view to confusing the people and leading them away from the Truth.

Satan is represented as being especially active at this time, for the reason that this is the time when special light upon the Divine Character and Plan are due to

come to the Church. Seeing that the people are awakening to more intelligent thought on religious subjects, the Adversary brings forth a host of philosophies to entangle, to mislead, putting darkness in the guise of light, and endeavoring to make the light of the dawning New Day appear as darkness. This the Apostle refers to in the context (v. 12): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, and against wicked spirits in high positions."

These wicked spirits, we understand the Scriptures to teach, are the fallen angels, called demons throughout the New Testament. Under the captaincy of Satan they have not ceased their warfare against the Lamb and those who follow Him; nor will they cease until, in the due time, Immanuel shall bind that old Serpent and restrain all his evil influences, to the intent that the world may be no longer deceived. Revelation 20:1-3

During this evil day the truthfulness of the Apostle's word has been demonstrated that the people of God require the whole armor of God that they may be able to withstand these seductive and evil influences. Only thus guided with the Truth, protected with the breastplate of righteousness, shod with the preparation of the Gospel of Peace, armed with the shield of faith and intellectually with the helmet of salvation and the Sword of the Spirit, which is the Word of God-only these have been able to stand, and to help others to stand, in a time when thousands have been falling into errors, into unbelief-some being turned aside from the simplicity of the Gospel Message of the Redemption through the death of Christ, and others having their faith entirely shipwrecked.

We might say that the evil day is reaching its climax and changing its form. The errors themselves have lost their charm and are proving more and more unsatisfactory to those who have been deceived by them. Now, in the great Time of overwhelming Trouble the deceived ones are beginning to feel their loss-their loss of faith in the Bible, their loss of faith in everything-some even realizing that they are godless "without God and having no hope in the world." It is a pitiable condition. Would that I could speak the word which would assist these and guide them to a right understanding of the Bible and true faith in God, based upon a reasonable and Scriptural understanding of the Divine character and Plan

What a sad spectacle presents itself on every hand, and how perplexed the world in general is with what we see, and how few have any knowledge or any word of real comfort or encouragement to offer! For forty years the world has been crying, Peace! Peace! For forty years two hundred thousand professed representatives of Christ have been telling the world that Christ has been reigning and conquering the earth, and that soon every knee will bow to Him-perhaps deceiving themselves on the subject, while others are being deceived. Now, as the grand climax of all this misrepresentation of God's real character and Plan and Kingdom, the war is thundering, the world is in amazement, and new armies and new battlefields are continually being formed-a great conflagration in Europe, as the newspapers declare, a beginning of a corroboration of St. Peter's declaration that the social earth is to be consumed.

## **180,000 PREACHERS FALLEN**

Of the two hundred thousand professed ministers of Christ, probably one hundred and eighty thousand declare privately, if not publicly, that they have no faith in the Bible as God's inspired Message to His people. The other twenty thousand are sadly confused, while still clinging to the Bible as the Divine Word. The truth with all these ministers is that they have been giving heed to the creeds and traditions of men formulated in the Dark Ages, and have been neglecting their study of the Bible. They have failed to heed the words of our text; hence they are not standing well in the present time. Those who have rejected the Bible (ninetenths of the whole) have already fallen most abjectly, while the tenth that are still standing are so shaken, confused, unreliable, as to be able to do little for themselves or for their flocks.

If such conditions prevail amongst the ministers, what might we expect of the Christian people who pay them for instruction, who have been overcharged in business and pleasure and are now, like their leaders, falling into the ditch of unbelief, uncertainty, perplexity? It is a sad spectacle. Only comparatively few of God's people have followed the Apostle's advice, have put on the whole armor of God and are able to stand firmly, strongly, confidently, intelligently, equipped with the helmet, the breastplate, the shield, the sword and the sandals of Divine Truth.

## **BIBLE STUDY IMPERATIVE**

In accord with the Lord's Word, we are seeking to sound an alarm, not for the benefit of those who have fallen, but in the interest of those who are trembling and in danger of falling. The Divine provision for our day is so wonderful that even "babes in Christ," starved for the milk of the Word, may quickly appropriate strong and nourishing food, and become clear in the knowledge of God and in the proper understanding of the Bible, thus being enabled to rejoice in this evil day and to assist others.

1H683

So wonderful is the Divine provision of Truth that those without the helmet protecting their intellects from the various conflicting theories and creeds may be supplied and assisted in putting on the helmet of salvation-an intellectual appreciation of the Divine things. So abundant is the Divine arrangement that the breastplate of righteousness-the fundamental truths respecting Divine Justice, Wisdom, Love and Power, covering and protecting the heart and the vitals-may be quickly adjusted by those who are sufficiently awake and desirous of putting on the breastplate of righteousness. So abundant are the Divine provisions for the willing and obedient that they may quickly put on the sandals of preparation provided in the Lord's Word, which will enable the n to triumph over the adverse conditions of the present life with speed and comfort.

Today, as never before, the Sword of the Spirit, the Word of God, is sharp; and today, as never before, the people of God may quickly learn how to use this weapon as against every form of ignorance, superstition and Satanic opposition. Equipped with all these, and with the knowledge of the fulfillment of the Scriptural prophecies, the man of God, thoroughly furnished, may have a great



shield of faith sufficient to cover every other circumstance or condition that may arise. We urge, then, that the people of God

everywhere begin afresh a study of the Divine Word, not through their old spectacles, which have confused and bewildered them in the past and in the present, but, allowing the Bible to interpret itself, and with the assistance which God has been providing for His people during these forty years, equip themselves not only to be strong for the present, but also for the coming days. For if we read the Bible aright, the terrible collapse of Churchianity and imitation kingdoms of God's dear Son will soon be upon us. That will be an awful time for the world in general, but the perplexities and troubles of that day will be intensified in the case of those who have been professedly God's people, yet stupidly blind in respect to the teachings of God's Word.

## **GIVING THANKS FOR WAR OR FOR PEACE**

*Many Perplexed Worshippers*

**This article can be found in its entirety in Newspaper Sermons, entitled,  
"Give Thanks For War or For Peace."**

## **THE JUDGMENT OF THE GREAT WHITE THRONE**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Great White Throne and Its Blessings. "**

## **THE JUDGMENT DAY OF THE NATIONS**

*The Church's Judgment Day · The World's Judgment Day  
Israel's Judgment Day · When and Why God "Winked" at Sin  
"All His Ways are Perfect" · The Harmonious Outcome*

*"The times of this Ignorance God winked at: but now God hath appointed a day in which He will judge the world In righteousness by that man whom He hath ordained. " Acts 17:30, 31*

The Judgment Day, once dreaded by all classes, has come to have a new meaning when studied in the light of the Bible alone-our confusing creeds of the Dark Ages being set aside. During the long period of time

1H684

from the Deluge to the First Advent of our Redeemer, the world of mankind lay in ignorance, weakness and vice; but, as our text declares, God took no notice of it as a whole. He gave His entire attention to the little nation of Israel, with whom he made a special Law Covenant. Israel entered upon a great schooling period; first, in a condition of peonage in Egypt; then, under the command of Moses,



passing from Egypt to Canaan, with a wandering of forty years in the wilderness; and later, under judges, kings, etc., in the Promised Land.

God did not overlook a sin amongst the Israelites, whom He had adopted as His peculiar people under the Law Covenant mediated by Moses. We read that "every disobedience received a just recompense of reward." (Hebrews 2:2) Stripes, punishments, captivities, under Divine supervision and predicted by the Prophets, were the portion of Israel. Obedience on their part brought blessing, but disobedience and idolatry brought chastisements-God winked at nothing respecting His chosen people, the nation of Israel.

At first glance this is perplexing. Those not understanding the Divine Plan would be inclined to expect the favored nation to be excused more than others, that Israel would be the people whose imperfections would be winked at. But not so; Israel was chosen for a purpose, and in order to prepare them for their mission, the Lord chastened and scourged them for their sins. Thus He educated them and assisted them out of degradation more than others. As a result, when our Lord came into the world to be man's Redeemer, Israel, under the chastising, scourging and instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines.

Thus it was that when the Redeemer presented Himself, a remnant of the Jews were "Israelites indeed, " and ready to receive Him-five hundred during His earthly ministry and several thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah and fully consecrated to Him. Note, for instance, that St. Paul's preaching to the Athenians on Mars Hill apparently touched not even one heart or head.

### **THE DIVINE ATTITUDE DURING THE CHRISTIAN AGE**

As God "winked" at the sins of the world aside from His covenanted nation, Israel, so He has continued to wink at, to ignore the sins of the heathen world since. St. Paul says, "He now commandeth all men everywhere to repent," but only those who hear the command have a responsibility respecting it. The heathen masses have never heard the Divine Message offering life everlasting through Christ. God's attitude toward them would therefore properly be the same as it was toward the Gentiles during the Jewish Age. The responsibility for right-doing in this Gospel Age rests with those upon whom the light of Truth has shined. In an especial sense the illuminated ones, the enlightened ones, are the Church alone. Only God's consecrated people receive the begetting of the Holy Spirit, its anointing, the opening of their eyes of understanding. And with these the measure of their enlightenment varies; and those who see little have less responsibility than those who see much. Thus seen' God's dealings during this Christian Age are merely with the Church, the saints of God, the consecrated, and not with the heathen.

But a large class of Gentiles, styling themselves Christendom, have been so much in contact with the light of Divine Truth as to have a weighty responsibility upon them. It is upon this class that heavy judgments are about to fall in the close of this Age. They have heard the Message of God's mercy toward mankind through

Christ, and of their privilege of repenting and coming into Covenant relationship with God. They have hypocritically pretended to make a covenant with the Lord, pretended to be His people, while "their hearts were far from Him." Their punishment will be greater because of their hypocrisy-because they have foolishly thought that they could deceive the Almighty. They will learn that He will not be mocked. Nevertheless, the rod of chastisement upon them will be with a view to their recovery and not for their destruction-much less their eternal torture. Only the incorrigible at any time are to die the Second Death.

### **THE WORLD'S JUDGMENT DAY**

The Apostle declared that "God has appointed a Day (a future Epoch) in which He will judge the world." There was no intimation by the Apostle that the world's Judgment Day had begun. Everything in his language indicated that it would be future. Elsewhere we are told that when the world will be on judgment, on trial, for life or death everlasting, the Church glorified will be the judges. (Matthew 19:28; 1 Cor. 6:2) This means that when the Church, now on trial, shall have been completed, shall have passed through the resurrection change into glory and become associated with the Redeemer in His Kingdom-then the world will have its Judgment Day, or trial. That period, also styled "the Day of Christ," is Scripturally declared to be a thousand years long.

1H685

During this time Messiah and His Church will judge the world-giving all a test, to demonstrate their worthiness or unworthiness of everlasting life.

The opportunity then to be given the world will be a grand one. The Scriptures declare that the Lord's judgment will be a righteous one, in which the poor world, born in sin and depravity as children of Adam, will have fullest opportunity of getting rid of their ignorance and superstition, and their weaknesses, mental, moral and physical. Every preparation is being made for that great judgment of the world. The Scriptures declare that during that time "The knowledge of God's glory will fill the whole earth." No longer will the Divine character be aspersed with slanderous teachings, making Him out viler than any of His creatures. Not only will all possible good influences surround humanity during their thousand year Day of Judgment, but every evil influence will be bound, restrained; "Satan shall be bound for a thousand years that he may deceive the people no more until the thousand years be finished."

How different this Biblical and reasonable view of the great Judgment Day from the one given us in childhood from the creeds of the Dark Ages! That view taught us that the Judgment Day would be twenty-four hours, and that then all the dead would come from Heaven and Hell and Purgatory, to see if mistakes had been made, and since no mistakes could be made by God, they would all go back to the same condition. How foolish we were that such a proposition should every have appealed to us as reasonable or Godlike! Why did we not think to inquire what the Bible had to say respecting the Judgment Day? Why did we not sooner learn the beauties of the Divine arrangement? The answer is that we were thoroughly blinded by the false teachings commingled with the truths we learned in childhood. But God's time for helping us out of the darkness into the clearer light,

has come within the last forty years, even as for good reasons He has kept hidden until this same time the wonderful knowledge of our day on other lines-knowledge which is proving a blessing to the full degree only to those whose hearts are right with God; but to others is proving a curse and hastening the whole world toward the chasm of Anarchy.

### **THE REDEEMER TO BE THE JUDGE**

St. Paul declares that this righteous judgment of the world that will come in the Day of Christ-the Millennial Day-will be under the supervision of Christ-Messiah. The same Apostle elsewhere tells us that The Christ is made up of many members-the saintly Church gathered out of all denominations, with Jesus as their Head. These figuratively constitute the one New Man, made up from both Jews and Gentiles. Jesus is the Second Adam. During the thousand years of His Reign He will deal with all the human family, the children of the first Adam, whom He redeemed by the sacrifice of Himself. He will grant them all a full opportunity to be raised up out of sin and death to perfection, to the likeness of God in which the first Adam was created. To all such he will be the Life-Giver, the Savior, the Deliverer from the power of sin and death. The basis of all this judgment of the world was laid at Calvary. The more than eighteen centuries since have been wed in judging, trying, testing, a faithful handful, a "little flock," from both Jews and Gentiles, responsive to the Lord's Message of mercy, and willing, yea, anxious, to walk in the footsteps of Jesus.

This judgment opportunity will not be merely for those living at the time the Church will be glorified at the Lord's Second Advent and the establishment of His Kingdom. These are to have the first blessing of knowledge and opportunity under the Kingdom, that a start may be made in the way of righteousness. These, enlightened and convinced respecting the undesirability of sin, the desirability of righteousness and the glorious provision of Messiah's Kingdom, will make a good start before the sleeping millions of the human family will begin to be awakened in harmony with the promise, "There shall be a resurrection of the dead, both of the just and the unjust;" in harmony also with the Master's words, "All that are in their graves shall hear the voice of the Son of God, and shall come forth." Acts 24:15; John 5:28, 29

We thank God for the wideness of His mercy, "like the wideness of the sea"-that the Divine Plan is no respecter of persons, that every member of the race, condemned through Father Adam's disobedience, redeemed from that condemnation by the death of Jesus, shall have a full opportunity of coming to a knowledge of the facts and of using that knowledge for his own recovery from sin, sickness, sorrow, pain and death-the ultimate attainment of human perfection and everlasting life.

The Divine Law will be the same in the Future as now. God never changes, and His Law will never change. But the way to everlasting life will be easier than now. No longer will it be a narrow or difficult way; no longer will it call for the sacrifice of every earthly right and interest in order to attain eternal life. No longer will the Adversary place darkness before the minds of men as light, and cause light to appear to be darkness; for his power will be restrained. No longer will it

be true that "all who live godly shall suffer persecution." But on the contrary, those living godly will receive more and more of God's blessing; and

1H686

instead of faithfulness leading to death, it will lead upward and onward to human perfection and everlasting life under the blessed conditions of the Kingdom which God has prepared for the whole world.

### **WHY THE NARROW WAY OF THE CHURCH?**

The way for the Church in the present time is narrow, difficult, because evil is dominant now. The Lord makes use of this opportunity of evil's dominance to issue His Call for soldiers of the Cross in order that the conflict between the evil and the good may serve to prove and to test the faithfulness and loyalty of those whom He has called to so high a station. And since the trials are more difficult, it does not surprise us that the reward is greater. The earthly reward for the world, as we have seen, will be everlasting life as human beings, in Paradise restored, on God's footstool made glorious. But the reward of the Church, if faithful, will be a change of nature from human to Divine, and a share with the Redeemer, Messiah, in His glory, honor and immortality.

## **NO RELIGIOUS DISCRIMINATION**

### ***Editor Answers Ministerial Association***

*"Then came the priests and rulers of the temple, teeing grieved that the people were taught."-Acts 4:2*

The Rev. George A. Cooke, pastor of Wesley Methodist Episcopal Church, came to the Evening Journal office yesterday as the bearer of resolutions adopted by the Ministerial Union of this city at its meeting on Monday. The germ of the resolutions was that the Evening Journal should cease publishing each week Pastor Russell's exposition of the Sunday school lesson because the members of the Ministerial Union do not agree with Pastor Russell's religious teachings and practices.

Our reply to Mr. Cooke was that the columns of the Evening Journal are now, and always have been, wide open to men and women of all forms of religious belief and that there will be no departure from that policy. We shall continue to handle and to print, with absolute impartiality and fairness, sermons, lectures and news from all religious sources. We hope the time never will come when any Jew or Gentile, Catholic or Protestant, Episcopalian or Presbyterian, Methodist or Baptist, Unitarian or Swedenborgian, Friend or Lutheran, New Churchman or Old Churchman, Adventist or Christian Scientist, Salvation Army soldier or American Volunteer may truthfully say that, because of religious prejudice, the Evening Journal has closed its columns against him and his religious views.

In the handling of religious news we know no creed and no denomination; nor do we purpose knowing any. As men and women of all shades of religious belief

read our paper, and as scores of Pastor Russell's followers are among them, it would be manifestly unfair to bar from our columns matters of interest to any religionist, no matter what he may believe.

Nor is it our purpose to discuss or to seek to reconcile conflicts of religious belief which exist in our community. Our purpose is to keep the doors wide open, print the news and preserve strict neutrality with respect to its treatment. If a Jewish rabbi were to ask us to refuse to print sermons preached by members of the Ministerial Union because such sermons proclaim the divinity of Christ and are contrary to Hebraic teaching and doctrine we would promptly refuse the request, just as we would deny the request of a member of that Union were he to ask us to close our columns against a Jewish rabbi because he refuses to concede the divinity of Christ.

Mr. Cooke asked us if we would print the resolutions adopted by the Union relative to Pastor Russell. We told him we would if he would procure an indemnity bond, have it signed by property-owning members of the Union and turn it over to us with the understanding that it should be used to indemnify us from all loss in event of suit for libel or slander being instituted by Pastor Russell. We received no assurance that such indemnity bond would be forthcoming. Therefore we refrain from publishing a resolution which shows that its framer is so obsessed with prejudice against the object of attack that he throws legal safeguards to the winds.

Mr. Cooke made one point which we feel, is deserving of public attention. That is that members of the evangelical churches read the Brooklyn Tabernacle Sunday School exposition in our paper each Saturday and, thinking it is an exposition authorized by the evangelical churches, accept it. "If it had the name of Pastor Russell attached to it, our people would not be influenced by it," Mr. Cooke said. We immediately informed him that such an objection could be met promptly and that in future it would bear unmistakable evidence of its authorship. Immediate instructions were given to place beneath the

1H687

heading the words, "Edited by Pastor Russell." In addition, that the public may know fully who Pastor Russell is, we take the following sketch of him from "Who's Who in America":

"Russell, Charles Taze (Pastor Russell). Independent minister; born at Pittsburgh, Feb. 16, 1852; son of Joseph L. and Ann Eliza (Birney) Russell; educated principally under private tutors; married Marie Frances, daughter of Mahlen and Salam Ackley, 1879. Began an independent ministry, Pittsburgh, 1878; now regularly elected pastor of numerous congregations from Maine to California; chiefly serving in Brooklyn Tabernacle. Travels upwards of 30,000 miles each year in his work, including semi-annual trips to Great Britain in connection with the work centering in the London Tabernacle congregation, whom he serves as pastor; disclaims being the founder of a religious sect; interprets the punishment of the Bible as eternal death and not eternal torture. Author of a series of books, 'Studies in the Scriptures,' issued since 1886 and now printed at the rate of

700,000 copies a year; editor of the Watch Tower and Herald of Christ's Presence; his Sunday sermons published in 2,000 newspapers. President of the Watch Tower Bible and Tract Society of Pennsylvania, People's Pulpit Association of New York and International Bible Students' Association. His address is Brooklyn Tabernacle, 13 and 17 Hicks Street, Brooklyn."

We think the above should meet the views of Mr. Cooke and his associates in the matter of the identity of the author of the Brooklyn Tabernacle Sunday School lesson exposition. Whether they agree with him or he with them on matters of religion teaching is wholly beyond the point, because upon such matters the members of the Ministerial Union do not agree among themselves. No one knows that better than those who are acquainted with the composition of its membership.

We do not hold that upon religious matters Pastor Russell is right and that they are wrong, or that they are right and that he is wrong. We simply print the above to show that we know no religious preferences in this newspaper office, and that our columns are wide open to news and other matters affecting and interesting all religionists. We spend thousands of dollars every year in giving a fair and impartial portrayal in our columns of the religious activities in this and other communities. We might add that ten times as much of that money is spent to give news space and free advertising to members of the Ministerial Union as is given to Pastor Russell and that thus far neither Pastor Russell nor any other religionist who does not agree with their teachings has seen fit to complain to us against such jug-handled liberality or to demand that their teachings be left out of our paper because he does not believe in the varying doctrines they preach. Were any person to make such a demand we would promptly inform him that in the matter of religion the open-door policy prevails in this of fire and that it will continue to prevail, equal opportunity and courtesy being accorded to Jew and Gentile and Protestant and Catholic. *Wilmington (Del. ) Evening Journal*

Volume 6, Number 8

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **CATHOLIC FATHER PROTESTS AGAINST ORDINATION SERMON BALTIMORE PRESS TAKEN TO TASK BY THE REV. LENNAN FOR PUBLISHING PASTOR RUSSELL'S DISCOURSE AS REPRINTED IN THE COLUMNS OPPOSITE**

BALTIMORE, Md., Dec. 10, 1914.  
2012 E. Monument St.  
To the Editor of The Sun:

Sir:-In the editorial column of the Evening Sun, December 7, appeared the following in reference to Mr. Roosevelt's article on the Mexican question, published in the New York Times: "If (Mr. Roosevelt's article) is virtually an appeal to religious prejudice; it is a demagogic attempt to array the members of a

powerful and splendid Church against Mr. Wilson by a recital of Mexican atrocities that are calculated to shock and horrify all Catholics beyond expression." Here The Sun protests against Mr. Roosevelt's using either his influence or the public press for the supposed purpose of prejudicing Catholics against the Wilson administration by a recital of facts-real facts, known to all of us; and yet in the very same issue of The Sun it allows its columns to be used for the purpose of openly attacking and slandering the same "powerful and splendid Church" by a recital not of facts, but of ignorant and malicious misrepresentations.

I refer to the article written by a certain Pastor Russell, under the heading, "Clergy Ordination Proved Fraudulent," in which the aforesaid gentleman

1H688

took occasion to ridicule the Catholic Church (mentioning her by name), denouncing her doctrines, rites and ceremonies as "shackles of ignorance and superstition," and accusing her clergy of instituting various ceremonies for purpose of graft. He goes still further and grossly misrepresents Catholic teaching, imputing to the Church doctrines which she has never held, and making the further insolent implication that the vast majority of her people are kept in ignorance of this teaching. An example of this is found in the following, quoted from his article:

"Another step," he says, "in the wrong direction, which thoroughly separates the clergy from the laity, was the doctrine still held by the Church of Rome; namely, that the clergy alone constitute the Church, and that the common people are the children of the Church. Many Catholics are not aware of this fact, but think they are members of the Catholic Church."

That this statement is without foundation and therefore absolutely false may be seen from the following definition found in our Catechism, taught in our schools, and on all occasions preached from our pulpits. According to this definition, "The Church is the congregation of all those who profess the faith of Christ, partake of the same sacraments, and are governed by their lawful pastors under one visible head." That this includes the laity as well as the clergy as members of the Church is self-evident; and it is the doctrine held by the Church at the present day, and held by her throughout the two thousand years of her existence.

Another misrepresentation of Catholic teaching is found in the following: "Catholics still hold," he says, "that the Millennium, or Christ's thousand-year reign, began with the year 800." This statement is positively absurd; no Catholic believes it, nor has the Church ever taught it.

Now, it is to just such false statements as these, many more of which may be found in the article in question, that we object. We are willing, indeed, to excuse his ignorance of Catholic doctrine-we could not expect more; but when he openly asserts that Catholics do not know the true teachings of their Church, and that they are, moreover, knowingly and willingly kept in the dark about the same, then



he grossly insults every true member of the Catholic Church, millions of whom are found throughout this land.

We might expect to find articles of this nature in such papers as the "Menace"-a paper which exists for that purpose and for that alone; but we certainly do not expect to find them in a publication which has for its standard high and noble ideals, and which is largely patronized and supported by members of the Church therein denounced. And against the publication of such articles, be they paid advertisements or otherwise, we most emphatically protest.

REV. THOS. J. LENNAN,  
St. Andrew's Church

### **PASTOR RUSSELL REPLIES**

BROOKLYN, Dec. 18, 1914

To the Editor of The Sun, Baltimore, Md.:

Dear Sir:-I have before me what purports to be a copy of a letter addressed to you by Rev. Thos. J. Lennan, in which the gentleman takes exception to some statements made by me in an address published under the title, "Clergy Ordination Proved Fraudulent." The reverend gentleman erred in supposing that my address was against the Roman Catholic Church-or against any church. I am not identified with any ecclesiastical system. The address was not delivered to Roman Catholics nor against Roman Catholicism. I merely mentioned some Roman Catholic doctrines incidentally. Roman Catholics inform me that they are not allowed to read any sermons in the newspapers or elsewhere unless under special privilege from their clerics. Hence the printing of my sermon was not supposed to reach Catholics-except the clerics or those of the laity whom they think sufficiently intelligent to be granted full liberties. My addresses appeal to the great unchurched majority of mankind who are rapidly falling into unbelief and many of them into atheism. These, classed as renegades by the Churches, are heeding my message and encourage me with assurances that they are finding foundations for faith very different from those which they abandoned.

I am surprised that Rev. Lennan denies or takes any exception to my statements that the clergy alone constitute the Church of Rome and that the laity are merely the children of the Church. Surely the gentleman knows of the wide gulf which separates the clergy from the laity. Surely he knows that the laity are all taught to speak of the clergy as the "Fathers." A young man being educated for the priesthood is styled a "Brother" up to the time he takes ordination-holy orders. By that ordination he steps over from the laity to the clergy. Instead, then, of being a "Brother" to the laity, he at once becomes a "Father."

Does Rev. Lennan dispute that only the Church, only the ecclesiastics partake of the two elements of communion and that to the laity is given the bread alone?

Does Rev. Lennan dispute the very meaning of the word clergy-that it signifies heritage and that the clergy are said to be thus separated from all others as God's heritage-God's Church? I am well aware that



Protestants, while ignoring the teachings of the Roman hierarchy entirely, accept nominally the division between clergy and laity. This, however, on their part, seems to be from lack of information because the Protestant sects, especially those which recognize the congregational system, such as Baptists, Congregationalists, etc., all who in any manner elect their clergy, recognize the electors as the Church and the clergy as their honored servants. These all claim to be in harmony with St. Peter's statement to the effect that the entire Church of Christ is a Royal Priesthood, a peculiar people, God's holy nation. (1 Peter 2 :9) It is the same St. Peter who uses the word clergy. (1 Peter 5:3) See Douay Bible.

Surely Rev. Lennan will not dispute that himself and others of the Catholic clergy are ecclesiastics and just as surely he will not claim that the laity are ecclesiastics! But what is the real meaning of this word? It comes from the Greek word ecclesia and signifies the Church. In other words, all ecclesiastics claim to be the Church and disallow that the laity are ecclesiastics or members of the Church. We hold that the entire New Testament teaches that the ecclesia of Christ is the Church of Christ, the Body of Christ, the members of that mystical Body of which Christ is the Head. We hold that these are a Royal Priesthood, fully commissioned and fully ordained to preach "all things written." We hold that we of today have inherited from the past misconception, a fraudulent view in respect to ordination to preach, in the claim that this is not equally for all who are joined to Christ by faith through consecration.

Never did I think that any Roman Catholic, especially a cleric, an ecclesiastic, would deny my statements that it is Catholic doctrine that the Millennium began with the year 800 under Pope Leo III, and that it ended A.D. 1799, when the Pope was taken a prisoner to Paris by Napoleon. The Roman Catholic view, furthermore, is that the "little season" of Revelation 20:3, 7 is the period since 1799 and that the progress of Protestantism is the figuratively declared loosing of Satan for a little season. In old editions of the Douay Bible this explanation is given in the footnote comments on this passage. In some of the more recent editions the footnote has been changed, but still applies the thousand years of Revelation 20:2 in the past. It reads thus:"For a thousand years; that is, for the whole time of the New Testament; but specially from the time of the destruction of Babylon or Pagan Rome, till the new efforts of Gog and Magog against the Church, towards the end of the world." Where Pagan Rome ended Papal Rome began. This, according to history, was in 756. Whichever of these Catholic comments be accepted places the thousand years of Christ's reign-the Millennium-in the past. I think it would be unwise for Rev. Lennan to attempt to dispute either of these points which he raises.

However, I remind you, Sir, that I am addressing the public-not Roman Catholics. I am discussing Truth and Error. I seek to use, always, courteous language. I strictly avoid personalities. I preach the Gospel to the best of my ability, and the public manifest a desire to hear. Surely Rev. Lennan and all the various religious systems, after centuries of propagation and inculcation, should be willing to hear the other side without fear. Respectfully yours,

C. T. RUSSELL

## MISCELLANEOUS COLUMN

### **350,000 JEWISH SOLDIERS NOW ENGAGED IN THE GREAT WORLD WAR**

"Whoever wins, we lose."

"In this pithy and painful phrase repeated over and over again by the Jewish press is compressed the whole calamity which confronts the Jewish people, who live among the nations which are now engaged in the death struggle for supremacy. Millions of the Jewish people are living in the regions where the conflagration is spreading ruin and destruction from day to day, and while the gains and emoluments of victory will be shared by others, their losses will be entirely their own.

"All the horrors of fire and sword, devastation and destruction are now added to the tragedy of Jewish homelessness and persecution. Again are Jewish citizens giving their last and best proof of devotion to their adopted countries by laying down their lives on the field of battle-by killing their own Jewish brethren of other countries. But the grim irony of the situation is beyond expression when it is remembered that the Jewish combatants on the opposing sides are fighting for countries which deny them their human rights. Proof of Jewish devotion to duty has never been lacking, but now that we behold it again on the field of battle we have before us a new indictment of the moral turpitude of the European governments.

"The losses of the war, the reverses and misfortunes

1H690

will fall heavily upon the shoulders of the Jews, who receive very little consideration from their governments, either in times of war or of peace. The

extent of actual Jewish participation in the war is estimated at over 550,000 Jewish soldiers, some fighting on one side and some on the other."-*Exchange*

## **CLERGY ORDINATION PROVED FRAUDULENT**

*No Divine Authority for their Ecclesiastical Titles*

*D. D., Right Reverend, Very Reverend, etc.*

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Clergy Ordination Proved Fraudulent.

## **THE WINE WHICH MADE THE NATIONS DRUNK**

*The Bible's Portrayal of the Present Time*

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Nations Are Drunk With False Doctrines. "

## **WORLD-WIDE AUTOCRACY IS COMING AND NEAR**

It will be an Exclusive and Aristocratic Monarchy

This article was republished in Overland Monthly, Pages 340-343, entitled,  
"World-Wide Theocracy. "

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*Volume 6, Number 9*

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## **"CHURCH OF THE LIVING GOD"**

*1 Timothy 3:15*

This article was republished in Reprints R1570-R1579, September 1 and 15,  
1893, entitled, "The Church of the Living God."

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When discouragement almost o'erwhelms us,  
And we fail to see clearly the road,  
Let us trust in the Lord's precious promise-  
'ALL THINGS WORK TOGETHER  
FOR GOOD."

## **PASTOR RUSSELL'S CANDID VIEW OF BILLY SUNDAY**

Asked recently to express his candid opinion of the meeting of the expenses and the giving to himself of "baseball evangelist," Pastor Russell made some kindly certain collections for himself and his troupe. If the but pungent remarks on "Billy" Sunday, "the most Gospel must be sold, it is better to have it done in the noted preacher of our day." open rather than in the name of the heathen, the The Pastor would not depart from his custom and the Bible rule, "Speak evil of no man." His remarks merely appertained to "Billy's" preaching of the Gospel. "Billy" Sunday catches the public eye and ear by the novelty of his methods. Some go to hear him lambaste the preachers on the platform behind him, and to watch their faces and see them smile as though it were a good joke when he tells them that their preaching has made the churches cold storage places with little storage, or when he likens them to the Scribes, Pharisees, hypocrites, of old, or when he tells them that they are leading their congregations straight down to Hell. These things told in the newspapers seem so astounding that people must see and hear for themselves.

### **"BILLY'S" CHAIR-SMASHING PROCLIVITIES**

Others go to hear "Billy" because it is the "fad." Business men and electric and steam railway managers realize that thousands will come to town as they would to a circus. They bring pressure to bear upon the poorpreachers; for "Billy" wisely insists that he will not come and save the citizens from Hell if there is any competition in the business-insists that all the churches close down. Under the pressure the preachers cannot help themselves and try to make the best of it, hoping that people will not take "Billy" seriously as respects their hypocrisy, etc., and assured that he will divide the spoils evenly amongst all the churches-not the financial spoils, but the souls for "cold storage" or to be let down to Hell. Others attend to see "Billy's" acrobatic feats, jumping onto a table or smashing a chair; others because they have been invited to be of the large choir; others to say that they have heard "Billy" Sunday. The worldly adage is, "Nothing succeeds like success;" and every time "Billy" succeeds he has more success. Amongst Billy's virtues we should not forget the fearless way in which he attacks the social customs and sins which assail the family and the community, the fearless way in which he tells the preachers what he really thinks of them and what the masses of the publicthink of them, and the above-board manner in which he bargains the result of his efforts for cold cash-the collectors getting the most.

To the extent that "Billy" Sunday seeks to defend the Bible against the Higher Critics, to the extent that he really shows up the coldness, formalism, hypocrisy, of the Church of Laodicea (Revelation S:14-17), to the extent that he encourages

righteousness of life and discourages drunkenness and lewdness, we can surely wish him Godspeed, and trust that some good is accomplished by him, in awakening the people to do some thinking for themselves along religious lines.

### **SOME OF "BILLY" SUNDAY'S FAULTS**

The Pastor said that if the reports that "Billy" prayed to God most irreverently, and addressed the Redeemer as "Old Pal," were true, then "Billy's" influence on the public would lead on in the direction in which the world is now rapidly moving anyway-toward irreverence. He hoped that "Billy" would become more reverent, and believes that this result would follow a better knowledge of God. He could scarcely reconcile with honesty Billy's attempt to tie up all the souls he saved, in the churches which he declared were cold storage plants leading down to Hell. He wished that "Billy" would reconcile these opposites.

He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into the Laodicean Church which the Bible styles Babylon, and declares that God spues out of His mouth. (Revelation 3:16) Next Sunday the Pastor will discuss the Second Coming of Christ, viewing that great event and Messiah's Kingdom from a somewhat different angle from Billy's.

The Pastor declared that it makes his blood boil with righteous indignation to find Billy's preaching a practical endorsement of the God-dishonoring theory that the great mass of humanity are to suffer eternal torment because they were born in sin, misshapen in iniquity (Psalm 51:5), and then failed to live saintly lives. True, "Billy" does not explain Hell. Like most preachers he probably hides his true thought on this

1H692

subject, while allowing the common people to think that he believes in a Hell of eternal tortures. The Pastor could not believe that Mr. Sunday or any other intelligent man of our day really believes this invention of the Dark Ages, which antagonizes the Bible as well as common sense.

Mr. Sunday and all other preachers who realize the fallacy of this great "doctrine of devils" (1 Timothy 4:1) owe it to the people, who trust them and who make up their collections, to tell them the truth. More than this they owe it to God that this foul stain upon the Divine character be denounced. They owe it to themselves as men to stand for and speak out the truth and to assist in opening the eyes of the poor, deluded world.

The Pastor hopes that Mr. Sunday will yet realize that no one can long maintain a moral standard higher than that which he attributes to his God. The injustice and persecution of centuries is largely attributable to the false doctrines which represent the Creator as a demon who unjustly and unlovingly created our race with the knowledge and intention that 999 out of every 1000 would endure an eternity of torture.

## **WHAT IS A CHRISTIAN? WHAT ARE HIS STANDARDS?**

*Our Civilization Unchristian--"Christendom" not Christlike*  
This article was republished in the Overland Monthly, pp. OM356-OM360,  
entitled, "What Is a Christian? What His Standards?"

## **HOW TO BECOME A TRUE CHRISTIAN**

### *Clergy Often Angered by the Truth-Hungry*

Repeatedly we meet with people inquiring for the Bread of Life. These seem to know that there is something radically wrong with the preaching of the nominal churches. They tell that they are importuned for money; but that when they ask for soul-food they meet with evasion and subterfuge from many of the great and learned, who appear to have lost sight of the Bible and heart-conversion.

Or, on the other hand, they are met by the Salvation Army, with traditions as indigestible as a stone, to anybody of ordinary intelligence. They are told with all seriousness that God created our race, with knowledge and intention that nearly all of them would spend eternity in torture. They are told that to be saved from that awful fate they should become Salvationists, and storm the slums for Jews. Their experiences remind one of Jesus' words respecting a father who, asked for bread, would give his son a stone; who, asked for fish, would give him a serpent.

It is our hope that this article may minister comfort to some of these hungry souls. We propose to give them no human theories or speculations-nor would we compromise the Truth nor dodge the question. We shall endeavor to make the way to God so plain that a wayfaring man need not err therein; not by wisdom of our own but by presenting God's arrangement and quoting God's Word.

### **WHERE ETERNAL TORTURE ERROR LEADS**

No doubt those who invented the theory of eternal torture thought that they were taking the proper steps to drive the whole human family to God. But, on the contrary, it seems to drive away from God and the Bible the most intelligent people of every land, who have naturally a more reasonable and just conception of the Creator than the one presented in the church creeds. Instinctively they are repelled with the thought that the Creator would pursue a course which would be beneath the most degraded.

Undoubtedly the Bible is true in declaring such fallacies "doctrines of demons." (1 Timothy 4:1) From this Bible viewpoint we can see that it was a master stroke on the part of Satan and his subordinates to misrepresent the teachings of the Bible so as to repel those who might be "feeling after God."

## **TRUTH TELLING PROVOKES THE CLERGY**

To tell the truth to the people, even on so simple a subject, means the angering of the clergy: Why, do you ask? Because it proves them to be in the wrong, and proves that they have not been feeding the people with the Bread of Heaven. Instead of building up the House of God, the Church, they have been building meeting-houses-seeking for numbers and popularity, rather than to instruct the People in God's Word. Remarkably few church members of any denomination know what they believe. They give evidence that, if Christians at all, they are the merest babes in Christ. None is able to judge another's heart, but all should be able to judge of each other's lives-fruits. "By their fruits ye shall know them," said the Master. Matthew 7:20

If the majority of Christians have the fruits of the Holy Spirit, they keep them hidden; and surely many of them manifest the fruits of the Evil Spirit-"anger, malice, hatred, envy, strife, bitterness, dander," etc.-which the Apostles style works of the flesh and of the Devil. Ephesians 4:31; Galatians 5:19-21; 1 John 3:8

We would not be misunderstood; we are not complaining that there are not nice People connected with all the churches. On the contrary, we compliment them on their education, their refinement, their wealth, their influence. Moreover, we compliment them on their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are Shared evenly by people who are not members of churches. A participation in good works is by no means a proof that one is a Christian. A Christian is a person who has come into a very special relationship to God through Christ; and this relationship exists not in respect to education, wealth, color or sex.

With the popularizing of Christianity came such a modification of teachings as invited all decent worldly people into the Church, and made them think that they were consecrated saints of God and heirs of the blessings promised in the Scriptures. By inference, rather than by direct statement, the theory has gone forth that the penalty for tin will be visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

With all kindness toward those who are deceiving Themselves and others, it is apparent that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards.

This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that These self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, chat God's Church is separate from all human institutions; that only saintly persons, regardless of denominational line, are members of the true Church, "whose names are written in Heaven."

## **SURRENDER SELF-SACRIFICE TO GOD**

According to the Bible, no human being is fit for Divine fellowship or eternal life. The reason is given that all are sinners. The explanation of the sin is that it was committed by Father Adam when he was perfect, in God's image; and that, cut off from God, the race deteriorated, passing imperfections of mind, morals and body from parent to child. (Psalm 51:5) Imperfect beings would be quite out of place amongst the perfect; and so long as imperfection continues sin will continue, and with it, necessarily, sorrow, pain and death, sin's consequences.

God declares His sympathy for the sinner, and that He has made provision for man's recovery from his present deplorable state. Not only so, but a time has been set for the recovery; and the Bible tells us how it will be accomplished-by Messiah and His Millennial Kingdom. We pray, "Thy Kingdom come," not with the thought that God will neglect His promise to establish that Kingdom, but by way of giving acknowledgment to the fact that that Kingdom is the hope of the world and of the Church.

The Church's hope in the Kingdom is that of becoming sharers with Christ in the glory, honor and work of that Kingdom-for the blessing and uplifting of humanity out of sin and death. There is no attempt being made at the present time on God's part to convert the world. Few now hear the Gospel Message, and still fewer believe it. They are deluded by the Adversary into thinking that God has been trying to convert the world for six thousand years and has been making a miserable failure of it all along; and that whatever is done we must do for ourselves.

Nevertheless, the Lord declares, "My Word that has gone forth out of My mouth shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11) God's Word was sent forth to invite a very special class of humanity-a class loving righteousness and hating iniquity, weary and heavy-laden with sin, ignorance and superstition, and desirous of coming back into harmony with God.

For nearly nineteen centuries the Message has been going hither and Hither, quietly, unostentatiously.

1H694

The world and the nominal churches would say that it had accomplished nothing-that everything great had been accomplished by them. But we prefer to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated-a light on account of which they have frequently been put to death, or have had "their names cast out as evil," or have been boycotted, socially or otherwise.

If their hopes were merely in the present life, these would be making a miserable failure of their opportunities. But not so; they are waiting for their reward in the future-at the Second Coming of Jesus-by a share in the First Resurrection. And even now their joy, peace and fellowship with God more than offset all their



trials, difficulties and ostracism. Besides, "To them it is given to know the mysteries of the Kingdom of God."

### **SHEPHERD'S VOICE, "COME UNTO ME"**

The trials and difficulties of life pressing many today are giving them a hearing ear for the Great Shepherd's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He does not say, "Go to the Lutheran Church; go to the Presbyterian Church; go to the Methodist Church; go to the Roman Catholic Church"; or "Go to any other Church"; He says, "Come unto Me."

It is the privilege of whoever hears this Message to go immediately to the Lord, direct. True, he cannot go to the Heavenly Father direct; for as we read, "God heareth not sinners." But he can go to Jesus, because Him hath God set forth to be our Savior, our Redeemer. Thus Jesus said, "No man cometh unto the Father but by Me." (John 14:6) He did not say, "No man can come unto Me except through a preacher, or a priest, or a bishop, or a pope."

But when we desire to come to the Father, and learn that we must come through Jesus, what shall we say to Him? We have only one alternative; namely, to ask Him upon what terms He will introduce us to the Heavenly Father, and thus bring us back from the condition of condemnation into the family of God. When we suggest that Jesus would raise conditions the proposition seems astounding to some. They have somehow gotten the impression that the Heavenly Father and Jesus are in great distress because so few people desire to become members of the Church; and that they would be ready to receive anything and anybody on any terms, simply to have another name added. How absurd, when we come to think of ill

We call to mind the teaching of the Master. He did not say, "So many of you as wish to hit the sawdust trail can go to Heaven!" He did not say, "Seek to excite the people and get them to do something that they would not afterward fully understand and appreciate." He did the reverse: He said, "Sit down first and count the cost," before complying with the terms of discipleship. Do nothing rashly.

Some of us can count more rapidly than others. Many of the poor ones who are weary and heavy-laden through sin are ready to say, "I know the cost of sin in my personal experiences. The cost of being disciples of Jesus cannot be greater than the cost of being rebels against the Divine Law." Such are frequently ready to decide quickly and take their stand firmly on the Lord's side.

### **HOW TO BECOME A CHRISTIAN**

It should not require long to count how much more we shall receive than we give. We give a condemned and dying existence; we give mental, moral and physical imperfections-we have no more except as our Savior, by imputing His merit, makes our sacrifice of value in God's sight. But in exchange we receive riches of grace in the present life-peace, joy, blessing of heart, which the world can neither give nor take away-and in the life to come, "glory, honor, and immortality," joint-heirship with our Savior in the Heavenly Kingdom which shall dominate the world for the thousand years, for its blessing and uplift.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies only by a knowledge of the Lord's Word, and a realization of the mercy and favor which has prompted His kind invitation for an exchange of something of little value for great things of inestimable value. The covenant with the Lord is the beginning, and to each covenantor comes "grace to help in time of need." Jesus said, "Without Me ye can do nothing."

But, says one, Surely this is not the only way of coming into God's family Yea, we answer, it is the only way. "There is none other Name given under Heaven or amongst men whereby we must be saved" from our condition of condemnation, and be brought back into the family of God.

Have you ever heard the limitations and obligations of the Christian so Scripturally defined before? Have not the facts been hidden from you by the clergy? Have they not rather sought to set aside the words of Jesus because they conflict with their theories? Is not this really why so many have been unable to find the satisfying "meat in due season" in the nominal churches? We believe it is; and we urge all-ministers, everybody-to return to the Bible simplicity of a fully

1H695

consecrated Church of Christ, and then a restitutionary blessing for mankind through Christ's Millennial Kingdom.

The blessing upon the world will be earthly restitution to human nature, instead of a change to the Divine nature, as promised to the Church. All who refuse both the Call of the present time and the opportunity of the future Restitution will die the Second Death, which St. Peter describes as like that of the natural brute beast. Acts 3:19-23; 2 Peter 2:12

## **THE DIVINE CHARACTER WOEFULLY SLANDERED**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Length and Breadth, Height and Depth, of Christ's Love. "**

## **THE TIME IS AT HAND-- THE NEW DAY DAWNS**

*"He that Sitteth Upon the Throne said,  
Behold, I Make all Things New."*

**This article was republished in the Overland Monthly, pp. 348-51, entitled,  
"The New Day Dawns."**

### **THE NOT-ASHAMED GOSPEL OF CHRIST**

*For I am not ashamed of the Gospel of Christ; for it Is the power of God unto salvation to every one that believeth ." Romans 1 :16*

Everybody knows that the word Gospel signifies Good Tidings, as in the angel's Message at the birth of Jesus-"Behold, I bring you Good Tidings of great joy, which shall be unto all people!" Who is responsible for the fact that this Message of Joy to all people has been turned completely around to mean bad tidings of great misery to all people-except to an elect handful? The fact is that no person deliberately plotted this turning of God's Word upside down. It is the work of the Devil, who gradually foisted it upon the Church as well as upon the heathen world, with the view to turning people away from God and the Bible.

St. Peter and St. Paul both predicted the falling away of the Church and the success of the doctrines of demons. "The god of this world (Satan) hath blinded the minds" of all unbelievers. If it were not for these delusions of Satan, the whole world might speedily be brought to know, to admire, to love, the true God. The Apostle continues, telling us why Satan blinds men-"lest the light of the knowledge of the glory of God should shine into their hearts." Wherever the true knowledge of God shines into the human heart it presents the Almighty in such glorious character as to demand the reverence of His creatures. Hence Satan's endeavor to blind men's minds through false doctrines which misrepresent the Almighty's character and Plan.

But while we Scripturally hold that Satan had chief responsibility in the matter it is not for us to say that the clerics of the Dark Ages did not more or less connive at the error, trusting that it would make the people subservient to the clergy, through whom they might hope to escape future tortures. But leaving the past and its responsibilities, we may surely say that great and grave responsibility rests upon the preachers of today for their perpetuation of this great deception-this fraud upon the people, slander upon the Almighty and opposition to the Truth. Of the degree of this wickedness only God is capable of judging correctly; but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers

privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies."

### **THE NOT ASHAMED GOSPEL**

All God's work is perfect. (Deuteronomy 32:4) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty-"Dying, thou shalt die." "The wages of sin is death." For six thousand years the world has been undergoing this sentence. Cut off by sin from fellowship with God, man has degraded himself. Satan has contributed to this reign of Sin and Death by deceiving mankind, fostering errors, misrepresenting God, etc.

God has the situation fully in hand. He purposed to permit both angels and men to see one great illustration of the effect of sin, leading on to disease and death, mental, moral and physical. Meantime the Creator has gracious purposes for man. His experiences with sin and death will not be fruitless. He will have opportunity of learning valuable lessons, profitable for eternity. The first trial as to his worthiness of eternal life or of everlasting death was through one man; and his disobedience settled the matter for the race-the death sentence was the penalty.

As a basis for man's recovery, the Son of God died for man's sin-not to get mankind out of eternal torment nor to keep them from going to eternal torment or to Purgatory, but to save them from extinction, "that whosoever believeth on Him might not perish." (John 3:16) Their recovery from sin and death is Scripturally styled the resurrection of the dead. Thus the Church of true believers are represented as "risen with Christ" to "walk in newness of life," and are promised an actual resurrection-the First, the Chief Resurrection.

Next comes the world's resurrection. The Truth will be made known to them. Instead of being confused and hampered with superstition, lies, doctrines of devils, the true light of the knowledge of the glory of God will shine upon them. Gradually the willing and obedient of the world will rise-mentally, morally, physically-to perfection; whereas the Church, which is to get the spirit nature, will be perfected by an instantaneous resurrection.

This is the Gospel which St. Paul preached-that the dead sleep in Hades, Sheol, the Bible Hell, the tomb, awaiting the establishment of Messiah's Kingdom which will bring glorious blessings. St. Paul declared that if there be no resurrection of the dead all faith is vain. all preaching is vain, all hope of forgiveness of sins is vain. We might as well eat and drink, and consider that when we die we perish. But, he declares, there is to be such a resurrection; and the fact that Jesus died and rose again is God's guarantee to all believers that all who sleep in Jesus shall be brought from the dead by and through Him and His power.

"There's a wideness in God's mercy Like the wideness of the sea."

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*Volume 6, Number 11*

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**THE RICH MAN IN HELL;  
LAZARUS IN ABRAHAM'S BOSOM**

*Greatly Misunderstood Parable Made Plain*

This article is the same material as Bible Students Monthly, Volume 1, No. 4, entitled, "The Rich Man in Hell; Lazarus in Abraham's Bosom."

**"IN THE CROSS OF CHRIST WE GLORY"**

This article can be found in its entirety in the Newspaper Sermons, entitled, "In the Cross of Christ we Glory."

1H697

**HOSANNA! HOSANNA!  
TO THE SON OF DAVID!**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Hosanna! Hosanna! To the Son of David!"

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*Volume 6, Number 12*

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**WEEPING ALL NIGHT**

This article was republished in Overland Monthly, Pages OM202-OM206, entitled, "Weeping All Night. "

**EVERY IDLE WORD**

This article was republished in Overland Monthly, Pages OM207-OM211, entitled, "Every Idle Word. "

**REFRAIN THY VOICE FROM WEEPING AND  
THINE EYES FROM TEARS**

This article was republished in Overland Monthly, Pages OM212-OM217, entitled, "Refrain Thy Voice From Weeping and Thine Eyes From Tears."

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*Volume 7, Number 1*

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**CALAMITIES WHY PERMITTED**

This article was republished in Reprints R1123-R1127-July, 1889, entitled, "Calamities-Why Permitted."

**PRESSING TOWARD THE MARK**

This article is the same material as Bible Students Monthly, Volume 2, No. 5, entitled, "Pressing Toward the Mark."

**CHRISTIAN SCIENCE  
UNSCIENTIFIC AND UNCHRISTIAN**

This article can be found in the Addendum following the Bible Student Monthly series in This book, entitled, "Christian Science Unscientific and Unchristian."

1H698

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*Volume 7, Number 2*

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**OUR LORD'S RETURN**

This article was republished in Overland Monthly, Pages OM222-OM228, entitled, "Our Lord's Return. "

**THE GOLDEN RULE**

This article was republished in Overland Monthly, Pages OM229-OM233, entitled, "The Golden Rule. "

**THE TWO SALVATIONS**

This article was republished in Overland Monthly, Pages OM252-OM254, entitled, "The Two Salvations. "

**THE GREAT WHITE THRONE;  
DAY OF JUDGMENT MISUNDERSTOOD**

This article was republished in Overland Monthly, Pages 255-256 and Pages 311-312, entitled, "The Great White Throne: Day of Judgment Misunderstood ."

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*Volume 7, Number 3*

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**THE LAW OF RETRIBUTION**

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Law of Retribution. "

**SPIRITISM IS DEMONISM**

This article was republished an Reprints R3490-R3494-January 15, 1905, entitled, "Increasing Influence of Spiritism. "

**PUT AWAY ALL FILTHINESS**

This article was republished in Pastor Russell's Sermons, pages 388-95, entitled, "Put Away All Filthiness."

1H699

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*Volume 7, Number 4*

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**THE IMMORTALITY OF THE SOUL**

This article was republished in Reprints R4773-R4775-March 1, 1911, entitled, "The Immortality of the Soul."

**CHOOSE YE THIS DAY  
BETWEEN TRUTH AND ERROR**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Choose Ye this Day Between Truth and Error."

**SOLOMON'S WISDOM**

This article is the same material as Bible Students Monthly, Volume 3, No. 4, entitled, "Solomon's Wisdom. "

## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **REJECTS DOCTRINE OF MOTHER EDDY**

The Baltimore Sun and various other papers of the country report the resignation of a well-known Reader and Practitioner from the Christian Science Movement, with a full text of his reasons, which we believe should appeal to other Scientists who have a sacred regard for the Bible as a Divine revelation. We publish an extract of the report, as follows:

"A sensation has been aroused in religious circles in this city by the resignation of Mr. Frederick W. Placnker, first reader and practitioner of the Christian Science Church of Cumberland. The announcement of Mr. Placnker's withdrawal, coming suddenly, as it did, was something of a shock to the members of his flock, but there was nothing for them to do but accept it, as their leader was determined upon severing his every connection with Mother Eddy's church, at the same time rejecting all its tenets absolutely. The fact that Mr. Plaenker has been one of the strongest and most active workers of the Christian Science church in the city, has made his complete rejection of all of Mother Eddy's teachings quite remarkable and startling.

"For over five years Mr. Plaenker has been an earnest supporter of Mrs. Eddy and Christian Science. He studied in Baltimore, having relinquished a career at the bar to do so, being a graduate of law at the University of Maryland, '05. Hence, from being one of the most loyal advocates of Christian Science, Mr. Plaenker now becomes one who totally rejects the teachings of that faith, for the following stated reasons:

1. "A careful perusal of Pastor Russell's STUDIES IN THE SCRIPTURES has shed more light upon the entire Bible than Science and Health has shed upon a single chapter during my five years of close study and practice; notwithstanding the Christian Science textbook, by Mrs. Mary G. Baker Eddy, bears the title of Science and Health with Key to the Scriptures.
2. "Since I understand the Bible to be an expression of God's Plan, I more and more realize that Christian Science not only fails to reveal that Plan, but even conceals it.
3. "By its denial that Adam was originally perfect and subsequently fell from that perfection, Christian Science consequently denies:
  - (a) The necessity of a Ransom-price.
  - (b) That our only hope of everlasting life is in our



1H700

acceptance of the Redeemer, Christ, in obedience to His commandments. Acts 4:10~12

(c) That there will be "times of restitution of all things spoken," because man could not be restored to something he never yet enjoyed. Acts 3:21

(d) That Adam "was not deceived," sinning willfully. 1 Timothy 2:14

4. "By teaching death to be merely an avenue to another plane of consciousness, Christian Science aids Satan in perpetuating his first falsehood, "thou shalt not surely die" (Genesis 3:4), thus making it impossible for the Scientist to understand Christ to be "the resurrection and the life," as set forth in the Bible (John 11:25), and that Jesus suffered death as a substitute for Adam and his race, "a ransom for all." 1 Timothy 2:6

"All my reasons for rejecting Christian Science may be briefly summarized thus: If the Bible is true, many principles of Christian Science are utterly false, and I must recognize that either the one or the other must be rejected. I therefore reject Christian Science, and in obedience to candid conviction and conscience I accept the Bible as the inspired Word of God, the Revelation of the Divine Plan of the Ages. My purpose in thus stating my position is not to berate Mrs. Eddy nor to infer that she willfully sought to deceive mankind, but to assist Christian Scientists and others who are sincerely seeking after Truth and righteousness."

## **MISCELLANEOUS COLUMN**

### **NOW LOVES GOD, A NEW EXPERIENCE**

#### **FORMER TRUSTEE OF FIRST CHURCH, SCIENTIST, NEW YORK CITY, RELATES INTERESTING LIFE STORY**

We received, recently, a very interesting communication from Mr. Henry Lincoln Case, well-known soloist and composer of sacred music, which we here publish for the benefit of our readers:

"102 W. 84th St., New York City, May3, 1915

"International Bible Students Ass'n.

"Brooklyn, New York

"Dear Brethren in Christ:

"For several years a Trustee of the First Church of Christ, Scientist, New York City, as well as musical director of the choir, I naturally became conversant with many phases of Christian Science in addition to those familiar to the average member or trained student. The inconsistencies, both of doctrine and of practice,

which came to my notice during the eight years of my membership (1892 to 1900), forced me to choose between withdrawing or stifling my conscience. I left the church, not knowing where to go. For several years thereafter, I was 'without Christ, a stranger from the covenants of promise, having no hope, and without God in the world.' (Ephesians 2:12) But how different is everything to me now! I cannot sufficiently express my gratitude to God 'who hath called me out of darkness into His marvelous light.' 1 Peter 2:9

"I must tell you, briefly, how this came about. It was through witnessing your Photo-Drama, 'CREATION,' at the New York City TEMPLE, recently, that my faith in the Bible was awakened. I became so deeply interested in the Drama's portrayal of the Bible's teaching that I inquired for further doctrinal information. Being advised of Pastor Russell's works, 'STUDIES IN THE SCRIPTURES,' I procured them immediately. Too much praise cannot be spoken or written concerning these books! A knowledge of the Truth, God's great Plan for humanity, as pointed out so lucidly by these volumes, has completely revolutionized my mind and my life. In the clear light of the true Gospel everything takes on a new aspect. Faith is bestowed. How I wish every Christian Scientist, and all others, could know the real teaching of the Bible! With the knowledge I have gained through Pastor Russell's writings, I have learned to fervently love God-an entirely new experience for me. "Believing you would be pleased to have this testimony, I remain, "Gratefully yours,

"HENRY LINCOLN CASE"

### **FORMER C. S. READER AND PRACTITIONER VOICES APPROVAL**

"308 E. 20th St., Baltimore, Md.

"Mr. C. J. Woodworth,  
"Maplewood, N. J.

"Dear Mr. Woodworth:

"I have examined with interest your article, 'Christian Science Unscientific and Unchristian,' as published in THE BIBLE STUDENTS MONTHLY, Vol. II., No. 5, which I note is a reprint from the Scranton (Pa.) Times of some years ago. I am also glad

1H701

of the privilege of noting the criticisms of this article, as offered by Mr. Robert S. Ross, chairman of the Christian Science Publication Committee of New York, and to submit my candid opinion relative thereto.

"The objections which Mr. Ross raises to your letter are but another evidence, to my mind, that no person can understand Christian Science properly until his reasoning faculties are liberated from the distorting influences of its self-denying theory.

"After five years of close application of each principle of Christian Science, as a Practitioner and Reader and earnest worker, I finally found myself in this predicament: Well, what am I here for? I have rented this office, have arranged for telephone service, arc., and have set myself apart for-what purpose ? For no purpose other than to enable others to tell me they are suffering and that they wish me to relieve them. But whence come the patients? Is there any sickness in spirit? Is there any pain in perfection? Am I in spirit? Christian Science says that I am. But do I believe that God is all in all? I do. Then am I a consistent practitioner when I encourage myself to believe that there is any sufferer, any one needing my services? No! Then the time has come for me to be honest with myself, and acknowledge that my so-called patients are themselves the objects of my own false sense, according to the entire theory upon which I have built. Should I not rather practice upon myself, on the basis of Mrs. Eddy's own statement: 'The substance, life, intelligence, truth and love, which constitute Deity, are reflected by His creation; and we (not our patients) shall see this true likeness and reflection everywhere when we subordinate the false testimony of the corporeal senses to the facts in spirit.' (Science and Health, p. 516, edition of 1903.)

"With all due respect for Mrs. Eddy, I indeed must recognize the inconsistency of her attempt, through Science and Health, to 'bear consolation to the sorrowing, and healing to the sick,' instead of at once proceeding upon the basis of Christian Science herself, to 'subordinate the false testimony of the corporeal senses' which deceived her into believing that 'God Who suffers not a woman to teach in the Church-1 Timothy 2:12] called her to proclaim His Gospel to this Age:' whereas God Himself (Principle), according to Christian Science, had no sense of any need of a Christian Science Gospel, or any other.

"I now thank our personal, intelligent Creator, JEHOVAH, that He did know our need of redemption from actual sin and death, and sent Jesus to preach a Gospel consistent with itself, with reason, and with His own all-important mission of atonement, by the blood of His cross. I thank God for the works of Pastor Russell, the careful perusal of which has opened to me the great plan of God, has made me acquainted with my Maker, and has given me the joy and blessedness of a consistent Christian, an experience which Christian Science can neither give nor take away.

"Your article, to which Mr. Ross objects, I approve as logical, truthful and in every way fair to the presentations of Mrs. Eddy, in Science and Health, and elsewhere.

"Yours very sincerely,

"FRED'K WM. PLAENKER."

## **CHRISTIAN SCIENCE, IS IT REASONABLE?**

*"Come, let us Reason Together," saith the Lord*

This article was republished in Overland Monthly, Pages OM371-OM375, entitled, "Is Christian Science Reasonable?"

## **CHRISTIAN SCIENCE, IS IT SCRIPTURAL?**

*"Wages of Sin is Death" "Soul that Sinneth Shall Die. "*

This article was republished in Overland Monthly, Pages OM376-OM377, entitled, "Is Christian Science Scriptural?"

1H702

## **CHRISTIAN SCIENCE, UNSCIENTIFIC, UNCHRISTIAN**

*by C. J. Woodworth*

This article can be found in the Addendum following the Bible Student Monthly series in this book, entitled, "Christian Science Unscientific and Unchristian."

## **CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW**

This article is the same material as Bible Student Monthly, Volume 5, No. 11, entitled, "Cultivate Appreciation of the Principles of Divine Law"

## **CHAIRMAN ROSS AND MR. WOODWORTH DEBATE ON CHRISTIAN SCIENCE**

Following the appearance of a letter by C. J. Woodworth, published in THE BIBLE STUDENTS MONTHLY, Vol. II, No. 5, under the caption "Christian Science Unscientific and Unchristian," as clipped from the Scranton (Pa.) Times of several years ago, we have received various protests from Mr. Robert S. Ross, chairman of the Christian Science Committee on Publication, New York City, asking that the article in question be suppressed. That our readers may have full benefit of the points at issue, we are publishing the protest and the author's reply, as well as a reprint of the controverted article. [See article, Christian Science, Unscientific, Unchristian]

## **MR. ROSS' ARGUMENT**

Mr. Ross' complaint follows:

"In regard to the article in Vol. II, No. 5, by Clayton J. Woodworth, permit me to state:

"1. There is nothing in the teachings of Jesus to indicate that they were not intended to be understood by all mankind. If the teachings of Christian Science have, in some cases, been adopted by learned and cultured people, it is indicative of their reasonableness. Anybody who is familiar with the makeup of Christian Science congregations knows that the teachings of Christian Science have appealed to both the rich and poor, the high and the low. Love is no respecter of persons.

"2. Mr. Woodworth refers to the growth of Christian Science, infers that it is the work of the devil, and then quotes several passages from the Scriptures to back up his zpse dzxit.

"3. Mr. Woodworth refers to the financial prosperity of the Christian Science Movement, infers that this is also a sign of evil, and again quotes passages from the Bible to substantiate his opinion, quite overlooking the words of the Psalmist, 'Blessed is the man that walketh not in the counsel of the ungodly; . . . he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' It is quite natural that an organization which is made up of people who are trying to do rightly should be as prosperous, as a collective body, as the individuals who make up that body.

"4. Mr. Woodworth quotes Science and Health as stating, 'Jehovah is not a person. God is principle.' There is no such passage in Science and Health. Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in her writings, and declares most unjustly that Mrs. Eddy believed herself to be God. She never claimed to be more than the discoverer of an eternal Science.

"5. The quotation, 'Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the

1H703

example of mankind, ransoms from sin all who follow it,' is presumably from page 271 of Science and Health, the exact wording of which is, 'When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science; and the eternal life, not the death of Jesus, is its outcome.' The foregoing comparison is a fair example of how carelessly our critic has quoted from Science and Health.

"Finally, Mr. Woodworth attributes to Science and Health meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of

her writings. For instance, he states that the meaning of Eve is 'Evil'; Israel 'Is real'; Mary 'Sweet,' etc., all of which are misrepresentations. Time will not permit me to refer to Mrs. Eddy's definitions of these words, but in cases where she does define names you will find them in the Glossary of Science and Health with Key to the Scriptures.

"I have pointed out enough errors in Mr. Woodworth's article to prove beyond cavil that he evidently wrote to misrepresent Christian Science merely because its teachings differ from his own theological views. It is very easy for an advocate of one system to see in other systems various types of so-called heretical teachings, and to point to certain passages from the Scriptures to verify his conclusions. I do not desire to challenge your statement that the author of this article is 'a Christian man of the highest ideals.' There are a great many sincere religionists who are zealous to do right in most of their dealings with their fellowmen; but when it comes to the matter of doctrine oftentimes they throw truth to the winds and resort to methods that are less cruel than those of the Middle Ages only because civilization has so far advanced that the dungeon and the scaffold, as means of settling doctrinal differences, are frowned upon by society.

"As a matter of justice both to Christian Science and to your readers, I feel you should not only stop immediately the circulation of the copy of THE BIBLE STUDENTS MONTHLY containing the erroneous article entitled 'Christian Science Unscientific and Unchristian,' but that you should publish this communication, which I feel you will be glad to do."

### **MR. WOODWORTH'S REPLY**

Upon receipt of the foregoing communication we immediately forwarded it to Mr. C. J. Woodworth, who corresponded direct with the writer, sending copies to us, from which we quote:

### **MR. WOODWORTH'S ARGUMENT**

Mr. Woodworth said:

"Mr. Robert S. Ross,  
"Christian Science Committee on Publication, New York City

"Dear Sir:

"The Secretary of the International Bible Students Association has handed me your communication of February 13th, in which you make further protests against my letter published in the Scranton (Pa.) Times, some ten years ago, and republished later by the I. B. S. A.

"I am extremely busy and can hardly devote the necessary time to the work, but as you seem to feel badly about the repeated appearances of this article I have made a re-examination of the original sources from which I drew my data, and am now able to give you the citations which you have called in question. Doubtless you have been sincere in questioning my truthfulness, because you were not sufficiently familiar with the past history of your movement. But you should realize that it places you in a very embarrassing position to accuse a gentleman of

untruthfulness, and have him afterwards confront you with abundant evidence that his statements were based upon authorized Christian Science publications. It is your place, not mine, to stand sponsor for what Mrs. Eddy has written.

"You say, 'Mr. Woodworth quotes Science and Health as stating "Jehovah is not a person. God is principle." There is no such passage in Science and Health.' Now, having in mind that my article was written several years ago and was based upon your literature of a still earlier date, will you refer to your edition of Science and Health when it was published in two volumes, and note page 167, Vol. I, where the statement is made in the exact form above quoted!

"You say, 'The quotation, "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it," is presumably from page 271 of Science and Health, the exact wording of which is, "When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome." ' And then you add, 'The foregoing comparison is a fair example of how carelessly our critic has quoted from Science and Health.' But what will you now say when I show you that the quotation you have rejected as carelessly made is to be found word for word in that work! Please see Science and Health, Vol. II, pp. 185, 186, heading Atonement.

"You say, 'Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in

1H704

her writings, and declares most unjustly that Mrs. Eddy believed herself to be God.' It is impossible to answer this charge fully without knowing which quotations are claimed as inaccurate, but to give you no ground for this statement I will quote a paragraph from my article, and give the references to Science and Health:

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the personality of God. Hear Mrs. Eddy on this point: Jehovah is not a person, but a Principle. 'Principle is 'life, truth, love, substance and intelligence.' [Science and Health, Vol. 1, p. 167] 'In divine science God and man are Inseparable, as principle and its idea.... Woman is the highest term for man.' [Science and Health, Vol. II. p. 197]

I joined these four statements logically, in the conclusion that follows irresistibly-if those statements are true. But please note that the quotations are correct, and it is the statements themselves, not my deductions, that are open to question:

"1. If Jehovah is not a person, but a principle;

"2. If God and man are inseparable, as principle and its idea;

"3. If woman is the highest term for man; and if Mrs. Eddy stands pre-eminent above other women, as the discoverer of these 'truths.' I fail to see why her votaries should object to the conclusion as I expressed it, i. e., that 'Mrs. Eddy is God! She has proved ill'

"You say further, 'Mr. Woodworth attributes to Science and Health meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of her writings.' If you will re-examine my article in The Times you will see I do not claim the quotations are all from Science and Health. However, of the five illustrations given therein, I have succeeded thus far in locating three (all from Mrs. Eddy's writings), and search for the others is still going on.

"1. 'God . . . Good, or Principle.' See Science and Health, Vol. II, p. 80, 'I can do more for you than God (Good) has done.' And again, Vol. I, p. 167, 'God is Principle.'

"2. 'Adam . . . A-damn, or Error.' See Science and Health, Vol. II, pp. 80, 81, 'The history of Adam (or Error) is a dream without a dreamer . . . the word Adam, divided into two syllables and reading Adamn, indicates more closely the character and curse of the divine spirit.'

"3. 'Eve . . . Evil.' In Science and Health, pp. 584, 585 (1903 edition), you define as follows:

"DEVIL . . . . . Evil; Error

"EVE . . . . . Error

"You will certainly agree to the old-established axiom that 'Things equal to the same thing are equal to each other.' If 'Error' is a correct definition of both 'Devil' and 'Eve,' it follows that they are substantially one and the same; and if 'Devil' means Evil I fail to see wherein Christian Science is in any way slandered by the conclusion that Eve means Evil, according to Mrs. Eddy, as set forth in my article.

"I may further say that Mr. F. W. Placnker, of Baltimore, Md., who for many years was First Reader in one of your assemblies, and a practitioner amongst you, has, at my request, carefully examined my article to which you take exceptions, and assures me that every statement therein made is correct. (Copy of Mr. Placnker's letter is appended hereto.) In view of his familiarity with the subject, and your evident unfamiliarity with it, I am bound to accept his statement as truthful.

"It seems to me that the whole foundation of Christian Science rests on the wrong principle set forth in the following sentence, 'This difficulty is overcome only by teaching the student the metaphysical meaning of terms in common use.' (Science and Health, Vol. I, p. 12) Surely any teaching that must rest on special meanings placed on 'terms in common use' should arouse the suspicions of those who are sincere and pure in heart. The Master did not find it necessary to employ so questionable a course, but so taught that 'the common people heard him gladly.' Indeed, Mr. Ross, I feel certain that a gentleman who could write a letter giving expression to the high principles voiced in your note would not continue to



advocate Christian Science at all if he were thoroughly acquainted with its teachings, and with the Bible.

"Now please turn to your Glossary (Science and Health, 1903 edition, p. 579), while I endeavor to show you what I mean. Of the contents of this chapter the opening paragraph says: 'It contains the metaphysical interpretation of Bible terms-giving their spiritual sense, which is also their original meaning.'

"I have before me the two most valuable Greek and Hebrew concordances ever published, Prof. Young's Analytical Concordance and Prof. Strong's Exhaustive Concordance; the one a great Presbyterian scholar, the other a great Methodist scholar, both thoroughly familiar with the original tongues in which the Scriptures were written, and therefore with the 'original meaning' of the words which have come down to us in English versions. Let us make some comparisons:

<b><i>"MOTHER" EDDY'S METAPHYSICAL DEFINITION</i></b>	<b><i>PROFESSOR STRONG'S AND PROFESSOR YOUNG'S DEFINITIONS</i></b>
<b>ABEL</b>	<b>ABEL</b>
Watchfulness; self-offering; surrendering to the Creator the early fruits of experience.	Emptiness or vanity; figuratively something transitory and unsatisfactory. From ha teal, a primitive root, meaning to be vain in act, word or expectation. Strong
<b>ABRAHAM</b>	<b>ABRAHAM</b>
Fidelity; faith in the divine Life and eternal Principle of being.	Father of a multitude. From ah, a primitive word meaning father. Strong
<b>ADAM</b>	<b>ADAM</b>
Error; a falsity; the belief "in original sin," sickness and death; evil; the opposite of good-God and His creation; a curse; a belief in intelligent matter, finiteness and mortality; "dust to dust;" red sandstone, etc.	A human being; from Adam, meaning to show blood in the face, to flush, to turn rosy, to be ruddy. Strong
<b>ANGELS</b>	<b>ANGELS</b>
God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity and immortality, counteracting all evil, sensuality and mortality.	(Here Strong and Young appear to differ, but not actually, Adam was originally "of the ground," and became "a human being," animated, of ruddy countenance.)
<b>ANGELS</b>	<b>ANGELS</b>
God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity and immortality, counteracting all evil, sensuality and mortality.	From Malak; an unused root meaning to dispatch as a deputy; a messenger, specially of God, i. e., an angel. Aggelos from aggelo (to bring tidings); a messenger. Strong
<b>ANGELS</b>	<b>ANGELS</b>
God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity and immortality, counteracting all evil, sensuality and mortality.	Malak; Aggelos; messenger; agent. Young
	(Note the Bible mentions evil angels as well as righteous ones [2 Peter 2:4], a fact quite contrary to Mrs. Eddy's definition of angel.)

"I have not the time to carry the matter further, but the mixture of truth and error in Christian Science doctrine is so palpable to me that I cannot ask the International Bible Students Association to discontinue reprinting the article which offends you, sorry as I am to offend anybody. Truth is truth, and in defense of the truth I would not hesitate to take my stand, kindly but firmly, even though I should have to stand alone.

"Very truly yours,  
"C.J. WOODWORTH"

THOU of tattle faith, why cost thou fear  
The tempest hath no power when I am near;

1H706

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*Volume 7, Number 6*

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**WHY THE PREACHERS  
ATTACK PASTOR RUSSELL**  
*A Candid Statement of the Facts at Issue*

The Hon. J. F. Rutherford, of New York City Bar, has recently issued a little pamphlet which sells for the nominal sum of ten cents; it is entitled "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS." In an interesting manner it describes the great hubbub that is raging in ecclesiastical circles because the preachers all fear the period of approaching dissolution of their systems, hence the loss of their income and of the glory and honor of men, which some of them have never merited. The "Judge," as Mr. Rutherford is familiarly called, points out that the clergy of all denominations in all civilized lands, and missionaries in foreign lands, are battling against Pastor Russell. Fearful of the truths which he is giving to the people, they are making common cause against him. Not having knowledge of a theological kind to preach to their people that the latter would sit for, the preachers of late have been ignoring their doctrines and differences, and merely preaching civic righteousness, worldly morality, politics, etc., with an occasional dab of science and literature.

Pastor Russell, more than forty years ago, began to preach the doctrines of the Bible and to attack the creedal errors of the Dark Ages, which so grossly misrepresent the Bible and its Divine Author. During those forty years he has been both a student and a teacher of God's Word, with such success that his expositions of the Bible are now circulating in more than thirty languages. Bible Study Classes, with Pastor Russell's books as text-books, are studying the Bible every night in the week all over the earth. Such Bible study, such knowledge of what the Bible does teach, brings to the preachers of all denominations questions and answers such as they have never before heard or thought of.

For a time they ignored Pastor Russell, affecting a superiority and giving the impression that their questioners were stupid and unable to understand the

subjects. However, the Bible students have been increasing in numbers and influence and in skill in handling the Word of God all these years; and now the preachers feel that the entire bottom is about to drop out of their institutions, because the public are becoming aware of the Truth-that the Bible does not teach the unreasonable things declared by the creeds, and that the Bible does teach a gracious, loving God, who has purposed and promised a blessing for every member of the race during Messiah's Kingdom.

### **TRUTH SUPERIOR TO CREEDS**

The contrast between the God whom Pastor Russell teaches and the God of the creeds, who delights in a plan of roasting for all eternity all of the heathen, all of the Jews, and nearly everybody else, is so marked that the public is taking notice. Pastor Russell's expositions of the Bible show a God of Wisdom, who knew what He was doing from the very beginning-a God of Justice, who thoroughly conforms His action to the principle of the Golden Rule-a God of Love, who purposed from before the foundation of the world gracious blessings for humanity, and who delights in the good of His creatures and not in tormenting them-a God of Power, too, One who is able to carry into execution the wise, just, loving things which He has purposed for His creatures. This God whom Pastor Russell portrays has an attraction for the hearts and the heads of all honest people, who wonder why they never saw such beauties in the Bible before.

Pastor Russell explains, and gives Bible proof, that present light is coming to God's consecrated people because we are in the dawning time of the New Dispensation, ever since October, 1874. He points out that in this time, not only has the greater light been shining upon the pathway of God's consecrated people, the true followers of the Lamb, but light has been shining over the entire world, bringing blessings

1H707

and conveniences such as were not dreamed of before. Pastor Russell points out that in the Scriptures these things are foretold as due to begin at the Second Presence of the Redeemer, when He shall come to be glorified in His saints and to be admired by all people-for all will believe during that Day when the knowledge of the Lord shall fill the whole earth.

Pastor Russell's Bible Studies and Sermons, published in hundreds of newspapers in many languages, but especially in the English, are lifting the veil from before the minds of the people, showing them wherein some of our Bible translations are at fault and how several interpolations were made during the Dark Ages. He does not set these things forth as new, but proves that they are known to all educated clergymen and available to everybody capable of reading the English language.

Under the guidance of Pastor Russell's pen, the parables and dark sayings of Jesus become luminous. He points out that God's people, coming out of the darker time, have brought with them prejudices which hinder many of them from

understanding even the simplest texts of the Bible. He cites as an illustration the Bible statement that "God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him might not perish." (John 3:16) He notes the fact that, plainly as this is stated, we read into the simple word "perish," eternal torment, fire, devils, etc. He notes to us the Bible declaration, "The soul that sinneth, it shall DIE"-NOT live at all; again, the Bible declaration, "All the wicked will God DESTROY"-not keep them alive in torture nor anywhere. Again St. Peter illustrates that those who will finally die the Second Death will perish like natural brute beasts. 2 Peter 2:12

### **HYPOCRISY OF SOME PREACHERS**

Educated preachers do not believe in an eternal torment of fire, and have not so believed for a long time. Indeed, probably nine out of ten of all city preachers who have been educated at college do not believe in the Bible at all, but are, according to their own private expressions, in full harmony with the college professors in claiming that Higher Criticism has proven that the Bible is not the inspired Word of God, but merely a human production and unreliable. Probably more than one-half of the preachers are Evolutionists, and do not believe the Bible story that man was created in God's image and fell from it into sin and death. Not believing in the Fall, they, of course, do not believe in a redemption from the Fall. Neither do they believe in the coming "Times of Restitution," of which "God hath spoken by the mouth of all His holy Prophets," as St. Peter says. (Acts 3:19-21) They do not believe in a Millennium at all. They do not believe in a Messianic Kingdom, which the Bible describes and which our Lord taught us to pray for, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Notwithstanding all this unbelief, these preachers have been taking good money from their trusting flocks and keeping them in ignorance-in ignorance of their own unbelief and in ignorance of what the Bible does teach. These preachers are terribly afraid of Pastor Russell's teaching-and no wonder! They have nothing to oppose to his presentations that intelligent people would sit to hear.

Under these circumstances and conditions, what are the preachers to do? The proper thing for them to do would be to come to the people with the truth of the matter and say, "We will no longer deceive. We do not believe the Bible to be God's inspired Word. We have been shamming for these many years, but now we are smoked out and obliged to confess the truth. If you want to have some preacher serve you and give you every Sunday a rehash of the creeds formulated in the Dark Ages, you must send off to some country place and find illiterate, uneducated preachers. But if you want us to continue with you, we will address you weekly as a social club and seek to inculcate good morals and try to make the Church as entertaining as possible by giving smokers, suppers, etc., with lectures, good music, and, for week nights, gymnasia, pool, billiards, etc."

If this course were taken, the preachers would get a fine lot of people. They would be more honest and could work better their social uplift, civic righteousness, etc., than now. However, such a statement would come as a great shock to some of the saintly people who have long been deceived on these matters. Many of these, getting their eyes of understanding a little bit open, would be led of the Holy Spirit to the Light, as preached by Pastor Russell and associates of the

International Bible Students Association. However, this honest course is too radical for the preachers. They will not take it. What will they do instead?

### **MODERN METHODS OF PERSECUTION**

What the preachers are doing is but slightly discerned by the public, who give them credit for piety and honesty. What they are doing is this: They announce that they will preach about Pastor Russell's doctrines. Their thoughts and schemes are the very reverse of what they announce. They desire to misrepresent Pastor Russell's teachings, so that the people will not read them. Not content with this effort of misrepresentation of his teachings, while claiming

1H708

to expound them, they malign his character and seek to make him odious with all people of character and decency. Bit by bit, they have systematically woven a mass of charges against Pastor Russell which, if they were one-tenth true, would have landed him in the penitentiary. But notwithstanding all this scheming, falsifying, slandering, boycotting, "roasting" on the platform and in the press, gibbeting with thieves and adulterers-notwithstanding all, the ministers are astonished that they are not making headway-that the Pastor's message continues to go forward!

Indeed, some of the more intelligent people see through the falsehoods and slanders and world-wide attack upon One Man and ask themselves, What is at the bottom of this? Then they come in contact with some of the Pastor's books and are astonished at the falsification and misrepresentation that was poured into their minds by the man whom they had paid to preach the Gospel to them. They go a little further and become convinced of the reasonableness of Pastor Russell's teachings and of the unreasonableness of all the creeds of the Dark Ages. Their next step is to withdraw from the Babylon of Sectarianism and to stand for God, for the Truth and for the Bible as God gave it-rightly translated. This, of course, excites the preachers all the more, until some of them have been heard to insinuate veiled threats against Pastor Russell's life. But to his friends Pastor Russell says: "Be not fearful on my account. I expect some such denouncement, but it cannot come until God shall permit. When it comes, I trust that I shall have the grace and the faith to welcome it."

### **PASTOR RUSSELL DEFENDED**

We have already referred to Judge Rutherford's pamphlet, which contains numerous full-page illustrations and is intensely interesting. He takes up Pastor Russell's matters in detail, reviewing the various charges and showing, not only their fallacies, but also the evil, bitter spirit which prompted them, which still backs them up, and which is involving ministers of all denominations in a manner that must be as appalling to God, the Lord Jesus Christ and the holy angels, as it is despicable in the sight of good, true men and women conversant with the facts. Judge Rutherford's pamphlet, we believe, will have an immense circulation; for it is put at the very small price of ten cents, postage included. Orders should be sent to J. F. Rutherford, Box 51, New York City.

Briefly here we will say that Pastor Russell's course from childhood to the present time has been truthful, honest, honorable. Perhaps no other man living has ever brought so many people to a condition of full consecration to the Lord. He accepts the slander and vilification heaped upon him as so much of suffering for righteousness' sake, for the Truth's sake-because of his faithfulness and loyalty to the Lord and to the Bible-because of his honesty in telling to the people the Truth and exposing the doctrinal errors of all the creeds. Pastor Russell never indulges in personalities.

Pastor Russell has been charged with buying some ordinary wheat abroad, bringing it here and selling it as a superior article at a dollar a pound and thus committing a fraud upon his fellow-countrymen. But nobody ever found any of these defrauded people. The whole matter is a hoax, gotten up, like other things, to injure the Pastor-in order to hinder people from reading his sermons and from reading his books. Following we publish an extract from Judge Rutherford's pamphlet which gives the facts of the case in brief form. We are sure that it will interest many of our readers.

### **MIRACLE WHEAT**

"Pastor Russell's enemies charge that he sold a great quantity of ordinary seed wheat under the name of "Miracle Wheat," at one dollar per pound, or sixty dollars per bushel, and realized therefrom an enormous sum of money which he appropriated to his own use. This is not only an exaggeration, but a glaring falsehood.

"In the year 1911, J. A. Bohnet, of Pittsburg, Pennsylvania, and Samuel J. Fleming, of Wabash, Indiana, each having a quantity of Miracle Wheat, together presented to the WATCH TOWER BIBLE AND TRACT SOCIETY the aggregate of about 30 bushels with the proposition on their part that the wheat should be sold at \$1.00 per pound and all the proceeds arising from the sale thereof should be received by the WATCH TOWER BIBLE AND TRACT SOCIETY as a donation from them, to be used by said Society in its religious work. The wheat was received and sent out by the Society, and the gross receipts therefrom were \$1,800. Pastor Russell did not get a penny of this. His connection therewith was this, that he published a statement in his journal, THE WATCH TOWER, giving notice that this wheat had been contributed and could be had for a dollar a pound. He did not discover the wheat, nor did he name it, nor did he receive any personal benefit therefrom. Nor was the Society of which he is president guilty of the slightest misconduct.

"Had this same transaction occurred with some Catholic or Protestant church, no one would ever have thought of making any fuss about it. Pastor Russell's enemies seized upon it as another means of persecuting him.

1H709

### **THE FACTS**

"The Brooklyn Daily Eagle, which, for some time prior thereto, had manifested much antipathy to Pastor Russell, presumably because of the influence of certain ministers, published a libelous cartoon and words in connection therewith



concerning Pastor Russell's connection with Miracle Wheat. He sued that paper for damages. The facts given here are taken from the record of the trial of that cause in the Supreme Court of Kings County, New York. Figures appearing in parenthesis, thus (For. 774, etc.), refer to folios of the printed record of the case now on file in the Appellate Division of the Supreme Court of New York.

"The chief issue raised by the pleadings in this case was, whether or not the wheat in question was superior to ordinary wheat. Eleven witnesses testified to its superior quality over other wheat. Following are the names and addresses of the witnesses: Kent B. Stoner, Fincastle, Virginia; Joseph I. Knight, Sr., 1067 88th Street, Brooklyn, New York; Isaac L. Frey, Lower Mt. Bethel, Pennsylvania; Frederick Widener, Belvidere, N. J.; Henry D. Ayre, Cleveland, Tennessee; William Pray, Mansfield, N. J.; William I. Tomlinson, Kirkwood, N. J.; Edward W. Hunt, Stratford, N. J.; Dr. Joseph A. Carlton, Palmetto, Georgia; J. A. Bohnet, Pittsburg, Pennsylvania; Samuel J. Fleming, Wabash, Indiana. The eight first named never heard of Pastor Russell or his religious teachings prior to the trial of this case, but had been experimenting with Miracle Wheat and found it far superior to any other wheat.

### **ITS HISTORY**

"The testimony showed that in the year 1904 Mr. K. B. Stoner, noticed growing in his land in Fincastle, Virginia, an unusual plant which at first he mistook for a kind of grass, known as parlor grass, but which, upon further observation, proved to be wheat. The plant had one hundred and forty-two stalks, each stalk bearing a head of fully matured wheat. Mr. Stoner had never prior to that seen a wheat plant bearing more than five heads. The unusual yield from this single plant prompted him to save the grain, which he planted the following Fall. (fols. 73-75) For several seasons he continued producing this grain, and in 1906, about two years after discovering it, because of its remarkable producing qualities, he named it Miracle Wheat. (For. 81) In 1908 or 1909, Mr. Stoner called the attention of the witness, J. I. Knight, to the unusual qualities of the wheat and it was arranged that they should grow the wheat on shares and market it after accumulating a sufficient supply. (Fols. 86, 127, 129) Mr. Knight received a forty-five percent (45%) interest in the wheat. They agreed to withhold the wheat from the market until 1912 (for. 128), but subsequently decided to sell in August 1911. (For. 128, 125) After making his arrangement with Mr. Stoner, Mr. Knight went to Europe and exhibited the wheat in the agricultural departments of various countries. (For. 129, 131) Neither Mr. Knight or Mr. Stoner had ever corresponded with Pastor Russell, nor had any acquaintance with him or with any of his associates prior to the time of the trial. (Fols. 82, 154) Prior to his meeting Mr. Knight, Mr. Stoner had sold some of the wheat, always at 11.25 a pound. (For. 80, 83) In 1908 he sold four pounds at \$1.25 a pound to Joseph A. Carlton, a dentist of Palmetto, Georgia, the owner of a 256-acre farm (for. 162). In 1909 he sold two pounds to Frederick S. Widener, of Belvidere, N. J., for from somewhere between two and five dollars (for. 396). Mr. Widener gave some of this to Isaac L. Frey, a farmer of Lower Mt. Bethel. Neither he nor Mr. Frey had any connection with Pastor Russell's work (fols. 395, 387, 383).

"William I. Tomlinson and Edward Hunt, farmers of New Jersey, also experimented with this wheat.



"All of these persons who thus bought their wheat directly or indirectly from Stoner, the discoverer of the wheat, or from Knight, his partner, found it to have remarkable reproducing qualities (fols. 385-392, 396, 470, 1, 478-480).

"The first plant found by Stoner had over 4,000 grains to the stool. In the Fall of 1904 he planted 1,800 grains, and each grain yielded on an average of 250 grains. The average return from ordinary wheat in this country was about ten grains for each grain of seed (fols. 75-78). He found that a peck to the acre, that is 15 pounds of Miracle Wheat produced over forty bushels (for. 88). He has raised as high as 80 bushels of Miracle Wheat to the acre (for. 92). Thus it is seen that Miracle Wheat produced twenty-five times as much as ordinary wheat in proportion to the amount sown. He had experimented with Red Wonder, Fuldz and Old Mediterranean Wheats. The productiveness of Miracle Wheat was found to be due to its large stooling qualities (for. 95). For these stooling qualities it needs more room than the average wheat, requiring 16 inches between the rows, and about four times the space of ordinary wheat. If sown like ordinary wheat, Miracle was a failure, for room was essential (fols. 9799, 104). A four by four-inch space, such as the Government allows, is too small to allow for the normal stooling of Miracle Wheat (for. 104). When he has observed common wheat planted in competition with Miracle, the spaces between Miracle planting had been about four times the space between the other wheat plantings. This was as he recommended (for. 155). Widener, when he sowed

1H710

Miracle counted 22 to 28 stalks to the grain (fols. 396397). Mr. Frey raised a bushel and a half of wheat from a quart of grain (for. 383), and the following year, 1911, raised 108 bushels from 16 to 22 quarts of seed. He seeded about 15 pounds to the acre (fols. 383392).

"Mr. Henry A. Ayre, a farmer of Cleveland, Tennessee, with thirty-five years experience, bought some Stoner (Miracle) Wheat, in the fall of 1909 or 1910. He sowed one-half bushel to a scant seven-eighths of an acre and reaped a little over twenty-six bushels per acre. His is a poor wheat section where the yield of ordinary wheat is about 8 bushels per acre. He found Miracle Wheat hardier than ordinary wheat, standing the winters better and stooling more than any other wheat he ever saw. It stood a freezing winter where rye had frozen out (for. 299-402). He had the surrounding farmers raise this wheat for him under contract (for. 407). He raised as large as 64 stools from one plant of this wheat. It took first prize for him in the fall of 1910, at the Appalachian Exposition, for Tennessee, Georgia and North Carolina, and also took first prize at the State Fair in Tennessee, and at his county fair (for. 406). He grew Exhibit 6, a stool of Miracle containing 49 stalks (for. 480, 943).

"William Pray, a farmer of Mansfield Township, N J., who was unacquainted with plaintiff in any way, raised Stoner or Miracle Wheat for three years. He grew Exhibit 30, containing over 80 stalks grown from a single grain. He had been a farmer for twenty-five years. An acre of ordinary wheat which he sowed with two bushels, yielded 17 bushels, whereas an adjoining acre which he sowed with a

half bushel of Miracle yielded 25 bushels. He never saw any wheat stool as Miracle Wheat did. To this is due its superior producing qualities (fols. 464-466). The usual practice of farmers in his section is to sow two bushels of ordinary wheat to the acre, and he knows of no way of getting better results (fols. 467, 468).

"William I. Tomlinson, who had been a farmer for nine years, in Kirkwood, N. J., in 1909 planted Miracle Wheat in competition with ordinary wheat, 16 acres with Miracle Wheat at a half bushel to the acre, which yielded 32 bushels to the acre, and 20 acres of ordinary wheat at one and a half bushels to the acre, which yielded 21 bushels to the acre. He is not a follower of Pastor Russell, nor a believer in any of his doctrines (fols. 470, 471).

"Edward W. Hunt, a farmer of Stratford, N. J. for many years, who does not know Pastor Russell and was not connected with him in any way, experimented with Miracle Wheat. He first sowed a bushel of seed to an acre and a half, which produced 56 bushels, part of the crop having been destroyed. In 1911 and 1912, he planted Miracle in competition with Amber Wheat. He planted 10 acres with Miracle, three pecks to the acre, and the yield averaged 34~ bushels per acre, or 345 bushels in all. He planted 18 acres with Amber Wheat, a bushel and a half to the acre, and the yield was 325 bushels in all, or a little more than 12 bushels to the acre. Both fields were alike, stood side by side, and the conditions were the same.

"The original plant of Miracle Wheat, discovered and named by Mr. Stoner, contained 142 heads of well matured seed, grown from one grain (for. 74). A bunch of wheat grown near Los Angeles, California, of the same Miracle Wheat, was exhibited before the Jury and put in evidence (for. 158). It contained 118 stalks and as many heads of well-developed wheat standing more than six feet tall, all grown from one grain.

"On November 23, 1907, H. A. Miller, Assistant Agriculturist of the United States Government, filed in the Department of Agriculture at Washington, D. C., a report upon the wheat being grown upon Mr. Stoner's farm, highly commending said wheat (fols. 1185, 1188). The public press throughout the country at the time took notice of this report. Pastor Russell's attention was called to it, and on March 15, 1908, he published in his journal, THE WATCH TOWER, some press comments and extracts from the aforementioned government report. This was Pastor Russell's first knowledge of Miracle Wheat, which wheat Mr. Stoner and others had been experimenting with for three years or more.

Dr. Joseph A. Carlton, of Palmetto, Georgia, reading in Pastor Russell's WATCH TOWER the aforementioned notice, purchased from Mr. Stoner four pounds of this wheat for which he paid Stoner \$1.25 per pound, or \$75 per bushel (for. 169). He planted a pound and three-quarters to one-fifth of an acre, took accurate account of the yield, and found that it was eight bushels and 24 pounds, or 504 pounds. Georgia is not a wheat State (for. 162, 163). Yield of ordinary wheat in that State is from 5 to 20 bushels to the acre (for. 164). In 1910 Dr. Carlton reaped 621~ bushels of Miracle Wheat from a little over two acres (for. 165). From one single grain in his field, 71 stalks were grown (for. 168).

"Mr. Bohnet got a peck of this wheat from Dr. Carlton. He sowed 14 pounds to one-half an acre and reaped 8 bushels. One-half of this he sent to Mr. Kuesthardt, of Port Clinton, Ohio, editor of the Ottawa Zeztung, a German county newspaper. Samuel J. Fleming, of Wabash, Indiana, got five pounds of seed from Bohnet and 20 pounds from Kuesthardt, and sowed 25 pounds to about one acre of land, and although it was late in the season, his yield was 34

1H711

bushels. Average yield of ordinary wheat in that section sowed a bushel and a half to the acre being about 20 bushels (fo. 234).

"Thus the testimony showed that ordinary wheat sown at the rate of six pecks to the acre produces on an average 20 bushels, whereas Miracle Wheat sown at the rate of one peck to the acre, produces from 40 to 80 bushels to the acre, showing that Miracle Wheat yields from 12 to 20 times more than ordinary wheat.

"The Brooklyn Eagle, to offset all this testimony of practical farmers and wheat raisers, produced but a single witness, namely, Mr. Ball, of the Agricultural Department of the United States Government, who was neither a farmer nor wheat raiser. Mr. Ball testified that he was "connected with the U. S. Government with the Department of Agriculture as an Agronomist and Acting Cerealist in charge of cereal investigations" (fo. 732). His imposing title was about his only recommendation. He produced a memoranda of experiments with Miracle Wheat, supposed to have been made at the Government station, by persons whom he was unable to name.

"There was absolutely no testimony in the case showing that Pastor Russell had induced a single person to purchase Miracle Wheat. Not a word tending to show that anyone was defrauded. On the contrary, shortly after the publication of the libel by the Brooklyn Eagle, the WATCH TOWER BIBLE AND TRACT SOCIETY published broadcast over the country and sent to each purchaser a notice that if anyone was dissatisfied with his purchase, he might have his money returned, and the identical money arising from the sale of said wheat was held for a year for the purpose of refunding. Not a single person asked to have his money refunded.

"Upon the trial of this case, counsel for the Brooklyn Eagle severely ridiculed the religious teaching of Pastor Russell, and the Jury, being largely composed of en of strong religious prejudices, and at least one of them an atheist, disregarded the testimony of the 11 practical farmers and wheat raisers, and the several exhibits of Miracle Wheat actually produced and shown to them, and decided the case in favor of the Brooklyn Eagle, upon the unsupported testimony of the one Government official who never raised a grain of wheat in his life. The case was at once appealed.

"Much ado has been made about the WATCH TOWER BIBLE AND TRACT SOCIETY, of which Pastor Russell is president, disposing of a small quantity of seed Miracle Wheat at one dollar per pound, which had been donated and the

price fixed by the donors, whereas the evidence conclusively shows that Messrs. Stoner, Knight, Carlton and others had been selling the same wheat at \$1.25 per pound, which was not only considered legitimate, but a very reasonable price in view of the extraordinary quality of the wheat and the small quantity in existence.

“It cannot be conceived how anyone can honestly hold up Pastor Russell to ridicule for the connection that he had with Miracle Wheat. Neither he nor the WATCH TOWER BIBLE AND TRACT SOCIETY, did anything in the slightest manner reprehensible, but on the contrary, their conduct was open and above board and entirely proper in every way.”

### **PREACHERS INTIMIDATING THE PRESS**

Another little secret may as well be mentioned. The preachers found that nearly two thousand newspapers were publishing Pastor Russell’s sermons, sermonettes and orderly treatises on the Sunday School lessons. In various cities the preachers went to the Editors and publishers—sometimes singly, sometimes in groups of three to five, and sometimes through a representative who spoke for the entire Ministerial Association of the city. They demanded that the publication of these sermons, etc., be discontinued. The Editors were surprised. They said they saw nothing in them wrong, vicious, and asked for particulars. They got no particulars as to anything wrong, but they received the intimation that the preachers exercised a great influence and would use it as a boycott against the papers publishing the sermons of Pastor Russell. Many Editors and publishers, not knowing how little real influence the preachers have, even with their own congregations, which are small, were fearful of losing their business. Occasionally some dropped out of the publishing of the sermons – later, perhaps, to resume their publication upon request received from their readers.

Finding that this plan did not succeed well, the next step taken was announced by the publicity man of the Church Federation, Mr. Wm. T. Ellis, religious Editor of the *North American*. That step was asserted to be that all ministers and churches hereafter would cooperate with the newspapers; that they would not ask for anything to be published free, but would pay at advertising rates. The object of this resolution, which was published by the newspapers all over the country, was not that they wished to publish some of their teachings and pay for them at advertising rates, but they thought that this would lead the newspapers to stop publishing Pastor Russell’s sermons unless they were paid for at advertising rates, and that his teachings would be excluded from hundreds of papers. Few of the Preachers would desire to prepare copy for the newspapers every week; for they well know that they have nothing on religious lines that the public would care for! And they well know that if they dip

1H712

into scientific problems they are overmatched by the magazine writers, and discredited.

The newspapers of the smaller cities continued to publish Pastor Russell's sermons, paying for them at the usual rates of the American Press Association, twenty-five cents per column for stereoplates. The metropolitan papers would not

publish any man's sermons regularly, not wishing to discriminate. Especially none would feature a sermon if it appeared in other papers of the same city. In view of these things, the Bible Students set apart a large sum of money to pay for Pastor Russell's sermons in the principal journals of the largest cities. But as these began to appear the preachers got buy with their slanders and threats, being grieved that Pastor Russell should thus teach the people, even as were the Pharisees of old grieved by the teaching of the Apostles. (Acts 4:1-3) They threatened some papers with boycott and induced them to give up publishing the sermons as advertising matter at advertising rates, although they made no objection to advertisements of liquors, tobacco, palmistry, fortune-telling, etc. Several large papers, thus intimidated, yielded to the pressure and refused these sermons at advertising rates. What would their readers think of that? What has become of the freedom of speech and freedom of religion in this, our boasted day and favored land? What would not these ministers do if the Dark Ages were to come upon us again?

### **WHOSE SERVANTS ARE THESE?**

Again has Judge Rutherford well outlined the matter:

"The Public Press exercises a mighty power. Often such power is used for good, but many times for evil. When the Press is used by selfish and designing men as an instrument for the destruction of the good name of a fellow man it then becomes a power for evil.

"A true and sincere Minister of the Gospel of Christ occupies a most honorable position. A good man in such place is a power for good, but when a clergyman uses the garb of his sacred office to accomplish a selfish purpose, or to vent his spleen against one with whom he differs, he violates his obligation to God, degrades himself and dishonors the cause of Christianity.

"Satan is the author of falsehood, misrepresentation and abuse. God is the Author of Truth and goodness. Every person serves one or the other of these Masters. "Ye are the servants of him whom ye obey." "If any man have not the spirit of Christ, he is none of His." Every clergyman is presumed to be a Christian. Their fruits oft-times show that such is a vile presumption. Plainly God's Word says to Christians, "Speak evil of no man"; "Who art thou that judgest another"; "Thou shalt not bear false witness"; "Vengeance is Mine, I will repay, saith the Lord." Sad indeed it is when we see, in our day, so many professed Christian Ministers ignoring the plain teaching of the Bible and resorting to slander, misrepresentation and vilification of a Christian gentleman who is giving his life to teaching the people to follow Christ. If the charges were true, no servant of God would be justified in repeating them, but when the charges are made in utter disregard of truth and honesty, and with the avowed purpose of doing injury, are such ministers the servants of God or of Satan?

"There is a reason for every willful act. Jesus said, "Darkness hates the light." Error abides in darkness. The brilliancy of a light attracts blinded bugs-big bugs as well as lesser ones-which vainly try to destroy the light.

"Every great man and every good cause has mortal enemies. Great truths are dearly bought. Great reformations have had to fight every inch of the way to

triumph. For nearly a half a century, Pastor Charles T. Russell has been a shining light in the world, battling for good, that the eyes of men might be opened to a realization of the goodness of God manifested in His Plan concerning mankind. He has fearlessly held forth the light of Biblical Truth and as it has shone with increased brilliancy his assailants have become more ferocious. As this light has led thousands of honest Christians away from error, out from darkness and from the bondage of the various man-made church systems, some of the supporters of these systems have exhibited greater venom toward Pastor Russell and the Truth of the Scriptures. With charity we assume that many of these are blinded.

"Catholics and Protestants in this campaign of persecution have become bedfellows-strange bedfellows these! Engaged in this unholy warfare are doubtless some honest persons who, being blinded to the Truth, verily believe they are doing God service by throwing stones at this great light bearer.

"Unscrupulous newspapers, always willing to be used as instruments for the promulgation of sensational and scandalous matter, have joined the alliance and taken up the cudgel against Pastor Russell The vulgar and the scandal-monger are performing their part in the ranks.

"Back of all this motley brigade, and constituting the real brains thereof, are certain keen, intellectual, far-seeing and designing men, who, without authority from the Lord, have taken the title of Reverend, Doctor of Divinity, or Priest. Long have they rested in ease and comfort, as the prophet describes them (Isaiah 56:10, 11), while their poor parishioners have fed upon husks until they are famished. (Amos 8:11, 12)

1H713

Long have these designing men kept their flocks in bondage by keeping them in the dark. God's day of reckoning is at hand. His light is shining forth. Seeing their berths of comfort and popularity endangered, the walls of the Babylonish systems crumbling and many of their former supporters fleeing therefrom, these men, without regard to religious belief, in sheer desperation have joined hands, summoning to their aid all whom they can induce, coerce or cajole, to try to stem the tide of Truth rapidly arising against them, and save their positions of ease. This unholy alliance is straining every nerve and sinew to destroy Pastor Russell and his work. It is the same old game of the Pharisees. It is history repeating itself.

"The same class assaulted St. Paul and persecuted him to the death. Martin Luther and other great reformers were victims of a like element. The great and good John Wesley was another victim, and his own wife joined his traducers. It was the same Pharisaical class that defamed the Lord Jesus when He was on earth. They called in question the legitimacy of His birth, applied all manner of vile epithets to Him, denounced Him as an enemy of the Government and finally caused His crucifixion. Having this class in mind, Jesus said, "The servant is not greater than His Lord. If they have persecuted Me, they will persecute you also." Now is Pastor Russell's turn. One of these reverend gentlemen was recently heard to say,

"I would like to be one of a committee to skin Russell alive, salt his hide and tack it on a barn door." What master does he serve?

"Unable to successfully combat the shafts of Bible truths shot forth by this modern religious reformer, the enemies of Pastor Russell have resorted to the old device of throwing sand in the people's eyes, by attacking his private life and business methods. If a bad man reforms and becomes a preacher for the Nominal Systems his evil deeds are forgotten and his name is heralded as a great hero in their cause. But when a good man, such as Pastor Russell, who has a clean private life, boldly proclaims the faith once delivered to the saints by our Master, and exposes the errors of the Dark Ages, all conceivable charges are trumped up, and these magnified, with the manifest purpose of preventing the people from seeing the Truths he is teaching. "

### **"THEY SHALL BE ASHAMED"**

But the days of Babylon are numbered. "Mene, Mene, Tekel, Upharsin," is the handwriting on the wall. Soon-quickly-great Babylon will be cast as a mighty millstone into the sea, to the astonishment of the world and to the liberation of some honest souls now in bondage to her. Already the waters of the Euphrates are being dried up. The people and their money no longer are flowing as formerly toward ecclesiastical coffers. But, thank God! the passing away of the present ecclesiastical heavens is merely preparatory to the establishment of the new heavens-the Church in glory-the Messianic Kingdom. What a great Day of Blessing that will be when the shackles of ignorance and superstition shall fall off, when the hidden things of darkness shall be brought to light, and when the servants of God will be discerned as different from the boastful, self-seeking shepherds of Babylon, who look out for their own interests and fail to feed the flock of God with the spiritual truths which are now duel

In answer to the query, "Pastor Russell, how will you get your revenge on these preachers by and by, if you should be one of the Elect, joint-heir in Heavenly glory and power with the Lord?" the Pastor's reply was, "I am sorry for them. They will shortly find themselves in shame and contempt, as the Bible declares. (Daniel 12:2) I shall greatly enjoy the blessed privilege of helping them up and getting them back to a condition of acceptance with God. It is fortunate for the preachers, as well as for the majority of mankind, that Divine mercy does not end with the present life-that there is a Millennium of hope where, under more favorable conditions, those who are too weak to tread the upward path in the footsteps of the Redeemer may have assistance rendered them, if they will. (Acts 15:14-17; Isaiah 35:5~8) It is not mine to judge the hearts of any, but out of their own mouths very many have already condemned themselves. Honest preachers who do not see better than their creeds are today singularly neglected by the Lord, for He promised, 'Ye, brethren, are not in darkness that that Day should overtake you as a thief,' though it shall come upon all the world as a snare and as a thief, and they shall not escape." 1 Thess. 5:1-6

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**"The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe." Prov. 29:25.**

"Whoever of a loyal obedient heart can exercise faith has thus provided for himself strength and grace for every time of need, for every hour of trial, for every difficulty and perplexity and for all the affairs of life-the ballast which will give equilibrium and enable us to profit by all of life's experiences, the bitter as well as the sweet." R3545, c.1, top.

1H714

## **HOW PASTOR RUSSELL RANKS IN GREATNESS**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"How Pastor Russell Ranks In Greatness."**

## **PASTOR RUSSELL'S "STUDIES" REMOVED HIS PREJUDICE**

Int. Bible Students Ass'n

Gentlemen:

I humbly and sincerely beg permission to encroach upon your valuable time for a few moments, as I believe I have reason to rejoice as one finding a precious jewel.

Previous to a few weeks ago I was prejudiced against your inestimable works, namely, *STUDIES IN THE SCRIPTURES*, to such an extent that I felt it was an injustice to myself should I read them. I jumped to this conclusion after having been told by several, who I earnestly believed were Christian people, that Pastor Russell was setting forth a doctrine that was unscriptural, and, therefore, hurtful to Christ's followers. Having so much faith in their ability to decide (and I find most, if not all of them, decided without even reading the works), I concluded it was best not to have anything to do with so dangerous books.

I am very thankful that I was Providentially led to read your works, which have been the means of making me a better man than I ever was before, besides leading me to come out of the church of which I was a member. It is impossible for me to find words to express my feelings toward you and your *STUDIES*. The thought occurred to me that perhaps there are others who are not reading the books for the very same reason as I have mentioned above. If such is the case, I shall be only too glad that this letter be used by you, in whatever way you deem advisable, to show to others



that I have found in the STUDIES IN THE SCRIPTURES that which I was looking for and could not find. In my opinion they rank next to the Bible, and my earnest desire is that they may reach many more poor souls who are now searching for the Truth.

In my estimation the greatest sin we can commit against our fellow-workers in Christ is "condemning without investigation," and this is the sin which I hereby confess to you.

I beg to remain, dear friends,

Your penitent brother in Christ,  
M. R. ALAIR

## **BABYLON'S DOOM**

*"The Doom of Babylon which Isaiah . . . saw.-Lift ye up a standard upon the high mountain, raise high your Once unto them, motion with the hand that they may enter into the gates of the princes. " Isaiah 13:1 Compare Rev. 16:14.*

*"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. " Isaiah 28:17*

We stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of divine truth-Christendom, Babylon-whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction-for the lessons which experience (their own and others) is designed to teach; and if men fail to heed the lessons of experience, or willfully neglect or spurn its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of

1H715

preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way:all the accumulated wisdom and experience of the past are added to its

own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; and men of the present day have more such lessons than those of any previous generation.

### **CHRISTENDOM WARNED**

The ecclesiastical powers of Christendom have also had line upon line and precept upon precept. They have been warned by the providential dealings of God with His people in the past and by occasional reformers. Yet few, very few, can read the handwriting on the wall and they are powerless to overcome, or even to stay, the popular current. Rev. T. DeWitt Talmage seemed to see and understand to some extent; for, in a timely discourse, he said:

"Unless the Church of Jesus Christ rises up and proves herself the friend of the people as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the church, as at present organized, will become a defunct institution, and Christ will go down again to the beach and invite plain, honest fishermen to come into an apostleship of righteousness-manward and Godward. The time has come when all classes of people shall have equal rights in the great struggle to get a livelihood.

And yet this man, with a stewardship of talent and influence which but few possess, did not seem in haste to follow his expressed convictions as to the duties of influential Christians in the hour of peril.

The warnings go forth, and convictions of duty and privilege fasten upon many minds; but alas! all is of no avail; they go unheeded. Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and His Gospel, it has been, and still is, selfishly used and abused. "Honor one of another," "chief seats in the synagogues," and "to be called Rabbi," Doctor, Reverend, etc., and seeking gain, each "from his own quarter or denomination" (John 5:44; Matt. 23:6-12; Isa. 56:11), and "the fear of man which bringeth a snare"-these hinder some even of God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock except to secure the golden fleece.

While we gladly acknowledge that many educated, cultivated, refined and pious gentlemen are, and have been, included among the clergy in all the various denominations of the nominal Church, which all through the Age has included both wheat and tares (Matt. 13:30), we are forced to admit that many who belong to the "tare" class have found their way into the pulpits as well as into the pews. Indeed the temptations to pride and vainglory, and in many cases to ease and affluence, presented to talented young men aspiring to the pulpit have been such as to guarantee that it must be so, and that to a large extent. Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. The profession of law requires a lifetime of intellectual energy and business effort, and brings its weight of pressing care. The same may be said of the profession of medicine. And if men rise to wealth and distinction in these professions, it is not merely because they

have quick wits and ready tongues, but because they have honestly won distinction by close and constant mental application and laborious effort. On the other hand, in the clerical profession, a refined, pleasant demeanor, moderate ability to address a public assembly twice a week on some theme taken from the Bible, together with a moderate education and good moral character, secure to any young man entering the profession the respect and reverence of his community, a comfortable salary and a quiet, undisturbed and easy life.

If he have superior talent, the people, who are admirers of oratory, soon discover it, and before long he is called to a more lucrative charge; and, almost before he knows it, he has become famous among men, who rarely stop to question whether his piety-his faith, humility and godliness-have kept pace in development with his intellectual and oratorical progress. In fact, if the latter be the case, he is less acceptable, especially to wealthy congregations, which, probably more frequently than very poor ones, are composed mostly of "tares." If his piety indeed survive the pressure of these circumstances, he will, too often for the good of his reputation, be obliged to run counter to the dispositions and prejudices of his hearers, and he will shortly find himself unpopular and undesired. These circumstances have thus brought into the pulpit a very large proportion of what the Scriptures designate "hireling shepherds." Isa. 56:11:Ezek. 34:2-16

1H716

### **RESPONSIBILITY OF MINISTERS**

The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. They stand very prominently before the people as the representatives of Christ, as special exponents of His Spirit, and expounders of His Truth. And as a class, they have had advantages above other men for coming to a knowledge of the truth, and freely declaring it. They have been relieved from the burdens of toil and care in earning a livelihood which fetter other men, and, with their temporal wants supplied, have been granted time, quiet leisure, special education and numerous helps of association, etc., for this purpose.

Here, on the one hand, have been these great opportunities for pious zeal and devoted self-sacrifice for the cause of truth and righteousness; and, on the other, great temptations, either to indolent ease or to ambition for fame, wealth or power. Alas! the vast majority of the clergy have evidently succumbed to the temptations, rather than embraced and used the opportunities, of their positions; and, as a result, they are today "blind leaders of the blind," and together they and their flocks are fast stumbling into the ditch of skepticism. They have hidden the truth (because it is unpopular), advanced error (because it is popular), and taught for doctrine the precepts of men (because paid to do so). They have, in effect, and sometimes in so many words, said to the people, "Believe what we tell you on our authority," instead of directing them to "prove all things" by the divinely inspired words of the apostles and prophets, and "hold fast" only "that which is good." For long centuries the clergy of the Church of Rome kept the Word of God buried in dead languages, and would not permit its translation into the vernacular tongues, lest the people might search the Scriptures and thus prove the vanity of her pretensions. In the course of time a few godly reformers arose from the midst of her corruption, rescued the Bible from oblivion and brought it forth to the people;

and a great Protestant movement, protesting against the false doctrines and evil practices of the Church of Rome, was the result.

But ere long Protestantism also became corrupt, and her clergy began to formulate creeds to which they have taught the people to look as the epitomized doctrines of the Bible, and of paramount importance. They have baptized and catechized them in infancy, before they had learned to think; then, as they grew to adult years, they have lulled them to sleep, and given them to understand that their safe course in religious matters is to commit all questions of doctrine to them, and to follow their instructions, intimating that they alone had the education, etc., necessary to the comprehension of divine truth, and that they, therefore, should be considered authorities in all such matters without further appeal to God's Word. And when any presumed to question this assumed authority and to think differently they were regarded as heretics and schismatics. The most learned and prominent among them have written massive volumes of what they term Systematic Theology, all of which, like the Talmud among the Jews, is calculated to a large extent to make void the Word of God, and to teach for doctrine the precepts of men (Matt. 15:6; Isa. 29:13); and others of the learned and prominent have accepted honorable and lucrative professorships in Theological Seminaries, established, ostensibly, to train young men for the Christian ministry, but in fact to inculcate the ideas of the so-called "Systematic Theology" of their several schools-to fetter free thought and honest reverent investigation of the sacred Scriptures with a view to simple faith in their teachings, regardless of human traditions. In this way generation after generation of the "clergy" has pressed along the beaten track of traditional error. And only occasionally has one been sufficiently awake and loyal to the truth to discover error and cry out for reform. It has been so much easier to drift with the popular current, especially when great men led the way.

Thus the power and superior advantages of the clergy as a class have been misused, although in their ranks there have been (and still are) some earnest, devout souls who verily thought they were doing God service in upholding the false systems into which they had been led, and by whose errors they also had been in a great measure blinded.

While these reflections will doubtless seem offensive to many of the clergy, especially to the proud and self seeking, we have no fear that their candid presentation will give offense to any of the meek, who, if they recognize the truth, will be blessed by a humble confession of the same and a full determination to walk in the light of God as it shines from His Word, regardless of human traditions. We rejoice to say that thus far during the Harvest period we have come to know a few clergymen of this class, who, when the Harvest Truth dawned upon them, forsook the error and pursued and served the truth. But the majority of the clergy, alas! are not of the meek class, and again we are obliged to realize the force of the Master's words, "How hardly shall they that have riches enter into the kingdom of God!" whether those riches be of reputation, fame, learning, money, or even common ease.

The common people need not be surprised, therefore, that the clergy of Christendom, as a class, are blind to the truths now due, just as the recognized teachers and leaders in the end of the typical Jewish

1H717

Age were blind and opposed to the truths due in that Harvest. Their blindness is indeed a recompense for their misused talents and opportunities, and therefore light and Truth cannot be expected from that quarter. In the end of the Jewish Age the religious leaders significantly suggested to the people the inquiry, "Have any of the rulers or of the Pharisees believed on Him?" John 7:48), and in accepting their suggestion and blindly submitting to their leading, some missed their privilege, and failed to enter into the blessings of the New Dispensation. So it is with a similar class in these last days of the Gospel Dispensation: those who blindly follow the leading of the clergy will fall with them into the ditch of skepticism; and only those who faithfully walk with God, partaking of His spirit, and humbly relying upon all the testimonies of His precious Word, shall be able to discern and discard the "stubble" of error which has long been mixed with the truth, and boldly to stand fast in the faith of the gospel and in loyalty of heart to God, while the masses drift off in the popular current toward infidelity in its various forms; Evolution, Higher Criticism, Theosophy, Christian Science, Spiritism, or other theories denying the necessity and merit of the great Calvary Sacrifice. But those who successfully stand in this "evil day" (Eph. 6:13) will, in so doing, prove the metal of their Christian character; for so strong will be the current against them that only true Christian devotion to God, zeal, courage and fortitude will be able to endure to the end. These oncoming waves of infidelity will surely carry all others before them. It is written, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee, because thou hast said, The Lord is my protection, and the Most High hast thou made thy refuge . . . He that dwelleth in the secret place [of consecration, communion and fellowship] of the Most High shall abide under the shadow of the Almighty. . . He shall cover thee with His feathers, and under His wings shall thou trust: His truth shall be thy shield and buckler. Psa. 91

### **DUTY OF CHRISTIANS**

It is our duty as Christians individually to prove all things we accept, and to hold fast that which is good. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Acts 17:11; 1 Thess. 5:21; Isa. 8:20

The great nominal church has long taught for doctrines the precepts of men; and, ignoring in great measure the Word of God as the only rule of faith and godly living, it has boldly announced many conflicting and God-dishonoring doctrines, and has been unfaithful to the measure of truth retained. It has failed to cultivate and manifest the spirit of Christ, and has freely imbibed the spirit of the world. It has let down the bars of the sheepfold and called in the goats, and has even encouraged the wolves to enter and do their wicked work. It has been pleased to let the Devil sow tares amongst the wheat, and now rejoices in the fruit of his sowing, in the flourishing field of tares. Of the comparatively few heads of "wheat" that still remain there is little appreciation, and there is almost no effort to

prevent their being choked by the "tares." The "wheat" has lost its value in the markets of Christendom, and the humble, faithful child of God finds himself, like his Lord, despised and rejected of men, and wounded in the house of his supposed friends. Forms of godliness take place of its power and showy rituals largely supplant heart-worship.

Long ago conflicting doctrines divided the church nominal into numerous antagonistic sects, each claiming to be the one true church which the Lord and the apostles planted, and together they have succeeded in giving to the world such a distorted misrepresentation of our Heavenly Father's character and Plan that many intelligent men turn away with disgust, and despise their Creator, and even try to disbelieve His existence.

To build up and perpetuate these erroneous doctrinal systems of what they are pleased to call "Systematic Theology," time and talent have been freely given. Their learned men have written massive volumes for other men to study instead of the Word of God, for this purpose theological seminaries have been established and generously endowed; and from these young men, instructed in their errors, have gone out to teach and to confirm the people in them. And the people, taught to regard these men as God's appointed ministers, successors of the apostles, have accepted their dictum without searching the Scriptures as did the noble Bereans in Paul's day (Acts 17:11), to see if the things taught them were so.

But now the harvest of all this sowing has come, the Day of reckoning is here, and great is the confusion and perplexity of the whole nominal church of every denomination, and particularly of the clergy, upon whom devolves the responsibility of conducting the defense in this Day of Judgment in the presence of many accusers and witnesses, and, if possible, of devising some remedy to save from complete destruction what they regard as the true Church. Yet in their present confusion, and in the desire of all the sects from reasons of policy to fellowship one another, they have each almost ceased to regard their own particular sect as the only true Church, and now speak of each other as various "branches" of the one Church, not withstanding their contradictory creeds, which of necessity cannot all be true.

1H718

### **"ISM," WITHOUT THE PROTEST**

In this critical hour it is, alas! a lamentable fact that the wholesome spirit of "The Great Reformation" is dead. Protestantism is no longer a protest against the spirit of antichrist, nor against the world, the flesh or the Devil. Its creeds, at war with the Word of God, with reason, and with each other, and inconsistent with themselves, they seek to hide from public scrutiny. Its massive theological works are but fuel for the fire of this day of Christendom's judgment. Its chief theological seminaries are hotbeds of infidelity, spreading the contagion everywhere. Its great men-its Bishops, Doctors of Divinity, Theological Professors, and its most prominent and influential clergymen in the large cities-are becoming the leaders into disguised infidelity. They seek to undermine and destroy the authority and inspiration of the sacred Scriptures, to supplant the plan of salvation therein revealed with the human theory of evolution. They seek a closer affiliation with, and imitation of, the Church of Rome, court her favor,

praise her methods, conceal her crimes, and in so doing become confederate with her in spirit. They are also in close and increasing conformity-to the spirit of the world in everything, imitating the vain pomp and glory of the world which they claim to have renounced. Mark the extravagant display in church architecture, decorations and furnishings, the heavy indebtedness thereby incurred, and the constant begging and scheming for money thus necessitated.

Note, too, the arrangements in connection with some churches of billiard rooms; and some ministers have even gone so far as to recommend the introduction of light wines; and private theatricals and plays are freely indulged in some localities.

In much of this the masses of church members have become the willing tools of the clergy; and the clergy in turn have freely pandered to the tastes and preferences of worldly and influential members. The people have surrendered their right and duty of private judgment, and have ceased to search the

Scriptures to prove what is truth, and to meditate upon God's law to discern what is righteousness. They are indifferent, worldly, lovers of pleasure more than lovers of God; they are blinded by the god of this world and willing to be led into any schemes which minister to worldly desires and ambitions.

We would not be understood as including all Christians as "Babylonians." Quite to the contrary. As the Lord recognizes some in Babylon as true to Him and addresses them now, saying: "Come out of her, My people" (Rev. 18:4), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to the Baal of our day-Mammon, Pride and Ambition. Some of these have already obediently "Come out of her," and the remainder are now being tested on this point, before the plagues are poured out upon Babylon. Those who love self, popularity, worldly prosperity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." (Rev. 7:9, 14) But such shall not be accounted worthy to share the Kingdom. Compare Rev. 2:26; 3:21; Matt. 10:37; Mark 8:34, 35; Luke 14:26, 27

In reply to many inquiries, we have prepared a letter of withdrawal which such as desire are at liberty to use. If possible, it should be read aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order-such as a prayer-meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter, typewritten together with envelopes, and literature to accompany same-free, upon being advised of number necessary. Order sample.



## **RELIGIOUS AND SCIENTIFIC GLEANINGS**

### **CREEDS STIFLE CONSCIENCE**

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul." "Abraham Lincoln's Confession of Faith."

1H719

### **A GREAT PROPHECY NEARING FULFILMENT**

**This article was republished in Reprints R5383-R5384, entitled,  
"A Prophecy Nearing Fulfillment."**

### **THE FIRST RESURRECTION**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Chief or First Resurrection."**

### **CONSUMPTION AND THE GOOD TIDINGS**

*"I will even appoint over you terror, consumption, and the burning plague, that which consumeth [before] the eyes, and causeth sorrow of heart. " Leviticus 26:16*

This topic is chosen in harmony with the general movement against consumption, the white plague, which is annually sweeping more millions to the grave than have all the wars of all the world-the present great war possibly excepted.

True, our Divine commission is to preach the Gospel. Nevertheless, since the Gospel is the Good Message of the Divinely arranged recovery from sin and death, we consider it eminently proper to call attention to the ravages of the white plague as a part of the penalty of sin. We would not in this be understood as meaning that all consumptives are especially sinners. Some of the most saintly of



God's people have died of consumption and other ailments. The Redeemer is credited with having died of a ruptured heart, a disease not unknown to medical practitioners.

It is quite apparent that much confusion prevails amongst Christian people respecting sickness and health. It seems only logical for us to reason that God wishes His creatures to be healthy and happy always, especially such as seek to live in harmony with Him. True, we have received the Bible instruction that sickness is a part of death; that death is the Divine curse, or sentence, or penalty, for sin; that sin entered the world through the disobedience of our first parents; and that all mankind therefore are under the curse, or sentence of death, of which sickness is merely a forerunner-the dying process.

Still it seems natural for us to think that after we turn from sin and consecrate our lives to God, He would relieve us of the penalties of sin and restore us fully to His original favor-to human perfection and to everlasting life and to happy conditions. When we find that some of the best of God's people including the Savior, the Apostles and the Prophets, have suffered, even unto death, and that none are immune from this penalty, a perplexity takes possession of our minds which only the Bible sets straight.

### **THE OLD COVENANT AND THE NEW**

God first announced to Abraham His ultimate purpose of blessing the world-releasing them from the curse of sin and death. He did not explain how this would be done, except that it would be accomplished by Abraham's posterity, or Seed. Four hundred and thirty years later God proposed to the Israelites that if they wished to inherit the Promise made to Abraham, the door was open for them. God entered into a Covenant with them at Mount Sinai, through Moses, the mediator. In that Covenant God agreed to certain things, and Israel to other certain things. Israel agreed to keep the Divine Law perfectly; and God agreed that if they would do so, He would bless them with everlasting life, and open the way by which they might be the saviors of the world, to help all out from under the curse and back to the favor of God.

But Israel failed to keep the Divine requirements perfectly, as God foreknew they would. Hence they never gained everlasting life for themselves, but died like other men. Hence, also, they were not able to be the world's uplifters from sin and death. Later, God explained to them that a greater than Moses would come; namely, Messiah, who would so help, strengthen and uplift from sin and death a select Seed of Abraham that such, with Him, would be qualified to constitute the Kingdom of God-the ruling power which God would use in putting down sin and Satan, ignorance and wrong, and in lifting up mankind under the Law Covenant renewed.

Our text is a part of God's message to Israel, in which He assured them that if they would keep the Law, they should have all the blessings of His favor in

their earthly lives; but if they were disobedient, various sicknesses would come upon them as chastisements. As for the other nations of the world, they were not in covenant relationship with God, and were subject to the mutations of their dying condition.

Only with the Israelites was consumption specially stated to be the penalty for sin, and only the Israelites were promised immunity from these sicknesses on condition that they would live in obedience to the Divine Law. God never had any such arrangement with any other people. They are all sinners, all under sentence of death, all dying, justly, regardless of whether it be a more gradual wearing out, or instantaneous death-whether it be by hunger, accident, white plague, black plague, or other ailment.

But should not the followers of Christ expect exemption? some inquire. We answer, No! Quite to the contrary, these enter into a special Covenant of Sacrifice surrendering or resigning all their claim to an earthly life, earthly hopes, earthly joys, in exchange for the Heavenly ones which God has promised to all the followers of Jesus. Only those who suffer with Him will reign with Him. Only those who die with Him to the earthly nature, etc., will live with Him on the Heavenly plane, and be kings and priests and joint heirs with Christ in the Heavenly Kingdom which is to bless the world and restore it to human perfection.

Few seem to have noticed that Jesus healed neither Himself nor any of the Apostles. The miracles of healing were performed on outsiders, with a view to evidencing the Redeemer's teachings; and even these attesting miracles, as St. Paul pointed out, ceased after they had accomplished their work-after the Church had been established. But, we are asked, did not Jesus say in Mark 16:17, 18 that the healing power would be an evidence of discipleship throughout this Age? No, we answer. All scholars now agree that no part of the 16th chapter of Mark after the 8th verse was written by St. Mark. That the portion from the 9th verse to the end of the chapter was added long centuries after St. Mark was dead is clearly evidenced by the fact that those verses do not occur in any manuscript of earlier date than the fifth century.

The rewards of this Age, offered to the Church, are Heavenly, spiritual, to be attained fully in the resurrection change of the Church. Nevertheless, the faithful followers of Jesus enjoy certain special blessings of mind and body in their present life-such as "the peace of God, which passeth all understanding," a rest from the worrying cares common to the remainder of the world. These, indeed, bring often a measure of health to persons previously annoyed by every trying difficulty of life, but now enabled, through faith in Christ and acceptance of the

Divine promises through the Holy Spirit, to take no anxious care in respect to the future, knowing that their Father careth for them and has promised that all things shall work together for their good, whether it be sickness or poverty, or what not.

## **THE GOSPEL RESPECTING THE PLAGUE**

The Gospel has a special Message to every one smitten with the white plague or the black plague, or any other of the hundreds of forms of death. That Message is that the present life is but transitory, a vestibule to a more glorious life, an anteroom of instruction, preparatory to entering the life which God has provided for all of our race who are willing to accept it on His terms through the merit of Christ's sacrifice.

The broad Message of the Gospel, while it has only one offer in the present time, assures us of a future opportunity for all. Those who now accept the grace of God have the great privilege of becoming members of the Church in Glory. Others have the assurance that there will be a resurrection, not only of the just, but also of the unjust; and that this signifies an opportunity of rising up out of sin and death conditions to human perfection. But even to attain that blessing would mean to attain an earthly instead of a Heavenly inheritance.

Moreover, that blessed opportunity of attaining eternal life and earthly perfection will not mean an escape from the penalty of willful sins of the present life. It is a part of the Divine Law that whoever sins shall suffer; and that "whatsoever a man soweth, that shall he also reap." But those who have known the Master's will, and failed to do it, will receive more and severer "stripes," heavier punishment, than others who have not known His will, and have done equally evil things-the heathen, for instance. Luke 12:47, 48

## **THE MORNING IS DAWNING**

The light of the Millennial Morning, gradually breaking through the darkness, ignorance and superstition of the past, is showing us more particularly what disease is and how it should be combated. And although we cannot hope to accomplish great results, it is our duty to do our best in opposing the reign of Sin and Death-to do all in our power to stamp them out. All the diseases of our bodies are aggravated by sin and more or less relieved by proper living, proper thinking, and a mind and heart resting in faith upon the Redeemer, and His glorious provision for our future.

We are learning, too, that as the sunlight of Truth is good for our minds and morals, so the natural sunlight

1H721

is good for our bodies. It is an important factor in the healing of all diseases. As the Word of God is the pure Food which builds us up spiritually and makes us strong in the Lord, so pure foods, nourishing foods, are necessary for our physical bodies-the more so if they are afflicted with the white plague-consumption. In a word, cleanliness, pure air and pure, nourishing food, are the most prominent factors for the relief of sufferers from this plague. These may be supplemented by a tablespoonful of pure glycerine, three times a day, and by a biochemical salt, calcaria phos.

All should know that this dreadful disease, which literally burns up the vitality of the patient, is highly contagious through the excrement. All discharges contain the elements of disease liable to spread the contagion. Discharges from the head should preferably be on paper, which should be burned in the fire before becoming dry. When dry, the dust carries the infection to whoever may breathe it.

This also reminds us that sin is like disease. It is contagious. Every sinner, therefore, who realizes his condition, will strive against contaminating others. Indeed, who does not know that the impression made by words may do far more harm in the hearts and minds of others than all the fleshly diseases we could imagine? Oh, how careful we should be that evil coming into our minds should be put away, that we do not spread the contagion of moral sin, even as we should be careful to avoid spreading the contagious physical ailments; and thus will our influence for evil be minimized!

### **LEPROSY ALSO TYPED SIN**

Under the Mosaic Law, leprosy seems to be indicated as a special type of sin. When Pastor Russell was in India he was invited to the Leper Hospital to address the poor inmates. He tried to tell them of the love of God and the glorious provision made for all mankind through the death of Jesus, not only for the healing of leprosy and all diseases, but for the healing and overthrow of sin; and that all this is near at hand, to be brought to mankind by Messiah's Kingdom. But alas, poor creatures! He could see that although they understood the words of the interpreter they had no hearing ears or seeing eyes of the heart.

The Apostle's words came to mind: "The god of this world hath blinded the minds of them that believe not." Oh, yes, he said, it is only he that hath an ear that can hear; only he that hath an eye that can see! Where Satan's work has been so fully accomplished, and men are blinded by ignorance and superstition, the Gospel Message can do nothing. We must wait for the Kingdom power. We wait in full assurance of faith, knowing that He who hath given His Son gave Him not in vain, noting also that the Son, "who gave His life a Ransom for all, to be testified in due time," will yet "see of the travail of His soul and be satisfied." I Timothy 2:6; Isaiah 53:11

Oh, what a blessing is knowledge in association with faith in God! How differently we can look upon all the dreadful evils which afflict the world, mentally, morally, physically, than before our eyes were opened. What manner of persons ought we to be in "showing forth the praises of Him who hath called us out of darkness into His marvelous light!" How generous and sympathetic we should be to all who are in any trouble, physical or moral or mental! We should be like unto our Father in Heaven, who is kind to the unthankful, and sends His sunshine and rain upon the evil and the good. How we should prepare ourselves at any and every cost that we may be accounted worthy of a share with our Redeemer in His excellent glory! Romans 8:17, 18

### **CANCER ALSO REPRESENTS SIN**

Another dreadful disease, often considered incurable and therefore like sin, is cancer. Consumption (tuberculosis) is a disease of the blood, which afflicts more or less every part of the body. Cancer, on the contrary, appears to be a fungus

growth which feeds upon the human tissue, and propagates itself at the expense of those parts of the body which it attacks. This more particularly corresponds to the vices which attach themselves to humanity, and are destructive to our usefulness in respect to those parts of our character which are especially afflicted.

Only a most radical treatment seems to affect the cancer. Ordinarily, it is claimed, only the surgeon's knife, pursuing every root and branch of the cancer, will arrest its growth. And often this is ineffectual. So in the treatment of vice: If we find that it has attached itself to us personally, or to our city or village, drastic measures are the only ones which will give relief.

In the interest of many who are suffering from cancer, let us here mention that quite recently we came into possession of a cancer cure. It can be used only for cancers upon the surface of the body, and not for those which fasten themselves upon the internal organs. It is highly recommended by many who have used it. We are informed that the recipe was sold on one occasion to a physician for a thousand dollars, after he had seen the good results. We are informed that he has erected a sanatorium for the treatment of cancer and is meeting with success.

The death of the doctor who discovered the remedy brought it into the hands of a relative. That relative gave it freely to us, and we are offering it free to all

1H722

who desire it. We would publish the recipe, but experience teaches us that more will likely be benefited by it if obliged to write for it. Any reader of this is welcome to the recipe, and he can purchase the ingredients of his own druggist for a dime. Address THE BIBLE STUDENTS MONTHLY, 13-17 Hicks street, Brooklyn, N. Y.

While urging all to help themselves and each other in the fight against the ailments of the flesh, the dying conditions of the present time, we still more particularly urge that we all fight sin and assist one another in finding the remedy, which God has provided in Christ. "The blood of Jesus Christ His Son cleanseth us from sin."

## **FATAL AMBITION NOBLE AMBITION**

**This article was republished in Overland Monthly, Pages OM306-OM310, entitled, "Fatal Ambition-Noble Ambition. "**

## **OUTWARD VS. INWARD MAN**

**This article can be found its entirety in the Newspaper Sermons, entitled, "The Outward Man Vs. The Inward Man."**

## **SPIRITISM, MORMONISM, ETC. THEIR MYSTERIES EXPLAINED**

A correct understanding of the Bible's teachings respecting the Spirit world is positively essential to a satisfactory solution of many phenomena of the past, and present. It is a well-known adage that "mystery hath charms," and no one understands this better than Satan himself. By enshrouding his kingdom in darkness, and in throwing an air of mystery around his workings, many indeed have been entrapped from all walks of life, who otherwise might never have been attracted to his side at all. Those who most thoroughly disbelieve in Spiritism are often the most ready to test its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees; whereas if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases-some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been proved over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves-fools if simply deluded by tricks and sleight of hand; knaves

1H723

if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

## **"THE DEAD KNOW NOT ANYTHING"**

### **Eccl. 9:5**

The claim of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when seeming to die, really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that the dead are not dead, but alive; that there is no need of a resurrection of the dead, because there are no dead-the dead being more alive than ever, after passing into what is termed death. Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsensical) that a dead man is more alive than before he died. People of good, sound, reasoning faculties on ordinary subjects seem to be "hoodooed" by this falsehood of Satan, "ye shall not surely die." So true is this, that it seems not inconsistent to them to say that a man hit over the head with a stick and knocked senseless knows nothing, but a man hit over the head harder and killed, knows everything. We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord; reminding him that, "If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13, 18; Job 14:21; Psa. 146:4; Eccl. 9:5, 6.

## **THE BEGINNING OF DECEPTION**

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such proofs from invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible and to receive from them some message or some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

The majority of people have no true Christian faith built upon the foundation of the Word of God; they have a wish for a future life, and a hope with reference to their dead, rather than a faith with reference to either. As a consequence, their minds being convinced that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with reference to the future and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while they teach and exalt "the spirits" as the only sources of knowledge aside from



nature; and thus the way is paved toward advanced lessons on "spirit affinities, " "free love, " etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

There are many schools now in existence which have as their basis these spirit deceptions, "doctrines of demons" as the Apostle calls them. Notable among these should be mentioned Clairvoyance, Theosophy, New Thought, Unity, Mormonism, Swedenborgianism and Christian Science.

### **THE MORMON DELUSION**

As a remarkable illustration of the deceptive work of these "evil spirits" who constantly endeavor to establish as truth the Devil's lie to Mother Eve, that men do not surely die (Genesis 3:4), notwithstanding God's positive assertion to the contrary, we cite the instance of Joseph Smith, Jr., and his Book of Mormon. It is clear the Mr. Smith was a victim of these "seducing spirits," although many well intentioned people have not suspected that such could have been the case. But from accounts of Smith's boyhood it would appear he was just such a person as might be susceptible to occult influence. Note the remarks of Smith's father-in-law, Isaac Hale, to which he gave affidavit, and which are published in "Religious Creeds and Statistics," as follows:

"I first became acquainted with Joseph Smith, Jr. in November, 1825 [when he was scarcely 20 years old]. He was at that time in the employ of a set of men who were called 'money-diggers'; and his occupation was that of seeing or pretending to see, by means of a stone placed in his hat, and his hat placed over his face: in this way he pretended to discover minerals and hidden treasures. Smith and his father boarded at my

1H724

house while they were employed in digging for a mine."

Had young Smith been a Bible student it might have been he would have been on guard against all occult influences: but his mother, in describing how the family were convinced of the "wonders" following the finding of the "golden plates," is quoted as having said: "I presume our family presented an aspect as singular as any that ever lived upon the face of the earth; all seated in a circle-father, mother, sons and daughters-all giving the most profound attentions to a boy, eighteen years of age, who had never read the Bible through In his life."

### **JOSEPH SMITH A VICTIM OF SPIRITS**

Reasoning humanly, it would appear strange that a prophet of a new dispensation should not be sufficiently interested in God's Word to have made a careful study of it before being elevated to the position of teacher of Divine Truth. But when we become acquainted with the power and designs of the "evil spirits," the matter becomes easy of solution. They are ever seeking instruments and opportunities for perpetuating Satan's falsehood respecting the state of the dead, they are bent upon contradicting God's Word and the harmonious truth of the Bible. Every



spiritist, every seance, and sad to relate, nearly every creed of Christendom, seeks to set forth as truth the Devil's false testimony upon this important matter. Joseph Smith, in September, 1828, was visited by one of these "Iying spirits" who gave his name as Moroni, a man of Israel, of the tribe of Manasseh, who died about 400 A.D. Near where Smith was then living, at Palmyra, N.Y. Rev. Spaulding of Cherry Valley, N.Y., had some years previously, written a historic novel called "The Manuscript Found," in which he detailed in imagery the early settlers of North America. The book was never published but was given to a compositor named Sidney Rigdon, a friend of Smith's who later became an ardent Mormon, and a leader among them. Evidently the Spaulding story had weighed upon the mind of young Smith, and being of an occult turn of mind, one of these "wicked spirits in the heavenlies" seized upon the opportunity. Hence he manifested himself to Smith, as a resurrected early settler of the American continent, and the lad was ready to believe all that was communicated to him. He was then told by the "Spirit" that he was commissioned as a prophet of the new dispensation, and that God was going to reveal through him many wonderful things to humanity. Smith was instructed that golden plates would be given him, with power to transcribe them into the English language, that the plates would give a detailed account of the American Indians, and

their origin, and reveal "the fullness of the everlasting gospel, as delivered by the Savior to the ancient inhabitants." At the appointed time Smith was permitted to find the plates—a phenomena indeed, but no greater than the phenomena exhibited through spirit-mediums before, and since. The charitable view is that Joseph Smith did not willingly deceive, but he himself was willingly deceived, through his previous tamperings with the occult. The same may be said of the "Three Witnesses" and of the "Eight" who, it is said, declared to their dying day that they saw and handled the golden plates which the "angel" delivered into the hands of Joseph Smith. The plates vanished after the translation had been completed.

### **WHO ARE THESE SPIRITS WHICH PERSONATE THE DEAD?**

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after their awakening. Furthermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "Lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to lift mankind out of sin; that by their failure all might learn that there is but one effectual remedy for sin; viz., that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted to them, of materializing in human form, to start another race. (Gen. 6:1-6) Jude 6, 7 gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah, . . . In like manner giving themselves over to fornication and going after strange flesh." That God prohibits any mixture or blending of natures, and designs that each should keep its own original or first estate is clearly taught by this passage and also by Lev. 18:23; 20:15, 16. Their illicit progeny was blotted

out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [Tartarus] and delivered them into chains of darkness, to be reserved unto

1H725

judgment." Jude 6 also mentions that class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains-under darkness unto the judgment of the great day." Notice three points with reference to these evil angels:

(1) They are imprisoned in Tartarus, restrained, but not destroyed. Tartarus is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone"; but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect-they are not permitted to exercise their powers in the light, being "under chains of darkness."

(3) This restriction was to continue until "the judgment of the great day," the great Millennial Day, or for a period of over 4,000 years. As we are now in the dawning of the Millennial Day-"the great day"-it is possible that this should be understood to mean that some of these limitations as to "darkness " may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions, or "Lying wonders," in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before-who was the first, and for a long time the only, enemy of the Divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils," and no doubt as a superior order of being he exercises some degree of control over the others.

## **FALLEN ANGELS ARE LASCIVIOUS**

These fallen angels, "demons," have probably very little to interest them amongst themselves; evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control. It is therefore not surprising that the inevitable fruits of Mormonism were ultimately reaped in the terrible reign of polygamous association between the sexes, debauching morals and dishonoring God, violating even the laws of civilization-and of which conscientious Mormons themselves are now well ashamed.

We are well aware that many Christian people have reached the conclusion that the Lord and the Apostles were deceived, when they attributed to the works of demons conduct that is now considered human propensity and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, His teachings would be an unsafe guide upon any subject.

Notice the personality and intelligence attributed to these demons in the following Scriptures: "Thou believes" that there is one God; thou doest well; devils also believe and tremble." (Gas. 2:19) Do human propensities "believe and tremble"? The demons said to our Lord, "Thou art Christ, the Son of God! And He, rebuking them, suffered them not to speak [further], for they knew that He was Christ." (Luke 4:41 ) Another said, "Jesus I know and Paul I know, but who are ye?" (Acts 19:15) The young woman from whom Paul cast out the spirit of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a spirit which possessed and used her body?-an evil spirit unfit to be tolerated there ?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "Lying spirits" acknowledged by Spiritists, have still another difficulty; for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret sheol and hades to mean. If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence

1H726

whatever. The instruction to Israel was very explicit; they should not have any communion nor make any inquiries through necromancers (those who claimed to

speak for the dead; i. e., spirit-mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation. Read carefully all of the following Scriptures: Exod. 22:18; Dent. 18:9-12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isaiah 8:19, 20; 19:3.

### **DID KING SAUL SPEAK WITH THE DEAD?**

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer, or spirit-medium, as related in 1 Samuel 28:7-20, is an illustration of what is claimed to be performed today. Although the Law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends-just as with spirit-mediums today. King Saul was well aware that there were many of these mediums residing in Israel contrary to the Divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul-head and shoulders taller than any other man in Israel. (1 Samuel 9 :2) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The methods used by the evil spirits through the medium at Endor were similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged Prophet Samuel, wearing, as was his custom, a long mantle. When she described the mental (or "astral") picture, Saul recognized it at once as a description, of Samuel; but Saul himself saw nothing-he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "Lying spirits," who personated the Prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead Prophet were assumed-the better to deceive. (Thus these "Lying spirits" always seek to counterfeit the face, manner and disposition of the dead. ) The response was, "Why hast thou disquieted me to bring me up ~ " This answer corresponds to the Jewish belief-that when a person died he became unconscious in "sheol," the grave, waiting for a resurrection. (Job 14:12-15, 21; Psalm 90:3; Ecclesiastes 9:5, 6) Hence the representation is that Samuel was brought up from grave, and not down from heaven, and that his rest or peaceful "sleep" was disturbed or "disquieted." Psalm 13:3; Job 14:12; Psalm 90:5; John 11:11-14

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him to have any further converse with him while alive, had been forced to commune with him, by the wonderful powers of the witch. (See 1 Samuel 15:26,

35) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams." 1 Samuel 28:6, 15

### **WOULD SAMUEL OBEY WITCH RATHER THAN GOD?**

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstance. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "up" out of sheol. Was Samuel down in the earth, or was he afar off in Heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the

1H727

statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge, viz., "Tomorrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines." The well informed demons knew far better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels (Psalm 8:5); besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the Divine provision that each one who so wds may refuse to have any communication with these demons? The Word of the Lord

is, "Resist the devil, and he will flee from you." (James 4:7) "Be sober, be vigilant; because your Adversary the Devil, as a roaring [angry] lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith." 1 Peter 5:8, 9

### **HOW CHRIST PREACHED TO THE "SPIRITS IN PRISON"**

Let us now consider the hitherto much misunderstood statement of the Apostle Peter respecting the lesson given by Jesus to the "spirits in prison" at the time of His death and resurrection. The Apostle says:

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit. By which also [in addition to this work done for us] He preached to the spirits in prison; which sometime [before] were disobedient, when once the longsuffering of God waited in the days of Noah." 1 Pet. S:18-20 (See Diaglott, Footnote)

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the foregoing suggestions, the above statements of the Apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our own view of it.

The most common view is, that during the time that Jesus was entombed He was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a supposed place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose. Surely it was not merely to mock them. Consequently He must have preached a message of hope—a part of His blessed "good tidings of great joy." And if there is a future for the antediluvians, why not accept our position as correct—that in Christ "all the families of the earth shall be blessed"?

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death and hell, we must reason that if Jesus were really dead during those three days, as the Apostles declare, then He could do no declaiming; for "the dead know not any thing" (Ecclesiastes 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10) Second, if Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard; for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and as well unscriptural.

The second view, and the one which seemed most reasonable to us until the considerations of the preceding facts threw light upon this Scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God



to the antediluvians, who at this time were imprisoned in the great prison house, the tomb. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to "spirits," spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, nor before the flood, but after they had been chained. And the preaching, we hold, was in pantomime-by the death and resurrection of our Lord.

It seems very clear, therefore, that the spirits are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained from some of their former liberties and

1H728

privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition]. He has kept them in perpetual chains [restraints], under thick darkness, for the judgment of the great day." Jude 6, Diaglott

### **ACTIONS SPEAK LOUDER THAN WORDS**

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could our Lord preach to those spirits during the time He was dead? We answer that is is not so stated. It was by the facts that He preached; as we sometimes say, "actions speak louder than words." It was by His sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in His work, His course was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen, instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward-resurrection to spiritual being of the Divine nature. Such was the great text; and the lesson from it is stated by the Apostle (1 Peter 3:22), vzz., that Jesus is now highly exalted and has been given a name (title) above every name; that He is "gone into heaven, and is at the right hand of God [the position of highest favor], angels and authorities and powers being made subject to Him. " They knew Jesus before He left the glory of the heavenly condition and became a man. They knew the object of His self-sacrifice as a man. They saw Him obedient even unto death, and then that His high exaltation came as a reward. (Philippians 2:9) They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts, as they contrasted their course of disobedience and its unhappy results, with our Lord's obedient course and its grand results. We can fancy at least some of them saying, Would that we had realized before, as fully as we do now, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that Infinite Wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted. Hebrews 2:14

But did not the Lord, in Matthew 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No; this Scripture cannot be used

as an argument against a hope for a probation for the bound or imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels-messengers or servants-yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. As explained in our pamphlet on "Hell," which we offer free on request, this passage relates to the "lake of fire" or destruction (Revelation 20:10), into which, at the close of the Millennial Age, are to be cast all who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein; all of whom, angelic spirits or men on his side, are reckoned to be his angels or messengers. All evildoers shall be cut off from life. To cut off such, and only such, was God's Plan from the beginning. The willfully wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the wicked will God destroy."

### **THE PROBATION OF ANGELS**

Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful though silent testimony and lesson from the ministry, death and resurrection of our Lord Jesus, ever have an opportunity to profit by those lessons? Will they ever have an opportunity to repent of their sin, leave Satan's service and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake; and when God speaks we may reasonably conclude there is something profitable for us to hear. Hence, let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh, 'also,' "in like manner," to the Sodomites (verse 7), God is keeping under restraint (as a penalty or punishment) "unto [or until] the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment (krisis-trial). The Apostle Peter's testimony is in harmony (2 Peter 2:4); and St. Paul settles the matter that these fallen and now imprisoned spirit beings, as well as mankind, will have a trial under the reign of Christ and the Church, "the Kingdom of God" in exalted power. Speaking of the impropriety of the saints appealing to earthly Courts of Justice for adjustment of difficulties between themselves, he says, "Do you not know that the saints shall judge the world? Know ye not that we shall judge Angels" 1 Corinthians 6:1-4

The Greek word here rendered "judge," is krino, of the same root as krisis, rendered "judgment" in Jude 7, and signifies, to govern, to test; to mete out to each

1H729

individual blessings or stripes, according to the merit of his course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of The Christ to rule over and direct both



human and angelic sinners-"to judge the world" of fallen men, now restrained in death, from which they have been redeemed, and also to judge fallen angels, spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the Church under the Headship of her Lord shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those proved under full light and opportunity to be unworthy.

Besides these references to the subject, we find frequent references to a work Christ is to do in subjecting heavenly, or spiritual, as well as human powers, after the Church has been selected and the work of judging and blessing is commenced. For instance, we read (Ephesians 1:10), "In the Dispensation of the fullness of times, to reestablish [under God's dominion and Law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human] in Him."-Douay translation. Again, "In Him it hath well pleased the Father that all fullness should dwell, and through Him to reconcile all things unto Himself, making peace by the blood of His cross, both as to the things on earth, and the things in heaven"-earthly and spiritual transgressors. Col. 1:20-Douay

In Ephesians 3:8-10, it is shown that the length and breadth of God's redemptive Plan has been hidden by God until the Gospel Age, when the Apostles were commissioned to declare to men the conditions upon which they might become sharers with Christ in the execution of God's loving Plan; and the intent is, ultimately, to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift-His Son-and the different methods and steps His Wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:

"To me, the very lowest of the saints, was this favor given-to announce among nations the glad tidings-the boundless wealth of the Anointed One; even to enlighten all as to what is the [method of] administration [or operation] of that secret [Plan] which has been concealed from the Ages by that God who created all things; in order that now [henceforth] may be made known to governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [the Church] the much diversified wisdom of God, according to a Plan of the Ages, which He purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful plan and diversified Wisdom contain something of interest to the angels, and, if of interest to any, of special interest to those confined, or restrained, and awaiting a trial in the judgment of the great Millennial Day. They see the saints and seek to look into things revealed by the Spirit and Word to these; but in no other way can they learn of their future, or what provision has been made for themselves in the boundless wealth and diversified Wisdom of God, because, as here stated, it is to be "made known" "through the Church."

## **OTHER SERMONS PREACHED TO ANGELS**

These condemned angels have been learning much since the first text and sermon; not only the lesson of our Lord's obedience and exaltation (1 Peter 3:18-20; 1 Timothy 3:16), but also of His followers; for we read that "we are made a spectacle both to angels and to men." (1 Corinthians 4:9)-Diaglott. The spectacle and lesson are to both men and angels for the reason that both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human), shall bow to Jehovah's Anointed and confess Him their Lord and Ruler; and those who refuse obedience to His righteous authority shall be cut off from life-destroyed as unworthy of life. Isaiah 45:23; Romans 14:11; Acts 3:23

The angels that sinned in the days of Noah have had a bitter experience since; no doubt death would have been preferable in many respects. Cut off from association with good angels, and placed in companionship of each other and Satan without God and having no hope, they must have had a terrible experience with sin's demoralizing effects, while their observation of mankind, dying on account of sin, would lead them to surmise that death might ultimately be their portion also. That such was the fear of these unclean spirits is evidenced by the protest of one whom the Lord cast out; "Art thou come to destroy us?" (Mark 1:24; Luke 4:34, Matthew 8:29) But this no more proves that their suppositions were correct, than the belief of millions of professed Christians, that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is, we find that Satan, who taught men thus to blaspheme God's character by his misrepresentation of the Divine Plan, was the master and chief over these

1H730

cast-down spirits; and evidently he has misrepresented Jehovah's Plan to the imprisoned spirits as he has to men. He is the father of lies.

Neither can we forget the respectful conduct of the fallen spirits toward our Lord and his Apostles and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish Church. While the latter scoffed and said, "Is not this Jesus, the son of Joseph?" (John 6:42), the fallen spirits exclaimed, "Thou art the Son of God." (Mark 3:11) While the former said, "Thou has a devil and art mad," the latter said, "I know Thee who Thou art, the Holy One of God." Mark 1:24

The "legion," which had crazed the Gadarene, worshipped Christ, acknowledging Him to be the "Son of the Most High God." Mark 5:6,7

While they respected the true, they opposed the false, saying to some who pretended to exorcise them-"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spins was leaped on them and overcame them." Acts 19:16

Both Jews and Gentiles beat and stoned the messengers of God, when they came among them with the glad tidings of salvation; but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostle Paul and Silas, saying, "These men are the servants of the Most High God, which show unto us [angels and men] the way of salvation." Acts 16:17

If God has some blessing for these fallen angels in event they reform we shall be glad. But the Scriptures are very explicit in declaring that Satan, their prince, is incorrigible, and will be destroyed. Hebrews 2:14

## **TONGUES OF FIRE**

**This article was republished in Reprints R3941-February 15, 1907, entitled, "Tongues of Fire. "**

## **PREACHING TO THE DEAD**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "Preaching to the Dead."**

## **BOOK OF MORMON NO PART OF BIBLE**

*Reply to an Elder of a "Reorganized " Mormon Church  
Concerning Certain Startling Divergencies  
Between the Book of Mormon and  
God 's Inspired Word, the Bible*

*"If they speak not according to this Word, it is because there is no Light in them."  
Isaiah 8:20*

Recently there came to our attention some correspondence between a Bible Student of an eastern city and the Pastor of a western Mormon Church. For the benefit of our readers we are pleased to make a few interesting extracts from the response which denies the assertion that the Mormon volume harmonizes with the infallible Word of God and should be accepted as a Divine Revelation of equal importance to the Bible:

### **DEAR SIR AND BROTHER:**

"I am pleased to note your apparent sincerity and earnestness in religious matters; yet we must agree that to be conscientious is not necessarily to be right. Many of our forefathers were doubtless conscientious when they engaged in crusades, 'holy wars,' burned one another at the stake and advocated the horrors of the Inquisition; verily believing they were imitating the characteristics of Jehovah-but they were Prong, in thought and in act, as every honest, right-minded

person must now admit.

"As for my opinion of the 'Book of Mormon,' also 'Doctrine and Covenants,' by Joseph Smith, I have made examination of both, and find them to contain numerous errors, contradictions to the Bible, as I shall herein endeavor to briefly but clearly point out. In fact, candidly speaking, I have never heard the creed of your church entirely harmonized with the very Book of Mormon which you advocate as God's Revelation to man. For instance, you assert in your creed 'That men shall be punished for their own sins, and not for Adam's transgression.' But how does this comport with the statement found in 2 Nephi 2:21 (Book of Mormon), which reads, 'All men were lost because of the transgression of their parents'? Thus far, I must admit, the Book of Mormon does agree with the Bible-but it does not agree with your own creed, which, by the way, you declare to be the same creed 'as promulgated by Joseph Smith during his lifetime.' Now if I should become a Mormon, which would you have me accept, your Church Creed, or the Book of Mormon, as my guide to faith?

"But the Bible statement is clear. It explains that 'By one man's (Adam's) disobedience, sin entered into the world, and death by sin.' (Romans 5:12) This accounts for the open fact that innocent children go into death, the same as does the vilest sinner that ever lived. The penalty of death must be paid by all, because of the transgression of Father Adam. The justice of the arrangement is seen when we learn that death does not mean eternal nor purgatorial torture (advocated by the Book of Mormon and the false creeds of the 'dark ages'). On the contrary, all go into the death condition, into the tomb, to await the resurrection. It is much better that all are condemned in the one man (Adam) than to be condemned in an individual manner to death; because this enables all to be released, eventually, from death 'by ONE MAN'S obedience'-by the Ransom-sacrifice of Christ. For a more detailed explanation of the matter I am referring you to Pastor Russell's volume entitled 'The Divine Plan of the Ages,' which I am sending under separate cover, with my compliments. I invite your attention particularly to Chapter VII.

"Briefly, some of the most apparent divergencies between the Book of Mormon and the Bible are these:

"First-It teaches the doctrine of 'future torment,' which is a libel on the character and purpose of a just and loving Creator. The Bible, to the contrary, explains that the wicked shall be punished with 'everlasting destruction' -not everlasting preservation. (2 Thessalonians 1:9) This complete destruction of the incorrigibly wicked is pictured by the Revelator by the most forceful symbol of destruction that can be imagined-'a lake of fire burning with brimstone.' The Book of Revelation abounds in forceful symbols which illustrate the various features of God's Plan, and the ultimate destruction of the wicked is no exception. The Bible says plainly 'all the wicked will God destroy.' Psalm 145:20

"Second-Mormonism teaches that the great JEHOVAH, the all-powerful One, who 'inhabiteth eternity,' was at one time an imperfect, sinful, wretched human mortal-if words mean at all what they say; for it is an oft-repeated phrase in

Mormon literature, celebrated by your foremost writers as an 'eternal truth,' that 'As man now is, God once was; as God now is, man may become. 'Hear the LORD'S own Word to the contrary, however: 'From everlasting to everlasting Thou art God.' (Psalm 90:2) 'For I am God, and there is none else; I am God, and there is none like Me.' (Isa. 46:9) 'I am the LORD, I change not.' (Mal. 3:6) 'I am the LORD . . . My glory will I not give to another.' Isa. 42:8

"Third-The Book of Mormon teaches that the very body which goes down into the grave will be the body that will be resurrected. (2 Nephi 9:12) This is in violation of St. Paul's statement, 'How are the dead raised up, and with what body do they come? . . . Thou fool; . . . thou sowest not that body that shall be.' 1 Corinthians 15:35-37

"Fourth-The Book of Mormon teaches that all heathen people who lived and died before Christ's First Advent and death will be greatly advantaged over the majority who have lived since Calvary, in that God has provided they shall come forth perfect, and have a part in the first Resurrection. In Mosiah 15:24 (B. M.) we read, 'These are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the First Resurrection.' The Bible, on the contrary, clearly teaches that only the Church (established by our Lord at His first Advent) will have part in the First Resurrection (Revelation 20:4-6), and that instead of the ancients having precedence over the Gospel Church, contrariwise 'God hath provided some better thing for US, that they [the worthy ones who lived before Christ's first advent] without us should not be made perfect.' (Hebrews 11:40) Even John the Baptist, who was the last of the Prophets, and probably the greatest of them, having died a few months before Jesus' death and resurrection, was not privileged to be counted in as a member of the Kingdom Class, the Gospel Church, which was not fully established until Pentecost. (See Matthew 11:11) He, like all other Ancient Worthies, will come forth in the resurrection, and be given perfect life on the human plane which

1H732

was intended for all mankind in the beginning. But the 'Kingdom of Heaven Class' which is now being selected from amongst men, are to have a greater honor than even that: they shall be partakers of His resurrection, the First (Chief) Resurrection, to glory, honor and immortality-Divine Nature.

"Fifth-Mormonism teaches that man's future glory will depend upon marriage and offspring, and that sex relations and propagation of species will ever continue in the spirit realm, amongst the 'worthy ones' who have made use of the powers of propagation while on earth. We read (Doctrine & Covenants, 132:15-17), 'If a man marry him a wife in the world, and he marry her not by me . . . their covenant and marriage are not of force when they are dead . . . but are appointed angels in heaven . . . to minister for those who [enjoy "Celestial Marriage" and] are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged [cannot propagate] but remain separately and singly, without exaltation in their saved condition to all

eternity, and from henceforth are not gods, but are angels of God, forever and ever."

"From this I must conclude that if a Christian has not at least taken one wife in accordance with Mormon Church sanction during the period of his earthly sojourn, he will not be counted worthy of 'a far more, exceeding and eternal weight of glory' beyond the grave. What, then, shall we say of our Lord Jesus Himself, who was not married? And how shall we regard His suggestion that other faithful ones 'have made themselves eunuchs for the Kingdom of Heaven's sake; he that is able to receive it let him receive it?' (Matt. 19:12) Will those who sacrifice earthly privileges 'for the Kingdom of Heaven's sake' stand lower in the future than those who do not? Mormon doctrine says they will, but Jesus and His Apostles declare to the contrary. Read St. Paul's masterful argument on this point in 1 Corinthians 7:8, 9, 28. We should bear in mind, however, that he was not giving advice to the world but only to the Church-all of whom have 'presented their bodies a living sacrifice,' foregoing such things as may be right and proper for the natural man to enjoy. It is by their sacrifices of earthly rights and privileges that such shall eventually attain to 'glory, honor and immortality'-Divine Nature-beyond the veil. The remainder of the world, who do not sacrifice, but who may eventually come into harmony with God during Messiah's Kingdom, shall be restored to perfect human nature, from which they fell in Eden. Humanity, even when perfected, will therefore be 'a little lower than the angels,' whereas the Church, who have sacrificed earthly rights, shall be like unto their Heavenly Bridegroom, 'far above angels, principalities and powers.' There is no command in the matter; each one must decide for himself how much or how little he shall sacrifice.

"Sixth-The Book of Mormon teaches that water immersion is 'for the remission of sins.' Such a theory forces us to the conclusion that saintly Presbyterians, saintly Methodists and other good, well-meaning people, who have never undergone water-immersion, are doomed to 'endless torture' or to years in purgatorial fire, if such be the penalty for unremitted sin. Is it not better to accept the plain Bible teaching that the dead are dead, awaiting the resurrection, and that all will come forth during Messiah's reign, to be taught at the hands of the Heavenly Bridegroom and Bride, until 'none will need to say to his neighbor, Know the Lord, for all shall know Him from the least unto the greatest'? Then the soul that will not hear that Prophet (The Christ) shall be destroyed from amongst the people-not roasted or tortured, but punished with 'everlasting destruction'-See Acts 15:14-17; 3:19-25; Jer. 31:31-34

"It is true that John the Baptist did teach water baptism 'for the remission of sins.' But John's baptism was for Jews only, who were already recognized as typically cleansed by their Atonement day sin offerings. To these John's baptism signified repentance from recognized sin, violations of their Law Covenant, and a typical cleansing from them, a return to a condition of righteousness of heart, as in the day when they were all 'baptized into Moses in the sea and in the cloud' (1 Corinthians 10:2) at the crossing of the Red Sea. John's baptism was applicable to none others. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with

'John's baptism'-the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus-baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7) After all, water immersion is at the most but a picture. It is symbolical of what must have previously taken place in the heart.

"Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, 'If we have been planted together in the likeness of His death we shall also be in the likeness of His

1H733

resurrection.' In other words, the Apostle's intimation is that if we share with Christ in His true baptism we shall also share with Him in His resurrection. The real baptism, the baptism into sacrificial death, is what was referred to by our Lord, just before His death on the cross: 'I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplished!' (Luke 12:50) He said these words three and a half years after His water immersion, and could not have referred to that. And, by the way, would you for a moment conclude that the water baptism of Jesus was 'for the remission of sins'? Surely not. It was a symbol of His real immersion into sacrificial death. And so with we, we are His footstep followers.

"Seventh-The Book of Mormon teaches that Adam transgressed in order to bring forth offspring, and that if he had not thus 'transgressed,' the human race could not have been propagated. It says (2 Nephi 2:22-25), "If Adam had not transgressed . . . they would have had no children; wherefore they would have remained in a state of innocence, having no joy.... Adam fell that men might be.' Now this could not be true, since the Creator 'blessed them and said unto them, Be fruitful and multiply.' (Genesis 1:28) And please note, God gave them this instruction before they transgressed; and since He told them to bring forth children, it would not be any transgression for them to obey the voice of God. But you say, when Eve fell, Adam was forced to do likewise to keep in harmony with his wife so they could together fulfil God's first command to 'replenish the earth.' Why so? Why should not Adam seek to bring Eve and their children up out of sin, instead of going down into sin himself? Furthermore, do duties ever conflict? Do God's commands oppose one another? Does God place His creatures in positions where they are compelled to sin in order to obey Him? If so, then God and not Adam is the responsible party in the transgression, because poor Adam could not have done otherwise! Whichever way he might turn would have been to disobey one or the other of God's commands, according to the Book of Mormon.

"My conclusion is that the Book of Mormon is a concoction of the Adversary. I do not say that Joseph Smith was an evil person, necessarily; but it is apparent that the 'fallen angels' deceived him into thinking he had a revelation from Jehovah, whereas he must have received his revelation from the hosts of Satan; because God would not have said one thing in the Bible, and a totally different thing in the Book of Mormon.

"I shall be pleased to hear from you after you have carefully and prayerfully considered all the facts as set forth in Pastor Russell's treatise of 'The Divine Plan' which I am sending you. I cannot but believe that after you have there noted the evidences of God's goodness, mercy, justice and love, you will go on your knees, as I did, and ask forgiveness for having ever libeled His holy name by charging such preposterous atrocities to His righteous purpose, as so many have done in the past by accepting 'eternal torture' as the wages of sin. I can sympathize with you fully, my dear Brother, for I am persuaded you really want to love God-you do love Him to a degree, I am sure, but you have been at a 1088 to reconcile His manifest Justice and Love with the 'doctrines of demons' embraced by theologians of the 'dark ages' and incorporated later into your own Book of Mormon. My prayers and wishes are for your highest spiritual welfare. Believe me, your servant in Christ, . . ."

## **BAPTISM FOR THE DEAD**

*"Else what shall they do which are baptized for the dead, if the dead rise not at all?"-1 Corinthians 15:29*

A misapprehension of the Apostle's meaning in the above text led' during the "dark ages," to substitutionary baptism; Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly show us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. (Matt. 25:8, 9) This misapprehension of the Apostle's words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the Apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The Apostle's topic in this chapter was the resurrection of the dead, and he is in the above text sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been baptized and that their baptism signified or symbolized death. He then, by way of showing them the inconsistency of the new position, inquires wherein would be the wisdom or

1H734

value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with Him, and as members of His body, members of the great Atonement Sacrifice on behalf of the dead world, because they hoped in the promised resurrection.



The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and if there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the judicially dead world, to the intent that we may by and by be associated with Him as the Life-giver of the world-the Seed of Abraham. Gal. 3:14, 29; Heb. 11:40

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*Volume 7, Number 9*

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## **CARDINAL GIBBONS ON CHURCH UNITY**

**This article can be found in its entirety in the Newspaper Sermons, entitled, "Cardinal Gibbons on Church Unity."**

## **LITTLE-KNOWN FACTS ABOUT HELL**

*by C. J. Woodworth*

The average man believes in hell, but thinks few people go there and nobody knows much about it. The Bible is the only authority on the subject, and no one can know anything about it, aside from the Bible.

When we consider Christ's statement that unless a man loves Him more than "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), and reflect that probably not one professed Christian in a hundred has reached either this standard or the other one which He set in the same chapter, that "Whosoever he be of you that forsaketh not all that he hath he cannot be My disciple" (Luke 14:33), it should make us willing to consider carefully what is to become of the 9,999 out of every 10,000 of earth's population that do not meet these conditions.

We all know that "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); but how many of us know that they will be re-turned there; that the passage, correctly translated, reads, "The wicked shall be returned into hell, all the nations that forget God"-showing that there are nations which go into hell once, come out of hell, learn of God, forget Him and are returned there.

We may all know (Judges 11) that Korah or Core went to hell, but how many of us know that he was accompanied to this place by his house, with all his household goods, and two other establishments similarly equipped? Num. 16:32, 33

We may all know that the Sodomites went to hell (Gen. 19), but how many know that they were accompanied by the city in which they lived and that there are other cities there? Gen. 37:35; Job 14:13; Matt. 11:23

We may all suppose that many heathen warriors of long ago went to hell, but how many of us know that they took with them their weapons of war, and that their swords are there now, under their heads, with what is left of their bones?-Ezek. 32:27

We may understand that the wealthy go to hell, but how many of us know that in the same place are sheep, gray hairs, worms, dust, trees and water?-Psa. 49:14; Gen. 44:31; Job 17:13-16; Ezek. 31:16

We may all know that bad men go to hell, but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there?-Gen. 37:35; Job 14:13

We may all wish to keep out of hell, but how many of us know that David said there is not a man that liveth that shall deliver his soul from its power and that Solomon says thou goest there, whosoever thou art? Pa-. 49:10; Eccl. 9:10

We may think that those who go to hell go there to stay forever, but how many of us know that Samuel said, "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up" out of hell, and that David said God has the same power to aid those in hell

1H735

that He has to bless those in heaven? I Sam. 2:6; Psa. 139:8

We may think that those who go into hell never come out, and that there is no record that any have come out, yet there are at least two persons in history who have been in hell and come out of hell. One is Jonah, who prayed in hell and was delivered from hell (Jonah 2:2), and the other is Christ, whose soul went to hell, but "His soul was not left in hell," for God raised him up out of it. (Acts 2:31) And when Christ came out of hell He brought with Him "The keys of hell" and now has the power and the right to let all its captives free. Rev. 1:18

We may suppose that hell is to last forever, but the Prophet speaks of its coming destruction, and John the Revelator says that it is to be made to "deliver up the dead" which are in it, and it, itself, is to be destroyed. Hosea 13:14; Rev. 20:13

The last passage cited affords the explanation of the whole subject, for in the margin opposite Rev. 20:13 the translators have explained that the word "hell" means "grave." Reversely, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable and the meaning is the same. In every place in this article in which the citations appear in italic type, the translators have rendered Sheol or Hades by "grave" or "pit" instead of "hell."

## **THE VALUE OF TOIL**

**This article can be found in As entirety in the Newspaper Sermons, entitled,  
"The Value of Toil."**

### **THE CATHOLIC CHURCH-- ST. PETER'S KINGDOM KEYS**

*Pastor Russell Claims to be a True Catholic*

Having been asked to state concisely his position in reference to Catholicism and Protestantism Pastor Russell recently gave out the following statement:

For some unaccountable reason numerous Catholics have gotten the thought that I am their foe, just as Presbyterians, Methodists, Episcopalians, Baptists, etc., have the impression that I am their foe. I am a foe to no human being, especially to no Christian. I believe more fully in Free Grace than do Methodists--that ultimately God's grace will reach every human being. I believe more emphatically than do most Presbyterians that the Church is an especially elect class, and is now being gathered out of the world to be God's agents in the ultimate blessing of all the non-elect. I believe with the Baptists that only the Elect, the immersed, will constitute the Kingdom of God, although I deny their claim that baptism in water is the real immersion. I hold, with the Apostle, that it is a baptism into Christ's death. Similarly I hold to the great Catholic doctrine that there is only one true Church, founded by the Lord Jesus Christ through His Apostles, nearly nineteen centuries ago.

I am aware that several churches claim to be Catholic, each declaring itself the true Church and reprobating the others as heretical. I take the still broader catholic ground--that the word catholic means general; and that any limitation such as Roman Catholic, Greek Catholic, etc., to that extent denies their catholicity. Perhaps, therefore, I am really saying that I am more catholic than any of these brethren.

I must prove my point or be misunderstood. I hold, and few, if any, will dispute it, that the one catholic or general Church of Christ is that mentioned in the Bible--"the Church of the Firstborns, written in Heaven." If this be admitted, my next proposition is that the Lord in Heaven records as members of His true Church all the saintly--whether Roman Catholics, Anglican Catholics, Greek Catholics, Baptists, Methodists, or Presbyterians, etc.--and none others.

Have we not here the one Church, catholic, universal, the only Church which the Bible recognizes? In the past we have been too narrow and have supposed that God was as narrow as ourselves. It was on this account that Presbyterians, Roman Catholics, Anglicans, Baptists, Methodists persecuted and were persecuted, each thinking itself the true Church. Are

we not all getting broader conceptions of our God and of His Church? Do we not see that we were mistaken in calling the outward organization the Church of Christ instead of remembering that the Lord alone writes the names of the Church, that He alone reads the hearts, that He alone is the Judge, and that He alone has the right to blot out the names of reprobates?

St. Paul wrote against sectarianism, already manifest in his day-some saying "I am of Paul"; others, "I am of Peter"; etc. The Apostle asks, "Is Christ divided:" (1 Corinthians 1:10-13) He explains that these sectarian names signified a spirit of division that failed to recognize the true Head of the Church, His true representatives and His true members. The entire foundation of divided Christianity would disappear and the true Church of Christ be speedily manifest, if true catholicity were acknowledged.

The great obstacle to unity is the erroneous doctrine of eternal torment. We must open our eyes wider and see that many of our theories were not taught by Jesus and the Apostles. We must see that the Church is a comparatively small company of Jesus' footstep followers, irrespective of sectarian lines; and that the Bible teaches not that these are to look over the battlements of Heaven to all eternity and see all others in torment, but that they are to demonstrate their loyalty unto death and in due time be associated with Messiah in His Millennial Kingdom, which will bless all the families of the earth-the living and the dead, who will then be resurrected.

### **THE TWELVE FOUNDATION STONES**

St. Paul declared that the saints of God, the true catholic Church, "are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone." (Ephesians 2:20) The Twelve Apostles are here referred to in their double office-Apostles especially commissioned by the Lord as His representatives, and Prophets, mouthpieces, for the proclamation of His Message. Jesus pictures the Church of Glory as the New Jerusalem, and its twelve foundations as twelve precious stones, in which are the names of the TWELVE Apostles of the Lamb-no more, no less-St. Paul being God's choice to take Judas' place.

To think of St. Peter as the only foundation for the Church would be to deny Christ's teaching and St. Peter's own statement-that the entire Church is symbolically represented as living stones built together by the Lord through the Holy Spirit. (1 Peter 2:4-10) It was a costly mistake, when our forefathers, overlooking this well-established point of Scripture, thought of their bishops as Apostolic Bishops, and took their decisions in councils assembled as the voice

of God. The voice of God to and through the Church came only through "the twelve Apostles of the Lamb." All others claiming this authority are denounced by Jesus Himself as pseudo-Apostles-false Apostles. Revelation 2:2

## **POWER IN HEAVEN AND IN EARTH**

As St. Peter was only one of the twelve foundation stones of the Church, so, likewise, he was only one of The Twelve to whom the Lord declared, "Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven" (Matthew 18:18)-the same statement exactly that on another occasion He made to St. Peter only. But He gave the keys to St. Peter alone.

Would it seem reasonable that Jesus should tell His Apostles that God would do whatever they bade Him do-taking to Heaven whom they pleased and excluding whom they rejected? Would it be wise or safe to entrust to poor humanity such dictatorial powers respecting the eternal interest of even one individual? Assuredly not! When we remember that these Apostles declared themselves men of like passions with others, that St. Peter himself dissembled on one occasion, and on another denied his Master, we are the more convinced that Jesus did not mean that God would abdicate His Divine authority and wisdom in favor of any twelve men.

What the passage implies is that the Lord would so overrule the utterances and writings of His twelve Apostles as to make them safe guides for His Church. Through the Holy Spirit at Pentecost these Apostles would be enabled to understand which things of the Jewish Law were binding upon the Church, and which not binding. Their decision would be absolutely right, and the entire Church might have confidence that what the Apostles bound or loosed on earth was equally bound or loosed in Heaven. See Acts 15:28, 29

To get back into proper relationship with each other, God's people must recognize that all the words of the New Testament Apostles and Prophets are authoritative, properly representing the Divine mind. Other things men have bound or loosed on earth, without recognition in Heaven. The things necessary to the Church are found only in the Bible, as St. Paul declares. 2 Timothy 3:16, 17

## **THE CHURCH UPON THE ROCK**

"Other foundation can no man lay than that is laid, Jesus Christ." (1 Corinthians 3:11) In the Divine arrangement Jesus Christ is the Foundation, the Rock, upon which is built the entire superstructure of His Church-the one Catholic, world-wide Church. The

1H737

New Jerusalem, the Church in glory, had twelve foundation stones, built upon the one Foundation Rock, the Lord Jesus Christ. It would manifestly be erroneous, therefore, to suppose that our Lord abdicated His own place in the Church in favor of St. Peter, as much as He loved him. St. Peter was merely one of the twelve precious-stone foundations.

What, then, did Jesus mean when He called St. Peter a stone, spoke of building His Church upon "this rock," and declares that the gates of Hell (Hades, the grave) would not prevail against it? We reply, Jesus went down into the prison

house of death, Sheol, Hades, the tomb; but on the third day these gates opened, and He came forth. So likewise these gates will not prevail against the Church. This is an assurance of the resurrection of the dead.

To understand our text we should read its context. The disciples had told Jesus the common talk respecting Himself. He then asked them, "Who say ye that I am?" St. Peter answered, "Thou art the Christ, the Son of the living God." This was the first public declaration of Jesus' Messiahship. Even the disciples had only now come to recognize their Teacher as the long-promised Messiah. Jesus answered, "Blessed art thou, Simon, son of Jesus; for flesh and blood hath not revealed this unto thee, but My Father in Heaven. Thou art Peter (a stone, ready for the spiritual Temple, the first to publicly acknowledge Jesus), and upon this rock (the truth just declared, that I am Messiah) I will build My Church."

In the Greek the word Peter signifies a stone of moderate size, while the word here rendered rock signifies a mass of stone. St. Peter's statement was a recognition of Jesus as the great Foundation of the Divine Plan-Messiah. Upon that foundation truth, that Jesus is Christ, the Church is built; and St. Peter was the first living stone to build himself upon that foundation. St. Peter himself gives us the same thought. (1 Peter 2:5-9) This entire Gospel Age has been devoted to the building of these living stones upon that great Foundation Rock, Christ Jesus. When the great Temple of God is completed, the New Dispensation will be inaugurated.

### **"THE KEYS OF THE KINGDOM"**

To St. Peter our Lord said, "I will give thee the keys of the Kingdom of Heaven." We shall not suppose that any who hear this discourse or read it in the newspapers are stupid enough to think Jesus meant that Heaven is locked up, and that nobody could get in except as St. Peter would admit them. True, some have voiced such fantastic notions. But we refuse to believe that intelligent people could be in earnest in any such view.

St. Peter was honored in being permitted to do an opening work connected with the inauguration of the Church. The Bible shows us two different keys, A key is a symbol of power or authority or an initiative. St. Peter used his first key of privilege on Pentecost. When the Holy Spirit came upon the early waiting Church, St. Peter explained the situation and opened the door into the Church of Christ for the Jews, admonishing them to enter. He told of the merit of Christ's death, resurrection and ascension, and how forgiveness of sins was, therefore, preached in His name. Acts 2:14-36

The second key to the Kingdom of Heaven-the Church, the embryo Kingdom preparing for glory-St. Peter used three and a half years later. Then the seventieth week of Divine favor prophetically appointed to the Jews expired, and the time came that "the Gentiles might be fellow-heirs with the Jews of the same Promise." The opening work was with the household of Cornelius, to whom St. Peter preached Christ. Thus the Gentile door into the Kingdom was thrown wide open. Acts 10

## **REPENTANCE AND REMISSION OF SINS**

"That repentance and remission of sins might be preached in His name to all people." (Luke 24:47) God never gave power to bishops, priests or ministers of any denomination to forgive sins. "Who can forgive sins but God alone?" Nor did Jesus give authority to His Apostles to forgive sins. They might preach forgiveness, but ONLY IN HIS NAME. Nowhere in the Bible is there a statement to the effect that the Apostles undertook to forgive sins.

In proportion as God's people throw away their sectarian spectacles they can read God's Message in the words of Jesus and the Apostles. Let us hold fast the precious Word, which Jesus exhorts us to search and which is sufficient that the man of God may be perfect, thoroughly furnished.

Let us remember that there is only one true catholic, universal Church, each member of which is a saint, related to God and the Lord Jesus Christ through faith, repentance and remission of sin and begetting of the Holy Spirit; and that a member of the Body of Christ is a member of that Body anywhere, "Now are ye the Body of Christ, and members in particular." 1 Corinthians 12:27

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"My flesh and my heart faileth; but God is the strength of my heart,  
and my portion forever.," Psa. 73:26.

1H738

## **FLIES IN THE OINTMENT**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Flies in the Ointment, Change the Odor Thereof."

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*Volume 7, Number 10*

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## **PURGATORY FIRES ! NOT NOW, BUT SOON**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Purgatory Fires! Not Now, But Soon!"

## **FAITH, SALVATION AND WORKS**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Saved by Faith, Not by Works."

## **THE POWER OF CHRIST'S GOSPEL**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Power of Christ's Gospel."

## **THE APOSTLES AND PSEUDO-APOSTLES**

This article was republished in the Overland Monthly, pp. OM395-OM399, entitled, "Bishop-Apostles Costly Mistake."

## **THE FIG TREE IS WITHERED AWAY**

This article was republished in Reprints R4788 -March 15, 1911, entitled, "The Fig Tree is Withered Away."

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### *Volume 7, Number 11*

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## **OUR LORD'S GREAT PROPHECY DEPICTING END OF "WORLD"**

*Matthew, Twenty-Fourth Chapter, made Plain*

This article was excerpted from The Battle of Armageddon, Pages 563-614, entitled, "Our Lord's Great Prophecy."

1H739

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### *Volume 7, Number 12*

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## **GOD'S MESSAGE OF COMFORT TO THE JEWS**

This article can be found in its entirety in the Newspaper Sermons, entitled, "God's Message for Comforting the Jewish People."

## **PASTOR RUSSELL CHEERED BY AUDIENCE OF HEBREWS**

This article was republished in Convention Report Sermons, pp. 133-142, entitled, "Zionism in Prophecy."

## **WHAT PASTOR RUSSELL PREACHES**

This article can be found in its entirety in the Newspaper Sermons, entitled, "What Pastor Russell Preaches."



## **SPIRITUAL ISRAEL THEN NATURAL ISRAEL**

This article is the same material as Bible Students Monthly, Volume 1, No. 10, entitled, "Spiritual Israel, then Natural Israel. "

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### *Volume 8, Number 1*

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## **EARTHQUAKES IN PROPHECY**

This article is the same material as Old Theology Quarterly, No. 76, entitled "Earthquakes in Prophecy."

## **THE MEDIATOR OF THE ATONEMENT**

This article is excerpted from The Atonement Between God and Man, Chapter 4, pages E97-E106, entitled, "The Undefined One."

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What though perplexing paths appear,  
God's Word, a lamp, makes all things clear;  
Onward I pass, nor evil fear,  
Christ is my way.

1H740

## **JESUS A WONDERFUL MAN**

This article is the same material as Bible Students Monthly, Volume 2, No. 11, entitled, "Jesus a Wonderful Man."

## **WHEN GOD WAS ALONE**

This article was republished in The Atonement Between God and Man, pp. 97-106, Chapter 4, entitled, "When God was Alone. "

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### *Volume 8, Number 2*

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## **THE DIVINE LAW UNIVERSAL AND ETERNAL**

*Its Relationship to Israel's Ten Commandments  
and Their Sabbath Day*

This article was republished in Reprints R1723-R1730-November 1, 1894, entitled, "The Divine Law-Universal and Eternal."

**"KEEP MY COMMANDMENTS"**

*Jesus and the Rich Young Ruler*

This article was republished in Reprint R1730-R1731  
November 1 and 15, 1894, entitled, "Keep My Commandments."

**JEWISH SABBATH TYPICAL**

*Objections by Seventh Day Adventists Answered*

This article was republished in Reprint R1731-R1735-November 1 and 15,  
1894, entitled, "Objections of 7th Day Adventists Answered."

**A SHADOW OF THINGS TO COME**

*Pastor Barton's Letter to an Adventist Brother*

This article is the same material as Bible Students Monthly, Volume 5, No. 5,  
entitled, "A Shadow of Things to Come."

1H741

**RELIGIOUS AND SCIENTIFIC GLEANINGS**

**WHY SUCH CALAMITIES UPON THIS GENERATION?**

That the great European war is the beginning of God's judgment upon the nations of Christendom is recognized by many serious minded men of the world, as well as by Bible students. All are aware that "Christendom" has much to answer for; but just why this present generation should be called upon to suffer more than any other is a problem which some may not fully understand. The justice of the Time of Trouble upon the nations of our day should be appreciated when we recognize the fact that we stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of Divine Truth-Christendom, Babylon-whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction-for the lessons which experience (their own and others') is designed to teach; and if men fail to heed the lessons of experience, or willfully neglect or spurn Its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the Divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to

the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way; all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; men of the present day have more such lessons than those of previous generations, and this generation must suffer for its neglect.

## **THE MELCHISEDEC PRIESTHOOD**

*Great Purpose for Which it is Ordained*

**This article can be found in its entirety in Newspaper Sermons, entitled,  
"A Great Priesthood Divinely Appointed."**

## **A GOOD SOLDIER OF CHRIST**

*"Endure hardness as a good soldier of Jesus Christ. " 2 Tim. 2:3*

The name soldier, applied in the Bible to the followers of Jesus Christ, is an appropriate one; for it implies a special enlistment, or contract for service—a contract in which the life is freely offered, a contract in which the individual is under rigid discipline, and in which his will is entirely ignored and the will of the Divine Government, as expressed through the "Captain of our salvation," is absolute Law, to be obeyed at any cost

Doubtless many Christian soldiers have taken note of the courage and devotion manifested by the soldiers of the various armies of the world, now in conflict. We notice their obedience in going down into the trenches, enduring exposure and all kinds of privation, and, in many cases, receiving wounds or death or seeds of disease. We are amazed at their courage, loyalty, devotion. Doubtless many of the soldiers of the Cross have said, as they compared experiences, "If these men, fighting for they know not what, receiving a small wage, very plain food, and often very

1H742

uncomfortable conditions every way, are so loyal, 'what manner of persons ought we to be' who have enlisted under the banner of the Lord, pledging ourselves to faithfulness, 'even unto death'? What manner of persons ought we to be, after receiving such large rewards of Divine care, blessing, comfort and peace in the present life, and having through Christ such a glorious anticipation in respect to the future, if we are faithful? What manner of persons ought we to be—how zealous, how devoted, how loyal, how self-sacrificing! If others can renounce

their wills and obey orders, the purport of which they do not understand, how ready should we be to accept the Message of our Captain unquestioningly, regardless of our knowledge of eventualities!"

And what a glorious Cause is ours! If we lay down our lives in following our Captain's lead, it is for the good of others. With our Master we die that others may live, we endure that others may have joy and rejoicing through the knowledge of our God and His glorious coming Kingdom. How rich is our pay-in the present life the peace of God, passing all understanding, and the assurance that all things shall work together for our good and that every sorrow, every tear, will result in "a far more exceeding and eternal weight of glory" in the life to come-joint heirship with our Master in His Kingdom of a thousand years and in the eternal glory of Ages to come-2 Cor. 4:13-18

### **QUITE IN CONTRAST**

In contrast, note the description of a soldier of the present time, by the trenchant pen of Jack London, the novelist. Under the caption, "A GOOD SOLDIER," he writes:

"Young man, the lowest aim of your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow-citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation. If he is ordered to fire down a crowded street when the poor are clamoring for bread, he obeys, and sees the gray hairs of age stained with red and the life-tide gushing from the breasts of women, feeling neither remorse nor sympathy. If he is ordered off as one of a firing squad to execute a hero or benefactor, he fires without hesitation, though he knows the bullet will pierce the noblest heart that ever beat in human breast.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes only kill in self-defense. All that is human in him, all that is divine in him, all that constitutes the man, has been sworn away when he took the enlistment oath. His mind, conscience, aye, his very soul, are in the keeping of his officer.

No man can fall lower than a soldier-it is a depth beneath which we cannot go."

## **THE PERFECT POISE OF GOD'S JUSTICE AND LOVE**

*Why God Permitted Man's Fall  
The Justice of the Death Penalty*

**This article was republished in the Overland Monthly, pages OM405-OM409, entitled, "The Perfect Poise of God's Justice and Love.**

## **HEAVENLY INTEREST IN SINNERS**

This article was republished in Reprints R5426-R5428 -March 15, 1914,  
entitled, "Heavenly Interest in Sinners."

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Love me, my Father: let me know  
Thy care for me.

1H743

## **THE CAMEL AND THE NEEDLE'S EYE**

This article was republished in Reprint R658, August 1, 1910, entitled,  
"The Camel and the Needle's Eye."

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*Volume 8, Number 5*

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## **WHAT IS THE SOUL?**

This article was republished in Reprints R1881-R1882 -October 15, 1895,  
entitled, "What is the Soul?"

## **QUESTIONS WITH INSPIRED ANSWERS**

This article is the same material as Bible Students Monthly, Volume 2, No. 3,  
entitled, "Questions With Inspired Answers."

## **ELECTING KINGS**

This article is the same material as Bible Students Monthly, Volume 2, No. 3,  
entitled, "Electing Kings."

## **"DO YOU KNOW"**

This article is the same material as Bible Students Monthly, Volume 2, No. 3,  
entitled, "Do You Know?"

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*Volume 8, Number 6*

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## **THE MOST PRECIOUS TEXT**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Most Precious Text."

## **THE SAVIOR OF THE WORLD**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Prophetic Song of the Angels. "

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We'll recognize His Wise intent,  
Some day, some day.

1H744

## **EARTH TO BE FILLED WITH GOD'S GLORY**

This article can be found in its entirety in the Newspaper Sermons, entitled,  
"Earth to be Filled with Cod's Glory."

## **PICTURES OF THE KINGDOM**

This article was republished in Reprints R4636-R4637-June 15, 1910,  
entitled, "Pictures of the Kingdom. "

## **WITHOUT A PARABLE HE SPAKE NOT**

This article was republished in Reprints R4644 -July 1, 1910, entitled  
"Without a Parable He Spake Not."

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*Volume 8, Number 7*

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## **DO YOU BELIEVE IN THE RESURRECTION OF THE DEAD?**

This article was republished in Reprints R4791-R4794, April 1, 1911,  
entitled, "Do You Believe in the Resurrection of the Dead?"

## **NEW DANGER IN CHRISTIAN SCIENCE**

"This article was republished in Reprint R4743-R4744, January 15, 1911,  
entitled, "New Danger in Christian Science."

## **"MANY ARE CALLED FEW CHOSEN"**

*"Come unto me, all ye that are weary and heavy laden and I will give you rest."  
Matt. 11:28*

Our text assures us that the called ones of this Gospel Age are many in comparison with the few who will eventually be chosen as the "very elect"-who are elected or chosen to be the joint-heirs with Christ in the Messianic Kingdom, which is to bless the world of mankind in general-the non-elect. We now consider the call or invitation which has been made during this Gospel Age-the class to whom it has been extended. It should be carefully noted that the Scriptures do not say that all are called. On the contrary they tell us that many are blind and deaf to God's message now being circulated-the Gospel. Such cannot be said to be called in any proper sense of the word. A call is an invitation which is heard. As we look out over the world in general we see the vast majority in heathen darkness, as the Apostle expresses it, "having no hope and without God in the world." (Eph. 2:12) They have never heard of "the only Name given under heaven and amongst men whereby men must be saved."

### **SCRIPTURES MISUNDERSTOOD**

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to

1H745

eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it. But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death-the Adamic condemnation. We see from the Scriptures, too, that our Lord Jesus "by the grace of God tasted death for every man"-*"to be testified in due time."* (Heb. 2:9; 1 Tim. 2:6) Jesus, therefore, tasted death for all these 1,200,000,000 and for all their forefathers. He has given the ransom price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us. The coming blessing is a rescue from the sin-and-death conditions in which they were born; an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace we see is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

## **THE ADVANTAGE OF THE HEARING EAR**

We who have heard the Lord's voice calling us, inviting us during this Age to joint-heirship in the Kingdom, have an advantage over the heathen, as knowledge is always an advantage. No injustice is done the heathen in leaving them without this knowledge, but a favor is conferred upon those who have the hearing ear. Our salvation, like the world's, waits for the New Age. In the morning of that glorious thousand-year-day the Church is to be rescued first, as it is written, "God will help her early in the morning." (Psa. 46:5) These He will use here as His instrumentalities in blessing the heathen and all the families of the earth, as says the Apostle John, "The Spirit and the Bride shall say come, and whosoever will may come and take of the water of life freely." (Rev. 22:17) The Bride must be developed before she can join with the Spirit in inviting the world to the blessing which God has in reservation, and this Gospel Age is for the very purpose of calling and testing, proving and selecting the Bride class; and at the close of this Age the marriage of the Lamb will come, and the faithful Church will thenceforth be the Bride in glory, and in association with the Bridegroom in His Kingdom work. Thus our second blessing is the privilege of accepting God's gracious arrangement and becoming his "very elect."

## **CHRISTENDOM'S 400,000,000**

Having disposed of the 1,200,000,000 of heathendom, and finding that they have no call, but are under gross darkness, blindness, we now turn our attention to the estimated 400,000,000 called Christendom, and ask to what extent have these seen, heard and understood respecting the grace of God in Christ. Many of them have heard church bells ring, many of them have been inside edifices consecrated to the worship of God, but a comparatively small number have ever really heard, in the sense of truly understanding or knowing the meaning of the Gospel message. These few who have some understanding of the message are generally confused by it, and by reason of this confusion and misunderstanding of the call they are split into an hundred parties and sects. Some lay most stress upon election, others upon free grace, others upon immersion, others upon various forms of church government, etc. Out of the whole number only a comparatively small proportion have any clear conception of the Truth-of how we became sinners, of what the penalty against the race is, of how Christ paid the penalty, of how His death was the satisfaction for our sins, of how God could be just and justify those who believe in Jesus, or how the call began at Pentecost and continued down during the Age, of the purpose and object of the call, what the called are called to and what are the terms and conditions of the call, and what will be the result to the majority after, from amongst the called ones, a few shall have been chosen to be the Bride of Christ, the "very elect."

## **LIGHT FOR THE RIGHTEOUS**

This is certainly a fair statement of the world's ignorance, and it is corroborated by the Apostle, who tells us in so many words that "The God of this world hath blinded the minds of those who believe not," and he again intimates that even believers see only in part. (2 Cor. 4:4; 1 Cor. 13:12) Again he assures us that we who are believers should desire increasing light, and be assured that God intended the light for the Church only-"Light is sown for the righteous, truth for the upright in heart"; and again, "Thy Word is a lamp to my feet, a lantern to my footsteps"; and again, "The path of the just is as a shining light, which shineth more and more



until the perfect day." (Psa. 97:11; 119:105; Prov. 4:18) The Apostle prays for the Church along the same lines, intimating a measure of blindness continuing with us for some time after we have

1H746

accepted Christ and have become His followers. His words are, "For this cause I bow my knees unto the Father of our Lord Jesus Christ-that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and height and depth; and to know the love of Christ, which passeth knowledge." Eph. S:14, 17, 18

### **MANY, YET FEW**

Do we not see, then, that the called ones mentioned by our Lord as "many called" are merely many in proportion to the few who will constitute the elect? and that the number of called is not many as respects the whole number of our race, but, on the contrary, few? So then, our Lord's words, interpreted by other Scriptures, signify that a few of the world are called during this Gospel Age, whereas none of the world were called prior to this Gospel Age, during the 4,000 years from Adam to Jesus. (Eph. 2:12) Only the Jewish nation was then dealt with by the Lord at all, and they were not called under the terms of this Gospel Age. As we see the selection which the Lord is making, we should appreciate the more the value of our knowledge of Him, and whatever we have heard of His Call, that by using the same we may greatly profit ourselves and secure the "pearl of great price," joint-heirship with our Lord in His Kingdom. We should make our calling and election sure by diligent faithfulness to the terms and conditions regulating this selection.

### **IS POVERTY A BLESSING?**

Why did not our Lord say, "Come ye righteous, come ye educated, come ye wise, come ye rich?" Why did He on the contrary say, "Come unto Me, all ye that labor and are heavy laden"? Why did he so frequently intimate that His chosen ones would be composed chiefly of the poor of this world, rich in faith? Why did he say through His Apostles, "Not many rich, not many great, not many learned, not many noble, not many wise hath God chosen, but chiefly the poor of this world"? (1 Cor. 1:26, 27; Jas. 2:5) The answer is not far to seek: The rich, the noble, the learned, the self-satisfied righteous are not in the condition of heart to hunger and thirst after the things which God has to give now. And God is so presenting His Truth now that it will appeal only to those of a certain character, a certain kind of disposition. As for the righteous He informs us that there are none such, that all have sinned and come short, all have violated the Divine Law, and all are under the sentence of that Law, even though some have sinned much more egregiously than others. Rom. 3:10

As for education and wisdom, these do not enter into the Lord's call, because, as the Apostle declares, much of it is foolishness in God's sight, because much of it is error; and when God gets ready to give knowledge and wisdom to His "very elect" he can give them the pure article. (1 Cor. 13:10)

## **WHY THE POOR?**

But why should he seek the poor? Has he need of poverty? We answer, No! and He is not seeking all of the poor; but the poor in purse, poor in influence, poor in education and poor in character, with all their disadvantages, have the great advantage that their condition is favorable to humility-it is easier for them to accept the Lord's terms and conditions and to give their all than it is for others who have more to give up and who feel less their complete dependence. So, then, without despising greatness, nobility, riches, honors, but while rightly appreciating and valuing these, let us learn to appreciate the advantages we have if we are humble, poor and lowly. And those who are rich in any of these particulars must learn the same lesson, that in order to be of the Lord's followers they must become poor-that faithfulness to Him will cost them their influence in the world; faithfulness to Him will lead them to lay at His feet all of their wealth, financial, intellectual and moral-all to be used in joyful service of the King.

## **COME, YE LABORING AND HEAVY LADEN**

But the real pith of our Lord's words lies in the terms, "Ye that labor and are heavy laden." This may have a measure of application to farm labor, counting house labor, factory labor, etc., but its special significance is to a labor of heart, heavy laden with its appreciation of sin and degradation. Some of us, in our ignorance of the true standards of righteousness, may at one time have had very self-satisfied sentiments before coming to the Lord and entering into a covenant with Him and accepting His favor and the covering of His Robe. We perhaps have been thoughtless respecting what should be the true standard before the human heart, what should be the true standard of responsibility to God and to our fellow men; but as the eyes of our understanding become opened to the facts, as we struggle with ourselves for mastery over inherited weaknesses and frailties, as we obtain high ideals and seek to measure up to them, we find ourselves weary and heavy laden in the attempt. Happy is the man who has reached this condition of realizing his own meanness by nature, and of getting a glimpse of the grandeur of Divine perfection, the standard, the ideal.

1H747

## **"AND I WILL GIVE YOU REST"**

Those who have come to Jesus in response to His invitation find in Him, in His Fellowship, in His Word, in His peace, which comes from believing His promises, a blessing far beyond anything they could at first understand. (1 Cor.2:9, 10)

They find that they have assistances in the assurance of their Master that the present rest of faith will by and by be succeeded by the actual rest of the Kingdom; that what they have by faith now in anticipation, they are to more than realize by and by when in the resurrection they shall be changed in a moment, in the twinkling of an eye, and be like their Redeemer-see Him as He is and share His glory. To the extent that they can exercise this faith in the Lord and in His promises present and future, in that same proportion they have cause for rejoicing, and experience the rest, the peace, the blessing, which the Master assures us will be theirs when He said, "I will give you rest."

## **"ACCORDING TO THY FAITH"**

But some one will say, We cannot exercise this faith; we must hold on to the things of this present life; we cannot sacrifice social position, or wealth, or honor of men, or time, or influence—we cannot sacrifice these on a bare hope of a better resurrection and an everlasting glory in the Kingdom. We must walk by sight not by faith. Why should God make a test of faith? Ah, we answer, that is the very point: The Lord is making, an election according to faith, as we read, "According to your faith be it unto you." Not every person is able to exercise this faith, and those who cannot do so are not be eternally tortured because of their inability. Nevertheless their failure to exercise faith demonstrates that they cannot belong to the class which the Lord is now electing or selecting. Their blessing will come in the Messianic Age, where knowledge and sight will give place to faith and trust. Blessed therefore are the poor in spirit; it is easier for them to exercise faith—easier, therefore, for them to come into alignment with the Divine conditions. Let all of us who have been laboring and heavy laden with an appreciation of our own weaknesses and imperfections, and who have heard the Master's voice assuring us that He has paid the penalty and that He appropriates to us of His merit to give us a standing before the Father, count all things but loss and dross that we may win Christ—a place in the anointed, glorified Church; that we may be heirs of God, joint heirs with Jesus Christ our Lord in the incorruptible inheritance which, under the great Abrahamic Covenant, the Oath-Bound Covenant, is to bless the world.

Volume 8, Number 8

## **GATHERING THE LORD'S JEWELS**

**This article was republished in Reprint R2404-R2407, December 15, 1898, entitled, "Gathering the Lord's Jewels."**

## **THRUST IN THY SICKLE**

**This article was republished in the Overland Monthly, pages 248-251, entitled, "Thrust in Thy Sickle."**

## **WHAT IS MAN ?**

**This article can be found in its entirety en the Newspaper Sermons, entitled, "What is Man?"**

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WHILE place we seek, or place we shun,  
The soul finds happiness in none,  
But with our God to lead the way,  
'Tis equal joy to go or stay.

## **THE LOVE TO BE DESIRED**

This article was republished in Reprints R4766-R4767, February 15, 1911, entitled, "The Love to be Desired."

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### *Volume 8, Number 9*

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## **DECLINE OF FAITH AND GODLINESS**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Decline of Faith and Godliness."

## **FAITH, FIDELITY AND OBEDIENCE NECESSARY TO SALVATION**

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Spirit Willing, the Flesh Weak."

## **OUR RESPONSIBILITY AS CHRISTIANS**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Am I My Brother's Keeper?"

## **THE NEW DAY ALREADY DAWNING**

This article was republished in the Overland Monthly, OM348-OM351, entitled, "The New Day Dawns. "

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### *Volume 8, Number 10*

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## **JONAH IN THE BELLY OF HELL**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Out of the Belly of Hell, cried I."

## **A GREAT CONQUEROR, A GRAND TRIUMPH**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Ascended Where He was Before."

## **FEAR THE BANE OF HUMANITY**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Fear-the Bane of Humanity."

## **TO KNOW GOD IS TO LOVE HIM**

This article can be found in its entirety in the Newspaper Sermons, entitled, "To Know God is to Love Him."

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### *Volume 8, Number 11*

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## **IMMORTAL WORMS UNQUENCHABLE FIRE!**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Immortal Worms and Unquenchable Fire."

## **WHICH IS THE TRUE GOSPEL?**

This article can be found in its entirety in the Newspaper Sermons, entitled, "Which is the True Gospel?"

## **THE SEAS IN THE HOLLOW OF GOD'S HAND**

This article was republished an Pastor Russell 's Sermons, pp. 467-474, entitled, "The Seas in the Hollow of God's Hand. "

## **JESUS A WONDERFUL MAN**

This article is the same material as Bible Students Monthly, Volume 2, No. 11, entitled, "Jesus a Wonderful Man. "

## **WHEN GOD WAS ALONE**

This article is the same material as Bible Students Monthly, Volume 2, No. 11, entitled, "When God was Alone."

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My happy soul, since it has learned to die,  
Has found new life in Thine infinity.

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*Volume 8, Number 12*

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**DAY OF VENGEANCE--  
WHAT ? WHEN ? WHERE ?**

**This article can be found in its entirety in the Newspaper Sermons, entitled,  
"The Day of Vengeance. "**

**THE LORD'S HOUSE IN  
TOP OF THE MOUNTAINS**

**This article was republished in Pastor Russell's Sermons, page SM730-  
SM738, entitled, "The Lord 's House Over All."**

**VESSELS OF GOLD AND OF SILVER**

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. " 2 Tim. 2:20, 21

This text shows that the Apostle was solicitous for the Church because of a sectarian spirit of contention which prevailed where the spirit of fellowship should have manifested itself. This does not signify that the Apostle ignored the importance of fidelity to the Truth, for concerning this he had already written that the Church should "contend earnestly for the faith once delivered to the saints." He here objects to the disposition of many to contend about matters of no moment, which he terms "words to no profit, but to the subverting of the hearers," and again "profane and vain babblings, which would increase unto more ungodliness and eat as cloth a canker." In a word, man-made differences should be ignored and only those doctrines which the Scriptures clearly and distinctly set forth are to be insisted upon and contended for. In all other things the Lord's people are to have fervent charity and liberty among themselves. After exhorting Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," he declares that notwithstanding these various bates" brings and twistings of the Scriptures, the "foundation of God standeth sure." God's great plan will stand and will finally triumph no matter who may babble against it and no matter how much the Adversary may seek to draw attention away from the fundamental facts to the theories and fancies of the egotistical and hypocritical. The Apostle's thought seems to be that some of the Lord's people, by following the course he has outlined, and becoming thoroughly furnished in the word of truth and able to rightly divide it to others, will be vessels of honor in the service of the Lord in the present time. On the contrary, some- truly God's people, truly consecrated to him, yet neglecting these important

principles-will be vessels of less honor and used of the Lord to accomplish less glorious results.

### **TO HONOR AND LESS HONOR**

How manifestly true is this inspired declaration only the more advanced of the Lord's people may know. The world judges by outward appearance, and perceives the prosperity of many who have the form of godliness without the power thereof; it perceives the prosperity of many sects and parties, divided chiefly by mere quibbles, and it perceives the lesser prosperity of those who ignore sectarian lines and stand only for the word of truth, and contend only "for the faith once delivered to the saints." Only the spiritually minded can see the situation from the Lord's standpoint-only these can realize which, from the Lord's standpoint, are the gold and silver vessels and which are those of wood and of earth. Only this class can discern which vessels the Lord uses to the greater honor-through which he sends the greater riches of his grace and truth, and which he uses in an inferior sense.

The "great house" of the Apostle's parable is the household of faith-the house of God-the Church of

1H751

the living God. This Church is now in an embryo condition; unfinished, imperfect; it bears a similar relationship to the Church in glory that Israel's tabernacle in the wilderness bore to the temple at Jerusalem. We are not to understand that only the most proficient of the Lord's people are recognized by him and others entirely ignored, but, as the Apostle says, our sure foundation lies in the fact that "the Lord knoweth them that are his," and also in the fact that those who name the name of Christ should depart from iniquity. Every servant of God, every vessel in his house, must come under these conditions to be vessels at all:(1) The Lord must know them as his; they must be of the class mentioned by the prophet who have made a covenant with the Lord by sacrifice-self sacrifice, consecration to death; (2) they must also be of the class that depart from iniquity-that recognize righteousness, truth, holiness, and strive toward perfect attainment.

But not all of those who make a full consecration and who strive for righteousness shall occupy the same station in the Divine service, either now or hereafter. The degree of honor in the Lord's service will depend upon their degree of honesty and zeal. While, therefore, we may well rejoice to be vessels in the Lord's house, to be used of him either in more honorable or less honorable capacity in his service, nevertheless he is pleased to have us aspire to such faithfulness in thought, in word, in deed, as would have his approval and win for us the higher stations in his esteem and service here and hereafter.

### **"IF A MAN PURGE HIMSELF"**

The Apostle tells us how as Christians we may attain to the highest positions in Divine favor. He says, "If a man purge himself from these he shall be a vessel unto honor." He does not mean, however, if any man do so, for here and elsewhere he shows, in harmony with the other Scriptures, that the world has nothing whatever to do with this matter-that the first step of approach to God must



be through the door, through Christ, and that only those who come unto the Father through him have any standing whatever at the present time. Hence the Apostle's thought is that if any man in the Church will purge himself, will purify himself, will seek to put away these elements of dross and unrighteousness, will seek to avoid profane and vain babblings, will cease to strive about words to no profit, and will seek more and more by the Lord's assistance to "rightly divide the word of truth"-such a man in Christ, whether his talents and opportunities be great or small, will be blessed of the Lord and reckoned of him as one of the more honorable vessels for his service here and hereafter.

Continuing further he declares that the man who thus purges himself and seeks to bring himself closely into alignment with the will of God, will not only be reckoned a vessel unto honor, but will be sanctified and set apart by the Lord for his service. He will give him opportunities, special opportunities, to do and to be assisted, which he would not have provided for him otherwise. Christian people too often seem to overlook this matter-to forget how much God has to do with his Church, with those who have made consecration of themselves to him.

More and more should we all remember, as is urged by the Apostle, that "God hath set in the Body the various members as it hath pleased him." It is for us not to be ambitious for a high station, but to humbly desire to be and to do those things acceptable to the Lord, leaving it for him to give us whatever experiences in life will be best for us-either larger opportunities for service or lesser opportunities, for the testing and proving of our loyalty. Selfish ambition in any of the Lord's people would be the surest road to Divine disapproval. It might succeed in securing place and power in nominal systems of human origin, but such a course-so far from bringing these into greater prominence with the Lord or into greater opportunities of service in connection with his truth-would work in an opposite direction; as it is written, "The Lord disdaineth the proud, but showeth favor to the humble." The Apostle, therefore, urges, 'mumble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time'-in the present life or in the future life or both. It is for the Lord to choose our place and our work for we; it is for w to seek to be instruments willing and ready, "for the Master's we made meet."

### **"HOUSE OF MANY MANSIONS"**

Looking beyond our present opportunities and privilege of usefulness in the Lord's service, and the degree of opportunities secured by w now through faithfulness, we perceive that the great work for which we are called, chosen, being schooled, is that of the future, of which the Apostle says, "That in the ages to come God will show forth the riches of his grace, in his loving kindness toward w in Christ Jesus." (Eph. 2:7) Our Lord referred to that glorious future condition when he declared to his Apostles, "In my Father's house are many mansions. I go to prepare a place for you." The many mansions, the many stations, the many planes of celestial being and blessing are here pictured, and the suggestion is further given that one special place in the Divine family would be made for the special followers of the Lord-those known throughout the Scriptures as "the Bride, the Lamb's



Wife," and again as "the Royal Priesthood" under Christ, their great Chief Priest. The chief mansion will be for these who, called to the highest honor, are represented by the golden vessel.

And again they are called the "Lord's jewels," and he says of them, "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17) As jewels are scarce, so these are described to be only a little flock to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32) To be of this company styled in the Scriptures as "more than conquerors through him that loved them and bought them with his precious blood," the Apostle Paul declared that he was glad to suffer any loss-to count all things but as loss and dross that he might win Christ and be found in him-as a member of his Body, a member of the royal priesthood, a member of the little flock, a partaker of the divine nature.

In the tabernacle and in the temple gold was used as a symbol of this divine nature, the highest of all natures, superior to the angelic. Our Lord described this immortal condition as signifying the possession of life in himself-life not derived from other sources. "As the Father hath life in himself (immortality), so hath he given unto the Son to have life in himself" (immortality). John 5:26) And he has been given the privilege of giving this to whomsoever he will-to the worthy ones constituting his elect Bride, otherwise styled "members of the Body of Christ," vitally connected with him, their living Head. It is to this glorious quality of the divine nature, symbolized by the gold, and again in our text styled the vessels of gold, that Peter refers, saying "God hath given unto w exceeding great and precious promises, that by these we might become partakers of the divine nature." 2 Peter 1:4

### **"VESSELS OF SILVER"**

All recognize silver as less precious than gold, but much more abundant. As one of the precious metals it is used in the Scriptures to represent a spiritual class, but a different class from that represented in the vessels of gold-a more numerous class. While all of the Lord's people of this Gospel Age were called, as the Apostle says, "In one hope of their calling," with at least the prospect or opportunity of becoming golden vessels, nevertheless the Lord foreknew that not all of his true followers would prove in the end to be "more than conquerors;" not all of those who love righteousness and hate iniquity would be so zealous for the service as to be esteemed worthy to be of that little flock, the Bride, because all would not run in the race with zeal, following in the Master's footsteps; hence we find in the Scriptures another class, another division of the Church, clearly pointed out.

In the types of the Old Testament they were represented by the Levites, who had an important work to do in conjunction with the priests and as their assistants. In the New Testament this class is referred to in our text as "vessels of silver," or less honorable than the vessels of gold, and they are particularly brought to our attention in our Lord's last message to his Church, in which he pictures them as a "great company" in contrast with the "little flock."

This great company he designates as in the end honored and honorable victors, with palm branches-the crowns being reserved for the little flock, the vessels of gold. In the same picture he shows us that while the little flock of more than conquerors are to sit upon the throne with him, these others, worthy but less worthy, are to be before the throne. He points out that while the "little flock" will share his glory and honor as his Bride, this greater company, represented by the more numerous vessels of silver, will serve him in his temple. (Rev. 7:9-15) He points out further in the same message that while the little flock will be the Bride class, the "great company" will be honored with an invitation to be present at the marriage supper of the Lamb in glory. (Rev. 19:9) And through the Prophet David he pictured the distinction between these classes, the little flock, the vessels of gold unto greatest honor, and the greater multitude, the vessels of silver unto less honor, picturing them as the Bride and her companions-bridesmaids. The picture shows the Bride all glorious in raiment of fine needle work, of embroidery and gold, brought in before the King, and then it shows w the "virgins, her companions, who follow her." Psalm 45

### **"VESSELS OF WOOD AND OF EARTH"**

To be in any part of God's great house--to be in his service in any capacity, either now or hereafter, is an honor, is no dishonor. Hence we prefer that translation of our text-vessels unto more honor and vessels unto less honor. The vessels of earth and of wood are specified as indicating those unto less honor, and to our understanding represent in the future those who will be servants of God on the earthly or human plane. Whoever through the portals of the Divine Word catches a glimpse of the coming glory of the earth during the Millennial Age-a glimpse of the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets"-can rejoice with any who will be found worthy to be a vessel of less honor in the Master's cause in the future on the earthly plane. To our understanding the majority of Christian people have never appreciated the glorious grandeur that is to come to earth during and as a

1H753

result of the reign of Messiah-his Bride included. will be times of restitution which God has declared Surely, as Saint Peter declares (Acts 3:19-21), these through all his holy prophets.

## **WORKMEN THAT NEED NOT TO BE ASHAMED**

**This article can be found in its entirety in the Newspaper Sermons, entailed,  
"Workmen Needeth Not to be Ashamed. "**

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BRINGING HOME THE FLOCK

THROUGH pastures fair,  
And sea-girt paths all wild with rock and foam  
O'er velvet sward, and desert stern and bare  
    The flock comes home.

    A weary way,  
Now smooth, then rugged with a thousand snares;  
Now dim with rain, then sweet with blossoms gay,  
    And summer airs.

    Yet, safe at last,  
Within the fold they gather, and are still;  
Sheltered from driving shower and stormy blast,  
    They fear no ill.

    Through life's dark ways,  
Through flowery paths where evil angels roam  
Through restless nights, and long, heart-wasting days,  
    Christ's flock comes home.

    Safe to the fold,  
The blessed fold, where fears are never known,  
Love-guarded, fenced about with walls of gold,  
    He leads His own.

    O Shepherd King,  
With loving hands, whose lightest touch is blest!  
Thine is the Kingdom, Thine the power, to bring  
    Thy flock to rest!

# Addendum

1H754

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*Volume 7, Number 5*

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## **CHRISTIAN SCIENCE UNSCIENTIFIC, UNCHRISTIAN**

*By C. J. Woodworth*

The following criticism of a minister's address from the Scranton (Pa.) Times is worthy of circulation:

Editor of The Times,

Scranton, Pa.:

Dear Sir: Public attention having been called to the doctrines of Christian Science, by the lecture of Rev. Irving C. Tomlinson, reported in the public press, it has occurred to me that both the friends and opponents of this theory would welcome public expressions on the subject; hence my letter:

One of the first points that Rev. Tomlinson made is that Mrs. Eddy's views have been accepted by many "learned scholars, wise judges," etc. But now, hear the Word of the Lord regarding those who accept the doctrines which Christ Himself taught: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." 1 Cor. 1:26

### **PROSPERITY NOT A PROOF OF MERIT**

The second point Rev. Tomlinson makes is its growth. Hear the Word of the Lord: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." (Matt. 24:24) "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways." 2 Peter 2:1, 2

The third point Rev. Tomlinson makes is its financial prosperity. Hear the Word of the Lord: "Woe unto you that are rich! for ye have received your consolation." (Luke 6:24) "Hearken, my beloved brethren, hath not God chosen the poor of this

world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5) "I will spue thee out of my mouth because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Rev. S:16, 17

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the true personality of God. Hear Mrs. Eddy on this point: "Jehovah is not a person. God is principle." Principle is "life, truth, love, substance and intelligence." "In divine Science, God and men are inseparable, as Principle and its idea." "Woman is the highest term for man." There you have it. Mrs. Eddy is God! She has proved ill Nothing could be more simple. Now hear the Word of the Lord: "Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb; I am Jehovah that maketh all things; that stretcheth forth the heavens alone [without Mrs. Eddy's help]; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars and maketh diviners-mad; that turneth wise men backward, and maketh their knowledge foolish." Isa. 44:24, 25

Rev. Tomlinson's fifth point is that it does not deny

1H755

the Atonement. Hear Mrs. Eddy on this point. "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it." Now hear the Word of the Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." (1 Peter 1:18, 19) "Thou wast slain, and hast redeemed us to God by thy blood." (Rev. 5:9) "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." 1 Cor. 15:3

### **"MANY WONDERFUL WORKS" NOT PROOF**

Rev. Tomlinson's sixth point is that Christian Science is one of the many bodies of worshipers which lay great stress on the subject of healing. He says: "It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when He was gone." At this point of his discourse Rev. Tomlinson came very near to making a correct statement. His principal error is in the use of the word "mistakenly." Christian people who know their Bible understand very well that the gifts of healing possessed by the early Church were bestowed upon it as a means for its introduction to the attention of mankind, some one or more gifts being conferred, at the hands of the Apostles, upon all who confessed Christ by immersion. The power of conferring those gifts was vested by our Lord in His twelve Apostles, of whom, by Divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the Apostles died. By that time the Church had been brought prominently before the attention of the world, and those miraculous gifts were not necessary; and by that time, too, they began to have the Old Testament and parts of the New Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their

edification and instruction. It was this apostolic privilege, of bestowing these gifts upon others, which Simon Magus wanted to purchase with money, for which he was so sharply reprov'd. Get your Bible and read about the experiences of Simon Magus, the first great would-be Christian Science teacher, in Acts 8:13-20.

### **INTERPOLATION, NOT SCRIPTURE**

Rev. Tomlinson goes on to say: "In His farewell address to the members of His church, the Master said

as reported in the last chapter of Mark: 'These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.' " Right here is where Rev. Tomlinson stuck his foot into it, in bad shape, for all careful Bible students know that the last twelve verses of the Book of Mark are wanting in the Sinaitic and Vatican MSS., the oldest and most authentic copies of the New Testament in existence. It is evident that Mark's gospel was completed for him about five centuries after he wrote it, for the Alexandrine MS., written in the fifth century, is the oldest Greek MS. which contains these verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible. I feel constrained to say to Rev. Tomlinson that this is very bad "Science." It would have to go under the classification referred to by the Apostle when he warned Timothy against the erroneous teachings of "Science falsely so called." 1 Tim. 6:20

### **WOMEN NOT ALWAYS MESSENGERS OF LIGHT**

Rev. Tomlinson's final point is that "Christian Science was discovered and founded by a woman," and "in the churches of this denomination man and woman unite in the conduct of the Sunday services." Right here he shows again that Mrs. Eddy's book, and not the Bible, is the true text-book of the movement in which he is interested. No one held woman in higher esteem than our Lord, yet when choosing His twelve Apostles, and later the seventy, He included none of them. Nor were any female members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The Divine Program runs counter to the natural tendency of all men to specially esteem woman in religious matters. This tendency is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, the Roman goddesses Juno and Venus, the worship of Mary, the mother of Jesus, the use of women as mediums in Spiritualistic seances, and finally the exaltation of Mrs. Eddy.

Hear the Word of the Lord: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is in accord with the wishes of the best women of all ages. The true woman desires to

retreat from the limelight of publicity, and to put the responsibility for Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instruction without the damage to character and disposition which so soon mars the womanhood of the gentler sex, when they take up duties for which they were not by nature designed, and from which they are prohibited by the Word of God.

In conclusion, let me urge that the true Christian does not need Mrs. Eddy's textbook. He has an infinitely better one namely, "The Word of God, which liveth and abideth forever." (1 Peter 1 :23) It is not Mrs. Eddy's book, but it is "The Holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. S:15) It is through them alone "That the man of God may be perfect, thoroughly furnished unto all good works."

**LET THE SHADOWS FLEE AWAY**

It was the Word of God, made clear to me some years ago, through reading the SCRIPTURE STUDIES series of Bible helps, that led me to see how un-Scriptural is this Christian Science theory, and how unscholarly and unscientific. Christian Science teaches that the meaning of certain words is as follows:

Adam .....	A damn, or error
Eve.....	Evil
God.....	Good or Principle
Israel.....	Is Real
Mary.....	Sweet

Now that all may see just how childish is this method of twisting words, I give the exact meaning of each of the foregoing words in the Hebrew, from which they were taken:

Adam .....	Of the Ground
Eve.....	Life -Giving or Life Sustainer
God.....	Mighty One
Israel.....	Ruling with God
Mary.....	Bitter

In the case of the meaning of the word Mary, it comes from the Hebrew "Marah," and its only meaning is "Bitter." Turn to Exodus 15:2S, and read for yourself: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah."

Yours in behalf of the Old Book,

CLAYTONJ. WOODWORTH

## **“CHRISTENDOM” ON TRIAL**

Pacifists, in their search for some definite starting point about which the immense predisposition for peace may crystallize, have suggested the Pope and various religious organizations as a possible basis for the organization of peace. But there would be no appeal from such a beginning to the non-Christian majority of mankind, and the suggestion itself indicates a profound ignorance of the nature of the Christian churches. With the exception of the Quakers and a few Russian sects, no Christian sect or church has ever repudiated war; most have gone out of the way to sanction it and bless it, and it is altogether too rashly assumed by people whose sentimentality outruns their knowledge that Christianity is essentially an attempt to carry out the personal teachings of Christ. It is nothing of the sort, and no church authority will support that idea. Christianity—more particularly after the ascendancy of the Trinitarian doctrine was established—was and is a theological religion; it is the religion that triumphed over

Arianism, Manichaeism, Gnosticism, and the like; it is based not on Christ but on its creeds; Christ indeed is not even its symbol; on the contrary, the chosen symbol of Christianity is the cross to which Christ was nailed and on which He died. It was very largely a religion of the legions. It was the warrior Theodosius who, more than any other single man, imposed it upon Europe. There is no reason, therefore, either in precedent or profession, for expecting any plain lead from the churches in this tremendous task of organizing and making effective the widespread desire of the world for peace. And even were this the case, it is doubtful if we should find in the divines and dignitaries of the Vatican, of the Russian and British official churches, or of any other of the multitudinous Christian sects, the power and energy, the knowledge and ability, or even the good will needed to negotiate so vast a thing as the creation of a world authority.

*Saturday Evening Post*

1H757

## **THE STUDY OF NATURE**

*By Camille Plammarion*

Immobility in nature is only a delusion. We speak of sleep and rest, but nothing sleeps or rests. Our globe on which we live is like a continually onrushing automobile with the speed of 213,600 miles an hour through space. In this auto we go 'round the sun, a distance of 1,872,000,000 miles in a year. That will make 5,126,000 miles a day, or 213,600 miles an hour, or 3,560 miles a minute; that is nearly 60 miles a second.

This machinery of the earth is so wonderfully, nicely constructed and works so well that we as passengers do not observe the least of this awful speed. But the



speed is necessary in order to keep the earth at its fixed distance from the sun. If it were reduced, the sun with its attraction would draw the earth to himself. And if it were increased, the earth would be shot further and further away from the sun and would be attracted by other heavenly bodies. Who has now from the beginning ordered this commensurate speed? And who controls it lest it increase or decrease?

The earth is an immense ball, rushing forward through space. Its weight is 5,957 quintillions of tons, and it is 25,500 miles in circumference. A collision between our earth and another celestial body of the same or still greater weight must have a disastrous effect. Who sees to it that this does not happen?

But this movement is not the only one of our earth. It also turns 'round its axis-rotates-once in twenty four hours. Besides, it has twelve other motions, which it would take too much time to explain here. Only this much may be mentioned here-that the earth's orbit 'round the sun is not a circle, but an ellipse, oblong. Further, the earth does not move in a closed circle, but in a cork-screw-like orbit 'round the sun, so it has never twice followed exactly the same orbit in infinite space. This depends upon the fact that the sun which it follows also moves, and that with a speed of about fourteen miles a second. But where, in the infinite space, the whole goes no one but God knows. Think how dependent we are upon Him! We must trust God, and only in this trust can we have rest. Why not trust Him in everything?

But the sun is only a star among many others in space. That he seems greater, lighter and warmer than the others depends upon his greater nearness to us than theirs. If they were the same distance from us as he, they would seem like him.

These other stars or suns also are moving with their planets and satellites-followers. Some of them move with a speed of 267 miles a second. The whole Universe is a mass of forward-rushing suns and solar systems. It is as the cloud of dust where the King with His suite has passed. This moving cloud of worlds and solar-systems is a solemn proclamation of God's, the great Emperor of the Universe, existence.

The laws controlling the movements there in the Infinitely Great, govern all motion also in the least. They govern the movements in ourselves where there is not either any cessation, nor stagnation. Continually and without ceasing our lungs breathe and our heart beats as a drawn watch. The heart beats about 100,000 times a day, or 56 millions times a year, and in 50 years 1,825 million times. Thus the blood circulates through the arteries and veins night and day with the same movements as the water in brooks or rivers. All movement on the earth is a rolling, circuitous and corkscrew-like motion as the earth. Look at the smoke, when it is tranquil, how it rolls and screws forward, so also the clouds and the water.

Everything, however, is most accurately balanced. The least change exposes the whole to risk. An increase or decrease in the motion of the heart or the circulation causes dangerous changes in the organism. It is like an increase or decrease in the motion of the earth. A displacement or change of some part, big or small, does not

either take place without danger for the existence of the whole. Study and take knowledge of such things as well in your own body as in nature elsewhere, in the small as well as in the great, and consider that the God who created and arranged all is a great God, high and adorable!

O Lord, when I behold Thy heaven, the work of Thy fingers, the moon and the stars which Thou hast prepared, what then is man, that Thou thinkest of him or the son of man that Thou considerest him? Psalm 8:3, 4

Everything is regularly prepared according to a certain fixed system. But there are no two objects absolutely alike. Since the world began there have certainly not been two blades of grass on the ground or two leaves of the trees perfectly alike. And the snowflakes, which are only watery vapors frozen in the clouds, are all prepared according to the same laws. But there may not yet have fallen two to the ground which are absolutely alike, seen through the microscope.

O. great is our Lord and rich in power! To His understanding there is no limit.

Indeed, God's invisible things, even His eternal Power and Deity, since the creation of the world are

1H758

clearly seen, being perceived by the things which are made. (Romans 1:20) When getting such a view of God's eternal power and deity, what sort of beings should we be not to want to adore and praise Him? And finding ourselves thus surrounded and met everywhere by His infinite Power and Wisdom, how is it possible to doubt that His Justice, Mercy and Love

are in fullest harmony with His Power and Wisdom? According to His promises and prophecy He is still to exhibit in those ages which are approaching the surpassing wealth of His favor by kindness towards us in Christ. Eph. 2:7

Hallelujah!

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*Volume 8, Number 3*

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**SABBATH VIEWS OF REFORMERS**

We do not cite these as of authority on the question; for the words of our Lord and the Apostles are the only authorities we recognize. Yet it is worthy of note that as the eyes of the early reformers, Luther, Calvin and others, opened to the truths of this Gospel Dispensation due in their day, they saw at once that the Law Covenant was not given to the Gospel Church. They saw what every casual reader should observe-that the Apostle Paul contrasts the righteousness, or justification, which comes by faith in the real Sacrifice, Christ, with that which was reckoned to Israel by reason of the blood of bulls and goats (Hebrews 10:1-10), and which needed to

be renewed yearly. The leaders in the reformation all recognized the difference between Moses the Prophet and Moses the Lawgiver, maintaining that as lawgiver his authority extended only to Israel. They therefore denied that the Ten Commandments were laws for Christians, though they recognized these as valuable indications or interpretations of principles, to all time and people.

Said Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt."

Calvin was no less explicit. He declared that "the Sabbath is abrogated," and denied "that the moral part of it, that is, the observance of one day in seven, still remains"; while he adds, "It is still customary among us to assemble on stated days for hearing the Word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification by faith instead of by the observance of Mosaic Laws or Roman Catholic penances, was the plea upon which the Reformation was started. See Studies in the Scriptures, Vol. VI, Study 3.

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## *Volume 8, Number 7*

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# **RELIGIOUS AND SCIENTIFIC GLEANINGS**

## **MINISTER ATTACKS ORTHODOX BELIEF**

"The ordinary orthodox minister makes out that God is less just, less loving and less merciful than the people who worship Him. If you pick up a man in the street he deserves more respect and admiration than the brute-like God worshipped by the orthodox church, which believes in eternal damnation." Hearty applause greeted this expression made from the pulpit by the Rev. Dr. John H. Dietrich, pastor of the St. Mark's Memorial Reformed Church, North Highland avenue. Dr. Dietrich's congregation gave vent to its feelings by applauding his attack on the idea of eternal punishment. Continuing along the same line of thought and dwelling on the way in which the orthodox church speaks of God as being blasphemous, Dr. Dietrich said:

"Its members give to Him who is supposed to be all wise, all-powerful and all-loving, attributes which impeach His character and make Him a Being not only unworthy of worship but unworthy of respect. I hope you will pardon me for speaking thus vehemently; my only reason is that I want to save the name of our Father, whom I love, admire and worship, from the blasphemy of those who would make Him such a brute as to eternally damn His children."

-Pittsburgh Chronicle-Telegraph

## **THE PRESERVATION OF THE BIBLE**

With what wonder should we gaze upon a fortress that had withstood the assaults of succeeding generations for thousands of years! Thus has it been

1H759

with the Word of God during all its history. Men have made it their enemy by their bad lives, and then have become its enemies and hated it, and sought to destroy it.

Jehoiakim, as we read, cut to pieces the Divine Roll, and threw it into the fire. About 170 years before Christ, Antiochus caused all the copies of the Jewish Scriptures to be burned. Three hundred and three years after, Diocletian, by an edict, ordered all the Scriptures to be committed to the flames; and Eusebius, the historian, tells us he saw large heaps of them burning in the market place. Nor has this spirit ever failed to show itself.

The Bible has, all along its course, had to struggle against opposition, visible and latent, artful and violent. It has had to contend with the prevalence of error, the tyranny of passion, and the cruelty of persecution. Numerous foes have risen up against it—some, who have aimed to destroy it, others who have striven to monopolize it, and ungodly men, who have hated it for its purity and its penalties.

But from all these assaults it has been preserved. It has survived the shocks of all its enemies, and withstood the ravages of time. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in their ruins, and the serpent hisses in the cabinet where he planned his empire.

Yet, notwithstanding all this desolation, the stream which first bubbled up at the foot of the Eternal Throne has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that, while "all flesh is grass, and all the glory of man as the flower of grass, the Word of the Lord endureth forever. "

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Infidelity has fought against it with relentless malignity, but it has successfully resisted all its potency. The identical press, indeed which was employed by Voltaire and the French institute to disseminate their attacks upon the Bible, has since been used to print the very volume they so vainly sought to destroy.

Thus has the Word of the Lord lived and triumphed. Portions of it were written thousands of years ago. Whole libraries of works have perished, of much more modern date. Never was a book more bitterly hated. Most malevolent efforts have been put forth for, its annihilation. Kings and emperors and generals, philosophers, statesmen, and legislators, have all aimed at its extirpation. Yet has it flourished, while its adversaries have been blasted one after another.

*-Alfred Nevin*

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The great Adversary's latest attack is through creedal misrepresentations on the one hand and "Higher Criticism" and Evolution theory on the other hand. Only the few really understand it; because "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

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### **BAPTISTS ENDORSE HIGHER CRITICISM**

Amongst the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their Convention in Canada they endorsed Higher Criticism-Infidelity. In their Toronto Educational Institution the Bible and its so called Higher Critics had a contest. When the decision went against the Bible, an appeal was made to the Convention. The Convention upheld Higher Criticism in its endorsement of the continued teaching of Higher Criticism in Baptist Theological Schools.

For about twenty years Higher Criticism has been taking a more and more pronounced stand in all the Baptist Theological Seminaries, as well as in all other Protestant Seminaries. The surprising thing about the proceedings of the Conventions is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical. Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as Higher Critics, Infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in His revelation of His character and Plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that He came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that He came into the world to give Himself a ransom

price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not Higher Critics-infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of Man cometh, shall He find faith in the earth?" The faith once delivered to the saints is certainly not very generally held today, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

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*Volume 8, Number 10*

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## **MISCELLANEOUS**

### **READING FACILITATED FOR THE BLIND**

Dr. Max Herz, of Vienna, well known in scientific circles, is the inventor of a contrivance enabling the Blind, by means of a combination of a talking machine and the telegraph, to "read" with greater ease than was heretofore possible by the aid of complicated and expensive Braille books.

The underlying feature of this new system is a mechanism, by means of which the "Morse" and other telegraphic characters are conveyed to the Blind by way of the ear. The machine is supplied with a combination of small plates, every one of which contains a story completely written out. To operate these sound plates, another piece of machinery consisting of two Morse-keys and electrical sound receivers, is necessary. The latter are connected by means of a needle, which makes imprints on a prepared wax tablet. The sound plates contain both short and long tunes and can be sold at extremely low prices. It is intended to publish a daily paper for the blind.

### **ELECTRICITY AFTER 50 YEARS**

Dr. Chas. Steinmetz, of Schenectady, N. Y., one of the country's most noted experts on electricity, stated last week in the course of a speech delivered in Cleveland: "Within 100, if not within 50 years, electricity will be the general motive power and all the work which now has to be performed by man in the sweat of his brow, will then be done as quick as lightning." Electrical power, he added, would become as cheap as the air, giving to the world of mankind ample time to apply itself to higher tasks than to breaking stones for one's bread, as most of us are forced to do.

Mr. Steinmetz is not only an ingenious and ceaselessly working inventor, but also a philanthropist, and as such he is doing big things in his capacity as president of the city council and of the school board of Schenectady, N. Y.

*-Exchange*

## **WONDERS OF THE TELEPHONE**

Dr. H. Barringer Cox announces that he has invented a new wireless underground telephone. At the same time he claims to have gotten, in connection therewith, the clue to a new electric phenomenon, the principal feature of the same being the possibility of sending an electric current over a single conduit. For five months Dr. Cox has been at work in Los Olives, Calif., constructing a wireless telephone system for the forestry service. He has now succeeded in conducting the human voice through the soil. The new wireless telephone consists of a regulation telephone apparatus and a newly invented contrivance, which may be connected as a conduit with the soil. Dr. Cox expects to go to Washington shortly, in order to lay his new invention before the Government.

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**"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.**

"This is the promise, the assurance of Scripture. We should not court persecution, but should desire this evidence of our faithfulness, and should wish to be one of the 'blessed' ones, of whom the Master speaks in Matt. 5:11-'Blessed are ye when men shall revile you and persecute you.' " R. 5544, c.1, p.7.



# **HARVEST GLEANINGS**



**Volume 2**



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2H1

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## **OUR LORD'S RESURRECTION FROM THE DEAD**

### **Three Steps in the Plan to Save Man From His Sin**

Bible House chapel, in Allegheny, Pa., was crowded when Pastor C. T. Russell spoke on Christ's resurrection. The text and discourse follow:

Dear friends, it is appropriate that we notice that the most important steps in the divine plan for the recovery of man from sin and its penalty are three in number. The first of these was our Lord's death as the redemption price of Adam and his race from the wages of sin—death. This we celebrated on its anniversary during the week just past. I am confident that I reflect the sentiments of all who participated on that occasion that it was a most blessed and refreshing season, and that our hearts took fresh courage as we considered the love of God manifested in the gift of His Son, who died for our sins.

The second of these important steps in the plan of salvation was our Lord's resurrection from the dead; for be it noted that the redemption could have profited us nothing whatever had the Redeemer Himself remained under "the curse" —the death penalty—which He bore for us. Had our Lord Jesus remained under the power of death He could never have saved us; for the salvation promised us is a resurrection from the dead, and a dead savior would be no savior at all — Himself under the power of death how could He have released Adam or any of his family?

The third important step in the divine plan of salvation is the second coming of Christ, to actually bestow upon the faithful ones of His church the blessings promised to them, and to actually proffer to the world in general opportunities for reconciliation to the Father secured by the redemption sacrifice. Our topic for today is the second of these important items our Lord's resurrection

from the dead, and we choose as our text the words of the apostle:

“Now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; but every man in his own order.” 1 Cor. 15:20-23

## **RESURRECTION OBSCURED BY ERROR**

It is unfortunate that a false theory respecting the penalty of sin (death) has so engrafted itself upon the minds of Christian people as to distort their views and really make meaningless much that the Scriptures state respecting the resurrection of the dead. From the ordinary standpoint it would matter little to us whether our Lord Jesus arose from the dead or not—it would matter little whether anyone ever rose from the dead or not. The usual thought respecting resurrection is that it relates merely to the body and not to the soul. The theory is that the soul, so far from dying with the body, really becomes more alive without the body, and hence some speak of getting “free” from the body—being “liberated from

2H2

the prison house of clay.” To such as have been misled by such false conceptions of the facts as are implied in this language, the resurrection must mean to a greater or less degree a reimprisonment, a restraint of liberties, a limitation of powers and attributes.

Such persons in reading the Scriptures must feel more or less confused when they come across statements by the Lord and by the apostles and the prophets implying a great necessity for a resurrection an absolute necessity—implying the utter nothingness of the person in death if there be no resurrection for him. In the preceding context the apostle has been discussing this very subject with some who, apparently, had come under the teaching of Greek philosophies, called Platonic philosophy—the same error which so generally prevails among Christian people today. Note the apostle’s words, “If Christ be preached that He rose from the dead, how say some amongst you that there is no resurrection of the dead?” or as some now would perhaps state it, there is no necessity for a resurrection from the dead.

The apostle could not agree with any such suggestion. In his theology, as in that which prevails throughout the Scriptures every hope of future life hinges upon a resurrection from the dead. The apostle states this in so many words: “If there be no resurrection of the dead, then is Christ not risen [if a resurrection of the dead is an impossibility, it must have been an impossibility in our Lord’s case, is the argument], and if Christ be not risen,

then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ; whom He raised not up if so be that the dead rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” Verses 12-18

## **FAITH VAIN WITHOUT A RESURRECTION**

What strong language the apostle uses! He lays the whole stress of future salvation upon a future resurrection of the dead, and he unites the resurrection hope of mankind with the resurrection of our Lord. If Christ did not rise from the dead, no one will rise from the dead; if Christ did rise from the dead, it proves the possibility of a fulfillment of God’s promise — the hope of a resurrection for every member of Adam’s race sentenced because of Adam’s sin and redeemed by our Lord’s sacrifice.

All Christian faith is vain if there is no resurrection, all Christian preaching is vain, and all those who have gone down into death have perished are without hope of any future life anywhere or of any kind—if there be no resurrection of the dead. Read these words of the apostle over to yourself quietly at home, ponder their meaning, and you will agree with me that our Lord’s resurrection was a most momentous event.

The scriptural presentation of this subject is that God’s penalty for sin includes the soul as well as the body the intelligent and mental and moral qualities as well as the physical. From the scriptural standpoint Adam’s soul was sentenced to death, “The soul that sinneth it shall die.” It was necessary therefore, in order to Adam’s redemption, that whoever would pay his ransomed price to justice must die, not only physically, but in every sense of the word —must fill the conditions of the penalty.

In Adam’s case this penalty was represented in our Lord’s words, “Thou shalt surely die,” addressing the intelligence of Adam, and not merely saying, Thy body shall die and leave thee more alive than ever. The scriptural presentation of the sentence upon Adam is, “Dust thou art and unto dust shalt thou return.” We have already seen on a previous occasion that the human soul or intelligence or existence is the result of a combination of life force (“spirit of life”) with physical organism, and that the death of the man is the death of the soul, resulting from the separation of the spirit or vital spark of life from the organism or body.

This penalty which came upon Adam has been transmitted in a natural way to all humanity as his children, as the text declares all who were in Adam at the time of his fall have inherited the dying qualities implied in his sentence.

The Scriptures represent that the whole world of mankind, thus dying, go into oblivion, into unconsciousness, into dissolution. Thus we see that the death penalty upon man took from him all the rights and privileges which had belonged to him as a creature of higher intelligence, endowed with the moral likeness of his Creator—the privilege or boon of everlasting life.

This special provision of God for man above the provision for the lower animals having been lost by disobedience, man really was, therefore, on the same plane as the brute creation —without any right in God's promise or any character of his own which could call to justice for everlasting life.

Whatever, therefore, God shall at any time proffer to man in the nature of a hope or prospect for eternal life must be wholly as a free gift on God's part, entirely independent of any rights or privileges with which mankind was endowed at the time of his creation—for all these were "lost." But our Lord Jesus explains to us the object of His first coming, saying, "The son of man

2H3

is come to seek and save that which was lost." Men by disobedience had "lost" the right to eternal life, and all the privileges and blessings and opportunities attaching to that great boon.

It was this life-right that man needed and that Christ came to give back to him. The Lord explains this in so many words, saying, I am come that they might have life and that they might have it more abundantly." (John 10:10) He tells us again that he came not to destroy men's lives but to save them—to save them from the death sentence, the death penalty under which the race had then been for more than 6,000 years. Luke 9:56

### **CHRIST'S SOUL DIED AND REVIVED**

Our Lord explained further how He intended to give the world life, saying, "The son of man came not to be served unto, but to serve, and to give His life a ransom for many." (Matt. 20:28) From this standpoint our Lord's life was laid down in death in exactly the same manner in which Adam's life was laid down, and for the very purpose of securing to Adam (and to the race in him when he was condemned) a release from the original sentence — a release from the death penalty.

In view of this, dear friends, what should we expect to find the Scriptures to teach respecting the character of our Lord's death? Do they teach, as is generally believed, that our Lord only appeared to die, but that in reality He did not die, and merely allowed His body to die on the cross? Not so; the Scriptures teach very explicitly that "He made His soul an offering for sin" (Isa. 53:10). Again they tell us that "He poured out His soul unto death" (Isa. 53:12). They tell us further that eventually "He shall see of the travail of His soul and shall be satisfied" (Isa. 53:11). It is evident, then, from these Scriptures that our Lord's "soul" died and thus fully met the penalty against sinners "the soul that sinneth it shall die."

Whoever sees this clearly and distinctly sees that justice has been fully met, and that God, having thus laid upon His Son the penalty of Adam, can now be just in setting at liberty from death the soul of Adam and the souls of all of Adam's posterity, all of whom came under this death sentence through his disobedience, as the apostle most explicitly states the matter. Rom. 5:12

Not only have we this evidence that Christ poured out His "soul" unto death and made His "soul" an offering for sin for our sins but additionally we have the Scriptural testimony that His "soul" was delivered from death in His resurrection — thus proving beyond peradventure that he did pay mankind's penalty, that He did pay the "wages of sin" the soul that sinneth it shall die. The prophet David, speaking of our Lord, distinctly tells us that His "soul" was not left in sheol the grave, the death state. Psa. 16:10

Let us notice the Apostle Peter's testimony on this subject, as recorded in Acts 2:24-34. He is discussing our Lord's resurrection, in full harmony with the words of the Apostle Paul in our text. Does not the frequency of the Scriptural references to the resurrection of the dead and the infrequent mention of it in the pulpits of our day attest clearly what we have already been showing, namely, that a great and serious error has crept into the Christian faith which bears upon this subject, and which tends to make the word of God of none effect to them that are beclouded with the error? It surely does.

It must surely strike Christian people in general as remarkable that so much emphasis is laid upon the absolute necessity of the resurrection of Christ and of the church and of the world in the Bible mention of these matters, while the majority of Christian people have perhaps never heard the subject of the resurrection preached upon a single time in all their lives. Why? Because of the erroneous thought that men who have died know more than they knew before they died.

It all comes from the ignoring of the Scriptural testimony on this subject, to wit, that “the dead know not anything— so that their sons come to honor and they know it not, or to dishonor and they perceive it not of them. For there is neither work nor device nor knowledge nor wisdom in the grave whither thou goest.” Job 14:21; Eccl. 9:10

### **BEGAN AT CHRIST'S BAPTISM**

The apostle Peter's argument is quite to the point. He was preaching on the day of Pentecost; he was charging home to his hearers the fact that they have crucified Jesus, and then in offset declares that God raised Him up from the dead—that it was not possible that He should be holden of death. It was the Father's promise that our Lord's faithful sacrifice of His life as the man Christ Jesus should not signify to Him an utter blotting out of His existence.

It would indeed mean the termination, the complete blotting out of Him as a man — His human existence, which He had assumed in exchange for a previous spirit existence, being given up as a “ransom” price for Father Adam and thus for all who were involved in Father Adam's disobedience. He could not rise from the dead as a man, as a human being, as flesh — his flesh being given once and for all and forever for the life of the world, for Adam and his race. Heb. 2:9; Matt. 20:28; 1 Tim. 2:6

2H4

But nothing in this arrangement for the complete laying down of His life as “the man Christ Jesus” interfered with another arrangement which the Father provided, namely, that at the time of His consecration when 30 years of age, He should be “begotten again” of the Holy Spirit to a new nature- a spiritual nature, higher than human. This spiritual nature developed as the earthly nature of our Lord was sacrificed day by day in obedience to the Father's plan.

The new nature, however, was merely the new will, the spirit-begotten mind of our Lord, and was entirely (dependent upon His physical organization; and when, therefore, He was crucified, when He died, the new mind as well as the fleshly body was involved. With Him, as with all others, there was neither wisdom nor knowledge nor device in sheol.

Our Lord's resurrection, therefore, was not as a man, hut as a spirit being-- such as He was before He undertook the work of man's redemption and left the glory which He had with the Father before the world was only that now His exalted position is still a superior one to that which He previously enjoyed. (Phil. 2:9) This is the

teaching of the apostle when he says: He was put to death in the flesh, but quickened in the spirit.” Speaking of our Lord’s faithfulness unto death and the glorious exaltation to which it led, he says: He left the glory of the Father and took a bondsman’s form and was made flesh for the suffering of death- that He, by the grace of God, should taste death for every man. And, being found in fashion a man, He humbled Himself even unto death, even the death of the cross. Therefore God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father. Phil. 2:7-11; Heb. 2:9

St. Peter, after declaring our Lord’s resurrection from the dead, makes various quotations from the Prophet David, showing that our Lord’s resurrection and future glory were foretold. Then, proving that David was not speaking these things respecting Himself, but respecting Christ, he says: “Men and brethren, let me speak freely to you of the Patriarch David, that he is both dead and buried and his sepulcher is with us unto this day.”

The fact of his burial proved that David’s flesh did see corruption, that God did not deliver him from the power of death, and his sepulcher was a standing memorial, not of his resurrection but of his death and corruption and hope of a future resurrection through Christ. The apostle, in the words of our text, proceeds to show that David, as a prophet, foretold the resurrection of Christ from the dead, to be the heir of the throne of Israel and the world, as God has declared to David, and as He had previously declared to Abraham.

“This Jesus bath God raised up, whereof we all are witnesses,” said St. Peter; and then he referred to the miraculous power of the Holy Spirit displayed in the eleven apostles as proofs that Jesus not only had arisen from the condition of death, but that He had ascended up on high to the Father and had sent forth the Holy Spirit, whose manifestations were generally perceived. As though to clinch his argument, and to prove that David was speaking of our Lord and not of himself, the Apostle adds in verse 34, “For David is not ascended into the heaven”—his prophetic reference therefore was to Jesus the one whom he represented in type and prophetically.

## **RESULTS FROM CHRIST’S RESURRECTION**

As the fact of Christ’s death attests His love and devotion to us and that the penalty for the sins of the whole world has been fully paid, so His resurrection from the dead on the third day assures us that the Father was pleased with the sacrifice, that justice accepted it, and that therefore it will be possible to justly exonerate

the whole world of mankind from the Adamic sin and all the penalties and consequences, depravities and hereditary weaknesses which have come down to us through that original sin.

Cod can be just and yet justify all mankind from all things— from all the sins that are the result of our original impairment as a race, mental, moral, and physical degeneracy. The resurrection of Christ assures us further that God, who changes not, is carrying out the stupendous plan of salvation which He at first arranged, concerning which the Apostle prayed that the early church might more and more have the eyes of their understanding opened, that they might be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth all understanding.

This great, wide and deep and high plan of God relates to and has blessing for every member of our fallen race. As all who are in Adam shared his penalty, so all who shall come into obedient relation with Christ will in Him share the life which He has secured for the race. As yet only the church, only the “little flock have had the eyes of their understanding and the ears of appreciation opened to grasp the situation and to appreciate the love of God which passeth all understanding.

This ‘little flock—as we shall see, the Lord willing, next Sunday—is to have a special resurrection to spiritual favors and blessings and position, and from that standpoint in association with the Lord shall dispense blessings to the whole world of mankind in due time.

2H5

The due time for the world to have its resurrection privileges will be the next age, but this also we leave for consideration next Lord’s day. Today we are dealing with the fundamental fact that our dear Redeemer died for our sins, and, as the apostle expresses it, “rose again on the third day from the dead for our justification.” Blessed are our eyes and our ears which see and hear now of the grace of God! A special blessing comes to all of us who thus learn in advance of the world of the precious boon secured by the dead Redeemer’s death and which He loves to bestow. The bestowment of this blessing upon the world waits for the election of the church, the bride class, to be joint-heirs with Jesus in His heavenly kingdom.

In view of this wonderful outcome—in view of how much was dependent upon the Lord’s death, and then dependent upon His resurrection and is still dependent upon His coming in the power of His kingdom to pour out the blessings secured by His death—how much may we rejoice today and give glory to God that the grave no



longer holds our Master. We rejoice that the bars of the prison house of death have been broken so far as the church, His consort, is concerned, and that the hour is coming in which all that are in their graves shall come forth — shall be released or have the opportunity of being released, from the bonds of death, as well as the bonds of sin, shall have the privilege of being delivered from the bondage of corruption into the glorious liberty of the sons of God.

We do not wonder that farther along in the same chapter in which our text is found, the apostle—still discussing this momentous question of the resurrection of our Lord and its import of resurrection to the church and to the world — pointing down into the future accomplishment of divine promises, breaks out into the exclamation, “Then shall be brought to pass the saying that is written, death is swallowed up in victory. O, death! Where is thy sting? O, grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ” —victory over sin, victory over death!

Our Lord’s last great message to His people refers to the same victory, triumphantly saying: “I am He that was dead [not merely apparently dead, but really so] and, behold, I am alive forever more, and have the keys [the authority, the power over] death and hades [the grave or death state].” Rev. 1:18

1903

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## **THINGS WHICH MUST SHORTLY COME TO PASS**

**We See That the Blessing That Will Come  
to the World Will Be the Trial  
or Judgment of That Millennial Day**

Jan. 25—Pastor C. T. Russell spoke to a large and attentive audience in Allegheny Carnegie hall yesterday afternoon. His text was “Things which must shortly come to pass.” (Rev. 1:1) Pastor Russell said:

These words, true when our Lord uttered them, are no less true now, 1,800 years later. We are sure that the wonderful events with which this age is to close and the Millennial age is to open are now nigh, even at the door. There are some, however, who argue that the Lord and the Apostles must have been mistaken when they used such language; for say they, 1,800 years are not shortly.”

We reply that all depends upon the standpoint. From the human standpoint 1,800 years is a dreadfully long period, but not so from the divine. The prophet intimates this saying, “A thousand years in thy sight are but as yesterday.” Yes, responded the Apostle Peter, “Be not ignorant brethren of one thing, that a day with the Lord is as a thousand years.”

From the divine standpoint, therefore, the 6,000 years since Adam’s creation are but six days of a great week of which the Millennial age is the great Sabbath. Suppose now that the mechanic or the housewife had in mind a week of toil beginning with Monday morning and closing with Saturday night, and suppose that Friday morning had arrived — would anyone say nothing that the truth was being stretched if it were said “The week is far spent,” the work-time now is short; the rest that is promised will “shortly come to pass?” Surely these would be usual and proper statements. And so it is with the words of our Lord and His apostles. They were living in the beginning of the fifth thousand year day, and properly the holy Spirit in them recognized the promised blessings as nigh.

### **BECLLOUDING ERRORS AVOIDED**

Possibly it has seemed peculiar to those who have attended these studies of time prophecy, that in the various prophetic measures thus far examined none have been referred to as marking the second coming of our Lord. This is the more unusual because our Second Adventist friends, who generally monopolize prophetic interpretation, bend all of their energies toward proving the time of the advent. To our understanding a misconception on their part, both of the object and manner of the second coming, has confused them. Holding as they do that Christ's second coming will be in a body of flesh and visible to mankind, and holding also as they mostly do that the object of His coming will be to gather His saints to Himself and to utterly destroy the remainder of mankind and the world itself with fire, they have been led to pull and twist the various prophetic time prophecies so as to have them all end at the same moment of the one day in which they expect Christ to appear, the judgment of the world to take place, and the burning to begin.

Delivered from both of these errors, we are prepared to apply the various prophecies just as they were intended, some expiring at one date and others at another date, and to draw from them their intended lessons. First of all, our eyes have been opened to a realization of the fact that the judgment of the world means its trial for life everlasting, and not its condemnation to the second death. We see that the world was condemned as a race because of original sin, that the whole world has been under this curse or sentence of death for now 6,000 years. We see that in much mercy God redeemed us from that curse or sentence of eternal death by the death of His Son, our Lord. We see that the only ones who are even reckonedly escaped from that death sentence are the few who have been blessed with hearing ears and understanding hearts. As the apostle declares of these, "We have escaped the condemnation which is upon the world." The great mass of mankind outside the Household of Faith are still under the original sentence—eternal death.

We see that God's object in giving some now a knowledge whereby they may escape this sentence, and reach life everlasting in Christ, is to the intent that He may gather out a "little flock" to be joint-heirs with His Son in the glorious Millennial kingdom.

### **THE SEED OF ABRAHAM**

We see that Christ and His overcoming church, His bride, constitute the seed of Abraham (Gal. 3:29) which

is to bless all the families of the earth during the Millennial age. We see that the blessing that will come to the world will be the trial or judgment of that blessed millennial day, and that the knowledge of the Lord and full opportunity are promised as incidental to the world's trial for life everlasting. This saves us from the thought that the church, the little flock, of Christ, alone have a part in the blessings secured from the atonement. It saves us too from the error of supposing that the second coming of Christ is the end of all hope, mercy and probation. It shows us, on the contrary, that so far as the generality of our race is concerned, that event is but the beginning of divine mercy and opportunity and trial for life eternal to the world.

A careful examination of the Father's word has assured us fully that our Lord Jesus left the glory and dignity and honor of His spiritual condition when He became a man, not that He might remain a man to all eternity, but that as a man He might give the ransom price for Adam and all his race. We see that He did this, and we have the clear scriptural testimony that the Father was pleased to honor Him, not merely with the same honor that He had before, but He was pleased to exalt Him far above angels, principalities and powers, and every name that is named. We perceive the clear scriptural testimony that He was "put to death in the flesh, but was quickened in the spirit," and we perceive that after His resurrection, though still in the world for 40 days. He was but rarely with His disciples and but for a few moments on the seven occasions, and then in different forms, as proving to them and to us that, although He was the same Jesus, He was now "changed" and no longer human and subject to human conditions. To demonstrate this He appeared in the room with His disciples while "the doors were shut," and, departing, "vanished out of their sight." He appeared in flesh and garments as suited the convenience of the occasions, and thus manifested the same powers that He and associated holy angels had manifested in previous times; as, for instance, when the Lord and three angels appeared to Abraham and took dinner with him and talked with him and afterward went down and delivered Lot out of Sodom.

### **NO LONGER A MAN**

We thus realize that our Lord Jesus is no longer a man, but, as the apostle declares, "The Lord is that Spirit," and "though we have known Christ after the flesh, yet now, henceforth, we know Him so no more. We, therefore, are no longer expecting as do others that He will come a second time in the flesh. On the contrary, our expectations are, like those of the apostles, that we may be "changed" and made as He is, in order that we

may see Him as He is—not as He was at the first advent.  
1 John 3:2

2H7

“Of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but My Father only.”

It is not our intention to offer any evidences respecting the day and hour in the future in which our Lord will come; but we do wish to call your attention to this text, that all may know that it is frequently misapplied. It does not say that of that day and hour no man shall ever know. At the time of its utterance neither men nor angels nor the Lord Jesus Himself knew the time of His second coming; but when the second coming takes place the Lord undoubtedly will be aware of it before the time, and so also the holy angels who will be His escort; and there would be nothing inconsistent with the statement if some of the Lord’s consecrated people might have intimations respecting the event. Other Scriptures speak of “the day of the Lord,” signifying a period in which He will be manifested. For instance, the apostle tells us that “The day of the Lord so cometh as a thief in the night; and when they [the world] shall say peace and safety, then cometh sudden destruction upon them, as travail upon a woman with a child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.” (1 Thess. 5:2, 3) Note how explicit is this declaration, and how clearly it divides between the church and the world—between the class who will know in advance respecting the day of the Lord and the class that will not know until the great trouble of the “day of wrath” is upon them.

### **PAROUSIA VERSUS EPIPHANIA**

The Scriptures (Greek) use both of these words in referring to the second coming of Christ; but neither of them signify the same as our English word coming, viz., approach. We would like to make very clear the Scriptures’ teaching — that in the end of this Gospel age our Lord, at His second advent, will for a time be present but invisible, and that subsequently His presence will be revealed or made known. None will know of His presence until after He is here, only the thoroughly consecrated, Israelites, indeed, will know of the matter at all until the outward manifestation will be in the day of trouble — judgments coming upon present institutions. The early part of the Lord’s presence will be devoted to His church, as His words specifically inform us.

In giving the great prophecy of Matt. 25, the Lord tells us that in the time of His second presence He will gird Himself (that is, take the position of a servant,) and come forth and serve His people with “things new and

old,” “meat in due season for the Household of Faith.” This service will be rendered at a time when the world will not know of His presence, but will be saying that all things continue as they were from the foundation of the world. Another of our Lord’s parables represents that at His second advent He will call His own servants and reckon with them and reward them; he that has received the two talents and used them wisely will be rewarded; he who received the five talents and used them wisely and profitably will be rewarded. Their rewards are stated: Some shall be made rulers over five cities, others over ten cities — in the kingdom, shortly after it has been established. Evidently this testing of the church and determining its rewards will be before there is any manifestation to the world to the presence of the Son of man at His second advent. Afterward, when ready to begin dealing with the world, judging the institutions of the present time, the presence of the Son of man will be revealed “in flaming fire” — judgments.

### **DAY OF THE PRESENCE OF CHRIST**

Allow me to call your attention to Matthew 24:37. Here a statement concerning our Lord’s second advent is distinctly made by Himself. It reads thus: “As the days of Noah were, so shall also the coming of the Son of Man be.” This is evidently intended to be an illustration, but there is an incongruity in comparing the days of Noah and the coming of the Son of man. The difficulty is made clear when we find that the word here rendered coming is *parousia*, and does not mean coming, but means presence, as every Greek scholar knows. Now let us read the verse and see how plain it becomes, “As were the days of Noah, so shall also the presence of the Son of man be.” Ah, that is different; it is plain now. The days of the presence of the Son of man will in some respects resemble the days of Noah, preceding the flood. Now we turn to Luke’s account of the same discourse and read (Luke 17:26), “As it was in the days of Noah, so shall it be also in the days of the Son of man.” Now the two statements are in harmony, and we know to look for some correspondence as between Noah’s days and the days of the presence of Christ in the end of this age.

Is there anything to indicate what the correspondencies will be? Yes; it is specifically stated thus: “For as in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into the Ark, and knew not until the flood came and took them away; so shall also the coming [*parousia*, presence] of the Son of man be.” Let us not lose the point of the illustration:

the Lord was not intimating that eating and drinking, planting and building, marrying and giving in marriage

were wicked things in the days of Noah, which would be duplicated in the days of the presence

2H8

of the Son of man. The thought is that as the people of Noah's day knew not of the coming flood, but were going about their ordinary business, so also in the end of this age, in the time of the presence of the Son of man, the world will be going about its ordinary business, its eating and drinking, planting and building and marrying, totally unaware, unconscious of the time in which they are living—that it is the closing time of the gospel dispensation and the opening time of the great Millennial age, to be ushered in with a great time of trouble such as never was before.

This, it will be perceived, is in strict harmony with what the apostle said, namely, that the day of the Lord would come as a thief and a snare upon the whole world, and that they would not escape, but, in harmony with the apostle's suggestion that "ye, brethren," would not be left in "darkness," should not we, dear brethren, be on the lookout to see by what means the Lord will inform us respecting the harvest time of this Gospel age, respecting the presence of the Son of man, and respecting the work that will be done in the time of His presence, and before His revealing to the world, before His epiphania in the time of trouble?

### **“BEHOLD, I COME AS A THIEF”**

We will surprise many of you by what we are about to say on this subject of the time of the Lord's presence. What we say will not cause fear and trepidation to the hearts of any who are walking faithfully in the Lord's footsteps; and if our remarks shall serve to startle and awaken to a closer investigation of these matters any who have been more or less stupified by the spirit of the world, the spirit of pleasure, the spirit of greed, the spirit of selfishness, we shall rejoice in their awakening, and they also will have cause to glorify God on this behalf. We wish to point out to you, dear friends, that the Scripture prophecies which we examined on the three preceding Sundays, and others which we wish we had time to examine today, clearly teach that we are now living in "the days of the Son of Man" —in the parousia, in the time of the Lord's presence. Now, let none of us be alarmed, for we are not pointing you to a future date, but pointing back to the fall of 1874, and none of you—neither myself nor anyone else—had the slightest knowledge of the facts of the case when it occurred.

Our Lord said, "Behold, I come as a thief" —quietly, secretly, unknown, and so it has been; He came without your knowing it and without my knowing it. It is since His presence that the

light has shone particularly upon His word. He has indeed girded Himself and come forth to serve His people. I have been the recipient of His favors of His grace, of His truth, as respects things new and old. You also have been similarly favored, and it is our understanding of the teachings of the Word that, during this harvest time and before the great time of anarchy and trouble shall burst upon the world and smite present institutions, that all the Lord's true people, all who are Israelites indeed, in whom there is no guile, will be brought to a knowledge of the Lord and of the truth, a knowledge of the divine plan of the ages and of the presence of the Chief Reaper in the harvest of this age.

It need not surprise us that all of the Lord's people do not receive the meat in due season at the same moment. It must be passed from one to another, for so illustrations in the Scripture intimate. I am today seeking to pass it to some of you, and you in turn will serve it to others, until all "the wise shall understand." But the Scriptures are equally explicit in the statement that "none of the wicked shall understand." Those who are of a rebellious attitude of mind and heart, who, even if God's true children, are cultivating in their hearts envy, malice, hatred, strife and other works of the flesh and of the devil are not in a condition to hear the voice of the Son of Man. His is the still small voice intended only for those who have an ear to hear, and this hearing is granted only to those who have hearts in accord with the Lord's spirit.

## THE CHART ILLUSTRATIONS

Now, look with me at the chart and see how the various time prophecies, although making no mention of the second coming of Christ, clearly indicate and imply that His parousia, His presence, would begin in October, 1874. First, we call to mind the jubilee type, examined three Sundays ago. We remember how explicitly it indicated that the "times of restitution of things" — earth's great jubilee—were due to begin in October 1874. We remember the two lines of testimony on the subject—the law and the prophets—and how they both pointed to the same time. We remember that we looked about us to see evidences of any restitution work, and concluded that the appropriate thing to be sought would be the pulling by the people, the appeal for their rights, the claiming of inheritances, etc. And so we find that since 1874 this very work of blowing the trumpets, demanding rights and privileges and asserting claims and rights have been the order of the day.

Now let us notice the words of the Apostle Peter, uttered eighteen centuries ago. He said: "Times of refreshing shall come out of the face of Jehovah, and He shall send Jesus Christ, whom the heavens must receive [retain] until the times of restitution of all things." (Acts 3:19-21) Note these words particularly



—the heavens were to receive our Redeemer, to retain Him, until the restitution times. The lesson dearly would be that if restitution times chronologically began in October, 1874, the heavens no longer retain our Lord. This is an indirect way that the Scriptures teach that the Lord became present in 1874, yet your speaker was utterly unaware of the matter for nearly two years after the event, and then learned it, not from visions or dreams or other manifestations, but from the testimonies of the prophets as you are hearing them today.

### **PARTIAL FULFILLMENT IN 1799**

We particularly wish that we had time to call to your attention what the Prophet Daniel calls the “days of waiting.” In prophecy he foretold of the rise of Papacy, and, as we have already seen, foretold the length of its dominion to be 1,260 prophetic days, literally years — exactly the same that is stated three times in the book of Revelations as measuring the prosperity of the great system which “wore out the saints of the Most High God” for 1,260 days, literal years. We would have liked to have time to show that the 1,260 years of papal dominion lasted from the year 539 to the year 1799 A. D. — from the time papacy was set up in power, until the time when its power was broken by Napoleon Bonaparte, who carried the pope a prisoner to France, and in so doing showed the whole world that the claims of the man who sat upon the papal throne that he was “another God on earth” and had power in heaven, earth and purgatory, were bombastic claims, unsupported by any real evidence of power.

We would have liked to have shown that the next period of 1,290 days, years, ended in 1829 with the beginning of the second advent movement of that period, and the great influence which it had upon its time. We would like to have shown that the 1,335 prophetic days, years, of the same prophecy reached to October, 1874 —ending exactly at the same place, at the time indicated by the jubilee. We call your attention to the words of the Prophet Daniel in connection with these 1,335 days. He said, “O the blessedness of him that waiteth and cometh unto the one thousand three hundred and five and thirty days.” What shall we say, dear brethren? Is it not so that those who have lived and patiently waited for the fulfillment of the Lord’s gracious promises have received a special blessing in this harvest time?—a blessing which began with and dated from the fall of 1874. Surely this is true —surely every step of our progress in the knowledge of the divine plan is a fresh cause for rejoicing. “He hath put a new song in my mouth, even the loving kindness of our God.”

## **GENTILE TIMES END A. D. 1915**

Now notice the other prophecy respecting Israel's seven times of chastisement under the nations —2,520 years from the time the crown was removed from the head of their last king, Zedekiah, and down to the present time, and beyond to the year 1915. This prophecy indicates, if you please, the further end of the time of trouble in which we are living—between October, 1874 and 1915. A period of 40 years is thus appropriated, first to the gathering of the harvest of the Gospel age —the resurrection of the sleeping saints and the testing and proving and gathering to the Lord of the living members of the body, and finally the great time of trouble which will make ready for the full ushering in of the kingdom of glory and peace and blessing. The time appears long enough, yet not too long. Already the work of gathering the saints is well under way, and every year adds to the momentum of the truth, as well as to the opposition of the error. Eleven years or so remain, and as we look out we perceive that the whole world is getting awake.

Look at the church and see how infidelity under the name of higher criticism is invading the nominal sanctuary—how few are clean and free from the contamination. It is bound to make a division but, alas, so few will be found faithful to the Lord and to His word that the great majority, losing their faith, will have so much company in the matter that they will not realize for some time their fall from divine favor and grace. It will not take many years to accomplish this separation. Look at the world, and see how the love of money has bewitched all, so that little else than money or pleasure are ever thought of in civilized lands. See how this spirit of selfishness is working amongst the masses and the classes of the world in general, how these are being bound in bundles — into organizations, combinations and unions, and how the capitalistic class is being bound also into other unions, confederations, combinations, and trusts, and note that the same spirit is infecting churchianity and for the same reasons—for self-protection, for self-aggrandizement, for power. Think how far along these organizations are at the present times, and what the struggle will be when they are all thoroughly organized and the tug of war shall come. The Scriptures tell us distinctly how the battle will result, that Babylon the Great will fall, and that with her in the battle will go down the kings and princes and mighty ones of earth, and that a terrible time of anarchy will prevail, and the only bright spot in the future lies beyond in the gracious promises of the God of Heaven, that on the ruins of present institutions He will establish His kingdom.

## **JEWISH AND GOSPEL AGES PARALLEL**

Now, look again, dear friends, at the subject discussed last Lord's day, the parallels of the Jewish and gospel dispensations. Note how all of these prophecies are harmonized and unified in this teaching of the parallels between the two Israels, the house of servants and the house of sons — the one under Moses, the mediator of the law covenant; the other under Christ, the mediator of the new covenant — the one founded to Jacob with his twelve sons, natural Israel; the other founded by Christ, the true Israel of God, with His twelve apostles. The house of servants, we have seen, began with the death of Jacob and lasted 1,811 years, until the first advent movement at the time of our Lord's birth, when all men were in expectation of Him, and when wise men from the East sought for Him. And likewise from the death of Christ, where this Gospel age began, 1,811 years reached to the second advent movement, which occurred in 1844.

We are not Second Adventists, nor would those people in any sense or degree recognize us or our teachings, but we do believe that the movement which culminated in 1844 was in some measure instigated by the Almighty, and that it had a powerful influence favorable to the truth. There the virgins, as foretold in Matthew 25, went forth to meet the bridegroom and he tarried, and they all afterward slumbered and slept until the morning, until the announcement, "Behold the bridegroom's presence." Thirty years after the advent movement at Bethlehem there was another advent movement at Jordan, when John proclaimed Jesus as the Messiah, and when our Lord really entered upon His work. And similarly in the end of this age, as you will notice from the chart, 30 years from 1844 brings us to 1874, where the jubilee testimony proclaims to us the Lord's presence. Forty years from the time Jesus was baptized by John at Jordan, the Jewish nation was utterly overthrown in the greatest time of trouble that troubled people had ever known — their city was utterly destroyed. So likewise 40 years from 1874 reached to 1915, where the antitype of Israel, namely, Christendom, will have its utter overthrow in a time of trouble such as was not since there was a nation.

## **NOT ACCIDENTAL BUT PROVIDENTIAL**

Are these things accidental, dear friends? We think not; they are all based upon the Scriptures, they are all simple and easy of demonstration, and yet they were all hidden by the method of their statement or by facts related to their interpretation, so that they could not be understood until now in God's due time, when He lifts the veil. Thus the Lord said to Daniel the Prophet, in respect to his inquiry of those times and seasons,

“Go thy way, Daniel for the thing is closed and sealed until the time of the end.” We understand, dear friends, that the time of the end began in 1799, more than a century ago, and that we have been in the time of the end ever since, and that the time of the end is another name for what another prophet calls “the day of his preparation.” Since 1799 we have been in the time of the Lord’s preparation for the Millennial kingdom. He has lifted the curtain, and light has shone in upon the world from every quarter, on mechanics, on chemistry, on every science and on every art.

## SIGNS ALL ABOUT US

All of these things have served to make the day in which we live the grandest that the world has ever known; and yet these grand privileges and blessings are about to work out for our present civilization the great catastrophe of anarchy to which we have just alluded. The law of selfishness rules in the hearts of all classes, and causes envy, hatred, malice, strife, and, eventually, through socialism, will lead up to anarchy and wreck the entire social fabric.

All this is noted by the prophet, for he gives us in the same connection, after being told that the prophecy was “sealed until the time of the end,” a description of this time of the end— a description which fits so marvelously that it will surprise everyone who will examine it. Mark the words: “In the time of the end many shall run to and fro, knowledge shall be increased, and the wise shall understand, and there shall be a time of trouble such as was not since there was a nation.” Dan. 12:1, 4, 10

Note the four items. First, the running to and fro. What a marvelous fulfillment we see before our eyes — steamboats, railroads, bicycles, every contrivance for locomotion, and with ever-increasing speed and ever-increasing numbers. The whole world is running to and fro, just as the Lord indicated through the prophets would be the case in this time of the end. Could we hope to ever have a more particular fulfillment of any prophecy than this is? Surely not. Note the second point: Knowledge shall be increased. Not only is scientific knowledge increased, but the thought appears to be rather knowledge shall be generally disseminated. And it is all over Christendom, which is the world in prophecy. Education is progressing in a wonderful manner; children of 10 years are studying subjects which their great-grandfathers never thought of studying. In every land knowledge has been increased, and here is another remarkable fulfillment of prophecy. Could it

2H11

be plainer? Mark the third point: The wise shall understand—understand the vision which Daniel could

not understand, which Daniel was not permitted to understand, which Daniel was not intended to understand.

We are not, dear friends, posing as worldly wise. On the contrary, we are seeking the wisdom which cometh from above, the light which shines forth from the lamp which God has given us, His Word, and all who follow its leadings from the divine standpoint are the truly wise. This class may now understand; but as the context declares, "The wicked shall do wickedly; but none of the wicked shall understand." They will take their own course, and the plan of God and the Word of God will daily come to appear to them more and more foolish as their scientific minds grapple with their evolution theories and their higher critical difficulties. Is this part of the prophecy being fulfilled? Is the word and plan of God opening before His consecrated people as never before? It most assuredly is so! Note the fourth point: "There shall be a time of trouble such as was not since there was a nation." The outlook from any standpoint, but particularly from the standpoint of those who are looking from God's standpoint, is that the time of trouble is nearing.

### **INCREASING KNOWLEDGE BREEDS DISCONTENT**

We see that the prosperity of this time of the end is not conducive to happiness and peace; we see the whole world growing more and more discontented, although enjoying more of the blessings and favors of the Lord in temporal matters than ever before. We see that the secret of this discontent is knowledge. Knowledge is power—power for good or for evil, according to the sentiments of the heart. We must expect that only those hearts which are consecrated to the Lord and dominated by His spirit will receive this power of knowledge in such a manner as to profit themselves and their fellows; and since these are the small minority of the civilized world, we are not to be surprised that the knowledge and the power are about to wreck the present order of things. God will thus cause the wrath of man to praise Him, for, looking back, man will discover from the millennial standpoint what were the wickedness and errors of the present time as they cannot see them now, because they are so close to them and so vitally interested. They will see that selfishness lay at the foundation of present institutions in every sense of the word; even the benevolences of the present time are to some extent handicapped by selfishness. God wishes the whole world to have a terrible lesson on the result of selfishness in the cataclysm of trouble and disintegration which it will effect; He wishes all to learn that His way is not only the right of way, but the only way in which knowledge and liberty and power may be used to blessing and to profit.

Do these things appeal to you as both scriptural and rational—as being in accord with the word of God and the exercising of our senses, as they do to me? If so, I am sure that your hearts are leaping with joy at the thought that the dark night of earth’s sin and suffering will soon be at an end and the glorious morning of the kingdom soon be ushered in. And you will be solicitous respecting the things which must shortly come to pass—the things which are coming to pass day by day in the midst of which we are living, if this prophetic testimony and outward corroborations are trustworthy in any degree. What must we expect in the church? some one may ask. I answer that much depends upon what church we refer to. There are many churches of men, but only one church of the loving God whose names are written in heaven. The Scriptures everywhere show that the churches of men are more or less built upon error and are fencing in their various folds not only the Lord’s sheep, but the worldly goats—not only the Lord’s wheat, but the world’s tares. We do not understand the Scriptures to teach that the goats and tares are all coarse, rude and villainous and disreputable, any more than the sheep and wheat are all wealthy and polished gentlemen and ladies. The tests are along different lines, and we read, “The Lord knoweth them that are His” —regardless of outward garb, education, appearance or wealth. We further read that “the Lord looketh upon the heart,” and, again, that not many great, not many learned, hath God chosen, but chiefly the poor of this world, rich in faith, to be heirs of the kingdom.

These then, the Lord’s poor, we are to expect to find in all the various wheat fields, behind all the various creed fences, intermingling with all the various bands of tares. The harvest work, so far as the wheat is concerned, will be the gathering out of these. The Lord speaks of Christendom or churchianity as a whole under the name of Babylon—the name which originally applied to the mother of harlots, but which has become appropriate to all her daughter systems as well. These are addressed by the Lord in His last message, saying: “Babylon is fallen, is fallen. Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues.” Revelation 18:2-4

### **THE HARVEST SICKLE — PRESENT TRUTH**

Our thought is, dear friends, that the Lord is sending forth present truth as a sickle to gather the true wheat from every part of the wheat fields not by

2H12

gathering them into another denomination or sect or party or name, but simply to gather them to the Lord —

to fellowship with Him and to fellowship with others of like precious faith. We are in no sense attempting to organize a sect or party. We are sick of churchianity, but thoroughly in love with the great Christianity which Jesus and the apostles founded, under the terms and conditions of which all of the Lord's people are brought into heart-to-heart fellowship, and need not the bands of sects and confessions to fasten them together. Having one spirit, the spirit of truth, they are one body, as the apostle has expressed it. 1 Cor. 12:12-13, 27

The fields are white for the harvest, and every day is making a cleavage between the nominal Christianity and the true Christianity, and the more apparent it becomes that the nominal systems are growing more and more worldly. The colleges and seminaries of every denominational shade have for years been turning out polished infidels, who no more believe in the inspiration of God's Word than they believe in the inspiration of Shakespeare or Dickens, and they are not slow to say this amongst themselves, though craftily, many of them disguise their infidelity before such members of their flocks as they fear would be shocked if they knew the truth; but as their numbers increase, their courage increases to boldness, and in their own circles they do not hesitate to speak of those who accept the Bible as foolish, and old fogies. Let us be glad to be counted fools for Christ's sake. Let us note, too, that the line of division is turning here on the same issue as at the first advent. At the first advent the question turned on the necessity for Christ's death as the sin offering, and so today it is turning on the same problem. Is Christ our Redeemer or merely a great teacher? All these "higher critics" claim the latter, that Jesus was a Great Teacher, but not a redeemer, and that no redemption was necessary. They hold the evolution theory that man, instead of falling from the image of God into savagery and depravity, has been falling upward, as they express it — coming from brute conditions up to the present status. This is the line of battle, let no one be deceived on the subject.

### **ABLE TO STAND IN THE EVIL DAY**

We are living today, dear friends, in the time referred to by the apostle when he said, "Take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand." We are in the evil day—the day of trial, the day of testing, the day referred to by the prophet when he declared: "A thousand shall fall at thy side, and ten thousand at thy right hand." These thousands are already falling under the shafts of skepticism, higher criticism, evolution, etc., but the battle has already begun. There is still time for those who are the Lord's true people to hear the jubilee trumpet, to recognize the situation, and to put on the whole armor of God, that they may be able to stand in the evil day, and that they may help others to stand.

With this discourse this series of meetings comes to an end, but it is our earnest hope that amongst these interested faces and attentive ears there are a goodly number who will heed the apostle's words and put on the whole armor of God and be saved from falling with the great nominal church, Babylon, into infidelity, which has a form of godliness but denies its power. We hope to be permitted to serve you further, and assure you that it will afford us great pleasure so to do. The message that we give from the Lord's word belongs to you and to all who are truly His. We are glad to lend helping hands to all who will avail themselves of our offer.

May the love of God, the grace of our Lord Jesus, and the fellowship and communion of the Holy Spirit guide us and all who are truly the Lord's consecrated sheep, in the right paths, to the Lord's glory and for our present and everlasting blessing. Amen.

TO grasp the two-edged sword, and forward rush upon the foe,  
To hear the Captain's cry, to see the flash of answering eyes,  
To feel the throbbing hearts of battling comrades in the ranks,—  
That rapturous inspiration know, of warring for the Right,  
The holy joy of following Him who points and leads the way!



2H13

*September 20, 1903*

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## **SEEK YE THE LORD, ALL YE MEEK OF THE EARTH**

Stamford, Conn., Sept. 20, 1903—Pastor C. T. Russell, of Pittsburgh, Pa., delivered two addresses to large and interested congregations here today, many coming from neighboring parts. We report one of his discourses, the text of which was, “Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger.” Zeph. 2:3. He said:

Nearer and yet nearer yearly, daily, hourly comes that great event noted in both the Old and New Testaments and in our text styled, “The day of the Lord’s anger.” Elsewhere it is called the “day of vengeance and of recompense,” “the day of wrath, in which the Lord will do His work, His strange work, and bring to pass His act, His peculiar act.” It is described as a “cruel day” and symbolically pictured as a furnace of fire which will become so hot that figuratively the elements of society will melt, disintegrate, consume. The prophet describes it as a “time of trouble such as never was since there was a nation.” Our Lord quoted this prophecy, gave it the stamp of His approval and assured His disciples that the like would never be heard of afterward. Awful as these descriptions of the future are we may thank God that we and others were incorrect in applying them to an everlasting future just beyond the portals of death. Thanks be to God that as the eyes of our understanding open to a proper interpretation of God’s word we see the consistency of His teachings that the dead world is really dead, unconscious, until the resurrection and not suffering purgatorial torments nor eternal, hopeless torments. Thank God that the day of wrath is to be an earthly experience, short, sharp and terrible, which will bring a lasting blessing to mankind, humble pride, rebuke selfishness and generally prepare mankind for the glorious epoch of equity under Emanuel’s kingdom — the Millennial Kingdom of the Christ.

Many will be inclined to say, thinking of God, why should we have even temporarily and in the present life such a visitation of the divine wrath as some of these Scriptures describe? Is God implacable, fierce, wrathful— after the fashion of weak,

vicious fallen humanity? We answer, No. God is Love. “The wrath of Almighty God” and the “wrath of the Lamb” are only the terms in which to express the condition of things as they would be because human imperfection and unsound judgment and imperfect language have no terms in which to express the true thought of God’s just indignation against sin, and loving determination that it shall be allowed in the end of this age to bring disaster upon itself. God is the very personification of love, but His wisdom foresees the necessity of teaching a great and lasting lesson to humanity along the lines of justice and humility. Divine love will now permit human pride and selfishness to wreck our present high civilization because divine wisdom and love stand ready now in the “due time” to take advantage of the wreck and the lessons it will teach by establishing upon the ruins of present institutions the kingdom of God’s dear Son, for which the Lord’s people have been praying for nearly 2,000 years, ‘Thy kingdom come, they will be done on earth as it is done in heaven.’

### **“WHICH IGNORANCE GOD WINKED AT”**

For centuries our fallen race has been permitted to measurably take its own course —only in certain extreme conditions to hinder utter corruption has divine justice and love interposed —as, for instance, at the time of the flood, the destruction of Sodom and Gomorrah, etc. The apostle describing God’s attitude toward sin and sinners says, “The time of such ignorance God winked at.” (Acts 17:30) He did not interfere, did not chide, but proceeded with His own work of preparation for better things. After 4,000 years He sent His Son to be man’s redeemer and deliverer from sin and death conditions. When the divine program was thus far under way, the Gospel message was launched, inviting a “little flock” to evidence their loyalty to the Heavenly King in a narrow way in the midst of a crooked and perverse humanity.

This calling out of the elect and preparing of them for a share in the heavenly kingdom through trials and disciplines has progressed for more than eighteen centuries, and is now nearly completed. Meantime the Lord informs us that the world in general has neither

2H14

the eye of faith to perceive His goodness and gracious promises nor the ear of faith to believe the Gospel message; and hence such are entirely outside of His present provision, but fully provided for in the ultimates of His glorious plan. He assures us also, however, that some, especially in civilized lands, still maintain a partial ear and partial appreciation of righteousness, though they have not the full hearing of faith and such a disposition as would lead them to “Follow the Lamb whithersoever He goeth.” To these God sends a message assuring them that their original condemnation to death, extinction, has been set aside by the redemption provided in our Lord Jesus’ death, and hence that there is to be

an opportunity for return to divine favor granted to all mankind—to the “little flock” of the elect now in the present life, to the remainder of mankind in the future.

Because of this God commands all men everywhere to repent of sin, to turn from it, and in the language of our text to “seek righteousness and meekness.” Whatever progress any may make in the development of these divine standards in their hearts and lives will be that much of gain to them in the future when during the Millennial Age they shall be on trial, on test, to demonstrate their willingness or unwillingness to come back into full harmony with God in righteousness and perfection under the blessings of the Millennial Age. Every downward step avoided and every upward step that may be taken is that much of assistance to the one making the endeavor as respects his eternal future and his reaching the more quickly and more surely the blessings of the life eternal and his avoidance of the “second death” and “everlasting extinction.” Acts 5:23

About a century ago we reached what the Lord and prophets described as the “time of the end,” the particular outward indications of which were very particularly delineated, and these we see are being fulfilled all about us today. Thus we have an outward demonstration that we are in the “time of the end” —not the end of the world by burning or other destruction, but the end of the present age or epoch, the time for the ushering in of the new epoch, the new dispensation, the reign of Christ. The description of this time of the end is so simple that even a child can discern its fulfillment today. The prophet says that “In the time of the end (1) many shall run to and fro, (2) knowledge shall be increased, (3) the wise shall understand, (4) there shall be a time of trouble such as never was.” Dan. 12

The wonderful traveling of our day and its insistent compulsory education are most accurately described by the first two points of the prophecy. The third tells how those of the Lord’s people who are rightly in harmony with Him will not be in darkness at that time, that that day shall not overtake them as a thief, but wise with the wisdom from above they will understand the times and seasons in which they are living. The fourth point of prophecy is still future. In some respects it has already come; in others it will not have its culmination and awful finish for several years.

A century ago Divine Providence began to lift the veil of ignorance and superstition from mankind. The result has been a most wonderful awakening and progress in every direction. Arts, science, inventions have enlightened the world, and a better understanding of the Bible has come to the remarkably few who are seeking for it in the right attitude of heart and in the divinely appointed manner. The blessings of science have made the world

incredibly, wonderfully rich in a remarkably short time, but instead of these divine favors properly affecting the minds and hearts of mankind and drawing out their gratitude toward the eternal parent and leading them to a greater sympathy toward one another the reverse has been true.

### **“THE ANGELS HELD THE WINDS”**

The majority of mankind do not note the divine declaration that these wonderful blessings of our day are but a prelude to the great millennial blessings near at hand. They hearken not to the divine message that the century past is “the day of His preparation” for the kingdom of His dear Son.

Instead of faith, love and obedience, infidelity has come in under the name of higher criticism and evolution theories, and the higher critics have accounted for all of this progress by claiming that it is another step in an evolution process with which God has nothing whatever to do. Indeed, the advanced thinkers are disposed to entirely discredit the thought of a personal Creator, and to claim that Nature is God, and things have come to pass under the laws of Nature.

The wonderful blessings now enjoyed by the world, instead of producing love, joy, peace, contentment, are producing the very reverse of these, anger, hatred, strife, disappointment, because of the perversity of the fallen mind, its selfishness, its greed. It is this very condition of the human heart, its misapplication of divine favors, which is about to bring upon mankind the awful cataclysm of trouble referred to in the text as the “day of the Lord’s anger.” In one sense of the word it will be the day of human passion inspired by human selfishness and greed which will wreck the present institutions in anarchy, according to the portrayal of the Scriptures. It is properly called, however, the “day of the Lord” because up to that time God had been

2H15

holding in check human passion and avarice and the influence of the fallen angels, the demon of the New Testament, and because at the appropriate time the four angels that hold the four winds, and have preserved the world from itself, from its own passions, ignorance and selfishness will be withdrawn. In this sense of the word it is the “day of the Lord’s anger,” in which He will bring to pass His act, His strange act, and will permit to come upon mankind strong delusions that the falsehoods which have been preferred to the divine truth may be manifested and a great lesson be learned by angels and men -

## “SEEK YE THE LORD”

Our text pointing down thus to our time, our day, seems to be an exhortation, not to the Church, but to a class in the world favorable to righteousness and meekness. The Church, of course, is assumed to be in this attitude — already loving righteousness and ready to lay down life itself in the defense of righteousness, in the service of righteousness, and the Church is supposed also to be cultivating all the graces of the holy spirit, of which meekness is one. When, therefore, our text exhorts, “Seek ye the Lord, all ye meek of the earth,” which have been working in harmony with divine justice, it implies that the class addressed has not yet sought the Lord. We all, perhaps, can recognize the class addressed. Some of them are inside and some outside of nominal church membership — honorable people, upright in word and in deed, and withal meek, humble-minded, not boastful, not proud. This class of noble people ought to belong to the true Church of Christ — ought to be, we should think, of such an attitude of heart as would make the Gospel of Jesus specially attractive to them, but, as we all know, some of this class are to be found outside as well as inside of the true Church of Christ. Let us remember the Apostle’s exclamation that the Gospel call at the present time is heard and appreciated by not many great, wise, rich or noble, but that God’s call is responded to chiefly by the ignorant. The reason for this is not far to seek; the more degraded realizing their greater needs of an uplift are the more ready to seek divine mercy and favor, and to harken to the invitation to surrender their all and to become followers of the Redeemer in the narrow way.

The noble amongst mankind realize that naturally they are better than some who have accepted Christ and entered into covenant relationship with Him. They say to themselves: Those more degraded ones need a Savior, and it is well that something takes hold of them and assists them, but we do not feel so much our need — and hence they hesitate about accepting Christ as their Savior, their Justifier. Failure to take this step hinders them from seeing and appreciating the next step; namely, a full consecration to the Lord and begetting by His holy spirit and introduction thereby into the school of Christ and to joint heirship into the exceeding great and precious promises and to a share with Christ in His nature and kingdom and glory.

The class addressed in our text, the meek, who love righteousness, justice, are becoming more and more awake to the fact that a great crisis upon Christendom is at hand. They perceive that pride, boastfulness, selfishness and inequity have gotten hold of nearly all the influences which control the world at the present time — both amongst the rich and amongst the poor — the principles are the same though the powers and opportunities vary. This class perceive that the hour of

retribution is nearing when society in general will seek a readjustment itself. These hope that the readjustment will come in peaceably, perhaps along the lines of Christian Socialism or what not. On the other hand, however, they perceive that the influences operating in Socialism, while well-intentioned, well-impulsed, are really selfish and that one social revolution would be required to follow another continually, because of the innate pride and selfishness of the human heart. Hence we address the open ears and open eyes of the small but noble, respectable class of humanity and urge them in the words of our text that even though they should not go so far as to make a full consecration to the Lord, they should at least seek knowledge as to His divine plan in respect to the relief which all may recognize to be so greatly needed at the present juncture. We assure these that their convictions are right, when they conclude that the power of wealth as it is entrenched today in the world of unionism amongst men as we see it today is also exceeding great and that the struggle which we see impending will have mighty giants and all that that the Scriptures portray in the words, "Time of trouble such as never was since there was a nation" is impending.

### **"SEEK MEEKNESS, SEEK JUSTICE"**

This exhortation comes at a time when worldly wisdom is advising the very reverse. Worldly wisdom has concluded that the weak man has no show and that to follow the injunctions of our text would make one a fool. Worldly wisdom perceives that however much the meek shall inherit the earth by and by they inherit very little of it in the present time. It therefore cries to all its votaries that the course of wisdom is to lift the head high and to pretend to be far more than one is and to make great boasts and to remember that nearly all the success of the world today has been

2H16

attained along these lines and therefore none should be backward about coming forward and making a bluff with the rest. We live in a day when all classes think that it is quite the proper thing to keep up an outward appearance of justice, but to see to it that no such fanatical view of justice be taken as would in anywise hinder the grasping of at least their share, or a little more of the world's riches and benefits.

In taking our stand with the Bible and its exhortation to meekness and justice we are risking the good opinion of all of our worldly wise friends and neighbors who have already marked such a course as "out of date."

Nevertheless, we are of the Lord's people, and we believe that there are all over the world some who belong to the class addressed by the Lord and the

prophets. To these and for their sakes we read out the message of our Lord's text: Seek righteousness — continue to seek it, to follow its way; seek meekness — continue to seek it, to follow it, to follow along in that way.

What will be the reward of such if they will thereby lose in the present strife for wealth and position to the proud, the arrogant and the unjust — what reward will they have for taking the proper course? One reward is specified in our text and another we know of through other Scriptures. Our text declares: "It may be that ye shall be hid in the day of the Lord's anger." This word "hid" signifies protected, covered, shielded. It does not of necessity signify that God will specially shield and protect such, for if that were the intention we believe that it would be stated in positive terms without the "may be." The thought we gather is that comparatively few have in the past and shall in the future follow the paths of justice and equity, righteousness, so far as possible in all the dealings of life, and avoid pride, ostentation and boastfulness and cultivate a meek and quiet spirit — these, of course, would naturally in the course of human events be shielded, protected from much of the strife and venomous murder spirit of that time, of which the Scriptures declare, "There shall be no more peace to him that goeth out or him that cometh in, for every man's hand shall be against his neighbor." The proud, the boastful, the overreaching and unscrupulous may prosper for a time, but in so doing they will attract attention to themselves, from the effects of which they will subsequently suffer, when the restraints of the present time shall give place to the lawlessness which the Scriptures portray.

The reward which will come to this class of humble-minded, equitably disposed people will be theirs after the new dispensation shall have been inaugurated, respecting which He that sat upon the throne said:

"Behold, I make all things new." In this new dispensation the proud, the haughty, the unjust will be much discredited. As we read, "The proud and all who do wickedly shall be as stubble in that day; and the day that cometh shall burn them up, saith the Lord of hosts, that is shall leave them neither root nor branch." (Mal. 4:1) Not only will they suffer specially in the time of trouble, but the fire of divine anger in opposition to unrighteousness and pride will follow into the future against some so that they shall have tribulations to overcome their deeply seated injustice and self-conceit and boastfulness. On the other hand, under the new order of things, when 'justice will be laid to the line and righteousness to the plummet,' those who have now come into heart harmony with these principles will be greatly advantaged, will find the highway of holiness, will find a way of joy, as they shall go upward to greater and greater heights of character until they shall reach

the full perfection of human nature from which Adam fell and to which he and all his posterity, if they will, may return through the merit of Christ's sacrifice.

## **JUSTICE AND HUMILITY CHRISTIAN GRACES**

Turning to the Church we are not surprised to find that these two qualities, justice and humility, are set forth in the Scriptures as essential to the development of the proper character on the part of God's very elect. How often do we read to the effect that "God resists the proud and shows His favor the humble." And do we not remember the words of the Apostle on this subject, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." How evident it is to know in the Scripture set before us that the downfall of Satan was through his pride and disloyal ambition. His fall from being Lucifer, the bright and glorious angel of the Lord, to be Satan, the adversary or opponent of the Lord, was a terrible one, and all brought about through his permission of a spirit of pride to enter into his heart, as the Scriptures explain it. Undoubtedly it is very unbecoming for any creature to be either proud or boastful, seeing that all that we have, all that we are and all that we hope ever to be are of God's grace, love, will. We cannot urge too strongly upon those who have taken up the cross to follow the Master's footsteps. Let them follow His example in humility and remember Him who was rich and for our sakes became poor. "Christ also hath suffered for sins, the just for the unjust." And the Apostle exhorts, "Let this same mind be in us which was also in Christ Jesus our Lord."

Many Christian people seem to but imperfectly appreciate the quality of justice, either in God or in humanity. In so doing they are making a great



mistake. Justice is the foundation of His throne, is declared by the Almighty. Every act, every dealing, every promise of God we may be sure is fully squared with justice. Although God is love, that love cannot be exercised on our behalf except along the lines of justice; and hence we read that the love of God was manifested through an exhibition of justice. “Herein was manifested the love of God that He gave His only begotten Son” that we might have eternal life —He gave Him as a ransom for our sins through the merit of which “God can be just and yet the justifier” of those who believe in Jesus. Our Lord Jesus, the express image of the Father, must have had His full likeness in respect to justice, and the divine command to all of the elect church is that if they would make their calling and election sure they must be conformed to the image of God’s Son.

By reason of original sin and the degradation of 6,000 years under the reign of sin and death our race has suffered an unbalance of mind as well as of the entire physique, and hence we all more or less need readjusting along every line, and especially along the lines of justice and love, because the quality of selfishness so strongly developed by the fall overbalances both justice and love in its endeavors to rule our hearts and lives. The Church, God’s new creation, is undergoing process of gradual transformation, not in the shape of the head, but in the sentiments of the heart. In the Apostle’s words, we are thus “being transformed by the renewing of our minds,” and again, “we are being changed from glory to glory.” The glorious justice which belongs to the Almighty, and which at first belonged to our human nature when it was in the image of God, but which was lost through sin and the fall, must be regained by the heirs of the kingdom. This is a part of the test that is upon them in accordance with which they are exhorted to overcome the world and its spirit of lovelessness and injustice. Thank God it is not demanded of these that they must get the victory to so full an extent that they will never make a mistake or transgress these principles of the flesh. On the contrary, as the Apostle says, “We have this treasure of the new mind in earthen vessels.” We thank God that His arrangement for the Church is that here love and justice will be adjudged of the Lord not according to the letter, but according to the spirit — according to the mind, the will, the intentions, as the new mind shall endeavor to exercise itself through the imperfect medium of the fallen flesh. This new mind of justice, love, humility being in you, rejoice exceedingly and count that its development is of priceless value, and be willing to undergo all lessons of the Father’s provision arranged for when you entered the School of Christ.

**“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.” Rev. 3:5.**

*The Pittsburgh Gazette, November 30, 1903*

## **THE NARROW WAY— AND OTHER WAYS**

WASHINGTON, D. C. Nov. 29—Pastor C. T. Russell of the Watch Tower Bible and Tract society, Allegheny City, delivered two discourses to large audiences in the Columbia theater today. At 2:30 p.m. Pastor Russell's topic was "The Narrow Way —and Other Ways," and at 7:30 p.m., "The Great Consummation."

The text for the afternoon was from Matthew 7:14: "Narrow is the way that leadeth unto life and few there be that find it." Pastor Russell said:

Our study of the chart of the ages on last Sunday, we trust, assists us in "rightly dividing the Word of Truth" so as to apply this text in its proper place. Our Lord uttered these words at the first advent, hence just at the close of the Jewish age and at the opening of the gospel age (pointing to the chart). We are not to expect that this narrow way will continue in the future indefinitely during the millennial age, etc. The way of righteousness is narrow at the present time because this gospel age is a part of "this present evil world," or dispensation, during which Satan is the prince or ruler. The millennial age belongs to the new

2H18

dispensation after the establishment of Christ's kingdom and the binding of Satan and the annulling of his blinding influence. In that glorious day the way of righteousness will not be narrow and difficult, but easy, and the way of unrighteousness will be hard, a difficult way; because all the influences then will be favorable to righteousness and contrary to sin, whereas now the general influences are favorable to sin and unfavorable to righteousness. It is this that makes the Christian way a narrow and difficult one.

### **CHRIST'S MISSION ON EARTH**

Looking back we perceive that this narrow way to life did not exist in the Jewish age and previous ages. It may be a surprise even to Bible students to notice that there was no way of life at all previous to the coming of our Lord to be the redeemer and life-giver. To this thought agree the words of the apostle that "Christ brought life and immortality to light through the gospel." (2 Tim. 1:10) That is to say, that although God had implicitly promised a future life in the promise made to Abraham and in the various promises of restitution "spoken by the mouth of all the holy prophets," nevertheless, he had not shown how it would be accomplished and by whom it

would be accomplished. But when the Lord Jesus died for the sins of the whole world it manifested the divine love and sympathy for the world; it showed how God could be just and yet be the justifier of all who would believe in Jesus and obey Him; it brought to light Jesus as the great seed of Abraham and God's gift of immortality to him and to the overcoming church, His bride; and it brought to light the future everlasting life opportunities to be granted to the world through the glorified church during the millennial age.

Since this subject is clearly seen but by few, let us pause to examine the testimony of scripture respecting any offer of life everlasting, either by a narrow way or by any other way, prior to our Lord's advent and his proclamation of the gospel.

Previously God's dealings had only been with Abraham and his seed, the Israelite. All others, as the apostle declares, were without God in the world — alien, strangers, foreigners from the commonwealth of Israel. (Eph. 2:12) Evidently then there was no way of life open to the world prior to the redemptive work of Christ. The law given to Israel did indeed give that nation a different path or course from the remainder of the world. It was a narrow way and they thought it to be a way of life, but, as the apostle explains, they found it to be a way of death. (Rom. 7:10) The apostle most distinctly declares that the law covenant justified none of them —conducted none of them to life everlasting. Hear Him, "The law made nothing perfect." (Heb. 7:19); "By the deeds of the law there shall no flesh be justified in God's sight (Rom. 3:20), combating the Jewish notion that somehow or other the giving of the law to their nation justified them.

### **MUST OBEY THE LAW**

The apostle points out that not he that receiveth a copy of the law nor he who hears the law is justified by it, but only he who obeys it — he who doeth the things required by the law. (Rom. 2:13) The apostle points out again that the difficulty lay not in the law given to Israel which was "just, holy, and good" (Rom. 7:12) the difficulty lay in the Jews themselves; they were like all other people of the world, fallen—sinners. Our Lord corroborated the apostle's statement that none of the Jews were justified by the law saying, "Did not Moses give you the law and yet none of you kept the law?" (John 7:19) The apostle Paul again declares, "A man is not justified by the works of the law for by the works of the law shall no flesh be justified," (Gal. 2:16) And again He says, "that no man is justified by the law in the sight of God is evident." (Gal. 3:11) The sum of the whole matter is that while the Jews had a blessing in the way of divine instruction through the law, yet because unable to keep its requirements, they were specially condemned by it, and this special condemnation that was

on the Jews more than on the other nations of the world is in the scriptures called the curse of the law.”

Our Lord’s redemptive work was not only necessary to relieve the world of mankind from the incubus of original sin entailed through Adam, but additionally upon the nation of Israel for the cancellation of the special curse or sentence upon that nation through its failure to comply with the terms of the law covenant. Hence the apostle says of Christ, “He was made a curse for us” —the Jews. (Gal. 3:13)

The apostle explains that the giving to Israel of the law covenant with its typical sacrifices, “which could never take away sin,” was merely a foreshadowing of the better hopes built upon the better sacrifices of this gospel age. (Heb. 10:1) We trust that all present discern clearly, then, that the narrow way belongs exclusively to this gospel age, and not to any time previous nor to any time future. It began with our Lord Himself, who was the forerunner in this way, and who has invited the gospel church to walk in His steps — His steps of self-denial, of self-sacrifice.

### **NARROW WAY OF LIFE**

As already intimated, this way is a sacrificial way, a narrow way, because of the evil and fallen conditions everywhere abounding. To walk with the Lord in holiness of will and so far as possible in holiness of life

2H19

means to be so different from humanity in general as to be thought peculiar, to be more or less shunned by the children of this world. It means more than negative opposition to the world, too; it means to take a positive stand for the Lord, for the truth of His word, for righteousness in general.

The whole world has been begotten once to life as children of Adam, but Adamic life having been corrupted and forfeited at its very fountain, the result is that the world is a dying world, physically, mentally and morally— all the natural tendencies being toward sin and death. This way or tendency of the world our Lord described as the broad road which leads to destruction —unless they are rescued from it by Him the result would eventually be destruction for all — not eternal torment, but destruction, as our Lord declared.

The way of the Lord in this present time is made narrow and difficult and hard to find because the Lord seeks only a very choice class at the present time — the little flock to whom it is the Father’s good pleasure to give the kingdom. The self-sacrificing, nevertheless, in the present time, not only appeals to a small proportion of

those who enter it and who would run with patience in the race set before them in the gospel. It serves to develop in them faith, obedience, gentleness, love, and thus to “make them meet (fit) for the inheritance of the saints in light” —the kingdom inheritance — as joint heirs with Christ to bless the world of mankind. Col. 1:12

There is no other way of life open at the present time than this narrow one, hence it behooves all who name the name of Christ and affect to become members of His consecrated band to sit down and count the cost before making the consecration so that there may be no looking back after once they have put their hand to the plow. These are said to be begotten again — begotten not of the will of the flesh, not of man, but begotten of truth. (John 1:13; James 1:18). These who walk in the narrow way are scripturally called “new creatures in Christ Jesus.” (Second Corinthians 5:17)

### **A CHANGE OF NATURE**

For them is provided in God’s plan a total change of nature, so that in the resurrection, instead of returning to their former estate or being perfected as human beings, they will be perfected as new creatures, as spirit beings. The resurrection of the overcomers of the church is described in First Corinthians 15: 42, 44. He declares respecting their death that they are sown animal bodies and respecting the resurrection that they are raised spiritual bodies; sown in weakness, raised in power; sown in corruption, raised in incorruption; sown in dishonor, raised in glory. It will thus be seen that the narrow way of this gospel age has attached to it exceeding great and precious promises that by these we might become partakers of the divine nature — spiritual nature.

As already intimated the very fact that the millennial age is provided in the divine plan —the very fact that Christ and his church associated with him as the seed of Abraham are to bless the world all the families of the earth during the millennium — the very fact that all this will be after Satan shall have been bound—implies that the way of life in the future will not be so narrow, so steep, so rugged, so difficult to find and so difficult to walk in as is the narrow way of this gospel age.

Respecting the way of life in the future — during the millennial age — the prophet expressly declares that it shall be a broad highway instead of a narrow way or a by-path.

Instead of being full of stumbling stones and difficulties and trials he declares that all the stumbling stones shall be gathered out, instead of having besetments from the adversary who goeth about as a roaring lion seeking whom he may devour and from many ravenous beasts in human form. He declares that no lion shall be there or

any ravenous beasts, and that nothing shall injure those who seek to go upon that highway of holiness. Let us quote His words from that chapter which so graphically describes the blessings of the millennial age and which opens with the declaration: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”

## THE WAY OF HOLINESS

The quotation reads, “And a highway shall be there, and a way, it shall be called the way of holiness; the unclean shall not pass over it: but it shall be for those; the wayfaring men though unwise, shall not err therein. No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35:8-10

All who in the narrow way have learned what it means to “fight the good fight” against the world, the flesh and the devil under present conditions and who additionally have attained a reasonable measure of growth in the knowledge and grace of the Lord, will be glad indeed to know that in the divine plan the world of mankind when called to human perfection —to “restitution of all things spoken by all the holy

2H20

prophets” —will find the way an easier one than do we who now are pressing along for the heavenly prize.

The way in which the world will be invited to walk toward God and toward holiness, the “highway” of holiness leading up to perfection of character, will be in many respects similar to the highway of holiness that was open to Adam and Eve before they sinned. Although they were perfect so far as organization was concerned and therefore perfect in good character so far as character is a matter of creation, nevertheless it was necessary that they should pass through trials and testings that would develop and prove their obedience to God and loyalty to principle. It was in this very testing that they failed and came under the sentence of death, and God’s provision through Christ is that they and all their children (except the elect) should have the opportunity of returning to full perfection of human nature and along a very similar path to that on which they originally fell.

The divine arrangement for our first parents in Eden was not a narrow way of sacrifice and painful dealings with the world, flesh and devil, but quite to the contrary. They were perfect and surrounded by everything necessary to

their comfort and prosperity, and the whole test, therefore, was respecting their loyalty and obedience to God and His regulations. The world similarly, during the millennial age, will be freed from battlings with the adversary—who will be bound, restrained—and freed from the besetments of the world now prevailing. They will still have the weaknesses of the flesh to contend with and to overcome and to get rid of, but they will have compensations along this line through the grace of Christ, the great Redeemer and Mediator whose grace will be sufficient for them.

### **RETURN OF THE REDEEMED**

What joy it brings to our hearts to think of the wonderful provisions of the millennial kingdom, and the highway that shall be there for the return of all the redeemed of earth from the broad road in which they were going down to destruction, to the highway opened up through the merit of Him who so loved the world as to give Himself a ransom for all.

But now returning to the narrow way of this present time. It is this way that most interests all of the Lord's people here present. It is not for us to decide whether we would prefer human restitution with the world, requiring a period of one thousand years for perfecting, or whether we would choose to be begotten of the Spirit and have a shorter trial in the present life and experience the change in the resurrection. God has given us no choice in the matter during this age, only one class is called and that is the church, as the apostle, says, "Ye are all called in the one hope of your calling." It is for us to appreciate this calling, to see how great it is, that no other invitation that God has ever given or ever could give would be so great, so grand, so wonderful as this call to be heirs of God and joint-heirs with Jesus Christ our Lord as the bride, the Lamb's wife.

We exhort you then, dear brethren, that in the language of the apostle we all lay aside every weight and every easily besetting sin and that we run with patience the race set before us—our heavenly race, the race for the spiritual prize of joint-heirship in the kingdom. So doing let us make our calling and election sure and realize that God is giving us now a knowledge of his future blessings for the world of mankind so that our hearts may rest the more confidently upon Him, that we may appreciate His character the better and love Him and serve Him the more fervently.

### **THE GREAT CONSUMMATION**

Pastor Russell's evening discourse upon "The Great Consummation" was based upon this text: "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of Hosts a

consummation, even determined upon the whole earth.”  
Isaiah 28:22 He said:

By this time my audience is fully aware that contrary to Second Adventists' views and the views of Christians in general, I am not expecting that the end or consummation of the present dispensation will be in a literal fire that will reduce our earth to a cinder. On the contrary my hearers have noted our expectations and the scriptures on which we base them, that the end or harvest of the present gospel age will be a time for the reaping of the fruitage of this age—the gathering of the ripe wheat, the saints, into the garner, into the kingdom of glory and the symbolic burning of the symbolic tares and stubble preparatory to the ploughing and reaping of another age which will follow this one — the millennial age. When, therefore, we announce that according to our understanding of the teachings of the scriptures we are now living in the harvest time of the gospel age — in the great consummation mentioned in our text —the statement is not an absurd scarecrow to alarm the ignorant and the wicked, for we are fully persuaded of the truthfulness of the scriptural declaration, “None of the wicked shall understand.” (Dan. 12:10) The announcement that we are now living in the end or harvest time of the gospel age is, however, a message full of importance to the Lord's people —to all who profess to be members of spiritual Zion. To these it means that a crucial test is upon the church which will

2H21

fully separate the merely nominal Christians, the tare class from the genuine Christians, the wheat class of our Lord's parable. Matt. 13:24-30

### **THE LORD'S FIRST ADVENT**

Our Lord's first advent was in the harvest time of the Jewish age more than 1,800 years ago. Then His message and that of His apostles served as a sickle of truth and as threshing instruments to separate in that professedly holy nation the Israelites indeed from others. In that harvest time our Lord represented Himself as the chief reaper, and the winnowing of the threshed wheat to separate it from the chaff of that nation was a part of the ministry of the Truth at that time. The result was the gathering of the Jewish wheat to a higher plane — from the house of servants into the house of sons. (John 1:12-13) Subsequently the chaff of that nation was burned, that is fiery trouble came upon them, which the apostle declares was “wrath to the uttermost upon this people. (I Thess. 2:16) The fire of trouble destroyed the national existence of the Jews, though it did not destroy them as a people.



The last of the prophets, John the Baptist, referring to Christ's work as a reaper of that age said, "His fan is in his hand, and he will thoroughly purge His threshing floor; He will gather His wheat into the garner [gospel favor], but burn up the chaff with unquenchable fire" [the time of trouble which consumed the Jews nationally]. (Matt. 3:12) He referred to the same thing when he said at another time respecting the work and results of our Lord's ministry, "He shall baptize you with the Holy Spirit and with fire." (Matt. 3:11) The Holy Spirit baptism came upon the Israelites indeed, the baptism of fire, of trouble, came upon the others—wrath to the uttermost." Of that trouble the Apostle Paul speaks saying, "What if God willing to show His wrath endured the vessels of wrath fitted for destruction." (Rom. 9:22) Our Lord speaks of the same saying of the coming trouble: "These be the days of vengeance that all things which are written may be fulfilled for there shall be great distress in the land and wrath upon this people." Luke 21:22, 23

### **CHRISTENDOM THE PARALLEL TO JUDEA**

In our published writings, familiar to many of you, we have not only set forth the prophetic teachings, which to us clearly indicate that we are now living in the harvest time of the gospel age, but, additionally, we have shown that the Jewish age was a prototype of the gospel age. Hence the harvest of the Jewish age gives us clear conceptions of what may be expected in the harvest time of the gospel age. Here as there we must expect the gathering of the wheat into the garner; we must expect the burning of the tares, as in the end of the Jewish age there was a burning of the chaff, for thus the Lord's parable relating to the present age explains the matter. But we are today on a higher plane —on the plane of the spirit instead of on the plane of the flesh, on the plane of sons instead of on the plane of servants, on the plane of spiritual Israelites instead of on the plane of natural Israelites:

hence we must expect the gathering into the barn due at the end of this age to signify the gathering of the elect church to the Lord at his second advent in power and great glory —the consummation of the long-promised first resurrection to glory, honor and immortality —the divine nature.

As the wheat and the tares represent only those who profess to be God's people, God's church, this parable does not relate to the world in general, and consequently the burning of the tares pictures rather the troubles and fiery trials coming upon professed but not real Christians rather than troubles coming upon the heathen world. For instance, it is not the field (the "world") that is to be burned, but the tares. Nevertheless, nominal Christendom of today occupies so prominent a place in

the forefront of the world that the great disturbances coming upon it must of necessity have world wide influence. Moreover, as the chart of the ages illustrates, the harvest of this age and the end of this evil world or dispensation terminate together. This implies that there is to be at the present time not merely a reckoning with spiritual Israel, as there was a reckoning with natural Israel eighteen hundred years ago, but that at the same time that the reckoning shall come with spiritual Israel the consummation or reckoning time will come with the whole world of mankind. Here evil in every form is to be overthrown; the great adversary, Satan, is to be bound that he shall deceive the nations no more, that the light of the truth may in due time shine into the whole world and scatter its darkness and give a correct knowledge of the divine character and plan.

### **FINAL DEFEAT OF SATAN**

The Scriptures intimate that the prince of this world will not suffer his house or institutions to be broken up without a contest. One of our Lord's parables thus illustrates the matter, that if the master of the present dispensation knew at what hour he would come as a thief unknown to the world to overthrow present institutions built upon selfishness—financial, ecclesiastical and social the prince of this world would resist and seek to maintain control and possession. (Matt. 22:43) This is not to be understood to signify that Satan could really resist the Almighty power when the due time shall have come for his overthrow and

2H22

binding, when Emanuel shall "take unto Himself his great power and reign" as the representative of Jehovah. (Rev. 11:17) Rather, it gives us the suggestion, elsewhere set forth, that God's plan in dealing with Satan and present evil institutions is not so much to overpower them and crush them as to permit their selfishness to wreck them.

On every hand we see these disintegrating forces at work. We see labor controlled by the spirit of selfishness, bent upon obtaining a larger share of this world's goods and growing daily more impatient of delay. We see capital selfishly entrenching itself in huge combinations behind laws which were doubtless equitable enough in their day, but which do not meet all the new conditions of the wonderful period in which we are living, which in the Scriptures is called "the time of the end" and the "day of God's preparations" —making ready for millennium. (Dan. 12:4,9; Nahum 2:3) We see selfishness in business, tariff wars which bid fair to lead to bloody wars in various directions. We see the real and nominal Christians, wheat and tares, are more or less

involved on both sides of this question of selfishness and strife; we see that all these things are rapidly tending toward the great time of trouble with which this age and this present evil dispensation shall end — the close of the night of weeping preparatory to the millennial morning of joy. We note through all the prophecies ominous words respecting the great time of trouble this will be when the Lord shall call for judgment, for justice to be meted out, when the hour of His judgment shall come, and when the various forces, already well prepared, shall clash in selfish fury.

### **A TIME OF STRIFE**

The prophet Daniel describes this time and marks its date at the standing up of the great prince. He declares that it shall be a “time of trouble such as was not since there was a nation.” The trouble with which the Jewish age closed was an awful trouble, a foreshadowing of the coming trouble but not so great, neither so widely extended. The trouble of the Reign of Terror in the French revolution was an awful one, but not so great as this time of trouble that is coming, respecting which one of the prophets declares there shall be no peace to him that goeth out nor to him that cometh in, to him that buyeth nor to him that selleth, because every man’s hand is against his neighbor’s. (Ezek. 8:10) The strife of nations and of parties, of unions and of combinations, will extend to the individuals of the world and produce an individual conflict and strife. Our Lord Jesus the great Prophet quoted approvingly Daniel’s prophecy about this great time of trouble such as was not since there was a nation, and our Lord adds the consoling words, “Nor ever shall be.” (Matt. 24:21) We are glad that this time of trouble will practically end the trouble of this world; that there never will be such again; that on the ashes of present institutions the Lord Himself will rear a kingdom of righteousness which shall establish justice throughout the world on a basis not of selfishness, but of love and justice.

We are aware that our words seem like idle tales to many especially to the worldly wise, the higher critics and evolutionists. The apostle Peter more than eighteen centuries ago declared the scoffing unbelief that might be expected at this present time. Speaking of those who should be interested in the second coming of the Lord and the consummation of this age, he declares that, instead of following the Scriptures and the Scriptural hopes, they will be following the ungodly, higher critical desires of their own worldly minds, and he represents them as saying, “Where is the promise of His presence?” and declares that from their standpoint all things continue as they were from the beginning of the world — that they see no reason for expecting a harvest and a change of dispensation. (2 Pet. 2:4) It is not our province, dear friends, to give ears or eyes to any; we merely call to the attention of those who have the hearing ear and the understanding heart the things which

the word of God clearly sets forth as being now due of accomplishment.

### **BE NOT MOCKERS**

Our text implies that many who hear the present message will be inclined to disregard it, and the prophet warns such, saying: "Be ye not mockers;" do not scoff at this matter, lest your bands be made strong; lest the blindness and ignorance and misunderstanding of the divine plan, so general in the world today, shall bind you hand and foot and hinder you from entering into the joys of the Lord, from the understanding of His plan, and hinder you also from making the preparation of heart necessary to secure to you a place in the kingdom.

In the context the prophet points out the lessons of husbandry that there is one preparation of the soil for one kind of grain, another preparation for another kind of grain, and that there is one way of reaping and threshing one kind of grain and another way of handling another kind; and furthermore he points out that the husbandman does not spend all of his time in one part of the great work, but step by step the matter proceeds to the completion — the gathering of the crop. Thus the Lord gives a lesson to His people. We are to expect in the operations of grace plowing, harrowing, seed-sowing, watering and weeding,

2H23

ripening and harvesting. And we are to expect different crops — as, for instance, there was one crop dealt with during the Jewish age and a harvest in the end of that age, and another crop has been dealt with and will be dealt with during this gospel age and will be harvested in the end of this age, and still a different crop during the millennial age and harvested at its close. He who has plain lessons from nature and forgets to apply them under the Lord's direction in studying the operations of the divine arrangements will remain in measurable ignorance of the divine plan.

Who can intelligently study the Scriptural record of God's dealings with the nation of Israel and to perceive the deep plowing of that people in their Egyptian bondage, the harrowing of that people in their wilderness experiences, the sowing among them of the law, the weeding and culture given them as a people throughout their age and the harvesting that came in the end of that age. And what Israelite, indeed does not know something of the plowshare of sorrow and of trouble in his own heart experiences which first prepared him to become a true disciple of the Lord?

## EVIDENCES OF DIVINE ORDER

Surely all Israelites, indeed, can recognize the harrowing experiences which tended to make their hearts ready for the truth; which cannot see when and where the word of Truth was planted in their minds, their hearts; which cannot see how it was first the shoot, then the stalk, then the ripened grain; which cannot realize that trying experiences were necessary to take away the weeds which would have choked them as the Lord's true wheat and made them unfaithful? Which of the true Israelites does not long for the harvesting time, when all the true wheat shall be gathered to the plane of spiritual perfection and glory —when they shall be forever with the Lord and co-laborers with Him in the glory time that shall follow.

The great time of trouble with which this present evil dispensation closes is the plowshare of trouble which God will use in breaking up the fallow ground of the whole world to prepare it for the great planting of the restitution times, when the whole world of mankind shall have the care of the great superintendent, who, we are assured, will yet see of the fruits of the travail of His soul and be abundantly satisfied. This thought that the coming trouble will bring righteousness to the world is abundantly borne out by the statement of the Scripture that “when the judgments of the Lord are abroad the inhabitants of the world will learn righteousness” (Isaiah 26:9)

Now, dear friends, if such a harvesting as we have noted is progressing, how does it find you and me? Does it find us thoroughly loyal to the Lord and to the principles of righteousness which represent His government, or does it find us living in a cold or lukewarm condition, striving to walk with the Lord and to walk with the world at the same time, striving to serve God and to serve Mammon at the same time? We are not to expect that that gathering of the parable of the wheat will mean that at the present time the Lord will take hold forcibly upon those who are his and compel them to enter the garner; rather we are to expect here a procedure somewhat similar to that which took place at the first advent. We are to expect, then, that the gospel of the kingdom will be announced, and that all the Israelites indeed will be glad to hear the joyful news. We are to expect that it will be an attraction for such, that it will attract them away from the errors and falsehoods which to a greater or lesser degree have been blinding all, not only during the dark ages, but since. We expect that it would attract all of this class from every denomination not to a new denomination, but to a closer heart-fellowship with the Lord Himself—that their union should not be a sectarian one, but a heart-union with the Lord and with all of like precious faith in Him and in His Word.

## THE GATE OF GOD

The scriptures represent that in the end of the age the three will be so abundant as to practically overwhelm the wheat and obscure it; and this whole class, wheat and tares, throughout the whole spiritual world called Christendom and divided into hundreds of sects and parties, teaching more or less of divine truth and more or less of human tradition, is now to be dealt with Babylon. The Lord applies to the whole mass the name Babylon. The name has a double significance: primarily it means the gate of god — the gateway by which the world of mankind might pass from the world and sin to God and to righteousness and eventually have a share in the Lord's resurrection; but through the operation of Satan and inherent selfishness much of the good of Babylon became beclouded and much of it became replaced with error, so that today the name Babylon as applied to Christian people means not a gateway to God, but a gateway to confusion, mixture.

We have not the time, and this is not the place, to enter into an elaborate discussion of this subject, and to set before you the scriptural evidences that we have reached the place where the Lord declares Babylon's day of favor ended and her day of retribution began. Looking back to the Jewish age and its harvest we can know the particular moment when the Lord said to nominal Israel, "Your house is left unto you desolate," and so we can trace to the year 1878 the parallel of this —the Lord's rejection of

2H24

Babylon and the declaration that Christendom as a whole is rejected from any longer being recognized as His.

Do you ask, then, what the Lord would expect His true people to do today? We answer that for our day there is a particular message of the Lord, and that in the same breath that it declares that Babylon is fallen, is fallen; from divine favor, rejected as fleshly Israel was rejected and for similar reasons, there comes additionally the message, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev.18:3)

## THE TEST OF TRUTH

Let it be distinctly noticed that these words recognize that the Lord's people have been in Babylon, and that they were not considered blameworthy for being there until the appointed time — until her rejection, until their eyes being opened they perceived wherein she had erred and misled them away from the Lord and the beauty of His word and plan into doctrines of devils, which wholly misrepresent the divine character and plan. These words apply not to those who see nothing of what

we see, who have no ears to hear the present message. They apply not to those who consider the doctrines of the nominal churches thoroughly satisfactory and scriptural. They apply merely to those who have the hearing ear and the discerning heart to know the difference between the voice of the true shepherd and the voice of strangers, to know the difference between the true gospel of God's dear Son, redemption through His blood, from the gospel of higher criticism and evolution; they are for those who can discern to some extent at least between the doctrines of devils, which misrepresent the divine plan, and the doctrine of redemption, ransom and restitution, which the word of God sets forth, He that hath an ear let him hear. He that hath not an ear for the truth, and no eye to discern the beauty of the divine plan in contrast with the horrible confusion of sectarianism, is not addressed by these words, but should stay in Babylon and be bound more and more tightly into her various bundles for the great day of trouble which is rapidly approaching.

As the Lord left a period of time in the end of the Jewish age between the utter rejection of that people and the culmination of the time of trouble and wrath upon them, so here He has left a space of time in which His people are to come out of her before she shall be utterly swallowed up as a great millstone cast into the sea. Those who are truly the Lord's people, yet refuse to abandon the false systems and their false teachings, make themselves proper subjects for a share in the plagues that are coming upon Babylon, because knowing her errors and blasphemies against the divine character they become participants in those blasphemies to a larger extent even than do many of the tares who constitute Babylon, and who might be said to know no better because they do not truly know the Lord.

**1904**

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## **THE TIMES OF THE GENTILES NEARLY RUN OUT**

**Prophetic Testimonies to Show the  
Approach of the Millennium**

Pastor Charles T. Russell gave his second chart talk in the Allegheny Carnegie Music hall yesterday afternoon. His theme was "The Times of the Gentiles Nearly Run Out," in which he took up prophetic testimonies to show



that the millennium is near. About 800 persons heard Mr. Russell's discourse, which was as follows:

I take for my text our Lord's words: 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled.' (Luke 21:24)

These words were a part of our Lord's great prophecy to His apostles, covering the period from His death to His second advent. He had just declared to them the coming trouble upon the Jewish nation,

2H25

which would result in its complete overthrow, and in the words of our text He intimated that the nation, the Holy Land its capital, Jerusalem, would be under the dominion of others for a considerable period of time until a certain period of Gentile domination which had been foretold should be accomplished or fulfilled.

Before our Lord's death, before the rejection of Israel from being the Lord's peculiar people, before the breaking down of the "middle wall of partition" (Eph. 2:14), the whole world was divided into two classes, namely, Israelites, or God's covenanted people, and Gentiles, or those who were not in covenant relationship with God. Thus the term Gentile included not only barbarians, but also the most civilized peoples of the world outside of Israel. With the beginning of the gospel dispensation another class was introduced, namely, spiritual Israelites—God's people under the new covenant arrangement.

### **DIVIDED INTO THREE CLASSES**

Now, therefore, the world may be divided into these three classes first, the Jews (or such of them as maintain their original covenant relationship with God and have not departed into unbelief, and for whom there is still reserved a share in the Lord's provision for the future) (Rom. 11:26-29); second, spiritual Israelites (not all who are called Christians, but all true believers in the Lord, who have entered into covenant relationship with Him through Christ the consecrated, "Israelites, indeed") third, the remainder of mankind, whatever their nationality, station, color or sex, are all, from the divine standpoint, "Gentiles—outside of the special covenants and promise of the Lord which pertain to the present time; but not outside of the blessings which the Lord designs to shower upon the world during the millennial reign of Christ, during the "times of restitution of all things" which He has spoken.

It is well that we get this glorious view of the matter well before our minds, because otherwise we are apt to become confused as we attempt to study His Word, which clearly



distinguishes the consecrated believers, both Jews and Christians, from the remainder of the world, however educated, talented, gentle or benevolent some of the latter may be. They are still “Gentiles” if they have not positively and thoroughly united with the Lord Jesus as members of His consecrated church, “His body.” It will be seen from this definition that the common terms Christendom, Christian nations, etc., are misnomers, calculated to mislead the mind, because really the majority of people in all these so-called Christian nations are “Gentiles” according to this, the divine, standpoint—because not as yet vitally related to the Lord. According to this standard, it will be perceived that quite a large proportion of the membership of the various sects of Christendom are really “Gentiles,” since only a small proportion of them make any pretense to a full consecration to the Lord and vital union with Him.

### **JERUSALEM UNDER GENTILE DOMINION**

Noticing carefully the wording of our text, we find that the Lord does not say that the Jews were about to come under Gentile dominion; to have so declared would not have been the truth. As a matter of fact, the Jews had no positive government of their own for centuries before the Lord’s advent. They lost their national independence when Nebuchadnezzar, the world’s first conqueror, overthrew their government, subjected them and took them prisoners into Chaldea. Later, when the kingdom of Medo-Persia succeeded to universal empire, and King Cyrus under divine direction permitted the return of the Jewish people to their own land, he did not restore to them their national liberty or self-control. They became a subject nation, and so continued. When Alexander the Great, as the representative of the Grecian empire, became the world’s emperor, he succeeded to the power of the Medes and Persians, and the land of Israel became vassal to him. And so, in turn, when the Romans became the rulers of the world, Greece and all its possessions passed under Roman control, and in no sense regained the national liberty taken from them by Nebuchadnezzar. So, then, in our Lord’s day Israel was dominated by the Romans. We remember the record in Luke 2:1, that it was about the time of our Lord’s birth that Caesar Augustus sent forth a decree that the whole world should be taxed. Israel as one of the subject nations of Rome, was under this tax.

In view of these facts of history, our Lord’s words are seen to signify that this condition of things would continue for a time — that Israel would continue to be subject to the Gentile kingdoms. His disciples, in harmony with his teachings, had been expecting the establishment of the kingdom of God. Not understanding, they had anticipated that the kingdom would probably be established in their day and asked our Lord,

“Wilt thou at this time restore the kingdom to Israel?” (Acts 1:6) The reply was, “It is not for you to know the times and seasons which the Father hath put in His own power.” It was best that they should not clearly, distinctly know the particulars respecting the future, yet in this prophecy our Lord, for their benefit but especially for our benefit, because we are living in the close of this gospel age has given a hint or suggestion in our text which is interesting to us, and was intended so to be. His words not only show that the

2H26

Gentiles would continue to hold sway for a time, but clearly show also that the time of their domination of the land of Israel is limited, fixed in the divine arrangement, and the statement “until the times of the Gentiles be fulfilled” gives a clear intimation that these times or years of Gentile rule were foretold.

### **DAWNING OF A NEW EPOCH**

We must assume that the prophecies written aforesaid for our admonition are to be understood as they become due — though it evidently was not the Lord’s intention that they should be understood much before the time of their fulfillment. It was so at the Lord’s first advent. Respecting the second advent and the events of the world connected therewith, there is a great deal said in the Scriptures—in both the Old and New Testaments; and the apostle intimates that when the due time shall come for understanding the matter, the Lord’s faithful, earnest, devoted, truth-seeking people will be rewarded — that they will not be left in darkness. The apostle, in speaking of the great time of trouble which will introduce the millennial kingdom, declares that it will come “upon the whole world as a thief and as a snare;” but, addressing the church, the consecrated, the spiritual Israelites, he says, “But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all children of the light, and children of the day.” 1 Thess. 5:4,5

The dawn of the new day — the dawn of the millennium is now breaking over the world. The majority of men are so engrossed with earthly things — financial matters, sectarian matters, worldly philosophies, etc., and so choked either with the superstitions of the dark ages or with pride of their own attainments in the present, that they are giving no attention to the clear evidences that a new epoch is dawning upon the world. The laboring classes, however, are waking up, and having little of wealth or luxury or science or religion to interest them, they are speculating respecting the morning that they perceive is coming. Some of them are awe-stricken and fear-stricken; others are wild in their speculations respecting the prospects and possibilities of the future. They need trained

minds and benevolent hearts to direct them and prepare them for the glorious prosperity of the new era. But those who they most respect and trust, and who are in the places of authority, are blind to the changing situation and engrossed selfishly in cornering the advantages falling within their reach at this time. Misled, some by the superstitions of the past and others by the philosophies of this world, these teachers, leaders of the world, neglect entirely the divine revelation and see not the divine purposes connected with this new epoch that is dawning. Only the “Israelites indeed” are to clearly see and to understand the situation —nor is it possible for them to make these things known except to such as are “Israelites indeed,” and who, therefore, having the hearing ears.

### **A PROPHETIC FOREVIEW**

As children of the light, as the Lord’s consecrated people, let us not look to philosophies of the present day but to the Lord for wisdom respecting the new epoch. Neither let us look to the creeds and teachers of the dark ages. Let us look to the Lord. Let us look into His word for an explanation of the wonderful changes which we perceive all about us today — the explanation of the social, political, financial and religious unrest which bespeaks the coming of what the Scriptures term a “time of trouble such as was not since there was a nation.” Let us use the key which our Lord gave us in our text. Let us seek to know what he meant by the “times of the Gentiles” and when they will be “fulfilled.” If the due time for these matters to be understood has not yet come, we will at least be manifesting to our heavenly Father our interest in the great plan which he is working out, and will be none the worse for the time spent in seeking an understanding of His word. If the due time for understanding has come, our search will be rewarded —we will not be any longer in darkness, but will know whatever is now due to be understood respecting the divine times and seasons, as they relate to the kingdoms of this world and the establishment on their ruins of the kingdom of God’s dear Son, which shall rule and bless all the families of the earth.

We turn to the Old Testament Scriptures to which our Lord referred. In the book of Daniel we find recorded dream pictures of the course of this world’s history. The first of these is recorded in Daniel 2:28-45. This is Daniel’s narration to King Nebuchadnezzar of the latter’s dream and of the divinely inspired interpretation of its meaning. In introducing the matter Daniel says: “There is a God in heaven that reveals secrets, and who hath made known to the King Nebuchadnezzar what shall be in the latter days.” Daniel then rehearsed what the king had previously dreamed and forgotten, the vision of a great image whose head was gold, whose breast and arms were silver, his belly was of brass, his

legs were of iron and his feet were of iron and clay mixed. In the vision the king had seen this great image and then had witnessed its destruction, for a stone came out of the mountains without human cutting and smote the image upon the feet, as a result of which smiting the entire image became as chaff, which the wind blew away.

## THE DREAM PROPHETICALLY EXPLAINED

Daniel proceeded to give the king the interpretation of this dream which the Lord had provided; namely, that Nebuchadnezzar's kingdom was represented in the head of gold of the image. It was the first universal empire of earth. The breast and arms of silver represented the kingdom of the Medes and Persians, which succeeded that of Nebuchadnezzar; the brass belly represented the kingdom of Grecia, which overthrew and succeeded the Medo-Persian empire; the legs of iron represented the Roman empire, which overthrew the Grecians; and the feet and 10 toes, which mingled the iron and the clay, represented the extension of the Roman empire to our day—the iron still representing the civil government of the Roman type, and the clay representing the pseudo-religious element of present-day government, in which civil and religious power mingled and combined. The stone taken from the mountain without human hands represents the true church of Christ, of which the clay in the feet of the image is but an imitation, having the form and color of stone, but not its power and strength. The church has been God's kingdom ever since its establishment at Pentecost, and has been in process of development, but it has been in the embryo condition, separated distinctly from earthly government and power and authority—“a subject to the powers that be.” But the vision shows that the time is coming when this kingdom of God will smite the earthly kingdom—secular and pseudo-religious. The result will be the utter destruction of these earthly governments.

Let not this suggest for a moment that we are preaching anarchy, or endeavoring to induce the Lord's consecrated people to attempt the overthrow of the kingdom of this world. To our understanding the kingdom which is to do the smiting is the spiritual kingdom—beyond the veil, the Lord of glory and His resurrected church with Him and like Him. The consecrated ones on this side the veil may see in advance of others what is coming, because of the enlightenment through the word, but they have no commission and no desire of heart to battle with carnal weapons, to assume to take possession of earthly governments. On the contrary, they are all children of peace—peaceable and peacemakers—gentle, kind, merciful, loving, “doing good unto all men as they have opportunity, especially unto the household of faith.”

## **A DAY OF VENGEANCE**

The prophecy pictures, nevertheless, what will actually transpire. The Lord Jesus at the appropriate time will take unto Himself His great power and begin His reign — a reign of righteousness which the world will not see, neither comprehend, until it shall have broken in pieces the kingdoms of this world as a potter's vessel under the rule of the "iron rod" of Justice. (Rev. 2:27) While it is now the mission of the Lord's people in the flesh to make known the good tidings of the Lord's truth and grace, and as ambassadors of God to urge upon all the acceptance of these, it is now the due time also for them to announce what would not have been true at an earlier time, namely, "The day of vengeance of our Lord, the day of recompense." This time of trouble coming upon the world, which will apparently and actually come through the breaking loose of human passions, will be fully under the control of the spiritual invisible kingdom forces, which have now assumed control of the affairs of this world. To the worldly things may appear to continue as they have been from the foundation of the world (Second Peter 3:4), but it is in appearance only. Actually the change of dispensation is due, the divine forces are in control and it is a part of the divine program to permit the wrath of man to work out a share in the judgments of the "day of wrath." Thank God! this day of wrath is not a time of future roastings in eternal torment, but it will be found bad enough a present time of trouble in the close of this age, in which there will be weeping and wailing and gnashing of teeth a time of trouble referred to by the apostle when he says, "Go to now, ye rich men, weep and howl for the mercies that shall come upon you.

But look again at the prophetic dream and its prophetic interpretation; and see a more glorious condition to follow. The stone which smote the image became exceeding great and filled the whole earth. This signifies that God's kingdom shall become worldwide. It means the fulfillment of that part of the Lord's prayer which says, "Thy kingdom come, Thy will be done on earth as it is done in heaven" —it means the establishment of the millennial kingdom and the blessing of all the families of the earth.

## **ANOTHER PROPHETIC PICTURE**

In the picture already considered, earthly dominions are represented from the standpoint — as great, grand, colossal, but when God would give a picture of the same Gentile kingdoms of His servant Daniel, he pictured them differently —namely as terrible, ye terrible, beastly governments, killing and devouring one another. Just so it is today. Some read with wonder and admiration the history of the doings of Alexander the Great, his armies, his battles, the number of killed and wounded and prisoners; they read of the wars connected with the Roman conquest

of the world, and of Napoleon and his ambitious attempt to establish the fifth monarchy in the world, contrary to the prophetic picture of the divine arrangement. Another reads these same bloodcurdling stories with horror, thinking of the wounds, the sufferings, the destruction of life, and the breaking of the hearts of the dear ones who loved them.

This picture given to Daniel is recorded in Daniel, seventh chapter. Here the same Gentile kingdoms are illustrated by beasts instead of by metals; Babylon is symbolized by a lion, Medo-Persia by a bear, Greece by a leopard and Rome by a great and terrible beast — stronger and more ferocious than any in nature of which Daniel had knowledge. This we have illustrated in the chart. This last beast in the vision was peculiar in every respect, and in various ways it corresponds to the beast which the Apostle John saw centuries later, as recorded in the book of Revelation, having seven heads and 10 horns. The 10 horns represented 10 powers or 10 divisions of the beast's power, and are recognizable in the divisions of the Roman empire as they exist and have existed in Europe for centuries. The 10 horns on this last beast, we notice, correspond exactly with the 10 toes of the image of Nebuchadnezzar's dream.

The prophet's attention was drawn especially to this last beast which represents the Roman empires more powerful than any of its predecessors; and he noted several of its peculiarities among the horns, one of which he declared had a mouth and eyes, and looked more stout than his fellows, three of whom were plucked up in his interest.

### **INTERPRETATION OF COMMENTATORS**

So far as we are aware, all Protestants and commentators from Luther down interpret this beast to be the Roman empire, and this particular horn to mean the papal hierarchy. The eyes represent the wisdom of papacy, the crowns represent the widespread authority exercised by it —widespread today, but still more widespread proportionately during the dark ages. In the dream the prophet saw that this particular horn had a mouth which "spake great things," and that this horn "made war with the saints and prevailed against them until the ancient of days interposed his judgment."

To our understanding this judgment of the ancient of days upon that horn or papal power was expressed through Napoleon Bonaparte, who broke the spell of papal influence over Europe, and, fearlessly taking the pope a prisoner to France, showed that the great boastings of power in heaven, on earth and in purgatory were merely bombast. Nevertheless, the prophet declares that even after the judgment had set he

heard the voice of great words which the horn spake. And so we find that it was as late as the year 1870 that the boastful words of papal infallibility were pronounced by the head of this horn, shorn, however, of its power to persecute those who differed.

The prophet says that he watched still further the proceedings and beheld until the beast was slain and his body destroyed and given to the burning flame. (Verses 9, 12). The fulfillment of this last part is still future, but we believe very near. The Roman beast still lives, the papal horn with the other horns or divisions of the power still have influence and control in the world, but the remainder of the prophecy will be fulfilled as surely as the previous parts were. The other beasts lost their dominion, but prolonged their lives, but this beast will not only lose his dominion, but at the same time will lose his life; for the Roman power will not be transferred but destroyed. This picture of the destruction of the last of the great beast governments of the earth is about to be fulfilled, and the burning flame with which it will be destroyed fitly symbolizes the great time of trouble with which this present age is to end, according to all the statements of scripture.

### **KINGDOM OF GOD'S DEAR SON**

Now for the more glorious vision: What is to supersede these beast governments? The prophet answers in accord with all the testimonies of scripture, saying, "I saw in the night visions, and beheld one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before Him. And there was given him dominion and glory and a kingdom, that all peoples, nations and languages should serve him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed." This is Messiah's kingdom, for which God's people have been praying these many centuries, Thy kingdom come, Thy will be done on earth as it is done in heaven. His dominion of the world will not be of the beastly kind, but will be as much higher than this as man is higher than the brute beasts. It will be the kingdom of God's dear Son, the kingdom which is to rule the world, not for the purpose of destruction (vs. 14), nor for personal aggrandizement, but for the specific purpose of uplifting the entire human family, which this same one, as the man Christ Jesus, purchased with His own precious blood.

Continuing his description of the kingdom of God (vs. 27), Daniel says, "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high. His kingdom is an everlasting



kingdom, and all dominions shall serve and obey Him.” What a glorious prospect is here held before us! Is it any wonder that all the prophets and the apostles looked forward to this glorious kingdom, of which our Lord also spoke repeatedly, not only in His parables but also after His resurrection and ascension, when speaking to His people through his servant John in the symbols of Revelations. “Behold, I come quickly, and my reward is with me.” “To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my father in his throne.” In the last quotations from the prophet Daniel he mentions particularly the church as associated with Christ in the kingdom under the whole heaven given, to the people of saints of the most high.

### **THE FACTS OF HISTORY CORROBORATE**

Now, dear friends, we have had the prophetic picture of the Gentile kingdoms, and history corroborates this picture down to the present time. These are the Gentile kingdoms whose times God has before indicated: so to speak a lease of power had been granted them, and God’s kingdom could not come until these kingdoms should have run their courses —until their lease of power expires. It is not yet expired, evidently, for this last beast has still its influence and still speaks great swelling words, although unable to persecute the saints since its ‘judgment’ in 1799, when its persecuting power was taken away.

This fourth beast of Daniel all Protestant expositors agree is the same symbolized in Revelations. There in chapter 11, the power of the peculiar or papal horn is shown to be 3½ times or years—1,260 days, 42 months. This time has been fulfilled as symbolic time, each day a year. Papacy as one of the Gentile powers ruled the world for 1,260 years from 538 A. D. to 1799 A. D. This fulfillment of three and a half times clearly shows that the full seven times of the Gentiles will be 2,520 years.

Let me call your attention to the fact that there was a particular time at which God recognized these Gentile governments, and a particular time when His recognition of them as lessons of the dominion of the world will expire. This is shown in both the visions referred to. Both visions show the beginning of Gentile times and lease of power in the days of Nebuchadnezzar, and both show the termination of this power down here somewhere, a little ahead of our day. Now in proportion as we are interested in the heavenly father’s plan, and in these details of it which he has furnished us, we will be anxious to know all that He is willing to let us know respecting these matters.

We will state what we shall endeavor to prove, so that you may follow each step of the argument and demonstration. We expect to show that the “Gentile times” referred to by our Lord in our text are seven times, or seven years, not literal years of course —symbolic years. A symbolic year in scripture usage consists of 360 days and each symbolic day represents one year in actual time — “a day for a year.” Thus each “time” or year represents 360 years, and seven times would represent  $360 \times 7$ —namely, 2,520 years. This period we understand to be the full measure of the permission of Gentile nations to rule over the Jews and the world in general. We expect to show just where those 2,520 years began, and just where they will end, namely, A..D. 1915.

### **WHOLE FABRIC WILL CRUMBLE**

By that time we believe that the great time of trouble will have crushed the life out of the present representatives of Roman power, political and ecclesiastical, as represented in the fourth beast and his horn, including the peculiar horn that spoke the great, swelling words. Or, as represented in Nebuchadnezzar’s dream, by that time the force of the spiritual kingdom of God will have been exercised upon the feet representatives of the great image of Gentile power, and the whole fabric will have crumbled to pieces. By that time, therefore, we hope that the spiritual kingdom will have been fully inaugurated, and that very shortly after that great trouble that people of the earth —humbled to the dust by the failure of the grandest attainments of civilization under the law of selfishness —will be glad to hearken to him who speaketh from heaven. The scriptures show that the blessings of the millennial kingdom after the time of trouble will be first manifested toward the Jews who will be responsive, and who at the time will recognize the hand of the Lord in the world’s affairs. The prophet represents them as mourning for the Lord Jesus as for an only son, and declares that at that time “the Lord will pour upon them the spirit of prayer and of supplication, and they shall look upon Him whom they have pierced.”

After Israel’s acceptance of the kingdom, and the beginning of blessings to them through it, the prophet tells us that “Many peoples will go and say, Let us go to the mountain of the Lord’s house; He will teach us of His ways, and we will walk in His paths. For the law shall go forth from Mount Zion (the glorified spiritual church, The Christ), and the word of the Lord from Jerusalem (the earthly representatives of the heavenly kingdom.)”—Isa. 2:8

Now follow me carefully, gaining all the assistance you can from the chart. You can review what I am now saying at your leisure at your homes, for many of you

2H30

have the second volume of Millennial Dawn in which these matters are presented. Isa. 2:3

### **DESIRE OF ALL NATIONS**

Nebuchadnezzar's government was in existence a considerable time before this lease of universal power came to it. Israel was recognized of the Lord as His kingdom — typical of the coming kingdom — so that of David it was said that he sat upon the throne of the Lord, and of Solomon it was said that he sat upon the throne of the kingdom of the Lord in the room of his father David, and the descendants of David continued on the throne at Jerusalem until the days of Zedekiah, their last king. It was in Zedekiah's day that Nebuchadnezzar came with his army and took him and his nobles and princes, etc., into captivity. There the earthly kingdom of God, the typical kingdom, ceased forever, as is clearly shown by the words of the prophet to Zedekiah, as follows: "O, thou profane and wicked prince, whose time is come that iniquity should have an end, remove the diadem, take off the crown. I will overturn, overturn, overturn it — until He come whose right it is, and I will give it unto Him." (Ezek. 21:25-27)

It is this interregnum — this period between the taking off the diadem of the typical king and the establishing of Messiah's kingdom — that is given to the Gentiles. During this period one people after another, with one government after another, and one religion after another, have tried what they could do in the way of bringing rule and order to the world. Not in every respect have these earthly governments been worthy of condemnation; but, taken as a whole, none of the Lord's people would be satisfied with any of them as they appear to us, and as they appeared as a whole to Daniel — more or less ferocious and beastly — surely far from what we are hoping God's kingdom will prove to be when it shall be established. The Lord has thus been giving the world during the seven times of the Gentiles an opportunity to see what men can do for themselves, and when the end of the highest attainment shall be demonstrated to be trouble, confusion and anarchy, the world will become heartsick with its own failure, and, as the prophet has declared, the Lord's kingdom shall be hailed as the "desire of all nations." (Haggai 2:7)

### **TIMES DEFINITELY STATED**

We might assume the Gentile times to be seven times. When we find that they would fit so well to all the circumstances and conditions, we might feel tolerably sure that this complete number had been applied in the divine arrangement. But we are not left to guesswork; the times are finitely stated in two ways:

First, Nebuchadnezzar had another dream, in which he saw a great tree and heard a proclamation made against it that it should be cut down, yet that the root should be preserved. Daniel interpreted this dream to represent the overthrow of King Nebuchadnezzar himself, and that the declaration that seven times should pass over him signified that he should dwell as a beast of the earth for seven years. The record of the prophet is that the matter was so fulfilled. But at the end of the seven years Nebuchadnezzar's reason returned to him, as we read, "At the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and my understanding returned unto me, and I praised the Most High and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom from generation to generation." (Dan. 4:34) Here we believe was the picture or type of man's experience during the period of the great image of which man was the head. And we rejoice to think that at the conclusion of the symbolic "seven times" (A..D. 1915) mankind will return to a reasonable and proper view of the Almighty and of their responsibility to Him, as did Nebuchadnezzar, the representative, in his experiences.

It will be noticed from our text that Israel was particularly identified with these times of the Gentiles — trodden down by them for these seven times. Turning to Leviticus, we find recorded blessings and cursings of an earthly temporal character. If Israel would obey God faithfully, they would be blessed above other nations; if not, certain evils would befall them. The conclusion is stated thus: "And I will walk among you and be your God, and ye shall be My people . . . but if ye will not hearken unto Me, and will not do all these commandments... I will set My face against you, and ye shall be slain before your enemies; they that hate you shall reign over you . . . And ye shall sow your seed in vain; for your enemies shall eat it . . . and if ye will not yet for all this hearken unto me, than I will punish you seven times more (further, or additional to their previous chastisements) for your sins." (Lev. 26:17, 18, 24, 28)

This threat of "seven times" of punishment is mentioned three times. The various punishments previously mentioned evidently referred to the several captivities of the Israelites to the Assyrians, the Moabites, the Midianites, the Philistines, etc. During all of these God's care continued over them, and when they cried unto Him, He heard them and answered and delivered them from their enemies. (Judg. 3:9-15) These chastisements having failed, He applied the threatened "seven times." Removing the crown permanently, Israel as well as the world was subject to

beastly powers for the seven times of the Gentiles. Thus it befell them, according to God's warning, "If ye will not for all this (previous chastisement) hearken unto Me, then I will punish you seven times."

### SEVEN TIMES OF PUNISHMENT

We find, then, that the seven times of Israel's punishment and the seven times of Gentile dominion are the same; that they began with the captivity of Zedekiah, and, as will be seen from the chart, they terminate with the year 1915. According to the best obtainable evidences on the subject, synchronized with the Scriptural testimony, Zedekiah's captivity took place in October, 605¼ years before A. D. 1. If we will add to this 1914,4 years, we will have the year, October, 1915, as the date for the end of Gentile supremacy in the world — the end of their lease of 2,520 years, which will not be renewed. Instead, He whose right the kingdom is shall take possession of it. This, therefore, marks the date when the Lord Himself shall assume control of the world's affairs, to end its reign of sin and death, and to bring in the true light of the knowledge of God and the wholesome restraints that will be profitable to the fallen world, and the encouragements and assistances and every good thing helpful to man — to the end that the times of restitution of all things spoken by the mouth of all the holy prophets shall bring blessing to as many as are willing to receive the divine favor of life everlasting upon the terms of obedience to the divine arrangement.

Our interest in these matters is profound.

They not only indicate that we may lift up our heads and rejoice, knowing that the church's redemption draweth nigh; but we may also rejoice with the world that the blessed morning of the millennial kingdom is at hand, even though we must weep with them also in the dark hour of trouble which will precede the sunburst of the millennial kingdom. The lesson to us, dear friends, as to those who are seeking to be heirs of the kingdom, joint-heirs with Jesus Christ our Lord, is that we shall set our affections on things above, and seek to conform our lives to the divine requirements, that we may be counted meet, fit, for the kingdom to be prepared, that we may be used of the Lord in connection with that kingdom for the blessing of the world. And how much of preparation we all need to fit and prepare us to be the future judges and blessers of the world in association with our dear Lord and Redeemer! "He that hath this hope in him purifieth himself even as he is pure.

Our next discourse will be on Jewish and gospel parallels — type and antitype — in this room at 3 p.m. next Sunday. The grace of the Lord be with us all, preparing us for a share with our Lord in the grand fifth universal kingdom which is to bless the world

gloriously, according to all the gracious promises of the word.

*January 25, 1904*

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## **THINGS WHICH MUST SHORTLY COME TO PASS**

Jan. 25—Pastor C. T. Russell spoke to a large and attentive audience in Allegheny Carnegie hall yesterday afternoon. His text was “Things which must shortly come to pass.” (Rev. 1:1) Pastor Russell said:

These words, true when our Lord uttered them, are no less true now, 1,800 years later. We are sure that the wonderful events with which this age is to close and the Millennial age is to open are now nigh, even at the door. There are some, however, who argue that the Lord and the apostles must have been mistaken when they used such language; for say they, 1,800 years are not “shortly.”

We reply that all depends upon the standpoint. From the human standpoint 1,800 years is a dreadfully long period, but not so from the divine. The prophet intimates this saying, “A thousand years in thy sight are but as yesterday.” Yes, responded the Apostle Peter, “Be not ignorant brethren of one thing, that a day with the Lord is as a thousand years.

From the divine standpoint, therefore, the 6,000 years since Adam’s creation are but six days of a great week of which the Millennial age is the great Sabbath. Suppose now that the mechanic or the house -wife had in mind a week of toil beginning with Monday morning and closing with Saturday night, and suppose that Friday morning had arrived—would anyone say nothing that the truth was being stretched if it were said ‘The week is far spent,’ the work-time now is short; the rest that is promised will “shortly come to pass?” Surely these would be usual and proper

2H32

statements. And so it is with the words of our Lord and His apostles. They were living in the beginning of the fifth thousand year day, and properly the holy spirit in them recognized the promised blessings as nigh.

### **BECLoudING ERRORS AVOIDED**

Possibly it has seemed peculiar to those who have attended these studies of time prophecy, that in the

various prophetic measures thus far examined none have been referred to as marking the second coming of our Lord. This is the more unusual because our Second Adventist friends, who generally monopolize prophetic interpretation, bend all of their energies toward proving the time of the advent. To our understanding a misconception on their part, both of the object and manner of the second coming, has confused them. Holding as they do that Christ's second coming will be in a body of flesh and visible to mankind, and holding also as they mostly do that the object of His coming will be to gather His saints to Himself and to utterly destroy the remainder of mankind and the world itself with fire, they have been led to pull and twist the various prophetic time prophecies so as to have them all end at the same moment of the one day in which they expect Christ to appear, the judgment of the world to take place, and the burning to begin.

Delivered from both of these errors, we are prepared to apply the various prophecies just as they were intended, some expiring at one date and others at another date, and to draw from them their intended lessons. First of all, our eyes have been opened to a realization of the fact that the judgment of the world means its trial for life everlasting, and not its condemnation to the second death. We see that the world was condemned as a race because of original sin, that the whole world has been under this curse or sentence of death for now 6,000 years. We see that in much mercy God redeemed us from that curse or sentence of eternal death by the death of His Son, our Lord. We see that the only ones who are even reckonedly escaped from that death sentence are the few who have been blessed with hearing ears and understanding hearts. As the apostle declares of these, "We have escaped the condemnation which is upon the world." The great mass of mankind outside the Household of Faith are still under the original sentence — eternal death.

We see that God's object in giving some now a knowledge whereby they may escape this sentence, and reach life everlasting in Christ, is to the intent that He may gather out a "little flock" to be joint-heirs with His Son in the glorious Millennial kingdom.

### **THE SEED OF ABRAHAM**

We see that Christ and His overcoming church, His bride, constitute the seed of Abraham (Gal. 3:29) which is to bless all the families of the earth during the Millennial age. We see that the blessing that will come to the world will be the trial or judgment of that blessed millennial day, and that the knowledge of the Lord and full opportunity are promised as incidental to the world's

trial for life everlasting. This saves us from the thought that the church, the little flock, of Christ, alone have a part in the blessing secured from the atonement. It saves us too from the error of supposing that the second coming of Christ is the end of all hope, mercy and probation. It shows us, on the contrary, that so far as the generality of our race is concerned, that event is but the beginning of divine mercy and opportunity and trial for life eternal to the world.

A careful examination of the Father's word has assured us fully that our Lord Jesus left the glory and dignity and honor of His spiritual condition when He became a man, not that He might remain a man to all eternity, but that as a man He might give the ransom price for Adam and all his race. We see that He did this, and we have the clear scriptural testimony that the Father was pleased to honor Him, not merely with the same honor that He had before, but He was pleased to exalt Him far above angels, principalities and powers, and every name that is named. We perceive the clear scriptural testimony that He was "put to death in the flesh, but was quickened in the spirit," and we perceive that after His resurrection, though still in the world for 40 days. He was but rarely with His disciples and but for a few moments on the seven occasions, and then in different forms, as proving to them and to us that, although He was the same Jesus, He was now "changed" and no longer human and subject to human conditions. To demonstrate this He appeared in the room with His disciples while "the doors were shut," and, departing, "vanished out of their sight." He appeared in flesh and garments as suited the convenience of the occasions, and thus manifested the same powers that He and associated holy angels had manifested in previous times; as, for instance, when the Lord and three angels appeared to Abraham and took dinner with him and talked with him and afterward went down and delivered Lot out of Sodom.

### **NO LONGER A MAN**

We thus realize that our Lord Jesus is no longer a man, but, as the apostle declares, "The Lord is that Spirit," and "though we have known Christ after the flesh, yet now, henceforth, we know Him so no more.

2H33

We, therefore, are no longer expecting as do others that He will come a second time in the flesh. On the contrary, our expectations are, like those of the apostles, that we may be "changed" and made as He is, in order that we may see Him as He is—not as He was at the first advent.  
1 John 3:2



“Of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but My Father only.”

It is not our intention to offer any evidences respecting the day and hour in the future in which our Lord will come; but we do wish to call your attention to this text, that all may know that it is frequently misapplied. It does not say that of that day and hour no man shall ever know. At the time of its utterance neither men nor angels nor the Lord Jesus Himself knew the time of His second coming; but when the second coming takes place the Lord undoubtedly will be aware of it before the time, and so also the holy angels who will be His escort; and there would be nothing inconsistent with the statement if some of the Lord’s consecrated people might have intimations respecting the event. Other Scriptures speak of “the day of the Lord,” signifying a period in which He will be manifested. For instance, the apostle tells us that “The day of the Lord so cometh as a thief in the night; and when they (the world) shall say peace and safety, then cometh sudden destruction upon them, as travail upon a woman with a child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.” (1 Thess. 5:2, 3) Note how explicit is this declaration, and how clearly it divides between the church and the world—between the class who will know in advance respecting the day of the Lord and the class that will not know until the great trouble of the “day of wrath” is upon them.

### **PAROUSIA VERSUS EPIPHANIA**

The Scriptures (Greek) use both of these words in referring to the second coming of Christ; but neither of them signify the same as our English word coming, viz., approach. We would like to make very clear the Scriptures’ teaching—that in the end of this Gospel age our Lord, at His second advent, will for a time be present but invisible, and that subsequently His presence will be revealed or made known. None will know of His presence until after He is here, and only the thoroughly consecrated, Israelites, indeed, will know of the matter at all until the outward manifestation will be in the day of trouble—judgments coming upon present institutions. The early part of the Lord’s presence will be devoted to His church, as His words specifically inform us.

In giving the great prophecy of Matthew 24, the Lord tells us that in the time of His second presence He will gird Himself (that is, take the position of a servant,) and come forth and serve His people with “things new and old,” “meat in due season for the Household of Faith.” This service will be rendered at a time when the world will not know of His presence, but will be saying that all things continue as they were from the foundation of the

world. Another of our Lord's parables represents that at His second advent He will call His own servants and reckon with them and reward them; he that has received the two talents and used them wisely will be rewarded; he who received the five talents and used them wisely and profitably will be rewarded. Their rewards are stated:

Some shall be made rulers over five cities, others over ten cities—in the kingdom, shortly after it has been established. Evidently this testing of the church and determining its rewards will be before there is any manifestation to the world of the presence of the Son of man at His second advent. Afterward, when ready to begin dealing with the world, judging the institutions of the present time, the presence of the Son of man will be revealed “in flaming fire” —judgments.

### **DAYS OF THE PRESENCE OF CHRIST**

Allow me to call your attention to Matthew 24:37. Here a statement concerning our Lord's second advent is distinctly made by Himself. It reads thus: “As the days of Noah were, so shall also the coming of the Son of Man be.” This is evidently intended to be an illustration, but there is an incongruity in comparing the days of Noah and the coming of the Son of man. The difficulty is made clear when we find that the word here rendered coming is *parousia*, and does not mean coming, but means presence, as every Greek scholar knows. Now let us read the verse and see how plain it becomes, “As were the days of Noah, so shall also the presence of the Son of man be.” Ah, that is different; it is plain now. The days of the presence of the Son of man will in some respects resemble the days of Noah, preceding the flood. Now we turn to Luke's account of the same discourse and read (Luke 17:26), “As it was in the days of Noah, so shall it be also in the days of the Son of man. “Now the two statements are in harmony, and we know to look for some correspondence as between Noah's days and the days of the presence of Christ in the end of this age.

Is there anything to indicate what the correspondencies will be? Yes; it is specifically stated thus: “For as in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into the Ark, and knew not until the flood came and

2H34

took them away; so shall also the coming (*parousia*, presence) of the Son of man be.” Let us not lose the point of the illustration: the Lord was not intimating that eating and drinking, planting and building, marrying and giving in marriage were wicked things in the days of

Noah, which would be duplicated in the days of the presence of the Son of man. The thought is that as the people of Noah's day knew not of the coming flood, but were going about their ordinary business, so also in the end of this age, in the time of the presence of the Son of man, the world will be going about its ordinary business, its eating and drinking, planting and building and marrying, totally unaware, unconscious of the time in which they are living—that it is the closing time of the gospel dispensation and the opening time of the great Millennial age, to be ushered in with a great time of trouble such as never was before.

This, it will be perceived, is in strict harmony with what the apostle said, namely, that the day of the Lord would come as a thief and a snare upon the whole world, and that they would not escape, but, in harmony with the apostle's suggestion that "ye, brethren," would not be left in "darkness," should not we, dear brethren, be on the lookout to see by what means the Lord will inform us respecting the harvest time of this Gospel age, respecting the presence of the Son of man, and respecting the work that will be done in the time of His presence, and before His revealing to the world, before His epiphania in the time of trouble.

### **“BEHOLD, I COME AS A THIEF”**

We will surprise many of you by what we are about to say on this subject of the time of the Lord's presence. What we say will not cause fear and trepidation to the hearts of any who are walking faithfully in the Lord's footsteps; and if our remarks shall serve to startle and awaken to a closer investigation of these matters any who have been more or less stupified by the spirit of the world, the spirit of pleasure, the spirit of greed, the spirit of selfishness, we shall rejoice in their awakening, and they also will have cause to glorify God on this behalf. We wish to point out to you, dear friends, that the Scripture prophecies which we examined on the three preceding Sundays, and others which we wish we had time to examine today, clearly teach that we are now living in "the days of the Son of Man"—in the parousia, in the time of the Lord's presence. Now, let none of us be alarmed, for we are not pointing you to a future date, but pointing back to the fall of 1874, and none of you — neither myself nor anyone else — had the slightest knowledge of the facts of the case when it occurred.

Our Lord said, "Behold, I come as a thief" —quietly, secretly, unknown, and so it has been; He came without your knowing it and without my knowing it. It is since His presence that the light has shone particularly upon His word. He has indeed girded Himself and come forth to serve His people. I have been the recipient of His

favours of His grace, of His truth, as respects things new and old. You also have been similarly favored, and it is our understanding of the teachings of the Word that, during this harvest time and before the great time of anarchy and trouble shall burst upon the world and smite present institutions, that all the Lord's true people, all who are Israelites indeed, in whom there is no guile, will be brought to a knowledge of the Lord and of the truth, a knowledge of the divine plan of the ages and of the presence of the Chief Reaper in the harvest of this age.

It need not surprise us that all of the Lord's people do not receive the meat in due season at the same moment. It must be passed from one to another, for so illustrations in the Scripture intimate. I am today seeking to pass it to some of you, and you in turn will serve it to others, until all "the wise shall understand." But the Scriptures are equally explicit in the statement that "none of the wicked shall understand." Those who are of a rebellious attitude of mind and heart, who, even if God's true children, are cultivating in their hearts envy, malice, hatred, strife and other works of the flesh and of the devil are not in a condition to hear the voice of the Son of Man. His is the still small voice intended only for those who have an ear to hear, and this hearing is granted only to those who have hearts in accord with the Lord's spirit.

### THE CHART ILLUSTRATIONS

Now, look with me at the chart and see how the various time prophecies, although making no mention of the second coming of Christ, clearly indicate and imply that His parousia, His presence, would begin in October, 1874. First, we call to mind the jubilee type examined three Sundays ago. We remember how explicitly it indicated that the "times of restitution of all things" — earth's great jubilee — were due to begin in October, 1874. We remember the two lines of testimony on the subject — the law and the prophets — and how they both pointed to the same time. We remember that we looked about us to see evidence of any restitution work, and concluded that the appropriate thing to be sought would be the pulling down, overturning, of present institutions to make way for the glorious things promised. We saw that in the dawn of the typical jubilee year in Israel there would be commotion, blowing of trumpets, the arousing of

2H35

the people, the appeal for their rights, the claiming of inheritances, etc. And so we find that since 1874 this very work of blowing the trumpets, demanding rights and privileges and asserting claims and rights have been the order of the day.

Now let us notice the words of the Apostle Peter, uttered eighteen centuries ago. He said: "Times of refreshing shall come from the presence of Jehovah, and He shall send Jesus Christ, whom the heavens must receive [retain] until the times of restitution of all things." (Acts 3:19-21) Note these words particularly — the heavens were to receive our Redeemer, to retain Him, until the restitution times. The lesson clearly would be that if restitution times chronologically began in October, 1874, the heavens no longer retain our Lord. This is an indirect way the Scriptures teach that the Lord became present in 1874, yet your speaker was utterly unaware of the matter for nearly two years after the event, and then learned it, not from vision or dreams or other manifestations, but from the testimonies of the prophets as you are hearing them today.

### **PARTIAL FULFILLMENT IN 1799**

We particularly wish that we had time to call to your attention what the Prophet Daniel calls the "days of waiting." In prophecy he foretold of the rise of Papacy, and, as we have already seen, foretold the length of its dominion to be 1,260 prophetic days, literally years — exactly the same that is stated three times in the book of Revelations as measuring the prosperity of the great system which "wore out the saints of the Most High God" for 1,260 days, literal years. We would have liked to have time to show that the 1,260 years of Papal dominion lasted from the year 539 to the year 1799 A. D. —from the time Papacy was set up in power, until the time when its power was broken by Napoleon Bonaparte, who carried the pope a prisoner to France, and in so doing showed the whole world that the claims of the man who sat upon the papal throne that he was "another God on earth" and had power in heaven, earth and purgatory, were bombastic claims, unsupported by any real evidence of power.

We would have liked to have shown that the next period of 1,290 days, years, ended in 1829 with the beginning of the second advent movement of that period, and the great influence which it had upon its time. We would like to have shown that the 1,335 prophetic days, years, of the same prophecy reached to October, 1874 —ending exactly at the same place, at the time indicated by the jubilee. We call your attention to the words of the Prophet Daniel in connection with these 1,335 days. He said, "O the blessedness of him that waiteth and cometh unto the one thousand three hundred and five and thirty days." What shall we say, dear brethren? Is it not so that those who have lived and patiently waited for the fulfillment of the Lord's gracious promises have received a special blessing in this harvest time?—a blessing which began with and dated from the fall of 1874. Surely this is true — surely every step of our progress in the knowledge of the

divine plan is a fresh cause for rejoicing. "He hath put a new song in my mouth, even the loving kindness of our God."

### **GENTILE TIMES END A. D. 1915**

Now notice the other prophecy respecting Israel's seven times of chastisement under the nations —2,520 years from the time the crown was removed from the head of their last king, Zedekiah, and down to the present time, and beyond to the year 1915. This prophecy indicates, if you please, the further end of the time of trouble in which we are living—between October, 1874 and 1915. A period of 40 years is thus appropriated, first to the gathering of the harvest of the Gospel age —the resurrection of the sleeping saints and the testing and proving and gathering to the Lord of the living members of the body, and finally the great time of trouble which will make ready for the full ushering in of the kingdom of glory and peace and blessing. The time appears long enough, yet not too long. Already the work of gathering the saints is well under way, and every year adds to the momentum of the truth, as well as to the opposition of the error. Eleven years or so remain, and as we look out we perceive that the whole world is getting awake.

Look at the church and see how infidelity under the name of higher criticism is invading the nominal sanctuary — how few are clean and free from the contamination. It is bound to make a division but, alas, so few will be found faithful to the Lord and to His word that the great majority, losing their faith, will have so much company in the matter that they will not realize for some time their fall from divine favor and grace. It will not take many years to accomplish this separation. Look at the world, and see how the love of money has bewitched all, so that little else than money or pleasure are ever thought of in civilized lands. See how this spirit of selfishness is working amongst the masses and the classes of the world in general, how these are being bound in bundles — into organizations, combinations and unions, and how the capitalistic class is being bound also into other unions, confederations, combinations, and trusts, and note that the same spirit is infecting churchianity and for the same reasons —for self-protection, for selfaggrandizement, for power. Think how far along these

2H36

organizations are at the present time, and what the struggle will be when they are all thoroughly organized and the tug of war shall come. The Scriptures tell us distinctly how the battle will result, that Babylon the Great will fall, and that with her in the battle will go down the kings and princes and mighty ones of earth, and that a terrible time of anarchy will prevail, and the

only bright spot in the future lies beyond in the gracious promises of the God of Heaven, that on the ruins of present institutions He will establish His kingdom.

### **JEWISH AND GOSPEL AGES PARALLEL**

Now, look again, dear friends, at the subject discussed last Lord's day, the parallels of the Jewish and gospel dispensations. Note how all of these prophecies are harmonized and unified in this teaching of the parallels between the two Israels, the house of servants and the house of sons — the one under Moses, the mediator of the law covenant; the other under Christ, the mediator of the new covenant — the one founded to Jacob with his twelve sons, natural Israel; the other founded by Christ, the true Israel of God, with His twelve apostles. The house of servants, we have seen began with the death of Jacob and lasted 1,811 years, until the first advent movement at the time of our Lord's birth when all men were in expectation of Him, and when wise men from the East sought for Him. And likewise from the death of Christ, where this Gospel age began, 1,811 years reached to the second advent movement, which occurred in 1844.

We are not Second Adventists, nor would those people in any sense or degree recognize us or our teachings, but we do believe that the movement which culminated in 1844 was in some measure instigated by the Almighty, and that it had a powerful influence favorable to the truth. There are virgins, as foretold in Matthew 25, went forth to meet the bridegroom and he tarried, and they all afterward slumbered and slept until the morning, until the announcement, "Behold the bridegroom's presence." Thirty years after the advent movement at Bethlehem there was another advent movement at Jordan, when John proclaimed Jesus as the Messiah, and when our Lord really entered upon His work. And similarly in the end of this age, as you will notice from the chart, 30 years from 1844 brings us to 1874, where the jubilee testimony proclaims to us the Lord's presence. Forty years from the time Jesus was baptized by John at Jordan, the Jewish nation was utterly overthrown in the greatest time of trouble people had ever known — their city was utterly destroyed. So likewise 40 years from 1874 reached to 1915, where the antitype of Israel, namely, Christendom, will have its utter overthrow in a time of trouble such as was not since there was a nation.

### **NOT ACCIDENTAL BUT PROVIDENTIAL**

Are these things accidental, dear friends? We think not; they are all based upon the Scriptures, they are all simple and easy of demonstration, and yet they were all hidden by the method of their statement or by facts related to



their interpretation, so that they could not be understood until now in God's due time, when He lifts the veil. Thus the Lord said to Daniel the Prophet, in respect to his inquiry of those times and seasons, "Go thy way, Daniel for the thing is closed and sealed until the time of the end." We understand, dear friends, that the time of the end began in 1799, more than a century ago, and that we have been in the time of the end ever since, and that the time of the end is another name for what another prophet calls "the day of his preparation." Since 1799 we have been in the time of the Lord's preparation for the Millennial kingdom. He has lifted the curtain, and light has shone in upon the world from every quarter, on mechanics, on chemistry, on every science and on every art.

### SIGNS ALL ABOUT US

All of these things have served to make the day in which we live the grandest that the world has ever known; and yet these grand privileges and blessings are about to work out for our present civilization the great catastrophe of anarchy to which we have just alluded. The law of selfishness rules in the hearts of all classes, and causes envy, hatred, malice, strife and, eventually, through socialism, will lead up to anarchy and wreck the entire social fabric.

All this is noted by the prophet, for he gives us in the same connection after being told that the prophecy was "sealed until the time of the end," a description of this time of the end — a description which fits so marvelously that it will surprise everyone who will examine it. Mark the words: "In the time of the end many shall run to and fro, knowledge shall be increased, and the wise shall understand, and there shall be a time of trouble such as was not since there was a nation." Dan. 12:1, 4, 10

Note the four items. First, the running to and fro. What a marvelous fulfillment we see before our eyes — steamboats, railroads, bicycles, every contrivance for locomotion, and with ever-increasing speed and ever-increasing numbers. The whole world is running to and fro just as the Lord indicated through the prophets would be the case in this time of the end. Could we hope to ever have a more particular fulfillment of any prophecy than this is? Surely not. Note the second point: Knowledge shall be increased. Not only is scientific knowledge increased, but the thought appears to be rather knowledge be generally

2H37

disseminated. And so it is all over Christendom, which is the world in prophecy. Education is progressing in a



wonderful manner; children of 10 years are studying subjects which their great-grandfather never thought of studying. In every land knowledge has been increased, and here is another remarkable fulfillment of prophecy. Could it be plainer? Mark the third point: The wise shall understand—understand the vision which Daniel could not understand, which Daniel was not permitted to understand, which Daniel was not intended to understand.

We are not, dear friends, posing as worldly wise. On the contrary, we are seeking the wisdom which cometh from above, the light which shines forth from the lamp which God has given us, His Word, and all who follow its leadings from the divine standpoint are the truly wise. This class may now understand; but as the context declares, “The wicked shall do wickedly; but none of the wicked shall understand.” They will take their own course, and the plan of God and the Word of God will daily come to appear to them more and more foolish as their scientific minds grapple with their evolution theories and their higher critical difficulties. Is this part of the prophecy being fulfilled? Is the word and plan of God opening before His consecrated people as never before? It most assuredly is so. Note the fourth point: “There shall be a time of trouble such as was not since there was a nation.” The outlook from any standpoint, but particularly from the standpoint of those who are looking from God’s standpoint, is that the time of trouble is nearing.

### **INCREASING KNOWLEDGE BREEDS DISCONTENT**

We see that the prosperity of this time of the end is not conducive to happiness and peace; we see the whole world growing more and more discontented, although enjoying more of the blessings and favors of the Lord in temporal matters than ever before. We see that the secret of this discontent is knowledge. Knowledge is power — power for good or for evil, according to the sentiments of the heart. We must expect that only those hearts which are consecrated to the Lord and dominated by His spirit will receive this power of knowledge in such a manner as to profit themselves and their fellows; and since these are the small minority of the civilized world, we are not to be surprised that the knowledge and the power are about to wreck the present order of things. God will thus cause the wrath of man to praise Him, for, looking back, man will discover from the millennial standpoint what were the wickedness and errors of the present time as they cannot see them now, because they are so close to them and so vitally interested. They will see that selfishness lay at the foundation of present institutions in every sense of the word; even the benevolences of the present time are to some extent handicapped by selfishness. God wishes the whole world to

have a terrible lesson on the result of selfishness in the cataclysm of trouble and disintegration which it will effect; He wishes all to learn that His way is not only the right of way, but the only way in which knowledge and liberty and power may be used to blessing and to profit.

Do these things appeal to you as both scriptural and rational — as being in accord with the word of God and the evidences of our senses, as they do to me? If so, I am sure that your hearts are leaping with joy at the thought that the dark night of earth's sin and suffering will soon be at an end and the glorious morning of the kingdom soon be ushered in. And you will be solicitous respecting the things which must shortly come to pass — the things which are coming to pass day by day in the midst of which we are living, if this prophetic testimony and outward corroborations are trustworthy in any degree. What must we expect in the church? some one may ask. I answer that much depends upon what church we refer to. There are many churches of men, but only one church of the living God whose names are written in heaven. The Scriptures everywhere show that the churches of men are more or less built upon error and are fencing in their various folds not only the Lord's sheep, but the worldly goats — not only the Lord's wheat, but the world's tares. We do not understand the Scriptures to teach that the goats and tares are all coarse, rude and villainous and disreputable, any more than the sheep and wheat are all wealthy and polished gentlemen and ladies. The tests are along different lines, and we read, "The Lord knoweth them that are His" — regardless of outward garb, education, appearance or wealth. We further read that "the Lord looketh upon the heart," and, again, that not many great, not many learned, hath God chosen, but chiefly the poor of this world, rich in faith, to be heirs of the kingdom.

These then, the Lord's poor, we are to expect to find in all the various wheat fields, behind all the various creed fences, intermingling with all the various bands of tares. The harvest work, so far as the wheat is concerned, will be the gathering out of these. The Lord speaks of Christendom or churchianity as a whole under the name of Babylon — the name which originally applied to the mother of harlots, but which has become appropriate to all her daughter systems as well. These are addressed by the Lord in His last message, saying: "Babylon is fallen, is fallen. Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." Revelation 18:2-4

## **THE HARVEST SICKLE—PRESENT TRUTH**

Our thought is, dear friends, that the Lord is sending forth present truth as a sickle to gather the true wheat from every part of the wheat fields not by gathering them into another denomination or sect or party or name, but simply to gather them to the Lord — to fellowship with Him and to fellowship with others of like precious faith. We are in no sense attempting to organize a sect or party. We are sick of churchianity, but thoroughly in love with the great Christianity which Jesus and the apostles founded, under the terms and conditions of which all of the Lord's people are brought into heart-to-heart fellowship, and need not the bands of sects and confessions to fasten them together. Having one spirit, the spirit of truth, they are one body, as the apostle has expressed it. 1 Cor. 12:12, 13-27.

The fields are white for the harvest, and every day is making a cleavage between the nominal Christianity and the true Christianity and the more apparent it becomes that the nominal systems are growing more and more worldly. The colleges and seminaries of every denominational shade have for years been turning out polished infidels, who no more believe in the inspiration of God's Word than they believe in the inspiration of Shakespeare or Dickens, and they are not slow to say this amongst themselves, though craftily, many of them disguise their infidelity before such members of their flocks as they fear would be shocked if they knew the truth; but as their numbers increase, their courage increases to boldness, and in their own circles they do not hesitate to speak of those who accept the Bible as foolish, and old fogies. Let us be glad to be counted fools for Christ's sake. Let us note, too, that the line of division is turning here on the same issue as at the first advent. At the first advent the question turned on the necessity for Christ's death as the sin offering, and so today it is turning on the same problem. Is Christ our Redeemer or merely a great teacher? All these "higher critics" claim the latter, that Jesus was a Great Teacher, but not a redeemer, and that no redemption was necessary. They hold the evolution theory that man, instead of falling from the image of God into savagery and depravity, has been falling upward, as they express it — coming from brute conditions up to the present status. This is the line of battle, let no one be deceived on the subject.

## **ABLE TO STAND IN THE EVIL DAY**

We are living today, dear friends, in the time referred to by the apostle when he said, "Take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand." We are in the evil day — the day of trial, the day of testing, the day referred to by the prophet when he declared: "A thousand shall fall at thy side, and ten thousand at thy right hand." These thousands are already falling under the shafts of skepticism, higher criticism, evolution, etc.,

but the battle has already begun. There is still time for those who are the Lord's true people to hear the jubilee trumpet, to recognize the situation, and to put on the whole armor of God, that they may be able to stand in the evil day, and that they may help others to stand.

With this discourse this series of meetings comes to an end, but it is our earnest hope that amongst these interested faces and attentive ears there are a goodly number who will heed the apostle's words and put on the whole armor of God and be saved from falling with the great nominal church, Babylon, into infidelity, which has a form of godliness but denies its power. We hope to be permitted to serve you further, and assure you that it will afford us great pleasure so to do. The message that we give from the Lord's word belongs to you and to all who are truly His. We are glad to lend helping hands to all who will avail themselves of our offer.

May the love of God, the grace of our Lord Jesus, and the fellowship and communion of the holy Spirit, guide us and all who are truly the Lord's consecrated sheep, in the right paths, to the Lord's glory and for our present and everlasting blessing. Amen.

## **A LITTLE WHILE**

A LITTLE while, our warfare shall be over;  
A little while, our tears be wiped away;  
A little while, the power of Jehovah  
Shall turn our darkness into gladsome day.

2H39

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## **“WHAT THINK YE OF CHRIST?”**

### **DOCTRINES ARE POISONOUS**

“The Oathbound Covenant” was the subject of Pastor Russell's address in Belaire, O., yesterday afternoon, and in the evening he took for his subject, “What Think ye of Christ?” The audiences at both places were large and attentive.

For his text in the evening Pastor Russell took the words of the apostle, speaking for the truly consecrated church of Christ, found in 1 Peter 2:7: "To you who believe He is precious." Pastor Russell spoke as follows:

Many would have us think that it makes no difference what we believe respecting our Lord Jesus Christ or other subjects; that the important question is: "How do we live?" We yield to no one in the importance to be attached to holy living, yet we fully concur with our text and the entire Scriptures when we affirm that what a man believes has much to do with his conduct in life, and still more to do with his acceptance by the heavenly Father.

### **FAITH AND WORKS**

The matter of faith and works, and which is more important, is thoroughly discussed in the Scriptures, and faith is given the place of primary importance and with evident propriety. The Apostle Paul sets forth most distinctly that a man is justified by faith and not by works that if judgment of the Almighty were according to works none of us could be justified because none of us could possibly do perfect works. "There is none righteous, no, not one; all have sinned and come short of the glory of God." The fall has brought imperfection to every member of Adam's race—has affected each one mentally, morally and physically; so that, as the apostle again declares, we cannot do the things that we would, and if God should mark iniquity against us —should judge us along the line of works —none could stand the judgment or test; all would be condemned again — to the second death.

### **JUSTICE HAS BEEN SATISFIED**

The Scriptural proposition set before us is that our Lord Jesus has paid for Adam and his race the demands of justice, and that in the present time all who accept of Him, become His disciples, shall be judged not according to their works, but according to their faith, according to their hearts, according to their good intentions. Of this class the Apostle declares: "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) That peace with God, that realization of forgiveness of sins and acceptance of Him, cannot come to us on the score of good works, but does come to the believer through faith in the Perfect One who died on our behalf, the 'just for the unjust, that He might bring us to God."

The Apostle James is supposed by many to contradict this declaration of the Apostle Paul; but not so. He says: "Show me thy faith without thy works, I will show thee my faith by my works." Jas. 2:18) He does not say I will show thee my works without my faith and that I am

justified without faith. The thought he would inculcate is that faith, although it is the important thing, the basis of our justification before God, if it be not followed by fruitage of good works —resistance of sin and endeavors for righteousness —gives evidence that it is dead; just as a tree that fails to put forth leaves, buds, etc., in the springtime gives evidence that it is dead. The apostle's thought is that while faith is the important thing—that the Lord's judgment of us is according to our faith and not according to our works, nevertheless He will expect to find in us such works as we are capable of, and will assuredly judge that if there are no works of righteousness, no efforts manifested along the line of opposition to sin, then surely in such an one the new life, the spirit of the Lord, has ceased.

Get the thought: We have good works, all of them that we could possibly produce; yet at their very most and very best they are imperfect and could never make us approved or justified in God's sight. But we can have faith in the Lord Jesus and in His sacrifice for the covering of sins, and our impure hearts can desire and aim for the things pleasing to the Lord, and can repudiate entirely everything displeasing to Him. And this new mind, this new will, can assuredly exercise a considerable degree of control over our mortal bodies,

### **VARIOUS BELIEFS OF CHRIST**

In the apostle's day the question of belief or disbelief in Christ was a very radical one—in some respects quite different from the same question today. This belief in the Lord Jesus included: (1) That He was the Messiah, the long-promised King of Israel, who was to lift up that nation out of the dust and use it as the instrumentality and mouthpiece in making known the divine law to the world, and in uplifting the world of mankind from sin, degradation, etc., to harmony with God, and eventually to eternal life to those who would prove loyal and obedient. (2) It meant also a belief that these blessings from Messiah had been postponed by reason of Israel's rejection of Him, and by reason of the divine intention to complete the elect Bride class, the "Royal Priesthood," with selections of holy ones from all the families of the earth. (3) It meant the belief that when this work of selecting the church would be accomplished, Messiah would come again in power and great glory to establish amongst men the kingdom of righteousness long promised — to fulfill the blessings of the great "Oath-bound Covenant," which we discussed this afternoon. (4) It meant an acceptance of Jesus by all who would be his footstep followers in the present age and by consecration lay down their lives as joint-sacrifices with His in the prospect of being associated as joint-heirs with Him in the kingdom. (5) It meant still further an

appreciation of why our Lord Jesus died; that it was necessary that He should die, and thus pay the penalty for the sins of the whole world before He could bless, either the church or the world.

Each of these propositions had opponents. Both Jews and Gentiles rejected the thought that Jesus was a king, and that he would ever exalt Israel and use that people as the instrument in blessing other nations. Both Jews and Gentiles also rejected the thought that faith in his blood was necessary to acceptance with God—that mankind are by nature sinners, aliens, strangers, foreigners and enemies through wicked works. They could apply such thoughts to some extent to the very degraded, but as for the philosophers and the upper classes, including the Scribes and Pharisees, the thought of their own unworthiness before God was repugnant. Were they not the teachers of the common people, and therefore better certainly than the general herd? And what grander blessing could come to the common people than to lift them up to the intelligence, dignity, etc., of these teachers? The apostle expresses this thought, saying: “Christ is to the Jew a stumbling block, and to the Greeks foolishness.” 1 Cor. 1:23

### **SELF-RIGHTEOUS HYPOCRISY**

The Jews, having been under the tutelage of the Law Covenant for centuries, had clearer conceptions of sin and of divine justice than had the remainder of the world, even the Greek philosophers. They recognized sin, especially in its grosser forms, as illustrated by the publicans and sinners; but themselves affected a holiness to God, made long prayers to be heard of men, did their alms in public to be seen of men, and in general gloried in their outward appearance of generosity and righteousness and reverence. They had the form of godliness but not its power; they had the outward works but not the inward faith and obedience to principle.

Our Lord explained this, saying that they made clean the outside of the cup, while within it was corrupt. He intimated most clearly that in God’s sight the judgment would be reversed—that the poor publican, at heart contrite, though outwardly less reverential and holy, was nearer to the Lord than the one who outwardly was holy but inwardly was boastful and recognized not his defects. No wonder, then, that when our Lord’s ministry and that of the apostles under the power of the Holy Spirit on and after Pentecost had gathered out of the Jewish nation all the Israelites indeed in whom there was no guile—no wonder that the remnant stumbled over Christ and His teachings, which reprovved them, and which reproof they were not humble enough to hear and to receive. They stumbled, they fell from divine favor to

disfavor, with its appropriate chastisements. They stumbled over that stumbling stone—Christ, the Saviour from sin.

### **WORLDLY WISDOM SELF-DECEIVED**

We can see likewise how our Lord Jesus with his message of forgiveness was “to the Greek foolishness.” The Greeks were philosophers who, under the lead of Plato, Socrates and others, had developed certain theories respecting man — theories which very closely correspond to the “evolution” of the present time. They seem to have held to the natural development of man, and looked forward in a philosophical manner to a future, assuming that the intellect of man and his superiority to the lower animals in some manner warranted, yea, guaranteed, the thought that he could not die; and that when death apparently set in the man was really more alive than ever before — that he had passed to a spirit world where he likewise would have opportunities for progression or evolution according to his obedience to principles of righteousness. To these philosophers the story of man’s fall and of God’s sentence upon him as a sinner, and that on this account death reigns in the world, and the only hope for man is by resurrection from the dead, and that the

2H41

only hope of a resurrection lay in the redemption accomplished by Jesus, and it was for this purpose that he had previously left the glories and honors of a spirit condition with the Father and had become a man, that he might pay the penalty which Justice held against mankind — by dying the just for the unjust. We can readily see that this simple story, which based everything upon Jesus and which tore their philosophies to shreds, would be difficult for the world-wise Greeks to accept.

The Apostle having marshalled these facts before his readers, declares in the words of our text that while it is true that our Lord was thus rejected by the religious class, the Jews, and disdained by the philosophic class, nevertheless to those who believed, who saw in Jesus the fulfillment of the divine prophecies and promises, and who have come into heart relationship with him through faith and obedience, and who, believing, are trusting in the precious promises — “to you who thus believe He is precious.” You alone know, understand and appreciate the value of this Messiah—and you have this faith because you neither trust in your own schemes, theories and philosophies, as do the Greeks and worldly-wise, neither in your own self-righteousness.



## **MANY GREEKS ATTRACTED**

It is noteworthy here that many Greeks were attracted to the early Christian church by reason of their recognition of the wisdom of some of our Lord's teachings. His Sermon on the Mount, for instance, his interpretation of the law, etc., appealed strongly to the philosophical minds of the Greeks. They said:

“Here is a great teacher, and here is an intelligent class of people following his teachings, and by them being separated from the lower tendencies of their own natures. We can accept some of these teachings ourselves; we can benefit by them; we can fraternize in many respects with these Christians. Only they carry the matter too far in claiming that their great Teacher, Jesus, redeemed them by His death and made them acceptable to God. If we could only get them to renounce this feature of their teachings, they would be a very valuable acquisition to our numbers, for there is a great deal of philosophy in the teachings of their great Leader — barring this peculiarity that He taught that He gave his life to save them from the penalty of sin. Get this out of His teachings, and get out also His declaration that He would come again and establish a kingdom under the whole heavens, and we Greeks could well unite with these Christians, and might well be proud of them.”

And so it was that the movement which began five days before our Lord's death, when certain Greeks made a visit to Jesus (John 12:20), continued; and for several centuries there was quite a commingling of the Greeks and of the Christians — to such an extent that Grecian philosophy engrafted many of its tenets upon Christian doctrines, so that as early as the third century we find these Grecian philosophies prevalent, and today they may be said to predominate in the Christian church. The Christians of today who are not more or less tintured with these Grecian philosophies are few and rare. The number who still hold with the early church to the teachings of Jesus and the apostles as we have already referred to them — accepting Him as the coming king, and accepting His death as the atonement price for our sins — these are still as they were in our Lord's day, in comparison to the world at large, and in comparison to Churchianity at large, but a “little flock.”

## **A STONE OF STUMBLING**

The apostle as well as the prophets frequently referred to the Lord Jesus as “a stone of stumbling,” and all the indications are that the vast majority of those who come into contact with our Lord and His teachings stumble over them. Thus Peter states the matter in the context: “Unto you which believe, He is precious, but for such as disbelieve, the stone of stumbling and a rock of offense;

for they stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a people for God's own possession, that ye should show forth the excellency of Him who called you out of darkness into His marvelous light."—Verses 7-9

The statement that those who stumbled were "appointed" or predestinated to stumble must seem a hard saying to those who have misunderstood the divine plan, and who suppose that all these who stumble over Christ fall into eternal torment. To consider that God had so arranged his plan that they would thus stumble, and had appointed them to such a stumbling, would be inconsistent with divine justice as well as love. But when we get a right view of the matter, all is clear. We see that this call appertains to the call of the elect church to be the royal priesthood; that those who are called and who are of the right condition of heart to compose the elect-bride of Christ, and to be His joint-heirs in the kingdom, and as a royal priesthood to be the associates of the great high priest in His work of the millennial age in blessing all the families of the earth —then all is plain. We see that those who stumble are in no sense threatened with an eternity of torture, nor will many of them even stumble into the second death. Their loss, however

2H42

will be a serious one, for they will lose all the exceeding great and precious things which God hath in reservation for the church.

### **FIRST ATTAIN CHARACTER**

It was entirely proper that God should predestinate that none should be members of the glorious bride and joint-heirs unless they in the present life attain a character-likeness of His dear son. The apostle thus expresses the matter clearly in Romans 8:29, saying, "Those whom He foreknew He also predestinated to be copies of the likeness of His son — for Him to be a firstborn among many brethren." In thus predestinating or predetermining that none could be associated with Christ in the kingdom except they manifested a likeness to Him while on trial in the present life, the Lord was equally predestinating that those who would not copy the Lord's character in the present life should be rejected, and that their rejection would be indicated by their stumbling into error, by which they would be separated and marked as different from the faithful "little flock" who shall inherit the kingdom. Those who are faithful in heart will be guided in respect to their knowledge of the Lord, that they may not walk in darkness, but, as the apostle declares, may be able to show forth the excellencies of Him who hath called them out of darkness into His

marvellous light. The very clear intimation is that only these will be thus guided of the Lord in their understanding of the truth, and that others will, on the contrary, be in darkness on every subject, and will stumble about in uncertainty accordingly.

We call attention to another scripture which speaks of this rock of offense, and of those who are stumbling over it. The Prophet Isaiah says (8:12-16), “He shall be for a sanctuary (a place of safety—to a class already described); but for a stone of stumbling and for a rock of offense to both the houses of Israel.” The context shows that the Lord through the prophet is speaking particularly of spiritual Israel, living in the close of this gospel age. He describes the present tendency to denominational union, saying that the Lord’s faithful people should not join in such confederacies which ignore the truth for an outward apparent union; and that His people should not share in the fears that are harassing churchianity—fear lest their denominational lines and numbers be broken; but should fear the Lord and should sanctify Him in their hearts—not giving His place to sectarianism and reverencing **it**.

### **A ROCK OF OFFENSE**

It is to this class that in this harvest time the Lord will be a “sanctuary” as the Prophet David expresses it, describing again our day and the trials that are coming upon all who have named the name of Christ. He says, “He that is in the secret place of the most high shall abide under the shadow of the Almighty” —under divine protection and care. No evil can befall him there, but on the contrary he shall be blessed. For the others who do not sanctify the Lord in their hearts, but instead are reverencing men and human institutions and creeds of the dark ages, and who for the fear of disrupting these will be calling for and striving for organization, union, confederacy—of these the Lord declares that they will stumble, and that Christ will be the stumbling stone over which they will fall and wreck their faith. The Lord then called the attention of the prophet to the fact that this stumbling at the present time of spiritual Israel, at the end of this gospel age, is the parallel or antitype of the stumbling of fleshly Israel in the end of the Jewish age. “He shall be for a stone of stumbling and for a rock of offense to both the houses of Israel.”

Some will perhaps say, we see readily enough how fleshly Israel stumbled in their harvest time, because they rejected Jesus as their Savior and “Knew not the time of their visitation” (recognized not the opportunities and privileges that were theirs). But how shall we understand Christendom of today, nominal spiritual Israel, to be stumbling over Christ as a stone of stumbling and rock of offense? Does it not, on the contrary, appear that with Bibles in the hands of

Christian people everywhere — and practically the whole civilized world, church attendants — does it not seem that it would be impossible for us to even think of Christendom stumbling today? —over Christ as a stumbling-stone and rock of offense?

## THE CHURCH'S DEVELOPMENT

We answer, that this is the tenor of the scriptural records throughout; for instance note again Psalm 91. Note the fact that it was from this psalm that Satan quoted to our Lord the words, "He shall give His angels charge over thee to keep thee in all thy ways. That they may bear thee up in their hands, lest thou dash thy foot against a stone." Our Lord rejected Satan's literal application of this to His literal feet; but how clear is the application to the symbolical feet of Christ? This figure of the body of Christ is a prominent one throughout the Scriptures —Christ the head, and the church His body. The Church as such as the bride or body of Christ has been in process of development for over eighteen centuries. The apostles and primitive church may be recognized as the shoulders, arms and hands, through which the whole body has been blessed and cared for; and the other members of the body represent the truly consecrated of the Lord from the

2H43

time of the apostles down to the present time; while, if we are correct in understanding that we are living in the end or close of the Gospel Age, and dawning of the millennium, we ourselves would naturally and properly represent the "feet" members of the body of Christ. We are to recognize that from the days of the apostles to the present time there has been a nominal body of Christ as well as a true body of Christ; and so today there are nominal feet members and true feet members. The verse under consideration points us to the feet class of the end of this age and assures us that the true feet will not stumble over the stone of stumbling. The intimation is that all except the true feet members will stumble here.

The preceding verse shows us the proportions of those who will stumble to those who will not stumble, saying, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Because thou hast made the Lord, even the Most High, thy habitation." (Psa. 91:7, 9.) Those who stumble will evidently not have the Lord for a sanctuary. As a matter of fact we note that a great many today who name the name of Christ and are prominent in Christian work are more interested in their sect and its prosperity than they are interested in the Lord and the great plan which He is outworking— more interested in the members of their sect and their prosperity (even though these do not give

evidence of sanctification of spirit) than they are interested in the Lord's faithful ones outside their own sectarian fences.

## **MINISTERS OF GOD**

This scripture not only intimates the enormous numbers of churchianity that will fall in comparison with the few true members of the Lord's body who will not fall, and intimates over what they will stumble —namely, the stone of stumbling, the rock of offence, Christ—but additionally it shows that the special power of God will be manifested on behalf of His faithful ones to prevent them from stumbling—otherwise they would fall with the others. This power of God in this symbolical language of the psalm is called “His angels”—His ministers, to whom He is said to give a “charge,” a message concerning the “Feet,” by which they shall hold them up, protect them from stumbling, etc.

These ministers are even now at work in the world. Since 1875 they have been bearing up the feet class—bringing assistance to all those who are truly the Lord's people. They have a message from the Lord—not a new revelation, but an unfolding of the original message given through our Lord and the apostles. Our Lord Himself is the chief servant or minister in connection with this helping of the feet, and the apostles also lend a hand; for are not all the truths which are now assisting the Lord's people to stand the “good tidings” through the Lord and the apostles? Our Lord indeed prophesied that in the end of this age He would gird Himself as a servant and come forth and serve the household of faith the “feet” members of His own “body.” (Luke 12:37) He tells how He will bring forth from the storehouse of truth things new and old, sending them to the feet members at the hand of fellow servants, collaborators with Him. Indeed, each one receives this privilege to break again and distribute the nourishment that will give strength and ability to stand in what the apostle calls “this evil day.” Eph. 6:13

## **THE DAY OF TRIAL**

We might multiply citations from the New Testament which point down to our day as a time of special trial and testing, in which (amongst professed believers), “every man's work shall be tried so as by fire,” and when it will be necessary to “put on the whole armor of God that ye may be able to stand in that evil day.” The apostle describes our day to Timothy, saying: “Now the Spirit speaketh expressly that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men who speak lies.” He again writes: “This know, also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud revelers, disobedient to parents, unthankful,

unholy, without natural affection, implacable, slanderous, without self-control, fierce, not lovers of good, perverse, headstrong, puffed up, lovers of pleasure rather than lovers of God, having a form of godliness but denying the power thereof.” When addressing the church at Thessalonica (2 Thess. 2:10,12), the apostle again describes the serious times that shall prevail in the end of the age, referring particularly to Satan’s power now to be manifested, “with all deceit of unrighteousness in them that perish (fall away from the truth), because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie that they all might be condemned who believed not the truth, but had pleasure in injustice and untruth.”

This falling away in the close of this age is referred to by our Lord in His message to the seven churches. Addressing the last phase of the church, Laodicea, representing the living nominal system, the Lord declares that while it feels rich and wise and great, it knows not that it is miserable and poor and naked and blind. It lives in the day of His knock, but the knock must be heard individually and responded to if the

2H44

Lord would come in and sup with the individual, in the sense of feeding him with the heavenly food and giving him strength for the trials and burnings of the day in which we are living. The great majority of Laodiceans, as is there intimated, will not hear the knock, will not know the time of their visitation, and will be “spewed out” of the Lord’s mouth —rejected from being any longer His medium in communicating His message to the world. Rev. 3:14,18

## **BABYLON IS FALLING**

Under another figure the Lord calls this Laodicean church Babylon —mother and daughters — a family name. He pictures her (Rev. 18:1-4) as a great city or religious system of many wards, and declares of the present time, “Babylon is fallen, is fallen, come out of her my people, that ye may not be partakers of her sins, and that ye receive not of her plagues. For in one day shall her plagues come — death and mourning, and famine, and she shall be utterly burned with fire — destroyed as a system. We are already in the day in which Babylon is falling (from divine favor), though the day of her severe plagues and punishments is still future. A little space remains in which the Lord’s true people are to hear His voice, the “charge” or message which He gives to His “angels,” His ministers, concerning the feet class — to bear them up, to sustain them, to hinder them from stumbling, falling, as the masses shall fall. Our Lord in His great prophecy of the end of the age again told of this falling, saying: “There shall arise

false Christs (false systems claiming to be the body of Christ, the church) and false teachers, and shall show great signs and wonders; so as to lead astray (from the Truth, from the faith), if possible, the very elect.” Matt. 24:24

Our Lord’s words just quoted show clearly where much of this trouble will arise. Sectarianism, which has grown in wonderful proportions, has become fortified and is Babylon. The vast majority of those who compose these systems are merely nominal —Christians of the kind mentioned by the apostle in the quotation already given. They have a form of godliness, but lack the power, the spirit of it; they love sectarianism though they love not the Truth; so that now, when in due time the Lord sends forth the Truth as meat in due season, it becomes a test, and distinguishes between the true and the imitation —between those who love the Truth and those who love popularity and churchianity. The Truth lovers will be drawn and attracted to the Truth as to a magnet, the others will proportionately not be attracted, and will feel an opposition to the Truth and more and more a sympathy for the error, the philosophies of men, etc. Thus the breach will grow wider and wider, and eventually we may expect only the very elect to be held by the Truth, which to them will be the power of God to uphold them, to keep them from stumbling.

### **MANY FALSE TEACHERS**

In addition to these false systems, and apparently to some extent outside of them, will be false teachers. The Apostle Peter pays his compliments to these and locates them in the present time in no uncertain terms. He says: “As there were false prophets amongst the people (of Israel), so there shall be (future —in the end of the Gospel Age) false teachers amongst you, who privily shall bring in damnable heresies, even denying that the Lord bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the Truth shall be evil spoken of.” (2 Pet. 2:1,2) Here again we have the false teachers, the Truth unpopular, and the majority falling into error. “Many shall follow their pernicious ways,” few, therefore, will be able to stand—a little flock, not many great, not many wise, not many learned, chiefly the poor of this world, rich in faith, heirs of the Kingdom. “A thousand shall fall at thy side, ten thousand at thy right hand.”

We see these false teachers as distinctly as we see the false Christs (false systems), claiming to be bodies of Christ, claiming to be the church —while really there is but one church (the one body of Christ — all truly consecrated believers under the one head.) Theosophy is such a false teacher, outside the Church of Christ entirely; Christian Science is such a false teacher, outside the Church of Christ entirely; the so-called New Thought movements are false teachers, outside the



Church of Christ entirely. These are all outside the Church of Christ, because in no sense do they profess the essence of Christian doctrines. True they all acknowledge Christ as a great Teacher—they could not do otherwise—even devils and the devilish must acknowledge His teachings to be grand. But a belief that Jesus lived and died, and the belief that He was a good man and a great Teacher, are not the essence of Christian faith; it goes far beyond all this, and specifically acknowledges Him as the Redeemer “by whose stripes we are healed,” “who died for our sins according to the Scripture, and rose for our justification.”

### **EVOLUTIONISTS NOT CHRISTIANS**

False teachers have also arisen in all the various sects of Christendom—teachers who like Dr. Briggs and other of the “Higher Critic” school, have for 25 years in particular been poisoning all the various systems of churchianity—introducing the snares which will stumble all except the true feet members of the body

2H45

of Christ. These so-called higher critics, plainly named, are infidels who have no belief in the Bible as an inspired revelation of the divine purpose. Neither do they recognize Christ as a Redeemer. Placing Him on a level with Shakespeare, Moses, Confucius and Plato, they are pleased to recognize Him because His name is popular in the civilized world.

The poisonous doctrines these men have been sending forth through all the students of all these seminaries and colleges for the past 25 years have been affecting Christianity in every quarter, in every denomination; so that today it is a rare thing to find a minister in any pulpit who fully and frankly will avow his faith in Jesus Christ as the Redeemer, and that His death was a sacrifice for the sins of the whole world, a sacrifice which justice demanded, provided and accepted as the offset to Adam’s original transgression, and as the purchase price of the world, securing to it in due time a release from the tomb. The occasional one, who will frankly and without equivocation declare that he heartily accepts the death of Jesus as the ransom price for the world’s sin is usually a country minister, not college bred, one who has not a seminary course, or one who has read and to the extent has profited by the presentations of millennial dawn on this subject.

### **DEATH THE PENALTY**

To some it may seem strange that the doctrine of the ransom—that Christ was man’s substitute and paid the penalty of the race by His death—which has been held



firmly by even nominal Christians and in all the creeds, should so quickly become a “stumbling stone.” The secret lies in the great increase of knowledge and stimulation of thought in our day. The creeds of Christendom which says that Christ died to release us from the Adamic penalty are thus far in harmony with the scriptures, but when they proceed to say that the penalty of original sin was eternal torment, and that Christ redeemed us from eternal torment, they are in violent opposition to the scriptures, which declare that the penalty for original sin was death, and that Christ’s death secured for Adam and his race a release from that death sentence.

Churchianity having in mind the teachings of its various creeds and not having in mind the scripture teaching, has concluded correctly that if the penalty upon the race was eternal torment, and if Christ paid that penalty for the race, it would have necessitated His going to eternal torment; and since He did not go to eternal torment, but to glory, they argue that He could not have been the substitute or Redeemer. The reasoning is sound enough, but the premises are false. The scriptures do not declare that eternal torment is the penalty; that theory was invented during the dark ages. The scriptures do declare that the penalty is death, and that Christ paid that penalty, and that the payment of it was the redemption price for the life of the world. Here is the secret of the power of the error upon those who have been error-taught and creed-instructed.

The effect is not only the repudiation of the ransom, but in due time, as their eyes open, the repudiation also of the eternal torment theory as being inconsistent with reason. But still believing that the teachings of their creeds is the teaching of the Scriptures, and still having in mind certain twists given to certain parables, many are losing faith, not only in the ransom but also in the entire Bible. They are making shipwreck of their faith, and proportionately everything that was formerly established in their minds in the nature of a religious hope becomes dim and uncertain. They are grasping after the theories of the philosophers and occultists; they are becoming more and more blind to the truth. As the apostle declares, Christ is to some a stumbling block and to others foolishness, but to us who believe, He is precious. To us who believe, the light of this twentieth century, by the grace of God is bringing a larger understanding of the Word of God and a fuller appreciation of the divine promises, and broader and deeper hopes, which are the anchorage to our souls, sure and steadfast, entering into that which is within the veil.

Seeing, dear brethren and sisters, the great test which is upon Christendom —seeing that the vast majority are about to stumble over Jesus as a rock of offense, rejecting Him as a Redeemer, let us see to it that, as the

apostle forewarns us, “we put on the whole armor of God, that we may be able to stand in this evil day.” Let us not think either that we can put on this armor by merely an intellectual knowledge of the divine plan; let us remember that it is only those who receive the truth “in the love of it” that will be able to stand, that will have the necessary assistance rendered them, that will be borne up by the good tidings of great joy — the message explanatory of the Heavenly Father’s plans, so necessary to our sustenance, strength and standing in this present evil day.

Let us hold fast the confidence of our rejoicing, the foundation of our faith — the fact that Christ died for our sins, that His sacrifice was a propitiation for our sins, and not for ours only, but also for the sins of the whole world. Every doctrine which does not square with this doctrine of the ransom may be at once set down as spurious, unscriptural and calculated to entangle and snare and stumble. All of the new theories — evolution, higher criticism, Christian Science, theosophy, spiritism, Mormonism, all can be tested and settled by this invaluable measure —the

2H46

ransom. “If they speak not according to this word, it is because there is no light in them.”

*The Pittsburgh Gazette, February 8, 1904*

## **PASTOR RUSSELL TALKS ON BAPTISM**

*Criticising Views Generally Held*

Asserts That It Has Been Buried  
Under Forms and Ceremonies

### **INCONSISTENCIES ARE SHOWN**

Pastor Charles T. Russell spoke to a large audience in Bible House chapels Allegheny, yesterday. His subject was “Baptism,” and in his address Mr. Russell said true baptism had been lost sight of during the dark ages and buried under forms and ceremonies. The discourse was followed by a baptismal service. Mr. Russell’s address follows:

Christian people are a unit in understanding that the New Testament teaches baptism, although there is a great diversity and confusion of thought respecting its mode and significance.

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views respecting baptism had gained control in the nominal church by that time. Water baptism was supposed not only to bring the subject into relationship with God by canceling past sins, but also to bring him certain graces or favors from God as a member of the Church of Christ, which could not otherwise be secured. Hence, at that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant promises for themselves, an arrangement was made by which other than the parents might become sponsors for such children—“spiritual parents.” They solemnly promised that the children should believe in the Lord and would in His ways, and obligated themselves to see to their religious training. These were called god-fathers and godmothers.

Both the teachers and those taught of that period progressed rapidly to formalism and elaborations of the symbols and of their meaning. Special fonts for baptismal purposes were built outside the churches in the third century. They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exorcized the candidate, to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the Holy Spirit.

### **CONSECRATION OF THE WATER**

The water in which the baptism took place was consecrated by an elaborate formula, constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit. All this was done outside the church, to intimate that the candidate was not yet a member of the church and could not be a member until, by this procedure, he was inducted. After the baptism service, the candidate for membership wore white clothing until the following Sunday. Later on the separation of the baptistry from the church ceased, and the baptismal pools were built in the churches.

The Roman and Greek Catholics still maintain to a considerable degree the elaborate ceremonial of the third century, with slight modifications suitable to our day.

It is not surprising that Protestants of the fifteenth and sixteenth centuries, having inherited these traditions and

participated in them, would be considerably under their influence, and that while divesting themselves of much of the extreme ceremony, they maintained the same general views and customs. Even today otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without having been baptized —hence, without having received remission of sins, and without having been inducted into membership in the church.

In harmony with these superstitions, we find that

2H47

although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless it is very generally the custom that in extreme cases, where an infant is not expected to live, and where the services of a clergyman cannot be secured in time, any person may perform a baptism service — the thought being that no risk is to be taken in respect to the child's eternal welfare. The privilege of the laity under such circumstances is clearly recognized even in the Roman and Greek Catholic churches; and in the rubric of the Church of England in the time of Edward VI, the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses; and when great need shall compel them so to do that then they minister it."

### **VIEWS OF ENGLAND AND ROME**

We quote the following explanation of baptism from the authorized Roman Catholic catechism (page 248):

"The first and most necessary sacrament is baptism," "because before baptism no other sacrament can be received," and "because without baptism no one can be saved."

"In baptism original sin and all sins committed before baptism are forgiven; the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transformed, in a spiritual manner, made holy, children of God, and heirs of heaven."

The Lutheran church holds to a very similar statement on the subject.

The Church of England, though with a slight varied ceremony, attaches the same significance to infant baptism. The following extracts from the Book of Common Prayer shows this:

“Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.”

“We receive this child into the congregation of Christ’s flock; and do sign him with the sign of the cross.”

“Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ’s church, let us give thanks unto Almighty God for these benefits.”

“We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit.”

The Westminster Confession, Art. 28, says: “Baptism is a sacrament.. a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins,” etc. It declares it to be applicable to infant children one or both of whose parents are Christians, but not to other infants. It adds, “Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.”

Attaching less importance to baptism, Presbyterian rules permit none but ministers to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last quoted clause, it follows that Presbyterians as well as others fear the consequences of their infants dying unbaptized.

As illustrating this matter, an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of a clergyman, sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, “I baptize thee in the name of the Father, the Son and the Holy Spirit.” The child a moment or two after expired, and as the doctor and the minister left the house together the former remarked to the latter, “You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?” “Congress gaiters,” responded the clergyman. “Ah how fortunate!” said the doctor, “Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!”

True, many of the more enlightened Christian people would deny any such false, superstitious thought as that God would hand over an unbaptized infant to devils, to eternally torment it, or do anything else to its detriment.

Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the more illiterate certainly have a most positive belief in the necessity of the rite and a most torturing fear of the consequences if it is omitted; so strong is the influence coming down to us from the centuries of false beliefs — “the dark ages.

### **INFANT BAPTISM REPUDIATED**

Amongst those who recognized that baptism is enjoined upon believers, and that one person cannot believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people

2H48

generally hold that nothing constitutes the baptism commanded by our Lord and the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, baptize, has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling or pouring or raining are referred to.

These believers in immersion in water generally practice one immersion, backward, in the name of the Father, the Son and the Holy Spirit, though a few practice it face forward three times, once in the name of the Father, once in the name of the Son, once in the name of the Holy Spirit. The explanation of the latter form is that Christ bowed His head forward when He died, and that, hence, His followers should be immersed in the likeness of His death, face -forward. It does not seem to occur to these Christian friends that Christ was not buried face downward, and that the Father and the Holy Spirit neither died nor were buried at all, and that, therefore, such symbolizations are wholly inconsistent, and that the significance of the words “in the name of the Father, and of the Son and of the Holy Spirit would properly be — by the authority of the Father, and of the Son, and of the Holy Spirit —that the Father, the Son and the Holy Spirit concur in enjoining the baptism of believers.

Of those who practice one immersion backward, there are two large denominations, viz., “Baptists” and “Disciples,” who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The views of the “Disciples,” otherwise calling themselves “Christians” (and frequently, without their consent, designated as “Campbellites”), is that baptism (immersion in water) is for the remission of sins, and that such as have not been immersed in water are yet in their sins, “children of wrath.” This view of the subject cuts off the great mass of humanity except

infants (whose original sin they seem to ignore), and even professed Christians of nearly all denominations — Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc. — would thus be marked as sinners, unjustified before God, and, therefore, exposed to the wrath of God, in whatever way that expression shall be understood; and by nearly all, including the “Disciples,” it is understood to mean an eternity of torture.

### **FORTIFIED BY CERTAIN TEXTS**

This is a hard position to take, not in respect to the world only, but in respect to the mass of Christian professors, and we do not wonder that our “Disciple” friends generally avoid pressing the question to so extreme a statement, although the logic of the proposition is evident to them, as to all others who will give it consideration. We cannot accept this to be a correct view of baptism — to us it is neither scriptural nor reasonable. We cannot believe that the Lord has made the eternal welfare of our race dependent on their knowledge of, and their obedience to, any such institution.

Nevertheless, our “Disciple” friends fortify themselves with certain texts of scripture which are not to be overlooked; viz., John’s preaching to the Jews for repentance and remission of sins; the preaching of the apostles at Pentecost, to the Jews, to believe and be baptized for repentance and remission of their sins, and to call upon the name of the Lord, washing away their sins. (Matt. 3:6; John 4:1-2; Acts 3:38,41.) We will consider these scriptures in due time, and see how and why they are applicable to the Jews only, and never applicable to Gentiles, and that when certain Gentiles of the church at Ephesus confessed that they had been baptized with the baptism of John—unto repentance and remission of sins — the Apostle Paul commanded them to be baptized again in the name of the Lord Jesus. Acts 11:3-5

Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which they claim can only be experienced through faith in the Lord Jesus Christ, the Redeemer. They hold, however, that baptism is the door into the church, and that only those who are immersed have really entered the church, and that others should not expect nor be granted the privileges and blessings belonging to the church, either in the present life or in the life to come.

In harmony with this Baptists in general decline to welcome to the communion table any not immersed in water, saying that the communion table is not for the world, but only for the

church, and that none are in the church except those who have passed through the door of water baptism. The few Baptist churches which in recent years have relaxed this rule have done so in contravention of their theory. In illustration of this subject we quote from a recent article by the Rev. J. T. Lloyd in the Religious Herald. He says:

“Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost—nothing else is baptism. Baptist churches are the only Christian churches in existence. Pedobaptists (child-baptizers) have no right to the Lord’s Supper. Whenever they partake of the Lord’s Supper they partake unworthily, and eat and drink damnation to themselves.”

2H49

### **DOOR INTO THE CHURCH**

If the Baptist theory be the correct one, it follows that all members of other denominations of professed Christians who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the church of Christ. Because, say our Baptist friends, immersion is the door into the church; whoever has not been immersed is not in and not of the church of Christ, which is the body of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only, logical conclusions of their belief. To do so would be to bring down upon them the indignation and contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We answer that, according to all the different creeds of Christendom, it would mean only immersed persons would be saved, and that all the remainder, of all denominations, would be lost; for is it not the theory of all the creeds that only the church is to be saved, and that all others are hastening to destruction or eternal torment or some other awful future the destiny to which is fixed at death?

We are bound to dissent from all the foregoing as imperfect human theories, whose inconsistencies are dearly manifest. The mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We cannot admit that either the Disciple denomination or the Baptist denomination, or both of these, constitute “the church of the living God, whose names are written in heaven,” to the exclusion of all the unimmersed of other denominations. We cannot admit that, when the Son of Man sowed the good seed of the Gospel in the field, the wheat was all brought under Baptist fencing, and that the tares were all outside. Nor can we even admit that all the



wheat is to be found amongst those immersed in water, and all the tares as well, so that all Christians would be excluded from the Lord's parable of the wheat and the tares (Matt. 13.) We claim that all these conflicting theories are wrong — disapproved of God. We claim that all sects and denominations are contrary to the Divine institution — one head, one body, one faith, one baptism. We are not claiming that the Lord's church, the new creation, has many members, but admit that it is in all a "little flock."

This being true, it is very evident that the Baptists and Disciples, as well as others, have made very serious mistakes in respect to what baptism is, and in respect to the blessings and privileges it confers. We have briefly reviewed the situation up to the present time, to the intent that it may be manifested to all that there is something radically wrong in respect to all the various theories now prevalent on the subject of baptism, and that we may all, therefore, be the better prepared to go reverently and prayerfully back of all human traditions and theories to the Word of the Lord, which confessedly is an important one — a divine institution. It is only after we see clearly the confusion involved in all the various theories of Christendom that we are thoroughly prepared to appreciate the simplicity of the divine message on this subject.

### **SCRIPTURE TESTIMONY ON BAPTISM**

The Jewish ritual contains various formulas respecting the cleansing of vessels and washing and sprinkling of unclean persons, etc., but nothing respecting baptism (baptizo, immersion) such as John preached in the end of the Jewish age. John's baptism was for Jews only, who were already recognized as typically cleansed by the atonement day sin offerings. To these John's baptism signified repentance from recognized sin, violations of the Law Covenant, and a typical cleansing from them — a return to a condition of righteousness of heart or desire. Jews thus repenting of sin and symbolically cleansed, or washed, were counted as restored to a condition of harmony with God, previously enjoyed under their Law Covenant. The motive back of John's preaching and baptizing was a preparation of the people for the kingdom of God and for a revelation of Messiah, which John's preaching declared to be imminent, and for which the people would need to be in a condition of heart-readiness if they would receive and appropriate blessing.

Hence, John did not baptize his believers into Christ, but merely unto "repentance," bringing them back to a condition of harmony with Moses, etc., in which condition, as "natural branches" in the olive tree (Romans 11:16-21), they would not need ingrafting into Christ for Christ would to them take the place of Moses,

who for the time merely typified Christ. Let it be remembered, too, that this, called “John’s baptism” and said to be “unto repentance and remission of sins” and “washing away of sin,” was not applicable to any except Jews; because Gentiles, not being baptized into Moses, and not being of the typical house of servants at any time, could not by repentance of sin come back to a condition which they never occupied. Gentiles who believed in Christ must, therefore, be inducted into his house of sons in a different manner. They, as the apostle explains, were the wild olive branches, “by nature children of wrath,” strangers, aliens, foreigners from the commonwealth

2H50

of Israel.

No amount of repentance and reformation would make these strangers and aliens members of the typical house of servants, to whom alone would come the privilege of passing by faith in Christ from the house of servants into the antitypical house of sons. If others would become branches in the olive tree (Christ), whose root was the Abrahamic promise (Gal. 3:16-29), they must be ingrafted into the places left vacant by the breaking off of the “natural branches” of the original olive tree — the house of servants, whose hearts were not in a proper condition to accept the Messiah, and who, therefore, could not be accepted of Him as members of His house of sons (John 1:12).

To every “Israelite indeed,” already thus consecrated and bound to Moses even unto death, and with all their hopes of life anchored in him, it was but a small remove to accept Christ in his stead, and as his antitype; and to understand that their pledges under the law to Moses were now transferred by divine arrangement to Christ, “the Mediator of the New Covenant.”

With the Gentiles the matter was altogether different, and their acceptance of Christ would properly signify all that was covenanted by the Jew to Moses and subsequently transferred to Christ. It should not surprise us, therefore, to find the Scriptures teaching a very much wider and deeper meaning to baptism as applied to those believers who were not Jews, not under the law, not in Moses, and not, therefore, transferred from Moses to Christ. To these baptism meant all the radical change that is pictured by the Apostle Paul (Rom. 11) by the ingrafting of the wild olive branches into the good olive tree. It meant a complete transformation.

### **BAPTISM INTO CHRIST’S DEATH**

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?

“Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

“For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection.” Rom 6:3-5.

We, who are by nature Gentiles, cannot do better than accept this very complete explanation of the true baptism addressed by the Apostle Paul to the believers at Rome —many, if not all, of whom had been Gentiles, “children of wrath.” In three verses here the apostle deals most thoroughly with the subject of baptism as it applies to us. These verses are very generally used to prove all the various doctrines of baptism, but quoted especially by our brethren, who recognize baptism as signifying immersion in water. Let it be clearly noticed, however, that the apostle makes not one word of reference to water baptism. Water baptism is merely a symbol, or picture of the real baptism; and the apostle, in these verses explains, from various standpoints, the true, the essential baptism without which no one can be considered a member of the body, or Church of Christ, while all who receive this baptism, of whatever name or place, color or sex, are to be counted as members of the ecclesia, members of the new creation.

The apostle is addressing those who are already members of Christ. He says: “Know ye not that so many of you as were baptized into Jesus Christ” —we pause here to notice that he does not say, so many of us as were sprinkled with water, nor, so many of us as were immersed in water, but, “So many of us as were baptized (immersed) into Jesus Christ” — as members of His body, the church. What is it to be immersed into Jesus Christ? How do we get into the body of Christ? The apostle answers that we were baptized into it, and, hence, are now counted as members of our Lord, members under Him as our head, members of “the church which is His body.”

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The apostle answers the question in his next statement, “So many of us as were baptized into Jesus Christ were baptized into His death.” Not a word about our being baptized into Him by being baptized into water. No, no! How evident it is that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the apostle’s statement, we realize that our union with Christ, our membership in His church, or ecclesia, whose names are written in heaven, dated from the time that we were baptized into His death. But, when and how were we baptized into the Lord’s death? We answer that this baptism into death with the Lord, this overwhelming, or burial of ourselves, our flesh, which resulted in our

incorporation by Him as members of His body, as new creatures, took place at the moment when we made the full surrender of our wills to Him —consecrating our all, to follow and obey Him, even unto death.

The will represents the entire person and all that he possesses. The will has the control of the body, hands, feet, eyes, mouth and brain. It has the control too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under the control of the will; and, hence, when we surrender our wills to the Lord, or, as

2H51

the Scriptures sometimes represent it, our “hearts,” we give Him our all; and this burial of our human wills into the will of Christ is our death as human beings. “Ye are dead; and your life is hid with Christ in God.” (Col. 3:3.) This death, this burial, is our baptism into His death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects and hopes, but as new creatures in Christ Jesus.

### **THE OLD WILL DIES**

The instant of this burial or immersion of our wills into the will of Christ is followed by our begetting to newness of life —to a new nature. As our Lord consecrated His human nature unto death, in the doing of the Father’s will, and yet did not remain in death, but was raised from the dead to a newness of nature, so we who thus are consecrated become “dead with Him,” sharing in His consecration, are not left in a death state, but may instantly rise through faith to a realization of our kinship to the Lord as new creatures. Thus the apostle declares: “Ye are not in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you.” (Rom. 8:9).

To the world all this is a “hidden mystery.” They do not appreciate our faith —justification in the Father’s sight, but regard us as other men, who are yet in their sins. Likewise, they see no reason why we should sacrifice or consecrate our wills to the Lord — to be dead as human beings, that we may have a share with Him as new creatures. Neither do they see our consecration and its acceptance, nor appreciate our figurative resurrection to newness of life, newness of hopes, newness of ambitions, newness of relationship to God through Christ. We trust, indeed, that they may see some fruitage in our lives, but we cannot hope that it will be such fruitage as will to them appear to be good or wise or

profitable under present conditions. “The world knoweth us not (as new creatures) because it knew Him not.” 1 John 3:1

In all this believers are but following the footsteps of Jesus — taking up their cross to follow Him. Being holy, harmless, undefiled and separate from the sinner race, he needed not to wait for any sacrifice for sins, for he “knew no sin,” —but immediately upon reaching the age of manhood under the law (30 years) He hastened to make a complete consecration of Himself, a full sacrifice of all His earthly interests, hopes, ambitions and desires—that He might do the Father’s will only. The language of His heart as He came to John at Jordan, was prophetically foretold, “Lo, I come —in the volume of the book it is written of me — to do thy will, O God. I delight to do Thy will, O my God; Thy law is written in my heart.” Psa. 40:7, 8; Heb. 10:7

Our Lord, thus consecrating Himself to the Father’s will, realized that his outward baptism symbolized the surrender of His earthly life and nature, already immersed, or buried, into the Father’s will, even unto death. His water immersion was merely a symbolical representation of the baptism, or burial of his will, which had preceded it. From this standpoint His baptism was full of meaning to Him, though not to John, who greatly marveled that He who “knew no sin should be baptized, whereas the baptism of John was a baptism only for transgressors against the Law Covenant — for the remission of sins.

None but our Lord Jesus Himself understood fully why it thus “behooved” him to fulfill all righteousness. None but He realized that while such an immersion (figurative cleansing from sin) was not necessary for Him, as though He were a sinner, yet it behooved Him who was the prospective head of the prospective body to set an example in Himself that would be appropriate as a lesson full of meaning to all of his followers, not only to those “body” members which were of the house of Israel after the flesh, but to those members also who were still aliens, strangers and foreigners. It behooved him to symbolize the full consecration of his will and all that He had, even unto death, that we coming after, might follow in His steps.

### **WHEN JESUS’ BAPTISM WAS FINISHED**

That our Lord did not receive the water immersion at the hands of John as the real immersion, but merely as its figure, or illustration, can be readily demonstrated. In evidence mark His words about the time of the Last Supper: “I have a baptism to be baptized with, and how am I straitened until it be accomplished” (Luke 12:50). Here our Lord shows that His baptism was not the water baptism, but the death baptism —baptism into death, in harmony with the divine arrangement, as man’s redemption price, or sin offering.

Having consecrated Himself to this death-baptism at the earliest possible moment, when He attained 30 years of age, and having during the three and one -half years of His ministry carefully carried out the provisions of that consecration — “dying daily,” pouring out His soul unto death, using up His life, His energy, His strength, in the service of the Father, in the service of His followers, and in a large sense, in the service of His enemies. Finally, realizing Himself near the close of this death-baptism, when it would be fully accomplished, and feeling the weights, the trials, the difficulties, growing heavier and heavier each moment, and having not a sympathizer—”Of the people there were none with Him” — not one who

2H52

understood the circumstances and conditions, and who could share His grief by offer of sympathy, encouragement or consolation, then longing for the end of the trial, He exclaimed, “How am I straitened (in difficulty) till it (my death-baptism) be accomplished.” (Luke 12:50.) His baptism was fulfilled shortly after, when He died, crying, “It is finished.”

The whole world is dying, and not merely the Lord and the church, His body; but the world does not participate in Christ’s death, as does the church, His body. There is a great difference. The whole world is dead with father Adam under his sentence or curse; but our Lord Jesus is not of the world, not one of those who died in Adam. We have already seen that His life was holy and separate from all sinners, notwithstanding his earthly mother — that he was not under condemnation. Why, then, did He die? The Scriptures answer that He “died for our sins,” that His death was a sacrificial one. And so it is with the church, His body, baptised into Him by baptism into His death —participants with Him in His sacrificial death. By nature children of Adam, “children of wrath, even as others,” they are first justified out of Adamic death unto life, through faith in our Lord Jesus and His redemptive work; and the very object of that justification to life out of Adamic condemnation to death is that they may have this privilege of being baptized into Jesus Christ (made members of His body, His ecclesia) by being baptized into His death —by sharing death with Him as joint-sacrificers. Ah! what a wide difference there is between being dead in Adam and being dead in Christ!

## UNION WITH CHRIST

This mystery of our relationship to Christ is sacrifice, in death-baptism now, and the resulting relationship and union with Him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord’s faithful, and is asseverated repeatedly in the Scriptures. “If we suffer with Him we

shall also reign with Him;” “if we be dead with Him, we shall also live with Him.” We are “heirs of God, and joint-heirs with Jesus Christ, if so be that we suffer with Him (if we experience death-baptism with Him as His body members) that we may be also glorified together.” (2 Tim. 2:12; Rom. 6:8, 8:17)

In the fourth verse of the text we are examining the apostle repeats the same thought from another standpoint, saying, “Therefore are we buried with Him by baptism into death.” Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration unto death. Proceeding, the apostle carries forward the picture, stating the wherefore or reason of our baptism into Christ’s death, saying, “Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Only indirectly does the apostle here refer to our share in the First Resurrection, when we shall share the glory of the Lord in his kingdom; he refers chiefly to the present life. All who make full consecration of their lives to the Lord, to be dead with Him, to be joint-sacrificers with Him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, use them only as servants to the New Creation. New creatures become alive through the Redeemer to heavenly things and prospects which the world around us see not, understand not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated with the new spirit, new hopes, new aims—the heavenly.

Coming to the fifth verse, the apostle still makes not the slightest reference to water baptism, although some, at first, might think otherwise of his words: “For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection.” If this being planted together in the likeness of His death be understood to mean water baptism, it would be laying more stress upon water baptism than any teacher in the world would be willing to admit. What is it that as Christians we most earnestly hope for? Is it not that we may share in the Lord’s resurrection, the “First Resurrection?” The apostle expressed this as the grand ideal and hope before his mind, saying: “That I might know Him and the power of His resurrection (as a member of His body, His church), and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead.” (Phil. 2:10,11.) Now to understand Rom. 6:5 to mean that a share in Christ’s resurrection would be the sure result of an immersion in water would be to make this passage contradict every other passage, and to outrage reason. Why should a planting or burial in water result in a share in the first resurrection? We are safe in assuming that thousands have been planted, or buried, or

immersed in water who will never share in the first resurrection — the Christ resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism into death, to planting in death, in the likeness of Christ's death, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with His son, and to suffer with Him, and to be dead with Him, to live with Him

2H53

and to reign with Him, how sure he may feel that if we are faithful to this call, if we are planted or buried into His death, like as He was buried into death —as faithful soldiers of God and servants of the truth —we shall eventually get the full reward which God promises to such, viz., a share in the first resurrection —to glory, honor and immortality.

### **DEMONSTRATION OF THE ARGUMENT**

Baptism into death is the real baptism for the church, as it was the real baptism for our Lord; water baptism is only the symbol, or picture of it to us, as it was to Him. This is conclusively shown by our Lord's words to two of His disciples, James and John, who requested that they might have His promise that eventually they should sit with Him, the one on His right hand and the other on His left hand in His kingdom. Our Lord's answer to them was, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am (being) baptized with?" Their avowal of their willingness to share, not only His ignominy, but also His baptism into death, our Lord approvingly answers, "Ye shall, indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." (Mark 10:35-39) Whoever of His called ones are willing at heart for these experiences, the Lord will grant them the privilege—and also His assistance. Such shall indeed be immersed into Christ's death, and, as a consequence, have a share with Him in the first resurrection and in the kingdom glories appertaining thereto. That our Lord here made no reference to water baptism is evident; for these two disciples had been with Him from the beginning of His ministry, and as His representatives had been baptizing multitudes in water, "unto repentance and remission of sins"—John's baptism. (John 3:22, 23; 4:1, 2; Mark 1:4) Our Lord's inquiry respecting their willingness for a share in His baptism was not misunderstood by the apostles. They had no thought that He wished them to be baptized again in water; they understood well that it meant the baptism of their wills into His will and the Father's will, and, accordingly, their participation with Him in His sacrifice — dying daily, laying down their lives for the brethren, to the finish, unto death actual.



We have already called attention to the various water baptisms in vogue amongst Christian people, and almost universally misunderstood by them to be the real baptism; we have shown how false and inconsistent are the tests which are based upon these water baptisms, which cannot affect the heart, and which at very most are symbols, but not seen to be symbols by their advocates, because they do not clearly discern the real baptism into death with Christ. How simple and yet how accurate becomes this test of real baptism, as respects the church of Christ—the “body,” the ecclesia, whose names are written in heaven—not depending upon earthly enrollment! This true baptism is, indeed, the door into the true church, for no one can be admitted and accepted as a member of the church, the body of Christ, and have their names written in heaven as such, except first he has experienced this baptism of His will, of His heart, into death with Christ, and has thus been inducted into membership in His church, which is “filling up that which is behind of the afflictions of Christ.” (Col. 1:24) Ah, yes! Such believers, making such consecration, such baptism into death with the Lord, must all be true “wheat” —not one of these is a “tare.” The water door may let in “tares” as well as “wheat” into the Baptist church; but the baptism into death as a door will admit only the wheat class into the true church, because none others will care to come under the conditions, though some may imitate them in a measure, as the “tares” are imitations of the “wheat.”

### **ALL TRUE CHRISTIANS IMMersed**

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

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

The testimony of the Lord and the apostles clearly indicates the propriety of the symbolical or water baptism, because not only they themselves were baptized with water, but taught water baptism in respect to others — not Jews only, but also Gentile converts. We have already shown that our Lord Jesus’ baptism was separate and distinct from that of John’s baptism to the Jews in general — that it was not unto repentance for remission

of sins — that John did not understand the matter; and that our Lord in thus instituting a symbol of His own death, did not attempt to explain what John and others of that time could not

2H54

have understood, because the Holy Spirit was not given, for Jesus had not yet accomplished His sacrifice for our sins, nor been glorified so as to present the sacrifice on our behalf.

We note the commission given by our Lord to the apostles, and to us through them, as recorded in Matt. 28:19-20: “Go ye, therefore, and teach all nations, baptizing them in the name (by the authority) of the Father, and of the Son, and of the Holy Spirit.” This commission has applied to this entire gospel age, and under it all the ministers of the truth today labor. The Lord did not here refer to the Pentecostal baptism of the Spirit, because it was not in the power of the apostle thus to baptize any one. The Lord himself, and He alone, had this authority and retained it. It was, however, granted to the apostles, and to all the faithful teachers of the Lord’s word, to instruct people respecting the grace of God in Christ —respecting their justification, and respecting their sanctification, or consecration, or baptism into death with Christ, if they would be partakers of His new nature and coming glory. And the baptizing included also the symbolical, or water baptism, which was to be the outward sign by which the inward or heart-consecration of the believer would be made known to his fellows, even as our Lord himself first made the heart-consecration to the Father, and then symbolized it in water.

### **TEACHINGS OF THE APOSTLES**

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

symbolically baptized in water, as an outward testimony of this.

Notice the following testimonies that baptism was the custom of all of the apostles —not merely with the Jews, but also with the Gentiles. We read of the people of Samaria, “When they believed Philip . . . they were baptized, both men and women (not children).” (Acts 8:12) The Ethiopian eunuch converted by the preaching of Philip was also baptized in water. (Acts 10:44-48) Again we read, “Many of the Corinthians hearing, believed, and were baptized.” (Acts 18:8) Again we read, “Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened to give heed unto the things spoken by Paul . . . She was baptized and her household.” (Acts 16:14-15) The Philippian jailer, when he had believed, was baptized by Paul and Silas in the prison. (Acts 16:33) Again we read, “I baptized also the house of Stephanus.” 1 Cor. 1:16

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

### **A DIVINE INSTITUTION**

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

Meantime, we shall rejoice with such that they have found the real baptism, and become participators in it, and we congratulate them upon the truth that it is far better to see and enjoy the real baptism while blind to the symbol, than it would be to see the symbol and be blind to the reality. In view of this, however strongly we favor the symbolical baptism, we could not

2H55

base Christian fellowship upon it, but only upon the real baptism into death with Christ. All, therefore, who confess the Lord as their Redeemer, and confess a full consecration of heart and life to Him, we accept as brethren in Christ Jesus, members of the Ecclesia, whose names are written in heaven —new creatures in Christ, whether by birth Jews or Gentiles, bond or free, male or female, baptized with water or not baptized with water.

On the other hand, let it not be forgotten that every item of knowledge brings not only an increase of privilege and joy, but also an increase of responsibility. Whoever, therefore, comes to see the beauty and authority of the water symbol, comes at the same time to another test as respects the deadness of his will —respecting his real baptism into death with his Lord. A failure to obey as to the symbol under these circumstances, it will readily be seen, would mean a withdrawal of the sacrifice and thus a failure to make his calling and election sure.

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

### **PRIOR NEED OF CONSECRATION**

These things being true, it follows that the great majority of Christian people have never had symbolical or water baptism, since they could receive it only after intelligently making their consecration vow. The immersion of adults prior to consecration would be no more efficacious than an ordinary bath, no more of a symbolic baptism than the sprinkling of an unconsecrated infant. It behooves all, therefore, to inquire earnestly which is the true water baptism, the

true symbol designed by our Lord, and to obey it promptly. And every consecrated heart, “dead indeed” to self-will and worldly opinion, will be on the alert to know and to do the will of the Lord in this and every other matter. Such alertness is implied in the expression, “Alive toward God, through Jesus Christ our Lord.” (Rom. 6:11.)

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

But when we come to consider immersion, we see at a glance a wonderful, a striking, a remarkable, a fitting illustration of all that is implied in the real baptism to death. Not only does the Greek word baptizo signify submergence, covering, burying, overwhelming, but the whole procedure connected with one immersion backward into the water in the name of Christ is a most striking picture of a burial, fitting in every particular. The administrator in the symbol represents our Lord. As the candidate goes to him, so we in our hearts go to the Lord for baptism. Confessing that we cannot of ourselves become dead to self and to the world, we give ourselves into the hand of the Lord asking Him to accept the will for the deed, and requesting that, our wills being given up, He will bury us into His death—that He will cause such experiences, such disciplines, assistances and chastisements as will best enable us to carry out our covenant of consecration.

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

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

2H56

God!”

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

### **TESTIMONY OF THE APOSTLE**

The apostle’s testimony is that there is “one Lord, one faith, one baptism, one God and Father of all.” (Eph. 4:4-6) It follows that, as there is only one proper baptism, so there can be but one proper symbol of it; and Christian people in general are agreed that immersion in water corresponds most closely to the meaning of the scriptural language. As illustrations of this agreement, note the following comments from persons who, though probably really baptized into Christ’s death, had become confused, so that they did not know how to identify its water symbol, and concluded that it is immaterial.

John Calvin, Presbyterian, says: “The very word ‘baptizo’ signifies to immerse. It is certain that immersion was the practice of the primitive church.” Institutes, Book IV, chap. 15, & 19.

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

Dr. Philip Schaff, Presbyterian: “Immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek

words 'baptizo,' 'baptisma,' 'baptismos.' (History of Apostolic Church, p. 568)

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

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

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

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

Dean Stanley, Episcopalian: "For the first 13 centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize' —that those who were baptized were plunged, submerged, immersed into the water." (Christian Institutions, p. 17)

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

"The whole person was immersed in water." —Kitto's Encyclopedia.

"Baptism, that is, to dip, or immersion." —Encyclopedia Americana.

"Baptism was originally administered by immersion." —Brande's Encyclopedia.

"Baptism means immersion." —Smith's Bible Dictionary

"Baptize, to dip in or under water." —Liddell & Scott's Greek Lexicon

"To immerse, to sink." —Robinson's Greek Lexicon

To immerse, submerge, sink." —Greenfield's Lexicon.

A symbolic baptism in water concluded the service.

\* \* \* \*

There is never a sin nor a sorrow,  
There is never a care nor a loss,  
But that we may carry to Jesus,  
And leave at the foot of the cross.

*The Pittsburgh Gazette, February 22, 1904*

## **“WARS AND RUMORS OF WARS”**

Large Audience in Bible House Chapel, Allegheny,  
Listens to Sermon

### **INTERPRETATION OF PROPHECY**

“Wars and Rumors of Wars” was the subject of Pastor Charles T. Russell’s discourse in Bible House chapel, Arch Street, Allegheny, yesterday afternoon. Notwithstanding the unpleasant weather a large audience was present. The text and discourse follow:

“Ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass, but the end is not yet.” Matt. 24:6

Our text is a part of our Lord’s great prophecy respecting this gospel age—from the close of His earthly ministry, in giving Himself as the redemption price of the world, to His second coming in power and great glory as the king of the world, to establish righteousness amongst men and to lift up and bless so many as will accept His favor, of all the families of the earth. Some have misunderstood our text to signify that every war rumor may be regarded as implying the end of the age. The proper understanding of it, however is the reverse of this—that when the Lord’s people shall hear of wars and rumors of wars, they are not to be alarmed or confused thereby, neither to anticipate that necessarily this meant the end of the age. As we look back and see how wars have been of frequent occurrence during the past nineteen centuries, we see the propriety of our Lord’s warning to his followers that the mere fact of war would prove nothing to them respecting the question He was discussing in answer to their inquires.

### **DANIEL’S DESCRIPTION OF COMING EVENTS**

The Lord had referred to Daniel’s prophecy saying that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles should be fulfilled, and the minds of his followers being thus directed to that prophecy, they would naturally be impressed with the two great visions therein recorded, which pictured the history of earthly dominion to its close: (1) The great image whose head of gold represented the empire of Babylon, whose breast and arms of silver represented the kingdom of Medo-Persia, whose belly and sides of brass represented the empire of Greece, whose legs of iron represented the Roman empire, and whose feet and toes



represented the present divisions of the Roman empire in Europe. In thinking of the close of this age, the end of world power and the establishment of the kingdom of God, they would be particularly interested in Daniel's description of how the new kingdom would supplant present institutions. The symbolical picture is that of a stone, representing God's kingdom, smiting the image of earthly government in its feet — "in the days of these kings" representing Europe in the present time. The description shows a total wreck of earthly government, which becomes "as the chaff of the summer threshing floor" which the wind carried away, no place being found for it, while the "stone," symbolizing the "kingdom of God's dear Son," is pictured as enlarging until it fills the whole earth. Naturally enough, such a graphic description would lead the reader to expect some kind of a terrible war in the end of the age, accomplishing the complete destruction of present institutions.

In another vision recorded by Daniel these same earthly governments are represented by successive wild beasts: the first a lion — Babylon; the second a bear — Medo-Persia; the third a leopard—Grecia; the fourth a terrible monster—the Roman empire, whose ten horns represented the continuing of power down to the present time — corresponding to the ten toes of the image. Here again the climax, the end of earthly governments, is tragically pictured. One like unto the Son of man assumes command, the beast is slain, etc., representing the fall of present institutions at the inauguration of the kingdom for which we pray, "Thy kingdom come, Thy will be done in earth as it is done in heaven."

We can readily see, then, that the early church —left without any definite information respecting the time for the establishment of the heavenly kingdom —needed our Lord's caution that they should not think that each new war signified the end of the age. He would have them look in other directions for the evidences of the consummation of the present time and the inauguration of the new dispensation. We will not here undertake to trace and show the signification of the Lord's great prophecy and that its various features have met fulfillment. The majority of you already have this in one of the chapters of Millennial Dawn, vol. 4. The scriptural evidence we have already presented, showing that we are nearing the time of the great consummation — that the end of Gentile times

2H58

will be reached in 1915 —is not dependent upon "wars or rumors of wars," but is established and we believe strongly entrenched by various lines of scriptural testimony which, although wholly different, concur in their testimony.

## THE BATTLE OF THE GREAT DAY

But while “wars and rumors of wars” are not the signs to which we are to look as indications of the end of the age, nevertheless when the signs do indicate that the end of the age is near, the scriptures, we believe, imply that we may expect wars to be connected with inauguration of the new dispensation. One thing is certain: The world is not ready to vote Jesus as their king. Emperors, kings, presidents, governors, captains of industry and finance, no more than the religious leaders, are prepared to surrender themselves and their stewardships to the new king. As Jesus was rejected by the Jews at the first advent, because they were not in heart readiness to appreciate the object and manner of His coming, so likewise and the scriptures indicate that it will be with nominal spiritual Israel, Christendom, at the second advent. “He shall be for a stone of stumbling and rock of offense to both the houses of Israel.” The clear intimation of Malachi’s prophecy (Mal. 4:6) is that, if Christendom were in the proper attitude of heart, the Lord’s second coming would be effected in a peaceful manner, and the kingdoms of this world would be gladly transferred to Him whose right the dominion is—to Him who bought the world with His own precious blood, and whose reign is designed to bless and uplift mankind. But the same prophecy indicates that, because of the unreadiness of heart, our Lord’s coming will be to “smite the earth with a curse” —with a great affliction — “a time of trouble such as was not since there was a nation.” Daniel 12:1

The climax of this “trouble” or “curse” is clearly set forth as anarchy—the most awful calamity that could befall the world. Leading up to this anarchy, the scriptures clearly put commercial strife and combination, “every man’s hand against his neighbor” —every man selfishly seeking merely his own interests. We already see clear evidences that such a condition of things is rapidly approaching. We have seen this in the light of God’s Word for 30 years, but as we get nearer and nearer to the climax the matter becomes more and more apparent to all, whether enlightened by the Word of God or merely guided by their own judgments. In one sense of the word this social strife and anarchy will be a great “battle,” the skirmishing of which is already beginning. This may be “the battle of the great day of God Almighty,” and possibly the only kind of battling intimated in the scriptures as connected with the closing of this age. But we think not. In our judgment a great war amongst the nations of Christendom is to be expected — a war which will sap the vitality of Christendom financially and undermine the power and influence of its aristocracy and ruling classes, and will awaken more and more the lower classes to grasp, through socialism, what they esteem to be their rights, liberties, advantages, etc. Possibly civil war and ultimately anarchy will thus be precipitated, for we are not to expect that the ruling classes, the wealthy and the aristocracy will quietly

submit to having their so-called vested rights, their social position and their political power wrestled from them without a struggle — a struggle which will be to the death.

## UNDER THE SEVENTH TRUMPET

The Revelator, when picturing the conditions that will prevail at the beginning of the sounding of the seventh symbolical trumpet (which we understand began its symbolical sounding in 1875 and will continue for a thousand years), says, “And the seventh angel sounded. . . - and the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldst give rewards to Thy servants the prophets, and to Thy saints and to them that fear Thy name, small and great, and shouldst destroy them which corrupt the earth.” (Rev. 11:15-18) This does not say that there will be war amongst the nations in connection with their overthrow, yet the expression “the nations were angry, and Thy wrath is come,” seems to give color to the thought that there will be contention amongst the nations —war. Again, the Lord seems to imply the same thing when addressing His faithful church, He says, “To him that overcometh and keepeth My words unto the end, to him will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers.” Rev. 2:26, 27

Joel’s prophecy seems to describe matters in the end of this age, and seems to picture a general war amongst the nations at this time. Another prophecy tells us of the abandonment of war and the turning of swords into plowshares and of spears into pruning hooks, and that the nations shall learn war no more. But Joel’s prophecy locates itself in the end of the age, before that great time of peace shall be inaugurated, and it implies a general war amongst the nations as being one of the matters pertinent to the end of this age. The particular portion to which we refer reads, “Proclaim ye this amongst the nations: Prepare war, wake up the mighty men let all the men of war draw near let them come up. Beat your plowshares into

2H59

swords and your pruning hooks into spears let the weak say, ‘I am strong... Let the nations bestir themselves and come to the valley of Jehoshaphat (judgment) for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe. Come, tread ye, for the winepress is full, the vats overflow for their wickedness is great.” (Joel 3:9-13) Similarly the Lord describes in Revelation (14:18-20) the harvesting of the vine of the earth, differentiating it from the “true vine,” which is Christ. (John 15) The Revelator says, “Thrust in thy sickle and gather in the vine of the earth (nominal

Christendom), which is fully ripe. And the angel thrust in his sickle into the earth and gathered the vintage of the earth and cast it into the winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress even unto the bridles of the horses, as far as one thousand six hundred furlongs.”

From all these scriptures, and others as well, and from our general judgment of what might be expected to be the Lord’s method of weakening the nations preparatory to their overthrow in anarchy, we are inclined to anticipate that the war so recently begun between Japan and Russia may prove an entering wedge for a general conflict amongst the powers of Christendom. Were Russia wise she would undoubtedly ask the mediation of others and patch up a peace speedily on the best terms obtainable; but the Russians are a very arrogant, self-conceited and proud people, and we fancy that it would be quite impossible for them, so large a nation, to humble themselves to so small a nation as Japan. It is far from our intention to prophesy respecting the future. Indeed, as we have already shown, prophecy in general is meant to be understood after its fulfillment, and to be a demonstration to us that the Almighty knew of the world’s affairs in advance, and that men have not shaped events according to prophecy, nor could they, because they understood not the prophecies. When, therefore, we speak of a general war, we must be understood as merely speculating—merely giving our guess, the only foundations for the guess being the bare outline statements of the scriptures we have already cited.

### **POSSIBILITIES OF A GENERAL WAR**

We see every opportunity for the enkindling of such a war, notwithstanding the fact that every civilized nation dreads war. If they engage in it at all it will be because it has been practically forced upon them as the result of previous action, and pride—which will not permit them to retract. For instance, we see that during Russia’s engagement with Japan, Great Britain is improving her opportunities for satisfying her land hunger and extending her empire of India into Tibet, China. Possibly, also, she may make some advances into Persia, which Russia also covets. How the matter will eventuate no one can certainly tell, but it would not be at all surprising if the bitterness and opposition enkindled by adverse interests and selfishness might bring these two nations into conflict, especially as England is already allied to Japan.

On the other hand we see France and its excitable, volatile people greatly chagrined at the defeat of their friend and ally, Russia; and while not willing to precipitate a conflict which might bring great disaster upon themselves, we can readily surmise conditions which might bring the French into the same conflict. The

German emperor's activity and ambition and general disposition to present "the mailed fist" is well known, and we can hardly understand why he is not already thrusting himself forward in some manner in connection with the present conflict. We may be sure that, unless ill health prevents it, he has in mind some project for satisfying Germany's "land hunger" in the vicinity of China.

Meantime China, awakening from her long sleep, is becoming infused with the spirit of war, and, either independently or as an ally of Japan, she is prepared to be a great factor in the world's affairs in the near future, though just how may not be apparent at the present time. Her millions of people under the guidance of Japanese officers would certainly be a power that would require counting.

### **ANOTHER FACTOR— RELIGIOUS AMBITION**

It may appear strange to consider religious ambitions a factor provocative of war; but it is true, nevertheless, that misguided emotions, supposedly religious, have been potent factors in many wars. Just now the apathy of the public of Christendom on religious subjects is noted. All the more those of religious proclivities are looking for another issue more popular than personal redemption, faith in the precious blood and consecration to the divine service. They have been seeking it in "social uplift" schemes, which have been more or less successful; and now the "civilization" of the uttermost parts of the earth is a popular scheme. We are told that the conversion of the world is merely a question of dollars, yet no explanation is offered as to why the lands of discontent, of murders, of suicides, etc., are specially lands of dollars — the lands in which money is plentiful.

Christianity does not wish to acknowledge that it is not progressing with leaps and bounds toward the goal it has set for itself, contrary to the word of God, namely, the conversion of the world. Hence, when individual conversions at home become scarce, and

2H60

real vital Christianity is at a low ebb, the more ado is made about affairs in foreign lands, and the impression is given and received that civilization is Christianization, and that Europe and America, being civilized, are therefore Christianized! Populations are counted en masse as Christian, and they look abroad to foreign lands as "other worlds to conquer." We should be glad, indeed, to see the blessing of true Christianity carried all the world around; but since this is evidently not practicable, we should be glad to see the lesser blessings of

civilization spread everywhere. But when we reflect that with its blessings go also its blights and evils, we incline to believe that for the few years remaining between now and the setting up of the Kingdom, the heathen world would be just as well off if left alone in its blindness, and contentment therewith, as if confused and made discontented by modern civilization, and Christianity with its unscriptural teachings and creeds brought down from the dark ages.

But our opinion on this subject is not the popular one. Those who very rarely preach about eternal torment in their own pulpits become enthused for mission work, and entuse others on the score of saving the heathen from an eternity of torture. The heathen are easily pictured as being in great danger, or as crying out to Christianity for help, and public sympathy is easily aroused. A "holy war" for the opening up of China to the gospel would evidently be a very popular movement, and would attract many volunteers from even those who make no religious pretensions themselves, and live little better than heathen under much more favorable conditions.

### **BISHOP'S MISSIONARY SERMON**

That such a carrying of the war to foreign countries would not be harshly thought of is evidenced by the following extracts from Bishop Fowler's (Methodist) "Great Missionary Sermon," recently delivered. He said:

"If the storm breaks upon the world too suddenly, and all the other powers stand back and leave the contest to the English-speaking peoples, we even then can defend our rights, save the world from Russian absolutism and meet the high obligations thrust upon us by a friendly Providence; provided, that the strife is like the old Talke-Knife strife of the Swedes, where the contestants were bound together by a rope around their waists and, each armed with a stout knife, fought the mortal combat to the finish; provided that we understand its decisive character and have but one argument, and that, war to the bitter end; that we have but one plan, and that, victory or death, and that we have but one purpose, the absolute control of the Pacific, cost what it may. With such convictions and purposes we can help liberty to her final triumph, and secure civil and religious freedom to mankind forever.

"So God has made ready his channels, and can easily cut the leashes of storm and tempest about the centers of English-speaking peoples, these homes of liberty and Christianity. It is for us to merely use the defences offered us."

The bishop then proceeded to say to the assembled mission-workers that the great Methodist church is only "playing at saving the world." That, if an earnest effort were made to straighten the traces, the M. E. church

alone, instead of struggling to raise one million and a half, could raise more than three hundred million dollars a year for missions. "But with even one-third of that amount of holy consecrated money what could we not accomplish!" exclaimed the bishop, and added, "The world's salvation is reduced to a question of dollars and cents! We have the blood of the atonement; we have the resurrection of the Son of God; we have the gospel; we have the experiences of saving grace; we have the theology and a host of scholarly believers; we have the material agencies, Bibles, presses, steamboats, railroads, and an open world—everything ready and waiting— all we lack is money." And yet he concludes — "This generation of believers will see the salvation of this generation of sinners, and the kingdoms of this world will become the kingdoms of our God and of his Christ." This last remark will be noted as in sharp contrast with the Methodist view presented recently by E. L. Eaton, D. D., who assured us that these things would not occur for "fifty thousand years —yet."

### **CURSES AND BLESSINGS OF WAR**

All good and benevolent people must surely deprecate war as being in a large degree a relic of barbarism and totally opposed to the spirit of love. Nevertheless, wars have done their part in breaking the chains of superstition and teaching valuable lessons to our poor fallen race. From our standpoint, there was nothing unreasonable in our Lord's commanding Israel to war with the surrounding nations, for we see that, according to the scriptures, the slaughtered ones went not to a place of eternal torment, but into the death-state, "sheol," "hades," the grave. We see that in God's plan arrangements have been made whereby "all that are in their graves shall ultimately "come forth," be awakened, that they may be brought to a knowledge of the truth to the intent that by obedience to it they may yet regain all that was lost by the fall, and eventually become possessors of eternal life in the paradise God has promised to establish throughout the world during the

2H61

millennium. From this standpoint the loss of life in war is not more serious than its loss in pestilence or fire or flood or any disaster. But from the standpoint of the majority of Christian people, the soldiers are usually recruited from those who are not Christians, and who, according to all the creeds of Christendom, would at death pass into indescribable-torment of everlasting duration. One might suppose that we would feel free to encourage war or at least feel no serious opposition to it; that the chief opponents would be those who hold the eternal torment theory for all except those who are "born



again of the Lord's Spirit," and whose sons are enlisted in these wars. But, strange to say, the reverse is true. It is ours to advocate peace and concession in every possible manner, while enthusiastic advocates of the eternal torment theory have been war promoters and advocates and defenders in nearly every instance for centuries. This inconsistency shows that at heart those who profess the eternal torment doctrine do not believe it. Otherwise, surely, none would be recruited for the armies except the young saints. And, by the way, it does look as though this were the thought of some in the organization of "Boys' Brigades" in the various churches, and the drilling of them for the slaughter that is coming. Nevertheless, so far as we know, morality and not Christianity is the test or standard for membership in the "Boys' Brigades."

It would be easy to fill a volume on the cruelty of war, the sufferings it entails not only upon the fighters, but also upon their loved ones at home, and in this connection its degrading influence should not be lost sight of. Unquestionably, to those engaged in warfare, unless under very peculiar circumstances, fighting for a just principle, war must certainly be very brutalizing.

Nevertheless, wars have served a great purpose in the divine plan. They have stirred up nations and kindled ambitions, and have had much to do with social uplift. We can even see some particulars in which the present extensive military establishment in Europe has proven advantageous, notwithstanding the momentous cost entailed upon the nations and the maintenance of so many men in an unproductive pursuit. For instance, the peasantry of France and Germany and Austria, as notable examples, have been awakened from their lethargy, brought into contact with the outside world, and been taught lessons of great value to them, not only from books but also from the experiences of life through which they have passed. As an educative process alone, the present army arrangements of Europe are working wonders for the people. Far better, you may say, that these youth should have been educated otherwise than in army life; but we reply that they would not otherwise have been educated at all. People can, will, must pay for army expenses, while they will not as a rule pay with the same liberality for educational matters — the United States being an exception to the rule.

## **THE CHRISTIAN SOLDIER AND WARFARE**

In the scriptures the true believer, justified by faith, and wholly consecrated to the Lord, is sometimes spoken of as a soldier who is expected to "fight a good fight;" but the apostle is careful to inform us that these are not to battle with carnal weapons, but are to be armed with the whole armor of God's word and to be skillful in the use of the sword of the Spirit, which is the Word of God. These are the only Christian soldiers known to the



scriptures. They are comparatively a little flock, a small company; their captain is Justice; their fight is not with carnal weapons, neither is it against flesh and blood. Instead of seeking to destroy men's lives, these soldiers of the cross are pledged to lay down their lives for the brethren (1 John 2:16), to fight a good fight against sin in themselves, to defend others, to help others likewise to overcome sin— "to do good unto all men as they have opportunity, especially to the household of faith." (Gal. 6:10)

Very evidently, anyone who would belong to this little army of the "King's own" would of necessity be separated from the world in its main objects and purposes. We are not to expect that the world in general will understand and appreciate the privilege of enlistment in this army. The joy which comes to these through victory over self and sin would partake largely of a torment to the worldly, who have not become acquainted with the captain, who are not interested in the glorious objects ultimately to be attained, and whose aims are of the earth earthy. Truly, the apostle declares, "The world knoweth us not, even as it knew Him not" — our Captain.

It is difficult for many of the Lord's true followers to learn that they must not expect everybody to enlist with them; that they must be content to let the world enlist in its own warfares, fight for its own projects and fight out its own ambitions, and that the soldiers of the cross must take a different path and fight under the command of the Captain of our salvation, and be content so far as the world is concerned to give the word of counsel and advice only "to him that hath an ear to hear" — not to expect all to hear and obey and to enlist with us, but to remember that the "King's own is in all a little flock to whom it is the Father's good pleasure to give the kingdom in due time. (Luke 12:32) We must be content with the Lord's promise that by and by, after our testings and trials are over, after we shall have demonstrated our loyalty to the Lord, His word and the principles of

2H62

righteousness, after we shall have fought a good fight and shall have finished our course and have attained the crown of righteousness laid up for them that love the Lord's appearing, then we shall be privileged to bring to the world of mankind what shall ultimately prove to be the "desire of all nations" — the dominion of the heavens.

### **FAITHFUL UNTO DEATH**

"Be thou faithful unto death, and I will give thee a crown of life."

It will not be very long, dear fellow soldiers of the cross, until the battle will be over, the victory won; for the “King’s own” are called to victory and not to defeat. Our enlistment is in accord with the great plan of the ages which our Father previously mapped out, and we know that all His purposes shall be accomplished, that His Word which went forth for the calling of this little flock to joint-heirship with Jesus in the kingdom which is promised to be established and to bless all the families of the earth—that word cannot be broken, its fulfillment is sure. Yea, its fulfillment is nigh, even at the door.

Though we are in the world, but not of the world, we, nevertheless, are more or less affected by every matter which affects our neighbors; and hence in the great battle that is now impending between truth and error, between princes and people, between money and labor, and with more or less of right and wrong on both sides of all questions, the “King’s own,” the soldiers of the cross, will have some very trying experiences. It is the present time that the apostle emphasizes as “that evil day” — the period of special trial in the end of this age, saying, ‘Take unto you the whole armor of God, that ye may be able to stand in that evil day, and, having done all, to stand.’ Analyzing these words, we see them to signify that in the end of this age there would be special trials of severe testing; but the apostle’s language also implies that the Lord will make special provision for the protection of His faithful ones, and that this will be an armor of truth, of knowledge, of information granted to them from the great armory, His Word, the Bible. The exhortation that we should take it implies that the Lord will not force it upon any, but to those who are in the right attitude of heart the doors of the armory will be open, and the proper armor supplied in due season, and that they must demonstrate their loyalty and obedience to the Captain by seeking this armor and putting it on. Those who do not thus yield obedience to the Captain’s word will not have the protection necessary for this time, and, as intimated in the text by the apostle, they will not be able to stand in this evil day. Soldiers of the cross in previous times had not so much of the armor supplied, neither did they need the special armor that is needed now. They did not live in “this evil day.” The head knowledge that our grandfathers had respecting the divine plan will surely prove insufficient in this day of so-called higher criticism of the scriptures, evolution theories, theosophy and Christian Science. Whoever has not the proper armor necessary for the present time will be pretty sure to fall in this evil day, this day of special trial and testing; but he who puts on the armor of God, he who possesses the fruits of the Spirit, the Apostle Paul assures us shall never fall, but so doing an entrance shall be abundantly administered unto him into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

Many of the tests of this evil day are already upon us, and, as the prophets have foretold, “A thousand shall fall at thy side, and ten thousand at thy right hand.” (Psa.

91:7) These are falling away from the faith because in many instances they were not spiritual Israelites indeed, but as the Lord declares through the prophet, "Wherefore, because this people draw nigh to me with their lips while their hearts are far from me." The Lord wants as members of the "King's own" those who are at heart loyal to Him, loyal to all who have His Spirit and loyal to righteousness and truth. If we are ashamed of Him, ashamed of His brethren, or ashamed of His Word, we are not of the kind that He is seeking now. Those who are to be with Him, to share His throne and glory and to join with Him in the great work of emancipating the world from the power of sin and death during the millennium, must all be loyal at heart, to the core, and the various trials and testings now permitted will demonstrate the degree of loyalty. Let us, dear brethren, be loyal; and even if the time should come when we shall be misunderstood by our neighbors and friends, the children of this world, let us put our confidence in the Lord; let us fight the good fight of faith against sin and error and selfishness within and without, and thus doing lay hold upon eternal life.

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There is never a path so hidden,  
But God will show us the way,  
If we seek for the Spirit's guidance,  
And patiently wait and pray.

*The Pittsburgh Gazette, February 29, 1904*

## **GODLINESS WITH CONTENTMENT**

Pastor Charles T. Russell of the Bible house, Allegheny, addressed two large and interested audiences at Cumberland, Md., yesterday. In the afternoon his discourse was on "The Oath-Bound Covenant." In the evening his text was "Godliness With Contentment is Great Gain." 1 Tim. 6:6. His evening address in full follows:

Infidelity assails the scriptures as being opposed to progress and advancement, and in proof cites various passages, as "Be content with such things as ye have;" "Be content with your wages;" "Be careful for nothing," and our text, etc. But in this as in other matters,

"Blind unbelief is sure to err  
and scan God's word in vain;  
"God is his interpreter  
and he will make it plain."

Unbelief is generally blind—inclined to take things from the wrong standpoint—and hence, as the apostle has pointed out to us repeatedly, the world by its wisdom knows not God. The believer, on the contrary, assuming that there is superhuman wisdom in the divine word, investigates from that standpoint, and, as the Lord promised, "He that seeketh findeth." The believer, in proportion to his consecration and Christian development, finds more and more that the testimonies of the Lord's "Word are sure, making wise the simple." (Psa. 19:7) A wide difference should be recognized as between Christian contentment, which is based upon godliness, and worldly contentment, which is based upon slothfulness—love of ease, selfishness. The scriptures everywhere condemn the latter and everywhere commend the former.

### **CHRISTIANITY INCITES TO PROGRESS**

Looking all about us to the civilizations of India and China and in the barbarisms of Africa and other parts of the world, and comparing these with the civilization of Europe, which has spread to America, we see clearly that Christianity must have had something to do with the wonderful progress of all the people who come under Christian civilization. True, they are no more contented than people of other lands—not nearly so much so. Nowhere in the world is godly contentment so lacking as in so-called Christendom. How should we account for these facts, which are incontrovertible? How shall we understand the fact that Christianity has incited to progress yet

has not developed large godliness nor great contentment — the very teachings which the apostle inculcates in our text? We answer that the teachings of Christianity are in some respects revolutionary, while in other respects they are extremely conservative. The revolutionary tendency has affected the masses of Christendom, while the conservative features of the teaching have been received and appropriated by, comparatively, only a few—the consecrated, the saintly.

True Christianity, whose mouthpiece is the Bible, is the foe of superstition, ignorance, prejudice, slavery of thought. Where else, in what other teachings or writings than the scriptures—in what other holy books of the world—do we find such liberty-inspiring teachings as are presented in the Bible? Every male and female, bond and free, rich and poor, are plainly informed that they have all one standing before the bar of God—that they are all sinners, because all children of the one parentage, because all affected by the fall; and that all need a Savior and that all who would have salvation now must be saved in exactly the same manner—by faith and obedience. Where else do we find a clerical class entirely ignored as respects any superiority—the whole Church of Christ being called a “royal priesthood, a holy nation, a peculiar people?” Where else do we find such statements as those of our Master, “All ye are brethren and one is your Master, even Christ . . . He that is greatest among you shall be your servant.” (Matt. 23:8-11) It is these teachings of the Bible that show that “of one blood God created all the families of the earth,” and that “He is no respecter of persons. (Acts 10:34)

These teachings, wherever they have gone, have served to inspire self-respect amongst the lowly and to inspire humility amongst the great. The teachings of scripture are leveling in their character, and, without entering into politics or world government in any degree, the influence upon those who are taught of God through His book are contrary to aristocratic ideals. True, nominal Christianity (Churchianity) has not always stood for these noble things. On the

2H64

contrary, it has frequently supported autocratic government by kings and emperors and popes and priests; but the difficulty has never been with the Bible and its teachings, but with the perversion of these. During the dark ages, when the teachings of the Bible were not communicated to the people, but, instead, the traditions of men, ignorance and superstition and priestcraft flourished and with them autocracy. But in the dawning of the Reformation, with the uncovering of the Word of God, with the lifting from it of the sackcloth of the foreign tongue, with the publishing of it in the languages of the people, human rights began to be

recognized, and the wheels of progress in every direction began to turn.

No one can be a true child of God, “taught of God,” and have reached an advanced position in the school of Christ, without having come to an appreciation of the spirit of liberty, which is associated with the spirit of the truth —without wishing liberty of conscience for himself, and without wishing to grant similar liberty to others. The difficulty with bigots, who would burn one another at the stake for their conscientious convictions, is that they are deficient either in godliness or knowledge, or both.

### COUNTING GAIN GODLINESS

The context shows us why the apostle introduced the words of our text. There were in his day, as there are today, many who could grasp certain features of Christianity and enjoy them without appreciating its most valuable elements. For instance, amongst the Jews some were attracted to the teachings of Christianity by the liberty which it held out to them in respect to what they should eat and drink. The law had typically marked some articles of diet clean and some unclean, and the avoidance of the unclean was sometimes inconvenient and sometimes called for self-denial. The fact that Christianity imposed no such restrictions, but instructed its followers to eat such things as were set before them, asking no questions for conscience sake, and assured them that to the pure all things were pure — that under the New Covenant the soul was not defiled by the things that entered into the mouth, and gave to each one the liberty and responsibility of choosing such a dietary as would be to his own convenience and for his physical well being —these liberties of the Christians were attractive to some of the Jews who failed to appreciate the much grander privileges and blessings of the gospel.

Combating the influence of this thought the apostle wrote, saying, The advantages of the kingdom of God (the church of the present time, the embryo of the coming kingdom) consisteth not in liberty as respects meats and drinks, but chiefly, more particularly, it consists of the righteousness and true holiness inspired, and in the blessings of peace and joy which come with these. He exhorts the brethren to think so little of the liberty respecting diet that they would be willing to sacrifice their liberties in these respects for the good of others at any time — that the blessings and joys of true relationship with God might be extended to others who might be in danger of stumbling over the thought that such dietary liberties would be sinful, expressing the sentiments of his own heart, the Apostle Paul, who loved liberty as much as any, declared himself willing to eat no meat of any kind forever if thereby he could be the more helpful to any who are seeking the way of the Lord. Rom. 14:17

## THE HUMBLEST RICH IN CHRIST

The apostle points out elsewhere that the most humble, the most disadvantageously circumstanced as respects the present life, was really an heir of all things by reason of his union with Christ. He had already emphasized the fact that earthly conditions weigh nothing in the Lord's judgment, and hence that some occupying menial positions in the present life might really in God's estimation be far grander and far nobler than their masters and employers. He had already shown that God's favors to His people in the present time are to be chiefly expected along the lines of spiritual welfare, and that earthly difficulties, trials and disadvantages, persecutions, etc., were to be expected by the Lord's people as chiselings and polishings, fitting and preparing them for greater usefulness in the present life, and particularly qualifying them for the glorious honors and authority of the new dispensation, when the embryo kingdom of the present time would be the kingdom of glory. In verses one and two the apostle shows that this new relationship to the Lord, which is by faith, is not to be understood as affecting the interests of this present life, so that servants under the yoke of slavery should become high-minded, assertive and generally unfaithful to the obligations of their positions. He would have them recognize the Lord's knowledge of their conditions and the Lord's power to open up some other arrangement for them if such were His will, and if He saw a change of arrangement to be for their highest, their spiritual interest, as His people. He would have them rest not only as contentedly as they did before they received the gospel message, but more contentedly. Their godliness should not breed in them discontent, but make them joyful in the prospect of the future deliverance and the kingdom blessings, and appreciative of the fact that had they been rich or great in worldly matters they might have had no "ear" for the heavenly promises—"exceeding great and

2H65

precious."

Likewise those serving believing masters should not conclude that the new relationship in Christ absolved them from responsibility to the master, because He was a brother, and because one is our Master even Christ. In spiritual things there is but the one Master, but the one Dictator, "One Lord, one faith, one baptism, and one God and Father of all;" but in secular matters under the present conditions there are of necessity differences amongst the brethren. Neither the apostle nor we would wish to imply that the believing brother or master or employer of others should in no respect be influenced by the principles of his religion in his dealings with his

employees. Quite the contrary, so surely as he would become a follower of the Lord and taught of Him, his faith would affect his thoughts and words and doings in many respects and toward all men. The thought would be that this believing brother and employer should regulate his conduct toward all his employees as much in accord with the divine instruction and the Golden Rule as it might be possible to do under present selfish conditions. Thus, not only the believing employees would be benefited by their master's faith and works, but also the unbelieving employees. The believing employee should be content with the same treatment which he would recognize to be proper toward the unbelieving employee; he should be content with the same Golden Rule that should govern all the affairs of the Lord's people, whatever their position in life.

### **THOSE WHO STIR UP DISCONTENT**

The apostle points out in the context, that some, unable to appreciate the real advantages accruing to the believer, see only temporal advantage, and to these the first and practically only thought is gain —personal advantage as a result of godliness. It would appear that in the apostle's day certain features were stirring up the brethren along the line of earthly advantage through Christianity rather than along the lines of spiritual advantages. Such had grasped only those features of Christianity which would be agreeable to their selfish propensities. They should be treated as false brethren in the church, stirrers up of discontent, "consenting not to wholesome words, even the words of our Lord Jesus Christ," and to the doctrines which are in accord with godliness. Our Lord Jesus, both by word and example, taught that our labor and strife should not be for the meat that perisheth, nor for food and raiment, nor for earthly advantages and honors, but that we should seek chiefly the kingdom, and should rely upon our heavenly Father to supply us all earthly things according to our needs in His estimation.

Such as oppose these same doctrines of the scriptures — such as merely stir up the minds of the people along the lines of selfishness, sowing in their hearts the seed of discontent, the apostle assures us are not teachers of the truth, but "proud, knowing nothing as he ought to know it, doting about questions and strifes of words" —stirrers up of envy, strife, railings, evil surmisings and perverse dispositions of men of corrupt minds, and lacking the real truth of the divine revelation. Their mistake, he assures us, is in reckoning godliness according to the gain that could be made of it in the present life. There are numerous teachers of this kind in the world today. No doubt many of them are sincere, as were those in the apostle's day. There are Socialists, for instance, from



conviction, breeders of discontent, because they believe this the way to bring eventually a blessing to many. Good and bad motives commingle in their reasoning and in their teachings, but the sum of their difficulty, as the apostle points out, is that they have received merely a smattering of Christian teachings and have not discerned its essence at all; they are talking about matters which they do not understand.

### **TRUE GODLINESS AND TRUE CONTENTMENT**

The godly contentment which the apostle would inculcate is of the kind that is “not slothful in business, but fervent in spirit, serving the Lord.” It finds contentment in being in accord with the Lord, and finds the divine plan so grand, so superior to anything that human ingenuity could devise, that it rejoices to adopt the divine will in every particular. It says, in the language of the poet,

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

It begins with the true appreciation of personal unworthiness and a proportionate appreciation of divine goodness. It sees through the light of the word that through disobedience a death sentence came upon all the human family. It sees that whatever measure of life and health and strength we possess by nature is so much of divine favor to which we have no proper title. It is appreciative, therefore, of the present life, with its sorrows and trials and difficulties — realizing that present conditions are quite good enough for a race of convicts, under the death sentence. It rejoices in divine mercy when made aware of the mercy of God in Christ; that to secure for mankind an opportunity for resurrection and a future life, the Lord Jesus left the heavenly glory, came down to human conditions that He might take the place of Adam—that He might redeem Adam from the sentence of death, whereby not only he, but all who

2H66

had come under the sentence through him, would be released from that penalty or curse. Learning that in God's due time the curse will be rolled back from the world, and the blessing of the Lord will reach every creature through the millennial kingdom, it rejoices in this gracious purpose of God, and is satisfied to await His time.

When informed that a further feature of the divine plan is the selection during this gospel age of a "little flock," chiefly of the poor of this world, rich in faith, to be heirs with Christ in the glorious millennial kingdom, godly contentment overwhelms us with the thought of divine goodness and grace, and gladly accepts the proffer even when assured what the terms or conditions will be—to be not of the world, to be misunderstood by the world, to be counted peculiar, to practice self-denial not only as respects sin but also self-sacrificing as respects human rights, to thus suffer with Christ as a member of His body, the true church.

Godly contentment, fed by the "meat in due season of the Lord's word, grows stronger and stronger and more and more appreciative until, as exemplified in the Apostle Paul himself, it is able to "rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope which maketh not ashamed" — that blessed hope of the glorious appearing of our Lord and Savior Jesus Christ — that glorious hope of becoming heirs of God and joint heirs with Jesus Christ our Lord to an inheritance incorruptible, undefiled, that fadeth not away—that blessed hope of which we spoke this afternoon, the hope based upon the "oath-bound covenant" of God, of which the apostle says, "Which hope we have as an anchor to the soul, both sure and steadfast, entering into that which is within the veil" —the hope of becoming thus, with Christ, members of the seed of Abraham, which shall during the millennial age be privileged to participate in the great work of the kingdom, the work of blessing all the families of the earth with a knowledge of the Lord and with the life which He purchased with His own precious blood for so many as will obey Him.

### **"GREAT GAIN" OVER WHAT?**

This is the godliness and this is the contentment which the apostle in our text declares to be great gain. It is a great gain over what we possessed as natural men, without God and without hope, or with little appreciation of God and little hope. It is a great gain, too, as respects even the present life, for, as the apostle elsewhere declares, it has "the promise of the life that now is, and also of the life which is to come." (1 Tim. 4:8) The advantages of the life which is to come we have already

considered; let us now glance at some of the advantages in this present life. We are aware that many sincerely believe that the Lord's people who have godliness are miserable, and their condition anything but enviable. This is because the worldly mind measures the Lord's people by its own standards and from its own standpoint; the worldly think how destitute of joy and blessing the life would be for them were they in a condition which they imagine the Lord's people to be in. But they are not in that condition. The world is continually seeking for happiness, seeking for pleasure, like the hunter who forever hunts but finds little. On the contrary, the Lord's true people have found the pearl of great price; they have found that which satisfies their longings as nothing else can do; they have secured the happiness, the joy, the peace, which the world is seeking after, but vainly, because seeking in the wrong direction.

Speaking of this same class controlled by godly contentment the Lord says, "My peace I give unto you—not as the world giveth give I unto you—let not your hearts be troubled neither let them be afraid." (John 14:27) Not all of the Lord's true people have reached the degree of peace and joy in the Lord and the godly contentment which the scriptures assure us is the portion the Lord designs for his consecrated ones; but as we thus hold out before you the scriptural declaration of our privileges, it is our hope that each will be stimulated to more firmly lay hold upon this blessed condition for the present life, which the Lord designs should be for our comfort and joy in the Holy Spirit. The apostle speaks of this same condition, saying, "Let the peace of God which passeth all understanding rule in your hearts." (Phil. 4:7) This peaceful condition is to be the rule; anything else is to be the exception and more and more the rare exception. These goodly fruits of Paradise grow freely in the garden of the Lord, even in this present time. Let us partake of them freely and have the refreshment and rest in the Lord which he designed for us, and proportionately we will be letting our light so shine before men that all those whom the Lord hath similarly called to joy and peace and blessing may more and more be attracted, that they with us may journey onward joyful, even in the narrow way, toward the heavenly kingdom.

### **DISCONTENT AMONGST THE RICH**

The lesson which the apostle crystallizes in our text he still further amplifies in the verses following it, in which he addresses the rich and exhorts them to contentment, as in the preceding verses he exhorts the poor and the servants to be content. The gospel of the Lord Jesus is adapted to all conditions. The common leveling of humanity was not the design of the Lord

for, nor is it applicable to, present time arrangements and conditions. Not until the “little flock” shall reach the kingdom will they reach a plane of full equality; and ever then the scriptural assurance is that amongst those enjoying a participation in the Lord’s resurrection, the first resurrection, there will be differences. “As star differeth from star in glory.” It was in the divine design that humanity should not reach a general level. The great leveling time will be during the millennial age, and the leveling processes are represented by the symbolical language that every mountain shall be brought low and every valley shall be exalted. Yet even in the Millennial age —subsequently, as we understand the scripture — there will be law and order and some of humanity will be chosen as representatives of these necessary conditions. Anarchy and lawlessness are contrary to every feature of the divine plan.

The apostle’s argument is that they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, because the love of money is a root from which springs evil of every kind. The essence of the apostle’s argument is that we who have experienced the grace of God in the forgiveness of our sins, and who have been called by Him to joint-heirship with His Son in the kingdom that will bless the world shortly, should consider of chief importance the things and conditions which would assist us in making our calling and election sure. He would have us see not only that riches might be a hindrance to our faithful running in the race in the narrow way, but that even the will to be rich, the desire to be rich, might become a stumbling-stone to us.

### **THE RICH NOT LESS NOBLE THAN THE POOR**

It is not because some of the rich are not equally as fine characters as some of the poor, and hence equally as acceptable to the Lord as the poor, that the Lord declares that “not many rich, not many wise, not many great, not many mighty” shall attain joint-heirship in the kingdom; but because riches and honors and fame are apt to entangle and to draw the heart’s affections and zeal away from the heavenly things to the good earthly portion being enjoyed. Hence it is that, while many of the rich are noble, yet “not many rich and not many noble” will attain a place in the kingdom. Riches bring with them their trials and their snares, which drown men in destruction and perdition.

The apostle does not say that riches send men to eternal torment and flame, but that they tend toward their destruction — the loss of destruction of their usefulness in the highest sense possible in the present time, the destruction of their

hopes and interests, etc., in the kingdom in the future, and, if they do not reform, the tendency would be eventually to lead them down to the second death — to utter destruction — to annihilation — the end of all who will not come eventually into accord with the divine arrangement. The apostle's thought is that the tendency of money under present conditions is downward and deathward.

### **DISCONTENT — COVETING MONEY**

There are many who have “the love of money” who have little of the money itself. The injury comes not so much from the money as from the love of it, hence these money lovers without the money are in as great danger, or possibly greater danger, than many of those who possess the wealth. As the apostle points out, “some coveting after money have erred from the faith and pierce themselves through with many sorrows — possibly without getting the money they coveted. We think of Judas in this connection, and remember how his difficulty was the love of money, how he was willing to sell his Master into the hands of his enemies. And we think of some today who are willing to sell the Master's representatives — His truth and His brethren — some who are ready to deny these because of their love of money. We can only say that they have the spirit of Judas and not the spirit of the Lord.

We can only warn those who feel in their hearts such a craving, such a covetousness for money, that they are in great danger — danger as respects this present life, that instead of crowning themselves with wealth and honor they are piercing themselves with many sorrows, wounds of conscience, wounds from friends, wounds from every quarter. We can only admonish, in the language of the apostle, that the Lord's people having food and raiment in reasonable quality and quantity, should be satisfied, content and thankful — should not spend strength in amassing wealth or in worldly ambitions. On the contrary they should begin to enjoy the Lord, to rest their hearts with contentment on Him, to study and rejoice in the glorious “things which God hath in reservation for them that love Him,” to enjoy “the peace of God which passeth understanding ruling in their hearts,” and to engage with zeal in the service of the Lord; that enjoying His peace and His favor and the glorious hopes, they might communicate the same to all, “even as many as the Lord our God shall call.”

In conclusion, then, dear friends, let me urge upon you that you daily and heartily seek to live the new life, as new creatures in Christ Jesus;” to enjoy in this present time the privileges and peace which are properly ours through Christ Jesus our Lord — rest in His finished work as the ground of our peace with God; rest of heart in His promises that those who seek

2H68

first the kingdom of heaven and its righteousness shall have all their necessities supplied according to divine wisdom; rest in the thought that divine wisdom is superior to all other wisdom and superior to any of our own plans and projects. While active in the Lord's service, seeking to let our light shine out before men, seeking to glorify Him in our bodies and spirits which are His, seeking to be "not slothful in business, but fervent in spirit serving the Lord," the peace of God

will dwell in us richly, and we shall be content with the results of His work; content that having done all in our power to do, the Lord will graciously accomplish His own great purposes in us in His own due time; content with the thought that all things are working together for good to us and to all who love God, the called ones according to His purpose; content too that the divine plan for the world will in "due time" justify the long ages of expectancy under the reign of sin and death. "Godliness with contentment is great gain."

*March 14, 1904*

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## **GOD'S BOOKS OF REMEMBRANCE**

March 14. — Pastor C. T. Russell of Allegheny spoke twice yesterday at the Auditorium in Cincinnati. The morning discourse was on God's Books of Remembrance. The speaker took for his text Malachi 3:16-17: "Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Pastor Russell spoke as follows:

Words are but pictures by which we convey thoughts. Thus considered, the words of our text are not limited to books shaped and bound after the ordinary custom of our day, nor to books written and rolled as a scroll after the manner of books of olden times when these words were penned. Rather we should take the broader thought, namely, that a book is a symbol of a permanent record, no matter how the record is made, by pen or type impression or by the impress of memory. The God revealed in the Bible differs totally from the gods of the heathen. One noticeable difference is that the heathen gods are all represented as being so great, so dignified, so distant, as to seldom notice their subjects, and then usually in anger and

with punishments. But the God of the Bible, on the contrary, reveals Himself as one who, though great, looks down in compassion upon His creatures, taking interest in every incident and affair of their lives, and especially interested in those who are devoted to Him. Repeatedly we are assured that He remembereth our frame, that He knoweth we are dust, that He looks with compassion, sympathy, yea, with love, upon His creatures, notwithstanding their fallen condition. Our text and various other records of the Scriptures emphasize this thought, not only that the Lord takes notice of the interests of His people, but that He takes a permanent or lasting note of their loyalty— that their fidelity to Him is not forgotten and will surely have a reward, even though for the present time circumstances may seem to contradict this, and the Lord's faithful ones may seem to be neglected and in no sense advantaged above their enemies.

### **LISTS OF GOD'S FRIENDS**

God's books of remembrance are frequently mentioned in the Scriptures, but never as records of evil, of sin, nor of sinners. Only of the good does God keep record according to the instruction of this symbol. It may be profitable to notice just why this is so. It is because the whole race of mankind came under condemnation through the disobedience of our first parents. The sentence of death passed upon all without exception. There was no need of writing the names of the condemned ones, for all were condemned; but when God, in great mercy and compassion, provided a redemption of the world through the death of His Son, the proclamation of mercy and forgiveness went forth. During this Gospel Age, while mankind is still in bondage to sin and death, and while the god of this world, Satan, still holds control over the masses of mankind, blinding them through sin and superstition and ignorance and prejudice against the Truth, against God and against righteousness, the few who exercise faith in God are specially pleasing to Him. God does not change conditions so as to interrupt the faith of these or make it unnecessary; but, while testing or proving their faith, He promises them the greater proportionate blessings in future. It is this class that is addressed in our text and respecting whom it is declared that their names are written in a book of the Lord's remembrance, which signifies that this class, specially pleasing to the Lord, will not be forgotten by Him,

2H69

and that He has special rewards for them when His due time for giving the rewards shall arrive.

To be thus written in the book of God's remembrance signifies His friendship, His love, His blessing. And as the divine disfavor meant the sentence of death upon



Father Adam and upon his race, so the securing of divine favor through Christ implies a return to the favor originally lost and to the everlasting life which God originally purposed for all of His intelligent creatures in accord with Himself. In other words, favor with God meant life everlasting, and divine disfavor means the loss of life everlasting—means the second death — means extinction. Thus the sentence of death that came upon the whole race of man is now being offset to some extent, because through Jesus a way of return to divine favor and to everlasting life has been opened up, and those who secure the divine favor thus have their names written in God’s remembrance as His friends. It does not surprise us, therefore, to find this book of remembrance elsewhere styled the “book of life.”

But, while the names of the Lord’s faithful ones are now written in this book of life, in this book of His remembrance, as amongst His friends, and those whom He approves and desires shall enjoy His favor forever, nevertheless, life itself is not secured now, it is not granted now — merely the promise of it may now be enjoyed. Our names are thus figuratively written in the book of life, in the book of God’s remembrance, from the moment we exercise the proper obedient faith in Christ and make our consecration to walk in His steps; but unfaithfulness on our part would cause our names to be blotted out of this book; hence, having come into full relationship, our great concern must be to so faithfully continue in His love and service that He will not blot out our names —that He will continue to esteem us worthy of His love and favor through Christ down to the very close of this present life; and that then as a result of this we may be granted a share in the first resurrection in which we will get back the life conditions, the perfect conditions, absolutely and free from imperfection and death.

### **SOME NAMES TO BE BLOTTED OUT**

This thought is repeatedly presented to us in the Scriptures: I quote you our Lord’s words in His message to the churches (Rev. 3:5), “He that overcometh, the same shall be clothed with white raiment, and I will not blot his name out of the book of life, but will confess his name before my Father and before His angels.” The same thought is presented to us in another form in Daniel’s prophecy (12:1). Speaking of the resurrection at the close of this Gospel Age, the message is, “At that time my people shall be delivered every one that shall be found written in the book.”

Not only are the Lord’s faithful people of this Gospel Age interested in this book of life, but the world of mankind during the next age, the Millennial Age, will be



similarly interested, though not in the same book of life. The book of life now open is merely for the overcomers of this present time — those who overcome through faith —those who are now called in advance of the world of mankind. With the end of this age this book of life will be permanently closed, for the call of this Gospel Age is a spiritual call, “a heavenly calling,” a “high calling,” to a change of nature —to life everlasting on a spirit plane and not as human beings.

With the dawning of the Millennial Age the divine plan will reach the world in general, and the divine proposition of blessing does not offer a spirit existence to mankind, but a human, earthly existence, which through the Apostle Peter is explained to be “restitution” (Acts 3:19-21) to all that was lost through the fall —to an earthly life, to an earthly Eden, “Paradise restored,” recovered from the curse. The new conditions properly enough call for new tests, and likewise the different reward of everlasting earthly perfection and life implies a different record, a different book of remembrance from the one now open, in which only those granted a share in the heavenly calling are recorded.

It is in full harmony with this thought that we read in Revelation (20:12), in the picture of the Millennial Age and the judgment or trial then granted to the world of mankind, these words — “And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened which was the book of life, and the dead were judged out of those things written in the books according to their works.”

### **ONE CHANCE FOR EVERY MAN**

We who now believe in the Lord Jesus rejoice that our faith in Him secures to us a new trial for eternal life. In the first trial our first parents represented themselves and all of their posterity in their failure, and consequently all shared their penalty, death. It was because Christ redeemed us from that sentence of death that we have this trial for eternal life in this present time, and it is because of this same sacrifice for sins that ultimately the whole world will have a trial for everlasting life — through Him who loved us and bought us with His precious blood. This Gospel Age is the trial time for the few that now have ears to hear and hearts to obey and to walk by faith; the next age, the millennial period, will be the world’s trial day, when those who have not now ears to hear and eyes to

2H70

see God’s grace in Christ shall have their eyes of understanding opened and their deaf ears unstopped, and be brought to a knowledge of the truth.

The text just quoted (Rev. 20:12) gives a picture of the world's day of trial for life everlasting. The great white throne beautifully represents the justice and purity of the trial, a full, fair opportunity to be granted every creature to come to a knowledge of God and to a knowledge of His gracious arrangements, and, if they will, to attain to the divine favor and blessing of life everlasting. The dead small and great standing before the throne represents how the world of mankind, including those who have gone down into the great prison house of death, shall during the Millennial Age come forth to the blessed opportunities and privileges of the millennial trial time. The expression "and the books were opened" refers to the general unsealing of the knowledge of truth in that time —particularly it refers to the books of the Bible which are now sealed, dark and incomprehensible to the majority of mankind, but which then shall be opened and clearly understood by the whole world. The truths which will test mankind during the Millennial day will be the very ones which the Lord has emphasized in His blessed book—the words of the Lord Jesus and the apostles and prophets. Thus our Lord declared in advance, "My words shall judge you in the last day" — the Millennial day of a thousand years length. All who will ever come into harmony with God must reach that harmony on the basis of obedience to the divine requirements, the essence of which divine law is love for God and for mankind.

### **ANOTHER BOOK OF LIFE TO BE OPENED**

During that time of testing and proving "another book of life will be opened." The overcomers in that time will not be joint-heirs with Christ in the heavenly kingdom and sharers in the heavenly glory, for such is not the divine provision nor the divine offer. Those exceedingly great and precious promises are for the little flock who during this Gospel Age are faithful even unto death, following in the footsteps of Jesus. Nevertheless, the blessing God has in store for the world is a wonderful blessing—far greater than mankind in general is able to conceive. All those who under those conditions pledge themselves to obedience to the Lord and His kingdom of righteousness will have their names written in that book of life. For the entire thousand years, to its very close, those names may remain written, and will not be blotted out except through a direct violation in letter and in spirit of the contract under which the names were written. And at the close of that period a general test will be applied to them all to prove whether or not they are at heart, as well as outwardly, loyal to the Lord and to the principles of His government, the principles of righteousness. If found disloyal in any degree, their names will surely be blotted out, for nothing is more dearly set forth in the word of God than that all sins, and every person and thing having the slightest sympathy with sin shall be blotted out of existence by that time; so that the new

dispensation, the eternity beyond the millennium, will not only be totally free from sin, but, additionally, all who will enjoy that eternity will be such as love righteousness and hate iniquity.

That the class mentioned as written in the Lord's book of life during the millennial age is a different one entirely from the class whose names are now being written is evident in another manner, by the declaration that those of the millennial age will be "judged according to their works." On the contrary, we who are now being judged are tried for life everlasting, are judged according to our faith—"According to thy faith be it unto thee." Our faith must be corroborated by our works, but under present conditions our works cannot be perfect because of weaknesses of the flesh and imperfections of our surroundings. Only our faith and intention can be perfect now, and according to these the Lord deals with us. During the millennial age, on the contrary, faith will be a comparatively easy thing, and hence not an adequate test. Then, too, works of righteousness will be more and more possible as the world of mankind make progress out of the sin and death conditions of the present time, up, up, up, by restitution processes, nearer and nearer to the perfection that was lost in Eden and redeemed at Calvary.

But we are specially interested in our own conditions of the present time, although we greatly rejoice to see in God's Word the blessing and peace provided for all the families of the earth, and which shortly, in due time, will be put within their reach through the glorified Christ Jesus and the Church, which is His body. Deeply interested in the writings of our own names in the book of life, the book of God's remembrance, we turn again to our text to note some of the conditions therein set forth, that we may be the better prepared to make our calling and election sure — to make sure that our names are written in the Lord's great record and that our course in life may be such that He will not blot them out.

### **NOW WE COUNT THE PROUD HAPPY**

The context clearly describes the conditions as they have prevailed through the period known as "this present evil world" —the period in which evil prevails and righteousness is at a discount, the period in which

2H71

"the prince of this world" works and rules in the hearts of the children of disobedience, and those who are faithful to the Lord are not only in a small minority, but are discredited with the majority and obliged to endure hardness as good soldiers — the time to which our Lord referred, saying, "Marvel not if the world hate you; ye

know that it hated Me before it hated you. If ye were of the world the world would love its own. "They shall say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven!" If such be your experience for righteousness' sake, be assured that your names will be written in the Lord's book of remembrance and not blotted out. Verse 15 says: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These words describe the present time, when the prince of this world flourishes and when his followers are numerous, and when the followers of righteousness and true holiness of heart are correspondingly repressed and disdained by the world. The Lord in our text is giving His people the proper thought, to offset the discouraging outward circumstances of the present time. From the human standpoint they might have expected that their becoming the Lord's followers would have meant an increase in worldly prosperity and an immunity from the tribulations, had it not been for the Lord's distinct statements on the subject, assuring all who would be His followers that they must take up their cross if they would follow Him, and that through much tribulation they must enter the kingdom. The consolation is that the Lord knoweth the sincerity of our hearts and of our loyalty to Him and to the principles of His righteousness — that the Lord makes a record of this matter, so that there will be no danger that even a hair of our heads should fall or a solitary disadvantage come to us through obedience to Him that would not be known to and appreciated by Him and ultimately have its reward.

It is in view of the exceeding great and precious promises which the Lord has set before His people in the word, and which they see with the eye of faith, that they are enabled to withstand the trials and difficulties and persecutions and evil speakings associated with the narrow way in which they are called to walk as true followers of the Lord Jesus Christ. To these, in proportion as they exercise faith in the Lord, the promises of the future will much more than compensate for the sacrifices and self-denial of the present life. "They shall be Mine, saith the Lord, in that day when I come to make up my jewels."

There is a precious thought here — the class which the Lord is now selecting, the Bride of Christ, the Little Flock which shall be joint-heirs with Him in the kingdom, are to know that in the Lord's sight they are specially precious — "jewels." They are to know that then God so loved the whole world as to provide through Jesus a great salvation, which shall ultimately extend its opportunities to every member of the race of Adam and give all an opportunity to come to a knowledge of God and to obedience to His laws and correspondingly to everlasting life.

He made a special provision, first, for those loyal to Him during this present evil time, when sin so abounds — these are His special jewels, His loved, His own.

### **GOD'S JEWELS BEING POLISHED**

And this thought of being ‘jewels’ carries with it an explanation of the trials and difficulties which the Lord permits now to come upon these. The trials and difficulties of life are but the polishings by which these jewels are being prepared the more perfectly to reflect the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord. In view of the blessings and glories of the future this jewel class may well esteem, as the apostle did, that present trials and difficulties are but light afflictions working out for us a far more exceeding and eternal weight of glory. With this thought before the mind, we can well overlook the things of this present time, which are but transitory, and keep the eye fixed upon the heavenly things which God hath promised to them that love Him.

Incidentally the Lord mentions a fact that is apparent to us all, namely, that this jewel class that “feared the Lord” rather than feared man, and that hearkened to the Word of the Lord rather than to the creeds of men, that feared not what man might do or say unto them, but rather were careful to secure the Lord’s favor and blessing — these “spake often one to another.” Such are drawn together—their love for the Lord and for righteousness naturally and properly draws them to others who have the same love, and this is the Lord’s intention — that they should speak often one to another respecting Him and His promises, upon which their hopes are built—that they should encourage one another in the narrow way and build one another up in the most holy faith. As the Apostle expresses the matter, they should forget not the assembling of themselves together — and so much the more as they see the day drawing on.

It does not surprise us either that our text declares that when the Lord’s faithful ones come together to talk of Him and His righteousness and His promises and His plans, and to stimulate each other’s faith and to develop one another and to stir up one another’s pure minds by way of remembrance of the Lord’s Word —it does not surprise us to be informed that the

2H72

Lord hearkens, listens, that He takes note of their sentiments of loyalty and faith, and that these things are associated with them in the divine remembrance —these things mark them as His people, the ones whom He is pleased to bless, and who will be blessed ultimately by

being received to Himself as joint-heirs with the Lord in the kingdom.

### **THEY THAT THOUGHT UPON GOD'S NAME**

Some who draw near to the Lord with their lips, but whose hearts are far from Him, think upon their own "name" —their own honor; others think upon the "name" or honor of the sect or party with which they are identified; but those whom the Lord will remember as His jewels will be those who think upon His "name," His honor. Let us be of this class. And such a respect for the divine "name" or honor, will surely not only hinder us from associating that holy name with prevalent false doctrines, "doctrines of devils," which misrepresent our Heavenly Father as purposing the eternal torment of nearly all of our race, but will on the contrary make us zealous in pulling down of such falsities which got their start in the "dark ages" and are "blasphemies" against our God whose name is love, and whose mandate is that all the wilfully sick shall be destroyed—not tormented.

Brethren, as fellow pilgrims in the narrow way, in the footsteps of our Lord, we are met together today after the manner described in our text. We are speaking one to another; not in the words of man's wisdom, not along lines of evolution and higher criticism, not along lines of business and pleasure, but along the lines of our Heavenly Father's direction for the study of His Word, for our mutual edification and upbuilding in the knowledge of the grace of God. We, then, according to our text, may realize the Lord's presence with us, that He hearkens to our songs of praise, to our petitions, to our rehearsing of His Word and promises, and that He is with us for our blessing, for our comfort, for our strengthening. As a result of this day's gathering in His name, may we all be the better prepared for the future polishings and testings which we must properly expect to be a part of our lot, that by these we may be made ready for the heavenly kingdom and its glorious opportunities for blessing the world.

It will not be very long that the wicked shall flourish as the green bay tree, as the Psalmist describes; it will not be very long that Satan will be the prince of this world; it will not be very long that he that would live godly shall suffer persecution and opposition. Very soon the prayer which our dear Master taught us will be fulfilled, "Thy kingdom come, Thy will be done on earth as it is done in heaven." Very soon the great adversary himself will be bound that he shall deceive the nations no more until the thousand years of Christ's reign are ended; very soon we shall be changed from the earthly conditions to the heavenly conditions, be like our dear Redeemer, see Him as He is and share His glory; very soon the great time of trouble which is now overhanging the world will burst and pass away, and prepare the world for the millennial

blessings; very soon the knowledge of the Lord shall fill the whole earth, so that none will need say to his neighbor, “Know thou the Lord, for all shall know Him from the least of them even unto the greatest;” very soon the grand consummation of the divine plan will thus be accomplished. Let us be glad and rejoice and give glory to our Lord, and seek more and more faithfully to walk in His footsteps even to the end of the journey. His grace be with us all.

*The Pittsburgh Gazette, March 21, 1904*

## **CHRIST, OUR PASSOVER**

### **DATE FOR THE LORD’S SUPPER**

Even standing room was a premium in the Bible House chapel, Allegheny, yesterday at 3 p.m., when Pastor Charles T. Russell spoke on the significance of the Lord’s Supper, after announcing that the date for its annual celebration, according to the custom of the primitive church, will fall this year on March 29 and be celebrated at Bible House chapel and by readers of the Watch Tower publications all over the world on that date at 7 p.m. All who recognize themselves as members of the “Church of the Firstborn whose names are written in heaven” (Heb. 12:23), were cordially invited to participate.

His text and discourse follows:

“Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Cor. 5:7-8

Notable among the experiences of typical Israel was

2H73

the Passover. The Feast of the Passover, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt—but particularly the passing over, the sparing alive of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel became a precursor of the liberation of the whole nation of Israel, and their passing safely over the Red Sea into freedom from the bondage of Egypt.

We can readily see that such a portentous event would properly be commemorated by the Israelites as intimately identified with the birth of their nation; and thus it is celebrated by the Jews unto this day. Spiritual

Israelites are interested in those events, as they are interested in all the doings and arrangements of their Heavenly Father, both in respect to His typical people, Israel after the flesh, and in respect to the whole world of mankind. But we have a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to us the “mystery” that those things which happened unto natural Israel were intended to typify and foreshadow still grander things in the divine plan respecting anti-typical Spiritual Israel — the “New Creation.”

### **SPIRITUAL ISRAELITES ALSO WAIT**

In reference to these spiritual things, the apostle declares that the “natural man receiveth them not, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us (the New Creation) by His Spirit” (1 Cor. 2:10-14). God used the apostles as His mouthpieces to give us certain dues whereby, under the guidance of His Spirit, we may understand the deep things of God. One of these clues is found in our text. Following the apostle’s indication, we see clearly that Israel according to the flesh typified the whole people of God — all who shall ultimately become His people, down to the very close of the millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh’s servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents to the Lord and His people.

As the people of Israel longed for deliverance and groaned under their taskmasters, yet were weak and unable to deliver themselves, and could never have freed themselves from the yoke of Egypt had it not been for the Lord’s intervention on their behalf, and His appointment and sending of Moses to be their deliverer, so we see the world of mankind at the present time and throughout the past, groaning and travailing in pain together under the exactions of “the prince of this world” and his minions, sin and death. These hundreds of millions of humanity have a craving for liberty from bondage to their own sins and weaknesses, as well as for release from the penalties of these — pain and death. But without divine aid mankind is powerless. A few make a vigorous struggle and accomplish something; but none get free. The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who He has promised shall deliver His people in His appointed time — bringing them across the Red Sea—representing the second death, in which Satan and all who shall affiliate or sympathize with him and his evil course shall be everlastingly destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. But the Lord’s people “shall not be hurt in the second death.”



## DELIVERANCE OF THE FIRST-BORNS

The foregoing is the general picture; but, inside of it, and yet a part of it, was another, a particular picture, which related not to mankind in general and their deliverance from the bondage of sin and death, but only to a special class among them — “The firstborn.” Corresponding to these as their antitype, we have brought to our attention by the inspired Word, “the church of the first-born, which are written in heaven”—the New Creation. In the type the first-born occupied a special place — they were the heirs; a special place also in that they were subjected to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these firstborn ones had a special place in it — a special work to do in connection with the general deliverance, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land, that, according to the divine arrangement, they might be the teachers of their brethren, ministering to them in holy things.

This tribe or house of Levi clearly represents “the household of faith,” which is represented in turn by the preparatory royal priesthood, which gives up inheritance in earthly things on behalf of the brethren, and shall by and by constitute actually the royal priesthood, whose chief priest is the Lord, and which shall bless, rule and instruct the world during the millennial age. As the first-born of Israel in Egypt

2H74

were subject to death, but were passed over, escaped it, and losing the earthly inheritance became a priesthood, so the antitypical church of first-borns in the present time is subject now to the second death, having their testing or trial for everlasting life or everlasting death in advance of the remainder of mankind, and passes from death unto life, through the merit of the Redeemer’s blood—death.

Becoming participants in their Lord’s grace, they renounce, or sacrifice with Him, the earthly inheritance, the earthly portion, the earthly life, that they may attain heaven and its “life more abundant.” Thus, while the church of the first-born, the New Creation, “all die like men” (Psa. 82:7), and in respect to earthly things seem to lose and renounce more than do others, nevertheless, though the natural man understands it not, these are “passed over,” or rescued from death, and, as the royal priesthood, will, with their chief priest, Jesus, be made partakers of glory, honor and immortality. These, whose passing over occurs during the night-time of this gospel age—before the millennial morning dawns, and its sun

of righteousness arises — are to be the leaders of the Lord's host, to bring it forth from the bondage of sin and Satan. Mark how this agrees with the language of the apostle, "The whole creation groaneth and travaileth in pain together" — "waiting for the manifestation of the sons of God" — waiting for the complete passing over of the church of the first-born in the first resurrection, to glory, honor and immortality. —Rom. 8:22,19

### **CHRIST OUR PASSOVER LAMB**

But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliverance of the Lord's people in the type, it was necessary that the Passover lamb should be slain, and that its blood should be sprinkled upon the door-posts and lintels of the house, that its flesh should be eaten that night with its bitter herbs, and with unleavened bread. Thus each house of Israel represented "the household of faith," as each lamb represented "the Lamb of God which taketh away the sin of the world," and the first-born of each family represented the Christ, head and body, the New Creation. The "bitter herbs" represented the trials and afflictions of this present time, which all the more serve to whet the appetite of the household of faith for the lamb and the unleavened bread. Moreover, as each household was to eat with staff in hand and girded for a journey, it represented that the antitypical first-born and the household of faith who would thus partake of the lamb during the night time of this gospel age would be pilgrims and strangers in the world, who would realize the bondage of sin and death, and be desirous of being led by the Lord into from sin and corruption — into liberty of the sons of God.

It was in harmony with this type of the killing of the Passover lamb on the 14th day of the first month — the day preceding the seven days' Feast of the Passover, celebrated by the Jews—that our Lord died, as the antitypical Passover lamb, "the lamb of God which taketh away the sin of the world." At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was 30 years of age in his baptism unto death. Hence it was that, although the Jews sought many times to take Him, no man laid hands on Him, because "His hour was not yet fully come." John 12:8, 30

As the Jews were commanded to select the lamb of sacrifice on the 10th day of the first month, and to receive it into their houses on that date, the Lord appropriately offered Himself to them on that date, when five days before the Passover, He rode into the city on an ass, the multitude crying, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord!" "He came unto His own, and His own (as a nation) received Him not, but as many as received Him (individually) to them gave He liberty to become sons of God." The

nation, through its representatives, the rulers, instead of receiving Him, rejected Him, and thus identified themselves for the time with the adversary. Nevertheless, by God's grace the blood of the new covenant was sprinkled upon the house of Jacob also, and upon all who desire harmony with God, and they were partakers of the merits of the lamb —yet they refused to eat of the antitypical lamb —they lost the opportunity of becoming as a nation the first-born ones, the royal priesthood, the holy nation, the peculiar people of Messiah —they lost the opportunity of sharing in the advance passing over and becoming members of the New Creation, with life more abundant in glory, honor and immortality; but we are glad to be informed elsewhere in the scriptures that they will, nevertheless, have a glorious opportunity of accepting the lamb of God, of eating, appropriating, His flesh, His sacrifice, and of thus escaping the bondage of sin and death, under the leadership of the Lord and of His faithful brethren, spiritual Israel, the antitypical church of the firstborn. Rom. 11:11-26

### **OUR LORD'S MEMORIAL SUPPER**

It was at the close of our Lord's ministry, on the 14th day of the first month, in "the same night in which he was betrayed," and in the same day,

2H75

therefore, in which he died, as the antitypical lamb (the Jewish day being reckoned as beginning at sunset, for this very purpose), that He celebrated with His disciples the typical passover of the Jews —eating, with His twelve apostles, the typical lamb which represented himself, His own sacrifice for the sins of the world and the "meat indeed," in the strength of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom, which began each day, not at midnight, but in the evening. The Lord evidently arranged all the affairs of Israel in conformity with the types which they were to express.

As Jews "born under the law," it was obligatory upon our Lord and His apostles to celebrate this type, and at its proper time; and it was after they had thus observed the Jewish supper, eating the lamb with unleavened bread and herbs, and probably also, as was customary, with "fruit of the vine," that the Lord —taking part of the unleavened bread and of the fruit of the vine remaining over from the Jewish supper, the type, instituted amongst His disciples and for His entire church, whom they represented (John 17:20), a new thing, that with them, as the spiritual Israel, the church

of the first-born, the New Creation, should take the place of, and supplant the Jewish Passover supper. Our Lord was not instituting another and a higher type of the Passover. On the contrary, the type was about to begin its fulfillment, and, hence, would be no longer appropriate to those who accepted the fulfillment. Our Lord, as the antitypical lamb, was about to be slain, as the apostle expresses it in the text, "Christ our Passover (lamb) is slain."

None accepting Christ as the Passover lamb, and thus accepting the antitype as taking the place of the type, could any longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the true Passover lamb would be the sprinkling of the door posts of the heart with His blood: "Having their hearts sprinkled from a consciousness of evil" (from present condemnation —realizing their sins propitiated through His blood, and that through His blood they now have forgiveness of sins.) These henceforth must eat, or appropriate to themselves, the merits of their Redeemer —the merits of "the man Christ Jesus, who gave Himself a ransom for all." (1 Tim. 2:6) By faith they must partake of those merits, and realize that as their sins were laid upon the Lord, and He died for them, so His merits and righteousness are imputed to them. These things they eat, or appropriate by faith.

If then, "The Lord's Supper" took the place of the passover supper, yet not as a higher type — the antitype having commenced what was it? We answer that it was a memorial of the antitype — a remembrancer for His followers of the beginning of the fulfillment of the antitypical Passover.

### **DELIVERANCE OF THE ANTITYPICAL FIRST-BORNS**

Thus to accept our lamb, and so to commemorate His death for us, means expectancy regarding the promised deliverance of God's people, the antitypical first-borns, and therefore signifies that those appreciating and memorializing intelligently while in the world shall not be of the world; but shall be as pilgrims and strangers, who seek more desirable conditions, free from the blights and sorrows and bondage of the present time of the reign of sin and death. These partake of the true, the antitypical unleavened bread; they seek to have it in its purity, without the corruption (leaven of human theory, blight, ambitions, selfishness, etc.), that they may be strong in the Lord and in the power of His might. They partake also of the bitter herbs of persecution, in accord with the Master's word, that the servant is not above His lord, and that if the Lord himself was reviled and

persecuted and rejected, they must expect similar treatment because the world knoweth them not, even as it knew Him not. Yes. His testimony is that none will be acceptable to Him whose faithfulness will not draw upon them the world's disfavor. His words are, "Whosoever will live godly shall suffer persecution." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." Matt. 5:11, 12; 2 Tim. 3:12

When our Lord instituted his memorial supper, generally called the Last Supper, it was, as above stated, a new symbol, built upon and related to the old Passover type, though not a part of it, being a commemoration, or memorial of the antitype. As we read, he "took bread, and when He had given thanks He brake it, and said, Take, eat; this is My body, which is broken for you (this represents me, the antitypical lamb;) it represents my flesh. This do in remembrance of Me." Our Lord's evident intention was to fix in the minds of his followers the fact that He is the antitypical lamb to the antitypical first-borns and household of faith. The expression, "This do in remembrance of me." implies that this new institution should take the place with His followers of the former one, which must now become obsolete by reason of fulfillment. "After the same manner also He took the cup, when He had supped, saying, this cup is the New

2H76

Testament (covenant) in My blood" —the blood of the covenant —the blood which seals the new covenant. "This do ye, as oft as ye drink it, in remembrance of Me." We would not understand this to imply the doing of it without respect to times place, etc., but as signifying that henceforth when this cup and unleavened bread were used as a celebration of the Passover, it should on every occasion be considered a celebration, not of the type but of the antitype. As it would not have been lawful, proper or typical to celebrate the Passover at any other time than that appointed of the Lord, likewise it is still not appropriate to celebrate the antitype at any other time than at its anniversary. 1 Cor. 11:25, 26

The apostle adds: "For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come." (1 Cor. 11:26) This shows us that the disciples clearly understood that thenceforth to all the Lord's followers the annual Passover celebration must have a new meaning; the broken loaf representing the Lord's flesh, the cup representing His blood. Although this new institution was not laid upon His followers as a law, and although no penalties were attached for failure of its proper observance, nevertheless the Lord knew well that

all trusting in Him and appreciating him as the antitypical Passover Lamb would be glad to take up the memorial which He thus suggested to them. And so it is still. Faith in the ransom continues to find its illustration in this simple memorial, “till He come” — not only until our Lord’s parousia, or presence, in the harvest or end of this age, but until during His “parousia” one by one His faithful ones have been gathered to Him, beyond the “veil” there to partake of it “anew in the kingdom.”

### **THE MEMORIAL SUPPER STILL APPROPRIATE**

The original celebration of the memorial of our dear Redeemer’s death was, as we have seen, upon a particular date — the 14th day of the first month, Jewish reckoning. And the same date, reached by the same method of counting, is still appropriate, and will appeal to all who are inquiring for the “old paths” and desirous of walking therein. This annual commemoration of the Lord’s death, etc., as instituted by our Lord and observed by the early church, has been revived of late among those coming into the light of present truth.

The Hebrew year begins in the spring, with the first appearance of a new moon after the spring equinox. The 14th day is easily reckoned, but should not be confounded with the feast week, which began on the 15th and continued for a week following it — the Jewish celebration. That week of unleavened bread, celebrated by the Jews with rejoicing, corresponds to, typifies the entire future of a Christian — especially representing the entire year until His next celebration of the memorial supper. With the Jew the sacrifice of the lamb was a means to the end; a start for the feast of the week, which had his special attention. Our memorial relates entirely to the killing of the lamb, and hence belonging to the 14th of Nisan (the first month). Moreover, we are to remember that with the change of counting the hours of the day, the night of the 14th of Nisan would correspond to what we would now call the evening of the 13th.

It is not surprising that, as more and more the real meaning of the Lord’s symbolical supper was lost sight of, the proprieties attaching to its annual observance were also neglected. This becomes more plain of comprehension as we come to understand the history of the matter, as follows:

After the apostles and their immediate successors had fallen asleep — somewhere about the third century — Roman Catholicism was becoming influential in the church. One of its false doctrines was to the effect that while Christ’s death secured a cancellation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ — after baptism; but that a fresh sacrifice was necessary for such

sins. On the basis of this error was built the doctrines of the mass, which, as we have heretofore explained, in some detail, was considered a fresh sacrifice of Christ for the particular sins of the individual for whom the mass is offered or sacrificed — the fresh sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the mass is performed. We have already shown that from the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord — “the abomination which maketh desolate.” Dan. 12:31; 12:11

### **BANEFUL ERROR EXCLUDED TRUTH**

That false doctrine did make desolate, and in its wake came the church’s multitudinous errors, the great falling away or apostasy which constituted the Roman system—the chiefest of all anti-Christ. Century after century rolled around, with this view the predominating one, the controlling one throughout all Christendom, until, in the sixteenth century, the great reformation movement began to stir up an opposition and, proportionately, began to find the truth which had been hidden during the “dark ages” under the false doctrines and false practices of anti-Christ. As

2H77

the reformers were granted additional light respecting the entire testimony of God’s word, that light included clearer views of the sacrifice of Christ, and they began to see that the papal theory and practice of the mass was indeed the “abomination of desolation” and they disavowed it, with varying degrees of positiveness. The church of England revised its prayer book in 1552 and excluded the word mass.

The custom of the mass practically took the place of the annual celebrations of the Lord’s memorial supper; for the masses were said at frequent intervals, with a view to cleansing the people repeatedly from sin. As the reformers saw the error of this they attempted to come back to the original simplicity of the first institution, and disowned the Romish mass as being an improper celebration of the Lord’s memorial supper. However, not seeing the close relationship between the type of the Passover and the antitype of our Lord’s death, and the supper as a memorial of the antitype they did not grasp the thought or the propriety of its observance on its annual occurrence. Hence, we find that among Protestants some celebrate monthly, others every three

months, and some every four months — each denomination using its own judgment—the “Disciples” celebrating weekly, through a misunderstanding of the scriptures. They base their weekly celebration of the supper on the statement of the Acts of the Apostles to the effect that the early church came together on the first day of the week, and at such meetings had “breaking of bread.” Acts 2:42, 46; 20:7

But these weekly celebrations were not commemorations of the Lord’s death. On the contrary, they were love feasts, commemorative of His resurrection, and of the number of breakings of bread which they enjoyed with Him on several first days during the 40 days before His ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew Him, probably led them to meet on each first day of the week thereafter, and, not improperly, led them to have together a social meal, a “breaking of bread.” The cup is never mentioned in connection with these, while in every mention of the Lord’s memorial supper, it occupied fully as important a place as does the loaf.

### **ANNUAL DATE STILL REVERENCED**

The introduction of the mass, and its frequent observance, might have been expected to have entirely made void the annual celebration of our Lord’s death on its anniversary; but not so. The original custom of the early church to celebrate the great central fact, and the very foundation of her existence, continued, although the celebration of the supper at its appropriate time ceased, superseded by the numerous sacrifices of the mass — and thus this one particular memorial lost its meaning.

For centuries it was the custom to count the date of our Lord’s crucifixion according to the Jewish calendar, as we have already explained it; but subsequently, with a view to cut loose so far as possible from Jewish institutions, a change in the method of counting the date of the death of Christ, our Passover, was instituted. “The Ecumenical Council” of Nice decreed that henceforth Easter should be celebrated on the Friday following the first full moon after the spring equinox. This not only fixed the celebration of the Lord’s death universally on a Friday, called “Good Friday,” but additionally it insured that the celebration would rarely indeed be exactly in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the spring equinox, and begin their month with the first new moon thereafter, and keep the Passover at the full of that moon, on the 14th day. This change occasionally makes a difference of nearly a month between the two methods of counting.



As the sun is the symbol of the spiritual kingdom of God, so the moon is the symbol of the law covenant, and of the people who were under the law covenant. Thus there was a special appropriateness in our Lord's being crucified by them exactly at the full of the moon, and that by God's predetermination as concerned the time, so that they could not take Him previously, though they desired to do so, because His "hour was not yet come" (John 7:30, 8:20). His crucifixion at the full of the moon, and the fact that the moon immediately began to wane, points a lesson to the effect that there Israel brought upon itself as a nation a divine rejection, or casting off for a season, symbolized by the waning of the moon, which represented their national decline. Corroborative of this we quote from a recognized authority, McClintock and Strong's Encyclopedia: "The churches of Asia Minor celebrated the death of the Lord on the day corresponding to the 14th of the month Nisan, on which day, according to the opinion of the whole ancient church, the crucifixion took place. The western churches (Rome), on the other hand, were of opinion that the crucifixion should be annually commemorated on the particular day of the week on which it occurred—i. e., Friday.

"Thus far the controversy between the Asiatic (Greek) and the Western (Roman) churches had only concerned two points, viz.: (1) whether the day of the week or the day of the month on which the death of Christ occurred should be commemorated; (2)

2H78

whether the fasting ought to be terminated. Now a third point in dispute arose, as to the day when the 14th of Nisan really occurred. Many of the church fathers are of the opinion that, according to the original calculation of the Jews up to the time of the destruction of Jerusalem, the 14th of Nisan had always been after the spring equinox, and that it was only in consequence of that miscalculation of the later Jews that the 14th of Nisan occasionally fell before the equinox. They therefore insisted that the 14th of Nisan, which for both parties within the church determined the time of Easter, should always be after the equinox.

### **NEW CALCULATIONS OF EASTER**

"As the year of the Jews is a lunar year and the 14th of Nisan always a full-moon day, the Christians who adopted the above astronomical view, whenever the 14th of Nisan fell before the equinox would celebrate the death of Christ one month later than the Jewish Passover. As the Christians could now no longer rely on the Jewish calendar, they had to make their own calculations of the time of Easter. These calculations

frequently differed, partly from reasons already set forth, and partly because the date of the equinox was fixed by some at the 18th of March, by others at the 19th, by others at the 21st of March. The Council of Arles in 314 endeavored to establish uniformity, but its decrees do not appear to have had great effect. The subject was, therefore, again discussed and acted upon by the Ecumenical Council of Nice, which decreed that Easter should be celebrated throughout the church after the equinox on the Friday following the 14th of Nisan. It was also provided that the Church of Alexandria, as being distinguished in astronomical science, should annually inform the Church of Rome on what day of the calendar the Ides of Easter should be celebrated, and the Church of Rome should notify all the churches of the world. But even these decrees of the Council of Nice did not put a stop to all the difference, and it was reserved to the calculation of Dionysius Exiguus to gradually introduce uniformity of practice into the old church. Some countries, like Great Britain, did not abandon their ancient practice until after a long resistance. At the time of Charlemagne uniformity (in observing Friday and in disregarding the Jewish reckoning of full-moon day) seems to have been established, and thereafter no trace is to be found (of the observance) of the *quarto decimani* (the celebration according to the actual day—the 14th of Nisan, the full moon after the spring equinox”).

The same authority says of the Passover: “It was the representative (Jewish) festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew church. (Exod. 12:44) We may see this in what occurred at Gilgal, when Joshua, in reviewing the divine covenant, celebrated the Passover immediately after the circumcision of the people. But the nature of the relationship in which these two rites stood to each other did not become fully developed until its anti-types were fulfilled, and the Lord’s Supper took its place as the sacramental feast of the elect people of God.”

### **WE, BEING MANY, ARE ONE LOAF**

An additional significance to the memorial supper is pointed out by the Apostle Paul, who says:

“The cup of blessing which we bless, is it not the communion of the blood of Christ? For we, being many, are one bread (loaf) —one body; for we are all partakers of that one bread.” 1 Cor. 10:16-17

The apostle, under the guidance of the holy Spirit, here sets before us an additional thought respecting this memorial instituted by our Lord. He does not deny, but affirms, that primarily the bread represents our Lord’s broken body, sacrificed on our behalf; and that the cup represents His blood, which seals our pardon. But now,

in addition, He shows that we, as members of the ecclesia, members of the body of Christ, the prospective First Borns, the New Creation, become participators with our Lord in His death, sharers in His sacrifice; and as He has elsewhere stated, it is a part of our covenant to “fill up that which is behind of the afflictions of Christ.” (Col. 1:24) The thought here is the same as that expressed by the words, “We are baptized into His death.”

Thus, while the Lord’s flesh was the loaf broken for the world, the believers of this gospel age, the faithful, the elect, the New Creation, are counted in as parts of that one loaf, “members of the body of Christ;” and hence, in the breaking of the loaf, after recognizing it as the sacrifice of the Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole church of all those consecrated to be dead with Him, to be broken with Him, to share His sufferings.

This is the exact thought contained in the word “communion” — common-union, common-participation. Hence, with every annual celebration of this memorial, we not only recognize the foundation of all our hopes as resting in the dear Redeemer’s sacrifice for our sins, but we revive and renew our own consecration to “be dead with Him, that we may also live with Him” —to “suffer with Him, that we may also reign with Him “ How grandly comprehensive is the meaning of this divinely instituted celebration. We are

2H79

not putting the symbols instead of the reality; nothing, surely could be further from our Lord’s intention, nor further from propriety on our part. The heart-communion with Him, the heart-feeding upon Him, the heart-communion with the fellow-members of the body, and the heart-realization of the meaning of our covenant of sacrifice, is the real communion, which, if we are faithful, we will carry out day by day throughout the year —being daily broken with our Lord, and continually feeding upon His merit, growing strong in the Lord and in the power of His insight. What a blessing comes to us with the celebration of this memorial! What a burning of heart for further appreciation and growth in grace and knowledge, and for further participation in the privileges of the service to which we are called, not as respects the present, but also as respects the future!

It will be noticed that the Lord includes the cup, for which we praise God. “Is it not the communion (common-union, common-participation) of the blood of Christ?” Oh, what a thought — that the truly consecrated, faithful “little flock” of the New Creation

throughout this gospel age has been Christ in the flesh; and that the sufferings and trials and ignominy and death of those whom the Lord has accepted and recognized as “members of His body” in the flesh, are all counted in as parts of His sacrifice, because associated with and under Him who is our Head, our Chief Priest! Who that understands the situation, who that appreciates the invitation of God to membership in this Ecclesia, and the consequent participation in the sacrifice unto death now, and in the glorious work in the future, does not rejoice to be accounted worthy to suffer reproaches for the name of Christ, and to lay down his life in the service of the truth, as member of His flesh and of His bones. What matters it to these that the world knows us not even as it knew Him not! (1 John 3:1) What matters it to these though they should lose the choicest of earthly blessing and advantages. “I count all things but loss and dross.” “I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” (Phil. 3:8; Rom 7:18)

### **THE ONENESS OF THE MEMBERS OF CHRIST**

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members of this “one body” of the Lord. As the Lord’s spirit comes more and more to rule in our hearts, it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out to the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom He recognized, who have His spirit, and who are seeking to walk in His footsteps. The apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of His body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects those fellow-members of the same body, so closely united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. (1 John 2:14) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, “for His body’s sake, which is the church.” (Col. 1:24)

The same thought is again expressed in the words, “We ought also to lay down our lives for the brethren.” (1 John 2:16) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down its life on their behalf. We are not now speaking of how the Lord may be pleased to apply the sacrifice of the church, represented in the “Lord’s goat” as a part of the atonement day sacrifices. We merely,

with the apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life is to be done in the main “for the brethren” — in their service. The service for the world belongs mainly to the age to come, the millennium. Under present conditions, our time and talents and influences and means are, more or less, mortgaged to others (the wife or children or aged parents, or others depending on us), and we are obligated also to the provision of “things needful,” “decent” and “honest in the sight of all men,” for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world, the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord’s selection of the church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to Him and His. If our love be cool, the claims of the world, the flesh and the adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to Him —not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but, additionally, this

2H80

spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and the family, and especially of self, that we may have the more to sacrifice upon the Lord’s altar. As our Lord was for three and a half years breaking His body, and for three and a half years giving His blood, His life, and only finished these sacrifices at Calvary, so with us —the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important — though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the spirit of the Lord ruling in his heart in any proper degree.

*April 11, 1904*

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## **CHOOSING THE BETTER PART**

**REWARDS FOR THE RIGHTEOUS**

(Pittsburgh Gazette, April 11, 1904)

Pastor C. T. Russell discourses on “Choosing the Better Part” in the Bible House chapel, Allegheny, yesterday. His text and discourse follow:

*‘Jesus answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.’ Luke 10:41 -42*

Every day and every hour we are confronted with conflicting interests and propositions. We are continually making choice between these, either actively choosing or passively taking what we know will come if we refrain from action. The value of proper choice on these various propositions is but imperfectly understood and appreciated by the young. More and more as the years advance and we learn lessons of experience, we form what is called judgment; that is to say, we learn the importance of choosing rightly—that our future lives will depend much upon ourselves, upon the shape we will give them by accepting or rejecting good or bad impulses and opportunities.

This has always been true to a considerable extent, but it is more true in our day than it ever was before, because we live in a time of larger opportunities than were at the disposal of our forefathers. Invention, machinery, the mail, the telegraph, the telephone, the printing press, multiply manifold our opportunities both for good and for evil, so that really our experiences and opportunities may be said to be at least seven-fold those of our forefathers. What a responsibility this places upon us — upon all men, and especially upon those who have been enlightened by divine truth and adopted into the family of God and commissioned to be ambassadors for God and to let their light so shine before men as to glorify the Father in heaven.

The earliest illustration of opportunities missed is recorded in the Scriptures. Father Adam and Mother Eve in the Garden of Eden, under divine favor, had an opportunity to choose between life and death. True, the matter did not present itself to them in exactly this form — temptations usually take as attractive a form as possible. To Mother Eve it did not seem to be a choice between life everlasting and the death penalty, because she believed the serpent rather than God. God had said that disobedience to His command in eating the forbidden fruit would result in death, but the adversary contradicted the Lord and caused Mother Eve to believe that the Lord had selfish, sinister motives in connection with the command; that he feared that she and Adam would become as wise as himself if they partook of the fruit, and that the penalty of death attached to the act of disobedience was merely a threat to deter them from securing wisdom. Mother Eve made choice between

believing God and believing Satan; she chose to believe the latter, and followed his suggestion to her subsequent sorrow.

### **FAITH IN GOD ESSENTIAL**

Thus temptations come to us; we are allured to the choice of things that are evil by misrepresentation. Our first lesson, therefore, should be, Let God be true,

2H81

though in so doing all others be stamped as untrue. Mother Eve made a bad choice through her lack of faith in God. Let us not similarly err; let us have full confidence in our Creator—in His word, in His character, in His plan. The result will prove such a course a wise one, for this is choosing God rather than Satan. Choice or test next came to Father Adam, not through the serpent, but through his wife. The apostle assures us that Adam was not deceived. He knew perfectly that the death penalty which the Lord had attached to disobedience would surely be inflicted. Nevertheless he yielded to his wife and partook of the forbidden fruit; seeing that Eve had disobeyed, he reasoned unwisely that he must cast in his lot with her. Adam may be said to have practically committed suicide, though the poison of disobedience was a slow acting one. He made a great mistake, and chose a wrong course. He should have said to himself, my first responsibility is to my Creator, “to my Lord I will be true.”

Adam should have trusted that the Lord would overrule and direct the matter in some way, so that His obedience would not bring an everlasting blight upon them, but in some manner work out a blessing in due time. We are confident that this would have been so—that he did not choose the good part, but the evil when he chose his wife’s love and fellowship rather than that of his Creator. He lost heavily by this bad choice, and the effect of his error still exists in his race, as the apostle declares, “By one man’s disobedience sin entered into the world and death as a result of sin, and so death passed upon all men for all are sinners.” Rom. 5:12

This same choice of life and death is not upon all men since the fall because, as the apostle declared in the quotation just presented, we have shared in the penalty of Father Adam’s disobedience. Choice terminated when the death sentence was pronounced. We never had perfect life except representatively in Adam. The world, therefore, is not called upon to choose between eternal life or eternal death, for all are born under the death sentence, “born in sin and shapened in iniquity, in sin

did my mother conceive me.” Only a clear knowledge of the Redeemer and His work could justify from that sentence and such knowledge and faith few possess now. Only after such a justification from the original death penalty could one be on trial for life or death everlasting.

Nevertheless, there are opportunities for choice of another kind continually presenting themselves to mankind. Almost all have learned that while the sentence of death is upon every member of Adam’s family, it is nevertheless possible for us to either hasten the dying processes by a sinful course of life, or retard them by careful, abstemious endeavors toward righteousness. The world’s choice, therefore, is between hastening down the broad road, giving loose rein to their passions, or on the other hand seeking to restrain these and to go down more slowly. What opportunities are open to the world every day and every hour!—we are not now speaking of the church, but of the world, of those on the “broad road” and not of those who have entered the straight gate into the narrow way’ that leads to life. Our exhortation to the world in general on the broad road, going down under Adam’s sentence to death, is that they slow up, that they be more wise, that they exercise self-restraint, that they curb their passions, appetites, follies which they have inherited. We urge such moderation in the interests of the present life, in the interest of the example to others, in the interest of any children they may beget, whom they would carry with them to some extent with every step into degradation, mental, moral and physical.

### **GOD’S PROPOSITION TO ABRAHAM**

After mankind had been about 2,000 years on “the broad road,” the Lord made a proposition to Father Abraham which, in the Scriptures, is designated the primary statement of the gospel. It was but a vague statement and little understood by Abraham, even as an acorn, but imperfectly represents the oak whose possibilities are in it. The Lord intimated to Abraham that it was His intention in the future to bring a blessing upon the world of mankind—to give some relief or assistance to the children of Adam, who for 2,000 years then had been on the “broad road” with no hope of any kind extended toward them. God further intimated, that, if he would exercise faith and obedience, He would be pleased to use him and his posterity in connection with the proposed blessing of the race. Here was a choice — to continue in the way of his father, Terah, who is reputed to have been an idolatry, to have remained at the family homestead, following in line with the home arrangements, etc., or to leave the homestead and friends and, exercising faith in God’s promise, to go into the land of Canaan, which at that time was a wilderness. Thus taking his stand with God, trusting in His promises of a future blessing, would mean to Abraham practically cutting himself off from friends and neighbors and relatives.



Abraham chose the “good part;” he exercised faith in God and was obedient to the divine directions, and the apostle declares that thus he became heir of the promises. He might have chosen otherwise, in which event he would have had his portion with the remainder of the world, and the Lord, would have found some one else to execute His purpose. Abraham

2H82

made indeed a splendid choice, and his faith in God and in His promises was abundantly rewarded. However, as to whether or not he got a good reward depends upon the standpoint of observation. From the worldly standpoint he got nothing—he lived in the wilderness, had no son until nearly a hundred years of age, and later was tested in his faith as to whether or not he was willing to give up the son in whom the promises centered. The Scriptures declare that he was faithful in all these particulars, always choosing the good, the better part, and yet did not receive the blessings God promised him—for instance, the land of Canaan. He never owned it, as Stephen points out in his discourse (Acts 7:5); he never got so much as to set his foot upon it. The only portion that he ever owned was the cave of Machpelah, where he buried his wife Sarah; and that cave did not come as a gift from God, but was purchased for money.

The Lord assures us that Abraham chose the good part and that although he did not receive the blessings promised to him in Canaan, this also is a portion of the greater blessing, for it means that he is to receive those blessings in the future—and this means his resurrection from death. We may be sure that eventually when, raised from the dead, Abraham receives the fulfillment of the gracious promises made to him, he will find them exceedingly abundantly greater and better than he could have asked or thought. (Heb. 11:38-40) Abraham’s good choice brought him some blessings during his earthly life, for even then he was known as the “friend of God”—even then he was privileged to have the peace of God passing all understanding ruling in his heart—he was privileged at all times to feel that the Lord was his God, his protector and his guide. He surely had much advantage every way over others not in covenant relationship with the Lord.

### **JACOB CHOSE BETTER THAN ESAU**

In due time Abraham’s grandsons, Esau and Jacob, made a choice—the one a good choice and the other a bad one. We are familiar with the circumstances; the brothers were twins, but Esau, being born first, was, according to the divine arrangement of the time, the heir of the promise made to Abraham that in his seed all the families of the earth should be blessed. Esau set his heart more upon hunting and such things,

and cared little that he had inherited a share in the great promise made to his grandfather, Abraham — cared little that by birth he was in the line of posterity through which the great blessing of God was ultimately to come to the world of mankind. Jacob, on the other hand, greatly respected that promise and greatly regretted that by the accident of a moment he was not the elder son, the first-born son of Isaac, to inherit the patriarchal blessing. Here was a case in which nature had thrust the favor upon one and equally deprived the other of that privilege.

Nevertheless, in the Lord's providence a test came to both of these young men — a test of their faith in the divine promise and of their appreciation of the privileges which had come down to their family.

The test came along the line of appetite. Both were hungry; Jacob had a mess of pottage, Esau coveted it, and by mutual agreement between the two the matter took the form of a test, the choice as between the pottage and the inheritance of the divine promise made to Abraham. Esau preferred the pottage and was willing to part with his interest in the promise, which he did not feel sure would ever be fulfilled anyway; Jacob, on the contrary, preferred the promise, in which he had full faith, and was willing, yea, glad to give the pottage for it. It was a fair transaction in that each one got what he preferred. In the Lord's estimation the faith of Jacob, leading to self-denial for the sake of a blessing and the inheritance of the promise was a good choice, such as he could approve. It proved that Jacob had faith, obedience and self-sacrifice which the Lord could approve, and it was on account of this that before their birth the results were so declared — the Lord wishing to show his foreknowledge respecting which would be the acceptable and which the unacceptable one in the line of the fulfillment of the promise. Similarly Esau demonstrated that he had not the faith and obedience and self-denial that would make him suitable to be the heir of the promise.

Jacob chose "the good part," and it was not taken from him; but here again, as in Abraham's case, the good choice did not yield all of its fruitage in Jacob's lifetime. On the contrary, it brought him hardships, trials and difficulties. For the sake of that inheritance of a promise which has not yet been fulfilled—which was, therefore, purely a matter of faith — Jacob was obliged to forsake his father's house entirely, not only thus parting with the elder son's large share in the patrimony, but additionally he left in the hands of his brother the share of the younger son. He forsook all interest in his father's earthly estate that he might possess in full the Abrahamic blessing. Jacob chose that good part which was not taken from him — of which he is still an heir. He got none of the blessing in his day except the peace and

joy and prospect, but he is an heir to certain promises of blessing in the future which he believed to be sure, and which we believe to be sure. When the due time shall come and Abraham shall be resurrected and receive his share in the promise, we may with equal

2H83

positiveness look for Isaac and Jacob to be joint inheritors with him in the things which God hath promised.

### **JOSEPH AND OTHERS CHOSE GOOD PART**

Coming down the stream of time we see Joseph in Egypt, and how in the Lord's providences testings came to him —how because of his faith his brethren hated him and sold him into slavery. We see, nevertheless, that instead of losing his faith in God he continued it and continued to seek to please the Lord. We find him in the house of Potiphar, one of the prominent officials of Egypt, as a servant; we find that he was faithful to the principles of righteousness and to the responsibilities of his relationship to his master. We see how this course of virtue apparently worked out greatly to his disadvantage temporarily, but that his faith in the Lord continued, and eventually we see under the Lord's providence his exaltation to the throne of Egypt. We perceive that he chose "that good part" and got a blessing, not a small part of which was the fact that he was made a type of the Lord Jesus, who after being tested in all points, has been highly exalted and is yet to be the great ruler upon the throne of the world, which Egypt's throne typified.

Later on we see Moses tested. The choice came to him whether or not he would be associated with the rulers of Egypt, as one of its princes, and thus as one of the oppressors of Israel, his people, or whether he would renounce his adoption into the royal family and take his stand with the people of Israel, thus sharing their ignominy, sharing their persecution, and losing the pleasures of the court of Egypt and the honors and distinctions associated therewith. Moses' respect for God and for the promise made to Abraham led him to renounce the earthly favors and opportunities, and he was thus prepared to be the leader of Israel out of Egypt, and a type of the great Messiah who ultimately shall lead all who desire to serve and worship God out of Egyptian darkness and Egyptian bondage — out of sin and death into the liberty of the sons of God. Moses chose that good part also, and he, like the others, has not yet received the real blessing that God promised —he, too, awaits the millennial kingdom, through which all the blessings of God are to be bestowed and all the promises of God are to be fulfilled.

Later on in Israel's history we note how their prophets made choice; as an illustration we hear the Prophet Elijah calling upon the people who had gone into idolatry, saying, "If Jehovah be God, serve Him; if Baal be God, serve him." Elijah left no doubt as to what was his faith and his service. It meant for Elijah trials and difficulties in the present life, with joy and blessing in the Lord and confidence in His guiding hand; and it meant for him more still in the future, when all the faithful of the Lord shall receive reward at the inauguration of the millennial kingdom.

### **OUR LORD'S CHOICE OF THE BETTER PART**

With our Lord's first advent changed conditions were obtained. No longer was it an opportunity to a few, who happened to be in the line of Abraham's posterity through Jacob, to merely hope for glorious privileges in the future; those privileges began to arrive with our Lord. Himself the first to walk in "the narrow way," as the captain or leader of all who would walk in his steps, our Lord made choice and chose the better part. "Before the world was" He was in glory and honor with the Father. Already He had been used of the Father as His special agent in the creation of angels and men, when the Father proposed to him that he should become man's Redeemer, at the expense of laying aside his glory as a spirit being, that he might become a human being and so be a suitable ransom for man's redemption — giving a perfect human life for the perfect human life Adam had forfeited by sin, thus redeeming Adam and incidentally redeeming all who had lost life through him. It was a choice — nothing is said in the Scriptures to indicate that it was in anywise compulsory for our Lord to decide as He did in this matter.

So far we know, our Lord might have claimed that He had already kept the divine law and would always keep it, but that He did not choose to resign the spiritual conditions for the human and then to lay down life entirely as a sacrifice for men. So far as we discern the principles at stake, such a course would have brought no condemnation to the "only begotten one." On the other hand, however, a reward was attached to the Father's proposition, and this reward was a sufficient incentive to our Lord Jesus, and He gladly and willingly undertook the work. The apostle speaks of this reward, saying of our Lord, "Who, for the joy that was set before Him, endured the cross, disregarding the shame and now set down at the right hand of the majesty on high." (Heb. 12:2) The apostle does not particularize respecting this "joy," but we can readily imagine in what it chiefly consisted: (1) He joyed or delighted to do the Father's will — he had confidence in the Father that obedience to Him, whatever it might cost would bring eventually

pleasant and happy results. (2) Partaking of Father's spirit, He sympathized with mankind; and perceiving the Father's gracious plan, He joyed or rejoiced in co-operating with that plan for man's uplift out of sin and death during the millennial kingdom.

2H84

Our Lord's choice was evidently still left open to Him after He had humbled Himself and laid aside the glory which He had with the Father and became a man. It still devolved upon Him at 30 years of age, the age of perfect manhood to choose whether or not He would continue as a perfect man to exercise his rights and privileges and to live forever a protected life, such as He would have a right to as a perfect one under the terms of the law. "He that doeth these things shall live." (Rom. 10:5), or whether he would continue in the course on which He had already started to carry out the Father's plan and to become man's Redeemer, and incidentally to return to the heavenly conditions with exceeding glory. We find Him prompt in His decision. Immediately on reaching the age of 30 he presented himself to John for baptism, by that act witnessing his consecration unto death, in harmony with His Father's plan. His heart attitude is stated by the prophet, "I delight to do thy will, O my God; thy law is written in my heart." For the three and a half years of His ministry, we see Him maintaining promptly, unalterably, this choice, and gradually laying down his life day by day, doing the will of Him that sent Him — His life, His vitality, going out continually to the relief of the sick whom He compassionated as part of the "groaning creation," for which He was dying. We perceive his fidelity to his choice at the cost of every earthly interest — "even unto death, even the death of the cross."

Did our Lord make a wise choice? Did He choose the better part? Or were His opportunities and life wasted, as many who saw Him and knew Him supposed? We answer that a life used in harmony with the divine invitation could not be wasted; the results were sure to be glorious and grand; and so the apostle testifies in our Lord's case. Personally he got a great reward; "him hath God highly exalted and given him a name, position, authority, above every name (next to the Father); that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father. (Phil. 2:10-11)

Nor was this personal exaltation all of our Lord's reward — it was but the beginning of it. His millennial kingdom and its opportunities and privileges for returning mankind (redeemed by His death) to human perfection is still future. It is in this kingdom that He declared He would come as the Father's representative, with power and great glory, that as the foretold

“seed of Abraham” He might accomplish the predicted blessing of “all the families of the earth” —the great uplift, social, moral, mental and physical of the groaning creation — the great trial, opportunity or test which must come to every man to prove whether under favorable conditions and full knowledge he would be obedient to God and thus worthy of eternal life, or disobedient and thus a proper subject of the second death.

The rewards of our Redeemer’s choice of “that good part” extend still further—beyond the millennial kingdom. That kingdom will come to an end when it shall have accomplished its designed purpose in the uplifting of mankind. Then, as the apostle particularly points out, Christ will “deliver up the kingdom to God even the Father”—(1 Cor. 15:24, 28)—that the restored race may thenceforth be accountable directly to the Father as the great King of the universe —without any intermediary or mediator. But the glory of our Lord and His privileges and service will not end there, for the Scriptures declare that a part of His reward was the divine nature, and association with the Father in His throne; not merely the throne of earth, of the millennial kingdom, which will end at the close of the thousand years —but association in the kingdom of the universe, an honor, dignity, etc., beyond our power to appreciate. Who can doubt that our dear Redeemer chose wisely the better part, and that its advantages will never be taken from him.

### **SATAN’S MISERABLE CHOICE**

On the other hand, in contrast, the apostle holds up to our attention the opposite course of Satan, one of the chief angels, who attempted to make a choice which the Heavenly Father did not proffer to him, and this constituted rebellion—sin. Satan’s ambition was aroused as he beheld our first parents, Adam and Eve, in Eden, and beheld that, although “a little lower than the angels” in glory and dignity, they possessed a power which the angels did not have — a procreative power, the ability to multiply their kind. Thinking of these as like the angels, among whom he had never seen death, Satan concluded that the capture of this first pair, the bringing of them under his control, would mean an enlargement of his influence, and that he could take these as a nucleus of power and reign as chief or god over the earth.

In line with this was the original temptation presented to our first parents to lead them to disobedience to God and to cause them to think of Satan as their real benefactor. Although the project lost much of its attraction to Satan when the sentence of death came upon the race —when sin was followed by mental, moral and physical degeneracy, and sorrow and pain and death, and when Satan himself, because of disloyalty, was cut off from

fellowship with the holy angels — nevertheless he has pursued much this same course with mankind ever since. For now 6,000 years he has endeavored to manifest himself as an angel of

2H85

light, and, on the contrary, has endeavored to picture the Almighty to men as an evil one. And he has succeeded to a large extent, as is witnessed by the misconceptions of deity among the heathen, and as well in the creeds of Christendom. Alas! How evil was the course, the choice of Satan! How pernicious was its effect upon himself and upon all associated with it! How terrible, how far-reaching are the baneful effects of sin! The Scriptures reveal to us that the matter has not yet ended — that eventually Satan shall be destroyed in the second death with all who wilfully and intelligently become followers of his evil course and who, therefore, are called his “angels” or servants.

### **MANY TOO BLIND TO CHOOSE**

The mass of mankind today, resting under the divine sentence of death, and blinded by the ignorance, superstition and misrepresentation which the god of this world, Satan, has brought upon them, are all, as the Scriptures express it, lying under “the Wicked One.” They are too depraved to make any choice, they see too indistinctly. God will not give them the great final choice for life or death under present conditions, seeing that their decision could only be injurious to themselves. He will defer their opportunities for choice until conditions are more favorable than now —until the millennial kingdom time —until the Sun of Righteousness shall have arisen and shall have chased away the “gross darkness that now covers the people with ignorance and superstition.” (Isa. 60:2) Then they shall have their choice of good or evil, life or death; not because God owes them such an opportunity, for He owes them nothing. The whole race was justly condemned to death because of Father Adam’s transgression. The ground upon which God purposes to give them a future trial under favorable conditions is His grace, His mercy, His love, manifested in Jesus and the redemptive work which He accomplished — a “ransom for all to be testified in due time.” 1 Tim. 2:6

In the meantime, before the appointed time for the kingdom and the world’s trial for life or death, the Heavenly Father has caused a message to go forth, which, although open to Jew and Gentile, bond and free, all have not the “ears to hear,” all have not the eyes to see.” The great mass of mankind are blinded and deaf so far as the message of this Gospel age is concerned. The apostle expresses the situation, saying: “The God of this world hath blinded the minds of them that believe not.” (2

Cor. 4:4) The assurance of the prophet is that the time draws near when “all the blind eyes shall be opened and all the deaf ears shall be unstopped.” But now to those who do hear even a little and who do see even a little of the grace of God in Christ and to whom righteousness, as they catch a glimpse of it, is attractive, the Lord holds out during this Gospel age a special privilege and call. It is the privilege of being justified by faith —of being counted of the Lord, not according to the weaknesses of the fallen conditions of the flesh, but according to the will or intention of the mind. This is the new covenant provision secured through the dear Redeemer’s sacrifice of Himself on man’s behalf.

The call is (to such as thus hear and believe) to consecrate their lives to the Lord —to look unto Jesus, accept Him as their pattern and walk the “narrow way” in His footsteps. It is a choice, it is not compulsory, just as it was not compulsory in our dear Redeemer! But would it be profitable to follow Him, to walk in His steps? He forewarns all who would start that it will mean cross-bearing to be His disciples —that it will mean that the world will despise or hate them as it despised and hated Him; that the world will misunderstand them and say all manner of evil against them falsely, as it did against Him; that a man’s foes shall be they of his own household, even as Judas betrayed Him. But He assures us also that “if we suffer with Him, we shall also reign with Him;” “if we die with Him, we shall also live with Him.” The terms of the proposition are so clear set forth that the Bible student who misreads them and concludes that it is an offer to be carried to the skies on flower beds of ease is inexcusable. The Master pointed out, also, that we need not expect many great or wise or learned, according to the course and estimation of this world, to be our companions in this “narrow way;” that they will chiefly be “the poor of this world, rich in faith, heirs of the kingdom,” and altogether but a “little flock.”

### **ARE WE CHOOSING THAT GOOD PART?**

Throughout this Gospel age those who have heard the gospel message with more or less distinctiveness have opportunities for choosing between the service and rewards of God and Mammon. How are we choosing on this question? If as the apostle implies, this opportunity for choice was a great favor toward our Lord Jesus, if a great reward came to Him through obedience, how much more would it be wise for us who are “by nature children of wrath,” overwhelmed in sin and its troubles, to accept the divine favor with the great glory, honor and immortality attached and the privilege of joint-heirship in the kingdom? What do we choose, dear brethren? I trust that you as well as myself have decided and will never change that decision—that we will follow the Lord



“through evil report and through good report,” and be faithful to Him and His cause and to His word and to His  
2H86

brethren even unto death. This surely is a superlatively grand choice. We thus choose “that good part.”

Having remarked that the acceptance of the gospel call is not compulsory, and that an avoidance of the narrow way” is not subject to a punishment of eternal torment nor even to the punishment of wilful sin, namely the second death —either to our Lord or us — it is proper that we point out that an acceptance of the gospel call changes matters completely. Thenceforth we are on trial, the result being unalterable, namely:

Our consecration to walk the “narrow way” in our Lord’s footsteps implied a good degree of knowledge, and our acceptance by the Lord, our adoption into His family of sons implied a further increase of knowledge in the school of Christ. Such favors and such knowledge, the apostle points out, bring responsibility and make the results momentous for life or death everlasting. His arguments are presented cogently in Hebrews 6:4-8 and 10:26-31. However, we are to remember that temptations and weaknesses cannot sweep such into second death, but only wilful, deliberate sin against light and knowledge. Straying ones will receive “stripes” for their correction and recovery and only the wilfully evil will be counted among the “wicked” whom the Lord declares shall be “destroyed” in the second death.

### **GOOD, BETTER AND BEST CHOICES**

Our text refers to a choice between two good things, and intimates that those who are truly the Lord’s may choose good or better. The thought of our text, therefore, seems to apply with special force to all those who have become sincerely the Lord’s people. Martha chose a good part, she was indeed “not slothful in business, but fervent in spirit, serving the Lord,” and in all this her course, so far from being subject to reproof was, we are sure, highly appreciated by the Lord. Our Lord’s contrast as between the two sisters, and His giving of special approval to the course of Mary would probably not have been brought out had not Martha murmured against her sister, thinking her indifferent to the proper hospitality of the home. Our Lord, who appreciated both of the sisters, took the opportunity to show to Martha that while her course was certainly estimable and certainly appreciated, nevertheless the course of Mary was still more appreciated. Martha loved the Lord so that she wanted to do for Him; Mary loved the Lord and the things which the Lord loved and delighted to talk about, to such an extent that she could not forego the pleasure of His company and fellowship. Much as she would have liked to have joined with her sister in preparing an elaborate feast to His honor. Mary appreciated more than Martha the spiritual

food which the Lord was dispensing, the kind of which He spoke to His disciples when, at the well near Samaria, they prayed Him saying, "Master, eat," and He answered, "I have meat to eat that ye know not of. It is my meat and my drink to do my Father's will," He declared again.

As those who have already chosen the Lord, chosen the gracious promises, chosen the righteousness, and who thus choosing have rejected sin and Satan and the world and selfishness—to such there is a lesson in our Lord's words to Martha. Having thus chosen, the good in all these respects, we are to discern that from the Lord's standpoint there may be better and best as well as good. The lesson would seem to be that while endeavors in the Lord's service in temporal matters and in spiritual matters are right, are commendable, are appreciated by the Lord, there is at the same time something that the Lord may appreciate even more. He appreciates most all those who hunger and thirst after righteousness, those who "eat His words," those who "sit at His feet," those who delight in His glorious plan and rejoice in the radiance of its unfolding.

Aside from the importance of choosing the right in all the affairs of life, and realizing that the slightest mistake may have a bearing upon all the subsequent affairs of our lives, the special lesson we would impress is that while activity in His service is a sign of our love for the Lord, a still higher mark of our esteem would be indicated in our fellowship with Him in prayer and in the study of His word. Mary did not spend all her time at the Lord's feet listening, but when a favorable opportunity of this kind came to her, it was not passed by. She chose it, she got it, she got a blessing with it, and was doubtless the better prepared for subsequent activities. So it should be with the Lord's people; they should not think that time taken for communion with the Lord and for study of His word is wasted time. On the contrary they should realize that to thus spend some time at the Master's feet, drinking in His word and His spirit, will be a preparation for them for the trials of the service, and for wiser activities in it, and that such a course will have His approval. Let us choose the best part, every way, the part most pleasing to our Lord.

\* \* \* \*

Dear Lord, oh, let my life be so,—  
Its perfume when the tempests blow,  
The sweeter flow!

2H87

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## **GOD IS TEACHING THE WORLD A GREAT LESSON**

### **That Sorrow from Sin Must Come**

(From the Pittsburgh Gazette, 1904.)

Portland, Ore., May 15—Pastor Russell of Allegheny, Pa., spoke twice here today to large and attentive audiences. The afternoon topic was “The Oath-Bound Covenant,” from Hebrews 6:17-19. The evening text and discourse follow:

“Weeping may endure for a night, but joy cometh in the morning.” —Psa. 30:5

“The night of weeping” mentioned in our text began with the disobedience of our first parents in Eden when they brought upon themselves — and in a general way upon all of their posterity then in Adam’s loins — the death sentence because of sin. The dying processes which began there and which increasingly persist in our race are the fruit of the original sin, augmented by individual transgressions against the divine standard of righteousness. The result is woe, woe, woe — mental weakness, difficulties, troubles, moral deflections, bringing pain and sorrow to the individual as well as to his friends and neighbors, and physical weakness, disabilities, diseases — all culminating in the pronounced sentence, “The wages of sin is death.”

Some one may perhaps say, all do not weep; some are very joyous, very hilarious, go to the theaters, go to the ball rooms, to various public entertainments. See what joy and happiness there is in the world. See how some know nothing about the weeping in the present time. Not so, we answer. God is teaching the world a great lesson respecting the “exceeding sinfulness of sin;” and while all may not receive the lesson in the same manner nor with the same celerity, nevertheless its weight is felt by every creature to some extent, sooner or later. The Apostle Paul truly wrote of the world, “The whole creation groaneth and travaileth in pain together—waiting.” The most gay, the most hilarious, the most buoyant of spirit know something at least of this “groaning” which has come to all mankind. They resolve for the time at least they will not think of the sorrowful side. They would drown the sorrows in pleasure but cannot succeed. An aching heart and an aching body are frequently masked by a smile or by boisterous hilarity. There is mental, moral or physical difficulty in their families, in their households, in every individual, and the Scriptures well declare that “each heart knoweth its own bit-

terness.” It is perhaps well that we all learn to some extent to cover our sorrows and bitterness of heart, our disappointments in life, from the world. The poet has well said:

“Go bury thy sorrow, the world has its share;  
Go bury it deeply, go hide it with care.  
Go bury thy sorrow, let others be blest;  
Go, give them the sunshine; tell Jesus the rest.”

Were it not for our constant contact with sorrow, trouble, death, to what extent might the fallen nature go? As it is, surrounded by death, surrounded by suffering, with sorrow and trouble impinging upon us at every turn in life, how absorbed the great mass of mankind are in the interests of the present life, how willing many of them are to sacrifice principle and every noble interest and instinct in their endeavors to acquire fame, etc. —even though continually reminded that these can be theirs at most and at best for but a few short months or years. Evidently the experiences permitted by the Lord to come upon mankind are, under present conditions, none too severe to give them the needed lesson —that sin bears an evil fruitage and must ultimately be destroyed if peace and joy and righteousness and divine favor and eternal life are to be properly granted to mankind.

### **A SYMBOL OF IGNORANCE**

Bible students will recognize the figure of night as one common to the Scriptures when describing matters and affairs in connection with “this present evil world” in which sin abounds, in which the “curse” or death-sentence rests upon humanity, in which the “prince of darkness” is the “prince of this world.”

2H88

(John 14:30 All are familiar with the statement of the prophet that “darkness covers the earth and gross darkness the people” (Isa. 9:2), which is tantamount to our Lord’s expression that “the whole world lieth in the wicked one.” (1 John 5:19) Not only is this figure of darkness and night, trouble and weeping presented to our attention as the present lot of humanity in general, but the Lord’s people, the consecrated, the saintly, are referred to as sharing with the world many of the experiences of this night time, yet as possessing something which in a measure offsets the darkness and gives them a measure of light — the divine favor and the divine revelation of the good purposes of God yet to be accomplished for the world of mankind. Thus the apostle, after speaking of the whole creation groaning and travailing in pain, mentions the church also, saying, “We ourselves also groan within ourselves — waiting,” but not for the same things for which the world in general waits. Rom. 8:23

The prophet gives a pictorial suggestion of what it is that differentiates the condition of the church so largely from that of the world, saying, as the representative of the church prophetically, “Thy word is a lamp unto my feet, a lantern to my footsteps.” (Psa. 119:105) The Apostle Peter corroborates the Prophet David, saying of the church, “We have a more sure word of prophecy to which we do well that we take heed, as unto light which shineth in a dark place until the day dawn.” (2 Peter 1:19) Our Lord corroborates the same thought, saying of Himself, of His own ministry, “The light shineth in darkness; and the darkness comprehended it not.” (John 1:5) again He spoke in reference to His faithful followers of this Gospel age, the royal priesthood, saying, “No man should light a candle and put it under a bushel, but rather on a candlestick, that it may give light unto all that are in the house,” and “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” Here we have the same thought of the prevailing darkness—the darkness which hateth the light, which is in opposition to the divine will and arrangement—the darkness of sin and selfishness and meanness of the fallen human nature.

How true are these scriptural declarations, these scriptural pictures, to the facts as we see them all around us today! How few in the highest, fullest, truest sense of the word are “children of the light,” lovers of truth and righteousness and purity and goodness—devoted to these and opposed to everything that is unrighteous, impure and sinful. We see in fact all about us that the candle light and lamp lights which the saints are holding up in the world are powerless to overcome the great mass and density of darkness and of sin which oppose purity and absolute righteousness on every hand. The experiences of the past and of the present leave no room to hope that the Lord’s people ever could completely dispel the darkness of sin, ignorance, prejudice, superstition, selfishness, etc., from the world. They could never bring about that glorious condition of things which the Lord taught us to hope for, namely, that God’s will should be done on earth as it is done in heaven. This same thought is presented in all the pictures of the Scriptures portraying this subject; the density of the darkness is portrayed, the feebleness of our lights is shown in the illustration, and the hope held out is that God in His due time will dispel the darkness of the night by causing the “sun of righteousness to arise with healing in its beams.”

### **SUNLIGHT OF HAPPY DAY**

Who is this sun of righteousness whose arising will scatter and dispel all the powers of darkness and vanquish them forever? What power is this that is likened to the sunlight in comparison to a light of a lamp or a tallow candle’s feeble flicker? It is the Lord—the Messiah—the great King so long promised—the King of glory.

But can we expect so much from the second coming of the “man Christ Jesus who gave Himself a ransom for all?” No! The man Christ Jesus gave Himself; His sacrifice was complete and forever! He is the man Jesus no longer. He is now the Lord of glory, not only far above man’s plane and condition, but, as the Scriptures declare, “far above angels, principalities and powers and every name that is named.” As the man He suffered for our sins — “for the sins of the whole world.” He was made flesh, as the Scriptures tell us, for this purpose — “for the suffering of death —that He by the grace of God should taste death for every man.” Heb. 2:9

Having taken the human nature merely for that purpose, and having accomplished that purpose in His death on Calvary —having given Himself as the “man Christ Jesus,” a ransom for our sins, He is now a New Creation, a New Creature, raised to this newness of life by the divine power in His resurrection. He is now the Lord of glory, “now the Lord is that spirit.” He, whose coming as Messiah the world awaits, is the one whose glory is pictured by John the Revelator as shining like the noonday sun. He is the same one who revealed Himself but a moment to Saul of Tarsus, who was blinded by the sight, which he describes as above the brightness of the sun at noonday. These are pictures of the Lord’s present glory which the natural eye cannot see without a miracle such as was wrought for St. Paul.

We do not wish to intimate that the Lord himself

2H89

will shine out to the whole world with a literal brightness such as Saul of Tarsus beheld. No. That is described as being a miracle. St. Paul says of it: “Last of all He was seen of me also as of one born before the time.” He was seen of the apostle as the church, born in resurrection power, will ultimately see Him, as the Apostle John explains — “We shall see Him as He is, for we shall be like Him.” (1 John 3:2) Because being like Him, spirit beings, sharers of His glory, the church will not suffer as did Saul of Tarsus when he saw the Lord before the time. In such a manner the world will never see the Lord—never see Him as He is. The promise so to see Him is only for the church. To the world it is said: “Yet a little while and the world seeth Me no more.” (John 14:19) Neither would it be to the advantage of the world to thus see the Lord, and to have their physical eyes injured, as were the eyes of Saul of Tarsus.

As in the Scriptures referred to, that which constitutes the present time a night time is moral darkness, a darkness of ignorance, prejudice, sin and selfishness, so likewise correspondingly the light of the new dispensation does not mean a physical light, but a moral,

intellectual, enlightening influence which will pervade the whole world and bring the light of knowledge and truth to every creature. That glorious morning now near at hand is the millennial morning of joy referred to in our text. Our Lord refers to its sun in Matthew 13:43, saying: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

### **"SHINE FORTH AS THE SUN"**

We have spoken of the Lord and His kingdom and the reign of righteousness which it will inaugurate as being the great sun of this new dispensation, but, blessed thought! Glorious anticipation! The Lord's faithful ones from Pentecost to the end of the age —the royal priesthood, the "bride" class, the "body" class, the "living stones" for the glorious temple — are to be "joint heirs" with the Lord of glory in this kingdom, and therefore to be parts of this "sun of righteousness," which is to bring enlightenment and blessing to mankind in general. No wonder the apostle speaks in ecstasies of such a hope as the "high calling," the "heavenly calling!" No wonder he exhorts us to "lay aside every weight and every besetting sin and to run with patience the race set before us," that we might attain unto such a glorious inheritance, incorruptible, undefiled, and that fadeth not away. (1 Pet. 1:4) No wonder that he counted all earthly things but loss and dross that he might win Christ (win a place in the anointed, a membership in His body, in His bride, the glorified church), that he might be found in Him, that he might have a share in His resurrection to glory, honor, immortality, the divine nature. No wonder he rejoiced to count all other things unworthy of comparison, and was glad to suffer with Christ that he might also reign with Him. The same prospect, the same inducements, the same hopes, the same reasons for fidelity, belong to the elect even yet, and will be ours until the election is complete, the sufferings of Christ ended and the glories of the kingdom begun.

The privilege of participation as integral members of the sun of righteousness that is to arise upon the world with healing in its beams is granted to those who in this Gospel age have been justified by faith and obedience and sanctified through the Spirit and tested and found faithful in letting their lights so shine before men as to glorify the Father. Our Lord was the first of these: His indeed was a great light in the darkness. The apostles were brilliant lamps, burning brightly and showing forth the praises of Him who hath called us from darkness into the marvelous light. The faithful all the way down have been light-bearers before the world, and it is in keeping with the divine character as well as the divine word that these should be honored in the future with the privilege of showing forth the divine glories in divine power and majesty when the due time shall come. The matter is so stated by our Lord in the parable of the wheat and tares. He pictures the wheat as the children of the kingdom and shows how the adversary sowed tares so as to almost

swamp the wheat; how both were to grow together until the harvest time; how the harvest, in which we are now living, would be the time of separation, and how the wheat would all be gathered into the garner —into the heavenly state or condition. Then follows the forceful picture to which we refer— “then shall the righteous shine forth as the sun in the kingdom of their Father; he that hath an ear let him hear.”

The apostle presents the same thought under another figure to which we have already referred. After telling that the whole creation groaneth and travaileth in pain during this night time, he intimates that they are waiting for something—they know not what. We know, because we have the lamp, God’s Word; they are waiting for the kingdom, “for the manifestation of the sons of God” in kingdom power and glory. We, the church, on the contrary are waiting for adoption, for transference from present unfavorable conditions to the promised glorious conditions which the Father hath promised to them that love Him — “Now are we the sons of God, but it doth not yet appear what we shall be (how wonderful, how glorious, are the blessings the Father hath in reservation for us), but we know (and it is satisfactory to us, it satisfies every query) that when He shall appear we shall be like Him, for we shall see Him as

2H90

He is.” His manifestation will be in conjunction with the manifestation of all the sons of God, the enthroned royal priesthood, under Him their high priest, the captain of their salvation.

But what of the morning of joy? Will it not be a morning of weeping and sorrow to all except the glorified church? Oh, no! Praise God! The promise is to the contrary —it is to be a morning of joy to all of the world of mankind. At present, under the prince of this world, the prince of darkness, they are blinded to the goodness of God and the glorious features of His character —some more grossly blinded than others. But with the morning of joy comes the binding of Satan, that he shall deceive the nations no more for the thousand years. (Rev. 20:2) The pictures, though different, correspond. Christ, the prince of righteousness and truth, coming in power, beginning His foretold reign of blessing, means the restraint of Satan and his power, symbolized by the great chain and the bottomless pit. In the other picture, the sun of righteousness rising, the darkness of sin and ignorance and prejudice disappear proportionately; and, as these disappear, the sorrow and sighing, the mourning and the trouble causing them also to fade away, until ultimately, in the noontide of the millennial age, the true “knowledge of the Lord shall fill the whole earth as the water covers the great deep” —not a vestige of darkness



and superstition, ignorance or sin shall remain, and consequently, not a particle of sorrow or weeping or pain or trouble, which have endured throughout all the night of sin from the time of Father Adam to the close of this Gospel age.

Mark how the Lord presents this matter and assures us of these results through the Prophet Isaiah, foretelling the glories of the Millennial kingdom in which the New Jerusalem government will be established among men, exercising its power through the earthly Jerusalem, speaking through its appointed ministers. He says: "Behold I create new heavens (spiritual ruling powers) and a new earth (society reorganized); and the former shall not be remembered nor come into mind in the sense of being longed for —the new heavens and new earth will be so vastly superior). But be ye glad and rejoice forever in that which I create (in the new order of things); for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, neither the voice of crying. There shall be no more thenceforth an infant of days, neither an old man who hath not filled his days; for one dying an hundred years old will be as a child — a sinner an hundred years old he shall be accursed (sentenced to death)." Isa. 65:17-20

The purport of this is that under the new condition of things that propagation of species will cease and none will die except for wilful sin, and not even then without having a full, fair opportunity with corrections and chastisements, and this for an hundred years. The one thus cut off as a sinner because found wilfully disobedient to the laws of the kingdom after an hundred years of disciplinary testing, will be but an infant, but a child—but, obedient to the laws of the kingdom, he might live at least until the close of the millennial period— until the great searching of hearts which will take place at the close of the millennial day, to demonstrate those not only outwardly, but at heart loyal to God and the principle of righteousness which he represents. We are not informed as to the proportion of the ones who will stand this final testing, but are assured that it will be a general trial or test that will come upon the people that dwell upon the face of the whole earth. It will fully and thoroughly demonstrate those loyal to the Lord and those willing to obey and those who are disobedient. The latter class shall be completely destroyed, that the former may all be received into the eternal fate of blessedness following the millennium.

## RETURN OF THE RANSOMED HOSTS

The Lord describes the millennial blessedness again through the same prophet in somewhat similar language. The entire 35th chapter describes the millennial kingdom conditions and closes with the words, “The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” “The man Christ Jesus gave himself a ransom for all to be testified in due time,” so we know who are meant by “the ransomed of the Lord” — all men. In what way will they return? Let the Apostle Peter answer us: He says “Times of refreshing shall come from the presence of the Lord (Jehovah), and He shall send Jesus Christ, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” This returning mentioned by the apostle —returning to the former estate. The whole world, that has fallen into sin and death, sorrow and trouble, during this night, is to have the glorious opportunity in the morning of returning to God, to harmony with Him, and to all the blessings of God that were lost through father Adam’s disobedience, through the fall, through the curse, the sentence of death.

Mark the Lord’s word again through the same prophet, referring to the same glorious time of blessing in the morning, recorded in Isa. 25:8. Here the

2H91

kingdom of God is not symbolized by a city, neither by the sun of righteousness, but by a mountain — the usual figure or symbol throughout the Scriptures representing the strong foundations of government in the world. The Lord through Prophet Daniel foretells that a little stone, the church, now being taken out of the mountains of earth without hands, shall in due time be used of God in smiting Satan and the kingdoms of darkness which he has established in the world through his blinded votaries. After telling about the smiting, the prophet foretells that the stone is to “become a great mountain (kingdom), and fill the whole earth.” Daniel explains that this mountain represents the kingdom of God—the kingdom for which we pray, Thy kingdom come, that Thy will may be done on earth as in heaven. Dan. 2:35, 44

We quote the prophecy of Isaiah already referred to: “In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy (swallow up, put away) in this mountain the covering of face (the shame) that is over all peoples, and the veil (ignorance, superstition,

etc.) that is spread over all nations. He will swallow up death in victory (forever), and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth. Jehovah hath spoken it.” — Isa. 25:6-8

Our Lord, in the great revelation He sent to His church after He had ascended upon high, reiterates this promise of the coming morning in which He, as the Son of Righteousness, will dispel the noxious vapors of ignorance and prejudice, and all the darkness of sin and trouble, and the curse, which is upon the world. The special declaration is that “There shall be no more curse” — God’s special sentence against sin and sinners will be entirely removed. The ground for this was laid in the great sacrifice which our Lord gave—which He finished on Calvary. This intervening time is granted as an opportunity for the selection of a little flock from amongst men to constitute the bride, the lamb’s wife—a little flock, who, under the inspiration of the divine message and enlightenment of the Holy Spirit, will develop the character likeness of God’s dear Son (Rom. 8:29). These are granted the privilege of filling up of being associated with our Lord in the sufferings of this present time—their little sacrifices, not worthy to be mentioned, and of no value of themselves, are counted in with the great atonement sacrifice of Christ, and the lifting of the curse, the application of the great atonement to the world in its blessing, waits until these shall have been selected.

Thus seen, the groaning creation is waiting for the shining forth, in kingdom glory and power, not only of the great Son of God, our Lord, but also of those sons of God whom He is “not ashamed to call His brethren,” and that are to be participators with Him in the glories that shall be revealed, and in the dispensing of the blessings that shall lift the curse and bless all the families of the earth. Note the reference to these matters in our Lord’s promise that in the new heavens and the new earth conditions, when the New Jerusalem shall have come down from God, and the kingdom has been established amongst men, God will thus through His appointed way establish His kingdom, and through His appointed sons of glory, God will wipe away all tears from off every face, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall then have passed away. Death shall thus have been swallowed up in victory, a blessed opportunity coming to every member of the race, a blessing which will be made perpetual, eternal, to all those who will receive it upon the Lord’s terms of obedience — all others being cut off from all life in the second death.

It is the great privilege of the Lord’s faithful ones to anticipate the joys of the “morning”—by faith in and obedience to their Lord and His word. Even in this “night” of sorrow and weeping, when the whole creation

is groaning, these have a hope that is an anchor to their souls, sure and steadfast;" and they have the "lamp" of the divine word upon their pathway which enables them to rejoice in tribulation and brings them peace that passeth all understanding while pressing toward the mark for the great prize. Verily "Songs in the night He giveth."

\* \* \* \*

Only a little while to spread the *truth* abroad,  
Only a little while to testify for God,  
Only a little while, the time is fleeting fast,  
Only a little while, earth's sorrows all are past.

2H92

*June 26, 1904*

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## **FAITH DELUSIONS HELD BY MANY**

*All that are of the Truth will Love the Truth;  
Contrariwise—the Truth will be Repellant  
to All who have not its Spirit*

(From Pittsburgh Gazette, 1904.)

Philadelphia, June 26.—Pastor C. T. Russell of Allegheny, Pa., addressed large audiences twice here today. His afternoon topic was, "God's Oathbound Covenant With Abraham and What Its Fulfillment Will Mean to All Nations." The evening discourse was from the text, "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the Truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12. In full it was as follows:

The Scriptures everywhere emphasize the truth—that the divine revelation, in its purity and simplicity, is the power of God by which he is, at the present time, appealing to those who have an ear to hear and the desire of heart for righteousness. But to suppose, as most people would be inclined to interpret, that by our text the apostle meant to say that all who do not receive the truth in its purity and simplicity would on that account be damned to an eternity of torture, would be to greatly misunderstand the apostle's meaning and the entire spirit

of the gospel. Such an understanding of our text would not only imply the torture of the heathen, who have no knowledge of the divine truth, but would include also the great majority of Christian people whose perceptions of truth are surely rather vague and largely mixed with errors and traditions of men which have come down from the Dark Ages.

Our Presbyterian friends have one view of the truth, recognizing an election according to divine favor and through a knowledge of the truth. Our Methodist friends hold a different view and deny all election, holding that, as God is no respecter of persons, the Presbyterian or Calvinistic view must be in error. Roman Catholics declare that, election or no election, God's only provision for salvation is through their church and its apostolic succession of authority. Our Episcopalian friends agree with much that the Romanists say on this subject, but hold that the Romanists have departed from the purity of the faith, and that the Episcopalians have the only pure and proper line of apostolic succession and are, therefore, the only proper church of the Lord, membership in which is essential to salvation.

Our friends of the Disciple denomination call out that all the foregoing friends are in serious error, that the proper thing is "baptism for the remission of sins," and that unless they get their sins remitted by an immersion in water their views of election, free grace, church relationship and apostolic succession are all in vain — "Ye are yet in your sins" and subject to the penalty of sin — which they say is eternal torment. Our Baptist friends call aloud that they agree to a considerable extent with the pronouncements of the Disciple denomination, except that they do not understand that baptism is for the remission of sins — that, to their understanding, sins are remitted merely upon the exercise of obedience, of faith in the great redemptive work of Christ. But, say they, after your sins have been forgiven in order to be saved you need to become members of the Church of Christ, and the only door into the Church of Christ is the door of baptism — immersion; whoever, therefore, comes not through this door is not a member of the Church of our Lord Jesus Christ, and cannot participate in its salvation — is consequently lost — damned.

Now, dear friends, let us imagine a sincere seeker after truth listening to all this babel of confusion, this strife of tongues. We can only imagine him saying in bewilderment with Pilate of old: "What is truth?" With truth so mixed with error and confusion as to cause perplexity to the great mass of the most intelligent and advanced Christians, and then to understand our text to mean that whoever does not believe the pure truth will be damned to an eternity of torture, is to suppose something too unreasonable to discuss. It must be

evident to every one of you that there is something about our text which is not generally understood.

### **“DAMNED” SHOULD BE CONDEMNED**

The most prominent difficulty, which we take up first, is this word damned. That word, as at present used, totally misrepresents the apostle’s meaning. The revised translation is preferable here; it uses the word

2H93

“condemned” instead of the word “damned.” The fault, however, is not to be charged entirely to mistranslation, but rather to a gradual change in the English language. In olden times the word “damned” did not necessarily and uniformly carry with it the thought of demons and pitchforks, flames and eternal torment, but rather the thought of condemnation. Take an illustration of this outside the Scriptures:

Shakespeare causes one of his characters to make the remark that another “was damned with faint praise. His meaning is evident to all — that it is possible to speak words of praise and commendation in such a manner as to imply condemnation instead of an approval. This is the thought which should be attached to the word “damned” where. ever it is found in the Scriptures. It signifies that the person or thing or class referred to has had some measure of trial, and has not passed it successfully and has been condemned.

Nor should we have the thought either that condemned signifies utter loss, for it has not such significance. We do indeed speak of a man being condemned to the gallows for a crime, but the thought of condemnation attaches with equal force to every member of a class at school who on examination fails to pass it. Those who pass at all, either with first honors or lower ones, are all approved as fit for the next step of education, but those who fail to pass are all condemned as unfit, as disapproved in connection with the matter for which they were examined.

Another point to be noticed particularly in the examination of our text is that it has no reference whatever to the world of mankind in general. When it says “that they all might be damned” — condemned —it is not referring in any sense of the word to a condemnation of the world, but solely to a class in the church that in the end of this age shall fail to pass the divine inspection, fail to graduate, fail to attain the class honors of Christ’s millennial kingdom to which the whole church of this present time has been called. We have on previous occasions called attention to the fact that this Gospel age is not the world’s day of judgment or trial, but the church’s day of discipline and testing.

We have also called attention to the fact that the Scriptures are written not to the world, but to the church — to those who have heard the voice of the Lord, and, hearing, have left the world to become the Lord's people.

Convince yourselves of the truthfulness of our statement by examining the opening paragraph of each of the epistles. They are addressed to the saints, to the faithful, to the believers, and not in any sense to the world. And these epistles do not discuss the politics or interests or matters of the world, but simply and solely the interests of the church, of the saints, of the consecrated believers, of the household of faith. It is true, however, that the apostles recognized the fact that a great falling away was to occur in the church, by which the standards of truth and righteousness would be greatly lowered and Christian ideals greatly disturbed; and that, while outwardly the numbers of professors would greatly increase, the "saints" still would be the small minority, still the "little flock."

### **SEPARATING WHEAT FROM TARES**

The context shows that in the words of our text the apostle had reference to a sifting out which would occur in the end of this Gospel Age, a separating of the true church, the saints, from the general mass of merely nominal professors who draw nigh to the Lord with their lips, while their hearts are far from Him —those who have a form of godliness, but in their lives show that they have not its power, have not its spirit.

The apostle, in verses 13-17, makes clear that he was not accusing the Thessalonian Church of needing such a drastic sifting and separating process. He recognized that its members were begotten of the truth and sanctified by the truth, were being polished and prepared for the obtaining of the glory of our Lord Jesus Christ — the kingdom. In the preceding context he has shown that the great falling away was hindered for a time, but would ultimately prevail, as had been declared through the prophets. We, from our standpoint of today, can see how thoroughly his prediction was fulfilled—what a dreadful falling away the church of Christ had into ignorance and superstition—under the deceptions of the adversary, whose work our Lord referred to in His parable of the wheat and the tares. "An enemy came and sowed tares among the wheat"—false doctrines producing false or imitation Christians and generally swarming and confusing the interests of the true wheat.

In the parable the Lord declares that the wheat and the tares should grow together in the general nominal church system, elsewhere called Babylon or confusion, because of its mixture of truth and error, wheat and tares —until the end of this age, and then He would cause the

separation to take place and would gather the wheat into the garner of the kingdom and condemn tares to be burned, that the entire field might be cleansed and made ready for a new sowing of the pure seed. In our text the apostle has in mind this very harvesting process, by which the wheat and the tares are to be separated in the end of this age. Our Lord declares that the tares shall be bound in bundles, and that the wheat shall be separated from these bundles and be gathered together into His garner. Our text shows that the sickle which will reap the harvest of

2H94

this age will be the sickle of truth; and the same picture of the same great event is given us by our Lord in the symbolical book of Revelation, when, picturing our time, He says: "I looked, and behold a white cloud, and on the cloud I saw one sitting like unto the Son of man, having on His head a golden crown, and in His hands a sharp sickle. And another messenger came out of the temple, crying with a loud voice to Him that sat on the cloud, "Send forth the sick and reap, for the time is come for thee to reap; for the harvest of the earth is ripe.' And he that sat upon the cloud thrust in His sickle on the earth, and the earth was reaped." Rev. 14:14-16

This sickle of truth, dear friends, the Lord is now thrusting here, there, everywhere, for the purpose of gathering, not the tares, but the wheat. All that are of the truth will love the truth, will be attracted to it; contrary-wise the truth will be repellant to all who have not its spirit. Thus the Lord is fulfilling His prediction through the prophet, "Gather My saints together unto Me, saith the Lord those who have made a covenant with Me by sacrifice." — "They shall be Mine, saith the Lord, in that day when I make up My jewels." Psa. 50:5; Mal. 3:17

### **NOBLE PEOPLE AMONGST TARES**

But there are two sides to the question; there is not only a gathering of the jewels or in the other figure the reaping of the wheat, by the sickle of truth, but, contrary-wise, there is another work to be progressing simultaneously among the tares. And here I must pause to say that to my understanding there are a great many fine, noble people among the tares who have neither part nor lot with the wheat, because they are not of the same nature, not begotten of the truth, not adopted into the family, not members of the elect class. The tares are begotten of error — false doctrine. They are not entirely to be blamed for this, nor are they to have any eternal torment as a consequence of it. The adversary, using human instrumentalities, has sent forth a perverted gospel in the name of the Lord, has sowed tare seed in the Lord's wheat field. He has declared the Lord our God a great tyrant, who has prepared an eternity of torture for all who will not become



identified with His cause in this present time. Under these misapprehensions of fact thousands upon thousands, millions, have given a nominal assent to Christ and made profession of loyalty to Him which they have never really meant. They have become sham wheat, imitation wheat, tares; they have become professors who draw nigh with their lips while their hearts are far from the Lord. They are not entirely to blame for this, neither are they to profit by it. The fact that they have been making false professions as a result of false doctrines received does not make them fit for, neither entitles them to a place in, the kingdom class. The Lord has not hindered them from associating with His saints, nor has He hindered them from using the name and claiming that they are members of His church, but all the while the apostle's words have been true, "The Lord knoweth them that are His," and He equally well, all the while, has known them who were not His, who were merely deceived tares. The tares have received a certain amount of advantage from their attempt to imitate the wheat. It has made some of them more respectable than they otherwise would have been, and thus they have had full compensation for any self-denials which their tare conditions have involved.

The Lord, who knoweth His own, might indeed choose them out without in any sense of the word making them manifest to the world and distinguishing thus between the wheat and the tares, but His plan is otherwise. In the harvest of this age the separating shall be effected and be manifested to all, to the intent that all may thereafter profit by the lesson — to all eternity.

### **HOW DELUSIONS ARE SENT**

When the apostle in our text declares that God shall send them strong delusions that they may believe a lie, that they all may be damned, He is speaking of this tare class, the imitation wheat class, and of the means which the Lord will use to separate them from His true ones in this harvest time. The statement, "He shall send," in so far as it would imply God's active cooperation in evil doing, would give the wrong thought, for the Scriptures, everywhere declare that His work is perfect, that there is no unrighteousness in Him. Hence this part of our text must be understood as signifying that the Lord at this time will be willing that strong delusions should come upon the nominal church for the purpose of testing, sifting, separating the wheat from the tares. So far as we are able to understand from the Scriptures, the great adversary is ever and always the agent in the propagation of evil — active to the extent that divine providence permits His activity, as is implied in the prayer which our Lord taught us, saying: "Abandon us not to temptation, but deliver us from the evil one." Only as we are delivered from the machinations and deceptions of the evil one can we hope to stand at all against the "wiles of the devil," of whose devices, as the apostle says, we

are not ignorant. But the Lord is willing to deliver the righteous, and to some extent, in their interest, has spared also the tare class throughout this gospel age, and allowed both to grow together until the harvest time. Now, however, in the harvest time, the order of

2H95

divine procedure will be changed to suit the circumstances; the wheat, the saints, will be specially protected, specially cared for, while the tares, the nominal Christians, will be exposed to the baneful influences of error.

The apostle's thought here is much in line with his statement respecting God's procedure with the world in general in ancient times, as he mentions the same in Romans 1:24-26, 28-32. He here declares God also "give them up" because they "changed the truth of God into a lie." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." This, we may be sure, would be the uniform procedure of our Heavenly Father, of whom the apostle declares, "God tempteth no man." He merely abandons to the tempter, or to the evil-preferred course, those who choose the wrong way. As He gave over the world of mankind in general, as shown in the discourse in Romans, so in the harvest of this age, as shown in our text, the Lord will give over or abandon to temptation all in the nominal church in our time, and will give His special aid and special attention only to those who are at heart loyal to Him.

In various Scriptures the Lord intimates that He is represented by His word, His doctrine, and our text is one of these instances. Those who love the Lord surely will love the truth, His message, will love it in its simplicity, will desire it in its purity, will be ready to lay down their lives for the truth. Those who love not the truth, but prefer error, thereby show that they are not of the particular class whom the Lord is now seeking out — that they are not begotten again of the spirit of the truth. Note the terseness of the apostle's statement: "They received not the love of the truth that they might be saved." The intimation is that even if these had gone so far as to get the truth itself abstractly, if they did not love it, if it was not to them the most precious thing in the world, they would be counted unworthy to retain it, if it was not the most precious thing in the world, they would be counted unworthy to retain it in this harvest time and would be deprived of it. "For this cause, God shall send them strong delusions" — to take the truth entirely from them — that as they preferred the error they might have the error — might believe a lie, untruth.

The object is stated, that they all might be condemned—that all professing Christians thus preferring error to the truth, taking pleasure in the error and not in the truth, might be manifested as not being Christians at all, but merely imitations—not wheat at all, but merely tares.

### **A GREAT SHAKING TIME**

We see then that the lesson of our text and various parables of our Lord respecting the end of this age, as well as many other testimonies by the apostles, all indicate that the end of this Gospel age will witness such a shaking among Christian peoples as has never before been known. It will differ from other shakings, too. The persecutions of the church in bygone times may properly enough be considered as shaking and siftings, but the siftings with which this age will close will be the most momentous of any the church has ever known. Our Lord, speaking of it, says, “If it were possible even the elect would be deceived,” but this will not be possible because the Lord will uphold them, will shield them, will guide them through His providences, through His word, through His servants. These will have an ear for the truth, and will hear the message and will recognize the Master saying of the lapping time by which the present age will merge into the Millennial age: “Take unto you the whole armor of God, that ye may be able to stand in that evil day.” Eph. 6:13

This is the shaking time mentioned by the apostle in Hebrews 12:26-28. He is discussing the events connected with the close of the Gospel age, declares that now the voice of the Lord, the voice of the truth on every subject, shall shake the whole earth—society in its every department. And not only so, but it shall shake the heavens, the spiritual institutions of this present time—that everything unsound, untrue, imperfect, unstable, may be utterly, completely removed, to the intent that the unshakable things, the verities, may remain. The apostle points out that that true church, sifted and separated from all false professors, will constitute this kingdom of God, which will thereafter under the headship of Christ, the great King, dominate the whole world, bringing blessings to every creature and glorious opportunities for righteousness and general uplift to the image and likeness of God. The same shaking time, we recall, is referred to prophetically in the ninety-first psalm, where a suggestion is given as of the wide difference between the whole number of those professing to be the Lord’s people and those who are His real friends—between the nominal and real church, for the prophet declares: “A thousand shall fall at Thy side, ten thousand at Thy right hand.” A thousand to one shows a large discrepancy between professed followers of Christ and those who are truly His and who shall never fall, but unto whom shall be administered an

abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. 2 Pet. 1:11

### **WHAT STRONG DELUSIONS?**

Some of these strong delusions are here now, and the Lord's true people ought to be able to discern

them. In calling attention to these be it noted that we shall not on this occasion depart from our usual custom of making no personal attacks — of speaking evil of no man. It is necessary, however, that we call attention to the errors, and part of our object is to shield, to assist, to protect from these delusions those who may at heart be loyal to the Lord. By the Lord's grace we have been permitted to assist some such, and we thankfully await further privileges and opportunities at His hand.

We note spiritism as one of the prominent deceptions of our day, one that already has wrecked the faith of many, and that, we believe, is destined to sift out many more. Spiritism flourishes because of the errors which prevail among Christian people. Were the latter not blinded by these errors, spiritism would be powerless to do them injury. One of these errors is that Christian people of nearly all denominations have accepted heathen philosophies instead of and in contradiction to the word of God on the subject of man's conditions in death; human philosophy says that the dead are more alive than they ever were previously; the Bible declares, "The dead know not anything," and that their hope is in a resurrection from death at the second coming of our Lord; And if there be no resurrection from the dead our hope is vain, Christian faith is vain, and all that have fallen asleep in Christ are perished. Eccl. 9:5; 1 Cor. 15:14-18. The Bible points us for hope to the Lord Jesus and His declaration that He has the keys of death and of the grave — that is, that He has the power to call forth the dead and that in due time He will exercise this power. (Rev. 1:18) The Bible gives us the Master's own words, saying: "Marvel not; for the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth." John 5:28-29

The Bible's testimonies from first to last are consistent, harmonious. It starts out with the declaration of Adam's perfection, life and harmony with God in His image and likeness; it talks of his disobedience and his fall thereby under the sentence of death —the loss of all life —it points us to Jesus as the One who bought the world by giving His life in exchange for that of Adam, through whom all lost life. It tells us that as a result of this redemption Jesus has become the life-giver to the world, and that none can obtain life except through vital union with Him, "He that hath the Son, hath life; he that hath not the Son hath not life." Thus Jesus is God's appointed channel by which the world may obtain reconciliation, restitution, life everlasting, or, refusing it at His hand, their portion will be the second death, without hope of recovery. In accord with this is our Master's word, "I am the resurrection and the life."

## PREFERRING LIES TO TRUTH

Our text speaks of a class who loves lies — who prefer the untruth. And so scores have indicated to us their preference for the untruth rather than the truth on this subject. They admit that all the circumstances and conditions seem to favor the scriptural statement that the dead are really dead—that the dead know not anything—and that their only hope will be the resurrection; but, say they, we prefer to believe it otherwise — we prefer to think of them as being more alive than ever, etc. We answer, you must take your choice; if you love the untruth better than you do the truth, it evidences the fact that you are not begotten of the spirit of the truth. Such mark themselves as the very class whom the apostle refers to in our text, saying: “They received not the love of the truth” “for this cause God shall send them strong delusions that they should believe a lie, that they all might be condemned who believe not the truth, but had pleasure in unrighteousness” — untruth.

To these already prejudiced in favor of the untruth, already preferring to believe the contrary of what the Scriptures teach, to these strong delusions have come, and others are still coming. The great adversary, Satan, with his associated company, spirit beings, fallen angels, is ready to help these to prove the error which they wish to have proven. Their communications are through mediums who have “familiar spirits.” The spirits personate the dead, speak for them, describe scenes and incidents and give names. They sometimes tell secrets, supposed to be known only to the dead and to the one seeking communication. More and more they are obtaining power to materialize, to take forms resembling those of humanity, resembling those whom they personate, whether old or young. Thus those who love the lie rather than the truth have “strong delusions” which becomes to them almost irresistible. Already careless of the divine message, and willing rather to have their own way than the Lord’s word, they become less and less interested in the Scriptures and more and more interested in spiritism. Their faith in the Lord wanes more and more, until under this delusion, they gradually come to reject the scriptural teachings entirely, especially as respects the atonement, the point attacked by all errors — the citadel of Christian faith. Faith in the atonement of Jesus having gone, all of the Christianity that was previously possessed is gone. That person has fallen, that person is no longer one of the Lord’s people, because those who deny the ransom of Christ deny the very hub, the very center of the divine plan. Their confidence in Christ is gone; He is no longer their Savior and they are no longer His

2H97

people.

### THE “WISDOM OF MEN”

Another of these delusions of our day, gradually creeping over the whole Christian profession, is the doctrine of evolution, which usually goes hand in hand with higher criticism, which is but another name for the infidelity, disbelief in the Bible as the Word of God. This delusion is sweeping from their feet thousands and hundreds of thousands who could not be touched or in any wise influenced by spiritism, because of a different mental caliber and makeup. This strong delusion has already swept from their standing in Christ many of the ablest professing Christians in the pulpits and in the pews, and this wave of infidelity garbed in Christianity, this strong delusion of Satan draped in a garment of light to deceive, is rolling rapidly over the entire Christian world. Well may we ask with the apostle, “Who shall be able to stand”—“in this evil day.” Eph. 6:13

Look again at our text, note how faithfully the apostle is pointing out the difficulty of these evolutionists and “higher critics.” They received not the truth in the love of it; they neglect the Word of God, they preferred science, “falsely so called;” they preferred Platonic philosophy, with its teachings that the dead are alive, and that some of them are in glory and others in torment everlasting. They reject the scriptural teaching respecting the nature of man, his fall, his penalty, his redemption and his coming restitution through a thousand-year resurrection by judgements. They leaned rather to their own understanding and preferences. What they wanted to believe of these subjects led to much wrestling of the Scriptures, and finally, disgusted with their own twisted conceptions of the book, it has led them to a repudiation of it in every sense of the word except in name. They still select their texts from the book, though they generally preach far enough away from the context, and indeed many of them would use the book no more were it not that it still has an influence upon the “common people,” who are slower to accept their higher critical and evolutionary theories, but who, nevertheless, are useful in making up a crowd as well as in the taking up of a collection.

These evolutionists and “higher critics” do not believe in the fall of man from the image of God into sin and its penalty, death—they could not so believe and be evolutionists, etc. Consequently they do not believe in a redemption from the fall, for how could man be redeemed from a fall if he never had a fall? Consequently they do not believe in Jesus as a Redeemer. Consequently they do not believe Him at all, in the scriptural sense of the term; for it is as Redeemer that the

Scriptures set forth our Lord as an object for our faith — that Christ died for our sins and that He rose again for our justification — that as by a man (Adam) came sin and death, by a man (Christ) should come redemption, righteousness and life everlasting to as many as would receive the favor properly. Not being believers in Jesus, as the world's Redeemer who bought us with His precious blood, these evolutionists and higher critics are not in any sense of the word Christians, according to the scriptural definition of that term, no matter how moral and exemplary or well educated or noble they may be. We are not saying, for all this, that they are eternally lost or that they will have an eternity of torture or anything of the sort. God forbid. We are merely pointing out that these are under the influence of one of these strong delusions of the end of the age, which is manifesting them to be separate and apart from the church of Christ. They are in danger of falling from faith, for they have already fallen from the faith "once delivered to the saints."

The mighty wave of this "strong delusion" is sweeping more and more rapidly over the whole professing church of Christ, and it comes mainly from its pulpits, from those who are trusted and supported as shepherds by a too confiding flock, who, instead should give more earnest heed to the things which they have heard from the divine word itself and less and less attention to the "traditions of the elders." Mark 7:3, 8, 9

### **DOCTRINES OF DEVILS**

It is the same with Spiritualists —only, as a rule, spiritism deals with a less intelligent class, though two of the royal families of Europe are claimed to be under its spell. At first it is merely the amusement, the entertainment of communicating with dead friends, that attracts; but later a spirit of self-conceit would spring up to congratulate yourself that God and the holy spirits passed by those who seem to be greater and nobler and purer, and deigned to speak to you and communicate with you. The spirit of pride thus engendered is called "Spiritual uplift." Subsequently, if you are of a conscientious turn and really inclined to morality, there will be revelations and communications purporting to come from Christ, and you will be instructed to pray, and certain trivial matters will be held up to you as woeful crimes. But the whole tendency will be toward immorality, sensuality, darkness. Progressing, you will find yourselves deceived by messages that will come to you. You will be led into temptation, possibly into sin, immorality; and if then your heart hungers for righteousness and you seek to escape, the next

2H98

operation of these demons personating the dead would be to assure you that you have already lost all



opportunity for return to the Lord, that you had committed the unpardonable sin, etc., and might just as well give up all attempts to return to holiness, purity, etc. It is commendable to the instincts of many that, although believing a lie and preferring it to the truth, they nevertheless instinctively dread spiritism, and realize that in some sense of the word it is demonism, though the particulars they do not understand because they have neglected the study of the Word of God.

In conclusion, dear friends, let us not be too sure that none of us are in danger in respect to these strong delusions which are to make so thorough a sifting and separating of wheat from tares in this, the harvest of the Gospel age. Let us heed the prophetic words of the apostle when he said: "Take unto you the whole armor of God that ye may be able to stand in that evil day."

Let us study the word more carefully than ever, and not only let us study it, but let us also apply it to ourselves. As the apostle intimates, let us put on the whole armor — the helmet of salvation, an intellectual covering, a knowledge of the divine plan; also the breastplate of righteousness, an appreciation of the covering that is provided in and through the merit of our dear Redeemer's sacrifice; let us take the shield of faith, full confidence in the wisdom and power of our God and full trust in His word; let us take the sword of the spirit, too, the word of God. Let us learn how to use the word of God skillfully for our own defense, for defense against error, for the defense of all those who shall come in line of our influence; and let us put on finally the sandals, the gentleness, the patience, which are the preparations which the gospel gives for our work through life as valiant representatives of the Lord and His truth, beset by all the trials and difficulties of the narrow way in which we follow our Master.

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## **REGENERATION**

***The Words of Our Master: “Marvel not that I said unto thee, Ye must be born again.” John 3:7***

(From Pittsburgh Gazette, 1904.)

The crowded condition of the Bible House chapel yesterday made it extremely warm notwithstanding the good ventilation. There is some talk of other arrangements for those Sundays on which Pastor Russell is at home. The Pastor said:

We choose for our text today the words of our Master, “Marvel not that I said unto thee, ye must be born again.” (John 3:7) Our Lord addressed these words to Nicodemus, a ruler of Israel, who was above the average in piety, and was considerably impressed with what he had heard respecting the Lord’s teachings. He desired a personal interview, but being prominent he came at night, that the common people might not be encouraged thereby and that the ecclesiastical leaders might not be offended. Similarly there are people today hindered, as was Nicodemus, by their station, education, reputation, etc., from taking a stand for the truth. Their riches and reputation are hindrances to them. How hardly shall they that have riches and who love the honor of men be able to adjust themselves to the conditions imposed by the Lord’s dealings in this present time! Their worldly wisdom and prudence are their stumbling blocks.

It is not our thought, however, to specially discuss Nicodemus. We want to understand our Lord’s meaning of our text. It must be as true today as it was at the time of the utterance, and you and I and all of the Lord’s people, and all who desire to become the Lord’s people, are as vitally interested in the Master’s terms as Nicodemus could possibly be.

Years ago our Methodist friends had almost a monopoly on this term “born again,” the expression being considerably avoided by Christians of other creeds. However, all the creeds of Christendom acknowledge the necessity for regeneration by the Holy Spirit, and this is the same thought that is conveyed by the words “born again.”

But while the necessity for regeneration is thus acknowledged, we note with deep regret that the doctrine is generally ignored in all the pulpits of

Christendom —neither the words nor the thought of regeneration as necessary to acceptance with the Lord, are kept before the people —not even the Methodist brethren continue to make prominent the doctrine under their favorite term, “born again.” Why is this the case? We are sure that none will claim that the Gospel has in any wise changed within the last 50 years, however much the appreciation of it has changed. If acceptance with God in our Lord’s time and 50 years ago was only upon the terms of regeneration of heart, and if no change in the Gospel has since occurred, this doctrine should be as precious and as important as it ever was in the eyes of the Lord’s people. Why has it dropped out of sight?

### REGENERATION IS IGNORED

The reason is that Christian people have been doing more thinking of late than they did formerly—they have been using their reason more, and their faith is more logical than it once was even though it be less scriptural. They reason that if only those who are born again are to secure eternal life — if only those regenerated by the Holy Spirit and who bring forth the fruits of the Spirit, are to be saved from an eternity of torture —then will not only the entire heathen world but almost the entire bulk of Christendom be lost, eternally lost. Their love for their neighbors and friends and general sympathy for the heathen and for all mankind, backed by a certain amount of timidity on their own account, lead them to prefer not to believe this doctrine not to believe the Master’s words, “Ye must be born again.” They prefer to believe almost everything outside of the most positive devilishness will eventually pass muster and secure eternal life and glory. They prefer this thought on their own account as well as generously on behalf of friends and neighbors.

True, these friends would not openly deny the Master’s words. Even secretly, even in their own hearts, they do not like to deny the words of Him who spake as never man spake. But from preference they pass by these and others of the Master’s testimonies respecting discipleship and its requirements of crossbearing, etc., and prefer to think upon other statements of Scripture which do not so particularly mark the narrowness of the way and the fewness of those who find it. They encourage themselves to think that they are becoming broader minded and larger hearted, and that somehow or other there must be some mistake in the matter, for they are certainly not more generous of heart than was the Master Himself.

Here we see the mixture of truth and error and how it confuses. It is surely true that none of the Lord’s people are

more generous-hearted than the Master Himself— “Greater love hath no man than this, that a man lay down his life for his friends.” But the statements respecting the narrowness of the way and the necessity of being born again to enter the kingdom are equally true. How, then, can the seeming inconsistency be harmonized? How could the Lord eternally torment all except those who walk in His footsteps in the narrow way —the comparatively small number even amongst Christians who have been “begotten again” by the Holy Spirit?

There is just the difficulty in the minds of the majority of the Lord’s people; the unscriptural theory that eternal torment is the wages of sin confuses their judgment upon this subject as upon almost every other religious topic. We must first learn to take the Lord at His Word, and when He tells us that the wages of sin is death we must not wrest and pervert the Scripture and delude ourselves into thinking that death means life, and then that it means torment, flames, devils, pitchforks, etc. After we see that the wages of sin is death, that “the soul that sinneth it shall die,” we are relieved of one great difficulty that stood in our path. From this standpoint we can see that if only a few were ever born again, if the great majority of mankind lost all and suffered the extreme divine penalty against sinners, it would mean not their torture, but their everlasting destruction, from the presence of the Lord — and the glory of His power —the second death, without hope of a recovery, resurrection, etc.

### **ERRORS ARE STUMBLING BLOCKS**

If, additionally, another difficulty be removed from our minds, it will help us still further. This second difficulty is the misimpression which has gone abroad amongst Christian people that the divine plan of salvation will be finished at the second coming of our Lord. The scriptural teaching is the very reverse of this, namely, that only a special class—the little flock, the body of Christ, the heirs of the kingdom, the Bride, the spiritual class — are now being selected. The Scriptures teach that the second coming of our Lord and the association of His church with Himself in the kingdom, power and authority and rule, will begin the great blessing of the world of mankind, of the masses, “every creature.” How many Scriptures we could quote in support of this if time permitted! We content ourselves with reminding you of the Apostle Peter’s words respecting the matter: “Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, who before was preached unto you:

Whom the heavens must receive (retain) until the times of restitution of all things spoken by the mouth of all His holy prophets since the world began.” (Acts 3:19-21)  
Take another scripture on the subject from

2H100

the Apostle Paul's writings. He declares: "The whole creation groaneth and travaileth together in pain until now — waiting for the manifestation of the sons of God"—the glorified church of which Christ is the Head, the kingdom of God's dear Son, who is to bless the whole world with knowledge and assistance and restrain Satan and every evil influence.

Whoever will study his Bible from this standpoint will gain the light necessary to a full appreciation of our Master's words in our text. Such as do this will see clearly that the special class which the Lord is selecting from amongst the world during this Gospel Age must all be born again in order to be members of the kingdom — they must all be born of the Spirit because, as the Master explains in our context: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and "Flesh and blood cannot enter the kingdom of heaven." Hence those who would constitute the kingdom of heaven class must be born of the Spirit — must become spirit beings by regeneration.

### **THE SECOND BIRTH**

The birth of the spirit will usher the church of Christ, by the first resurrection, into the spirit condition. In other words, the birth of the spirit is the resurrection. We quite agree with our Methodist brethren of olden times that this expression, "Ye must be born again," has to do with the Lord's people in the present life as well as in the resurrection — that the new life to which we will then be born fully and completely has its beginning in the present life when we are begotten of the holy Spirit or regenerated, as many of the creeds express the matter. There is no conflict between us on this point, but we call attention to two facts which, rightly appreciated, throw great light upon this subject.

(1) A birth may be said to have a beginning and a completion: the beginning is the begetting, the end is the birth, the interim is the period of gestation and quickening, form development, making ready for the birth. No child is ever born that was not first begotten.

(2) This transaction of birth, which begins at begetting and culminates at the birth, in the Greek language, in which the New Testament Scriptures were written, has but one word to represent both the begetting and the birth. Take your Greek Testament or your Greek-English Concordance and you can readily prove to yourself what I say. You will find that the Greek word "gennao" is sometimes translated beget or begat and sometimes born — about an equal number of times each

way — once it is rendered “conceived” (Matt. 1:20), and likewise once rendered “delivered” (John 16:21).

The translators of our common version seemed not to have been sufficiently critical in dealing with this word, and in numerous instances have translated it born when they should have translated it begotten; in numerous other instances they have rendered the word begotten when they should have rendered it born. The difficulty arises in transferring the thought from the one language to the other. Whenever the word “gennao” is used figuratively respecting the beginning of the work of grace in the heart it should be translated begotten or begetting; and whenever it refers to the completion of this work of grace, in the resurrection, it should be rendered birth or born. We are begotten of the Spirit in the present life with a view to our birth of the Spirit in the resurrection.

Hold this thought respecting the meaning of the word “gennao” while we investigate further the significance of our text, “Ye must be born again.” Remember that the preaching of our Lord and the apostles in the end of the Jewish age was “The kingdom of God is come nigh unto you.” The Jews had been waiting for the coming of Messiah and His establishment of the kingdom for many centuries. Their expectations were based upon God’s promise to Abraham, confirmed with an oath. Messiah must come through the Jewish nation. These were settled facts. When, therefore, Nicodemus and others of his time heard of Jesus and the claim that He was the Messiah, and when they knew something of His wonderful teachings and works, queries were awakened in their minds as to whether or not these things were true, and it was to investigate this matter that Nicodemus visited Jesus on this occasion.

He recognized Jesus as an inspired teacher, and yet everything connected with His claim of Messiahship seemed so unreasonable, so unlikely, that he could not think of becoming His disciple unless the matter were more clearly demonstrated to his mind. The conversation was probably much longer than narrated in the Gospel, which gives merely the pith of our Lord’s discourse. Nicodemus was perplexed as to how God’s kingdom could come without earthly riches, without soldiers, etc., to break the power of the Roman yoke and to master the world. Our Lord gave him an entirely new thought when He told him that the kingdom of heaven would be so different from what he was expecting. He told him plainly that “Except a man be born again he cannot see the kingdom of God;” the kingdom of God will be a spiritual one, and all who will be members of it will be spirit beings, as invisible to mankind as are the angels at the present time. The Apostle Paul emphasizes this

matter further, saying, "Flesh and blood cannot enter into the kingdom of God." We who expect to enter the

2H101

kingdom must be all "changed."—1 Cor. 15:51.

### **A SPIRITUAL KINGDOM**

Nicodemus had never heard of a spiritual kingdom. He was looking entirely for an earthly one, and hence inquired how a man could ever be born again of his mother after he was old — failing totally to realize our Lord's meaning. Answering him the Lord pressed the subject further, explaining that begetting and birth of the flesh produced a fleshly being, while begetting and birth of the spirit would produce a spirit being. (Verse 6.) Nicodemus was slow to grasp the thought and our Lord proceeded to give an explanation of His teaching. Still Nicodemus could not comprehend the thought of a spirit being; to him it seemed as though an invisible spirit being would be nothing. Our Lord then gave an illustration of the matter, which we paraphrase and elaborate in line with His words, thus:

The wind bloweth where it pleases; you cannot see it, but you can hear the sound of it. You can note its power as it slams a door or uproots a tree, but because it is invisible and intangible you can neither tell whence it came nor whither it goes. So is every one that is born of the Spirit. All those constituting members of the glorified kingdom class will be spirit beings. "born of the Spirit," invisible as the wind. They can go and come, and mankind cannot know whence they come nor whither they go. They will be present among men with full power, full control, but invisible to men. This, Nicodemus, will be the character of the kingdom of God, so different from what you have expected. This is the kingdom which I am now announcing, and if you and the nation of Israel would be a member of it, marvel not that I say unto you, ye must be born again to become spirit beings; and in order to be thus born again in the resurrection you must be begotten again now; for none will ever be born of the Spirit who is not first begotten of the Spirit.

### **HOW CHRIST WAS "BORN AGAIN"**

In harmony with the foregoing, note the fact that our Lord was declared to be in His resurrection "The first-born among many brethren," and "the first-born from among the dead." His brethren, the church class, the little flock of this Gospel Age, will all be born in His spirit-likeness in the first resurrection, as it is written, "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with

Him a thousand years.” (Rev. 20:6) Our Lord’s resurrection is referred to three other times as a birth from the dead, but our common version has beclouded the thought by giving the word begotten instead of born. These instances are in Acts 13:33; Heb. 1:5; 5:5. These are quotations from the Psalms, and that they refer to our Lord’s resurrection is evident from the apostle’s explanation in Acts 13:33.

Our Lord was begotten of the holy Spirit at the time of His baptism, and the new spirit creature there begotten was born at His resurrection. Likewise His followers are begotten at the time of their full consecration, and if the new creature prospers the time of “quickenings,” of activity in the Lord’s service, even in this mortal body, will be discernable; and if the growth in grace and knowledge and love—in the divine likeness, continue the result will surely be in each case a birth of the spirit — to the new nature, in the “first resurrection,” described by the apostle, saying: “It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.” 1 Cor.

15:43-45

If now we have the matter clearly before our minds, let each make a little personal inquiry of himself.

(1) Have I heard of the grace of God in providing through the sacrifice of Christ for the forgiveness of my sins and for the sins of the whole world? Have I believed this and accepted the divine favor? Are my sins forgiven? Am I thus justified by faith before God?

(2) Have I heard the great Gospel message that divine favor is yet to reach every creature through Him who loved us and bought us with His precious blood? Have I heard of God’s purpose to gather from among mankind a company of holy ones, who love righteousness and hate iniquity, and who are glad to follow in the footsteps of their Redeemer in sacrificing earthly interest that that they may become participators with Him of the heavenly nature and its inheritance, the kingdom?

(3) Have I heard that this selection of a class began with the Jews, and include from that nation all who are Israelites indeed; and that these not being enough, according to the divine arrangement, the opportunity to come into this kingdom class and be joint heirs in it has been extended to so many from amongst the Gentiles as might have the hearing ear and the obedient heart? Has this invitation come to me and have I heard in the sense of accepting the same?

(4) Do I now understand from the Master’s explanation of the subject that all who will be sharers with Him in the Kingdom must be, like Him, sharers of the “divine nature” (2 Peter 1:4) and spirit beings, and that in order



to be a spirit being and to participate in that resurrection to spirit nature I must now be begotten of the holy Spirit, and must then be chastened and developed and fitted for the spirit conditions?

2H102

(5) Have I accepted the conditions? Have I consecrated my justified self wholly and unreservedly to the Lord for time and for eternity—including all that I possess of time, talent, influence, everything?

(6) If I have thus done, if I have received a begetting of the Spirit, if I can, therefore, count myself a new creature in Christ Jesus, to whom “all things have become new,” am I living to the extent of my ability even in the present life in accord with the new mind, the new nature? Am I thus developing it at the expense of my old nature? Am I thus making my calling and election sure?

(7) Have I before my mind the hopes and ambitions which the Lord enjoined upon His faithful through the apostle, saying: “Set your affections on things above and not on things of the earth,” “for your citizenship is in heaven.” Am I living for the flesh, or am I living for the spirit? Am I ignoring the interests of the spiritual existence which, if faithful, I shall enter upon in the resurrection birth, or am I neglecting these and in danger of becoming a castaway so far as this great kingdom privilege is concerned, in my endeavor to grasp the transitory things of this present life, which are not worthy to be compared with the glorious things which the Lord has in reservation for them that love Him?

## **THE WORLD’S REGENERATION**

In what we have said, and, indeed, throughout the New Testament, the regeneration of the church is the topic, because this Gospel Age is chiefly intended for the development of the little flock, the bride class, the kingdom class. Nevertheless, the Scriptures point out that those of the world who would attain eternal life in the next age must pass through experiences somewhat like those through which the church is now passing; in other words, the world must be born again or regenerated — not, however, to spirit nature, as in the case of the church, but regenerated to human nature. When the apostles asked the Lord what they should have as a reward for their loyalty to Him He answered:

“Ye that have followed me in the regeneration shall sit upon 12 thrones judging the 12 tribes of Israel.” (Matt - 19:28) In other words, those who now follow the Lord through evil report and through good report in “the narrow way,” those who are now begotten to the spirit nature will by and by be born of the spirit and be exalted to share with the Lord in the throne of the world, and this will take place “in the

regeneration” —in the time when the regeneration of the world will be the great matter in hand, the great and all-absorbing work of the thousand years of Christ’s millennial kingdom. O Lord, “Thy kingdom come, Thy will be done on earth, even as it is done in heaven.”

Regeneration signifies to generate again — to give life a second time. Father Adam was the first life-giver or generator of our race. What life we have enjoyed came to us in God’s providence in a natural way through Adam as our father or generator. But by reason of sin Father Adam failed to give us everlasting life, hence we have of him only the dying and imperfect conditions of the present time.

Our Lord Jesus became man that He might redeem Father Adam and his family and his estate. He bought the whole with His own precious blood. Our Lord Jesus, is, therefore, by a divine arrangement, the owner, the Master of the world. So far His purchased possession is practically untouched, unrecovered. In the divine plan only a special class has yet been reached —a mere fragment of the whole. Thousands of millions of the race are still in the great prison-house of death, and He who bought them has the right to bring them forth from the tomb, to make known to them the terms upon which they may have eternal life and to render them such assistance as they may need in returning to the perfection of human nature lost in Eden by the first disobedience.

Thus we see that what Adam, the first father of the race, attempted to do and failed of doing, Christ as the second Adam or Father of the race proposes to accomplish—for so many as will profit by their experiences in sin and death, for as many as will accept eternal life upon divine conditions clearly understood and made thoroughly possible to them. It is in harmony with this that the prophet declares that our Lord Jesus eventually shall be called not only “the Prince of Peace,” but also “the Everlasting Father” —the Father who gives eternal life. Thus the whole world of mankind, except those who will be destroyed in the second death, will eventually become children of Christ by regeneration, by rebirth —not born of the Spirit to a spirit nature, but a return or restitution to perfect human nature—to all that was lost, with a superb amount of knowledge and blessing superadded.

While the saved, the regenerated of the world, will be properly classed as the children of Christ, the church of this Gospel Age is not so classed. We are not begotten of the Spirit by our Lord Jesus, but by the Heavenly Father; and so we are told that we shall be children of our Father in heaven; and so the apostle again declares: “The God and Father of our Lord Jesus Christ hath begotten us.” And so our Lord Himself recognized the matter, saying

to His followers: “I ascend to My Father and your Father, to My God and your God.”—John 20:17.

2H103

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March 13, 1917*

## **USING THIS WORLD, NOT MISUSING IT**

(From the Pittsburgh Gazette, 1904.)

Toledo, O., July 24—Pastor C. T. Russell of Allegheny, Pa., preached here twice today to large audiences. This afternoon at 3 p. m., at the Valentyne theatre, his topic was “God’s Oath-bound Covenant to Abraham and His seed.” The evening subject was: “Using This World, Not Misusing It.” His text was, “Be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.”—1 Tim. 6:17. He said:

Never was there a time when the whole world seemed more intent upon the accumulation of wealth than now. So manifest is the spirit of hunger for riches that some one has compiled a mock prayer which, by its exaggeration of the spirit of the world today, may help to bring home to the hearts of some a realization of their own danger of idolatry. When we speak of the “world” we use that term as our Lord used it, saying to His disciples, “Ye are not of the world even as I am not of the world, for I have chosen you out of the world.” The Lord’s disciples were chosen out of the professed people of God, the Jewish ecclesiastical system, and those who did not follow His teachings were, therefore, the “world” under His definition. So then we see that the same “world” today, namely: Christendom is considerably given over to idolatry—to the worship of Mammon, to the worship of money. Viewed from this standpoint as a highly-colored picture of the general attitude of Christendom today, it may be profitable for us to read in your hearing this that some one suggests is the real attitude of the civilized world. Profit to us of this mock prayer will be in proportion as we shall discern its impropriety and shall resolve by the grace of God that neither the prayers of our lips nor the condition of our hearts nor the actions of our lives shall in any manner indicate to others that such is our prayer—that we are idolaters of this kind.

## “WORLD’S PRAYER TO ITS IDOL”

“Oh! Almighty Dollar, our acknowledged governor, preserver and benefactor: We desire to approach thee on this and every other occasion with that regard which should ever be cherished for exalted greatness. Almighty dollar, without thee in the world we can do nothing, but with thee we can do all things. When sickness lays its paralyzing hands upon us, thou canst provide the tenderest of nurses and the most skilful physicians. And when the last struggle of mortality is over and we are being taken to the last resting place of the dead, thou canst provide for us a band of music and military escort to accompany us to that place, and, last but not least, erect over our retiring place a magnificent monument to perpetuate our memory with a living epitaph. And while here amidst the misfortunes and temptations of life, if we are accused of crime and brought before magistrates, thou, almighty dollar, canst secure for us a talented lawyer, a favorable judge and a jury, that we go scot free. Be with us, we pray thee then, in all of thy decimal parts; for thou art the one altogether lovely and the chief among ten thousand. There is no condition in life where thy potent and all-powerful charms are not felt. In thy absence how gloomy is all the household and how desolate the heartstone! But when thou, almighty dollar, art with us, how gleefully the beefsteak sings on the gridiron, how genial is the warmth that anthracite coal and hickory wood diffuses through thy apartment, causing the awakened soul to break forth in acclamations of joy! Almighty dollar, thou canst adorn the gentleman, feed the jackass; and, when an election is to be carried, thou art the most potent argument of politicians and demagogues — the umpire that decides every contest! Almighty dollar, thy shining face bespeaks thy wondrous power! In my pocket make thy resting place! I need thee every hour! I need thee!!!”

## GOD’S WILL BE DONE

The prayer of the true Christian is quite to the contrary of the foregoing. To him the Lord his God is first—He is trusted, is loved, is obeyed at any cost to the extent of his ability. Briefly summed up by the poet, he says:

“One prayer I have, all prayers in one,  
Tis to be wholly Thine;  
Only Thy will, O Lord, be done,  
And, Lord, that will is mine.

2H104

The common impression in the world is that to accept the Lord’s will and to seek to walk in His ways, is to forego all the pleasures and enjoyments of life and to become very sad and disconsolate. This view of the matter should be corrected on every suitable occasion by those who really know the ways of the Lord.

It is not our claim that worldly people are Christians and merely do not know it and that their various pleasures

are proper to the Christian. On the contrary, we stick closely to the Scriptures, and admit that faithfulness to the Lord and to His word and to all who have His spirit, and in general; adherence to all the principles of righteousness are sure to bring the Lord's people more or less into a condition of separateness from the world. So the Lord intended and foretold, "Ye are not of the world, even as I am not of the world." But, admitting that faithfulness to these principles will interfere with the accumulation of wealth, so that not many great, not many rich, not many wise, will be found amongst the Lord's people; admitting also the force of our Lord's words, "Marvel not if the world hate you, ye know that it hated Me before it hated you — the servant is not above his Lord." Nevertheless, the Lord's people want to appreciate more and more and to emphasize the fact that there is a joy and peace and blessing in connection with obedience to the divine guidance which is not to be secured by any other course or from any other quarter. These blessings from the Lord upon His faithful ones more than compensate them for the losses of earthly friendships and wealth and fame, securable to them by their natural talents in other directions.

The misanthropic view of Christian life which prevailed during the Dark Ages and led many to monasteries, nunneries, cloisters, etc., was largely induced by misconceptions of the divine character and plan. Under Satan's delusions of that dark time the flames of hell and the imagined shrieks and tortures of deceased friends in purgatory or hell, cast a shadow upon the lives of many who mourned not only for their friends, but who were in torment of fear as respected themselves. From their standpoint of misconception, they imagined that the Heavenly Father wished them to go about in sackcloth and ashes, making themselves miserable continually in the present life, so that they might themselves escape some of the miseries they anticipate for the future. It was in comportment with this spirit that the poet wrote, "Sweet prospects, sweet birds, and sweet flowers, have all lost their sweetness to me."

This is all wrong, dear friends, and the world in general to some extent has awakened to a realization of the error, while convents and monasteries have become unpopular in proportion as the darkness has lifted; and this despite the fact that many still cling to the theory of eternal torment. The difference is that while hell is still theoretically acknowledged, it is now assumed that all civilized people, church members and their friends and relatives, will escape it. Nevertheless, the Roman Catholic church still insists upon the baptism of infants, lest, dying unbaptized, they should go to hell — still insists that in the case of a child in danger of dying at the moment of birth, baptism should be performed with a special instrument for the purpose before the risk is taken. And many

Protestants, while they deny any thought of infants being in danger of eternal torment for lack of baptism, are, nevertheless, quite nervous if their child be taken seriously ill before the baptism ceremony has been performed. Thus they evidence that some of the old darkness of superstition and error still clings to them.

How glad we should be that in divine providence our eyes are opening more and more to see that this doctrine of eternal torture is not taught in the Scriptures, and is based entirely upon misrepresentations of certain parables and dark sayings and symbols, with not a single literal statement in its support - As I cannot take the time here, dear friends, to discuss the question, I invite any who are still in doubt respecting the scriptural teaching concerning hell, to drop me a postal card at Allegheny, Pa., requesting a free pamphlet on "What Say the Scriptures About Hell." This pamphlet discusses the matter in a thoroughly reverent spirit, examines every text containing the word hell, and makes very plain just what the Scriptures do teach and what they do not teach on this matter along this line.

### **CORRECT VIEWS OF LIFE**

Some of you have noticed that in our hymn book we have changed the stanza already quoted to make it read the very reverse — "Sweet prospect, sweet birds and sweet flowers, have all gained new sweetness to me." This is as it ought to be; for although the apostle declares, "If in this life only ye have hope in Christ, ye are of all men most miserable," yet the hope in Christ is not merely for the things of the life to come, but also for this present life. The joys and blessings of the life to come, shining into the hearts of the Lord's people, illuminating them, disperses the gloom and sadness to such an extent that the Christian, rightly instructed in the Word of the Lord, and properly filled with His spirit, is the most happy person in the world. Others, the world, are seeking joy and happiness —the Christian finds these when he finds Christ.

The apostle speaks of our minds —our new views of life guided and directed by the Father's word — as being "the spirit of a sound mind." (2 Tim. 1:7) As a

2H105

matter of fact the whole world realizes that it is unsound of mind, of unsound judgment — that it errs frequently on many subjects. Nor is the Christian more favored naturally in these respects than others. Often he is less favored, being, as the apostle says, "Chiefly of the poor of this world." However, from the time he takes the Lord as his guide, his counselor, he has a wisdom superior to his own by nature, and this wisdom of a sound mind is

‘The mind of Christ.’ In proportion as it is received, all the affairs of life may be recognized according to their true weight, their true value; in comparison with the things of the life to come, for which the present life is to the Christian a schooling-time of preparation. From this standpoint of the new mind, taught of God, the Christian realizes that the sufferings of this present time — trials, difficulties, self-denials — are unworthy to be compared with the glory that shall be revealed in us —Rom. 8:18

### **“GIVETH US RICHLY ALL THINGS”**

Our text intimates that the Lord’s people are not to be morose and disconsolate; because the Lord has made full provision for their enjoyment. The apostle is discussing the riches of this present time, and urging that the Lord’s people do not put their confidence, their trust, in these — that we remember the uncertainty of worldly riches. Our getting of such riches would be uncertain even if we sought them, and our keeping of such riches would be uncertain even if we got them. The apostle urges that our trust and confidence should be in the living God, that is, in the God who is the fountain of our life, of all blessing, who assures us of His good will toward us, and that all things of life are ours to be richly enjoyed.

To the worldly-minded man this proposition is false -He reasons that we cannot enjoy that which we do not have. He sees not the fallacy of his reasoning and indeed many of the Lord’s dear people have not sufficiently learned to take the Lord’s standpoint in such matters. If we look at these things from the world’s standpoint we will fail to have the joy; we must view them from the Lord’s standpoint if we would enjoy them rightly. This proper standpoint, as expressed by the apostle, is, “All things are yours... things present or things to come, all are yours; and ye are Christ’s; and Christ is God.” 1 Cor. 3:21-23

To many this statement by the apostle seems untrue, but we answer that it is true to each one of the Lord’s consecrated people in proportion as each can take that standpoint of view and by faith appropriate it to himself. From this standpoint the church, the Lord’s consecrated ones, are His sole charge, the sole objects of His providences in this present time. True, He has a glorious provision for the world, in the age that shall follow this one, in the Millennial age; but now the church, of which Christ is the head, is the sole beneficiary of the divine favors, arrangements, providences, etc. “All things are working together for good to those who love the Lord.” They are the “happy objects of His grace, destined to behold His face,” and all the heavenly powers are so disposed as to favor and to forward their highest interests. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” (Psa. 34:7) “Their angels (messengers) do always have access to the face of my Father.” Matt. 17:10

Who shall lay anything to the charge of these who love the Lord, who are trusting in the precious blood, who are seeking to walk not after the flesh, but after the Spirit? It is Christ who died; it is God, who once condemned, who has now justified them freely from all things; all things are working on their behalf for good. They should recognize these conditions set forth in the Scriptures, that they may the more heartily rejoice in all the present experiences of life, knowing that even its trials and difficulties are working out the greater blessing in the future by preparing their characters—polishing, testing and preparing them for the heavenly kingdom—for co-operation with their Lord and Master in the great work of blessing the world, soon to be inaugurated.

### ILLUSTRATIONS OF THE PRINCIPLE

Let us illustrate how the Lord's people can richly enjoy all things as though they were the actual possessors of them now. As they look abroad upon the beautiful fields and orchards, forests, lawns, gardens, etc., they can enjoy the beauty of all of these just as much as can those who hold the title deeds. They can look at the outside at least of many of the beautiful and expensive homes of earth, not to mention the grand public edifices, they can admire and enjoy the architecture of these and think of the blessings and comfort of the occupants. The fine horses and carriages of their more wealthy neighbors they can enjoy, too, without having the care and responsibility of them.

But, you ask can not others than the Lord's people equally enjoy these matters? We answer no. There are various things to hinder others from deriving pleasure from such matters. In their hearts is selfishness, envy, malice, hatred, strife, to a greater or lesser degree. If they cannot have the beautiful, the grand, they prefer that others should not have them either; they envy the rich. Nor does this failure to "richly enjoy all things" apply merely to the poor of the world; many who are rich in this world's goods and have need of nothing are

2H106

unhappy nevertheless, because of a failure to "richly enjoy all things." Many of the most cultured, the most wealthy, the most favorably situated, are very unhappy, and not only do not enjoy the things possessed by their neighbors, but do not properly enjoy the things possessed by themselves.

The selfishness which belong to our race by nature is deeply ingrained, and it requires not only the begetting of the Holy Spirit, but considerable growth in grace and in the *fruits* of the Spirit to arrive at the position where we can take a proper view of all things surrounding us



and enjoy them and render thanks to God and be happy. Many of the wealthy lose their interest in their own possession when once they see themselves outclassed by someone who previously had been no more wealthy than themselves. It requires the peace of God and love and benevolence toward our fellow creatures to enable us to richly enjoy the prosperity of others and enjoy the blessings of nature and of art which, by God's providences, are all about us. The true child of God, even though his home be plainly furnished and his food and raiment such merely as would be comfortable and moderate, can look out with joy and peace and satisfaction upon all creation, and can rejoice in whatever he may see of the happiness and prosperity of others —because his heart has been freed from that spirit of selfishness which produces covetousness, envy, strife, and which poisons and discolors everything that is beautiful and attractive of the good things of this present world.

The child of God has abundant opportunity for cultivating the very highest tastes as he passes along the city streets and sees the rich window displays of elegant wares. He is not immediately seized with the desire to possess some beautiful work of art, to hang it up and call it his own. He is content to take good view of it, to enjoy it in the possession of other, and we believe gets much more real pleasure from it than the owners. Indeed, he has a pleasure in not “owning” extravagant things — in having sacrificed his “rights” in these respects for a share with Christ in self-denials in this present life, and in the future inheritance of “glory, honor and immortality” eternally. He is content and very thankful to have such things as reasonably contribute to his present comfort. Such is the happy being, the child of God, who recognizes that every good and perfect gift cometh down from the Father of lights, such trust not in uncertain riches, but in the God who is the fountain of life and blessing, and who giveth us richly all things to enjoy.

### **NOT ABUSING THIS WORLD**

The apostle inculcates the same thought in 1 Cor. 7:31, where he urges that the Lord's people shall use this world as not abusing it. That is to say, not misusing the things of this present time, or, more exactly in the thought of the original, perhaps, using this world without using it to the full —using it in moderation. In another place he exhorts us to let our moderation be manifest to all men. The teaching of the Scriptures everywhere is that the people of God should be well balanced in their minds —not extremists. True, the world will think us extremists because we are willing to sacrifice all earthly things for the heavenly things —because such a course seems to the world, with its lack of faith in heavenly things, to

be unwise, unreasonable. But to us, from our standpoint of faith in the divine promises, moderation in the use of the things of this present time means the use of them in such a manner as will contribute to our interests in the life to come. This is the wisdom which cometh from above —first pure, then peaceable, easy of entreatment, etc. —Jas. 3:17

Our text implies that ability to enjoy richly the things of this present time means a trust in God rather than a trust in ourselves or a trust in others or in wealth. And how often we see it to be the case that those who are self-confident, those ‘who trust in the arm of flesh, and those who trust in and make an idol of riches, find in the end that their trust, their confidence, has been misplaced, and that life as a whole under such circumstances is a failure, that it does not bring them the joy, the peace, the satisfaction but merely discontent, disappointment — they have strife and unhappiness.

Trust in God as the giver of all blessings, and a thankful acceptance of the portion granted us, implies that we have approached God in His appointed way and been accepted; that we have recognized ourselves as sinners who by nature have no claim upon divine attention, but who, having heard of the grace of God in Christ, have accepted divine favor through faith in the blood. It implies more than this, that having accepted God’s grace we put our affairs in His hands; that we have accepted His proposition that by a full surrender of ourselves as natural beings we should be accepted of Him, adopted into His family, as spiritual new creatures in Christ. It implies further that having taken these steps our faith firmly holds to the divine promises that all things are ours and are working for our good and for our highest spiritual interests. From this standpoint we can indeed have confidence toward God, and face all the mutations of this present life with perfect composure, knowing that He careth for us and that we have cast all of our care on Him.

### **“AN HUNDRED-FOLD MORE”**

The statement of our text that “God hath given us

2H107

richly all things to enjoy,” and the other Scripture cited that “all things are ours” because we are Christ’s and as such are God’s, reminds us of a still different statement of the same matter by our Lord Jesus. The apostle inquired of our Lord what special favor would be granted to them in view of the fact that they had made a full self-surrender of all the interests of life to become His followers and servants in the truth. The Lord’s answer is applicable to all of His followers from the days of the apostles to the present time —applicable to all that

walk in His footsteps in the narrow way, and who thus faithfully make their calling and election sure to joint-heirship with Him in the heavenly kingdom, soon to be established. He said, "There is no man that hath left houses, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive an hundred-fold" now, in this time-houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come, everlasting life. Mark 10:29-30

Alas! that we must say it! but there are very many professed followers of our Lord who have had no such experience as is here detailed. It must either be the fault of the Master, and His word does not prove true, or else it is the fault of those who would claim this promise—that they do not faithfully come up to the conditions; that they do not lose or sacrifice everything in the interest of the Lord and the gospel, and hence have little opportunity for getting back an hundredfold. If nothing is sacrificed in the Lord's cause, this promise of an hundred-fold would mean no increase -On the other hand, to those who have sacrificed and who have thus proven faithful to their consecration to walk in the Master's footsteps, there is a depth of meaning in these words. They find themselves in fellowship of heart with others who are walking in the same narrow way ,and amongst those who are truly the Lord's there is a fellowship of heart, between the old and the young, as between parents and children and between others as brethren and sisters. All losses sustained as result of faithfulness to the Lord and His message are compensated an hundred-fold indeed, and more - This can be understood and appreciated only by those who have had experiences in this line; others must not judge nor condemn untried the Lord's promise. As we have already seen, too, these same faithful ones by reason of growth in grace and love and benevolence, are able to enjoy all the possessions of their neighbors and their friends more than do their worldly neighbors and friends. An hundred-fold more is a very small statement of the matter. Indeed, we think our Lord could truthfully have said that we enjoy houses and lands, etc., a thousand-fold more than anything we have sacrificed for His sake.

Let us learn, dear brethren and sisters, more and more, to take this divine standpoint in viewing life and our surroundings. Under such conditions every day's experience, even in the present life, will be an hundred-fold better, happier, more joyous with the true joy of the Spirit than would be possible under other conditions; and this in turn will be manifest in our outward life, and not alone to ourselves. "Singing and making melody in our hearts to the Lord," we can receive all the experiences of life—the painful as well as the pleasurable—with joy and thanksgiving, and with the realization that they all are working out good for us, valuable experiences and character developments to fit us for the kingdom. More than this, these joys of heart will be manifest in our

faces. The heart that is happy finds expression in the face just as the contents of a book are told by the index. The lines of care and worry which belong to the cares of this life, and being troubled about many things, striving for the unattainable things and being grieved over failures, will give place in the Lord's people to lines of countenance indicating faith, trust in the Lord, rest of heart, fixity of purpose—peace with God and, so far as lieth in us, so far as possible on our part, with our fellow men.

The typical temple of old was not built in a day, neither the glorious temple of the future, the Body of Christ, the Church now in process of development and perfecting for the kingdom. As "living stones," the shaping, chiseling, polishing, requires time. We must not expect to have the full appreciation of all the gracious promises of the Lord at the beginning of our Christian way; but we should have them before our minds as indicating the objective point of our attainment in the Christian life. We should keep looking toward the "all things" that are ours, endeavoring to realize the fact more and more. We should be looking toward the "hundred-fold more in this present time" and seeking to appreciate the blessings as they are coming to us or are within our grasp to be used. We should learn more and more not to trust in uncertain, earthly riches, but speedily begin to "richly enjoy all things," realizing that our Heavenly Father is at the helm and is guiding us as His children into all the exceeding riches of His grace and loving kindness, which He has promised to them that are in Christ Jesus, members of His body, the church.

2H108

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## **LESSONS DRAWN FROM ST. LOUIS EXPOSITION**

(From Pittsburgh Gazette)

St. Louis, Mo., Oct. 2, 1904—A three day's convention of "Believers in the Atonement Sacrifice of Christ," "A Ransom for All," began here yesterday, with a good attendance from all parts of the Middle West and South. This is the third convention of these people this year. In May they held one for the Pacific coast in Los Angeles, and in August one for New England in Boston. Eight speakers are on the program for the present convention,

and all thus far heard have shown marked ability as well as reverence in handling their topics.

Pastor C .T. Russell of Allegheny, Pa., was the speaker this afternoon. He had a large audience. His topic was, "Spiritual Lessons from the Great St. Louis Exposition." His text and discourse follow:

*"O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge be increased."* Dan. 12:4

Innumerable are the lessons to be drawn from the great Exposition which has attracted and is attracting to this city hundreds of thousands of visitors from all parts of the globe. Like the great world which it in miniature represents, it contains lessons for the wise and for the foolish, matters of interest for the good as well as for the evilly disposed. The profitableness or unprofitableness of a visit to such an exhibit depends largely upon the mind and heart of the visitor. Some see nothing to interest them except the follies of the "Pike," and these are by no means an inconsiderable number, we are sorry to believe. Others more noble -minded are interested in the general manifestation of the world's progress, testified to in every department of this great exhibition. We have all heard of the sailor who had visited all the principle ports of the world, but could give little account of them except their saloons and dance halls. And so it is sure to be in respect to world exhibitions. Some see nothing in them ennobling, but rather appear to draw evil inspirations from every quarter. Others of loftier mind are stirred to the depths of their hearts and quickened to fresh appreciation of the privileges of our day, to fresh laudable ambitions to do their part in ministering to the physical, mental and moral uplift and comfort of the whole world.

### **MARVELS OF THE EXPOSITION**

These latter, whom we sincerely hope constitute the majority of those who have visited and will yet visit this Exposition, stand amazed as they behold the progress made by the world within the last century, and particularly within the last few decades. Their ideals and standards are elevated by contact with the best material things which the world has to show in attestation of its own progress from darkness to light. Those in the agricultural department are specially interested in the labor-saving machinery and in noting the fact that it has nearly all been invented within a century. They marvel as they contrast the implements of today with those of the year 1800. In the horticultural department they contrast the wonderful development accomplished in fruits and flowers, the infinite varieties of today compared with those of past times. In the electrical

department they see wonders of our day; and when they think of the fact that these are of recent production, and that a hundred years ago none of them were known, they are amazed, and disposed to inquire, "How did the world get along without these conveniences? and at the present rate of progress what may we not expect within another century or another thousand *years*?"

They view the exhibits made by the schools, and remember that free schools are comparatively recent innovation and that only the favored parts of the world yet have them. They note the skill and mental development of children of 5 and 10 and 12 years of age; they thoughtfully reflect on the marvelous change in this respect — that knowledge is so generally disseminated in our day. Those of reflective mind call up the fact that the forbears of these children only a short distance back were comparatively ignorant, whether they came from the sunny lands of France and Italy or from the emerald islands of Great Britain or from the great plains of Central Europe. Some of them will call to mind the fact that, not remotely in the past, a law was passed by the British parliament permitting that any peer of the realm, any member of the house of lords, unable to write his name should be permitted to make his mark instead on official documents. How almost incredible this seems in this our day of general,

2H109

free and even compulsory education, when even the little tots have advanced to the degree testified to in their share of the exhibits in the educational department.

But perhaps no part of the Exposition is more interesting to the thoughtful than the machinery department — to note how under some peculiar impulse the human mind has suddenly broken forth in the last century so as to construct machinery whose operation is almost miraculous. They are inclined to say, "How did the world ever get along without machinery? How did mankind succeed in being comfortable without the innumerable conveniences of our day, which are but on recent invention?" In this department the printing press has properly an important place assigned to it, where all can see in contrast the advances, the progress made from the earliest and crudest endeavors to put thought into tangible form for the instruction of others, down to the most modern mechanism, whose accurate and rapid movements and marvelous particularity in every detail are testified to by the large journals of every quarter of the world. With what difficulty do we realize that the first newspaper in the world was published in Venice in 1630, and that the first in England was in 1665, and that those were the merest handbills in comparison to the metropolitan newspapers of our day.

Annexed to the machinery department we find the transportation exhibit, in some respects showing more wonderful and rapid development than any other. It is almost inconceivable, yet fully testified to by history as well as by these exhibits, that a hundred years ago there was not a steamship in the world—that the first, the *Claremont*, built by Robert Fulton, had its trial passage of the Hudson river in the year 1807. Thousands have viewed with interest and curiosity the samples of locomotives of early times, and contrasted these with the steam giants which, girded with superhuman power, rush hither and thither at almost lightning speed, with long trains of passengers and goods. How difficult it is for us to realize that the first steam railroad was put into operation less than 75 years ago between Albany and Schenectady, New York—in 1831 A.D.

We might continue with profit our study of these and other marvels, and might draw from them many helpful lessons respecting what man has done and what man may yet accomplish, and no one can accurately measure the profitable lessons which may be drawn from these exhibits, which represent an outlay of nearly \$50,000,000. To the thoughtful mind the exhibition rightly considered is of incalculable value — more helpful than a year in college — giving a wider scope of information than a year spent in travel at a cost of thousands of dollars and with every advantage. But we must hasten, for our particular interest centers in the spiritual lessons to be drawn from this great Exposition.

## **TWO VIEWS OF MODERN WONDERS**

Pondering the meaning of the wonderful developments of the past century, two explanations present themselves:

First —To the average mind these wonders speak of a new evolutionary development of our race - Indeed, the Darwinian evolution theory, which has captivated and now dominates civilized thought, was no doubt suggested largely by an attempt to explain present conditions as related to those of the past. From this standpoint the evolution theory seems logical —much more so than when it is thoroughly investigated in the light of facts.

The claim that mankind sprang from monkeys by an evolutionary process and that the intervening 6,000 years has marked a gradual rise in the intellectual development of humanity, appeals strongly to the superficial reasoner as being substantiated by present-day conditions and progress, illustrated by the great exposition now being held in this city. But the facts of history do not bear out such a conclusion, and, therefore, do not substantiate such a premise. Were we to ignore history and merely follow this course of reasoning backward, the logical conclusion would be that men were monkeys four or five

centuries ago—not to consider what they would have been 6,000 years ago. If we look at the modern locomotive and railway train and mail service and compare these with the first locomotive and train service of 1830, only 75 years ago, and to measure the past according to this ratio of increase in knowledge, skill, etc., we would be forced to think of the people of the seventeenth century as being almost devoid of mechanical skill.

But what do the facts of history attest? Instead of monkeys in the seventeenth century we find Galileo and Sir Isaac Newton; in the sixteenth century we find Luther and Shakespeare, and the thoughts of these great men are so great that they are revered today, and many are of opinion that no works written in our time are superior to theirs in depth and breadth of intellectual power. Let us go further back, far beyond the date that modern inventions would lead us to look for monkeys among our ancestors, and find the great Apostle Paul as an illustration of intellectual power and logical reasoning, more than 1,800 years before steamboats and locomotives were invented. Let us go further back and four centuries before the Christian era find Socrates and Plato, whose philosophy, however erroneous, still to a large extent dominates

2H110

the most intellectual members of our race today. Still further back we come to Solon, the great philosopher and publicist of Athens, and yet further back was the renowned Solomon the Wise, king of Israel, whose proverbs are published today in every land for their recognized wisdom.

A little further back, ten centuries before the Christian era, was King David of Israel, whose psalms are recognized as touching the hearts and sentiments of mankind more widely and more deeply and more thoroughly even than the writings of Shakespeare. How is this? If evolutionary processes have been the method by which our race has attained to present-day blessings and prosperity, should we find great minds all along through the past—minds whose products have refreshed and inspired the best heads and hearts of the world from their day until the present time, and whose words are quoted not only by Shakespeare, but by every living author and public speaker of note throughout the world today — and quoted, too, approvingly and with the conviction that the quotation carries weight with the intelligent?



## ANCIENTS FAR FROM MONKEYS

The present boasts of its laws, and well it may. Truly no other age ever had better or wiser laws, however much they may be improved to adapt them to our new conditions. But when thinking of these laws, how few consider that the basis upon which they all were built was that great system of law which, by divine arrangement, was instituted in the nation of Israel through the great law-giver, Moses. The trouble with the majority of people is that they have never carefully studied those wonderful laws and do not appreciate them. We can well sympathize with the attorney who, having made a study of the matter, exclaimed, "Where did Moses get those laws?" Admitting that the laws of Moses were of divine inspiration, we still must concede that the human intellect through which those laws were given to the world must have been sufficient to have appreciated and grasped them, since Moses was not only the giver of the laws but the enforcer of them also - Where, then, are the evidences of his close relationship to the monkey at a period 3,500 years before our first crude locomotive was constructed?

At that date, too, we find that not Israel alone was above the plane of the monkey, but that other nations also possessed civilization of a high order. The Chinese had the great Confucius more than 2,400 years ago; several centuries still further back the Greeks had their great lawyer Lycurgus and their great poet Homer, and centuries before that the Egyptians manufactured glass, and that of a kind which we are unable to duplicate today, elastic glass. Moreover, the tempering of copper, the secret of which is not now known, was practiced in those early days, as is testified by tools which have been found. It was at a still earlier date than any of these things that the great pyramid of Egypt was built—461 feet high, 746 feet square at the base, and covering twelve acres — and still reckoned as one of the great wonders of the world.

If the people of those early days —4,000 years ago — had the skill to construct that wonderful building, which could not have been duplicated one century ago, does it look as though they were monkeys or very much nearer to the monkeys than we are today? When we learn with astonishment that the great stones in this structure are so closely laid that the thin edge of a knife can scarcely be inserted between them, and when we remember that there is not another building in all the world that exhibits so masterly construction as this, it assures us, dear friends, that there is a great mistake in the theory of Evolution, which would link people of the world of the immediate past as well as of the remote past with monkey-men - I am confident that no one in this audience has the ability to lay such masonry as the Great Pyramid exhibits.. I am confident that with all the machinery and acknowledged skill of our time in such

matter, no mason in the world would undertake such a contract of laying stones in so exact a manner as we find them in the Great Pyramid in far-off Egypt.

We might go further back and find in the records of the only history of that early period of the world—in the Bible—the record of the first man and of how his children were inventors of musical instruments, workers in iron, steel, etc., but we desist, merely calling attention to the fact that the wildest Evolutionists are forced to admit that the human family sprang from one original pair, as the Scriptures declare; and hence, if the Evolution theory were true, it would merely prove that one pair of monkeys and no more ever reached the plane of humanity, the likeness of God, and that no others have ever since so attained. But such an admission, as all may readily see, would mean death to the Evolution argument.

### **THE BIBLE VERSUS EVOLUTION**

Seeing the lameness of the Evolution theory, its general inconsistency in the light of facts, let us, dear friends, grasp more firmly the history and revelation which God has provided for us—the Bible. Let us assure ourselves of the consistency of the divine presentation, the very reverse of that proffered us by evolutionists, which we have found unsatisfactory. The Scriptural assurance is that God created our first parents under favorable conditions in a specially

2H111

prepared garden, in His own image—His own character likeness with mental and moral qualities capable of appreciating right and wrong, justice and injustice. Not only does Genesis tell us of the fall of our first parents and point out the hope of the world to be a recovery from sin and its penalty, death, but it points out also the particular line or channel of the human family through which God would send deliverance—through the seed of Abraham. The Scriptures give us the history of Abraham's posterity, through whom the divine blessing for the uplift, the saving of the world, was to come, and they point out Jesus as that Saviour, showing His lineal descent through the nation of Israel from Abraham to whom the promise was made.

We find in the same Scriptures that this Jesus received His name, which signified Savior, because it should be He who would redeem His people and become the Savior of the world. We find that in the divine plan it was ordered and arranged that this Messiah should die for the sins of the whole world, and thus by meeting the divine penalty against the lost race, make possible their release from sin and death. We see also that the

opportunity to be thus associated with Him in His coming reign of righteousness was properly offered “to the Jew first;” and that when all the Israelites indeed of that nation had been selected, the rest, blinded by worldly wisdom, lost the favor, the opportunity, of joint-heirship with Christ in His kingdom, which then opened to the world in general —whosoever would have an ear to hear and a heart to obey and to walk in the narrow way, taking up the cross of self-denial.

The Scriptures give us an account of all these matters, and, moreover, points us to the prophecies by which we see that the Lord foreknew that only a part of the Jewish nation would prove to be Israelites, indeed, and, accordingly, foretold the offer of joint-heirship with Messiah in His kingdom-work of blessing the world would be extended to the Gentiles “to take out of them a people for His name” to be members of His bride, the elect church. (Acts 15:14) These matters are all consistent with themselves and with the facts as they come down in history.

The great Apostle Paul, writing under inspiration, explains to us how it came about that some of the race are so sunken in degradation — how some lost more rapidly and more completely than others the original image and likeness of God, in which our first parents were created. While telling us that we have all sinned and come short of the glory of God, that we are all fallen through one man’s disobedience (Rom. 5:12), he tells us how the most degraded of the race reached their miserable condition. He says (Rom. 1:18) that the wrath of God is revealed, manifested, in these degraded people — as retribution for their wrong course. Why the wrath of God is thus revealed in these brutish offshoots of the race of Adam, he says (verses 21-28): “Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie and worshipped and served the creature more than the Creator.”

Let no one misunderstand the record. It does not say that God brought this degradation upon them, but that these most degraded sections of the human family brought the degradation they are in upon themselves by their neglect of the divine regulations. God merely permitted them to take the course which they, as free moral agents, chose. And all the facts agree with this thought, for we perceived that all through the past, as well as in the present time, those people most influenced by the divine message are the ones that not only are preserved from

the deepest degradation, but proportionately as they receive and obey the divine instruction it uplifts them.

Let us now view this great St Louis Exposition from another standpoint, from the Scriptural standpoint. Let us see how the divine word explains the wonderful epoch in which you and I are privileged to live, the most wonderful period of the world's history thus far.

### **PREPARATION FOR THE MILLENNIUM**

The Scriptural explanation of the wonderful progress which we see all about us, as emphasized by the St. Louis Exposition, is that we are in the dawning of the great millennial age. That coming epoch in the Scriptures is sometimes called "The day of the Lord," and sometimes "The Day of Jesus Christ," respecting which the apostle tells us that "a day with the Lord is as a thousand years." The Apostle Peter under Pentecostal influence refers to this glorious millennial day, saying: "Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive (retain) until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21

Erroneous theologies have turned reason as well as the Word of God upside down in our minds, and it

2H112

requires a little time to get things straightened out again and to discern that, as the heavens are higher than the earth, so are God's ways higher than man's ways: That the second coming of Christ is to usher in the millennium of divine favor toward the world, and not to end probation and hope. That kingdom for which we pray, "Thy kingdom come" will rule the world with "a rod of iron" and establish judgment—justice. It will promptly punish all evil-doing as well as reward all well-doing. And the prophet declares: "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9

Hastening on, we remind you of the many utterances of the Lord through the prophet Isaiah respecting the glorious millennial kingdom, when the knowledge of the Lord shall fill the whole earth as the waters cover the sea, when all the blind eyes shall be opened and all the deaf ears unstopped, when the blessing of the Lord that maketh rich shall be upon the earth, when the curse shall be removed, "rolled away, happy day." Jeremiah, Hosea, David, Amos, Joel, Ezekiel, yea, all the holy prophets, have spoken of this glorious time of restitution, in which not only all the Gentiles shall be blessed, but when natural Israel, cast off from divine favor when Messiah was rejected and crucified, shall look upon Him whom

they have pierced, because, as the apostle declares, the Lord will pour upon them the spirit of prayer and of supplication. On this point I commend to every one of you the remarkable words of the Apostle Paul in Romans 11:25-33.

The present time, dear friends, is called in the Scriptures “The day of His preparation” —God’s preparation for the great millennial day. In other words the wonderful inventions and discoveries of our day are here not because this is a “brain age,” but because the Lord’s “due time” has come to get the world ready for the wonderful blessings yet in store for it.

Whoever gives the subject a thought must readily concede that the grandeurs of the perfect time which God hath promised must needs be brought about either miraculously or through natural means. All will be ready to admit that the divine plan generally avoids miracles. In other words, when the “due time” for it came the Lord gradually lifted the curtain, the veil of ignorance and superstition that so long has enveloped the world; and as He did in olden times among the Israelites, so today He has done throughout the world, namely, He has quickened the perceptive faculties and powers of certain individuals here and there, with the result that we have about us the wonders of a new world within the last century—the vast majority of them since 1875. Nor are these wonders at an end. As we draw nearer and nearer to the time for the promised blessings of the kingdom, all the etceteras essential are coming forth forward, nearing perfection, and yet all great electricians, chemists and scientists in general tell us freely that as yet they know little about the various elements with which they are constantly in touch, and that they believe the world is on the eve of greater and more astounding discoveries than any that have yet come to us.

### **“THE TIME OF THE END”**

The majority of Christian people, together with Second Adventists, totally misunderstand the portion of our text which refers to “The time of the end.” It does not mean the end of time, but the time of the ending or closing of the present order of things and the period of the gradual introduction of the new order of things. We have not time here to present to you the Scriptural proofs showing that this “time of the end” began A. D. 1799—to so many as desire we can supply this and many proofs on the subject in print. We have already been in the time of the end for 105 years, and it is our understanding that there will be 10 years more of this “time of the end” before the active operations connected with the establishment of the Lord’s reign in all the earth — which active operations will consist of a world-wide “time of trouble, such as never was since there was a nation.”—Dan. 12:1.

We have now come to the point where our text becomes the key of this discourse. We quote it again:

“O Daniel, shut up the words and seal the book, even unto the time of the end. Many shall run to and fro and knowledge shall be increased.” I remind you that the prophet had received of the Lord a vision which had perplexed him greatly, to understand which he had made prayer with fasting. An angel had been sent him to explain a certain portion of the vision, but he left other portions unexplained, and Daniel was solicitous respecting the unexplained parts, but was told that all that pertained specially to “his people” and all that was proper for him to understand had already been expounded, and that this remaining part of the vision which he did not understand was not for him to know. As the Apostle Paul declares, “These things were written for our admonition upon whom the ends of the ages have come.” 1 Cor. 10:11; 1 Peter 1:12

Daniel’s exclamation, “O my Lord, what shall be the end of these things?” got the answer, “Go thy way, Daniel, for the words are closed up and sealed until the time of the end.” It is our conviction, dear friends, that we now well understand these matters which Daniel was not permitted to understand, and that our knowledge of them is not the result of superior wisdom

2H113

and ability, but because we are living “in the time of the end” — that the time has come for the words of the vision to be unsealed, and for all who are the Lord’s truly consecrated people to be no longer in darkness respecting these things.

### **VOLTAIRE VS. SIR ISAAC NEWTON**

Four characteristics of this period called the time of the end are mentioned in our text and its context. One of these is that the wise of the Lord’s people in this time of the end would understand the prophecy which Daniel was not permitted to understand. We hold, dear friends, that many of the Lord’s people already understand this matter, and that others are gradually, day by day, throughout the whole world, coming to an appreciation of it. This is one of the inward evidences, to be understood best by those whose eyes are widely opened, but the other evidences furnished, I trust, we all can discern. The second is of this character —namely, “Many shall run to and fro.” What does this signify? It undoubtedly points us to the steamboat, the locomotive and the wonderful travel hither and thither which has come to the world through these inventions.

No prophecy could ever be more literally or more truthfully fulfilled than this one is. We are now living in this time mentioned by the angel. His words are, “In the time of the end many shall run to and fro.”

We have already referred to Sir Isaac Newton, the great astronomer and earnest Christian and Bible student. He wrote a commentary on the book of Daniel, and was particularly interested in the verse which constitutes our text, "Many shall run to and fro and knowledge shall be increased." In his comments he wrote, "I should not be surprised if the time would come that men would travel at the rate of 50 miles an hour." We do not wonder that at the time it was written many considered the statement an absurdity, just as many have considered absurd all the glorious promises relating to the future. The noted infidel Voltaire wrote much against the Bible and declared that so far from inculcating knowledge and wisdom it made men foolish. As an evidence of the baneful influence of the Bible, Voltaire mentioned Sir Isaac Newton and his comment on our text, saying: "Note the baneful effect of Bible study, as illustrated in its effect upon the great mind of Sir Isaac Newton, the astronomer. In his advanced years he became a great student of the prophecies, to such an extent that his judgment was sadly unbalanced, and he wrote in one of his Scripture comments, 'I should not be surprised if the day would come that men would travel at the rate of 50 miles an hour.' Poor old dotard!"

Which of these able men with keen minds was best able to foresee coming events — Voltaire, the "higher critics," who sneered at the Bible, or Sir Isaac Newton, the humble, faithful Bible student? The contrast becomes all the more marked when we remember that Sir Isaac Newton discovered the law of gravitation in 1666, nearly a century before the power of steam was discovered by Watt and the power of electricity by Franklin, and that Voltaire, on the contrary, wrote his sarcastic comment after both of these forces had been discovered and were known to the world and when the steam engine was in process of development. Let us, dear friends, set to our seal that the Lord is true and that His Word cannot fail; and if we admire the faith and perception of Newton in anticipating our day by more than two centuries, let us, who behold the fulfillment of these prophecies, not close our eyes to their real significance. The fulfillment proves —unmistakably proves—that we are living in "the time of the end."

### **"KNOWLEDGE SHALL BE INCREASED"**

The third evidence or proof respecting "the time of the end" is that then knowledge would be increased. Cast your mind over the whole world and note that this part of the prophecy also is unmistakably in process of wonderful fulfillment today. Your wonderful World's Fair testifies to it. Knowledge is increased greatly, universally. Children from 10 to 14 have knowledge communicated to them upon almost every subject, and

education is not only free but compulsory. If our conditions do not fulfill this prophecy, pray tell me what would fulfill it. I offer that no prophecy ever has been more clearly, more positively fulfilled than is this one.

The fourth testimony of the angel respecting the great time of trouble closing “the time of the end” is not yet fulfilled; but on every hand we can see that the precedent conditions are ripening. This fourth feature is expressed in the words, “And there shall be a time of trouble such as never was since there was a nation.” From other prophetic Scriptures we glean that this great trouble lies 10 years in the future. It will be ushered in at the expiration of what the Scriptures designate the “times of the Gentiles,” October, 1914 A.D.

Looking all about us, dear friends, we see brewing the elements which will produce that greatest trouble ever known in the world — a time of trouble which the Scriptures depict as most awful, a time in which the passions, the frenzy of mankind will know no bounds, and before which all law and order and all institutions—civil, social and religious—will go down in an awful anarchy. Thank God for the blessed

2H114

assurance that this great storm of trouble, called in the Scriptures, “the fire of God’s anger,” is not designed to destroy either the earth or its people, but to be a great lesson to man of the utter failure of his greatest efforts — a lesson which will demonstrate that, while knowledge is power, it can be a power for evil as well as a power for good, and that knowledge is of real advantage, of true value, only to those who are in heart accord with the Lord.

It is the knowledge that is being spread abroad in the world today that is preparing for this great trouble that is coming, and herein we perceived the wisdom of the divine plan in holding back this knowledge, in permitting the curtain of ignorance to hold in check the ambitions and selfishness which knowledge is sure to bring to the unsanctified heart. Knowledge and all these inventions of today are, on the one hand, permitting some to become the masters of the world —millionaires, billionaires —permitting trusts and magnates to so get hold upon the financial strings that within another 10 years the millions of the world will be like so many puppets, moved by these combinations and trusts, which will not only regulate the price at which the world may supply its necessities and luxuries, but regulate also the price of labor which must be paid in exchange for these. Knowledge, on the other hand, has awakened the masses to such an extent that they never again would return to serfdom —rather they would die.



All of ordinary perception have already discerned these signs of the times, and as we measure the increasing momentum by the past we are very safe to say that 10 years from now, the end of Gentile times will indeed bring the predicted time of trouble such as never was since there was a nation. Our Lord Jesus quoting this same prophecy added a few words saying, "No, nor ever shall be." Thank God with the trouble "the desire of all nations shall come," the blessing of the Lord shall fill the whole earth, Messiah shall reign, and with him will be His joint heirs, his footstep followers, his elect bride.

Dear friends, if to any extent these suggestions of the spiritual lessons to be drawn from the St. Louis Exposition appeal to your hearts and heads as reasonable, scriptural, I urge you to make further examination. We cannot expect that the worldly will be deeply interested in these things, for in this very same chapter we read: "None of the wicked shall understand." Our hope is that the Lord will bless this discourse to the comfort and further awakening of some of "the very elect," those whom the prophet in this chapter declares to be the truly "wise," who shall understand. I will be glad to hear from such and to freely render assistance, which so many need. Freely we have received of the Lord and freely we will, in His name, dispense it to others. I thank you for your attention, and trust that the Scriptural lessons of the St. Louis Exposition may be long profitable to us in connection with its bearing upon the divine teaching respecting the time of the end.

*December 18, 1904*

*Republished from The St. Paul Enterprise,  
January 16, 1917*

## **HOPE OF THE WORLD IS GOD'S PROMISE**

### *God's Oath Bound Covenant with Abraham*

Miamisburg, O., Dec. 18, 1904—Pastor C. T. Russell of Allegheny addressed a large audience at the Opera House here today on, "God's Covenant with Abraham and His Seed; Oath-Bound and Immutable."

*This article was republished in Pastor Russell's Sermons, pp. 52 7-537, entitled, "The Oath-Bound Covenant."*

**1905**

2H115

*The Pittsburgh Dispatch, January 8, 1905*

## **TO HELL AND BACK WHO ARE THERE?**

Lynn, Mass., Jan. 8—Pastor C. T. Russell of Allegheny addressed a large audience here today on “To Hell and Back—Who Are There.” He prefaced his discourse with the remark that the topic might seem sensational, but it would be found to be otherwise—that many might think he intended to speculate beyond what is written in the Scriptures, but they would find themselves mistaken, as he would confine himself strictly to the Word of God. His discourse follows:

“The testimony of the Lord is sure, making wise the simple.” Psalm 19:7

Let us give heed to our text, dear friends, and realize that of ourselves we know nothing about the future, and that no other human beings know any more about the subject than we do. From God alone can come the information which we seek respecting the dead. Let us realize this fact and give the more earnest heed to the testimony of the Scriptures, which, as our text declares, are able to make wise the simple—the honest, the sincere, the unprejudiced, the unsophisticated. Heathendom has its own peculiar hells and purgatories, but none of them more revolting, more horrible, than those presented to our attention by the various denominations of Christendom. Quite evidently all these various conceptions came from one common origin, and our view of the matter, dear friends, is that Satan himself was the author of this terrible doctrine, which has made millions unhappy, and sent thousands to insane asylums. “Yes, but,” perhaps you will say, “if loyal to the Bible we must believe in hell!” In which theory of hell must we believe, dear friends? Which is the scriptural theory respecting hell?

### **THE INFERNO OF CATHOLICS**

Our Catholic friends, Greek and Roman, outnumber Protestants more than two to one. These divide Inferno into two parts, the easier and milder of which is called purgatory. Catholic doctors of divinity have given us detailed accounts of the terrors of purgatory too awful for me to attempt to describe. Many of you are familiar with Dante’s Inferno, illustrated by that great artist, Dore. It represents poor humanity in the future enduring various torments for hundreds and sometimes thousands of years, and the mercy that it holds

forth is that, by virtue of masses and prayers and fastings of many friends, the period of this torture may be somewhat lessened. The Pope, you know, on his jubilee year is accustomed to release many from purgatory, presumably in part to make room for others hastening hither from all parts of the world at the rate of 85 per minute.

Our Catholic friends assure us that all go to purgatory except a few, called saints—who go direct to heaven and after several centuries are canonized and afterward prayed to by Catholics—and heretics, for whom there is something worse than purgatory prepared. They tell us that even Popes and Archbishops and Bishops go to purgatory, and need to remain there for a while at least to be prepared for the heavenly conditions. Perhaps you noticed recently an account of the death of Archbishop Elder of Cincinnati, O., and his recorded last words, which I quote: “Holy Mary, mother of God, pray for us sinners now at the hour of death! Amen!” The Archbishop had no thought that he was freed from sins and no longer a sinner, but a saint; and his co-religionists evidently had no doubt of the king either, for you notice from the papers also that masses were said on his behalf—for the peace of his troubled soul, supposed at the time to be in anguish in purgatory in preparation for heaven. Doubtless many of you noticed also on the occasion of the death of Pope Leo XIII, similarly prayers were said for the peace and rest and comfort and ultimate liberation of his soul from purgatory. There would be no object in saying masses for those believed to be in heaven—such would be beyond the need of masses. Masses are said for sinners, for their release from sins and the penalty of sins, according to the doctrines of the Catholic Church.

### **THE PROTESTANT HELL**

The Protestant view of the subject we hold to be less reasonable than that of Catholics. Theoretically they take the same position respecting the unfitness of mankind for heaven and admit that the heavenly promises belong only to those who walk in the narrow way—not after the flesh, but after the Spirit. They admit that the great mass of Protestants are not saints, either, but to their shame be it said they have a theory respecting hell which not only makes it as awful as the human mind can imagine, but it affirms that there is no hope of recovery for any who enter it. We ask ourselves, “Do Protestants mean this? Do they believe it?” Admitting that few are in that condition of holiness and purity of heart which would fit them for the divine presence and favor, do they believe that all the remainder, their neighbors, friends, brethren, sisters, parents,

children, are passing rapidly into an eternity of torture beyond the power of tongue to describe? We answer that they do not believe it; that their actions speak louder than their words.

Protestants assume great liberty in dealing with the subject, of which they admit they have no personal knowledge. One will tell us that he does not believe in the literal flames and literal roasting by literal devils with literal pitchforks in literal ovens, but believes that it will be a gnawing of conscience, some place, somewhere, he knows not where; somehow, he knows not how; but he is as sure as he lives that it is all going to take place just as he has pictured it in his imagination. He feels himself infallible on this subject. Another tells us that he thinks there will be some fire and some gnawing of conscience, but he does not know where or how. Another tells us that he believes there will be no fire, that the punishment of the wicked will be their compulsory association with each other, and that they will get so satiated with their own company and sinful course that they will loathe their existence, but must continue it under these conditions to all eternity. Where? How? He knows not. He believes himself infallible on this particular point, though not so in his earthly affairs, his financial ventures, matrimonial engagements, etc—just on this one point he is infallible.

### **“GOD IS NOT UNJUST”**

We ask these various infallible wise men why any such horrible conditions should be continued everlastingly? In what sense would God be glorified by the perpetuation of such conditions? In what way would He take pleasure in the pain or suffering of His creatures, however wicked? The answer of Jonathan Edwards to this question was that God’s people would be so changed after death that they could look over the battlements of heaven and see their own parents, or children, or brothers, or neighbors in the most awful torture and turn around and praise God the louder. But few in our day would give this answer to the question. They prefer to avoid it; they realize that they have no reasonable answer.

We ask them another question—If mankind, under present conditions tend to die without such awful torture as you describe for the future, would they not die much more quickly under those tortures? Is it not the tendency of all suffering to destroy? Would it not then be more reasonable to expect that at sometime in the future these tortures which they describe would terminate in some natural way—lead to the destruction of the individual, of the mind, of the body, of every power? “Oh, but,” they answer, “God will preserve them in being; He will supply them life. Only by His power can they be made to endure such suffering at all, and He will see to the

perpetuation of the life so they may suffer on and on and on eternally. If that be true, dear friends, if these teachers be infallible, the race might well be sorry that the Almighty has so much power, or that, having the power, He did not use it in some better cause.

We return to the questions and ask, what evil could any human being commit in the brief span of an hour, or a day, or a month, or a year, or a century that would justly merit an eternity of torture such as this you describe? The reply is that our entire race was born under the curse, under condemnation, and that now God has provided a Savior, and only those who will accept Him can be saved—saved from hell, saved from eternal torment. They tell us that this sentence or curse of our race to hell came upon us as a penalty for Father Adam's disobedience in Eden in the eating of the forbidden fruit, and that only those who accept of Christ can be saved from this terrible doom. But we reply that surely such a penalty would be unjust. To suppose that God would pronounce a curse of eternal torment upon 20,000,000,000 of Adam's race because of his disobedience in eating an apple is to accuse the Almighty of the grossest injustice, not to say lovelessness.

Dear friends, surely these teachings are not from the word of God. Surely God is not the author of these terrible hallucinations which have been upon our race for now centuries. They have come down to us from the Dark Ages; practically all the creeds of Christendom were formulated in the Dark Ages or immediately after them. None of them will stand the light of present-day enlightenment and reason—none of them will stand the light of scriptural investigation. If the Scriptures tell of these various things, why do not these Doctors of Divinity point us to the chapter and verse and give us the particulars in detail? and why are they not of one mind? Why have they such diversity of views on a subject, which, from their statement is the most awful and most important possible to be thought of? It is all a huge mistake, dear friends, as we hope to show you when investigating.

### **HELL FROM SCRIPTURE STANDPOINT**

In the Old Testament Scriptures of our common English version the word hell occurs 31 times, but the original Hebrew word of which hell is the translation occurs many more times—66 times in all. Why did not the translators give us the full benefit of all these occurrences of the word sheol in the Hebrew text? Were they anxious to cover up this question of hell so that they might translate the word otherwise as often as possible? No, there was another reason; and when we point out that other reason it will make clear to every one of us, I

trust, that the 31 times that the word hell occurs in the Old Testament are all erroneous: that the word hell

2H117

should not have been in the Old Testament at all—at least it should not be there with the meaning which is ordinarily attached to the word. Sheol in our common version Bibles is 31 times translated hell, 31 times translated grave, and three times translated pit, and it should have been translated tomb or hidden state in every instance.

I would not be understood as charging the translators with a deliberate attempt to blindfold people, and hence will mention an extenuating fact, namely, that since the translation the English language has experienced considerable change in respect to this word hell as well as in other respects. In old English literature we find the word hell used in speaking of thatching a house or pitting potatoes for winter use. To hell a house means to cover it, to hell potatoes means to cover or hide them from the light, frost, etc. If the word hell were still used in this sense there would be no need of this discourse, but the gradual change of the word signifying to cover, to secrete, to bury, to entomb, to mean a place for torturing humanity, makes necessary that we expose the error and thereby free our minds from the bondage of superstition which for centuries has beclouded the divine character and hindered us from having the proper appreciation of our Creator.

The word sheol, as every Hebrew scholar knows and will admit, signifies the dark, the hidden, the state of death. It has not in it the remotest suggestion of fire, or flames, or pitchforks, or devils, or torture, or anguish. Let us see this from the Scriptures themselves.

The first occurrence of sheol in the Scriptures is in Genesis 37:25, where it has been translated grave. Here Jacob is represented as mourning for his son, Joseph, supposed to have been killed by the wild beasts. He is represented as saying, I will go down into sheol mourning for my son. He meant that nothing would comfort him as long as he should live, that he would mourn for his son until his last breath. The second occurrence of the word sheol is in Genesis 42:38. Jacob again is the speaker. He refers to his favorite son, Benjamin, and tells his other sons if they return from their journey and bring not Benjamin with them they will surely bring his gray hairs down in sorrow to sheol—to the grave, to the tomb, to death. Has anyone any doubt as to the propriety of this translation, grave? Does any sane person think that the translators should have rendered the word sheol here by our common word, hell? Surely not! Jacob had no desire, we may be sure, to go to a place of eternal

torment, and made no suggestion of the kind, nor was there any such thought ever before his mind. The devil had not yet formulated this terrible God-dishonoring doctrine.

### **JOB'S PRAYER TO BE HID IN SHEOL**

We have all heard of the troubles of Job, and in the Scripture narrative respecting him we are told of Job's prayer to the Lord in these words, "Oh, that Thou wouldst hide me in sheol until Thy wrath be overpast! Then shalt Thou call and I will answer Thee." Who thinks for moment that Job was praying to go to eternal torment? No sane person so thinks. The translators were evidently correct again in rendering sheol by our English word grave. Job realized that himself and all the world of mankind at the present time are living under the divine curse or wrath justly imposed upon our race—not a wrath of the future, which will torment the masses of mankind, but a wrath which is on the world now, which is permitting us to go down under the sentence of death through various troubles, pain, sorrow, sicknesses, weaknesses, into sheol. Job felt that if it were the Lord's will he would be glad to die speedily, as the burdens of the present life were more than he felt himself equal to bear. However, he had no desire to remain forever in the grave. On the contrary, he had information respecting the divine plan which gave him the understanding that in due time the Lord would deliver the world from this curse, the sentence of death, from the tomb and from all the weaknesses which have come upon our race through the original death sentence.

It is to this resurrection hope that Job referred, saying, "Thou wilt call and I will answer thee." His words remind us of the teachings of the Lord Jesus, who said, "Marvel not, the hour is coming when all that are in their graves shall hear the voice of the Son of man and shall come forth." This was Job's hope, this was the meaning of his prayer, "Oh, that thou wouldst hide me in the grave until thy wrath be overpast. Then thou wilt call and I will answer thee." He will share in the general blessings of the Millennial age, when, in harmony with the divine plan, Christ our Lord, who has redeemed the whole world with His precious blood, with the sacrifice of Himself, shall be King over all the earth, to lift up and to assist every creature back from the weaknesses and imperfections of this dying condition to the perfections and glories of Eden, lost and redeemed and to be restored to so many as will come back into harmony with God, in God's due time.

King David under the smiting hand of the Lord was sore distressed and fearful that his death was near. Mark his prayer: "O save me for Thy mercies' sake. For in death

there is no remembrance of Thee; in the grave (sheol) who shall give Thee thanks?" Evidently David was expecting to go to the grave, but desired that his life might be prolonged for a time and promised that the result would be to the Lord's praise. His argument

2H118

is plain—that if he went to the grave he could neither praise God nor serve Him. There is no suggestion in his words of an eternity of torture or that he thought of going there.

The wise man gave advice, a portion of which is frequently quoted, the remainder being neglected because its wisdom has not been discerned, having been beclouded by the smoke of the Dark Ages. He says: "Whatsoever thy hand findeth to do, do it with thy might; for there is neither work nor device nor wisdom in the grave (sheol) where thou goest." (Eccl. 9:10) Solomon refers to the death state into which all have gone, both good and bad.

### **HEZEKIAH'S VISIT TO HELL DELAYED**

The godly King of Judah, Hezekiah, was sick unto death and expected to die, but he prayed to the Lord for a prolongation of his life and his prayer was answered, his life being miraculously extended for 15 years. In his account of the matter he says: "I said in the cutting off of my days I shall go down to the gates of the grave (sheol). I am deprived of the residue of my years... But Thou hast in love to my soul delivered it from the pit of corruption, for Thou has cast all my sins behind Thy back. For the grave (sheol) cannot praise Thee, death cannot celebrate Thee." Isa. 38:10-17-18

Note Hosea's use of the word sheol in the familiar text, "I will ransom them from the power of the grave (sheol)—I will redeem them from death. O death, I will be thy plague (subduing); O grave (sheol), I will be thy destruction." Hosea 13:14

From this last testimony, dear friends, we have the assurance that whatever is meant by the word sheol—whether it means, as we claim, the death state, or whether it means, as others claim, a place of eternal torment—it is to be destroyed, "O sheol, I will be thy destruction."

Let us follow this quotation from the Old Testament to the New Testament, where the Apostle Paul quotes it in I Corinthians 15:54, 55. He is discussing the resurrection of the dead, and declares, "As all in Adam die even so all in Christ shall be made alive, every man in his own order." He describes the first resurrection as being that of the church, blessed and holy, and shows that all others



shall have opportunity for coming completely out of present imperfections, up, up, up, to full release from sin and death if they will, “every man in his own order.” But he proceeds to show that this general release of the world from death will be during the Millennial age—after the close of this gospel age, after the resurrection of the church, the first resurrection the chief resurrection. His words are:

### **HADES, SHEOL, GRAVE, EQUIVALENTS**

“When this corruption shall have put on in-corruption, and this mortal shall have put on immortality (when the entire church of the first-born shall be completed) then shall be brought to pass the saying that is written, “Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

The word grave in this last quotation is hades, the Greek equivalent of the Hebrew word sheol. The Apostle here translated the word sheol into Greek in which the New Testament is written. Can we have any clearer evidence, dear friends, that sheol of the Old Testament and hades of the New Testament alike signify the death condition? and God’s proposition is that He will destroy sheol, destroy hades, liberating mankind therefrom as prisoners from a pit or prison house.

Note another use of the word sheol in the Old Testament, quoted in the New: King David, speaking prophetically of Christ says, “Thou wilt not leave my soul in hell (sheol, the death state), neither wilt thou suffer thy holy one to see corruption.”(Psa. 16:10) The Apostle Peter quotes this (Acts 2:27), translating the Hebrew word sheol into the Greek word hades. He explains the meaning of both words as referring to the resurrection of our Lord Jesus from the state of death on the third day.

### **THE KEY OF HELL IN GOOD HANDS**

We see that Justice condemned our race to death—to the tomb—to destruction. We see that our Lord Jesus died for the deliverance of mankind from destruction. In view of this redemption death is not spoken of in the Scriptures as annihilation, but is frequently called a sleep, and the thought is given that a general awakening shall take place in the morning of the next age, the Millennium. Under another figure this death state, the tomb, sheol, hades, is described as a great prison-house, in which all who die are figuratively represented as prisoners, bound hand and foot, unable to release themselves. Our Lord Jesus, by His death, is declared in the Scriptures to have secured the key of this prison-house—the authority, the control of all the prisoners, to do with them as He may please.

Our Lord referred to this prison when He quoted the words of the Prophet Isaiah and applied them to Himself, declaring that He would open the prison doors and set at liberty the captives. (Isa. 61:11; Luke 4:18) Our Lord made no attempt to open earthly prisons. At the very time he used these words John the Baptist was languishing in prison, and our Lord made no effort to deliver him. His work is a greater one—the deliverance of all that are in the grave. This work He declares He

2H119

will accomplish at His second coming. His words are, “The hour is coming when all that are in their graves shall hear the voice of the Son of man and shall come forth.” (John 5:28,29, R.V.) The saints, the holy, will come forth to glorious perfection in what is known as the first or chief resurrection; the remainder of mankind will come forth to enjoy the blessed privileges and opportunities of the Millennial age, in which the judgments of the Lord will be abroad in the earth, causing the inhabitants to learn righteousness.

After our Lord’s resurrection and ascension He sent a message to His people in which He declared: “I am He that was dead, and, behold, I am alive forevermore and have the keys of death and hades (grave).” This is in keeping with the entire scriptural proposition that the dead are not in bliss, neither in torment, but dead, and needing an awakening by resurrection promised by the Redeemer.

Thus seen, your friends and relatives and neighbors, as well as mine—the world in general—have been going down to hell, into death, into the tomb, for the past 6,000 years. If we follow the guidance of the inspired word we know just where they are, and hear the divine message saying, “The dead know not anything.” More than this, we hear the same word declaring that all in the grave shall come forth—as Job expressed it: “Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands.” Job 14:15

Thus the Lord’s word assures us of the deliverance of all from the Adamic death penalty, because Jesus Christ by the grace of God tasted death for every man— to be testified in due time.

## **NOT UNIVERSAL SALVATION**

While we do find in the Scriptures a universal redemption from the universal curse or death sentence, we also find that those released from the Adamic sentence will all be required to stand trial, each on his own account. No longer will the race lie under Adamic condemnation. The individual trial which

will come to each will be decisive. Those who will obey the voice of that great Teacher shall live—everlastingly—under blessed conditions. Those who will neglect or refuse to avail themselves of the great privileges thus secured to them through Christ will die the second death—be annihilated, be utterly destroyed without hope, for Christ dieth no more. One redemption and one full opportunity based upon it is all that God’s word proposes. It is sufficient. Any who will not choose righteousness and hate iniquity under the favorable conditions which the Lord proposes for their trial will surely be unworthy of the gift of God, eternal life.

Those who have the ears and eyes of faith, and are blessed with ability to grasp the evidences of Divine favor in Christ at the present time, are specially blessed. He that hath an ear let him hear; let him not wait for the blessings of the future. We who now hear and obey may make our calling and election sure to a part in the heavenly kingdom to glory, honor and immortality as spirit beings, joint-heirs with our Redeemer. The blessing for the world is to reach it during the millennial age, through the agency of the “little flock,” the “saints,” whom God is selecting during this gospel age. The general blessings of the world will be very great, indeed, but not comparable to those provided for the “elect.” I urge that so many of us as have the ear and eye of faith lay aside every weight and run with patience in the race, that we may make our calling and election sure to the great blessings placed within our reach.

*The Pittsburgh Dispatch, January 16, 190.5*

## **HUNGER OF THE SOUL; HOW TO SATISFY IT**

### ***IMPROPER DIET OF THE SOUL***

Pastor C. T. Russell addressed his home congregation yesterday in Bible House Chapel, Allegheny, at 3 p. m., on “Soul Hunger, and How to Satisfy It.” His text was Matthew 5:6, “Blessed are they that hunger and thirst after righteousness, for they shall be filled.” He said:

The human heart has its hungers and appetites as well as the human body; and as the latter’s cravings are various, so are the cravings of the former. These appetites or cravings, mental or physical, are either natural or depraved, and should be dealt with accordingly. If we imagine the perfect man we must picture in him such physical cravings or appetites as would be reasonable and proper—such as would require neither undue cultivation nor undue restraint. But, alas, we are aware that the race is so fallen from perfection that, as the Scriptures declare, the whole course of nature is deranged so that with the majority health can only be

preserved by giving careful attention to diet, using the experiences of others as a guide and assistance to judgment, whose decree must be enforced by the will power. So also the various appetites of the heart, the mind, the soul, in our fallen condition, require regulation through knowledge applied and enforced by the will; otherwise our soul hunger is sure to lead to distress rather than to the pleasure we anticipate and desire.

This soul hunger is not confined to any particular class; it is common to the entire human family. Some of its appetites are, (1) craving for sympathy and fellowship; (2) craving for ease and comfort; (3) craving for name and fame, for "honor amongst men," whether on a high or a low plane; (4) craving for pleasure. Each individual has his special preference, choice or appetite, his special craving, but more or less all have a measure of all these cravings, just as our physical appetites call for meats, vegetables, etc., some having special preference for one kind of diet more than for another.

### IMPROPER SOUL DIET

We may assume that, as usual, the holiday season witnessed considerable transgression by many of the dietary proprieties. As a result some have had unfavorable experiences physically—loss of appetite and sickness. They have lost their appreciation of some of the appetizing temptations of the season, temporarily, at least; a revulsion of feeling followed the temptation and gratification of depraved cravings.

Similarly, crises are sometimes brought about in respect to our soul hungerings, because we have fed them improperly, producing discomfort and disappointment instead of the hoped-for pleasure. For instance, the man or woman whose heart has specially yearned for pleasure and who has sought to satisfy it through the ordinary channels of the world, finds but disappointment, finds that the only pleasure enjoyed was in the pursuit of pleasure, and that in proportion as anything was grasped the pleasure died. Another, whose special craving had been for honor amongst men, or for name and fame, finds that in proportion as he attains his object he grasps a bubble. He who hungered for ease and for comfort found that, in proportion as he attained these, they were not what he really sought—that physical ease and comfort are not usually accompanied by mental ease and heart rest. He or she who craves sympathy and fellowship, after sacrificing much to attain these, has usually found disappointment, vexation of spirit, loneliness. The general condition of all is expressed in the words of the poet: "All that my soul has tried left but an aching void; Jesus has satisfied, Jesus is mine!"

But, alas, how few can appreciate the latter half of this poetic statement! How few have found Jesus; how few have found

satisfaction of soul hunger, the peace, the rest, the joy, the fellowship, the satisfaction of ambition, the loving companionship and pleasure of soul attainable in this direction and not elsewhere. It is to such that our text is specially addressed. It admonishes us all that soul hunger can find no true or lasting satisfaction aside from the Lord and the blessings and joys of his arrangement.

### **WHAT IS RIGHTEOUSNESS HUNGER?**

Righteousness is the condition of being right—not wrong, not in error. That which is right is that which is true; hence to love righteousness is to love truth, honesty, uprightness. Everything that is right in God's sight, right according to the perfect standard, is embraced in this word righteousness.

The majority of mankind have little or no appreciation of righteousness. Born in sin, shapen in iniquity, our appetites for righteousness must be cultivated. All that the natural man has in this direction is the realization that selfish and unrighteous appetites cannot be satisfied; he is very apt, indeed, to think that all men are like himself, dissatisfied. Only from the one quarter, the Word of God, do we get radical, positive teaching on this subject of righteousness; only from that quarter do we obtain information respecting the satisfactory food for our souls.

The Scriptures point out that the only reasonable and proper course for all to pursue is that the Lord be recognized by each heart; that His way, His plan, be accepted and adopted as the rule of our hearts and lives; that his blessing and our fellowship with him shall be pre-eminently the satisfaction of our heart-longings for sympathy; that the ambitions set before us in the divine plan shall be accepted as above and beyond all others; and that the blessings associated with righteousness and with fellowship with the Lord are the only satisfying ones.

### **HUNGRY SOULS FILLED**

No one can come to the Lord truly hungering and thirsting after righteousness and at the same time love sin. He may, indeed, realize a weakness toward sin, a craving of the fallen flesh in that direction, but his will, which the Lord regards, must be set firmly, positively, toward righteousness. This implies that to some extent he has had acquaintance with sin and has found it unsatisfactory; that the craving of his soul, his heart, for the things that are right, pure and good have been so directed of the Lord that he has learned to despise sin and desire righteousness, not only outwardly but inwardly. It means also, usually, that the person has tried,

has grasped after righteousness, has sought to appropriate

2H121

it and has been unable to do so—has realized himself a fallen being, depraved in his appetites, both mental and physical.

The Lord's providential care is over such to bring to their attention the great Saviour from sin—Jesus—who not only delivers us from the penalty of sin, death, but also assists us in overcoming sin and will, eventually, if we abide in Him, under His care and instruction, bring us off conquerors, victors, through the resurrection “change” promised.

The hungering and thirsting thus began while we were yet sinners, before we had found Jesus—the bread from heaven which alone can satisfy. He who never hungered or thirsted for righteousness is wholly unprepared to come to Jesus; hence, amongst the most unlikely ones to receive the Lord's favors in this present age are those who are morally of a superior class and who feel less, therefore, their need of divine aid. They are not satisfied, but they are less dissatisfied than some who have tasted and tried the various selfish condiments proffered them for the satisfaction of their soul hunger. For this reason those who are the least impaired mentally and morally are found to have the least heart hunger for righteousness and to constitute but a small majority of those who come to the Lord to be fed, to be soul satisfied with the bread from heaven—the Lord and His gracious messages and promises.

## **STEPS OF GRACE**

The primary condition necessary to approach to the heavenly table and its soul-satisfying viands is a regard for righteousness, for truth, and a recognition of personal unworthiness. Hence the first step toward the table is the acceptance of Christ as a personal Savior, and an acceptance of His work “finished” at Calvary as the basis for an approach to God. The forsaking of sin and acceptance of Christ as our sin-bearer and justifier before the Father brings us to the condition which the Scriptures term “justified by faith.” There, as the Apostle declares, we find peace with God—rest of heart in the realization that while we are still imperfect, God, henceforth, is willing to accept us and our best endeavors as perfect. We must differentiate between actual perfection and this reckoned perfection, for, although the Lord and all who are His and who sit at His table recognize such believers as “holy and acceptable” (Rom. 12:1), nevertheless they also realize that this is but a reckoned standing, the one thus admitted to the

Father's family and table having still the weaknesses of the flesh as formerly, which must now be battled against.

Those who have taken this step toward God and the table, spread with the heavenly bounties that satisfy soul hunger, are figuratively spoken of as covered with a white robe of righteousness—covered with the merit of the Redeemer's purity, imputed to all who believe in His redemptive sacrifice and who seek to walk in His ways. A beautiful figure of this justified standing was an ancient custom of the Jews, that all the guests at a marriage supper should put on an outer robe provided by their hosts. Thus clothed, the rich and the poor were, for a time, on a common level as guests. So it is with all who come unto God through Christ, accepting the terms of the Gospel call; they are on a common level—all sinners covered, justified, with the merit of Christ, the "wedding garment."

### **THE SECOND STEP TO THE TABLE**

While the first step of justification is all important, it does not admit to the Lord's table except in the sense that it prepares us for it, makes us acceptable to the Lord. The second step is that of full consecration to the Lord—a full renunciation of our own wills, recognized as imperfect, warped, twisted by inherited weaknesses and surrounding temptations. With a full consecration to the Lord and full acceptance of His will as instead of our own, we are inducted into all the privileges of sons of God—"heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him." Rom. 8:17.

This position as sons was reached through the Lord's providence as a result of our hungering for righteousness, and our coming in the divinely appointed way to the Giver of every good and perfect gift. We may now partake to full satisfaction. We hear our text, the Master's words, addressed to all such: "Blessed are they who hunger and thirst after righteousness, for they shall be filled." But as it is necessary to have the appetite, necessary to hunger and thirst, before we approach the Lord and His supplies, so we find that it is only in proportion as we have a deep hunger and thirst that we will partake liberally of the blessed provisions. Quite evidently many of the Lord's people reach His table without having a very keen appetite—such are easily satisfied. Our appetites for the spiritual good things of the Lord's table are largely in proportion to our experience in seeking satisfaction in other quarters.

The foregoing explains why it is that religious revivals frequently follow financial panics. When the mind and heart are pursuing earthly things, and then hope's brilliant coloring is cast over all of life's affairs in anticipation of various successes, the Lord and His proffered peace and blessing and satisfaction are overlooked or not appreciated. It is often, as the poet declares:



“When all around my soul gave way  
Christ then became my hope and stay.”

Many, indeed, of the Lord’s people can look back and rejoicingly say that their trials and difficulties have

2H122

thus indirectly worked out for them their greatest blessings, by leading them to look away from themselves and the world to Him who is the mighty to save, and whose voice, speaking peace, can alone give satisfaction, and whose fellowship can alone give comfort and rest and the confidence sought.

Similarly, the beginning of each new year is a favorable time for heart reformations, not only because of the suggestions of new things and new revelations at the beginning of each year, but largely, also, because of heart disappointments, heartaches, etc., incidental to the holiday season. With nearly everyone there is more pleasure in hope, in anticipation, than in realization, and the reaction occasioned by disappointment of selfish hopes and ambitions has the tendency to turn the mind to the Lord. And this is not only true of those who are first coming to the Lord, but also true of those who have come to the Lord’s table, especially if their attention has been turned from the heavenly promises and hopes to earthly things, which are sure to be all more or less disappointing. The present, then, dear brethren and sisters, is a specially favorable time for us to consider afresh the privileges we enjoy of being fed, refreshed and strengthened with the good things of the divine word—the right things, the true things, the things of righteousness.

### **CULTIVATING AN APPETITE**

The Lord’s people who have had experience will know that their appetite for spiritual things can be cultivated, encouraged, developed. We recognize this principle in our animal appetites—that they need guidance, cultivation, and the same applies with still greater force to our spiritual appetite. He whose appetite for spiritual things is deficient should tempt himself to eat even as he would do with his physical appetite. Nothing is more conducive to a spiritual hunger than approach to the throne of grace. As the hunger is thus awakened we should go freely to the Scriptures, the storehouse of divine, gracious promises, and should select from amongst the exceeding great and precious promises therein those most tempting to our appetites. If faint and discouraged from opposition we should partake of such promises as assure us in the Lord’s own words, “I will never leave thee nor forsake thee.” If discouraged by reason of failure to do as well as we might have done in



any case we should partake of the promises, which assure us that “He knoweth our frame, He remembereth that we are dust;” “He was tempted in all points like unto us, yet without sin;” that He is our competent high priest, sympathizer, mediator on our behalf. 1 Cor. 10:13

Should we feel discouraged, downcast, overwhelmed by the opposition of the world and the adversary let us partake of the promises which assure us that “All things are working together for good to them that love God,” and that “Greater is He who is for us than all they that be against us.” If tempted to think of God as no longer interested in us, no longer mindful of us, no longer sympathetic with our endeavors to walk in the footsteps of Jesus, let us remember the apostle’s suggestion that “If God so loved the world while we were yet sinners as to give His son for our redemption, much more does he love us now that we have hungered and thirsted after righteousness and have approached His table, coming by the way of the all-prevailing name of Jesus Christ, our Lord.”

### **“THEY SHALL BE FILLED”**

The Lord’s people who follow the above course outlined in the Scriptures get filled in this present time—get repeatedly filled as full as the present poor earthen vessels will contain. But still there is more to follow, and with the filling comes the enlargement of our hearts, our capacities, our appreciations, and still further filling and a further enlargement and so on. The course of the proper child of God, therefore, is one of progress from start to finish. But the finish in perfection will not be in the present life—will not be until our change in the first resurrection. Then we shall be like our Lord and Redeemer, and see Him as He is and share His glory.

We leave our subject here, merely reminding you all afresh that there is nothing in unrighteousness to fill any man; that there is a filling power in righteousness, and that there is but one way to come to this fountain of life eternal and present and everlasting blessings. Let us not deceive ourselves and trudge along tediously day after day, year after year, looking for satisfaction, comfort, rest, peace of heart, joy, in earthly things. Let us realize that these are to be found only by those who find the Lord, and that to these, because of the new joy which comes into their hearts, there are new experiences. To these the beauty of every flower, bird and every noble song is enhanced in value, to these the only things lost are the things that are not worth having, the things which belong to sin and selfishness, which they desire to be rid of and with which they are glad to part.

We have already intimated that hungering and thirsting for righteousness includes the thought of hungering and thirsting for the truth. Alas, how many of those professing to be the Lord’s consecrated people seem not to have learned a love of

righteousness in the sense of loving the truth, hating untruth. Nowhere is this more manifest than in the various religious creeds. We hear continually from men and women that they are careless of the truth, that they are day by day acting

2H123

a falsehood before God and man in that they profess certain creeds, doctrines, which they are free to say privately they do not believe, have not believed for years. If all true Christian people could be gotten to the point of so loving righteousness, truth, that they would renounce and denounce their bondage and would stand forth for the truth and alone, it would make a revolution amongst the Lord's people that would be a blessing indeed to every one of them.

It would not, indeed, affect the masses of the nominal churches, for the masses make no profession of love of righteousness, love for truth—the masses are children of this world, who hunger and thirst for the prides and ambitions of the present life, for the honors of men, for the peace and comfort which money can secure; they are comparatively ignorant of the meaning of our text, a hunger and thirst after righteousness.

### **“GIVE YE THEM TO EAT”**

Righteousness is so interwoven with its various parts and elements, justice and injustice, truth and error, holiness and sin, that whoever is careless in one element is deficient in all; whoever hungers and thirsts after righteousness in one of its phases, is sure to hunger and thirst for it in all; whoever loves justice and righteousness will surely love the truth; whoever loves the truth will surely love righteousness and justice. Let us, then, dear brethren and sisters, more and more cultivate our appetites for righteousness in every sense of the word, with the Master's assurance that our satisfaction shall be complete. Already it satisfies our longings as nothing else can do, and by and by we shall be fully satisfied when we awake in His likeness.

One of our Lord's miracles illustrates a lesson on “Soul Hunger.” He was surrounded by hungry thousands, the supply of food seemed inadequate—two barley loaves and five small fishes. The disciples were about to send the people away unfed, but our Lord said to them, “Give ye them to eat.” As the disciples divided the portion it increased and was more than sufficient for all. Similarly the whole world has a soul hunger and only the Lord's disciples, “His brethren,” know of the food which will really satisfy. His message to such is, Give ye the multitude food that they may eat to genuine satisfaction. Those who attempt so to do, now are richly blessed, but find the world so blinded with selfishness that but “few,” a “little flock,” hunger and thirst after

righteousness at its present cost—the renunciation of glittering bubbles of earthly hopes.

Thank God for the divine promise, that soon the Lord's presence and His millennial kingdom will bind Satan and every evil influence, and open the blinded eyes of all humanity to an appreciation of the truth, showing them clearly the only table of the Lord at which soul-hunger can be satisfied. "The knowledge of the glory of the Lord shall fill the whole earth." Who can doubt that then the many will hunger and thirst for righteousness and be filled and that comparatively few will then starve willfully to death—the "Second Death."

*The Pittsburgh Dispatch, January 22, 1905*

## **CHRISTENDOM IN GREAT DANGER, BUT THE VERY ELECT PROTECTED**

### ***DEVIL'S GOSPEL AND CHRIST'S***

BUFFALO, N. Y., Jan. 22—Pastor Russell of Allegheny, Pa., delivered two addresses here today to intelligent audiences. His afternoon topic was “God’s Oath-Bound Covenant to Abraham and His Seed.” His evening discourse on “Christendom in Great Danger, but the Very Elect Protected,” we transmit in full. The text was: “God shall send them strong delusions that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness.” 2 Thess. 2:11, 12

The statement of the Apostle James, that God tempteth no man, is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people—to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord’s first advent. There our Lord’s presentation of Himself in the flesh to the covenanted nation, Israel, as the long-promised Savior, Deliverer and King, became to that people as a whole — A test, separating the Israelites indeed from the mass of the nation — separating the wheat from the chaff. Our text tells of the end or harvest time of this gospel age, and of how the Lord will now permit or ‘send” strong delusions for the purpose of sifting and

2H124

separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this harvest period, and that the sifting of the wheat from the tares has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

### **THE FALLEN ANGELS**

The Scriptures bring to our attention a class of spirit beings which fell from divine favor before the flood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus—the circumambient air of this planet. The story of these fallen angels is briefly stated four times —in Genesis

6:2; 1 Peter 3:20; 2 Peter 2:4; Jude 1:6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of scriptures, both of the Old and New Testaments, which refer to these fallen angels as “demons”—unfortunately mistranslated “devils” in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

We call to your remembrance the Apostle’s statement regarding this matter, to the effect that God’s people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshiping God, are really deceived by these demons; their religious theories and practices are really demonology instead of theology. Eph. 6:12; 2 Cor. 2:11

Looking back into the Old Testament we find that the evil spirits were intent upon misleading the Israelites as they did mislead other nations. We see that God came to the relief of his covenant people by instructing them that all those holding communion with these demons who personated the dead should be banished from the nation or be destroyed. These “mediums” in those days were called necromancers, wizards, witches, etc. The demons affected to represent their deceased relatives and friends, and personating these, sought to mislead the hearts of the people from the true teachings of the Lord and His word through Moses and the prophets. We see the same work in progress today, with similar tendencies and similar results to those who heed them. The necromancers of today are called spirit mediums, the soothsayers are called clairvoyants or clairaudients. Through these the fallen angels, the demons, seek in various ways to delude and ensnare humanity, and with growing success. They still personate the dead; they still perpetuate the first lie told by Satan in Eden, when he assured our first parents that disobedience to God did not bring death as its penalty. God pronounced the penalty, “Dying thou shalt die;” Satan contradicted the Lord, saying, “Thou shalt not surely die.” Genesis 3:4

### **GOSPEL OF DEVILS VS. CHRIST’S**

The human family is in great distress through the fall; mental, moral and physical imperfections are manifest everywhere; “there is none righteous, no, not one.” As a consequence, all are agreed to the Apostle’s broad statement, “The whole creation groaneth and travaileth in pain together waiting.” (Rom. 8:22). Naturally enough

the groaning ones seek for the cause of their trouble as well as for a remedy. The Bible sets forth as the cause of all earth's woes and sorrows the brief statement, "By one man sin entered the world and death by sin, and thus death passed upon all men, for all are sinners." It sets forth the remedy also, namely, "Christ died for our sins, according to the Scriptures," and at His second advent he will introduce "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21; Rom. 5:12; 1 Cor. 15:3) This, in brief, is the gospel of Christ.

The gospel of the demons contradicts this from the first to last. It denies that man ever was created in God's image and likeness; denies that he ever fell from it into sin and death; denies that Christ ever redeemed us, and holds that we need no Redeemer; that a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death and claims that what seems to be death is really a change from a low form of life to a higher form. This demon teaching is to be found among all the heathen peoples and in all their religious writings, but is not at all sanctioned in the Scriptures. They teach to the contrary, as we have shown, that death is the penalty for sin; that it is a real penalty, a real death; that the dead are really dead, and that there is neither wisdom nor device nor knowledge in the grave (sheol), whither all go, and that the hope of the race lies in a resurrection, and that the hope of a resurrection lies in the redemptive work of our Lord's first advent and in the glorious power and authority which He will exercise at His second advent.

A pertinent question for each of us, dear friends, at  
2H125

this moment is this: To which of these teachings do we give adherence? Are we holding fast "the faithful Word of God," or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the truth as set forth by the Lord, or are we to any extent following in the original falsehood told by Satan and perpetuated by the lying spirits—the falsehood that death is not death, that our dead friends are more alive than ever before, etc.? If this be the case let us at once begin a thorough examination of the divine Word, assured that error never sanctifies, but is always injurious, and that our Lord was right when He prayed for His disciples, "Sanctify them through Thy Truth, Thy Word is Truth."

How consistent is the Word and plan of God, which, so far from speaking of death as the angel God has sent, assures us that death is our enemy, which already has taken from us many of our loved ones, blighted our lives, and will ultimately destroy us except as we become united to the great Life-giver, Jesus. Those who do not see that the dead are dead, do not catch the full weighty import of the blessed assurance that Christ is the Life-giver, and that He came into the world and died for our sins that we might have life, and have it more abundantly. Nor do they see the real beauty that lies in the promise of a resurrection from the dead, for if none are dead how could there be a resurrection of the dead? Only those who clearly and distinctly see the Scriptural teaching on this subject are fortified against the delusions of these demons, built upon this erroneous feature of theology, which not only has permeated all heathendom, but similarly has permeated all the creeds of Christendom, and to a large extent has made of no effect the Word of God respecting our redemption from the grave and the hope of the resurrection from the dead at the second coming of Christ. 1 Cor. 15:12, 13

### **CHRISTENDOM RIPE FOR DELUSIONS**

The erroneous belief that the dead are alive has been to some extent for centuries offset by another error, namely, that the majority of them are confined to a place of torment—purgatory or otherwise—and a small minority were far off enjoying the bliss of heaven, all of which hindered the thought that they might be communed with through mediums. Besides there has been a kind of horse sense prevailing which has restrained many from having great confidence in spirit communications. While faith was expressed a doubting fear was associated with it, and this doubting fear was increased by finding that some of the spirits seeking communion were “lying spirits,” and although others made different presentations they were all more or less held in doubt and fear. Now, however, we are coming to a time when all intelligent people question the fables of the Dark Ages respecting hell and purgatory, fire, devils, pitchforks, etc.

Consequently it daily becomes easier for spiritists to find sympathy for their claims that the spirits of the dead are hovering around the living, that our atmosphere is full of them, that they are not confined in heaven nor in hell. This thought has been aided by many sermons on funeral occasions, depicting the dead as hovering over the friends gathered at the funeral, the assurance being given that if the dead could only speak he would say to the weeping ones, “Weep not,” etc. All of this unscriptural guess-work, presented in the name of the Bible, and in the name of the truth and in the name of intelligence, has had its effect upon the masses, who are now thoroughly perplexed as respects the place and

condition of their dead friends. A growing intelligence forbids the thought that a God of love and justice has consigned them to the care of devils in eternal flames of fire or other torture.

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction; the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number who deny that the dead are in tortures are unable to give any answer respecting their whereabouts. No wonder the confiding sheep are perplexed. Oh, that they would look to the Word of the Lord, that they would remember “the Lord is my Shepherd,” that they would seek from the inspired source the knowledge which their souls crave! Oh, that they might learn that the hope set before us in the gospel of Christ is the hope of the resurrection of the dead! Mark the clearness of the Apostle’s statement on this subject — If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished. 1 Cor. 15:17,18

At the present juncture spiritism alone offers proofs along the lines on which both Catholics and Protestants have so long been teaching the people. At the moment when the recognized shepherds are silenced by the questioning of their flocks, the evil spirits, the demons, the fallen angels, operating through spirit medium, clairvoyance, etc., offer not only answers to the people, but so-called proofs. They produce messages from their loved ones, and even intimate that the credulity which accepts such messages is a praiseworthy faith, and that the deluded ones are really ranking high from the spiritual standpoint because of their intercourse with spirits—that the majority of mankind are not thus honored by the spirits because of lack of faith. Is it any wonder that attention is being drawn more and more to these spirit manifestations?

2H126

Have not the entire teachings of all the world on this subject of death prepared the hearts of the people for this very deception that is now repeatedly coming forward and will soon engulf the great majority?

As the teachings of the higher critics and evolutionists gradually destroy the faith of the people in the Bible as the Word of God, they proportionately set them free to look in any and every direction for the solution of the questions which at some time comes to every reasoning being — questions respecting the origin of life, the meaning of death, the hope for a life eternal beyond the grave. Following these general preparations for the strong delusion, we now see its first manifestations — that is laying hold of prominent pillars of the social,



religious and scientific world. It approaches the people from different standpoints:

### **THREE DIFFERENT STANDPOINTS**

First—Through hypnotism these evil spirits are misguiding the medical profession as well as the curious, and in the claimed interest of health and morals hypnotism is rapidly breaking down the will power of the people and making the masses more and more ready for the seductive approach of the spirits through what is known as clairaudience, or the power of hearing and communing with the spirits inaudibly to others. Instead of stamping out this dreadful scourge, with its demoralizing influence so wide reaching and calculated to give the fallen spirits access to so many of the lowest members of the race, the physicians have been deceived into supposing that hypnotism is merely the exercise of some human quality or power hitherto unknown, and calculated to prove a great blessing in the cure of disease, etc. As a consequence hypnotism is being brought into great favor and being taught in the great medical colleges of Christendom, and doctors are being turned out who to a large extent use hypnotism in their practice. Journals devoted to hypnosis freely tell that it aids them in their practice, and that it is frequently used without the knowledge or consent of the patient.

Second—The second line of attack which is becoming more and more prevalent is through clairaudience. The evil spirits, after first enticing the victim through curiosity, and sometimes through pretended ignorance of some things on the part of the spirits, lead on from one deception to another until finally they have the mastery, and their subject is practically helpless as well as hopeless under their control. Unquestionably many being treated as insane—and their number is increasing alarmingly throughout Christendom—are such possessed or obsessed persons. Their brains are not really unsound; their possession or control by evil spirits produces the confusion of ideas and language and the unreasonableness of conduct which closely corresponds to mental derangement.

Third—The third line of attack by the evil spirits upon the people is coming through the influence of the world's notables. We have all heard from time to time of how spirit mediums and clairvoyants have been called in for counsel by many of the crowned heads of Europe. It is even hinted that the Russian policy which led to the present war was more or less influenced from this quarter. The newspapers of the world have been publishing broadcast reports of investigations of spiritism and occultism made by Mr. William T. Stead, editor of the Review of Reviews, who announces faith in the phenomena of spiritism. He evidently labors under the common deception that the manifestations are from people who are dead (more alive than ever).

In America we have as an investigator along these lines, Rev. I. K. Funk, D.D., a noted Methodist, whose opinions, carrying great weight, have been spread broadcast through the Associated Press. He also has made investigations, and is satisfied that the phenomena of spirit manifestations is in many cases genuine, and, of course, he credits the manifestations to the dead, of whom the Scriptures declare, "The dead know not anything." Additionally we have Professor J. H. Hyslop, formerly teacher of logic and ethics in Columbia University, New York, now a leading light in the American Society for Psychical Research, whose testimony also carries weight. His investigations of spiritism have convinced him that there is something beyond human power connected with the phenomena. He has had for a medium Mrs. Piper, a lady of education and wealth, who associates herself in this manner in the interest of science, truth. The latest tests have been along the lines of telepathy. I quote the professor from the New York American thus:

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by spirits. Mediumistic qualities are necessary, but possessed of these and able to get into touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message by wire.

**"In** these experiments we use Mrs. Piper, who was sent to England in care of the British society. She was allowed to come into contact with no one not in league with the persons making the experiment. We began our experiments with long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time. Finally we scored a success. The experiment was conducted in a manner to eliminate any trace of fraud or deception; it was sent in English and transferred in Latin."

Can anyone question that a message sent in one language and delivered in another was more than mere thought transference? Professor Hyslop reasons correctly when he declares that such matters are the work of spirits. But, alas, he is still ignorant of the fact, which is explained in the Bible only, that these spirits are not the spirits of the dead, but the fallen spirits, the angels which kept not their first estate—demons.

Thus we see that demonism is gradually getting a hold upon the masses of the people through the educated and scientific, and who can doubt that these cunning demons will gain the mastery to the extent the Lord will permit them to do so? Well did our Lord teach us to pray “Abandon us not in temptation, but deliver us from the evil one.” The evil one and his helpers are more than a match for humanity. The Lord’s people knowing this, and being not ignorant of his devices, resist the adversary, flee his snares, and trust only to the guidance of the Lord’s Word and Spirit.

### SCIENTISTS ARE DECEIVED

Professor J. H. Hyslop, already referred to, has recently written an article for the World Today, in which he says:

“That there would be great difficulties in communicating, if spirits actually existed, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits throughout the ages, if they exist, would be sufficient proof of that fact as well as what we know of the difficulties of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty and they should be mentioned, in order that the layman (I ought not to mention it to the Scientists) may see and appreciate the reason why our communications take the form which they do. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are adverse or confused or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects.”

**Here we see** that the Professor is entirely hood-winked. He does not see that the spirits are leading him on, feigning at times inability to communicate, to spur

him and others on to greater efforts to secure the communications. Mark how the spirits were able not only to understand in English, but also to transmit the message in Latin, as we have just seen according to the Professor's latest experiment.

New York dispatches published in the daily press under the date of January 5 say:

“Discussing Psychical Science in an address tonight before the American Institute for Scientific Research, in the home of C. Griswold Bourne, Rev. R. Heber Newton, D. D., made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. He said in part:

“‘Clairvoyance was nothing but a Will o’ the Wisp, but it is now a confessed power of certain organizations. Molly Fancher, over in Brooklyn, has proved stronger than the credulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it is

### **REVIVED STRANGELY IN OUR DAY.**

“‘For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for delusion, fraud and every possible hypothesis of interpretation, they have been driven to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

‘Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present.’”

“Stagger him” expresses the matter well. The very fact that people have been taught that witches, wizards, necromancers and mediums were all frauds, and that the casting out of devils by our Lord and the Apostles was false and based upon erroneous conceptions of those days—all these misstatements of facts make people all the more curious now to investigate spirit phenomena—now, in the very time that our text tells us God will send or permit it as a strong delusion to ensnare and deceive a

large class in Christendom. The staggering has only begun, too; the great world-wide deception is only taking start. What will be the catastrophe at its climax! Dr. Heber Newton is a man of world-wide reputation as a minister of the Protestant Episcopal Church. He is undoubtedly honest and truthful in his statements to the extent of his knowledge.

2H128

But should not a man who has consecrated his life to the ministry of the divine Word be better informed on a subject which is made so clear and plain in that Word? What excuses can he offer to the Lord for thus becoming a tool of the demons to help extend their influence?

True, the Lord could have overruled the matter, could have exposed the deceptions to Dr. Newton; but, in harmony with our text, it is our Lord's purpose not to hinder, but to help on with this deception. Mark the explicitness of the Apostle, "God will send them strong delusions (a demonstrating error) that they may believe a lie; that they all may be condemned that believe not the truth, but have pleasure in unrighteousness—in untruth."

### **THE DELUSION IS SENT**

The reason for the sending of the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the divine plan of the ages; it is necessary to see that the Lord's work throughout this Gospel age has not been, as many suppose, an attempt to convert the world, but, as the Scriptures declare, He has been merely electing or selecting out from the world a people for His name—to be the Bride of Christ. (Acts 15:14) We must see, too, that this elect people does not include all who become nominal members of Christian churches, but merely those who through full faith and consecration become followers of the Lord Jesus in very truth, and receive the spirit of adoption from the Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit, and accepted as joint-heirs with Christ, as His Bride, in His kingdom. This class, the Scriptures distinctly tell us, is but a little flock. Our Lord's words are, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The apostle declares also, "Not many wise, not many mighty, not many noble hath God chosen"—"Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom?" 1 Cor. 1:26; James 2:5

After we once see that only the overcomers or kingdom class are being selected during this Gospel age, we are ready to see that God's great time for dealing with the majority of our race is in the future—after the second

coming of Christ—during His millennial kingdom—whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

### **END OF THE AGE NOT END OF WORLD**

We are not of those who expect this world to be burned up. Quite the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the paradise of God, the everlasting home of the majority of the human family—of all except the truly consecrated Church of this Gospel age and those who shall ultimately die the second death. We have no sympathy of thought, therefore, with those who are looking for the destruction of the earth; but we nevertheless believe, as the Scriptures teach, that the present age or aion will cease and a new age or aion begin. In error the translators have rendered the word aion “world” and given a misimpression.

More than this, we believe that the Scriptures clearly indicate that the present age is now ending and the new age, lapping with it, is beginning. It is at this particular juncture that all the New Testament writings, as well as our Lord’s great prophecy of Matthew 24, center, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the next dispensation and the reign of the kingdom of righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God—the nominal church. Our Lord also points out the same thing, calling it a separation of wheat from tares in the harvest or close of this age. Matt. 13:20

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord, who knoweth the heart, who knoweth them that are his, could easily separate them from the others, but he has chosen to make a separation publicly to demonstrate his own justice in the matter. Hence in this harvest time—at the proper time to separate the wheat from the tares—the Lord not only sends the sickle of truth to gather the wheat but he also sends the strong delusion to gather the tares.

### **“THE TRUTH IN THE LOVE OF IT”**

The context tells us that the strong delusion will have its effect on those who “receive not the truth in the love of it”(v. 10). The Scriptures, which the Lord gave to His church for her guidance throughout the age, are now more than ever in the hands of all the people, with facilities for its study, and those who love the truth have every opportunity for ascertaining what it is. Here, however, comes a test of their real heart appreciation of

the truth: Do they prefer truth to error? Do they prefer the divine word to the traditions of men? All who do so have the opportunity of getting what they desire; those who do not receive the truth, we may infer, did not sincerely desire it, but preferred or were satisfied with error. This is the thought of the text,

2H129

namely, that many have become associated with Christendom not from love of the truth, but from fear, from policy or for worldly betterment or influence. While the Lord has no place in His plan for the tormenting of such they are not the esteemed ones whom He calls the “very elect,” whom He intends to give joint-heirship in the kingdom with their Lord, the Redeemer. Such as will be of the very elect must love the truth and prove all things, must be sincere every way.

Note the application of this love of the truth as we have just examined the matter. How few want the truth respecting the nature of man; how few investigate to see whether or not the Scriptures teach that when a man dies he is dead and has hope only in a resurrection of the dead. On the contrary, many tell us freely, “I do not want to believe that way; I like to believe that the dead are not dead.” Such have not the love of the truth, but the love of error, and if now the Lord permits the strong delusions of spiritism to sweep away all their faith and hopes from them it will be a just reward.

### **THAT THEY ALL MIGHT BE DAMNED**

Thank God, this text in our common version is a poor translation! Thank God that all the great hosts of Christendom that will be deceived by the strong delusion now close upon us will not be delivered over to the demons for an eternity of torture. Their worst experiences with these evil spirits will be in the delusions and disappointments and troubles that will come in days not far distant now—’ ‘A time of trouble such as was not since there was a nation,” is the Lord’s picture of it.

All these, however, will be condemned—disapproved, and the fact of their disapproval will be shown in that they will pass through this great delusion and its consequent troubles and temporary anguish. We doubt not that the lessons learned in that trouble will be valuable to many to all eternity—that they will learn once and for all to place the highest estimate upon truth, learn that self-deception is self-injury directly or indirectly, learn to prize truth as from the divine standpoint.

When, by and by, they shall find what was the real difficulty, why they missed that great prize of this Gospel age and why they fell into this snare, they will surely be ready to acknowledge divine justice, as the Scriptures

indicate, saying, “Just and true are thy ways, Lord God Almighty.”

### **SPARING THE “VERY ELECT”**

Our Lord in His prophecy respecting this time declares that the deceptions will be so great that they would, if it were possible, deceive the very elect. (Matt. 24:24) But it will not be possible, because this is the divine promise, that those who are the Lord’s in very truth, trusting in His redemptive work, and fully consecrated to His service, He esteems as His jewels, who are to be gathered at His second coming and at the establishment of His kingdom, that they may have part therein—gathered by the change of the first resurrection, changed from earthly to spiritual conditions, forever with the Lord, sharers of His glory.

A picture of this time of general falling is given us in the ninety-first psalm, but there also the stability of the very elect is carefully noted. We read, “A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee”—the Christ, the members of the Body, the Elect Church.

Let us, then, dear brethren and sisters, be of good courage, and while doing all in our power to stand, and doing all in our power to influence others favorably, let us have full assurance of faith in the Lord’s gracious promises, knowing, that He is able to make all things work together for good to those who love Him—knowing that the faithful in Christ Jesus, are the very elect, the jewels of the Lord, and that, as the Apostle Peter says, they shall never fall, but an entrance shall be administered unto them abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.



*The Pittsburgh Dispatch, January 30, 1905*

## **ETHICS OF WARFARE CLOSELY ANALYZED**

DONORA, Pa., Jan. 29—Pastor Russell of Allegheny, Pa., gave two addresses here today. In the afternoon he spoke on “God’s Oath-Bound Covenant to Abraham and His Seed.” His evening discourse was on “The Right and Wrong Views of War.” His text was:

“Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight,” Psalms 144:1. We report the discourse in full, as follows:

To what extent war is either excusable or justifiable is a question which has long perplexed many of the ablest

2H130

minds. The thought that war is never justifiable under any circumstances finds few supporters; yet, as we should expect, the best and bravest of mankind deplore war and advocate peace on any reasonable and proper terms. How comes it, then, that we find the pages of history covered with war records, and find also among the warriors the names of many on the wisest and greatest of men and of nations?

We reply that the difficulty lies not so much in the fact that the fall has depraved and brutalized our race, but in the fact that it has so impaired human judgment that the course of wisdom and justice is more or less obscured to all, causing the wrong to appear right. One of the chief results of the fall has been the maintenance of **selfishness**, while other qualities of the kind, have **decreased or** shrunk. Thus selfishness, having come to be a prominent factor in the reasoning of the natural mind, wasps and twists the judgment of men and **nations** and leads to courses of action which otherwise would be disapproved.

As an illustration of this principle note how every man’s ways are apt to seem right in his own eyes, and, as the poet Burns suggests, he fails to see himself as others see him. He can reason more soundly in respect to the affairs of others than in regard to his own because of the twist, the bias, set up in his own mind by his own selfishness. We all recognize that the same thing is true of nations. Thus in the recent Boer war our British friends felt sure that they were wholly in the right; others, even their friends, thought them selfishly blinded to the rights of the Boers. Similarly today the Russians and Japanese are warring because of difference of opinion — both urged on largely by selfish motives — both deploring war while prosecuting it and suffering by it.

## THE JAPANESE VIEW

As is well known, the Japanese, in justification of their instigation of the war, claim that Russia in grasping Chinese territory was menacing Japanese interests; that Japan, willing to live in peace, is more or less dependent upon her neighbors of the mainland for food supplies, and could not therefore endure the establishment there of powerful Russia, her recognized enemy. Whether or not this reasoning is sound depends upon the cast of mind which examines it. From the standpoint of worldly wisdom, Japan was wise in striking her mighty foe before he had become too thoroughly entrenched in China. In this view the tremendous sacrifice of human life and money by the Japanese is considered wisdom, and by such minds the course of Russia is generally condemned.

However, these very same reasoners, using the very same mental powers and reasoning along similar lines, if they were Russians, would have approved the course of the Czar's Government in gradually establishing itself in the Far East and gradually entrenching itself in the military and financial control of the Chinese Empire, thus appropriating to itself the vast resources and energy of a people numbering nearly one-fourth the population of the whole world. The reasoning of the Russians on this subject no doubt was that they were carrying civilization and business methods and strong government to a heathen people, and that they had a right thus to exploit the heathen to their own advantage. In justification of their course they doubtless thought of the similar procedure of Great Britain in India. Doubtless, also, pride told the Russians that their selfish desire to grasp the control of their Chinese neighbor was in part benevolence, which desired to give the Chinese good government.

Indeed, we find that the excuse of all the conquerors of the world has been that they were capable of giving the conquered better laws and regulations than they were able to provide for themselves. Thus the spirit of pride, which is an element of selfishness in the fallen nature, has combined and cooperated with general selfishness in the prosecution of nearly all the wars of conquest, and been the excuse of a very large proportion indeed of man's inhumanity to man.

## GOD'S VIEW OF THE SITUATION

How does God view the matter? Why does not He interfere to establish and prosper the right and to overthrow the wrong? Why is it that the meek do not inherit the earth, but rather the rapacious, the combative, the grasping? Why is it that for now 6,000 years sin and selfishness have reigned among men, resulting in wars

and rumors of wars? Why is it that even during the nearly 19 centuries since the angels sang at our Lord's birth, "Peace on earth, good will toward men," there has been no peace? Why is it that the spirit of strife is increasing rather than decreasing? Why is it that, notwithstanding the introduction of peace conferences among the mighty nations of the world, beginning with that of Geneva on September 14, 1872, and its successor at The Hague, and the fact that another is proposed, still the world witnesses today its greatest armies, most impregnable fortresses and most powerful navies and most wonderful munitions? Why is it that the dove of peace seems more alarmed than ever, and that the whole world, while crying peace, peace, realizes that warfare is more than ever its spirit, not only among kingdoms and armies but between financiers and between capital and labor and in the home and family—war, contention, strife? What about the Prince of Peace, and when will he inaugurate his reign?

Many conjectural replies to these questions might be

2H131

obtained from "many men of many minds," and they would be discordant—no two exactly alike. We would best, therefore, appeal the questions to the Lord Himself, asking His explanation and then hearkening to the message of His Word. We can hear but one answer, and it is a satisfactory one, which meets all the requirements and conditions of the case.

### **THE ANSWER FROM GOD'S WORD**

The Bible not only explains the fallen conditions of humanity as slaves of Sin and Death, but it tells us, too, that the Lord has, in a general sense, given over the earth to the control of the children of men, and that, while holding a general supervision of the affairs of nations to hinder them from interfering with his fixed plans for eventually blessing the world through the Kingdom of Christ, he permits them within these limits to take their course and to exercise their ingenuity in various methods of self-government, etc.

They are thus demonstrating two things: (1) Their lack of wisdom and justice and love. (2) The hopelessness of the world as respects ever reaching perfection under such conditions, and hence the necessity in the world's interest for the establishing of the Kingdom of God's dear Son, for which we have been taught to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." Many do not yet realize the hopelessness of trusting in the arm of flesh, but are hoping that the increase in education will surely lift the whole world of mankind to that plane of intelligence where all will

concede the wisdom of righteousness, and the unwisdom of iniquity. Then, they say, we will have the millennium.

Not so, we reply. The millennium could never come, never be established on those lines: but, as the Scriptures teach, it will be introduced by force—"The Lord shall fight in that day." The wonderful education of the past century has lifted mankind intellectually, but has not increased the world's peace and joy. Rather, ours is pre-eminently the day of discontent, and the greater the education the more the discontent as a rule, the general exception being the comparatively few true Christians whose lives have been consecrated to the Lord, and who find satisfying peace and joy in the gracious promises of the divine word. The vast majority of mankind are still "in the wicked one," and it is still true, as the Lord declared, "There is no peace for the wicked," saith my God. (Isa. 57:21) "The wicked" are like "a troubled sea," their selfish ambitions keeping them in continual unrest.

Scriptural prophecy fully concurs with what we see about us in the unrest brought about by our higher civilization and more general education of the head. The unregenerated heart is sure to be able to make more trouble in proportion to its degree of education. The prime movers regional and national, are educated men; the leaders in every species of wrong doing, in almost every violation of the Golden Rule, are men of education. We do not say that they are at heart worse than if they had not had the education. Our claim merely is that their education has increased their power, and that the heart being unregenerate, their power is necessarily associated with selfishness, which in its diversified forms is at the bottom of the warfare and strife of which we have knowledge. The Scriptures indicate what is apparent on every hand, that very soon our highstrung civilization, instead of bringing the millennium of peace, will wreck itself in anarchy—the outcome of conflicting endeavors and strife of mastery; social, financial and political.

### **HOPE SET BEFORE US IN SCRIPTURES**

On the basis of lessons learned in present conflicts between truth and error, right and wrong, love and selfishness, the millennial kingdom of our Lord will instruct the people, laying justice to the line and righteousness to the plummet—sweeping away the ignorance and superstition, the throttling selfishness, with the divine right hand of power, guided by the divine heart of love. For six thousand years the plowshare of selfishness and trouble has been doing its work in breaking the fallow ground of the natural heart and preparing it for the glorious spring time, the seed time of grace and truth, under our Lord's millennial reign. As the harvest of this present time is unto sin and sorrow and death, the harvest of the future will assuredly be unto righteousness and life and peace, and joy to all who will avail

themselves of it, and all others are to be destroyed in the Second Death. Thus the Lord declares that He shall cause wars to cease unto the ends of the earth—by first permitting mankind to prove its own helplessness and by then supplying the needed relief for its instruction and uplift.

## **THE CHRISTIAN'S VIEW OF WAR**

We have been considering the views of the worldly-wise respecting the necessities of war, but now let us take the Christian's viewpoint as set forth by our Lord and the apostles to be the guide of all the soldiers of the cross. We cannot concede all the wisdom to the world's captains of industry and finance and sociology and armies. We must hearken to the Captain of our Salvation, the Lord Jesus. What does He counsel us? must be our inquiry. A difficulty which stumbles many is the fact that they do not recognize the difference between the Church and the world under our present civilized conditions.

Indeed, the Church, nominal includes the whole world, though the Church genuine, composed only of

2H132

the fully consecrated followers of the Lord is still, as the Scriptures declare, a "little flock," comprising not many great, not many wise, not many learned, not many noble, but chiefly the poor of this world, rich in faith, heirs of the kingdom. These are so few and so insignificant, numerically, politically, socially and financially, that their peculiar views respecting war effect little or nothing. They may safely pursue the counsel of their Master, assured that the world's course will not be particularly influenced by them except along general lines. Begotten again of the holy spirit they have too much of the spirit of love for their friends and neighbors, yea, for their enemies also, to take pleasure in injuring others either in life or limb. Rather they would bind up the broken-hearted, heal the sick and comfort the troubled. This was the Master's course, it was His spirit, and it must be the spirit of all who are His in proportion to their consecration to Him.

From the standpoint of the true Christian, therefore, war is reprehensible, particularly aggressive warfare. Love for the neighbor and for the enemy will surely lead to the application of the Golden Rule to both, and the Golden Rule will surely estop all aggressive warfare because it would eliminate the land hunger and thirst for power that induces such warfare. The Christian view of Russia's course would have been that she should not have coveted China; should not have attempted that extension of her territory and power. Such a course would have

averted the present war with Japan. On the other hand, the Christian in Japan's position should have followed the divine injunction to follow peace with all men and should have relied upon the results being overruled by the Lord for good. In other words, the Christian's standard for deciding as to Japan's course would have been in accord with our text for the present year—"The wisdom that cometh from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits."

We appreciate the worldly wise view of matters, however, when they say: If all the people were of your mind our enemies would override us; we would lose our liberties and our lives. Yes, we answer: we do not suppose that the rules and regulations which the Lord laid down for his disciples would fit the world in the present time. He did not give his instructions to the world, but to the "little flock" seeking to walk in his footsteps. As already suggested, this little flock is so small that its course in such affairs will not in any degree affect the general course of the world's affairs.

A part of the Church's testing is along this very line— to walk with the Lord and comply with his arrangements and be filled with his spirit notwithstanding the contrary plans and arrangements and views and theories of the world, the flesh and the devil. Those who prove their faithfulness to the divine arrangement now are said in the Scriptures to be "overcomers." It is their faith in the promises of God's Word that enables them to live thus separate from the world and its ideas and schemes. Thus the Scriptures declare, "This is the victory which overcometh the world, even your faith."

## **THE POLITICIANS OF THE FUTURE**

These overcomers are the ones who, following their Lord's example and the hopes and promises of the Scriptures are separate from the world now, will be the politicians of the future—of the millennial age. We use the term politician in its true sense, as referring to those well versed in the principles of civil government and the conduct of State affairs, in the administration of public business, in the interest of the peace, prosperity and safety of the public.

From the scriptural standpoint the whole world is mentally as well as morally and physically deranged, and this accounts for many of the idiosyncrasies manifested everywhere among men. One has abnormal selfishness for money, another an equally abnormal hunger for influence or power, another is carried away to unreasonable lengths in pursuit of pleasure. All these extravagances indicate lack of soundness of mind, and thus viewed the whole world is mentally unsound, some affected with one hobby and some with another. The

Lord's Word presents this view and exhorts the little flock, the "soldiers of the cross," "Let your moderation be known unto all men," and declares that those who have the wisdom from above have a spirit of a sound mind, placing estimation upon the really valuable things rather than rainbow chasing for earthly name and fame, joys and wealth, whose beauty and pleasure vanish as they are neared.

We commend the heavenly riches and beauties and joys, and additionally the heavenly glory and power promised to the faithful "overcomers" in the life to come, to all who have ears to hear and hearts to appreciate them. Those who pass the present period of testing, developing characters in harmony with the divine, are presently to have of honor and glory and power and dominion such grand measures as "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for those who love Him"—love Him more than they love houses or lands, name or fame, self or others.

### **WARRING AND FIGHTING COMMENDED**

What we have been saying is in full harmony with the spirit of our text, for although David lived before the time of the begetting of the Spirit, he was a prophet, and his language was guided of the Lord accordingly, so that his words are adapted to the spirit-begotten

2H133

followers of Jesus during this gospel age, as describing the Scriptural warfare and battles of the Lord's followers.

The spirit of warfare is not wholly bad; its evil consists in its misdirection. Combativeness lies at the foundation of all warfare, and, however much harm it has done in the world, without it mankind would be in a pitiable condition today. The grandest endeavors and enterprises would fail of execution were it not for the assistance of combativeness in helping us to overcome the difficulties in the way. Without combativeness the world would be without power to overcome the obstacles and perils in life's pathway, and would therefore be without character.

In view of this self-evident truth we are not surprised that the Scriptures represent our heavenly Father and Our Lord Jesus as mighty overcomers, conquerors, as victorious in conflicts, etc. Respecting Our Lord Jesus we are distinctly told that in due time He shall take His great power and reign, and that then the nations of the earth shall be dashed to shivers, as potters' vessels would be wrecked with an iron rod. We are assured that He will exercise power over the nations to subdue them to Himself—yea, to bring all nations under subjection.



We are assured again that “He must reign until He hath put all enemies under His feet —the last enemy to be destroyed is death.”

Comparing the human likeness with the divine original we find the quality of combativeness, the spirit of warfare and overcoming in both, but in the Almighty this is in full accord with the other elements of His character, namely, those of justice, love and wisdom, hence the power of the divine arm is never used injuriously, selfishly, and likewise the kingdom which He will ultimately establish in the hands of the overcomers of this present time will have in it the force, the conquering power of combativeness, but this will be exercised for the interest and welfare of all who desire to be in accord with the Lord and His righteous arrangements.

### **“FIGHT A GOOD FIGHT”**

The Lord’s people are exhorted to fight a good fight and lay hold on eternal life, and this implies the sifting of the present time rather than the conquering warfare of the future. It implies, too, that such a fighting is necessary in order to the attainment of the life eternal. Whoever is so supine, so careless of the Lord and the interests of righteousness that he will not seek to overcome the world, that he will not fight a good fight, will be considered unworthy of the life eternal. Thus, again, we are told that all who will have a share in the First Resurrection will be “overcomers.”

What is it that we now fight with and overcome? We answer that we are, as new creatures, begotten of the holy spirit, out of accord with our former selves and with the whole course of the world as we see it all about us, and our good fight consists in our resistance of the world, the flesh and the Adversary, and our vanquishing of them from bearing rule in our hearts and lives and bringing forth evil fruit. More than this, it means such a battle with self as implies the putting down of every high imagination of an earthly kind, every ambition and fond desire, and the bringing of our hearts wholly and completely into subjection to the will of God.

It is a daily, yea, an hourly battle, and as one of old has stated the matter, “There is no discharge in this war.” As the apostle expresses it, the flesh and the spirit are contrary to each other. Our victory means the survival of the spirit, the new nature, and this means the overcoming of the human nature with its affections and desires, so that we allow them not to entrap us into consent to sin, allow them not to hinder us from endeavoring to do whatsoever our hands find to do in the service of Him who hath called us out of darkness into His marvelous light.

The Lord has need of the combative ones, dear friends. They are the very ones He is seeking in the present



time—"overcomers." Let us not waste our time and energies in doing evil, in putting down and destroying or injuring our neighbors or friends, or our enemies; let us not engage in the world's warfares for wealth, for name or fame or land-grabbing; but, on the contrary, let us fight the good fight; and we will have plenty of opportunity to engage every atom of our combativeness thoroughly—in fighting against the spirit of the Adversary and the world as well as against our own weaknesses of heredity. Blessed be God who teacheth His people how to war against sin and weakness and every foe of righteousness, and to fight against all the allurements and ensnarements of the world and the Adversary!

\* \* \* \*

JESUS, my Lord, Thou art my life,  
My rest in labor, strength in strife;  
Thy love begets my love of Thee;  
Thy fulness that which filleth me.

2H134

*The Pittsburgh Dispatch, February 6, 1905*

## **WEARERS OF CROWNS AND THEIR SEEKERS**

As usual, the Bible House Chapel was crowded yesterday afternoon. Pastor Russell's discourse on "Crowns for All Heroes" was listened to with close attention. His text was, "When the Chief Shepherd shall be manifested, ye shall receive a crown of glory that fadeth not away." (1 Peter 5:4) He said:

The crown is an emblem of honor, dignity and authority, and when the word is used figuratively it carries much the same meaning, including the thought of reward. Created in the image and likeness of God, mentally and morally, Father Adam was the first king of the earth, and was given dominion over the earth and all things therein. Describing his glorious condition the Prophet David says, "Thou hast made him a little lower than the angels; thou crownest him with glory and honor, and hast set him over the works of thy hands; the beast of the field; the fowl of the air; the fish of the sea." Psalms 8:5

### **A CROWN OF GLORY LOST**

Not realizing fully the grandeur of his position as the earthly representative of the Creator, "crowned with glory and honor," Father Adam was not sufficiently careful to maintain his high standing and relationship with the King of kings. He disobeyed the heavenly Over-Lord, came under the ban of His displeasure, and His

sentence was the forfeiture of his crown and kingdom of life.

The Apostle sets forth the matter explicitly, saying, “By one man’s disobedience sin entered into the world and death by sin, and thus death passed upon all men, for all are sinners.” It will be noticed that we entirely ignore as wholly unscriptural the theory, common to all the creeds of Christendom, to the effect that Father Adam and his race not only lost the dominion of earth, but were sentenced to an eternity of torture at the hands of demons. We reject this teaching of the Dark Ages as being thoroughly inconsistent with reason, contrary to Scripture and repugnant, both to the justice and love, the wisdom and power of the Creator. For the Scriptural proofs on this subject we refer you to a little pamphlet which we supply free, entitled, “What say the Scriptures about Hell.”

### **SEEKING OTHER CROWNS**

The crown of divine favor and honor gone, mankind made the best of its fallen condition, and forthwith there began a strife amongst men as to which should be the greater, the more honorable—which should wear the crowns. The pages of history for six hundred years are filled with the records of the strife amongst men for the crowns of earth. Nations and families have been divided, millions have been slain and the greatest imaginable exertion put forth and enormous wealth squandered in the seeking of these crowns of earth. We review them: The crowns of the Pharaohs of Egypt were first in prominence, surrounded by a host of smaller ones. Later the prominent positions went to the Assyrians and Babylonians, the Israelites under David and Solomon sharing the glory for a time. Next the Medes and Persians were the chief crown wearers in the world. Still later, under Alexander the Great and his successors, the Grecians held the first place amongst these crown wearers. Then came the Caesars of Rome, and subsequently the Popes, and later still a division of the crowns amongst the great Powers of Europe.

### **MORE NOBLE THAN OTHERS**

Amongst those who for the past six thousand years have been moved by the nobler sentiments and have sought the nobler crowns are the philosophers, teachers, poets, artists, physicians and musicians, these have sought victories and won crowns along nobler lines than did the kings and nobles, and, proportionately more enduring are their crowns of honor amongst men. We would like to include in this list religionists—the heathen priests and Christian ministers; but although we recognize pre-eminently grand characters amongst these, we cannot recognize them as a whole as deserving crowns of honor amongst men, because not only amongst the heathen but amongst Christians, Protestants as well as Catholics,

Greek and Roman, they have too often sought their crowns of honor by cultivating the superstitions of those whom they affected to enlighten. However, it must be admitted that the same charge of fraud and deception could be brought against many who have sought crowns along the lines of healing the sick, medicines, and other sciences and philosophies, falsely so called. The poor world has been deluded in paying homage and honor to many rascals, many deceivers, who by and by, when the light of the Millennial age shall be turned on, will be found covered with infamy.

Our own day has witnessed a new crown-seeking movement—crowns of wealth and the influence associated therewith. Ours is pre-eminently the day of millionaires

2H135

and multi-millionaires, and what gorgeous crowns they do wear! Few of their owners know just how to wear their crowns to the best advantage. Prominent and notable examples amongst these crowned heads are a few whose millions are being used philanthropically for the establishment of colleges, libraries, and social uplift efforts.

### **FOR WHICH SHOULD WE STRIVE?**

To all thus seeking for a worthy crown, an enduring one, we commend the admonition of the Apostle in our text. He speaks of a crown of glory that fadeth not away. Is not that the kind on which you and I, dear brother and sister, have set our hearts?

Several things are in favor of the heavenly crown:

First—All who strive for it are sure to obtain it—not merely because of their striving, but because of the Lord's appreciation of their efforts, and because, therefore, He is gracious unto them through the Redeemer, and imputes to them all the righteousness and victories they desire and are striving for.

Second—This crown "fadeth not away." On the contrary it will grow more and more valuable, more and more to be esteemed as the ages of eternity shall roll. The world, which now sees not this crown and hears not the calling from on high, will by and by, under the ministrations of the Millennial Kingdom, be blessed by the obliteration of their present conquests and crowns and ambitions, and the placing before them of the grander, the nobler ones—the recovery of the crown of Adam lost in Eden and redeemed for the world by our Savior, and to be made known to mankind, to be brought unto them—brought within their reach during the Millennium. As the world will then be uplifted out of the sin and degradation and death conditions of the present to righteousness and life (the wilfully evil being cut off in the Second Death), the knowledge of the crowns for the Church, secured

during this Gospel age by the overcomers, will be made known to the whole world of mankind, and all shall ultimately recognize, not only the glorified Jesus, but also the glorified members of His Church then with Him in the work of blessing the world. How unfading a crown of glory is this which the Lord proposes to give to all those who espouse the cause of righteousness and to the extent of their ability walk in the footsteps of the Son!

Third—Those who would strive for this crown of glory must not expect it in this present life. The striving is to be done here, the crown of glory is to be received there. True, some glory has come to the Lord's faithful ones already, but not the crown of glory which the Apostle Peter here declares shall be given at the manifestation of the chief Shepherd, our Lord Jesus. When He was among men, because of His difference of standpoint and effort, He was of no reputation, even among the religious rulers. Today the whole world, heathen and Jew, nominal Christian and true, honor the name of Jesus, and in a certain sense crown Him with glory who once was crowned with thorns.

But many of those who now honor the Master do not do so from the standpoint which Jesus Himself enunciated to the Pharisees when He said, Ye garnish the sepulchers of your fathers and deplore their murderous spirit, yet are actuated by the same animosity today toward those of the same faith and spirit with the prophets. (Matt. 23:29-33) Similarly among those who sing of Jesus, "Crown Him Lord of all," there are many who hate and oppose those crown seekers who today are striving to walk in the footsteps of Jesus. Truly the Master said, "Marvel not if the world (including the nominal church) hate you; ye know that it hated Me before it hated you. If ye were of the world the world would love its own, but ye are not of the world, for I have chosen you out of the world, therefore the world hateth you." The same spirit prevails respecting all the Lord's followers—those who are honored today were generally dishonored and spoken against in their own day.

It is well, then, that those who seek this heavenly crown should remember the Master's words, "Through much tribulation shall ye enter the Kingdom!" If they do not consider the crown worth "much tribulation" it is because the eyes of their understanding are not properly opened to discern the lengths and breadths and heights and depths of the glorious character and plan of God under which these crowns are proffered.

### **CROWNS FOR ALL THE CALLED**

He knew and thus intimates that the world in general would only strive and sacrifice for the things that could be seen with the natural eye, the things of this present

time; He knew that the worldly wise would say, "A little in hand is worth much in prospect;" He knew that those who realized most keenly their own insufficiency and weakness in the great battle of life, and the hopelessness of their ever gaining any great prize in the earthly struggle, would be the ones who would most appreciate the proffer of the heavenly crown, and for such He specially intended it, as He declared, "Chiefly the poor of this world, rich in faith, heirs of the Kingdom."

What our text speaks of as a crown of glory, other Scriptures speak of as the crown of life. It is both, as the Apostle explains. The reward of the overcoming Church, who battle faithfully against sin within and without, who are fully consecrated to the Captain of

2H136

their Salvation in thought and word and act, is to be "glory, honor and immortality." (Rom. 2:7)

That much the obedient of the world in the millennial age may expect, for the promise is that our Lord Jesus came to seek and to save that which was lost—to restore mankind to life and to all the glorious qualities of mind and of body possessed before the fall and to deliver to the restored race the "purchased possession"— the dominion of earth.

### **THE COST OF THESE CROWNS**

None can hope for the crown of glory who cannot exercise faith in the Lord Jesus Christ as his Redeemer, and faith in His promises respecting these crowns, which will be distributed to the faithful at His second coming. Without faith it is impossible to please God. This is the victory that overcometh the world, even our faith. If the faith be a living one, a real one, it will impel to the activity, the knowledge, necessary to victory. Our strife is not against our fellow man, as in the case of those who seek the corruptible crowns of earth, political, financial, social. We strive against sin and the great Adversary, whose snares we recognize more clearly than do others.

Brethren, sisters, at whatever cost of self denial, social ostracism, disdain of the world, misunderstanding of friends, we may gain this great prize, the crown of glory, it will be cheap. Let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us; looking unto Jesus, the author of our faith, who shortly now shall be its finisher, and, as the Chief Shepherd, be manifested and give us the crowns of glory promised.

*The Pittsburgh Dispatch, February 13, 1905*

## JOYFUL IS PETER'S MESSAGE

NEW YORK, Feb. 12—Pastor C. T. Russell of Allegheny, Pa., spoke twice at the Grand Opera House today. In the afternoon at 2:30 o'clock his topic was:

“To Hell and Back. Who Are There? Hope for the Recovery of Many.” His topic for this evening was, “Times of Refreshing Coming,” the text being the language of St. Peter: “Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you.” Acts 3:19-20  
Pastor Russell said:

It is sometimes claimed that those who study God's Word become pessimistic, looking forward to merely trials, difficulties, etc. But we claim, on the contrary, that those who understand God's Word aright are the most optimistic, the most hopeful, the most cheerful people in the world—that the gospel rightly understood is good tidings of great joy which shall be unto all people. True, the Scriptures do faithfully delineate sin and its downward influence and the certainty of just punishment as well as of rewards; but, more than this, they give us ground for expecting future blessings and a paradise restored, such as can be found in no other writings in the world, such as purely human philosophy could not reasonably even dream of.

Our text is an illustration of this: ‘Times of refreshing shall come from the presence of Jehovah.’ What refreshment comes to our hearts even with the very reading of these words! Although they point out to us the dry, the arid, the dying and dead condition of the world of mankind in the present time they tell us of refreshment, rejuvenation, etc. The thought behind the Greek word here rendered ‘refreshing’ is ‘recovery of breath’—as if one who was dying, gasping, were enabled to breathe freely again. Refreshing, therefore, as a translation, well represents the original thought. And as we look about us and see the condition in which the whole world is, nearly 20,000,000,000 already dead and 1,600,000,000 dying at the rate of 80 per minute, we get a glimpse of human affairs as it appears from the divine standpoint—a gasping, a dying world of humanity. How joyful is this message, then, which the Apostle Peter echoed, ‘Times of refreshing shall come from the presence of Jehovah.’ How much it means to our dying race! The Apostle Paul expresses the same thought, as looking down into the future he exclaims: ‘The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God’— waiting for Christ's millennial kingdom. Rom. 8:22

## **THEN SINS WILL BE BLOTTED OUT**

Pentecost witnessed the covering of the sins of believers with the robe of Christ's righteousness imputed to them, but the coming times of refreshing are to do far more than this, for then the sins will be actually blotted out, to be no more forever—no trace of them will longer remain. It is indeed a blessed privilege for the Lord's people at the present time to realize the covering of their sins with the merit of their Redeemer—to realize

2H137

that the Father no longer regards them nor treats them as sinners, but as justified by faith. On the basis of this faith they have peace with God and the fellowship and communion and privileges of children.

Nevertheless, after all these privileges have been enjoyed, we are assured that the present is a trial time, and that our adoption into the Lord's family as members of the body of Christ, his Bride, is, as our Methodist friends would say, but a probationary membership. None will be accepted into full membership in the body of Christ and into the glory of His Kingdom and joint-heirship with Him until the probationary period shall have been passed successfully, and they shall hear the Master's voice in the first resurrection, saying, 'Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things.'

## **FROM THE PRESENCE OF THE LORD**

It was the Lord Jehovah who sentenced our race, who placed the curse of death upon us. We saw in this afternoon's discourse that this was not the curse of eternal torment at the hands of demons, but a sentence of death—'The soul that sinneth, it shall die,' being the Lord's declaration. We could not deny the justice of the divine decree that none of the sinful race is worthy of everlasting life, but we could have pleaded for mercy, we could have assured our Creator that we have learned a great lesson through the fall, and if we were granted such an opportunity as Father Adam enjoyed we would be thoroughly loyal to the great King of Kings and His laws of righteousness, and that thus obeying Him we might have hope for favor and everlasting life accordingly.

But the Heavenly Father did not wait for us to plead for His mercy. He laid hold upon one mighty to save—Jesus. He sent His only begotten Son into the world that we might live through Him, that the dying world might be released from the sentence by His paying the penalty for us, so that eventually all disposed toward righteousness might attain it.



The Scriptures tell us that 'in the fullness of time God sent forth His Son, born of a woman, that He might redeem,' etc. (Gal. 4:4). The fact that this was 4,000 years after sin entered, so far from confusing us, should show us the fixity of the divine purpose, and that according to the great clock of the universe every feature of the divine plan will be carried out. The times of refreshing, of which the Apostle Peter tells in our text, are just as sure of accomplishment in their season. The Apostle Peter could not know definitely when these times of refreshing would come. Our Lord said to them, 'It is not for you to know the times and seasons, which the Father hath put in His own hands.' What comfort it gives to our hearts, what strengthening to our faith, to realize that all these times and seasons are in the hands of the Almighty! Viewed from this standpoint, the 2,000 years from the time Peter uttered these words seems none too long to wait for the refreshment promised. Comparing it with the time of waiting for the Redeemer's first advent, it is but one-half as long. And now, dear friends, we believe we see indications in the Lord's Word and in the affairs of the world around us of conclusive proofs that the times of refreshing are nigh at hand.

### **WHY THE LONG DELAY?**

We answer that the delay is incidental to the work of the atonement. All of this was typified in the Jewish nation. Annually that nation had a day of atonement in which the people were without God's favor, as representing the world at the present time under condemnation. The people of Israel on the atonement day fasted and wore sackcloth, as symbolically evidencing the world's condition at the present time. As soon as the Day of Atonement sacrifices had been finished and the whole work of atonement completed the high priest lifted up his hands and blessed the people and they arose from the dust and were filled with joy and gladness, representative of the blessings which will come to the world of mankind as soon as this gospel age shall have accomplished its work and the millennial age have begun. In the latter there will be no more a death sentence upon the world, no longer a groaning and travailing creation under sin and death conditions. The times of refreshing shall be upon the world; the Lord Jesus will be present in His second advent in glory and power, although invisible to men; and His kingdom over all shall be the evidence of the divine favor returned, and the gradual uplift of the world out of sin and death conditions will be demonstrations that the curse or sentence of death has ceased, has passed away, that the reign of sin and death has terminated and that the reign of righteousness and life everlasting has begun.

### **THE ANTITYPICAL ATONEMENT DAY**

This entire gospel age is a day of atonement in anti-type. At its beginning our Lord as the great High Priest offered the first sacrifice of the day of atonement—Himself—typified under the Jewish economy by the



bullock. The benefit of that first sacrifice of the atonement day was not applied generally to all Israel, but was limited to the under-priests and the Levites, the body and household of the high priest, Aaron. So in the antitype the first sacrifice of this day of atonement was

2H138

that of our Lord Jesus, finished at Calvary, and it He made applicable merely to the household of faith—to all believers, including the Royal Priesthood, the consecrated Church.

### **“WAITING FOR THE ADOPTION”**

We have already quoted the Apostle’s words respecting the groaning creation—the world in general—’the whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God.’ We now see who these sons of God are:

that our Lord Jesus is the Captain, the Head, the Lord, the High-Priest over His Church, His Bride, His Royal Priesthood—the different figures representing the same class from different standpoints. We now see that all those are the sons of God who are now being selected or elected, and that by and by they shall be manifested as God’s kingdom class. For that manifestation and reign of righteousness, the Millennium, we shall hope and pray.

But notice again that the Apostle declares that these under-priests, these probationary members of the church, the body of Christ, also groan—notwithstanding the Pentecostal blessing, notwithstanding their begetting of the Holy Spirit, notwithstanding the light of divine favor upon them, notwithstanding the covering with the precious robe of Christ’s merit and their acceptance at the throne of heavenly grace. Of these the Apostle says, ‘We ourselves groan within ourselves.’ But mark that he does not say that we are waiting for the manifestation of the sons of God, for if of the very elect we will be with our Lord, and all the faithful will thus be sons of God who will be manifested to the world.

### **“HE SHALL SEND JESUS CHRIST”**

The Apostle’s argument leads up to the second coming of Our Lord Jesus as the grand climax of all our hopes—the time for the full realization of all the precious promises of God’s Word. That does not refer to the first advent of Our Lord is clear, for that was past when he thus spoke.

Comparatively few Christian people seem to realize how important a place the second coming of Christ occupies in the Bible. Could their attention be sufficiently aroused to insure an investigation on this subject it would mean a genuine awakening among all who reverence the

Scriptures. A theological error has led to the disregarding of the second coming of Christ. That popular error is that the church is to bring about the times of refreshing, is to establish the Millennial Kingdom, to convert the world, to cause the knowledge of God to fill the whole earth, etc., and that the Lord's second advent will not take place until after the church has accomplished this. Alas, then, the second coming of Christ would never take place, for the natural increase of population in the world far exceeds the conversions made to Christianity, even if these conversions were all genuine. All recent statistics prove this and show an alarming disproportion.

*The Pittsburgh Dispatch, February 20, 1905*

## **PASTOR RUSSELL SPEAKS ON RESTITUTION**

Pastor C. T. Russell addressed a congregation of between 300 and 400 yesterday afternoon at Bible House Chapel, Arch Street, Allegheny. His text was:

“And He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive [retain] until the Times of Restitution of all things, spoken by the mouth of all the holy prophets since the world began.” Acts 3:20-21 The speaker said:

My topic is a continuation of that of last Lord's Day, delivered in New York City to my larger congregation “scattered abroad.” On that occasion we called attention to the “Times of Refreshing” pointed out by the Apostle as the hope for the Church and the world, and to be expected at the second coming of our Lord. We pointed out that this promised shining forth of divine favor upon the world means the turning away of the curse, the penalty for sin, which has been against the race for now 6,000 years, and that the antitypical day of atonement, a time for sackcloth and ashes and weeping and groaning and travailing in pain under the weight of sin and its death penalty, will soon be past, when the Sun of Righteousness shall shine upon the world to bless and to refresh.

The words of our text today follow those of last Lord's Day, as explanatory, as teaching us in what respect the divine refreshments will come to the world, how the divine blessing will be poured out. The second coming of our Lord is the key to the entire matter. As the Scriptures declare, the Father hath confirmed all judgment unto the Son, who redeemed the world.

Hence, our text declares that with the ending of the night of sin and death, the Heavenly Father's favor will

2H139

be manifested in the second advent of Christ, who cannot return until certain appointed times shall have arrived. The suggestion is in accord with our Master's words to the apostles when they inquired after his resurrection, "Wilt thou at this time restore the Kingdom of Israel?" He answered and said unto them, "It is not for you to know the times and seasons, which the Father hath put in his own power."

### **FOREORDAINED TIMES AND SEASONS**

The Father has these times and seasons in His own power, fore-known, fore-arranged, or, if we please, fore-ordained. When the fore-ordained hour shall have arrived, the second coming of our Lord will take place and the great work He is to accomplish at His second advent will begin. That will be earth's new day—the Millennial day. How the Scriptures everywhere keep before us the thought that the present is a night time, in which sin and trouble prevail; that the new dispensation will be a glorious dawn of refreshment and awakening and reviving.

Well did the Prophet David speak of the present and intimate the future, saying, "Weeping may endure for a night, but joy cometh in the morning." The night which sin and death have beclouded, darkness and trouble, ignorance and superstition in the world, has already lasted six thousand years, but the dawn of the new day is at hand.

Thank God for the prophetic testimony. "Joy cometh in the morning"—not only joy to the living millions who will then be brought under the sway of the Kingdom of God's dear Son, but joy also to the twenty thousand millions who have already gone down into the darkness of the tomb, into the prisonhouse of death, to which, as we saw last Lord's Day, our Redeemer alone has the key—the power, the authority—that he may open and cause the prisoners to come forth. Isa. 49:9; Luke 4:18; Rev. 1:18

### **WHAT ARE RESTITUTION TIMES?**

The Apostle refers to these times of restitution as though his hearers were all thoroughly familiar with them—as though they all understood that the divine promise of blessing through Christ implies times or years in which this blessing would be poured out upon the world. He seems also to take for granted that his hearers understood the meaning of the word restitution—that it signifies to restore, to put back again into a proper

condition. It is somewhat remarkable that the 'faith once delivered to the saints' has so far been lost sight of, and so far contaminated with the errors from the heathen, intermingling during the Dark Ages that remarkably few of the Lord's people today seem to have ever thought of times of restitution.

Indeed many ministers of the Gospel, hearing our text quoted, have at first presumed that it was some peculiar translation, having overlooked it entirely in their Scripture readings, and never having caught the thought of restitution, which the Apostle here in our text declares has been spoken of by the mouth of all the holy prophets since the world began.

If any prophet failed to speak of the coming times of restitution, the Apostle Peter's declaration implies that such a prophet should not be regarded as a truthful or holy one. In other words, this message of coming restitution blessings to the world is so important, and has so large a place in the divine revelation, that no prophet could be the Lord's mouthpiece without referring to these times; and in harmony with this thought may we not inquire with reason, how can any of the Lord's people today consider that they are in full accord with the Heavenly Father and His inspired revelation while they are neglecting and are comparatively ignorant of this most important subject—the coming restitution which will be inaugurated at the second advent of our Lord Jesus?

In one of His parables our Lord speaks of a woman who hid leaven in three measures of meal until the whole was leavened. The three measures of meal represent the family baking, the spiritual food provided by the Lord for the household of faith. If any wish to divide the measures we may properly see in the first, the great truth of justification, in the second, the truth respecting sanctification, in the third, the truth respecting glorification, or the final deliverance. A sufficiency of food for the family of God was provided through the teachings of Jesus and His Apostles and the ancient prophets — “sufficient that the man of God may be thoroughly furnished.” But, alas! the parable shows the corrupting of this food by the intermingling of leaven, which in the Scripture is used as a symbol of corruption.

### **LEAVEN A SYMBOL OF CORRUPTION**

As a woman in the Scriptures is referred to as a symbol of the true Church, and in that figure is represented as a pure virgin, so also a woman, a “harlot,” is used in the Scriptures as a symbol of an impure church or system. It was the impure system of the Dark Ages which mingled the corrupt doctrines of pagan philosophy with the pure food which God had supplied for the household of faith.

And so successful was the mixture that, as the parable declared, the false doctrines are commingled with the truth on every subject to such an extent that the impure mixtures are everywhere called orthodox, while the little there is of the unleavened bread of sincerity and truth is so unpopular that it is termed heterodox. But, however, the world and the nominal Church may misunderstand these matters, let

2H140

us see to it that we follow the Apostle's admonition and purge out all the old leaven, that we may be a clean lump, a pure loaf—that we may have the truth in its sincerity and purity, that we may be nourished thereby and not poisoned and made sick.

It is this corrupt bread that is turning the spiritual stomachs of the whole world at the present time. It is the leaven mixture that is causing the nausea that is becoming so prevalent throughout Christendom, and turning many away entirely from the Bible and from everything that purports to come from that storehouse of grace and truth. Even this foreseen and foretold by the Lord. Has He not pictured the present day and the various sectarian tables and the sour bread thereon and its nauseating effect upon those who sit at those tables? He has, indeed.

Note the statement of the matter as set forth by the prophet, and see that it fits most wonderfully to the conditions we see about us today. We see Christian people of all denominations at their own sectarian tables, ashamed of the "food" thereupon, not satisfied thereby, nauseated. The creeds of the Dark Ages are repulsive to them; they are turning from their tables.

Their turning away from their creeds is not because they are worse than were their forefathers, but because they have truer and clearer ideas respecting divine justice and divine love, divine wisdom and divine power, and the exercise of these toward the world of mankind. Let me quote the prophet's words on this subject, applicable today. He says:

"The priest and the prophet have erred through strong drink, they are swallowed up of wine they are out of the way through strong drink: they err in vision and stumble in judgment." The language here is figurative; the wine and strong drink referred to are those symbolically mentioned in Revelation; they represent doctrines. The picture in Revelation shows the woman—the same woman referred to in our Lord's parable as mingling the leaven with the food—having in her hand a cup full of abominable doctrines, with which she made drunk all the nations, with which she intoxicated with error to the extent of foolishness the people of Christendom. The Prophet proceeds with his picture, describing the various tables of Christendom today as represented in the various sectarian presentations of the truth, saying, "All tables are full of vomit and filthiness, so that there is no place clean." Isa. 28:8

The world is not so well aware of these matters as are those who are closest to the tables. All sincere, earnest-hearted Christian men and women are perplexed and made sick as they seek spiritual food, nourishment, strengthening doctrines, at their denominational board,

where the very best is supposed to be set forth. It is for this reason that so many of the most honest, most sincere, most earnest, most intelligent are turning away and being ensnared by hurtful snares of the adversary.

Carrying out the same line of thought, the Prophet asks, “Whom shall he teach knowledge? and whom shall he make to understand doctrine?” The answer is, “they that are weaned from the milk, and drawn from the breasts.” In other words, as the Apostle declares, we must be more than “babes in Christ” in order to be overcomers of the world. We need more than “the milk of the Word.” We need the strong meat of Truth, but that meat must be pure, free from the adulterations and contaminations of the Dark Ages. We must get back to the strengthening food which the Lord has supplied through inspired channels, the apostles and the prophets.

*The Pittsburgh Dispatch, February 27, 1905*

## **MOSES, THE TYPICAL LEADER**

NEW PHILADELPHIA, O., Feb. 26—Pastor C. T. Russell of Allegheny preached at the Opera House here today at 1:30 p. m. on “God’s Oath-bound Covenant With the Seed of Abraham.” A report is transmitted of his evening discourse from the words of the Apostle Peter: “Moses truly said, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; to Him shall you hearken in all things whatsoever He shall declare unto you. And it shall come to pass that every soul which will not hearken to that Prophet shall be utterly destroyed from among the people.” Acts 3:22-23 The speaker said:

Our text continues the topic which we gave attention in Allegheny last Lord’s Day and in New York City the previous Sunday, and which I understand reached quite a number of you through The Pittsburgh Dispatch.

2H141

### **TYPICAL PROPHET, RULER, MEDIATOR**

In the words of today’s text the Apostle calls attention to the fact that all these coming blessings were intimated in the words of the prophet Moses, and that Moses himself typified the coming great Deliverer. We call to mind how great was the deliverance which God effected for the people of Israel at the hand of Moses— bringing them out of Egypt and through the Red sea, making them His covenant people.

Great and wonderful as all that was, it was me rely the shadow of the much greater and much better blessings

God intends to bestow. Moses was a type—a greater than Moses is the antitype; a typical servitude to a typical Pharaoh under hard conditions and a deliverance therefrom, was the type—a severer bondage under Satan and a grander deliverance for the world of mankind, is the antitype.

A grand man, the meekest man in all the earth, Moses was the typical leader at whose hand as mediator the Law Covenant was instituted, offering blessings and curses to the people according as they would obey or disobey it. This was the type; the antitype must be much larger, much greater than Moses; and the New Covenant which he as mediator will establish must be a much grander covenant, offering not temporal blessings, but eternal ones, and not temporal punishments, but everlasting ones. We pause here to remark that none of the punishments under the Mosaic law were torturous—that death was the extreme penalty.

But death inflicted for violation of Moses' law did not affect the opportunities for an everlasting life secured not only for the world, but also for Israel through the great sacrifice at Calvary; hence all those cut off from life for disobedience to Moses' law will nevertheless have a blessing, an opportunity for life eternal under the antitypical Moses. But the death sentences which will come upon the disobedient of mankind under the ministration of the antitypical Prophet, the Christ, will be a never-ending penalty—not a never-ending torture, but a never-ending death; not a never-ending dying, but a death condition from which there will be no awakening, no resuscitation, no resurrection—the annihilation of being as described by the Apostle Paul, saying, "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

### **WHERE IS THE ANTITYPICAL PROPHET?**

Where is the great Prophet like unto Moses? Where is his rule of righteousness? Where is the deliverance of the people from sin and Satan? Where is the predicted destruction of all who do not obey him?

Look where we will, either in heathen or civilized lands, we see no such condition as this prophecy implies; we see no such great prophet as Moses reigning and executing judgments in the earth—rewarding right doing, punishing wrong doing and destroying all who will not obey him. Was the Apostle Peter mistaken, then? Did he tell an untruth? Was Moses also mistaken in his original prophecy of the great Prophet? We answer, No. The great Prophet and his reign and the great deliverance of the people and the destruction of those who will not obey—all these things are in the future. They all belong to the millennial age.



All of the Apostle's presentations in Acts 3:19-23, considered by us in the last three discourses, are future. We are still waiting for them, but now have evidence that they are nigh at hand. As our Lord directed, therefore, we are lifting up our heads and rejoicing, realizing that our deliverance is nigh.

### **GREAT PROPHET HAS MANY MEMBERS**

It may surprise some, but not all of you, I am sure, when I say that the great Prophet of our text is not our Lord Jesus, only, but includes also the elect Church of this Gospel age, of which the Apostle declares, "We are members in particular of the body of Christ." He again declares that our Lord Jesus is "The head of the Church, which is His body." Indeed this is a familiar metaphor, with which all Bible students are well acquainted. It gives us a picture not only of the intimate relationship of all the saints with the Lord, their Head, but also of their relationship one to the other as "fellow-members of the one body." It carries, too, the thought of the joint-heirship of the Church with her Lord in the great Millennial Kingdom for which we pray, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven."

From this standpoint and from no other we are able to see the reason why so long an interval has been permitted between the great redemptive sacrifice "for the sins of the whole world" and the outpouring of the divine blessing upon the whole world.

The interval of this Gospel age was just long enough, according to the divine wisdom and foreknowledge of the selection of the members of the body of Christ to be His joint-heirs in the Kingdom which will bless the world. We must remember that this election is not an arbitrary one, such as might have been accomplished in an hour or a day, but rather it is an election in which each individual of the called is granted the fullest opportunity for making his calling and election sure by demonstrating his loyalty of heart to the Lord and to the principles of righteousness in his love for these and for the brethren.

It has allowed time for the fitting and polishing of all

2H142

the living stones which the Lord is preparing for the glorious Temple of the future, which will be filled with His glory in the first Resurrection "change." It has provided a sufficiency of time to correct, chasten, test, prove and make ready for the Kingdom all those whom the Lord designates as his 'jewels.'" Mal. 3:17

And is not such a fulfillment just what we might have expected, namely, that the antitype would be very much larger than the type? True, our Lord Jesus alone, the Prince of life, the King of glory, highly exalted by the Father, would have been a grand anti-type of Moses, without the association of any of His faithful ones with Him in the antitype. But it pleased the Father to have it otherwise—as the Apostle declared, God gave Him to be the “Head over all to the Church, which is His body.” Eph. 1:22; Col. 1:18

Surely we who are now His consecrated followers, probationary members of His body, and who hope to be faithful to the end of our race course and to be received into His glory as the permanent members of His body, have every reason to rejoice that the Heavenly Father has so grandly planned not only for our redemption but for our additional call to glory, honor and immortality, joint-heirship with our Lord. Truly, eye hath not seen nor ear heard, neither hath it entered into the heart of man these wonderful things God hath in reservation for them that love Him—supremely.

### **“MAKING OF TWAIN ONE NEW MAN”**

The Apostle Paul calls this matter a “great mystery”—that is to say, a great secret. (Eph. 3:3-6, 6-19; Rev. 10:7) It was not a great mystery or secret to the Jews that Messiah would have associates in His Kingdom, for it was the very hope of Israel that the Lord would select their nation and use them as associates with Messiah in the work of blessing all the families of the earth and establishing righteousness in the world. But it was a mystery, as the Apostle points out, that Gentiles were to be permitted to be “fellow-heirs of the same body.” All Jews except those who were of humble heart, Israelites indeed, were so prejudiced and self-conceited that they could not see in their own Scriptures the plain declaration of this fact which the Apostle and others of the early Church saw there.

Endeavoring to make the matter plain, the Apostle declares that the middle wall of partition between the Jews and other peoples was abolished, broken down, and their Law Covenant at an end, and hence the Lord was privileged to give other nations and peoples the same opportunities and privileges as the Jews. He refers to this on various occasions. In Romans 11 he pictures the whole Abrahamic seed as the olive tree springing out of the root, the Oath-Bound Covenant of Abraham. He tells us how all proper Israelites, Israelites indeed, were branches in that olive tree.

All unbelieving Israelites were broken off, to the intent that their places might be given to worthier Gentiles out of every nation, people, kindred and tongue who would

be engrafted in their stead. This was but one way of telling that Jews and Gentiles were to be fellow heirs of the same promise—the promise of being members and associates in the kingdom, the promise of being members of his body, the promise of being members of the great Prophet, the great Teacher, the great Ruler whom God would raise up for the blessing of the world.

In various Scriptures the Apostle refers to the Church growing “till all come unto the measure of the stature of the fullness of Christ.” (Eph. 4:13) This great man of many members, whose Head is the Lord Jesus, is the great Prophet, the antitype of Moses, mentioned in our text. In Ephesians 2:15 the Apostle points out that the Jewish covenant was abolished that the Lord might “make in Himself of twain one new man.” The twain were the Jews and those outside, and all shall be ultimately one body, one new man, the Christ, the anointed of the Father, under the blessed Headship of their glorious Lord and Redeemer. It is of these ex-Jews and ex-Gentiles, who in Christ Jesus become New Creatures, that the Apostle speaks, saying, “Ye are a Royal Priesthood, a peculiar people, a holy nation.”

### **GREAT PREPARATIONS—GREAT WORK**

When we reflect that the Heavenly Father not only foreknew the fall, foreknew the redemption, foreknew the coming times of refreshing and restitution and when we reflect, too, that He purposed in Himself the selection of this seed of Abraham—Christ and the Church, which is His body—to bless all the families of the earth; and when we see that this promise was given more than 3,500 years ago, that our Lord died and redeemed us more than 18 centuries ago and that during this interval, since the Lord has been selecting His Church, the immensity of this preparation for the blessing of the world adds assurance to the testimony of all holy prophets respecting the times of restitution, that then will be incomparably grand seasons of refreshing.

As we get a thought of the preparation for that time it gives added weight to the Lord’s declaration through the prophet Isaiah, that in this mountain or kingdom of His dear Son and His joint-heirs—the millennial kingdom—God will destroy the veil of ignorance, superstition and shame which is spread over all people and make unto all people a feast of fat things and wipe away tears from off all faces and put away the reproach of His people and swallow up death in victory.” Isa. 25:6-8

2H143

*St. Paul Enterprise, March 1, 1905*

# THE ELIJAH MESSAGE, THE VOICE IN THE WILDERNESS

Reading Pa., Mar. 1, 1905—Pastor C. T. Russell addressed two attentive audiences in the Auditorium today. His evening text was, “The voice of one that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.” (Isa. 40:3) He said:

All four of the Gospels quote our text and apply it to John the Baptist. John the Baptist was the Elijah to all those who had the hearing ear and understanding heart to appreciate the message and to accept Jesus. And yet, as we pointed out, John the Baptist did not fulfill by any means all that was predicted respecting the antitypical Elijah and his ministries which would be introductory to the Christ of glory. Indeed we have John’s own word for it that he did not fulfill all the requirements and conditions appertaining to the Elijah, for when he was asked point blank the question: “Art thou Elias?” he answered, “I am not.” (John 1:21) In the power and the spirit of Elijah he did an introductory work to Jesus in the flesh, just as the greater Elijah, the Church in the flesh, has for nearly nineteen centuries been doing an introductory work as respects the great Christ of glory, Jesus the Head and King, the Church members of His body and associates in His Kingdom.

John the Baptist did literally enough dwell in the wilderness and preached there, thus typifying the experiences of the Church, which, during a large portion of this Gospel age, has been in the wilderness or hidden condition as respects the world and worldly history. Revelation tells us in symbolical language of how the Church fled into the wilderness condition for 1,260 symbolical days— 1,260 years—which period ended with the year 1799. Since then the true mouthpieces of the Lord, His true messengers, the loyal members of the Elijah class, have gone forth from the wilderness condition, and the voice of their message is again heard in the world, though they are still separate—in spirit at least—to Churchianity, Babylon, and the world, Egypt.

John the Baptist’s message to those who would hear him, “Repent for the Kingdom of Heaven is at hand,” has been similarly the message of all the truly consecrated of the Lord. The announcement is a two-fold one, first that the Kingdom is about to be established, and, secondly, that repentance and reformation are necessary to its proper reception and a share in the blessings which it will bring. Notice how much more accurately the description of our text fits to the antitypical Elijah than it did to John the Baptist, who did something of the

Elijah work to the Jewish nation as the body of Christ in the flesh has done to Christendom.

The voice does not declare that there is no wilderness, that there is no desolation, that everything is satisfactory and all right; it does not declare that God's Kingdom has come and that His will is being done on earth as it is done in heaven. Quite to the contrary, it declares that the Kingdom is to come, and that preceding it all who hear the message should join in preparing the highway or making right conditions for the reception of the Kingdom, that the world might receive God's Kingdom with joy and thankfulness and great blessing.

### **ELUAH'S MESSAGE NOT APPRECIATED**

Similarly the message of the antitypical Elijah, the message of the true Church, the body of Christ in the flesh, has not been heeded by the world; has not been heeded by the nominal mass of Christendom. We may apply our Lord's words again here, and see that if Christendom had heard the message of the antitypical Elijah they would be ready now for the second advent of Jesus, ready to welcome His kingdom, glad to have it established in the world; they would have been praying from the heart what some of them have been praying from the lips, "Thy kingdom come, Thy will be done, etc." But rejecting the antitypical Elijah, Christendom is unprepared for the kingdom. Indeed, it is perhaps more out of harmony with the conditions of the kingdom than it ever was before.

There never was a time when greed of gold seemed to have such power over all the civilized world as now; there never was a time when people in the most trusted positions rendered such poor account of themselves; never a time when so many proved unfaithful to their trusts. And all this greed for wealth and for power, the two being linked together today, means a very opposite spirit from that which must prevail under the kingdom conditions, when the Golden Rule will be enforced by the iron rod of power, when justice will be laid to the line and righteousness to the plummet, when the humble shall be exalted and the proud shall be abased. In a word, the world is probably less prepared for the kingdom than at any other time of the world's history, so far as the governments and representatives of the people are concerned; so far as their preparation for the kingdom by any highway of righteousness and holiness,

2H144

the straightening of the crooked things and the smoothing of the rough conditions are concerned.

## **THE ALTERNATIVE IS THE DIVINE CURSE**

The failure of the antitypical Elijah class to establish in the world a highway of holiness and righteousness through the message they promulgate means, as described in our last Sunday's discourse, that as the Jewish nation rejected Christ and passed into a great time of trouble, so Christendom, now rejecting his Kingdom on a spiritual plane at the time of its proper establishment under the whole heavens, will in turn be rejected as Israel was, and the time of trouble shall again come, which will resemble the trouble upon Israel except that it will be world-wide, a time of trouble such as was not since there was a nation. This is the curse of the Lord referred to in our last Sunday's discourse in connection with the declaration that he the antitypical Elijah must turn the hearts of the fathers to the children, else the Lord would come and smite the earth with a curse.

A sufficient time has been allowed for the promulgation of this message of reformation and preparation for the Kingdom. Indeed, as we have heretofore noted the length of the Jewish age, proclaiming the Kingdom of Christ was 1845 years from the establishment of that nation until the office of the Kingdom by our Lord when he rode to Jerusalem on the ass. And similarly the Gospel age has been a proclamation of 1845 years, reaching from Pentecost to the announcement of the second coming, presence of Christ, and his Kingdom in process of establishment in 1878. As the Jewish nation was rejected at the end of that 1845 years of favor, and matters began to shape for the utter destruction of the nation, accomplished in thirty-seven years, so here we understand that Christendom has been tried in the balances and found wanting, and the decree of the Lord is that the time of trouble shall come which will thoroughly humble the hearts of mankind and bring them into a condition where they will be ready for the blessings he is to give, blessings to which they did not respond willingly and voluntarily throughout this Gospel age.

When the time of trouble shall have wrecked present institutions in anarchy, and when the world shall cry out to the Lord, as the prophet represents that it will do, earnestly desiring the reign of righteousness, then will be accomplished the things which the Church has been declaring should now be accomplished, if a sufficient number were willing to do so, namely: "Prepare ye the way of the Lord; make straight in the desert a highway for our God." Mankind has not responded to this appeal to cast up a highway of holiness and righteousness. On the contrary, the various advantages of earth have been exploited for individual aggrandizement, and selfishness has continued to be the law instead of righteousness and equity. But the Lord will delay no longer; He is about to set up His kingdom; He is about to establish the highway of holiness, and

so He tells us elsewhere, through the prophet, a highway shall be there and it shall be called a way of holiness, and the redeemed of the Lord shall go up thereon. In a word, that which mankind would not naturally respond to in the present time will be forcibly established in the future time, and meanwhile, because of unwillingness to respond, a time of trouble will come upon the whole earth, turning the sweets of selfishness and aggrandizement to the vinegar of disappointment, chagrin and loss.

### **EVERY VALLEY TO BE EXALTED**

The Elijah voice was to do more than merely call upon us to prepare a highway of holiness and righteousness in the present time. It was to proclaim, as the text shows, that whether they would hear or whether they would forbear the Lord would carry out His great and wonderful plan. Thus we find it positively stated:

“Every valley shall be exalted and every mountain and hill shall be made low.” When the Lord undertakes this matter of the leveling of the conditions of society, bringing down the great ones and mighty ones, the princes of earth, financial, political and social, and lifting up the humble ones represented by the valleys, the masses of mankind, there will be no doubt at all that He will accomplish it to the full limit of His decree. There need be no doubt at all that eventually all the crooked things shall be straightened out and all the difficult and rough places, social, political and financial, shall be smoothed out.

Our Lord declared, pointing down to our day, the time immediately preceding the establishment of His Kingdom in power and glory, that every secret thing should be revealed, every hidden thing should be brought to light. (Matt. 10:26) We may assume, therefore, that it is in harmony with this divine arrangement and program that at the present time the great things, social, political and financial, are being brought to light, being brought to the surface almost miraculously. The result is to more and more shake the confidence of the people in their teachers, representatives and rulers. More and more they will be inclined to have confidence in no one, and conclude that it is a matter of every man for himself. The result will be, what the Scriptures so clearly foreshow, an anarchous period in which each will be striving with his hand against his neighbor for his own personal advantage.

2H145

### **JUDGMENT FIRST, NEXT THE GLORY**

The prophecy proceeds to outline not only that the voice of the antitypical Elijah would be heard in the



wilderness, vainly crying that the way of the Lord should be prepared, but, secondly, that this work of leveling society, bringing down the great and lifting up the humble, will be accomplished—accomplished as we have seen by the great time of trouble which will come as a natural consequence of the rejection of the Lord's guidance, and yet come as a specially foreknown and prearranged chastisement of the Lord; and following this comes the statement that “then the glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) The result of the time of trouble will be the opening of the eyes of understanding of all the world, so that all shall see the grandeur of the divine plan, the divine arrangement. All shall see God's plan to be glorious in the extreme. As the heavens are higher than the earth so will His ways be seen to be higher than man's ways. While the world will dread the dark day of trouble even now impending, yet after it shall have passed and after the glorious sun of righteousness shall have arisen with healing in his beams, after all the world shall behold the glory of the Lord thus manifested in the establishment of His righteousness and justice in the earth, the hearts of all will be made glad, and they will rejoice that God's wisdom and love, His mercy and justice, failed not in the establishment of the Kingdom, even though it required so great, so awful a time of trouble to bring it about, because of the unwillingness of mankind to respond to the divine invitation through the Elijah class.

### **GOD'S UTTERANCES SURE**

As though anticipating the query of our minds as to how we can be sure that these results will be brought about, since we have seen more than eighteen centuries of Gospel proclamation and urging to repentance and preparation for the kingdom—how can we know that the great time of trouble will bring it about, and that all flesh shall recognize the grandeur of the divine kingdom and the blessings resulting? The answer of the Lord through the prophet to our query is in few words, “The mouth of the Lord hath spoken it.” (Vs. 5) Ah, yes! The difficulty now is that few are able to hear the word of the Lord, few are prepared to believe His testimonies respecting the future, and yet He declares, “My word that goeth out of My mouth shall not return unto Me void,” etc. How surely then the message which was given to the Elijah class and which the world has not heeded will be accomplished and fulfilled in a way which the world would not expect, but fulfilled nevertheless, although through the severity of a time of trouble upon mankind.

This is one of the great lessons which the world is to learn, namely, that the Heavenly Father knew the end of His plan from the beginning, and that He foretold the



affairs of the world, not by way of forcing results, but that mankind might learn of His wisdom and of His ability to discern the end from the beginning in every matter; and that learning also of His glorious character of justice and mercy and love all who desire His fellowship and seek it might be able to place absolute confidence in His arrangement for their welfare.

### **ALL FLESH IS GRASS**

The succeeding verses, 6-8, correspond well with what we have already seen and intimated, that at or about the great time when the crooked things would be straightened and the rough places smoothed and the mountains and hills brought low and the valleys exalted, preparatory to revealing of God's glorious character to all mankind, there would be a special message sent to the Elijah class—"Cry. All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it." Surely in this parable the grass represents the people. The intimation is that the grass does not represent the saints, but the people who are not in relationship with the Lord, and this picture of the withering of the grass and the fading of the flower is but another way of telling us of the time of trouble which will wither all human hopes and blight all human prospects and turn the world upside down temporarily until the blessing of the Lord shall come again upon them through the kingdom—until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets shall bring them the refreshing of His favor, the forgiveness of their sins, their reconciliation to Him through their Redeemer.

### **SPEAK COMFORTABLY TO JERUSALEM**

It is the Elijah class that is referred to in the first and second verses of the context, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (appointed time) is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

We cannot here go into details respecting the fulfillment of this prophecy, but will merely refresh the memories of those who have already read on this subject in the second and third volumes of Millennial Dawn.

The time indicated by this prophecy, when Israel would have received its double or second portion or experience at the hand of the Lord, we have already shown was 1878 A.D. In that year Israel's disfavor, rejected

of God, reached the exact period of length to that which had previously been their period of favor. It was then that the message was due to go forth to the Jew to the effect that the disfavor would begin to pass away and divine favor again return to the Jew—though it was pointed out with equal force that the favor of the Lord for a period of 37 years would be accompanied by great trouble, and that not until the close of that period and the glorification of the gospel Church could the divine favor come fully back to natural Israel, as we read in the words of the Apostle, “They shall obtain mercy through your mercy.” In other words, natural Israel shall come again into a place of harmony and favor in the end of this age, divine mercy being manifested through the glorified Christ, the Church.

What we are now pointing out is that this message of comfort to natural Israel, which was due to begin to be proclaimed in 1878, was part of the message of the antitypical Elijah—the Church, the body of Christ this side the veil. Israel’s sins are to be pardoned, blotted out, even as a little later on the sins of the whole world are to be blotted out, just as at the present time the household of faith have their sins forgiven on condition of their acceptance of Christ and their consecration to endeavor to walk in His footsteps. Other prophecies, as we have seen, also show this double in Israel’s history, that the one-half was a period of favor with chastisement, and the other half a period of total disfavor. The Israelites themselves are inclined to notice this matter and wonder at it. Only from the standpoint of the Lord’s word can we see that this comforting message is for them, and that ere long their blessing will begin, and that the blessing of the Jew and the forgiveness of the sins of those who pierced the Lord is but the precursor of the still more widespread blessings of the Lord upon all the families of the earth.

### **ZION TO BE EXALTED**

Continuing the examination of our text, we note that verses 9-11 give a very beautiful word-picture of the establishment of the Lord’s Kingdom and the blessing it will be to all those who will respond to its favors. We read, “O, thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, ‘Behold your God!’” In such passages as these the symbolical use of the word mountain signifies kingdom, and hence these words in the prophecy signify the exaltation in the Kingdom of those who constitute the Elijah class, and who now tell the good tidings of coming blessings to a world which is not appreciative of the message. Only a few have the ears to hear and the hearts to appreciate the words of God, and those few the household of faith, who are permitted to become members

of the Elijah class now and of the glorious Zion hereafter, the Kingdom of glory.

Our message then is not only as to the glorification of the saints, but one also respecting the great honor and blessing and privilege that is coming to natural Israel, the prospective representative on earth of the heavenly Kingdom, which is to be invisible to men. It is the mission of the Elijah class to announce the Kingdom after this manner, to proclaim that the Kingdom is at hand, that the great Ruler of the World is about to take possession, that Messiah's Kingdom is the Kingdom of God, which shall ultimately prevail throughout the whole universe.

The message now to be delivered continues, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him (Christ is the arm of Jehovah, stretched down for our deliverance from sin and death, stretched forth in the time of trouble to dash in pieces as a potter's vessel all the hindering conditions and things now highly esteemed among men): Behold His reward is with Him and his work (of recompense) before Him" to reward both the well-doers and the evil-doers according to their condition of heart. These rewards at the beginning of the millennial age will mean great distress and trouble, because some will rightly deserve, on account of their selfishness and failure to appreciate and act upon the principles of righteousness, severe punishments or stripes, as the Scriptures express the matter.

The gracious assistance which the Lord will lend to all the families of the earth during the millennial age are beautifully pictured by verse 11. All who then desire, after they have learned of the grace of God, will be permitted to become the sheep of the Lord's pasture—"He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom." This account parallels our Lord's parable of the sheep and goats, in which He pictured the whole world during the millennial age on trial before Him and the Church with Him in His throne. Then all mankind will be tested as to whether or not they will develop the sheep characteristics and be followers of righteousness and truth and peace, or whether they will prefer to develop the contrary goat characteristics. All who become the Lord's sheep shall eventually be blessed of Him with everlasting life, while all others will be punished with destruction, the second death, from which there will be no awakening, no redemption, no recovery.

Seeing, then, dear friends, the message that the Lord has given us as the Elijah class, let us do our share in proclaiming the propriety of righteousness, in pointing out the necessity of casting up a highway of holiness

2H147

and making straight the crooked things and establishing righteousness and justice in the earth and thus preparing for the Kingdom of God. By this time, however, we know that this part of the message is too late to effect anything—that matters will go from bad to worse until the fire of the Lord's anger shall wither the world as the heat of a furnace, and the grass and its flower will fade.

Nevertheless we can assure those who have the ears to hear that the Word of the Lord will stand forever, that He will establish His kingdom of righteousness in the whole earth, and that then the glory of the Lord shall be revealed and all flesh shall see it together, and that then the blessing of the great Shepherd will be extended to all who will then desire to be His sheep. And while giving this message faithfully as the Elijah class, let us be putting in practice in our lives the lessons which we testify to others with our lips, and thus we ourselves will be prepared for a share in the glories of the kingdom, for it is the Elijah class of this side the veil who is to constitute the Church in glory, the body of Christ, the Bride of Christ; on the other side the veil, through the power of the First Resurrection. He that hath this hope in him purifieth himself even as He is pure.

A nameless chill pervaded all the air,  
On that gray morn, long centuries ago,  
|As through the city's narrow streets there crept  
Two women on their way to Calvary.  
The fragrant odors of sweet spices told  
Of their sad errand to the tomb of Him  
They loved. And as they neared the garden where  
Their blessed Lord was laid, a sudden fear  
Took hold upon their eager, loving hearts —

(The sepulchre was hewn from solid rock,  
A great stone had been rolled before the door,  
And sealed with Pilate's royal signature) —  
They felt their weakness, and in anguish cried,  
“Oh, who shall roll for us the stone away?”  
But faith grew bold, they urged their faltering steps —  
When lo! they found an Angel from the Lord  
Had rolled away the stone, and sat thereon!

Thus often, when with loving zeal we seek  
To serve the Lord, a great fear chills our hearts,  
The door of opportunity seems closed,  
And in our weakness and distress we cry,  
“Oh, who shall roll for us the stone away?”  
But when with faith and courage we press on,  
We find the Angel of the Lord hath gone  
*Before, and lo! the stone is rolled away!*

2H148

*The Pittsburgh Dispatch, March 6, 1905*

## **A GREAT SPIRITUAL BLESSING UPON GOD'S PEOPLE**

Pastor Russell was with the Allegheny congregation Sunday. At 3 p.m., to a crowded house, he discoursed from the text:

“Prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. 3:10

In order to have a profitable study of the Bible, in order to secure therefrom the “meat in due season,” is necessary amongst other things, that we should understand that the Jewish nation — elected or selected from all the nations of the world as God's peculiar people—were, up to the time of their rejection at our Lord's first advent, a typical people. The things said and done to that people represented higher and typical

lessons and promises to spiritual Israel, inaugurated at Pentecost. Until we learn this lesson and how to apply it we are deprived of much of the spiritual profit intended for us. The Lord points this out, telling us that those things which happened to them were for an example to us —our lessons being on a higher plane, spiritual. Again we are informed that their experiences were shadows of better things following. This principle properly applied to our text will furnish us spiritual food and refreshment under the Lord's blessing today.

At the time of the writing of this message to Malachi, the people of Israel were very much discouraged. They were not as prosperous as they thought they ought to be, considering the great blessings promised, to which they were heirs under the divine covenant with Abraham. They were not living in heathenish idolatry; indeed, after the Babylonian captivity the nation of Israel may be said to have been free from idolatry, which had previously brought upon them divine disfavor. Considering this absence of idolatry, coupled with outward loyalty to God, the Israelites were disposed to query why they were not more blessed in their various temporal interests, flocks, herds, granaries, etc. The Lord sends them through the prophet an answer on the subject, pointing out that, although acknowledging and worshiping the true God, they were not worshiping him with appropriate sincerity and devotion.

In the context they are invited to consider the fact that people in general, heathen people, in dealing with their gods do not steal from them, but rather present offerings to them over and above what might be considered their obligations. But in the case of Israel, the Lord points out that they were really robbing their God—the God from whom they received all their blessings and mercies. They acknowledged that it was from the Lord they expected blessings upon their families, flocks, herds and orchards. This being so, why should they not give to the Lord, according to their covenant with him, the required tithe or tenth of all the fruit of the field, of the flocks and herds, etc.? Why should they expect divine blessings while withholding the covenanted tithes? After pointing out that such withholding of the tithes was really robbery and that the Lord resented it, the message of our text assured them that if they would do their part in the agreement they would have abundance, more than they would be able to use.

### **SPIRITUAL ISRAEL'S DROUTH AND BARRENNESS**

Let us apply this lesson to antitypical or spiritual Israel. First, let us see what constitutes spiritual Israel and then proceed to apply the lesson. In typical Israel our Lord designated some as "Israelites indeed," and to these he addressed himself spiritually saying, "Blessed are your ears for they hear and your eyes for they see." He thus

implied that the great mass of the nation, although nominally God's Israel, were not so in reality. As we look about us today we see the same thing to be true. We see a large multitude, the millions of America, Great Britain and Europe, posing as nominal spiritual Israel, yet in reality far from the Lord, far from being Israelites indeed—according to their own confessions. Indeed, while nominal Christendom represents less than one-fourth of the world in numbers, it really represents nine-tenths of the blasphemy and crime of the world. It is a sad picture and a disgraceful picture, yet a truthful one. We may be sure that the Lord's messages to spiritual Israel are not to this great mass, but to the little flock who are Israelites indeed, without guile, without deception, at heart sincerely devoted to the Lord. For such only is the blessing of our text, for the others have not the ears to hear, because they have not the hearts to appreciate the Lord's messages.

If, then, we find that the spiritual meat of our text belongs exclusively to those Christians who are Israelites indeed, without fraud or deception in the matter, let us examine the context further and note, if possible, whether or not this text has been generally applicable throughout the entire gospel age, or whether or not there is anything that would indicate some particular

2H149

time when it should be specially applicable, when it should be especially meat in due season.

### **THE MESSAGE ESPECIALLY APPLICABLE NOW**

Examining the context, we find the second coming of our Lord brought prominently to our attention. "The Lord whom you seek shall suddenly come to his Temple (church): even the Messenger of the Covenant whom ye delight in.... But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire." Again, following our text the same thought is brought forward. Our Lord declares of the approved ones at his second advent, "They shall be mine, saith the Lord, in that day when I make up my jewels." Thus viewed our text is specially applicable to the present time. It appears to come as a special appeal from the Lord to spiritual Israel of our day. Many today are confessing their leanness and drouth, many are wondering why they have not the Lord's blessing more abundantly in their own hearts and homes.

In this we do not refer to nominal Christendom, which knows no yearnings—to those whose hearts are full of selfishness and meanness, fraud and deceit and guile, and all manner of uncleanness. We refer to those who

are sincerely the Lord's people, who have made a full covenant of consecration to him, and who are perplexed at the present condition of things, at the fact that the love of many is growing cold, that faith in the Lord and his providential care is losing ground, and that the majority of those who attend divine service freely acknowledge that they believe little, that they have but a form of godliness and know nothing of its special power that they use the Church as a social club, and would have no interest in it at all if it did not possess the club qualities.

### **TERMS OF THE DIVINE BLESSING**

Would that we had a clarion voice to reach the ears of all the true Israelites who are thus mourning and sighing as they perceive more and more clearly the drouth and dearth and approaching famine—not for bread nor for water, but for the hearing of the words of the Lord. (Amos 8:11) To such the Lord sends this message—that upon his terms the desired blessing and refreshment of soul may be secured. Let such apply our text to his own soul—”Prove me herewith, saith the Lord of hosts, if I will open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.” But let us not make a mistake: this blessing is not promised to any except those who have the hearing ear: it is not promised to any except those who are hungering and thirsting and appreciating the drouth and desiring blessing.

It is not to be considered, therefore, as God's proposition as respects the three hundred millions of Christendom, but merely as applicable to that small portion of the three hundred millions who are genuine and sincere Israelites, people of God, who have turned from idols to serve the living God. Upon this class the Lord is ready to pour out those wonderful blessings. He is ready to make them a feast of fat things from his Word, to spread them a table of bounties such as they never have enjoyed before, and to bless and make glad their hearts with his loving kindness and tender mercies— with the lengths and breadths and heighths and depths of his love and bounty and provision. But what are the conditions upon which they may have this great outpouring of divine blessing, that would be to them spiritual riches instead of poverty, that would give them sight for blindness, hearing for deafness, and gold tried in the fire of experience and the white garments of divine favor? Addressing this class, the last stage of the Church, the Laodicean stage the Lord points out the difficulties and the needs and gives the proper counsel. Rev. 3:14-19

### **OUR ANTITYPICAL TITHING**

In our context the Lord assured the Israelites who felt their dearth that it was the result of having robbed God by withholding the consecrated requirements—the tithe—the one-tenth of all their increase. What is the



meaning or lesson of this to spiritual Israelites without guile who are seeking for the divine blessing?

It signifies that the dearth is upon them and which is rapidly beginning a “famine” is their own folly—is because they have not fulfilled their terms and conditions as spiritual Israelites. We are not of those who consider the tithing system instituted among the Jews as a law upon the spiritual Israelites — that each should appropriate to the Lord’s work one-tenth of everything he possesses or earns. That was the type. The antitype is something far higher, far grander. In the type one-tenth was to be devoted to the Lord because it would have been impossible for the people to have devoted all to the Lord. In the antitype the Lord calls for our all, for a full sacrifice to him of everything that we possess—of all that we are or hope to be.

The Lord’s conditions upon which we may be his spiritual Israel and have his favor and enjoy an abundance of spiritual blessing from the opened windows of heaven, is expressed in the words, “My son, give me thine heart”—not one-tenth of your heart, but all of your heart. Our Lord sets this forth forcibly saying, “Thou shalt love the Lord thy God with all thy heart,

2H150

with all thy mind, with all thy strength.” Not one-tenth, not one-half, not three-quarters, not nine-tenths, but all or everything is the requirement.

True, many are giving the Lord one-tenth of their hearts and some more and some less. It is true, also, that in proportion as more or less of the heart is given to the Lord, in proportion as the divine will is sought and done—that is, to the extent of one-tenth or more or less—in that same proportion there is spiritual blessing and spiritual favor. None except those who make a full consecration of their hearts, of all, to the Lord are accepted by him to be his sons, and only such receive the begetting of the Holy Spirit as sons and adoption into the divine family. Only such are heirs of God and joint-heirs with Jesus Christ their Lord. But, do you say that those who have made a full consecration are few? I answer, Yes! and the Scriptures also teach that the Lord’s accepted followers who shall be joint-heirs with him in the kingdom are but a “little flock.” (Luke 12:32) I answer yes, again, from our context, that these who are the Lord’s jewels are exceptions amongst the many stones found in nature.

We are not now speaking of how many ultimately will be saved. In our discourses of the past three Sundays, with which many of you are keeping track in The Tribune, we have referred to the great blessings of restitution and the grand opportunities of salvation that are to

be brought to the world at our Lord's second advent, and we have referred also to how the Church of this gospel age, the "very elect," are to be the Lord's associates in that great work of blessing all the families of the earth. But now we are discussing merely the very elect class, merely the spiritual Israelites indeed. It is upon these that the Lord proposes to pour out his blessing at the present time, not upon the world in general— that will come in the future.

### **TO GET THE BLESSING BRING THE TITHES**

From our remarks it will be gathered that only those who have made full consecration of themselves to the Lord constitute the real spiritual Israelites who are the heirs of all the promises. It is these alone that we address, because these alone are referred to in our text. The exhortation to bring the tithes to the Lord's storehouse, applied to the spiritual Israelite, signifies that while they all have made the full consecration of themselves to the Lord, many of them have been keeping back a part of the price, have been following to some extent the example of Ananias and Sapphira—outwardly professing one thing, really performing another —"robbing God."

Our text urges these that their failure to live up to their consecration is the cause of their leanness and drouth, and it they will do their part, if they will turn over a new leaf, if they will see that the Lord gets all that they have covenanted, he in turn will see that they get riches of grace and bounties and mercies more than they could ask or think—in so great abundance that they will not be able to contain the blessing. It will overflow upon others and be a great blessing to them as well.

### **HOW WE GIVE ALL TO THE LORD**

If the Jew found it a task to give one-tenth of the fruit of his labor to the Lord, how will it be possible for spiritual Israelites, however well intentioned, to give all to the Lord under present conditions? Is not this impossible? We must eat, we must sleep, we must have raiment and shelter, and however plain and simple our provisions for these natural wants they will necessarily consume much of our time we have consecrated to the Lord. How, then, can we render to the Lord our all? Does the Lord ask or expect of us impossibilities? And if not, how can matters be explained?

The explanation is this: We give our all to the Lord in full consecration and he then makes us his stewards, authorizing us to use our time, our talents, our means, everything that we have or that may come into our possession to use of these, whatever may be necessary for the proper support of ourselves and those who are properly dependent upon us. Thus we give all to the

Lord and he gives them back again to us not only spiritual rewards and blessings from the open windows of heaven, but he gives us all things richly to enjoy. Indeed, many spiritual Israelites find that with their all submitted to the Lord, and with his blessing upon them in return, even plainer and far less expensive raiment can be enjoyed more richly than were the more elaborate provisions under other conditions.

Thus we see that the whole matter is in our hands under the Lord's arrangement. He has accepted our sacrifice, has adopted us into his family and has given us to use as stewards the things which we consecrated to Him. He does not force or compel their devotion to Him and His cause, but on the contrary he uses the opportunity to prove us, to test us, to ascertain to what extent we meant the consecration we made, to prove to what extent we are Israelites indeed in whom there is no guile. He tells us that our faithfulness in rendering to him and to his cause our little all—every moment, every dollar, every mite of influence that we possess— demonstrates the measure of our love for him.

He tells us that only those who love him supremely can be accepted to a position amongst the elect in the coming kingdom as joint-heirs with Christ; he tells us that we must love him more than we love houses or lands, parents or children or self or any other thing or

2H151

creature; he tells us that this will be demonstrated by our course in life. If we love him and are sincere in our covenant we will delight to bring into the storehouse everything under our control. We will even seek to economize time and influence and money from earthly things—seeking to deny ourselves that we may have the more to use in the Lord's service according to our best understanding of what will be acceptable to him as set forth in his Word.

### **I WILL POUR YOU OUT A BLESSING"**

Dear friends, I exhort all within reach of my voice, all within the range of my influence, to accept the Lord's terms and accept them promptly. I exhort that the Lord's promise be proved—"Prove me herewith, saith the Lord." See if you do not get the blessing for which your heart has hungered. And to those who already have the blessing, who have already proved the Lord's word faithful, who are already seeking day by day to lay down their lives in the Lord's service, seeking that whatsoever they do, all may be done to the glory of God, seeking that every day shall demonstrate their love for the Lord — to those who have already received the blessing and are rejoicing in the rich outpouring that has come to

them, those are exhorted to continue faithful, steadfast, continue under the downpour of divine grace and truth, and trust that there is still more to follow, and see that every blessing received calls for notes of heartfelt praise, not merely notes from the lips, but also from their hearts, manifested through the actions of life.

Some may be perplexed and inquire in what way can we bring the trophies of our hearts and lives to the feet of the Lord? In what way can we spend our lives, our means, the cream of all we possess in the Lord's service? We answer that these offerings to the Lord may be associated with every little affair of life if all is done as unto the Lord, nevertheless these sacrifices may be divided into two principal classes. (1) Our sacrifice of our own earthly tastes and desires that are not sinful in the interest of our spiritual development. This may signify less and less time spent in amusement, including amusing literature; it may mean less and less time spent in worldly pursuit, the pursuit of money, honors of men, investigations of philosophy, etc., the time taken from these things being devoted to our own personal upbuilding in the knowledge of God's word, in communion and fellowship with him, and in building up our hearts in the truth, in faith, in love, in the various fruits and graces of the holy spirit.

(2) It may mean to live in the more humble home, to practice greater economy in various ways, that we may have not only spiritual riches to give to others, but that we may have the earthly means wherewith to forward our spiritual aims and ambitions and affairs. These savings of time from business and savings of money will be evidences to the Lord of our heart loyalty to him and our love for the principles for which he stands and our love and loyalty will be shown not only by our denials but also by the way we will use our savings of time and influence and money. To live economically, to practice self-denial either along literary lines or financial lines, and to thus gain time and money, mean responsibility in the use of the saved time and saved money. If the savings be accumulated merely with a view of getting rich, or if the time be saved merely to spend it in idleness, nothing is gained—perhaps, indeed, something has been lost.

The proper use of all that we can save for the Lord is its application either to our own spiritual development or to giving spiritual assistances to others of the household of faith, or, if this be not possible, the giving of assistance to those outside of the household of faith who give indications of having the hearing ear and understanding heart. Thus do the Lord's people lay up treasure in heaven at the expense of earthly treasures. As a result they may be less brilliant in conversation or less stylish in dress, or less esteemed amongst men from a financial standpoint, but they will be richer and richer in faith and in good works and in character likeness to their Master.

## A GENERAL SHOWER—A DOWNPOUR

While the work is an individual one, while each Israelite indeed must attend to the matter of bringing his own offerings and tithes to the Lord, while we can do little toward helping one another merely through advice, there will, nevertheless, be a great influence going forth from one to another of the Lord's people, which may bring a great shower of refreshment and blessing to all who are of the true Israelite class.

“Actions speak louder than words,” is an old adage, but a true one, and hence all the preaching we may do, all the exhorting of others to bring their tithes, will not be nearly so forceful as our example. Example is contagious. Just look back at the Lord and the Apostles— at their forsaking of earthly prospects, counting them loss and dross that they might win Christ, and their faithfulness in laying down their lives in the service of the Truth, in service of the brethren: although they are 18 centuries distant their influence is most stimulating upon hearts and lives. Similarly every one of us, in proportion as he is devoted to the Lord and lives out that devotion day by day, is a living epistle known and read of all men, but especially known to and read by and influential with those who have made a similar consecration of heart and life to the service of the King of

2H152

kings and Lord of lords. Let us indeed more and more let our light so shine before men that they may see our good works and glorify our Father in heaven.

True, only a few will see because only a few have the eyes of their understanding opened; but, nevertheless, these are the most important ones. Our influence upon the brethren is of much more importance than our influence upon the world. If we are now successful in building one another up in the most holy faith, if the Bride class now make themselves ready, very shortly— when the ‘jewels’ shall all have been gathered and shall shine forth in the brightness of the kingdom—they will have abundant opportunity then for blessing the world, which now has neither eyes nor ears for these things. Rev. 19:7; Matt. 13:43.

Let us who recognize the forgiveness of our sins in the redemptive work of Christ, and who have consecrated our all to him, be so faithful as to gain the blessing of our text. The result of the shining of such lights will be a blessing upon some at least and will glorify our Father in heaven.

*The National Labor Tribune, March 12, 1905*

# TRUE FASTING AND FEASTING

Washington, D. C., March 12—Pastor C. T. Russell spoke twice here today in Odd Fellows' hall to large and attentive audiences. His afternoon topic was, "To Hell and Back. Hope for the recovery of many of them." Incidentally he claimed to show from the Scriptures the erroneousness of the views taught by Spiritualists, Christian Scientists, Seventh Day Adventists and Mormons. The address was listened to with profound attention for nearly two hours. We report in full the evening discourse on true fasting and feasting, from the text:

"Then came unto him the disciples of John saying, Why do we and the Pharisees fast oft, but thy disciples fast not? Jesus said unto them, Can the sons of the bridechamber mourn as long as the bridegroom is with them? But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast."  
Matt. 9:14-15

The so-called Lenten season, which began last Wednesday and will continue until Easter Sunday, will be widely observed throughout the civilized world by several large denominations of Christians. It is not for us to find fault with the conscientious religious observances of any, Christian or heathen. Every man's conscience should be his guide and each should seek to have his conscience enlightened by the instructions of the Divine Word to the extent of his ability. We are not here to advocate the observance of Lent nor yet to condemn it. We are free to concede that although the observance is a mere formality with some, and probably hypocrisy with others, to still others who enter into it with a true spirit of devotion to the Lord it probably yields the peaceable fruits of righteousness to their souls, and at the same time with many has a beneficial effect physically, coming as it does at a changing of season, when an alternative of some kind is beneficial to nearly all.

The observance of Lent is of very ancient origin. Originally there was considerable discussion as to the number of weeks and the number of days in each week in which fasting would be properly observed. The 40 days' fasting by our Lord seems to have had considerable to do with the deciding of the question, a large number making exceptions of Sundays reduced the 40 days to 36, claimed to be especially appropriate as a tithe or tenth of a year. Undoubtedly good and loyal hearts had much to do with the establishment of the custom, but the general mistake has been made in this as in other things, namely, the attempt to apply to parishes, dioceses, States and hundreds of millions of people, principles and practices which only a mere handful of

them ever did or ever could rightly appreciate and observe. Nominal Christendom as a whole has merely a form of godliness, and by its daily words and acts denies the entire Christian institution, and really is injured by the Pharisaical fasting and praying which, being without the heart, are an abomination unto the Lord instead of a sweet savor. While this argument would be against the application of the Lenten season to nominal Churchianity, it in no sense impugns or even criticizes the appropriateness of its observance by the pure in heart.

### **FASTING IN GENERAL**

But let us lift our eyes and take a broader view of this subject of fasting. All Bible students are familiar with the record that Elijah on one occasion fasted for 40

2H153

days, that Daniel the prophet fasted on several occasions—once, he tells us, for seven whole weeks he tasted no pleasant bread. Our Lord, also, we recall, fasted absolutely without a morsel for 40 days, and there are various minor fastings recorded both in the Old and New Testaments. Examining the occasions we find that these fasts were intended for one of two purposes. (a) Some were manifestations of repentance, contrition for sin and desire for renewal of fellowship in the Lord. Thus King David tells us, “I humbled my soul with fasting,” and “I chastened my soul with fasting.” (Psa. 35:13; 69:10)

(b) Fasts were performed with a view to bringing the heart into a closer communion with the Lord, from a desire to know and do his will, and without respect to any mourning for sins. For instance, our Lord’s fasting was for this purpose. As soon as he had made his consecration and had symbolized it by baptism and was about to begin his ministry under the plenary influence of the holy spirit, he went aside to fast, to pray, to consider the divine will respecting what the course of his ministry would be. And Daniel, having received a revelation from the Lord which he only partly understood, fasted and prayed to the intent that he might come near to the Lord and as a special favor be granted special insight into the signification of his vision.

Similarly, our Lord said to the apostles on one occasion when they had failed to relieve one who was possessed of a demon, “This kind goeth not out save by prayer and fasting.” He thus intimated an efficacy not only in prayer but also in fasting—intimated that by such fastings, self-denials, the heart would be brought nearer to God and a greater spiritual power would be enjoyed. In other words, the measure of the Lord’s Spirit enjoyed by his people is the measure of their power in his service in any

capacity, and whatever will empty the heart of selfishness and worldliness and pride and folly will permit a larger measure of the Spirit of the Lord to be enjoyed and a larger measure of the power of the Lord to be manifested through that individual.

What a lesson there is in this for all Israelites indeed in whom there is no guile. As illustrating this last-mentioned use of fasting, we note that Paul, Barnabas, Simeon, Lucius and Manaen, the chosen elders of the Church at Antioch, observed fasting in connection with their ministry, and that after the Church at Antioch, in harmony with the guidance of the Spirit, commissioned Paul and Barnabas to be the Church's representatives in a missionary tour, they fasted and prayed on the subject before sending them forth as their representatives. Acts 13:2, 3

We notice again that Cornelius the Gentile was fasting as well as praying at the time that the Lord sent him the message that his prayers were heard and that he should send for the Apostle Peter, who would give him the instruction by which his prayers would be fulfilled—he should be saved from condemnation and accepted into the family of the Lord's people. (Acts 10:30) We notice again, in the report of the work of Paul and Barnabas on their missionary tour, that when they appointed elders in the various little churches they did so with prayer, after fasting.



## THE TRUE IMPORT OF FASTING

Fasting, like baptism, may either be a mere form, injurious rather than beneficial, or it may be observed with spiritual profit. Just as a man might be sunk five fathoms deep into the ocean without being baptized, so he might voluntarily die of starvation without having fasted from the divine standpoint. No honest person, for instance could have the least sympathy for the man who affected an outward countenance of the Lenten restriction to one cup of coffee by providing himself on the occasion with a bowl which really held two cups. And this is but an illustration of how forms of godliness are observed while the heart is far from a fasting attitude in the Lord's sight. To the class called in the Scriptures, "New Creature" in Christ Jesus, the essence of fasting in any event must be measured in the Lord's sight by the condition of the heart.

We may safely conclude that all "abstaining from fleshly lusts" or desires is real fasting, the kind most approved in the Lord's sight. The apostle explains that these fleshly desires war against the soul, against the Spirit-begotten New Creature, which is seeking to walk in the footsteps of the Lord in the narrow way. Every denial of appetite for food and drink or the lusts or appetites of the mind for worldly pleasures, whether sinful or innocent, if practiced with the desire thereby to glorify God and to advance our new minds in a spiritual way, must surely have the Lord's approval and result favorably to the upbuilding of the New Creature and to the bringing of the old nature more and more into subjection to the new. This is the real fasting, the important fasting, the essential fasting, without which none can hope to enter the glorious Kingdom for which we hope, and for whose reign of righteousness over the world we pray, "Thy Kingdom come, thy will be done on earth as it is in heaven."

Outward forms and outward fastings and kneeling in prayer, water baptism, etc., as enjoined by the example of the apostles, undoubtedly are assistances as well as illustrations of the spiritual matters which they illustrate; but whoever sees and appreciates no further than the outward forms will never make his calling and election sure to the glorious things which the Lord has set before the elect Church of this gospel age. He may

2H154

indeed enjoy some of the blessings and divine favors that are for the world in general during the next age, but he will miss the high calling, the heavenly calling of this age. It is for this reason that the Lord continually referred to the true fastings, true sacrifices, and never

commanded and only incidentally commended the outward fasting.

### **THE FASTING WHICH OUR LORD COMMENDED**

As illustrations of the kind of fastings our Lord declared necessary to those who would be his disciples, to those who would be joint-heirs with him in his kingdom to come, to those who would sit with him in his throne, to the “little flock” to whom it is the Father’s good pleasure to give the kingdom, he said, “If any man will come after me, let him deny himself (fast in the true sense) and take up his cross, and follow me (follow my example in this).” “Take my yoke upon you and learn of me, for I am meek and lowly of heart”— learn of me complete self-denial, renunciation, complete consecration, complete giving up of the will that the Father’s will might be done in me. “I came not to do mine own will but the will of him that sent me.” “Let this mind be in you which was also in Christ Jesus.” “If a man love not less father and mother, houses and lands, yea, and his own self, less he can not be my disciple.”

Again self-denial, self-renouncing and fasting in the highest and fullest sense of the word is enjoined with fasting from fleshly desires both good and bad in the interests of the New Creature and for effective service in the ministry are the highest forms of fasting. Matt. 16:24; 11:29; John 5:30

### **FASTING AND PRAYING IN SECRET**

Our Lord frequently condemned the hypocrisy of the Pharisees in that they disfigured their countenances, giving them a drawn appearance, that they might seem to men to be suffering from severe fastings and might be esteemed very religious. He condemned their prayers in public places to be heard of men for similar reasons. This provoked our Lord’s unstinted denunciations. Woe unto you scribes, Pharisees, hypocrites, for ye make long prayers and disfigure your faces that ye may appear unto men to fast and be religious— ye have your reward. You are not seeking the reward of God’s favor and closeness of communion with him; you are seeking the approval of men; you are getting the approval of the ignorant and easily deceived; you need expect nothing of a reward from the Lord for your fastings, for they are not done as unto him.

Warning his disciples to a contrary course, our Lord admonished that when they prayed they should do so of God even when offered in a public assembly of his people and so audibly that others might hear and join their hearts in the same petition. He enjoined also that their fasting should be similarly as unto the Lord and not unto men. His words were, “When ye

fast be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head; and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.” Matt. 6:16-18

### **“IN THOSE DAYS SHALL THEY FAST”**

Our text clearly shows that Jesus did not enjoin fasting upon his disciples. The fact was remarked by the disciples of John the Baptist, from whose numbers some went to Jesus and became his disciples. Our Lord’s words have a rich significance when we remember that he was the Bridegroom, present with and the joy of those who thus recognized him as the Messiah. Their hearts would be so full of joy and thankfulness and praise to God that everything akin to mourning and sorrow would naturally be considerably dispelled. As our Lord remarked, how could they mourn or manifest any evidence of lack or dissatisfaction or cravings while he was with them, the source of every good, the center of every hope, the joy of every heart?

Why should they fast? Their sins had been forgiven them, they had been accepted of the Lord as his disciples, and had been taught to look up to the Almighty and call him “our Father in heaven.” Not a thing had they to wish for, because in Christ their Lord, present with them, was a full supply of wisdom on every subject of guidance for all their affairs and for instruction unto every good word and work. It was those who did not recognize the Lord’s presence who properly enough might fast and hunger and thirst for the bread and water of life, which they had not yet received, of which they had not yet become aware. Those Israelites indeed of more advanced development, who had found Jesus and had realized that he was the Messiah, had their prayers and fastings of the past all answered, all fulfilled in him.

Our Lord’s words were a prophecy of a coming time after his ministry in the flesh should be ended, after his resurrection and ascension to the Father had been accomplished. In those days, all through this gospel age, his followers would indeed find many occasions in which their hearts would crave divine guidance, in which they would seek divine wisdom, and in those days appropriately they might fast because of the Bridegroom’s absence and because, according to his

gracious promise and instruction, they were waiting for his return, and hoping and striving to be faithful to him that they might be approved at his coming, that he might then say unto them, “Well done, enter thou into the joy of the Lord.” Yes, all through the gospel age it has been appropriate that the Lord’s followers should indeed fast with the true fasting of self-denial, hungering and thirsting after righteousness, striving against the baits of the world, the flesh and the Adversary, which, tempting them, would seek to lure them away from the close fellowship with the Lord and the following in his footsteps of self-denial which he had enjoined.

### **FASTING MUST AGAIN LEAD UP TO FEASTING**

Our Lord’s words intimating that the Bridegroom’s absence would be an occasion for fasting, imply also that with his return the fasting will cease and a great feast of joy be ushered in. If our Lord’s presence in the end of the Jewish age as the typical Bridegroom, presenting himself to the typical people invited to become his Bride, was a time for rejoicing, much more will his second coming as the King of Glory to receive “the very elect” unto himself, and to consummate the marriage of the Lamb, usher in experiences of feasting rather than of fasting.

For more than 18 centuries we have had the fulfillment of the Lord’s words, “In those days shall they fast.” Speedily following the death of the apostles the Dark Ages began to be ushered in; the doctrines planted by the Lord and the apostles began to be confused and corrupted by the traditions and philosophies of men. The food supply of the family, thus made more and more unnutritious, forced a fast which, as the Scriptures foretold, ultimately amounted almost to a “famine for the hearing of the Lord.” Amos 8:11

Correspondingly, too, our Lord declared that at his second advent he would send forth to his people the true family of God, an abundance of spiritual food and refreshment. His words were, “Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.” (Luke 12:37) Again he declared respecting the same time, and as referring to the same spiritual refreshments to his people, that he would send forth at the hands of his servants things new and old, meat in due season for the household of faith.—Matt. 13:52; 24:45

On previous occasions, as well as in the six volumes of the Studies of the Scriptures, I have endeavored to set before you and all of the Lord’s hungry family some of these spiritual viands, “things new and old,” from the storehouse of the

divine Word, showing also that the reason for the present abundance of grace and truth for the hungry ones is that we are again living in the “days of the Son of Man” (Matt. 24:37); showing, further, that present increased knowledge of the divine Word, like present increased knowledge upon all scientific and mechanical subjects, is not that mankind is wiser and greater and nobler and better, but that God’s due time has come for putting before us the treasures of grace—because we are on the very threshold of the new dispensation, the millennium—because the time of the Lord’s parousia is the time for the preparation both of his people and of the world for the wonderful changes just at hand. The change to his people will be the First Resurrection to glory, honor and immortality; the change for the world will be the great time of trouble which, as a great cloud, a dark night, will eventuate in a speedy bursting forth of the Sun of Righteousness with healing in its beams, the promised hope of the ages and of the world.

### **OUR LORD’S PAROUSIA**

This being true, it is no surprise to us that those of the household of faith who are awake to their privileges and aware of the Lord’s parousia have a feast to their souls, a season of spiritual refreshment and joy such as they never knew before, such as was not possible previously. The Lord in his parable pictures the coming glory of the kingdom as a wedding feast, and his consecrated people of this gospel age as guests invited to that feast. But matters have so far progressed that those who are widely awake to the situation can figuratively realize the various preparations in progress for the sumptuous affair, can realize the preparations of the banqueting room and can already scent the sweet odors of the good things which God hath in reservation for them that love him. Yea, already it is fair to say that the feast is begun, that we have at least a sample of it all in the menu provided by the King. How all this causes our hearts to rejoice, even before the door is shut, even before the marriage of the Lamb had been consummated.

“A little while; now he has come;  
The hour draws on apace—  
The blessed hour, the glorious morn,  
When we shall see his face.

How light our trials then will seem!  
How short our pilgrim way!  
The life of earth a fitful dream,  
Dispelled by dawning day!”

Courage, then, dear brethren! Be faithful to him who has called us out of darkness into his marvelous

2H156

light. Let us continue the fasting of self-denial, self-restraint, in respect to everything that would be a hindrance to the growth of grace of ourselves and others. But since we are in the “days of the Son of Man,” of the Bridegroom let us seek more and more to appreciate and to digest the spiritual food he is now supplying through his faithful ones—let us feast indeed not only upon the milk of the Word but upon its strong meat . let us grow strong in the Lord and in the power of his might, that we may run with patience the race set before us, laying aside every weight and sin and looking unto Jesus, the author of our faith, until he shall become its finisher.

*The National Labor Tribune, March 19, 190.5*

## **THE FIGURATIVE RESURRECTION FROM SIN AND DEATH**

Pastor C. T. Russell addressed the Bible House congregation Sunday and was heard with great attention, as usual. His text was:

“Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee.” Eph. 5:14

The discourse follows:

Our text naturally divides itself into four heads. (1) The sleepers. (2) The awakening. (3) Arising from the dead. (4) The light of favor then bestowed.

Nothing in this text has reference to the actual resurrection in the future, nor does it refer to actual sleepers and literal awakenings. The world in general is in a state of lethargy, asleep, and only the few have awakened. The prevalence of sin is, we believe, less the result of intentional wrongdoing than of a numbness of mind, an obtuseness, a lethargy on the subject which the inspired writer denominates sleep. This comatose condition is otherwise spoken of as blindness and deafness, and the

apostle assures us that the god of this world has blinded the eyes of them that believe not. They see not, neither do they understand, matters from their true standpoint; they need to be awakened.

We can readily see how easy a matter it would be for the Almighty to awaken the whole world in short order. Indeed we have the assurance of the Scriptures that such an awakening is to be one of the particular features connected with the new dispensation of the future—the millennial age. The Lord will no longer allow the world to lie in stupor and asleep respecting right and wrong, but will call their attention to the principles at stake by the judgments which he will establish in the earth—judgments of approval for and toward all well doers, judgments of disapproval and condemnation toward all evil doers.

### HOW QUICKLY A CHANGE

Who can not see that if judgments and rewards followed swiftly upon the heels of wrong doing and right doing, the world would very soon get awake to the new conditions? The lethargy, indeed, results from the fact that the majority have little faith in the Lord and in the rewards and punishments which he has promised. Their attitude is that of the agnostic, though the majority profess some religious creed. They perceive that many who do righteously to the best of their ability suffer from poverty and sometimes from injustice; on the other hand they perceive that more evil doers prosper and, as the Psalmist declares, their eyes stand out with fatness and they have more than heart could wish. Under the circumstances, perplexed and bewildered, they gradually become indifferent or go to sleep in respect to such matters—their doubts and their fears about balance one another.

But since we can not hope for the establishment of divine judgments upon the good and the evil until the reign of Christ begins—until the time when he will take unto himself his great power and reign, until the time mentioned in his prayer when God's kingdom shall come and his will be done on earth as it is done in heaven—we must deal with present conditions and note what there is in the divine plan and arrangement at the present calculated to awaken these sleepers—"Awake thou that sleepest!" As a rule, but not as an invariable rule, some great trouble, some calamity or some fall into special sin, awakens the conscience, causing the individual to get awake and to come to some reasonable appreciation of his need for a Saviour and a great one. Awakenings, therefore, not infrequently follow some great calamity or some condition of dire poverty, when faith in self are strained to the snapping point. Then frequently comes the turning to the Lord as the only unchangeable and allpowerful friend, and an awakening to a sense of unworthiness results. Considerably of this

nature seems to be the recent awakening in the mining districts of Wales where large numbers have been awakened to the fact that they are sinners, to a realization that they have been living in a deplorable

2H157

considerable measure of prosperity now prevailing in the United States is not favorable to this kind of an awakening. Those who are well satisfied with the good things of this life, "full," are not easily awakened to an appreciation of the great facts of life and righteousness.

### **THE AWAKENING OF THE TRUTH**

Another thing which may bring an awakening is a glimpse of the error and confusion frequently prevailing among Christians and represented in many of the creeds. As the darkness of the error is discerned, if a glimmer of the truth be present to show that the error is not of God but a result of failure to walk in the way of the Lord, this sometimes leads to an awakening — an awakening of the most desirable kind — an awakening to a realization of the goodness and justice, the wisdom and love of the Almighty, sure to be attractive and helpful to hearts of the right character. An awakening of this kind is quite possible at the present time, it would seem, for never before have men been thinking as much as now respecting the truth and falsities handed down to them from the dark ages.

The difficulty is that just as soon as some get awakened to a realization of the error, they are met with deceptive snares under the name of new light —false doctrines such as the apostle describes, saying that they present themselves as angels of light, inviting the awakened ones to doctrines more untrue than those they already had, but labeled a new light and presented in a more specious form. Spiritism, Christian Science, Theosophy, Mormonism, etc., are all along these lines, and whosoever is deceived thereby is not wise. The thing that is better than the creeds of the Dark Ages is the Truth of God's Word, cleansed from the defilement of human tradition —not something new under the sun, but the old theology of Jesus, the apostles and the prophets.

Thousands are gradually getting awake in this latter sense of the word, and it behooves all that tasted that the Lord is gracious and who realize that the foundation of the divine plan rests not merely upon Jesus (whom all are inclined more or less to acknowledge), but upon the work which Jesus did, the ransom price which he paid in his own death, the redemption of Adam and his race which he effected, and the great blessing which is to follow as a result of that redemption in his "due time." I trust, dear friends, that all of this audience have gotten awake in this proper sense of the word, awake to the realization of their own insignificance and unworthiness,



awake to the realization that they are sinners, that they can not do as they would nor keep the law of God except as they shall have a covering of the sins that are past through the merit of the great sacrifice of Christ, and also as in every time of need all the journey through. Let us be glad that we have awakened; let us help to awaken others, and yet realize no disappointment if may whom we desire to awaken be so thoroughly immersed in pleasure or business or what not as to be beyond all our powers to arouse to a realization of their own condition and needs.

### **“ARISE FROM THE DEAD”**

The world in general is reckoned “dead” from God’s standpoint for two reasons: (1) As the children of Adam and inheritors of his estate, both good and bad, they have inherited a death sentence under the Lord’s words, “Thou shalt surely die.” (2) Under this death sentence depravity, blindness and weakness have come over our race to such an extent that they are all dead, helpless and hopeless so far as the attainment of everlasting life by their own efforts is concerned. We can neither pay for our share in the original sin and free ourselves from that penalty, nor if freed from that penalty would we be able to maintain a righteous standing before the Lord, so ingrained has sin become in our natures.

There is just one way to arise from this dead condition, “dead in trespasses and sins” as well as under sentence to death. That is to accept the forgiveness and reconciliation which God provides for us in Christ. The provision is very simple: the Lord shows that we who were sinners in and through Adam have been bought with the precious blood —that Jesus has paid Adam’s penalty, and incidentally thus paid the penalty of his race, who were in him and partook of his fall, sentence, weaknesses and death. We can scarcely believe at first that the Lord proposes that if we accept of Christ by faith and determine to reform to the extent of our ability, he will count us as having passed from death unto life — he will reckon that old things have passed away and that all things have become new to us; he will reckon the trespasses and sins in which we were dead as covered, hidden from his sight through the imputed merit of the great Redeemer’s sacrifice. This is arising from the dead in the sense of our text.

It means more, however, than a mere resolution, for the justifying forgiveness continues to be ours so long as we maintain this attitude of heart, this desire to be free from the state of sin and death and to be alive toward God through Jesus. To maintain this standing implies that our hearts’ desire is for righteousness, and the new life in harmony with God will exercise itself and seek so far as possible to control the depraved appetites and desires which are ours as inheritors of Father Adam’s sin and

death. If any should turn away from this position he would be turning again from life back to death. The apostle describes some such, saying that they turn like a dog to his vomit, turn like a sow to wallow in the mire. (II Peter 2:22)

2H158

Those who continue the new life and strive against the weaknesses of the flesh to the extent of their ability are counted as perfect all the way along, as the Apostle declares, "The righteousness (the full requirement) of the law is fulfilled in us who walk not after the flesh but after the spirit." The Lord does not demand that we walk up to the letter of his law, for that is impossible so long as we have the new mind in these earthen vessels, in these mortal bodies. The new mind can express itself in thoughts and words and deeds only along the lines of the possibilities of the earthly body, but all the time the awakened one—who has arisen from the dead by accepting Christ—has all of his unintentional blemishes and imperfections covered by what the apostle designates "justification by faith."

Companions may think it strange that we run not with them to the same excesses as formerly. They may rail against us, call us hypocrites, etc., but those who passed from death unto life, who have arisen from the dead, realize a peace and a joy and a blessing which far outweighs the sneers of former companions, who know us not even as they knew him not. Our worldly friends, while conceding that the gospel of the Lord and the blessed hopes we have received have a transforming effect upon our lives, are sometimes disposed to cavil and to claim that we are not perfect yet. This we freely admit; not that we glory in it, but that in honesty we confess our faults, our blemishes, which we deplore, which we continually strive against, which so long as we are in these mortal bodies we shall not be able fully and permanently to overthrow.

But here we have the divine promise that the Lord's grace is sufficient for us, that he remembereth our frame, he knoweth we are dust, he expects of us nothing more than we are able to render. Yea, he is very generous, for we all sometimes have the consciousness of not doing all that we might have done on the side of righteousness and truth; but so long as the Lord reads in our hearts that we are not wilfully associating with wrong, that at heart we repudiate sin and seek to walk in his steps, so long will he be pleased to forgive us our sins and to cleanse us from all unrighteousness—giving us more and more the experiences in life necessary to our development, that our hearts may be fully in his likeness, and that by and by in the first resurrection we may be absolutely like him and absolutely free from sin because then we will be perfect—have perfect bodies promised us.

## **“CHRIST SHALL GIVE THEE LIGHT”**

It is not to the sleeping one that Christ gives light before he is awakened. It is not to the dead one that Christ gives light after he has been awakened and before he has experienced the resurrection change of passing from death unto life, from sin unto holiness. It is after these two great steps of awakening and arising up out of death and condemnation have taken place that the Lord is prepared to give the light, and that the awakened and arisen one is in a condition to receive the light.

Here we see a matter which not only greatly perplexes the world but many Christians as well, who somehow fancy that all the light of God’s Word and revelation is as much for the worldly and unregenerate as for the Lord’s consecrated ones. Indeed some claim that the scriptures are mainly to the wicked, and that after one has become a Christian he has little need for the Scriptures. This is all a great mistake, all contrary to the divine promise on the subject. The Lord does not wish the world to understand the deep things of his plan; it is better for the unregenerate that they should be left thus in a measure of darkness, and hence the Scriptures declare, “Light is sown for the righteous and truth for the upright in heart;” again they declare, “None of the wicked shall understand, but the wise (the sincere) shall understand.”

In accordance with this wrong thought many preachers seek to use the Lord’s Word as a hammer to break the hearts of the ungodly, the unregenerate; and, on the contrary, when any have become the Lord’s true people they seem to consider the study of the Scriptures as rather a waste of effort on their part because—they are saved? Not so, we answer; the Lord’s Word is not a hammer. On the contrary, the suggestion of Scripture is that men’s hearts are being broken with sorrows, trials, difficulties, and disappointments incidental to sin and our present imperfect condition as sinners, and we are specially informed that the gospel is intended to bind up the broken hearted.

True, the Scriptures, too, speak of the Word of God being quick and powerful, sharper than a two-edged sword, to separate between the thoughts and intents of the heart; but this is not applicable to the world, the sleeping, the unregenerate, but merely to believers. After they have become the Lord’s people, then the Scriptures help them discern between the wishes and desires of the old nature, the flesh, and the will of the Lord, and often draw very fine distinctions, for, as the apostle

2H159

declares, the natural heart, the natural mind, would sometimes deceive us, being deceitful above all things

and desperately wicked. The new mind needs to contend against this deceptive old mind or will of the flesh, and the Word of God as the only power which makes such fine distinctions and really can separate a thought and divide its elements and shows us which features of it are of the flesh and which are of the spirit.

When the Apostle Paul was reasoning before Felix respecting right and wrong, truth and untruth and the certainty of the Lord calling all eventually to an account, we read that Felix trembled. He very nearly got awake, he shook a little in his sleep but evidently he did not get awake, did not become one of those to rise from the dead, did not get the great enlightenment promised to this class. Similarly King Agrippa said to Paul “Almost thou persuadest me to become a Christian.” He was half awake, perhaps wholly awake, but he did not arise from the dead, he did not take the necessary step of fully consecrating his life and its every interest to the Lord and his cause. He did not, therefore, go on to get the higher and better light promised in our text. The Apostle Paul himself was asleep in respect to truth and righteousness, but being sincere at heart the Lord, even miraculously, shook him awake. At once we see the loyalty of the man in his prompt exclamation. “Lord, what wilt thou have me to do?” and in his obedience to the heavenly voice and in his faithfulness after days and years in laying down his life for his Lord and the brethren.

### **ST. PAUL AN ILLUSTRATION**

The Apostle Paul is an illustration of those upon whom the Lord shines—of those whom he enlightens. His prompt transfer of his affections and desires and everything that he possessed to the Lord is most beautifully expressed in his own language. “I count not my life dear unto me so that I may finish my course with joy and the ministry which I have received of the Lord Jesus to testify of the gospel of the grace of God.” “What things were gain to me I count loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” Acts 20:24; Phil. 3:7,8

In the Apostle Paul we see one of the grandest illustrations imaginable of the awakening of a true noble character, his passing from sin unto righteousness, from death unto life, and his subsequent enlightenment by the Lord. What a knowledge came to the Apostle after he had been awakened and after he had passed this figurative resurrection and became reckonedly a member of the Church, the Bride of Christ. Then all things were his, because he was Christ’s and Christ’s was God’s. And so it is with all who become the Lord’s true people in this true sense—all things are theirs richly to enjoy. They may enjoy the things of the present life even though they have not

much of this world's goods, as the apostle was frequently in straitened financial circumstances; and even though, like him, they suffer the loss of friends through their fidelity to principle, and even though, like him, they be counted fools for wasting time and talent which otherwise might be used in the acquirement of worldly fame or worldly riches— notwithstanding all these things they are rich toward God, and are able to appreciate the spiritual riches to such a degree that the things they part from are esteemed of no real value, as “loss and dross and dung,” as the apostle expresses the matter.

## **GROWTH IN GRACE AND GROWTH IN KNOWLEDGE**

We are not to expect that those who are awakened and then pass from sin and death to righteousness and life conditions through faith in Jesus, and on whom he then shines the light of the riches of his grace and a knowledge of the divine plan—we are not to expect that these will receive all the light suddenly; but, as the Scriptures explain, having come into the place where the Lord is pleased to reveal himself and his plan to them, it is their privilege thereafter to grow in knowledge as they grow in grace. Each new step in grace brings additional privileges, and each new step in knowledge brings more fervent devotion and further growing in grace. Thus those whom the Lord is leading from darkness into his marvelous light progress day by day and step by step in the heavenly way.

The degree of this development is suggested by the apostle in Ephesians 1:18; 3:19, when he says, respecting some who had been awakened, who had passed from death unto life, and who were to some extent developed in the knowledge of the Lord—I pray God for you that the eyes of your understanding being opened, you may be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding. Let us, then, dear brethren and sisters, not only make sure that we have taken the first of these steps, that we have gotten awake to what really constitutes sin and to what is the real standard of righteousness as represented in the perfect law of God, but let us make sure additionally that we have taken the step mentioned in our text—out of darkness and sin and degradation and condemnation into the light, into the fellowship with God and into the endeavors of the new life. And let us additionally see that we are going on, and that by the Lord's grace “still more beauty may we see and still in creasing

2H160

light” in his great storehouse of truth, the Bible.

The apostle speaks of the lengths and breadths and heights and depths of favor and knowledge, and yet it seems to me that all that the early Church enjoyed in these respects was less than the Lord is pleased now to make known to the same class who along similar lines are seeking to know the Lord and to walk in his way. As in the end of the Jewish age there came a time when further light was possible upon the prophecies of the Old Testament, bringing to light hidden things of previous days, so it is apparently in the ending time of this gospel age, in the dawning time of the millennial day. It is possible by the grace of God to have clearer views respecting the divine plan than were enjoyed either at the beginning of the age or throughout its length. Not that we have new revelations nor that we need them, but that God's promise has been that he will supply his people with meat in due season. We have the meat of the past and its rich nourishment and strength, and so now we have also the meat in due season, which is specially appropriate and necessary in the present time, that the Lord's people may grow, that they may understand and be on guard against the various wiles of the Adversary, which we are assured will be in great force in this harvest time.

### **WHY ALL ARE NOT WAKENED NOW**

We have already seen that present conditions are not favorable to the awakening of the world, and that many who do get just a little awake prefer rather to fall asleep again, as did Felix and Agrippa. Why is this? Why does not God thoroughly arouse the whole world? Would it not be as easy for him to do it as not? We answer, Yes, and that when his due time shall come the whole world will be awakened. He indeed has assured us that when the judgments of the Lord are sent abroad in the earth, the inhabitants of the world will learn righteousness. We are glad to know that the time is coming when all these sleeping ones will be awakened; that the time is coming when all these dead in trespasses and sins, but redeemed by the precious blood, shall have full opportunity for release from their condemnation and of coming to an accurate knowledge of the truth, that they may be saved.

The reason why the Lord does not now deal with the whole world in this manner is that in his great plan he has purposed first of all to select from amongst mankind a "peculiar people," a "little flock," to whom he has promised joint heirship with the Lord in the next age, that they may become co-laborers with the glorified Jesus in the work of extending to every member of the human race the precious privileges secured to all through his death. When the awakening shall come matters will be much more favorable for the world than they are at present, though the reward then obtainable will be

much less valuable than the one now held out as a prize to the Church.

Then the Lord's arrangement will be that all who desire may by obedience to the Lord and the laws of the Kingdom secure eternal life, or by disobedience bring upon themselves the wages of sin, death—the Second Death—from which there will be no hope of recovery. The Lord's arrangement for this gospel age is also one of life and death—eternal life and a death that will never cease, a death from which none will ever be awakened, the Second Death. But the life that will be granted to the overcomers of this gospel age will be life on a spiritual plane, whereas the life offered to the world in the age to come will be an earthly life under good but earthly conditions. Moreover, in addition to the life now offered to the faithful, is the glory, honor and immortality which the Lord holds out as a triple crown for all of his faithful who by a manifestation of the Spirit of Jesus shall be counted worthy to be his joint heirs in the Kingdom.

We might even say that it is necessary that all the world should not be awakened in the present time. If all had been awakened and had known really what they were doing, who amongst the Jews, Pilate's soldiers, would have crucified the Lord of glory? The apostle explains, "I wot that in ignorance ye did it, as did also your rulers." Similarly, had all the world been awake throughout this gospel age, it is not supposable that the consecrated people of God would have had any opportunity for suffering with the Lord, for if the world had known them as the children of God and heirs of the coming kingdom, they surely would not have persecuted them even if they did not glorify them. Hence in the outworking of the divine plan it was proper to permit some of the world to remain in blindness and ignorance, asleep, dead, that they might work the works of the evil one and thus unwittingly accomplish the divine purpose of chiseling and polishing and preparing the members of the body of Christ for the coming glory.

### **PRESENT CONDITIONS NECESSARY**

We may say also that the permission of this asleep and death condition in the present time is necessary or advantageous to the world under present conditions. For the masses of the world to get awake now would be a disadvantage to the majority of them. In their weakness, blindness, ignorance and perversity they need a strong hand of government, they need the instructions and corrections of righteousness which the Lord proposes to give them during the millennial age and which he does not propose to introduce during this gospel age.

This must not be considered, however, as any encouragement to sleep on. Rather “Blessed is he who hears the voice of the Son of Man,” who is awakened thereby in this present time. His present blessing in accepting the divine favor would be very great indeed and his future privileges and opportunities in the Kingdom in association with the Redeemer and little flock, his Church, would be superlatively precious. Whoever, therefore, gets awake in any degree should be on the alert to improve his opportunities. He should hearken to the Lord’s word, “He that hath an ear, let him hear” —let him obey, let him get the great blessings which are now possible to him. He who has not heard, who is fast asleep, let him rest. He can do nothing else and it is the best for him.

It is still, therefore, our privilege to cry with the apostle, “Awake thou that sleepest and arise from the dead, and Christ shall give thee light,” notwithstanding the fact that we must not expect many wise, many great and many noble, or many rich, nor indeed many of any kind, to obey our call, even as few responded to the Master’s own invitation. The thought that all the sleepers will awaken, and all the blind eyes will be opened and all the deaf ears unstopped in the future is a comfort to us, not only in connection with our own dear ones who have not heard in the present time, but also in connection with the whole world of mankind.

Pastor Russell is advertised to speak at the opera house in Greensburg, Pa., next Sunday afternoon at 2:30 o’clock.

*The National Labor Tribune, March 26, 1905*

## **CHRISTIANS SHOULD JUDGE THEMSELVES**

Greensburg, Pa., March 26—Pastor C. T. Russell of Allegheny, Pa., spoke at the St. Clair Opera house here this afternoon to a large audience, his subject being “To Hell and Back. Who are There? Hope for the Recovery of Many of Them.” The evening discourse, which we report in full, was from the text, “If we judge ourselves, we should not be judged. But when we are judged of the Lord we are chastened; howbeit we are not condemned with the world.” 1 Cor. 11:31, 32

Our text is one amongst many that point out that the judgment of the Church is totally separate and distinct from that of the world. It is not surprising, therefore, that many of the Lord’s people who have not discerned this fact are confused rather



than enlightened by it. They do not comprehend, for instance, the full import of the apostle's declaration that "God hath appointed a day (a one thousand-year day) in the which he will judge the world in righteousness by that man whom he hath afore ordained." (Acts 17:31) Thinking of the judgment of the world as now in progress this Scripture would seem inconsistent, because it positively puts the judgment of the world in the next age, and indicates that in no sense had it begun in the apostle's days, but was still future, "appointed." Again the apostle's statement, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2), perplexes those who think of the world's judgment as now being in progress. They well know that the Church is not judging the world now. They must see, too, that the judgment or trial of the Church must be a thing of the past before the overcomers of the Church could be associated with the Lord in his great work of judging the world.

One great difficulty connected with the subject is the erroneous idea respecting the meaning of the word "judgment" in such connections. A misconception of the divine character and plan has interpreted the reference to a coming day of judgment of the world to signify a 24 hour day, and such a hasty acquittal or condemnation as would be possible in so brief a time for the living 1,600,000,000 and the dead 20,000,000,000. No wonder the proper thought of judgment is lost sight of from such a standpoint. No wonder that instead of thinking of the coming judgment of the world as signifying a schooling, a disciplining, a time of trial under righteous conditions, many have come to think of it as merely the time for the expression of a sentence. Indeed we see how even a sentence upon each individual of the human family would be impossible within a 24-hour day under any imaginable conditions, reasonable or unreasonable. It is here that we need to remember the words of the Apostle Peter: "Be not ignorant of this one thing, brethren, that a day with the Lord is a thousand years" (with man). (2 Peter 3:8) If this thought, that the world's day of judgment which God has appointed is a thousand years long, be kept in mind, the character of the judging then to be done will the more readily be discerned.

## **THE CHURCH NOW BEING JUDGED**

This gospel age of nearly 19 centuries has been the  
2H162

Church's period of judgment or trial. During this time those who have been called and who have accepted the call, and who have been begotten of the Holy Spirit and received as probationary members of the Church of Christ, have been on trial, have been subjected to testings and instructions in righteousness with a view to developing in them the Christian graces, the fruits of the

Spirit—in preparation for the glories and services to which they have been called by the grace of God. The Apostle tells us that these are subjected to “corrections in righteousness.” He tells us they will need and receive chastisements at the Lord’s hand, to the intent that they may develop proper characters and learn the proper lessons of obedience and be trained up in the way they should go for the inheritance to which they are called as sons of the Highest. The apostle intimates that there is no exception to this rule saying, “If ye be without chastenings, then are ye bastards and not sons.” Heb. 12:8

Here the apostle uses the word chastisements as signifying judgments, disciplines, corrections in righteousness. Indeed the word judgments is broader than the word chastisements, because the latter is applicable only to corrections for wrong doing, whereas judgments include the thoughts of either punishments for wrong doing or rewards for right doing. “The Lord shall judge his people,” his blessing shall be upon those who seek to walk in the narrow way, upon those who hear the Shepherd’s voice and follow him. His corrective chastisements or corrective judgments will be upon those who incline to wander from the narrow way, and are not destructive but corrective—intended to reclaim, to bring back, to teach, to establish in the ways of righteousness.

True, those who have entered the school of Christ and who are subject to these judgments of the Lord, these rewards and corrections, will be liable to the extreme penalty of the divine law should they wilfully, intentionally, perversely decline the divine leadings, and sin wilfully after they have received a knowledge of the Truth. For such the apostle tells us there is nothing to hope—“There is a sin unto death.” Such, resisting the rewards and chastisements of the Lord and hardening their hearts, who put the Lord to shame wilfully and intelligently, dishonoring and trampling upon that blood of the covenant with which they were once sanctified—there remaineth no more a sacrifice for their sins and hence nothing that we could hope for them. We must merely look forward in the case of such for the ultimate manifestation of God’s destructive indignation, to be manifested in the Second Death, which will be their portion. Heb. 10:26, 27

The point we wish to impress is the finality of the judgment in the case of the Church—namely, of one class being received into life eternal and the other class going into the second death at the close of the judgment. The judgment itself, consists of the innumerable encouragements and chastisements, rewards and punishments, corrective in their intention and results. How thankful we are that this is so! How reasonable it is that the Lord should thus judge his people! And if the judgment of his

people in the present time be done in this manner, it gives us a clear outline of what the righteous judgments of the Lord will be toward the world of mankind during the great thousand-year day of judgment, for which such great preparations have already been made in the appointment of Christ to be the great Judge and in the election of a little flock of his saints from the world to be his associate judges. We see, too, the great preparation that God is arranging whereby that millennial age of judgment shall afford the world every opportunity for a “righteous judgment.” How grand that will be! How like the Lord it will be to provide just such an experience for mankind in general.

In our discourse we noted the fact that the Scriptures uniformly speak of the world as blind and deaf and asleep, hence not on judgment now, not on trial now. We pointed out that only those who have heard the Lord’s voice have been awakened thereby, that only these see and hear and understand the wonderful privileges that are being offered by the Lord during this gospel age—the privilege of association with the Lord Jesus in the heavenly nature and kingdom and glory and the privilege of being schooled and judged in advance of the world, that they may be thus prepared for the work of ruling, instructing, correcting and judging the world when its day of judgment shall have come, when all the sleepers shall be awakened, when all the blind eyes shall be opened and when the deaf ears shall be unstopped, and when, consequently the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. Thus see, all who can get awake now, all who can open wide their eyes now, all who can hear now, and such who obey, who rise from the dead condition of the world and who receive the light and instruction of the Lord Jesus and who become children of God through faith and consecration and adoption — all these are specially favored. Blessed their eyes and blessed their ears! Blessed their hearts! Blessed their instructions, their trials and triumphs! To these all things are working together for good, because they love God and have been called according to his purpose to joint-heirship with their Lord and Master in the Kingdom.

### **NOT CONDEMNED WITH THE WORLD**

Before coming to the depth of our lesson in its special application to the awakened ones, let us get the force of the sharp distinction which the apostle makes between

2H163

these and the world in the words, “Howbeit we shall not be condemned with the world.” The question arises, What is the condemnation of the world? When will it be condemned? We read that the world is already condemned, condemned to death; and when we were of

the world we were also under this condemnation of death, as the apostle declares, we have escaped the condemnation which is upon the worldly. As already seen we have been awakened—"Awake thou that sleepest and arise from the dead." We have arisen from the dead, arisen from the condemnation which is upon the world. We are justified to life through faith in the precious blood, and learn obedience to the voice of him that speaketh from heaven.

The world still lies, then, under the original Adamic condemnation ; the condemnation upon the world is death; its members have not passed from death unto life—they are yet in their sins; they have not accepted God's provision for their sins through faith in his precious blood. There is no other name given whereby they must be saved; they have not yet heard, not yet been awakened, not yet seen the grace of God. Those of us who have tasted of the Lord's grace and who have learned through his Word are glad to know that God's divine plan will not leave the world in blindness, deafness, slumber, ignorant of the only name given under heaven and amongst men for salvation, but will ultimately rescue them from that condition. We are glad and rejoice in the great things the Lord has promised shall be accomplished — "in the day of Jesus Christ" — in the millennial day — in the period of the Kingdom of God's dear Son.

But now we have seen that the world is still under this condemnation, and the apostle is telling us in our text that we who are of the Church, we who have gotten free from the Adamic condemnation and have reached the plane of justification, who have passed from death unto life and become the Lord's consecrated children and who are in the school of Christ and undergoing our judgments, disciplines, corrections, etc., may know that even though it be necessary that we should receive chastisements we are still separate and distinct from the world, and nothing that we could do would put us back again under the condemnation that is upon the world. We can not get back again under Adamic condemnation and sentence. So far as we are concerned this is settled and finished once for all.

With us the instructions of the Lord must either result in our instruction in righteousness, bring us nearer to him and develop in us the character likeness which he would approve, or else it must land us in the Second Death. The latter condition would be still worse than that of the world, because the world is yet to have a share and benefit and opportunity and blessing as the result of Christ's redemptive work; but if any of the Church shall fail to be influenced by the Lord's corrections and chastisements, it will mean for such the end of all hope, oblivion—because they will have enjoyed all of their share of the redemptive sacrifice. There will remain for them

no more sacrifice for sin; they have misused the blood-bought opportunities presented to them by the grace of God.

### **IF WE WOULD JUDGE OURSELVES**

The apostle points out to the class he is addressing, the Church, the awakened ones who have passed from death unto life, who are no longer of the world or under the world's condemnation, an alternative. They are favored of the Lord in having their judgment or trial, experiences, encouragements, rebukes and chastisements toward righteousness in advance of the world; and now, if they will note the privilege, it is largely with themselves to determine how quickly they will learn the lesson of full obedience to the divine requirements. The apostle pointed out how we may become adept pupils, who will need the less of the Lord's chastisements and corrections. He points out how we can learn our lessons more quickly, and with the greater joy and with the realization of pleasing our heavenly Father and the Lord Jesus. This the apostle calls 'judging ourselves.'

The word here rendered judge is "diakrino," and signifies to search ourselves thoroughly, to prove ourselves, and carries with it the thought of correcting ourselves. When we bear in mind that the Lord's people during this gospel age are being judged not according to the flesh but according to the spirit, according to the intention, according to the desire of their hearts, we see that this matter of judging ourselves means not merely a judging of the flesh but a special judging or scrutinizing of the thoughts and intents, the motives and desires of our own hearts. Of course this will include the correction of our flesh in so far as is possible. The apostle assures us that "out of the abundance of the heart the mouth speaketh," and so we may correspondingly conclude that the activities of life are largely governed by the attitude of our hearts.

Hence the importance of criticizing or judging our hearts, the necessity of purging from them everything rebellious and sinful, that we may be of the class mentioned by our Lord, saying: "Blessed are the pure in heart"—the pure in intention, the pure in effort, in desire—they shall see God. Not only shall they see God in the future, when they shall have experienced the resurrection change and be like the Lord Jesus and see him as he is and share his glory, but they shall see God in the present life with the eye of faith, after the manner suggested

2H164

by the words of the poet:

“Sun of my soul, my Father dear,  
I know no night when thou art near.

O! may no earth-born cloud arise  
To hide thee from thy servant's eyes.''

### **OUR JUDGMENT OF OTHERS**

The majority of people, saints as well as sinners, seem to find it very much easier to judge others than to judge themselves. They know how to critically examine the words and conducts of others; they think they know how much blame should attach to imperfections of thoughts and words and deeds of others, but generally there is a blindness toward the weaknesses and imperfections of self. Our Lord points this out in one of his discourses, suggesting that a man with a beam in his own eye is very apt to offer suggestions respecting the removal of a mote or speck from the eye of another, and using this as an illustration of the fault-finding disposition common in the world.

The divine instruction to the Lord's people is, not that we should be wholly blind to the weaknesses and failures of others so as to be imposed upon by them or to foster evil, but we are continually exhorted in the Scriptures to be generous-minded and disposed to take a charitable view of the weaknesses and frailties of others, and to hope that their misdeeds were not so much the result of evil intention as of temptation and weakness. Everywhere, throughout the New Testament especially, this attitude of mind is encouraged. Our Lord indeed assures us that unless we learn to look kindly and mercifully upon others we must expect no mercy ourselves at his hands; he assures us that this is the condition upon which we may be the children of our Father in heaven, who is kind to the unthankful. He declares that if we forgive not men their trespasses neither will our heavenly Father forgive our trespasses, and with what measure we mete out punishments or threats or condemnations upon others, we may know that we will be in a condition to deserve and receive, for a time at least, similar chastisements without mercy.

Recognizing this to be the divine teaching on this subject, and the teachings of our Lord and the apostles, what manner of persons ought we to be; how kind and merciful, how generous and sympathetic in dealing with the poor, blind, drowsy, deaf world, as well as in dealing with the brethren of the household of faith. Not that our mercy should blind us to what would be the best interests of others and our proper dealings with them, but that nothing should be done toward them in a spirit of strife and antagonism and vain glory, but that all of our conduct in respect to them should be actuated by love, kindness and desire for their welfare. We are to remember that although called of the Lord to be the judges of the world, we are not authorized to judge others now—we are not qualified to be judges yet. Not until we shall have our new resurrection

bodies, with their perfect powers and the perfect knowledge of that time, will we be competent for the judging of the world.

Until then we must view others leniently and give them credit for any good motives they claim to have especially if they are of the household of faith—though not to the extent that we would jeopardize our own interests or the interests of others in our acts by a confidence not warranted by our outward conduct. But however our judgments may tell us that some people must be held at arms length; our hearts should be committed to no bitter judgment against them, rather we should hope that they progress, in honesty of intention to the extent that they have light and knowledge, and should hope for them also that, under the favorable conditions which God will ultimately grant to all, they may develop characters which will be pleasing and acceptable to God and result in his bestowal upon them the gift of God, eternal life at the close of the millennial age.

### HOW WE JUDGE OURSELVES

This is the pith of the lesson: it concerns everyone who has named the name of Christ, everyone who has awakened and arisen from the dead and made a consecration of their lives to the Lord, of one who is seeking to be enlightened of the Lord. The apostle assures us that we may advance more rapidly in the school of Christ by giving attention to the lessons set before us, by not waiting to have these lessons impressed upon us by divine corrections and chastisements, by not waiting for the pain of affliction, but instead by coming so fully into accord with the divine will that we will be watching our own characters, conduct, etc., scrutinizingly and correctively, seeking that the words of our mouths and meditations of our hearts and so far as possible, all the conduct of our life may be such as would have the divine approval. Nevertheless, with the best of intentions, as all Christians know it is not possible for us to walk in the narrow way without making mistakes; without errors of word and thought and deed. The apostle's suggestion is that we scrutinize our conduct and words and thoughts carefully, with a view to finding any that would be contrary to the mind of our Lord, any that he would be disposed to correct; and that we wait not for the divine correction but immediately proceed to correct ourselves along the lines of deficiency.

The first step in correction is unquestionably to go to the throne of grace in prayer. This implies faith in God's mercy; faith also that he has opened the door,

2H165

the way, by which we may avail ourselves of that mercy; faith in the value of the precious blood of Christ, which

not only effected for us a cancellation of our old sins or Adamic condemnation, but which also is effective for the cleansing of all the blemishes which our hearts through weakness of the flesh inherited from Adam. The apostle, speaking of such, declares that they have boldness (courage) to approach the throne of the heavenly grace that they may obtain mercy and find grace to help in every time of need. The request for mercy implies, first, the realization of weakness and of failure in our endeavors to walk in the ways which our hearts desire—the ways which we realize to be of the Lord's appointment.

It implies, secondly, that we have confidence in the redemptive work, and that we remember the inspired words, "He is just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) We find grace to help for every time of need; no matter what has been the difficulty, we will not only realize the divine forgiveness in connection therewith, but we will grow stronger by reason of asking this forgiveness and of exercising our wills to fortify them against a repetition of the weakness or fault which has sent us to the Lord to ask forgiveness.

### **SELF-IMPOSED DISCIPLINE**

Another step in connection with this judging of ourselves is the imposition of restrictions and sometimes of penalties. This, however should not be considered in the nature of atonement for sin. Such a suggestion would be repugnant to the entire plan of God as set forth in the Scriptures. There is only one who can make atonement to God for sin—Jesus Christ, the righteous. We who are of the sinner race can neither atone for the sins of each other nor for our own, because the penalty of sin is death, and the payment of our own penalty would imply our annihilation. It was for this reason that God provided the great atonement once for all, and each must accept his share in this same sacrifice as a gift from God through Jesus Christ our Lord—"By grace you are saved." To attempt to make reparation to God for our transgressions would therefore improperly signify a belief that we are capable of offering for our own sins and that we disregarded the finished work of Christ. Our only course, then, is to go offer a supplication for the forgiveness in the name and merit of the Redeemer, our Lord Jesus.

The sense in which we may correct and judge and discipline ourselves is a different one. After having received divine forgiveness we can properly manifest our disapproval of sin and our penitence of heart and our thankfulness to the Lord by putting restrictions upon ourselves, upon the flesh, along the lines of the disobedience, with a view to strengthening character in those particulars, with a view to being more



guarded when next a temptation shall come to us along that line, with a view to impressing upon our flesh the lesson which the new mind desires it to learn. As an illustration a story is told of a wealthy man, who, when driving, passed a poor man whom he recognized as a proper object of charity. He concluded to give him a quarter, and then the thought came, why will not a nickel do as well? His better judgment realized that this was an assault of selfishness upon his new self. He resented the matter, and by way of penalizing himself he determined to give the poor man a dollar.

In every avenue of life we may see opportunities for judging ourselves, and the apostle's assurance is that these will be pleasing to the heavenly Father: that if he sees us thus intent upon the establishment of righteousness in all the interests of life, he will approve such a course and bless it, and in consequence it will not be necessary for him to send special chastisements or punishments for such errors. Not that we can hope that any man will or even could live so exactly as to merit the divine approval in all things at all times and never to need chastisings of the Father, but that as loyal children we should deplore it if we needed these chastenings frequently, or especially if we should need to have them repeated because of a repetition of the same error. We should deplore it because this would seem to show inattention on our part if pupils in the school of Christ, disloyalty on our part as sons of God. Nevertheless, we are glad of the apostle's assurance that if we should become overcharged or careless or indifferent; we would not be permitted to lose the Lord's spirit utterly without first receiving chastenings to reawaken us and draw our attention to our shortcomings and our need to lay aside every weight and every besetting sin, that we might run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become its finisher.

Brethren, let us judge ourselves that we may not be judged of the Lord, for if we need chastisement he will not spare the rod, because he loves us and because he has separated us from the world to himself, and is disciplining us for the glorious things which he has in reservation for all them who love him, called, chosen, faithful.

2H166

*The National Labor Tribune, April 2, 190.5*

# THE WORLD'S HEART-CRAVINGS

## *and what will satisfy them*

Pastor C. T. Russell spoke at Bible House chapel, Allegheny, Sunday at 3 p.m., taking for his text a part of our Lord's last recorded general prayer, "Sanctify them through thy truth; thy word is truth." John 17:17

Although the Scriptures teach that our race six thousand years ago, in its representative, Father Adam, by disobedience fell from fellowship with God, and that the result has been degeneracy, mental, moral, and physical, they do not teach, as many of us were taught, man's total depravity. To fall from divine favor under the curse of death, to thus lose the perfection of the divine image, is one thing, and to lose every trace of the divine image and thus to be totally depraved is a very different matter. Everyone not prejudiced by a false theory will surely admit some good traits, occasionally admirable qualities, in nearly every race under the sun. These, we hold, are elements of the original character likeness of God possessed by Father Adam and not obliterated by the six thousand years of degrading experiences resulting from the fall and from alienation from God.

The apostle calls this to our attention when, speaking of certain heathen, he declared that they were "feeling after God, if haply they might find him." The implication is that even in the fallen and depraved condition of the heart there is a dissatisfaction, a lack of ease, a restless feeling, a longing desire to be something better than we are, to have the nobler elements of our being in close touch with our Creator and to render to him the obedience of righteousness which to some extent is instinctively recognized as his due. But, as the apostle intimates, there is a difficulty, a blindness; they can not see the Lord with the eyes of understanding, they can not hear distinctly his voice—hence their feeling after him.

Wherever such an inclination is found, wherever there is a hungering and thirsting after righteousness and feeling after God and desire for relationship to and fellowship with Him, there we may be sure is a heart of good soil which some day will produce good fruitage. All that such hearts lack is the plowing and harrowing, the sowing of the proper seed, the proper showers of refreshing from the presence of the Lord, to bring forth much fruit. And these blessings to the world in general are promised at the second coming of Christ, as the apostle declares, "Times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began." Acts 3:19-21

## MANY PARTIALLY ENLIGHTENED

The Lord through the prophet differentiates between darkness and gross darkness, and calls the condition of the heathen gross darkness and the condition of the remainder of the world darkness. He says, "Darkness covers the earth and gross darkness the heathen." How thankful we should be who live in civilized lands that we are freed from the gross darkness and gross superstition of heathendom, but none who are right minded are satisfied with present conditions. Though glad that we are free from the gross darkness we are still dissatisfied and desire the light. More light! And the Lord has more light for us in proportion to our readiness to receive it upon his conditions—through faith in his Son, faith in his plan centered in that Son's death and resurrection.

Looking over Christendom, so called, we find that a belief in a God is general and a belief in Jesus Christ as his Son is general. The life and works of Jesus have, by their manifestations of love and mercy, helped to clear from the darkened imaginations of mankind much of their latent fear and dread of the Almighty—have helped to manifest the true God in his true character to many—and yet how few have any proper knowledge of the true God. The majority of Christendom have before their mind's eye a God that is proud, arrogant, severe, unsympathetic, and dreadful because of his Almighty power. They know not and therefore can not worship in spirit and in truth the true God, the very essence of whose character is love. We do not say that the God of love is without other characteristics—wisdom, justice, power—but we do hold that according to the Scriptures all of these divine qualities are co-ordinate and co-operative, in full harmony with each other, so that while justice is the foundation of the divine throne, love is the crown of the divine character, and wisdom and power co-operate in carrying forward what love has designed and justice has approved.

Only a few in darkened heathendom and fewer in less darkened Christendom, are feeling after God with earnestness, with zeal, with a determination to do all they can to have fellowship with him, walking in his

2H167

ways. Their feeling after the Lord is rather of a stealthy kind, one element of their being drawing them closer to him while other elements draw them away from him, assuring them that to find the Lord would be to find curtailments of sinful pleasures and unrighteous ambitions. Hence there is in nearly every human heart this double sentiment, one toward the Lord and the other away from him. The latter usually predominates in its influence over the life—in such a degree, at least, as to

hinder the great mass from an earnest quest for fellowship divine.

### **KNOWING GOD MEANS LIFE ETERNAL**

Our Lord in one of his prayers declared that to know the Lord signifies that one has passed from death unto life, is in relationship with the Father and has eternal life. (John 17:3) From this we may see that comparatively few even in Christian lands have really passed from death unto life, have really become children of God, who may now consider God as their heavenly Father and love and trust him accordingly. And this agrees with the Scriptural declaration that the whole number of the Lord's faithful in this present Gospel age is a "little flock"—composed of not many great, not many wise, not many mighty, not many learned, but chiefly the poor of this earth, rich in faith, heirs of the Kingdom.

But how comes it that, with every element of their natures crying out for fellowship with God as the only thing that will satisfy their heart longings, the majority of mankind do not come to the Lord? We answer that the difficulty lies in the attractions of this world. Notwithstanding the misery, the suffering, the sorrow, and the fact that present things are recognized as transitory, fleeting, they have an attraction for the human heart that is stronger than the attraction which the Lord presents. This is so for two reasons:

(1) What the Lord presents is all faith, all of mentality, not of sight, not of physical experience. On the contrary, all the world presents is all actual, all tangible, and hence appeals more strongly.

(2) Sin has taken such a hold upon human nature, has so bent and warped and twisted every passion and desire, and is so entrenched, that the higher elements of human nature are powerless as respects the control of life. Indeed until the heart comes into relationship to the Lord and obtains from him new hopes, ambitions, etc., it sees nothing else of comfort and pleasure in life than the gratification of the earthly ambitions and pleasures, even though it recognizes that their gratification is usually associated with a violation of the divine law—sin. We can not wonder if under these conditions comparatively few become wholly the Lord's, presenting to him their wills, their all in all.

### **THE HOPE FOR THESE**

While recognizing every good trait displayed by the world, heathendom as well as Christendom, while giving all credit of having traces of the original divine likeness still unobliterated, we can not concede that even the mass of Christendom have secured such a relationship to

Christ under the terms of the Gospel as would signify their salvation. Actually the masses of Christendom are not better prepared at heart than the masses of heathendom, they merely have a little more light, and have this because they were born under more favorable conditions. Their devotion to righteousness probably on the whole is little more than that of the masses of heathendom today who do not come up to the divine standards as set forth in the Gospel.

Although they have what might be termed a faith respecting Jesus and his faith, a faith that tentatively admits that probably Jesus lived and died, that probably he was a great teacher, that probably his teachings have been a blessing to the world, and that probably any future salvation is somehow or other associated with him. But that is not the faith nor the obedience which the Scriptures require—that is rather the degree of faith which the devils have, as the Bible again declares, “Devils also believe and tremble.”

The number is small of those who through faith and obedience have accepted the Lord, his mercies, his promises and his instructions. These alone have the son in the sense that our Lord declared, “He that hath the Son hath life, he that hath not the Son shall not see life.” These alone are seeking to walk not after the flesh but after the spirit in their daily course of life. These alone have set their affections on things above and not on the things of the earth. These alone have the spirit of adoption, and consequently these alone can in sincerity and intelligently address the Almighty as their Father and realize themselves to be obedient children, not fashioning themselves according to their former lusts and desires of the flesh, but in accordance with the divine will as expressed in the divine Word.

If, then, the number receiving Christ is so small, and if the Spirit of the world and power of wrong and sin are so strong with the majority, what hope is there for their salvation ever? We answer that the hope lies in the great promise of God’s Word, that after the election of the Church class under present unfavorable conditions—which attract only those who can walk by faith and not by sight—a reign of righteousness will be introduced into the world by the Father through the Son and the elect Church glorified as spirit beings. These, called the Kingdom of God, will restrain the present powers of evil, scatter the darkness of Christendom and the gross darkness of heathendom, and cause the Sun

2H168

of Righteousness to shine over all the earth with healing and restitution in his beams. Social conditions will then be totally changed, and the organs of ambition and

avarice natural to mankind will be appealed to and operated only in connection with the proper objects and in a proper manner.

The true light will then shine and dispel the fear which now hinders so many from coming to the Lord. Every sin will then receive a prompt rebuke and chastisement, and every effort for righteousness will be blessed and rewarded. Under those favorable conditions may we not reasonably hope that all who have any craving after God and righteousness will be delivered both from the powers of darkness and of sin which now restrain, and be enabled to see the Lord with the eyes of their understanding, to hear and obey him with their hearts, and to thus come into fellowship with the Lord and to really know him who to know is life eternal? Is it any wonder that our Father instructed us to pray, “Thy Kingdom come, thy will be done in earth as it is done in heaven?” Is it any wonder that all the apostles and prophets looked down to the second coming of Christ as the grand day of earthly release from the thralldom of sin and death?

### **ADVANTAGES OF THE NARROW WAY**

Few have sufficient trust of heart in the Lord to appreciate the teachings of his Word respecting the advantage of the narrow way which Jesus trod, and in which he has invited all that would be his disciples and associates with him in the Kingdom to follow him. And even those who have some ear to hear and whose eyes of understanding have to some degree been opened are hindered by the great Adversary, and scared off, as it were, from a proper investigation. Ignorance, fear, superstition, are the lashes of the whip by which he drives those whom he would into the slavery of sin and death. He thus also deters some who have really found the Lord and pledged themselves to be his disciples—he hinders these from making progress in the knowledge and love of God. He has succeeded in weaving into every creed of Christendom a sufficient amount of error to make it a bondage and restraint, hindering further growth in grace and knowledge. It, therefore, behooves all who see the situation—who recognize that there are brethren under restraint, who need to be brought to a clearer appreciation of divine things—to bestir themselves and thus to show their love for the Lord, their love for the Truth and their love for the brethren.

They fear to cut loose from the ways of sin, from its joys and pleasures, hopes and ambitions, and to enter the narrow way lest the latter should be devoid of pleasures and comforts and joys. They know that grace sufficient is promised to all that enter the narrow way, but their faith is not strong enough to grasp the promise and to follow it. Let us bestir ourselves to make known to others the joys of the Lord—the joys of the

narrow way. Let us realize this day by day as we make progress in the footsteps of Jesus; let us realize his presence with us, the joys of his forgiving love, the comfort and strength we have through him as our Counsellor and Guide. Let us have the realization that he who is for us is far stronger than all that be against us, that the promise for the present life is that all things shall be overruled for our good; and let us appropriate to ourselves the exceeding great and precious promises that pertain to the everlasting future of glory, honor, immortality, joint-heirship with our Lord in the Kingdom and the privilege of association with him in the great uplift that is to come to the world in general.

As we learn to appreciate these things we make more rapid progress, growing in grace, growing in knowledge and growing in love toward the Lord and the brethren, toward the Truth, toward our friends and neighbors—yea, toward the world and even toward our enemies. Let us learn to tell the story of our blessing so wisely and so well that all of our friends and our neighbors who have proper eyes to see and ears to hear and hearts to appreciate will receive a blessing through our daily ministries—that we may be indeed living epistles of the Gospel, known and read by all with whom we have contact.

### **TRUTH ALONE SANCTIFIES**

Our belief in the Lord Jesus as our Redeemer is laid down in the Scriptures as the first step toward God, but not less explicitly do they teach that the second step is a full sanctification of the heart—a full setting apart of our wills to follow the Lamb whithersoever he goeth. All who have attempted to walk in this way have found it a difficult one at first, and wise have been those who, finding the difficulties, have appealed to the Lord in prayer and who have hearkened to his Word, the Scriptures, for his answer. The majority have not done this, but have been inclined to lean rather to their own understanding, and, while not disloyal at heart to the Lord, they have been ruled rather by their own wisdom. Hence the majority of those who have entered the narrow way have made little progress, have remained very close to the entrance, and have required the Lord's hand of chastisement and discipline to move them along. The better way, the way set forth in the Scriptures, the way mentioned in our text, is the sanctification of the heart and the life produced by the Truth.

The general endeavor seems to have been to produce sanctification by fear, superstition, etc., but this is a failure. It may produce what men call sanctification,

2H169

but not what the Lord desires or will approve and reward with the Kingdom blessing. Sanctification does not mean

perfection in every thought, word and act of life—it does not mean the pharisaical and hypocritical pretensions to such perfection. It does mean perfection of intention—so far as possible the bringing of our thoughts and words and deeds into accord with that perfect intention; realizing the while that we are attempting the impossible because of the imperfection of the flesh, but that God's arrangement with the sanctified in Christ Jesus is that, because of the right intention and endeavor, all the results shall be reckoned as though they were fully up to the intentions. How gracious a provision this is! How well adapted to the various degrees of imperfection amongst the Lord's sanctified "little flock!"

In our text the Lord indicates the proper, yea, the only means of attaining the sanctification which is pleasing to him—"Sanctify them through thy Truth; thy Word is Truth." Whoever, therefore, has the desire of heart to approach the Lord step by step, and to attain a full sanctification or setting apart of himself to do the Lord's will in every particular, should give earnest heed to the Truth, should realize that he will reach his goal only by conforming to the Truth. There are various truths on various subjects, and while a love of the truth in general is commendable and implies an honesty of heart and purpose and is of great assistance in attaining the approved sanctification, nevertheless there is just one particular line of truth which has in it the sanctifying power.

Truth on the subject of mathematics or geology or astronomy will not sanctify. One of the best evidences on this line is the fact that there are many men, able scholars in these various sciences, who, instead of being led nearer to the Lord and into a fuller and fuller consecration to him, as we might expect, have as a matter of fact gone further and further from the Lord as they have progressed in these various sciences. When we think on the words of the Psalmist, "Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard," we might suppose that astronomers, studying the mighty works of God, delving into that great science or field of truth would be sanctified by their experiences; but we find on the contrary, nearly all of them evolutionists, and many of them out-and-out professed infidels. It is the heart which seeks first the Lord and his righteousness, fellowship and oneness with him, that is prepared to appreciate the divine handiwork in nature and to ascribe it to its proper source. Our Lord settled the matter as to what truth would sanctify, saying:



## **“THY WORD IS TRUTH”**

Well did the prophet write, “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The reverence of the Lord is clean, enduring forever; the decisions of the Lord are true and righteous altogether.” Psa. 19:7-9

The mistake of some people is to suppose that to have a Bible in their possession is to have the Truth in their possession. A great mistake! The Bible is not the Truth; it is merely the expression of the Truth. Whoever would have the Truth must get it through the Word directly or indirectly, but the Truth is the spirit of the Word—its meaning, its intention, its real essence. In proportion as any Christian has attained to a knowledge of the Truth, in that same proportion he has attained the power which, rightly used, would produce sanctification in his heart and life. In proportion to his lack of the Truth must be his lack of the necessary power of God provided for his sanctification. If all Christians could realize this what a searching of the Scriptures there would be! What an endeavor to get at their real spiritual essence or meaning on the part of those who are hungering and thirsting after righteousness, who are seeking to be more and more at one with God!

This matter of the importance of sanctification and the necessity for the Truth as the sanctifying power is generally overlooked by Christian people, with the result that few are sanctified and few have much knowledge of the Word, even amongst those who are sincere Christians and esteemed to be advanced Christians. The majority know little if anything more than mere justification—the first step in the Christian way. This is one of the reasons why revival movements run a rapid course and leave little fruitage that could be found a year later. Indeed, in many instances those brought to a measure of repentance for sin and of acceptance of the Lord and then fall away into sin are in a worse condition, more difficult to be reached by the Truth than if they had not had their conversion experience. Our Lord referred to people of this kind at his first advent, when he said to some, “Ye compass sea and land to make a proselyte—a convert to Judaism—and when he is made he is two-fold more a child of destruction than he was before.” Matt. 23:15

## **LET US HAVE TRUE CONVERSIONS**

Let us have all the conversions possible, hut let us have them along the right lines that will do people

2H170

good, permanent good, everlasting good. Let us not only start people in the way of righteousness but let us give them, as the Lord directed, first the milk of the Word, and afterwards its strong meat of doctrines and of righteousness, which will then develop them as children of God, fruit-bearers, followers of the Lamb. The usual course is that as soon as anyone has confessed his obedience to him, to say to such an one, "Now you are saved; you are all right; go out now and convert others." We believe, of course, that activity in Christian service is amongst the best methods of Christian development; but to thrust out a new born babe in Christ without instruction, without being fed upon the milk of the Word, without growing thereby to the use of the strong meat of its doctrines and appreciation of the divine plan, manifests a total misunderstanding of the object and purpose of this Gospel age. Such a mistake is a result of the error that for so long has choked everything good in Christian thought and endeavor, namely, the doctrine of eternal torment.

The appeal to the new convert is on a wrong basis, a false basis, which misrepresents the divine character in toto, and when he accepts of Christ he is instructed that now it is his duty to pull others out of eternal torment. Very soon, when the excitement passes away, reason asserts itself, and the man or woman, in spite of all the teachings he has received all his life, can not really believe in an eternity of torture, nor that he escaped such a penalty, nor that others are in danger of it; and in proportion as he is sincere, in the same proportion he will desist in his efforts to mislead others by preaching any such false statement of the Gospel. What, then, shall he do? On inquiring and finding nothing else to do he ceases all such activities and becomes starved, because there is no proper arrangement for his sustenance through the milk and meat of the Word. Very soon he is drawn into the activities of business or the home or pleasure or what not, and religion, while still respected, has no particular power in such a heart. The conversion never reached the sanctification stage, and was therefore a failure as respects the divine call of this Gospel age.

### **AID FOR BABES IN CHRIST**

The assistance which should be rendered to the new converts who have accepted Christ as their Redeemer, and are trusting in him for forgiveness of sins and seeking to walk contrary to sin in the paths of righteousness, is to bring to them the word of God's grace, instructing them why and how they are no longer sinners but accepted in the Beloved One, in what sense their sins were laid on Jesus, and his robe of righteousness imputed to them as a covering for their weakness and imperfections, past, present, and to come. They should be shown clearly and distinctly how and in what sense Christ was

a ransom for sinners, how and in what sense he paid the penalty for our sins, and how God is willing to accept all who are trusting to him for forgiveness and who consecrate their lives fully to him.

By that time the willing and obedient would be ready to inquire, What shall we do that we may work the works of God? How can we serve our Lord and Savior? In what manner can we use the remainder of our lives in his service and to his praise? Then will come the opportunity of answering these questions in the words of the apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, holy, acceptable to God, your reasonable service." Those thus instructed, who are of appreciating hearts, will answer in the words of the apostle, "The love of Christ constraineth us, because we thus judge ... that we should not henceforth live unto ourselves but unto him who has died for us." 2 Cor. 5:14

Those who during the gospel age have thus consecrated themselves wholly to the Lord, have been begotten of the Holy Spirit as "New Creatures."

Henceforth they are reckoned as embryo spirit beings, whose development must progress throughout the remainder of life under the care and discipline and assistances of the Lord, to be perfected in the first resurrection. Their consecration, then, it will be seen, is not the end of the matter either, but merely the taking of the second step, the raising to the proper level on which they may progress along the narrow way, enduring hardness as good soldiers, fighting the good fight of faith, laying hold on eternal life, growing in grace and knowledge and love and becoming more and more the character-likeness of the Lord Jesus and thus of the Father himself.

Every step of this journey in this narrow way toward the heavenly city, toward the perfection of the first resurrection, requires the meat in due season from the Word of Truth and grace—requires study of the Word and growing knowledge and appreciation of the divine plan. Nor is this schooling an unpleasant one, but quite the contrary; the rich unfolding of the divine plan and Word to those thus sanctified by the Truth and being taught of God is a rich and continual feast. They have joys of the heart and mind and of communion with the Lord which the world knoweth not.

Those of you, brethren, who have not yet taken these steps, be persuaded that they are a reasonable service, and entered into in a right spirit, are a joyful service, for as the Master himself said, "My yoke is easy and my burden is light." However hard or difficult they seem to others the Lord's grace supplied with them enables those who are his to triumph in all these things.

2H171

You, brethren, who have taken these steps, who have received the Truth in sanctifying power, and who are rejoicing in the Lord's favors and blessings and instructions in righteousness—who know the favor of your Lord and rejoice more and more, and tell the good tidings to others to their comfort, edification and joy and to your own strengthening and upbuilding, while you continue to pass along the narrow way to the heavenly city, see that all your efforts with others, all your endeavors to assist them, shall be along these lines in harmony with the Master's Word—seek to produce in others what you yourself have enjoyed of the sanctification which is of the Truth and which affects and influences all the affairs of life, which gives us as full joy as is possible to be ours under present conditions, and the assurance that by and by the joy shall be full and everlasting.

*The National Labor Tribune, April 9, 1905*

## **WHAT IT COSTS TO BE A CHRISTIAN**

*of the Genuine Sort*

Newark, O., April 9—Pastor C. T. Russell of Allegheny addressed a large audience here in the Y.M.C.A. Auditorium at 3 p. m. Sunday, his topic being, God's Oath-Bound Covenant to Abraham and His Seed and How It Will Be Fulfilled—the Christian's share in it, the share of the Jews and the share of the world. He had an extremely attentive audience. His evening discourse was for the specially interested. He prefaced it with the remark that next Sunday evening would be the exact anniversary of the night on which our Lord was betrayed, 1872 years ago—the night, therefore, in which Jesus instituted the annual Memorial Supper, the remembrancer of his death on our behalf, which the Lord requested all of his true followers to celebrate in his memory. The discourses published in The Tribune, he believed, reached a considerable number of earnest, thinking Christians, and through this channel he had been seeking to lead the minds of these nearer and nearer to the standpoint of true discipleship, in the hope that on this memorial occasion many might celebrate the Lord's death with a fuller appreciation of its meaning and of their relationship to the Redeemer. Because the capacity of the Bible House chapel, Allegheny, would be insufficient for the large attendance usual on Memorial Sunday, Carnegie music hall had been secured for both the afternoon and evening services on that date. The afternoon topic would be Christian Baptism and its Import. He had many inquiries along this line, and,

through The Tribune, hoped to answer many who would not be able to be present personally.

The topic this evening was, What it Costs to Be a True Christian, from the text, “Whosoever it be among you that renounceth not all that he hath, he can not be my disciple.” (Luke 14:33) The discourse follows:

The bane of true Christianity is that doctrine of devils respecting the eternal torment of all who are not Christ’s disciples—of all who, according to our text, renounce not all that they have to follow the Lord. This unholy, unscriptural teaching has not only cost pain, sorrow, perplexity and confusion to the Lord’s true people, but it has injured the world as well. It has been the spur and lash which the Adversary has used in connection with exciting revivals to the injury of many; more are in insane asylums on account of this false doctrine than is generally supposed. Others, of stronger minds, recover from the excitement only to fall into a calloused and hardened condition, where they are more difficult than ever to reach along the proper Scriptural lines, more difficult than ever to convert truly to the Lord and to his cause.

### **MORALITY NOT CHRISTIANITY**

This lash of superstitious fear the Adversary used to build up the various sectarian systems to their present proportions. Now these systems are great and popular in the world. They stand chiefly for good morals, which the whole world recognized as proper and right, irrespective of religious profession. We are to distinguish between Christianity and morality. Many noble men and women, total unbelievers according to their own professions, have been moralists, some of them even priding themselves on this point.

Our Lord was not a revivalist according to the ordinary acceptance of that term. He never attempted to work his hearers into a spasmodic enthusiasm; he never carried the lash over them to drive them through fear to the Mercy Seat. On the contrary, he took a course which positively repelled those who were not in a right attitude of heart to receive his message, as we read, “He

2H172

spoke unto them in parables and dark sayings,” to the intent that only those who were of earnest heart would seek to know the true and deeper meaning of his words, and that these alone should be instructed thereby. He continually held out before those to whom he preached the extreme difficulties associated with discipleship. He told about the narrow way and the few who would find it, and that whosoever took not up his cross to follow after him could not be his disciples.

Our text is another illustration of this principle of fending off, hindering those who might think lightly of the responsibilities of discipleship. He would have them understand that to do the will of God under present conditions, during this present gospel age, would signify the forsaking of all else—the abandonment of earthly aims and hopes and ambitions, and the substituting for these of heavenly hopes and ambitions, which would transform their minds by renewing them, and would change them in character likeness from glory to glory, preparing them for a share in the first resurrection, a change to “glory, honor and immortality” of the “divine nature.” Rom. 2:7; 2 Peter 1:4

### OUR LORD'S ILLUSTRATIONS

To make the matter particularly plain—that none might misunderstand him to be trying to inveigle any into a consecration that was not really wholly meant; to hinder any from professing discipleship who did not fully appreciate what it signified, our Lord gave two illustrations in the verses preceding our text. In verse 28 he points out that any man intending to build a tower would, if exercised by a sane mind, sit down and calculate its cost, whether or not he could afford to build it—whether or not it would pay. Undoubtedly the Lord's method of preaching the gospel was the correct one, and those who follow any other method or standard are in error, no matter how conscientiously they may believe that they do God's service. Let us note the difference: Revivalists in general attempt excitement, and sometimes evidently have the Adversary's assistance in producing hypnotic results, which attracts tares and not merely the wheat class, the regenerate.

Many evangelists without divine power and the gifts of miracles possessed by our Lord and the apostles, count far more converts in a season than our Lord and his twelve apostles, and the seventy also, gathered during the three and a half years of our Lord's ministry—the total number being stated as 500 brethren. But the Lord gathered no tares—only wheat; the message which he preached was not attractive to the tares; he took special pains to make it unattractive. He said, “No man can come unto me except the Father which sent me draw him,” and he laid down the terms of discipleship so plainly that those who were not fully consecrated, not Israelites indeed, turned away and walked no more with him.

I seek to walk in the Master's footsteps, and to make known the same message, and expect that it will specially appeal only to the “very elect,” the “Israelites indeed in whom there is no guile.” But I am not seeking to build up a sect or party. I recognize the Church of Christ as one and not many. I recognize that the Lord gave no commission to me nor to anyone else to establish sects and parties and churches—that he established the one

Church of the Living God, whose names are written in heaven. It is not my effort, therefore, to build up a glorious earthly system, nor to draw the worldly by preaching such things as would be attractive to the world. It is my commission to preach Christ, to hold him up, to point out to the Israelites indeed of all denominations that their earthly associations will not avail them; that the only thing which constitutes membership in the Church of Christ is membership in the body of Christ, union with Christ, the Head; and that this union cannot be effected through human channels, but must be effected, if at all, by personal faith in the Redeemer and a personal consecration to him.

### **WHAT IT MEANS TO “FORSAKE ALL”**

Our text speaks of forsaking all to be the Lord’s disciples. This does not mean merely to forsake all forms of sin. No one has a right to commit sin, whether he be Christ’s disciple or Plato’s disciple or anybody’s disciple. True forsaking of sin and moral living are connected with all decency of life and connected with discipleship to Christ, but the abandonment of sin is not even mentioned by our Lord when speaking to his disciples. It is taken for granted, as we shall seek to show.

To get the picture before our minds the Scriptures speak of Satan as being the prince of darkness and of the world as lying in darkness. Sin of every form is related to this period of darkness, this night time, and we are bid to hope for the glorious epoch to come, in which sin shall be utterly banished from the world; and instead of Satan being the prince of this world, as the Scriptures teach that he now is, Jesus shall be the King of Glory, the Light of the World, Immanuel. We are distinctly informed that in the divine plan the darkness is permitted for a season, and that the times and seasons are in God’s own power; and that when the time shall come for the grand transformation and the establishment of the reign of righteousness under the whole heavens, then God’s will shall be done on earth as it is done in heaven. We are taught to pray in harmony with these hopes set before us in the gospel.

More than this, the Scriptures distinctly teach that our Lord is now calling during this time of darkness

2H173

and night for those who are out of sympathy with sin and selfishness and fraud and licentiousness, who are out of accord with these works of darkness which now prevail in civilized as well as in uncivilized quarters. The Lord is calling upon these to take their stand for righteousness, for truth, for purity, for holiness, for

godliness, for the principles of love and righteousness. The Scriptures tell us that few have the ear to hear the Lord's message—few are so out of accord with sin and shame and ungodliness as to desire to escape from these and to come into full sympathy and accord with the Prince of Light at this present time. By and by, when all the evil conditions will be under restraint, no doubt there will be many who will prefer righteousness to sin but at the present time to hear the voice of righteousness and to obey it means the opposition of the flesh, the world and the Adversary, and few care to hear that voice and to inquire further as to the divine will.

### FINDING THE ELECT

The Lord takes this method of finding the peculiar people, the very elect, mentioned throughout the Scriptures. He is seeking for those who love righteousness and hate iniquity, and now—in a time when darkness covers the earth and gross darkness the heathen—is the time best adapted for finding those who the Scriptures denominate the children of the light—that is, those who have a special love for righteousness, purity, truth, etc. These the Lord is calling, these he is drawing, these he is encouraging, these he is assisting, these he is leading from glory to glory because they love him, because they have enlisted under his banner even in this night time, preferring to stand with the Lord on the side of right and truth and holiness and purity at the cost of the sacrifice of earthly things, earthly pleasures, earthly aims and earthly hopes.

These the Scriptures denominate the Lord's 'jewels,' whom he will gather at his second coming. Again, they tell us that these shall constitute the Bride, the Lamb's wife, the very elect, who shall be with him and share his kingdom and his glory and be associated with him in the conferring of the divine blessings of the millennial age upon the world in general. These, with their Lord, shall constitute that Sun of Righteousness which shall arise with healing in its beams, to scatter all the night and darkness and sin and misery and trouble and to bring in life eternal to as many as will receive it under the favorable conditions of that time. Matt. 13:45

What a manifestation of divine wisdom we have in the fact that the Church is sought during this period of darkness, of sin, before the clouds roll away, before the great Adversary, Satan, is bound. Now we see from this standpoint two particular things not previously seen, and we see their relationship to each other: (1) we see why the Lord did not emphasize the forsaking of sin, and we see (2) why he did emphasize the forsaking of all and the taking up of the cross.

Our Lord was calling only for the class that would be so in accord with himself and his mission, so in accord with



the principles for which he stood, so in harmony with the light as children of the light, that they would be willing to forsake all—even life itself, as declared in the preceding verse. Manifestly, anyone who would renounce all to be associated with Christ in his work of opposing and putting down sin would not require to be exhorted to oppose sin in his own heart. Sin would have no place in such a heart, but, as the apostle declared, “Those things which once I loved, now I hate.” The heart that loves sin, that is full of pride and envy and malice, strife, backbiting, slander, covetousness, evil desires, is a heart that has not been transformed, has not been renewed, but is still in the gall of bitterness, still belongs to the prince of darkness. The heart that has renounced all the works of the flesh and the devil, all the things of darkness, is the heart of the true disciple of Christ.

Note that the apostle calls attention to this matter, saying, “How shall we who are dead to sin live any longer therein?” Describing the condition of some of the children of darkness he says, “Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” (1 Cor. 6:9-10) This description does not merely cover the gross violations of righteousness; the words effeminate, covetous, revilers, extortioners, take in a vast multitude of proceedings more or less countenanced by the world, more or less the practice of all except the sanctified, the washed, but the latter can have no sympathy with these things because they are the children of the light. They love the light, the purity, the truth, the love which is of God, and they hate the darkness and sin and selfishness and meanness and violence which is of the Adversary.

### **“THIS TREASURE IN AN EARTHEN VESSEL”**

A point here needs to be guarded along lines set forth in the Bible: We are not to judge others nor even to judge ourselves wholly by the possibilities of the flesh. We are to remember that having been begotten again by the new mind, by the Holy Spirit old things have passed away and all things have become new to our minds, to our hearts, to our wills, to our intentions. But

2H174

we are also to remember that the old body has not passed away and that it will not pass away until death. We are to remember that the new mind, the new heart, has no other channel or vehicle of thought or action than this mortal body once the servant of sin. We are to remember that now it is the servant of the new nature and thus the

servant of the Lord. But we are not to trust it too far. We are to keep continual guard over it, realizing its weakness and tendency toward sin through the fall.

We are to reckon it dead indeed unto sin, and alive toward God and toward the performance of good instead of evil works. But we are not to trust it for a moment; as the apostle declares, “We are to have no confidence in the flesh.” We are to criticize every suggestion of the flesh and to anticipate that the majority of them are selfish and tending toward sin. We are not to seek to gratify the flesh and thereby to pamper it, knowing that it would only grow the stronger and be more difficult for us as New Creatures to manage in the future. On the contrary, as the apostle declares, we are to wage warfare against every inclination of the flesh that is on critical examination found to be in opposition to the new mind to which we are committed as children of the light.

Nor are we left to this battle entirely of ourselves. It is the Lord who has declared, “My grace is sufficient for thee, my strength is made perfect in your weakness.” It is the Lord’s promise that he will not suffer us to be tempted above that we are able, but with the temptation will provide a way of escape. It is for us as New Creatures to be on our guard against the wiles of the Adversary, the spirit of the world and the weaknesses of our own flesh, lest these in any degree captivate us or hinder us from waging a good warfare against sin in its every form and in favor of the Lord and truth and righteousness in general.

In one of the illustrations preceding our text, the Lord says that before consecrating ourselves to him to attempt to walk in the narrow way, before renouncing all to be his disciples, we should sit down and count the cost. One of his illustrations is that of a king with a small army going forth to battle against a king with a greater army. How necessary it would be to count the cost, if defeat could be avoided. So with us; it is well that we count the cost and see our own weakness and our own littleness and our own inability to cope with and to vanquish the world and the Adversary and our own imperfect flesh. Not until we do see this will we be properly ready to become the Lord’s followers, to have him on our side as opponents to the great Adversary and the various powers of darkness of this present time. If we once learn this lesson properly and make our alliance with the Lord, with the full realization of his words, “Without me ye can do nothing,” then our course will be the right one and success will be ours through our Lord in the end. We through him shall gain the victory, win the crown and the great prize that is promised to those who love him—the privilege of being associated in the great work of “restoring all things” during the millennium. Acts 3:19-21

## THE IMPORTANCE OF LITTLE THINGS

Make straight paths for your feet, the apostle admonishes. He has arranged your affairs so that you will not be stumbled in the narrow way. Put away the things that would remind you of the pleasures of sin, that would tend to preserve the pride and fond desires of the flesh. Become what your worldly friends would consider an extremist, to the extent that you will copy the Lord and the apostles and their instructions. Cultivate humility instead of pride, meekness instead of boastfulness, generosity instead of selfishness, loving-kindness instead of hypocrisy. Seek the companionship of the good, the pure, the consecrated and especially the companionship of the Lord himself. Speak to him frequently in prayer and seek for his answer in the inspired Scriptures. Be faithful in the little things of life. Realize that you can not, as a New Creature, measure yourself by the standards of the world, but have a higher standard according to which you will always be imperfect until your change shall come in the First Resurrection.

If while pursuing this course you fall into various trials and difficulties, take them patiently, realizing that this is another evidence of God's favor toward you, an evidence that he is pruning and testing you to make you ready for his further use either in the present or in the future life. Should you even be overtaken in a fault, much as you would regret the matter, be not discouraged, but take it to the Lord in prayer, and tell him how as a New Creature you are not in sympathy with sin or any weakness, that you will strive to learn a lesson from your experience which will make you stronger for the future, and accept the gracious assurance of his Word that the robe of Christ's righteousness covers your imperfections and blemishes. Thus you may bear a song away and find each day a happy one, because it brings you a little nearer to the grand ideal standard and a little nearer to the glorious time of your change.

2H175

*The National Labor Tribune, April 23, 1905*

### **“I AM HE THAT LIVETH, AND WAS DEAD”**

Youngstown, O., April 23—Pastor Russell of Allegheny, Pa., addressed a large audience at the opera house Sunday afternoon, his topic being, “To Hell and Back. Who Are There? Is There Hope for the Return of Many of Them.” The closest attention was paid, and deep and lasting impressions were probably effected. We report

the morning discourse in full from the text, "I am he that liveth, and was dead." Rev. 1:18

Throughout the civilized world every Sunday is a remembrancer of the resurrection of Jesus from the dead, but today, Easter Sunday, is the generally recognized memorial of that great event, second in importance only to the most momentous event of history—the death of Jesus. But while thousands of sermons will today speak of the resurrection of Jesus, and hundreds of thousands of hearers will think of the same with a measure of interest and joy, nevertheless false doctrines from the Dark Ages still greatly becloud this subject and hinder the day from being appreciated to its full.

Grecian philosophy, especially that formulated by Plato, has gained a firm foothold throughout Christendom, permeating and corrupting the original Christian faith, and causing the teachings of God's Word, the Bible, to appear to be in opposition to reason. These errors vitiate and nullify the doctrine of the resurrection which today especially celebrates. It teaches that the dead are not dead—that in appearing to die they really become more alive than ever. If this is true of others it would also be true of Jesus, that he did not die when he appeared to die, that he was alive during the three days in which the Scriptures ascribe him as having been dead. If he were not dead, but all the while alive, where would be the propriety in celebrating his resurrection from the dead? How could he be made alive if he were not dead?

The question is for our opponents to answer; the Scriptures aver that he was dead, that he rose from the dead on the third day. Our Lord himself predicted this in advance, saying that he would be killed, but that he would rise again on the third day, and in our text he tells us, "I am he that liveth, and was dead." It is for those who claim that he was alive, conscious, more alive than ever after he died, to prove their assertions, to give some evidence that would contradict reason and the Scripture. The facts of history are that our Lord was crucified, died, was buried, and rose from the dead on the third day. (1 Cor. 15:3, 4) This is what all the Apostles preached, this is what the early Church believed, this is the truth. On this truth, that Christ died for our sins according to the Scriptures, hangs the whole argument respecting our justification from original sin, our justification through faith in his blood, through faith that he really died, that he really gave his life as our redemption price. The Scriptures declare that the life of Adam and his race was forfeited, and that Christ took the place of Adam and redeemed him, dying the Just for the unjust, that he might bring us to God. If he did not die—really die—then we are not redeemed, for in that event the price, the penalty against us, has not been paid.

## NOT A DEAD SAVIOUR

The Scriptures are properly very explicit on this subject of the necessity for the death of Christ for our deliverance from the death penalty. They show that there would have been no future life for any member of the human race had it not been that Christ became our Redeemer, purchasing our lives by his own life. More than this, they explicitly tell us that even after Jesus had died, had he not risen from the dead we would have been without hope of a future life. In that event all who have died should be reckoned as having perished absolutely, completely, just as a beast perishes in death. The hope of our race lies not in a continuation of life in death, lies not in the absurd supposition that the moment of death ushers us into an increase of life, and that the dead know more in a moment than the living know in a lifetime. On the contrary, it is in accord with the teaching of Scripture that “The dead know not anything,” “There is neither wisdom nor knowledge nor device in sheol (the tomb) whither all go,” and from thence none return except by the power of God in the resurrection of the dead.

Not only was it necessary that our Lord Jesus should be raised from the dead—not again to fleshly conditions, fleshly nature, but to the divine nature, that he as a quickened Spirit, a lifegiving Spirit, might legally and justly confer upon humanity the blessings secured judicially through the merit of his sacrifice on our behalf. In other words, it was necessary that he should die for our redemption and necessary also that he should arise from the dead, be clothed with glory, honor, immortality and divine power, to be the active agent of Jehovah God in establishing righteousness in the world and in bringing back from the power of sin and death all the families of the earth—assisting to perfection all

2H176

who will avail themselves of his favor and seek to do his will. From this standpoint the death of Jesus and his resurrection from the dead are of equal importance, neither one being efficacious in our salvation without the other. A dead Savior could deliver no one, could assist no one, because there is no wisdom nor knowledge nor device in the tomb.

No wonder, then, that the Scriptures are explicit in setting before the Lord’s people the evidences not only that he died for our sins, but that he rose again on the third day for our justification, for our forgiveness. Hence the numerous little details of Scripture narrative bearing upon every phase of this subject, that the Lord’s people might have full confidence not only that they were redeemed but that the Redeemer now liveth, yea, also, that he is to come again in power and great glory to

establish his Millennial Kingdom and through it to bless all the families of the earth.

Note the testimonies in the Gospels of how he was seen of Mary and the other women who went to the sepulchre, and of Peter, one of his disciples, then of above five hundred brethren, and how finally to Paul he manifested himself in a vision of light above the brightness of the noonday sun. All these evidences or demonstrations of our Lord's resurrection were considered necessary to the proper establishment of our faith in the fact. The Apostle calls our attention to another demonstration on the subject, saying that our Lord, having ascended on high, appeared in the presence of the Father, and having presented on our behalf the merit of his sacrifice, the holy Spirit of Pentecost was shed forth and is an assurance to all men not only that Christ died but that he liveth again in glory, in power, the guide and protector of his Church, now being polished as his jewels, now being prepared as his Bride for fellowship with him in his Kingdom, and for co-operation with him later on in the blessing of all the families of the earth.

### **RAISED A "QUICKENING SPIRIT"**

The attempt to harmonize the Scriptures with the Greek philosophy brings confusion. In the endeavor to straddle the difficulties—to hold that Jesus was not dead and at the same time to apply the Scriptures which speak of his resurrection from the dead—another confusing error has been fallen into, namely, the claim that the resurrection applies merely to the body, not to the soul. We answer that the very contrary of this is true according to the Scriptures. The penalty upon man was not that his body should die, but "The soul that sinneth, it shall die." Likewise when our Lord paid our penalty it was not sufficient merely that a body should die, but as the Scriptures again declare, "He poured out his soul unto death," "He made his soul an offering for sin." (Isa. 53:10, 12) To this agrees the declaration of the Prophet David quoted on the day of Pentecost by St. Peter, saying, in proof of Christ's resurrection, "His soul was not left in Hades." The Apostle declares that the prophet spoke these words respecting the resurrection of Jesus. Acts 2:27, 31

Each error tends to produce another; hence we find Christian people believing that our Lord in glory still has a body of flesh, a body of humiliation. We find them expecting to see their Lord with pierced hands and feet and scar-marked forehead. They do not grasp the clear statement of the Apostle Peter that "he was put to death in the flesh, but quickened (made alive) in the spirit," that now the "Lord is that Spirit," and that "though we have known Christ after the flesh, now, henceforth, know we him so no more." 1 Pet. 3:18; 2 Cor. 3:17; 5:16

To think of our Lord as a human being with a body of flesh in heaven is to suppose him out of harmony and out of accord with the Father and all the holy angels; whereas, on the contrary, we are told by the Scriptures that he is the express image of the Father's person, and again that "God is a spirit dwelling in the light which no man can approach unto, whom no man hath seen nor can see," because spirit beings are invisible to human sight except as they shall miraculously take on such forms as human sight can discern. Looking back to the time that our Redeemer was with the Father before the world was started, being in the likeness of the Father, "the beginning of the creation of God" (Rev. 3:14), we view with sympathy the great stoop, the great humiliation, which he endured for our sakes when he left the glory he had with the Father and humbled himself to become a man, that he might die on our behalf, because the sins of man could only be legally met by a man holy, harmless, undefiled, separate from sinners.

But if this moves us to sympathy, what should be our consternation to think that in the resurrection the Father still obliged him to retain the human form, lower than that of the angels. How unreasonable as well as unscriptural a thought. On the contrary, the Scriptures explicitly declare of his resurrection, because of his obedience even unto death, even the death of the cross, "God hath highly exalted him (in his resurrection) and given him a name (a position of authority and power and glory) above every name." As the Apostle again declares, he is now "far above angels, principalities and powers, and every name that is named"—next to the Father, a sharer of his dignity and honor, divine nature and glory and power that men should honor the Son even as they honor the Father also.

2H177

### **APPEARED IN VARIOUS FORMS**

It was to the intent that the apostles and all who should believe through their word, might understand that Jesus had not only risen from the dead but that he was now a spirit being, with totally different powers than those he exercised during his earthly ministry, that our Lord after his resurrection appeared to the disciples in many different forms, and under circumstances which would prove to them that he was no longer under the limitations of human nature, but now was a spirit being and exercised all the powers that angels ever exercise. For instance, he appeared to Mary as the gardener in a body of flesh and with clothing, though the flesh was not the same which Mary had known before, nor the clothing that which the soldiers who crucified him still had in their possession.

Again he appeared to the two on the way to Emmaus in a still different body or form, that of a stranger; they saw no marks in his hands or his feet, they saw nothing in the face before them that reminded them of Jesus whom they had seen only two days before. It was the spirit Jesus who was with them and who appeared in that particular form best suited for his purpose of communicating with them, that he might call their attention to the prophecies, open the eyes of their understanding to appreciate the fact that it was necessary that Messiah should die and should subsequently rise from the dead, to enter into his glory and to accomplish all the wonderful work marked out for him in the divine plan, and that all of these things were written in the Law and in the prophets, in the types and in the testimonies.

It was that they might know that he was no longer in essence a fleshly being but a quickening spirit that he appeared in their midst while the doors were shut—that he materialized before them in a body precisely like that which they had seen crucified, and possibly in clothing exactly like that which he had previously worn. He demonstrated to them that they did not see a spirit; that they merely saw a body of flesh through which he communicated with them; and to assure them of this he ate some fish and honeycomb with them, and then, having served his purpose, the body dissolved, the clothing dissolved, as we read, “He vanished out of their sight.”

No human being could so have done. Our Lord himself never did so before his resurrection—he was the man Christ Jesus, subject to the limitations of human nature, so far at least as his own flesh was concerned. But what he did in these respects angels had previously done, as the Scriptures record. For instance, in the case of Abraham, the Lord and two angels appeared to him in human form and ate and talked with him. (Gen. 18) Our Lord at that time was not flesh, had not left the glory of the spirit nature, but merely appeared in flesh. This was centuries before “he was made flesh and dwelt among us.” And after his human existence had served its purpose and he had been raised from the dead a quickening spirit, no more to become a man, but possessed of the divine nature and all of its attributes, we may be sure that he had no less power to appear as a man than he had in the days of Abraham.

### **THE SON OF MAN IN GLORY**

The Scriptures refer to our Lord glorified as the Son of man, this being one of his many titles. As a matter of fact he was not the son of Joseph, nor of any other man directly. Through his mother Mary he was the son of Adam, the one of his race who was holy, harmless, undefiled and separate from sinners, and thus qualified to be the Savior of father Adam and his race. He was thus the foretold seed of Abraham who should crush the



serpent's head, who should eventually gain the victory over sin and all its consequences, for the race. All this he will eventually accomplish, because he is of human nature no longer, but in divine power and glory shall reign to bless those whom he redeemed with the sacrifice of his flesh, given for the life of the world. (John 6:51) To have taken back the flesh would have been to have taken back the ransom price, to have left us as a race unredeemed. Thank God that his soul was not left in Hades, and that in its resurrection it was clothed with a spiritual body.

### **HIS RESURRECTION— OUR RESURRECTION**

Through our Lord's death, a resurrection for every member of the human family has been provided. Death was the penalty for sin; the payment of that penalty is to bring a release from the sentence of death, an opportunity for full return to all that was lost in Adam, an opportunity that is to be world-wide and which the Apostle declares shall be testified in due time to all. (1 Tim. 2:6) The world's opportunity for sharing in a resurrection will be during the Millennial age, but the Scriptures point out to us a special resurrection or chief resurrection opened to the Church, the little flock, the faithful of the Lord's disciples, the overcomers of the world, those who shall be heirs of God, joint-heirs with Jesus Christ our Lord in his Kingdom glory. This resurrection of the Church is scripturally called "his resurrection."

That is to say, the Church is to be raised to the same nature and glory to which her Lord was raised. The Apostle points this out, saying that he was glad to

2H178

count all earthly aims and ambitions, prospects, hopes, etc., as loss and as dross that he might win Christ—that he might make his calling and election sure as a member of the glorified Church or body of Christ. Proceeding to describe this he says "that I might know him and (experience) the power of his resurrection' (Phil. 3:10) To attain a share in that resurrection to glory, honor and immortality is the highest ambition that could be entertained by any of the Lord's followers, a distinction, an honor which will be attained only by the elect, the faithful. Those who do not attain to this special resurrection, his resurrection, may, nevertheless, have a part in the general resurrection and its privileges and blessings. But we are assured that this, while grand and glorious, will not at all compare with the heavenly blessings of the first resurrection — "Blessed and holy are they who have part in the first resurrection: on such the second death hath no power, but they shall be priests

of God and of Christ, and shall reign with him a thousand years.” (Rev. 20:6)

The Apostle Paul gives us a very masterful explanation of this resurrection subject (1 Cor. 15). He declares the decision of God for a general resurrection, that “as by man (Adam) came death, by a man (Jesus) also came the resurrection of the dead.” He proceeds to specially portray the resurrection of the Church —the first resurrection. He explains that the Church experiences a change of nature from human to spiritual, that as earthly beings we did bear the image of the earthly father, Adam, but that as new creatures in Christ we shall bear the image of the second Adam, the heavenly Lord; and that as the heavenly one is, so shall we be when, by our resurrection change, we shall be made heavenly—spiritual. He adds, by way of explaining the necessity for resurrection change, “Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God.” Verses 47-50.

His picture of the resurrection of the elect (vs. 41-44) shows us how radical will be the change from our present condition as his body of humiliation to our glorious condition as his body celestial — “it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. As there is a natural body, there is also a spiritual body.”

As we thus get before our mind’s eye the glory which God hath in reservation for them that love him, the Church, the body of Christ, and that we shall not have a resurrection to flesh, but be changed by resurrection power, in a moment, in a twinkling of an eye, to be spirit beings, glorious, powerful, divine, it gives us a little conception of what was the real change which our Lord, our glorious Head, experienced in his resurrection from the dead.

These corrections of our theology, to thus come back in line with the inspired records, repair our minds for some comprehension of what we should expect at our Lord’s second advent. It shows us that we are not to expect him in the flesh; that he took the body of flesh at his first advent simply and solely for the suffering of death, and that when he had thus paid our penalty there was no reason why a humiliation to a lower nature should be forever continued. It shows us that he whom the Father hath highly exalted, and who was the express image of his Father’s person, will be invisible to men at his second advent, as he himself declared, “Yet a little while and the world seeth me no more —but ye (my disciples) shall see me.” Yes, says the exultant Apostle, “We shall see him as he is, for we shall be like him.” (1 John 3:2) We do not see him as he is now, for we are still in the

flesh, still human; but when our resurrection change shall come we shall be made like him — we shall be satisfied when we awake in the glorious likeness of our Redeemer.

Our Lord, who declares that he actually died and that he actually became alive again from the dead, assures us that he dies no more, that he is alive forevermore, and assures us also that he has the keys of death and of the tomb. Understanding and believing his Word, we are waiting for the Father's appointed time, when he shall take to himself his great power and reign, to restrain sin and evil and death, and enlighten and lift up and bless all the families of the earth.

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We may not see the pattern  
That's woven by God's hand,  
But when the work is finished—  
Ah, then we'll understand.

2H179

*The National Labor Tribune, April 30, 1905*

## **SEPARATING THE SHEEP FROM THE GOATS**

Altoona, Pa., April 30—Pastor Russell spoke here this evening at the opera house.. His discourse, which we report in full, was on the parable of the sheep and the goats. (Matt. 25:31-46) It was called forth in part by certain criticisms of Pastor Russell's discourse of some weeks ago at Greensburg, Pa., opera house on the subject, "To Hell and Back. Who Are There? Hope for the Return of Many of Them." The attack was by a Lutheran minister, through the public press, and claimed that Pastor Russell's teachings were contradicted by the parable here considered.

Christian people have held various views of the parable of the sheep and the goats, some claiming that the parable has been in process of fulfillment all down through the Gospel age and that it will be finished at the second coming of Christ. This view is shown to be erroneous by the first verse of the parable, which definitely locates the time of its fulfillment. It begins at the time of the second advent of Christ, as is clearly intimated by the words, "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations," etc., etc. These

momentous events have not yet occurred, and consequently the parable still belongs to the future.

Another interpretation given to the parable by some is that at the second advent of Christ, on the very day of his arrival, all the 20,000,000,000 of the dead will come forth and, together with the living, will all range themselves before the Lord, and that during that 24-hour day he, as the great King, will separate the sheep class from the goat class, gathering all the sheep to the right hand and all the goats to the left hand.

This interpretation is not very satisfactory to anybody because, first, it implies that the Lord has made no determination yet as respects those who are his and those who are not. Fitting this interpretation to the usual but erroneous thought that all the dead are either in heaven with God and the holy angels or in some nether world with demons and flames, it involved the thought that they were dealt with before they had been judged, before their true characters had been determined. It further involves the thought, therefore, that some who had gone to heaven and been there for centuries should have been in the other place, and others who had possibly gone to the other place by mistake should have gone to heaven, and this parable shows the time and manner in which the Lord will finally determine as to whether or not any serious mistakes had occurred and endeavor to rectify them. Again this view is not altogether satisfactory in that it supposes God to be fallible, or else supposes a gathering of millions from heaven and hell to this earth again for no particular purpose, merely for a spectacular display which could alter nothing. This view as a whole is farcical, for it would be absurd to think of any kind of a judgment of the whole world or a separative gathering into two companies all over the earth in a 24-hour day. True, this is the prevailing view, but that proves nothing as respects its truthfulness or its reasonableness. It is to the discredit of theologians in general that any could entertain such a thought for a moment, or suppose that the Almighty and his glorified Son would participate in such a useless sham.

The correct view takes into consideration the various parts of the parable and applies them in harmony with other Scriptures and in harmony with consecrated reason.

### **THE WORLD'S JUDGMENT DAY**

The parable applies at the end of this Gospel age, at the second advent of Christ, after the Judgment of the Church is past, after the Lord shall have selected from amongst mankind a people for his name, a "little flock," and the "great multitude" also. (Luke 12:32; Rev. 7:9) The Bride class will, according to promise, be with him in his throne and shall not come into judgment with the world. And the Apostle points out, the Church will be the judges in the throne, and will not, therefore, be represented by either the sheep or the goats gathered

before the throne for judgment. His words are, “Know ye not that the saints shall judge the world?” (1 Cor. 6:2) The judgment of the Church is referred to in a preceding parable in the same chapter. In verse 14-30 we have the parable of the talents, in which our Lord represents his departure for a far country, heaven itself; and that during the period of his absence, during this Gospel age, his faithful servants should consider their privileges and opportunities as talents to be used in his service and that

2H180

he will first reckon with them on his return, at his second advent, rewarding each according to his faithfulness in the use of his opportunities, privileges, talents. To all the faithful he will say, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord.”

The joy of the Lord, the throne of his glory, is brought to our attention in the succeeding verse. It will be the glory of the Millennial Kingdom, and the period for the judging of the world by Christ, the great King, and the Church his Bride with him in his throne. It will not be a 24-hour day, but a day of the kind mentioned by the Apostle Peter, saying, “Be not ignorant of this one thing, brethren, that a day with the Lord is as a thousand years.” It will be during that thousand years of the reign of Christ known as the Millennial day, whose dawning we hope, is very near at hand—during that day the Lord will gradually, thoroughly, effectively gather before him in judgment all nations, peoples, kindreds and tongues. Those who have gone down into the tomb will come forth, that they may participate in the experiences of that great thousand-year judgment day.

### **BOUGHT BY THE PRECIOUS BLOOD**

Those who have been accustomed to think of the judgment day as merely a time of terror, “doomsday,” will no doubt be surprised when we call to their attention that the Scriptures speak to the contrary of this, and assure us that the judgment day will be a mark of divine favor toward humanity. Theology has gotten miserably twisted on this subject, far away from the Bible presentation, and hence the prevalence of the wrong, unscriptural view of the day of judgment. Allow me to quote for you the words of the prophecy respecting this great judgment day, that you may see that the Lord, guiding the words of the Prophet David by inspiration, calls upon all mankind to rejoice that there is to be a judgment day. (1 Chron. 16:31-34) He says:

“Let the heavens be glad,  
And let the earth rejoice;  
And let men say among the nations

(Gentiles) Jehovah reigneth.  
Let the sea roar and the fulness thereof;  
Let the fields rejoice and all  
that are therein.  
Then shall the trees of the wood sing aloud  
At the presence of Jehovah,  
Because he cometh to judge the earth.  
O give thanks unto Jehovah, for he is good;  
For his mercy endureth forever.”

Our race had a trial once representatively. Father Adam was on trial, and when he failed his trial was over, he was condemned, and, since none of his posterity could be better or purer, and all were really parts of him, the condemnation rested against us all, as the Apostle declares, “By one man’s disobedience sin entered into the world and death by sin, and so death passed upon all men because all are sinners.” (Rom. 5:12) Our race does not need to be twice tried or twice sentenced for the same crime. Since the sentence upon the race is a death sentence, Justice could not grant another trial, but has held that all are condemned, all are under sentence of death. The Scriptures teach that in view of man’s inability to recover from the penalty of original sin, there would have been no future life possible to any of us except as God in his mercy provided for that future life through the great sacrifice finished at Calvary. That sacrifice, the Scriptures tell us, was a full offset to the original sin. It was not only sufficient to meet the claims against the whole world, all of whom had been sentenced in the first Adam. Thus the Apostle declares, “As by man came death, by a man also (Christ) came the resurrection of the dead.” The signification of this is that God has appointed that through Christ all who will of the human family may come back into harmony with their Creator, and attain again the full perfection lost by Adam because of sin, including life eternal.

### **“SIN AND DEATH STILL REIGN”**

But although Christ has died, sin and death are still reigning over the human family as before. The only exceptions are the few who believe in and accept and follow the teachings of the Redeemer. These, we are scripturally told, are a special class, “elect,” favored. But their blessings and favors are not of the earthly kind but are by faith spiritual, unseen to the world. Those who constitute this class, as we have seen, are on judgment now. They have in advance of the world an opportunity granted them of showing their love for the Lord, for the Truth and for righteousness, by their willing sacrifices in the service of these.

At the close of their trial, when all the Lord’s jewels shall have been gathered and polished, he will take them

up or gather them at his second coming. They shall constitute the Bride class, the “very elect,” heirs of God, joint-heirs with Jesus Christ their Lord. These shall sit with him in the throne of his glory during the Millennial age, as the Apostle says, to ‘judge the world,’ as this parable of the sheep and goats illustrates. The Scriptures represent that the world is deaf to what is now going on, namely, to the selection and judgment and trial of the Church to this great

2H181

position of glory, honor and immortality with the Redeemer, and participation with him in the work of the Millennial age. ‘This world knoweth us not even as it knew him not.’”

### **THE GOD-APPOINTED DAY**

The Apostle Paul not only points out that the members of the Church are to be judges of the world with Christ, but he also points out that in the divine plan a specific period or epoch, a “day with the Lord,” a thousand years with men, is set apart for the very purpose of judging the world. His words are, “God hath appointed (future) a day in the which he will (future) judge the world in righteousness (impartially and equitably) by that man whom he hath ordained” (the great new man of which Jesus is the Head and those constituting the Church are reckoned members.) The Apostle’s declaration is that God hath given assurance of the fulfillment of this promise by raising Jesus from the dead. He demonstrates God’s approval of Jesus and his intention to execute all the gracious provisions of his plan foretold through the prophets. In the divine plan the thousand-year day has been appointed for the judging of the world, Christ has been appointed to be the great chief of those who are trying the case, and the Church — approved in the trial which takes place during this Gospel age — is to be associated in the judging work.

On what score shall this judgment take place? For what will the world be on trial? Will mankind be tried for Adam’s sin? No, because Christ died for Adam’s sin. Will the world be tried for the sins of its own weakness and ignorance while yet it was blind and deaf? No, because the redemption price which Jesus paid not only covered Adam’s personal transgressions but also the transgressions of all his posterity which have resulted from the ignorance and weakness and frailty which followed the first transgression. The weaknesses and blemishes of heredity are, therefore, all paid for, and the world can not in justice be held responsible for these when it shall be brought to trial. In this respect it will be the same with them that it is with the Church: when we accept Christ and the favor of God through him, are we

judged for the weaknesses and imperfections which went before our justification, or are we merely judged for those blemishes which followed our justification? Certainly not more than the latter.

We are reckoned to be “new creatures;” old things have passed away, are reckoned to have passed away. The new mind, the new will, is reckoned as being free from the sin and condemnation which belonged to the old will, the old man. Even the blemishes of the flesh which are unwilling, to which our wills do not consent, are graciously covered with the merit of Christ’s righteousness imputed to us. Will it not be the same with the world when the day which God appointed shall arrive, when Christ shall sit upon his throne and when all nations shall be gathered before him in judgment? May we not see clearly that the King’s own death as the man Christ Jesus covered all the blemishes and weaknesses and imperfections of the past, for the world as well as for the Church, and that even their blemishes and imperfections of the future would not be permitted to weigh against them if they are sincerely desirous of becoming his sheep, of being led to him.

So then, the judgment of the world in the future age will be very similar to the judgment of the Church in this age, so far as the matters of judgment are concerned. As now the Lord’s people are judged according to their desires and intentions of heart, and the past is all under the blood, so it will be with the world and its judgment day; the past will all be under the blood, and the world will be on trial to see what it will do with Christ, with the love of God manifested toward it, with all the favors and mercies of the divine plan within its reach.

### **SEPARATING THE SHEEP FROM THE GOATS**

The Lord speaks of his Church of this Gospel age as his sheep, his flock, and we rejoice in this term and in the care of the Shepherd; but this must not hinder us from seeing the meaning of the words, “Other sheep I have which are not of this fold; them also I must bring, that they be one fold and one Shepherd.” The parable we are considering shows us when and how the Lord will seek for this second flock, how he will find them amongst the nations during the day of the world’s judgment, and gather them all to his right hand of favor. Others not his sheep will be gathered to his left hand of disfavor.

As to the ultimate results of that judgment of the world the Lord gives but little clue. We might naturally be inclined to suppose that, with all the blessed favors and privileges and opportunities and knowledge which the Millennial age will bring to the world, the whole human family would develop into sheep; but the parable seems to teach to the contrary, seems to teach that there will be some who, even after their eyes and ears shall have been



opened to see and to appreciate something of the Lord's plan, will still fail to develop that measure of loving obedience and accord with righteousness which would have his approval, which would mark them as sheep, which would entitle them under the divine arrangement at the close

2H182

of the Millennial age, to be ushered into the everlasting Kingdom of God.

The gathering to judgment will be a gradual one, not all at the same moment, not all on the same day, not all in the same year. All nations will be gathered, however—first the living nations; subsequently, gradually, more and more will be gathered from the tomb, until all the race shall be assembled excepting those who have been favored in advance during this Gospel age. All shall see the King in his beauty, shall discern that they are living under the reign of Immanuel, shall realize that the clouds and darkness of this present time of evil, of sin, of Satan, have rolled away and a new dispensation has been inaugurated, and that no longer will it be necessary to suffer for righteousness' sake but only for evil doing. The work of separating will be a gradual one, and will not be fully completed until the close of the Millennial age. Each member of Adam's race will have a full opportunity for not only receiving instruction in righteousness, but for making his personal decision as respects the same. In other words, each will have an opportunity for the development of character. Those who either refuse or neglect the opportunity for forming characters which God could approve as worthy of life eternal, will be amongst the goats, while all who will form characters in accord with the divine arrangement and plan will be amongst the sheep.

### **THE REWARDING OF THE SHEEP**

The rewarding of the sheep and the punishing of the goats will come at the close of the Millennial age. True, great blessings will be upon all during the Millennial age, upon each in proportion to his obedience to the divine standards, but only at the close of the age will the full reward be granted. The reward to be granted to those sheep is not the same reward which will be granted in the end of this age to the sheep of this Gospel age flock. The promise to the faithful sheep of this Gospel age is expressed by the Lord himself in these words, "To him that overcometh will I grant to sit with me in my throne, even as I have overcome and am set down with my Father in his throne;" "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron.

The promise to the sheep of the Millennial age is a kingdom promise, too, but does not pertain to the same Kingdom. They will inherit the kingdom which God prepared from the foundation of the world, from the time of Adam's creation. That kingdom was given to Adam originally; he was the first king of earth while in the image of his Creator. As it is written of him, "Thou hast made him a little lower than the angels and didst crown him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Psa. 8:5, 6

By disobedience father Adam lost the rulership and power in his kingdom, and the entire kingdom of nature has suffered in consequence. The reign of Christ during the Millennium will be for the purpose of lifting up so many of mankind as shall then desire to come back into full harmony with the Lord, lifting them up out of the mire of sin and out of the miry clay and horrible pit of sin and death, lifting them up to all that Adam was before he sinned — to the image and likeness of their Creator. This the Apostle Peter designates restitution (Acts 3:20, 21), which he tells us will begin at our Lord's second advent.

But even the obedient of mankind will not be fit to be entrusted with the kingdom of the world until absolute perfection shall have been reached, and the perfection of the race will not be attained, as we have seen, until the end of the thousand-year day appointed for the purpose, and then the worthy will be granted the kingdom of earth, the dominion under the whole heavens. With this transfer of the earthly control to the perfect man of that time. Christ's Millennial Kingdom or mediatorial Kingdom will end. In delivering the Kingdom up to the perfect and worthy members of the race he will be delivering it up to the Father, in full harmony with the Father's original arrangement, interfered with by original sin. What the glories of this earth will be when man, the king of earth, shall be restored to the image of his Creator, and when the earth itself shall be filled with the glory of God, no tongue can tell, no mind can properly picture; we can only wonder and praise and adore the loving God, whose provision has been so bountiful for every creature, every member of the fallen race.

### **THE PUNISHMENT OF THE GOATS**

A sharp distinction should be drawn between the heavenly promises and heavenly rewards which are for the Church, selected or elected during this Gospel age, and the earthly rewards, the earthly kingdom and earthly paradise blessings which are to be provided for the remainder of mankind willing to be in accord with the Lord under the favorable terms as they will then be presented to them. If the earthly blessings will be glorious the heavenly blessings will exceed in glory, for

“Eye hath not seen neither hath ear heard, nor hath it entered the heart of man, the things which God hath in reservation for those who love him,” “for the called according to his purpose.” —1 Cor. 2:9; Rom. 8:28

2H183

The goat class will not be punished for such crimes as are common today, murder, theft, arson, blasphemy. They will be punished because of a failure to develop properly the spirit of love, for love is the fulfilling of the law, and none can meet the divine approval except those whose sentiments will attain to the degree of loving Jehovah with all their hearts, minds, being and strength, and their neighbors as themselves. The sheep of the Millennial age, we may be sure will attain to this love, which God’s law marks as the proper measure of God-likeness; and the goats of the Millennial age, we may be equally sure, will be the ones who will not have this God-likeness.

The Lord represents the goats as being the associates or companions of Satan and the fallen angels. Satan lost his perfection and purity and harmony with God through disobedience inspired by ambition, and so this goat class is represented as having some of Satan’s characteristics — as being unfaithful to the Word and Spirit of the Lord. Hence they, as well as Satan and all in harmony with him, are denominated accursed, “condemned.”

### **THE EVERLASTING FIRE**

Verse 46 explains, “These shall go away into everlasting punishment,” and in verse 41 the punishment is referred to figuratively as everlasting fire. This is the special point on which we are opposed by many of the Lord’s people, who, we think, misunderstand the teachings of his Word, because still more or less under the baneful influence of the smoke of the Dark Ages. It will be admitted that in our Lord’s parables figures are used: for instance, in one wheat and tares, in another sheep and goats. The tares are represented as being bundled and burned, likewise the goats are to be burned. But our dear friends forget that if the tare is a symbol and the wheat is a symbol so must the garner be a symbol and the fire a symbol. Likewise as the sheep is a symbol and the goat a symbol, the fire must be a symbol.

The next point is, What does fire symbolize? We answer that it always symbolizes destruction. No one even knew of a preservative fire. The thought of destruction is always associated with it. Thus in Revelation, for instance, we are given a symbolical picture of a lake of fire and brimstone, and immediately after we are given a key to the symbol in the words, “which is the Second Death.” Fire represents destruction, and brimstone represents one of the deadliest gases known. The Lord has thus, in the figures used in the

Scriptures, particularly guarded us against the thought of preservation of life in this punishment. Furthermore, there are other Scriptures that are not symbolical, which are not parabolic, which tell definitely what the punishment of the wicked is to be.

It is our duty in seeking the interpretation of the Scriptures to interpret symbols and parables by literal statements. Let us hear, then, from the Scriptures what is the punishment for sin. The Apostle Paul refers to sinners and the punishment that would be brought upon them saying, “They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.” Here we have it plain enough; the punishment is not everlasting torture but everlasting punishment destruction, or reversing the statement everlasting destruction is everlasting punishment. Again we read, “All the wicked will he destroy;” again, “The soul that sinneth, it shall die,.” Everything in the Scriptures agrees with this thought, that the punishment that God has prepared for those who are finally incorrigible is the Second Death, utter destruction of the being, without hope of recovery, without hope of another redemption, without hope of another resurrection, without hope of any opportunity of any kind — “They shall be as though they had not been.”

### **“INTO EVERLASTING PUNISHMENT”**

The Greek word here rendered everlasting is not as strong as our English word which represents it. However, on this point we raise no question; it is the same word that is used in referring to everlasting life which will be granted to the sheep. It may be well, however, to notice that life, being the Lord’s gift to the sheep, implies that no life will be given to the goats—it thus implies the kind of punishment which the Scriptures describe, namely, a death punishment, an extinction of life; and this will continue forever, as we have seen.

The Greek word here rendered “punishment” does not signify torture nor imply pain. The Greek word is “kolasin,” and literally signifies restraint. It is thus used in secular Greek writings, as, for instance, we read, “The charioteer restrains (kolasin) his fiery steeds.” It may mean more or less of restraint. In the case of the goat class the assurance is that it signifies complete restraint, the restraint of death, into which Satan and all who are in sympathy with him and his rebellion against the divine regulations will be restrained to the full — destroyed in the Second Death.

We submit to the candid hearers that this parable rightly interpreted is full of meaning to the Lord’s people, showing not only how the seed of Abraham, the elect

with Christ at the Head, will soon be the King of the Earth to reign during the Millennial age, to

2H184

bleed the world, to judge the world, to uplift the world, but how, also, all mankind will assuredly be brought under the restraint of that judgment day and its assistances, and how after the enjoyment of those blessings the tests will be finally unto life everlasting or death everlasting, according to the character developed by the children of Adam — according to whether they develop the sheep character of docility and obedience or the goat character of waywardness and self-assertion. The Lord's provision, as the Apostle points out, is —The gift of God is eternal life through Jesus Christ our Lord, but the wages of sin is death.

*The National Labor Tribune, May 7, 1905*

## **THE KEYS OF THE KINGDOM OF HEAVEN**

Pastor C. T. Russell was with his home congregation Sunday. The services were held in Carnegie hall, Allegheny, Bible House chapel being too small for the occasion. The topic was the "Keys" given to St. Peter. It was announced that two weeks from last Sunday, namely, on the 21st inst., Pastor Russell would speak in the same place from the text, "Upon this rock will I build my Church." The text for Sunday afternoon was, "I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19) The discourse follows:

Much of the language of Scripture as well as much of our everyday conversation is in figures of speech. Indeed, mental imagery is the basis of all language, and the more poetic the temperament the more clearly this will be comprehended and appreciated. The giving of keys to St. Peter symbolically represents to our minds the thought of some doors that up to that time had been closed, locked, and which Peter was to have the honor of opening. We aren't to think that Peter was given the keys of heaven, as though heaven up to that time had been a closed prison. He did not receive the keys of heaven. That is an erroneous thought which many have gathered from our Lord's words without the slightest authority. The statement reads explicitly enough, "the keys of the kingdom of heaven."

The expression, "the kingdom of heaven," was familiar to the Jews, because for many centuries they had been waiting for the fulfillment of God's promise that a kingdom of heaven should be established in the earth for blessing all the families of the earth, for the overthrow of evil and the lifting up of the standard of righteousness and truth. The Jews understood that this kingdom could not come, could not be established, except through the power of Messiah, and hence their hopes for their kingdom blended with their hopes for Messiah and their anticipation that they would be the favored people of earth under his regime.

Our Lord at his first advent in all of his teachings fostered this idea, assuring the disciples that as the Father had appointed the kingdom to him, he would share it with his faithful followers, and that the faithful of his disciples should sit with him in his throne in the regeneration" — in the times of restitution. (Acts 3:19-21) It was this Kingdom they were to hope for at his second advent and for it they were to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

Thus seen the Kingdom in reality is still future, still waited for, still hoped for and prayed for; but it had an embryo beginning directly after the Lord had paid for the world the ransom price of his life at Calvary. When he rose from the dead his apostles were commissioned to proceed with the work of telling the good tidings that the world had been redeemed, and inviting those who believed to turn from sin, to become Christ's disciples, and to lay down their lives in his service, trusting for reward that they should constitute the Kingdom class, the Royal Priesthood, under and in conjunction with their Savior. All who would take these steps of faith and obedience and consecration were to be recognized by the Lord and by each other as the respective heirs of the Kingdom — the Kingdom class.

It was understood that all thus joining the Kingdom class were probationary members only, and that a full acceptance to Kingdom honors depended upon faithfulness. Hence the exhortation of the Scriptures to all of this favored class, called the elect, is that they shall persevere and make their calling and election sure by so running as to obtain the great prize, the great privilege, the great honor to which they have been called and accepted in Christ.

2H185

### **THE FIRST DOOR OPENED**

From the foregoing it will be seen that the use of the keys in opening the doors of the Kingdom had nothing whatever to do with any sectarian system. It was not the Methodist kingdom, nor the Presbyterian nor the Roman Catholic nor the Lutheran nor the Baptist nor any other earthly system that Peter was commissioned to open. None of these systems mentioned were dreamed of in the days of the apostles. The keys were to be used in connection with the Lord's Kingdom — to open the embryo kingdom to all who were of the condition of heart above described, and who had the hearing ear. Although the Kingdom of heaven had been promised, had been hoped for by the Jews for centuries, there had been no opportunity for entering it because the door was closed, and that door could not be opened — that is to say, no Kingdom of heaven and no blessings of restitution through that Kingdom were possible —until first Christ Jesus our Lord and Head had paid the great penalty for the sins of the whole world.

From the time of our Lord's baptism and consecration unto death, the work of redemption having begun, the work of proclaiming the Kingdom was due, and hence the message of Jesus and his apostles was, the Kingdom of heaven is at hand. Repent and believe the good tidings. Our Lord described the situation saying, "The

law and the prophets were until John; since then the kingdom of heaven is preached and every man presseth into it," or, properly, every one should seek to enter it.

But although our Lord collected a goodly number of disciples during his ministry, about five hundred of whom were counted worthy to be witnesses of his resurrection, nevertheless none of these were actually received into the Kingdom relationship, into an adoption of the holy Spirit, until after our Lord had finished his sacrifice, had risen from the dead, had ascended up on high, had appeared in the presence of the Father on our behalf and had appropriated to believers a share in the merit of his sacrifice. Then the holy Spirit was shed forth upon those who had received Jesus, and was to them an evidence of their acceptance with the Father as prospective members of the Kingdom of God's dear Son, as prospective kings and priests under our Lord as the great King and High Priest of our profession. They would be tested, but the position granted them was sure to them if they maintained the earnest and loyal sentiment of heart with which they already had made consecration. The Lord's grace would be sufficient for them and keep them and develop them, working in them to will and to do his good pleasure, instructing them and fitting them for joint heirship in the Kingdom.

It was at this juncture, just when the Lord had endowed all those who had already made consecration during his ministry and had himself admitted them into this Kingdom relationship—at this juncture Peter was to use his key and to throw wide open the door into this Kingdom class. How successfully he used this key or authority to throw open the privileges of the Kingdom is clearly stated in the account of the preaching done immediately after the holy Spirit was poured out. The other apostles, of course, were associated in the work and assisted, but Peter was the leader and chief spokesman in that opening work of the Gospel dispensation, in the invitation then extended to all the Jews to purge themselves from their sins through faith in the Redeemer and to accept the conditions of the Kingdom, as we read—"Peter, standing up with the eleven lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken to my words ... This is that which was spoken by the Prophet Joel... Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the holy Spirit," etc.

So powerfully was the key of the Kingdom used by the Lord in the hands of St. Peter that 3,000 believers were found and brought in through the door thus opened—six times as many as had accepted our Lord during the three and one-half years of his ministry. It was not that Peter



was thus powerful and a more eloquent preacher than he had ever been before, it was not that he was superior to his Master, but that the time had come for the throwing open of the door to the Israelites indeed in whom there was no guile, and the Lord's providence and holy Spirit directed and overruled so that this great work was accomplished—so that those previously the Lord's he granted to see their privilege of entering into the Kingdom class.

For three and one-half years after Pentecost the blessing of the Lord was upon the Jews according to his promise, up to the end of their symbolic week of favor. That week of years, seven years, began with Jesus' baptism, and in the midst of it, as the prophet had foretold, Messiah was cut off, not for himself but for the sins of the people. The remaining half of the week, three and one-half years, marked special, continued favor upon natural Israel for the gathering out of them of all the Israelites indeed in whom there was no guile. During this time, God's favor being still confined to Israel, the Gentiles had neither part nor lot in the matter. But at the end of that seventieth week, namely, three and a half years after Pentecost, God's favor was due to extend beyond Israel to all Gentiles who were in a proper condition of heart. There, as the Apostle Paul explains, the middle wall of partition was broken down, and the

2H186

Gentiles obtained opportunity to share in all the blessings of the Kingdom as fully and thoroughly as the Jews.

### **THE GENTILE DOOR OPENED**

At this juncture, at the proper time for the opening of the door for the Gentiles into the Kingdom privileges, it was proper that the Lord's grace toward the Gentiles should be manifested and that he should use some instrumentality in this manifestation. Angelic beings could have been used, any of the apostles or any of the other loyal brethren could have been used of the Lord, but, in harmony with his promise that Peter should have the keys to the Kingdom, the Lord used him in the opening of the door of divine favor to the Gentiles.

We all remember the narrative—how Peter, like the other apostles and believers, understood that divine favors were exclusively for the Jews, and accordingly confined their efforts for those three and a half years to the Jews. At the same time there were amongst the Gentiles some equally as devoted, equally as sincere, equally as zealous for the Lord as amongst the Jews. One of these, Cornelius, revered God, prayed to him, frequently gave much alms, and in general lived a very model life, but being a Gentile he was outside the wall,

he was shut out from entering the door that was opened by Peter, which was only a Jewish door, a door of favor which belonged to that people by divine arrangement. Now, however, the seventy weeks of favor having expired, the Lord would begin to show his favor to the Gentiles, to take out of them a people for his name, to be one with those selected from amongst the Jews.

Accordingly God sent a message to Cornelius by an angel, assuring him that his alms were appreciated by the Lord and that his prayers were heard and that he should send for Peter to open the door before him that he might enter into the Kingdom class. He sent his servants, God in the meantime preparing Peter to respond, although the whole proceeding was contrary to the prejudices of himself and his nation, of centuries standing. The message was to send for Simon Peter who when he was come, should "tell him words" which should be to the saving of himself and his house. The telling of the words was the preaching of the Gospel, the explaining to Cornelius of how Jesus the Son of God had come into the world for our redemption, how he was made flesh, holy, harmless, undefiled and separate from sinners, how he gave his human life as our ransom price, how his faithfulness and acceptableness to God were indicated by his resurrection, how he had ascended as the Mediator, how already through faith

in him many of the Jews had realized their sins forgiven, covered, and had been received into fellowship with God, to be prospective heirs in the Kingdom. As Peter explained the situation Cornelius accepted the thought and believed, and the time having come for the acceptance of such as he, St. Peter's words were blessed to his heart and the Lord poured out his spirit upon Cornelius, a Gentile by birth, as he had previously, at Pentecost, done upon those who were Jews by birth. Thus the second door was opened—the door to the Gentiles.

### **THE FIRST DOOR CLOSED**

National favor to the Jew ended at the time of our Lord's crucifixion, as he said to them five days before when he rode on the ass, "Your house is left unto you desolate. For I say unto you, Ye shall see me no more till ye shall say, Blessed is he that cometh in the name of the Lord." As a nation Israel has been without divine favor since, but the time is not far distant when at the second coming of our Lord many of that people shall say indeed, "Blessed is he that cometh in the name of Jehovah," and shall receive him, as the Apostle Paul distinctly points out in Romans 11:25-36. After the national rejection of Israel the special individual favor of God was with that people, as we have just seen, for three and a half years.

Subsequently, notwithstanding the breaking down of the middle wall of partition at the time the door was opened to the Gentiles, nevertheless Israel stood first in the Lord's great plan; as the Apostle Paul points out, it was necessary that the Gospel should first be preached to you (the Jews), but also to the Gentiles. The full end of favor to the Jew, in every sense of the word, was reached in A. D. 69, when their entire system and polity were overthrown, not to be restored in any sense or degree until after Spiritual Israel shall have attained the Kingdom. Then, as the Apostle points out, they (Israel after the flesh) shall obtain mercy through your favor — through the favor of the Gospel Church, which will then be glorified with the Lord as Spiritual Israel. At that point, therefore, A.D. 69, the Jewish door of favor closed, and since then they are privileged to enter the Kingdom of heaven class only upon the same terms and conditions as the Gentiles.

### **THE OTHERDOOR WILL SOON CLOSE**

The doors to the Kingdom class were not designed to stand open forever. One of them, as we have seen, has already closed; the other will close as soon as the fore-ordained number of the elect shall have made their calling and election sure. The fact that one of these

2H187

doors has stood open for eighteen centuries should not deceive one into thinking that it will never close. Our Lord himself in one of his parables illustrates this matter, saying that when they that were ready went in to the marriage, the door was shut. The fulfilment of this will be that when the last member of the elect Church shall have been fully accepted, graduated, there will be no further opportunity for entering into the Kingdom class.

We are not saying that the door of mercy will be closed. God forbid! On the contrary, as the Scriptures declare, God's mercy endureth forever—to a completeness—until all whom he sees would profit by his mercy shall have had the fullest opportunity and until all others shall have been destroyed in the Second Death.

It will be a happy day for the world when the door into this Kingdom class shall close. For centuries the whole creation has been groaning and travailing in pain together, waiting—waiting for the consummation of this feature of the divine plan—waiting for the gathering of the Lord's jewels from every kindred, people, nation and tongue—waiting for the Royal Priesthood to be complete—waiting for the glories of the Kingdom of heaven then to shine forth, and its power then to be exercised, for the restraining of evil and for the uplifting of all who, under the light of that glorious day, shall

aspire to righteousness and harmony with God. The Apostle's words are, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." Rom. 8:22,19

The Apostle elsewhere says, "Beloved, now are we the sons of God (but not glorified); and it doth not yet appear what we shall be (how glorious, how powerful); but we know that when he shall appear we shall be like him, for we shall see him as he is." The Son of God, our great Redeemer, finished his work eighteen centuries ago, and in the interim has been working in his people to will and to do of his good pleasure, working in them through the experiences and trials and disciplines and oppositions of this present time to prepare them to be his associates and joint-heirs in the great work of blessing mankind. Let us, then, thank God that the company of the elect will soon be complete and that the door will be shut and that shortly thereafter the great blessing of all the families of the earth will ensue.

### **MAKING OUR ELECTION SURE**

Meantime, dear friends, the thought that the company of the elect will soon be complete and that the door into that honored position will soon be closed, is a momentous one to us. It should not cause us alarm, but, as the Apostle expresses the matter, it should cause us fear. He says, "Let us fear, lest the promise being left us of entering into his rest, any of us should seem to come short of it." To have heard with the ears of our understanding respecting the wonderful Kingdom for which God has been preparing for six thousand years and which is to be his instrumentality for the blessing of all mankind, and to have seen our privilege of becoming members of that Kingdom class and to have entered into covenant relationship with the Lord with this in view and be counted in as prospective members of that Kingdom, and then to come short of it, to miss it—to fail to make our calling and election sure—would indeed be a sad disappointment to us, a loss compared with which all earthly losses would be as dross and, as the Apostle declares, unworthy to be compared with the glories which, if faithful, shall be revealed in us. Let the thought inspire us to greater personal zeal, to greater faithfulness in following in the footsteps of our Lord in all of life's affairs. Let the promises gird up the loins of our minds and make us strong and courageous to be, to do and to endure according to the Lord's good pleasure, assured that all things are working together for good to them that love him and are called according to his purpose.

### **THE DAY OF TROUBLE**

True, the Scriptures speak of the closing of the period in which the door to the Kingdom class shall be shut as being one of fiery trials. But as we come to understand more fully the divine program we perceive that even

these trials and sorrows that are coming upon the world are intended of the Lord to work out eventually a blessing. That is to be a time of trouble such as was not since there was a nation, a time of anarchy and confusion and general distress, symbolically pictured in the prophecies under the figures of fire, cyclones, floods and storms.

All this is but the plowshare of the Lord breaking up the fallow ground of the world of mankind in general, to prepare them for the messages of peace and blessing and the glorious opportunities which will immediately follow the trouble—when the Kingdom of God’s dear Son shall shine forth as the Sun of Righteousness to scatter the darkness and mists of ignorance and prejudice and sin, to enlighten and to bless and to refresh the world of mankind. Thus rightly viewed in the light of divine promise these troubles are Millennial harbingers, in which, while sympathizing with the world and its bitter experiences, we can nevertheless rejoice greatly, praying, “Thy Kingdom come, thy will be done on earth as it is done in heaven.” If, therefore, by God’s grace we have gained access into this Kingdom class, let us hold fast to all the blessings which we have

2H188

received, let us hear the word of our Master assuring us that if faithful he will not blot our names out of the book of life and will not apportion our crowns to others. Rev. 3:5-11

*The National Labor Tribune, May 14, 1905*

## **THE MAN OF SORROWS AND GRIEF**

Tiffin, O., May 14, 1905—Pastor C. T. Russell spoke twice here today to large and attentive audiences. His evening discourse, which we report, was from the text, “He was despised and rejected of men, a man of sorrows and acquainted with grief.” Isa. 53:3

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Goodness and sorrow do not naturally associate themselves in our minds. Neither does the statement, “He who sins shall suffer,” commend itself to us. We cannot suppose that our great Creator and the holy angels of the heavenly hosts are sad, sorrowful, grief-stricken: on the contrary, we naturally and properly associate with the heavenly purity the thought that there’s no night there, no clouds, no shadows, no pain, no sorrow, no crying, no dying; and yet, the same Scriptures which assure us that our Lord Jesus was holy, harmless, undefiled, separate from sinners, picture him to us as

having been a man of sorrows and acquainted with grief. Why is this? Why were our Lord's experiences so different from what we should have expected from one who was perfect?

The Scriptures clearly set forth that sin is the cause of all our sorrows, our troubles. Hearken to the Apostle: "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men for all are sinners." Rom. 5:12. Our sorrows, then, are parts of the penalty for sin, evidences of the death sentence working in us as transgressors of the divine law. True, this sentence came not directly upon us but upon our first parents; yet having inherited from them all that they could give us we find that inheritance an imperfect or cursed condition. "We are born in sin, shapen in iniquity." "There is none righteous; no, not one." Thus we readily account for our sorrows, our pains, our troubles—in that we are sinners. Our question, however, is, How and why was our Redeemer a man of sorrows and acquainted with grief, since he was not a sinner, since he was not the inheritor of the weaknesses and imperfections common to the human family, but had his life directly from the Father, transferred from the heavenly condition?

### **WHAT AND WHY HE ENDURED**

A little reflection proves to us that our Redeemer, who knew no sin, and whose previous association had been with the Father and the holy ones in heaven, transplanted from the heavenly to the earthly condition, from the heavenly surroundings to the sinful surroundings of fallen humanity, would realize the gloom and blight of sin and death far more than any of Adam's race, than any of those with whom he mingled. They had been born amidst the gloom of sin, the weakness and depravity resulting therefrom and the sorrow and dying connected therewith. Never having known other conditions they had become considerably inured to those surroundings, even as mankind are today. For, notwithstanding the Apostle's declaration that "the whole creation groaneth and travaileth in pain together," there are many of our race who do not sufficiently realize their condition to groan for themselves. Blunted physically, morally and mentally, stunted and stupefied, they are unable to comprehend the depth of their miserably fallen condition, and to some extent their ignorance and stupor is blissful to them. On the contrary, we must see that it would have been impossible for our Lord Jesus to have been anything else than a man of sorrows and acquainted with grief, considering how his heart was noble, pure, true and loving, and that he was suddenly immersed into so uncongenial surroundings.

Take an illustration from our own experience. Let one who had been reared under conditions socially and physically favorable, with refined sentiments and es-

thetic tastes, visit heathen lands and witness their degradation or visit the slums of his own land and come in contact with the degraded, depraved, “submerged,” and his feeling will be that of extreme revulsion, the sights and sounds and odors will nauseate him in every sense of the word, and, in proportion as his heart is tender and full of sympathy with others, he will feel sorrow and grief for the unfortunates — more than they feel for themselves. Accustomed to such surroundings

2H189

they have gradually become inured to them and have even learned to take a certain measure of pleasure in the sights and sounds which so grate upon and grieve the more refined. From this standpoint we may well see that it is no wonder that our Lord, although previously accustomed to fulness of joy, when transplanted to human conditions was pre-eminently the man of sorrows and more acquainted with grief than others.

### **OUR GRIEFS, OUR SORROWS**

The context corroborates this thought, saying, “Surely he hath borne our griefs and carried our sorrows.” It was our condition which moved our dear Redeemer to sorrow and grief in sympathetic compassion; it was our helpless and pitiable condition as condemned sinners that induced his tears, for “Jesus wept.” Not a word throughout the Scriptures to the effect that Jesus laughed—the surroundings as viewed from his standpoint were too serious. A race was under sentence of death, and mentally, morally, and physically diseases were preying upon it and bringing it down to the tomb. The picture is enough to excite the sympathy of all—a race created in the image and likeness of God, in harmony with his beneficent arrangements for its peace and prosperity and everlasting life, had fallen to the wretched condition which surrounded the Savior; and although the Jewish nation had possessed much advantage every way in that God’s favor was manifested toward it through the Law, through the testimony of the prophets, etc., so that it was on a higher moral plane than the remainder of mankind, nevertheless even amongst those with whom the Master associated it must have seemed terrible to him that, instead of love and pity and sympathy and brotherly kindness and gentleness and patience and all the graces of the Spirit to which he was accustomed, he should find the very reverse spirit prominent amongst men—the spirit of selfishness, hatred, anger, malice, strife, idolatry of name and fame and wealth, an almost utter blindness to that love and loyalty to God which should fill their whole hearts and to the Golden Rule which should guide their conduct one toward another. No wonder our Redeemer was a man of



sorrows and acquainted with grief—sorrow for us, grief for our conditions.

### **“THE JUST FOR THE UNJUST”**

But to have merely sorrowed for us and had grief for our deplorable condition would have advantaged us little: something more was necessary, and that our Lord did for us. There was a penalty against Adam, in which all of his posterity shared by inheritance. His was a death sentence (not an eternal torment sentence). It reads, “Ye shall surely die”—“Return to the dust from whence thou wast taken”—“The soul that sinneth, it shall die;” and because all souls had proceeded from Father Adam’s loins, every soul of man was under this sentence because imperfect, unable to commend himself to God. The thing necessary first was more than sorrow and grief and sympathy, and this necessary thing our Lord did for us as a race. He died as the Apostle declares, “Christ died for our sins according to the Scriptures,” and again, “He died the Just for the unjust that he might bring us to God.” This was indeed sorrow and grief and sympathy taking on a most practical form, paying the ransom price for the sins of the whole world.

We have no sympathy with those who claim to be wiser than what is written, who claim that the death of Christ was not necessary as the propitiation, satisfaction for our sins. We have no sympathy with the suggestion that God did not require a sacrifice. Everything in Scripture as well as all the facts of history show that without the shedding of blood there is no remission for sins. The penalty for sin being death, the world’s condition was hopeless unless a Redeemer took the place of the first transgressor, through whom the entire race fell under the curse, the death sentence. Unless that death sentence were met by one holy, harmless, undefiled and separate from sinners there never could be a resurrection of the dead, there never could be a recovery from the power of the tomb, the power of sheol, the power of hades. There never could be a Millennial age, “times of restitution,” so long as the original sentence stood against the race.

### **“BOUGHT WITH THE PRECIOUS BLOOD”**

It is in line with this that the Scriptures everywhere hold out the thought that our race has been purchased by the Redeemer, that we are bought with a price, even the precious blood of Christ—bought from the sentence of Justice, the price of our Lord’s sacrifice being paid to justice and in harmony with the divine plan wherein was manifested both the love and justice of God. This is the essence of the Gospel—Jesus has died, and there is remission “through the merit of his sacrifice;” the sins and imperfections of our race can be passed over by divine justice, and those once condemned to death can have opportunity of attaining life everlasting through him who loved us and bought us with his precious blood.



Whoever hears the message has the opportunity of accepting the Life-giver and becoming his follower. True, not many hear of these good tidings clearly and distinctly in the present time; but the assurance is that in due time all the blinded eyes shall be opened and all the deaf ears unstopped—all shall know of God's mercy

2H190

and goodness and love and provision. It is in view of the ultimate results of this great redemptive work that the angels sang at our Redeemer's birth—"We bring you good tidings of great joy which shall be unto all people. For unto you ... a Savior which is Christ the Lord."

### **THE DELIVERANCE IS DELAYED**

The inquiry is a reasonable one, Why has not the curse of death been rolled away from humanity if it be true that Jesus paid the ransom price—that he redeemed us through the sacrifice of his life? We reply that God's ways are higher than man's ways, God's plans are higher than man's plans. God has purposed a higher and grander and more thorough-going salvation than man ever dreamed of. He proposes a salvation unto the uttermost for all who will come unto the Father through him, through Jesus.

The work of salvation is divided into two great sections, one of which is already operative, the other to begin where the present one ends. This first section of the divine plan of salvation relates to the Church, a little flock, and to a household of faith, both separate and distinct from the world in general, which is not now being particularly dealt with. The message of the justice of God, the fallen condition of man, and the remedy provided in Jesus, are promulgated now that those who have the hearing ear may be attracted and may receive a blessing. This blessing, which is of faith, can not reach all now, neither is it the divine plan that it should reach all in the present time. It is merely designed to take out of the nations a people for his name— "a little flock." (Acts 15:14, Luke 12:32)

A blessing comes promptly to those who now hear and see even a little if they will obey, and we properly enough speak of them as saved from the time that they accept the Lord and consecrate their hearts to him; but when we thus express ourselves that they are saved, we are speaking by faith in God's promise, speaking of "the Lord and Savior Jesus Christ." We speak of being saved in the sense that sin has no longer dominion over us. We speak of being saved from death because we have faith toward God in a resurrection of the dead, but the actual salvation is to be brought to the Church and to the household of faith at the second coming of the Lord, for,

as the Apostle declares, “We are saved by hope”—not saved actually and will not be until our resurrection change shall complete, finish that of which we already have a foretaste in our hearts through faith.

### **WE SHARE HIS SORROWS AND GRIEFS**

Those who in the present time experience salvation to the extent of receiving the holy Spirit, the holy mind of the Lord, are thereby lifted to new experiences and prompted to view matters from much of the same standpoint that Jesus viewed them. These disciples of Jesus are enabled to take his viewpoint in looking at sin and at the fallen condition of the world in general, at its meanness, its selfishness; and to these come measurably the same sentiments which filled our Master’s heart. They proportionately become more deeply sensible of the sorrows of the world and of grief for the world. Not that it is possible for them ever to have as deep an appreciation of these matters as did the Master, but that in proportion as they have his mind, his disposition, his spirit, they view matters from his standpoint. Thus he tells us to “Rejoice with those who do rejoice, and to weep with those who weep;” thus he tells the same class, “Blessed are they that mourn, for they shall be comforted,” and again, “Verily I say unto you that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.” Matt. 5:4; John 16:20; Rom. 12:15

### **“JOY COMETH IN THE MORNING”**

The prophet has declared, “Weeping may endure for a night, but joy cometh in the morning,” the morning of the resurrection, the morning of God’s favor, the morning of the rolling away of the curse, the morning of the in-shining of the Sun of Righteousness to bless the world and to heal its sin-sickness, to dissipate its death conditions for all who will accept the divine favors then so freely bestowed. That, too, will be the time for the special joy and rejoicing of the Church, the household of faith. We will then enter into the joys of our Lord in the fullest sense, actual joys, everlasting joys, joys and rejoicing induced by the glorious conditions which will then obtain, and the glorious privileges of blessing the world of mankind shall then be ours. Meantime, however, there is a joy of faith and hope and trust which maketh not ashamed, because the love of God is shed abroad in our hearts.

### **TWO STANDPOINTS—SORROW AND JOY**

It would be a mistake for us to suppose that our dear Redeemer had no joys, and an equal mistake to suppose that his followers have no joys. We hold to the contrary that theirs are the real joys, such as the world can not appreciate. Of the Master we read, “Jesus rejoiced in spirit” From the standpoint of the flesh he was in very

unfavorable and uncongenial surroundings, but from the standpoint of his mind, his heart, he was in a very favorable condition. He delighted to do the Father's will; he had joy in realizing that the outworking of the divine plan would not only accomplish

2H191

the grand divine will, but accomplish the blessing of all the families of the earth, and incidentally his own glorification with the Father and a glory more than that which he had with him before the world was.

Our Master, addressing all of us who are his disciples, assures us that it is our privilege not only to enter into his sorrows and griefs but also sympathetically to enter into his joys, his rejoicing—by faith to realize the victory which he was granted and which he assures all who are his followers will share with him. Even while we are privileged to suffer for righteousness' sake, for obedience to the Lord, we may still rest upon the assurance, "Your sorrow shall be turned into joy," "My joy shall remain in you, that your joy may be full." In harmony with this we find the Scriptures testifying that the followers of Jesus were always rejoicing, in everything giving thanks.

Even in trials and difficulties and persecutions, in prison and with bleeding backs from stripes received, the Apostles were enabled to sing praises to God and to thank him for the privilege of being associated with Christ in the sufferings of this present time, in an anticipatory sense, for the pleasure of being associated with him in the glories that shall follow. Such joy the world indeed can neither give nor take away. Such joys are not for those who have earthly joys to the full in the present time, but rather to those who because of faithfulness to the principles of righteousness, to the Word of the Lord's testimony, are to some extent dis-esteemed among men, ostracized, whom the world knoweth not because it knew not their Master, because it is still blinded to its own fallen condition and alienation from God and righteousness, because the eyes of its understanding have not yet been opened to see its true condition and needs and the divine provision for these.

### **DESPISED AND REJECTED**

It may appear to some that Jesus is no longer despised and rejected of men, and that his followers are no longer despised and rejected. How is this? Have matters so changed? Have the Lord's words ceased to be true?—"Marvel not if the world hate you; ye know that it hated me before it hated you." Has the world ceased to despise and reject Jesus and his followers?

We reply that at the first advent the multitude said, "Never man spake like this man." They did not despise his message in every particular. We remember that great multitudes followed him because they saw the miracles that he did, and because they ate of the loaves and fishes which he had provided. So today there are some who follow the Lord as disciples, but few who are willing to take up their cross and follow him. There are multitudes who are ready to declare that the sermon on the mount represents the highest ideals ever presented to humanity, but very few of those who thus commend the ideals of the sermon on the mount would confess themselves to be followers of the Lamb, or confess that they lived or endeavored to the best of their ability to live in harmony with the holy precepts which they to some extent commend.

There are many who partake of the loaves and fishes of civilization and who realize that the name of Jesus is somehow connected with many of the blessings which are now common to civilized nations, who, nevertheless, are far from being footstep followers of the meek and lowly Jesus. The multitudes who followed Jesus crying "Hosanna!" and the multitudes which testified to the gracious words that proceeded out of his mouth, the multitudes who followed him because, as he said, of the loaves and fishes, were not in evidence when the High Priest and scribes and Pharisees, moved by jealousy, sought the Lord's life. So today, men who commend some of Jesus' teachings would not be inclined to disturb themselves if doctors of divinity and high priests and scribes and Pharisees should for claimed political reasons seek to suppress those who most loyally seek to walk in accord with the Master's teachings.

### **"WE WILL NOT HAVE THIS MAN"**

The Jews were willing to concede that our Master's teachings were grand in many particulars, but they did not wish to be put under such restraints—they would not have him for their Master, their king, their lawgiver. "We will not have this man to reign over us," is the way the Lord describes their attitude, and herein the world differs from the true followers of Jesus, who so desire that Christ shall be their King, that his will shall be done in their hearts, that they may please him more and better day by day. They "delight to do his will." Not so the world and the merely nominal Christians who approve some of the Lord's beautiful sayings. They esteem him not as a ruler; they prefer to keep the reins of their own hearts in their own hands—yea, they prefer their plan to his even as respects the establishment of his Kingdom and the method by which the world shall be blessed. They have plans of their own, schemes of their own. Their prayer is, Our wills be done on earth; yours, O Lord in heaven.

The true disciples of Jesus accept his will, his plan, and pray: “Thy Kingdom come, thy will be done on earth as it is done in heaven.” Very soon the prayers of this class will be answered: very soon they, with Christ, as his glorified Church, shall be associated in his Kingdom, shall sit upon his throne, changed by resurrection power to the glory, honor and immortality of the divine

2H192

nature, and associated with Jesus in the ruling and blessing of all the families of the earth, purchased by his precious blood.

Then will come their time of special rejoicing, and, thank God, it will not mean a permanent time of sorrow and torment and torture upon the world. The Scriptures, however, do intimate to us that the world in the present time is so out of accord with the Lord that a great time of trouble will be necessary to introduce the Millennial Kingdom properly—that the plowshare of trouble shall go deeply through the souls of mankind, that the fallow ground may be broken up and be prepared for the good message of salvation as the Lord and his then glorified Church shall make it known to every creature. We may well thank God, then, that in his wisdom and love he will not spare the world from those experiences which will be profitable to it, and that he has promised that when the judgments of the Lord are abroad in the earth the inhabitants of the world shall learn righteousness.

Meantime let those of us that have tasted that the Lord is gracious, who have covenanted to be his footstep followers, see to it that we refuse not a participation in the sufferings of Christ, that we may be counted worthy of a share in the glories to follow. The sufferings last only until the closing of the Gospel age; the glories will follow immediately afterward, glories and blessings for the faithful and opportunities for blessing all mankind. Let us not only appreciate the sorrows of our Savior, but let us see to it that he is not despised and rejected by us as the King, the Ruler of our hearts— that, on the contrary, we call upon our souls and every power within us to praise and laud and magnify his name, and to show forth the praises of him who hath called us out of the darkness into his marvelous light.

*The National Labor Tribune, May 21, 1905*

## **THE ROCK-BUILT CHURCH**

Pastor C. T. Russell addressed a goodly audience Sunday afternoon at Carnegie Hall, Allegheny. His text and discourse follow:

“Upon this rock will I build my Church; and the gates of hell shall not prevail against it.” Matt. 16:18

What instruction can we draw from these words of our divine Master? Well would it have been for all of his followers down through this Gospel age had they given closer attention to the Master's inspired utterances and those of his heaven-directed apostles, and less attention to the speculations of men, however well intentioned, however wise in earthly lore.

As the "traditions of the elders" confused the Jews and made the Word of God of no effect, and thus hindered many from receiving our Lord at his first advent, so the traditions of the ancients—coming down to us through the creeds formulated during and following the dark ages—have tended to becloud the minds of many of the Spiritual Israelites, who today are much more in bondage to these traditions than they are aware of. Let us, dear brethren and sisters, as our eyes open wider to the facts, be the more on the alert to hold fast the precious Word and to reject any and everything for which we can not find authority in the inspired records. May the Lord bless to us our study of our text, that our minds may be clarified, our faith purified, our whole lives be more illuminated, and our way toward the heavenly City become more and more easy to follow!

### **ONLY ONE TRUE CHURCH**

The first thought that strikes us in connection with this text is that there is only one Church built by our Lord—only one Church properly to be recognized as his—"My Church." Throughout Christendom we see many churches of many names, some of them founded recently and others in the remote past, some having one hope and some another, some having one baptism and some another, some having one faith and some another, some having one organization and some another. Time would fail us to trace the history of these various organizations of churches. We can only briefly rehearse the matter as follows:

(1) There was the Church which the Lord founded in the twelve apostles and about five hundred brethren who believed on him, accepted his Messiahship, and became his disciples during his ministry. For these he prayed the Father on the night on which he was betrayed, saying, "I pray not for the world, but for them thou hast given me, That they all may be one; as thou, Father, and I are one: that (eventually) the world may

2H193

believe that thou hast sent me. Neither pray I for these alone, but for those also who shall believe on my Word." This true Church was formally recognized of the Father at Pentecost, and progressed in its appointed work of seeking out and building up in the most holy faith those who had the ears to hear and the hearts to receive the message that Jesus was the Anointed One who had died

for our sins, and who would ultimately deliver all who would accept the favor.

### **FORETOLD MIXTURE—"BABYLON"**

(2) As our Lord foretold in the parable of the wheat and tares, it was not long after the apostles fell asleep in death until the great adversary, Satan, brought in grievous errors in the name of Christ, and thus sowed tares amongst the "wheat." History shows that the tare-producing errors began to flourish in the Lord's Church and under his own banner early in the second century, and, as the Scriptures had foretold, the tare class had increased until the wheat was practically swamped. Meantime, gradually an organization sprang up which, while claiming to be of Christ, was really an organization of men along different lines from that which the Master laid down, and bound or organized, not with the cords of love—union with the Head—but with creeds, confessions, forms and ceremonies very different from the simplicity which the Lord and the apostles as his representatives had instituted. This organization established its headquarters at Rome, and gradually increased its power and influence, by fair means and foul, until it acquired such a prominence and predominance that those who adhered to the simplicity of the faith and practice laid down by the Lord and the apostles were gradually lost sight of, or, where noticed at all, were called heretics and were persecuted as such.

This condition of things prevailed for fourteen centuries. All this time there were, we believe, here and there solitary individuals, a "little flock," who held fast the faithful Word and who recognized no other organization than that which the Lord himself instituted, the organization in which each member is united to the Lord in faith, in love, in consecration, and thus united to each other. But these few were so insignificant in the eyes of the world, and in the sight of the great human system that overshadowed everything, that there may be said to be no history of them for all those centuries—indeed there is no history of this kind of Christians even yet.

(3) In the sixteenth century a religious reformation which had been working for some time broke forth. It had its sympathizers in every part of the civilized world, but for the time its chief leaders were Luther and his coadjutors in Germany, and Zwingli and his associates in Switzerland, and others of the same spirit in other parts, particularly in England and Scotland. The reformation thus begun was an attempt to go back to the simplicity of the early Church—the Church of Christ—the Church founded upon the rock, as declared in our text.



## SECTARIAN REFORMATION PROGRESSIVE

The result of this reformation movement we see all about us in the five hundred or more different denominations of Christendom. The motive in the organization of each of these systems undoubtedly was to go back to the original lines of the primitive Church which our Lord founded. But, alas, for human weaknesses, prejudices, ignorance and superstition: in every case, it would appear, a fragment of truth was grasped and combined with old errors from the dark ages, and became the pretext for a new name and a new organization fashioned, not after the original pattern, but corresponding more nearly to the form, style, bondage, etc., of the Roman Catholic “mother.”

In dealing thus with the facts of the case, we are not railing against the good intentions of the organizers of these various sects and parties. On the contrary, we hold that they have been more or less deceived and duped by the great adversary and deceiver, Satan. We give them credit for a considerable degree of honesty, but believe that worldly men with worldly motives, “tares,” had much to do with all these organizations. We merely wish now to call attention to the fact that none of these man-made institutions can properly claim to be the Church which our Lord in our text called “my Church.” Indeed, so far as we are aware, few if any now make that claim — though there was a time when practically each one of them claimed to be the only true Church. Now they recognize that none of these organizations were founded by the Lord, and very few in any denomination dispute our statement that their membership in earthly sects and denominations brings them no favor with the Lord, since they are organizations which the Lord neither established nor authorized, and that the only hope of any is in vital, personal union with Christ and with all who are his, outside of and without regard to any of these human organizations, good or bad.

We see, then, that the Church which Christ organized has existed all through the centuries—has been composed of all of those individuals inside and outside of man-made churches, sects, parties, and only these have ever constituted the one and only Church of the

2H194

Lord Jesus Christ. So many as see this matter clearly and distinctly will be ready to follow the command of the Lord to separate themselves from all human institutions, which the Lord designates Babylon—“Come out of her, my people, that ye be not partakers of her sins” (false doctrines and antagonism to those now seeking to lift up



the standard raised by our Lord and the apostles). Rev. 18:4

### **THE TRUE ROCK FOUNDATION**

Upon what rock did our Lord suppose to build his Church? Our Roman Catholic friends quote this passage with fervor and heat and boast that the Apostle Peter was the rock, and that they made him the first Pope of their Church years and years after he was dead, and on the strength of their having done this they claim that they are the only Church on the true foundation—Peter.

We must dissent from this view as unreasonable as well as unscriptural. We have already shown that the organization, creeds, ceremonies, etc., of the Church of Rome are wholly different from those instituted by our Lord and his apostles as set forth in the New Testament. Compare the two. We note carefully our text and its context to ascertain under what circumstances our Lord used these words and what rock he meant. The context shows that the people were beginning to discuss our Lord's personality—who he was—and our Lord took occasion to inquire of the apostles what they heard on the subject. Then he asked them their opinion, "Whom say ye that I the Son of man am?" Simon Peter answered and said, "Thou art the Christ (Messiah), the Son of the living God." It was this great fact, that our Lord declared to be the truth, which would build his Church. And it is so today: Every true member of the Church built upon the true foundation is resting his faith not upon Peter, nor upon the human Church organization but upon this great truth that Jesus was the Son of God and the Messiah who had so long been promised, whose mission it was in God's due time to bless the whole world by destroying sin and the wages of sin, death, and by destroying also all who after full opportunity continue in wilful sin.

Our Romanist friends fell into their error in supposing that Peter was the rock because of his having been the one who voiced this great truth respecting Christ's Messiahship, and because our Lord there associated his name Peter (Greek Petros, which means a piece of rock) with this great rock truth which he had expressed. The word rock in our text, in the Greek, is Petra and signifies a mass of rock. Thus we see that our Lord declared Peter one of the rocks or living stones who, with others, would be built upon this great foundation truth which Peter had expressed by divine inspiration. That the Apostle Peter had this same thought respecting the matter is evident, for in his epistle he speaks of the true children of God as living stones for God's temple, built upon Christ as the great foundation. 1 Pet. 2:4-5

## EXAMINING THE FOUNDATIONS

If we examine this rock-truth upon which the true Church was to be built, we find that a great many are building partly upon it and partly upon the sandy foundation of human theories. All who are truly consecrated to the Lord should seek to build their faith upon the full significance of this great foundation truth which our Lord commended as such. Unfortunately the word Christ has in a general way lost its real meaning. It is the Greek equivalent to the Hebrew word Messiah, but the Messiah thought is lost to many. In the Messiah thought we mean the thought which for centuries God had inculcated in the minds of the Jews respecting the great Deliverer of their race and the world of mankind.

The Messiah thought was the one the apostles had, which led them to recognize Jesus as not only the Redeemer of the world, but also the one who, in due time, after selecting his Church, after building it upon this foundation truth, would come a second time and establish in the world a reign of righteousness, with himself as the great spiritual, invisible King, all powerful in the subduing of sin and every evil, all powerful also in the blessing and uplifting of all who will turn from sin to God. This Messianic thought pervades all the writings of all the apostles, as, for instance, in Peter's declaration following the Pentecostal blessing— "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ (Messiah—at his second advent), whom the heavens must receive (retain) until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began." Acts 3:19-23

Whoever would get his faith properly built upon the foundation which the Lord declared to be the true one, should see to it that this declaration of our Lord's Messiahship has its proper prominent place in his faith, his hope, his aspirations, his joys in the Truth.

Another part of this rock-truth is that Jesus is the Son of the living God. Many there are in the pulpits of Christendom who gradually, insinuatingly, are introducing to their hearers the thought that Jesus was a mere man, that he was not "separate from sinners" (Heb. 7:26), that he had no prehuman existence, that he did not come down from above. Such teaching is off the foundation, and all who give heed thereto are

2H195

building upon the sand, and will surely suffer loss as a consequence. But while yielding to none in our reverence for the great ransom sacrifice which our Lord gave on behalf of the sins of the whole world, and in our admiration for the nobility of character which led him to

leave the heavenly courts to become a man that he might redeem us from the penalty of Adam's sin, and with highest appreciation of his subsequent resurrection to glory, honor and the divine nature, nevertheless we must fault those who falsely teach, contrary to the Scriptures, that Jesus was the heavenly Father as well as the Son of God—that the two were one in person, that he sent himself, that when he died it was the death of Jehovah, and that either

### **HIS DEATH WAS A SHAM**

and deception merely, or else the universe for a time was without a God. Such absurd statements have come down from the dark ages and find no recognition whatever in the words of the Lord and the apostles. Some mistakenly suppose that they thus add honor to our divine Master by claiming that he was Jehovah, for the time disguised in the flesh. But instead of adding honor, these dear friends unintentionally dishonor the Master and discredit his Word. It was himself that said, "I delight to do the Father's will," not his own; it was himself that prayed to the Father, and that without deception or fraud; it was himself who prayed in his dying hour to the Father; it was himself who, after his resurrection, declared to Mary, "I ascend to my Father and to your Father, to my God and your God." Those who contradict the Lord in these matters, and who assume to know more than he did on these subjects, are not properly on the rock foundation which he laid, and which distinctly recognizes him as the Son of the living God. Whoever may thus find himself drifting from the foundation should return thereto, otherwise he will surely suffer loss to the extent that he neglects the Master's word.

Neither did the apostles contradict the Lord and say that he was the Father, nor that he was equal with the Father. The highest declaration of homage expressed by them is in these words, "Him hath God highly exalted, and given a name above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth," "And that all men should honor the Son, even as they honor the Father." No uninspired man has the authority to add to the inspired utterances of God's Word, and none should have the temerity to do so. The Apostle Paul distinctly expresses himself on this subject, saying, "To us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:6) At a future time we may deal with this subject more exhaustively, but since this is a part of the rock foundation of our text, thus much attention is due to the matter here.

### **THE GATES OF HELL PREVAIL**

Our Lord's words in our text, declaring that the gates of hell shall not prevail against his Church, are seemingly

understood by the majority of Christian people. All educated ministers understand it, but they seem indisposed to communicate their knowledge to the people—probably for fear that they should gain thus a clearer knowledge of the true meaning of the Greek word, hades, rendered hell in this passage and elsewhere. The ordinary mind, ensnared with the erroneous doctrine of eternal torment, which has come down blazing and smoking from the dark ages, draws a picture from these words of our text that is far, far from their true meaning. The erroneous view sees gates red-hot and flaming, seeking to enclose the Church with the world in a hell of flame and torture under the control of devils. To those who have this view, the Lord's words signify that he will exert his power to the intent that those who are truly his shall not be shut up to that awful doom which will be upon the remainder of the race. Nothing could be farther from the truth than this picture, which comes to the average mind because of ignorance, false teaching or no teaching upon this subject.

As soon as the light of Truth shines into our minds we learn the true meaning of the Greek word hades in the New Testament and of sheol in the Old Testament which it is used to translate. If time permitted, dear friends, we could give you most abundant evidence from scores of texts that these words, as used throughout the Scriptures, had no significance of torture or fire or anything of the kind. The equivalent hades merely signifies the tomb, the death state, and is translated nearly seventy times, grave, and frequently where the word hell is given in the text, some one disposed to help the reader has in the marginal column given the true significance, "grave."

According to the Scriptures all mankind go down into sheol, hades, the tomb, the death state. Our Lord himself was dead, was in hades, the tomb, for parts of three days, and arose from the dead, arose from hades. The Apostle Paul in his letter to the Corinthians describes first the deliverance of the Church from the power of hades, from death, as the first resurrection, to glory, honor and immortality. (1 Cor. 15:42-46) Then proceeding he shows (v. 55) the ultimate deliverance of the remainder of mankind who will come into harmony with the Lord, and in connection

2H196

with this he quotes from the Prophet Hosea (13:14) a shout of victory over death that will then be due, saying, "O death, where is thy sting? O grave (hades) where is thy victory?" The Apostle adds, "Thanks unto God, which giveth us the victory through our Lord Jesus Christ." He gained the victory in his own case by his obedience in the things which he suffered, and by laying down his life as a propitiation for the sins of the whole

world. When he ascended up on high, he applied the merits of his victory to his Church, which he counts as “members of his body;” and these in turn he has invited to participate with him in the victory over sin and death, by laying down their lives, by walking in his steps of self-sacrifice.

The Lord’s victory applied to the Church will result in the deliverance of every member of it from the power of hades, the grave. The gates of hades shall not prevail against the Church. It was sin that brought upon mankind the penalty of death —“The soul that sinneth, it shall die” — but through Christ, believers are justified from sin; and when the entire Church shall be complete in the end of this age, the Lord’s power will be exercised and every member of his Church shall come forth from the gates of death. For eighteen hundred years or more the gates of death, the power of the tomb, have prevailed against the Lord’s Church. Like the remainder of the world they have gone down into death; but when the due time shall have fully come, every member of his Church shall be delivered from hades, the grave, by a resurrection. It was to this that our Lord referred in his last message to his Church, saying, “I am he that was dead, and, behold, I am alive for evermore, and have the keys of death and of hades —the grave.” The key is the symbol of power, authority, ability to open the grave.

Similarly our Lord’s resurrection was prophetically and symbolically represented as the bursting of the bars of the tomb —of sheol. All who are of the Lord’s true Church, by faith and consecration, whether in man-made churches or not, whether or not they have yet obeyed the Lord’s command, “Come out of her,” —all these may rejoice in the Lord’s assurance that the gates, the bars of the tomb, shall not prevail against them; that in his due time every true believer shall be fully liberated from the bondage not only of death but also of sin.

It is another part of our glorious hope set forth in the Scriptures, when we come to understand them aright, that the work of the next age will be to liberate all of the prisoners from this great prison-house of death—sheol, hades, the tomb; and that the Church will be associated with our Lord in that great work, the final victory over death, the victory that was begun in our Lord’s resurrection and that will reach still further development in the resurrection of the Church, which is his body, the resurrection of the just and which will reach a still further development in the raising up to life and fully freeing from every vestige of death and sin all those who, during the Millennial age, coming to a knowledge of the Lord, will come also into harmony with his reasonable and just requirements and receive at its end the blessing of eternal life. All others will be remanded

to death, the second death, from which there will be no redemption, no deliverance, no resurrection.

Dear friends, let us appreciate this great foundation of faith which the Lord has laid down for us, and let us build thereon obediently to the letter and spirit of his Word and regardless of human traditions, that we have the special blessing which he is pleased to give to those he will recognize as his faithful followers —to those who will hear and heed his voice and not the voice of strangers.

*The National Labor Tribune, May 28, 1905*

## **THE ANNIVERSARY OF CHRIST'S ASCENSION**

Dayton, O., May 28, 1905—Pastor C. T. Russell of Allegheny, Pa., spoke twice here Sunday at the National Opera house to large and intelligent audiences. We report the evening discourse from the text:

“Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:11

Not long since we commemorated our Lord's death, and subsequently, at Easter, his resurrection: forty days later he ascended to heaven, and today being almost the anniversary of that event we choose for our subject the message of the angels to the disciples who had witnessed our Lord's ascension. They were bewildered with the events of the forty-five days preceding, the Lord's triumphal entry into Jerusalem on the ass in

2H197

fulfillment of the prophecy of Zechariah (9:9), his subsequent betrayal and crucifixion, in harmony with his previous declarations on the subject, that the Son of man must be lifted up before he could bless the world by drawing all men to himself. Their bewilderment was intensified by the peculiar incidents of that first Easter Sunday, the Lord's various appearances on that day to Mary and the other women of his company, to the two on the way to Emmaus, to whom he revealed the meaning of the Scriptures and their fulfillment, until their hearts burned within them in sympathy with the great divine plan of which the death and resurrection of Christ constituted the pivot or center.

In the evening of the same day he had appeared to the disciples in the upper room, the doors being shut, and after speaking a few words with them and eating a piece of broiled fish and of honeycomb to demonstrate that they were not beholding merely an apparition, he vanished from their sight as mysteriously as he had come into their presence. Then several days elapsed in which they saw nothing of him, had no communication with him. On the following Sunday he appeared again in a body similar to that in which he was crucified (doubting Thomas was present on this occasion and was fully convinced). Then two weeks more elapsed in which they saw nothing, heard nothing, knew nothing about the risen Lord. The disciples were discouraged. They had left all to follow Jesus and now he had been crucified! And although he had risen from the dead yet

he was no longer with them as previously, but merely appeared and disappeared as angels of bygone days had done. They finally concluded that the active duties of life called them and the three principal disciples, Peter, James and John, former partners in the fishing business, concluded to resume operations on the Sea of Galilee.

### **A PROFITABLE DELAY**

The Lord's ascension was evidently delayed for the very purpose of allowing all the peculiar incidents to have their proper weight and effect and to prepare the disciples for the final instructions for the great work committed to them. The trio re-entered the fishing business, and the first night they toiled in vain and caught nothing. Their disappointments were growing upon them. They had left the fishing business to be made fishers of men, and that engagement seemed to have failed when Jesus died. They had no doubt of their success at their old occupation, but it, too, had apparently failed them. Had God forsaken them? Had everything gone wrong, and would they have no more success in life? Thus did the Lord permit difficulties to work out for their good and prepare them for his still further instructions.

In the morning they saw Jesus on the shore but they knew him not. In all of his various appearances to them after his resurrection he appeared otherwise than he had been before he was crucified, except on the two occasions in the upper room where he displayed his hands and feet. On these other occasions he was a traveler or a gardener or a stranger. The stranger called to the fishermen inquiring for fish, as though he would purchase their catch. They replied that they had caught none, whereupon he suggested the casting of their net on the other side of the boat. They felt that such a change would be unavailing, because the boat was small anyway and continually turning, and what was one side now would be the other side shortly, but, perplexed by their lack of success, they were ready to follow any suggestion from any quarter, and so cast the net on the other side. Finding it immediately full of great fish, and the net itself breaking, they realized that an astounding miracle had been wrought and that the one on the shore could be none other than the risen Lord.

They hastened to the shore, more anxious to meet him than to care for the fish they had caught, and though they saw no print of nails we read that none of them durst ask him who he was, knowing it was the Lord, feeling sure from the miracle that had been wrought, and realizing that this, another appearance in different form, was in line with his various appearances to them. Then he took occasion to ask Peter, the one who first proposed returning to the fishing business—Simon Peter, lovest thou these—boats, fishing tackle and fish—more than thou lovest me? The question repeated three times



became a burning question to Peter and the lesson was never forgotten. He realized that, having become a fisher of men under the Lord's direction, he was to continue in that service. Our Lord emphasized the matter saying, "Feed my sheep," "Feed my lambs," and again vanished from them. By appointment about five hundred of all his followers gathered to meet him, as the Apostle Paul tells us. All of these meetings had been very brief and altogether less than a dozen times—probably not two hours in all during those forty days.

### **OUR LORD'S ASCENSION**

Finally, on the fortieth day, by appointment, he met the disciples on the Mount of Olives, and after being visible to them for a few moments ascended, disappearing gradually from their sight upward. No wonder the disciples were amazed and stood watching in the direction in which he had disappeared.

2H198

We can readily see that all of these experiences were necessary to their instruction — that they might know to a certainty (1) that the Lord was risen; (2) that he was no longer the Jesus of the flesh whom they had known as their Master and Teacher for three and a half years; (3) that he was now a spirit being, who could appear and disappear at will, who could appear in one form or another, in one garb or another, appear (the doors being shut as easily as if they were open) and vanish out of their sight without walking away. It was evidently necessary that they should have these pantomime lessons, and the last of these, his ascension, was no less important than the others, for they were not as yet begotten of the holy Spirit, as we read, "The holy Spirit was not given because Jesus was not yet glorified." John 7:39

The holy Spirit would come after his ascension, and under its guidance they might understand spiritual things, but now they must be taught respecting spiritual things in a natural manner, in pantomime. Had he not on leaving them appeared in a form of flesh and thus ascended and vanished simultaneously they would not have known that he had gone away; their not seeing him would have been no proof of his having gone. Having seen him disappear they got the pantomime lesson of his departure for heaven, and this was emphasized by the angels who appeared to them and in the words of our text declared that this same Jesus would so come in like manner as they had seen him go into heaven.

## **“THIS SAME JESUS”**

A great deal of confusion obtains amongst Christian people respecting the second coming of Christ, and much of this confusion is due to a misunderstanding of this text, and that, too, by persons who have given the subject considerable study, but whose minds have run in a certain groove which obscured the truth. Which Jesus did the angels refer to when they said, “this same Jesus”? We answer that it was the resurrected Jesus. The name of Jesus attaches to our Lord, and we use the name for him when speaking of his heavenly existence before he became a man, the pre-human Jesus. Again we recognize it as especially his name after he became the Man Christ Jesus, and it is his name still since his resurrection and ascension to glory, and it will always be his name, for it signifies a Savior, a Deliverer.

It should be noticed, however, that the Apostle explains that Jesus was put to death in the flesh and quickened in the Spirit. That is to say, the Man Christ Jesus died for our sins, the human nature perished there as our redemption price, and God raised up Jesus from the dead, not again to human nature, not again as a man, but, as the Apostle declares, “a quickening spirit,” a life-giving spirit. It was this resurrected Jesus, the Life-giver, the Spirit that ascended, which was referred to by the angels. His appearances in various forms did not prove that he was still a man after the resurrection. Quite to the contrary: the angels who are spirit beings have appeared as men with bodies of flesh and with clothing especially created for the purpose—they materialized.

So Jesus the quickening Spirit after his resurrection materialized on various occasions, for the express purpose of demonstrating that he was no longer dead but risen from the dead, and the appearing in various bodies demonstrated also that he was changed, so that no flesh body was his, and that he was no longer a human being but a spirit being, who could appear in any form. While what we are saying might be associated with the claim of Spiritualists, be it understood distinctly that we have no affiliation or sympathy with Spiritism. We do indeed concede that materializations have taken place in the past and that they may to some extent take place now and in the future, but the materializations of those known as Spiritualists we hold to be under the power and influence of the fallen angels, all evil spirits, the spirits of demons who deceive the mediums and the public.

## **“SO COME IN LIKE MANNER”**

Many dear Christian people—who perceive that the Scriptures everywhere speak of the second coming of Christ as the great hope of the Church and the world, point out that God’s Kingdom can not come and his will be done on earth as it is done in heaven until the second

coming of Christ as the King, the Messiah of the world—on reading these words, “so come in like manner,” draw a very wrong conclusion from them as they do from the words, “this same Jesus.” If we ask these dear friends how they are expecting the second coming of Christ they refer you to certain Scriptures which speak of the voice of the archangel, the trump of God, a shout, the heavens rolling together as a scroll, etc., etc., and tell us that this is what they expect. We ask them, Would that be in like manner as he went away? Did he go away with shouting and trumpets and heavens rolling together, etc., etc.?

The fact is that the Lord has permitted the subject of his second advent to be misunderstood that the world might not know what to expect—that none except the most zealous and earnest of the Lord’s people might be guided to an understanding of the subject through his Word by the holy Spirit. The time

2H199

is now come for a clearer appreciation of this matter. We now see that the voice of the archangel and the trump of God correspond to the seventh trumpet of Revelation, and will make no more noise upon the atmosphere than have the preceding six. We now see that the rolling together of the heavens is symbolical, representing the rolling together of the ecclesiastical systems of our day, the federation of Christendom which is everywhere being talked about and which is hoped for as a glorious achievement.

Symbolically the earth represents society, the sea represents heathendom and anarchy, the mountains represent the kingdoms of Christendom and the heavens represent the ecclesiastical powers. In the symbol all of these are represented as taking fire and being burned up, and as being superseded by a new heavens and a new earth, in which righteousness will prevail and in which “there will be no more sea.” The burning of the heavens and the earth, of the ecclesiastical and social systems of the present time are elsewhere in the Scriptures called “The time of trouble such as there was not since there was a nation,” nor ever shall be.

## **PAROUSIA, EPIPHANIA, APOKALUPSIS**

When we come to study the matter of the second coming of the Lord carefully we find it variously referred to: First the parousia of Christ in the end of this age is drawn to our attention. The word parousia signifies presence, but it does not signify outward show or demonstration of that presence. Thus our Lord was present during all of the forty days after the resurrection, but he was manifested or visible only a few times and

altogether only a few hours. The word Epiphania, used in respect to our Lord's second advent, signifies a shining forth brightly; still, however, not indicating in what manner the shining forth shall come.

Another word used in respect to our Lord's second advent is apokalupsis, which signifies revelation, making known, disclosure— as, for instance, the Lord may have been in the upper room with the disciples, present but invisible for some time, noting their words and conduct, and then manifesting himself, revealing himself by appearing in a body of flesh which they could see and handle and talk to. As we have seen, our Lord's revealings after his resurrection were in bodies of flesh, but revealing in that manner was necessary because the disciples were not yet begotten of the Spirit. There is nothing to indicate that our Lord's apokalupsis at his second advent will be in a body of flesh. On the contrary, the Scriptures speak distinctly of his being revealed (apokalupsis) in flaming fire.

### **“WE SHALL SEE HIM AS HE IS”**

The sum of the Scriptural teaching seems to be that in the end of this Gospel age, at the proper time, Jesus will come again — come to set up the glorious Kingdom so long promised and so earnestly waited for by all his faithful people. He comes as the Lord and Bridegroom of his Church, the “Bride,” and to be the “King over all the earth in that day.” For a time, although present, he will be invisible. His presence will not be known to the world, and will be known only to the saints his very elect, and to them not by any spiritual phenomena, but through the light which will at that time shine from the Word of God on this subject, revealing the time at which he would be due, the manner of his second advent, etc., etc.

While thus present (in the parousia) he will have an oversight to the completion of his Church and her glorification —her change from earthly conditions to spirit conditions. As each member of the Church shall pass from earthly conditions to spiritual conditions in this harvest time he will be able to see the Lord, not as he was as a man, but as he is, “this same Jesus” —the resurrected Jesus, the quickening spirit. The Apostle explains that such a change is necessary to the Lord's saints, saying, “Flesh and blood can not inherit the Kingdom,” therefore we must all be changed. When we shall be changed to spirit nature conditions we shall be able to see the Lord and to see all of the spirit beings, the angels and the heavenly Father. During the time of the Lord's parousia, in the harvest, the end of the Gospel age, there will be a bright shining and mental illumination granted to his people through his Word,

which will enable them to appreciate the fact of his presence and to feel fully assured on the subject. This is in accord with the Lord's promise to his followers that at his second coming, in his parousia, he would knock, he would give such indication of his presence as would be sufficient to arouse those who were in the proper attitude of heart to investigate the matter, to open the door of their ears by faith to receive him, and he declared that to such he would come in and sup with them, nourish them, feed them with special spiritual refreshment. He declares that for all of his people in this time he would gird himself as a servant and come forth and serve them. They should not only know of his presence by the testimony of the Scriptures, but they should have a special demonstration of it by the clearness and beauty of the plan as it would shine into their hearts under his ministrations. Luke 12:37; Rev. 2:20

Later on will come the public revelation or demonstration that the Lord has assumed the control of the world. Every eye shall see him, not in the sense

2H200

of seeing the flesh of the Jesus who walked the vales of Palestine, but in the sense of recognizing the power and authority and government and judgments of him who in the end of this age shall take to himself his great power and reign. The world is represented as seeing the Lord thus with the eyes of its mind in the judgments that are coming, and they are represented as calling for the rocks and mountains to cover them from his presence. Not that worldly men will gain such faith as to be able to pray for mountains to topple over and crush them, nor that they will go so far as to suppose that this will be the easiest way to extinguish life. No! No!

### **“AS IT WAS IN THE DAYS OF NOAH”**

The symbolism signifies that in the time of trouble that is coming, men, without seeing the Lord in person, will realize the beginning of the reign of righteousness, and they will seek to be covered or shielded from those troubles by entering into the caves of the rocks — that is, by seeking protection and cover of social organizations, hoping thus to escape the “wrath of the Lamb.” They will seek the great mountains, the strong kingdoms, hoping that in these they will have better opportunities of escaping the anarchistic troubles which will be upon the whole world. But none of these will cover them, hide them, for the time of trouble that is coming is to be worldwide — there will be no escaping it. According to the Scriptural picture it will mean the dashing in pieces of all the kingdoms of earth as potters' vessels; it will mean the carrying of the mountains or kingdoms into the midst of the sea of anarchy; it will

mean that the heavens of ecclesiasticism rolling together, uniting for mutual protection or strength, will eventually be destroyed by the social conflagration of that great day of the Lord.

Referring to his parousia, his presence before the apokalupsis or revealing in flaming fire and trouble, our Lord explains to us that in the day of his presence matters will be going on much the same as in the past. The world's affairs will not be interrupted thereby, for it will be secret, unknown to the world, known only to the Church, to the Bride of Christ. At that time men will be eating and drinking, planting and building just as they did in the days of Noah, just as they knew not in those days how close they were to the great catastrophe, the end of their age. (Matt. 24:39) Let us notice carefully that the Lord here does not liken his presence to the flood nor to the days of the flood, but to the days that were before the flood — before Noah and his family entered into the ark — “So it shall be in the days (parousia, presence) of the Son of man.”

### **“HE THAT HATH AN EAR LET HIM HEAR”**

We are now living in this very time mentioned by our Lord, the time of the parousia, the presence of the Son of man, who is making up his jewels, who is reckoning with his servants to whom he committed the pounds and the talents. Very shortly the work will be complete; the full number of the elect will have been tested, proven, and admitted to the joys of their Lord beyond the veil. Then will come the revelation of the Son of man and the evidences to the world that the Kingdom of righteousness has been established — the time of trouble such as was not since there was a nation.

We do not call attention to this matter with a view to alarming the world. We know, on the contrary, that the world is deaf to the messages of the Lord's Word, and all the better it is for it to be deaf. We address those who have the “ear to hear,” whether they be few or many. Our message is for these and these alone. Others hearing will not hear, neither will they understand until the time of trouble shall be upon them.

In speaking to the world we prefer to emphasize, according to the promise of the Lord, the glorious favors and blessings which are to be world-wide and ocean-deep during the Millennial age — as soon as the troubles shall have consumed the present order of things and thus have prepared the way for Emanuel's Kingdom, the Kingdom of righteousness and peace, which for a thousand years is to bless and guide and control and uplift the poor groaning creation, to the intent that by the time of its close every member of our race will have been blessed with a full opportunity of attaining to all that was lost in Adam and redeemed by the precious blood.

Time does not permit us to furnish evidences on this subject — to prove that we are now in the presence of the Son of man, in “the days of the Son of man.” (Luke 17:26) But those who have the hearing ear will, under the guidance of the holy Spirit, hunger and thirst for more evidences along these lines, and we have them in abundance and are pleased to dispense them as we have received them —freely. We will be pleased to have the addresses of those who would like to investigate these subjects further, that we may send them some free literature.

2H201

*The Greensburg Weekly Press, June 5, 1905*

## **THE ANNIVERSARY OF PENTECOST**

Chattanooga, Tenn., June 4—The Watch Tower Bible and Tract Society’s convention here opened Sunday by an address of welcome from the old veteran General A. P. Stewart. It continues for two days more. Pastor C. T. Russell, President of the Society, spoke twice today. We give his evening discourse as follows:

“And when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place... And they were all filled with the holy Spirit.” Acts 2:1,4

Today is approximately the anniversary of Pentecost. The word “Pentecost” signifies the fiftieth day. The fifty days began to count from the Jewish Passover Sabbath, the fifteenth day of Nisan: seven times seven weeks (7 x 7 equals 49) brought Pentecost, which the Jews celebrated year by year during their dispensation, but understood not the deep significance of the type.

I need scarcely remind you of the great transactions of that Pentecost day which followed our Lord’s death and resurrection and ascension. You will remember the account of which our text is a portion. You recall that before leaving his followers our Lord informed them that a new dispensation was opening and that although he had previously forbidden them to go to Gentiles or Samaritans, they should understand that henceforth their message must be unrestricted . . . to “him that hath an ear to hear” of any nation, but that their mission, their work, was to begin at Jerusalem. You recall further that our Lord admonished the disciples that they were not yet equipped for the work of the new dispensation, and instructed them, saying, “Tarry ye at Jerusalem until ye be endued with power from on high.”(Luke 24:49) They probably knew not how long the tarrying would be, for



“The holy Spirit was not yet given, because Jesus was not yet glorified” (John 7:39), and they could not understand spiritual things until they obtained this blessing. True, a measure of the holy Spirit had been on the apostles during our Lord’s ministry, so that they worked miracles, healing the sick, casting out devils, etc.; but the power under which they then operated was not from the Father direct, but was imparted to them by our Lord Jesus, whose representatives they were in the teaching and preaching and miracle working. However, the Lord had promised them a recognition by the Father in due time, and it was for this that they were to wait.

They were not waiting as sinners for power, for repentance, for they were already believers in the Lord Jesus, accepted of him, and, more than this, they were already consecrated to the doing of the Father’s will. But, although every proper step on their part had been taken, they had not yet been acknowledged of the Father—they had not yet received the spirit of adoption into his family. They had left the house of Moses, the house of servants, and had attached themselves to Jesus, the Son of God, that they might be members of the house of sons, this liberty or privilege having been accorded them (John 1:12); but now they waited for the matter to become bona fide, actual.

### **“DIVERSE MANIFESTATIONS OF THE HOLY SPIRIT”**

The descent of the holy Spirit upon them might have been as quiet a matter as was the descent of the holy Spirit upon our Lord Jesus at the time of his baptism—might have been no more marked a manifestation than there is on the Lord’s people today, when, becoming united to the Lord, they become partakers of his Spirit and are adopted into the Father’s family. However, it was not only in the interest of the early Church but in our interest also that our Lord marked this great and important transaction with wonderful outward manifestations—the cloven tongue and flames of fire resting upon the heads of the disciples and possibly upon others, the rushing mighty wind filling the place where they were and causing some kind of sensation, the after miracles of the tongues and other gifts of the Spirit. All these attestations to the momentous significations of Pentecost we may well rejoice in. They impress upon us the importance of the great events which on that day had their beginning.

What great events? We answer, in harmony with Peter’s words, that the events of that day signified (1) that the Lord who had ascended from them ten days before had reached the heavenly courts, had presented to the Father the evidence of his sacrifice, and had made a portion of the merit of the same applicable to his people—to the household of faith—to all who would believe in and



accept him as their Savior. These things were shown back in the Mosaic types: the High Priest, having slain the bullock, took its blood into the Most Holy and sprinkled it upon the Mercy Seat, to make atonement for his body (the under priests) and for his household (the house of Levi, which typifies the household of faith—all believers). As soon as the blood of the bullock was sprinkled upon the Mercy Seat, Justice pronounced absolution of sins for the particular class for whom the blood was applied, who, therefore, were in fellowship with God and in harmony with the blessings he had to dispense. Justice relinquished its claim

2H202

and divine Mercy accepted the consecrated ones as prospective members of the body of Christ—as sons of God. (2) The sending forth of the holy Spirit marked the adoption of these into the family of God, into joint-heirship with the Lord Jesus Christ.

The Apostle Peter, explaining this matter, says that it typified that Christ was exalted to the right hand of God—that he had been received into the heavenly courts with glory and distinction as an overcomer, as one who had performed the Father’s will, and to whom the high reward was given of sitting down with the Father in his throne—the throne of the universe. The sending of the holy Spirit upon his faithful followers was to be to them an attestation of all this and of their acceptance with the Father through him. (Rev. 3:21) Jesus, “being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit (the holy Spirit as promised), he hath shed forth this which ye now see and hear.” Acts 2:33

### **JOEL’S PROPHECY SHOULD BE REVERSED**

Peter proceeds to point out that this pouring out of the Spirit was a partial fulfillment of a prophecy made long before by the Prophet Joel respecting the “last days.” We pause here to notice that this expression “last days” is generally misunderstood. It is generally forgotten by those who study the subject that a day with the Lord is as a thousand years, and that the entire period from the creation to full eradication of sin is a period of seven days—seven periods of one thousand years each, corresponding to the seven days of the week. Joel prophesied about 800 B. C., consequently before the middle of the great week of seven thousand years; and the expression, in the last days, would therefore properly refer to the thousand-year periods with which the great week should close. As a matter of fact, this Pentecostal

blessing occurred in the beginning of the fifth of these great thousand-year days. However, the Apostle Peter does not say that the Pentecostal blessing fulfilled all that was predicted by Joel, but merely that it was in his prediction—a part of it. And while it was a most important part, it by no means represented the larger part of Joel's prediction. The larger part is to be fulfilled shortly in the morning of the seventh of these great days—in the Millennial morning.

Turning to Joel's prophecy we see that it has two distinct parts—one part exclusively for the "servants and handmaidens" of the Lord and the other part for "all flesh." (Joel 2:28, 29) Pentecost marked the pouring out of the Spirit of the Lord upon the servants and handmaidens, and this blessing there poured out has been for all belonging to this class throughout this Gospel age. Pouring out of the Spirit of the Lord upon all flesh is due at the inauguration of the Kingdom of God's dear Son, when Satan shall be bound, and when the sons of God shall shine forth as the Sun in the Kingdom of their Father, for the blessing and refreshment and restitution of all the families of the earth. Matt. 13:43; Rom. 8:17-19; Acts 3:21

The statement of this prophecy is an illustration of the manner in which the Lord throughout the Scriptures has stated his Truth, setting it forth in such a form that its force and meaning should not be understood until the due time should arrive and his people should be guided by the Spirit into the understanding of the same. The peculiarity of the statement is that the blessings of the Millennial age are mentioned first, and the blessings of this Gospel age, last, so that this reversal of the order of occurrence has put a haze upon the whole subject. Nevertheless, when we rightly consider it, the statement is properly enough applicable to all, including the Church. The operation of God's love and mercy through and in conjunction with the atonement sacrifice of Christ is to bring the outpouring of the Spirit upon all flesh, but this general outpouring will be after certain days, represented in this Gospel age, the fifth day and the sixth day—the fifth thousand and sixth thousand years of the great week, and hence it will be the seventh; but the blessing of the Lord's servants and handmaidens will not be after those days (the fifth and the sixth days) but "in those days." The entire matter is simple enough, plain as can be when once the eyes of our understanding open to a comprehension of the greater heights and depths and lengths and breadths of the love of God, and much clearer than we had at first anticipated.

### **THE TWO DIVISIONS OF THE DAY OF ATONEMENT WORK**

The same blessing is represented similarly in the types of the day of atonement. That day was for the purpose of

making atonement for the sins of “all the people,” all Israel, who typified all mankind of all nations redeemed by the precious blood of Christ who will enter the covenant relationship with God at any time by reason of the blood of the atonement. After making this general statement respecting the work of the whole day of atonement, the type proceeds to particularize, and tells first of the sacrifice of the bullock, and, as we have just seen, shows that its blood was applied in a restricted sense—not for all Israel, not for all the people, who will eventually become God’s covenant people through the benefits of the atonement. The merits of the sacrifice of the bullock were typically applied to those constituting the under priesthood (the body of the high priest), whose antitype is the little flock, the Royal Priesthood, the tribe of Levi, the

2H203

priestly family, representing the antitypical “household of faith” developed before the Millennial age. The first part of the atonement, we see, was separate and distinct from the after outpouring of the Spirit, which is to be general—upon all flesh.

The second part of the atonement sacrifice—namely, the sacrifice of the Lord’s goat—was performed by the same priest and represented the participation of the Lord’s faithful footstep followers with him in this great work. It is his work, not ours; but he accepts us as members of his body, and permits us as such to share with him in his work of sacrifice. He permits us to suffer with him, to lay down our lives for the brethren, “to be dead with him,” and in all this we are counted as “filling up that which is behind of the afflictions of Christ;” so that really the entire period from the Lord’s baptism of the holy Spirit down to the end of this age is the day of atonement. The important feature of it all was that performed by our Redeemer himself, which he finished at Calvary. In consequence of that sacrifice, we, his consecrated followers, are “accepted in the Beloved,” and privileged to die with him as members of his body. It is to this end that the Pentecostal blessing of the holy Spirit has been poured out upon the servants and handmaidens of the Lord throughout this Gospel age—to enable them to walk in the footsteps of their Lord, to present their bodies living sacrifices, holy, acceptable to God, and, because counted in as members of the body of Christ and suffering in this present time, to be glorified as soon as the number is complete and the sufferings and testings accomplished.

According to the type, on the completion of the Church—the last member of the elect having made his calling and election sure, having finished his course with joy, having had fellowship with Christ in his death—the

blood of the second sacrifice of the atonement will be offered to Justice. It is all Christ's offering, since we are nothing of ourselves, but have our entire standing before the Father as reckonedly members of the body of Christ—a Royal Priesthood under a Royal High Priest. As the Father accepted first of all the atonement sacrifice and blessed our Lord and sent the holy Spirit upon the Church, so, when the second sacrifice shall have been offered, we may be confident that the remaining portion of Joel's prophecy will have ample fulfilment—the holy Spirit will be poured out upon all flesh.

### **DOES NOT IMPLY UNIVERSALISM**

As the holy Spirit was poured out upon the waiting believers by the Lord, so the Lord and those believers glorified with him in the Kingdom will pour out the Father's blessing of restitution, of knowledge of God and spiritual assistances, upon all mankind; and in full harmony with this is the statement of the Prophet respecting that glorious Millennial period, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep. And they shall no more teach every man his neighbor and every man his brother, saying, Know the Lord, because all shall know him from the least of them to the greatest of them, saith the Lord!" This does not mean universal salvation, but a universal opportunity for securing "the gift of God, everlasting life" on condition of obedience. As the alternative of wilful sin now incurred by the "servants and handmaids" is Second Death, so the same alternative confronts the world of mankind, "all flesh," when blest by the enlightenment of the holy Spirit during the Millennium.

The servants and handmaids of the Lord have needed the refreshment and guidance of the holy Spirit throughout this Gospel age, and without it none of us could surely hope to fight a good fight against the world, the flesh and the Adversary. Without it we should be unable to comprehend the spiritual things, and consequently unable to grasp the blessings that are freely given unto us of God in the present time, as well as unable to appreciate the things which eye hath not seen nor ear heard, nor hath entered into the heart of man—the things God hath in reservation for them that love him, which God hath revealed unto us by his Spirit. (1 Cor. 2:9, 11) O, how much the Pentecostal blessing, the spirit of adoption, the seal of our sonship, means to us who are seeking to make our calling and election sure to those heavenly things to which the Lord has called us—the heavenly Kingdom and its glory, honor and immortality!

Let me guard you, however, against a serious error into which many saintly people seem disposed to fall. They seem to expect Pentecostal blessings individually and collectively yearly, or at least every few years, and some continually entreat the Lord in every prayer for a

repetition of that Pentecostal outpouring of divine favor—the holy Spirit. This is the result of a misconception. The Pentecostal outpouring of the holy Spirit was not merely for nor upon the early Church, but equally upon any and all of us who are their successors throughout this age. It needs no repetition. To illustrate: Consider our Lord Jesus, upon whom first of all the holy Spirit was shed forth by the Father at the time of his baptism at Jordan at the beginning of his ministry. He needed not to go yearly to Jordan to receive fresh baptisms; he needed not to receive them anywhere. The baptism which he received continued with him—the holy Spirit granted once was not withdrawn. Its withdrawal would have meant his death as a New Creature. The blessing which came to the Church

2H204

at Pentecost was part of that same blessing which came to our Lord Jesus, the Head.

The whole transaction was typically represented in the anointing of Aaron, the typical high priest. The anointing oil was all poured upon the Head, and Aaron's head typified our Lord Jesus, whom God hath given to be Head over the Church, which is his body. (Eph. 1:22, 23) God gave not the Spirit by measure unto him, is the record. It was poured out without limit, without stint; but it did not reach the body until Pentecost. The body could not be accepted or recognized of the Father until the atonement for our sins had been made with the precious blood; but the atonement having been applied and accepted, the holy Spirit was poured out. In the type this was represented by the holy anointing oil running down from the head to the body.

### **THE CHURCH ONE ANOINTED BODY— THE CHRIST**

Mark how the Prophet David draws this to our attention, assuring us that the anointing oil ran down Aaron's beard and over all of his body even to the skirts of his garments. The Pentecostal blessing is abundant for all of the members of the body of Christ. When by faith and obedience, justification and sanctification, we come into membership in the body of Christ, we come under this which was represented in the type by the holy anointing oil—the antitype of which is the holy Spirit. If ever we are “cut off” as branches which do not bear fruitage, it would mean our total separation from the Lord and his Spirit, the anointing which we have received of him and which constitutes the earnest or foretaste of our inheritance. The inheritance will be attained in the life-resurrection promised to all the faithful.

Our petitions, therefore, properly contain no requests for fresh Pentecosts, even as in the petitions of our Lord and the disciples such requests are not to be found. Nevertheless it is entirely proper for us to pray with the apostles that the holy Spirit may abound more and more in us, and to be in accord with our Lord's sentiment when he said that the Father is more willing to give the holy Spirit to them that ask him than earthly parents are to give good gifts unto their children. This giving of the holy Spirit enjoined in the Scriptures and appreciated by us should not be confounded with the Pentecostal blessing, which was never repeated except on one occasion, namely, when the Lord marked the acceptance of Cornelius, the first Gentile convert, and thus taught the lesson that henceforth there would be no distinction between Jew and Gentile as respects the favors of the divine promises.

What then do we mean if we ask to be more and more filled with the holy Spirit if we do not mean new Pentecostal endowments? The thought is that when we come into union with Christ through the consecration of our hearts and wills, when we are accepted as members of his body, all the blessings of God represented at Pentecost belong to us, not as individuals but as members of the anointed Church. As members of the anointed body, under divine favor and leadings, it is our privilege to grow in grace, in knowledge, and in all the fruits of the Spirit. At the beginning of our consecration, we surrendered our own sweet wills that we might take the Lord's will in every particular, that we might have the Lord's Spirit in respect to all of life's affairs; but it is one thing to will and another thing to receive. The surrendering of our wills, so as to desire to have the heavenly Father's will, spirit, disposition, mind, dwell in us, is the act of a moment, but it requires days and months and years to become fully transformed by the renewing of our minds. Rom. 12:2

Gradually the Lord's favor toward us, as members of the anointed body, permits us to see the lengths and breadths and heights and depths in his love and in his character, and as we see this the transforming influences in our own thoughts and conduct progress. As the Spirit of the Lord comes into our lives we come more and more to love things which at one time we did not love and appreciate and to hate things which at one time seemed to have little or nothing objectionable in them. Right and wrong have remained fixed as they were, but our views of them have changed as we have, under the guidance and blessing of the Lord, made progress from grace to grace and from knowledge to knowledge.

*The National Labor Tribune, June 11, 1905*

# ORDAINED PREACHERS AND HEARERS

Allegheny, Pa., June 11—Pastor Russell had a good audience Sunday afternoon at Carnegie Hall, Allegheny. Close attention was paid to the discourse, which was from the prophecy of Isaiah, “The spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek.” Isa. 61:1

Our text applied primarily to our Lord Jesus and his anointing of the holy Spirit and his preaching, but, as we have heretofore seen, the Scriptures with one voice declare that as Jesus is the Head of the Church, which

2H205

is his body, so all the members of that body participate with him in the anointing of the holy Spirit and also in the ministry of the Truth. This might be abundantly established by Scriptural testimony, but we assume that the majority of our hearers are thoroughly acquainted with the Apostle’s explicit statements to the effect that we are members in particular of the body of Christ, and are filling up that which is behind of the afflictions of Christ in the present time, and are to be associated with our Lord in glory, according to his promise that to him that overcometh he will grant to sit with him in his throne, in harmony also with the declaration that if we suffer with him we shall also be glorified together.

It is, therefore, proper that we apply the words of this text not only to our Lord Jesus himself, but also to all whom his Word recognizes as members of his body, members of his Church—namely, to those believers in the redemptive work of Christ who have accepted the same personally, who have turned from sin to walk in the ways of righteousness, and who have consecrated their lives wholly and unreservedly to the service of the Lord.

## THE ANOINTING OF THE HOLY SPIRIT

A week ago we considered the Pentecostal blessing upon the Church, and discerned that it constituted an anointing of the Lord—a setting apart to divine service, an endowment with power from on high, spiritual power, a new mind, a clearer perception of spiritual things and ability to understand and appreciate and cooperate with the divine purposes. Our text tells us that this anointing with the holy Spirit constitutes an ordination to preach, and a moment’s reflection convinces us that none could be properly qualified to represent the Lord and his Truth unless he was thus qualified and anointed and able to discern the spiritual things, because who can express to

others that which he does not discern and appreciate himself? How could anyone declare the mysteries of God and of his plan unless first of all his own eyes of understanding had been opened and his own heart had been enlightened, permitting such an appreciation and making possible a truthful setting forth of the same to others?

True, in the early Church the anointing of the holy Spirit was accompanied by certain outward demonstrations which are not now granted to the anointed ones. These outward demonstrations or evidences of the anointing were called “gifts,” and consisted of power to heal disease by the word or the touch, the gift of prophesying or public speaking, power to speak in unknown tongues—in languages that had never been learned—power to interpret such tongues or languages, power to discern spirits, to read thoughts, as when Peter read the hearts of Ananias and Sapphira when they attempted to deceive, etc. These “gifts” we can readily see were valuable to the early Church for the establishment of their own faith, for the demonstration to others that they were really the people of the Lord, and for their own upbuilding in grace and knowledge at a time when the New Testament was not prepared and its aid in the study of the divine plan was not available.

But, as the Apostle intimated, these “gifts” having served their purpose would pass away, and would be succeeded by certain “fruits” of the Spirit. To the natural man the “gifts” might seem to be the more valuable, but to the advanced Christian the fruits of the Spirit will be seen to be more desirable and the better attestation of divine favor. Speaking of these fruits of the Spirit, meekness, gentleness, patience, long-suffering, brotherly kindness, faith, hope, love, the Apostle assures us that love is the principal one, and really includes all the other fruits of the Spirit. All other fruits and graces of the Spirit are merely elementary developments, part of that quality which in its completeness is called love, and which by our Lord is explained to mean, love to God with all our hearts, minds, being, strength, and love for our neighbor as for ourselves.

### **DISCERNING ANOINTED ONES**

Our Lord assures us that as a good tree will be known by its good fruit and an evil tree by its evil fruit, so his followers will be known by their possession of the holy Spirit and the fruits and graces which they will manifest in their daily lives. This does not signify that those who are begotten of the holy Spirit or, as expressed in this text, anointed with the holy Spirit, will be perfect in the flesh. Quite to the contrary—it is not the flesh which is begotten again, it is the New Creature, the new mind, the new will. The anointing received as New Creatures manifests itself by its opposition to sin, its harmony with righteousness, its sympathy with everything that goes to



make up the divine standard of character and co-operation with the divine plan.

At first it is a mere likeness of the principles of righteousness, meekness, gentleness, patience, love, and a desire to develop in these graces of the Spirit; but subsequently, as this anointing abides and Christian character develops these traits become more and more manifest, not only to the person himself, but through his conduct to others. This growth in grace, in knowledge, in love; this is the development of the fruits of the Spirit. Just as the apple blossom precedes the little nubbin of fruit, and as this gradually enlarges and matures, so do these graces of the spirit gradually develop in the hearts of those who have been begotten again by the holy Spirit, by the Word of Truth.

2H206

### **“THE WORLD KNOWETH US NOT”**

The world understands nothing about this begetting of the holy Spirit, this spirit of a new mind or will in accord with righteousness. It understands nothing about this anointing of the holy Spirit, under the influence of which old things pass away and new hopes and aims and objects in life take their places. But each one who has passed through these experiences understands them; each one begotten again is aware of the change in his mind, his will knows that he has consecrated his life to righteousness and to the Lord's service, and realizes that an anointing has come to him. Such are able to sympathize with one another, to discern the new mind one of another, and to sympathize with one another in the conflicts of this new will with the spirit of the world and with the flesh and its desires. Hence the Scriptures exhort the Spirit begotten ones to special love and sympathy one with another in a manner that others cannot, because the world knoweth us not even as it knew him not, and because our sympathy and fellowship must be with those who are similarly begotten to the new nature and inspired by the new hope.

The outward manifestations of these graces or fruits may be more or less rapid according to temperament, environment and zeal, but in every case the new mind, the new spirit, the new nature will be able to identify itself to others similarly spirit-begotten. And this anointing of the Spirit, wherever it is recognized, constitutes the bond of fellowship and brotherhood in Christ. It is not only the spirit of consecration, but also the spirit of the Truth, which signifies the enlightenment or illumination through the divine revelation of the Scriptures. It signifies, therefore, a growing knowledge not only respecting God's plan of salvation and our

relationship to it, but also a personal intimacy with the Lord.

## **ORDAINED AND UNORDAINED PREACHERS**

According to our text none have ordination of God to act as his mouthpieces except they have received this anointing. Such may be known by the fruits of the Spirit, which all the Spirit-begotten ones will soon be able to detect, and which will more or less be manifest also to the world, although the world will not know how to make allowances for having the treasure of the new mind in an imperfect human vessel, although the world will not know how to sympathize with the weaknesses of the fallen flesh, and may often be apt to denounce and condemn those who are walking to the best of their ability not after the flesh but after the Spirit. We fear, however, that if this line were distinctly seen, sharply drawn, many who are now prominent ministers, reverends, doctors of divinity, would be seen to be barred from the Lord's service. Many of them have had ordination from men but have never had the ordination of God, and hence are unable to see spiritual things themselves and equally incompetent to present such things to others. They have not been anointed or ordained of the Lord to preach.

On the other hand many of the Lord's people misled by the human distinctions between clergy and laity and the privileges and limitations accorded to these by Churchianity, fail to recognize that they are ordained to preach, and that unless they are continually preaching they are failing to accomplish the divine will—failing to fulfill the ordination which was granted them of the Lord when they received the anointing of the holy Spirit. This does not mean, however, that all who are anointed of the holy Spirit are appointed of the Lord to preach in the same manner, for, as the Apostle would explain, we have gifts differing one from another, and, our opportunities in life are amongst these talents. For instance, some may have the talent for presenting the divine message of mercy and truth in a private manner, and may be very effective in their ministries, in their services; others may have the talents and opportunities for more public service. The sisters, for instance, are not Scripturally authorized to engage in the more public functions of preaching, but they, nevertheless, have glorious opportunities in a more private way of showing forth the praises of him who has called us from darkness into his marvelous light and who has anointed us to preach, to declare, to make known, the good tidings.

## **“LIVING EPISTLES KNOWN AND READ OF ALL”**

As an illustration of forceful preaching of a female member of the anointed body, I want to tell you of a little incident which occurred on my last visit to the friends in New York City. Following the afternoon service an apparently very intelligent and accomplished lady sought a private interview for a few moments, in which she requested my prayers that she might be enabled to see and fully grasp the Divine Plan of the Ages, and to come to the point of a full consecration of her heart that she might enjoy the anointing of the holy Spirit.

She explained that for years she had been an agnostic, a total unbeliever in Christianity and the Bible, and that her friends and acquaintances were honorable people of the same class. I inquired how she had become interested so as to attend the meeting. She replied that she had a sister-in-law who had received the glorious message of the divine plan as set forth in MILLENNIAL DAWN, and that the Truth had made

2H207

such a wonderful change in her sister's character, disposition, etc., every way, that she was convinced that there was a power of God in connection with his Word that she had never dreamed of, a power which by its fruit attested that it was of God. She said, "I have never known an instance of such a wonderful transformation of character as that which occurred in my sister-in-law, and I came to the meeting today that I might begin to learn the ways of the Lord. After this sort and for this reason I am asking your prayers to this end."

Who could deny that the sister who had received that anointing and whose life had given that testimony had been preaching the good tidings in a most effective manner? Who could say that because as a sister she was not ordained to a public ministry that she was therefore debarred from the blessed privilege of showing forth the praises of him who hath called us from darkness to light? The Apostle tells us that this is true of all of us; that the world which will not read books and tracts and which cares not to attend preaching will read our living epistles, our daily lives, and in harmony with the Apostle, we exhort that all shall thus preach day by day the glorious message of our great salvation which is of God in Christ Jesus.

## **WHAT WE ARE TO PREACH**

It should be noticed that we are to preach the good tidings, not bad tidings of great misery. We remember

the theme of the angels' song at the announcement of our Lord's birth, "We bring you good tidings of great joy which shall be unto all people." So here the anointing which we receive of the Lord is that which leads us to declare the good tidings of this great salvation in all its lengths and breadths and heights and depths. Alas, that for centuries the good tidings of great joy has been overwhelmed by the loud voices of churchianity, which, during the Dark Ages, have misrepresented our heavenly Father's plan, misinterpreted and twisted his Word, giving the impression that he is the great adversary of our race, who even before we were created prepared for the great majority of us, a place for our torment, making all the preparations for fuel, and fireproof demons for our injury. Alas, that some of us who are his children, and who had received of the anointing of his spirit, should for a moment have imagined that such a message was the one referred to as the good tidings for the meek, the good tidings of great joy. How glad we are that in the dawning of the Millennial morning the shadows are beginning to flee away, and the glorious light of the goodness of God is beginning to be seen shining in the face of Jesus Christ our Lord.

### **TO WHOM SHALL WE PREACH?**

Amongst the grievous mistakes of the Dark Ages and the legitimate outgrowth of its misconceptions of God's plan has been the thought that the Gospel is to be preached to the wicked, to railers, to blasphemers, to the hard-hearted, etc. Nothing is further from the teaching of God's Word nor from the example of our Lord Jesus and his apostles. Our text states the matter properly, saying, that our ordination, our anointing, was to preach the good tidings to the meek—to those who manifest a humble attitude of mind, a teachable spirit; to those who desire to know the truth, who manifest a hungering and thirsting after righteousness; to those who realize to some extent their own blindness and who desire to see the light. Our commission is to preach the good tidings to these.

Notice how our Lord and the apostles followed this course. Our Lord in sending forth his apostles in the end of the Jewish age limited their endeavors to the Jewish nation, which for centuries had been under divine instruction through the Law and the prophets. His words are, "Go not into the way of the Gentiles (heathen) and into the cities of the Samaritans (a semi-religious people) enter ye not; for I am not sent save to the lost sheep of the house of Israel." True, subsequently, after his death and resurrection, the apostles and all of the Lord's people were fully commissioned to carry the message of salvation also to the Gentiles, to the heathen—to preach the Gospel to every creature without restriction as to their relationship to the favored nation of Israel—to every person whom they might meet in whom they

should find the ear to hear, the spirit of meekness and desire to know the way of God and his salvation. This is the same commission to us still, and our course should be the same.

We should understand that the message of God's favor is to whoever has a desire to know it, and that such only are the meek, and this would mean that where we find special evidences of a lack of meekness that we should desist from efforts in those directions and should confine our labors to the most promising fields. Such was the course of the Apostles. Wherever they went they first sought out the most religious people to preach to them. Of course if the time should ever come when all those who are meek and show a desire to know the way of the Lord should have been fully instructed, and there should be no more opportunity to preach to them, we might go to the froward, the proud, the boastful, the disdainful, the self-righteous, the wicked, the hard hearted, but we have no reason to expect that our labors would have success with that class if we preach the true message. They require another kind of treatment, a kind of treatment which the Lord proposes to give them in the Millennial age which shall follow this present age and of which we shall have more to say again.

2H208

“The meek will he guide in judgment, the meek he will teach his ways.” (Psa. 25:9) The Lord in this present age is choosing out of the world a little flock, a peculiar people. He wishes to instruct them and develop them and fit them to be the Royal Priesthood of the coming associates as members of his body in the great Kingdom work then to be inaugurated for the blessing of the world in general, including the unmeek—to then bring to the knowledge of every creature, under the most favorable conditions and terms, the mercy of God, to the intent that they may then hear and be blessed. Even the meek will have plenty to do to learn the necessary lessons of faith and obedience in the school of Christ, walking in the narrow way.

Since the Scriptures, then, are so explicit as to the class whom the anointed should seek to reach with the Lord's message, how comes it that Churchianity in general has made so great a mistake as to consider that its special mission was to the opposite class, and that the meek need no instruction, need no guidance, need no conversion, etc. We answer that an erroneous doctrine of everlasting torment is responsible for the mistaken view, under the teaching that all the world was condemned through Adam to eternal torment, and that only those who are accepted of Christ would be saved from that awful fate. The tendency was to count the naturally meek and gentle as already saved and to give them little

attention, expending effort mainly upon the wicked, the vile, the perverse. A discernment of the Divine Plan of the Ages helps to set this matter straight again and to show us why, as above, the Church is now being selected from amongst the meek only, from amongst the teachable, and that the work of the Lord for the great mass of the world, the unmeek, the unfit even for the training of this Gospel age, is left for the next age, for the Millennial age.

In some respects it is a mercy and a blessing that the world is in large measure blind and deaf, and therefore in the same proportion irresponsible as respects the message now being delivered to the meek, who may have ears to hear and eyes to see. It is with these as it was with the scribes and Pharisees and doctors of divinity who conspired against our Lord and put him to death. Their guilt would have been terrible had they really known what they were doing, but committed in ignorance, their great sin will be forgiven, as our Lord declared, "All manner of sin and blasphemy shall be forgiven unto men... and whosoever speaketh a word against the Son of man, it shall be forgiven him." As the Apostle Peter intimates, speaking on this very subject, "I wot that in ignorance ye did it, as did also your rulers." As the Lord through the prophet intimates, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon him whom they have pierced and shall mourn"—in that day—in the Millennial day, when the new order of things will be introduced and when the knowledge of the Lord shall fill the whole earth, scattering all its darkness and blindness.

### **"PREACH THE WORD"**

I am addressing the meek class, and particularly those of this class who have received the anointing of the holy Spirit, all of whom, therefore, are commissioned or privileged to preach, but have the responsibility also of doing this to the meek wherever they may find them. I am sure that I voice your sentiments and tell your experiences when I say that in proportion as you have been loyal to the anointing you have received, in proportion as you have self-sacrificingly endeavored to show forth the praises of the Lord and his wonderful plan of salvation, in that same proportion has been your own heart-development and growth in grace and in knowledge; and in proportion as you may have allowed fear and other considerations to hinder you from telling the good tidings, in that proportion you have failed to make progress and have experienced leanness of soul. Let us more and more appreciate this blessing of the Lord, our anointing, and let us by word of mouth, by pen, by printed page and by our living epistles day by day, tell all the meek the good tidings of the great salvation which is of God in Christ Jesus, a salvation which now affects the heart, the life, the hopes, every

interest of this present life, and which extends into the future, assuring us of a completion of salvation in the resurrection, and that if faithful we shall then enter into the joys of our Lord and be participants with him in the Millennial Kingdom to bless the world.

*The National Labor Tribune, June 18, 1905*

## **THE TRUE GOSPEL AND ITS EFFECTS**

Pastor C. T. Russell preached in Carnegie Hall at 3 p. m. last Sunday. His topic was "The true Gospel and its effect," from the text, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." (Isaiah 61:1) He said:

2H209

On last Lord's day we considered the forepart of this same verse of Scripture, and saw the particular class ordained of God to be the preachers of his Gospel, and the particular class, the meek, predestined hearers of it. Today we noticed some of the particular features of this Gospel. It is well known to all of you that the word Gospel signifies "good tidings," or a joyful message, and yet we all know that what is usually understood to be a Gospel sermon is one of bad tidings of great misery to nearly all people. This however is merely a false definition, a slander which has come down to us from the dark ages. The word gospel as used throughout the Scriptures has its one legitimate meaning, as illustrated, for instance, in the message which the angels delivered when announcing the birth of our Redeemer. They said, "Behold, we bring you good tidings of great joy, which shall be unto all people."

Similarly our text prophesied that Christ, and all the members of his body anointed to preach, would similarly preach good tidings of great joy for all people. Our text does not phrase the matter in these particular words, but this is its meaning. It declares that the good tidings, the message of joy, is liberty to the captives and the opening of the prison to those that are in bondage. There is one great prison-house, which, for the number of its prisoners and the security with which it holds them, has no competitor on earth—it is the prison-house of death. From its bondage none can free themselves. There is but one key to this prison: it was held by Justice for over four thousand years, while hundreds of millions of the race went into the prison. Nearly nineteen hundred years ago Justice disposed of the key to this great prison—turned it over to Jesus and the mercy and love which he represents. The key—that is, the power, the authority,

the ability to open the prison—is now fully and completely in the hands of him who redeemed us with his own precious blood—in the hands of him who bought all the prisoners, who paid the death penalty and who on this account is fully authorized by Justice to release the prisoners.

## **THE BEGINNING OF THE FULFILMENT**

It will be remembered that our Lord Jesus made personal application of this prophecy to himself. Entering into the synagogue at Capernaum he was recognized as a man of letters and asked to read a selection from the book of Isaiah. He read our text and said, “This day is this Scripture fulfilled in your ears.” (Luke 4:21) He was then and there declaring the opening of the prison doors and the release of the prisoners. He had no reference to the inferior prisons amongst men: John the Baptist was in Herods’ prison at that very time, and the Lord neither mentioned his deliverance nor attempted it. His work was on a grander scale: he was redeeming the whole world of mankind from the prison-house of death, in which Justice had shut them up under the divine sentence when Eden was forfeited by disobedience. In virtue of his thus paying the redemption price for the sins of the whole world he was privileged by the holy Spirit upon him to declare that the time would come when the prison-doors would be opened, when the prisoners would be set at liberty; and he did declare this, saying, “The hour is coming when all that are in their graves shall hear his voice and shall come forth.” All in the prison-house shall be delivered not one shall be left. John 5:25, 28

This declaration of the wholesale prison delivery does not, however, as some might suppose, imply a universal salvation. It merely implies a salvation or deliverance from the tomb, from the Adamic sentence of death. Such a deliverance, associated with the new conditions of the thousand-year day of deliverance, the Millennial age, means that all the families of the earth—involved in father Adam’s sentence and imprisoned in death on that account—shall be set free therefrom, to the intent that they may have a full, gracious opportunity of knowing right from wrong, good from evil, of coming to a knowledge of the Lord and to an opportunity for eternal life through faith and obedience. Whoever then enjoying those glorious opportunities shall sin wilfully, deliberately, rejecting the favor of God, preferring sin, shall die the second death—shall go into the prison-house a second time and be then without hope of any deliverance, for Christ will die no more for any, neither will any be granted more than one full, complete opportunity for attaining everlasting life through faith and obedience to Christ.

A moderate estimate of the number of the children of Adam born in sin, shapen in iniquity and dying under the Adamic sentence, the curse, is 20,000,000,000. These



are in the great prison-house of death. None can redeem his brother nor give God a ransom for him, none can redeem himself, none can pay his own penalty and have anything left. (Psa. 49:7) The penalty upon the race was not imprisonment for a year nor for a century nor for six thousand years, but a death penalty of everlasting duration—"everlasting punishment." Not everlasting suffering, because not suffering but death is the penalty for sin—"The soul that sinneth it shall die." True, there is some suffering associated with dying but no suffering associated with the death state. Thus Adam suffered during the nine hundred and thirty years in which he was dying, but as soon as the dying had reached its culmination in death he suffered no more. As the Scriptures declare, "The dead know not anything"; and again, "Whatsoever thy hand findeth to do, do it with thy might, because there is neither wisdom nor knowledge nor device in the

2H210

grave (sheol) whither thou goest.” Ezek. 18:4; Eccl. 9:5, 10

### **A KNOWLEDGE OF THE PENALTY**

To be rightly informed, then, respecting the penalty for sin is to be comforted to the extent of realizing that the aches and pains incidental to the dying cease there. There the hope comes in, the Gospel hope, the resurrection hope, the hope expressed by the prophet—”Thy dead men shall live;” and again, “I will ransom them from the grave (sheol, hades).” Isa. 26:19; Hosea 13:14

Surely this is good tidings of great joy, and shortly it shall be unto all, the Lord hath spoken it. To the extent that we can hear this message with the unstopped ears of our understanding, to the extent that we can see this to be the plan of God with the eyes of our understanding, to the same extent we may rejoice, we may be glad, we may feel relief, we may exercise the good hope that maketh not ashamed. We may know that thousands of millions of the heathen, who have never heard of the only name given under heaven and among men whereby we must be saved, are not to be lost eternally, but only kept in the prison-house, in bondage to sin and death, until the Lord’s due time shall come for the opening of the prison doors, when they-are to be called forth from the sleep of death. Similarly, millions who have lived and died in Christian lands, but who have been far from saints should not be considered as hopelessly condemned to the second death, for inasmuch as they have only partial light and partial knowledge of the Lord and his plan, so they have only had a partial responsibility.

True, the measure of their light is the measure of their responsibility, and to whom much is given of him will much be required, and where sin has been committed against light and knowledge, just stripes or punishments will be inflicted, but not hopeless, endless torture and agony, such as the creeds of the dark ages have declared. Those who have misused opportunities of the present life will come forth from the prison-house of death during the Millennial age impoverished and degraded in character, in proportion as they violated their consciences in opposing righteousness to the extent that they discerned it. But inasmuch as their light was not full, neither was their responsibility full and complete, and a full opportunity for coming to a knowledge of the Lord and to obedience to his commands is granted and assured to every son and daughter of Adam. No progress is made in this prison, no lessons are taught there, no stripes or punishments are given there. As a man goes

into the prison so he will come out of it so far as moral qualities are concerned.

When we discern that the world up to the time of Christ's first advent was not redeemed, and that consequently any reference to the resurrection of the dead and the incidental blessings were vague prophecies, we can see the meaning of our text, "The Spirit of the Lord God is upon me . . . to declare liberty to the captives and the opening of the prison to them that are bound." It was quite proper indeed that any explicit statement of this great deliverance should not be made until the great deliverer himself had appeared and had begun the work of redemption. It is in full accord with this that the Apostle declares, "Christ hath brought life and immortality to light through the good tidings." (2 Tim. 1:10) It is equally in harmony with it that the Apostle declares again, that "this salvation began to be spoken by our Lord." (Heb. 2:3) It was the great theme of his discourse as it was also the theme of the apostles—they "preached Jesus and the resurrection." (Acts 17:18) Jesus without the resurrection power would have been no savior—the resurrection without Jesus and his redemptive work would have been impossible. Jesus and the resurrection, therefore, are indissolubly united, and should be so recognized by every follower of the Lord.

### **THE MESSAGE OF THE ORDAINED**

We saw on last Lord's Day that the commission to preach, the anointing of the Spirit for the preaching, came first upon our Lord Jesus and subsequently upon all united to him through faith and consecration, styled in the Scriptures, "his body," "members in particular of the body of Christ," "the Royal Priesthood." (Col. 1:24; 1 Cor. 12:27; 1 Pet. 2:9) And as now we have seen that the very essence of our Lord's preaching was the resurrection of the dead, the deliverance of the captives from sin and from death in due time appointed by the Father, so this constitutes the true and proper Gospel message which all the followers of Christ should be preaching every day by word and by deed. This being true, it follows that a great deal of improper preaching is going on, a great deal that is not under the guidance of the holy Spirit; a great deal that the people were not anointed to preach is being declared. All the more those who discern the real anointing and who discern the real message should be instant in season and out of season in its promulgation.

Notice that the apostles were continually preaching of this deliverance of the prisoners from the prison-house. In every epistle, directly or indirectly, they refer to this either by directly mentioning the resurrection of the dead or by speaking of the second coming of Christ, and indirectly referring to the work which will then be accomplished by him and his glorified Church. For instance, notice the Apostle Paul's reference to these pris-

oners: he says, “the whole creation groaneth and travaileth together in pain until now.” Each generation in its turn has had its share of sorrow and pain

2H211

and suffering and dying, and the dead are prisoners of hope—not that they generally entertain any hope of their own, but those who have a knowledge of God and of his plan as scribes instructed in the matters of the Kingdom have a hope for them, seeing in God’s plan this declaration that all the prisoners shall be released, that all that are in their graves shall hear the voice of the Son of Man and come forth, that Jesus has the key, and shortly at the establishment of this Kingdom he will use it in resurrecting the groaning creation.

### **HEALING FOR BROKEN HEARTS**

We have taken a hasty glance at the message itself, the Gospel proclamation, the good tidings of coming joy for all people. We have seen that this is the message that all anointed of the Lord should be declaring. We now inquire, What should be the results of this preaching? Our text tells us of one particular result, namely, to bind up the brokenhearted. Here again we see the difference between the preaching authorized by the anointing and the unauthorized preaching. The wrong preaching of bad tidings of great misery for nearly all people lacerates the hearts of the very best of humanity when already they are broken with sorrow and trouble. But the good tidings, the real Gospel authorized by our anointing, brings balm and peace to the wounded heart and binds it up, heals it, refreshes it, encourages it.

How unjust it would seem that our race, born in sin and shapen in iniquity, and justly sent to the prison-house of death, should be still further tortured and pained with threats of an eternity of indescribable anguish! How unlike the Lord to either prepare such a place of eternal anguish or to send a message respecting it to be a torture to those of best heart, of most loving and tender sentiments! But how like the Lord that, having justly sentenced us to the prison-house of death, and having justly and with love redeemed us from it, he should also commission the Royal Priesthood through the anointing of the holy Spirit to tell these good tidings of the coming deliverance of the captives, to encourage their hearts, to refresh them, to bind up their broken hearts.

Ah, yes, we remember the word of the Lord through the prophet, saying, “As the heavens are higher than the earth, so are my ways higher than your ways and my plans higher than your plans.” The adversary has been for centuries traducing the divine character and the divine plan and persuading men that the Almighty Creator is the real demon, the real foe to all human happiness and peace in the present and in the life to

come. What a refreshing it brings to all to learn again through the words of the prophet, "Their fear toward me is not of me, but is taught by the precepts of men." Isa. 29:13

Nor should it be thought that there are no broken hearts, that all are hard hearted, stony-hearted, feelingless. Some of the most tender-hearted of humanity are those who have passed through veritable threshing machine experiences with sorrow and suffering, disappointment and pain; the plowshare of trouble has gone deeply into their hearts and broken up fallow ground, giving them sympathies and feelings which many others in the world know nothing about. One of these deeply sympathetic Christian women, a member of the Methodist Church, lost her husband in death, and was almost distracted with the thought that, because he had not been a member of any earthly Church, therefore he must have gone directly to eternal torment.

Ignorant of the true balm of Gilead, the true message of God's grace in Christ, ignorant of the assurances of the Scriptures that her husband was not in torment but in the great prison-house of death waiting for the awakening of the resurrection morning, she was almost distracted, almost went insane, unable to either eat or sleep. Her continual thought and expression was for her poor husband and his supposed suffering. How the message of the Lord concerning the prison-house and the prisoners and the redemption, and by and by the opening of the prison-doors and setting at liberty of the captives, brought refreshment and comfort to that poor heart. How peace came to her, how the broken heart was bound up by the message, how her entire life was changed, transformed, and how the peace of God which passeth all understanding came to rule in her life, and how she learned to trust and to love the God who before she had merely feared.

### **ANOTHER ILLUSTRATION OF THIS**

Another dear Christian woman of tender heart, who has come to an understanding respecting the great prison-house and the ultimate release of all the prisoners by him who redeemed them by his precious blood, said to me not a great while ago, "I never had peace until I learned the truth respecting the prison-house of death and the deliverance of all the prisoners in God's due time. I had a saintly father, a minister in the Presbyterian Church, and, although I knew not a single blot against his character, I feared as I stood beside his casket, for I thought, Who can tell that there may not have been some secret sin which would render him unfit for divine approval in heaven and place him amongst those who were disapproved and a sharer in their fate, which at that time I believed to be eternal torment." Ah! how she

thanked God that she had heard the real Gospel, the real good tidings, and how it bound up her broken heart.

2H212

### **NOT OUR MISSION TO BREAK HEARTS**

None of the class mentioned in our text as anointed with the Spirit are commissioned to break hearts. We are aware that many, realizing that the world is hardhearted, have misconceived the Lord's message, and have anointed and authorized themselves to preach a message to break hearts. The number of these is gradually decreasing. Once they occupied nearly every pulpit; their messages of eternal torment for all except the elect, the saints, the holy, were of a piece with the practices of the dark ages, when, in the name of God and the merciful Savior, all manner of tortures were inflicted, even to burning at the stake. Thank God the natural man is awakening to a better sense of propriety, and no longer thinks he is anointed to preach such a message. Thank God these heart-breaking discourses are becoming fewer and fewer.

We are well aware that some fear the result, and believe that in consequence the world will become more openly wicked. We reply that there is a danger in this direction, but one which can not be avoided, for the world will no longer receive the doctrines of the dark ages. The danger is that having been taught that eternal torment was the divine plan for humanity in general, the masses of mankind will not only drop the thought but drop the Bible and all faith in a revelation from God. The danger is thus in a general infidelity. The true remedy for the difficulty lies in the showing that the Bible does not teach the absurd and devilish doctrines of the dark ages; that it does teach a reasonable wage or penalty for sin, "the wages of sin is death;" that it does teach a redemption for Adam and the whole human family through the precious blood of Christ; that it does teach that, in consequence of this, the time is coming when all mankind shall be granted a full opportunity of coming into harmony with God, and that every wilful and intelligent disobedience to God injures future prospects.

There are plenty of agencies in the world for the breaking of hearts, but only the one balm of Gilead and only one class of people who can heal the brokenhearted with the message of divine love and grace, redemption and deliverance. The world is full of trouble. Every home, as a rule, has in it heart-breakers, incontinent, fierce, despisers of them that are good, unthankful, unholy, disobedient to parents. (2 Tim. 3:3) In addition to these heart-breakers are financial and social troubles. So, on the whole, nearly all who are right-minded and tender-hearted have full opportunity for becoming heart-broken and thus being prepared and caused to hunger

and thirst for God's good message of salvation through Christ and his Kingdom.

As for the breaking of the hearts of the wicked, that will come in due time. The great time of trouble that is just impending, according to the description given in God's Word, will break many hearts, and break up the fallow ground of the world's heart, preparing it for the good seed, the good tidings of great joy for all people through him who loved us and bought us with his precious blood. Let sin and suffering, disappointment and sorrow do their work in heart-breaking, while all who have been anointed as members of the body of Christ, the Royal Priesthood, are doing their part in binding up the broken-hearted by preaching to them the redemption and the ultimate deliverance of all the prisoners from the prison-house of death, the setting free of all the captives of sin in the Lord's due time in the Kingdom, in the Millennial age.

*The National Labor Tribune, June 25, 1905*

## **NOW IS THE ACCEPTED TIME--NOW IS THE DAY OF SALVATION**

Philadelphia, Pa. June 25—Pastor C. T. Russell of Allegheny, Pa., preached twice here today in Horticultural Hall, to large and intelligent audiences. We report his evening discourse in full from the text, — “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings . . . to proclaim the year of our Lord.” Isaiah 61:1, 2

We continue our topic of the last two Sundays, with which some of you are acquainted through the public press. As we have seen, the prophecy is referring to the message which Jesus presented, and which all the anointed members of his body throughout this Gospel age are also to preach to the teachable, the good tidings, message of divine favor which will bind up, heal and refresh the broken-hearted because it speaks liberty' to the captives of sin and death and the opening of the prison-doors of the tomb to all who lost life in Adam, all of whom shall be awakened and have the opportunity of everlasting life through the Redeemer in due time. Much is condensed into a few words by the prophet, and our special subject of investigation today is respecting the proclamation of the acceptable year of the Lord. What does this mean? What year with the Lord is more acceptable than any other?

2H213

We reply that no particular year was meant, and the translation would better have been, to proclaim the ac-

ceptable time, period, epoch. This acceptable epoch began with our Lord Jesus, who was accepted of the Father and anointed with the holy Spirit; it continues with the Church, the body of Christ, from the day of Pentecost until the present time, and will last until the very close of the Gospel age, until the last member of the elect Church shall have been accepted of God. With the close of this age this particular form of acceptance will be at an end. For a time, at the beginning of the Gospel age, this acceptance was confined to the Jews—for the three and a half years following Pentecost. In that time the Gentiles were not acceptable to God, the door of favor toward them had not yet been opened. The Scriptures very clearly point us to the very moment when Peter used the second key of the Kingdom and opened the door of acceptance to the Gentiles, Cornelius being the first to enter. Speaking of that occurrence and the conditions following it, Peter declared, “I perceive that God is no respecter of persons:

but that in every nation he that feareth God and worketh righteousness is accepted of him,” not Jews merely as previously. (Acts 10:34, 35) So it has been for now 1800 years, that all who love righteousness and desire to serve it and who accept Christ as the Way, the Truth and the Life, all who become his sincere followers in the narrow way of discipleship and self-sacrifice, all these are accepted of God—but none others. The world in general is not accepted, the wicked are not accepted, the tare class, merely nominal professors, are not accepted of God—only the ones specified.

### **ONLY SACRIFICERS ACCEPTED**

Let us carefully hearken to the Word of the Lord respecting this acceptable time and what class of people he will accept and upon what terms they will be accepted. This is an important question for all those who desire to be accepted of him, who desire to attain to the glorious things which God hath in reservation for them who love him. Hear the Apostle, “I beseech you, therefore, brethren, by the mercies of God (of which you have heard, namely, the provision of a ransom price for the whole world with the precious sacrifice of Christ), that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service.” (Rom. 12:1) We see then that the Apostle uses this word acceptable to God in respect to the sacrifices which God’s people are invited to make of themselves. It was when our Lord Jesus, at thirty years of age, presented himself a living sacrifice to do the Father’s will, that he was accepted and anointed with the holy Spirit. It was his disciples, who had similarly consecrated their lives to be his followers and to lay down their lives in the service of the Truth, who were accepted of God at Pentecost and anointed with the holy Spirit; and it is the same class of self-sacrificing followers of the Lord who during this Gospel age have been acceptable to God as members of the body of



Christ and joint sacrificers with him. Their sacrifices are acceptable: that is to say, during this special period God is willing to accept such sacrifices.

This same thought is conveyed in the types, for our Lord Jesus is spoken of as being the great High Priest, and his self-sacrificing followers are called the under priesthood, the Royal Priesthood. The High Priest offered up himself an acceptable sacrifice to God, the under priests offering themselves up sacrifices to God, acceptable not because of morality or worthiness of their own but through the merit of him who loved them and bought them with his precious blood, and whose merit covers all their blemishes in the sight of the Father and constitutes their sacrifices acceptable to God.

This sacrificing did not begin prior to our Lord Jesus—there were no priests of this order before him. There was a typical priesthood established in Israel, but their sacrificings were merely foreshadowings, types of this “better sacrifice.” (Heb. 9:23) True, there were some who laid down their lives in the Lord’s service and who gloriously witnessed the fidelity to righteousness of some of whom the world was not worthy, enumerated by the Apostle in Hebrews 11. But these were not accepted of the Lord in the special sense in which Christ and his followers are accepted. The Apostle, speaking by inspiration, makes this distinction between the ancient worthies and their loyalty to God and self-sacrifice in his service and the privilege, blessing, opportunity and favor of sacrifice granted to the Gospel Church. Speaking of these ancient worthies he says, All these died in faith, not having received the things promised, God having provided some better thing for us; that they apart from us should not be perfected. (Heb. 11:39, 40) They will get their blessed reward, but it will not be as great as that of the Gospel Church, the Christ; nor will theirs take precedence, rather it will follow and be communicated to them through the glorified Christ, Head and body.

### **FAVOR UPON FAVOR IS OURS**

In a word, then, we see that God’s plan as it eventually shall be worked out will mean the blessing and justification and uplift of all the families of the earth, but that God’s great plan for the overthrow of sin and death and for the deliverance of mankind from these adverse influences which have prevailed for six thousand years will be inaugurated at the second advent of our Lord. This acceptable time is in the interim between the great sacrifice accomplished at Calvary and the establishment of the Kingdom of God’s dear Son,

for which we pray “Thy Kingdom come.” It is during this interim that God extends a special favor or privilege to a certain class. The favor or privilege is that during this time he is willing to accept the limited number of sacrifices and willing to reckon the sacrificers as associated with his only begotten Son, our Lord Jesus, the great sacrificer. When we come to see the grand rewards that attach to this sacrifice, when we come to understand that the sacrificers are to become heirs of God and associates with Jesus Christ their Lord in the Kingdom, we see at once why an opportunity for sacrifice is spoken of as the acceptable time — the time at which God is willing to accept sacrifices and to give rewards to the sacrificers.

Whoever sees this clearly finds in it a most wonderful incentive to godly living—finds in it an explanation of why the Apostle was willing to count all his afflictions, all his sacrifices as nothing, to the intent that through this privilege of sacrifice he might have fellowship with Christ in the glorious things which the Father has promised and provided for Jesus, the great Sacrificer, and all who walk in his footsteps of self-sacrifice. From this standpoint the Apostles words do not seem extravagant when he says—“Yea, I do count all things as loss and dross that I may win Christ and be found in him” (a member of his body, the Royal Priesthood). (Phil. 3:8) It is in view of this glorious opportunity of sacrificing that the Apostle, as above quoted, urges all who have heard of the Lord’s favor to present their bodies living sacrifices, assuring them that they will be holy and acceptable to God, assuring them also that if they become dead with Christ they shall also reign with him, if sharers of his sufferings and death they shall be sharers also of his glory, honor, and immortality in the Kingdom.

### **NO SACRIFICING IN THE MILLENNIUM**

The majority of people, failing to “rightly divide the Word of truth,” failing to see that there are various epochs and dispensations in the divine plan, fall into the mistake of supposing that all things must continue as they are. Such are apt to suppose that because there are opportunities for sacrificing now, there must be opportunities always, throughout the infinite future; but we answer, No. If sin and death were always to continue to reign, there would always be opportunity to suffer for righteousness’ sake; but the Scriptures assure us that in the close of this age and the inauguration of Christ’s Millennial reign, the whole matter will be changed; Satan will be bound, evil doers will be restrained, well doing will no longer cost the sacrifice of earthly interests. On the contrary, the righteous will then be rewarded for right doing and the evil doers shall be punished—“Justice will be laid to the line and righteousness to the plummet.” The

great King in that day will institute a thorough reform along these lines. (Isa. 28:17; Zech. 14:9)

So then in a natural way sacrificing for righteousness' sake will promptly and abruptly come to an end. Indeed the Scriptures clearly show us that the Lord is calling the Church in accordance with that institution of the reign of righteousness for the very purpose of affording them the opportunity to show their thorough loyalty to him by their willingness to endure earthly loss and disadvantage, pain and disappointment, for righteousness' sake.

The testing of character in this manner is very thorough, but it is only when we understand the divine plan, and see that those now being elected or selected are intended to be God's special agents and servants for the instruction and uplifting and blessing of the world, that we can understand why now they are tested in all points respecting their loyalty to righteousness and to Truth. The high reward which shall be granted to them—namely, a share in the glory, honor and immortality of the Kingdom class, the Royal Priesthood, is an offset to the greater trials and difficulties which beset their way in this age than will beset the world in general in the next age in the time of its trial for life everlasting. Only those who are guided of the Lord, anointed by his Spirit, instructed through his Word, can appreciate these great privileges which belong to this Gospel age, this acceptable time in which God is willing to accept the sacrifices and to count the sacrificers with Jesus in his glories.

Let us note a few Scriptures corroborating this thought that the acceptable time is the sacrificing time. We have already referred to Romans 12:1; notice now Ephesians 5:10. Here the Apostle exhorts us that instead of being partakers with the world in their sins we should walk as children of the light with our Lord and Master, proving, finding out more and more, day by day, as we seek to walk righteously and as we find its cost in self-sacrifice—"proving what is acceptable to God"—coming more and more to an appreciation of just what God does desire in us and just what it means to walk in the footsteps of Jesus. Again we are exhorted to "serve God with reverence." (Heb. 12:28) Here our service is stated to be acceptable to God, our service of righteousness, our self-sacrifice, laying down our lives for the brethren. Again he speaks of our humble efforts as being a sacrifice to God of sweet odor. Phil. 4:18

Again he exhorts us to make progress in the Christian way of self-sacrifice that we may prove and demonstrate, know, the good and acceptable and perfect will of God—our sanctification, our complete self-sacrifice in his service. (Rom. 12:2) Again he assures us that God has made us acceptable in Christ—made our sacrifices,

2H215

which would of themselves be unworthy of his notice, to be acceptable through the merit of our Redeemer's sacrifice. (Eph. 1:6) The Apostle Peter in the same strain says, "We are acceptable to God by Jesus Christ." Our Lord was acceptable as a sacrifice for sins, and we who during the Gospel age walk in his steps, sacrificing earthly interests for the privilege, are accepted. (1 Pet. 2:5) Explaining the matter, further, in verse 20, he says. "If when ye do well and suffer for it ye take it patiently, this is acceptable to God (this is your sacrifice which God accepts). For even hereunto were ye called, for Christ also suffered for us leaving us an example that we should follow in his steps.

### **"NOW IS THE ACCEPTED TIME"**

The Apostle Paul again calls attention to this acceptable time or epoch, the Gospel age, saying, "Behold now is the acceptable time, now is the day of salvation." (2 Cor. 6:2) In this connection he quotes from Isaiah the prophet (49:8-10) "In an acceptable time have I heard thee and in a day of salvation have I helped thee: and I will preserve thee and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; and to them that are in darkness, Show yourselves ... They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy upon them shall lead them, even by streams of water shall he guide them." It is remarkable that these inspired words should be so greatly misunderstood as they generally are. They are understood to mean that any who are uncalled of God during this Gospel age, who do not come into harmony with him in this acceptable time, will never have an opportunity to come to a knowledge of the Truth and to be saved.

These words are understood to signify that all hope of salvation ends with the present life, with "today." But whoever will read carefully the above quotation, noting the prophecy the Apostle is quoting, will see most clearly stated what we have endeavored to show foregoing—namely, that now is the time in which God will accept the sacrifices of the Royal Priesthood, the Christ; that this day of acceptance of these sacrifices will end; that the great privilege will then be passed forever; that the glorious opportunity of reward held out to the sacrificers will be given to none others. Now is the acceptable time, now is the time when God is willing to accept the little offerings that we can bring to him, the little services that we can render for righteousness. Those who love righteousness and are willing to render it service at the cost of self-interest in the present life, these shall secure the great salvation, the special salvation—these shall have part in the first resurrection of the blessed and holy who shall reign on the earth. Rev. 5:10

The Apostle in the same connection says, “We then, as co-workers together with him, beseech you also that ye receive not the grace (favor) of God in vain..., but in all things approve ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses,” etc. The grace of God which he exhorts they shall not receive in vain is this privilege of enduring these afflictions, and it is in support of this thought that the Apostle quotes from the prophecy, “In an acceptable time have I heard thee, and in a day of salvation have I succored thee,” adding that now is the acceptable time, now is the time when God will accept such sacrifices, and not only so but that it is the beginning of the great salvation—it is a day of salvation as well as a day of sacrificing, for the sacrificers will be the first to obtain the fulness of the Lord’s salvation, both in the present joys and triumphs, and also in the first resurrection.

### **“AS A COVENANT FOR THE PEOPLE”**

let us turn again and examine the statement in Isaiah from which the Apostle quotes. It is very evident that the first address is merely to the Christ, Head and body, “In an acceptable time have I heard thee and in a day of salvation have I helped thee.” This as we have shown is the Gospel age. Then follows the prophecy respecting the work of the Christ after the full development of all members—“I will preserve thee (notwithstanding the sacrificial death, the Lord’s guarantee is the preservation of every faithful member of the body of Christ), and I will give thee for a covenant of the people.” The word covenant here seems to have direct reference to the covenant made originally with Abraham and attested by the passing of the furnace of fire between the parts of the sacrifice, as recorded in Genesis 15:9-18.

It is in full accord with this that we find the Scriptures everywhere teaching that the Christ, Head and body, by divine arrangement constitute the seed of Abraham through which this covenant shall be fulfilled, and all the families of the earth shall be blessed. This seed of Abraham is first of all to be an acceptable sacrifice upon the Lord’s altar, as a result of which the sins of the world shall be entirely rolled away, the curse shall be no more, and instead of the reign of sin and death which has prevailed for six thousand years there shall then be ushered in the reign of righteousness into life everlasting as the Apostle explains. As the prophecy shows, it is the class accepted of God in this acceptable time, the class of living sacrifices, the Christ, who will become the Mediator of the New Covenant to the world, to establish the earth, to restore the lost heritages and to call the prisoners of sin out of the darkness

and to release the prisoners of the tomb. The whole earth was man's heritage and was lost through the disobedience of Father Adam, and the great work of Christ during the Millennial age will be not only to restore those who went down to the prison house of death, to set them free from the power of death and from the power of sin and to lift them up to original perfection, but also to restore to them the heritage lost.

This is the same thought set forth by the Apostle Peter's preaching under the inspiration of the Pentecostal blessing, when he told his hearers of the coming times of restitution of all things, at the second advent of Jesus and when he likened the entire Christ, Head and body, to the Prophet Moses, and declared that when this great antitype of Moses would rule in the earth all mankind must hear, must obey him, and that it shall come to pass that all who would not obey him shall be destroyed from amongst the people, while, on the contrary, all who shall obey the great Mediator shall be uplifted and established in the life everlasting.

Let us then, dear brethren and sisters, rejoice that it is our privilege to live in this acceptable year of the Lord; let us enjoy the privilege that is ours of presenting to the Lord our little sacrifices, realizing that they are holy and acceptable in his sight through the merit of our Redeemer, and that by thus being associated with him in this acceptable time in the sacrifices which the Father is pleased to accept, we shall also be accounted worthy to share with him in the glories of his future reign and Kingdom. O, what a privilege to be living under present conditions! Looking forward into the future and seeing the glories that shall soon be revealed, and the blessing of all the families of the earth, we realize that these sons of God now being selected in this acceptable time, when glorified, will be the joy of the whole earth, and that this is what the Apostle means when he says that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God. (Rom. 8:19)

A clearer appreciation of these glorious testimonies of God's Word will cause us to rejoice in whatever privileges of suffering for righteousness' sake may come to us in the Lord's providence—to rejoice that we are accounted worthy to suffer for the name of Christ, and in the interests of the cause of righteousness, and in laying down our lives for the brethren. Let us avail ourselves of the present opportunities, knowing that soon they will be at an end forever, and that then—although the sun of righteousness will shine forth to the blessing of all the families of the earth—there will be no further opportunity of entering into the glories to which God is now calling us to joint heirship with his Son and participation in the divine nature and its glory, honor and immortality.

*The National Labor Tribune, July 2, 190.5*

## **“THE DAY OF VENGEANCE” WHAT, WHEN AND WHERE IT WILL BE**

Pastor Russell addressed a large audience in Bible Chapel, Allegheny at 3p. m. Sunday. He continued his discourses on the message of the ordained preacher set forth in Isaiah 61:1-3, and announced that on next Sunday he would be in attendance at a Bible student's Convention at Niagara Falls, N. Y., and would there continue the topic from the words, “To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Today's discourse follows:

In considering what the anointed members of the body of Christ are to proclaim in his name we reach today “the day of vengeance” feature. The anointed were to preach good tidings unto the meek for the binding up of the broken hearts, and were to proclaim liberty to the captives, the opening of the prison-doors to them that are bound, and to make known the acceptable time of the Lord, in which he would be willing to receive sacrifices of the little flock, and withal they were to proclaim also “The Day of Vengeance of our God.” This part of the proclamation must not be overlooked, even though the preachers be thought in consequence to be pessimistic. There is a sweet element in the message and there is also a bitter element. Those faithful to their anointing, to their ordination, must not shun to declare the whole counsel of God. However, it is necessary that we scrutinize carefully on this subject. A considerable amount of prejudice and misconception of the divine character and plan has come down to us from the Dark Ages, and we are liable to attach to the words of the Lord sentiments which they do not really express.

### **THE DAY OF VENGEANCE MISUNDERSTOOD**

The average Christian, mistaught by the creeds and traditions handed down from the Dark Ages, thinks of the great majority of the human family as being in

2H217

Purgatory or in everlasting torture. Such are very apt to think of this message of the “day of vengeance” as referring to those tortures which they believe are already being endured by the vast majority of the human family who have died. When we point out to these that the day of vengeance is everywhere in the Scriptures indicated

as a future period or epoch they will feel a still greater fear and dread, saying to themselves, if the eternal torment which we are taught is already being experienced and is awful to the degree of being indescribable, what further atrocities can the Almighty Creator propose that he should speak of a future day of vengeance, as though all the tortures of the past had been merely incidentals unworthy of being regarded as punishment at all.

A failure to study the Bible, and to allow God through it to be his own interpreter and the declarer of his own plans, is responsible for all this misconception. Everything is plain, clear, simple, when we take the Scriptural standpoint of viewing matters, and remember that God's principal dealings thus far have been with the church—that so far as the world is concerned it has been having its own hopes and doubtings, successes and adversities, up to the point of death, and that death is a mere cessation of animation, a suspension of life, called in the Scriptures, sleep. We call to mind the statement of the Lord's Word that the dead know not anything, and consequently none are suffering the eternal torment in the Protestant hell, nor a temporary torment in the Catholic Purgatory. They are all asleep, waiting for the awakening, the calling forth in the morning of the Millennial age, the resurrection morning. (Eccl. 9:5; 1 Thess. 4:14) Let us not forget the words of the wise man, part of which are so frequently quoted, "Do with your might what your hands find to do, for there is neither wisdom nor knowledge nor device in sheol (hell, the grave) whither thou goest." (Eccl. 9:10)

Before considering what kind of vengeance awaits mankind, we need to have very clearly before our minds the fact that the day of vengeance is future. As the Apostle Peter declares, "God knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9) They are not being punished while they are dead, while they are unconscious, while they know not anything. Any punishments that they do not receive in the present lifetime they will not receive until their awakening from the tomb, which will occur some time during the reign of Christ, some time during that thousand-year day of the Lord's judgment.

The Apostle Paul had this in mind when he wrote, "Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12:19, 20) And again, writing in condemnation of those who forsake the way of the Lord, he said, "For we know him that said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people." (Heb. 10:30)



Again, referring to the same class and their affliction, the Apostle said, "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, rendering vengeance to them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall suffer punishment, even eternal destruction from the presence of the Lord and the glory of his power." (2 Thess. 1:7-10) With one voice these various Scriptures assure us that the day of vengeance is future and thus they contradict the general thought of the majority of Christians, who suppose that the vengeance of the Lord is being continually meted out upon humanity from the moment of death onward. The last Scripture quoted shows plainly that the day of vengeance follows the second coming of the Lord Jesus, and will constitute the revelation of his righteous judgments in the earth.

We might refer to many passages of Scripture which speak of this day of vengeance and which indicate that it will follow the Lord's second advent. The first feature of his work at the second advent, as we have already shown, will be the gathering together of his very elect, their change in the first resurrection to his own likeness, and to share in his glory and joint-heirship in his Kingdom. Then will follow the manifestation of his Kingdom in its power and glory, and the vengeance will begin. A symbolical picture of the Lord and of the day of trouble, the day of vengeance, is given in Isaiah 63:1-6, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?" Answer: "I that speak in righteousness, mighty to save."

"Wherefore art thou red in thine apparel, and thy garments like he that treadeth the winefat?" Answer: "I have trodden the winepress alone, and of the people there was none with me: yea, I trod them in my anger and trampled them in my fury, and their life blood is sprinkled upon my garments and I have stained all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come." We can see the harmony between the figurative description of the coming time of trouble and the other symbolical pictures of the same trouble furnished us in Revelation, where the vengeance of the Lord is represented as coming upon the nations, that they should be broken as potters' vessels with the iron rod of his power; and again the tribulation of his coming is represented by the seven vials of

2H218

wrath which are to be poured out.

## **OTHER DAYS OF VENGEANCE**

Before recounting the particulars of the great "day of vengeance," let us note that there have been other days of vengeance in the past, which in the Scriptures are to

some extent referred to as bearing some likeness or resemblance to this coming day of vengeance. For instance, at the close of the first dispensation, in Noah's day, there came a reckoning time, a day of judgment, a day of vengeance, a day of divine visitation or punishment upon the world that then was, which perished in the flood. A more particular picture of the coming day of vengeance is furnished us in the time of trouble which came upon the Jewish nation, after their rejection of Messiah. After they had been favored with the Gospel at the mouth of the Apostles and other proclaimers of that time, there came upon that nation a destructive trouble which utterly overthrew that polity in A. D. 69. Describing this very trouble, the Scriptures declare, "These be the days of vengeance, that all things written may be fulfilled." (Luke 21:22) The Apostle, referring to the same wrath or vengeance upon the nation of Israel, says, "Wrath is come upon them to the uttermost." (1 Thess. 2:16)

When we remember that natural Israel was a type or foreshadowing of Spiritual Israel, that the length of the Jewish age is the exact measure or pattern of the Gospel age, and that the Tabernacle sacrifices were the shadows of the better things following, which we enjoy, we learn to expect also that the time of trouble which ended their period of favor was a type or foreshadowing of the time of trouble coming in the end of this age upon nominal Christendom, in the end of the period of Gospel favor, and this latter, while it would be of the same kind that came upon natural Israel, will be more extended and will involve not only all the so-called Christian nations, but incidentally the whole world of mankind. No wonder it is graphically described by the prophet as a "time of trouble, such as was not since there was a nation," no wonder our Lord added the testimony to the words, "No, nor ever shall be again." (Dan. 12:1; Matt. 24:21)

Time will not permit us on this occasion to call to your attention the many, many Scriptures which refer to this approaching trouble, and these references were more necessary a short time ago as many of you have them in print. But now, as we approach nearer and nearer to the culmination of this trouble, indications of the approach, that it is just impending, multiply daily and may be readily recognized by all those whose eyes of understanding have been opened through the study of the Word along these lines.

We can see readily the approaching conflict between capital and labor, between the people and the social structure, between the creeds and science falsely so-called and the Word of Truth. Everything indicates that it is beyond human power to avert this great calamity, which has been noted in the Scriptures for thousands of years. In symbolical language it is sometimes referred to as a "fire" that shall consume the whole

earth, but the context shows us that it is not literal fire, because it gives us the assurance that a result of this fire of God's jealousy will be the turning to the people of a pure language, that they may all call upon the name of the Lord to serve him with one consent. And, again, it is spoken of as a "whirlwind," which with suddenness will involve the entire social structure and overwhelm it. Again, it is spoken of as a great tidal wave, as a "flood" that shall carry the mountains, the kingdoms, into the midst of the sea, into the sea of anarchy. Our Lord's own description of the time is that unless that time were shortened none would be saved. (Zeph. 3:8, 9; Jer. 25:32; Psa. 46:2; Matt. 24:22)

## THE DAY OF VENGEANCE LIMITED

Well may our hearts rejoice to note the Scriptural declaration that the day of vengeance is limited, that it will be cut short. We are assured that “a short work will the Lord make in the earth,” and that to this end, instead of allowing the time of trouble to run its course and to practically exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble he will establish this kingdom on the ruins of present civilization, and that under the ministration of that Kingdom, order and peace and blessing will soon be established in the earth and on a sure foundation —on a foundation of righteousness and truth. The Apostle describes the world of mankind in general at the present time as a groaning creation, waiting for the manifestation of the sons of God in their Kingdom power in the end of this age, in the dawning of the new dispensation. And if it is true that the world is now groaning and travailing in pain, how much more true it will be in that day of vengeance, in that day of wrath, in that great time of trouble which will affect every human being throughout the world. We may expect just what the Scriptures declare, that as a result of that trouble many nations will come and say, Come, let us go up to the mountain of the Lord’s house; he will teach us his ways and we will walk in his paths. For then the law shall go forth from Jerusalem, and the Word of the Lord from Mount Zion (the heavenly Kingdom — the glorified Christ).

## WHY THE VENGEANCE?

It is a proper question, why should God take vengeance upon the world when he teaches us to the contrary,

2H219

saying, “Avenge not yourselves?” We reply that the entire Word of God, the entire plan of God, the entire kingdom or dominion of God, is based upon justice, as we read, “Justice and judgment are the foundation of thy throne.” But justice has not been administered in the world by the Almighty. He has confined his efforts to setting before his people the laws of righteousness. He has indeed held a loose rein over the kingdoms of the world, that they might not overreach the divine purposes and arrangements; but as for endeavors, God’s only dealings have been with Abraham and his seed—the natural seed, the few during the Jewish dispensation, and the spiritual seed, the Church, during this Gospel dispensation. The judgments of the Lord have been with these not only collectively, but also individually, ordering their affairs, blessing them in certain respects in

proportion to their faithfulness to him, punishing them in some particulars in proportion to their unfaithfulness; but the mass of the world has been judging itself.

Throughout this Gospel age the Lord has sent his light and truth hither and thither throughout what is called Christendom. Here and there the message of the Lord has attracted the Israelites indeed in whom there is no guile, and everywhere it went the divine Word has caused a measure of enlightenment even among its enemies and his pseudo friends. With the end of the Jewish age came the time for the gathering of all the Israelites indeed then ready for the next step in God's plan, namely, into the Gospel garner, into the ministration of the Spirit. And similarly with the end of this Gospel age comes the great gathering of the little flock, the saints of Spiritual Israel, who shall be changed in the first resurrection to the spirit nature, glory, honor, immortality, and likeness with their Lord.

As in the end of the Jewish age, those who had enjoyed the blessings, privileges and opportunities, and had done despite to those favors of God were dealt with and chastened, so in the end of this Gospel age the civilized world, so-called Christendom in general, after the gathering of the elect to glory, will be dealt with sharply; according to their unfaithfulness to the light and privileges which were accorded them they shall have many or few stripes in that great time of trouble. And who will say that these stripes or punishments will not be deserved?

Look back at the closing of the Jewish age, and note how much there was of formal Judaism, of professions of holiness, called Pharisaism. Note how the bitterest enemies of God's son and of the plan of salvation centered in him were found amongst those who made the greatest professions. See how it was the scribes and Pharisees and doctors of divinity of that time who misled the populace into crying for the crucifixion of Jesus. Was it any wonder that vengeance came upon those men—that having so much light and opportunity and advantage every way they should be held responsible for their course of evil? It was not surprising that vengeance came upon them in their day of vengeance, and their trouble is reckoned as having been the greatest in the world up to the present time, the greatest that ever shall be except the greatest of all, which is to come in the end of this age upon Babylon the Great, so-called Christendom or Churchianity.

It is very difficult for some to see conditions which prevail close to us, illustrated in the present turmoil in Russia; and yet the Scriptures declare that our day is the exact parallel of the period of our Lord's first advent, and that the spirit of Churchianity in our day is the parallel to that of Judaism in our Lord's day. Is it strange, then, that those of our time with much advan-

tage every way should be held to be worthy of some stripes and punishments? And if these punishments are to be dispensed throughout all Christendom, is it strange that it should result in a time of trouble such as was not seen since there was a nation? Nay, verily, it is only what we might expect aside from the sure testimony of the Lord's Word, which seems to mark the climax of the present trouble as between October, 1914, and October, 1915.

### **“JOY COMETH IN THE MORNING”**

The Scriptures speak of the six thousand years of the reign of sin and death as a night time, and assure the Lord's people that the Day Star of hope which they have seen through faith in Christ, is the harbinger, the forerunner, of the rising of the Sun of Righteousness with healing in his beams. They assure us that the Sun of Righteousness was the Lord Jesus and the Church, which is his body, or, under another figure, the Bride. They assure us that the influence of that Rising Sun of Righteousness will be the healing of the peoples, the healing of the earth's woes and troubles, the establishment of the reign of righteousness, the putting down of sin and all forms of iniquity and injustice, and the lifting up of the poor and distressed, and the bringing about of a general revolution of society, in which character, worth, will be the only tests and standards of divine favor and approval and blessing and progress and uplift.

We may look forward, then, to the day of vengeance with this happy thought in our hearts, that as the Lord in the present time has favored us, his people, by permitting the plowshare of trouble to break up the fallow ground of our hearts and make them ready for his glorious message, so he speaks of this coming time of trouble as the ploughing of the world, the time for the

2H220

breaking of the stony hearts, the time for the general preparation of the world of mankind to be brought to a knowledge of the truth—to a knowledge of God's righteousness and justice as well as to a knowledge of his mercy and love, to the intent that all the world then may be on judgment, on trial, to test their loyalty to the principles of righteousness. The result, we are assured, will be that all who shall then come to an appreciation of God's character and plan and the laws of his empire, and into harmony with the same, shall be lifted up and blessed, while all those who refuse thus to do will be cut off from amongst the people as the enemies of God and of righteousness.

## **“VENGEANCE” A POOR TRANSLATION**

We come now to notice the fact that the translators have not given us a good rendition of the original in the word vengeance. Since the Apostle has quoted the prophet's testimony in the New Testament, we have the advantage of both the Greek and the Hebrew word and therefrom we see clearly that instead of rendering this passage the “day of vengeance, the translators would better have rendered it the “day of recompense” or the “day of vindication.” To this all scholars will agree.

With this thought before our minds we perceive that the trouble that is coming is to be on the one hand a vindication of the principles of righteousness as in opposition to the principles of error. On many subjects the world is ready to claim that error is more potent than truth, wiser than truth, but in this day of vindication all such sophistries will be overthrown. It will be clearly demonstrated that the way of righteousness is the way of wisdom, and that any other way is the way of folly. It will mean the levelling of things that are high, proud, domineering, and a day of lifting up of the poor and the humble—a day of rewarding the well doer in proportion to his zeal and self-sacrificing spirit, and the evil doer according to his knowledge of better things and the selfishness to which he yielded. It will be such a time as our Lord described when he said “Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full now! for ye shall hunger. Woe unto you that laugh now! for you shall weep. Woe unto you when men shall speak well of you! for so did your fathers of the false prophets:” but “Blessed are ye poor! for yours is the Kingdom of God. Blessed are ye that weep now! for ye shall laugh. Blessed are ye when men shall hate you, and separate you from their company, and reproach you and cast out your name as evil for the Son of man's sake. Rejoice in that day and leap for joy, for your reward is great in heaven.” (Luke 6:20-26) In that time of recompense many who are least esteemed in the world now will be found to be great, and many who are now great will be found to be least.

## **HOW LONG THIS DAY OF RECOMPENSE**

As we have already intimated, the judgments or recompenses of that day of vindication will be proportionate to the light and privilege enjoyed. To whom little has been given, of him will little be required, but to whom much has been entrusted, of them will be proportionate requirements. Many who are great and rich in talents and privileges and influence, and who are using all these things selfishly and inconsiderately, forgetting the claims upon them of the household of faith and of their brethren of mankind, such undoubtedly will be esteemed worthy of severer stripes than will be administered to others who knew not the Master's will, who were born under less favorable conditions in hea-

then lands. Justice will be evenhandedly meted out yet not without mercy, for the Lord assures us that through faith in him and joyful obedience to his instruction we may escape, because all the members of the Church will be glorified before the day of vengeance upon the world. Before the revelation of the Lord in flaming fire comes his parousia, his manifestation to his saints through the eyes of their understanding under the guidance of the holy Spirit and the teaching of the Word. Blessed are our eyes for they see and our ears for they hear. Blessed are we whom the Son of man at his second presence comes forth to serve with the precious things of his Word, things new and old, according to promise. (Matt. 13:52)

We are not interested in the day of retribution in the sense of expecting to be under retributive judgments ourselves, but are hoping by the Lord's grace to be amongst the overcomers, whose judgment will be complete in this present age and who will be accounted worthy of a share in the Kingdom, and who, the Apostle says, shall judge the world and be associated with Christ as his mighty angels, messengers of power, in the exercising of the judgments written—"This honor hath all his saints." (Psa. 149:9) Nevertheless it is profitable to us that the Lord hath anointed us to declare the day of retribution as well as to declare the good tidings. If the whole world could be made aware of the real retribution that is coming it undoubtedly would influence many. The thought that the future will be the same for all, whether they sin much or little, has tended to make many careless of the amount of their wrong doing. On the contrary we see that every word and act of life has its bearing, even so far as the world is concerned, in proportion to their knowledge, and that those possessing much light will have the severer retribution if they neglect it or walk contrary to

2H221

what they discern to be the Lord's standard of righteousness.



*The National Labor Tribune, July 9, 1905*

## **ANNOINTED TO PREACH GOOD TIDINGS**

Niagara Falls, N.Y. July 9. The Bible Students' Convention is in session here at the Natural Food Auditorium. About a thousand are in attendance from various parts of the United States and Canada. It opened yesterday and will close on Tuesday. Amongst the addresses of to-day we report that of Pastor Russell. of Allegheny, Pa., from the text:

“The Lord hath anointed me to preach good tidings unto the meek;... to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Isa. 61:1-3

The Gospel of Christ addresses itself especially to those who labor and are heavy laden and seeking rest: it passes by those who are full and satisfied and merry: it appeals to those who mourn. They can appreciate God's message as others cannot. But why should this be so? Why should we not expect rather the reverse of this? Surely we cannot believe that heaven is a place of mourning, that the heavenly Father is sad, that the holy angels are weary and heavy laden and seeking rest. Why, then, is it that the Gospel of the Lord Jesus appeals to the mourners? If in the heavenly courts all are rich in health and joy and prosperity and if they all are rejoicing in the divine character and divine plan, why is it that the earthly class, rich and favored and rejoicing, should not be attracted by the Gospel of Christ?

### **NO SORROW IN HEAVEN—NO SIN**

We answer that the conditions are totally different. In heaven there is no sin, no sickness, no pain, no sorrow, no death, no weeping—nothing to cause mourning. On earth all these conditions prevail—if not in each individual, certainly in each family. While, there, it is proper that those who are sinless and free from the penalties of sin should rejoice in the Lord and be joyful, it is equally proper that those who are in sin and under its penalties should mourn, should realize their true condition, should feel weary with sin and the burdens mental, moral and physical, which it has brought upon us as a race, should feel heavy laden with life's trials and difficulties and should mourn and long for deliverance from these unfavorable conditions. And it is so with all who are in the right attitude of mind. Only where selfishness has crowded it out is there no feeling of sympathy, sorrow and mourning amongst the favored few in the world on behalf of the less favored multitude.

But it would not be fair to suppose that all the rich and well-to-do who seem to be filled with joy and pleasure are really so. Truth to tell, nearly every human being has his heart-aches, and not a few— while enjoying the fat of the land and much advantage over the majority in every way have a longing desire to help their fellows; but feeling the impossibility of accomplishing anything in the uplift of all, realizing that they must draw the line somewhere they have their special objects of sympathy and assistance. Much surely is done for the benefit of the less favored of the human family in the provision of public instruction, public libraries, public hospitals, etc.—not to mention the many private benevolences. In any event it is not for us to attempt to judge the hearts of one another, to determine which are they that mourn. We are safe to assume that many mourn—the majority. Our text assures us that all the anointed body of the Christ are ordained to proclaim the Lord’s message of comfort to all that mourn, to all who realize that the present condition of things is an unsatisfactory one, quite beyond the power of any human being to fully rectify—a condition which God’s Kingdom alone can correct.

### **WIPING AWAY ALL TEARS**

“There’s a wideness in God’s mercy like the wideness of the sea,” as the poet has expressed it, and this is in marked contrast with the narrowness of human creeds and theories. According to the latter, God’s provision for the majority of the human family is that they shall mourn and be weary and heavy laden, be a groaning creation throughout this present life and at its close be ushered into conditions awful to contemplate — an eternity of woe; mourning and sorrow, pain and anguish, will be their lot to all eternity. This was the

2H222

false Gospel which was concocted during the Dark Ages by those who verily thought they did God service in burning one another at the stake. How different is the true message of God referred to in our text, the message which he anointed the Christ, Head and body, to proclaim, the message of “good tidings of great joy, which shall be unto all people,” (Luke 2:10), a message of comfort to all who mourn.

True, many of those who now mourn are unable to appreciate God’s message: blinded and deafened by the Adversary, they know not neither do they understand the mercy and gracious provision of the divine plan of salvation which centered in the cross of Christ. Confused with the various religious creeds of the world, they cannot discern the voice of the true Shepherd, and hence the vast majority are without the comfort, are, doubtless, in despair. While, therefore, it is the privilege of the

Spirit-annointed members of Christ to tell the good tidings which shall ultimately be unto all people, they are to understand that only such as have the ear to hear will be able to comprehend and appreciate their message until the new dispensation shall be ushered in, when the clouds of error and (darkness, confusion and falsehood, shall melt away 1) before the glorious rising Sun of Righteousness, whose healing beams are to bless the whole world during the Millennium.

The comfort of the Scriptures respecting the blessings which are coming upon the world must, therefore, be understood for the household of faith only in this Gospel age, as the Master said, "Blessed are your eyes for they see and your ears for they hear." (Matt. 13:16) Those of sympathetic nature, in proportion as they receive the Spirit of the Lord, the Spirit of the anointing and grow in likeness to the Lord, would mourn more than ever for their dear ones in sin, still in darkness, were it not for this comfort of the Scriptures which the Lord provided for their sakes. As they come to understand the divine message, it means an ultimate blessing to each member of the human family— it means that as all of Adam's race were involved in his penalty without their consent, likewise all of them are provided for in the great redemption accomplished by the second Adam, likewise without their knowledge, before the majority of them were born. Thus the Lord prophetically declares that weeping endures for the night but joy cometh in the morning. (Psa. 30:5)

### **THIS IS NOT UNIVERSALISM**

The whole creation is involved in the weeping and mourning and suffering and sorrowing incidental to the curse, the penalty of death; and the whole creation, redeemed by the precious blood, shall in the morning come forth to joyful opportunities for attaining life everlasting through obedience to the glorious Kingdom of God's dear Son, who bought them with his precious blood. To this the Scriptures agree. Pointing down to the Millennial age they declare that God shall wipe away all tears from their eyes not merely from the faces of the saints of this Gospel age. (Rev. 7:17) Almost the same message was given thousands of years ago through the prophet Isaiah (25:8) saying, "The Lord God will wipe away tears from off all faces." These divine testimonies are in full accord with the others which declare that ultimately every knee must bow and every tongue confess to the glory of God. (Phil. 2:10,11) These are all testimonies of general application to the whole world of mankind, all based upon the fact that God has undertaken to provide a full atonement for sins of the whole world, which means restoration to every member of the race.

This, however, is not universalism. There is a wide difference between wiping away the curse, the penalty of Adam's fall, and the giving of every human being during

the Millennial age an opportunity of rejoicing in the Lord's favor, in the knowledge of forgiveness of sins that were past, an opportunity for demonstrating their love for righteousness and their opposition to iniquity, and thereby proving their fitness under the divine terms for the possession of life everlasting, which God has provided for all such and such alone. All who after having been brought to a full and complete opportunity, with a clear knowledge of what they are doing, shall wilfully reject or oppose or neglect the opportunities then afforded them, will be properly deemed opponents of God and his righteousness and fit subjects for the second death, as it is written, "It shall come to pass that the soul that will not obey that Prophet, shall be destroyed from amongst the people." (Acts 3:23)

### **MOURNERS IN ZION**

It should be carefully noticed that the Lord distinguishes between mourners in general, the "groaning creation," and "mourners in Zion," —the mourners amongst those who are truly his through faith and consecration. This distinction is everywhere made throughout the Scriptures. Take, for instance, Romans 8:19-23, already referred to—the whole creation groaneth and travaileth, says the Apostle, waiting for the revealing of the sons of God—waiting for the Kingdom to be established. Then he tells us that we ourselves groan within ourselves, "mourn," but are waiting for a different thing. We, the Church, while groaning within ourselves more privately, less perceptible in an outward manner, are waiting for our

2H223

adoption, our deliverance as the body of the Anointed One, our share in the first resurrection. We constitute the sons of God whose manifestation the groaning creation awaits, although they know not of the fact.

Those who mourn in Zion have the hearing ears and the eyes of their understanding opened, and hence the message of the Gospel means to them what it cannot mean to mourners in general. The Lord through the prophet explains the joys and blessings which the mourners in Zion would have for their comfort, for their consolation, that they might not sorrow as others who have no hope, because believing that Jesus died and rose again they believe that all the human family, whose death sentence has been turned into a sleep through the redemptive work of Jesus, will God bring from the dead by him, in due time. (1 Thess. 4:14) Seeing the coming blessings to be brought to the world, in which all their dear ones shall participate, they need not sorrow as others who have no hope. Nevertheless, as the Apostle says, these groan within themselves because the

blessings are still future, and the trials and difficulties, weaknesses and frailties and pains are still present.

Although the hope which they enjoy maketh not ashamed, but cheers and comforts their hearts and lightens their burdens, nevertheless they have burdens and sorrows. Our Lord speaks from the same standpoint, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest" — "My yoke is easy and my burden is light." (Matt. 11:28) The Lord's yoke is easy and his burden light as compared with the yoke of sin and the burden of death. But while it is the teaching of Scripture that the burdens of God's people are thus lightened as their hearts are cheered through faith in the divine character and promises, they, nevertheless, are admitted to have some burdens, though lighter ones, as the Apostle again declares — "We who are in this tabernacle do groan, being burdened." (2 Cor. 5:2) But oh how different is the burden of those who are in Christ and the burden that is upon the world! and how this burden decreases as we become acquainted with our heavenly Father and with our Lord the Redeemer, and with the gracious plan of which he is the center.

### **"A GARLAND FOR ASHES"**

A garland, a wreath, symbolically pictures hope and joy, as ashes symbolically picture the reverse. As children of wrath even as others, as sharers in the penalty of sin and death with its concomitants of trouble and pain and sorrow, we once, as the Apostle declares, were "without God and having no hope in the world," we knew not of the gracious redemption, knew not its lengths and breadths and how surely it covered us and all the race of Adam knew not in any clear, (definite manner at least, of the great divine plan for the resurrection of the dead, both the justified and the unjustified.

Earthly hopes indeed we had, earthly ambitions, earthly desires, earthly prospects, but as time passed on we found that these withered, failed, turned to ashes. We said to our souls, "Here is not rest." Every fresh earthly hope seemed to last but a time and was gone, leaving in our hearts an aching void; but now, as the poet has expressed it, those who find the Lord find rest and peace and a hope that maketh not ashamed, so they can sing, 'Jesus has satisfied, Jesus is mine.'" In their acceptance of Jesus with their whole hearts they obtain a satisfying portion, they lose old fears as well as old ambitions; they find new hopes, new joys, represented symbolically as a "garland." (R.V.) Not one joy, but many joys, not one blessing, but many blessings, come to those who are the Lord's—to them old things have passed away and all things become new Even death itself loses its sting when they realize to a certainty that Christ has bought every prisoner in the tomb, and that ultimately death shall be swallowed up in victory and there shall be no more

death, no more crying, no more sighing, no more (lying, because the former things will have passed away.

### **“THE OIL OF JOY FOR MOURNING”**

How poetic the promise of the oil of joy instead of mourning. In ancient times the mourning and rejoicing were expressed more in an outward form than is customary to-day. The mourning and sorrowful would frequently go about clothed in sackcloth and with ashes upon the head, as indicative of their woe; and on the contrary, when the occasion for the mourning passed, it was the custom to display the spirit of rejoicing by washing and then specially anointing with a perfume. Such a perfume oil of special preparation was used in the anointing of the kings of Israel and of their priests by the Lord's direction, and is very properly understood to signify the anointing of the holy Spirit. So in this symbolical statement of our text, the oil of joy, the oil of gladness, represents the anointing of the Lord's members with the holy Spirit, the spirit of joy and gladness and refreshment and comfort, as instead of the spirit of sadness.

The poet has well expressed this matter, saying, “Why should the children of the King, go mourning all their days?” Throughout this Gospel age those who accept Jesus as their Redeemer and who seek to walk in his steps and who make full consecration to him and to

2H224

his service are accepted of the heavenly Father as his children and anointed with his holy Spirit, the spirit of gladness, the spirit of joy to all who receive it, and in proportion as they receive it, it drives away much of the spirit of mourning and brings instead much of the spirit of joy. As the Apostle declares, speaking of this class, “Rejoice, and again I say Rejoice.” (Phil 4:4) He tells us, too, that we are not only to rejoice in the comforts, privileges and blessings that are ours, but we are to rejoice in tribulations also, knowing that all the experiences of the present life are working together for the development, the preparation of this class to be the kings and priests of the Lord, his associates and joint-heirs in his Kingdom that is soon to be established.

### **“THE GARMENT OF PRAISE”**

Continuing to speak to us poetically, the Lord declares of this same class that his appointment for them is the garment of praise instead of the spirit of heaviness. If any of the Lord's people after becoming participants of the holy Spirit are dejected, morose, unhappy, let them know assuredly from this text that they are not enjoying that which the Lord appointed for them. His own declaration is that he has appointed the

garment of praise to supplant the spirit of heaviness. True, in our present imperfect conditions many things occur to make us heavy-hearted from time to time and some temperaments are more subject to this ailment than others: but each should seek to cast off the care, each should seek to take his burdens to the foot of the cross and leave them there, each should remember that the Lord careth for him, and has promised that all things shall work together for good to the called ones according to his purpose. Many never get rid of the spirit of heaviness because they fail to put on the garment of praise — they fail to be sufficiently thankful, sufficiently appreciative of the good things received of the Lord. This is not only true of Christian people in general but it is sometimes true of those who have been specially favored of the Lord in the knowledge of Present Truth and the refreshment which it brings.

A Brother who rather dejectedly said to us one day, “There are some points that I still do not see clearly.” We asked, “Are they many?” He replied, “Oh, yes; eight or ten.” We replied, “Dear brother, give thanks; remember that your points of difficulty and doubt and fear and misunderstanding used to be eight or ten hundred.” We fear that this is the case with others. We remind all that it is important that we should not only confess our sins to have them forgiven, but that we should notice and acknowledge and give thanks for the blessings if we would have them continued and multiplied to us. He who recounts over and over the mercies and blessings of the Lord will find their numbers to increase and their value to enhance day by day until before long, if he continue, his tears will give place to praise and thanksgiving, and so far from asking the Lord continually for fresh blessings his petitions will be in the nature of thank-offerings, and he will be saying to the Lord, “I ask no more, give what is best.”

*The National Labor Tribune, July 16, 1905*

## **THE SPIRIT WILLING, THE FLESH WEAK**

Pastor Russell preached at Bible House Chapel, Allegheny, Sunday at 3 p. m. from the text: “Watch and pray, lest ye enter into temptation: the spirit indeed is willing, but the flesh is weak.” (Matt. 26:41) The discourse follows:

Our text is in the nature of a prescription of two parts or ingredients, both essential. The desired results cannot be obtained through either one of these ingredients alone: watching and praying are both necessary to escape temptation. But first it is proper that we inquire who are addressed. Who



are to watch? Who are to pray? Who are to escape the temptation? Who? We reply that this prescription is not given by the Great Physician to the world in general. True, our dear Redeemer called sinners everywhere and at all times to repentance, but he has no dealings with them until they respond to that call, he has no instruction for them except they first repent of their sins, make restitution so far as possible, will to walk in the ways of righteousness, and then, accepting by faith his merit, they come under the conditions where he is willing to be their teacher, their instructor in righteousness.

It were well if the entire world could realize our Lord's attitude toward them—that while not unsympathetic toward them in respect to their weaknesses and blemishes of the fall, he nevertheless, has closed off all methods of reconciliation, all avenues of approach to himself and his favor except one, namely, the one of repentance and faith. He refuses to hear others, he refuses any responsibility or care over their interests and affairs. It is only to those who have become thoroughly his through repentance, justification by faith and consecration of self, that he makes the gracious promise that all things shall work together for their good—they

2H225

are the called ones according to his purpose. The masses of mankind not only in heathen lands but also in civilized lands, who reject the Lord's call to them as sinners to repent, to reform, to accept his mercy, are outside of his favors so far as the present age is concerned; they have neither part nor lot in the blessings he is now willing to dispense, which are only for his servants and his handmaidens. To the contrary, hear his words, "Unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth. Seeing thou hatest instruction, and castest my words behind thee." Psalm 50:16, 17

## **REGENERATE AND UNREGENERATE PRAYERS**

Manifestly there is not only justice but wisdom in this divine arrangement. For the Lord to undertake to hear the prayers and to care for the unconsecrated would be to discount and to make void his own arrangement, which assures us that there is no other name given under heaven and amongst men whereby we must be saved—whereby members of Adam's race, all sinners, may be reconciled to God and enjoy in any measure, here or hereafter, divine favors, mercies, etc. It is equally true, however, that there are certain blessings which the Lord dispenses upon the just and the unjust, the bad and good, without regard to their prayers; the rain and the sunshine are common blessings, all that can be made out of the present life and present unfavorable conditions the world



is welcome to. The curse rests everywhere and upon everything, so that nothing in this present time is or could be perfectly satisfactory. Everything is blemished, marred, imperfect; as the wise man expressed it, “Vanity of vanities, all is vanity”—nothing is satisfactory. Eccl. 1:2

And not only has the Lord made gracious provisions for the unjust as well as the justified during this Gospel age, for the evil as well as for the good, but he has made general provision for all in his great plan, in that he has provided “a ransom for all,” the great atonement for the sins of the world and has assured us that in due time every member of the race shall enjoy a full privilege and opportunity of benefiting by that redemption, and, if they will, to come fully back to all that was lost in Eden, fully back to what is meant in the words, “In the image and likeness of God created he him.”

We see, then, that God’s refusal in the present time to hear the prayers of the world in general is not through any evil sentiment or grudge that he bears against them, not through any narrowness or animosity, but because in his great and glorious plan of salvation there are two parts: The first of these, belonging to the present time, the Gospel age, is for the special class who can and will and do exercise faith in him and seek to walk not after the flesh but after the spirit; and second, a place for the world in general in the next age, in the Millennial age, in which age, however degraded, however lacking in faith, however prone to sin, shall have the fullest of assistances for their uplift and restoration to all that was lost, and more—greater knowledge. And, to those obedient under test, eternal perfection. On the other hand how appropriate it is that the Lord should mark us, the particular class whom he is now calling, the peculiar class which now responds to his call, the particular class which now has the ear to hear and the heart to obey—the desire to obey the divine directions. How appropriate that the Lord should grant us access to the throne of heavenly grace, which he denies to others. Indeed how necessary is such communion, such privileges of prayer, to those who are striving against great odds and opposition in this present time to walk not after the flesh but after the spirit.

### **“LORD, TEACH US TO PRAY”**

True, there is in the unregenerate at times a desire to pray to God—usually in times of distress or fear. This is a natural trait, the result of certain mental qualities in combination: first, veneration, and second, fear. But it is not the divine purpose to encourage such a combination, but rather a combination of veneration, faith and conscience. Original traits of character which belong to our race, as represented in Eden when it was in the image and likeness of God, have not been entirely obliterated, even during the six thousand years of our fallen condition. But it is the regenerated being who

approaches the throne of grace with faith and love and a conscious desire to know and to do the divine will, and to be guided and assisted therein according to the heavenly wisdom. For the natural man to approach the Lord in prayer, with the selfish motives and instincts of the old will, would mean that his prayers would be of a wrong kind, from the selfish standpoint.

The Apostle intimates that even children of God, who have been accepted in Christ and are reckoned as new creatures with new aims and hopes, may become so overcharged with the cares of this life and so imbued with the spirit of the world that they might approach the throne of grace, which indeed is open to them, but approach it in such a manner and with such requests as would not be pleasing to the Lord and that would be refused. The Apostle says, "Ye ask and receive not, because ye ask amiss," for things to be used or consumed to your own desires. (Jas. 4:3) All the natural man's petitions would be along this line and would be rejected, and the Lord's people require continually to be on watch, on the lookout to guard against the spirit of the world, which would entrap them in selfishness and

2H226

worldly ambition and prayers for these things.

Our Lord clearly marks out the kind of petition which his people will offer. The kind of petition which he will be pleased to entertain and answer at some time. Describing this proper prayer he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7) Ah yes! If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord and the will of the Lord expressed in these words; and if we abide in him it will mean that we abide loyal to his will, and are desirous of having his will done in us and not our own will.

This will signify in turn that not only will the Lord's disciples abiding in him be searching to know his will through his word, but that they will be striving to apply that will and Word according to his guidance and direction—according to his will and not according to their own wills, according to the spirit of the Truth and not according to the spirit of the world, according to the spirit of love and not according to the spirit of selfishness.

Thus those who are truly the Lord's will petition him in their prayers, "Not my will but thine be done" in everything, in matters temporal, in matters spiritual. Faith in their hearts and the spirit of humility will convince them that they are not wise enough to judge of the various experiences, trials, testings that should come to them in this present life as fitting, polishing preparations

for the life to come and a share in the Kingdom. Gradually, as they grow in grace, as the Lord's Word dwells in them more and more richly, and as they abide in him more and more continually and fully, their prayers will become the more simple, and as our Lord suggests, will not be vain repetitions as with others. They will know that the Father knoweth in advance what things they have need of, what things will be best for them, and their petitions in substance will be that the Lord God for Christ's sake would do for them according to divine wisdom respecting their highest interests and welfare.

### **PRAYERS PUBLIC AND PRIVATE**

Some, then, may perhaps ask, Did not the publican pray and was he not heard? We answer, Yes; but he prayed as a sinner and merely asked for forgiveness which implied his desire to escape from sin, his resolution to do so, and his desire for the Lord's assistance in this matter. Moreover, the publican belonged to the nation that God had accepted through faith, belonged to his adopted nation, Israel after the flesh, and to this publican, therefore, pertained the promises and blessings which up to that time had been extended by the Almighty to that one nation alone—"You only have I known (recognized) of all the families of the earth." (Amos 3:2) For the publican to return to God was represented in the return of the prodigal son in the parable; the relationship was already there and he had merely disregarded it for a time. In the case of the remainder of the world, the Gentile nations of which Christendom is a part, the matter is entirely different:

we were strangers, aliens, foreigners, without God and having no hope in the world, but now we have heard that the middle wall of partition has been broken down and that it is our privilege to come to the Lord through Christ. The manifestation of divine favor in God's willingness to receive us, if we renounce our sins and accept the divine provision in Jesus, will surely be glad to do so, and they as the Apostle intimates, may come boldly, courageously "to the throne of heavenly grace that we may obtain mercy and find grace to help in every time of need." Heb. 4:16

All children of God then, are exhorted of their need to come frequently to the throne of grace to express in their petitions their faith and confidence in the divine promises, thus assuring their own hearts and receiving the blessings of the Lord, but they are assured also that neglect so to do will mean the starving and withering of their new nature. As a company of the Lord's brethren, as his Ecclesia or body, they need to pray for one another, for the interests of the Lord's work, for wisdom and grace and the guidance of the holy Spirit, that their association in the work of the Lord may be profitable to each other and let a bright light shine before the world.

Those of the Lord's people who are heads of families are to remember that in their family circles they are the Lord's representatives or priests, and that daily they are privileged to offer incense at the family altar, and to realize its acceptance and to have the sweet odor of the same not only ascend before the Lord in the merit of Jesus, but thus to bear witness also before the members of their families that they are the natural heads of their families; the Lord in turn is their Head, whose wisdom and supervision is sought in all the affairs of life, temporal, as well as spiritual. Not merely does the blessing come upon the parent in thus using his privileges and opportunities, but a reflex blessing extends to the members of the household if the divine rulership is acknowledged and bowed to. In such homes there is apt to be less and less the spirit of anarchy than in other families where divine headship and rule are not thus recognized.

But aside from the privileges of prayer in the Church and in the family circle, superior to either of these, is the great privilege of individual, private prayer granted by the Lord to every one who has renounced

2H227

sin, has accepted justification and has made consecration of himself to him, and is seeking to walk in his steps. The poet has well expressed the meaning of prayer by the words, "Prayer is the soul's sincere desire, uttered or unexpressed." If opportunity favors it is preferable to utter the prayer semi-audibly at least, preferable, too, to take the attitude of prayer upon one's knees, but nothing in divine Word limits God's people to any form or expression. Where it is not appropriate to bow the knee to lift the eyes or clasp the hands, to utter the words, the heart can be lifted to the Lord in silent prayer which none but he can hear. And thus we can enter into our closets in an instant and have communication with the heavenly Lord by wireless telegraphy, and having the blessing of wisdom and guidance in life's affairs and of succor in the moment of sending, when most needed. How precious a privilege! How few there are who really appreciate it! and yet we believe that all who are the Lord's consecrated people must have considerable appreciation of this, and could not long continue in the narrow way unless they avail themselves of the privilege.

## **WHAT AND WHY WE WATCH**

Let us now look at the other ingredient in this prescription which the Lord gave for our benefit and which so many of us have proven to be beyond price. If we pray why should we watch? For what should we watch? On another occasion our Lord intimated that the reason,

the necessity for watching as well as praying, lies in the fact that we have an adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration to the Lord and his way of righteousness. Our Lord says that this adversary is the devil, and we understand that the devil is not only a personal being but that he has many minions or associates, the fallen angels who kept not their first estate when on trial before the flood. (Jude 1:6) Not only so, but Satan has millions of representatives and agents in the world—millions who are his agents without really being aware of the fact. According to our Lord's testimony on one occasion, we may understand that the whole world of mankind is divided into two hostile camps, the one a little flock under the guidance and control of Jesus their invisible Lord and Head, whose will they seek to do, the other the remainder of the world, who unwittingly are in the service of Satan because they are in the service of sin, and because, as the Apostle expressed it, "His servants you are to whom you render service." Romans 6:16

From this standpoint, with this view before our minds, how many agents our great adversary has who unconsciously are working for him, working for sin, working against the Lord, and hence are the opponents of the few who have tasted of the grace of God, who have accepted the divine conditions and who have consecrated themselves to walk in the footsteps of Jesus. No wonder we are urged to watch as well as to pray, to watch against these various seductive influences of the adversary through the world and its spirit operating through social, financial and Churchianity channels to draw us away from that full consecration to the Lord and to the Truth to which we have already pledged our lives. From every standpoint of opposition there will be more or less seductive allurements on the part of the flesh seeking gratification. Our safety is in watching and praying, not that we can hope that by watching and praying we can escape temptations but that holding fast to the Lord and being covered with the mantle of his love and mercy these temptations will all be overruled for our good, developing us in heart and character in the likeness of our Lord. Well has the poet expressed this sentiment, saying:

"O! watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore."

"Ne'er think the vic'try won,  
Nor once at ease sit down;  
Thine arduous work will not be done,  
Till thou hast gained thy crown."

True, the Lord could answer our prayers by defending us from every adverse influence, by shielding us from every temptation, by making us immune to all manner of temptations. But for him to do this would be to change his own plans, and hence he will not do it. And when we

come to understand what the divine plans are, and how the watching and resistance of sin are necessary to our proper development as the Lord's people, we will no longer be expected to be "carried to the skies on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas."

Our Lord's object in the special call of the Church during this Gospel age is the development of a class of people into the character-likeness of his dear Son, our Redeemer. That means a condition of heart that will be in opposition to sin, that will have its special delight in opposing sin, that would die rather than yield to sin. We must remember, however, that we have this treasure of a new mind in an earthen vessel, our mortal bodies (2 Cor. 4:7); we must remember that to will is present with us but that the performance is another matter. To will right is of absolute necessity from the very beginning of our Christian course. He who wills adverse to righteousness and truth and goodness and

the Lord, is not begotten of the holy Spirit. Every one that is begotten again wills to do right, wills to follow the Lamb whithersoever he goeth. But with all our willingness we have difficulty in performing, because of the adverse conditions of our own flesh and because also of the adverse conditions of the world about us. So, then, the present life, with its praying and watching, is the Lord's time; in it he tests us respecting our faith and our obedience to him and his principles.

If we realize the temptations about us and have faith we will sorely appeal to the Lord for his promised assistance. We will surely not neglect the throne of grace. If we do neglect it, it is a sign that we are lacking in faith, that we are in that respect not fit for the Kingdom, because all who are inheritors of the Kingdom must have faith—"Without faith it is impossible to please God." "This is the victory that overcometh the world, even your faith." Heb. 11:6; 1 John 5:4

### THE NEW NATURE'S PICKETS

Our obedience while it can not be perfect because we are still in the flesh, and because we have only the imperfect mortal bodies through which to act, nevertheless our efforts toward obedience must fully demonstrate the positiveness of our will for righteousness, must fully demonstrate that if we had perfect bodies there would be no question whatever respecting the perfection of our every word, thought and deed. We then, realizing our weaknesses and imperfections, realizing that the whole world and its spirit are adverse to the Lord and his spirit and his message, will lead the Lord's faithful people not only to appeal to him but also to watch against the snares of the adversary. They watch themselves not only by taking heed to the admonitions of the Lord's Word for the resistance of these temptations, but also they watch their own weaknesses, failures, shortcomings, that they may protect themselves along the lines of their weaknesses—that, as the Apostle says, they may make straight paths for their feet, lest that which is weak, lame, be turned out of the way. They may be overtaken in a fault because attacked from some new quarter: they may discover a weakness in their own natural make-up of which they had not previously been aware; but with these to discover their weakness would mean not only an appeal to the Lord for assistance at that point, but also energetic endeavors for defense against the inroads, the seductions, the snares of the adversary.

The point known to be a weak one should be doubly picketed by the new mind, lest it should be overtaken unawares and should again meet defeat. To this class of true disciples, watching and praying, a temporary defeat at some point does

not spell disaster, but rather renewed energy and a stronger character because of the setting up of defenses at the point found to be weak. Thus, throughout life, those who watch and pray are gradually making stronger their characters along every line of defense, and in thus building up character they are demonstrating to the Lord the transformation of their hearts, their minds, the sincerity of their vows, and their loyalty to the principles of righteousness set before them in his Word and in the glorious example of their Redeemer and leader.

## THE LORD'S JEWELS

These eventually will constitute the Lord's jewels. At the beginning of their course their hearts were honest and loyal for righteousness, but character had not been developed. The trials, the difficulties, the contacts with the world, the flesh and the adversary, developed character by leading them to exercise faith, which manifests itself in prayer, and the loyalty to righteousness, which manifests itself in watching against the various temptations and besetments to which they are exposed.

The latter part of our text is in full accord with the foregoing: "The spirit indeed is willing, but the flesh is weak." This is not true of the world, but only of those who have accepted the Lord and turned their backs on sin. Their spirits, minds, are anxious to serve the Lord to do his will, to walk in his ways. But as for the world—their spirit is to please themselves, to walk in their own ways, to serve their own ambitions, to walk after the flesh. Only when we start to walk contrary to the desires of the flesh, only when the new mind seeks to use the mortal body, tainted with sin, born to sin as the sparks to fly upward, only then do we realize how weak the flesh is, how impossible it would be for us in any measure or degree to carry out the good resolutions which we make when we accept Christ, enlist under his banner and undertake to be his followers through evil report and good report to the end of life, laying down our lives in his service. It is because of this weakness of the flesh and because of the loyalty of the spirit or mind that the Lord declares that we need to both watch and pray lest we get into temptation. Temptations we surely will have, because we have chosen the course which is contrary to the spirit of the world and contrary to the natural traits of our fallen flesh.

We must surely expect this from our glorious Master, who will thus fit and prepare us for participation in the first resurrection, "his resurrection." (Rom. 6:5; Phil. 3:10) By that glorious change all these who constitute the very elect will be made absolutely perfect, for they will there receive their perfect or spirit bodies, which will be in full harmony with the changed characters already attained by the Lord's



2H229

grace through obedience to the Word and the watching and praying which he directs. For that glorious attainment we are to strive, and the method is to be through the watching and praying—the watching of the Word, the watching of our hearts, the watching against temptations, the prayer of faith and the exercise of faith in him who loved us and bought us with his precious blood.

*The National Labor Tribune, July 23, 1905*

## **“THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD”**

Cincinnati, 0 July 23. Pastor Russell of Allegheny, Pa., preached twice here to-day. We report one of the discourses in full as follows:

A full, clear, comprehension of our text shows it to be one of the most remarkable utterances of Holy Writ. It tells us of eternal life, with which none of us have had the slightest experience—an incomprehensible matter, we might say. All of our experiences have been more or less in connection with death and its concomitants of pain and sorrow. The very thought of eternal life, a life which will never cease year after year, century after century, millions upon millions of years, being but as its beginning—the very suggestion inspires in us both hope and fear. How grand it would be to continue our existence eternally under favorable conditions, in happiness and joy, in perfection, in harmony with God, in harmony with everything that is pure and good and right and true, with all evil, all sin, abolished. No other proposition could interest us as much. No other suggestion would be worthy of as much consideration. If by any means we might attain to such a glorious eternity, such unspeakable happiness without end, we should certainly avail ourselves of it. We should esteem that the experiences of this present time, whether more or less severe — even if they were the most uncomfortable in the world would be desirable if thereby we could secure that eternal bliss implied in the thought of eternal life under perfect conditions.

On the other hand come the suggestions of fear. How terrible it would be, what an awful curse it would be, if we were doomed to spend an eternity of existence under unfavorable conditions, even as unfavorable as our present environments. We realize instinctively that it is the hope of a future life under more favorable conditions which buoys us up at the present time and makes each trial blessed. If all hope were eliminated, the present life

to the majority of humanity would be barely worth having for its period of three score years and ten and certainly would be undesirable to any one for more than a century.

### **‘THE CREATOR’S GIFT**

While we ponder this question, whether we should fear the eternity proposed or whether we should rejoice in it, we note the fact that the declaration is that the eternal life is the gift of God. We query, What kind of gifts would the Almighty bestow, good or bad? And while weighing the Master’s words, “Which father of you, if his son ask for bread, would give him a stone? if he ask for a fish, would give him a serpent?” (Matt. 7:9,10) The Master’s lesson impresses us. He would have us understand that the heavenly Father is more generous, more kind, than earthly parents. He will not deceive us and answer our petitions by giving us that which would be injurious to us. If he gives us a gift at all we may be sure it will be a blessing. The very arrangement of our text implies that the eternal life which God would give would be a blessing, because it is put in antithesis, in opposition to a wage of sin. It reads, “The wages of sin is death, but the gift of God is eternal life.” Here then, we have it: death is the opposite of life. We are already under the sentence of death, because all are sinners. We hearken to the Apostle’s words, “By one man’s disobedience sin entered into the world and death as a result of sin and so death passed upon all men, for all are sinners.” Rom. 5:12

Here is the explanation: We are suffering, we are in pain, in sorrow, in trouble because we are dying. We are dying because that is the curse or penalty of God against us. It is his penalty against us because we are imperfect, because life under present conditions would be neither to our advantage or to God’s glory; therefore his decree that sinners shall not live. What a comfort there is in the thought that there shall be a termination of evil that, as the Apostle has declared, “All the wicked will God destroy;” and again, they shall “be destroyed with an everlasting destruction.” Psalm 145:20; 2 Thess. 1:9

## GIFTS AND PENALTIES BOTH ETERNAL

No one in the universe has any knowledge of the

2H230

divine purpose except as he receives it from the great Creator, who is working all things according to the counsel of his own will. It becomes us as his creatures to hearken for any message he may send us. Attention, faith and obedience to the divine Word are specially appropriate, indeed absolutely necessary to all those who would continue in relationship with the Lord as his children, sons of God. Let us, then, hearken further to the message from on high which informs us respecting the eternal destinies of the world which the Lord will ultimately divide into two great classes, however many other such divisions there may be in the interim. Now, because of more or less knowledge and because of more or less weakness through heredity, mankind occupies various degrees of harmony with God and various degrees of alienation from him; but ultimately, when the Lord's great plan shall be revealed and all shall know him, from the least to the greatest, and all shall be fully released from the weaknesses and blemishes of heredity — then, according to the Word of the Lord, the matter will resolve itself into two great divisions, the sheep and the goats.

Not that the sheep will all be of one plane or nature, but that all ultimately will be in full accord with the Almighty, the great Shepherd, and with the Lord Jesus, the Chief Shepherd of the flock, as we read, God will gather together in one all things in Christ, both which are in heaven and which are in earth—that is, under the headship of Christ. (Eph. 1:10) All who will not eventually come under this headship will have arrayed themselves under the other headship, under the lead of Satan, as enemies of God and of righteousness the wicked of whom it is declared, All the wicked will God destroy," with an "everlasting destruction," utterly "destroy them from amongst the people." The penalty of utter destruction against these will be eternal; they will never have a resurrection, never will be permitted to have everlasting life. They are not God's friends, they are his opponents. Why should he provide for them? Why should he maintain their existence, which would profit neither himself nor any in harmony with him?

It is a great mistake, therefore, to suppose that the divine arrangement has so proposed—the entire testimony of Scripture is to the contrary. When rightly understood, the symbols of Scripture are all in agreement with the thought that death, not life in torment, is the penalty of sin. The symbolical pictures thus represent destruction as, for instance, "the lake of fire and brimstone, which is the second death." This highly symbolical figure used in the highly

symbolical book of Revelation, explains itself. Fire is always destructive; with brimstone added there is nothing more sure to cause death to every living thing, large or small, and the explanation is attached to it, “the lake of fire and brimstone, which is the second death.” It symbolizes destruction of life, of everything, in a most positive, most absolute sense. It is repugnant in every sense and degree to every thought of eternal existence. On the contrary, God’s proffer to those who are in harmony with him is that they may live—everlasting life is their reward; none shall get it except as they are obedient to him who “speaketh from heaven.” Heb. 12:25

We remember our Lord’s words on this subject —“lie that hath the Son hath life, he that hath not the Son shall not see life, but the wrath of God (the curse, the sentence of death) abideth on him”—will continue to abide on him because of his refusal to accept and obey the message of mercy, speaking peace, forgiveness, restitution and eternal life through Jesus.

Let it be remembered that our Lord did not limit the time or place or manner whereby sinners might come into relationship with himself and with the Father through him. His words are applicable not only to all those who heard him, but applicable also to those who had lived and died throughout the preceding four thousand years, and equally applicable to all who have lived from his day until the present time. Yea, they are applicable to every creature great and small, “Lie that hath the Son hath life, he that hath not the Son shall not see life.” It is in accord with this that we see that the majority of mankind at the present time have not life because they have not the Son; they have not come into heart-union with him that he could own them as his disciples, his friends. The great mass of mankind, not only in heathendom but also in Christendom, have not the Son — the great mass of mankind know him not and consequently the masses have not eternal life. His words at the time he uttered them were applicable, as he intimated, only to the little flock; and to a similar class they have applied ever since.

### **“HOW SHALL THEY BELIEVE ON HIM OF WHOM THEY HAVE NOT HEARD”**

The twenty thousand millions of our race who have gone down into the prison-house of death without having come to a knowledge of the only name given whereby we must be saved, have not the Son and have not the eternal life. And since, as the prophet declares, “In death there is no remembrance of thee,” and again, “The dead know not anything,” “there is neither wisdom nor knowledge nor device in the grave whither thou goest” —therefore it follows that none of these millions who

have thus far failed to hear of the only name can have received any blessing since their

2H231

death. Either God must have a provision for them in the future, whereby they may learn about the only name and have opportunity for yielding obedient response, or they are hopelessly dead. What is the fact? What do the Scriptures teach? We answer that they assure us that all that are in their graves shall hear the voice of the Son of man and shall come forth both the just and the unjust. They assure us that at that time, when they shall be called forth, the Lord's Kingdom will have been established. They inform us respecting the object and equitable character of his reign of righteousness. They tell us further that the very object of that reign is that all the families of the earth may be blessed through the seed of Abraham. They assure us that in that day the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and that none shall need say to his neighbor, Know thou the Lord, Know thou the Lord, for all shall know him from the least unto the greatest. (Isa. 11:9; Jer. 31:34) These assurances coming from the Creator show us most distinctly that while none can have the life except they have relationship with the Son, yet the great time for the majority of the race to secure a relationship to him will be in the future age, the resurrection time, with its glorious opportunity of knowledge and assistance from the Kingdom, when Satan shall be bound and all evil shall be under restraint.

We are not to be understood as encouraging any one to wait for the Millennial age and its opportunities. Quite to the contrary; we urge all that the sooner they make an alliance with the Son of God, the world's Redeemer, the better it will be for themselves, for their own joy and peace and blessing both now and everlastingly. We merely point out the consistency of the Scriptures, which, while declaring God's love for the world and his provision for the future, also tell us that in the present time only a little flock see, hear and obey, and walk in the narrow way and gain that relationship to the Son which insures the life everlasting. These not only have the peace and joy and hope and blessing now, but in the future are to have the high honor and distinction of being the special associates of the Redeemer, the Bride class, who, clothed with the divine nature, glory, honor and immortality, shall cooperate with their Lord in the blessing of all the world of mankind—in giving the whole world an opportunity to become related to the Son through the opening of the eyes of their understanding, and making the crooked paths straight, and by delivering them from their own undesired weaknesses, to the intent that under most favorable conditions many more than now may obtain that relationship to the Son, the Life-Giver, and thus obtain the eternal life which is the gift of God, and so escape death, the second death, which is the curse, the

sentence of God against all who refuse obedience to the Son and to the laws of his Kingdom.

God's gift of eternal life is an indirect one: his direct gift was his Son, our Lord, who died as man's Redeemer. The gift itself is great, and everything connected with it is on the same stupendous scale—riches of grace and of loving kindness in Christ Jesus.

### A PRINCELY GIFT

Any king or prince is expected to give gifts in proportion to his greatness, his wealth, his power. Other people may give trifling gifts of little value, but for a king to give a trifling gift would be a discredit. And so when we think of the stupendous gift of eternal life under favorable and blessed conditions, and then think who it is that proffers the gift, we are constrained to say that the Almighty God has rendered us the most wonderful gift imaginable, and that it is in full comportment with his own greatness and majesty. The liberal deviseth liberal things, says the prophet (Isa. 32:8), and so a good God, a liberal God, a gracious Creator, has devised for his creatures this most wonderful gift. If it were the offer of any one of less dignity and power we might properly feel a doubt respecting the fulfillment of the promise. But when we remember that the one who proffers this gift is none less than the great Creator who formed the mighty worlds, who in harmony with his own plan created man in the world in his own image and likeness, and who, foreknowing his sin, foreknew and prepared also the great redemption price before the foundation of the world—when we think of such a giver we are less astounded at the gift, while we wonder and adore.

It was told of a prince of olden times that he desired to give to his betrothed a very precious jewel, but determined that she should realize the value of his gift gradually. The jewel was fitted into an elegant casket, this in turn was fitted into a silver case, and this into a brass case, and it in turn into an iron one. The fittings were so arranged as to be almost indiscernible. When the lady received the present, undid the wrappings and found the iron case, she was considerably disappointed—she had expected more. Presently the secret spring of the case opened and she discovered the brass case, but still she was disappointed. Later it opened and disclosed the silver case, much more beautiful and desirable; and when that opened, too, and disclosed the jewel casket she was astounded at its beauty; but when that opened and disclosed the jewel itself she was overwhelmed.

So with God's gift of eternal life—it is the precious jewel, and it is hidden in the casket, which is Christ. Not until first we have found Christ can we find the

jewel. He that has the casket has the jewel, he that has Christ has the gift of God. But before we can find Christ in the true sense we must find God's Word, and outside of it the Lord has permitted various matters to cover and hide the jewel. For instance, Churchianity is one of these outside cases, and the one who would find the casket and get the jewel must be sufficiently interested to search for the hidden treasure. "He that seeketh, findeth." Only a few, however, of the present time have a knowledge of what to seek for and where to seek for it. To the great mass the beauties of the casket and the jewel will not be revealed until this present time of darkness and Satan and sin shall have passed away and given place to the new dispensation, in which everything that is covered shall be revealed.

### **"THROUGH JESUS CHRIST OUR LORD"**

The giver of a gift has the right to determine how it is to be proffered, and our Creator has determined that his gift of eternal life shall be proffered to mankind in one manner only — "through Jesus Christ our Lord." He who will not have it through Christ shall not have it at all, but it is a part of the divine program that all shall come eventually to know that there is such a gift provided, and to know also of the channel through which it may be obtained. It might at first be considered that this was merely an arbitrary arrangement on God's part. We answer that even if that contention could be substantiated it would in no wise detract from the propriety of the course. The Lord has every right to bestow his gifts to please him. We, the recipients, have every cause for gratitude that we should be offered eternal life at all, but we have every reason also to believe that the terms of the offer are reasonable, just, loving, merciful, and that back of the Almighty's restrictions lies a good reason for every requirement.

When we remember that the word Christ in the Hebrew is Messiah, and signifies "God's Anointed King," it associates the giving of this life everlasting to the world through the Kingdom which is to be established at our Lord's second advent. The little flock, who gain relationship to Christ in advance of the Kingdom's establishment, are those who by faith willingly accept him as their King before he establishes his authority with power and great glory. The thought of the Millennium carries with it all the blessed arrangements of that time, and the divine plan by which the glorified Messiah shall cause every creature, including those who have died, to come to a knowledge of the divine will, to discern between righteousness and unrighteousness, between truth and error.

This will be their testing or judgment. All who will learn obedience to that kingdom shall be uplifted mentally,

morally and physically to perfection; while all who are disobedient, who wilfully oppose the divine arrangement, will be esteemed workers of iniquity and will be destroyed as such from amongst the people. Thus the heavenly Father has arranged to give his gift only to the willing and obedient of the fallen race, and this gift will be bestowed through him who redeemed the world, and who ultimately shall grant to each member of Adam's family a full, fair opportunity for knowing the way of the Lord, and of coming into full harmony therewith, and of attaining thereby all that was lost by the first Adam, with increase of blessing through increase of knowledge.

Blessed are our eyes for they see now. Blessed are we who at the present time discern the beauty and value of the gift, and have already accepted Christ as our Redeemer and the Captain of our Salvation. We already reckon ourselves as having passed from death unto life; we already reckon that we have the eternal life because of our faith in the precious promises. And this which we have now through faith will be fully realized by us when we awake in his likeness in the first resurrection, as it is written, "I shall be satisfied when I awake in his likeness." Psalm 17:15 "Thanks be unto God for his unspeakable gift."

*The National Labor Tribune, August 13, 1905*

## **SALVATION**

***FROM WHAT ARE WE SAVED?  
TO WHAT ARE WE SAVED?***

Connellsville, Pa., August 13--Pastor Russell of Allegheny, Pa., addressed a good audience here today in the Colonial theater. His theme was salvation, from the text, "How shall we escape if we neglect so great salvation." (Heb. 2:3) The discourse follows:

The keynote of the Gospel message to mankind is Salvation. It implies that mankind is in an undesirable condition, or about to come into such a condition, and that a rescue is desirable. It is proper that we should know, that the Scriptures should tell us distinctly, what

2H233

we are to be saved from and what we are to be saved to. Nor are we disappointed when we approach God's Word in a proper, reverent and teachable attitude of mind and heart. Nevertheless this question is rarely ever asked—the Scriptures are very rarely appealed to for their answer. An answer is generally inferred and understood without the query and without the Scriptural reply.



We are told by all the “orthodox” creeds of Christendom that the world was lost 6,000 years ago, that because of father Adam’s disobedience God sentenced the entire race of mankind to an eternity of torture, that many are already enduring this; that, after millions had gone down to that awful condition during four thousand years, Christ appeared as the representative of God to offer salvation. This offer of salvation as claimed is, that those fortunate enough to hear about Christ and able to exercise faith in him, and who as a result of this faith become saints, will be saved from the eternal torture, and instead will be carried up to heaven, there to enjoy bliss eternal. That, briefly stated, is the general view in Christendom respecting salvation.

### **SUCH SALVATION NOT SATISFACTORY**

That theory, slightly modified in unimportant features, satisfied the minds of many during the period we call the dark ages, but it no longer satisfies anybody; everybody agrees that such a view of the divine plan, purpose, arrangement, would be very discreditable to a wise, just, loving God. All are agreed that no good man or woman would make such a plan, and the better the man or the woman the farther such a plan would be from his or her design. As a consequence of this view of matters, as a consequence of the greater enlightenment of our minds, many today are rejecting the Bible in toto as a book suited to the dark ages only and totally unworthy of credence in the light of our day. Others, while still holding to the Bible, are perplexed and perturbed in mind, ill at ease—their confidence in the old book is shaken.

We want this afternoon, dear friends, to call your attention to the fact that the view of salvation we have just portrayed is not only contrary to reason and justice and love, but equally contrary to the teachings of God’s Word. We want that every person in this large assembly today shall leave this house not only with a higher respect for his Creator, but also with a higher esteem for the Bible as the divine revelation of God, his character and his plan. We shall endeavor to have all catch a glimpse at least of the divine wisdom, justice, love and power, which, working all things according to the counsel of divine will, has formed a plan of salvation which is as superior to the theories of the dark ages as the heavens are higher than the earth. Indeed the Scriptures, after calling attention to man’s misapprehension of the divine character, declare, “As the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans.” Isa. 55:9

### **WHAT SAITH THE SCRIPTURES?**

The Scriptures tell us distinctly that “the wages of sin is death,” “the soul that sinneth it shall die.” They explain to us that by one man’s disobedience sin entered into the

world and death by sin, and thus death passed upon all men for all are sinners. (Ezek. 18:4; Rom. 6:23; 5:12, 19) From this standpoint everything is clear and simple and plain. God's dealings with mankind have been just, and his provision for our salvation is a loving and generous one. Death is the extreme of the penalty: the journey from the cradle to the tomb is all a dying process. Indeed the Scriptures inform us that as a race we are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5) Only the one man and woman, therefore, had life in its full perfection. All of their children born under the sentence of death have been a dying race. Let us look about us and see the evidences of the truthfulness of this Scriptural proposition, let us note the mental decay or dying, the physical decay or dying, the moral decay or dying, as it has spread throughout all the earth, so that as the Scriptures again declare, "There is none righteous, no not one; all have sinned and come short of the glory of God." Rom. 3:10, 23

### **MAN MADE IN GOD'S IMAGE**

The image of God possessed by our first parents has been lost. The mental image, the moral image and the perfection of the human frame are gone through the operation of sin working through disease unto death. We shall see that this is a reasonable and just penalty: our first parents while in the image of God, knowing right from wrong, sinned wilfully, the Scriptures explain to us, and therefore got the penalty that rests upon all their offspring through heredity. All are thus going down to the tomb, the death state, called in the Hebrew language of the Old Testament sheol and in the Greek language of the New Testament, hades. Sheol, hades, the grave, therefore, is the great prison house of death to which the entire human family has been consigned on account of sin. Be it noted that these words sheol and hades are mistranslated in our common version of the Bible, being rendered hell when there is no such thought as torment connected with them. As an illustration Jacob, mourning for his son, whom he supposed to be dead, said, "I will go down to sheol mourning for Joseph"—meaning he would continue

2H234

to mourn for Joseph until death. Note again Job's expression on the subject when, under the hand of affliction, he prayed the Lord, "O, that thou wouldst hide me in sheol until thy wrath be past. Thou shalt call and I will answer thee, thou wilt have respect to the work of thy hands." Job 14:13, 15

What did he mean? He meant that, if God were willing, he would rather die. He had had happy experiences in life, but now, under the severe hand of affliction, having

lost all of his children, having lost all his property, having lost his health, being accursed by his wife, he prayed the Lord that, if it were his will, he might go into sheol, go into the tomb, there to await the resurrection—the time when the Lord would call and when Job could respond, even as Lazarus responded to the voice of Jesus when he said, “Lazarus come forth.” Job was a prophet, and had some advanced information respecting the divine plan, that there would be a resurrection of the dead. He addressed God as the Redeemer, Savior, and expressed his confidence that God would have respect to the work of his hands, to the human family, himself included. Job’s faith was securely grounded, and we are glad of the assurances of the New Testament that his prophetic hopes will be fully realized—that not only Job but all that are in their graves shall hear the voice of the Son of man and come forth.

### **SALVATION FROM WHAT?**

If, now, we keep in mind the inspired declaration of what the calamity is that is upon our race, we will be prepared for the Scriptural explanation of the remedy which God has provided, but in whatever proportion we lose sight of the Scriptural declaration respecting the trouble, in the same proportion our minds will be confused when we attempt to think of salvation. This is the trouble with the great majority of Christian people:

they are holding fast the traditions of the ancients received from the dark ages, theories concocted at the time when the professed children of God racked one another, beheaded one another, burned one another at the stake, because of differences of opinion, thus manifesting that they were considerably under the power of the great Adversary Satan. Let us thank God for whatever of clearer light and better knowledge of faith and proper conduct we enjoy. Let us remember that the increasing light has come from the Word of God, and, as the Lord through the prophet has exhorted, let us seek again for the old paths, for the teachings of the Word of God, in contradistinction to the words of man. Let us not be satisfied either to go ten or twelve centuries back—let us go clear back to the words of the Son of God and his inspired apostles—let us anchor our faith to these, nor be moved from them by the threats or cajolery of men.

So surely as it is true that the wages of sin is death, it must also be true that salvation would be a rescue from sin and from death. There can be no rescue from death without a rescue from sin, and there can be no rescue from sin without a rescue from death. Under the divine arrangement they stand as cause and effect; hence, it was that our dear Redeemer said, “He that hath the Son hath life, he that hath not the Son shall not see life.” (1 John 5:12) To have the Son, to abide in the Son, means not to abide wilfully and willingly in sin, to have the Lord’s

deliverance from sin and his deliverance unto life—everlasting life. Thus it is that throughout the Scriptures the whole theme of salvation is “Jesus and the resurrection,” (Acts 17:18)—Jesus, the Redeemer, who gave his life a ransom for father Adam, and thus indirectly paid the ransom price for the sins of the whole world—Jesus, as the power of God, legally authorized through his redemptive sacrifice to release mankind from the power of sin and death.

The foundation for this salvation of mankind is deeply and broadly laid. The Scriptures assure us that it was because of one man’s disobedience that the sentence of death now rests upon the whole world. That one man was father Adam, and the Scriptures also tell us that it was “the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.” (1 Tim. 2:5, 6) This provision has been made not only for father Adam’s forgiveness but also for the forgiveness of the sins of the whole world. But the Lord proposes to give his blessing of forgiveness and salvation only upon certain conditions. The conditions for the present age are faith in the Lord Jesus Christ as the Savior, and obedience to him. Those who can not hear can not exercise faith, and not exercising the faith now can not exercise the obedience, nor can they in any sense of the word have this salvation now. What their future prospects for salvation may be we will consider later. We are now considering our Lord’s offer of this present time. It is confined exclusively to believers, and its terms are discipleship, and our Lord says distinctly, “If any man will be my disciple he must take up his cross and follow me.” Matt. 16:24

The remainder of the world, then, is still unsaved, and this, dear friends, we all recognize to mean that the vast majority here in this city are unsaved. Worse than that, it means that the vast majority of church members are unsaved. We are laying the matter before you as given in the Scriptures. Be not deceived; think not that you are saved when you are not saved; let us not deceive ourselves.

### **“RISEN WITH CHRIST”**

From the time that we accepted Christ and consecrated

2H235

our all to him and began to walk in his steps, we are Scripturally reckoned as having passed from death unto life, as having mentally experienced a resurrection. To such, “Old things have passed away, all things have become new.” Addressing such the Apostle says, “If then ye be risen with Christ, seek those things which are above.” (Col. 3:1) These, by seeking to follow the

example and precepts of their Lord, are seeking what he promised them, glory, honor and immortality, the divine nature, association with himself in the Kingdom to come—in the Millennial Kingdom for which we pray, “Thy kingdom come, thy will be done on earth as it is done in heaven.”

This does not mean that the Lord’s faithful ones experience their resurrection in full at the present time. Quite to the contrary. The Scriptures explain that in this transition of mind we experience but a foretaste of our blessing, our resurrection—as but one of hope and faith and newness of spirit in the Lord. We are still instructed to wait for, to hope for, to expect, a participation in the actual resurrection, in which present earthly imperfections shall all be lost, and we shall receive perfect spirit bodies in every way adapted to our new minds and new conditions as joint-heirs with our Lord. This resurrection of the Church, the Scriptures explain, will come at the close of this Gospel age, at the dawning of the Millennial age, and by that “change” all the members of the body of Christ, the Church, will be glorified, and thus be ushered into the condition and honors and experiences of the Kingdom which will qualify them to bless all the families of the earth. This the Scriptures term the first or chief resurrection, because its rewards will be so far superior to the resurrection which will be granted to the remainder of the world. Of this first resurrection the Apostle says, “Blessed and holy are they that have part in the first (chief) resurrection; on such the second death has no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. (Rev. 20:6) It is this resurrection, that the Apostle describes in 1 Cor. 15:42, 44:

It is sown in corruption; raised in incorruption; sown in weakness, raised in power; sown an animal body, raised a spiritual body.

## **THE WORLD’S SHARE IN THE GREAT SALVATION**

We have already shown by the Scriptures that Jesus Christ by the grace of God tasted death for every man, that he was a propitiation for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world. We have also shown that only faithful believers get the benefit and blessing of this salvation during this Gospel age, and that these alone have part in the first resurrection. We now call attention to the fact that God’s plan is wider and deeper than we had once supposed. The Scriptures already quoted, as well as many others we can cite, prove conclusively that God’s plan for salvation extends beyond the salvation of the present time, which is effective only to the Church. All have been redeemed, all are to have an opportunity for salvation.

The opportunity offered in this Gospel age is a special opportunity, and the reward as we have seen is to be wonderfully, sublimely grand above all that we could ask or think. The salvation and the reward intended for the world in general will be grand, beyond anything that we are able to present or to comprehend, but far less grand than the salvation provided for the special class, the little flock, saved now during this Gospel age and of which the Scriptures speak as the first fruits unto God of his creatures. The first fruits are about to be gathered in this harvest of the Gospel age, and then the plowshare of trouble will be run deeply throughout the world. The hearts of all mankind will be broken, humbled to the dust, to the intent that the great seed-sowing of truth and grace may take place during the Millennial age, the result of which will be another harvest in the end of the age, in which all the worthy ones will get everlasting life on the human plane instead of the spiritual plane, and those found unworthy of eternal life will be destroyed from amongst the people, utterly destroyed in the second death. Well has the poet expressed, probably much better than he knew, the riches of God's grace and provision for salvation for our race, saying:

“Salvation! O the joyful sound!  
What tidings for our race!  
Deliv'rance for the world is found,  
Through God's abounding grace.

### **LENGTHS AND BREADTHS, HEIGHTS AND DEPTHS**

The Apostle having in mind this glorious plan of God, which we have sought to present, breaks out at various times in his writings in ecstasies of joy. On one occasion his words were, “That ye might be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth all understanding.” (Eph. 3:18) To appreciate God's plan we must see that only a comparatively few are being dealt with at the present time, that the great work of salvation belongs to a future time; that the Lord in the present time is preparing fruits of the salvation, a first fruits of God's mercy; that it is to constitute a Royal Priesthood, to be associated with the great Redeemer when he shall by and by stand forth in authority and power as the great Prophet, Priest and King of the whole world, as the

2H236

Lord's representative to establish justice and righteousness, order and truth in the world.

No longer will matters be left as they are now—the great mass of the world in gross darkness, and even the

enlightened parts of the earth much blinded by the god of this world through his various snares and sophistries, among them, money, honor of men, etc. No longer will the truth-seeker be confronted with hundreds of contradictory creeds, whose advocates will not claim that they are true, though they will endeavor to shackle him with them and to stop his search for the truth. No longer will he be left to bewilderment and uncertainty, exposed to the snares of higher criticism, theosophy, Christian science, orthodoxy.

On the contrary, the Sun of Righteousness shall then arise and all the darkness will be scattered, the knowledge of the Lord shall fill the whole earth as a mighty flood, as the waters cover the great deep. No longer will it be necessary to explain and teach, for all shall know the Lord from the least to the greatest. This is the assurance of the Scriptures, however unlikely it may appear from the present standpoint of unbelief. Let those who can exercise faith in the Lord and in his Word, trust fully to its presentations and be of good courage, assured that all the blessed promises of the Lord will very soon have fulfilment, that the Kingdom for which the Lord taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," will shortly be established, and that all the blessings of that Kingdom will more than offset the darkness of the past six thousand years, and its gracious privilege and opportunity for life everlasting to the world will be appreciated by the many all the more because of the experiences of the present life of sin and its bitter wages of death.

### **SAVED TO WHAT?**

We answer that God's Word reveals four separate and distinct salvations to those who will give careful study to it, that they may learn "to rightly divide the word of truth." (2 Tim. 2:15) Of course the vast majority, not being thoroughly consecrated believers, will not do this, and hence will remain in darkness; but all who are truly consecrated to the Lord should be glad to give heed to his Word and to come to a clearer understanding of it, that they may appreciate more and more the lengths and breadths and heights and depths of love divine and of the plan that is higher than man's. We will briefly review these four salvations, not with a thought that our statement of the matter will be convincing, but rather that we might through this brief statement attract to a thorough study of the subject those who are hungering and thirsting for the truth, those for whom the Lord intends his message during this Gospel age, from the time of the Lord's crucifixion to its end, to accomplish the salvation of two classes called the "little flock" and the class described in the Scriptures as the Great Company. Both of these classes are true believers in the ransom and the efficacy of his sacrifice and have entered into covenant relationship with the Lord, consecrating their all to him; but the little flock consists of those who have joyfully, gladly, willingly gone

forward in the line of duty, privilege, sacrifice, and throughout life have delighted to lay down their lives for the brethren and for the Truth. Lay down their lives, I say—not instantly, not in one moment or hour or day or year, but daily, hourly, throughout life, they seek to spend and be spent in the Lord's service, in the service of his cause, in the service of the Truth, in the service of his brethren, the Church. These the Scriptures denominate "living sacrifices, holy, acceptable to God," "followers of the Lamb," a "little flock." (Rom. 12:1; Rev. 14:4; Luke 12:32)

The "great company" is not great as compared with the population of the world, but as compared with the little flock. They come off conquerors by the Lord's assistance in that they demonstrate that they would die rather than deny the Lord or turn wilfully into the ways of sin, but they are not of the class denominated "more than conquerors," not of the little flock. They will not, therefore, share with the little flock in the throne, in the glories and honor of the Kingdom, although they will receive spirit nature in their resurrection, not the human or fleshly nature.

Another class of the saved ones is described by the Apostle in Hebrews 11:39, 40—the worthy ones of ancient times, who lived and died before the great redemption price was paid and before the Gospel call went forth. The Scriptures clearly show that this little flock of ancient worthies will have a very honorable position in the future, under the Millennial reign, but they will not be spirit beings, because not begotten of the Spirit. Their experiences and victories were before Pentecost. The Scriptures assign to them a very honorable place as representatives of Christ and the Church amongst men. The Lord and the Church, the Kingdom class, will be invisible to men, and their communications will be made through the ancient worthies, who will be perfected as Adam was perfect. With added knowledge, they will be examples to the remainder of mankind as well as representatives of the Lord's Word, authority and power amongst men.

Glory they will have, honor they will have, perfection will be their portion in the resurrection. The remainder of the world under their tuition may gradually attain to their perfection, Adamic perfection, earthly perfection, and come to inherit the whole earth. And thus, saved from sin and death, they

2H237

will enjoy the salvation God has provided for them—salvation even unto the ends of the earth—and those who will not accept that salvation the Scriptures distinctly teach us will be remanded to death, to destruction, as we read, "It shall come to pass that the soul that



will not hear (obey) that prophet shall be utterly destroyed from amongst the people.” Acts 3:23

### **“NEGLECT SO GREAT SALVATION”**

Our text intimates that there is no escape for those who neglect so great salvation. The Apostle is speaking of himself and others when using these words, “How shall we escape.” He does not say, “How could the world escape,” nor would such words have been appropriate. It is the “we” class, the Church class, the believers only, who have the light and the knowledge at the present time, and upon them properly rests now the responsibility of choosing life or death. If after testing God’s goodness, if after coming to a knowledge of God’s plan, we sin wilfully and repudiate the Lord’s offer of salvation, it demonstrates that we are not worthy to enjoy its everlasting provisions. And thus the Scriptures speak of some who now draw back unto perdition, some who will die the second death during this Gospel age, a possibility of committing the sin unto death of which the Apostle says, “I do not say that you shall pray for it.” But only believers are at the present time in any danger of committing this sin. Others have not the knowledge, have not the light that they could despise it.

By and by, however, when all the blind eyes shall be opened, when the knowledge of the Lord shall fill the whole earth, it will then be true of the remainder of the world that they will be offered the great salvation which God has prepared for them in their times and seasons, and then it will be proper to apply to them the words of our text, “How shall we escape if we neglect so great salvation” as will then be within their reach.

We hope, dear friends, that something in this discourse has helped you to discern clearly what God proposes to save men from and what he proposes to save them to. It is a reasonable salvation, a grand, a glorious one. You will thank God in proportion as you are able to grasp and appreciate this message from his Word. I hope to hear from the interested ones, and will be glad to send you literature freely. Make no mistake about the matter: if you understand and appreciate the great salvation now offered, this is your chance, and but one chance or trial for eternal life is offered to any in the Scriptures. Let us who have seen and heard of the great salvation seek to make our calling and election sure to a place in the little flock of overcomers.

*The National Labor Tribune, August 27, 1905*

## **DIVINE PREDESTINATION IN RESPECT TO MANKIND**

Pastor C. T. Russell addressed the Bible House congregation in Carnegie Hall, Allegheny, at 3 p.m. Sunday. He endeavored to make plain from the Scriptures the subject of divine predestination, which has vexed and perplexed theologians for centuries. His text was, "Whom he did foreknow, he also did predestinate." (Rom. 8:29) His discourse follows:

The public press informs us that our Lutheran brethren throughout the U. S. are being greatly stirred over the subject of divine foreordination or predestination. They have recently held a synodical conference in Indiana, at which the subject has been warmly debated pro and con, the Ohio synod by its representatives denouncing the doctrine and desiring its expurgation from the Lutheran Confession of Faith, the other synods supporting and endeavoring to uphold the Confession. The dispute is an old one, and nearly every denomination of Christendom has been more or less exercised respecting it. Of recent years, however, doctrines have been relegated to the rear by nearly all except the Lutherans, simply because with the advancing light of our day theologians realize that the creeds formulated in and shortly after the Dark Ages would best be hidden as much as possible from the public scrutiny, as they would not stand the light of present-day investigation and intelligent reasoning.

*This discourse was republished in the old Theology Quarterly, No. 70, 1905*

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God shall wipe thy tears away,  
Turn thy darkness into day.

2H238

*The National Labor Tribune, September 3, 1905*

## **AN ARMY OF THE LORD**

Denver, Cob., Sept. 3—Pastor Russell of Allegheny, Pa., preached here today to a large audience from the text, 'Fight the good fight of faith, lay hold on eternal life.' (1 Tim. 6:12) He said:

We are not of those who hold that wars are wholly avoidable under our present conditions. On the contrary, we can see that in many instances wars have been immensely profitable to the advancement of civilization. The veterans who are meeting in this city today in

conclave were, so far as human judgment can discern, engaged in such a conflict as in the condition of things was unavoidable and has resulted in great advancement, improvements, etc., to the brothers who fought on both sides of the question at issue. Apparently they were conscientious people, who viewed the questions at issue from opposite standpoints, doubtless because of variant views of truth and righteousness and loyalty to principles. So we believe it has been with many of the wars the world has prosecuted. At all events we may safely assume that the men in the ranks were generally swayed by the arguments presented to their minds and fought conscientiously by them.

We, dear friends, who accept the revelations of Scripture respecting the future, can rejoice that the time is near at hand when Satan, the great adversary, shall be overthrown, and when Christ shall reign under the whole heavens, establishing lasting peace upon the basis of absolute equity and justice, and by restraining and controlling the selfish propensities which now lead to wars. We are assured that in that blessed time “nation shall not lift up sword against nation, neither shall they learn war any more;” and we are assured again that the Lord “will make wars to cease unto the end of the earth.” (Isa. 2:4; Psa. 46:9) We are assured further that although Messiah’s Kingdom will be introduced by the most terrible time of trouble the world has ever known, a time of anarchy, confusion, which symbolically in the Scriptures is compared to fire and whirlwind and floods, yet eventually, after these troubles shall have taught the world its lesson and brought it into proper subjection to righteousness, Immanuel himself shall be known as the Prince of Peace, in whose Kingdom nothing shall hurt or stumble any. Isa. 11:9

### **STRIFE MUST STILL CONTINUE**

We have not yet reached that glorious time when all shall know the truth and when righteousness shall be thoroughly established—when it will cost much to be unrighteous, unjust, and bring reward to live righteously. We are still under the domination of the prince of this world, who now worketh in the hearts of the children of disobedience. (Eph. 2:2) The children of disobedience are still far more numerous than the children of obedience everywhere, not only in heathen lands but also in the most civilized. Only the comparatively few are even striving to walk not after the flesh but after the spirit. All who are walking after the flesh are walking after the course of selfishness; all who are walking after the spirit are walking under the law and banner of love, under the leadership of Christ.

As our Lord expressed it, the darkness hateth the light and opposes it, and as a consequence strife is unavoidable to some extent. As for the world, selfishness

being its rule, everything is strife. Each nation is selfishly seeking either to maintain an already selfishly acquired hold upon peoples and provinces or to acquire control of such. The general motive is selfishness and desire to exploit those less advanced in the scale of civilization and enlightenment—to create wealth at the expense of the less competent. The same principle applies everywhere throughout Christendom, strife for power, strife for honor, strife for wealth, strife for territory. Undoubtedly the exercise of these selfish propensities will lead to further wars, and that perhaps in the very near future, notwithstanding the fact that mankind is sick of war and butchery, and that the majority would fain establish permanent peace by arbitration. Nothing of the kind will be found practical so long as the hearts of the majority are under the control of selfishness.

### **FIGHTING THE GOOD FIGHT**

When our Redeemer was arraigned before Pilate he was asked whether or not he was a king, and replied, “My Kingdom is not from hence, else would my servants fight.” Our Lord’s Kingdom was not established then and has not been established since, and hence his servants or followers are not in any sense qualified to fight for its maintenance. When it shall be established it will be a spiritual empire, against which flesh and blood will have no prevailing power. He will reign, must reign, until he has put all enemies under his feet, the last enemy to be destroyed being death. 1 Cor. 15:26

Because the time for the establishment of the Kingdom has not yet come our Lord did not resist the authority under which he lived. He recognized that under divine arrangement the control of the world had been

2H239

handed over to Gentile governments. This is pictured in the prophecy of Daniel, where the great universal empires of earth, Babylonian, Medo-Persian, Grecian and Roman, are illustrated in one vision by great terrible beasts, and in another vision by the image whose head of gold represented Babylon, whose breast and arms of silver represented Medo-Persia, whose belly and thighs of brass represented Greece, and whose feet and toes corresponded to the ten horns of the beast of civilized Rome, representing the division of Rome in a pseudo-Christian amalgamation known today as Christendom. Our Lord well knew that the divine plan had given the control of the world to these Gentile empires, and that his time to exalt his Kingdom and to exalt his authority had not yet come. He knew indeed that before the Kingdom would have authority to bless the world he must purchase the world, redeem us with his precious blood. To this he consecrated his life at baptism, to this he gave the attention of his entire three and a half years

of ministry, and in harmony with this consecration he would not defend himself before Pilate but resigned his life, saying, 'Thou canst have no power at all except it were given thee from above.' Our Lord's fight then was not with carnal weapons or against any of the powers that be, and which were ordained of God, but with his human nature, to bring it fully into subjection to his consecration, to pour out his soul unto death. This was his battle, and right loyally he won, saying, "I delight to do thy will, O my God; thy law is written in my heart." Psalm 40:8

His victory meant his attainment of the right of empire, and the authority to control all the race of Adam purchased with his sacrifice. Thousands of millions of these had already gone into the great prison house of death, and to this he secured the "key," the right, the authority to open, and in the resurrection morning to bid all the prisoners come forth to glorious opportunities of life and by obedience to attain everlasting life. Not only so, but in accord with the divine purpose he called for disciples, for followers, for a little flock who would follow in his steps of sacrifice and delight to lay down their lives in doing the Father's will and in preparation for a share with him in the coming Kingdom, the Millennial Kingdom, for which we pray, "Thy Kingdom come, thy will be done in earth as it is done in heaven," when in due time it shall be established.

### **"THE CAPTAIN OF OUR SALVATION"**

These, who follow Jesus even unto death, thereby with him to attain a share in his glory, the Scriptures refer to as "soldiers of the cross," and mention Jesus as their Captain, the Captain of our Salvation, in whose footsteps we are to follow. But our limitations are the same as those of our Captain, as the Apostle points out to us saying, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10:4) We have various weapons of defense given us by our Captain, a helmet of salvation, a breastplate of righteousness, a shield of faith, etc., but we only have one weapon for offensive warfare, namely, the sword of the Spirit which is the Word of God. With this all of our fightings are to be done. We are not to use other swords, the words of men, of creeds of the, dark ages or decisions of councils, nor are we to have our own imaginations and fancies in the matter, but simply the Word of God, which is able to make us wise unto salvation, able to defend us from the adversary and all of his various attacks, able to make us mighty through God to the pulling down of strongholds of error, in the casting down of our own vain imaginations as well as those of others, permitting us to place the standard of divine truth prominently before the world.

We must lift up the divine standard and proclaim that while many of the Lord's people have been in wars and

fightings according to the flesh and with carnal weapons, and with good intentions, they were never so engaged by divine authority during this Gospel dispensation. During the Jewish age the Lord indeed had an earthly kingdom, a typical kingdom, and fightings done on its behalf were typical of the good fight with the sword of the Spirit which is to be done by the spiritual Israelites during this Gospel age.

The number of genuine soldiers of the cross who have enlisted under the banner of Jesus to serve faithfully even unto death in the cause of righteousness, at the loss of earthly name and fame and advantage and comfort, and for the sake of divine approval and the prospect of sharing the everlasting Kingdom of Messiah—the number of this class is very small indeed. It will matter nothing whatever to the world in general whether they fight with the carnal weapons or not. With this specially consecrated class, exempt from fighting with the carnal weapons, there will still be millions of nominal Christians and well-intentioned worldly people not under this divine restriction respecting weapons of warfare, who may and who will fight along the lines of good principles and for a good government, and for various causes and questions which they shall consider to be right and just and worthy of their blood. To such we say in the language of Shakespeare, “Thrice armed is he who has his quarrel just.” It is possible for a man to be a good citizen, a good soldier, and to fight along the lines of the best worldly principles, and to be doing the best he knows how to do, and we can rejoice with such if their lives are

2H240

laid down in what seems to them conscientiously a worthy cause. We may feel sure for such that their loyalty to principle will find them all the better prepared when the resurrection morning shall bring them back to the activities of earth under the more favorable conditions of the reign of Immanuel and his Bride, the little flock.

### **“RESIST NOT EVIL”**

Not to the world in general, then, not to the masses of mankind, does the Lord address his injunction that evil is not to be resisted. All of our Lord’s commands are to those who are his followers in the special sense we have intimated—those who have taken up their cross to follow him in consecration even unto death. It is the failure to notice this distinction between the consecrated and the merely nominal believers and the world which has led to so much confusion amongst believers and others respecting the peculiarity of our Lord’s teachings. What mattered it to the Roman or to the Jewish nation that our Lord resisted not? What mattered **it** to them that

he enjoined upon all who would be his disciples that they should follow his example? Their number was so small that it made little practical difference in the affairs of Judaism or in the affairs of the world, and the same has been true of the Lord's elect class throughout the Gospel age. Their swords and guns and blood have not been necessary in any of the wars or any of the victories of the world. In the world, they are not of it; their battlings, their fightings, are of a totally different kind.

While the command to these was that they were not to resist evil, it signified, as elsewhere expressed, that they were not to resist evil with evil, not to resist the world and its forces by earthly forces. Nevertheless they were to contend, to fight, to resist evil unto death—"Ye have not yet resisted unto blood," is the Apostle's suggestion. (Heb. 12:4) The implication is that we are to resist evil even unto blood. Of course we are not to resist the good but to resist the evil—to resist the evil with good, to resist unrighteousness with righteousness, to resist error with truth, to resist impurity with purity. This is the good fight, this is the great fight. The great majority are on one side of the question, the Lord and his little flock are on the other side.

### **“BLINDED BY THE GOD OF THIS WORLD”**

It is safe to say that there are a great many people in the world who are more or less supporting sin and unrighteousness and injustice and error who are not willing to be on that side of the battle, but who if they realized the true situation would be ready to contend earnestly for the right. The question is why can not all see what is right, what is truth, what is righteousness, what is purity? The answer of the Scriptures is that the Adversary, Satan, the god of this world, who now has so much influence and power, puts darkness for light and light for darkness, and thus deceives many who would love to be on the right side, and thereby utilizes them on his own side of the question. Every day we find Presbyterians, Roman Catholics, Baptists, Lutherans, Congregationalists, Episcopalians, and people of all denominations, who assure us that they have long been feeling after the Lord, seeking after the light of truth, and that, so far as they know their own hearts, they would long ago have enlisted heartily on the side of righteousness had they been able to see clearly, but that for a time their eyes were holden—the untrue appeared to be the true, it had an earthly honor and sheen and glory that deceived them; the truth appeared to be the false, it was so small, so insignificant, so unpretentious, so despised of the world.

The Lord suffers matters to be in this condition now throughout this Gospel age, to the intent that he may make selection from the world of those who specially love the light and truth, who love it more than they love houses or lands, father or mother, husband or wife or children or others dear according to the flesh, yea, more



than they love their own lives. Such have the eyes of their understanding opened, and immediately a test begins which demonstrates surely to the Lord, at least, the measure of their sincerity, their honesty of heart, their desire for the truth. If they are faithful and really joy in laying down their lives in defense of righteousness, truth and in obedience to the Lords they are of the kind whom the Lord is seeking as members of his elect class joint-heirs in the Kingdom.

### **GIDEON'S BAND AND ITS VICTORY**

As already intimated some of the battles under the Jewish regime were typical of the conquests of Spiritual Israelites during this Gospel age. Gideon and his little band seemed to have been specially used of the Lord as a type or illustration of Christ and his little flock. In the type it was this battle in which the Lord gave the victory to Gideon and his little handful of followers over their enemies, delivering the people of Israel. The correspondence or antitype would be the victory which Christ and his little flock will soon have over Satan and all the forces of evil at present operating in the world for the enslavement of those who would desire to be the Lord's people were it not for the blindness which is upon them and for the deceptions which he practices over them and for the weaknesses of the flesh which ensnared them. The battle time will be at the close of this Gospel age, the great time of trouble such as was not since there was a nation, otherwise in

2H241

the Scriptures called "the battle of the great day of God Almighty." Rev. 16:14

At the close of that great battle of the day of the Lord, with the Millennial kingdom fully established in the earth, Satan bound, and all the influences of sin restrained, and all the agencies of righteousness set free, it will mean the blessing of all the families of the earth and an opportunity to test, to prove, to demonstrate who are on the Lord's side, on the side of righteousness, on the side of truth, and who are on the opposite side of error and sin. All on the Lord's side will be accounted his sheep, as represented in the parable of the sheep and the goats, and these shall all be gathered to his right hand of favor and ultimately be granted the full liberty of the sons of God—liberty from death and imperfection and all the weaknesses that have come down to humanity from the fall of our first parents, accentuated by the six thousand years of still further degradation.

Our special interest in Gideon and his band lies in the fact that it was a selected army, a peculiar people. We remember how Gideon first invited all who wanted to



serve the Lord to come to his standard, and a considerable gathering was assembled. So there are many in the world, who, when they first hear of Christ and his call for followers, are ready to respond, not seeing clearly all the conditions, not realizing what it means to be one of the soldiers of the cross. In harmony with the Lord's direction Gideon set before the assembled ones the terms and conditions, and urged any to go home again, to leave the ranks, if they were not anxious to go into the fight. So Christ, our Gideon, the Captain of our Salvation, says to all who volunteer to be his disciples, "Sit down and count the cost; consider whether or not you sufficiently appreciate the blessings that are to follow and the privilege of being my disciple and inheriting my Kingdom. Before you make definite enlistment count the cost, count the self-denial, reckon that it means to love less father and mother, wife and children, houses and lands, yea, and your own life also, and to be ready to sacrifice all of these should occasion require in faithfulness to your covenant."

As with Gideon's band, the majority went back home and declined that which they at first had sought. So with those who hear of Christ and who first contemplate being his disciples, the majority fall back, do not make the full consecration, conclude that it will be enough for them to rejoice in the blessings that Christ will ultimately bring, and that as for fighting for it and being with him in the struggle and ultimately being with him in the Kingdom glory, they do not estimate this as worthy of the sacrifice of all earthly things.

The Lord intimated to Gideon that there were still too many in the little handful of his associates, there must be another weeding out; and the test made was that he should bring them to the water, and those who took the water in one manner were accepted and those who took it in another manner were rejected, and thus under divine guidance the company was reduced to the small number which the Lord designed. So it is with the antitypical Gideon's band. Amongst those still courageous so far as fighting is concerned another test is applied, namely, loyalty to the truth, for the water, and the drinking of it, and the manner of drinking it, seem to typify the truth and how it was received. Those who lifted the water by hand to the mouth were three hundred, and they were thus marked as the Lord's selection, water here symbolizing truth as it generally does throughout the Scriptures, and the hand—representing power, energy, cooperation—would signify the putting forth of power, the exercise of energy in connection with the partaking of the truth. And so it is not merely those of Gideon's band who have courage and who have access to the water and who partake of it to some extent, but those who handle the truth, who put forth their power or energy in connection with the use of the truth, who are exercised in connection with it. These are the ones who will have a special

blessing of the Lord, and constitute the special class who will have the privilege of fighting the good fight.

## **BREAKING THE PITCHERS**

The Apostle intimates that the armor of the Christian is peculiar in the sight of the world. So also this was typified in the armament given in Gideon's band; each had a pitcher, and in the pitcher each had a light, and in his hand each had a trumpet. In this manner they approached the enemy. First they blew a blast upon the trumpets, which represent the Word of God, the message of the Lord; then they used the ram's horn trumpets in breaking the pitchers, and thus allowing the light to shine out as from lanterns.

So the message, the blast of the trumpet, the bugle call to the world in the name of the Lord, not only have their effect upon the world, but the same bugle has its effect upon ourselves—all who belong to Gideon's band will be rightly exercised by the same message. With this trumpet we will break our vessels and let our light shine out. The Apostle intimates that the light is the spirit of the truth, the new mind, the new will in us, and that the earthen vessels represent our mortal bodies. And so it is that the channel through which we proclaim the message of the Lord against all opponents of righteousness is the same instrument by which our own mortal bodies are broken for the Lord's service, and in proportion as the vessel is broken in the same proportion

2H242

the light of grace and truth will shine out to others.

This calling of Gideon's band, this sending back of some, this testing of the remainder with the water symbolizing the truth, and how it will be received and applied, this blowing upon the trumpets, this breaking of the pitchers, this letting shine out of the light, has been going on for now over eighteen centuries, and very shortly the results will be seen, the conquest will be ours through the power of the Lord, and the time of trouble will indeed scatter all the forces of evil. Gideon's band, the Lord's little flock, will be with him in glory to bless and to uplift all the families of the earth.

## **A BLESSED WARFARE**

Dear friends, let us who have enlisted in this warfare fight the good fight, break our vessels, let our light shine out, blow the trumpets, cultivate in ourselves all the fruits and graces of the Lord's Spirit and put down in ourselves the foes of grace and truth, and, as the Apostle suggests, bring into captivity to the will of God even the very thoughts and intents of our hearts, that we may be wholly his, that we may be accepted in the Beloved and accounted worthy of being of the little flock, the Gideon band, to whom the victory shall so soon be granted

over all the forces of evil, and whose victory shall mean not only their own blessing and glorification but also the blessing of the whole groaning creation and their deliverance from the power of sin and weakness and death.

*The National Labor Tribune, September 17, 1905*

## **“THERE ISA SIN UNTO DEATH”**

Los Angeles, Cal., September 17—Pastor C. T. Russell of Allegheny, Pa., addressed large audiences here today on two occasions. We report one of his discourses on the “sin unto death” from the text, “If any man see his brother sin a sin not unto death, he shall ask and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this I say that he should make request.” 1 John 5:16

Perhaps some of my audience may say, How strange a topic for an address to Christian people! If Brother Russell were addressing a congregation of convicts in a prison that might be a suitable text, but it is not appropriate to us. On the contrary, dear friends, the Apostle addressed these words to the Church, as I am now addressing them to the Church. Indeed, as I expect to show, the sin unto death is one that the world at the present time could not commit, is one which only the truly consecrated of the Lord’s people could commit at the present time. If this be conceded it must also be acknowledged that to the Church and not to the criminals of earth is the Apostle’s admonition applicable.

*This discourse was republished in Pastor Russell’s Sermons, pages 766- 78, under the same title.*

*The National Labor Tribune, September 24, 1905*

## **SOME SINS FORGIVABLE AND SOME UNFORGIVABLE**

Houston, Tex., September 24—Pastor C. T. Russell of Allegheny, Pa., homeward bound from the Pacific coast, preached on Saturday at San Antonio, and twice here today. He had attentive audiences. We report his discourse on Forgivable and Unforgivable Sins. His text was, “Every sin and blasphemy shall be forgiven unto them; but a blasphemy against the holy Spirit shall not be forgiven.” (Matt. 12:31, 32) The discourse follows:

The Scriptures inform us of the transgression of the divine command and justly carries with it a penalty. And since all

men are by nature fallen and unable to measure up to the perfect demands of the divine law, it follows as the Scriptures declare, that all are sinners—“There is none righteous, no not one.” The question of sin and its penalty, therefore, is one which should be of deep interest to every human being, especially to those members of the sinner race who are striving against sin, wishing and hoping by the Lord’s grace to attain perfection.

Since sin is the infraction or violation of the divine law, inquire what is its penalty? The Scriptures reply, “The wages of sin is death,” and explain to us that

2H243

the death we witness, which preys upon the entire human family, carrying mankind to the tomb, is this penalty for original sin, the concomitants of sorrow, pain, distress and trouble being merely fundamentals to the penalty. The Bible asserts this, saying, “By one man’s disobedience sin entered into the world and death as a result of sin, the penalty of death passed upon all men, for all are sinners.” Rom. 5:12

[We cannot reproduce the first part of this paragraph due to poor copy. What follows is the last section.] Hence the Almighty purposed the redemption of Adam and his race with a view to give.., race, such a second opportunity.

In harmony with this plan the fact of the redemption has been proclaimed throughout the world, to the intent that those who have ears to hear the message and faith to believe it may act upon it and turn from sin and devote their lives to the Lord and his cause of righteousness. Yea, more, the Scriptures clearly inform us that the class who are now being selected, the Church of this Gospel age, is but a first-fruits unto God of his creatures (Jas. 1:18), that it is his purpose in an age to follow to extend the scepter of mercy to every member of Adam’s race—to those who have not the ears to hear now and who therefore are not eligible in the present gathering of the Lord’s first-fruits class.

### **ADAM’S SIN WAS NOT FORGIVEN**

The foregoing facts must be borne in mind in order to rightly understand our subject—forgivable and unforgivable sins. Adam’s sin was an unforgivable one, because it was the sin of a perfect being created in the image and likeness of God. It was a wilful and deliberate sin, a sin against the Spirit—that is, not an unintentional one, not one through weakness, but a deliberate one. That that sin was an unforgivable one was evidenced by the fact that for six thousand years, ever since its commission, sin and death have reigned over the race. (1) The children of Adam, sharing in his imperfections,

shared also in his sentence. (2) The inheritance of an unforgivable sin is attested to by the fact that it was necessary for Christ Jesus by the grace of God to go into death for every man, to redeem Adam, the sinner and all of his race of sinners.

Note, however, since Jesus had died for our sins, and since he arose and ascended on high and appeared in the presence of God on our behalf and presented his sacrifice as the atonement for the sins of all believers, it can readily be seen that these believers stand in different relationship to God from that which Adam occupied. Their sins being forgiven they are still by reason of their share in the fall, imperfect in mind and in body. Since God now takes cognizance of them he must in justice make an allowance for the blemishes and imperfections which they inherit and which are unwillingly theirs. If they were perfect, as Adam was perfect, any transgression of the law by them would be as unforgivable as was Father Adam's transgression. Now, as a part of his plan, God informs us that in the cases of all who accept Christ as their Redeemer and turn their hearts from sin to righteousness and seek to walk in the footsteps of Jesus—to all these he will grant forgiveness of their blemishes—their imperfections, which are merely the result of heredity.

Such blemishes as would have been counted sin to them, had they been perfect men at the bar of divine justice, are thus passed over and not counted sins to them because they have trusted in him and because they are seeking to walk not after the flesh but after the Spirit. This treatment of believers is called divine grace. It extends only to believers. Under another figure these believers are represented as being covered with the robe of Christ's righteousness; their sins having been imputed to Jesus, his righteousness is as a garment imputed to them, covering their blemishes and permitting them to stand before the Lord as though they were perfect, "holy, acceptable to God." Rom. 12:1

We will have something to say about the sins of unbelievers and God's dealings with them, but now we continue our examination of the operation of divine grace toward believers. The Apostle John when speaking of this class declared that none can be of it who deny that they are actually imperfect. He says, "If we say we have no sin we deceive ourselves, and the truth is not in us;" but if we "confess our sins he is faithful and just to forgive us our sins." (1 John 1:8,9) God can be just in forgiving our sins because Jesus has appeared for us. Our Redeemer has become our advocate, and has applied the merit of his sacrifice on our behalf; hence the justice of God in forgiving those who confess their sins and who accept the forgiveness which his grace has provided.

The same Apostle John in another connection says, "He that committeth sin is of the devil," and thus he intimates that those who are truly the Lord's people do not sin.

Here evidently he is viewing us from the standpoint of the covering which is ours in Christ. He means that those who sin wilfully, deliberately, are of the devil, and are not guided by the holy Spirit of God. If, therefore, any who have become truly the Lord's followers through full consecration shall sin wilfully after they have received a knowledge of the truth, there remaineth no more sacrifice for their sins, they can have no more share in the great atonement work of

2H244

Christ. They have had their share and have misused the justification which they received through that forgiveness. For such is the second death. Theirs is the sin mentioned by our Lord in our text as blasphemy against the spirit—that is, evil speaking, evil acting, contrary to the spirit of truth, the spirit of righteousness, the Spirit of the Lord as they had learned and understood the same. That sin was never forgiven, as the Apostle declares, "There is a sin unto death" and there is a sin not unto death.

### **"STRIPES" FOR MIXED SINS**

Our Lord, the great teacher and Theologian, did not teach that all sins have the same penalty. He not only showed that there is a sin unto death but he also spoke of sins which would be punishable with "stripes"—chastisements. Furthermore, he intimated that there would be various degrees of such sin, some punishable with few stripes and some with many. What sins are these? Which sins are they?

We have already considered two kinds of sins, and the kind now under consideration might be designated a third or a mixture or a combination of the other two. To keep the matter before our minds let us rehearse: (1) Sins that are purely the results of ignorance or inherited weaknesses the Lord proposes to overlook or forgive altogether for believers when they are confessed, acknowledged and repudiated. (2) The full, complete, deliberate renouncement of righteousness and participation in sin, a wilful delving into sin after having been forgiven, after having been accepted into the Lord's family, after having participated fully in the merits of the salvation provided—for this full, complete sin against the spirit of truth, righteousness, holiness, the penalty is the second death—utter destruction. (3) A mixture of the foregoing two kinds of sin—a blending of wilfulness with inherited weakness, a combination of perversity and heredity with a will that is not sufficiently strong in the Lord, not sufficiently determined for righteousness, not sufficiently on the alert to resist the attacks of the world, the flesh and the devil. This last-described species of sin is the more general one and must have our particular

attention, that we may know how it is viewed of the Lord and what are the proper steps to take in counteracting it and what the results will be if we do not take these steps.

In our text the Lord divides the same subject into two parts only, "All manner of sins may be forgiven unto men except the sin against the Spirit, which can not be forgiven."

Applying the text to this third view of sin, which is the one with which we all have our greatest difficulty, we find that where any measure of willful-ness is associated with sin, it takes it to that degree out of the list of forgivable sins and places it in the list of unforgivable, because to whatever degree we sin against the light and knowledge we are sinning against the spirit of the truth. On the other hand, so long as it is not a willful, deliberate renouncement of righteousness and of the Lord's redemptive work it is not counted as a sin unto death. It therefore occupies the intermediate place which our Lord elsewhere mentions—it is a real sin, it implies a defect in the heart, in the will, in the intention. If the will were perfect the Lord would not count any defect a sin at all, and to whatever extent the will is imperfect it must be rectified, remedied, otherwise assuredly we need not expect a place in the Kingdom. We must get to the place where we will be free from all intentional sins, imperfections, where our hearts will be opposed to sin in every sense and degree, where we will be walking not after the flesh but after the spirit, as close to the spirit of God's law as is possible for us—though it will not be possible for any of us to walk up to the spirit, because we are imperfect through the fall, but our endeavors to walk after the spirit are counted to us for righteousness, as the Apostle declares. Rom. 4:5

### **"IF WE WOULD JUDGE OURSELVES"**

Our Lord and the apostles exhort not the world but believers to examine themselves, to examine their faith whether or not it is founded upon the Rock-foundation, the redemptive work of Christ, or upon something else, sandy foundation which will not stand. They exhort us also that in all our Christian course we shall "walk circumspectly," looking all about us, examining every step in life's pathway, seeking that our Christian walk shall be in all things pleasing to the Lord, measuring ourselves and our conduct by the Golden Rule, comparing ourselves repeatedly with the divine standards set for us in Jesus, the standard of perfect love for God and for our fellow man. To whatever extent inspection finds that we are short in these matters, we must see to it that it is not the will that comes short, that every shortcoming is purely, solely, the result of weakness of the flesh, inability to do better. So doing we shall continue to have the forgiveness of the Lord, and enjoy continually the light of his countenance and fellowship of spirit with him.

On the other hand, if we find that to any extent we have done less than we are able to do to maintain a righteous standard of life—less than we are able to do in preserving our fellowship and relationship to the Lord and his people, less than we are able to do in holding up the standard of righteousness before the world—our hearts should condemn us and show us that we are not living up to our proper standard and privilege. If we find that our wills were not sufficiently on the alert to know and to do the will of the Lord, if we find that to

2H245

any degree we have courted sin or to any degree assented to our own temptations or yielded in any degree to our own weaknesses, then our course is plain—we have sinned. We should go at once to the Lord in prayer, acknowledging the defect, asking forgiveness for the sins and sincerely promising thereafter to put forth greater endeavors to walk after the spirit and not after the flesh—to serve the Lord with all our hearts.

But we can not expect to have such sins entirely forgiven, entirely blotted out. The Lord will very graciously forgive the transgression to the extent that he who can read the heart can see extenuating circumstances, weaknesses, strong temptations, etc. We may rely upon the divine justice as also upon divine mercy that, on the one hand the Lord will not judge us too severely, but on the other hand, that He will judge a righteous judgment. We are to bear in mind that the Lord's object in dealing with us, in giving the strictest of punishment, is not that he takes pleasure in our suffering, but, as the Scriptures explain the matter, would chasten us as sons that he might teach us the lessons necessary, which will be helpful to us, and which will enable us eventually to be proper and acceptable members of his family in glory, amongst whom there can not be a solitary member who will love or have any sympathy with sin. And as the Apostle says, "Brethren, if our hearts condemn us not, then have we confidence toward God." If we are doing the best we know how to do day by day, year by year, we may rest in the Lord's unchanging grace toward us in Christ, however weak, however imperfect our results.

To whatever extent we can grasp this thought, we will be helped, not only in our appreciation of the Father's judgments and disciplines and chastenings as they also come to us, but be helped also as the Apostle exhorts, in judging ourselves and correcting ourselves, in disciplining ourselves. This is the real life work of the Christian after he enters the family of God by adoption as a son through Jesus Christ. We are not ignoring the privileges and opportunities granted to the Lord's people in connection with serving the truth by preaching, circulating tracts and otherwise; but we assert that these



services for the Lord and for the brethren and for the truth could easily be accomplished without us and we are permitted to engage in these that thereby we may evidence our love for him and for his cause of righteousness.

But these outward works for others are not the most important. Our special work is for ourselves, that our own hearts may be developed more and more in the character-likeness of our Lord Jesus, who was holy, harmless, undefiled, separate from sinners. Our hearts must be more and more after his own pattern, holy, harmless, undefiled. Let us remember that we can not hope for absolute perfection in the flesh, but must require of ourselves perfection in the spirit in the heart, in the intention, of the will. This is the Lord's demand, and he will accept nothing less. We would not expect that this judging of motives and character-development... can be developed sufficiently.

[The first section of this sentence is not readable in the original copy] of sin with self-will, with the various depravities and oppositions of the flesh, as well as the oppositions of the general course of this world. We must learn from our imperfections and failures, must judge ourselves by fortifying with resolutions and prayer our arrangements of the affairs of this life, so that the weak points of our characters may be strengthened, and that we as new creatures may be in the spirits of our minds rounded out and approximate more and more the perfect pattern.

### **PERFECT LOVE, THE STANDARD**

God is love, and his love was manifested in the character and work of his Son, and to us he had declared that "love is the fulfilling of the law." (Rom. 13:10) We, therefore, are to judge ourselves continually to see to what extent words and thoughts and deeds are in harmony with love. Day by day we are to seek to bring all into as close harmony with the requirements of love as is possible to and yet with each step of progress that we make toward the ideal we find that the ideal advances proportionately, so that the Christian at the end of his journey may have no higher an appreciation of himself according to the flesh than he had at the beginning of his course, though he may have made and should have made considerable progress in overcoming the weaknesses of the flesh and in attaining the character-likeness of his Lord.

If, therefore, using the golden rule of love to measure all of his affairs, we can see at the end of each day that we have done our best to regulate life according to this rule, our hearts need not condemn us, and we can know that our imperfect work shall be acceptable through Christ. But if we have found that we have done less than we could, we have come short of the standard; and not more

than was absolutely necessary; we should judge ourselves, condemn ourselves, have pain, shame and regret, which would be manifest to the Lord not only in our petitions at the time, but also in our subsequent better endeavors.

The Apostle intimates that the Lord would accept such a judging of ourselves as being the stripes due to such a sin—to such a failure to live up to the standards which he has set and which we as the followers of Christ have accepted. Such would probably have no further

2H246

stripes from the Lord because of their self—correction, because of their grief for sin, and because the Lord would esteem that this was a sufficient punishment for their measure of willfulness or lack of zeal associated with their infraction of the divine standards.

But if we would not judge ourselves, the Apostle says we would be judged of the Lord—receive stripes, punishments—not by and by, but now in this present life. The Apostle tells us that the Lord would give these corrections in righteousness to the intent that we might not be condemned with the world—because he wishes to judge and develop us as his Church now instead of leaving us and our judgment over to the future—to the time and conditions of the world's judgment, which belongs to the age to come. The Lord's chastisements may come to us through sickness, through financial losses, through sorrow and pain or from any of a variety of sources, but these to the Lord's children are always the chastisements of a Father to the Son, because they are his, because they take the step of renouncing sin and accepting Christ as their Deliverer as the Captain of their Salvation. This acceptance of Christ differentiates all believers from the world, and assures them of their judgment, their trials, their disciplines, their stripes, in the present life and not in the future age.

Those who have committed their way unto the Lord and thus entered the school of Christ have much advantage every way over others. Such should rejoice, and the more and better they understand the divine plan the more they will rejoice that the Father in his gracious plan does not give them over to their weakness nor permit them to lapse totally into sin, but holds them by his own right hand and chastens them that they may not be condemned with the world. Nevertheless, more glorious, more happy, is the course of those who faithfully walk not after the flesh but after the Spirit, and who need not the chastenings of the Lord, but who judge themselves and continually have the Father's smile with not a cloud between.

*The National Labor Tribune, October 1, 1905*

# THE SIN OF THE WORLD

Pastor Russell met with his home congregation Sunday, occupying Carnegie Hall, their own chapel being no longer of sufficient capacity.

The speaker said:

I continue my examination of the general subject of sin, supposing that many of my audience keep in touch with the discourses through the public press. Having already examined the sins of the Church and found them to be of three different kinds, namely—sins of ignorance, which are forgivable through faith and prayer; sins of full wilfulness, which are punishable with the full penalty of the divine law, the second death; and sins which are a combination of ignorance and weakness, heredity, and a measure of wilfulness, and which are punishable with stripes, chastisements, sorrows, either self-inflicted by the penitent one or administered by the Lord in mercy that the believer of the present time might not have his portion with the world, having been called and accepted to a new nature—a spirit nature.

Today, if you please, we will examine the sins of the world, to note the divine attitude toward them and what punishment has been arranged for them.

I choose for my text the words, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29) These were the words of John the Baptist, specially commissioned of the Lord to be the forerunner and announcer of the great Redeemer. They suggest to us properly that there was a sin of the world at that time, a general sin which involved the whole race. In keeping with this thought is the Apostle’s statement respecting the Church, Ye were “children of wrath even as others,” and “have escaped the condemnation that is on the world.” The general condemnation of the world because of general sin of the world dates away back to the time of Adam, who when in the image of God, perfect and unfallen, sinned wilfully and deliberately, and brought upon himself the curse, the condemnation, the sentence, the wrath of God, involving the whole world of his posterity with himself in his transgression and in its penalty, death—“the wages of sin is death.” Rom. 5:12; 6:23

## A THEOLOGICAL BLUNDER

It is a theological blunder, and properly out of harmony with the Scriptures, that the teaching has gone forth that the penalty for Adam’s sin is to be meted out to his posterity beyond the grave. The facts are obviously to the contrary. The penalty of the original sin, in which the whole world shares, began to be felt by father Adam at once, since he was driven from the garden of Eden to earn his bread in the sweat of his face in battling with the thorns and thistles and unfavorable conditions associated

with the curse upon the earth. All of the aches and pains and sighs and tears of father Adam and mother Eve and all of their posterity, as

2H247

they have been fulfilling a penal servitude in going down into the great prison-house of death, have been associated with the wage or penalty of sin—these have constituted the dying process, the result of which is absolute nonentity, extinction.

It is from this death penalty, extinction, that God has redeemed the whole world through Jesus Christ. The dying processes do not fill the penalty; death, extinction itself, and that to all eternity, was the penalty. Original sin needed no more penalty than this. We could not justly consider that any more of a penalty would have been possible or reasonable, and certainly no more is specified by the divine Word. Whoever will consider the amount of physical, mental and moral pain, sorrow, disappointment, experienced in one day throughout the world, and then remember that this has been the order of things for now six thousand years, will agree that God placed a heavy penalty against sin when he declared, “Dying, thou shalt die.” Gen. 2:17

To assume that after mankind has passed through the trials and difficulties and disappointments and sorrows of the present life, there must still await him an eternity of torture because of father Adam’s disobedience in the eating of the forbidden fruit, is to suppose what is totally unreasonable and what would imply the mental aberration, the insanity, of the thinker. Alas, that for a time we were all somewhat hoodooed by the great Adversary through the false theologies of the (lark ages into such a misconception. We can not charge it to insanity either, for the fact of the matter is that reason and common sense have been generally ignored when considering religious subjects.

### **WHOEVER SINS SUFFERS**

This well-worn proverb is manifestly true. Observation and experience teach us that while we are born in sin and shapen in iniquity, and are continually surrounded by imperfect conditions and downward tendencies, nevertheless it is possible for us to strive against these and to measurably maintain ourselves without further degradation, and perhaps even to advance a step or so in the right direction, though without any hope that we would ever be able to recover ourselves and to reach perfection. On the other hand, it is equally evident that to yield to the weaknesses and imperfections wherein we are born, while it is easy to go on the downward road, the broad road, nevertheless it is the road to destruction—the road by which we might hasten in ourselves the dying processes already in operation. Moreover, while the

whole creation, as the Apostle says, is groaning and travailing in pain together because of sin, because of the curse, because we are a dying race, it is possible for each one by indiscretion and running headlong into sin, to increase his groaning, to increase his sins, to increase his troubles and disappointments and vexations.

Thus seen every sin increases the trouble upon the individual and tends to hasten him to the tomb, while on the contrary every endeavor for righteousness, every restraining of the downward tendency, is advantageous. Thus we see that in the divine arrangement rewards and punishments measurably adjust themselves as respects the unbelievers. We will see later on how present resistance of sin will prove of future advantage, and present yielding to sin prove a future disadvantage, without any reference to the original sentence against Adam and his race now being executed.

### **CANCELLATION OF THE WORLD'S SIN**

The Scriptures everywhere keep before our attention the fact that, so far as believers of this present age are concerned, their past sins are all canceled, and their only responsibility before God is the present attitude of their own hearts. We have seen that God can be just and at the same time justify these believers in Jesus and cancel their past sins because of the great atonement sacrifice of Christ, and share in the merit which is imputed to each believer. How glad we are! How we rejoice in the testimony! "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." (Psa. 32:1, 2) But what shall we say respecting the world — they who are not believers? We cannot say for them that God has canceled their sins, that he has imputed to them the merit of Christ's sacrifice, for there is no Scriptural warrant for the usual theory that those who have not believed on the only name given under heaven and amongst men whereby we must be saved, are to be held responsible for their share in Adam's weaknesses, for all their ignorance and blindness and the measure of wilfulness in sin which they have manifested, and that they are all to be punished for these after death — to be awakened from the sleep of death by resurrection power in order that they shall be punished for all the weaknesses, imperfections, etc., which they have inherited and to some extent perhaps increased.

Evidently such a procedure would be inequitable, since as we have already seen, they are suffering now in this present life weaknesses, pains, tears and sorrows, and since, as we have also seen, their share in death completes their share in the penalty for sin, complying with the sentence in every particular. The thought of a future awakening for the purpose of punishment for past sins is entirely incongruous with the Scriptural declaration and ends reasonable conception of divine justice. It would be like the trial and conviction and imprisonment and execution of a murderer, and then,

if the government had the power, his resuscitation that he might be tortured or hanged again and again, repeatedly. Such conceptions are totally out of harmony with the divine character and Word—we must repudiate them.

As the hope of the Church now is in God's mercy for the forgiveness of sins, so the hope of the world is in divine mercy and forgiveness of sins. Ah, but, says one, it would never do to not be just! We answer that it would be as just to forgive the world its sins as to forgive the Church's sins. We admit that having sentenced the world to death, the death penalty must stand, that justice could not rescind it. But we have just seen the whole Scriptures corroborate the thought that God has provided a ransom, that Christ has paid the penalty "for our sins, and not for ours only, but for the sins of the whole world." These sins of the world may include murder, but as far as justice is concerned, there can be no more objection to the forgiving of the sins of the whole world than to the forgiving of the sins of the whole Church.

### **THE PREMIUM UPON FAITH**

But some one suggests that the sins of the world may include murder, arson, adultery and various heinous crimes, and God could not forgive these. We answer on the contrary that those very crimes have been committed by many who became believers in Christ and were freely forgiven them. If justice was not violated in forgiving these sins to the Church of this Gospel age, why should we consider that it would be violated by forgiving similar sins for the world in the coming age?

The Apostle enumerates these various sins in speaking of the forgiven Church—"Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." The Apostle, after reciting almost every crime of the decalogue and every degradation imaginable, adds: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." (1 Cor. 6:9, 10, 11) If the mercy and grace of God have been such toward us, who during this Gospel age have been favored with the opening of our eyes and the opening of the ears of our understanding, why should we object if his mercy and grace abound in a similar measure to the remainder of the race when in due time they shall be brought to a knowledge of the truth, of the Lamb of God that taketh away the sin of the world?

Ah, but, says one, you forget that God has a premium upon faith in this age, and declares forgiveness to those who exercise the faith. Evidently in God's estimation faith is

righteousness! No, my dear brother, faith is not righteousness. Faith could never satisfy the demands of justice—the blood of Christ and it alone has paid the penalty. Faith is merely the trolley arm which connects us with divine power and favor during this present time. He who has faith and is brought into contact with the Lord Jesus may have the great blessing which those may have now. But how comes it that one can exercise faith which to another is impossible? We answer that some have a less favorable environment for the attainment of the knowledge necessary as a basis for faith, while others are deficient in that quality of mind necessary to the exercise of faith. The believers of this Gospel age are therefore a called and elected class, because the Lord is choosing them and granting them special favors in advance of the blessings he intends to confer later upon the world. We who believe have been favored of God in various ways, through the various assistances, giving us the knowledge and favorable conditions for cultivating faith and trust and obedience and love. Spiritual Israel has manifestly much advantage every way over the world in general.

But because we have had much advantage and have been favored of the Lord, shall we either deny his grace toward the remainder or begrudge them the blessing which he has promised shall be theirs in due time? No, verily! In proportion as we have the mind of Christ, the love of God shed abroad in our hearts, in that proportion we will desire that all the good things God will be able to justly do for the world shall be accomplished in their interest. We will rejoice, therefore, and be glad in the new heavens and new earth which he will create— in the new conditions which divine providence will surely inaugurate, the result of which will be the binding of Satan, the restraining of all evil influences and the blessing of all the families of the earth.

### **THE DIVINE PURPOSE**

God's purpose, as we more and more see it shining out through his Word, is that after having blessed in a peculiar, special manner those who have faith in him and who will exercise it and under his guidance develop the spirit of love, he will then deal with the world in general who have not yet heard of his name, whose eyes and ears of understanding have not yet been opened in the true sense of the word to appreciate the heights and depths and lengths and breadths of the love of God. Now is the age of faith, and all the rewards of the Lord are to those who exercise faith and to none others; but following this age will be one of sight, in which the Lord will reveal to the world in general his glorious character, opening the eyes and ears of their understanding and causing the knowledge of the Lord

to fill the whole earth as the waters cover the face of the great deep. It is in harmony with this that the Scriptures everywhere present the thought that we who walk by faith and not by sight are walking in a dark place, merely enlightened by the lamp, the Word of God. Weeping endures during this night because sin and death are still reigning, but the morning has been proclaimed in the Lord's word, a glorious morning, a Millennial morning, in which the Sun of Righteousness, the Lord of glory, shall shine forth, shall be revealed, and all flesh shall see the glory of God, that all might know him from the least unto the greatest.

But someone still objects perhaps—What has the world done that it should deserve so great a blessing at the Lord's hands? I reply, What did the Church do to merit divine grace and favor and forgiveness of sins? Neither those who now believe through the exercise of faith, nor those who will by and by believe through the exercise of sight, have anything whereof to boast before the Lord. Neither we nor they could put forth any claim to justice why our sins should be canceled and we should be reinstated in divine favor and mercy. The basis of hope, both for ourselves and for the world, rests upon the great sacrifice accomplished at Calvary. There is none other name given under heaven or amongst men whereby we must be saved, and he who is the Savior of the Church by the grace of God "tasted death for every man," and is the "Lamb of God which taketh away the sin of the world."

We will consider this feature of our subject in next Sunday's discourse. We now merely note the fact that the elect Church of this Gospel age, the Royal Priesthood, under the great High Priest, is being selected for the very purpose of ministering to the world during the coming age. The sacrifice of the Church as the body of Christ is counted in with the sacrifice of the Head, and as sealing with him the great NEW COVENANT which is to be established between God and the world— "after those days"—after this Gospel age. The Lord's proposition to the world is that he will freely and graciously remit all the sins of the past for all who then in the glorious light of the Sun of Righteousness shall accept the divine favor of forgiveness and seek to walk in the paths of righteousness. This covenant will apply not only to natural Israel, which will be the first of the nations under the blessing, but will apply ultimately, as originally explained to Abraham, to all the families of the earth—"Their sins and iniquities will I remember no more." Heb. 10:17

## **FUTURE PUNISHMENT FOR THE WORLD**

In studying the Scriptural teaching respecting God's dealings with the sins of the Church, we found that all unforgivable sins received stripes in the present life, and that the only



punishment for sins that extended into the future was that of the second death, utter extinction, which would be visited only upon those who sin wilfully, deliberately, intentionally, against light and knowledge and opportunity. It will be different with the world. They suffer, as we have seen, the natural consequences of sin in the present life and in going down into death. The condemnation for sin, the curse, will be lifted from the world at the opening of the Millennial age—lifted from all—the curse will be no more. God will at that time accept the sacrifice of Christ as full satisfaction for the whole world and blot out the sins of the whole world, as we shall see in next Sunday's discourse.

But although the condemnation for sin will wholly pass away from the world at that time, before their awakening from the sleep of death, they will awaken in practically the same condition in which they went into death, since there is no moral change in the tomb, whither all go. (Eccl. 9:10) The world, then, will come forth bearing the various marks of degradation and sin with which they died. And it will be the work of the Millennial age to remove these scars, these marks of sin and degradation. And we may understand that the relationship to each individual which he will be obliged to contend with in the future, will be proportionate to the measure of his knowledge and conscience in the present life, whose voices he disregarded. Some may have sinned grievously; committing bloody murder as well as slanderous murder and assassinations of reputation; but because of their degeneracy through the fall, their ignorance, etc; theirs may be much more amenable sins of ignorance and weakness; having little or no uplifting influences at that time as some others who, having much more knowledge and hence much more responsibility, committed crimes which perhaps in the eyes of many would be considered less heinous.

The conscience seems to be the touchstone according to which the world's judgment will be reckoned. All sins of ignorance and weakness having been canceled, punishment for those will surely not be required. The stripes which the world will receive during the Millennial age, the difficulties which will surround their pathway as they will then be required to climb from degradation to perfection, will be proportionate to their wilfulness in wrong doing in the present time—in proportion to the measure in which they have destroyed their basis of character in themselves. Thus the stripes or difficulties of the world in the future age may be along the line of a very different estimation than that which would be likely to be made by any of us at the present time. It is largely for this reason that we are instructed to avoid judging, attempting to determine the exact degree of responsibility in those about us in

the world as well as in the Church—”Judge nothing before the time.” 1 Cor. 4:5

We are to note, however, that the judgments which the Lord will exercise toward the world in that future time ignore, as cancelled, all the responsibilities for wrong doing in the past, although the weaknesses resulting from this wrong doing will still be in the flesh and need to be striven against and by the Lord’s assistance overcome. Hence we see that, so far as the world is concerned, those who are seeking to live moral and upright lives and to maintain a good conscience and to deal justly, even though they are now both blind and ignorant respecting the Lord, will by and by profit by all their present endeavors to live righteously, and that they will have characters already somewhat advanced along the lines of justice and righteousness, which then will find opportunity for rapid growth under favorable conditions of the Kingdom. On the other hand, any sin in proportion to its wilfulness, degrading the conscience and weakening the character, will be a blight upon the life of that individual during the Millennial age, and seriously inconvenience him in his attempt to go upward on the highway of holiness. Let us more and more, dear brethren and sisters, appreciate the fact that “The Lamb of God taketh away the sin of the world,” that “he is a propitiation for our sins, and not for ours only, but also for the sins of the whole world.”

*The National Labor Tribune, October 8, 1905*

## **“YOM KIPPUR,” SIN-COVERING, SIN-REMISSION**

Harrisburg, Pa., Oct. 8—Pastor C. T. Russell of Allegheny, Pa., addressed good audiences twice here today. We report his discourse on “Atonement by the Precious Blood” as follows:

Tomorrow Jews throughout the world will celebrate “Yom Kippur,” the sin-covering, in accordance with the law of Moses, so far as circumstances will permit. In other words, tomorrow will be what in the Old Testament Scriptures is termed “The Day of Atonement,” God everywhere throughout the Scriptures keeps before the minds of his people the thought that all are by nature sinners, that all were born in sin since the fall of our first parents, and that there can be no return to divine favor and blessing except as this fact is recognized and the suppliant returns, seeking again the Creator’s favor through the merit of the sacrifice offered by a Mediator. The time of a real mediator’s appearance and for the real atonement sacrifice to be made being still future, God organized the Jewish people as his typical people, established them typical ordinances at the hand of a typical mediator—Moses.

Amongst the most important of these types which the Jews performed “year by year continually” was the great Day of Atonement, which by divine institution was located at the beginning of every ecclesiastical year, on the tenth day of the seventh month. Its sacrifices and the benefits which typically flowed from them were applicable for the year just beginning, and typically constituted Israel a clean nation for that entire year, and thus guaranteed to them God’s favor and blessing for that year. At the end of each year they were to realize themselves again in sin, cut off from God, and were to mourn and wear sackcloth and fast and pray, and wait until the hour when the high priest would have accomplished the sacrificing and the making of atonement for them in the Most Holy, and would come out and give the divine blessing, good not only for the moment but for the entire year.

### **THE ANTITYPICAL ATONEMENT**

The Apostle had reference to this Atonement Day sacrificing when he declared that this yearly repetition of it implied that it was only typical and not the real covering for sin, because if original sin had once been really blotted out it would remain forever effaced and there would be no need of repeating the sacrifice every year. The Apostle declares that the repetition of the sacrifices of bulls and goats year by year continually, implied, proved, that those sacrifices could never make real atonement for sin, but were only foreshadowings of the better sacrifice through which sins would ultimately be really, completely, everlastingly blotted out, and that when that real atonement sacrifice should be made there would no longer be need for the typical ones. He points out, too, that Christ, having made one sacrifice for sin forever, everlasting in its merit and efficacy—has been exalted to the right hand of the Father, needing no longer to offer sacrifice, and we no longer needing any other sacrifices than the one which he made for us.

This general teaching is recognized by the creeds of all the various denominations of Christians throughout the world. In at least a general sense all agree that the sacrifice of Christ at Calvary is the basis of reconciliation with the Father, our Lord Jesus being the antitype of Moses, and being the real and not the typical

2H251

Mediator. Only Catholics and high church Episcopalians repudiate this thought, and claim that further sacrifices for sins are essential. These claim that while the sacrifice at Calvary was efficacious as respects past sins it is not efficacious as respects subsequent sins, but that a sacrifice of the mass, which affects to be a repetition of this sacrifice at Calvary, is proper and necessary to the cancellation of sins committed after the believer has been accepted into the Church of Christ. We dispute this,

and in common with all Protestants denounce it as being the very rankest of error, styled in the Scriptures an abomination in the sight of the Lord—a “desolating abomination,” a blighting of spiritual life and growth, a hindrance to all true growing in grace, God having ordained that all should look to the one sacrifice for sins by him who “gave himself a ransom for all to be testified in due time.” 1 Tim. 2:6

### **THE WORLD REPUDIATES ATONEMENT**

The world, comparatively satisfied and relying upon the false theory of Evolution, denies that the first man was created in the image and likeness of God, denies the fall into sin and degradation and death, denies that there was any barrier between God and man that needed to be removed by an atoning sacrifice, denies that Christ made atonement or that any was necessary, and refuses any covering for its sins, asserting that it has little sin anyway, and that it is willing to suffer whatever its penalty would be. These, blinded to the real facts of the case, are not to be considered wholly responsible for their position, and doubtless in divine providence will share the blessings of the Millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the knowledge of the Lord shall fill the whole earth.

Then they and all men shall realize the truth on this subject, that “by one man’s disobedience sin entered into the world, and death” and all our troubles as a result of sin, and that all are so involved, no hope of escape from the penalty of death, extinction, except through the mercy of God, and this mercy was extended to us as a race through the Son of God, “who gave himself a ransom for all, to be testified in due time.” With the facts demonstrated to them beyond peradventure, no doubt many, now agnostics, will become sincere followers of that which is good and accept the divine arrangements heartily, and ultimately attain to the eternal life which God proposes shall be his gift to all who love righteousness and hate iniquity.

We now only address those who have the hearing ear on this subject, as it is beyond our power to give any one such an ear. He who hath an ear let him hear the message of God’s Word, that while our whole race was unworthy of everlasting life, because of sin and degradation, God has provided a great sin-atoning sacrifice for the sins of the whole world. And it is only a question of time until the whole race shall come to know of the matter and have an opportunity to avail themselves of its wonderful, gracious provisions. The knowledge is now merely for those who can exercise faith, and who in response to that faith will seek to bring forth the fruits of righteousness, in accord with the divine character and Word.

## THE JEWS HAVE NO YOM KIPPUR

We have great respect for the Jewish people and their desire to have as much blessing as possible in connection with Yom Kippur. We admire the persistency they have manifested and their devotion to the one God. Nevertheless we must point out that they are utterly deceived in supposing that their celebration of Yom Kippur contains any virtue or blessing. Let me prove this: Every Jew who understands the law realizes the force of our text, "Without the shedding of blood there is no remission." Where have they the shedding of blood, as was commanded under the law to be the prime essential of the Day of Atonement? All real Jews know this, then why not have the sacrifices as Moses instituted them? We answer, because they have no priest and because they have no altar or propitiatory on the holy ground commanded. It is easy to see why they can not have either tabernacle or temple at Jerusalem, as they once had. It is because the city and land are not under their control, but under the control of the Turks. But if they possessed the city and had full control, and had rebuilt a Tabernacle or Temple as originally directed, they still could not have observed this Atonement Day, they still could have no Yom Kippur. Why? Because they have no priest.

But, you say, They could easily ordain a priest. I answer, No! The priests of the Jews were not ordained of man. Under the law none except a son of Aaron, who could prove his lineage, could serve as the high priest and offer these atonement-day sacrifices; but it is all uncertain, and it would be contrary to the law for any one to attempt to serve before the Lord as high priest without better credentials. Secondly, the poor Jews celebrating Yom Kippur year by year are merely deluding themselves when they think they are making any atonement for sin, or in any sense of the word are accomplishing what was set forth in these Atonement Day ordinances.

Why is it thus? We reply that matters are in this condition by divine intention. The Lord miraculously kept together that nation and preserved their records, so that they were not without the priests and the typical

2H252

sacrifices throughout the entire period of their favor with God, which continued up to and included the time when he sent to them his Son, to be not only their sacrifice, and through whom as the Mediator the antitypical blessings of the Lord might have been theirs. As the Lord himself testified to them, "He who rejecteth me rejecteth also the Father who sent me," and thus it was that with the rejection of Christ they came under the

sentence, “Your house is left unto you desolate.” “Ye shall see me no more until that day when ye shall say, ‘Blessed is he that cometh in the name of Jehovah.’ “ (Matt. 23:28, 39) “That day” is the great Millennial day, when all the world is to be blessed, when “the glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) In that day the Jew, cut off from divine favor at the opening of the Gospel age, will again come into favor and be the first of the nations to receive the divine blessing. Then the Jew and all nations shall see that the typical priesthood did not pass away until the antitypical sacrifice and the antitypical Day of Atonement had begun.

### SHADOW AND SUBSTANCE

The literal Atonement Day was one of ordinary length, but the antitypical Atonement Day, beginning at the time of our Lord’s baptism and consecration, has lasted from then until now, and not yet quite finished. At its conclusion there will be ushered into the world the glorious blessings of the Millennial age, the rolling away of the curse, the shining forth of divine favor. This was typified in the fact that at the close of the Atonement Day when its sacrifices had all been offered, when the blood of both sacrifices had been sprinkled in the Most Holy, then the high priest put on his glorious garments, came forth to the altar, lifted up his hands and blessed all the people, lying on their faces in sackcloth and ashes. Then the people in the type arose, shouting and rejoicing in God’s favor. And so it will be in the antitype: with the conclusion of this Gospel age, or day of Atonement, the great High Priest will have claimed all the dignity and power and offices represented in the gorgeous robes of the Jewish high priest, and he will step forth, be manifested in power and great glory, to bless all the people, many of whom are literally in the dust, in the tomb, and all of them groaning and travailing in pain together waiting for their glorious consummation, when all the sons of God represented in the High Priest, Head and members, will shine forth as the sun for the blessing and assistance of mankind. Matt. 13:43

The Apostle, after telling us that the law was a shadow of good things to come and that the substance or reality is in Christ (Jesus the Head, the Church his body), proceeds to tell us in the words of our text that under the law “without the shedding of blood there is no remission of sins,” God thus teaching that the only remedy for man’s fallen condition, the only thing that would cancel his penalty before justice, would be a sacrifice, and one much better than any of the sacrifices which the Jews had offered or ever could offer—a blameless sacrifice, a perfect sacrifice, a holy sacrifice, a harmless sacrifice, an undefiled sacrifice, the sacrifice of one perfect,

complete, sinless, and in every way fully equal to and the equivalent for the original sinner, father Adam.

The Apostle points out further that all the things done in the temple and tabernacle represented higher and grander things, mistranslated heavenly things. He says the pattern or types of the higher things were cleansed with the blood of bulls and goats, but the actualities on a higher plane were to be cleansed through better sacrifices than these. Heb. 9:23

### **THE “BETTER SACRIFICES”**

I need not remind my hearers that the better sacrifices are those offered by the Christ. It is proper, however, that I do remind you that in God's gracious plan he has arranged not only that Jesus, our Redeemer and Lord, should be the Head over the Church, which is his body, but that the entire company, Head and body, should be called the “Anointed,” the “Christ.” Our Lord Jesus offered his sacrifices first, and subsequently called for volunteers amongst those who would be his followers, that each and all of his followers should be sacrificers, priests, he being the Head or chief of our order of priests—the first and chief Sacrificer and the first and chief Priest. While we remember that the Apostle addressed the consecrated, saying, “Ye are a royal priesthood,” we are to remember equally well that we are permitted to be priests and to offer our sacrifices to the Lord, not because of merit or worthiness in ourselves, but because of our participation first in the merit of our Lord's sacrifice. As he said, “Without me ye can do nothing,” so indeed we see that we could offer no sacrifice that could be acceptable to the Father except through him, except as based upon his sacrifice for our sins which he first offered. So, then, when we read again in the Apostle Peter's words that we are to offer up sacrifices acceptable to God by Jesus Christ, we are not to forget to lay the proper stress upon the words, “through Jesus Christ,” and are to recognize that all the merit of all the sacrifices offered throughout this Gospel age comes directly or indirectly from the merit that was in the first great sacrifice for sins presented by our glorious Lord, and Redeemer, and finished at Calvary—”By one sacrifice he perfected forever all those who come to the Father through him.” We are of those who have come to the Father through him, and by his

2H253

sacrifice we are reckoned as perfect, justified. Heb.10:14

It is in full harmony with this that we note the Apostle Paul's exhortation to those who had already believed in Jesus as their Redeemer, who had already been justified through faith in his blood. He exhorts such saying, “I

beseech you therefore, brethren, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service.” He was exhorting the justified class to take the second step and become members of the antitypical priesthood, the Royal Priesthood, mentioned by Peter—the sacrificers. He assures us that the sacrifices of such would be holy in God’s sight, not sinful, not blemished, because the righteousness of Christ was first imputed to them, acceptable to God because thus justified or covered by the merit of our Redeemer’s sacrifice. Rom. 12:1

### **ALL TAUGHT IN THE TYPE**

We find these various lessons of the New Testament clearly foreshadowed in the types of the Atonement Day and its work as presented in Leviticus 16. There two sin offerings are commanded: First, a fat young bullock was offered, which represented our Lord Jesus. Its abundant fat was placed upon the altar, ascending as a witness and memorial of devotion—the fat representing the love, the zeal, the consecration of the Master. This was burned in the Court of the Tabernacle, which represented the justified state or condition or class, and implied that all who were in the Court would be able to discern the Lord’s loving zeal and devotion to the Father’s will. The horns, hoofs, etc., were burned without the camp, representing the Lord’s death as viewed from the standpoint of unbelievers—odious, undesirable, repugnant, of no value. The High Priest who slew the bullock represented our Lord, who at the time of his baptism consecrated himself, entering at that moment upon the office of Priest and at once consecrating his earthly human life to death.

The Holy place into which the high priest took the blood with his two hands full of incense represented the state, the condition of newness of life through the Spirit in which our Lord entered at the moment when he was begotten of the holy Spirit at consecration. The three and half years of his earthly ministry was represented by the priest in the Holy enjoying the light of the golden candlestick and the bread of presence and offering, and crumbling his two handfuls of sweet incense upon the fire at the top of the golden altar. This represented our Lord’s sacrificing as viewed from the heavenly Father’s standpoint — all of his words and deeds and purposes were pleasing and acceptable to the Father, sweet incense. After the priest had finished offering the incense he took with him the blood of the bullock, representing his own sacrificed life, and passed under the second veil, representing his death, and rose on the other side of that veil in the Most Holy, representing his resurrection to the completeness and perfection of the spiritual nature. He then approached the Mercy Seat, sprinkled the blood upon it and before it, representing his appearance in the



presence of God on our behalf to make the atonement for our sins.

A careful reading of the type shows exact conformity to the teachings of the New Testament on this subject, namely, that application of the merit of Christ's sacrifice was made wholly on behalf of believers, so that these may have peace with God, reconciliation through the blood; while unbelievers, the world in general, are still out of harmony, still under condemnation, not atoned for, not reckoned in the type, the sacrifice being applicable to the priest himself, head and body, the white robes covering the body of the priest typifying the Church, the members of his body, covered with Christ's robes of righteousness. It was also applicable to the whole tribe of Levi the type or representative of the whole household of faith. How closely the type agrees with the antitype. Not only the Royal Priesthood have their sins covered by the sacrifice of Christ, but also all true believers, including those who have not yet made a full consecration of themselves—leaving them an opportunity yet to do so.

### **THE SACRIFICE FOR THE SINS OF ALL THE PEOPLE**

After having finished this sacrifice after having applied its merit to his body and the household of Levi, his house, the priest began another sacrifice. Two goats were selected, one of which was sacrificed as the Lord's goat, the other treated as the scapegoat. This represented two classes amongst the Lord's people, both consecrated. A part of the consecrated voluntarily, gladly, walk in the footsteps of the Master, sharing his sacrifice, seeking to copy him in all things, the other class holds back, permitting the cares of this life and the deceitfulness of riches to more or less choke their usefulness, and are not counted worthy to be of the Lord's goat class, but instead, if they still maintain a trust in the Lord, they will be brought through trials and difficulties and chastisements, a time of trouble which will develop them as the Lord's people, but because of unwillingness to endure joyfully, sharing the sacrifices of Christ, they are not counted worthy to be of the special little flock represented by the Lord's goat.

Notice that the testimony is that the Lord's goat was treated exactly as the bullock was treated, which signifies that all of the Lord's followers represented in that goat will have experiences which will closely correspond to his—that after their consecration they will

2H254

find opportunities for laying down their lives in the Lord's service, and rejoice so to do. The description says that they did with the goat even as they did with the bullock. They put its fat upon the altar, but 0, how little fat a goat has! So we realize that with our zeal put upon

the altar it is so little that we wish it were a thousand times greater.

But all the while we are reminded that our sacrifice is acceptable to the Lord not from its own worth or merit, but because of the preceding sacrifice; the sacrifice and merit of the bullock. When we read that the horns, hoofs, etc., of the goat were burned without the camp, like as were those of the bullock, we are reminded of the Apostle's words to this very class of consecrated Royal Priests, seeking to offer up themselves in the Lord's service, acceptable through Jesus Christ. He says, "Let us go to him without the camp, bearing his reproach with him." (Heb. 13:13) Ah, yes! The reproaches of the world that were against the Lord were also against the apostles and all his faithful followers since. From the world's standpoint our Lord made a serious misuse of his time and talents in sacrificing as he did, and the Apostle says of himself and others of his time, "We are fools for Christ's sake." (1 Cor. 4:10) And this is true of all the proper sacrificers since; they must go to the Lord without the camp, they must bear his reproaches— "The reproaches of them that reproached thee fell on me." Rom. 15:3

Note further that all that was done in respect to the bullock was done in respect to the goat. The Church, representing this goat class, has been passing through its experiences for now more than eighteen hundred years. The Day of Atonement is well nigh ended. A little while and all the sacrifices will be ended, Satan will be bound, the curse will be rolled away, and the blessing from the Lord will be poured out upon the world. This is shown in the type, for the priest, after having done with the goat as he did with the bullock, presented its blood also upon the Mercy Seat. But the blood of the goat was not presented for the same purpose as was the blood of the bullock. The blood of the bullock was efficacious in full measure for all to which it was applied and needed no supplement. The blood of the goat was applied specifically on behalf of the people—all outside of the tribe of Levi, which represents the household of faith. Then it was that the high priest went forth, clad in the garments of glory and beauty, representing all the wonderful powers and prerogatives of Jehovah conferred upon him, head and body, and stood up to bless the people for whom the atonement had all been made.

### **"YOUR BODIES LIVING SACRIFICES"**

Dear friends, while we as the Apostle exhorts should seek to lay down our lives for the brethren and to fill up that which is behind of the afflictions of Christ for his body's sake, which is the Church (Col. 1:24), while we are to present our bodies living sacrifices, holy, acceptable to God, we are to continually remember that none of the real merit adheres in our sacrifices; that what we are doing is merely as members of our High Priest's body.

We have been merely by grace accepted to that glorious position and privilege and honor. So, while the Lord thus clearly indicates how fully he accepts the Church to be his body, to fill up that which is behind of the afflictions of Christ, he also makes clear to us that this is a privilege granted to us, and that our sacrificing is wholly unnecessary so far as the divine plan is concerned; that the merit of our Lord as it was applied to us was quite sufficient to have covered the whole world, indeed that it did cover the whole world, because it was imputed to us only for the purpose of permitting us to be his associates, that we also might be his joint-heirs and participants in his glory, honor and immortality.

Such honors, such privileges, are too wonderful for us. We can only thankfully accept the privileges, and show our appreciation by our devotion to the cause of him who loved us and bought us with his precious blood. We can tell the whole world the blessed tidings that Jesus has died, that he tasted death for every man; that while his death is at present merely applicable to the Church, ultimately in God's great plan, through the Church, his merit shall be applicable to every creature, every member of Adam's race. Thus the great Day of Atonement for the sins of the whole world will shortly be finished, and the great Day of eternal happiness and blessing be ushered in—"times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-23) Well did our Lord say to us, "Be ye glad and rejoice forever in that which I created," (Psa. 65:18)—the new heavens and the new earth, the new dispensation, which will be ushered in as soon as the sacrificing of the body of Christ has been finished by the great Priest and presented before the Father. Yom Kippur of the Jews will thus have been fulfilled in a grander and more wonderful scale than they have ever dreamed of.

\* \* \* \*

Gird thy heavenly armor on,  
Wear it ever, night and day;  
Ambush'd lies the Evil One:  
"Watch and pray."

*The National Labor Tribune, October 22, 1905*

## **JESUS CHRIST THE RIGHTEOUS**

Providence, R. I., October 22—Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in Infantry Hall to large audiences. We report his evening discourse as follows:

Continuing our examination of the eternal evidences of the reliability of the Bible, we consider this evening the center of the divine message, “Jesus Christ the Righteous.” No other name in the world’s history fills such a place as the name of Jesus. His character and his message have met the demands of the human heart, and satisfied its longings as nothing else ever did or could do. And this notwithstanding the fact that the world and but a comparatively small proportion of the Church have ever caught more than a passing glimpse of the divine plan which centers in this “son of God.”

The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human son of God, Adam, point to the death penalty upon him, and indicate the need of a Savior and Redeemer; and, more than this, inferentially promise such a one as the seed of the woman who ultimately shall bruise the serpent’s head—crush, subdue all evil. Its intermediate pages are prophecies and types respecting Jesus and the work he would accomplish as a Redeemer, and later as a Deliverer of the race. And further on it records his birth, his ministries, his death, resurrection, glorification, and the messages he gave to all who would become his followers, including his promise to come again, and receive them unto himself. The closing pages of the Bible picture in symbolical language the completion of the present age, the inauguration of the Millennial age, the work that it will accomplish in the blessing and uplifting of the human family and the ultimate purging of the earth from all sin, imperfection, evil, when every voice in heaven and earth shall be heard praising the Lord.

We submit to intelligent minds the proposition that no other book, no other record, no other combination of writings and sermons by scores of preachers and teachers, covering a period of thousands of years, present any such harmony as the foregoing. And this harmony centering the divine plan upon Jesus, the Messiah, is the more wonderful in proportion as the minutiae of the Scriptural statements respecting him are clearly discerned. But in order to appreciate these Scriptural statements, in order to see the beauty and harmony of the Word of God, we must divest ourselves of the teachings of the

Dark Ages, which becloud the beauties of the divine Word and tend to make its statements of no effect—yea, worse than that, tend to make the divine record appear unreasonable, contradictory, nonsensical. Let us, then, divest our minds of the traditions of the ancients so carefully handed down to us in the various creeds, Catholic and Protestant, and let us look to the Word of the Lord for the instruction and guidance necessary to see its beauty and harmony.

### **“ALL THINGS WERE MADE BY HIM”**

The teachings of higher criticism are very misleading on this subject. They would have us consider that all miracles are impossible; that our Lord was not born of a virgin, and by the direct power of God; that he was born as other men; that he happened to be a rather superior type of man; that he never had a prehuman existence. The Scriptures teach to the contrary of this most explicitly, that Jesus was the “son of God;” that “he who was rich for our sakes became poor,” taking a human form for a particular, specific purpose— “for the suffering of death,” that he might be our Redeemer. John 17:5; 2 Cor. 8:9; Heb. 2:9

The inspired writers go further and declare, “All things are made by him, and without him was not one thing made that was made.” The context tells us that he was in the beginning with the Father, and was the Word or mouthpiece and personal representative of the Father in all the works of the creation of all the remainder of the works of God. Our common translation of John 1:1-13 only partly discloses the beauty and force of the Greek original, which should be rendered thus, “In the beginning was the logos (the divine mouthpiece, the representative), and the logos was with the God and the logos was a god, the same was in the beginning with the God. All things were made by him, and without him was not one thing made that was made.”

### **“TO US THERE IS BUT ONE GOD”**

We should note in passing the consistency of the Scriptures in respect to the supremacy of Jehovah God. From first to last with one voice the Scriptures declare that there is but one supreme God. The New Testament is in thorough agreement with this—for instance, the Apostle Paul’s words, “To us there is one God, the Father., and one Lord Jesus Christ.” 1 Cor. 8:6

How comes it then that the record is that Jesus, our Master, in his prehuman condition was the logos, a god with the God? Is this testimony out of accord with the remainder of Scriptural testimony? We answer, No! The name Jehovah was never permitted to any but

in the Hebrew is Elohim, and sometimes abbreviated El, signifies a mighty one, and might be applied to any mighty one in authority and power, Jehovah himself being superior to all Elohim.

An examination of the Scriptural uses of the word Elohim substantiates the foregoing. We find, for instance, that it has not only been applied to the Father and to the special representative and prime minister, the logos, the Son of God manifest in the flesh, but we find also that the word is used in respect to angels when they directly represented the Lord as his special messengers, they who are his mighty ones. We also find that this title Elohim was used in respect to the first elders of Israel when God recognized them as his representatives in judging their brethren. For instance, see Exodus 21:6, "Bring him unto the judges" (elohim), 22:8, "Brought unto the judges" (elohim), 9, "Come before the judges" (elohim), "and whom the judges" (elohim), 28, "Thou shalt not revile the gods" (elohim), margin judges.

Similarly we read God's declaration to Moses. "I have made thee a God (elohim) to Pharaoh." (Ex. 7:1) From these illustrations and others which we might give it will be seen that the word Elohim signifies instead of God a representative of God. Sometimes, when the true God is mentioned in connection with other gods or representatives, or counterfeits, he is called the Almighty God, or by his name, Jehovah God, but at other titles where the sense is evident or no particular emphasis is necessary the very same word is used in referring to Jehovah and to those who are his representatives. For instance, in Psalm 82:1 we read, "God (Elohim) standeth in the congregation of the mighty (El), he judgeth among the gods (elohim)." In verse six of the same Psalm the Almighty (Elohim) prophetically addresses the Gospel Church, who throughout the Scriptures are called the sons of God. We read, "I have said, 'Ye are gods (elohim), all of you sons of the Highest.'

### **"NOW ARE WE THE SONS OF GOD"**

It will be remembered that the Jews were angry with our Lord Jesus, not because he called himself Jehovah or intimated any usurpation of the Father's place, honors or prerogatives, but simply because he called himself the Son of God and referred to Jehovah God as his Father. On one occasion when they were about to stone him Jesus inquired why, and the answer was that in calling himself the Son of God he was affecting to be superior to them and to others of mankind, and affecting a relationship with the great Jehovah, which they termed blasphemy, because they said it was affecting an equality with Jehovah. But knowing that the Scriptures fully sanctioned such a title as the Son of God, Jesus referred them to the passage in the Sixth Psalm already quoted, "I have said, Ye are gods" (elohim).

Our Lord's logical suggestion is that if God himself through the prophet David gave the name, the title of gods, thus to human beings, to the followers of Christ, to the Church of this Gospel age, why should it be considered blasphemous that the special Son of God, whom the Father had specially set apart and sent into the world as his representative should be called the Son of God. His persecutors were unable to answer him, nor can any logical objection be found to our Redeemer's words. He was indeed pre-eminently the representative of Jehovah and pre-eminently he was his Son.

The Jews never claimed the title Sons of God for themselves, nor would it have been proper for them to have done so. Not until the great sacrifice for sins was offered by the Redeemer could the Father so justify any members of the fallen race as to receive them back into the close, the dear relationship represented by the word Son, but since the redemptive work of Jesus, spiritual Israelites are termed sons of God, as the Apostle declares, "Now are we the sons of God, though it doth not yet appear what we shall be (how great our glory and exaltation in the resurrection change), but we know that when he shall appear (our Lord and Master, the only begotten Son) we shall be like him and see him as he is." (1 John 3:2) The Scriptures clearly show that the followers of Christ were accepted of the Father as sons when begotten of the Spirit at Pentecost and since. John 1:12, 13

### **"THE SON OF THE HIGHEST"**

The divine announcement of our Lord Jesus before his birth was "Thou shalt call his name Jesus. He shall be great and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." In explanation of his miraculous birth we read, "The power of the Highest shall overshadow thee (Mary): therefore also that holy thing that shall be born of thee shall be called the Son of God." Luke 1:31-35

Here we have the title of the Son of God officially applied to the man Christ Jesus before his birth and this title he continually approved, saying "As the Father hath sent me, even so send I you." "I came not into the world to do mine own will but the will of him that sent me." "The Father worketh hitherto and (now) I work." John 20:21; John 4:34; 5:17

### **"THE BEGINNING OF THE CREATION OF GOD"**

Let us look back and note the Scriptural declaration

2H257

to the effect that the Logos, who subsequently became the man Christ Jesus, was the beginning of the creation

of God. These are our Lord's own words, and are in full accord with the Apostle Paul's statement that our Lord is the image of the invisible God, the first-born of every creature (more literally the first-born of all creation), for by him were all things created that are in heaven and that are in earth, visible and invisible., all things were created by him and for him; and he was before all things and by him all things consist. And he is the Head of the Church, which is his body; he is the Beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father (the invisible God) that in him should all fullness dwell." Col. 1:15-19

These records agree with what we have already seen respecting the Logos in John 1:1-3, that his career dates from the beginning. The Father, Jehovah, we are distinctly informed had no beginning, was before the beginning; and that our Lord Jesus should himself be the beginning, the first-born, indicates to us how high a position he held in the divine arrangement, long before the creation of the world, as the Father's logos, minister, representative — all things were made by him. How high a station, how high a rank this gives to the one whom we love to reverence and obey!

### **“HONOR THE SON AS THEY HONOR THE FATHER”**

Our Lord himself pointed out to us that it is the heavenly Father's will that we should honor the Son as we honor the Father also—that we should recognize him as the Father's representative, through whom he is working all things according to the counsel of his own will. The Apostle explains to us that although our Lord occupied the chief position next to the Father before he came into the world to be our Redeemer, yet he now occupies a still higher position. He tells us that he was obedient to the Father and humbled himself even unto death, even the death of the cross. He assures us saying, “Wherefore (on this account) God hath also highly exalted him and hath given him a name above every name”—above angels, principalities and powers, and every name that is named. Note our Lord's words, “Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do. . . the Father loveth the Son and showeth him all things that himself ..... The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father. He that hath not the Son hath not the Father which hath sent him.” John 5:19-23



## THE DOCTRINE OF THE TRINITY NOT IN SCRIPTURE

We have seen that the Jews persecuted Jesus because he claimed to be the Son of God, and this persecution resulted in his death. A warm controversy arose on this subject following the death of the apostles when Grecian mythology clashed with and then amalgamated with Christianity. Grecian mythology had lords many and gods many, but the Jews had but one God, and the early Church likewise recognized but one Father supreme, but likewise recognized our Lord Jesus as the subordinate son of God.

It was when the opposition endeavored to prove that Jesus was a mere man, a member of the fallen race, that he had no pre-existence, etc., that others in the Church, aroused to the combative point, claimed for Jesus more than he ever claimed for himself, more than any of the inspired apostles ever claimed for him—more than is either reasonable or logical. They claimed that he was his own Father and his own Son; that there was not one God according to the Scriptures, but really three Gods, whom they claimed to be equal in power and glory—contrary to the Scriptural authority on the subject. When asked how there could be three Gods and yet only one, in order to conceal the weakness of their position they claimed that the subject was one of the holy mysteries which it would be sinful to inquire into. Yea, they even claimed more—that to question or make inquiry on the subject, to express a doubt as to how three persons could be one person and yet three persons, was to become an unbeliever, thus to become subject to eternal torment, which was claimed to be the penalty for all unbelievers—all not in the Church. The period in which these theories had their rise and reached their prominence is properly enough designated the Dark Ages, in which little reasoning apparently was done along any line, and in which the masses of believers were restrained, under threats, from thinking for themselves.

The doctrine of the Trinity, which finds no place whatever in the Scriptures, and which is likewise contrary to reason, was concocted during that period of darkness in which its advocates concluded that they would supplement the after death-torture by other tortures before death, and according to the records of history thousands and thousands were tortured, drawn limb from limb, beheaded, burned at the stake and otherwise maltreated in the name of God and the holy Trinity, because they stuck to the Scriptural declaration on this subject, and repudiated the unreasonable theories of uninspired and unholy men. They clung to our Lord's

words, "The Father is greater than I." (John 14:28) They clung to the Apostle's words, "Though

2H258

there be gods many and lords many, to us there is one God, the Father, OF whom are all things and we in him, and one Lord Jesus Christ BY whom are all things and we by him." (1 Cor. 8:6) They remembered the Apostles words, "Ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Eph. 4:4

### **"THREE THAT BEAR RECORD IN HEAVEN"**

Although the reformers did valiant service in dispelling much of the gross darkness and in lifting the true light of God's Word, they evidently overlooked the fallacy called the Trinity. But we have in the Bible the standard authority by which the reformers were guided, and it is our duty as well as our privilege to hear what the Lord God hath spoken upon this subject and to conform our faith thereto. The Scriptures do indeed teach, as we have seen, that there is an Almighty One, "The God and Father of our Lord Jesus Christ." (Rom. 15:6) They do teach also that the only Begotten Son of God, highly exalted by the Father, is to be revered even as we reverence the Father; also that the Scriptures do teach that there is a holy Spirit of God, which, proceeding from the Father and from the Son, is also to be the Spirit of the sanctified Church.

But, some one inquires in astonishment, Is not the doctrine of the Trinity particularly set forth in the Bible? We answer, No. Everything as we have shown is to the contrary; the word Trinity, Trinitarian, etc., is not to be found even in our common version of the Bible, which was made by those who held this unscriptural position, and who would have been glad to thus translate any Hebrew or Greek word if they had found any Greek word capable of such translation.

The few of our day who would stand up in defence of the unreasonable proposition that we have three gods equal in power and glory, and yet that the three in some incomprehensible manner are one in person, who would like to use the one text of Scripture which has defended this absurdity for centuries, but which all scholars now agree was no part of the original writings, but was added about the seventh century, at the time when this doctrine of the Trinity, by persecution, had forced itself into the place of full control.

The passage referred to is omitted in the revised edition of the Bible, although all the members of the committee were professedly Trinitarians in their views. They were too

conscientious to give further publicity to that which was recognized as fraudulent interpolation intended to deceive and to support the Trinitarian view. The words not in the original, added in the seventh century—not found in any Scriptures of earlier date than the seventh century—you should note in your Testament by striking them out, namely, beginning with the words, “In heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness in earth.” If those fraudulent words be stricken out the passage reads as it did originally, with beautiful simplicity and clearness, “There are three that bear record, the Spirit, the water and the blood, and these three agree in one (testimony.)”

The absurdity of the passage as it stands in the Common Version can be seen at a glance. The interpolation would make the passage say that the Father, the Word and the holy Ghost all three are one, and that they are bearing record in heaven that Jesus is the Son of God. How unreasonable to suppose that such a witnessing in heaven should be necessary. Do not the angels know that Jesus is the Son of God? Why then the statement that the Father, the Son and the holy Ghost are witnessing in heaven that Jesus is the Son of God? Every interpolation, and we are glad that they are few, marks itself as an absurdity, and can not be harmonized with the inspired portions of the Word. There is a further evidence to us that the Scriptures as given by God are of divine inspiration, and that nothing should be added to them nor taken from them. Evidently, however, it is the duty of every child of God to erase from his Bible any portion, such as this one, that may be found to be an addition, not the words of the inspired apostles.

### **“MY FATHER AND I ARE ONE”**

This passage would not suggest to any reasonable mind that the Father and Son are one in person were it not that this false doctrine has beclouded judgment on the subject. There are more ways of being one than merely personally one. Our Lord’s words elsewhere explain his meaning here. Praying to the Father for his followers he said, after praying for his apostles, “Neither pray I for these alone, but for them also who believe on me through their word, that they all may be one as thou, Father, art in me and I in thee, that they maybe one in us.” (John 17:20, 21) Here is the sense of oneness between the Father and the Son, oneness of Spirit, oneness of purpose—not oneness of person.

### **THE BIBLE CONSISTENT**

By allowing the Bible to be its own interpreter we see more and more of its beauty, consistency and harmony. The Jews would not find one tenth the objection they do to Jesus as the Messiah were it not for the spurious, illogical, unscriptural claim that is made that he is the

Father, that he is his own Father as well as his own Son, that he is a third part in an indescribable three Gods in one. Moreover, the various doctrines of the Scriptures which seem unreasonable to thinking

2H259

minds are largely so because of this fallacy. Getting rid of it we begin to see God's Word and plan, of which Jesus is the center, in its true and glorious colors. Our sentiment is that we should let God be true though it should prove every creed false. God's Word has already suffered grievously through the misrepresentations of the creeds, and it is because of these illogical and unscriptural presentations that the Bible today is being discarded by reasonable people. "To the Law and to the Testimony: if they speak not according to this Word it is because there is no light in them." Isa. 8:20

Our next discourse will consider Christ, as Son of God and Son of man.

*The National Labor Tribune, November 5, 1905*

## **SIN, PAIN, TROUBLE, DEATH**

Pastor C. T. Russell of the Bible House congregation, Allegheny, preached Sunday afternoon in Carnegie Hall his fourth discourse in proof of the inspiration of the Bible. His text was, "By one man's disobedience sin entered into the world and death as a result of sin; and thus death passed upon all men, because all men are sinners." (Rom. 5:12) The discourse follows:

### **THE PROBLEM OF THE AGES**

The world may be said to be united in the belief that there is a God, a Creator of the universe and all therein, but believers as well as atheists are perplexed with the problem of evil. For ages the best minds in every religious cult the world over have asked the question, Why should a good and benevolent God stand sponsor for so imperfect and unsatisfactory conditions as prevail in the world, physically, socially and morally? With power to create why did not God produce a perfect world with perfect inhabitants, more on a par with what the heavenly condition, the angelic condition, is understood to be? The heathen nations of the world have uniformly answered the question by assuming that their gods are passionate, ferocious—not good, not loving. Heathen mythologies abound with tales of conflict between gods, vindictiveness, spitefulness, malice, envy, strife. The Bible alone teaches a God of love, and assures us that

the characteristics ascribed by the heathen to the deities are works of the flesh and of the devil. 1 Cor. 10:20

Enlightened minds assent to the proposition of the Bible, and concede that one so great as to be the Creator of all things ought certainly to be the embodiment of righteousness and love. Yet here the people of Christian lands meet with difficulty in their attempt to understand or explain how a righteous and loving God could be the author of the present order of things. Is he responsible for all the warp and twist and crookedness, mental, moral and physical, with which humanity is blemished? Has he in the past and does he in the present time appoint and uphold the various iniquitous systems which have or do afflict and injure mankind— bad governments, priestcraft, superstition, whisky, opium, beer and a thousand other sources of physical, mental and moral delusion and degradation? Does he send tidal waves, earthquakes, cyclones and tornadoes, the extremes of cold and heat, of rain and of drouth which vex and distress the race and lead on to death? The same question might be applied to the pests of the present time. The thorns and thistles, bugs and worms, which hinder the earth from yielding her increase in response to labor's sweat of face.

### **THE BIBLE SUPPLIES THE ONLY KEY**

Look where we will, philosophize as we may, there is no reasonable solution to this question except one, and that one is given us in the Bible and nowhere else. If we shall demonstrate the truth of this proposition it will be another confirmation of the Bible as the Word of God from internal testimony. It and it alone assures us that God is love, and that these various matters of our experience which tend to injure us day by day are not in conflict with the divine character, but are, on the contrary, attestations of his justice which will co-operate with divine wisdom, power and love ultimately.

The difficulty with Christian people, the source of their perplexity on this subject—God's permission of evil—is that they have not given sufficient attention, sufficient study, to the Word of God; they have not made it sufficiently the "man of their counsel." The spirit of doubt has prevailed even amongst those who reject the infidelity of "higher critics;" the Bible is not studied as it should be. It should be regarded as God's special revelation, explanatory of all the affairs of life, with instruction on every topic for those who look to him for wisdom and guidance. Whoever will accept the "Helping Hands," the "Bible Keys" which the Lord is now extending to those who hunger and thirst after righteousness—Truth—will find a satisfaction beyond anything they had supposed possible. They will find literally true that which the poet supposed was an exaggerated statement, that the Scriptures will "satisfy their longings as nothing else can do."

## **SOLUTION OF THE PROBLEM**

The Bible solves the problem, and fully explains why God permitted sin and all of the calamities which have injured or cursed our race for now six thousand years. Its opening chapters tell us of how man, as well as the Eden Garden in which his trial took place, was perfect. It assures us that man was originally created in the divine image (not physical but mental and moral). It explains to us the fall by disobedience, and that all our blemishes as a race, mental, moral and physical, producing sickness, sorrow, pain and dying, are the results not of improper creation on the part of our beneficent God, but are the results of disobedience to his divine regulations. It teaches us that by the law of heredity the blemishes of the children were inherited from their parents; that God was the direct Creator of the first pair only; that he endowed them with procreative powers which, had they remained faithful, would have resulted in the begetting of perfect children, and that the depravity which we find in the world today, some more and some less gross, is the result of accumulated weaknesses and blemishes handed down and increased from parent to child. It tells us that all this is the wage, the penalty of sin, the curse that rests upon the world of mankind.

The Bible also explains respecting the unfavorable conditions of the earth: that only the Garden of Eden was provided in a perfect state for a perfect pair, that the remainder of the earth was in an unfit or accursed condition, and was allowed to remain so for man's sake—"Cursed is the ground for thy sake." (Gen. 3:17) It was because God foresaw Adam's curse of disobedience, and that he would come under the death sentence, that God created our first parents before the earth as a whole was prepared, though as a whole it was good and in harmony with the divine program. In order to have a proper conception of this question we must remember that—

## **MAN IS A CONVICT.**

Because men are under sentence of death as imperfect, unfit for everlasting life, therefore God permits present conditions of nature which tend to hasten the execution of the death sentence—"Dying thou shalt die." As a result we all see about us what the Apostle emphasizes saying, "The whole creation groaneth and travaileth in pain together (dying) waiting for the manifestation of the sons of God." (Rom. 8:22) The Apostle's intimation is that a better time, a better day is coming, in which the sons of God will be manifested in power and great glory, abolishing present evils of every kind and substituting for them every good and perfect gift of the Creator. The question naturally arises, then, Why the long delay in substituting the blessings and joys and favors of the Lord for the sorrows and troubles of the present groaning time?

## **THE BIBLE ANSWERS THIS ALSO**

It explains to us that as our present fallen condition is the result of our having been created free moral agents, with a liberty to obey or disobey the divine commands, God purposes such lessons for the race as will give them by experience a thorough knowledge of the evils which follow disobedience to him. The Apostle indicates that the Lord is now teaching the whole world a lesson respecting “the exceeding sinfulness of sin,” and the bitterness of every pleasure that is in conflict with the divine arrangement. And how true to the facts of history is this! Looking back over the past six thousand years along the aisles of history, we see indeed that the world has been learning its hard but important lesson. The fall from the divine likeness of righteousness and love into the condition of sinful selfishness has surely well demonstrated to the majority of the race that the fruit of selfishness is always bitter and always undesirable, always an apple of Sodom. The world has not yet been taught the lessons of righteousness and love and their rewards of peace, joy, everlasting life. It has only had thus far the lesson of sin and its wages of sorrow and trouble and death. Of this we will have something to say later. Now let us notice in the Bible’s presentation that God has been dealing with our race along just these lines.

## **DIVINE JUSTICE FIRST—THEN LOVE**

For six thousand years the Lord has allowed mankind to propagate the species until now the whole number under reasonable estimates would make a comfortable filling or population of the earth—though if more room were needed divine power is not limited, for the capacity could be doubled by the raising of new contingents from the depths of the oceans and by the reclaiming the deserts and arctic wastes. Born in sin, shapen in iniquity, the 20,000,000,000 of humanity have had brief experience with the sin, pleasures and trials of life under the reign of sin and death, and the divine purpose as set forth in the Scriptures is that sooner or later every member of the race shall have a full opportunity of tasting life under favorable conditions, under the reign of righteousness and life, during the Millennial Kingdom of God’s dear Son and his glorified Church, his Bride, now being selected from amongst men. Nor should it seem unreasonable to us that the divine plan of mercy should be co-extensive with the divine permission of the reign of sin and death—that the knowledge of righteousness should reach every member of Adam’s race at some time, as each tastes in some measure the wage of sin—death.

The Scriptures divide the world into two classes, believers in God, and the world, the unbelievers in God. The latter have been practically left to themselves for the past six thousand years under certain broad, general limitations, to learn as best they might the lesson of the exceeding sinfulness of sin. The former, the believers, have been blessed with the Bible revelation of the divine plan, which, disclosing to them the future, with its hopes and joys and blessings, proves even now a foretaste, a comfort in every sorrow and trial and difficulty, enabling those who walk by faith to rejoice even in tribulation, and to realize that those of this Gospel age—who, having the ears, have heard the call and have separated themselves from the world in consecration to the Lord and his service—these are promised joint-heirship with their all-glorious Redeemer in the Kingdom which he is about to establish. The Bible shows them the operation of divine justice in the death sentence upon the race, and subsequently the manifestation of divine love in providing a great sacrifice for sins in the person of the only begotten Son of God. It assures them of the acceptance of all who now by faith accept that sacrifice and conform their lives to the counsel of the Redeemer.

It informs them also that ultimately the blessings of that ransom sacrifice, finished at Calvary, will be made applicable to the world of mankind. Not that all mankind will develop eyes of understanding and ears of faith, but that in due time under the divine plan the faith now necessary will no longer be required, but sight and knowledge shall largely replace it. Instead of the night and darkness of ignorance and superstition now prevailing, shall be the sunlight of divine truth and knowledge flooding the earth; instead of sin and (death) abounding, Satan shall be bound, all evil shall be restrained and the light of the knowledge of the goodness of God shall be clearly made known to every member of the race.

This is the Bible testimony from the opening pages of Genesis to the closing statements of Revelation. The one pictures to us Paradise lost, the other Paradise regained, while all the intermediate testimonies of the Word, in types and symbols and plain statements, agree in showing forth what sin is, what its penalty of death means, how the death of our Redeemer was necessary to redeem us from the death sentence, how the Millennial age is to be the time for the release of both man and his earthly home from the curse, and how in the interim between the death of the Redeemer and the establishment of his Kingdom, this Gospel age has been devoted to the gathering out the little flock, his Bride and joint-heirs in that Kingdom. The beauty, the harmony and the uniqueness of this testimony of the Bible certainly stamp it as being distinctly separate from other sacred books, the one and only one which gives an explanation of why a good God permits evil, and how, why and by what means he will ultimately overthrow it



and cause that its permission shall work the greater blessing to those rightly exercised by the lessons of tribulation inflicted by Him.

## **DEATH AND ITS OFFSET, RESURRECTION**

While heathen peoples declare that death is not death, that those who appear to die really become more alive than ever before, the Bible is the only religious book which teaches that “the wages of sin is death”—“Everlasting destruction.” (Rom. 6:23; 2 Thess. 1:9) Which of these views is the more reasonable, which is in best conformity with the facts as we know them? Would any man of sound mind stand beside a corpse and, without outside suggestion, reach the conclusion that the dead was not dead but more alive than ever? We think not. We think, on the contrary, that his natural conclusion would be in accord with the Bible statement—“The wages of sin is death,” “The soul that sinneth it shall die,” “Dust thou art and unto dust shalt thou return.” Ezek. 18:4; Gen. 3:19

There is, however, in every human being a longing for life, and a consequent hope that there might be some life beyond death. Heathendom and Spiritism tell us that they can prove the life beyond by various manifestations, messages, signs, etc., coming from the dead to the living through priests and mediums, fetiches, etc. The Bible answers their proposition with the declaration that the “dead. know not anything,” that “There is neither wisdom, knowledge, nor device in the tomb whither all go,” that the only hope of a future life is in a resurrection of the dead, and that our Lord Jesus redeemed the race by the sacrifice of his own life, that in due time he might justly, righteously deliver the dead by a resurrection. The Scriptures point us down to the second coming of Christ as the time for the resurrection, and assure us that the Church, the little flock of this Gospel age, will constitute the first resurrection, and in it be made like their Lord, spirit beings, glorious, invisible to men and be clothed with power and great honor, as the glorified sons of God under the Captaincy and High priesthood of the glorified Redeemer.

The Bible teaches that when the first resurrection shall have been completed and the Kingdom of God shall have been established, this work of rescuing the world will begin. It indicates that this rescue shall consist in uplifting out of sin and death-conditions all those then abiding in the earth—so many of them as will come into harmony with the laws of the Kingdom administered by the King of Kings and Lord of Lords, Jesus. It assures us later on the prison-house of death

shall be opened and all the members of Adam's family shall come forth, not all at once but each in his own time, place, rank. It tells us that after awaking from the dead, after coming forth, these shall have had a resurrection by judgments; that during the Millennial day or age, which is the judgment day or age, under the judgments of the Lord which will then be abroad in the earth, rewarding good endeavor and punishing every evil intention, these will have the fullest opportunity for resurrection, rising up step by step in the image and likeness of the Creator. It assures us that not even then will God be pleased to grant eternal life to any except upon manifestation of their willing, hearty obedience to and concurrence with the divine law; and that all otherwise minded, all who will not obey the great prophet, Priest and King, shall be utterly destroyed from amongst the people—in the second death. Acts 3:23

### **HEATHEN WORSHIP DEVILS**

The Bible and no other book informs us that the heathen are deluded and are really “worshipping devils,” (1 Cor. 10:20) and that all mankind need to be on guard against “seducing spirits and doctrines of demons.” (1 Tim. 4:1) It tells us that from the very beginning it has been Satan's deceptive lie that has taught the world, “Ye shall not surely die.” (Gen. 3:4) It tells us that all the fallen angels seeking to perpetuate this original declaration of the great Deceiver have through all ages and in the midst of all peoples sought to personate the dead by giving information to the living which supposedly the dead alone would possess. All through the Old Testament as well as the New those who have respect for the Word of God are warned against these “seducing spirits” and their doctrines of devils—that man when he dies is not dead but more alive than ever. This doctrine is undoubtedly the foundation for the bulk of priestcraft and superstition which has afflicted the whole world of mankind.

In conclusion, then, we answer that on the subject of the permission of evil, pain, suffering, death, as related to mental, moral and physical matters the Bible gives the only reasonable, the only consistent, the only logical solution, and the remedy which it declares of redemption and restitution by the resurrection is the only logical and reasonable hope, and that these internal evidences peculiar to the Bible demonstrate its divine authenticity and give to all believers a basis for faith, well expressed by the poet in the words— “How firm a foundation, ye saints of the Lord,

Is laid for your faith in his excellent Word.”

*The National Labor Tribune, November 12, 1905*

# MAN'S ELECTIONS AND GOD'S ELECTIONS

Ft. Wayne, Ind., November 12—Pastor C. T. Russell of Allegheny, Pa., spoke twice here today to good audiences. We report the evening discourse on human and divine elections from the texts, “Ye are not of the world even as I am not of the world.” “And the rather, brethren, give diligence to make your calling and election sure.” John 17:16; 2 Pet. 1:10

As we look out over the civilized world we perceive humanity everywhere stretching forth its hand in self-help. And all right-minded people rejoice to see that gradually the world is coming to prefer that the self-helping hand shall bear a ballot rather than a revolver or dagger. When we perceive that in every land the privilege of self-control through law-makers of their own choosing has been wrested by the people from the grasp of monarchy at the cost of blood, as recently in Russia, our esteem for the ballot is greatly enhanced. And surely in no better manner could the world rule itself under present circumstances and conditions. With the ballot in their hands, if the government is a bad one and its standards and ideals poor it is the fault of the majority and calls for education.

## SYMPATHY FOR RASCALS

But if any man hopes that government of the people, by the people, through the ballot, will bring the Millennium, he will be mistaken, as history shows. Time after time, year after year, we have party reforms and faction reforms, often evidently greatly to the advantage of the public; but it is one continual round of putting the rascals out, only to find that in a comparatively short time the reformers get the name of rascals also.

What sympathy can we have for the rascals? This: that they are members of the fallen race who, brought into a position of power and influence and opportunity, are not of sufficiently firm character to withstand the temptations which bear in upon them from every quarter—old temptations and new ones. Without sympathizing in any way with the wrongs committed—nay, while very indignant thereat—we must not allow bitterness against the rascals to invade our minds, but must remember that politicians rarely if ever pretend to be saints of God, or acknowledge any higher standard than self-interest.

2H263

## ALL CHRISTIANS SHOULD VOTE

The masses of Christendom should evidently as far as possible vote for the soundest principles and the most

conscientious men, so far as their time and opportunity for investigation will permit them to judge of these so far as they are able to study and to sift the conflicting views of the politicians and the aspersions and commendations of the public press. And alas for the poor voter! in all this he usually has a very difficult time, in proportion as he would endeavor to be conscientious. Nevertheless, with the majority of nominal Christians, this may as well as any other be a paramount issue. Indeed he would better spend his time studying the political situation, and striving for the maintenance of a reasonable standard in politics, than give that time to money-grabbing or golf or whist or other time-killing and soul-starving entertainments. We have high respect for the well intentioned and honest endeavors at the polls. We wish them every success in electing the best man and in supporting the best principles of government.

But we have only spoken of the majority of Christians. There is another class named by the same name, but recognized throughout the Scriptures as a “little flock”—as Christians of a special type or quality. These are not as a class superior either mentally, physically nor morally, than the Christian majority referred to. The difference between the masses of nominal Christians and these we are now describing consists in the fact that the latter take the name Christian more seriously to mean followers of Christ, and not merely to mean respectable and moral people. This is the class referred to by our Lord, when he said, “Ye are not of the world, even as I am not of the world, for I have chosen you out of the world.” These are the ones to whom the Master referred, saying, “If any man will be my disciple let him take his cross and follow me.” Luke 9:23

While, therefore, the name Christian belongs to all who recognize Christ and his teachings in any sense of the word—the household of faith—yet this term Christian evidently belongs especially to the minority, who, as disciples or learners, are consecrated wholly to the doing of the will of the Master—following in his steps through evil report as well as through good report. These also have a vote, have rights, have liberties, have privileges of expressing their choice. And they, too, vote, and so firmly is their mind set on this matter that they vote the same ticket right along,

### **THEY VOTE FOR JESUS.**

They declare their preference unqualifiedly for him—that his will may be done in them and in the whole world. It is not in their power to elect Jesus to be the King or Ruler of the world, because this class constitutes a very small minority in any community. The majority are not prepared to take such a positive step, they prefer to straddle questions; they would like to have good men in office and like to know that righteous

laws are enacted and enforced, but still they are not prepared to go the full length and to pray and to vote, "Thy will be done on earth as it is done in heaven." It is not for us to even criticize them, but to suppose that they are acting conscientiously and up to their highest standards of judgment.

We merely, therefore, wish them God-speed, and that they may find as good as can be found along the lines of their quest. You will see that I am placing myself with the minority, who vote for Jesus, and who claim to have as much right and power to vote as have our fellow-citizens who, equally well intentioned, split their votes in nearly every direction according to their information or misinformation and their good or bad judgment.

In following our course we are merely obeying our Leader, even though under present conditions our party is even less likely to score a success than is the Prohibition party. We are not expecting success under present arrangements—we are not expecting the world to vote "Thy Kingdom come," because our Master has informed us that his Kingdom is not of this world but of the "world to come"—the age to come. He tells us that he is getting ready the office-holders of the future, who shall be associated with himself in the great work of ruling and blessing the world and guiding the affairs of the earth in the interest of a general uplift, mental, moral, physical, financial and religious. He calls this class, whom he is thus selecting and testing, fitting and polishing, a "Royal Priesthood," that is, a Kingdom or government composed of priests, who will combine with the ruling feature the religious and uplifting quality.

The work of this Gospel age according to the Scriptures is a two-fold one: To let the world do its best at self-help and self-rule that it may learn the lesson which it is seemingly so slow to learn, namely, that under present fallen conditions no human government can be perfect, so that eventually all peoples and nations, learning of the imperfections of their own methods and rules, will gladly look to the Lord and pray, "Thy Kingdom come." And when the Kingdom of Messiah shall be established we are assured of the Lord through the Prophet that it will be the "Desire of all nations." Haggai 2:7

## **GOD'S ELECTIONS**

As men do electing, choosing, so the Scriptures tell us God is carrying on at the present time the work of election. This doctrine of election, manifested throughout

2H264

the Scriptures and theoretically upheld by Baptists, Congregationalists, Presbyterians and others, has in recent years fallen greatly into disrepute because of its association with the unscriptural doctrine that God has

provided a great place of eternal torment for all the non-elect. But when our minds are rid of that bugbear of the Dark Ages, when we come to a better understanding of the Word of God, we find that the election which God has in progress is beautiful, grand in every particular.

We find that from among the sin-cursed race, redeemed however by the blood of Christ, God is selecting the “little flock” who willingly renounce the world, its prospects, its schemes, its plans, its ambitions, its hopes, its pleasures, and accept instead the heavenly hopes and promises set before us in the Scriptures.

The Scriptures abound in references to this class, who are styled the “Lord’s jewels,” the “very elect,” the “over-comers,” and by various other titles and names which imply the thoroughness of their devotion to the Lord and their submission to his will and their endeavors to walk not after the flesh but after the Spirit—not up to the requirements of the spirit of God’s Law, which would be impossible for them as members of the fallen race under present conditions, but after it in the sense of doing the divine will to the best of their ability. These are the ones who now vote in their hearts for Jesus as their King and who take up their cross to follow him. This the Lord declares to be his election. Of these the Lord said, “I know my sheep and am known of mine.” (John 10:14) So from the standpoint of election the Lord chooses such characters and such characters choose the Lord, and in choosing him and in seeking to walk in his footsteps and follow the directions of his Word they are, as our text points out, “making their calling and election sure.”

### **LEGITIMATE ELECTION EXPENSES**

In worldly elections there are legitimate expenses, as, for instance, the advertising of meetings, rent of halls, traveling expenses, etc., for speakers. Additionally every candidate for office is expected to lay down part of his life—that is, to spend time and influence, strength and vigor, to secure his own election or that of his friend. Much is considered wise and reasonable along these lines, that from our standpoint would be considered the very reverse. The amount of energy and money spent to secure election as a ward councilman or alderman or mayor is astounding, and the expenditure rises in proportion to the office, so that it requires strenuous efforts to become a member of the State legislature, planning, scheming, wire pulling, day and night for weeks and months and years, and the liberal expenditure of time and strength and vitality—all these are the cost if the office reaches to congressman, senator, president. It is the work of a lifetime gradually, step by step, to rise to the honorable position of president of these United States for a period of four years. The man who would not be willing to spend years of time and effort and a considerable amount of money in a legitimate way to help

forward his aspirations to this high office would be considered mentally deficient. To all this we would agree with certain limitations. But now, on the other hand, we wish to contrast with this the expenses of a campaign in God's election.

Those whom God nominates or "calls," those who the Apostle in our text exhorts to make their calling and election sure, are expected to appreciate the honor, the blessing, the high exaltation which is proffered them, and expected to show this appreciation in their endeavors to secure the election. Is this unreasonable? Quite to the contrary, all would admit that it is perfectly reasonable; the person who would not appreciate the divine call or divine election so as to be willing to allow it to cost him something would not be fit for the duties and honors for which the Lord calls or nominates him.

When we contrast the high office of president of the United States for four years with the still higher office of joint-heirship with Christ in the heavenly Kingdom, which is to rule and bless the whole world during the Millennium, and the subsequent high position as joint-heirs with Christ and co-workers together with him in the subsequent features of the divine plan for all eternity, we say to ourselves, If a presidency is worth a lifetime of effort and planning and the expenditure of immense sums of money, what would this heavenly election be worth? What would be a reasonable expense or cost for the candidate to expect to bear?

If every schoolboy is thrilled with the thought of the possibility of attaining to the Presidency of the United States, if for every one who reaches the position there are hundreds of thousands who have striven and have failed to reach it, what would be the reasonable service of the one who has been nominated to the still higher position, and who has the divine assurance that he will win it if he will but make the proper expenditure of time, influence and vitality? What would be the reasonable expenditure for the attainment of such an election? We answer that if a life might reasonably be spent and all other ambitions be cast aside in the attainment of a four years' presidency of this Republic, who will dispute that the sacrifices of a thousand lives and the grounding of ten thousand hopes and ambitions in other directions, would be but a small cost in the attainment of the glory, honor and immortality, joint-heirship and divine nature which God has promised to the "very elect."

2H265

### **DIFFERENT VIEW POINTS**

While all this seems so reasonable to some, it seems foolish to others. And thus, the apostles state the matter in the Scriptures, that the wisdom of God is foolishness

with men and the wisdom of men is foolishness with God. (1 Cor. 1:18; 3:19) In proportion as we take our standpoint with men or with God we will take our view of these matters. From God's standpoint, and therefore from the point of view of all who see it from the divine standpoint, the poor world is spending time and money for a very unsatisfactory portion. Because of a selfishness that is in the world, and the strife for office, whoever is a candidate must expect to be more or less smirched by his opponent, and then, however well intentioned he may be, he will find himself so handicapped by custom usages, wire-pullers and superiors in office that he is sure to feel disappointment and that the cost has been higher than the value of the honor. This is certainly true in the great majority of cases, even in the estimation of the world. From the standpoint of God's estimation the whole struggle for political preferment to the neglect and disregard of the still higher calling and election is as foolish as to grasp for bubbles and neglect diamonds.

Reversely, the great mass of Christian people, even the "household of faith," regard the minority of their brethren who become disciples of Christ and in consecration undertake to bear his cross—and to walk in his steps that they may be his joint-heirs in his Kingdom—these are regarded by the majority as foolish, as the Apostle declared, "We are counted fools all the day long." (1 Cor. 4:10) The world says it is foolish to have so much faith in a future life, and in the promises of the Bible respecting the same, that you will consent to be considered peculiar by the world and to be ostracized by it. It argues that those who would pass by opportunities for earthly elections, offices, etc., hoping for the heavenly election, must be daft, must be mentally unbalanced.

The apostles who were amongst these "fools" who laid down their lives for a principle, who ran a race for the prize of the high calling in Christ invisible to the natural eye, for a crown unseen, for a Kingdom not established but merely promised—these tell us that they were really acting wisely and that we also would do well to follow their example. They tell us that all who thus renounce the present for the future have the "spirit of a sound mind," thus implying that all others are either blinded to these glorious things by the god of this world, who hath blinded the eyes of those who believe not, or else that they are of unsound mind. (2 Tim. 1:7; 2 Cor. 4:4) Bunyan in "Pilgrim's Progress" pictures the masses of Christendom as laboring on the shores of life's ocean with a muck rake, gathering the corks and seaweed, etc., in heaps about them, calling these wealth and fame and social position. From the standpoint of Bunyan and his pilgrim, Christian, these were foolish indeed. And this evidently is the Lord's standpoint of view of these matters, and should be the



viewpoint of all who have the Truth and proportionately as they receive the spirit of the Truth.

### **“FORGETTING THE THINGS BEHIND”**

One thing to be remembered is that in whichever party we have been voting and for whichever honors we have been striving in the past, it is still possible to change. Those who have been running for the heavenly prize and Kingdom can face about and find earthly prizes and ambitions and many helps in the pursuit of these. The world, the flesh and the adversary will all cooperate, and they may gain some transitory bauble or bubbles; but these may be assured that in even striving to gain it they will be almost certain to lose their grasp of the heavenly things and to make shipwreck of the higher things. Would such be a wise course? Would it pay in any sense of the word? Assuredly not. What says the Master? “What shall it profit a man if he gain the whole world and lose his own being”—become a castaway as respects the eternal promises within his grasp through Christ.

On the other hand, however unwisely we have handled the muck rake in the past, however foolishly we have sought peace and joy through satisfaction in the things of this present time and to the neglect of the heavenly calling, there is still time, thank God, for us to lay aside every weight and to run with patience in the race whose end is the divine favor and everlasting life upon the spirit plane. The Apostle intimates this, urging that we forget the things which are behind and press onward to the things that are before, the better things, the things of God—seeking a place in the divine favor, seeking to make sure of our calling and election to the Kingdom conditions. Phil. 3:13

Nevertheless we sorrow not as others who have no hope in respect to our dear friends who are blind to all spiritual things, dead to all spiritual impulses. We are glad to know that if we are unable to help them now, because “the god of this world hath blinded their eyes,” the time is coming when Satan shall be bound and the knowledge of the Lord shall fill the whole earth, and we as his ministers of truth shall be privileged to enlighten and uplift the whole world of mankind.

2H266

*The National Labor Tribune, November 19, 1903*

## **“THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.”**

Pastor C. T. Russell addressed a large audience at Carnegie Hall, Allegheny, Sunday. His discourse was the fifth of a series on the authenticity of the Bible, from the text, “And thou, O tower of the flock.., unto thee shall it come, even the first dominion”—the Kingdom. Micah 4:8

Amongst the many internal evidences proving the inspiration of the Bible, by the harmony of its teachings through various pens during thousands of years, is its persistent testimony respecting the Kingdom of God. The record of Genesis is that Adam was created in the image and likeness of God and given the dominion of earth. David prophetically repeats the story of man’s original endowment with the dominion of the earth and all the lower creatures, saying, “Thou hast made him but a little less than angels and hast crowned him with honor and glory; thou madest him to have dominion over the works of thy hands.” (Psa. 8:5,6) The superiority of man over the lower creation is intimated in the narrative of how all the creatures passed before Adam and received their names—evidently being fully under his control, not merely by brute force, but by that subtle mental force which is so nearly obliterated in our day through the fall, but which to some extent is manifested still.

Only occasionally do we hear of or see a great horse tamer able to control the most ferocious horse by some telepathic power unknown to the majority of the race. Occasionally also we see some who have extraordinary power in the training of wild animals, serpents, etc. This greater power of some more than others is manifested daily in all the little events of life, the controlling influence as respects men, horses, dogs, etc. In general, however, this first dominion of earth is gone. One of the losses sustained is that man, the original king of earth, has lost his imperial power and must defend himself now with superior weapons. We have no intimation of ferocity of the beasts against the human family for nearly two thousand years after the fall. Then the strife against the wild beasts, under the leadership of Nimrod the mighty hunter, was the beginning of strife amongst men, which gradually led up to the mighty wars which the world has since witnessed, the culmination of which we believe will be very shortly witnessed in the great time of trouble and anarchy with which the present dispensation will close, and which will prepare for ushering in of the world to come, the Millennial

Kingdom, the reign of Christ, the blessing of the reign of peace.

### **“THE PURCHASED POSSESSION”**

The Scriptural narrative, after pointing out man’s loss of life and loss of the dominion of earth, consistently points out also the necessity for a general redemption—first of all, man’s redemption from the power of the tomb, from death; and secondly the redemption of his inheritance, the dominion of earth, “all that was lost.” Our Redeemer at his first advent, we are told, came to seek and to save that which was lost—man and his domain. We have already seen how the man Christ Jesus became the ransom for the man Adam, giving a life for a life and this purchase of Adam’s race bought with it all the rights and privileges and honors and dignities, which were his through the fall. Thus the Apostle sums up the work of our Lord Jesus, declaring to us that what God’s people already enjoy of the holy Spirit of promise is the “earnest (payment) of our inheritance until the deliverance of the purchased possession.” (Eph. 1:14) Everything that was purchased by the great Logos, the Son of God— who by taking our nature became our kinsman—all this is to be in God’s due time, we are informed, restored to mankind. Thus the Bible account opens with the narrative of our loss of Paradise and of life and of the dominion of earth, and concludes in Revelation with the symbolical pictures of Paradise restored to all the worthy of the race through Him who loved us and bought us with His precious blood.

Our text calls this feature to our attention, referring to Christ as the “tower of the flock,” the strong one in whom the Lord’s people trust. It assures us that the dominion shall come to him—the first dominion, the Adamic dominion, the lost dominion, shall come to him because by the grace of God he has redeemed Adam and all that was lost. “He came to seek and to save that which was lost,” and has already paid the ransom price, and during the Millennial age that which was truth incurred by his sacrifice will be fully recovered and delivered to the worthy ones of the race. Matt. 18:11

### **THE THEME OF THE OLD TESTAMENT**

When our eyes open to the matter we see readily that the central theme of the Old Testament prophecies is the restoration of this original kingdom lost by Adam’s disobedience. This is the substance of the great Oath Bound Covenant made to Abraham. “In thy seed shall all the families of the earth be blessed.” This

promise was understood by Abraham and his posterity to mean dominion, law, authority over the world, such authority being recognized as necessary if the world would be uplifted from present degradation and brought back into harmony with the Creator. We are not, however, to suppose that Abraham or others of the ancients understood the lengths and breadths and heights and depths of the great salvation which God proposes, for these were not then made known to the children of men, but were still a part of the hidden mystery since made known through the Gospel.

Nevertheless the entire story of Abraham's posterity was in line with this promise made to him—a waiting for and hoping for the Kingdom, the first dominion; a waiting therefore for the great King or Messiah who, by the grace of God, would exercise the necessary authority and establish Israel as his co-laborers and associates in the work of ruling and blessing the world.

Not only were these promises before the minds of the people, but in various ways the Lord gave them illustrative promises respecting the Kingdom hopes. First of all, he gave them the judges—being invisible, being their King, and they were thus his representatives for the training and instruction of the people.

But rebelling against these, desiring to have a king in their midst who therefore would have greater authority, the Lord established through Samuel the kingdom of David and his successors, each one of whom the Israelites understood to be a representative of Jehovah, who was still really their King. Thus we find it written that David sat upon the throne of the Kingdom of the Lord, and again that Solomon sat upon the throne of the Kingdom of the Lord, in the room or stead of his father David. It was God's Kingdom that was recognized—not his kingdom yet in power over the nations, but merely so far his Kingdom or rule in the one nation, Israel.

At the same time the Lord through His prophets sent messages to the people of Israel, frequently condemning the course taken by the kingdoms who represented the divine will, promising that Messiah would restore the law-givers as at first and the judges as at the beginning, and that in him a blessing would extend to the world in general, that he should be a light unto the heathen then also as well as unto Israel. By and by the Lord took away from the earth the typical kingdom of the house of David. He allowed that nation to come under subjection to the four universal empires which, beginning with Nebuchadnezzar, still continue in a divided form to bear rule over all the earth. These are called Gentile kingdoms, or kingdoms of this world, and the Scriptures assure us that in due time all the kingdoms of the world shall pass to and come under the control of the Kingdom of God's dear Son.

At the time of the discontinuance of the typical line of David's descendants—the time of the annulling of the typical Kingdom—we note the remarkable utterance of the Lord through the prophet. Addressing Israel in connection with the overthrow of the last king, he says of Zedekiah, "O thou profane and wicked prince, whose time is come that iniquity should have an end: Remove the diadem and take off the crown: this shall not be the same... I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it to him." (Ezek. 21:25) Here we have again clearly set forth the Messianic Kingdom as the great antitype, the real Kingdom of God. Various other prophecies delineate the great blessings that flow from that Kingdom. No wonder, then, that the people of Israel, who had waited for centuries for the fulfillment of this promise, were in expectation of a Messiah and hoping for a Kingdom. Thus at the time that our Lord was born we read that "all men were in expectation of Messiah," and it was in accord with this that our Lord sent forth the message, "The kingdom of heaven is at hand, Repent and

### **BELIEVE THE GOOD TIDINGS."**

It seems remarkable that in our day this subject of the Kingdom of God should be so completely overlooked by the Lord's people in general, when, every time we refer to the words of our Lord, we should be struck with his frequent references to the Kingdom, the Kingdom, the Kingdom. Not only were the disciples sent forth to announce the Kingdom, and himself as the King, but a large proportion of our Lord's parables related to the Kingdom, and illustrated various features connected with it and its establishment. These were in the nature of prophecies and were stated in parabolic form, because they were not due to be understood in clearness by the people in general, but were only intended for the consecrated disciples. As our Lord once said in answering a query, "To you it is given to know of the mystery of the Kingdom of God but unto outsiders these things are done in parables: that seeing they may see and not perceive; and hearing they may hear and not understand." Mark 4:11

The Kingdom that was preached to the Jews was the privilege of being associated with Messiah as subordinate kings, princes, priests, in the great work that the Kingdom was to accomplish in the blessing of the whole world. We all know the result of that preaching, that not many received it, only a few; and that the Lord in so many words cast aside that nation which had previously been his peculiar people saying, "Behold, your house is left unto you desolate. For I say

unto you Ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord.” Matt. 23:38, 39

### **“A ROYAL PRIESTHOOD, A HOLY NATION”**

But although the nation of Israel was rejected from being associates with Messiah in the Kingdom work so long promised, the divine plan was not by any means changed or altered. The Lord accepted those Jews who were Israelites indeed to become the nucleus of his Kingdom, and sent forth through them as his ambassadors a message to all the world who should have ears to hear and hearts to obey, making a general invitation to joint-heirship in the Kingdom to all who would desire to become his disciples, assuring us in the meantime that in all there would be but a little flock to whom it would be the Father’s good pleasure to give the Kingdom. Luke 12:32

This message of the Kingdom the apostles took up: The apostle Peter points out that, in addition to the remnant of Israel found worthy of the Kingdom privileges and blessings, God was about to visit the Gentiles to take out of them a people for his name—to be adopted into the divine family, to become heirs with God and joint-heirs with Jesus Christ in the inheritance incorruptible and undefiled. (Acts 15:14) The Apostle Paul still more perspicuously points out and indicates that Israel’s rejection of Messiah was not a matter unforeseen by God. He quotes from the prophets, especially Isaiah, to show that the Lord has foretold that Israel would reject Messiah, and that the chief part of the divine promises and favor would pass from the nation of Israel, and that the elect class would be found in every kindred, people and tongue to constitute members in this heavenly Kingdom class. On the subject he says, “Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded.” (Rom. 11:7) He tells us that this blindness which came there upon natural Israel is not to be perpetual but temporary—that as soon as the elect or Kingdom class shall have been completed from all nations, peoples, kindreds, and tongues, then Israel again shall come into divine favor with the rest of the world, and be participators in the great blessing promised through the seed of Abraham to all the families of the earth.

### **SUFFERING AND REIGNING**

Our Lord’s words can only be understood from this Kingdom standpoint. He declares that none can be his disciples unless they take up their cross to follow him, counting the cost and despising the shame, and forsaking houses, lands, parents and children and all things, even life itself, if this might stand in the way of their covenant to follow his example, to walk in his steps. What he meant was that those who would constitute the

Kingdom class, those who would sit with him in his throne, must thus be associated with him in the good fight of faith and love and self-sacrifice in overcoming the obstacles of this present evil world, and thus the Apostle declares, "If we suffer with him we shall also reign with him," and again he declares that it is our privilege to be "heirs of God, joint-heirs with Jesus Christ our Lord, if so be we suffer with him, that we may also be glorified together with him." Rom. 8:17; 2 Tim. 2:12

The common thought that our Lord meant that only the disciples who would take up their cross and follow him would be saved from eternal torment, or from destruction of the second death, is entirely erroneous, inconsistent with facts and the Scriptures, as well as inconsistent with reason. It is only when we see that the peculiar work of this Gospel age is the selection of the Kingdom class, that we can see the necessity for the special fiery trials that shall try all those who will be counted worthy of a share in that Kingdom.

The Apostle Peter evidently understood the matter, for on one occasion he said to the Lord, referring to himself and the others of the apostleship, "Lo, we have left all and followed thee; what, therefore, shall we have?" The Master answered that in the regeneration time to come, in the world's time of regeneration, the Millennial times of refreshing from the presence of the Lord, those twelve apostles should sit upon twelve thrones, judging or ruling amongst the twelve tribes of Israel, who at that time, we are assured, will again be in the prominence under divine favor and at the head of the nations. Elsewhere the Lord assures us that not only the apostles but all who love him more than they love houses and lands, parents or children, self or any other creature, shall thus be marked as overcomers, as his faithful ones, and his promise is, "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21

### **"THY KINGDOM COME"**

Not only did our Lord indicate that his followers would constitute the little flock to whom it would be the Father's good pleasure to give the Kingdom specified through the Abrahamic promise, but additionally he taught us that this would be a part of the central theme of our hearts at all times—the Kingdom. It should be so prominent in all of our anticipations of the future that whenever we pray to the Father it should constitute the very center and essence of our expressions of faith and hope and trust, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." Alas! How many of the Lord's people during

the past eighteen centuries have uttered this prayer thoughtlessly, carelessly, not giving due weight to the words, and therefore not praying properly from the heart; and the difficulty seems to be that they have lost sight of this fundamental teaching of the Word of God respecting the Kingdom of God's dear Son. Col. 1:13

### **“UNDER THE WHOLE HEAVENS”**

Some, in their confusion of thought on this subject, imagine that it is a kingdom to which we are to go; but our Lord and all the testimonies of the Word indicate that it is a Kingdom which is to come, and whose appointed times and seasons for establishment are in the Father's hand, and that it is to be established at the second coming of the Son of God in power and great glory. With this thought the various prophecies agree, pointing to a particular time when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, when the knowledge of the Lord would be so universal that there would be no need for one to say to another, Know thou the Lord, because all would know him. Isa. 11:9; Jer. 31:34

Daniel the Prophet pictures the time of the setting up of this kingdom. In one of his prophecies he shows the time of the first advent of Messiah, and how he was cut off in death, but not on his own account, but for our sins. But he proceeds to tell us how, when present Gentile governments shall have run their course, when Gentile times shall have expired— and his prophetic periods covering this point we believe end in 1914 A.D.—then it tells us, in harmony with our text, that the first (dominion shall come to the great Tower of the flock, to Christ. In harmony with the statement made to Zedekiah, the time will then have come when the overturning, overturning, overturning of Israel without a king, without a law-giver, should be accomplished, and the dominion shall be given to him whose right it is, to him who redeemed father Adam and all of his race, and who redeemed also or purchased all of Adam's rights, privileges, dignities and authority, the dominion of earth.

### **THE MILLENNIAL KINGDOM NEAR**

We will leave for another occasion the Bible's portrayal of the glorious conditions which will prevail amongst men during the Millennial age, under the operation of the Kingdom of God's dear Son, in which the elect Church of this Gospel age, as his Bride, the Lamb's wife and joint-heir, will be associated with him in the blessing of all the families of the earth. Suffice it now to say that to those who have given the subject careful thought and investigation, the evidences seem clear that the prophesied seven times, or 2,520 years of Gentile dominion of the world, is nearly at its close. If this period of “Gentile



Times” began with Nebuchadnezzar at the time of the overthrow of God’s typical kingdom, when the prophet declared that it was overturned until he should come whose right it is, and if that event occurred in the year 606 B.C., it follows that the whole period of Gentile dominion will expire in October, 1914 A.D., according to the accepted chronology of the world.

How in this matter also the Scriptures forestatement is borne out by history! The four universal empires delineated by the prophet have had their day, and we are now living in what the prophet designates the days of the feet, the toes of Daniel’s image, and soon, according to the prophet, the whole image of earthly government is to be wrecked. Other Scriptures show us that the wreck is coming through the uprising of the people in anarchy, “Every man’s hand against his neighbor.” (Zech. 8:10) Looking out we see the spirit of selfishness and strife on the increase, and it seems every way probable that the ensuing nine years will bring so-called Christendom to social, political and financial destruction.

The prophet pictures this as a stone, cut out of the mountain without hands, and smiting the image on the feet. (Dan. 2:45) He explains that this stone is the Kingdom of God—the little flock of which Christ is the Head, and which is to be glorified when the last member shall have been selected and polished and glorified. Although the stone Kingdom itself will be spiritual, invisible to men, it will be the real power which will bring about the crisis in human affairs. If this were all of the story it might well be left untold, but this is but the prelude.

The grand climax of that trouble, according to the prophet and all the apostles, will be the humbling of the world to such a degree that they will be ready for God’s kingdom, which will ultimately begin its rule. This Daniel shows by picturing the little stone as growing until it fills the whole earth. So during the Millennial age the Lord’s Kingdom, originally only the elect few, will greatly increase in numbers as mankind comes to appreciate the blessings of righteousness and give their hearts to the Lord in consecration. For that glorious epoch and its glorious work let us continue to pray, “Thy kingdom come, thy will be done on earth as it is done in heaven,” and let us more and more realize that this Kingdom promise is another of the evidences, of the proofs, of the homogeneousness of the Word of God.

*The National Labor Tribune, December 10, 1905*

## **THE PRESENT TIME AND THE TIME TO COME**

Elmora, Pa., December 10—Pastor Russell of Allegheny, Pa., preached here this afternoon and evening. His discourse in the afternoon, reputed to be an antidote for infidelity, was entitled, “To Hell and Back, Who Are There? Hope for the Return of Many of Them.” We report the evening discourse from the text, “He shall receive an hundredfold now in this present time, and in the world to come eternal life.” Mark 10:30

The context tells us that Jesus had been explaining the difficulties and hindrances attending the Kingdom of heaven class and that these difficulties especially bar the way of the rich and influential and learned, in harmony with the Apostle’s words, Not many wise, not many great, not many learned hath God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom. (1 Cor. 1:26; Jas. 2:5) The Apostles were astonished at this, for in their day as in ours the wealthy and learned were regarded as the special representatives of religion. The thought that not many of these would gain an entrance to the Kingdom class caused the unlearned and fishermen, who had become the Lord’s followers, to query respecting what opportunities they would have if the rich, the learned, the influential, the outwardly religious would have so poor a show.

Our text is part of our Lord’s reply. Peter’s remark was, “We have left all and followed thee,” which implied how such sacrificing would be dealt with. Our Lord replied, “Verily I say unto you there is no man, who has left houses or brethren, sisters or father or mother or children or lands for my sake and the Gospel’s, but he shall receive an hundredfold in this time, and in the world to come, eternal life.”

### **“AN HUNDREDFOLD IN THIS TIME”**

The Bible records here seem at first to present the teaching of numerous Sunday School superintendents and teachers who effect that a consecration to God brings worldly influence and wealth an hundredfold. It is usual in our day to point to the affluent business men and bankers, who are generally members in some of the nominal churches, as corroborations of this thought— bright and shining examples of how the Lord blesses those who become church members. But such ideals are often shattered in this our day, as bank irregularities, defalcations or losses or exposures or insurance investigations disclose the fact that much of the wealth of the world is secured in a manner which the whole world recognizes as disreputable, dishonest, and certainly far from the standard of

the Golden Rule which our Master laid down. And when we hear the Lord's word assuring us that not many wise, not many learned, not many rich, not many influential will enter the Kingdom at all, and that the few of them who do enter will come through great tribulation and difficulties, we see that our Lord's words in respect to the hundredfold blessings of this present time can not refer to earthly wealth.

### **LEAVING ALL TO FOLLOW CHRIST**

This thought is confirmed by the Apostle's statement that those regarding whom he inquired had left all to become the followers of Jesus in doing the Father's will, and our Lord's word also confirms the same thought. It is not those who have accumulated houses and lands, but those who have left them for the Lord's sake and for the Gospel's sake—for the privilege of giving a faithful witness to the Truth—it is this class that is to have an hundredfold more in this present time.

But how can we leave these earthly things and earthly privileges and comforts and yet have an hundredfold more of them? Well, in order to understand this matter thoroughly we must experience it: (1) We must leave or forsake earthly things, surrendering them to the Lord, making a full consecration of all before we come into the position where he will give us the hundredfold in return. Not many are ready or willing to make such a consecration of their earthly all, and not many, therefore, are in line to receive the hundredfold blessing. The few who do take up their cross and forsake earthly advantage and seek chiefly the Kingdom of God, these alone can understand fully respecting the hundredfold of the Lord's blessing.

Our Lord did not mean that we would have an hundredfold houses for every one forsaken, but he did mean that we would have an hundredfold more of blessing, comfort, joy, in our sacrificing of these earthly interests than if we had held fast to them. The hundredfold blessing consists largely in the hopes which are begotten in our hearts through the divine promises, which the Apostle terms exceeding great and precious promises by which we may obtain the divine nature. (2 Pet. 1:4) These hopes and promises are so glorious that all earthly things fade into insignificance in comparison with them, so that each one of this class may be able to say with the Apostle of old, respecting the sacrificed things of an earthly character, I count all things but loss.. .that I may win Christ and be found in him. (Phil. 3:8,9) I count these

2H271

things not worthy to be compared with the glory that shall be revealed in us. (Rom. 8:18) I forget the things that are behind and am pressing on to the things before

— for the prize of the high calling of God in Christ Jesus. (Phil. 3:13-14) These heavenly glories which belong to the future are made so real, so precious to the truly consecrated, that they more than fill the losses and sacrifices of this present time an hundredfold.

### **THE NOMINAL AND THE REAL CHURCH**

In all denominations of Christians there are properly some sincere ones of the consecrated class described in our text: some whose hearts are not set upon earthly homes or friendships or attachments of any kind, but set upon the heavenly things, the things above; some who are not living for the things of the present time, but for the life and glories which the Lord has promised us in the future. The mass of Christians of all denominations constitute the nominal Church, and here and there amongst the many in all denominations are found the few, the “little flock,” whose condition is described in our text—who have forsaken all earthly interests and hopes and advantages and have voluntarily and gladly cast in their lot with him who was rich and for our sakes became poor; him who was despitefully used and persecuted for righteousness’ sake; him who laid down his life for the Truth and the brethren in accordance with the divine will; him who went about doing good. (2 Cor. 8:9; John 15:20) All such, whoever and wherever they may be, are the Lord’s jewels, his little flock, his Bride class, the members of his “body.” While a larger number may constitute the general household of faith, these are God’s very elect who, when their trials shall have been passed successfully, shall constitute the Church of glory, and will during the Millennial age be God’s agents, through whom blessing shall flow to all the families of the earth.

It is to this class, this little class of followers in the footsteps of Jesus, that the Lord assures an hundredfold more in this present time. And they get it. Not only do they get an hundredfold more in this present time, more joy and blessing in fellowship with the Lord and the brethren, but in the Lord’s providences they literally have brothers and sisters and fathers and mothers and homes more than an hundredfold, for wherever these may meet one another they are recognized by each other as being of the same spirit; the same mind of Christ dwells in them richly, and, abounding, manifests itself, so that, as the Apostle said of some in his day, they need not letters of introduction to one another, but can very quickly discern the spirit each is of. And in proportion as they grow in the spirit of the Master will they grow in fellowship of spirit toward all who are truly his, all the pilgrims in the narrow way toward the heavenly Kingdom; and they will not only delight in sharing with each other such temporal good things as each may have need of. The spirit of Christ in these will lead them

to do good unto all men as they have opportunity, but especially unto the household of faith. Gal. 6:10

### **“IN THE WORLD TO COME”**

In the world to come these are to receive eternal life. True, there is a sense in which the Scriptures speak of the Lord’s followers as already possessing eternal life, but this is merely by faith. In the same sense that we now see the crown of glory which is laid up for the Lord’s followers, we may now appreciate the life eternal which will then be granted. Thus the Lord speaks of us as having passed from death unto life. The new life has begun in us although it has not yet been perfected, nor will it be until the “world to come.

“The world to come: how peculiarly that phrase would strike the majority of minds if they would but examine it. We all have been taught and have been accustomed to think of going at death to some other world—a world of torture, of devils, of fire, etc., or a world of bliss and heavenly fellowship. By reason of having studied the creeds handed down from the Dark Ages, and having neglected the study of the Word of God, a few have noticed that the hopes set before God’s people all through the Scriptures is that there is to be a world to come—that we can not go to it but must wait until it comes to us. The resurrection belonging to that world to come, the reward of God’s people, belongs down there, and also at the same time the rewards of the wicked for their evil deeds of this present time, for every willful transgression against light and knowledge.

“The world to come” signifies that epoch, age or dispensation that is to come. We can not hasten its coming, for, as our Lord explains, its times and seasons the Father hath put in his own power. We nevertheless find something in the Scriptures that relates to these times and seasons, and gives us sometimes obscure and sometimes specific presentations respecting that glorious time and the wonderful events then to be accomplished. The epoch preceding the flood is scripturally termed the “age that was.” The dispensation or condition of things prevailing since the flood up to the present time, and about to end in a great time of trouble at the second coming of Christ, is scripturally called the “world that now is,, the age or dispensation at present. Again the Apostle calls this “the present evil world,” because evil, ignorance and superstition now predominate, now hold control of the world’s affairs. Similarly Satan is called the prince or chief of this age. Unrestrained by the Lord, Satan now

works in the hearts of the children of disobedience. And since they constitute the vast majority of the race, Satan is the de facto “prince of this world,” and has nothing in Christ, nothing in common with the hope of the Church—his body, but is an opponent, an adversary, whose rule must come to an end before the long-promised Kingdom of God take its place.

### **FIERY TROUBLE TO END THIS AGE**

The entire Bible points to the end of this age as being the time for the transfer of the dominion of earth from the control of Satan and ignorance and sin to the control of Christ and his glorified Church and a reign of righteousness. The trouble will be the natural result of the antagonism between the prince of darkness and the prince of light, between error and truth, between sin and righteousness.

As soon as the work of the present age shall have been finished, as soon as the class mentioned in our text shall have been elected or chosen out of the world, as soon as those who have the hearing of faith and the eye of faith have forsaken all to follow the Master, and be tested along the points of self-denial, then this present age will close and these elect ones will receive the reward mentioned in our text—“in the world to come eternal life.” More than this, the faithful overcomers are promised elsewhere a share with the Lord in his throne in his Kingdom, as he said, “To him that overcometh will I grant to sit with me in my throne.” Rev. 3:21

### **HOW THE NON-ELECT ARE LOST**

When we say that all the non-elect are lost, we do not mean what others would generally mean by the statement. We are standing close by the Bible, not only in our phraseology but in the meaning which we attach to it. The whole world was lost through Adam and his disobedience; the whole world thus came under condemnation of death, the curse; and although Christ has redeemed the world and has paid his life a ransom for all, yet only the Church class has yet been found. The remainder of mankind are like lost sheep, gone astray from their Creator through sin and degradation. We who have heard the voice of God speaking peace by Jesus Christ have been found of him, have returned to him, to the Shepherd and Bishop of our souls, have already been blessed an hundredfold in this present time and are to be his special treasure, his jewels in the end of this age, in the beginning of the world or age to come, when our Lord shall come to make up his jewels. Mal. 3:17

The rest of the world, then, are still lost, because they have not yet been found, because their eyes are blinded by the god of this world and the false doctrines, superstitions in ignorance

which as a dense cloud has hindered them from seeing the grace of God in Christ Jesus. Their ears are dull of hearing for the same reasons they know not neither do they understand.

But is the world to remain forever lost? Are only the little flock who are now able to exercise the hearing of faith and the sight of faith—are these alone to be the saved? Of such alone will be the elect, the Scriptures distinctly tell us, but they also assure us that these elect ones, when glorified with the great Shepherd, will be associated with him in the work of blessing all the sheep that none are lost—bringing all mankind to a knowledge of the Lord and to a knowledge of the glorious provision that they may attain eternal life by obedience to the arrangements of the Millennial Kingdom.

When in that glorious “world to come” or new dispensation the knowledge of the glory of God shall fill the whole earth and all mankind will see the facts — that God loved the world while yet sinners and provided a redemption through the blood of his Son, and that whosoever will may return to the Father’s fold through him —then we believe that many will be gathered into the Lord’s fold who can not be gathered now, because of the restrictions placed about the same, the narrowness of the way and the requirement of the ears and eye of faith. Whoever, then, will not improve those glorious opportunities to become members of the Lord’s sheepfold will be counted as goats, as followers of the Adversary, as opposed to God and to righteousness, and as such we have the assurance that they will be utterly destroyed from amongst the people, so that eventually every voice in heaven and in earth and under the earth shall be heard giving thanks to him who sitteth upon the throne and to the Lamb for ever and ever. Rev. 5:13

### **“OTHER SHEEP I HAVE”**

Our Lord referred to these other sheep of the Millennial age on various occasions. For instance, he particularly describes the work of the Millennial age in separating those sheep from the goats during that thousand-year period, and that at the close of that testing all the sheep will be at his right hand of favor and all the goats at his left hand of disfavor, and how they will then be with Satan utterly destroyed, experiencing the everlasting punishment of an utter destruction, from which there will be no awakening, no resurrection, no recovery.

Again our Lord spoke of this same class saying, “Other sheep I have which are not of this fold; them also I must bring, that they may be one fold and one Shepherd.” (John 10:16) He was speaking to his flock of sheep, spiritual Israel, whom he was gathering out

from amongst nominal Israel and subsequently from amongst the Gentiles. We are now the Lord's sheep; he is our Shepherd or caretaker. Under his protecting care we have the blessing represented in the twenty-third Psalm. We are glad, too, to note that the other sheep, now lost, the world in general, blind and deaf, will be found of the Lord shortly, and that so many of them as will have their eyes opened and their ears unstopped, and may become truly one with the Lord and with all those who are in harmony with him in every plane of existence. Eph. 1:10

### **“IN THAT DAY”**

Everywhere throughout the Bible we have reference to “a day”—pointing us to a coming epoch vastly different from the present time—pointing us to the world to come and its Millennial Kingdom glory, and the wonderful blessings that are then to be poured upon the world of mankind. It will be in “that day” that the seed of Abraham shall bless all the families of the earth. Our Lord Jesus is the Head, the Chief of this seed of Abraham; and the faithful ones mentioned in our text, the elect of this Gospel age as his Bride and Joint-Heirs in the Kingdom, members also of this seed of Abraham, as the Apostle declares, “If ye be Christ's, then are ye Abraham's seed and heirs according to the promise.” (Gal. 3:29) The promise is that in this seed, which is now in process of development, and which in the world to come, the age to come, shall get eternal life—in this seed all the families of the earth shall be blessed. And this in turn means, not only a blessing for those who will then be living at that time, but also a blessing for those who have gone to the great prison-house of death in the calling of them forth from that prison, from the grave, from the sleep of death, that they may come to a knowledge of the Truth, that they may have a share in the great mercies and blessings vouchsafed to the whole world of mankind by the heavenly Father, through him who loved us and bought us with his precious blood.

*The National Labor Tribune, December 17, 1905*

## **THE ELIJAH MESSAGE--THE VOICE IN THE WILDERNESS**

Reading, Pa., December 17. Pastor C. T. Russell addressed two attentive audiences in the Auditorium today. His evening text was, “The voice of one that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” Isa. 40:3

All four of the Gospels quote our text and apply it to John the Baptist. John the Baptist was the Elijah to all those who had the hearing ear and understanding heart to appreciate the message and to accept Jesus. And yet, as



we pointed out, John the Baptist did not fulfill by any means all that was predicted respecting the antitypical Elijah and his ministries which would be introductory to the Christ of glory. Indeed we have John's own word for it that he did not fulfill all the requirements and conditions appertaining to the Elijah class. When he was asked point blank the question, "Art thou Elias?" he answered, "I am not." (John 1:21) In the power and the spirit of Elijah he did an introductory work to Jesus in the flesh, just as the greater Elijah, the Church in the flesh, has for nearly nineteen centuries been doing an introductory work as respects the great Christ of glory, Jesus the Head and King, the Church members of his body and associates in his Kingdom.

John the Baptist did literally enough dwell in the wilderness and preached there, thus typifying the experiences of the Church, which during a large portion of this Gospel age, has been in the wilderness or hidden condition as respects the world and worldly history. Revelation tells us in symbolical language of how the Church fled into the wilderness condition for 1260 symbolical days— 1260 years—which period ended with the year 1799. Since then the true mouthpiece of the Lord, his true messengers, the loyal members of the Elijah class, have gone forth from the wilderness condition, and the voice of their message is again heard in the world though they are still separate—in spirit at least—to Churchianity, Babylon, and the world, Egypt.

John the Baptists' message to those who would hear him, "Repent for the Kingdom of heaven is at hand," has been similarly the message of all the truly consecrated of the Lord. The announcement is a two-fold one, first that the Kingdom is about to be established, and secondly, that repentance and reformation are necessary to its proper reception and a share in the blessings which it will bring. Notice how much more accurately the description of our text fits to the antitypical Elijah than it did to John the Baptist, who did something of the Elijah work to the Jewish nation as the body of Christ in the flesh has done to Christendom.

2H274

The voice does not declare that there is no wilderness, that there is no desolation, that everything is satisfactory and all right; it does not declare that God's Kingdom has come and that his will is being done on earth as it is done in heaven. Quite to the contrary, it declares that the Kingdom is to come, and that preceding it all who hear the message should join in preparing the highway or making right conditions for the reception of the Kingdom, that the world might receive God's Kingdom with joy and thankfulness and great blessing.

When John the Baptist, as representing this Elijah in a small way, made this proclamation to the Jewish nation,

his message was received only by the few. The great majority had neither ears to hear nor hearts to understand and appreciate the things which he called to their attention. Self-satisfaction filled the hearts which should have been seeking reconciliation to the Father through the Redeemer. Those who did receive John were those who were ready subsequently to receive Jesus. The rejection of John by fleshly Israel meant the rejection of Jesus as their Messiah, and meant also his rejection of them and the consequent great time of trouble which came upon that nation.

### **ELIJAH'S MESSAGE NOT APPRECIATED**

Similarly the message of the anti-typical Elijah, the message of the true Church, the body of Christ in the flesh, has not been heeded by the world, has not been heeded by the nominal mass of Christendom. We may apply our Lord's words again here, and see that if Christendom had heard the message of the antitypical Elijah they would be ready now for the second advent of Jesus, ready to welcome his Kingdom, glad to have it established, in the world; they would have been praying from the heart what some of them have been praying from the lips, "Thy kingdom come, thy will be done," etc. But rejecting the antitypical Elijah, Christendom is unprepared for the Kingdom. Indeed it is perhaps more out of harmony with the conditions of the Kingdom than it ever was before.

There never was a time when greed of gold seemed to have such power over all the civilized world as now; there never was a time when people in the most trusted positions rendered such poor accounts of themselves; never a time when so many proved unfaithful to their trusts. And all this greed for wealth and for power, the two being linked together today, means a very opposite spirit from that which must prevail under the Kingdom conditions when the Golden Rule will be enforced by the iron rod of power, when justice will be laid to the line and righteousness to the plummet, when the humble shall be exalted and the proud shall be abased. In a word the world is probably less prepared for the Kingdom than at any other time of the world's history so far as the governments and representatives of the people are concerned, so far as their preparation for the Kingdom by any highway of righteousness and holiness, the straightening of the crooked things and the smoothing of the rough conditions, are concerned.

### **THE ALTERNATIVE IS THE DIVINE CURSE**

The failure of the antitypical Elijah class to establish in the world a highway of holiness and righteousness through the message they promulgate means, as described in our last Sunday's discourse, that as the Jewish nation rejected Christ and passed into a great time of trouble, so Christendom, now rejecting his Kingdom on

a spiritual plane at the time of its proper establishment under the whole heavens, will in turn be rejected as Israel was, and the time of trouble shall again come, which will resemble the trouble upon Israel except that it will be world-wide, a time of trouble such as was not since there was a nation. This is the curse of the Lord referred to in our last Sunday's discourse in connection with the declaration that the antitypical Elijah must turn the hearts of the fathers to the children, else the Lord would come and smite the earth with a curse.

A sufficient time has been allowed for the promulgation of this message of reformation and preparation of the Kingdom. Indeed, as we have heretofore noted the length of the Jewish age, proclaiming the Kingdom of Christ was 1848 years from the establishment of that nation until the offer of the Kingdom by our Lord when he rode to Jerusalem on the ass. And similarly the Gospel age has been a proclamation of 1848 years, reaching from Pentecost to the announcement of the second coming, presence of Christ, and his Kingdom in process of establishment in 1878. As the Jewish nation was rejected at the end of that 1848 years of favor, and matters began to shape for the utter destruction of the nation, accomplished in thirty-seven years, so here we understand that Christendom has been tried in the balances and found wanting, and the decree of the Lord is that the time of trouble shall come which will thoroughly humble the hearts of mankind and bring them into a condition where they will be ready for the blessings he is to give, blessings to which they did not respond willingly and voluntarily throughout this Gospel age.

When the time of trouble shall have wrecked the present institutions in anarchy, and when the world shall cry out to the Lord as the prophet represents that it will do, earnestly desiring the reign of righteousness, then will be accomplished the things which the Church has been declaring should now be accomplished if a sufficient number were willing to do so, namely, "Prepare ye the way of the Lord, make straight in the desert

2H275

a highway for our God." Mankind has not responded to this appeal to cast up a highway of holiness and righteousness. On the contrary, the various advantages of earth have been exploited for individual aggrandizement, and selfishness has continued to be the law instead of righteousness and equity. But the Lord will delay no longer; he is about to set up his Kingdom; he is about to establish the highway of holiness, and he so tells us elsewhere through the prophet, A highway shall be there and it shall be called a way of holiness, and the redeemed of the Lord shall go up thereon. In a word, that which mankind would not naturally respond to in the

present time will be forcibly established in the future time, and meanwhile, because of unwillingness to respond, a time of trouble will come upon the whole earth, turning the sweets of selfishness and aggrandizement to the vinegar of disappointment, chagrin and loss.

### **EVERY VALLEY TO BE EXALTED**

The Elijah voice was to do more than merely call upon men to prepare a highway of holiness and righteousness in the present time. It was to proclaim, as the text shows, that whether they would hear or whether they would forbear the Lord would carry out his great and wonderful plan. Thus we find it positively stated:

“Every valley shall be exalted and every mountain and hill shall be made low.” When the Lord undertakes this matter of the leveling of the conditions of society, bringing down the great ones and mighty ones, the princes of earth, financial, political and social, and lifting up the humble ones represented by the valleys, the masses of mankind, there will be no doubt at all that he will accomplish it to the full limit of his decree. There need be no doubt at all that eventually all the crooked things shall be straightened out and all the difficult and rough places, social, political and financial, shall be smoothed out.

Our Lord declared, pointing down to our day, to the time immediately preceding the establishment of his Kingdom in power and glory, that every secret thing should be revealed, every hidden thing should be brought to light. (Matt. 10:26) We may assume, therefore, that it is in harmony with this divine arrangement and program that at the present time the great things, social, political and financial, are being brought to light, being brought to the surface almost miraculously. The result is to more and more shake the confidence of the people in their teachers, representatives and rulers. More and more they will be inclined to have confidence in no one, and conclude that it is a matter of every man for himself. The result will be what the Scriptures so clearly foreshow, an anarchic period in which each will be striving with his hand against his neighbor for his own personal advantage.

### **JUDGMENT FIRST, THEN THE GLORY**

The prophecy proceeds to outline not only that the voice of the antitypical Elijah would be heard in the wilderness, vainly crying that the way of the Lord should be prepared, but, secondly, that this work of leveling society, bringing down the great and lifting up the humble, will be accomplished—accomplished as we have seen by the great time of trouble which will come as a natural consequence of the rejection of the Lord’s guidance, and yet come as a specially foreknown and prearranged chastisement of the Lord; and following this

comes the statement that “then the glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) The result of the time of trouble will be the opening of the eyes of understanding of all the world so that all shall see the grandeur of the divine plan, the divine arrangement. All shall see God’s plan to be glorious in the extreme. As the heavens are higher than the earth so will his ways be seen to be higher than man’s ways. While the world will dread the dark day of trouble even now impending, yet after it shall have passed and after the glorious Sun of Righteousness shall have arisen with healing in his beams, after all the world shall behold the glory of the Lord thus manifested in the establishment of his righteousness and justice in the earth, the hearts of all will be made glad, and they will rejoice that God’s wisdom and love, his mercy and justice, failed not in the establishment of the Kingdom, even though it required so great, so awful a time of trouble to bring it about, because of the unwillingness of mankind to respond to the divine invitation through the Elijah class.

### **GOD’S UTTERANCES SURE**

As though anticipating the query of our minds as to how we can be sure that these results will be brought about, since we have seen more than eighteen centuries of Gospel proclamation and urging to repentance and preparation for the Kingdom — how can we know what the great time of trouble will bring about, and that all flesh shall recognize, the grandeur of the divine Kingdom and the blessings resulting? The answer of the Lord through the prophet to our query is in few words. “The mouth of the Lord hath spoken it.” (v. 5) Ah, yes! The difficulty now is that few are able to hear the word of the Lord; few are prepared to believe his testimonies respecting the future; and yet he declares: “My word that goeth out of my mouth shall not return unto me void,” etc. How surely then the message which was given to the Elijah class and which the world has not heeded will be accomplished, fulfilled, and led in a way which the world would not expect; but fulfilled

2H276

nevertheless, although through the severity of a time of trouble upon mankind.

This is one of the great lessons which the world is to learn, namely, that the heavenly Father knew the end of his plan from the beginning; and that he foretold the affairs of the world, not by way of forcing results; but that mankind might learn of his wisdom and of his ability to discern the end from the beginning in every matter; and that learning also of his glorious character of justice and mercy and love all who desire his fellowship

and seek it might be able to place absolute confidence in his every arrangement for their welfare.

### **“ALL FLESH IS GRASS”**

The succeeding verses, 6-8, correspond well with what we have already seen and intimated, that at or about the great time when the crooked things would be straightened and the rough places smoothed and the mountains and hills brought low and the valleys exalted, preparatory to the revealing of God’s glorious character to all mankind, there would be a special message sent to the Elijah class—”Cry, All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it.” Surely in this parable the grass represents the people. The intimation is that the grass does not represent the saints, but the people who are not in relationship with the Lord, and this picture of the withering of the grass and the fading of the flower is but another way of telling us of the time of trouble which will wither all human hopes and blight all human prospects and turn the world upside down temporarily until the blessing of the Lord shall come again upon them through the Kingdom—until the times of restitution of all things which God has spoken by the mouth of all the holy prophets shall bring them the refreshing from the presence of the Lord, the blessings of his favor, the forgiveness of their sins, their reconciliation to him through their Redeemer.

### **“SPEAK COMFORTABLY TO JERUSALEM”**

It is the Elijah class that is referred to in the first and second verses of the context, “comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (appointed time) is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins.”

We cannot here go into details respecting the fulfillment of this prophecy but will merely refresh the memories of those who have already read on this subject in the second and third volumes of Millennial Dawn.

The time indicated by this prophecy, when Israel would have received its double or second portion or experience at the hand of the Lord, we have already shown was 1878 A. D. In that year Israel’s disfavor instituted of God, reached the exact period of length to that which had previously been their period of favor. It was then that the message was due to go forth to the Jew to the effect that the disfavor would begin to pass away and divine favor again to return to the Jew— though it was pointed out with equal force that the favor of the Lord for a period of thirty-seven years would be accompanied by a

great trouble, and that not until the close of that period and the glorification of the Gospel Church could the divine favor come fully back to natural Israel, as we read in the words of the Apostle, "They shall obtain mercy through your mercy." In other words, natural Israel shall come again into a place of harmony and favor in the end of this age, divine mercy being manifested through the glorified Christ, the Church.

What we are now pointing out is that this message of comfort to natural Israel, which was due to begin to be proclaimed in 1878, was part of the message of the antitypical Elijah—the Church, the body of Christ this side the veil. Israel's sins are to be pardoned, blotted out, even as a little later on the sins of the whole world are to be blotted out, just as at the present time the household of faith have their sins forgiven on condition of their acceptance of Christ and their consecration to endeavor to walk in his footsteps. Other prophecies, as we have seen, also show this double in Israel's history, that the one half was a period of favor, with chastisement and the other half a period of total disfavor. The Israelites themselves are inclined to notice this matter and wonder at it. Only from the standpoint of the Lord's Word can we see that this comforting message is for them, and that ere long their blessing will begin and that the blessing of the Jew and the forgiveness of the sins of those who pierced the Lord is but the precursor of the still more widespread blessings of the Lord upon all the families of the earth.

### **ZION TO BE EXALTED**

Continuing the examination of our text, we note that verses 9-1 give a beautiful word-picture of the establishment of the Lord's Kingdom and the blessing of it will be to all those who will respond to its favors. We read, "O, thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" In such passages as these the symbolical use of the word mountain signifies kingdom, and hence these words in the prophecy signify the exaltation in the Kingdom of those who constitute the class, and who now tell the

2H277

good tidings of coming blessings to a world which is not appreciative of the message: Only a few have the ears to hear and the hearts to appreciate the word of God, and those few are the household of faith, who are permitted to become members of the Elijah class now and of the glorious Zion hereafter, the Kingdom of glory.

Our message is then not only as to the glorification of the saints, but one also respecting the great honor and blessing and privilege that is coming to natural Israel,

the prospective representative on earth of the heavenly kingdom, which is invisible to men. It is the mission of the Elijah class to announce the Kingdom after this manner, to proclaim that the Kingdom is at hand, that the great Ruler of the World is about to take possession, that Messiah's Kingdom is the Kingdom of God, which shall ultimately prevail throughout the whole universe.

The message now to be delivered continues, "Behold, the Lord God will come with strong hand, and his arm shall rule for him (Christ is the arm of Jehovah, stretched down for our deliverance from sin and death, stretched forth in the time of trouble to dash in pieces as a potter's vessel all the hindering conditions and things now highly esteemed amongst men): Behold his reward is with him and his work (of recompense) before him"—to reward both the well-doers and the evil-doers according to their condition of heart. These rewards at the beginning of the Millennial age will mean great distress and trouble, because some will rightly deserve, on account of their selfishness and failure to appreciate and act upon the principles of righteousness, severe punishment or stripes, as the Scriptures express the matter. (Psalm 89:30-32)

The gracious assistances which the Lord will lend to all the families of the earth during the Millennial age are beautifully pictured by verse 11. All who then desire, after they have learned of the grace of God, will be permitted to become the sheep of the Lord's pasture—"He shall feed his flock like a Shepherd: he shall gather the lambs with his arm and carry them in his bosom." This account parallels our Lord's parable of the sheep and goats, in which he pictures the whole world during the Millennial age on trial before him and the Church with him in his throne. Then all mankind will be tested as to whether or not they will develop the sheep characteristics and be followers of righteousness and truth and peace, or whether they will prefer to develop the contrary goat characteristics. All who become the Lord's sheep shall eventually be blessed of him with everlasting life, while all others will be punished with destruction, the Second Death, from which there will be no awakening, no redemption, no recovery.

Seeing, then, dear friends, the message that the Lord has given us as the Elijah class, let us do our share in proclaiming the propriety of righteousness, in pointing out the necessity of casting up a highway of holiness and making straight the crooked things and thus preparing for the Kingdom of God. By this time, however, we know that this part of the message is too late to effect anything—that matters will go from bad to worse until the fire of the Lord's anger shall wither the world as the heat of a furnace, and the grass and its flowers will fade.

Nevertheless we can assure those who have the ears to hear that the Word of the Lord will stand forever, that he will establish his Kingdom of righteousness in the whole earth and that then the glory of the Lord shall be



revealed and all flesh shall see it together and that then the blessing of the great Shepherd will be extended to all who will then desire to be his sheep. And while giving this message faithfully as the Elijah class, let us be putting in practice in our lives the lessons which we testify to others with our lips, and thus we ourselves will be prepared for a share in the glories of the Kingdom, for it is the Elijah class on this side the veil who is to constitute the Church in glory, the body of Christ, the Bride of Christ, on the other side the veil, through the power of the First Resurrection. He that hath this hope in him purifieth himself even as he is pure.

2H277

*The National Labor Tribune, December 25, 1905*

## **THE SONG OF THE ANGELS PROPHETIC**

Pittsburgh, Pa., Dec. 25. Pastor C. T. Russell preached at Carnegie Hall Sunday afternoon on the prophetic song of angels, from the text, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord... Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10-14. He said:

It matters not that tomorrow is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the virgin Mary's conception, our Lord being

2H278

born nine months later on the calendar, or about Oct. 1. One so great, whose birth, death and resurrection from the dead mean so much to the human family, may be remembered and celebrated any day, every day, by all those who appreciate what He has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of Dec. 25 as our Lord's birthday we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For 4000 years and more the promise of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through Father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially among the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit many of them were to be found in all parts of the civilized world; and thus among every people the faith in the one God and the hope of Israel through a Messiah was more or less made known, so that at the time of our Lord's birth we read, "All men were in expectation" of a soon coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of

our Lord's majority, when He was 30 years of age, and made His consecration to His work and received the begetting of the holy Spirit, His anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

### **FROM BETHLEHEM TO NAZARETH**

In olden times there were honorable and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the city of David, Israel's beloved King. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micah 5:2.

The Roman Empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste in His kingdom, the dominion of the world. Rome's great Emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn or khan was used by some as a lodging. Joseph and Mary, being of the latecomers, were forced to occupy these humble quarters, and thus it was that the King of Glory, whose kingdom is by and by to rule the world, was in the time of His flesh born in a stable and cradled in a manger.

### **THE ANGELS AND THE SHEPHERDS**

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus the Messiah which has come down through the ages and has reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying: "Fear not; behold, I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize—even the best of the race—that they are imperfect and that the Almighty and His laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing the continual and increasing sinfulness. The same is true today with all except the

comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid because of a feeling of guilt and a dread of further knowledge of condemnation.

It is for the true children of God today as it was for the angels at that time to assure the world that God is better than all their fears—that God so loved the world as to redeem them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfections and sentence.

“Good tidings” is another translation of our word gospel. How beautiful the thought that the gospel is really and truly good tidings! Alas! for the misrepresentations of God's plan under which so many of His true people misrepresent His character and His Word and apply the term gospel to their various messages from the Dark Ages, teaching purgatory and eternal

2H279

torment as the portion of the race. Let us get away from this false thought and get the truth that the gospel is good tidings. The angel elaborated, saying that his message was “good tidings of great joy, which shall be unto all people.” Ah thank God, His plan is wider and deeper and higher and grander than anything we had ever conceived. The gospel message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because He was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

## **THE CAUSE, THE LOGIC, OF THE MESSAGE**

The message took cognizance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you is born this day a Savior, which is Christ (Messiah) the Lord." There we have the key to the entire Gospel statement of how God could be just and yet now be the justifier of sinners who accept Jesus. The word Savior here signifies life-giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the one who will rescue the race from the sentence by giving them life again. The explanation of how He would give life was not given, nor was it necessary at the time; but now, in the light of developments, and with the explanations furnished through the Spirit in the New Testament we see how that our Lord's voluntary sacrifice of His life, dying the just for the unjust, settled the claims of divine justice against Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the divine plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir )raises to the God of heaven, thankfulness for His mercy to the children of men. It mattered not that the babe born in Bethlehem was the Savior only in prospect; that He could not even be anointed to do His work until He reached manhood's estate 30 years later;

it mattered not that even then it would be necessary for Him to lay down His life gradually through three and a half years of His earthly ministry, to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and His ascension 40 days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome, rejoice with joy unspeakable and give praise to God in the highest and to His Son our Lord.

## **SAVED BY HOPE**

Although nearly nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of

Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind-hearted and more generously disposed. Indeed, we may say that no message of the Lord Jesus, either the true or the false, has ever reached all people. Even today, after nineteen centuries of propaganda, only a comparatively small portion of the human family have ever heard of the only name given under heaven and among men whereby we must be saved—"nor is there salvation in any other." Acts 4:12

What then shall we say of the salvation which is come to those who have truly accepted Christ as their Savior and who are today rejoicing in him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the "salvation by hope." His words are: "We are saved by hope." (Rom. 8:24) We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All the best of the Lord's people have received this salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incidental to the curse which still rests upon the race.

### **A PROPHECY OF GOOD THINGS**

Yes, the angelic message was a prophecy of good

2H280

things to be accomplished for the Church and the world during the Millennial age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of the Church will come early in the morning of that Millennial day, as the prophet declares, "God will help her early in the morning." Psalm 46:5

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind and to provide a blessing for

every member of Adam's race through Him who loved us and bought us with His precious blood.

It will be during the Millennial age that this prophecy of the angel will have its fulfilment, and the great Savior who has already redeemed us by his sacrifice will stand forth as the King, the glorified Messiah and establish His dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of refreshing, "times of restitution of all things spoken by the mouth of all the holy prophets since the world began" (Acts 3:19-21) If the Lord has based the hope of the world upon some works of merit or righteousness of the world's doing then, indeed, we might have feared—indeed, the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness but upon the worthiness and sacrifice of His Son. To you is born a Life-Giver, which is Messiah, the Lord.

How it adds to our enjoyment of the coming blessings to know that the trials and difficulties of this present time are for the Gospel flock that is now being gathered in advance from amongst men—the "elect," the Church. We see how the present trials and difficulties are the chiselings and polishings necessary to our development in the fruits and graces of the holy Spirit in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that they shall be privileged with the Lord and Master to extend the divine favor of blessing and uplift to the world. What higher honor, or privilege, or blessing could possibly come to any?

### **THE ANGELS' SONG**

It was after the giving of the message of good tidings of great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men. This, too, is a prophecy. It has not yet been accomplished, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace among men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of the character of another. God be merciful to us, but at some time or other doubtless everyone of us here present blasphemed the

holy name in this manner—by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of his creatures, born in sin and shapen in iniquity, born to sin as the sparks to fly upward.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who still ignorantly misrepresent our God, and our energies should be continually bent to their assistance, that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and in discerning that this is a prophecy of what is to be accomplished during the millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace among men, in whom he is well pleased." But even by thus changing it, the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which He has promised. Our Lord himself and the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:36) Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ, in which all these glorious

2H281

things shall have their fulfillment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle. Rom. 8:22

Not even with the inauguration of the millennium will this prophecy be fulfilled; not until its close, when the human family shall have been lifted by the Kingdom regulations out of sin, sickness, pain, sorrow and death, up, to all that was lost in Adam—not until then will there indeed be glory to God in the highest, not until then shall there be peace among men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary, the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor, and it is with pleasure that we learn that all such shall be utterly destroyed from among the people in the Second Death. Thus eventually, by the close



of the millennium, Satan and all wilful wrongdoers having been destroyed, the time Will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God. To Him that sitteth upon the throne and to the Lamb forever and ever, Hosanna! Glory to God in the highest; peace and good will to men will be the final shout of a redeemed race when the great plan of salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

2H282

**1906**

*The Pittsburgh Dispatch, January 8, 1906*

## **“RESURRECTION OF LIFE... OR DAMNATION.”**

Carnegie Hall, Allegheny, was crowded Sunday afternoon to hear Pastor Russell's discourse on the Resurrection of Life, and the Resurrection of Damnation. He took for his text the words of Jesus, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28,29

The doctrine of the resurrection of the dead, so prominent in the Bible, is one of its unique features, one of its internal evidences that it is not of human origin. Had the Bible been written fraudulently to deceive the people to establish a religion, it undoubtedly would have seized upon theories already entrenched in the human mind the world over, and would have avoided doctrines antagonistic thereto. On the other hand, since the world by its wisdom knows not God and discerns not his plan, it is entirely reasonable that we find this doctrine of the resurrection of the dead to be a part of the divine r( (or(1 an(1 out of harmony with all human wisdom.

### **RESURRECTION A STRANGE DOCTRINE**

We might well inquire, as the Apostle Paul inquired of his hearers, Why should it be thought a thing incredible to you that God should raise the dead? (Acts 26:8) Strange to say, however, it seems easier for the great mass of Christendom to believe the doctrine of heathendom on the subject of a future life than to believe the doctrine of the Bible. Heathendom teaches that life is inherent in man, that he can not die, that when he seems to cease to live he begins a new form of existence in some unknown and unexplainable manner, that he becomes more alive than ever when he seems to die. Strange

to say, the masses of Christendom accept this untenable, unreasonable proposition of heathendom in the face of the Scriptural declarations to the contrary. To the majority it seems easier to believe that humanity never dies, even though it appears to do so, than to believe the divine record, “The soul that sinneth, it shall die,” “The wages of sin is death.” “The gift of God is eternal life through Jesus Christ our Lord” — by a resurrection from the dead. Ezek. 18:4; Rom. 6:23

If upon investigation we find that the Scriptures teach that death is a reality and not a sham, and that the entire hope of a future life is based upon the divine power and promise of a recovery by resurrection, we shall thereby be proving that the Bible is the one and only religious standard which takes this position, and its very opposition to the prevalent opinions of the whole world should constitute to us an evidence that its records, covering thousands of years, are not of human origin but divine, and accepting this fact we should give earnest heed to its teachings upon every other subject.

Our Lord, in discussing the resurrection of the dead, declared that Moses’ experiences proved a resurrection, when at the burning bush he heard the voice of God declare, “I am the God of Abraham and the God of Isaac and the God of Jacob.” The argument of Jesus is logical, that when God thus spoke of those who had been dead for centuries it implied

2H282

their resurrection at some future time, because, as our Lord expressed it, God would not declare himself to be the God of those who are out of existence. Let us remember that the argument here used by our Lord was in proof of a resurrection of the dead, and not a proof of a continuance of the life of Abraham, Isaac and Jacob. He was discussing the resurrection with the Sadducees, who denied the resurrection and a future life. Matt. 22:23-32

### **THE STILL EARLIER FAITH**

Still earlier than Moses, Abraham and Job believed in the resurrection of the dead: the latter in his prayer to the Lord declares not only that he knew that his Redeemer lived and should stand upon the earth at the latter day, but declared also his faith in a recovery from the tomb, saying, “Thou shalt call and I will answer thee; thou wilt have respect unto the work of thy hands.” Job 14:15

Of Abraham we also read that he had such faith in the Oath-Bound Covenant that he hesitated not to offer his son Isaac in response to the Lord’s testing command, accounting that God was able to raise him from the dead. Abraham had not the heathen thought that if his son were slain he would go to heaven and be the better off;

he realized the truth that the dead are dead, but he thoroughly believed in God's power, trusting for the resurrection of his son if, in obedience to the divine command, he died. We may suppose that this hope was built upon the Oath-Bound Covenant, because in that promise the Lord had said to Abraham, "In thy seed shall all the families of the earth be blessed." This implied an awakening of all the families of the earth, for many of them had already fallen asleep in death before Abraham received this Oath-Bound Covenant of divine favor for all peoples.

### **CARE FOR THE DEAD**

We see the same lesson of faith in a resurrection illustrated amongst the Israelites in their care for the dead. The grave itself is a symbol of hope of a resurrection, else why preserve or memorialize those who have died, if we had no hope for our dead; or if we believed they have no life out of the fleshly body, and no hope of better and brighter continuance of life, then heathen's destroying that body by burning would be the reasonable one, if we so believed. But, wherever the teachings of the Bible have gone; wherever the resurrection hope has penetrated, there the grave and cemetery are to be found, rather than the funeral pyre and incinerating furnace. Not that there is hope that the same atoms of matter that once composed the body shall be reassembled in a new body; but that the new body which will be given the dead in the resurrection by the power of God, is memorialized by the old body, so long as it in any measure continues in our thoughts and tender affections long after it has gone to dust.

## **“AWAKE IN THY LIKENESS”**

The Psalmist David exclaims, respecting the resurrection hopes, “I shall be satisfied when I awake in thy likeness.” (Psa. 17:15) But while the doctrine of the resurrection was tenaciously held by the Jews as their only hope of future life, it was necessarily a faith without a clear and definite foundation until our Lord’s first advent and his sacrifice of himself as the redemption price for the sins of the whole world. Previously those who believed in a resurrection might well have asked, Why believe in a resurrection? If God wanted to keep mankind alive would he not have done so? If he has sentenced them to death as unworthy of life because of sin, what occurs during the time of their death which would lead to any change in the divine program that they might be restored to life?

However, after Christ’s death, and after the explanation given by the apostles, that he died for our sins the just for the unjust, that we might be restored to divine favor, then an answer to their query was furnished. Admitting the fact that death is the wages of sin, the other fact is produced that Christ tasted death for every man, that he paid the penalty for Adam, and thus incidentally for the whole race, and that all thus might be judicially relieved from the sentence of death, as the Apostle Paul declares that “God might be just and yet be the justifier of those who believe Jesus.” Rom. 3:26

## **“JESUS AND THE RESURRECTION”**

The keynote of the New Testament is Jesus and the resurrection — the sacrifice of Jesus as the redemption price for our sins, and the resurrection from the dead, the release from the penalty of sin, as the natural, logical result. Thus Paul, when before the judgment seat of Felix, enlisted the interest of a large proportion of the mob around him when he declared, “For the hope of the resurrection of the dead I am called in question.” (Acts 24:21) The primary question was whether or not Jesus had risen from the dead. The Scriptural declaration is plain that God raised Him from the dead on the third day; that His soul, being, was not left in sheol, hades, the death state, the tomb condition, but raised up by divine power, so that our Lord was indeed the “first that should rise from the dead.” (Acts 26:23) Others, indeed, had been awakened from the sleep of death, but none previous

to our Lord was raised up out of death completely to the full perfection of life. This is the real thought in the word *anastasis*, translated resurrection in the New Testament.

Many of the Jews in Paul's day had become Sadducees, or what we today would term materialists, total unbelievers in a future life by a resurrection or otherwise; others, but a small part, the Essenes, had accepted the heathen doctrines that death is not real, but merely a deception; but when the Apostle declared himself on trial because of his faith in the resurrection of the dead he instantly drew to his support the mass of the Jews, the Pharisees, and those who sympathized with their views, the scriptural view. And thus all through his preaching Paul, as well as the other Apostles, made prominent the resurrection hope of the church. Note, for instance, the clear expressions of the fifteenth chapter of 1 Corinthians on this subject. There the Apostle distinctly avers that if there be no resurrection of the dead all Christian hope is vain, all teaching is vain, and the apostles and other teachers of Jesus and the resurrection were false teachers. "If there be no resurrection of the dead your faith is vain; ye are in your sins." 1 Cor. 15:14

### **RESURRECTION OF JUST AND UNJUST**

One of the arguments of the Apostles on this subject he states in these words: "I have hope toward God, which they themselves also allow, that there shall be a resurrection both of the just and the unjust." (Acts 24:25) We are thus assured that the divine provision, in its lengths and breadths and heights and depths, embraces not only those who during the present time, have heard of the grace of God and the redemption provided in Christ, but also for others, for all the remainder of the race, all the unjustified, all whose eyes have been holden by the ignorance and superstition and degradation incident to the fall and to the blinding influence of the adversary. Resurrection opportunities have been provided for all — and, more than this, it is in view of the divine favor yet to be extended to the unjust that there is to be a millennial age at all for their trial, for their testing, for their development, for their raising up, if they will, to full harmony with their Creator. The just, justified through faith, acceptable to God, need not the millennial age, need not the day of judgment promised in the scriptures. This we shall see more particularly in the examination of our text.

### **THE GOOD AND THE EVIL**

What the Apostle calls the just and the unjust, our Lord in our text calls the good and the evil. That neither the Lord nor the

Apostle meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the Scriptures, which assure us in various forms that the whole race is fallen, that “there is none righteous, no not one.” (Rom. 3:10) The good then of our Lord’s statement, the just of the Apostle’s statement, are those who are justified in God’s sight through faith, justified from sin, their sins covered, not imputed to them, because of their having accepted the divine arrangement and because they are seeking to walk in the Lord’s way. The Apostle explains the situation elsewhere, saying, “The righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit.” (Rom. 8:4) These cannot walk up to the spirit of God’s law, because of their inherited blemishes under the fall; but since these are covered by God’s grace in Christ, such as are walking to the best of their ability after the spirit of God’s law are reckoned as though walking up to the spirit of that law. In their minds they are up to the standard, and their flesh approximates perfection as closely as may be from day to day.

But if only these receive the life resurrection how few they are! How few you know and how few I know who are thoroughly regenerated, and who would even claim to be walking not after the flesh but after the Spirit. Only these few, therefore, need hope for a part in the life resurrection. All the remainder will have their part in what our text refers to as the resurrection of damnation. But, thank God, we find that a mistranslation in our common version has seriously beclouded the true import of our Master’s words.

We might say something in defense of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said on their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse — bad tidings of great misery for all people. They have thus been deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the prophet, “Their fear toward me is not of me but is taught by the precepts of men.” Isa. 29:13

Moreover, the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that He warns us that we shall not attempt a final judgment of one another.

“Judge nothing before the time.” (1 Cor. 4:5) When God’s time shall come another judgment will be effected, no room for doubt will be left; every member of our race shall come to a clear knowledge of the truth that he may be saved, or, rejecting it, he may be destroyed from among the people in the second death. Acts 3:23

### **THE “RESURRECTION OF DAMNATION”**

How our translators fell into the mistake of giving this (dreadful mistranslation of the word krisis is difficult to understand. Three times they have translated the word krisis in the context properly by the English word judgment, and this is what it should have been in our text. Those of you who have the revised version will find that it is rendered judgment in it. John 5:29

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

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

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

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

## **RESURRECTION BY JUDGEMENTS**

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

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and every way, under the sentence, “Dying thou shalt die,” and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God! We shall be glad to see Father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquity, as the Scriptures declare — although they never were on the mountain heights of perfection of life as he was — nevertheless they were counted in with him in his sentence, and are counted in with him also in the redemption accomplished by Jesus. Hence the uplift

2H285

that is coming will not only bring Father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to



all that was lost. Those who will refuse to come back under favorable conditions, and the clear knowledge of that millennial day, will die the death not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is scripturally called the second death "everlasting destruction from the presence of the Lord and the glory of His power." Rev. 20:14; 2 Thess. 1:9

### **THE JUDGMENTS OF THAT DAY**

Our text tells us that this resurrection will be by judgments, and we want to understand what this means. The apostle comes to our assistance, declaring, respecting the millennial age, "God hath appointed (a thousand years) a day in which He will judge the world in righteousness by that man whom He hath ordained. (Acts 17:31) He tells us further that when Christ shall judge the world in righteousness the Church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this gospel age is evident, and it will be after they have been judged and found worthy of the life resurrection, after the little flock shall be with the Lord as His bride and joint-heir in His throne and in the kingdom, that the judgment of the world will proceed.

That judgment will not be accounting for present sins and weaknesses and failures. Present wrongdoing, in proportion as it is committed against light and knowledge, makes its mark upon the characters of men at the time committed, and the characters thus broken down or depraved will be the more ignoble; and when the future awakening time shall come and the opportunity for restitution, then each notch of degradation will be that much more to be overcome in their attempt to work righteousness and to be obedient to the laws of the kingdom, the conditions of eternal life. Thus, indeed, every transgression of the present time will receive a full, just recompense of reward.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the millennial age. The whole world will start in the millennial age on a footing of forgiveness under the terms of the New Covenant, just as believers by faith have such a justified start in their trial now during this gospel age. As our sins and iniquities are passed over by the Lord, so will also the sins and iniquities of the world be passed over not held against them for future tribulation. But as our past wrongdoings still trouble us through the aggravated disorder and degradation of our mortal bodies, so with the world in their flesh, awakened in practically the same condition in which it went into death,

they will have the harvest of the present life according to their degree of unrighteousness.

When the Scriptures speak of the millennial age as a (lax or age or epoch of judgment of the world they are contrasting that time with the present time, thus: Now the Lord does not judge among men. Earthly prosperity is not proof of divine favor, and earthly adversity is not a proof of divine disfavor. On the contrary, as the Scriptures point out, it is “he that will live godly that shall suffer persecution” in this present time, while as for the wicked, “their eyes stand out with fatness, and they have more than heart could wish.” (2 Tim. 3:12; Psalm 73:7) The divine judgments are not now in the earth, but they will be everywhere manifest during the millennial age. We have already mentioned that the little flock, the over-corners, the Church, when glorified, will be judges of the world. Our Lord thus presents the matter in two of his parables - some shall have dominion over two cities and some over five. Let us suppose the millennial kingdom established and its rule to begin this very night: let us suppose that the city of Tampa has been placed under the supervision or judgment of Martin Luther or John Wesley; let us remember that of the glorified saints and their judgment it is written, “They shall not judge by the hearing of the ear nor by the sight of the eye, but they shall judge righteous judgment.” Isaiah 2:3-4

### **WESLEY AS A JUDGE**

In his transformed condition as a spirit being Wesley, for instance, would be able to know all the affairs of this city, good and bad; able to read the hearts of all. Suppose he saw in one the purpose, the intention of robbery, and allowed him to go to the length of making every preparation, and then just before the committal of an overt act suppose he smote his hand with paralysis. Suppose another crook about the same time attempted a confidence game and was smitten with blindness, and similarly with others. Suppose that, obtaining cures for these ailments, these same persons subsequently attempted other mischief, and again received a just recompense of reward for their wrong course. What think you would be the effect?

I answer that the Word of God tells us what the results would be, saying: “When the judgments of the Lord are abroad in the earth the inhabitants of the

2H286

world will learn righteousness.” (Isaiah 26:9) In a very short time the world would learn to rightly apply a proverb that is sometimes of doubtful application now, namely, “Honesty is the best policy.” From the moment that God’s kingdom begins to exercise justice and

power, from the moment the judgments of the Lord are in the earth, the world would have no further use for policemen and jails and prisons; the saints would be the judges, and all matters would come to them through prayer and through earthly representatives, respecting whom the Scriptures would be found very explicit had we time to examine them.

The world would thus speedily have an opportunity of coming to a knowledge and appreciation of righteousness, as now every member of our race has some opportunity for learning the disadvantages of unrighteousness, of sin working in themselves and in their fellows, working unhappiness, sin, sorrow and death. The future would teach all not only what righteousness is but what the joys of righteousness are, and each one accepting the situation and coming into harmony with God would begin at once to have a reward for every good endeavor, and thus to rise up, up, up in a social uplift, mentally, morally and physically, until by the close of the millennial age not only the living, but all in their graves having been awakened and come forth, would thus have experienced the resurrection, the raising up which the Lord declared he would accomplish for them at that time. Only those who intelligently and wilfully reject the divine arrangement will then be utterly destroyed from among the people in the Second Death.

### **SOME TO SHAME AND CONTEMPT**

The Lord speaking through the prophet (Dan. 12:2) declares respecting this coming forth from the tomb that some shall come forth to shame and everlasting contempt. The word everlasting here is an inaccurate translation, the Hebrew word signifies to an end instead of without an end. The thought would be more accurately rendered in English if “ever” were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proportion as they in the present life have gone downward instead of upward they will deserve and have the contempt of all the right-minded. We can imagine, for instance, Nero, the murderer of his own mother, the murderer of many of the Lord’s faithful disciples, coming forth, his history known to the world, his own meanness of disposition recognized by himself—he would surely be an object of shame and contempt.

Nevertheless, the great atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever measure of light and knowledge he lacked previously he will surely get in the world to come, in the millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be free from

them, provided he shall be responsive to the blessed conditions of the time. He will have a hard road to travel because of his miserable use of opportunities in the past; but his shame and contempt will culminate either in his full acceptance of the divine blessing of restitution to perfection or in his utter destruction in the Second Death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

*The National Labor Tribune, January 14, 1906*

## **GOD'S THREE GREAT COVENANTS WITH MEN**

### **GOD'S THREE GREAT COVENANTS**

Johnstown, Pa., January 14. Pastor C. T. Russell of Allegheny, Pa., addressed his friends of the public twice today here. His afternoon discourse was on the cure for infidelity—To Hell and Back. We report his evening discourse on God's Three Great Covenants with Men. His text was Galatians 3:29.

None get the scope of the divine plan as presented in the Bible who do not realize that Christians constitute Spiritual Israel, who, following the first advent, succeeded natural Israel as the heirs of the chief promise of God—the chief blessing—the chief covenant. This is clearly set forth in our text, 'If ye be Christ's, then are ye Abraham's seed and heirs according to the promise.'

We are not in this claiming that Christians, Spiritual Israelites, inherit all of the divine mercies and blessings. On the contrary, we hope to show from this discourse that while they inherit the chief blessing, Natural Israel has a share in divine mercy yet to be revealed; and not only so, but also all the nations—all the families of the earth. These blessings have come down to us from the one to whom the promises were made, father Abraham, who was not only the friend of God, and to whom

2H287

God first revealed something of the riches of his grace toward man, but he was additionally a type of God in a great system of allegories brought to our attention in the Scriptures—particularly in Galatians 4, just following our text.

In this great allegory Abraham represented the heavenly Father; his wives, Sarah, Hagar and Keturah represented God's three great covenants; and the children of these three wives represented the three covenants. The Apostle clearly points this out. Writing of Sarah and Hagar he says, "Which thing is an allegory, for these two women

are two covenants, the one from Mount Sinai bearing children (fleshly Israel) unto bondage, which is Hagar,” the other, Sarah, a free woman, whose son Isaac became Abraham’s chief heir. The Apostle continues, “Now we, brethren, as Isaac was are the children of promise,” Christ being counted in as the “Head of the Church, which is his body”—the antitypical Isaac. Keturah, whom Abraham married after the death of Sarah, represents the New Covenant, which will not go into effect until the death of the Sarah covenant, which bears Spiritual Israel, and which will die or become extinct when it shall have served its purpose in the development of Spiritual Israel. Gal. 4:22-28

### **ABRAHAM A TYPE OF GOD**

The foregoing allegory shows indirectly that Abraham represents God after the manner of a type. Not exactly a type, however, because an antitype follows a type, whereas God was already in existence and was merely representing himself and his future work through Abraham—showing how eventually in his plan of salvation he would develop from the human family various sons of God under various covenants. This is stated by the Apostle, saying, “It is of faith that it might be of grace; to the end that the promise might be sure to all the seed (all the children); not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the Father of us all, foreshadowing (allegorizing) him whom he believed even God.” Rom. 4:16, 17

All Christian people recognize the general fact that God made a covenant with Abraham and his seed. This we sometimes designate the Oath-Bound Covenant, because it had no Mediator—it needed none, because it was unconditional. But it was attested or guaranteed by the divine oath. All Christian people also recognize the fact that God instituted a Law Covenant with Israel at Mount Sinai, and that Moses was made the mediator of that Covenant, which was between God and the nation of Israel, and was sealed with the blood of the sin offerings, the mediator sprinkling the people with the blood as representing that they were bound by the Covenant, and sprinkling the book of the Law with the same blood as indicating that God was likewise bound by the provisions of that Covenant.

All Christians know additionally that the Lord has declared, “Behold the days come, saith the Lord, when I will make a new Covenant with the house of Israel and the house of Judah; not according to the Covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ... For this is the Covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts, and will

be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest of them. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more. Heb. 8:8-12

Thus we see the three great covenants clearly set forth in Scriptural terms, aside from the allegories already referred to. Let us now take those up in their order and learn their import.

### **THE SARAH COVENANT**

What the Apostle designates as the Sarah Covenant allegorized in the personal experiences of Abraham's first wife, is everywhere represented throughout the Scriptures as by far the most important of these three, because it included all the blessings of the other two. It was Sarah's son that was to be the heir of all things and through whom a portion was to be granted to the others of Abraham's children. It will be remembered that Sarah was barren for a long time, and that Isaac was born in her old age, and this typified the long interim between God's declaration of this original Covenant and the time when its first fulfillment began to appear in the manifestation of Jesus at the first advent. Then, as the Apostle points out, the prophecy began to be fulfilled—"Sing thou barren one that didst not bear, for more are the children of the desolate than of her which hath a husband."

This Covenant is not yet dead. It not only bears Jesus, the Head of the Isaac class, but the Church, the members of his body, for "Ye, brethren, as Isaac was are the children of the promise"—the Abrahamic Oath-Bound Covenant. For more than eighteen centuries this Covenant has been bearing its children, yet they are all one seed, one generation, one kind—the "New Creation" of God through Christ Jesus. The Sarah Covenant will not expire until it shall have brought forth the complete Isaac class, who will be the heirs of promise as the special seed of Abraham. This is

2H288

in accord with the promise, namely, "In thy seed shall all the families of the earth be blessed." Whatever blessings are to come to the remainder of mankind, must all come through the members of this New Creation, the Church, whose Head is Christ. It must be completed before it can accomplish its work of blessing all nations. Various Scriptures seem to indicate that very soon this entire Isaac class of Abraham's seed under the Oath-Bound Covenant, already begotten of the Spirit, will be born in the first resurrection, changed in a moment, in the

twinkling of an eye, to be like their glorified Head, associated with him in the great work of his Millennial Kingdom.

## **THE LAW COVENANT**

The Apostle points out that the Law Covenant was added to the Abrahamic Covenant because of sin (as a restraint upon the people and as an educatory process) until the promised seed had come. (Gal. 3:19) This was the Hagar Covenant of the Allegory—the Sinai Covenant, whose introduction with fearful sights at that Mountain fitly represented the terrors of the Law, its announcement of penalties against its every infraction. The Apostle in the Allegory pictures that as a bondage Covenant, and the Jews, represented by Ishmael, as also in bondage. The Apostle points out in his letter to the Romans that the Jews thought this Covenant was a great blessing, a great advantage to them; but while they supposed that it would give life everlasting, they found on the contrary that because they could not keep its absolutely just requirements, it therefore did not give them life, but sentenced them afresh to death as sinners, as violators of the divine law. Thus the Apostle declares that the Law made nothing perfect, that by the deeds of the Law could no flesh be justified in God's sight, that the Law merely gave them a knowledge of sin, and did not point them to a way of escape from the sin. He declares that by giving the Jews the Law, God shut them up, as it were, to make them feel their need of deliverance through grace, which he ultimately intended to extend to them through Christ.

The period of Ishmael's life prior to the birth of Isaac represents the period of Israel's history for over 1600 years from Sinai to Christ. Henceforth, as the Apostle points out, there was a conflict between the natural and the spiritual seeds, between the seed of Hagar and the seed of Sarah, between those who were merely under the Law and those who by the exercise of faith rose higher than the Law Covenant, and were accepted of the Lord under the original, the Abrahamic Covenant, which still existed.

## **HAGAR AND ISHMAEL CAST OUT**

As Hagar and her son were cast out with very limited provision for sustenance, so the Law Covenant and natural Israel—because of the rejection of Christ and the persecution of the Church, the body of Christ— were cast out, deprived of almost every element of divine favor. As Hagar and her son almost perished for lack of food and drink, so natural Israel in its castoff condition almost perished for lack of spiritual nourishment and refreshment. As in dire extremity Hagar finally cried unto the Lord and a spring of water was shown her that



saved the life of her son, and as then she came back and was subject to Sarah, it teaches us that in the direst extremity of natural Israel's cast-off condition the Lord will graciously point to the true water of life and bring natural Israel back into relationship with himself, subject to and appreciating the higher Covenant than theirs, the Sarah Covenant, the Oath-Bound Covenant, under which they also will get a blessing.

In this we are not left to conjecture, and the allegory is well backed up by the statements of the Scriptures. God's Word freely declares that in due time he who scattered Israel shall gather him, and that the gathering shall be from the ends of the earth back to divine favor and to a repossession of their old land.

The entire matter is most explicitly set forth in Romans 11:25-32. There the Apostle explicitly tells us not only that Israel was blinded and cast off from God's favor, but that favor also is in reservation for them in God's due time. He indicates that the due time for favor to natural Israel will not come until the Gospel Church, the Isaac seed of Abraham, shall first have been developed and glorified in the first resurrection; then through this Isaac seed a blessing is to come first to natural Israel, and subsequently to all other peoples. He says, "There shall come out of Zion the Deliverer (the glorified Christ, Head and body, being in process of development throughout this Gospel age), and he shall turn away ungodliness from Jacob" (the natural seed of Abraham, Ishmael of the allegory). The Apostle quotes further saying, "For this is my covenant unto them when I shall take away their sins." Thus the Lord declares that Israel's sins shall be put away, cancelled, and the doing of this covenant will be the fulfillment of his covenant with them, the taking away of their blindness and ungodliness.

### **"MERCY THROUGH YOUR MERCY"**

The Apostle explains the matter further, saying, "As concerning the Gospel they (natural Israel) are enemies for your sakes (for spiritual Israel's sakes—to permit of your development as the seed of Abraham by the original or Sarah Covenant). But as touching the election they are beloved for the father's sakes, because the gifts

2H289

and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now believed, that through your mercy (the mercy of Christ, the antitypical Isaac, the special or spiritual seed of Abraham) they also may obtain mercy.



## THE NEW COVENANT

Following the allegory suggested by the Apostle, Abraham's wife, Keturah, whom he married after the death of Sarah, and by whom he had numerous children, would correspond to the third great Covenant—the New Covenant. (Gen. 25:1) But while the New Covenant is thus represented in the allegory it is more particularly represented as fulfilled in Isaac, the seed of promise. The Oath-Bound promise reads, "In thy seed (Isaac in the allegory) shall all the families of the earth be blessed." It is the antitypical Isaac., the Christ, Head and body, which is to bless all the families of the earth under the New Covenant.

The New Covenant of divine mercy and favor toward whosoever will is represented as having Christ for its Mediator and as being sealed by the blood of Christ, the death of Christ. (1 Pet. 1:19) In various particulars it is contrasted with the Law Covenant, which it supplants—as, for instance, the Apostle contrasts and compares the two, speaking of Moses as the mediator of the Law Covenant and Christ as the Mediator of the New Covenant; the blood of bulls and goats as the offset of the sins of the people under the Law Covenant, the blood of Christ, the better sacrifice, as making atonement for the sins of the people under the New Covenant. The law of God was the basis of the Law Covenant, and the same law of God—still more freely enunciated as the law of love and the Golden Rule—are set forth as the law connected with the New Covenant. We are shown clearly that the difference between the two covenants is in the different sacrifices and different mediators.

Moses, a member of the fallen race, could and did act as a mediator, but could not assist the people out of their imperfections, and hence the covenant which he mediated failed to bring life to those under it. But the New Covenant in this respect will be different, because the Mediator of the New Covenant, holy, harmless, undefiled and separate from sinners, meets all the requirements of the Covenant with his own blood, his own death, his own sacrifice, and on the basis of the better sacrifice he is able to offer mercy to the people, which Moses could not offer.

In a word, then, the law of God was the foundation of the Law Covenant, and the same law—no less strict but still more clearly set forth—will be the law of the New Covenant. The offer of life under the Law Covenant was conditioned upon obedience to the Law. Similarly the offer of life under the New Covenant will be conditioned on obedience to the divine law. Thus far the similarities, now the differences: The Law Covenant made nothing perfect, because its mediator, unable to meet the requirements of the Law himself, was unable to help the people to do so. The New Covenant Mediator not only kept the Law himself and thus had the right to life everlasting, but giving that life as a ransom for mankind he is prepared to grant to every member of the race all the assistance necessary to obedience to the Law and the attainment of life everlasting.

## THE NEW COVENANT STILL FUTURE

We have seen what the New Covenant will do when in due time it shall go into effect, but it has not yet gone into effect; before it can be effective it must be sealed. True, our Lord declared, “This is my blood of the New Covenant, shed for many for the remission of sins,”

“The cup which my Father hath poured for me, shall I not drink it?” But by divine arrangement the Church, the body of the antitypical Isaac is to share with the Head in the work of sealing the New Covenant as well as in the work of being Mediator between God and man. Hence our Lord said to his followers respecting the cup, the blood of the New Covenant, “Drink ye all of it”—participate with me in this work of sealing the New Covenant. And so it has been as the Apostle declared—the faithful saints, the footstep followers of the Lord, have throughout this Gospel age each been “filling up that which is behind of the afflictions of Christ.” Col. 1:24

Not that the sacrifices of the Lord’s consecrated people are at all necessary so far as divine justice is concerned—not that they have merit either for those who make them or for others; but that the Lord has ordained that receiving the merit of Christ by faith themselves, they should make consecration of all that they have and thus be accepted as members of the glorified Christ, so that it is, as the Scriptures represent, the sufferings of Christ that are still being accomplished in the world. From this standpoint the work of propitiation has begun, the Head has suffered even unto death and been glorified, and the various members of the Church, the body of Christ, as New Creatures, who are sacrificing earthly interests in harmony with his example are under the influence and guidance of his Word and his Spirit.

Presently the great High Priest will have finished his sufferings, finished offering up himself as represented in the Church, his members, and then by that blood of the New Covenant in which his followers are privileged to participate, the New Covenant itself will be

2H290

reckoned as sealed —made sure, made obligatory, guaranteed.

## JUSTIFIED BY FAITH

The Church, called now to be members of the body of Christ and joint sacrificers with him, were by nature children of wrath even as others. How, then, can they be justified before the remainder of the world—before the New Covenant is fully ratified and put into effect? We answer that they are justified by faith, and the

righteousness of the Law is counted unto them as fulfilled when they walk not after the flesh but after the Spirit, however imperfect that walk, however short they come of the perfect standard, so long as it is the endeavor of righteousness from their hearts. Their faith in the Lord, demonstrated by their consecration to his service, even unto death, is surely a full demonstration both of their faith and of their obedience, and the Lord so accepts them; and these, as we have seen come in as members of the body of Christ under the original Abrahamic Covenant, needing no new Covenant to intervene. As the Law Covenant was added because of transgressions and to school fleshly Israel, so the New Covenant will be added to the Abrahamic Covenant for the benefit of the world, that thus the promised seed of Abraham might bless all the families of the earth.

### **THE NEW COVENANT IN OPERATION**

We have already seen that the New Covenant could not go into operation until all of the Church, the body of Christ, have shared in his sacrifice and filled up that which is behind of the sufferings of Christ, thus completing the work of the great antitypical day of Atonement, the Gospel age; and looking all about us we see that the curse is still resting upon the world, that God has not yet been merciful to mankind as he proposes to be under the New Covenant arrangement. The whole creation still groaneth and travaileth in pain together, waiting—waiting for the consummation of the atonement work, waiting for the completion of the sufferings of Christ, waiting for the full sealing of the New Covenant when it shall go into effect. Even natural Israel has not yet received its blessing, though it is to have the first favor under the New Covenant—”They shall obtain mercy through your mercy.

Mark some of the things that will obtain under the New Covenant: “I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people.... I will forgive their iniquity and I will remember their sins no more.” (Jer. 31:33, 34) No one can claim that any such terms or conditions have yet obtained. The great mass of mankind are still in darkness, in ignorance of God, in ignorance of his plan, in ignorance of the Mediator, in ignorance of the blessings that are coming through the rolling away of the curse.

But all these provisions of the New Covenant are part and parcel of the glorious blessings which the Lord has declared will be accomplished during the Millennial reign of Christ. Then he will have mercy upon them; Satan shall be bound and deceive them no more, and the glorious Mediator as the representative of the Father shall cause the knowledge of his grace to fill the whole earth, and times of refreshing shall come from the

presence of the Lord, and times of restitution which God hath spoken by the mouth of all the holy prophets.” Rev. 20:2; Isa. 11:9; Acts 3:19-21

In other words, the work of the whole Millennial age will be that of writing again in the hearts of mankind the divine law, which has been largely obliterated by the prevalence of sin and death for the last six thousand years. In proportion as the world under the Lord’s instruction and discipline and corrections in righteousness and rewards for every good effort shall rise, inch by inch out of its degradation and death conditions, it will be coming back to restitution to all that was lost in Adam, to full human perfection, the image and likeness of God. Thus in restoring man mentally and physically to the perfect likeness of God will be fulfilled this promise of the New Covenant, of the rewriting of the law in the heart—O, so much better than the writing of it on the tables of stone for Israel.

We who are of Spiritual Israel have many of these blessed experiences now, because we by faith, in a sense, enjoy all the blessings the world will enjoy during the Millennial age, the difference being that our mortal bodies are not going on to perfection, but, on the contrary, we belong to the Isaac class, and are being offered on the altar even as in figure Abraham spared not his son Isaac from sacrifice—he in whom centered the promise. Thus the Father withheld not our Lord Jesus, but permitted him to pay the great atonement price, and is now also permitting us to suffer with him that we also may reign with him, to be dead with him that we may also live with him and be participants in his glory, honor and immortality as the great King of glory, the great Prophet, Priest and King, whose millennial work as the Mediator between God and the world will deliver from sin and death all mankind except those who wilfully, intelligently refuse, neglect, the privileges thus set before them.

How grand are these three great Covenants! But chiefest of them all, dear friends, is that in which you and I as Spiritual Israelites are privileged to have a part. The Lord grants us the wisdom and grace more and more to appreciate the great privilege that is now ours, for “If ye be Christ’s, then ye are Abraham’s seed and heirs according to the (great Oath-Bound) promise.” Galatians 3:29

2H291

*The National Labor Tribune, January 21, 1906*

## **“THE MARRIAGE OF THE LAMB”**

Pastor Russell spoke Sunday in Carnegie Hall, Allegheny, to a large and intelligent audience. His text and discourse follow:

“I have espoused you as a chaste virgin unto one husband, which is Christ.” 2 Cor. 11:2

One difficulty with many Bible students is that they fail to recognize the design, the order, which pervades the divine plan of salvation. The thought of eternal torment has seemed to so dominate their minds as to hinder them from properly understanding the Scriptures when they do read them. That awful doctrine from the dark ages continues to have a baneful effect, even where enlightenment aside from the Word of God has discredited it.

The basis of our faith lies in recognition that the human race are sinners and under divine sentence, and that in due time Christ died for the ungodly, that he might be the Mediator between God and man, the reconciler. This foundation is generally recognized, but the next step in the divine plan seems to be discerned by but few: that the plan of salvation, instead of proceeding at once to the reconciling of the world, delayed that work and instead took up another, namely, the calling out from the world of a peculiar “people,” a “little flock,” to constitute the Church, figuratively called the “Bride, the Lamb’s wife.” These throughout the Scriptures are spoken of as the “elect,” and a very general mistake has been to suppose that when the gathering of the elect shall be completed at the close of this Gospel age the plan of salvation will be finished.

On the contrary, however, the Scriptures distinctly teach that with the completion of the election a work of “free grace” to the whole world of mankind will begin—the work of blessing all the families of the earth through the seed of Abraham. And this seed of Abraham as we have already pointed out from the Scriptures, is composed of Jesus and the Church, his Bride, or joint-heir. “If ye be Christ’s (his Bride and joint-heir) then are ye Abraham’s seed and heirs according to the (Oath-Bound) promise.” Gal. 3:29

### **ONE OF MANY FIGURES**

Various figures are used in the Bible to represent this elect Church. In this figure Jesus is the Bridegroom and the Church his Bride; in another he is the elder Brother and the Church his younger brethren; in another he is the High Priest and the Church the under “Royal Priesthood;” in another he is the

Captain and the Church the good soldiers of the cross; in another he is the chief cornerstone in God's great Temple and the Church are the small "living stones" associated with him as members of that Temple; in another he is the true Shepherd and the true ones are the sheep of his flock; and so the shepherd declares, "Other sheep I have which are not of this fold: them I must also bring."

Today we want to consider the Church from the standpoint of this one figure—as a woman, as the Bride of Christ. Let no one think from the figure that the Lord's intention is that his followers shall lose their personal identity and become merged in one person. On the contrary, the Church when spoken of as the Bride is viewed from the same standpoint as when we speak of Congress or Parliament. In these the various members are individuals, but under organization they act as a whole under the presiding officer. Applying the figure further we might speak of the presiding officer as the head of the body of Congress, composed of many members. So Christ is said to be the Head of the many members of the elect Church, his body, and it is a similar figure which represents the Head as the Bridegroom, separate from the body.

### **THE ESPOUSED VIRGIN**

In studying this subject we must keep in mind two things: First, that it is the Church of the future, after the resurrection, that is designated the Bride, the married wife. We must remember that the marriage of the Lamb—that is to say, the union between the glorified Lord and the glorified Church—is to take place after this Gospel age shall be ended, after it shall have accomplished its work of calling, testing, proving, selecting and glorifying all the members of that Bride class.

In the present time the Lord's people are spoken of as the betrothed or espoused, never as the married wife or joint-heir. The Apostle points out that the present time is our probationary period, to demonstrate which of us, after having consecrated our lives to him and with him to the service of the Truth, will carry out that covenant faithfully: which of us, now counted probationary members, will by faithfulness become actual members, thus making our calling and election sure, and be received through the first resurrection into the joys of our Lord and into participation in his Millennial reign of the future. The Apostle indicates all this when he says that "we are heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him that we may be also glorified together." (Rom. 8:17) In accord with this note the Apostle's statement in our text, and its context: "I have espoused you as a chaste virgin unto

one husband, even Christ.”

There is no suggestion in the Scriptures anywhere that there will be more than one Bride—nowhere is our Lord represented as a polygamist. Hence very evidently many are mistaken when speaking of many churches of Christ, many Brides of Christ, many espoused virgins. As there is but one Bridegroom so there is to be but one espoused virgin of the present time and one Bride or married wife of the future. The Apostle discerned this same spirit of sectarianism in his day and reproved it saying, While one says I am of Paul; and another, I am of Apollos; and another, I am of Cephas, are ye not carnal, fleshly, misunderstanding the divine arrangement as worldly people might be expected to do? The same terms are applicable today, while ye say, I am of Calvin, Wesley, Luther, Peter, etc. Are ye not carnal? Is it not an evidence of a lack of spiritual perception of the great fact that there is but one Bridegroom? and that in calling ourselves by any other name we would be to that extent renouncing our betrothal? According to the figure we would be guilty of adultery.

### **FEDERATION OF CHURCHES**

Christian people in general are awakening to this thought and moving toward federation: but even in this they show that they are carnal, that they do not understand what constitutes the real Church of Christ—that it is composed of such only as are fully consecrated to the Lord, espoused to him, “not their own”—that the Bride is not composed of a federation of churches, but is composed of those individuals who by the spirit are joined to the Lord in one spirit, “The Lord knoweth them that are his.” (2 Tim. 2:19) These are one, however the nominal systems may divide and separate the Lord’s people the one from the other by credal fences. These, possessing the Lord’s spirit, love and fellowship as fellow members all who are truly his, utterly regardless of the hindering fences erected by the Adversary for their separation. He that is joined to the Lord is one spirit, and all such should be one with the Father, one with the Son and one with each other.

The time was when these various sects called Churches opposed one another, burned one another at the stake, called each other antichrist. Now in saner mood they are fraternizing, but still are greatly blinded and do not discern that they are all antichrist—all opposed to the divine order and arrangement. What matters it that the Lutheran body recognizes Luther as its head? Are they not as really antichrist as the papal Roman Catholic body with the popes at their head, or the Greek Catholic body with the czars at their head, or with the Church of England with the king of England at their head, or the Presbyterians with Calvin and synods and presbyteries as their heads and lawgivers and guides.

Combinations or federations of these unwarranted, unscriptural organizations will not make of them the true body of Christ—the true Church. The combination of several wrong doings under one head will not make all or any of them right. The proper course would be to abandon all factions and sectarian separations and begin again as one company of the Lord's followers, guided by his word as given to us through the apostles and prophets in the Scriptures. The fundamentals at first stated, faith in Christ as our Redeemer and full consecration to him, should be the only standards for fullest fellowship. All Christendom would soon be thoroughly united but for one thing, namely, that only a small portion of so-called Christendom is truly consecrated to God, truly realize that they are sinners and that the sacrifice of Christ is their ransom price, and who, accepting this, have made full consecration of their every power and talent to him and his service. These alone would be the Church which God recognizes.

A mass of tares have overgrown the Master's wheat field. These run the organizations with a form of godliness but without the power thereof, and the Lord for centuries has been permitting it to be so, and is allowing his truly consecrated ones to be developed under these different conditions. Now we have reached the harvest time foretold in the parable (Matt. 13:18-43); the wheat are being called out of all sectarian bundles for the burning day, not for a future torment, but for a time of trouble coming upon the whole earth preparatory to the establishment of God's Kingdom—the glorified Church, Christ and his Bride. In the parable the Bride, represented by the wheat at the close of the harvest, will all be safely gathered into the barn, and our Lord's declaration is, "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

Thank God that the mission of Christ and the Church in glory is not to condemn and blight the remainder of the human family. On the contrary, it is to be a blessing to all, in symbol the glorious Sun of Righteousness which shall scatter the darkness of earth, binding the prince of darkness, Satan, and setting at liberty from the bonds of ignorance, superstition and credulity the whole world of mankind which for so long has been under his power. 2 Cor. 4:4

### **THE BRIDE IN ALLEGORY**

Heretofore we have seen that the Apostle pointed out that Abraham and his wives and his children were used of the Lord in such a manner as to make of them allegories or pictures of various features of his plan for the future. Let us notice how the union between Christ



and the Church which we are now discussing was allegorically represented in the same connection. The fact that Isaac was used not only to represent Jesus but all the members of the Church, his body (“Ye, brethren, as Isaac was, are the children of promise”—Gal. 4:28), does not at all interfere with our seeing Isaac as a representative of our Lord, and his wife, Rebecca, as the representative of the Church. On the contrary, it is in full accord with the fact that the Lord’s faithful followers are sometimes spoken of as members of his body and sometimes as his Bride.

Isaac did not select his own bride; his father Abraham made the selection through his servant Eliezer. Similarly our Lord Jesus does not select his Bride, but specifically tells us, “No man cometh unto me except my Father which sent me draw him.” (John 6:44) Again, Abraham directed his servant that the wife must not be taken from strangers but from his own relationship. Note how this illustrates the fact that sinners are not called to be the Bride of Christ, but called to repentance and reformation. The call or invitation to be the Bride of Christ has been made only to justified believers. All who believe in the Lord Jesus Christ and have fled from sin are counted as related to God and no longer strangers, aliens and foreigners through wicked works, but being justified by faith, they have peace with God through our Lord Jesus Christ, by whom also they have access into this grace wherein we stand, rejoicing in the hope of the glory of God—access into the grace or privilege of becoming members of the Bride class, of joint-heirs in the Kingdom. Rom. 5:1,2

### **ELIEZER’S MISSION**

Abraham’s servant, sent to select Isaac’s bride, allegorized the holy Spirit. Thus throughout the Gospel age since Pentecost, it is the province of the holy Spirit of God to invite, to draw through the Word of testimony, those who may become the Lord’s Bride and joint-heirs. The entire journey of the espoused Rebecca was made under the care and guidance of Eliezer, as the entire journey of the Gospel age has been made by the Lord’s truly consecrated ones under the supervision and guidance of the holy Spirit. The camels which bore the presents to Rebecca, and which bore her on her journey to Isaac, represent the Word and providences of God which bring his faithful ones safely to the end of the journey, to the end of this age. The journey ended at the well Lahairoi, Isaac going that far out into the desert to meet her.

When Rebecca discerned Isaac she alighted from her camel and put on a vail. Gen. 24:64, 65

This feature of the allegory is still for future fulfillment: hence we must draw our inferences from it with the greater caution. The meaning of the name of the place where the meeting took place seems suggestive; it means, "The well of a living one, my seer." It was a fountain of living waters which seemed to speak of life from the dead, especially as this well was in the desert place. It suggests the thought of a resurrection, the glorious change which the Apostle assures us will be the experience of the Church at the end of this age—each individual member shall be "changed in a moment, in the twinkling of an eye." (1 Cor. 15:52) Putting on of the vail would seem to mean the passing of the Church beyond the veil—beyond the flesh into the spirit condition of the first resurrection—and the alighting from the camel would seem to mean that the Church would no longer be sustained by the Scriptures and earthly providences so necessary now, but would at once pass fully under the care of the heavenly Bridegroom.

### **THE GOLD AND THE JEWELS**

Glancing back along the allegory we find other details equally in harmony with the experiences of the true Church and the teachings of the Word. The servant by directions went to the family of Abraham's brother, Nahor, but he attempted not to bring the entire family; he made selection. So of the many who are believers in God, a selection is now made of a special class for a special purpose, a peculiar service in connection with the great divine plan which ultimately shall bless all the families of the earth. The maiden who was afterwards espoused was found at the well, drawing water, which well illustrates the fact that those who are called of the Lord to a fulness of consecration and obedience and joint-heirship with the Lord Jesus are those who went frequently to the well, to the Word of God, to draw of the water of truth for cleansing and for refreshment and for distribution to others.

The servant, acting under divine guidance, made a test by which he recognized the maiden as a suitable one to be invited to be wife of Isaac. The test was her willingness to serve the water to others, to which she not only responded by tendering Eliezer the water but drew also for his camels. Similarly those suitable to be called, to be invited to joint-heirship with Jesus, must be of humble mind, ready to serve, especially pleased to serve others with such water, the truth, which is under their control. The test having proven satisfactory the servant at once opened his treasures, and presented to the maiden gifts of earrings and bracelets. (Gen. 24:22) How well this represents the fact that those found of the holy Spirit acceptable, suitable to be invited to consecration, are at once rewarded for any services they have rendered as a pleasure. They receive at once the hearing ear and a

blessing upon their hands in their labors in the Lord's service.

When the servant had been received into Nahor's

2H294

house he explained his mission, that he was Abraham's servant, sent to find a suitable wife for his Master's son, of whom he declared "Unto him hath he given all that he hath." Thus it is that the holy Spirit reveals that Jesus, is the antitypical Isaac, the heir of all things, and informs us of the fact that God is calling out a people, a little flock, to bear his name as his bride and to be his joint-heirs in the Kingdom.

The messenger and the message were appreciated and the invitation received: Rebecca was recognized as accepted of the Lord to be Isaac's wife and to go to him as soon as this was recognized by her kinsfolk. Abraham's servant produced more jewels of silver and gold, and raiment, some of them for Rebecca and some of them for her kindred. In the fulfilment of this allegory we see the household of faith and their appreciation of the fact of the call, and how correspondingly they received also gifts and blessings of the holy Spirit, though not in the same measure or degree or value as those presented to the specially consecrated ones. The whole mission of this Gospel age is to take out the elect Church, but incidentally a blessing falls upon all who are in any measure or degree associated with this "little flock."

The blessing coming to "the very elect" extends to all about them. In a measure they are the "salt of the earth," and have a preservative effect upon all with whom they are associated. Of these Jesus said, "Ye are the light of the world... Let your light so shine before men that they may see your good works and glorify your Father in heaven." (Matt. 5:14-16) All men who are directly or indirectly in contact with these lights of the world, these members of the body of Christ, have blessings in proportion to their preparation for them. It can not be shown in allegory, but the fact is clearly presented in the Scriptures, that the invitation to become the Bride of Christ is a general one to every member of the household of faith. But though many are called few are chosen, because only the few will have the characteristics demanded by the Lord's call and selection. The others may merely rejoice with this class, but refraining from a full consecration of themselves, they can not be of them.

### **"FORSAKE THY FATHER'S HOUSE"**

The period of rejoicing over the favor of God which had come to them, by which Rebecca was to be especially blessed, soon gave place to a measure of trial, of testing. At first she

probably had no thought of what this espousal would signify, would cost her to leave her father's house and her own kindred for a far-off land she had never seen. Her mother and her brother both joined in importuning that the departure should be delayed for a time, but Abraham's servant was prompt and the question was left with Rebecca herself. So great was her heart's affection for the one to whom unseen she had plighted herself that she was anxious to go to be with him, and the journey began promptly. Thus is illustrated the test which comes to every consecrated one. Those dear to them by earthly ties lovingly seek to hinder them from self-sacrifice, or at least to delay the matter, and it becomes a question of loving father or mother, brothers or sisters, houses or lands, and one's own ease and comfort, or love for the heavenly Bridegroom. All who are of the Rebecca class will say with the Apostle respecting the heavenly Bridegroom, "Whom not having seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1:8

### **THE VIRGIN NOT A HARLOT**

Carrying out this same thought the New Testament uniformly represents the espoused Church as a chaste virgin, who will recognize no other Lord than Jesus, and call herself by no other name than his. The same Scriptures call our attention to false systems which would develop and would call themselves by the names of other heads or Lords, ignoring to some extent the heavenly Bridegroom. These, because nominally betrothed to Christ, but really associated with the world, are figuratively said to be harlots. The Scriptures clearly bring to our attention a great system from which other Church systems proceed, and these are recognized throughout Christendom as being the Roman Catholic system and the Protestant churches, her daughters, who left the mother's house to set up on their own account. From the divine standpoint the whole proceeding is harlotry, confusion, the mixing of world systems with that which should be true, pure, loyal to the Lord alone. In harmony with this these systems are spoken of as Babylon—the "mother of harlots" and her daughters.

Nothing in this, however, implies harlotry on the part of the individuals composing these systems. It is the system and not the individuals that is pictured. This is clearly shown in the fact that in the picture of the end of this age the Lord calls his faithful ones out of Babylon, saying, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4) So deceptive has been the great system of Churchianity that the Lord's true friends have been in it without realizing the wrong, nor was it due time to bring the matter to their attention until the harvest time of separation would come, when the wheat would be separated from the tares, when all of the Lord's people—"My people"—would be called out by the voice of the Truth—by the exposing of

Babylon's error. For any one to remain after the eyes of his understanding

2H295

have opened would be to bring himself intelligently and wilfully into fellowship with the wrong, and our Lord declares would make him partaker of the sins of the systems and sharers in the wrath or plagues about to come upon Churchianity as a whole in a time of trouble such as was not since there was a nation. Dan. 12:1

### **“THE MARRIAGE OF THE LAMB”**

As the consecration of the Lord's people and their begetting of the holy Spirit constitute the betrothal to Christ, so the glorification of the first resurrection will constitute their marriage to him, when they shall be like him and see him as he is and share his glory as his Bride. This is pictured also in Revelation, where we are told that the marriage of the Lamb will come when his wife hath made herself ready. (Rev. 19:7) The making ready has required the entire period of the Gospel age; the robe of Christ's righteousness imputed to each individual member of the Church has required to be painstakingly embroidered, according to the pattern set before us, with the fruits and graces of the holy Spirit. In this preparation work each member assists the others, edifying one another and building up one another in the most holy faith. The same thought is pictured by our Lord in one of his parables, in which he represents the closing of this Gospel age and its gathering of the wise virgins before the marriage supper of the Lamb takes place, and the door of opportunity to a membership in that elect class forever closes.

Thank God, the door that will then be shut will not be the door of hope either to the foolish virgins of Christendom nor to the heathen world. (Matt. 25:10) On the contrary, it will be merely the closing of the narrow way of this Gospel age, the end of the wonderful opportunity of becoming members of the Bride class. Just beyond the dark night of trouble that will then be upon the world, the dawn of the new Millennial day will usher in the blessings of the Lord and open up the “highway of holiness.” Then the Spirit and the bride will say “come” to whosoever will of all the families of the earth, that they may freely partake of the life eternal provided for all through the sacrifice of Christ.

*The National Labor Tribune, February 4, 1906*

### **“LIKE UNTO MOSES”**

Pastor C. T. Russell preached to his home congregation in Bible House Chapel, Allegheny, Sunday, to an overflowing house.

His text was, “Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you among your brethren, like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. And it shall come to pass that every soul which will not hearken to that Prophet shall be utterly destroyed from amongst the people.” (Acts 3:22, 23) The discourse follows:

Our text is the testimony of the Apostle Peter, and must therefore be accepted by all believers in the Bible. Nevertheless, many of us for a long time had difficulty in our effort to harmonize this statement with the facts in the case. We said, “Where do we find the correspondence between Moses, the great Lawgiver of Israel, and the Lord Jesus as his antitype?” We read in the Law of Moses respecting the sacrifices and sin offerings which he instituted, and in this could find foreshadowings of the “better sacrifices” of Christ; but wherein Christ fulfilled the Apostle’s statement has indeed been a difficult matter.

We said to ourselves, “In what sense can it be true that whosoever does not hear and heed Christ is ‘utterly destroyed from amongst the people?’ “The heathen have never heard, in any sense of the word—Are they utterly destroyed? The great majority of people in civilized lands have never heard in the sense here intimated, in the sense of heeding the commands of Christ. Are they utterly destroyed? True, it would be far better that they should be utterly destroyed than that they should be eternally tormented, as many have imagined, but as the Scriptures do not teach. Nevertheless, would it not seem too bad that the great mass of humanity even, in our day should thus be condemned to utter destruction because they have not heard and not heeded the voice of Christ?”

### **“THE HIDDEN MYSTERY”**

The Apostle repeatedly tells us about the mystery hid from past ages and dispensations but now due to be understood by the saints—not by the world. (Eph. 3:3-9) This mystery or secret, not generally comprehended, the Apostle explains is “Christ in you, the hope of glory.” (Col. 1:27) In other words, he would have us understand that God’s plan for the salvation of the world is much greater, much larger, than any of us would have suspected—that it includes first of all the selection of the Church of this Gospel age as members of the body of the great Christ under Jesus their Head. (Eph. 1:22-33) This whole company, the Head and the

2H296

members, will therefore constitute the Christ of prophecy—“like unto Moses.” So, then only, those who recognize this “mystery,” this secret, are prepared to rightly understand our text and many other matters and

statements of the Scriptures. Our text is not yet fulfilled, but awaits its fulfilment until the entire Christ (Head and body—Christ and the Church) shall have been “raised up.” Our Lord, the Redeemer and Head, has already been exalted, and his Church for 1800 years has been in process of selection, formation and testing. In the harvest of this Gospel age the union between the Head and the members is promised, for our Lord declared, “I will come again and receive you unto myself, that where I am there ye may be also.” (John 14:3) He told us thus to expect to enter into his glory and become heirs of God and joint-heirs with himself in his Kingdom, which he will establish at his second advent. From this standpoint, therefore, this entire Gospel age has been devoted to the raising up of this great antitypical Prophet, foreshadowed or typified by Moses and composed of many members.

With the completion of the work of this age the work of the next age will begin—a totally different work. The work of this age is a selective one, or, as some dear Christian people term it, an elective work. God is gathering the “members of the body of Christ” that he may use them in his great work of blessing and instructing mankind, and in thus raising up out of sin and death conditions all who will hearken to the instructions then to be given through the great antitypical Moses—the Christ in glory. In the type, Moses led Israel and instructed them 40 years before they were prepared to enter Canaan; in the antitype, the greater than Moses—the Christ, Head and body—will lead and instruct all the willing and obedient for a thousand years, at the close of which all the worthy ones will be ushered into the antitypical Canaan of eternity, while on the contrary all who fail to respond to the teachings and assistances that will be given to mankind by the antitypical Moses will be utterly destroyed in the Second Death.

### **THE LAW COVENANT AND THE NEW COVENANT**

God’s purpose toward the world—to grant to Adam and all of his posterity a blessing of recovery from the “curse” or sentence of death which came upon all through Adam’s disobedience—is clearly set forth in the Abrahamic covenant, the oath-bound covenant, which declares, “In thy seed shall all the families of the earth be blessed.” Nevertheless, in thus providing a blessing for all, the Lord wisely put restrictions, requirements, upon all who would have that blessing to the fullest degree—to the perfect degree of eternal life. First, the Law covenant was made with the nation of Israel that it might foreshadow the plan, the arrangement of God for the world’s blessing, and at the same time might, by showing man’s deficiencies, point out to mankind the need for the better arrangements which God designed to bring forward in due

time under the new covenant, whose Mediator would be the Christ.

The Law given to Israel was just and true, and Moses, the Mediator of that covenant, was loyal and faithful both to the Lord and to Israel. Wherein then was the difficulty that the Law Covenant brought nothing to perfection? We reply that the difficulty lay in the fact that mankind are by nature fallen and have the seeds of imperfection, sin and death in their constitutions, and hence, with the very best of intentions, as the Apostle declares, “we can not do the things that we would”—when we would do good evil is present with us. (Rom. 7:21) Thus the Jewish nation for centuries tried to keep the Law and were unable to do so, and hence, as the Apostle declares, “By the deeds of the Law can no flesh be justified in God’s sight,” Rom. 3:20

The Lord’s Word teaches us that the New Covenant is to be more successful than was the Law Covenant—it is to save all the willing and obedient of every nation, people, kindred and tongue. How will it do this? Will the new law connected with the New Covenant and administered under the Millennial Kingdom of Christ be less searching, less exacting than the Mosaic Law? And if the people of Israel could not rise to the requirements of Moses’ Law, because of their inherited weaknesses, will there be a modified law for the future? We answer, No! A perfect God could not give an imperfect law—he could not set up a wrong standard of righteousness. What hope, then, could there be that the world’s opportunity under the New Covenant will result more favorably than did Israel’s opportunity under the Law Covenant?

We answer that the difference will consist in the fact that the New Covenant has a more competent Mediator. In this we are not calling in question the willingness of Moses to have done for the people of Israel all that Christ will do for the world of mankind: but with all his willingness he was incompetent, because he, like the rest of the people, was a sinner—a member of the sinner race. Christ on the contrary is a competent Mediator. Adam’s disobedience brought condemnation and death against the entire race: the obedience of Jesus, even unto death, paid, settled, canceled that original condemnation according to the divine requirements, “a life for a life,” the last Adam for the first Adam. And as the condemnation of Adam proceeded to all of his posterity, so the redemption of Adam proceeds to all of his posterity.

2H297

In other words, our Lord Jesus bought the world of mankind with his own precious blood; his own untainted, uncondemned life he gave for the world’s ransom. By reason of this



redemptive work our Lord has the full, just right to restore, to lift up, out of sin and death conditions, through knowledge and disciplinary experiences, the whole world of mankind, so many as will obey. By thus lifting mankind up again out of sin and death, in recovering the willing and obedient from all that was theirs through original sin, our Lord will prepare them for the tests of the perfect divine law which will come upon every one of them in the close of the Millennial age. But it will be a different matter for a perfect man to meet the requirements of the divine law than for an imperfect man to meet these requirements.

True, father Adam was a perfect man yet failed, but his failure was due largely to an imperfect degree of knowledge. Those who will reach the close of the Millennial age will have a clear knowledge of both good and evil. The world has gained its knowledge of evil during the six thousand years of the prevalence of sin, and whoever will shall, during the Millennial age, have full opportunity of coming to clear knowledge of that which is good and appreciate the difference between good and evil and the rewards of these, so that the testing in the end of the Millennial age will fully justify the seven thousand years of instruction which God's providence has arranged for Adam and his race. It is not for us, to know what will be the proportionate number of those who shall ultimately attain eternal life and of those who through disobedience to that great Prophet shall be "utterly destroyed from amongst the people" in the Second Death. We think it is not unreasonable, however, to assume that fully a half of our race or over will gain life eternal under the gracious terms of the New Covenant.

### **SEALING THE NEW TESTAMENT**

Some may inquire, Why the long delay since Jesus died as the Redeemer of the world? Why did he not at once begin the work of the New Covenant, restoring the world of mankind. We answer that there are two principal reasons:

(1) The Lord evidently wished that the world should be filled, populated. This was the original commission given to father Adam before he sinned, "Multiply and fill the earth." Under the conditions of sin and death the race production has gone on rapidly, so that by now we may suppose that the whole number ever born into the world would very nearly make a full population for it if it were turned as a whole into a Garden of Eden or, as promised, into a paradise of God. True, the Lord could raise up in the midst of the ocean other continents still larger than we now have, and possibly he may do so; but as it is, a reasonable estimate of the numbers born into the world for the past six thousand years would make a tolerably well-populated earth. This would be one reason why the Lord would delay the establishment of the Kingdom, because with

its establishment the birthrate will certainly decrease and eventually entirely cease. For we are assured that those who will attain perfection will “neither marry nor be given in marriage,” but like the angels of heaven will be without sex distinctions, as Adam was before Eve was created to be the mother of the race. Matt. 22:30

(2) Another important reason for the delay in the establishment of the New Covenant blessings is the necessity for the sealing of this New Covenant. It must be sealed before it can go into effect. The Apostle calls it a testament—that is, a will—saying, “Where a testament is there must also of necessity be the death of the testator”—the death of the one who makes the will, “for a testament, a will, is of force only after men are dead, otherwise it is of no strength at all while the testator is living.” (Heb. 9:16, 17) So this New Covenant, New Testament, could not go into effect except as the testator, Christ, died. But, you say, Christ died nearly nineteen centuries ago. Yes, we answer, Jesus died—and it is his death that is efficacious for the cancellation of the sins of the world; but in the present time he is not applying the efficacy of his sacrifice to the world, but merely to those special believers who flee from sin and by faith lay hold upon him and come under his robe of righteousness. And he is now giving such the opportunity of becoming members of his body, and as such of joining with him in his sacrifice—joining with him in the sealing of the New Covenant.

### **“PARTAKE YE ALL OF IT”**

This is what he meant when he instituted the Memorial Supper in the night in which he was betrayed. He took the cup, saying, “This is my blood of the New Covenant (New Testament—will), shed for many for the remission of sins; Partake ye all of it.” Not the many who will be blessed by the New Covenant are invited to become partakers of the blood, but the few, the little flock, who now by faith are called out of the world, elected as the body of Christ—these are invited to participate with their Lord and Head in the blood by which the New Covenant is sealed. As our Lord said to his followers in the narrow way, “Drink ye all of it,” so the Apostle, putting the same matter in other words says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service. (Rom. 12:1)

Again St. Paul says, speaking of the memorial cup

representing the blood of Christ, “The cup which we drink is it not the communion of the blood of Christ?” (1 Cor. 10:16) By this he calls attention to the fact that our pledge as followers of Christ, to lay down our lives in his service and for the brethren as living sacrifices, is our communion or common participation with Jesus in his sacrifice. Not that the merit belongs to us, but under the cover of his merit we are accepted as his members, so that our sacrifices are counted in as part of his sacrifice.

From this standpoint of the “mystery” we can see that the entire Gospel age of over eighteen centuries has been the time of the sufferings of Christ, first the Head and subsequently all the members of the body of Christ, filling up that which is behind of the afflictions of Christ.” (Col. 1:24) We can see that the experiences of the Lord’s consecrated ones have been their communion, their fellowship, in the blood of Christ, in the sacrifice of Christ, and that all of these together are sacrifices counted in with the Master’s, and constitute the sealing of this great covenant, this great testament, through which the world is to be blessed during the thousand-year reign of the Christ, the antitype of Moses.

### INAUGURATING THE NEW COVENANT

The typical or Law Covenant was inaugurated at Mount Sinai by the typical mediator, Moses. Its foundation was laid in the sacrifice of typical animals, bulls and goats, the mediator sprinkling the blood of these first upon the book of the Law and secondly upon the people. The sprinkling of the tables of the Law represented the satisfaction of Justice, that the Mediator and his sacrifice were acceptable so far as God was concerned. The sprinkling of the people with the same blood represented their agreement to be obedient to God and to accept the mediator.

The antitype of these things belongs to the Gospel age. As shown in the types, the first sacrifice of the sin offering was that of the bullock, which was not for all the people but simply for the “household of faith,” including the Church, which is the “body of Christ.” This sacrifice of the goat class has been in process since Pentecost, and will conclude with the finished sacrifice of the Lord’s consecrated people of this age. The presentation of the merit of these sacrifices before the Father by our great High Priest, Jesus, and the Father’s acceptance of them, corresponds to the sprinkling of the Law, the meeting of the demands of the Law as respects the race. Then forthwith the work of sprinkling all the people will begin. This in the antitype will mean the spread of the knowledge of the truth amongst the people, and the application to each individual who will accept it of the merit of Christ’s sacrifice, so that as a result all mankind may come back, if they will, into full

fellowship and harmony with God. However, the Scriptures clearly indicate to us that not all will respond, that some will refuse divine mercy and favor even after they have had full knowledge and full opportunity, and that for these the Lord provides the second death—"They shall be utterly destroyed from amongst the people."

## **MOUNT SINAI AND MOUNT ZION**

This pictures before our minds the installation of these two covenants, pointing the one out as a type and the other as an antitype. (See Heb. 12:18-29) He here points out to us that as the Law Covenant, the type, was instituted at Mount Sinai, its thunder and lightening and terrible sights and sounds were all typical or allegorical of the yet more striking, more wonderful events which will attend the inauguration of the New Covenant; and as this inauguration of the New Covenant is, we believe, nigh, even at the door, and to be expected within the next ten years, it may be profitable for us to consider carefully just what the Lord may teach us under the guidance of the Apostle's words. The Israelites had for some time been approaching Mount Sinai, and, being a large company, would not all reach there at the same time. Likewise the Church has been approaching Mount Zion, the Kingdom of Zion, for which we pray, "Thy Kingdom come"—the Kingdom of God's dear Son. For 1800 years the faithful in Christ Jesus have been continuing on toward Mount Zion, which is to be the general rendezvous, the meeting place for all, "the General Assembly of the Church of the First-Born, whose names are written in heaven." There they not only will meet God, the Judge of all, but ultimately also meet all the perfect ones, with Jesus, the Mediator of the New Covenant. At that time, then, the sprinkling of the blood of the New Covenant will be in order. To come under that sprinkling will not mean vengeance, as the blood of Abel called for vengeance; to come under the blood of Christ will mean mercy, because his blood was shed as our redemption price.

Pointing back to the type the Apostle says that the Lord's voice, then at Sinai shook the earth. Pointing next to the installation of the New Covenant now near at hand, he declares that God has promised that at this time he will not only shake the earth but also heaven. We can readily see that the terms "heaven" and "earth" in this case are used in a figurative or symbolical sense. True, the physical earth may be shaken considerably, as it certainly was literally shaken at Mount Sinai; but we can not think of heaven, God's dwelling place, as being shaken in any sense. Evidently the symbolical heavens and earth are here meant—

namely, the heavens, ecclesiastical powers—the earth, social organization or civilization. Both are to be shaken here, and the Apostle’s language clearly shows that the shaking is not to be a trifling matter: the Lord will so thoroughly shake the ecclesiastical powers and the social systems of earth that everything that can be shaken, every<sup>4</sup>thing that is not fixedly established upon principles of righteousness and truth, will be thoroughly shaken loose, overthrown, destroyed. With the amount of error and falsity there is in the world, in religion, in politics, in business, in society, everywhere, we can readily see that this will mean a terrible shaking of present institutions—”A time of trouble such as was not since there was a nation.” Dan. 12:1

That we may get the force of the matter the Apostle pictures allegorically the tempests and darkness and frightful sounds which occurred at Mount Sinai. As there the least contact with the mountain brought death, so here everything in conflict with the Kingdom, Mount Zion, will suffer. As in the type blackness and darkness and tempests and sound of a trumpet caused terror, so here in the antitype there will be fearful sights, terrible scenes in the end of this age, in the beginning of the sounding of the great trump of God, the last trump, the “Seventh Trumpet” of Revelation. Here the voice of the archangel will be recognized as issuing commands and bringing into order the institutions of the new dispensation, not in words literally, but in forceful demonstration which will speak louder than words. The result will be, as the Apostle points out (vs. 27-29), that everything shakable, everything imperfect, everything untrue, everything out of accord with perfect justice connected with the institutions of men, either theological, political, financial or social, will be utterly shaken loose and destroyed, and only those things that can not be shaken will remain. The Apostle’s intimation is that the things which can not be shaken are the truths pertaining to the Kingdom of God’s dear Son, which can not be moved.

### **THE KINGDOM THEN BESTOWED**

The Apostle, addressing those who hope for a share with Christ in his Kingdom and honor and glory, and who hope for a share in the work of that Kingdom in the blessing of all the families of the earth, urges us, all believers, saying, “Wherefore we, receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably.” Let us realize that now is the time for service, the time for sacrificing, the time we have pledged ourselves to walk in the narrow way, to faithfully lay down our lives, thus participating with him, our Lord and Head, in his cup, that we may also be

accounted worthy to participate with him in his glories soon to follow.

The Apostle concludes his statement with a further reference to God, with whom the mediation is made. He declares, "For our God is a consuming fire." The picture he thus thrusts before our minds carries us back to the illustration at Mount Sinai, where the Lord manifested himself to the people as a consuming fire at the top of the mountain. The lesson thus enforced is that God's opposition burns against all iniquity, all unrighteousness, all sin; he can not look upon it with allowance; his sentence against sin is destruction. We are all sinners and all justly under this sentence of destruction, the fire of God's anger, righteous indignation; but he is merciful also, and provided a way of escape—Jesus, the Way, the Truth, the Life. The Church of this Gospel age is now being invited to associate with him, but if any man love darkness rather than light, if when he comes to discern righteousness and sin in their true character, true colors, he is not disposed to accept the side of righteousness, he is putting himself wilfully and intentionally in opposition thereto, which means opposition to God.

Such are to know that however much mercy, long suffering and patience the Lord has for those who are even stumblingly seeking to walk in the ways of righteousness and in the footsteps of Jesus, and however broad the provision he has made that ultimately every creature shall have the knowledge and opportunity of coming into accord, with himself through Christ under the New Covenant, nevertheless still the "wages of sin is death," and all who love the unrighteousness must expect to perish before the consuming fire of divine justice.

This applies to the Church in the present time as well as to the world in the coming age. We who now taste of the good things of God's favor in advance of the world, in connection with our high calling and privilege of joint-suffering and joint-heirship with Christ, must remember that the Almighty is not to be trifled with, that if we wilfully reject his mercies and favors he would be toward us as a consuming fire. Likewise the world in the coming age must learn that if they sin wilfully, if they refuse to go on and attain perfection, if they reject the mercy of God through the Lord Jesus, they must expect no further mercy, no mercy outside of him and the divine order and arrangement of which he is the recognized Head—they shall die the death, they shall be "utterly destroyed from amongst the people," as is declared in our text.

But we are not of those who draw back, but of those who go on. Let us be faithful a little while, and we shall reach

the end of the narrow way and be ushered into the Kingdom with the words, “Well done, good and faithful servant,” enter into the joys of the Lord’s Kingdom, the blessed work of ministering to and guiding

2H300

and uplifting the world—whosoever wills. How precious is this present opportunity of casting in our lot with him who loved us and bought us with his precious blood, that we may be counted “members of his body,” participants in his sufferings and also in the glory to follow.

*The National Labor Tribune, February 11, 1906*

## **“FEAR HATH TORMENT”**

Wheeling, W. Va., February 11.—Our Court Opera House, with a seating capacity of 1,500, was crowded this afternoon with an intelligent audience to hear Pastor Russell’s anti-infidel discourse, “To Hell and Back.” We report his forenoon topic from the text, “Their fear toward me is taught by the precepts of men.” (Isa. 29:13) The speaker said—

There is a proper as well as an improper fear toward God. The one is reasonable, the other illogical; the one is helpful, the other injurious; the one is the beginning of wisdom, the other the beginning of folly, irrational anguish.

The Scriptural fear is presented to us in the words, “The fear (reverence) of the Lord is the beginning of wisdom.” To this statement every rational mind will assent. “The fool hath said in his heart there is no God,” but all properly balanced intellects recognize that there is an intelligent Creator, that human life conditions proceed from him and suggest to us that reverence is due Him and his perfect laws, established for our well-being and form a proper regulation of the universe. The person who has not learned this has not even started to become wise, much less started to become a Christian. The Apostle indicates that even after we have become Christians, even after we have come into the relationship to God through faith in the Redeemer and obedience to his laws which permits us to call the Almighty our Father—even then we should reasonably and properly have a revered kind of fear. The Apostle says, “Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it.” (Heb. 4:1) This, however, is not an anguishing, distracting fear, but a rational one, helpful to the Lord’s people in preserving that sobriety and balance of mind everywhere inculcated in the Word.

## **IRRATIONAL, UNSCRIPTURAL FEARS**

The fears above considered are helpful, but another class of fears referred to in our text are injurious —fears that are taught by the precepts of men. We will note what these are; many suffer from them from the earliest childhood and know well the meaning of the Scriptural statement, “Fear hath torment.” (1 John 4:18) How many little ones are affrighted by being told “If you do that the bad man will get you” — describing the devil — with the inference left upon the plastic mind of flames and torture. We rejoice that in our own land, and increasingly everywhere as intelligence gains foothold, the smoke of the dark ages rolls gradually away, and this frightening of children is on the decrease.

The torments of hell and purgatory are still directly or indirectly brought before the child mind, but not with such degree, not with such vividness as formerly, though even yet in some parts of the world the lisping little ones are taught to fear God as a monster. While being instructed they are given illustrations of hell and purgatory, in which children kneel and pray in vain on red-hot floors for relief from anguish because they have been disobedient to their earthly instructors. With advancing years the teachings of men continue to clinch these false doctrines, these unscriptural views of God and his provision for our needs, until with maturity the average mind is terror stricken respecting death and all beyond it. No wonder that so many faces are careworn and sad and marked with fear! No wonder that the very thought of God brings to such mistaught minds fearful forebodings and every other feeling except that of love and confidence. No wonder the Bible is regarded with superstition and error, and never thought of as the book of God’s messages of love and good will toward men.

### **THE APOSTLE SAYS: “DOCTRINES OF DEVILS”**

These misconceptions of God and his plan are not based upon the Bible statements, but came from heathendom. True, there are texts of Scripture which, with the twist and bias already in our minds from infancy, can readily be acclaimed to encourage these unreasonable fears. For instance, the loving statement that “the Son of Man came to seek and to save that which was lost,” is often quoted as a proof of eternal torment. How erroneous! How unreasonable! What was lost? When was it lost? How would Christ save it? These rational questions are rarely considered or given reasonable answer. The Bible answer is that by father Adam’s disobedience sin entered the world and has corrupted his race and brought all under the sentence



of death —“Dying thou shalt die.” (Rom. 5:19; Gen. 2:17) Life was lost. Eden was lost, divine fellowship and favor were lost, and God’s gift, eternal life, was lost.

Sad was the loss, but there is no suggestion in the Scriptures that eternal torment was gained or inflicted in addition to those losses. Our Lord Jesus has redeemed the lost Adam and his race, his lost dominion also, and everything that was lost by original sin. The purchase price was paid when the Lord by the grace of God tasted death for every man. As a result the Redeemer has the right to restore from death, from sin, from weakness, from imperfection, from all that was lost, Adam and every member of his race. the Scriptures show us how, eventually, the offer of eternal life, the opportunity of gaining it, will be extended led by the Redeemer to every member of the race and that all may have it who will get hack into harmony with God and his principles of righteousness. How unreasonable, how criminally wrong to misrepresent this blessed promise, and to endeavor to make it a support to the doctrine of eternal torment, which blasphemes God’s holy name, character and Word.

The Apostle was quite right in referring to the diabolical views of the heathen as “doctrines of demons.” All heathen religions teach torment after death for the great bulk of the human family. Where did they get that idea? From our Bible? No! they know it not. From our God? No! he is as yet not revealed to them. They got their wrong views from the demons, the wicked spirits whose chief delight seems to be to terrorize the human family and to misrepresent the Almighty. Instead of heathendom getting its demonology from Christianity, the reverse is true — Christendom received its demonology from the heathen, not from the Bible.

While it is true that some of mankind have been obsessed by these demons and that others have been used as mediums for communicating false doctrines, while it is true also that these demons sometimes attempt to pass themselves off as angels of light and their doctrines as the truth of God and his Word, yet their influence, power, is restricted; as the Scriptures declare, they are reserved under chains of darkness. (Jude 6) The majority of the race, under divine providence, have not come directly under the demoniacal influence, though they have come under the influence of the errors, the doctrines of demons presented to them as the traditions of men, precepts of men. (Col. 2:8) It is still true, as our Lord said to the religious teachers of that time, “Ye do make void the law of God through your traditions.” (Matt. 15:6) God’s people need to become awake to the fact that the traditions of men are unreliable, and from these come the errors which hinder them from properly understanding the Scriptures and properly appreciating the Word of God, his character and his plan for man’s salvation.

## **“LOVE CASTETH OUT FEAR”**

As all Christians know, the best antidote for these fears taught by the precepts of men is love for God and an intimate acquaintance with him. In proportion as God's true character is apprehended the fear engendered by error is neutralized, even though the error may to some extent continue a rankling thorn in the mind. For instance, all Christian people who have learned to love God's Word and to trust in its promises and to know the Father and the Son can testify that their love was engendered not by the creeds of the Dark Ages but by the Word of God itself, and gradually their fears were overcome as they learned to know the Lord better and to trust him more. And still they had a difficult experience. How difficult it is to believe two such opposite suggestions as that “God loved us while we were yet sinners,” and at the same time believe the traditions of men that even before he created us he made a great place called hell, large enough to receive the entire race of Adam, and equipped it with all kinds of instruments of torture and fuel to all eternity, and manned it with fire-proof devils who would take fiendish glee in our torture. The two thoughts are wholly incompatible, and those who ever learn to love God do so in spite of the erroneous traditions of men received from the Dark Ages.

No wonder, then, that with such obstacles in its pathway Christian development in love for God is so small! No wonder that the majority never pass the stage of fear never learn to know the true God of love. In proportion as error is cast out, the fear is cast out; in the same proportion the love of God may enter into our hearts and fill them, and thus make us more and more God-like. Perfect love casteth out fear, but no one can have this perfect love until first he has the perfect message — the true Gospel “good tidings of great joy which shall be unto all people” through the “redemption which is in Christ Jesus.” Luke 2:10; Rom. 3:24

## **“FAITH, HOPE, LOVE”**

The Scriptures inculcate faith, hope, love. Along these lines they lead believers out of the darkness, pain, sorrow, confusion of this present time, upward in mind and character to that which is perfect. This appeal to faith, hope and love is distinctly the Bible plan—the very opposite of the fear taught by the precepts of men. The Bible teaches us to hope for a better condition, not to fear a worse; it tells us that we are already sinners, already under a just sentence of

death, and that our sorrows and tears, aches and groans, are all parts of the death penalty now on us; it bids us look up to the Lord for succor; it points us to Jesus as the one who redeemed us from the death sentence and who can therefore justly and legitimately offer us life eternal — release from sin and death and the concomitants of these. Hope engendered in our hearts brings relief, and a measure of joy replaces the fear as we begin to learn that God is for us and not against us; that he not only would not torture us in the future, but he is not even pleased in the present to see us in the groaning condition, dying; that he therefore has provided Jesus as the Life-Giver and the good Physician, to heal us of our sins and imperfections and to restore us to harmony with himself.

After being attracted by this prospect — the “hope set before us in the Gospel” —if we exercise faith it becomes the stepping-stone to further knowledge, further joy, further fellowship with God through our Lord Jesus. In the present time our only salvation is of faith — none are now actually delivered out of the unfavorable conditions; we are still in a world of sin and groaning and dying; only by faith do we rise above these our environments and our own condition and accept the Lord’s assurances that if we love righteousness and hate iniquity and seek to walk forever in the footsteps of Jesus we shall ultimately have a completeness of divine favor in life eternal, in the resurrection. This faith and this hope lead, as the Apostle says, to a transformation of life— “He that hath this hope in him purifieth himself even as he (Christ) is pure.” (1 John 3:3) It is from this standpoint that saints are transformed by the renewing of their minds, as they come to see more and more clearly the love of God which passeth all understanding; and as they come to have this as a ruling, controlling, directing influence of their lives they become more and more God-like, more and more loving, gentle, compassionate, merciful.

### **WHY “SAVED BY HOPE” ONLY?**

But some may ask, If God purposes the deliverance of mankind from sin and death, why is it that he gives us only the promises and not the actualities and why is it that even this deliverance by hope extends to so few if the Lord’s blessings are intended for Adam and all his race and if Jesus has redeemed them all?

These proper questions are fully answered in the Word of God. It explains that the great work of restitution — social, mental, physical and moral uplift out of sin and death — will be accomplished in the coming age during the Millennium, when the Redeemer shall take unto himself his great power and reign, for the very purpose of bestowing upon mankind in general the blessings and

opportunities secured by his own redemptive work. It suggests also that the work of this present Gospel age is a preparatory one to select from amongst mankind a "Little Flock" of especially zealous, especially loyal, especially earnest, especially faithful persons to be associated with Jesus in his Kingdom and in his great work of blessing and uplifting mankind.

It explains why this work of selecting the little flock, the Bride of Christ, is done in so secretive a manner as to be discerned only by those who have the eye of faith:

that it is because chief amongst the characteristics of those who would be specially pleasing to God must be faith. If restitution, mental, moral and physical, were to be granted to those who now accept the Lord they would soon be walking by sight and not by faith. On the contrary, the testing, the trial of their faith is the very thing that is most precious in the Lord's sight. And hence in the present time all the arrangements for the call of the church are along this line. They must exercise faith, and according to their faith it shall be unto them, and without faith they can not please God, and without faith they can not see the things unseen as yet, which God hath in reservation for them that love him. (1 Cor. 2:9) Without faith they can not have any of the blessings provided for this present time and this special class. Thus the Lord is seeking a peculiar people zealous of good works to be the Bride, the Lamb's wife, associated with him in the blessing and restitution of all that was lost in Adam — to as many as will accept the divine favor on the divine terms.

Let us, dear brethren and sisters, get rid of the tormenting fears handed down to us from the Dark Ages; let us get back into the sunlight of Truth —not by discarding the Bible but by learning its true import, its true teaching; by more and more cleansing our minds of the traditions of men and the improper shadows which those false teachings have cast upon the inspired Word, that we may more and more rejoice in the lengths and breadths and heights and depths of the love of God which passeth all understanding.

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Hear, above all, hear thy Lord,  
Him thou lovest to obey;  
Hide within thy heart His words:  
"Watch and pray.

2H303

*The National Labor Tribune, February 18, 1906*

## THE RICH MAN IN HELL

Allegheny, Pa., Feb. 12 Pastor Russell addressed a large gathering at 3 p.m. Sunday in Carnegie Hall from the text, “Come now, and let us reason together, saith the Lord.” Isa. 1:18 The discourse follows:

On last Sunday the Word of the Lord assured us that the fear of many toward him was taught by the precepts of men and not founded upon His Word. In our text of today he invites us to reason with him. How strange it is that so many people possessed of good reasoning faculties neglect their use in matters pertaining to their highest interests their religious interests. They will reason on politics, finances, etc., but not on the special matter which the Lord particularly invited us to reason upon and respecting which he has laid down for us a sound basis, in the revelations of his Word. The cause of this unreason is not far to seek. It lies in the fact that for centuries religious teachers have given the inference, if they have not positively so stated, that to reason upon any religious topic is to doubt the interpretations put upon it by the teachers of the “dark ages,” and that to doubt is to be damned.

Some have gone to the length of forbidding the use of the Word of God by the common people. Others, while granting their right of access to it, have endeavored to hinder investigation to compel their adherents to swallow unchewed the declarations of the creeds to which their parents had subscribed. A gentleman, a Presbyterian, related to me not a great while ago how his minister has used this very simile. My friend had remarked that he found it very difficult to indorse some of the teachings of the Westminster Confession of Faith. His pastor replied: “Ah, that is not the way: when you take the Confession of Faith you must do so in the same manner that you take a Brandreth pill—you must swallow it whole; if you stop to chew it you can not swallow it.” This must be the general principle upon which all Christian teachers are proceeding—let us keep the people from thinking, from reasoning. Two ministers of these parts, conversing about the influence of my presentations of the Bible teachings, the following dialogue ensued.

(1) “Many of my people are reading, and some of them considerably learned on this subject.”

(2) “My advice is that you tell them to stop thinking and go to work.”

Ah, how evident it is that the creeds of the “dark ages will not stand investigation. If God’s consecrated people would but hear his voice in our text, and begin to use their reason in the study of his Word, rejecting the fallacies of the “dark ages,”

how soon a blessing of enlightenment would come to them. Shepherds, false to their commission from the Great Shepherd, are more anxious to keep their sheep within sectarian pens than to lead them to the green pastures and still waters provided for their spiritual nourishment.

There is a reasoning based upon human ignorance miscalled knowledge, or science, which ignores the divine Word, and with which none of the Lord's true followers can have sympathy. But, alas, this seems to be the only kind of reasoning ever presented from the majority of pulpits reasoning along the line of "higher criticism" and evolution theories, denying the inspiration of the divine Word, and setting up the teachings of Darwin, Huxley and Ingersoll as instead of the inspired message of God through Jesus, the apostles, and prophets. Let us who are faithful to the Word say with one of old, "My soul, come not thou into their counsels." Gen. 49:6

### **REASON ON PARABLE INTERPRETATION**

Let us with full loyalty to the Word reason together with each other and with the Lord respecting one of the Master's parables, which seems to be the great Gibraltar of those who hold that the doctrine of eternal torment is a Bible teaching the parable of The Rich Man and Lazarus. While we might be afraid to trust our reason away from the Word of God we need not be afraid of error so long as we are loyal to that Word and endeavor to exercise sanctified common sense, we need have no fear of results. Some, however, approach the Word of God with such a conviction of his merciless character, that as soon as they begin to find a reasonable interpretation they begin to fear that they must be in error. How absurd such a position! Ought we not to expect that the God whose very name is Love, who tells us that our fears toward him are taught by the precepts of men, would have so reasonable, so just, so loving a plan for his creatures, that the investigation of it would rejoice our hearts and draw out our confidence more and more toward him whom we are told to love with all our hearts, minds, beings and strength.

### **A PARABLE OR A NARRATIVE**

Some insist that the account given of the Rich Man and Lazarus is not a parable—that it is a statement of an actual occurrence. Let us investigate the matter—"Come, let us reason together, saith the Lord." If it is a narrative, a statement of actual facts, then every feature must accord with this view. If it is a parable, then every feature is parabolic.

It can not be a narrative of facts, for the following reasons: (1) The RICH MAN is not said to have been wicked—merely rich, well clothed, well fed. LAZARUS is not said to have been good, holy, saintly—merely sick and poor and hungry. If taken as a statement of literal facts this would involve an absurdity, and imply that all the well fed and well clothed were enroute for a future time of trouble; while all the poor and sick, contrariwise, would be en-route for future bliss, both irrespective of character. Such conclusions are not in harmony with reason, and must be rejected.

Furthermore, if it be a fact that the poor man went to Abraham's bosom literally, we may be sure that Abraham's arms were filled long ago, and that there would be little hope for even one more in his bosom. From this standpoint we would be obliged to suppose that all mankind, crowded out of Abraham's bosom, would be deprived of any opportunity for eternal bliss, however merited by their poverty and sickness in the present life. "Come, let us reason together," would introduce us to many other difficulties which would effectually preclude our acceptance of this as a narrative fact, and compel us to accept it as a parabolic statement.

### **WHAT IS A PARABLE**

A parable is a word-picture in which nothing means exactly what the statement says. For instance, in one of his parables our Lord spoke of wheat and tares but did not mean wheat and tares. He explains that the wheat meant children of the Kingdom, and that tares meant children of the wicked one. In another parable he uses sheep and goats as illustrations, without meaning sheep and goats. So in this parable the Rich Man does not mean rich men, but something else. The Poor Man does not mean poor man, but something else. The sores and dogs also have other meanings than appear on the surface. Some of our Lord's parables he interpreted, and some he left as problems for us to work out under guidance of the holy Spirit. These in the Scriptures are called "his dark sayings," as it is written, "he shall open his mouth in parables and dark sayings." The question is, Have we a sufficiency of light from the general teachings of the Lord's Word and the facts of history which will enable us to understand this dark saying? Have we the guidance of the holy Spirit that we may interpret this parable? "Come, let us reason together!"

### **HARMONY WILL PROVE CORRECTNESS**

Nothing can be accepted as a proper interpretation of this parable that does not go into and explain harmoniously all the various features of the statement. On the other hand any interpretation which will reasonably, consistently harmonize

every statement should be accepted as the proper interpretation, on the principle that the key which fits a lock and opens the door must be the proper key. We propose to use the proper key and unlock this parable in its every detail, and it is our opinion that no different key, either literal or symbolic, can be produced by anybody that will interpret this parable in a reasonable manner to an intelligent mind.

### **THE RICH MAN WAS THE JEW**

The Rich Man of the parable represented the Jewish nation in our Lord's time. His clothing of purple and fine linen represented the honors and blessings and privileges accorded to that people over every other nation. The fine linen represented the typical justification granted them as a people under the Mosaic covenant, through the typical sacrifices for sins, which typified or foreshadowed the better sacrifices of Christ during the antitypical day of atonement. The purple raiment represented royalty

not only was purple the royal color in our Lord's day, but we still speak of royal purple. The Jewish nation had the purple in the sense that to it belonged the honor of being the typical Kingdom of God, and the promises respecting the future dominion of God as the Kingdom of God. The abundance of food upon the Rich Man's table represented the abundance of divine promises and blessings and instructions given to the Jewish nation. It was this table of divine favors that the Apostle referred to saying, "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God." (Romans 3:1-2) This was the table respecting which the prophet and the apostle spake saying of Israel "Let their table become a trap and a snare unto them." (Rom. 11:9) In other words, the very bounties and blessings of God's revelations or oracles tended to make them not humble, but proud, and ultimately assisted in their stumbling and their rejection of the Savior.

### **LAZARUS THE POOR IN SPIRIT**

"The scribes and Pharisees sat in Moses' seat" as the religious leaders and representatives in Israel. They specially represented the Rich Man. They would not so much as eat with publicans and sinners. They ranked these as on a par with the Gentiles, whom they classed as dogs. Those who accepted our Lord's teachings were of this lowly class. Matthew, one of his disciples, was a publican, others were common fishermen; none of them were recognized by the religious aristocracy of the times. They were looked down upon, declared not to be heirs with the holy Pharisees and learned



Scribes and Doctors of the Law. The latter even determined that Jesus himself was not only a friend of publicans and sinners but an injurious person, who must not be allowed to live. From their standpoint the Lord and his followers were all outside the gates, excluded from the special privileges and blessings of God. They were the Lazarus class.

This Lazarus class included also those Gentiles of humble heart who accepted Jesus. As an illustration of how these fed on the crumbs which fell from the Rich Man's table let us remember our Lord's words to the Syrophenician woman, a Gentile who came to him entreating for the healing of her daughter. Our Lord, to illustrate the relative position of the Jews and Gentiles from God's standpoint, said unto her, "It is not meet (not proper) to take the children's bread and give it to the dogs" —which means, It would not be proper for me to devote my time and energies to the blessing of yourself and daughter, who are Gentiles, because the Jewish nation is by covenant with God in the favored place, so that to them belong first of all any special blessings and favors that God has to give. You Gentiles, called "dogs," are not to expect to get the favors I was sent to give to Israel." We remember his words to the disciples also, "Go not into the way of the Gentiles, for I am not sent but to the lost sheep of the house of Israel."

The message and blessings and opportunities could not go to the Gentiles until first they had been offered to the Rich Man and had been rejected. But mark that as Lazarus got some of the "crumbs," according to the parable, so did the Syrophenician woman. She exclaimed, "Yea, Lord, I know that we Gentiles are outside of the special divine favor which has been accorded to the Jew, and that it would not be reasonable for me to ask that the bread should be taken from the children to be given to us dogs; but, Lord, do not even dogs eat of the crumbs which fall from the master's table? and may I not therefore claim this crumb of favor and healing for my daughter?" Jesus answered and said unto her, "O woman, great is thy faith" — and he gave her the crumb of faith from the children's table —from the Rich Man's table.

### **HOW THE RICH MAN DIED**

Did the Jewish nation continue thus in the favor of God, clothed with typical justification and royalty? Or, on the other hand, did that nation die to those special blessings and mercies of God which they previously, for over sixteen centuries, so richly enjoyed? Ask the Jew himself. He will not deny that shortly after the time that Jesus wept over Jerusalem and said "Your house is left unto you desolate," their nation did die. Not only have they since been without prophet and priest and vision but they have been without national life. As a nation

they have been buried. As a nation they are dead, and, like all in Hades, unconscious—as a nation. National sufferings they have none, because national existence they have none.

Yet they are still a people, though dissolved in death as a nation. As a people they have been in torments through the past eighteen centuries ever since the destruction of their city and polity, A. D. 69. At that time, as the Apostle foretold, “wrath is come upon this people to the uttermost. (1 Thess. 2:16) Oh, we are glad for the poor Jew that, after getting that wrath to the uttermost, there remains no further wrath for them beyond the tomb. They have had a sad enough experience as a people for the past eighteen centuries, in fulfilment of their prayer, “His blood be upon us and upon our children.” Thank God there is no prospect of a future torment for them. On the contrary, the Word of God contains various promises which assure us that the Jewish people will ultimately be delivered. Their sins, even to the crucifying of the Prince of Life, will be forgiven them, as the Scriptures declare “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” As the Apostle declares, “they shall obtain mercy through your (the Church’s) mercy,” “for the gifts and calling of God are not to be repented of.” (Rom. 11:28-32) They are still beloved for the fathers’ sakes, and will be the first of mankind to be reconciled to God and to receive his blessings and favors in the Millennial age. After the perfection of the Church of this gospel age, and her glorification with her Lord, forgiveness and favor will come to Israel and to all the families of the earth.

### **LAZARUS CARRIED BY THE ANGELS**

Let us look now to Lazarus let us note the class of publicans and sinners disesteemed by the proud pharisaical class, and who smote upon their bosoms saying, “God be merciful, we are sinners.” What were the experiences of these while the Rich Man was dying? We answer, that when the Rich Man was rejected from further divine favor and was dying, the angels, the messengers of God, the apostles, under the blessing and guidance of the holy Spirit, began to call all of the Lazarus class to the place of favor to Abraham’s bosom. “Father Abraham,” was the style, the title, by which the Jews looked fondly back to the patriarch as the father of the faithful; but when they

ceased to be faithful to God they ceased to have a right to consider themselves children of Abraham.

On the contrary, the publicans and sinners, the common people who heard the Lord gladly, were ready for the message which the apostles carried to them at and after Pentecost. Five thousand were converted in one day, and others were gathered. Whither? To Abraham's bosom—they became the "children of Abraham through faith," through Christ, through the adoption of the holy Spirit. (Gal. 3:7, 29) All through this Gospel age the Lord, through the ministries of his truth, has been calling this class to Abraham's bosom. It is of this class that the Apostle declares, "ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:12,13) Again he declares, "Now we brethren, as Isaac was, are the children of the promise." (Gal. 4:28) Isaac was Abraham's special son of promise, received instead of Ishmael, who represented Israel according to the flesh—the Rich Man who died to heirship in the spiritual part of the Abrahamic promise, when fleshly Israel was rejected as a nation because of their national rejection of the true head of the body.

"We brethren, as Isaac was, are the children of the promise," "if we be Christ's then are we Abraham's seed," or children, and this is what the parable represents. Abraham of the type, God in the antitype, has accepted us in Christ as his children, and if children then heirs, heirs of God, joint-heirs with Jesus Christ, our Lord and head.

### **CRAVING A DROP OF WATER**

Come back now to the Rich Man and glance at the sorrowful experiences that have come to the Jewish people in the centuries behind us. They have been persecuted by nearly every nation under heaven, and notwithstanding the civilized day in which we live they are subjects of persecution still, in harmony with the picture of this parable. Yea, at various times they have applied to God for relief and have applied to Christendom also, but without avail. Only recently the President of this United States was invoked by the Hebrew people to intercede for their relief in Russia, yet still the persecution continues, they get no drop of water,"—no relief. And from our understanding of the scriptural predictions of the future they will have still more persecution and perhaps still greater moments before their deliverance — "it is the time of Jacob's trouble." Jer. 30:7

By way of showing that the experiences outlined would apply not merely to the Jews of Palestine but to the Jews throughout the world, a feature is introduced into the parable by which the Rich Man is represented as asking special favors upon his five brethren: but the request being refused, implies that no extra favors would be granted the Jews outside of Palestine, that all Jews would be treated alike. They only had Moses and the prophets, and if they would not hearken to these they must have the same experiences as the Jews of Palestine.

The proportions of the number five when applied to the Jews of scattered tribes is manifest. The nation of Israel dwelling in Palestine specially represented two tribes, Judah and Benjamin, and in the same proportion the ten tribes scattered amongst all nations would be represented by five brethren.

### **COME, LET US REASON TOGETHER**

What shall we say to these things? Here we have before our minds an interpretation of one of the Lord's parables that is fully in accord with all the facts and fully in accord with the delineations of the parable. Shall we accept this reasonable solution of it or shall we unreasonably interpret it to match with the heathenish ideas of the dark ages, confusing our own minds, dishonoring our God and destroying our faith in him and in his Word? Let us resolve that for our part we will begin to use reason in religious matters, in seeking to understand the divine Word in harmony with the only character of Justice and Love and Wisdom and Power which we could reasonably attribute to our Creator. So doing we will find ourselves advancing in grace as well as in knowledge, for it is an indisputable fact that we are all more or less copying in life our ideals our God. Those who copy a bad God, who have a low idea of God, are proportionately low, groveling, spiteful, themselves. Those whose eyes of understanding are opened to see the ideal God of the Bible develop most rapidly in his characteristics. "Be like unto your father which is in heaven," be ye copies of God's dear son.

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CHRISTIAN, seek not yet repose,  
Hear thy gracious Savior say,  
"Thou art in the midst of foes:  
Watch and pray."

2H307

*The National Labor Tribune, February 25, 1906*

# UNDYING WORMS, UNQUENCHABLE FIRE

Canton, Ohio, February 25--Pastor C. T. Russell of Allegheny, Pa., preached twice here today. The afternoon topic was his discourse, A sure cure for infidelity, entitled "To Hell and Back." We report his evening discourse from the text, "Cast into hell fire, where the worm dieth not and the fire is not quenched." Mark 9:47, 48

The declaration that our Lord opened his mouth in parables and dark sayings is well illustrated in our text: the more so if we include the context, in which our Lord recommended that it would be better for a man to lop off his hand or pluck out his eye and enter into eternal life maimed than to preserve these and go into hell fire-Gehenna. The people of our Lord's time were used to figures of speech. They frequently were perplexed by those which our Lord used, as, for instance, when he declared that he was the bread that came down from heaven and unless a man eat his flesh and drink his blood he could have no life in him. (John 6:41, 53) No wonder the poor hearers exclaimed, "This is a hard saying: who can hear it?" Our Lord spake in this dark manner, he tells us, with the very intention that the majority might not understand—that "hearing they might hear and not understand." But he likewise explained to his disciples, saying, "To you it is given to know the mysteries of the Kingdom of heaven; but to those who are without (outsiders) these things are spoken in parables and dark sayings." Luke 8:10

The true followers of Jesus, "taught of God," have learned the meaning of these dark sayings, yet the masses of Christendom comprehend them not. Nor can we hope to make these plain to the masses, for whom they were not intended. They should, however, be easily comprehended by the Lord's consecrated people, and even the world may be taught what they do not mean. Our hope this evening in discussing the obscure statements of this text lies along these lines. We hope that some of the Lord's truly consecrated will fully grasp the meaning of the text, and we hope to have others see, at least, that the language does not imply the perpetuation of sinners in torment to all eternity.

## GEHENNA DIFFERENT FROM HADES

On other occasions we have considered the scriptural teaching respecting the sheol of the Old Testament and the hades of the New Testament, and found these words to refer to the death state, the tomb condition, in which the dead know not anything, but from which all have been redeemed by the precious blood of Christ, and from which all mankind are to be delivered by an awakening in the resurrection morning by him who declares, "All that are in their graves shall hear the voice of the Son of man and shall come forth." John 5:28, 29)

But the word hell in our text is an incorrect translation of a different Greek word, namely, Gehenna. Let us inquire the meaning of the Greek word Gehenna, and then proceed to an application of the words in our text.

Gehenna in the Greek language is a translation of the words, “valley of Hinnom” in the Hebrew language. This valley lies outside of Jerusalem, and at one time it was a deep, narrow gorge, but during the centuries it has gradually filled up, until now it bears no resemblance to its former appearance, but although a valley it is now a fertile field. We read of this valley as a prominent landmark away back at the time when the children of Israel first entered Canaan—it is so mentioned in the book of Joshua. (18:16) It is referred to repeatedly in the Old Testament by three different names: (1) The valley of Hinnom; (2) The valley of Slaughter; (3) Tophet. It was in this valley that the wicked king Ahaz established Baal worship and set up an image to Moloch. The image was hollow and constituted a furnace in which fuel was burned until the image was fiery hot. Through the prophet Jeremiah the Lord twice reproved the Israelites for this savagery, in one of these places describing the valley and giving it three different names. See Jer. 19:2, 6.

When the good king Josiah instituted reforms in Israel and abolished idolatry, he put a ban or curse upon this valley (2 Kings 23:10), so that it might never again be used for any kind of worship, good or bad. Thenceforth the valley became a synonym for all that was vile. In it was cast the rubbish and offal of the city of Jerusalem; in its depths were kept burning fires fed with brimstone, for the double purpose of destroying the combustible elements and also of preserving the health of the city, because the fumes of brimstone were then and are still recognized as a superior disinfectant, purifying the atmosphere by killing the germs of disease and decay. Later on, as a special terror to evil doers, the carcasses of the vilest criminals were thrown into this valley, treated with every disrespect as merest offal, with a view to deterring crime.

### **“WHERE THEIR WORM DIETH NOT”**

Naturally some of the offal cast into this valley did not reach the bottom of it, but, caught upon the ledges,

2H308

or otherwise not reaching the bottom, was not so closely in contact with the fire as to be consumed. Indeed the fires, as already explained, were not so much to consume the carcasses as to purify the air, destroying the injurious qualities of gases arising from the decomposition. Hence

the worms, maggots, generated upon these carcasses, utterly consuming them.

The expression, “Where their worm dieth not,” should not be understood as describing worms possessing immortality, but merely as intimating that if conditions were favorable there would be nothing to destroy the worms and hinder them from accomplishing the work of complete destruction. Likewise the fire which “is not quenched” does not mean that the fire could not have been quenched but that there was no desire to quench it, no right or permission to quench it—it continued to burn, was intended to burn, was serving a good purpose in burning. The people of our Lord’s day were well acquainted with the facts. It is the people of today who, after fifteen centuries of delusion on the subject of eternal torment, are most seriously handicapped by their lack of knowledge of what the Lord really said and the proper application of the words.

### APPLYING OUR LORD’S WORDS

Let us now apply our Lord’s words. What did he mean by saying that it would be better to cut off a right hand or blot out an eye than to be cast into Gehenna? We answer that his words have a two-fold application:

(1) There would be a certain lesson which all Israelites could take from them; (2) There was another lesson which only the comparatively few of his hearers could appreciate. All understood that the Lord did not mean a literal cutting off of the hand or blotting out of an eye: all understood that he meant that sins should be lopped off and discarded even though precious as an eye or a hand—even though considered amongst the most important features of life, the greatest pleasures. To the masses this would mean that they should avoid criminal conduct which might, if persisted in, lead from bad to worse, until they might be considered so vile as to be cast after death into this Valley of Hinnom, Gehenna, Tophet, that their bodies might thus be consumed and by implication that they should be considered unworthy of any future life: for to the Jews burial implied the hope of a resurrection, but the utter destruction of Gehenna implied hopelessness as respects a future life.

To those to whom it was given to understand the mystery of the Kingdom, the Lord’s words had a still higher signification, and meant that they, having become his disciples, having made a consecration to be his followers, had staked their all upon the results. If faithful in the narrow way even unto death they would be granted eternal life and that on the highest possible plane, the “divine nature,” by a share in the glorious change of the first resurrection. But these thus on trial for glory, honor and immortality must beware, because they have undertaken a serious matter, and to even look back longingly



at the things of the present time, to even in their hearts rue the sacrifice they had made, would mean that they would be unworthy of a place in the Kingdom. Luke 9:62

These specially consecrated followers should recognize that they not only agreed to abandon sin to the extent of their ability, but had agreed also to walk in the narrow way of sacrifice—yielding up their rights and privileges as respects the present time that they might gain the higher glories and blessings of the spiritual nature. These were to consider that however delightful, however enjoyable might be their earthly pleasures and comforts, these if they stood in the way of their sacrifice, if they offended (that is stumbled) them in the race for the great prize set before them so that they would ultimately fail of gaining eternal life, would result in their going into the Second Death—utter destruction. This Second Death they would understand to be the antithesis, the opposite, of the Second Life, just as literal Gehenna was the extreme antithesis of the earthly life. In no sense of the word could any of our Lord's hearers get the impression that Gehenna fire represented torture, for no torture was ever permitted; it was only after the animal or criminal was dead that the carcass was thrown into this valley.

The divine law strictly forbade the Jew from torturing any creature or taking pleasure therein in any measure. It was the heathen teaching of the roasting of children in this very valley that our Lord condemned, and it is the same heathen teaching that has come down through the ages and permeated Christian thought, greatly to the disadvantage of all who to any extent entertain it, greatly to the dishonor also of our heavenly Father, whose arrangements are all both just and loving and opposed to cruelty. The understanding of all of our Lord's hearers respecting Gehenna must have been that his figurative references to it were along the lines of total destruction—a hopeless destruction—ignominious destruction from which there could be no recovery. How well, then, the valley of Hinnom, Gehenna, represents the Second Death.

### **“THE LAKE OF FIRE AND BRIMSTONE”**

In the symbolical book of Revelation our Lord presents to us a picture of the New Jerusalem—the glorified Kingdom—and outside of it he pictures Gehenna, “the lake of fire and brimstone,” more properly the

2H309

“abyss of fire and brimstone.” Let us get the picture before our minds, remembering that this symbolical book is written in picture language, in symbols. As the New Jerusalem symbolically represents the glorified Church, whose twelve foundation stones bear the names of the



twelve apostles, so the valley outside that city is equally symbolical. In the city, we are told, the glory, honor and dignity of all nations may ultimately come, through obedience to the laws of the Millennial Kingdom; but those who work iniquity and violence shall not be permitted to enter the city and the eternal life and harmony with God which it represents, but these on the contrary, in the picture, are represented as being cast into the abyss of fire and brimstone, and the explanation is given in so many words, “which is the second death.”  
Rev. 20:14

And what could more particularly represent the second death than this very picture? Gehenna fire itself is a symbol of destruction, never a figure of preservation. Burning brimstone is another figure of destruction—everything that has life is subject to the power of burning brimstone. It means sure death to life of every form. Even today, if we were making symbols, we could think of nothing that would more thoroughly, more completely represent utter destruction of life and being than the figure which the Lord has here used, “The lake of fire and brimstone, which is the second death.”

### GEHENNA IN THE OLD TESTAMENT

In the Old Testament this Gehenna thought—this thought of the second death and utter destruction, from which no recovery would be possible, from which there would be no resurrection—is distinctly pictured in Isaiah’s prophecy (66:24), describing the future conditions when the Gospel Church completed will have passed into glory beyond the veil on the Spirit plane, describing the blessed conditions of mankind under the Millennial Kingdom, when the knowledge of the Lord shall fill the whole earth, and none shall need to say to his neighbor, Know thou the Lord. (Isa. 11:9; Jer. 31:34) The prophecy goes on to describe the rebellious and to show their utter destruction. It assures us that the willing and obedient who will then worship the Lord “in the beauty of holiness” shall go forth and look upon the carcasses of men who have transgressed against him: “for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

It will be noticed that this description corresponds exactly with the New Testament delineations of the second death, the Gehenna destruction. There is no intimation whatever of the torture of these transgressors against the Lord. Men may take pleasure in the torture of their victims and their enemies, but the true God never—Molech might require sacrifices of burning, but Jehovah never. The picture speaks of seeing the carcasses of those who transgressed, not of seeing the transgressors alive, in flames, shrieking in torture and pain, pitched about on pitchforks by gleeful, fire-proof devils. How reasonable, how sensible is the Scriptural teaching on this

subject, as on every subject. All of our confusion and trouble has come from neglect of the Word of God and adherence to the traditions of men, who, however well intentioned, were grossly blinded by the “god of this world” with the same sophistries and fallacies with which he has blinded and enslaved the entire world in superstition. 2 Cor. 4:4

## THE SECOND DEATH PENALTY

The very term second death implies a first death. This first death entered the world through father Adam and his disobedience, and has been in force swallowing up the human family for the past six thousand years. All mankind are under this original death sentence, as the Apostle declares—By one man’s disobedience sin entered the world and death as the result of sin, and thus death passed upon all men because all are sinners. Rom. 5:12

None can come under the sentence of the second death pictured by Gehenna until he has first gotten out from under the sentence of the first death, Adamic death. Adamic death would have been eternal in its results had it not been for the divine mercy which provided a ransom for it. By that ransom our Lord Jesus secured’ the right to release Adam and all his posterity from the Adamic death, the first death; hence it will not be an eternal death against any man. But the release from it comes only to those who have a knowledge of Jesus and who by faith accept him as their Savior. Upon all others condemnation remains. Hence the majority of the world to-day are still under Adamic condemnation of death: only the Church—who have heard of God’s provision for our recovery, and who have accepted his terms, and have laid hold upon the Life-Giver—these alone are reckoned as having passed from Adamic death unto life, and these alone, therefore, are liable to the Second Death.

Mark how the Apostle lays emphasis upon this point. Describing the Church, the household of faith, believers, partakers of the holy Spirit, etc., he declares, “If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more a sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries.”(Heb. 10:26, 27) This fiery indignation which would devour us as adversaries of God if we turn from the way of holiness, like to a sow wallowing again in the mire, is another way of describing the second death, the abyss of

2H310

fire and brimstone—which is the second death.

No wonder the Apostle says to the Church—not to the world—”Let us fear lest a promise having been left us of

entering into his rest any of us should seem to come short of it”—for our God is not a literal fire, but in the same figurative sense he has provided an abyss of fire and brimstone for all who wilfully, intelligently repudiate his government. In this sense and to this class he is a consuming fire. (Heb. 4:1, 12:29) His love and mercy having done everything reasonable and proper on their behalf, nothing will turn aside from such wilful evil doers the just, righteous destruction which the Lord has declared against this class. “The wages of sin is death,” is a brief statement of the divine law.

## **SECOND DEATH FOR ALL THE WICKED**

Although the world in general is still under the Adamic penalty of death, so that merely consecrated believers are subject to the second death now, nevertheless the Lord’s Word distinctly points out that every member of Adam’s race redeemed by the precious blood of Christ will ultimately have a full opportunity of gaining eternal life under the blessed ministries of Christ and the Church during the Millennial reign. When in “God’s due time” the masses of mankind will be released from the condemnation of Adamic death and brought to an accurate knowledge of the truth they will be on trial for everlasting life or everlasting death—the second death—utter destruction. (1 Tim. 2:4-6) It is not for us to determine whether the numbers of those who will ultimately be saved shall preponderate over that of the lost in the second death, but it is for us to rejoice that as “the dead know not anything” in the first death, so similarly in the second death they will now nothing, experience no suffering, no pain. Their loss will consist in their deprivation of the eternal life and the joys and blessings which will come to those who by obedience to the divine requirements will return from sin and death conditions by restitution processes up to all that glorious perfection of mind and body lost by Adam—including the glories and dignities and privileges which were his.

Let us more and more rejoice in the God of our salvation—the God of justice, wisdom, love and power fully coordinated, who is working out things according to the counsel of his own will, and who ultimately will fulfill his oath-bound covenant to bless all the families of the earth with a knowledge of himself and with an opportunity for eternal life through the antitypical seed of Abraham, Christ and his elect Bride. Gal. 3:16,29

*The National Labor Tribune, March 4, 1906*

# **SUFFERING THE VENGEANCE OF ETERNAL FIRE**

Pastor C. T. Russell addressed a large audience at Bible House Chapel, Allegheny, at 3 p. m. Sunday from the text, "Set forth for an example, suffering the vengeance of eternal fire." (Jude 7) The speaker said:

The general ignorance and the misunderstanding of the people respecting the divine character and plan which during the "dark ages" spread over so-called Christendom have given to the words of our text a lurid horror which has tended to intensify and burn into their hearts and minds the atrocious doctrines of devils, pitchforks and eternal torment which has so dishonored God's name and so perplexed and troubled his faithful people for centuries. This misapprehension of the Scriptures, still prevailing under the increasing light of this twentieth century is leading thousands of people away from the Word of God into infidelity. They say to themselves, "We can not believe such doctrines; and if the Bible is the foundation for these horrible nightmares of the past, we can no longer tolerate it except as a relic of superstition.

But, dear friends, the more we get to understand the real teachings of the Bible and to appreciate the real character of God the more we will love and honor both, and, correspondingly, the more we will detest the nightmares and superstitions of that dark period in which our deluded ancestors attempted to confirm their misconceptions of God by burning one another at the stake for differences of opinion. Let us hold fast to the precious Word, not superstitiously, as loving and kissing the covers of the book, but with true, intelligent reverence, as appreciating its message of wisdom, justice, love and power from our heavenly Father to us his children, who hunger and thirst after righteousness, after truth, after knowledge, of his character and plan.

## **THE MEANING OF THE TEXT**

When we shall have analyzed this text it will, we believe, forever have lost its luridness, its terrors, and henceforth in all of our minds will be a reasonable, just statement of the doings of our reasonable, just, loving God. We notice the connection: Jude is discussing evil doers, especially those who, having been favored of the Lord with a knowledge of his grace and truth, have turned therefrom willfully, intentionally, into the ways of sin. The Apostle is calling to our minds the fact that such a course is sure to have a punishment, and cites

illustrations from the past to show the general trend of divine government. He instances the deliverance of the people of Israel from Egyptian bondage, yet that this favor of the Lord did not excuse them from punishment and destruction when subsequently they were rebellious. Another illustration is that of the angels, who were at first in divine favor, but who by disobedience were sentenced to chains of darkness until the great day of judgment. As a third illustration of the principle that God punishes evil doers, the Apostle refers to the Sodomites, who, because they gave themselves over to fornication, etc., are set forth for an example—"suffering the vengeance (punishment) of eternal fire."

### **ETERNAL FIRE ON SODOM**

Let us not too hastily read into this passage what it does not contain: It does not say that the Sodomites suffered the vengeance of eternal torment as the majority seem to understand it. It is speaking of the city of Sodom, the city of Gomorrah, and the other cities about them, and their inhabitants—that they suffered punishment for their wrong course. The fire by which they were punished is described in Genesis 19:24, 25, just Lot and his family alone being spared—delivered from that fire and its destructive work. The fire which burned those cities and destroyed those people is in our English translation called "eternal fire," but it would be a mistake to suppose that this means a fire that would last to all eternity. The fire is not burning now. It burned until it had utterly destroyed those people and their cities, and the Greek word here rendered eternal has this signification: it is aionian fire, or literally a fire that burned to a completion of its work of destruction. There is not a suggestion about its being a fire that will burn in the future, but, to the contrary, it effected its work, and our Lord testifies saying, "It rained down fire from heaven and destroyed them all." Luke 17:29

Let us give our Lord's words their proper weight: he says the people of Sodom and Gomorrah and surroundings were destroyed, not preserved by that fire. He does not intimate that they are in the fire now, but quite to the contrary. When discussing those people he intimates quite distinctly that they know nothing at the present time, but that in the coming forth of the resurrection time they will have a judgment or trial for eternal life. More than this, comparing them with some who heard his preaching in Capernaum and surrounding cities, he declares, "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." Matt. 10:15

"More tolerable!" The intimation is that in the great day of judgment, the Millennial age, when the world in general shall

be on trial for life everlasting or the second death, the people of Capernaum who heard the Lord will be on trial with others. But inasmuch as they had had superior advantages to others, and had neglected those advantages, they would be correspondingly less benefited by the blessings and mercies of God which, during the Millennial reign of Christ, will extend to every member of Adam's race. And this we understand to be a general principle of divine dealings:

where much of light and knowledge and opportunity and privilege are granted, much will be required; where sin abounds in opposition to the light of truth there is correspondingly large responsibility, and the stripes or punishment will be proportionate. But there is no suggestion in any part of the narrative either that the people of Capernaum or the people of Sodom and Gomorrah went to their rewards good or bad at death, nor that in the awakening of the resurrection time they would suffer eternal torture.

Our Lord proceeds to explain that the people of Sodom and Gomorrah had less advantage than the people of Capernaum and Palestine, and he declares that if they had heard his preaching and seen his miracles "they would have repented long ago in sack-cloth and ashes." (Matt. 11:21) Is there, then, injustice with God that the people of Capernaum should have so many privileges and mercies more than the people of Sodom, and yet that the latter should be sent to eternal torment? Who would so claim in view of our Lord's statement that if they had enjoyed the same amount of favor they would have repented with deep contrition in sackcloth and ashes?

### **THE FUTURE OF THE SODOMITES**

Dear friends, we have already shown that the eternal fire upon the cities of Sodom and Gomorrah was a literal fire, and has no relationship to any future torment of any kind: now let us see what the Scriptures do say respecting the future of the Sodomites. Those of you not familiar with your Bibles, and whose minds have long been clouded with misconceptions, will no doubt be astounded by the evidences which we will produce from the Scriptures showing that the Sodomites are to come back from the destruction which came upon them through the aionian fire which destroyed their cities as well as their lives. Nevertheless, all of you who have good hearts and reasonable minds will rejoice to find that the heavenly Father has made provision through the death of his Son for all the world of mankind, even including the wicked Sodomites.

We are offering no suggestion that God will save them in their sins, but on the contrary that he will save them from their sins. Our Lord's words assure us that the Sodomites were at heart and in his sight not worse than

the people of Capernaum, who had greater light and therefore greater responsibility. Doubtless the

2H312

Lord would say the same of our city or of any other civilized city today that the Sodomites were no worse at heart, that their outer wickedness and licentiousness was largely the result of their ignorance. Surely all who have the love of God in their hearts and who intelligently pray, "Thy will be done," will be glad to know that the divine will is to bring a blessing to the people of Sodom. Now let us examine the proofs.

First, we have our Lord's statement, already referred to, assuring us that in the day of judgment (the Millennial day of a thousand years, in which the world will be judged or tried for everlasting life or the Second Death) the condition of the Sodomites will be more favorable than that of some others who thought themselves very religious. Secondly, we have the Lord's statement that the fire which rained from heaven destroyed them all, and this precludes any suggestion that a part of them might have remained alive and that the Lord might have had reference to the remnant not destroyed and their posterity. Unquestionably he referred to the ones who were destroyed, as the language clearly states.

### **"TIMES OF RESTITUTION"**

The Apostle Peter tells us of the "times of restitution" which will begin at the second coming of our Lord: he calls the same the "times of refreshing." (Acts 3:21) He tells us that this coming refreshing or restitution was spoken of by the Lord through the mouth of all the holy prophets of the past. Let us look at one of these prophecies of the coming restitution which specifically mentions the Israelites, God's favored people; the Samaritans, their neighbors in Palestine: and the Sodomites, who once occupied a portion of Palestine. Turn with me to the prophecy of Ezekiel, chapter 16. Read throughout the entire chapter a serious arraignment of the people of Israel and their failure to be loyal to the Lord, to whom they had been betrothed by the Mosaic Covenant. From the forty-eighth verse to the end of the chapter we have the Lord's prophecy respecting the future of Israel, Samaria, and Sodom, and the restitution blessings that are to come to all three at or about the same time.

As our Lord guarded against any misunderstanding as to which Sodomites were meant by saying that he referred to those upon whom God rained down fire and consumed them, so in speaking through his mouthpiece, the prophet Ezekiel, he identifies the Sodomites whom he intends to restore in due time, saying, "Behold, this



was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness was in her and in her daughters; nor did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me: therefore I took them away as I saw good." Vs. 49, 50

In verses 51, 52, the Lord points out Samaria's unrighteousness, but declares that Israel's course under her special favors and privileges and advantages in every way was more abominable in his sight than that of either of the others, and that they were both in comparison justified rather than condemned by the course of Israel. Then, pointing down to the future, in harmony with the declaration of the Scriptures everywhere that the Lord after punishing Israel will bring them back from their captivity and bless them under the spiritual seed of Abraham, the account in vs. 53-56 specifically tells us about this returning from captivity, the captivity of death into which the Israelites by the million have gone as well as the Samaritans and Sodomites—"When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them."

What is the object of thus stating the matter of the conjoined awakening of these three peoples? The answer is, "That thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done in that thou art a comfort unto them." In other words, when the great Millennial day of judgment and trial shall have been fully opened, and its blessings shall be poured out upon the world, God will use Israel in her shame and exposure in the light of that day to comfort the Sodomites and Samaritans in their degree of shame and exposure in that day.

### **"SHAME AND LASTING CONTEMPT"**

Through the Prophet Daniel the Lord speaks of these returning from the captivity of death, and tells first of the faithful of the Church, who will come forth from the tomb to shine as the stars forever and ever; and then he refers to the others, such as the Sodomites and Samaritans and Israelites, who shall come forth to shame and lasting contempt." (Dan. 12:2) It will be in this shame and contempt condition that Israel will be a comfort to her sister nations. But it is not God's design that the shame and contempt should work an eternal blight to those poor creatures or to others, but that it should be associated with the period of reformation—that being ashamed of their past course of sin and degradation they might turn from the things of sin and shame and be transformed under the influence of the



Kingdom of God's dear Son, which, as the Sun of righteousness, shall fill the whole earth with the light of the knowledge of the glory of God, putting to shame, to flight, the works of darkness and sin. It will indeed be a comfort to the Sodomites, when they realize their own degradation, to see that some others who had enjoyed so many more favors than they were equally put to

2H313

shame. The shame will be more tolerable for Sodomites and Gomorrah than for the people of Capernaum.

But there will be no need of their remaining in this contemptible condition and under shame. All the influences of the Kingdom will be favorable to their rising out of sin and death conditions and coming up, up, up on the highway of holiness, which will then, we are assured by the Prophet, be established, that all who love righteousness and desire harmony with God amongst the world of mankind will go up thereon without ostentation and with every needed assistance so that by the end of the Millennial age they will have reached the end of that grand highway of holiness and perfection, everlasting life. Only the wilful and disobedient, and those who love sin and hate righteousness, will be excluded from this highway and its termination in perfection, and they, we are assured, will not be eternally tormented, but "punished with everlasting destruction from the presence of the Lord and the glory of His power. II Thess. 1:9

### **"RETURN TO YOUR FORMER ESTATE"**

No one can doubt that the period referred to by our Lord as the day of judgment, in which it will be more tolerable for Sodom and Gomorrah than for Capernaum, meant the period of time following his second advent and the establishment of his Kingdom. No one can doubt either that the time mentioned by the prophet Ezekiel is the very same—when the captivity of the Sodomites and Israelites shall be at an end—when all the captives shall be released from the prison-house of death. No one can question either that the Apostle Peter, in speaking of the times of restitution, had reference to this same period following the Lord's second advent. Now, then, connect these three together and notice what the prophet declares respecting the liberation of these captives and to what purpose they are liberated from the prison-house of death. I quote:

"When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate." The prophet is here undoubtedly referring to the "times of restitution" mentioned by the Apostle Peter. He says, "return to your former estate." What is here meant? We answer that man's original estate, according to the Bible record, was the image and likeness of God. It was from this

glorious estate that Adam fell—and all of us as his race, his children, in his loins, fell from the same into a condition of sin, degradation and death. So then, when we read that the prison-doors shall be opened, and that the captives shall be set free from the prison-house of death and from the bondage of corruption, and then read that they shall return to their former estate, it means restitution back, back, back to the original likeness of God lost through sin.

### **“A RANSOM FOR ALL”**

And this is exactly what is implied respecting the Lord’s sacrificial death, when we are told that “he gave himself a ransom for all, to be testified in due time.” (1 Tim. 2:6) He ransomed father Adam, the original sinner, and incidentally ransomed also every member of his race, as well as all of his possessions, titles, privileges and rights as the original King of earth. The very object of this purchase was the restitution of man and his estate to their primeval dignity, honor and glory. And this is the promise of the Bible—times of restitution— and Paradise restored, which in the future will not merely be a garden in Eden but the entire earth. Why should we be astonished to find that God is carrying out a great and glorious plan which his Word everywhere outlines? The fact that it has been delayed is explained by the other fact that the Lord desired to give our whole world a lesson on the exceeding sinfulness of sin, and desired at the same time to take out of the world a “little flock” of peculiar faith and love and zeal, to be associated with his Son in the great work of blessing the world with restitution.

Come back now to Ezekiel’s statement of the matter. I want you to notice carefully the Lord’s statement in the context, for you will be told by ministers that they know better—that they know the Lord has no such good and generous heart and plan—that they know that this statement must be “ironical.” Alas! poor depraved humanity finds it difficult to believe in the lengths and breadths and heights and depths of the love of God, which passeth all understanding! But, regardless of what any one may say, you and I want the Word of the Lord on this subject, and on every subject:

“Let God be true though it make every man a liar.” (Rom. 3:4) Now read the remainder of the chapter from verse 56 to the end, and note that the Lord is speaking very sympathetically and comfortingly. He does indeed reprove Israel, especially for having broken his Covenant and despised the oath which sealed it, but he tells them that he proposes to keep his Oath-Bound Covenant, anyway.

That Covenant declares: “In thy seed shall all the families of the earth be blessed.” The Apostle tells us

that Israel failed to obtain the chief blessing under this Covenant which it had hoped for—it failed to become the spiritual seed. He tells us that Christ and the Church, his body, his members, attained to this favored position, and that through Christ and the Church therefore, as the antitypical seed of Abraham, all the families of the earth are to be blessed. He tells us

2H314

that Israel will be among the first to be blessed. At your convenience please read carefully the Apostle's exact words on this subject as recorded in Romans 11:25-32

Now come back and read again the Lord's statement in Ezekiel 16:60, 63. "Nevertheless (notwithstanding your evil course and your unworthiness) I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant. Then thou shalt remember thy ways and be ashamed (when the whole world is ashamed under the light of the Millennial Sun of Righteousness), when thou shalt receive thy sisters, thine elder and thy younger. And I will give them unto thee for daughters but not by thy Covenant (not under the New Covenant then to be established in the earth); and I will establish my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame when I am pacified toward thee for all that thou hast done, saith the Lord God.

### **THE DESTRUCTION OF SODOM AS AN EXAMPLE**

Coming back now to our text we find that we have a new light upon it, and we can see in what sense of the word it was set forth as an example—not of future torment, but in respect to divine indignation against sin in general. God declares that he is thoroughly opposed to sin in its every form, that it shall ultimately be destroyed utterly, and that all that will not come into harmony with the great Prophet, Priest and King, Jesus, the Head of the Church, and the Church, his body members, shall be ultimately destroyed from amongst the people as were the Sodomites—with a complete, everlasting destruction.

True, our Lord's dealings in the past and in the present are specially with his consecrated people—Israel after the flesh and Israel after the Spirit. Nevertheless, this does not imply that the Lord has not an overruling hand in all the affairs of the world. While permitting sin to reasonably take its course and to bring its own lessons and experiences to the world of mankind, that all may learn something of the exceeding sinfulness of sin, nevertheless the Lord clearly intimates that

in any place where sin shall have run its course and be standing in the way of the divine purposes, it will be headed off. So it was with the Sodomites. Pride and prosperous ease had led them to despise the poor and needy, had made them haughty, and favored amongst them licentiousness. The Lord blotted them out with the fire from heaven, as he saw good. For them to have remained would have been to permit a plague spot in the very land in which he intended later on to plant his typical people, Israel after the flesh.

The example furnished us in this incident illustrates, not eternal torment, but the “everlasting destruction from the presence of the Lord and the glory of his power” which will surely be visited ultimately upon all evil doers. We are thankful, however, for the blessed assurance that before either the Sodomites or any of the world who have been redeemed by the precious blood could be condemned to that Second Death they must all be brought to an accurate knowledge of the truth. This is the divine declaration, “God our Savior, who would have all men to be saved and to come to an accurate knowledge of the truth. Because there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.” 1 Tim. 2:3-5

This view of our Heavenly Father’s character, as indicated and exemplified in his dealings with our race in the past, and in the declarations of his Word in respect to his future dealings, is cheering and encouraging and helpful to all those who are truly the sons of God, begotten of his Spirit.

The Sodomites did indeed suffer loss in that they were cut off from life a little sooner than they would otherwise have been. They have been redeemed by the one sacrifice for all; but when granted their opportunity in due time, in the “times of restitution,” if then they be negligent and will not hearken to the voice of the great King of glory, they will suffer the vengeance of cutting off again, and that without remedy, for from the Second Death there is no redemption, no recovery. “Let us fear lest a promise being left us of entering into his rest (into life eternal on the highest plane, the ‘divine nature’) any of us should seem to come short of it.” (Heb.4: 1) The principle that now operates in the judgment of the Church in this age is the same that will operate by and by in conjunction with the whole world— except that our trial is by faith in advance of actual knowledge and demonstration, and the life proffered to us is that on the spiritual, heavenly plane instead of the earthly restitution, which will be proffered to the world.

Pastor Russell’s “Studies in the Scriptures” are published and sold at absolute cost by the WATCH TOWER BIBLE AND TRACT SOCIETY, Bible House,

Allegheny, Pa. These are frequently called "Bible Keys,"  
so wonderfully do the Scriptures open before the reader.  
Nearly 2,000,000 copies are now in circulation.

\* \* \* \*

I yield my sinful heart to Thee,  
And in Thy love Thou fillest me.

*The National Labor Tribune, March 11, 1906*

## **HOPE FOR THE RECOVERY OF MANY IN THE RESURRECTION OF DAMNATION**

Pastor C. T. Russell preached Sunday evening at Carnegie Music Hall, Pittsburg, on "The Resurrection of Life and the Resurrection of Damnation." (John 5:28, 29) The large auditorium was crowded, extra chairs being placed upon the platform and many standing, while some were turned away. The speaker said:

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

How many absurd theories were built upon this text! The most unreasonable of them all is one which claims that a part of man goes into eternal torment when he dies, and that God is so ferociously revengeful that he is not satisfied with this, but by and by will resurrect a body for the suffering spirit, that he may thereby add to the awfulness of its torture. This text is supposed to be the basis for that thought. Before seeking the real meaning of the text we call attention to the contemptible, mean view of the Creator's character and plan which all eternal-torment theories foster. The God who declares himself to be the embodiment of justice is pictured thus before our minds as the very embodiment of injustice; the God who declares his name to be love, as the very embodiment of anger, malice, hatred or revenge.

The merest glance at our text shows it a poor translation. It declares a resurrection of life and a resurrection of damnation. Has life been dead that it needs a resurrection? Is damnation a thing which died and also needs a resurrection? What sense is there in this translation anyway? It is non-sensical! There is not the slightest ground for the word damnation in this text:

the Greek word krisis is the word here improperly rendered damnation, in utter violation of the Greek and out of all

harmony with the various renderings of the same word elsewhere. This word *krisis* occurs four other times in the same chapter with our text and is properly translated judgment. For instance, in the very next verse our Lord uses the same word, saying, “My judgment (*krisis*) is just”—not, My damnation is just. Why the translators rendered it damnation is utterly inexplicable, except upon the hypothesis that they thought they knew the mind of the Lord on the subject and that they could explain it better than he did. Such a course is always a mistake.

The translators had the fog of the “dark ages” in their minds. Their thought was that the judgment of every man is past when he dies, and that hence our Lord must have made a mistake when referring to any as coming forth to a resurrection of judgment. They were evidently trying to help the Lord to state matters according to their understanding of his plan. Our only safety is in holding fast to the Word of the Lord. The translators in this case remind us of James and John, the beloved apostles, who in the beginning of their ministry were offended at the people of Samaria, and asked permission of our Lord to call down fire from heaven to destroy those men and their city. But what were Jesus’ words—“Ye know not what manner of spirit ye are of: the Son of man came not to destroy men’s lives but to save them.” (Luke 9:56) So the translators erred because they had not a sufficiency of the spirit of Christ, the spirit of love, to enable them to discern the meaning of the words. Hence they turned upside down what we shall show was a gracious promise, and made of the statement a most diabolical threat.

### **THIS TEXT IN THE REVISED VERSION**

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

It is a mistake to suppose that the horrible doctrines

2H316

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

There are twelve readers of ZION'S WATCH TOWER in the Columbus, O., penitentiary, earnestly striving to cultivate the spirit of Christ, because they have learned the way of the Lord more perfectly. They are doing mission work amongst the other prisoners. When they entered that prison as criminals they held the usual view that eternal torment was the wages of sin, yet it did not deter them from sin. The love of God and the justice of God as seen in a proper view of his Word will change the heart and transform the life where error fails to do so. Harken upon the streets as you pass how men damn one another to eternal torture, and reflect that faith in that wrong doctrine has probably driven them to their present attitude of mind and blasphemy.

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



the wheat, "Light is sown for the righteous and truth for the upright in heart." Psalm 97:11

### **THE GOOD UNTO LIFE RESURRECTION**

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

But if only these received the life resurrection how few they are! How few you know and how few I know who are thoroughly regenerated, and who would even claim to be walking not after the flesh but after the Spirit. Only these few, therefore, need hope for a part in the life resurrection. All the remainder will have their part in what our text refers to as the resurrection of damnation. But, thank God, we find that a mistranslation in our common version has seriously be-clouded the true import of our Master's words.

We might say something in defence of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said in their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse—bad tidings of great misery for all people. They have thus been deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the Prophet, "Their fear toward me is not of me but is taught by the precepts of men." Isa. 29:13

2H317

Moreover the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that he warns us that we shall not attempt a final judgment of one another, "Judge nothing before the time." (1 Cor. 4:5) When God's time shall come another judgment will be effected, no room for doubt will be left; every member of our race shall come to a clear knowledge of the Truth, that he may be saved, or, rejecting it, he may be destroyed from amongst the people in the Second Death. Acts 3:23

*The National Labor Tribune, March 18, 1906*

## **WEEPING AND GNASHING OF TEETH IN THE OUTER DARKNESS**

Wheeling, W. Va., March 18—Pastor C. T. Russell addressed large audiences here today. His 3:00 p.m. discourse on the celebrated Cure for Infidelity—"Hope for Many in the Resurrection of Damnation," previously reported. His evening discourse, which we report below, was from the text, "Bind him hand and foot and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called but few are chosen." Matt. 22:13, 14

The expression, "weeping and gnashing of teeth," occurs altogether seven times in the New Testament. To the average mind, filled from childhood with thoughts of devils and pitchforks, flames and torture, the expression includes all of these at a glance, and is taken as an endorsement of the doctrine of the eternal torment of all who do not become saints. And yet we are all familiar with weeping and wailing, as the poet has expressed it.

"Now the world is full of suffering,  
Sounds of woe fall on our ears."

It is the "gnashing of teeth" that seems to be the unusual feature. What in this expression, looked at with deliberation, indicates eternal torture? True it is not a common expression in our day, but we can readily see that it signifies chagrin, disappointment. We have the same phrase used elsewhere in the Scriptures, not as representing a future torment either, but by men in the present life. For instance, when Stephen, the first Christian martyr, preached to his opponents, we read—"When they heard these things they were cut to the heart, and they gnashed on him with their teeth." The expression, "gnashed on him with their teeth," is evi-

dently no more of a figurative expression than the associated one, “they were cut to the heart.” The meaning is evident: they were angered, vexed, chagrined, and manifested their feelings outwardly. Evidently we should not attach any other than this correct meaning to the words of our text, and any other analogous statement.

On this occasion we will examine carefully, with the context, three of the occurrences of the words “weeping and gnashing of teeth.” We begin with our text, which is a part of the parable of the King’s marriage feast. This parable represents the work of this gospel age—the period between the first advent of our Lord and his second advent. The privilege of being participants in the Kingdom is figuratively represented by participation in a feast. The heavenly Father had planned this feast, and during the Jewish age had, through the law and the prophets, informed Israel, his friends, of his intention to have such a feast—that he would in due time establish his kingdom, and that they should have the first invitations. When the due time was come, at the first advent of Christ, the message went forth to the Jewish nation, “Come to the feast, for all things are now ready.”

This parable shows how the people of Israel made light of the matter, and refused and neglected to avail themselves of the opportunities first offered to them. Some made excuses of being too busy with other affairs, while others beat the King’s servants shamefully and killed them—a prophetic statement of how the Lord and his apostles would be mistreated and killed by the Jews who said, “His blood be upon us and upon our children.”

As this parable shows, the great King, the Almighty, took them at their word, and destroyed them as a nation and burned their city. The King, the Almighty, then said to his servants, “The wedding is ready, but they which were bidden are not worthy—as a whole, a nation.” The worthy ones of that nation were not rejected—as many as received him to them gave he power to become the sons of God.” (John 1:12) The King then sent the servants into the highways to bid any and everybody come to the marriage feast. This represents the breadth of the gospel invitation, which recognizes neither Jew nor Greek, Barbarian nor Scythian, bond nor free, male nor female, but includes all who will accept the call with a true heart when they hear it. The parable, however, does not teach that all

heard the invitation to the feast, and the facts of history demonstrate that the servants of the great King have not succeeded in reaching the ears of any but a comparatively small proportion of humanity. We rejoice to know from the Scriptures that the Lord has another feast of fat things for all nations, which he is about to spread for them during the Millennial Age. We rejoice in the assurance that in connection with their feast the knowledge shall be world wide and ocean deep. On the other hand, the Kingdom feast now proclaimed is intended only to gather a little flock, who, by the grace of God through faith in Jesus as their Redeemer, and their obedience to his instructions, are privileged to become heirs of God, joint-heirs with Jesus Christ our Lord in that Kingdom—participants in that great feast.

### INSPECTING THE GUESTS

The number of guests was limited—it was the same number originally intended when the offer was made to the Jews alone, 144,000. The remnant of the Jewish nation found worthy to be guests, augmented by the calling done during this gospel age, and restricted by the narrowness of the way, will accomplish this work of finding the predestinated guests at this feast. The predestinated number will surely constitute the “body of Christ,” the elect Church. The particular point of the parable claiming our attention at this time occurred at its close, after the full complement of guests had been found—hence in the end of this gospel age, in the “harvest” time of this age. It was when the supper was about to be served that the King came in to inspect the guests, to determine that they were of such as he could approve.

The King here we understand to represent our Lord Jesus at his second advent, making inspection of those about to become his bride and joint-heirs in the Kingdom. This thought of inspection at the end of this gospel age is everywhere made prominent in our Lord’s teachings; for instance, in the parable of the net after it was full it was drawn to shore, and the suitable fish were gathered out, separated. In the parable of the wheat and tares, in the harvest time the wheat was separated from the tares and gathered into the barn. In the harvest time, in the parable of the virgins, the wise were separated from the foolish and entered into the marriage. In the parable of the pounds and talents the king returned before taking his Kingdom, reckoned with his servants, chastised unfaithful ones and rewarded the faithful variously with dominion over two cities, five cities, etc.

## REMOVED HIS WEDDING GARMENT

In olden times at such a feast given by a king it was the custom for the host to provide a wedding-robe for each guest. Thus all appear alike—on one plane, whether rich or poor. So the Lord has provided for all who accept his invitation to the great feast a robe of Christ's righteousness, which covers all of our natural blemishes and imperfections which we repudiate and are seeking to avoid. This robe is the free gift of our bridegroom, our host. The wearing of it signifies our acknowledgment of our unworthiness of his favor, and our acceptance of the blessings we enjoy as of his grace.

In the parable a guest was found without a wedding garment, contrary to the rules of such a feast. The King in kindly manner inquired where the fault lay that he was without the garment—was it the fault of the servants, who had neglected to give him the garment or had admitted him without? Assuredly not! Or was it the fault of the guest in having received the garment and by it gained entrance, and then had removed and discarded that garment, preferring his own, thus slighting his gracious and hospitable King? Evidently it was the latter, because the guest was speechless—he could make no defense, he was guilty.

The fulfillment of this feature of the parable is not difficult to find in this day, in which so many of those who once trusted in the merit of the precious blood of Christ as their robe of righteousness, covering of their imperfections, are discarding it. How frequently we all take note of the fact that professed ministers of Christ and teachers of his flock, as well as agnostics, declare that while they accept Jesus as a teacher they totally reject the covering of his robe of merit—the imputation of his righteousness as the offset of their inherited imperfections. Alas that the one represented in the parable finds so many illustrations in fact in our day. Alas, too, that those who deny that the Lord bought them (2 Pet. 2:1) include so many of the noble and well educated. Another testimony, however, is that not many wise, or great or learned, according to the course of this world, will be found ultimately in the Lord's little flock, who shall be heirs of the kingdom. Luke 12:32

## CAST INTO OUTER DARKNESS

In the parable the guest who did not appreciate the robe provided was rejected from permission to share in the feast. The fulfillment of this part of the parable here signifies that those who reject the value of Christ's sacrifice, "a ransom (a corresponding price) for all" (1 Tim. 2:6) will be rejected of the Lord, and can not occupy any place in the Kingdom, whatever other blessings they may or may not get at the hands of the great King to whose grace they do despite.

Again, in the parable, the expression "outer darkness" is in harmony with the declaration that the feast is a supper, and also conveys the thought that the

2H319

room in which the guests were assembled awaiting the supper was brilliantly lighted, making the outer darkness the greater contrast. The application of this to the present time would be that now in the end of this age much light is shining from the divine Word, our lamp, upon all who have knowledge of the Kingdom, who have accepted of its invitation, who recognize the parousia (presence) of the King, and are awaiting the inauguration of the Kingdom. Amongst these guests we must look for the one without the wedding garment. We need not look for him amongst those who are in the outer darkness and have not seen the inner light of the feast.

The casting into outer darkness evidently signifies that those who reject our Lord as their savior, their redeemer, their ransom, can not remain in the light—they must go into the outer darkness respecting these subjects, into the condition common to the whole world of mankind. The statement bind him hand and foot implies that such may desire to resist and have a preference for the light but that none will be permitted to enjoy it except those appreciating the robe of Christ's righteousness and wearing it.

### **WEeping AND GNASHING OF TEETH**

As we have already seen, nothing in these simple words necessarily implies eternal torment, or any other kind of suffering or disappointment than such as is frequently experienced amongst men in the present life. But various Scriptures show us that, following the inauguration of the Kingdom of God's dear son, when all the elect shall have experienced the change of the first resurrection and entered into glory, there will forthwith follow in the world "a time of trouble such as was not since there was a nation." Dan. 12:1

We have seen on previous occasions that this trouble is referred to as a shaking of the earth, the social structure, in its financial, social, political relationships, and that it is also a time of the shaking of the heavens, the shaking of religious institutions. It will be in that time that the guest without a wedding garment will have his weeping and gnashing of teeth, his disappointment, his chagrin, when he perceives the fall of human organizations called churches, and that many things highly esteemed amongst man were an abomination in the sight of the Lord. What could be simpler than this interpretation of this parable? Can any one give a different interpretation and show that weeping and gnashing of teeth in outer darkness refers to

eternal torment? They can not, we challenge them to do so.

Our Lord's use of these words, "weeping and gnashing of teeth," in Matt. 8:12, is evidently the same as that recorded in Luke 13:28; hence we consider these two statements as though they were one. Luke's account is the more elaborate; hence we follow it. Our Lord, teaching the Jews, said, "Strive to enter in at the strait gate (the narrow door), for many I say unto you will strive to enter in and shall not be able, when once the master of the house has risen up and hath shut the door." This may be understood to refer to the closing of the door of Israel's favor eighteen centuries ago. Undoubtedly, as the Jewish nation began to find the troublous times coming upon them which ultimately destroyed their national polity, many of them began to seek afresh for the Kingdom taught by Jesus; but it was too late for them to return to divine favor as a nation and to receive the chief blessings of the Kingdom privileges. As the Apostle declares "Israel hath not obtained that which he seeketh for, but the election obtained it and the rest were blinded." Rom. 11:7

### **"YOU YOURSELVES CAST OUT"**

On the other hand, we may understand these Scriptures as applying to a class in the end of this age, at the second coming of Christ, similar in many respects to the class which he dealt with at his first advent, not ready for the Kingdom as those were not ready. Both views are true to the facts and to the Scriptures, though the latter fits to some further details. It illustrates that not all who say "Lord, Lord," will enter into the Kingdom—constitute the Kingdom class. Nay, verily: the Lord is choosing a "little flock" of very zealous ones for joint-heirship with his Son. Again, another says, "Have we not in thy name cast out devils and done many wonderful works?" The implication would be that at our Lord's second advent, when inspecting those who professed to be his followers, some would be found to be very prominent, very confident, very boastful, whom he would not be willing to acknowledge as his bride. Perhaps some of them will be found very busily engaged in building up Babylon in some of its wards or denominations, but neglecting the divine Word and their own character building. They evidently think well of themselves, and remind us of the Lord's declaration that many things highly esteemed amongst men are abominations in the sight of God. We believe that sectarianism is one of these abominations by which many are deceiving themselves.

When the last member of the Gospel Church, the elect little flock, shall have been secured, taught, tested, approved and received to glory, the door will be shut. Not the door of mercy, thank God! but nevertheless a door—the door of opportunity of entering into and becoming members of the Kingdom class, the elect

Church. This door is distinctly referred to in the parable of the ten virgins. When the wise virgins had all entered into the marriage feast, "the door was shut," and no appeal for entrance could be entertained. For

2H320

none but the wise virgins could comprise the bride class, though the foolish virgins, made wise by getting the oil they previously lacked, will surely have a good portion of blessing on a lower plane than the bride, as shown by the Scriptures.

This is the same thought represented in the passage under consideration. These foolish virgins are the ones "who will seek to enter in and shall not be able when once the master of the house has risen to shut the door." How evidently this is a class in the end of this gospel age who will share in the great wave of trouble which will engulf the whole world directly after the Church shall have been glorified. Many will then begin to understand what they are not able to appreciate now because of pride and self-will: they will understand that the Kingdom class has been made up, that they are thrust out of the honors and dignities represented in the gracious call of this gospel age. Thank God, although they shall have weeping and gnashing of teeth, great disappointment and chagrin respecting their loss, and although that loss will be an irretrievable one, and although that door they failed to enter will not open again, yet in the divine plan all the families of the earth are to be blessed by the glorified Christ, and a wave of blessing will sweep over the earth, ocean deep, following the wave of trouble whose anguish caused the gnashing of teeth.

How evidently there is no foundation in any of these Scriptures considered upon which to build a theory of eternal torment. The theory was conceived in darkness and malevolence of spirit by those who were far from possessing the spirit of God, the spirit of holiness, the spirit of truth, and it has descended to us as the "tradition of the ancients" from the "dark ages." As our minds are released from the incubus of this hoary error, and as we find that the Scriptures do not support it, all the true hearted of the Lord's virgins, of the proper guests at the feast, will rejoice, and will love and praise and serve their Redeemer and Lord with increased joy, and more and more realize in their hearts "the peace of God which passeth all understanding."

The Lord willing, we will next Sunday continue this subject, examining other texts containing these words, "weeping and gnashing of teeth." Our text will be Matt. 25:30—"Cast ye the unprofitable servants into outer darkness, there shall be weeping and gnashing of teeth." It will be reported in the National Labor Tribune.

*The National Labor Tribune, April 15, 1906*



## **“HE IS NOT HERE-- HE IS RISEN”**

“If Christ be not risen our preaching is vain, your faith is vain; ye are yet in your sins. Then they that are fallen asleep in Christ are perished.” 1 Cor. 15:14-18

Akron, O., April 15.—Pastor C. T. Russell, of Allegheny, Pa., preached here to-day twice. His afternoon topic was his anti-infidel discourse on “To Hell and Back,” especially adapted to the Easter occasion. We report his Sunday morning discourse from two texts. “He is not here, he is risen.” (Luke 24:6 with 1 Cor. 15:14-18) The speaker said:

The resurrection of Christ, indeed the entire subject of the resurrection of the dead, receives far less attention from believers than it deserves. It has measurably lost its importance to Christendom in general because of the almost universal reception of the heathen theory that death is not death, but merely a transition from a lower condition of life to a higher one, as from a vestibule into a house proper, from a temporary experience into a permanent one. But the Scriptures set forth the resurrection in a very different light from this. They declare that death is a reality, that the dead know not anything, that it affects not merely the body but the soul — “The soul that sinneth it shall die.” (Ezek. 18:4) In the case of our Lord it is distinctly stated that his soul died and that his soul rose from the dead. We quote the Prophet: “He poured out his soul unto death,” “he made his soul an offering for sin.” (Isa., 53:10, 12) Again, “His soul was not left in hell” — sheol, hades, the state of death, the tomb — “He rose from the dead on the third day.” Acts 2:31

### **RESURRECTION IS ALL IMPORTANT**

From this standpoint the resurrection of the Lord, of which to-day is the generally celebrated anniversary, was and is the most important event in the world’s history, for upon that event hangs every element of Christian faith. The Apostle admits this in so many words in our text, saying that if Christ be not risen we are yet in our sins, the dead have perished, Christian preaching is bearing false witness. The Apostle evidently gave full weight to the doctrine of the resurrection. He staked his all upon it, and taught all believers so to regard it. His words imply a good many things quite opposed to the ordinary thought of to-day: for instance, with the thought that a resurrection is quite unnecessary, that death is merely

2H321

a change from a lower plane of life to a higher one. What sense would there be in the Apostle’s words that all preaching is vain if Christ did not rise from the dead?

With the ordinary thought in mind what could he mean by saying that the dead in Christ were perished? How could they be perished if they had passed into heavenly glory? What effect would the non-resurrection of Jesus have from that standpoint? How would all the faith and hope of Christians be negated, nullified, if Christ did not rise from the dead? Surely the Apostle's words could have no reasonable, sensible meaning when viewed in the light of the common error that death is a mere transition to a higher state of life.

But when we view death from the Scriptural standpoint, what meaning, what force there is in the Apostle's words. The whole world of mankind is dead or dying because of the original sin, death being the penalty or wage of that transaction, shared by all of Adam's posterity as well as by himself. Under this penalty nearly 20,000,000,000 of humanity have been born and, with varying periods of experience, have sunk down into death, and those that we now call alive are really ninety-nine parts dead, and dying at the rate of 90,000 a day. There is no hope for a future life for any of all this vast multitude except by a resurrection, and there could be no resurrection unless first the ransom price for their sins, the Adamic sin, were paid. Our Redeemer was manifested in the flesh that he might destroy death and him that hath the power of death—that is, the devil. (Heb. 2:14) Evidently this death had not been destroyed nor the power of the Adversary checked up to the time that our Redeemer came, over 4,000 years after the creation. Nearly 2,000 years have since elapsed, and we see that death is not yet destroyed. On the contrary, it still holds the human family in the great prison-house of death, of the tomb, sheol, hades, and Satan, who has the power of death, is still unbound.

We sometimes declare that the death of Jesus was the very hub, the center, of the divine plan upon which depends and around which revolves every other feature of divine grace. We still hold to this thought, but draw attention to the fact that in many respects our Lord's resurrection was no less important. His death indeed was necessary as our redemption price—a propitiation for the sins of the whole world." (1 John 2:2) But even though the world's sins were all cancelled, that would be insufficient: more would be necessary. He who bought the world with his precious blood must live again in order to wholly restore, revive, uplift from sin-and-death conditions. A Savior who would die in the midst of redeeming could not profit the race. The first part of the Redeemer's work was to satisfy the demands of Justice against the race, so that God could be just and yet the justifier of him that believeth in Jesus; but the second part of his work is equally important to us, namely, the application to mankind of the benefits secured by his sacrifice.

## **“I WILL COME AGAIN”**

As we have already noticed, the dead world knows nothing of the blessing that God has in store for it. Only a comparatively small number of the race have yet even heard of the grace of God in Christ, that the redemption price has been paid, and that in due time the great Redeemer will come again to complete the work — to awaken, revive, restore and bring up to full perfection, if they will, all the families of the earth, all for whom the precious sacrifice was made.

We inquire, Why the long delay? Already over eighteen centuries has the world waited since the Saviour was born, was touched with the feeling of our infirmities and tasted death for every man. Why has he not long ago come to bestow the blessing secured by his sacrifice, to revive the sleeping ones, to give beauty for ashes and the oil of joy for the spirit of heaviness? Why does he still permit the world to groan and travail in pain and sorrow and death? Has the plan of God miscarried? Has it been changed or ‘altered or amended? What reason can we assign for this long delay?

The Scriptures alone answer this question, and tell us that before beginning the work of blessing and reviving the world, before beginning the work of the Millennial Kingdom — the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began — the Lord is taking out in advance a peculiar people, a little flock, the elect. They tell us that the election of these will ultimately accrue to the blessing of the non-elect, the world in general, all the families of the earth. (Acts 15:14; Gal. 3:8, 9) They tell us that the elect are the specially chosen, called in the Scriptures the seed of Abraham, of whom Jesus is the Head and all of his faithful followers members of his body. To this seed pertains the promise made to Abraham — “In thy seed shall all the families of the earth be blessed.” So, then, the delay between the time of our Lord’s redeeming the world, raising them out of sin-and-death conditions, up, up, up to the full perfection that was lost in Adam through disobedience, is on account of this work of selecting the seed of Abraham; and the Lord through the Apostle declares to the faithful believers and followers of Jesus, “If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise — the promise to bless all the families of the earth through this seed. Gal. 3:29

2H322

## **“BUT NOW IS CHRIST RISEN”**

From this standpoint, dear friends, the Scriptural standpoint, how important a matter was the resurrection

of Jesus. Without it all these hopes would be in vain; there could be no selection of a Church under a dead head; there could be no gathering together unto him; there could be no second advent in glory; there could be no Millennial reign for the blessing of all the world. Without the resurrection of Jesus, the seed of Abraham through whom the blessing was to come would have been non-existent, and the oath-bound promise of God would have been a complete failure. Can we wonder then that the Scriptures everywhere lay such stress upon this great fact of history? that they elaborate the accounts of how he was seen first by the women mentioned in our text, and subsequently by the others of the apostleship and by five hundred brethren of the household of faith, and finally by the Apostle Paul also, by a miracle? As one of the apostles declared, he showed himself to his apostles after his resurrection by many infallible proofs — proofs that were indisputable.

The entire narrative of our Lord's ministry, death and resurrection is substantiated thoroughly by other events of history. Those who recorded the incidents declared themselves ignorant and unlearned men. They evidently were not striving for self-exaltation but were merely speaking forth words of truth and soberness — telling an unvarnished tale which evidently they thoroughly believed themselves. Their espousal of the Lord's cause did not bring them honor of men or wealth or social position, but the contrary of all these, mockings, scourgings, severe trials of many kinds — Yea, writes one, on account of him I have suffered the loss of all things; yea, do count them as loss and dross that I may win a place in the anointed body. (Phil. 3:7-9) They had everything to lose, nothing to gain by choosing the standard of the Nazarene. And although it be admitted that they were unlearned in worldly wisdom, it can not be claimed that they were stupid men. Their writings are clear, terse, logical and pointed, and give evidence that they were not merely credulous nor merely stupid. Indeed they must have been far above the average as respects natural intelligence, however unpolished so far as earthly schooling was concerned.

### **IN VARIOUS FORMS**

In every way the particularity of their detailed statements commended themselves. They record the Master's own words that they were foolish, slow of heart to believe what he had previously told them respecting his resurrection. They told how they were perplexed at the remarkable experiences of that first Easter Sunday: instead of remembering that the Master had said that he would rise from the dead on the third day they forgot all this. The women went with spices to embalm the body as soon as the Sabbath was past. The disciples, when the women explained to them that an angel messenger had

announced the Lord's resurrection, instead of believing were incredulous. Forgetting entirely the Master's words, they evidently had no expectation of a resurrection: the conviction was forced upon them by the experiences they underwent.

The risen Lord walked with two of them to a nearby village, veiled from their recognition by garb, manners and speech, which hindered them from recognizing him, even though they marveled while their hearts burned by the way as he recounted to them the necessity for his death, and how this had all been foretold by the prophets, and that also it was necessary and in harmony with the prophets that he should rise on the third day. Then revealing himself to them he instantly vanished from their sight. He gave them an evidence of his resurrection and at the same time an evidence of his "change." Later he appeared in the upper room where the disciples were gathered discussing the events of the day and of the three days previous, and querying each other respecting whether or not the rage of the priests and Pharisees might extend also to themselves, and with the doors closed and fastened for fear of the Jews. Suddenly in their midst stood Jesus saying, "Peace be unto you," calming their fears and assuring them of his resurrection, proving to them that they were not seeing a phantom, that it was no imagination of their minds; that he had appeared in a physical, tangible form similar to his previous appearances, and although he had come in without the opening of the doors, "the door being shut," nevertheless he had a body of flesh and bones. He demonstrated this by eating some fish and some honeycomb, and when their fears were somewhat allayed he expounded to them the divine plan further, and then vanished as instantly as he had come, the doors still being shut.

### **WITH THEM FORTY DAYS**

The Scriptures assure us that the Lord remained with his followers for forty days: they were visible to him but for the most part he was invisible to them. They saw him not except as he occasionally "manifested himself." These appearances, so far as the record goes, would appear to have been about eight times, all told—possibly less than this number, as the different evangelists may have recorded the same events in slightly different language. Apparently all of one-half of these appearances were on the day of our

2H323

Lord's resurrection. Throughout the entire week following they waited, hoping to see him again, hoping for some further manifestation, but were disappointed; but on the next first day of the week, when they had come together, Thomas being with them, Jesus again

appeared as before in the upper room, the doors being shut, and proffered to Thomas the very proofs which he demanded — to put his fingers in the print of the nails and to thrust his hand into the wounded side. The flesh, the wounds, were all there, even though the doors were shut.

It is not possible for us to comprehend the power which can create and dissolve human bodies, but we have abundant evidence along this line. Did not the angels of old appear and then vanish? Did not our Lord and two angels appear to Abraham ere they went down to Sodom? And thus it was with our Lord. As the Apostle declared, he was put to death in flesh, he was quickened in the spirit — “sown an animal body, raised a spiritual body; sown in weakness, raised in power.” (1 Cor. 15:44) The resurrected Jesus, actually a spirit being, invisible to men, appeared in various forms to his followers for the purpose of convincing them, first, that he was no longer dead but alive, and secondly, that he was no longer flesh but spirit, able to take on any form he might desire; even as the “angel of the Lord” had appeared in previous dispensations, as man or as the burning bush, as occasion made suitable.

Only eight days of the forty had passed, another week of waiting and hoping to see the Master, another first day of the week, with almost sure conviction that the Lord would appear to them again on this first day of the week as on the two previous occasions. But with the third Sunday they saw him not; they were more disappointed than ever. What could it mean that he who before was with them daily was so changed that he had almost deserted them? They knew not what to do — they would wait a little longer; peradventure he might reveal himself again, perhaps on the next Sunday, and perhaps on that occasion he would tell them what should be their future course. But, no! another week passed and no manifestation, a fourth Sunday and nothing seen!

Matters were getting desperate. The disciples were Galileans, away from home. Their work as missionaries of the Kingdom of God was at an end, because the King himself had died; and even though they believed he had risen from the dead they knew not how to apply this great act nor what to expect nor what to do or say, Simon Peter said to the others, “I go a fishing” — I will return to the fishing business; choose you for yourselves what you will do; there is no propriety in our staying here without aim or object. James and John, members of the old firm, responded that their sentiments were the same, that they also would re-enter the fishing business. What the others proposed to do we are not informed. Another week passed. The three had gone into the fishing business; probably some of the others had joined them though quite possibly they had gone to their various homes, with a view to re-entering

upon the duties of life as before their call to be the special messengers and apostles of Jesus.

### **“THEIR SHEPHERD CARED”**

All those days and weeks the Master was present frequently with them unseen. He heard their conversations, knew their plans, and purposely allowed them to go to the very extreme of disappointment and perplexity. Thus he would impress upon them more thoroughly, more lastingly than in any other way, the lesson he wished them to learn. The leaders amongst the apostles had gone into the fishing business, as we have seen and Jesus waited for the opportune moment of giving the signal of his presence —important especially to those through whom it would be forcefully communicated to the others. He was with them as they sailed all night and caught nothing, and as they talked together respecting their ill success and wondered whether matters had so changed that even the fish did not come to their nets, and why God had permitted them to pass through such peculiar experiences, such great disappointments in respect to Messiah, and their hopes of sitting with him in his throne in his Kingdom and be associated with him in the blessing of all the families of the earth.

Then Jesus again assumed a human form and human clothing, that of a stranger, and standing upon the shore he called to them inquiring if they had any fish, as though he would purchase. They replied that they had caught nothing. The stranger then suggested that they cast their nets on the other side of the boat, and in their perplexity they followed his suggestion, apparently without even so much as thinking that the boat while at anchor had been turning this side and that all through the night. But no sooner was the net down than it was full of large fishes, whose weight was too great for the net. Peter at once jumped to the conclusion that the stranger must be the Lord, manifesting himself now in a different form: once a gardener, another time a wayfarer, another time in a body such as they had previously known, now again a stranger on the shore — it must be Jesus, it could be no other, who else had the power? Was not this the very miracle he performed for them when he called them first to be his disciples? Convinced that it was the Lord, not by wounds or features or voice or clothing, but by a miracle, Peter could not wait until the boat

2H324

would come to shore but swam to land to be as soon as possible near his Lord. The others speedily came, and yet they did not ask him — they knew it was the Lord, in the same way that in the vision of Moses and Elijah they had known them; and so we read, “None of them durst

ask him, knowing that it was the Lord.” None of them thought of asking him, the proof was so positive, so conclusive.

### **SUFFICIENT FOR EVERY NEED**

They now had the lesson which the Master intended them to learn, namely, that while without his blessing they might have no fish at all, with his blessing they could have a large catch; but more than this, they found when they reached him on the shore that not only had he fish but he had a fire also, and that the fish had been cooked, and so they became his guests. THE LESSON to them was that he was their sufficiency as respected all the temporalities of life, and more — that he could provide for them such things as they had need of and would do so. After this lesson had silently been learned by all, the Lord addressed Peter, and indirectly the others, reminding them of how they had become his disciples and had forsaken the fishing business that he might make them fishers of men.

The Lord would show them that in no sense had that commission expired, that they were still his ambassadors and mouthpieces to do a great work in his name, that the work instead of being ended by his death was really only beginning. His language to Peter then was all the more convincing as to who he was — “Simon, son of Jonas, Lovest thou me more than these?—more than these boats and nets and fishes?” Simon answered, “Lord, thou knowest that I love thee.” Jesus answered, “Feed my sheep.” Again Jesus put the same question, again Peter answered similarly, and our Lord said, “Feed my lambs.” A third time the Lord asked the same question, and Peter, filled with grief, probably remembered that three times he had denied his Master. In this gentle way did the Lord reprove the one who in weakness and under strong temptation had denied him with oaths and curses.

What a lesson of our Master’s greatness and forbearance, what a lesson to us in respect to our dealings with others overtaken in a fault! It is not strange that Peter was grieved as he remembered this, and almost broken hearted he cried, “Lord, thou knowest all things, thou knowest that I love thee.” This lesson taught, the Master again vanished from them, but left information respecting a definite time and place where he would meet them again, to which point all the believers could be gathered. Respecting this last appointed meeting the Apostle Paul writes that he was seen of above 500 brethren at that time. A few days later his chosen eleven, probably by appointment, met him on the Mount of Olives, and after a very few words with them he was parted from them and ascended into the heavens, a cloud receiving him from their sight. This was the closing of the important work of instructing those whom he had already commissioned to be his representatives in respect to his resurrection and his change.



Why did he appear to ascend to heaven in a body of flesh? We answer that when he was present with them without a body of flesh they saw him not at all, and if he had failed any further to manifest himself they would have been confused, would not have known of his ascension to heaven. Hence his appearing in a body of flesh on this occasion, and ascending into heaven in such a body until the cloud had enveloped him, was a lesson to his followers, the best lesson possible for him to give them under the conditions. He could not tell them of spiritual things because they were not yet begotten of the Spirit, and could not be until after he should have ascended up on high and had appeared for them in the presence of God, making atonement for their sins, that God might be just and yet the justifier of them that believe, and might give them the spirit of adoption.

That which our Lord could not have done through words, explanation, he did accomplish by the outward appearing and the lessons associated with the disappearance. To this was added the words of the angels who then appeared to them, saying, “Ye sons of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11) Not with a great trumpet blast, not with a great commotion, not visible to the whole world, but as he went away—quietly, secretly, unknown to the world, his going known only to his faithful followers. And so at his second coming it will be — only his faithful followers will be aware of his presence, for so far as the world is concerned he will come as a thief, quietly, stealthily, unknown to them.

### **“NOT FAITHLESS BUT BELIEVING”**

Thomas, who doubted our Lord’s resurrection, represented a class of the Lord’s followers down through the age who are so constituted mentally as to require more proofs than do some of his followers; but the Lord in compassion furnished Thomas with the necessary proofs because of his sincerity, and those very proofs have been a help to the Lord’s followers throughout the age. His words to him apply to all, “Be not faithless but believing.” It is necessary that we believe in our Lord’s resurrection promise, as we have

2H325

already seen in the types that everything rests upon that great fact.

To some of you who read my discourses every week I remark that I shall be following up this subject of the resurrection of Jesus, and its relationship to the divine plan, in the next Sunday’s published discourse; but meantime I wish to remind

you that what we have just seen respecting the sincerity of the apostles, the simplicity of the narrative and the reasonableness of the entire matter as the logical outworkings of the divine plan — all these matters are corroborated and supplemented by the law and the prophets, which not only foretold our Lord's first advent, its object, its sacrifice, but also pointed out his resurrection as the first-fruits of them that slept; and, further, that he in due time will assume the control of the world as Messiah, and during his Millennial reign will bless all the people with the glorious opportunities of return to divine favor and God-likeness as a result of his great redemptive work. We who now have eyes to see, ears to hear this wonderful grace of God, "What manner of persons ought we to be in all holy living and godliness?" In view of the gracious promises that we may be associated with our Redeemer in his Kingdom, how gladly should we take the trials and difficulties, the testings, all the experiences which the Lord sees fit to permit to come to us.

## “IN DUE TIME”

In *His* due time, O blessed Jesus, Thou shalt see  
The travail of Thy soul, and shalt  
Be satisfied eternally;  
Thine agony on Calvary; — the price that Thou didst give,  
Shall cause the dead again to live!

*April 22, 1906*

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## “RISEN WITH CHRIST”

WASHINGTON, D. C., April 22, 1906—Pastor C. T. Russell preached twice here today. One discourse was his cure for infidelity—“To Hell and Back. Who are There. Hope for the Recovery of many of them by a Judgment Resurrection.” We report the evening discourse from the text, “If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God.” Col. 3:3

In our published discourse of last Sunday (for I know many of you follow these discourses in the public prints) we considered the general fact of our Lord’s resurrection—that it was well attested, not only by the testimony of the apostles and the harmony between their testimony but by the typical and prophetic teachings. Today we look at the matter from another standpoint, and note that the doctrine of the resurrection of Jesus, and the hope of believers in a risen Savior who would come again in due time for their deliverance, became a fundamental in the Christian faith. It entered into all the philosophy of the plan of salvation. For instance, in our text the Apostle points out that the true followers of Christ reckonedly die to earthly aims, hopes and ambitions, sinful pleasures, etc., and reckonedly arise from a dead condition to newness of life as New Creatures in Christ Jesus, “risen with him to walk in newness of life.” To these “old things have passed away, all things have become new.” All of their interests, hopes and aims are indissolubly linked with the resurrection of Jesus and his exaltation to the heavenly kingdom, spiritual condition, and their hope, their aim, their endeavor is to live in the world as not of the world, as dead to the world and its interests and affairs, and alive toward God and the spiritual interests and heavenly promises through Jesus Christ.

Not that the Apostles taught that this reckoned death and reckoned resurrection are sufficient. On the contrary their teaching was that this reckoned state must be maintained until the actual state is reached. For instance, the follower of Christ who makes a full consecration of

his life unto death not only reckoned himself dead unto the world and to sin and reckoned himself alive toward God as though risen from the dead, but he must maintain this condition until actual death shall finish and complete the reckoned state; and

2H326

his hope is that the resurrection of the new mind in the present life is but the precursor, the preparation, for the actual resurrection of the dead at the second coming of the Redeemer. Hence it was that the Apostles were continually exhorting the Church to stand steadfast, waiting for the grace, the favor, that shall be brought unto you at the revelation of our Lord and Savior Jesus Christ—at his second coming. (1 Pet. 1:13) Again, he says that we should hope unto the end, unto the completion, until that which is perfect shall have come, until the actual glory, honor and immortality shall have taken the place of the reckoned conditions, “changed in a moment, in the twinkling of an eye.”

### **PICTURED IN BAPTISM**

Under the guidance of the holy Spirit the apostle introduced the Church to a new view of baptism, different from that which had been promulgated amongst the Jews by John the Baptist. The latter signified merely the washing away of the filth of the flesh, and symbolized thereby a return so far as possible to righteous living, in harmony with Moses; but the new and different thought in baptism, introduced after Pentecost and especially applicable to all Gentiles who accept Christ, was that it was a symbol of the death and burial of their human will into the will of Christ, that in the water, symbolically, they were immersed into death—dead to the world, dead to sin, dead to self, dead to earthly ambition, and from the water they were raised up to walk in newness of life, not after the flesh but after the spirit, seeking those things which are above, where Christ sitteth at the right hand of God. Thus the Apostle declares that believers are buried with him (Christ) in baptism, wherein ye are also risen with him through faith in the operation of God, who raised him from the dead. And you, being dead in your sins, in the uncircumcision of your flesh, hath he quickened (made alive, resurrected) together with him, having forgiven you all your trespasses. Col. 2:12, 13

The Apostle again in his letter to the Romans (6:3-5) similarly defines the meaning of baptism, explaining that believers are immersed, buried into Christ; that in a sense each one so buried loses his own individuality and self-control and becomes merged into the body of Christ as a member thereof; that the method by which he is thus inducted into the body of Christ, with its privileges and

favours, is through his voluntary baptism into death, his consecration of his heart, his will, his all to the Lord, to be dead so far as earthly interests and affairs are concerned.

The Apostle proceeds to explain that the object of this reckoned dying and reckoned burial into Christ is that we may be reckoned as members of his body and reckonedly live a new life thenceforth as though we had risen from the dead, glorifying our Father in heaven. He assures us that those who are faithful to the significations of this baptism into death will be in the Lord's likeness actually by and by in the resurrection, the First Resurrection, of which it is written, "Blessed and holy is he that hath part in the First Resurrection:

on such the Second Death hath no power, but they shall he kings and priests unto God and shall reign with him a thousand years." Rev. 20:6

### **"CHANGED FROM GLORY TO GLORY"**

In however different forms the Apostle presents the hopes of the Church as respects the transformation from sin-and-death conditions, to holiness and life conditions, he always maintains the same general thought, namely, that we became reckonedly dead to the earthly interests, service, hopes and aims, and simultaneously became more and more alive toward God and the holy things, until this changing process—begun in the present life and maintained until death—shall be finished in the actual resurrection of the Church described by the Apostle (1 Cor. 15:42-44)—"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: It is sown a natural body; it is raised a spiritual body." This changing process the apostles tell us is accomplished by the spirit of the Lord.

The moment of full consecration to death—the moment of baptism into his death—is for such the moment of begetting to newness of life; the moment of quickening and anointing with the holy Spirit is the moment of resurrection from the former dead condition to walk in newness of life. Then in proportion as the holy Spirit dwells in the Lord's people and abounds in them in that same proportion will the change progress from glory to glory in the image of their Lord. This is not a fleshly image—the flesh is reckoned dead: it is a heart likeness or image that is begotten and that is developed at the expense of the will of the flesh, but, mortifying it, he walks after the Spirit. He follows the example and spirit of the Lord's Word diligently, that he may attain unto the glorious perfection to which he has been invited, and which will be granted to the faithful early in the Millennial morning, in the actual resurrection.

### **“ALIVE TOWARD GOD”**

The world is reckoned as dead because of sin and its sentence of death, but the Christian is reckoned as alive toward God through Jesus Christ—through faith in his finished sacrifice—that faith being tested by their acceptance of the divine invitation to become living sacrifices with Christ and reckonedly New Creatures in him. We have already pointed out that this is not a renewing of the flesh but of the spirit, the mind, the will, and that henceforth the world knoweth us not, as it knew him not.

The world, judging according to the flesh, may see some who are not the Lord’s people that have inherited proportionately less of evil effects of the fall, and, contrasting these with some of the more fallen ones who have accepted Christ, they may fancy that some of the world are superior to some who are of the Church. But the Lord looketh not on the outward appearance merely, but chiefly at the heart—the will, the intention. Those who have consecrated their all to the Lord and who are doing their best in warring a good warfare against the weaknesses of their flesh have the divine approval, while those who have not thus made a consecration to the Lord and become dead to sin have not the divine approval, even though they have inherited less depraved bodies. Herein behold the grandeur of the divine arrangement, whereby the weakest and most depraved is put upon equal footing of opportunity for the attainment of the Kingdom with those who are more favored according to the flesh. As the Apostle explains, where sin abounds there grace so much more abounds—the Lord’s provision for each through Jesus is according to the necessity of each, and his acceptance of us in him is according to our sincerity and wholeheartedness.

### **“QUICKEN YOUR MORTAL BODIES”**

As we have already seen, our mortal bodies are to die—indeed they are reckoned dead at the moment of consecration, and continue to be so reckoned until they actually die. And there is no hope of the resurrection of the mortal bodies of the Church. On the contrary, as already pointed out, the Lord’s faithful followers have the promise of a “better resurrection”—a resurrection to spirit conditions, far superior to any earthly conditions. As the Apostle declares, there is an animal body and there is a spiritual body. We have an animal or fleshly body at the present time which is reckoned dead; and if faithful in keeping it dead, “keeping our bodies under,” we will receive our glorious spiritual, immortal bodies in our resurrection change, when our Master at his coming shall say, “Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things [faithful to the covenant of self-

sacrifice] I will make thee ruler over many things.” Matt. 25:2

However, the Apostle points out to us that we are not to be satisfied with merely reckoning our bodies dead to sin and our hearts and minds alive toward God, but he points out to us that in proportion as we receive of the holy Spirit—in proportion as it enters into our hearts and lives with transforming power—we will be enabled not only to will aright but more and more do aright. We will not only cease to walk after the flesh and in our minds or intentions walk up to the spirit, but the new mind will have such power, such influence over the mortal body, as to be able to use it more and more in the service of the Lord, in the service of righteousness. Mark the Apostle’s words along these lines. He declares: “If the Spirit of him that raised up Jesus dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Rom. 8:11

The Apostle is not here talking about the actual resurrection, which we have seen will not be an awakening of the mortal body but a creating of a new body, the spiritual body promised to the faithful. The Apostle’s thought is that our mortal bodies, consecrated to death, may be so energized, so controlled, by the holy Spirit, the holy mind, the holy disposition of the Lord in us, that in the present life we may be more and more servants of God and of righteousness, bringing forth fruitage of godliness to the praise of him who hath called us out of darkness into his marvelous light.

It will be observed that we have confined our review of this resurrection to the Church—that we have said nothing about the world’s resurrection, which belongs to the next age, and is called in the Scriptures the judgment resurrection. (John 5:29) It will contain in its time wonderful possibilities for the human family. But now in this present time the Lord’s special message is to the few, the little flock, the peculiar people, who, coming to a knowledge of the Truth and his grace, and seeing the situation—the mental, moral and physical depravity and death which sin has wrought, and seeing the redemption which God proposes through Jesus, gladly accept the opportunity of casting in their lot with him in the warfare against sin and all unrighteousness, willingly laying down their lives in the service of truth and righteousness and the Lord’s cause as against the cause of sin and Satan and death.

The resurrection of this class to the glories and perfections of the heavenly state are reckonedly begun in this present time, because it is necessary for the divine approval that we should not only make good resolutions and consecration, but that those resolutions, etc., should be tried and tested by what the Apostle terms “fiery trials”—that thus the character likeness of the Savior,

Jesus, may be developed in us by those trials and difficulties, and through his assistance, by his Word and Spirit, that we shall attain to his character likeness, and thus in the Father's sight be counted worthy of a share in his nature and glory and Kingdom by and by. The Apostle declares, "The world knoweth us not, even as it knew him not." (1 John 3:1)

2H328

### **ATHEISM ON THE INCREASE**

The world in general is growing more and more atheistic and pantheistic. Increasing numbers of the intelligent as well as of the ignorant are reaching the position of doubt respecting a personal Creator, and accepting an evolution theory to the effect that Nature is God, and has brought forth man and everything that we see by evolutionary processes, wholly aside from any individual, intelligent director or Creator. I notice in the public prints a statement bearing upon this question. A series of questions respecting God, his personality or impersonality, were propounded to a class in Columbia College, N. Y. The class numbered forty-five, and of these only sixteen professed faith in a divine, personal Creator, the remaining twenty-nine averring themselves atheists. With the Scriptural declaration that only the fool says in his heart there is no God, how can we think of the present time as wiser or an improvement upon the past?

Those of the world who do recognize a personal God take various views of the situation. The standard usually recognized by the world is that of justice—that there will be no mercy shown, that every man will receive of rewards or punishments according to his just deserts, good or bad. Rejecting the thought of an eternity of torture, the view generally entertained is that more nearly corresponding with the purgatory of Romanists. But these same people do not recognize the divine standard of justice, namely, perfection; hence they fail to see the doctrine of the Scriptures, that without redemption by the death of Jesus, without his paying the penalty of original sin for mankind, there would be no hope of a future life. Their false basis of reasoning is that they will be punished in the future for those transgressions of the divine standard which were committed willfully and for none others.

Nor is the thought so different from what the Scriptures teach, namely, that our Lord's atonement sacrifice constitutes the full offset before Justice of all the sins of the whole world, to the extent that the same have been through ignorance or superstition or through inherited weaknesses or moral blemishes, and that for all wilful transgressions, all sowing to the flesh, there will be a



reaping of corresponding disadvantage in the glorious Millennial age, when the great uplifting work shall be rescued from sin-and-death conditions up, up, up to the full perfection of earthly life represented in Father Adam's perfection in the image and likeness of God—the disobedient, unwilling to make progress under the favorable opportunities of that time, being cut off in the Second Death—destroyed.

### **ONLY VOLUNTEERS ON TRIAL**

Although Christian people very generally recognize the fact that God's mercy at the present time is extended to those of the called ones who respond voluntarily, yet the majority do not seem to grasp the force of this truth. Whoever will look about him at the present time must see that the Gospel is preached, but that no penalty is now enforced against those who reject the message—merely a blessing is extended to those who accept, and that blessing even is so veiled, so obscure, that the majority of the world do not appreciate it. They perceive, as the Scriptures declare, that “many are the afflictions of the righteous,” that the Lord's people are tested by fiery trials, and that the unconsecrated seemingly have fewer trials and difficulties.

This the world does not comprehend. It seems rather to imply that the Lord thinks less of the believers than of the unbelievers, less of the consecrated than of the unconsecrated. Only those who are taught in the school of Christ can appreciate, through other teachings of the Scriptures, that these trials which are upon the Lord's people are manifestations of the divine favor—indications that the tried ones are under inspection and being chastened, polished, fitted and prepared for a place in the divine arrangement for the future, because they have made their consecration to the Lord, because they have heard of the divine grace and responded thereto. Therefore these afflictions which they by faith esteem to be right, shall, they are assured, work out for them a far more exceeding and eternal weight of glory. But this they can understand— not by looking at the things that are seen, the temporal things—but by looking with the eye of faith at the things that are not seen, eternal things, the heavenly Kingdom. 2 Cor. 4:18

“Even hereunto were ye called,” says the Apostle— called, he again explains, with the heavenly calling, a high calling, to be heirs with Jesus Christ their Lord, if so be they suffer with him that they may also be glorified together. It is this filling up of the afflictions of Christ, the participation with him in his sufferings, in sacrifices of earthly interests, that constitute these peculiar, separate and distinct from the world in general—no matter how morally and benevolently disposed the matter may be.

The mistake of Christian people in general has been in supposing that only this called out class is to be saved, in supposing that only these who now are dead with Christ and alive with him to walk in newness of life—that only these will have part or lot in the great divine plan of human salvation, and that all the remainder will be eternally lost—go into eternal torment say the majority, go into the Second Death say the minority. But the divine plan stands out glorious beyond all human conception in that it sets forth that the elect

2H329

of this Gospel age are merely counted in with Jesus as members of the great Redeemer under one figure, and that they with him, in the glory of the Millennial Kingdom, will carry out the original purpose of God—the blessing of all the families of the earth—the uplifting of Adam and all of his posterity from the tomb and from all the degradation of sin-and-death conditions, if they will.

How glorious is the plan of God beyond all of our hopes and all our fears, and how glorious is the privilege now accorded to us who have heard the message of God's grace speaking peace through Jesus, and who after accepting the message of peace have received the invitation to be baptized into his death, to suffer with him that later on we may reign with him in his Kingdom, to be dead with him that, later on, we may live with him in the glorious immortality of the divine nature on the spirit plane, to be dead to the world and self and earthly ambitions and sin, and to walk now in newness of life, as resurrected New Creatures in Christ, and to be inheritors with him in a share of his resurrection, the First Resurrection, the Chief Resurrection, the resurrection of the blessed and holy to glory, honor and immortality, the divine nature. Brethren, so many of us as can see this glorious plan have a blessing and privilege which is hidden, evidently of divine intention, from the eyes of many others. "He that hath this hope in him purifieth himself even as he is pure"—walking in newness of life. 1 John 3:3

*The National Labor Tribune, April 29, 1906*

## **CHRIST'S RESURRECTION A GUARANTEE OF THE DAY OF JUDGMENT**

Brockwayville, Pa., April 29—Pastor C. T. Russell spoke twice here today in the Grand Opera House. His afternoon discourse was his "Cure for Infidelity—To Hell and Back." His evening discourse was the day of judgment and blessing for the world guaranteed or made possible by the death of Christ. The latter was from the text, "He hath appointed a day in which He will judge

the world in righteousness by that man whom He hath ordained; whereof He hath given an assurance unto all men, in that He hath raised him from the dead.” (Acts 17:3 1) Pastor Russell said:

The statement of our text, that the resurrection of Jesus is God’s assurance to us that the world will have a general judgment, must sound peculiar to the majority of Christian people and others who have so long been taught that the day of judgment is synonymous with the day of doom. For several Sundays past some of you have been keeping in touch with our discourses on the resurrection, as presented in the public press. In these we showed the fact of the resurrection as attested by the apostles, and as foretold and foreshadowed in the Law and the Prophets; and we have shown, too, that the Church participates with Jesus as members of His body in the sufferings of this present time, and that they shall also participate with Him in the glories of the coming age. Today’s subject relates to that coming age which our text calls “the day of judgment.” Elsewhere in the Scriptures it is called the day of Christ, His day, etc. (Phil. 1:6; Jer. 23:6) This is not to be understood as a 24-hour day, but as a day on a larger scale, which the Apostle Peter calls a “day with the Lord,” saying, “Brethren be not ignorant of this one thing, that a day with the Lord is as a thousand years.” 2 Pet. 3:8

Even from childhood’s day we have probably all realized that there was something incongruous in the ordinary conception of the day of judgment which has been handed down through traditions and creeds from the “dark ages”—a 24-hour day, in which we are told Jesus would sit upon the circle of the earth while the earth revolved, and that during that time He would judge the world of mankind respecting their words and thoughts and doings of the present life. When we noticed the time necessary for a single case in an ordinary court of law we wondered that it would be possible for our glorious Redeemer to judge all of the twenty thousand millions of our race in so brief a space of time. The more we look at it the more ridiculous the entire statement grows, until common sense declares that it is totally unreasonable; and then, turning to the Bible, to which we should have looked at first, we find that no such thing is there declared, but on the contrary a thousand-year day for the world’s judgment.

### **“KRINO” SIGNIFIES TO DISCERN**

The word judge in our text does not mean to render judgment, as in a case already tried and determined; the Greek word is “krino,” and signifies to discern, to reach a decision. True, there will be a decision reached in the end of that Millennial age, and that decision will go into execution, too; but the thought of the word “krino” is that of trial rather than of verdict. The ordinary thought among Christian people respecting this

2H330

text is that all the trial takes place in the present life; that none of the trial goes beyond the present life into the Millennial; that a decision is reached as soon as one dies, and that the future could in no sense change or alter that decision. This is wholly a mistake, as every Greek scholar must admit upon examination of this word “krino.”

Before going into a Scriptural examination of the question let us turn this over reverently in our minds, agreeably to our Lord’s invitation, “Come and let us reason together.” (Isa. 1:18) The world already has passed a trial and received a condemnation. The trial took place in Eden: Adam, our father, was the representative of himself and his race in the trial. He failed, and was sentenced to death, and the whole world, his posterity, are still resting under the incubus of his sentence, “Dying thou shalt die”—you are unworthy of the eternal life which was proffered you at the beginning—your disobedience has proven you unworthy. As we look about us we see that none of the race has improved and reached perfection—rather, on the contrary, the course of the race in general has been downward, and the Scriptural assurance is: “There is none righteous, no not one.”

If then the whole world is already condemned to death—if all were born in sin, shapen in iniquity, and thus from birth have been under the sentence of death, what kind of a judgment further would they need? What more condemnation could they receive from the Lord than that already against them? Surely we are not to suppose that God doubts the wisdom of His own decision, which the Scriptures express so forcefully, and that He will try matters again to see whether or not any mistake was made in His original decision. We cannot so suppose. The Supreme Court of the Universe is infallible; its decision is beyond repeal; its sentence is: “The wages of sin is death.” (Rom. 6:23) For 6,000 years this penalty has been inflicted. There could be no hope of a change upon the part of the great Judge. We see, then, that any thought of a repetition of the original trial and sentence is inconsistent, and hence our text must refer to a new trial.

### **GRANT OF A NEW TRIAL**

But on what grounds could the great Supreme Judge of the Universe grant a new trial to Adam and his family? We reply that, since he could not rescind His own just sentence, the only consideration upon which a new trial could be granted would be that the penalty of the original trial should first be met and cancelled. And this is exactly what did take place: “By one man’s disobedience sin entered the world, and death as a result of sin— and so death passed upon all men, for all have sinned”—have inherited the sin, are sinners. (Rom. 5:12) But now Christ has died for the ungodly—has redeemed Adam,

and, incidentally, all of his posterity involved in his transgression. Hence the Scriptures assure us that God can be just and yet be the justifier of him that believeth in Jesus.

Here notice that our text refers right back to our Lord's great transaction, His great redemptive work and how that, after He had died for our sins, God raised Him from the dead. The apostle declares that in so doing, God gave us an assurance of His intention to grant another trial to the race of Adam and that this Jesus who died for Adam and his race is, by divine appointment, the Judge and Mediator through whom all the condemned ones, if they will, may return to the full perfection of harmony with their Creator, and the eternal life which He is pleased to give to all those who are obedient to His laws.

### **THE NECESSITY OF ANOTHER JUDGMENT**

The first judgment was that of one man, the effects of which extended to all of his posterity—all lost, all were condemned, all went into death. The divine standard can never alter— a sinner can never have eternal life, either in heaven or elsewhere; eternal life is a gift of God, and He will give it to none except those who please Him. The divine proposition is, to give to Adam and every member of his race an individual opportunity for returning to harmony with God, and thus to a recovery to all that was lost through the original fall—with added blessings in the case of the Church. This is the Gospel, the good news—that there is a hope of eternal life through Christ. Over 4,100 years had elapsed before our Redeemer was born, yet in all that time none of Adam's race had escaped from death, and only a few had any knowledge of the divine intention to provide a Savior and Redeemer and ultimately to roll away the curse and bring in blessings through Him.

Those few were of the Abrahamic line, the Israelite line. But even to them no promise of eternal life was given, though it was indirectly hinted at, and they were told to hope for it through the Messiah promised. Thus the Scriptures declare that our Lord brought life and immortality to light through the Gospel—it was not brought to light before. (2 Tim. 1:10) At His birth the angels declared that they were heralds of the Gospel, which would have its fulfilment through the new-born babe, saying, "We bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:10, 11

### **THE JUDGMENT OF THE CHURCH**

The Apostle declares that these good tidings for our race are the tidings of salvation—not salvation from the

2H331

torture of demons nor from the eternal torment, but salvation from sin and its death penalty. This salvation implied two things: (1) The sinner must be reformed in heart and begotten again to a newness of life; (2) The sinner must be raised up out of present death conditions—brought back to the full perfection of life as it was enjoyed before the sentence or curse came upon all mankind. This is salvation in the broadest meaning of the term, and the Apostle declares, which salvation began to be spoken by our Lord, and was confirmed unto us by them that there was no offer of salvation, no basis upon which it could be offered, until Christ, as our Redeemer, our Savior, brought life and immortality to light. Still, nothing that He said and nothing that the apostles said warrant us in believing that this salvation will be attained by any except the willing and obedient. The offer of salvation, indeed, we are assured, is to extend to Adam and every member of his race, but it will be for each one of them to accept or reject its terms. The good tidings of joy shall be unto all people, but it will mean eternal salvation only to those who obey Him — those who obey the great Redeemer, who is also the Teacher, the King and the judge.

In harmony with this thought the preaching of the Gospel began with Jesus, and has progressed amongst His followers since. We perceive, however strange though it be, that the truth has never been popular, that not many believed on the Redeemer Himself, that not many believed on the apostles, that the great growth amongst the followers of Christ came when an admixture of error was added to the gospel truths. And so we find today that, in proportion as the error is combined with the truth, the larger are the numbers and the lower is the Scriptural standard so far as faith and heart-obedience is concerned. We find now, as in our Redeemer's day, that not many great, not many wise, not many learned, not many noble have the Lord's favor, but chiefly the poor of this world, rich in faith, to be heirs of the Kingdom.

### **JUDGMENT OF THE FAVORED**

It is not difficult to prove from the facts as well as from the Scriptures that there is a favor of the Lord at work in the world at the present time—that, as during the Jewish age, the seed of Abraham according to the flesh were specially favored of the Lord, and, as the apostle declared, a “Jew had much advantage every way, chiefly in that to them were committed the oracles of God” (Rom. 3:2); so during this Gospel age, while the middle wall of partition has been broken down between Jew and Gentile, there is still a selection according to favor, as the apostle points out — only a certain class of the world is being dealt with. The great mass of mankind are not favored with the

necessary information and opportunity to come into harmony with the Lord at the present time. I know that some, ignorant of the Scriptures and short-sighted in their view of the conditions of the world, may dispute this, but it will stand examination from both standpoints.

Notice how frequently our Lord declares that only some have the ear to hear. This means that only those are called. And He assures us that even amongst the called only a comparatively few will be chosen. The prophet holds forth the same thought, assuring us of a future time coming, when the wilderness shall blossom as a rose, namely, the Millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5) He thus implies that at the present time many eyes are closed and many ears are stopped, so that the majority of mankind now see not and hear not, appreciate not, the things which God has revealed at the present time to a special class only— “the called according to His purpose.” 2 Tim. 1:9

The apostle also refers to the matter in the same way, only more explicitly, telling us “The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (2 Cor. 4:4) This implies that originally the whole world was blinded, but that by God’s grace His message through Jesus and the apostles comes as an eye-salve to some, but not to all. The vast majority, blinded by the adversary, by false doctrines, selfishness, weakness, depravity, superstition, etc., are utterly blind and ignorant respecting the real character of God and of His Son, and the plan of salvation being worked out on their behalf, and the apostle declares “The world knoweth us not, even as it knew Him not.” (1 John 3:1) We are not therefore to say that God has blinded the world, but rather, as the apostle does, that it is the great adversary that has brought this blindness of heart upon mankind, which hinders their knowing, loving and appreciating God’s love and offer of salvation.

We question, Why should God provide a great feast of fat things through the sacrifice of His Son, and yet not make provision that all of the poor human family of Adam should hear of it? The very thought seems incongruous. He who loved the whole world so much to give His only begotten Son as their redemption price surely should love them all to such an extent that He would give them all the proper knowledge of that Son—the knowledge necessary to their appreciation of Him, and of His work, and of their privilege of return to harmony with their Creator and to everlasting life. We search the Scriptures to ascertain the secret of this peculiarity, and are there informed that the Lord is now selecting a

peculiar people, a cream class as it were, from the world of mankind. The Scriptures inform us that these are

2H332

the called, and that their eyes of understanding open gradually, and thus the apostle prays even for the Church “that the eyes of your understanding being opened, ye may be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God.” (Eph. 3:18) Only a special class are now granted this eye-salve by the great Physician, and the explanation is satisfactory when we learn that the Lord is choosing from amongst the world a little flock to be joint-heirs with His Son in the Kingdom, a class figuratively called the Bride, the Lamb’s Wife, figuratively called the members of His body, figuratively called the Royal Priesthood, under their Redeemer as the Chief Priest and King.

### **JUDGMENT OF THE HOUSE OF GOD**

What happens to those whose eyes of understanding open? What blessing comes to them? We answer, A blessing of knowledge and of trial. In proportion to their knowledge they have a responsibility toward God. They are on trial for life or death everlasting. In proportion as they respond to the love and grace of God by obedience to His will and by growth of character likeness to Jesus, in that same proportion do they make their calling and election sure to a place in the Bride company, a place with the King of Glory in His throne, when they shall, as overcomers, have been granted glory, honor and immortality. But notice that only those whose eyes and ears see and hear are on trial—being judged. The remainder of mankind, whom the god of this world hath blinded, are not on trial, are not being judged now.

Let us prove this. First, the whole world is under the original Adamic sentence, and cannot be released from that sentence except by faith in the Son of God as the Redeemer—a faith based upon a reasonable degree of knowledge. Only by the exercise of this faith and obedience do any pass from under the condemnation that came upon all through Adam into the justification which comes to believers through Christ; second, the whole world is still under the Adamic condemnation; as the apostle declares, only believers have escaped it. Should no opportunity be given to the world to come to enlightenment on the subject they could never escape that condemnation—could never be rid of the original sentence of death—could never, therefore, go on trial again.



## **“GOD’S ARM IS NOT SHORT”**

Some tell us that God is doing all in His power for the world, to bring mankind to a knowledge of the truth, of His grace and the opportunities of eternal life through His Son. We believe no such thing—it is contrary to both reason and Scripture. The Lord through His Word not only informs us that Satan is operating in the world in opposition to the light of truth, and blinding the masses, but we are also assured that God has full power over Satan, and that when His due time shall come Satan will be bound, restrained, that he shall deceive the nations no more until the thousand years are finished—that for the entire thousand years of the Millennial age the world will be free—from all such blinding influences. The Scriptures also assure us that though now darkness covers the earth, society, and gross darkness the people, yet in God’s due time the light of Truth shall mount up high in the heavens as the Sun of Righteousness, to scatter the darkness and clouds of sin and superstition, and that thus from two standpoints a blessing will come by restraining the powers of darkness and by setting free the powers of light, and we are assured that it is at that time, not the present time, that the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. Isa. 60:2; Mal. 4:2; Isa. 11:9

Those who think of the Lord as having done all that is in His power to cause the knowledge of His grace and truth to fill the earth have a miserably small conception of the power of Jehovah’s arm. It is not shortened, as He tells us in due time all His purposes shall be accomplished. (Jer. 51:29) The difficulty with mankind is in our shortsightedness—we feel that more should be done at the present time. We need to be calm, and to sink into the Lord’s will; and instead of attempting to tell the Lord how we think the plan of salvation should be carried out, and instead of attempting to carry out our own plans irrespective of the divine arrangement, we should as obedient children hearken to the voice of our Father through His Son and through the apostles and prophets, assuring us that in His due time the message of salvation will be good tidings of great joy unto all people—assuring us that now He is doing a preparatory work, finding His jewels, those who will constitute the Bride class; and that as soon as this Royal priesthood shall have been developed, as soon as the elect number shall be completed, then He will work through these to the fulfillment of His great and glorious plan, which is not merely for the salvation of the Church, but for the salvation of the world—that whosoever will may take of the water of life freely.

## **THE WORLD’S JUDGMENT**

Who do not see then that the judgment or trial of the world in general cannot begin until the eyes of their understanding are opened, and that God will not set into

operation the general plan for the opening of all the blind eyes and the unstopping of all the deaf ears until first He shall have chosen the elect, the little flock,

2H333

the Bride, who with their Lord shall constitute the Sun of Righteousness, which will then shine forth for the blessing of the world when Satan shall first have been bound.

Now look again at our text: It does not refer particularly to the judgment of the Church, which takes place in advance, and which was already in progress when the Apostle uttered these words. It evidently did not refer to the judgment of the Church as a part of the judgment of the world. On the contrary, He assures us that if we are faithful we shall not come into judgment with the world in the end of this age, but will be counted as the first-born of the Lord's people, a kind of first-fruits of His creatures, "the Church of the First-born." (1 Cor. 11:32; Jas. 1: 18) Judgment begins at the house of God. (1 Pet. 4:17) We must all be tested during the present time, and only the overcomers of the consecrated will eventually attain to the glories, honors and privileges promised. But judgment does not end with the house of God—it will extend to the whole world. If we are glad that by God's grace we are not left under the original sentence of death, but were redeemed and are now being tested, granted a trial to prove whether we love righteousness or sin, in proportion as our eyes open to behold the real distinctions between them—so if we rejoice in our privileges of present trial why should we not also rejoice that God has a great trial day still in the future for the whole world of mankind, and that in due time all of their blind eyes shall be opened and all their deaf ears be unstopped, that they thus under favorable conditions may come to a knowledge of the Truth and to a trial for life or death everlasting. We do rejoice in it more as we see the beauty of this, the divine plan.

Noting our text carefully again, we see that it refers to the entire matter of the world's judgment as future from the Apostle's day; it is still future from our day, though very near at hand. We believe that the great Sun of Righteousness will soon be disclosed, and the shadows of the dark night of sin and superstition and ignorance shall begin to flee away. We can no longer wonder that the Lord, through the prophets, spoke so joyfully of this coming judgment of the world as a great blessing, saying: "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the

world with righteousness and the people with His truth.”  
Psa. 96:10-13

Whoever gets the right conception of this word judge, “krino,” sees clearly that it means that the Lord will give a trial even to the poor and the humble, no matter how degraded, no matter how fallen through sin and superstition and ignorance. The divine plan is so wide and so deep and so broad that every member of Adam’s race will have full opportunity of coming to a knowledge of the truth that he may be saved. He cannot be saved in ignorance, he cannot be saved without the eyes of his understanding being opened, and God’s arrangement is that they all shall see; that they all shall know Him from the least to the greatest, and that then under the blessing of that knowledge will be their trial. If after they know the Lord and know of His righteousness and its reward, and of the penalty of sin—if then they choose disobedience willfully, persistently, intelligently, they will die the Second Death, “everlasting destruction from the presence of the Lord and the glory of His power”—in which there will be no hope, from which there will be no resurrection. 2 Thess. 1:9

### **“SAINTS SHALL JUDGE THE WORLD”**

It is in full agreement with this line of thought and in disagreement with every other thought on this subject that the apostle declares, writing to the Church of this age: “Know ye not that the saints shall judge the world?” (1 Cor. 6:2) Here he distinctly differentiates between the Church and the world. The saints, he tells us, are being judged now—every son whom the Lord receiveth is being chastened, corrected, proven, that only the faithful may be granted a share in the life resurrection to glory and honor and immortality. But the world, he distinctly tells us, is not on judgment now— not on trial—but will be on trial in the future; and when the world shall be on trial the saints will be the judges. Having already passed trial themselves and been adjudged worthy of eternal life as the Bride of Christ, the saints will be the judges under Him as the great Judge—the judges of the world during its trial time, during the millennial kingdom reign.

The Scriptures distinctly teach that the world’s present course will have an influence upon them in their judgment day. They assure us that if any man give even a cup of cold water to one of the elect because they belong to the Lord, he will by no means lose his reward; and that whosoever shall harm one of the least of the Lord’s people will correspondingly have a punishment. In other words, every act of life conscientiously done brings a blessing of strengthening of character and uplifting, while every act contrary to conscience, contrary to one’s appreciation of righteousness, as surely brings a penalty by degrading the conscience. In other words, if we represent character by the length of a ladder we see that the whole world is near the foot of it, and

that the whole world during the Millennial age, while exercising faith in Christ, must climb to the top of that ladder by obedience to the laws of the kingdom; that to whatever extent a man in the present time violates

2H334

his conscience and degrades it, such conduct will carry him that many rungs the lower on the ladder and give him that many more to climb in the future. Thus in the man's own character the acts of his life are faithfully recorded, and will have to do with his future eternal welfare: "That which a man soweth, that shall he also reap." (Gal. 6:7) True, the arrangements of the Lord for the time are that the weaknesses and blemishes inherited by mankind through the fall shall be graciously forgiven, and that man shall be helped over such difficulties; but the difficulties which were willfully his and not in any measure attributed to his share in the fall, he must pay for under the stripes and punishments which our Lord mentions, saying: "He that knew the Master's will and did it not shall be punished with many stripes." (Luke 12:47) Be it noticed that, knowing the Master's will, knowing the right, has to do with the responsibility of the world.

We should then rid our minds of the thought that the day of judgment is merely a time for sentencing for wrong doing and the blindnesses of the present life of the world, and should see clearly that, on the contrary, whatever there is in the present life that is of ignorance, of blindness, of superstition, that has come to all through the fall and through the power of the adversary, all this is to be forgiven men, is to be blotted out, if they accept the Lord and His gracious arrangements, just as these ignorances and blemishes are in the present time forgiven the Church, and we who believe are counted as free from all condemnation through our Redeemer's merit and sacrifice. So the world, when it shall come to a knowledge of the Lord and an acceptance of His arrangement, will be cleared of responsibility for original sin and all the blemishes coming from it, and will be helped by the Lord and the glorified Church out of all these blemishes, according to the promise of His word, that this shall be a time of restitution of all things spoken by the mouth of all the holy prophets since the world began. Acts 3:21

In conclusion, notice the context: The apostle is speaking of the ignorance of the heathen worshiping images, and declares that prior to the advent of Christ God winked at all those things on the part of the heathen, sent them no messages, no Gospel, no offer of eternal life; but now since Christ has bought the world and since in God's plan the sins of the world are to be blotted out, the world is to be given a fresh trial for eternal life; therefore, now it may be preached everywhere that Christ has redeemed the world, and that eternal life is to be had through faith in His blood and through

acceptance of His teachings. Those who can hear now, those who are called now, have the special favor of the invitation to joint-heirship with Christ and to be judges of the world, but eventually all of the world shall have that blessed opportunity of a judgment, a trial for life. God has given an assurance of this, says the apostle, in that he raised Christ from the dead. The lesson is that the resurrection of Christ guarantees an opportunity for eternal life to the whole world in that trial day, the Millennial age, and as seen in our last Sunday's discourse the Church is now on trial in advance, that she, if found faithful, may be associated with her Lord in that millennial glory.

Let us, dear brethren and sisters, who have been favored with this wonderful call, this advance privilege of blessing with Christ, strive the more earnestly to make our calling and election sure. He who has thus favored us in advance of the world, to give us the knowledge of His grace in the present time before the world's day of judgment, is for us and able and willing to make all things work together for our good, for our development in the character likeness of His Son, that we may be His bride and joint-heirs.

*The National Labor Tribune, May 6, 1906*

## **RESURRECTED BY FAITH**

Pastor C. T. Russell preached at Carnegie Hall, Allegheny, Sunday, taking as his text the words —“God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Eph. 2:4-7

Continuing our series of investigations in respect to the resurrection of Jesus, let us note to-day that while the resurrection of the Church and the resurrection of the world are both dependent upon the resurrection of Jesus, there is, nevertheless, a wide difference between these two resurrections, their methods and their results. In both cases the word resurrection signifies a raising or lifting up out of sin-and-death conditions of the present time. The instantaneous resurrection of the Church will be to perfection of life, and the gradual resurrection of the world during the Millennial age, the “judgment resurrection,” will similarly result in perfection of life. Yet they will not

2H 335

be the same; the world's resurrection will signify the raising of the willing and obedient to perfection of life, human beings, while the Church's resurrection will

mean a raising of the willing and obedient to perfection of life, as spirit beings.

In the case of the world, the new dispensation —the reign of Messiah's Kingdom for the blessing of all the families of the earth —will bring release from the Adamic death and opportunity for regeneration, for the beginning of a new life through faith in the glorified Lord and through obedience to his instructions, providences and guidance, rewards for well -doing and stripes for misdeeds. Only in proportion to the obedience, however, will be the rise from sin-and-death conditions to the perfect heights of restitution — to the full perfection of human nature and all the rights and privileges lost through Adam and redeemed through Jesus, our sacrifice.

The whole world is spoken of as coming forth unto, or to have, that judgment resurrection — a raising up under the Kingdom system of rewards and punishments. The Scriptures show us that not all of the world will avail themselves of that privilege, and distinctly tell us that those who refuse to make progress under the new conditions will be tolerated no longer than a hundred years. The sinner of that time, a hundred years old —will be cut off—forever cut off in the Second Death. (Isa. 65:20) But, as the Lord through the Prophet explains, even then he will be dying in childhood, for it will be the privilege of all mankind, by giving obedience to the Kingdom, to live to the full end of that Millennial reign if they will be obedient to its reasonable requirements. Do we ask why they will not then be permitted to live forever obedient to the Kingdom laws? We answer that the Scriptures represent the Millennial Kingdom to be merely a provisional one, a temporary matter intended to deal with mankind under present imperfect conditions engendered by the fall.

It is not the Lord's purpose to have that Kingdom remain indefinitely in control of the world, rewarding well doing and punishing misdeeds. The divine requirement is higher than this. The Lord would inculcate such development of heart and mind as would bring the willing and obedient up to that perfect standard where they would need no further chastisements —where their weaknesses would be entirely effaced by the restitution processes of that Kingdom, and where evil doing in the least degree would be willful, intentional, against light and knowledge and ability, and would merit and have the same divine discipline that came upon father Adam for his disobedience when he was perfect — and the same penalty, death; for the divine law will always be that the wages of sin is death. We have seen that the Second Death, which will come upon the wilful evildoers of the Millennial age, will be one without hope, and in that respect different from the Adamic death, under the curse of which all except our first parents were born without their

volition and from which they were redeemed without their volition.

At the close of the Millennial age we are clearly shown in the Scriptures that Christ and the Church (his Bride and consort in the Kingdom), the members of his body, will deliver up the Kingdom to God, even the Father, that he may be all in all—that the world then renovated, perfected, restored, might thence forth be under direct responsibility to the Father, needing no Mediatorial Kingdom because they will have gained the full perfection in which sin will be utterly renounced. It will be at that time that a searching test will be made, under divine guidance, with a view to proving the entire race perfect. The intimation is that strong delusion will be permitted to test the heart loyalty of each one, and to manifest those who would at heart have any degree of sympathy with pride or self-will or insubordination to the divine arrangement. This last will be a heart-searching matter, and all found disloyal at heart will be counted as enemies of the divine government and will be destroyed, with Satan and all who are his messengers, servants or sympathizers, in the Second Death — an utter destruction. Then there will be a clean universe, and the crucial test which all will have passed is the guarantee the Lord gives that there will be no more dying, no more crying, no more sighing, no more sin.

### **A PROGRESSIVE RESURRECTION**

From the foregoing it will be seen that the word resurrection in the Greek, anastasis, signifies to raise up again — to lift out of some improper place or condition to a proper place or condition. Our race fell in father Adam from perfection of life into death; the dying, the falling into death, was gradual. Adam was 930 years in dying. Similarly man's resurrection will be gradual, requiring the entire Millennial age, called in the Scriptures "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21) Those living in the world (nine-tenths dead) will not need to go into the tomb, for from the Scriptural standpoint they are already dead — under sentence of death. Their raising up or restitution will begin speedily after the Kingdom shall have been established. "All that are in their graves shall hear the voice of the Son of man and shall come forth." (John 5:28,29) Their coming forth will merely be their awakening, not their resurrection. Their resurrection, their anastasis or raising up, will be a gradual one, and this will be to their advantage in

2H336

that it will permit the development of character inch by inch, step by step, with lessons and schoolings in

righteousness and all the graces of the Spirit of God, until by the close of the Millennial age all the willing and obedient will have been fully raised up.

The case of the Church is different, and yet there is a similarity'. To see the resemblance we must take the Scriptural standpoint, and recognize that now the Lord is dealing only with those who are begotten of the Spirit — that these alone properly constitute the Church, and that these (figuratively) are said to have begun their resurrection now. The New Testament abundantly substantiates this thought: our Lord refers to believers as already possessing eternal life — “He that hath the Son hath life.” The apostles speak repeatedly of our being risen with Christ and seeking those things which are above. Our text is a clear testimony along this line: it points back to the time when we were dead in sins — to the time when we turned away from sin and abandoned it, and accepting Jesus as our Redeemer took our places figuratively at his side as soldiers of the cross, to fight a good fight against sin.

Our text proceeds to show how we passed from death unto life, that it was through being quickened — a word not in general use to-day, but signifying made alive. The Apostle, however, points out that we are not made alive individually, but with Christ—as members of his body — not actually but reckonedly, by faith. Mark his explanation: he tells us that “we are saved by hope,” and again that our life is hid with Christ in God, and that when he who is our life shall appear we shall appear with him in glory.” (Rom. 8:24; Col. 3:3; 1 John 3:2) We have not the life in ourselves, nor in any sense separate and apart from our glorious Lord and Head: we have no standing with the Father except as members of his body, or, under the other figure, members of his Bride.

### **“RAISED US UP WITH HIM”**

Proceeding along this same line of thought — showing that the Lord’s consecrated followers are now enjoying an incipient resurrection and that it is progressing — the Apostle tells us that as new-born babes we should desire the sincere milk of the Word, that we may grow thereby. (1 Pet. 2:2) Here the figure is of the resurrection life already begun as a babe in Christ. He exhorts us to grow in grace and in knowledge and in love and all the fruits and graces of the Spirit until we attain to the “full stature of manhood in Christ.” In another place, referring to this matter, he tells us that we are being gradually transformed by the renewing of our minds, that we may prove (1) the good and (2) the acceptable and (3) the perfect will of God. (Rom. 12:2) He tells us again that as New Creatures in Christ, walking in newness of life, we are to look into the perfect law of liberty as it is held before us in the divine Word, and that we are to be changed from glory to glory as in the



image of the Lord — to become daily, hourly, as New Creatures more like our Pattern, our risen Head.

### **ENTERING INTO THE HOLIES**

This is the same thought that we find in our text (v. 6), “and hath raised us up with him and made us sit with him in the heavenly places.” What is the Apostle’s thought here? Into what heavenlies do these, the Lord’s followers reckonedly risen from the dead, enter? We answer that the Apostle is directing our attention to the great lessons taught in Israel’s Tabernacle of the wilderness, and later in their Temple — both built under divine instruction to represent great spiritual lessons. The lesson now pointed out to us is that as the High Priest that typified Jesus killed his sacrifice in the court, representing his full consecration to the Lord, and thus passed under the vail into the first of the Holies, so we, accepted as his members, as members of the Royal Priesthood —having cast in our lot with him and “become dead with him” —are reckoned as also risen with him, and as having entered into the Holy of the Tabernacle, as being priests of God in the antitypical Tabernacle.

It will be remembered that there were two holy places, separated by the second curtain or vail, the rear one being called the Most Holy, and which represented, the Apostle tells us, heaven itself. We have not entered into the Most Holy, but into the first of these Holies or Heavenlies, the one in which was the golden lamp stand with its seven branches, representing the Church in its oneness and perfection as the divine light bearer. In it also was the table of shewbread, of which only the priests might eat, and the golden altar of incense, at which only the priests could offer the incense acceptable to God. The Apostle pictures the consecrated ones, quickened, risen with Christ, as being together in his company in this Holy — as having fellowship with the Lord in the glorious privileges and blessings and spiritual enjoyments represented by the furnishings of the Holy to which he has referred. We are not abiding there, but as the Apostle said, “seated there.” We are to go no more out —we are to remain under these blessed favorable conditions throughout the remainder of life.

### **SAINTS ARE DUAL BEINGS**

This special class, the consecrated, the quickened, the begotten, the anointed, the risen with Christ seated in the Holy, are separate and distinct from all the remainder of mankind. They were children of

wrath, even as others, but they are such no longer. They have been begotten again by the holy Spirit—they are “New Creatures” in Christ Jesus. (2 Cor. 5:17) These have a dual existence. From God’s standpoint they are New Creatures, risen with Christ, and rising more and more day by day as their minds become more conformed to the divine likeness, as they become more and more copies of God’s dear Son. (Rom. 8:29) These recognize each other according to the Spirit, as God recognizes them, and, as the Apostle declares, they know each other no longer according to the flesh.

The world knows, them not, even as it knew him not. (1 John 3:1) The world sees nothing of the New Creatures, comprehends nothing of the change by which they are risen with Christ. The world indeed may see, should see, more or less of a change in their outward conduct, in their words, companionship, etc., but the world knows not how to account for this; to it they are still men as others—not risen, not New Creatures, not begotten again of the holy Spirit. The world knows them as men and women as formerly, sees them still in the affairs of life, endeavoring to provide things honest and decent in the sight of all men. It may indeed think that they carry matters to an extreme, that they are too conscientious, or that they give too much time and attention to spiritual and religious matters and may think it strange that they run not with it to the same excess as formerly, and do speak evil of them, as the Apostle declares. (Matt. 5:11) The world in this case includes not merely the murderers and thieves, not merely Jews and infidels, but indeed a large proportion of Christendom, who though nominally members of the churches, are not really members of the true Church whose names are written in heaven—not begotten again they can not understand spiritual matters. As the Apostle declares, “The natural man (not begotten of the Spirit) receives not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.” 1 Cor. 2:14

In various respects there is a correspondence, then, between the raising up of the world as it will proceed during the Millennial age. Both must have a beginning in knowledge of Christ and in faith and obedience; both must move onward and upward in character development, in the likeness of God, of whose character likeness our Lord Jesus is the perfect example furnished us. But there are differences between these two resurrections: The world’s resurrection will affect the mind and body together proportionately. As they make progress in mental attainments they will also be making progress in physical development. As they reach perfection of mind they will also reach perfection of body—restitution. But not so with the Church in this age. The Church’s resurrection is merely of the mind, of the will, of the heart, not physical—the

outward man perisheth, but the inward man is renewed day by day and progresses. (2 Cor. 4:16)

The new creatures in Christ now risen, now quickened, being raised up in his likeness, going on from grace to grace, from knowledge to knowledge, from glory to glory, we are assured are under a very special divine supervision and protection. “Their angels do always behold (have access to) the face of my Father,” “nothing shall by any means injure them (as New Creatures—in their highest interests).” (Matt. 18:10) All things shall work together for good to them because they love God and have been called according to his purpose. No accident in the ordinary sense could befall these: we mean that nothing could befall them outside of divine knowledge, power, supervision. Whatever befalls them is of divine foreknowledge and permission — not a hair of their heads could perish without their Father’s notice. All the steps of a righteous man (justified, sanctified in Christ) are ordered of the Lord, and he will direct his paths. Psalm 37:23; Prov. 3:6

We may be sure then that under divine providence sufficiency of time will be granted to each of these to make his calling and election sure — to pass through the change of character likeness from glory to glory, to develop in his heart the fruits and graces of the Spirit, of which love is the principal and all-comprehensive one. This development may be more gradual with some, more speedy with others — those who love the Lord much will be the most zealous, the most energetic, the more quickly transformed, the most active in his service; and, as star differeth from star in glory, so it is with these, as the Apostle explains, and so it will be with them in the consummation of their resurrection, when, in the end of the age, those who fell asleep in Christ will come forth clothed upon with the spiritual body, perfect in its every particular. So it will also be with those who will be alive and remain unto the second presence of the Redeemer — until the second advent of our Lord as King.

These living members of his body shall not hinder or go before or take precedence of the members already developed and asleep in Christ waiting for this time, as the Apostle explains— “The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.” (1 Thess. 4:16,17) The catching away or meeting shall not be at the same moment, but gradually. As each member shall attain to the character likeness of the Lord and shall have served

2H338

the purposes of the Lord’s cause here, he will, so far as human discernment goes, die even as other men: but according to the testimony of the Lord’s Word his death will be very different from that of others in that the

moment of his dying will be the moment of his change to spirit conditions. Thus each “will be changed in a moment, in the twinkling of an eye,” and thus caught away from earthly conditions to be with the Lord in the heavenly conditions, spiritual conditions, “in the air” conditions.

### **THE REASON FOR ALL THIS**

While every man should act in harmony with some reason or purpose, we find that many in the fallen condition do not do so; but when dealing with divine things we may be sure that there is a reason, a purpose, back of every divine arrangement and proposition. And so in the present case we may confidently look for a particular reason why God is now raising up as a special class a little flock to be members of the body of Christ, otherwise his Bride and joint-heirs. If we ask why this special honor to the few, what object is to be served, our text answers, saying, “that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” (Eph. 2:7) God is not now showing the exceeding riches of his grace toward the Church. The world, looking on, sees little but sacrificing, self-denial, abstemiousness, fighting a good fight, warring a good warfare, enduring hardness as good soldiers.

The time for showing the divine favor to the elect has not yet come. When it does come we may be sure, as the Scriptures everywhere tell us, that the Church will shine forth all glorious with their Lord. The Apostle speaks of the light afflictions of the present time as unworthy to be compared with the glory that shall be revealed in us. He exhorts us also to faithfulness, that we may attain the promised glory, honor and immortality. To some who were neglecting the present opportunities for self-sacrifice he wrote that they were living as kings without waiting for the time to come to have association with the other members of the body, and then he adds, “I would to God that ye did reign that we also might reign with you.” 1 Cor. 4:8

When the reign of Christ begins all the members of the body, every member of the Bride, all of the elect, will share the glory, share the reigning. In one of our Lord’s parables he pictures the Church in the present time as wheat living in the midst of tares, and then tells us that the harvest will come and the separation take place, and that then the wheat gathered to the garner will shine forth as the sun. What a wonderful picture of the glory that will be revealed in us —revealed to the whole world. Speaking of this coming glory one Apostle says, “It doth not yet appear what we shall be, but we know that when he shall appear (our Head, our Lord, our Bridegroom), we shall be like him, for we shall see him as he is” — “When Christ who is our life shall appear, then shall ye also appear with him in glory.” 1 John 3:2; Col. 3:4

This glory that is to be revealed in the Church in the future the Apostle calls exceeding riches of God's grace. We have just seen that he has great grace and wonderful provision for the restitution of the world —something better than we ever could have hoped for, much better than the majority of Christian people have ever dreamed of. Yet this grace, provided for the world in its salvation by restitution to the full perfection of all that was lost in Adam, will not compare with the exceeding riches of his grace and loving kindness toward us—the Church, the body, the Bride. The Apostle Peter tells us something along this same line, saying that “God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature.” (2 Pet. 1:4) O, yes, that crowns it all! The divine nature is far above angelic nature, and the perfection of human nature is still a little lower than the angels. Who could have dreamed of such wonderful glory reserved by the Father for the Christ, head and body, Bridegroom and Bride.

### **“IN THE AGES TO COME”**

The Millennial age is the next age to come, but we have just seen that in the divine order it will have an end after a thousand years of prosperous work, in which our Lord and his glorified Church, his body, will put down all sin, all insubordination, lifting up all the willing and obedient and destroying all wilful sinners. Then will come a new age beyond, with still different glories and honors and blessings, not yet made known to us in any measure and concerning which therefore we need not speculate. But we have the assurance in our text that not only during the Millennial age will God bestow great honor and blessing upon the Church of which Jesus is the Head, but also in succeeding ages the exceeding riches of God's grace will still be manifest toward God's peculiar people, his little flock, these Jewels which he is now gathering out. Mal. 3:17

No wonder the Apostle exhorts us saying, “He that hath this hope in him purifieth himself even as he is pure.” (1 John 3:3) No wonder he exhorted that we cast aside every weight and every besetting sin, and run with patience the race set before us. (Heb. 12:1) No wonder he declares that since Jesus is the Head of

2H339

the Church and the Church is his body, therefore the resurrection of Jesus to the plane of glory, honor and immortality is the same resurrection in which all the members of the body of Christ are to share. No wonder he declared that he counted all things but loss and dross that he might win Christ and be found in him—that he might know him and the power of his resurrection, being made conformable unto his death—sacrificial death, the condition of terms upon which we may share in his resurrection. Let us also, dear hearers, resolve that by the grace of God this greatest of all gifts shall not slip from us—that we will hold fast to that which we have already attained, and onward press our way.

## HE CARETH FOR YOU

I PETER 5:7.

WHAT can it mean? Is it aught to Him,  
That the nights are long, and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
Around His throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss unruffled by any strife.  
How can He care for my poor life?

And yet I want Him to care for me,  
'While I live in this world where the sorrows be;  
When the lights die down on the path I take;  
When strength is feeble, and friends forsake;  
When love and music, that once did bless,  
Have left me to silence and loneliness;  
And life-song changes to sobbing prayers—  
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,  
And my spirit is bowed with shame and wrong;  
When I am not good, and the deeper shade  
Of conscious sin makes my heart afraid;  
And the busy world has too much to do  
To stay in its course to help me through,  
And I long for a Savior—can it be  
That the God of the universe cares for me?

Oh, wonderful story of deathless love!  
Each child is dear to that Heart above;  
He fights for me when I cannot fight;  
He comforts me in the gloom of night;  
He lifts the burden, for He is strong;  
He stills the sigh and awakens the song;  
The sorrow that bore me down He bears,  
And loves and pardons, because He cares.

Let all who are sad take heart again:  
We are not alone in our hours of pain;  
Our Father stoops from His throne above,  
To soothe and quiet us with His love.  
He leaves us not when the storm is high,  
And we have safety, for He is nigh.  
Can that be trouble, which He doth share?  
Oh, rest in peace, for the Lord doth care.

*The National Labor Tribune, May 13, 1906*

## **“ALL IN ADAM”— ”ALL IN CHRIST”**

Philadelphia, Pa., May 13—Pastor C. T. Russell spoke to large audiences twice here today. His afternoon topic was his anti-infidel discourse on “To Hell and Back”—the Bible defended against tradition. The evening discourse was on the resurrection, from the text, “For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ’s at his presence.” 1 Cor. 15:22, 23

This evening we continue the examination of the Scriptural teaching respecting the hope of the resurrection of the dead, built upon the great fact that Christ died for our sins. Numbers of this audience, we know, are following these discourses weekly through the public prints, and those who listened this afternoon to our discourse, “To Hell and Back,” will, we trust, also find our subject helpful. We saw this afternoon that the penalty upon our race through Adam’s disobedience was not an eternity of torment, but everlasting death, “everlasting destruction.” (2 Thess. 1:9) We saw how God inflicted death as a penalty on account of sin, as it is written, “Thou turnest man to destruction.” (Psa. 90:3)

2H340

We saw also how divine mercy had arranged for man’s recovery, and so that his experiences with sin and death might work out for him an increase of knowledge, valuable to him through all eternity. We saw that to this end Jesus died for our sins—paid the penalty for Adam and his race, that he and all of his posterity might be saved and get free from that death penalty, in resurrection from the dead.

We saw too that God has a plan for the general awakening of the world, for the release of all in the prison-house of death, and that there is an appointed time for this great event, and that meantime “the dead know not anything” (Eccl. 9:5), that their awakening moment will seem to them the very next instant to the one in which they fell asleep in death. We saw that while the death penalty was really a sentence to extinction of being (“The soul that sinneth it shall die”), yet on account of the divine pre-arrangement of redemption through Christ this has not been reckoned as extinction, obliteration of the being, but merely as a sleep from which in the Millennial morning the whole groaning creation shall awaken to the blessings of the Millennial privileges and opportunities under the reign of the Prince of Light, the Lord of lords and King of kings, to whom every knee shall bow and every tongue confess. (Phil 2:10, 11) We saw also this afternoon that during this Gospel age God has been selecting from the world of mankind a “little flock,” to be the “Bride,” “the Lamb’s wife”—joint-heirs with Christ in his Kingdom of glory and in the work of blessing, judging and uplifting the world.

## THE SECOND ADAM

This evening from our text we wish to show what the Scriptures reveal respecting the divine order in the resurrection of the dead. It will be noticed that the Apostle specifically declares that all of Adam’s race died in him. We know this to be a fact; not a member of the race of Adam has escaped the inheritance of the death penalty. The alternative statement of the text is that “even so in Christ will all be made alive.” We call attention here to the fact that this text does not teach the thought of universal salvation: not all who died in Adam will be made alive—will gain perfect or everlasting life.

The Scriptures set forth that Father Adam essayed to be the head, the life-giver to the race, but that he failed to accomplish his purpose by reason of transgression and the divine sentence of death. He did beget children endowed with a spark of life and able to transmit the same to others, but it was only a very weak spark, which flickered but for a few years in each generation, until at the present time the average of human life is thirty-five years. What Adam failed to accomplish God proposes still to accomplish—through Christ. God proposes a regeneration for the world. All mankind were generated once in what we term natural birth, but, as we have seen, this brought no life in its perfection, but merely a spark of life soon to die out. What as a race we need is what the Scriptures declare our Lord Jesus came to give, “I am come that they might have life, and that they might have it more abundantly”—perfect life, everlasting life, “The gift of God is eternal life through Jesus Christ our Lord.” (John 10:10; Rom.



6:23) Christ, therefore, is set forth in the Scriptures as being the Life-Giver provided of God for the race of Adam. He is called the second Adam, in that he takes the place of the first Adam—undertakes to be the Father and Life-Giver to Adam and every member of his race upon condition of their obedience to him. What a grand proposition this is! What a hope for life everlasting it holds out to the race of Adam! Truly our God is a God of mercy, compassion and love. He has done great things for us, whereof we are glad; he has provided a Savior and a great one—able to save to the uttermost all who come unto the Father through him. Heb. 7:25

## **ORDER IN THE RESURRECTION**

Our text not only tells us that all who come unto Christ will be made alive, will reach full perfection of life, everlasting life—”He that hath the Son hath life, he that hath not the Son shall not see life”—but it also tells us that these in Christ who will receive everlasting life will not all get it at once, neither will they all be of one order or class, but “every man in his own order.” This is in exact accord with what we have just seen, namely, that God during this Gospel age has proclaimed a special calling for a special class of the human family. The Apostle speaks of it as “our high calling of God in Christ Jesus,” and again he calls it “our heavenly calling.” (Phil. 3:14; Heb. 3:1) The Scriptures everywhere speak of this class of present selection as a little flock, especially favored above the remainder of mankind, in that to them is specially granted the hearing ear and the understanding heart. We are particularly told that God at the present time does not desire the entire world to hear and understand respecting his plan, and that therefore he has covered the matter in the Scripture revelation in symbolical, figurative, parabolic language, so that the majority hearing may hear and not understand, seeing may see and not perceive—not be converted and not be healed. This is the Lord’s own statement of the matter. (Mark 4:11, 12) He declares that he is choosing a special class, and that in this manner of withholding some of the truth he is singling out those of the particular class he is now selecting for the Royal Priesthood.

2H341

The Apostle again tells us that the “Elect” of this present age are members of the larger Christ, of which the “Head” is our Lord and Redeemer Jesus, and all the faithful of this age are “members in particular of the body of Christ.” (1 Cor. 12:27) He emphasizes this statement in the same chapter, declaring that in every congregation of the Lord’s followers this body picture is preserved, so that the head is represented in their midst by certain members, and that as a whole they are as hands and feet, eyes, ears, etc., for the building up of the body of Christ, which is the Church, until we all come to

the full stature of a man in Christ. He tells us that to make this new man, this New Nation, of which the Redeemer is the glorious Head and Lord, God took from the Jewish nation at the time of the first advent all who were Israelites indeed, and is now gathering people of the same general character from every nation, people, kindred and tongue. He tells us that the Lord made of these twain one body, that there should be no schism in the body, no separation, no division, naught but perfect unity amongst those who are in harmony with the Father under the Headship of his Son and under the guidance of his Word and Spirit.

### **CHRIST THE FIRST-FRUITS**

The reference in our text to Christ the First-fruits applies to this whole body of Christ, the Church, whereas some have understood it to refer merely to our Lord Jesus. The Apostle, however, cautions us that this is the “mystery hid from the ages and generations” of the past, but now made known unto the saints, that we should become heirs of the same body — that the Messiah of prophecy would include the body of followers who now accept the Lord’s favor and call, under present conditions of self-sacrifice and devotion even unto death.

This idea of First-fruits is everywhere maintained throughout the Scriptures, as, for instance, in the statement, “Of his own will begat he us by the Word of truth, that we should be a kind of first-fruits of his creatures.” (Jas. 1:18) In everything our Lord is chief and has pre-eminence, for, as the Apostle declares, “He is the Head over the Church, which is his body.” (Col. 1:18) But according to the analogies of the figure the body and Head must co-operate, are intended to cooperate, must be together in every respect. If the Head is of the first-fruits the body must be of the first-fruits. It is in accord with this that we are told that the Gospel Church will have a special resurrection—the First Resurrection, the chief resurrection to glory, honor and immortality.

More than this we are told that the resurrection change which the Church will experience will be one and the same in kind with that which our Lord experienced, “We shall be like him, and see him as he is.” (1 John 3:2) The Apostle even declares that our resurrection is “His resurrection,” saying, “What things were gained to me, those I counted loss for Christ. .. that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” (Phil. 3:7-11) What does the Apostle mean here by saying “attain unto his resurrection,” except that Christ’s resurrection was specially, peculiarly different from that which would come to the world in general, the chief resurrection to glory, honor and immortality, and that the Apostle, a

reckoned member of the body of Christ, trusted to make his calling and election sure to a place in that body, and thus have a share in that same resurrection with our Lord—the First Resurrection?

This is the same thought which the Lord presents to us through the Prophet, saying, “Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed she brought forth her children. Shall I bring to the birth and not cause to come forth, saith the Lord? Shall I cause to bring forth and close the womb? saith thy God.” (Isa. 66:8) In other words, shall the Head of the Christ, the great Deliverer, be born from the dead and shall the body not also be born? The assurance of Scriptures is that although an interval of time elapsed between the birth of the Head, Christ Jesus, the first-born from the dead, and the birth of the Church, his body, as a part of his resurrection, nevertheless the latter is surely guaranteed by the former. As surely as the Head was raised up by the Father, so surely he will raise us up also by Jesus. Thus the First Resurrection will be completed—the resurrection of the blessed and holy, the resurrection of those who will be kings and priests unto God and shall reign on the earth, the resurrection of the “first-fruits.”

### THE “AFTERWARD” CLASS

We, dear friends, are specially interested in the First-fruits class, in his resurrection, in the First Resurrection, in the resurrection of “the blessed and holy.” This, however, does not hinder our having a deep interest in the divine plan as it relates to the remainder of our race. Even though we have gotten rid of the gross darkness which once misrepresented the divine plan and taught that all (except the first-fruits) were to be tormented to all eternity. It is not sufficient that we should realize that God’s provision for the world in general is not eternal torment, for he has graciously made known to us something respecting the blessing which will come to the world as soon as the Elect, the First-fruits class, the Christ class, the Abraham’s seed class, shall be completed. In our text the word “afterward”

2H342

marks off all the remainder of the world who shall come into Christ from this First-fruits class, which now becomes associated with him under the peculiar high calling of this Gospel age. “Afterwards they that are Christ’s at his coming” —literally, at his presence. What about these? What is the divine provision for them? Our text says that they shall be made alive. This implies that they are of a separate or distinct order or class from the Christ, the First-fruits, and so the Scriptures everywhere show that those who will be blessed

during the Millennial age will not receive a change of nature from earthly to heavenly. They will not have a heavenly calling. As human beings the entire race lost human nature, for which the earth was prepared as the proper and most suitable abode. It was this human nature then and the earthly paradise that our Lord Jesus redeemed, and that he proposes to restore during the Millennial age to all the willing and obedient of Adam's race who will accept his favor and the eternal life necessary to enjoy these blessings. God's provision for the salvation of mankind in general is by restoring them to the original God-likeness in the flesh possessed by Adam and lost, for him and for all others disobedient, his posterity. In harmony with this the Millennial age is specially called the "times [years] of restitution of all things spoken by the mouth of all the holy prophets since the world began." Acts 3:19-21

From the statement of our text it is evident that the work of this age is kept entirely separate and distinct from the work of the next age. There are not two calls in the world today. It is not open for people to say, I choose the heavenly, or I choose the earthly: for the Apostle declares, "Ye are all called in one hope of your calling." (Eph 4:4) That calling is the heavenly calling, as he declares, and those who reject it can have nothing else now whatever God's mercy may provide for them in the future. Besides, our text clearly indicates that this claim of the earthly order to which the great majority of Adam's race will belong, will become Christ's—that is, will come into relationship to Christ during the Millennial age, because it specifically states, "at his coming."

The word here rendered "coming" is *parousia*, which signifies presence. Our Lord declared that at his second coming he would be present in the world. As we look back to his first presence in the end of the Jewish age, we find that it lasted in all about thirty-three years. But as we look forward to the second presence or second advent of our Lord we find that it will be of much longer duration, for, as the Apostle declares in this very chapter, he comes to reign, and he must reign until he has put all enemies under his feet, even the last enemy, death, and he will then deliver up the Kingdom to the Father. And this period of his second presence and work in the world we are specifically told will be a thousand years, for does not our Lord tell us through the Revelator that the saints of this Gospel age, accepted as members of his body, shall live and reign with him a thousand years? Rev. 20:6

### **IN ABSENCE, IN PRESENCE**

We who during this Gospel age become the Lord's people, and are accepted as members of his body, do so during his absence, when the clouds of error and obscurity cause special trials and difficulties and narrowness of the way, and when special faith and special obedience are necessary. Those who are faithful under these

conditions are to have the chief reward, joint-heirship in the Kingdom. But there will be another class found worthy of life eternal, though not accepted as joint-heirs or granted the heavenly reward. There are, we believe, millions living today who, under the glorious provisions of the Millennial age with sin and error and deception and falsehood out of the way, and the light of the glory of God shining clearly in the presence of the Lord, will be glad to accept the Savior fully and unreservedly and to consecrate their all to him. True, their consecration in that time will not mean suffering, sacrificing, dying daily, etc., because the Adversary then will be bound and deceive them no longer, the darkness will be past, the Sun of Righteousness will be shining, the knowledge of the Lord will fill the earth, everything about them will be helpful to their uplift, not only in knowledge but in mind, in body, in morals. The day of the Lord's presence will be a glorious time for the world, and it would astonish us greatly if the number who would gladly receive the message of salvation then, under those favorable conditions of obedience, would not be very large indeed. With our own hearts loyal to the Lord, and willing to follow him and to suffer for righteousness' sake under present adverse conditions, it would seem as though none in the future under these favorable conditions could reject divine mercy and the offer of life eternal: but the Scriptures most unmistakably teach that there will be some who will refuse the grace of God, and who as a consequence will die the Second Death.

Since our Lord's presence will last a thousand years, and, as a whole, will be a period of blessing and enlightenment, it will easily be seen that it will not only afford an opportunity for those who have already gone into the tomb to come forth, that they also under favorable conditions may hear of the Lord's plan and participate in the resurrection of that time if they will. Their awakening will be one thing, their uplifting will be another. The awakening will be instantaneous, their uplifting or resurrecting will progress rapidly, step by step, to all the willing and obedient until the

2H343

last rung of the ladder of uplift and restitution shall have been gained and they shall be perfect and entire, lacking nothing. They shall be as Adam was in his perfection in Eden—"in the image and likeness of God." Even better than this, they will then have the knowledge which Adam with all his perfection of being lacked: they will have had the experiences proving to them the exceeding sinfulness of sin and the bitterness of its wages of death, and on the other hand the blessedness of righteousness and the joys of its reward, everlasting life in divine favor.

## THE JOYS OF OUR LORD

In view of this, the Scriptural presentation of the great work of Christ during the Millennial age in lifting up and blessing the world in general, what a blessing there is in the assurance that we who now are called to be of the elect class will have the inestimable privilege of association with our Redeemer in this great work of uplifting the world, resurrecting the world, raising up the world out of the present sin-and-death conditions to the full perfection of life everlasting in harmony with God. If we are faithful, in a very little while we shall hear the Master's voice at his second advent saying to us, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord.' Matt. 25:21

The joys of our Lord are the joys of the Kingdom and its work of blessing and uplifting the lost race in Adam, condemned to death and redeemed by Jesus and awakened and given an opportunity to obtain life. How wonderful is our privilege, dear brethren and sisters! I exhort those of you who have not yet made your covenant with the Lord to do so forthwith—to count that it is the grandest opportunity that could be imagined. It seems to me that if ever the holy angels could covet any matter it would be the privilege of being in such a position as we occupy to be privileged to suffer with Christ in his glorious service in the promulgation of his Truth and by and by reign with him, to enter his glorious joys and work a blessing to all the families of the earth. Then all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the knowledge of the glory of God shall fill the whole earth. All shall hear, all shall know, all shall have an opportunity, and only the willfully disobedient shall be cut off in the Second Death, and all who will may enter into life eternal through the great Life-Giver whose entire work is done in accord with and along the lines of the divine plan of the ages, which God purposed in himself before the world was.

*The National Labor Tribune, May 20, 1906*

## FAITH IN THE RESURRECTION

Indianapolis, Ind., May 20—Pastor C. T. Russell spoke twice here today, his afternoon theme being his anti-infidel discourse, "To Hell and Back. The Bible in Harmony with Reason." His evening discourse, the sixth in a series on the Resurrection, was from the text, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God hath raised him

from the dead, thou shalt be saved.” (Rom. 10:9) The speaker said:

We are living in a day when faith of any definite kind is coming into disrepute. To believe anything definitely and positively is to mark oneself as narrow minded in the estimation of the worldly wise. In the pulpits of Christendom it is growing proper to declare, directly or indirectly, that the essence of Christianity is works and not faith—that a man may believe or disbelieve what he pleases so long as his life is a moral, respectable one, and particularly if he be a regular attendant of worship in one of the popular sects. This, however, is contrary to the proposition laid down in the Scriptures. There we are told that even perfect works would not be acceptable before God without faith. (Heb. 11:6) We are told also that perfect works are impossible under present conditions, each one of Adam’s race being declared to be more or less depraved, mentally, morally and physically. The Scriptures point out that, this being the case, God is not judging his people during this Gospel age according to a rule of works, which would surely condemn all, but is testing them according to a rule of faith, on account of which he imputes to them righteousness, perfection, and requires no more of works than they are able to perform, rewarding them according to their perfect faith and not according to their imperfect works.

### **FAITH AND WORKS**

Many seem to be perplexed along this line of faith and works, and to get the impression that the writer of the Epistle of James had one view of the matter and the Apostle Paul another. Our thought, however, is that they are both in absolute accord. The Apostle James says, “Show me thy faith without thy works and I will show thee my faith by my works.” (Jas. 2:18) Who does not agree with this, that faith without works is dead,

2H344

and that a dead faith would be valueless? We all agree that our faith should be attested by our works. But we all agree with the Apostle Paul that if God were to judge us according to our very best works he would never bring us into the Kingdom, but would condemn us all as imperfect—as able only to perform imperfect works. The Apostle, however, points out that with the Lord’s people the imperfect works are the result of an imperfect organization traceable to an imperfect heredity; and he tells us that in mercy the Lord, while requiring of us all the works we are able to perform as a testimony to our faith, will, nevertheless, not judge us according to our works of the flesh, which are sure to be imperfect in all, but will judge us according to the degree of our faith, our heart intentions, our efforts. How gracious is this provision, and how it adapts itself to all the various conditions of those who name the name of Christ.

There is no question whatever that some of those who accepted Christ were better born than others, that by nature they inherited better temperaments, were more evenly balanced, more just, more generous than others, though all are blemished and all come far short of the glory of God—far short of that glorious likeness of God, image of God, in which he created our first parents. What comfort it gives us then to know that not only the strongest characters accepting Christ may attain unto everlasting life through faith in him and obedience to the extent of their ability, but that the divine provision also is that the very weakest of characters accepting Christ, exercising faith in him, may be saved with the same abundant salvation although they are weaker according to the flesh than some of their fellows.

The Apostle explains the divine operation of grace, assuring us that where sin abounds grace does that much more abound, so that if we should reckon a hundred points as respecting perfection, and we should see that the very best amongst men have only fifty points of character and have lost fifty through the fall, while others have only twenty-five points of character, having lost seventy-five through the fall, the Apostle's teaching would be that salvation and the attainment of the riches of God's grace are as possible to the one as to the other. Where sin abounded to the extent of fifty points, grace would be needed and would be granted to the extent of fifty points to make good the deficiency; where sin abounded to the extent of twenty-five points of deflection from perfection, grace would abound to the extent of seventy-five points to make good all the blemishes of this one, who had accepted Christ and who to the extent of his ability was seeking to be his disciple, his follower in the narrow way of life.

### **THE NARROW WAY A PRIVILEGE**

Many get the impression that God is endeavoring to drive mankind into the narrow way through threats of eternal torment, etc., but surely this is a gross misconception of the divine plan and very contrary to the Scriptural statement. Our Lord in stating the matter did not say that the Father seeketh such to worship him as are moved by fear, by dread. On the contrary he does say, "The Father seeketh such to worship him as worship him in spirit and in truth"—from a heart-appreciation of his glorious character and wonderful plan of salvation through Jesus. Again he says, not that he is seeking to drive all mankind to be his disciples, but the very reverse of this, "No man can come unto me except the Father which sent me draw him." "And he that cometh unto me [drawn of the Father through the truth] I will in no wise reject." John 6:37, 44



Instead of urging everybody to become his disciples and threatening them if they did not, the Master treated the subject in the very opposite style, saying, if any man will be my disciple let him sit down first and count the cost. If any man will be my disciple let him take up his cross and follow me. (Luke 14:28; Matt. 16:24) Again we notice his own explanation that he taught his disciples in parables and dark sayings, so that others not in a proper condition of heart might not hear, might not understand and might not follow him. Something evidently is wrong with the thoughts of the majority of Christian people when they think that they must let down the bars and coax and cajole and threaten people to bring them to the Lord. The Truth changes not, and hence it must be that error has crept into the theories and practices of those who claim to speak in the name of the Lord contrary to his method and the method of the Apostles. Let us seek for the old paths and follow in the footsteps of the Lord.

Our text is along this line, and sets forth most distinctly that the heathen will not be saved in their ignorance; that unbelievers in Christian lands, though they be regarded as attendants at Church, etc., will not be saved in their unbelief; that it is not only necessary to believe with the heart that God raised Jesus from the dead, but it is also necessary to confess the Lord Jesus as the one who died and who rose again, and our faith in the merit of his sacrifices, if we would be saved—reckonedly saved, justified now and actually saved in the resurrection to life, the First Resurrection.

### **THE UNBELIEVER IS DAMNED**

In full harmony with the above limitation of salvation to those who believe in the resurrection of Jesus, etc., and the condemnation of all others at the present time, is a statement found in Mark 16:16, which declares

2H345

that “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Although this text is in full accord with the point we are pressing, we do not quote it as a proof thereof, but to explain to you that it is no part of the Gospel—that all scholars agree that the last chapter of Mark from verse nine to the end is an interpolation, is no part of what St. Mark wrote, but was added to the Gospel some time about the seventh or ninth century. This is known because the passage is not found in the older Greek manuscripts.

However the words are strictly in accord with the general teachings of the Gospel, namely, that only those who hear about the Lord Jesus and who believe the message respecting his death, resurrection, etc., and who

make a consecration of themselves, who are baptized into his death—only these could belong to the class, the little flock, which God is now saving. All the remainder are damned—that is more properly rendered, condemned. The whole world was damned or condemned in Father Adam because of his disobedience, and the world has lain in that condemned condition as respects God for now six thousand years, and the only ones who have escaped that damnation or condemnation which came upon the world through Adam's disobedience are those who have accepted God's favor, mercy and grace through faith, and such during this Gospel age manifest the sincerity of their faith by their obedience to the terms of this great salvation, which God has provided in Jesus.

### **THE UNSAVED MILLIONS**

Note again the terms of our text, and compare its statement with the ordinary sentiments of our time in religious circles. Are we not freely told by the great majority of people that they do not believe that the heathen are lost, which means that they do believe that the heathen are saved. They tell us that they do not think that God would permit them to be lost, etc. We reply that they have no authority for believing or disbelieving according to their own judgments, professions, inclinations. We reply that their in-harmony with the divine statement on the subject is the result of their false views respecting what is meant by being unsaved, condemned, damned. We point out to them that the world was unsaved for four thousand years before the Savior came, that the world was condemned to death or damned to death or sentenced to death because of Adam's sin. We point out that if God could permit the world to be thus sentenced or condemned for four thousand years before he sent the Savior at all, it would be no less wise for the divine Creator to permit them to remain in an unsaved condition for now nearly two thousand years since Christ died. The difficulty lies in the unscriptural thought that to be unsaved is to be in eternal torment. According to the Bible to be unsaved is to be out of harmony with God, to be outside the pale of his favor, blessing, holy Spirit, etc., to remain under sentence of death, and alienation from him.

Undoubtedly the heathen are lost, unsaved in the Scriptural sense—"Having no hope, without God in the world." (Eph. 2:12) It is not sufficient that they should worship the sun or Brahma or Buddha, nor that they should worship idols. This is not the worship of God—it is not acceptable to God; faith in those errors is not a ground for salvation, nor would any of them be saved by their good works. We must take the Scriptural proposition—we must speak to the people and declare that they can not be saved except by faith in Christ; that they must believe in their hearts that God raised him from the dead, which means also that they must believe in their hearts that Jesus is the Son of God, that he came into the

world and was made flesh and died for our sins, and that God raised him from the dead to be our Deliverer. More than this, the terms are that they must with their mouths confess Jesus to be their Lord, the Master.

### **NO OTHER DOOR**

We wish to show, dear friends, that God has shut up the whole way of salvation, that there is no other door into it than the one door of faith. To those who think that this is a narrow way we answer, “Yes! thus the Lord described it,” but we point them to the fact that the narrow way will end with the end of this Gospel age. That the Lord appointed the narrowness of the present way for the very purpose of separation amongst men, and gathering through the narrow way to himself merely a little flock, the Bride of Christ, to be his joint-heirs in the Kingdom. Beyond this narrow way, with its limitations of faith and confession—beyond this Gospel age, with its darkness covering the civilized and its gross darkness covering the heathen, lies the new dispensation, the Millennial age, the glorious Kingdom of God, for which the Master directed us to pray, “Thy Kingdom come, thy will be done on earth as it is done in heaven.”

In that new dispensation there will be a demonstration so plain, so clear, respecting God’s character and plan, manifesting the fact of Christ’s death and resurrection and the salvation secured thereby, that a wayfaring man though a fool, need not err therein. Instead of the darkness of the present time, which needs the Word of God as a lamp to our footsteps, there will be the glorious rising of the Sun of righteousness, and the corresponding healing in its beams for all the maladies

2H346

which sin and condemnation have brought upon the world of mankind. The damned or condemned condition of the world will then terminate, all will be brought to an accurate knowledge of the truth that they might be saved (1 Tim. 2:4), and only the willfully perverse rejecters of the Kingdom will come again under the sentence, the curse of God, and again be damned or condemned to the Second Death (not eternal torment), from which there is to be no redemption, no resurrection, no recovery in any sense or degree. It signifies a destruction which will be perpetual, a punishment of destruction, of extinction, which will be everlasting.

### **FAITH IN RESURRECTION THE TEST**

The question arises, Why does the Lord lay the stress in our text, the whole stress, upon faith in the resurrection? Surely there are other things to be believed. Why does he single out this one thing as though it were the

all-important? Why does he not rather say faith in the coming Kingdom, or faith in the death of Christ, or faith in the love and justice and wisdom and power of God?

There is a reason which we will show. The Jews believed in a coming Kingdom of Christ which would bless the world. They had been believing this for over sixteen centuries, and their faith had been fanned by the types of the Law and by the various declarations of the prophets, and was still further encouraged by our Lord Jesus' own teachings that the Kingdom of heaven was at hand. All sorts of people believe in a coming Kingdom, doubtless first of all taking the thought from the promises made to Israel. We find that the Chaldeans hoped for a universal empire and tried to establish one, Nebuchadnezzar being the first universal monarch. The Medes and Persians overthrew Nebuchadnezzar and assumed to take his seat of universal empire, claiming that they could rule the world to its advantage. In turn Greece under Alexander the Great sought this distinction of world empire, to establish a kingdom for the blessing of all mankind. Following them came the Romans, whose empire reached further than any other, and was universal in the largest sense.

Next came the Papacy, with its claim that the kingdom should be a spiritual one, and that the popes should be the head of all earthly kingdoms—a claim which they still maintain, holding that the popes of the past reigned as vicegerents of Christ, that the popes of modern times have been deprived of their proper dignity and authority. And now we have Socialists on every hand claiming that the Kingdom of God is about to be established by them, that Socialism will accomplish all the wonderful things hoped for by the race for six thousand years. Meantime Christians have believed the testimony of the Law and the prophets, of Jesus and the apostles, that the God of heaven will in his due time send Jesus a second time to establish the Kingdom of the heavens, to break in pieces and destroy all opposition and government, to establish righteousness upon a firm basis. With all these various and conflicting thoughts respecting a coming Kingdom to bless the world, it is easily seen that this would not have been a proper test respecting Christian faith. Indeed many who are far from being the Lord's people would be ready to call the reign of Socialism the reign of Messiah.

None could deny the death of Christ. The Jews even admitted that he had been crucified. Besides, death is common to the world of mankind, and none would have thought of disputing the death of anybody. Hence we say that the resurrection of Jesus was one peculiarly unique—a subject upon which the followers of Christ differed from all other people in the world. They claimed that he had died indeed as a sinner, but that he was not a sinner; that his death had been purposed of God, foretold through the prophets, and with the intention of being the

ransom or corresponding price for Father Adam, upon whom the original sentence of death fell, and that by the redemption of Father Adam the redemption of the entire race of Adam was effected, because all had died under his sentence by heredity. The claim of the early Church was that the resurrection of Christ was the divine demonstration that he was holy, harmless, undefiled, separate from sinners, and not personally worthy of death, that the Father loved him and raised him from the dead a New Creature, permitting his human nature to constitute a redemption of Adam. The Father had raised him up a quickening spirit, a Life-Giver, a spirit being, thus restoring him to the spirit nature which he had before he became a man, before he became our Redeemer. Thus the whole of Christianity rests upon this doctrine of the resurrection of Jesus.

### **RESURRECTION FAITH A TOUCHSTONE**

Those who acknowledge the resurrection of Jesus from the dead must logically acknowledge that he was dead; they must also acknowledge that personally he was unworthy of death, else the Father could not have raised him from the dead. This implies, then, that his death was not on his own account; that he was holy, harmless, undefiled and separate from sinners, and corroborates the Scriptural teaching that Christ died for our sins, that he poured out his soul unto death and made his soul an offering for sin on behalf of humanity. (1 Cor. 15:3; Isa. 53:10, 12) This implies that humanity was under a sentence of death; this in turn corroborates the statement of Genesis, that Adam had transgressed

2H347

the divine law, and had thus come under the death sentence. Thus we see that faith in the resurrection signifies a faith in the entire plan of God as it is set forth in the Bible. No wonder, then, that the Apostle speaks of this as the very touchstone of our faith "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved"—otherwise thou art unsaved, in the gall of bitterness and the bondage of corruption, still under the condemnation of sin and death.

The context bears this out: The Apostle is writing to those who had been trained, according to the Jewish religion, to look for salvation to works of the Law—to the keeping of the divine requirements as represented in the ten commandments, etc. He says that Moses describes that kind of righteousness that comes by the Law, that the man which does the things of the Law shall live thereby (v. 5). But, says the Apostle, the justification which God is now proposing or offering is not obtainable through the Law, nor obtainable merely by

the Jews who were under that Law Covenant, but is by Faith, and is open to all who can exercise the faith, whether Jews or Gentiles. He tells us that the language of faith is not that which inquires, "How could any one ascend up to heaven and induce the Son of God to come down to be the Savior?" nor does the language of faith say, "How could anyone descend into the deep, into death, to bring Christ up from the dead?"

But how does it speak? "Ah!" says the Apostle, "you who are Christians know the language of faith." It is in your mouths and in your hearts continually; it is the message which we have been preaching—that is the language of faith. This faith accepts the fact that God was moved with compassion and sent his Son, and that Jesus was that Son of God. The language of faith preached by the Apostle declared that the death of Christ was a sacrificial one for the sins of the world, and the language of faith also declares that God by his own power raised Jesus from the dead, and that he is no longer dead—that he rose and ascended on high. This is what we preach, then, what the Apostle preached; this is that which is to be confessed with the mouth, that Jesus is the Lord. And to thus confess truly, sincerely, it must be believed in the heart that God did raise him from the dead, and this would imply all the co-related features of truth respecting the sin of Adam, the condemnation of Adam and his race, the redemptive work of Jesus and the coming work of rolling away the curse.

The Apostle explains, "With the heart man believes unto righteousness (justification); and with the mouth confession is made unto salvation," because the Scripture saith, "whosoever believeth on him must not be ashamed of him." (Rom. 10:11) This is the correct translation and approves itself. He that is ashamed of Jesus and his Word and the general plan of salvation so that he refuses to confess the truth is not worthy of the truth, is not in a saved condition. Those who now believe and who now confess are now reckonedly saved, and theirs is to be a special salvation, the salvation of the Elect, the salvation of the "little flock"—the only salvation that is open or offered at all during this Gospel age.

But as we have shown heretofore and as we may show again, there is another salvation of an earthly kind which belongs to the Millennial age, the terms and conditions of which will in some respects be the same as now but very different in other respects. Faith and obedience will be required then, also but the greater light and knowledge, the binding of Satan and the letting loose of all the principles of righteousness, will make the conditions of salvation then in many respects quite different from the very limited conditions of the narrow way of this present time, which the Scriptures declare few find and which we know still fewer are willing to walk in. Let us, dearly beloved—who have accepted

Christ, who have fled away from sin, who have laid hold upon Jesus by faith as the Redeemer— let us continue to believe and continue to confess the Way, the Truth and the Life, and then hope by his grace to share with him the glories of his Kingdom, which shall enlighten and bless all the families of the earth.

*May 26, 1906*

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## **PENTECOST ANNIVERSARY**

A large congregation heard Pastor Russell yesterday afternoon at Carnegie Hall, Allegheny. His theme was the significations of Pentecost in connection with present and future blessings. His text was, “And also upon the servants and the handmaidens in those days will I pour out my Spirit.” (Joel 2:29; Acts 2:18) The speaker said:

To-day is approximately the anniversary of the day of Pentecost, one of the most notable epochs of history. It was the beginning of the Church’s history in

2H348

an important sense. True, our Lord Jesus Himself was the Head of the Church and had already completed His sacrifice and passed into glory, and during His ministry He had gathered about 500 trusting followers who had consecrated to Him and His service their all. He had assured these of their acceptance of the Father through Him, but told them to tarry before beginning the ministry of this Gospel age until they would be endued with power from on high. It was this blessing of the holy Spirit from on high which came to them at Pentecost, assuring them of divine acceptance and qualifying them for the divine service.

True, the Apostles and also the 70 sent out later were granted miraculous powers, by which they healed the sick, cast out devils, etc.; but in doing these works they were merely the representatives of Jesus, using the power of the holy Spirit granted to Him, and delegated to them. The blessing of the holy Spirit which they received at Pentecost, while it was from the Son, was granted them as an evidence that Jesus’ sacrifice had been sufficient and had been appropriated to them so that on and after Pentecost they had direct dealings with the Father and were recognized, accordingly, as no longer sinners, but as the servants and handmaidens of Jehovah — brought nigh, reconciled by the merit of Jesus’ sacrifice, appropriated on their behalf when He ascended up on high, “there to appear in the presence of God for us” —for believers.

## **“UPON SERVANTS AND HANDMAIDENS”**

Let it be clearly noticed that the holy Spirit imparted to the Church on the day of Pentecost has been with the Church from then until now, has been upon the servants and handmaidens only, not upon the world in general. This is an important point, to which the Apostle Peter calls attention. He identified what took place in the upper room amongst the servants and handmaidens of the Lord as being a part of that which had previously been foretold by the Prophet Joel, referred to in our text. However, a critical examination of the prophet's declaration shows that our text is merely a parenthetical statement. The prophet tells of the general blessings of God which is yet to come upon all flesh — “I will pour out My Spirit upon all flesh.” He points down to the end of this present evil world and the reign of sin and death —points down to the beginning of the millennial day of Christ, the thousand years of times of restitution, and declares that then God's spirit will be poured upon all flesh, so that the young men, the men of that time, will see with clearness of vision what the ancients saw obscurely as in a dream.

The law and the prophets, from Genesis down to Jesus, had foretold the coming blessing and release from the curse, when there would be no more sighing, no more crying, no more dying, when God would wipe tears from off all faces and cause the rebuke of his people to cease. (Isa. 25:8) Joel points down to that time and explains that the glorious transformation in the world's affairs will signify the removal of the curse, and, instead the pouring out of a blessing from the Almighty upon all flesh, granting all a realization of the things which had been previously told in visions, in dreams, in types, in figures and in dark sayings, and had been kept a mystery until the time for the revealing of the mystery of God and the full showing of all His gracious purposes toward the children of men, justly, legally, secured to Adam and his race through the second Adam.

After narrating the events due in the new dispensation, the pouring out of the Spirit upon all flesh, the Lord would grant a special blessing upon His servants and handmaidens. How true to the facts is this statement! No general outpouring upon all flesh has yet occurred because we are still in this time of evil, because Satan is not yet bound, because the morning of the new dispensation is not yet ushered in. The fact that we can see how the servants and handmaidens are now the recipients of divine favor in this time of evil should be a guarantee to us of the coming blessings and outpouring of the same God, under the same promise and secured by the same great sacrifice, upon all flesh.”



## THE SPIRIT OF PRAYER

Here we are reminded of the Lord's declaration through another prophet that in the end of this age, after the election of Spiritual Israel, (Rom. 11:25-32) divine favor will return to Natural Israel. We are told how it will return — that they will be saved from their blindness, which has been upon them for more than eighteen centuries. The Lord also tells us through the prophet how this blindness will be turned away, saying: "I will pour upon them the spirit of prayer and of supplication, and they shall look upon Me whom they have pierced and mourn." (Zech. 12:10) Be it noticed that this is separate and distinct from the Pentecostal blessing poured upon the servants and handmaidens because they believed. This outpouring upon Natural Israel will be while they are still unbelieving, and will have the effect of bringing them to a recognition of Him, who, as the "Lamb of God, taketh away the sin of the world." In this matter of receiving the outpouring of God's holy Spirit, the Jews will not be an exception to the remainder of the world, but merely a first-fruits of the world, for the same spirit of God, will be poured upon "all flesh," as God

2H349

assures us through Joel.

We are not to understand that this general outpouring of the holy Spirit upon Israel after the flesh and upon all the world of mankind, "all flesh," will mean their everlasting salvation. By no means. The Spirit of the Lord will then guide all through various agencies to an accurate knowledge of the truth, just as the holy Spirit now guides the servants and the handmaidens in this darker time of the gospel age, using the Lamp of Truth, the Word of God, for our instruction and guidance. The lamp will not be necessary to the world in the new dispensation, because "there shall be no night there." (Rev. 21:25) The Sun of Righteousness shall arise with healing in his beams, and all the night of darkness and sin and ignorance and superstition will flee away. And it will be in connection with that Light of Truth that "all flesh" shall receive a baptism of light and truth and grace. Then, as another prophet has declared, "the glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5)

How glorious the picture here brought to our attention! How strange that good, kind, loving hearts among the Lord's people fail to respond to these grand declarations of the holy Spirit, which now are intended for the comfort and instruction and edification of the servants and handmaidens. Evidently the god of this world has done a great work of blinding the minds of many — not only with the gross darkness which is upon the heathen, but with the lesser darkness which rests upon

Christendom. O, that man could see the glorious character of God and the wonderful beauty of the divine plan under which the servants and hand-maidens now are blessed with the spiritual outpouring, and under which eventually a blessing of enlightenment shall reach "all flesh." We rejoice that the light of the knowledge of the glory of God shall yet fill the whole earth as the waters cover the great deep. Isa. 11:9

### **EVIL EFFECTS OF FALSE DOCTRINE**

Various false conceptions of God have resulted from this erroneous teaching that the holy Spirit is the third person of the God-head, as the catechism declares, but which the inspired Scriptures nowhere declare. It is this misimpression about God which gives foundation to various false theories prevalent to-day among Theosophists, Christian Scientists and others—that God is really a great nothing, merely a principle of good; that if you find a stick of wood that is good for anything, it means God is in the stick of wood. Pantheism is the name of this thought as applied in its grossest forms, namely, that God is everywhere and in everything. No such misleading, false view of God is to be obtained from the Bible. Everywhere He is represented as a person, and the Lord Jesus as another person, but fully in accord or oneness of spirit, disposition, purpose, will, with the Father, and that the holy Spirit is the spirit of righteousness, truth, holiness, which proceeds from the Father, proceeds from the Son, and that operates anywhere, everywhere, under the divine direction, being all powerful and omnipresent.

If God willed, His Spirit could now be poured out with enlightening influence upon the whole world, but He does not so will and hence this is not the case. He reserves that work for the future, when He promises that the holy Spirit, His holy influence, enlightening and uplifting, shall be poured upon all flesh. He does now pour out His Spirit, His influence, His power, upon His servants and handmaidens, the consecrated ones, and by this power the Lord works in these and for their advantage in all of life's interests and affairs. They are not to pray to the holy Spirit, but to the Father and to the Son, and in the name of the Son, on account of His merit. They are to come to the throne of heavenly grace in the strength of His atoning sacrifice finished at Calvary. They are to claim relationship with the Father and hopes of the glory, honor and immortality through Him who bought them with His precious blood.

While Jesus has been absent from His church throughout this gospel age both the Father and the Son have been represented in the church by the holy Spirit, the spirit of the truth. And the Lord has so ordered that in proportion as any become truly His they may have more and more of His spirit, disposition, dwelling in them richly. Hence the apostle urges that we be filled with the spirit — the spirit of Christ, the spirit of the

Father, the spirit of love, of gentleness, meekness, patience, etc. The more full we are of this spirit or character of Christ, the more are we copies of God's dear Son, and the better are we prepared for the glory, honor and immortality which the Lord has promised to them that love Him, and who accept and avail themselves of the privilege and blessing of the holy Spirit, now granted to all consecrated believers—servants and handmaidens.

## “SPOKE IN OTHER TONGUES”

We cannot here now take time to discuss this question of the holy Spirit in detail. We cannot take up all the texts which, by translation and misinterpretation, have served to confuse the Lord’s people for 15 centuries. We must proceed with our subject, but meantime we suggest to the interested that we have this entire matter in print in the fifth volume of the Millennial Dawn series, and these are sold by the Watch Tower Bible and Tract Society at actual cost,

2H350

or loaned freely to those unable to purchase.

We note the effects of the outpouring of the holy Spirit upon the disciples. Tongues like unto fire seemed to rest upon their heads and they spoke with other tongues—that is, in languages other than the one of their birth. They understood that the time had come for the delivery of the great message which the Master had left for them, the Gospel message, and they began forthwith to tell the good tidings, not only of the death of Jesus and the redemption secured thereby, but also of His resurrection from the dead and ascension on high, and that the proof of their acceptance of the Father was in this demonstration of the holy Spirit and anointing. They preached the gathering of Spiritual Israelites to be joint-heirs with the Lord in His kingdom, that was by and by to bless the whole world during the times of restitution of all things spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21)

As they were thus talking the people were astonished, and the peculiarities of the affair spread from mouth to mouth until a great concourse of people from all over Jerusalem was gathered about them. The peculiarity was that Jews from all parts of the world were still in Jerusalem, where they had been attending the Passover, the more devoted staying longer than the majority, and these all heard the languages of the country in which they were born—Medes, Parthians, Elamites, dwellers in Mesopotamia and in Judea—in the different dialects, accents, etc., and they queried how these men whom they recognized as unlearned Galileans—how they could speak in these languages. Others, not comprehending fully the situation, concluded that the languages they did not understand were mere gibberish and declared that the men were drunk. Then it was that the Apostle Peter explained the situation to the multitude—the death of Jesus, the Passover Lamb; His resurrection on the third day, which corresponded to the waving of the wave sheaf, and His ascension at the end of 40 days to the Father’s presence; and that this manifestation of a miraculous power in their speech was a gift from

heaven, indicating that their sins were cancelled, that they were accepted of God as members of the body of Christ, Spiritual Israel, etc.

### **“ACCEPTED IN THE BELOVED”**

Let us bear in mind this lesson from the type: that we have no standing or acceptance or purity of our own, that we are reckoned pure and acceptable to the Father through the merit of our Redeemer, that by his stripes we are healed, that through him we are accepted in the Beloved” and not of ourselves, and let us realize the necessity for the fiery trials which shall try us, that every element of the spirit of leaven, of corruption, of sin may be destroyed so far as our heart intentions are concerned, and that we may be more and more conformed to the likeness of God’s dear Son.” (Eph. 1:6; 1 Pet. 4:12; Rom. 8:29)

The miraculous gift of tongues, miracles, etc., granted to the apostles and early Church, were very necessary at the time, but were not long continued —nor ever intended to be. Those signs were for the convincing of the world and for the establishing of the faith of the Church; but the real proposition of the Lord was that the acceptance of his people and the begetting of His Spirit, disposition should work in them transformation of character, and grow in their hearts and conduct the fruits and graces of the Spirit. As these fruits of the Spirit began to grow the outward gifts began to depreciate in value. Seeing this we are not surprised that the Apostle said, in so many words:

“Whether there be tongues they shall cease; whether there be knowledge it shall pass away.” (1 Cor. 13:18) Serving their purpose they shall be discontinued. They belong to the kindergarten stage of the school of Christ and the Lord’s people are expected to go on from grace to grace, from knowledge to knowledge and from the gifts of the Spirit to the fruits of the Spirit. Let none then think that because they do not work miracles that they necessarily lack the evidences that they are begotten of the holy Spirit. On the contrary, let them look for the fruits of the Spirit in their hearts, in their lives — meekness, gentleness, patience, long suffering, brotherly kindness, love. “If these things be in you and abound they shall make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ . . . And so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of Our Lord and Savior Jesus Christ. (2 Pet. 1:8, 11)

### **SUPERIORITY OF THE GIFTS**

In harmony with this note the Apostle’s declaration when he contrasts the gifts of the Spirit belonging to the kindergarten stage of the school of Christ and the fruits

of the Spirit belonging to the further developed stage of the school of Christ, he says, "Though I speak with the tongues of men and angels and have not love, I become as sounding brass or tinkling cymbal." (1 Cor. 13:1) The intimation here clearly is that some of those who received the gifts of the Spirit were the merest babes as respects their development in the spirit of Christ and we have illustrations of some of these who were merely sounding brass and tinkling cymbals. Ananias and Sapphira were among these. We know not what gift of the Spirit they had as an evidence that they were of the Lord's people, but we do have the

2H351

Apostle's assurance that some gift was given to every one in the Church at the time; yet Ananias and Sapphira lacked the essence of the matter and demonstrated that they were merely sounding brass and tinkling cymbals.

Dear brethren and sisters, let us recognize the great blessing which came to the Church as a whole on the day of Pentecost; let us recognize that we individually and collectively were represented in those two wave loaves of the fiftieth day; let us see to it that all of the leaven of malice, envy, strife and works of the flesh and the Devil are consumed as respects our hearts, that we are purified from these and that instead we are filled with the Spirit, the Spirit of Christ, the Spirit of the Father, the Spirit of love, gentleness, meekness, patience, brotherly kindness. Let us remember that these fruits of the Spirit are not instantaneous as were the gifts, but are to be developed, and that not without effort, painstaking care day by day, hour by hour. We are to be changed from glory to glory, to greater and greater likeness to our dear Redeemer, in whose perfect image we hope to be in the glorious final change in the First Resurrection, when we shall see Him as He is, share His Glory, be like Him, participants in His Glory, honor and immortality. "He that hath this hope in him purifieth himself even as He is pure." (1 John 3:3)

*May 27, 1906*

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## **“LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED”**

HUNTINGDON, Pa., May 27, 1906—Pastor C. T. Russell of Allegheny, Pa., preached twice here today, to large and intelligent audiences. His afternoon discourse was his anti-infidel sermon, “To Hell and Back,” demonstrating the reasonableness and truthfulness of the Bible. His evening discourse, which we report, was from the text, “The rest of the dead lived not again until the thousand years were finished.” (Rev. 20:5) He said:

Many have taken our text and its context to signify that at the second coming of Christ the First Resurrection will take place, including the change of the living members of the Church, but none others; and that the work of the Millennial age will progress with the living nations of that time, bringing them all to a knowledge of the divine character and plan, and giving them all an opportunity to be reconciled to God through the death of his Son; but forbidding the thought that any of the dead except those of the First Resurrection class, the Church, will come forth during the Millennial age to share in its blessing, opportunities and privileges. This text is the ground for the belief of many Adventists and pre-Millennialists that at the close of the Millennial age the wicked and ignorant dead, not of the Church, will be merely awakened to receive their sentence and to be remanded again to the prison-house of death — some claiming a prison -house of eternal torment.

This thought is entirely astray—entirely out of harmony also with the teaching of this text and its context. As we keep closely to the Scriptural statements they will lead us out of the fog into the clear light, beauty and harmony of the divine revelation.

### **GOOD TIDINGS TO ALL PEOPLE**

The whole tenor of the Scripture is that God purposed a salvation for Adam and his race as a whole, and not for merely an elect portion of it. True, there are some special promises and a special salvation offered to the “very elect,” who will make their calling and election sure by so running in the race for the prize as to receive the “Well done, good and faithful servant,” and the glory, honor and immortality reward. But this blessing to the Elect, so far from hindering the general purpose of the divine plan to bless all the families of the earth, is

merely an incidental feature of it, for the Elect, the Scriptures declare, are to be God's agents and instrumentalities in communicating the blessing to all the nations in due time. Only an elect class of the line of Abraham and Israel were specially favored and blessed up to the beginning of this Gospel age; and only an elect class have been specially favored of God in the light of divine truth during this Gospel age. These favored ones were, we are told, drawn of the Father, blessed by the Son, and received an opening of the eyes of their understanding as a special favor, while the remainder of the race were passed by and not thus favored, and are still in measurable darkness, as the Apostle declares, "The god of this world hath blinded the eyes of them that believe not." (2 Cor. 4:4) Up to this time, therefore, only elected ones have been favored; and thus it will be at the second coming of

2H352

Christ, for we are told that he shall come and gather together his Elect from the four winds of heaven. Mark 13:27

So then, these things being true, it follows that if only those alive in the world at the second coming of Christ shall be blessed by his Millennial reign, it will mean partiality with God, not only as respects the high calling and special privileges granted to the elect, but partiality shown amongst the non-elect—that the vast majority of our race for the past 6000 years has been permitted to die in blindness, in deafness, in ignorance of the only name given under heaven and amongst men whereby we must be saved, and that those living in this seventh thousand period would have all these blessings and favors denied to the others. Is it reasonable to expect this? Should we not expect that our God, who declares himself to be no respecter of persons, would treat the world in general alike, even though he has favored for special reasons elect classes for a time? Would not such a termination of God's plan of salvation be a virtual abrogation of his promises clearly set before us in the Scriptures? And can we think that God would permit his promises to fail? Let us examine some of them.

### **THE TRUE LIGHT FOR EVERY MAN**

Going back to the earliest indications of the divine plan, we find it vaguely stated that the seed of the woman should bruise the serpent's head—implying that this victory over Satan will mean a blessing to all of Adam's race. The Scriptures show us more particularly how this will be fulfilled, that this seed of the woman is primarily Jesus, who became partaker of human nature, who was born of a woman. But it means more—it includes the Elect, the body of Christ, the Church, as the Apostle explains (Rom. 16:20), "The God of peace shall bruise



Satan under your feet shortly.” The second great statement of the divine purpose respecting our race was made to Abraham saying, “In thy seed shall all the families of the earth be blessed.” This seed the Apostle tells us was primarily Jesus, and in a secondary, larger sense it includes all of the elect Church, the body of Christ, the Apostle’s declaration being, “If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise.” (Gal. 3:29) Does not this promise tell not only who the seed is, but tell also that the work of the seed shall be to bless all the families of the earth? And will God pass by this plain statement, to which he not only gave his word but also his oath, and will he only bless those members of the human family fortunate enough to be living at the time of the second advent—during the Millennial age? We think not. We will yet show that the plan is deeper and broader.

In the Law and in the Prophets the Lord taught the same lesson of the blessing of all the people. Moses was the type of the very Elect, Head and body, and all Israel represented the whole world of mankind as they, under the New Covenant, will be brought into relationship with God, and this is the statement of the Apostle Peter, “A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me (Moses). Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people.” Acts 3:22, 23

In this picture in which all who will hear the voice of God through his Elect, the Church, are indicated as having an opportunity to hear, only the willfully disobedient being destroyed in the Second Death. Our Lord, speaking on the subject of his mission, declares that he came to seek and to save that which was lost. Adam and all of his race were lost and our Lord’s mission is not merely for an elect class, but in conjunction with that election he is to give the opportunity of life everlasting to every man, as he declared, “This is the true Light that lighteth every man that cometh into the world.” (John 1:9) And again he declares that he gave himself a ransom for all, and the Apostle assures us that in due time this will be testified to all. (1 Tim. 2:6) This is the message which the angels sang when they announced the Redeemer’s birth, “We bring you good tidings of great joy, which shall be unto all people”—not merely to those people living during the Millennium, but unto all people. Luke 2:10

In our Lord’s last message to the Church he pictures the time described by the Prophet, when the knowledge of the Lord shall fill the whole earth, and none shall need say to his neighbor, Know thou the Lord— when all the

blind eyes shall be opened and all the deaf ears shall be unstopped. The declaration is, “All nations shall come and worship before thee, for thy righteous acts are made manifest.” (Rev. 15:4) This is not to be understood to mean the representatives of all nations living before the Millennium, but every nation, people, kindred and tongue for whom Christ died, many of which nations, kindreds, peoples have already passed into the oblivion of death, but are, nevertheless, in God’s providence, to have a share in the blessings accruing to the world through the great Redeemer’s sacrifice. Let us trust in the living God and in his Word to be its own interpreter, and our text will be found to be in full accord with all of its gracious provisions.

### **“LIVED NOT AGAIN”**

Coming directly to our text, “The rest of the dead lived not again until the thousand years were finished.”

2H353

How can this text be understood in harmony with the remainder of the Scriptures? In what way can it be understood that will not bring it into conflict with God’s gracious promises, which can not be broken—in conflict with his oath that all the families of the earth shall be blessed through Christ? We answer that the matter is very simple: we must adhere closely to the Scriptural definition of what life is. The Bible tells us that from the divine standpoint the whole world is dead today— all except the comparatively few who have accepted Christ, the Life-Giver. Our Lord’s words apply to the young man who believed on him; he said, “Let the dead bury their dead.” Matt. 8:22

It is the same thought; the whole world from God’s standpoint is dead, only believers in Christ have passed from death unto life. The death sentence has been upon the world for 6000 years. We who are reckoned as already alive have escaped the condemnation, the sentence of death which is on the world. The Lord recognizes faithful believers as having life now, and assures such that it is his will that they should have a share in the life resurrection, which is for the good, the faithful, the justified, those who abide in his love. The remainder of the world who do not have a share in the life resurrection are still under sentence of death at the opening of the Millennium. To illustrate: Suppose that the Millennium began this very day, and that the world’s population aside from the saints, the Elect, is in round numbers 1,600,000,000. That vast multitude are all still dead from God’s standpoint, and will remain so throughout the Millennial age.

That is to say, justification by faith, which operates in the Elect and by which we are already reckoned as having passed from death to life, will not so operate during the Millennial age. Instead of the world's being justified to relationship to God at the beginning of the Millennial age, they will be placed in their fallen and dead condition in the hands of Christ, the Life-Giver. During that thousand years of Christ's Millennial Kingdom it will be his special work, in conjunction with his Bride, the Church, to uplift the world, raising them up out of the present sin-and-death conditions, physically, mentally and morally, and this work of restitution to the original human likeness of God, lost by father Adam and redeemed by Christ, will be possible of attainment during the Millennial age by the uplifting process. That uplifting process, bringing the obedient of mankind back to original perfection, is the resurrection, the anastasis everywhere spoken of in the New Testament. In other words, the word resurrection does not signify merely an awakening from the sleep of death, but it applies especially to that raising up which will be accomplished for the world after they are awakened during the Millennium.

We have spoken especially of the living-dead, those under death sentence and treated by God as dead in trespasses and sins, but who have not gone to the tomb. If it requires the entire thousand years to raise them up and to give them life, the same will be true of all those who are in their graves, who shall hear the voice of the Son of man and shall come forth unto the judgment resurrection. (John 5:29) Their awakening will not be their resurrection, but merely their coming forth unto resurrection. The resurrection raising up, uplifting of the race, during the Millennial age will be a raising out of death conditions up toward perfect life conditions. And not until the close of the Millennial age will the dead be thus completely lifted up out of their old conditions and brought into full relationship with the Heavenly Father "whom to know is life eternal." John 17:3

During the entire thousand years of their resurrection, the raising up, uplifting, under the blessed influence of the Kingdom of Christ—Satan being bound and all the blessed influences of righteousness being let loose, the blindness of Satan being taken away and the glorious light of the knowledge of God coming more and more into the hearts of mankind—will prepare the willing and obedient—for the grand consummation by the end of the thousand years, the end of the Millennium. Meantime the unwilling, the disobedient, will be cut off in the Second death, the death punishment everlasting will be visited upon them, they will have no hope of a future resuscitation. At the close of the thousand years, when Christ shall present all the worthy of the race to the Father—physically, mentally and morally perfect—then and not until then will they be accorded direct divine recognition and the gift of God, eternal life. Consequently, not until that time will the dead live again in the proper, true sense of the word—living as God has

recognized it from the beginning of his dealings with our race. Adam was a dead man from God's standpoint from the moment he came under the curse and was driven out of Eden under the sentence, "Dying thou shalt die." And not until Adam and his race have been uplifted out of sin-and-death conditions and brought back again into accord with the Father can they be said to live again. Thus, while the resurrection of Jesus occurred at the beginning of the Gospel age, and the resurrection of the Church, the faithful ones of the household of faith, will take place at the beginning of the Millennial age, the raising of the world out of sin-and-death conditions to the perfection of life—this resurrection of the rest of the dead will not be complete and they will not live again until the thousand years shall be finished.

2H354

### **THE JUDGMENT RESURRECTION**

From this divine standpoint, those of the world said from the human standpoint to be living—and those of the world said from the human standpoint to be dead— will all be dead at the beginning of the Millennium and in the hands of the Mediator, the Christ, for the very purpose of raising them out of their sin-and-death conditions. Doubtless the work of enlightenment and restitution will begin with those who have not gone into the tomb; doubtless the darkest places of the world will be enlightened with the Sun of Righteousness before those who have gone down into the great prisonhouse of death shall be called forth. Nor are we to expect that they will all be called forth at once, but gradually, as the world will be prepared for their reception. As increased inventions and blessings shall prevail, and the earth yield her increase, conditions will be favorable for the proper care of those returning from the tomb.

Doubtless, too, their return will be in such a manner as will identify them with those of their kindred who had not gone into the tomb. To illustrate: the favored ones of the beginning of the Millennium would in due time come to understand that all that are in their graves are to be restored, and doubtless this will be accomplished along lines which will develop faith. Prayer will be made for the return from the tomb of a beloved father or mother or brother or sister, these in turn praying for others as prepared to receive and assist them, and thus the gathering from the tomb will proceed backwards, so that Adam probably would be one of the last to be awakened to come forth to be identified by his children as they were identified by the children all the way back.

Our Lord calls this the judgment resurrection, because opportunities of resurrection, of raising up out of sin-and-death conditions, will not only be open to all of Adam's race,

but, additionally, the Kingdom conditions will be such as to force them to a decision either to go onward and upward in accordance with the laws of the Kingdom then in force, or, refusing so to do, to receive stripes and chastisements and eventually be destroyed in the Second Death. Of that time we read in prophecy, “When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9) The judgments of the Lord have not been abroad in the earth for the past six thousand years. On the contrary, sin and death have reigned, the righteous have suffered, evildoers have prospered. The judgments of the Lord signify the Lord’s rulings, the Lord’s decisions, the Lord’s rewards and punishments. During the Millennial age these will be abroad everywhere throughout the world; all then seeking to serve righteousness will be rewarded and will more and more come to appreciate it, and all who love unrighteousness will be chastened with stripes and punishments that they may learn the Truth from the divine standpoint—to love righteousness and hate iniquity. If after having had the full light and knowledge and opportunity, they sin willfully, the judgment of the Lord is that they share in the Second Death.

As the punishments of that time will eventuate to this class in the Second Death, the rewards of that time will eventuate to the other class, the faithful and obedient, in everlasting life; but it can not be reached until the close of the Millennium—until Jesus shall present his complete work to the Father, and the Mediatorial Kingdom undertaken for the purpose of putting down sin and re-establishing righteousness in the earth will have been completed. When he shall have put down all insubordination, all enemies against God, then shall the Son also be subject to the Father who did put all things under him, that God may be all in all. 1 Cor. 15:27, 28

### **THE RESURRECTION TO SHAME**

In the Old Testament the word resurrection is referred to as a “coming forth unto shame and lasting contempt” (Dan. 12:2)—not everlasting contempt, as in our common version, for the Hebrew word does not signify everlasting, but merely lasting—to a completion. We can readily see how the blessings of the Millennial age, the enlightenment, the opening of the eyes and ears of understanding, will make a new world, especially as the Lord assures us that the sinful conditions also shall be brought into accord with the best interests of the human family. No longer will storms and cyclones, earthquakes and volcanoes and tidal waves do injury, but peace shall be promoted in the elements as well as amongst men. In a word, Paradise is to be restored. When, therefore, those who have fallen asleep in death shall come forth to the new conditions and clearer light and knowledge, we can well imagine how, their history being known, it will indeed be a coming forth to shame and contempt.

Imagine poor Nero as a sample of the worst men; imagine the poor Sodomites, although the Lord declares that they were not nearly so evil in his sight as were some of the self-righteous Pharisees of Bethsaida and Chorazin, who made long prayers and had a form of godliness. The coming forth of these to shame in the light of the new conditions will be painful, humiliating to them, and the majority of them surely will be in contempt amongst their fellows. To these the laws of the Kingdom will seem very rigorous, and the highway of holiness then to be opened up will at first appear quite steep. However, all the conditions will be favorable,

2H355

Satan bound, righteousness and truth and love prevailing. The willing and obedient of them will soon begin to make progress up, up, up, out of sin and out of death conditions, mental, moral and physical, and in proportion as they rise, in the same proportion will their shame depart, and in the same proportion will the contempt of their fellows in the world give place to feelings of sympathy and admiration. We rejoice that under the glorious conditions of the Millennial Kingdom every member of Adam's race will have a full and fair opportunity to get free from the bitter results of sin and to get back into the image and likeness of God.

### **THE TEXT SPURIOUS**

Having shown that our text is in full accord with all of the gracious promises of God's Word we now call attention to the fact that the text is spurious. That is to say, the words of our text are not found in any of the oldest Greek manuscripts of the Greek New Testament. It is not found in any manuscripts older than the seventh century, and quite probably crept into it, not of intention, but as a marginal comment by some copyist. For it will be remembered that in olden times there was no such thing as printing—the copies of the Scriptures were probably made by pen. Leaving out the words of our text the remainder reads more smoothly than with them in, and this has given rise to the supposition that some one who copied the matter for his own benefit jotted down the words of our text as a comment—his own thought respecting the passage. His manuscript in turn being loaned to some one else to copy, the marginal comment was misunderstood and supposed to be an omission, and was copied into the text as a part of the Scriptures. However, as we have shown, this text is in full accord with the entire Scriptural statement, so that those who are not satisfied with the evidence that it is spurious may still in the light of the divine word, as we have set it forth, avoid being stumbled by this passage—may see how, even if it be true, it is in accord with the remainder of the Scriptures, which from any other standpoint of view it contradicts.

## **“BLESSED AND HOLY”**

In conclusion, dear friends, I remind you that while it is proper for us to be interested in every feature of the divine plan, and that all Scripture is profitable that the man of God may be thoroughly furnished, nevertheless our personal interest in God's great plan is identified with the promises relating to the First Resurrection. They that will have part in this will reign with Christ during that thousand years; they will be-the “blessed and holy” that have part in the First Resurrection, and on them the Second Death will have no power, but they shall reign priests with Christ for that thousand years. (Rev. 20:6) By the Lord's grace we, who now have the hearing ear and the understanding heart, have the opportunity for making our calling and election sure to a place in this spiritual class who will experience the First Resurrection. The blessings provided for these are not the earthly portion to which the world may attain through the judgment resurrection, but the heavenly portion, joint-heirship with Christ, partakers of the divine nature, “heirs of God.”

In proportion as we see the harmony of God's Word we are assured that these exceeding great and precious promises granted to the Church are not cunningly devised fables, are not poetical figures, but clear, plain statements of the glorious things which God hath in reservation for them that love him more than they love houses or lands, father or mother, wife or children or self. Our Lord says, “He that hath an ear let him hear.” I trust, dear brethren and sisters, that that refers to you and to me, that we hear his Word, that we respond to his call, and that we will lay aside every weight and every besetting sin, and to the extent of ability we will run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become the finisher of it by giving us a share with himself in the First Resurrection, its glories, its honors, its divine nature.

*The National Labor Tribune, June 10, 1906*

## **JESUS THE ADVOCATE OF BELIEVERS ONLY**

New York City, June 10—Pastor C. T. Russell of Allegheny, Pa., addressed two large audiences here today. In the afternoon, at the Grand Opera House, he delivered his discourse entitled, “A Cure for Infidelity—To Hell and Back.” In the evening, at Judson Memorial Chapel, his text was, “I write unto you that ye avoid sin. Yet if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sins: and not for ours only, but also for

the sins of the whole world.” (1 John 2:1, 2) We report the latter discourse as follows:

We have not in the past been sufficiently discriminating in our study on the Word. Failing to notice that the salvation of the elect Church is a matter separate and distinct from the world’s situation, we have applied the various Scriptures dealing with sin and its

2H356

forgiveness in a loose manner, which has failed to bring a clear-cut view on the subject. For instance, with the gradual opening of the eyes of our understanding we note in our text the declaration that our Lord’s sacrifice was a propitiation, satisfaction for our sins, the Church’s sins, and not for ours only but also for the sins of the whole world. We perceive that in this text the Lord sharply differentiates between the Church and the world, between our salvation and the world’s salvation. True, at one time there was no difference, for we were all “children of wrath even as others” still are; but we who have heard the voice of the heavenly Father speaking peace through Jesus Christ, we who have accepted that message, we who have been reconciled to God through the death of his Son, are no longer of the world, but, from God’s standpoint, constitute a separate and distinct class, a small minority, “a little flock.” The Scriptures tell us that we are called, chosen, separated from the world. Our Master’s words are, “Ye are not of the world, but I have chosen you out of the world,” “Ye have not chosen me but I have chosen you, and ordained you.” John 15:16, 19

### **OUR ADVOCATE, THE WORLD’S MEDIATOR**

At another time we hope to take up the subject of Christ the Mediator, and to then show that it will be during the Millennial age that Christ will act as Mediator between God and man: that as he has already laid the foundation for the great work of reconciling the world unto the Father through the sacrifice of himself, he will during the Millennial age complete that work by reconciling the world to the Father—as many of the world as are under favorable opportunities will be glad to come to a knowledge of the divine character and plan and to obedience to the divine requirements. The Scriptures properly enough speak of our Lord Jesus as already the Mediator, from the standpoint that he has already been honored by the Father and indicated as the one who shall perform that great work of mediation — the one who must reign until he has put all enemies under his feet, and caused every knee to bow and every tongue to confess to the glory of God the Father. (1 Cor. 15:25; Phil. 2:9-11) The time for doing this work, however, the



time for exercising his power as the Mediator and putting all things into subjection is still future.

Just now we wish to emphasize the thought that our Lord Jesus is not the Church's Mediator before the Father, but the Church's Advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostility between two principals, requiring the intervention of a third party, and this is not the case with the Church. We are not rebels, we are not alienated from God, but now through faith in the blood we are children of God, and our Redeemer assures us, "The Father himself loveth you." (John 16:27) Even before the time came in the Lord's plan when the Kingdom would be established, the rebels subdued, we were glad to hear the Father's voice speaking peace through Jesus Christ, and we came to him: Surely, then, there is no need of a Mediator between the Father who loves his children and children who love their Father. However, the basis of our acceptance with the Father was our hearty renunciation of sin and our acceptance of the sacrifice of Jesus as covering our blemishes and condemnation of the past, and our acceptance of the Father in Christ was on condition that we would henceforth walk in his steps, not after the flesh but after the Spirit, as set forth in the perfect law of liberty, the law of love to God and man.

It may be asked then, If we are children of God and the Father himself loveth us and has accepted us in Christ through the merit of his atoning blood, why should we need an advocate with the Father? We reply that the Father's requirement that our hearts be perfect in love to him and to do all is beyond our ability—not beyond our desires, our endeavors, our intentions, but beyond our accomplishment, because we have the treasure of the new mind in earthen vessels—imperfect bodies, born in sin, shapen in iniquity, on account of which the Apostle says, "We can not do the things that we would." (Gal. 5:17) This constitutes our need of an advocate with the Father, otherwise we should lose the standing already granted to us through faith.

But our Advocate not only applied a share of his merit on our behalf for the sins that are past, but stands prepared to apply on our behalf also the measure of his merit for the covering of every imperfection, every trespass which we may commit—so long as our hearts are loyal to the Lord and we are striving to do those things which would please him. In a word our Advocate stands ready to make good all our deficiencies, our shortcomings, all our trespasses which are not willingly ours, but ours through weaknesses of heredity, which makes us subject to temptations to which we are exposed daily hourly, not only from our own flesh but also from the world and the great Adversary, Satan.

## **“FORGIVE US OUR TRESPASSES”**

This brings up the subject of forgiveness of sins. Some are inclined to say: If our sins were forgiven once why should we repeat the matter at the throne of grace? Why should we continue to acknowledge ourselves sinners when the Word of the Lord assures us that our sins and iniquities are covered from his sight, that

2H357

we are justified freely by his grace from all sin? There is a measure of correctness in this argument, but in other respects it is incorrect. So far as the original sin is concerned—our share in the Adamic condemnation that passed upon all men—the Scriptures assure us that we have escaped the condemnation which is on the world. 1 Cor. 11:32

To whatever extent, therefore, we believe the testimony of the Lord’s Word that our sins are covered, that we are escaped from that condemnation, it would not be proper for us to reiterate to the Lord prayers for forgiveness of our share in original sin. That is all past and gone, and the proper attitude of faith in God’s assurance forbids that we should repeat requests along that line, although it would always be proper for us to acknowledge the Lord’s goodness in having forgiveness for our share of original sin, and to thank him for having lifted our feet out of the horrible pit and out of the miry clay of sin and its condemnation, and for having placed our feet upon the Rock, Christ Jesus, and put in our mouths the new song of rejoicing and thanksgiving and praise, which is our privilege and our joy since we have passed from condemnation to justification, from being children of wrath to sonship and joint-heirship with Jesus Christ our Lord.

There are more sins than our original sin which in the Lord’s prayer are designated trespasses, and these should be considered, should be mentioned at the throne of grace daily. As New Creatures we have entered into a covenant with the Lord to walk in Jesus’ steps in the narrow way, according to the law of love. And we all find continually that, however sincere and loyal our hearts are to the principles of righteousness and love, we come short of the perfect standard because of weaknesses, blemishes and imperfections of the flesh. These trespasses against the law of love should be mentioned at the throne of grace. It is to these that the Apostle is referring in our text. In the preceding context he is directing us how we should maintain fellowship with the Father and with his Son Jesus Christ, so that, so far from our imperfections separating us again from the Father and from the Son, our joy may be full, our fellowship complete. He tells us that as New Creatures

we must walk in the light according to the new nature, according to truth, according to righteousness: we must not walk in sin, in darkness.

But since we have the treasure of the new mind in a blemished earthen vessel, since our spotless robe of Christ's righteousness must be worn continually and thus be brought in contact with the world, the Apostle intimates that it would be impossible for us to preserve it without spot or wrinkle. Nevertheless our wedding-robe must be without spot or wrinkle if we would be acceptable at the end of the age as members of the heavenly bride at the marriage feast. How then shall we do? What must be our course in view of these apparently contradictory conditions? The Apostle explains that the blood of Christ not only met first the obligations of the past, satisfying, setting aside the condemnation which was against us as members of Adam's race—but that the same merit of the same sacrifice of Christ may be used for the cleansing of every spot, every imperfection, every blemish. He says, "The blood of Jesus Christ, his Son, cleanseth us (keeps cleansing us) from all sin." (1 John 1:7) Thus and thus only can the Lord's children in this present time continue to abide in fellowship with the Father and with the Son, and be prepared for the glorious change of the First Resurrection promised to this class alone.

### **"IF WE DECEIVE OURSELVES"**

The Apostle, surmising that some would claim that they had reached perfection and that their daily life was perfect, puts in a warning word, saying, "If we say that we have no sin (that we are free from any breaches of the perfect law of love toward God and man) we deceive ourselves and the truth is not in us." We make God a liar, and indicate that his Word is not in us—that we have not properly studied or understood his Word. There is no more serious condition for the Lord's people to get into than to imagine that they are perfect in the flesh. It implies that they are blind to many of their own failings. We may be sure that their neighbors and friends and kindred can discern blemishes in them, and that much more the heavenly Father discerns, as he declares in his Word that they come short of glorifying him—that they come short of the full glory of perfection which the perfect law of love demands.

While, therefore, faith in the Lord and a knowledge of his Word shows us clearly that we are purged from our old sins, that from the divine standpoint these are all covered for the household of faith by the robe of Christ's imputed righteousness, we see on the contrary that daily imperfections crop out, notwithstanding our best endeavors to walk as nearly up to the standard of the divine law as possible—we see that we can not do the things that we would. More than this, as year by year we grow in grace and knowledge and love we see ourselves

more clearly, so that after making progress in the Christian way for years, the best of the Lord's people will see more of their own blemishes than they noted in the beginning of their Christian-experience. They daily see more clearly than before the lengths and breadths and heights and depths of the divine character and of the divine law; and as they look into the perfect law of liberty they discern more clearly day by day, and behold as in a mirror their own natural imperfections and shortcomings. Such would be completely

2H358

discouraged did they not realize the significance of the Apostle's words in today's lesson. He says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The Apostle, we see, is not referring to the question of moral sin again, and applying for a new robe of Christ's righteousness. All that was done in the past; that robe is now ours, and must never be laid off if we would abide in divine favor. But our robe must be spotless, and hence the gracious provision of the Father through the Son that the blood of Christ may upon our application be applied to cleanse us from all sins, even the slighter ones. Thus has the Lord provided that we may keep our garments unspotted from the world by making use of this privilege granted us of coming with courage to the throne of heavenly grace that we may obtain mercy (in respect to our shortcomings or trespasses) and find grace to help in time of need. Heb. 4:16

Nothing in this, properly understood, suggests any carelessness on the part of those who would keep their garments unspotted from the world. Imbued with the Spirit of the Father and of the Son, with a love for righteousness, they are, as the Apostle suggests, to "hate even the garment spotted with the flesh" (Jude 23), and strive continually and with growing persistency and carefulness to avoid such blemishes and necessity for confessing trespasses. But although this necessity grows less and less as we grow stronger and stronger in the Lord and in the power of his might, nevertheless, so long as the New Creature must operate through the earthen vessel, we must not feel discouraged with our best endeavors for righteousness, but the more earnestly wait for and hope for the glorious resurrection change, in which we shall receive glorious spirit bodies, which our Lord has promised to the faithful—perfect in every particular. Thenceforth we will know no sin, and need no further to confess trespasses, for that which is perfect shall have come, and the new mind, the New Creature, thenceforth will be able to express its high and glorious sentiments of obedience to righteousness perfectly.

## **“THEY WASH THEIR ROBES”**

The Lord brings to our attention the fact that there will be two classes saved during this Gospel age, as well as another class that will be saved during the Millennial age. All saved during this age are believers in the Lord Jesus Christ, ‘justified through faith in his blood.’ (Rom. 5:9) But the classes saved during this Gospel age do more than believe, do more than repent, do more than seek to live righteously. Both classes make a covenant with the Lord to follow in the footsteps of Jesus, both classes receive the white robe of justification as a result of such faith and consecration. One of these classes we have already referred to, the class which seeks to live up to its consecration daily, hourly, and which keeps its garments unspotted from the world, “without spot or wrinkle or any such thing.” This class in the Scriptures is designated a “little flock.”

The other class is designated the “great company.” Concerning the latter company note the statement, “These are they which came out of great tribulation, having washed their robes and made them white in the blood of the Lamb.” (Rev. 7:14) This class, failing to keep their robes unspotted, failing to go to the Lord in prayer with every discovery of trespass, get their robes sadly bedraggled through contact with the world. They were vexed with the first spot, and with the second, and so on, but gradually they became more careless and less and less appreciative of the absolute spotlessness of the robe. For this reason they will not be accounted worthy of the high honor which the Lord proposes to give to the “little flock.” But before they can obtain any honor or any place in the everlasting Kingdom it will be necessary that they should pass through fiery experiences, disciplines, for their correction, for their purification. In some parts of the Scriptures this trial is referred to as the “fiery trial which shall try you.” (1 Pet. 4:12) Its primary reference is to a great tribulation in the end of this age, through which all except the little flock may be expected to pass.

In that tribulation time there will be a general cleansing, a general turning to the Lord on the part of these consecrated ones and an acceptance by the Lord, for we read that they shall come up out of the great tribulation and be granted palm branches, and be permitted to serve the Lord in his Temple before his throne. We notice, however, that the little flock, who keep their garments unspotted by daily, hourly, applying for their share of the precious blood for this purpose—these receive the higher honor, and instead of being before the throne are in the throne as the Bride, the Lamb’s Wife; instead of having palm branches, representing victory, they have crowns, which represent victory on a higher, grander plane, approving them as “more than conquerors through him who loved them and bought them with his

precious blood.” In other words, the great company mentioned here are chastened through tribulation to the point of the purgation of sins and the cleansing of the robe, and attain to the spiritual nature and will be highly honored servants of the Lord during the Millennial reign, while the little flock will be joint-heirs with their Lord in that Kingdom. The two classes are represented to us in Psalm 45: the little flock as the Bride all glorious with raiment of fine needlework and gold, representing the

2H359

embroidery of the fruits of the Spirit and the gold of the divine nature, while the great company—”the virgins her companions that do follow her” into the King’s presence.

The little flock in this symbolization of Revelation are pictured as 144,000, 12,000 out of each tribe of Israel. Natural Israel, as we have previously seen, was a typical people; the real Israel of God is Spiritual Israel. The promises and opportunities, however, went first to Natural Israel, and as many out of all the tribes who were of right condition of heart and received the Master were granted the liberty to become members of the house of sons. (John 1:12) The remainder of that nation were cast off from participation in the chiefest blessing—to subsequently have an opportunity in the Millennial age of attaining to an inferior blessing. Their casting off left vacancies in the appointed numbers of the twelve tribes, and it is to those vacancies that the Lord during this Gospel age has been inviting those who have an ear to hear the truth and who have earnest desires of accepting it. Many more will be called than will be chosen to this place, while the world in general is not even called, but only those who have an ear to hear. The great company, although called, failing to respond with full appreciation, fail to secure membership in this Spiritual Israel class, the little flock, yet, as we have seen, they will come through much tribulation and disciplines of the Lord to a grand position, though far inferior to that of the “very elect.”

### **“WE HAVE AN ADVOCATE”**

The world has no advocate with the Father, but “we have.” The consecrated household of faith is represented in heaven itself by him who redeemed the whole world. This is in accordance with our topic of last Sunday, which many of you have doubtless followed through the public press. We there showed that after our Lord had finished his sacrifice at Calvary, been raised from the dead on the third day, spent forty days with the disciples, establishing them and preparing them for the work before them, he then ascended up on high, there to appear in the presence of God on our behalf, as today’s text declares, “to be our advocate.” (Heb. 9:24) The

figure is a peculiar one. An advocate, an attorney, appears to answer for his client, not to answer for others; and so, although our Lord paid the ransom price for the sins of the whole world, or, as today's text says, was a propitiation for the sins of the whole world, nevertheless he did not appear for the whole world. The world has not retained him as an advocate. Only believers have come into this relationship, and consequently only for these does he appear, only for these has he made satisfaction; only these, therefore, have been brought into covenant relationship with the Father.

The same Jesus, on the basis of the same sin offering finished at Calvary, will in the next age take up the cause of the world—not as an advocate, not as appearing before the Father for them and having them justified through faith, but as a go-between, a mediator between God and man. God stands for his own justice. Mankind in general, the world, are in more or less of a rebellious attitude, lovers of sin, blind to their true interests. The Mediator undertakes a work on their behalf, to bring in reconciliation between God and these his rebellious subjects, and to recover the latter by opening the eyes of their understanding, by giving them valuable lessons and experiences respecting the blessings of righteousness and the undesirableness of sin, and thus to bring back as many as possible to fellowship with the Father, and to restore them mentally, morally and physically to the original likeness of God. By the end of that Millennial age the Mediator will be ready to introduce the perfect members of the race to the Father, blameless and irreprovable—all those rejecting his ministries of reconciliation will have been cut off in the Second Death. Thenceforth there will be no more sorrow, pain, sighing, crying, dying, because all the former things will have passed away, the Mediator will have effected his grand work of destroying sin and bringing in everlasting righteousness.

How precious the thought that, while the world is mentally, morally and physically poisoned by sin and blind to its own best interests, the time shall yet come when they will be blessed with the opening of the eyes of their understanding and with all the assistances necessary for their recovery. And how the Lord's words resound in our ears, "Blessed are your eyes for they see and your ears for they hear." (Man. 13:16) We may well thank God that the light of the knowledge of his goodness has shined into our hearts, and that we no longer need to wait for the Mediator's work to reconcile us, but now in advance turn to the Lord promptly, as soon as we have heard of his grace in Christ. And how gracious is his provision in all respects for our adoption into his family, our begetting of the Spirit to a new nature, that we may become heirs of God and joint-heirs with his Son in the glorious Kingdom which is to bless

the world. How blessed, too, is this special privilege which we are considering today, namely, that although in our imperfection we must concede that we are trespassers of divine grace and fail to come up to the terms and conditions of our covenant, nevertheless God has provided for us an advocate, Jesus Christ the Righteous, whose righteousness has been imputed to us, by whose stripes we are healed, our blemishes covered and not counted to us, but counted to him who died for us on Calvary. Let us rejoice in this loving favor, and

2H360

more and more zealously strive to keep ourselves unspotted from the world, and to keep close accounts with the Lord, so that our consciences will be sensitive, and even slight violations of the law of love will appeal to us as contrary to our covenant and send us to the blood again, which makes and keeps us whole.

*The National Labor Tribune June 17, 1906*

## **THE NEW COVENANT AND ITS MEDIATOR**

Cleveland, O., June 17—Pastor C. T. Russell of Allegheny, Pa., preached twice here today to large and attentive audiences of Bible students. One of his discourses was a defense of the Bible entitled, “To Hell and Back.” The other which we here report, was based upon the text, “For this cause he is the Mediator of the New Covenant.” Heb. 9:15

On the last Lord’s Day we considered the picture of our Lord Jesus as the Church’s Advocate, “He ascended up on high, there to appear in the presence of God for us”—for consecrated believers. Today we examine another picture, representing our Lord’s glory and work—that of the Mediator between God and man—“the Mediator of the New Covenant.” Our Lord Jesus has already begun this work as a Mediator between God and man, but only begun it. The great bulk of the work of mediation lies in the future and will be accomplished during the Millennial age. The two parties to be mediated, harmonized, are God and man. God, the righteous Judge, condemned our first parents to death as unworthy to be the divine representatives in the earth because of their disobedience to his command, which was no direct promise of any mercy, but dropped a hint merely when pronouncing the “curse,” in the suggestion that ultimately the seed of the woman would crush the serpent’s head. For two thousand years no direct promise was made. The first positive statement of divine mercy toward humanity was made to Abraham, and the Apostle



calls this the first preaching of the Gospel—the good tidings of salvation. He says, “God preached the Gospel to Abraham in advance, saying, In thy seed shall all the families of the earth be blessed.” Gen. 22:18

### **THE EVERLASTING COVENANT**

This the Apostle refers to as the “everlasting” Covenant, because it is one that could not fail or pass away without absolute fulfillment. It contains no conditions or limitations which might fail. On the contrary it was doubly assured by the fact that the Lord made oath to it, that by two unfailing testimonies, the divine word and the divine oath, God’s people from that day to the present time might have absolute confidence that in God’s due time that promise, that Covenant, will be absolutely and most literally fulfilled. God himself undertook to find for Abraham a seed, and guaranteed the competency and success of that seed and its ability and power in blessing all nations. This left nothing for Abraham to do but to thank God and take courage, and seek to show throughout the remainder of his life his appreciation of the grace of God. Similarly all of the Lord’s faithful people from that day until the present may trust this Oath-Bound Covenant. Although the nearly 4,000 years intervening may seem to us a long period, nevertheless faith is to firmly trust that when God’s due time shall come all of his good purposes shall be accomplished.

This first great Covenant, the Abrahamic Covenant, is not the one several times referred to in the Scriptures as being found unprofitable and passing away and being superseded by the New Covenant. No! No! This Abrahamic Covenant had no mediator, as the Apostle pointed out (Gal. 3:17-20), because it had no conditions. It was merely a one-sided statement on God’s part—it bound him and him alone. Hence the appointment of a mediator to see to the carrying out of the provisions of that Covenant would have been inconsistent. Wherever, therefore, the Covenant with a Mediator is referred to in the Scriptures, the Abrahamic Covenant is surely not meant.

### **THE LAW COVENANT ADDED**

The Hebrew people were rather inclined to forget and ignore the Abrahamic Covenant because of the impression which they had that the Law Covenant instituted at Sinai, with Moses as its mediator and with the nation of Israel as its beneficiaries, had superseded or included all the blessings of the Abrahamic Covenant. Hence they were continually looking **to** Moses and the Law and endeavoring to keep the Law. Without finding fault with their so doing, the Apostle points out that God’s purpose in the matter was entirely misapprehended by the Jews. God knew that the Law Covenant, which offered life to any one who would keep the Law, would fail to bless the Jews; and the Apostle

points out that the design of the Law Covenant was something else entirely, namely, to show the Jews and to show all mankind the impossibility of fallen man so keeping the divine Law perfectly as to be worthy of everlasting life under its provisions—"The man

2H361

which doeth these things shall live by them." Rom. 10:5

Hence the Apostle argues that just as all the remainder of the world realized that they were blemished and imperfect, that they did not come up to their own highest standards of righteousness even, but found their consciences sometimes accusing and sometimes endeavoring to excuse them, so the Jew found that the Law given to him at Sinai did not justify him before God but condemned him. Thus, the Apostle argues, the entire world stands before the Lord condemned, the Jews with their written Law, condemned because they did not and could not keep it—the Gentiles without a written Law, but with a sufficiency of light, of intelligence, to condemn them all, acknowledge themselves imperfect sinners and hence unworthy of life everlasting. Thus, says the Apostle, God's arrangement with every nation is such that their mouths might be stopped and all the world be recognized as guilty before God and unworthy of everlasting life. Why did God wish thus to convict the whole world of unrighteousness and of inability to lift themselves out of the horrible pit and miry clay of sin? He did this as a lesson preparatory to his manifestation to the world of his grace, his mercy, in the forgiveness of sins to those who will accept divine forgiveness and reconciliation when made available.

So then the Apostle argues that the Law Covenant made nothing perfect, but merely served as a mirror to display to the best of the Israelites their own weaknesses and imperfections, and the fact that their sole reliance must be upon the Lord's mercy—that they must not hope to justify themselves in God's sight by works of the Law, but be prepared to receive everlasting life as a gift of God through Jesus Christ our Lord. But while the Law condemned Jews in general and justified none of them, it did serve another purpose, namely, as a test for the Lord Jesus, for he was born under the Law, was required to keep its every injunction, was found thoroughly obedient to its most exacting demands, and was thus demonstrated to be not only the perfect one but loyal in perfection even unto death.

### **REDEEMED FROM THE CURSE OF THE LAW**

The Apostle shows, that whereas the Hebrews thought that their Law Covenant was a blessing to them, it really brought

upon them a second curse or condemnation. As members of the race of Adam they were already under Adamic condemnation, but by reason of this Law Covenant, made with that nation only at Sinai, they came under a second sentence, as it is written, "Cursed (condemned to death) is every one that continueth not in all the words of this Law to do them." This "curse of the Law" (Gal. 3:10-13), therefore, would seem to put the Hebrews at a disadvantage as a doubly condemned people, and hence the Apostle pointed out that it was necessary on this account that our Lord Jesus should be born a Jew, born under the Law, that he might redeem Adam and all who shared his death sentence. (Gal. 4:4, 5) So then by reason of God's arrangement the Jews had the special tuition of the Law Covenant, and were made a spectacle to angels and to men in their endeavors to keep the Law and in their failure, and yet in God's providence they will suffer no loss eventually from this.

Why should the Law Covenant be made at all, since it did not give eternal life to the Jews, and God fore-knew that it would not do so? We answer that the Law was a schoolmaster to prepare the Jews for Christ and his message. (Gal. 3:24, 25) The Apostle assures us that although the Law Covenant did not give eternal life to any Jew, nevertheless it was of much advantage to them every way, chiefly because it committed to their care the divine oracles—the writings of the Law, the typical services of the Tabernacle and Temple, and the messages of God through the prophets. True, these prophecies were not for them but for Spiritual Israelites later, as the Apostle Peter, declares, "Not unto themselves but unto us did they minister the things now freely reported unto us by the holy Spirit from heaven." (1 Pet. 1:12) Spiritual Israel is blessed by the meaning of those types and shadows of the past, and by an understanding of the mystery of the divine plan presented in those types and prophecies. But Natural Israel obtained a great blessing in connection with the handling of those things, the perpetuation of the types, etc., etc.

### **CHRIST THE END OF THE LAW COVENANT**

The Apostle assures us that the death of Christ for the redemption of them that were under that Law Covenant released them from its thralldom. Hence every Jewish believer might properly sing:

*"Free from the law, O happy condition!  
Jesus, our Lord, has purchased remission."*

The Apostle tells us that the Law Covenant terminated at the cross so far as concerned every Jew who accepted Christ as the end of the Law. (Rom. 10:4) The other Jews who did not accept Christ will not be free from their Law Covenant until they do accept him and confess

him. As for those of us who were not Jews by nature but Gentiles, we never were under the Law Covenant, and hence were never redeemed from its curse or sentence, but we are under the Adamic condemnation, and the same sacrifice of Jesus at Calvary “once for all people” was a divine arrangement. It settles the Adamic condemnation for us who believe, as it settled

2H362

the Adamic condemnation and also the Mosaic condemnation for every Jew that believes.

The question then arises, If the Law Covenant has ceased for the Jew, and if no covenant was ever made with the Gentiles, where do we stand today? Under what covenant do Christians rest their hope? On what foundation do they base their faith? We reply in the language of the Apostle that the Law Covenant was added (to the Abrahamic Covenant) until the promised seed should come. Since Christ nailed the Law Covenant to the cross, having fulfilled it, there remains merely the one, the Abrahamic Covenant. It can never pass away, it is the Oath-Bound Covenant, the “Everlasting Covenant.” Our Lord’s sacrifice is referred to by the Apostle as the “blood of the everlasting Covenant.” (Heb. 13:20) It was in view of our Lord’s sacrificial death as a sin offering that Jehovah God made that Oath-Bound Covenant with Abraham, saying, “In thy seed shall all families of the earth be blessed.” When our Lord Jesus proved himself loyal and faithful even unto death, “even the death of the cross,” his blood, his sacrifice, in obedience to the divine Law, constituted him the seed of Abraham, and the Father raised him up on the third day and highly exalted him, giving him a name above every name, and fully empowering him to carry out all the provisions of that Abrahamic Covenant — to “bless all the families of the earth.”

We who are received of the Lord as the Spiritual Israelites through faith and consecration base our faith upon that original Abrahamic Covenant. It is true that many today, like the Jews of old, suppose another Covenant necessary in order to make the Abrahamic Covenant effective. The Abrahamic Covenant was effective and a blessing to Abraham, Isaac, and Jacob before the Law Covenant was given to all, and the Law Covenant, as we have just seen, condemned instead of justifying. The Apostle tells us that it was 430 years afterward that the Law Covenant was added to the Abrahamic Covenant. (Gal. 3:17) Similarly now we are not under the New Covenant, but we are better off because we are not under it.

In due time, during the Millennial age, the New Covenant will be in effect, but in the interim of this Gospel age the Spiritual Israelites are justified through faith and not through works of

the Law. The Apostle explains this whole matter in Galatians 3:10-12, which show that every Jew was under a special curse or sentence because of failure to live up to the terms of the Law Covenant. V. 13 shows how Christ was made a curse, or subjected to a special ignominy for the Jew. V. 14 points out that as through Christ's death Gentiles were permitted to come under this Abrahamic Covenant, so also the Jews are permitted to rise to a higher plane than being merely the natural seed of Abraham and to become spiritual Israelites. Then the Apostle proceeds (vs. 15-29) to show that God's provision now is that all who reclaim Christ by faith and who by consecration become reckonedly members of his body — all these, whether by nature Jews or Gentiles — are now one in Christ Jesus, and constitute together the seed of Abraham mentioned in the Abrahamic Covenant — the seed in which all the families of the earth are, in due time, to receive a blessing.

### **ABRAHAM'S SEED, IF YE BE CHRIST'S**

The picture presented in the Scriptures is that our Lord Jesus is the heir of all things under that Abrahamic Covenant—nothing remains under it for the Jew, nor for us Christians, nor for anybody else. Christ has fulfilled the Law and he personally is the seed of Abraham, and in him alone center all of God's promises for the blessing of the world. However, in the divine plan, during this Gospel age, a call has been sent out first amongst the Jews and subsequently amongst all nations to gather a "little flock"—not many great, not many wise, not many learned, but chiefly the poor of this world, rich in faith, to constitute what the Scriptures figuratively call the Bride, the Lamb's wife and joint-heirs. If under this call of the Gospel age we become the Bride of Christ and if joint-heirs, then, as the Apostle declares, we will be heirs with Jesus of the Abrahamic Covenant—associated with him in the great work of carrying out that covenant in the blessing of all the families of the earth. The Apostle's words are, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3:29

The condition upon which the Lord is now selecting the Bride class is that the acceptable ones must exercise the faith, and that to such an extent that they will gladly consecrate their lives to the Lord's service and in opposition to sin. Of these consecrated ones the Apostle declares that they are "heirs of God, joint-heirs with Jesus Christ their Lord, if so be we suffer with him that we may be also glorified together." (Rom 8:17) They are called during the time when Satan is the prince of this world, and sin abounds, in order that they make the demonstration of their loyalty and zeal, fighting the good fight of faith under the care and protection and provision and assistance of the Heavenly Bridegroom. These are

all volunteers whose Sacrifice and sacrifices are proved by love. “The love of Christ constraineth us.”

### **MEDIATOR OF THE NEW COVENANT**

Now we come to consider the New Covenant, its teaching and those to whom it's given and to whom it will be extended when the proper time comes. To the natural seed to whom God gave the Law Covenant through which they could have obtained eternal life and the Kingdom on earth, God made the promise of a

2H363

better Covenant than they had been under, and which resulted in condemnation. They needed a redemption. The Apostle reasons that when the Lord designated this future blessing a New Covenant, it implied that the former one, the Law Covenant, would be found unprofitable, and would hence be set aside or “vanish away,” giving place to a new and better one. The Apostle declares also that this New Covenant is a “better Covenant,” and adds,

“For if that first (previous or Law) Covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he said, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and house of Judah: not according to the (Law) Covenant that I made with their fathers in the day when I took them by the hand to lead them forth out of the land of Egypt. ... This is the Covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, ‘Know the Lord:’ for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.” Heb. 8:6-12

This detailed statement respecting the New Covenant to be made with Israel “after those days”—after the Gospel age has intervened, between their casting off and their being received again—is quoted from the prophecies. (See Jer. 31:31; Zech. 8:8; Isa. 54:13) All of these prophecies belong to the Millennial age, none of them to the present age. It is not true now, and has not been true at any time during this Gospel age, either of the Jews or of the Christians, that the divine law was so written in their hearts that they needed not to teach one another and to be taught “Know thou the Lord.” On the contrary, this has been the lesson of the entire Gospel age—to know the Father and the Son, whom to know is life everlasting.

The New Covenant, therefore, clearly belongs to the future.

### **USHERED IN WITH TROUBLE**

In full accord with the foregoing is the Apostle's picture of the installation of the New Covenant, as set forth in Hebrews 12:18-28. The Apostle here uses the marching of the firstborn out of Egypt, accompanied by all the remainder of Israel, and their gradual approach to Mount Sinai, where the Law Covenant was inaugurated at the hands of Moses, as a type or picture of how the Church of the First Born, delivered from the power of Satan, the antitype of Pharaoh, and followed by all who desire to recognize the true God and to engage in his service, have been for 1,800 years approaching the antitype of Mount Sinai, namely, Mount Zion, the Kingdom of God's Son.

Our Lord Jesus, the antitype of Moses, is the Mediator of this New Covenant. He has led us from Egypt and will lead us eventually to Mount Zion, the Heavenly Kingdom for which he has taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." His work is not merely for the Church of the First-Born, the Royal Priesthood, or, in another figure the Bride of Christ, or, underpriests, the members of his Body. These with Jesus their Head, constitute unitedly the great antitypical Prophet, Priest and King, the Mediator of the New Covenant, that is to bless and uplift the world during the Millennial age. At the appropriate time Mount Zion, the Kingdom condition, will be reached and all of the Mediator class will ascend to the Kingdom—be changed to spirit nature. In the type this was shown by Moses going up alone into a mountain. Joshua, his servant, who subsequently joined him, may be here representative of the Great Company class, the tribulation saints of Revelation 7. Later Moses came down to the people, but covered with a vail. And similarly, after the glorification of the Church and an intermediate period of trouble, the Lord and the Church will be present amongst men, be veiled from human sight, spirit beings, present but invisible to humanity, for their instruction and uplifting.

The Apostle shows the intensity of distress amongst men that may be expected at the time of the establishment of the Kingdom, the reaching of the Mount Zion condition, the Kingdom condition. This coming trouble, he tells us, was typified in the symbolical lightning and thundering and shaking at Mount Sinai. The shaking of the earth then will have an antitypical fulfillment by the trouble here, by the shaking of society or unsettling of all the institutions of this world, financial, social and religious, a time of trouble such as was not since there was a nation, is the description given by the Prophet Daniel. (Dan. 12:1) In that terrible shaking time the Apostle

assures us that everything will be shaken that needs shaking, everything that is wrong, contrary to righteousness—only that which is established can stand. The Apostle assures us that we who receive this Zion Kingdom or Millennial Kingdom and become joint-heirs with Christ in it shall receive one which will be unshakable. The entire description reminds us of the words of the poet,— “When all around my soul gives way, He then is all my hope and stay.”

### **THE WORK OF MEDIATION**

The message of the Gospel during this Gospel age attracts only a limited number of mankind, who incline to love righteousness, and it is amongst these that the elect are found. But the vast majority of our race, not only in heathen lands but also in civilized lands, do not love righteousness and hate iniquity so as to be ready to

2H364

die for the right, as is required of those who walk in the narrow way. On the contrary, the vast majority are ready to take that which is most congenial to their flesh, and really walk after the flesh and not after the Spirit. They are, therefore, in a condition of alienation and rebellion against God, and the Mediator, Jesus the Head, and the Church, are appointed to the very work of reconciling the world to the Father. There are two steps to this work of reconciliation. One side has already been made sure by the death of Christ. Our Lord's sacrifice met the demands of justice, and removed every barrier to man's reconciliation so far as God is concerned. But even though men know of God's willingness to receive them back again, the majority are not anxious to return to God's favor at the appointment of the Mediator during the thousand years in which he will do his work of subduing mankind, bringing the world to its senses, giving all an experience with righteousness, a full, clear knowledge respecting the divine character and plan that they may seek the Lord and receive his pardon and blessing.

The entire work of reconciliation is committed to the Mediator, who, by a system of rewards and punishments, will throughout the Millennial age not only cause every knee to bow and every tongue to confess, but also search the hearts of all, to the intent that ultimately only those who have love for righteousness will be in his favor and get eternal life, and only those who have love for unrighteousness will be in disfavor and die the Second Death.

How great, dear friends, is the privilege now accorded us of coming into harmony with God as members of the body of the world's great Mediator! How great is our



privilege in being adopted into God's family and made joint heirs with his Son, his Bride and joint-heir. Surely for such a grand opportunity of fellowship with the Lord now in the sufferings incidental to his cause in the present time, and the prospect of the coming glory and great work of blessing mankind, we may well lay aside every weight and every besetting sin and run with patience the race set before us.

*The National Labor Tribune, June 24, 1906*

## **“BE YE RECONCILED TO GOD”**

Springfield, Ill., June 24—Pastor C. T. Russell addressed large and intelligent audiences here today. In the afternoon he delivered his discourse in defense of the Bible entitled, “To Hell and Back.” In the evening his address, which we here report, was on the text, “We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us: We beseech you in Christ's name, be ye reconciled to God.” 2 Cor. 5:20

To every thinking person it must appear strange that the great Creator and Upholder of the universe, possessing all power in heaven and in earth, should in any sense of the word countenance sin and rebellion in any part of his dominion. It seems strange, too, that instead of exercising force and power to put down the sin, the omnipotent one should use what the Apostle terms, “The foolishness of preaching,” as his agency for ‘appealing to the rebels—the sinners. There is a reason for this apparent inconsistent conduct, and it is fully stated and explained in the Scriptures, which assure us also that it will not always be thus—that by and by the Lord will take control of the world in a different manner, and instead of appealing to mankind through preaching will send forth his commands, with penalties attached thereto for disobedience and rewards for obedience.

We are encouraged in Scriptures to look forward to that new order of things, to expect its inauguration at the second coming of Christ and the establishment of his Millennial Kingdom. We are assured that, as the great King over the earth, in that day he will lay righteousness to the line and justice to the plummet, restrain Satan the great Adversary, fill the earth with a knowledge of the glory of God, and hold every member of the race responsible for a proper use of that knowledge. We are assured that in his day the righteous will flourish and will attain to everlasting life in the glorious Paradise of God, and that evil doers will be cut off in the

Second Death. Isa. 28:17; 11:9; Rev. 20:2; Psa. 72:7  
However, that statement respecting the future, although

so reasonable, causes the Lord's present method of dealing with the world and with the Church to seem more unreasonable. Why does the Almighty permit the "prince of this world," the "god of this world," Satan, to now rule amongst mankind and to hold the control of the vast majority through the power of ignorance, superstition and inherited weaknesses? Why does he use the apparently unwise method of merely appealing through the preaching of his Word to the few who have the hearing ears and understanding hearts? He assures us that he knows and that these are a comparatively small proportion of the human family, "a little flock." Nevertheless 6000 years have passed since the fall, and the preaching of a coming good time, a coming time of retribution, a coming time of rewards for the righteous and of punishment for the wicked, is all we have yet. This preaching appeals only to those who have some measure of knowledge and of faith, the remainder of the world being unable to profit thereby for lack of these. Why is it thus? persistently follows us. Inquiring for an answer which can come from God alone and which he has given us in the Bible, his inspired Revelation of his

2H365

character and plan, let us hearken for the explanation.

### **A TOO COMMON MISTAKE**

Increasingly large numbers in civilized lands are adopting the theory of the general fatherhood of God and brotherhood of man. They assume, contrary to the Scriptures, that man is an evolution from a beast, that God is accountable for his blemishes in that he did not make him perfect, but merely one remove above a monkey, etc., etc.; but this entire theory is so contrary to the Scriptures that those who hold it should make no claim on being Christians. A Christian is one who accepts the Scriptural teaching that man was created in the mental and moral image of God; that he fell therefrom by disobedience to the divine command, that this disobedience and fall made necessary the coming of our Lord Jesus in the flesh to be man's Redeemer, to give his life as a ransom price; that Christ did die, the Just for the unjust, that he might bring us to God; that we are "reconciled to God through the death of his Son."

From this the Scriptural standpoint then we see that it is a mistake to interpret the divine attitude toward man as being a coaxing, pleading one, as though the Father were pleading with his Son, were pleading with us and all the followers of Christ, pleading with the world of mankind. Such a course persisted in for sinners would seem to imply that it was the only course open to the Almighty, that it was this course or none, and if that were the case it would leave us without hope, for do we not know from

statistics that there are twice as many heathen in the world today as there were a century ago? and that the proportion of those reconciled to God as compared with those unreconciled is growing continually, a small proportion, a small percentage of the whole?

The Scriptural statement of the proposition is the very reverse of all this. The Bible clearly tells us that God created man in his own image and likeness, forewarning him that disobedience would mean the loss of divine favor and the death of the sinner. We perceive that the race has lost much of the original likeness of the Creator that many of the higher graces of the mind have become impoverished and depleted until man can no longer be called the image of God—indeed in many cases the outlines of the original character have been blurred so that some are almost totally destroyed. All about us we see the prevalence of his degradation, more pronounced amongst some of the descendants of Adam than amongst others but all sadly deficient in true manhood, the earthly image of the Creator. We see this death penalty working in the entire race affecting all mentally, morally and physically.

### **RECONCILIATION NOT OFFERED FOR 4000 YEARS**

For over 4000 years God allowed the death penalty, “Dying thou shalt die” to cover the situation without sending to the world a single offer of reconciliation and indeed only vaguely and to the few did the Lord intimate that he would ever offer reconciliation. The one little nation of Israel was favored with special information not granted to the other nations of the world, as the Apostle declares, “What advantage hath the Jew? Much every way, because to them were committed the oracles of God.” (Rom. 3:2) But even the Jews were not offered a full, complete reconciliation, but merely a typical one, foreshadowing the better things that were to come with the Messiah. The Apostle assures us that the Law made nothing perfect, that it was merely a shadow of good things coming afterward, that by the deeds of the Law no flesh could be justified in God’s sight. (Rom. 3:20) But the sacrifices of bulls and goats yearly never took away sin, but merely in a typical manner pointed forward to the “better sacrifices,” by which in God’s due time he would actually take away sin—the sins of the whole world. Heb. 9:23; 1 John 2:2

True the Apostle declares that the Gospel was preached in advance to Abraham, but it was an indistinct statement and not intended for the world in general—intended for Abraham and his natural seed merely, to the intent that they would be able to exercise faith in the promise. There was no promulgation of the Gospel to the world of mankind until after Jesus had died and risen again and ascended up on high and appeared in the presence of God on our behalf—on behalf of believers.

## MINISTRY OF RECONCILIATION BEGINS

From that time onward the apostles and all believers were commissioned to be ambassadors for God—to tell whoever had the ear to hear it that Christ had died for our sins, that our Creator was operating in and through him with a view to the ultimate reconciling of the world unto himself, and that now therefore the door of return to divine favor was opened and made accessible to all those that desire this favor—to all who desire to return unto God and be abundantly pardoned and received back into fellowship divine, into the relationship of sons. Question, What took place in connection with the death of Jesus which made this Gospel message possible after his ascension, whereas it was not possible and not given before the death of Jesus?

The Scriptures answer that “We are reconciled to God by the death of his Son.” (Rom. 5:10) The meaning of this statement is that by the death of his Son, God made arrangement or provision by which he could be reconciled to those who desire reconciliation with him. The death of Jesus, the spotless Lamb of God when presented to justice was a sufficient offset to Adam’s sin and its death penalty, to work a cancellation of that sin and penalty in the divine reckoning not

2H366

only as the sin and penalty affected Adam, the original transgressor, but also as it affected all of his descendants. Thus again we read, “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.” 2 Cor. 5:19

Reconciliation between God and man signifies that both parties must be satisfied or reconciled. The Scriptures above quoted could not apply to mankind in general, because many of them were dead already and could not be reconciled to God, and many of us were not yet born and we could not therefore have been reconciled to God at the time his Son died. To apply those Scriptures to man, to have them signify that man experienced reconciliation to God by the death of his Son, would be absurd, because of all the thousands of millions of the race only a small proportion were then living, and only about five hundred had in any sense of the word accepted the Son or come into reconciliation condition through faith in him. It follows, therefore, that the reconciling that was accomplished by the death of Christ was not the reconciliation of man but the reconciliation of the Father.

We have already seen that reconciliation with the Father was necessary, because man had been justly sentenced to death and the sentence of justice is irrevocable—justice requiring to be satisfied before Adam and his race could

go free from the penalty. Justice stands as the representative of the divine character, because every divine regulation and operation is along the lines of justice. But there are other divine attributes; one of these is love which cooperated with the divine attribute of justice and provided the man Christ Jesus as a redeemer of the man Adam and the race of human beings which lost life and divine favor through him.

## **THE RECONCILIATION OF THE WORLD**

It follows then that divine justice needed to be met first of all before there could be any message of reconciliation sent to the world of mankind—before any invitations could be extended to the fallen race to return unto the Lord that he might abundantly pardon them. This is what the Apostle declares, that Christ died “The just for the unjust that he might bring us to God”—that having satisfied divine justice, having made a reconciliation for our sins so far as God and his justice and sentence were concerned, he might justify believers, he might make known to the world this fact of the removal of the divine sentence, the restoration to divine favor to all those who would approach the Father through the Son, recognizing the merit of his sacrifice as the only basis of reconciliation. The Father as we have seen held the world at arm’s length, figuratively speaking, executing upon them the death sentence, “The wrath of God is revealed”—in the sicknesses, pains, sorrows and all the death-dealing conditions of this present time.

The only ones who can have comfort under this arrangement are those who can exercise faith in the promises of God’s Word. Those who do exercise faith are called believers, and the measure of their joy and peace under these death-dealing conditions is according to their faith. Those who can exercise much faith can have much joy and peace and blessing; those who can exercise only a little can have proportionately less; and those who either through ignorance or other depravity of the mind can not exercise faith at all can not have now any of the blessings, because they are exclusively by faith and to the faithful. These see what others do not see because they have the eye of faith—the eyes of their understanding are opened, they accept the Scriptural declaration that “God is in Christ reconciling the world unto himself.” By faith they realize the mercy of God in Christ and apply to themselves their individual share as members of the fallen race, saying with the Apostle, “We were children of wrath even as others,” but now we are reconciled, we are brought nigh to God, we are no longer strangers, aliens and foreigners, but of the household of faith and family of God and heirs according to his promises.

## MINISTERS OF RECONCILIATION

The Scriptures assure us that all who have this hearing ear, all who accept this reconciliation with God by faith in the redemptive work of Jesus, are privileged to tell it out to others—it is no longer confined to any one nation or people, but whoever has an ear may hear. It is a fact, nevertheless, that only a few in any nation or kindred or tongue have the hearing ear; it is a fact therefore that only a small number believe, for, as the Apostle declares, “The god of this world hath blinded the minds of them that believe not.” 2 Cor. 4:4

All these who have been reconciled are commanded, as our text tells us, to be ambassadors on behalf of Christ—to represent Christ, to tell forth to others as he told forth to the apostles the privilege of reconciliation with the Father. As our Lord Jesus told us of the Father’s love for mankind, which sent his Son to be our Redeemer, so we may tell of the Father’s love; as the Son represented the Father in the message of reconciliation so we are the representatives of the Son in the promulgation of the same message to all who have the hearing ear. We therefore are represented in the Scriptures as being the members of his body—as though Christ were still in the world and still promulgating the message which he declared while he was in the flesh, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and

2H367

ye shall find rest unto your souls. For my yoke is easy and my burden is light.” Matt. 11:28-30

But as Jesus did not convert the whole Jewish nation by his preaching of the good tidings of reconciliation, so his followers, the members of his body, need not expect to convert the whole world with this Gospel message—these good tidings that Jesus has died for our sins, and the original penalty, therefore, in due time shall be rolled away, and that those who know this now and who desire to seek the Father’s face may come nigh the throne of heavenly grace through faith in the precious blood. This preaching of the Gospel of reconciliation to God, effected by the blood of the cross, has from the first been to the Greeks foolishness and to the Jews a stumbling block, but only to us who believe in this message the power of God unto salvation. (Rom. 1:16) These few who are now able to hear, to receive, to appreciate, to enjoy this message, have indeed a peace, a joy, a blessing that is a pearl of great price. Blessed are their ears for they hear, blessed are their eyes for they see! But what about the great majority of mankind, blinded by the god of this world, and who can not come into

reconciliation with God at the present time because of their blindness, because of their ignorance, because of their unbelief, because of their inability to believe—What about these? When is it purposed to have their reconciliation effected?

### **THE WORLD'S HOPE FUTURE**

We answer that only the household of faith has experienced this reconciliation with God in the present time. God has left the matter in its present form for the very purpose of selecting this certain class who have the eye of faith and the ears of faith and the obedience of faith. He seeks a peculiar people, a Royal Priesthood, a holy nation. But while God seeketh no others in the present time, the world still has a place in the divine plan. Jesus through his death was a propitiation, a satisfaction for our sins, the Church's sins, and not for ours only but also for the sins of the whole world. (1 John 2:2) Hence the time must come when the whole world will receive a blessing through that sacrifice of reconciliation.

What the world would consider the foolish way of preaching the Gospel instead of using force, is the divine plan because the Lord seeketh now those who at heart are loyal to the principles of righteousness, and who, when they see the possibility of reconciliation with God, gladly avail themselves of the privilege to lay aside every weight and every besetment of the flesh that they may patiently run the race, endure the tests and enjoy the reconciliation with the Father now. They consider it a privilege to have this reconciliation in the present time even though it cost them the disfellowship, the disfavor of the blinded world. They are glad at any cost to be on the Lord's side, on the side of truth and righteousness, in opposition to sin in themselves and everywhere. These have the promise not only of the life that now is but of that which is to come. They have greater joys, deeper and purer pleasures than others, and in the world to come are to have glory, honor and immortality and association with their Lord and Redeemer in the work of blessing and uplifting the world of mankind.

These who now have the ministry of reconciliation committed unto them find that not many great, not many wise, not many learned, have the hearing ear, and instead of receiving a blessing for their ministry of the truth the world hates them, says all manner of evil against them falsely and opposes them. Nevertheless they rejoice to be counted worthy, realizing that such experiences are the very ones which the Master had and which he forewarned them to expect. The unfaithful will neglect this opportunity of the ministry of reconciliation and ambassadorship for Christ, and thus will bury their talent in the earth and fail to get the great blessing that will be given to those who have and use these privileges.



By and by the Redeemer and the faithful little flock of his Church, now being selected from amongst men, will be exalted by the Heavenly Father to Kingdom honor, glory, dominion, and power, and it will be then that, under the Millennial Kingdom, Satan will be bound, the world will be enlightened as with the Sun of Righteousness and help will be granted to all mankind to return unto God's favor, to be reconciled to him; and it will be then that it will come to pass that whosoever will not obey the mandates of the Kingdom will be utterly destroyed from amongst the people in the Second Death (Acts 3:23), while all the obedient will be perfect, restored to all that was lost in Adam, mental, moral and physical perfection, fellowship with God and life everlasting in an Edenic home.

### **“BE YE RECONCILED TO GOD”**

Some who are reading these discourses weekly in the public prints give evidence of feeling after the true God that they might know him more particularly. Some of these are already Christians—believers in the Calvary sacrifice for sins, and are now coming to a clearer conception of the divine character and plan, and are desirous of entering fully into his favor and thus of making their calling end election sure to a place in the glorified Church as members of the Bride, the Lamb's wife. Others evidently have never yet come to God in the true Scriptural sense and are inquiring the way. This discourse is intended as a partial reply to these queries.

As ambassadors for Christ we issue his call in his

2H368

name, and assure all who have an ear to hear that the satisfaction of justice is already assured by the death of God's dear Son, the Just for the unjust, and that whoever wills may now return to the Father and find him merciful, but that no man can come unto the Father except by the son—by accepting and appreciating the great sacrifice for sins. To desire to be reconciled to God means a desire to turn away from sin and to be in harmony with righteousness, with justice. Whoever has not this desire for righteousness yet says that he desires to be reconciled to God, understands not his own heart and words. God, justice, righteousness, love, goodness and all the fruits of the Spirit are on one side—sin, injustice, unrighteousness, selfishness, and the various works of the flesh and the devil are on the opposite side. No man can be on both sides; he can not serve God and Mammon; his servants we are to whom we render service. If our lives are in harmony with sin and unrighteousness we are not on the Lord's side but on the devil's side—we are not ambassadors for Christ, but lending our



influence in opposition to him and his cause. Let no man deceive himself; he surely can not deceive God.

He who serves sin, whose heart and will are on that side of the question, is an enemy to God, unreconciled. He whose heart is given to the Lord and is on the side of righteousness is of necessity an opponent of sin. Hence the Scriptures set forth that repentance, reformation of life, a turning away of the will from the ways of sin, is the first step towards God. The second step is the acceptance of Christ as our Redeemer, and the acceptance by faith of the merit of his sacrifice as cleansing away our sins. The third step is an approach to the Father, not in our own merit, but in the merit of Jesus, realizing the efficacy of his sacrifice as respects the sins that are past, and its efficacy also as concerns the imperfections and blemishes of our flesh, which necessarily will render imperfect our best endeavors in the future.

We are to come to the Father realizing that he has provided Christ as our sufficiency, that our sins were imputed to him and paid for by his death, and that his righteousness is imputed to us as a robe which covers our own unwilling blemishes and imperfections. Thus clothed with the robe of Christ we have a work before us as New Creatures, a work of battling with sin— chiefly within ourselves—and thereby the development of character, Godlikeness, in the fruits and graces of the Spirit. These are the reconciled ones, these are the heirs of the glory, honor and immortality which God has in reservation for them that love him. These only may now discern the deep things of God's plan which are hidden from the world; these may have the encouragements and precious promises which assure them that all things favorable and unfavorable are working together for their good, their development as New Creatures, their preparation for the Kingdom of glory and its grand work of blessing and uplifting mankind. These may and will delight to be ambassadors for Christ, to tell all who have the hearing ear of the great Savior they have found, and of the blessings of heart and life resulting from obedience to his Word—from becoming his disciples, his followers in the narrow way.

*July 1, 1906*

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## **“GOD’S VERY ELECT”**

ALLEGHENY, PA., July 1, 1906—Pastor C. T. Russell preached in Carnegie Music Hall, Allegheny, to an attentive audience from the text, “There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they would deceive the very elect.” (Matt. 24:24) The discourse follows:

Some of the very best people in the world are inclined to dispute and antagonize the doctrine of the divine election, which the Scriptures declare is now in progress. It can not be denied that the Bible mentions the “elect,” and the “very elect,” and “his own elect,” but the good hearts to whom we refer, while still desirous of holding to the Bible as the inspired Word of God, find great difficulty in reconciling this doctrine of election with their own predilections—with their own conceptions of justice and love. The difficulty lies in their attempt to harmonize the Bible with certain false teachings, “traditions of men,” which have come down to us from the “dark ages.” The Bible teaching on the subject of election is very clear, very simple, very beautiful, very just, and very loving, when rightly discerned, as we hope to unfold it this afternoon.

The whole difficulty is occasioned by the erroneous theory that the non-elect are all to be everlastingly tortured. We must rid our minds of that tradition, which has no foundation in the Bible — not a text from Genesis to Revelation in its support. When thinking of the election of the Bible, of the little flock, of the elect and the great mass of mankind, non-elect, let us remember the political elections with which we are familiar, and apply our knowledge of these to the heavenly election. Congress, for instance, represents one election by the people of these United States; those

2H369

few men are the elect for that station, all others are non-elect, or, to use the words of the Westminster Confession of Faith, the remainder of mankind are “passed by” — not elected. Another elect class, for instance, is the Legislature of the State of Pennsylvania; other citizens of this Commonwealth are here also “passed by,” non-elect. Altogether these two elections to Congress and to the Legislature embrace but small proportions of the citizens, the remainder being “passed by.”

So God has had two elections: First, there was the elect nation of Israel, which occupied a favorable place in

divine providence, and, as the Apostle declares, those elect people, Israel, had much advantage every way over the remainder of mankind, because to them were committed the oracles of God, the Law, the types, the symbols, the prophecies. From amongst that elect and favored nation God made still further selection of faithful ones for his purpose, as outlined by the Apostle in Hebrews 11. Those overcomers who pleased God constituted the very elect of that dispensation, and in the resurrection they are to have a special reward, as we read, they endured many of their sufferings, and trials faithfully, hoping for a “better resurrection.”

### **GOD’S ELECTION DURING THIS GOSPEL AGE**

Similarly during this Gospel age the Lord has been making an election according to favor. Not all the nations of the world have been equally favored by the Lord with the light of divine truth and revelation. Europe and America have been especially regarded while the great bulk of mankind residing in other lands have been proportionately disregarded. It is true that in the most favored lands there is great darkness, great ignorance, great superstition; but all these are deeply accentuated in heathen lands, as it is written, “Darkness covers the earth, gross darkness the heathen.” (Isa. 60:2) The lands that have been favored with the light of the knowledge of Christ have a rich blessing therefrom, and apparently the Lord himself and not any accidental circumstances created the conditions by which this light of revelation and this knowledge of the Word of God have reached these favored lands and have passed by the more densely settled but less enlightened ones. We see how the Son of God and his Gospel message were cradled in Palestine, from which the knowledge and blessing might have gone southward through Africa or eastward through India or Asia with their teeming millions; but contrariwise, under the Lord’s providence, this blessing was sent to the barbarians of Europe, who, under the influence of this light, have become in many respects the most civilized and enlightened.

This is an election which corresponds well to the election of the twelve tribes of Israel to be the special recipients of God’s messages through the Law and the Prophets. But as God did not expect all of natural Israel to be the very elect of that age, so now he is not expecting all Christendom to be the very elect, but has been selecting out from the favored nations those individuals who have manifested their faith, loyalty and love for him and for the truth and righteousness. This class, then, constitutes the very elect of this Gospel age. Turning to the last two verses of Hebrews 11, we see these two elect classes particularly mentioned—the very elect of the Jewish age and the very elect of this Gospel age, separate and distinct. The

Apostle shows this distinction saying of the worthy ones of the Jewish age, "These all having obtained a good report through faith received not the promise, God having reserved some better thing for us (the very elect of this Gospel age), that they (the very elect of the previous dispensation) without us (the very elect of this Gospel dispensation) should not be made perfect." Heb. 11:39, 40

It is a great mistake that some make, to confuse these two different elections and to ignore the distinctions which the Scriptures everywhere set up, differentiating the overcomers of this Gospel age from other overcomers of a previous time. Failure to distinguish between these two classes of elect ones has brought much confusion to many minds as they endeavor to draw comparisons between the spirit-begotten overcomers of this Gospel age on the higher plane and the faithful ones of previous times who lived and were called and tested before the outpouring of the holy Spirit at Pentecost—before the special privileges and opportunities of the heavenly calling. As illustrating the difference between the two classes of elect, notice the Master's words respecting John the Baptist, whom he so highly esteemed, and his contrast of John's relationship to himself with that of his accepted disciples. John belonged to the Jewish dispensation, and was indeed the last of the prophets, the last of that election; while on the other hand the disciples, called under the higher election, were begotten to the still higher nature, hopes and promises at Pentecost. Mark the Lord's words, "Verily I say unto you, there hath not arisen a greater prophet than John the Baptist; Yet I say unto you that the least one in the Kingdom of heaven (the election of this Gospel age) is greater than he (greater than John the Baptist—will occupy a higher station if he becomes one of the very elect of this Gospel age)." Matt. 11:11

### **NON-ELECT OF THE PAST**

Glancing backward into the past let us notice that those whom the Apostle mentions as the overcomers of previous times, the "ancient worthies," were few indeed in comparison to the nominal whole. Not only was the Jewish nation a small nation amongst the others, but

2H370

the "very elect" out of that nation was a very small proportion of the whole, illustrating our Lord's words, "Many are called but few chosen." (Matt. 20:16) The nations of the world in general were not called of God into the relationship of the Law Covenant as the nation of Israel was called; the other nations were "passed by," and had neither part nor lot in the commonwealth of Israel, as the Apostle declared. (Eph. 2:12) Did this mean that all the other nations were going into eternal

torment because they had neither part nor lot with Israel? Nay, verily! God's promise to Abraham, in which Israel hoped, read, "In thy seed (Israel) shall all the families of the earth be blessed." (Gen. 22:18) So far, then, from the election of Israel to divine favor meaning an injury to the other nations or heathen world in general, it means the reverse—it means their ultimate blessing.

Similarly in the nation of Israel the millions of that nation who were favored with a call but who did not make their election sure—who were not counted worthy of a place in the list of ancient worthies recited by the Apostle (Heb. 11)—were not on that account damned to an eternity of torture; not a text of Scripture says anything to this effect. When speaking of the fate of fleshly, nominal Israel, the Apostle points out that when their election period terminated at the coming of Jesus those who "received him not" were rejected—not cast into eternal torment, but rejected from the special favor which they had previously enjoyed as inheritors of the Abrahamic blessing. The Apostle tells us that the Israelites were specially blinded of God; and if we look about us we will see on every hand that as a nation, as a people, they are indeed amongst the most blind in respect to the real interpretation of the Law and the Prophets, which they handled and handed down to us who have become Spiritual Israelites, the favored of God during this Gospel age.

Neither does the Apostle leave the matter here. Under divine inspiration he tells us that the non-elect of that people—who were blinded, turned aside, disfavored—are ultimately to receive the great blessing and reinstatement into divine favor. Mark the terseness of his expressions on this subject. He declares to Spiritual Israel that, as we in times past did not believe God, yet have now obtained mercy through Natural Israel's unbelief and casting off, so likewise in due time Natural Israel shall obtain mercy through our mercy—that is to say, eventually "the very elect" of this Gospel age are to be used of God in bestowing blessings upon Natural Israel. The Apostle proceeds to show that this is God's covenant with Natural Israel, which still holds, although they have rejected Jesus for these nineteen centuries. Nevertheless that whole people are the heirs of certain promises of God which have not yet been fulfilled, but which must be fulfilled, because the mouth of the Lord hath spoken it. The Apostle points out, however, that in the divine plan this blessing can not come to Natural Israel until the full completion of this Gospel age—until the full number, the very elect, of Spiritual Israel shall have been completed—have made their calling and election sure. Then all Natural Israel shall be blessed, their blindness shall be turned away, their eyes of understanding shall be opened. They will receive their blessing through Spiritual Israel, is the Apostle's assurance. These matters are fully set forth by the Apostle in most explicit terms in Romans 11:25-33

## THE NON-ELECT DURING THIS GOSPEL AGE

During this Gospel age there is a large class of non-elect as we may readily see: The Jewish nation, cast off from God's favor with our Lord's words, "Your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." (Luke 13:35) These are the ones who the Apostle says, count themselves unworthy of the grace of God, the ones who God blinded and turned aside during the full period of this Gospel age, during the period of the gathering of the elect of this Gospel age. The Jewish nation certainly should be reckoned amongst the non-elect nations as respects this Gospel age favor with China, India, Africa, the great masses of the world of mankind unfavored of the Lord, and who as people know him not—the non-elect nations. True, a few out of every nation, kindred, people and tongue have heard the voice speaking from heaven and have responded, but these exceptions to the rule only prove its generality.

In the largest possible sense of computing those who have a knowledge of the Lord throughout the whole world, all who in any sense are recognized as Christians would not be one-fourth of the whole number. Those ignorant peoples, therefore, are all properly recognized as non-elect nations—"passed by" as respects divine favor and opportunity and privilege—not granted the same great favors, knowledge and opportunity that are granted to us of Christian lands. Are all those heathen people passed by, not elected, with a view to their ultimate torment? We answer, No, and will show presently what constitutes the divine arrangement on their behalf. Meantime we look at the reputed four hundred millions of nominal Christendom, described by a prominent Methodist Bishop as "white and black, ring-streaked and speckled sheep of the Lord's flock."

We fear that we must agree with the Bishop that the white-sheep who "keep their garments unspotted from the world," who shall walk with the Lord in white, who shall sit with him in his throne, who shall constitute his "very elect," are very few indeed, a mere handful out of

2H371

the four hundred millions of nominal professors. What about the remainder, who fail to make good use of their privileges and opportunities? What shall become of this great mass who have had some enlightenment, some blessing of the Lord, but of whom only a very small fragment will attain the blessing and be not only "called" but "faithful and chosen"? We answer that there is hope for these non-elect of Christendom, of Spiritual Israel,

but that no blessing can come to them nor to any until the “very elect of this Gospel age shall have been completed.” These very elect of this age, whose head and leader is Christ Jesus, our Lord, these must first be glorified before even the elect ancient worthies of the past can receive their blessing on a lower plane of human perfection, and both must be blessed before the blessing of the Lord can be extended to mankind in general.

### **THREE CLASSES OF ELECT ONES**

The elect “little flock” of this Gospel age, which alone will constitute the Bride class, otherwise called the “body of Christ,” and which is to share with the Lord the Kingdom honors and glories, is made so prominent in the Scriptures that the two other classes of elect ones are in comparison not very conspicuous. For instance, the elect class already referred to, developed before the Gospel age, may be easily lost sight of in the glare of the brightness of the divine promises which shine upon the little flock of this Gospel age. Similarly a secondary class of the elect of this age are comparatively hidden from view by the effulgence of glory connected with the little flock of the very elect who are styled “more than conquerors.”

This second class of the elect of this age are in the New Testament referred to as the “Great Company,” in comparison with the still more select class of their still more faithful brethren who shall sit with Jesus in his throne. The Scriptures point out most distinctly that there is only one call of God during this Gospel age. Similarly there is only one election, as we read, ‘Ye are all called in one hope of your calling.’ (Eph. 4:4) The only call issued during the Gospel age is to membership in the Bride of Christ—the body of Christ, the Church, the “Little flock.” The acceptance of this call includes not only faith in the Lord and in his promises, but also obedience—full consecration. The whole number of persons, however, who have ever made an entire consecration of time, talent, strength, influence, life, everything to the Lord and to his cause is very small in proportion to the whole number who have been privileged so to do through a knowledge of the grace of God. Yet only these consecrated ones have in any sense of the word entered the list or become even in a general way God’s elect.

But to be enrolled of the Lord and counted in as “his people,” his elect, his favored ones over whom he has supervision, does not mean ultimate success. Those who are outside, who have never made a consecration, who have never entered the lists, have no opportunity whatever of attaining anything offered to the elect. Others get a blessing through the elect in due time, but none can have the blessings of the elect except they become of that class through faith and a full consecration.

These are said to be in the school of Christ, receiving discipline, learning lessons, being taught of God, being fitted and prepared for their grand position of usefulness in the Kingdom during the Millennial age. These consecrated ones are addressed by the Apostle, and urged not to hold back but to go forward in harmony with their consecration, and to “Present your bodies living sacrifices, holy, acceptable to God and your reasonable service.” Again he urges upon them all to lay aside every weight and every besetting sin, and to run patiently the race set before them in the good tidings. Heb. 12:1

But the Apostle points out that not all who run in a race win the prize, but those who run according to the terms and conditions covering it. Hence he exhorts us to “so run as to obtain” the great prize—which great prize is the Kingdom honors and glories in joint-heir-ship with Jesus. The Scriptures clearly point out that any laxity on the part of these who have been called and have been accepted might mean their rejection from that high position, or might mean their ultimate destruction in the Second Death if they wilfully and intentionally turn from the Lord and from righteousness and truth, as a sow to wallowing in the mire. The Apostle, however, does point out that amongst those who do not turn back from the Lord, and amongst those who do not draw back unto perdition, but who still hold firmly to the Lord and to his Word and to the principles of righteousness, there will be two classes:

One class, the small class, the “little flock,” will gain “an abundant entrance” into the Kingdom; while the other class, we are told, will be “saved so as by fire,” or as elsewhere explained, will come up out of great tribulation, and wash their robes and make them white in the blood of the Lamb”—robes which they should have had sufficiency of zeal to keep white, unspotted from the world, but robes which they nevertheless did not cast off so as to be found naked, without the wedding garment. This class of the elect, we are informed, will be “a great company whose number is indefinite— whose number no man knoweth.” The very elect, on the contrary, will be a fixed number, a foreordained number, and in all a “Little Flock.”

2H372

### **MAKE YOUR ELECTION SURE**

Our Lord in the symbolical prophecy of Revelation points out those who will be with him in the Kingdom glories and honors, saying that they that were with him were called, chosen, faithful. On another occasion he told us that all are not called—that not many great, wise, mighty or learned or noble, but chiefly the poor of this



world, rich in faith. It is still another testimony of his Word that of the called few are chosen—he declares, “Many are called but few are chosen.” Accepting these testimonies as strictly literal, true, all of the called ones should be deeply interested in ascertaining the conditions which determine their acceptance with the Lord as his chosen. The Scriptures assure us that no halfhearted response to the call is accepted of the Lord. The Apostle exhorts, “I beseech you, brethren (justified through faith and called), that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service.” (Rom. 12:1) Such as have responded in this manner to the call are God’s chosen. They are reckoned as members of the Anointed One, “members of the body of Christ,” of which Jesus is the Head.

But still the matter is not finished. It is not sufficient that we should be chosen or accepted of the Lord to a membership in the elect Church—we must stand testing to prove our worthiness of that position. It is not sufficient that we consecrate, that we be sure that we have made a consecration—it is required of us that we demonstrate character, loyalty and faithfulness to that vow. The Lord’s peculiar people are for this reason subjected to peculiar tests, “fiery trials”—not for their destruction, not for their injury, but for their development. We are to remember, too, that it is not the flesh that is being tried but the spirit, the intention, the will, the heart. True, the flesh is very intimately associated with every thought and word and deed, but the Lord knows that in our flesh dwells no perfection, and hence he is not searching for perfection of the flesh. He has accepted us as New Creatures from the time that the flesh was reckoned dead. There the New Creature begotten of the Spirit was recognized as God’s child, and it is this New Creature that is under discipline, testing, trial. To the New Creation the Apostle appeals, urging that we make our calling and election sure by obedience, by conformity to the divine will.

Although the obedience required is that of the heart and not that of the imperfect flesh, nevertheless the Lord expects of his children that they will keep their bodies in subjection, under restraint, in harmony with the new will, to the extent of their ability. Anything less than this would seem to imply disloyalty to that extent—unfaithfulness. The test is this, To what extent will the New Creature strive for the mastery against the inclinations of the fallen flesh? Only the faithful, only the loyal, will ultimately constitute the “very elect.” To make our calling and election sure, therefore, means that we will to the extent of our ability live up to the covenant of self-sacrifice in the Lord’s service, which we covenanted when we accepted his call. “Called, chosen, faithful,” describes the attitude of these pupils in the school of Christ who graduate with highest honors. These are referred to by our Lord, saying, “They shall

be mine, saith the Lord, in that day when I come to make up my jewels.” (Mal. 3:17) These are the very elect of whom the Apostle wrote, “If ye do these things ye shall never fail; for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.” 2 Pet. 1:10, 11

### **FATE OF THE LESS FAITHFUL AND THE UNFAITHFUL**

The unfaithful would be those who draw back into perdition—into the Second Death. But, as we have already intimated, the Scriptures point out and our experience in life shows another class, neither faithful to the full degree nor yet disposed to draw back and renounce the Lord and his righteousness. These are less faithful than the “more than conquerors”—less faithful than the standard which the Lord demands for the Kingdom class; nevertheless, because they “have not denied my name” (Rev. 3:8), and “because they have not counted the blood of the covenant wherewith he was sanctified, an unholy thing” (Heb. 10:29), and because they have not turned back in the sense of returning to willful sin—because they have not returned as the sow to the wallowing in the mire willfully, willingly, intentionally, casting aside their justification and relationship to the Lord—therefore the Lord will not utterly reject them. Although they can not have the highest place in the Kingdom, the kingly position which can go only to those who are copies of God’s dear Son, the Lord proposes to carry them through so long as they are exercising faith in him. He will give them chastisements, corrections, and will ultimately cause them to appreciate him and his righteous arrangements more highly; he will bring them through great tribulations to an honorable place in his future service. These are the great company of overcomers with palm branches, of Revelation 7; these are they that will be before the throne but not on the throne, who will have the palms of overcomers, but not the crowns of the “more than conquerors.” These are they that were not sufficiently alert to keep their garments unspotted from the world, and must through tribulation wash their robes in the blood of the Lamb.

2H373

We leave for another occasion the connection of our text, contenting ourselves at the present time with a clear discernment of God’s election of the past and of the present age. We have seen them to be entirely just in that they worked no injury to the non-elect, but reversely are intended of our Lord ultimately to work to their advantage. We have seen that the terms and conditions of the election are such that the great majority of mankind under present conditions can neither appreciate

nor respond to the terms, and that God is using present circumstances and conditions for the development of the classes he desires to make use of, and through whom he will show forth his justice, wisdom, love and power to the whole world of mankind. We have seen that although this election is wholly of grace and not of works, nevertheless works are required, sacrifices necessary, to an attainment of this election, and I trust that we have all resolved that more earnestly than ever we will strive to make our part in this calling and election of God sure, secure—to attain that for which we have been apprehended of the Lord. Phil. 3:12

These elections are well illustrated by those with which we are acquainted in the political world. The choice of some to be legislators, some to be congressmen and senators, implies no injury to the non-elected citizens, but, contrariwise, is intended for their blessing through the enactment of wise legislation, etc., in their interests. Similarly in God's election the ancient worthies are to have a great blessing in the great work of blessing Israel and all the families of the earth, and the little flock of this present Gospel age is to have, with the Lord Jesus, the most important share in the work of restitution, and thus God's elections in the end will work out the greatest blessing for all mankind. His guarantee is that all shall be blessed with the knowledge and opportunity of the eternal salvation, and that the only ones who will fail in attaining it will be those who wilfully, intelligently reject the divine arrangement and refuse to conform to the reasonable conditions which the coming Kingdom will impose. Seeing that we know these things, what manner of persons ought we to be in all holy conversation and godliness? How self-sacrificing, how devoted, how loyal to God, his Word and all his people should we be if we hope to attain a place in the glorious company of the "very elect." Let us by the grace of God more and more strive to this end, remembering by the way that God is for us, that he wishes us to attain that to which he has invited us, that he will not suffer us to be tempted above that we are able, that he will provide a way of escape from which we could not conquer, that all things shall work together for good to them that love him, that all these blessings are ours in Christ, and that our Lord is pleased to have us claim and appropriate his promises and blessings—to be full of faith and thug to be his "faithful."

*July 8, 1906*

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## **“MANY ARE CALLED, FEW CHOSEN”**

Hartford, Conn., July 8, 1906. Pastor C. T. Russell of Allegheny, Pa., preached twice here today to closely attentive audiences. His afternoon topic was A Cure for Infidelity—“To Hell and Back.” His evening discourse, which we report, was from two texts, “Come unto me, ye that labor and are heavy laden, and I will give you rest.” “Many are called, but few chosen.” Matt. 11:28; 22:14

As many of my audience keep track of the Sunday topics through the public press, I remark that the subject today is closely related to that of last Sunday on “God’s Very Elect.” Our text assures us that the called ones of this Gospel age are many in comparison with the few who will be eventually chosen as the very elect—whom, in our discourse a week ago, we found to be elected or chosen to be the joint-heirs with Christ in the Millennial Kingdom, which is to bless the world of mankind in general—the non-elect. Today we consider the call or invitation which has been made during this Gospel age—the class to whom it has been extended.

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“To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Rev. 2:17.

2H374

*Saint Paul Enterprise, July 14, 1906*

## **THE TRUE VINE AND THE VINE OF THE EARTH**

Appleton, Wis., July 14.—Pastor C. T. Russell of Allegheny, Pa., addressed a large audience in the Chautauqua building this afternoon, his topic being “The Bible Defended—To Hell and Back.” We report his forenoon discourse on “True and False Vines” from the text, “I am the true vine and My Father is the husbandman.” (John 15:1) The speaker said:

Our Lord’s discourses abounded with striking parables, which have given food for thought to His followers for centuries. Amongst them the parable of the vine is especially beautiful and suggestive. The more one knows of grape culture the better he may understand and

appreciate the force and beauty of this parable. It illustrates in a remarkable degree the oneness of Christ and all of His members—true believers, consecrated with their Master to do the Father’s will even to death. The vine is composed of branches, practically all branches, and this well illustrates our Lord’s double declaration—first, that He is the vine, and, secondly, that this vine includes all of His consecrated saints— “Ye are the branches.” We must sharply distinguish here between our definition of the branches and one which has become quite popular. Our Lord points out that each individual Christian is a separate and distinct branch, whereas with the growth of sectarianism there came quite a disposition to speak of various denominations as branches—as, for instance, the Presbyterian branch, the Methodist branch, etc. None of us, however, can agree to this proposition, nor furnish Scriptural authority for the dividing of the Lord’s people into various sects, parties and denominations. We are all witnesses that the Scriptures positively declare that there is but one head of the Church, and that there is but one Church, which is His Body; that there is but one Bridegroom, our Lord, and that He has but one Bride, the true Church; that there is but one temple of the living God, of which our Lord Jesus is the foundation and capstone, and that each who is truly His is a living stone in this one temple. There is a general tendency to a recognition of the oneness of the Church of Christ, which is taking the form of a proposed federation of the churches of various denominations. We assent that at least outwardly this indicates a commendable sentiment—a recognition on the part of Christians that there is but one vine and that the individuals are the branches.

Looking back over the eighteen centuries of the Church’s history we perceive that our Lord and the apostles recognize but one Church with the one name— “the Church of the first born, whose names are written in heaven” —“the Body of Christ, which is the Church.” (Heb. 12:23; Eph. 1:23) But even at that early day there was a sectarian spirit manifested, as St. Paul clearly calls to view. Some even then were disposed to separate themselves from others under different leaders; as, for instance, the Apostle notes some said they were of Peter, some of Paul, and some of Apollos. The Apostle rejected this as the spirit of schism, a spirit of division, and declared to the dear household of faith that these conditions were an evidence of carnality. He asks, “Is Christ divided? Was Paul crucified for you? Were ye baptized into the name of Paul?” (1 Cor. 1:10-13) The Apostle disowns any responsibility for this spirit and exhorts the Lord’s people, “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions amongst you; but that ye be perfectly joined together in the same mind and in the same judgment.” Later on in the same epistle (1 Cor. 11:18-19) the Apostle says, “There must be

also factions among you, that they which are approved may be manifested among you.”

### **MERELY BABES IN CHRIST**

Further discussing this subject of a sectarian spirit among the Lord’s people, the Apostle points out that it is a sign of carnality—that the new nature has not made sufficient progress in the heart—that carnality or a worldly spirit is still there. This he styles spiritual infancy and notes the cause thereof, saying: “I, brethren, could not speak unto you as unto spiritual, but as unto carnal—even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able; for ye are yet carnal; for whereas there is among you envying, strife and divisions, are ye not carnal and walk as men? For while one saith I am of Paul, and another I am of Apollos, are ye not carnal?—(worldly; human?) “Who then is Paul and who is Apollos but servants by whom ye believed and each as the Lord gave to him? I planted, Apollos watered, but God gave the increase. Ye are God’s husbandry, ye are God’s building.” 1 Cor. 3:1-9

Here is the proper thought clearly set forth; the believer does not belong to any man; each is a free man in Christ, belonging to the Lord only, though pleased to recognize any whom God may seem to use as His ministers of truth and grace. This being true, there is no reason why the Lord’s people should divide into sects and parties of various denominations. This was recognized in the early Church, but soon its spirit was lost

2H375

and an attempt was made to maintain the oneness of the Church by force—by persecuting those who differed—by putting them to death, etc. In this manner a practical oneness of Christendom, at least outwardly, was effected, which lasted for centuries. There were no competitive denominations among the Lord’s people because none were permitted—the persecution was made too hot. There were some indeed who did not join, who sought to maintain individual union with the Lord outside of the Roman Catholic Church; but they were so ostracized and persecuted that their numbers were small, their influences in the world almost nil and their history unwritten. This was the wrong attempt at Christian union—contrary to the word and spirit of the Lord and of the apostles, who urged that love was to be the bond of union between the Lord’s followers and not force, and surely not persecution.

## REFORMATION BY SECTS

As might have been expected the prosperity which attended Roman Catholicism led to corruption of doctrine with corresponding bad influence upon the people under their sway of error. We shall not discuss these doctrinal errors particularly at this time, but merely note that the Reformation movement of the sixteenth century was a protest against the false doctrines and false practices of Roman Catholicism on the part of some who had been among the most ardent supporters of that system. It was not a protest against Christianity, nor was it at first even a protest against the Roman Catholic organization, but merely against the corruption of doctrine and practice, which it sought to amend. It was only after the reformers found a general resistance on the part of the entire system that they reluctantly got out and denounced it. Whoever is familiar with the history of the rise of the various denominations of Protestants knows that they rose one after another, each apparently seeking for clearer light and greater harmony with God and the teachings of Jesus and His apostles—each aiming to get back to the first principles of the doctrine of Christ. It should not surprise us that these reformers were only partially successful, it should not surprise us that they would have their limitations every way, and particularly that each in its turn should take the position of the papacy, namely, that there is but one true Church and that it was the one. The time was when the various denominations of Protestants had very little sympathy for its fellows—each declared that it was the true Church and branded the others as erroneous. We can sympathize with these misconceptions respecting the oneness of the Lord's people; we see that the reformers were loyally seeking for the ideal set before us in the words of Jesus and the Apostles, but this does not blind us to their error on the subject.

## THE TREND TOWARD FEDERATION

For several centuries thinking people, striving for reforms and for the Scriptural ideal of the oneness of the Church, proceeded to make sect after sect, denomination after denomination, to antagonize one another. Now we see the pendulum taking an opposite turn. Instead of antagonism the cry now is for union, federation. But while this is a commendable tendency in some respects, it is far from commendable in others. It is commendable in that it recognizes a broader sympathy amongst the Lord's followers—a recognition of the fact that there are good people, honest minded, consecrated ones in all denominations, including the Roman Catholic. It is commendable in that it is disposed to recognize the spirit of Christ as well as His Word. But this strong feature is also its danger point. The tendency today is to entirely discard doctrine and to entirely ignore the words of Jesus and the Apostles and to take instead of the spirit of the Truth, the spirit of the World—worldly wisdom as to what constitutes the mind of the Lord. Thus we find the

leaders of thought today are stamping upon the people their own spirits, their own minds, in respect to religious matters, to the total ignoring of the Word of God, which is able to make men wise unto salvation, and which was sent that the man of God might be thoroughly furnished. 2 Tim. 3:15-17

Under the lead of “Evolutionists,” “Higher Critics,” “New Theology” advocates, the ministry and the more intelligent of the laity are sent drifting away from all anchorage in divine revelation—into what we might term “Moral Infidelity.” More than this, the tendency of these leaders in federation is toward the enforcement of their views upon others. Some of them are already looking forward to the political influence and power to be gained through this federation, to the use of force—the civil power cooperating with the religious, after the manner of the “Dark Ages,” except that they claim to act thus upon a much higher, nobler, more just level. We would hold that however good the intentions of these people may be, the results of their efforts will not be advantageous in the highest sense—not be in harmony with our Lord’s desire and prayer for His followers, that “they may be one with us.” A mechanical union is not the kind for which the Lord prayed. He desired a union of heart among His followers, induced by His Truth and His Spirit, hence His prayer was, “Sanctify them through the truth, thy Word is Truth,” and the end of this sanctification would be unity of heart, of mind, of purpose—very different indeed from the unity of the “Dark Ages,” or of the unity of federation which is now proposed with so great exultation,

2H376

and which the Scriptures show is coming, and which they also show will result very differently from that the projectors intend.

### **WHAT IS THE FLAW—THE DIFFICULTY?**

The difficulty is that there are two vines. The one, the vine of the earth, is very prominent, very great, very influential throughout the whole civilized world. It has its own husbandmen, it has its own caretakers, it has sectarian branches, and brings forth its own fruitage—entirely separate and distinct from the true vine of our text. The latter is small, comparatively unknown to the world, though its branches, its members, are to be found in every quarter. Of this vine and its branches we read, “The world knoweth us not even as it knew Him not.” The world sees, recognizes, knows only the vine of the earth and its large, prosperous development.

The true vine—composed of the “little flock” to whom it is the Father’s good pleasure to give the kingdom—is



united, has one heart, one purpose, one spirit, even as it has one Lord, one faith, one baptism. It is not a sect, and its members are not sectarian. Each member according to the injunction of the Lord is to stand fast in the liberty wherewith Christ made him free, and be not again entangled in the yoke of bondage to any sect or party. The Scriptural thought is that the personal relationship to the Lord of each individual believer is the tie which will constitute him a member of the Body of Christ, and that then by his relationship to the Lord, by his possession of the Lord's Spirit, he will be related to every other similarly consecrated believer. Thus in the illustration the sap from the root of the vine, the Lord Jesus, will extend to every branch, every member of His Body—that all may be nourished, strengthened, developed, fruit-bearers. These need no bondage, need no earthly name: united to Christ they are in fellowship with all who have the same spirit and can sing, "Blest be the tie that binds our hearts in Christian love."

If we were to attempt to apply these principles to the great mass of professors we would find it impossible for various reasons; they have not the spirit of such a union—they have not the vital union with the Lord Himself through faith in His Word and consecration to His service. What they are now doing, therefore, in the way of sectarian branching, uniting with one another, and thus attempting to combine as a whole, is as near to the divine pattern as the carnal mind can approximate. We are not blaming them; we are seeking merely to discern the real cause of their difficulty. The fault lies far back, and is represented in another of our Lord's parables wherein He likens the true children of God to the wheat, and tells us after the sowing of the wheat by Himself and the Apostles the enemy, Satan, came and sowed tare seed—erroneous doctrines, which later developed a spurious crop of imitation wheat—imitations of the real children of God, nominal Christians. To understand the Scriptural teachings respecting the consummation of this age and the introduction of the new dispensation we must take into account, therefore, not only the wheat but the tares—the gathering of the wheat into the heavenly garner, and the time of trouble to come upon the tares, which will thoroughly convince them that they never were wheat. Applying the same to the lesson of our text, we find that the harvest or end of this age will show clearly and distinctly—first to the Church and subsequently to the world—that there is a true vine of the Lord's own right-hand planting, a true Church, whose names are written in heaven and whose members are counted as the members of Christ, joined to Him, their Head. It will demonstrate also that there is an earthly vine, great, flourishing, and with an abundance of clusters of fruit of its own kind, which is not of God's planting, but the work of the Adversary—the result of false teachings, the propagation of error.

## THE VINE OF THE EARTH

Let us glance at this vine of the earth—sectarianism, with its various branches—which in the end of this age will appear in a confederate form as the one great vine of the earth, as pictured in Revelation 14:18-19. It has a great deal of the form of godliness with a very little of the Spirit of the Lord maintained for a time by its hold upon some of the members of the true vine not yet separated from it. It boasts of great works, and indeed some of these are quite beneficial to the world. It cries out, Have we not done many wonderful works and in Thy name cast out devils? But the Lord declares, “I do not recognize you.” (Matt. 7:22-23) We are not to get the thought that the Lord does not approve of hospitals, asylums, charities, etc., but we are to get the thought that all of these will be right and proper enough for the natural man, wholly irrespective of Christ and His present election of His little flock, the Church, the true vine. These benevolent institutions would be proper if there were no God nor Christ nor hereafter; and as a matter of fact the majority of these institutions are supported by the state, directly or indirectly, from humanitarian reasons. They are not the fruits of the Spirit which all the branches of the vine are called upon to bear and of which our Lord declared, “herein is My Father glorified, that ye bear much fruit.” The fruits of the spirit are meekness, gentleness, patience, long suffering, brotherly kindness, love.” If these things be in us and abound they will demonstrate that we are neither barren nor unfruitful in the knowledge of the Lord, in acquaintance with Him and

2H377

participation in His spirit and, on account of these fruits of the spirit, of love, an entrance shall be administered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” 2 Pet. 1:11

There is a difference between the fruits of the true vine called for in the Lord’s Word and developed under providential supervision and the fruits of the vine of the earth. The branches of the vine of the earth bear fruitage which has the form of godliness without its real spirit or power. Much of its benevolence is for politic’s sake rather than for mere love. Much of its meekness is merely feigned, a covering for pride of heart; much of its gentleness veils hardness and cruelty; much of its patience is for self-interest; much of its charity is for advertising, or to conciliate others, or as a sop to conscience, or to keep on the right side of the public. How different are these fruits than the kind commended by the Apostle and produced by the holy Spirit of the Lord operating in the heart, transforming the mind and cleansing and sanctifying words, thoughts and deeds.

The vine of the earth has spread its branches in every direction; it glories in its numbers, boasting 400,000,000 Christians, many of these, alas, in prisons and penitentiaries, etc., and many of them very dishonoring to the name they bear, nearly all of them needing a genuine conversion to make of them the Lord's jewels, vessels of honor, sanctified and prepared for the Master's use. (Malachi 3:17; 2 Tim. 2:21) This great aggregation of Churchianity, symbolically styled in the Scriptures "Babylon"—mother and daughters— full of pride and boastfulness, is nearing her harvesting time, which is most distinctly pointed out in Revelation 14:18, in the words, "another messenger came from the altar, he that hath power over the fire; and he called with a loud cry to him that hath the sharp sickle, saying, Thrust in thy sharp sickle and gather in the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth and gathered the vintage of the earth and cast it into the great wine-press of the wrath of God, and the winepress was trodden without the city and blood came out from the winepress even unto the horse bridles, as far as 1,600 furlongs." Thus symbolically does the Lord represent the trouble coming upon nominal Christendom, Babylon, in her fall in the great time of anarchy with which this age will close and the new dispensation be ushered in.

We are not claiming that the vine of the earth is composed of murderous thugs. We are claiming as the Scriptures do that it is composed of very intelligent, refined, cultivated people, who under various names represent the wisdom of this world, the aristocracy of this world, the wealthy of this world, and unwittingly they represent the "prince of this world" in that they are propagating false doctrines and misrepresenting the Lord and His cause among men. These having been blessed with a considerable measure of the light which has shined forth from the true church, personally and through the Scriptures, are much advantaged every way over the remainder of mankind. One advantage is witnessed in the superiority of Christendom over the remainder of the world. The trouble is that the light has to so large an extent been received into hearts that were not good and honest, but selfish and dishonest. The effect has been to give wisdom, riches, place and power into hands not controlled by the love of God which should accompany the light but still controlled by selfishness. The result at this present time is the organization of trusts and syndicates which are aggregating to themselves the surplus of the world, fabulous riches and wonderful power. The Scriptures indicate that the same aggressiveness on the part of this class will bring about the final catastrophe of this age in the wreck of the entire social structure by the masses. This will be a terrible vintage of the vine of the earth — "a time of trouble such as was not since there was a nation, no, nor ever shall be." Dan. 12:1; Matt. 24:21

## **PRUNING THE TRUE VINE**

The true vine is separate and distinct from all others and has special care. As in nature, a vine may run to wood instead of to fruit, so with the Lord's people— there is a tendency of development toward outward show, spread, that is often out of proportion to the amount of fruitage. As it is proper enough that a vine should grow larger and larger, making new wood each year, so it is proper that the Lord's people should increase, spread and broaden year by year. But the important thing is the fruitage, as only so much growth can be allowed as will not interfere with the proper development of the fruit. We know how this is in respect to the natural vine. The husbandman notes the fruit buds and cuts off the stock beyond them, so that the sap and strength of the vine may go into the grapes. So it is with the church, the Lord informs us; our outward growth or tendency to spread is watched over by the husbandman and pruning is done to the intent that we may bring forth more fruit, as the Master declared:

“Herein is my Father glorified, that ye bear much fruit.”

Our Lord explains that the Heavenly Father himself is the husbandman, the caretaker of the true vine. Whatever the channels or agencies employed by the divine power in the care of the vine, the entire matter is, nevertheless, of the Father, the husbandman. He may send adversity, sickness or doctrinal tests or what not to hinder us from too much of an outward spread and to

2H378

concentrate our hearts and minds on the real work of life, namely, the cultivation of the fruits and graces of the holy Spirit in our hearts, and so far as possible in all the affairs of life. Trials, temptations, testings, cut off worldly tendencies of such branches and help to concentrate the sap which flows from the vine to each branch in fruit. The sap of the vine corresponds to the holy Spirit of the Lord, which invades the entire church, His body, and through this holy Spirit the fruits of the spirit are developed in us and we are more and more conformed to the image of God's dear Son, our Lord.

## **BRANCHES WHICH BEAR NO FRUIT**

Our Lord declared that every branch in Him, every member of the true vine, who under the supervision of the heavenly Husbandman refuses to respond to the prunings and disciplines—refuses to bring forth the fruits of meekness, gentleness, patience, long-suffering, brotherly kindness, love—such will be cut off from membership in the vine; and the declaration is that such cut off branches are burned, which implies that as branches they are destroyed so they could never be re-grafted if once cut off. Whatever the position any of us

may gain in any part of the divine arrangement, we could not be members of the vine if once cut off.

The great lesson to us, then, dearly beloved, is first of all to make sure that we are members of the true vine, and not merely members of the vine of the earth. If we have any doubt about the matter we should go to the Lord at once and give him our hearts, minds, all that we possess, a living sacrifice, entreating that we should be given a membership in His Body, His Church, the true vine. The next important point is to abide in Him, for, as our Lord declared, without Him we can do nothing. A branch without connection with the vine is of no value. We must, therefore, not only become united to our Lord Jesus, but must retain our relationship by conformity to his will and Word. This includes the fruit-bearing, the development of the fruits and graces of the Spirit, and if we have not these we are not properly His members; not walking in His footsteps, not filled with His Spirit. As we read, "If any man have not the Spirit of Christ he is none of His." (Rom. 8:9) Let us then resolve afresh and more earnestly than ever before that we will glorify our Father in heaven by bearing much fruit—much of the fruitage of the holy Spirit in heart, so shall he love us and care for our development now and glorify us with Himself by and by, and make us joint-heirs with His Son in the glorious Millennial Kingdom under the whole heavens, which shall bless all the families of the earth.

*July 15, 1906*

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## **“HUMANITY’S YOKES AND CHRIST’S YOKE”**

JAMESTOWN, O., July 15, 1906—Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday at the Opera House. His afternoon topic was "Bible Theology Triumphant." In the evening his text was from Matthew 11: 29, 30, "Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The evening discourse follows:

Our Lord in his text seems to contrast his yoke with other yokes, his burdens with other burdens, and to declare that there is an advantage to those who follow him. Some one will perhaps be inclined to say, "I prefer to take no yokes and no burdens; I desire to be free. Liberty is my watchword!" Some of the best and noblest minds are inclined to take this position and to consider it a logical one. It usually requires years of experiences for humanity to learn that it is not free, but in

slavery—that all mankind were born in slavery of sin and death, and that no one can liberate himself. Humanity is so accustomed to the slavery of sin and death that it does not realize its actual condition until attention is called to the matter and the attempt is made to secure liberty; then the galling chains are found to be fastened and clinched in every fiber of our bodies and in many of the tendencies of our minds. When the Apostle Paul got a glimpse of the true situation, of his bondage to sin and death, it led him to cry out, “O, wretched man that I am, who shall deliver me from this dying body?”—this blemished body, this body so full of weaknesses and imperfections and so enslaved to sin? The Apostle answers his own question and states the only way in which liberty can be secured, saying, “I thank God (for deliverance) through Jesus Christ our Lord.” Rom. 7:24, 25

When once our eyes begin to open to the situation, and daily thereafter as we study it, we learn to appreciate more and more what it is to be slaves to sin—that while we may be called free moral agents in the sense of being free to exercise our wills for good or for evil, it is merely to this degree that we can have any freedom. How to perform all that we will of good, how to restrain

2H379

the tendencies toward evil, as the Apostle declares, “we wot not”—we know not. Beginning at the grossest manifestations of slavery, we find some evidences in every human being; some have passions that are difficult of control, others have appetites which they are unable to conquer, others have ambitions which run away with them and make shipwreck of their lives so far as the higher and nobler attainments are concerned. All these are elements of selfishness and are accompanied by hundreds of pernicious manifestations which bring unhappiness to themselves and others; and these, each and all, substantiate the thought that we are slaves to our fallen condition. The Scriptures tell us where this slavery began—that it started with father Adam’s disobedience to the divine arrangement, his fall under the condemnation of sin and death, by which his talents and powers were impaired and by which he gave life to an imperfect race—a sinner race, a dying race, “born in sin, shapen in iniquity.” (Psa. 51:5) The Apostle suggests that Adam sold his race into this slavery of sin and death by his act of disobedience, saying, “We were sold under servitude to sin”—for the small price of the forbidden fruit. Rom. 7:14

### **DIVINE RELIEF FOR THE SLAVES**

While God permitted the slavery to come upon Adam’s race, he declares it to be his intention ultimately to abolish this slavery. He merely permits it, his Word declares, as a lesson that man may learn the exceeding sinfulness of his sin and that divine justice in opposition to sin may ultimately be manifested, that divine love and power may be exercised in the overthrow of this slavery.

God's Word assures us that as by man's disobedience the many, the whole world, became sinners, so he has provided that, through a redemptive work accomplished by Jesus Christ the righteous, he is both able and willing to provide a way by which the slaves of sin and death may escape from their bondage and ultimately profit by their experiences—by their knowledge of the exceeding sinfulness of sin and the bitterness of its wages, death. It was to this end that Christ appeared in the flesh, that he “by the grace of God might taste death for every man.” (Heb. 2:9) The result is manifested only in part as yet.

The great work of the Redeemer for the race belongs to the future, when, as the Messiah, the King of glory, he shall reign as King of kings and Lord of lords, and put down sin and insubordination, and bring everything and every person into full harmony with the divine law—or, failing this, they shall be ultimately destroyed from amongst the people, so that by the termination of his reign there will be a clean universe without sin, without slaves of sin, without death. Then will be fulfilled the assurance of the Lord through the prophet that every knee shall bow and every tongue confess Jesus, to the glory of God the Father; that the knowledge of the glory of God shall fill the whole earth, and that all blind eyes and deaf ears shall be opened and the knowledge of the Creator be so world-wide, so generally diffused, that they shall no longer teach every man his neighbor and every man his brother saying, Know thou the Lord, for all shall know him, from the least to the greatest. (Isa. 45:23; 11:9; 35:5; Jer. 31:34) For that happy day we wait in hope, in faith, with the assurance of the Lord that in that time all tears shall be wiped away from all faces and the rebuke of his people shall forever cease. (Rev. 21:4; Isa. 25:8) We have the assurance that thenceforth there shall be no more sighing, no more crying, no more dying, because all the former things of the sin-and-death condition shall have passed away, and he that sitteth upon the throne shall declare, “Behold, I make all things new.” Rev. 21:5

## **GOD'S FAVOR IN THE INTERIM**

In the divine plan there are fixed times and seasons which are unalterable—the “day of Christ” cannot come until its due time. Hence the blessings of the Millennial age must be waited for by the world, God having a previous work to accomplish during this Gospel age. This work, various parts of the Scriptures assure us, is the gathering out from amongst mankind of a special elect class to be the “Church of the Firstborn—the Lord's jewels. As we have seen on previous occasions, this elect class is sometimes called the “body of Christ” and sometimes the “Bride of Christ.” Both of these figures signify the closest possible intimacy and union of these elect ones with the great King of glory. We are assured in the Scriptures that these elect shall sit with the Lord in his throne, and with him be the judge of the world when the world's time for trial for life eternal

shall come. It is to this special elect class that our text refers. These are called or invited to exercise faith in the Lord, to come out on his side, to accept his deliverance from the yoke of sin and death. There is, however, a condition attached, and that is that only those who wish to take the Lord's yoke and be associated with him in the bearing of his burdens are now invited.

It is asked, Why should the Lord impose burdens and yokes upon those who are now being called during this Gospel age whereas he intends to completely break the yokes and do away with all burdens during the Millennial age? We reply that the Lord is now seeking a certain class, a "peculiar people." He has for this class a particular service, an honorable station in his Kingdom higher and grander every way than the blessing that is yet to come to the world. God never proposed

2H380

that mankind should be independent of his Creator— no such liberty was ever planned for any creature. The divine laws, which are just and wise and loving and good, must be maintained in the interest of all creation, individually and collectively, and this is what the Scriptures term the "liberty of the sons of God," (John 1:12)—a liberty, privilege, opportunity of doing right, but no liberty to do wrong.

When the new conditions of the Millennial Kingdom shall have been fully attained, when Satan shall have been bound, evil brought into subjection and the knowledge of the glory of God be filling the earth— with a reward for every good effort and a correction for every wilful misdemeanor—that will be a time of absolute liberty, absolute freedom from burdens and yokes for all of the right-minded. The Apostle Paul pictures the enslaved world now and the liberation of the world future in Romans 8:19, 20, 21, 22, saying, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God, (waiting for the glorified Church, Head and body, in Kingdom power, to grant Millennial blessings.) Because the creature itself shall be delivered from the bondage of corruption (slavery) into the glorious liberty of the sons of God. For the whole creation groaneth and travaileth in pain together until now (under its slavery to sin and death)."

### **CHRIST'S YOKE AND BURDEN**

The question arises, If the world is to be delivered into the full liberty of the sons of God during the Millennium, why is not this liberty true of the Church in this present time? Why are we not set at liberty? Does not the Apostle say, "Ye were called unto liberty?" Yes we were called unto liberty and that liberty we will attain when we receive our resurrection bodies—when that which is perfect shall come. But meantime,



while we are still in the flesh we groan, being burdened. We have a burden; not only do our imperfections and weaknesses of the flesh burden us, but the weaknesses and frailties of our friends and neighbors all have their influence upon us—we are in so close and so constant contact that the burdens of the world and especially of our friends are upon us, too, “We that are in this tabernacle groan, being burdened.” The Lord was also burdened; he had not the weaknesses and frailties of his own flesh, but he did have the burdens of the contradiction of sinners against himself (Heb. 12:3) the weakness, perversities, etc., of his own people, through whose malice he was eventually crucified, and he had the burdens of his disciples. All these bore more heavily upon the fine, noble, tender, affectionate nature of our Lord than they could do upon us who were born in sin and shapen in iniquity, while he was holy, harmless, undefiled, separate from the sinner race. Our text speaks of our Lord’s burden, and also of his yoke by which he drew that burden—the figure being that of an ox yoked to a cart with a load.

When we think of the load which our Lord carried—bearing the sins of the whole world, suffering the just for the unjust that he might bring us to God—it seems strange that he could and did say truthfully of it that it was a light burden. To us it seems like the most severe burden imaginable until we come to an understanding of the matter from the Lord’s standpoint. Then we see why the load was so light for him—how he could endure to leave the glory which he had with the Father before the world was, to humble himself and take a lowly nature, the human, that he might be found in fashion a man and humble himself still further, even unto death—even the death of the cross. (Phil 2:8) When we consider all this, we are indeed interested in knowing what kind of a yoke his was which enabled him to draw this great load so cheerfully, so willingly, that he did say, “I delight to do thy will, O my God.” The secret of the light load lay in the easy yoke. Nevertheless even here is another peculiarity; a yoke of itself is burdensome, undesirable. We can indeed imagine ourselves, always used to a yoke of sin, taking another yoke and finding it easier. But how about the dear Master, who in all the previous time had been free from any restraint, without a yoke of any kind, simply, joyfully recognizing the Father and responding to his will, but never being yoked to any burden, to any obligation, to the accomplishment of any difficulty involving trial, suffering, pain, endurance?

### **“MY YOKE IS EASY”**

As a yoke signifies bondage or service, we must examine critically this yoke which our Lord wore and which he recommends to us as the only one by which we can be his disciples and find rest and peace to our souls, for he is addressing the laboring and heavy laden who

are looking to him for rest. The Master's yoke, by which he was able to endure all of his trying experiences and to count them but a light burden, was his hearty, glad submission to the Heavenly Father's will. This willingness on our Lord's part, this full confidence in the Father, this full trust in the divine plan that it would work out a blessing for him and for the race which he wished to redeem—all this led to the full submission of his will in everything to the Father's will, as expressed in his own words, "Lo, I come; in the volume of the book it is written of me, to do thy will, O God! I delight to do thy will, O my God; thy Law is written in my heart."

Now, then, applying this matter to ourselves, who have come to Jesus, who desire to experience more and

2H381

more of his rest and his peace—applying this to the Lord's faithful ones who have felt the heavy load of sin and have labored hard to strive against the slavery to sin, we see that the Lord's proposition is that he is willing to transfer such faithful ones, so that henceforth like himself they may have a joy in the burdens and trials and difficulties of life which they could not experience except by becoming his disciples and yoke-fellows. It is one thing to fight against sin, to strive against slavery to sin in our own strength, and quite another thing to join with the Lord as co-laborers, and thus to have our puny powers supplemented by his grace, his strength. Our Lord's words were addressed directly to the Jews—who as a people had professed a turning from sin to harmony with God and with righteousness—to a people striving to keep the perfect divine law in its entirety. The conscientious Jews must have realized their inability to keep the law and proportionately must have felt discouraged, must have felt weary and heavy laden in their continual labors to live up to the standard of divine perfection.

It was to these that Jesus offered the privilege of becoming co-laborers with him in his burden. There is a similar class today in Christendom, not under the Jewish Law, but nevertheless realizing laws, rules and standards of divine justice and righteousness, and desiring to conform their lives thereto. These, like the conscientious Jews, find insurmountable difficulties—they can not do the things that they would. It is to these and these alone that the Lord sends the invitation, "Take my yoke upon you and learn of me"—become my disciples, yoke-fellows with me in the bearing of the burdens which I have undertaken, and by and by you shall be sharers with me in the glories that shall then be revealed in the Kingdom, and meantime you will find rest to your souls—a rest and peace which is unobtainable either by

those under the Law or those who have come to a knowledge of righteousness during this Gospel age. There is just one way to get rid of the labor and heavy load, and that is to accept the Lord Jesus and his terms, his yoke, his burden.

We are to accept the Lord Jesus by faith, we are to recognize that he has paid the ransom price for the sins of the whole world—that his death at Calvary was a propitiation, a satisfaction, as a result of which all mankind are ultimately to be released from these burdens of sin, slavery and death. As our faith grasps these facts, we are invited to appropriate them to ourselves, to count our sins as covered by our Redeemer's merit, if we are of those who desire to become his followers, his disciples—to walk in his steps, to be his yoke-fellows. It is to these alone that he addresses the invitation of our text.

Whoever, therefore, would cast in his lot with the Lord Jesus, to be a sharer now in the ignominy and sufferings and self-denial and burden bearing with him in the present time, and by and by a sharer with him in the glories of the Kingdom, all such should make sure that they take up his yoke and no other. There is a Methodist yoke, a Presbyterian yoke, a Lutheran yoke, a yoke which each denomination holds out; but none of these did our Lord call us to put on, none of these is what the Lord designates "my yoke." Jesus was neither a Roman Catholic nor a Baptist nor a Methodist nor a Presbyterian nor a Lutheran nor an Episcopalian, and as he wore no such yoke so he has invited his disciples to wear not these but his yoke—"Take my yoke upon you and learn of me." We have already seen that our Lord's yoke was a willing, hearty, complete consecration of time, talent, everything to the Father's will—a full submission of his will to the Father. And this should be our yoke. We are not to submit ourselves to each other, but to the Lord, and, as the Apostle says, to each other by the will of God (1 Pet. 2:13-15)—to whatever extent we recognize the Lord's leading and guidance through one another. It is Jesus' yoke, however, and only in proportion as this is recognized do we have fellowship with him, and realize that he is the real burden-bearer who carries the brunt of the load and gives us the rest and peace which he here promises.

### **THE PERFECT LAW OF LIBERTY**

Elsewhere the Lord declares, "If the Son shall make you free ye shall be free indeed." Where then is the harmony between such freedom and the yoke of service mentioned in our text, which signifies a bondage? Our Lord gives his faithful ones release from the weight of sin and its death penalty and shows them that he has paid

it all—paid their debts; that he is a propitiation for our sins and for the sins of the whole world. That through our acceptance of him as our Redeemer, Teacher, Guide, we are justified freely from all things in the sight of the Heavenly Father, who thenceforth regards us no longer as strangers, aliens and foreigners, sinners condemned to death, but as sons begotten of the spirit of truth, and by and by to be delivered from every vestige of bondage in the First Resurrection. In proportion as we are able to realize this—in proportion as our knowledge is clear and our faith strong—we are able to appreciate this liberty, to enjoy it now by faith, and to rejoice therein exceedingly.

True, we have bound ourselves unto the Lord with a covenant of faithfulness unto sacrifice, sacrifice unto death; and it is under these terms that we have the peace and joy on our journey to the heavenly Kingdom and may attain our hopes eventually; but meantime

2H382

we have absolute liberty, in that we may turn away from the Lord if we will—he will not hinder us. As our acceptance of him was based upon a full surrender of the will, so he leaves it open to us whether or not we will take back our hearts, our consecrated selves. The Lord holds none of us in bondage, he seeketh such to worship him, to serve him, as do so in spirit and in truth. If they do not appreciate the privilege they are at liberty to withdraw. Of course, however, if we withdraw, if we draw back after having once understood and appreciated and enjoyed the Lord's favor, such a drawing back would be, as the Apostle declares, unto perdition, unto destruction, unto the Second Death, from which there would be no hope of a recovery by a resurrection or otherwise. Our Lord's redemptive work guarantees to each member of the race but one full complete opportunity of coming into harmony with God, and if that be wilfully and intelligently rejected we are not to expect to have it offered to us again. In this sense of the word the Lord sets before his consecrated ones now a life-or-death proposition—eternal life or eternal death. But while only the Church, the enlightened, are thus passing a life-or-death trial now, the Word assures us that ultimately every creature shall have a full opportunity—if not in the present life and under present conditions, then in the future life and under its more favorable Millennial age conditions.

### **“TO WHOM SHALL WE GO?”**

During the Lord's ministry some who follow him for a time, failing to enter into the spirit of his teachings, failing to get the eyes of their understanding opened because their hearts were not in the proper attitude,

turned away from Jesus, saying, “These are hard sayings; who can hear them?” The way was too narrow for them; they had not a sufficiency of consecration nor a sufficiency of love to lead them to full self-surrender and the taking of the Lord’s yoke. It was then that the Lord turned to some of his faithful who had remained and who had taken his yoke to follow him. Jesus questioned them, saying, “Will ye also go away?” and their answer was, “Lord, to whom shall we go? Thou hast the words of eternal life.”

Is it not so with us, dear friends, who have tasted of the good Word of God and been made partakers of the holy Spirit, and been enlightened and brought to a knowledge of the powers of the world to come? (Heb. 6:46) And do not we decide, like the Apostle, that although we have liberty to turn from the Lord—liberty to turn back from the narrow way—liberty to turn back to the ways of sin, like the sow to wallowing in the mire—do we not agree that we could not think of so doing, that we have formed a hatred for our former taskmaster, sin, and a dislike for the wages, death. Have we not, on the contrary, learned to love him who redeemed us, who set us free and who has waged a warfare against sin and every evil which ultimately, when his Kingdom is established, shall prevail.

And are we not so in love with this Savior, this true yoke-fellow, who has become our burden-bearer and the burden-bearer for the whole world, that we could not think of leaving his companionship; that we could not think of using the liberty we have to turn from him, to turn back from the ways of sin and death. I trust that this is the sentiment of our hearts, and that the more we recognize in the Word of the Lord what great things have been done for us, the more we esteem it a privilege to take the Redeemer’s yoke upon us and learn of him, and learn to appreciate the fact that his yoke is easy and his burden is light. The burden is light because we love righteousness and hate iniquity, and therefore delight to wage a good warfare against sin, especially in our own mortal bodies; the yoke is easy because we love our Lord and the Heavenly Father, whose service is represented by the yoke.

### **“MEEK AND LOWLY OF HEART”**

Ah! there is a depth of meaning in the Master’s words, “I am meek and lowly of heart”—follow my example and you will have rest. Only those who have meekness and lowliness of heart are prepared to humble themselves, to acknowledge their own unworthiness and their need of help, and to accept the Lord’s proffered assistance and to take his yoke. The haughty, the high-minded, the self-sufficient, the proud, are at a disadvantage, because they are not of the spirit which the Lord approves, and they will not therefore be of the class whom he is now seeking unless they humble themselves. Moreover, if any were meek and lowly of heart so that he could take the

yoke of the Lord in a full consecration, unless he continue in this meekness and heart-holiness he is not at all likely to continue to be a yoke-fellow with the Lord. Let us then, as we appreciate the privilege we enjoy, seek to maintain it by continuing humble, as the Apostle expresses it, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. I Pet. 5:6

*THEY do the least  
Who talk the most,  
Let words be few.*

2H383

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## **“RECONCILIATION--GOD, THE CHURCH, THE WORLD”**

ELGIN, Ill., July 22, 1906—Pastor C. T. Russell of Allegheny, Pa., preached twice here today. In the afternoon his topic was "The Bible Theology Defended." The evening discourse, which we report, was from the text, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: We beseech you, on behalf of Christ, be ye reconciled to God." 2 Cor. 5:20

Reconciliation is the keynote of the Gospel. It implies an estrangement, and the Scriptures explain to us that sin was and still is the cause of the estrangement and a hindrance to reconciliation. Amongst the heavenly hosts there is no need of a Gospel of reconciliation, because nothing has intervened between divine goodness and the members of the holy angelic hosts. A message of reconciliation would be as inconsistent in heaven as it is reasonable on earth. There are two sides to this reconciliation, and the difficulty with many is their failure to recognize this fact—they see but one side. Some see that mankind needs to be reconciled to God, but do not see that reconciliation was equally necessary as respects the Almighty. Others see that the Creator justly sentenced mankind on account of sin and his offended broken law—his divine justice needed to be appeased before any message of peace could come to the sinner race. The full thought of the Scriptures on the subject takes in both of these views. Our text and its context present both ideas of reconciliation.

Divine law was made for perfect beings because God's work is perfect. Had he created sinners blemished and biased as we now are it would not have been just to have placed us under a perfect law and to have required of us

perfect obedience to it. Had we been created imperfect, justice would have claimed that we be treated according to our actual standing, even though this would have implied ten thousand variations of the application of divine law to the various conditions of human depravity and blemishes. On the contrary, not only were angels created perfect, but man also was created in the image of God—perfect. It was sin, disobedience, that brought upon our race what we and others call “The Fall.” Sin brought our first parents under divine sentence of death, as unworthy of life, and their dying, accomplished gradually in 930 years, included mental, moral, and physical death under the sentence, “Dying thou shalt die.”

### **“RECONCILED TO HIMSELF”**

What affected our first parents mentally, morally and physically, necessarily affected all of their children through heredity—hence we are all sinners, all blemished, all dying. What can be done? The Scriptures answer that God must be just, that his sentence can not be trifled with, that it is irrevocable. But, we ask, can not the sentence be paid? Can not each pay his own penalty? The Scriptures answer, No! that the penalty upon each individual of our race is death, extinction, and that since each must pay his own penalty, “None can by any means redeem his brother, nor give to God a ransom for him” (Psa. 9:7, 8). nor save his own soul from death. At a glance, then, we see that the case is hopeless so far as we are concerned—that we must look away from ourselves and from our race for any hope of reconciliation with God, for any hope of life eternal, his gift for those who are in harmony with him.

Here the Scriptures come to our assistance, and inform us that God is not only just but loving, and that his love had already a provision when his justice pronounced the death sentence. What provision did divine love make for us? Our context answers that “God hath reconciled us to himself by Jesus Christ” (v. 18): and again, “God was in Christ reconciling the world unto himself”—“not reckoning unto them their transgressions” (v. 19) “but reckoning those trespasses unto his son Jesus, who died for your sins, the just for the unjust, that he might reconcile us to God.” (1 Pet. 3:18) We see, then, how God reconciled us unto himself through Jesus Christ—through the work which Jesus did for us.

We see, then, that it is not necessary that God should break or violate the divine law in order to have mercy upon us, but that divine justice has been fully met, that the penalty upon Adam and upon his race has been paid. The penalty pronounced upon Adam was death, “Dying thou shalt die.” Christ has paid that penalty, he died for

us—he died as Adam’s Redeemer, and therefore the Redeemer of all the race condemned in Adam. Hence the Scriptures declare that “As all in Adam die, even so shall all in Christ be made alive, every man in his own order.” (1 Cor. 15:22, 23) We were in Adam once condemned to death, to extinction; by

2H384

the Creator’s favor Jesus appeared as our Redeemer and paid our penalty; he was the satisfaction for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world. (1 John 2:2) We are glad, we rejoice to know that God has laid so broad a foundation for reconciliation—that so far as he is concerned the arrangement for salvation is quite sufficient to effect the reconciliation of Adam and of all his race, so to cancel their sentence as to permit divine love to operate through Christ to every member of the race, and to grant to each member life everlasting upon the reasonable conditions which God has established.

### **A LONG WHILE UNRECONCILED**

Some one may inquire, Was not God always reconciled to the world? We answer No, that, according to the Scriptures, during a period of 4126 years God was not reconciled. He allowed the curse of death to rest upon the entire human family, affecting, blighting, destroying them mentally, morally and physically. As our context declares, God was manifested in Christ, reconciling the world unto himself. Hence there was no reconciliation previously. The ministry of reconciliation, the Gospel, has only been preached since Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9) What about the hundreds of millions who died during those 4000 years before Christ came—before he tasted death for every man, before the ministry of reconciliation was committed to believers or to anybody?

We answer that they were all “children of wrath”— that they all died under Adam’s sentence, that they have had no chance since to hear the Gospel because they are dead, and because the “dead know not anything.” (Eccl. 9:5) If they are ever to get a blessing from God, if they are ever to hear the message of reconciliation, if they are ever to have an opportunity of being reconciled to God and gaining life everlasting, it must be in the future—it must be at an awakening from the tomb. And this is the clear statement of the divine Word, that the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth—the unjustified as well as those justified through faith. The unjustified, condemned, evil in God’s sight, will come forth not to be tortured, but to be made acquainted with the fact that the Creator is both just and loving, powerful and wise, and, if they will, to come into accord with him and his wise regu-



lations, designed for the benefit of all his creatures. Nothing could be more plain than this abundantly sustained Scriptural proposition: God so loved the world while they were sinners that he sent his only begotten Son for their redemption. That love therefore must have included those who lived before Jesus came as much as it included those who had not yet been born, and the provision of God in Jesus as truly belongs to those who died before he came as to us who were not yet born at that time. The loving provision of God applies to Adam and his entire race. Thank God that we are more and more coming to see the lengths and breadths and heights and depths of his wisdom, justice, love and power. Eph. 3:18, 19

### **RECONCILING THE CHURCH NOW**

As the Apostle declares in the verse preceding our text, God's real work is "the reconciliation of the world unto himself." However, he begins his work with an elect class and not with the world. He tells us these elect ones are chosen out from the world as a peculiar people; he tells us that they are to be a Royal Priesthood, to show forth his praises before the world. These our text tells us are elected of God to be his ambassadors—to proclaim to the world the great fact that God has operated through Christ for the reconciliation of himself, the reconciling of divine justice; and that now as a consequence he is ready to receive all that come unto him through Christ—all who desire to be reconciled to God. Each one who hears of the grace of God, who comes to an understanding of the great mercy of God manifested in the giving of his Son, is privileged to come unto the Father through him, and by faith to realize his sins are covered by the merit of the precious sacrifice, and on the basis of that faith to begin a new life, to consecrate himself to God and his service. All thus coming to the Father are reckoned as justified, cleared of all guilt, and privileged as consecrated followers of Jesus to be associated with the great Redeemer in his work of reconciling the world.

## SACRIFICIAL MINISTRY

Although God is reconciled through Christ, only a few have yet the hearing ear. The great mass of mankind are deaf to the voice divine speaking peace through Jesus Christ, they are blind to this grand display of divine love—"The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) Hence, as the Scriptures declare and as observation teaches, those who do hear and those who do see are now but a "little flock." Of these the Apostle in our text is speaking when he says, "We are ambassadors for Christ"—we are the representatives of Jesus in making known to the world the blessings which he has to offer, secured through his sacrifice.

It might be assumed that these ambassadors of the Lord would be well received by the world, highly esteemed amongst men, powerful, influential. But on the contrary the very reverse is the case, as the Scriptures declare. Not many wise, not many great, not many

2H385

learned, not many noble, not many rich are in this little flock, says the Apostle, and the world does not respect them. Our Lord tells the reason, saying, "Ye are not of the world even as I am not of the world, therefore the world hateth you." (John 15:19) "The light shineth in darkness; and the darkness comprehendeth it not" (John 1:5)—"the darkness hateth the light." Consequently this ministry of God, this ministry of the Gospel, this ambassadorship, while a high privilege, a great honor, is a ministry of suffering, involving self-sacrifice, self-denials.

The Lord foreknew all this, and so arranged matters purposely that the trials, difficulties, persecutions and oppositions of the world might serve to test, to sift, to polish the peculiar elect class whom he is now selecting from amongst men. These, we are told, must be copies of God's dear Son—not in fleshly likeness, but in heart likeness. They must all love righteousness and hate iniquity to the extent that they would be willing to suffer for righteousness' sake, and take it gladly, joyfully. By thus enduring hardness as good soldiers of Christ they obtain the mark of divine approval as overcomers of the world, and thus they are made meet for the inheritance of the saints in light—the Millennial Kingdom, which is to be God's agency in the blessing of the world of mankind, which he has already reconciled unto himself through Jesus Christ.

## **THE MINISTRY OF GLORY**

But although the elect have a ministry of suffering now because the world has not the hearing ear, because the Adversary is deceiving mankind and misleading them as respects real joy and real happiness and real pleasure, nevertheless the time is coming and is near at hand when all this will be changed, when the petition of the Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven," shall have been accomplished, when the elect Church shall have been glorified with Christ and have received of the Father the glory and honor and immortality of the First Resurrection. Then their work as ambassadors of God will be on a totally different plane. When God's Kingdom is in power his ambassadors and representatives will be honored, not only of the Father and of the Son and of the angels, but also of the world of mankind, whose eyes of understanding will then be opened to see things in their proper light.

If it is a joyful thing for the Lord's consecrated ones to proclaim the good tidings now, under adverse conditions, to those who are deaf and blind to the truth, seeking for such as have the hearing ears and understanding hearts and the partially opened eyes—seeking to open the eyes of their understanding wider and to open their deaf ears—if this be a pleasurable work for the Lord's faithful ones now, how grand will be their glorious privilege in the future when, armed with the power of God, they not only begin but carry to a full completion his great work of reconciling the world—making the whole world to know of his love and goodness, his wisdom, power and justice, that thus all may be brought to a knowledge of the truth that they may be saved—not saved from torment and torture, but saved from the wages of sin, death—saved from sin and its penalty.

## **THE MINISTRATION OF GLORY TYPIFIED**

Preceding our text but discussing the same matter, the Apostle shows (2 Cor. 3:6-16) that the scenes enacted at Mount Sinai in connection with the giving of the Law were typical of what is to be expected on a much higher antitypical scale at the second advent of Christ, when the New Covenant will be sealed, ratified and go into effect for the benefit of the whole world. We have heretofore shown that the elect of this Gospel age, as the members of the Christ under Jesus the Head, are accepted of God under the original Abrahamic Covenant—not under the Law Covenant given to the Jews nor under the New Covenant which is to be given to restored Israel and to the world. The Church of Christ, now associated with him as sacrificers, sharers in his sufferings, in his death, am to be with him in glory, the dispensers of divine favors to the world, blessing all the families of the earth in his Millennial Kingdom under the terms and

conditions of the New Covenant, which Covenant is sealed by the blood of the better sacrifices.

Looking back to the type we see Moses, the representative of Jesus, the Head of the Church his body, called of God to go up into Mount Sinai in the midst of shakings and quakings, fearful sights and sounds. This represents not only the experiences of each individual member of the body of Christ, but it represents also the great time of trouble with which this Gospel age will end and the final members of the body of Christ be glorified. The mountain into which they go symbolizes the Kingdom of God, as a mountain everywhere throughout the Scriptures is the symbol of a kingdom. When Moses, later, came down from the mountain the record is that his face shone with the glory of the Lord to such an extent that he was obliged to put on a veil in his communications with the people in the sealing of the Covenant of which he was the Mediator. This was a type of the glory of Christ, Head and body, in the Kingdom. So glorious will they be as spirit beings that it will be impossible for natural men to have intercourse with them except as they are veiled, hidden from the sight, their glories realized by faith.

It is of this glory that the Apostle here is writing, contrasting Moses and the Law Covenant and Israel with

2H386

Christ, the New Covenant and the world. He says of the Church, "Our sufficiency is of God, who also has made us sufficient as ministers of the New Covenant" (2 Cor. 3:5, 6); then he adds, referring to the Law Covenant as a ministration of death, because it did not really give life to any that were under it, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his countenance; which glory was transitory (typical): how shall not the ministration of the Spirit be more glorious? For if what faded away came with glory, much more is that which is permanent arrayed in glory."

The ministry of suffering, which during this Gospel age is the portion of the Lord's people, the Royal Priesthood, is not a ministry to the world directly, but the ministry incidental to the gathering of the body of Christ, the Royal Priesthood. The Apostle explains the matter, saying, that it is "for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When we all shall have reached that glorious consummation of the Church, the little flock, the Bride,

the body of Christ, then the world's reconciling will be the great work of the Millennial age, carried on in power and great glory, to the praise of our Redeemer and the Father, and for the blessing of all families of the earth. Eph. 4:12, 13

## **RECONCILING THE WORLD**

Some one may say, "If the world is blind and deaf so that the Master said to his followers, 'Blessed are your eyes for they see, and your ears for they hear,' how could the poor world be any better off in its blind and deaf condition in the future than it is at present? Where would be the advantage of repeating the story of God's grace to those who are thus blind and deaf thereto? If the god of this world now blinds the minds, why would he not do the same in the future?" These are good and important questions, and the Scriptures give us satisfactory answers to them, assuring us through the Prophet Isaiah that in the day of Christ, the Millennial day, the day of his Kingdom, all the blind eyes will be opened and all the deaf ears be unstopped. (Isa. 35:5) Again the Lord informs us that at the very beginning of his Millennial reign Satan shall be bound that he shall deceive the nations no more until the thousand years are finished. Rev. 20:3

Here, then, is the secret of why the world can not hear now, and the assurance of the change which would permit it to hear in its due time. As the Adversary now deceives the whole world so that only a comparatively few can exercise the eye and ear of faith to hear the voice divine, to see the riches of God's grace, so his binding and the restraint of evil, the dispelling of the mists and clouds of darkness, error and superstition, and above all the eye salve of truth which will then be dispensed freely to every creature, will be all powerful to the enlightenment and uplifting of all the families of the earth—whosoever will. And as for the remainder, who will not hear with their eyes opened and their ears unstopped, knowing of the grace of God, for these what remains? The Scripture answers, "the blackness and darkness" of destruction, "the soul that sinneth (wilfully, intelligently) it shall die"—the Second Death; "he that will not hear that great Teacher shall be cut off from amongst the people." Jude 13; Ezek. 18:20; Acts 3:23

## **"BE YE RECONCILED TO GOD"**

To know that God has a great, loving, God-like plan of salvation from sin and death, which ultimately will be offered to every member of the race, constrains us, as the Apostle says, to enter joyfully, gladly, into relationship with our Creator. To be reconciled to God implies harmony with his law of righteousness, a desire to do the divine will, an opposition to sin and a desire to be ambassadors for God, to tell of his good tidings and help

forward in every manner possible his great and glorious cause. Not that he needs our help, but that we appreciate the privilege of being co-laborers with him as the highest imaginable favor in the world.

We make this appeal, “Be ye reconciled to God,” with the full understanding that the world in general is deaf and will not hear, but with the expectancy that our message now will be heard only by those who have the hearing ear, who are described by the Apostle as “Even as many as the Lord your God shall call”—as many as shall hear and heed the call of God speaking peace through Jesus Christ our Lord. Our appeal, then, is not to the heathen world, but to believers who have heard of the grace of God—that they be reconciled— fully reconciled to God. Amongst the Lord’s people we find some in a measure of reconciliation and others in a state of partial reconciliation: our message is to all, “Be ye reconciled to God,” accept his Word, accept his way, conform your heart and life to his arrangement, learn to look for his way in all the affairs of life and do not seek to do his work in your own way. He is the Captain, we are the soldiers to obey; he is the Head, we are the members of his body, to be directed by his will; he is the Bridegroom, we are prospectively his espoused, who should and do desire to be fully conformed to his perfect will in everything. In proportion as we attain this reconciliation to God we are attaining

2H387

a harmony with righteousness and truth and everything which he provides for us; in the same proportion we are learning that we are not our own but his, bought with a price, even the precious blood, and that it is our privilege to glorify him in our own bodies and spirits, which are his. Let us be reconciled — fully reconciled to God, and have in return the blessed assurances of the Word that “all things are ours for we are Christ’s and Christ is God’s.” 1 Cor. 3:22, 23

*July 29, 1906*

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August 1, 1918*

## **RIGHT AND WRONG VIEWS OF BAPTISM**

ASBURY PARK, N. J., July 29, 1906—A convention of Bible students, believers in the “Atonement through the Precious Blood,” has been in session here during the past week. Able Scriptural presentations have been made by various speakers on topics doctrinal and practical. About 1,200 were in attendance. The teachings of the Scriptures are revered by these people as the Word of God, and for the time these teachings seem to fill their hearts, their lips and their faces—references are frequently made to the “joys of their salvation.” Pastor C. T. Russell of Allegheny, Pa., spoke twice. We here report extracts from his discourse on Baptism. His text was from Jesus’ words, “Are ye able to be baptized with the baptism I am baptized with?” (Matt. 20:22) He said:

*This discourse has been republished in Harvest Gleanings, Volume 1, pages 598-603, (Bible Student’s Monthly, Volume 5, Number 9) entitled, “What is Baptism?”*

*The National Labor Tribune, August 5, 1906*

## **THE GENERAL ASSEMBLY OF THE FIRST-BORN**

Pastor C. T. Russell preached Sunday in Bible’ House Chapel, Allegheny, which was uncomfortably crowded, Carnegie Hall being unobtainable on account of renovations. The closest of attention was given to a discourse from the text, “The general assembly, the Church of the First-born, who are enrolled in heaven.” (Heb. 12:23) The speaker said:

Some of us have just returned from our Asbury Park Convention of Bible students. Others are hoping to attend a similar convention at St. Paul in another week. Wonderful spiritual blessing, comfort and uplift attend these conventions, and although in the aggregate they cost a considerable sum of money, we are more and more convinced that it is well spent—that the highest use to which money can be applied is that of serving the New Creature, ministering to the spiritual hunger and thirst, and providing more and more the rest of soul—the peace of God which passeth all understanding. We do well, therefore, that according to our circumstances we remember the admonition of the Apostle to “forget not the assembling of ourselves—and so much the more as we see the Day drawing near.” (Heb. 10:25) These conventions, we might

remark, are not only a blessing to those in attendance, but through them blessings to the dear ones not privileged to be in attendance, and thus the spiritual refreshment is widespread. Our Asbury Park convention, you will be glad to know, was well attended—our regular attendance of about one thousand was augmented by interested Christian people from the Park, Ocean Grove and adjoining towns, so that some of our public services quite crowded the commodious auditoriums provided for our use.

### **LONGING FOR THE “GENERAL ASSEMBLY”**

Pleasurable and profitable as these conventions are, they beget more and more a longing for the general assembly of the Church of the First-born ones mentioned in our text. If it is pleasurable to assemble with one or two thousand of the Lord’s true children, how much more will be our joy when under the new conditions there shall be a general assembly which will include all of the faithful in Christ Jesus, and the Master himself and the apostles. What a gala time that will be! The Apostle assures us that at the same time there will be an innumerable host of angels. Ah, yes! Elsewhere we read

2H388

of the interest of the angels in the affairs of the Lord’s plan, that they desire to look into the divine revelation respecting man’s salvation. With an unselfish love they witnessed the dear Redeemer’s voluntary humiliation when he took a bondsman’s form and was found in fashion as a man. They wondered at his humility, and so surely as they possessed the same spirit they must have loved him the more because of his faithfulness even unto death, even the death of the cross. With growing interest they watched the development of the divine plan, under which on the third day he was raised from the dead, no longer man but a spirit being, the express image of the Father’s person, highly exalted far above angels, principalities and powers, and every name that is named—next to the Father and partaker of the divine nature.

And if interested in the beginning of the divine plan, in Jesus, we may be sure that they are still interested in the part assigned to the Lord’s followers, called out from the world to lift up the banner of Jesus as the standard of the people, to walk in the Master’s footsteps, to be misunderstood, to be slandered, defamed, to endure hardness as good soldiers of the Lord Jesus, and by these various experiences to be so shaped and polished as the Lord’s jewels as to be fit ultimately for the glorious setting which the Lord has prepared for his faithful—with Jesus in his Kingdom, glory, honor and immortality. No wonder, then, that the Apostle tells us



that at the general assembly or general convention of the Church of Christ there will be present an innumerable company of angels. One translator renders this passage “myriads of messengers in high festival.”

When we remember the Apostle’s declaration that the angels are ministering spirits, sent forth to minister to those who shall be heirs of salvation, we can well understand that when the elect Church of this Gospel age shall have been completed and gathered in general assembly beyond the veil, these ministering spirits, who have had so much to do with the pilgrimage of the little flock, will indeed exult with them in the blessings then attained to. Is it any wonder that all of the Lord’s faithful people look forward to that day of general convention with the longing unspeakable? It will mean the end of the journey at the Father’s house. It will mean the entrance into the place prepared for the elect of God, the Bride, the Lamb’s wife—his faithful little flock who, during the present ages have followed the Great Shepherd through evil report and through good report, as deceivers and yet true, as poor yet making many rich, as having little that the world esteems valuable yet possessing all things, in that all things are ours, for we are Christ’s and Christ is God’s.

### **THE GENERAL ECCLESIA OR ASSEMBLY**

Our word Church, sometimes used in referring to a denomination and sometimes in referring to a meeting place, gives to the average reader a very imperfect conception of the significance of the Greek word Ecclesia which it translates. The word ecclesia signifies—“the called-out assembly.” As it is applied only to believers in the Lord Jesus, it signifies those believers in Christ called out of the world—separated from the world, its spirit, its aims, its ambition, etc. It is for each of us to apply this called-out feature as carefully as his knowledge and judgment will permit, to look well to his own heart and life, to see to what extent he has obeyed the call and become separated from the world. Ye are not of the world even as I am not of the world. If ye were of the world, the world would love its own, but now because ye are not of the world (because ye are the called-out ones and have obeyed the call) therefore the world hateth you (does not fellowship with you), are the Lord’s words. John 15:19

We look about us in the world to inquire where is this ecclesia of which the apostles spoke and wrote— where is it now? The Scriptures answer us that the Adversary sowed tare seed amongst the wheat, which almost choked it, swamped it. And thus we see that nominal Christendom of our day is not so much a wheat field as a tare field, and the majority—the tares— are themselves

deceived, and think of the heads of wheat in their midst as freaks, oddities, a “peculiar people,” because they have not the spirit of the world, the spirit of the tares—because they have the spirit of Christ, the spirit of sacrifice and self-denial, the spirit of service for God and all the interests of his cause; because while not free from selfishness they are not controlled by it, but by the contrary spirit of love.

Looking around over this wheat field, which is really a tare field, we find according to census reports 400,000,000, including nearly all the great, the noble, the wise, the learned, the rich. That there is a mistake in calling this great mass Christendom (Christ’s Kingdom) is evident from the Lord’s own testimony that his called-out ones are a little flock. He said, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.” (Luke 12:32) Moreover he admonishes us that not many great, not many wise, not many noble, not many learned, not many rich hath God chosen, but chiefly the poor of this world, rich in faith, to be the heirs of the Kingdom. (1 Cor. 1:26, 27; James 2:5) With this Scriptural description of the Lord’s called-out ones we need make no mistake—the Lord knoweth them that are his, even though they be but a small minority and very insignificant in the world’s affairs. Their time for glory, honor and immortality is

2H389

not now, but will come with the establishment of the Kingdom of Heaven, for which we pray, “Thy Kingdom come,” at the second advent of Jesus, their Lord, who will exalt them, glorify them, make them his Bride and joint-heirs.

### **“WHENCE COME DIVISIONS AMONG YOU?”**

The tare class, which bears the name of Christ, is much more numerous, great, influential, rich and learned than the wheat class, and has had a general control for some time, and has divided the wheat fields with various creed-fences, naming one department Presbyterian, another United Presbyterian, another Roman Catholic, another Lutheran, another Episcopalian, another Reformed Presbyterian, another Methodist, another Baptist, etc., etc. These divisions are possible because of the minority of the true wheat—because of the majority of the tare element, the carnal element. There was a disposition in the same direction in the days of the Apostles, and they called attention to it, saying, Why saith ye I am of Paul, another I am of Apollos, another I am of Peter, are ye not carnal? Is Christ divided? Did Paul or Peter die for you? or is there any reason which would lead you to ignore the name of Christ and to take another name? 1 Cor. 1:12, 13

Thus did the Apostle head off this spirit of denominationalism in his day. Roman Catholicism took still another way of hindering divisions, and during her reign persecuted everything tending toward schism, division. This however, so far from producing the real unity of the Church, was merely a unity of the tares— a destroying of the true wheat and in opposition to the spirit of the liberty wherewith Christ makes free all who are his. So soon as the Reformation woke up the people, the desire for the truth led to the formation of various sects and parties, each one striving for more truth, and more truth than the other would permit. This seeking for truth and willingness to separate from error has continued for four centuries, but is now giving way to a spirit of federation, a desire for outward union—a relinquishment of truths which led to present divisions. Thus seen the present movement toward union or federation is in many respects a bad omen—of carelessness, indifference, as respects the truth, those who desire to make a fair show in the world — a drive for power, ecclesiastical and political, which can be secured through union and not otherwise.

### **PROPER AND IMPROPER CHURCH UNION**

While holding that the Church and Christ are one, that it should never have been divided, that divisions are evidences of error, carnality, we will surprise some, perhaps, when we declare that the coming federation of Protestant denominations is a step backward instead of a step forward. As the Reformation movement was a step forward in the right direction—the direction of seeking for and finding the truth and following Christianity, so surely the present movement in an opposite direction is another terrible omen. It means an abuse of the truth and carelessness as to what is and what is not truth—a ceasing to go forward in the quest of truth. The proper course, The Scriptural course, lies in the opposite direction from federation. As the Lord called out his people during the Reformation period, as the truth kept calling the truth-hungry step by step, nearer and nearer to the light and to the Word, so these processes should go on until all denominationalism would be broken up—until each individual would stand committed to a faith of his own, called out of all sectarian bondage to stand related to the Lord Jesus Christ by faith and obedience and the spirit of adoption, and through him related to all true Christians.

Do I make myself clear? Let me state it again: Each individual Christian should step out of all denominational bondage and be rid of all credal fences; should recognize his allegiance to the Lord Jesus and him alone; should hearken to the Word of God through Jesus, the apostles and the prophets, and should give heed to other teachers only in proportion as they would call attention to and prove their suggestions by the inspired Word. All

such Christians, united to the Lord by an intelligent faith and by a covenant of sacrifice, should be a member in the body of Christ—one of the called out ones. And these, having the Lord's Spirit and the direction of his Word, would be glad to meet with each other, to fellowship each other, to build one another up in the most holy faith and in the fruits and graces of the Spirit. These would speedily find themselves isolated from the world and from the tares by reason of their faithfulness to the Lord and to his Word, by their adherence to the liberty wherewith Christ hath made them free, and by their ignoring of the bondage of human creeds and sects.

### **THE CHURCH OF THE FIRSTBORN ONES**

There is such a movement in the world. The truths of the Scriptures which we are presenting orally and through the printed page, are having this very effect: they are inducing individual liberty amongst Christian people, which enables them to rise above all sectarian limitations and bondage to a clearer knowledge of God and of his Word, and to a fuller degree of separation from the world, its spirit, its methods. These are coming to know the meaning of our Lord's words, "If the Son shall make you free, you shall be free indeed," and will appreciate the Apostle's words, "Stand fast therefore

2H390

in the liberty wherewith Christ hath made you free, and be not again entangled in the yoke of bondage." (Gal. 5:1) As these attain a clearer knowledge of the divine plan, and sacrifice their standing with sectarianism and popularity, with the tares and immature wheat in bondage with them, they find a closer fellowship with the Lord and with all who have his Spirit and are being guided by his Word. These are growing in numbers in all parts of "Christendom," and each one who attains to this liberty himself realizes it to be his special privilege as a brother and an ambassador for Christ to seek others of the true wheat class and to lead them also into this true liberty, true union. For be it known that as each individual reaches a point of individual liberty in Christ through a knowledge of the truth he becomes joined to others who have the same Spirit of the Master—joined not by creeds nor laws nor regulations of men, but by the Spirit of the Lord, as the apostle suggests, "We are members in particular of the body of Christ," to such an extent that if one member suffer all the members suffer with it, if one be honored, all rejoice. The poet has well expressed the same correct thought respecting the heart-unity of these who are individually free from all human yokes of denominational bondage, saying,

*"Blest be the tie that binds,  
Our hearts in Christian love.*

*The fellowship of kindred minds,  
Is like to that above."*

While therefore the federated work will still progress, as the Scriptures clearly indicate, gathering more and more tightly into their bundles tares of various denominations, the Lord of the harvest is seeing to it that all of the true wheat is being otherwise gathered, separated from these bundles, separated from these tares—in spirit, not necessarily in person. Respecting this harvest work now in progress the Master advises, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Psa. 50:5; Mal. 3:17) We rejoice, therefore, dearly beloved brethren, in all the polishing experiences that come to us as the Lord's jewels, and hope soon to be gathered to him and to all the faithful beyond the veil in the glories of his kingdom. But meantime, while we are on this side of the veil, it is our privilege to be laborers, co-laborers with Christ, to seek out the true wheat and to assist them to the truth, which will ripen them and gather them to the Lord as separate and distinct from human institutions.

### **ASSEMBLY OF THE FIRST-BORN ONES**

The part of our text which reads the "Church of the First-born," according to the Greek text, would be more properly translated, "The called-out assembly of the first-born ones." We have seen what is signified by the expression called-out assembly, that it ignores all sects and parties and includes all true Christians who have left the world behind and are traveling the pilgrim path toward the heavenly Kingdom which God hath promised to them that love him. We have seen, too, that the Apostle is calling attention to the general assembly of all such in the future, in the Kingdom, that any little group of the Lord's true people is an ecclesia or assembly of the called-out ones, but that the general assembly in the end of this age beyond the veil will include every member of the elect Church from Christ the Head down to the smallest member, the least in the Kingdom, the elect number being then complete. Now we wish to inquire what is signified by these words, "first-born ones." The answer is that from the Lord's standpoint the elect Church of this Gospel age is by no means all that are to be saved, but they do constitute an assembly of the first-born ones. The same thought is brought to our attention by the Apostle James (1:18), where he remarks that we are begotten by the word of truth that we should be a kind of first-fruits unto God of his creatures.

The Apostle Paul also speaks of "Christ the first-fruits," referring not to our Lord Jesus, the Head of the Church, only, but to all the members of his body, all of whom by the grace of God through Christ are members of this first-fruits class, this first-born class. This thought is in accord with all the other teachings of Scripture to the

effect that through this glorified Church through the Kingdom of God, all the families of the earth will be blessed with an opportunity to be born again to be regenerated. Adam attempted to generate a race, and to a certain extent succeeded, but he bestowed only transitory existence because he had incurred the divine sentence of death, "Dying thou shalt die." Our Lord Jesus by the grace of God purchased Adam and all his race with the sacrifice of himself, paying the death penalty on our behalf. In the divine plan we who are now favored with a knowledge of God's grace have an opportunity of coming to life through Jesus—yea, to a life more abundant—to glory, honor, immortality, association with him in the Kingdom. But the divine plan does not cease with this development of the first-born, but during the Millennial age will progress, extending to all the families of the earth. Christ, Head and body, is the great Life-giver, through whom all who will may be begotten again, may be regenerated may return to their former estate, to the full perfection of human nature, in the image and likeness of God, and to the full possession of the earth, which will then be constituted the Paradise of God—all of which privileges and blessings and opportunities were

2H391

bought with the blood of Christ.

### **"WHOSE NAMES ARE WRITTEN IN HEAVEN"**

The Lord, the apostles, the faithful all the way down, have had their names cast out as evil by the nominally righteous people of their time. The Prophet referring to this matter says, "Your brethren that hated you, that cast you out, said, 'The Lord be glorified;' but he shall appear to your joy and they shall be ashamed." (Isa. 66:5) It is fortunate for the Lord's true people that the divine arrangement recognizes not the earthly rosters of honor amongst men, but that God keeps a special roll of his own, on which the names of his faithful are recorded. Oh that all who are truly the Lord's might speedily discern that nothing in the Word of God either suggests or hints the writing of their names on earthly sectarian Church rolls, and that to have them there written counts nothing to their advantage but frequently much to their disadvantage, for to be highly esteemed amongst men makes it all the more difficult to be faithful to God—to have a high station in the lists of some denomination will make it all the more a difficult trial or test to those who now must hear the voice of the Lord, saying, "Babylon is fallen, is fallen; Come out of her my people, that ye be not partakers of her sins and receive not of her plagues (punishments)." Rev. 18:2,4

Not all who say, Lord, Lord, have their names written in heaven as members of the Lord's first-born, but only those who after repentance, renunciation of sin and the acceptance of Christ as their Redeemer make a full consecration of themselves to the Lord, to know and to do his will—to follow in the footsteps of Jesus. True, it is not sufficient that we have our names thus written, it is necessary that we should abide in the Lord's love by obedience to our vows of consecration. If we draw back our names will be blotted out of that heavenly record. But we have the assurance that if we go on faithfully to the extent of our ability and trustingly hold on to the Lord Jesus we shall be granted an abundant entrance into the everlasting Kingdom. Our Lord's assurance to such is that he will not blot out his name in the book of life.

Beloved in the Lord, seeing how clearly the divine Word outlines this matter of the Church of the firstborn and their relationship to the Lord and to each other, let us strive more and more to attain to this glorious condition, counting it all joy if it shall cause something of self-denial, if it cause us to be misunderstood by brethren of the wheat class or by neighbors and friends of the tare class. Faithful is he who has called us, he also will do exceedingly and abundantly more than we could ask or think. He requires that we shall be tested, that we may prove our loyalty to him under all conditions, and that thus we may be fitted and prepared for the great work of his Millennial Kingdom, that we may be prepared to be his agents and assistants and co-laborers in the great uplift of the world which will then be inaugurated, an uplift which will be eternal to all who will accept it, only the willful evil doers being condemned to the Second Death. Having such confidence let us go on our way rejoicing, meantime thinking of and by faith enjoying that general assembly of the first-born ones whose names are written in heaven.

*August 12, 1906*

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## **THREE SALVATIONS TAUGHT IN THE BIBLE**

CHATHAM, Ont., August 12, 1906—Pastor Russell of Allegheny, Pa., spoke twice here today to large audiences. In the afternoon his topic was “The Bible Defended—Eternal Torture Unscriptural.” The evening discourse, which we report, was on the Three Salvations provided in Christ, from the text, “I gave all diligence to write unto you of the common salvation.” Jude 3



Common sense views are much nearer to the Scriptural presentations than people generally realize. The smoke and fog and superstition of the “dark ages,” as a veil, cover the minds of the people when they approach the Bible, so that they may fail to grasp the breadth and beauty of its teachings. So long have civilized peoples been under the spell of false doctrines that the very sight of a Bible arouses the errors which they imbibed in childhood—to the effect that when the saints shall all have been glorified in the kingdom all the remainder of mankind will be relegated to eternal torment. No wonder so many of the intelligent people of the world repudiate such teachings; no wonder that the masses, bound by superstition, fear and dread the Book, and no wonder that even the saintly class handle God’s Word with reverence rather than appreciation and love. As a consequence, many of the more intelligent minds are infidel, and those who reverence the Scriptures do so of constraint and not in that spirit of love for the Father which would bring to them the largest

2H392

advantage from the time spent studying its lessons.

Let us note how common sense is in better agreement with the Bible than are the various creeds of Christendom. We do not admit that common sense is sufficient to give us a knowledge of the divine arrangements for the future of mankind. But neither can we admit that the creeds of the dark ages are sufficient authority. If we were obliged to choose as between a common sense view of our day and the creeds handed down to us, we would choose the former—every reasonable person would do so if freed from fear and superstition. But holding that neither the common sense views of our day nor the erroneous views of the “dark ages” are authorities on the subject of man’s future, we hold that the Bible as God’s revelation is the only authority on this subject. And this being true it behooves us to give special care, as the Apostle suggests, to the “faith once delivered to the saints.” Having convinced ourselves that the Bible is a divine revelation, the proper course is to trust it implicitly and not to be turned aside either by the highest critical views of our day nor by the monstrous views of the past. Let God be true, though it make every man a liar. Rom. 3:4

### **COMMON SENSE RE-SALVATION**

With the understanding, then, that we are not referring to common sense as proof—with the understanding that we will refer to the Bible as proof, we now contrast common sense with the nonsense of the past. Common sense recognizes what the Scriptures plainly teach, that all men are imperfect physically, mentally and morally, and that while “to will is present with us,” to perform all that we will we sometimes find impossible. Common



sense agrees with the Scriptures again that it would not be reasonable to judge all men by their actual obedience to one general standard, some being weaker and some stronger, some more and some less able to recognize right from wrong and to obey the right. Common sense would agree with the Scriptures again in declaring that there might reasonably be a varying in the degrees of reward granted to those who at heart prove loyal to the divine arrangements and who would strive to be obedient thereto. Common sense would further agree with the Scriptures that the responsibility of each individual is in proportion to his knowledge of the truth, in proportion as the eyes of his understanding are opened, so that he discerns with clearness and distinctness the right and the wrong paths. Common sense would again agree with the Scriptures that ignorance would be no ground upon which to grant a reward of life eternal, neither would it be a ground on which to impose the sentence of eternal death.

Common sense would again agree with the Scriptures that in order that all mankind may have a trial, a testing as respects their loyalty of heart to the Lord, all must be brought to acknowledge the truth, that they may be saved from their sins and the penalty of those sins. Common sense agrees with the Scriptures that it would never do to usher into heaven those who at heart and in all their experiences are utterly opposed to the divine arrangement and in harmony with sin. Common sense again agrees that very few of mankind, even at heart, are in accord with the Almighty and his laws of justice and love. Common sense thus agrees with the Bible that at the time death comes upon the majority of the race they are not fitted for heaven. And common sense again agrees with the Bible that the great mass of mankind thus unfitted for heaven could not justly be tormented to all eternity for their alienation from God, which, in part at least, was due to their having been born in sin and shapen in iniquity when in sin their mothers conceived them. (Psa. 51:5) Common sense, then, in harmony with the Scriptures, would expect that the masses of mankind unfit for heaven would not be utterly destroyed in the Second Death, but that in God's providence the time would come somewhere when they would be brought to a knowledge of right and wrong and supplied with the necessary help to rise out of the present conditions of sin and death.

### **“WHAT SAITH THE SCRIPTURES?”**

Let us now look into the Scriptures: we find them clearly teaching as in our text a “common salvation—a general salvation, and also a special salvation. The common salvation, which in God's providence is for the race as a whole, is frequently referred to in the Scriptures, as, for instance, when we read that God so loved the world that while we were yet sinners Christ died for the ungodly; and again when we read that Jesus in his sacrifice was a propitiation, a satisfaction, for our sins (the Church's

sins), and not for ours only, but also for the sins of the whole world; and again, we read that Jesus Christ by the grace of God tasted death for every man; and again that as all in Adam die, even so all in Christ shall be made alive. (Rom. 5:6; 1 John 2:2; Heb. 2:9; 1 Cor. 15:22) This common salvation— this general salvation—is the work of God, and will ultimately be accomplished. Of it as a whole the Apostle says, “There is one God and one Mediator between God and man (not between God and the Church, but between God and man, the world), the man Christ Jesus, who gave himself a ransom for all (not merely for the Church), to be testified in due time (not merely during this Gospel age, when some hear the testimony, but ultimately to be testified to all, the due time for some to hear being the coming age, the Millennial age).” 1 Tim. 2:4-6.

2H393

Having determined upon this general, this common salvation of Adam and his race, God laid the foundation for it in the death of Christ, who redeemed the whole world, bought the whole world with his own precious blood, with the sacrifice of himself as the ransom, the substitute for Adam—thus redeeming Adam and all who were in his loins when he sinned—the entire race. But God has not been in haste to put the common salvation into effect. Over 4000 years elapsed from the time Adam sinned and was condemned to death before God sent his Son- to redeem the world, nearly 2000 years have elapsed since, and yet the world in general knows nothing of this common salvation, this general salvation, which God has purposed and is preparing for. “A thousand years in thy sight are but as yesterday” is the prophetic word, and the Apostle adds, “A day with the Lord is as a thousand years.” (Psa. 90:4; 2 Pet. 3:8) From man’s standpoint of brevity of life the six thousand years which have elapsed since sin entered the world seem a long time, but from God’s standpoint it is different. Nor have these six thousand years or six great days been wasted. They have served various purposes: for instance, (1) In this time a race has been begotten just about sufficient to populate the whole earth; (2) During this six thousand years man has been learning to exercise his will, and the competition of selfishness has served to develop his mind and additionally he is experiencing the evils of selfishness and that the wages of sin is death. As the Apostle explains it, all mankind is having a lesson on the “exceeding sinfulness of sin.” (3) A grand object lesson is being given to all the heavenly hosts of what sin is, of what its downward tendencies are, and of what its sure end is—destruction; and in addition to this lesson on divine reparation and justice they are learning of the love of God, which has provided in Christ a salvation for the entire race of Adam—so many of them as will avail

themselves of it when the opportunity shall have been granted them.

### **“CALLED FOR A PURPOSE”**

While the common salvation of the race delays and thus furnishes good opportunities for the learning of great lessons, God has not been idle, but, as the Scriptures point out to us, he calls from amongst the redeemed race a special class—an elect class. The Lord Jesus himself, the Redeemer, is the Captain, the Forerunner, the Leader of this elect class of called-out ones, all of whom pledge themselves to walk in his steps to the best of their ability—in justice and in love doing good unto all men as they have opportunity, especially to the household of faith. (Gal. 6:10) The Apostle tells us that these were called according to a purpose. (2 Tim. 1:9) It does not surprise us to note that a God of wisdom has a great and wonderful plan, and that his purposes may permit him to use and to bless various classes of his creatures. But, we inquire, for what purpose were these called? and the Scriptures answer us that he called us according to his purpose that in the ages to come we might show forth the praises of him who hath called us out of darkness into His marvelous light. (Eph. 2:7; 1 Pet. 2:9) This shows us that the purpose of our call does not end with our own salvation in this age, but that God’s purpose in connection with our calling and election reaches into the future. Other Scriptures show us that in the coming age this elect class of the present time will be associated with their Lord and Redeemer, and they are figuratively called the Bride, the Lamb’s Wife, because they are specially beloved and will be specially honored in their association with him and in their co-operation with him in his work of the coming age.

What will be the work of Christ and the Church in the coming age? The Scriptures assures us that it will be a work of judging the world. Hark to the Apostle, “God hath appointed a day (an epoch, a period—the Day of Christ, the Millennial day) in the which he will judge the world in righteousness by that man whom he hath ordained.” (Acts 17:31) Harken to the Apostle again, speaking of the Church, and how she, glorified as the Bride of Christ, will be his associate in this work of judging the world: he says, “Know ye not that the saints shall judge the world?” 1 Cor. 6:2

### **FALSE CONCEPTIONS OF THE WORLD’S JUDGMENT**

This coming day of the world’s judgment is referred to frequently throughout the Scriptures and uniformly in terms of joy, as signifying a great blessing. Notice, for instance, the language of the Prophet David: “He shall judge the people righteously. Let the heavens rejoice and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge

the earth: he shall judge the world with righteousness and the people with his truth." Psa. 96:10-13

The Church is on judgment now — on trial. Do not the Lord's people rejoice that through the knowledge of Christ they are now having a trial for life everlasting? All mankind were judged once in Adam, and all were condemned as unworthy of eternal life under the sentence, "Dying thou shalt die." The execution of this sentence of death has brought the mental, moral and physical troubles which today constitute mankind a "groaning creation," as the Apostle explains. (Rom. 8:22) In God's providence, as

2H394

we have seen, the entire race of Adam has been redeemed from the death sentence which is still on it — the price has been paid, but mankind has not yet been delivered either actually or reckonedly. The Church has been delivered reckonedly from the death sentence; as the Apostle explains, we who believe are reckoned as having passed from death unto life, from condemnation under sin to justification of life in Christ. We who have thus passed are on trial now, because, as the Apostle again declares, "Judgment begins at the house of God." 1 Pet. 4:17

As soon as this judgment or trial of the Church, the called-out ones, shall have been completed, then the world's trial will be due as the next thing in order. Then the judgment of the world will begin. As the judgment of the Church did not mean the condemnation of the Church, neither does the judgment of the world signify the condemnation of the world. The whole world has been under damnation or condemnation from God for 6000 years, and now shortly, in the opening of the seventh thousand or the great jubilee Sabbath, the sins of the whole world are to be remitted just as during this Gospel age the sins of believers have been remitted. Do the Scriptures teach that those who accept Christ in sincerity are forgiven all their past sins? Assuredly they do, as all Christians agree. On what score, on what condition? Because turning away their hearts from sin, they accept of Christ as their Redeemer. So it will be with the world when they turn away from sin and accept of Christ as their Redeemer; they also will be forgiven as freely as we who now believe have been forgiven. We who believe now have already enjoyed special favor in that the ears and eyes of our understanding were graciously opened by the Lord, whereas the world, as we are told, is blind and deaf at the present time. We should indeed rejoice that in God's due time all the blind eyes will be opened and all the deaf ears unstopped, so that the knowledge of the Lord shall then fill the whole earth as the waters cover the great deep. Isa. 11:9

## RESPONSIBILITIES FOR SIN

Look again at God's treatment of believers specially called, separated from the world during this Gospel age. Note that while their condemnation is lifted, the blemishes mental, moral and physical are not miraculously and instantly removed. Through a lifetime we struggle with the weaknesses of the flesh, some of which we inherited and some of which perhaps we aggravated before coming to a knowledge of the Lord, before hearing his call. Our obliquities, physical, mental and moral—marks of our wrong doing and inheritance — continue with us to be battled against. As New Creatures we are polished and shaped while we are striving to war a good warfare against the downward tendencies which we inherited. We are glad that the Lord judges us not according to the flesh, but according to the mind, the spirit, the will, the intention. Similarly he will judge the world during the Millennial age, forgiving the obliquity of the past. They will be obliged to contend with their mental, moral and physical infirmities and blemishes. The Lord and the saints, the glorified Church with him, will during the world's day of judgment, during the Millennial age, judge the world in righteousness and with mercy, not punishing them for past sins, but allowing the degradations and weakness which those sins brought upon them to be their punishment.

Could all see this point, viz., that every transgression of conscience indelibly marks character and degrades it, and that in proportion as each person thus degrades himself his station in the future life will be that much lower and his difficulties and obstacles in his day of judgment in the future life will be that much harder to overcome—could all realize this it would lead the world in general to a much more careful use of time, opportunities and talents for their mental, moral and physical development and surely not for their impairment and degradation. The wrong thought, inconsistent, unreasonable, has had a bad effect upon mankind. The wrong thought, as taught by Protestants has been that all sinners share alike an eternity of torture. Fortunately the majority of Christendom do not take this seriously, otherwise, no doubt, there would be many more in the insane asylum than are there now, or there might be more who would take the course of one man who said to me, "I knew that I was a sinner; I believed that God had a great place called hell, where he intended to torture myself and multitudes of others; I believed that I was going there, and determined that I would merit all that I would get. The result was that I was a very bad man—I did everything that was evil. Now that I see God's Word and plan in the true light I am ashamed of myself, have turned over a new leaf, and have consecrated my heart and every talent I possess to his service.

## THE WORLD'S SALVATION RESTITUTION

The salvation which the Scriptures declare God has provided for mankind in general is restitution — restoration to all that was lost —to the full perfection of human nature as Adam possessed it when God created him in his own image and likeness, which image and likeness were lost through the fall. As mankind has been in this condition, falling for 6000 years, the divine provision is that in the seventh thousand he may be uplifted and restored, brought

2H395

back —gradually, during the thousand years —to all that was lost. This salvation of the world through knowledge, through the judgments of the Lord's Kingdom, through the assistance that then will be given to every man — rewarding those who strive against their own weaknesses and punishing with stripes every transgression against the diving law—this progress of judgment will gradually bring the world during the thousand years, the Millennium, up out of this sinful and fallen condition to full perfection. This will be the world's resurrections and will require a thousand years for its accomplishment — to fully raise them out of the sin-and-death conditions into which they have fallen.

We might reason that if the delusions and misunderstandings of the present time were upon mankind, the results of the Millennial age would be doubtful. But the Lord distinctly tells us that during that Millennial Kingdom Satan shall be bound for a thousand years and shall deceive the nations no more. With Satan bound, and all the influences making for righteousness let loose, how great will be the mental, moral and physical uplift of that thousand-year reign of Christ and his Bride —judging the world in righteousness, helping them out of their difficulties and trials by a system of rewards and punishments, that they may learn the way of the Lord perfectly. Meantime, too, the earth itself is to be brought to perfection, so that at the end of the Millennial age it will indeed be Paradise restored, and the restored race will be granted the full dominion of the earthly paradise as Adam had it originally, with the advantage that their fall into sin and their recovery by the grace of God in Christ will have worked out in them lessons of experience that will be profitable to them. What about those who resist and love sin rather than righteousness? The Scriptures distinctly tell us respecting this class, without saying whether it will be a small or numerous one, that the punishment, the penalty of their course — will be the Second Death —utter destruction.

## AT THE SECOND COMING

This common salvation, which will operate toward the world along the lines of restitution, the Apostle tells us will come to them at the second coming of Christ. Hearken to his words. "Times of refreshing shall come from the presence of the Lord; and he will send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began." Acts 3:19-21

We see, then, that the time of the world's blessing, the world's salvation by restitution, comes after the salvation of the Church, because the special teaching of the Scripture is that our Lord at his second coming will gather his saints unto him as his jewels, and that then this jewel class, called also the espoused virgins of the Lord, will become eternally united to him in his power and great glory as the "Brides," the "Lamb's wife." Thus it may be distinctly seen that from the standpoint of Scripture the salvation of the Church, which belongs to this age, is wholly distinct and apart from the salvation of the Lord, which belongs to the next age, except that the one sacrifice given at Calvary is the basis not only for our salvation but also for the world's salvation — "Jesus Christ by the grace of God tasted death for every man." Heb. 2:9

## "OUR HIGH CALLING IN CHRIST"

Those called out of the world during this Gospel age are promised a "heavenly calling." They are promised a change from earthly to spiritual nature — they shall be like Christ, see him as he is and share his glory — "far above angels, principalities and powers, and every name that is named." (1 John 3:2; Eph. 1:21) These alone are to go to heaven — be changed to heavenly or spiritual nature. For the world in general we have seen that God's Kingdom or rule shall come down to earth, come down to their conditions, so that earth after the restitution work of the Millennial age will be a paradise of God though it will still be earthly, not in the sense of spiritual. It will, however, be spiritual in the sense that it will be in accord with the Father of spirits and with all the spiritual realm of the universe. The Church, those called out and approved during this Gospel age, are promised a share in the First Resurrection, in which none shall have part except the "blessed and holy," — "Blessed and holy are they who have part in the First Resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." (Rev. 20:6) It is to this high, heavenly calling that the Lord has invited the faithful ones, and we praise his name for the hearing ear and the discerning eye of faith whereby we may behold things which are invisible

as yet, the glory, honor and immortality which God has in reservation for them that love him —supremely.

Amongst these called-out ones the Scriptures show us two classes. One a “great company,” the other a “little flock.” Both classes will be spiritual, both will be overcomers of the world, both will enter into the Lord’s favor. And yet there will be a great difference in the glory and station of these two classes: the glory, the victory of the “great company” is represented by the palm branches; the glory, the victory of the “little flock” is represented by the crown. The honor and

2H396

dignity of the “great company” will be to serve God in his Temple and before the throne; the honor and dignity of the little flock” will be to sit with Christ in his throne, and to constitute the Temple of the living God, from which will flow the river of the water of life pictured in Revelation 22, to which water of life during the Millennial age the Spirit and the glorified Bride will say Come, to all the families of the earth, and whoever will desire to come will be permitted to take of the water of life freely and to attain life eternal.

As we look about us amongst the Lord’s consecrated ones we may to some extent discern the two classes, and yet it is not for us to determine either for ourselves or others whether we shall be amongst the overcomers, the “great company,” or amongst the “more than conquerors,” the ‘little flock.” It is for us, however, to realize two things: First, that the very humblest position in the service of our Lord in glory will be more than we have deserved and such as we may heartily rejoice in; and secondly, that since the Lord has specially invited us to be of the “little flock,” and since obedience to the reasonable requirements will give us a place therein, loving loyalty to him urges us to lay aside every weight and every besetting sin and to run with patience the race set before us; looking unto Jesus, the Author of our faith, until he shall become the finisher of it. (Heb. 12:2) Let us therefore, dearly beloved, strive to be overcomers in the highest sense, that we may have more of the Lord’s favor, not only in the present time but also in the age to come, that we may not only be closer to him then but now, for it is those who suffer with him who have the promise that they shall reign with him.

*The National Labor Tribune, August 19, 1906*

## **THE SECRET OF THE LORD**

St. Paul, Minn., August 19, Pastor C. T. Russell of Allegheny is one of the speakers at the Bible Student’s Convention, held here this entire week and has a large attendance from all over the United States and Canada with four from Scotland. Pastor Russell discoursed this



morning from Psalm 25:14: “The secret of the Lord is with them that fear (reverence) him, and he will show them his Covenant.” He considered first the proper and improper kinds of fear, and then delved into the “secret.” He said:

The emphasis of our text is upon the word “him:” “The secret of the Lord is with them that fear him.” Many other Scriptures agree with this, and assure us that “the fear of the Lord is the beginning of wisdom.” (Prov. 1:7) Other fears, however, are discountenanced amongst the Lord’s people, who are exhorted to be of good courage and to fear not the fear of others, but to let the fear of the Lord be their only one. (Isa. 8:12, 13) The Scriptures not only declare that all other fears are tormenting but assure us that the fear or reverence of the Lord is comforting and helpful and safe for us. And to these testimonies our experiences fully agree. We are repeatedly cautioned against the “fear of man, which bringeth a snare” (Prov. 29:25); and our Lord, emphasizing this matter, declared the reason for this to be that man could do no more at worst than take from us our present life, while on the other hand our hopes respecting eternal life are with God. (Matt. 10:26-28) The world, by reason of sin and its blinding effects, is more or less under the control of “the prince of this world,” Satan, and more or less committed to principles of unrighteousness, iniquity, in thought and word and deed. On the other hand is the divine covenant and law, and those who recognize these are to seek to think, speak and act so far as possible in accord with their spirit and intent. These, however, are the few addressed by our Savior, saying, “Fear not, little flock; it is your Father’s good pleasure to give you the dominion.” Luke 12:32

It is this little company of the Lord’s consecrated ones that is addressed in our text as those who fear him. Under present circumstances it is a question of whether we will fear the world or fear “Him.” The Lord is, in a general way, believed in by all civilized people, but he is realized by but fewer—only a few recognize his real power and authority and their responsibility to him. Consequently these few are, as respects the world in general, “peculiar people,” zealous of good works—zealous both for righteousness and for all the ways of the Lord as they see them. The majority of mankind, on the contrary, recognize the Lord but vaguely, and pay little heed to the spirit of his instruction, being governed more by the god of this world, by self-interest, by the ideas of the majority, by Mammon.

### **THE FEAR OF MAMMON**

Remarking on this condition of things, our Lord forewarned us: “Ye can not serve God and Mammon.” (Matt. 6:24) And since the majority are serving Mammon, fearing to displease Mammon, seeking to have the approval of Mammon and the emoluments paid

by Mammon to his servants, it follows that only a few are properly fearing and serving the Lord and looking to

2H397

him for the honors and emoluments which he has promised to his faithful ones—not in the present life, but in the life to come. Mammon controls in business, leads in every social function, and manages all the finest churches and religious functions. Mammon is Confucian where Confucianism is in the ascendancy; it is Mohammedan where the followers of Mohammed are most numerous; it is Greek Catholic, Roman Catholic, Episcopalian, Presbyterian, Methodist, etc., according to the locality and the influence. Mammon is too crafty, too wise, to be irreligious. It is well known that there is a religious element in human nature which must be satisfied with something, else the present order of things would collapse forthwith.

Thus seen, Mammon 's empire is the world—mankind in general, and from this standpoint we can readily see the force of the statement that the fear of man bringeth a snare, for the fear of man is the fear of Mammon. To go contrary to Mammon's laws in any part of the world is like rowing against a strong tide—it is very wearisome to the flesh, and the progress is so small that were it not for the encouragements that lie beyond the present life none could endure the strain.

Our text tells us of the “secret” of the Lord being with those faithful ones who hearken to his Word and have respect thereto, with reverence, fearing to such an extent to displease him that they dare brave the opposition of the world. This secret is to this class the power of God working in them to will and to do his good pleasure, regardless of the sneers and disapproval of Mammon and his more or less blinded devotees. They must resolve first to be true to the Lord, to reverence him rather than man and human institutions, and to trust to him for the strength, the courage, to follow in the footsteps of the Lord Jesus, the great Leader whom he has appointed. After they have thus manifested their loyalty of will, of purpose, of intention, and after he has to some extent tried them—not suffering them to be tempted above that they are able, but with the temptation also providing ways of escape—he gradually makes known to them his “secret,” which so illumines and transforms and strengthens them, and develops in them his spirit of perfect love, that his word is fulfilled in respect to them, namely, that “perfect love casteth out fear.” Thus it is that those who have the fear of the Lord, and who are granted an understanding and appreciation of his secret, gradually lose all fear of man and become more and more courageous, strong in the Lord and in the power of

his might, so that they are able to say in the words of inspiration, "I will not fear what man may do unto me."

### **WHAT CONSTITUTES THE "SECRET OF THE LORD"**

We can not hope to explain the "secret of the Lord" to any others than the class for whom it is intended; but since there is a measure of fear of the Lord in many hearts that have a still greater fear for Mammon and the opinion of the world, we may hope to be able to make clear the Lord's "secret" just in the same proportion that each of our hearers possesses the "fear of the Lord." Those who have a little fear of the Lord, a little of the proper reverence for him, may understand a little about this secret; but they will be hindered from understanding much respecting it by their fear of Mammon—of sectarianism—the fear of man that bringeth a snare. These ensnaring fears will be continually suggesting to them that the way of the Lord is not agreeable to the flesh, that it is not popular with the world, that it would constitute them a peculiar people, that it would hinder them from sins and follies in which they are fond of indulging, that it would break their influence with many of their friends in Churchianity, that it would make them practical nonentities in the world, because according to the worldly proverb they "might as well be out of the world as out of fashion." Hearts thus ensnared can not hope to see, understand and appreciate the secret of the Lord in any considerable measure; but in proportion as the fear or reverence of the Lord stands out boldly beyond all fear or reverence for man or human institutions, in that same proportion it is the privilege of each of us to appreciate and enjoy the "Secret of the Lord."

### **"HE HAS COVENANTED TO SHOW IT UNTO THEM."**

The latter part of our text is not the best translation of the original. The whole text should read, "The secret of the Lord is with them that fear him, and he has covenanted to show it unto them." However, the translation makes no real difference in the matter, because the Lord's "Oathbound Covenant," which we discussed this afternoon, is really the kernel or pith of this "Secret of the Lord."

To some it may seem peculiar that the Scriptures should intimate that God has secrets, that some are privileged to understand the divine plan while others are not so privileged. Such will perhaps say, Where is the revelation of God's secrets? Surely it is not in the Bible, for if it were in the Bible it would not be a secret, since the Bible is open, accessible to all the civilized world today. We

answer that the Bible is accessible to all civilized men, but it is not open to all. To the majority even of professed Christians it is a sealed book, and to none more so than to the ministry. The Scriptures themselves so portray the matter, saying, "And the vision of all is become unto you as the words of a book

that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not for it is sealed. And the book is delivered to one that is not learned, saying, Read this I pray thee: and he saith, I am not learned. Wherefore, saith the Lord, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” Isa. 29:11-14

Our Lord spoke in the same strain at his first advent, saying respecting the humble ones whom he chose for his apostles, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent (scribes, Pharisees, Doctors of the Law) and hast revealed them unto babes: even so, Father, for thus it seemed good in thy sight.” (Matt. 11:25, 26) At the first advent the Pharisees were too self-satisfied, pleased with their own theories, proud of their attainments, and boastful of their progress and of the divine favors enjoyed; the scribes were too learned to be associated with such as constituted the Lord’s companions, and, besides, they were becoming more and more filled with the “higher criticism” views of the Greek philosophers; the Doctors of the Law were too proud and too pretentious. All of these were hindered from becoming the Lord’s disciples and learning from him the “Secret of the Lord,” because they were all under the influence of Mammon—the great institution of their time which would condemn and ostracize all who would not support it. In an earthly way they had everything to lose and nothing to gain by becoming followers of the lowly one. On the contrary, those who did come to Jesus and become his disciples had very generally less to lose of an earthly kind, and hence were the more attracted by the future prospects which our Lord held out to them. From the worldly standpoint they were foolish babes to place so much reliance upon things unseen as yet and to measurably ignore the prospects and opportunities held out to them by Mammon in the present life.

### **“THE MYSTERY HID FROM AGES”**

That which is spoken of in our text as “the Secret of the Lord” is in the New Testament called the “mystery of God.” The thought is the same, namely, that God— while revealing his plan through the Law and the prophets in the Old Testament, and through the words of our Lord and the apostles in the New Testament—has so expressed the matter that it can be understood only by those who come properly into accord with

the Lord—that fear him. The worldly man in reading the Scriptures fails to understand his secret, and only those that fear and reverence him to the extent of making a full consecration of their all to him can comprehend it. The Apostle clearly sets this forth in his letter to the Corinthians, saying, “Your faith should not stand in the wisdom of men, but in the power of God., but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our honor, which none of the rulers of this world knoweth

As it is written, “Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.” 1 Cor. 2:5-15

St. Paul, speaking of this mystery or secret of the Lord, intended for his people, but not for the world nor for the merely nominal Christian, declares, “I am made a minister according to the dispensation of God which is given to me for you, to fulfill the Word of God; even the mystery which hath been hidden from ages and generations, but now is made manifest to his saints.” (Col. 1:25-29) Speaking of the Church in the same strain, he continues, “That their hearts might be comforted, being knit together in love and in all riches and full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.” (Col. 2:2, 3) Continuing along the same lines, he exhorts, “Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ.” (Col. 4:3) In his epistle to the Ephesians the Apostle also speaks of this mystery, saying, that God’s grace in Christ “that abounded toward us in all wisdom and prudence; having made known to us the mystery of his will according to his good pleasure which he had purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ.” Again in the same epistle he writes of God’s favor to himself, “That by revelation he made known unto me the mystery in which other ages was not made known to the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit., to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God.” Eph. 1:9, 10; 3:5, 9

### **THE MYSTERY TO CEASE UNDER THE SEVENTH TRUMPET**

St. John the Revelator, speaking as the mouthpiece of the glorified Lord, tells us of this mystery also (Rev. 10:7), saying, “In the days of the sounding of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants

the prophets.” Thus we see that the mystery has been in operation from the beginning of the world and is still a mystery so far as the world is concerned, and will continue to be a mystery until the end of the present dispensation and the opening of the Millennial age, the only exception being the revelation of the mystery granted to the saints—to those who are fully consecrated to the Lord, the class mentioned in our text, “The secret of the Lord is with them that fear him; he has covenanted to show it unto them.”

### **“HE THAT HATH AN EAR LET HIM HEAR”**

It was for this reason that our Lord spake in parables and in dark sayings that are not yet understood by the world, neither appreciated by any except the few, his “little flock,” the consecrated. Thus it is written, “All these things spake Jesus unto the multitudes in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” (Matt. 13:34, 35) The apostles came unto Jesus privately saying, Lord, declare unto us this parable; and Jesus said unto them, “To you it is given to know the mystery of the Kingdom of God: but unto them that are without (outsiders ensnared by the fear of men) all these things are done in parables: that seeing they might see and not perceive, and hearing they might hear and not understand.” Mark 4:11, 12

Now, dear friends, we will do our best to make plain this secret, this Mystery, hidden from ages and dispensations; remembering, however, that only in proportion as the fear of God predominates over the fear of man: only in proportion as perfect love casts out the fear of man and makes us truly freemen in Christ Jesus—only in that proportion can we hope that our message on this subject will be understood and appreciated. From our Lord’s words, and from the Apostle Paul’s words already quoted, the mystery is uncovered to those who have the eyes of their understanding opened and the ears of their hearts unstopped. It is the message of the coming Kingdom,—the message of the “Oath-bound Covenant” discussed this afternoon.

This message explains all the difficulties and perplexities which have hitherto confused us. It shows how sin entered into the world through Adam’s disobedience, how death has been the penalty of that sin, resting upon the whole race of Adam, degrading us mentally, morally and physically to the tomb. It tells us of God’s love for us while we were yet sinners, which led to his sending of his Son to be our redemption price, “that we might live through him”—that we might be recovered from

death through him. It shows us that Christ Jesus by the grace of God tasted death not merely for a few, but for every man; and that not merely a few but every man shall have a resultant blessing from that great sacrifice for sins, and a full and fair opportunity for returning in heart to the Lord and for receiving back again all that was lost through Adam's disobedience, with superadded blessings and everlasting life if obedient. It shows us that this one purpose of God to eradicate sin from the world, and to utterly destroy all who will not come into accord with his righteous arrangements has never been changed; and although the time for the accomplishment of these promises seems long to us, it is not really long from the standpoint of him with whom a "thousand years are as one day." It shows us that in the dawning of the seventh day of the Lord, the Millennial day—at the close of man's six thousand years—these blessings are to be realized by the world through the establishing of a glorious Kingdom of God under the whole heavens, which will enforce righteousness and shower blessings upon every creature.

### **“THE CHURCH'S IDENTITY WITH THE MYSTERY”**

The unfolding of the mystery shows further that during the Jewish age God dealt with the house of Israel as a typical people, giving them a typical Law, a typical "Day of Atonement," typical sacrifices, shadowy promises; and during that period selected a few faithful souls from that nation to be his special servants in the earth during the Millennial age. These are particularly described by the Apostle in Hebrews xi, all of whom "having obtained a good report through faith, received not the (blessings) promise. "(Verse 39) It reveals to us further the Lord's object in respect to the promulgation of the Gospel during the period since our Lord's death, namely, that the preaching of this mystery to the Lord's consecrated people who fear him has been with a view to selecting a little flock from amongst all kindreds, people and tongues, to be Christ's Bride and joint-heir in the Kingdom, to be associated with him as members of the seed of Abraham for the blessing of all the families of the earth. The Apostle's words, we recall, are very explicit on this subject; he declares, "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29

Not only is the message itself called a mystery, but the Church class, the "little flock," now being selected from the world, is Scripturally designated "the Mystery of God," and the false systems "the Mystery of Iniquity." "The Mystery of God" is the class associated in the divine plan, and therefore a part of that which is mysterious to the world. As the Apostle declares, "The world knoweth us not, even as it knew him not." The secret of the Lord is with this class. It is their



2H400

joy, their strength; it is the power of God working in them to will and do his good pleasure. The more they comprehend this mystery the more of this power of God do they possess, and progress in the mystery implies progress in obedience and reverence and service. These in turn mean progress in the graces of God, as the Apostle, explaining and speaking of our advancement as Christians, says, "I pray God for you that the eyes of your understanding being opened (gradually as we lose the fear of man and increase in our reverence for God) you may be able to comprehend with all saints the lengths and breadths and heights and depths (of the mystery), and to know the love of God which passeth all understanding." Eph. 3:18, 19

### **THE CHURCH AS A SECRET SOCIETY**

From the foregoing it will be discerned that the Lord's saints constitute the most secret society on earth. No one can be fully inducted into this society and its mysteries except as the reverence of the Lord abounds in his heart, and as he becomes free from human bondage, sectarian bondage—free in the liberty wherewith Christ makes free indeed those who are truly his. This secret society needs not to hide its books, neither to withhold its secrets, neither to speak quietly, for while telling the good tidings of great joy to all people, the limitations are upon those who hear—for none can hear the secret of the Lord, none can understand this mystery, except in proportion as he has revered the Lord and his word and made a consecration of himself thereto.

I wonder how many of my audience this evening are members of this society? How many are able to comprehend with all saints the lengths and breadths and heights and depths of the divine plan, I am sure that all such have love for the brethren in their participation in the fellowship of this mystery. I am sure that all such realize that the blessings and favors thus conferred upon us no man can take from us, and that they shall continue to be ours so long as we shall continue to have fellowship in this mystery, which is "Christ in you, the hope of glory." Col. 1:27

I wonder further how many of you are still blinded in greater or lesser degree by the god of this world and the creeds of the dark ages which he assisted in formulating, and has since fostered, so that you are unable to appreciate what we have just been saying respecting the mystery of God. I wonder how many such are desiring to have the eye salve of truth, which our Lord specially commended to this Laodicean stage of the Church, saying, "I counsel thee to buy of me an eye-salve to anoint thine eyes that thou mayest see." (Rev. 3:17, 18) The eye salve must be bought by the individual who desires to use

it: it can not be bought by one for another, even as we can not have experiences one for another. The cost of this eyesalve is the spirit of self-sacrifice—the willingness to make a full consecration of ourselves to the Lord. Our Lord expresses the matter thus, saying, “He that doeth the will of my Father which is in heaven, he shall know of my doctrine.” Whosoever will resolve that he will no longer fear man neither be in subjection to the creeds of the dark ages, but that he will accept the Lord as his Shepherd and be a true sheep, and listen only for the voice of his Word, and walk only in accordance to the directions of that Word, fearing God and not fearing man, he shall be blessed. “The secret of the Lord is with them that fear him; he hath covenanted to show it unto them.”

I trust, dear friends, that some who have heretofore felt indifferent respecting the divine plan—the mystery of God kept secret from the world intended only for them that fear him—may become so deeply interested, so desirous of cooperating with the Lord in their hearts, in their thoughts, in their words, in their actions, that they will make a full consecration of themselves to him. Just now is the moment to make this resolve, accepting the grace of God and the forgiveness of sins through faith in the blood of Jesus, and at once starting on the way to a clearer comprehension of the mystery, and ultimately to our participation in some part of the glorious work which the Lord is preparing us for.

From this standpoint we realize that the great work of God is future; and our special work in the present time is to be the Lord’s witnesses before men; to endure hardness as good soldiers, to crystallize character, to learn obedience by the things which we experience, and to be squared and fitted and polished, and thus made meet for participation in the glories of the Kingdom, and for usefulness as members of it in the blessing of all the earth in the Millennial age, and for the enjoyment of our heavenly Father’s favor to all eternity.

**“The Lord knoweth them that are His.”**

**2 Tim. 2:19.**

“He is looking for those who humble themselves, and who are glad to have His truth at any cost, and whose hearts, long famished, hunger and thirst for the truth, and who know the Shepherd’s voice, and who find in His message that which ‘satisfies their longings as nothing else could do.’ These will gladly accept the armament and by becoming faithful students will make it their own—will put it on. These will be kept while others will fall at their side.” R. 4439, c.1, p.1.

2H401

*August 26, 1906*  
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## **“WHOSE DAMNATION IS JUST”**

Cumberland, Md., Aug. 26, 1906. Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Opera House. The afternoon discourse was a vindication of the Bible. The evening discourse was based upon the Apostle's words, “Whose damnation is just.” (Rom. 3:8) We report the latter discourse:

In the divine order justice has a place in every human mind—an appreciation of right and wrong. This quality, originally perfect in father Adam is more or less confused amongst his children today because of the fall. Even where this quality of mind itself is in good evidence other organs may be deficient, so that conscience may not always approve the best things. For instance, the Apostle Paul tells us that it was with all good conscience that he persecuted the Church of Christ for a time. The conscience was there, but was misdirected through ignorance. So with all mankind:

we not only need to have a conscience and to keep it tender, sensitive, as the regulator of our lives, but we need to guide it aright, and the only safe course is to guide it with the wisdom from above, first pure, then peaceable, easy of entreatment, full of mercy and good fruits. Blessed is the man or woman who follows his or her conscience carefully, for the Lord will ultimately direct such into the right channel even as he did Saul of Tarsus.

From time to time we hear of the lynching of evil doers, or see other evidences of the indignation of the general public against wrong doers. We have often been surprised at the zeal which seems to energize some in connection with the punishment of evil deeds, the more so as we learn to appreciate the fact that “There is none righteous, no not one”—none perfect; that all of these who so hotly pursue the evil doers must realize that they themselves have weaknesses, frailties, imperfections, if not of the same kind, of some other kind—if not so had, nevertheless reprehensible. We conclude that the majority of people live more or less in violation of their own consciences and continually endeavor to stifle them; but that when occasion offers in connection with the crime of another, they ease their consciences by co-operating in the work of punishment. At the same time—in the case of lynchings, for instance—many seem to gratify the low, base, murderous spirit of the fallen nature, their consciences helping to excuse them for the time by thought that to some extent they are gratifying their murderous instinct in the service of justice—not, however, that they would approve of having justice done to themselves in connection with their shortcomings, not that they would judge themselves and chasten themselves, as the

Apostle suggests to the Church, hut that their fallen natures enjoy the opportunity of taking vengeance on others.

It is related of our Lord that when a woman convicted of sin was brought before him with the words, "Moses in the Law saith such should he stoned, hut what sayest thou?" Jesus turned the attention of the self-righteous judges and accusers of the Law upon their own hearts by saying to them, "He that is without sin, let him cast the first stone at the woman." The country would surely be safe from lynchings if those who applied the instruments of torture would first see to it that they themselves were wholly without sin. Likewise many who feel it to be their duty to speak slanderous words of others, if they would hut hear the Master saying, "He that is without fault may speak against his neighbor," would be silenced. Let us more and more learn to turn loose upon ourselves our innate love of justice. Let justice have her perfect work in arraigning every evil thought, word and deed, and soon our hearts will be crying to the Lord for help and mercy, which to such he is ever ready and willing to give.

### **"VENGEANCE IS MINE"**

God's message in his Bible to his people is that they should utterly root out those murderous and vengeful feelings which are so common amongst men, and that instead of these the followers of Jesus should cultivate his spirit of love, gentleness, meekness, patience, long-suffering. To these the Lord says, "Avenge not yourselves: . . . Vengeance is mine, I will repay, saith the Lord." Hence the Apostle argues, "If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12:19. 20) The spirit of the world, the spirit of the uncircumcised heart, is contrary to all this, and even after the voice of the Lord is heard and the hand is restrained from taking vengeance, and instead extends to the enemy the food and drink, nevertheless often the heart has the bitter feeling, the enmity, the murderous spirit, and manifests it in bitter words, evil speaking, insinuations, etc. Hence the highest evidence of progress in the Christian way, in the development of the Spirit of Christ, is not manifested in merely restraining from outward vengeance, hut is specially manifested in the restraint of that little hut powerful member of our bodies,

2H402

the tongue. When it is brought in subjection, so that it speaks evil of no man, injures no man, but contrariwise is continually used in blessing, comforting and uplifting others, this is the best evidence of a high attainment of the spiritual likeness of God's dear Son.

We see continually that in our fallen condition we are unable to think charitably enough of each other's blemishes, and hence are unfit to be each other's judges in the sense of condemning and punishing one another. We are in this saying nothing against the proprieties of the world's judging and punishing criminals, but rather refer to the higher judgment of motives, sentiments, conduct, which does not come properly within the scope of human law and regulations. Christians, indeed, are expected to live up to the highest standards of human law, but more than this is expected of those who are followers of Christ. The law is for the unregenerated, whereas all the regenerated ones, begotten of the Spirit, may be properly expected to live on a higher plane, and to speak and act toward their neighbors along the lines of love, whereas earthly law merely attempts to follow the lines of justice.

The Christian, therefore, is admonished that God keeps the matter of justice in his own hands, and the more acquainted with the Father and with the Son we become, the better will we appreciate the fact that the divine vengeance will be along the lines of absolute justice tempered with mercy. The divine character guarantees this: if he who formed the eye can see, he who gave us conscience and the sense of justice, and who outlined for us the character of love—surely he will be just and will fully substantiate his right to be considered the God of love.

### **“WHOSE DAMNATION IS JUST”**

With these thoughts we come to our text, inquiring what kind of a damnation would God consider to be just. At the threshold of our inquiry we meet with two difficulties: (1) From early training the word damnation pictures before our minds devils, flames, anguish, tears, shrieks and groans. Is this the just damnation which a just and loving God would provide for any of his creatures? Our common sense answers, No! surely not. It would need to be proven to us beyond all peradventure before we could believe that he who instructed us to love our enemies and to do good to them that hate us would himself undertake to give an eternity of anguish and torment to the enemies of his government. Nevertheless this misconception, handed down to us from the “dark ages,” blinds the majority of Bible students, and hinders them from seeing the just damnation which God has provided as a penalty for sin. (2) Another difficulty we contend against in examining the subject is that the word damnation has come gradually to have a different meaning from that which it originally had in the English language. The word in its original signification had the same meaning as our word condemned. Hence our text properly translated would read, “Whose condemnation is just,” and this is the translation given by the revisers. However, with the mind poisoned with the wrong thought of devils, flames, tortures, etc., it requires time for the

majority to get rid of the smoke, confusion and delusion which came to them in childhood days—which have come down to us all from the “dark ages.”

## HOW UNBELIEVERS ARE DAMNED

The Apostle says, “He that believeth not is condemned (damned) already.” (John 3:18) In the same verse he tells us that he that believeth is not condemned. The thought is that the whole human family originally came under divine sentence or condemnation through father Adam’s disobedience. When Adam sinned a sentence of death came upon him, and we his children were born sharers in his blemishes by heredity, and sharers likewise in his condemnation, curse or damnation, as any may choose to translate the thought. Believers in Christ are reckoned as justified by their faith—as passing out from the remainder of the world, freeing themselves of the original Adamic condemnation. Believers are no longer condemned, even though, as the Apostle declares, we were once children of wrath even as others. (Eph. 2:3) The remainder of the race remains under the wrath, under the curse, under the damnation, under the condemnation; hence the whole world except believers is in this condition, in the old form of expression, damned—condemned.

When we come to the Scriptures to see what they say about this damned or condemned condition, we find nothing whatever respecting an eternity of torture; but, on the contrary, the plain statements of Genesis show that the original condemnation or sentence or wrath or curse was a sentence to death, with all that this implies of dying processes, aches, pains, imperfections and blemishes incidental to the dying. Here we have the curse, and although it is a terrible one it is not the unreasonable, unjust one misconceived in the “dark ages.” It was just that God should refuse eternal life to his creatures when they proved themselves imperfect, disloyal, unworthy of the Lord’s gift of life eternal.

Those who are now reckoned as having escaped this condemnation, as having been justified by faith, are represented as being on trial and in danger of a second condemnation if they should now prove themselves disloyal to God and the principles of his government. In other words, God’s intention is to save us from our

2H403

sins and not to save us in our sins. Whoever, then, being justified by faith, regenerated, begotten by the Spirit, loses this and turns again to sin, desires sin, clings to it, must thereby lose his standing of justification and come into condemnation — come again under the sentence of death. As the original condemnation was death, the Lord

distinguishes this second condemnation as the Second Death, from which there will be no redemption, no resurrection, no recovery. It is everlasting punishment, everlasting destruction—not everlasting torment.

Can we not agree that the damnation—condemnation—of all such is just? Surely we can see that since life everlasting is a gift of God he is in no way obligated to give it to anybody, and he declares that he is pleased to give it only to those who desire it on his terms. We thus see that the divine arrangements are all just, loving and wise — precisely what we should have expected had not our minds been perverted by human traditions, which misrepresented God, but thoroughly represented the depraved sentiments of their authors, who further manifested the same spirit in their conduct, tearing one another limb from limb on the rack or burning one another at the stake, for differences of opinion, contrary to both the letter and the spirit of the divine regulation.

### **KNOWN BY THEIR FRUITS**

The Scripture's teachings appear to some to be in conflict in respect to human judgments of one another. Our Lord's instruction is, "Judge nothing before the time." (1 Cor. 4:5) He promises that in due time, when our change shall come in the First Resurrection, we will be perfected, thoroughly competent for judgment in every matter, and indeed promises that the saints shall judge the world. But it is in the meantime that the followers of Jesus are commanded to 'judge nothing.' On the other hand, the Master's injunction was that we should do a certain kind of judging. He said, "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Surely not, and the intimation is that they would know better than to go to a thistle expecting figs. So we should have a sufficiency of general discernment to know where to look for the fruits of the Lord's Spirit — "By their fruits ye shall know them." Matt. 7:16

If we find any one bearing the fruits of the Spirit— gentleness, patience, meekness, long suffering, brotherly kindness, love for God and for man, loyalty for God and his Word—by these fruits we may know that such an one is no longer a child of wrath, but has passed from death unto life. We do not need that he shall tell us that he has joined some earthly Church, we do not need that he shall make first a long and elaborate confession of what he does and does not believe. He may be in more or less of ignorance or more or less of enlightenment, but so surely as he bears this fruitage he belongs to the true Church of Christ. Each one of the Lord's people should be able to form such a judgment. On the contrary, each should be able to know these things, these fruits of the Spirit of Christ, and should remember that if any man have not the Spirit of Christ he is none of his. If, therefore, they see in others the spirit of anger, malice, hatred, envy, strife, selfishness, having full sway, full control of the heart and life, hands and tongues,

they should judge that these evil fruits never grew on any branch of the vine; they should remember that the Apostle has designated these fruits to be “works of the flesh and the devil .” The evidences are that such as have these fruits are yet in the “gall of bitterness,” however outwardly respectable they may be.

But here again we must distinguish as between the flesh and the spirit. If a brother or sister manifest these evil fruits, yet with contrition and tears tells us that these are weaknesses of their flesh, to which their hearts do not give assent, we are not to judge the heart, we are not to condemn the New Creature, but rather to accept his statement of the matter, and to judge him not according to the flesh but according to his real heart-intention. The New Creature, the heart, we are unable to judge, we are unable to read, unable to fathom fully. We must leave that for God.

The Apostle in our text is discussing the matter along this line. He is speaking not of God’s judgment, but of the general judgment of himself and the Church against the persons whom he arraigns. Some in their opposition to the Gospel message misrepresent it, and defame the messengers and the One whom these messengers represented, the Lord, saying that his message through the apostles inculcated evil doing and sin in order to bring about good results. The Apostle resents this, and declares that the condemnation, i.e., the damnation of those who said such things, was just—that he had a right to condemn them, and to say that this misrepresentation of the message of the Lord was evil, and betokened that those who spoke in this way were the servants of evil. Such fruit of animosity, of opposition to righteousness, could not, the Apostle reasons, grow upon branches of the Vine, but being the fruit of thorns and of thistles indicated clearly that those who said these things, and thus opposed the good tidings of great joy, must at heart be aliens and strangers and foreigners from the Lord of glory, whose Spirit they did not possess and did not manifest.

As it was just that the Apostle should condemn those in his day, and should even specify Alexander the coppersmith, Hymenius and Philetus, so it may be proper

2H404

for the Lord’s people today, in the interest of the Truth, to openly rebuke and reprove those who oppose themselves to the divine message now promulgated; but in any event the reproof should be in moderation, merely a sufficiency to show to others the true character of the wrong doers, that others may not be led away by the transgressions of the wicked. Nothing in the Apostle’s language, in reproving any of his opponents, savors in any degree of malice or anger, or hatred or strife, but



rather pity for the evil doers, and a desire in exposing them not to injure them, but to help others to avoid their snare and their fall.

### **DAMNATION ENOUGH ALREADY**

While on this subject let me assure you that the words “damned” and “damnation,” as used throughout the New Testament, in every instance have such a meaning as we have here pointed out, namely, condemnation. The world is now suffering divine condemnation or damnation on account of original sin, and struggles under a heavy curse, a heavy penalty. For six thousand years the condemnation (damnation) of death has rested upon our race, and under it thousands of millions have gone down into the great prison-house, the tomb. As we look about us and see the mental, moral and physical decrepitude of our race—as we perceive that the whole creation is “groaning and travailing in pain together,” let us rejoice that God’s plan is to turn away the wrath, to turn away the condemnation, to turn away the curse of death, with all of its concomitants of sorrow, pain and trouble, and lift our race up, up, up out of this sin-and-death condition back to harmony with himself—so many of the race as will, when they have the full opportunity, accept the Lord’s arrangement.

This is the salvation which the Scriptures everywhere declare—a salvation from sin and from its death penalty. This salvation the Scriptures declare, “began to be preached by our Lord and was confirmed unto us by them that heard him.” (Heb. 2:3) Although the Lord gave to the prophets and to Israel special experiences and manifestations of his favor, yet this message of salvation was never proclaimed until Jesus came. His death as our sin atonement is the basis of our reconciliation with the Father—the basis of all salvation which God has provided. The minds and hearts of people have been turned away from the Scriptural presentation to a false one; taught, contrary to the Scriptures and contrary to reason, that the wages of sin is eternal torment. We have misunderstood the character as well as the Word of our heavenly Father when we supposed that salvation would mean salvation from eternal torment. But now, as we hearken to our Father’s word more attentively, as we get rid of the smoke of the “dark ages,” we hear the testimony of the Scriptures that “the wages of sin is death; but the gift of God is eternal life.” (Rom. 6:2 3) Now we see that we are redeemed from death in order that we might through faith in Christ be made recipients of God’s gift of life everlasting. How much this true view comforts our hearts, clarifies our minds and enables us to worship our Creator in spirit and in truth, and to see that the salvation which he has provided in Jesus is a salvation from death, from destruction, and that the Saviour who is appointed is the Life-giver who redeemed our race, and proposes under the divine plan to restore to absolute perfection and to a worldwide Eden

all the family of Adam who will learn the proper lesson—learn to love righteousness and hate iniquity.

The salvation which our Lord will offer to the world during the Millennial age will be actual, tangible evidence by uplift out of imperfection day by day and year by year. But a still greater salvation is now proffered to a special class—an elect class. A salvation out of death, but to a life that is higher than was redeemed for Adam and his race. This elect class is called to a perfection of life on the spirit plane. Their salvation, however, is not a tangible matter at the present time, but merely by faith; they recognize themselves as justified freely, covered with the precious robe by faith; they present their bodies living sacrifices by faith; they follow in the footsteps of Jesus by faith; they lay down their lives in the service of the truth and on behalf of the brethren, even unto death. Their salvation by faith and their actual salvation is accomplished in the First Resurrection, in which they will be changed in a moment, in the twinkling of an eye—changed from corruption to incorruption, from dishonor to glory, from human nature to spiritual nature.

This, dearly beloved, is our salvation, the one that is now proffered, one in which we hope to make our calling and election sure, one respecting which the Apostle urges that we lay aside every weight and every besetting sin, that we may attain to it through the First Resurrection. We shall be satisfied when we awake in his likeness, but meantime we are by faith satisfied to contemplate that glorious change for ourselves, and also blessed and comforted with the testimony of the Lord's Word respecting the blessing which shall flow through us to all the families of the earth—so great salvation.

\* \* \* \*

**“Feed” upon the promises.**

2H405

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## **“THE GRACE OF GOD BRINGETH SALVATION”**

TERRE HAUTE, IND., Sept. 9, 1906—Pastor C. T. Russell of Allegheny, Pa., spoke twice here today to large and intelligent audiences. His afternoon discourse was on the “Bible Defended.” We report his morning topic from the text, “The grace of God that bringeth salvation hath appeared to all (for all) men.” (Titus 2:11) He said:

Our text, in unison with many other Scriptures, emphasizes the difference between God's grace and the salvation which it effects on those who rightly receive it. In unison with other Scriptures our text also teaches that there was a long period of time—over 4000 years from Adam till Christ—in which God's grace did not appear; but in which, on the contrary, law reigned without grace and without salvation. The divine arrangement for human salvation is as systematic in its every detail as the work of an earthly architect; yet many Christian people, ignoring this, are in confusion and require to be reminded afresh of the Apostle's words to Timothy—”Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of truth.” (2 Tim. 2:15) It is this matter of rightly dividing the Word that brings a special blessing and enlightenment to those who heed the divine injunction.

Our text illustrates this matter of a proper division of the Scriptures. It indicates that something had occurred in apostolic times which was distinctly separate and apart from anything which had previously occurred, namely, the grace of God had appeared. The Apostle's language intimates that human salvation would be a matter of the future—the result of God's grace. Here, then we have three great divisions in the divine plan: (1) A time when God's grace was not revealed, was not manifest to man—when only the justice and wrath of God were displayed; (2) a time when the grace of God is revealed to such as are able to see it, “teaching us” as the Apostle declares in the succeeding verse, but not teaching others who now are blinded by the god of this world and unable to discern the grace of God, as the Apostle elsewhere intimates (2 Cor. 4:4); (3) a coming time in which the salvation will be actual and manifest.

### **MAN'S FIRST LESSON, DIVINE JUSTICE**

It was eminently proper that God should give our race a lesson along the lines of divine justice before proceeding to give any lessons respecting divine mercy and love. When the first perfect man wilfully disobeyed the Creator and knowingly brought upon himself the penalty of sin, “Dying thou shalt die” (Gen. 2:17), the sword of divine justice was unsheathed and fell heavily upon him, and incidentally, through heredity, upon all of his posterity. The flaming sword of justice drove our first parent from Eden, heeding not their crying, their tears, their sorrows, their promises of repentance. Its smiting is Scripturally called the “curse,” the divine sentence—the “wrath of God.” For six thousand years and more this sword has not been sheathed; it has continued to smite throughout the whole world until, according to reasonable estimates, about 20,000,000,000 of Adam's race have fallen under it into the tomb, into sheol, into hades, the state of death.

Its smiting affected not only the physical but the mental and moral elements of human nature. Mental weakness as a result is to be seen everywhere, and is felt by every member of the race to the amazing extent that in civilized lands about one in every two hundred of the adult population is deemed unfit to be at large—is consigned to an asylum. The smiting of the sword of justice with the death penalty has affected man's moral degradations too as witness the prisons and penitentiaries, etc. of Christendom, the records of police courts, and the proverb that "Man's inhumanity to man makes countless thousands mourn." The effect of the stroke of justice upon man's physical powers is not only shown by the number that have gone to the tomb by the abbreviation of human life; for while father Adam lived 930 years—or rather was dying for 930 years under the stroke of justice—his children of today, born in sin, shapen in iniquity through heredity, live on an average of about thirty-five years.

In all this the divine justice is speaking to the world in thunder tones, which it might be expected to be able to hear—which all would hear were it not that the god of this world, Satan, deludes and deceives the masses by attracting their attention away from this real wage of sin and these real results of the death penalty, causing them to hate the Almighty Creator by telling them that the penalty for sin is beyond the present life—an unending torture. Nevertheless divine justice stands revealed, and they who discern it not in the present time will look back from the future and more favorable standpoints and discern it clearly.

## **MAN'S SECOND LESSON—DIVINE LOVE**

Two thousand years and more passed before any intimation was ever given to our race of divine mercy. The first intimation, vague at the time, (still vague except to those guided by the Holy Spirit), was made to

2H406

Abraham in the brief statement that at an unnamed date in the future God would have mercy upon mankind and would use Abraham's seed in blessing all the families of the earth. The Apostle Paul (Gal. 3:8) calls this the first statement of the Gospel—the first announcement of the good tidings—saying, God preached the Gospel in advance to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 22:18) Nevertheless the blessing did not begin there. On the contrary, justice still wielded its sword, smiting all the race of Adam, of Abraham's seed as well as of the heathen nations. As the Apostle again declares, "Sin and death reign:" the time has not yet come for righteousness to reign.

It was over 4000 years from father Adam's transgression until our Lord Jesus appeared amongst men to be the Redeemer of Adam and his race and ultimately to be

their Saviour from sin, degradation and death— to afford one opportunity to all. This great event was referred to in our text by the Apostle as the grace of God which appeared at that time, but which had not appeared previously. An intimation of grace had been indeed made, as we have seen, to Abraham, but only an intimation, for how God would cause the seed of Abraham to bless all the families of the earth was not stated—merely the effect. However, when in due time God sent forth his Son to redeem the world—to pay to justice the ransom price for Adam’s forfeited life and thus to purchase Adam and all of his race from the sentence of death and from the power and dominion of sin, and when it was made known that all this was designed to be a free gift of God, “not of works lest any man should boast”—it was manifest that God did not intend to bless all the families of the earth through Moses and the Law Covenant, which were quite insufficient for the work, but that his blessing would be one of grace, of mercy, of unmerited favor, through Jesus Christ our Lord.

The same thought is presented by the Apostle when he declares that herein was manifested the love of God in that “he gave his only begotten Son.” (John 3:16) God was a God of love prior to the sending forth of his Son, but his love was hidden—not revealed, not manifest to men. He was just as loving before he created man, just as loving when he pronounced the sentence, and at that very time had fully formulated the plan of man’s redemption and his ultimate rescue from the power of sin and death, but it was hidden, covered; it was manifest for the first time when he sent his Son to be man’s redeemer, as the Apostle declares.

### **FOR ALL MEN, NOT TO ALL MEN**

Our common version declares that God’s grace hath appeared to all men, but the incorrectness of this statement is manifest, for hundreds of millions today, as well as during all the centuries since our Lord’s first advent, have seen nothing of the grace of God—it has not appeared to them. A more correct translation, in harmony with the facts, is “the grace of God that bringeth salvation hath appeared for all men.” God’s grace is world-wide. It makes provision through Christ as the Redeemer for father Adam, and hence makes provision equally for all of the race of Adam, who inherited weaknesses, blemishes, etc. through his disobedience. Indeed, so far from all mankind being able to discern the grace of God, we are surely correct in declaring that it has appeared as yet to but very few, only believers, only those who have the eye of faith, only those who have the hearing ear. Indeed, God’s grace is not more manifest outwardly to the world than during the preceding ages. It is the household of faith, which possesses the eye of faith, that now beholds Jesus as the Lamb of God

which taketh away the sin of the world—which recognizes that thus God can be just and yet the justifier of him that believeth. This grace, however, is for all men so surely as the divine Word is true. The fact that only a fragment of humanity yet sees, yet knows, yet appreciates, is yet able to avail itself of the divine grace under its present limitations, proves nothing against the great fact that God has provided Jesus as the world's Redeemer, by and by to be the world's Deliverer or Savior.

But why the secrecy? Why did he not at once reveal the entire matter to the whole world of mankind as soon as Christ had died for our sins? The Scriptures answer that in the divine order and arrangement the sending of Christ as the world's Redeemer and Deliverer would not have taken place at the end of 4000 years of human history, but at the end of 6000 years—that God's purposes, his plan for the world, is 6000 years of a reign of sin and death, to be followed by 1000 years of the reign of grace unto salvation, unto life everlasting to so many as will accept the divine terms. Why, then, did Jesus come nearly 2000 years in advance of this date? We reply that it was because God had another feature of his plan to work out, indirectly but not directly connected with the world's salvation. This other feature is the selection of a little flock from amongst mankind to be the Bride, the Lamb's wife—to be associates with Jesus, the great Redeemer, in his work of human salvation.

In accord with this, the Scriptures tell us that the grace of God is now recognized only by a limited class, "even as many as the Lord your God shall call" (Acts 2:39), and that these must be taught in the school of Christ, tested as respects their obedience and devotion, and thus be enabled to make their calling and election

2H407

sure. With the completion of this elect company, with the dawning of the seventh thousand or Millennial epoch, the divine providence would be ready to take its next step. The next step for the elect Church will be in a participation in actual salvation from every power of sin and death in the First Resurrection, and then, under the Kingdom of God's dear Son—in which they will be associated with their Lord and Bridegroom—a general blessing of enlightenment will reach the world of mankind, causing their blind eyes to open and their weak ears to be unstopped, that the grace of God may appear to them also, that they may taste and see that the Lord is gracious, and that, being rightly exercised by this knowledge, they may be blessed with the opportunity for restitution to all that was lost in Eden and redeemed at Calvary. As a knowledge of God's grace preceded the

Church's salvation, so a knowledge of his grace will precede the world's salvation.

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*September 12, 1918*

## **“THE GRACE OF GOD BRINGETH SALVATION”**

Let us note how the grace of God brings salvation now, and the different manner in which it will bring it to the world in the next age, the world's day of trial or judgment. With us, in proportion as we see the grace of God and appreciate his loving kindness toward us, a test comes to us as to whether or not we appreciate the Lord, his character and his mercy. If we do appreciate these the effect will be a transforming work in our own hearts and lives—a willing or desiring to serve and please and honor the gracious God whom we have come to know. In proportion as his grace appears to us, in proportion as we discern its lengths and breadths and depths and heights, in that same proportion should our love and obedience and joy abound. If we be otherwise minded, unappreciative of divine favor and willingly love and serve the evil, it will be a demonstration that we are not of the Kingdom, for whom God's grace was specially intended; and after enjoying a measure of blessing our portion will be the Second Death, without hope of resurrection or further opportunity.

### **WHAT GOD'S GRACE TEACHES US**

The term “grace of God” properly includes not only the primary blessing of our redemption by the precious blood and an opportunity of life everlasting through the Saviour's merit but it includes also the precious promises now made to those who have the hearing ear, as many as the Lord your God shall call.” Then as these progress in love and in obedience, grow in divine favor or grace to still larger knowledge and appreciation of the things which God hath in reservation for them that love him, the called ones according to his purpose—in proportion as their hearts are rightly moved, in the same proportion their eyes continue to open more widely, giving them to see more and more of the lengths and breadths and heights and depths of love and grace divine. As our Lord said to some of this class, “To you it is given to know the mystery of the Kingdom of Heaven; but to all who are without, these things are spoken in parables and dark sayings.” Mark 4:11, 12

The Apostle in our context enumerates some of the things which God's grace teaches us who have the hearing ear and the seeing eye of faith and understanding. Its teaching is that, denying ungodly and worldly lusts, we should live soberly, righteously and godly in this present world (epoch), looking for that blessed hope and the anticipation on the one side, and the effect of this hope



in our purification of heart and separation from the world on the other side. God's grace teaches this, the Apostle said. Nowhere does God intimate that his grace is intended for wilful and deliberate sinners. It is provided for those only who, when brought to an understanding of the truth and righteousness, will seek and strive for it under divine assistance and encouragement.

God's grace through his Word shows those who have their eyes of understanding open that their salvation is to be brought unto them at the second advent of Christ; that at present they are merely saved by hope, by faith. God's message of grace to these is that he who rightly receives these hopes, these promises of God will find them a strengthening and cleansing power working in his heart to a thorough renovation of its thoughts and intents, to the casting down of its natural selfish ambitions and every high thought and aim, and to the bringing of every thought into subjection to the will of God in Christ. God's grace through his Word teaches that, in order to attain this standard of heart perfection, a close guard must be kept upon the mortal body, whose admitted imperfections and weaknesses are reckonedly covered by the merit of the Saviour's sacrifice. The New Creature of the mind, the heart, can only live and prosper and attain its perfection by striving against the natural tendencies, or, as the Apostle expresses it, "denying ungodliness and worldly lusts —worldly desires. Ungodliness must first be fought down and most violently opposed by the New Creature, the new will; and worldly lusts or desires or ambitions must be remembered as being contrary to the interests of the New Creature—calculated to lead away the heart, the strength, the time, the talent, in other directions than those marked out by the Captain of Salvation in whose footsteps we must follow.

Stating the matter from the reverse, the positive

2H408

standpoint, the Apostle says that our outward deportment of the flesh should correspond with the inward desires of our hearts to such an extent that we should live soberly, taking serious views on life, realizing increasingly the momentous results of our present warfare with sin-and-death conditions—that it means for us either victory or defeat, and that victory means the crown of glory, immortality with our Redeemer at his second coming in power and great glory for the establishment of his Kingdom. The Apostle suggests further that the influence upon us will be to live righteously, that is, justly. We not only appreciate the fact that the present life is short, and that anything gained by injustice should be of profit but a little while; but additionally, as we become filled with the spirit of the Lord, love for our

neighbor insists upon our dealing with him righteously, justly, according to the Golden Rule, doing to him as we would have him do to us. We to whom God's grace has been revealed, should be godly in this present life, urges the Apostle. What does he mean by this expression, "live godly?" He means that we should take for our standard not the rules or laws or conduct of imperfect men, nor of our own imperfect minds, but that God should be our portion, as our Lord expresses it, "Be ye like unto your Father which is in heaven." True, we find that the copy before us in an absolutely perfect one, and that our God-likeness comes far short of the standard. Nevertheless that is our standard, and we are to keep it continually before us and never lower it, but go onward keeping it more and more carefully daily in our outward lives in accord with this pattern, in our hearts, in our minds, in our wills, in our endeavors.

### **"THAT BLESSED HOPE"**

The Apostle says, "He that hath this hope in him purifieth himself even as he is pure," and in our context he speaks of our looking for that blessed hope as being a source of strength and power to those who have been granted a view of divine grace in the present time: What does the Apostle mean by "that blessed hope?" What hope? Where is it stated? We reply that this is the same hope to which the Apostle refers when he says, "Which hope we have as an anchor to the soul, both sure and steadfast, entering into that which is within the veil." (Heb. 6:19) And this last quotation furnishes us the key, for in connection with it the Apostle tells us respecting the hope, what it is. He assures us that it is the hope of being of the seed of Abraham, the hope of being heirs of the great Oath-Bound Covenant which God made with Abraham, saying, "In thy seed shall all the families of the earth be blessed." The Apostle explains that this Oath-Bound Covenant, the promise which has been so sure a hope, so firm an evidence to all of the Lord's people, and is now the anchorage of our hope in Christ, is to be attained by those who become the Bride of Christ. Hear his word: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29

O glorious hope! Well may those who have this hope purify themselves and keep before their minds the glorious Pattern. Well may they account all things of an earthly kind as but loss and dross that they may win Christ and be found members in him, in the glorious First Resurrection. Well may they deny themselves all worldly lusts and ambitions that they may thereby the more surely attain to this great ambition, this God-given ambition of joint-heirship with Christ in the Millennial Kingdom which is to bless the world of mankind. Do we not then see that a great favor has been bestowed upon us in that the eyes of our understanding have been at least partially opened to discern the grace of God

manifest in our dear Redeemer's sacrifice, which is yet to bring salvation to us in the First Resurrection, and to the world of mankind during the Millennial age? How gracious are the divine provisions, not only for those who shall be ultimately saved to life eternal, but gracious also toward those who shall sin wilfully, and dying the Second Death shall be as though they had not been. Obadiah 16

September 16, 1906

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## **“WHAT IS SIN AND WHO ARE SINNERS?”**

McKEESPORT, PA., September 16, 1906—Pastor C. T. Russell of Allegheny spoke twice here today. One discourse was on the Bible teaching respecting “Hell — A Cure for Infidelity.” We report his second discourse, from the text, “All have sinned and come short of the glory of God.” Rom. 3:23 He said:

The world is afflicted with many counterfeit standards of righteousness, which are largely the result of neglect of the divine Word and the substitution therefore of human theories and creeds formulated in the “dark ages,” under the delusion that the divine penalty for sin is eternal torment. Reason insists that the kind of sin which would permit such a punishment must be of the blackest, deepest dye; and under the preaching

2H409

of Protestantism, that the final destiny is fixed at death for either an eternity of woe for the sinner or an eternity of bliss for the righteous, the mental operation is to conclude that the dying friend was not sufficiently wicked to justly merit eternal torture and hence must be esteemed as sufficiently righteous to secure some place in heaven even though on a lower plane. Thus this horrible error of eternal torment fails to accomplish the desire of its advocates—fails to turn man to righteousness, to consecration to the Lord. Its very atrociousness nullifies its influence upon human character, so that as a consequence nearly all the criminals of Christendom are firm believers in the doctrine of eternal torment, but hope they will somehow escape. The net result of this horrible doctrine, therefore, is the vilification and misrepresentation and nullification of the power of God's Word, which, as our Lord explained, is intended to sanctify the lives of believers. “Sanctify them through thy Truth; thy Word is Truth.” John 17:17

## WHAT CONSTITUTES SIN?

The Apostle answers this question saying, “Sin is the transgression of the Law,” the divine law. (1 John 3:4) This divine law, as the Scriptures explain, was originally written in the very heart and character of man—Adam was created in the image and likeness of God. He needed not to have specifications of the divine law, such as “Thou shalt” and “Thou shalt not,” because his organization, including his brain, was in that perfect poise and balance which permitted him to have a correct judgment as respects right and wrong from the divine standpoint on every question. In harmony with this, the Apostle declares that his sin of disobedience in the garden was not of any accident nor deception nor ignorance. (1 Tim. 2:14)

He sinned wilfully and deliberately. We admit that he had a strong provocation. His wife had transgressed the law, and he presumed that this would involve her death and that he should thus be left without his companion. His act of disobedience was therefore in the nature of suicide, with the full knowledge and intent that he would share the death penalty with his loved helpmate.

The very strength of Adam’s good character, his love, became his snare. He should have remembered that his first obligation was to his Creator. He should have realized the wisdom and love of that Creator, and that as he had done for him graciously thus far he would continue to protect his best interests if he remained faithful. We do not know what provision the Lord would have made for the recovery of mother Eve from the results of the serpent’s deception, but the divine character assures us that some way of relief and forgiveness and restoration would have been provided. Adam, however, though perfect, had no large experience and acquaintance with his Creator, his knowledge of him was limited; hence he failed to appreciate the possibilities of the case and took the matter into his own hands, with the dire results upon himself and his posterity which God foreknew and from which divine mercy has prepared through Jesus a rescue, and in connection with which divine wisdom, love and justice and power will be manifested as never before.

Father Adam’s transgression is what in all the creeds of Christendom is termed “original sin.” It is on account of that sin that all the creeds declare that God condemned to eternal torment all of our race except such as would hear of and accept our Lord Jesus and become his disciples and followers. We dissent from this, and quote the Scriptures in proof that “the wages of sin is death”—not eternal torment; that our Lord Jesus redeemed us from death—not from eternal torment; that in the resurrection he will deliver us from death, from the tomb—not from eternal torment; and that this is true not only of the Church of this Gospel age, the elect, whose

eyes of understanding are now open and whose ears of understanding are now unstopped, so that they now see and hear and appreciate the grace of God in Christ; but that it will be true ultimately during the Millennial age to all others of the human family that as the Apostle declares, "He will have all men to be saved (from death, from sentence or curse of death, the tomb), and to come to a knowledge of the truth." (1 Tim. 2:4) God's time for bringing the masses of the world to a knowledge of the truth is not in the present time but in the future, during the Millennial reign of Christ. Now only the few have the special favor and blessing of enlightenment, but ultimately every knee shall bow and every tongue confess to the glory of God. As now the full knowledge coming to us brings us responsibilities and means the decision for either life or death eternal, so then, in the Millennial age, to the masses of mankind the full knowledge will bring full responsibility, with the reward of either life eternal or death eternal — the Second Death.

Coming back now to what constitutes sin: The ordinary conception seems to be that if a man were to violate the divine law in ninety-nine points out of a hundred, yet preserve some one point of character, this one point would save him from the penalty of the divine law—from the supposed eternal torment. But looking into the Word of God we find the very reverse to be true: the slightest infraction of the divine law would be sin—that if any man could keep the divine law in ninety-nine parts and should fail in one point he would be guilty of the infraction of the law as a whole

2H410

and subject to its penalty—death. Our first view of this matter might cause us a shock, and suggest that the Almighty would be harsh in thus establishing a standard of absolute perfection as a condition in his favor and his blessing of everlasting life. But the more we examine the proposition the more we can see in it an absolute justice and wisdom.

Wisdom shows us that if the Almighty sanctioned or condoned sin in the slightest degree it would be wrong, unjust; and we see how unwise it would be, too, when we consider that if a concession were granted for one sin for one individual, justice should require that a similar concession should extend to all of God's creatures—that each should have the liberty of sinning once and still retain divine favor. Thus sin would be sanctioned in the divine government, which is not supposable, and this would mean more or less of the practices of sin and of divine recognition of it throughout all eternity. On the contrary, God has denounced sin in its every form, even the very slightest, and has declared that death is its

proper penalty, wage, “The soul that sinneth it shall die.”  
Ezek. 18:4

### **“ALL HAVE SINNED AND COME SHORT”**

Before examining what remedy God holds out for sinners, we want to ascertain exactly who are sinners. The majority of the intelligent people of Christendom seem to believe that they are not sinners. True, they do not on the other hand generally claim to be saints. The well-to-do, who live decently, avoid fights, drunkenness, profanity, etc., are esteemed to be the “best citizens,” and are far from thinking themselves proper subjects for the “mourners’ bench.” Do they not avoid the grosser forms of sin? Do they not give time for Church attendance? Do they not occasionally read their Bibles? Do they not attend Sunday School? Do they not give money or time to benevolent work, and would it not be dishonoring themselves to in any wise confess that they were sinners—that they needed salvation from eternal torment? Surely God would not eternally torment such as they—only the most degraded and most depraved would meet such a fate. Thus measuring themselves with themselves, the people of Christendom are as a rule quite self-satisfied, just as were the Pharisees, the holiness people of our Lord’s day, who pointed with pride to the fact that they gave tithes of obedience to many of the outward demands of the Law, that they contributed liberally to the support of the Temple and to the poor, and that they occupied prominent seats in the synagogue. They felt in consequence that God had cause to feel proud of them, and that when he would be making up his lists for the eternal state he would surely not leave out their names.

To such our Lord said, “The whole need not a physician.” He had come as a physician to the sin-sick, and they did not realize themselves to be sin-sick, and hence they had little interest in the physician. Our Lord’s words were uttered in sarcasm, as pointing out the fact that they thought they had no sin and no need of a sin cure, and hence they were but acting on their misconception when they rejected him and his favor of divine grace and mercy. The prototype of this is to be found today all through Christendom, both inside and outside of the various denominations. For be it understood that sectarian membership in no sense of the word cancels sin or purifies the heart or gives divine forgiveness. Under false teachings, therefore, many professed Christians are indulging in false hopes—in thinking that they are the Lord’s people when as yet in reality they are in “the gall of bitterness.” Without having consecrated themselves to be his followers, they, like the Pharisees of old, stand in the Temple and pray, “I thank thee, O Lord, that I am not as other men, nor even as this publican.”

The first thing for all such to learn is what constitutes a sinner from God’s standpoint. Who needs to be

forgiven? Who needs the great Physician's cure, and thereby reconciliation to the Father? We have already shown what original sin is, and how in consequence of heredity all are sinners, all are imperfect, some more and some less imperfect, but all short of the divine requirement—perfection. Since we have lost the original image of God, which would enable us of ourselves to know perfectly right from wrong, it is necessary now that we have before our minds the divine standard as expressed in the divine Law. This standard as set forth by our dear Redeemer himself is, "Thou shalt love the Lord thy God with all thy heart, mind, soul, strength, and thy neighbor as thyself." According to this standard who is perfect? Who can claim that his entire heart is given to the Lord and filled with loving desires of obedience to him? Who can claim that he is so free from selfishness that he loves his neighbor as himself, and would do for his neighbor as for himself?

The Scriptures answer the question, telling us, "There is none righteous, no not one." (Rom. 3:10) Again, in the language of our text, "All have sinned and come short of the glory of God." The glory of God as a standard is that perfection which was given to father Adam in his creation and which was blemished by his disobedience and his death sentence. The Prophet tells us of this when, speaking of Adam, he says, "Thou hast crowned him with glory and honor. Thou madest him to have dominion over all the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air and the fish of the sea." (Psa. 8:5-8) We are all short of

2H411

perfection, short of the glorious grandeur of human nature which originally constituted it the image of the divine nature. The Apostle, we remember, states the whole matter in brief form, and explains how and why we are all thus degenerates, saying, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death has passed upon all men, because all are sinners." Rom. 5:12

### **THE SICK NEED THE PHYSICIAN**

Thus we see that the whole human family is not only sick physically, ailing in one way or another, dying under the divine sentence, but that it is sick mentally as well. Harken to the inspired description of the condition of Adam's race: we are assured that we are all "born in sin, shapen in iniquity" (Psa. 51:5), and also that from the crown of the head to the sole of our feet we are full of blemishes—there is no soundness. (Isa. 1:6) If we look at the statistics of the insane we are horrified to find the immense proportion of our race who are mentally

unbalanced to such a degree as to be unfit to have their personal liberty, and we see also that amongst those who do have their liberty sanity is a question of proportion—all are more or less insane—unsound of mind, of judgment. The Apostle declares that those who renounce their own wills entirely and accept the will of God as set forth in the Word of God, that these alone have the spirit of a sound mind. Surely there is no soundness here for us to boast of, and this Scriptural declaration is well upheld. As for physical soundness, the doctors' signs and apothecary shops and the patent medicine advertisements, no less than the hospitals, declare that the race is sadly degenerate physically, that there is no soundness at all, and the death records of the world, 90,000 a day, fully corroborate this statement of physical unsoundness—from head to foot.

Prison statistics show us that the world in general is morally sick also, and day by day the public print lays before us evidences that many who are not in prison are morally unclean, leprous; and whoever will be honest with himself and look into his own heart, and then look into the mirror of the divine law, must admit to himself—whether he confesses it to others or not—that he is also by nature unclean, imperfect, that he comes short of the glory of God, and that by nature he is not fit for eternal life and heavenly glory.

What shall we do? Is there a balm of Gilead and a good physician able and willing to take charge of this case—of Adam and his race more or less defiled mentally, physically, morally. Is there hope at all for the recovery either of the dying ones or of those who have already gone to the tomb? The Scriptures answer “Yes.” Jehovah, who condemned our race for its infraction of the divine law, has laid help upon one who is mighty to save—one “who is able to save to the uttermost all those who come unto the Father through him.” (Heb. 7:25) He himself assures us that he came to seek and to save that which was lost—Adam and his race. Some may suggest that his power is limited; that the worst of sinners, the vilest of the vile, would still be hopeless; but we remind such of the Scriptural declaration that he is able to save to the uttermost all who come to the Father through him. We remind such that according to the Scriptures Jesus paid the death penalty for Father Adam's transgression, and thus redeemed him and all who shared his penalty in each and every degree. To whatever extent, therefore, our blemishes, mental, moral and physical, are the results of heredity, to that extent they are forgivable, and the Redeemer stands ready to restore even the vilest of the vile to full harmony with the Creator.

But there are conditions, as expressed in the Saviour's words, “No man cometh unto the Father but by me.” None can have divine forgiveness or in any sense of the word have eternal life, the eternal life lost by father Adam, except as he accepts by faith the redeeming work



of the Saviour; for, as the Apostle declares, "There is no other name given under heaven and amongst men whereby we must be saved." (Acts 4:12) The one way of approach to the Father during the Gospel age is repentance of sin, turning from it, acceptance of the merit of Christ as compensation for our deficiencies, and then a consecration to the Lord to walk in the footsteps of Jesus. Whoever attempts to come to the Father in his own righteousness, or in the righteousness and merit of any other than this Saviour the same is a thief and a robber, and is trying to climb into the sheepfold in some other way than that divinely appointed. He will not secure admittance; there is only one door to the fold. John 10:1

### **THE GOOD PHYSICIAN**

The great Shepherd, the good Physician, appeared amongst men and gave his life as their redemption price nearly nineteen centuries ago, and then began immediately to invite any who desired to go free from their sin-sickness to come unto him, to accept the healing balm of his grace and to become his sheep, his followers, hearkening to his voice, and to be guided thereby to the green pastures and still waters of refreshment in the present life, and at the end of the journey to be received into the heavenly fold. But comparatively few of Adam's race have ever heard his voice in any sense of the word, and of those who have heard something the majority merely hear indistinctly, vaguely, and have not understood the clear true import of the invitation. Only comparatively few of the race have

2H412

heard in the proper, definite, full sense of the word that brought them face to face with the facts and made them responsible. Speaking of this class our Lord said to the few who heard him, who recognized the "voice from heaven," "Blessed are your ears for they hear." And all of this class who do really hear the Master's voice are indeed most wonderfully blessed, and, like the Apostle, they say, "Lord to whom should we go; thou hast the words of eternal life?" These find in the Master's words the promise of a blessing in the life that now is and also in that which is to come, and a peace and joy which they never knew before, and which the world can neither give nor take away. Blessed indeed are those ears which hear.

### **OTHER SHEEP OF ANOTHER FLOCK**

Nothing in our Lord's words in any sense intimates that those who do not hear his voice directly, neither through the apostles nor through the Scriptures nor through any of his followers, should never hear and should never be blessed. Quite to the contrary, the Prophet foretold that

the time shall come when all the blind eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5) And our Lord himself declares, "Other sheep I have that are not of this fold; them also I must bring, and there shall be one fold and one Shepherd." (John 10:16) He has not yet begun to bring the other sheep; he is still taking the flock he first started to call, namely, Spiritual Israel. He found first of all the Israelites indeed amongst the Jews, and during this Gospel age he has been finding a similar class amongst the Gentiles, and these have been invited, and of these a little flock has been called out under the lead of the Shepherd. By and by these shall reach the fold, the heavenly condition, and then the greater work of dealing with all mankind will begin.

The little flock now called out from the world the Scriptures denominate the Bride of Christ. They are to be associates with the Lord in the glory and honor of his Kingdom and in his future work of finding the remainder of the sheep, giving them ears to hear, and leading them forth from the bondage of sin and death to the glorious liberty of the sons of God. It will be during the Millennial age that the great Shepherd will call the other flock and bless them, open their eyes and open their ears, and discipline them with his rod and staff, that whosoever will of them may ultimately attain eternal life. The two flocks will come back into harmony with God, but the one flock will be of the heavenly fold while the other flock will be of the earthly fold. The little flock will be brought to perfection as spirit beings, partakers of the divine nature, glory, honor and immortality; the subsequent earthly flock, the world in general, will be brought by the highway of holiness back to restitution. Their eternal state of blessedness will be that of an earthly paradise, related to God as was Adam before his transgression, but now so blessed by their experiences with sin and restitution that they will hate sin and love righteousness, and will therefore be the recipients of life and divine favor everlasting.

### **"LABORING AND HEAVY LADEN"**

The Scriptures forewarn us that the little flock who now have the hearing ear will consist chiefly of the "poor of this world, rich in faith." (Jas. 2:5) They assure us that we need not expect to find in this flock of the present time many wise, many great, many learned. How strange, we say—the very reverse of what we would expect! Our thought would have been that the grandest and noblest and best educated, the most favored of the race, would have been the first to realize their degradation and their need, to hearken to the voice of the Lord, and to accept the same and become his followers; that the ignoble rather should hear and accept now is an astonishment. The Scriptural explanation is that the favored ones of the present time, contrasting themselves with the ignoble and degraded, have a self-righteous feeling and are not therefore sufficiently humble-minded

to realize their own unworthiness and to accept the grace of God.

On the contrary, those heavy laden with the disabilities of this life, with their own ignoble, depraved dispositions, with their own load of sin and imperfection, weary with these, weary with their endeavors to overcome their own frailties—these are the ones who, hearing the Shepherd's voice, gladly respond and accept his proffered assistance as their burden bearer, their sin bearer. With joy they behold that while divine sentence was justly upon them and upon all, divine love has provided the remedy in the death of the Redeemer, so that "God can be just and yet the justifier of those who believe in Jesus." (Rom. 3:26) By faith they accept his assistance, by faith they become his sheep, by faith they follow him and have joy and peace in so doing—even though the way be narrow, even though it be rough with defects and trials, nevertheless in his presence and under his guidance they have joy and peace. Happy these sheep! Blessed are those whose eyes and ears of understanding become opened now to a realization of the facts and privileges of the present, and who become members of the flock now being called. For them is reserved the glory, honor and immortality, joint-heirs with their Shepherd in the Kingdom. They envy not the rich their joys of the present time, they envy not the earthly great and wise, for they realize themselves heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they abide in his fellowship,

2H413

that they suffer with him, enduring hardness as good soldiers in their conflict with the world, the flesh and the Adversary, and in their loyalty to his standards.

Dear brethren and sisters, Are we of this class? Have we realized that by nature we are all sinners? Have we hungered for righteousness as well as striven against sin? Have we accepted the righteousness of Christ proffered us, have we put it on us as the wedding garment? Do we realize ourselves as justified freely from all things in the Father's sight through the Redeemer's merit?

Have we made a consecration of ourselves to his service, and are we seeking to embroider our wedding garment with the graces of the holy Spirit? Are we striving to serve our Redeemer and to be co-laborers with him in so doing good to all men as we have opportunity, especially to the household of faith? If so, blessed are we; if not, shall we not forthwith begin and avail ourselves of the privilege, and be permitted to hear the voice more and more as we seek day by day to obey and to follow on?

September 30, 1906

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## **STRIVING FOR AN INCORRUPTIBLE CROWN**

Columbus, O., Sept. 30.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today in the McKinley Memorial Auditorium. He had large and intelligent audiences. His afternoon topic was: "A Cure for Infidelity." His evening discourse was on "Running for Worthy Prizes," his text being, "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run that ye may obtain." (1 Cor. 9:24) Pastor Russell said:

Everywhere throughout the Scriptures the thought kept before our minds is that one may roll downward deeper and deeper into sin and degradation and that the end of that way is death, destruction; and, on the contrary, that everyone who would attain to life and the glorious characteristics of the divine character, which are conditions upon which the gift of life will be given, must strive, run and attain. In other words, a willing mind and its exercise are declared to be necessary to the attainment of divine favor, and to the life eternal which is its reward. Too many, alas, even among Christians, seem to have the impression that negative goodness may be satisfactory to the Lord— that moral willingness to abstain from wrongdoing under favorable conditions

would have the divine approval. Of course negative goodness is better than none, better than viciousness and wilful misdoing; yet there is no promise of eternal life to the morally, negatively good. Only the positively good—those who love righteousness and hate iniquity—can have the divine approval.

Some may be inclined to demur to this proposition and to claim that it is asking too much of humanity that—born through heredity with a tendency toward sin, and surrounded by sinful and degrading influences—we should be called upon to surmount all of these and to attain a fixed character for righteousness—the very reverse of the one with which we were born. The query naturally and properly arises, “Are we not less favorably treated by our Creator than were the angels, who, created perfect, in the divine likeness, have merely been required to maintain that character without knowing what it is to strive, to fight, to overcome the downward tendencies that oppress the fallen race of Adam? Why should not man have as favorable an opportunity as the angels? Even though man, through original sin, fell into a degenerated condition, mental, moral and physical, why does not the Creator make an easier path out of the sin-and-death conditions back to His fellowship and eternal life? In other words, why is there no other way to God’s favor than the rugged, narrow way on the terms of taking up the cross to follow in the footsteps of Jesus? Why are we called upon to run up so steep a hill of natural depravity to attain God’s favor and life eternal?

### **NO INJUSTICE WITH GOD**

These questions are pertinent and reasonable, and the Scriptures answer that God has appointed for the world just such reasonable opportunities for reconciliation with Himself as we might have expected. He has not proposed to violate the principles of His government nor to accept to His favor any who are out of full accord therewith; but He has provided for the world a reasonable way of return to His favor and to all that was lost through original sin. But His time has not yet fully come for opening up to the world His gracious provision for their recovery — their “restitution.” (Acts 3:19-21) Through the prophets He points out that their opportunities will be grand, all that could be asked or expected—so full, so complete, that none but wilful rejecters of the divine favor shall ultimately miss the goal of full restitution to the divine image and likeness as

2H414

Adam enjoyed it, and an Edenic home and life eternal.

“The mouth of the Lord hath spoken it.” As the Apostle Peter declares, “All the holy prophets since the world began” have told of the glorious restitution work which God will surely inaugurate in the hands of Messiah, His glorious Son, whose consort in the glory and honor of the Kingdom will be the Bride class, selected during this Gospel age. The point which generally confuses the judgment is one that is made very clear in the Scriptures, namely, that in advance of giving these restitution blessings to the world in general during the Millennial age, and on reasonable and moderate terms and conditions, God in the present time is selecting an elect class to be the Church, the Bride of Christ. And since He intends a very high exaltation to these, an exaltation to a nature not only higher than human, but also higher than angelic—the divine nature—therefore the Lord has made the call of this Gospel age a restricted one, and has made the way to life now narrow and difficult, so that only by great exertion can any attain it. The object of this He clearly explains to be that He seeks “a peculiar people, zealous of good works”—so zealous for truth and righteousness that they are willing to lay down their lives in their service; so full of faith that they can walk by faith and not by sight; so full of love that they would delight to do the Father’s will, even at the expense of their earthly interests, in that they will love all who have the Father’s Spirit to the extent that with pleasure they would lay down their lives for the brethren. When it is seen that this specially elect class of this Gospel age is called and elected to be with Jesus in His glorious Kingdom, and to share with Him the honors of uplifting the human race out of its present fallen condition, then we see the secret, the reason, why God has made the way narrow, steep, and difficult to run in.

#### **“THE RACE SET BEFORE US”**

Although nothing in the Scriptures refers to the world of mankind in the next age running a race, we may, nevertheless, understand from the various Scriptures which delineate the terms and conditions of divine favor at that time that there will be something equivalent to a race. Some, then, may run swiftly up the highway of holiness, and by their love and zeal attain the joys of the Lord more speedily than others. But the running, we understand, will not be compulsory; the requirements shall be that they shall walk up the highway, and even then assistance will be granted on the way. One probable reason why no running is spoken of in connection with the highway of holiness leading to life in the next age is that those disposed to run in the way of righteousness and hating iniquity, will be called out, selected, elected from the world, during this Gospel age. These are the jewel class that our Lord

refers to—He will make up His jewels at His second advent. He has indeed a glorious future for all who shall, however gradually, attain to the image and likeness of God lost in Eden. All will be in the hands of the great Mediator, who bought them with His precious blood, and who will during the Millennial age do for them everything that can be done, everything that could be asked for assistance; so that we are guaranteed that none of them shall fail by reason of any of the weaknesses of heredity, but that all who will, who desire righteousness done, may know they may attain thereto, and may at the close of the Millennial day be absolutely perfect, so as to need neither covering nor assistance further. They will be like unto the angels; they shall have attained full perfection of human nature as God designed it; and all who refuse the lessons, corrections and chastisements of the great Mediator during the millennium shall be utterly cut off in the Second Death, as the Apostle Peter assures us. Acts 3:23

The race set before us—set before believers during this Gospel age—is the uphill one, the difficult one. It is everywhere in the Scriptures described so to be. The Lord does not wish to make it easy; He wished to make it difficult, so that it would sift and test and prove and separate to Himself all those who have the spirit of loyalty and obedience so wonderfully manifested in our dear Redeemer. These must all attain to this likeness of God's dear Son if they would be joint-heirs with Him in the kingdom; and present opportunities, call, pruning, chastening, polishing, instructions in the School of Christ, etc., are all with a view to the testing and proving and perfecting of these. These and these alone are in the race course set before us in the Gospel, and the Apostle exhorts such and none others when he says: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." Heb. 12:1-2

### **ILLUSTRATED BY GRECIAN GAMES**

Running races was one of the favorite athletic sports in olden times, especially among the Grecians, and the Apostle takes this fact, well known to all of his readers, to illustrate thereby what should be the course of the Christians. As these runners exercised great care in their diet and in all of life's affairs, and bent every energy to their racing so the Christian should make business, pleasure, food and raiment all to bend to the central all-absorbing ambition of his new life, his Christian career. As the runner for an earthly crown of laurels and for the applause of spectators would cast away all of his clothing except the merest breechcloth, this should furnish an illustration of how the zealous

2H415

Christian would so appreciate the greater prize, the crown of eternal life and glory and immortality and joint-heirship with Jesus in the kingdom, that he would be willing to sacrifice time, influence, wealth, every-

thing, that he might win Christ and be found in Him— a member of the Anointed One, a member of the Messiah. In our text the Apostle says many run, but only one receives the crown, and similarly our Lord declares many are called, few are chosen. The thought is that it is not enough merely to take the name of Jesus and to declare ourselves His friends. That, indeed, is comparatively easy and a great honor, that requires little sacrifice at all, we might say. The running which will get the prize signifies much more than merely taking the name of Jesus—it means the taking up of the cross to follow Him through evil report as well as through good report; it means such a zeal for Him, for His truth, for His Word, for His brethren, for the cause of righteousness which He represents, as will make us practically oblivious to all other affairs of life. This is the kind of racing that will get the prize. To these racers by and by will come the word. “Well done, good and faithful servant, enter thou into the joy of thy Lord. Thou has been faithful over a few things. I will make thee ruler over many things; I will make thee ruler over five cities.” Matt. 25:21

As was sometimes the case in earthly races a secondary prize was given to those who endured faithfully to the end of the race, so the Lord intimates to us that He has a secondary prize for those who manifest their loyalty to Him, even though they may not put forth that degree of zeal in running which He has promised to reward with joint-heirship in the kingdom. This class is also spoken of as overcomers, while those who attain to the highest honor are described as “more than overcomers “—more than overcomers of the world and its spirit. But if any man draw back, my soul shall have no pleasure in him, says the Lord; and the Apostle intimates that any drawing back would be “unto perdition”—unto the Second Death. (Heb. 10:38-39) Let us resolve, dear friends, that having tasted of the good Word of God and the powers of the age to come, and been made partakers of His holy Spirit, we shall not be of those who fall away, who draw back and renounce the Lord and His righteousness, but of those who go on unto salvation—not the salvation of the Great Company, which will be before the throne, but the salvation of the winners of the first prize, who will sit down with the Lord in His throne and constitute His Bride and joint-heirs in the kingdom.

### **“THE HOPE SET BEFORE US”**

The Apostle speaks of the hope set before us as though He would suggest that there are other hopes before the world, and invited some to one and some to another. Quite to the contrary, the Apostle assures us, “Ye are called in one hope of your calling.” (Eph. 4:4) Hence, although there will be a “little flock” of the elect who will gain the Divine nature and a



“Great Company” who will receive eternal life on a lower spiritual plane of perfection, these were not separately called. It was the one call, and each one had the opportunity of making his calling and his election sure, and only his own carelessness in running the race prevented his being the winner of the chief prize. With this thought before our minds how careful should all Christians be to, as the Apostle says, “Walk circumspectly,” “run with patience,” “endure hardness,” strive to enter in and attain all the glorious things which God has in reservation for His elect—things beyond anything that eye hath seen or ear heard or the heart of man ever imagined—things which we only know of because God hath revealed them to us through His Spirit. I Cor. 2:9

But while God sets forth in the present time only one hope, only the one calling, only the one invitation, the world sets forth various hopes, various ambitions, various invitations, and urges these persistently. Indeed, the large part of the required overcoming on the part of the elect is the resistance to the blandishments of the world—the resistance to the hopes and ambitions which the world holds out. Hence the Apostle, summing up the whole of our race, declares: “This is the victory that overcometh the world, even our faith.” L John 5:4

Only as we have faith in God and faith in the gracious promises of His Word could we possibly renounce the world, its ambitions and pleasures, and turn our backs to these to gain the glories and honors which God has promised to those who love Him and who demonstrate their love by their faithfulness in the race. The natural eye cannot see these spiritual things, hence only in proportion as we have exercised the eyes of faith, the eyes of our understanding, are we able to comprehend more and more and appreciate the length and breadth and height and depth of the Divine arrangement and to follow the same.

## **WORLDLY HOPES IN CONTRAST**

It is fortunate for the world that it has hope as an element of its character, that it has ambition. Could we imagine such a thing as an utter destruction of human ambitions and hopes we should be obliged to imagine a rapid degeneracy of our race into a hopeless, ambitionless condition manifest in the most degraded races of heathendom. We are not, therefore, condemning the world for having ambitions; rather we are glad that at least a small portion of humanity have ambitions, which not only propel them through life, but which

2H416

help them to stimulate others and to pull others more and more out of degradation and despondency. These men of worldly ambition are captains of industry, captains of finance, captains of politics, kings among men; and

although their motive power is generally entire selfishness, nevertheless the world is better for them in some respects. Yea, although the Christian may receive severe trials from the example of such ambitious men, he nevertheless may receive a blessing also when he compares the hopes and aims of these men with his own hopes and aims as set before him in the Gospel. Let him consider further what these men will endure and do selfishly for the sake of earthly power or influence or wealth, and see in contrast what would be the Christian's reasonable service, self—denial and energy on behalf of the King of kings, and the inexpressibly greater reward which He has promised to His faithful ones.

As we see the captains of industry giving careful attention to every detail and accomplishing large results financially—as we see politicians great and small striving for offices and honors among men, and then remember that they do not even hope to enjoy these for any length of time—we are astounded at their diligence in business and fervency of spirit in serving worldly interests, selfish interests. In contrast we say to ourselves respecting those who have heard the voice from heaven, whose eyes of understanding have to some extent opened to see the wonderful things of the divine promise and whose ears of understanding have heard the invitation to become joint-heirs with Christ in all those glorious things—what manner of persons ought we to be?

If worldly men will give their time, their thought, and will invest all their capital in the hope of still larger returns of an earthly kind—if they will sacrifice their all to attain their earthly ideals, how should it be with us who from the standpoint of faith are risking nothing when we accept the Lord's gracious declaration that if we give ourselves and all we have unreservedly to Him, then all that He has shall be ours; that His power divine will guarantee that all life's interests shall work for our highest welfare; and that if we are willing and obedient and self-sacrificing runners in this race we shall have the great prize of glory, honor and immortality, riches of grace which will never fade away, eternal in the heavens. Surely, then, the Lord's people have in the Gospel message the grandest incentive, the greatest ambition that could possibly be conceived and they should indeed, as more and more their eyes open to the riches of God's favor bestowed upon them, lay aside every weight and every besetting sin, and run with patience the race set before them.

### **DIFFERENT RACE COURSE VIEWS**

The race course of the Christian may be viewed from different standpoints. From one viewpoint it is one race

or striving from the beginning of his consecration to the Lord until death—until his resurrection. From this standpoint the course of many show variations, sometimes good running, sometimes slow, sometimes a standstill, and, we fear, sometimes a retrogression. From this viewpoint only the Lord himself knows positively who are in the race, and to what extent they are faithful to their talents and opportunities. From this viewpoint we may not judge one another, but rather remember that the Lord is the Judge, and that His decision will come in the end of this age and be manifested by the granting to some a share in the First Resurrection and to others, the Great Company, a less favorable change and blessing. Then every man's work shall be manifested. We may see that some who seemed to be running very slowly were really laboring against heavy odds of disadvantage through an unfavorable heredity, while others —whom perhaps we thought to be swift runners in the race — may not have so high an honor from the Lord's standpoint, or perhaps they had much advantage every way over the great majority by reason of good, natural traits and characteristics. The proper thing for each racer then is to do his best and to leave the entire matter of results to the Lord, knowing that he will receive exceedingly and abundantly more than he could have deserved as the reward for every self-denial, every faithful sacrifice in this race course in seeking to please the Lord and to win the glorious prize of the high calling now set forth.

A totally different view of the racecourse, and yet one in harmony with the letter and spirit of the Word, would represent the Christian's attainment of character-likeness to the Lord. The Scriptures assure us that all the elect will be copies of God's dear Son (Rom. 8:29); that the experience and development of character which began with our consecration to the Lord and entrance to the School of Christ culminated in the attainment of the Lord's character-likeness. This experience of the Christian may be likened to a race course, too. Only those who have accepted Christ as their Redeemer and have then made a consecration of their all to the Lord are admitted to this School of Christ of this race course. When first they enter they are, of course, very deficient—they enter that they may progress in knowledge and in grace. The start is at the point of a desire of heart to do the Lord's will; the finish of this course of study or this race will be the attainment of that degree of knowledge and of love which the Lord would approve, without which we could not be fit for the Kingdom.

If death should intervene and hinder the students from learning the lesson, or in our other picture hinder the racer from reaching his goal of perfect love, then he could not receive the crown of life, he could not be considered fit for the Kingdom which is promised only to the “overcomers.” (Rev. 3:2 1) Our confidence is, however, that whoever is accepted of the Lord as a runner in this race comes so completely under the divine supervision and care that all of his earthly interests and life itself are guaranteed to be favorable to him, that he may have the opportunity for learning the lessons, the opportunity for running the race and proving himself an overcomer.

Starting at zero, we may divide this supposed race course by four quarter marks. The race is begun with a kind of love toward God—not the perfect love which will be reached at the end of the race, but nevertheless a love which is necessary toward even making a start. This we will call duty love; as the Apostle says, we realize that it is our “reasonable service” to seek to do the Lord’s will, because we are appreciative of what He is doing for us in the redemptive work of Jesus. The duty love of this first quarter will never be lost; it will always hold a high esteem in the heart and mind of the runner. But as he progresses to the second quarter of the course he finds that duty love has begotten in him a still higher character of love. While still acknowledging duty love he now has even a higher love, an appreciative love, or a character love. As we at first loved God and desired to serve and please Him because He had first loved us, so when we reach this second quarter in the Christian’s experience and race course we have reached the point where we begin to appreciate God not merely as a benefactor, but because He is good, because of the virtues of His own character, because we are learning as we become acquainted with Him to appreciate the justice which is the foundation of His throne, and the wisdom and love and power which govern all the divine course of action toward humanity.

In this second quarter of our race we learn to try our hearts before the Lord and to worship Him in spirit and in truth—because He is good, because He is worthy of worship. Thus we now have not only the duty love, but also the love of appreciation of the Creator, and we press on into the third quarter of our race, where we begin to appreciate these same elements of character even in their imperfect manifestation in the church—the bride of Christ. This stage or degree of attainment in the race toward the mark of perfect love the Apostle refers to, saying, “See that ye love one another with a pure heart fervently” (1 Pet. 1:22) and again, “We ought also to lay down our lives for the brethren” (1 John 3:16). As we progress toward the end of this third quarter mark our love for the brethren grows so deep and strong that we learn to

sympathize with them as new creatures in their battlings with the weaknesses of their own flesh in a way that we could not do when first we entered this race course. Those who have attained to this degree of love know each other no longer after the flesh, with its weaknesses; but ignoring these they know each other according to the spirit, according to the heart-intentions and strivings, even as the Lord knows us. Their growth in knowledge and love has thus brought them to an appreciation of the lengths and breadths and heights and depths of love which they knew not at the beginning of this course, and which enables them more and more to appreciate the great divine plan which embraces all mankind in its scope and especially cares for the truly consecrated ones. Thus we start upon the fourth quarter mark of this race course, the final stage. The duty love toward God increased to love of the divine character, and this led to the loving of the brethren, because we saw in them the same spirit of the Father, God-likeness; and this producing a deepening of our heart's love and the emptying of our hearts of selfishness and worldly views, brings us to that broader view of the whole world of mankind which enables us to look with sympathy upon all — even upon the vilest.

Not that we sympathize with villainy or impurity, but that we realize that humanity is under these defilements largely through heredity and through besetting temptations; and having learned something of the divine grace and strength needful to overcome these downward tendencies in our own mortal flesh we have a growing sympathy for the poor world which knows not the Lord and has not the Almighty arm to assist out of the horrible pit and out of the miry clay. This broader sympathy enables us to understand parts of the divine Word which at first were obscure to us, for we are now learning to look at the world and the sin which is in the world from God's standpoint of sympathy, and are therefore prepared to appreciate the love of God which has provided a way of escape from sin and death, and which ultimately shall reach to every member of the race. In this last quarter of the race, therefore, we begin to be able to fulfil our Lord's highest description of love, namely, to have love for our enemies and those who despitefully use us and persecute us. We are enabled to do this because of a fuller measure of the love of God in our own hearts and a fuller measure of knowledge and, incidentally, sympathy for the world in its degradation and blindness. Thus we reach the climax of our love—love for enemies—the mark of perfect love, the end of this race course.

2H418

### **“HAVING DONE ALL, STAND”**

From the very earliest moment of our faith in the Redeemer, turning from sin and consecrating to God, we

are covered with the merits of Christ's righteousness and have, to some extent, the mind of Christ—that is to say, we had a mind and will to do the will of God, and we entered the School of Christ that we might learn those lessons, or, under the present figure, we enter this race course that we might run to attain this condition of heart, which alone could be acceptable in God's sight—the condition of perfect love. When we reach this climax of perfect love in our hearts it does not imply that we have reached a perfection of conduct so that the mortal body will always express perfectly this high standard of love. Indeed we may not reach this grand and desirable condition until we receive our new bodies in the resurrection; but so soon as we have attained the perfect love in our hearts it surely will have great influence and control over the words of our mouths as well as over the imaginings of our hearts. It will surely affect our conduct toward the Lord, the brethren and our enemies in some appreciable degree that we may discern and that our neighbors and friends can discern. The New Creature may occasionally find that with a heart full of love for the brethren or for an enemy he has not been wise or tactful in the exercise and demonstration of his love, but has given offense at the very time he intended to do good. Such imperfections of the flesh, however, the Scriptures assure us, are not charged up to us as New Creatures, but the Lord, who knoweth the heart, regards our standing of perfect love and covers all the blemishes of the flesh with the merit of the Redeemer's sacrifice.

After we have reached the mark of perfect love, what then shall we do? We answer that then, for the first time, our experiences correspond closely to those of our Redeemer, who did not need to go through the school of experience and discipline and instruction to learn the different steps of love and to attain perfect love. He did not need to run this race and to reach this mark of perfect love, because, as the perfect one, He was always there; and when we reach that degree we are merely attaining in our hearts to the condition in which our Lord was from the very beginning of His ministry. Our future experiences from that point onward are described by the Apostle, who says, "Having done all, stand"—having attained to the condition of perfect love which casts out fear, which reverences, loves the Lord in His true character, worships Him in spirit and in truth, loves the brethren and delights to lay down life in their service, and loves enemies and delights to do them good—having reached this point, stand there. But what is there to move us away from such a position when once we have attained it? We reply that the Lord permits trials and difficulties of various kinds to come upon us at this time to test us, to prove our loyalty to these principles which at this time we clearly see. Thus it was with our dear Redeemer, Who had this love, Who saw the situation and Who was controlled by this spirit of perfect love, which led Him to present His sacrifice even unto its consummation. Thus it will be in all who

are copying Him; their endeavor to stand at the mark of perfect love will mean sacrifices and self-denials of various kinds, and all of these will tend to make them strong in the Lord and in the power of His might, and to prove them to be conquerors and more than conquerors through Him that loved them. Let us, too, stand fast in the liberty, in the grace, in the love of God and of our Lord Jesus, exemplifying the same toward all with whom we have contact.

October 7, 1906

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## **“BLOOD ATONEMENT AND THE JEWISH ATONEMENT DAY”**

ALLEGHENY, PA., October 7, 1906—The following is the text: “Without the shedding of blood there is no remission (of sins),” (Heb. 9:22) He said:

The Jewish Day of Atonement is at hand with its lessons, which are still more important and significant to true Christians than to Jews, because the true Christian claims and acknowledges all that Moses and the Jewish Law taught as being typical, and professes to see not only the type but also the antitype—the spiritual meaning and fulfilment in Christ of the sacrifices offered for sins according to the Jewish Law on the tenth day of the seventh month of each year, according to the Jewish calendar. The fact that both Jews and nominal Christians are losing faith in sacrifices for sins should stir us all the more to a careful examination of the subject, to ascertain whether the doctrine of atonement for sin, of the shedding of blood, is merely a legend of the past, unworthy of further acceptance by the enlightened, or whether it represents a foundation principle of divine truth and government, the ignoring of which would mean an abandonment of the faith once delivered to the saints and necessary to their acceptance

2H419

with the Heavenly Father.

“Blind unbelief is sure to err!” writes the poet, and we concur with him and perceive that the growing unbelief in the atonement for sin is the result of unbelief—the result of the rejection of the Word of God, which undoubtedly in most clear and explicit terms repeats this doctrine, our text being an illustration, “Without the shedding of blood there is no remission (of sin).” But there must be a reason for the rejection of a doctrine so prominent in the Scriptures. There are two reasons for it: (1) an error has been generally received which has discounted this statement of the Word of God, and led to

its nullification and the substitution of another theory wholly opposed to it. The error was the eternal torment doctrine—that the wages of sin is eternal torment. That unscriptural proposition not only disgusts every intelligent conception of our Creator's justice and love, but it makes absurd the thought that the killing of animals in the past or even the sacrifice of Jesus at Calvary should be the price of torture.

As human thought has expanded and discerned the injustice of this doctrine of eternal torment, it has proportionately inclined to reject the Bible, which is supposed to teach that doctrine but does not teach it. And as people have rejected the Bible they have substituted for its teachings a human theory which is directly opposed to the Scriptural teaching—the Evolution theory—that men were not created but were gradually evolved from lower forms of animal life, that no Eden ever existed; that no perfect pair of the human family ever were on trial, or failed or were condemned by the Almighty, and hence that no one needed to be redeemed by the precious blood or anything else. The outcome of this theory is that if there is a God he gave evolution a start, and is merely watching how it will work itself out; and from this standpoint man's prayer should be, O Lord, let us alone until we have evolved ourselves, and wrought out for ourselves a great salvation, special uplift and human perfection.

### **A GREAT FALLING AWAY**

Whatever we may say respecting the intelligence of our day and its many advantages and conveniences, we must agree with the Scriptures that so far as faith in the Bible and the God of the Bible is concerned a great falling away has occurred both amongst Jews and Christians. As a rule only the poor Jews any longer believe in an atonement for sin and enter into the celebration of the Day of Atonement. The wealthy and educated Hebrews almost without exception are known as Liberals, which is but another name for unbelievers. They have a spirit of patriotism which leads them to conform to circumcision and an outward form of godliness in the celebration of Sabbaths and festivals, but their celebration is more from the standpoint of keeping alive patriotism by remembrance on these occasions of the doings of the past by their forbearers who had faith in these things—faith which now almost all except the poor and ignorant have lost.

Indeed every intelligent and thoughtful and honest Jew would surely find it difficult to commemorate some of their festivals, for instance and especially this one, the "Day of Atonement." Why? Because under the circumstances with them all that they can do will be a mere farce. How so? Because, according to the Law of the Day of Atonement, only a high priest of the lineage of Aaron could make the sin offering and secure to the



people a covering of acceptableness with God for the year following. The Jews have no high priest to make such an atonement, to offer such sacrifice—they have no priest at all; not a Jew throughout the world could prove his lineage and right to the priestly office. All the records are lost, as every Jew must admit. Furthermore, the Day of Atonement could not be celebrated and its sin-offering presented to the Lord in any other place than the Holy Land, nor under any other arrangement than that of the Tabernacle or the Temple. Hence for these two reasons—that they have neither a place for making the sin-offering that God will accept, nor a priest that could make the sin-atonement—for these two reasons the Jews very properly make no effort to celebrate their Day of Atonement in the manner described in the Law.

What then do they do? Year by year, on the Day of Atonement, the sincere ones confess their sins and mourn for the Lord and pray; and then at the end of the day, while knowing that no sacrifice for sins has been offered, they put away their mourning and accept matters as though they had been forgiven. But in reality they have neither representative nor mediator before the Father, and therefore as a nation they have been under divine disfavor for more than eighteen centuries, although as a people they are still heirs of certain precious promises of the far past, which the Scriptures assure us they will come to inherit by and by at the second coming of Christ. Then they shall acknowledge him and mourn for their errors of the past and the present, and then he will be merciful to them and pour upon them the spirit of prayer and supplication and blot out their sins. This is God's covenant with them, as the Apostle points out in Romans 11:26-33.

Still more serious is the condition of those Christians who have once tasted that the Lord is gracious, who once realized that Christ died for our sins according to the Scriptures, who once appreciated that he was a propitiation for our sins, the Church's sins, and not for ours only but also for the sins of the whole world, and that we are redeemed not with corruptible things, such

2H420

as silver and gold, but with the precious blood of Christ, and that he was the antitypical Lamb of the Passover as well as the antitype of the bullock of the Day of Atonement sacrifice. To whatever extent the eyes of our understanding have been blessed and opened to this knowledge of the grace of God in Christ, to that extent has been our measure of responsibility, and in the same proportion is the guilt of those who, having once appreciated the blood of Christ, have turned from this precious faith and are now counting the blood of the Covenant wherewith they were sanctified a common

thing, and are doing “despite unto the Spirit of grace.”  
Heb. 10:29

For those who do this intelligently, with full knowledge, we can have no hope, for the Scriptures imply that there is a sin unto death—the Second Death. But we may hope that the majority of those who are now turning from Christ, from faith in him as the Redeemer, from faith in his blood as the sin atonement—turning to Evolution theories, Christian Science theories, etc.—we may hope that many of these have sinned only in part, have understood and appreciated only in part, have been blinded in part by the errors of the past, and that their sin in rejecting the blood atonement is proportionately one of ignorance and therefore pardonable with stripes.

### **“CAST NOT AWAY YOUR CONFIDENCE”**

The Apostle, when writing about how some would fall away, urges believers, “Cast not away therefore your confidence, which hath great recompense of reward.” (Heb. 10:35) Those Christian people who are still struggling to hold to the Word of God, to reject the philosophies and Science so-called respecting Evolution through human conceptions of salvation contradictory to the Bible, have need of a word of encouragement. Cast not away therefore your confidence, which hath great recompense of reward—hold fast to the faith once delivered to the saints. (Jude 3) So far from rejecting God’s Word let such begin afresh to search the Scriptures—to discriminate between the errors of the “dark ages,” which have come down to us in the various creeds of Christendom, and the truth of the Lord’s Word, which to some extent was mixed and intermingled with the errors in those creeds. Let us not make either mistake: (1) To cast everything away and lose our faith; nor (2) to hold on to everything of the creeds, scriptural and unscriptural, and thus to confuse our minds and hearts with the errors. On the contrary, let us do a sifting work, rejecting everything contrary to the divine Word, however ancient and honorable, and accepting everything, every statement of the Word, whether popular or unpopular with our neighbors and friends.

Those who are taking this course are finding that at this very time, when many are falling away, the Lord is providing for the truth-hungry who are looking to him in prayer and in the study of the Word. For these he is now providing a feast of fat things, an opening of the eyes of their understanding, and an appreciation of the lengths and breadths and heights and depths of the love of God as displayed in the divine plan, such as they never before had dreamed of—such as but a little while ago they would have supposed too good to be true, a mere dream of human fancy. Truly the words of the Lord through the Prophet are fulfilled as our eyes are opened to see the beauties of his Word. When stripped of human tradition

we see that as the heavens are higher than the earth so are God's ways higher than man's ways, God's plans higher than man's plans; and thus seeing the riches of God's grace, our hearts are more and more refreshed, and we are more and more enabled to follow the Apostle's admonition to stand in this evil day with our loins girded about with truth, having on the helmet of salvation, the breastplate of righteousness, the shield of faith, the sandals of preparation and knowledge, and the sword of the Spirit, the Word of God. Thus armed with all the divine panoply we are assured of victory, and that nothing shall cause us to fall. Mark how this is delineated by the Prophet David saying, "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation." Psa. 91:7,9

### **THE JEWISH ATONEMENT DAY**

Let us glance at the Jewish Atonement Day and then at its antitype, that our faith may stand not in the wisdom of men but in the power of God. (1 Cor. 2:4) Whatever man's wisdom may say respecting Evolution, we are hearkening to the source of all wisdom when we hear from the Word of God the testimony through the Apostle, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men, because all are sinners." Rom. 5:12

In this brief statement we have an explanation of the whole situation. The Apostle here reiterates the story of Genesis, that father Adam was on trial as the head of his race, and that all of his posterity have been involved in his fall, which came upon him in harmony with the divine sentence — a fall which affected him and his posterity mentally, morally and physically — even unto death. It should be noted that the penalty was not eternal torment, but death. Unless this be dearly appreciated and understood, the Atonement for sin which God provided can not be clearly understood.

2H421

The Atonement was a life for a life — the life of Adam and his race was forfeited as a penalty for sin and the Atonement Day sacrifices offered the lives of the bullocks and goats as sin-offerings for the satisfaction of that original sin and the reconciliation to God of the sinners.

The Apostle, while acknowledging that under God's arrangement those Atonement Day sacrifices did cover the sins of the Israelites for the year following Atonement Day, points out that the fact that the forgiveness and reconciliation was only for a year, so that it was not a full atonement that was affected but only a partial one. His words are, "Those sacrifices which were offered by the Jews year by year repeatedly could never take away sins nor make those coming to God under the efficacy of those sacrifices really and permanently acceptable to God." The whole thing was on a temporary basis and intended, as the Apostle

explains, to be a type or foreshadowing of the real sacrifices for sins, which in God's due time would accomplish a complete cancellation of the sentence against Adam and his race and bring all mankind into harmony with God as the Jews were, only much more effectually, because Moses their Mediator, during their year of sin-covering, was unable to lift them up out of their degradation and imperfection to harmony with God. On the contrary Christ, under the covering of his sin-offering, is able as the better High Priest and Mediator to lift up and bless and bring back to harmony with God all those for whom he makes atonement — and it is refreshing to remember that he is to make atonement for the sins of the whole world.

### **THE BULLOCK AND GOAT OFFERING**

It will be remembered that the typical sin-atonement under the Jewish arrangement was divided into two parts for two classes, and that there were two distinct sacrifices. The bullock was offered first, and was not for all the people, but merely for the priestly tribe, the tribe of Levi. Then the goat was offered, not for the tribe of Levi, but for the other eleven tribes, styled "all the people." As we have already seen, the bullock represented Christ Jesus, and the atonement made with the blood of the bullock for the tribe of Levi represented that the blood of Christ is now applied on behalf of the household of faith— believers—who are the antitypes of the tribe of Levi. In harmony with this, the record is that when our Lord Jesus ascended on high he appeared in the presence of God for us — the Church — "on our behalf." His sacrifice effected the cleansing of our sins, but not of the world's sins, not of the sins of the Jews — merely the sins of believers.

Forthwith the second part of the sacrificing of the Day of Atonement proceeded: the goat was slain, and its blood was offered as the blood of the bullock had been offered, but for a different class, for all the people. That goat represented not all believers, but merely the consecrated ones, the 'Royal Priesthood,' who presented their bodies living sacrifices, holy, acceptable to God, their reasonable service. (Rom. 12:1) These are permitted by God's grace to become associated sacrifices with Jesus their Head, that they may also in due time be glorified together with him as his joint-heirs in the Kingdom. (Rom. 8:17) The great High Priest, Jesus, does all the offering; he accepts us as members of his body, and counts our suffering for righteousness' sake as part of his own sufferings, so that the Apostle could say, as all other of the same body may also say, "I fill up that which is behind of the afflictions of Christ." (Col. 1:24) When the last member of the consecrated priestly class shall have fully submitted his will to the Lord, and shall thus have finished his sacrifice at the hands of the great High Priest and as one of his members, then this

second part of the Atonement Day work will be concluded, and then the blood of the goat shall be sprinkled upon the Mercy Seat, even as previously to our Lord's ascension the blood of the bullock was sprinkled in the Most Holy on our behalf.

Thus seen the entire Gospel age is the antitype of the Day of Atonement. The type occupied a few years, the antitype several centuries. In the type the sacrifices were the bullock and the goat, in the antitype, as the Apostle declares, we have the "better sacrifices" of Jesus and of those whom he accepts as his very elect, and who have the promise that, "If we suffer with him we shall also reign with him." These, by nature "children of wrath even as others," by grace have been saved from that state and adopted into the family of God as his children, assured that if they present their bodies living sacrifices they will be in God's sight "holy, acceptable sacrifices," and that if they thus follow Jesus, their pattern now, they shall be heirs of God, joint-heirs with Jesus Christ; if so be they suffer with him that they may also be glorified with him. We can not at this time enter more fully into a discussion of these types but refer the interested to our small pamphlet entitled, "Tabernacle Shadows of Better Sacrifices," published by the Tract Society at a nominal price, or to be had free if so requested.

### **"THE LIFE IS IN THE BLOOD"**

To understand why the blood is so frequently referred to in the Scriptures as the agency or channel through which sins are forgiven, and why the Jews were prohibited from using blood as food, we must bear in mind the Lord's word, "The blood is the life"

2H422

(Deut. 12:23); and again, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul." (Lev. 17:11) So, then, wherever we read throughout the Scriptures respecting blood atonement — as, for instance, the expression, "the blood of the cross"—we are to remember that the word blood is merely symbolical of life poured out or sacrificed. The blood being the life of every creature, the shedding of the blood in every case represents to that extent the death of that creature. So far as our Lord was concerned it mattered not whether a single drop of his blood had fallen to the ground as a result of the spear thrust and the nails; it was the blood of the cross in the sense of being the life that was given for us on the cross — this it was that constituted the merit on account of which our sins could be cancelled, and indirectly the sins of the whole world.

## “THE SHAME OF THE CROSS”

The Apostle recognizes two classes of opposition to the Gospel message in his day, and now after eighteen centuries we may still see opposition to the Word of God from the same two directions. St. Paul said, “The cross of Christ is to the Jew a stumbling-block and to the Greeks foolishness.” The Jew was so intent in his looking for the honors and glories of Messiah’s Kingdom, and took so superficial a view of the typical atonement sacrifices of his own time, that he supposed no further sacrifices were necessary and that the glories of Messiah would at once be revealed. He did not realize the world’s need to be redeemed by the precious blood—that in no other way could God be just, and yet be the justifier of him that believeth on Jesus. (Rom. 3:26) He did not realize that a penalty for sin had been announced, and that such penalty was a death penalty, extinction, and that the divine Judge could not set it aside without compromising the righteousness, the justice of his own laws and government. He did not see that God’s love proposed to meet the requirements of his own justice, and thus give to the Jews and to mankind in general an exhibition of justice and love co-ordinated in human redemption and restitution, and hence he “stumbled” at the message of the Gospel—that the blood of the cross was necessary and had been shed, and that only believers in this could be justified in God’s sight.

The Greeks of the apostles’ day were the worldly-wise followers of Plato; and we still have the same class in our day—people too wise to accept the simple statements of God’s Word respecting the recovery of the Redeemer from the power of death by a resurrection. Worldly wisdom says, “Not so; to us this story of the fall, the redemption and the resurrection is foolishness. We prefer to believe that man has been rising from a protoplasm up to his present status by evolutionary processes, and that there was no redemption because there was no fall, and that there will be no resurrection because, according to our theory, the dead become more alive in the moment of dying.”

Thus the battle of the cross, the divine plan, the wisdom of God, and the power of God connected therewith, is an old story and still foolishness to the world; but the Lord declares that the time is coming when the wisdom of his plan shall be manifested and when the folly of the worldly wise shall be likewise shown. Then, the Lord tells us, he will remove the rebuke of his people; they shall no longer be called foolish, but shall be recognized as having declared the wisdom of God and the power of God as he himself revealed it in the cross of Christ.

*“In the cross of Christ I glory,  
Towering o’er the wrecks of time.  
All the light of sacred story  
Gathers round its head sublime.”*

[The National Labor Tribune, October 14, 1906](#)

## **“AFTER THIS THE JUDGMENT”**

Dallas, Tex., October 14—A convention of Bible Students, Believers in the Atonement of the Precious Blood, representing Texas, Alabama, and Indian Territory, opened here yesterday. Amongst its speakers is Pastor C. T. Russell of Allegheny, Pa., whose discourse of this evening we report. His text was, “And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Heb. 9:27, 28) He said:

Our text has long been misunderstood: to the majority of minds it signifies, Beware of doomsday, and bids humanity quake at the thought of inexpressible agonies awaiting all who have not made their peace with God through Christ. We quite agree that the Scriptures do teach, “a just recompense of reward to every soul of man that doeth evil:” we agree that none of God’s laws can be violated with impunity, that “Whatsoever a man soweth that shall he also reap;”

2H423

but we dissent strongly from the usual thought that the divine Creator purposed from before man’s creation an awful and unjust torture, inconceivable in its severe and prolonged sufferings. This erroneous view has come to us from the “dark ages,” and we thank God that gradually the eyes of our understanding are opening, so that some of the features of the nightmare of horror which once engulfed us are fading away, and our minds are attaining a saner view of the Almighty and a better understanding of his Word.

Error is frequently inconsistent, as in the case before us: it claims, on the one hand, that the sufferings of the ungodly, the unregenerate, begin in the very moment of death and last through all eternity, without change or abatement; then it takes the text before us and contradicts itself, saying that the whole world of mankind will need to wait until the Day of Judgment, and that then and there they will enter upon their hopeless torment. If the one view be right the other one must be wrong, all will admit; but we hold that both these conceptions of the future are erroneous, that both of them are inconsistent with the divine testimony. Scripturally considered, the judgment of the Church takes place during this Gospel age, while the world’s judgment will transpire during the Millennium. Scripturally considered, the Church, the Elect, now on trial for eternal life, will receive their reward, be glorified, fully empowered, and



will then constitute the ‘judges of the world.’ It is in harmony with this that the Apostle declares, “God hath appointed a day (the Millennial day—a thousand-year day) in the which he will judge the world in righteousness by that man whom he hath ordained.” (Acts 17:31) That “Man” is the great Christ, the antitypical Moses—the antitypical seed of Abraham—Jesus the Head, and the Church, the members of the body. Gal. 3:29

## **JUDGMENT INCLUDES TRIAL**

We are not now discussing our text: we are merely considering first the erroneous views which generally prevail respecting the Judgment. What Christian does not recognize the fact that he is now on trial as a member of the body of Christ, to determine whether or not he shall be counted worthy to maintain his blessed relationship and to have it confirmed and extended into the future glory, honor and immortality which God has promised to the faithful. By faith and consecration we join the Church of Christ at the present time on “probation,” as our Methodist friends illustrate. The probationary period is our earthly life; and our Lord declares that if we are faithful to our covenant of sacrifice we surely shall have the full and blessed reward of permanent membership in his Church, his body, by participation in the First Resurrection. He tells us that our names are written in the Lamb’s book of life from the moment of our accepted consecration. He tells us that a crown of life was set apart for us at that moment, and assures us that if we are faithful he will not blot out our names and will not give the crown to another—implying that unfaithfulness would result in the blotting out of our names from the elect class and the giving of the place and the crown to another who would prove more faithful. Surely all can recognize, then, that this probationary period is the Church’s judgment time, and that the rewards at the end, at the second coming of Christ will be merely such as are warranted by our course while on trial—in a word, that our trial is a testing of our faithfulness, loyalty, in harmony with our covenant of sacrifice, by which we entered the Lord’s family and on account of which we received the begetting of his Spirit.

In the Scripture we have quoted the Apostle shows clearly that the world’s day of judgment is future, and he confirms this when he says, “Know ye not that the saints shall judge the world?” (1 Cor. 6:2) Since it requires all of this Gospel age to predetermine who are the real saints who shall reign with Christ a thousand years (Rev. 20:4), since it requires all of this age to determine who shall constitute the elect judges of the world, it must be manifest to every thinking person that the world’s judgment or trial-day can not come until after the Church’s judgment or trial is completed. Moreover, the character of the Church’s judgment or trial during this age should furnish such an illustration of the subject of



trial or judgment as would forever set aside as foolish the ordinary view that has come down to us from the “dark ages,” that the world’s day of judgment would be a twenty-four hour day, in which Christ would merely deliver sentences against the race, ignoring all opportunities for trial, for testing them in the knowledge of the truth.

Most explicitly and most reasonably the Scriptures show that the Millennial day, a thousand years long, is to be the world’s period of trial, of judgment; that during that day the Sun of Righteousness will arise, and cause the mental illumination of the whole world with the knowledge of God, of truth, of righteousness. Then all the blind eyes shall be opened, much after the manner that the eyes of our understanding are now opened to see the Lord and to understand his Word. The veil of ignorance that is now spread over all things, the Lord assures us, will be abolished, will be removed during that Millennial day, when his Kingdom shall take control of the world’s affairs, banishing its sin and ignorance and superstition, and binding Satan, the prince of darkness and error. Thus will the Lord grant a trial to the world of mankind somewhat similar to the trial for everlasting life or everlasting death. The Church,

2H424

now on trial, will then, by obedience, have proved loyal to the Lord and to righteousness, and therefore worthy under the Lord’s terms of life everlasting.

But during this Spirit dispensation all these who are recognized as the Church and thus placed on trial are first begotten of the Spirit; hence, if their trial pass successfully, it means that they will be born of the Spirit in the First Resurrection and have eternal life as spirit beings and no longer as human beings. The world, on the contrary, will not be begotten of the Spirit and be on trial for eternity as spirit beings, but under the terms of the Lord’s promise their trial will be for worthiness or unworthiness of eternal life as human beings—as inhabitants of the earth, restored to Paradisaic conditions during the Millennium. The trials are alike then, in that they mean either life eternal or death eternal. Whoever of the Spirit begotten, Spirit-enlightened ones now sins wilfully and deliberately, passes under condemnation of the Second Death, the Apostle assures us. (Heb. 4:6; 10:29-32) Whoever of the world in the next age, after having attained a full enlightenment, a full opportunity of reconciliation with God, shall then wilfully and deliberately reject and neglect divine mercy shall die the Second Death—or, as the Apostle Paul declares, “such shall be destroyed from among the people” and “be punished with everlasting destruction.” Acts 3:2 3; 2 Thess. 1:9

## OUR TEXT MISUNDERSTOOD

Having glanced at the erroneous views respecting the Day of Judgment and briefly presented the Scriptural view, we now turn to our text to consider it. We have already noticed the erroneous light in which it is generally viewed, and now call attention to the fact that it is not referring to the death of mankind in general nor to the judgment of mankind in general. The entire text clearly demonstrates that the Apostle is discussing the typical priests of the Jewish people and their typical sacrifices, and is fitting to these types their antitypes. After describing the sin offering of the Day of Atonement, he tells us that the earthly priests who made these sacrifices typified our Lord Jesus. Their going into the Most Holy represented the going of Jesus, our High Priest, into heaven itself, their sprinkling of the Mercy Seat and thus making atonement typified his presentation of the merit of his own sacrifice to the Heavenly Father, his application of his own blood of atonement. The coming out of the earthly priest from the Most Holy represented the Second coming of Christ, the gorgeous robes typifying the divine glory, honor and power of Messiah. As, then, the earthly priest proceeded in his glorious robes to bless all the people, to assure them of divine forgiveness and reconciliation, and to give them comfort, encouragement and assistance during the ensuing year, so the Christ will bless all the families of the earth, encouraging, helping, uplifting them, and bringing so many as will back into full fellowship with God and back to the full perfection of God-likeness.

This is the picture the Apostle lays before our mental vision in the context. Then he proceeds to show that there was a special trial or testing upon those earthly priests before they could enter the Most Holy and make the atonement there; in order to be the officiating priests in the Most Holy they must die—not literally, not actually but in a typical manner. They did this under divine direction by taking an animal, a bullock, to represent the priest. When he laid his hands upon it, it signified that it was his representative, and when he smote the bullock and killed it and took of its blood and went into the Holy and Most Holy it illustrated how Christ, begotten of the holy Spirit, a New Creature, sacrificed his human nature and then presented his human life (represented by the blood) as a ransom price to justice for the life of Adam and all of his posterity who died through his disobedience. Thus in type every year the Jewish priests represented far more than they knew—they represented the antitypical sacrifice of Christ Jesus. The Apostle declares that in doing this year by year continually, repeatedly, they illustrated the fact that it was not the real atonement for sin that was effected, but merely the typical one, reckoned good for the year. But the Apostle explains that Christ, having become a high priest of a higher order, enacted all of these things on a higher plane—on the antitypical plane.

His sacrifice was not that of a bullock but of himself. The blood, the life, which he took into the Most Holy, even heaven itself, when he ascended on high to appear in the presence of God for us, was the real merit of his own sacrificed life. It needed not to be repeated ever, because it fully met the requirements of divine justice.

### **“AFTER THIS THE JUDGMENT”**

The Jews repudiated the cross of Christ—as the Apostle says, they “stumbled over it.” They were looking for a Messiah who would enter upon his glorious career as the emperor of the world, the seed of Abraham, to bless all the world, and who would associate their nation with him in this work. They were too proud and boastful of heart to accept the message that Messiah must first die, must first redeem the world, and must present the redemption blood to divine justice before he could be just and the justifier of them that believe—before he could accomplish the work of blessing Israel and all the families of the earth. The Apostle in our context demonstrates the fact that the death of Christ as the High Priest of the world was taught by

2H425

Moses in the Law during the entire period of Jewish history—that every high priest of the family of Aaron who killed the bullock thus represented his own death, his own consecration to death. And then he points out that even after passing into the Holy and partaking of the bread and then in the light of the candlestick and offering incense upon the golden altar, the high priest had the great test of all before him, for, according to the Law, if he had not performed the entire work correctly his attempt to pass under the second veil into the Most Holy would have meant his death, his extinction.

This is the judgment of our life—the crisis—the test that came upon every Jewish high priest as he attempted to serve in the office of the high priest on the Day of Atonement. As thus in the type God appointed unto men, (High Priests), once to die relatively in the killing of the bullock, and after this to have a judgment or decision, Heb. 9:27, respecting their worthiness or unworthiness upon attempting to enter the Most Holy; so, according to the Apostle, it was also with Christ. Christ fulfilled all those things in the antitype. He was offered once to bear the sins of many: he not only consecrated at Jordan when he was baptized and received the holy Spirit, but during the three and a half years of his ministry he carried out that offering or sacrifice and finished it at Calvary —there he passed under the second veil. According to the type, if his work had in any measure or degree been defective he would never have risen from the dead, he would have perished in death. But his resurrection on the third day on the other side of

the veil, a spirit being, was evidence that his work of sacrifice had been thoroughly done, that it was acceptable to the Father.

The Apostle sums up his argument by pointing out that as Jesus had thus died, had thus passed his judgment, and had the evidence of divine acceptance in his resurrection, we all who believe the record and trust in him may know that the next feature in order will be the coming forth of this great High Priest in his due time to bless the world. The Apostle emphasizes this by saying that he will appear the second time without sin. This does not signify that at his first appearing he had sinned, for the Scriptures quite to the contrary declare that “in him was no sin,” but he appeared the first time as a sin offering—to take the place of the sinner, to suffer in the sinner’s stead; and the Apostle would have us understand that our Lord at his second advent will not be manifested as a sin offering—he has already accomplished that in the sacrifice of himself—but his second coming in power and great glory will be

### **“WITHOUT SIN, UNTO SALVATION.”**

The Scriptures everywhere point us to the fact that while believers in the present time may properly enough claim to be saved, nevertheless, as the Apostle says, “We are saved by hope” (Rom. 8:24); the actual salvation is to be brought unto us “at the revelation of our Lord and Savior Jesus Christ.” (1 Pet. 1:13) In other words, those who accept the Lord’s message by faith now have their probationary trial now, and must wait for the salvation until the second advent of our Lord. The salvation of the elect class will be the very first item connected with the Lord’s second advent. His promise is that he will come again and receive them unto himself, that he will grant them a share in his resurrection, or, as the Prophet mentions the matter, “God will help her (the Bride of Christ) right early in the morning.” (Psa. 46:5) The salvation of the Church will be immediately followed by granting the world its opportunity of salvation—the forgiveness of all sins of heredity, the punishment with stripes of every wilful sin, administered in such a corrective manner and with such encouraging assistances as will be most helpful to the world, to lift whosoever will out of sin and death conditions up, up, up gradually during the Millennial age to the full perfection, full salvation, full attainment of all that was lost in Adam and redeemed for us by the precious blood. This is the salvation which Christ brings at his second coming, the salvation which only the Church knows how to anticipate and appreciate now, the salvation of which the Apostle speaks when he says, “God will have all men to be saved, and to come to a knowledge of the truth.” I Tim. 2:4

### **“THEM THAT LOOK FOR HIM”**

The Apostle declares that the Lord will appear at the second advent “unto them that have been watching.” He

is very evidently, not looking to any manifestation to the natural eye, for in that Christ will appear to those who are searching for him as much as to those who are looking for him. But the Apostle wrote under inspiration and phrased his language properly. Our Lord's second advent is not to be in the flesh, for as in the type the high priest put on the glorious garments when he came out to bless the people, so in the antitype our Lord will be clothed in the glories of the divine nature during the time of his pouring out blessings upon the human family. As no man has seen God at any time except as God was manifest in the flesh, so none will be able to see the glorious High Priest except as he shall be manifest in the flesh, for the Scriptures declare that he is the express image of the Father's person. If, therefore, the Father's person can not be seen neither can the Son's person be seen. As the Apostle declares, the King immortal, invisible, dwelling in the light which no man can approach unto, whom no man hath seen or can see, is a description which fits both the Father and the glorified Son. 1 Tim. 1:17; 6:16

2H426

Hence those who will recognize the Lord at his second coming must be those who will look for him, and they alone. And only the enlightenment of the eyes of the understanding will enable anyone to look for the presence and power and blessing of the Invisible One— not seen to the eye of flesh. The truly consecrated of the Lord's people will, therefore, earliest be ready to recognize the presence of the Son of man—to recognize manifestations of his glorious reign begun. And when these shall have passed beyond the veil to be with him, the great time of trouble will manifest to the world the change of dispensation, the consummation of this age. Then, quickly following that manifestation, will come the Lord's manifestation to the world through his ancient worthies in the flesh; and gradually, as the eyes of understanding shall open to the situation, every eye shall see him—shall recognize that he who died on Calvary is indeed the great King through whom all the families of the earth are to be blessed in proportion as they will render obedience to the righteous requirements which then will be clearly discerned by every creature, because then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, so that none shall need to say to his neighbor, Know thou the Lord, for all of them shall know him from the least to the greatest of them. Isa. 11:9; Jer. 31:34

In conclusion, then, let us have right views of the judgment or trial time of the world in the next age—right views of our own, the Church's trial time in this age, and correct views of our text, which points out to us that the judgment or trial which came upon every priest every year when he attempted to take the blood of atonement into the Most Holy was a type or picture of

the sacrifice of Christ and its acceptableness to the Father, and of the test which was upon him by which his resurrection was demonstrated, that his sacrifice as a whole was perfect and acceptable, and therefore the basis of the reconciliation for the sins of the whole world.

[The National Labor Tribune, November 18, 1906](#)

## **RESTITUTION TIMES COMING**

Worcester, Mass., Nov. 18—Pastor C. T. Russell, of Allegheny, preached here today in our large auditorium, “Mechanics’ Hall,” to a large audience. His discourse, “A Cure for Infidelity—To Hell and Back,” was listened to most attentively for nearly two hours by nearly 2000 people. We report his evening discourse from the text, “Times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-21

Few seem to realize that the doctrine of Evolution, which is spreading so rapidly amongst the most intelligent people, is diametrically opposed to the teachings of God’s Word. Nor should it surprise us that linked with the doctrine of Evolution goes the higher critical view of the Bible—the refined and cultured way in which in our day infidelity is referred to and glossed over. With these teachings now entrenched in all the text books of the colleges, seminaries and high schools of the civilized world, it is impossible for the students to graduate except as they shall show themselves proficient in this fundamental error, which already has so largely undermined the divine revelation. It is safe to say that nine out of ten of all the graduates of theological seminaries are evolutionists and in full sympathy with higher criticism. Thus infidelity has already grasped the pulpits of Christendom to such an extent that only here and there can a preacher of the gospel be found, one who believes in the Bible and its revelation, its good tidings. And these are considered by the associates in the ministry to be “back numbers”—“old fogy”—fools for Christ’s sake—for the truth’s sake.

This falling away from the faith once delivered to the saints is freely predicted in the Scriptures, and is a marked sign that we are in the closing time of this Gospel age and close to the dawning of the Millennial epoch. Did not our Lord say, “When the Son of Man cometh shall he find faith on the earth?” (Luke 18:8) Did not the Apostle Paul say, “Evil men and leaders astray shall wax worse and worse deceiving and being deceived?” (2 Tim. 3:13) Did he not predict that in the end of this age the Lord would permit or “send strong delusions,” that nominal professors, lacking the spirit of the truth, should be deceived, “that they might believe a lie,” that they might all be condemned—that it might

ultimately be seen that they were not at heart spiritual Israelites indeed, not therefore of the elect, and not therefore permitted to share in the highest salvation which God has provided for these? The Apostle tells us why this strong delusion is sent in the end of this age, why these are not protected from the delusion. He says that it is because “they received not the truth in the love of it, but had pleasure in untruth”—therefore they are ensnared by the error and stumble into unbelief. 2 Thes. 2:11

2H427

### THE WORLD'S WISDOM FOOLISHNESS

Through the prophet Isaiah the Lord pictures the end of this Gospel age and the very conditions which now surround us, and tells us the reason therefore. We quote, “The book is handed to one who is learned, saying, Read thou I pray thee: and he saith, I cannot; for it is sealed: Again it is handed to one who is unlearned saying, Read this, I pray thee; and he saith, I cannot for I am unlearned.” Thus, saith the Lord, the word is become to all of you as a sealed book. The reason for this is stated, “Because this people draweth nigh to me with their lips while their heart is far from me.” (Isa. 29:11-13) The lesson for us is that God reveals the secrets of his Word and plan only to those who are of a contrite heart—to the honest hearted who love the truth, and who will hold to it at any cost of property or worldly prosperity or honor of men—esteeming the riches of Christ of greater value than all the treasure of the world.

The prophet, picturing our day, shows the creeds in which many have been seeking to rest under the figure of a short bed and narrow cover. An intellectual babe might roll and crow and have abundance of room in such a trundle bed, but those of more developed mind, whose eyes of understanding are opening, find that the trundle bed of the past is too short and its covering too narrow. They cannot properly stretch themselves; they are cramped and uncomfortable in such beds; neither is the covering sufficiently ample that they may wrap themselves and feel comfortable and secure. The Calvinistic creed, for instance, as a sample of many others has become too short, too cramped. Intelligent people cannot continue to rest in its provisions and limitations. As taught in the creeds the doctrine of election at one time served to cover and satisfy those in the Westminster creed bed, but as their minds have grown, these are unsatisfactory and they feel that if only a handful are to be saved they are not certain that the handful will all be Calvinists, and moan, “ ‘Tis a point I long to know.”

Mark the words of the Prophet respecting the higher critics and doctors of divinity of our day, and their leaving of the

Bible to follow the paths of science, falsely so-called, the path of the higher critics and evolutionists. He says, "Behold, I proceed to do a marvelous thing— a marvelous thing and an astonishment: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be buried." Isa. 29:14

## THE BIBLE OPPOSES EVOLUTION

The Bible does give some ground for supposing that the lower animals were developed to their various perfections somewhat along the lines of evolution. For instance, the statement that God caused the sea to bring forth fish of every kind. It is not said that God formed the fish and put them into the sea, nor that he formed any of the lower animals. Furthermore, this is not the question of contention by evolutionists. Their attack is upon man himself: their claim is that man sprung from the monkey, and that the monkey originally sprang from protoplasm. Their claim is that these various steps of evolution have brought us as a race to our present condition, and that the process of development into gods is gradually going on. The Scriptural proposition is the very reverse of this. The Bible tells us that man was formed by the Almighty, was a direct creation and that he was made perfect and upright, the mental and moral image and likeness in the flesh of his Creator, the Almighty Spirit Being.

Whoever takes the evolutionary theory must reject this statement, and hence the attempts of the higher critics to make the book of Genesis appear ridiculous and foolish and unreasonable. But it is not the book of Genesis merely that would need to be demolished in order to support the evolution theory. The entire Bible speaks with one harmonious voice respecting the fall from divine favor and likeness into sin-and-death conditions. The Apostle tells us that sin and death began to reign in Adam's day and he explains the cause therefore saying, "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all have sinned. (Rom. 5:12) Our Lord Jesus contradicts the evolution theory most emphatically in his statement, "The Son of man came to seek and recover that which was lost." (Luke 19:10) The prophet David, picturing man in his original state, before sin entered, says, "Thou madest him a little lower than the angels, thou crownest him with glory and honor (God-Likeness), thou didst set him over the work of thy hands—all sheep and oxen, yea, the beasts of the field; the fowls of the air and the fish of the sea." Psalm 8:5-8

How could these testimonies of the divine Word be reconciled with the theory of evolution, even if the book of Genesis and its account of man's original perfection were blotted out of the Bible? Whoever is willing in his mind to contradict the Lord, the apostles and the



prophets, and assume that the worldly wise men of our day are better informed and more authoritative teachers, let him honestly repudiate the Bible in toto, and acknowledge that if its teachers are unworthy of credence on this subject, they are unworthy of confidence on any subject; and that if the worldly wise, the higher critics, are authoritative on this subject, their wisdom should be recognized also in other directions, and they should make us a new Bible according to their own presentations, their own so-called scientific guesses

2H428

respecting the past and future. On the contrary, whoever has set to his seal that God is true, that Jesus is the Son of God, and that the apostles and prophets were the inspired mouthpieces, let such say to themselves and to others—We utterly repudiate this so-called wisdom of the world, and anchor our faith in the word of the living God—We abandon evolution as it relates to mankind in every sense and particular, and will hold fast to the Word of Life and to all the exceeding great and precious promises of the scriptures.

### **RANSOM CONTRADICTS EVOLUTION**

Those who will look at the subject from the Bible standpoint will see that its every teaching is in accord with its teaching of Adam's perfection and his fall. The penalizing of Adam's sins with the death penalty presupposes that the original sinner possessed intelligence of a high order, which would properly qualify him for a trial at the bar of God for either life or death eternal, and the death sentence corroborates the declaration of the Scriptures that Adam was disobedient in his trial. Thus the phenomena of death and mental, moral and physical impairment are all accounted for by the Scriptures through this doctrine of sin and its penalty. Every person and every theory which in any sense or degree either repudiates or ignores this Scriptural teaching, that all men are sinners and that their dying condition is the result or penalty of sin, are surely, therefore, in error.

In line with this we find the Scriptural doctrine of a ransom—that as sin and its penalty started in father Adam's disobedience and was inherited by all of his posterity, so God's provision for the future resurrection of Adam and his race made provision for their redemption. Thus the apostle states the matter, "As by a man (Adam) came death, by a man (Christ) also came the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive," "every man in his own order." (1 Cor. 15:21-23) If, as the evolutionists tell us, man is "falling upward," wherein was the justice of the divine sentence against him? Why should God speak of him as a sinner, a transgressor? Is it sinful to evolve upward? Surely not! Why should man be spoken of as under

the curse or penalty for sin, since self-development is not sin? Why should it be written that Justice demands a ransom price before Adam and his race could be released from the death sentence and be granted an opportunity for eternal life? Why did the Law given through Moses symbolize sin-offerings and divine propitiation through Day of Atonement sacrifices, etc., and the High Priest's services, if there was no fall, no sin, and no need of a redemption and sin-offering as a reconciliation to God? Why should the New Testament continue the same story of the necessity for the death of Jesus as the redemption price, that by his stripes we might be healed, that through the sacrifice of his life the world might be granted a resurrection of life in due time?

Why is the doctrine of the second coming of Christ and the resurrection so prominently before us in the Bible if there was no fall into sin and death, no need of a redemption, and no need that at his second coming the sins of the world shall be blotted out, and the world of mankind uplifted out of sin and death conditions back to full perfection of human nature and all that was lost in Adam? There can be no answer to these questions before an honest mind. The matter is a simple one: we must either reject the Bible doctrine of man's creation in perfection, his fall into sin and its penalty of death, his redemption by the precious blood of Jesus and his recovery by and by from sin and death and restoration to full perfection during the Millennial age at the hands of the great Redeemer, or, on the contrary, we must repudiate in toto all the theories of human evolution as being absolutely, unqualified, untrue, "Let God be true though it prove every man a liar." Rom. 3:4

### **RESTITUTION OPPOSED TO EVOLUTION**

The pity is that very few Christian people are aware that restitution is the Scriptural teaching respecting the future hope of the world. I am sure few if any of this audience ever heard a discourse from our text. In fact, experience proves that remarkably few ministers or laymen know that there is such a statement in the Scriptures—that God through the inspired Apostle declares: Times, years of restitution are just before us—to begin at the second coming of our Lord, and, as our context declares, are to be seasons of refreshing of blessing, of uplifting to the world of mankind. Yea, notice that in our text the Apostle declares that all the holy prophets since the world began have foretold these coming times of restitution and blessing. Strange that for so long we have overlooked the teachings of God's Word, the real hope set before the world. The hope before the church, is a heavenly one, the prospect of a change from an earthly nature and conditions and surroundings to the heavenly, to be accomplished in the first or chief resurrection. The blessing promised to the world is not a change to another

nature, but a restitution of the present human nature to its original condition and connected with this earth, its future home of paradise.

Restitution, as all are aware, signifies the restoring or putting back to previous condition. It is consistent, therefore, that the Scriptures point out the glory of God exhibited in our first parents, lost through sin, redeemed by the precious blood, and assure us that ultimately

2H429

all the world of mankind who will render submission, to the voice of the Lord which they hear with the ears of their hearts, and be restored to all that was lost, to the full perfection and dignity of the human nature, the fleshly image of the divine nature. All of this restitution is predicted upon the fact that Jesus paid Adam's penalty and thereby attained the legal right to release Adam and all of his posterity from the death penalty by an awakening and a restitution, otherwise called the general resurrection, as the perfecting of the church is called her change, or the chief resurrection to glory, honor and immortality.

### **THERE IS A REASON**

There is a reason why the Scriptural doctrine of restitution, spoken by the apostles and all the holy prophets since the world began, has been overlooked by theologians in general. For the same reason the doctrine of the second coming of Christ and the resurrection of the dead have lost their trust and power in the faith of Christendom. The reason is that false doctrines were added very early to and engrafted upon, the faith once delivered to the saints. These traditions of the ancients have largely made the Word of God of none effect in the minds of the people, have rendered many of the statements of the Scriptures unintelligible, and have prepared the masses of Christendom to believe a lie—the lie that is now being made so prominent, that death is not death, that there is a soul that cannot die, that there was no redemption from the fall, and that there will be no restitution.

This false doctrine is based on the human theory that a man does not die, that the soul cannot die. It is in complete opposition to the Scriptural declaration, "The soul that sinneth, it shall die," "the wages of sin is death." "God is able to destroy both soul and body." The theology that man when he dies is not dead but more alive than ever renders meaningless the doctrine of resurrection from the dead, and also the doctrine of the second coming of Christ for the purpose of resurrecting the dead and granting them blessed opportunities during "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This false doctrine that man is alive when

he is dead is the basis for all the horrible teachings regarding purgatory, respecting the doctrine of prayers to the saints, supposed to be alive in heaven, when according to the Scriptures, they are dead and waiting for the second coming of our Lord and the resurrection of the dead.

Note the Apostle Peter's statement on the Day of Pentecost—"David is not ascended into the heavens" (Acts 2:34); and if David has not ascended, why should we suppose that others of the prophets and saints, except the Lord, have ascended? Our Lord's word on this subject is, "No man hath ascended into heaven"—save the Son of man. (John 3:13) Everything in the Scriptures agrees that the prophets of old as well as the Apostles, and all the faithful as well as the unfaithful, fall asleep in death and "know not anything" until awakening in the resurrection morning. (Eccl. 9:5; Job 14:12) Hence Scripturally death is spoken of as a sleep, as when we read that Jesus said of Lazarus, "Our friend Lazarus sleeps," and afterward explained that in common parlance he meant that Lazarus was dead. Again of Stephen, the first martyr, it is written, "He fell asleep." The doctrine that the dead are more alive than ever before is responsible for many of the unreasonable views of the people now so generally entertained, even by some who were themselves Bible Students, but are now not, and who wrest the scriptures from their true import to conform them to one of the creeds of the "dark ages."

Let us go back to the Bible and common sense. Let us believe the record which God has given us of Adam's original creation in his likeness, of his fall into sin, of the share that we all as his race have in his imperfection and unworthiness; and then let us hope in the redemption accomplished by our Lord and in the resurrection of salvation from death as it shall finally be accomplished through his power: now the high calling of salvation to the church—and during the Millennial age the blessing of the world by restoration, restitution processes, which shall bring them back to all that was lost, plus valuable lessons in knowledge which will be to their eternal advantage. Let us see further God's reasonable provision that any who once really see and understand and appreciate the divine plan if they sin wilfully, deliberately, will become subject to the Second Death—utter destruction, from which there will be no redemption, no recovery by resurrection or otherwise.

## **RESTITUTION SPOKEN BY THE PROPHETS**

Did time permit, it would afford us great pleasure to go through the various prophecies and point out wherein all the holy prophets have spoken of the coming times of restitution. Moses the prophet distinctly set forth that in due time He would send a greater one than himself, "A prophet like unto me," the Messiah, and that through

him blessings more abundant would come—blessings of relief and uplift and succor, forgiveness of sins and reconciliation with God. Peter quotes this in the words just following our text, and indicates that the fulfillment of it will be in the times of restitution, the times of refreshing and rejuvenation which God has proclaimed through all the prophets. Then, says the apostle, under those favorable conditions, “It

2H430

shall come to pass that the soul that will not obey that prophet, shall be utterly destroyed from among the people.” (Acts 3:23) God himself prophesied of these coming blessings of restitution, declaring to Abraham unconditionally, “In thy seed shall all families of the earth be blessed.” As the curse was death, the blessing of our Lord will be the reversal of the death and dying, namely, restitution to life.

Job, a prophet, taught the restitution of all things in a figure, himself representing the human family losing all of his possessions—everything—and in God’s providence, in due time, got back all that was lost, person for person, animal for animal. David the prophet over and over tells us about the blessings that shall fill the earth when Messiah shall reign, cause wars to cease, succor the poor and needy, and uplift the world out of degradation back to divine favor. The prophets mainly refer to Israel when speaking of the restitution times; and without ignoring fleshly Israel and the blessings which will begin with them and extend to all the nations, we should not forget that Natural Israel was a typical people; that one of its tribes, the Levites, represented or typified Spiritual Israel with its Royal Priesthood, the Gospel Church, under the leadership of Christ, while the other tribes represented the remainder of mankind, who are to receive a blessing and instruction and uplift through the priestly class, the Lord’s people now being selected from among mankind.

But doubtless all in this audience would be impressed more by the words of Jesus himself than by all the testimony of all the prophets. Hearken, therefore, to the great Teacher, the great Prophet, telling of restitution. He spake through his subsequent mouthpieces, the apostles, to tell us through our text of the coming restitution times, and to tell us through the Apostle Paul that the whole creation is groaning and travailing in pain together waiting for the manifestation of the sons of God—when their groaning and travailing in pain shall cease, and when they, by the grace of God, by acceptance of his favors of the Kingdom, shall regain the liberty of the sons of God—freedom from sin and death—restoration to divine favor. Not only so, but in his own dark utterances with his own lips, he

corroborated the testimony of the angels who announced his birth and who declared that it meant “good tidings of great joy, which shall be unto all people.”

Our Lord told that he came to “seek and to save that which was lost;” he told how as the good Shepherd he was giving his life for the sheep, and as a result he would lead all of his true sheep, both of the present flock and of another flock yet to be called, to the fold. He told how he came “not to destroy men’s lives, but to save them;” he pointed to his second coming as the time when he would reward the servants of this Gospel Age, the church, and that then he would set up his kingdom and give his faithful servants, the church, dominion over the world for its blessing and uplifting. He told how the time of blessing and uplift would not only be for the then living people, but also that all in their graves should hear his voice and should come forth, and that those who would hear in the sense of obey should live, ultimately be freed entirely from all the sin-and-death conditions of the present.

### **RESTITUTION EVEN FOR SODOM**

So prone are we to think of God as less merciful and less generous than ourselves instead of more so, that we are inclined to limit the gracious promises of his Word and to suppose that they are merely for the saints of this Gospel age. On the contrary, while the exceedingly great and precious promises are for the saints, there are other promises to the world in general which shall be theirs after the saints shall be glorified with their Lord. Whoever will read carefully and prayerfully and intelligently Romans 11:25-32 will find distinctly stated the great blessings that are to come to natural Israel at the second coming of Christ; and after the church shall be glorified, that Natural Israel “shall obtain mercy through your mercy”—through the mercy of glorified Spiritual Israel during restitution times.

But notice particularly a nation of the past, admittedly a very sinful nation, and see what our Lord declares to be their future prospects. He testified that all of the Sodomites were destroyed, saying, “Fire came down from heaven and destroyed them all.” But he tells that in the Day of Judgment, the great Millennial day of his Kingdom, when the whole world shall have a judgment or trial of eternal life, the Sodomites will not be forgotten. More than that, it will be “more tolerable” for Sodom and Gomorrah in the day of Judgment than for you—you of Chorasin and Bethsaida, who have had larger opportunities and have failed to profit thereby. But why should it be more tolerable for the Sodomites than for some others? Were they not wicked sinners? Our Lord testifies that they were sinful men. There is no excuse made for their iniquity, but he also testifies, saying, “If the mighty works that have been done in you had been done in Sodom and Gomorrah they would have

repented long ago in sackcloth and ashes.” Thus we see why it will be more tolerable for them in the Millennial day than for some who were more highly favored and who therefore sinned against greater light. Matt. 10:15

Turn now to Ezekiel 22:48-63. Hear what the Lord has said through his prophet respecting Sodom in the times of restitution—in the Day of Judgment—in the Millennial Day—under the reign of our Lord’s Kingdom for the blessing and uplifting and trying and testing

2H431

of the whole world for life or death everlasting. The prophet declares the sin of the Sodomites, and his word agrees with our Lord’s testimony that the Israelites were more blameworthy, and then he tells that in due time he will restore the Israelites, not for the merit or worthiness of either of them, but because of his own gracious plan and arrangements to give to all under the Millennial reign of Christ the fullest opportunity for knowledge and obedience and return to all that was lost and to life everlasting.

Mark the words of the prophet and remember to associate them with Jesus’ words respecting the same people, all of whom had gone into destruction, the tomb, the state of death, none of whom remained alive. He says, “This was the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they committed abominations before me: therefore I took them away as I saw good.”

God did not take them away and deliver them over to devils for their torture eternally, but he did rain down fire from heaven and destroyed them all. He made an example of them as evil doers, and they have been dead ever since, knowing nothing. And the moment of their awakening, when they shall hear the voice of the Son of man and shall come forth, will be to them the very next moment of consciousness to that one in which they “suffered the vengeance of eternal fire” from heaven.

They will come forth to learn that they were redeemed from the death sentence and that while they will be held responsible for and suffer punishment for their wrong doing in proportion to their knowledge, nevertheless the Lord will be ready to help them out of all their difficulties and to forgive their transgressions and to remember their sins and their iniquities no more if they will render obedience to him and accept his offer of restitution, return to all that was lost in Adam and redeemed for them by the precious blood of Christ. Notice how the prophet continues and tells of the resurrection also of the Israelites and their unworthiness of God’s favor, and then his concluding words, “Nevertheless I will remember my

covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant (the new covenant). Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder (Sodom) and thy younger (Samaria); and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; thou shalt know that I am the Lord.” How wonderful it seems that we have overlooked such plain statements of the Word of God. Verily, our wresting of the Scriptures and turning of things upside down has resulted disastrously to us. It was unprofitable that we forced theological definitions upon such simple words as describe death, destruction, to make out that these simple words mean life in torment and everlasting suffering. Christendom has every reason to be ashamed of its neglect of the Word of God and its following after the traditions of the ancients and the philosophy of Plato and other sciences, falsely so called. Let us note now in conclusion the words of the Lord through Ezekiel to the Israelites respecting the effect of the outworking of his glorious plan of restitution. He says:

“That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done saith the Lord God.”

[The National Labor Tribune, December 3, 1906](#)

## **BLOWING OF THE SILVER TRUMPETS**

Pastor C. T. Russell preached Sunday afternoon at Carnegie Hall, Allegheny, to a large audience of about 600. His text was: “Then shalt thou cause the trumpet of Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shalt thou make the trumpet to sound throughout all the land.” Lev. 25:9

Two months ago we considered together the typical and antitypical Atonement days. We see that the Jewish “Day of Atonement” in which the sin-offerings were sacrificed and the work of atonement for the sins of all the people was completed, typified this Gospel age, by the “better sacrifices” of which reconciliation is effected for the sins of the whole world. We saw that our Lord Jesus began these sacrifices by offering up himself without spot to God. We saw that on the basis of that sacrifice finished at Calvary believers throughout this age have been made acceptable to God, and have been permitted to be offered also as members of the body of Christ, “living sacrifices, holy, acceptable to God and their reasonable service.” (Rom. 12:1) We saw thus that the entire Gospel age has been the antitypical day of atonement, and that its close signifies the end of the Gospel age, when the last member of the body of Christ shall have suffered with him and shall also



have entered into his glory, to participate in the glory, honor,  
immortality in the Kingdom of God, then to be established

2H432

under the whole heavens.

Our text shows that our subject of today is closely identified with the Day of Atonement type, for the declaration is that the trumpet is to be sounded in the Day of Atonement. A trumpet symbolizes a public message, an open proclamation. The Jews had silver trumpets specially prepared for this particular service. For other matters they frequently used rams' horns for trumpets. But it was for the priests to blow on the silver trumpets on the Day of Jubilee, and then for each and all of the people who heard the silver trumpet sounding clearly and loudly to repeat upon the rams' horns and in every way they could the message which they heard, until starting from the Tabernacle or Temple it echoed over the entire land of Israel.

### **ISRAEL'S TYPICAL JUBILEE**

What did that Jubilee announcement signify to the Jew? We answer that it signified emancipation, freedom, liberty. According to the Law every fiftieth year was a Jubilee year, and in that Jubilee year every debt was cancelled, every property restored and all things throughout the nation of Israel came back to their original status. For instance, under their Law, if a man became involved in debt he and his children were obliged to make it good, even though it took all of their earthly possessions, and even though it involved their going into the service of the creditor. Thus a householder through a misfortune might be involved in debt so as to lose his entire estate and his own liberty and the liberty of his family. Indeed some of the Israelites were born to a state of servitude because of a debt incurred by their father. But these debts, these obligations, all according to the Law, terminated, were cancelled in the Jubilee year. All reckonings were made as from that date or to that date. When that year came round, in the Day of Atonement and at its very beginning, the silver trumpet was sounded and then the rams' horns echoes of it were repeated, announcing to all Israelites that they were freed: that the year of release, of return to the former estate, was come; that they were no longer in servitude and that they could have back again all the fields and vineyards and everything that they had previously possessed and lost. It can be readily understood that this year of Jubilee therefore meant much to every Israelite, especially to those who were impoverished through misfortune of any kind. True, all did not get back their possessions and freedom immediately—it required a little time and caused considerable confusion for the re-establishment of matters upon their previous basis. Then, again, all did not hear the trumpet at exactly the same time. The priests and Levites who were nearest to the High Priest, who blew the trumpet, heard first but ultimately the good tidings thus announced spread everywhere to every ear.

## THE ANTITYPICAL JUBILEE

The fiftieth year in the type represented the Millennial age in the antitype, just as Israel's High Priest represented the household of faith and the consecrated ones of the present time. All the people of Israel represented all mankind who will ever come into harmony with God—all who will ever be blessed with the New Covenant, participating in the Jubilee blessings. Be it noticed that the priests themselves did not share in the Jubilee blessings. The priests and the Levites had no inheritance in the land given to them, thus typifying the fact that the Royal Priesthood and spiritual Levites will in the future not have an earthly inheritance but a heavenly one. As the tribe of Levi surrendered its share in the earthly inheritance in order to be the Lord's special people, sanctified, separated to his service, so Christian people, spiritual Israelites, give up their interest in the world and all earthly prospects for the opportunity of becoming heirs of God, joint-heirs with Jesus Christ their Lord, to the inheritance that is incorruptible, undefiled, that fadeth not away, reserved in heaven for you who are kept in the power of God through faith and salvation, ready to be revealed in the last time." I Pet. 1:4, 5

The priests who blew upon the silver trumpets were disinterested, except as they possessed the spirit of love and devotion to their brethren and appreciated the divine arrangement made for their release from difficulties. And since the silver trumpets of Jubilee could not be sounded until after the sacrifices of the Day of Atonement had been effected, the implication is that not until the close of this Gospel age would it be proper for the Royal Priesthood to blow upon the silver trumpets of truth this message of the coming Jubilee—that the day of Christ is at hand, the day of the world's blessing and uplift, "the times of restitution of all things spoken by the mouth of the holy prophets since the world began." (Acts 3:19-21) It was expected of the priests that they would be sympathetic with the people for whom they were appointed to minister and hence expected of them that they would have a grand share also in the rejoicing of the Jubilee year. The Apostle points forward to that glorious time of restitution when the Jubilee blessings will be brought to mankind during the Millennium: he says, "The whole creation groaneth and travaileth in pain together until now— waiting for the manifestation of the sons of God." Romans 8:19, 22

True many of the world of mankind, in their slavishness to sin and the weaknesses of that sin have entirely lost sight of the fact that there is a jubilee of blessing provided by the Lord; hence to many the sounding of

the Jubilee trumpet comes as an astonishment and surprise, and they need to inquire the meaning of it. Knowing the selfishness of fallen human nature we can readily surmise that when the trumpet of Jubilee would begin to sound and the people begin to inquire respecting its meaning, there would be a tendency on the part of masters of the situation to say to those under their control, "Pay no heed to that trumpet: go on with your tasks." We can readily imagine, too, that some of those hearing the trumpet and learning respecting the restitution which is announced would be impatient of all restraint, that more or less of disturbance would thus be created throughout all the land, and that the disturbances would continue to a considerable extent until the readjustment of matters, until the forfeited land had been restored, until those in servitude had gotten their liberties, etc.

### **SLAVES OF SIN AND DEATH**

The world of mankind, the Scriptures tell us, were "sold under sin." By his disobedience father Adam lost his liberty, lost his estate, for he was the king of earth. All of his children were born in sin, shapen in iniquity, and are therefore, as the Apostle declares, slaves of sin. Some have no knowledge of the coming times of blessing, release and restitution; others have more or less confused conceptions of a blessed time coming, which is frequently referred to, even by unbelievers, as the Golden Age, and by many Christians as the Millennium. Matters have gone on so long in this way that the Scriptures indicate that when the second coming of our Lord as an event at hand is proclaimed, and the Jubilee is announced as his great work of blessing the world, many will say, Where is the promise of his coming? for all things continue as they were from the beginning. (1 Pet. 3:4) That is to say, the long period of the reign of sin and death and their ignorance of the divine plan leads them to suppose that God intends present evil conditions to last always; that people will always be born in pain and imperfection; that they will always live in sorrow and trouble, vexation and disappointment; that they will always need to battle with the world, the flesh and the devil, and that sin and death will always reign and the race of mankind as a whole be their subjects.

Even some who are the Lord's true people have become so blind and deaf to his gracious promises that they are misled by such suggestions, forgetting the testimony of the Lord that the time is coming when all the families of the earth shall be blessed so that they will be no longer a groaning creation, but, on the contrary, God will wipe away all tears from off all faces, and cause the knowledge of his glory to fill the whole earth ocean deep. (Rev. 21:4; Isa. 11:9) The result we are assured will be that there will be no more crying, no more

sighing, no more dying, because all the former things will have passed away and he that sitteth upon the throne proclaims:

### **“BEHOLD I MAKE ALL THINGS NEW.”**

This overturning of the present institutions and making of all things new is the work of the Lord during the Millennial age—it is the work of reconstruction, the time of Jubilee, the time of joy. This is the first message of the New Testament sung by the angels, “Behold, we bring you good tidings of great joy, which shall be unto all people” —not merely to the elect. True, the elect, the priests, the Levites, first hear the joyful sound of the Jubilee trumpet and first make it known to the people, but it is for all the people, for all the “families of the earth.”

The making over of mankind and the thorough reconstruction of all the affairs of man, putting all things back to the basis of love and obedience to God, will require the entire Jubilee year or Millennial epoch, and will be the work of Christ, the great High Priest, and his Royal Priesthood, the glorified Church. Making all things new is but another way of saying restitution or renewing, restoring. This making new, or renewing or restoring of the race, signifies the bringing back of whosoever wills into full harmony with the Heavenly Father, as Adam was. It means more than the bringing back to a heart harmony—it means the taking away of the stony heart out of the flesh as the Lord promises to do under the New Covenant arrangement. It means the bringing up of man out of his servility to sin and death, and from under his load of imperfections of mind and body, back, back to the original perfection, to the image and likeness of God, which Adam possessed in Eden before his transgression.

### **PARADISE LOST—PARADISE RESTORED**

It was the Israelites who realized what they had lost in the way of liberty and possessions who would take the most comfort and joy from the sound of the Jubilee trumpet, and from the understanding that the time was at hand for a return to liberty and to inheritances lost. So it is amongst mankind—those who realize what they have lost can best appreciate the great blessing implied by this restitution trumpet message: nevertheless the blessing is coming to every member of the race, whether he has yet realized his losses and God’s provision for him in the future or not. The assurance of the Scriptures is that in that glorious day when the trumpet shall have sounded and the work of restitution will have begun—then all the blind eyes shall be opened and all the deaf ears shall be

unstopped. The majority then will begin to realize for the first time to

2H434

what extent they have been slaves of sin and receiving the penalties of their taskmaster, and will begin to glorify God on behalf of the liberty accorded them in the gracious arrangement for the Jubilee, the setting free, the emancipation.

We can well imagine better than we can picture the joy of the whole earth as they shall begin to return to the inheritance of human perfection, mental, moral and physical, and to a repossession of Paradise. While Paradise, originally lost by Adam, was but a garden, a sample of what the world is yet to be under the restitution accomplished by the second Adam, the Paradise of the restored future is to be the entire earth. Heaven is God's throne, earth his footstool, and he has promised that he will make his footstool glorious. (Isa. 60:13) The Millennial reign of Christ will accomplish all the wonderful things of restitution which the Lord has promised—blotting out sin and death and lifting the slaves of these gradually upward to the original perfection, and utterly destroying all who refuse to come into harmony with that righteous arrangement in the Second Death, from which there will be no recovery.

### **THE DELAY OF THE JUBILEE TRUMPET**

Some may say, Why did we not sooner hear the message of restitution this blowing on the silver trumpet, proclaiming Messiah's Kingdom and its glorious work for the race? We answer, because it was not due time to be blown, to be announced, to be proclaimed, until the closing of the Day of Atonement. Since this Gospel Age is the antitype of the Day of Atonement, this would signify that not until nearer the closing time of this age would it be the proper time to make this proclamation. When the Lord makes a type it is significant in every particular. Now, therefore, this blowing of the silver trumpet of Jubilee and announcing Messiah's Kingdom and the blessing of the world is not only opportune as respects mankind in preparing them for what is coming, but it is also an indication that we are in the harvest or closing time of this Gospel age—it indicates that the time for sacrificing is about ended and the time for the Millennial glory and the blessing of the whole world with divine forgiveness under the New Covenant is just about to be ushered in. The announcement must precede the various steps incidental to the return of every man to his inheritance and estate.

Everywhere around us we find that the people are awakening to a consideration of what are their rights and liberties and

how to obtain them. It is but natural that selfish minds should view every blessing from a selfish standpoint rather than from the divine. It need not surprise us then to find that many unjust, ungenerous views are held, not only by those who now possess the wealth and power and title of earth, but also by the masses, who feel that they have lost their inheritance in the earth—their proportion of it and of the blessings which flow from such possession. This is leading many into Socialism, and eventually will undoubtedly lead the majority still further into anarchy, in a desperate effort to grasp for themselves the rights and liberties which they now perceive are the surplus and advantages in possession of the favored few.

Our standpoint of view as Christians leads us to think less of these financial, political and social differences amongst men, and to think more of the great loss all have sustained through the fall. From our standpoint the chief bondage our race is under is that of sin and death. These monarchs have usurped control of the race and enslaved it, and have by this time well-nigh destroyed in man the original likeness of his Creator, mentally and morally degrading some of the race almost to the level of the brute, and some, we might say, below that level. Glad we are that this great slavery will soon be at an end and that the King of glory will reign for the uplift of these slaves and the release of their fetters of weakness and heredity. The Apostle tells us what we may ultimately expect will come to all of the groaning creation if they will avail themselves of the blessings of this Jubilee time. He says, “The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.” (Rom. 8:21) Creation here does not refer to the lower animals, as Brother John Wesley suggested, for we find nothing in the divine Word to indicate either redemption or restitution for future eternal life for lower creatures. Man is the heir of all the blessings which God has promised through the redeeming blood although the lower creatures will undoubtedly profit by his restitution to perfection, even as in some respects they suffered from the fall of Adam their lord. *Psa. 8:5-8*

### **THE SEVENTH TRUMPET OF JUBILEE**

The Scriptures tell us of seven trumpets, symbolically seven messages, and the last of these seven is called the “trump of God,” because it relates to the events of the great day of God Almighty. Thus the jubilee trumpet and the seventh trumpet, or the trump of God or last trump, synchronize, harmonize. To our understanding this trumpet or message is already sounding—it began in 1874 and will continue to sound, to be a proclamation of Jubilee to all who will come into harmony with God, for a thousand years. The effect of the trumpet on those who hear it varies. To some, full of plans and schemes of

more or less selfish character, religious, political, social, the sound seems discordant; they are not prepared for the change of dispensation, and wish that it would tarry for a while until their

2H435

schemes could be perfected. But it will not tarry; it cannot be stopped; the great High Priest himself blows the trumpet.

Opposition to the message can only work injury to the opposers, as it works blessing to those who hear it with joy and who co-operate with its sentiments and teachings. Opposers will find that they are fighting against God in trying to prolong the present dispensation, the present reign of selfishness and sin. The result, as the Scriptures clearly indicate, will be a great time of trouble such as was not since there has been a nation: in that trouble, by that trouble, all opposition shall be thoroughly broken down—"ground to powder," on the ruins of present institutions the Lord will erect his Temple and Kingdom, through which blessings shall flow as a river of water of life and the blessing of all the families of the earth. Then during the Millennial Kingdom shall go forth the message, the invitation, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." Rev. 22:17

Prophetically we are told what will occur in the beginning of the sounding of the seventh trumpet—the Jubilee trumpet—"And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world have become the Kingdoms of our Lord and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst have regard unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth." Rev. 11:15, 18

### **“HE THAT HATH AN EAR TO HEAR”**

Those who do hear the message and whose hearts are in the right attitude towards the Lord that they are ready to rejoice in the truth and say, "Thy Kingdom come, thy will be done on earth as in heaven," these will have a special blessing; for while they will indeed share with the world the troubles that are to close this age, they will at heart have what the Lord has promised, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." They will be able to rejoice even in the midst of tribulation, knowing that the tribulations are about to work out the great blessing which God has foretold. But we must not expect that many will have the ear to hear or the eye to see and appreciate the heights and depths and lengths and breadths of the divine



plan. The heathen are totally blind as respects God's gracious plan and Christendom is practically blind—blinded by false doctrines and cruel absurdities handed down from the "dark ages." Many Christian peoples, for instance, are so bent upon converting the world by these means, through sectarian methods, that they are quite unwilling to even consider the Scriptural teaching respecting how the Lord proposes to convert the world—through the time of trouble introducing the Millennial age and its glorious blessings and instructions to all the families of the earth.

Through the prophet of old the Lord foretold the blessings of this time, saying, "O the blessedness of him that waiteth and cometh to the thousand three hundred five and thirty days" — to the autumn of 1874 A.D. (Dan. 12:12) Ever since that time a growing blessedness has come to the Lord's people who are walking in the path of the just, which shineth more and more unto the perfect day. But, on the contrary, the confusion grows more and more tense for those who are still in Babylonish darkness and confused by the theories and creeds of the "dark ages." It is high time that those who are awake should give ear to discern the voice of the High Priest speaking through the jubilee trumpet, announcing the end of the present dispensation, the inauguration of the New as being just at hand. Those who do not give ear will have their portion with the hypocrites, as our Lord declared, even though they be not hypocrites themselves, but true children of God. "Light is sown for the righteous and truth for the upright in heart," but if any man love not the truth, if he love sectarian error more, the light and blessing are not intended for him at the present time. He will need to pass through the great time of trouble, and there learn lessons which he is now refusing to learn.

*“Blow ye the trumpet, blow  
The gladly solemn sound;  
Let all the nations know  
To earth’s remotest bound:  
The year of Jubilee is come,  
Returning ransomed sinners home.”*

*“Ye, who are sold for naught,  
Whose heritage was lost,  
May have it back unbought,  
A gift at Jesus’ cost:  
The year of Jubilee is come,  
Returning ransomed sinners home.”*

The Lord, through the Prophet David, declares, “Blessed are the people who know the joyful sound:

they shall walk, O Lord, in the light of thy countenance.” (Psa. 89:15) This prophecy is being fulfilled today, for the Psalmist has reference to this very Jubilee trumpet and its message, and those who could hear and rejoice therein. David by inspiration, uses the very Hebrew word *turnah*, that was used by Moses in our text when speaking of the sounding of the Jubilee trumpet. This is not accidental, but of design, and constitutes

2H436

an attestation to us of the divine foreknowledge and arrangement of all the affairs of God’s people, not only during this Gospel age, but also in respect to the coming blessings of Jubilee refreshment of all the families of the earth. Assuredly it is true that all who hear this joyful sound of good tidings of great joy which shall be to all people are blest and refreshed thereby. “Blessed is the people!” More and more as the trumpet is sounded the Lord’s people who have the hearing ear throughout the whole world are being awakened and recognizing the Master’s voice and the harmony of his announcement with that which was foretold. We have no fear that all of the world will hear this summons. But as we have already seen, some will be wise virgins and others foolish.

The prophet declares that those who heard the message of this trumpet with joy “shall walk, O, Lord, in the light of thy countenance”—there the presence and favor of the Lord will be with them, their daily walk will be in accord with the divine will, for they are of the class which can say with the Master, “I delight to do thy will, O my God; thy law is written in my heart.” It is not given to others to fully, clearly, distinctly hear and understand and appreciate this Jubilee trumpet. Those who hear a little should at once permit that little to sanctify their hearts and separate them from the world and its spirit, that they may hear more and more distinctly, remembering the Scriptural declaration, “None of the wicked shall understand.” (Dan. 12) Let us who hear go onward day by day, blowing

upon the silver trumpet and having this hope in our hearts, purify ourselves, as the Apostle declares, sanctify ourselves, even as he, the Master, is pure, that we may ultimately be counted worthy to share in his kingdom and glory through the riches of his grace.

[The Pittsburgh Dispatch, December 10, 1906](#)

## **THE LAW OF RETRIBUTION**

ST. LOUIS, Mo., Dec. 9—Pastor Russell of Allegheny, Pa., preached twice here today to large and attentive audiences. Twenty-four hundred persons heard him preach on the subject, “To Hell and Back,” at Olympia Theater. Several hundred others were turned away. His morning discourse was from the text, “I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.” (Deut. 5:9-10) A report of the discourse follows:

No one of intelligence can question the fact that our text is corroborated by all our experiences in life. However unjust some may claim it to be that the children should inherit the weaknesses resulting from parental dissipations and violations of the divine law, however atheism may question the existence of a God or infidelity doubt the inspiration of His Word, the facts remain. None can question the two facts of this text: (1) That sin and its penalty can be inherited, and (2) that God is merciful to such as renounce sin and turn to Him and seek to walk according to His direction. To whatever extent these blemishes upon evildoers and their children and these blessings upon welldoers and their posterity may be termed natural laws and laws of heredity, it does not alter the result, because the Almighty is the one who made these laws of heredity.

Under the delusions handed down to us from the “dark ages”—that God had condemned to eternal torment all the children of men because of Adam’s sin—we are all inclined properly enough to feel rebellious against any such decision or conclusion, and to assert that from the standpoint of human reasoning it would be entirely unjust to torture the posterity of Adam eternally for his transgression—“original sin.” But as we get the eyes of our understanding opened to see what is the real penalty for sin—that it is death, extinction, and that our perfect parents, fully informed respecting the divine will, were culpable, worthy of death—and when we learn further that whatever is enjoyed by Adam’s posterity in the way of life (however disadvantageous the conditions) is that much of divine leniency and mercy, and comes that much short of being the full penalty, death, extinction—then we begin to see

that life under any conditions and disadvantages is still a boon, better than extinction. When further we begin to learn of the divine arrangement by which the race was redeemed from the death sentence by the sacrifice of Christ, and that this redemption guarantees an opportunity for eternal life to every member of Adam's race, then we begin to reverence and adore the Creator as not only just in his sentence of death, but now revealed to the eyes of our understanding as merciful in providing for our recovery out of that death by a resurrection from the dead.

### **IN WRATH HAVE MERCY, LORD**

Recognizing the wrath of God as manifested in the death penalty (not in an eternity of torture) we can see

2H437

what the Scriptures everywhere declare, that the wrath of God is resting upon our race, that every member of it is subject to this penalty which came upon father Adam, and has been entailed upon all of His posterity. This is the curse, the condemnation everywhere referred to throughout the Bible. As we have previously seen, it is a death curse or sentence, but this includes all the incidentals leading up to death, such as mental moral and physical degradation. The Almighty Creator did not wait for us to cry out for His pity and compassion, but from the very beginning, foreknowing our fall into sin, he had the plan arranged for our redemption and ultimate recovery from this condition of wrath, curse, death. We are informed that our Lord Jesus was the Lamb of God slain from the foundation of the world—in the divine purpose and arrangement— though only now being made manifest to the Church and shortly to the world. Thus viewed, there has been no injustice practiced against our race in allowing the children to share with their father Adam in his penalty. Rather they had esteemed it and do esteem it better than the sentence itself; and, furthermore, in the Lord's providences, the world's present experience in the fall— and later on in the recovery from the fall in the hands of the great Redeemer during the Millennial age—is to prove a lesson, a schooling, in the exceeding sinfulness of sin, which the race as a whole will never forget, and out of which many (now the Church, later on the world) will draw lessons of wisdom and grace.

Looking still more deeply into the divine plan as it is revealed in the Lord's Word for those who are His, (Psa. 25: 14—we find a particular reason why it was not only advisable but necessary that this law of heredity should operate in our race, even though it brought in its train a terrible list of experiences. The reason for this is based upon one element of the divine character—justice—the very element which at one time we supposed was violated by this law of heredity. As our eyes

open to the teaching of the Scriptures we perceive that if God had not permitted His law of heredity to operate, but had permitted each individual of the race to come forth to perfection and to stand an individual trial, such as father Adam was subjected to, it would doubtless have meant that at least one-half of the race, possibly more, would have deliberately chosen a course of sin, as father Adam chose it. To expect more than one-half to be obedient would be unreasonable. Rather from what we see about us in the experiences of life, we would have been apt to conclude that only a very small majority, perhaps one-tenth, would have been obedient to God, while the remaining nine-tenths would have been disobedient. Some might ask, would not even that have been better than the divine arrangement as we see it operating now, that the whole race should suffer for one man's disobedience? We answer, no! Not according to the testimony of the Scriptures. The Bible shows us that while this law of retribution has worked such terrible havoc in Adam and his race for now 6,000 years— while 20,000,000,000 have been born in sin and sorrow and pain, and after a few years of trouble have died in sorrow and pain —nevertheless, in God's due time all of these shall have more favorable opportunities of knowing God's true character and of attaining to a full character-development in His likeness during the Millennial age. This means that probably many more will gain eternal life and blessing under the divine arrangement, condemning all for Adam's sin, than if God had permitted each to be born in perfection and to stand his trial for life or death, as Adam did, and without a Redeemer and restitution possibilities.

### **CONDEMNED IN ONE, REDEEMED IN ONE**

A great economic law is connected with the divine arrangement: the condemnation of a race in one man's loins because of his transgression made possible the divine arrangement that a second man should pay the penalty for the first, and redeem both him and all who were in him at the time of his condemnation. This is at once a demonstration of divine wisdom and of divine justice. Suppose, for instance, that the law of heredity had not prevailed, had not been instituted by our Lord, but that each individual had come forth perfect and had been personally placed on trial and been personally condemned to death, would it not have required an individual savior for each one condemned under such an arrangement? Surely it would. Hence, had one-half of the race proved themselves sinners and been personally condemned, it would either have been necessary to have avoided redemption altogether or to have redeemed the sinner half of the race at the expense of the righteous half—a perfect being's sacrifice for or instead of each imperfect life. Estimating the total number of our race at twenty billions justice would have been obliged to require ten billions of perfect beings to be offered as the ransom price for the ten billions of sinners. Under the

very best estimation that we can possibly make, this would have required the death of all the perfect ones of the race as redeemers for all the imperfect ones, and what a havoc that would have implied—with just as many dying as under present conditions, namely, one-half as sinners, the other half as redeemers, ransoms.

Besides, we perceive that it would not have been just on the part of the Almighty to have compelled the righteous ones to suffer for the unrighteous as their redeemers—hence there would have been no assurance even then that any but a fraction of the sinner race would have been redeemed. On the contrary, how wise,

2H438

conservative and economical was the divine arrangement that by one man's disobedience under the laws of heredity the many would be born sinners and sharers in his penalty, death; and that then in due time one Savior, one perfect one, the "Man Christ Jesus," might redeem Adam, and, redeeming him, redeem all of his race from the death sentence, the curse, the wrath of God, and as a result of the redemption obtain the right, the authority, the power during His Millennial Kingdom, and in association with His glorified Church of the Gospel age, to bless all the families of the earth, and to uplift as many as would be willing out of all their ignorance, weakness and sinful and dying conditions to all that was lost in Adam.

We have seen that in harmony with the divine law it would not have been just for the Heavenly Father to have obligated the righteous to die for the sinners, and that hence the redemption of the sinners would have been problematical—very doubtful. But, on the contrary, the Heavenly Father well knew in advance the loyalty of His first-begotten, His only begotten, who is declared to have been the "beginning of the creation of God." (Rev. 3:14) He knew not only of His loyalty, but that His experiences with Him in glory would every way qualify Him for the tests and the sacrifices necessary for the redemption of the race with His own precious blood. The Scriptures assure us furthermore that the Father set before Him some certain joys, certain blessings, certain promises, in connection with this work of man's redemption: as we read, "Who for the joy set before Him endured the cross, despising the shame, and is now set down on the right hand of the Majesty on high." Heb. 12:2

## **RETRIBUTIVE JOYS AND REWARDS**

We are to remember, too, that the Scriptures distinctly teach that the affairs of our world, sin, retributive punishment, the redemption through Jesus, the call of the Church and their

sufferings with their Redeemer, and the promises of future blessing and glory both for the Church and for the world, are subjects in which the angels of God are interested. As the Apostle Peter says, “Of which salvation the prophets have enquired and searched diligently ... Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow... Which things the angels desire to look into.” (1 Pet. 1:10-12) They wondered when all the sufferings of Jesus and the Church would be completed, and when the glory time would come and recovery from sin and death conditions—when God’s purpose would thus ripen and bear fruit in the recovery of those who fell from His favor in Adam’s disobedience, but were redeemed by the precious blood.

The great lesson of what constitutes disobedience, and how serious a sin it is and what it would lead to if allowed to take its course, was illustrated in man’s experiences, and all the hosts of angels looked on with amazement, no doubt. God’s justice was fully demonstrated in the infliction of the death penalty and the permission of its inroads upon the mental, moral and physical perfection of His creatures, bringing many of the race down almost to brutality. God’s love was manifested in the gift of His Son, in the arrangement of His plan by which, for the joy set before Him, Jesus might become Adam’s Redeemer, the Bridegroom of the elect Church, and ultimately the great King of Glory who, during the Millennial Age, is to restore, revive and bless and test Adam and all his race.

## **CHRIST AND CHURCH CRUCIALLY TESTED**

We cannot wonder if all the holy angels looked on in amazement as they beheld the only begotten son of God leave the glory which He had before the world was and humble Himself to take human nature—to be born a man that He might redeem Adam and his race. It must have seemed wonderful to them, not only that the Heavenly Father would arrange such a plan, but wonderful also that the glorious “Only Begotten,” “FirstBorn” should be the one to whom the proposition would be made, to show His faith and love for the Father, to do His will to the extent of such a sacrifice, not only of glory but eventually of life. They had yet to see a further operation of the divine law of retribution operating in Jesus for His blessing and honor. So intent were they in looking at the humiliation of the Only Begotten and then at His death that apparently they did not so carefully note the fact that the Heavenly Father had set before Him great joys—great blessings, great exaltation, when He should have finally finished His work.

Already the Only Begotten was next to the Father in glory and dignity, honor and power—what more of divine honor could have been bestowed upon even “the First Born of every creature?” The Only Begotten Himself appears not to have thought particularly of the promised glory. The joy set before Him, however, seems to have been that He would do the Father’s will and thus demonstrate His absolute loyalty even unto death. While no doubt it was a joy to the Lord to be the Father’s agent in the rescue of Adam and his race from sin and death, nevertheless we believe that his chief joy in connection with the matter was that thus he might demonstrate to the Father his absolute love by his submission and obedience. Our Lord’s own words were:

“Father, glorify thou Me with the glory which I had with Thee before the world was.” (John 17:5) He knew

2H439

of the Father’s proposed high exaltation of Him as a reward, but He did not mention this; He would merely ask of the Father that when He had accomplished the divine purpose He might have back the same honor and position and divine favor which He had laid aside when He humbled himself to become Adam’s redemption price, the world’s savior. Such modesty and loyalty are difficult for us to comprehend because of our fallen, imperfect conditions.

But the Apostle explains to us, speaking under the power of inspiration, that because of our Lord’s obedience in leaving the glory, becoming a man and dying for our sins—therefore God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow and every tongue confess of things in heaven and things on earth. (Phil. 2:10-11) Elsewhere in the Scriptures we are assured that our Lord became partaker of the divine nature in His resurrection; that thus He attained a reward far above anything that could have been thought, not only above angels, but also far above His own pre-human condition. In thus rewarding the faithful the Lord is carrying out the spirit of our text—He has been exemplifying what is otherwise taught in the Scriptures—“whatsoever a man soweth that shall he also reap.” (Gal. 6:7) Adam sowed disobedience and he and his race have reaped a terrible harvest of degradation, suffering and death. The Only Begotten sowed obedience, as prophetically expressed of Him at the time of His baptism: “I delight to do Thy will, O my God; Thy law is written in My heart.” (Psa. 40:8) Laying down His life in harmony with the divine program was His sowing, and the reaping at the resurrection was glory, honor and immortality, the divine nature. How richly Jehovah rewards every demonstration of loyalty to Him and the principles of righteousness!



The same principle of retribution, good and evil, is manifested in God's dealing with His people during this gospel age. Those who follow in the footsteps of Jesus and lay down their lives in harmony with the divine plan and co-operation in the same are promised not only peace and joy and love and the holy Spirit in this present life, but that by and by they shall be joint-heirs with their Redeemer and Lord in His kingdom glory as His Bride. But those who sow sparingly, the Apostle assures us, will reap sparingly; those who sacrifice little will get a smaller blessing, and proportionately those who sacrifice nothing have neither part nor lot in the call of this present time, while those who, on the contrary, sow to the flesh may expect to reap corruption, death—the Second Death.

### **RETRIBUTION COVERING THE WORLD**

We have already seen that this law of retribution has operated in our race as a whole, bringing all under condemnation. We are all witnesses that it operates with greater intensity upon each individual according to his will, desire, intentions. Those who wilfully, deliberately violate conscience and the laws of nature step onward in the downward way, increase their difficulties. Every evil thought, every evil word, tends to break down the moral and physical degeneration, disease, imbecility, etc. On the contrary, those (outside the church, the world, heathen) who recognize with more or less clearness the principles of right and wrong, justice and injustice, receive under this law of retribution a measure of blessing, their mental, moral and physical fibers may be somewhat strengthened, and their characters and dispositions considerably rectified, to their comfort and advantage even in the present life.

In the life to come, after being awakened from the sleep of death, during the Millennial age or times of restitution, this law of retribution will still be enforced. When the eyes of understanding of all shall be opened and the clear light of truth shall shine upon all, the willing and obedient will quickly come into divine favor and receive the more abundantly of the restitution blessings, while those who in any measure or degree shall resist the light of that glorious day will make correspondently slower progress toward the full protection it offers, and those who persist in their opposition shall ultimately be destroyed in the Second Death. Furthermore, the Lord intimates clearly that the conduct of the present life, in either upbuilding character or deteriorating it, will mean proportionately more or fewer "stripes" in the life to come. Those who knew the Master's will and did it not will be beaten with many stripes; they by reason of the breaking down of their characters and the greater demoralization of their consciences and powers will need and proportionately receive that much

more chastisement from the corrective rod of discipline during the Millennial age than if they had taken the opposite course of living in accord with their consciences.

The Lord declares that those who have sinned with little knowledge will receive proportionately fewer stripes. (Luke 12:47-48) And this also is what we should expect under the divine law of retribution and compensation. There is a force and power in this teaching of the Scriptures respecting a future retribution with which the present life has to do, and which mean greater or less stripes or corrections by and by in proportion as the individual has been faithful to present responsibilities and light—there is a force in this that does not attach itself to the ordinary and unscriptural teaching that all who do not gain the prize of eternal glory now offered to the Church, the saints, will share alike in an eternity of torment, unthinkable and untellable

2H440

in cruelty and atrocity. Let us hold fast to the teachings of the Divine Word: let us remember that error never does sanctify, that our Lord presented the correct thought in His prayer, “Sanctify them through Thy truth; Thy Word is truth.” John 17:17

### **“ELSE WERE YOUR CHILDREN UNHOLY”**

The Apostle, addressing those who recognize the distinction between believers and unbelievers, the justified and unjustified, calls attention to the fact that the children of believers, especially where both parents are of the consecrated or saintly class, should be considered as sharers with them in their justification, in their reconciliation to God. This would apply only until such time as, having reached the age and development of personal responsibility, they should either endorse the faith of the parents or by slighting it shall take their stand in opposition with the world. Supposing that all would recognize this fact the Apostle points us to an item which might cause confusion to some. The question relates to those children, one of whose parents is a consecrated child of God and the other an unbeliever, and is, What would be the relationship of such children to God? Would they be counted as unbelievers because one of the parents was an unbeliever, or would they be counted as coming under divine protection and care because one of the parents was a child of the Lord?

The Apostle settles this question and assures us that whether it was the father or mother who was a consecrated child of God, the children would be reckoned as his or hers, and therefore in relationship to the Lord, covered with the merit of Christ’s righteousness, and

under the special providential guidance of the Lord until years of judgment should be reached. Thus we see in operation the same principle that was applied to Adam and his children when he sinned; they were counted with him. And now, since the redemption price has been paid, anyone who becomes the Lord's is counted as having passed from relationship to Adam into relationship to God through Christ, and his children are counted thus also—in relationship to God during their minority.

### **“SHOWING MERCY UNTO THOUSANDS”**

The portion of our text which declares that the Lord shows mercy unto thousands is applicable to the present as well as to the future life. God shows mercy unto thousands under sentence of death in that, under present conditions, He permits and arranges that the sun shall shine and the rain shall fall upon the evil and upon the good, upon the just and upon the unjust. To those who have the eyes of understanding to appreciate the teachings of the divine plan of the ages, God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, but imputing them unto Christ. True, this Scripture is a comprehensive statement, covering the Lord's favor to believers in this present time, and as well His ultimate favor to all the families of the earth during the times of restitution, the Millennial age. Let us, however, subdivide these blessings that we may appreciate them more fully, thus:

God in the present life shows mercy, and all who have the hearing ear may now hear His voice “speaking peace through Jesus Christ our Lord.” By faith these may now understand that God has graciously forgiven them for Christ's sake. The ears of such believers throughout this Gospel age have heard the Father's invitation of divine mercy that they may become associated with Christ as members of His body, members of His church, members of His bride; and that the terms or conditions upon which they may thus become associated are that they shall make a full surrender of themselves, minds and bodies, to Him and under His direction. This step of consecration or sanctification having been taken, its reward has followed forthwith, namely, the begetting of the holy Spirit—that such should be new creatures in Christ Jesus, changed now as respects their wills, their hearts, and to be fully changed in a moment, in the twinkling of an eye, in the resurrection early in the millennial morning.

True, these like their Master are expected to prove, to demonstrate, their loyalty to the Lord and the principles of righteousness at any cost, even unto death; but even here the Lord's mercies are with them, for they would be insufficient for such things except as grace sufficient would be supplied them through the Redeemer and by the holy Spirit. While they follow their Leader, their

Lord, their Redeemer, and seek to walk in His steps through the valley of the shadow of death, they will have His companionship all the journey through; He will lead them by the green pastures and still waters of the divine promises, giving them meat and drink in due season, and finally bring them to the heavenly fold and the glory of the Father's house. That these should be made partakers of the divine nature with Jesus will certainly be an astonishment to both angels and men, and a fresh evidence of the wisdom of complete faith in God and absolute obedience to His arrangements.

But God's mercy is not confined to the little flock nor to the present life, the present age—we have His testimony through the prophet that “His mercy endureth forever.” It does not surprise us then to find that the mercy of the Lord will be world-wide and ocean deep for all the race of Adam during the millennial age—not for those who shall remain in alienation and opposition when the eyes of their understanding are opened in the millennial age; but He will show mercy unto thousands

2H441

and myriads of those who then see His glory, taste of His goodness, accept of His favors and come into harmony with Him. O, the riches of the grace both of the knowledge and wisdom of God! How

unsearchable are His judgments and His ways past finding out! (Rom. 11:33) “The secret of the Lord is with them that reverence Him, and He will show them His covenant.” Psalm 24:14

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## **GOD'S GIFTS AND CALLINGS**

Marion, O., Dec. 16.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today to attentive audiences in one of our largest auditoriums. His afternoon topic was “A Cure for Infidelity—To Hell and Back.” In the evening his discourse was on “God's Gifts and Callings,” from the Apostle's words, “The gifts and callings of God are without repentance.” (Rom. 11:29)

He said: The Apostle in our text, and the Scriptures everywhere, assure us that God knows the end from the beginning, and that all of His purposes shall be accomplished eventually. Such wisdom we finite beings are unable to comprehend, and yet we all recognize the fact

that our God must be greater than we, not only in power, as our Creator, but also in wisdom and in all the attributes of perfection. Those who thus recognize an Almighty One will not expect to comprehend fully all of His powers, for such a comprehension would imply equal or superior wisdom or ability on our part. Our Lord freely declares to us His greatness as well as His unchangeableness, and the superiority of His plans and arrangements to anything that we have ever comprehended.

God says through the prophet, “Your ways are not as my ways nor your plans as my plans; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” (Isa. 55:8-9) Again, “The word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it.” (Isa. 55:11) And again, “I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” (Mal. 3:6) The inference of this last citation is that Israel had come so far short, been so rebellious against divine favors, that if it were possible to imagine God as a changeable being, we might surely expect that He would rescind his covenant arrangement with that people and utterly destroy them. The same thought is emphasized by another Prophet, who — after telling of God’s coming favor to Israel and to other nations in their restoration to “their former estate,” the forgiveness of their sins and the remembrance of their iniquities no more (Ezek. 16:52-63)—tells them frankly, “Not for your sakes do I this, saith the Lord God, be it known unto you: Be ashamed and confounded for your ways, O house of Israel.” Ezek. 36:22, 32, 38

## **GOD’S GIFTS TO ABRAHAM’S SEED**

From Genesis to Revelation the Word of God sets before us the Abrahamic Covenant as the primary statement of the divine plan for human salvation. The Apostle declares this, saying, “God preached beforehand the Gospel unto Abraham.” (Gal. 3:8) True, that message of favor or good tidings has since been elaborated and opened up to the Lord’s people, not only by the testimonials of the prophets but also by the testimony of our Lord and the apostles, who continually referred to that covenant of grace as the basis for all of our hopes. The Apostle Paul speaks of it, saying, “Which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the vail, whither our forerunner is before entered.” (Heb. 6:19,20) The Apostle thus applies some of the precious features of that Covenant to Christians—Spiritual Israelites; but this does not alter the fact that the promise itself was made primarily to Natural Israel, as the Apostle shows. Spiritual Israel is to get the cream of that Covenant, but Natural Israel is yet to have a goodly portion of divine

favor in harmony with that promise; yea, “all the families of the earth” are vitally interested in it. It reads, “In thee and in thy seed shall all the families of the earth be blessed.” Gen. 22:18

Faith in this promise has been a condition for a share in its blessings for the 37 centuries since it was given. Abraham believed, and this was the basis of the covenant; Isaac and Jacob believed, and thereby shared its hopes and joys and comforts. The nation of Israel believed, and all were accepted of God as His holy people, separate from other nations. But faith was not strong in all of the nation, nor did they all have the spirit of believers—the spirit of obedience. Indeed, it was the unbelieving condition of heart in the majority which led that people so frequently into idolatry, until by captivity among the heathen the Lord sifted out the unbelieving, and in the return from Babylon brought together

2H442

a remnant of 50,000 of all the tribes out of the hosts who went into captivity. These restored Israelites never afterward showed signs of faithlessness to the extent of idolatry, and we find them at the time of our Lord’s first advent the most religious people in the world.

Their faith in God and in His promise or covenant to Abraham was strong; nevertheless, another condition was set up, namely, a kind of spiritual pride. They felt themselves worthy of the honor which God had bestowed upon them—that He desired to carry out a certain plan and could find no other people as suitable as themselves, and was so dependent upon them that, without their co-operation, His word of promise to Abraham would fail. This spiritual pride, the Scriptures point out, prevailed to such an extent that only a comparatively few were in the right condition of heart to be pleasing to the Lord, and only to these, therefore, was God’s favor in Christ specially manifested. Thus we read of the majority of those who rejected Jesus and the few who accepted Him, the Apostle’s declaration that Jesus came unto His own and His own received Him not; but as many as received Him to them gave He privilege to become the sons of God, even to them that believed on His name—who accepted Him as the Savior, the Sent of God. John 1: 11-12

This was a crisis in the affairs of the seed of Abraham according to the flesh—a testing time—a judgment as to whether or not they were fit to be God’s holy nation. Their rejection of Jesus and his testimony showed that they were not fit as a nation for God’s purpose. But God’s favor toward that people was manifested in the fact that He rejected none of those who were fit for His purpose. These “Israelites, indeed, in whom there was no guile,” were favored of the Lord in that to them it was given to know the mystery of the kingdom—to appreciate the special features of God’s plan in connection with His election of a little flock to be His kingdom class,

joint-heirs with Christ. The Apostle adds his word just at this point, saying, "Israel hath not obtained that which she seeketh for; but the election hath obtained it, and the rest were blinded." Rom. 11:7

### **"THE ELECT OBTAINED IT"**

What does the apostle mean by this statement? Who were the elect, and what did they obtain? Who were blinded, and what is their portion? Elect here is used in the sense of the chosen, the acceptable. Primarily our Lord Jesus was the acceptable Jew—the one who kept the divine law particularly, and demonstrated His loyalty to God even unto death, even the death of the cross. The Scriptures assure us that our Lord's previous acquaintance with the Father, establishing His confidence in God's faithfulness, constituted much of His strength in the trials and difficulties of His consecrated life and in His faithfulness even unto death. He was with the Father even before the world was, knew of His faithfulness and learned to trust Him even where He could not trace Him, and all of His promises were sure. So when it came to the laying down of His life in obedience to the Father's arrangement, as a redeemer for all, for Adam and his race, His faith enabled Him to come off more than victor, more than conqueror, enabled Him to rejoicingly do the Father's will, as it is written of Him, "I delight to do Thy will, O my God; Thy law is written in My heart." Jesus, as the only one born under the law who ever kept the law or was able to keep it, became "heir of all things"—every feature of the divine promise made to Abraham thus came to Him as the sole heir of that Abrahamic covenant. He was the seed of Abraham, and through Him and Him alone could the blessing of God proceed. The Apostle expresses this in Galatians 3:16.

But it was the Heavenly Father's plan, as the apostle declares, to bring many sons to glory through the Only Begotten Son, the captain of our salvation—or literally forerunner as well as guide. The Scriptures beautifully picture these sons as a bride class, which God purposes shall be selected from the world to be associated with His Son in the kingdom. Hence, as soon as our Lord Jesus had finished His sacrifice the work of selecting those who would be associated with Him in the chief favor of the Abrahamic covenant began. At Pentecost God recognized those who had already shown themselves Israelites indeed by their acceptance of Jesus as Messiah and becoming His disciples, and this same Pentecostal blessing extended still further to that nation to seek and to separate to the Lord every true Israelite in whom there was no guile. Therefore, the Lord directed the apostles that, while eventually their ministries should be to all the people, yet they were to begin at Jerusalem—begin with the Jews.

## THE GOSPEL AGE A PARENTHESIS

When we get a clear view of the matter we perceive that this entire Gospel Age, from the death of Christ to the second advent, is in many respects a parenthesis in the divine plan. During this period a work has been going on which no Jew had ever expected. Nothing was said to them in the law or in the prophets respecting a spiritual class of Israelites, to be changed from human nature to divine nature and made like unto the angels, heavenly beings. True, this class was referred to in the law in a figurative way, in that they were typified by the high priest and the under-priests, and by Melchisedek and by Moses, who was a figure of the great antitypical Leader, who ultimately was to bring the people from under the power of Satan, the antitype of Pharaoh,

2H443

and from under the dominion of sin, the antitype of ignorance, darkness, bondage, the antitype of Egypt, into the glorious liberty and privileges of the children of God, typified in the land of Canaan.

But these types and shadows of good things to come were not seen nor understood previous to the coming of the holy Spirit at Pentecost, and have not been understood since except by those who are partakers of that same spirit of anointing. But Abraham and Isaac and Jacob and all the prophets looked for and expected a kingdom of God under the whole heavens—in the earth, and not a heavenly or spiritual kingdom. This spiritual phase of the matter—that Messiah was to be a spirit being, far above angels, principalities and powers and every name that is named, and that the Church of the Firstborn Ones, selected during this Gospel Age, are to be with Him and to be like Him on this spirit plane — these things were not revealed in times past. Hence the Apostle calls this matter the “mystery” — the mystery hid from past ages and dispensations, but now made known unto the saints. Eph. 3:3

With the end of this Gospel Age the parenthesis closes, and the general outward fulfilment of God’s promise to Abraham continues just as though this parenthesis of time had not intervened. As soon as the last member of the Church shall have been glorified, the seed of Abraham in its fullest, completest sense as God meant it to be, as men did not understand it, would be fulfilled. The Apostle refers to this, and shows that the Church, as the espoused virgin, shortly, at the second coming of Christ, will become His bride and joint-heir in this promised kingdom, and be with Him an inheritor of that Abrahamic covenant and have the privilege of administering its blessings to all the families of the earth. The Apostle’s words addressed to the Church are: “If ye be Christ’s (bride) then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:29) So then Christ



and the Church, His bride, must be completed before the Anointed Messiah will be complete and begin the work of blessing all the families of the earth.

### **THE FIRST WORK OF THE “SEED”**

This brings us to the exact point referred to by the Apostle in our text. In the preceding context he had been telling us that the natural Israelites were broken off from divine favor, were turned aside in blindness, that the spiritual Israelites might be developed, then He assures us that the blindness is not perpetual and total, but shall continue only until “the fullness from the Gentiles shall have come in”—until the fullness of the specially elect ones, spiritual Israel, shall have been completed from among the Gentiles, added to the remnant of natural Israel found worthy of the favor as “Israelites indeed.” The Apostle tells us that then, “all Israel, shall be saved.” We are to take these words in harmony with their connections; we are not to suppose that the Apostle means that all Israelites are to be saved to the spiritual, divine nature, because He has already told us that this will not occur until the elect class is completed, and it is the elect class alone that gets the divine nature. Neither are we to understand the Apostle to mean by these words that all Israel will be saved to eternal life by restitution processes, bringing them up to full human perfection. The opportunity to thus come to perfection and everlasting life is a part of God’s provision for them, but the Apostle is not here speaking of this. He is speaking of their being saved from the blindness which came upon them when they rejected Messiah—all Israel shall be saved from their blindness. vs. 26-27

The Apostle here refers to the promise of the New Covenant, which elsewhere he quotes at length from Jeremiah 31 :31-34—”The days come saith the Lord, when I will make a New Covenant with the house of Israel and the house of Judah”—”after those days saith the Lord, I will put my laws in their minds and write them in their hearts, and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest of them. For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more.” (Heb. 8:8-12) The Apostle had this promise in mind, as well as others which declare that in due time God will regather the scattered people, bringing them back into His favor, have mercy upon them and blot out their sins. This New Covenant will become operative as soon as the Church has been glorified. The Church will be the heir of God under the Abrahamic Covenant, while Israel will be the heir of God’s favor under the New Covenant, which will apply to Israel first and subsequently to all the families of the earth.

The Apostle emphasizes this matter and leaves no doubt respecting his meaning when in the twenty-eighth verse he says: "As concerning the Gospel they are enemies for your own sakes; but as touching the election they are beloved for the fathers' sakes." What could be more plain, more simple, than this statement? Who could misunderstand that the Apostle is here referring to Natural Israel, broken off from special favor and relationship to God, that the favored ones from among the Gentiles might be gathered into membership in the Church of Christ, Spiritual Israel? And how strong, how convincing, is the statement that, in harmony with divine predestination on the subject, Israel is not forever cast off from divine favor, but is included

2H444

among God's elections—elect of God as a people, not to the highest place, the spiritual, but to have the first and highest blessing of all the families of the earth under Messiah's Kingdom, and this not for their own sakes, but for the father's sakes—for the sake of Abraham, Isaac and Jacob—for the sake of God's promises made to them—for the sake of all the faithful of that nation who walked with God, and to some of whom the Apostle makes reference in his list of ancient worthies in Hebrews 11.

Why? Because they were not worthy as those called during this Gospel Age? We think this is not the reason, but that they lived before the time for the call to the spiritual class. The Apostle proceeds to show this distinction in the gifts and callings of God, saying, "These all having obtained a good report through faith received not the promise, God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect." Heb. 11:39,40

In other words, God's callings and selections are definite, positive, separate and distinct, as the various wheels in a great machine are separate and distinct from each other, while they all co-operate together in the work for which the machine is constructed. Note a further evidence along this line in the fact that our Lord said of John the Baptist, "There is not arisen a greater prophet than John the Baptist," and then He added, "And yet I say unto you the least in the Kingdom is greater than He." (Matt. 11:11) Here the Kingdom class, the Gospel Church, the Bride class, is declared to be superior in every way, so that the least one in it would be on a higher plane than the highest one on the earthly plane—John the Baptist being admitted to be one of the highest among the prophet class, and therefore to share among the highest honors that will come to that class.

## “THE GIFTS AND CALLINGS OF GOD”

Putting the foregoing matters together we find, first, that God’s principal gift or favor or call to His service was to His only Begotten Son, our Lord Jesus, who in obedience to that call left the glory which he had with the Father before the world was, humbled Himself, became a man, and as the man Christ Jesus tasted death for Adam and all his race, as our ransom price, and was subsequently highly exalted of the Father above angels, principalities and powers to the divine nature, glory, honor and immortality, and all power in heaven and in earth, that He may now in this glorified condition carry out to the full of the Father’s gracious plans respecting our fallen race. We see, secondly, the selection of the Bride class, to be associated with Christ in His Kingdom—composed first of those Israelites who were of proper condition of mind to receive our Lord at the first advent, and then of others from among the Gentiles of similar condition of heart.

Thirdly, we see that in previous times God had a special people who are to be connected with His plan—associated with the glorified Christ in the Kingdom work, only on a lower plane, on the earth plane. “They without us shall not be made perfect.” The Church must be perfected first by the prime, the first resurrection, and then these ancient worthies will be resurrected, perfected as men, that they may be the earthly representatives or instruments of a spiritual and invisible Kingdom in administering the divine law to mankind. Fourthly, we see that as soon as the Gospel Church shall be completed and glorified, the blindness will be turned away from natural Israel, so that they shall look upon Him whom they have pierced and all come to perfect knowledge of divine goodness and mercy. This will be under the favorable conditions of Messiah’s Kingdom, when everything will be favorable to the righteous and unfavorable to evil doers, and we may hope that large numbers will respond to privileges then opened to them to attain full perfection of human nature and the blessing of the Lord under the whole heavens. It will be among these that the ancient worthies, Abraham, Isaac and Jacob and all the prophets shall be princes, and to their words we may be sure the natural Israelites will the more readily respond when once their eyes are opened.

[The Greensburg Daily Tribune, January 7, 1907](#)

## THE FORMATION OF CHARACTER

Allegheny, Pa., Jan. 6. Pastor C. T. Russell addressed the Bible House congregation today in Carnegie Hall on the Formation of Character. He took for his text 1 Peter 1:7, “That the trial of your faith, being much more precious than of gold

that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen we love." He said:— We live in a day when Mammon, wealth, is almost worshipped. At its shrine, time, talent, honor, principle,

2H445

life itself, are being sacrificed by thousands upon thousands. The Apostle wrote that "Charity covereth a multitude of sins," but in the judgment of the world today wealth will cover almost anything. On the other hand it may be said that there never was a time when there was so much "muck raking" so much exposing of graft and grafters as now, and some point to this as an indication of a higher standard of morals than was ever before attained. Without stopping to discuss the question of general standards, we hold that it is a self-evident fact that the reason why so much "muck-raking" is possible today is that the majority of humanity are grafters or would-be grafters to the extent of their ability. While strenuously opposing those grafters through whom they suffer the majority seem willing enough to profit by the graft whenever it comes within their reach. Truly and wisely the Apostle wrote that "the love of money is the root of all evil," and never was money so plentiful as now, never were the misses so awake as to its evils, and never were so many striving with might and main so that they use what they control as "their share of it" — perfectly willing to grasp a little more rather than a little less.

At a time when this spirit of mammon worship and craze for wealth seems to be sweeping the whole world before it, it is well for the Lord's people to take notice that many things that are highly esteemed amongst men are an abomination in the sight of the Lord, and to thus instruct their own hearts, and, to the extent of their ability and opportunity to extend the instruction to their children, relatives and neighbors. True, the world has not forgotten the Scriptural statement that "a good name is rather to be chosen than great riches," and hence there is a great endeavor to preserve the good name by outward manifestations of honesty where both heart and head and justice and love are wrested and twisted if not entirely ignored. At such a time as this it is important for those who desire to maintain their favor with God to look well and carefully to the principles laid down in his Word and to be more vigilant than ever in the conforming of their lives; realizing that there are trials and difficulties along this line such as were unknown to their forefathers in the more quiet times of old, when character had so much to do with a name and when wealth could not cover so great a multitude of sins as at present.

## **FAITHFULNESS THE STANDARD**

Faithfulness is the standard by which character is to be tested and determined, and this text applies not only to God's consecrated people, called in the Scriptures saints, but in a large measure it applies to every man everywhere according to his light and opportunities. Nearly every parent can witness to the fact that children of today are less reliable, less faithful, have less character than those of his childhood days. Nearly every employer of servants can witness to the fact that servants are less reliable than in years gone by—that they have less character, that wages and pleasure are their chief consideration; and since there is a great demand for service of every kind, principle, character, faithfulness, seem to have little weight in the minds of the employed. Storekeepers can testify that the employees in whom they could place confidence for faithfulness to duty, watched or not watched—in whose honesty they can thoroughly rely, and in whose loyalty to principles of righteousness and honor they can have confidence—are much more scarce than formerly. While with some the secret of this loss of character is the love of money, with others it is a love of pleasure, of show, of dress, of amusement—"lovers of pleasures more than lovers of God." With the present demand for the services of all healthy, intelligent people, there comes a test of character, of faithfulness to principle, unknown a short time ago when situations were more difficult to obtain. Even those who hold situations very frequently cannot be relied upon, but prove unfaithful, lacking of character, and when called to account content themselves with saying, "Cancel my engagement; I will find another situation."

Thus we see that present conditions are destructive of character—unfavorable to the cultivation of the principle of righteousness in the mind of the average man or woman, boy or girl. Parents cannot place as much reliance upon their children as formerly nor children upon their parents, husbands upon their wives nor wives upon their husbands, teachers upon their pupils, nor pupils upon their teachers, pastors cannot so thoroughly rely upon the character and principles of their congregations, nor can congregations so fully rely upon the fixed character of their pastors. Every now and then they have the confession of some minister that he has long been preaching a creed which he did not believe, and they have reason to doubt if there be not other equal inconsistencies in these men and in others of the "cloth."

## **"AWAKE TO RIGHTEOUSNESS AND SIN NOT"**

This appeal of the Apostle is especially appropriate today, and it should be the effort of all of us to lift up the proper standard of righteousness not only in our teachings but in all the acts and affairs of life—"lift up a

standard for the people.” This standard of character, as we have already remarked, is faithfulness.

Every messenger of the Gospel should realize that he has taken an obligation, not only to God, but also to the congregation that he serves—to minister to them the truth, the whole truth and nothing but the truth.

2H446

How any can satisfy their conscience with less than this is difficult to understand; but the fact is borne in upon us from day to day by their public utterances, in which many of them seem to glory in their shame—in their confession of years of disloyalty to the truth and to their confiding flocks. Such men should not be trusted in the future; not a word of theirs should be believed until they bring forth fruits in their lives, evidencing a thorough reformation—truth in the inward parts. Every professed Christian should arouse himself to ascertain clearly, positively what creed he has professed; he should re-examine it in the light of the divine word, and either reapprove and freshly avow it if found to be true, or he should reject it and pronounce it as no longer his if found to be untrue. How can we have honesty or faithfulness in our dealings with our fellow creatures or with ourselves if we are deficient in this quality in respect to the things of God—if we handle the Word of God deceitfully, and draw nigh to him with our lips while our hearts are far from our professions, or, while our minds reject them, how can we expect to have the divine blessing and enlightenment—”meat in due season.”

As the Apostle says, “Lie not one to another, brethren — neither falsely misrepresent the views and teachings of another nor falsely misrepresent our own. Let us be thoroughly honest, and, beginning with honesty in our religion, let us allow this quality of faithfulness to pervade all the avenues of life. As parents, with children, be honest, truthful, faithful to your trust, not shirking the same, but at the sacrifice of time and pleasure do your duty toward those whom the laws of nature and the Word of God tell you, you have the responsibility — toward your offspring. As children forget not your responsibility in the sight of God according to the laws of nature — “If any provide not for his own, specially for those of his own house, he hath denied the faith and is worse than an infidel.” (1 Tim. 5:8) As employers, as teachers, as superintendents, let us appreciate more and more the responsibilities of life, the duties of life; let us make character by attending to these duties —by faithfulness. As pupils, as employees, as servants, clerks, let us learn that there is a principle involved in even the slightest affairs of life; that whoever is obedient to these principles is making character, and whoever is neglecting them is undermining character. Loyalty to God must come first, but loyalty to obligations as pupils and servants must certainly be remembered and practiced, if we

would grow in character development. Our Lord's words apply in all the cases most specifically, "He that is faithful in that which is least will be faithful also in much." If we do not learn to be faithful and conscientious in respect to the small affairs of life we will not have the character which should make us faithful in the larger duties and responsibilities that may yet come to us in the present or in the future life.

### **"CALLED, CHOSEN, FAITHFUL"**

These are our Lord's words and in his own order; faithfulness is placed as the finality, the culmination, the test. It is not sufficient that we have been called of the Lord; it is not sufficient that we have accepted that call and come under the terms and conditions, and thus have been accepted of the Lord as his chosen ones. It is necessary that beyond this we shall develop character, and, as the Apostle expresses it, become "copies of God's dear Son," ere we can be counted of the Lord as faithful. And without this character development, faithfulness, we cannot hope to inherit the Kingdom. Faithfulness thus is made the test of the graduation of the Church from their present position and condition to the glorious station to which as the Bride of Christ they have been called to be heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they suffer with him, that they may also be glorified together. Rom 8:17

The suffering here referred to by the Apostle as necessary to the Church's share with Christ in the heavenly glory of the Millennial Kingdom is presented in the Scriptures from the two following standpoints: (1) It represents our sacrifices, our participation with our Lord and master in his sacrifice — suffering with him. (2) This suffering is held out before us in the Scriptures as a necessary condition to the attainment of the Kingdom, because the suffering is attendant or incidental to the trial of our faith. This is referred to by the Apostle in our text when he declares that the trial of the faith of the saints is much more precious, much more carefully done, than the trial of gold in the fiery furnace. He explains to us the reason why this should be so — because although gold is one of the most precious metals, it is nevertheless a perishable thing, its value is comparatively perishable, it may have greater value at one time and less at another, and the Scriptures assure us that the time is coming when by reason of the change of dispensation gold will have no such value as at the present time. Hence the Apostle contrasts it with the character of the Christian whose value will increase, because when the present testing time is ended, all the faithful, those who stand the trial, will be changed by the power of the Lord from earthly nature to heavenly nature, and become inestimable value as inheritors of the exceeding great

and precious promises and their reward the divine nature. 2Pet. 1:4

### **“GOLD TRIED IN THE FURNACE”**

When we read in the Scriptures of our faith, the thought is not that of a testing of physical strength, but that of trying out impurities, refining. This is shown by

2H447

the illustration. Gold tried in the furnace is gold that is melted under the proper heat to separate the dross from the pure gold. This cannot be done without the heat, and yet if the heat were not regulated the effect would be the burning of the gold and its evaporation as gas. Hence in all furnaces where gold is tried or refined all the arrangements are very carefully made, and the refiner is a person of great skill, lest any of the precious metal should be destroyed—so that the proper purification might take place without destruction. And this is the thought, which the Lord everywhere holds out to those who are his consecrated people during this Gospel age. He informs us that we have been accepted of him through the merit of Christ, that our faith is counted to us for righteousness, that our good endeavors are counted as they were the actual accomplishment of all that we strive to accomplish, that our unintentional weaknesses and frailties are all considered by the heavenly Metallurgist who has charge of the refining process.

The refiner of gold first ascertains what are the peculiar characteristics of the dross with which it is combined, and then he arranges such fluxes in his furnace as will best combine with those elements of dross in the ore so that the heating process be not in vain. Thus it is with the heavenly Refiner, who knows his people individually, particularly, and who so arranges for all those who have consecrated themselves to him and who willingly abide in his care that the difficulties and vicissitudes of life to which they shall be exposed shall be fiery trials so combined and regulated as to most easily dissolve and separate their dross—to the intent that when the trying or purifying process is complete they may be perfect and entire, wanting nothing—fully acceptable to the great Father of Lights.

### **SAINTS FORMING CHARACTER**

We come now to the crux of our lesson. We have already seen how desirable it is that the world should form character, how great a loss it experiences if it fails so to do. We may well imagine and will remember, too, that every point of character lost by the world will be one that will need to be regained in the life to come if they would attain at any time to divine favor; and every point



of character gained in the present life would be that much of an aid in the future life to their attainment of divine favor under Christ's kingdom. But now we notice the still more important testing which belongs to the Church—not the nominal Church, but the real Church—those who have made a covenant with the Lord by sacrifice, of time, talents, influence, life itself, to him and to his service.

The refining process means so much to these, because having been enlightened more than others, having tasted of the heavenly gift, having been made partakers of the holy Spirit, having come into this especial relationship with God, there is a trial, a testing for either life or death. Should they not attain character that would be pleasing to God, (who would grant them a share in the heavenly condition) it will prove that they have received the "gift of God in vain. Because of this relationship to the Lord, they are in the furnace of trial at the present time. If they submit themselves willingly to the Lord, proportionately less of the fiery trials will be necessary to separate their dross; but if unfaithful to the covenant of sacrifice they cling to their sins and weaknesses and imperfections and fail to develop character it will require the stronger heat to release these impurities and if still they are recalcitrant the still greater heat of the furnace will be applied which, as the Apostle explains, would consume them as adversaries of God, adversaries of righteousness, adversaries of the principle

which God stands for and which they had agreed to stand for as his children and followers of his dear Son, their Lord and Redeemer.

### **“THINK IT NOT STRANGE”**

Those who have become the Lord's "peculiar people" by making a "covenant of sacrifice" —surrendering earthly interests and prospects for the heavenly—are admonished by the Apostle that they are specially in the school of Christ for the development of character, so as to constitute them "copies of God's dear Son" in their hearts, though they cannot come up to his likeness in the flesh because of their imperfections. Writing to such the Apostle Peter says, "Beloved, think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you; but inasmuch as ye are partakers of Christ's sufferings, rejoice; that when his glory shall be revealed ye may be glad also with exceeding joy." (1 Pet. 4:12) All of the "beloved" must have just such experiences of fiery trials. Indeed these trials are a mark or sign to them that they are the Lord's beloved. As the Apostle Paul declares the heavenly Father scourges every son whom he receiveth, all need such scourging or chastening for the development of their characters. All need thus to be tried with fiery trials so as to purge from them the dross of this world—self reliance, worldly wisdom, earthly ambition, etc., to purify their faith in the Lord, his promises, his power, his grace all

sufficient. Instead of thinking these fiery trials strange we learn to consider them most reasonable and indispensable.

What Christian of experience has not found that some of the very best developments of his character have come through fiery trials; how else would he learn to exercise heavenly patience, forbearance, sympathy for others, love for the brethren, compassion for the

2H448

world in its troubles and trials? How else than in the furnace of affliction have the Lord's people learned the great lesson of faith, humility and love? Nor is it for us to say when we have had a sufficiency of trial, when the fiery trials shall cease. It is for our faith to accept the divine assurance that our Lord cares for our interests and will not suffer us to be tempted, tried, above that we are able, but will in every trial provide a way of escape from whatever portion of it would be too severe. We may be sure that when we come into touch with some Christian brother who manifests great faith in the Lord and in his Word, and great love for his cause and for the brethren that we have come in contact with one who has been in the fiery furnace, who has learned there of the Lord these valuable lessons and that because of these experiences he has been able to "put on Christ"—to put on the spirit or disposition of the Master and to be more and more conformed to his likeness.

In view of these things we do well at the opening of a New Year to afresh set our affections on things above and not on things of the earth, and to expect in connection with this our proper course that we will have trials which must not have the effect of discouraging us or weakening our faith, but contrariwise must increase our love, our trust, our devotion, our zeal, our conformity to the image of God's dear Son. The New Year thus entered upon by the Lord's people with guidance of the great Teacher, will form character pleasing in the Master's sight and will be an encouragement and strength for the coming days — an assistance to the end of the year and will guarantee us under the Lord's supervision a year's march nearer to the Kingdom and to all the glorious things which God has in reservation for them that love Him.

We see the reasonableness of the divine arrangement and that it is not an arbitrary matter on the Lord's part, but a necessary arrangement for our benefit to assist in making our calling and election sure. When we hear the Master's voice saying:—"Through much tribulation shall ye enter the Kingdom"—it would cause us terror did we not know him and did we not remember his assurance of his loving protection of our welfare—that he is the great Refiner who looks for his image

in the molten metal and who skillfully withdraws it from the fire ere it be consumed just in time to fully separate it from the dross.

## FAITHFULNESS CHARACTERISTICS

Let us then begin this new year with the expectation, with the determination that it shall be marked by great increase in our character's formation—that we will be faithful to our natural duties and responsibilities and also to our obligations and vows. Seeing that faithfulness is the character approved by God let us receive of its increase — that we will be more faithful as parents to our children and as children to our parents, as husbands to our wives and as wives to our husbands, as employers to our employees and as employees to our employers. Above all let us remember that the center of faithfulness is toward God—that we have natural obligations toward him as our Creator to obey his laws, to seek to know and to do his will.

And as for those who have consecrated their all upon the Lord's altar in harmony with the Apostles's injunction, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable to God and your reasonable service." (Rom. 12:1) Let us remember that we have an additional obligation to faithfulness—that our covenant of sacrifice implies still more than an avoidance of sin, that it means that we will seek opportunity to use our little all in the service of him who has redeemed us and adopted us into his family and given us the prospect of becoming joint heirs with his Son in the heavenly kingdom. Faithful is he who has called us, who also will do it, writes the Apostle, and the conditions are that we shall fulfil our covenant and be not only called and chosen but also faithful. Let us not forget either the Master's words that he that is faithful in that which is least will be faithful also in the thing which is great, that he who is unjust, in that which is least will be unjust, unfaithful in that which is greater. With this in view let us not forget the little things in life and that the Lord is specially judging of our professions and heart desires by these rather than by the greater things.

[The Greensburg Daily Tribune, January 14, 1907](#)

## **GOD'S GLORY IN OUR MINDS AND BODIES**

Lynn, Mass., Jan. 13—Pastor Russell, of Allegheny, Pa., preached twice here today. His topic in the afternoon at Lynn Theater was the "Overthrow of Satan's Empire." His morning discourse, which we report, was based upon the words, "Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." (1 Cor. 6:20) He said:

When we consider the greatness, majesty and glory that must necessarily appertain to our Creator, and when we consider further the insignificance of humanity

2H449

even at its best even when perfect, and the fact that there is none righteous, no not one, because all have sinned and come short of the glory of God, the proposition of our text seems an astounding one when applied to any member of the human race. In what way is it possible for any of our race to add to the honor and dignity and glory of the Heavenly Creator? Instinctively all would agree that if we possessed the power to glorify the Creator, the duty to do so would be incumbent upon us. By his grace we live, hence all the pleasures which have come to us or may yet come to us are reckoned as amongst the blessings that come down from above—all that we enjoy of food and raiment and appreciate of the beauties of nature and the fellowship of friends are ours by virtue of our existence and the provision which our Creator has made therefore. As the Apostle declares, “every good and every perfect gift cometh from above, from the Father of lights, with whom is no changeableness neither shadow of turning.” (Jas. 1:17) Very properly, then, all should feel the responsibility of making some return to the one who has made so bountiful provision for our needs—even though the conditions of this present time were far from perfect—far from satisfactory to the Lord himself, since he has promised us new conditions, a new heavens and a new earth, new arrangements both of government and society.

Our text, in common with all the Scriptures, is addressed not to the world in general but to the Church— to the household of faith. Nevertheless it may prove advantageous to us to consider its admonitions first from the standpoint of the world, and afterwards from the standpoint of those to whom it was most particularly addressed. We inquire, then, how could the natural man glorify God in his body? We must assume him to start with a measure of faith. He must believe that God is, and that he is the rewarder of those who diligently seek him, else he would have no incentive to worship or glorify God. This degree of knowledge and faith, acting properly upon the individual, would have an influence upon all of his conduct of life, though not necessarily the same influence that it would have upon others still more enlightened—the saints or himself if later he became one of the saints. Such a “natural man” under favorable influences ought to desire to glorify his Creator in his body, and properly enough would come the question: In what way could he accomplish this? We reply by that reasonable and proper use of it which would develop and preserve its powers, mental and physical. This would

mean that he should take heed to his eating and drinking, his use of his time and talents, that all of these might serve their very best and noblest purposes in his own interest and in the interests of others with whom he comes in contact.

Such a use of the human body would be to the glory of God, tending to demonstrate the divine wisdom originally exhibited in man's creation. The Lord declares that his work is perfect—that he made man in his own image and likeness and that our present condition as a race, some more and some less fallen, are all the results of the impairment of the human organization through sin and disobedience. The spirit of a sound mind teaches that this impairment is not only derogatory to the glory of God but injurious to ourselves, that we should do all in our power to counteract these disadvantages—to restore the equilibrium of our being and thus recover so far as possible our original condition in human perfection, in which condition the Lord declares he was glorified and honored. In our present condition our race is a dishonor to the Creator. Any noble-minded man would be ashamed to be known as the maker of the vast majority of our poor race. Even the noblest of men come short of the original perfection, or, as the Apostle declares, "We have all sinned and as a consequence come short of the glory of God." (Rom. 3:23)—come short of that perfection or likeness of God which really honor and glorify him as the Creator.

### **"WE CANNOT DO THE THINGS WE SHOULD"**

Here the "natural man" finds his insuperable barrier. He can will to be perfect, but he cannot accomplish that will; he can resolve that the words of his mouth and the meditations of his heart shall be acceptable to God, but he cannot make them so. He finds that he has inherited a downward tendency which he cannot fully overcome. He may resolve that he will glorify God in his body, so that whether he eats or drinks or whatsoever he does shall be done to the glory of God, but he finds a power of appetite with cravings of a fallen nature which occasionally, in spite of all his resolutions, swerve him from the path of propriety. He cannot do the things that he would. He feels his helplessness—what must he do? He should cry to the Lord in prayer, telling him of his desires to glorify him and of his realization of his own weaknesses, imperfections and general undone condition.

To such as take this course, to such as hunger and thirst after righteousness and the glory of God, to such as desire to do the divine will, seeking, knocking, the way shall be opened, as the Scriptures have promised. To

such the Lord will point out the great Redeemer, who is the Way, the Truth, the Life. Ere long to that “natural man” will come the knowledge of the fact that God, taking cognizance of our fallen state and knowing that we could not recover ourselves, has provided a Savior and a great one, able to save to the uttermost all who come unto the Father through him. To the seeking

2H450

one the revelation is opened that Jesus left the heavenly glory, was made flesh and gave himself a ransom for Adam and incidentally for his race. That thus a redemption price for Adam’s sin having been provided God can be just and yet cover the unintentional blemishes of all that come unto him through the merit of this sacrifice; he can count them as though they were perfect, reckoning according to their intentions and not according to their actual performances. How wonderful, how gracious an arrangement is this, which the Scriptures designate the justification through faith. Would that all could grasp even this primary feature of the divine plan and receive the great blessing which accompanies it.

### **THE PATH OF THE JUSTIFIED**

The “natural man” of our illustration, now justified, has peace with God as the Apostle declares. (Rom. 8:1) Afresh he determines that he will glorify God in his body, afresh he strives to live a godly life, rejoicing that the Lord is willing through Christ to accept good intentions with best endeavors as instead of perfection. Nevertheless he does not go far until he meets with serious difficulty. He cannot still do things that he would; to will is present with him, but how to perform is the difficulty. (Rom. 7:18) He finds such a tide of indifference, carelessness, superstition, folly, sin, injustice, etc., all around him, that he feels appalled at the situation. Why did he ever undertake to walk in the ways of righteousness and to glorify God? His stand in this matter has put him in opposition to almost everybody and to almost all the arrangements of the present time. Heart sick he stops to survey the situation, to determine whether he will go on or whether he will swerve and bend to some extent to keep himself more in touch with his fellow creatures, who have a less noble standard and ambition. It is a query whether he will go on in his endeavor to glorify God in his body or will turn aside and yield to sin in greater or lesser degree. He is at the parting of the ways; he needs counsel, he needs assistance, and it is the Lord’s time to bring it to him.

At this very juncture the Lord shows this “natural man,” “justified through faith,” that it is impossible for him to go on of himself, in his own strength—that it will surely mean

failure. At the same time the Lord proffers him divine aid and assistance, but with one condition, namely, a full self-surrender—a full consecration of mind and body, time, talent, influence, everything, to the Lord's care. Here is his great struggle. Will he become a disciple of Christ, a follower of the Lamb, or will he maintain his self-control? If he decides upon the latter course, such decision, is a great mistake. The Lord gave a parable which will illustrate what results might be expected. He is like the man who, in the parable, had a demon cast out of him and his heart swept and garnished, and to whom subsequently the same demon returned, accompanied by several other demons more wicked, and entered into him, and the last end of that man was worse than the first. His only hope of going onward, in harmony with his good intention of glorifying God, lies in his acceptance of the proffered assistance of the great Redeemer.

But the latter does not force nor even urge the matter, but in his own language says "Let him sit down first and count the cost." (Luke 14:28) If he have a sufficient love for righteousness, love for truth, honorable and noble principles of life, to desire to glorify his Creator by following the paths of righteousness, he will after complete consideration determine that duty calls him to a full self-surrender. Additionally, by this time love for the Redeemer should be a powerful factor in his mind, and, as the Apostle suggests in our text, he should realize that he is not his own, that he is bought with a price, even the precious blood of Christ. These considerations of duty and of love decide the matter if the man has the proper character, of the kind the Lord has been seeking during this Gospel age. If he has no such character he cannot be one of the Kingdom class now being sought.

### **THE STEP OF SELF SURRENDER**

Let us assume that he takes this step of consecration—willingly laying his all of time, talent, influence, property, etc., at the feet of the Lord, with a desire to use all of these in glorifying God—what could be more rational than that we should use our bodies in the service of our Creator? What would be more reasonable than that the first step of such a consecration should be the giving up of the will by which our lives and bodies are controlled? Who can doubt, after coming to a knowledge of the grace of God in Christ, his loving kindness, his tender mercies—who could doubt that he would abundantly reward such an one, granting him, according to the Savior's promise, a hundred fold more in this present time and in the world to come everlasting life. In this suppositious case we shall assume that, when the consecration was made the heart, the will, all given up to the Lord even unto death, the Heavenly Father accepted the sacrifice and granted the blessing of a share in the holy Spirit. The result would be the gradual opening of



the eyes of understanding, the gradual attainment of the spirit of a sound mind in respect to all the affairs of life, the gradual transformation of the character in its every particular, especially noticeable in those features which were most defective.

This one, desirous of glorifying God, is no longer a

2H451

“natural man.” He is what the Scriptures designate a “new creature in Christ.” His change came as a result of his consecration of his all to the Lord—at the moment of his divine acceptance—at the instant when he received the begetting of the holy Spirit. This New Creature finds his enlightenment increasing through the instruction of the divine Word. To him old things have passed away and all things have become new in the sense that the instructions of the Word under the enlightenment of the holy Spirit give him clearer views of the sinful and fallen condition of mankind in general, and of the necessity for a thorough regeneration. They also inform him of the fact that God has provided for these in his own due time, during the Millennial age, and that those who are now properly exercised by the desire to glorify God and by the enlightenment of the holy Spirit, if faithful to the end, will be made associates with the Redeemer in that glorious Kingdom for which he taught us to pray “Thy kingdom come, thy will be done on earth as it is in heaven.”

### **“AFFECTIONS SET ABOVE”**

Now he begins to understand what the Apostle meant when he wrote, “Set your affections on things above and not on things of the earth.” Ah, yes; no wonder! The things of earth are all blemished, and, like a faded flower, they have lost their beauty and attractiveness to those who have a knowledge and appreciation of the fresher and better glories that are beyond. He now has the eye of faith, enlightened by the Word, illumined by the holy Spirit, and can see things that before were not discernible. Now all of the divine promises from the lips of Jesus, the Apostles and the prophets are luminous, giving light upon the pathway and enabling the eye of faith to see the heavenly glories even as we may see the sun thru an obscure or smoked lens. Now he is not alone, for he has the companionship of him who promised, “I will never leave thee nor forsake thee;” and again, “Lo, I am with you alway, even to the end of the age;” and again, “I will come and receive you unto myself, that where I am there ye may be also.” (Heb. 13:5; Matt. 28:20; John 14:3) The presence and providential care of the Lord in his affairs, all consecrated to the divine will, bring a peace and joy which the world knows not of—which the natural man, even though justified by faith,

cannot appreciate, because “the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14) Only those begotten of the Spirit, therefore, may appreciate these deeper things and have a reverent joy and peace and blessing.

## **HOW THE CHURCH GLORIFIES GOD**

The consecrated one of our illustration, having by his consecration a begetting of the holy Spirit, becomes a member of the Church whose names are written in heaven; and he may now properly lose his individuality and consider the Church as a whole, and ask, What is the force of this text and its application to the Church, the saints of God, who have made full surrender to him and his service of all that they have and are? The Apostle urges that such should remember that “Ye are not your own, ye are bought with a price.” The more of the new mind these enjoy, the more they are taught of God by his Spirit through his Word, the better will they comprehend the fact that they not only owe the Lord a debt of gratitude for their natural life and earthly blessings, but additionally, they now owe him a still greater debt on account of their redemption through the precious blood; and even this indebtedness was greatly increased when, after their consecration and begetting of the Spirit, they realized that God had accepted them as “new creatures in Christ.” And his promise to them is that if they are faithful unto death they shall have the crown of life and joint-heirship with Christ in the Millennial Kingdom, with the glory, honor and immortality attaching.

If the natural man might reasonably look to God and desire to glorify him in his body—if still more the justified natural man should appreciate this privilege, then assuredly these New Creatures should far more esteem the privileges of using their mortal bodies to glorify their Father in heaven. But how shall they use them? What say the Scriptures? The words of the Lord and the apostles indicate clearly that these should have a different view from that which they formerly had in respect to their bodies. They should still consider it proper that whatever they eat or drink or whatsoever they do may be done to the Lord’s glory; they should still consider it proper to use their bodies as not abusing them realizing that their consecration to the Lord meant something—meant much. It meant that their mortal bodies were to be surrendered unto death as “living sacrifices, holy and acceptable to God, and their reasonable service.” (Rom. 12:1)

The central thought of sacrifice is the free surrender or giving up of the sacrificed thing, and it here implies that while the “natural man” might not improperly think of preserving his life and earthly interests, these New Creatures—by reason of their full consecration to walk

in the Master's footsteps as living sacrifices—had put themselves under new conditions, which would hinder them from merely preserving their mortal bodies and conserving their best protective interests.

They are to esteem that their time, their talents, their influence, their wealth, are not their own, but consecrated, given over, devoted to the Lord and to his service. The sacrifice of these things means their spending,

2H452

not their hoarding; whoever therefore has taken this position and rightly understands what he has done should see clearly that it is his business according to his vows to the Lord, as a member of the body of Christ, to lay down his life in the service of the Lord, in the service of the truth, in the service of the brethren, by great deeds or by little deeds as the Lord may grant opportunity. His influence as a man attaches to his body, his person, and it also must be used in the Lord's service.

We might surmise that this would mean great honor, as the world would recognize these consecrated ones and their devotion to the Lord; but not so. They knew not the Master, they discerned not his spirit, they appreciated not his sacrifice when it was being made; neither can they for the same reasons appreciate the motives and devotion of those who follow in his footsteps. Hence to take this step of sacrifice will in the estimation of the world deserve and bring opprobrium, disdain and such will be "counted fools all the day long." It includes the money, because it appertains to the flesh, which is consecrated. The property of such is no longer theirs, but the Lord's, not to be foolishly wasted or thrown away, but not to be hoarded either. Their duty is to sacrifice it, use it, to spend it according to their best judgment as New Creatures as to what would be pleasing to the Lord and honoring to His name.

## **GLORIFYING GOD IN THE MILLENNIUM**

As the facts as well as the declarations of Scripture show that God is not glorified in our depraved race, but the very reverse—that he is dishonored—the picture presented to us of the future is a grandly inspiring one; for God's declaration through the prophet 4s that the earth shall be filled with the glory of God as the waters cover the great deep. (Isa. 11:9) This will not be, of course, at the beginning of the Millennium, but at its close. During that glorious reign of the glorified Jesus and his glorified Bride, the Church his joint-heirs in the Kingdom, the work of restitution will go grandly forward, with naught to oppose. The power of Jehovah's arm will there be manifested throughout the great Mediator's Kingdom, putting down all insubordination and every enemy to righteousness, and lifting up all who will accept the divine

favor from the tomb and from the weakness, sickness and frailty of our present fallen condition—lifting them back to that perfect estate from which all fell in the person of father Adam, in whose loins the entire race then were. It is for this reason that the Millennial reign of Christ is spoken of by the Apostle Peter as the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” (Acts 3:19-21) No wonder our Lord taught us to pray for “that glorious coming day whose Sun of Righteousness will dispel all the darkness of the present night time of sin.”

While the Scriptures distinctly assure us that none will gain perfection and eternal life contrary to their wills and that God seeketh only such to worship him as worship him in spirit and in truth, nevertheless the assurance that Satan will be bound during that thousand years that he shall deceive the nations no more until it is finished, and the assurance that the Christ in glory will be the great Physician to heal the wounds caused by sin and death, the great Redeemer is to bring back not only those from the tomb but from every phase of imperfection and death, so many as will obey him. This, coupled with the Apostle’s declaration that God will have all men to come to a knowledge of the truth, is the guarantee that the prophetic picture of the Millennial day is not overdrawn, not exaggerated. Another similar picture is given us in the Lord’s last message to the Church, in which we read respecting the conditions of the world at the close of the Millennial age, in the “song of Moses and the Lamb,” “Great and marvelous are thy works, Lord God Almighty; righteous and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou art holy; for all the nations shall come and worship before thee, for thy righteous dealings have been made manifest.” (Rev. 15:3, 4)

As yet the ways of the Lord are in darkness, except to the few who are enlightened by the holy Spirit, taught of God, granted an appreciation of the deep things of God. But by and by his righteous dealings, the righteousness of the entire plan of God, will be manifested to all. Who then will not glorify God in that day when restitution shall have brought them back from the influence of the curse, the sentence of death, restored them to the image and likeness of God? Surely, as is here declared, all nations shall come and worship before the Lord. That is a happy day coming for the world in general, but already those who are the Lord’s, in the highest sense of the word his “very elect” by faith, may see, understand and appreciate not only these things yet to come, but themselves now have a share by faith in the glories of that coming Kingdom and at present in the appreciation of the Father’s love ‘and are enabled to glorify God in their bodies by using them to his glory and praise,

whither all the blind eyes shall be opened, and when the ways of the Lord and of those who are walking with him shall be manifested to the glory of his praise.

2H453

[The Pittsburg Dispatch, February 25, 1907](#)

## **THE PURPORT OF FASTING**

Cedar Rapids, Ia., Feb. 24. Pastor Russell of Allegheny, Pa., preached twice here today to very attentive audiences. The Opera House was crowded at 3 p.m. to hear him talk on his cure for infidelity, entitled "To Hell and Back." The large audiences gave closest attention for nearly two hours. The morning discourse, on "The Purport of Fasting," is reported herewith. It was from the text, "Then came to Jesus the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not?" (Matt. 9:14) He said:

From earliest times fasting has been recognized as a valuable adjunct to piety. Many of the heathen even have their fast days as well as their feast days. Our text tells us that the custom was prevalent among the most religious in our Lord's day, and expresses surprise that it was not enjoined by our Master's teachings as a law, and at that time was not practiced by His followers. Jesus in reply explained the situation, indicating that His message was such a feast to His disciples and His presence among them such a cheer that practically they could lack for nothing and would have little reason for fasting until after His return to the Father. He says, "Yea, I say unto you, in those days they shall fast."

It is one of the peculiarities of our Lord's teachings and the teachings of His apostles that they bound the believers with no fetters, but after setting forth doctrines and principles for holiness of heart, they left the outward conduct to be regulated by the heart. Thus the disciples of Jesus were never commanded not to murder, not to steal. The command was on a much higher plane than this, "Thou shalt love thy neighbor as thyself." Love for the neighbor would neither covet his goods nor sanction injury of any kind, but the very reverse—would seek to assist him as might be needed. Whoever voluntarily comes under the Lord's Golden Rule finds that it regulates all the affairs of life. To do to others as we would have them do to us signifies that we would do them good in every reasonable and possible manner, but do them injury, never!

## THE VALUE OF FASTINGS

All close observers of human nature, and particularly all who are critical observers of their own lives, realize that there is a blessing in abstemiousness—self-denial—self-restraint—fasting. The Apostle speaks of some whose chief pleasure seems to be self-gratification, saying of them, “Whose god is their belly, who mind earthly things.” (Phil. 3:19) Persons of experience will be ready to admit that the gourmand satisfies his appetite at the expense of his higher intellectual qualities, without any reference whatever to religious matters. Hence we find that the more intelligent people of the world practice a kind of fasting or self-denial every day they live. They have an aim, an object, before them in life, and strive to eat and drink in harmony therewith. They realize that with all their energies absorbed in the digesting of food and the making of flesh, their intellects and all their higher functions are stupefied and in the interest of their own welfare, therefore, they bring voluntarily their appetites under a measure of restraint that they may prosper along preferred lines.

Many Christian professors observe a Lenten season in the spring of every year and establish the same as a law. While disclaiming that the Lord and the apostles, and the authorities in the Church, ever made such a law, and while correspondingly disapproving of laws made by those who have not the authority, we nevertheless recognize that the custom has probably been a beneficial one physically—sometimes spiritually. The cold of winter, stimulating the appetite, very frequently results in overfeeding, especially among the wealthy and fashionable, and to these surfeited ones the fastings enjoined by their Lenten laws are undoubtedly safety-valves of health which measurably prepare the system for the changing conditions of springtime and doubtless to some extent avert sickness, especially in the case of those whose main meat diet is fatty pork. To such the Lenten law is a real blessing.

## FASTING ON A HIGHER PLANE

Recognizing that fasting signifies self-denial—the denial of the flesh—we perceive that He has invited those who would walk with Him in the narrow way to join with Him in this fasting, and that when they make a full consecration of their all to the Lord this signifies self-denial—the renunciation of the world, the flesh and the devil, with whatever this may have of charm or enticement for their flesh. I have already noted as beneficial, healthful, a restraint upon the appetite, and particularly at the spring of the year. I have also commended a general restraint of the appetite every day in the avoidance of foods and drinks recognized as in any degree injurious. I have shown that this is the course of wisdom and in line with the spirit of a sound mind. This commends itself, not to the worldly prudent, but

especially to the Lord's consecrated people, who recognize

2H454

that they were bought with a price, even the precious blood of Christ, and that they should therefore glorify God in their bodies and spirits, which are His. None of us has great talents or powers by nature, and all the more it behooves us to make the most of what we have in the service of the King of Kings and Lord of Lords, with a high appreciation of the privilege of being His representatives and ambassadors.

We come now to a consideration of the highest forms of self-denial, called in the Scriptures self-sacrifice, because they are not demanded of us by justice nor by considerations of health, but constitute our sacrifices of earthly riches in the interest of righteousness and in our service of the Lord's cause.

This highest form of fasting—self-denial, self-sacrifice—is represented in our Lord; but since He was so far above us, being perfect, we may perhaps use the Apostle Paul's case as a still better illustration of this kind of fasting—self-sacrifice. We see how he, by birth a Roman citizen and by education a lawyer, was well prepared to make his mark in the world as a prominent member of the Jewish Sanhedrin and doctor of the law, honorable, esteemed among his fellow men. We see how he devoted all these opportunities and talents, to the cause of the Lord—to the cause of the truth. We see how he became an ambassador for the King of Kings to those whom he well knew in advance would not generally recognize his embassy, but who, on the contrary, would count him a fool or a knave—totally misunderstand his motives. The apostle's abandonment of earthly station and honors to receive instead the disfavor of his fellows and to be counted as a part of the filth and offscourings of the earth was an heroic self-sacrifice. It means fasting on the very highest plane, so that had we no record that the apostle ever fasted in a literal sense—no record that he ever denied himself dainty food—we would, nevertheless, see that his entire life was a season of fasting on a plane that must be the most acceptable of any imaginable in the sight of the Lord.

### **THE APOSTLE PAUL'S FASTINGS**

Hearken to the apostle's enumeration of some of the self-denials endured by himself and others of the household of faith who loyally stood with him. He says, "In all things approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. . . As deceivers, and yet true; as unknown, yet well known; as

dying, and behold, we live; as chastened and not killed.” (2 Cor. 6:4, 5; 8, 9) Mark again the apostle’s appeal to the church in favor of this higher form of fasting practiced by the Lord and himself. He prefaces it by suggesting that the time is short—the opportunity for such self-sacrifice on the part of any person is very limited. At most we have but a few years to live—a few years only, therefore, to sacrifice. At best we have very little talent and opportunity to lay at the Lord’s feet: hence the importance of doing so in a wholehearted manner. A few more days or months or years and the trial time of the church will be at an end, and the time will have come when the Master shall declare who have been the overcomers and who have failed to overcome—who have faithfully walked in the narrow way, copying the example of their Redeemer, and who have not done so and have not manifested a sufficiency of zeal for righteousness and their covenant.

The apostle’s words are: “This I say, brethren, the time is short; it remaineth that both they that have wives be as though they had them not; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possess not; and they that use this world as not abusing it.” (1 Cor. 7:29-31) The apostle thus urges upon all who like himself are seeking to make their calling and election sure as members of the elect class, the Bride class, which will share with Christ the throne of the millennial kingdom for the blessing of all the families of the earth, that in harmony with their consecration they should continually seek to live abstemious lives in respect to all the affairs of life. We do not understand the apostle to mean that wife or property or the pleasures of life should be entirely ignored. There are duties and responsibilities in all these directions, incumbent upon all, but, as he intimates in the context, he would have you without carefulness—his thought being that in none of these respects should the Lord’s consecrated people be overcharged; that none of these things should so absorb our attention, our time, our energy, our strength along earthly lines as to hinder us from the great privilege of being servants and ambassadors of the Lord and His cause.

It is just so in the matter of fasting, which does not signify total abstinence from food, but a measure of abstinence and self-restraint as respects the condiments and delicacies. As the absolute necessities may be eaten, should be eaten, so there are absolute necessities in life which should not be ignored—duties which we owe to ourselves and to others. But outside that limitation there is a vast range of possibility in the matter of self-denial, self-sacrifice, as every Christian should realize. The apostle urges a realization of the privilege and the opportunity for such self-denials, such fastings, and it will be profitable for all of the Lord’s people to contin-



ually keep this in mind—to remember that they are different from the world, that in accepting the Lord and in consecrating themselves to Him and His service,

2H455

and being accepted by Him as His servants and begotten of His spirit, they have entered upon new conditions and have new responsibilities, and that among these is their engagement that they will show their love for the Lord by their fastings, by their self-denials on His behalf—on behalf of the service of His word of truth.

### **ENDURE HARDNESS AS GOOD SOLDIERS**

In illustrating the Christian's consecration to sacrifice, self-denial, fasting, that he may give himself the more thoroughly to the Lord's service in word, thought and deed, the Apostle uses the illustration of a Roman soldier. He points out that those who will be faithful soldiers must disentangle themselves from earthly obligations to a large degree, ignoring, sacrificing, enduring a fast of self-denial for patriotic reasons. Using this as an illustration the Apostle urges that we should endure hardness as good soldiers of the Lord Jesus Christ, who assures us that faithful is He who has called us to this service, and that He will do exceedingly, abundantly better for us than we could ask or expect. Then we are invited to consider the difference of reward. These earthly soldiers endure great hardships and practice great self-denials that they may have the approval of their superior officers and their Nation. We as a reward for our faithfulness and self-denial, fasting, are exhorted to look forward to and have confidence in the approval of the great King of Kings and Lord of Lords when He shall come to be glorified in His saints and to be admired in all them that believe in that day—the dawning of the millennial day.

More than this, the soldiers of the cross who demonstrate their loyalty to their Master by sacrifice even unto death are assured that they shall be very highly exalted by Him in due time—when His kingdom comes. This He assures them, saying, “To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am set down with My Father in His throne.” (Rev. 3:21) He calls these by the precious name of brethren, and again by the still more precious name of Bride, assuring us that as all things have been given to Him by the Father since His exaltation, since His overcoming victory, so we shall be heirs of God and joint-heirs with Jesus Christ our Lord in the “inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” (1 Peter 1:4) The Apostle Peter, speaking of these faithful soldiers of the cross, declares their prospects thus, “To us are given exceeding great and precious

promises, that by these we might become partakers of the divine nature.” (2 Peter 1:4) The divine nature is the highest of all, far above that of men, angels, principalities and powers—the Father’s nature, incorruptible. The Apostle’s question is pertinent: if our fellowmen are willing to endure great hardships for the trivial rewards that are theirs what should we be willing to endure who thoroughly believe in these exceeding great and precious things which God has in reservation for the faithful? What manner of persons ought we to be in all manner of holy conversation and godliness? 2 Peter 3:11

### **ONLY FASTERS IN THE KINGDOM**

It may seem to be stating the matter strongly to say that none will be admitted to the Kingdom glories and honors and association with the Redeemer in His Millennial work except those who practice fasting—self-denial. These are the overcomers, to whom everything is promised, and outside of whom nothing is promised as respects the Kingdom. Does this seem at first to us to be unreasonable? If so, it requires but a little reflection to see that it is really most consistent, most reasonable. An overcomer is one who has gained an established, a fixed character as respects his will in all matters pertaining to godliness. The divine arrangement guarantees us that the overcomers will love righteousness and hate iniquity in their hearts, and exemplify this as much as possible in their words and deeds. But, further, the fact that all the overcomers are now required to war a good warfare against their own natural appetites and desires to the extent of self-denial, fasting, guarantees us that those who will be associated with the Redeemer in His Kingdom work will be all above reproach, above temptation, above disloyalty in every sense. And the fact that these are to be the Kings and Priests, the rulers and judges for the uplifting of the world of mankind during the Millennium, is the best possible guarantee we could have of the justice, mercy and love which God will exemplify through their ministrations and that of their Redeemer.

Let us go then a step further; let us point out that without self-denial no one will ever attain to eternal life, neither in the present age nor the age to come—the Millennial age. We have already shown that this is true of the Church which is being called and tested and developed during this age. As for the world in its trial in the next age, the Scriptures everywhere indicate that nothing short of absolute perfection must be attained by them before the end of the Millennium if they would have the reward of eternal life. And the attainment of perfection such as God requires signifies more than the attainment of innocency such as father and mother Adam and Eve enjoyed in Eden. They were not only created thus with

good character, but were required to exercise it—to bring it to a fixed state or condition by being tested, proven, disciplined. It was early

2H456

in their career of disciplining and testing that they proved disobedient, and their trial terminated in their sentence to death. During the Millennial age mankind, brought back from sin-and-death conditions, gradually nearer and nearer toward perfection, will be required also to stand these tests, to demonstrate their loyalty to principle. This will mean that they must learn to deny themselves, must learn to control their fallen appetites and instincts, and to triumph over these, and ultimately to attain a fixity of purpose and character in harmony with righteousness. Whoever shall not thus avail themselves of the privileges of the Millennial Kingdom, the Apostle assures us, will die the Second Death, and this is corroborated by all the testimonies of the Scriptures. Acts 3:23

0, that all mankind might be able to realize how much the present life has to do with their future interests! We are not holding up the unscriptural bogy of an eternity of torture for all those who do not attain to saintliness, to perfection, by walking in the narrow way. But we are pointing out that none can be of the elect class, the overcomers, but those who do walk in this narrow way of self-denial, self-sacrifice, fasting: that to them will be granted of the Lord the exceeding great and precious things of joint-heirship with His Son in glory, honor and immortality. And as for those who reject the narrow way, we would have them scripturally see that they lose the great prize of the present high-calling in Christ Jesus; they lose the glory, honor and immortality promised the overcoming little flock, and that in proportion as they neglect the development of fixed, solid characters—in proportion as they neglect to overcome the evil propensities of their flesh and yielding to these become more strongly bound to them—in the same proportion they will have steps to retrace during the millennial reign: for every downward step of self-gratification in sin means a step to be retraced by and by in order to become an heir of eternal life, even on the human plane. If all could see this what an incentive it would be to the world to abstinence of life, self-denial and all the other good qualities which are appropriate both to the Church and to the world, and which briefly might be denominated, meekness, gentleness, patience, long-suffering, brotherly kindness, love. Let none think, however, that he can attain to all these graces of God's Spirit in the present time without the divine assistance. Let none think either that he can have divine assistance except as he comes to the Lord for it in the appointed

way—through faith in the blood, and through consecration to follow in the steps of the Master.

[The Pittsburgh Dispatch, April 29, 1907](#)

## **“GOD’S LITTLE WHILES”**

Baltimore, April 28.—Pastor C. T. Russell of Allegheny, Pa., preached here today in Ford’s Opera House to a large audience. His topic was, “The Bible Defended—To Hell and Back. Who Are There? Hope for the Recovery of Many of Them.” His evening discourse, on “God’s Little Whiles,” from the text, “A little while and ye shall not see Me; and again a little while ye shall see Me, because I go to the Father” (John 16: 16) follows:

In the discourse of this afternoon we showed that our race is resting under a sentence of death, under a curse, as the result of the disobedience of our first parents, who, being created in the image of God and under favorable conditions, disobeyed, forfeited their blessing of life everlasting and were sentenced in the words, “Dying thou shalt die.” We saw that this penalty extended in a natural way from parent to child, the momentum of death increasing as centuries rolled by, until the vigor which enabled Father Adam to live 930 years had deteriorated so that the average of life today is about 35 years. We saw there was no injustice done to our race in this, because remarkably few even under adverse conditions wish they had never been born. The vast majority, practically all, can therefore feel that whatever measure of life under any conditions they have received calls for gratitude, thankfulness. We saw that the teaching that the penalty for Father Adam’s sin inherited by his posterity is eternal torment is false, unscriptural as well as unreasonable, unjust. We saw that this false doctrine came from the “dark ages,” and was formulated by those who were so much in the dark themselves respecting the divine character that they had pleasure in tormenting one another with the rack and thumbscrew, and even in burning one another at the stake in the name of God, but contrary to His word and Spirit. We saw that the word “hell” in the Old Testament Hebrew is sheol, and that its corresponding word in the New Testament is hades, and that these words never signify a place of torment or suffering, but, on the contrary, the grave, the tomb, the state of death, and that the original words are more times translated grave than

2H457

hell in our common version.

We also saw that by the divine provision of mercy our Lord Jesus left the glory which He had with the Father as a spirit being and humbled Himself to become a human being, in order that He might redeem Father Adam, and thus incidentally redeem his race condemned in him. We saw that the Scriptures clearly present this

fact, that the man Christ Jesus went into sheol, went into hades, went into death, as the Ransomer, the Redeemer of the world, in order that it might be freed from the death sentence, and that it might be possible in due time to raise all from death and bring them up, up, up to a perfection of being—to all that was lost in Adam, plus a knowledge of good and evil which Adam did not possess. We saw that while the man Christ Jesus gave Himself as a ransom for the man Adam, God raised Him from the dead not as a man but as a New Creature, a spirit being, as a partaker of the divine nature, higher than angels, principalities, etc., as the apostle declares. We further noted that the reason why the glorified Christ did not at once begin His reign of righteousness for the blessing and uplifting of mankind from sin and death conditions, but deferred it until the Millennial age, was for the purpose of permitting in the interim, during this Gospel age, the gathering of a little flock out of every nation, kindred and tongue, to constitute the Bride of Christ and His joint-heir in the Kingdom glories and works for mankind.

### **THE HOPE LONG DEFERRED**

This evening we call your attention to the fact that although this reign of sin and death, with its terrible havoc of sorrow and pain and trouble, which has involved what the apostle terms the “groaning creation,” and which has seemed to us so long a time, is not really a long while from the right standpoint — God’s standpoint. The prophet declares, “From everlasting to everlasting Thou art God. ( Psalm 90: 2) And as we attempt to grasp the thought of eternity past and to come we find it beyond our powers—theoretically we may assent, but we cannot truly comprehend it. We must have the Lord Himself explain to us what eternity means, and this He does, bringing the matter down to our comprehension when He declares of Himself that a thousand years with us are in His own sight but as yesterday—but as a watch in the night when it is past. Again He tells His people through the apostle the same thing, saying, “Brethren, be not ignorant of this one thing, that a day with the Lord is as a thousand years with us.” (II Peter 3:8) The world, ignorant of God, have not this new measurement of time before their minds, and are not therefore able to enter into the declaration of our text and other Scriptures which speak of great events and ( from the earthly standpoint) of long periods as but a “little while.”

From God’s standpoint, then, we see that only six great days of a thousand years each have elapsed since Father Adam’s creation in Eden, and that the seventh great day is now being ushered in, and is to be the great Sabbath of rest, of blessing, of restitution, of comfort, of encouragement, of divine favor for all the families of the earth. How such a view cheers our hearts, how it makes real the gracious promises of God, which we had thought so old and stale that they had become lifeless! For

instance, the intimation of hope which God gave to our first parents in the promise that the seed of the woman should bruise the serpent's head. How long it seemed since the promise was given, and yet no sign of the serpent's power being in any measure or degree curtailed; how hope vanished from our hearts, if not already dead, when we learned from the Scriptures the proper estimate to place upon time—when we learned that from the divine standpoint that promise was only six days old!. Similarly the promise made to Father Abraham, and which seemed to be so firmly established by the divine oath that it could not fail. Nevertheless, when we read that promise, "In thy seed shall all the families of the earth be blessed," and then perceived that the heathen of our day—numbering according to the most liberal estimates twelve hundred millions—have no knowledge of God or of the only name given under heaven and among men whereby we must be saved, we were disposed to say to ourselves, "The promise has not yet been fulfilled—all the families of the earth have not yet been blessed by the seed of Abraham."

Worse than this, even—when we look into statistics and find that a century ago there were only one-half as many heathen, we are appalled, and ask ourselves, "What prospect is there that this promise and oath of God to Abraham could ever be fulfilled?" When we consider that it is more than 3,700 years since that promise was made, and that the heathen are twice as numerous as they were a century ago, it would make us sick at heart and our faith would grow faint and weak and almost expire were it not that we hear the Lord's message, through the Prophet, "A thousand years in thy sight are but as Yesterday," a "little while." (Psalm 90:4) When we get the thought that it is less than four days from God's standpoint since He made the promise and gave His oath, our hearts revive with courage and

2H458

with faith, and we say in the language of the Prophet, "As the heavens are higher than the earth, so are Thy ways higher than our ways and Thy plans higher than our plans." Isa. 55:9

### **"IN DUE TIME CHRIST DIED"**

Coming down the stream of time we find that it was more than four thousand years after sin entered into the world before God sent His Son to redeem the world. Until we heard the Lord's voice telling us of His standpoint of reckoning time we were disposed to say, "O what a long time for a reign of sin and death over Adam and his race before the Savior was even sent to pay the ransom price—to succor us!" O what a long time thus elapsed before the message of salvation was

proclaimed, before Christ “brought life and immortality to light through the Gospel.” (2 Timothy 1:10) Yes, we hear the apostle concerning this saying, “So great salvation—which began to be preached by our Lord.” (Hebrews 2:3) How strange it seems that the greatness of the salvation was not even made known to the world nor even to a saintly few for four thousand years after the death sentence had been pronounced! But when we learn to view matters from the standpoint of God’s “little whiles” all is plain—but four days of man’s greater week had elapsed.

In full accord with this is the Scriptural declaration that it was in due time that “Christ died for the ungodly” (Romans 5:6)—not too soon nor too late, just at the proper time, according to the wisdom of Him who is too wise to err. Similarly the Scriptures tell us of another due time in the future, saying that the message respecting Christ’s work as a Mediator between God and man shall be testified “in due time.” (1 Timothy 2:6) Ah, how much this explains! God’s due time is not so long from the divine standpoint, and the matter is sure, the people may have faith in His promise—in due time Christ shall indeed be that true light which lighteth every man that cometh into the world. What matters it to those who have gone down into sheol, into hades, into the tomb, into the state of death, and of whom the Scriptures declare that they “know not anything,” that they are unconscious, that they will know nothing until they are called forth from the tomb, called forth from sheol, hades, by the Son of man in due time, when He shall have set up His Kingdom, and when all things shall be ready for the bringing of them back during the “times of restitution of all things.” (Acts 3:19-21) Ah, yes, we can see then that God has a due time for every feature of His plan, that nothing is gone astray, that “known unto the Lord are all His works from the foundation of the world,” that the whole creation is His charge, while saints are His peculiar care.

### **“BECAUSE I GO TO THE FATHER”**

Coming now more particularly to the “little whiles” of our text: Notice that our Lord refers to the nearly nineteen hundred years of this Gospel age as a “little while” —“A little while and ye shall not see me, because I go to the Father.” But on the other hand it will be but a little while until you shall see me, because I go to the Father. The matter may be viewed from two standpoints: The Lord is invisible to us, because in His resurrection He was changed, and instead of being, as before His death, the “Man Christ Jesus,” He is now the heavenly Lord—“Now the Lord is that spirit.” (2 Cor 3: 17) But He has gone to the Father, we are still in the flesh. It will be but a little while, however, until the close of this age, and the faithful, according to His promise, shall experience the glorious change of the first resurrection—from mortal to immortal, from earthly to heavenly, from weakness to power, from an animal condition to a spirit condition. As we have borne the image of the earthly Adam we shall also bear the

image of the heavenly one; but, as the Apostle says it is necessary that we also pass through His resurrection “change,” because, as He declares, flesh and blood cannot inherit the Kingdom. (1 Cor. 15:50)

Our Lord left His flesh and blood nature in His resurrection; we must be similarly changed that we may be like Him. (1 Cor. 15:51) We remember also the words from the Apostle John: “Beloved now are we, the sons of God [ begotten of His holy Spirit to a new nature], and it doth not yet appear what we shall be [ we do not know experimentally respecting the glorious conditions of the new nature promised us in the resurrection], but we do know that when He shall appear we shall be like him.” (1 Jno. 3: 2) This is the Lord’s promise—”A little while and ye shall see Me”—you shall be changed from human nature to divine nature in the resurrection and see Me and behold My glory.

### **ONLY THE CHURCH SHALL SEE HIM**

It will be remembered that a little before the address of our text to the disciples the Lord had said (John 14:19): “Yet a little while and the world seeth Me no more; but ye shall see Me.” Here, as everywhere, we have a clearly drawn line of distinction as between the Church and the world. The world is to see Christ no more; He will never again appear in the flesh. As the Apostle explains,

2H459

He humbled Himself and took our nature, was made flesh in order that He might suffer death as our Redeemer, and having accomplished this He will never take our nature again, for “Christ dieth no more; death hath no more dominion over Him.” (Rom. 6:9) He has done with the flesh forever. And as the world will not see him in the flesh, neither will the Church ever see Him in the flesh. On the contrary, “we shall see him as He is” —not as He was in the flesh. We shall see Him at the close of a little while, in the close of this Gospel age, because of our change to His likeness. The world will not see Him thus, because it is not the divine provision that the world in its salvation shall be changed from earthly to heavenly nature. How consistent, how harmless are all the presentations of God’s word! What proof we have in these that the wisdom of the Bible is not earthly but heavenly!

We were not forgetful of the Scriptures which declare that “every eye shall see Him, and they also that pierced Him,” when we corroborated our Lord’s words—”Yet a little while and the world seeth Me no more.” They will see Him no more in the flesh and with the natural eyesight. The seeing that is promised in the Millennial age will be the result of the opening of the blind eyes of



understanding. Israel and the world will, with the eyes of their understanding, look upon Him whom they have pierced when in God's due time the knowledge of the Lord shall fill the earth as the waters cover the great deep, and when none shall need to say to his neighbor, Know thou the Lord, for all shall know Him from the least unto the greatest of them. (Isa. 11:9; Jer. 31:34) Nor should we think of this as being any disadvantage to the world. Indeed, as the world could not see the Father because He is a spirit being, because no man could see His face and live, and because "no man hath seen God at any time," —for the same reasons the world could not see the Lord Jesus in His present highly exalted position of the divine nature, most glorious. We remember the experience of the Apostle Paul as Saul of Tarsus, who was granted a mere glimpse of the glorious Christ, "shining above the brightness of the sun at noonday," and the effect was the destruction of his sight. Would it be a blessing to the world to thus see the Father or the Son in the future? By no means. And hence the Lord's provision is a most gracious one. "Yet a little while and the world seeth Me no more.

### **"GOD MANIFEST IN THE FLESH"**

The Bible shows us, however, that God has made a glorious provision for the world in the future, and that during the "times of restitution of all things," while Christ Himself will be invisible to the world as a spirit being, and while the Bride of Christ will similarly be for the same reason invisible to mankind, because changed and like her Lord, nevertheless there will be amongst men representatives of God to whom men may look for instruction, for guidance, and in whose perfection they may see their own possibilities if they are obedient to the rules and regulations of that Millennial Kingdom. The Scriptures clearly show that the company of faithful ones known as the Ancient Worthies—including Enoch, Abraham, Isaac, Jacob, Moses and all the holy prophets—the faithful of the past, will come forth from death, not perfect as spirit beings, but perfect as human beings. Thus they will be as Adam was before his fall, plus the knowledge gained through experience.

They will be as Christ was in the flesh, before His anointing with the holy Spirit at baptism. As perfect men they will be thus perfect representatives of God—God manifest in the flesh—the best examples of God-likeness, the best examples of the perfection God desires men to have as His image that could possibly be set before mankind. These, under the superior direction of the spiritual Christ, head and body, will be the "princes in all the earth," through whom the messages of the heavenly will be made known to mankind for their blessings, encouragement, reproof and uplifting from the conditions of sin and death. Then whosoever wills may

come and take of the water of life freely, while those who refuse under all the blessed opportunities of that time, let them die the death—the Second Death—from which there will be no hope of recovery, no hope of redemption.

### **“YE SHALL BE SORROWFUL”**

The context tells us that when Jesus had uttered the words of our text the disciples were perplexed as to what He meant by the “little while.” Jesus explained that in one sense it meant a little while of trouble and trial and vexation to His disciples and a little while of rejoicing on the world’s part, but that the sorrows of His disciples would be turned into joy eventually; and His intimation is that the sooner they are able to accept the situation by faith the sooner may they with joy anticipate the coming blessings, so as to have that joy and peace which the world can neither give nor take away. He tells them plainly that His words signify that as He came forth from the Father and came into the world so again He would leave the world and go to the Father. He had been with them a little while, He would be gone

2H460

from them a little while, and the more they could enter into His spirit and become associates with Him the shorter would that little while of His absence be until His return to accept them as His Bride—to make up His “jewels.” (Mal. 3:17)

The sufferings and self-denials of the narrow way are intimated by our Lord’s words, and the world’s hilarity in the broad road is also intimated. But His followers—while suffering, enduring hardness, and through such developing being prepared for the Kingdom—are to have such an appreciation of the situation, such a well-founded and glorious hope respecting the future, such a knowledge of the divine arrangement in respect to God’s “little whiles,” that not only will their sorrows eventually be changed into joy and blessing in the resurrection, but even now—anticipating that resurrection in their faith, in their hope, and passing from death unto life as risen with Christ and walking in newness of life—they already may have many of the joys that belong to the future as blessings and refreshments, so that they may be enabled thus to rejoice even in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and that thus ultimately they shall not be ashamed as a result.

The sufferings of the Church have been along various lines, some including physical persecution and pain, others less direct persecution, ostracism, boycotting, mental pain—and the latter is perhaps more especially

the portion of the Lord's people at the present time than the former. Nevertheless, we know not how soon may come open persecution, sufferings, and it behooves every soldier of the Cross therefore to be faithful at heart and to keep close to the Captain of our Salvation and His glorious standard, the Word of God, and to put on the whole armor of God, that He may be able to stand in the evil day which is upon us and increasing in its severity daily, hourly.

### **“NOW IS OUR SALVATION NEARER”**

As faith perceives God's "little whiles" and takes the Divine standpoint, hope reigns and counts the years that remain until the full completion of the times of the Gentiles and the inauguration of the great time of trouble, in which will fall all present institutions, because all are more or less imperfect, and because nothing will be permitted to remain that is shakeable—that is not in accord with the absolute righteousness of the Divine law of love. The signs multiply about us daily, indicating that the new dispensation of the Millennial Kingdom is just at the door, that the dark night of sin and death and sorrow and pain and trouble under the prince of this world, Satan, is about to terminate in the glorious dawn of the Millennial Day, ushered in by the great Prince of Light—the Christ. Oh, how our hearts do uplift with gratitude to God! how we are enabled to rejoice, notwithstanding the trouble that is coming, and notwithstanding the share that we may have in it, as we think of the glorious blessings that great trouble time will usher in. As for the Lord's saints, we have the assurance that although it will be through great tribulation we shall enter the Kingdom, nevertheless also they shall have deliverance—they shall have succor; in their hearts they shall be enabled to rejoice even in tribulation, and to glorify God in their bodies and spirits which are His. As for the world, the plowshare of trouble and sorrow and pain will go deeply into their hearts; nevertheless even these, under Divine Providence, will work a great blessing, preparing them to hear the voice of Him that speaketh from heaven, and to bring forth in obedience to His direction the peaceable fruits of righteousness.

Surely all who are the Lord's people can agree to the Apostle's declaration — "Now is our salvation nearer than when we first believed." (Romans 13:11) The "little while" is eighteen centuries further gone than it was when St. Paul wrote. The glorious salvation is now nigh, even at the doors. Our Lord explains that this will be for us, "the salvation that will be brought unto you" —unto the Church, unto the little flock, unto the elect. Subsequently it will mean through you, through the elect, the blessing of Natural Israel and all the families of the earth according to the original promise, in harmony with the Oathbound Covenant, "In thy seed shall all the families of the earth be blessed" "If ye be Christ's then are ye Abraham's seed and heirs according to the

promise,” and all who can thus reckon themselves can rest assured that if faithful they will soon be fulfilling the terms of that Oathbound Covenant in scattering the blessings of God’s favor to every creature.

*“A little while; now he has come; the hour draws on apace—  
The blessed hour, the glorious morn, when we shall see His face.  
How light our trials then will seem! how short our pilgrim way!  
The life of earth a fitful dream, dispelled by dawning day!”*

2H461

[The Pittsburgh Dispatch, May 13, 1907](#)

## **EARTH TO BE FILLED WITH GOD’S GLORY**

LOUISVILLE, Ky., May 12. Pastor C. T. Russell of Allegheny, Pa., gave two interesting addresses here today to large and intelligent audiences. His afternoon topic was “A Cure for Infidelity.” His evening discourse was from the text, “The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.” Isaiah 40:5. He said:

While it is quite true that the heavens declare the glory of God and the earth showeth His handiwork it is also true that but few appreciate these facts, but few see the glory of the Lord. Those who do see the Lord’s glory in the sun and moon and stars, and their glorious harmonies of movement and relationship, are but few; and while the earth shows God’s handiwork, His provision for the necessities of all His creatures in hill and valley and plain, grain, fruit and flower, beast, bird and man, the great majority of the race accept divine blessings daily with but little appreciation, with but little thankfulness. The majority, as the Apostle declares, “are blind and cannot see afar off.” (2 Peter 1:9) Nor need we wonder that it is only those who have the eye of faith, only those whose eyes of understanding have been opened, who can appreciate the divine glories and benefits at the present time. When we look around us and see that sin and death are reigning, that their sting has blemished every pleasure, every joy, every beauty, the natural inquiry is, why does not the Creator of the Universe rule among the children of men, overthrow Satan and sin and death and all their train of evils, and give to God’s creatures such blessings as might naturally be expected from such a beneficent Creator and Father?

A satisfactory answer comes to us from but one direction—the Bible. True, infidels and higher critics generally tell us that nature is our God and Creator and is without sentiment, merely an operation of laws which ignore man’s noblest sentiments of justice, love, mercy, etc. But this answer is not

satisfactory to the reasoning mind, which feels assured that the Creator cannot be inferior to but must be the superior of the created being. Hence reason tells us that He who formed the eye sees even better than we; He who formed the ear hears better than do we, and He who gave us qualities of heart and mind has the same on a higher and more complete plane, that at very most we were merely made in His image; and here the Scripture steps in and assures us that all this is true, but that we have lost much, some more and some less, of the divine likeness through the fall, through sin and its penalty—"dying thou shalt die."

### **WEEPING ENDURES FOR THE NIGHT**

The Lord, speaking to us through the Prophet, comforts us with the thought that "Weeping may endure for a night, but joy cometh in the morning." (Psalm 30:5) The era of the reign of sin and death is thus figuratively spoken of as a night time, a dark time, when the sun of divine righteousness and glory does not shine upon the human family—when only the reflection of His glory may be seen in the stars of hope and the moon of the Mosaic Law. It is in harmony with this that other Scriptures assure us that darkness covers the earth—the most enlightened of the human family—and gross darkness covers the people, the heathen. (Isaiah 60:2) As the poet has expressed it, the human family are like children crying in the night. With the morning sun will come the termination of all our troubles, our sorrows, our crying and our dying, "for the mouth of the Lord hath spoken it." The morning of the new dispensation, the millennial morning, will be ushered in, the Bible assures us, by a great time of trouble, a great thunderstorm, from behind which the Sun of Righteousness shall arise with healing in its beams to flood the whole earth with a knowledge of the Lord as the waters cover the sea. (Isaiah 11:9)

All these various Scriptures indicate that the knowledge of the Lord is to come in the Millennial age, that then the tears will be wiped off all faces, that then the Lord's blessing, an uplifting influence will be with every creature, that then the darkness will be over and the true light will shine, the Sun of Righteousness. All these and many more Scriptures imply what we know to be the case, that the knowledge of the Lord does not prevail now, that the glory of the Lord is not now seen, that the tears of humanity are not now wiped away. Whoever believes this Scripture looks forward to a glorious coming day, the Golden Age. Whoever doubts this testimony, viewing it from the standpoint of the Higher Critics, loses the power, strength and help which he might have through its acceptance. Let us learn more and more to take the Lord at His word and thus have more and more of His joy, His peace and His love shed abroad

in our hearts, because of having the true hope built upon  
the sure foundation of divine testimony.

## GOD BLESS THE MISSIONARIES

Our hearts go out toward those who have consecrated

2H462

their lives as missionaries to carry the message of divine truth and grace to the twelve hundred millions of heathendom. We are glad to know through missionary reports that a few here and there become nominal Christians, and that many children are gathered into schools where they are taught various branches of useful knowledge. But no reasonable mind can hope that all the efforts—if doubled, if trebled, if multiplied ten times—would accomplish the desired results and blot out the darkness and fill the earth with the knowledge of God. On the contrary, we see that the number of heathen is today twice as great as it was a century ago—six hundred millions then, twelve hundred millions now. We see further that the four hundred millions accredited as Christians in such statistics include so many goats, so many wolves in sheep's clothing, and so many ring-streaked and speckled sheep as to contradict the thought that Christendom is the ideal to which the Lord intends to bring humanity. Indeed, we may feel sure that if all the missionaries were to be called home and a thorough-going work attempted among the four hundred million professed Christians the results would still be unsatisfactory.

The Church does not possess the power to more than gloss the fallen human nature—to more than partially civilize the masses of the people. The great and deep truths which the Redeemer taught respecting the narrow way and self-sacrificing conditions arranged for His followers in the present time are now appreciated only by a mere handful of the race. These alone see the glory of the Lord as in a mirror, in the Word, by faith—they “walk by faith and not by sight.” To these alone, therefore, comes any measure of appreciation of the divine glories and blessings. Of these alone the Lord speaks, saying, “The secret of the Lord is with them that fear (reverence) Him, and He will make them to understand His covenant (promise).” (Psalm 25:14) To these alone, therefore, is displayed even the reflection of the coming glories in the promises of the Scriptures, which they see and appreciate with the eye of faith. Actually, the glories of the Lord are not revealed to mankind.

## THE PROMISE OF OUR TEXT

Our text declares that “the glory of the Lord shall be revealed, and all flesh shall see it together.” Here is an admission that the glories are not yet revealed as well as a promise for the future revelation, and that future revelation is not merely to be for the Church in glory, but for the world—for all. Neither will it be, as some of our premillenarian brethren think, merely for those who shall be so fortunate as to live when the glorious millennial epoch shall be ushered in. On the contrary, it shall be unto all flesh, which will include those who have gone down into the prison-house of death, the tomb, sheol, hades, during the past, and of whom the Lord declares, “All who are in their graves shall hear the voice of the Son of man and shall come forth.” (John 5:28, 29) Of course it was possible for the Lord to have revealed his glory at any time in the past, but the Scriptures inform us that this was not the divine purpose; that God chose rather to allow the night of weeping and sin and death to give to the world of mankind an experimental lesson on the exceeding sinfulness of sin, as well as to give to the holy angels an object lesson along the same lines, without prejudice to any, but in the interest of all, to cause the light of the knowledge of his glory to fill the whole earth.

A question arises—What will constitute the glory of the Lord in the earth? We answer that God is glorified through the exercise of His attributes and in their harmonious operation, His justice co-operating with His love, His wisdom and His power. But have not these qualities of the Creator been in operation and manifested in the past? We answer No! Justice alone reigned for over 4,000 years. There was no manifestation even of divine love during all that period. Then came the due time for God to manifest His love, as we read, “Herein was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him.” (1 John 4:9) This manifestation of God’s love, however, is as yet revealed only to those who have the seeing eye and the hearing ear. “Blessed are your eyes, for they see, blessed are your ears, for they hear.” (Matt. 13:16) Thus the world in general has seen only the display of divine justice in permitting the wages of sin to bring calamities and troubles, sorrow and sighing and groans and tears and suffering and death as the penalty for original sin, and even then the Adversary has taken advantage of man’s confused and degraded condition to misrepresent the significance of all these things, and to torture him with fears of an eternity of suffering after passing through the present vale of disappointments and sorrows.

The glory of the Lord will not be seen by all flesh during the present age—not until the new dispensation shall remove present blindness and display to the world the love which God bore for us all as exemplified in His



great gift, His Son, and the provision made for our recovery from sin and death through Him and His resurrecting power. By and by, when not merely the justice of God but also His love have been manifested, His power will also be manifest in the overthrow of Satan and in the arrangement of all the affairs of the new dispensation in favor of Adam and his race, in assisting them up out of their degradation and death back to all

2H463

that was lost in Eden. Finally, the wisdom of God will be seen in permitting sin, in permitting evil, in permitting death and all the train of connected evils. It will be seen that it was wise to do so as a great lesson for man and for all creation. Thus will the glory of the Lord be revealed and all flesh shall see it.

### **“HOLY, HOLY, HOLY, LORD GOD!”**

Isaiah the Prophet was granted a symbolical vision of the coming glory of the Lord. He wrote of it as though it were present in his time, just as in various other of the prophecies. For instance, when speaking of the birth of Jesus he said, “Unto us a child is born,” taking his standpoint of utterance, as it were, beside the manger-cradle of the Redeemer. So in his vision of the coming glory he heard one cherub cry to another, “Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory.” (Isa. 6:3) Thus it will be when the night of sin and death are past and the glorious Millennial morning shall have ushered into the world the light of the Sun of Righteousness—the knowledge of the glory of God shall fill the whole earth. Ignorance and sin and the works of darkness can have no place under those glorious conditions, and the human family, favored with this glorious view of the divine character, will be on trial as to whether or not they will appreciate and avail themselves of the assistance of the great Mediator, the glorified Christ (Jesus and His Bride), to escape from their sins and weaknesses and to come back, back, up, up to the full perfection of human nature. Whosoever, when this glory is seen, shall fail to come into harmony with it in his heart shall be utterly condemned, destroyed in the Second Death.

### **GOD’S FOOTSTOOL TO BE GLORIOUS**

The Lord declares heaven to be His throne and the earth His footstool. He has informed us respecting the glory of heaven, and we know of the disorder, darkness, trouble and sin in the earth—prevailing throughout God’s footstool. Do we wonder that He allows His footstool to be thus out of accord with Himself, His righteousness, His power, His wisdom, His love, His justice? If so, He gives us the assurance that at the second Coming of

Christ “He will make the place of his feet glorious.” (Isaiah 60:13) This is in full accord with all the other testimonies on the subject, the great work of the Lord Jesus in the earth—the restitution promises to begin at the second coming. (Acts 3:19) All are to lead up to and finally accomplish the renovation of the earth, of God’s footstool, to make of it a paradise of God as promised, restore mankind once more to his original position of king of earth, subject to his heavenly King.

Let us not forget that while divine glory will be manifested in the perfections of earth, its fruits, its flowers, the beauties of nature, etc., yet the grandest exhibition of divine glory will be in mankind himself. To appreciate this we must remember that God created man in His image and likeness and for His glory. We must remember also that it is written of our race, “All have sinned and come short of the glory of God.” God’s glory in us as a race has been blemished: we no longer as a race properly reflect the divine image and likeness. In harmony with this we can see that all the work of restitution, all the blessings coming to the earth in material ways, would not fully show forth the glory of the great Creator so long as man, His chief handiwork, would be imperfect, blemished. Hence the grandest feature of restitution held out before us pertains to mankind himself. The return of humanity to its former estate of the divine likeness will be the crowning climax of the divine plan, set in operation when man was created by the Creator, who, we are assured, is working all things according to the counsel of His own will. Eph. 1:11

## **THE KING OF GLORY**

When we hear of great projects we naturally and properly inquire, By whom are they to be executed? And our confidence in the results is necessarily measured by our knowledge of and faith in the contractor. The Almighty has stooped to our inquiry and informs us that it is the One who redeemed Adam and his race with his own precious blood who has been appointed the divine Agent for the subjugation of all evil and sin, the wiping away of all tears from off all faces, and the establishment of righteousness in the earth on so permanent a basis as to insure us that the whole earth shall be filled with the glory of God, and that on so thorough and permanent a basis that it can be guaranteed in advance that sin and death and sorrow, sighing, tears and dying, shall be things of the past, never again to mar man’s heritage.

The titles of this great King of Glory who is to accomplish so great a work are full of satisfaction: He is to be the “Prince of Peace,” the “King of Righteousness,” the “Judge,” the “Everlasting Father” to the race, and his obedience to righteousness, to the Father’s will, and His love for humanity, exemplified in His sacrifice as our ransom price—all these assure us that the wonderful powers committed to His care and exercised by Him

during the Millennial age to effect this return of divine glory to the earth, will be exercised in full harmony with all the principles of love which He has already so richly manifested in His dealings with our race. We cannot fear this great King of Glory. All who

2H464

are of reverent heart and who love righteousness either now or in the future will assuredly love Him and delight to co-operate with Him in the execution of the divine will.

### **“HE SHALL NOT FAIL”**

Through the Prophet the Lord gives us the message respecting Messiah and His work—“He shall not fail nor be discouraged until He shall have established righteousness in the earth.” (Isa. 42:4) Our Redeemer’s sojourn with our race in the valley of the shadow of death and His sufferings demonstrated His faithfulness. He did not fail, He was not discouraged. In harmony with the divine will, the Church, His espoused Bride, continually under His guidance, when called to walk in His steps and to suffer for their loyalty to the Truth, by His grace neither shall they fail nor be discouraged—an elect company of them, all overcomers, more than “conquerors,” will eventually be found. Then these all together, the jewels of the Lord gathered to Himself, will shine forth in the Kingdom as the glorious Sun of Righteousness for the healing and restoring of all the families of the earth. (Matt. 13:43) A picture of this future work of establishing righteousness in the earth—abolishing sin and death by the uplift of the human family out of these—is given us in the symbols of Revelation. There the glorified elect Church, changed to spirit conditions, is pictured as the heavenly Jerusalem, in the midst of which is the throne of God’s glory—“God is in the midst of her.” (Psa. 46:5; Rev. 21:2,3)

The symbolical picture shows a river of life flowing from the throne, and on its either bank grew trees whose leaves are for the healing of the nations, while the Spirit and the Bride glorified say to all the families of the earth, “Come and take of the water of life freely,” and “Whosoever will may come.” (Rev. 22:1, 2, 17) In proportion as any will fall into line with the righteous laws of the kingdom and into loving obedience to the great King, in that same proportion will he be drinking of the water of life provided by the great Life Giver—in that same proportion will he be rising out of his condition of sin, imperfection and dying up and back to all that was lost by father Adam.

## **MAY SIN AGAIN INVADE?**

Will there be any danger that at some future time sin may again invade the world, again degrade God's human representative and obscure the glory of the divine creation? We answer no, never. The guarantee of this is in the Lord's words that there shall be no more death. So surely as there will be sin, the penalty of sin must follow it; hence the guarantee that there will be no more sin. But how can this be guaranteed and at the same time man's free moral agency be guaranteed? The Scriptures give the explanation, telling us that at the close of the Millennial Age, when Messiah shall have accomplished His work of putting down all opposition and bringing all the willing and obedient up to perfection of human nature, then He shall deliver up the Kingdom to God, even the Father. The next step in the divine progress as outlined in the Revelation is that the world, no longer under the mediatorial covering of the Redeemer and no longer needing such a covering because perfect, will be subjected by the Father to severe tests of their love and loyalty, their obedience, similar to the test which came upon father Adam in Eden when he was perfect.

The symbolical description is that Satan will be loosed to tempt and deceive all the people, whose number will then be as the sands of the seashore. What proportion he will succeed in deceiving is not intimated, but the general statement is made that all those who are deceived by him in that crucial test will be utterly destroyed with Satan in the second death, which, symbolically, is represented by the lake of fire. This will leave a clean universe as represented in the Scriptures, and every voice in heaven and in earth and under the earth will be proclaiming praise, honor, dominion, might and power to Him that sitteth on the throne and to the Lamb. Blessed are our eyes and our ears and our understanding hearts, which are already enlightened in advance of the world, that have already learned of the glory of God. We, with the Seraphim, proclaim, Holy, holy, holy, Lord God Almighty, and we rejoice that the time is near at hand when the whole earth shall be filled with His glory.

**June 17, 1907**

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## **THE VALUE OF TIME TO A CHRISTIAN**

INDIANAPOLIS, Ind., June 16—The Convention of Believers in the Precious Blood, which opened here Friday

last, has had a large attendance and been addressed by numerous speakers. Pastor C. T. Russell of Allegheny spoke twice today, his evening discourse being from the text, "We are Ambassadors, therefore

2H465

on behalf of Christ." (2 Cor. 5:20) He said:

Phrenology tells us that while the majority of mankind has large approbateness—that is, the desire to be thought well of by others—comparatively few have large esteem, large appreciation of themselves and their abilities. This lack of self-esteem is a hindrance to many people of the world as respects their progress in life; undervaluing their mental and physical qualities and powers they never aim high enough; consequently never attain to their grandest possibilities. But for the Christian a deficiency of self-esteem is a very valuable trait. It restrains him from pride and worldly ambition and too great self-consciousness, all of which qualities would be serious hindrances to him as a child of God under present conditions. It is to his own advantage to feel his own littleness, his own unworthiness. This helps him with veneration to look up to God, the great Giver of all good, and to feel his need of and to accept the mercy of God, so freely provided in Christ Jesus. More than this, the assurance of God's word that the follower of Jesus is accepted as a child of God, an heir of God and joint-heir with Jesus Christ his Lord, is so astounding a proposition and implies so great honor now, and especially by and by, that anyone possessed with large self-esteem would be very apt to become proud and boastful under such favors, such honors, such testimonies of divine favor as are promised to the called, chosen, faithful. The Scriptures abound with admonitions along these lines; that the Lord's people must be very humble, must feel their constant dependence upon the Lord and their own insufficiency, so that they will look to him in every matter, in every interest, in every affair for guidance, realizing their own insufficiency, their own imperfection. On all such the Apostle urges, "Humble yourselves, therefore, brethren, under the mighty hand of God, that He may exalt you in due time. For the Lord resisteth the proud, but giveth grace to the humble." 1 Peter 5:6

### **ANOTHER SIDE TO THE QUESTION**

We have often considered this side of the question and wish always to keep it before our minds; but at this time let us examine the other side of the question, and note that many of the Lord's people are hindered from making the best use of their consecrated time because they have not fully appreciated the possibilities before them, and because they have not rightly estimated their own value as servants of the Lord, or,

as the text states the matter, as the “Ambassadors for Christ.” We are not desirous of raising any in their self-esteem, but we are desirous of placing before the minds of all the Lord’s people the fact that, however lacking they may be in those qualities which would be highly esteemed amongst men, nevertheless through Christ they have been accepted into God’s family, and have been commissioned by the Lord to serve him as His ambassadors before the world for the remainder of their present lives. From this standpoint the very humblest of the Lord’s people, however insignificant of themselves and however willing to admit their own littleness, should consider the honor, the dignity, the responsibility of being the representatives of the King of glory—the King of the universe. What higher honor or station could be imagined, and how surely a proper appreciation of this honor conferred upon us by the Lord will tend to lift us to new conditions—new thoughts, new aims, new endeavors—all in line with our ambassadorship.

At Washington, the Capitol of our nation, reside representatives of all the civilized Governments of earth, some ranking higher and some lower, according to the dignity, greatness, civilization and power of the country they represent. Thus the Ambassadors representing Great Britain, France, Germany and Russia rank higher than those representing Persia, Spain, Holland, etc. Each of these representatives has a manhood of his own to be appreciated, but his personal qualities and powers individually are all insignificant, swallowed up by his official standing by the value, the greatness, the honorableness of the nation which he represents. And this is the illustration which the Lord, through the prophet, gives us: The world through original sin has fallen into a terrible condition of distress, mental, moral and physical, the prince of this world has taken captive many through ignorance, superstition and weakness; the Great King Almighty has arranged to have mercy upon mankind—has provided a Redeemer who shortly, with His glorious Bride, the Church, is to usher in the glorious Kingdom, for which we are taught to pray, “Our Father who art in heaven... Thy Kingdom come, thy will be done on earth as it is done in heaven.”

Meantime the great King is selecting the Bride class, to be joint-heirs with His Son in that Kingdom; and, instead of using forced judgments in order to test mankind, He is using what to humanity may seem to be the foolish method of preaching, telling, inviting. And He assures us that His message is so wisely arranged that it will secure the proper number suitable to be His very elect, and that “none of the wicked shall understand.” (Daniel 12:10) It is under these conditions that we have been called and that we are authorized to make known to whomsoever has ears to hear that Jehovah God is now electing the little flock to be the Bride of Christ. While informed that not many wise, noble, learned, great or mighty are

chosen to be God's mouthpieces in this matter and His ambassadors, we are thus privileged—so many as themselves have heard and accepted

2H466

Divine Grace and come into consecrated relationship to the Lord. Oh, how wonderful this privilege of being ambassadors for Christ!—speaking in His name, representing Him and the Heavenly Father and the great plan of God now only in its incipiency, but shortly to be thoroughly outworked during the millennial age for the blessing of all the families of the earth who have a will to know and do the Lord's will.

### **“THE WORLD KNOWETH US NOT”**

Referring to these ambassadors the Apostle says, “The world knoweth us not, even as it knew Him not.” (1 John 3:1) Nor are we authorized to parade our ambassadorship before the world; rather we are to remember the Master's words, “Cast not your pearls before swine,” and to remember that few will be able to comprehend our message in the full, and that it is the Lord's will that we should be wise as serpents and harmless as doves, as His representatives in the world, giving no offense either to those who have the hearing ear or to those who lack that ear and whose eyes are blinded by the errors and delusions which the adversary has so freely introduced among men that the whole world is said to be deceived by him. When the Kingdom shall have come we are assured of the Lord that Satan shall be bound a thousand years and deceive the nations no more until that period be finished.

It is among themselves, therefore, that the Lord's ambassadors are recognized—yea, all who have the ear to hear or the eye to see should be able to recognize these ambassadors from the heavenly King. They should be able to discern the difference between these and mankind in general, and, as the Apostle says, they should so behold our proper living as to glorify God on our behalf—to recognize that we are actuated by a different spirit from that which operates in the world in general; that instead of loving sin we hate it; instead of being moved in all our affairs by selfishness we are striving against such tendencies, moved by the spirit of love, generosity and kindness—the spirit of our master, the spirit of our King, whom we represent as ambassadors. Not only should our message be recognized as good tidings of great joy ultimately for all people, but, as the Apostle declares, we who bear the messages should be recognized as God's peculiar people, zealous of good works, or, as he again says, we are to be living epistles, known and read of all with whom we come in contact. And the intimation is that these epistles of our daily lives

should so corroborate the good tidings which we declare, that the world would take knowledge of us as God's ambassadors, that all having an ear to hear would be influenced to give heed to our message.

### **BRITISH AMBASSADOR'S SALARY \$60,000**

It is said that the present representative of the British people at Washington receives a yearly salary of \$60,000. Assuming that he is not expected to labor more than eight hours a day this would mean more than \$20.00 per hour as his government's valuation of his time, more than \$5.00 for every 15 minutes. We do not know the value the gentleman places upon his own abilities—whether he has large self-esteem and thinks he is not sufficiently paid and that his services are worth more or whether he has small self-esteem and feels that he is being paid more than his services are really worth. No matter—we have his Government's estimation of the value upon his time, and it becomes his duty to seek to measure up to this estimate, to use his time to the very best of his ability in the interest of his name and his kingdom. We as ambassadors for the King of Kings and Lord of Lords hold still more responsibility and a still more dignified position, and well does the Apostle say, “what manner of persons ought we to be in all holy living and godliness. 2 Peter 3:11

Neither is our pay inferior, rather it is superior. Our King has not fixed for us an annual or quarterly stipend—He has merely promised to the faithful ambassadors that in the present time their “bread and water shall be sure,” that “no good thing will he withhold from those who walk uprightly,” and that “your Father knoweth what things ye have need of.” (Isa. 33:16; Psa. 84:11; Matt. 6:8) We are even distinctly told that in the present time our supplies and rations may, according to a worldly standpoint, be small, and that therefore we must mainly glory in the things that we hope for, the things to be attained at the close of our service. But, oh, what riches of grace are in reservation for them that love God!—things that eye hath not seen nor ear heard, neither hath entered into the heart of man: honors and dignities which at present we can but imperfectly imagine—that we shall be like our Lord, spirit beings, sharing His glory; that we shall sit with Him upon His throne; that we shall be associated with Him in His great work of the Millennial age in blessing, judging, correcting in righteousness, disciplining and uplifting the world of mankind, bringing them back to God, blessing them thus with the great promise made to Abraham, “In thy seed shall all the families of the earth be blessed.” To set at rest every doubt or question respecting God's rewards—which at present we could not grasp—the Lord has declared through the Apostle that while it doth not yet appear



what we shall be, we may know that we shall be like Him, because we shall see Him as He is. And again the Apostle declares— “All things are yours, for ye are Christ’s and Christ is

2H467

God’s.” (1 John 3:2; 1 Cor. 3:2 1) So, then, the British ambassador’s reward is very insignificant in comparison to ours, even as his king and the Government which he represents are inferior to those for which we are ambassadors.

### **“REDEEMING THE TIME”**

Our King has placed us here as His ambassadors under peculiar conditions: (1) “We must provide things honest in the sight of all men;” we must provide for our earthly needs under our Lord’s supervision, and must do it in an honorable, upright manner, that all might be able to approve as just and right. (2) We “must provide things decent”—not elaborate, not showy, not expensive, but decent, is the command from the King. (3) We must provide for our own; those dependent upon us for life’s necessities must not be neglected, must have also things decent, honorable, things honest; but not things expensive or costly or foolish.

Under these limitations the ambassadors find that a considerable proportion of their available time is consumed necessarily upon earthly things; every ambassador who feels the dignity of his call, his relationship to his king and Government and the responsibilities of his appointment, and who has hopes respecting the future rewards, must feel that his main business in life is his ambassadorship. And many of these ambassadors would feel distressed to lose from their work as ambassadors the time necessarily devoted to fulfilling these commands of our King respecting our earthly interests were it not that He has put these matters upon us as a command, and assured us that, done as unto Him, these things necessary for our earthly comfort and sustenance will be counted in as a part of our stewardship and ambassadorship. Nevertheless, our King indicates to us most clearly that in making this arrangement, by which we shall care for earthly interests and devote the surpluse of time to the kingdom interests, He is putting a test upon us which He intends shall demonstrate whether we love the earthly things or whether our hearts are mainly centered in our office as ambassadors of our King—putting the King’s business first.

Those who waste time and energy in earthly show and foolishness, and give merely the tag ends of time, influence, strength, etc., to the work of the embassy, show that they

have not the interests of the kingdom properly at heart; and the King has intimated that with such He will not be well pleased, and that they shall not sit upon the throne, even though finding them loyal at heart by certain tests, and He will ultimately give them some place in His future service. The conditions which He has arranged, He informs us, are specially adapted to the testing of the hearts, the intentions, of these ambassadors.

Among them was a great example; the King's Son, and following Him were other noble examples, the apostles, etc. These all—estimating the things of this present life as but loss and dross, unworthy of comparison to the things of the kingdom—were willing to take joyfully, gladly, the incidental sacrifice of many earthly conveniences and comforts that they might have a share in the great work of proclaiming the message of the King to all who have ears to hear and hearts to appreciate. With these the sentiment is not, how much can I shirk my privileges and obligations as an ambassador, how much can I have and enjoy and hold of the things of this present life, how much dare I use upon myself and family without offending the King and risking too greatly His displeasure and the loss of the crown—but, on the contrary, with these the question is, how can I best arrange all my affairs as to be able to give to the Lord and His cause the most and the best of all I possess of time, influence and talent? Speaking of this class the apostle says, "Woe is me if I preach not the Gospel."—My ambassadorship is my chiefest joy every day, and everything which would hinder it would be far from pleasurable.

This same Apostle assures us that he counted all earthly things as loss and dross in comparison to the heavenly things, and God's rich promises point out to us that we should be continually, every day, striving to redeem the time. To redeem is to purchase back, and we get the thought that the world and its affairs, ourselves, our families, and our real or fancied needs and cravings, appetites and desires would really take up all there is of time and more, too. But, says the Apostle, we who are ambassadors for God should seek to redeem the time, to buy it back—to give up something else in exchange for it. We should be willing to give up certain luxuries or cravings of appetite or pleasures of the eye and pride of life and everything, not only those things displeasing to God, but give up things that are right enough in themselves, but which are now hindrances to our ambassadorship, hindrances to our fulfilment of our covenant with the Lord. Our real necessities are comparatively few. How simply we could live, how simply many of the world do live under stress of their conditions. How much of our time could we redeem or purchase back if we were willing to sacrifice some of the luxuries, comforts, social amenities, etc.?

We are not seeking to lay down any fixed rule—no one has a right to do that but the King, and He has not done it, and has not authorized others to do it. All of His

ambassadors are free to use their consecrated time according to their consecrated judgment of what would be pleasing to the Lord and honoring to His

2H468

name. We are only pointing out what would be the extreme possibilities—how simply we might live, how little time our arrangements might require, and how much time would remain for our work as ambassadors. But our moderation must come in as our Lord directs, through the Apostle. We must remember our covenant in respect to our dress, in respect to our food, lodgings, etc., and must strive to have these things so decent and so moderate that the world will have no proper cause for shaming us and our King. Then, too, we must remember that all that we might do as respects ourselves alone may not be done when others are concerned with us who do not view the matter in quite the same light. The ambassadors of the Lord, therefore, must take as wise and moderate a course as they can, continually seeking wisdom from on high, but continually remembering also the general tendency of the world, the flesh and the adversary to consume all of their time and their energy and talents upon earthly things. Opposing these in a measure is a large part of the overcoming which these ambassadors must accomplish in order to make sure a place in the high calling, the Kingdom.

### **“KNOWING THAT THE DAYS ARE EVIL”**

The Apostle refers to this very tendency of our times. The pride of life and desires of the flesh never had so deep and broad an influence over the minds of the majority of mankind as they have at present. The increase of wealth, the comparative cheapening of luxuries and the fact that these are becoming almost necessities, together with the growing ambition of our neighbors and friends—all these things appeal to us and strive to get from us precious moments and talents, opportunities and influence, which as ambassadors for the great King we feel we ought to be rendering to Him and to His service. The test is upon us; if we yield to the spirit of the world it means a corresponding loss of favor with our King, and if loyal to our King and our ambassadorship it means that the world will think of us as foolish. As the Apostle says of himself, “We are counted fools all the day long,” and as our Lord said, “The world will cast out your name as evil” and “all who live godly in Christ Jesus shall suffer persecution,” if not physical persecution, then a persecution of a more refined character, ostracism and sometimes boycott. He that endureth to the end faithful the same is to receive the crown of life.

## PROPERLY VALUING OUR TIME

Assuming that 8 hours out of every 24 are necessary for sleep, that 2 hours are necessary for eating and that 1 hour more is necessary for the care of our person, washing, dressing, etc., we have left 13 hours out of which the demands for daily labor for things needful varies from 8 hours to 12. As a matter of fact, the time we have to render to the Lord our God as His ambassadors and representatives before men is very limited—with some more, with others less—and this limited time is usually scattered throughout the day, some of it consumed in going to work and returning, some of it in other ways. When we look at the matter from this standpoint we see the reasonableness of the Apostle's exhortation that we should redeem the time—that we should buy it back, that we should value every spare moment possible to be used in our higher work, the spiritual work, as ambassadors for our Lord and King.

If the time of the British Ambassador is worth \$20.00 per hour, is not our time spent as ambassadors for the King of Kings and Lord of Lords worth at least as much? Yea, it is worth far more, but let us reckon it on this basis. If we do—if we recognize every 15 minutes as worth \$5.00 in connection with our heavenly ambassadorship we may be sure that little of our time would be spent foolishly, in foolish talking and jesting, in foolish acts or foolish thoughts or foolish reading. Such an estimate of the value of our consecrated time will mean a careful husbanding of every moment, every opportunity to do and to be, and as ambassadors to speak, for our King.

## “LAY UP TREASURES IN HEAVEN”

After this manner we shall be laying up treasure in heaven and feel that in buying back moments and hours from worldly matters, social frivolities and various time-killing devices we are getting an excellent bargain. Can we not all grow rich in these heavenly treasures much more rapidly in the days to come than in the days that are past? Will not this thought be with us to the end of life's journey—that we are ambassadors of God and that our time is valuable, that he is proposing to pay the faithful exceedingly and abundantly more than we could have asked or thought and that even aside from the pay, ours is a most pleasurable privilege—to testify on behalf of Him who loved us and who bought us with His precious blood and who has adopted us into his family of God and made us heirs of God and joint-heirs with Christ in the glorious Kingdom?

\* \* \* \*

‘No evil shall come nigh thee.’

[The Pittsburgh Dispatch, July 1, 1907](#)

## **GATHERING THE SAINTS**

CHICAGO, June 30—Pastor Russell of Allegheny, Pa., preached here today at 3 p.m. from the text:

“Gather My saints together unto Me; those who have made a covenant with Me by sacrifice.” (Psalms 50:5)  
The speaker said:

As is generally known, the word saint signifies a sanctified or holy person—one whose will is entirely converted to the Lord, to the extent of his ability to do things which would be pleasing to the Lord. The term saints is freely used throughout the Scriptures, and in the days of the apostles had a general significance, much more so than today. With many in our time the term is applied only to certain persons long passed away, supposed to have been particularly devout. These in the Roman Catholic Church are assumed to have gone to heaven direct, without being obliged to pass through purgatory or preparation, purification. They are even supposed to have a fund of merit, through good works and sacrifices, laid up to their credit in heaven, from which they are permitted to give portions to the devout who may request these favors in prayer. Like all Protestants we repudiate the thought that there is any merit, any worthiness in any member of our race that could be possibly made applicable to another. We hold, on the contrary, that there is none righteous, no not one, and that if God should be strict to mark iniquity against us none would stand the inspection. We hold that it is only by the imputation of the merit of our Lord Jesus to us that any of us are enabled to stand muster at all in the presence of the Lord our God. We recognize His merit as a robe of righteousness granted to us through the exercise of our faith and obedience to the best of our ability, and that we are complete in Him and very incomplete without Him.

There are people today who style themselves “holiness people” who seem to totally misapprehend the Scriptural teaching on the subject of holiness. These boast that for so many years they have lived perfectly, without sin. In our estimation these poor creatures are horribly mistaken. Their difficulty seems to be that they have not recognized the divine standard of holiness, which is absolute perfection. The human being who considers himself absolutely perfect in thought, word and deed is sadly deceived; his neighbors can see his imperfections if he cannot see them himself. The Scriptures declare this to be a mistaken view, saying, “If we say we have no sin we deceive ourselves and the truth is not in us. If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:8-9) Nevertheless the Scriptures do recognize saints. The apostles addressed the Christians of their day as saints—not exceptional ones of them, but all the consecrated; as, for instance, St. Paul’s introduction of his epistle to the Romans

declares that it is “to all that are in Rome, beloved of God, called to be saints.” To the Corinthians he writes, “To them that are sanctified in Christ Jesus, called to be saints.” In his two epistles to the Corinthians he writes, “Unto the Church which is at Corinth, with all the saints which are in Achaia.” His epistle to the Ephesians he addressed “to the saints which are at Ephesus, and the faithful in Christ Jesus.” Writing to the Colossians he addresses “the saints and faithful brethren in Christ which are at Colosse.”

### **WHERE NOW ARE THE SAINTS?**

According to the Scriptures the saints of the apostolic time were not perfect men and women as respects the flesh; they were such as were by nature imperfect, fallen, but who by grace had been redeemed and who by faith had accepted that redemption and fled away from sin, and additionally have responded to the Lord’s invitation to present their bodies living sacrifices, holy, acceptable to God, their reasonable service. (Rom. 12:1) These were reckoned saints because of their changed attitude of mind, of heart, of will, of purpose, because fully surrendered to the Lord without any reservation. They were wholly His, holy ones, sanctified or set apart, separate from sin and selfishness and the world, to the Lord and to holy things. Nevertheless, the apostle, speaking for himself and others, declares: “We have this treasure of a new mind, new nature, new heart and new will in earthen vessels.” In other words, the will was holy and perfect, though the flesh was still imperfect and warred against it. The imperfections of the old nature, covered by the merits of Christ’s sacrifice, were no longer imputed, but the righteousness of Christ was imputed instead as a robe to cover every blemish and to constitute the sacrificers holy and acceptable to God.

According to this divine standard or pattern there ought to be holiness people everywhere throughout the world now as well as then. Surely there are such, and surely they are not confined to any one denomination or credal profession. Today as in the apostle’s day the Church of Christ should be recognized as one, and it should be further recognized as being composed exclusively of these sanctified ones—that others who have not yet reached the station here taken, the stand of a

2H470

full consecration of themselves to the Lord, have not become members of the Church in the true, real, scriptural sense, but at very most have believed in Christ as their Redeemer, and having turned from sin, but not having yet made a full surrender of their wills to the Lord, could be counted only as prospective members of the Church, in a waiting attitude, to see whether or not they would take the proper step which would transfer them from the justified plane to the plane of new creatures in Christ, begotten by the holy Spirit. But while we may hope that such a class is to be found in various

quarters and in various denominations of Christendom throughout the world, we have no reason whatever to suppose that there are many of them. Our own experiences teach us that not many even profess to be living a sanctified or set-apart life, whose chief ambition is to know and to do the will of our Father in heaven, to let their light shine and to render all the assistance in their power to the household of faith, even to the extent of laying down their lives on their behalf. Furthermore, the Scriptures quite agree with our observations, and assure us that not many wise, not many great, learned, rich, has God called and chosen, but that His call appeals chiefly to the poor of this world, rich in faith, who may thus become heirs of the Kingdom. (1 Cor. 1:26-28; James 2:5) Our Lord called these saints a “little flock,” saying, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom”—the millennial kingdom—joint-heirs with Christ in the work of blessing and uplifting mankind.

### **THE GATHERING OF THE SAINTS**

There is a peculiar adage that “Birds of a feather flock together,” and so it is with these saints of the Lord. They love to meet one another and enjoy each other’s fellowship next to that of the Lord. All saints who are in the right attitude of heart delight to respond to the Apostle’s exhortation that they forget not the assembling of themselves, as the manner of some is, but to do it so much the more as they see the day (the Millennial day) draw nigh. (Heb. 10:25) But our Lord purposes a still grander gathering together of His saints, the members of the Bride class, the members of His Body, the Church. In many Scriptures He tells us that in the end of this age He will send forth His messengers and gather together His elect from every quarter. In the parable of the net cast into the sea, which gathered fish of every kind and finally was drawn to the shore the good or suitable fish being gathered into baskets and the others cast away, this matter is illustrated. The good fish will ultimately be gathered together and completely separated from all others.

The same thought is presented to us in the parable of the wheat and tares, where our Lord foretold the bringing in of much corruption into the Church through the sowing of the tare seed, and tells us that the tares should not be uprooted until the end of the age, and that then He would direct the harvest work, so that all the tares would be gathered into bundles and all the wheat be gathered into the barn together and separated. There is no intimation anywhere in the Scriptures in accord with what so many Christian people believe, namely, that at death the Lord’s holy ones are gathered. No, the Scriptures are plain upon this point, that all the race of Adam came under the sentence of death, “Dying, thou shalt

die,” and that the hope of their return to life is in the Lord’s promise of a resurrection, and He has promised that in the resurrection every man shall come forth in his own order, in his own class, in his own rank, and that the saints, the Bride class, shall constitute the first rank, or first resurrection, which shall be composed exclusively of the blessed and the holy, on whom the second death hath no power, but who shall be kings and priests unto God and reign on the earth.

## **HARVESTING NOW IN PROGRESS**

As already intimated, the nominal Church systems contain remarkably few saints—according to their own confession—remarkably few who claim to be fully, completely set apart to know and to do the will of the Lord. If you doubt this, ask them. The saints are scattered here and there apparently in all denominations, and to our understanding the harvest time has come—the time for the gathering of the saints—the time referred to in the various Scriptures and parables already quoted, and in our text, “Gather together my saints unto me, saith the Lord, those who have made a covenant with me by sacrifice.” Those who have not sacrificed themselves are not saints from the Lord’s standpoint, however moral and well-intentioned they may be. To our understanding also it will soon be too late for any to make the sacrifice and to hope to be counted in among the saints. We do not mean by this that a time is nearing when there will be no hope of forgiveness of sins and harmony with God. Oh, no, thank God! We read in His precious Word that there will be grand opportunities for forgiveness of sins and reconciliation with the Father during the millennial age, but we read there also that there is an acceptable time—a time when God will accept our little sacrifices and count them in with the great sacrifice of our Lord Jesus, that thus we may be sharers in the sufferings of Christ, to the intent that by and by we may be sharers in His glory—in His millennial kingdom.

We do not intend on this occasion to refresh your memories respecting what we have already presented from the Scriptures, proving that we have been in this

2H471

harvest time, this time of the gathering the saints, since 1878, and it will continue yet a few years more until the last member of the elect number has been found and tested and proven faithful. In our view the first resurrection gathering of the saints is already in progress, and these may be considered as referred to in our text as part of the gathering to the Lord. However, we understand our text to have still wider signification—that it especially refers to a gathering together of all the Lord’s people from all denominations and creeds and systems of men. We are aware that this will seem to be



impossible from the human standpoint, that many will be inclined to say that it would require a miracle to bring into heart harmony the Lord's faithful ones in all denominations, seeing that they are separated by such formidable creeds and by prejudices of such long standing. We reply that with God all things are possible, and that when He declares that in this harvest time He will gather together His elect we prefer to believe that He will do so, and our faith is being rewarded by sight continually, for day by day, month by month, year by year, the work of gathering the saints together is progressing more and more rapidly.

### **NOT GATHERED INTO A NEW SECT**

Is it suggested that each sect as it was formed attempted to gather the saints? We answer, No! Each sect as it is formed attempts to gather the worldly wise, the great, the rich, and but little attention is paid to the saints. Indeed, scriptural saintship has never been made a very prominent topic in any denomination. Our Lord says, "Ye shall know the truth, and the truth shall make you free;" and again He prayed for His people, "Father sanctify them through thy truth, thy Word is truth." (John 8:32; John 17:17) But where have we found any sect or party which has given special attention to scriptural study, to an understanding of the Word of God, to an application of it to the heart and life, with the desire for sanctification! On the contrary, do we not find, not only among Roman Catholics but also among Protestants, a desire to keep the people from studying the Scriptures—from asking questions about them—from growing in knowledge respecting the Word of God as a whole? True, a certain kind of scriptural teaching is maintained, the Bible is still recognized to be the keystone in the Christian arch, but is there not a form of teaching and a form of study rather than the real thing, just as there is a form of godliness rather than the power and sanctification thereof? The chief endeavor among all sects and parties seems thus far to have been to rally around a name, a sect, a party, a theory; and while good people have been drawn to every such standard the saintly class have never found satisfaction.

Now, however, we see a movement in progress among Christian people in every nation, on every continent, that is in harmony with what we should expect in this harvest time, in harmony with the call of our text, "Gather together my saints unto me"—not into a new sect or party, not under a new name, not under new doctrines. Evidently it is one thing to be gathered to the Lord Himself and another thing to be gathered to a human system and organization. We have the great pleasure, dear friends, of standing today upon an impregnable rock of truth, that is high enough, wide enough, broad

enough, to accommodate all who are of the class designated—the saints who have made a covenant with the Lord by sacrifice. It is not broad enough for others, and the Lord does not intend it to be— He desires a separate, a peculiar people, whom He elsewhere designates as His jewels, whom He is now gathering.

We by the grace of God have realized the mistakes of sectarianism and want no more of it; we have realized the mistakes of credal chains and wish to be no longer bound. We find that the true liberty is in Christ, and that to maintain it, as the Apostle says, we must no longer be under any yoke of bondage. While, therefore, we welcome and gladly fellowship all who love the Lord in truth and sincerity, all who are trusting in the precious blood for the forgiveness of their sins, and who are seeking to walk no longer after the flesh, but after the Spirit, all whose lives are devoted or sacrificed to the Lord, we do not wish them to put any bondage upon us, nor do we wish to put bondage upon them; it is ours to stand fast in the liberty wherewith Christ has made us free and to be joined to Him. We need no credal chains to bind us together, for he that is joined to the Lord is one in spirit with Him, and whoever is in spiritual relationship with the Lord must of necessity be in spiritual relationship with all who are the Lord's everywhere. These have the best of bonds, the bonds of love, the bonds of fellowship, the bonds of truth. These bonds the Apostle refers to, saying, that as the various members of the human body are joined together by ligaments and cords, so also is the Body of Christ joined by the Spirit of the Master, His precepts, His injunctions, His love.

How thankful we are and should be that we live in this blessed day when the great Shepherd is gathering His sheep. He designates it as a cloudy day and refers to the true sheep as being scattered and greatly hindered from hearing His voice and assembling themselves by the words and conduct of the false shepherds. In harmony with our text and other quotations respecting this gathering of the Lord's people in the harvest time of this age we read, "Thus saith the Lord God: Behold,

2H472

I Myself, even I, will search for My sheep and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and I will deliver them out of all places whither they have been scattered in the cloudy and dark day." Ezek. 34:11,12

## **GATHERING BOTH ISRAELS AT ONE TIME**

Natural Israel and spiritual Israel are closely interwoven in the divine plan and Word; hence it does not surprise us to find that this gathering of spiritual Israel, the saints, the very elect, will be simultaneous with the gathering of natural Israel. The gathering of the former means ultimately their exaltation and glorification as spirit beings in the kingdom; the gathering of the latter means their restoration to divine favor, and that they will be the first to be blessed on the earthly plane under the favors of the millennial kingdom. How glad we are to note the evidence of the fulfillment of the Lord's Word in both directions! Do we not see the greatest movement among fleshly Israel that has ever been known, the Zionist movement? And some of you well remember that we foretold this movement from the Scriptures 15 years before any of the Jews seemed to think of it. Yes! We are glad to see evidences of the fulfillment of the apostle's words that God concluded them all in unbelief that He might have mercy upon them all, and that very shortly they shall obtain mercy through your mercy. Rom. 11:25-32

If we believe that we are in the day of the presence of the Son of Man; that He is now gathering His elect; that He is now making up His jewels; that He is now collecting His sheep; that He is now, in the language of our text, gathering together unto Himself those who have made a covenant with Him by sacrifice—if we believe these things, what influence should they have upon our general course in life? Such a faith should make us calm, zealous, patient, faithful to the Lord and to our covenant of sacrifice. And indeed all of this is necessary, for, as the Apostle points out, this gathering time is to be a time of special trial and testing and severity upon the Church—not upon the world. This is the day mentioned by the Apostle, in which the fiery trials shall try every man's work—in which some will be approved and some disapproved—in which the approved ones will be gathered to the Lord and the disapproved ones suffer loss. The Apostle declares that while the fiery trials will try all, they will consume the wood, hay and stubble of human tradition and false living and false faith, and will only purify and refine the precious characters, true faith, etc., as gold and silver and precious stones.

What manner of persons ought we to be in all holy conversation and godliness? asks the Apostle Peter. Surely we all reply that in view of the tests now going on we should be saints indeed, patient, careful, zealous, that in our testing we may be found of the Master in peace—that each one of us may receive His blessing and hear His welcome voice saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord. Thou hast been faithful over a few things; I will make thee ruler over many things."

[The National Labor Tribune, July 14, 1907](#)

## **JESUS THE WORLD'S GREAT SIN BEARER**

Our text refers not to the sins of the world, in the plural; but to the sin of the world, in the singular. From the divine standpoint sin had its beginning in one act of disobedience on the part of our first parents; but the sentence, has gradually affected and undermined their powers, mental, moral and physical, until as a result imperfection, weakness, depravity, sin, is somehow associated with almost every word and deed of the children of men. In some measure the world is responsible for this general depravity, but in the general sense it is not responsible, because these tendencies toward sin were inherited.

Mark the Apostle's words on the subject—"By one man's disobedience sin entered into the world, and death as the result of sin; and thus death has passed upon all men, because all are sinners." (Rom. 5:12) Note again the statement of Scripture that we are "born in sin and shapen in iniquity; and in sin did our mothers conceive-us." (Psa. 51:5) We are not responsible, therefore, for the general fact that we have inherited these blemishes, but we are responsible to the extent we may have co-operated with sin, and intensified its blight in our own persons and in our children. Looking over the world we see that the mental, moral and physical degeneracy has not been equal in all parts.

If we would imagine a map of the world shaded from white to black, the white representing purity and the black representing grossness of degeneracy, we would find no community on earth that could be represented by white. The very best city or country or state would be a drab color, while some sections of the world would be nearly jet black, representing almost a total depravity. Thank God that the light of divine truth,

2H473

which came into the world with the presence of our Saviour, and which set up a standard amongst the people, has had the effect of blessing in proportion as its influence has been accepted, and these lighter portions of the earth we call civilization. But, alas, how unsatisfactory our civilization is! How far from purity our types of Christianization! How few there are today who could say with the Apostle, Brethren, be ye followers of us, even as we are followers of the Lord Jesus. (1 Cor. 11:1) How few there are even reckonedly, in the spirit of their minds, in their daily life, in their daily course, walking not after the flesh, but after the Spirit!

## GENERAL SIN AND PERSONAL SINS

Thus we discern that there is a general sin in the world, that it is in our blood, in our organization from birth, and the child of but a day is a participant in this sin, in this sinful condition that God disapproves and has declared to be unworthy of eternal life—worthy of death. In other words, our race is not worthy of perpetuation, is the divine decree. The general penalty against this universal condition of sin is the one originally pronounced against father Adam, and is still resting upon the world of mankind in general—“Dying thou shalt die.” Death is upon all, because all are sinners under this general sentence pronounced in Eden.

As already intimated, it is possible for the individuals of the race to either strive against this downward tendency in which they were born or to fall in line with it, and hurry down the broad road of destruction more rapidly. For such as run in the way of sin, practicing iniquity, the Lord declares there is additional responsibility—they are worthy of stripes. Some evil doers get these stripes, chastisement, in the present life through the natural course of affairs. Sowing to the flesh they reap the rewards of their wrong course under what we sometimes term natural laws. As, for instance, the libertine in many instances brings upon himself temporal and distressing sickness, which hasten his death and increase his sorrows and troubles.

In many other instances, however, the innocent suffer through laws of heredity as much as do the wilful transgressors, and hence there could be no evening up of matters to an exact point on justice were there no provision for a future life, a future probation. The infant of a day suffering from some loathsome disease unjustly shares with its parents the penalty upon wrong doing. The divine law might have left us in this position as a race and have done nothing for us. Justice could offer no plea on behalf of the suffering infant or other innocents, because the decree of Justice against Adam and all of his posterity is that by disobedience and by inherited blemishes they are found unworthy of everlasting life — worthy of death. Hence Justice decrees that any and everything which tends to hasten death amongst mankind is working out the sentence of Justice— “Dying thou shalt die.”

## REDEMPTION AND REGENERATION

We will notice presently in what way the Lord takes away the sin of the Church—the sins of believers in Jesus; but now we call attention to the fact that our text does not discuss this matter, but, on the contrary, deals with sin as a whole and the world of sinners as a whole. It points us to the fact that our Lord’s mission is to take away the sin of the world—to take away the general blight and curse of death which came upon all mankind

through father Adam's disobedience. To accomplish this work two steps were necessary: (1) Justice must be satisfied; a legal redemption must be effected. When we look out over the world and note the 1,600,000,000 living today, and reckon up the thousands of million who have died, our hearts would fail us as we attempted to think of how a recompense could be made to Justice which would offset the obligation, the sins of all these.

But man's extremity is God's opportunity! As we look into the Word of God we find that divine wisdom had foreseen the entire matter and had arranged for it in advance. If each individual of our race had been personally sentenced for his own misdeeds, his own shortcomings, then indeed it would have required as a corresponding price that some one should die for each individual - in order to release that one from death. This would be an awful proposition — that twenty thousand millions of perfect men must die as redeemers for 20,000,000,000 of sinners. Where would such redeemers be found? Nowhere. Not a man on earth was found perfect, or capable of being his brother's redeemer. As we read, "There is none righteous, no, not one;" and again, "All have sinned and come short;" "None of them can by any means redeem his brother, nor give to God a ransom for him." (Rom. 3:10, 23; Psalm 49:7) Where, we ask, is the remedy, the hope?

Ah, we must look to God! Divine wisdom only could solve such a problem. Harkening to the divine message we hear its statement that all mankind were tried and condemned with father Adam, and not individually; and hence the assurance that the redemption of father Adam, the payment of his death sentence, would redeem not only him from the curse, but likewise redeem all who were in him when he came under that death sentence. How amazing the divine wisdom! These very facts that once in our blindness we suppose were an injustice toward us, are really evidences of divine foreknowledge and divine mercy. God condemned the race as a whole that he might have mercy

2H474

upon the race as a whole. This, then, is the meaning of the Scriptural declaration, "As by man came death, so also by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive." 1 Cor. 15:21, 22

The meaning is very plain, very simple. We know how we all inherit sin and death conditions through father Adam. We see the imperfections all about us; we feel many of them in us; and now we learn that as we have thus inherited blemishes and sins and imperfection and death, another one has acted on our behalf, has paid the

penalty; and that by coming into relationship with him, by being regenerated, begotten again, born again, we may inherit eternal life through him who loved us and bought us with his precious blood.

### **TAKING AWAY THE SIN**

From the foregoing we perceive that there are two steps necessary to the release of humanity from its present thralldom to sin and death: (1) It was necessary that the penalty against father Adam should be paid to Justice. (2) It is necessary that Adam and all of his posterity in order to be blessed must come into relationship to the Redeemer—must be regenerated, obtain a new life. The first father or lifegiver, Adam, failed not only to keep the life bestowed upon him in his creation, but failed to hand it down to his posterity. His children have been produced under sin-and-death conditions, suffering and dying. Thank God for the lengths and breadths and heights and depths of the divine plan of salvation, under which we were loved while we were yet sinners, and a full, complete preparation made for our individual release from our sin-and-death conditions.

The Scriptures tell us that this satisfaction of Justice for the sin of the world was somehow connected with the death of our Lord Jesus Christ—that “he died the just for the unjust that he might bring us to God.” (1 Pet. 3:18) He has died, yet the world has not yet been brought to God. Indeed, amazing as the proposition may seem, the world as a whole gets farther away from God day by day. Counting all the population of civilized lands as though they were Christians—though many of them are really as much without God as the poor, ignorant ones whom we designate heathen—we find that those who are put down in statistics as the heathen people of the world are twice as many as they were a century ago, although the past century has been the most remarkable of all the world’s history in the endeavor to carry the name of Jesus to the ends of the earth. How shall we understand this matter? Is the divine plan miscarrying?

No, we answer. Other Scriptures must be allowed to assist in clarifying our views of how the great plan of God is outworking. Other Scriptures assure us that before the times of Restitution of all things, before the time of the blotting out of the curse, when “there shall be no more curse,” no more sighing, no more crying, no more dying—before that time shall come, God proposes the election or selection of a Little Flock, a Kingly Class, a Royal Priesthood, to be associated with the Redeemer in his work of glory during the Millennial Age. These Scriptures assure us that the Gospel now being proclaimed is not intended for all the ears of mankind, but merely for a certain class—“He that hath an ear, let him hear.” Amongst those who hear and are thus called, only a few will be chosen, namely, those who will be found so loyal to the

Lord and to righteousness that they will take pleasure in walking in the footsteps of Jesus—in suffering with him, in being despised and rejected of men for his sake, in being separated from the company of the world for his sake, in having all manner of evil spoken against them falsely for his sake, in taking up their cross to follow him. These very properly in the Scriptures are called both a “peculiar people” and a “Little Flock.” (Titus 2:14; Luke 12:32) The work of their selection began with our Lord’s ministry, and especially at Pentecost.

## LONG AND CAREFUL CHOOSING

The selecting work has since progressed, and we have reason for believing that the number of the Elect is almost complete, that the time of the permission of evil for their testing in faith and obedience is nearly at an end. When completed the Church as the Bride of Christ will be glorified with him, to sit upon his throne, to be associated as the Royal Priesthood under him who is the great High Priest in communicating the blessing of God to all the families of the earth, in introducing the reign of righteousness under the Kingdom of God’s dear Son, and in judging the world in righteousness, rewarding well doing and correcting and punishing misdeeds; so that thus in due time all the families of the earth will have the glorious opportunity of being uplifted out of present sin-and-death conditions to the grand perfection that was lost in Eden, plus an increased knowledge and profitable experiences relating to the exceeding sinfulness of sin and blessedness and rewards of righteousness.

We see, then, that it is the divine purpose that this Elect class, now being selected from amongst the world, shall have the spirit of Christ—the spirit of self-sacrifice, the spirit of love for righteousness, the spirit of hatred for sin—to such an extent that they will rejoice to lay down their lives with their Master, in his cause, in co-operating with him, under his direction and guidance. Thus we see that while the merit was in our Lord and in his sacrifice for sins, nevertheless the world is waiting for the finding of the Elect and for their glorification

2H475

as the sons of God. Before they can be glorified they must be proven, they must be tested, they must be sacrificers.

In harmony with this is the Scriptural exhortation, “I beseech you, therefore, brethren, by the mercies of God (in providing the Lamb of God to take away the sin of the world, including your sins, and in giving you a knowledge of his grace in advance of the world), that ye present your bodies living sacrifices, holy, acceptable to God and your reasonable service.” Thus also the Apostle declares that the faithful of the Lord’s people “fill up



that which is behind of the afflictions of Christ.” (Col. 1:24) From this standpoint the entire Gospel Age, from the time of our Lord’s baptism to the present moment, has been the period of sacrificing. Our Lord sacrificed his life, and we who believe—specially blessed and informed in advance respecting the matter—have cast in our lot with him, to be with him, to suffer with him, to live with him, to reign with him. The work for the world—the taking away of the sin of the world, the opening up of the new dispensation in which all things will be made new—necessarily waits until the last member of the Church shall have finished his share in the sacrificing.

### **WIPING AWAY SINS AND TEARS**

While the sin of the world will be legally cancelled as soon as the great Redeemer shall make the application of his sacrifice to that end, and while this will be an instantaneous work, nevertheless the applying of the benefits of that work to mankind will be gradual, and will require all of the thousand years of the Millennial reign of Christ and his Church. Some grasp the one part of this work, some grasp the other feature, but few seem to see the absolute necessity of both features—the redemption of the world by the payment of the price, the death of Jesus, and the restoration of the world, its uplifting. Respecting the first of these many Scriptures could be cited, but we merely quote you one: The Apostle says, speaking of our Lord and his sacrifice, “Now once in the end of this age hath he appeared to put away sin by the sacrifice of himself.” (Heb. 9:26) This appearance, this sacrificing, was done in the end of the Jewish Age, and it was done with a view to the putting away of sin. The sin of the world is not yet put away, but we are nearing the time for its cancellation and elimination, under the New Covenant, during the Millennium. The Apostle tells us that in the end of this age our Lord will appear a second time, not as a sin-offering, but unto salvation—first for the salvation of the Church, the Bride, to glorify her with himself, and secondly for the salvation of the world. As the sacrifice for sins was made at the first advent, it will be at the second advent that the putting away as we have already seen, is first a judicial putting away, or a divine acceptance of Christ’s sacrifice and the approval of the introduction of the Millennial reign of Christ for the world’s uplift out of sin and death.

Notice that the Apostle describes this and tells of the time when sins will be blotted out—that it will be at the second coming of Christ—that it will be during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began—that it will be a time of refreshing from God’s presence. (Acts 3:19-23) Not even the Church’s sins are blotted out now; as the Apostle declares, the sins of believers are merely covered. The merit of Christ’s righteousness imputed to them, as a robe of righteousness, a wedding

garment, covers the blemishes of their flesh, their hearts being true and loyal to the Lord. But when that which is perfect is come there will be no need of such a covering; and the perfection will come at the second coming of our Lord, when, in the First Resurrection, the Father shall by his power raise us to glory, honor, immortality, in association with our Redeemer. Then, being actually perfect, we shall see as we are seen, know as we are known, and have no need to be covered by our dear Saviour's robe, so essential now to our joy and peace and standing with the Father.

### **AWAKED, THEN SLOWLY RESTORED**

But the instantaneous work of the First Resurrection, by which the Church will be made like her Lord in a moment, in the twinkling of an eye, does not appertain to the world in general nor to the sins of the world. The sins of the world are not now covered by Christ's robe, for to those whom he accepts as his faithful he declares, "Ye are not of the world, even as I am not of the world," "for I have chosen you out of the world." (John 17:16; 15:19) The world is still in its sins, but as soon as the Church shall have been glorified the great Redeemer will make general application of the merit of his sacrifice for the whole world, and the sins of the world will be judicially cancelled in that moment, in that instant. Thereafter there will be nothing to hinder the restitution of any who will to all the perfections and blessings which God shall be pleased to bestow upon those who are in his favor. Then will begin the work of Christ with humanity; for although the sentence of death shall have been lifted from them, they will still be in their blemished, depraved, fallen condition, and will need then to be lifted up out of it; and the divine provision of a thousand years for this restitution work must evidently be exactly the proper length of time in which fully to accomplish it for all the willing and obedient.

What beautiful pictures are used to represent the

2H476

Millennial work of Christ and the Church in taking away from the world their sinful conditions! First of all we have the binding of Satan; second, the shining forth of the Sun of Righteousness, to fill the earth with the knowledge of the glory of God; third, the water of life then freely flowing, with the invitation to all from the Spirit and the glorified Bride to take of the water of life freely; then, too, the leaves of the trees for the healing of the nations. The marks of sin which now are everywhere in evidence throughout the world, not only in the deeds of mankind but in the very facial expression of all, will then be wiped out—not instantaneously but gradually. Wiping represents a gradual process, and sins and sorrows, pains and tears, are incidentals and concomitants of the death sentence.

It is in perfect accord with this that we read that the Lord will wipe away all tears from off all faces in that day, and that there shall be no more sorrow and crying and dying, because all the former things have passed away. Rev. 21:4

### **GOD'S WAY IS PERFECT**

A few moments ago we noticed that had not the divine plan made provision for a resurrection of the dead, there would be no evening up of accounts as between those who in the present life have sought to live justly and honorably and those who, on the contrary, have deliberately violated right principles. But in the arrangement which we find Scripturally set forth there is a provision whereby those who now seek to walk in the ways of righteousness will then find their blessing for having so done, while those who have wilfully transgressed will then find a retribution. Not merely believers in Christ and consecrated followers in his footsteps have sought to stem the downward tendencies of the fallen flesh and to rise to higher and nobler conditions of mind and deed; yet only the Church, the sanctified believers, get the blessing for which the Lord is now calling the "Little Flock," the "peculiar people."

Even amongst the heathen there have been some wonderfully noble characters—Confucius, for instance, as an illustration, an example. Likewise in civilized lands today many noble people have never seen with clearness the reasonableness of a full faith in and a full consecration to the service of the Lord Jesus. Such, having sought to live justly and honorably in the world, will be advantaged in the coming age; they will come forth on a proportionately higher plane mentally, morally, every way; they will be superior to what they would have been had they not put forth efforts for righteousness. It will, however, be still required of them to go on to perfection; but they will have fewer rungs of the ladder to climb than if they had misused their opportunities and privileges. Similarly those in the present life who have misused their opportunities, and thus degraded themselves and brought degradation upon others, in proportion as they knew better will undoubtedly, as the Master declared, receive stripes or punishments. That is to say, they will find themselves that much nearer the foot of the ladder, and with that many more efforts necessary to be put forth to gain its topmost round, eternal life, perfection. In this way the Lord has arranged that each one, according to his honesty of heart, degree of knowledge and obedience or disobedience to the knowledge, shall have proportionate rewards or punishments.

How much more reasonable is this Scriptural view than would be any of the usual thoughts on this subject amongst Christians! Roman Catholics, with their view of Purgatory and varying terms of incarceration and varying degrees of suffering, have gone outside of anything that is set forth as a basis of faith in God's

Word. Besides, their thought that the saying of prayers will bring relief from these stripes and cancel years of suffering is inconsistent with anything found in the Scriptures. Protestant views, that only those fit for heaven go to heaven and that all others go to an eternity of woe, is thoroughly inconsistent, especially when they claim that there is no hope of relief, no hope of mitigation. If only those who are fit for heaven are received there, how few will enter in! It will be a little flock indeed.

Contrast such unreasonable propositions with the simplicity of the divine plan: the Church, the sacrificers, the Bride of Christ, glorified with him in his Kingdom, rewarded for all their sufferings and self-denials exceedingly and abundantly more than they could have asked or thought. The world, coming forth to a fair and equitable trial, in which the conduct of the present life will have its weight and bearing on the advantages of the future life, and all with the prospect, if they will, of reaching life eternal through the merit of him who, as the Lamb of God, died for the cancellation of their guilt, and at his second coming shall, under the blessed influences of his Kingdom, lift them out of sin and degradation and death conditions up to full human perfection, restoring to them the Edenic home and utterly destroying in the Second Death such as will not hear and obey the laws of his Kingdom.

### **“THE LAMB OF GOD”**

It is not the sacrificing of the Church that takes away the sin of the world. We have nothing to sacrifice that would be acceptable at the bar of Justice except those blessings which are counted ours through faith in Christ. Our sacrificing, therefore, is merely a test of our loyalty and devotion; the merit of the sacrifice for sins is all in the Lamb of God—all in our Lord Jesus. And so

2H477

the Scriptures everywhere differentiate between the Lord and his perfection and the Church, which comes into divine favor through Christ's robe of righteousness, under his merit. The highest honor declared respecting the Church is that she shall occupy a position which, figuratively, is described as that of a Bride and joint-heir. She is to be “the Bride, the Lamb's wife.” Having attested her loyalty to principles of righteousness by suffering with her Master in the present time, she shall be counted worthy to share with him the honors of his throne; as he declared, “To him that overcometh will I grant to sit with me in my throne.” Rev. 3:21

The expression, “Lamb of God,” is a very forceful one. Man would not choose such a symbol as divine inspiration has

chosen. Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great: Some have the lion, some the unicorn, some have dragons, others eagles, others foxes, others wolves, tigers' heads, etc., emblems indicating the ferocity and rapacity of the character behind, when they did not even intend to tell of their ungainly qualities, but sought rather to glorify themselves. But look at our Lord's emblem— a meek, innocent, gentle lamb. At another time we hope to discuss this matter from the standpoint of the Passover, and to consider how our Lord Jesus was the Passover Lamb, and the general bearing of that type of Christ and his work of blessing upon the interests of the whole world. Today we content ourselves with noticing the general fact that the lamb was used in the Jewish symbolism and sacrifices as representing our redeemer, the Lamb of God which taketh away the sins of the world. John the Baptist, the last of the prophets, tells us that he was specially commissioned of God to bear this witness at the beginning of Jesus' ministry—that Jesus was the "Lamb of God;" that he was the gentle, patient, uncomplaining one who would die on our behalf, that we by his stripes might be healed, that through his paying for us the death penalty, ultimately the whole world of mankind should be released from death, and so many of them as would might be brought up out of sin-and-death conditions to the full perfection of life everlasting.

### **"TAKE HEED HOW YE HEAR"**

John cried, "Behold the Lamb of God!" Let us behold him—not as the Pharisees and Scribes did, with eyes of malice and envy and hatred. Let us look at him in the light of the divine revelation, and perceive that he was without spot or blemish—that "in him was no sin"—that "he was holy, harmless, undefiled, separate from sinners." We wonder how he could be of the Seed of Abraham and of the Seed of David according to the flesh, and yet not be a partaker or a sharer in the sin of the world—not be, therefore, under condemnation of death with the remainder, but contrariwise be holy, harmless, undefiled, able to give to God a ransom price for the world, able to pay the penalty of the perfect man Adam at the sacrifice of himself! How came it that all this perfection should be found in Jesus?

The Scriptures answer our query, assuring us that he was not born like others of the race—that while he received his human organization from his mother, the life principle therein was from above, and that by the selective processes of perfection even in his embryo condition he perfectly maintained himself in mind and in every attribute. The Scriptures further tell us that he was thus born of a woman, separate from sinners, was previously with the Father; yea, from before the foundation of the world—indeed, that he had been the Father's special representative in the creative work, as it is

written, “All things were made by him, and without him was not one thing made that was made.”

**July 28, 1907**

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## **WHY THE PATH OF LIFE IS NARROW NOW**

Easton, Pa., July 28—One of our largest theaters was unable to accommodate the crowds that sought to hear Pastor Russell’s discourse on “The Overthrow of Satan’s Empire and the Inauguration of the Kingdom of God’s Dear Son.” His afternoon discourse was from the text, “Thou wilt show me the path of life. In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore.” Psa. 16:11. The speaker said:

These words of prophecy primarily related to our Lord Jesus, and in a secondary sense apply to all those who through faith and consecration to death become accepted members of His church—the Body of Christ. Of their applicability to our Lord Jesus we have evidence in the context which reads, “I have set the Lord always before me; because He is at my right hand I shall not be moved. Therefore my heart is glad and my glory rejoices; my flesh also shall rest in hope. For Thou wilt not leave my soul in hell (sheol); neither wilt Thou

2H478

suffer Thine Holy One to see corruption.” It will be remembered that the Apostle Peter by inspiration applied these words to our Lord Jesus, assuring us that they were not applicable to David himself, whose flesh did see corruption, and whose soul was left in sheol, and who did not pass into the heavens, but “he being a prophet spoke beforehand of Christ.” Acts 2:25-31

We inquire then the meaning of this expression, “Thou wilt show me the path of life.” What path of life was Jesus seeking? What path of life did the Heavenly Father show Him? Did He not have life? Is it not assuredly stated that He was exempt from the power of death which was the wage of sin, for in Him was no sin neither was guile found in His mouth. (1 Peter 2:22) Yes, we reply, holy, harmless, separate from sinners, He had an unimpaired life originally received from the Father, and subsequently transferred from the spirit condition to His mother’s womb, so that He was born, not as other men, of the will of the flesh, nor subject to their weakness and frailties and imperfections resulting from their share in the Adamic condemnation. But then if He had life and unimpaired life, a life transferred from the higher plane

of existence to the human, why should He seek life and seek the path of life? Had the Lord lost the path of life? What is the meaning of our text? “Thou wilt

### **SHOW ME THE PATH OF LIFE”**

Ah! Here we have connected with our text the key to the entire plan of salvation. Our Lord’s unimpaired life, transferred from the higher spirit plane to the human when he was born of a virgin—that life He laid down; He sacrificed; He surrendered. But Why? Did He commit sin that His life was forfeited? No, verily, in Him was no sin, for He suffered on our behalf, “He tasted death for every man, ““He poured out His soul unto death.”

“He made His soul an offering for sin.” As the prophet declares, “He was bruised for our iniquities, the chastisement of our peace was upon Him.” (Heb. 2:9; Isa. 53:12,13) The price of our release from the divine sentence of death, the price of our resurrection hope, was what He paid when He laid down His life and “died the just for the unjust that He might bring us to God.” (1 Pet. 3:18) So then our Lord’s earthly ministry, beginning when He was 30 years old, was one of self-sacrifice—the laying down of His life on behalf of sinners. His baptism itself was a picture of all this. His immersion in water symbolized His passing into the state of death, His raising from the water symbolized His resurrection from the dead. From that moment of His consecration, the three and a half years of His earthly ministry were years of self-sacrifice—the laying down of His life on behalf of His followers and indirectly on behalf of all the families of the earth, and this sacrifice was finished at Calvary when with His dying breath He cried, “It is finished.” The sacrifice was finished, the life was gone. The Scriptures point out that having humbled Himself in obedience to the Father’s will in the taking of the human nature, in being “made flesh” (John 1:14), and then sacrificing that flesh, He gave His all on our behalf.

Our Lord illustrated this matter in one of His parables, when He told of treasures hid in the field and how the finder went and sold all that he had and bought that field with its treasure. The field was the world; and the treasure consisted of those who have accepted Him and those who will yet accept Him under all the favorable conditions which shall yet be brought to bear upon them for their enlightenment and assistance out of the conditions of sin and death and back into harmony with God. But the point we are here noting is that “He gave all He had” for the purchase of that field. Nothing was held back in reserve. He did not appear to die—appear to resign His life; He actually “gave Himself a ransom for all.” (1 Tim. 2:6) And this word ransom has a peculiar force, for it signifies a price to correspond. In other words, as father Adam’s life was forfeited because of



sin, and our Lord Jesus' life was not forfeited because He was not a sinner, this unforfeited life in the divine arrangement was exchanged for the forfeited one and thus Adam was purchased, redeemed, bought, ransomed from the power of sin and death—and with Him all who were sharers of His life, all of His posterity. Thus to each and to all is guaranteed by this arrangement a full opportunity of our return to the life and perfection lost, and to this agree the Lord's words—"The Son of Man is come to seek and to save that which was lost." Luke 19:10

But let us not lose the point of our argument. It is this, that our Lord's life given for Adam was given forever. He could no more purchase Adam and his race and yet keep his life than we could purchase a loaf of bread and yet keep the money. If the money were not put down the bread would not be ours—there would be no purchase. Similarly, unless Christ's life were given up completely, totally, forever, there would not be any purchase of Adam and his race. But Jesus lives, the Father raised Him from the dead. What life is this which he now has? We answer, not the life which he had then and which He surrendered as our ransom price. Thank God, no! Otherwise our redemption would be entirely undone. He has a new life, a special gift, a reward of the Father to him—a reward for his obedience even unto death, even the death of the cross. The Scriptures tell us that the life which our Lord now has is not only higher than the human life which He laid down, but still

2H479

higher than the life which He had before He became a man. They declare of His resurrection: "Him hath God highly exalted and given a name above every name." (Phil. 2:9) He has been exalted far above angels, principalities and powers and every name that is named. He is now, by virtue of His resurrection to this highest plane of life, a partaker of the divine nature. Eph. 1:21; 2Pet. 1:4

### **THE NARROW WAY TO LIFE**

We have seen that the life granted to our Lord Jesus in His resurrection was a gift from the Father, and now we inquire: Were there conditions connected with this gift? and did our Lord Jesus know of these conditions while He was fulfilling them? We answer, Yes!—in harmony with the prophecy of our text, "Thou wilt show me the path of life." The Father made known to His Son His will respecting the redemption of mankind, and without compulsion gave Him the opportunity of becoming the agency or channel through whom this redemptive work would be accomplished. The Son, full of loyalty to the Father, replied: "I delight to do Thy will, O my God; Thy



law is written in my heart.” (Psa. 40:8) We are informed also that the Father set before the Son certain joys, and that this included not only the redemption of the world and the blessed privilege of by and by, during the Millennial age, making that redemption effective to mankind by bringing all to a knowledge of the truth and to opportunities for everlasting salvation by restitution, but that additionally it included our Lord’s own resurrection to life, if obedient, on the highest of all planes of being. Our Lord, adverting to this matter in one of His recorded prayers, requested not the additional glory and honor, but merely that He be reinstated in His former position after He should have finished His course of obedience. He said: “Father, glorify Thou me with the glory I had with Thee before the world was”—I ask not greater honor than to be privileged thus to serve You and to be the channel of your blessings to others, but I am trusting and hoping for my own restoration to the glorious plane of being which for so long I enjoyed.

The Father in His love and wisdom saw fit to test His Son’s loyalty and devotion even unto death, even the death of the cross, that He might be demonstrated to be worthy of the exceeding glory He had designed for Him. Hence there were terms and conditions attaching to the entire arrangement—a certain path or course of life must be pursued by the Redeemer in order to permit Him to accomplish the redemptive work, and accomplishing that, to have the reward of the high exaltation. It is this path of life which is referred to in our text. Let us examine it.

### **“HE SUFFERED, BEING TEMPTED”**

Our Lord’s trying experiences immediately followed His consecration and baptism. We read that He was led of the Spirit into the wilderness, there to be tempted of the adversary. It was His own Spirit that led Him into the wilderness, the Holy Spirit with which He had just been anointed—the holy mind or will. He turned aside from the busy course of life to fast and pray and study in the wilderness for 40 days. He desired to know the Father’s will and to do it promptly and efficiently and this was His opportunity for determining the path of life—the path which would mean His own resurrection from death, and which would mean also life for the world through Him. Is it asked why the Lord had not thought out this matter before His consecration? We answer that He did consider the subject faithfully and carefully. As a boy of 12 we find Him eagerly asking questions of the doctors of the law, and striving to know, to understand, the deep meaning of the types as well as of the prophecies, that He might know the will of the Father and be as soon as possible about His Father’s business. He had learned, evidently there, that, according to the

law and its types He could not enter upon His sacrificial duties, the laying down of His life, until He had reached the appointed age of 30 years. We remember the promptness with which, as soon as He began to be about 30, He repaired to John at Jordan, there to make and symbolize His full devotion, His sacrifice of His self to do the Father's will. We may reasonably suppose that He made use of every opportunity in all the intervening years for the study of the Word of God, the law and the prophets, and we may judge that His abilities in connection with the understanding of the prophecies were far greater than those of others, because He was perfect, while other men were imperfect. But as the Apostle points out, "The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned." (1 Cor. 2:14) So our Lord Jesus, although perfect, could not understand the things of the Spirit of God—the deep undermeaning of these prophecies and symbols until He received His anointing of the holy Spirit at Jordan. Then came to Him the liberty, the power to understand, to comprehend, the deep things of God, the things not disclosed upon the surface of the types and prophecies.

It was as soon as He received this anointing that our Lord desired to go at once into seclusion for the proper study and assimilation of all that He had learned in the law and the prophets in the light of the illumination of the holy Spirit which had now come upon Him. That anointing of the holy Spirit is also styled the begetting of the holy Spirit. The new life had then begun; the

2H480

spiritual life, the new nature there had its start. During the three and a half years of His ministry He, as a new creature, was growing, learning, being tested and proven. As the man Christ Jesus He was laying down His life so that when the moment of the end was reached, He, as a New Creature, had stood all the tests and proofs which the Father saw expedient to bring to Him. And as the new Spirit Begotten Creature He was raised from the dead on the third day and given a spiritual body, a life-giving spirit, and became a partaker of the divine nature.

### **LED OF THE SPIRIT**

But now coming back we notice the procedure of the New Creature just as soon as begotten of the holy Spirit. Jesus the New Creature was led of the Spirit, led by this New Mind, apart into the wilderness—there to be tempted. Did He go for temptation? Surely not! None should pray "Lead us not into temptation" and yet go into temptation. What then? How was He led into the wilderness to be tempted? We answer that He was led into the wilderness by His spirit of devotion to the Lord

and His desire to do the Father's will. He was led there in the spirit of our text, inquiring of the Father for the path of life and full assurance that the Father would show it to Him. "Thou wilt show Me the path of life." During those 40 days our Lord's studies brought clearly before Him the various steps of the divine plan and showed Him that these would lead Him, if faithful, to be misunderstood and despised of men; showed Him the meaning of the prophecies, which told of the ignominy and suffering and that this was the death which the Father had marked out, by obedience to which He would gain the new life on the higher plane in His resurrection. The temptations came in conjunction with it, after He had the full view of the cost of obedience—the trials and difficulties and narrowness of the way of life. The adversary came at the moment of greatest weakness, after He had fasted, and when the full cost of His consecration was before His mind's eye in all its magnitude.

Then came the temptation of the adversary—the suggestion that He take another way; that He take an easier way; that the Father's way was not only difficult but impracticable. The first temptation was a suggestion of the adversary's sympathy and his appreciation of the fact that Jesus in His baptism of the holy Spirit had received a great power. He was urged to use this power for Himself, to turn stones to bread to satisfy His hunger. How subtle a temptation! How the adversary posed as His real friend, only to seek to ensnare Him, however. Our Lord answered that this holy power was not given Him to use in any selfish way; He had other means of providing bread, and hence was not to call upon this holy power for the relief of His hunger. He silenced the adversary by quoting from the Word of God that men should not seek to live by bread alone, but by every word of God. He would continue faithful to the Word of God, and thus be assured of the life which God has promised to His faithful.

Another of these temptations was the suggestion to use His miraculous power in a boastful and foolhardy manner by going to the highest point of the temple and hurling Himself from thence in the sight of all the people, and then arising and demonstrating to them He was uninjured, thus bringing Himself quickly to the notice of all. But our Lord saw that this was not the Father's will; that this would be contrary to the path of life; that the holy power was not to be used in foolish ways, but that instead He was to preach, proclaim, to all, the good tidings, so that those who have an ear might hear, and that He was not to make mountebank displays to entice the curious—rather, that He was to expect only the Israelites indeed, having no guile, to have any ear for His message, and was to expect that the multitudes who would appreciate such a sensational demonstration were not intended to be aroused and drawn to Him, but rather were ultimately to crucify Him. Besides, such an

unwarranted use of the divine power would have made Him a sinner and would have forfeited His claim upon divine protection, such a leap might have meant to Him everlasting destruction. The path of life which the Father showed led not in that direction—such an unauthorized course would have led in the direction of death.

Again the tempter assailed Him with the offer of partnership, expressing sympathy with His program and a desire to co-operate; he assured Him that he had the control of the world, and that he would willingly take Him as a partner, and have this control turned from an evil rule to a rule of righteousness and life and blessing. He assured Him that this could be accomplished speedily, quickly, without ignominy and shame and the self-sacrifice which He was purposing, and he urged Him to accept the proposition: Merely acknowledge me, and I will turn over to you all the kingdoms, and the rule and dominion of the world, and then with my co-operation the conquest of the world would be an easy matter. Our Lord properly resented this, and declared that His loyalty must be to the Father alone, that He was not at liberty to compromise with sin nor to become co-worker in any degree with sin and the opponents of God. If Satan had really desired to turn over a new leaf, and to see the world blessed and uplifted from the ignorance and superstition which he had helped to bring upon it, he should have gladly entered into the plan of the

2H481

Redeemer, to do the Father's will and to have His results. But, no! there is no sympathy between the divine plan and that of the adversary, whose end will be first to be bound for a thousand years, and then ultimately to be completely destroyed in the Second Death. Our Lord was right in rejecting all counsel of evil-doers and foregoing all assistance that they would be ready or able or willing to render.

### **THE WAY OF THE CROSS**

Our Lord's heart was so fully loyal to the Father that none of these temptations moved Him. He preferred to walk the narrow path of self-denial, self-sacrifice even unto death in the favor of God, than to enjoy all that others could give or that could be imagined under other conditions. And this decision being fully and thoroughly reached His temptation along these lines was ended—the adversary left Him for good, never again to return with temptations, but merely to seek to thwart Him and all the divine purposes being accomplished through Him. Thus the Lord chose the path of life even though He saw it to be the way of the cross, the narrow way, the way of self-sacrifice, of humiliation, of suffering, of sorrow, of death.

The Master's test thus having been accomplished, another feature of the divine plan immediately began. While the Redeemer went on in His chosen course of self-renouncement unto death, He began the selection of the Church, the little flock, the bride class, the members of His body. The calling of these was due now to begin: First would be the twelve Apostles, and secondarily as many of the Jewish nation, God's covenant people, as were faithful, "Israelites indeed," and subsequently enough out of all other nations to make up the predetermined, foreordained number who should constitute the "very elect." These called ones, unlike Himself, were members of the Adamic race, and hence, sharers of the Adamic curse or sentence of death, but in harmony with the Father's plan their faith in God, as expressed in their acceptance of Jesus as their Redeemer, was counted to them for righteousness—justification. In the divine arrangement the merit of Christ's sacrifice was counted or imputed to these, so that reckonedly they would be esteemed and might be dealt with along the same lines exactly as their Lord; so that they might be invited to walk in His footsteps in the same path of life, in the narrow way, toward the same goal of glory, honor and immortality and the divine nature. (1 Peter 2:21; 2 Peter 1:4) However, their acceptance to this narrow way could not take place until after our Lord had finished His work and come off conqueror by His faithfulness, and then ascending up on high, have made atonement for their sins—for the sins of all those who believe in Him and who desire to follow in His steps in the narrow way.

In a word, it was not until Pentecost that even the Apostles were able. to come under the anointing of the Spirit—the begetting of the holy Spirit—and thus as new creatures, to start in the narrow way of self-sacrificing their justified flesh, earthly interests, etc., in the service of the Lord. It is therefore by the holy Spirit given unto us, the Church, as he did to the Lord, the Head of the Church, the promise of our text, "Thou wilt show me the path of life." Day by day, step by step, victory by victory, trial after trial, the Lord is guiding the steps of His faithful, and showing them a step at a time in this narrow way, the path of life. How the Apostle Peter emphasizes this saying, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts. (2 Peter 1:19) Thank God that after more than eighteen centuries the Church of Christ, under the guidance of the Father through the holy Spirit, has been walking in this path of the Just (Prov. 4:18), this narrow way, this path of life, and has had the light necessary at every step of the journey, until now the glorious morning of the new dispensation is breaking and for all those in the right attitude of heart the day star is manifested, and soon all the members shall have passed "beyond the wall" of death, and the Master's words, "It is finished," will be

fulfilled on a larger scale as respects those whom he has accepted and adopted as members of the Church, which is the Body of Christ.

O, what confidence it gives to this class when they realize that known unto the Lord are all his ways and works from the foundation of the world, when they realize that all the steps of an anointed one are ordered by the Lord, and that He directs his paths; and that as He directed the Lord Jesus through His Word and Spirit so He still directs the church, the Body of Christ, through the same Word and through the same spirit, and that He will thus continue to lead until He shall have brought us to the glorious kingdom and to all the blessings promised. The question for us to consider is the temptation, the trials. We are not so strong as the Master was, and it is well for us that the adversary is not allowed to bring against us all of his powers at the very beginning of our Christian way, but we have our testings, and in many respects they are like those of our Lord, who was tempted in all points like as we are. Our temptations, however, are spread out over the days and weeks and years of our pilgrimage of the narrow way, while our Lord's were condensed. Additionally, of the people, there were none with Him; it was a personal struggle with the adversary. But it is different with us—He considereth our frame, He remembereth we are

2H482

dust, and He will not suffer us to be tempted above that we are able, but with every temptation provide a way of escape; and He assures us that all things, all our experiences, shall work together for good to those who love God, to the called ones according to His purpose. Psalm 103:14, 1 Cor. 10:13; Rom. 8:28

### **THE HIGHWAY OF HOLINESS**

The present narrow way will soon close, and the opportunities for membership in the Body of Christ will soon be at an end. Hence the called ones should be zealous in making their calling and election sure; as our Lord says, "Take heed that no man take thy crown." (Rev. 3:11)

The crowns are limited, and if we are unappreciative of those assigned to us they will be reassigned to others who will appreciate them, that the elect number may be complete and its work of blessing the world progress. While we thank God for the narrow way and the special life to which it leads, we thank Him also that it is not the only way He has provided; and that it will terminate with the class of this age. For we see most clearly that only a very few of humanity are of the condition of heart to

appreciate so great a privilege as that of sacrificing themselves in the service of God and His cause.

We are glad then to find the clear record in the word of God that following this age will come the new dispensation of the Millennial Kingdom, in which there will be opened up a grand, broad highway of holiness, large enough for all the world of mankind, with opportunities for all to go up thereon to full perfection of human nature, through processes of restitution which God hath spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21) We are glad that the world will have such a glorious opportunity, and glad, too, that in the divine program it will be the work of Christ, the Lord, and His church, His body, to help the world on this grand highway and to assist them in faithfully walking thereon to the further end and the earthly life, restitution life in the glorious Eden Paradise of God restored, which He has promised. We are glad, too, that the Lord has declared most positively that any 'who refuse to walk on that highway of holiness when it is opened up, when everything shall be made so plain that the wayfaring man, though a fool, cannot err therein—whoever then refuses and loves sin shall be ultimately destroyed from amongst the people in the second death, and shall not remain to be an injury and menace to the glorious order of things then established.

### **“AT GOD’S RIGHT HAND”**

The right hand of God signifies divine favor or esteem. We are told that our Lord Jesus, by reason of His faithfulness unto death, has been exalted to the right hand of the majesty of God—in other words, He occupies the highest, the chiefest, most glorious position in relationship to the Heavenly Father; His loyalty and faithfulness have received their reward. The Apostle says that our Lord has forever set down at God’s right hand—that is to say, that His position of glory and honor is an unalterable one. Even when at His second advent He shall come to earth a second time and establish His Kingdom under the whole heavens, He will still be in one sense of the word at the right hand of the Majesty on high. Matt. 24:30

In His parable of the sheep and the goats our Lord points out (Matt. 25:31) that when at His second advent He shall sit upon the throne of His glory He will judge, try, test, prove all the families of the earth during that Millennial Age, and as a result will gather to His right hand, or to His favor, all who are truly sheep class, while to His left hand of disfavor He will gather the goats, the wayward, those unfit for eternal life, who will be destroyed in the second death. But those at His right hand at the close of the Millennial Age will be invited to receive the earthly kingdom under the whole heavens. Eden restored, the kingdom which was prepared for man from the foundation of the race—not the kingdom

prepared for Christ and the church, the Heavenly Kingdom, but the earthly kingdom of which Adam was the first king, whose dominion was lost through disobedience, but redeemed by the Savior, and to be restored to Adam and his children, so many as will receive it on God's terms and after sufficient testings.

### **“HONORS FOREVERMORE”**

Our text tells that at the end of the way of life, at the end of the narrow way that leads to life, will be the glory, honor and immortality which God has promised. As our text expresses it, “At thy right hand are pleasures (honors) forevermore.” Surely indeed the honors, the blessings of God promised us in His Word are to be everlasting—they will not only be the honors of the Millennial Kingdom, which we shall share with our dear Redeemer for a thousand years, but throughout eternity He is to be at the Father's right hand, and we as His Bride with Him, like Him, seeing Him as He is and sharing His glory. Such thoughts are too wonderful for us; eye hath not seen nor ear heard, neither hath it entered into the heart of man the things God hath in reservation for them that love Him, but God hath revealed them unto us by His Spirit. (1 Cor. 2:10) And in proportion as we are able to receive of this spiritual blessing and instruction we are able to gain some

2H483

faint comprehension of the glory that shall be revealed in us. Still, as the apostle declares, we know in part, but when that which is perfect is come everything that is in part imperfect shall have passed away. We are hoping, waiting, praying for the glorious change, and meantime let us strive to be ready for it, that the Lord may be able to say to us: “Well done, good and faithful servant. . . . Enter thou into the joys of thy Lord.” This pronouncement of worthiness can only come under the covenant of this gospel age to those who, like our dear Redeemer, see and gladly walk in the path of life, having respect to the pleasures, the honors forevermore at God's right hand.

### **“IN THY PRESENCE IS FULNESS OF JOY”**

These words from our text remind us of the apostle's statement that our Lord will present His Church blameless, irreprovable, in His presence. (Eph. 5:2 7) O what joy! O what pleasure! “Blessed are the pure in heart, for they shall see God;” and again, as respects our dear Redeemer, we shall be like Him and see Him as He is and share His glory. (1 John 3:2) Unquestionably there we will have a fulness of joy beyond everything that it is not possible for us to conceive.



But there is another thought connected with this, and one that in some respects is still more important; namely, that the Lord's people in the present life are to have His presence with them continually and to have a fulness of joy which no man can take away, which earthly trials and difficulties and disappointments cannot drown. This joy is to come as a result of the Lord's presence, with His people—not a personal presence, but His spiritual presence, elsewhere described as the "light of His countenance," the smile of His face. Let us not forget this presence of the Lord and the fulness of joy; it may bring us even now a foretaste of that which is to come. This thought is beautifully expressed by the poet in the words:

*"Son of my soul, my Father dear,  
I know no night when Thou art near,  
O! may no earth-born cloud arise  
To hide Thee from Thy servant's eyes."*

[The Pittsburg Dispatch, August 19, 1907](#)

## **“THE SEA AND THE WAVES ROARING”**

ATLANTIC CITY, Aug. 18—Pastor C. T. Russell of Allegheny preached twice here today. His afternoon topic was “The Bible Defended—To Hell and Back.” We report his second discourse from the text, “Upon the earth distress of nations, with perplexity for the roaring of the sea and billows; men’s hearts failing them for fear and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken.” (Luke 21:25, 26) The address follows:

The Bible abounds with similes and word pictures, perhaps in excess of any other writings. Our text, in harmony with our surroundings, draws attention to the sea, and pictures it lashed by the winds of storm into great roaring billows, awfully majestic. Those who have seen the mighty deep thoroughly aroused and have witnessed its terrific power and the destruction sometimes wrought, have a wholesome dread of it. And when, in cooperation with the surface storms, there have been earthquakes, causing great tidal waves, the terrors of the sea have been accentuated. We all remember the Galveston disaster as an exhibition of the power of the winds alone, sweeping the waters of the gulf to the destruction of almost the entire city. More remotely we remember the tidal wave at Lisbon, and recently a similar disaster at Kingston. We faintly realize the great power of these great tons of water as they rushed inland and licked up, as it were, the people and their belongings throughout the vast areas, and carried them into the sea. We also know something about the literal sea, but on this occasion let us inquire respecting the lesson taught when the sea in the Scriptures is used symbolically as in our text.

### **THE SYMBOLICAL SEA OF THE BIBLE**

As we come to understand the Bible we find that although its various books were written centuries apart, there is a harmony and oneness, a consistency, prevalent through them all, so that the interpretation of our text as a symbol is found to concur thoroughly with the uses of the same symbolical illustration elsewhere in the Bible. In the Psalmist’s description of the trouble time which he pictures, the dry land stands for, or represents, the social structure of the present time, the mountain represents the kingdoms, the rivers of water represent truth and grace. The heavens represent the spiritual powers and influences, and the sea symbolizes the restless and dissatisfied of mankind. A very condensed picture of the time of trouble—not far distant, we believe—the same time of trouble mentioned in our text—is symbolically stated in Psalms 46:2-3. Speaking

for the Church the Prophet declares, “God is our refuge and strength, a very present help in trouble.”

2H484

Therefore will we not fear though the earth (society) be removed and though the mountains (kingdoms) be carried into the midst of the sea (overturned by anarchy, thrown into confusion and under the control of the restless and dissatisfied). Though the waters of the sea roar and be troubled, though the mountains shake with the swelling thereof.”

Such a dire calamity as that here pictured—of kingdoms thrown into anarchy and society entirely swallowed up in the seas—would be enough to make all hearts faint, even in contemplation, even before such realities could be accomplished. But the Prophet declares that a certain class of the Lord’s favored ones will not quail before such anticipations or in the presence of such commotions. They have a river, the stream of truth and grace, which refreshes them and gives them knowledge in advance concerning the objects and results of all that will be permitted of the Lord—that all the terrible experiences coming to the world will eventuate in a blessing.

In this same Psalm the symbols already referred to—mountains, earth, sea—are interpreted, the Psalmist saying: “The nations raged, the kingdoms were removed, God uttered his voice and the earth melted.” The figure is changed slightly, but the chief characteristics remain the same, namely, that the great trouble here pictured is one of anarchy, that in it earth (society) will melt or disintegrate, lose its strength, become like the sea itself; the mountains or kingdoms will be removed, and all this will be the result of two things: (1) The uttering of God’s voice—his decision, his message against sin and selfishness as represented in the present order of things, social, political, financial and religious; and (2) the raging of the nations, the peoples of the world. Moved by selfishness themselves they will rage against selfishness and power exercised against them, until the entire social structure will succumb to the power of this great flood, these mighty popular waves, which will sweep away every barrier and opposition in “the time of trouble such as was not since there was a nation,” as the Prophet Daniel describes. Dan. 12:1

## ONE-THIRD LAND, TWO-THIRDS SEA

Geographers tell us that at least two-thirds of the earth's surface is covered by the sea, and one proportion represents very well the conditions of humanity. Sea level would represent the meeting place of those contented with the present construction of society, with the more numerous class discontented with the present order of things. From this meeting place there are extremes both ways. In the ocean we find unfathomable depths; and so amongst mankind we find some so utterly discontented and out of accord with present institutions that they are unable to find any basis whatever for sympathy with present institutions. Likewise on the land we find the elevated plateaus and mountain peaks of those favored by wealth and rank, whose station is so far above the sea level—so far that they can scarcely sympathize with the lowest forms of degradation and the most abject conditions of the discontented. The question naturally arises: Is God responsible for these differences amongst men measured symbolically by the height of the mountains and the depth of the sea?

We reply that geologists tell us respecting the physical earth and seas very much the same things that the Bible tells us respecting the class differences amongst men at the present time. Geologists say that at one time the earth's surface was without the mountain divisions of the present time and without the corresponding sea depressions. They tell us that from time to time various mountain ranges were pressed up and various depressions in the seas took the waters still lower. So the Bible tells us, and history corroborates, that originally mankind were created on a parity, on a general level as respects abilities, talents, opportunities, privileges, but that gradually great depressions were made in some parts of the world through sin and ignorance and superstition, and that from time to time revolutions developed great kingdoms and with them preferred classes, which for centuries have safeguarded to a considerable degree the social structure. These revolutions and mountain chains have been in part political and in part financial, and these mountain peaks reach up into the heavens and are very closely identified with the nominal religious systems of every land. The moving power in these various depressions of the seas and elevations of the dry land has been selfishness, not love. Selfishness has had much to do with the deepest degradation we have known in the world and with the bitter discontent which prevails amongst the masses. Selfishness also has had much to do with the exaltation of the upper classes, represented in the mountains, the kingly powers, financial and political.

The Bible is witness that, so far as this condition of society is concerned, it is considerably out of harmony with the divine will, and although permitted for a time

will not continue forever. In the past, no doubt, it has served useful purposes. Mankind, through disobedience to the divine law on the part of our first parents, came under the sentence of death and divine disfavor. As a portion of God's holy Spirit of love was lost the spirit of unrighteousness and selfishness came in. The Lord for six thousand years has permitted unrighteousness and sin to reign amongst men, merely overruling in a general way to prevent the coming of the great time of trouble, the great calamity of anarchy,

2H485

before the appointed time for the setting up of the Kingdom of God under the whole heavens. Meantime this reign of sin and selfishness has been teaching humanity a wonderful lesson respecting the exceeding sinfulness of sin and the undesirableness of its fruitage. These great lessons learned by those who are now alive and by those who have already gone down into the great prison-house of death will be valuable to all of them in God's due time, when the Redeemer will command all who are in their graves to come forth, that they may be brought to an accurate knowledge of the truth, and that they may be able thus to contrast it with the falsehood, the error, the sin, the selfishness with which all are now being made acquainted. We can see, indeed, that since the world could not be influenced or ruled by love the next best thing for it was to permit it to be ruled by selfishness. This rule has had the effect of keeping the world busy; the power and scope it has given to ambition in every direction has been wonderful and has worked a blessing to all humanity. Men whose strength of character and mind have gone into vast enterprises, political or financial, might otherwise have used those powers in some way injurious to their fellow creatures; whereas, instead, through their push and enterprise, and even through their exceeding selfishness, they have helped to pull the world along instead of allowing it to rot, to sink and stink through idleness.

### **THE SIN OF THE WORLD**

The Scriptures show us human responsibility and sin from two standpoints. First, we have original sin, which, by heredity, has come to us from our first parents. We of today are sharers of their weaknesses and imperfections through their fall, the evil of which has come down the ages with increasing momentum. The divine proposition is that the redemptive work of Christ shall fully offset original sin, including all the imperfections and blemishes which have come to us through heredity. All this God proposes to do for us as a race, of His own free grace. He tells us frankly and distinctly that we could do nothing whatever for our own recovery from this

original penalty, and that He has provided a full, complete redemption and forgiveness for all as respects this original sin through the merit of the Redeemer, who, on Calvary, with His latest breath cried, "It is finished." The forgiveness of this original sin is already imputed or accounted to those who now believe in the Lord Jesus Christ and are seeking to walk in His steps—but to none others. The remainder of the world, not knowing and not believing, are "yet in their sins, still "children of wrath," still under the "condemnation" which is on the world.

But, as respects the world, God has provided that by the close of this age the sins of the whole world shall be forgiven through the merit of the same great sacrifice. His provision is that He will then put into operation the New Covenant, sealed with the precious blood of Jesus, which will speak peace to all humanity, even the forgiveness of their sins. He declares that their sins and iniquities He will remember no more, and that He will give them hearts of flesh, taking away the hardened, selfish, sinful condition represented by the words "stony heart." This is what the Scriptures designate "the sin of the world," as when we read that the Lord Jesus was "the Lamb of God which taketh away the sin of the world"—the Adamic sin, including all the imperfections traceable thereto.

But there are other sins and blemishes for which mankind are held responsible by the Lord—sins against light, sins against knowledge, in whole or in part willful sins. These sins have accentuated the difficulties introduced by the original disobedience. But while such increase will be covered, so far as the children will be concerned who inherited these weaknesses, responsibility attaches to those who do evil. These sins the Lord **in** some respects ignores and in other respects does not ignore. Mankind in the awakening in the morning of the resurrection will find themselves degraded in proportion to their willfulness in opposition to righteousness in the present life, and they will have that many more steps to take under the Redeemer's guidance and assistance during the Millennial age in order to attain again the position of divine favor and worth-mess of eternal life. But there is still another way in which God deals with and punishes sin—in what might be termed a national or general way. For instance, we read respecting the Amalekites, who at one time inherited the land of Palestine, that not until their iniquity had come to the full did the Lord allow them to be swept away by the Israelites. Again, we read the words of our Lord respecting the troubles which came upon the Jewish nation in the end of the Jewish age, that God there in that awful trouble required at the hand of that generation a measure of punishment or satisfaction of the counts of justice in respect to sins and transgressions that had been accumulating for centuries. Our Lord's words are, "That the blood of all the prophets which was shed from the

foundation of the world may be required of this generation.” (Luke 11:50) Similarly the Lord indicates to us that at the close of this Gospel age, just prior to the inauguration of the Millennium, there will be a score to be settled with the world of mankind, especially with the civilized nations, Christendom, which will bring to that generation then living the most awful time of trouble ever experienced in the world—”a time of trouble such as was not since

2H486

there was a nation.”

The present generation is the one that will experience these things, and the time of trouble which will involve them all is nigh, even at the door. The Scriptures give us to understand that the reckoning that is now due to Christendom and coming upon her takes into account the unrighteousness, especially against the Lord and His elect, which has prevailed in the world since the first advent of our Lord, nearly nineteen centuries. This includes, it will be remembered, the suffering of the saints in the “Dark Ages,” respecting which we read: “And I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth.” (Rev. 6:9-10)

The answer was not that their blood should never be avenged, but that a time would intervene because others, their brethren, would suffer in like manner. The intimation is that such a judgment upon the world will ultimately come, and that it will be a squaring of accounts between justice and the world that will be final. The world has benefited greatly by the Gospel light, and has a corresponding responsibility to the principles of righteousness, and in proportion as these have been wilfully and intelligently violated a heavy weight of penalty is due. There was more excuse for those of the “dark ages,” of whom it might be said, as of the Jews who crucified our Lord, “I wot that in ignorance ye did it as did also your rulers.” (Acts 3:17) But in the light of knowledge, civilization, etc., now shining upon the world, there is a greater responsibility, and the following of the methods of the past will be an endorsement of the past, by which the living generation will in a measure become responsible for the transgressions of the past as well as for their own, and correspondingly be permitted to fill up a measure of the retribution represented in this time of trouble and its seven last plagues.

## **“AND THERE WAS NO MORE SEA”**

The Scriptures assure us that in the passing away of the symbolical heavens and symbolical earth of the present time, there will be ushered in a symbolical new heaven and a new earth wherein dwelleth righteousness, and the declaration is then made that there shall be no more sea. (Rev. 21: 1) This has no reference whatever to the natural earth, the natural heavens or the natural sea, but wholly to the symbolical, the new heavens, the new spiritual ruling powers, the Church in glory with her Head, the New Jerusalem, the Sun of Righteousness, whose beams are to carry blessing to all the families of the earth (Matt. 13:43; Mal. 4:2), and to the new earth, society reorganized upon the basis of love instead of selfishness, and directly under the guidance of the King of kings and Lord of lords. The sea that shall be no more will be the restless, dissatisfied masses of mankind in degradation. The Millennial Kingdom will gradually lift these up from their degradation and ignorance and superstition, bringing them back, back, back to the original estate of harmony with God in full human perfection. The new order of things will bring about such an equality amongst men that present distinctions will be at an end and each will recognize his possession of all the privileges and opportunities for personal advancement to the attaining of perfection.

It is beyond the power of human ability to change the condition of affairs at the present time. Quite a good many are aware that under present conditions absolute justice and equality between men are sadly deficient—that the chief blessings and privileges and advantages of the present life go to the few, while the majority correspondingly lack their proportion of these. Among the “upper classes” are men of heart and morals who would be glad to see a more nearly even distribution of wealth, privileges and advantages among men, but who are unwilling to sacrifice their own interests—particularly when they realize that such a sacrifice would accomplish, under present conditions, but meager results. Besides, many realize that under present conditions a life of toil is almost necessary for the majority of men in order to keep them out of mischief injurious to themselves or their neighbors. Thus all the intelligent people of the world are practically agreed as to the impossibility of bringing about the great changes, social, political and religious, that would equalize the joys and blessings and privileges of all mankind. A growing class, however, see in Socialism their great hope. Theoretically Socialism would bring full equitable opportunities and privileges to the entire race. Many, longing for the glorious conditions promised in the millennial kingdom, see not that these things are of divine provision and coming to them and to all the world in God’s due time, and that they cannot hasten that time.



But failing to see the teaching of the Word of God on this subject and leaning merely to their own understanding, Socialists hope against hope for the carrying out of their well-meant schemes through the pulpit, etc. They are enthusiastic Socialists because Socialism offers the ideal, and because they see no other prospect of it. Becoming infatuated with their hope they grasp at a straw when they expect to be able to turn the world upside down and to bring in a reign of brotherly kindness, sympathy, love and equality among unregenerate

2H487

hearts and without the intervention of divine wisdom and power. As well might a man try to lift himself over the fence by his bootstraps as to endeavor to attain the golden age of social equity by means at human command. The whole course of nature is against it, because the course of nature is selfishness. Those who reason deeply will see that so long as selfishness is the motive power, is the ruling principle, it will only lack opportunity to again grasp the throttle of advantage and run the world's affairs in the interests of the few rather than equitably. What our dear Socialist friends fail to see is that there can be no perfect government by imperfect beings—that the government itself cannot be superior to its constituent elements. Furthermore, they fail to realize that the power that is in the hands of the upper classes and controlled by their intelligence and wealth and opportunities would never surrender to the demands of Socialism; for as soon as complete Socialism would be the only alternative the streets would run with blood rather than that it should be successful. Undoubtedly this will be the case, and undoubtedly Socialists, having worked their minds to the pitch of expectancy, will become anarchistic in their endeavor to carry their point. All this it is which will constitute the epoch which is now nigh at the door, “A time of trouble such as was not since there was a nation.”

### **“MEN’S HEARTS FAILING THEM”**

Notice again the words of our text, that the roaring of the waves, the billows—the clamoring of restless masses through unions, strikes, etc., will cause distress to the nations of the earth, with perplexity. They will face a condition of things never before known in the world; for, although there have been revolutions in the past, never before have the people, the masses, been so generally intelligent, so educated, so capable of the initiative, so trained in military skill, so able to assert and to fight for their conceptions of their rights. The text tells that this fear and trepidation will come in advance of the trouble itself—the powers that be perceive the trend of affairs, the progress of Socialism, and are doing all in their power to head it off, hoping against hope that something fortunate will occur to divert the public mind.

And one of the peculiar elements of their fear is stated to be that the “powers of the heavens shall be shaken”—the influence of the religious element, of religious doctrine, is seen to be shaken. The public are losing their superstition, theologians are admitting that their doctrines of the past are untenable in the light of the present, and many are leading the public into infidelity, called “higher criticism.” More and more this shaking of the heavens will affect, influence, the lower classes of the earth, society, and thus indirectly affect the status of earthly government, etc., which has all along been held to be divine government, the kings and emperors of earth claiming that they rule the people by the grace of God—by the sanction, permission, authority of God. The intelligence of our day is breaking loose from these superstitions, and those who are not properly in accord with the Word of God are liable to be entirely overthrown as respects their faith. Indeed, we do not put it too strongly to say that a majority of the church members of all denominations know, not what they believe. It is this unsettled state, this lack of anchorage, that will prove to be so important a factor in the great trouble that is nearing.

[The Pittsburg Dispatch, September 2, 1907](#)

## **LABOR DAY! REST DAY! THE LABORER AND HIS HIRE**

NIAGARA FALLS, N. Y., Sept. 1—The Bible Students’ Convention began very interesting sessions here on Friday last, and expect to conclude them on next Thursday. Many prominent speakers were in attendance. Pastor C. T. Russell of Allegheny, Pa., delivered an address today on “Labor Day versus Rest Day,” from the text, “the laborer is worthy of his hire” (Luke 10:17) The speaker said:

While the Scriptures do not lay down a fixed rate of compensation for labor, they do indicate both in the Old Testament and in the New, as in our text, that labor should have its reward. And the word “hire” in our text seems to carry with it the thought of a bargain or contract between the laborer and the employer, which should be lived up to on both sides. From this point of view all that anybody gets for his laboring is his food, and raiment and shelter, luxurious or otherwise. But from another standpoint none should labor for these things alone. In order to receive happiness there must additionally be a hope of improvement, of betterment.

It may safely be set down that the hopeless life is a joyless life. It may also be safely concluded that the

hopeful are the ambitious, and that the ambitious are the progressive workers of the world in all departments of industry. Here then lies the difficulty with the vast majority of the race—hopelessness, stupidity, ignorance,

2H488

blind them to any better prospects, and their toil therefore is doubly weighty upon them, and the supply of their daily needs is proportionately disesteemed as an unsatisfactory wage for their labor. It is the hopeful and ambitious that are courageous and successful—and they are a small minority of the whole.

Since, then, the hopeful are the happy, all true philanthropists will be glad to encourage hopefulness in all of their fellow creatures.

### **THE LABORING AND HEAVY LADEN**

Of all the books in the world the Bible is the one which enters sympathetically into the conditions of the race and offers cheer and comfort to the hopeless classes we have already described. It addresses itself primarily, not to the ambitious and hopeful, but to the laboring and heavy laden and despairing. And to as many as hear and hearken to its voice it brings rest, peace, a new hope. But why does not the Bible specially address the hopeful, the ambitious, the progressive? Ah! It is because these have little or no ear to hear the divine message until after their earthly hopes become blighted; that they get the ear to hear the message from “Him that speaketh from heaven,” saying, “Come unto Me, all ye that labor and are heavy laden (despised and grief-stricken), and I will give you rest. Take My yoke upon you and learn of Me, for I am meek of heart, and ye shall find rest unto your souls.” (Matt. 11:28-29) Thus it is that the Scriptures everywhere declare that amongst those responding to the Lord’s call in this present time not many wise, not many great, not many learned, not many rich are called, but chiefly the poor of this world, rich in faith. The rich, learned, wise are the hopeful, the ambitious, the progressive of the present time, who feel not their need of sympathy and direction and aid. They see their own way or think that they do, and are following that which they believe will bring them the greatest joy—the prosperity which they covet, name, fame, earthly ease, luxury, etc.

When our Lord declares that the laborer is worthy of his hire He expresses a general principle of justice. There are two great hirers or employers in whose service mankind may go—God and Mammon—and each one who hires out should properly consider the wages offered. Mammon makes great professions of what it will give, honor, dignity, wealth, etc—all things of the

present life; it has nothing to promise as respects the future. On the other hand, God is now inviting some to become His servants and He makes very plain the terms and conditions, present and future, of those who shall accept His service. He tells them that to be His servants will cost them the renouncement of the pleasures of sin. More than this, it will cost self-denial even in respect to things not sinful.

### **“PARTAKERS OF THE DIVINE NATURE”**

It is when the Lord’s servants begin to get a glimpse of these exceeding great and precious promises that have to do with the coming eternity that they begin to realize in true measure the love of God shed abroad in their hearts. Henceforth, so long as they maintain this attitude of heart, old things are passed away and all things become new—they care comparatively little for the things of this present life, since their aims and objects now are centered in the glorious things of the heavenly kingdom. Instead of laboring for some petty office of an earthly kind they now perceive that in accepting the captaincy of the Lord Jesus they have become heirs with Him in His glory, honor and immortality, and associates with Him in His throne, His kingdom, when it shall have been established. Instead of laboring for riches of an earthly kind, that would so likely take wings and fly away, they have now learned of the true riches of character and of the divine blessing which are, as the apostle explains, an anchor to their souls, sure and steadfast, entering into that which is within the vail. Heb. 6:19

It will be seen, then, that there are two general classes of laborers—the world in general laboring for the things of the present life and having little knowledge and almost no faith in respect to the things of the world to come. Of these we have seen that the vast majority are in a comparatively hopeless and despondent condition. On the other hand we find a new set of laborers in the world, the followers of the Lord Jesus, composed of those drawn from the ranks of the broken-hearted and discouraged children of this world, servants of Mammon. These have received new hopes, new ambitions, new peace, new joys, which far transcend any that they ever previously had, and all that Mammon has to offer to its most successful votaries. They are still laborers, and indeed, in some respects, their labors may be as difficult as at any time in the past; but they have found the great Helper and have realized the meaning of His words, “Come unto Me, all ye that labor and are heavy laden; and I will give you rest.” Their coming to the Master meant a great transformation of heart and of ambition, of motive, and they are continually being more and more blessed as they hearken to His voice and learn

the good lessons whereby He prepares them for future glories, honors, immortality.

### **“THEY HAVE THEIR REWARD”**

But there is a great difference between being truly the Lord’s servants and being such merely in an outward, superficial way. It is necessary to point out that while Christians are numbered according to the census at a total of 400,000,000 the real genuine followers of the Lord are represented in the Scriptures as being only

2H489

a “little flock”—not many. And with this Scriptural delineation our judgments and experiences are in harmony, for truly we know of but few who are even seeking to “walk not after the flesh, but after the Spirit”—to be “not conformed to this world, but to be transformed by the renewing of their minds”—walking in the footsteps of Jesus, gladly sharing in the sufferings of Christ for the prospect of having ultimately a share with Him in His glorious kingdom. There have been true and false in every age, and hence what we are saying is not a reflection merely against our own conditions. In our Lord’s day he called attention to the fact that some very prominent among those professing to be God’s servants were some who made long prayers for a pretense, who gave alms with a similar purpose in view—of having honor of men, of being thought holy. Our Lord declared of them, “They have their reward”—they get the reward which they were seeking, namely, the praise and approval of their fellow creatures. They were not really God’s servants, but servants of Mammon, servants of selfishness, who had put on the livery of the Lord and were pretending to be His.

Whatever we are, let us not be hypocritical; let us not think to deceive the Lord, who knoweth and readeth the heart, and who tells us through the Apostle, “His servants ye are to whom ye render service”—Romans 6:16. If we are really living for the present life alone let us not pretend otherwise, but remember that an honest servant of Mammon is much more respectable from the Lord’s standpoint than one who dishonestly professes to be a servant of the great King. Whatever we are let us be truthful—we cannot deceive God; let us not deceive our own hearts. Let us be content then to be misunderstood by the world, misrepresented by the hypocrite class, if thereby we have fellowship with the Lord and have the privilege of walking in His steps and the glorious promise of by and by sharing His likeness as members of His Bride and sharers with Him in His millennial kingdom.

Our text applies to this feature of the subject, too— the laborer is worthy of his hire. The hypocritical desiring the approval and smile of the world and the prosperity of this present time gets the reward sought in some measure at least, though not always. The god of this world cannot be relied upon thoroughly in regard to any promises. As respects the servants of God all of these who will prove worthy by their faithfulness will find their God faithful and His word of promise sure. Faithful is he who has called us, who also will do for us exceedingly and abundantly more than we could have asked or thought. Our hire, then, we are to remember, is in this present life trials, difficulties, sacrifices as respects earthly things; but the divine favor and blessing upon our hearts, upon us as new creatures, and our faith and hope beyond the veil, constitute the chief elements of our wage. Could all the servants of God, from the humblest members of the Church of Christ, up to and including the most honorably engaged in the public ministries of the Lord's Word—if all these could but have in mind that constituted the wage, the hire that the Lord has promised them, there would be but comparatively little expectancy of great favors or strife therefore, but a contentment with the Lord's provision—with a realization that He knows the things we have need of before we ask Him, and that He is both able and willing to give us the things most expedient for our welfare, the things which will help us best in the attainment of the exceeding great and precious promises which are the main part of our wage—the portion most encouraging to us, most stimulating—for which we really live and on account of which all other things are to be counted as but loss and dross.

### **LABOR TO ENTER REST**

The apostle calls attention to the fact that those who have become the Lord's consecrated followers have by faith already entered into rest by trusting in the finished work of the Lord Jesus on our behalf—by realizing that through His sacrifice God has made provision for the forgiveness of our sins and our acceptance by Himself. This indeed gives a rest and a peace and a joy which the world could not appreciate—which the world can neither give nor take away.

In one sense the Christian ceases from labor when he by faith accepts the Lord Jesus. In a word, he accepts the fact that he was not worthy of eternal life, but that the merit of Christ has made up for his deficiency. No longer need he labor to do the impossible thing, for all that was on our part impossible has been done for us by the Redeemer, and is imputed to us who believe. The believer's reconciliation to the Father is effected through faith, by which he lays hold upon the work already accomplished on his behalf. But therewith the consecration of himself to the Lord begins a new work—not a work of justification, but a work of development of heart and of head and of talents in the service of the One who redeemed him and set him free from the slavery of

sin and death. He has entered into a contract to serve the Heavenly Father with all his powers, and so surely as he remains loyal to the Father and His covenant he is guaranteed grace to help in every time of need. (Heb. 4:16) It is for the consecrated believer, however, to demonstrate his loyalty by his works, by his endeavors to do his Father's will, and different degrees of blessings have been promised to the faithful overcomers and also special blessings to the still more

2H490

self-sacrificing, styled the "more than conquerors." (Rom. 8:37) Both are to get eternal life, but the latter are to have it in association with the Redeemer as the Bride, the Lamb's wife, and joint-heir in the Kingdom. Thus the apostle says that by our labors in the Lord's service we are to "work out our salvation with fear and trembling." Our labors will have to do with the grandeur of the salvation which will be bestowed upon us, for, as the apostle again declares, the saved will differ as stars differeth from star in glory.

Both of the classes of saved ones just mentioned must labor, must demonstrate their loyalty to God and to the principles of righteousness, by fighting a good fight of faith, striving against sin and laying down their lives for the brethren—for the Lord's cause.

### **"GOD WILL NOT FORGET YOUR LABOR"**

Many of the Lord's children, realizing their own insufficiency and the Lord's greatness, realizing the small value of anything they can do to directly glorify the Lord or to promote the interests of His cause, are inclined to feel discouraged, and to say within themselves, if not to others, When the Lord shall decide my case I fear that He will find no labor in service accomplished for His cause—no ground for saying to me, "Well done, good and faithful servant; enter thou into the joys of thy Lord." But we remind such that if they are doing with their might what their hands find to do they could not do more, and the Lord is not asking more than they are able to do. He is quite able to do the entire work Himself. But what He does seek in us is loyalty of heart, the desire, the effort to serve Him and His cause of righteousness. We remind them that in connection with the very Scripture quoted the Lord not only declares that He will reward the good and faithful servant, but He adds, "Thou hast been faithful over a few things; I will make thee ruler over many things." The intimation is that none of the Lord's people have been or could be faithful over many things—that only a few things are committed to any of us, and that the Lord is seeking merely to note our disposition and to reward us accordingly.



We remind these faithful but timid ones again of the Lord's message through the apostle, saying, "God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have served the saints and still do serve them." (Heb. 6:10) And again He still more particularly shows that there are two classes of labor to be rewarded, an active and a passive. He says: "Call to remembrance the former days, in the which, after ye were illumined, ye endured a great fight of afflictions; some being made a gazingstock both by reproaches and afflictions; and some becoming partakers with them who were so used." (Heb. 10:32-33) Here we note the Lord's benevolence, in that He is willing to count as His servants and laborers to whom He will give a reward not only those who were actively in the conflict, sufferers for righteousness' sake, but also to count in with them and to reward with them others who, themselves suffering nothing, were loyal to the principles of righteousness to the extent that they stood with and acknowledged and upheld the cause of the Lord and those who were His, and who suffered for righteousness' sake. What a gracious arrangement we have here! It shows us that the slightest labor that we can perform in the cause of our Master will be accepted of Him and bring us a share of His ultimate blessing. With such inducements who that has a proper appreciation of the Lord and His goodness would not desire to lay down his life in His service?

The intimation of the Scriptures everywhere is that the Lord's people are to be active. "Instant in season and out of season," using time and talents in the Lord's service and to the Master's praise. They show us that the present life is all one of activity and labor, looking for the rest of the people of God in the future—except that measure of rest which we have faith, and which enables us to rejoice even in the trials and difficulties of life, and to even count afflictions as unworthy of consideration because of the joys of our faith. I exhort you, then, that we rest from all sin and from all attempts to justify ourselves, and that as we have accepted Christ Jesus our Lord, so we continue to rest in Him, the rest of faith, and that we continue to labor to the extent of laying down our lives for the Lord and His cause, and that thus being found faithful as laborers we shall ultimately be granted a participation in the glorious honors of the kingdom.

[The Pittsburg Dispatch, September 16, 1907](#)

## **“JEWISH ATONEMENT DAY-- TYPE AND ANTITYPE”**

MORGANTOWN, W. Va., Sept. 15—Pastor C. T. Russell of Allegheny preached here twice today to very intelligent audiences in the Opera House. One of his discourses was from the text, "Without the shedding of blood there is no remission of sins." Heb. 9:22. The speaker said:

2H491



During this week our Jewish friends throughout the world will again celebrate their “Atonement Day,” commanded by the law on the tenth day of their new year. As originally arranged for them under the Mosaic Covenant they spend the day in solemn fasting and prayer, while their priests performed various sacrifices for their sins. At the conclusion of these offerings their High Priest came forth to them with Jehovah’s blessing for the ensuing year, during which they were reckoned as clean, purged, forgiven the sins of the past, the condemnation inherited from father Adam. With the pronouncement of the blessing of God in the evening of the Atonement Day the people arose and rejoiced because of the divine favor thus manifested toward them.

From the standpoint of unbelief, higher criticism, and evolution all of those procedures were merely forms and ceremonies utterly meaningless or worse. Higher critics would have us understand that the Mosaic arrangement was a human device entirely and not of divine inspiration. Evolutionists would tell us that Adam was almost a monkey and therefore almost wholly devoid of moral responsibility, and that he could not have committed a sin which would involve his future interests and that of his posterity as the Bible declares. They tell us that our race, so far from being under any just condemnation and experiencing a fall from the divine likeness and favor, has on the contrary every reason to congratulate itself and to expect divine congratulations for the forward course it is taking—rising from monkeyhood to our present degree of human intelligence.

### **THE CHRISTIAN VIEW OF THIS MATTER**

But what is the Christian view? We answer it is not the view most commonly held today among people nominally called Christian and which coincides very generally with the foregoing views of agnostics; but it is the view presented to us in the New Testament records of the teachings of our Lord and His apostles. The old theology and not the new theology properly interprets Christian doctrine on this subject. Did Jesus, or any of His specially appointed mouthpieces—twelve apostles—ever utter anything in line with higher criticism, agnosticism? Did they ever make any reference to an evolution theory? Surely not—not one expression of such implication is to be found. Quite to the contrary, their teachings were in full accord with the Jewish Scriptures, from which they quoted liberally. As in Genesis it is recorded that Adam was created in the image of God and that by his sin he fell from that glorious position under sentence of death involving also all of his posterity, so in the New Testament we find the very same teaching set forth, manifested, explained, connected up with the work of Christ and the salvation which He came to accomplish.

## MESSIAH WAS TO BE A SAVIOUR

The Jews were taught in the law and by the prophets that they could not reconcile themselves to God—that they could not pay their own penalty for sin—that they could not secure a resurrection or eternal life by anything they could do. The promise held out to them was that a Messiah and great prophet, priest and king like unto Moses should be sent them. He would be a saviour and a great one—the deliverer from sin and death, including sickness, pain, etc. The New Testament steps forward and, accepting all of the foregoing of the Old, points us to the fulfillment of those promises in Jesus. That He was the one appointed of God to be the Messiah, the Saviour. It points to Him now as filling the two-fold picture of priest and sacrifice and tells us that our Lord “offered up Himself”—“the Lamb of God which taketh away the sin of the world.” It applies to Him the various prophecies and types of the Old Testament, assuring us that by His stripes we are healed. It tells us that the other features of Messiah’s work are yet future, that ultimately He shall be the great King or Ruler of all the earth, exercising omnipotent power for the control and uplifting of all who are willing out of the present condition of sin and weakness. It tells us that He will be the great prophet or teacher of the people to show them the way of the Lord and to assist them out of their difficulties.

The Jews expected Messiah’s favor to be to them alone and that subsequently God’s favor and rule would be extended through them to all nations. And in this they were right, and the Scriptures assure us that our Lord offered Himself first of all exclusively to the Jews and that but a remnant of the people accepted Him, and that that remnant received special divine *favor* and became the nucleus of the elect Bride class, to which the Lord has since been adding, called, chosen and faithful saints whom He is gathering out of every nation, people, kindred and tongue. During this time the Jews are no longer God’s favored nation. Because of their unbelief and rejection of Messiah they have been rejected for a time. But the New Testament tells us that as soon as the elect Church, called also “A Little Flock,” shall have been gathered and taught and prepared in the school of Christ, then the marriage or union of this elect Church with Christ shall constitute her the “Bride, the Lamb’s wife” and joint heir with Him in His Kingdom.

## THY KINGDOM COME

This is where we are now in the development of the divine plan for the elect Church is not yet complete, hence is not yet glorified or united to Christ in the “first resurrection.” Hence believers are still looking forward

to that glorious consummation, and praying, as the Master directed, “thy Kingdom come.” As soon as the marriage of Christ and the Bride shall have been accomplished nothing will intervene, but the Kingdom of God will at once be established amongst men. And then, as the Apostle Paul declares, divine favor will come to fleshly Israel first amongst the nations. He says “They shall obtain mercy through your (the Church’s) mercy.” Explaining God’s grace in this matter the Apostle says “for this is (God’s) covenant unto them when he shall take away their sins.” He adds: “As ye (Christians) in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief that he might have mercy upon all.” (Rom. 11:25-33) Thus the Apostle assures us that the great plan of God substantially as the Jews had understood it will be accomplished through the Messianic Kingdom—spiritual, unseen of men. What the Jewish nation lost was the privilege of being exclusively that spiritual Church or Kingdom. The Kingdom will come and will exercise all power and will bless Israel, and through Israel all nations.

### TAKE AWAY THEIR SINS

Notice the apostle’s statement that this blessing is to come to Israel when God “shall take away their sins.” He is not referring to their typical atonement days, which merely affected a covering of their sins for a year, but he does speak of an absolute blotting out or taking away of their sins. Familiar with the Jewish law he reminds us that Israel offered sacrifices for sins year by year continually, but that those sacrifices could not take away sins because they were merely typical and not the real sin atonement. The death of bulls and of goats could not take away men’s sins. It was man that was condemned to death, and could the death of a bullock pay the price? Surely not! The apostle points out that to accomplish the real cancellation of sins it was necessary that there be a substitute found for the first sinner—a substitute for Adam, sinless, perfect, in God’s favor, yet willing to give His life for the redemption of Adam and all those involved with him. The apostle points out that no such man could be found anywhere in the world, because all are sinners, and that none could give ransom to God for His brother. (Psalm 49:7) He then points to Jesus as the antitypical spotless lamb. It is explained to us further that He was holy, harmless, undefiled and separate from sinners, and therefore fit to be the redeemer of Adam.

When we query how He could be a man and yet different from other men and free from the taint of heredity, the answer is given that “He came down from above”—that it was the transferred life of the Son of God that became identified with our race through His virgin mother, and that thus He was born free from Adamic imperfections and taints in order that He might give Himself a “ransom for all.” (1 Tim. 2:6) The apostle explains how our Lord humbled Himself to leave the glorious condition as a spirit being and to become a man, and that then being found in fashion as a man, He humbled Himself yet further even unto death—yet further even unto the death of the cross. The apostle’s language shows that while His death was necessary as the offset to the first Adam’s sentence, the ignominy and humiliation were tests of His own loyalty to God the Father as proving his worthiness to the very high exaltation which the Father had purposed for Him—the divine nature.

The apostle assures us that the death of “the man Christ Jesus”—“holy, harmless, undefiled, separate from sinners”—was the ransom price—the offset price— of the sentence of death against our race through Father Adam. He assures us that this great sin offering will not need repetition, that it is “once for all” and forever. He explains to us that the delay between the time when Christ thus purchased Adam and all his race through the sacrifice of Himself, and the time when at His second coming He will establish His kingdom and bless all the race of Adam of every nation with knowledge and opportunity, and that this blessing will again begin with the Jews. Hearken to his words, “The whole creation groaneth and travaileth in pain together ... waiting for the manifestation of the sons of God”—the glorified Christ, Messiah, Jesus, the head and the church reckoned in with Him as His body, or under another figure, His bride. (Rom. 8:19-22) He explains, “By one man’s disobedience sin entered into the world and death (not eternal torment) the result of sin, and thus death passed upon all men because that all have sinned. He proceeds to show that as condemnation came upon all through the first man Adam so justification must come to Adam and all of his race as a result of Christ’s death. As this knowledge and opportunity reaches the various members of Adam’s race their responsibility begins and will end either in life eternal or in death eternal, from which there will be no further resurrection.

## **UNDER THE ORIGINAL COVENANT**

This grand plan under which Christ and His followers of the present time become living sacrifices and under which by and by all mankind will be blessed with glorious opportunities for eternal life, at first may seem “too good to be true.” Why? Because the real character

of our God was lost sight of during the “dark ages,” when traditions of men were accepted instead of the

2H493

Word of God, and when the general teaching was that God would take delight in eternally torturing the great mass of the human family, the non-elect. Now as we get to see God’s Word in its own true light it reveals to us the fact that “as heavens are higher than the earth so are God’s ways higher than man’s ways and His plans higher than our plans.” It shows Him to be a God of love, merciful and gracious, who has made so abundant provision, applicable to every member of Adam’s race.

Nor should this surprise us. Looking back to Abraham’s day we find that just such was the divine promise, viz: “In thy seed shall all the families of the world be blessed.” (Gen. 12:3) Abraham believed this, that a seed would be born from his posterity and would bring blessing to every member of the race. True, when the Law Covenant was made with Israel through Moses it seemed to shut off and to deny the all-abounding grace that had been suggested to Abraham. But this was not really the case. The time had not yet come for the blessing of the world by the establishment of Christ’s Kingdom, and meantime the Lord introduced that Law Covenant that it might set before Israel high ideals and show them their own imperfection and their own inability to comply with the commandments of the Law. When the Millennial Age of Messiah’s reign begins not only will he and the elect Church with him as the antitypical seed of Abraham bless the world with forgiveness and general aid, but as the antitypical Moses, Messiah will then promulgate the law to the world up to the demands of which every human being will be required to come if he would have eternal life. But being greater than Moses in every way Messiah, through the merit of His own sacrifice, will be able to remit the due to those who will be under His government and to uplift them out of their degradation and sin and back into harmony with God and righteousness.

To those who can see Christ as the antitypical priest and the gospel Church as the antitypical under priesthood or “royal priesthood” and who can see the sacrificing of these which began with our Lord and has continued with the various members of His body since— such can see that this entire gospel age is the antitypical “day of atonement” and that at its close the great high priest Messiah will come forth at his second advent with a blessing for the whole world—not for a year only, but a perpetual blessing to as many as will accept it and come into harmony therewith.

## **THE VEIL ON THE FACE OF ISRAEL**

The Apostle calls our attention to the fact that as Moses put a veil over his shining face when giving the Law so a veil seems to hide from Israel (and from the remainder of the world also) some of the glorious beauties of the divine program. How glad we would be to help any of them to see beyond the veil, beyond the type—to see the antitype. Our Jewish friends, with a faithfulness which is most inspiring, have maintained their hold upon the various features of their Law for centuries even after they have ceased to be properly possible of observance. For instance, they have not been able to keep the atonement day according to the Law for 1800 years. The Law prescribes that they must have a high priest, but they have none. Not a Jew in the world today could claim the right to that office if they were back in their own land and had everything else requisite, because this function of office belonged to the one tribe or family and could not be exercised except by the one who could show his genealogical right to it. Moreover, if they had a priest they have no altar upon which they could offer the atonement day sacrifices— for they were required to be offered in the holy land.

But if they had a priest and an altar, they have no tabernacle or temple with holy and most holy and above all they have no ark of the covenant and no shekinah glory resting upon it. The spectacle of that faithful people remembering the institutions of 3,000 years ago, not realizing that these are meaningless, that they have no forgiveness of sins, touches our hearts with sympathy. Fain would we show them what they for the present cannot see, but what they will see, now, shortly, that the antitypical priest, the antitypical sacrifices, the antitypical Holy and Most Holy and the antitypical actual forgiveness of sins, take the place of the type. It is written in the prophecies and shall surely be fulfilled that in His due time, after the elect of this Gospel Church is glorified, God will pour out upon Israel the spirit of prayer and of supplication, and they shall look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born. (Zech. 12:10) Then shall they turn to the Lord and he will abundantly pardon. Not only the living, but those who have gone down into the tomb shall come forth and have a share in the blessings which will be introduced by Messiah, the great anti-typical Moses. (Acts 3:23)

### **“TO US BELIEVERS HE IS PRECIOUS”**

So then while many disbelieve in Adam and his fall and the condemnation which came upon the race, while many dispute the Bible record and deny the fall and deny the atonement, and teach instead evolution, we are not of those. We realize that there is such a thing as sin, that it is ingrained in our natures, that we are born with it, that

the Bible alone explains the origin and explains also our hope of relief through the Savior.

2H494

Neither can we join with the Jews in acknowledging sin and the fall and trying to proffer typical sin atonement while knowing that the means for even typical observance is denied them by the Lord. But we can rejoice that seeing the fall and realizing our own share in it we have forgiveness of sins through faith in the precious blood of Christ—through a realization that healing has been provided for us and for all who will ultimately receive it on the basis of redemption; the Just One having died for the unjust.

We rejoice that we have not only been brought back into harmony with God but we have heard the invitation to present ourselves living sacrifices and that we have joined the noble company of the royal priesthood who delight in the privilege they have of sacrificing present interests for the privilege of co-operating with the Redeemer now and throughout the millennial age. We rejoice that while a blessing of restitution to human nature and all that was lost is thus secured for the world in general a still higher blessing is our portion if we are faithful and accounted worthy to become members of the bride class, whose blessing is to be heavenly and not earthly, whose resurrection is to be a change.” We rejoice still further that, becoming members of that glorious bride class it will be a part of our privilege to join with our Redeemer during His kingdom reign in the blessing and uplifting of whosoever will of mankind. Truly did the apostle say, “to us who believe he is precious.” The Redeemer indeed has a value to others who now know Him not because their eyes are blinded and their ears stopped by the adversary’s errors, but “blessed are your eyes, for they see and your ears, for they hear,” said our Master, and we indeed agree that His words were true. We have the blessing through faith in the blood.

**September 23, 1907**

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## **GARMENTS OF PRAISE IN EXCHANGE FOR SADNESS**

Newark, N.J., Sept. 22—Large gatherings greeted Pastor C. T. Russell, of Allegheny, Pa., here today. He preached twice. His discourse on the “Overthrow of Satan’s Empire” was especially well attended. We report his second discourse from the text, “To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland in exchange for ashes, the oil of joy in exchange for mourning, the garments of praise in

exchange for the spirit of heaviness.” (Isa. 61:2, 3) The speaker said:

Explain the matter how we will, the world is very unhappy—not only dissatisfied, discontented, but much more than this—sad, sorrowful. Even amongst the world’s merry-makers, who at times have the appearance of never a sorrow, never a care, we know that there are sorrows which, hidden from the surface of life, are gnawing and consuming the very vitals of many of these. Not infrequently the newspapers tell us of the suicide of some who, but a few hours ago in various ways gave the impression that their hearts were light and joyous—generously covering their wounds and difficulties from those who they realized had plenty of their own. Our question this time is, Why this sadness which more and more seems to prevail throughout the world, as indicated by the increasing number of suicides, suicide clubs, etc.; bringing into existence societies for the prevention of suicide, etc.? What is the philosophy of this condition of things? Is it natural, normal, proper? Is it so in heaven, and will it be so on earth when God’s will is done in earth as it is done in heaven?

We speak of the sunny time of youth, the joyous days of childhood, and we do well; for the majority of our race the earlier years are the only ones of joy and happiness. The average child of civilized lands—well fed, comfortably housed, its future protected either by generous parents or by the law of the land—looks out upon the future with hope and joy.

To such a child the coming years of manhood and womanhood with personal anticipations, is often a picture full of enchantment and fascination. Free from the cares and worries of life, and full of hope, why should they not be happy? And who that has passed from childhood’s estate into the stern realities of life, with its trials and difficulties and disappointments within and without, is not glad that childhood has these very joys? Who of experience does not wish them to have a good time, a happy time, while yet they may, before the evil days draw on and those in which they shall say, “I have no pleasure in them?” (Eccl. 12:1) We are glad, therefore, that some from philanthropic motives and others from self-interest are moving for the prevention of a too early entrance of children into the arena of strife and business and labor for bread. Surely all should be glad to cooperate for the maintenance of the joys of childhood.

### **WHENCE THE MOURNING IN ASHES?**

If we inquire for an answer for this question we get replies from various quarters: The Evolutionists and Higher Critics tell us that the sorrows are incidental to



the development of Nature, the battling of life necessary to the survival of the fittest. Their Nature-god has no feeling, but operates through an inexorable law of development. They cannot even assure us that there will ever be joy and peace, but on the contrary tell us that all their experiences show that the greater amount of knowledge the greater will be the amount of pain and disappointment and sorrow, and that what has thus far worked out in nature they suppose will be the inexorable rule of the future. There is not much comfort or consolation in such a view. We repudiate it and choose to continue to hold on to the God of the Bible, the God of justice, wisdom, love and power.

Heathendom answers our query by telling us that life is a calamity from which we all find it difficult to escape. It tells us that we were born to sorrow, and claim that death is merely a transmigration, and that our future state may be one of more or less sadness and trouble, and so with each succeeding one until finally we should reach that degree of experience where we would need no further tribulations and pass into a condition analogous to nonentity—a condition where nothing would have any appreciable influence over us to do us harm. The thought of joy and of everlasting happiness to all eternity are utterly incongruous with the ideals of heathenism, as they are utterly impossible to those who call themselves Christians but are none, as Evolutionists and Higher Critics.

We are reminded here of the words of the disciples to Jesus, when He asked them, “Will ye also go away?” They answered, “Lord, to whom should we go; Thou hast the words of eternal life?” (John 6:67, 68) And so it has been since, from that day unto this, amongst those who have really heard and truly appreciated God’s message through His Son and through the apostles. These have found in the Gospel message the only balm for the sorrows, pains, troubles and difficulties of this present life, the only explanation, logical and rational, of why matters are in their present unhappy condition. From their words we learn certain great facts respecting the entrance of sin into the world, and because of sin all of this unhappiness and misery has been entailed upon our race. How plain is the statement, “lay one man’s disobedience sin entered into the world—and death as the result of sin.” (Rom. 5:12) On apostolic authority, therefore, we say that sin and death are the sources of all the sorrow, disappointment and anguish which the poor world has experienced from the beginning until now. No wonder the poet has sung:

*“Now the world is full of suffering,  
Sounds of woe fall on mine ears;*

*Sights of wretchedness and sorrow  
Fill my eyes with pitying tears."*

Sin and death have worked havoc with the human mind, distorting its mental and moral qualities. The equilibrium of judgment is upset, the mental poise is considerably lost on many subjects, the world mentally is upside down, and the twists and turns and crooks of each individual mind is more or less peculiar to itself and different from those of each other. No wonder, then, that few can agree, few can find harmony, few can sympathize with each other, few know the right from the wrong, clearly and distinctly, while many have perverted tastes and appetites, and good intentions swallowed up in misconceptions and misunderstandings and perverted judgments. Alas! now we see that sin, and the mental, moral and physical corruption and death which follow in its wake, has poisoned our race, has set on fire the courses of nature, and generally so unbalances the individual that he is unhappy and discontented and disappointed with everybody else. Poor world! No wonder the apostle wrote, "The whole creation groaneth and travaileth together in pain until now" —"waiting for the manifestation of the sons of God." (Rom. 8:19, 22)

### **THE REMEDY FOR EARTH'S SORROWS**

The same book that tells us of the malady—that tells us the cause of the trouble in the world—thank God!—tells us of the Divine provision for our aid. The heathen have a merciless, angry god, needing to be propitiated, and indeed, as the apostle declares, they worship devils and not God. (1 Cor. 10:20) The Higher Critics and Evolutionists have an impersonal god of nature, without moral qualities or attributes, and they, therefore, are as much without hope as are the heathen, except as by the exercise of large self-esteem they are able to attribute to themselves noble attributes and powers and to hope against hope for the future. But the people who do know their God—the people who are able, as the apostle says, to give a reason for the hope that is in them with meekness and reverence, (1 Pet. 3:15) are the ones who alone have reliable information on this subject, as they have hearkened to the Word of God speaking to them in the Bible the message of Jesus and the apostles and the prophets; and as they have heard from these the true declaration, the philosophy, the explanation of the cause of present misery in the world, they have confidence that the same wise teachers are able to instruct them respecting a way of escape from earthly sorrows and difficulties. Nor do they expect in vain, for he that seeketh findeth and to him that knocketh is opened the way, the truth, the life, by which alone misery and sorrow may be escaped from and comfort and joys and blessings be entered into.

Our text is the explanation of the matter. In it through the prophet God has foretold His willingness

2H496

at the proper time and through His appointed agency, the Christ, to grant the very blessings for which the hearts of men long cry out. He proposes to ultimately give comfort to all that mourn. But He has not yet done this—many, many are the mourners throughout the world, few, very few, have received Divine comfort. Creation as a whole groans and mourns; only a comparative handful of humanity has received the consolation of the Lord. Why is it that this Divine promise has not reached a fulfilment? Why is it that the groaning creation is not blessed? Why is it that Satan is permitted still to reign and rule in the hearts of the children of disobedience? Why is it that sin and death still reign, when it is in the power of our Creator to abolish these and to bring instead the reign of righteousness and truth under the law of love? We answer that the Lord has a due time, and that when that due time shall have arrived there will be no further delay, but that this promise and many others will have abundant fulfilment in the blessings upon the world through Christ's Millennial Kingdom. Then "all the families of the earth shall be blessed" in the glorified Christ, Jesus the Head and the Church His body. This is the same thought that the apostle sets before us, saying, that the whole creation groaneth and travaileth in pain together until now—waiting for the manifestation of the sons of God. So soon as the sons of God shall all have been selected and elected, polished, fitted, prepared and glorified with their Redeemer, then the time for the comforting of all that mourn everywhere, of every nation, people, kindred and tongue, shall have come—but not before.

### **THE "FIRST FRUITS OF THE SPIRIT"**

Before this great blessing shall come to all that mourn a special class of mourners will be dealt with, as our text declares, "them that mourn in Zion." Zion is the general name for the Lord's covenant people. At one time the name belonged to Israel according to the flesh, but now it pertains to antitypical Israel according to the Spirit. They that mourn in Zion mourn in a rather different manner from those who mourn in the world. The apostle intimates this in connection with his remarks on the groaning creation, saying, "And we ourselves, waiting for the adoption, to wit, the deliverance of the body"—the church, which is the Body of Christ. Again, he says, "We who are in this tabernacle do groan being burdened." (2 Cor. 5:4) Our groaning, however, is different from that of the world, because we by virtue of our covenant with the Lord, His Zion, have much advantage every way over the majority of mankind in that to us belong the covenants and the promises, and with them the hopes and the joys of the Lord

according to the measure of our faith and the measure of our consecration zeal. It is because we have this counteracting influence, this inner joy of heart and mind, that the apostle declares that “We groan within ourselves”—not outwardly and not violently, as in the world. Ours is largely a groaning of sympathy for the world, including a sympathy also for ourselves because of the weaknesses of the flesh. But our joy no man taketh from us, as the Savior declared. Our God, our Redeemer, has appointed certain blessings and favors for us in the present time in proportion as we shall be able to exercise faith in Him and obedience to His will.

### **“A GARLAND FOR ASHES”**

The Lord promises now to those who can exercise faith in Him that He will give them a garland, a crown of life, in exchange for the ashes of their expired hopes. But only those who realize that all the earthly hopes and aims and ambitions turn to ashes—only those who realize that there is no real joy under present conditions—only these have any inclination to heed the Word of the Lord offering Him the crown of life, the garland. The majority of mankind, hoping against hope, striving to get something out of the ashes, striving for glory and honor of men and riches of an earthly kind—hopes that through these honors and riches they will have peace and joy, comfort and blessing. Some try one and some another; some turn from one direction to another direction in quest of this source of blessing and joy, only to find in the end that there is no real joy, no real pleasure, no real comfort, except in the Divinely appointed way—in fellowship with God and the principles of His righteousness, and in line with the promises of His Word.

Those who do hear the message of the Lord, who do hear about the garland, the crown of life which He has promised to them that love Him, and who are sick and tired and weary with their own futile efforts—these only have received the blessings mentioned in our text, and they, as the Scriptures everywhere declare, are merely a “little flock,” a “peculiar people,” zealous for righteousness, a “royal priesthood,” whose sacrifices may indeed be seen in the present time to some extent, but whose royalty belongs to the future, when their reward shall be given them and they shall be joint heirs with their Redeemer and sit with Him in His throne for the blessing of all the families of the earth—the comforting of all that mourn, of every nation, people, kindred and tongue—for the wiping away of all tears from all faces, as the representatives of Jehovah. Not until these learned that earthly hopes and ambitions were ashes were they prepared to enter into their covenant with the Lord and to present to Him their bodies as liv-

ing sacrifices, holy, acceptable, and their reasonable service, and only when they did this were they entitled

2H497

to consider the garland of eternal life as theirs. Even then it was not theirs in possession, but theirs in hope, as the apostle declares, “Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day”—the day of His appearing—the day of the establishment of the Millennial Kingdom. (2 Tim. 4:8)

### **“THE OIL OF JOY FOR MOURNING”**

While the entire creation is groaning and mourning, in a certain sense, those whom the Lord addresses as in Zion mourn in a different manner from others. They mourn less for the sorrows of life and more for the causes of these sorrows—they mourn for sin, they mourn because of the penalty of death, they mourn in sympathy for others as well as for themselves. None except those who have learned this kind of mourning are in the condition in which the Lord is pleased to consider them as in and members of His Zion, to whom belong the comforts with which He is now comforting us and the oil of joy with which He is now anointing us. Highly perfumed oils in ancient times were used to symbolize God’s holy Spirit and the joy which comes with it. Such oil was poured upon the king at his anointing, and also upon the priest at his anointing for his office, and occasionally upon a distinguished guest, as in the case of our Lord when Mary anointed Him with the spikenard ointment. In every case it signifies favor, blessing, joy, unction. The Scriptures instruct us that we are to recognize the church as the Body of Christ and Jesus as its Head. They tell us that He was anointed with the Holy Spirit for His double office in the future—as King of kings and Priests of priests. They tell us also that we as members of His Body come under the same anointing, the same Holy Spirit’s influence. The same oil of joy with its refreshing perfume, is our portion as members of the Body of Christ. This is granted to us to replace the mourning—to enable us to see in God’s great, glorious plan lengths and breadths and heights and depths that we never before realized, and assuring us of the Father’s love and of the bountiful provision He has made not only for the Church of the firstborn, but also for all the families of the earth in His due time. Surely with the anointing of this oil of joy our mourning has largely passed away.

*“Why should the children of the King  
Go mourning all their days?  
The oil of gladness He pours forth  
And wakes our songs to praise.”*

## OUR “GARMENTS OF PRAISE”

Our rejoicing in the garland of eternal life promised us and our joy in the Lord under the anointing of the Holy Spirit, priceless treasures though these be, would be insufficient to maintain us in the spirit of praise continually. The difficulty is that we have these treasures in earthen vessels—in an imperfect body. When we see that the attainment of these great blessings is made dependent upon our becoming copies of the Lord’s dear Son, and when we realize more and more our own weaknesses and insufficiency, the effect is discouragement, the “spirit of heaviness.” Fear comes in to suggest that it is impossible for us to gain the great prize for which the Lord has invited us. Our imperfection stands out before us more glaringly as we come to a still closer and more intimate acquaintance with the perfections of our God. What shall we do? Our text informs us that God has made provision for this very condition of things. He wishes us to realize our own insufficiency; He wishes us to be dissatisfied with the very best attainments we could have in our imperfect flesh; He wishes us as New Creatures to long for the glorious change which He has promised to the faithful in the First Resurrection, when we would be granted perfect spiritual bodies, in which we may do perfectly the will of God in harmony with our perfect desires. But while telling us that that is the only time when we will be satisfied, when we will awake in His likeness (Psa. 17:15), the Lord provides us something to lift from us the spirit of heaviness, and this our text terms the “garments of praise.”

What garment is this except the wedding-garment which the Lord has promised to His espoused virgin Bride, His consecrated, elect Church? This is the robe of Christ’s righteousness imputed to those who have accepted Him with full sincerity of heart. When once the value of this robe is appreciated by the wearer it will be understood that it covers all the unwilling blemishes of the flesh and the shortcomings that are of heredity or otherwise unavoidable. What wonder that this garment of justification is called the garment of praise! What wonder that everywhere in the Scriptures it is indicated to be indispensable to those who are now being called to be the Bride, the Lamb’s Wife. What wonder that in one of His parables the Lord indicated that everyone who entered into covenant relationship with Him received such a wedding-garment, a garment of praise, and that anyone having thus received and put on and then discarded the wedding-garment would be utterly rejected from all further favors. The Bride of Christ, completed at the end of this gospel age, is pictured in the forty-fifth Psalm as clothed with this wedding-garment, and it is declared that at such a time the garment will be embroidered with fine needlework. The lesson seems to be that the Lord’s people should greatly appreciate this garment of praise—Christ’s imputed

2H498

righteousness—and that, appreciating it, each should seek to embroider it painstakingly with the fruits and graces of the Lord’s Spirit according to the glorious pattern which He has set us in His own character and life. Thus, as the prophet declares, the King shall greatly desire the Bride’s beauty, and He is her Lord, she shall worship Him. Very soon, thank God, this elect Bride class will have been finished—the last member will have put the finishing touches upon the glorious wedding-garment, and the Bride company as a whole shall be ushered into the presence of the great King—the marriage supper, the glorious feast of heavenly blessing will be entered upon by both Bridegroom and Bride when the Bride shall have made herself ready and be without spot or wrinkle or any such thing upon her wedding-garment, her “garment of praise.”

We exhort, then, that all who are members of the Lord’s Zion, all who have made covenant with the Lord by sacrifice in the name of the Redeemer, shall put on this garment of praise, and shall maintain it spotless, seeing to it that they will hasten to the Lord for the removal of the stains through the merit of the precious blood, that thus their relationship to the Lord may be continually retained; that the oil of joy and gladness may be continually upon them, and that the garland of life eternal may be fully and everlastingly theirs, and that they may hear the Master’s voice eventually saying, “Well done, good and faithful servant.”

[The Pittsburg Dispatch, October 21,1907](#)

## **“NOW IS THE ACCEPTABLE TIME”**

Wilkes-Barre, Pa., Oct. 20.—Pastor C. T. Russell of Allegheny preached this morning in Scranton and this afternoon in Wilkes-Barre. Large crowds of people heard him with earnest attention, speaking from the text, “We beseech you also that ye receive not the grace of God in vain. For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the day of salvation.” (2 Cor. 6:1,2) He said:

Our text is generally interpreted very differently from what we consider to be its correct, its true meaning. It is generally quoted as a threat over the heads of those who have not given their hearts to God. It is taken as a warning that should they die without having made a consecration, and without having developed a proper character in the school of Christ, there would be no further opportunity for them under any condition, but on the contrary, everlasting woe in indescribable torture at



the hands of an angry God, supported by myriads of fireproof demons. Such a misrepresentation of this portion of the Word of God is only measurable excusable on the ground that very few Christian people are Bible students in the true sense of the Word, because they accept interpretations of Scripture aside from the testimony of the context.

Additionally such a view is accepted thoughtlessly because the doctrine of eternal torment, handed down from the “dark ages,” has so long been accepted as Scriptural that it is difficult for people to get their minds out of that rut and to think on the subject of the future unbiasedly, sanely, as they would think on any other subject. Indeed, we have known some good Christian people, who otherwise seem to have a measure of good common sense, who on hearing any interpretation of the Scriptures which would imply that God is good, generous, loving, kind, would straightway be inclined to say that doctrine must be of the devil. In other words, the great adversary has so turned and twisted their reasoning faculties that they put light for darkness and darkness for light, to the extent of describing the Almighty God as the worst enemy of our race, who, before He created the race, planned the eternal torture of all but a few, the saints, the elect; and He since has been carefully working out that plan. How thankful we should be that the gross ignorance and superstition of the “dark ages” is gradually giving place to the dawn of the millennial morning, which is shedding light upon the divine word and the pathway of the Lord’s faithful. We are reminded of the Apostle Peter’s words, “We have a more sure word of prophecy, to which we do well to take heed as to a lamp shining in a dark place, until the day dawn and the Day Star arises in our hearts.” (2 Peter 1:19) Thank God that the darkest features of the night are past; and the errors which impelled our forefathers to burn one another at the stake no longer fetter, bind our hearts and minds, but that instead we are receiving more of the spirit of the truth — the spirit of love — the Spirit of God — and that proportionately the shadows, weary shadows of the earth, are fleeing away.

### **A VOICE BEHIND — “THIS IS THE WAY”**

Notwithstanding the brightness of the morning star and the influence which it sheds upon our pathway we are still guided by a voice behind us — the voice of Jesus

2H499

and His inspired apostles and the Lord’s faith of old. Let us listen to this voice of the good Shepherd, which is now directing us that we should no longer walk in the ways of the “dark ages” and no longer give heed to their doctrines of devils (1 Tim. 4:1), but should give heed to and proclaim the message pure and simple as it was announced at our Savior’s birth — “Behold we bring you good tidings of great joy, which shall be unto all people — because to you is born this day a Savior,



which is Christ the Lord.” This message is broader and deeper and higher by far than all the babble of confessed traditions and theories of men which for so long have disquieted our hearts and caused the best of God’s people, the most faithful, to mourn. Now we perceive that while it is true that there is a selection of a “little flock,” it is not true that the non-elect are all to be eternally tormented; it is not true that any of them are to be tormented eternally. On the contrary the election of the Church, the Spiritual seed of Abraham, is in fulfilment of the promise of God, which reads, “In thy seed shall all the families of the earth be blessed.” (Gen. 22:18) Hence the blessing of the world in general cannot be accomplished until the elect spiritual seed of Abraham shall all have been completed. To this agree the words of the apostle addressed to the Church, If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise” — to bless all the families of the earth. (Gal. 3:29)

So says the voice behind us —the voice of Jesus speaking personally and through His apostles. So we are assured that the Church is a Kingdom class —that with the completion of the Church this class will be complete, and that then the Kingdom power will be granted, and that forthwith the millennial kingdom of Christ and His Bride will spread over all the earth as the sun of righteousness, with healing in his beams. (Mal. 4:2) The same great Teacher who told us that now we should not put our candles under the bushel but should set them upon candlesticks and allow the enlightening influence to extend as far as possible has assured us that by and by all the faithful of this class who have let their lights shine through evil report and through good report at the cost of self-sacrifice, self-denial and worldly opposition—all such united with Himself shall constitute the great sun of righteousness through which all the clouds and shadows and darkness and superstition shall be made to flee away. The Apostle declared this in his statement, “This is the true light that lighteth every man that cometh into the world.” We see distinctly enough that thus far only a small fragment of the world’s population has ever seen the true light. We agree with the prophet that “Darkness covers the earth [society] and gross darkness the heathen.” We agree with the apostle that “The god of this world hath blinded the minds of those who believe not,” and that thus the whole world not only lieth in darkness, but lieth in the wicked one, under his power.

Again, we rejoice to hear the testimony of God’s Word that the true knowledge of God, which has thus far reached but a fragment, shall ultimately reach all; that to Him “every knee shall bow and every tongue confess to the glory of God.” when we remember that thus far the knowledge of Christ has reached but a few of any generation since our Lord’s first advent, and that for 4,000 years before that there was no such message to anybody, then we are assured that the blessing God has

promised signifies not only a widespread knowledge of the grace of God to all who should be living at the time of the establishment of His Kingdom, but that it means also the awakening of the dead, that all “may come to a knowledge of the Truth” and to an opportunity of salvation through “Him who loved us and bought us with His precious blood.”

### **“NOW IS THE DAY OF SALVATION”**

Let us examine our text that we may note whether it has been misunderstood and misrepresented among the people of God. First of all we notice that it is a quotation from prophecy. Turning to the words of Isaiah 49:8, 9, we find that the Apostle has quoted but a portion of the statement — the only portion that was necessary or pertained to his argument. The Jews for centuries had been waiting for the Messiah and the salvation which He was to bring. Not for one moment did they suppose that they had the salvation when they were still under imperfect, sinful, dying conditions. In this respect they seemed to have superior judgment to that manifested by many Spiritual Israelites, who today are inclined to think that we now have salvation and overlook the statement of the Apostle to the effect that this “salvation shall be brought unto us at the revelation of our Lord and Savior Jesus Christ” at His second advent. (1 Peter 1:13) The Apostle was addressing the Jews, who realized that salvation would mean not only the deliverance from the power of evil, but a resurrection to a better condition.

The New Testament points out that the salvation we are looking for will be brought to us at the end of this age, after the work of selecting, chiseling, polishing and making ready the very elect of God shall have been accomplished. The salvation by and the share in the First Resurrection will be the consummation of that blessed salvation work for the

2H500

Church. But they show us also that this salvation already has its commencement in our hearts, in that a transforming work has begun, which, if carried out to its completion, will prepare us for the full, the actual salvation in the First Resurrection. Thus this entire Gospel age is the day of salvation — the day, the epoch, in which God is making known to His people the riches of His grace and loving kindness in the forgiveness of our sins and in our acceptance through the holy Spirit and in our disciplining for the heavenly kingdom. This Gospel age is the day of salvation in the special sense that the salvation that is now offered is a special one, such as will never again be offered to mankind—a salvation not only from sin to life everlasting, but to a plane of glory, honor and immortality and joint-heirship

with the Lord Jesus as His Bride. So great a salvation will never again be proffered to any, so far as the Scriptures teach: Its promulgation is limited to the present Gospel age in the most strict, the most absolute sense. Now is the day of this salvation.

The announcement implies that the class now being saved is one that is desiring salvation, “feeling after God” — specially drawn to God and anxious to be in harmony with Him and to be associated in His service. This description fits well to all those who are truly saints, but it does not fit at all to the world of mankind in general, described by the apostle as unwilling to retain God in their minds and whom he has given over to a reprobate mind. (Rom. 1:28) These, who are the subjects of the present salvation, are such then as are looking to the Lord through faith for His blessing, as we read, “I have heard thee in a time accepted,” or, R.V., “At an acceptable time I hearkened unto thee.” During this Gospel age the Lord invites all that are weary and heavy laden to come unto Him, all that have broken hearts. Others whose hearts are not broken, who are not weary nor heavy laden with sin, are not invited now—they do not come in under this call at this present time—they all need and will receive certain chastisements which will favorably affect them in due time. But the favored class now are those who are seeking the Lord, and who have been promised that they shall find Him; those who are knocking, to whom He is pleased to open; those who are feeling, to whom He is pleased to be found through Christ.

### **“AND I WILL PRESERVE THEE”**

Whoever will look back to the prophecy can have no doubt that it applies to Christ and not to the world to Jesus the Head of the Church and the Church His body. “Thus saith Jehovah, In an acceptable time have I heard thee, and in a day of salvation I have helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to be inherited the desolate heritages. That thou mayest say to the prisoners, Go forth — to them that are in darkness, Show yourselves.” We need not point out to Bible students that the Father head our Lord Jesus and blessed His experiences to Him, and finally rewarded Him with exaltation in the resurrection far above angels, principalities and powers and every name that is named. Nor need we remind the Bible student of the assurances of the apostle that all the Lord’s true disciples who walk in His footsteps are reckoned as members of His body—members of His bride to be. We can apply the text then to these also, and see that this acceptable time has thus been all through this Gospel age from Pentecost to the present time, and that the Church has been helped all the way down and will be especially helped of the Lord in the First Resurrection. As the apostle declares, “He

that brought again our Lord Jesus from the dead will raise us up also by Jesus. (2 Cor. 4:14)

The statement, "I will preserve thee," is a significant one, following as it does the declaration of the hearing of our prayer and the helping of the Church. The three expressions signify our acceptance by God, our help by Him in the present life in overcoming the world and in developing the character-likeness of His dear Son, and our ultimate preservation through death and through the First Resurrection to the glory, honor, immortality promised to the faithful.

### **"FOR A COVENANT OF THE PEOPLE."**

Note that these who are succored during this gospel age, these to whom the present is the acceptable time, are to be the instruments in the Lord's hands of blessing all the people in general—the world of mankind. The covenant here mentioned is evidently the new covenant, through which all the families of the earth are to be blessed. But before that new covenant can come into effect it must be sealed, ratified, made applicable to the world by the precious blood of Christ. Tine, our Lord Jesus poured out His soul unto death, He gave His life a ransom for all, but we find that when He ascended on high He did not appropriate His sacrifice to the benefit of all, but merely to the benefit of such as would believe, to such as would become children of God through faith. If any did not hear or for any cause did not have the faith, they did not come under the provisions of that arrangement, for our Lord, we are distinctly told, appeared in the presence of God on "our behalf"—on behalf of believers. The same is pictured to us in the day of atonement sacrifice, when the

2H501

blood of the bullock was sprinkled on behalf of the high priest's body, and on behalf of the tribe of Levi which typified the household of faith.

However, that application of the first sacrifice was the channel through which the later application of the second sacrifice for sins was made. It opened up the way and made the second sacrifice acceptable. In the type the second sacrifice was the goat, whose blood, afterwards brought into the holiest, was applied on behalf of "all the people," and effected for them the cancellation of all their sins, just as the blood of the bullock had previously effected the cancellation of the sins of the tribe of Levi. Looking further we perceive that as the sacrifice of the bullock represented that of our Lord, so the sacrifice of the goat, poor and lean, represented the sacrifice of the church of Christ, the Bride class, who are now invited to present their bodies living sacrifices, holy and acceptable

to God their reasonable service — to fill up that which is behind of the afflictions of Christ. Rom. 12:1; Col. 1:24

Now note the harmony of this with our Redeemer's words on the night of His betrayal, when instituting the memorial supper. He said, "This is the blood of the new covenant shed for many, for the remission of sins—drink ye all of it." The symbolic cup represented the sacrifice of our Lord's life. It was by that eventually the new covenant would be sealed or ratified; the merit for the sealing was in that sacrifice. It was not for the few, not for the elect merely, but "shed for the many," for the whole world. But before it could be applied to the world the opportunity was granted for the few, for the elect, to drink of that cup—to share in that sacrifice. Hence the whole work of this gospel age has been our participation with our Lord in the sufferings of this present time that we may also be sharers in the glory to follow—the millennial glory, the kingdom glory—the work of blessing all the families of the earth.

### **“TO ESTABLISH THE EARTH”**

The prophet declares that under this covenant of the people the great Messiah, Jesus the Head, the church, His Body, now being selected, will establish the earth and re-establish the desolate heritages. What does this signify? Ah! the Scriptures tell us that the heavens and earth of this present time are to give place to the new heavens and the new earth. The new heavens will be the church in glory, in spiritual rule or dominion over the world. The new earth will be society reorganized under the rule of the kingdom of God, under the law of love. In that blessed time the heritage of mankind will be rescued from its present disorder, and this is what the apostle refers to as the refreshing that shall come to mankind at the second advent of Christ. He says, "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive (retain) until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21)

Adam, as God's son of a human kind, an image of God in the flesh, possessed a wonderful heritage. Not only was he the king of earth, with dominion over the beasts of the field, the fowl of the air and the fish of the sea, in likeness to God's dominion over the universe, but additionally he had a heritage of mind, of heart—possibilities that were wonderful. All of these were lost through the fall and the sentence which it brought upon our race, "Dying thou shalt die." Alas! how the mental heritage is gone, as illustrated by the fact that in New York, one of the most enlightened states in the world, one person out of each one hundred and fifty adult population is in the insane asylum, and the remainder must, alas, confess that their judgments are imperfect,

their minds unsound. How a man's heritage of good morals has been lost, so that today, "born in sin, shapen in iniquity" "there is none righteous, no not one." (Psa. 51:5; Rom. 3:10) And as for his physical inheritance it is, alas, sadly demoralized; aches and pains and brevity of life attest the operation of the divine sentence—"Dying thou shalt die." Now look at the prophecy: this Great One whose acceptable time is the present and whose day of salvation is now—this one is to bring to pass under the divine covenant with the world a restoration to man of his lost heritage. No wonder the apostle calls this message one of "restitution of all things spoken by the mouth of all the holy prophets since the world began."

### **"SAY TO THE PRISONERS, GO FORTH!"**

But we hearken further to this great commission given to this elect church of which Jesus is the head. It reads: "That thou mayest say to the prisoners, go forth; to them that are in darkness, show yourselves." How comprehensive is the divine statement: how much is declared in a few words! The Lord was not content with giving us the declaration that the covenant with the people would mean the blessing of them, the restoration to their lost heritages; but realizing the tendency there would be in humanity to disbelieve in divine goodness and to belittle the divine promises, the Lord through the prophet here points out that this blessing of restitution and refreshing will not only be for the people who shall be living at that time that they may have back by restitution all their lost heritages under "the mediator of the new covenant, ' but, proceeding, clearly teaches us that the blessing of the Lord is intended for all the families of the earth—for all those who have lived from Adam's day down to the present

2H502

time—for all those who lived and died before Jesus was born, and for all those who have died without a true knowledge of the Lord Jesus Christ since. These are styled prisoners in harmony with the scriptural figure, and the tomb is represented as being the great prison house, which now is estimated to contain twenty thousand millions of our race. The Lord shows through the prophet that all of these prisoners will come forth from the tomb, or as our dear Redeemer expressed it, "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and shall come forth." In the figurative language of the prophet these prisoners will be called upon to come forth, to "show themselves." They will not come forth to a time of ignorance and superstition and anarchy, the reign of sin and death, with Satan as the master deceiver in power, but under the new

dispensation, under the millennial reign of Christ, they shall come forth to have testified to them in due time that Jesus Christ by the grace of God tasted death for every man and that all who are to come into harmony with Him may have eternal life. Then the responsibility will rest upon them and “it shall come to pass that the soul that will not hear (obey) that prophet, shall be utterly destroyed from amongst the people.” Acts 3:23

It is “that prophet,” who shall then judge the world, that God is now selecting from amongst men and whom he calls his “little flock,” his very elect, the Christ, the great Prophet, Priest and King and Judge of divine appointment and development. In every sense of the word Christ Jesus is the Head of this great one, and our part as the members of his body is only by the grace of God through our redemption by the precious blood and our adoption and instruction in the school of Christ, who has assured us that without Him we can do nothing, but in Him as branches in the vine, as members in the Body, we become eventually mighty through God to the pulling down of the strongholds of error and to the setting up of the kingdom of God under the whole heavens. 2 Cor. 10:4

### **“NOW IS THE ACCEPTABLE TIME”**

Finally, brethren, this portion of our text has a deep significance when viewed from this standpoint, “Now is the accepted time.” What does this signify? What is God willing to accept of now? Ah, a great mistake has been made. We once supposed that these words meant, Now is the acceptable time, the time to escape eternal torment. Harken to the apostle’s explanation of this matter. In his letter to the Romans (12:1) he says, “I beseech you, brethren, present your bodies a living sacrifice holy and acceptable to God!” The thought is unmistakable, it is the sacrifice that is “acceptable” to God and all who have heard of God’s grace are invited to present this “acceptable” offering—themselves. They are told that it is a reasonable service, they are told that the mercy of God prompts it, they are informed that the mercy of God is manifested toward us as a race in the gift of his Son and that believers now obtain their share in that forgiveness imputed to them on account of faith and that it is on this account that they may consider their bodies holy and acceptable to God. They are not left in any doubt on this matter but are assured that by nature we were children of wrath even as others, but that God’s grace and mercy have been manifested toward them and that the righteousness of Christ has been imputed to them because of their faith in him and that on this account God would esteem them holy and acceptable if they present themselves to him living sacrifices by a full consecration of thought and word and deed, time, talent and influence, even unto death.

Here we have the same thought that we glean from other Scriptures, namely, that the present day of salvation, the present “acceptable time” is specially for the Christ—Jesus the Head and the Church his body. In a word this “acceptable time” is this gospel age during which God is willing to accept, as members of the body of Christ, all those who, renouncing sin, come unto the Father through him, and taking up their cross seek to follow him through evil report and through good report; walking in the narrow way of self-sacrifice even unto death. As this “acceptable time” did not begin until Christ came at his first advent, so it will not continue after the last member of the mystical body shall have been gathered at his second advent. There would be no opportunity of entering into this salvation later on. After the “little flock,” the “bride” class, the “saints” shall have gone into the marriage and the door shall have been “shut” no more will be permitted to enter into that class; because the “acceptable time” will have come to an end, the day of special salvation will be ended.

### **THE WORLD’S BLESSING**

But, thank God, that the ending of this special salvation and this “acceptable time” of sacrifice will not hinder the grace of God from proceeding to bless the world of mankind in general—not with the same blessing of a change of nature from earthly to heavenly conditions, but with a blessing of restitution to all that was lost in Adam -- an earthly paradise which shall ultimately be world-wide and with glorious opportunities for life eternal for all those who will then “hear” in the sense of obeying the great Mediator, the great High Priest, the great Prophet, the great Judge—Christ, Head and body, Bridegroom and Bride. Let us, dear brethren and sisters, be faithful to our calling, to our privileges.

2H503

Let us seek diligently to “make our calling and election sure” to this grand inheritance. Let us remember that “Now is the acceptable time,” that if we wish to bring our sacrifices to the Lord through the merit of Jesus now is the time and the only time. To offer it and not only to offer (to engage, to agree) but also to, as the apostle urges, lay down our lives in the service of the Lord, in the service of the brethren and in “doing good to all men as we have opportunity, especially to the household of faith.”



[The Pittsburg Dispatch, November 4, 1907](#)

## **THE LOST KEY OF KNOWLEDGE**

Pastor C. T. Russell preached yesterday in Carnegie Hall, Allegheny, to an audience that nearly filled the house. His text was, "Woe unto you, doctors of the law, because ye have taken away the key of knowledge; you entered not yourselves, and those approaching you hindered." (Luke 11:52) He said: We are living in a preeminently practical day, when results are sought rather than doctrines. Indeed, in but few Christian pulpits are doctrines ever considered in these later years. Doctrinal preaching is considered obsolete, and has been replaced largely by what is termed practical preaching. In other words, the preaching of good works has taken the place of the doctrines preached by Jesus and the apostles. The reason of this is not far to seek. Talented men, able ones of all denominations in the pulpit and in the pew, are heartily ashamed of the doctrines confessed in their creeds. The preachers, therefore, are glad enough to let these alone, hoping that their congregations will forget them, and especially that they will not ask them any troublesome questions respecting them.

As a result we have throughout the civilized world today just what the Jews had at the first advent of our Lord, namely, a form of godliness without the power. Our Lord's discourses and parables continually bore witness to the fact that the Jew of His day, especially the prominent ones, were outwardly pious, zealous for God's law, but inwardly ravenous wolves and full of all manner of corruption. Our Lord upbraided the leaders for their long prayers and affectations of piety, which were entirely contradicted by their conduct in daily life—their selfishness, which would lead them to take advantage of the widow, to grasp for property, and which would bind heavy burdens of law observance upon the weak and the poor to their discouragement. Our Lord declared to them how they had made the divine law of no effect through their traditions—more than this, had made God and His law abhorrent to the poor and the ignorant by exaggeration. For instance, the law of the Sabbath was and is still exaggerated in the Talmud, which teaches that to rub wheat between the hands and to blow away the chaff in order to eat the kernels would be unlawful, a violation of the Sabbath day, because it would be threshing and winnowing on a small scale. Similarly that to hunt a flea would be a violation of the Sabbath law because it would be hunting on a small scale.

### **TAKING AWAY THE KEY**

Thus did the doctors of the law in Jesus' day, by the substitution of traditions instead of the divine Word, misrepresent the character of God and turn the attention of the

people from him. Thus did they take away the “key of knowledge,” for the “reverence of the Lord is the beginning of knowledge.” Note our Lord’s words, “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) In a word, God’s creatures need to know Him well and truly in order to appreciate Him and in order to have confidence in His gracious promises. Such a knowledge is necessary to a true worship such as the Lord appreciates, for, as the Master said, the Father seeketh such to worship Him as worship Him in spirit and in truth. (John 4:22-23) Whoever, therefore, misrepresents the divine character and the divine plan is taking away the “key of knowledge” of God. This was the crime of the doctors of the law, which their hypocritical professions and prayers only helped to aggravate. For the common people, relying largely upon the holy professions and teachings of these leaders, were the more thoroughly deluded and the more thoroughly alienated from God by reason of their professions of sanctity.

Our Lord’s words, “Woe unto you, doctors of the law,” had a fulfilment, too. Certain woes fell with special weight upon this very class but shortly after our Lord’s prediction. Very soon a period of disintegration set in, which affected everything and every prospect of the wealthy and professedly religious class of the Jews, especially the doctors of law. This led up to anarchy and ultimately the destruction of their national polity, A. D. 70. True, it meant dire tribulation to all the people, but, as always, those most intelligent and in the high stations of life must have suffered proportionately more in the stress which came upon all the people

2H504

in fulfilment of the prophecy, “Wrath is come upon this people to the uttermost.”

## **THE GOSPEL AGE PARALLEL**

On previous occasions and in Volumes 2 and 3 of Scripture Studies we have shown from the Scriptures that the Jewish age and people represented typically Spiritual Israel and this Gospel age; that the Jewish age began with the death of Jacob, the Gospel age with the death of Christ; that the former was established in the 12 sons of Jacob and the latter in the 12 apostles of the Lamb. That the former had typical sacrifices and sin offerings while the latter has antitypical or “better sacrifices than those.” That the former had a typical priesthood in Aaron and his sons while the latter has an antitypical priesthood, called by the Apostle a “Royal Priesthood,” of which Christ is the Chief Priest and his faithful followers the under priesthood. We have shown, too, that these ages are of the same length, and that as the Jewish age ended with the harvest in which our Lord was present in the flesh as the chief reaper, so this

Gospel age will end with a harvest in which our Lord as a spirit being will be present as the chief reaper gathering the wheat into his garner before the great time of trouble, the figurative burning day coming upon the world in general—"a time of trouble such as was not since there was a nation." (Dan. 12:1) We have seen that the trouble day with which the Jewish age ended is paralleled exactly in time and in character by the period of trouble which will consummate this age.

In harmony with these parallels, is it not wonderful that we find today among nominal Christian people—Churchianity—conditions in many respects corresponding to the conditions described by our Lord among the Jews in their harvest time. Today also we find an outward respect for God and for religion—a drawing nigh unto the Lord with the lips while the hearts are far from him—busied with fashion, pleasure and money seeking. Now also we find that the people look to doctors of divinity for guidance and instruction; that they greatly reverence them, and that the latter could have great power if they were in harmony with God—if behind the profession there was a knowledge of God's character and plan, and if this were imparted to the people who, according to the Scriptures, are now famishing—a famine not for bread nor for water, but for the hearing of the message of the Lord. (Amos 8:11) This sad arraignment of the pulpiteers of our day is a thankless and unpleasant task, but it is proper today, as it was nineteen centuries ago, to show those hungering and thirsting for the Word of the Lord the real cause of their difficulty—that the clergy have taken away the "key of knowledge" and are keeping it hid, neither entering into the knowledge themselves nor favoring any others entering in. On the contrary, they hinder in a hundred ways the spread among the people of a true knowledge of God and His Word.

### **WHEN THE KEY WAS LOST**

We should not be understood as teaching that all the responsibility of the loss of the key of knowledge belongs to the Christian ministers of today, neither did our Lord charge the doctors of the law of His day with the full responsibility. He pointed back of them to the same class in earlier days, saying, "Woe unto you! for you build the sepulchers of the prophets and your fathers killed them." Our Lord seems to have arraigned the clergy as a class, and to have held the modern representatives responsible, because they gave evidence of having the same spirit that their predecessors had, even though they condemned some of their practices. Thus their fathers killed the prophets, while they killed the Lord Himself and persecuted His followers. Neither should we understand our Lord's words to apply to every individual of the Jewish clergy, the doctors of the law, but rather that He spoke of them as a class, ignoring the few exceptions. Similarly we hold that among the teachers of today there are exceptions to the general

rule—God-fearing men, God-loving and striving to enter into the knowledge of God themselves and to assist others to enter it. But surely these are a very small minority, and they are rarely heard from.

The key of knowledge of God's true character was lost long ago. It was lost during the "dark ages." Luther and some of his coadjutors did valiantly in striving to recover the key, and at least got hold of the handle. But, alas! little progress has since been made. The key, while recovered, is still hidden by a veil, a mist of superstition and false doctrine. Shall we illustrate this? How, we ask, could anyone come to a knowledge of God — a true knowledge, an appreciative knowledge, a heart sympathy, a true devotion—while still thinking of God as the all-powerful Creator, who made mankind for his own pleasure, yet before his creation prepared for the vast majority a place of eternal torment, manned with fire-proof devils and supplied with fuel enough for all eternity? Who that has that thought before his mind, who that believes that unscriptural teaching, could rightly reverence his Creator as a God of justice and of love? In proportion as this cloud of error, this "doctrine of devils," comes between an intelligent mind and its Creator, in that same proportion it will be impossible for him to really know God, whom to rightly know would imply eternal life. Before the key of knowledge can be found and used, and grant access to a right appreciation and worship of God, this doctrine and other similar superstitions of the "dark ages" must be got rid of. We thank God that in His providence

2H505

some today, Israelites indeed, in whom there is no guile, are being helped to a knowledge by a message of the Great Teacher, even as a little flock of Israelites indeed were taught of God and inducted into a knowledge and love of God, despite the conduct and false teachings and wrong attitude of the doctor of the law at the first advent.

It should be noted that our Lord does not intimate that the doctors of the law themselves had entered into the knowledge and were keeping others out of it; but, on the contrary, that while they were in a favored condition to supply the key and to enter in and to enjoy the knowledge, they were not only not doing so, but in avoiding the knowledge they were hindering others who were in quest of it. So today we are not to be understood as intimating that the preachers of Christendom have the true knowledge and are withholding it from the people, but the contrary—that they are confused, that they know not God, and that therefore the divine plan of boundless mercy for the sins of the whole world is hidden from their view. As a class they know not God — they misunderstand him. But instead of seeking for the key

and entering in, and seeking to assist others to enter in, have they not abandoned the Word of God and taken up with Higher Criticism and Evolution, and are they not guiding those who look up to them for counsel in the same direction? Why do not these educated men of great opportunity awake to the privileges of their position and search the Scriptures, and by full consecration of their all to the Lord enter into the school of Christ, that they may be taught of Him, that they may find the key of knowledge and assist in putting it into the hands of those who are seeking God, “feeling after Him if haply they might find Him,” but who are now, being misled and misdirected? As our Lord said, the blind are leading the blind, and surely all will fall into the ditch. The ditch of that day was the time of trouble which wrecked the Jewish nation. The ditch of our day is the approaching day of trouble, in which Christendom will be wrecked in a cataclysm of anarchy, according to the Scriptures.

### **THE IMPORTANCE OF KNOWLEDGE**

In worldly matters the word knowledge is applicable to any subject which we know and can demonstrate; but in religious matters the word has a still broader meaning, and applies to things that we cannot actually prove, but which we believe on satisfactory evidence, as, for instance, “I know that my Redeemer liveth.” Faith is the basis of this knowledge—faith in what we believe to be a God-inspired revelation of things past, and to come. This we may call faith-knowledge, and to this the Scriptures everywhere continually appeal, assuring us that “without faith it is impossible to please God,” that such faith is the foundation of all our hopes, the mainspring of all our best endeavors, and that according to our faith will be the results as respects our present development of character along the lines of righteousness and our future attainment of the heavenly reward. It is for this reason that we are urged to search the Scriptures and to study to show ourselves approved workmen, rightly dividing the Word of Truth, and again that we may be ready, able at all times, to give to him that asketh us a reason for the hope within us. (John 5:39; 2Tim. 2:15; 1 Peter 3:15) He who has not a knowledge of the divine revelation, the divine plan, cannot have a Scriptural hope, cannot have the legitimate results of such a hope, namely, the anchorage of the soul, sure and steadfast. (Heb. 6:19) In harmony with this the Apostle points out the fact that the heathen cannot be saved under the call of this Gospel age. Whatever salvation there may be for them will come later under the Millennial Kingdom arrangements; for how could they believe on Him of whom they have not heard; and now, it has pleased God to save them that believe, and whose faith leads to the appropriate conduct outlined in the Scriptures. The more of this faith and knowledge the Lord’s people possess the stronger should be their confidence and the nobler should be their lives. This faith-knowledge is referred to in the Scriptures as the truth, as, for instance, when our Lord said,

“Sanctify them through thy truth, thy Word is truth.” (John 17:17) The message of God received by faith is accepted to be the truth, to be true knowledge, and wherever it goes there must be a sanctifying, separating power.

How forceful then is this injunction, “My people perish for lack of knowledge.” (Hosea 4:6) Not that we put knowledge as superior to love—quite the contrary; knowledge is the foundation, love is the superstructure, the character development; but no one can rear a proper superstructure without a proper foundation. The measure of the foundation must of necessity mark the limitations of the building upon it. Whoever has little knowledge of God and His character and His Word has proportionately little of the sanctifying power of the truth. If the knowledge does not produce this fruitage the results are even as the apostle points out in the words, “If I had all knowledge and had not love I should be as sounding brass and a tinkling cymbal, it would profit me nothing.” (1 Cor. 13:1) On the contrary, whoever thinks to build up a proper character without knowledge errs egregiously. The apostle seems to point to this fact when he refers to some as building upon the one sure foundation, Christ Jesus,

2H506

with wood, hay, stubble, erroneous teachings; and others as building upon the good foundation with gold, silver and precious stones, representative of the divine truth. The apostle assures us that the testing time will come and that only the latter class will stand the test, while the former will suffer loss, though themselves will be saved so as by fire.” (1 Cor. 3:13-15) Thus does he point out the two distinct classes of the saved ones of this Gospel age, known in the Scriptures as the “Little Flock” and the “Great Company.” It is proper that every child of God should look to it “that he receive a full reward” (2 John 8), that he win the great prize, that he be not one of those merely “saved so as by fire,” and who must “come up out of great tribulation.” (Rev. 7:14)

### **OUR LORD’S KNOWLEDGE ATTESTED**

An illustration of the value of knowledge is set forth in the Scripture in the words: “By his knowledge shall My righteous servant justify many when he shall bear their iniquities.” (Isa. 53:11) And this surely illustrates well the principle we have applied in the Scriptures to all the members of the Church, the body of Christ, who are required to be copies of God’s dear Son. Note the following references to the value of knowledge to the Church, the elect of this present age. The apostle speaks of some who “have a zeal for God, but not according to knowledge,” and distinctly intimates their disadvantage in the race on this account. (Romans 10:2) The apostle commends those who are “full of goodness, and filled

with all knowledge, and able also to admonish one another.” (Romans 15:14) And again he speaks of the advantage secured to those “enriched in Christ with all knowledge.” (1 Cor. 1:5) And again he speaks of knowledge coming through the Holy Spirit (1 Cor. 12:8), and again he reproves some who “have not the knowledge of God.” 1 Cor. 15:34

Again he points out that God’s grace has shined into our hearts to give the “light of knowledge of the glory of God.” (2 Cor. 4:6) And again he exhorts to faithfulness “by pureness, by knowledge, by long-suffering” (2 Cor. 6:6); and, again in faith and utterance and knowledge; and again he refers to the necessity of casting down all imaginings that would tend to exalt themselves against the knowledge of God. (2 Cor. 10:5) In his epistle to the Ephesians he speaks of his own favor from God in respect to the knowledge of Christ, the knowledge of the mystery and of the love of Christ which passeth knowledge. (1: 17; 3:4-19) To the Philippians he writes (1:9) and urges that they abound more and more in knowledge and speaks of the excellency of the knowledge of Jesus (3:8) To the Colossians he writes urging that they be filled with the knowledge of God’s will and make increase in the knowledge of God. (Col. 1:9- 10) He refers to the treasures of wisdom and knowledge divine which are hidden in Christ and intended for those who come unto the Father through Him. The Apostle Peter also teaches that the Lord’s grace comes unto us through the knowledge of God, who hath called us, and he exhorts that we add to our faith virtue; and to virtue knowledge; that we may not be barren in the knowledge of our Lord and Savior, Jesus Christ. 2 Peter 1:2-8

## **KNOWLEDGE DURING THE MILLENNIUM**

As the knowledge of God reaches but comparatively few of the human family during this Gospel age, and few therefore gain the eternal life, it is of deep interest to all that the Lord’s Word enunciates that it is His will that all men should be saved (recovered from the tomb), and come to a knowledge of the truth that they may be saved. (1 Tim. 2:4) If the knowledge of the Lord is a blessing to us now, and brings with it responsibility and great opportunity and blessings, present and prospective, it is in full accord with this that the Lord here promises that ultimately all shall know Him, and all therefore have a full opportunity of attaining the blessings He is so willing to bestow upon those who seek Him in sincerity. Let us hearken to some of the promises to these given through the prophets. Isaiah tells us that the whole earth shall be filled with the knowledge of the Lord (11:9). Habbakuk gives a very similar statement of the matter, and assures us that the earth will be filled with a knowledge of the glory, the greatness, the grandeur of the Lord. (Hab. 2:14) And again the prophet Jeremiah declares that there shall be no longer need for every man to say to his neighbor and to his brother, Know thou the



Lord, for all shall know Him from the least even unto the greatest. (Jer. 31:34) How glad we are that ultimately God's glorious character shall be clearly seen by all mankind—when the blindness of superstition, ignorance, bigotry and Satanic deceit and doctrines of devils shall have given way to the glorious light of the sun of righteousness, with healing, restitution, in its beams.

### **“WHOM SHALL HE TEACH KNOWLEDGE”**

Isaiah, the Prophet, is caused to give a picture of our day in which is pointed out the stumbling of the teachers of our time. Symbolically, they are represented as drunken with the wine of false doctrine, so that they err in vision, they stumble in judgment,” because Babylon hath made all nations drunk. (Rev. 17:2; 18:3) These, the creeds of the different denominations, are represented as their table, at which they feed. Then, still referring to our day, the Lord, through the Prophet, inquires (Isa. 28:9), “Whom shall he teach knowledge and whom shall he make to understand

2H507

doctrine?” The question implies that few will be in a condition to understand the truth in this day, and then the answer is given—“Them that are weaned from the milk and drawn from the breasts.” This symbolical picture represents the Lord's faithful people as merely babes in Christ, and informs us that even these must be weaned from their infantile condition, that, as the Apostle suggests, they may appreciate the strong meat of divine revelation, and thus grow strong in the Lord and in the power of His might, advancing from the infantile condition to full manhood in Christ. (Heb. 5:12)

While the intimation is that the doctors of the law at the first advent and the doctors of divinity at the present time will wield so strong an influence as to hinder the majority of those who are trusting them from entering into the riches of God's grace which were properly their portion, we have various intimations that the Lord will not permit this to be the case with those who are at heart loyal to Him. These will be drawn from the priests of sectarianism and from the creeds of the “dark ages;” they will be weaned; they will find the sectarian bed too short and the sectarian covers too narrow, and will get out from these conditions into the full liberty of the children of God. Not into that bold agnostic condition known as the new theology, but to the liberty of the sons of God under the limitations of the divine word of revelation, which to them will be line upon line, here a little and there a little. As at the first advent the Lord found such a class and fed them, strengthened them, so—although they were recognized as ignorant and unlearned men—they soon were known as talented, and their neighbors and enemies took knowledge of them that they had been with Jesus and learned of Him—learned of the true God, and his true character and of the true hope set before them in the gospel, so we have the Lord's



promise that in the end of this age—notwithstanding the fact that the key of knowledge is lost to the majority, and that those who should have it and should be leading the way into it have it not and are turning the people aside from looking in the right direction—nevertheless our Lord Jesus, whom the apostle styles the great Shepherd of the sheep, promises that at His second advent He will gather His sheep in that dark and stormy day. (Ezek. 34:11-12)

He promises also that in this day He will cause His faithful ones, weaned from the milk and drawn from the breasts, to sit down to a table of His own furnishing. He promises that He will come forth and serve His people meat in due season, things new and old. Let us not only take this attitude of readiness to enter into the light of the knowledge of God and to be fed thereby, but additionally let us see to it that the strength which we derive from this strong meat of Present Truth shall be such as will build us up, sanctify us, that we may attain to that full knowledge of God which can be attained only by those who will come into heart fellowship with Him through Christ, and which will constitute to them an evidence that they are sons of God, taught of God, for to such is the message of the Savior, “The Father Himself loveth you.” (John 16:27) And if there be any in this audience who have hitherto been careless as respects this key of knowledge and the blessings that are to be unlocked thereby, we urge that it is high time for them to awake out of sleep and out of darkness and to search the Scriptures and to enter into the blessed joys of the Lord now through faith in His Word, and to be prepared to enter into the joys of the Lord actually very soon.

[The Pittsburg Dispatch, November 25, 1907](#)

## **CAUSES FOR THANKSGIVING**

BROCKTON, Mass., Nov. 24—Pastor C. T. Russell of Allegheny, Pa., preached twice here today. We report one of his discourses, from the text, “O give thanks unto the Lord, for He is good; for His mercy endureth forever.” (Psa. 136:1) He said:

The reverence for the Creator which led the Pilgrim Fathers to establish an annual day of thanksgiving for divine mercies calls forth our appreciation, and we note that to a considerable extent their example has prevailed throughout the length and breadth of this favored land, as represented in our national Thanksgiving Day. But while we note this outward recognition of the Creator with pleasure, the fact is borne in upon us that with many the thanksgiving is merely perfunctory—that the occasion has lost its old-time significance. The fact is that we are living in a less reverential period,

assisted and to some extent caused by our freer thinking and reasoning.

Our forefathers, with too large a reverence for earthly kings, imagined that these rulers could do no wrong, because they governed by divine appointment. Looking beyond these, they revered God, the great King, to such an extent and with such blind devotion that it seems not so much to have occurred to them to

2H508

critically consider divine providences and plans. They were content to say, "It is of God; it must be right." But today matters are different. Kings are recognized as ruling on the strength of heredity, and as being maintained in power by cannons and bayonets and the various contrivances of the prince of this world. They are no longer regarded by the public as kingdoms of God, but as scripturally described "kingdoms of the world," which must pass away before the new dispensation be inaugurated.

And looking beyond this, mankind is inquiring respecting the character of God and His providences. Many are judging the Lord by feeble sense and condemning Him and His general providences, because they know not, neither do they understand—because they have not been instructed in the divine Word and its revelation of the divine plan, past and future. Hence it is that—

### **MEN REASON LIKE CHILDREN**

If they have had prosperity or "good luck" they praise God; if they have had adversity they grumble, repine and are anything but thankful. They "know not, neither do they understand," how God is abundant in mercy, love and kindness. Looking about them and within themselves they see depravity, weakness and temptation to evil. They wonder why they were so born—why a good, benevolent God of love should have so arranged that all humanity are born in sin, shapen in iniquity. (Psa. 51:5) Realizing their own physical, mental and moral taints, blemishes, weaknesses and sorrows, they are inclined to ask, "Why should I be thankful for these things?"

Looking upon the blessings of this land as superior to those of all other lands, they are inclined to say, "Why should we give special thanks that our lot is more favorable than that of others? Why should not we rather think it strange that a loving and benevolent Creator allowed pests, famines, pestilences and drouth to mar the happiness of His creatures in any part of the world?"

If it be accepted as true that the heavenly conditions are all blissful and happifying why should it not also be true that the same Creator would arrange all the affairs of the earth

similarly for the benefit of His human creation? Why should we give thanks that we have only so much of the aches, the pains, the sorrows, the trials common to the world of mankind; that only so many of our dear ones have gone down into the tomb? Why should we not, on the contrary, wonder that any aches or pains are permitted, any sighing, or crying or dying? We believe that none of the holy angels are subject to these dreadful experiences; why should we be? and why should we give thanks for our share of them? With many minds the answer to these queries would doubtless be, "We give thanks for fear we should offend an all-powerful and not very merciful God, and lest, as a consequence of failure to thank Him for these conditions, He should thrust us eventually into a hell of eternal torment. We therefore give Him thanks in fear, and not from real love or appreciation, or from the true spirit of thankfulness. Alas! poor world! Undoubtedly this is the attitude of many, induced by their ignorance of the true God and of the teachings of His Word, the Bible.

### **"HIS MERCY ENDURETH EVER"**

With our minds filled with the horrible theories taught during the "dark ages," and which still fetter many of the Lord's noblest children, it is difficult to realize and get rid of the error and to replace it with the truth. So thoroughly have the minds of Christendom been poisoned by the "doctrines of devils" (1 Tim. 4:1) that it is almost impossible for the majority to think of God as the Scriptures represent Him — as a God of justice, love and mercy. Indeed, so firmly entrenched is the error with many that if any attempt is made to explain the Scriptures in harmony with divine justice and love, they forthwith concluded that such an attempt is the work of the adversary, of Satan. Alas, how thoroughly Satan has blinded their eyes and hindered them from seeing the glorious character of God! Well did the Apostle say, "The god of this world hath blinded the minds of them that believe not, lest the glorious sight of God's goodness as it shines in the face of Jesus Christ, should shine in their hearts." (2 Cor. 4:4) They have so long put darkness for light and light for darkness that the very terms, justice and love, are confused in their minds and misunderstood. They will even tell us that it would be just for God to torment all of His creatures to all eternity — and more, that this would be a manifestation of divine love! Alas! that such confusion should in any sense of the word be dignified with the name of reason.

There is a solution to the whole matter, and but one solution. It is God-given, and is presented to him that "hath an ear to hear what the Spirit saith unto the Churches"—and what ultimately shall be known to every creature. But though hearing ears are scarce at the present time there is a special blessing to those who have them—"Blessed are your eyes, for they see, and your

ears , for they hear,” said the Master, and we are glad that the promise is that by and by “all the blind eyes shall be opened and all the deaf ears shall be unstopped.” (Isa. 35:5) The right understanding of the divine Word shows the heavenly Father to be the very personification of love, as well as of justice and wisdom and power. His love, and our necessity, are at the

2H509

bottom of the Scriptural declaration that God is very merciful and of tender compassion —the very reverse of all that the theology of the “dark ages” has misrepresented Him to be.

## TWENTY-SIX TIMES IN ONE PSALM

Look at our text. It calls for thanksgiving because of divine mercy, and declares that mercy to be complete, lasting forever. And this declaration is repeated in every one of the twenty-six verses of this psalm, “For his mercy endureth forever.” Is this the picture of a fierce, implacable God, who has decreed that the torture of His creatures shall endure forever and that without mercy, without mitigation, without hope of relief—to all eternity? What is the value of language and what the value of a revelation from God if we thus misuse it? Practically all Christendom with one voice declares to all men that this Psalm is not true, that God is not merciful, or that if He is at all merciful His mercy is eccentric and granted to some and not others; that some are born in heathen lands, where they have no knowledge of God and no opportunity for coming under the terms of His mercy, which are limited by the declarations that there is no other name under heaven or amongst men whereby we must be saved but the name of Jesus.

And since these heathen have never heard of this only name, this precious name, they are outside of divine mercy, and these represent, according to Christian statistics, 1,200,000,000 of the total of 1,600,000,000 population. And a large proportion in the past is similarly accredited with having had no knowledge of the only name, they also must be outside of any manifestation of divine mercy. And of the 400,000,000 styled nominal Christians it is admitted that the vast majority have practically no knowledge of God or of His Son Jesus Christ. They are counted in as Christians merely because they live in civilized lands; admittedly very few of these have the Spirit of Christ, without which they are “none of His;” admittedly few of them have been begotten again by the Holy Spirit, or, as some would say, “Born again;” admittedly few of them are walking not after the flesh, but after the Spirit; admittedly the vast majority of them are “children of this world,” “children of Belial,” “of their father the devil,” and not children of God. We ask Christendom for an explanation of the situation and they have no answer.

We inquire if there is hope for any of these in the future. Roman Catholics answer, Yes! after hundreds of thousand of years they may purge themselves of their guilt in the flames of Purgatory and be received into heaven. But Protestants answer, No! there is no hope for them, neither in the mercy of God nor by any purification through their own sufferings—they must be tormented to all eternity. Let us look into the Word of God on this subject. Let us neither be content to take the hopeless view of Protestantism, nor the merciless view of Catholicism. Let us believe the words of Scripture, the words of our text, “His mercy endureth forever” — to a completion.

For be it observed that the Catholic view of Purgatory is as merciless as the Protestant view of eternal torment. They do not claim that it is of God's mercy that any will be released from Purgatory, but as a result of their own sufferings and the self-purification thus accomplished.

### **“LET GOD BE TRUE”**

The apostle wrote, arguing against false teaching in his day—“Let God be true and every man a liar”—who opposes the divine word. (Rom. 3:4) Let the issue be squarely drawn as between the words of God and the words of men. Let us see who it is that has falsified. Our claim is that God is true; that His declaration that “His mercy endureth forever” is fully borne out by the testimony of Scripture; that there is not one single Scripture which declares that death ends all hope, but that many Scriptures rightly understood most positively show that the hope of the vast majority of mankind is a hope beyond the grave.

We deny further that a single Scripture text teaches that there is such a place as Purgatory. We challenge proof to the contrary. We hold and will show that God has made merciful provision for Adam and every member of his race—that the blessings of this provision have only come as yet to a very small minority of the race, “even as many as the Lord your God shall call.” (Acts 2:39) We hold that those who are now “called,” now “drawn,” now “elected,” are, according to the Scriptures, merely “first-fruits unto God of His creatures,” and not the sum total. We hold that the blessings that now reach even these are merely by faith, and will not be attained by them actually until they share in the first resurrection, and that meantime only those who can and will walk by faith and not by sight can maintain their standing in His class, and make their calling and election sure to a place in the kingdom as associates with their Lord and Redeemer Jesus in His great work of the future. We hold that the work of Christ and the Church, as the millennial kingdom of God, will be the scattering of divine mercy in its most helpful and potent forms to every member of Adam's race, and that as a result of it every knee will bow and every tongue confess to the glory of God, while the knowledge of the glory of God will fill the whole earth.

## THE NEED OF MERCY?

Of course, there is a reason. The word mercy implies that there was sin and condemnation, and the character

2H510

of God for justice implies that the condemnation was a just one. The word redemption similarly implies a sin and need for forgiveness, and a divine interposition in favor of the sinner to recover him legally and justly from his fallen and condemned condition, and the promised times of restitution (Acts 3:21), the Millennium, implies most distinctly that there was a fall from the original perfection which makes a restoration to that original condition desirable.

The more deeply we look into the word of God the more distinctly do we find its utterances upon these subjects. Genesis tells us of the creation of Adam in the image and likeness of his Creator—on an earthly plane—“a little lower than the angels.” It tells us of the favorable conditions under which God placed His sinless son, Adam, and his wife. It assures us that everything was favorable to them even as the heavenly arrangements are favorable to the sinless angels. We have the record of Adam’s testing on the point of obedience to his Creator—that he was forewarned of the fearful results of disobedience, that, nevertheless, he disobeyed, he sinned, he fell from divine favor under divine sentence, “Dying thou shalt die,” “In the sweat of thy face shalt thou eat bread until thou return to the dust from whence thou wast taken; for dust thou art and unto dust thou shalt return.” (Gen. 3:19) A just sentence even though it has resulted in so much pain and suffering, mental, moral and physical. None could claim the right to live eternally out of harmony with the wise and loving provisions of their Creator. This statement of the introduction of sin and death among mankind is fully corroborated by our Lord, who declared that He came into the world to “seek and save (recover) that which was lost.” The Apostle Paul emphasizes the same, saying, “By one man’s disobedience sin entered into the world and death as the result of sin—and thus death passed upon all men, because all are sinners.” Matt. 18:11; Rom. 5:12

We must hold ourselves to the Scriptures and not allow the intrusions of the “dark ages” to lead us to infer a different penalty from that which God declared in Genesis, which the Apostle repeated and emphasized, and which we see in process all about us—the whole world in a dying condition mentally, morally and physically. We must not allow ourselves to read into the plain statement of the Scriptures the “doctrines of devils” to the effect that God condemned our first parents to an eternity of torture on account of that original

sin, and that, therefore, the whole race is to be delivered over to the demons and to eternal torment or to Purgatory, except a few who happen to have the ears to hear and accept Christ. We must rid ourselves of this blasphemous error, and judge of our God by His testimony and the facts of the case as we know them. We must not allow those who were so full of an evil spirit that they burned one another at the stake for difference of opinion—we must not allow these to make our theology for us and to introduce into our minds poisonous thoughts and evil surmisings respecting our Creator quite contrary to His word.

The Scriptures show us that for centuries God allowed the world to go in its own way, and that man's course was rapidly downward; and because they were not willing to retain God in their thought He gave them over to a reprobate mind, with the result that the race rapidly deteriorated everyway. (Romans 1) Our Lord's first advent marked the beginning of God's activity in the salvation of mankind from the degradation their transgression had brought upon them. The sending of our Lord Jesus to be our Redeemer was a manifestation of divine love, as we read, "Herein was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:9, 10

Previously there had been intimations of coming blessings and promises, but nothing practically had been done. The one little nation of Israel had indeed been given a law, but the Apostle assures us that the law made nothing perfect, and that salvation could not come by the law nor by works—that it could come only through a redemption-sacrifice, the just one dying for the unjust one, Adam, and his multitudinous progeny involved with him in the penalty of his disobedience.

The fact that God has allowed the world to go down in sin and death for over four thousand years before sending His Son must not be understood to mean that He had no interest in them, but merely that His time for manifesting His interest and His plan for their recovery only then reached the proper point for manifestation.

### **"SHALL BE UNTO ALL PEOPLE"**

Nearly two thousand years have elapsed since our Lord's death, but the blessings of divine favor through Him have reached only a small percentage of humanity during this Gospel age. Only believers were promised a blessing, only those have received it, and they have been but a few. Their blessing had been the privileges of a special high calling of joint-heirship with Jesus in the Millennial Kingdom which is to bless the world in general. The others, who have not heard in the sense of



understanding and appreciating the grace of God in Christ, have had proportionately little responsibility. Shall we say that their case is hopeless? By no means! On the contrary, they are included in the gracious promise that God sent to humanity through those angels who notified the shepherds of our Savior's

2H511

birth.

They declared, "Behold, we bring you good tidings of great joy, which shall be unto all people." Since blessing comes through the knowledge, the hearing of God's grace, it follows that all people have not yet received this blessing. But God's Word assures us that in due time the fact shall be made known, testified to all.

[The Pittsburg Dispatch, December 16, 1907](#)

## **THE "PEARL OF GREAT PRICE"**

CUMBERLAND, Md. Dec. 15—Pastor C. T. Russell of the Northside, Pittsburg, preached twice here today. He had close attention from large concourses of very intelligent Christian people. His afternoon topic was "The Overthrow of Satan's Empire." We report his evening discourse on "The Pearl of Great Value." (Matt. 13:45) He said:

In ancient times the pearl occupied the chief place among the jewels of personal adornment, probably because the art of cutting the diamond and other precious stones had not advanced to its present high degree and because the pearl is more easily prepared for use. It is frequently mentioned in the Scriptures in such a manner as to indicate that it had first rank among the valuables of our Lord's time. For instance, our Lord compared the elements of divine truth to pearls, saying, "Cast not your pearls before swine." The apostle, in speaking of the outward adornment of many in his day, mentions gold, pearls and costly array, and in the picturing of the New Jerusalem the highest prominence is given to the pearl in that it is pictured as having 12 gates of pearl.

Our Lord's reference to a pearl merchant calls our attention to the fact that in olden times the methods and opportunities for barter and trade being inferior to those of today, it was the custom of pearl dealers to go here and there throughout the districts where pearls would likely be found, inquiring for choice pearls and buying them. Our Lord uses such a pearl dealer as the basis of one of His parables representing the value of the kingdom. He said: "The kingdom of heaven is like to a

merchant seeking goodly pearls, who, when he Found one of great price, went and sold all that he had and bought it.” Let us examine this parable to learn the particular lesson which the Lord wished to inculcate.

### **“THE KINGDOM OF HEAVEN”**

Like the majority of our Lord’s parables, this one relates to the “kingdom of heaven.” From the frequency with which this phrase is used in the Scriptures it would appear that all should understand just what is meant by the expression “kingdom of heaven” and “kingdom of God,” but, apparently, the majority of Christian people are in sad ignorance on this subject. Many are thrown off the proper track by a misrepresentation of our Lord’s words in answer to a question of the Pharisees, when the kingdom of God would appear. Jesus answered and said unto them, “The kingdom of God cometh not with observation (outward display); neither shall ye say, lo, here! or lo, there! for, behold, the kingdom of God is within you. (Luke 17:20)

That this is a mistranslation of our Lord’s words is evident because He had already said respecting the Scribes and Pharisees that they were hypocrites, whited sepulchers full of all manner of corruption. Evidently he could not mean that the kingdom of God was within them! The proper translation of the passage will be found very helpful, not only in understanding it, but in various references to the kingdom found in the Scriptures.

Our Lord’s ministry began with the declaration that “The kingdom of heaven is at hand.” It was this message that the twelve apostles bore when He sent them forth, and the same was subsequently given to the seventy who also went forth. In a word, not only our Lord’s parables related to the kingdom, but it was almost the sole topic of His discourses. The Jews for centuries had been expecting that the time would come when all iniquity would have an end, by reason of God’s taking control of the world’s government. They understood the divine promise to be that Israel as a nation would be the divine channel for communicating blessings and instruction and corrections in righteousness to all the kingdoms of the world.

They were waiting for Messiah to come to establish this kingdom, hence, when Jesus declared the kingdom at hand it was a modest way of stating that He was Messiah, ready to establish that kingdom; and to this the apostles bore witness, and many of the common people later gave adherence, to the extent that we read that some of them were ready at the close of our Lord’s ministry to take Him by force and make Him a king— believing Him to be the Messiah through whom God would accomplish the uplifting of Israel and the overthrow of all other empires, and establish the reign of

righteousness and knowledge of God among all people, kindreds and tongues.

2H512

### **“COMETH NOT WITH OBSERVATION”**

The Scribes and Pharisees who asked our Lord the question, “When will the kingdom of God appear?” did so because they had no sympathy with Him nor faith in His proclamation. They considered His claims fraudulent, and that the common people were being deceived. They asked the question for the purpose of exposing the weakness of our Lord’s claims. They thought that if they could get Him to commit Himself to a certain time, so as to say, My kingdom will appear at such and such a time and all will see its glory, then they could at that date point out the falsity of His claims and show that nothing was manifested. Besides, their question was evidently the forerunner of other questions. If Jesus had answered, “In one year My kingdom will be manifested in power and great glory,” they probably then would have asked, “Where will you get your soldiers?” and then, “Where will you get the money to equip them?” and then, “How could you expect, with all the army and raw recruits you could raise, to meet the Roman veterans?” Their thought was that by these questions they could show the people the fallacy of the Lord’s claims to be a king—and that the kingdom was not at hand.

But our Lord’s answer entirely disarmed them; He told them that His kingdom would not come with outward show; that they would never be able to point to a certain locality and say, “There is the capital of the kingdom.” “Neither shall ye say, lo, here! or, lo there!” The reason for this inability to point out the center of Messiah’s kingdom is that it is a spiritual kingdom, invisible to men. It will be in their midst, but they will see nothing. Its power will be exercised, but of outward display there will be none. No wonder such an answer silenced our Lord’s opponents. He was referring to a different kingdom from that they had in mind.

Many dear Christian people are in great confusion of mind on the subject of Christ’s Kingdom, because they have in mind gross misconceptions of God’s Kingdom. They say to themselves—”the Jews made a mistake in expecting an earthly empire, with an earthly, fleshly King with an earthly army. We will not make such a mistake, we will go to the other extreme, and imagine that our Lord meant that the Kingdom of God would come into our hearts and that this reign of righteousness thus begun in our hearts when we accepted Christ as King is all that there is of the Kingdom, and there never will be more of it.”

It is quite true that those who accept Jesus as their Redeemer and come into relationship with the Father through Him, and make a full consecration of themselves to the Father's will, to walk in the footsteps of Jesus—these indeed have the reign or dominion of Christ in the control of their hearts forthwith. We are glad that this is so; we are glad to be able to agree thus far. But it is a great mistake to suppose that this is the Kingdom mentioned by our Lord and the Apostles, and previously prophesied of and symbolized.

### **“THY KINGDOM COME”**

Oh, no! Something much better is yet to come? The few fully consecrated saints of God not only would be a very small empire for our Lord to rule over, but additionally it would never fulfil the many glorious promises of the Scriptures. For instance, our Lord declares that the faithful amongst His followers shall sit with Him in His throne and have power over the nations and dash them into pieces as a potter's vessel, etc. How could these things ever be if the Kingdom of God consists merely of those comparatively few saints with whom the Lord's will is the ruling law, in whose hearts He is now the King.

Notice in the passage we have quoted that our Lord speaks of the matter as future, not present, “The Kingdom of God cometh not with observation” —will not come with observation or outward display. And again, that the Kingdom our Lord referred to is a future one is evidenced by the fact that He taught His followers to pray, “Thy Kingdom come, Thy will be done on earth as it is done in Heaven.” If the rule of Christ in the hearts of His saints be all there is of the Kingdom, why should our Lord ignore this and refer merely to a future Kingdom? The proposition is inconsistent. Unquestionably the Lord's word teaches that a rule or reign of righteousness is to be established world-wide for the blessing of all the race of Adam—for the uplifting of our race purchased with a view to the eternal blessing of all those who will come into harmony with the Kingdom and the everlasting destruction of those who will refuse obedience to its mandates.

Realizing the logic of the foregoing facts, quite a large proportion of Christendom has accepted the thought that the work begun in the hearts of the Church is to spread into other hearts, so that ultimately all mankind will be brought into the Church and God's Kingdom thus come and His will ultimately be done on earth as in heaven. But the more critically this proposition is examined the more thoroughly it disproves itself, because:

First—Even if the whole world were brought to a condition of saintship God's will would still not be done on earth as in heaven, because the apostle declares of the

saints, “Ye cannot do the things that ye would.” A great change would be necessary, a change beyond everything that has ever occurred yet or that we have power to effect.

Second—After 18 centuries we find that, while nominal Christendom is rated at 400,000,000, only a very

2H513

few of these would claim to be saints. On the contrary, counted among this number are the inmates of the prisons of Christendom, far more in number than all the culprits of heathendom. What hope is there for turning Christendom into saints? None. The latter, as in our Lord’s day and in harmony with His word, we discern to be but a “little flock.”

Third—The heathens are far more numerous today than ever before, notwithstanding all the efforts made on their behalf, so rapid is the propagation of the species. A century ago the census reports showed 600,000,000 heathens; today they report 1,200,000,000. Surely, no sane person, considering these facts, feels justified in supposing that our Lord’s kingdom is to come by any such process of conversion under present conditions. Furthermore, the Master Himself declared to the contrary, saying: “Fear not, little flock; it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) And, besides, the kingdom is specifically declared to be established for the purpose of blessing all the families of the earth, whereas, if the coming of the kingdom meant the conversion of all the heathens, there would be no families of the earth to enter into the blessings of the kingdom if it had come.

### **THE KINGDOM OF GOD IS WITHIN YOU**

Having thus proved that our Lord did not mean that His kingdom would be one that ever would be in the hearts of the Pharisees and that He referred to it not as a kingdom already present, but as one that cometh, we are prepared to view this text in harmony with all the teachings of Scripture on the subject, and to see that it signifies that when the kingdom of Christ shall have come it will be invisible to men, but a mighty power in their midst. With no outward show, ostentation or display, it will be in the midst of mankind, a reign of righteousness, spiritual power, restraining and controlling, punishing sin and rewarding every endeavor toward righteousness, and thus effecting a resurrection, a raising up by judgments, by stripes, by disciplines, by rewards. (John 5:28-29) But before the kingdom can be established and do this work of the world its members must be found, and they must be glorified, changed in the first resurrection, to qualify them for this ministry.

The change for them will be from human to divine, spirit conditions, when they shall be like unto the angels and like unto their glorified Lord, and sharers with Him in that dominion or “kingdom of God under the whole heavens.

Thus the coming Kingdom will be like Satan’s empire of the present time, so far as invisibility is concerned. But as Satan’s empire works for evil and darkness, ignorance and superstitions the Kingdom of Christ will, to the contrary, work for righteousness and truth and blessing and uplifting and enlightenment. As Satan and the demons, his associates, work in and through human agencies, so Christ and the Church, his glorified Kingdom class, spirit beings, will operate through human channels and agencies. Neither will the two kingdoms clash, for the distinct statement of Scripture is that the dominion of Christ shall be all powerful, that Satan shall be bound, and every influence of evil brought under restraint, so that nothing shall hurt, injure or destroy in all God’s holy Kingdom, but the light of the knowledge of the glory of God shall fill the whole earth.

### **‘HEIRS OF THE KINGDOM’**

Our Lord’s announcement to the Jews in the harvest time of their age that “the Kingdom of God is at hand” implied that the time had come for those of that favored Nation who would be counted worthy to be associated with Messiah in the Kingdom should be received by Him and be exalted by their change, so that they would be qualified for the work of blessing the remainder of their Nation and all nations. But God fore-knew that only a small remnant of the Jewish people were in a condition of heart to make them worthy of membership in this spiritual Kingdom. Hence our Lord declared to them, “The Kingdom of God shall be taken from you and given to a Nation which shall bring forth fruit meet for the Kingdom.” (Matt. 21:43)

What did he mean by this? He meant that the proffer of a share in God’s great work of blessing the world, which had been granted to that Nation as the offspring of Abraham, would be taken from them as a Nation. Those who heard him supposed that he meant that God would offer the privilege to some other Nation then living, but the Apostle explains differently—that God proposed to organize a holy Nation composed of the holy Jews and others of a similar class among all nations whom He would seek out and instruct as His peculiar people. It has been the work of this Gospel age to find the holy Nation, Spiritual Israel, and this work, we believe, is almost finished, and the entire company of this holy Nation class is but a “little flock.” The Apostle Peter shows this when he says to the consecrated believers, ye are a holy Nation, a royal priesthood, prepared for a purpose. (1 Pet. 2:9) God’s purpose with this holy Nation is that,

after their development through trials and disciplines, they shall be changed to be like their Lord and to share His glory, honor and work as the members of the Body of the great Messiah, to carry out the work of blessing Israel and all the nations of the world.

This, then, is the Kingdom of God's dear Son, of which the Apostle speaks particularly, saying, "He shall reign until he shall have put all enemies under his

2H514

feet." (1 Cor. 15:25) Again He speaks of the Church as associated with her Lord. He says: "The very God of peace shall bruise Satan under your feet shortly. (Rom. 16:20) The entire Gospel age is only a "little season" from God's standpoint, for a day with the Lord is as a thousand years. (Psa. 90:4; 2 Pet. 3:8)

### **"SEEKING GOODLY PEARLS"**

Some of our Lord's parables related to this Spiritual Kingdom in its future work of blessing the world with an opportunity for knowledge of God and reconciliation to Him, and their testing in relation to this matter. Of such is the parable of the sheep and the goats, which is distinctly stated to begin to apply "when the Son of Man shall come in the glory of the Father"—at the second advent. Others of the parables of the Kingdom relate to various experiences of the church, the Kingdom class, during this Gospel age. The parable now under consideration points out to us the class of persons who will succeed in getting the high honor of a place in this Kingdom as joint-heirs with Christ. These are like pearl merchants—they are seeking imperishable valuables, and not frittering away life and its opportunities. There are not many such in the world—not many pearl merchants seeking for the best things, the most valuable things, temporal or spiritual. The majority, alas, are prodigal sons, spending all that they have, wasting their substances in riotous living, seeking after pleasure, and, like the prodigal of old, finding little of it. There are in the world, however, some of noble sentiment of heart, anxious to spend their lives in the accomplishment of some noble purpose that will be to the advantage of their fellow men, and making the world brighter and better for their having lived in it.

Some of these are to be found among the merchants of the world, who realize that the increment of wealth which comes to them is properly to be esteemed a stewardship, and who seek in various ways for the establishment of schools, libraries, colleges, etc., and to have before their fellow men a noble name as noble characters.

Others give their lives as teachers, college professors, etc., others as physicians and surgeons; others seek to make their lives useful to their country and to their fellow men as statesmen. All of these are noble seekers af-



ter noble pearls of value, seekers of those qualities and rewards even of an earthly kind which would be enduring. And we should not forget to include in this list many in the humbler walks of life, who in their own families, their own neighborhoods, seek to do good to all men as they have opportunity, and thus to prove themselves blessings indeed to their fellow creatures.

[The Greensburg Daily Tribune, December 24, 1907](#)

## **GOD'S UNSPEAKABLE GIFT**

Lancaster, Pa., Dec. 23—Pastor Russell, of Allegheny, Pa., preached twice here today to large audiences. His afternoon topic was “A Sure Cure for Infidelity.” His evening topic was “God’s Unspeakable Gift,” from the text, “Thanks be unto God for his unspeakable gift.” (2 Cor. 9:15) He said:

In proportion as we attain God-likeness, in proportion as the spirit of Christ dwells in us richly and abounds, in proportion as we possess the holy spirit, the mind of the Lord, in that same proportion will we be able to appreciate increasingly the testimony of the Scriptures that “It is more blessed to give than to receive.” In our dealings with God it is proper, yea, it is necessary, that we realize our dependence, our own insufficiency, and his greatness and bountifulness and that we learn to go to God as his “dear children,” to whom he delights to give his favors, and who delight to receive these and to appreciate them with grateful hearts. We are debtors to God in every sense of the word, and always will be his debtors—we can never dispute the obligation under which his mercy and loving kindness have placed us. The sooner we realize this the better it will be for us. Some there are, who possessed with a false pride, feel and declare that they ask no favors from either God or man—that they pay their way and wish always to do so. Something of this spirit is praiseworthy as respects our dealings with our fellows, but the entire proposition is inconsistent with our relationship to the Almighty.

As we did not create ourselves neither can we maintain our being, as the Scriptures assert, “In him we live and move and have our being.” This would have been true of us, whether born on an angelic plane or as perfect human beings—we could not have created ourselves, directly or indirectly—God was responsible for our birth through the arrangements of his providences in nature, and he is the provider for his creatures on every plane. The fact that he causes the sun to shine upon the just and the unjust and gives rain upon the evil as well as upon the good, and thus provides for the world of mankind that as a whole is in rebellion against him and his authority, does not prove that the laws of nature are autocratic and that the results could not be otherwise. Rather, as the Scriptures show, these mercies



of God scattered, broadcast to all, tell of a provision on God's part for the necessities of his creatures. That he allows these laws to be interfered with at the present time and permits adverse conditions upon our race he fully explains to be because of our sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against us, and because he sees a way by which present lessons of adversity and tribulation may be made instructive to us as respects the "exceeding sinfulness of sin."

### **"ALL TAUGHT OF GOD"**

Two of the great lessons for us to learn are our complete dependence on God and his loving kindness and tender mercies over all his works. But these things can only be learned truly from one standpoint and by one class. Those who view matters from the outside will surely misunderstand, misinterpret many of the operations of divine providence, as the poet has declared,

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

"The secret of the Lord is with them that reverence him, and he will show them his covenant"—his agreement, his future plans. In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) "That He is"—that there is an Almighty Creator; (2) "That He is the rewarder of them that diligently seek him." Seeking the Lord diligently we find in the Bible that which commends it to our hearts as well as to our heads; but here we are beset by a danger and a difficulty for while it is possible to have great assistance from our fellow-believers in the study and understanding of the Divine Word, there is much danger of our becoming even more confused by such assistances—by the creeds and theories of man, particularly those handed down from the "dark ages." Whatever, therefore, we receive from men we must accept tentatively—for examination, for proving and testing by the Word of God. Thus we try the spirits or doctrines, as the Apostle admonishes; thus, as the poet has expressed it, we allow God to be his own interpreter and to make the matter plain to us. Teachers who refer us to the Word of God, pointing out its harmony with itself and with reason, giving the chapters and verses and showing the relationship between text and text—these are the teachers who are really helpful; all others are apt to be injurious, whether they address us orally or in print.

## **“EVERY GOOD AND PERFECT GIFT”**

Only after we have been for a time in the school of Christ can we comprehend the force of the Apostle's words that “every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning.” (Jas. 1:17) Then we begin to look about to find some of these good and perfect gifts. We do find many gifts and blessings, but very few of them purely good, very few of them perfect. Everything connected with our present condition is imperfect; even the sunshine and the rain which are common to all God's creatures are evidently not furnished us under perfect conditions. Imperfection seems to be written upon everything that we have as well as upon ourselves. The Bible explanation of all this is that, while God's work is perfect, we are not really samples of his workmanship, but depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon his posterity. The good and perfect gifts of God are only seen by the eye of faith—only seen by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer—to see in God's due time his great work of redemption accomplished, the wiping away of all tears from off all faces, and the re-establishment of everything on the plane of perfection—the destruction of death and everything connected therewith, and the establishment of perfect life condition such as God has promised.

What is then seen by the eye of faith, by those whose eyes of understanding have to some extent been opened? We answer that they are seeing more and more of the riches of God's grace, and appreciating more and more all of his gifts and favors, and especially the great gift, the unspeakable gift, mentioned in our text. What this gift is, is the entire Scripture set forth in various presentations. One of the most forceful of these statements is by the Apostle who declares that the “wages of sin is death, but—

## **“THE GIFT OF GOD IS ETERNAL LIFE”**

What is there in the gift of eternal life that makes it so wonderful—that leads the Apostle to describe it as God's unspeakable gift? Ah, everything is in that gift! For without it, without eternal life, there is no eternal blessing. False theologies have diverted or taken away from this Bible statement that eternal life is God's gift, and that he will supply it only to those in fullest harmony with himself. False theologies have taught us that eternal life is a natural quality—yea, more, that it is a persistent one, so that even God himself could not destroy our lives or being. This erroneous thought has distorted all our reasonings and left the issue as between an eternal life in torture or an eternal life of bliss; whereas the Scriptures clearly define a different issue, namely, as between extinction, destruction, and a life in

harmony with God, a life which divine love and mercy has provided for those in accord with the Almighty.

2H516

Let us hearken back to the testimony of the Lord and the apostles and the prophets on this subject, and see that God is now proffering the Church a gift of eternal life through Jesus Christ our Lord. Let us note the Scriptural proposition that if we are wilfully and deliberately and intelligently rejecting this gift it will be withdrawn, and the effect upon us will be Second Death, everlasting oblivion—from which God offers no hope of recovery. Let us note that this is the general dealing of God and hence that when his time shall come for dealing with the world of mankind in general, during the Millennial Age, the offer then to be made to them, when their eyes of understanding shall be opened and their deaf ears shall be unstopped, will be a similar proposition of life or death everlasting. Those who will accept God's gift on God's terms are welcome to it—he is pleased to give it to them; those who will reject it shall die the Second Death, extinction. "Through Jesus Christ, our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. The Apostle writes to those whose eyes of understanding have been opened, who he declares are all with open face looking into the mirror of God's word and seeing there his glorious character and purposes—to these the Apostle says, "This is the record, that God has given unto us eternal life; and this life is in his Son: he that hath the Son hath life, he that hath not the Son shall not see life." Again the Scriptures inform us that this life is merely reckoned to us now, and that we will not get it until we experience the change of the first resurrection at the second coming of our Lord, as it is written, "Your life is hid with Christ in God." (Col. 3:3) Thus every suggestion of God's gift is bound up similarly in Christ; only as we welcome, united to him, related to him, can we have this gift of God, this unspeakable gift. Hence it is not improper that we should sometimes both think and speak of Jesus himself as being,

### **THE GIFT UNSPEAKABLE**

Both Jesus and the eternal life which the Father has provided through him are unspeakable in the sense that it is impossible for us to fully present to others the rich fulness and glory which inheres in both. Who can describe life eternal either on a spirit plane or as restored and perfect humanity? It is unthinkable—beyond all the powers of our mental comprehension; the thought can only be imperfectly communicated, only be imperfectly grasped, and must gradually dawn upon us, grow upon us in appreciation and comprehension. Similarly the wealth of riches of divine grace represented in our Lord Jesus is unspeakable; we cannot tell it—the natural man cannot receive of the things of the Spirit of God, neither know them. 1 Cor. 2:14

Only those who are specially favored of God can get even the first glance of the riches of God's grace in Christ. If this glance be received and appreciated it leads to clearer and still clearer views, for all who will appreciate either Jesus or the gift of life must be "taught of God." (John 6:45) As our Redeemer said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood have not revealed this unto thee, but my Father in heaven." So all our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the channel through which it comes; only as the Father shall grant his blessing may fruits to our labors be expected. As it is written, "As many as the Lord your God shall call," and again, "No man can come unto me except the Father which sent me draw him." Hence we see that our present appreciation of divine goodness implies three gifts—( 1) the divine provision of eternal life; (2) Christ the channel, and (3) the knowledge by which we are enabled to appreciate both the gift and the channel.

The Evening News, January 11, 1908

## **“DEFILE NOT THE TEMPLE OF GOD”**

Providence, R. I., Jan. 11. Pastor Russell preached here today. The text for the occasion was, “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Corinthians 3:17

The Pastor declared that this Scripture could not be applied indiscriminately to all men. While the body might be described as the temple or tabernacle of the soul, and therefore worthy of care, and neglect of the body worthy of punishment, nevertheless the text is restricted to the church. Only the church is the temple of God in the sense the apostle here mentions; for only such as have been regenerated, begotten again of the holy Spirit as the sons of God.

These, the pastor declared, have received a new life, and are Scripturally described as “New Creatures in Christ.” These, he claimed, have entered into a covenant with God through the merit of Jesus, who serves them as advocate, imputing His righteousness to them, justifying them freely from their unintentional imperfections and weaknesses. Because they are thus justified by faith, God has accepted their sacrifice of earthly

2H517

hopes and interests, and has made them New Creatures by begetting them with the holy Spirit.

The speaker then pointed out the distinction between these spirit-begotten New Creatures and the remainder of mankind, however just and well-intentioned. He showed that ordinarily we do not speak of humanity apart from their bodies, for cut off from the body, they would be dead. We speak of such separation as dissolution. As the union of life (vitality) with organism (body) forms the soul, or sentient being, so the separation of these two components causes the soul to cease. Death would be the end of humanity, had not God provided for the redemption of the race, in its restitution by resurrection. Its restitution will be merely a bringing back of that which death is now destroying; namely, human, or earthly being.

Next the Pastor showed that anything done, either deliberately or carelessly, to injure God’s workmanship would be sin. There is a Divine Law to the effect that whoever sins shall suffer. Whoever defiles his body, either by impure thoughts, angry thoughts, malicious thoughts or by misusing it contrary to Divine arrangement by drinking or by gluttony, is defiling himself, the temple of his own soul, or being—the work of God. Every vile thought or act, every pandering to appetite, is

sure to bring depravity on body or mind or both; and depravity, he claimed, is the death process at work. Unless such depravity be overcome through Christ, the end will be everlasting death, in harmony with the Scripture, "The soul that sinneth, it shall die."

The same Principle, said the Pastor, applies to all who would do evil to others, either by poisoning their minds or their morals, or by injuring their physical systems. Such do violence to God's work and degrade their own manhood. The operation of divine law will surely bring punishments, which unheeded would ultimately bring death—"everlasting destruction."

We may warn every man along the broad Biblical line, "Whatsoever a man soweth, that shall he also reap," continued the speaker. He that sows to the flesh—to sin, selfishness, meanness—to the fallen propensities—anger, malice, envy, hatred, strife, evil speaking, etc—will be sure to reap correspondingly bitter experiences. This way, persisted in, will finally bring him to the Second Death. God has no gift of eternal life or other eternal favors for those who love sin.

## **GOD'S TEMPLE THE CHURCH**

The Pastor then briefly reviewed Israel's experience in drawing near to God. When God entered into covenant relationship with the Israelites in the wilderness, He manifested Himself in the Most Holy of their Tabernacle. The Divine presence was indicated by the Shekinah Glory, which shone out from between the Cherubim covering the Mercy Seat.

The Israelites drew near to God through his appointed servants. Aaron and his sons, who had access to God's presence. The Tabernacle was therefore the temple of God, because God was represented by His Spirit, of Power, there. But it was called the Tabernacle because it was merely a tent, in contrast with the permanent building erected by King Solomon. After the dedication of that temple, God appeared there instead of in the Tabernacle, and manifested His presence in the same manner.

Then the Pastor showed that the church is God's antitypical Temple; but as St. Peter points out, it is not yet constructed as a Temple. Each consecrated child of God, begotten of the holy Spirit, is a living stone in preparation for a place in the glorious Temple of God, soon to be constructed. These living stones are God's workmanship. He works in them by the Spirit of Truth; and by His providences He shapes them, polishes them, develops their characters, and makes them ready for the coming building.

Nevertheless, said the Pastor, this Master-workman always recognizes the free will of His people. He works in them only as much as they are willing to let Him work, only in harmony with their prayers to be filled with His Spirit and to have His will done in them.

Some indeed draw back, he continued. These are at liberty to “draw back into perdition,” or to draw back from the full preparation for the Temple. Many hold back from the full preparation for the Temple. Many hold back from the chiselings and polishings, and so are unfit for a place in the Temple of God. But so long as they do not draw back in heart, however, but remain loyal to the Lord, they will get a blessing, even though they miss the chief blessing. This the Apostle shows in the preceding context.

### **THE TEMPLE NOT YET BUILT**

According to St. Peter’s picture, the living stones for the Temple are merely chiseled and polished during the earthly life; and not until the resurrection will these living stones come together as the Temple of God, to be fully indwelt by His holy Spirit. Hence St. Paul was merely speaking of our earthly bodies as temples of the holy Spirit. In other words, he was calling our tabernacles temples.

The Pastor then declared that St. Paul’s thought seems to be that wherever God may dwell is necessarily holy — His Temple or His Tabernacle; and that any wilful or intentional deliberateness is sin, depraving that temple or tabernacle, would be an offence against God. If Christians who have received the begetting of the holy Spirit could but comprehend this lesson, it would have a powerful influence upon their lives.

2H518

[The Pittsburgh Dispatch, January 13, 1908](#)

### **“SOME BETTER THING FOR US”**

St. Johns, N. B., Jan. 12. Pastor C. T. Russell delivered two discourses here today to splendid audiences. We report one of those from the text, “God having provided some better thing for us, that they without us should not be made perfect.” (Heb. 11:40) He said:

From childhood we have been taught, as Protestants, that if we would be good we would go to heaven, if bad to eternal torment. Those of us who were reared Catholics had a little different version, namely, if you are a heretic you will go to eternal torment, if a Catholic to Purgatory,

from which you will be liberated into heaven after scores or hundreds of years—the time depending upon your sinfulness and in the generosity of your friends in paying masses on your behalf. These perversions of the Gospel word came probably to everyone of us here present, and we are very fortunate if by now we have escaped from them to a more Scriptural and more rational conception of the divine plan. All fairly balanced minds recognized their own imperfection, and the best of us, with the Apostle, must declare that some of the good we would do we do not, and some of the evil that we would not do we cannot avoid, because of the blemishes we have inherited, mentally, morally and physically. (Rom. 7:15) Hence even those who claim to believe that they are especially elected and predestinated of God unto salvation are inclined to feel and to say with the poet, “This a point I long to know.” As we begin to use our God-given reasoning faculties, and note that the word Gospel signifies good tidings, some of us, at least, begin to wonder how that term would be applicable to the divine plan, which, as we were taught it, included the torture for years if not for eternity of nearly every member of our race. When we asked the question, learned theologians explained that the good tidings consisted in the fact that the torture would not be eternal for those who accept Christ. With full desire to be thankful and appreciative, we found it difficult to enjoy the prospect of so great a risk of eternal torment or so sure a matter as Purgatory.

### **“GOD SO LOVED THE WORLD”**

Evidently our eyes the while were blinded. We were looking at the picture of a demon, and no wonder we found it difficult to honor, love and worship before him, and were only constrained by fear. But as the eyes of our understanding became opened we began to see our Creator in His true light, and correspondingly the horrible nightmare began to dissolve. We began to see more and more in the Word of God, declarations of His love, His grace, His mercy; and even though our early misconceptions and imperfect translations still distorted some of the parables and symbols of the Word of God, we gradually began to overlook those and to consider the many statements which our judgments told us corresponded to a God and not to a demon. We cannot read, “Like as a father pitieth his children, so the Lord pitieth them that reverence Him,” and draw from it the horrible thought of a bad father who had brought forth hundreds of millions of humanity, foreordaining and forearranging the eternal torture of the vast majority of them; for, if we felt that, we would conclude, as earthly parents, we are already far greater and far better than he, and upon consideration, these thoughts would dissolve gradually and give place, as we forget the cruel features of the false teachings and begin to get the spirit of the Word, which shows us God as more pitiful, more merciful,



more loving and kind than earthly parents. And when we remember that we are taught to pray, "Forgive us our trespasses as we forgive those who trespass against us," we perceived that our God was far greater and more forgiving and generous than ourselves. Then our trust in Him and our love for Him begin to develop and progress proportionately with our study of the Word and our renouncement of the horrible nightmare of the "dark ages" and the creeds formulated therein.

As we get back to the Word of God, ignoring human traditions and hymn-book theology—as we take the words of Jesus and his apostles and the prophets of old—we find in their teachings a beautiful harmony respecting the glorious plan of God, which proffers salvation through Christ to Adam and every member of his race. Not the same salvation to all, as we shall show, but a great salvation, nevertheless, from sin, from degradation, from death, to life and everlasting blessedness, in harmony with God and His gracious arrangements. We are not advocating Universalism, dear friends, because we do not find that taught in the Bible. We are advocating what is abundantly taught, namely, that every member of Adam's race shall have a full, fair, complete opportunity for accepting or rejecting divine mercy and forgiveness in Christ. We are teaching that none of the human family is now being tortured by demons anywhere; that the greatest sufferings in the universe are being experienced in this world, where "Man's inhumanity to man makes countless thousands mourn." As for the dead, we hold with the Scriptures, as we have heretofore shown, that those who have passed into the tomb are neither in pleasure

2H519

nor in pain, neither in joy nor in sorrow. They are dead, and await the Lord's time for the "resurrection of the dead, both of the just and the unjust." Acts 24:15

The moment of their awakening will be their next moment of consciousness following their decease. The interim of time will be as nothing, for, as the Scriptures declare, "The dead know not anything." "Their sons come to honor, they know it not, to dishonor and they perceive it not of them." (Eccl. 9:5; Job 14:21) Why? Because "there is neither wisdom nor knowledge nor device in the grave [in sheol, in hades, in the state of death] whither all go." (Eccl. 9:10) The sufferings of this present time from the cradle to the tomb and the deprivation of life are the great penalties which God has laid upon our race because of sin—under the decree, "Dying thou shalt die." "Dust thou art and unto dust shalt thou return." (Gen. 2:17; 3:19) This penalty is terrible enough—thank God it is no worse! Thank God it is not torture either for years or for eternity! Thanks be

unto God that lie has provided a redemption in the sacrifice of His Son, who paid the death penalty for us, and that on this account our death will not be eternal destruction, but merely a temporary one, spoken of in the Scriptures as a sleep. Thank God for the promised awakening of the resurrection morning, when the Church, now being selected, will be awakened, changed to glory instantly, and when the world will come forth to gracious opportunities of divine direction and correction, to the intent that they may learn righteousness and be recovered from their fallen conditions and secure through the great Life Giver, their Redeemer and King, eternal life.

### **HEAVENLY AND EARTHLY BLESSINGS**

As children, when our minds were filled with the erroneous thought respecting eternal torment, we used to wonder how there could be any gradations of torture in hell as it was described to us, and why those who fell short of pleasing God only a little, would receive the same torture and for the same length of time as those who were vilest and most intelligibly wicked. Similarly we wondered about heaven, if some like the apostles would not have a glorious place in the presence of God, while others of us, insignificant, would creep into some little corner. But so far as theologians were concerned, they did not deign to offer any explanation to such questions, but discouraged them, for the very simple reason that they could not answer them, their entire proposition being built on the creeds of the “dark ages” and not on the Word of God, which, alas, has been so greatly and so long neglected. We may well compassionate those who lived during the long centuries before printing was invented, before education was general and while the Bible was published only in dead languages. But what shall we say of ourselves and others who in the twentieth century, with Bibles in every home, neglect the Word of God, and are content with the creeds handed down to us by the well-intentioned, but deluded ones of the past, who showed their lack of grace and their ignorance of the will of God by their persecution of one another, even to the stake. We blush for our own backwardness and for that of our fellow-Christians of today. But not content with blushing, let us resolve that by the grace of God we will know the teachings of that blessed book, which we have ignorantly revered in the past; the Bible.

The Bible teaches that there are various grades of suffering and rejoicing in this present time, and that there will be various grades of suffering and rejoicing during the Millennial Age, but that eventually, by the close of the Millennium, when the full testing of the race shall have been accomplished, and when all who intelligently and wilfully love unrighteousness will have been destroyed in the Second Death—then “every tongue in heaven and in earth shall be heard praising God, who sitteth upon the throne, and the Lamb.” By

that time, through Christ and the glorified Church, God will have wiped away all tears from off all faces, and this will signify what is elsewhere explained in the Scriptures, namely, that there shall be no more sighing, no more crying, no more dying, because all the former things shall have passed away—the things of sin and of its sentence, death. Rev. 5:13; 21:4

### **“NO MAN HATH ASCENDED TO HEAVEN”**

We might multiply the Scriptural proofs that when a man is dead he is not alive anywhere—that death is the absence or negation of life. We might point out various Scriptures in support of this, among them those that speak of the resurrection of the dead. We might show in detail that there could be no resurrection of the dead if there were no dead—if the dead were really more alive than they ever were. We cannot discuss all phases of the subject at this time; we content ourselves with reminding you of the Master’s words, “No man hath ascended up to heaven save he who had come down from heaven, even the Son of Man.” (John 3:13) We remind you also of the Apostle Peter’s words on the day of Pentecost, when, proving the resurrection of Jesus from the dead, he quoted from the Psalms of David, “Thou wilt not leave my soul in hades, neither suffer thine holy one to see corruption.” (Acts 2:27-31) Saint Peter declares that these words were not true of the Prophet David—that he did see corruption, that his soul was left in sheol, in hades, in the grave. The Apostle says, “David is not ascended to the heavens; his sepulcher is with us until this day.” But he, being a prophet,

2H520

spoke beforehand of Christ, that His soul was not left in hades. We remind you also of our Lord’s general statement respecting all the dead, “Marvel not, the hour is coming in which all who are in the graves shall hear the voice of the Son of man and shall come forth. Those who have done good [who have the divine approval] unto the resurrection of life; those who have done evil [who have not had the divine sanction] unto a resurrection of judgment”—discipline, trial—during the great Millennial day of judgment or trial, a thousand years long. We must ask you to accept these general statements tentatively and to search your Bibles further along these lines, accepting meantime our assurances that not one solitary statement from Genesis to Revelation contradicts the Scriptural declaration we have set forth. With this promise we proceed to note the various rewards promised in the Scriptures to various classes.

First of all, remember the list of ancient worthies enumerated by Saint Peter in the chapter which con-

cludes with the words of our text. He begins with Abel, and notes the more prominent of the race who had been faithful to God according to their light down to the time of Christ. He says that some attested their faith in one way and some in another; some for faithfulness were persecuted and had to flee from their homes and to dwell in caves and dens of the earth, some were stoned, some sawn asunder, etc. After commenting on these as noble heroes and telling us that they had this testimony that they pleased God he adds in the words of our text that, nevertheless, God has a still greater blessing for us of this Gospel Church than that which He provided for them and that they cannot get the blessings promised them until first we get our reward, because, “they without us shall not be made perfect” —the greatest blessing will be given first to the Church of this Gospel age, under Christ their Head, and then through them divine blessing will be extended to the Ancient Worthies, and then through both God’s blessings will continue and especially reach fleshly Israel, recovering them from their blindness and taking away the stony heart out of their flesh and through all of these agencies it will ultimately extend to all the families on the earth. Thus eventually the promise of God made to Abraham may have its fulfillment. “In thy seed shall all the families of the earth be blessed.”

The principal “seed” is Christ, as the Apostle points out, and secondarily as members of Christ, or the Church, otherwise called His body, His Bride. These belong to the Spiritual Seed, with their Lord and Head and Bridegroom. It is to these that the Apostle refers when he says, “If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise.” (Gal. 3:29) After this Spiritual Seed shall have been developed and glorified in the First Resurrection, then the blessing of the Lord will begin to extend to the earthly seed. First in order among the earthly class will be the Ancient Worthies who attested their faith, manifested their loyalty to God and to righteousness and gained the divine approval. These will come forth perfect men—not spirit beings like the Church, for they never were begotten of the Spirit and hence could not be perfected thus. But as perfect men they, like Adam in his perfection before he sinned, will be in the image and likeness of God, and crowned with glory and honor be a little lower than the angels. These will be the first to experience the restitution blessing, which the Apostle Peter tells us was “spoken by the mouth of all the holy prophets since the world began, and which is to begin at the second coming of our Lord.” (Acts 3:19-21) What grand, noble personages they will be! How great will be their reward! As the Apostle says of some of them, they endured their trying experiences that they might obtain a “better resurrection,” and they will attain it in that they will come forth perfect in the flesh, while the remainder of mankind will come forth in all the weaknesses and imperfections of mind and character with which they died—

come forth to a restitution by judgments, by disciplines, and to be gradually attained during the Millennial age by the willing and obedient, who will then be privileged to go up on the highway of holiness.

But grand and kingly as they will be in their resurrection perfection and with the mental ability to speedily grasp the inventions of our day and others, and however highly qualified they will be to act as God's representatives among men and as examples of what the whole human family may attain to if they will during the Millennial age, they will not equal the Bride class of this Gospel age. But does someone ask, "How could anyone be greater or more glorious than these?" We answer that such is God's promise to the faithful little flock of this Gospel age, the Body of Christ, the Bride of Christ. The reward promised them is still higher—spiritual, heavenly, and their exaltation will be still higher than that of the angels—like their Lord, "far above angels, principalities and powers." (Eph. 1:21) As the Apostle Peter declares, the divine provision for these is not the human nature, restored, perfected, but a change of nature to the highest of all natures—the divine. Harken to the Apostle's very words, God hath "given unto us exceeding great and precious promises, that by these (the operation of those promises in our hearts, sanctifying us to His service) we might become partakers of the divine nature." 2 Peter 1:4

So then, dear brethren, in the words of the Apostle I  
2H521

exhort you, "Ye know your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called"—not many of this class have hearing appreciative ears, but happy are ye if you are of the humble, poor in spirit, who have heard the message of God's great grace, and if you realize to some extent your privilege of making your calling and election sure to a share with the Redeemer in the glorious Kingdom of God, which so soon will banish sin and sorrow, pain and trouble, and usher in correspondingly the glorious light of the goodness of God shining in the face of Jesus Christ our Lord.

[The Fort Wayne Daily News,, January27, 1908](#)

## **"THE PEACE OF GOD"**

ALLIANCE, Ohio, Jan. 26—Pastor C. T. Russell, of Allegheny, Pa., preached twice here today to large and earnest audiences. The opera house was packed to overflowing to hear his anti-infidel discourse, "To Hell and Back. Who Are There? Hope For the Recovery of Many of Them." We report his evening discourse from the text, "The Peace of God Which Passeth All Understanding Shall Guard Your Hearts and Your Thoughts in Christ Jesus." (Phil. 4:7) The speaker said:

The increase of learning, the increase of wealth, the increase of the conveniences of life, the increase of medical skill and dietetic knowledge, which the world has experienced within the last few years have not been increasing its peace. Quite to the contrary; its restlessness has been increasing. This is shown in the increase of nervous diseases of which all physicians tell us, it is shown also in the great increase of insane patients in asylums. It is reflected in the divorce courts and in the increasing number of suicides. Why are these things so? Why do not the blessings of our day bring an increase of peace, joy, rest, contentment, happiness, as we should all naturally be inclined to expect? Why is the man who works nine hours a day overburdened and more dissatisfied than his grandfather, who was accustomed to work from fourteen to sixteen hours a day? Why is the family which is possessed of a comfortable home with every convenience and an abundance of life's necessities, often wretchedly unhappy, discontented, enviously so, while their forefathers in humble cottages with few advantages and conveniences, were comparatively contented and happy. Why is it that with everybody able to read, with everybody fairly well educated, with free libraries accessible and apparently everything to contribute to their rest and well being—why is it, that they are less contented than their forefathers, whose libraries consisted of a bible and an almanac? The reason is briefly summed up by our Master's words to the adversary: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4

There is a soul-hunger which cannot be satisfied by the luxuries of life, nor by all the education of the schools, nor by the most artistic surrounding and conveniences. Created in the image of his Maker, man still possesses some faint outlines of that character whose center of happiness was intended to consist in his harmonious relationship with his God. True, the six thousand years of the fall have very largely erased and eroded this image of God from the human mind, the human heart, but enough of it still persists to occasionally lead the most worldly to longings infinite and anyway, man, having been so created, finds an aching void in all of his pleasures to the extent that this divinely arranged center of his being is ignored, undiscerned—not satisfied.

### **“AN ENEMY HATH DONE THIS”**

Some may perhaps say that our premise is disproved by the facts and circumstances of the case. They may point us to the fact that Bibles are in every home throughout the civilized world; that chapels and cathedrals are multiplied in number; that the message of God is carried to the people—even pressed upon them; that if it were true that there is a natural longing for fellowship with

God, this fact would assert itself, would be quickly manifested by the numbers who would come to the Lord, and that the Scriptures declare that the majority of those who draw nigh to the Lord do so with their lips only and not with their hearts. Is not this a refutation of our premise that man, by virtue of his very constitution, inclines to feel after, to reverence, to worship, to adore his Creator? We answer, No! and the Scriptures support our contention. The apostle points to the fact that the heathen in their ignorance of the true God and His true worship set up idolatrous worship and images and, as the apostle declares, manifest that they are feeling after God, if happily they might find Him. (Acts 17:27) Why, then, is He not found in our land of enlightenment and preaching and Bibles? Why are they seemingly repelled? We answer that this is because of a deceptive work accomplished by the great adversary for this very purpose. The apostle declares this, saying, "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) He tells us how and why Satan would alienate the hearts of men and hinder them from a proper approach to their

2H522

true Sovereign. Hence we read that he puts darkness for light and light for darkness; he makes the good appear to be bad and the bad appear to be desirable. Thus we read in the Scriptures that Satan is the great deceiver, who is deceiving the whole world. Thank God for the glorious promise that during the Millennial Age, which we trust is very near at hand, Satan shall be bound a thousand years and shall deceive the nations no more until the thousand years are finished. Rev. 20:3

Our great Adversary is too wise, too cunning to attempt to deceive the majority of men into atheism, into disbelief in their Creator and hence he has adopted the more feasible plan of deceiving them by introducing a false theology which, while ascribing to the Almighty power and wisdom and justice and love, neutralizes the whole by telling us that this great God or Creator, before He made us, prepared for our eternal torment unless we would become members of His Elect class by walking in the narrow way of self-denial, self-sacrifice. To the theologians in the "dark ages" he painted the flames and tortures of the millions of humanity—all except the "Little Flock," the "saints." The Adversary entrapped for his service and for the publication of these monstrous misrepresentations of the divine character some of the noblest members of the human family—men who would have scorned to injure their enemies, men who were ready to pray for those who despitefully used and persecuted them and who were ready to lay down their lives for the help of their fellow-creatures. Such men,

bound hand and foot by the shackles of these awful, blasphemous errors, were led to serve the Adversary's purpose and to proclaim a gospel of which they certainly were ashamed and to picture a God most devilish in comparison with themselves. No wonder that under such circumstances the world in general has come to fear God, and in some instances to hate Him! No wonder, too, that their reverence for the Bible is largely a reverence of fear and not of true appreciation of it as the message of God's love and gracious plan for His creatures!

It is by this means, it is for these reasons, that we find the world today possessed of millions of bibles, but a very little interest therein, drawing nigh to God with their lips and in gorgeous temples, but without heart-reverence which alone is pleasing and acceptable to the Lord. Hence it is that with all our religious profession the world is so hungry for the true God and for the nourishment which He has provided for in the exceeding great and precious promise of His Word. In the midst of plenty they are starving; as the scriptures declare it is not a famine for bread, nor for water, but a famine for the hearing of the word of the Lord. (Amos 8:11) The true word of the Lord is not heard, is not preached. Refined and educated preachers to esthetic congregations do not urge the eternal torment of nine hundred and ninety-nine out of every thousand of their fellow-creatures because their congregations are unwilling longer to hear along those objectionable lines. Hence they urge vain formalities, which no more can satisfy the heart of man than chaff could satisfy the cravings of the stomach. Consequently, we find that Christendom today is worried, nervous, dissatisfied, discontented; it is longing it knows not for what. We know its needs because our own hearts had a similar experience with this soul hunger. Similarly we thirsted for the water-brooks of divine truth; as the prophet David declares, "As the heart panteth for the water-brooks, so panteth my soul after Thee, O, God." Psalm 42:1

### **HE SATISFIETH THE LONGING SOUL**

How I long for a trumpet-voice, clear and sweet, to sound out above the din of Babel confusion the message of the truth, the message of the love of God, the message of the word of God—the true message, not the false one, which has drawn us away from our God, the true sound for which the souls of men are so longing; that will tell them of the Father's love and of His gracious provision, and that this provision is not merely for the Elect, but, as the scriptures declare, for all mankind! Oh, for the power to snatch away from before the eyes of the bewildered world the vail of ignorance, superstition, priestcraft, blasphemous error by which the great Adversary has for centuries beclouded our vision of the Lord! As the Apostle says, the god of this world hath blinded the minds of them that believe not lest the glorious light of



God's goodness as it shines in the face of Jesus Christ our Lord should shine into their hearts. (2 Cor. 4:6) How we long for the ability to remove this blinding influence and to let the glorious sunlight of divine love shine into the hearts of the world of mankind! How we long for the opportunity, the ability of showing to mankind that the word of God, instead of being a message of eternal torture for the race, is a message of love and benevolence! How we long to show them what the real message of God is and where in their ignorance under the Adversary's deceptions they have in the past added to the word of God the hobgoblins and wretched delusions which now alarm them and drive them from the throne of grace!

In this afternoon's discourse, which many of you have in print form, we endeavored to show that the real penalty for sin is not eternal torment, but a death penalty. We showed also how that death penalty had been paid by our dear Redeemer, who died, the just for the unjust, that he might bring us back to God. We showed

2H523

that while a few of us now, despite the Adversary's misrepresentation, get the eyes of our understanding open to see the light of the glory of God in the face of Jesus Christ, nevertheless the time is near at hand when the great Adversary shall be bound and when the glorified Jesus and His glorified Elect Church shall assume the government of the world and banish its darkness and sin and flood the world with the glorious light of the true message of the knowledge of God and that then every eye shall see and every ear shall hear and our God shall be gloriously vindicated from all the blasphemies which we and others unwittingly, at the Adversary's instigation, have committed against His holy name.

### **“BEHIND A FROWNING PROVIDENCE HIDES A SMILING FACE”**

Undoubtedly in the end we shall see that God was not unwise in permitting the Adversary to misrepresent His character and His plan for time. Undoubtedly the great lesson of the goodness of God, the justice of God, the wisdom of God, and the power of God on behalf of His creatures will be all the more effective toward the hearts of men because of their misapprehension of His character and plan in the present time under the delusions of Satan. What a burst of joyful praise to God will go up from the world of mankind when during the millennial age they will find what the Lord has already told us through His words—that their fear toward Him is not of Him, but taught by the precepts of men, and that as the heavens are higher than the earth, so are God's ways higher than man's ways and God's plans than man's

plans. (Isa. 29:13; 55:9) No wonder that the Lord prophetically portrays the fact that the whole world shall come to recognize His justice and His righteous dealings in every particular, saying, "Great and marvelous are Thy works, Lord God Almighty; just and sure are thy ways, Thou King of Saints. Who shall not fear Thee, O, Lord, and glorify Thy name? for Thou art holy; for all nations shall come and worship before Thee; for Thy dealings are made manifest." (Rev. 15:3,4) Ah! that will be a happy day for the poor world as their hearts will again come into accord with the Lord, as they shall begin to feel the centering of their minds, their affections, their obligations in Him who created them and in His appointed representative our Lord Jesus, who then shall be prophet, priest and king over all the earth for the ruling, instruction and uplifting out of sin and death conditions of all the poor human race of Adam.

No wonder the apostle, pointing forward to that time, exultingly declared that "times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-21) It will be a thousand years of restitution, bringing back, uplifting from the fallen condition; thousand years reign of righteousness unto life, offsetting and antidoting the reign of sin and death which has made miserable the entire race of Adam for now six thousand years. Surely that one thousand year reign of Messiah and its multitudinous blessings of divine provision will abundantly undo all the disaster of the fall and bring to the hearts of men the peace that passeth understanding. It will come to them gradually, as they return to their former estate. (Ezek. 16:55) It will come to them gradually, as they hear that great teacher and obey Him, until finally every voice in heaven and in earth and under the earth shall be heard saying, "Blessing and honor and glory and power and dominion, be unto Him that sitteth upon the throne and unto the lamb for ever and ever. (Rev. 5:13) Will this be universal? Nay! verily; because again it is written as explaining why all voices will be in accord, that all those who will not obey that great teacher shall be utterly destroyed from amongst the people. (Acts 3:23) Any who by reason of wilful opposition to the divine arrangement of justice and love shall have no further consideration at the hands of the Almighty nor in the hearts of those who are in sympathy with Him and His righteousness. But they shall not be tormented; on the contrary they shall die the second death, they "shall be as though they had not been," they shall be treated as brute beasts, utterly destroyed. (Obah. 16; 1 Thess. 1:9) And then what? There shall be no more crying, no more

sighing, no more dying, because all the former things shall have passed away. (Rev. 21:4) There shall be no more discontent, no more unhappiness and God's will shall be done in the paradise of earth even as it is done in heaven itself.

### **“HAVE PATIENCE, BRETHREN”**

Everywhere the scriptures declare that God's great plan is to the world a hidden mystery; that only those who draw near to God through faith and consecration may know now respecting the divine solution, the divine plan; that these only may now read the word of God so as to discern its real sentiments, its real teachings. Of these the scriptures say, “The secret of the Lord is with them that fear Him; and He will show them His covenant.” (Psa. 25:14) And to such the apostle urges patience, patience while Satan is the prince of this world and while he still keeps the masses of mankind under the gross darkness of superstition; patience while our God is still blasphemed, patience while His glorious character is still under the cloud of misrepresentation, patience while the word of God is still seriously misrepresented

2H524

and while the majority are unable to understand it even when its true interpretation is clearly presented. “Have patience, brethren, unto the coming of the Lord.” He shall bring to light the hidden things, He shall make manifest the darkness, He shall make manifest the true light and that true light shall lighten every man who has come into the world. Oh, thank God, for so abundant provision in the divine plan; that we were not left as a race completely to the power of the Adversary, and that deliverance has been found through God's abounding grace, deliverance through Him who bought us with His precious blood at Calvary and through Him who at his second advent is to banish the powers of darkness and sin and to unfurl the banner of truth and right! Meantime it is only the class which the scriptures continually address as the “Little Flock,” the “faithful,” the “saints,” who can have this patience, because they have the inside information, the true understanding of the divine word, which is hidden from others because they are not in the right attitude of heart to properly profit by the knowledge. As our Lord said to His faithful at His first advent, “To you it is given to know the mysteries of the kingdom of God: but to others parables; that seeing they might not see, and hearing they might not understand.” Luke 8:10

This is the class addressed by our text, these may have peace, whereas others cannot have peace, “There is no peace, saith the Lord, unto the wicked,” “The wicked are like the troubled sea, when it cannot rest, whose waters

cast up mire and dirt.” (Isa. 48:22; 57:20) Neither can those who are ignorant have the peace of God, they must wait if they have not the hearing ear now, they must wait until God’s great time shall come, when the hearing ear shall be granted to all. But oh, what a blessing those enjoy who have any measure of the hearing ear, who have any sight with the eyes of understanding, any appreciation, any desire or feeling after God! When these commit their way unto the Lord instead of unto man and to creeds and parties, when they join the Lord instead of joining Churchianity, then they are taught of God instead of being taught of Churchianity and then they obtain the heavenly wisdom that cometh from above, and it is to such that the peace of God comes as a result. There is a peace which comes from an acquaintance with God. As our Master declared, “This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent,” and only these, therefore, who are rightly acquainted with God could thoroughly trust Him. John 17:3

The man who believes that God premeditated from the foundation of the world the creation of a race in Adam with the foreknowledge and intention that he would torture the vast majority of those at the hands of fire-proof devils, the man who believes that his escape from such an eternity of torture is the result of some good luck by which he was elected while the majority were passed by—that man cannot trust such a God, he must feel a fear of Him, he must dread lest sometime his lucky favor should pass from him to another. He cannot have peace, he must always watch, must always fear; he is in the hands of an all-powerful being, one who according to his theory is at heart most atrociously bad. But when we come to really know the God of the Bible we find Him the very personification of love itself, that his anger against us was not assuaged by our dear Redeemer’s sufferings, but that on the contrary God so loved mankind before Jesus came into the world that He sent His only begotten son, that whosoever believeth on Him might not perish but have everlasting life. (John 3:16) From this standpoint we begin to have peace, for we discern as the Master declared, “The Father himself loveth you,” the Father himself is love. (John 16:27; 1 John 4:8) And while he has been just to punish the sins of mankind it has been a reasonable punishment, though severe, and he has made provision for recovery from it eventually for all the members of our race who may if they will come back to his Father’s favor and mercy and to life everlasting. Those who thus see have the foundation for love to God and appreciation of his true character and thus have the foundation for the peace of God, the peace which He gives, the peace which a true knowledge of God affords and which cannot be secured from any other quarter.

## LET IT RULE IN YOUR HEARTS

The apostle, addressing the “brethren,” the “saints,” those who know their God and recognize Him as a God of love, urges upon them the course they should pursue in order to have the largest amount of the divine blessing of peace. They should rejoice, they should let their moderation be made known unto all men, they should recognize the soon coming of their Lord to right all the wrongs of the present time, they should not be anxious or worried about anything, they should realize God’s goodness and the sufficiency of His plan as exceedingly abundantly more than they could have asked or wished, they should take all their trials and difficulties to the Lord in prayer and see that all of their desires and requests are such as would be in harmony with His will. It is to such as take this course that the apostle gives the assurance that they may have the peace of God which passeth understanding. It not only passeth all description but it passeth all understanding. We cannot ourselves understand how we can have such a peace of God under trials, under difficulties which at

2H525

other times and under other conditions would have perplexed and worried and harassed us beyond measure; but now, because we are His and He is ours and because He has shown us His covenant and because we see that the outworking of the divine plan will be glorious beyond compare, therefore peace reigns in our hearts. We leave all to the Master, we leave all to the outworkings of divine providence, not being careless ourselves we will do with our might what our hands find to do; but we will trust results with our glorious Lord, who is able always to do for us abundantly, exceedingly more than we could think.

The apostle suggests that this peace will rule in our hearts, it will not be merely transitory; it will not be merely a guest; it will become the ruler of our hearts, it will be our normal condition to be in peace; not that we will be oblivious of the surroundings of the world, not that we will have less sympathy with the groaning creation, which is groaning and travailing in pain together and waiting for the manifestation of the Sons of God. (Rom. 8:1, 22) No, we will have the more sympathy and the more appreciation of their conditions as our hearts expand and as the eyes of our understanding open wider. But we will have peace because we will have the Lord’s explanation of how the blessing of the Lord shall ultimately rest upon the whole human family and how we will uplift the poor, dying, the sinful and the depraved and the weak from their fallen condition and how if they will be bringing them back again into the glorious likeness of their Creator, from which they fell through Adam’s disobedience. Oh, the blessedness of those who have this peace of God in their hearts! And they must

needs cultivate it. If they have little they may have more; if some knowledge of God has brought some measure of peace and rest and trust, more knowledge rightly appreciated and applied will bring more peace. And if the peace has already come and is not yet ruling in our hearts, it is a matter for prayer and for faith that it may take its proper place and be the guide and the ruler of all of our thoughts in Christ Jesus.

And what shall we say to the poor, restless world who have not this peace? We can only assure them that there is such a peace, and that it can be had in the one way; that Jesus is the way, that He is the one who invites all the burdened ones to come to Him, all that labor and are heavy laden and He will give them rest: "Take my yoke upon you and learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls." All those who can hear this voice and who will follow on may have this blessing. Others cannot have it now, they must wait until the millennial day shall dawn and the blessing of the Lord shall fill the whole earth. But we are glad that that glorious day is coming; yea, that it is near at hand, and even though it shall be introduced by the most awful trouble that the world has ever known, we rejoice that that trouble will be but the plowshare which the Lord will use to break up the fallow ground of the hearts of men and to prepare them for the great blessing which He is so willing to give and which He has provided for every creature in Christ the Lord. "He that hath an ear let him hear," and let him have a measure of this blessing in proportion to his obedience in the present time.

### [The Pittsburg Dispatch, February 3, 1908](#)

## **"BEHOLD, I MAKE ALL THINGS NEW!"**

Pastor C. T. Russell preached yesterday to a large audience in Allegheny Carnegie Hall from the text:

"God shall wipe away all tears from their eyes; and there shall be no more death; neither shall there be sorrow nor crying nor pain any more; for the former things are passed away. And He who sat upon the throne said, Behold, I make all things new." (Rev. 21:4, 5) The speaker said:

Used as we are to sights of wretchedness and woe, experiences of sorrow, pain and death, the promise of our text seems to many a vain one and those who believe it and trust it implicitly are esteemed visionary, illogical, credulous. The wise men of the world tell us that what has been and is shall be, and that while we might hope for some prolongation of human life and some assuagement of human miseries, to expect that death and pain and sorrow will be abolished is absurd and indicates an illogical mind. Our reply is in the words of the Apostle, "Let God be true and every man a liar." Romans 3:4

Custom, indeed, is a forceful precedent and difficult to set aside. For more than six thousand years our race has been dying, and, as the Apostle declares, "The whole creation groaneth and travaileth in pain together." (Rom. 8:22) It requires faith to believe that this order of things, which has prevailed so long, is to be set aside and a new order introduced. It requires not only faith to believe this, but we must needs have a foundation for our faith. It is not sufficient for us that someone might speculate that an evolutionary process would bring the race out of degradation and sin and sorrow, pain and death, to perfection, because we perceive from history that so far from such evolution being

2H526

in progress the aches and pains with which our race has been afflicted have been increasing for centuries, so that today we are weaker than our forefathers and the average of human life is but 35 years, with all the advantages of science combating the encroachments of disease and death. According to Bible records, which many of us accept fully, the time was when our forefathers lived for centuries. We need, therefore, just the kind of testimony which our text affords as foundation for our faith in such a wonderful change. It declares that He that sat upon the throne arranged a great change of dispensation to be accompanied by the release of mankind from sorrow, pain and death. All who have faith in the authority may well rejoice and give glory to God in anticipation of this wonderful blessing which He has in store for our race.

### **ON EARTH EVEN AS IN HEAVEN**

This promise is in full accord with the prayer which our Lord taught us as His followers—"Thy kingdom come, Thy will be done on earth even as in heaven." Surely none will dispute that God's will done in heaven means the perfect happiness of all of His faithful. Surely none will doubt that there is no death in heaven, no cemeteries, no funerals. Surely none will doubt that there is no sickness there, no tears or plasters or physicians. Surely none will doubt that there is no sorrow in heaven nor cause for any. Why, then, should it seem to us incredible that the same Heavenly Father, who thus arranged for His sons on the spirit plane, should similarly arrange for His human sons? Why should we doubt that the love which has provided for the eternal happiness of the angelic hosts would be equally willing to provide for the eternal happiness of humanity? Why, then should we hesitate for a moment to accept the explicit declaration of the Scriptures that a great change of dispensation is coming, when, instead of the world being subject to the prince of this world who now worketh in the Children of disobedience (Eph. 2:2) it

shall, instead, be under the dominion, the rulership of the Prince of Glory, who redeemed Adam and his race from the curse of death by the sacrifice of Himself?

Instead of doubting the plain statement of our text we should have been inclined to surmise it, even without a statement, had it not been that our minds have been poisoned by the great adversary's substitution of darkness for light, misrepresenting the love of God and His glorious plan of salvation, substituting therefore what the Apostle designates "doctrines of devils"—devilish doctrines. It is by these false doctrines that the adversary has, as the Apostle declares, "blinded the minds of them that believe not, so that the glorious light of God's goodness does not shine into their hearts." (2 Corinthians 4:4) It is time that we should awaken from the horrible nightmare which has afflicted us during the night time of the "dark ages." It is time that we should recognize the great Scriptural truth that God is love, that He created us with a glorious purpose in view and that our affliction as a race through Father Adam's disobedience has not changed the divine character nor the divine sentiment toward us.

It is time that we should learn afresh that our loving Creator changes not; that all of His glorious purposes shall be accomplished and that the word that has gone forth out of His mouth shall not return unto Him void, but shall prosper in the thing whereto He sent it. It is time for us to learn that His permission of sin and sorrow, pain and dying has been but temporary, with a view to our instruction as respects the exceeding sinfulness of sin and with a view to the ultimate blessing of all those who will be taught of God and ultimately learn the lessons He will give through His representative, our Redeemer, who shortly will be the great Prophet, Priest and King to the world of mankind for their instruction and uplifting out of sin and death conditions back to perfection. How glorious it will be when He shall have accomplished His work, for as the Apostle declares, "He must reign until He has put all enemies under his feet—the last enemy that shall be destroyed is death." (1 Corinthians 15:25-26) We may well long for His second coming in power and great glory to bind Satan and to accomplish these glorious results. Should it not be wonderful to us that the Apostle, who saw clearly and explained definitely these things to be accomplished in the new dispensation, held out that the glorious Messiah is the hope of the world.

Most beautifully does the Apostle picture the present condition of the world with its longing for something better, which it does not clearly appreciate, but which we who are guided by the Word of God do understand. He says, "The whole creation groans and travails in pain together;" and again he tells us that they are "waiting for the manifestation of the sons of God." (Rom. 8:22, 19)



The groaning, the travailing, the pain, the death are literal enough, sure enough, manifest enough.

The difficulty with the majority who attempt to study the Bible is that they fail to get this proper standpoint of view; they think of the Bible as addressed to the world, they think of God as dealing with the world, whereas the Scriptures clearly teach that the time for divine dealing with the world is not yet come; that in the interim God is merely dealing with special classes; as, for instance, in the past he dealt with the patriarchs and not with the world in general; from Sinai to Calvary he dealt with the Jewish nation only but not with

2H527

the world; and since Calvary to the second advent of our Lord and the completion of the church, he deals not with the world but with the special class who he calls out of the world — the household of faiths from amongst whom he selects the “very elect” to be the bride and joint-heir with their Redeemer, and to be associated with Him in His millennial kingdom glory. The Apostle declares this to be the mystery, the secret of the divine plan which obscures the same from the minds of men in general. Our Lord Jesus was indeed the promised Messiah, the King of Israel, of whom it had been written that he should bless all the families of the earth through His glorious kingdom reign. But, instead of beginning that reign, that kingdom, that blessing of the world, that scattering of darkness and binding of Satan as soon as he had paid the ransom price, He instead began another feature of the divine plan, namely, the selection of the kingdom class and company of joint-heirs, a “little flock” to be the bride of Christ, otherwise styled “members of His body.” This has been the work of the entire Gospel age, anything else being merely incidental thereto, and as soon as this selection of the church and the polishing and preparation of the individuals thereof is completed, the next work will be in order—the pouring out of a blessing through these upon humanity in general.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as he is.” (1 John 3:2) The Lord’s faithful, consecrated ones are His sons even now, though hampered with unfavorable surroundings and imperfect conditions. They are waiting for their “change,” which shall be accomplished in a moment, in the twinkling of an eye, and which will constitute their resurrection from human to spirit conditions.

This is the same epoch, this is the same glorious refreshment coming to the world at our Lord’s second

advent and the glorification of the Church which the Apostle Peter so graphically portrays, saying, “Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you: whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:19-21

### **THE WAGES OF SIN vs. THE GIFT OF GOD**

The Scriptures fully account to us for the present terrible condition in which, as a race, we find ourselves—imperfect mentally, morally and physically. They explain that man was not created thus, but perfect, upright, in God’s likeness. They explain that while death is a curse or blight upon our race, and while it came from God Himself, nevertheless, there was a justifiable reason for it. Sin had entered into the world, and it was not God’s purpose to perpetuate sin eternally; hence He had already decreed that the wilful sinner must die, and so the Scriptures declare: “By one man’s disobedience sin entered into the world, and death as a result of sin; and thus death passed upon all men, because all are sinners.” Rom. 5:12

We see then, that our sorrows, pain and dying are all the legitimate wages of sin—of our own fallen condition. We see that God is not to be blamed in any sense of the word, that His work is perfect and His dealings just. Moreover, we have no claim upon Him as respects a restitution or a millennial favor or blessing—all that is a free gift. His provision has included, first, a satisfaction of His own justice, the sentence against us, “Dying, thou shalt die.” This redemptive work costs us nothing so far as we are concerned; everything that God provides for us is a gift full and free.

But as for His own government and laws, He maintains them—will not permit them to be violated. He persists in regarding sin as criminal and worthy of death; He continues to maintain a separation between sinners and Himself. But He has made abundant provision for mankind, as though He had no such law and was bound by no such justice. More than this, His giving us His Son as our redemption price attests to us His sympathy, His love, His willingness to assist us. Nor does this signify a carelessness as respects the interests of His Son, our Lord Jesus, for we are assured that for the joy that was set before Him He gladly endured the cross and despised the shame and has now been abundantly rewarded by His high exaltation to the divine nature and heavenly throne.

But even yet, notwithstanding the death of Christ, the Creator does not propose to infract His law nor to permit a sinner to have eternal life. Hence, instead of granting eternal life to sinners, He has turned them over to their

Redeemer to be instructed and assisted and chastened, uplifted and rewarded during the Millennial Age—so many as will, to the intent that by the close of that age all the willing and obedient shall have reached full perfection and be fully able thereafter to thoroughly obey every divine requirement; because no longer sinners, no longer weak, no longer degraded or impaired, they shall be absolutely perfect through the uplifting influences of their Redeemer. All who will not avail themselves of this privilege will still abide under divine wrath and be destroyed in the Second Death; but all the willing and obedient will be granted the gift of God, eternal life through Jesus Christ our Lord.

In harmony with this there is to be a great testing time after the Millennial Age closes. The world of mankind, except the incorrigible, will be then transferred

2H528

from the Mediatorial Kingdom, the Millennial Kingdom, to the Father's jurisdiction. The first work of the Father in dealing with the world will be to apply a test, even as He did to Father Adam when he was perfect. The conditions, however, will be different: in the judgment or test in the end of the Millennial Age each individual will be on trial for himself alone and no race will be involved with him. Again, there will be the difference that Father Adam was entirely without experience, whereas all that wonderful race of perfect, restored human beings at the close of the Millennium will have had a large experience: first in the present life an experience with sin and death conditions, sighing, and crying and dying; and secondarily during the Millennium they will have had an experience of restitution, uplifting from the fallen conditions, and incidentally they will have had full instruction at the hands of the great Teacher respecting the love of God, the wisdom of God, the justice of God and the power of God, and they will be without excuse as respects obedience.

The record shows that the test which will come upon all that will dwell upon the face of the whole earth at that time will be a subtle one, which will try or tempt all mankind whose total number will be as the sand of the seashore. What proportion of these will succumb to the temptation we are not informed, but we are given distinctly to understand that there will be a considerable number found not fully loyal at heart, to the principles of righteousness. These will be esteemed messengers and tools of Satan and, with him, they will be destroyed in the Second Death, from which there will be no redemption, no recovery of any kind.

## **“EVERY CREATURE PRAISING”**

The Scriptures represent that when the glorious epoch will have come, every voice in heaven and in earth and under the earth shall be heard praising God, giving thanks to Him that sitteth upon the throne and to the Lamb forever. (Revelation 5:13) How glorious this picture! How much more God-like than the one so long presented to us from the “dark ages” to the effect that, to all eternity there would be howlings and blasphemings; poor creatures suffering in terrible torment, anguish, pain and sorrow, but without the privilege of dying! Thank God that the eyes of our understanding are opening more widely and that now His wonderful book, the Bible, is indeed a new book to us, telling of His wisdom, love and power!

It is appropriate that those of us who have been blessed with the opening of the eyes of our understanding should begin our rejoicing and praising God at once. He has brought us out of darkness into His marvelous light and put a new song into our mouths, even the loving kindness of our God. Let us praise Him not only with our lips but with our entire beings, let us show forth His praises that, perchance, others, too, may be granted the privilege of hearing and rejoicing. Let us remember not only that our own sins have been forgiven through faith in the precious blood, and that we have been brought into fellowship with the Lord Father, but let us remember also that the very purpose, the very object of these favors to us was to prepare us for our high calling—the invitation of our Creator that we should become heirs of God, joint-heirs with Jesus Christ, our Lord, if so be that we suffer with him, that we may also be glorified together. Romans 8:17

Let us be more attentive to this great calling, this wonderful privilege, the like of which never was before and never will be again. It will be one thing to be blessed during the Millennial Age by restitution processes and uplifting to human perfection; it is quite another thing that now we should be begotten again, new creatures in Christ, partakers of the Divine nature and have a share with our Master in the glorious work during the Millennium. No wonder the call has attached to its conditions that those who would reign with Christ must suffer with Him in this present time. The Lord seeks a peculiar people. Those who love sin, or those who do not so love righteousness that they are willing to sacrifice on its behalf, are not of the kind whom He is now seeking, now calling, now preparing for the glories to follow. Let us who have received this grace and who appreciate it so run that we may obtain the glorious prize, not trusting in our own strength and righteousness, but looking unto Jesus, the author of our faith, until He shall become the finisher of it.

[The National Labor Tribune, March 1, 1908](#)

## **GOD'S OATH-BOUND PROMISE**

Cincinnati, O., March 1. The Bible students closed their eight-days convention at Music Hall tonight with a "Love Feast." Pastor C. T. Russell of Allegheny, Pa., delivered the closing sermon this afternoon to an immense audience in our finest auditorium which seats 3,600. He had profound attention for nearly two hours. The speaker's text was Hebrews 6:17-19. "God willing more abundantly to show unto the heirs of promise the

immutability of his counsel confirmed it with an oath: that ... we might have strong consolation who have fled for refuge to lay hold upon the hope set before us ... which hope we have as an anchor to our souls both sure and steadfast.” He said:

Only those who have strong living faith in the Almighty God and in his Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervising power of God to bring the blessing which the world so greatly needs.

To the higher critic, the apostle’s reference to God’s dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are without authority and were written many hundreds of years after the death of Moses.

However, some of God’s true children whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God’s oath to Abraham—given more than 3,000 years ago. Such are inclined to say to themselves, That event was helpful to Abraham, but has nothing whatever to do with us or our day. It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord’s people present, enabling them to see that God had a plan in Abraham’s day; that he is still working according to that plan and that its completion will be glorious--a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early church drew comfort from the oathbound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the body of Christ. The apostle’s words imply that God’s promise and oath were intended more for us than for Abraham—more for our comfort than for his.

Note the apostle’s words: “That by two immutable things (two unalterable things) in which it was impossible for God to lie, we (the gospel church) might have a strong consolation; (we) who have fled for refuge (to Christ) to lay hold upon the hope set before us.”

### **ASSURANCE OF ALMIGHTY’S OATH**

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise, and the oath of the Almighty—which doubly sealed it—gave double assurance of its certainty of accomplishment, but the apostle intimates in the words quoted that God’s special design in giving that covenant, and

in the binding it solemnly with an oath, was to encourage spiritual Israel—to give us a firm foundation for faith.

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

An upright man feels that his word should be sufficient in any matter, and, therefore, would hesitate under special conditions to confirm his word with an oath. How much more might the Heavenly Father have so regarded the matter. But our text explains the reason for such condescension. He was willing more abundantly to show the unchangeableness of His plan, to the “heirs of the promise”—not to the world.

### **JOINT HEIRS WITH JESUS**

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this gospel age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfillment not only the church is waiting, as the bride or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that oathbound promise or covenant. (Rom. 8:22)

Those who follow the apostle’s argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the church, and the object of so much solicitude and care on the part of God, in that He could promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope.

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

### **GOD FORESAW THE PRESENT**

This is the pitiable condition of many of God’s true children; for they are merely babes in Christ, using the

milk of the word. They have need of the strong meat of God's promise, as the apostle speaks of it, that they may be "strong in the Lord and in the power of His might;"

2H530

that they might have on the whole armor of God, helmet, breast plate, sandals, sword and shield, and be able to quench the fiery darts of the wicked one—able also to help the weaker ones in this the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the word.

Need I quote the promise—the one so repeatedly referred to in the apostolic writings—the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus: "In thy seed shall all the families of the earth be blessed." It was a promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfill the promise! he was merely a type of the greater seed of Abraham who in due time would fulfill it. Jacob and his twelve tribes, fleshly Israel, did not fulfill the promise, but still looked for a greater Messiah to fulfill it, to bless them and through them all the families of the earth.

The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise. But the apostle makes clear to us that, in saying that Christ is the seed of Abraham he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this gospel age as the body of Christ. This he distinctly states in many places, for instance, Galatians 3:16-29. Here he declares the matter expressly, saying: "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

### **ABRAHAM'S SEED NOT COMPLETE**

The "seed of Abraham" is the Gospel church, with her head the Lord Jesus, as the apostle states, again saying: "We brethren, as Isaac was (typified by Isaac), are the children of promise" (Galatians 4:28) It follows that the seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel Age, the harvest time of which we believe we are now in.

But what a wonderful thought is involved in this plain interpretation of the Divine Word. It is big with hope for spiritual Israel, the spiritual seed, and no less it means a blessing to the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth.



Let us examine these three hopes: The hopes for these three classes center in this great oathbound covenant. Let us thus obtain what the apostle tells us was the Lord's intention for us, namely, strong consolation—strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of the present time. The implication suggested by the apostle is, that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those they love will spend an eternity of horror in torment. We know that these clouds and dark forebodings come to us from the dark ages, and through theological twistings handed down from time to time.

Many of us have learned to distort the simple language of God's word in such a manner as to cause us anguish and distress. For instance, "destroy," "perish," "die," "second death," "everlasting destructions," etc., terms used by the Lord to represent the ultimate complete annihilation of those who will not come into harmony with him after a full opportunity is granted them, are interpreted to mean the reverse of what they say—life, preservation in torture, etc.

It is high time, dear friends, that we should learn that God's book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence for our Creator. It is high time that we should take the explanation which the apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: "The God of this world has blinded the minds of them which believe not—lest the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord, should shine into their hearts." 2 Cor. 4:4

We cannot here and now discuss this subject, but have provided, in the hands of the ushers, some free pamphlets on 'What say the Scriptures about Hell?' Should the supply prove insufficient drop me a postal card and I will cheerfully send from Allegheny what will satisfy both your head and your heart.

Now, what hope and interest has the church of Christ in this promise made to Abraham? To us belongs the very cream of

the promise, “the riches of God’s grace.” The promise implies the greatness of the seed of Abraham—which seed is Christ and the overcoming church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers

2H531

of this gospel age, who “make their calling and election sure” in Christ, are to be joint-heirs with Him in the glorious Millennial Kingdom which is to be God’s agency or channel for bringing about the promised blessings of all the families of the earth.

## **THE MILLENNIAL PROMISE**

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time—the Millennial Age—were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be let loose among the people—“the knowledge of our Lord shall fill the whole earth as the waters cover the great deep.” Blessing! Aye, favor upon favor, blessing upon blessing, is the Lord’s arrangement and provision. All shall know him, from the least unto the greatest, and none shall need to say to his neighbor or brother, “know thou the Lord.” Isa. 11:9; Jer. 31:34

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this gospel age, the Lord pours out his spirit upon His servants and handmaidens, so after these days, in the Millennial Age, He will pour out His spirit upon all flesh. There will be world-wide blessing through the knowledge of the truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater law giver than himself, a greater teacher, a better mediator, and under the better covenant of the Lord would bring blessings world-wide. Mark how again he represents the atonement for the sins of the whole world in Atonement Day sacrificial arrangements. Mark how again He typically foretold the blessings of the Millennial Age, representing it in Israel’s ‘Year of Jubilee,’ in which every man went free and every possession was returned to its original ownership—thus representing the blessings of the future, man’s release from servitude to sin, to Satan, and the return to Him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things

have been spoken by the mouth of all the holy prophets since the world began. Acts 3:10-21

### **HOPE FOR JEWS AND OTHERS**

The second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness and, as the prophet declares, they shall look upon Him whom they have pierced and mourn for Him, because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and of supplication." (Zech. 12:10) See also Romans 11:25-33.

"But if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews—others who had not in the past the favors and privileges of this favored nation and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations—all peoples.

Let us look at the promise again—remembering that our Heavenly Father made it deliberately and subsequently bound Himself to its provisions by an oath, so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and that therefore without peradventure this promise shall be fulfilled. It reads: 'In thy seed shall all the families of the earth be blessed.' What is the blessing so greatly needed by all mankind? We answer, it is the very blessing that Jesus declared He came to give, saying: "I am come that they might have life, and that they might have it more abundantly."

Ah, yes. Life! Life! It is life that the whole world needs, and our Lord Jesus declares Himself to be the great life-giver. Indeed, in the Syrian language, in which probably our Lord discoursed, the word life-giver is the equivalent to our word saviour. Jesus came to save man—from sin, and from the penalty of sin—namely death. It is a human invention of the dark ages to attach eternal torment as the penalty of sin; it is the divine arrangement to attach to sin a reasonable and just, but an awful penalty—Death. It is because we are sinners that we are all dying creatures and for the Lord to give life implies

that He will take away the sin and all necessity for its penalty.

## **POOR, IMPERFECT CREATURES**

*We make God's love too narrow  
By false standards of our own.*

2H532

It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the divine character and plan as against His creatures, and to hearken to the Lord's own word when He declares: "Their fear toward Me is not of Me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other as the apostle prayed for some, saying, "I pray God for you that the eyes of your understanding may be able to comprehend with all saints the lengths and breadths and heights and depths—to know the love of God which surpasseth all understanding." Eph. 1:18; 3:18, 19

Do not misapprehend us; we are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God, that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the Scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says, they be few that find it. We stand by the Scriptures, which say that salvation at the present time is only for the little flock who, through much tribulation, shall enter the kingdom. We stand by the Scriptures, which say that this kingdom class now being developed is the seed of Abraham under the Lord their Head, their Elder Brother, the Bridegroom. We stand by the Scriptures, which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race—the blessing of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

## **JUDGMENT DAY OPPORTUNITY**

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then; not an opportunity to become members of the "little flock," not an opportunity of becoming members of the "seed of Abraham," not an opportunity to have part in the great "change" from human nature to divine nature; not an opportunity to sit

with the Lord in His throne. But an opportunity to obtain that which was lost—human perfection, everlasting life under human, earthly, paradisiacal conditions; an opportunity of coming again into divine likeness, almost obliterated in the human family through the 6,000 years of the fall.

This period, in which this opportunity will be granted to man, is in the Scriptures termed the day of judgment—a thousand year day—the Millennial day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of righteousness, which He requires, they will choose it in preference to sin, choose life in preference to the second death.

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

Following a public debate with Elder L. S. White of the Disciple denomination, on Baptism, Pastor Russell on Friday baptized 37 adults, 18 men, 19 women, some of whom had been Elder White’s adherents. The debate was printed in full in a Cincinnati paper, and a few copies can be secured at Pastor Russell’s office, Allegheny, at cost of 5 cents each.

[The National Labor Tribune, March 27, 1908](#)

## **WHO THEN SHALL BE SAVED?**

Pastor Russell preached at Allegheny Carnegie Hall ready effected by his friends. In the interim the Bible yesterday to his home congregation, and at the close of House Congregation will meet regularly at the Arch his address bid them an affectionate good-bye until Street Chapel and be served by various brethren of May 10. In the meantime he will make a tour of En- ‘ability. Pastor Russell’s text yesterday was from 1 Peter gland, Ireland and Scotland, speaking in 13 of the 4:18, “If the righteous scarcely be saved where shall the principal cities, in accordance with arrangements al- ungodly and the sinner appear?”

*This discourse has been republished in **Pastor Russell’s Sermons**, pages 303-315, entitled, “Who, then, Shall Be Saved?”*

[The National Labor Tribune, April 19, 1908](#)

## THE RESURRECTION OF THE JUST

Glasgow, Scotland, April 19. A three-days' Convention of Bible Students closed its session today. Pastor C. T. Russell, of Pittsburg, U.S.A., delivered the afternoon discourse to an immense concourse of people at Victoria Hall, our largest auditorium. Nearly five thousand heard, and of this number nearly one thousand from all parts of the Kingdom were attendants at the three-days' Convention. The speaker's discourse was heard with rapt attention, and was based upon the Savior's words, "Thou shalt be recompensed at the resurrection of the Just." (Luke 14:14) He said:

With the use of the word Easter we have little sympathy. We regret that our ancestors, during the "dark ages," considered it expedient to adopt the name of a heathen goddess and a heathen festival for one of the most sacred and inspiring memorials of the Christian faith. It does not seem a sufficient excuse that it was hoped thus to gain an influence over the heathen worshippers of Estera. Far better would it have been to retain the original word Passover used in the Scriptures and mistranslated Easter. It was undoubtedly a wrong thought that to get away from the influence of Judaism it was desirable to ignore the word Passover, a word which, anti-typically considered, has such profound significance to those who are in Christ Jesus, to the "Passed-over-ones," to those who have passed from death unto life and who have come into relationship to God through Christ. But let us not stop to quarrel with the name of the Festival which in itself is so full of beauty and meaning to every Christian. We memorialize the event which this day celebrates, and not the name attached to the day; and to whatever extent we are able to forget the heathen origin of the word Easter and to attach to it the signification of joyful awakening to newness of life, to that extent the name will be sweet to us.

Cast the mind backward to the 4,100 years that had elapsed from the time of Adam's creation to the time of our Lord's birth and note how dark that period was. The sentence of death which came upon our first parents because of disobedience and which resulted in ejection from Eden, causing to come upon them the various blighting influences incidental to the fall and to the execution of the sentence of death upon them—these have been in operation for that long period of 4,000 years. When half of the period had elapsed God made known to Abraham the first outlines of the divine plan for human salvation, saying, "In thy Seed shall all the families of the earth be blessed." Still the blessing did not come and two thousand years more rolled by, with merely a partial blessing

upon the one little nation of Israel and that blessing an unsatisfactory one, for as the Apostle declares, "The Law made nothing perfect;" and again, "By the deeds of the Law shall no flesh be justified in God's sight." (Heb. 7:19; Rom. 3:20) The whole world lay under condemnation of sin and death and the only rays of light and hope on all the horizon came from the promise to Abraham, which God reiterated through the prophets. That was a dark night of hopeless despair for the world in general, of whom the Apostle says that they were "without God, having no hope in the world." Eph. 2:12

### **THE DAY STAR AROSE**

Our Lord's first advent as the man Christ Jesus was intended, we are informed, to put away sin by the sacrifice of himself, and to "bring in everlasting righteousness." (Dan. 9:24) We are all conversant with the beginning of our Lord's consecration of himself to do his Father's will when he had reached manhood's estate and symbolized that consecration by baptism. We are all aware that his consecrated life was laid down throughout the three and a half years of His ministry and that this sacrifice was finished at Calvary; but in order for our Redeemer to be our deliverer it was necessary that He should not remain dead, it was necessary that the Father should raise him from the dead by his own power and most explicitly do the Scriptures explain that the Lord's promised resurrection was accomplished, and that he rose again on the third day. The Master himself referred to the matter before his death, telling that he would rise on the third day; and he has referred to it since saying, "I am he that was dead, and behold I am alive forevermore." (Rev. 1:18) And the Apostle, referring to the same thing, declares the object of our Lord's death saying, "For this purpose Christ both died and revived and rose that he might be the Lord (controller) both of the dead and the living." (Rom. 14:9) We perceive, then, that the two most important events of all past history were the death of our Lord and his resurrection from the dead on the third day. No wonder that all Christian doctrine centers in those two great events! No wonder we celebrate the day of the resurrection of our Lord—but, indeed we celebrate this weekly by our observance of the first day of the week, a weekly memorial that our Redeemer liveth.

Everything in nature seems to be so regulated as to constitute a picture or illustration of something in grace, and thus Easter, the Passover season, arranged by divine providence for the spring time, represents the

2H534

springing up of new hopes, new life, new knowledge, where before there was death. Believers in Jesus recog-

nize the fact that he is the Life-Giver, and that their hopes of eternal life center in the Lord—not merely in the work that he accomplished at Calvary, but especially in him whom the Father raised from the dead and has made the Lord of all, the Life-Giver to the Church and ultimately to be the Life-Giver to the world of mankind—so many of them as will receive this grace of God at his hands when it shall be offered to them in due time. The Apostle says, “To us who believe he is precious.” (1 Pet. 2:7) We do not need to wait until his second coming and until the actual resurrection which shall then take place, but by faith we already recognize the divine plan and consider ourselves as though we had already passed from death unto life. What joyful experiences belong to those who are thus able to accept the divine Word by faith! Verily, as the Apostle says, they can rejoice with joy unspeakable; they can rejoice even in tribulation. By faith in these, old things have passed away, all things have become new.

And let us not forget that these who have the hearing ear of faith and the seeing eye of faith are the ones and the only ones whom the Father is now drawing from amongst men to be joint-heirs with their Lord in his glorious Kingdom which is to bless the world of mankind with opportunities for knowledge and deliverance from sin and death. Blessed are their eyes for they see, blessed are their ears for they hear. Blessed are their hearts if they respond, for to such now come the great and wonderful opportunity of becoming the “Bride of Christ,” of becoming “members in particular of the Body of Christ”—of suffering with their Lord and by and by reigning with him.

### **“A SHARE IN HIS RESURRECTION”**

The Apostle, speaking for himself and for all who have the hearing ear and seeing eye of faith and the obedience of heart, declares that our grand hope is that we may share with our Lord in his resurrection. The Apostle’s words are, “I do count all things but loss and dross that I might win Christ ... that I might know him and the power of his resurrection by being made conformable to his death.” (Phil. 3:8) What does this mean and in what sense can the Apostle and we share in Christ’s resurrection? We answer that Christ’s resurrection is what is described in the Scriptures as the First Resurrection or chief resurrection in that it is a resurrection of perfection of being on the highest of all planes, the divine plane. As we read our Lord was put to death in the flesh but quickened in the spirit; and the Apostle’s description of the resurrection of the Church is to the same effect, that “flesh and blood cannot inherit the Kingdom of Heaven,” and hence that we must all be changed in our resurrection, as Jesus was changed in his resurrection from earthly to heavenly nature. (1 Pet. 3:18; 1 Cor. 15:50) Describing this chief resurrection the Apostle



says, “It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body.” (1 Cor. 15:43, 44) This is not the description of the general resurrection of the world, but a description of the First Resurrection, which is God’s provision for the Church alone, for the Christ, the Anointed of God, of which our Lord Jesus is the Head and the Church, figuratively, members in particular of his Body. (1 Cor. 12:27) So, then, the Apostle’s hope of a share in Christ’s resurrection was that he might make his calling election sure to a place amongst the Very Elect, the Church in glory—joint-heirs with their Lord. The same, dear friends, is your hope and mine and should be the hope of all those who have ears to hear and hearts to appreciate the glorious invitation extended during this Gospel Age to a little flock out of all nations, peoples, kindreds and tongues. Concerning this chief resurrection we read, Blessed and holy are all they who have part in the Chief Resurrection, over such the Second Death has no power. They shall be priests of God and of Christ and shall reign with him a thousand years. Rev. 20:6

### **THE RESURRECTION OF THE JUST**

We are deeply interested in this matter, dear friends, for the Apostle divides the human family into two classes, the just and the unjust. He declares that there is a resurrection provided for both; and it is for you and me to determine in which of these resurrections we prefer to have our portion. Our Lord, the greatest of theologians, similarly divides mankind into two classes and shows that there are two resurrections. He says, “Marvel not: the hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and shall come forth; they that have done good unto the resurrection of life, they that have done evil unto the resurrection of judgment”—mistranslated damnation in the common version. John 5:28,29) We do not wish to be understood as holding or teaching that there are no gradations amongst men, some more saintly and some less so, some are more wicked and some less so, and we understand our Lord and the Apostles to teach that there will be a difference of reward amongst those who will share in the First Resurrection, as well as differences of punishment for those who will share in the second resurrection, and that these will be regulated according to the amount of knowledge and consequent responsibility and according to the zeal of our right doing or wilfulness of our wrong doing—a just recompense

2H535

of reward to each. We are here calling attention to the fact that there is a general division line between the just and unjust, those who please God and those who please him not, the First Resurrection class and the latter

resurrection class, the Chief Resurrection class and the less desirable resurrection class.

Who are the ‘just’ referred to in the Apostle’s statement? Who are the “good” of our Lord’s statement? We are to remember that by nature no one is just, no one is good, that all are fallen, all are imperfect, all are unworthy of divine favor, all have forfeited divine favor, all are “children of wrath.” Hence, the word “just” and the word “good” must here be used in a relative sense, as referring to those justified by faith and those good and acceptable to God through faith in Christ. But we find that it is not sufficient that we should merely believe, but that the Lord has laid certain tests upon those who are now being called. They are called to walk in his steps, they are called to be his disciples, they are called to take up their cross and follow him they are assured that only those who do so shall share with him in the great honor, glory and immortality which God hath in reservation for those who love him. Hence plainly enough the “good,” the ‘just,’ those who please God in the present time are only a little flock, who, according to their ability, are walking not after the flesh but after the spirit. In these reckonedly the law of God is fulfilled and whatever they are short of full perfection is compensated or made up to them by the Redeemer, whose precious sacrifice is available to them for this purpose. Thus we see that the “Very Elect,” those whom God will pass upon as good, as just, as acceptable to him, those whom he will decree worthy of life, eternal, will be a “little flock.” Nor can we find fault with the divine justice and love which has thus determined. However, when we considered how small is the number of these in the world, how few are walking, living not after the flesh but after the spirit we are assured that the majority of our neighbors and friends, the majority of Church members as well as all the heathen, will have their portion in the resurrection of the unjust, in the resurrection of those whose lives have not pleased God—for “this is the will of God, even your sanctification”—all the unsanctified, therefore, are in an attitude that is not pleasing to God, in an attitude that will hinder their share in the Chief Resurrection.

### **THE RESURRECTION OF THE UNJUST**

Those justified before God are counted worthy of eternal life, their trials and testings all being in the past in the present life. Hence, they all come forth to a life resurrection, perfected in life in the very moment of their coming forth from death. But it is not so with the majority of mankind, they have had no trial at all, for although all were condemned in Adam and all were redeemed in Christ, yet the only way to get the blessing in Christ is through the knowledge of the only name given under heaven and amongst men; and since only a small proportion of the heathen have ever heard of that only name, it

follows that the vast majority have had no testing or trial at all, have had no opportunity as yet. So whether our minds dwell chiefly upon those who have had no opportunity or chiefly upon the smaller number who have had some knowledge, some opportunity, we perceive that all belong to a class that will not be counted worthy of a life resurrection, but who, as our Redeemer says, will come forth unto a resurrection of judgment, come forth from the tomb, come forth from the blindness of the Adversary, come forth from the dominion of sin and death that they may have a glorious opportunity of being raised up gradually step by step, inch by inch, out of the degradation and sin into which they were plunged through heredity as Children of Adam. God has provided the thousand years or Millennium for their uplifting, mentally, morally and physically, out of sin and death conditions that they may be brought back eventually to the glorious estate of perfect manhood, to all that was lost in Adam and all that was redeemed by the precious blood of Christ. Hence their resurrection will be a gradual work, lasting a thousand years and provided with tests all along the way. The declaration is that if they will not be obedient to the tests and opportunities then granted to them, when full light and knowledge will fill the earth and when Satan will be bound that he shall deceive the nations no more—if they will not avail themselves of these privileges and blessings and opportunities for raising-up out of sin and death conditions, they shall be judged worthy of the Second Death, from which there is to be no redemption, no recovery—eternal death, extinction, as with brute beasts. How glad we are that the heavenly Father's gracious plans are so high and so deep and so broad that they extend to every member of Adam's race; that while we may rejoice in our glorious prospect of a share in the First Resurrection, a resurrection to a new nature, which the Apostle Peter calls the "divine nature" (2 Pet. 1:4), how glad we are that the world also is to have a glorious opportunity of resurrection, of being raised up to human perfection! How glad we are that we have the promise of the Lord that their eternal home, the earth, shall again be the Paradise of God; that God's Tabernacle shall again be with men, that he will dwell with them, that he will pour out his Spirit upon all flesh, that every knee shall bow and every tongue confess, and that God, through his various agencies and provinces, will wipe away all tears from off all faces, and that the inhabitants of the land shall

2H536

no more say, I am sick; and that there shall be no more pain, no more sighing, no more crying, no more dying, because all the former things shall have passed away. for all those, unworthy of eternal life, shall then have been destroyed in the Second Death, everlasting destruction. Rev. 2:7; Ezek. 37:27; Joel 2:28, 29; Rom. 14:11; Rev. 21:4; Isa. 33:24; Acts 3:23.

## **BENEVOLENCE TO BE REWARDED**

But notice our context: our Lord accepted an invitation to dinner from a prominent Pharisee, and the words of our text were addressed to this Pharisee and his friends. The special point of the lesson, therefore, was not to the Lord's disciples, but to people in general, as shown when our Lord said, When thou makest a dinner or supper, call not thy friends nor thy brethren nor thy kinsmen nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast call the poor, the lame, the maimed, the blind, and thou shalt be blessed, because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. Luke 14:13, 14

Several matters here deserve consideration: (1) No recompensing is suggested as taking place at death; (2) those to be recompensed are to get their reward or blessing for good works, not for faith and not because they were disciples of Jesus and took up their cross to follow him; (3) the reward of such good works will not be a share in the resurrection of the just, but when the just are resurrected and when God's Kingdom shall then have been established amongst men and the new order of things inaugurated, a blessing will accrue to these for having done kindness to the poor, the lame, the blind who could not return the kindness. In other words, in God's great counting, every act of kindness is a credit and every act of unkindness is a debit as respects the world and signifies either blessings or adversities proportionately when their judgment day shall come, when they shall be on trial during the Millennial Age.

If any one be disposed to differ with us in this interpretation let him reflect that to make a dinner or supper to the poor who could not recompense it, would be a very cheap way indeed of attaining a place in the First Resurrection, a place in the Kingdom. And if this is the condition upon which the Kingdom is to be gained our Lord and his apostles and the majority of his followers would have little opportunity of gaining it, for most of them are poor in this world's goods and unable to make feasts for the poor, the blind and the lame. Manifestly, therefore, our interpretation is the only one who fits the case. And how much more reasonable is this view than the other one which has been sanctioned since the "dark ages," namely that any who failed to get into the Kingdom of God as members of the Church would be consigned to an eternity of torment! Where would be the opportunity for rewarding the gift of a cup of cold water to a disciple? Where would be the opportunity for rewarding mentioned in our context? But with the Scriptural presentation in our minds, that there is neither wisdom, knowledge nor device in the grave, all is simple and clear! When the First, the Chief Resurrection shall give God's rewards to the Church, the Body of Christ, the Bride of Christ, the "little flock" when the Kingdom shall be established then

the awakening of the world of mankind in general will take place, and then will be the time when every good deed or every evil deed will be a credit or debit.

Nor are we to suppose that little, trifling acts of kindness or of unkindness will be read from the great book and literal stripes laid on and literal blessings bestowed. Rather we may suppose that every act of kindness which any one may now do for those who are more distressed than themselves will have its effect upon their own hearts and minds not only blessing them for the life than now is, but preparing their hearts through a greater nobility for a higher relative position in the future during the Millennium. Similarly those who now do unkindness are responsible in proportion as they have light and knowledge, and the unkind deeds react upon their own hearts and lives, more or less hardening them and toughening them, and this hardness and toughness of conscience and character will be theirs in the awakening of the resurrection time and they will have that much the more to contend against when during the Millennium they shall be required to make progress out of the sin and death conditions back to harmony with the divine law of love. Let us, therefore, in the world and in our families and amongst those who are not of the consecrated class, encourage large benevolence, kindness, generosity, knowing that these will be beneficial to our friends. Let us help them in any tendencies they may have to greatness of heart, knowing that they will be the better prepared for the trials and disciplines which will come to them through the Millennium.

In conclusion, I exhort so many of you as have been begotten of the holy Spirit and are New Creatures in Christ; so many of you as are risen with him to walk in newness of life, that you more and more seek to put away all things that belong to the sin and death conditions and that you seek to put on all the glorious characteristics of our Redeemer, the fruits of his holy Spirit—meekness, patience, humility, kindness, love. I exhort you that you think more and more of the Master '5 resurrection and of the privilege granted to us of

2H537

being sharers in that Chief Resurrection, and that you think of this as not only the spring time of your own precious hopes in the Lord, but that the completion of this First Resurrection will mean the glorious spring time of divine favor to the whole world, when we shall have entered into the joys of the Lord. It is of this glorious restitution spring time that the Apostle Peter speaks saying, "Times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ (his second advent), whom the heavens must retain until the times of restitution of all things which God hath spoken by the

mouth of all the holy prophets since the world began”—the time of the world’s rejuvenation and restoration to human perfection, the time of the earth’s rejuvenation, when it shall be brought to its paradisiacal splendor and completeness. For these things, dear brethren and sisters, let us seek, looking longingly in our hearts to this glorious consummation of the divine plan and in our daily lives seeking to perfect holiness, that we may be sharers in those things which God hath in reservation for them that love him.

[The National Labor Tribune, April 26, 1908](#)

## **NOT ASHAMED OF THE GOSPEL OF CHRIST**

Manchester, England, April 26. Pastor C. T. Russell, of Pittsburgh, U.S.A., preached here today to a deeply interested audience of nearly 4,000 people in our largest auditorium. He rather scored the “New Theology” recently brought into prominence here by the noted preacher of the London City Temple. He made clear that he sympathized with the adherents to the New Theology to the extent of sharing their shame and repugnance to the theology of the “dark ages” with its millions in Eternal Torment at the hands of fire-proof devils, but he denounced the New Theology as merely another name for infidelity, an utter repudiation of the Bible. He claimed that the Bible had been vilified and misrepresented in the house of its friends, and that this course is driving multitudes of the wisest heads and best hearts into passive infidelity or into the more active form of the same, known as Higher Criticism and New Theology. He declared that the Bible should be studied free from the bias and coloring of sectarianism and that thus viewed no noble heart or logical mind need be ashamed of it. He took his stand with that great reasoner and master and theologian, the Apostle Paul, and fully endorsed his statement which constituted the text of the afternoon, namely, “I am not ashamed of the Gospel of Christ.” (Rom. 1:16) Pastor Russell said:

Those who have studied the masterful writings of the Apostle Paul, constituting so large a portion of the New Testament, must surely have been impressed with the reasonableness and logic of his mental positions as therein stated. While it is true that not many understand the Bible at all, yet even those who do not grasp the full import of the Apostle’s words can see enough therein to convince them of his soundness of logic; and the comparatively few, begotten of the holy Spirit, who really understand the depths of his writings, unanimously accord his epistles the first place amongst the writings of the Bible as well as in general literature. And now we ask of all who recognize his ability at all and his sterling honesty of expression, Is it possible to suppose that when the Apostle

wrote the words of our text he had in mind anything akin to the gross travesty upon justice and love which in the “dark ages” was branded the Gospel of Christ and has been handed down to us? Could we suppose that he had in mind a race not only born in sin and shapen in iniquity but condemned by its Creator to an eternity of torture since the time of Adam’s disobedience; could we suppose that he had in mind for such a race a message that Christ had died and that the net result of his sacrifice for sin and all of the results of that sacrifice would effect only about one in a thousand or one in ten thousand of earth’s teeming millions—to open their eyes of understanding and to lead them from darkness to light, from sin to righteousness, from enmity to God to loving obedience as saints with a reward of heavenly glory? Can we suppose that he had in mind the Gospel as preached by Jonathan Edwards which declared that the handful of the saved would look over the battlements of heaven into an abyss containing the thousands of millions of their fellow-creatures including their own parents and children and friends, and that they would turn around and praise God the louder for the sight, rejoicing that they were saved from such a fate “so changed” that they would have no sympathy or sorrow or compassion for the tormented ones?

We care not which view of the matter is taken, whether it be held that God fore-ordained that only one out of ten thousand should be called and sanctified and glorified, or whether, as our Methodist friends claim, he did not fore-ordain us but, doing his best to the contrary, these results were inevitable. We hold that the shame which is growing prevalent throughout “Christendom” as respects this Gospel of the “dark

2H538

ages” is a most hopeful sign of our return to sanity and reason! We hold that the ascribing of such a program to the Almighty is a slander upon the whole race! We hold that it was this very “doctrine of devils,” gradually foisted upon the Church by Satan, which led men during the “dark ages” to torture one another on the rack, and to burn one another at the stake, and to think that in so doing they were manifesting the Spirit of God and working the works of the Father and of the Son! A devilish doctrine is sure to have a blighting influence upon the heart and head and conduct. We first learned to be ashamed of the conduct of our forbears as manifested in their persecutions; we are now learning to be ashamed of the creeds by which they were deceived into their unrighteous course, and we rightly charge it to the great Adversary, who has always sought to put darkness for light.

### **ASHAMED OF “ANOTHER GOSPEL”**

Even in the Apostle’s day he noted the tendency of the Adversary to bring in false doctrines and to put another

Gospel instead of the true one. He was not only ashamed of the false Gospel but denounced it and forewarned the Church to be on guard against the wiles of the Adversary, telling us that he would attempt to present himself as an angel of light on purpose to deceive the followers of Christ. To what extent he has been successful as a theologian and teacher in the Church, let all the creeds of the “dark ages” and since bear witness! Do not think for one moment that I am stating anything new. For years, especially within the last forty years, thinking people and particularly ministers of the Gospel, have been perplexed and fretted in soul in respect to the creeds. Both heart and head told them that they were wrong; that such a plan, so far from being a heavenly one, is earthly, sensual, devilish, far beneath the standard of moral honesty and decency amongst men—not to speak of love for our neighbor as for ourselves, which should do for others as we would that they should do for us. This false Gospel contradicts entirely the Lord’s statement, that as the heavens are higher than the earth so are his ways higher than man’s ways.

There are many of our fallen race, alas, who are very mean and moved by very wicked and malicious influences at times, but we have yet to find a man or woman so wretchedly degraded, so unjust, so unsympathetic, unloving, so fierce, so venomous, so deficient that he or she would purposely, knowingly, intentionally, bring into being any creature, human or brute, and then take continual pleasure, century after century, in torturing those creatures, in witnessing their sufferings, their groans and their agonizing cries. What awful things have we done? By following Satan’s delusion, foisted upon us as a race during the “dark ages,” we have unwittingly, stupidly ascribed to the God of wisdom, justice, love and power a plan which in proportion as we really believe it slanders him and makes him more detestable to the eyes of our understanding than any of his creatures in the universe. Alas! For such a slander our heavenly Father, for such blasphemy of his holy name, we might well mourn in sackcloth and ashes for the remainder of our earthly life. But he is gracious unto us, not imputing our transgressions to us. He remembers that we are dust, fallen dust, and that as a race we have come largely under the deceptive influence of our Adversary, who has blinded us with ignorance and superstition. It is high time that we all awake, that we learn to use our God-given reasoning faculties on religious matters as well as upon the affairs of our natural lives.

### **“LET US WALK CIRCUMSPECTLY”**

To awaken as a race from our long sleep, from our stupid, dreamy condition as respects religious matters—yea, to awaken from our nightmare and “nocturnal hallucinations,” it is surely high time! But let us remember that our first steps upon awakening are apt to be more or less uncertain and our course of reasoning



more or less faulty. Added to this let us remember that our Adversary, Satan, still anxious to hold us in the chains of ignorance and to prevent us from seeing the Lord in his true character and from coming into close touch with him, is very apt to appear as an angel of light and to guide our footsteps, if possible, still farther away from the right path, our heads and hearts still further away from their proper relationship to God and his Word.

We have a prominent illustration of this matter in the course of one of the brightest ministers in this great metropolis. Awakening from his troubled sleep, he has discovered that the doctrine of eternal torment was but a nightmare which he properly rejected and of which he was glad to be rid. But in the excitement of the moment he has rejected the Bible and its many precious instructions as being part and parcel of his nightmare. He has leaped over the traces and become one of the shining lights of the so-called "New Theology," which so far as the Bible and its teachings are concerned, might more truthfully be termed the new infidelity. Alas, that a blinded mind should be turned to another Gospel! And the end is not yet; there are hundreds, yea, thousands in this and in other lands who wait for a leader and who are now committing themselves in opposition to the Bible and its true message—the Gospel of Christ, of which the Apostle Paul was not ashamed. Moreover, as these men cry out thousands of slumbering Christians are awakened, and in their bewilderment

2H539

they are as apt not to follow the pernicious ways of this pseudo Gospel, this "New Theology," this new infidelity.

### **"A TRUMPET IN ZION"**

Thank God not all of his people are asleep! And not all of those who have awakened from the nocturnal hallucinations have followed the lead of the Adversary, searching for new light, with their faces toward nature and the west and their backs toward God and his Word! God has not left himself without witnesses at any time, although at no time have these been a majority either in numbers or in influence. But it is these who are now called upon, "Blow ye the trumpet in Zion! Sound an alarm in my holy mountain!" But the Lord through the prophet forewarns us that we must not expect that many will have the hearing ear as respects the truth; the declaration is, "None of the wicked shall understand, but the wise shall understand." (Dan. 12:10) Neither is the term wicked here used in respect to murderers and thieves and the world in general, but in respect to the Lord's professed people who have made a covenant with him and who are esteemed wicked, wrong, in comparison as they fail to live in harmony with that covenant. The wise toward God who shall understand in

this time are the faithful ones who hearken to the Word of the Lord and who may hope to be of his jewels in the gathering time near at hand. It is respecting these that we read, "The meek will he guide in judgment: and the meek will he teach his way" and again "The secret of the Lord is with them that fear him and he will show them his covenant"—his purposes. (Psa. 25:9, 14) The Apostle declares that "Ye, brethren, are not left in darkness," in ignorance with the remainder of the world, and our Lord pointing down to our day declared that the Adversary would deceive, "if it were possible, the very Elect." (1 Thess. 5:4; Matt. 24:24) This implies the widespread and deceitful character of the delusions which already prevail and which, we understand the Scriptures to teach, will increase until "a thousand shall fall at thy side and ten thousand at thy right hand," implying a great falling away from the Truth from the Bible and from the Lord himself. The Apostle Paul, pointing down to our day, implies that the Lord will permit Satan to have special power now for the purpose of sifting and separating and approving the faithful and the unfaithful in the Nominal Church. He puts it strongly, saying that God will send strong delusions that they may believe a lie, that they all may be condemned who had not pleasure in the truth but in untruth. Let us, then, be very firm, very courageous to stand for the truth, to stand for the Lord, to stand for his Word, whatever the course of others may be.

### **MERELY A DIFFERENCE OF OPINION**

We are aware that many will be inclined to say that the difference between those who hold to the Bible and those who hold to the New Theology and reject the Bible are merely differences of opinion which are not vital as respects the Christian life of our relationship to God. We dispute this and call attention to the Scriptural presentation that our salvation must be recognized as of either faith or works. If it be of faith there must be a vital point to the faith, something in particular that is necessary to be believed; but if it be of works, then of course faith is ignored and the heathen, without any faith in Christ and an unfounded faith in God and his plan, would have the same opportunity of salvation by works as the Christian who has heard the Gospel of the Son of God and the only name given under heaven and amongst men whereby we must be saved. (Acts 4:12) The battle on this question has waged ever since the days of the Apostle, but there is no question as to what was their stand. It is plainly declared that no man can be saved by works of the law, works of righteousness, and that our justification and salvation are through faith in the blood of Christ. If then the old theology of Jesus and the apostles shall stand the teachers of the New Theology

are convicted out of their own mouths with being false apostles, false teachers, not Christian, not only in their tendencies leading away from the Word of God, but in all their theories denying salvation through faith, which is the only salvation the Bible proclaims to mankind this side of the Millennium, the only terms on which any can be accepted of the Lord to the present high calling to membership in the "Little Flock," the Bride of Christ, the Very Elect.

Let the fight be squarely drawn and clearly seen. If the New Theology is right the Bible is entirely wrong; if man's existence on earth began on a plane one removed from a monkey, and he has been gradually evolving to his present condition and position, and if he is to save himself by his own works without a redemption and without divine interposition, then the Bible is wholly wrong, for it teaches the reverse of this in every particular. The Bible teaches that man was created in God's image, upright, and that he fell into sin and that, as the Apostle declares, the degradation of the heathen was because they were not willing, not desirous of retaining God in their mind, and that God gave them over to a reprobate mind and to doing evil things which have intensified the degradation of the race, some more and some less. The Gospel of which the Apostle was not ashamed represents that the penalty of all this sin and degradation is extinction; but that God in mercy provided Jesus as our Redeemer. It shows us that no member of the race could redeem it because

2H540

each member himself was under the divine sentence of death. It shows us that Christ's death was the offset or redemption price to Father Adam's sentence, and that as the whole race suffered through Adam's disobedience and sentence so likewise God could with equal justice permit that the redemptive work of Christ should apply not only to Adam but to all of his race. This Gospel of which St. Paul was not ashamed he clearly sets forth in Romans 5:12-19. He does not say that the penalty upon Adam was eternal torment, but that it was death. He does not say that our penalty is eternal torment, but death. He does not say that Christ went to eternal torment to pay our penalty but that he died for our sins. He does not say that we are to be recovered from eternal torment, but that we are to be justified and delivered from our condemnation from sin and from the death penalty which was upon all, and that, therefore, there is to be a resurrection both of the just and of the unjust.

Delineating further the Gospel of which he was not ashamed the Apostle Paul explains to us that during this Gospel Age God is gathering out of the world of mankind a special Elect class to be the Bride, the Lamb's wife, to suffer with him that

they may also reign with him, to die with him that we may also live with him. (Rom. 8:17) He declares that there is a mystery connected with the matter which is not generally discerned and only intended of God to be understood by the Spirit-begotten ones, the faithful. He tells us that this mystery was hidden from us previously and that it consists in the fact that the heavenly Father fore-knew and predestinated that the great Messiah, the Seed of Abraham through whom all the families of the earth should be blessed, would be composed not only of our Lord Jesus but also of the Elect Church, which symbolically he calls his Body, saying, "God gave Christ to be the Head over the Church, which is his Body (Eph. 1:22,23); and again he declares we are members in particular of the Body of Christ (1 Cor. 12:27), and again that "Jesus, the Redeemer, the Lord and Head of the Church and the Seed of Abraham per se, shall have associated with himself the Church as members of the Seed of Abraham through whom the world is to be blessed. (Gal. 3:29) The false doctrine of the "dark ages," of which we are ashamed, declares that when the Elect Church shall have been gathered all the families of the earth shall forever be condemned and eternally tormented, but the Gospel which the Apostle Paul preached declares to the contrary, that when the Church is complete as the Seed of Abraham its mission as the glorified Kingdom of Christ, the Millennial Kingdom under the whole heavens, shall be to bless all the families of the earth, to convert them, to lift them up out of sin and death conditions and to give so many as will a full opportunity to return to divine favor as Adam first enjoyed it and the blessing of an earthly Paradise restored. The Apostle also declares that the blessing of the world waits until the Church, as a part of the Seed of Abraham, shall be completed and inherit that glorious promise and in fulfillment of it scatter divine blessings world-wide. Note how particularly he emphasizes this relationship of the Elect Church of this Gospel Age with Christ and with the promised Seed of Abraham through whom the blessing of the world is to come, he says: "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." Gal. 3:29

## **CROSS AND CROWN—SHAME AND GLORY**

The Gospel which the Apostle preached and of which he was not ashamed invited those who have the hearing ears to consecrate their lives that they might be of the Elect Church. It gave assurance that the cross of the present time would end in bringing not only everlasting life in the future but also glory, honor and immortality, a share with Christ in his Kingdom and in its glorious work. In view of this believers were urged to present their bodies living sacrifices, holy and acceptable to God through Christ, and to suffer with him now, be sharers of his ignominy and death that they might in due time be sharers with him in his Kingdom and honor and work of blessing all the families of the earth. In all of his teachings the Lord kept before the minds of the Church that the cross and the crown were inseparably united in

the divine program—"If we suffer with him we shall also reign with him," is his plea. The faithful were at the second advent of Christ to receive a crown of glory which fadeth not away. (1 Pet. 5:4) In their glorified condition they were to be the exalted Seed of Abraham with the glorious mission of blessing Israel after the flesh and all the families of the earth. (Rom. 11:25-32) Even the casting away of Natural Israel from divine favor upon the rejection of Messiah, the Apostle assures us, will be overruled eventually, so that Natural Israel will receive mercy at the hands of the spiritual Seed of Abraham.

In his letter to the Ephesians the Apostle indicates that the glories of the Church are not to be expected in the present time, which is a time of sacrifice and suffering with Christ. The glory is to follow and is to last not only during the thousand years in which the world will receive a blessing, but during the ages to come, through all eternity, the Elect Church, proved and tested by present disciplines, will be forever blessed of the Lord and sharers with their Redeemer and Head in the grace of God. Of this the apostle specifically says, "In the ages to come he (God) will show the exceeding

2H541

riches of his grace and loving kindness toward us in Chris Jesus." (Eph. 2:7) He also urges us not to cast away our confidence, our trust in God's promises, for in due time we shall reap if we faint not. He calls to our mind the fact that during this present time of suffering and trial, the oath-bound promise made to Abraham is to be to us who believe God's Word and oath an anchor to our souls sure and steadfast entering into that which is beyond the veil, whither our forerunner is for us entered, even Jesus, who has already been glorified as the great High Priest, who during the Millennial Age shall exercise his office for the blessing of the world, and in line with this is the assurance that all the faithful of the Church of Christ, the "Little Flock," shall be in due time members of the Royal Priesthood, who as enthroned priests and associated with their enthroned High Priest Jesus shall share with him the blessed privilege of both ruling and instructing and assisting the world of mankind. Who, we ask, needs to be ashamed of such a Gospel? This is not the Gospel of the "dark ages," but it is, we see, the Gospel of the Apostles, and the only Gospel which fits and dovetails with their various expressions on the subject.

The Apostle Peter also has much to say respecting these same matters—the blessing of the world at the second coming of Christ and intermediately the trials and testings of the Church—that the overcomers thereof may be proven and made ready for a share with their Redeemer in the glorious

work of the Millennium. Harken to his words when preaching under the influence of the holy Spirit at Pentecost. He declared, pointing down to the future and the blessings that would come to mankind in general at the second coming of Christ, "Times of refreshing (literally in the Greek, springtime) shall come from the presence of the Lord: and he shall send Jesus Christ (his second advent), whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3:19-21) How could the Apostle emphasize the glorious outcome of the divine plan more distinctly than he has done? How could he more particularly tell us that at the second advent of Christ, instead of the destruction of the world, as all our creeds teach, there shall be indeed restitution times, times of refreshing, times of returning things back to a pristine glory and dignity and beauty! And the grandest of all restitution will be the raising of mankind to the perfection enjoyed originally by father Adam before he fell into sin, degradation and death. St. Peter not only declares this matter, but he calls us to witness that every prophet who could properly be called a holy prophet has directly or indirectly declared respecting this coming time of the world's blessing.

In harmony also with this and with the Apostle Paul's declaration are St. Peter's appeals to the Church that they make preparation, that they add to the graces and fruits of the Spirit continually, that they make progress in the good way of Christ-likeness, which the Apostle Paul denominates "putting on the whole armor of God." (Eph. 6:11) St. Peter says, "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:10, 11) No one will claim that the Apostle in these words was referring to any Kingdom established in his day. Undoubtedly he was pointing our hearts and minds forward to the Millennial Kingdom and to the promise of our dear Redeemer that his faithful would sit with him in his throne and share his glories and honors and work. (Rev. 3:2 1) Undoubtedly his words are and were intended to be in full accord with those of our dear Master, who assured us of his willingness to bless the faithful at the end of this age saying, "Fear not, Little Flock, it is your Father's good pleasure to give you the Kingdom." The same Kingdom for which we pray, "Thy Kingdom come, thy will be done in earth as it is done in heaven."

Let us then, dear friends, cast away our fear and shame when we cast away the creeds of the "dark ages," but let us hold fast to the Bible and its exceeding great and precious promises, the like of which are to be found in no other religion and, when rightly appreciated and understood, are nobler, better far than any human creed or condition ever penned! Let God be true though it make every creed a lie, as the Apostle would say! And believing in the living and true God, whose character is

shown by this his wonderful plan for man's salvation, let us render him the homage of our lips, confessing him in all our ways, not only with our tongues but with our lives and so far as possible, also exalting him in the very thoughts of our minds! Let us bow before him, and let the joyful recognition of his goodness sanctify our hearts more and more for him and his service!

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*"Life's heavenly secret was revealed —  
In Christ all riches are concealed.  
We try and fail; we ask, He gives,  
And in His rest our spirit lives."*

2H542

[The Greensburg Weekly Press, May 3, 1908](#)

## **DIVINE PREDESTINATION AND FOREKNOWLEDGE**

May 3, On-the-Sea—Homeward Bound. Pastor C. T. Russell, of Pittsburg, Pa., U.S.A., addressed a large audience through our columns. We report his discourse on "Foreordination and Predestination" of the Bible, from the text: "Whom he did foreknow he also did predestinate." (Rom. 8:29)

Disguise and explain as we might the doctrine of predestination, as we received it from the "dark ages" through the Westminster Confession of Faith it is necessarily a horrible doctrine, painful and difficult for every reasoning mind connected with a good and sympathetic heart. Now, as our eyes of understanding begin to see the Word of God more clearly and as we more and more allow it to be its own interpreter, we find that a gross blunder of interpretation is responsible for our confusion. We cannot wonder that good Brother Wesley was led to take a position utterly at variance with our text and at variance also with other Scriptures which speak of the Elect, and to conclude and to teach that there could be no election, that on the contrary divine grace must be free and impartial to all mankind. It was because this view so appealed to the hearts of men that Methodism made such great and rapid advances, so that today it is so firmly established and so in accord with the sentiments of the human heart that those who still hold to the doctrine of election, predestination, etc., theoretically and in their Confession of Faith, avoid any particular mention of its tenets. They prefer not to come into conflict on the subject, which is sure to enlist the hearts of men in opposition to them whatever their heads may think respecting the teachings of the Scripture.

And our Methodist friends also are quite contented to avoid a battle along these lines well knowing that the Scriptures as a whole do teach something respecting a divine election and elect class, that they do mention the Very Elect and urge upon God's people to make their calling and election sure. So, then, while having a theory that is more attractive to the hearts of good people, our Methodist friends let the subject alone lest some should be stirred up to investigate who would follow the Scriptures at any cost. Indeed, it is plain to be seen that Christian people in general either have no confidence in the doctrines of the Bible which they have professed in their creeds, or else they have no faith in their ability to expound them before the close and cogent reasoners of our day. The effect is in some respects advantageous and in other respects injurious. It is to their advantage that people are no longer so hidebound and narrow as once they were in their reasoning; it is to their disadvantage in that their broader reasoning is not along lines of a better understanding of the Bible, but because of their neglect of the Word of God. Hence we find that the present generation of Christians are generally ignorant of the Word of God except along the paths of Sunday school lessons, which generally avoid all disputed points such as our text.

### **THE SHORT BED AND NARROW COVER**

It might be supposed that the doctrine of divine predestination would be a very comfortable one to those who could convince themselves that they belonged to the Elect class. This has been true to some extent. Thousands have been willing to think of the Almighty as determining in advance of Adam's creation how many of his posterity would be born into the world, how few of these would reach the heavenly estate and what immense hosts would be consigned to an eternity of torture — their consent to proposition being in view of the fact that they believed themselves to be of the favored few, the Elect. Nevertheless many have been the anxious hours of thought devoted to seeking full assurance of faith on this subject. Subtle fear persistently attacks and it causes disquiet by asking the question, "Are you sure that you are one of those predestinated to glory and not one of those predestinated to eternal torment? Are you certain that you are one of the Very Elect, making your calling election sure?"

The Lord through the Prophet Isaiah pictures this uncertainty of the mind which particularly attaches to those who hold this doctrine of predestination, but which also is applied to others, for all with one consent agree that the Scriptures teach a narrow way of life and tell us that few there be that find it—and with the thought that all except these few go to an eternity of torment the question obtrudes itself time and again before the minds of the most earnest christians. Are you sure that you are one of the saints, that you are one of those walking in the footsteps of Jesus, that you are one of the called, chosen,



faithful? The trepidation of mind is dreadful, and we do not wonder that the majority of the Christian people prefer not to think much about these things and incline to hope that there is no eternal torment; but immediately they are perplexed with the thought, If there is no eternal torment, then how do I know that there is any eternal life at all. Their difficulty lies in the misinterpretation of the Scriptures given in the “dark ages” which teach

2H543

that eternal torment, purgatory, etc., is to be.

The statement of the Prophet to which we advert is, “The bed is shorter than that a man can stretch himself on it, and the covering is narrower than a man can wrap himself in it.” (Isa. 28:20) In this comic pen picture the Prophet tells a volume of truth, as nearly every Christian heart can agree. Our creeds, formulated in or directly after the dark ages, are too short. Designed as resting places of faith, beds of ease, they were long enough for so long as we were infantile in our experiences and reasoning. But in proportion as we became developed in heart and in head, we find, as the Prophet has graphically portrayed, that the bed is too short and that we cannot have ease or rest therein; the more we grow the more we must kink and double ourselves in order to remain in these short beds. As a consequence the noblest minds are deserting the creeds as being anything else than faith rests. The narrow covering of the pen caricature represents the attempt we make to wrap and cover ourselves, to protect ourselves, to secure ourselves. When we were children, actually or merely in mental development, we thought as children and understood as children and were well satisfied with the assurances that we were of the Elect and perfectly safe; but as we grew larger these assurances were too narrow for us, we wanted a reason why, we wanted a proof, we wanted a demonstration. The covering of assurances satisfied us and wrapped us well as babes, but a man cannot wrap himself in them and the larger he grows, the greater is the discomfort until he gets out of the short bed and its narrow covers and reaches a higher understanding of the divine character and plan, and awakes clothed in his right mind, children of the day and not of the night.

### **WHAT GOD DID NOT PREDESTINATE**

We might be sure, even without a divine revelation at all, that our Creator did not predestinate that either a large or small proportion of the human family should spend an eternity of torment in a burning hell nor an eternity of any other kind of torment. If he could not create us to some better fate than that he surely would not have created us at all. So surely as we recognize the difference between the Word of God and the word of the devil, so surely must we hold to this conviction;

because if to us the word God properly means the supreme and holy one, the loving one, the wise one, the all-powerful one, then we know that such a being could not premeditate, predestinate, foreordain or otherwise fix upon any of his creatures yet unborn an eternity of torture, suffering. To have any other conception of God than this would mean that any of us who have just, loving, generous minds could not worship God at all, because we would be obliged to admit that he would be much our inferior and hence unworthy of our worship. The trouble in the past has been that with illogical reasoning we have appropriated to the Almighty the characteristics of the devil—worse indeed than we have any knowledge of in respect to the devil. In view of this false premise it was in vain that we called upon our souls to worship and adore. It was only in proportion as we were able to hide from our minds and hearts these erroneous teachings of the “dark ages” that we were able to surmount the barriers and to realize something of a God of love and justice and to give to him worship and homage as such.

### **SCRIPTURAL FOREORDINATION**

Foreordination is perfectly proper. It would have been wrong for the Almighty to undertake a haphazard creation without any forearranged or foreordained plans in respect to the same. What would we think of the man who would undertake the erection of a large building without counting the cost, without mapping out in some considerable degree the kind of a building he would construct and the purpose for which he intended it to be used. The man who would proceed to the erection of a building without any fore-arrangement for its use and construction would be held in derision, and much more so a God who would undertake the creation of this world and the twenty thousand millions of Adam’s race which have been born into it.

The difficulty comes when we begin to attach to this reasonable thought of foreordination the erroneous, unscriptural thought that the majority of men are to spend an eternity of torture. When we link the truth with the error we corrupt the whole thought. Thus it has been that we have blinded and confused ourselves on this subject of foreordination. It was first determined that there was to be a class tormented; it was secondly determined that God must have foreknown and must have forearranged this, and on this wrong foundation our theological blasphemy was reared. It is time that we get back to the proper basis of reasoning, that we eliminate altogether from our theology the hell torment of the “dark ages” and substitute for it the Bible teaching respecting hell, respecting the punishment of sin. This, as we have already shown, is a death penalty. Any of God’s creatures who will not use his gift of life in harmony with his direction must forfeit that life, must

die as a brute beast. The Scriptures show us that Father Adam committed an intelligent, wilful sin and that the death penalty was visited upon him and descended naturally to all of his children. This would have meant that we would all die without hope of a future life, like the lower animals, had it not been that God, in his foreknowledge and love, had predestinated

2H544

something better.

What did God predestinate in respect to our race and for our benefit? The Scriptures declare that he purposed in advance the sending of his Son to be the Redeemer of the world — father Adam and all of his race - to give his life a ransom for many who lost their life through father Adam's disobedience. This part of the divine foreknowledge Christians gladly believe has already been fulfilled and as the Apostle declares, we believe that "Christ died for our sins, according to the Scriptures; and that he was buried and rose again on the third day" for our justification. (1 Cor. 15:3; Rom. 4:25) But what more did God predestinate or forearrange in his divine plan for our race? We see no great change in the world's condition since our Redeemer died for us. How then is the world to be benefited according to the divine solution? We reply that according to the Scriptures God predestinated or purposed that the one who redeemed the world at Calvary should be the one who later on in due time, will take to himself his great power and reign King of earth under the whole heavens. The Scriptures explain to us that he must put down all insubordination and bring order and righteousness out of present confusion incidental to the reign of sin and death, which has persisted throughout the 6,000 years. The Scriptures show us that part of his work as the great King will be the binding of Satan, and that as a result of the Millennial blessing the knowledge of the Lord shall reach every member of Adam's race and an opportunity be given to all to be restored from sinful and dying conditions back to full harmony with God and to eternal life, the gift of God. But they show us that this will be left optional with each person, that each will be required to co-operate to his own blessing and uplifting and eternal life and that the unwilling will (lie the Second Death "as natural brute beasts made to be taken and destroyed." 2 Pet. 2:12

## **THE PREDESTINATION OF THE CHURCH**

We have spoken of the world as a whole and of the time for its blessing, the Millennial Age, during which Christ will be King over all the earth. We now come to another feature of divine predestination, a feature which does not relate to the world as a whole, but merely to a small number of Adam's posterity. The Scriptures assure us that in God's eternal purpose which he purposed in himself before the world was, he foreknow us, the Church. (Eph. 1:9-11; 3:9-11; 2 Tim. 1:9; Titus 1:2) We are interested! What did God foreknow or predetermine

respecting the Elect Church? The Scriptures tell us that the divine purpose from the beginning was to gather out from amongst the nations, peoples, kindreds and tongues of earth a "Little Flock" to be the Bride, the Lamb's Wife, to be associated with their Lord and Bridegroom during the Millennial Age as members of his Kingdom class in the work of blessing mankind and uplifting them and instructing them in the ways of the Lord. If this can be shown to be the true Scriptural theory of the election of the Church it should surely be a gladsome message to every thinking Christian the world over. We meet, however, with a difficulty: our minds, long poisoned with the false doctrines, find it difficult to believe that God is as good as he is great. Hence many are disposed to say that this simple message, so well supported by the Word of God, is too good to be true. But, dear friends, how could anything be too good to be true when we consider that the source is the Word of the living God, the very embodiment of wisdom, justice, love and power; the God who declares to us that his very name is love, and of whom the Apostle says that we are unable to appreciate the heights and depths and lengths and breadths, and to know the love of God which passeth all understanding. Eph. 3:18,19

### **“ELECT IN THE FOREKNOWLEDGE OF GOD”**

The Apostle Peter declares of the Gospel Church that it is Elect according to the foreknowledge of God. But let us not fall into misapprehension. Let us see that the Apostle means that the Church as a whole was predetermined of the Father not that the members of the Church were individually predetermined and elected. God predetermined before he created mankind at all that he would select such a company from the nations of the world and that such a chosen company should constitute the Bride of Christ, his joint-heirs in the Kingdom. Let us be content with this simple and harmonious view of the matter. The entire work of this Gospel Age has been the finding of those who would be worthy to be of this Elect class. There is not an arbitrary election; on the contrary God has limited and defined the elements of character necessary to a share in this Elect Church. He had a standard of character for our Lord, Jesus, who was found faithful and who was granted a glorious resurrection; as we read, Wherefore, because of his faithfulness unto death, God hath highly exalted him and given him a name above every name. (Phil. 2:8,9) Similarly he has called us to glory and to virtue, and we can reach the grand end of our glory only by the attainment of the virtues which God has marked out as conditions.

To our understanding this work of calling, testing, proving, finding who are worthy to be of the Very Elect class has constituted the great work of this Gospel Age,

lasting now for nearly nineteen centuries. To our understanding this work of finding and testing,

2H545

chiseling and polishing the Very Elect, preparing them for their future work in association with their Redeemer and Bridegroom, is nearly accomplished. All through the age there has been a nominally elect company under test, under investigation, under trial, to see whether or not they would make their calling and election sure by obedience to the terms and conditions of their covenant with the Lord full consecration to him and his cause. Reasonably the number who will not make their calling and election sure will be much larger than the number who will make it sure; as the Scriptures declare, "Many are called but few are chosen." But be it noticed that the called ones, not chosen, are not condemned, are not to be consigned to a future torment; they lose the great prize, the great privilege to which they were invited to aspire. They lose the joint-heirship with their Lord in the Kingdom and the privilege of being co-laborers with him in the great work of blessing all the families of the earth during the Millennial Age. As for mankind in general, the vast majority are not even of the called, let alone of the Elect. The heathen millions who have never heard the name of Christ, the only name given under heaven whereby men must be saved, have not been called in any sense of the word. The Apostle speaks of these and declares that they are deaf and blind, they cannot see, they cannot hear. He explains to us that the god of this world is responsible for their condition, that he has put darkness for light and light for darkness so craftily before their minds that they are entirely confused. But we are assured also that the time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped and all shall come to a knowledge of the truth.

### **OUR TEXT PROPERLY INTERPRETED**

How strange it seems that for so long a time we have read into this beautiful text doctrines which it does not even hint at. Where does it refer to the predestination of damnation to anybody? Where does it refer to a divine predestination that anybody shall go to heaven? What it does most beautifully teach is that God I foreknew the Church and that he predestinated that whoever would be acceptable as a member of that Church must be conformed to the character likeness of his Son our Lord. How reasonable, how beautiful, how strangely our eyes were holden by error in the past, so that we were blind to this grand truth. It is not sufficient that God foreknew and prearranged to have a Church as the Bride of Christ; it is right that we should know additionally that he fixed certain limitations of character for all those whom he would accept to that glorious position. And what a high

standard is set for them! They must be conformed to the image of his dear Son; not a physical likeness is here meant most evidently, but a heart likeness. In the spirit of their minds these must be copies of Jesus. As he was loyal to the Father and faithful even unto death this must be their spirit; as he was willing to endure hardness as a good soldier in the cause of right, this must be their attitude; as he laid down his life for us, these must also lay down their lives for the brethren. This predestination teaches us then that there will not be a single one in the Bride class who will not, during this period of call and acceptance and chiseling and polishing, attain to heart-likeness to our Lord. And how reasonable this is when we consider the high honor, the distinction to which these are invited, to be heirs of God, joint-heirs with Jesus Christ their Lord; if so be that they suffer with him that they may also be glorified together.” (Rom. 8:17) This is a reasonable predestination, it exalts our conception of the Almighty that he should require so high a standard of harmony with himself and the principles of righteousness in those whom he would accept to the high honor to which he has invited the Elect Church.

On the other hand, not a word of predestination respecting the wicked or respecting the world in general; the world is not elect in the largest possible sense. But this does not signify in any sense of the word their injury. Consider our own use of the word election in connection with politics; see how the public elect a few to Congress, one out of an entire district. Yet no one considers that the non-elect should be eternally tormented; they lose enough in that they do not gain the special office or honor. And so with those whom he calls or nominates through the message of truth and grace and who respond; they are informed that it is with them to determine their success or failure. So far as God is concerned all whom he calls may make their calling and election sure if they will; all the grace, all the assistance will be granted on the terms upon which they were called. How reasonable! How beautiful! Let us no longer regard this matter from the standpoint of the past, dishonoring the great Creator and dishonoring ourselves also by the imagination of the “dark ages.”

### **STATED IN REVERSE ORDER**

The Scriptures frequently remind us that God has not declared that his Word is so simply written that it can be understood by everybody. The time when a wayfaring man shall not err therein is still future; the wisest of the worldly wise find difficulty in the present time. Only the truly wise toward God understand his Word now. To this end it is written in parables and (lark sayings, that seeing they might see and not perceive, and hearing they might hear and not understand.

For an illustration of this principle of measurably hiding the truth except from a certain class and hiding the truth under a measure of obscurity until a certain time, notice in our context the statement, “Whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified.” This word glorified is an improper translation and is confusing; it should be rendered honored.

The mind naturally expects the Apostle to take the standpoint that God first predestinated, secondly called, thirdly justified and fourthly honored and that the honoring here referred to is the honor of the Kingdom the change promised to the faithful in the “First Resurrection.” But this mistake has doubtless been responsible for much of the error connected with the understanding of this passage. As a matter of fact the Apostle begins at the opposite end to count. He first declares that God predestinated these. He looks down through the Gospel Age to the glorification of the Church and declares that those whom God predestinated before the world was are the very ones who will be the glorified “Little Flock” the Bride of Christ, in the future. He tells that every one of those must previously have been called and that every called one must previously have been justified and that every one must previously have been honored — honored with the opportunity of a knowledge of the Lord. Let us consider the matter from this standpoint: Looking out into the world we see today 1,600,000,000, but not many of these have been honored by the Lord with the privilege of hearing the good tidings of his grace in Christ. The majority of them are blind and deaf. The comparatively few who have been honored of the Lord with a knowledge of the Gospel obtained thereby the opportunity for justification by faith. True, not all of the honored ones accept the favor of God and allow Christ to be unto them wisdom. Only a comparatively few accept this message and consequently only a few comparatively have been justified through faith. Next these justified ones are privileged to be called, are invited to be heirs of God, joint-heirs with Jesus Christ their Lord as members of the Bride class. But where many of them are called, few will be chosen, because the vast majority of the justified seem unwilling to hear the call when it does reach them. But all of the called ones who will prove faithful to the call, faithful to their obligations of consecration, will then be glorified and constitute the Very Elect of God, the very Church, the very Bride which God foreknew and predestinated —all of these members conformed to the image of God’s dear Son.

Let us, dear friends, who see the beauty of divine election, give earnest heed that we may make our calling and election sure. Let us hearken to the Apostle, who tells us that we must add to our faith the various fruits of the Spirit which characterized our Redeemer and who declared that if we do these things we shall never fall, but so an entrance shall be administered abundantly into the everlasting Kingdom of our Lord and Savior Jesus

Christ. (2 Pet. 1:11) Let us so run that we may obtain, faithful is he who has called you who also will do it; — he will do all that he has promised, any failure therefore will be because of our own fault. As for the world, their trial time, their time of testing as to whether or not they will be worthy of life eternal or death eternal belongs to the next age, the Millennium. There will be no election there, free grace will prevail toward every creature. The Lord's picture of that glorious coming day of blessing represents a river of the water of life flowing from the New Jerusalem, the glorified Church, and to its refreshment of life eternal all mankind are invited in the words, "The Spirit and the Bride say Come and whoever will, may come and take of the water of life freely." The Bride is not yet saying Come, because as yet there is no Bride. We are waiting for the marriage, that we may become the Bride. Then shortly after it will be our glorious privilege to call the poor, blind, deaf world, which then will be able to hear and to heed, that they all may be blessed with this stream of refreshment and life everlasting which will proceed from the throne and from the Lamb, who redeemed us with his blood.

[The National Labor Tribune, May 10, 1908](#)

## **“HE BRINGETH THEM TO THE DESIRED HAVEN”**

N. Pittsburg, Pa., May 10. Pastor C. T. Russell was warmly welcomed by his home congregation at Allegheny Carnegie Hall today on his return from his tour of the British Isles, where he addressed immense audiences in London, Liverpool, Bristol, Manchester, Leichestor, Bradford, Birmingham, Luton, Belfast, Dublin, Glasgow and Edinburg. His text evidently associated with his home-coming, was, "So he bringeth them unto their desired haven." (Psa. 107:30) He said:

Although I greatly enjoyed my visit abroad and my

2H547

privilege of meeting and greeting so many of the Lord's dear people and the opportunity afforded me of addressing them in respect to the exceeding great and precious promises of our Father's Word, nevertheless, as I journeyed homeward across the mighty deep, the feeling that I was homeward bound was very distinctly present with me. I assure you all, dear friends, that while I love and fellowship all who are the Lord's in every place, my heart instinctively turns to this company of the Lord's people as being the one which I have so long been associated in heavenly spiritual interests. I am glad to be with you again and glad to read in your faces a similar gladness and welcome on your part. Thinking of my homecoming and associating with it our heavenly home and our anticipation that



before very long we shall be gathered to that shining shore, I choose my text, "He bringeth them to the desired haven.

*This discourse was republished in **Pastor Russell's Sermons**, pages 739-748, entitled "Nearing The Desired Haven Of Rest."*

[The Springfield Homestead, May 18, 1908](#)

## **THE OVERTHROW OF SATAN'S EMPIRE**

Pastor C. T. Russell, of Pittsburg, Pa., spoke twice here yesterday to large and attentive audiences. The afternoon discourse at Court Square theatre was on the Overthrow of Satan's Empire. The large audience listened with rapt attention to things new and old from the Scriptures. We report the discourse as follows:

Explain the matter how we will the fact must be confessed that according to our own experiences and the records of history our race has for centuries been under a reign of sin and death unexplainable except in the light of the Bible, the divine revelation. The downward tendency with which we were born, the mental, moral and physical imperfections experienced by all are explained only by the Scriptural declaration that we were born in sin and shapen in iniquity. In vain have we endeavored to reconcile the present and past experiences of our race with love or even justice on the part of our Creator—except as we obtain light upon the situation from His Word. It is but natural that our first thought should be that the Almighty God, the Creator, is the King and ruler of earth; and it is with considerable surprise, therefore, that we find the Scriptures teaching to the contrary, that Satan is the "prince of this world," (John 14:30), the "god of this world" (2 Cor. 4:4), that the prince of devils, the prince of darkness, is the ruler of this world. Nevertheless we must admit that the prevalence of sin, of unrighteousness, of injustice today and all the way back so far as history shows, as well as the tendency toward sin which we all realize, and the misshapen heads which speak of more or less of mental or moral unbalance—these all agree with the Scriptures and contradict the thought that God is the author of such confusion as now prevails in the world. Surely conditions are not so in heaven; else it would not be heaven; surely Satan is not the prince there; surely sin does not prevail there; surely death is unknown there, with its concomitants of pain and sorrow and crying; surely there are neither graveyards nor hospitals where the Almighty God of love is monarch and his reign of righteousness prevails. 1 Cor. 14:33

### **WHY EVIL IS PERMITTED**

In our perplexity we turn again to the Word of God and read there the assurances of the Almighty that by and by in his own due time the reign of sin and death shall cease. Satan shall be

bound for a thousand years, and that instead Immanuel shall reign, and the blessing of the Lord and the knowledge of the Lord and the glory of the Lord shall fill the whole earth; and that instead of God's footstool being in a cursed or unfit condition he will make the place of his feet glorious. (Isa. 60:13) Pursuing our investigation we mark the promise that in due time God will wipe away all tears from all faces, and there shall be no more sighing, no more crying, no more dying, because all the former things—the things of the curse—shall have passed away; and he who sits upon the throne declares, "Behold, I make all things new!" (Rev. 21:5) O glorious day of Christ! O glorious millennial epoch! We long for the glorious dawning of the Sun of Righteousness, which will usher in those promised blessings to the sinful, weak, depraved, dying world of mankind, uplifting them, rejuvenating them, purifying them and causing that every knee shall bow and every tongue confess to the glory of God, and that all who will not come into heart harmony with divine righteousness shall after fullest opportunity be utterly destroyed from among the people in the Second Death. Acts 3:23

But while waiting for that day, the glorious "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," (Acts 3:21), we ask, Why does God permit sin and all its

2H548

train of evils in the present time? Having the power to bind and to destroy Satan, the prince of this world, why has he not done so long ago? Why is it that our Master taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," and did not rather establish the reign of righteousness at once? Why did he not prevent even the beginning of the reign of sin and death? These are proper questions, reasonable questions, but they are answerable only from the one standpoint—the divine revelation, the Word of God! Let us, then, inquire earnestly, diligently, what say the Scriptures on this subject! Let us realize that there is no information from any other quarter and that it is of vital importance to us to have the true answer, which alone will satisfy the queries of our minds and give us intelligently the proper views of life and proper ideals and ambitions therefore.

According to the Scriptures Satan was a great and holy angel of a very high order. Before he fell from his honorable station, he was known as Lucifer, the bright and morning star. As a "covering cherub" (Ezek. 28:14), his rank, nature or plane of being was higher than that of the ordinary angel. He is referred to as a gorgeous prince among the holy ones called the "morning stars," (Job 38:7), the angelic sons of God. But like all of God's intelligent creation he was made in God's likeness, with liberty of will—a free moral agent. Before there was any opportunity for attempting a rebellion against the divine

sovereignty we are informed that Lucifer was proud of his glorious station and in his heart meditated the possibility of himself becoming a king of glory with subjects. (Isa. 14:12-14) We are not to suppose that he for a moment contemplated the overthrow of the divine empire, the supplanting of Jehovah, but merely the possibility of establishing himself as an independent monarch or sovereign superior to all others and a rival to Jehovah. The opportune moment for a possible gratification of this ambition God permitted to come, foreknowing all the results and fully prepared to cope with them all and ultimately to bring order out of the confusion. More than this, divine wisdom premeditated just such a test of the loyalty of Satan and all the holy angels in such a manner as would ultimately bring neither loss nor disadvantage to any but a testing of all with a view to the destruction and annihilation of all who would not stand the tests of loyalty.

### **A TEST TO ANGELS AND TO MEN**

The test of Satan's loyalty came, no doubt, when he beheld our first parents in Eden, a new creation with the powers of pro-creation for the development of their own species, a power which even the angels did not possess. The temptation is obvious: Satan saw that if he could obtain possession of **our** first parents, all of their children would be under his control. The pride and ambition of his heart leaped forward and embraced the situation. He presented to mother Eve the temptation which ultimately led into sin and death. Thus, by usurpation and not by divine authority or appointment, Satan became the prince of this world, the god of this world, the ruler of this world, who now worketh in the hearts of the children of disobedience. (Eph. 2:2) So successful has he been in alienating the hearts of mankind from their Creator that we read, "The whole world lieth in the wicked one" (1 John 5:19), and that only the few believers have escaped the thralldom. Even these are measurably under the darkening influence of the errors with which Satan has deluded mankind—by misrepresenting the true character of the Almighty and the true teachings of the Bible—putting darkness for light and light for darkness. Thus the apostle says, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4

But the Creator desired to test the loyalty not only of one, but of all the holy angels. He therefore permitted Satan apparently to triumph in his rebellion and to work apparently irretrievable damage to the Divine purposes, restraining him only in a limited degree, in matters that would have interfered with the ultimate purpose of God. The success of Lucifer would of itself be a test of the loyalty of all the angels, for if one could succeed and go unpunished, would it not imply a deficiency of Divine power or of the control of the situation? Hence, it would

appear that God permitted the holy angels to have free intercourse with humanity during the 1656 years preceding the flood. This intercourse served double purpose: (1) It demonstrated that the influence of the holy angels was not sufficient to offset the sin which had contaminated humanity, and that man could not be lifted out of his sinful, dying condition back to harmony with God by example and sympathetic aid. On the contrary, man's course in sin and death continued downward, and a contaminating influence extended from mankind to the holy angels, which had a corrupting influence upon them and drew some of them away from obedience to the Divine will into sin. The record of this fall is briefly given in Genesis 6, where we read that the sons of God saw the daughters of men that they were fair, and took unto themselves wives of such as they would, the result being children that were giants, men of renown, superior in some respects to the fallen, Adamic stock.

To comprehend this situation it is necessary to remember that the angels in harmony with God were

2H549

granted powers of materialization, as illustrated in the case of those who appeared to Abraham. We read that Abraham supposed them to be men, and that they did eat and talk with him, though subsequently he ascertained that the one was the Lord, and the other two, angels who, though spirit beings, had for the time and purpose assumed human bodies and human clothing. This intercourse between the angels and humanity was not only unauthorized, but contrary to the Divine will and arrangement. It was a recognized disobedience referred to by the Apostle Peter and Jude, who spake of the transgressors as those angels who kept not their first estate, or nature—preferring to live as human beings and to indulge in sin. (2) This condition of things was permitted for probably a good share of the 1656 years preceding the flood, long enough, we may be sure, to furnish a test of loyalty of every member of the angelic host. Apparently those who would, might commit sin with impunity; apparently God who had issued his commands, could be defied by His creatures. Then those who preferred purity and harmony with God demonstrated their choice; while others, rebelling against God, became associated with Satan, the prince of demons; for all of those angels who thus transgressed were ultimately separated and isolated from the Lord and the holy angels, and known as demons, while the terms the devil and Satan are personal titles of the first rebel. The result of this illicit fellowship between angels and men is stated in the Scriptures—the whole world became corrupt, the exceptions evidently being very few. Then the time came for the circumscribing of the evil that it

might not hinder the outworking of the Divine purposes. Accordingly, God caused the flood of waters, which destroyed the corrupt race except Noah and his family, of whom, be it noted, the Scriptures distinctly tell us, "Noah was perfect in his generation." (Gen. 6:9) There was no admixture of the angelic seed in his case nor in that of his family, for they were all of the Adamic stock, with which alone God intended to deal thereafter. No redemption was to be provided for the illicit offspring of the angels, only for Adam and his race was Christ to die eventually, to become Redeemer King and Deliverer.

### **A MURDERER FROM THE BEGINNING**

Hearken to our Lord's description of Satan, the prince of this world, and his explanation of how the devil obtained his great power, his great influence among mankind. Our Lord says, "He was a murderer from the beginning and abode not in the truth." (John 8:44), and again declares of him that he is the father of lies, the first great liar. Following this clue we turn back to see in what respect Satan was the first great liar and murderer. To our astonishment the record in Genesis is most explicit. After God had informed our first parents that disobedience to his command respecting the tree of knowledge would bring a death penalty, that old serpent, the devil and Satan contradicted God, declaring that this would not be true. He lied, and there became the father of liars. God's words were, "In the day thou eatest thereof, dying thou shalt die," Satan's words were, "Ye shall not surely die." The lines were strictly drawn. To help along his lie and thus to deceive mother Eve, Satan posed as her truest friend and well-wisher, picturing the Almighty as jealous, and wishing to deprive them of knowledge and keep them in ignorance, that he might maintain their subservience through that ignorance. Thus mother Eve was beguiled, as St. Paul says, into thinking of the Almighty as ignoble and selfish, conspiring against the interests of his creatures and threatening them with death, which the old serpent had assured her God was unable to inflict. (2 Cor. 11:3) Alas! Through that lie by the father of lies the death sentence came upon father Adam and mother Eve and their entire race!

Thus Satan was the murderer of our race, whose number is now reasonably estimated at 20,000,000,000, born in sin and shapen in iniquity, depraved, misshapen, unbalanced of mind and brain, and prone to sin as the sparks to fly upward. Nowhere else is the explanation given of conditions as we see them about us today and experience them ourselves. The Bible alone gives us this information—and, thank God, it does not leave us merely in such a plight, but assures us that the good God who created us will not leave us under the power of our Adversary everlastingly, but will eventually deliver us by his Millennial Kingdom of Messiah, and that Satan shall be bound, that he shall deceive the nations no more, and that instead, Immanuel will set loose all the various

agencies of blessing and knowledge, an uplifting influence which the world of mankind so greatly needs for their recovery out of sin, imbecility and death. The Scriptural statement of the whole matter is most plain. Our confusion has resulted from our following Satan's delusions, which have tended to separate us from God and His word and to make the latter of no effect. Satan has been consistent in his course from first to last, starting out with a lie, he has maintained that lie ever since; and it has been at the foundation of all of our misconceptions of God, of His Word, and of His great plan of salvation. Satan's message on the subject has been believed by all the heathen world, and has been enforced by the various teachings propagated through the demon hosts, who have worked in various ways through spirit mediums, witches, wizards, etc., for the propagation of the error. Consequently today all the heathen agree with Satan's word that when men die,

2H550

they are not really dead, but are more alive than ever. Some have seven hells and some have thousands of hells to which the departed one would be said to have gone, but none of the heathen believe the Lord's Word, that the dead are dead and "know not anything." Eccl. 9:5

### **SATAN THE FATHER OF LIES**

Similarly, Satan has continued his lie even amongst Christians, and notwithstanding the fact that we have in our hands, Bibles which give us the truth upon the subject and which tell us that God's sentence upon sin is death, and that Satan contradicted this statement. Christendom has been misled, and has accepted Satan's lie instead of God's truth. Beside the corpse of our friend we have denied the testimony of our five senses and the testimony of God's Word, to the effect that he was dead, not alive in any sense of the word. We have accepted Satan's lie, and have believed that when a man dies, he really is more alive than when he was a-live. The result of our failure to hearken to the voice of the Lord has brought confusion to our heads and atrophy to our hearts. Not content merely to tell us that our friends are more alive than ever, but intent upon the misrepresentation of God's character and our alienation as far as possible from God and His Word, Satan has told us most terrible things, most horrible things, in respect to the conditions of the dead. This blasphemy of God's character, which the Apostle terms "doctrines of devils," was gradually introduced to the Christian church early in the third century. During the dark ages these devilish doctrines prevailed so thoroughly that our forefathers thought that they were but copying God and His methods when they tortured one another upon the rack, when they tore out each other's tongues, when they burned one another at the stake. We have learned to reprehend their course of conduct, but have largely held to the blasphemous doctrines which misled them into

their wrong course. As a result today we have the Christian world divided practically into two great lines of thought in respect to the dead. First is the older thought, held by Roman and Greek Catholics, constituting two thirds of all who claim the name of Christ. These tell us that a mere handful of saints have gone to Heaven, because no more were fitted for that holy place. They tell us of a hell of eternal torment, too, but say that not many have gone hither because it is only for the wilfully and intelligently disobedient, of whom there are comparatively few, because ignorance is so prevalent. They tell us that the great mass of mankind, heathens, Protestants and Catholics, go to a place which they term purgatory, there to be chastened, disciplined, tormented for centuries or thousands of years, but with the hope of ultimate deliverance as a reward for their sufferings, and thence to be assisted by prayer, masses and good works offered on their behalf by fellow-creatures in the flesh, with occasionally the assistance of a benevolent pope, who on a jubilee day grants remission of hundreds and thousands of years for the sufferers. They tell us that their bishops, cardinals and popes, all go to purgatory, as being at the time of their death unfit for Heaven, and that for this reason when these die, masses are said in all Catholic churches throughout the world— “for the repose of their souls,” for the relief of their anguish, for their rapid deliverance from purgatory.

We Protestants, who claim to be the most enlightened of earth's population, console ourselves that we have dropped purgatory and other Catholic superstitions and are much in advance along religious lines. Doubtless there is some truth in this boast, yet as a whole it seems to be unwarranted. Note, dear friends, that our protestant theory respecting the state of the dead is the most absurd, the most God-dishonoring “doctrine of devils” of any known throughout the world—not only less reasonable and more devilish than that of Catholicism, but exceeding in diabolical ingenuity the most outlandish imaginations of the heathen mind. We agree with our Catholic friends that the heavenly reward is promised in the Scriptures only to a “little flock,” of whom not many wise or great or noble or rich (1 Cor. 1:26). We agree that the Scriptures teach that only those who take up their cross and seek to walk in the footsteps of Jesus will be sharers with Him in His heavenly kingdom and glory; we agree that this requirement excludes the great mass of humanity, not only of the heathen, but of the civilized; we agree that only a few come up to the standard of walking, not after the flesh, but after the spirit. But what do we do theoretically with all this great mass who are not saints, who have not heard of and accepted faithfully “the only name given under heaven and amongst men whereby we must be saved.” We have professed to believe that the Almighty God, before He created them, prepared for their eternal torture by providing a great place called hell, manned

with fire-proof devils and provided with fuel to last to all eternity. To our shame, dear friends, be it noted, that we who thought ourselves the most intelligent of Adam's race have been more thoroughly hoodwinked by Satan than have any other people in the world. Only because we did not take this theory too seriously have we not been more injured by it in mind and in morals and more alienated from God and from His Word than we are. Ah, that is what Satan has endeavored to do by putting darkness for light and light for darkness. He has sought to lead astray those who are feeling after God, until today you

2H551

and I well realize that he has made great headway; that the majority of Christian people the world over are losing faith in a personal God and all confidence in the Bible as His revelation. Notice that we are not blaming our forefathers for the ignorance and superstition of the "dark ages," which is still, like smoke, blinding our vision and hindering us from appreciating the lengths and breadths and heights and depths of the love of God, which passeth all understanding. On the contrary, we are charging all these errors, as the Scriptures do, to the father of lies, the murderer of our race.

It is high time, however, that we awake to the fact that the Bible is wholly out of accord with those miserable, blasphemous traditions of the "dark ages," of which we are so much ashamed, and that the Scriptures contain the only reasonable explanation of the present condition of our race and of its future. We do well, therefore, to note that all the ignorance and superstition connected with religion has been built directly upon Satan's lie that the dead are more alive than before they died. If the dead were believed to be dead, as the Scriptures assert, then there would be an end of masses for the dead, of prayers for the dead, of the theory of eternal torment, and of purgatorial sufferings, wonderfully delineated by Dante and awfully pictured by Dore.

### **THE SOUL THAT SINNETH, IT SHALL DIE**

God's message on the subject is plain, that death is the penalty for sin, and when once we get a glimpse of what death signifies, we see that it has been indeed a just but awful penalty. It has been awful, in that it has involved our entire race of twenty thousand millions in sickness, mental, moral and physical, alienating us from God and leading on to all the sorrows and difficulties, mental and physical, with which we are acquainted. It has meant twenty thousand million of painful births with tears, an equal number of equally unsatisfactory lives, an equal number of sick and dying, surrounded by sympathetic friends; and an equal number of graves surrounded by mourners. That it is not unjustly severe,



however, is evidenced by the fact that, notwithstanding our tears and sorrows and disappointments, we prefer even our present bitter experiences rather than to be blotted out of existence. But God, who is rich in mercy, has made glorious provision for us. As he allowed sin and death to come through one man's disobedience, He has provided another man to be the Redeemer, to take the place of the first, to pay His penalty and, incidentally, that of His race. The penalty paid by Jesus was not an eternal torment penalty, God never having pronounced such a penalty. It was a death penalty, "Christ died for our sins;" "Jesus Christ, by the grace of God, tasted death for every man!" "He poured out His soul and shall be satisfied." (1 Cor. 15:3; Heb. 2:9; Isa. 53:12, 11) Ah, yes! God hath laid help upon One who is able to save unto the uttermost all who come unto the Father through Him; for as by man came death, by man also comes the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive, every man in his own order. (1 Cor. 15:2 1-23) As the penalty of sin is death, full recovery from sin and condemnation and death will be a resurrection and raising up, not only from the death state, from the tomb, but from all present dying conditions, up, up, up to the full perfection in which Adam was created in the image of God and from which he fell, by disobedience, into death.

### **A KIND OF FIRST FRUITS UNTO GOD**

But why the delay? If the death of Christ was for the cancellation of Adam's sin and the release of Adam and his race from death, why did not the resurrection of the world begin at once after Jesus had died and paid the penalty and had risen from the dead? Why did He not at once set up His Kingdom, bind Satan and begin the work of restitution of mankind to their former estate? The answer to this proper question means much to you and to me and to all Christians of this Gospel age; for the Scriptures inform us that before the divine plan of salvation will be extended to the world in general through Christ's millennial kingdom, God will first select from the redeemed race a "little flock," a Church, a Bride class, to be joint-heirs with His Son in the kingdom work of ruling, instructing and uplifting mankind in general. This Gospel Age since Pentecost has been the time in which God has been gathering this "little flock," and in which they have been invited to make their calling and election sure by obedience to the teachings of Jesus, walking in His footsteps in the narrow way. Their blessing will come in the First Resurrection, in which they will be changed from human nature to the divine, made like their Lord; far above angels, principalities and powers. (2 Pet. 1:4; 1John3:2; Eph. 1:20-23) The blessing designed for the world, on the other hand, will not be a change of nature, but a restitution of the fallen race to that perfection of human nature in which their first parents were created, and the

restitution of the earth as their future home. Soon, we trust, the election and selection of the Lord's Jewel class will be completed, their polishing finished, and their change to glory in the First Resurrection accomplished. Then will come the blessing of all the families of the earth; for, be it noted the church and her Lord constitute the spiritual seed of Abraham, to whom the promise is made, "In thy seed shall all the

2H552

families of the earth be blessed," and "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29

### **THE OVERTHROW OF SATAN'S EMPIRE**

We have already noted the Scriptural promises that the present reign of sin and death, under the prince of this world, is to give place to a reign of righteousness under Christ, the Life-Giver, at His second coming, when He will establish His kingdom. We have already noticed that the new reign will begin with the living nations and signify to them release from ignorance and superstition into the knowledge of the glory of God, and every favorable opportunity for their raising up out of present conditions of degradation, mental, moral and physical, to all that was lost in Adam—the full perfection of human nature. We have already shown that the death penalty upon father Adam has involved the race in every sense; that Christ has paid the full penalty, not only for those who will be living and be blessed at His second coming, but also for all who, during the 6000 years of the reign of sin and death, have gone down into the tomb, sheol, hades, the grave. It will be the work of the Life-Giver to resuscitate these, to awaken them from the sleep of death, that they also may share in the blessings of the millennial uplift, that all may have the fullest opportunity for obtaining human perfection and everlasting life; so that only the wilfully wicked and disobedient will die again, die the second death, from which there will be no hope of redemption, no hope of recovery!

Now we inquire, how will this be brought about? Can we hope for the conversion of the world suddenly? Will men soon renounce Satan and his works and become followers of righteousness? Alas, no! There is no room for hope along this line. The past century has been the most vigorous known in history in the battling of Christianity against heathendom; yet there are twice as many heathen today as there were a century ago. In 1800 the census of heathendom was 600,000,000 in 1900 the census of heathendom was 1,200,000,000! There is no hope in that direction! But even if the returns were the opposite of what they are, if Christianity were making inroads upon heathendom and had the assurance of conquering it completely this very year, what then? Alas! we must confess

that if the heathen were no better than the people of your own city are, they would need converting again and that repeatedly, and would still have no hope of accomplishing what the Lord taught us to expect and pray for, "Thy kingdom come and Thy will be done on earth as it is in heaven."

The Scriptures show that at the time of the second coming of Christ, God's providence will permit a great time of trouble, world-wide and awful, which will involve all present institutions in anarchy. "A time of trouble such as never was since there was a nation" (Dan. 12:1) will accomplish the breaking of many hearts and their preparation consequently for the "balm of Gilead." As a result "many people shall go and say, Let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths." (Isa. 2:3) Subsequently the Divine Law shall go forth from Mount Zion, the heavenly, glorified church, and the word, the message, the command of the Lord, from Jerusalem, the earthly representative of the kingdom. Under the new dispensation righteousness will prevail and thus the "desire of all nations shall come. (Haggai 2:7) In harmony with this prophecy, the Lord declares that at His second coming He will rule the nations with a rod of iron; that as the vessels of a potter shall they be broken to pieces; and He declares further that the glorified church, spirit beings, will be associated with Him in this work, saying, "To him that overcometh and keepeth my works unto the end, will I give power over the nations," etc. (Rev. 2:26) Under the new reign of righteousness every evil thought, word and deed will receive its just recompense, a reasonable penalty for the correction of mankind, for their instruction in righteousness; and every good endeavor, plan and effort will be rewarded, so that evildoers shall receive chastisements or stripes, and well-doers, servants of righteousness, will make repeated progress from grace to grace, from knowledge to knowledge, climbing upward to the eventual attainment of human perfection, in the image of God, into a world-wide Eden, under the Divine favor and blessing; while the persistently wilful and sinful will be cut off and die the second death.

Let all who rejoice in the coming of the Lord's kingdom and the reign of the prince of Righteousness rejoice also that the overthrow of Satan's empire of sin and darkness and miserable degradation and ignorance is near at hand; and let us who by the grace of God come to understand the Divine plan more and more clearly, see to it that we are standing firmly in defense of every principle of righteousness and supporting the Divine word and Divine attributes, and living in harmony with the Divine plan of the ages! Thus may we by the grace of God make our calling and election sure to a part in the glorious change of the First Resurrection, which will bring us

completely into the glorious likeness of Him who redeemed us!

2H553

[The Greensburg Morning Press, May 26, 1908](#)

## **GOD'S HIDDEN GLORY TO BE REVEALED**

Beaver Falls, May 24. Pastor C. T. Russell of Pittsburg, Pa., preached twice here today to large and attentive congregations. In the afternoon he gave his Bible-defense lecture on "To Hell and Back. Who are there? Hope for many of them." We report his morning discourse from the text "The Glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isa. 40:5) He said:

The language of our text implies that the glory of the Lord has not yet been revealed; and this revelation belongs to the future. The prophecy of which it is a part was written about 3400 years after the creation, and implied that the Lord's glory had not been revealed up to that time. The context also shows that the promise of a revelation of God's glory was prophetically fixed for a date in the far future. Certain great events are first to happen; then the glory of the Lord will be revealed to all flesh. To show that this Scripture is still unfulfilled should be quite sufficient to point to the heathen and to note the fact that at least three fourths of the human family are wholly without the knowledge of the Lord and hence without the knowledge of his glory. It should be sufficient even to point to Christendom, to demonstrate that very few have eyes to see and ears to hear his message of grace or to appreciate the glory of his character. All the facts as we know them fully corroborate the statement of our text and of its context, that it belongs to a still future day. In demonstration of this fact note the opening verses of Isaiah 40, in which the Lord calls upon his people to comfort and console natural Israel, which far more comforting declaration is that at the appointed time Israel's sins will all be purged away, her iniquity pardoned and she shall be received back into divine favor. This recovery of Israel from blindness and alienation from divine favor is distinctly noted by the Apostle Paul, who after pointing out how and why natural Israel stumbled, also points out to us her recovery, the return of God's favor to her, the taking away of her sins. He shows that this favor will come after the completion of the Elect Spiritual Israel. When the Church, the Bride of Christ, shall have been changed by the First Resurrection, then through her favor and mercy, blessings will be showered upon Natural Israel, whose blindness will then be taken away. Note the explicitness of the Apostle's words, "There shall come out of Zion (the Church) the Deliverer and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins. As

concerning the Gospel they are enemies for your sakes; but as touching the election they are be-loved for their father's sakes ... Through your mercy they also may obtain mercy; for God hath concluded them all in unbelief that he might have mercy upon all." Romans 11:25-32

## **THE TIME OF THE REVEALING**

Thus we have clearly fixed by the Apostle the time of the fulfillment of the prophecy of which our text is a part—that it is still future, though we believe not far distant. The remainder of the context is in full accord also. It tells us that the proper message at the time of the completion of the Church and the return to Natural Israel will be that there must be a general leveling, and exaltation of the humble and a bringing down of the lofty, to the intent that the glory of the Lord may be revealed. Other Scriptures show us that this general leveling process amongst mankind will involve the world in a great time of trouble. But it is comforting to know that the outcome of their trouble will be the blessing of mankind and the glory of the Lord, whom the whole world will ultimately acknowledge. Verses 9-11 of the same chapter pictures the blessings which then will follow: Zion the Church, that has borne the good message for over eighteen centuries will be called up into the mountain, the kingdom condition; while those primarily representing the Lord amongst men will be called upon to lift up their voices with strength and not to be afraid, but to tell the cities of Judah, "Behold your God!" We read, "Behold the Lord God will come as a mighty one, and his power shall rule for him; behold, his reward is with him and his recompense before him." Up to the present time the Lord's dealings have been with the patriarchs, and Natural Israel and Spiritual Israel, to instruct, to counsel, to guide, to chastise, to bless; but hitherto he has not dealt with the world of mankind. In this coming day when his glory shall be revealed, his dealings will be no longer secret, but open; no longer with a few Elect, but with all the families of the earth.

Why the Lord has kept his glory secret up to the present time is a mystery to the world—a mystery which is revealed only to his saints through the Word. As explained in the Scriptures he has so done in order to the better carrying-out of the selection of the Church, whose members during this Gospel age are called to be joint-heirs with Jesus Christ their Lord; and to prove their individual worthiness of this position by honestly confessing natural imperfection and unworthiness; by faithfully accepting the grace of God in Christ and the forgiveness of sins, and by demonstrating

to the Lord of which of them shall stand fiery trials and tests and prove faithful unto death. This special class in all a “little flock,” who “follow the Lamb whithersoever he goeth” (Rev. 14:4), whithersoever he leadeth,—these must first be selected. Meantime the world, in ignorance of them and of their call, effects the tribulations which polish, fit and prepare these for the Kingdom. Meantime also the world in general learns its own lessons respecting the exceeding sinfulness of sin and the weight of divine displeasure enunciated in the curse, “dying thou shalt die.” (Gen. 2:17, margin) Under these adverse conditions an immense host estimated at 20,000,000,000, has been born and given an experience with the evil side of life, the side of sin and death, the Adversary’s side, thoroughly shut off from the light of the knowledge of the glory of God. Under the prince of this world, darkness covers the earth and darkness the heathen. (Isa. 60:2) A great work has been quickly accomplished, great lessons have been learned by the vast masses of humanity as well as have been the still more important lessons and testings which have incidentally shaped and polished the Church as the Lord’s jewels. How truly the poet said:—

*“God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps on the sea,  
And rides upon the storm.*

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

*“Blind unbelief is sure to err  
And scans his work in vain;  
God is his own interpreter,  
And he will make it plain.”*

The ways of the Lord are thoroughly inscrutable to all except those who have inside information, granted only to God’s Spirit-begotten children, to such zealously follow on to know the Lord, to study his Word and to walk in harmony therewith. “The secret of the Lord is with them that reverence him, and he will show them his covenant.” (Psa. 25:14) Blame for ignorance of God is not generally attached to mankind. Our Lord did not blame the common people, his chief imprecations were against those who were high in the Church, “Woe unto you Scribes, Pharisees and Doctors of the Law—ye have taken away the key of knowledge!” (Luke 11:52) But even these are not scripturally held responsible for all that they have done against the Lord and his faithful ones.

Satan is charged as being the great deceiver who, along with their own pride and selfishness deceived and misled them. Mark the Apostle Peter's criticism of the Jews and their leaders in connection with the awful crime of the crucifixion of the Prince of life, our Lord. He says, "I wot that in ignorance ye did it, as did also your rulers." (Acts 3:17) The responsibility of that people was a limited one, for which they have received stripes or punishments. These as our context and the Apostle assures us, will shortly be completed, ended, will cease and be followed by return of favor through the Christ, Head and body.

Only from this standpoint can we appreciate divine compassion and forgiveness with mankind in respect to the crimes in the name of justice and religion in all ages of the world, and the slanders and misrepresentations of the divine character and plan, published by every false religion in the world. God is permitting these misrepresentations, these aspirations, these falsifications as a part of the great lesson to mankind, a part of the lesson of the exceeding sinfulness of sin and its injuriousness in every way, as respects both the mind and the body. All who are his people have in the Lord's own course a lesson of peace and forgiveness, gentleness and love, a lesson that was fully exemplified by our dear Redeemer when jeeringly his enemies cried to him, "If thou be the Son of God, save thyself and come down from the cross." With patience he endured their sneers and taunts, the vilifications and various contradictions of sinners against himself—intent upon doing them good, determined not to fail in the work he had undertaken, not to be turned aside from his great work of giving his life as their ransom price. Similarly the Father's Word has gone forth from his mouth and shall not return to him void, but shall prosper in the thing whereto he sent it. (Isa. 55:1) That word or message was one of peace and blessing to Abraham, "In thee and in thy Seed shall all the families of the earth be blessed." (Gen. 12:3) Reiterating these blessings through the prophets he sent a further confirmation at the mouth of the angel when Jesus was born in Bethlehem, saying, "We bring you good tidings of great joy, which shall be unto all people." (Luke 2:10) Nevertheless, the poor world, degenerated and unbalanced, and under Satan's leading, has turned every promised blessing into a curse; has accepted doctrines of devils instead; theories of eternal torment for nearly all of mankind; blasphemous aspersions against God's Holy Name; against the just and loving character of our Creator. With what patience He has long borne these misrepresentations!

## **A THOUSAND YEARS AS ONE WITH GOD**

When we receive the Apostolic injunction that a thousand years with us are as one day with the Lord (2 Pet. 3:8), or as a watch in the night, as the prophet

2H555

says (Psa. 90:4), then we began to see what before we shortsightedly overlooked; namely, that the divine plan is working out speedily on a scale much larger than we had contemplated. The 6000 years in which God has suffered sin and death to reign amongst men have permitted them to defile themselves, and to blaspheme and to misrepresent his holy name and character; but this long period of time is only a moment in comparison with eternity; and from the divine standpoint the work which it is accomplishing from is fully justified.

Shortly, at the second coming of our Lord and the establishment of his Kingdom, the present condition will be changed. No longer will it be a night-time of ignorance and sin and darkness, of gross darkness with the heathen; for the light of the knowledge of the glory of God shall fill the whole earth. Christ and his glorified Church (Matt. 13:43), as the Sun of Righteousness, shall shine out upon the world to scatter its night, its ignorance, its superstition, its fear, its doctrines of devils, its misapprehensions of the divine character. That glorious sunlight of the new dispensation will reveal to the wondering world the true character of God, not only his almighty power, his infinite wisdom, and his inflexible justice, but also his wonderful love and compassion, which has, in and through Christ Jesus our Lord, provided for Adam and every member of his race, a full and glorious opportunity of recovery from sin and degradation and death, into which all came through Adam's fall and its penalty.

Some one may say, yes, the glory of the Lord shall be revealed; but what assurance have we that the blind eyes will see it? Some who have the eyes of their understanding opened can see the glory of the Lord; but the great mass, as the Apostle says, are blinded by the god of this world. (2 Cor. 4:4) What assurance have we that this blindness of understanding will not continue; and that the god of this world will not continue to blind the minds of others? That is a good question, quite to the point; but note how thoroughly it is answered in the Word of God. We are assured that Satan, the old serpent, the devil, shall be bound for that thousand years, that he may deceive the nations no more until the thousand years are finished. (Rev. 20:2, 3) During that period he will no longer have the power to blind, to deceive, for his deceptions will all be exposed by the glorious light of that day. Moreover we have the further assurance of the Lord that all the blind eyes shall be opened, and all the deaf ears shall be unstopped. (Isa. 35:5) How inspiring, how happifying these assurances of God's Word to those who can see them, who can appreciate them, who have come to such a knowledge of God's character that they can no longer believe the slanders and blasphemies and misrepresentations of the divine character and plan, which have come down to us from the "dark ages!" In advance we who can see, we who can hear are blessed, as the Master said (Matt. 13:6); and we can in advance join with the Great



Company in their song “Hallelujah: for the Lord God omnipotent reigneth! Let us rejoice and be exceeding glad; let us give glory unto him.” Rev. 19:6, 7

## REVEALING THE GLORY

Those whose eyes of understanding have been opened, those who can now see a measure of the lengths and breadths and heights and depths of the love of God, which passeth all understanding, realize that their blessing is rightly described by the Apostle as the “spirit of a sound mind.” (2 Tim. 1:7) They perceive that the difficulty with the world in general is its unsoundness of mind, its unsoundness of reasoning in respect to God and his character and his plan. They can sympathize, nevertheless, with mankind in this blindness, realizing how all God’s glorious purposes are secret, covered, hidden for wise purposes; as our Master said, “I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.” (Matt. 11:25, 26) It surely did not seem good to the Father to hide his plans from mankind in general so as to give him an excuse for eternally tormenting them! Surely our Lord Jesus did not thank the heavenly Father for obscuring, for hiding from mankind truths which are necessary for their salvation and without which they will be consigned to eternal torment! On the contrary the Father kept secret his plans for a time from the majority of mankind for good, sufficient, wise and loving reasons—reasons which our Lord Jesus understood and also approved, and which he has revealed to us in his Word; namely, that it was the wiser and better plan first to select a Church, then to use that Church as an instrumentality for the blessing and enlightening of all the remainder of the race “in due time.” It is true that none are to be saved in ignorance; and hence that the world in general are not saved now; but it is true that “The glory of the Lord shall be revealed, and all flesh shall see it together”—in due time—God’s due time; or “the mouth of the Lord hath spoken it.” The glory of the Lord was revealed to the Church class, not when we first believed nor even when first we consecrated, but subsequently, when as the “servants and handmaidens,” we were anointed with the holy Spirit of adoption. Then we were permitted to see, to appreciate the deep things of God. (Acts 2:18) How glad we are that the Lord explains that “after these days” (in which

2H556

he pours out his spirit upon his handmaidens) “he will pour out his spirit upon all flesh!” Thus all mankind not only shall have ocular demonstration during the

Millennial age of the goodness of God of his mercy and love and glorious provisions for them all, but in addition will have an enlightenment of the holy Spirit, whereby they will be the better enabled to understand the deep things of God, the riches of his grace, etc.

Coming now to the methods that will be used in revealing God's character, we note first his promise that he will turn a pure message to the people. No longer will there be discordant notes causing confusion, Babel, mystifying and deluding those who will be seeking the way of the Lord. The one pure message of divine justice, wisdom, love and power will be so clearly demonstrated to the whole world that The knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep. Hab. 2:14 To such an extent will this be true that ultimately "They shall no more teach every man his neighbor and every man his own brother saying, Know the Lord; for all shall know him from the least to the greatest of them." (Jer. 31:34) Neither will the instruction of that glorious day, that Millennial Kingdom epoch, be merely in words. Still more forceful will be the lessons of experience by which the world will have demonstration of divine power and justice and mercy and wisdom; for we are told that "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will then learn righteousness." (Isa. 26:9) Ah, yes! It is because mankind sees no judgment of the Lord abroad in the earth at the present time that unbelief and sin are rampant. The world sees every form of unrighteousness prosper; and as for the blessings that come to the Lord's consecrated ones, the world is unable to see and appreciate these: for they are hidden from sight.

With the new dispensation, however all this will be changed; every exercise of faith will bring its corresponding blessing; every evil deed will bring its corresponding chastisement, just recompense of reward to every soul of man that doeth well and to every soul that doeth ill. (Rom. 2:6-9) Very soon the world will learn through these lessons of experience what is right, what is wrong, what will bring divine favor, and what will bring divine reprobation and chastisement. It is safe to say that these lessons will appeal very quickly to humanity and will constitute the beginnings of the revelation of the glory of God, a display of what God recognizes as right and what he recognizes as wrong, as the years of the Millennium roll around, and mankind shall be blessed more and more with restitution, rising higher and higher out of degradation and sin and toward righteousness and perfection. (Acts 3:19-21)

Their view will become more and more enlarged, and their appreciation of the lengths and breadths and heights

and depths of divine love and justice will gradually extend, and ultimately all who avail themselves of those privileges may come to know God in truth and sincerity and to know Jesus Christ.

### **ALL FLESH SHALL SEE THE GLORY**

Other Scriptures tell us of the revelation of the divine glory to the angelic hosts and to the Church; but our text tells us of humanity, all humanity, all flesh; Adam and all of his race with the exception of those gathered out during the Jewish Age and during this Gospel Age. This means more than merely those who will be living at the time when that glorious epoch will be ushered in, when the new heavens and new earth shall take the place of the present order of things, of which Satan is declared to be the prince, ruling secretly and unrecognized by his subjects. We cannot understand the mental processes of those premillennialists who are looking forward to great favors upon the living generation of the human family at the second coming of Christ and the glorification of the Elect Church. We know not why their faith cannot grasp the fulness of the divine assurance that Jesus Christ tasted death for every man (Heb. 2:9); and that God's provision is for a day of judgment for the whole world, (Acts 17:31), every member of the race, aside from the Church, which has its judgment during this Gospel age. We cannot understand why they have difficulty in recognizing the force of the Scriptural promise that a resurrection has been provided not only for the just, but also for the unjust (Acts 25:15); that all that are in their graves shall hear the voice of the Son of God and shall come forth John 5:28, 29), the few to the life resurrection, but the great mass to the resurrection of judgment, of testing, of trial for life or death eternal, in that day when the glory of the Lord shall be revealed and all flesh shall see it together. In that day Jesus shall indeed be the true light that will enlighten every man that is come into the world. John 1:19) In that day when as Immanuel, his Kingdom shall be under the whole heavens, in that thousand-year day in which the Son of man shall come in the glory of the Father and sit upon the throne of his glory, he shall gather all nations before him, and judge the living and the dead according to the things that are written in the books of the Bible, according to his own words in which he instructed that love is the fulfilling of the law—love to God and love to our neighbor. This same rule of love will judge mankind during the Millennium and will test each member of Adam's race, to locate him either as a sheep or as a goat, in the favor or disfavor of the Judge. At the conclusion those sheep

thoroughly tested shall be rewarded with the gift of life everlasting; while the goats will be rewarded with the penalty of divine disfavor, everlasting punishment—everlasting death—everlasting destruction from which there shall be no recovery. Acts 3:23

In conclusion, dear friends, let us more and more allow our hearts to feast upon the good things of our Heavenly Father's Word, which reveals to us the glorious attributes of his character. For in proportion as we come to know him and to appreciate him, we shall have the riches of his grace in our hearts, and the power of God working in us more and more to will and to do his good pleasure. (Phil. 2:12, 13) We have a God greater and nobler than ourselves, more just, more loving, more tender as well as more wise and more powerful. Job 36:26; 37:23

And how few indeed have such a God as this! The great majority, blinded and confused by the errors of the "dark ages," are striving unsuccessfully to worship a God inferior to themselves in justice, love, wisdom. Let us more and more copy the true God and his love and kindness; let us more and more cherish the various assurances of his Word in regard to the coming revelation of his glory, that we may become more and more patient ourselves in respect to the matter, and feel more content to be sharers for the time in the blasphemous reproaches and misrepresentations which come to us in connection with our endeavors to show forth the praises of him who hath called us out of darkness into his marvelous light, for now the world knoweth us not, even as it knew him not. (1 Pet. 2:9; 1 John 3:1)

But very shortly the glory of the Lord shall be revealed and all flesh shall see it together. Then we, if faithful now, shall be participators with Christ in his glory even the glory which shall be revealed in us; and we shall be glad also with exceeding joy to have the privilege of showing forth to others the glorious character of our Heavenly Father.

[The Greensburg Morning Press, June 3, 1908](#)

## **THE BLOOD THAT SPEAKETH BETTER THINGS**

Madison, Wis., May 31. Pastor C. T. Russell, of Pittsburg, Pa., addressed large and attentive audiences twice here today. We report his evening discourse from the text, "The blood of sprinkling, which speaketh better things than that of Abel." (Heb. 12:24) He said:

St. Paul was the most profound of the apostles; through his writings the Lord has given to his faithful the broadest, the deepest, the clearest views of the divine

plan. Paul was well qualified by nature for his noble service to the Church. From his own pen we are informed that his knowledge of divine things, the deep things of God, not only was obtained through the prophecies of the Old Testament and the illumination of the holy Spirit but was supplemented by visions and revelations, one of which in particular he tells us he was not permitted to explain, saying, "I heard things unlawful to be uttered." (2 Cor. 12:4) But although the Apostle might not utter the things he himself had heard, the information which he thus obtained is reflected by all his subsequent writings, and doubtless for this reason their illuminating power is so great that it gives to the students of the Word of God such clear and deep insight into those things which otherwise would be darkest mysteries. Even so, Father, for so it seemed good in thy sight to send the necessary attestations to the pilgrims in the narrow way, followers in the footsteps of Jesus.

Our text is a portion of a large panoramic view, or word picture, which the Apostle sketched. Here, as in many other places, he points out that certain matters with which the Israelites were familiar were types and shadows, on a small scale, of great and wonderful things to come. Pointing back to the institution of Israel's Law Covenant at Mount Sinai he holds that notable event up before his readers as an illustration of the grand antitypes toward which he and they were approaching. In the type were God, Israel and Moses the mediator; in the antitype God, mankind and Jesus, the mediator. In the type the people, after leaving the bondage of Egypt by successive journeys, approached Mount Sinai, where their Law Covenant was to be inaugurated with grand ceremony. They approached gradually, some of the people reaching the mountain while others were yet quite a long way off. Similarly, the Apostle points out, God is about to inaugurate a New Covenant between himself and mankind; and this antitypical Covenant is higher, greater, better because it will have a better Mediator. It will not be inaugurated at Mount Sinai or at any other literal mountain, but at the symbolical Mount Zion, the Kingdom of God, which is about to be established and for which our Lord taught us to pray, "Thy Kingdom come." With the establishment of that mountain or Kingdom will come the blessing of the world through the Mediator and the New Covenant. Meantime the whole world has been gradually approaching that glorious day when God's tabernacle will be with men;

2H558

and its representative, the Christ, shall reign in kingly glory and power for the blessing and uplifting of the people—a reign of righteousness. First in this general marching concourse toward the Mount or Kingdom of God comes the Church of Christ, which is not only nearest to and most deeply interested in the Kingdom, but best informed in respect to it.

## THE UNTOUCHABLE MOUNTAIN

In harmony with this picture the Apostle declares, "Ye are not approaching a mountain that might be touched and that burned with fire, nor unto the blackness and darkness and tempest and the sound of a trumpet and the voice of words; which voice they that heard entreated that the word should not be spoken to them anymore." Such was Mount Sinai in the type; but the antitype is different, although it is similar. The Mount or Kingdom which we are approaching, the Apostle describes as Mount Zion, the City of the Living God, the New Jerusalem, where we shall be brought in contact with innumerable hosts of angels; where the General Assembly and Church of the First-borns, whose names were written in heaven, will meet; where we shall meet God, the Judge of all, where we shall meet the just men of the previous dispensation, made perfect in spirit or life; where Jesus will be the Mediator of the New Covenant; and where the blood of sprinkling will speak peace, forgiveness and reconciliation with God. For more than eighteen centuries since the Apostle wrote these words we have been approaching, approaching these glorious things, but we have not yet reached the end of the journey, although it is in sight.

As soon as the last member of the Royal Priesthood shall have come to the mountain the First Resurrection, the resurrection of the Just, will bring together the Church of the First-born and bring them into full relationship with the host of angels, the Father's presence, the New Jerusalem condition, etc. Then speedily the whole world of mankind will find themselves close up to the glorious spiritual Mount or Kingdom of God, from which it is designed that the Lord's blessing shall extend through the New Covenant to father Adam and every member of his race. The inattentive world knows not that we are so close to this mountain. In general people recognize that we are living in peculiar times; and many of the world are beginning to look forward into the future peeringly, fearfully, wondering about and dreading the things which may speedily come to pass. But only the Royal Priesthood are privileged to know of the deep things of God and to appreciate the blessings which he intends shall speedily come through an awful time of trouble to the whole world's groaning creation.

Looking back to the type we see the pen picture which the Apostle is sketching: Mount Sinai trembling under the glorious manifestation of divine power, symbolically represented in flame and smoke, in quaking earth and in rolling thunder and lightning flashes, which served to prepare Israel for the Law Covenant. The Apostle points out that the antitypes of this must be much more strenuous and will serve to prepare mankind in general

for the blessings of the New Covenant under the antitypical Mediator. The shaking of the earth there from the power represented in the mountain, the Apostle shows prefigured the shaking of society here by the power of the Lord through his Kingdom, which will be established amongst men in power and great glory, though the glory may be hidden from all except those who have the eyes of their understanding opened, hidden from all except those begotten of the holy Spirit. Everything here connected with the inauguration of the New Covenant will be on an immensely higher and grander scale than were the things in the type. And the shaking, as the Apostle shows in the context, will be such as the world never before knew.

### **GREAT GENERAL SHAKING**

From other Scriptures we know that it will include political, financial and social institutions. Everything shakable is to be shaken; everything not authorized and approved by the divine law of love and justice is to be shaken, loosed, overthrown, destroyed. And the Apostle adds that the shaking will affect not merely the earthly things, but also the heavenly, the ecclesiastical. Churchianity will be shaken in all its various sects and parties; and the shaking will be necessary because with the central truth which they hold the various creeds and practices of Christendom has combined, so many egregious errors and superstitions and falsities or dishonesties. The Apostle declares, in a word, that everything will be shaken except the Kingdom which the Church will receive (v. 29), and he exhorts that those who have been accepted as prospective members of the glorified Church, the Kingdom class, should seek to have the graces of the Spirit whereby we may offer service well pleasing to God—"For our God is a consuming fire;" that is to say, although he is just and loving he will not countenance wilful sin; his anger will burn against it to its utter destruction, and if we harbor such sins a portion of his anger will assuredly burn against us proportionately, and we should not be fit for the kingdom.

God's anger burned against Adam when he was wilfully disobedient; and the sentence or penalty upon him and upon his posterity has been executed for now 6,000 years, "Dying thou shalt die." Hence all the sickness,

2H559

pain, sorrow, crying, dying are the results of this original burning of God's anger against mankind. It still burns; and only those who have seeing eyes of faith have thus far been blessed with the hearing ear and the privilege to escape from the divine anger, the divine sentence, the divine condemnation, the divine curse, the divine wrath,

and to be accepted through Christ as Children of God, whereby they may cry, "Abba, Father," and realize that God acknowledges the relationship. However, since the death of Jesus a measurable blessing of knowledge of God has come into the world, the true light; nevertheless men love darkness rather than light. (John 3:19) And in proportion as any who have seen even a glimmer of the true light, have hated and refused it, in that proportion have they added to their responsibility. Such is the condition of Churchianity today—so-called Christendom. The presence of the light has increased men's responsibility, as our Lord said in his day. Nevertheless, the Lord has permitted mankind to follow wrong courses and more or less to sin against the light without visiting upon them any special chastisements, because in the interim he has been gathering out of the world his "little flock," his "jewels," the Bride of Christ. When all of these shall have come to the Mount of God the time will be at hand for dealing with the world; and a manifestation of God's real attitude toward sin will be necessary and appropriate. It will not be such as has mistakenly been presented, a roasting and eternal torture of mankind at the hands of demons, but the permission of sad and awful trouble to come upon mankind as a result of the outworking of their own selfish propensities. The hand which has stayed the winds while the gathering and sealing of the Elect has been in progress will no longer stay them. The winds of selfishness, strife, passion, anger, covetousness, hatred, will be allowed to blow; and awful will be the "distress of nations and perplexity" and the "time of trouble such as was not since there was a nation until that same time," when every man's hand shall be against his neighbor." Luke 21:25; Dan. 12:1; Zech. 8:10

### **REVEALED IN FLAMING FIRE**

This fiery trouble amongst men will be for their good, not for their destruction. Evil works will be consumed, selfish institutions will go down in that awful conflagration of human passion; but humanity as a whole will survive (though of course a considerable number will perish in the troublous times). The first flaming up of this great conflagration will be the most terrible, because it will be so unexpected, so sweeping, but the flames will die down as soon as the wicked works, the selfishness which occasioned them, shall have been consumed. Nevertheless the Lord distinctly tells us that his indignation will always burn against every form of iniquity, injustice, selfishness and sin; and that these shall be destroyed root and branch. We may assume safely, therefore, that some of these roots and branches of selfishness will be smoldered, consumed, all through the Millennial Age until nearly its close. But surely, after the flaming fire shall have executed the divine decree against sin and selfishness, the world will learn righteousness and the advantages thereof; and correspondingly



the blessing of the Lord shall come upon them, the blessings portrayed in our text and represented in the statement:

## **“THE BLOOD THAT SPEAKETH”**

Coming more particularly to our text we find that it can be rightly appreciated only by recognizing its relationship to the context and to the picture which the Apostle has portrayed. Looking back to the type we see that from the midst of the quaking mountain Moses came forth to the people, his face shining with glory and covered with a veil to represent, the Apostle says, the still greater glory of the Mediator of the New Covenant,—the Christ. Here we should remember the Apostles explanation that God’s work during this Gospel age is a mystery to the world; that he is taking out from amongst men a “little flock” to be members of the great High Priest under their Lord and Head, Jesus, to be members of the antitypical Mediator between God and men — “Members in particular.” Then the last member of the Church shall have reached Mount Zion, the Kingdom, their resurrection change will make of them spirit beings like unto their Lord, glorious beings, yet invisible to men even as are the angels. In the type this spiritual glory is represented in the shining Moses’ face covered with the veil. Notice the work of the mediator of the Law Covenant. Moses took of the blood of the slain animals sacrificed for sins and sprinkled first the books of the law, the tables of the Law. The act signified the satisfaction of divine justice, the presentation of the merit of the sin-offering on behalf of the sins of all the people. Then he took of the same blood and sprinkled all the people, this representing the forgiveness of their sins and the bringing of them into harmony with God and his divine Law.

Now let us turn from the type to the antitype and see the signification and beauty thus revealed. The antitypical Mediator Jesus, the Head, representing the Church also, which is his Body, will first of all make satisfaction for the sins of the whole people, the whole world, presenting formally to the heavenly Father the blood of Jesus, his sacrificed life, and the blood or sacrificed life of all those whom he has accepted as members of his Body and who in the present age have shared

2H560

with him in the laying down of their lives in his service. When our glorious Head shall have made satisfaction before the Father, the next thing in order will be the sprinkling of all the people with the same blood. In the type it would take but little time to sprinkle the blood upon the two tables of the Law, but quite a long time indeed to sprinkle all the people, who numbered millions. So in the antitype. The sprinkling of the people will require a long time—the thousand years of Christ’s Millennial reign. The entire work of the Millennium will

be said to be the sprinkling of the people, the bringing back of as many of mankind as will come, into relationship with God through the merit of the precious blood of Jesus, his sacrificed life. How glad we are, then that we are approaching, not merely the glories of the Kingdom, the fellowship of the Church, the companionship of angels, and our presentation to the Heavenly Father, but also the glorious mediatorial work of the Christ and the sprinkling of mankind with the blood that speaketh—that makes atonement, that makes satisfaction, that speaks the world's forgiveness and release from bondage of sin and death which came through Adam's disobedience.

Justice cries for vengeance; every injustice cries out except one. The great injustice of Christ's crucifixion did not cry out for vengeance; but instead the blood of Christ speaks the forgiveness of our sin to all those who will accept his favor. How wonderful that instead of penalizing the world of mankind for the death of the only begotten Son of God, and subsequently for the persecution also of all those adopted of God as members of the Body of Christ; instead of sentencing the world to death on this account, the divine arrangement and program from the beginning has been that it shall be presented, not as a charge against the world, but as a ransom price, as the payment of the kindness toward the children of men—his mercy, his long suffering, his forgiveness! Yet his justice is still retained; and it is still his law and ever shall be, that "the soul that sinneth it shall die." Hence although the blood of sprinkling shall be applied to all the families of the earth; nevertheless their own wills shall determine finally whether or not this blessing of forgiveness will result in their attaining reconciliation with God and eternal life, or whether they will reject all these favors and blessings, and by sinning wilfully come under the sentence of eternal death, "everlasting destruction." 2 Thess. 1:9

### **HAVING OUR HEARTS SPRINKLED**

But some one will say, "Do not we who are accepted of the Lord as his Church, his little flock—do we not need also the blood of sprinkling, as well as do the world? Why is not our sprinkling shown in this text?" We reply that the Apostle has already discussed the Church in a previous chapter and showed our share in the sprinkling of the blood of Jesus in advance of the world's blessing. Notice how in Hebrews 10:19-23 the Apostle speaks particularly of the Church and her sprinkling, and refers to her as a priestly class, privileged now by the grace of God as priests to enter into the holy places. He says: "Having therefore, brethren, courage to enter into the Most Holy by the blood of Jesus by a new and living way which he has consecrated for us (through the veil; that is to say, his flesh); and having him as High Priest over the house

of God (the Church, the Royal Priesthood), let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from a consciousness of evil and our bodies washed with pure water. Let us hold fast the profession of our faith (as his followers, underpriests, members of his body) without wavering: and let us consider one another to provoke to love and good works.” Ah! here it is.

There are two parts to the atonement work shown in the Apostle’s word here and elsewhere. First he shows the Church sprinkled, washed, cleansed, accepted as members of the body of Christ, privileged to enter into the Holiest, to be called sons of God, heirs of God, joint-heirs with Jesus Christ our Lord, members of the Royal Priesthood, members of the body of the great High Priest, who is their Head. Already reconciled to the Father, they need not wait for the inauguration of the New Covenant. Instead they are accepted in the Beloved as members of the great Mediator; and their sacrifices which would have no value of themselves, the great High Priest counts in as part and parcel of his own, which has the merit. Consequently these are all ready for participation with their Lord in his glorious work, as soon as the resurrection change shall fit them for their future service in glory. Later during the Millennium will come the sprinkling of the world, as we have seen. These same two parts of the atonement, as we have previously pointed out, are represented in the typical day of atonement as recorded in Leviticus 16. The first sacrifice, representing the death of our Lord Jesus, typified by the bullock, is made applicable for the sins of the members of his body and of the household of faith, and these alone. The second sacrifice of The Day of Atonement, the sacrifice of the goat, represented the sacrificing by Christ of those whom he accepts as members of his body. This sacrificing has progressed all through this Gospel age, and soon, we believe, will be finished. The acceptable day, the day in which the Lord will accept such sacrifices, will soon be ended. Then all the members of the High Priest’s Body, passing beyond the vail will be changed into spirit beings. Then will follow the sprinkling on behalf of all

2H561

the people, in full harmony with what we have already shown.

Our appreciation of the divine program yet to be fulfilled in the blessing of all the families of the earth gives us renewed confidence in our God, in his love, in his justice, and should prompt our hearts the more earnestly to desire to do his will. Moreover the more clearly we discern the glorious work of the Church in the future age as joint-heir with her Lord in the blessing of the world, the more should we be energized to make our calling and election sure. And the more of love

toward God, of zeal for his cause, and of sympathy for the world we have, the more these should have a transforming influence upon our hearts and lives, such as would best tend to prepare us for the glories to follow. I trust that these precious truths of the divine Word are having these effects upon our hearts and minds. In conclusion I exhort you in the words of the Apostle, that, "Having our hearts sprinkled from a consciousness of evil (justification), and having our body washed with pure water (the putting away of the filth of the flesh), let us hold fast the profession of our faith without wavering (our profession as footsteps followers of the great High Priest, our profession as under-priests, as sons of God); and let us consider one another to provoke unto love and good works"—not to hinder or stumble or offend one another, but to render all possible assistance to every fellow-pilgrim in the narrow way, realizing that whatever we do toward one another in the name of the Lord we do as unto him; and that because we love him that begetteth, we love also all who are begotten of him, in a special sense above and beyond the sympathetic love which goes out to all mankind, yea, even toward enemies.

[The Cincinnati Weekly Enquirer, July 2, 1908](#)

## **CAST NOT AWAY YOUR CONFIDENCE**

Lowell, Mass., June 28. Pastor C. T. Russell, of Pittsburg, Penn., spoke twice here today to large and interested congregations. His afternoon topic was "The Overthrow of Satan's Empire." He was heard with profound attention, speaking nearly two hours. We report his morning discourse, from the text, "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10:35) The speaker said:

Confidence lies at the foundation of all progress, both material and spiritual. Whatever undermines confidence to that extent injures the matter with which it is associated. Whatever builds and establishes confidence correspondingly is helpful to the thing with which it is connected. We have just seen an illustration of this in the world's financial affairs. A manifestation of weakness in an unsuspected financial matter caused a spasm which is even yet being felt throughout the world. There has not at any time been real ground for suspicion of the insolvency of the great majority of the banks but irregularities in a few have cast a shadow of doubt upon the many, so that had it not been for the extreme measures taken by the various Clearing House Associations whereby the banks supported each other and refused to pay out the cash except in small quantities, the result would have been such a wreck of the financial confidence as was never before witnessed in

the world's history. The difficulty was a temporary casting away of confidence—a spasm of fear and doubt.

To our understanding the Scriptures clearly teach that just before us looms the most terrible trouble which this world has ever witnessed. The Prophet Daniel describes it as “a time of trouble such as never was since there was a nation.” (Daniel 12:1) Our Lord Jesus described it in almost the same words with a little addition, saying, “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (afterward).” (Matt. 24:2 1) That time of trouble is coming along the very lines of our topic—lack of confidence, casting away of confidence. Describing it, the Scriptures show this, saying there was no “peace to him that went out or came in, because of the affliction; for I set all men, every one against his neighbor.” (Zech. 8:10) Thus in symbol the Lord pictures the selfishness and fear and lack of confidence which will bring upon the world the awful shock of anarchy. We merely mention this incidentally, however, as illustrating the value, the importance of confidence, as related to peace, prosperity and happiness in general. Adhering to the thought of our text, we wish to consider our subject from the standpoint of the church, her interests, her peace, her prosperity—individually and collectively.

### **THE HAVOC WROUGHT BY WORLDLY WISDOM**

The church of Christ has departed from the divine standard and methods, and the result has been the undermining of Christian faith as respects God and the Bible as His revelation. We are not of those who despise education, but we are of those who appreciate the fact that there is one wisdom which cometh from above and another wisdom which is “earthly, sensual, devilish.”

2H562

We are of those who recognize the Apostle's words when he says, “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned.” (1 Cor. 2:14) We are of those who hold that educating a man for the pulpit can never make him a proper minister of the truth—that something more than this is necessary. We hold that only such as have received the anointing of the holy Spirit are either authorized or qualified to be ministers and expositors of the truth. We hold that no amount of laying on of hands, conferring of holy orders and ordinations of men are effective, or could qualify any one for the ministry of God's truth; that the Lord's anointing is essential.

Looking back to the early church we find the example of our Lord and His Apostles to be in full accord with what we have just set forth. The selection of the Apostles was not made from the colleges of that time, although one of

the Apostles, St. Paul, was probably a graduate of the school of Gamaliel, who was not only a talented, but an educated man. Paul was not chosen however, on account of his education, but on account of his heart. Similarly the other apostles were none of them educated, learned men. Indeed, we read concerning two of the most prominent, and that after they had received the anointing of the holy Spirit, that the people “perceived that they were unlearned and ignorant men.” (Acts 4:13) We do not claim, however, that they were chosen on account of their ignorance and lack of learning, though we do believe that if they had had more learning the probabilities are that they would have been proportionately less ready for the Lord and His message, and less suitable, since they were to be His chosen vessels for the distribution of that message.

Here has been the great mistake in the nominal church, dating back for centuries—the supposition that worldly education could make a preacher of the truth. We extend the matter further and assert that religious education in a theological seminary would not of itself make a proper minister of the Word of God; that a prerequisite to that service is the anointing of the holy Spirit and its enlightenment of the mind and of the heart. This view and wrong course have resulted in filling theological seminaries and religious pulpits with men who, while educated in the wisdom of this world and to some extent along theological lines, are not competent to be preachers of the Gospel of Christ, because not begotten again of the holy Spirit. Of course there are noble exceptions; nor are we judging the others except by their own testimonies from time to time as they may be known to the public. So far as we know, there are very few ministers who even profess to have made a full consecration of their lives to the Lord and to be begotten of His holy Spirit. So far as we are aware, very many, if not a majority, regard their ministry as a profession, chosen more after the manner that a physician chooses his, and rarely as in the Apostles’ cases, because they felt, “Woe is unto me if I preach not the gospel” (1 Cor. 9:16)—rarely because the beauty and importance of their message is, in their esteem, so high, so great, so all-important.

## **HIGHER CRITICISM AND EVOLUTIONISM REPROVED**

But there is another way by which ministers in general are more and more openly telling their hearers that they have departed from the faith and are no longer ministers of the Word of God. They announce their skepticism respecting the Bible, not in vulgar terms, as did infidelity a century ago, but it is the very same infidelity nevertheless. They announce their belief in the doctrine of the evolution of man from the power forces of animal life, and thus they announce to such as understand them their disbelief in the Scriptural account that Adam was a

special creation of God, created in God's image and likeness. They claim that evolution has brought the intelligence which we have today, and thus they declare their disbelief in the testimony of both the Old and the New Testament Scriptures to the effect that man, when perfect and in harmony with his Creator, fell from the divine favor into sin and degradation, under the sentence of death. This implies a rejection of the testimonies of our Lord Jesus also, for He declared that He came to "seek and to save that which was lost," whereas the evolution theory teaches that nothing was lost, but that instead man, starting at the bottom of the ladder, has attained to his present condition through evolution. Thus they deny the very foundation of the Gospel, to wit, that the lost man, sentenced to death and degraded by sin, needed a redeemer to pay his penalty for him, and that our Lord Jesus left His heavenly glory and became a man for the suffering of death, and in order that He might redeem all mankind from the original curse of death, and might in due time restore back to harmony with God and to the original perfection as many as will receive the favor—the elect of this Gospel age receiving a still higher blessing through the begetting of the holy Spirit to a new nature, spiritual. They reject the Apostle Paul's statement on the subject, when he declared that by one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners. (Rom. 5:12) This, as well as the foregoing Scriptures, fully contradicts the worldly wisdom of the higher critics

2H563

and evolutionists as they seek gradually to present their anti-Biblical, anti-Christian theories.

The result of this error of relying upon worldly wisdom as the almost sole qualification for ministry in the church is thus bringing about a loss of confidence wherever its influence is felt—world-wide. The Bible, discredited in the minds of Christian people, loses its weight and force, and thus the anchorage of faith and trust is gradually being severed. Many noble and good people are already adrift, and others feel their faith going. These worldly-wise teachers declare that the world will be all the better off by reason of its loss of confidence in the Scriptures; that it will learn to fasten itself upon the judgment of the advanced scholars of our day; but they are mistaken. They have nothing to give to the true Christian, nor even to the nominal Christian, which will take the place of that which they have destroyed and are destroying. The result is that already the various denominations are feeling the waning power of Christian influence in their midst, and are held together largely by clerical machinery and zeal, not according to knowledge. In their



effort to strengthen their own hands and feeble knees the present program is “a confederacy” (Isa. 8:1), a federation of all the different “orthodox” denominations for mutual support, after the manner of mutual support granted to financial institutions by the Clearing House Associations. But the Lord declares that this confederacy, this federation, is not along the lines of truth, but along false lines, and at the end will mean a great fall of Babylon. (Rev. 18:1)

### **WHO SHALL BE ABLE TO STAND**

Coming now to that smaller class of God’s people in all denominations throughout the world—namely, the Lord’s faithful ones, fully consecrated to him and begotten of His holy Spirit—these have need of admonition and encouragement that their faith fail not, that they cast not away their confidence. We must never lose sight of the fact, frequently brought to our attention throughout the Scriptures, that there are legions of wicked spirits, fallen angels, who, under the captaincy of Satan, the prince of demons, are on the alert to oppose the Lord, the truth, and all who are faithful to Him. They have a double mission—to forward, to encourage, to assist those who are in error and leading others into error, as well as to oppose the light and the children of the light. We cannot doubt their co-operation with higher criticism and evolutionism, and that they have done much to assist in error many who are quite unconscious of the fact, and we may be sure that as the Adversary opposed our Lord and the apostles and all the faithful ones of the Gospel age, he, with his associates, is doubly active today, realizing that he has but a short time and that the fight is a desperate one.

The apostle speaks of the Adversary’s influence, saying: “We are not ignorant of his devices,” and again he declares, “We wrestle not with flesh and blood [only] but against spiritual wickedness in high [influential] positions.” (2 Cor. 2:11; Eph. 6:12) To realize this which the Scriptures represent as the real situation of affairs will cause the Lord’s people to tremble, in view of what the great Adversary and his subordinates might accomplish to their injury. But we are to remember on the other hand the encouraging words, “If God be for us, who can be against us?” (Rom. 8:31) And the assurance that the Lord will not suffer us to be tempted above that which we are able, but will with the temptation provide a way of escape. (1 Cor. 1:13) Let us, then cast not away our confidence in the Lord and in His Word; let us rather avail ourselves of the great and special blessings and privileges and assistance which the Lord has provided for our special day, that we might understand His Word and be guided by the “spirit of truth,” which is the “spirit of a sound mind.” Rather as we come to a right understanding of God’s Word, these trying conditions which are now confronting us, and which will increase

day by day, should have the effect of more firmly establishing our faith in the Lord's Word, and our faith in the God whose wisdom foretold present and future conditions and their results.

The Apostle calls this epoch upon which we have entered a time of "shaking." He points out that it will shake not only the symbolical earth, society, but also the symbolical heaven, the Church nominal. He tells us that the result will be that everything shakeable, everything out of proper harmony with the Lord, will be shaken out, so that what will result will be that only that which is in harmony with the Lord shall remain. The merest glance will show us how terrifying will be the shaking and the results, and the lesson speaks to us admonishing that we lay the firmer hold on the hope set before us in the Gospel — upon the anchorage of our faith. Who shall be able to stand? inquires the Apostle, implying that it will not be a question as to who might fall, but the reverse of this; that it shall be only the occasional one that will stand the shaking, the sifting, the testing that is coming—yea, is almost upon us! In Psalm 91, the Lord pictures the trials and difficulties that He will permit to come upon His people in this time. The Adversary will be wroth, and do all in his power to tempt and to try those who dwell on the face of the whole earth. (Rev. 3:10) The Lord's people of the present time have had special privileges and opportunities for growth in knowledge and in grace, and the test upon them along these lines will be proportionate. We may expect, in common with

2H564

others, doctrinal tests, and that the Adversary will endeavor to confuse us so to turn our minds aside from the statement of the truth provided us by the Lord for our refreshment and comfort. Evolution, Higher Criticism, Christian Science, New Theology, Universalism and other quirks and twists of supposed human wisdom, which ignore the Word of God, may be brought to our attention with a view to diverting us; and anyway our natural minds are prone enough to speculate and unsound enough to be unreliable.

Those who have received instructions in the school of Christ to any considerable degree of development of heart and head should be so established in the invulnerable teachings of God's Word that none of these besetments would move them, but those of God's people who have been overcharged with the cares of this life and the deceitfulness of riches to the neglect of the Divine Word will find themselves lacking of the armor of truth, and vulnerable to the shafts of error. Remember the Apostle's words in this connection, "Take unto you the whole armor of God, that ye may be able to

withstand in the evil day.” (Eph. 6:13) Confidence in God and in His Word will lead into a knowledge of the truth such as are begotten of His Spirit, so that, as the Apostle declares, it will be true of them that although this evil day shall come upon the whole world as a thief and as a snare, and they shall not escape, ye, brethren, will not be in darkness that that day shall overtake you as a thief, because you are not only at heart children of the light, but are walking in the light which God provides, and are therefore not in darkness with the world. 1 Thess. 5:4, 5

### **THE SECRET PLACE—THE MOST HIGH**

Through the Prophet the Lord tells us, “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” (Psa. 91:1) He shall be saved. But what is it to thus abide? Is this not a statement of similar import to that of the Apostle. “He that dwelleth in love dwelleth in God and God in him?” (1 John 4:16) This thought should be specially impressed upon all of our hearts, namely, that God is love, and that the development of God’s characteristics in our hearts and characters is our highest possible attainment in the present life. To this every energy of the Christian should be bent. It should ever be kept in mind that all the doctrines, all the instructions of God’s word, all the preaching in His name, all the trials and misapprehensions which come to his people are with a view to their perfecting in love, for “God is love,” and the command is that we should be like unto our Father in heaven. Love is the fulfilling of the law, the mark of perfectness. (Rom. 13:10) Hence, as the Apostle says, if we had all knowledge and could understand all mysteries, and have not love, it would profit us nothing. If we were generous to a fault, so that we could give all our goods to feed the poor and leave ourselves penniless; if it were mere generosity and not love it would profit us nothing, and if we should be so loyal to our convictions that we would go to the stake and give our bodies to be burned, if we have not love, it would profit us nothing. (1 Cor. 13:2-3)

Our thought, then is that the principal test upon the most advanced of the Lord’s people will be along the lines of love. Love for God will test our loyalty to His word and the spirit of that word. Love to the brethren will be tested and tried doubtless in various ways. Love for the world and even for our enemies will doubtless be tested severely. “The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.” (Deut. 10:3) Now is the time for these very testings. As the Scriptures declare, the Lord will try His people as in a furnace—as silver and gold are tested and purified—not with a view to their destruction in their trouble, but contrariwise, for the elimination of their dross and a demonstration of their purity. It is said that in the old-time method of refining silver the metallurgist kept up the process of purifying until the molten silver was so pure that, like a mirror, it reflected his features. Similarly with us, according to this picture, the Lord would

see in us copies of His Dear Son, and anything short of this will not be acceptable to Him, and the more speedily we reach this condition of heart (and so far as possible the flesh) the greater will be our blessing under the Lord's approval.

The loss of confidence which we have already referred to as the coming bane of the entire social fabric which will wreck society in anarchy and set every man's hand against his neighbor and his brother, and give no peace to him that goeth out or to him that cometh in, will, we believe, begin with the house of God, with the church. This is clearly the indication of the Apostle, "Judgment must begin at the house of God; and if it first begin at us, what shall the end be?" (1 Pet. 4:17) There is a house of God nominal, the professing millions, and the house of God actual, the consecrated ones, much fewer in number. Our supposition is that this test will come first to the latter class, and then proceed to the others, ultimately culminating in anarchy. We must never lose sight of the arch enemy who is opposed to the Lord, and all those who are His; and we should credit to him the instigation of the evils which would prove such temptations to brotherly love that many will fall. The Apostle says, "We are not ignorant of his devices." What are they? The Apostle explains that they are insidious, like leaven, spreading themselves, corrupting in their influence, injurious,

2H565

roots of bitterness which, getting mixed with the food of the Lord's family, many might thereby be defiled, poisoned. Our enemy is a master at this poisoning of the human mind. He knows our frailties, and will be sure to take all the advantage possible.

The Apostle tells us that the tongue, a little member of the body, is one of the most dangerous, both for ourselves and for others. He says, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." Jas. 3:9) He proceeds to say that the tongue setteth on fire the course of nature. (Jas. 3:6) Ah, there it is! The fire of that day, which shall try every man's work; the fire that already is enkindling all over the world is set on fire by the tongue. Evil speaking, slanders, backbitings, these are the matches which enkindle the flame, and once started poor fallen humanity is almost helpless before it. It brings anger, malice, envy, hatred, strife, and these things the Apostle tells us are works of the flesh and of the devil. (Gal. 5:19; 1 John 3:8) It will be through these agencies largely that the angry nations of the world will be brought to the melting point. As the Apostle symbolically expresses it, the symbolical heavens, the church, shall be on fire, and the elements of society shall

melt with the fervency of the heat, the strife, the friction and the earth (society) shall melt. 2 Pet. 3:10

### **THE LESSON TO BE LEARNED**

But someone was saying, how could it be possible for those who are the Lord's people, and who have received of His holy Spirit, and who have brushed out the old leaven of malice, hatred, strife, to be tempted along such lines? How could those who have renounced sin and all its meanness, and who have entered the school of Christ and been taught by Him, and been cultivating in their hearts the spirit of love and practicing the same to the extent of their ability—how could these be overtaken in a fault by some work of the flesh and the devil as has been suggested as a temptation? Alas! dear friends, we indeed have the treasure of the new nature, but, as the apostle declares, we have it in earthen vessels, and those earthen vessels have all the weaknesses and blemishes which they originally had before we became children of God; and all of those blemishes, frailties, would very soon open up and admit to our minds and conduct the selfishness, bitterness, anger, etc., which are of the world. If in any degree the Spirit of the Lord, the spirit of love, of devotion to Him and to the service of His truth departs from our hearts, the adversary evidently has it in his power to bring great pressure upon all of these earthen vessels from the outside, and we need correspondingly a great pressure and weight of love on the inside to withstand the pressure of the world, the flesh and the adversary. The Lord has promised grace sufficient. It is sufficient if we apply for it and use it, but not otherwise.

Undoubtedly the Lord continually protects His people from the adversary's power, otherwise we might be overwhelmed. Who is sufficient for these things? Although the Scriptures intimate that in this great testing in the end of this gospel age the Lord will permit Satan to have special power against His people, that would deceive, if it were possible, the very elect. It does not signify a lack of divine interest in and attention to His people that this trouble time will be upon them, but merely that the day having come for the harvesting, the testing, the separating of the wheat from the tares and from the chaff, that work is now in progress. The elect will be kept, but not others. The Lord knoweth them that are His and will not suffer them to be tempted above that they are able, but will with every trial provide a way of escape, succor. (2 Tim. 2:19; 1 Cor. 10:13) But all except the elect, and those are very few, we may expect the elect, not being similarly safeguarded, will stumble, not, we trust, for their eternal destruction, but for a manifestation, and incidentally as a great lesson not only to themselves, but to the world and to angels, a lesson which will demonstrate the wisdom of the divine plan and word and loving rules, and the unwisdom of any and everything else.

The Scriptures do not point out directly how the testings will come. Indeed, we may assume that they will come in some manner not expected, and that they may be very severe, crucial tests of our love and loyalty. Our text, however, suggests the clue not only to the world's trouble, but to all these special testings of this "evil" day—a casting away of confidence. The unruly member, the tongue, which will set on fire the course of nature, will undoubtedly in many instances be exercised in what may be thought by its owner a comparatively innocent manner—through insinuations and hints mixed with love. The sweetness of love covers considerable of the bitterness of slander. This is Satan's artifice. He may mix with it a little of conscientiousness and duty, and make it more acceptable to the giver than to the receiver. As surely, however, as the poison is in it, it will work and increase, for "a little leaven leaveneth the whole lump" —confidence is destroyed, love goes with confidence and extends from one person to another, and so the poisoned mind has no confidence in God, in the Scriptures, in the brethren or in anything.

What is the safeguard of the Lord's people in this evil day? In what manner will the Lord keep His own, "The very elect" that the enemy may touch them not? We reply that their safety lies in (1) keeping their hearts in the love of God (Jude 21), which means also

2H566

keeping them in the love with all the dear brethren, the members of Christ, and with all mankind in a sympathetic sense—yea, with their enemies also. (2) Additionally, these must remember the Word of the Lord and show the love for Him as He directed, “If you love Me, keep my commandments.” His command is, “A new commandment give I unto you, that ye love one another as I have loved you” (John 14:15; 13:34)— with such a love as would lay down life for the brethren. “We ought to lay down our lives for the brethren.” (1 John 3:16) But even with good resolutions and good intentions along this line, we would still be in danger unless we observe to the full the Lord’s direction as to how love should deal with the brethren if in our judgment they have committed any fault. This law of procedure is pointedly stated in Matt. 18:15-17.

That law should be understood in the smallest details and followed without any modifications. Its design is to bar out the adversary from an opportunity to work on our hearts, upon our own weaknesses, upon our own flesh, and to avoid bringing similar temptations upon others. It is remarkable how few of the Lord’s people seem to understand the importance of this rule and the blessings that would come from its observance. Let us be more particular hereafter, and when the Lord says, “If thy brother trespass against thee, go and tell him of his fault between thee and him alone,” let that be our rule with no deviation. To have a desire to tell of the weaknesses or faults of another is an intimation of lovelessness on our own part; for, on the contrary, we should be glad to lay down life itself in the service of any brother, and to do anything we could to shield him or her from anything real or fancied which might reflect to his or her discredit. We should be careful not even to hint an evil which another might take up and, by evil surmising, use injuriously as respects himself or another.

Cast not away your confidence, then, in God, in His Word, in the rules and methods which He has laid upon us in that Word. Cast not away your confidence in the brotherhood of Christ, nor in the world of mankind in general. We believe that even in those on the most degraded plane there is something left of the divine characteristics which sympathizes with truth and righteousness, and that by and by when in the Lord’s providence, under the millennial kingdom reign of Christ, Satan bound and evil influences in restraint, it will be as easy to do right as to do wrong, then doubtless many will be on the side of right who now oppose it because of their inherited weaknesses and unfavorable influences of present environment. Present responsibility, however, is less with them; it is chiefly with the Lord’s consecrated people who have received of His Spirit of begetting and adoption into the divine family as joint-heirs with Jesus in His coming kingdom.

Now is especially their hour of temptation. We fain would reach them with this word of caution and comfort. Our text says that the confidence maintained will bring a great recompense of reward. The severer the trial that is endured faithfully, the grander we may suppose will be the reward to the faithful.

[The Cincinnati Weekly Enquirer, July 16, 1908](#)

## **WHERE, OH HADES, IS THY VICTORY?**

Dallas, Texas, July 12. Pastor C. T. Russell, of Pittsburg, Penn., addressed the Bible Students' Convention, in session here, this afternoon at the Maccabee Temple. He took for his text "Where, O Death, Is Thy Sting? Where, O Hades, Is Thy Victory?" (1 Cor. 15:55) The speaker said:

Our text is usually read out of its connection, and hence to the majority is meaningless or worse. To those who have parted from loved ones by death, by the grave, it sounds ironical indeed to say, "O death, where is thy sting? O grave, where is thy victory?" The grave is surely gaining a great victory over humanity at the present time, since it sweeps up an average of 90,000 human lives each day. And that there is a sting to death need not be told, for it has touched every member of our race. We wish it, therefore, to be distinctly understood that the Apostle is not responsible for such a misconception of his words as is usually drawn from them, by the sum of the thousands of educated ministers who throughout the world are ostensibly devoting their time to expounding the Word of God to 400,000,000 of nominal Christians.

To understand the Apostle we must note the logic of his reasoning, his argument, of which our text is a part. He is not denying the actuality of death, the actuality of sin, the actuality of its sting and of the victory of death! On the contrary, he is setting forth these very things. His argument from Verse 12 to Verse 22 is that death is a horrible reality; that the only hope of escape from it is through a resurrection of the dead, and that the only hope of a resurrection lies in the fact that Christ has died for humanity — the just for the unjust; that He was raised from the dead, and eventually is to bring forth from the power of the tomb all mankind



2H567

purchased by His precious blood; for, “as all in Adam die, even so in Christ shall all be made alive, but every man in his own order.” (1 Cor. 15:22-23) He has made the actuality of death so prominent as to declare that if there be no resurrection the Christian’s faith is vain; that all mankind are yet in their sins, and those who have gone down into death are perished. Vs. 17-18

### **CHRIST’S REIGN OF ONE THOUSAND YEARS**

Proceeding with his argument further, the Apostle shows that as the death of Christ was necessary for the redemption of man from the power of sin and death, so His resurrection was necessary before He could be the King, the great Deliverer and Lifegiver. He proceeds to show that the church now being selected by faith is a first fruits to God, and that following the gathering of the church to Himself will come its glorification in a share in the First Resurrection, describing it as follows:

“It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body.” (Vs. 42-44) The Apostle points out that this glorified church, which is to share with Christ His Millennial Kingdom, His glory and His power for the blessing of the world, must be gathered first, and then the reign of Christ will begin, in harmony with the petition of His prayer, “Thy Kingdom come, Thy will be done on earth as it is done in Heaven.” That reign of the Lord and His glorified church, His bride, during the millennium, he assures us, will accomplish great things, for He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death. Then He shall deliver up the kingdom to God, even the Father, by whose authority and in whose power the millennial reign will be inaugurated and brought to a successful issue. Vs. 24-38

Explaining the transition from the present reign of sin and death to the reign of righteousness and life, the Apostle tell us that not only those of the church who have already fallen asleep in the unconsciousness of death would be awakened spirit beings, immortal, but that those of the same class living at that time would not need to sleep, but in dying would be changed instantly, “in a moment, in the twinkling of an eye.” (V. 52) Thus, under divine providence would be inaugurated

## **THE BLESSING OF THE WORLD.**

The Apostle presupposes some general information among his readers respecting what blessing is coming to the world at the second coming of Christ and the glorification of the Church, the elect. Elsewhere in his writings this is very prominent that the Church constitutes the Spiritual Seed of Abraham, and that its mission when completed, when glorified, is to fulfill the divine promise made to Abraham, "In thy seed shall all the families of the earth be blessed. (1 Cor. 15:22, 23) The blessing which the world needs and which God has promised is the removal of the curse, which for six thousand years has rested upon Adam and his race. This is not, as many suppose, a curse or sentence to eternal torment, but the curse or sentence of death. The removal of the curse would mean the release of humanity from the death sentence; the bringing of mankind out of the sin and death conditions which have prevailed against all ever since our first parents, through "original sin," brought themselves and us as convicts under the calamity of death and its concomitants of sorrow, pain, trouble of mind and body, and its incidentals of death-dealing conditions, storms, cyclones, earthquakes, floods, famines, etc., all elements of the reign of sin and death.

For many centuries before the Lord came into the world God had vaguely stated His purpose of ultimately blessing mankind. But not until the death of Jesus, the just for the unjust, and the application of the merit of His sacrifice to believers could any be fully restored to the divine favor. These, called the "household of faith," have, indeed, enjoyed much blessing of the Lord in proportion as they were able to exercise faith in His promises; but they were obliged to walk by faith and not by sight—and, indeed, the trial of their faith constitutes a part of their testing. Their real blessing, their real deliverance from sin and death, cannot come until the end of this age, until the resurrection of the just, the saints—the First Resurrection.

Following in general from the death sentence; as the Lord has declared He will wipe away all tears from off all faces; there shall be no more sighing and crying and dying, because all the former things shall have passed away. (Rev. 21:4) This therefore, will include the blessing, not only of the living world at the time, but also the blessing of the thousand of millions who have gone down into the tomb, to the prison house of death, called in the Old Testament Hebrew, sheol, and in the New Testament, Greek, hades. The awakening of these will be but the first step in the blessing that is to come to them. Following this will be their enlightenment with a knowledge of the truth until that knowledge shall be so complete that there will be no need to say every man to his neighbor, Know thou the Lord, because all shall know Him; the knowledge will be so widespread that every knee will bow and every tongue confess to the glory of God. (Jer. 31:34; Isa.

14:23) With this release from the bondage of sin and death will come proportionate responsibility

2H568

to each individual, and only those who from the heart shall accept Messiah's rule and become lovers of righteousness and haters of iniquity—only such shall be counted worthy of the eternal life conditions beyond the millennium; all others shall die at the Second Death, be as though they had not been.

### **“THEN SHALL BE BROUGHT TO PASS”**

Those who have followed our argument may now comprehend the apostle's words of our text—“Then shall be brought to pass the saying that is written death is swallowed up in victory. Oh, death, where is thy sting? Oh, grave (hades), where is thy victory?” Ah, yes! then, and not now, will be the victory of the great Messiah. As yet death has the victory—sin dominates the world, and the Lord's faithful fall with the rest of mankind under the power of hades, the tomb. But then, at the close of the Millennial age, everything will be very different, the victorious Messiah shall have swallowed up death in victory, death shall no longer reign over the race, but instead of it life. None will longer need to die, none will die except as a sinner for willful, deliberate refusal to accept the gracious provisions of that time. How grand that consummation of God's plans, as compared with the one which so many of us have received from childhood and which is taught by all the creeds of Christendom! And by the way, it should be noted that our text is supposed to be a quotation from Hosea, which reads, “I will ransom them from the power of the grave (sheol), I will redeem them from death. Oh death, I will be thy plagues. Oh, grave (sheol), I will be thy destruction! Repentance shall be hid from mine eyes.” Hosea 13:14

We remind you, dear friends, that the word here rendered grave is in Hebrew sheol, the only word rendered hell throughout the Old Testament. Grave or tomb is its proper rendering, though the majority are kept in ignorance of this fact, which is known to all educated ministers, throughout the world. The Lord through one prophet distinctly tells us then that sheol is to be destroyed, proving that it cannot be a place of eternal torment and assuring us also, according to its true signification, that the tomb, the state of death, is not to be perpetual, that ultimately it shall be destroyed, the taking out of it every member of our race, by the awakening of all from the sleep of death. This is the same thought that the apostle sets before us in our text when he assures us that Christ's victory, by the close of the millennium, will be so complete that the sting of death will be no more felt, even sickness, pain and sorrow shall have fled away and hades (the same word frequently rendered hell in the New Testament), the grave, the tomb, will no longer have the victory, but will be destroyed! By the time that all mankind shall have been raised from the

power of death and the tomb this victory will be complete, and the testimony of the apostle again is, "Messiah must reign until he shall have put all enemies under his feet, the last enemy that shall be destroyed is death." Vs. 25,26

The destruction of death and hades, however, does not signify that all mankind will have eternal life, for that is provided for only the willing and obedient when they shall come to a knowledge of the truth and shall accept it heartily. For all willing and intelligent rejecters of divine favor, the Lord has provided the second death, an utter destruction, from which there will be no hope of recovery, no redemption, no resurrection, because all who go into it will first have every opportunity which God's grace could justly provide.

### **THE STING OF DEATH**

The Apostle incidentally calls attention to the fact that "the sting of death is sin." (Vs. 56) It was the poison of disobedience that entered our race through our first parents and has developed in us—as poison passes through the system from a serpent's bite. This is, indeed, the picture God gave us through Israel's experience in the wilderness when he permitted the fiery serpents to bite them, to poison them and then provided for them a way to escape through the exercise of faith in looking upon the brazen serpent which Moses was permitted to erect. Here we have the picture of the human family all bitten by sin, all poisoned, all dying under sentence of death. God has provided in Christ a great Sin-Bearer, who took our place as the sinner, who died the Just for the unjust, so that all looking to Him as their Redeemer and following His directions may ultimately be delivered, if they will, from the power of the sting of sin. Our Redeemer declared: "I, if I be lifted up, will draw all men unto Me." He has indeed been lifted up on the cross, but only a few as yet have had the eyes to see and to appreciate the fact; but He is to be lifted up in glory as the King of kings and Lord of Lords during the millennium, and then the message will go forth, "Look unto Me, and be ye saved, all ye ends of the earth. (Isa. 45:22) The Glorified One will draw all men by influence of truth and righteousness and enlightenment, and only those who resist and refuse the drawing of righteousness shall ultimately die the second death. The drawing of the church, the elect, in the present time, be it noticed, instead of being the drawing of the glorified Lord Jesus, the Redeemer, is the drawing of the Father, as we read: "No man cometh unto me, except the Father who sent me drawn him." (John 6:44) This is the rule in respect to the elect now being gathered, a little flock from every people, kindred, nation and tongue, that those found worthy may be joint-heirs with our Redeemer in his kingdom

2H569

and work of blessing the world.

### LAW THE POWER OF SIN

The Apostle further explains that the strength of sin is the law; that is to say, sin brings forth death in us because this was the divine law. God indeed could have given a different penalty in Adam's case, one which Adam could have fulfilled in himself, and after which he might have been received back to Eden and divine favor. But divine wisdom preferred a different program, and hence gave to Adam and his race the full limit of sin's penalty in order that in due time God might show forth his love in providing a Redeemer and a redemption and the restitution times, and incidentally develop to the divine nature and glory the little flock of which Jesus is the Head and the church the members.

As the apostle points out, God's law condemned us all; and we would have been helpless had He left us under that sentence. But He did not so leave us, as the Apostle proceeds to show, saying: "Thanks be to God, who gives us the victory, through our Lord Jesus Christ." The victory that He is speaking of not only includes the church's victory in the first resurrection, but the victory of all that shall ultimately be saved through the millennial age, but all the victory comes through our Lord Jesus Christ and His meritorious sacrifice. Neither is there salvation in any other name nor in any other manner than by faith in His blood. Hence the darkness of ignorance and superstition of the present time is a barrier to the world in general, and only the specially favored ones can grasp the blessing now in advance of the millennium. Of these few our Lord said: "Blessed are your eyes, for they see, and your ears, for they hear." And we have found it so. Blessed, indeed, are all those who are accepted in the Beloved in advance of the world; but blessed also will the world be when God's due time shall come; when Messiah shall take His great power and reign and Satan shall be bound for a thousand years and the light of the knowledge of the glory of God shall fill the whole earth as the waters cover the great deep. Thank God for the Savior He has provided— a Savior and a Great One, able to save unto the uttermost all who come unto the Father through Him! Thanks be unto God, who giveth us the victory now through faith. And thanks be to God, who ultimately will give the victory to Christ and the church, and through them to all the families of the earth who will avail themselves of the privileges extended!

We conclude with the Apostle's words: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (Vs. 58) Our labor at the present time must seem small and insignificant, because few have ears to hear and hearts to receive, the great majority of mankind being under the

adversary's blinding influence. But we know that our labor is not in vain, because it is acceptable to God through Christ, and it is working out in our own hearts and characters experiences which, by the grace of God will fit and prepare us for joint-heirship with our Lord in His great work of the millennial kingdom, which will complete fully and finally His great victory over sin and death.

[The Greensburg Morning Press, July 20, 1908](#)

## **GOD RECONCILED, MAN RECONCILED**

St. Louis, Mo., July 19. Pastor C. T. Russell of Pittsburg, Pa., preached twice here today. The discourse on, "Where are the Dead," drew an immense concourse of people. Notwithstanding the oppressive weather they listened with baited breath for nearly two hours. We report his second discourse on Reconciliation, from the text, "Now, then, are we ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God." (2 Cor. 5:20) The speaker said:

The translators of the common version failed to grasp the Apostle's thought that himself and all consecrated believers as members of the Church the Body of Christ, are God's ambassadors in speaking to the world, hence they add the word "you" in two in-stances, although it is not found in the Greek, its absence from the original being indicated by the placing of the word in italics. The Apostle addressed his entire epistle "Unto the church of God which is at Corinth, with all the saints which are in all Achaia." Manifestly it was not necessary to beseech the Church to pray, the saints and the Church to be reconciled to God because unless they had already become reconciled they could not have been saints and acceptable at all as members of the one true Church. And only such could be ambassadors for God, his representatives in making known to mankind in general his gracious provisions for the receiving of sinners who desire to return to his favor and love and blessing.

The word reconciliation of itself is a contradiction to

2H570

the Evolution theory. It implies that at one time mankind was in harmony with the Creator that by some means that harmony was disturbed, broken, and that by some means God is now willing to have that harmony restored. This is in line with the entire teaching of the Scriptures, both of the Old and the New Testaments. From Genesis to Revelation there is the one story of Paradise lost through disobedience, of the race of Adam

plunged into sin and death under divine disfavor, of the redemption accomplished by God himself through our Lord Jesus Christ; and of a reconciliation and return to divine favor to all that was lost—available to every member of the race because “Jesus Christ, by the grace of God, tasted death for every man,” gave himself a ransom for all, to be testified in due time. Heb. 2:9; 1 Tim 2:6

Let us not forget that the breaking of that fellowship between God and men was not man’s act, but God’s. After his transgression of disobedience in the eating of the forbidden fruit, father Adam evidently would still have his relationship to God and his enjoyment of the divine provisions in Eden. It was God who pronounced his sentence or curse against the sinner—”dying thou shalt die” (not roasting thou shalt roast, as the teaching came down from the “dark ages”). It was in order to the execution of the death sentence that man was cast out of Eden into the unprepared earth, there to struggle against adverse conditions, thorns, thistles, etc.; that as a culprit and convict he might pay the penalty of sin. Of course, all of his children were born under sinful, imperfect, dying conditions, as it is written we were born in sin, shapen in iniquity. These adverse conditions, accomplishing man’s death, are Scripturally spoken of as God’s wrath, signifying God opposition, his unwillingness to permit sin and sinners to exist indefinitely. Thus, for instance, the Apostle says respecting the Church, “We were children of wrath even as others (still are)” (Eph. 2:3) We have escaped the condemnation that is on the world. 1 Cor. 11:32

How long will divine wrath continue against mankind? We reply that the Almighty never had such a wrath as some of his creatures misunderstand this expression to signify. From the very first he had sympathy with our race; and even before the sin had come, foreknowing it, he had so loved his creatures as to make a provision for their ultimate redemption and so far as possible their reconciliation. That which the Scriptures term the “wrath of God,” the “curse of God,” the “condemnation, passed upon all,” merely therefore signifies the decree of justice which God allowed to fall upon the sinner race. He designed it to be a temporary destruction, from which he would ultimately recover Adam and his children in a way which would show forth to angels and to men the lengths and breadths and heights and depths of divine wisdom, divine justice, love and power. Note the statement of this in the expression, “Thou turnest man to destruction (death— and then), and sayest, Return ye children of men (by the resurrection power through the Redeemer),” — Psalm 90:3

For over four thousand years there was an uninterrupted reign of sin and death—all mankind going down the broad road to destruction—not to eternal torment. During all that time the world was allowed practically to

take its own course, and the only revelation of divine favor was to Abraham and his seed, Israel. Even then the blessings granted them were only partial and typical, for “The Law made nothing perfect.” Year by year continually the nation of Israel was reconciled to God by typical sacrifices—the blood of bulls and goats which could never take away sin. There was no real reconciliation, but merely types of it pointing forward to Spiritual Israel and to better sacrifices, which would put away sin thoroughly and forever and bring about the desired reconciliation between God and men.

### **GOD RECONCILED FOR US**

As it was God that condemned man to death because of violation of the divine law, therefore there could be no hope of recovery of man to harmony with God under the divine arrangement until first atonement for that original sin had been made. The sinners could not atone for their own sins neither for each other’s sins, because all were imperfect, all were condemned. From this standpoint the recovery of man from under the death sentence looked like an impossibility; and God’s promise made to Abraham, that eventually a blessing should come to all the families of the earth through his Seed, might naturally be viewed by angels and by men as an intimation that ultimately the great Supreme Judge intended to reverse his own decree, intended to relent and cancel the sentence. Not until the advent of the Redeemer nearly nineteen centuries ago did the divine purpose manifest itself. The angels beheld Michael, the Logos, humbled by his own consent from the heights of the spirit plane to the human plane—becoming the man Christ Jesus. In him they beheld the ransom of Adam and consequently of the whole race which perished through his disobedience. In his death, the Just for the unjust, all whose eyes of understanding are open may see that divine justice has preserved its integrity and yet permitted the exercise of divine love.

But the death of Jesus, the Just for the unjust, was only one step in the route to man’s reconciliation. Had the Redeemer remained dead the result would have been nothing. But in due course the Father on the third day raised him from the dead, not again to human nature

2H571

and its limitations—but put to death in the flesh, he was quickened in spirit, highly exalted above angels, principalities and powers and every name that is named to the right hand of God; to a position next to the heavenly Father, being also made partaker of the divine nature. 1 Pet. 3:18; Phil. 2:9,2



We read that our Redeemer ascended up on high there to appear in the presence of God for us. He appeared before the Father with the full merit of his sacrifice; no less would have done for the redemption price of a single one of the race, no more was needed for the sins of the whole world, for all had shared in the one man's condemnation and therefore all could be properly included in the justification that came through the sacrifice of the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Be it noted, however, that although the promises foretold that through this Redeemer and his work the blessing of the Lord should come to all people, kindreds, nations and tongues, nevertheless, when our Lord appeared before the Father, he did not apply his sacrifice for all mankind, but merely for the household of faith, or, as the Apostle says, he appeared in the presence of God for us—believers.

Let us not suppose for a moment that there is any mistake in the record, not that the Lord failed to guide the apostles in the use of the proper language in respect to this great matter. Let us note rather the outworking of the divine arrangement as specified and see therein a "wideness in God's mercy, like the wideness of the sea." The limitation of the forgiveness to the believers is another feature of the divine program designed to illustrate still further the mercy of God and His loving kindness; for the Scriptures clearly show that a blessing of reconciliation for the world is still the outcome of the divine program while the present blessing of believers is for the purpose of selecting from the world a peculiar people, a little flock of such as are most zealous, most loyal to the Lord, to his truth and to righteousness. The selection of these during the present time is declared in the Scriptures to be a "mystery." The matter of this selection of the Church is left a mystery to the world for two reasons: (1) That the world, knowing us not, even as it knew not the Redeemer in the days of his flesh, might oppose these consecrated ones, might make their pathway a narrow and a difficult one with obstacles, oppositions, persecutions, etc., in all of which they would be aided by the great Adversary, who has usurped the power and is the god or ruler of this world.

(2) The Church is left subject to these miseries and persecutions and oppositions of the world and without a special outward manifestation of divine favor in order to the testing and proving of their faith, their obedience, their loyalty to the Lord, to each other and to righteousness. As the Scriptures clearly show us, the result will be that only a little flock will be found in these respects. copies of God's dear Son. This little flock, lifted from degradation and sin, justified through faith, permitted to consecrate life and all to the Lord and to his service, after having suffered awhile, after being perfected by suffering and specially strengthened, settled and

fixed in character and tested, will at the close of this age be glorified as the Bride, the Lamb's wife, as joint-heir with their Redeemer in his glory and honor and divine nature and also in respect to participating with him in his great work of blessing all the families of the earth —Gal. 3:29

## THE RECONCILING OF MAN

Bear in mind that the ransom price which Jesus paid was a sufficiency for the sins of the world, and when he ascended on high he merely 'applied it for believers. Meantime he has accepted these believers as though they were members of his Body. He has permitted them to sacrifice their earthly interests, following his example.. Their sacrifices are not counted as their own, but as his because they are his, and when the last member shall have finished sacrificing and has passed beyond the veil, then the great Redeemer will present the merit of all this sacrifice which is his own on behalf of the sins of the whole world and as sealing the New Covenant between God and mankind in general. Thus the Christ, Jesus the Head, the church "members in particular of his Body," will constitute the great Prophet, Priest and King, Mediator, Judge between God and the World; and in "his day," the Millennial day, a thousand years long, the work of this great Priest will be the reconciling of the world to God.

Do not mistake the order: Justice is reconciled or satisfied first by the great Atonement sacrifice. No reconciling of the world is possible until this has been accomplished. But subsequently, as a result of the satisfaction of divine justice and the release of mankind from the penalty of sin and death, the great Mediator of the New Covenant (Christ and the whole Church) will be privileged to enlighten, instruct, uplift and in every way bless the fallen and to bring back all the willing and obedient, step by step during the Millennium, to the grand original standards approved by God. All mankind who will develop the proper spirit of obedience to God will thus be privileged to come back by restitution to that condition in which they will be in the likeness of God, as Adam was when created and before he sinned. Here, then, are the two sides of the atonement, the two sides of reconciliation: (1) Justice satisfied as respects original sin, (2) man restored, brought back to perfection and the image of

2H572

God, where it will be possible for him to be acceptable to God and to have eternal life according to divine purpose. In the meantime those who will refuse to avail themselves of the divine favor will be cut off in the Second Death.

We perceive, then, that the divine program is not the coercion of the human will, which would make man merely a machine and inferior to the brute, but a cooperation with the human

will and its assistance of it through lessons, instructions and experiences. All mankind have learned to some extent the bitterness of sin and its death-dealing influence. All will need to learn of righteousness and of the blessings, mental and physical, which flow from the hearty obedience of the divine laws. The teaching of this lesson to the world during the thousand years of the Millennial Kingdom will be directly under the supervision of the glorified Christ, Head and body, and their active representatives amongst men will be first of all those ancient worthies, Abraham, Isaac and Jacob and all the prophets and subsequently such of humanity as fall in line with the divine arrangements. All such will be ambassadors of God and of righteousness, speaking to one another and assisting one another, building one another up, preparing one another for that ultimate perfection which alone shall make them ready for presentation to God at the close of the Millennial age.

### **ABLE MINISTERS—AMBASSADORS**

The Apostle speaking of himself and others of the consecrated Church as able ministers, qualified ministers or servants of God's grace; and again he refers to those in our text, saying, "Now, then, we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God." Each one who is now drawn of the Father and comes to the Son in faith and full consecration, when accepted of the latter as a member of his Body, a member of the under-priesthood, is properly qualified to make known, to tell, to express to the best of his ability about the grace of God in which he has already participated. He may tell of the love of God in the provision of a redeemer, of the great sacrifice for sins—of Christ's resurrection and exaltation to the divine nature, of his ultimate second coming to receive his faithful Bride class and to establish his Kingdom for the blessing of the world. They are qualified and authorized further to tell of the high calling of God now extended to such of mankind as have the ear to hear, the 'hearing of faith;' that such might become joint-heirs with Messiah in all the glorious features of the Kingdom work.

God could indeed have used the angels to call out of the world a little flock of joint-heirs with Christ, but instead he gave this opportunity to the Church to call one another, to be God's representatives and ambassadors in the work of selecting the Bride, and thus to gain experience which will be valuable to them now in character development and by and by valuable to them in connection with their work of drawing and blessing all the families of the earth. Moreover, the Lord would prove those whom he accepts as members of the Body of Christ, and this experience constitutes a closer test of their love for God and for their fellowmen. As it was the love of the Father and the desire to do his will that prompted and energized our Savior and led him step by step in all the way of his sacrificed

life even unto death, even the death of the cross, so it must be with all of his followers; they must so delight, to do the Father's will, must have so great pleasure in being God's ambassadors, that they will be willing to serve in this capacity at any cost, at any sacrifice, any self-denial. Moreover, as love for the people was necessary in our Lord's case, leading him to sympathize with them in their sorrows and difficulties and to rejoice in the pleasure of their redemption and final uplift, so this same spirit must be in all who would be acceptable as members of the Bride class; they must not love the world in the sense of loving the sin and unrighteousness, injustice and iniquity of present conditions of the world, but they must be lovers of mankind as God is, for God so loved the world as to give his Son Jesus, who so loved the world as to be its Redeemer, and all these who would be joint-heirs in the ultimate work of blessing all the families of the earth are required now to manifest their sympathetic love in doing good unto all men as they have opportunity, especially to the household of faith.

### **“BE YE RECONCILED TO GOD”**

Even after we realize the situation as it is now outlined before our minds, that the reconciling of divine justice has been provided for in the death of Jesus, we are still surprised that God should urge sinners to come back to him, to be reconciled to him and that God should send us forth as his ambassadors to call to the sinners. What is the explanation of this? Why is it that sinners are not hastening to avail themselves of the opportunity for a return to God, as Adam doubtless would have availed himself quickly had such an opportunity been granted to him after his sin and sentence? Ah, we answer, God's calling after mankind and sending ambassadors to them to tell them of his love and gracious provision in Christ, is the result of 'Love divine—all love excelling,' and man's alienation from God, so that he does not desire a return and is slow- to believe, slow to accept the message of the ambassadors is because sin has hardened the human heart. Sixty centuries of sin and death, mental, moral and physical

2H573

deflection, has alienated mankind in general and to a very large degree has obliterated the character-likeness of God as it was originally implanted in father Adam when he was created in God's image and likeness. Only faint outlines of divine character are now perceivable in the fallen ones.

Instead of looking longingly to the Lord and desiring reconciliation, instead of listening for any message of divine favor, the world's attention has turned in an opposite direction for two reasons: (1) Because the great Adversary, using every means, has misrepresented the

divine character and misinterpreted the divine revelation, often using the children of God as mouthpieces of error to picture the Almighty God of all grace with the lineaments of a demon so that mankind has a dread or fear respecting God and not a confidence in him as both just and loving. Hence their alienation, their disinclination to think of him or listen to his word which they incorrectly imagine speaks only wrath and eternal torment.

(2) Additionally the depravity of the human mind has led into ruts of sin which are pleasurable and difficult to overcome, and which the world indistinctly recognizes as in opposition to the divine will. Hence, any suggestion of reconciliation to God is seen at once to signify the breaking off of these practices, and hence appears undesirable, as none even imagine in advance the rich blessing of peace and love and joy which come through full reconciliation to God. This means a turning away from injustice and unrighteousness in every sense and degree, and it is the fallen flesh, therefore, that rebels and declines reconciliation at the present time.

Those who now accept reconciliation are such as are willing to come unto God and to submit themselves, such as never were pleased with injustice or unrighteousness; or such as have found by experience, by broken hearts, sorrow and trouble, that there is no real pleasure in sin and unrighteousness and who are feeling after God that they may have the rest that he alone can give. Is it enquired, How then would such, as now reject the Lord's grace be profited during the Millennium? We answer, it will be because the conditions then will be so different from those which now prevail. Satan will be bound, wrong will become bitter and right will become sweet, the very reverse of the present order of things. The sinner will suffer and the righteous will be blessed; whereas now, under present conditions, whosoever will live Godly will suffer persecution. And of the wicked it is written, "Their eyes stand out with fatness, and they have more than heart could wish. Psa. 73:7

The lesson to God's people of the present time is their own full submission to the divine will in every particular; that they be reconciled in full harmony with God, desiring that his will be done in his own time and way and in all things. This work in their hearts, according to the Scriptures, will be a gradual one —At first they submitted because they realized that in no other direction was peace obtainable. Then they learned that the more submissive they were the more fully they were reconciled, the greater would be their blessing and their growth in the Lord's favor. The consummation of such reconciliation to God and to his will in the present time is found in those who rejoice to do the will of the Lord in all things and who gladly and willingly by faith accept all that may come to them as under divine supervision

and providence, and guaranteed by the Lord to work out for them some good, some blessing. These, fully reconciled, have no will but that of their Lord and heavenly Father. Let this be more and more your experience and mine, dear brethren and sisters. And if any have not yet attained to this degree of reconciliation, let him not despair, but let him take the step in the pathway which leads to this station and thus, through full submission to God, leads to a share with Christ in his heavenly Kingdom beyond the veil.

[The Cincinnati Weekly Enquirer, July 26, 1908](#)

**“A COVENANT  
WITH DEATH”  
“AN AGREEMENT  
WITH THE GRAVE”**

Glean, N.Y., July 26. Pastor C. T. Russell, of Pittsburg, Penn., preached twice here today. Notwithstanding the heat, he had a large and attentive audience. Of the two discourses we report one from the text: “Ye have said, We have made a covenant with death, and with hell (sheol, the grave); we are at agreement. ... Your covenant with death shall be disannulled and your agreement with sheol will not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it.” (Isa. 28:15-18)

2H574

*“With the exception of the paragraph below under the Sub- Title, A CAUSE FOR SUICIDES, this discourse was republished in **Pastor Russell’s Sermons**, pages 107-109, entitled, “A Covenant with Death.”*

**A CAUSE FOR SUICIDES**

This false doctrine, this agreement with death, this teaching that the dead are so much happier and better off and more alive than before they die, this bestrewing the casket with flowers, this weeping tears of sympathy and joy on their behalf, is inducing the great tide of suicide which is spreading over the whole world and which, as statistics show us, is rapidly increasing year by year. The newspapers report that in Allegheny County during the first 19 days of this month there were 22 suicides. We have every confidence that the statistics would show that very few if any of these were Roman Catholics, who are taught to expect horrible experiences in purgatory. We have every reason to suppose that the poor deluded creatures came under this worst form of Satan’s delusion, which has held Protestants; and that they all expected to better their condition by death, to pass to some happier place.

[The National Labor Tribune, August 16, 1908](#)

## **“DEATH-BED CONVERSIONS”**

Mansfield, O., August 16. Pastor C. T. Russell of Pittsburg, Pa., preached twice in the Opera House here today. He had an excellent hearing, some of our foremost religious people being present. We report one of the discourses on the text, “Verily I say unto thee today, thou shalt be with me in Paradise.” (Luke 23:43) He said:

Our beliefs strongly influence our conduct, both temporal and spiritual, hence the Scriptures present to us the doctrines of Christ—the proper beliefs of those who will be his disciples and seek to walk in his footsteps. The Lord’s people are expected to join in the race in love and the various fruits and graces of the spirit. Corresponding false doctrines are condemned by the Scriptures as misleading, injurious, blighting, in their influence upon the Lord’s members, the branches of the true vine and upon their fruitbearing. The more we consider this subject, the more we will be convinced that our Adversary, Satan, has made his attacks upon the Lord’s true followers chiefly along these lines, putting darkness for light and representing the light for darkness. It behooves us, therefore, to inquire for the “old paths” for the teachings of Jesus and the Apostles rather than for the intermediate traditions of men who, however honest their intentions, have certainly been grossly misled by the great deceiver, who in practically every creed in Christendom has pictured the Almighty Creator as an abominable character, plotting the eternal torture of his human creatures by the wholesale; and preparing therefore, before their creation.

How can we wonder that some of the noblest minds the world has known, under such misrepresentations, conclude that they could not worship the God of the Bible at all, that they were far superior to such a God themselves and possessed far nobler sentiments than those and would deal far more justly with the brute creation under their care than the Almighty is represented as doing, toward those whom he created in his own likeness. We may well be thankful for this liberalizing sentiment, even though it has turned many against the Bible. Otherwise we might still be under the domination of the same misbeliefs which led our forefathers to burn one another at the stake under the misapprehension that they were thus manifesting the holy Spirit and copying the Almighty’s disposition and message.

What we all need is correct views of the Holy Scriptures—their consistency, reasonableness and harmony in their presentations of the character of our Creator—that



he is wise, just, loving and righteous altogether, in his dealing with us.

### **A VERY PERNICIOUS ERROR**

The teaching of Catholicism is that nearly all mankind are going to Purgatory, there to stew and fry for centuries as a penalty for sins and indiscretions of the present life and that only the saintly will escape this awful fate. One might expect that with such thoughts brought prominently to their minds day after day and week after week Catholics would be terrorized into outward morality at least. They are not, because they have a secret hope that perhaps it is not true and another hope that if it be true some way of escape will be found from some of its most awful features—aided by masses, indulgencies, papal jubilees, etc. Thus does one misrepresentation

2H575

offset another in the minds of men, leaving them nevertheless greatly injured in mind and heart by so unjust a presentation of the divine program.

The Protestants have a still worse and still more irrational theory, namely, that all except the saintly go to an eternity of torture, from which there will never be an escape. We would naturally think that this doctrine drilled into the minds of children from infancy through the catechism and the creeds and the influence of the pulpit would strike such terror into the hearts of Protestants as to make them very careful in their living that they might avoid so indescribable an eternity of sorrow. But it does not. On the contrary it seems scarcely to enter into their consideration, and very fortunately too, otherwise the insane asylums would fill up still more rapidly than they do. What is the secret of this indifference? It is in the first place born of doubt that there is any such place or that the Almighty would be such a monster as to treat his intelligent creatures as the most devilish man we have ever known would not treat a brute beast. Secondly, where there is a measure of faith in eternal torment there is also a measure of hope and expectation that after having “sown their wild oats” they may settle down to average respectability and that in any event the probabilities are small that they would die so suddenly as not to have the time for the brief prayer, “God be merciful to me a sinner.” And somehow the idea prevails that this prayer for a moment preceding the last gasp of life would change the eternal destiny of that person from the road of ruin to the Elysian fields of Paradise and glory, honor and immortality with God and the angels and the saintly. A reasonable mind, of course, cannot accept this proposition but alas the majority of minds lack the balance wheel of reason or deliberately stifle its voice.

Surely the “common people” are measurably excusable for such irrational conclusions when we consider that they have put themselves under the instruction of talented and well educated doctors of divinity, whom they suppose to be possessed of rationality and a knowledge of the Scriptures. Surely much of the responsibility rests therefore with the clergy. If the leaders of the people be blind what can we expect but that they will lead their followers into the ditch of inconsistency and unbelief.

If it is disputed that the clergy are teaching this irrational proposition—that the murderer who has lived a vile life at war with the laws of God and men can, by a mere confession on the scaffold and a prayer to God, be instantly fitted for the fellowship of God and the saintly, then where is the incentive before him to an earlier conversion or announcement of sin? And if the saintly and self-sacrificing ones seek to walk in the foot-steps of Jesus and for years have sought to mortify or deaden the desires of the flesh and to cultivate the fruits and graces of the holy Spirit—if these are to understand that these efforts to overcome the world, the flesh and the devil profit them nothing, where is the incentive to them to become saintly and, as the Apostle says, “To present their bodies living sacrifices, holy, acceptable to God, which is their reasonable service?” Is not this false doctrine operating everywhere disadvantageously? Let us remember what our Lord prayed to the Father, “Sanctify them through thy truth; thy Word is truth.”

### **THE THIEF NOT IN HEAVEN**

Since our Lord’s words to the thief on the cross are made the basis for a part of this erroneous theology, let us examine his words and see what they really do mean. That our position may be clearly understood we use great directness and plainness of speech and set forth that we will prove:

- (1) That the thief did not go to Paradise on the day of crucifixion, but to sheol, hades, the tomb, the state of death.
- (2) That our Lord did not go to Paradise on that day, but to sheol, hades, the state of death, from which the Apostle declares he was raised on the third day.
- (3) Paradise referred to was not then in existence.
- (4) The whole earth will become Paradise; thus Paradise lost through Adam will be restored through the “times of restitution” during our Lord’s Millennial Reign—during the one thousand years of the reign of Christ following his second advent.
- (5) Our Lord meant and the thief understood that then, during the Millennial in the restored earth, the thief would have a blessing as a reward for his kindness by

the words he expressed—as a reward for the sympathy of heart manifested.

(6) The thief died: has suffered nothing, known nothing ever since, and will not be conscious until in the Millennial Day, the Redeemer shall call him with others from the tomb — “Every man in his own order.”

(7) Our Lord did not go to heaven when he died, but into the tomb, sheol, hades, from which he was resurrected on the third day—“raised from death.” It was after his resurrection that he said to Mary, “Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say to them, I ascend unto my Father and your Father and to my God and your God.” (John 20:17)

(8) Christ has not yet come into his kingdom for which as he taught us to pray, “Thy Kingdom come; thy will be done on earth as it is in heaven.”

2H576

The key to the proper understanding of our text lies in its punctuation. The comma, which in the common version is before today, should be after it—in order to make this statement harmonize with the remainder of the Bible. Punctuation is no part of the inspired word. It was not invented until modern time. There is no punctuation in the original manuscripts. Notice the punctuation of this passage as we have quoted it— “Verily I say unto you today, thou shalt be with me in Paradise.” Notwithstanding the fact that today you see me under such adverse conditions, crucified as a malefactor, nevertheless I am not a deceiver. I am the son of God, whose Kingdom has long been promised for the blessing of the world and the binding of Satan. I have not yet come into my Messianic Kingdom, which is not of this age, but of the next, and I assure you today and give you the consolation that when I do come into the Kingdom in the Father’s appointed time, you shall be with me in that Paradise which knows only blessings and no fears for all those who will obey me.

Let us analyze the thief’s request and our Lord’s response. The thief was familiar with the Jewish expectations that the Messianic Kingdom was to be established. He knew that many believed in Jesus as the Messiah. He realized the wide difference between his own condition and that of Jesus, who was “holy, harmless, undefiled, separate from sinners.” He felt that it might be possible, as some said, that Jesus was to have a spiritual kingdom different from what the Jews had believed. He had nothing to lose and all to gain by speaking a word in defense of the holy dying one. Per-adventure this might be the Messiah. He would at least ask his blessing. “Lord, remember me when thou comest into thy Kingdom”—possibly you have a kingdom and

that in power and great glory shall be later manifested beyond the tomb. If so, remember my kind words on your behalf and deal kindly with the thief. Our Lord's answer was in strict line with the request. The word "verily" is the same word which is ordinarily translated "Amen" and signifies "so be it." "Your request is granted. Verily I say to you this day, notwithstanding its adversities, 'Thou shalt be with me in Paradise.' Have this as a consolation in your dying moments."

### **A JUST RECOMPENSE**

God has made a provision through the redemptive work of Christ for the forgiveness of sins—for the covering or ignoring of our sins from the eyes of justice, so the believers in Jesus need not longer consider themselves children of wrath even as others, but as reconciled to God through the death of His Son through the merits of his atonement sacrifice. But this covering of our blemishes from the eye of divine justice is merely a means toward an end. It does not constitute a passport whereby we may be instantly counted as saints and heirs of glory. On the contrary it is merely a passport granting us ability to make full consecration of ourselves and to be begotten of the holy Spirit and as new creatures to enter the school of Christ. This schooling may be longer or shorter according to our zeal or faithfulness, but in any event the lessons to be learned are meekness, gentleness, kindness, patience, long-suffering, brotherly kindness, love. Only those who learn these lessons will ever be what the Lord calls, "Fit for the Kingdom."

Only those in whom the spirit of love and devotion to God develops to the degree of sacrifice and laying down the life for the brethren, spending and being spent in their service—nothing less than this will gain for us the reward of the overcomers, "Glory and honor and immortality"—joint-heirship with our Lord. Moreover those who learn their lessons in the school of Christ must subsequently pass examination—be tested, be proven, because the joint-heirs of Christ are all to be copies of God's dear Son, while others, even if they develop these fruits of the spirit, will be of another class before the Throne, instead of in the Throne, palm-bearers, instead of crown-wearers, unless they sacrifice themselves in the Lord's service willingly. From this Scriptural standpoint it will be seen that while no repentances are to be scoffed at, nevertheless death-bed repentances are not to be esteemed passports to glory in the Kingdom. As the thief was made glad by the assurance that he would then be under the Kingdom rule in Paradise, so all who come to any understanding of the divine program can rejoice, even though their lives hitherto have been mis-spent, even though they be not of the Kingdom class and not fit to be of the royal priesthood and hence have not developed the fruits of the spirit sufficiently to merit a

share in the Kingdom. Let us remember the Apostle's words, "If ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:10-11)

### **FEW STRIPES AND MANY STRIPES**

Our Lord discoursing on future punishment declared that some would be punished with few stripes and others with many—but that there would be a limit even with the many. These stripes are not to be given by demons in a theological hell of torture, nor in a place of Purgatory, nor yet in the Bible hell, the grave, the state of death. The stripes will be given in Paradise—after the Lord's Kingdom shall have been established, after Satan, the prince of darkness, shall have

2H577

been bound for one thousand years, after the Sun of righteousness shall have beamed to enlighten all the families of the earth into true knowledge of God. After the living nations shall have been corrected with stripes and chastisements to assist them up out of their degradation, "Then all that are in their graves shall hear his voice and come forth." The few, the little flock, the faithful in Christ, will constitute the first resurrection, coming from the tomb perfect spirit beings to be associated with Christ in the government of the world in its uplifting during the Millennium. Later as our Lord declares, "All that are in their graves shall come forth—not from heaven, not from Catholic Purgatory, not from the Protestant Hell, but from the Bible Hell—the grave. They come forth that they may experience the judgments of the Lord—rewarding them for every good endeavor, giving them stripes for every misdeed, and assisting them up, up, up, towards the perfection from which the race fell in Adam and to which the merit of the redemption permits them to return—whosoever will.

Those stripes and chastisements of the Millennial Age will not be direct punishments for present misdeeds, yet indirectly they will be such. In the direct sense Christ will forgive all the sins of mankind in precisely the same manner that the sins of the past upon the conscience and upon the character will be there and must be gotten rid of by efforts in the contrary direction—upward towards righteousness. Thus in proportion as a man has wilfully degraded himself, in the same proportion will he be obliged to retrace himself if he would have eternal life. And the retracing of himself through imperfection implies that he will receive stripes—stripes directly the result of the misdeed.

Thus the two thieves crucified with our Lord will be in Paradise with all the remainder of mankind, except the Church of this Gospel Age. Both thieves will be under the rules of the Millennial Kingdom the object of which

will be restoration back to their former perfection lost in Adam. The penitent thief, however, will have the advantage of the other, because, instead of hardening his heart and joining with the rabble in reviling our Lord during his dying moments, his heart was softened. This insures us that in Paradise under the Millennial Kingdom blessing he will find less to battle against and thus will require fewer stripes than the impenitent thief. As a reward of the Church will be everlasting life, hence to the wilful transgressors against light and knowledge the penalty will be second death. So also will be the judgment of the world in its trial. At its conclusion—the end of the one thousand years, every member of the race will be subject to severe trials—to prove, to demonstrate his heart loyalty or disloyalty to the Lord and his government of righteousness. All who stand tests will be ushered into the everlasting state, while all who prove lacking of fullest loyalty to the Lord and to righteousness will be destroyed in the second death, as it is written, “It shall come to pass that every soul that will not obey that prophet shall be utterly destroyed from among the people.”

[The National Labor Tribune, August 23, 1908](#)

## **CHRISTIANS MUST SUFFER**

Lancaster, Pa., August 23. Pastor C. T. Russell of Pittsburg, preached twice in the Opera House today. He had an excellent hearing, his audience including some of our most prominent people of all denominations. His afternoon discourse was on the “Overthrow of Satan’s Empire.” We report the evening topic from the text, “Let none of you suffer as a murderer or as a thief or as an evil-doer or as a busy-body in other men’s matters, yet if any suffer as a Christian let him not be ashamed, but let him glorify God on this behalf.” 1 Pet. 4:15, 16 The speaker said:

It is one of the peculiarities of the Bible that it teaches so many things which are the very opposites of what we would have expected and yet in full accord with the facts of life as we see them daily and come in contact with them. Our natural thought would be that suffering should only follow the course of sin and that when the sinful course is abandoned and the heart given to the Lord, all the suffering should cease. Particularly does this thought have weight when we remember that the Lord calls such his sons after that they had turned from sin and accepted Christ and his redemption and become his followers or disciples. Naturally we reason that the children of God having his favor would be blessed exceedingly and favored above all the remainder of the race. It is one of the first lessons connected with the true discipleship for us to learn the truth of this subject, namely that the

heavenly Father permits special trials and scourgings and disciplinary lessons to his children. Naturally we are disposed to cry out that our experiences are contrary to what we had anticipated, a sore disappointment, and almost incomprehensible. If our heavenly Father loves us more than he loves the unregenerate world why should he

2H578

permit us to have severe experiences, or even so bad experiences as our fellows?

The Scriptures explain the situation to us, telling us that we by nature were like the remainder of the human family sinful children of wrath even as others, but that the Lord has taken us under his special care and put us into the school of experience and is giving us the lessons of life that we may learn the exceeding sinfulness of sin and be developed in an opposite direction— that eventually under the molding and fashioning we might be transformed to the image of God’s dear Son. A question arises, “Do not others, the world in general, need these chastenings and instructions in righteousness also?” We answer, “Yes.” Why then do these experiences come specially to the Church? Should not the Church have less and the world have more of such disciplines? What is the secret of this peculiar dealing on the Lord’s part who subjects the sons of God to special tribulations in the present time and often tribulations for righteousness’ sake, because of righteousness and truth?

### **THE FATHER SEEKETH SUCH**

We reply that these who have received the adoption of children of God and who come into the school of Christ and there undergo special disciplinary trials, sorrows, chastenings for their character development are God’s favorites and the chastisements permitted to come to them are intended to work out for them “A far more exceeding and eternal weight of glory.” (2 Cor. 4:17) These the Scriptures frequently refer to as “the elect of God”—his specially chosen ones. And since the Scriptures particularly inform us that there is no injustice with God, we may know of a surety that he has a particular reason and purpose in connection with their selection or election and that it is a just and loving and wise selection and that the election is along lines of character and principle. Those accepted as children of God are such as have previously exercised a manifestation of faith in the Lord and consecration to him; and this faith and consecration are qualities highly esteemed of the Lord and which will be specially rewarded by him. We are not to be understood as intimating that the elect ones experiencing faith and consecration are alone to be saved and that the remainder of Adam’s race are all hopelessly lost, but rather the reverse of this is true. God has purposed that all the families of the earth are to receive the blessing of the knowledge of his grace in Christ and to have a full opportunity of coming into harmony with the divine law and attaining

eternal life —only the willfully and knowingly wicked being cut off in the Second Death.

The Gospel invitation to turn from sin and to follow the Redeemer's counsel and example is permitted to do a testing work and to gather out the choicer characters amongst men for a special service designed of the Lord for the future. When we say choicer characters we speak from the Lord's standpoint, with whom many things that are highly esteemed amongst men are an abomination, while others disesteemed by men have the divine approval. The qualities of humility and submission to the Lord in fullest obedience are rare amongst men and different from the general idea; hence many of the noble of this world are not acceptable amongst the Lord's elect, while many of the ignoble, yea, some of the mean things of this world, God does accept as his children and pupils in the school of Christ to be prepared for future glory, honor and immortality.

### **THY PEOPLE SHALL BE WILLING**

During the present time the Lord is calling merely the willing ones of mankind and assisting them to make their calling and election sure to a very high station in divine favor and co-operation with their Redeemer, in whose great work of blessing all the families of the earth they will have a part. No compulsion is used in connection with this. Their own will governs the whole matter. First they came to the Lord and when he showed that the avenue of love and mercy lay through faith in Jesus' sacrifice they gladly availed themselves of it. When still, they willed to go on, and to know the will of God more perfectly he opened to them further knowledge of his will—their privilege of self-sacrifice in walking in the footsteps of their Redeemer and the glorious reward that would come to the followers being faithful unto death. When still we willed to go on and made a covenant of consecration we were still not bound except by our wills and might at any time turn back or "Draw back to death." If our will still continued, and our desire to do the divine will day by day brought us fresh lessons, trials, experiences, all of which would be helpful to us in preparing us for the glorious things held in reservation for those who would be faithful unto death.

All who are the Lord's people, all whose hearts are in the right attitude will ultimately be delivered from rebellion against the Lord, much of which is because of weakness and blindness to the truth. To accomplish this great work for mankind the Lord proposes the establishment of his Kingdom, the preparation day, "My people shall be willing in the day of my power." All who are the Lord's people will during the Millennial Age be separated from those who are not his people. Those



willing to be with him in his righteous laws will be fully accepted and all others will be

2H579

counted as children of the Evil One and as such at the close of the Millennial Age will be destroyed in the Second Death. (Acts 3:23)

Only the willing and obedient will ever have God's favor and its reward, eternal life. We are merely now calling attention to the distinction between those who will be willing in the next age and those who are willing in the present age in the time when his power is not manifested and when all the followers are required to "Walk by Faith and not by sight."

Still progressing willingly the Lord's faithful ones find his promises well kept—"That all things are working together for good to them that are called according to his purpose." But now amongst the unwilling ones who constitute the great mass of the human family—what shall we say of these—what is God's purpose respecting them—will he let them alone in their unwillingness, ignorance, blindness, misapprehension of himself and his glorious plan or will he take some steps to make them willing? We answer, "Yes." He tells us that the masses of mankind were blinded by error and sin so that to them good appears undesirable and sin appears desirable. The Lord proposes that all this shall be changed, that all these blinded eyes of mankind shall look and see clearly and distinctly why righteousness is the best policy and why sin is reprehensible. With this knowledge will come the opportunity to take their stand for righteousness and against sin. So that those ultimately coming to the Lord's side after being fitted and prepared for it may enter into the life eternal—during the Millennial Age.

### **THY KINGDOM COME**

Those who now have the hearing ear, who now accept the divine arrangement, who are now willing to follow the Lamb whithersoever he goeth, through evil report and good report, on the mountain tops of joy or in the valley of trouble—these elect, according to the divine promise, will constitute the Bride of Christ and be made his joint-heirs in the Kingdom, as it is written, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." As our Lord suffered and then entered into his glory so his elect Church, his "little flock" must suffer and then enter into the glory of her Lord—become sharers of his Kingdom. Then the glory of the Lord will be revealed, "That all flesh may see it together." (Isa. 40:5) The Lord's mighty power will be gradually manifested in the suppression of sin and ignorance, the

binding of Satan that he might deceive the nations no more and the letting loose of the flood-gates of Truth and blessing upon all mankind.

Well does the Prophet declare, "The desire of all nations shall come." (Hag. 2:7) The Millennial conditions are ideal and such as mankind in general have longed for but been unable to attain to because of their own weaknesses, ignorance and imperfections and because selfishness inbred in the race has always succeeded in dominating. Then under these new conditions so changed from the present that the Scriptures describe them as a new heaven and new earth condition—then our expectation as respects who should suffer and who should be protected from suffering will be realized. Then the evil-doer will suffer stripes and punishment and, if his evil propensities continue, he will ultimately be destroyed as an evildoer, and a noxious weed from the garden of the Lord, or, to use the Apostle Peter's simile, "Be destroyed as brute beasts" (2 Peter 2:12), or, to use the Apostle Paul's simile, "Be destroyed as God's adversaries." (Heb. 10:27)

This is just what we would have expected—that right doing would be rewarded with God's favor and life eternal and evil doing would be punished. In due time all will be able to see that God's dealings with humanity have been righteous dealings. As the Scriptures say, "Great and Marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; when thy righteous acts are made manifest." (Rev. 15:3-4)

Some will say, Then the world during the Millennium will have a more favorable opportunity of coming into harmony with God than have those who now hear and now respond and become the elect. Yes, we answer, in some respects and we are glad of it. They are not in a condition to profit by the blessed opportunity of this age and we may well rejoice with them that God has a future feature of his plan which will be helpful for them, but let it not be forgotten that grand and glorious as their reward will be it will be different from the reward of the elect. Their reward will be as human beings, earthly—their apartment in the Father's house will be Paradise and world wide and their condition will be that of perfect men, free from sin and blemishes mentally, morally and physically and back into harmony with God, in the time of "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:2 1)

## **THE MILLENNIAL YEARS**

The reward of the Church on the contrary will be incomparably higher; not only will the first resurrection

bring these to the spirit plane and grant them joint-heirship with Christ in his Millennial Kingdom, but we are assured that it will signify to them the attainment

2H580

of the divine nature, which is far above angels, principalities and powers. The high condition to which the Church is to be elevated is not described in the Scriptures because it is beyond the power of the human mind to appreciate. It is sufficient that the followers in the footsteps of Jesus shall not only suffer with him in the present time because of faithfulness to the Truth, but they shall be like him and with him in the life to come. What more could we ask—what more could God grant us?

### **THE MINISTRY OF SUFFERING**

To a certain extent the whole world of mankind suffers. In some respects the worldly suffer more than some of the Lord's people because the sufferings of the latter are counterbalanced by the inspired prophecies of the Scriptures. The world's condition is well expressed by the Apostle when he said "The whole creation groaneth and travaileth together, waiting for the manifestation of the sons of God," in their Millennial Kingdom glory and power. The Apostle also refers to the Church, saying, "We ourselves also which have the first fruits of the spirit do groan within ourselves, waiting for our change, to wit, the delivery of our bodies"—"the body of Christ, which is the Church."

But the special sufferings of the Church are referred to in our text, "If any man suffer as a Christian let him glorify God on this behalf." Let him remember that God can accept to this high position of the elect only such as can and will under the guidance and assistance of the great teacher develop strong characters in a few short years. Because of the shortness of the time of our trials and experiences need to be the more severe. The world will have a longer time for character development and reaching perfection—nearly one thousand years. But the elect must get a heart development and reach a heart and head or will perfection and endure tests respecting the same all in a few years between the time of their full consecration and their death. Without these trials and disciplines the character development would be too slow or not at all; hence it is in love and mercy that the Lord arranges the sufferings of this present time as preparation for the glory to follow.

### **EVIL DEEDS, BUSY-BODYING**

It may occur to some that the Apostle's is an extreme statement—"Let none of you suffer as a murderer or as a thief

or as an evil-doer or as a busy-body.” Surely, says one, no Christian could be guilty of these things, but the Apostle’s intimation is borne out by the facts. Christian people have done these things and still been Christians, that is to say, Christians have been overtaken in these faults, but being Christians at heart it necessarily meant that such wrong-doings were subsequently repented of in bitter sorrow. Perhaps more Christians have come under these terms than are aware of the facts. I remind you of our Lord’s words. “He that hateth his brother is a murderer.” And I remind you of Shakespeare’s words, “He who steals my purse steals trash, but he who steals my good name makes me poor indeed—and does not make him richer.” Here is murder and theft from the divine standpoint. Alas, how many are guilty along these lines. How many murderers and thieves in the Church! What a need there is in many for a thorough renovation along these lines: “Let none of you suffer as a murderer nor as a thief.” It may indeed be said that such murder and such theft are worse than the more vulgar forms because those who commit these are usually better educated, better balanced in mind than are the majority of these who commit the grosser murders and thefts.

Surely if this matter can be kept before our mental eye in this light it will tend to make the Lord’s people more circumspect, more Godly, more loving and kind. The term evil-doer is broadly comprehensive of everything that would in any sense of the word be injurious to others and therefore discreditable to the Lord and those who are identified with him in love and service of the Truth. Let none suffer as an evil-doer. We have little enough time and strength with which to be helpful to mankind and to use to the glory of our Redeemer. We have not time or strength to devote to evil deeds.

As for busy-bodding, the implication is that of time and strength wasted with a strong probability of evil results. It is evidently not the Apostle’s thought to reprove us for taking an interest in our fellows, to reach them, to sympathize with them, to encourage them. This is well-doing, as has been expressed. By busy-bodding is evidently meant a prying into the business of others, as though we were so wise and so good that we could help any and everybody. It implies also that we have time to waste—that after attending to our personal matters, providing things decent and proper in the sight of all for ourselves and those dependent on us, after having given time to our friends and neighbors to do them all the good in our power, we still have time to waste and are ready to make trouble for other people. Such trouble-makers usually defile their own minds, however unconsciously. They usually breed trouble for others, which generally reacts in some manner upon themselves. As the text intimates they are very likely to suffer and in a very unworthy cause, against which they are warned by the Scriptures.

## **SUFFER AS A CHRISTIAN**

To suffer as a Christian is to suffer for our fidelity to  
2H581

Christ—to his word, the Bible to his people and on behalf of a principle—being associated with Christ and his teachings of God’s word. Thus persecution may come upon us because of our loyalty to the teaching of God’s Word, or they may come to us because of our activity in the service of the Truth, or they may come because of our opposition to long-established and much venerated errors. All such suffering is suffering for righteousness sake, for Christ’s sake; and the Apostle declares that if we so suffer the glory of God rests upon us. And if we so suffer it is worth while—such suffering may be endured with joy because of the reward that we anticipate. If we suffer with him we shall also reign with him, but if we deny him he will also deny us—not recognize us as members of his Bride Class.

[The National Labor Tribune, August 30, 1908](#)

### **“COME YE... AND REST AWHILE”**

Put-in-Bay, Aug. 30. The Convention of Bible Students, which opened here yesterday, is a pronounced success thus far. It opened yesterday with a program covering nine days’ sessions and thirty-two addresses. Those in attendance seemed not to be pleasure-seekers, but rather those who have found the pearl of price, of great value—if one can judge from the contentment and joy of their faces and their interested converse on religious themes. Hotel Victory, which claims to be the greatest summer hotel in the world has put in 1,000 extra cots and claims about 2,400 guests. Others are lodged in smaller hotels. We report the discourse of Pastor C. T. Russell of Pittsburg, delivered this afternoon from the text “And Jesus said unto them, Come ye yourselves apart into a desert place and rest a while.”—Mark 6:31

*This discourse was republished in **Convention Report Sermons**, pages 34-36, entitled, “Come Ye Apart.”*

[National Labor Tribune, September 6, 1908](#)

### **THE GENERAL ASSEMBLY AND CHURCH OF THE FIRST-BORN**

Put-in-Bay, Ohio, Sept. 6. The Bible Students’ Convention at this place is drawing to a close. The time has been very thoroughly filled up, four Bible studies a day being the

average. Many of the speakers are of marked ability, and such earnest listeners are rarely seen at religious gatherings. The attendance of 3,000 with which the convention started has been more than maintained—while some have been obliged to go, more have come. It is by far the greatest gathering ever witnessed on this island. Satisfaction and inward joy seem to be written on every face. Pastor C. T. Russell of Pittsburg, Pa., was listened to by fully 3,000 people. He took for his text Heb. 12:22, 23; “But ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the first-born, which are written in heaven.”

*This discourse was republished in **Convention Report Sermons**, pages 37-40, entitled, “The General Assembly.”*

[The National Labor Tribune, September 13, 1908](#)

## **THE “HELL” OF THE BIBLE**

Carbondale, Pa., Sept. 13. Pastor C. T. Russell of Pittsburg, Pa., preached this forenoon at Wilkesbarre, Pa., and this afternoon in this city, in both instances to large audiences of very attentive hearing. We report the latter discourse from the text, “Thou turnest man to destruction; and sayest, Return, ye children of men.” Psa. 90:3. The speaker said:

Dear friends, I shall address you as Christians or as

2H582

those who respect Christianity and desire as close an affiliation with it as their reasoning faculties will permit. We must acknowledge that the number of the intelligent, saintly Christians is rapidly diminishing under the intense light of our day. This is the reverse of what we ought to expect. Rather should we suppose that increasing knowledge would bring increasing faith in God and in the Bible and increasing devotion to righteousness. The cause of this phenomena is not difficult to find. The light of intelligent thought is disclosing to Christendom many inconsistencies and much false reasoning in the creeds and traditions which we have received from the dark ages. Many supposing these to be truthful interpretations of the Bible are being forced against their will to reject the Word of God. Thus they are left upon the high seas of human speculation and conjecture without chart or compass. And alas, so dense are the mists and fogs of superstition that not even the stars of heaven are discernable as guides!

### **THE HELL OF THE BIBLE**

Close to the foundation of all our errors and difficulties has been the misrepresentation of Almighty God, which

represents him before our minds as diabolical to the last degree—as having planned, predestinated before the creation of our race the eternal torture of all except the “little flock” of “the elect” and as having prepared for that denouncement a great torture chamber, prepared before man’s creation, sufficiently large to receive the millions of our race, with fireproof devils as tormentors. This inconsistent teaching has served to frighten the weak-minded, to horrify the good, and to disgust the intellectual, and to hinder the approach of all to their Creator in response to the invitation of the Gospel. We shall endeavor this afternoon, to give you a glimpse of the error which as a chain has hindered us from proper progress towards the Lord in love and reverence. We cannot hope to deal with every phase of the subject in the time allowed. There are a few of our Lord’s “parables and dark sayings” and two verses in the Apocalypse which as translated are misunderstood and seem to favor the error; but after hearing an explanation of the error and seeing a general outline of the divine plan, some pamphlets will be supplied you free which will straighten all these out to the comfort of your hearts and to the satisfaction of your brains. As you come to see the reasonableness of what the Bible presents on this subject of hell we trust it will serve to re-establish your faith in God and in the Bible and to turn your footsteps afresh in or toward the narrow way which leads to immortality.

### **DESTRUCTION THE PENALTY FOR SIN**

Our text declares the penalty imposed by the Almighty on our race to be destruction—not eternal torment. We will see shortly that to this agree the words of our Lord, the Apostle and Prophets. We will see that the Scriptures teach that because of original sin Adam was condemned to death and not eternal torment and that his race shares his penalty. We will see that this death penalty was paid for us by our Lord Jesus and that he paid no eternal torment penalty for any. We will see that because God provided for our redemption by the death of his Son, therefore the promise of the Scriptures is that our race shall be recovered from destruction — recovered from the tomb, the hell of the Bible—sheol of the Old Testament Hebrew, Hades of the New Testament Greek. This recovery from destruction, from hell, the tomb, the state of death, is Scripturally termed the resurrection of the dead. This resurrection is provided for Adam and every member of his race through the merit of Christ’s death as their redemption price; as it is written, “Who redeemeth thy soul from destruction.” (Psa. 103:4) After being awakened and being brought to a knowledge of the Lord, his goodness, justice, love and power, any who then refuse to make progress to perfection will die the

Second Death, from which there will be no redemption and no resurrection. "Christ dieth no more." We will show you, dear friends, that God's great work in the salvation of our race belongs to the next Age, the Millennium. Then will be fulfilled the many glorious promises respecting the blessing of all the families of the earth and the filling of the world with the knowledge of the Lord and the causing of every knee to bow and every tongue to confess.

The only work first to be accomplished is the selection of the Church, "the elect." These are "called, chosen, faithful" and will with Christ their Lord and Head be God's agents, missionaries, kings and priests to instruct and uplift humanity during that glorious Millennial Age, when Satan and sin will be bound, restrained. This Church class is now reckoned as "passed from death into life" figuratively, but the real passing into life will be at the close of this Age, at the Second Coming of Christ. Then their trials and testings and instruction in the school of Christ being passed, the graduates will constitute a special class in the resurrection, "the First Resurrection." "Blessed and holy is he that hath part in the first resurrection on such the Second Death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6)

2H583

## THE HELL OF THE BIBLE

You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word "hell" everywhere throughout the Old Testament is a translation of the Hebrew word "sheol," which occurs altogether 66 times, and is translated three different ways in our version; 32 times grave, 31 times hell and three times pit. It should have been translated grave or pit or tomb in every instance. Indeed, in two instances, where it is rendered hell in the common version, the marginal reading says, "Hebrew, the grave."

One of these is Jonah 2:2. Jonah is represented as telling how he prayed to God while he was in the belly of the great fish. He was buried alive, entombed. Our common version reads, "Out of the belly of hell cried I," the literal meaning is, "Out of the grave-belly I prayed." Adding these two instances to the last we would have grave 34 times, pit three times and hell 29 times, or the word is erroneously rendered 29 times out of 66. I shall not weary you by giving you all of these 66 passages, nor is this necessary, for we have a free pamphlet to which you are all welcome on request. It takes up every text in which the word hell occurs, from Genesis to



Revelation, and every passage which in any sense of the word appears to teach an eternity of torture. It analyzes these with their context and shows what they do and what they do not mean. It will convince any fair-minded man who will give it careful reading.

In passing I remark that much of the difficulty on this subject has arisen from careless handling of the word of God, adding to its statements in our minds if not in our words. For instance, when we read in the Bible, "All the wicked shall God destroy," (Psalm 145:20), we unwittingly said to ourselves, "Destroy must mean preserve, preserve in fire, preserve in torment, preserve with devils eternally." Thus we distorted the word of God to our own injury as well as to the injury of others. Similarly the word "die," when we read in the Scriptures, "The soul that sinneth it shall die," (Ezek. 18:20) we perverted the word of God as we would not think of perverting any other writings and said, "Die must here mean live, live in torment eternally with devils in suffering." Similarly the word perish; on reading in the Scriptures that the "wicked shall perish" (Psalm 37:20), we turned the language upside down and said, "Perish means preserve." Thus our confusion continued; we were blinded by the Adversary on the lines on which he has blinded the entire heathen world, hindering the glorious light of the goodness of God from shining more and more into the hearts of men. 2 Corinthians 4:4

### **GRAY HAIRS IN HELL**

The first occurrence of the word sheol is in connection with the patriarch Jacob and his 12 sons. His two youngest sons, nobler than their brethren, were most beloved by Jacob. Joseph, his favorite, clothed in his handsome coat of many colors, was sent to his brethren, who were pasturing the sheep at a distance from home, to take them delicacies and bring back word of their welfare. The brethren, moved with envy, first thought to kill him, and subsequently sold him to the Ishmaelites, who in turn sold him to the Egyptians, in whose land under God's providential care he in after years became ruler next to the king. Meantime the brethren took the peculiar coat of many colors, bedraggled it in the blood of a goat and in the dust, and sent it home to Jacob, inquiring if he recognized it. He answered, Alas, it is Joseph's coat; wild beasts have devoured him. I will go down to sheol to my son mourning. (Gen. 37:35) What did he mean? Did he mean by sheol a place of fire and torment? Did he believe that Joseph, his best son, had gone there, and that he Jacob, also expected to go to that place? No, we answer; he meant that evidently Joseph was dead, and that he would mourn for him the remainder of his life, until he also should go into the state of death, into sheol, into hell.

The second occurrence of the word is a little further on in the same narrative. The brethren had been to Egypt to buy corn, because of famine in Canaan. It was necessary that they should go for more, but they explained to Jacob that the Governor, whom they knew not was Joseph, had required of them that if they come again they must bring with them Benjamin, their brother, the one whom Jacob now specially loved. Jacob protested, but finding that there was no escape he finally told them to take Benjamin, but told them also that if they did not bring him back alive and safe they would bring down his gray hairs in sorrow to the grave, sheol. Jacob evidently meant not that he would go to a place of eternal torment if Benjamin did not return, but that a failure to bring Benjamin back would hasten his death through sorrow. Does any sane person have any doubt as to the meaning of sheol in these instances, the first two occurrences in the Bible? No ! you have no doubt, nor reason for any. And the word has the same meaning exactly in its every occurrence throughout the Scriptures, as you will see when you read carefully our free pamphlet.

### **HELL IN OLD ENGLISH LITERATURE**

Just a word in defense of the translators of our common version, English Bible. All living languages are

2H584

subject to variation in meaning, and this seems to have been particularly true of the English. To illustrate, the word hell at one time meant the grave in the English language. But gradually this meaning had been dropped out of the word, until now it is never used in ordinary conversation. An illustration of its use in bygone times we find in ancient English literature references to the helling of a house, meaning not the burning of the house, nor the torturing of it, but the thatching of it. Similarly we read of the farmer helling his potatoes, the meaning of the expression being not the roasting of potatoes nor the torturing of them, but the putting of them into a pit for preservation from the frosts, etc., until needed for use..

As for the translators of the revised version they seem to have been too honest to use the word hell as a translation for sheol and hades, but not honest enough to tell the people the truth on the subject. Hence you will find that in the revised version no translation at all is given, but the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament are used instead of the word hell when grave is not used. The translators evidently anticipated what occurred, namely, that the public, knowing nothing about Greek and Hebrew, would esteem this as an attempt to do away with hell, whereas the real animus of the translators was

to perpetuate. The translators knew that the public would say that hell was just as hot and just as real although now called sheol and hades. They knew that the public would never suspect that the wool was being pulled over the eyes of their understanding to hinder them from seeing the plain teaching of God's Word, that sheol means the grave or tomb or death state—nothing more, nothing less.

### **PRAYING TO GO TO HELL**

Job, one of the most prominent characters of the Old Testament, one especially mentioned as a favorite with God, made a most eloquent prayer that he might go to hell, to sheol, to the tomb. And no wonder, poor man, for surely in his case was fulfilled the statement, "Many are the afflictions of the righteous." (Psa. 34:19) Unwilling to suicide, he craved relief from the sorrows and troubles in death. Refresh your memory respecting his troubles. The Almighty, while approving him, permitted the Adversary to vex him sorely, to the extent of taking away earthly possession except the mere thread of life itself. His children, gathered for a birthday party, were killed by a cyclone; later his flocks and herds and property in general were destroyed. Finally his health gave way, and he broke out in boils from head to foot.

To add to his sorrow, friends and neighbors, instead of consoling him, turned against him and declared that he had been acting the part of a hypocrite, and that God was now exposing him—showing his disapproval. In vain did Job protest his innocence and appeal to the Lord, until subsequently the Lord gave His verdict in favor of Job against his friends. But as though all these trials and difficulties were not enough for the poor man, to cap the climax his wife exclaimed, "You are accursed of God and should die." Then poor Job poured forth his prayer for death, saying, "O, that Thou wouldst hide me in sheol until Thy wrath be past." Job 14:13

Does anyone of sane mind think that poor Job, after passing through all these afflictions, was in these words praying to God to cast him into a place of eternal torment, to be the sport of devils? No; such a supposition would be irrational. Very evidently Job meant that, if God were willing, he would be glad to die, to go into sheol, the tomb, the state of death.

### **SHEOL NOT DESIRABLE FOREVER**

But Job had a hope for the future—he was not desirous of being annihilated; hence his prayer is, "O, that Thou wouldst hide me in sheol (hell, the tomb) until Thy wrath be past." The "wrath" here mentioned is elsewhere called the "curse." Back in Eden, when our first parents were perfect, by disobedience they brought upon

themselves the divine sentence of “curse” or “wrath”—the death sentence, which includes all mental, moral and physical degeneracy known to our race, and which has been afflicting us as a whole for now 6,000 years. Job was looking beyond the period of the permission of this “curse” or “wrath” to a time future, when the “curse” would be removed, and instead of it a “blessing” would come to every member of the race, himself included. As a prophet he recorded his hope of a common Redeemer. “I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth,” through this Redeemer’s work he realized that the “curse” would be abolished, and his prayer to be hid in sheol, the grave, the tomb, was merely until the “curse” the “wrath” would be over— until the great blessing time, the millennial reign, should begin. His prayer continuing shows his hope of a resurrection, “that Thou wouldst appoint me a set time and remember me.” Then particularly referring to the resurrection, he says, “Thou shalt call and I will answer Thee, for Thou wilt have regard unto the work of Thy hands.” Job 14:15

We remember also the Prophet David’s prayer for deliverance from death. He said, “O, save me for Thy mercies’ sake. For in death there is no remembrance of Thee; in sheol (hell, the tomb) who shall give Thee

2H585

thanks?” (Psa. 6:4-5) We remember the good King Hezekiah also, whose life was spared 15 years in answer to prayer. In thanking the Lord for this he said, “Death cannot celebrate Thee; sheol (the tomb) cannot praise Thee.” Isa. 38:18

### **QUOTE THE ENTIRE PROVERB**

One of Solomon’s inspired proverbs much quoted is, “Do with thy might what thy hand findeth to do,” but very rarely do we ever hear the remainder of the quotation, namely, “because there is neither wisdom nor knowledge nor device in sheol (the grave) whither thou goest.” (Eccl. 9:10) How reasonable is the statement rightly understood—there is no wisdom nor knowledge nor work in the hell to which the good and the bad, all mankind, have been going for the past six thousand years. The dead are really dead, extinct, except as God has provided for them a resurrection from the dead, a reawakening to sentient being. The very moment of their awakening will seem to each to be the next moment to the one in which he died, because there is no wisdom or knowledge in the tomb, in sheol, in hell. How wonderful the goodness and mercy of God will appear to the great mass of our race, when they are awakened from the sleep of death and learn for the first time of the goodness of God, that instead of having provided devils and torture

he has provided through His Son an opening of the prison doors of the tomb and a setting at liberty of the captives of death, providing also for their future uplift out of sin and degradation under the favorable conditions of the millennial kingdom of God's dear Son.

### **SHEOL IS IN THE GREEK HADES**

We now call your attention to the fact that the word sheol in the Old Testament, which we have shown means merely tomb, the death state, is the exact equivalent of the word hades in the New Testament Greek, which likewise means the tomb, the state of death. For instance, in Psalm 16:10 we read, "Thou wilt not leave my soul in sheol" (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (Acts 2:27-31) "Thou wilt not leave my soul in hades," hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul, but the soul of Jesus, and thus foretold our Lord's resurrection from the dead on the third day. How simple, how plain the entire matter is from this the Scriptural standpoint.

Take another illustration: the prophet Hosea declares, "I will ransom them from the power of sheol (the grave, hell), I will redeem them from death: O death, where is thy sting? O sheol (grave, hell), I will be thy destruction." The Apostle Paul quotes this passage in his great discourse on the resurrection, saying, "O death where is thy sting? O hades (grave) where is thy victory?" (1 Cor. 15:55) What could be simpler, plainer? All that we need is to get the smoke of the dark ages out of the eyes of our understanding, and to allow the true light from the inspired Word of God to speak to us plainly and be its own interpreter.

### **RETURN YE CHILDREN OF MEN**

Our topic inquires who are in hell. The Scriptures answer that all go to hell, the tomb, the death-state, as Solomon says, "There is no wisdom no knowledge, nor device in the grave (sheol), whither thou goest." In this vast prison-house it has been estimated that something like 20,000,000,000 of Adam's children are prisoners. But the very word prison implies that they are not extinct, that it is in the divine power and purpose to bring them forth, as Job expressed it, "Thou shalt call and I will answer thee." Our Lord Jesus was the first of these prisoners to come back from sheol, from hades, as the Apostle Peter and the Prophet David have just told us. He went to hell, to sheol, to hades, to the tomb, to the death-state and came back by a resurrection. As the Apostle declares, "God raised him from the dead by his own power. The Apostle tells us that in the resurrection of Jesus we have God's assurance of his ability and

willingness to deliver all from sheol, hades, the tomb, to raise all the dead through him. Acts 17:31

This figure of death as a prison house, holding captive until the glorious morning of the resurrection the whole world of mankind, is frequently set forth in the Bible. There the dead are spoken of as “prisoners of hope.” In his last message to the Church our Lord declares, “I am He that was dead; and behold, I am alive forevermore, and have the keys of death and hades”— the grave, hell, the tomb. Zech. 9:12; Rev. 1:18

How glad we are to know that the keys of the great prison are in the hands of one who “so loved the world as to give his life a ransom price for theirs,” that God “might be just and yet the justifier of those who believe in Jesus.” How we who now believe do rejoice exceedingly in this great Savior, able to save unto the uttermost. How glad we are to know that, although the number of believers now is small, the day is coming when all shall know of the Redeemer and the provisions and conditions of the eternal salvation. As it is written, “The knowledge of the Lord shall fill the whole earth as the waters cover the great deep;” then, as the prophet declares, “None shall need to say to his neighbor or brother, know thou the Lord, because all shall know him from the least to the greatest.” Isa. 11:9; Jer. 31:34

2H586

### **JESUS HOLDS THE KEY TO HELL**

The keys of death and the grave, which the Lord holds and is ready to use, merely waiting the Father’s due time—symbolize his rightful authority to control the dead and the dying. If the Lord had said, I have a crowbar or a sledge-hammer, it would have signified His violent opposition to the dying and death-conditions and that He would rescue the people by force; but the choice of a key as a symbol represents right and authority, and the Scriptures everywhere coincide with this thought, declaring that it was God himself who condemned our race to death and that our Lord Jesus in no sense of the word designed to oppose the Father’s power and authority. The Bible declares that our Lord redeemed us by paying our penalty for us, and thus “bought us with His precious blood,” and that thus justly He has the authority to do with the race of mankind as He wills. And, thank God, He wills their blessing and uplifting in accordance with the Father’s promise to Abraham. “In thy seed shall all the families of the earth be blessed.”

### **OPENING THE PRISON DOORS**

It was to this great prison that our Lord referred in His sermon on Isaiah 61 and His application to Himself of the prophecy that He would open the prison doors and set at liberty the captives. Our Lord made no effort to

rescue prisoners from the literal prisons of Palestine or other parts of the world at His first advent—He had a higher and grander mission. He even allowed John the Baptist to be beheaded in prison without so much as uttering a word of protest or giving one particle of assistance for his liberty. Our Lord was in the process of redeeming the world, purchasing all the prisoners and the prison house with a view to eventually set all free during the Millennial age by a resurrection from the dead.

Did time permit we would like to point out how the testimony of the Scriptures respecting the resurrection of the dead is in full accordance with the setting of captives free. We would like to show that the “life resurrection” (John 5:28-29) R. V., will be an instantaneous one to perfection, embracing only those who, during the present life, have made their peace with God through faith and have demonstrated their loyalty to Him and whose trial therefore is ended and their full reward to be granted them in the moment of their resurrection. We would like to show how the remainder of the world will be awakened from the state of death during the millennial age, in practically the condition in which they died, but surrounded by the new conditions of the millennial kingdom—Satan and every evil influence “bound,” restrained, and truth and righteousness and every good influence surrounding them, and with the Church of this Gospel Age, the Bride of Christ, the Royal Priesthood, their assistants, governors, guides, to help the willing and obedient up, up, up, out of sin and degradation and death conditions back to the full perfection of perfect humanity, the image and likeness of God—back to all that was lost in Adam and Eden, with added blessings of increased knowledge through experience.

### **THIS IS NOT UNIVERSALISM**

We find nothing in the Scriptures implying that all men will eventually attain to eternal life, but quite to the contrary, a provision of Second Death for all who will refuse the divine favors and blessings and privileges that through Christ shall ultimately come to every member of the race. We do claim that the Scriptures teach a universal opportunity through which every member of the race may come to a knowledge of the only name and to obedience to the King of kings and Lord of lords. Thus each, if he will, may ultimately attain to everlasting life through the Lamb of God, which taketh away the sin of the world. (John 1:29) We urge all who feel a deeper interest in the Word of God through this presentation of its teachings, and who consequently would feel a deeper reverence and love for the Almighty and for the Savior, that such shall not content themselves with what they have heard, but shall avail themselves of the helps for Bible study, which God is now granting to his people, that they may come to “Full assurance of faith” and to



that full rest of heart which is the privilege of the  
“sanctified in Christ Jesus.”

[The National Labor Tribune, September 22, 1908](#)

## THE GOLDEN RULE

Pastor C. T. Russell preached Sunday at Carnegie Hall, Pittsburgh (Northside), to a large audience on the Golden Rule, taking for his text the words of Jesus, “Whatever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.” (Matt. 7:12) He said: The poet has well said,

*“How wise are God’s commands  
How just his precepts are!”*

2H587

Our conception of a God measures our highest ideals **and principles. Whoever, therefore, has a mean or slipshod** conception of the Almighty is bound to be more or less mean and slipshod in his conduct of life, for every man or woman to some extent worships his own highest ideal. And this is authorized by our Redeemer’s words, “Do ye like unto your Father which is in heaven.” Our forefathers during the Dark Ages burned one another at the stake and otherwise tortured one another, because of their misconception of the Divine Character; because their ideals were too low. They truly believed what they formulated in their creeds and handed down to us, namely, that God in the present time is gathering from amongst men a handful of saints for the heavenly condition and that he will turn over the remainder—all who walk not after the spirit, but after the flesh—to eternal torment at the hands of demons.

Having before their minds this misconception of the Bible teachings, they merely copy that misconception. That civilized men have gotten beyond these standards of the Dark Ages is a matter for congratulations. We regret, nevertheless, that their freedom from an error has not brought them all the blessings that it should. They have attained the higher ideal mostly by ignoring the Bible, by denying its infallibility, by accepting their own judgment and reasoning in supposed contradiction of the Bible teachings. How sad is the fact that a majority of the noble minds of Christendom today deny that the Bible is a Divinely inspired revelation of God and consider it merely the work of well-intentioned, but ignorant men, in comparison to whom the theologians of today are pastmasters every way, quite competent to write out of their own wits matter much superior to that of the Bible, the Divine inspiration of which they deny.



But what a sad condition the true believer would be in if he lost this, the anchor of his soul, and were cast adrift to his own speculations or those of others, which continually contradict one another. To those who have never known the value of the Word of God as the Divine counsel and who are totally ignorant of its “exceeding great and precious promises”—to such the loss would be less, but to us “who have tasted of the good Word of God and the powers of the world to come and been made partakers of the holy Spirit”—for us to lose all these would be to lose almost life itself, for truly, as the Prophet declares, the knowledge of God’s loving kindness is better than life, the best life, so that to lose it would mean to take away that which makes life most precious to us.

### **THE FOUNDATION OF GOD’S THRONE**

The Bible declaration that Justice is the foundation of the Divine Kingdom or Throne gives the mind pictorially an appreciation of the value of Justice in its relationship to every element of the Divine Character. “Be just before you are generous,” is a proverb amongst men, which evidently is in full accord with what the Scriptures declare of God’s Character. He is first just—never anything less than Justice. His wisdom, his power, his love must all co-ordinate with and rest upon this quality of Justice. And so it is with all those who would copy this character. They must be first just. Any quality built upon any foundation to any extent ignoring this one is faulty, improper, sinful. The first man, made in God’s image and moral likeness must have had justice as the foundation of his character. And all of his descendants still possess this quality, though in varying degree. We call it also conscientiousness, righteousness. Some, indeed, have this quality in so weak and slight a degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, approbation, etc. It is for this reason that prisons are necessary to restrain all the stronger organs of man’s minds and to encourage their conscientiousness, their sense of justice, righteousness. These standards of righteousness heretofore have, from the first, been considered and esteemed the Divine standards, and are still so esteemed, except by atheists.

During the Dark Ages reasoning minds tried the various expedients whereby to harmonize the Justice of God with the “Doctrines of Demons,” which misrepresented the Divine program for mankind. (1 Tim. 4:1) But in our day the dawning light from every quarter reveals to the awakened conscience the fact that the old creeds require of humanity far higher standards than they accredit to our Maker. We are to be just, generous, kind, loving; but the Divine pattern held up to us in the misleading creeds

portray our Almighty Creator as claiming all of these qualities, but by his course of dealing with humanity violating them all, every one.

Who with an enlightened mind can any longer claim that it was ever just or kind or loving for God to bring into being a race of intelligent creatures, for the great mass of whom he had no better provision than an eternity of torture, and knew all this before he created them? Who can deny that it would have been more just, more kind, more wise, and more loving, to have left the entire race uncreated than to have made provision for the eternal torture of 999 out of every 1,000 of them, or a worse proportion, for surely the saints do not number one in a thousand of the world's population?

2H588

### **“THY RIGHTEOUS ACTS SHALL BE MADE MANIFEST.”**

The Bible freely tells us that many features of the Divine Plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time “The mystery shall be finished, which he hath declared to his servants the prophets” (Rev. 10:7) The same book assures us that in God's due time, when the mystery is cleared, “All nations shall come and worship before thee, for thy righteous acts have been made manifest.” (Rev. 15:4) We are now living in the time when the “mystery” is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for “the elect,” the “sanctified in Christ Jesus.” “To you it is given to know the mysteries, to outsiders these things are spoken in parables and dark sayings.” (Matt. 13:11, 13) But not until the elect shall be glorified and the Millennial Kingdom be established with the “Mystery” be made fully known to the world and every knee bow and confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, his real purpose towards man, etc. Thus our Lord declares, “This is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent.” John 17:3

To the class addressed by our Lord, “Blessed are your eyes, for they see,” and for these alone, is the message that the hell of the Bible is the tomb, the state of death. They were all condemned to death through Adam's sin and not one, according to the Scriptures, was condemned to eternal torment. It is for these to see and appreciate the love of God, which has made provision for the salvation of all from the

present state of degradation and sin and death. These alone may see that Jesus was “The Lamb of God, which taketh away the sins of the world,” and not merely the sins of the Church. These may see that the blessings of salvation are for two classes of mankind—now for the saintly class, “The called according to God’s purpose,” and who are promised a share in the First Resurrection and then during the Millennial Age salvation for all of the race—an opportunity for Restitution to man’s original estate in the image and likeness of God. These may see that this original state will not be forced upon any, but made possible to all on terms of full and hearty obedience to the Great Prophet, Priest and King during his Millennial reign. And these may see also that the end of the wilfully wicked is to be destruction and not to be preserved in torment; but the Second Death will signify the second destruction, but this time without hope of redemption or resurrection or recovery. These, then, see the Justice of God manifested toward man for now six thousand years, under the infliction of the original penalty, “Dying thou shalt die.” These see how Divine love met the requirements of Divine Justice, when our Lord Jesus “gave himself a Ransom for all.” “He died, the Just for the unjust”—redeemed the first Adam and all his family and all his estate with his own precious blood, his sacrifice. These may see how wisdom bids love to wait throughout this Gospel Age, while the elect class is being called out from the redeemed world to constitute the Bride, the Lamb’s Wife, and joint-heirs with him in his Millennial Kingdom. These can see how in due time Divine power will cooperate with love, and justice be silent while Satan is restrained and the human family granted the opportunity for uplift—resurrection to all that was lost plus valuable lessons of knowledge through experience.

### **THE GOLDEN RULE FOR THE CHURCH**

They make a great mistake who suppose that the Golden Rule, or indeed any of the messages of the Scriptures, were intended for the world of mankind. No, they are for the Church only and this is shown not only by the fact that our Lord’s words were addressed to his disciples, but also by the fact that the Apostolic epistles similarly are addressed to the saints and the household of faith. Others cannot see, understand, appreciate, in the proper degree. The worldly mind can and does appreciate the maxim, “Honesty is the best policy” in the long run, but it cannot appreciate the sentiment of our text, in the sense of being willing to adopt this as a principle and as a rule of life.

In harmony with this thought, we seek to impress the import of our text only upon those blessed of the Father, who have been drawn, called, sanctified in Christ Jesus, and whose eyes to some extent have seen Justice to be the foundation of the Divine Character. The Golden Rule does not express all of the Christian duty; he is expected to make progress in conduct and character development

much beyond this. But this further progress marks his development in love. The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world—Justice. In a word our text, although far above the ordinary course of humanity, should be in use every day and every hour by every follower of Christ. “Whatsoever ye would that men should do to you, do ye even so to them.” That our Lord was not giving this as a Gospel standard and love standard, we note the fact that he added the words, “This is the Law and the Prophets,” this is the teaching or demand of the Law and the Prophets upon all who would seek to do righteousness—Justice.

The measure of our development as New Creatures in Christ is whatever we attain to in love above the

2H589

standard of the Golden Rule. Justice demands us to render to others as we would have them render to us. Love says, “I demand nothing, but show you the length and breadth and height and depth of Love Divine and wait expectantly to note your appreciation of this and how you will seek to be copies of God’s dear Son, who laid down his life on our behalf.” Addressing those who had made a consecration of discipleship, to walk in the Lord’s footsteps, St. Paul says, “We ought also to lay down our lives for the brethren” — after the example of Jesus.

### **“LOVE WORKETH NO ILL”**

All of the Lord’s people are to love him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employees in harmony with this Rule and do unto them as you would have them do unto you, if your position were reversed? If you are an employee, inquire of yourself, “Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?” Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your position were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or, if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represent to

you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you? Do you allow any member of your family to be a nuisance to the neighborhood, while trying to learn how to sing or play the clarinet or violin, the harmonica, or a tin horn?

Let us now step into your house and measure things there by the Golden Rule. As husbands, how do you treat your wives? And wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, in taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty would be to his children? Do you remember that you have a responsibility for their training, a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results? As children, are you thoughtful of your parents, their welfare, and their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses, and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents? How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their things, or theirs, that you would not wish them to do to you or your things?

### **THE GOLDEN RULE IN CHURCH**

Surely in the church you should remember the Golden Rule laid down by the head of the church. Nevertheless I am sure that if you are unjust in your own family, and to your business associates, you will be unjust also in your dealing with the "church, which is the body of Christ." He that is unjust in little things would be unjust in greater ones. He who is faithful in little things will be

faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh also; but faithfulness to the Golden Rule on one day in seven only will never win divine approval.

In applying this Golden Rule to the consecrated people of God, we are following the symbols of Revelation 11:1. In symbol St. John was commanded to take the Golden Rule and measure the "Temple of God and the altar and them that worship therein." Let us each ask himself, not only the foregoing questions pertaining to earthly relationships, but questions also respecting

2H590

the higher relationship in Christ. Am I making an honest confession before the people of God, with whom I am in association? Or am I deceiving them?

If I have taken upon me a denominational name which stands for denominational creed, do I really believe that creed and endorse it and uphold it? Or am I in a measure out of accord with it? Does it misrepresent me, or do I misrepresent it? Am I doing to my associates and to the Lord, the Head of the Church, as I would have them do to me? If not, I should square my conduct by the Golden Rule. I should be honest with my Lord, with my brethren and with myself, and make no false professions. Do I treat all the brethren as such as the Apostle says, "Without partiality and without hypocrisy?" Or do I pick out some of special class or caliber or style, and measurably ignore some of the poorer or less literate, who, perhaps, need my assistance more? Am I doing to all these a brother's part, as I would that they should do to me, if our positions were transposed? As the pastor, am I thoughtful of the interests of the brethren? Do I watch out for their liberties? Do I seek to impart to them freely whatever knowledge I possess, or am I trying to hoodwink them and to keep them in ignorance, and to hold them down? In a word, am I doing for the Lord's sheep, as an under-shepherd, what I would wish to be done to me by an under-shepherd, if I were one of the Lord's sheep under his care? Or as one of the Lord's sheep under a pastoral head, am I seeking by word and act to encourage and assist the pastor, as I would like to have the Lord's people do for me, if I were in pastoral service?

Finally, do I apply the Golden Rule in the exercise of my tongue and my brains as these have to do with neighbors and friends and brethren in the Church? Do I think generously or meanly of others? Am I continually surmising dishonesty, meanness or impurity on their part? And would I like to have them similarly imagine those things toward me? Whoever has this disposition should know that he is harboring what the Scriptures designate "iniquity in his heart." Such thoughts

should be resisted as unworthy of noble minds, and in their place we should foster kindness and generosity and nobility of sentiment respecting others. How about the tongue? Do we always follow the Scriptural rule, "Speak evil of no man?" Or do we find ourselves possessed of a mean disposition, which takes pleasure in gossiping to others respecting what we know, or what we have heard derogatory to others? Would we like to have others do this to us, or is such a course contrary to the Golden Rule?

Do we find ourselves seeking a justification for speaking something that is unkind or ungenerous, whether truthful or not? If so, do we recognize that this is an element quite contrary to the Golden Rule, and in our endeavor to find justification for doing that which we recognize as contrary to the Golden Rule do we see that it is merely an attempt to deceive ourselves, in a manner which will not deceive our Lord? "Be not deceived. God is not mocked." He that doeth righteousness is righteous. He that keeps the Golden Rule is just. He who under any pretext violates the Golden Rule thus displays the injustice of his heart whatever may be his outward professions of righteousness.

In this connection let us not forget the Scripture which declares, "Out of the abundance of the heart, the mouth speaketh." If, then, we find ourselves disposed to slander, or in any manner to injure or seek a pretext to slander or injure another, whoever he may be, it should be to us a signal of distress, indicating corruption of mind, injustice, inequality. To find such a condition of injustice in any measure associated with our thoughts or words or deeds under any of the heads already examined should mean chagrin to us, who have undertaken to follow in the footsteps of the Master. It should mean alarm! For if such condition were not altered it would lead toward a worse one, to more ungodliness, so that whatever we have by nature or by grace would become vitiated, perverted, valueless, and we would be certain to be of those who would fail to "make their calling and election sure," to a position of joint-heirship with Christ in his Kingdom.

For is it not predestinated that that "elect" company must all be copies of God's dear Son in character likeness? And is it not equally certain that our Master is not only just toward all, but loving and self-sacrificing as well? Let us, then, remember the words of the Golden Rule, "And be ye like unto your Father which is in heaven." If we be not able to fully live up to this grand standard, let us at least approve it in our hearts and keep as close to it as possible in thought and word and deed!

\* \* \* \*

*They do the most  
Whose lives possess*

*The sterling stamp  
Of righteousness;  
For deeds are true.*



[The National Labor Tribune, September 28, 1908](#)

## **“THE OUTWARD MAN VS. THE INWARD MAN”**

Springfield, O., Sept. 27. Pastor C. T. Russell of Pittsburg, preached twice here today. He had large and attentive audiences. Considerable numbers came from neighboring towns and cities. A Columbus party had a specially chartered car. Fairbanks Opera House was strained beyond its capacity, many being turned away. We report one of the discourses from the text “Though our outward man perish, yet the inward man is renewed day by day.” 2 Cor. 4:16. The speaker said:

Our text and similar expressions throughout the Scriptures are not understood by the masses. Few, even amongst Bible students, discern that the Church is wholly distinct and separate from the remainder of mankind: that the Scriptures speak literally when they declare the Church to be a “new Creation” and its members “new Creatures.” As to the natural man there is a human begetting and a human birth so to these “new Creatures” there is a spirit begetting, which will culminate in the first resurrection, in their spirit birth—“changed in a moment, in the twinkling of an eye”—spirit beings, glorious, immortal, joint-heirs with their Redeemer in his glorious Millennial Kingdom and sharers with its great work of blessing humanity.

On reading our text the majority even of Christians are inclined to apply it to all mankind and to look for an outward man and an inward man. Such a misunderstanding is apt to result in one of two things (1) He looks at himself and recognizes to some extent his own two-fold nature and then, looking at the world, he mistakenly supposes that all men are the same; or, (2) Looking at mankind in general and seeing no such dual personality as our text suggests he doubts his own—fails to appreciate this Scripture, fails to get any profitable lessons therefrom. He is further confused by the fact that nominal Christianity embraces three classes: (a) A class which claims to be Christian merely because the name is popular and because they neither wish to be known as Jews nor as heathen; (b) A class of justified believers in the cross of Christ, the scope of whose consecration is merely a desire to avoid sin in its crudest form and to live decent, creditable lives; (c) A class which has gone beyond the “b” class, has recognized with appreciation the divine mercy already received and in response has made a full consecration of itself to the Lord—a consecration even unto death, a consecration to serve the Lord and walk in his steps whatever the cost—a consecration to sacrifice earthly interests, advantages, privileges, etc., as well as to avoid sin, in the interest of Truth, righteousness, and all

the principles of righteousness which represent the heavenly Father and his Son.

This latter (c) class is of course that of which was declared, “a little flock,” and contains, “not many great, wise or noble.” It is this class alone however which receives spirit begetting, which the Apostle declares is “an earnest of our inheritance” “which God hath in reservation for them that love him”—love him more than they love houses or lands, parents or children, husbands or wife, or life itself. These spirit begotten ones, the smallest section of nominal Christianity, are the only ones addressed by our text. More than this when I say that they are the only ones addressed throughout the New Testament, for these are prospectively the “saints,” the elect so frequently mentioned in the New Testament writing and uniformly addressed in the opening of each Epistle.

### **“ALL CALLED IN ONE HOPE”**

It may be thought by some that the Apostles were exceptions to every rule and that their sacrifice of earthly interests and their suffering of persecutions in the flesh and their self-denials in the interests of the Gospel service were not intended by the Lord as illustrations or examples for the remainder of the Church. We answer that this is a mistaken view, which, if yielded to, would hinder us from obedience to the Apostolic injunction, “ye become followers of us and of the Lord.” 1 Thes. 1:6. It is true that Jesus was not only the Redeemer but also the Great Shepherd and Guide of his followers. It is true that he sent forth the twelve Apostles as his special representatives and mouth-pieces in the establishment of the Church and that this entailed upon them special obligations and duties, as well as special privileges and opportunities. It is true, also, however, that all of the Lord’s followers are called his sheep and that respecting all of them he says, “Ye are not of the world, even as I am not of the world, for I have chosen you out of the world.” And again, “Marvel not if the world hate you. Ye know that it hated me before it hated you.” “Whosoever will be my disciple let him take up his cross and follow me and where I am to be there shall that disciple be also.” That all of these disciples and followers, not only the Apostles, but the humblest of the sheep, are included in these conditions and the promised rewards of the faithful is distinctly shown in our Lord’s reference to his Second Coming and the rewards and blessings then to be administered to all of his faithful, amongst whom he includes not

2H592

merely the twelve Apostles (who are indeed to have the most honorable position in glory) but also every member

of the “Church, which is his Body.” “I will come again and receive you unto myself that where I am there ye may be also.” In the parables of the pounds and the talents our Lord evidently addresses those who will be alive at his Second Advent as the representative of all his faithful servants throughout the Age, to each one of whom he has entrusted certain pounds and talents, gifts and responsibilities as his servants as New Creatures. “Ye are called in the one hope of your calling.” Eph. 4:4

### **“OUR OUTWARD MAN PERISHED”**

Changing times and circumstances vary conditions but the principles enunciated in the Scriptures continue to have force and meaning. It is no longer the custom to crucify, nor to stone to death, nor to beat with rods, nor to burn at the stake, nor to imprison for religious conviction. The Gospel of Christ has made a deep impression upon the world and its general sentiments, even though it has influenced only a “little flock” to accept full discipleship and willingness to “follow the Lamb whithersoever he goeth.” It is still true, however, that whosoever will live godly in this present Age shall suffer persecution—more refined, more civilized, but in some respects no less bitter and malicious than that of times past—sometimes causing excruciating pain and sorrow and heart-ache. It is still true also that as the persecution of our Lord’s time came from the nominally religious and orthodox of his day and Nation; and as all the persecutions of the dark ages similarly were instituted by the professedly religious and professedly orthodox, so, likewise, today more of the pain and sorrow, “more of the mortification of our flesh,” comes from the professedly religious, professedly orthodox, professedly brethren.

In every instance the difficulty arises from the fact that these nominally religious people who would persecute the members of the Body of Christ, his consecrated followers, do so because of mistaken conception of the Divine Will—because they lack the spirit of Christ, the spirit of God, the holy Spirit or disposition, the spirit of love. The Scriptures explain to us that Satan exercises a great influence on the world, blinding and prejudicing many and using them unwittingly as his tools—and that God permits him so to do for the better ultimate accomplishment of his great and glorious purposes. Thus of those who crucified our Lord, the Apostle declares, “I wot, brethren, that through ignorance ye did it, as did also your rulers.” (Acts 3:17) Similarly those of the dark ages who burned one another at the stake no doubt thought, as did Saul of Tarsus, that they verily did God service. Blinded as to the real purpose of God and not appreciating his spirit of love they served Satan and Sin while supposing that they serve God. And the same is undoubtedly true of those who after a more refined manner today oppose, speak evil of, misrepresent

(slander, murder), their brethren. Nevertheless God from first to last has been overruling in the affairs of his people so that blessing has resulted to those who are “new creatures” in Christ—while their outward man has suffered and perished and been mortified, their inward man, their new nature, has been renewed, strengthened, upbuilt, in the image of God. Their trials have made them more nearly as “new creatures copies of God’s dear Son.” Rom. 8:29

### **“MORTIFY THEREFORE YOUR MEMBERS”**

Thus far we have considered merely the attacks upon our mortal bodies which come from without and have seen how as our context declares, “Our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” From this standpoint we have realized that all the persecutions, trials, sorrows, pain, which come to our flesh are really blessings in disguise, because our human nature must be utterly destroyed before we as “new creatures can be perfected in the first resurrection. It may surprise some to note the Apostle’s exhortation that we not only endure and appreciate the Lord’s providences in respect to the persecutions from without but that our zeal as new creatures” leads us to make an attack upon our own flesh from within. He assures us that there is a conflict to be waged between the “new nature” and the old and that the progress and development and victory of one means the overthrow and destruction of the other— so antagonistic are these interests. Hence we are exhorted to fight the good fight of faith and lay hold on eternal life.” (1 Tim. 6:12) We are told that our courage and persistency and zeal in this fight against the old self and its natural tendencies and this fight in the interests of the heavenly Kingdom and its divine Law means to us either victory or defeat as respects our attainment of the glorious goal set before us in the Scriptures—joint-heirship with Christ in his Millennial Kingdom and Divine Nature. It is to the conquerors and more than conquerors that the blessed promise of the Scriptures apply. And our Redeemer is the Captain of our salvation, the Head and Leader of all these conquerors, without whom they would be unable to conquer, but by his assistance and grace they may triumph in harmony with the promise that “God is able to bring us off conquerors, yea, more than conquerors through him that loved us.” Rom. 8:37

This battle of the “new creature” against the old

2H593

man is referred to by the Apostle when he exhorts the “new creature” saying, “Mortify therefore your members” which are of the earth—deadened them—first of

all surrender your human will to death that you may have no will of your own, but may adopt in the fullest measure the mind of Christ, the Will of the Father, that it, the will of the “new creature,” may henceforth dominate your life and more and more control your every thought and word and deed. But this deadening is not to end with the will though it must begin there. The mortifying or killing is to proceed to grapple with every organ of our mortal bodies and to render them dead to Sin and to quicken them with the holy Spirit of the “new creature.” Henceforth our hands and all their doings, our feet and all their goings, our eyes and all their visions, our tongues and all their words, are to be dead to Sin, dead to selfishness, dead to everything except the new mind, the holy Spirit, which, controlling those, is to use them daily, hourly, incessantly, in the service of God, the service of Christ, the service of the brethren, the service of the Truth, and, so far as opportunity may afford, in the service of humanity—not forgetting, however, that the real service of humanity comes in the Millennial Age and will be granted only to those “new creatures” who in the present times fight a good fight against the Old Man and its natural inclination and in favor of the “new creatures,” the perfect Will of God.

As the natural man perisheth the “new creature” develops. At first the natural man is comparatively strong, but if progress be made eventually he will be quite in subjection to the “new creature.” The outward man perisheth and the new being renewed day by day will mean eventually a thorough preparation for the complete “change,” for the birth of the spirit in the first resurrection. Since there is no development or schooling in the grave and since none can enter the heavenly condition except those who in the School of Christ in the present life have been made “meet for the inheritance of the saints in life,” it follows that, as the Apostle says, the spirit begotten ones need to “Give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.” 2 Pet. 1:10-11

### **WARNING NECESSARY TO SOME**

Here a warning word is necessary. Some have gotten the erroneous impression that actual perfection in every word and thought and deed is the divine requirement. This is a mistake. Such a perfection is an impossibility. The perfection which God requires according to the Scriptures is a heart perfection, a perfection of the will. “Blessed are the pure in heart” — the pure in desire, and hence the pure in endeavor. God’s elect ones, accepted from various stations, are some more and some less noble, some more and some less depraved by nature. We are not to expect that these will all reach the same plane of

outward self-control in the present life, but we must understand the Lord's judgment of them will not be according to the letter, but according to the spirit — not according to their outward attainment but according to their inward attainment — hence some of the Lord's people naturally noble, having more or less a high estimation be considered unfit for the Kingdom and its high responsibilities and honors. On the other hand some of those whom the Apostle enumerates according to the flesh, "The mean things of this world" and according to men never highly esteemed in the flesh, might in the Lord's estimation be highly esteemed because of his knowledge of the trueness of their hearts, their loyalty to him and to the Brethren, and to principles of righteousness — their fulness of the holy Spirit of love. Undoubtedly there are some great surprises in store for the time when the Lord will make manifest his judgment, his decision.

In conclusion we exhort nominal Christians to accept Christ as their Redeemer and thus take their place amongst the justified ones who renounce Sin and desire righteousness. Secondly we exhort these and many who have already taken this position with God to take the second step and to enter the Body of Christ and become "members of the School of Christ, the Church" and members of that "little flock" —fully consecrated followers of the Lamb. We exhort these that when begotten of the holy spirit they will recognize themselves as "new creatures" and fight a good fight against the old nature—putting off the works of the flesh, anger, malice, hatred, strife, and putting on the character fruits of the holy Spirit, meekness, gentleness, kindness, long-suffering, brotherly-kindness, love. These heavenly qualities will not make us popular with the world, who have a different spirit of darkness which hates the light, because it reproves them, but these graces of God's spirit of love constitute a "panoply" of God, and an army which will enable us to withstand all the fiery darts of the Adversary and enable us to assist others and finally through the grace of God in Christ perfect us as conquerors, "Yea, more than conquerors through him that loved us and bought us with his precious blood."

[The National Labor Tribune, October 7, 1908](#)

## **FOLLOWERS OF THE PRICE OF PEACE**

Pastor C. T. Russell preached Sunday in Allegheny Carnegie Hall to an audience of about six hundred, which gave closest attention. His text was, "Let the peace of God rule in your hearts, to the which also ye are called in the one Body; and be ye thankful." Col. 3:15 He said:

Has it occurred to you, dear friends, that inventions, conveniences, comforts, luxuries, which are daily becoming more and more common to the masses, are not bringing to them the peace, rest, contentment, which might have been expected? On the contrary, is it not true that while statesmen are measurably successful in avoiding great wars by the maintenance of terrific armaments, nevertheless there is a growing spirit of discontent which is ready to burst forth under almost any pretext? Is not this the explanation of the increase of mob violence within the last ten years? Is not this restless, dissatisfied sentiment the explanation also of the alarming increase in the number of suicides, which in our own county for weeks at a time have averaged one per day. And the remainder of the world are apparently in the same condition.

Some seek to explain the situation by saying that we are as a race living under the pressure of the highest known civilization in the world. Others attempt an explanation by suggesting that business and labor are operating upon a pressure basis which, even with shorter hours, is more exhausting than the longer hours and less pressure of the past. Others suggest that the evil spirits, the fallen angels, have more to do with the excitement of the human mind, especially along the lines of the fallen propensities, and that this is the special cause of present restlessness. Others charge the difficulty to present social conditions and offer Socialism as a panacea. Many other explanations are tendered us by those who seem to be wise and thoughtful. There may be truth in some or in all of these explanations; but we, dear friends, will not discuss that feature of the matter, but allow each philosopher to have his own theory while we proceed to offer the remedy—we may say the only remedy for such conditions. We may be curious to know the cause of a disease, but we are much more interested to know the remedy for it.

## **“LET THE PEACE OF GOD RULE”**

Our text gives the remedy—“Let the peace of God rule in your hearts.” Wherever that peace is received and granted the rule, the control of the heart, of the affections, of the will, the result will be peace—not necessarily an outward peace, however. Our Lord distinguished between the outward and inward peace, saying, “My peace I give unto you; not as the world giveth. Let not your hearts be troubled, neither let them be afraid.” Many a man knows an outward peace with all circumstances favorable to his joy, but knows an inward unrest, unhappiness; likewise some have learned that there is such a thing as an inward peace and joy which can be maintained, notwithstanding all manner of outward disturbances, conflicts, distresses. This is the peace of Christ, the peace of God. There is none other like it. Many have no knowledge of it experimentally and can but imperfectly imagine what others describe of their experience in this life. This is the peace of which the Apostle writes, “The peace of God, which passeth all understanding.” Even those who possess the peace can with difficulty understand, fully comprehend the philosophy of it, so contrary is it at times with the outward experiences upon which human peace generally depends.

It is called the peace of God for several reasons: (1) Because it is the kind of peace which God himself has, which rules in the divine character and affairs; the peace which comes from realization that every condition in the universe is under divine control. (2) Because it is the peace which comes from God as a gift, not to all mankind, but to certain ones to whom it is his good pleasure to give this comfort, this rest of heavenly peace.

Not all mankind can receive this peace. It is the heavenly Father’s good pleasure to give it only to those who become his children, and to these he gives it in increasing measures as they come more and more fully into heart harmony with himself and his gracious arrangements through loving obedience. The holy angels all have this peace, because they are all in full accord with their Creator and fully secured of his wisdom, justice, love and power. There is nothing therefore to distract their rest, their peace, their joy. The fallen angels, of whom the Apostle tells us that they are reserved in chains of darkness in our atmosphere, Tartarus, we are just as confident as destitute of peace and joy. “There is no peace to the wicked, saith my God.” Had we an intimate knowledge of their affairs we undoubtedly would find them distressing, because having gotten out of harmony with their Creator, having taken the spirit of rebellion and opposition, we must expect that in them are developed the various elements of malignant dispositions, which to some extent are manifested in



fallen humanity and which the Apostle describes as works of the flesh and of the devil—anger, malice, envy, hatred, strife, evil-speaking, bitterness, wrath. We are not to understand that these evil spirits are in some far-off place torturing humanity. That is one of the delusions with which they once fettered our minds. In the light of God's Word we see that the human dead are dead and are not being tortured and that Satan, the prince of demons, and his hosts of fallen angels, full of the bitter spirit of rancor and animosity, which the Apostle calls devilishness, are continually near us to incite to evil, to propagate their own spirit, their own disposition, to implant in the minds of men the bitterness, the evil, which have become elements of their own characters. Alas! the poor world does not realize that, as the Apostle declares, they are under the domination of these wicked spirits, and their fallen dispositions

continually incited to evil from this quarter. The Apostle's declaration is that the "God of this world hath blinded the minds of all that believe not," that the Adversary is unwilling that the light of God's knowledge and goodness should shine into men's hearts; hence he with his subordinates in opposition to the Lord and his spirit are cultivating the spirit of animosity, venom, strife, "and every evil work," as the Apostle says.

On the other hand we have the divine power. This is represented to some degree in every member of our race. The original image and likeness of God, in which father Adam was created, has come down to us much marred, much blurred, degraded; nevertheless there is in all something of that original image of God. Every human being possesses some of the mental powers which appreciate goodness, purity, truth, justice—some more, some less. Each has a measure of will power more or less. To some extent, therefore, each individual is prepared by nature to appreciate the right and to resist the evil tendencies and suggestions of the fallen angels, but it is an unequal fight in some respects. The constant attack is upon the will and in proportion as it gives way the diabolical spirit gains control.

### **DIVINE AID IS NECESSARY**

As each individual reaches a development of mind he realizes to some extent his situation, that right and wrong are before him, and that because of his fallen condition and evil suggestions and his environment, sin is not only attractive, enticing, but difficult to resist. He realizes temptations. Some more, some less successfully battle against these and to some extent develop character. What all need is divine aid. But our great Adversary who first led mother Eve into temptation and has since been deceiving her children seeks in every manner to hinder our race from accepting the offers of divine assistance: The heathen, as the Apostle Paul explains, are so far deluded

that they “worship devils instead of God.” And even in Christian lands and Christian fields are many “doctrines of demons,” as the Apostle Paul calls them. All of these seek to terrorize humanity and to hinder their approach to an acceptance of divine assistance. Even God’s book, the Bible, has been so misrepresented and misinterpreted as to hinder some of the very best of humanity in respect to its counsels or accepting its teachings. Thus, as the Apostle says, If our Gospel is hid, it is hidden to the perishing. Undoubtedly therefore the great mass of mankind are in this alienated, perishing condition, slaves of sin.

Meantime we inquire, What has the Almighty done for the relief of his deluded human creatures? The light of the Bible is that he has set in motion a great plan of salvation which ultimately he will bring within the reach of every member of Adam’s race. The initial step was the work of redemption, to accomplish which our Redeemer left the glory above and took our nature without its sin, and paid the penalty of Adam’s sin, thus redeeming him and all of his posterity, every one of whom were sharers in the results of his death sentence. What is the next step in the divine program? It is more than eighteen centuries since Christ died for our sins and rose again for our justification. What means the delay in bringing the relief? The Scriptures answer that the interim of time from Calvary until now has been devoted to the selection of a very special class from amongst men to constitute a Bride class of joint-heirs with the Redeemer in his Kingdom, which will shortly be set up for the blessing of the world. Then Satan will be bound. Then the fallen angels who now misrepresent themselves as our dead friends through spirit mediums will be restrained, hindered from further interference with humanity, while the glorified Redeemer and his glorified Church will bring to bear upon humanity blessed, uplifting influence to deliver them from ignorance, superstition and degradation, back to all that was lost in Adam and redeemed by the precious blood of Christ.

### **A PRESENT HELP IN TROUBLE.**

While it is encouraging to us, helpful, happifying, to know something of the divine good purposes of the future, what can we say of the present? While we see that the Millennium will bring wonderful blessings to every creature under heaven, ‘that every knee shall bow and every tongue confess to the glory of God,’ we are interested to know something about the Lord’s provision for his people in the present time. How may we now enter into his rest, his peace? Our text tells of some

2H596

who have this blessed experience and it intimates that these have it in increased measures as they will let, per-

mit the Lord through his Word to work in them, to will and then to do his good pleasure. Our text says, "Let the peace of God rule in your hearts." Here we see that it is not only with the special class, but also with all, that their own wills have something to do with this matter of letting in something of this peace of God. The more we realize of the truth of this the more it will help us to avail ourselves of our heavenly Father's bounty, which the Scriptures speak of as "Riches of grace and loving kindness through Christ Jesus." In the first place, then, we must briefly trace the steps to be taken to come into such relationship to God, that under his terms we may have a right to his peace. The initial step is a desire to turn away from sin and to follow righteousness. Additionally we must learn that we are so fallen that we cannot do the things which we would; that the divine standard is so high and our entire race so blemished that there is in God's sight "none righteous, no, not one." We must realize that God is absolutely just in the matter of our condemnation to death. Then we hear the Gospel message that God is not only just but also loving, and that his love has opened a door through his justice that those who trust in the blood of the Redeemer may return to heart harmony with their Creator and eventually be with him in his Kingdom. Whoever heartily accepts this in the present time is said to be justified by faith. His sins of the past are forgiven, set aside, because of his acceptance of the Crucified One. Here is the first introduction to true peace; as the Apostle says, "Being justified by faith we have peace with God through our Lord Jesus Christ." Quite a good many Christian people have entered into this peace and rest through believing, but alas, many of them have lost this peace, this rest, because they have not gone on according to the direction of the divine Word. The acceptance of Christ sufficed for the sins of the past, but not for trespasses future. Hence the believer who neglected to keep in touch with his Redeemer, who neglected to look to him for grace to help in every time of need, would be apt to fall into condemnation—alienation from the Lord—and this means loss of peace, loss of heart rest.

## TRIALS WHICH TRY YOU

Many trials are experienced by believers after they have taken the step of faith and accepted of Christ. If they allow these to turn them back into sin without battling for the right they are not of the class whom the Lord is now seeking, but will be allowed to lapse back again into the worldly condition. But if they do battle with the world, the flesh and the Adversary they will find that they need the Lord Jesus, not only for their Redeemer as respects the sins of the past, but they need him also as their Advocate and Helper in respect to all the affairs of life, that through him they may obtain mercy for every unwilling failure "and find grace to help in every time of need." Heb. 1:16

The effect of these experiences rightly received should be to lead to a full consecration of their wills and powers to the Lord, the acceptance of him as their Ruler, their Guide, their all. This secondary step in the Scriptures is called sanctification or setting apart in the Lord's service. It is to such sanctified ones that the Lord grants a begetting of the holy Spirit to draw them near to himself and to grant them the necessary instruction and assistance that they may make their calling and election sure to joint-heirship with their Redeemer in his Kingdom and his great and glorious work for mankind.

This class, called in the Scriptures the saints, the holy, the elect of God, because they are seeking to make their calling and election sure, are the ones specially addressed in our text. The peace which they obtained when they first found the Lord expands in every direction and becomes an all-pervading peace, guiding and ruling in their hearts and in all the affairs of their lives in proportion as they grew in grace and knowledge and love. It is to this class addressed by our text, dear fringes, that we trust that many of us belong and to this class for whom God has provided perfect peace ruling in their hearts even in the present time we invite all to come who are weary with the strife and hatred and envying and evil-speaking which belong to the world of mankind because of the fall and to the fallen angels--works of the flesh and of the devil. If the times past have satisfied you in respect to the wrong conditions and if you are willing to let the peace of God rule in your hearts and with us accept the Redeemer and give him your heart that he may cleanse it and embellish it, then, as the Apostle says, "Know ye not that your bodies are the temples of the holy Spirit." Let us have the holy Spirit ruling in our mortal flesh; and then how can we have other than the peace of God ruling there.

But, alas, dear friends, there are many lessons for us all to learn after we thus make our consecration and receive a begetting of the holy Spirit and its peace and enter the school of Christ to learn there the great and important

lessons to fit and properly prepare us for the heavenly Kingdom, its joys, its peace, its blessings. The Apostle represents these spirit-begotten ones as new creatures wrestling with, fighting our own perverse disposition according to the flesh. We are not without assistance in this conflict, else we could never win. But the Lord declares, "Greater is he that is on our part than all they that are against us." Our dear Redeemer, remember,

2H597

bids us fear not. "I have overcome the world," he says, and he promises us grace sufficient for every time of need and that we shall not be tempted above that we are able to bear and that with every temptation he will provide a way of escape. He nevertheless desires to develop in us character, and therefore permits the temptations of life to assail us, and often "fiery trials," promising, however, that all these shall work out for us a "far more exceeding and eternal weight of glory" if we faithfully endure them, and promising further that amongst all the trials and difficulties and besetments of life we may have the "peace of God which passeth all understanding" ruling in our hearts. Our Master's words are, "My peace I give unto you!" He tells us however, through the Apostle, that we wrestle not with flesh and blood merely, not merely with our own mortal flesh and its blemishes, not merely with the imperfect beings who are our neighbors and friends, but, as new creatures, we must contend also against wicked spirits in high positions, "against principalities, against powers, against rulers of darkness." (Eph. 6:12) Our conflict is not only with our own fallen flesh to keep it in harmony with God, not merely with the imperfections of our neighbors and friends, but with these fallen spirits, whose power to incite to malice, envy, hatred, strife, is very great. The only safety is in abiding close to the Lord—in close sympathy of heart—in obedience to him and his Word. To our understanding the Scriptures clearly teach that the great time of strife and personal animosity is before us in the immediate future and that the effect of this upon the world will be to more and more take away its peace, its moderation and to let loose its envy, hatred, malice, strife, evil-speaking, etc., until the culmination of all in a period of anarchy, which the Scriptures briefly portray as the time in which "Every man's hand will be against his neighbor," and there will be no peace to him that goeth out nor to him that cometh in. The intimation of the Scriptures is that the Lord has had a special restraint over the evil spirits during the past centuries and that that restraint will be relaxed at the present time so that a great lesson may be given to men of what the effect of an evil disposition is, a disposition not subject to God, the disposition of the Adversary. In a short, sharp lesson mankind will learn the exceeding sinfulness of sin and how it utterly destroys peace and everything that makes life happy. The lesson will have its designed effect and during the Millennium, which the day of trouble will introduce, mankind will be the better prepared to appreciate the reign of righteousness under the law of love and obedience

to God, and the peaceable fruits of that reign of righteousness and love will more and more become “the desire of all nations.”

And now a brief word more particularly to ourselves. The distress which is already coming upon the world will undoubtedly come upon God’s people—the household of faith everywhere. Judgment must begin with the house of God. The testings will come first with us. Let us all, dear brethren and sisters, be on guard to cultivate the fruits of the spirit; as the Apostle enjoins in our context, “Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye; and above all things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts.” Col. 3:12-15

[The National Labor Tribune, October 11, 1908](#)

## **JEWISH HOLY DAYS OF INTEREST TO CHRISTIANS**

Chicago, Oct. 11. Pastor C. T. Russell of Pittsburg, Pa., addressed large audiences here twice today. He had an immense crowd at Orchestra Hall to hear him on, “Where are the Dead?” We report his morning discourse, the text of which was, “Then thou shalt cause the trumpet of the Jubilee to sound on the 10th day of the 7th month; in the Day of Atonement shalt thou make the trumpet sound throughout all your land.” (Lev. 25:9) He said:

The Christian religion is so interwoven and built upon the Jews’ religion of the Old Testament Scriptures that its glorious message of hope to the world and the various details of the same cannot be fully understood or appreciated except as their foundation is studied and comprehended. In harmony with this our Lord continually referred to the Law and the Prophets and what they said respecting himself and his word. Similarly the Apostles quoted liberally from the Old Testament, and, under the influences of the holy Spirit, explained, expounded the Prophecies and types which had been observed by Israel for a century, but not understood because the due time for their appearing waited for Jesus, Pentecost and this Gospel Age. As the Apostle declared, “The Law was a shadow of better things coming after,” it was a type and picture on a small scale of divine favors coming.

2H598

We say nothing derogatory to the intelligence of our Jewish friends declaration that they did not understand and do not yet

understand the deep spiritual import of the Law given by Moses and the various ordinances and ceremonials connected therewith. It was not because of Israelitish stupidity that they did not perceive the antitypes, nor because of superiority of acumen that we see them now and they do not. It was the divine intention to hide certain great truths under those symbolisms and to reveal them during this Age only to those Jews and Gentiles who through acceptance of Christ and consecration to him and begetting of the holy Spirit would constitute that special class of whom it is written, "To you it is given to know the mysteries of the Kingdom of God, but to outsiders these things are spoken in parables and dark sayings. Luke 8:10

Every year about this time (varying a little, because the Jews count by the lunar calendar) our Israelitish friends celebrate the beginning of their civil year, and on the 10th day of the same they celebrate their Day of Atonement. This is one of their most important days. In olden times on this day the whole people recognized themselves as specially under the curse of sin, because the value of their atonement sacrifice lasted for a year only. At its close on the 10th day of their New Year the people put on sackcloth and mourned for their sins and entreated the Lord through the priests a fresh cancellation, which would avail for them an entire year. The priest on that Atonement Day after offering the sacrifice for sin and entering beyond the veil of the "most holy," sprinkled the blood upon the mercyseat, otherwise called the propitiatory. Thus, as the Apostle said, "Without the shedding of blood, there was no atonement for sins." The high priest who made the sacrifice symbolized Christ, "the High Priest of our Profession." (Heb. 3:1) His first sacrifice typified his own death. The second sacrifice typified the death of the consecrated members of the Body of Christ, which is the Church, "The Royal Priesthood." When this second sacrifice for sins had been offered, the Jewish high priest, having received as a result the divine blessing and authority, went forward clad in his robes of glory and beauty and lifted up his hands and gave to the people a blessing of forgiveness and reconciliation to God, valuable for an entire year, beginning with that day.

The Apostle points out that our Lord Jesus is a still more capable High Priest; that heaven itself is the "holy of holies," in which the blood of Christ is sprinkled, which affects the reconciliation between God and men. He points out that this is done by "better sacrifices" than those of the Law. The first of the antitypical sacrifices was finished at Calvary. The second will include the consecration and death of every member of the elect Church, which is the Body of Christ—the Body of the Great High Priest. This sacrifice is not yet completed. We still hear the Apostle's words, "If we suffer with him, we shall also reign with him," and "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable to God, which is your reasonable service.”  
Rom. 12:1

## REMOVING THE SINS OF THE WORLD

So far as the household of faith is concerned their sins were graciously covered by the merit of Christ's sacrifice, and this permitted them to be accepted as joint-sacrificers with their Lord. Their full reward and full release from all the bondage of sin and death will be at the second coming of the Great High Priest, when, by the power of the First Resurrection, they shall be changed from human to spirit beings, made actually perfect and in their Redeemer's likeness, to be sharers with him in the great work of dispensing the forgiveness of sins “to all the people”—the world of mankind in general.

Do some wonder why the Lord makes a discrimination between the “household of faith” and the world, and why this was shown in the type by the fact that the merit of the first sacrifice of the Jewish high priest affected the blessing and release from condemnation of only the tribe of Levi? Do they wonder why the second sacrifice by the same high priest was offered on behalf of all the other tribes? We reply that the tribe of Levi typified the “household of faith,” and the other eleven tribes typified the world of mankind.

But some may wonder why there should be any discrimination made since all our race are alike children of Adam, sharers of his condemnation, “children of wrath. We reply that God during this Gospel Age is not attempting to coerce mankind into obedience to his laws for their welfare and uplifting; he is leaving that work for Christ to do during the Millennial Age. He is now merely accepting volunteers, the willing and obedient. He is, therefore, now calling or inviting and holding out promises of rewards, whereas, in the next age, during the Millennium, when dealing with the rebellious, not invitation but command will be the rule. “And it shall come to pass that the soul that will not obey that teacher shall be utterly destroyed from amongst the people.” (Acts 3:23) Israelites bowed in the dust making lamentation, fasting, praying, symbolically represent the world of mankind at the present time. Of these the Apostle says, “The whole creation groaneth and travaileth in pain together until now— waiting for the manifestation of the sons of God.” (Rom. 8:19-22) The sons of God are the antitypical

2H599

royal priesthood under Christ, their Head or Chief Priest.

As soon as the last member of this priesthood shall have finished his sacrifice, and, as a member of Christ, shall have passed beyond the veil glorified, then the sprinkling of the mercy-seat will be accomplished. The



sacrifice of the blood of Christ for the sins of the whole world will be accepted of the heavenly Father and, as a result, the High Priest and his "little flock," the royal priesthood, with him will come forth in the power and great glory symbolized by the high priest's glorious garments. They will come nigh to the people, though the latter, bowed down, groaning and travailing, will not perceive. The tinkling of bells will tell those who are nearest, and soon the voice of the priest, accompanied by the uplifting hands, "The manifestation of his power," will be made known to the people. As in the type the people arose and gave a great shout and offered praise to God, so with the antitype. It will mean the uplifting of the people from ignorance and superstition and death, by the power of God through the Great High Priest. The uplifting will begin at once, but it will require the entire period of the Millennium, the one thousand years of the reign of Christ, to accomplish the full uplifting and blessing.

### **WHY NOT SO OBSERVED NOW?**

It may be asked, Why do not the Jews still observe the Atonement Day as formerly, as described in Leviticus 16? We reply that there are several reasons: (1) Such sacrifices of atonement required a high priest, and while so great confusion came to the Jews after the fall of Jerusalem A. D. 70 that they had no high priests since then and have been unable therefore to keep the Day of Atonement as prescribed in the Law, Christ having become a High Priest of God on a higher plane than the typical priesthood of Aaron, it is doubtless of God's providence that their priestly genealogies were lost. Thus Hebrews named Levi and Korah are presumed to be descendants of the priestly tribe of Levi, but the Law requires a most definite establishment of the ancestral line to Aaron to permit any one to serve as high priest. One might suppose that our Hebrew friends would be impressed by such a wonderful matter as this, but apparently it has escaped general attention.

We call the loss of the priestly genealogy a distinct providence of God to that people, because all of their affairs were supervised by the Almighty, and this supervision leaves that people, according to their own law and teaching, wholly in sin and without hope of ever attaining an atonement of any kind along the lines of the Law. Did not God thus shut them up to the thought that they must accept Christ as their High Priest, through whom they might have forgiveness of sins, or else, according to their own explanation of the matter, be hopeless? Apparently very few Jews realize that the annual Atonement Day sacrifices constituted the very foundation of their relationship with God and his mercy for the year. Hence we have the facts thus:

(1) There is no high priest because of no genealogy to show who might occupy the position. (2) Since no one else than the high priest can offer these sacrifices or make atonement for sin annually therefore, according to their own theory, they have no atonement, but are under their condemnation. (3) This has been going on thus for centuries, and any hopes that they entertained are baseless so far as their Law is concerned. (4) As sinners without a priest, without an atonement, without a forgiveness of sins, they are in as bad, or a worse, way as their Gentile neighbors according to their own reckoning; nor have they any hope along this line if the centuries should continue to stretch out indefinitely into the future.

### **SPRINKLING THE CHICKEN BLOOD**

Realizing partly the situation, not daring to create a high priest contrary to the divine Law and not daring to give the killing of the Atonement Day sacrifices of a bullock and a goat to any one else than a high priest, the Jews, partly as a satisfaction to their feelings, and partly as a blind, have been authorized by their Talmud to make a new institution for their atonement day, one not authorized by the Law. A Rabbi takes a white chicken, and sprinkles its blood upon those desiring forgiveness of sins, after the penitent repeats, "This chicken is my substitute. It will be killed for me, that I may have peace and eventually enter into life everlasting. Amen." If an intelligent man, however, he knows that what he does is a subterfuge.

### **TWO TYPICAL PRIESTHOODS**

All who will consider the subject should be ready to admit that the passing of the Jewish priesthood implies most positively that an antitypical or higher order of priests with higher order of sacrifices had taken its place. This is exactly what the Apostles teach in the New Testament; that our Lord Jesus became the antitypical High Priest and that his followers are the antitypical under-priests. Aaron and his sons as men offered beasts in sacrifice, but Christ as a New Creature offers himself, his flesh, as a sacrifice, and all his followers similarly present their bodies living sacrifices. Our Lord at Jordan, a perfect man by special birth, presented himself in consecration and sacrifice, saying, "Lo I come. In the volume of the book it is written of me, to do thy will O God." And similarly all of his followers are constrained to offer their justified humanity in the divine service. God's acceptance of Jesus' sacrifice was

2H600

indicated by the descent of the holy Spirit upon him, and so likewise the acceptance of the sacrifices of his Church are

indicated by their reception of the holy Spirit. The consecrated will in each case thus accepted of God, is what is Scripturally considered the new priest. Thus our Lord, anointed of the holy Spirit, was anointed to be the Priest as a New Creature, while his mortal flesh, consecrated to death, was the sacrifice which he, as a New Creature, offered upon the Altar of divine service during the three and a half years of his ministry.

Thus Christ lived a dual life, and so do all his members. Our Lord Jesus, as the man, was dying daily upon the Lord's altar of sacrifice, and in some respects suffered outside the camp, but, as a New Creature, he grew stronger and stronger day by day fulfilling his priestly office of sacrificing the flesh for the service of God. As a New Creature this antitypical High Priest, our Lord, entered into the holy and at his death, passed beyond the veil and subsequently entered the "most holy." Aaron entered the literal "holy" and "most holy" places made with hands, but Christ and his followers entered by faith into that holy, or consecrated condition, which is the antitype. Aaron ate the literal shew-bread and received light from the literal candlestick, and offered literal incense at the literal golden altar, but Christ and his followers, entering into the holy conditions, are illuminated by the Word of Truth and partake of the antitypical shew-bread and offer incense before the Lord at an antitypical golden altar—the incense of a full consecration and heart service rendered to the Lord and his cause. Our High Priest went beyond the veil of death, and not beyond the literal curtain. He entered heaven itself, and not the "most holy" of the tabernacle. His followers, the "little flock" the "Royal Priesthood," are invited to follow in all these steps that they may be with him where he is and behold and share his glory and work; this is as far as the Aaronic priesthood is used of the Lord as a type. In a word, the Aaronic priesthood system typified the spiritual condition of the work of Christ and his followers while offering up their flesh as living sacrifices for the Lord, the brethren and the Truth—and nothing more.

But there is another priesthood, also typical, but not typical of the same things. Melchisedec, as the Apostle Paul points out to us, was a typical priest. As a type he connected with the Aaronic and represented "The Christ in glory and Priest upon his Throne." There was no under-priesthood with Melchisedec. In his own person he antityped a future of glory and service of Jesus the Head and the Church his Body. He did no sacrificing and neither will there be sacrificing necessary in the future for Christ or his "little flock." "By one sacrifice, therefore, he hath perfected them that are sanctified." "Christ dieth no more. Death hath no more dominion over him." As Melchisedec was King of Salem, King of Peace, so this Great Antitypical Priest, Christ shall be a Priest on his Throne exercising his kingly office for the world and the putting down of all insubordination and ungodliness. In his priestly func-

tions he will be the Great Helper and Instructor of the people, appropriating to them graciously the merits of his own sacrifice on their behalf and helping their infirmities, that he may thus accomplish the “Restitution of all things, which God hath spoken by the mouth of all holy Prophets since the world began.”

## **THE WORK OF ATONEMENT**

The word At-One-Ment signifies the bringing together into harmony and oneness, parties previously estranged. From the Scriptural standpoint Father Adam and his race became estranged from their Creator through disobedience and the sentence, “Dying, thou shalt die,” passed upon the race. The gradual dying of the race under this sentence increases the estrangement. Knowing that man could do nothing to atone for his own sin, because the penalty for that sin was death—a penalty which left nothing; hence any overtures toward Atonement should properly come from the Almighty. God being just must maintain his Law and execute it, and so for a long time there was no indication of how God could be just and yet open a way for the return of sinners to himself and to his blessing of eternal life. Doubtless it was a surprise, to angels when the Logos, “the Beginning of the Creation of God,” in harmony with the divine Will, was transformed and took the human nature that he might accomplish the propitiation for the sins of men by the sacrifice of himself, the just for the unjust. It was a still greater amazement to the angels, as they beheld the Son of God consecrated to death and finally crucified, that he, “by the grace of God, might taste death for every man” by meeting the penalty that was against man — a death penalty, not a penalty of eternal torment. There the foundation was laid for the At-One-Ment, the coming-together-again in harmony with the Creator and his creatures.

## **ELECTION, THEN FREE GRACE**

We may suppose that the angels of heaven were amazed that as a result of the Redeemer’s Sacrifice for the sins of the whole world, no work was at once begun competent to reach the world and give it the blessings. They beheld merely what the Apostle calls “The foolishness of preaching,” and the few here and there brought to sanctification of spirit through belief in the Truth. Why did not the great work of God proceed

2H601

more rapidly? Why were so few brought to a condition of At-One-Ment and reconciliation? Doubtless it was a test of their faith in the divine program. Nevertheless, this work has gone on and the Scriptures assure us has accomplished the work intended of the Father, namely,

the selection or election of a “little flock” of saints, copies of God’s dear Son, who will shortly be changed by the power of the First Resurrection and made spirit-beings as he is and made sharers of his glory. Now in the light of the divine Word we may see the wisdom of this election and how it will bring glory to the Father and to the Son. We are to remember that it is not an election of the best specimens of the human race and samples wherein humanity could boast, but a selecting of the willing and contrite of heart, chiefly the mean things of the world and the things that are naught.” But on these mean things the grace of God operates with transforming and sanctifying power, changing them from glory to glory of character-likeness and ultimately presenting them by the resurrection change faultless in his presence.

What a lesson there will be in this for the angels and the restored human family! As they shall note what God is willing to do for those who love him and consecrate themselves to his service and lay down their lives therein, they will have a lesson for eternity. The elect, then, are the first class to come into At-One-Ment with the Father through the merit of the sacrifice of his Son and through his assistance as their advocate and helper. These are said to be, “a kind of first-fruits of God unto his creatures.” (Jas. 1:18) If the first-fruits are holy what shall we expect of the after-fruits? We may be sure that none will ever be acceptable to the Father except on the same conditions of holiness and consecration. But there are not many able and willing to come into this condition at the present time—some are weak, some wavering, many blind. With the opening of the new dispensation the Great Mediator, Jesus, the Head, and the Church, his Body, will begin the work of rescuing the human family, estimated at twenty thousand millions. They will be blessed under a “New Covenant,” which seems to stipulate that the Jew will return to prominence, with the world under him, and be amongst the first to be reconciled to God by that Covenant. All through the Millennial Age the work will progress—not a work of election, as now, selecting a certain class, but a general work of reformation and uplifting—“Every knee shall bow, every tongue confess.” All the blind eyes shall be opened and all the deaf ears shall be unstopped. The uplifting work will progress, not only with those who will be living at that time, but subsequently will include those who have gone down into the great prison-house of death, all of whom must come forth that they may share in that blessed reconciliation to God, the At-One-Ment with him. Not all, however, whose eyes are opened, whose ears are unstopped and whose tongues confess and whose knees bow will be worthy of eternal

life. It is clear intimation of the Scriptures that some will fail to come into that condition of thorough heart-harmony which God has determined shall be the test for eternal life beyond the Millennium. The test in the close of the Millennium will be crucial, to the intent that all not in harmony of heart may be disclosed and that such may die the Second Death and not go beyond to mar the harmonies of eternity. Then comes the assurance of God's Word that thereafter every voice in heaven and in earth and under the earth was heard saying, "Peace, glory, honor and dominion and might be unto him that sitteth on the Throne and unto the Lamb forever."

[The St. Paul Enterprise, October 25, 1908](#)

## **WHOM THE LORD LOVETH HE CHASTENETH**

Altoona, Pa., Oct. 25. Pastor C. T. Russell of Pittsburg, Pa., preached here twice today; in the morning at Eagle Hall, in the afternoon to a very large audience at Nishler's Theater. We report his morning discourse from the text, "My son, despise not thou the chastening of the Lord: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:5-8) He said:

The essence of the Apostle's thought presented in our text is found repeatedly in God's presentation of his dealings with the Israelites, the typical people of God—in Deuteronomy (8:5), in the Psalms (94:12), and in the Proverbs (8:11). The identical thought of our text is presented and in almost the identical words. Nevertheless it seems to some peculiar that divine love manifested itself in chastisings, in disciplines, in the permitting or causing of suffering to those who are specially his children through a consecration of their hearts and by his adoption through the holy Spirit. Naturally we would be inclined to say, Why not leave these well-disposed ones without chastisements and indeed shower upon them blessings of every kind, while putting chastisements, rebukes, stripes, punishments upon the wilful evil-doers and the careless? This, that

2H602

we would be inclined to expect the Scriptures to declare, will be the divine policy during the Millennium. When Christ shall reign and Satan shall be bound for that one thousand years, then every well-doer will be blessed, encouraged, assisted and every evil-doer will receive stripes, punishments for his correction and finally it shall

come to pass that the “soul that will not obey that Great Teacher shall be utterly destroyed from amongst the people.” (Acts 3:23) There must be reason why this seemingly national policy is not followed by divine providence at the present time.

The meek do not now inherit the earth. The sanctified in Christ are not now the kings and priests of earth. On the contrary, as the Psalmist declares prophetically, it is true, “ I was envious at the foolish when I saw the prosperity of the wicked... They are not in trouble as other men ... Their eyes stand out with fatness: they have more than heart could wish. ... And they say, How doth God know? And, Is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain and washed my hands in innocency for all the day long have I been plagued, and chastened every morning.” (Psa. 73:3, 7,14) Our natural wonderment is expressed for us by Malachi (3:14, 15), “Ye have said, It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” Let us not make the mistake that is so common of philosophizing on these experiences of life from the standpoint of our own imperfect knowledge, but let us under the guidance of the wisdom from above seek in the divine word an explanation of this divine procedure, which seems so incongruous to reason. Let us not conclude with others that times have changed and that the Lord’s holy ones no longer are subject to chastisements in special degree more particularly than the world. Let us not conclude that because honorable men are frequently found today in high positions of life, in political influence, in worldly wealth, in financial power, in social distinction, that this means a diametric change from the times and conditions of the times of which the Apostle wrote.

Let us see, rather, that the Lord’s “little ones,” his saints, were not only esteemed a peculiar people in the days of the prophets and apostles, but that our text is not addressed to the Scribes and Pharisees and Chief Priests and Doctors of the Law, and Captains and Rulers of the apostles’ day, but to the saints, the holy ones, the faithful in Christ Jesus. If we get the proper focus upon our subject we will find that our Lord’s words are still true, “He that will be my disciple, let him take up his cross and follow me,” and “Whosoever will live godly in this present time, shall suffer persecution. Our Master’s words are in full accord with our text and indicate that there are no exceptions to the rule; that every son whom

the Father receiveth will have disciplinary chastisements.

Notice Christ's words again, "Marvel not if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love its own; 'They shall say all manner of evil against you falsely for my name's sake; but rejoice and be exceeding glad, for great is your reward in heaven.'" The rewards of Christ's discipleship were not to be expected in the present life. All that we may now have in the way of compensation will be the peace and blessing of the Lord in our hearts, with glorious hopes for the future.

### **THE EXPLANATION OF THE PROBLEM**

The problem why God deals with his holy ones in this peculiar manner, so opposite to the methods he will employ during the Millennium, is that he is now selecting from the world a very special class, a "little flock," a "Bride" class of "joint-heirs" to be sharers with his Son, their Redeemer, in his Millennial Kingdom, which will bring blessings to all the remainder of mankind and helpful opportunities of attaining perfection and eternal life. Our race has been 6,000 years in falling from its original perfection, as represented in father Adam, and God purposes a period of 1,000 years in which the uplifting process out of sin and death conditions shall go grandly forward. But indeed now with the Church he does not purpose their physical uplifting out of weakness and imperfection, physical, mental and moral, but merely proposes to deal with them as New Creatures, spirit-begotten, according to their will, their intention, and not according to their actual attainment; because believers in the present time exercise faith in God and in the redemption which he has provided in the death of Christ and because they turn away from sin to follow righteousness and because additionally they make a full consecration of themselves to the Lord to do not their own wills, but the Father's will, even unto death.

For these reasons the Lord specially adopts this class as his sons and puts them into the School of Christ, that they may learn of him, who was meek and lowly of heart, that thus they may find rest to their souls now, and eternal glory by and by. It is expected of these—faithful, willing, obedient of heart and of will—that they shall be tried, chastened, disciplined, and in the few short years of the present life, demonstrate the

2H603

few short years of the present life, demonstrate the perfection of their wills (not of their bodies), the perfection of their intentions (not of their performances.) In a word, these willing and obedient and faithful ones



are to have severe lessons and tests in the few years of the present life, that they may learn quickly the lesson of full obedience to Gods which the world in general will be 1,000 years in learning. More than this, they will have more severe lessons than will ever be given to the world, because they are called to a higher station of glory, honor and immortality, to which the faithful will attain to by sharing in the “change” of the “first resurrection,” which will include only such blessed and holy ones. Rev. 20:6

The world is not dealt with now because their hearts are not in the condition to be reached by the lessons given in the School of Christ to the Royal Priesthood class, of whom the Apostle said, “Beloved, now are we the sons of God; but it does not appear what we shall be (of grace and glory), but we know that when he shall appear we shall be like him. for we shall see him as he is”—on the spirit plane.

Even in this class there is a sifting and testing, and not all who make the consecration and enter the School of Christ will graduate with highest honors as “more than conquerors.” Some, the Apostle tells us, will return to wallowing in the mire. After having escaped from the bondage of sin they may become entangled again therein and participate in the works of unholiness and get into heart-harmony with selfish ambitions and participate in the works of the flesh and of the devil, which the Apostle explains to be anger, malice, hatred, strife, bitterness, evil-speaking, evil-surmisings — a murderous spirit, a contentious spirit, a spirit out of accord with the holy Spirit of the Father and the Son.

Another class, the Apostle explains to us, may fail to graduate with highest honors, fail to be of the Bride class and joint-heirs of the Kingdom, but may attain to the class styled the “great company,” who, instead of crowns, will receive palm branches, symbolizing victory on a lower plane and, instead of sitting with Christ on his throne of glory, will serve him and the Bride before the throne. These will fail, not by rejecting Christ and repudiating the ransom, but because of insufficiency of zeal—because not rightly exercised by the instructions given them in the School of Christ. They will graduate, but with secondary honors. And their fears of losing worldly honors and respect, so far from shielding them from fiery trials, will really bring upon them more severe testings in the end; as it is written “They shall come up out of great tribulation, washing their robes and making them white in the blood of the Lamb”—“delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

## THE SUFFERING OF CHRIST

The Scriptures sharply differentiate between such sufferings as might come upon the Lord's people because of sin and the sufferings which are necessary to them as sons of God, in preparation for the Millennial service and glory. The Apostle says, "Let none of you suffer as an evildoer, nor as a busybody in other men's matters; but if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this account." (1 Pet. 4:15, 16) As another Apostle suggests, "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope—and hope maketh not ashamed, because the love of God is shed abroad in our hearts." (Rom. 5:3-5) Let us note this point distinctly: As children of God, if we neglect the cultivation of his spirit of justice and love towards the brethren and towards all men so as to be evil-doers or evil-speakers or evilsurmisers, and thus get ourselves into difficulties we are not suffering as Christians, but as evil-doers as those who, walking after the flesh, deserve stripes of punishment such as never came to our Lord, who was always obedient, and such as should never come to us as his followers, if we gave heed to his Word and followed its spirit.

Busybodying in other men's affairs, the Apostle here calls attention to, is a fruitful source of trouble to the Lord's people, but any who suffer from such a course have cause to be ashamed, for never did our Master teach us to be busybodies, nor set us such an example. On the contrary, he suggested that instead of busybodying ourselves to look for the moats in our brother's eye, we would better be on the lookout for both moats and beams in our own eyes. Probably one-half the troubles experienced by Christians come from this fruitful source of trying to set others right instead of giving proper attention to setting themselves right. That as burning and shining lights they might be examples to the flock, to the brethren and to the world.

The sufferings of Christ, then, were not on account of sins nor on account of busybodying, but sufferings for righteousness' sake—because his right-doings were misinterpreted by those of his day, who were blinded by ignorance and superstition, of whose crucifixion of Jesus the Apostle says, "I wot, brethren, in ignorance ye did it, as did also your rulers." Very different, however, is the record respecting Judas, whose intimate acquaintance with the Lord made him specially responsible, and of whom it was written, "The Son of man goeth, as it was written of him; but woe unto that man by whom the Son of man is betrayed! good were it for that man if he had never been born." Mark 14:21

As our Lord was holy, harmless and undefiled and separate from sin, so in him “was no Sin, neither was guile found in his mouth.” Hence the sufferings of Christ were not the suffering for sin, but the lessons, the schoolings, the testings, by which his loyalty to the Father and to righteousness and to his brethren were demonstrated. So it must be with us who are now taking lessons from him with a view to our development into his character-likeness, that we may thus make our calling and our election sure to joint-heirship with him in his Kingdom.

### **THE JUST SUFFERED FOR THE UNJUST**

“He suffered, the Just for the unjust,” writes the Apostle, and it is this suffering in which his followers are invited to participate—suffering for righteousness’ sake, for the sake of their loyalty to the Lord, to his Word, to his brethren. And what is the promise? It is this: “If we suffer with him, we shall also reign with him.” Surely, if the Lord’s consecrated people realized the force of the Scripture teaching on this subject, they would not be shirking duty and privilege and responsibility, in order to escape the world’s disfavor or sneers or sufferings of any kind, but on the contrary they would be joyfully willing to suffer and, as the Apostle suggests, they may even come to the point of rejoicing in tribulations also, as well as in their spiritual blessings. These tribulations are not to be expected from the heathen, with whom we are little in contact, nor specially from the outwardly wicked and immoral of our neighbors and friends.

When our Lord said, “Marvel not if the world hate you. It hated me before it hated you,” he used the word “world” as including the Scribes and Pharisees and Doctors of Divinity of his day and the various oppositions direct and indirect which these brought against him. So the Lord’s consecrated people should expect that their trials and sufferings and testings and lessons in patience and meekness and gentleness and long-suffering and love would come chiefly from the worldly spirited amongst the professed people of God.

### **POLISHING THE JEWELS**

The Lord speaks in most wonderful terms of this class which he is now specially selecting from the world—these that are the pupils in the School of Christ and elsewhere declared to be “A kind of first-fruits of God of his creatures.” Jas. 1:18) Gold, the most precious of metals, is the symbol used to express the value of this elect class in the estimation of the Lord. He declares that as gold is refined by fire, so these must be refined for his

special use and that as gold is carefully watched, lest it should be injured by the fire, so will he, as the Great Refiner, watch over his faithful ones, to the intent that no trials may be too severe for them, no chastenings more than they can bear, or of such kind as would be to their injury. When he speaks of these as his jewels which need polishing, he is giving us the thought which is presented in our text, namely, that as sons we need instruction called chastenings and disciplines to prepare us for his service. As it is not every stone that is worthy of being shaped and polished, so it is not every member of our race that the Lord is seeking at the present time, calling and drawing and putting into the School of Christ for chiseling disciplining and polishing.

If, then, we realize ourselves as amongst those justified by faith in the precious blood and those who still further; through consecration and begetting of the holy Spirit, have received the adoption of sons of God on the highest spiritual plane, let us not be surprised that we need chiseling and polishing to make us 'meet for the inheritance of the saints in light.'" (Col. 1:12) The Apostle Paul exhorts us that we forget quickly the trials and difficulties and sacrifices we have made in the past and that we press onward day by day to receive fresh lessons from our Great Instructor. And he remarked that these light afflictions, chiseling, chastisings, which are but for a moment in comparison to eternity, are working out for us "a far more exceeding and an eternal weight of glory." (2 Cor. 4:17) Again he says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18

### **THE NATURE OF OUR TESTS, POLISHINGS, ETC.**

The New Creature, the new will, begotten of the Lord's spirit, is the jewel which must receive the polishing. The drills and burrs and finer and coarser polishing to which these jewels are exposed for their development and use are all about us, and various, as we might expect. Chiefest amongst them all, ever present with us with allurements and cajoleries and pleadings and threatenings is the old nature, represented by the crying desires of our mortal bodies. The resistance of these brings the polishing, the development, the beautifying of the New Creature. Are we by nature depraved in our appetites of body and mind? The New Creature must not only resist such and seek to be dead to such influences and not gratify them, but must go still further and insist that the mortal body must serve the New Creature along spiritual lines, in harmony with the Word and spirit of

the Lord. If our mortal body naturally longs for worldly honor, ambition and praise, the new nature, the new mind, must resist this and insist that humility is declared of the Lord to be of

2H605

primary importance and that the height of our ambition must be to learn to do the will of our Father which is in heaven.

Is the natural tendency of our flesh combative and dictatorial or quarrelsome? The New Creature must insist that these influences shall not be exercised, but instead the spirit of meekness, gentleness, long-suffering and brotherly kindness must hold sway. Along all of these lines there are daily battles and by these frictions, in proportion as the New Creature resists the old, the polishing is gradually effected. These are all sufferings for righteousness, for however the new mind may triumph and rejoice, our flesh at first shrinks and squirms and rebels and suffers. But this is not all. The scriptures tell us that we have many foes surrounding us, some of them invisible to us. They tell us that we wrestle not merely with flesh and blood, but with principalities and powers, and spiritual wickedness in high positions. These seek to quicken our mortal flesh, and we seek to deaden it. These seek to enslave us and to make our battle with our old self constant. Meantime they are but turning the polishing wheel, which, under our opposition, will polish us and fit us for Kingdom glory. Not only so, but all about us in the world we are surrounded by those who see things different from what we do; those who see things from the natural standpoint, take the earthly view of matters, who consider houses and lands, name and fame, and family the gods to be served with heart and mind and strength.

These think us fools that we do not run with them to the same excess of idolatry of earthly things, speaking evil of us—who are fools for Christ’s sake—because of our loyalty to the principles and teachings of Christ; but in addition they are opposed to us because they realize that if the standards which we are serving be the true ones, then they are more or less condemned. Our Lord describes this attitude of mind, calling his followers the children of the light and all others the children of darkness. He told us to “let our light shine;” and he forewarned us that the darkness would hate the light. This we are to do by example, if not by word.

In view then, of our besetments by the world, earthly ambitions and strife for glory and honor of men, and our temptations of the adversary, who fain would deceive us and allure us, as the serpent deceived mother Eve, and

besides our conflict with our own flesh, there is no doubt but that all these certainly represent sufferings, trials, disciplines necessary to us. And we have the Master's assurance that he will make all these things work together for our good, so that the trial of our faith and our patience and our perseverance, and the testing of our development of the graces of the spirit all are precious to us—the precious fruits which the Lord is desirous to see, the fruits of the vine, the fruits of the spirit and those who endure these faithfully to the end are promised a crown of life and participation in the Kingdom of Glory. Let us be amongst these faithful ones and assist others in every manner in our power into attaining thereto! Shortly the elect will all be gathered and gloriously enthroned, and the blessing of the world in general will begin!

[The Cincinnati Weekly Enquirer, November 12, 1908](#)

## **GOOD SEED IN GOOD SOIL YIELDING THIRTY, SIXTY AND A HUNDRED FOLD**

Guthrie Center, Iowa, November 8—Pastor C. T. Russell, of Pittsburg, Penn., preached twice here today to large and intelligent audiences. We report his morning discourse, the text of which was, “Hear Ye, Therefore, the Parable of the Sower.” (Matt. 13:18-23) He said:

The words, “Hear ye,” in our text have the sense of “understand ye.” The disciples, along with the multitude, had already heard the parable of the sower who sowed good seed only, some of which fell by the wayside and was devoured by the fowl; some fell on stony ground and was thrifty for a time, but was soon scorched by the sun, because of insufficiency of depth of earth; some fell on good, rich ground that was infested by thorns, which choked it, and some fell on good ground and brought forth variously, some 30 and some 60 and some 100 fold.

The disciples wondered why the Lord spoke in parables, which neither they nor the multitude understood, and, on this occasion, they asked, specially, why this was so, and also to be given an explanation of the parable. Our Lord pointed out that in thus doing he was fulfilling prophecy—and for a purpose. The purpose was that those in the right condition of heart who would earnestly seek might receive the instruction, while others, indifferent, careless, would be left in ignorance. This method would best serve the Divine plan, which would

be beneficial only to those in the right attitude of heart and might be misused by others, and

2H606

thus the divine purposes be interfered with. For instance, if the masses of the Jews had heard, understood, comprehended our Lord's teachings, "they would not have crucified the Lord of Glory," as St. Peter declares, and since it was a part of the divine purpose that our Lord should be crucified it was expedient that the masses and their rulers should be left in ignorance, and that only those whom the Lord is specially calling should be able to understand His teachings.

The same principle holds good today, as the apostle explains: "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." But as our Lord was willing to explain His parables to His consecrated followers so that they might be informed and strengthened and guided by the wisdom from on high, so the apostle informs us it is today—that the spirit-begotten ones of the Lord's people may, can, must understand the deep things of God to be properly instructed and "thoroughly furnished unto every good word and work."

Hence, as our Lord said to the disciples, "To you it is given to know the mysteries of the Kingdom of God, but to all the outsiders these things are spoken in parables and dark sayings, that seeing they see not and hearing they hear not, neither do they understand." Similarly the apostle declares that the natural man, not begotten of the spirit, cannot know of the deep things of God, yet the "little flock" of spirit-begotten ones may know, will know. He declares, "But God has revealed these things unto us by His spirit, which searcheth all things, yea, the deep things of God." 1 Cor. 2:10

### **THE WORD OF THE KINGDOM**

Explaining the parable our Lord declares: "When anyone heareth the word of the Kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside." Several items here demand attention. First of all the kind of seed. Next, that it was expressly stated that it was "the word of the Kingdom," the Gospel of the Kingdom. Apparently very few Christian people have much knowledge of the Kingdom. They have not received the word of the Kingdom properly. Instead, they receive through the traditions of men the word of eternal torment, the message that nearly all mankind are bound for eternal woe or for a purgatorial experience, which only a very few might hope to escape—the saintly. We should note well that

nearly all of the Lord's parables and teachings related to the Kingdom, for which he taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in Heaven."

2H607

When He sent forth His disciples into every city it was with the message, "The Kingdom of God is at hand." When the Jews failed to receive Him He informed them that they were rejecting the Kingdom of God, as had been foretold by the Prophets. And He told them that "the kingdom should be taken from them and given to a nation bringing forth the fruits thereof." (Matt. 21:43) We remember the particular day when the kingdom was taken from them—just five days before our Lord's crucifixion. When riding upon the ass He declared, "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37) This was the house of Moses, the house of servants. Our Lord gave them the first opportunity to become the sons of God and to be associates with Himself as the Great King, to sit with Him in His throne and to exercise the foretold Millennial Kingdom powers for the blessing of all the families of the earth. John 1:13

But they were not worthy as a whole, and hence were rejected as a nation and ceased to be God's special people for a time. Nevertheless, among them were found a "little flock," of Israelites indeed, who were accepted as the nucleus of the Kingdom class. To this nucleus the Lord has been adding throughout this Gospel Age "elect" ones out of all nations—chosen and accepted because of their faith, love and obedience. With the completion of this election the present age will end and the Church of Christ, which has suffered with the Master throughout this age, will be glorified with Him in the First Resurrection. Then the Kingdom class will be complete and be granted real power and authority for the ruling, blessing and uplifting of mankind out of present degradation, sin and death—by restitution bringing the willing and obedient back to the likeness of God, in which Father Adam was created, and utterly destroying the disobedient 'in the Second Death. Acts 3:23

The word of the Kingdom, therefore, is the message which has been going forth since our Lord's first advent—the information that God has appointed Christ to be the Great King to bless and restore the world and that He is now seeking a "little flock" to be His associates in that work, otherwise called the "bride," "the Lamb's wife"—at other times styled "the royal priesthood." This word or message has not been generally proclaimed throughout the world until the nineteenth century. For a long time it was mainly confined to the few nations



contiguous to Palestine, where the light of this message first went forth. But the Lord proposed that it should be presented to all nations, in order that all might be represented in this Kingdom class now being

2H607

selected. Hence, during the past century he not only awakened a missionary spirit among His people to carry the message everywhere, but He provided printing presses and Bible societies and railroads and steamships and mail services, that now the message should be carried to all people. And thus it has reached every nation. It has not converted the nations. It was not so intended. The purpose was to gather out of them a “little flock” to be joint-heirs with Christ in the Kingdom.

### **THE WAYSIDE HEARER**

Alas! the wayside hearer represents the vast majority of our race who have no ear to hear the glorious message as it is now going forth. We blame them not. The Lord blames them not. It was not their fault, perhaps, that their minds were so down-trodden with ignorance and superstition that the message of the Kingdom could find no lodgment in their hearts and in their minds. Hearing with the outward ear, the truth is incomprehensible to them. They were under the adversary’s power, too, and he soon caused them to forget what they had heard but not understood. This is his constant policy, as the Apostle declares, “The god of this world hath blinded the minds of them which believe not.” (2 Cor. 4:4) Their minds are closed to the message that is now going forth.

Thank God! They are not to be sent to eternal torment because they have been thus blinded of the Adversary and unable to receive the message now promulgated. Praise be to God that after the present message shall have served its purpose in gathering the “elect” for the Kingdom, Satan shall be bound to deceive the poor world no more and the message of God’s grace in Christ will be known to every creature! The Divine assurance is that then, “All the blind eyes shall be opened and all the deaf ears unstopped.” And “the knowledge of the Lord shall cover the earth as the waters cover the great deep.” And “there will be no need to say to our neighbor, know the thou the Lord! For all shall know Him, from the least to the greatest.”

### **STONY-GROUND HEARERS**

There are well-intentioned people, “good people,” who are very shallow—well-intentioned, but they have not deep, strong characters. When God’s truth reaches these they can appreciate it and they receive it with joy and start in the good way with zeal, but they are not the kind

that the Lord wants in this special election. He will want them, and all during the Millennial Age, but now He is seeking a special class, and these are not fit. Their unfitness is shown by the fact that they are not producing the fruits of the spirit. Persecution withers them. They are not strong characters. They will be passed by as non-elect; but, thank God, they will not be tortured, but reserved for the Millennial time, when the influences of the Kingdom will be quite sufficient to deal with their case and to give them strength of character and to take away the unfavorable, stony condition which now hinders fruitage!

### **GOOD SEED IN THORNY GROUND**

It requires good soil to produce thorns, but when the good seed was sown upon that soil, and both sprang up together, the thorns choked the wheat. It sapped the nourishment of the soil to itself and the wheat was choked. Perhaps all of us have heard these thorns compared to the attractions of the theatre, the gaming table, sports, novels, etc. —that these as thorns beset the Christian way and tend to choke the development of the fruits of the spirit. But is this the proper interpretation? Is it true that the danger of the Christian lies along these lines? It seems to us that there are nominal Christians who might be beset by such matters, but that the higher thought is that the true Christian, begotten of the holy Spirit, is out of sympathy with such things, and that they have no place in his heart.

Thus the Apostle declares of such, “Old things are passed away; behold all things are become new,” and “the things that I once hated I now love, and the things that I once loved, I now hate.”

A brother in the Lord, who but recently made a full consecration of himself remarked to me recently, “It seems so strange, Brother Russell, the wonderful change that has come over my life. A year ago I was wildly excited over baseball. It occupied much of my thought and I always attended the games when possible. This year it has no attraction for me whatever. Instead, God’s wonderful plan of salvation captivates my thought and every spare hour that I can command I wish to be studying it or fellowshiping with those of like faith. Truly with me, “Old things have passed away. All things have become new.

Harkening to our Lord’s explanation we notice that it is in agreement with this thought—that the thorns are not wicked practices, but “cares of this life and the deceitfulness of riches.” Ah, yes! the true Christian whose heart has been renewed by the gracious promises of God’s word and the hopes of a share in the Kingdom

with his Lord is in danger of being swamped by the ordinary duties of life—proper enough in themselves to a limited degree. The Lord's Word commands him to be not slothful in business and to make provision for those of his own household, but he is in constant danger of allowing these things to crowd his spiritual interests as a new creature. Instead of curtailing earthly desires, ambitions, business and family responsibilities—minimizing these that he may have the more time or

2H608

money or both to expend in the Divine service, he is apt to allow the matter to go the other way, to give too great heed to these things and to “provide more than things needful and decent.”

Pride, ambition for self and for family, love of money and the pursuit of it, and the award which this pursuit brings and the hindrances to spiritual growth and to fruitage in the Lord's service—these are the thorns. Alas, many of God's true saints are thus injured! These will not be fit for the Kingdom. They will miss the great prize. They will suffer the great loss, whatever may be the blessings and whatever they may attain to in God's providence by coming up through great tribulation.

The thorny ground, of course, cannot cast out its own thorns, and herein the parable is defective. The Lord's explanation shows that you and I and all Christians are exhorted of the Lord to keep ourselves in the love of God, to cast out of us thorny influences and to bring forth much fruit. If, then, we find that our hearts are infested with the cares of this life and with the pursuit of earthly riches, let us at once cast out these thorns that our hearts may bring forth the fruitage, in harmony with the intimation of our Master to bring forth the good seed.

### **THIRTY, SIXTY AND AN HUNDRED FOLD**

Some good-ground hearers will be found. God foreknew this, and hence prepared this Gospel age and all of its sowing for the sake of these who bring forth good results. Ours will be a blessed condition if we shall have but thirty fold; still more blessed if we bring forth sixty fold; and yet more blessed if results shall be an hundred fold. While the soil cannot change itself, yet we as new creatures have the determining of the condition of the soil in our own hearts. The more fully we are submitted to the Divine will, the more fully we are dead to self and the world, the more abundant will be the crop, the fruitage which we will yield to the Master's sowing.

It should be our ambition every day to attain to that condition of fullest harmony with our Lord which would yield the hundred-fold results in us in return for the

exceeding great and precious promises which constitute the seed. Not alone will the Master be best pleased with the largest fruitage, but we ourselves will be most pleased with this result, both in the present time and in the future. The more fully the more heartily we surrender ourselves to the influences of the good seed of the Kingdom, the more we allow these Divine promises to work in us to will and to do the heavenly Father's good pleasure, the greater will be our own satisfaction and joy, both now and by and by.

The Apostle speaks of differences in the future glory of the church, saying: "As star differeth from star in glory, so also will be the resurrection of the church." All of the faithful ones will receive a blessing and hear the Master's "Well done, good and faithful servant. Enter into the joy of your Lord." Nevertheless, those who have been most earnest, most zealous, most devoted and who yield a hundred fold, according to this parable, will shine the more brightly in the Kingdom, will be the nearer to the Master in His throne.

A similar thought is suggested by our Lord in the parable of the pounds; for while all who used their pounds faithfully were welcomed as good and faithful servants and entered into the joys of their Lord, nevertheless the one who had gained the ten pounds got the greatest blessing, as expressed in our Lord's words, "Have dominion over ten cities." So then, dear friends, let us realize that every word, every act, every thought has to do with our present and our future nearness to the Lord. Let us cast out the cares of this life and the deceitfulness of riches, and let us overcome the spirit of the world, the spirit of indifference, and let us be so enthused with the Gospel of the Kingdom that we will bring forth much fruit. "Herein is your Father glorified."

[The Pittsburg Dispatch, December 21, 1908](#)

## **COSTLY GIFTS**

WOOSTER, Ohio, Dec. 20—Pastor Russell preached twice here today to attentive and large audiences. One of his discourses, from the text, "Take of the choice fruits of the land in your vessels and carry down the men a present; a little balm and a little honey, spices and myrrh, nuts and almonds." Gen. 43:11. He said:

The gift-making season is upon us, with its pleasures and burdens. Millions of gifts, great and small, will be distributed, with varying motives. It is appropriate that all who respect the Divine Will should learn to govern themselves in this matter, as in everything, in harmony therewith. Undoubtedly many gifts are presented with a

view to paving a way for more than compensating favors and privileges. As the wise man has said: "A man's gift maketh room for him and bringeth

3H609

him before great men." (Prov. 18:16) Although this is not the most honorable motive for gift-making neither is it necessarily a dishonorable procedure. It is, so to speak, an acknowledgment of the favor in advance and an expression of appreciation of the service expected. And who should not wish to make reasonable returns for every favor? Surely such a desire is in fullest accord with justice and with the Lord's and the apostle's directions, "Owe no man anything but love." Our debt of love we can never discharge. If everyone who sought a service or received a benefit were scrupulously just in making the terms therefore undoubtedly the whole world would become more generous and more genial.

The mean gift—we may say the only mean kind of gift—is the hypocritical one, which represents neither heart love nor gratitude nor a desire to make just returns. Let us not encourage, either in ourselves or in others, such gift-making. It is injurious every way—despicable. If we have no good motive for the gift-making we would a thousand times better give nothing. Such honesty would have a better effect on the friend or neighbor as well as upon our own hearts.

### **THE MOST DESIRABLE MOTIVE**

Of all the motives leading to gift-making, love, affection, is the very highest, the ideal. Whether great or small, rich or poor, such gifts from the heart to the beloved ones should be brought with a view to the expression of the sentiment represented and the needs or pleasures of the one served, and not with any desire to make a gaudy show. Such gifts should be in value within our reasonable ability—a reasonable service. If rich, our gifts should be in some measure of correspondence to our earthly possessions. If intended to represent very deep love and devotion they should be of such character as would represent this — either in cost of time or in cost of money. Aside from this our interchanges with our friends would best usually be of small commercial values but emblematic in some sense of our love, our fellowship.

Kings are supposed to be wealthy and their gifts to correspond, while the gifts of their subjects to them might be great or small, according to the rank and wealth of the subject. This brings us to the pith of our topic, the relationship between the Great King Eternal, our Creator, and ourselves, as His redeemed, forgiven, reconciled and spirit-begotten children. What gifts has

the Father of Lights for such and what gifts shall they render to him in return? This gift-making on God's part is the foundation of the entire custom. As the apostle expresses it, "Not that we first loved God, but that He loved us and gave His Son for us." That gift of His Son has been more or less appreciated by mankind and is celebrated by the Christmas festivities of Christendom with more or less sympathetic intelligence. As the Great King He gave a Great Gift, because of mankind's great need. Nothing less would have availed for our relief. Nothing less would have manifested the opulence of the divine mercy and love.

### **NO INJUSTICE IN THE GIFT**

At first thought it might appear that our Creator's gift was at the expense of another—His Son. It is only when we come to understand the matter from the divine standpoint that we gain the proper conception of this transaction, namely, that the Son of God entered sympathetically into the divine program connected with the gift, so that He delighted to do it and was highly rewarded for His sacrifice; on account of which the Father hath "highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow and every tongue confess, of things in heaven and on earth."

The gift has been given, and, although not fully appreciated by many as yet, neither the Father nor the Son is disappointed thereby. Well they know, and have pointed out to us, that the god of this world, Satan, has so blinded the minds of mankind in general that they cannot see the matter in its true light. However, some have seen; some have appreciated; some have responded, accepted and made returns. As for the others, the Scriptures assure us that the time will come when all the blinded eyes will be opened and all the deaf ears unstopped, and when all mankind shall know, from the least to the greatest, of the heavenly Father's love, and be made the recipients of blessed opportunities, through the merit of that Great Gift of Love Divine. This will be, we are told, "in due time" (1 Tim. 2:6), during the Millennium.

### **"TO US—HE IS PRECIOUS"**

The Apostle, in speaking of this Great Gift, Jesus Christ, our Lord, our Redeemer, says, "Unto you, therefore, which believe, He is precious." (1 Pet. 2:7) How precious He is depends upon the clearness of our sight. To those who get the proper view of this Gift of God's love "He is altogether lovely." (S. of S. 5:6) Grading backward in proportion to the darkness and blindness

and deafness, the Gift of God's love is less and less known, understood, appreciated, even among those who have named His name, and are known as Christians.

King of all kings and Over-Lord, our heavenly Father did not content Himself with merely this great Gift, but, as the Apostle declares, "He that spared not His own Son, but delivered Him up for us all, shall He not with Him also freely give us all things?" And again,

2H610

"Therefore, all things are yours; and ye are Christ's and Christ is God's." (Rom. 8:32; 1 Cor. 3:21, 23) What wonderful things are these, and who can understand and receive them? Ah! as the Scriptures declare, "The secret of the Lord is with him that reverence Him and He will show them His covenant." He showed them first the Gift of His love, and then, because they accepted that with gratitude, with thankfulness, responsively He was pleased to pour upon them favor upon favor, grace upon grace, gift upon gift, that all of His blessings might be theirs, the Very Elect's.

### **THE RICHES OF HIS GRACE**

It is asked, What are these favors additionally to the original gift, the Sacrifice of Christ? We reply that God has in reservation blessings for the world of mankind who shall ultimately accept of Christ and respond to the privileges and opportunities that will be granted to them during the millennium. The blessings for the willing and obedient of that time will be Paradise restored, a world-wide and individual restitution from the degradation of sin and death, back to the full perfection of manhood, in the image of God; for our Lord declares that He came to seek and recover that which was lost. It is not yet recovered. Merely the foundation has been laid—Adam and his entire family, entire estate, have been redeemed—bought with the precious blood, the sacrificed life of the Son of God.

As for the Church now being called out of the world, in advance of the blessings of the world, because blessed with the hearing ear and the seeing eye of understanding and the appreciative heart—to these, the Elect, God's additional gifts are most wonderful. "Eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things which God hath in reservation for them that love Him" now. These being justified by faith, have been called to joint heirship with Jesus Christ, the Bridegroom in His great heavenly inheritance and Kingdom and divine nature. It is of these, after they had responded, that we heard the Apostle say, "All things are yours." But, before they could enter into this high relationship and be begotten of the holy Spirit and



become inheritors of the heavenly things, and joint heirs with their Redeemer in His Kingdom, something is expected of them. They must show their appreciation of God's Great Gift. They must show their love in return, by making the greatest gift within their power. The Apostle speaking of these says, "Ye gave yourselves to the will of God."

Our Great Creator, so generously kind Himself, appreciates whole-souledness wherever it may be found, even amongst the members of our fallen race. Desiring to show His appreciation of such characters, He has arranged His plan accordingly, that the greatest of all blessings, exaltation to the Divine Nature, far above that of angels, should be the reward of the "little flock," who would voluntarily consecrate during this age their every power and talent to Him and His service—because of their love, because of their appreciation for Him and His glorious purposes. St. John says, "When He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2) These are to be the Bride. These are to be sharers with Messiah in His Kingdom glory. These are to be exalted with Him far above angels, principalities and powers. These are they that are said to love God—in the supreme sense—more than they love houses or lands, parents or children, husbands or wives; yea, more than they love their own lives—so that they gladly sacrifice anything, everything, in their endeavor to carry out the divine purpose within and without. These are the Lord's jewels— "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17

### **I BESEECH YOU, PRESENT YOUR BODIES**

St. Paul, prompted by an appreciation of God's unspeakable Gift, not only laid down His own body a sacrifice in the service to the Lord and His Truth and His Plan, but sought to have others also appreciate this great privilege, which, in the Divine arrangement, is limited entirely to this Gospel Age. "Now is the accepted time"—now is the time when God is willing to accept our sacrifices, however poor or lean, contemptible or mean, if they are all that we have and are presented with faith in the name and the merit of Jesus. In a little while this special day of sacrifice, this specially acceptable time will be passed forever, and the new dispensation will be ushered in, under new conditions, under a reign of righteousness, which will preclude the possibility of suffering or sacrificing for righteousness' sake. It appears, then, that we are highly favored of the Lord, by being permitted to have that degree of the opening of the eyes of our understanding which enables us to avail ourselves of this exceptional opportunity—of not only



accepting God's Gift, but bringing to Him our gift in return, and thereby demonstrating our appreciation of Him, our loyalty to Him and to all His righteous arrangements.

To what extent have we already done this is a proper question for each of us to consider at this time. If we have enjoyed the blessing and privilege of the hearing ear, what effect has the message of God's love had upon our hearts? There are many counter-attractions from the world, the flesh and the Adversary, which will draw our attention away from the Lord's Gift and the wonderful privilege attaching to it. Have these drawn our attention away? Are we amongst those who have received

2H611

the grace of God in vain, not making use of it, not bringing to the Lord our returning gift and thus availing ourselves of further blessings—favor upon favor. If we have neglected this in the past, shall we continue so to do? If so, we should thereby confess ourselves unappreciative of the favors and unworthy of them, according to the Divine decree. While some of us will get these blessings, a sufficient number to complete the predestinated, foreordained Church, which is the Body of Christ, yet none will be of that number who do not present themselves living sacrifices, unto death. Of such the Apostle declares that "They receive the grace of God in vain," in that they fail to use the great gift of their Justification and to go on to Sanctification and its reward to heavenly glory, honor and immortality. Let us not be of such as hold back from sacrificing, nor of those who, after sacrificing or consecrating, draw back and renounce their privileges, and whose end is the Second Death.

### **"GO OUT UNTO PERFECTION"**

When the Apostle says, "We are not of those who draw back unto perdition," destruction, he is not referring to the world of mankind, who have never seen and tasted of the Lord's grace; nor is he referring to those who have been justified through faith in the blood, but who have never made a consecration of themselves, never offered their present to the Lord; neither is he referring to such as have possessed all these advantages and accepted them, and who then, definitely, intelligently, wilfully, draw back from doing what they see to be the Lord's will, and thus renounce their sacrifice—withdraw the present which they had offered to the Lord, and which He had accepted. For such there remaineth nothing but "A fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:27

Wherever we stand today, dear friends, as respects the grace of God, we want to resolve to go on to the end, to completion. If, then, we have heard, let us go on to the full conviction of faith in the precious blood of Christ. If we have already tasted that the Lord is good, let us go on to add to our faith and love and zeal, and to hearken to the voice telling us of the multiplied blessing of God provided for those who love His appearing. If we have already offered our present to the Lord, and it has been accepted, and He has granted us a measure of the holy Spirit, let us realize that these fruits of the spirit are merely a foretaste of the vastly greater riches of His grace prepared for us, and for all who shall be faithful to Him, even unto death. If we have learned to battle royally and faithfully for the Lord, His Truth and the brethren, let us persevere, remembering that the reward is great; not to those who begin, not to those who have enlisted in this army of the Lord, the followers of the Lamb, but to those who in patient perseverance in well-doing shall thus seek for these things in God's appointed way, by learning the lessons provided us in the School of Christ, by faithfully performing all of our Covenant sacrifice, even unto death, by continuing our sacrifice upon the Lord's altar, binding it there with chords of love and zeal.

This is our present acknowledgment of His grace. He has promised that those who indicate their appreciation and utilize the favors provided will be granted still further blessings of grace and Truth in the present life, as well as an eternity of glory with himself. Let us, then, not only at the time of our consecration, take a present in our hand, when coming to the Lord, but day by day let us do so, renewing and conforming our sacrifice until its consummation.

[The St. Paul Enterprise, December 27, 1908](#)

## **GREAT JOY FOR ALL PEOPLE COMING SOON**

Nashville, Tenn., Dec. 27. The convention of Bible Students which opened here yesterday was addressed today by Pastor Russell, of Brooklyn, N.Y. He had a deeply interested and attentive audience, taking for his text the message of the angels to the shepherds of Bethlehem: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10) Great joy to all people? Did God send that message by the angels? Can we believe it implicitly? If so, it tells us of the most momentous change conceivable

in human conditions. Of the present the poet has truthfully said:

*“Now the world is full of suffering,  
Sounds of woe fall on my ears,  
Sights of wretchedness and sorrow  
Fill my eyes with pitying tears.  
'Tis the earth's dark night of weeping;  
Wrong and evil triumph now;  
I can wait for just before me  
Beams the morning's roseate glow.”*

2H612

This is in full agreement with the prophetic declaration, “Weeping may endure for a night, but joy cometh in the morning.” (Psa. 30:5) The question is not as respects the weeping and the night, the reign of darkness, of sin, or death. That is fact—not imagination, nor speculation. Even those most favorably situated share with the world in general the condition which the Apostle describes, saying, “The whole creation groaneth and travaileth in pain together., waiting for the manifestation of the sons of God.” (Rom. 8:19-22), waiting for the morning of the new and better day referred to by the angels and by all the prophets and apostles, as well as by the Redeemer. What interests us in this connection is the promised escape from present conditions to those of joy, happiness and blessing. Whoever can heartily believe the angelic message will surely agree that it is good tidings—a message of peace on earth and good will to men. But show us how it can be brought about, and when. Prove the matter to us, not only Scripturally, but demonstrate it logically, for it is contrary to all that we have ever been taught, or ever believed, and it seems too good to be true.

Dear friends, I address you as Christian believers, pupils in the School of Christ, students of the Lord's Word, and remind you that not only all creation is groaning, but that the Apostle includes us and all believers in the matter, saying, “Ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to-wit, the redemption of our body,” the Body of Christ. (Rom. 8:23) We have indeed a faith which the world has not—a message of peace and fellowship of spirit with the Lord, and, many of us, also a communion with saints; but, blessed as these divine favors are, they leave much still to be desired, and we groan, waiting for the glorious consummation—the conditions which are to be ours in the Resurrection morning.

## **THE CAUSE OF OUR GROANING**

In order to appreciate the Bible explanation of how the relief and joy are coming to the world, we must note these declarations respecting the cause and source of our tribulations. Nowhere is the matter so beautifully and thoroughly summed up as in the Apostle Paul's statement, "By one man's disobedience sin entered into the world, and death as the result of sin, for that all have sinned." (Rom. 5:12) That explanation shows the entire situation. We perceive that sin has got hold of our race; has blemished its organism; has more or less defiled its every member. And we perceive that death is its natural outworking or penalty, and that all of our sorrows and troubles and weaknesses, mental, moral and physical, are the results of this dying process, which is operating in us. The Scriptural explanation that the entire matter in its start in weakness, original sin, was in Eden, with our first parents, is logical. We perceive exactly how these blemishes have been conveyed from parent to child with increasing force and virulence. Thus we confirm the statement that we were "born in sin and shapen in iniquity; in sin did our mothers conceive us," and that there is none righteous from the crown of the head to the soles of the feet.

As a race we are unable to justify ourselves before God, for, as the Apostle declares, "We cannot do the things that we would," for "there is none righteous, no, not one," in the absolute sense. (Rom. 3:10) We see, then, that our Creator determined not to sympathize with, nor encourage, nor permit sin, but to destroy it. His work has operated along the lines of justice, in sentencing us to death, and in holding to that sentence for now 6,000 years.

## **CAN DIVINE SENTENCE ALTER?**

Is it supposable that the unchangeable God will change? Surely not! What then, is there as a basis of hope, since he has already decreed us unworthy of life—worthy of destruction—death? Does not justice rule in all of the Divine dealings? Could God violate this element of His character, of which we read, "Justice is the foundation of His throne?" We must assent that God cannot change. But the Scriptures reveal to us another of God's attributes coming to our relief—His love. We inquire with deepest interest, Is it possible for God's love to triumph over Justice? We answer, No; the Divine attributes are so perfectly co-ordinated that one cannot trample upon another. Human wisdom might here drop the matter as hopeless, but the Divine plan shows us to the contrary—that Divine love provided for the

satisfaction of justice by a sacrifice and corresponding price. To our astonishment, the Scriptures hold up our Lord, “The man Christ Jesus, who gave Himself a ransom for all to be testified in due time. (1 Tim. 2:5, 6) Now we begin to see that our all-wise and all-just Creator, in the fulness of His love, provided for the satisfaction of His own justice, and thus provided for the relief of our race, and for the fulfillment of our text, that ultimately great joy should come to all people, through Messiah’s sacrifice.

But would it be just to lay the penalty of Adam’s sin upon a substitute? Would it be just to cause the innocent to suffer for the guilty? Ah, yes! That course would be unjust. But that is not the Divine program. On the contrary, Divine wisdom set before the Redeemer a great prize and rich reward if He would undertake the sacrifice incidental to our deliverance from the power of sin and death. Jesus did this. As we read, “Who for the joy that was set before Him endured the

2H613

cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb. 12:2) The Apostle, telling us of the sacrifice, assures us that He voluntarily left the glory which He had with the Father, was made flesh, and gave Himself as the “propitiation for our sins, and not for ours only, but for the sins of the whole world.” 1 John 2:2

The Apostle assures us further that He who was rich became poor for our sakes, voluntarily, and has now been gloriously rewarded in part for His faithfulness to the Father’s will. He notes how Jesus humbled Himself, even unto the death of the cross, and then adds, “Wherefore God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee shall bow, of things in heaven and things in earth, and the things under the earth; that every tongue shall confess that Jesus Christ is Lord, to the glory of the Father.” Phil. 2:9-11

### **JUSTICE, WISDOM, LOVE, POWER**

These are the fundamental Divine attributes. The first three have been exhibited to us in operation. We wonder and adore Divine justice, unchangeable; Divine love, immeasurable. What remains, therefore, is to see the final demonstration of Divine power in action. A sample of it was given us by our Lord when He awakened Lazarus from the sleep of death, as showing further the glories of His coming Kingdom—the Divine Kingdom. Divine power is still more manifest in our Lord’s own resurrection, His “change” from earthly to heavenly condition, “In a moment, in the twinkling of an eye.” (1

Cor. 15:52) The work of this Gospel Age, the selection of the church from amongst mankind, demonstrates further the justice, wisdom, love and power of God; but the power still waits for a full development. If that element of the Divine character shall prevail it will indeed mean what our text declares, that “Great joy shall come to all people.”

Love Divine has sought the world and bought it with the precious sacrifice of our Redeemer. Adam was the transgressor, and all his race suffer in consequence. Jesus Christ redeemed Father Adam, and in so doing redeemed all of his family and all of his inheritance. Our glorious Lord proposes to take the place of Adam and to adopt all of his children, if they will, and to give them back again all that was lost in their Father Adam. We must remember that, no matter what our plane of birth, no matter how deep our degradation, our rights, as the children of Adam, were the perfect human rights had those not been forfeited by his disobedience. Consequently the restoration which our Redeemer proposes is not merely a restoring to each individual of the things which he once possessed, but a restitution of all that was His by right under the original Divine arrangement, if Adam had not sinned. Hallelujah! What a Savior! “Able to save unto the uttermost them that come unto God by Him.” (Heb. 7:25) So surely as the Divine program has thus been carried out, exhibiting God’s justice and wisdom and love, so surely the remainder of the Divine program will follow, and demonstrate Divine power.

### **WHY SO LONG A DELAY?**

With a haste which properly belongs to our short-lived and dying condition, we wonder why Divine power has not made greater haste in the deliverance of Adam and his race from the bondage of sin and death—why Messiah, after purchasing the world and the fulness thereof, has not made haste to take possession of it, but has permitted the reign of sin and death to continue, and has permitted Satan still to be the god of this world and the deceiver of men.

The Scriptures give the only answer. They tell us that, from the Divine standpoint, the 6,000 years of the reign of sin and death are a short time in God’s sight— that a thousand years in God’s sight are but as yesterday, and that we are to have patience and faith. They show us that the Divine command was to multiply and fill the earth, and that this work has been much more rapidly accomplished under the reign of sin and death than it would have been otherwise, and that thus God has provided by now a sufficient number of Adam’s race to fill the whole earth. They show us further that these have

all had some lessons and experiences along the line of sin and death and will thereby be prepared for the lessons on the side of righteousness, which God intends they shall have in the future, when the Redeemer shall fulfill His promise and call them forth from the tomb, the prison-house of death.

An example of the operation was granted to us when our Lord called to his friend Lazarus, who was dead: "Lazarus, come forth"—and the dead came forth. He was not alive. He was dead, or, from the Divine standpoint of speaking of things which are not yet accomplished, as though they were, he was asleep, just as Stephen was asleep when he was stoned to death, and as the good and bad of all the past are said to be asleep with their fathers.

Another particular reason for the delay of the establishment of Messiah's kingdom and the blessing of the world which He redeemed is that there is another feature of the Divine purpose, namely, the selecting or electing of a "little flock" to be the Church of Christ, His Bride and Joint-heir in His kingdom glory and millennial work. The type or pattern of this church was Israel in the flesh and the overcomers of that time, briefly mentioned by the Apostle in Hebrews 11. They

2H614

are to have a special reward and share in the services of the future. They, however, were not invited to be members of the Bride class, the selection of which began at Pentecost and will, we believe, very soon be completed, when the last one of them shall have been accepted, found faithful, chiseled and polished, and made ready for the kingdom glory, into which they will be ushered by the power of the First Resurrection. "So also is the resurrection of the dead; it is sown a natural body; it is raised a spiritual body." (1 Cor. 15:42, 44) "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had they received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years."

### **JOY IN THE MORNING**

That time is scripturally designated the "morning" of the New Dispensation. The picture is carried out by telling us that now darkness covers the earth and gross darkness the heathen, but that in due time the light of Divine glory shall arise. Meantime the Lord's faithful must walk by faith and not by sight, and the Father's word of promise, must be the lamp to their pathway, the light of their

footsteps, even as a “Lamp shining in a dark place, until the day dawns.” 2 Pet. 1:19

Our Lord Himself is styled the “Sun of Righteousness,” which shall arise with healing, restitution, in His beams. (Mal. 4:2) And in one of His parables our Lord represents His church, which is also to be with Him the “Sun of Righteousness,” which is to return and refresh the world. He describes the future glory of the garnered wheat of this Gospel age, saying: “Then shall the righteous shine forth as the sun in the kingdom of their Father.” (Matt. 13:43) The results will be the scattering of the ignorance and superstition and darkness of sin, which now prevails, and the enlightenment of all mankind.

A further guarantee of the blessing of that time is given us in the assurance that one of the first works of our Lord in respect to the establishment of His kingdom will be the binding of Satan. The apostle says: “And He laid hold on Satan and bound him for a thousand years, and set a seal upon him, that he should deceive the nations no more till the thousand years should be finished.” (Rev. 20:2, 3) How careful our Lord is to prove to us how every detail of that glorious plan has been worked out, and that nothing shall fail! He assures us as follows: “So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please,

and it shall prosper in the thing whereunto I sent it. (Isa. 55:1 1) And if our faith be lame, He assures our hearts, saying: “For as the heavens are higher than the earth so are My ways higher than your ways, and My thoughts than your thoughts.” Isa. 55:9

### **“GREAT JOY TO ALL PEOPLE”**

Our Lord said: “Blessed are they that mourn, for they shall be comforted.” (Matt. 5:4) So if we find that the great majority of mankind have had considerable experience in mourning and sorrow, under the reign of sin and death, there is comfort in the thought that the same large majority of the race shall be comforted, shall receive joy. All will have the opportunity of coming to this estate of joy, promised for all who are redeemed by the precious blood. And the promised “times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began,” will be world-wide in their influence. All except the church will share in that glorious restitution blessing. And the faithful of the church will have, before then, received their richer blessing through the “change” of nature from human to divine. “Behold, I show you a



mystery,” says the apostle; “we shall be changed in a moment, in the twinkling of an eye.” 1 Cor. 15:51-52

The restitution work will begin immediately with the generation living at that time—following the great time of trouble, which the Scriptures declare will usher in the millennium. As soon as order and blessing shall be established in the world under that glorious kingdom or dominion, invisible to men except through its agents or channels, then will begin the awakening of the sleeping millions—gradually. The last will be first, so that the first Adam will probably be the last to be awakened. But their awakening will be for the purpose of bringing them to an accurate knowledge of God, His justice, wisdom, love and power, to the intent that, if they will be rightly exercised in obedience to Christ, the great Mediator between God and men, they will gradually regain the perfection lost by original sin and, if they become careless, they will receive stripes, chastisements, that by these judgments of the Lord they may finally regain all that was lost. Their joys will be increasing with every step taken on the return journey back from sin and death to perfection of life. The joy will be unto all people, yet there is the intimation that some will reject the Divine favor. As it is written, “And it shall come to pass, that every soul which will not hear the Prophet shall be utterly destroyed from among the people.” Acts 3:23

Thus enlightened by the Divine message, our hearts

2H615

will undoubtedly be drawn nearer and nearer to the Fountain of all grace and our lives will be all sunshine. Let us not only put off the works of darkness, but put off all that pertains to the darkness and error, and be clothed in garments of light, and

*“Praise to Him by whose kind favor  
Heavenly truth has reached our ears,  
May its sweet reviving savor  
Fill our hearts and calm our fears.”*

[The National Labor Tribune, January 10, 1909](#)

## **“FORGETTING AND REMEMBERING”**

Pastor C. T. Russell addressed a large and attentive audience Sunday afternoon at Allegheny Carnegie Hall from the text, “Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth to those things that are before, I press down upon the mark for the prize of the high calling in Christ Jesus.” Phil. 3:13

Each year a mile stone! We have just passed another on our way toward our eternal destiny, whatever that may be. We are glad that, by the grace of God, we have been delivered from the terrible nightmare of eternal torment which for so many of us for years darkened our understanding of the Divine purposes set before us in the Bible. We are glad, not merely for our own sakes, but for the world of mankind, that we now see that the wilful rejecters of Divine Love and its provision will die the Second Death, perish, "Be as though they had not been." We are glad that the Apostle so explicitly stated this, saying, "Who shall be punished with everlasting destruction"—a destruction from which there shall be no redemption, no recovery, no resurrection. 2 Thess. 1:9

But it is not enough for us to know that our Creator has no fiendish intentions towards us. Rather this knowledge of the mercy and love of God should draw our hearts to him and incline us to love him in return, and to seek to do those things which would please God, and which incidentally would bring to us, according to his arrangement, the highest amount of favor and blessing. This also is the Apostle's suggestion, saying, "Not that we first loved God, but that he first loved us, and sent his Son to be a satisfaction for our sins." (1 John 4:10) And again, "The love of Christ constraineth us, for we thus judge ... that we henceforth live not unto ourselves, but unto him who died for us." 2 Cor. 5:14, 15

Our text addresses those who have responded to God's love, and who have become "followers of God, as dear children," followers of the Redeemer, "walking in his footsteps," as he hath set us an example. Notice the statement, "I count not myself to have apprehended"—to have grasped or taken possession of. In the preceding verse the Apostle tells us that the Lord apprehended him—laid hold upon him, when he was in a hopeless condition. He laid hold upon Saul because he was, honesthearted even while wrong-headed. He opened Saul's eyes and gave him a helping hand out of his condition as a wanderer from God and a member of the fallen race. He offered to keep hold of him and to lead him, if he were willing, to exceeding glory and the divine nature, though the way would be a narrow and difficult and self-sacrificing one—impossible for all except those who at heart love the Lord and desire to avail themselves of the Lord's assisting grace. Note that the Apostle had not laid hold upon our Lord, but reversely the Lord had laid hold upon him, and had opened his eyes of understanding to discern the prize of the high calling, promising everything in the way of assistance and grace, if he continued sincerely earnest in his

endeavor to grasp that prize, to lay hold upon it, to apprehend it.

### **FOLLOW US WHO FOLLOW JESUS**

It is a mistake to suppose that the Apostle and the early Church were called with any different calling or privilege from that which appertains to the entire Gospel Age. It is a mistake to suppose that the Scriptures recognize a clerical class and laity in the Church, and that the terms and conditions and narrow way and sacrifices and crown of glory at the end were intended only for the clergy. On the contrary the Scriptures assure us that the Church as a whole is a Royal Priesthood and that each faithful one is to be a sharer in the work of sacrificing, as well as in the coming glory of the Millennial Kingdom.

The loss of this correct Scriptural thought on the subject has done incalculable injury to the Lord's people, leading them to recognize one standard for the clergy and another for the laity, whereas the Scriptures declare, "Ye are all called in one hope of your calling" and "One is your Master, even Christ, and all ye are brethren." And again, "Ye are a Royal Priesthood, a

2H616

Holy Nation, a Peculiar People." Let us revive this proper Scriptural standard in our minds and get there-with the blessing that is due.

In order to understand what the Apostle meant by forgetting the things behind, let us note the context preceding and apply it individually, each to himself. St. Paul has been accused of disrespect to the Jewish Law of Circumcision, because he pointed out that it was not intended for nor necessary to the Gentiles—because he pointed out that it was merely a type, however, of the cutting off or putting away of the filth of the flesh from our minds and hearts. But "circumcision of the heart" has in the Church taken the place of circumcision of the flesh commanded to the Jewish Church, whose day passed with Pentecost. The Apostle proceeds to show that if he chose to boast of his zeal for the Law, he would have as much to say for himself as could any Jew. But he declares that these things which he had before counted as gain, as something to be boastful of, as something to glory in, he now counted as loss and dross for the privilege of having a share with Christ in the sufferings of this present time, and by and by a share in his glorious Millennial Kingdom. He was willing to count everything of his previous hopes and ambitions as "loss and dross," as unworthy of the slightest notice, because of the knowledge he had gained of Jesus as the Messiah, and because of the privilege that had come to

him of being a follower of Jesus, in his footsteps of suffering in the present life and in joint-heirship with him in the glories of the future. These earthly things behind he was daily losing sight of, and hoped might never again have a place in his heart and ambitions, which were now turned in another direction entirely. And so, dear friends, should it be with us.

### **THAT I MAY KNOW HIM**

The Apostle, at the time he wrote these words was far from ignorant of his Saviour, but intimates that the more he knew, the more he realized the length and breadth and height and depth of the love of God, “manifested in Jesus.” He wanted to know him more and more. He wanted that intimate heart-communion and fellowship which would enable him to take the Lord’s view of every incident and experience of life, that thus he might be the partaker of the sufferings of Christ, and bearer of the cross of Christ daily. Nor was this the end of his ambitions. Beyond this, having heard of the Father’s intention that all believers who would become “copies of his Son” should be sharers with him in his glorious nature and Kingdom, the Apostle was anxious to know the Lord to the full and to enter with him into the heavenly glory. That was the prize set before him in the Gospel of Messiah, which had changed his whole life current, so that those whom he once despised and persecuted he now loved and served, so that the things he used to enjoy were now repulsive, and the things he once disdained now filled his heart and enthused him and occupied his time and energy. The things before him were so glorious that the things behind, which once seemed grand, now seemed puny, insignificant, unworthy—dross.

What he saw before him he tells us. He calls it the “prize” and says that it is to be attained only by believers—and then only through consecration unto death. More than this, they would need a resurrection before they could enter into those glories, not such a resurrection as will be made possible to the remainder of Adam’s race, but a special resurrection, called elsewhere the “First (chief) Resurrection.” The Apostle here speaks of this resurrection, in which himself and all the faithful of the elect Church shall share as being a part of “His (Christ’s) Resurrection.” What can he mean? Was the resurrection of our Lord different from that which will come to mankind in general? Yes, indeed! Mankind in general will be privileged to be resurrected, raised up, not only out of the tomb to such a condition as is now enjoyed, but beyond this, gradually, during the Millennium, to be raised up, up, up to human

perfection—to all that was lost in Adam and redeemed by Christ through his obedience even unto death, the death of the cross. But Christ's resurrection was different from that of the world. And the resurrection of the Church, "Which is his Body," will be like his, different from that provided for the world in general. (Eph. 1:23) This resurrection of "The Church. Jesus the Head and the Church, his Body)" the Apostle describes minutely in 1 Cor. 15:42-49.

He here speaks of the "First Resurrection." "His Resurrection," as "The Resurrection"—the special and peculiar class of the dead—"The dead in Christ"—those who lay down their lives in sacrificial service, as members of Christ. Note the Apostle's words, "If by any means I might attain unto the resurrection of the dead." (Phil. 3:11) To attain this glorious resurrection, provided only for the spirit-begotten members of the Anointed; he was glad to have fellowship in the sufferings of Christ and to conform to his experiences, so as to have share in his death. Is it so with us, dear brethren and sisters? Are we thus in earnest? Does the prize of the Divine calling thus shine before the eyes of our understanding, making every other ambition insignificant dross in comparison?

### **"THIS ONE THING I DO"**

Ah! this was the secret of the Apostle's great success—"This one thing I do." He concentrated his time, his

2H617

thought, his energy, upon this one object or goal, which proved the brighter and more valuable to his appreciation every hour. True, there were ordinary things of life, such as eating and drinking and resting and, at one time, tent-making, which occupied some of his hours. But these were not paramount, were not dominating. He aspired, not to be known as the greatest or most expert tent-maker. He aspired not to amass great wealth in that or any other labor or business. He lived not for his belly, nor did he, as a sluggard, waste valuable time in sleep. Every hour, every energy, had been devoted to God and his service—and was so applied, not of compulsion, nor of slavish fear, but out of a faithful heart, appreciating the privileges and anxious to show to the Lord his loving devotion. Is it so with us? If it has not been so with all of us in the past, shall it not be our resolution now for the year just beginning our vow to the Lord renewed? Shall we not cast aside and forget the earthly aims and projects which occupied us and devote our time and energy and strength and thought to the Lord? Shall we not lay aside every weight, and whatever may be our besetting sin, and resolve or vow to the Lord today "To run with patience the race that is set before us?" Heb. 12:1

Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. Not only does such a half-way course fail to meet with the Divine approval as worthy of joint-heirship in the Kingdom with Christ, but it fails also to meet the world's approval and to gain the advantages of this present life. Each of us, therefore, should sit down and count the cost, and reap the benefits accruing. If we believe that it would pay us best to serve mammon, then we should serve mammon, with all our hearts. But if experience and the word of God bring us to the conclusion that only the service of God can bring us truest happiness in the present and the future life, and if we hear the Master's words to us, "Ye cannot serve God and mammon," then let us determine to serve the Lord and not serve mammon, but merely use mammon and advantages of life as special assistances leading on to God, to righteousness, to self-sacrifices for joint-heirship in the Kingdom with our Lord and all the faithful.

### **SOME THINGS TO BE REMEMBERED**

The Apostle surely never meant that everything behind should be forgotten; for, in that event, all the valuable lessons of life, which we have learned in the School of Christ, would be lost to us. We want to remember life's experiences. We want to profit by them. We desire that every failure shall be discerned, and its cause, that, by remembering the same, we shall not from similar weaknesses of the flesh, fall again into the same snare of the Adversary. We desire that all the lessons of life, which have cost us so much in the School of Christ, shall be cherished and grow more valuable to us every day. Let this also be our endeavor during the year that is just beginning—to see to it that no valuable lesson is lost, and that those lessons of the past are clearly and firmly held.

But, on the other hand, there are certain things connected with the experiences of God's children in the past that they are invited to forget, and to remember that God has forgotten them and blotted them out, in so far as there was a record against us.

But all this is faith; God's dealing with the Elect Church during this Gospel Age is on that basis. "We walk by faith, and not by sight." Whoever cannot exercise faith cannot have the blessings now proffered to the believer, but must wait for the next Dispensation, in which sight will be granted and works will be required. And there are different degrees of faith; those standing the severest tests thereby evidence their preparation for God's favors of the future life beyond the veil. Let us, then, learn to exercise faith in all the glorious promises of God's

Word, but not credulity in the words of man. One of the most beneficent uses of faith is in connection with the realization of our “forgiveness of our sins that are past by the forbearance of God.” In proportion as we can realize this and act upon it, it gives us confidence and joy and peace and preparation for further Divine leadings and blessings.

So then, let us with the Apostle, remember all of God’s favors of the past, as well as of the present, and remember the lessons learned through our experiences, including our stumblings and failures. But let us put away every feeling of condemnation, as respects the sins which God has freely forgiven, that “We may assure our hearts before him in love,” and let us forget our worldly greatness, if we had any, our worldly prospects and aims and ambitions and triumphs and flatteries, and let us set our affections, aims, purposes, zeal, on the things that are before and make haste towards them, with full assurance of faith in him who promised them. Thus may we come off conquerors and have a most profitable Year—1909—by his grace.

\* \* \* \*

“Before they call, I will answer; and while they are yet speaking, I will hear.” Isa. 65:24.

2H618

[The Cincinnati Weekly Enquirer, February 18, 1909](#)

## **HOW AND WHAT TO FIGHT**

*With the exception of the last four paragraphs printed below, this discourse was republished in the **Overland Monthly**, Pages 313-317, entitled, ‘How and What to Fight.’*

We come now to the gist of our lesson. We see in the Apostle an example of the Christian fighter. In the battle for some time, he has become wise enough to know that bodily exercise and fuss and beating the air with the arms is not the way to vanquish a foe. He must be methodical, scientific. He must know what he is fighting about, who he is fighting, and the object to be gained, if he would wisely direct his energies and gain the victory.

Some are “beating the air” in their endeavor to convert the world, mistakenly supposing that that is the Church’s mission. With this wrong impression, they are discouraged and apt to stop their fight, when they realize from statistics that there are twice as many heathen today as there were a century ago. As bodily exercise may profit something, so spiritual exercise has its advantages and is better than drowsiness, but it is not so good as

learning who is the foe and then battling him persistently and effectively. Others do still worse, when they battle one with another, quarreling, slandering, back-biting, etc.

Let us see to it that, like the Apostle, we fight the good fight of faith and lay hold upon the prize of eternal life, which God has promised to the victors. Our light is against sin and selfishness— especially in ourselves. If we sometimes lend a helping hand to others, it should be sympathetic, and directed not against them but as assisting them to overcome in their battling with the world, the flesh and the Adversary.

Each one of us, dear friends, has more than sufficient to engage his time and energy in the warfare progressing in himself, the warfare between truth and error, right and wrong, holiness and sin. Seeing now the character of our controversy, let us be more diligent, vigilant, faithful in maintaining the rule of our Lord and Master in our thoughts and words and conduct. So shall we be like Him. Then by and by we shall hear our Redeemer say: “Well done, good and faithful soldier; thou has been faithful over a few things; I will make thee ruler over many things.” Then, granted an abundant entrance into His eternal Kingdom, we shall be His assistants in the great Millennial work of teaching and helping the world in their great fight then on.

[The Cincinnati Weekly Enquirer, February 25, 1909](#)

## **WHERE ARE THE DEAD?**

The weekly discourses by Pastor Charles T. Russell, as published regularly in The Enquirer, are strictly Nonsectarian. Their tenor is altogether free from favoritism toward any one denomination at the expense of another. Like those eminent molders of public thought, Beecher and Talmage, Pastor Russell discourses “with charity toward all and enmity toward none.” In the field of religion he is perhaps the most widely known speaker the country possesses, having lectured in practically every large city, both in the United States and in England.

“Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens.” (Acts 2:29,34) “And no man has ascended up to heaven, but he that came down from heaven, even the Son of Man.” John 3:13

For a man to declare himself uninterested in this subject would be to proclaim himself idiotic —thoughtless. If



the ordinary affairs of this present life, food, raiment, for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves and neighbors and mankind in general!

Of course, so important a question has had the most profound study, ever since the reign of sin and death began 6,000 years ago. By this time the subject should be threadbare. The entire world should be so thoroughly informed respecting this question that there would be nothing new to-day and nobody curious to hear. But the large audiences of intelligent, thoughtful people which come to hear, and which listen with breathless interest to what we have to say, imply that after all the study the subject has had but

2H619

few who are thoroughly satisfied with their conclusions.

*This discourse has been republished in Reprint 4549-4553, January 15, 1910, entitled, "Where Are The Dead?"*

[The National Labor Tribune, February 28, 1909](#)

## **THE LENGTH AND BREADTH, HEIGHT AND DEPTH, OF CHRIST'S LOVE**

Waterbury, Conn., February 28. Before a large congregation in Buckingham Music Hall, Pastor C. T. Russell spoke twice here today. The audience was very attentive. The afternoon subject was, "Where are the Dead," and the evening text was as follows:

"That ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3: 17-19

The word *love* is as *warming* and cheering correspondingly as the words *hatred* and *selfishness* are cold and discouraging. To some who all their lives have been immersed in a world of selfish frigidity, the real quality of the word love is disallowed, disputed, claimed not to exist. Nevertheless there is a craving in every human being for love, pure and sincere, even though never expected to be found. This craving of the human heart for love and sympathy increases as the years go by. Inevitable reverses and failure for the majority take the place of anticipated successes. However strong, cour-

ageous. or even brutally fierce has been the warrior in the battle for bread and fame and earthly glory, he craves ultimately, in his partial or complete disaster, the love which he has never shown to others, nor ever really expected that others would show to him. Whether he succumbs to financial disaster, or to immorality, or to narcotic stimulants, or to disease, it matters not which, the balm of Gilead for the wounded soul is love.

Sometimes this love comes from the partner of life, the wife or the husband; sometimes from parents or children, sisters or brothers. Thank God for these “sometimes” and for the evidence they afford us of some measure of the image of God in humanity! But alas! in a vast majority of cases the failure, the disaster suffered not only shatters hope, but cools friendship and destroys the semblances of love, which were merely emotional or perfunctory or admiration! At such a time the message of the love of God and Christ is balm indeed, if it come to the wounded and discouraged one! And our thought is that, particularly at this time of the year, such discouragement is apt to be borne in upon large numbers of the human family. With the opening of the New Year, many properly made fresh resolutions to themselves, or to their friends, or to the Lord—to live more noble lives, to be true to their Creator, to themselves, to their companions in life—in general, to all of their interests and obligations. But the first month of the year has witnessed trials, testings, and to many has brought defeat and discouragement.

### **“COME, WEARY AND HEAVY LADEN”**

Now is the opportune moment to these discouraged ones to hear the voice of him that speaketh from heaven, telling them of his love, sympathy and his willingness to aid those who will accept his assistance. Harkening obediently to his voice, the hour of defeat may be changed to the hour of victory, by the Lord’s assisting grace, just as, many a time in earthly warfare, victory has been wrested from defeat by the arrival of re-enforcements at the opportune moment. The moment of discouragement and hopeless despair and loss of confidence in earthly progress is the opportune moment for the discouraged one to recognize his need of the Saviour and to cry unto him, and forthwith receive the re-enforcements promised from him who has declared, “My strength is made perfect in your weakness;” and again, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls.” Matt. 11:28-30

Ah! but it requires faith to believe in a Saviour whom we have never seen, and with whom we are not acquainted, and especially in one who has been so frequently misrepresented to us as having prepared from before the foundation of the world for our eternal torment. How can we assure ourselves of his love? How

2H620

may we know that he is not the cruel one that has been pictured to us, but instead a loving, generous, kind, faithful friend—a God who delighteth not in our trouble, who rejoiceth not in iniquity, who rejoiceth not in eternally tormenting his creatures, nor even in destroying them eternally in the Second Death, but, conversely, in doing us good, in exhibiting towards all who will receive it, his loving kindness and tender mercy, enabling them more and more, in the language of our text, to appreciate the height and length, breadth and depth of his love, and who eventually will have all men saved (recovered) and brought to a knowledge of the Truth, and to obedience and character development, to life everlasting in the Paradise of God?

We see the difficulty of such, and it cries aloud to those of us who have learned the way of the Lord more perfectly to let our light shine, to let all the world who are not completely blinded by the Adversary see the true character of our God, and of the Son of God, and the Scriptural presentation of the love and mercy and abundant provision arranged for in the Divine Purpose. What the world needs is to get over its fright respecting the Lord and the future and to see the love of God, and his gracious provision in Christ. This alone will win the heart, in the proper sense of the word. Fear may bring torments, but only the Truth can sanctify and happify, like our Redeemer's prayer, "Sanctify them through thy Truth; thy word is Truth."

The fright that is upon the world came from the Dark Ages, echoed by all the creeds of orthodoxy, breeding in the hearts of men distrust, fear, hatred of God and of the Bible, which is falsely accredited with being the Fountain from which these brackish waters of tradition, represented by the creeds, have been drawn. It is time that every true Christian should take his stand for the right, the Truth, for the Word of God, for the exposition of the falsehoods which have slandered the Almighty character, which have benumbed the zeal of the saints, and have repelled the weary and the heavy laden, as they looked for relief and balm in the direction of their Creator. Is it not time that all ministers of the Gospel announced and manifested their freedom from the creedal misstatements of the Divine character and purpose, which in their hearts they long ago have rejected? It is well that all such should lift up their voice

like a trumpet and give no uncertain sound to the masses of the groaning creation, who are awakening and hungering and thirsting for the bread and water of life, which alone can satisfy their longings.

**“THERE IS A WIDENESS IN GOD’S MERCY,  
LIKE THE WIDENESS OF THE SEA”**

This is the message which we bear to the troubled and discouraged ones. They must take our word for it, until they have time to take up with us a thorough study of the Scriptures, and to demonstrate to themselves that the justice, wisdom, love and power of God are all enlisted on the behalf of Adam and his race—to do us good, to save us from our sins and from the dead and dying condition in which we find ourselves mentally, morally and physically. Nor should it be so difficult to exercise this degree of faith. The Scriptures declare, “He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6) This involves a faith in the justice of God, that, inviting us, he will not spurn us, when we respond to his call. Moreover it should appeal to every reasonable mind that God should be just and loving towards all. The thought of an angry, vindictive, torture-loving, unloving Creator should be rejected instantly by every rational mind as being ungodlike, demoniacal. And no doubt this would have been so had it not been that the misconception on the subject, which the Apostle calls the Doctrine of Devils, was imposed upon our minds from our very earliest childhood, and often by those whom we properly loved and whose piety we revered, but who were themselves deceived.

It is high time that more reverential, more loving, theological views were seen by all mankind. It is the lack of this true theology that is driving many away from the Lord and his Word, into vain philosophies and “science falsely so-called—Higher Criticism, Christian Science, Evolution, Theosophy, etc., etc.” 1 Tim. 6:10

The world has discovered that the bonds of ignorance and superstition have been holding it for centuries, and that its eyes of understanding have been so long covered that now they blink in the dazzling light of the dawning Millennial Day. At one bound the so-called scientific world has left the Word of God and leaped into a refined agnosticism, which professes a phase which it does not possess. The middle class and the lower class of Society are ready to follow their leaders, and this means very shortly what the Scriptures predict, “A great time of trouble, such as never was since there was a nation” — a social, religious, financial and political upheaval — and anarchy. Thank God for the assurances of his Word that the spasm will be but a brief one, that “A short work will

the Lord make with the earth,” and that everything has been prepared for the establishment of the Millennial Kingdom upon the ruins of present systems. It is folly to think of holding the people back and bandaging the eyes of their

2H621

understanding and to again enslave them with ignorance and superstition. Those who are thus endeavoring to meet the situation show clearly that they do not understand it. The tidal liberty of mind can no longer be repressed than the ocean tide can be swept, stayed with a broom. There is just one remedy, the truth, and a correct understanding of the teachings of the Bible. Whoever fails to receive this fails of everything with respect to the present life. And this applies not only to the world in general, but also to believers, to the entire Church of Christ. The hour of trial predicted to come upon the whole world is now upon us, and the Apostle Peter's declaration is that it must begin with the Church of God. The statement of the Prophet is that one thousand will fall to one that will stand — “A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee.” (Psa. 91:7) The statement of the Apostle, respecting the same time and trial, is “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.” (Eph. 6:11-13) Not, Who shall fall, but “Who shall be able to stand?” is the question.

### **LENGTH, BREADTH, HEIGHT, DEPTH**

We are not able to tell the wonderful measures of God's love—nor can others tell them. Indeed, as the Apostle suggests, the privilege of appreciating these measurements is granted only to the “saints,” and to these in proportion to their saintliness. Thus a babe in Christ, though beloved of the Lord and carefully cherished, cannot, as an infantile saint, comprehend these measurements of Divine character. When first he believed in the Lord he saw something of Divine love and mercy, which influenced him and drew him to the exercise of faith and the renouncement of sin. From that standpoint of Justification by Faith he could see more of the Lord, and appreciate more the measurements of his greatness. Then called and appreciating it, he bound his heart before the Lord and made a full surrender to him in response to the invitation, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Rom. 12:1

Having thus done all in his power and laid himself at the Lord's feet, he received the begetting of the holy Spirit, not with outward show or demonstration, but with inward grace and the enlightenment of the eyes of his understanding. From this new standpoint of consecration and harmony with the Divine will, he began to see more of the length, more of the breadth, more of the height, more of the depth of God's love, and hourly, daily, monthly, yearly, if living up to his privileges faithfully, he has been growing in grace, growing in knowledge, growing in opportunity to see these measurements of the Divine character.

Note that this is the very expression of our text and context: the reception by faith of Christ into our hearts as a rule brought strengthening, mighty strengthening by his Spirit in the innerman, to the new nature. As this Spirit of Christ dwelt or resided in our hearts by faith, it tended to root us and to ground us in his characterlikeness, which is the same as that of the Father — Love. Now, then, all this experience makes us able to comprehend with all saints these measurements of our Creator's character as others cannot appreciate them. Yet, as the Apostle says, that even we know now in part only, by and by, after experiencing the resurrection "change" from earthly to heavenly nature, shall see our Lord as he is and then know as we are known. How grand will be this consummation!

So in our text, which applies to the present life, the Apostle declares that the saints even cannot know the love of Christ, because it "passeth knowledge." He then gives a further intimation of how this keen appreciation of the glorious character of God comes to his consecrated ones, namely, "by their being filled with the holiness of God." This means, dear friends, not only the renouncement of sin, and faith in the Lord as our Redeemer and consecration to him, but a filling with his spirit, his mind, his disposition. This, as already stated, is a gradual work, "Not by might, nor by power, but by my spirit, saith the Lord." The Lord's Spirit is one of holiness, not only of separateness from sin, but of opposition to it, not only of sympathy with righteousness, but of activity on its behalf; not only of putting away from our hearts every sympathy with unfruitful works of darkness, but also the receiving of that spirit which condemns them by daily life and a word fitly spoken; not only by an appreciation of the fruits and graces of God's Spirit—meekness, gentleness, longsuffering, brotherly kindness, love—but so great an appreciation of them as more and more induces us to stamp these gracious characteristics of Divinity upon our own thoughts and words and deeds.

Thus it is that we become “copies of God’s dear Son,” and “meet for the inheritance of the saints in light.” To these more and more the Father is pleased to grant the opening of the eyes of their understanding, even to appreciation of the things of the Spirit—”The deep things of God.”

### **ST. PAUL PRAYED FOR THEM**

The great Apostle not only preached Christ and shunned not to declare the whole counsel of God, yet

2H622

he never once refers to eternal torment or anything akin to it. No, not in all of his writings, which constitute more than one-half of the New Testament Scriptures. The severest penalty that he ever declared was everlasting destruction, the Second Death, from which there is no hope for deliverance. Undoubtedly he was right in this course. On the contrary he preached and wrote not only about the length and breadth and height and depth of the love of Christ, but in the context (verse 14) he tells that he prayed for the Church, that they might be able to attain such and more of God’s love. Undoubtedly this is the great need of the Church today.

Let us all pray for ourselves and for each other a wider opening of the eyes of our understanding, and a still more full comprehension of the length and breadth and height and depth of the love of God in Christ. From this attainment comes our blessing and the world’s blessing. The light from the great Sun of Righteousness; which shortly is to flood the world, will be the “Light of the knowledge of the glory of God”—of Divine mercy and love.

[The National Labor Tribune, March 7, 1909](#)

## **IN THE CROSS OF CHRIST WE GLORY**

Brooklyn, N.Y., March 7—Pastor Russell in the Brooklyn Tabernacle preached twice here today. His discourse in the morning on Baptism was listened to attentively by a large audience. The meetings here are growing larger each time. We report his sermon in full in the evening from the text: “The preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Cor. 1:18

It is very remarkable that the Cross, which symbolized the most ignominious form of capital punishment under the laws of the Roman Empire, should be the symbol of

Christianity. Thus, believers who are deeply learned in the Bible, will have no difficulty in discerning that the same Divine providence which in advance marked bread as a symbol of the Bread of Life from heaven, and water as a symbol of the water of life from the throne of God, and marriage as a picture of the relationship between Christ and the Church, directed also that the Roman should adopt the Cross as a symbol of ignominy. Was not this anticipated in the Divine prophecy which declared, "Cursed is every one that hangeth on a tree"—a cross? And did not our Lord Jesus use this very word Cross with a proper figurative signification considerably in advance of his own crucifixion, saying, "If any man would be my disciple, let him deny himself, and take up his Cross, and follow me." Matt. 16:24

Evidently the Cross, the shame of the Cross, the ignominy of the Cross, the ordeal pictured by the Cross, were foreordained picture-lessons—lessons of the self-denial and sacrifice expected not only for Messiah, but for all those who would be associated with him as his "Bride" class, "members of his Body," his "Royal Priesthood," his "Peculiar People," his "Holy Nation."

It will be discerned that we are drawing a sharply-defined contrast between the meaning of the cross presented to our minds in the Scriptures and the unregenerated sentiment which sees it merely as the symbol of pride and ostentation, whether upon banners or buildings or bestudded with jewels for personal adornment. Let us be understood, that the People's Pulpit stands for the Cross in the simplicity of its original institution a symbol—in the words of our Lord and his apostles—a symbol of self-denial, self-sacrifice, suffering for righteousness' sake in opposition to the spirit of the world, the flesh and the Adversary.

On the other hand, let us not be understood to have any superstitious reverence for a splinter from the Cross of Christ or for one of the nails reputed to have been driven through our Saviour's flesh. We do not bow down to them nor reverence them in any sense. Our thought goes out to the Cross of Christ on a much higher and nobler plane when we recognize the work of grace connected with our Saviour's sacrifice, which was finished on the Cross. In the proper understanding of the matter our Lord took up his Cross as soon as he reached manhood's estate under the Law—when thirty years of age. Immediately he presented himself to John at Jordan and made a full consecration unto death, symbolizing it by water immersion. There, begotten by the holy Spirit, he came up out of the water and for three and a half years figuratively, symbolically, was bearing his Cross. His Cross consisted not in his living separate from sin, for he



had lived separate from sin up to that time. “He knew no sin.” 2 Cor. 5:21

His Cross, on the contrary, consisted in self-denial as respects things which would have been entirely proper and right, against which there would have been no law. These he sacrificed in the doing of the Father’s will, in laying down his life a *ransom* for mankind. Although his own will was a righteous one, he tells us that he came

2H623

not to do his own will, but the will of him that sent him—the Father’s will. He tells us what this will was, namely, that he should lay down his life, giving himself a ransom for many, and that ultimately he should receive his life again as a reward, on a higher plane, and that thus, by the sacrifice for our sins, he should be qualified not only to atone for our sins and thus to purchase the world by the sacrifice for sin, but additionally that he should have power and authority to save the world from its lost condition—from sin and death.

### **PURCHASED BY HIS BLOOD**

The Apostle Peter states the same matter in other words, saying that we were redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Pet. 1:19) As the Cross of Christ was not merely the timber to which he was nailed at death, so the blood of Christ was not that which issued from the spear-thrust in his side after his death. The Scriptural statement is that the “life is in the blood.” In accord with this the Lord’s sacrifice of his life was the shedding of his blood. “Blood-shed,” indeed, is a proper name for any violent death. When it is said that we were bought with the precious blood of Christ it signifies that the valuable sacrifice of his life was made on our behalf. That sacrifice, that shedding of his blood, began when he was thirty years of age, at the moment of his consecration unto death... It continued for the three and a half years of his ministry. It was finished when he cried with a loud voice and gave up the spirit of life. His life, his blood, was thus gradually shed, and the shedding was completed before the Roman soldier pierced his side. As we see this proper, broad conception of the Cross of Christ and the shedding of the blood of the Lamb of God, we find that the two thoughts are identical, merely stated from different standpoints and represented by different figures of speech.

The value of the self-sacrifice of our Lord, represented in these two pictures, is the Gospel theme. On it hang the Law, the prophets, the promises of the Scriptures, both of the Old and New Testaments. Without it death to humanity would mean the same as to the brute beast. For

although man was made in the image of his Creator and with noble qualities of mind and heart, constituting him an earthly image of his heavenly Creator, nevertheless all of his rights were forfeited, lost, through Adam's disobedience and the death sentence upon him would reduce him to the level of the brute. Only by the "Blood of his Cross" is recovery through redemption made possible. He sacrificed himself. He died, the just for the unjust, that he might bring mankind back into harmony with God. The entire transaction was aside from humanity. Our heavenly Father planned it all from before the creation of the world, for we read that our Redeemer was the "Lamb slain from before the foundation of the world"—in the Divine purpose or intention. Rev. 13:8

### **THE WORLD'S SHARE IN THE CROSS**

That the Church has a share in the Cross is freely admitted, but many do not see that every member of the race has an interest in the work of Jesus, begun at Jordan and finished at Calvary. A little radiance from the Cross and the Gospel message encircling it has indeed blessed people of every nation! But oh, how little has yet been really accomplished for the race as a whole! Three-fourths of humanity are still heathens totally ignorant of the Lord—and this after more than eighteen centuries. And more than this, the natural increase of heathenism so far outstrips our most energetic missionary effort that disproportion doubles with every century; for instance, today there are twelve hundred millions of heathen, while a century ago there were six hundred millions. What does it mean? Has the Cross of Christ proven a failure? Did Christ die in vain, even relatively? Will the blessing of the Cross never bring reconciliation to any but the few blessed by the sanctifying influences of the present life?

### **THE TRIUMPH OF THE CROSS**

Ah! we have made a great mistake in the reading of our Bibles. We have failed to discern that God's time for dealing with the heathens is future; that a Millennial Age is to be introduced, in which Christ with power and great glory will suppress the power of Satan and drive away the mists and fogs of ignorance and superstition and lift from the degradation of sin and death all who will then accept his gracious provisions. This is the Kingdom for which the Master told us to pray, saying, "My Kingdom is not of this world (age)." (John 18:36) Again, he said, "Pray ye: our Father which art in heaven; hallowed be thy name; thy Kingdom come; thy will be done on earth, as it is in heaven." (Matt. 6:9, 10) Ah, yes, while doing all that we can for ourselves and our neighbors, let us

remember that the work is not ours but the Lord's and that he has declared that the coming Millennial Age of the reign of Christ and the Church is his time appointed for the blessing of all the families of the earth. Then the Cross of Christ will triumph, because without his Cross no such Millennial Kingdom and its "Time of Restitution of all things" would be possible. First, the sacrifice for sins needed to be made before the "curse" could be lifted and the blessing could come to the race of sinners.

2H624

### **PREACHING OF THE CROSS FOOLISHNESS**

If, then, it is the Divine program that Christ shall establish his Kingdom, shall overthrow the rule of Satan and sin and death and enlighten mankind and deliver the willing and obedient, why did he not begin that work eighteen centuries ago? Why has valuable time been lost? Is it not a foolish waste of time to preach the Cross of Christ and faith and obedience, under the present adverse conditions? Do not the results of these eighteen centuries of preaching show the folly of this procedure?

We answer in the words of our text, Yes, the preaching of the Cross of Christ seems foolishness to the perishing ones—to the world in general. But it does not so seem to us. The saved ones, we who have come into relationship with the Father through faith in the precious blood and have come to an understanding of the Divine Plan of Salvation, realize the "cross to be the power of God." (1 Cor. 1:18) To us the message of the Cross has been a transforming one, which, more and more as we have come to appreciate it, has been changing our characters and lives from glory to glory, enabling us to more nearly approximate the glorious character of our dear Redeemer and to become at heart "copies of God's dear Son." Romans 8:29

In a word, while all mankind were imperfect, sinners, "children of wrath," condemned, yet amongst them were two classes. One class was in sympathy with its environment and general condition of alienation from God, and at enmity, not only outwardly but also in their hearts loving sin. The other class, outwardly the same, much fewer in number, had a love for righteousness and an opposition to iniquity and loathed their own weaknesses and blemishes. This latter class longed for righteousness and perfection, which they were unable to attain, because of their weaknesses of the flesh; because of their inability to do perfectly; because they were "born in sin and shapen in iniquity." It is this latter class that God is now drawing to his Son and permitting to be justified by faith, and then admitting by begetting of the holy Spirit to the relationship of Spiritual Sons of God

and prospective Joint-Heirs with Jesus Christ their Lord and Redeemer. Of these Jesus said, "No man can come unto me (now) except the Father which sent me draw him." John 6:44

In a word, God has divided mankind into two general classes, and has made arrangements that only one of these classes will be specially drawn, blessed and saved by faith now, leaving the other to be dealt with during the Millennium. The class favored in this present time are such as have the "hearing of faith" and come into relationship to God under the terms of the great Abrahamic Covenant. Their special blessing now is not because they are sinless, "for there is none righteous, no not one" (Rom. 3:10), but because they loved righteousness and hated iniquity. On this account they may be the "fellows" or "brethren" of Christ, because they have this heart likeness to him of whom it is written, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness (holy Spirit) above thy fellows." Heb. 1:9

Those who are now specially drawn of the Father are not compelled to become fellows with his Son, their Redeemer, but are privileged to have this honor if they wish on certain terms and conditions. To attain this relationship they must stand trial in this present time, while sin and death are still reigning and while it will cost the sacrifice of earthly interests to be footstep followers of their Lord and Saviour. In a word, the Scriptures declare that they can have the great prize of joint-heirship with Christ in his Millennial Kingdom and its work of blessing all the families of the earth only upon condition that they "make their calling and election sure" by faithfulness under trials and testings and difficulties.

### **THE MYSTERY OF THE CROSS**

Comparatively few of the hundreds of thousands of those who have named the name of Christ, and who have come under various denominational yokes, have any knowledge of the Mystery of the Cross of Christ, the Mystery of the Gospel, "The Mystery which hath been hid from ages and generations, but now is made manifest to his saints." (Col. 1:26) Alas, the majority seem content to have merely a "name," to live and to wish merely to be called Christians and to wear a jeweled cross. It is but the few of those who have tasted that the Lord is gracious and have felt an earnest desire to know and to do the Father's will at the cost of self-sacrifice. With the majority the intimation that a certain course in life is the "narrow way," the way of the Cross, is sufficient to turn them in an opposite direction; for,

while they would like to share the heavenly glories and honors of the Lord, they are unwilling to be sharers in his ignominy, sufferings and death. These, without relinquishing their desire for righteousness, are disinclined to go to such lengths as the Master and the apostles taught and exemplified. Hence, they are not interested in the “deep things” of God’s Word, but merely in the more superficial. In the language of the Scriptures, they are willing to say, “We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.” Isa. 4:1

2H625

However, inside and outside of all denominations we may expect to find the Lord’s “little flock,” following in his footsteps through evil reports and through good reports, singing and making melody in their hearts unto the Lord for the privilege granted them of having fellowship with Christ in his sufferings, in prospect of the fellowship in his glory which will soon be theirs. So far from the preaching of the Cross being a failure it is a great success in this particular work which the Lord intends. It has served to attract the loyal-hearted and to repel all others. It is of this Gospel of the Cross of Christ that the Apostle says, “It is a savour of life unto life, or of death unto death.” 2 Cor. 2:16

The Mystery of the Cross, then, is that it is the Divine purpose that the Lord Jesus should be the Head or Chief Priest and that during this Gospel Age God would draw out from amongst this world and sanctify to Himself through the merits of Jesus’ sacrifice an Under-Priesthood, who as “members of the Body of Christ,” would delight “to fill up that which is behind of the afflictions of Christ.” Col. 1:24

So, then, be it understood, the great Christ foreknown of the Father and ordained to be the World’s Deliverer during the Millennial Age, is primarily our Lord Jesus the Head, and secondarily the members of the Body, the “saints” of the Gospel Age, “Members in particular of the Body of Christ.” Thus seen there is a good reason, a very particular reason, why the Millennial Restitution work for the world did not begin immediately after our Lord’s resurrection. The interim of time was set apart for the selection of the members of his Body, elsewhere spoken of as the betrothed Church, which at our Lord’s Second Coming, will become “the Bride,” “the Lamb’s Wife,” and “Joint-Heir” in the Kingdom with the heavenly Bridegroom.

## FOOLISHNESS WITH MEN, WISDOM WITH GOD

Behold then, in the light of these Scripture testimonies, the power and wisdom and love of God connected with the Cross of Christ! See how now it is the power of God unto salvation to everyone that *believeth* and who is of a ready heart to accept the Divine mercies. Note the grace of God in permitting sinners from the very lowest plane to be justified by faith and to be made heirs of glory and, as the Apostle declares, to be made “partakers of the Divine nature.” (2 Pet. 1:14) If this present grace which comes only to those who have the hearing ear and the appreciative heart were all, were the end of the triumph of the Cross of Christ, it would be a wonderful triumph, a glorious one, even though all the remainder of the race except these saintly ones of the First Resurrection class, the Body of Christ, should *perish* should never come to a knowledge of the grace of God, should never attain to eternal life on *any* plane.

But God declares emphatically that it is not his will that any should perish, but that all might turn unto him and live. And he has made full provision whereby every member of the race may be brought to a knowledge of the Truth, that all may thus be saved — “Who will have all men to be saved, and to come unto the knowledge of the Truth.” 1 Tim. 2:4

The selection of this favored Seed of Abraham, The Christ (Gal. 3:16-29), is but the beginning of God’s great work of salvation through the Cross of Christ; as soon as the “elect” shall have been completed and all tested and proven and glorified with their Lord, the “New Covenant,” sealed with the precious blood, will become operative. The blessings withdrawn from the natural Israel when our Lord was crucified will be restored to them under that New Covenant. Spiritual Israel will rule and bless the world through natural Israel, and all the families of the earth will then be encouraged to come into harmony with God under the terms of the New Covenant by becoming “Israelites indeed.” Thus Abraham’s Seed eventually will bless all who love righteousness, all who under full knowledge and opportunity will demonstrate their love for righteousness and their hatred for iniquity. What wonder, then, that while others are speaking slightly of the Cross of Christ and claiming that there was no need of redemption, that our race never fell and will never be restored—what wonder, we say; that we who see something of the “length and breadth and height and depth of the love of God,” glory in the Cross of Christ!

Truly did the Lord declare through the Prophet, “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your

thoughts. For my plans are not your plans, neither are your methods my methods, saith the Lord.” Isa. 55:8, 9

*“In the cross of Christ I glory,  
Towering o’er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.”*

\* \* \* \*

“No weapon that is formed against thee shall prosper.”

2H626

[The National Labor Tribune, March 14, 1909](#)

## **THE END OF THE AGE, THE HARVEST TIME**

Scranton, Pa., March 14—Pastor Russell preached twice here today to the bone and sinew of the hard coal region. Some of the best people were present and listened attentively and drank in every word uttered. He chose for his evening discourse the text: “The harvest is the end of the age.” (Matt. 13:39)

Christian people have forgotten and worldly people never knew the significance of our text. We are all familiar with the beautiful hymn which inquires, “What will the harvest be?” and which gives the suggestion that in each life experience there is a sowing and a reaping. This is true and we will examine this phase of the subject by and by; but first we call your attention to the fact that our Lord in the parable of which our text is a part has no such thought in mind. The parable deals, not with the Church individually, but collectively. It points out that our Lord, the Son of Man, was a seed-sower, and that the field in which he sowed the seed was the world. His personal seed-sowing of the Gospel message was accomplished more than eighteen centuries ago, but since then from his glorious presence at the Father’s right hand on the throne of glory he has been represented by his followers, who, imbued with his spirit, have gladly laid down their lives in the same work scattering the good tidings of the Kingdom.

It is true also that our Lord did a reaping work, and associated his disciples with himself in that saying, “I sent you to reap that whereon ye bestowed no labor; other men plowed, harrowed, sowed, and ye are entered into their labors” (as reapers of the fruitage of other toil). The truthfulness of this is manifest and is corroborated by the statement of John the Baptist, who declared of our Lord that he was the reaper of the Jewish Age whose fan

was in his hand, and who did purge the threshing floor, and did gather the wheat into the barn and burned up the chaff with unquenchable fire. (Matt. 3:12) Looking back over Jewish history we see that the harvesting of the Jewish Age began with our Lord's first advent and ended forty years later at the destruction of Jerusalem. In that time he gathered all the wheat of that nation, all who were ready for the Kingdom. (John 1:12) These were comparatively a "little flock." They were all Israelites indeed in whom was no guile. These were gathered to the garner or barn of Divine favor or protection by the baptism of the holy Spirit, which came upon the leaders at Pentecost day and subsequently extended to every one of us, to every Israelite indeed, anointing these with the holy Spirit.

The threshing, the winnowing and gathering into the barn condition continued during the entire harvest period and ended in the year A..D. 70, when the Roman army completely destroyed Jerusalem and every vestige of Jewish polity. Thus was fulfilled John's prediction, "He shall baptize you with the holy Spirit (Israelites indeed beginning at Pentecost) and (the remainder) with fire. All not baptized with the holy Spirit all not adopted thus into the family of God, received their share in the baptism of fire, trouble, which came upon that nation and to it the apostle refers saying, Wrath to the uttermost is come upon this people that all things written in the law and prophets concerning them should be fulfilled. 1 Thess. 2:16; Matt. 5:17, 18

### **A DOUBLE WORK PROGRESSING**

From the foregoing it will be perceived that during the harvest period of the Jewish Age a two-fold work progressed—the harvest of the Jewish Age and preparatory work for the Gospel Age, a reaping work and a settling time as respecting the Jews and their covenant relationship to God and simultaneously the opening of the new dispensation, in which the middle-wall of partition between Jews and Gentiles was in due course broken down and all who received Christ, whether Jew or Gentile, bond or free, were accepted of the Lord as members of the New House of sons, which took the place of the Old House of servants—"Moses verily was faithful as a servant over all his house (of servants) but Christ as a son over his own house (of sons), whose house are we if we hold fast." Heb. 3:5, 6

The parable of the wheat and the tares, to which our text belongs, was a brief statement by our Lord of his work in the world during this Gospel Age. The foundation of it he laid in his redemptive work, the work itself properly began with the bestowment of the holy Spirit of



Pentecost. Our Lord declares that he sowed the good seed of the Kingdom, and in harmony with this we find that he continually taught his disciples that the Jews were right in their expectation of the establishment of God's Kingdom amongst men for the overthrow of sin and Satan and for the deliverance and uplift of Adam and his race. But he instructed them that his Kingdom was not of this world, not an earthly kingdom, and that

2H627

his servants were not to fight with weapons of carnal warfare for the establishment of his Kingdom. It would be established at his second coming in power and great glory. It would have all power and to it every knee would bow, every tongue confess. It would not oppress, but would bless its subjects and fully restrain its enemies, and ultimately destroy the impenitent.

### **THY KINGDOM COME ON EARTH**

Thus he taught his disciples, and us through them, to pray for the coming Kingdom as the Divine boon and blessing most desirable. He said, "Pray ye, thy Kingdom come, thy will be done on earth as it is done in heaven." (Matt. 6:10) That Kingdom was associated with nearly all of his promises to his disciples. As the young nobleman he would go to a far country and in due time would return and reckon with his servants and reward them according to their loving loyalty and energy in his service. In his Kingdom, some of his glorified servants would be granted dominion over two cities, some over five, some over ten and thus all would be joint-heirs with him in his Kingdom, sharers of his throne, partakers in his great work of uplifting Adam and his race out of their present fallen conditions, mental, moral and physical. Luke 19:12

Not only does the parable which we are discussing refer to the Kingdom, but practically every parable which our Lord uttered was given to teach something respecting the character of the Kingdom itself when it would come, or something respecting the character and experiences of those who were invited to share that kingdom with their Redeemer—the "called, chosen, faithful," who will make their calling and election sure to a participation in the Kingdom honors, privileges and blessings. Some of these parables show this Kingdom class, the Church, as a nominal system containing good and bad, faithful and unfaithful, saints and imposters; as, for instance, the parable of the net which, cast into the sea, gathered both suitable and unsuitable fish throughout this age, though the separation was not due to be accomplished until the end of this age. Similarly the parable we are discussing shows two classes in the Church, one, the wheat class, begotten of the holy Spirit, the other, the "tare" or

imitation class, not begotten of the Spirit of the Lord, but rather of the wrong spirit, the spirit of the world.

### **AN ENEMY DID THIS**

Our parable shows that the Lord and his faithful disciples sowed the good seed of kingdom promises but that subsequently our enemy, Satan, over-sowed the field with treacherous and false doctrines. As the true doctrines bring forth the true “wheat” class suitable for the Kingdom, and false doctrines produce wrong characters, “tares,” which today all over Christendom are so numerous that the true wheat are being choked out. Indeed, so accustomed is the world to the high look of the tare class that the humble wheat are thought peculiar and a strange party of undesirables. So closely intertwined are the roots of the two classes that the Reaper decided that there would be no separation between them until the harvest or end of this age; because to disturb such close relationship in life would create great commotion, such a time of trouble as would wreck present institutions, hence the Lord’s decision was, “Let both grow together until the harvest; the harvest, is the end of the age.” At that time the great commotion incidental to the complete separation of the small harvest of wheat from the great harvest of tares would be due and the great time of trouble incidental to the separation would find its proper place in connection with the proper judgments with which this age will end and the proper plowing experiences of trouble with which the new dispensation will be inaugurated.

### **WE ARE NOW IN THE HARVEST TIME**

Dear friends, in two of the volumes of the “Scripture Studies,” which many of you possess and I trust are studying, we have presented from the Scriptures the evidence that the harvest of this Gospel Age is forty years in length and that already considerably more than one half of it is in the past. We have pointed out that this is the meaning and the true interpretation of the peculiar conditions, favorable and unfavorable, which now surround the pathway of all of the Lord’s people. This is the explanation of the federation movement among the churches, of the trust movement among the wealthy and of the union movement amongst the masses. The awful time of trouble which shortly as a plowshare will prepare mankind for the new dispensation, the Millennial Kingdom of Christ and his Church, is even now casting its shadow before. Already our Lord’s prediction of it is being realized, “Men’s hearts are failing them for fear and for looking after those things which are coming upon the earth.” (Luke 21:26) The courageous are

saying, "peace and safety," but the Scriptures declare that the consummation of the age is upon us and that nothing can avert it; that the destruction will come with suddenness, "as pangs upon a mother," with brief respites between, but gradually increasing in intensity until the new dispensation, the Kingdom of God's dear Son, shall be born in the morning of the new day—"The Sun of Righteousness shall rise with healing in his beams."

If we are right, the present is the time for God's people to draw very near to the Lord, to come under the shadow of the Almighty, to put their trust more and more in him and to purge themselves from all filthiness

2H628

of the flesh and of the spirit, perfecting holiness in the reverence of the Lord. (2 Cor. 7:1) As the harvest of the Jewish Age brought fresh tests to nominal Israel, so the present harvest period will surely bring fresh tests to nominal Spiritual Israel, tests which only the faithful, the saintly, will be able to stand. The fiery trials of this day will try every man's faith and works of what sort they are. Only the gold, silver and precious stones of Divine truth, faith and character, will survive these tests. The wood, hay and stubble character, like the tares of our text-parable, will succumb to the fiery trials of this great and notable day of the Lord toward which the eyes of the prophets of God and of our Lord and of his apostles all looked—the day of which they all made mention. Now is the time for the fulfillment of Malachi 3:16, when They that feared the Lord (that revered him) spake often one to another (conferred respecting his promises and sought to be helpful to each other) and a book of remembrance was written for these and to them was given the assurance they shall be mine, saith the Lord, in the day when I come to make up my jewels. It is pertinent to our subject that we inquire one of another respecting our preparation for the evil day into which we are entering. Have we on the whole armour of God; are we standing firmly ourselves and helping the brethren to stand firmly against the wiles of the Adversary, our common foe; have we on the wedding garment of Christ's righteousness, faith in his blood? Are we seeking to keep it free from spot and wrinkle or any such things? Are we distressed by any imperfection, spot or wrinkle, so that we go at once to the throne of heavenly grace there to obtain mercy and cleansing and to find strength to help for all times of need? While keeping in memory the foregoing, as the proper interpretation of our Lord's parable, let us labour with the great Reaper to the extent of our ability under his promise, "He that reapeth receiveth wages and gathereth fruit unto eternal life." John 4:36

## WHAT A MAN SOWETH HE REAPETH

Before closing we note the fact that not only our Lord has been sowing and now reaping the harvest of this age and preparing for the greater sowing and reaping of the Millennial Age, but that each of us, and indeed all mankind, outside as well as inside the Church of Christ, does a sowing and a reaping work in respect to his own life and interests. The beginning of all of our sowing is in the mind, or, as the Scriptures would say, in heart: Out of the heart proceedeth the various good and bad influences which go to make up our characters. What we sow, we will reap in time. If we sow anger, malice, hatred, envy, strife, ambition, vain-glory, bitterness, backbitings, evil-surmising we will reap accordingly. What a sad harvest results from such a sowing! How many fold these evils are multiplied to ourselves and to others! And how far-reaching may be the influence of these evil things upon others! They ripen, they go to seed, they are blown by the winds of gossip and suspicion and many are thereby defiled. "What will the harvest be?" Surely the harvest of such a sowing will be with bitterness and tears proportionate to the degree of knowledge enjoyed and sinned against.

It is bad enough that the world, uninstructed of the Lord, with no ears to hear his counsel, should sow such an evil, injurious crop. What responsibility would be ours under such circumstances if our ears have heard, our eyes have seen something of the glories of the Lord, and the beauties of his character and the fruits of his spirit! God forbid, you say, that any of us should make such a mistake and thus sow in our hearts a crop so displeasing to the Lord and so injurious to ourselves and to others! On the other hand; the Lord's consecrated people, whose hearts have been prepared under Divine supervision, have heard the Master's words instructing us how to sow profitable crops that will prove to be blessings to ourselves and to others and glorious to his name. In his Word he supplies the good seed and he gives us freely the seeds of meekness, gentleness, patience, longsuffering, brotherly-kindness, faith, hope, joy. He who sows these carefully, patiently, perseveringly in his heart and who watches day by day lest the enemy cast in any seed of malice, envy or strife—to promptly purging it out and destroying it—what a blessed portion is his! How beautiful are the flowers of grace and truth as they develop and more and more manifest themselves in looks, in words, what a fragrant perfume is exhaled from the heart and life which is thus regulated in harmony with the Divine word!

Dear friends, let us make no mistake; let us do no experimenting; let us not think for a moment that our own

wisdom is sufficient and that we may set aside the instruction of our Lord and of his apostles. Let us now, in the harvest of this age, be if possible, doubly alert to watch and pray lest we enter into temptation, lest we fail of the grace of God—fail to attain a share in the glories of our Redeemer which so shortly is to be used of the Lord for the blessing of all of the families of the earth and to guide them and instruct them as to how they must root up all evil weeds—malice, strife, envy, etc.—and must sow freely the seeds of truth and grace, to the intent that the harvest of the Millennial Age in turn shall see them blessed with human perfection and full restitution; failing of which they will be utterly destroyed in the Second Death. (Acts 3:23)

Desirous, dear friends, that you should have every

2H629

opportunity for helpful Bible Study, I have arranged with the publishers of one of my books, *The Divine Plan of the Ages*, that between now and the time of my starting on a European trip, May 5, they should supply any orders coming through me at absolute cost. This will enable all of you to procure for yourselves and friends this book of 380 pages, in cloth binding, postage prepaid, four copies for a dollar or one copy at the same rate, 25c, or the same matter in magazine form for 5c per copy. On this book, dear friends, I receive not one penny of royalty. I merely am solicitous that you have the *Divine Plan* in a still more orderly presentation than is possible in my weekly sermons—and the latter will be still more clear to you after the reading of this book, which some have styled “*The Bible Key*.”

**The National Labor Tribune, March 19, 1909**

## **HOSANNA! HOSANNA! TO THE SON OF DAVID!**

After being absent for over a month, Pastor Russell made a visit to his old home in Pittsburg and was welcomed by his old friends. The Carnegie Music Hall was crowded when he delivered one of his telling sermons, and after adjournment held quite a levee among his friends. He took for his text the following: “*Blessed is He that cometh in the name of the Lord.*” *Matt. 21:9*

Next Sunday will be generally observed as Palm Sunday, but the real anniversary date according to the Hebrew calender would be next Thursday, and the

Sunday night following will be the anniversary of our Lord's Memorial Supper.

Four days before his crucifixion our Lord rode to Jerusalem on the ass as the King of Israel. The people preceding and following him shouted, "Hosanna to Messiah, Son of David and King of Israel," and spread their outer garments and palm branches on the road, as was the custom with great heroes in triumphal procession.

For three and a half years from the time of his baptism at thirty years of age our Lord had been preaching the Kingdom of heaven at hand. Additionally he had sent forth his disciples two and two; first the twelve, and later seventy others, to preach the same thing, namely, "Repent, for the Kingdom of heaven is at hand"—get your hearts into a condition of readiness that you may be received into that Kingdom, to be associated with Messiah in the blessing of all the families of the earth, in harmony with the promise made to father Abraham. Our Lord had become quite noted. "The common people heard him gladly." Some of them said, "Never man spake like this man." "And they all bare witness to the gracious words that proceeded out of his mouth, for he spake as one having authority (knowledge) and not as a scribe." On more than one occasion it appeared as though the people would take him by force to make him a king; but our Lord avoided the matter and withdrew himself and discouraged the efforts. The scribes and Pharisees, jealous of his popularity, ashamed of his following and afraid that he would yet become the center of a futile movement antagonistic to the Roman government and their own prestige, had already threatened his life. As it is written, "Jesus could no longer walk in Jewry, because the Jews sought to kill him." Their antagonism to him was all the greater after the awakening of Lazarus.

### **BEHOLD, THY KING COMETH**

Suddenly a change was manifest in Jesus' attitude. He came to Bethany, notwithstanding the protest of his disciples, who valiantly said, "Let us go that we may die with him." Discarding caution he went directly to the home of Lazarus and his sisters. There he was the guest of honor with his disciples at a special feast. There Mary poured upon him the precious spikenard perfume which Jesus declared was an anointing for his burial. In that expression we have the key to his outward course. He knew that his hour was come; that the end of his ministry was at hand; that he was about to be crucified.

It was under these circumstances that the next morning he not only did not hinder the people from proclaiming him King, but he sent his disciples to bring the ass upon which he was to ride in triumph as a King, for it was the custom of Israel's kings to be thus presented to the people. The account tells us that the people hailed Jesus as the Son of David, the King of Israel, the Messiah, and that in the concourse were Pharisees who had come from Jerusalem to Bethany to see Jesus and Lazarus, whom he had awakened from death; these beheld the proceeding and expostulated with Jesus' disciples, telling them that he should call the attention of the people to what they were saying and that Jesus should reprove them. Our Lord's answer

2H630

shows how important was the event. He said, "If these should hold their peace the very stones would cry out." (Luke 19:40) The Evangelist calls our attention to the fact that the entire procedure was in fulfilment of the prophecy of Zechariah, as through him the Lord had declared centuries beforehand the events which must transpire at the appointed hour, namely, "Shout O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9

Here we see the reason why our Lord said that if the people would hold their peace and not shout the stones would cry out; because the Lord through prophecy had foretold a shout and the Scriptures must be fulfilled. How strengthening it is to faith to realize that even the jots and tittles of prophecy must all be fulfilled. Thus realizing the Divine supervision of the affairs of our Lord and of his followers we may indeed have a strong consolation and good hope, realizing that all things written in the Law and by the prophets shall have their fulfilment in due course.

Little did the Jews on that Palm Sunday realize what was taking place. And indeed very few Christians to this day realize the purport of that occasion. Let us see what it was. God had promised a Messiah and that he should be of the Seed of Abraham and of the family of David. Zechariah's prophecy quoted had foretold his formal entry. All those things must be fulfilled; God must keep his part of the contract. If failure occurred it must be Israel's failure. And so it was. Israel, as represented by her rulers who "sat in Moses' seat," was not ready for the Messiah. If they had believed the preaching of John the Baptist a genuine reformation would have made them ready to receive the Messiah. But not being in heart condition led them to expect a worldly conqueror

rather than a Lamb of God to take away the sin of the world. We read that “All men were in expectation of him.” And yet, when he offered himself, they were ashamed of him and of his peculiar following of fishermen, publicans, etc. The rulers of the people received him not but plotted his destruction, and the common people furnished not only multitudes to cry Hosanna, on this occasion, but also later multitudes to cry, “Crucify him, crucify him,” under the influence of their leaders.

As for our Lord, he knew that his hour was come. He had foretold that he would be rejected and crucified, but it was his duty to make the tender of himself as Israel’s King. The very prophecy he was fulfilling declared not only that he would come as King, but foretold that the people would “shout” and also that Israel would be cast off and have a “double” part of disfavor—the length of the favor they had enjoyed as God’s peculiar people. The prophet specified, saying, “Even today do I declare that I will render *double* unto thee.” (Zech. 9:12) Thus he indicated that particular Palm Sunday as the turning point of Israel’s career. Our Lord also indicated the importance of that day as the turning point in Israel’s history; for when he had ridden to the brow of Mt. Olivet, overlooking Jerusalem, the procession stopped, Jesus saying, “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. Verily I say unto you, Ye shall see me no more until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.” Luke 13:34, 35

In other words, that first Palm Sunday was the turning point marking the rejection of natural Israel as a nation and the inauguration of Spiritual Israel as the “holy nation,” the “royal priesthood,” the “peculiar people” for a purpose. Other Scriptures show us that natural Israel is to return to Divine favor as soon as the “election” of spiritual Israel shall be accomplished. But at his Second Advent Messiah will no longer present himself as a man riding upon an ass, but, as the Scriptures declare, he shall come a spirit being, invisible to men, but nevertheless with great glory and power, which shall be “revealed in flaming fire” symbolical of judgments. We are assured that then the blinded eyes of Israel’s understanding will be open and they shall look upon him whom they pierced and shall mourn for him; and the Lord declares that then he will pour upon them the spirit of prayer and supplication and the blessing of the New Covenant shall be theirs. As it is written, “Behold, the



days come, saith the Lord, that I will make a New Covenant with the house, of Israel, and with the house of Judah. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:31-34) “And I will take the stony heart out of their flesh, and will give them an heart of flesh.” Ezek. 11:19

## **REJECTING THE LAMB**

But that Palm Sunday was a notable and important day to Israel from another standpoint. At the beginning of their national existence, when they were delivered from the bondage of Egypt, God specially arranged for their Passover. This will be our topic for next Sunday, but today we notice that their passover lamb was to be taken up and brought into the house on the tenth day of the month Nisan, while it was to be

2H631

killed on the fourteenth. As John the Baptist has declared, our Lord was the antitypical “Lamb of God, which taketh away the sin of the world.” (John 1:29) And now the antitypical passover sacrifice was due, when the Lamb of God was to be slain for the sins of the world; and Israel as a nation should have received the Lamb of God into their house by faith on this very Palm Sunday on which he presented himself as King. He filled the double role of King and Passover Lamb. However, as they rejected him as King, so likewise as their Passover Lamb he was not accepted or received; thus as a nation they were not passed over or saved, but, contrariwise, their national destruction followed. As the rich man of the parable of Dives and Lazarus, they died nationally from Divine favor.

But while our Lord was rejected both as Lamb and King by the Jewish nation there were individual exceptions. All the “Israelites indeed,” in whom was no guile, were granted special enlightenment of the eyes of their understanding. These recognized Jesus as the Lamb of God—their Redeemer. And not only so, but they recognized him also as the great King, the King of Glory, the Messiah. As indicating the blindness of the nation and the spiritual sight of the small remnant who received him, our Lord said, “Blessed are your eyes, for they see, and your ears for they hear.” These who now recognize their Redeemer, and voluntarily become obedient to him by a full consecration of their hearts, are a very exceptional class, as well as a very small class. His cause has really been unpopular from the first, and only such as are willing to endure hardship as good soldiers have the courage to volunteer to be soldiers of the Cross.

There is an outward religion today that is popular, just as there was an outward religion in our Lord's day that was popular. But to be true disciples, followers of Jesus, to walk in his footsteps, to forsake the world and follow him, means to all his disciples since what was meant to his disciples at the First Advent — alienation and separation. Our Lord said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, ... but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19) Again he said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4:36

### **"FEAR NOT, LITTLE FLOCK"**

A point that is not generally recognized is that where natural Israel was rejected the selection of spiritual Israel began, and that what natural Israel failed to get, spiritual Israel is to receive, namely, God's Kingdom— not God's Kingdom in the flesh, but on the spiritual plane. True, there will be an earthly or fleshly Kingdom of men and amongst men and of Israel. It will be inaugurated at the Second Coming of Christ and be his representative amongst men. Meantime, however, during this Gospel Age the Lord is selecting a still higher class—Spiritual Israel—to constitute a spiritual Empire, of which he is Head. The spiritual, the higher Kingdom class, must be developed first and the spiritual promises inherited by these must first be attained; afterward the earthly blessings will all be sure to God's earthly people, Israel, under their new (Law) covenant. Rom. 11:27-32

Note how the Apostle Paul, the Divinely appointed Teacher, explains this, saying, "Blindness in part (for the time) is happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved." Then all Israel shall be recovered from their blindness. "As it is written, There shall come out of Zion (spiritual Israel) the Deliverer (the Christ) and he shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are (treated as) enemies for your sakes; but as touching the election, they are beloved for the father's sake. For the gifts and calling of God he will not repent of. For as ye in times past have not believed God, yet have obtained mercy through their unbelief; even so have these also now not believed, that through your mercy, they also now may obtain mercy." Rom. 11:25-31

The New Covenant which God will seal with Israel after these Gospel days will be "of your (the Church's) mercy," in that it will be sealed with the blood of The Christ—Head and Body. This is the meaning of our

Lord's words to us spiritual Israelites, "This is my blood of the New Covenant—drink ye *all of it*"—*all* who participate in it. It is a great privilege to suffer with Christ, to be dead with him, to drink of his cup, to be privileged with him to seal the New Covenant of Israel. All who thus join with him will be permitted to share with him the glories of his Kingdom, his spiritual Kingdom, through which Israel will be blessed, restored to prominence, made the channel of Divine blessings to every nation under heaven.

## TWO ANTITYPICAL FULFILMENTS

We have noticed that our Lord's riding on the ass to Jerusalem was a fulfilment of a prophecy and a type. We note now that there are secondary fulfilments of the same on a still higher plane (1) the proclaiming of Jesus by the multitude shouting "Hosanna," was a proclamation of faith in him as the Messiah; so we today, and all of the Lord's followers down through the Gospel Age, have first hailed him Messiah and proclaimed ourselves believers in him—and this to us was Justification by Faith. Hence, Palm Sunday may be considered as symbolizing the attainment of justification

2H632

by those who recognize Jesus and are willing to acknowledge him, just as subsequently at the Memorial Supper Jesus passed the cup to all of his followers, saying, "Drink ye all of it." This signifies full consecration, even unto death, on the part of all who accept the Lord's invitation to thus share his cup, the sufferings of Christ. In this sense of the word, dear friends, I trust that all of us have thus declared our faith in the Messiah, the Redeemer. I trust that we have all taken the Lamb into our hearts, into our homes. I trust that to the full we as members of the Church of the First Born are partaking of the antitypical Lamb, drinking into his spirit of full consecration, as well as partaking of the glorious elements of his character through eating his flesh and appropriating the merits of his sacrifice.

A second antitypical fulfilment of today's lesson is brought to our attention by the fact that everything pertaining to the Jewish people was typical of that nation's connection with spiritual Israel's experience. As Jesus offered himself in the flesh to fleshly Israel at the proper time as their King, so in the parallel of time he must offer himself to *spiritual* Israel at the appointed time as their King of Glory. As the time of natural Israel's visitation was at the First Advent, so the time of spiritual Israel's visitation is at the Second Advent. As nominal Israel stumbled and was blinded and failed to receive the King and lost the blessing, so will it be with nominal spiritual Israel. Thus it is written, "He shall be for a

stone of stumbling and rock of offence to both houses of Israel." As with the Jews (every "Israelite indeed," in whom was no guile, was specially blessed and kept and assisted), so it will be here. All others will stumble and, as it is written, "A thousand shall fall at thy side." That which to the one class will be the stepping-stone to higher favors and the Kingdom blessings, will to the other class be a stumbling-stone. As amongst the Jews it was necessary that the proclamation of the presence of Messiah be made, so here the Second Presence of Messiah must be made known. Nevertheless the parable will be complete, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:4 1) We see here the force of the Scriptural declaration that it is given or granted to some to understand the deep things of God and not given or permitted to others. "To you it is given to know the mysteries of the Kingdom of heaven, but to all outsiders (to all not members of the inner circle of "Israelites indeed") these things are spoken in parables and dark sayings, that hearing they might hear and not understand."

### **YE CAN DISCERN THE SKY**

To the religious people at the First Advent our Lord said, "Ye can discern the sky. How is it that ye cannot discern the signs of the times?" Our interest in the weather leads us to take notice of those conditions of the sky which presage storm and fair weather. Should we not be much more deeply interested in the much more important things pertaining to the development of the Divine Plan as respects our race and its various interests? Nevertheless, it is a fact that so occupied are men with the cares of this life and the deceitfulness of riches that they think little respecting the weightier interests. This is the reason why many do not more accurately discern the signs of the times. However, he would be a dullard indeed who does not recognize the peculiar day in which we are living. On the one hand, the wonderful blessings and favors of God which already have brought to the world so many useful inventions which are helping to spread Millennial blessings on every hand, and which the Scriptures declare are but advanced messages of God's favor and blessings to mankind, to be ushered in in connection with the sealing of the New Covenant with the merit of the precious blood. Many see the signs of the new dispensation without knowing how to read them (what they signify.) On the one hand there are some who recognize not the Almighty in connection with earth's affairs, but boast of the progress and inventions as merely the outworkings of Evolutionary progress by

which mankind is advancing from *primordial protoplasm* to Divinity.

Others are looking for the establishment of the reign of righteousness through the channels of the nominal Church by an intermixture of Christian principle with worldliness. Few, almost none, see the truth on the subject, namely, that the Lord is now selecting his “jewels,” sometimes called the “Bride, the Lamb’s Wife,” and that this class of the entire age, as well as the living members of the same class, will be resurrected and “changed” and as spirit beings like unto the angels, but of higher plane, and will be associated with the Redeemer in his great work of blessing the world under the gracious provisions of the New Covenant with Israel. Few see that so far as the living Church is concerned, now is the time of the coming of the spiritual Kingdom into the rulership of the world. The Church as a whole is unready to receive it, because of looking in another direction for success to their own efforts.

Few see that, as the Lord declared to the Jews, “Your house is left unto you desolate;” so now he declares to nominal spiritual Israel the same thing. Addressing them under the name of the Church of Laodicea, he says, “Behold, I stand at the door and knock. Every

2H633

man who hears my knock, let him open the door and I will come in and sup with him.” It must be an individual matter. Neither sects or parties will be acknowledged in this testing time—only the “Israelites indeed” in whom is no guile, who get ready for and receive the blessing promised. To Laodicea the nominal system as a whole the Lord says, “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear, and eye-salve to anoint thine eyes, that thou mayest see.” (Rev. 3:17, 18)

Let us individually heed this our Lord’s warning, that we may have a share as true spiritual Israelites in the glorious blessings now due to us, and thus be prepared for the Millennial glories just in advance of us.

[The National Labor Tribune, March 21, 1909](#)

## **THE SONG OF THE ELECT**

Brooklyn, N.Y., March 21—Pastor Russell returned home this week from a short visit to the hard coal regions. He reports good audiences at all his meetings. He delivered one of his telling sermons at the Brooklyn Tabernacle today, to a large audience. He took for his text the following:

*“And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne., and no man could learn that song, but the hundred and forty and four thousand. “Rev. 14.2, 3*

The world knows its bacchanalian songs, and its foolish ditties, and its plaintive melodies tinged with pain and sorrow; and the latter are most in favor with its thoughts because, as the Scriptures declare, “The whole creation is groaning and travailing in pain.”

It is amongst the hymns of Christianity that we find the noblest, grandest, most sublime expressions of the human soul, because their authors, under the influences of the precious promises of God’s Word, look with hopeful eye beyond the clouds and shadows of their present pilgrim way towards the glorious things which God hath in reservation for them that love him. Some of these have well been styled “ageless hymns,” so new are they every morning and so fresh every evening. Well may the Lord’s consecrated people delight their souls in harmonious worship at the throne of grace, using these hymns as the beautiful channels of their sentiments and petitions. Would that all who sing the songs of Zion might appreciate them as poetic prayers, so that not merely with their lips would they make melody unto the Lord, but also with their hearts.

But neither of our texts refers to such songs and hymns. Rather they are symbolic and poetic expressions which represent the thought that a new theme, a new message has been received into the heart and that it is so happifying that it continually overflows through the lips—the Scriptures’ joyful message, harmonious, metrical. As a poem may be either in meter or blank verse, so may a song be either a cadence on the air or a harmonious message in the heart or on the lip, publicly or privately delivered.

### **THE JOYFUL SONG HUSHED**

Who has not noticed the exultant songs of the prophets and the apostles—that notwithstanding their trials, their difficulties, their persecutions for righteousness’ sake, they were joyful in the house of their pilgrimage: and a

note of triumph may be found in all of their messages to the Church. As for instance, the Apostle Paul states exultantly in the midst of great tribulation, "Rejoice always! and again I say rejoice!" He tells them of rejoicing also in tribulation, and in everything giving thanks. Never do we hear the note of murmuring or complaint, repining or despair. But with the passing of the first century, with the death of the apostles, there came upon the Church gradually a horror of great darkness. Of this our Lord in his parable tells, saying, "But while men slept, the Enemy came and sowed tares among the wheat." (Matt. 13:25) Of the same the Apostle tells, saying, "For I know this, that after my departing grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30) And again we read "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3

With the coming of the error of doctrine came multitudes of nominal Christians who were in reality merely "tares" or imitation "wheat." Proportionately the songs of triumph and confidence in the Lord faded from the hearts and died on the tongues of those who were the Lord's nominal mouthpieces. A horror of

2H634

great darkness came upon the souls of men by reason of the "doctrine of devils" being given a place in the Gospel message. The true Church is symbolically represented as having gone into captivity to Babylon. Undoubtedly the world was never left entirely without witnesses for God, but the conditions were such then that few could sing the songs of Zion's triumph.

### **"HARPS UPON THE WILLOWS"**

The condition of God's faithful during that period of history known as the "dark ages" was graphically portrayed long before in the Psalms. Speaking for these by inspiration the Prophet says, "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's songs in a strange land?" Psalms 137:1-4

Nevertheless, here and there in a very humble manner the saints did hum the song of Zion, though ultimately many of its joyful notes were lost, forgotten. Hence the

implication of our text that in the end of this age the song of triumph, of faith, of confidence in God, of the harmonies of his Word would be revived, but would be, “*as it were* a new song.” It is not a new song, for it is the “Song of Moses and the Lamb.” (Rev. 15:3) It is the old, old story of the “Lamb of God, which taketh away the sin of the world”—the Lamb of God who, as the King of Kings and Lord of lords, is soon to set up his Kingdom for the overthrow of the reign of Sin and Death amongst those whom he redeemed by the sacrifice of himself. This old, old story, dear friends, became so warped, so twisted, so forgotten, so covered with human tradition and superstition and error and “doctrines of devils” that when now it is being resung it is, “As it were, a new song.

Here is illustrated the proverb that “Truth is stranger than fiction,” for many of the Lord’s dear saints have had the ears of their understanding so perverted by false teachings respecting predestination to eternal torment, etc., that they do not know the song of Zion when they hear it.

The real story of the Cross—the Love of God behind it, and the blessing of God before it, first for the “elect,” and subsequently for the non-elect—is indeed a wonderful story; but let us not forget that the Scriptures continually declare that these things at the present time are mysteries, except to those to whom the Lord will reveal them. Thus he said to his disciples at the First Advent when they inquired respecting some of his parables and dark sayings, “It is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given ... Therefore, speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand.” (Matt. 13:11, 13) And again the Psalmist says, “The secret of the Lord is with them that reverence him; and he will show them his covenant.” Psa. 25:14

### **THE BURDEN OF THE SONG**

The real gist of this Song, which so few can appreciate and sing at the present time, and that few only the “saints” and not the worldly, is stated as follows: “Having the harps of God, they sing the Song of Moses, the servant of God, and the Song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee *when* thy righteous acts are made manifest.” Rev. 15:3, 4



As we have heretofore seen, the symbolic harp symbolizes the Word of God, which is the source and the accompaniment of this Song, which is, “*as it were*, a new Song.” It is the Song or message of Moses and the Lamb, because Moses was the type of Christ and in all of the sacrifices of the Law he typified or foreshadowed the sacrifice of Christ, “The Lamb of God, which taketh away the sin of the world.” (John 1:29) And in type also he told the story of blessing and restitution eventually to come to the whole world of mankind through the merit of the slain Lamb. This is shown in the type which pictures the blessings that are to follow the Day of Atonement. It is shown in the typical Jubilee year, in which Restitution was made, both of personal liberty and of property. Similarly, the various feasts of the Law foreshadowed the coming blessings and “feast of fat things,” which, during the Millennial Age, will be spread before all people by the great antitypical Moses, as St. Peter recites in Acts 3:19-23

Moses in the type told of the Passover Lamb, the sparing of the first-borns and the subsequent deliverance of the after-borns. Those who see in Jesus the Lamb of God, our Passover, may discern now that the “Church of the First-Born” are the “elect” of this Gospel Age and that the after-borns of the type represent the world of mankind, delivered from bondage to sin and Satan, as typified in the deliverance of Israel’s hosts from the power of Pharaoh at the Red Sea, which scene pictures the time of trouble with which the present age will end and the new dispensation begin.

### **RIGHTEOUS ACTS MANIFESTED**

Notice that feature of this New Song which refers to God’s righteous acts, righteous dealings, and assures us

2H635

that this ultimately shall be seen by all mankind, and that all then seeing will be reasonably expected to worship.

The fact is that the righteousness of the Divine Government of the world is not yet manifested to any except a faithful few. To the majority the ways of the Lord are dark, mysterious. Not only do they see Divine permission of calamities, but Divine permission of sin, of crime, of blasphemy against the Holy Name, of false doctrines, of superstitions. Many indeed wonder at these things and some are inclined to doubt altogether that there is a supervising Providence. Nay, worse! The doctrine of demons forced upon the Church in the dark ages has made it appear to the average mind that God himself is a demon, who calls upon mankind to love

their enemies and to do good to them, while he has made provision for the eternal torture of his enemies and all who have not heard of and accepted the merit of the “Only name under heaven given amongst men, whereby we must be saved.” (Acts 4:12) Alas! how is it possible for those who are under these delusions of error to honor God in their hearts or to sing this song, “True and righteous are thy dealings, Lord God Almighty”?

### **THE SONG OF THE MORNING**

While it is true that “He giveth songs in the night” (Job 35:10), it is especially true that this Song, “*As it were* a new song,” belongs to the early morning of the new dispensation, when the “Mystery of God, which he hath kept secret from the foundation of the world,” is being finished, and when all the light of sacred story is centering in the Cross of Christ, and now shining forth as the morning star, heralding the rising of the “Sun of Righteousness with healing in his beams” to bless all the families of the earth.

This new Song can be appreciated and sung only from the standpoint of “The Divine Plan of the Ages,” which is the title I have given to Volume I of my “Scripture Studies” which many of you already have. The Bible Society supplies it at cost, but any too poor to purchase I will gladly supply with a magazine edition free, on postcard request.

It is only after we have come to a knowledge of the fact that the Jewish Age furnished a series of types and shadows of better things to come, that we know to look for the better things and are able to discern them. It was after we learned that the “elect” Church of this Gospel Age, the “little flock” who walk in the “narrow way” and in the footsteps of Jesus, are not the only ones to be favored; it was after we learned that these, as the Bride of Christ, are being schooled and prepared by the trials and disciplines of the present time for a future place of honor; it was after we learned that these elect members of The Christ are to be associated with their God, the Love of God and the Wisdom of God. From this standpoint also we are enabled to exercise faith in God the Father—that according to the promise of the Scriptures, he is able and willing to confer all these blessings through Christ, by a resurrection of the dead, during the “times of restitution of all things.” Acts 3:19

This accounts for all the trials and persecutions permitted to come upon the Lord’s saints and shows us that they, like their Redeemer, Lord, must be tested, proved, found faithful even unto death, in order to be accounted

worthy of this high exaltation. It shows us also, not only that the world is not to be hurled at death to eternal torment, but is preserved by the power of God in the great prison-house of death, ready to hear the command of the great King and to come forth. Even as he said, “The hour is coming in the which all that are in their graves shall hear the voice of the Son of man and shall come forth”—the Church to a life resurrection, perfect and complete, the world to a judgment resurrection, gradual raising up under disciplines and chastisements, out of sin and death to perfection and everlasting life, during the Millennium; or, refusing this favor, to be remanded to the Second Death—“everlasting destruction..”

### LEARNING TO SING THE SONG

This song is not given in a miraculous manner, but must be *learned*, as is intimated by the statement, “No man could *learn* that Song except the hundred and forty and four thousand.” Many indeed have learned a bar or two; some perhaps a stanza; but ability to sing the song to a finish implies such a faithfulness to God, such a study of his Word, such a relationship with Christ, as none can attain except the “very elect,” those “filled with the spirit.” All this implies patience and perseverance. And can we wonder that the Lord should make such stringent regulations when we remember the high glory and honor and immortality promised to this faithful “little flock”? If we look about us we find many willing to spend considerable sums of money, considerable time and thought and energy to acquire the secrets of Free Masonry, Odd Fellowship or other earthly institutions. Of how much more are “the secrets of the Lord,” which are to go only to those who reverence him and who love the Lord with all their heart, mind, soul, strength. Although the Gospel is free in one sense of the word, the Lord has evidently found a way to make it *cost us something* in order to make our love, our devotion, our zeal known.

If we have learned *some* of the Song let us sing that portion; let us tell it out to our neighbors and friends, as soon as we have made sure that what we have learned is not traditions of the ancients from the dark

2H636

ages, but the true Song of Moses and the Lamb, as foretold by the apostles and the prophets. As we faithfully proclaim what we have already learned and become more and more imbued with the Truth it will enable us to appreciate to a greater extent “the deep things of

God,” which the natural eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath in reservation, and hath revealed unto us by the Spirit of his Word. (1 Cor. 2:9, 10) The *learning* of the Song is thus a progressive work which belongs to this, our day. Let us, therefore, go on from grace to grace and from knowledge to knowledge!

### “LOVE THE PRINCIPAL THING”

We have intimated that knowledge will be a mark of Divine favor in this time, and so various Scriptures declare, “Ye, brethren, are not in *darkness*, that that day should overtake you as a thief.” (1 Thess. 5:4) Again speaking of the present time the Lord declares, “None of the wicked shall understand, but the wise shall *understand*”—*not* the wise of this world’s wisdom, but the foolish in the world’s estimation, who are wise toward God, seeking first, chiefly, a share in the Kingdom of God’s dear Son.

Incidentally, however, let us remember that if our knowledge outstrips our love we will be in danger. The Spirit of the Lord, Love, is the principal thing. Those who love the Lord supremely, more than they love houses or lands, parents or children, sisters or brothers, or self, will find themselves in that attitude of heart in which every item of knowledge will be a blessing and an aid; but those without this degree of love will find themselves caring mainly for the things of this present life, rather than for the will of God, and will thus be left without this Song of the Morning and its evidence of their faithfulness to the great King and to his Word.

Not so much are great intellectual powers necessary to the *learning* of this Song, but chiefly the character of love, meekness, teachableness, faith, by which the soul is enabled to come into close fellowship with the Lord, and to drink in the spirit, as well as the letter, of his Word. Nor are great talents and pulpit opportunities necessary to the singing of this Song of Moses and the Lamb. It can be sung with melody in the heart and can be brought to the attention of others through the printed page. Hence, to know the Song and not to sing it, to understand the good tidings and not to proclaim them, would mean fear or shame or lack of zeal, any of which would be quite sufficient reasons for losing a knowledge of the Song. The Lord is seeking for “overcomers,” for those who are not ashamed of him and of his Word. He declares that those who are ashamed of him, he will be ashamed of and not confess them before the Father and the holy angels.

[The National Labor Tribune, April 11, 1909](#)

## **THE RISEN CHRIST**

Boston, Mass., April 11—Pastor Russell preached twice here today. His main discourse was in Tremont Temple and he took for his text the following: *“I/then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Col. 3:1*

Notwithstanding the fact that our word Easter is of heathen origin and was originally applied to the queen of heaven, we may perhaps do well to remember that this need not banish the thought of Easter as it has now developed before the Christian’s mind in commemoration of our Lord’s resurrection from the dead. With the word Easter let us pray and seek to understand the full importance of the great resurrection event. Our Lord’s resurrection may be viewed from three different standpoints, all of them interesting.

First.—His resurrection from the dead meant that he finished the work which he undertook to do on our behalf—the great work for which he left the heavenly glory and humbled himself from the spirit nature to the human plane when he was born of a woman. He undertook to do the Father’s will and to give his life a ransom price in offset of original sin and its death penalty, which passed upon Father Adam and by heredity upon all of his race. The Scriptures inform us that a reward or joy was set before our Lord—the joy of doing the Heavenly Father’s will, the joy of redeeming mankind and the joy of attaining thus to the great reward offered—namely, glory, honor and immortality at the right hand of the majesty on high, far above angels, principalities and powers and every name that is named. Our Lord’s resurrection from the dead implies that his work met with the Father’s approval and that all of that reward promised to him had been legitimately secured as his high reward.

### **MEANING OF THE RESURRECTION**

Second—His resurrection meant much to the world, for the mere giving of his life did not finish the work of redemption. It remained for him to make application

2H637

of the merit of that sacrifice, and before he could present it before the Father on our behalf he must need be himself raised from the dead. So, then, our Lord’s resurrection means that he who has undertaken the reconciliation of the world by his blood has taken the

first great step and merely awaits the Father's time for the second great step, the inauguration of the reign of righteousness and the blessing of Israel and all the families of the earth. This importance of Christ's resurrection the apostle emphasized, saying: "If Christ be not risen, then is our preaching vain and your faith is also vain. Ye are yet in your sins. But now is Christ risen from the dead and become the first fruits of them that slept." (1 Cor. 15:14-20) He himself "slept" for parts of three days and is declared to have been "the first that should rise from the dead"—"the firstborn amongst many brethren." Others had been awakened to a revival of their perishing condition—Lazarus, the widow of Nain's son, Jairus' daughter and others. Christ alone up to that time experienced resurrection—a full rising up out of death in every sense and degree.

Third—Our Lord's resurrection has a special significance to the church because we are informed that as he was raised from the dead he experienced a change of nature, being put to death in the flesh and quickened in spirit, so the church is promised that she shall have a share in his resurrection—his kind of resurrection, a resurrection to a new nature, a new spirit. As further evidence of this the apostle points out that "flesh and blood cannot inherit the kingdom of God;" hence the necessary "change" in resurrection of all those who would be "heirs of God and joint heirs of Jesus Christ," their Lord, in his heavenly kingdom. He emphasizes this still further in describing the resurrection of the "elect" church. He calls it "the resurrection of the dead," saying: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is an animal body, and there is a spiritual body. As we (the church, the members of his body) have borne the image of the earthly one (Adam), we shall also bear the image of the heavenly (Christ)." (1 Cor. 15:42-49)

### **GLORIFIED TOGETHER**

This resurrection of the church the apostle styles His resurrection because all of the "elect" members of the body of Christ are counted as participating with their Lord in the glorious things of his resurrection, which is so different from the resurrection which will come to the remainder of mankind. Of his resurrection the apostle says, "I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dross; that I may win Christ and be found in him, a

member of the body of Christ, the 'elect' church; that I may know him and the power of his resurrection and the fellowship of his suffering, being made conformable unto his death" (Phil. 3:8-10) In these words the apostle shows that the "elect" church share in "Christ's death" and share also in "his resurrection. They are thus separate and distinct from the world in both of these particulars, which are indeed made interdependent one upon the other. The apostle says, "The spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs—heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17)

### **"IF YE BE RISEN WITH CHRIST"**

We have seen that the world's resurrection will be a gradual one during the thousand years (millennial period) of Christ's reign. Notice now that the church's resurrection is also a gradual one. Each believer after making a full consecration of his earthly powers and talents to the Lord and after being begotten of the holy Spirit is counted a new creature in Christ Jesus, and he is said to have risen from the dead state to which our Lord referred when he said, "Let the dead bury their dead" (Matt. 8:22) These new creatures are reckoned as dead in respect to their fleshly, earthly interests, etc., but alive in the sense that they have new hopes, new ambitions, new purposes and prospects.

However, these are not dealt with in the same manner as the world—in a period of a thousand years in which they will be required to rise to actual perfection. On the contrary, their human bodies, being devoted to death, must not be restored, must not be perfected, but must go down in death as their sacrifice, even as Jesus' body laid down its vitality and finally expired. But as Jesus the new creature was developing, the while his earthly nature was perishing, so must it be with the church, the "members in particular of his body." While the "outward man perisheth, the inward man is renewed day by day." Indeed, we have the assurances of the Scriptures that the new creature can triumph, become strong in the new, the resurrected life only in proportion as the old body is kept dead—mortified. "Mortify, therefore, your members which are upon the earth." (Col. 3:5) So, then, the Scriptural suggestion is that from time of the begetting of the holy Spirit the Christian, as the new creature, begins the new or resurrected life and that his "change" to spirit body at the second coming of the Lord is dependent upon the



maintenance of this resurrected life. If it perishes he will have no share in the “first resurrection,” no share in “his resurrection,” to glory, honor and immortality.

The apostle’s words imply a query, “If, then, ye be risen with Christ.” It is for you to decide. None is able to read the heart of another thoroughly. God is calling out a church and exhorts them to make their calling and election sure. He has laid down the terms and conditions, and it is for the favored ones who have heard of the grace of God to allow that grace to operate in their hearts, moving them to will aright and to do aright the Lord’s good pleasure. Seeing that there are to be some who will share in Christ’s resurrection, seeing that we know about it and have this heavenly hope and calling before our minds, the responsibility is ours, and the apostle was doing a faithful service to us in calling the matter to our attention.

### **“SEEK THOSE THINGS ABOVE”**

If the begetting to the new nature, the heavenly nature, is in us, there should be correspondingly an interest in and a longing for the heavenly things, the higher things, the things above. This does not mean what the poet mistakenly thought,

*“Sweet prospects, sweet birds and sweet flowers  
Have all lost their sweetness to me*

It may mean—we believe that it should mean, the very reverse to this, namely, that

*“Sweet prospects, sweet birds and sweet flowers,  
Have all gained new sweetness to me.*

It means, moreover, that in the flowers and birds and everything that is beautiful the awakened, the quickened soul finds a hint and suggestion of the still grander, still nobler things which God hath in reservation for those that love him. “Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.” (1 Cor. 2:9) The new creature must live more than ever along the higher lines mentioned by the apostle, “Whatsoever thing are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.” (Phil. 4:8) It means, contrariwise, that the new creature will disesteem more and more whatsoever things are vile, impure, ignoble, slanderous, and all evil speaking. By our progress along these lines we may



know something respecting our resurrection progress. If we be without love for righteousness and truth and without hatred of iniquity it would be a sure evidence that we were not new creatures at all; that we had not passed from death into life; that we were not risen with Christ.

We seek the things above with our new minds, with the eyes of our spiritual understanding, with our ears of faith. This means the searching for information along these heavenly lines, just as, if we were interested in India, we would search the libraries for histories and works of travel bearing upon the same. For the information of these New Creatures in Christ, risen with him and seeking the things above, the heavenly Father has provided spiritual food, knowledge—but not so much respecting the heavenly place or state, because he tells us that its glories are beyond description—beyond our powers of comprehension. He tells us that the natural man could not at all receive the heavenly things, and that we can receive them only by the exercise of faith. The one general summary of what we will be like is, “We shall be like him”—our Lord, our Bridegroom—“for we shall see him as he is,” and shall share his glory. The information given us respecting the heavenly things is along particular lines, namely, in respect to the qualities of heart necessary to fit and prepare us for any share in the complete resurrection of the blessed and holy.

### **SET YOUR AFFECTIONS ABOVE**

Some of our fallen race have very little affection of any kind by nature. It will be very difficult for such to enter the kingdom, the very basis of which is “love out of a pure heart.” However, those who have strong affections sometimes find themselves sorely distressed, because there is a conflict of interests between the earthly and the heavenly. The two are at warfare. Our Heavenly Bridegroom demands that if we love him as his bride we must first demonstrate that we love him supremely—more than we love parents or children, houses or lands or even life itself. The Lord does not fault us for affection, strong affection, but it is a reasonable demand that we should appreciate most of all him who has redeemed and “called” us, not only in respect to the things of this present life, but also as to things in the future.

The apostle’s statement, “Set your affection on things above, not on things on the earth,” implies a repeated setting, as though the affection might slip from the heavenly things or had already done so. The intimation

is that we are to have before our minds the proper standards or things of the kingdom first and are to keep seeking and keep setting our affections upon the heavenly things. This might reasonably call forth the question, Why should such an exhortation be necessary? Seeing the danger and importance of those things, why should it not become second nature to us to

2H639

think chiefly of the heavenly things? We reply that this is because we are by nature earthly and must do our thinking through the natural brain and because we are continually surrounded by earthly attractions which draw us earthward and make bids for our time and interest. Furthermore, our great adversary, seeks to attract us from the great prize, from loyalty to the heavenly kingdom.

### **THE WORLD'S RESURRECTION**

Incidentally let us notice the world's resurrection, not because it is a part of our topic, but because it is so misunderstood that some clarifying of the subject may assist us in understanding more particularly the difference between it and our resurrection—the church's.

The Greek word “anastasis,” rendered “resurrection,” signifies to lift up again, to lift up completely, with the implication that the something lifted up has previously fallen down. Father Adam, from harmony with God, perfection of being and lasting life, fell down into a condition of sin, dying, death. He had not the power to restore himself to divine favor nor to raise himself up out of the condemnation. His entire race share in the fall from perfection; hence the Saviour, the Deliverer provided by God, we are assured, is “able to save to the uttermost,” able to deliver not only from sin, but from death; not only from the tomb, but from all the weaknesses of heredity, all the sin, the blemishes, which rest upon our race. Christ has already “died, the just for the unjust” to accomplish this end. True, he has applied the merit of his sacrifice only to the household of faith, only to the believer. No one else is properly prepared to receive or appreciate it. But the provision of the divine plan is that the Christ Jesus, the head, and the “elect” church, his bride) at the close of this age shall become the mediator between God and the world of rebels and shall seal, ratify, make firm the new covenant between God and Israel. “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah” (Jer. 31:31) Under this new covenant the blessing of forgiveness and reconciliation shall be most favorably arranged for Israel. Satan shall

be bound, and all the families of the earth shall have the privilege of becoming “Israelites indeed.”

This will be the world’s resurrection opportunity. The living of the nations will be dealt with first. By promises, instructions, punishments and rewards they will be raised up, resurrected out of their sin and death condition, and if they be obedient will attain to a full deliverance from death—to everlasting life, in harmony with God. The ministrations of the Great Mediator will extend also to those who sleep in Jesus—to the dead world, redeemed by the precious blood, and will grant them not only an awakening from the tomb, but subsequently an uplifting blessing and power, with all the privileges and opportunities of attaining everlasting life and perfection. In the past we have had too small, too narrow a view of the divine purpose as expressed in the word “anastasis” (resurrection). The Apostle Peter refers to this resurrection and calls it restitution in Acts 3: 19-21.

### **“FOR YOUR LIFE IS HID WITH CHRIST”**

The life of the true Church is a hidden one. As the Apostle suggests in our text, “Your life is hid with Christ in God.” Elsewhere he tells us that “when Christ who is our life shall appear, we also shall appear with him in glory;” we also shall be manifested with him in glory; “Then shall the righteous shine forth as the sun in the Kingdom of their Father.” (Matt. 13:43) Respecting this *hidden* life the Apostle says, “The world knoweth us not, because it knew him not.” (1 John 3:1) Again the Apostle Peter suggests that if the Jews had known who Jesus was they would not have crucified the Lord of glory. Similarly if they really knew the followers of Jesus, if they really understood their hearts, if they comprehended the fact that they are the children of the Highest, the world would be very careful in its treatment of the “little flock.” However, the Lord permits matters to be thus at the present time for our development in patience, in experience, in faith, in love—the love that thinketh no evil, that is not easily provoked, that rendereth not evil for evil or railing for railing, that seeketh not its own interests merely, but is on the lookout also for the interests of others.

This same thought is expressed elsewhere in the Scriptures when we are told that the Church is the “*Mystery*” and we are assured that ultimately the “*mystery* of God shall be finished.” The “First Resurrection” will end all the mystery and the secret features of the Divine Plan, which until now have greatly perplexed both saints and worldly. Then all will see the wisdom of God in selecting the Church under special conditions of

trial and testing of faith and loyalty and endurance. So great is to be the glory and honor of the Church that had all these matters been seen with distinctness at the present time, some might have striven for the prize through a spirit of ambition. But the method which God has taken requires that we shall walk by faith and not by sight, that enlightenment and understanding will be granted only in proportion as the heart manifests loyalty to the Lord and as it manifests humility and every form of righteousness. This Divine method will ultimately commend itself to all.

The lessons and experiences of the church in her own progress along the lines of the resurrection life will enable her to have sympathy with the world during the

2H640

millennium, when, as the bride, the Lamb's wife, she will be privileged as his mouthpiece to grant the world the riches of God's blessing in and through Christ Jesus our Lord. Then shall "the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." (Rev. 22:17) "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father." (Phil. 2:10, 11) "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isa. 40:5

Dear friends, are we settled upon this matter? Having believed in the Lord Jesus and turned away from sin, have we made a full consecration of ourselves to him and his service unto death? Have we received of his holy Spirit, begetting us to the new nature? Are we thus dead to the world and to self and to earthly interests, good and bad, and risen as new creatures to have interests in the higher, the heavenly things? Are we setting our affections daily on things above? Are we mentally keeping account of our progress and daily making right with the Lord by prayer and the merit of our Redeemer for any imperfection? Are we thus seeking in the proper way the heavenly things, so that eventually the Lord will say to us: "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many." (Matt. 25:23)

[The National Labor Tribune, April 13, 1909](#)

## **FOUR GREAT JUDGMENT DAYS AND THE RESULTS**

Pastor C. T. Russell preached in Allegheny Carnegie Hall to a large audience, from the text, "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9) He said:

The expression "day of judgment" is greatly misunderstood, being often interpreted to mean doomsday, as signifying the time when trial is ended and the decision given. With this thought in mind, the expression "day of judgment" carries to the minds of many a sense of dread, of fear. Very peculiar is the mix-up in the average mind on this subject, for in one breath it is claimed that reward and punishments are entered upon immediately after death, while in another it is claimed that the day of doom comes at the second advent of Christ. How reasonable minds can harmonize these two errors is past comprehension. The fact is, that remarkably few people do any reasoning whatever upon religious subjects, and this unreasoning ignorance is perhaps as profound amongst the wealthy and the educated as amongst the poor and the ignorant.

In the melee of error the Truth has been entirely lost sight of. Surely it is high time that Christian people should learn that the vagaries and inconsistencies of their creeds from the "dark ages" not only conflict with reason and with common sense, but are in violent opposition to the teachings of the Bible. The latter, as we have already shown, explicitly teaches that mankind are really as dead as they appear to be, and do not pass into any living state of pleasure or torture while dead, but must all wait until he who paid the death penalty for Adam and his race shall assume his kingly office at his second advent and "send forth judgment unto victory," as foretold. (Matt. 12:20) Under his beneficent reign the prisoners of sin and of death shall be set free; and the prison bars of the tomb shall surrender the thousands of millions of humanity who have gone into it under the penalty of Father Adam's sentence, "Dying thou shalt die."

A day of judgement signifies a day or period or epoch of trial, of testing, of proving. This, of course, is eventually to be followed by a sentence, favorable or unfavorable to the one tried. The wrong thought lies mainly in the poor translation of the word *krisis*, which signifies trial or test and not decision or judgment, though, as already suggested, a decision or judgment or sentence should by implication follow a crisis or trial.

The Greek word *krisis*, frequently mistranslated judgment, with its original thought has been absorbed into our English language with the same signification that it has in the Greek; namely, sentence or trial. We are all familiar with the course of fevers, and understand what the doctor means when he tells us that the crisis may be reached by the patient on the seventh, fourteenth, twenty-first or twenty-eighth day. We know that he means that it will be the trial time or testing time as to whether the power of the fever will break and the patient begin to recover, or whether the disease will get the greater hold and the patient rapidly sink. This is exactly the thought that should be attached to the expression judgment day or crisis day. It refers to a period, long or short, in which a full test will be made

2H641

with a result one way or another—for righteousness or for sin.

### **THE FIRST JUDGMENT DAY**

It is more than six thousand years since the first judgment day. So far as we are able to approximate from various Scriptures the first crisis day lasted about a year and a half, during which Adam was on trial in Eden. The test upon him was as respected his obedience to the Creator and his retention of the gift of life, or his disobedience and the loss of that gift under the sentence, “Dying thou shalt die.” We all know the result of that first crisis, that it involved not only Father Adam and Mother Eve, but all of their children, then in their loins. As a result of that first crisis or trial, death sentence passed upon Adam, which is still effective against all of his offspring and on account of which we are a dying race. As the Apostle says, by the disobedience of one condemnation passed upon all of the human family. (Rom. 5:12-19) Hence it is that as a race we are a groaning creation, travailing in pain, going down to the great prison house of death. Our only hope of recovery from that original sentence rests in Christ. Jesus Christ by the grace of God tasted death for every man, we are assured. (Heb. 2:9) And all being thus “bought with a price” we may hope for a full release from the death sentence in God’s due time, the penalty of failure under the first crisis, judgment, trial.

Whoever grasps the subject clearly will perceive that Adam and his race could not come again under a new judgment, crisis, trial, until the penalty upon the first man had been paid, and until the culprits had been released from that penalty.

## THE SECOND JUDGMENT DAY

Some might expect us to treat the consummation of matters at the flood as the result of another judgment day; but we answer, No, mankind was still under the sentence of the first trial or crisis. That period terminating with the flood was indeed a crisis time or judgment day for the angels, for it proved which were loyal and which disloyal, and marked the beginning of the sentence of God against the latter class. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6; 2 Pet. 2:4) At this time, however, we are not considering the trial and failure and penalty upon those fallen angels, who are known in the Scriptures as demons and who personate the dead, deceiving mankind through necromancy, spiritism, witchcraft and hypnotism, feigning that they are our dead friends and thus assisting in the perpetuation of Satan's first great lie, "Ye shall not surely die." Warning all to take heed and have nothing whatever to do with Occultism, and Spiritism and Hypnotism as being the works of the Adversary, we proceed with our subject to discuss the other judgments, the crisis which God has ordained amongst men. The second crisis day amongst men was instituted at Mount Sinai, when God entered into a special covenant with the nation of Israel through Moses, the Mediator of that Law Covenant. There an offer of life eternal was presented to that nation upon the condition that they should keep the divine law perfectly, completely, in letter and in spirit. Thus the Apostle interpreted it, saying, "He that doeth these things shall live by them."

But since Israel was a part of the world, all of whom are "children of wrath" and under sentence of death because of father Adam's transgression, before God could enter into any covenant with Israel or give them another trial in any sense of the word, it was necessary first of all to provide for them a typical justification, to forgive them their sins and release them from their penalty. This was done by Moses, their Mediator, who offered typical sacrifices for their sins: he being a sinner and his life being forfeited, the animals represented Moses justified, as he represented typically the coming Messiah, the world's Mediator.

After the sacrifices had been offered and their blood had been sprinkled on the Law, as representing God and his side of the covenant, and upon the people, as representing their side of the covenant, then the crisis, trial or judgment of that people began, to determine whether or not they could and would keep the Law

Covenant, and if they were successful, to reward them by making them God's Kingdom for the blessing of all the families of the earth. But if they would fail in their trial or judgment, it would mean the loss of their privilege and their remanding again under a death sentence, as unworthy of life under the law. The trial of that nation—its crisis—lasted for 1646 years and terminated on the day that our Lord Jesus rode the ass into Jerusalem, was rejected by them, and pronounced the sentence against them indicating that their trial of judgment epoch had terminated. He said: "Your house is left unto you desolate. Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." (Luke 13:35) Their crisis being ended, nothing remained except to note the results, which were found to be as follows:

(1) By the deeds of the Law can no flesh be justified. (Rom. 3:20) Therefore it follows that every member of that nation was condemned according to the Law. But the Apostle shows us that there was a small class which, while failing to keep the Law Covenant because of weakness of the flesh, exercised throughout that age, a

2H642

faith toward God which was pleasing and acceptable to him. These are recounted to us in the eleventh chapter of Hebrews and are described as those who out of weakness were made strong and who through faithfulness to God endured various tribulations, rejoicing therein and trusting for a share in a better resurrection than they would otherwise have received. After setting forth this lesson the Apostle declared, "These all died in faith not having received the promise," (Heb. 11:13); and he assures us that they can never be made perfect without us, the Lord's elect ones of this Gospel age.

(2) Another result as respects that nation was that several thousand of the Jews, lifted out of depths of degradation through the instructions of the Law, were so developed in heart as to be recognizable as "Israelites indeed in whom there is no guile." (John 1:47) These were granted the first opportunity for entering upon a new trial of a new epoch, which began with our Lord's baptism and which still continues.

As for the remainder of the Jews the Scriptures assure us that they were cast off for a time from all special favor and relationship with God, but with the divine promise that later on they shall again receive God's favor and under it become the leading nation of earth during the Millennial judgment or trial. Meantime note that the nation at large was cast off from divine favor, and certain responsibility for unappreciated and unused



opportunities lay against it, as a penalty for which a great time of trouble came upon that nation, resulting in their complete overthrow nationally in the year A.D. 70, an overthrow from which they have not yet recovered and cannot until Spiritual Israel shall have been fully developed and glorified.

### **THE THIRD JUDGMENT DAY**

On the conclusion of the Jewish crisis or trial epoch began another special trial day, not for the world nor for the Jewish nation, but for a certain class of justified and sanctified ones gathered out of all nations. The nucleus of this class came from the nation of Israel, beginning with the Lord, his apostles, the five hundred brethren who believed on him during his ministry and who were seen by him after his resurrection (1 Cor. 15:6), and the several thousand who believed on the following Pentecost day and subsequently. (Acts 2:41, 47) These Israelites indeed, being justified through faith in the Redeemer and sanctified by a full consecration to God in his name, were begotten of the holy Spirit and became the nucleus of the new nation, the holy people, the royal priesthood, mentioned by St. Peter (1 Pet. 2:9)

Subsequently the message of the grace of God in Christ has gone hither and thither throughout the world, and like a magnet has attracted a certain class, without particularly influencing others, though some have been repelled by this magnet of divine truth and grace, the message of God's love in Christ. The effect has been the gathering of some in the name of Christ in every land, many more indeed than have rightly and fully appreciated the course and its terms. The vast majority do not know that they are called to enter upon a period of schooling under the tutelage of the Lord Jesus, their Redeemer. The message of God's grace having been generally misrepresented, many have fled to the name of Christ to escape an eternity of torture, being quite untaught so far as God and his Word are concerned. These hosts who have come to the banner of Christ under false impressions and wholly ignorant of the cost and conditions and rewards, are a great encumbrance to the faithful little flock, but serve to deceive the world as respects who constitute God's elect, what constitutes the lessons and testings of this trial time, and what will be the reward to the faithful. Meantime, however, the Master's voice is heard above the din of Babylon, and the true sheep recognize it as being very different in tone, in spirit, from the confusion of the world and of Babylon.

This crisis or trial time has lasted now for nearly nineteen centuries. Beginning with our Lord and with his

Church at Pentecost, this crisis still continues and must continue until a sufficient number shall have been found to constitute the very elect of God, to be joint-heirs with Jesus Christ their Lord. As with the judgment previously mentioned, there was a period of trial and testing, and then in conclusion a decision, a rewarding and punishment; so the Scriptures declare it will be in this trial or judgment of the Church, the approved will be manifested and will be ultimately rewarded by a share in the First Resurrection change. These the Scriptures declare to be the blessed and holy who shall live and reign with Christ a thousand years. (Rev. 20:4)

Next to this will be another class developed during this time—tried, judged, tested, found worthy of life everlasting, but not found worthy of joint-heirship with Christ in the Kingdom glory. These the Scriptures speak of as the Great Company, whose number no man knoweth, a company not specially called; for all were called with the one hope of their calling—the divine nature and glory and honor and joint-heirship with Jesus in the Kingdom. (Rev. 7; Rom. 8:1) These, having failed to make their calling and election sure, are nevertheless found loyal to the Lord under test to the degree that they will not deny his name, that they would suffer rather than do so. They have love for the Lord and for the brethren, but not to that extreme degree

2H643

which leads to self-sacrifice, a seeking of opportunities therefore. Here again as with the Jewish nation, there is a large element of nominalism which does not stand the test in the crisis and which is therefore counted derelict; and as respects the call these are castaway, utterly repudiated, even though they have named the name of Christ and have professed to be separate from the world as his followers. The great time of trouble, with which the age shall end, will merely reduce these to their proper standing as members of the human family and not separate begotten ones, not called out ones, not disciples of Christ.

### **THE FOURTH JUDGMENT DAY**

Of the fourth crisis day or epoch the Apostle speaks saying, “God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath foreordained.” (Acts 17:31) This appointed day has not yet arrived, but the Scriptures clearly outline it as the Day of Christ, the Millennial day, 1,000 years long, in which the world will have its trial, its test, Christ and the Church being its judges (1 Cor. 6:2), not for its condemnation, but for its assistance, its up-building, its instruction and the granting to it of a full *krisis* or trial or test, to prove which of mankind would intelligently

choose the side of evil with its penalty of the Second Death—utter destruction. No wonder the prophet, looking forward to that judgment day at the second coming of Christ rejoices therein, saying—

*“Let the heavens be glad,  
And let the earth rejoice;  
And let men say among the nations, Jehovah reigneth.  
Let the sea roar and the fulness thereof;  
Let the fields rejoice and all that are therein.  
Then shall the trees of the wood sing aloud  
At the presence of Jehovah,  
Because he cometh  
To judge the earth.  
O give thanks unto Jehovah, for he is good;  
For his mercy endureth forever.”  
I Chron. 16:31-34*

The coming judgment of the world will be Jehovah's judgment day, but the Christ (our Lord and the glorified Church his Bride) will be the judges of the world, both representing Jehovah and his laws and acting also as Mediator. From this standpoint the prospect of the world's crisis or judgment is a blessed one. It implies that in some manner the first judgment of Jehovah against Father Adam and the race, the result of the first trial, has been set aside or cancelled, for there could not be another trial granted to humanity unless the sentence of the first trial were in some manner liquidated. And so we find—the good tidings of great joy which shall be unto all people is that the penalty of the first judgment, in which Father Adam failed and we all shared his penalty, has been met, has been cancelled by the death of Jesus, “the Lamb of God which taketh away the sin of the world.” The good tidings further is, that because all have been redeemed by the precious blood, the sacrificed life of Jesus, therefore all are to have a new trial, none are to be allowed to be under the Adamic death penalty any longer. The merit of Christ has cancelled that sentence; and in harmony with the divine program he becomes the Life-Giver to all of Adam's race who will accept the favor.

Hence the whole work of the Millennial age will be to scatter the ignorance, darkness, superstition, error with which the prince of this world has beclouded the minds of men, and to let in the sunlight of divine truth, and to cause all men everywhere to know the truth that the truth may make them free. As for the experience of the present life, these all will be valuable when the new dispensation shall show in contrast the operation of the reign of righteousness, so different from the present operation of the rule of sin and death. Glad are we of the assurance that ultimately every knee shall bow and every

tongue confess to the glory of God (Phil. 2:9-11), that the judgment of that time will operate amongst mankind so effectively that the knowledge of the Lord shall fill the whole earth, and they shall no longer need to say every man to his neighbor and every man to his brother, Know the Lord, for all shall know him from the least of them to the greatest of them. Jer. 31:34

The crisis or trial time of that thousand year judgment day will result in a full complete testing of every member of Adam's race. It will fully demonstrate those of the right condition of heart, ready and willing to build character in harmony with the will of God, and hence worthy of the reward of life eternal. It will also demonstrate those who will refuse to build such a character and mark them as unworthy of life eternal, to be "punished with everlasting destruction from the presence of the Lord and the glory of his power." 2 Thess. 1:9

### **"I PRAY NOT FOR THE WORLD"**

Whoever will consider the subject with an unbiased mind must admit that the world is not having its judgment or trial now. The terms and conditions of those now on trial are that they must have a knowledge of the only name given under heaven whereby men must be saved, and that they must believe in the Lord Jesus Christ as their Redeemer, for without faith it is impossible to please God. (Acts 4:12; Heb. 11:6) Surely but a small majority of humanity has ever enjoyed this blessing of knowledge of Christ during this Gospel age, and

2H644

those who lived previously of course have no knowledge of the only name. Without this knowledge they could not come to this crisis or test; and they died without it. Hence they died not for their own sins, but for Adam's sin, for they were "born in sin, shapen in iniquity," as the children of Adam.

Because our Lord Jesus realized that the new dispensation which he was inaugurating was not the world's judgment day, but merely the trial day for the Church, he declared, "I pray not for the world but for those whom thou hast given me." Similarly our prayers and appeals do not need to be put forth on behalf of the world in general, but in the interest of those who have the ear to hear and the heart to respond to the heavenly calling of this Gospel age. We are to remember that now no man can come into the Son and into the blessed privileges of the present trial except the Father which sent Jesus draw him. John 6:44) This does not imply that we are to feel careless respecting the interests of the world in general, who are included in our petition when we pray, "Thy kingdom come, thy will be done on earth

as it is done in heaven.” It merely means that the Lord’s people who are aware of the divine program, know that the heavenly Father has a great blessing in store for the world in general, the great blessing mentioned in our text, “He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained,” Christ the Head, the Church his Body. We are content to have the Father’s will done, knowing that it is the best in every way. We are content with the restrictions which prevent any but a limited class from hearing the Lord’s message during the Gospel age. We are content with the fact that the Adversary is still unbound, and, with his deceived subjects, is permitted to make the way to eternal life so narrow now that few find it. We are content with the Lord’s assurance that this “little flock” of faithful overcomers will be glorified with himself in the end of this age, as the Bride class, and reign with him for the judging, uplifting, blessing, restitution of all the families of the earth.

Meantime we realize that our chief concern is to glorify the heavenly Father by exercising faith in his promises to the extent that will enable us to walk separate from the world, and we hearken to the voice of our Lord and Redeemer, our Teacher and Guide, instructing us that his new commandment is that we should love one another as he loved us (John 13:34), namely, to the extent of laying down our lives for our brother, directly or indirectly, giving moments or hours, time, money or influence to aid one another in making our calling and election sure to the heavenly prize which the Lord has granted to us and for which we are on trial, during this our crisis day.

### **WHY THIS ORDER?**

There is an order in connection with the divine arrangement which man had not perceived: (1) The trial of Adam, of course, had its place at the beginning, since it was to be the trial of the whole race representatively in the one man, the head of the race. And this was accomplished rather than an individual trial for each, because each member of the race would probably have acted just as Adam did under the circumstances and because our all-wise and all-powerful Creator designed that but one sacrifice for sin would be necessary and therefore that the transgression of one should entail the calamity of death upon the entire race.

(2) The judgment day of the Jewish age came in its logical order because it was designed to do two things. First it was to act as a schoolmaster, or rather as a pedagogue, to bring children to the schoolmaster, Christ. So the Lord endeavored to uplift the minds and educate the character of the Jewish nation and to prepare them for the still higher instruction of the great Teacher Christ.

Second, God, realizing that the law could make nothing perfect, permitted the Jews to go through the formality of endeavoring to keep the Law Covenant, endeavoring to gain eternal life under it, while at the same time they were making types and pictures, illustrative of better things, a higher priesthood and nobler sacrifice for sins to come afterward through Christ.

(3) The trial of the Gospel Church came at just the appropriate time, because it could not have taken place sooner. No one could be actually released from the death sentence until the redemption price had been actually paid at Calvary and presented on behalf of believers when the Lord ascended up on high and shed forth the holy Spirit at Pentecost. And not until this had been accomplished could the Church, justified believers, present their bodies living sacrifices and fulfill the terms of the high calling of this age—to lay down their lives with Christ, to have a share with him in his death.

(4) Not until the development of the Church, as the Body of the Anointed One, under the glorified Jesus, would the Mediator of the New Covenant be complete and the blessing of the world through him be possible during the world's day of judgment, which God has appointed. So then we see a wonderful beauty in the divine arrangement of these judgment epochs, and note how step upon step they are in full harmony, the one with the other, and with the glorious character of the heavenly Father and for the ultimate blessing of all the families of the earth. Let us who are now seeking the special prize of God's favor in this, the Church's crisis or trial day, be diligent that we may be found faithful

2H645

overcomers and hear the Master's words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:24

[The National Labor Tribune, April 25, 1909](#)

## **THE MOST PRECIOUS TEXT- JOHN 3:16**

Brooklyn, N.Y., April 25. Pastor Charles T. Russell preached today in the Brooklyn Tabernacle. He took for his text the following: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. He said:

The first thought connected with this text, dear friends, is the peculiarity of the fact that the God of all grace, the

Almighty, the All-Wise, the All-Just, should have love for the world of mankind. It would surprise none of us if the Apostle had written that God greatly loved the holy angels and that he would do any and everything for their protection and blessing. We would have said, "It is just like him. Of course he would do so. They have always been loyal, always been true. They are noble images of himself in character." If the statement had even been that God so loved his saints, that, blemished by the imperfections of the flesh, he had accepted them through the merits of Jesus' sacrifice and counted them as perfect and entire in him, this would have caused greater surprise than God's love for the angels. And yet we would have said, "Yes, it is just like our heavenly Father to be abundantly gracious and to remember the sins and iniquities no more against those who have turned to righteousness and by faith have been covered by their Redeemer's Robe of Perfection."

### **"CONDEMNED SIN IN THE FLESH"**

If this were the only text of Scripture to the contrary (but it is not), it would be an utter refutation to the blasphemous declaration respecting the Divine Purpose toward mankind. The thought that God created our race with the foreknowledge and prearrangement that the overwhelming majority, all except the saintly "elect," must spend an eternity of hopeless torture, is thoroughly out of accord with reason, as well as contradictory to our text, "God so loved the world." Does love plan torture? Does loving provision not imply wisdom in the use of power, that the creature may not be injured, if he shall not be benefited by the program? Is it conceivable that he who commands us to love our enemies and to observe towards them the Golden Rule would himself ignore that Rule and injure, not merely his enemies, but also the ignorant, the superstitious, the great masses of mankind—of whom the Apostle declares, "The God of this world hath blinded their minds?"

Let us have done with such nightmares, such "doctrines of demons," as the Apostle styles them. Let us begin to know our Creator, our heavenly Father, for such knowledge is a step towards love for him and hence towards life eternal for ourselves. It was our dear Redeemer who said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3) Not only the world perishes because of a lack of true knowledge of the Creator, but many of God's people are similarly hindered. As the Scriptures declare, "My people are destroyed for lack of knowledge." Hos. 4:6

It should be understood by all that God's love for mankind, as well as Divine Justice and Wisdom, prepared man's penalty—"The wages of sin is death." (Rom. 6:23) It is in full harmony with this that we know when the Lord drove our first parents out of the garden of Eden and placed the cherubim with flaming sword to prevent their return thither, it was a merciful provision, because had they continued to have access to the trees of life, and thus to continue existence, it would have meant everlasting life for sinners. And to give sinners eternal life and to perpetuate a condition of sin, rebellion, anarchy, in the universe to all eternity would have been discreditable to the Divine Character and Government, as well as injurious to his creatures. God's determination, therefore, from the very beginning was that he would have a clean universe, and hence the law, "The soul that sinneth, it shall die"—a law which ultimately must prevail as respects the fallen angels and Satan, as well as in respect to mankind.

Thus we have the assurance that ultimately nothing shall mar the harmony of the universe. What the Scriptures point out respecting the future will prove true. "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:13) Thus the time will come when sin and all who love sin will be destroyed and when, as a consequence, the

2H646

Scriptures assure us, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:4, 5

### **"THAT HE GAVE HIS SON"**

God's love for sinners, as we have seen, was so great that *he would not allow them to have everlasting life*, because that would mean to them everlasting imperfection and sorrow, etc. But our text tells us of a still further step that the Lord took—and hence shows a still further love. He not only had the passive love for sinners which would not arrange for their eternal suffering through a perpetuation of life out of harmony with himself, but he had the active love which arranged for their recovery out of sin and death conditions, as stated by our text.

"He gave his only begotten Son." How? When? Where? What for? We answer, he did not give his only begotten Son to suffer eternal torment for us. Thank God, No!



Yet, if eternal torment had been the sinner's penalty, God's Son could not have been their Redeemer, except by paying that awful price. As we have seen, however, the penalty was not that, but a death penalty—"The soul that sinneth, it shall die." (Ezek. 18:4); "Dying thou shalt die;" "The wages of sin is death." God gave his only begotten Son to die for our sins that he might bring us back to God. Our Lord's death on Calvary was the sufficient price for the sins of the whole world, although he did not apply that price directly to the world, but to believers of this present time; and, indirectly, through the consecrated believers, the Bride of Christ, it will be applied to mankind in general, thus permitting the Church class to "fill up that which was behind of the afflictions of Christ," and to share with him in the sealing of the New Covenant for Israel and through Israel for the world. "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah." Jer. 31:31

Nor should we understand that God compelled his only begotten Son to die for us, but rather, as the Scriptures inform us, he set before him a great prize, so that Jesus counted it all joy to lay down his life that he might be the heavenly Bridegroom to the Church and be the Mediator of the New Covenant for Israel and the world of mankind. How wise, how just, are God's arrangements! Though he possesses all power, yet he would not infract the rights or liberties of even the most humble of his creatures, much less the rights of his only begotten Son, our Lord.

### **HE LEFT THE HEAVENLY GLORY**

The Scriptures inform us that it was in accord with the Father's arrangement and the giving of his Son that he made to him the proposition to become man's Redeemer and uplifter and the Head of the Church, to receive glory, honor and immortality. It was in view of this proposition as a whole that we read of our Lord that he, "For the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God." (Heb. 12:2) Again, "Who gave himself a ransom for all, to be testified in due time. (1 Tim. 2:6) He left the heavenly glory and took upon him the human nature and, as the man Christ Jesus, gave himself as the Ransom for all.

### **WHOSOEVER BELIEVETH IN HIM**

God's love is not only large and broad, but it is also deep and wide. In blessing mankind he proposes the largest blessing possible in the wisest manner. He will not justify the heathen in their ignorance nor justify wilful rebels. He limits his favor by two conditions:

(1) The blessing through his Son shall go only to those who intelligently know of it and by faith accept it.

(2) It shall be available only to those who desire to come into harmony with Divine laws as obedient children.

This presents a difficulty to our minds until we come to understand what the Scriptures call the Divine Plan of the Ages. Until we understand that Plan, we are inclined to find fault with the Divine arrangement and with ourselves and with fellow-Christians and generally to be uncomfortable and disappointed in proportion to the largeness of our hearts and our interests in God's character and in humanity. We find fault with ourselves and others that the world has not long ago been evangelized and made acquainted with God. We fault God that he is allowing the heathen to go down into death at the rate of ninety thousand per day, with no knowledge of the "only name under heaven whereby we must be saved." We squirm and twist in our reasonings in trying to justify this course and are still further harassed by the horrible nightmare of eternal torment, which teaches that the heathen not only do not get eternal life in glory, but that they do get eternal life in misery.

Alas, how true are the Lord's words through the Prophet, "Your covenant with death shall be disannulled, and your agreement with the grave shall not stand. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the doctrine." Isa. 28:18, 19

2H647

### **THE PLAN OF THE AGES**

The key to the whole Mystery is that God first selects from amongst mankind a special class of those able and willing to exercise faith in him, to receive the Spirit of Christ, and to demonstrate their loyalty by walking in his steps. These, he tells us, he is calling out of the world, by what the world calls the foolishness of preaching. These he is testing as respects their faith and loyalty and using the trials and oppositions of this present time as chiseling processes and burrs to shape and polish and prepare the precious stones for their glorious setting in the heavenly Kingdom. There are not many of these altogether. "Fear not, little flock; for it is the Father's good pleasure to give you the Kingdom." (Luke 12:32) They are being selected out of all denominations, kindreds and tongues, and amongst them are not many great, wise, noble or rich. They are chiefly the poor of this world, rich in faith, heirs of the Kingdom.

This “little flock” of “saints,” this “royal priesthood,” with Christ their Redeemer, their Lord, their Bridegroom, their Head, their Chief Priest, are to constitute the Kings, Priests, Judges, Rulers of the world of mankind, when in the age to follow this one, in the Millennium, God’s time shall come for dealing with mankind as a whole. In co-operation with the Kingdom work will be the binding of Satan and every evil influence amongst men, and the letting loose of every good influence and every helpful truth. Thus the light of the knowledge of the glory of God shall fill the whole earth, as the waters cover the great deep.

This is God’s provision for the world of mankind, whom he so loved; not merely for the saints, who already having the hearing ear, the seeing eye, and the appreciative heart, is God’s loving provision, but for poor, degraded humanity, which, through centuries of sin, has almost entirely lost the image and likeness of its Creator. The promise for these is that they shall be privileged by resurrection processes to return to full harmony with the Lord and to repossess the blessings and favors lost by father Adam, when he sinned—blessings and privileges redeemed for Adam’s race through the merits of our dear Redeemer’s sacrifice at Calvary.

Who will say that this Divine Plan, outlined in the Bible, does not contain the very essence of Divine wisdom and loving provision best adapted to the needs of our race? Belief in the Lord Jesus, acceptance of him, obedience to the Divine law, will thus be the conditions upon which mankind may be recovered. Would any other conditions be safe or just or proper? Is there any other way of arranging these conditions which God’s wisdom and justice provided and which his grace reveals?

### **BELIEVERS MIGHT NOT PERISH**

Notice how the various features of our text intermesh with each other, like the cogs and pinions of a well-fitted machine! Let us get rid of the wrong thought that so long has befogged our reason and robbed our hearts of the proper reverence for our Creator! Let us get rid of the thought that “perish” means to *preserve* in eternal torture, thus confusing the minds of the Lord’s people and the world to the true teachings of the Scriptures. Perishing, of course, means perishing—to lose life, to become extinct. Man, originally made in God’s image, was prepared for eternal life; that eternity was to be his destiny. But sin forfeited those life-rights conferred upon him by his Maker. He came under a sentence of death—that he should perish like the brute beasts. Hence his only hope of a future life is in the Redeemer and the resurrection which his sacrifice has secured. His intelligence and higher organism could only avail him on

condition that they would be used in harmony with his Maker's reasonable and just requirements. Otherwise he must die the death, as being even less worthy of prolonged existence than the brute. Note how our text points out that God saw that in the race of Adam there would be many who, if they understood the light and the Truth and had it in contrast with the wrong, would be glad to return to harmony with God—glad to accept of Christ and Restitution privileges and blessings, and to come into full accord with the Almighty and with Jesus, and to have back again the life-rights forfeited by father Adam. Hence God's provision for the race as a whole—that *they might not perish as the brute beast*, but attain to eternal life again; attain to all that was lost in Adam, all that was redeemed by Jesus Christ our Lord—eternal life, fellowship with God the Father and the Son and communion with the holy Spirit; fellowship in all the rights on both the heavenly and the earthly plane and, indeed, become inheritors again through God's mercy in Christ of all that was lost by Adam and redeemed by Christ.

*“God moves in a mysterious way,  
His wonders to perform.”*

These words of the poet are wonderfully true! Truth is, indeed, stranger than fiction! The Divine Plan for human salvation is higher and deeper, longer and broader than any of us dreamed of! Yet it is most exact; nothing about it is slipshod or irregular. While the blessed privileges of reconciliation will be granted all of Adam's race, they will be forced upon none—except that all will be forced to bow the knee and to confess with tongue the glorious manifestations of Divine power and goodness, as they will be exhibited during the Millennium. Evidently it must rest with each individual to determine whether he will be during this age

2H648

one of the “elect” or not. “Keep yourselves in the love of God,” writes the Apostle. “Make your (own) calling and election sure,” he urges. (Jude 21; 2 Pet. 1:10) And so it must be during the Millennium. The knowledge will be forced upon all and obedience will be forced to a certain limit, but in the end the sinner himself must determine whether or not he will accept the grace of God for the remission of his sins. The provisions have been made by the Divine love, but God requires none who will not come into harmony with him and have a fixity of character, that there should be no further outbreak of sin through all eternity.

All who, after being brought to a knowledge of the Truth, persist in loving falsehood shall be accounted as children of Satan, who have wilfully adopted his spirit of

enmity towards truth and righteousness. The end of such, as the Scriptures declare, is destruction. As the messengers and followers of Satan they, with him, and with the fallen angels, shall be utterly destroyed. Acts 3:23

### **BLESSING AND CURSING, LIFE AND DEATH**

The test before mankind is not along lines of eternal torment or eternal joy, but between eternal life and eternal death. Thus the Apostle states it, “The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” (Rom. 6:23) We cannot change these Divine arrangements, if we would. We ought not to wish to change them, if we could. It is for us not to seek to have our wills done in heaven and earth, but rather to learn of the imperfection of our judgment and to pray to the Father, “Thy will may be done on earth, as it is done in heaven,” assured that when the glorious consummation is attained it will signify the highest possible blessing for every creature—eternal life, eternal joy, for all in harmony with God, and death eternal “everlasting destruction” for all the enemies of God.

“As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts (plans) than your thoughts (plans),” saith the Lord. (Isa. 55:9) How true! How we should feel humiliated by the fact that we so greatly ignored the Divine testimony on this important subject and were so willing to give heed to our own immature thoughts and to those of our fellow-mortals. Let the lesson go down deep into our hearts, that it may make us the wiser and more humble. And let us learn as the Apostle suggested to Timothy, “Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing

### **“THE WORD OF TRUTH.”**

#### **2 Tim. 2:15**

Ah, yes, the more we come to understand the deep things of God, and the riches of the wisdom hidden in Christ and revealed to us in the Scriptures, the more we may well respect and reverence our Creator. “Who hath known the mind of the Lord? or who hath been his counselor?” queries the Apostle. (Rom. 11:34) Surely we all agree with him and will hereafter give him the more earnest heed that we place not our confidence and faith in works of man, but in the Word of God, which liveth and abideth forever!

[The National Labor Tribune, May 5, 1909](#)

## THE HELPFULNESS OF PROPER VOWS TO THE LORD

Brooklyn, N.Y., May 2—Pastor C. T. Russell preached at the Brooklyn Tabernacle today taking as his text the words, “I will pay my vows unto the Lord now in the presence of all his people. I will take the cup of salvation, and call upon the name of the Lord.” (Psa. 116 : 14, 13) He said:

No less than ten times does the Prophet David refer to his vows to the Lord; the propriety of so doing and his appreciation of the responsibilities thus incurred and his determination to fulfil his vows. The word Vow is rarely used today except in respect to clerical vows, baptismal vows, marriage vows. The word *vow* has to considerable extent been superseded by the word *promise* and other words which signify an obligation to the Lord, a covenant or agreement, as, for instance, we speak of our covenants with the Lord, meaning our vows or obligations. The word consecration is frequently used to express this thought of avowed obedience and sacrifice to the Lord and his cause. Thus when St. Paul writes, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,” he is exhorting us to consecration—to an avowal of fidelity to the Lord, to the extent of death. Much is said in the Scriptures respecting the making of such consecration vows to the Lord.

The Scriptures contain severe warnings against the making of vows to the Lord carelessly, assuring us that

2H649

it would be better to make no vow at all than to vow and to fail to perform to the extent of our ability. It is in harmony with this, that our Lord forewarns us to sit down first and count the cost of discipleship, so that there may be no falling back or even looking back subsequently. He declares, He that puts his hand to the plow and then looks back, regretting his covenant or vow of sacrifice, will not be accounted worthy of a share in the Kingdom. The Scriptures abound with exhortations that we take heed to promise the Lord nothing that we will not fulfil to the best of our ability. Permit me to quote you some of these instances.

“When thou shalt vow a vow unto the Lord, thy God, thou shalt not slack to pay it: for the Lord thy God will

surely require it of thee (it will be sin in thee to ignore it)—that which is gone out of thy lips thou shalt keep and perform, even a *free-will offering unto the Lord thy God.*” Deut. 23:21-23

“When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it thou shouldst not vow, than that thou shouldst vow and not pay (the vow).” Eccl. 5:4-5

“Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come.” Psalms 65:1-2

“Vow, and pay unto the lord your God: let all that be round about him bring presents unto him that ought to be feared.” Psalms 76:11

“My praise shall be in the great congregation: I will pay my vows before them that fear him.” Psalms 22:25

“Offer unto God thanksgiving; and pay thy vows unto the Most High: and (then) call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. But unto the wicked (covenant breakers, vow breakers), God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth? Seeing that thou hatest instruction, and castest my words behind thee.” Psalms 50:14-17

“Thy vows are upon me, O God. I will render praises unto thee. For thou hast delivered my soul from death; wilt thou not deliver my feet from falling?” Psalms 56: 12-13

“I will abide in thy tabernacle forever; I will trust in the covert of thy wings. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name. So will I sing praise unto thy name forever, that I may daily perform my vows.” Psalms 61:4-8

“I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.” Psalms 66:13-14

### **PROPER VOWS VALUABLE**

As we have seen from the foregoing illustrations a *vow* represents a promise or covenant with God, respecting some matter not strictly called for by Divine Law. That is to say, whatever is demanded of us by Justice is an obligation, and could not properly be considered a sacrifice or consecration, such as the word *vow* would imply. It is for this reason that specific vows are not outlined and commanded in the Scriptures. The entire decalogue is commanded; and love for God and for our neighbor to the fullest extent is *commanded*; but the

Vow is merely *suggested* as a possibility to those desirous of making an offering or sacrifice to the Lord. Similarly the Divine Law, which *commands* that the human nature be restrained from sin and be obedient to every law of righteousness, *does not command* that we shall consecrate our lives to the extent of sacrificing them, even in the Divine service.

A thing demanded and commanded cannot be a sacrifice. Thus the Apostle, when urging upon all believers consecration, does not command it, nor even hint a penalty upon those who do not consecrate. He merely urges, saying, "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." Whoever accepts the Apostle's suggestion sacrifices his human rights to the Lord and his cause and the expression of such a sacrifice or consecration is a vow—an avowal.

While it is true that those who make a vow of consecration and who fail to perform it in spirit will be less esteemed of the Lord than those who never made this vow, nevertheless there is a great blessing connected with such an avowal of loyalty to God, to the extent of self-sacrifice. Those who never make this consecration, this Vow, will in no sense be sharers of the heavenly Kingdom and its high spiritual reward. This does not mean that God has no other portion, no other blessing, for those who refrain to vow, for those who refrain to come into consecration. We have previously shown that in the Divine purpose there is an age of restitution just in advance of us, the blessings of which the Scriptures assure us will be for all the families of the earth. (Acts 3:19-21) But we remind you that the high calling, the election of this Gospel Age, guarantees to those who make the *Vow of consecration* to the Lord and who perform it faithfully a still greater blessing than restitution *and* heavenly spiritual nature with glory, honor and immortality and participation in the Divine nature. God is now justifying believers through faith, in order to give them an opportunity to consecrate themselves, to make their vows unto the Lord and to show their love and loyalty by keeping these vows. In view of this who will say that God has not attached a great blessing to this vow of consecration—to all those who present

2H650

themselves in sacrifice to him?

### **HOW VOWS MAY ASSIST**

The will is the proper ruler of human life; but the fact is that a great many people are without this ruler and guide as respects the higher things of life. Early in life the will



usually decides for name and honor and wealth, to be secured as honestly and as easily as possible. The will represents the sentiment of our strongest or preponderating characteristics or mental qualities. In a majority of people these are not the highest qualities of the mind, but rather the lowest. Selfishness, acquisitiveness, combativeness, destructiveness and animal passion lie at the base of the brain and are usually persistently cultivated, encouraged and gratified, with merely certain limitations of decency, honesty, respectability, associating with them as a veneer.

A phrenological examination of the brain shows other higher and nobler qualities of the mind in every case, but with many the upper stories of the mind are comparatively unfurnished and unoccupied. The owner of the frame lives almost continually in the cellar. Why is this so? Because the lower organs have to do with the necessities of every day life. And the owner of the brain often finds it inconvenient to consult the higher elements of his organism, because these usually through conscience would be inclined to *reprove* his course of life. His justice would frequently forbid commercial transactions which his lower nature desires to put through. His benevolence, his spirituality, his veneration for God and his Word, if allowed to speak, would thwart his selfish plans and resolutions.

What such a man needs to do is to make *a vow to himself* that he will seek to live in harmony with his own convictions—that he will not allow the baser qualities of his nature to rule him, but will regulate those qualities by the noblest and best sentiments of which he is possessed. We suggest that this vow be to himself, because it could not be a vow to God. *God's Law commands his best* and, in living according to any other standards he is living in violation of the Divine Law written in his very constitution, represented in the organs of his brain. True, our fallen brains are not perfectly balanced, nevertheless, a measure of the Divine likeness is to be found in every human brain not idiotic.

If the whole world could come to appreciate these facts and if each person would *vow to himself* to live his own very best—according to his own highest ideals—in full harmony with the measure of the Divine likeness which he possesses, the world would straightway be comparatively a Paradise. True, many things would still be amiss, but the will, the most important factor, if right with God, would bring a measure of peace to every heart, to every home, to every land.

## A NEW HEART NEEDED

“Create within me a clean heart, O Lord, and renew a right spirit within me.” (Psa. 51:10) The man or woman who begins reformation of life by *vowing to himself* to live according to his best natural ability will find himself disappointed still; because of the impossibilities of harmonizing all the various qualities of his mind under present conditions connected with the reign of sin and death in the world. He will find that to *will* may be present with him, but to perform the will of his nobler mind will be an impossibility, because through heredity and through commercial customs and through his own habits of life, his lower organs are fully developed and stronger in their combination, while the organs representing his nobler sentiments are relatively weak, inexperienced and out of accord with the Sin and Death conditions which prevail on every hand.

It is asked why this is so? The Scriptural reply is that we were born in sin and shapen in iniquity; and in sin did our mothers conceive us. (Psa. 51:5) The Bible tells us of the origin of sin in the disobedience of Eden. It tells us of the sentence of sin. And we see how that sentence has bound and enfeebled our race on its way to the tomb. The effort to live righteously, soberly and justly in this present world is so great that if there were no future prospects, no Divine promises of future life, we might well consider, as the Apostle suggests, whether we might not better eat, drink and be merry and die rather than fight a continual warfare against so heavy odds.

## GIVE THE WILL TO GOD

The Scriptures inform us of the Divine pity for our race in its fallen condition; yea, that God perceived all of our distressed conditions before he created us and even then planned a remedy, “The Lamb slain from before the foundation of the world.” The Bible shows us that Jesus was that Lamb of God to take away the sin of the world. It shows that before he can deal with the world, according to the Divine arrangement, he must purchase all of its rights and interests by his own perfect life. In our Lord’s sacrificial experiences these two things were accomplished. He kept the Law and had a right to all of its blessings as a *man*. He sacrificed those rights in the interests of the world of mankind. He received a reward of life eternal on the higher spiritual plane. The next thing in order is to give to mankind the blessings secured by his sacrificial death.

Our Redeemer might have consummated the entire work of uplifting humanity from sin and death back to all that

was lost and which he redeemed by his own sacrifice.  
But God had a higher and a grander message

2H651

which would still further illustrate the length and breadth and height and depth of his justice, wisdom, love and power. This plan, which God is pursuing, calls from amongst the redeemed race those who have hearts hungry and thirsty for righteousness and harmony with God. By various processes these are “called” and chosen, instructed and tested and made ready as the members of Christ, God’s jewels, who are promised a close relationship with their Lord in the future, represented by the picture of a bride and queen in relation to the king of Glory. It is to these, after they have believed, that the Lord makes known his gracious purposes. Such of them as respond with zeal have the Apostle’s exhortation to take upon them a Vow of full consecration to the Lord unto death and then to live up to the terms of that Vow to the best of their ability until the close of life.

This Vow, unlike the other we suggested, is not to themselves, not to other men or congregations, lodges or societies, but to God only. While it is true that the Vow to the Lord will not end our responsibilities, but merely begin them, it is also true that we cannot come into relationship with the Lord at all, except by making a consecration Vow. It is the Vow in advance that the Lord accepts and responds to by the begetting of the holy Spirit. Whoever, therefore, has failed to Vow unto the Lord with consecration has failed to be begotten of the holy Spirit and will have no share with the Church’s glory. He may not have called it a Vow, he may not have called it consecration, he may not have called it anything; but the Vow of consecration must, nevertheless, have been his—uttered or unexpressed, before he could become a member of God’s Spiritual family.

Thus our Lord’s Vow of consecration was expressed in the words, “Lo, I have come, as in the volume of the Book it is written of me—to do thy will, O God.” The will of the Father was that our Lord Jesus should have the opportunity of presenting himself a living sacrifice on man’s behalf. Our Lord accepted this and his acceptance was his consecration Vow of obedience, even unto death on the cross. A man might have the intention for days or months or years to purchase a piece of property which he knew was for sale, yet the intention did not purchase it, nor did it give him any right or interest in the property. But when the desire for the property reached the point when he went to the agent and signed a *contract* for the purchase and made a payment on account, then he had interest in the property.

Similarly God has a wonderful proposition for us. We heard about it for years and more or less believed it, yet we had neither right nor interest in it until the time came when we accepted the Lord's favor and surrendered to him our wills. That surrender of ourselves, our rights, our interests, our lives, in whatever terms we made it, few or many, words or thoughts, constituted our consecration Vow, which became to us the channel of God's grace in Christ.

### **BIND THE SACRIFICE WITH CORDS**

Our original consecration vow, even if carefully made, we found to be but an imperfect one because of our imperfect knowledge of the trials and responsibilities and difficulties and the Lord's requirements. We found need for new vows covering new features or guarding weaknesses. Some Vows we made for our own assistance, although it might be said that everything possible was included in our original Vow. Those who follow this course bind their sacrifices the more firmly and the more closely to the altar of sacrifice and correspondingly are assisted in the narrow way and in maintaining themselves in the love of God.

In conclusion, then, let us not Vow hastily, but soberly, wisely. Let us bring ourselves under all reasonable restraints of thought and word and action-restraints to God and not to men or creeds. So doing, undoubtedly our cup of blessing will more and more overflow.

[The National Labor Tribune, May 16, 1909](#)

## **FOREORDINATION, PREDESTINATION AND ELECTION**

Glasgow, May 16—"We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8:28, 29

Coming to the land of that sturdy man of God, John Knox, I am reminded of his able contention for the doctrine of Election—its Scripturalness and its demonstration of the greatness, majesty and sovereignty of the Lord our God. We surmise, however, that the good man's heart must frequently have been sorely distressed

with the logic of his own argument—that the eternal woe of nine-tenths of our race was as unalterably fixed in advance of their birth as was the eternal joy of the blessed handful predestinated to be saints and to share the heavenly glories. We may well thank God, dear friends, that in the clearer light now shining upon the Scriptures we may discern the errors handed down to us from the dark ages, without losing our appreciation of Divine foreknowledge and Divine sovereignty.

While it is true that it would be difficult to estimate the value of the doctrine of Divine foreknowledge taught by Brother Knox, not only in this nation, but also throughout the world, inculcating a reverence for the Almighty, it is also true that it would be difficult to estimate the amount of damage which has resulted to Christendom and throughout the world from his teachings respecting the Divine treatment of the non-elect. This serious error has alienated the hearts of thousands from God and from his Book. Let us look together at the doctrine of Election, Predestination and Foreordination, from the Scriptural standpoint, that we may note its beauties and be drawn the nearer to the Lord and to his Book in true reverence and worship.

### **FOREKNOWN AND PREDESTINATED**

Our text declares that whom God did foreknow them he also did predestinate; but we notice that the predestination is stated only as respects the Church and not in respect to others. This fact does not escape the attention of others, but they have reasoned erroneously,—that if God foreknew an elect Church, for whom he predestinated special blessings and honors, this would imply that the remainder of mankind non-elect were to be tortured eternally. The logic of this position is unsound and it is quite unscriptural to say that all of the non-elect will be consigned to an eternity of torture at the hands of fire-proof demons in fulfilment of a Divine predestination fixed before creation. There is no Scripture whatever to this effect, and Brother Knox and others were in error to the extent that they wove into their theories matters not Scripturally stated.

According to the Scriptures, as well as according to human judgment as expressed in the laws of civilization, the highest, the severest penalty to be enforced, is the death penalty, the taking away of the life not used in harmony with the Creator's reasonable, righteous requirements. This is the Scriptural declaration to which, for so long a time, we were blind: "The wages of sin is death;" "The soul that sinneth, it shall die;" "All the wicked shall he destroy;" "They shall perish as brute beasts;" "They shall be destroyed with an everlasting

destruction” (the Second Death). Rom. 6:23; Ezek. 18:4; Psa. 145:20; 2 Pet. 2:12; 1 Thess. 2:9

Thus seen the very severest results possible to non-election would be extinction—the Second Death. But the Scriptures clearly show that God has gracious purposes, not for the “elect” only, but also for the non-elect, and that in his due time the non-elect shall be brought to a clearer knowledge of the Truth and to a full opportunity of harmony with their Creator and through Christ Jesus the re-attainment of all that was lost in Adam, all that was redeemed by the precious sacrifice of Christ. Thus, as the Scriptures declare, there is a “common salvation” (Jude 3) in which all of Adam’s children shall be privileged to have a share. There is also a special salvation, a “high calling” of God in Christ, which is referred to as “so great salvation which began to be (preached) spoken by the Lord, and was confirmed unto us by them that heard him.” (Heb. 2:3) This special or great salvation is the one which our Lord hath provided for the “Elect,” while the “common salvation” is his provision for the non-elect.

Does it not seem strange that Brother Knox and others, his coadjutors, in getting away from much of the smoke of the “dark ages” failed to even think of a salvation of the non-elect in God’s providence? Their eyes, beholding the awful and blighting errors respecting eternal torment, totally blinded them to God’s provisions for the non-elect; for they reasoned that if God had predestinated them to eternal torment and had in advance of their creation prepared a great place of torture and fire-proof devils and fuel enough for eternity, then surely he could have no plan of salvation for them. The entire premise was wrong. The death into which they went was not eternal torment but the tomb, as represented by the Hebrew word *Sheol* and the Greek word *Hades*. And they can have no release from the tomb, no return to consciousness or pain or pleasure until the Second Coming of the Redeemer in the morning of the Resurrection.

Thank God, then, for the rolling away of the mists of darkness and error which permits us to see in the Bible that the “common salvation,” God’s provision for the world, will be a Restitution, a restoration to human perfection in the rejuvenated earth, a world-wide paradise! Thank God for the promises to the effect that then “the knowledge of the glory of God shall fill the whole earth as the waters cover the great deep” and that “the Sun of Righteousness shall arise with healing in his beams;” that “nothing shall hurt or destroy or injure in all God’s holy Kingdom;” that “the wayfaring man, though simple, need not err therein,” and that a broad highway shall be there as a way of

salvation — a much traveled way — and that all the redeemed of the Lord from mankind shall be privileged to go up thereon out of sin and death conditions to conditions of life everlasting. We thank God, too, that those who shall refuse to make proper progress and shall fail of that “common salvation” because of wilful sin will not be permitted to live endlessly in sin nor in torment, but will be utterly destroyed in the Second Death; because God is able to destroy both soul and body in Gehenna, the Second Death. We thank God also that the elect Church, under Christ, the Captain of their salvation, are promised a share in that glorious work of the Redeemer, in blessing all the families of the earth in bringing to them that common (general) salvation.

### **YOUR HIGH CALLING**

If once we dreaded to think of God’s grace towards us in accepting us as members of his elect Church, because of the opposing thought of the damnation of the non-elect, we may now correspondingly rejoice the more in our privilege, of election, seeing that it means our privilege of sharing in the world’s uplift under the direction of Emmanuel, our Lord, during his Millennial reign. The Apostle speaks of the prospect of the elect as “our High Calling;” and again, “our heavenly calling.” The thought is that we are called to a very high honor and wonderful distinction and that on a heavenly plane. The Gospel Church is invited to experience a change of nature from human to Divine, from the highest of the earthly natures to the highest of the heavenly natures—far above angels and principalities and powers and every name that is named—”join theirs with Christ,” “partakers of the Divine nature,” members of “the Bride, the Lamb’s wife.”

Truly do the Scriptures tell that not many would be able to hear, to appreciate, to understand, to accept this high calling. The Divine arrangement of the call is elective, selective. It appeals to some and does not appeal to others. It has an attraction for some and not for others.

If we had here a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack. It might indeed exercise a still further attraction upon some of the sawdust, but the holding would be so slight that we could blow it off, while the tacks would be firmly held by reason of their responsiveness to the magnetic influence. The box of sawdust represents the world of mankind. The tacks of the illustration represent a small class of humanity, zealous at heart for God and for righteousness. The magnet represents

the Gospel invitation which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

It is not the design of the Lord to elect, select, choose, gather all mankind (the sawdust) by the magnet; merely he would now gather the true-hearted, represented by the specks of steel, the tacks. The illustration might be enlarged by supposing some other tacks of other metallic composition not so subject to the magnetic influence as the steel. The illustration of these would represent mixed characters, such as we see about us in the world everywhere. The illustration might be extended to include good tacks covered with dirt or other foreign substance which would hinder them from responding to the influence of the magnet and this would represent true characters encrusted with the cares of this life, the deceitfulness of riches, etc.

“Elect according to the foreknowledge of God through sanctification of the spirit and the belief of the Truth,” writes the Apostle, God designed the election of this Age. He desired to separate to himself a peculiar people, to be the associates of Jesus, their Redeemer, in his subsequent work of uplifting the willing and obedient of the world of mankind. But God has not predestinated nor desired the election of any except a sanctified class, a class not sanctified through stripes, not through force or compulsion, but sanctified through a knowledge of the Truth. Such are drawn to God in devotion through a knowledge of his glorious purposes and heart sympathy therein, sufficient to induce them to sacrifice their all, so far as earthly matters and interests are concerned. These are the elect, whom the Lord has been searching for and testing with the magnet of his Truth, and the manner of their response to it throughout this Gospel age, determined whether “They shall be mine, saith the Lord, in that day when I come to make up my jewels.”

### **“WHOM HE DID FOREKNOW”**

It is not for us to quibble respecting the Divine power of foreknowledge—to question the ability of our Creator to have foreknown, had he chosen to do so, and foretold every member of the elect class. The Divine is so far above the human that it is impossible for the human mind to measure the infinite or to comprehend his power. We must merely accept the Divine statement. However, nothing in the Word of God tells us that we were foreknown individually—personally. Rather the intimation is that God predestinated the election of a Church, predetermined the number of persons who would be accepted as members in that Church, the Body of Christ, predetermined what characters they must have and what tests of character would be necessary



2H654

to demonstrate their loyalty and to prove the individual worthy a place in the foreordained class.

It is in full harmony with this that we read that many are called to the few who will be chosen, and that again we are exhorted to “make our calling and our election sure.” We are assured that “Faithful is he that calleth you, who also will do it”—do all that he has promised—keep his part of the contract. This being so, all of the called ones have the determining of results in their own cases. God is faithful. If they are faithful at heart to the terms and conditions of their Covenant they will be of the elect—otherwise not.

### **“HE ALSO DID PREDESTINATE”**

We come now to the particular clause of our text which has seemed to fortify the error. “Them he also did predestinate.” Ah, say many, that fixes it! There is no option, nothing dependent upon it. God predestinated everything. Not so, we answer. In the past we have been prone to read our text disconnectedly and thus doing we have overlooked its clear teaching. We thought of it as though it read, “God predestinated the elect,” but not so. The declaration is that God predestinated that all that would be of the elect class must be copies of his Son. The predestination of this verse relates not to individuals, but to a certain character which all of the elect individuals must attain to — otherwise they will not be of the elect.

How beautifully simple and plain this makes it all. Nor would we ask the matter otherwise. “Just and true are thy ways, Lord God Almighty!” The great honor, the high distinction which God proposes to confer upon the “very elect” in the First Resurrection at the Second Coming of Christ is so grand that the very highest possible test of character is appropriate to those who would be granted such honors and immortality. Our Lord Jesus said to his disciples, Sit down first and count the cost of discipleship and if you determine that it is worth the price, come, “take up your cross and follow me.” As a reward I promise you that “where I am there shall my disciple be.” “To him that overcometh will I grant to sit with me in my throne.”

Those who attain the character likeness of Christ Jesus will have the character likeness of the Father, of whom the Son is the express image and character likeness. Hence the appropriateness of our Lord’s words “Be ye like unto your Father which is in heaven.”

So direct an application as we are making of these words may appall some of the Lord’s people who have been thinking carelessly that if they were once in grace they would always

be in grace—if once elect they would never fail. I desire to awaken such to a realization of the heights of our calling and of the necessity of our obedience to the terms of the calling, if we would make our calling and our election sure—certain. However, it is well to remark here that the perfection to which the called ones are exhorted is not a perfection of the flesh, which would be an impossibility because of its natural blemishes, its hereditary taints and weaknesses. It is the heart, the will, that the Lord is inspecting, proving, and not the flesh. “Blessed are the pure in heart,” said our Savior. And we may be sure that the pure in heart, the pure in intention and endeavor, will make considerable progress in overcoming the weaknesses of the flesh. The Lord will expect them to prove their faith and their loyalty by such good works as are possible to them in their weakness and under their environments.

### **“CALLED CHOSEN FAITHFUL”**

The “very elect,” those who will make their calling and their election sure—those who will inherit the glory, honor and immortality in the First Resurrection; are described as the “called and chosen and faithful.” Those called through the Gospel message, through the Bible and Tracts and hymns and Christian lives every way, are many. “Many are called.” But not so many respond to the call. The majority, noting the fact that the Vows of consecration imposed score hard against the will of the flesh and make the way to glory narrow decline to enter the “straight gate and the narrow way,” hoping still for some favor from the Divine provision—hoping against nearly all the creeds and theories of the world, but still hoping. Nor is the hope in vain, as we have already seen. God has a gracious arrangement and a “common salvation” which, in due time, will be offered to all men. But how much they will miss!—All the wonderful things that “God has in reservation for them that love him”—for the elect! And besides, to whatever extent they shall wilfully engage in sin and selfishness they will degrade their fallen natures and make the more difficult the ascent in the Restitution Highway of the coming Age. Let us be glad, in God’s providence, our ears have heard the message of his love and grace and if our hearts have responded and if, subsequently, we have been begotten of the holy Spirit and thus have a mark of being not only called, but chosen.

## ALL THINGS WORK GOOD

It is to this class that our text refers, assuring us that “all things work together for good to them that love God, to the called ones according to his purpose.” So we should expect. These called and chosen, begotten of the holy Spirit, are “children of God, and if children, then heirs— heirs of God and joint-heirs with Jesus Christ their Lord.” (Rom. 8:16, 17) Could we expect less than that their Heavenly Father would watch over

2H655

their every interest, temporal and spiritual? Could we think for a moment that he would become negligent of their interests? On the contrary the words of our text are in fullest agreement with just what we should have expected. For, as the Apostle says of these, “All things are yours and ye are Christ’s and Christ is God’s.” 1 Cor. 3:22, 23

How is it, then that our Redeemer was a man of sorrows and acquainted with grieves? How is it that so many of his followers have suffered afflictions? How is it that the Great Teacher forewarned those, “Think it not strange if the world hate you and persecute you and do all manner of evil against you for my sake.” How is it that the Apostle writes, “Whosoever will live godly (in this present time) shall suffer persecution” and assures us that we “must suffer with Christ, if we would reign with him?” How do these sufferings comport with the assurance that “All things shall work together for good” to these?

Ah, the secret lies in the fact that these are counted as New Creatures, begotten of the Spirit, and merely for a time tabernacling—subjected to trials and testings, chiselings and polishings, through the weaknesses of their own flesh and through their association with other imperfect ones. The new nature develops, grows strong in proportion as the human nature is conquered and brought into subjection and finally mortified. It is, therefore, not inattention to our best interests on our Father’s part that permits us to have trials, difficulties, persecutions, but, on the contrary, his interest in us guarantees that no good thing will he withhold from us — no trials, no difficulties or other experiences which will be really helpful shall be withheld. Yet he will not suffer us to be tempted above that we are able, but will with every temptation provide a way of escape. How glad we are to know aright our Heavenly Father’s Predestination and Election and to have a share therein! Let us with increasing zeal seek to make our calling and election sure.

[The National Labor Tribune, May 23, 1909](#)

## THE ASCENSION

“He ascended up on high, he led captivity captive, and gave gifts unto men.” Eph. 4:8

Stockholm, Sweden, May 23—Pastor Russell of Brooklyn Tabernacle preached here today to a large congregation, composed chiefly of those acquainted with him through his books of Bible study. He spoke through an interpreter. He said in part:

As many of you are aware, we have just passed the anniversary of Christ’s ascension. We recall that following our Lord’s crucifixion he arose from death on the third day. He remained with his disciples during forty days, although he manifested himself to them only a few times and then very briefly—probably seven manifestations in all, and of but a few moments each. The work of those forty days was primarily to demonstrate to the Apostles, and through them to his followers throughout the Age, that he who redeemed us through the sacrifice of himself is not a dead Savior but a risen one. Secondly, he wished them to understand that as he had left the spirit condition and humbled himself to take the bondman’s form for the suffering of death, he resumed his spirit nature in the resurrection and was no longer flesh and blood. He wished them to know that flesh and blood could not inherit the Kingdom and that the Divine calling to them as his disciples was that they lay down their lives in his service so that in due time they also might experience a share in his Resurrection to *spirit nature*, glory and honor. In his own person he illustrated what the Apostle explained will be the experience of all the faithful saints of this Age—he died and was buried in weakness, he was raised in power; he died and was buried in dishonor, he was raised in glory; he died and was buried a natural body, human, he was raised a spirit body, Divine. 1 Cor. 15:42-44

These great lessons required time, and evidently the forty-day period was none too long. The Apostles were convinced at once that their Lord was no longer dead. He had appeared to them. He had manifested himself at various times and in various forms—as a traveler, as a gardener with wounded hands and feet, and otherwise; but, as he declared, “They were slow of heart to believe all things written in the Law and prophecies concerning him.” They were disappointed that he did not stay with them as previously when he was “the *man* Christ Jesus.” They were amazed when he came into the room where they were assembled, the doors being shut and securely barred. They knew that no human body could thus come in, and yet so he appeared, and when the interview was ended he vanished. He walked not away, but vanished. They looked for him frequently, but he disappointed them—not manifesting himself for more than a week

several times. They could not understand spiritual things because they were but

2H656

natural men, even though consecrated to the Lord; they had not yet received the holy Spirit, and hence were slow to learn spiritual lessons. John 7:39

### **“WITHOUT ME YE CAN DO NOTHING”**

Toward the close of the forty days the apostles were not only perplexed but dispirited. The Messiah with whom they had hoped to reign had not only been crucified, but now, in Resurrection, he had been so changed that they were at a loss how to understand matters. They concluded to give up the entire proposition and to return to their secular business. The leaders were the first to so decide—Peter, James and John. They took back their boats, nets, etc., and resumed the old business partnership on the Sea of Galilee. Now came the opportune moment for our Lord to teach them a great lesson respecting his power as a spirit being—that it was no less than that which he exhibited to them when as “the man Christ Jesus” he had fed the multitudes and miraculously filled their nets with fishes at the beginning of his ministry.

It was a part of the Lord’s providence that they caught nothing on the first night. In the morning they saw a man upon the shore who inquired if they had fish. They replied that they had toiled all night and had caught nothing. The stranger suggested dropping the net on the other side of the boat and, without specially reasoning that the little boat was continually turning about anyway, they obeyed him. Forthwith they found their net choked with fishes. The lesson was sufficient. The apostles knew at once that the stranger on the shore could be none other than their Master, who had adopted this new form of manifesting himself. They could scarcely wait to reach the shore. St. Peter, impatient of delay, swam to his Master, fearful that he would disappear again before he could reach him. When ashore they found that the Master had miraculously provided a fire and fish and that their breakfast was ready. We read that “None of them durst ask him who he was, knowing that it was the Lord”—knowing by the miracle which he alone could work, but not knowing by any wounds in hands or feet, nor by any exact reproduction of his garments, which the soldiers had parted amongst them.

The lesson needed had been taught. The disciples had learned the force of the Master’s words, “Without me ye can do nothing.” They learned that they were under his careful supervision, even when they saw him not, and that he had withholden fish from their net during the night as a part of

their lesson, and that similarly he had filled their net with fish as an exhibition of his power; finally that he could provide the fish on the shore ready cooked and that, therefore, as his disciples and laboring under his instructions, they might be sure that “no good thing would he withhold.”

It was at this time that he gently reproved Peter for denying him by saying, “Simon Peter, lovest thou me more than these” (nets, boats, etc.)? And when he answered Yes, three times, the Lord enjoined him to feed his sheep and his lambs. Peter, the oldest of the apostles, received his lesson with meekness, as was attested by the faithfulness of his entire ministry. Never again did he deny his Redeemer and never again did he think of leaving the work to which he had been specially called—to be a “fisher of men.”

Once more did our Lord meet by appointment with about five hundred, and a little later by appointment he met the twelve at the Mount of Olives, gave some parting instructions and ascended from them. He could have vanished before ascending to the Father; but he assisted the disciples’ faith, and ours also, by retaining his materialized body in which he had appeared and in it ascended into the clouds. They needed all of this assistance evidently. But it was sufficient for them. They remembered his word and tarried at Jerusalem ten days longer, waiting for the Pentecostal blessing and when it came upon them and they began to have spiritual eyesight and to see spiritual things then all of their experiences became plain. 1 Cor. 2:9-14

### **“THIS SAME JESUS”**

We remember that two angels appeared to the apostles and said, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11) This was an additional attestation of the Lord’s ascension and a reminder of his promise that he would come again. The angel did not say, however, that at his Second Coming he would appear in the flesh, nor should we so expect. It was the manner of his going that would be duplicated at his Second Coming—its quietness, secrecy, unknown to the world and known only to his most intimate ones. Not with trumpets on the air, not with dazzling brightness will our Lord’s Second Coming be heralded. On the contrary, the voice of prophecy will declare his presence, and the enlightening influence of the Truth shall gradually display the glory of his Kingdom. But his words will prove true, as uttered to the Jews, “Yet a little while and ye shall see me no more.”

The only reason why the Church will see the Lord in glory will be because, as the Apostle explains, she will be “changed in a moment, in the twinkling of an eye”—

the Resurrection change—because “flesh and blood cannot inherit the Kingdom.” At his Second Coming

2H657

our Lord will not appear in the flesh, else it would not be necessary for his Church to be changed to spirit beings, in order to see him as he is. But after receiving the Church to himself in the Resurrection change the Millennial Kingdom will be established, and its power and great glory will gradually be made manifest through its enlightening influence upon the world, which will speedily come to see the great change from the rule of the invisible Prince of Darkness to the rule of the invisible Prince of Light—from the reign of Sin, tending unto death, to the reign of Righteousness tending unto life everlasting.

Instead of appearing as a man to instruct the world, and instead of the Church appearing to co-labor with that work of instruction, the Scriptures inform us that the new teachers of that period will be Abraham, Isaac and Jacob and all the prophets resurrected to *human perfection*. These will be the earthly representatives of the Kingdom to men, and in themselves will be examples of human perfection, to which the entire human family will be privileged to return by obedience to the Divine laws then promulgated.

### “ASCENDED UP ON HIGH”

The expression “on high” refers not so much to locality as to station, power, dignity, as the context clearly indicates. He came to earth from on high, from the heavenly plane, as “the firstborn among many brethren.” (Rom. 8:29) He came down to earth—not merely to our world, but to our earth condition, to human nature. Still lower he stooped. He humbled himself even unto death. Nor was this all. He humbled himself even down to the very lowest, the most ignominious form of death, the death of the cross, and the tomb, as a blasphemer, as a sinner. Mark St. Paul’s expression as to how high he ascended. He says, “Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father.” (Phil. 2:9, 10) This is the thought also of our text. He is ascended up on high, “Far above all principality, and power, and might, and dominion, and every name that is named,” up to the Throne of the Father. Eph. 1:21

St. Paul quotes from David’s prophecy, saying, “Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the



Lord God might dwell among them.” (Psa. 68:18) St. Paul quotes this, “Gave gifts to men.” The Scriptures represent that all the blessings which our Lord Jesus is to shed forth, first upon his Church for its perfecting on the spirit plane, and secondly through the Church upon the world, “the rebellious also,” are of the Father though *through* the son. Our Lord received the dignity, blessing and power of the Father, as St. Peter tells us, and then shed forth a part of what he had received upon the waiting Church in the upper room at Pentecost. The blessing still continues with all who are his, all who come into the position of Justification by faith and Sanctification of heart.

### “GAVE GIFTS UNTO MEN”

We might have had room for speculation as to what kind of gifts the Lord bestowed had not the apostle proceeded to specify and to leave us without a question of doubt. He says, “He gave some (the gift to be) apostles, and some prophets, and some evangelists, and some pastors and teachers.” This declaration is in harmony with another from the same pen, to the effect that “God hath set the various members in the Body of Christ, the Church, as it hath pleased him.” The Scriptures clearly teach that but twelve were set to be apostles; that the office is not, as some claim, prolonged in the bishops, cardinals and popes. The Scriptures tell us of the “twelve apostles of the Lamb,” whose names are written in heaven, and of the twelve foundations of the New Jerusalem. Another picture of the same thing in Revelation represents the Church as a woman, upon her head twelve stars, no more, no less, one being chosen in place of one of the original, Judas, who was lost, so that the *twelve* might be maintained. While the number of pastors, teachers and evangelists is evidently greater, we are not for a moment to doubt that the Lord has the supervision of this matter and has been giving the gifts to the Church throughout the Gospel Age as their services were necessary and, as believers were prepared, to make use of their assistance. Here we are reminded of the Apostle’s words, “Are all apostles? Are all prophets? Are all teachers?” His intimation assuredly is that all are not so recognized of the Lord; that God makes his own selection—and it is for his people to hear, to recognize his voice and to follow the same and not to follow the voice of strangers.

### AN IMPORTANT TRUTH NEGLECTED

Alas, that an important Truth is slighted; that the Lord’s people have forgotten that he himself is the Head of the Church; that by his appointment the twelve apostles are the channels of his blessing; that only through them do the streams of Truth go forth, and that evangelists, pastors and teachers are to be heeded only as they can



show that their messages are from this Fountain Spring!  
Would that every consecrated

2H658

Christian would realize what the Apostle Paul so clearly sets forth, namely, that all the teachings represented in the name of the Lord and the apostles are to be proven, to see whether or not they do proceed from these Fountains and without admixture and adulteration.

### **“PERFECTING OF THE SAINTS”**

For what purpose did the Lord give these gifts unto men? For the conversion of the world, some one answers. Yes, we reply, but not directly so. We must be guided by the Apostle if we would know the Truth of the matter. He says distinctly that these gifts were for the perfecting of the saints for the work of the ministry, for the edification of the Body of Christ, till we all come into unity of faith and of the knowledge of the Son of God; unto full-grown men; unto the measure of the stature of the fulness of Christ. Eph. 4:11-13

According to this it is a mistake to suppose that God's will is accomplished in the mere preaching of the first principles of the doctrines of Christ. The Apostle explains that our first standing in Christ is that of babes, but that we need to be nourished, strengthened, developed to perfection, to the condition of manhood. We believe that the Apostle would find fault with the sentiments of men today on this subject; that he would tell us that the doctrines of Christ are not sufficiently taught and not sufficiently understood to produce the finished Christian character which the Lord desires. Men are to become saints first, and then to attain a perfecting as saints. Full consecration, therefore, is a mere beginning of the matter and not the end of it. We must “go on unto perfection.”

He says that the saints are to be “perfected for the work of ministry.” To whom are they to minister? We answer that the saints have indeed some opportunity for serving one another in the present life; yea, and some opportunity for “doing good unto all men;” but the special work of opportunity or service will be that of the future, when, as the Royal Priesthood in glory, they shall be associated with the great High Priest, Jesus, in his Millennial Kingdom work of blessing all mankind. As the prophet says, “Yea, the rebellious also.” The rebellious are not now being dealt with, only the willing and obedient, the meek, the teachable, the willing. The rebellious will be dealt with by force and with “stripes” during the Millennium and, as St. Peter says, “It shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people” (Acts 3:23)—in the Second Death.

Taking this view of the great plan of God we see a special reason why these gifts of the Lord should be now granted to the willing and obedient for their perfecting; because they will need to learn obedience themselves before they can properly become the teachers, judges, kings and priests unto God, governing the world of mankind to uplift humanity out of degradation and sin and death.

### **“UNTO A PERFECT MAN”**

St. Paul says that these gifts through apostles, prophets and teachers are to develop the Church to the condition of a perfect man, “unto the measure of the stature of the fulness of Christ.” He does not mean that each individual is to become of Christ’s measure and stature and character. Nothing of the kind is possible nor has ever been accomplished. His meaning is that from the Divine standpoint of intention The Christ, of which Jesus is the Head, has many members, possibly one hundred and forty-four thousand, and that these members, when all completed at the end of the Age, will constitute the perfect man—the Great Prophet.

This is the same new man of which the Apostle speaks, saying that the Head and some of the members were Jewish while others of the members were of Gentile origin, *“that of the twain he might make one new man.* (Eph. 2:15) This is the same Body that the Apostle refers to in 1 Corinthians 12 when he says that “the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more, those members of the Body which seem to be more feeble, are necessary.” That Body complete will be the great Prophet, Priest and King, our Lord the Head and his perfected saints the members. Through the Kingdom then to be established the gifts and blessings will proceed through Abraham’s Seed to all the families of the earth; yea, unto “the rebellious also” will come fullest knowledge, fullest opportunity for reconciliation to the Father through the death of his Son. Thus seen our Lord’s ascension to be Lord of all is close to the core of the Gospel program.

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### **COURAGE! MORNING DAWNS**

2H659

[The National Labor Tribune, June 6, 1909](#)

## **A STORM AT SEA**

Mid Ocean, S. S. Mauretania, June 6—Pastor C. T. Russell of Brooklyn Tabernacle and associates are on board returning from London Bible Students' Convention. He took for his text the following: "Master, carest thou not that we perish?" Mark 4:38

In our text we have the despairing cry of the apostles to the Lord, in the midst of what must have been a remarkably severe storm on the Sea of Galilee. Some of the disciples, at least, were experienced fishermen, accustomed to the sudden squalls for which that sea is noted. For such courageous men as Peter, James and John to appeal to Jesus for superhuman aid implies that the conditions were critical. It seems rather astonishing indeed that our Lord could have slept under such strenuous conditions, but he was extremely exhausted from speaking to large multitudes and the journey was made in considerable measure to get away from the people, in order that he might have necessary rest. But again, it is possible that our Lord feigned sleep for the very purpose of permitting his disciples to reach the point of extremity which led them to call for his aid; because man's extremity is God's opportunity. The Master arose and rebuked the wind, saying, "Peace, be still." And there was a great calm. And he said to the disciples, Why are ye so fearful? Have ye not yet faith?

This expression constitutes one of the great lessons of the Master to his pupils, his disciples, and it has come ringing down the centuries, speaking peace to his followers ever since. The message it brings is that he who is able to control the storms and the sea is likewise able to govern all the affairs of life in the interests of those who are his consecrated followers, his disciples. Whether we have had so remarkable an escape from a storm at sea or not, I am sure that some of us have had the Master's supervision and intervention for our protection from the storms of life. To some of our hearts he has spoken these same words, "Peace, be still. Have ye not yet faith?" And with the message came a great calm, a great serenity, a great rest in the Lord and his superabundant care. If for a time the Master seemed unconscious of our condition and asleep to the dangers about us, it was only seemingly so. His care and his power were equally with us, and none could really harm our interests as New Creatures. He whose eye never slumbers nor sleeps keeps watch over the interests of those who are truly his; and he is pledged that all things shall work together for good to them; because they love him; because they have been called according to his purpose; because they are seeking to make that calling and election sure by loving, self sacrificing obedience.

## THE PROVINCE OF FAITH

In our judgment the Lord was not specially condemning the apostles for fearing the storm and awakening him to quell it. Indeed, their action indicates that they had faith; that they believed that the Master had the power which could save them. The Lord would have them exercise a still broader faith than this. He would have them realize the Father's care as he had taught them, saying, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? Fear ye not, therefore; ye are of more value than many sparrows." (Matt. 10:29-31) The lesson sought to be inculcated was this: "The Father has called you to be my disciples and co-laborers. You with myself, therefore, are specially under Divine guidance and supervision. And he who has begun the good work in you, and who purposes to use you as his mouthpieces in the proclaiming of his message and grace, is able to care for all your interests, both temporal and spiritual. Do you suppose that, after calling you to the ministry of his grace, he would permit you to perish? To so fear, implies that you do not realize your calling to have been of God, or do not realize the Divine power, or that you doubt Divine wisdom and supervision—being of insufficient faith."

Shall we not similarly judge ourselves, scrutinize our own hearts, inquire within, if in the midst of the storms and tempests of life we become terrified? Would not this imply that we doubt the Divine providences in our own cases in the past and that we are uncertain as respects our calling of the Lord to be followers of the Lamb, sharers in the sufferings of Christ now and heirs of the glory that shall follow? Or would it mean that we lacked faith, lacked confidence in God? Perhaps no other lesson is more important for God's children to learn in the present time than this—to have absolute confidence in their Father's Justice, Wisdom, Love and Power.

## WE WALK BY FAITH

The Apostle remarks of the Church of this age, "We walk by faith and not by sight." In this respect the Gospel Church is different from the Jewish Church of the preceding age and different from the Millennial Church of the oncoming age. The latter will walk by

2H660

sight. The Sun of Righteousness will shine forth, we are assured, and scatter all the darkness of ignorance, superstition and prejudice, and flood the world with the "light of the knowledge of the glory of God." There will be no more walking by the light of the lamp, the Bible, so precious to us now, so necessary to us now as a lamp

to our feet and as a light to our footsteps to assist us in walking in the “narrow way” by faith and not by sight.

The Jewish church of the preceding age was privileged to walk considerably by sight, not so clear and distinct a light as that which will illuminate the world in the Millennium, but, nevertheless, they walked by sight, because the Divine terms were that if they obeyed God’s Word and walked in his statutes he would bless them in basket and store and flock and herd and in their families and in their hearts. And the assurance was that if there was any calamity it would be because of their departure from the Lord and would mark his disfavor.

But during this Gospel Age how different! Whoever would be God’s child, a follower of Jesus, in the present time must walk by faith and not by sight. He must believe what he cannot see. He must learn that the cost of discipleship in this age, the cost of sonship in the Divine family in this present time means self-sacrifice, a narrow way, opposition and persecution. “Yea, whoever will live godly in this present world will suffer persecution.” Instead of being blessed above other men in their temporal affairs the consecrated, the sanctified, have the Scriptural assurance that they must expect the reverse. Instead of being kept in perfect health many of the Lord’s followers have had sad experiences on beds of sickness and pain. Instead of being wealthy it was foretold that there would be not many rich amongst them, not many great, not many wise according to the course of this world, but that the riches they must esteem are the riches of God’s grace associated with the exceeding great and precious promises of God’s Word. Instead of being surrounded by conditions of affluence, wealth and ease their circumstances are generally the reverse of these. And why is this so? Because the Lord is now choosing or selecting from amongst mankind a little flock of “peculiar people” who he designs shall eventually be joint-heirs with his Son in the Heavenly kingdom.

### **“A PECULIAR PEOPLE”**

The Lord’s people are peculiar in their dress—not as respects their outward clothing, but as respects their robe of Christ’s Righteousness—theirs by imputation, because of faith in the blood of Christ, faith in his sacrifice for sins. They are peculiar also in that they have a “wedding garment” which they wear continually and which they seek to keep “unspotted from the world” and which they trust by and by will admit their entrance with their Lord to the great Marriage Supper when they, as members of the Bride-Elect, shall become the Queen of Glory, Joint-Heirs with the Bridegroom.

These are peculiar also in that they love Righteousness and hate iniquity, whereas the majority of people love

iniquity and are ready to indulge in it to the extent that they would not be caught or seriously injured. These, on the contrary, love Righteousness because they have come to esteem it as the character of their Heavenly Father and his will respecting them, and they have come to hate iniquity because they have learned of its injuriousness and that the Heavenly Father is not pleased with iniquity, injustice, wrong in any form. These peculiar people are so desirous of pleasing the Heavenly Father that they are quite willing to be thought peculiar or strange to the world in general that they may hear by and by the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25:23

### **"O YE OF LITTLE FAITH"**

All the circumstances and affairs of life, its storms and its calms, its joys and its sorrows, its ups and its downs, its pleasures and its pains, are so ordered of the Father's providence as to give these "peculiar people" the lessons they most need, primarily to develop in them this quality of faith, and secondly the various graces of the Lord's spirit, which can be built only upon this faith, this trust, this confidence. And as the members of this class learn to take the proper view of the Lord's dealings, learn to have faith in him, learn to note his providences and to trust his promises; proportionately it is their privilege to have peace and rest in every time of storm and distress. As the Master declares, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled neither let it be afraid." (John 14:27) Whoever, therefore, would be most pleasing to the Lord; whoever would be most ready for the graduating exercises at the end of the age; whoever hopes to hear the Master's "Well done, good and faithful servant," must give diligence to the cultivation of this quality of faith, a "faith which firmly trusts him come what may."

### **ON A TEMPESTUOUS SEA**

What we have applied individually to the Lord's people may also be applied to them as a whole. Looking back over the nearly nineteen centuries since the institution of this Church by our Lord at his First Advent, particularly since Pentecost, and marking the

2H661

varied experiences of these centuries, we perceive that the Church has passed over a tempestuous route in her journey to the heavenly home. Storms and calms mark the entire course, and the evidences are thickening all

about us that the severest and darkest hour, the most stormy period of her entire career, is just ahead of her-- just upon her, we might say. The sea, the world, is all about her and seeking to enter into her, seeking to swamp her, seeking to swallow her up.

Many of the Lord's followers already are crying to him in terror, "Master, carest thou not that we perish?" Seest thou not how agnosticism, under a new name of Higher Criticism, is seeking to capsize us, to overwhelm us, to break the cable of faith by which we are anchored to the sure promises of thy Word! Master, seest thou not that the very mention of thy precious blood as the Ransom Price for sinners, the purchase price of our release from sin and death is reviled, is belittled, is esteemed a common thing, is repudiated by those who name Thy Name! Master, carest thou not that thy Word has been so misrepresented during the dark ages of the past that today the intellectuals of the world disdain it as the teaching of doctrines unworthy of a noble intellect! Master, carest thou not that these have no reverence for thy Book and for thine own Holy Name? Master, carest thou not that thy people, thy saintly ones, are perishing in infidelity, in agnosticism; that they are losing their faith in the precious blood and in all the wonderful promises of the word, because they see not, neither do they understand the height and length, the breadth and depth of the love of God which passeth all understanding! Master, carest thou not that those who have had a glimpse at the teachings of thy Word and who have there beheld that as the heavens are higher than the earth so are thy ways higher ways and thy purpose and plans higher than man's plans! And carest thou not that these find it so difficult to present the glorious message of thy Grace to such as have the hearing ear and understanding heart! "Master, save or we perish!" Master, thy Church is about to be swallowed up in the overwhelming tide of worldliness, of sin, superstition and ignorance and deception of evil spirits!

### **PEACE, BE STILL! BE STILL!**

To all such appeals the Master's reply is, "Have ye not yet faith?" Do ye not know that the Word that goeth from my mouth shall prosper in the thing whereto it was sent? Do you not realize that he who began the work of selecting the Church will accomplish it? Do you not know that naught could come to pass without your Father's knowledge and permission? Do you not remember the words of the Lord, "Thou couldest have not power at all against me, except it were given thee from above," except it were permitted thee of my Father. (John 19:11) Our difficulty has been to some extent the same that our Lord mentioned to the Sadducees saying, "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:29

But what say the Scriptures on the subject? We answer that they foretell the present condition of things and give us an outlook future. They call our attention to the fact that there is a nominal Church, as well as the real one, an outward class of considerable numbers which have a form of godliness, but without the power, and a "little flock" which has the Truth and is in heart relationship with the Lord, begotten of the holy Spirit. They tell us that we have been mistaken in the past in supposing that it is a part of the Heavenly Father's plan to convert the world during this present Gospel Age; that that part of his plan belongs to the next age; that his present work is the gathering of the "elect," the "little flock," to be associated with the Redeemer as his Bride in the glorious Kingdom, for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." They assure us that the storm of Higher Criticism, infidelity and Evolution and general godlessness and faithlessness which we see coming, which is already upon us, will indeed be a terrible storm, the like of which was permitted in the time of trouble which closed the Jewish Age, and again in the close of the eighteenth century in the French Revolution. The Scriptures show us that the Lord intends to make a separation between merely nominal Christians and the saints—the pure in heart, the full of faith, the full of zeal, the lovers of Righteousness, the haters of iniquity. And his testing and sifting of the true wheat and its separation from the tares will be a thorough and complete work.

But we say, if the Church goes down, if the storm shall wreck the Church of Christ, will not the entire social fabric be wrecked? Shall not we all perish? But the Lord answers, Nay, verily, "a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee" (to injure thee). The shaking of the social, political and financial fabric, which is closely interwoven with the religious, will be something awful, according to the Scriptural pictures, "A time of trouble such as never was since there was a nation, nor ever shall be afterward," said our Lord. (Dan. 12:1) For a time fierce anarchy will follow the destruction of faith in God and in his Word—quite contrary to the expectations of the Higher Critics. Then, in due time to save the fabric, our Lord will stand forth in power, majesty and great glory and will say to the raging waves of human passion in that tempestuous storm, "Peace, be

2H662

still!" And there will be a great calm, and that calm will extend throughout the Millennial period and give favorable opportunity for the living nations to see, to comprehend, and to accept the Lord's righteous arrangements and to accept, if they will, his gracious pro-



visions. And it will give opportunity also for all mankind, including those who have gone down into the great prison-house of death, to come under those gracious provisions.

### **“MASTER, CAREST THOU NOT?”**

To many of the Lord's people it must seem as though the Lord were asleep, because he has allowed so long a reign of sin and death to be upon the world and has not the sooner rebuked the great Adversary and caused him to be bound, that he might deceive the nations no more. To many it has seemed as though the Lord were heedless or careless of his own dear people who have faith in him and cry unto him day and night as they battle with the world, the flesh and the Adversary. But no, the Lord knoweth the end from the beginning. He is working all things according to the counsel of his own will. He will yet make the wrath of man to praise him, and the remainder will he restrain. Only in the light of the Divine Plan of the Ages do we find the mystery solved and realize that God is working his great Plan according to system and order, and that the trials and difficulties, the darkness and clouds upon the pathway of his people, which he has permitted are but necessary disciplinings for their preparation for the glorious blessings and services of the future, to which he has called them with a “high calling,” a heavenly calling, and for which he is preparing them by these chiseling and polishing experiences.

Let us then have faith in God, remembering our Master's words, “Thy Father himself loveth you.” Nothing doubting, let us rely upon the sure foundation of the exceeding great and precious promises of his Word and make these more and more our own each day! Let us learn how to understand our Bible! Let us purge our minds from the hymn-book theology of the dark ages and come back to the words of divine inspiration and learn how to rightly divide them and to appreciate those which apply to the past and those which apply to the present and those which apply to the future! The sooner we attain this glorious position, the sooner we may rejoice in the fulness of our Master's grace and peace and blessing and the sooner we may have his love and joy shed abroad in our hearts and the sooner we shall be able to rejoice also in tribulation and to know that “all things are working together for good” to us, because we are his called ones, according to his purpose!

[The Cincinnati Weekly Enquirer, June 10, 1909](#)

## **FEAST OF WHITSUNDAY**

London, England, Pastor Russell, of Brooklyn Tabernacle, addressed a large convention of Bible students from all parts of the kingdom here. We report one of his discourses from Acts; Chapter 2.

Christians to-day celebrate one of the most epoch-making events of history—the Pentecostal blessing, by which the Heavenly Father indicated the acceptance of the Redeemer to glory, and the application of the merit of his sacrifice on behalf of the “household of faith,” for the covering of their sins. Because of this blotting out of the condemnation of sin as respects believers, the consecrated ones, waiting for a cancellation of their sins, were accepted of the Lord and granted an anointing and benediction of the holy Spirit. Jews condemned by the law, which they were unable to keep perfectly, had been unfit for divine acceptance as sons, and at the very most were permitted to be members of the House of Servants under Moses and the law. The impartation of the holy Spirit signified to these that they were transferred from the House of Servants to the House of Sons: “For Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” (Hebrews 3:5, 6)

The Scriptures very consistently show that God could accept none to be members of his House of Sons until first of all the sacrifice for sins had been offered; more than this, not until it had been presented to the Father and accepted by him. Adam, indeed, is called in the Scriptures the Son of God, because he was created in God’s image and likeness; but so soon as he had sinned he forfeited this relationship, and none of his posterity was counted worthy to resume this relationship until redeemed by the precious blood. Abraham, noble and grand that he was, might merely be styled “the friend of God,” and others could boast merely of being his mouthpieces and servants. He who came from above and assumed our nature and became a

2H663

member of our race through his mother, was the Son of God, “the only-begotten of the Father, full of grace and truth.” But we read that “To as many as received him he gave the power (privilege) to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12, 13)

This is in full accord with St. Paul’s record in Hebrews 11:38-40. There, after recounting the worthies of the past, he declares, “These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us (the Gospel Church) should not be made perfect.” In other words, they cannot get the earthly blessings and privileges and honors which God is pleased to give them until first Christ the head and the church His body shall have been developed and glorified. Then, through the glorified Christ, God’s

blessing shall extend to the ancient worthies and through them to Israel and to all the families of the earth.

This is in full accord also with what our Lord said of John the Baptist, the last of the prophets. His words were, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the Kingdom of Heaven is greater than he."  
(Matthew 11:11)

In other words, the humblest one in the glorified church on the spirit plane, as a member of the body of Christ and a member of the glorified kingdom class, will be greater and occupy a more honorable position than the greatest of the prophets. So, then, from this standpoint we perceive that Pentecost distinctly marked a new dispensation, the dispensation of the holy Spirit, the period for the development of the sons of God.

We do not wish to be understood that God never exercised His spirit or power previously. Quite to the contrary; the Scriptures tell us that it was the holy Spirit, the holy power of God, that constituted the active principle in the creation. Again they tell us that throughout the past holy men of old spake and wrote as they were moved by the holy Spirit. But they were not moved by the holy Spirit in the same way that the church is moved and controlled and guided. They were controlled mechanically. They spoke and wrote, but they did not understand; as St. Peter distinctly tells us in the same connection, that "not unto themselves, but unto us they did minister the things now freely reported unto you through the holy Spirit sent down from heaven." In other words, the prophets of old were merely the pen and tongue which the Lord used and that chiefly, in preparing statements to be understood by us, his people of this gospel age. For instance, the Prophet David, when he declared, "Thou wilt not leave my soul in sheol; neither wilt thou suffer thine holy one to see corruption" (Psalm 16:10), had no knowledge that he was writing prophecy of Jesus, nor any knowledge of how it would be fulfilled. But St. Peter, after he had received the holy Spirit at Pentecost, was able to point out that it was spoken of Jesus and not of David, whose sepulcher is with us unto this day—"No man hath ascended up to heaven." (John 3:13)

### **PICTURED IN THE TYPE**

The Pentecostal blessing of the holy Spirit was pictured in the anointing of Israel's high priest, Aaron, whose sons represented his body, the under-priesthood, the church. The holy anointing oil poured upon Aaron's head symbolized the holy Spirit poured upon our Lord Jesus and the members of His body. In Aaron's case the anointing oil descended upon the body, and the prophet declares that it was poured upon "his head, even Aaron's head, and ran down unto the skirts of his garments." Thus the anointing of our Lord, which he received of the Father at the time of his baptism at Jordan, descended

upon His members and has been with the church ever since—upon the church accepted of the Lord as “members of the body of the Christ.” A similar type was instituted in connection with the Kings, who were all anointed in the name of the Lord. These two offices of the Priest and King were both typical of the Christ—Jesus the head and the church his members. As a sacrificing priest, first His own person was sacrificed, and secondly the flesh of the church, the justified bodies of those accepted to membership in Him. These are called a royal priesthood because their service extends to a work of glory in the future, typified by Melchisedec, who was both priest and King. So the Christ of glory will be priest upon His throne. As the priestly office represents the instructions and uplifting influences which will be a part of that millennial kingdom work, so His kingly office will represent the authority and power and government of that epoch.

The gospel of the kingdom was the theme of the preaching, both of Jesus and the Apostles. It is a great loss to the church that this feature, once too prominent, has been lost sight of. Instead, the prevailing idea today is that civilized peoples of the world constitute God’s Kingdom, and it is for this cause that the word Christendom came into vogue as signifying Christ’s kingdom. Alas, the most civilized of these kingdoms are no more than what the Scriptures term “kingdoms of this world,” more or less under the power or dominion of the Prince of this world, Satan. It is for this reason that they are spending millions of money on armies

2H664

and navies, guns, explosives and torpedoes that they may blow one another off the face of the earth—”because they so love one another!”

The Scriptural proposition is that God is now selecting those who, in the close of this age, shall be glorified, and constitute His royal priesthood to administer righteousness, truth and corrections to the world in the name of the Lord and along the lines of his righteousness. This will be with a view to the world’s uplifting out of sin-and-death conditions. So many of God’s dear people as obtain this view of matters are thereby prepared for a great blessing. It will take from them unnecessary distress on account of the heathen, for it will show them that God is not neglectful of the heathen, but ultimately, when his plan matures, when his kingdom shall be established under the whole heavens, all who have not had a full opportunity for reconciliation with him in the present life shall have such an opportunity there—during the millennial age—under the ministrations of Christ’s kingdom of righteousness.

Not only those living at that time will receive a great blessing, but also those who have gone down into the great prison house of death. "All that are in their graves shall hear the voice of the Son of Man and come forth," the faithful to their reward of everlasting life; the ignorant and the undeveloped to trial or judgment, that they may prove themselves to God. Restitution to original perfection and eternal life, will be the reward of the willing and obedient; but those refusing God's grace will demonstrate their unworthiness of eternal life and bring upon themselves the eternal penalty of second death. (Acts 3:23)

### **"UPON SERVANTS AND HANDMAIDS"**

It will be noticed that St. Peter referred to Joel's prophecy in connection with the Pentecostal blessing, declaring that what was witnessed and experienced was in fulfillment of that prophecy of Joel. (Joel 2:29) But the prophecy was not all fulfilled—merely a portion of it. Another portion of that prophecy remains to be fulfilled after the glorification of the church with Christ, after the establishment of the heavenly kingdom, for which we pray "Thy kingdom come; Thy will be done, on earth as it is in heaven." St. Peter merely refers to the part of the prophecy fulfilled in his day and, in so doing, followed the custom of his illustrious Master. The Pentecostal blessing came only upon the "servants and handmaids" of the Lord—only upon the consecrated. And so it has been all down through this age. None others have received the Spirit, the unction from the Holy One. It is the spirit of begetting, and only those who receive it can ever hope to be born again—"born from the dead." It is written that our Lord was "the first-born amongst many brethren." The faithful ones of the spirit-begotten class will be those members who will be born from the dead in the first resurrection.

Subsequently, however, the other part of Joel's prophecy will be fulfilled—God will pour out His holy Spirit upon all flesh, upon everybody. The power, the energy of God, will operate during the millennium upon all mankind to the opening of blind eyes and the unstopping of deaf ears, to the awakening from the sleep of death of all those who are in the great prison-house. And in proportion as each shall respond to the influences of the holy Spirit upon his will, so will be the rapidity of his progress upward to harmony with God, though not the path which leads to the heavenly glory. It will be altogether different from the one now open.

Joel's prophecy is stated in a hidden manner, yet it is perfectly plain if the eyes of our understanding are properly focused upon it. One of these outpourings of the holy Spirit was to be "in those days" and the other was to be "after those days." In those days the Lord would pour out His Spirit upon His servants and handmaids. After those days He would pour it out upon all

flesh and the rising generation (your young men) would see the vision which the ancients (your old men) had seen obscurely—dreamed about. We are living, dear friends, at the culminating point between these two outpourings. The Pentecostal blessings has almost accomplished its designed purpose, the sanctifying to God of a “peculiar people,” a “little flock,” out of every nation, people, kindred and tongue, to constitute the body of Christ and be his joint-heirs in the kingdom. Just as soon as this shall be finished the great time of trouble which the Lord has foretold will come. “A time of trouble such as was not since there was a nation, nor ever shall be afterward,” shall break upon the world, not for its destruction, but that, as a plowshare, it may break up the fallow ground and prepare the hearts of mankind. Then will come the great divine blessing of truth and grace through the glorified church and through the earthly ancient worthies, the representatives of the spiritual kingdom.

### **“THE KEYS OF THE KINGDOM”**

When our Lord said unto Peter, I give unto you the keys of the kingdom of heaven, it was a dark saying which St. Peter could not understand. Some dear Christian people think that the Lord meant that St. Peter should have the right or authority to determine who might go through the gate into the New Jerusalem; and some think that perhaps it meant that to him would be entrusted the keeping of purgatory and the letting out of purgatory into heaven such as would be prepared for eternal life by its sufferings. With both of these views we must disagree. In our judgment the

2H665

Lord's words had a fulfillment that may be plainly discerned from the standpoint of His Word. While it is true that the church is only now called to be a kingdom and is not yet a kingdom in the particular sense, nevertheless, for convenience, our Lord refers at times to the church as the kingdom in embryo—in some of the parables, for instance. It is composed of the class which, after being proven and found faithful, will constitute the kingdom.

When on the day of Pentecost St. Peter, after receiving the holy Spirit, stood up and acted as the chief spokesman and explained the purport of the power of the holy Spirit as manifested, he threw open the door, as it were, to the Jews, who came together and through that doorway several thousand came into that embryo kingdom. Thus did St. Peter use the first key in opening the way to the Jews. But it was "keys" in the plural that he was to use. And so we find that when three and a half years later God's due time came for granting similar privileges to the Gentiles, St. Peter again was the Lord's servant who used the key and threw open the door to the Gentiles, in connection with the bestowment of the holy Spirit upon Cornelius, the first Gentile convert. These doors still stand ajar, because the full number of the "elect" have not yet been accepted of the Lord and fully tested and found worthy. We have numerous reasons, however, for believing that the selecting work is nearly at an end; that soon the last member of the body of Christ will have finished his course with joy and will have passed beyond the veil to join the church triumphant, the Christ, the great King, the great Prophet, the great Priest, the great Judge, the great Mediator, through whose ministrations Divine blessings and glorious opportunities are to come to all mankind.

Question, dear friends, what is it worth to attain such glory, honor and immortality, and to share with the Redeemer in His great work of dispensing Divine favor to all families of the earth? That is just the question the Lord is putting to consecrated believers to-day. According to their answer they will be esteemed worthy or unworthy of a place in that kingdom. The only answer that would be satisfactory to the Lord, the only attitude on our part that will bring us to a desired place among the "elect," is to give our all to the Lord and to his service. "If ye do these things ye shall never fall, but so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

The National Labor Tribune, June 13, 1909

**LIBERTY!**  
**LIBERTY!!**  
**LIBERTY!!!**

Brooklyn, N. Y., June 13 After a month abroad Pastor Russell returned home, and was welcomed by large audiences twice today, at the Brooklyn Tabernacle. We report one of his discourses, taken from the text:

“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Gal. 5:1

Although the Christian recognizes his special allegiance to the Heavenly King and sets his affections chiefly upon the heavenly home and feels a broad kinship with the entire groaning creation of every nation, people, kindred and tongue, he, nevertheless, returning from a visit abroad and passing the Statue of Liberty in New York Harbor, is bound to feel grateful to God for America and the torch of enlightenment which it has lifted before the masses of humanity.

Let us not go to the unwarranted extreme of some; let us not call this land of the free the Kingdom of God established on earth; but let us on the contrary realize that with all of America’s blessings and enlightenment and advantages every way for both the poor and the rich, she is far from perfect! Let us, while appreciating our glorious land, and our wonderful blessings therein, rejoice that a still better Government and still more favorable conditions are parts of the heavenly promise to the world of mankind! Let us rejoicingly continue to pray to the Lord, “Thy Kingdom come; thy will be done on earth as it is done in heaven.”

**“LET US THINK SOBERLY”**

St. Paul urged believers, “Let us think soberly,” according as God has granted to each a measure of his grace. Hence the Christian’s rejoicing is not boastful, but tempered with moderation. He sympathizes with the groaning creation in other parts of the world and does not ignore the faults of his native land, even while he does not unduly magnify and parade them. In all soberness, however, Bartholdi’s statute of Liberty Enlightening

2H666

the World is true to the facts of the case. He would be blind indeed who failed to recognize the great influences which the principle of liberty established here exercises all over the world. When Liberty was born on these shores, rocked in the cradle of the Revolution, it had no



kith or kin in any part of the world. Europe alone had civilization, but not even had it Liberty. Everywhere the barons ruled and the masses, comparatively ignorant, rejoiced to submit. Liberty and equality and manhood were almost unrecognized.

As Liberty emerged from its cradle a stalwart youth, its influence and example shook Europe and threatened to overthrow it with Revolution as accomplished in France. And when finally better counsels prevailed, aristocracy realized that its days were numbered, unless concessions were made to the liberties of the people. It yielded with good grace, with the result that the monarchs of Europe are no longer despotic, but limited, Parliamentary; the people have a vote and voice in their own government.

The blessings of liberty came to Europeans so slowly that few of them probably today recognize how very different were the conditions a century ago, and how gradually the change has come about. The most advanced nations of Europe have only quite recently granted suffrage to the people and even yet it is under restrictions, limitations. Nowhere is the standard of manhood recognized as in this land. All the reforms of Europe of the past century, directly or indirectly, owe their impulse to the example of America. As the sons and daughters of Europe by the thousands and the millions have come to these shores they have learned the blessings of liberty and the meaning of manhood. And their letters to their brethren at home, filled with their new conception of human rights, have had a leavening influence upon the bureaucratic and monarchical theories and institutions of the old world. Yes, Bartholdi had it right! Liberty has been enlightening the world during the past century!

### **GOD'S MYSTERIOUS WAYS**

It is not for us to boast, but to think soberly. Whence came the light of liberty's torch? We answer that the spark was divine. In a certain sense and degree this spark and torch was given to Abraham's natural seed, the Hebrew nation, in the Divine Law, at the hand of Moses. Later the antitype of Moses, "Christ, brought life and immortality to light through the Gospel" message. Of our Lord it is written, "He is the true light which lighteth every man that cometh into the world." Our assertion, therefore, is that whatever blessing there is in the light which shines from Liberty's torch is the light of the Gospel.

Notice the language of our text, "The liberty wherewith Christ hath made us free." Of course, man originally made in the Divine likeness, must have had the love of liberty in his very constitution; but thousands of years of experience in slavery to sin and death have considerably

crushed out the proper conception of liberty—Godlike liberty. It is to these sinners or perverts from the Divine likeness that the Lord Jesus offers the true liberty. Note the effect that this Gospel message had upon the early Church. It made them a “peculiar people.” It broke from them the shackles of superstition which firmly held their fellowmen. It gave them higher, broader, deeper views of human rights and human responsibilities. It taught them that all men are sinners and that the king and the peasant, the learned and the ignorant, are all responsible to the one God and that he is no respecter of persons. As a consequence, Christians came to be generally recognized because of the influence of Christ’s message of liberty which affected their every interest with its enlightening influences. We read that the people took knowledge of them that they had been with Jesus and had learned of him. They learned of Jesus no lessons of anarchy or strife, but those which taught the proper relationship between man and man. They were also taught to live peaceably, to endure, to suffer, to wait for justice, until God’s time would come when, at the Second Advent of Christ, his Kingdom would be established and ‘justice would be laid to the line and righteousness to the plummet.’” Of the Apostles we remember that it is written that the rulers were astonished at their courage in standing up for principle in faithfulness to the Divine Word. They marveled at such courage in men whom they perceived to be “ignorant and unlearned.” The fact is that having learned in the School of Christ the real principles of righteousness and the relationship of the things of the present time to the things eternal, these were transformed men, whose balance of mind, of judgment, was in accord with their knowledge—lessons in the School of Christ.

### **A GREAT FALLING AWAY**

St. Paul, and indeed all of the apostles, prophetically declared that before the Second Coming of Christ a great falling away would occur in the Church, which would affect the whole world. These declarations came true in the period known as the “dark ages,” when the Word of God was inaccessible to the people and when the teachers of the Church turned aside from waiting for the Son of God to establish the Millennial Kingdom, and collaborated with earthly princes to use the name of Christ interwoven with ignorance and superstition and a chain of slavery, whereby the people would be restrained of their religious liberties, in order

that they might not appreciate their political liberties. The School of Christ and its enlightening power belongs by right merely to the fully consecrated, "The sanctified in Christ Jesus." But others, their relatives, neighbors and friends in large numbers partook of the spirit of *liberty* without the spirit of *consecration*. The result of this spirit under present conditions, it may easily be seen, would be anarchy. Hence the princes, kings and emperors were glad to have the ministers of Christ come to their aid in binding and restraining the people. Nevertheless, nothing has occurred that God did not foresee, and that he is not able to overrule eventually for the advantage, the blessing of such as are truly his.

### LIFTING THE VEIL

Evolutionists tell us that the liberty and attendant blessings of our day, are because of Evolution, but they do not explain why or how Evolution should so suddenly lift the veil of ignorance and superstition from the race; why it should so suddenly bring to us the blessings of invention, skill through machinery ministering to our comforts in ten thousand ways undreamed of a generation ago.

The Bible answer to the question is that God's due time has come, and therefore these blessings, which are a part of and leading up to the Millennial Age conditions, are ours. The great clock of the Universe, under Divine regulation, has been keeping perfect time. At the proper stroke of the hour the Jewish Age began, at the death of Jacob, in the close of the Patriarchal Age. Again, at the proper stroke of the hour the Gospel Age began, at the close of the Jewish Age, at the death and resurrection of Jesus. And now likewise at the dawning of the Millennial Age and the close of the Gospel Age—coming at exactly on time, all the events properly connected and rightly understood show that our great Creator is working all things according to the counsel of his own will and that the world's present experiences are wholly of Divine prearrangement.

Looking from this standpoint we notice that in Divine providence America was hidden from the world until God's due time for its discovery. It was opened for settlement at a time when religious persecution was rife in Europe, when a man had no liberty even to think for himself—no liberty to worship his God according to the dictates of his own conscience. It was under Divine providence, doubtless, that the Pilgrim fathers reached these shores and cast their influence with that of others in bringing forth the child of liberty. In God's providence various religious sentiments were at that time so evenly balanced that all the colonies gladly arranged for religious freedom, which really meant a higher

standard, a more Christlike standard than had been known in the world since the days of the apostles. It is this spirit of liberty in which there has mingled a considerable measure of the light of the cross, the light of the world-this liberty has had the blessing and enlightening effect upon this land and upon the world. And with it, in God's providence, has come a mental enlightenment born partly of that liberty and partly of avarice.

### **WHAT WILL THE HARVEST BE?**

God has not granted us prophetic vision whereby to declare the future of this goodly land, which has so much of his blessing thus far; yet he does in the Scriptures portray in a general way what we may expect. And alas, it is a sad picture from one standpoint. The Scriptures show a very dark cloud overhanging liberty and the world. But, thank God, they show a silver lining to that cloud to those who have the eyes to see it-the spiritual perception. The Bible teaches us that the inventions of our day and its enlightenment will, under the operation of avarice prove to be the upper and the nether millstone which will crush humanity terribly.

How can these things come about, do you ask? We reply that the inventions of our day, which are bringing so many blessings to the whole people at so little cost., are gradually drifting into "strong hands," the hands of trusts and capital. Some of these, indeed, have been and are yet blessings helpful in many ways. Yet the concentration of power into the hands of a few is too strong a temptation to be long resisted. The day is not distant when the leverage will be used gradually to draw the coveted wealth more and more to the coffers of the trusts.

Meantime liberty and enlightenment have been doing more than merely giving us mechanical inventions and helpful contrivances and comforts. They have given us thought, intelligence, compulsory education, breadth of mind and general information. They have lifted the poor man out of the dunghill and have given him thought, and have recognized his liberties and rights theoretically, even more than he has yet realized them actually. The masses cannot be said to be asleep and needing to be awakened. They are awake, as evidenced by their thorough organization, extending to every avenue of business. But although awake the giant has not learned his power. He knows not how to coordinate his force and to use them at the polls.

We cannot doubt that men will learn this lesson very soon. Then will come the time of trouble, when the giant of Labor will strike against his master, Capital, and when the wonderful resources of both will be used with frenzy. The result will be what the Scriptures graphically

portray as a “Time of trouble such as never was since there was a nation.” Dan. 12:1

2H668

### **WILL NOT GOD INTERPOSE**

Yes, we answer, God will interfere, but not in the time and manner nor for the purpose generally expected. The same great Creator, who through the past has supervised, and who latterly has caused the development of liberty and the preparation of the mechanical arrangements for the Millennial Age—this same God has purposed the time of trouble which he declares, and which we understand is nigh, even at the door. He purposes it because through it better than in any other manner the world can be taught great lessons and be prepared for the Millennial Kingdom of Christ. In that time of trouble, according to the Scriptures, the rich, the proud, the great, the mighty, shall weep bitterly and have sore distress. Likewise the poor.

Yes, the Word of God declares that there shall be no peace to anyone—the trouble will be general. There will be no way of escape from it. The Scriptures imply that in that time of trouble the rich and the great will receive a lesson; likewise the masses a different lesson— but both evidently to their mutual advantage. The rich will learn that the possession of riches means a responsibility to God and to fellowmen—greater, perhaps than the majority of them have ever yet appreciated. The masses will learn that their share of the trouble will come because they did not trust the Lord to bring about his salvation in his own way, but ignorantly attempted to do his work for him without authorization.

### **THE SILVER LINING**

Thank God, the Scriptures give us a view of the silver lining behind the clouds of trouble, assuring us that at its conclusion the whole world will have learned a most valuable lesson in the furnace of its affliction. Both parties to the strife, humbled by their utter failure, will be ready to acknowledge Messiah King of kings and Lord of Lords. Many nations shall go and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.” (Isa. 2:3) Of the glories and blessings of that Millennial day the prophecies of old are replete with testimony. But the chief blessing then to be brought to mankind under the reign of Messiah’s Kingdom will be the knowledge of the glory of the Lord. All men shall come to appreciate the Divine character and its principles of Righteousness—Justice, Love, Wisdom and Power—that all men might, after experiencing the bitter and the sweet, the evil and the good, know how thereafter to

choose the good, in harmony with the Divine Law, and, by obedience, come to everlasting life and joy and blessing. It is of that happy time, we remember, that St. Peter assures us, saying, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The Apostle additionally informs us that whoever will not accept the righteous regulations of that Government shall perish in the Second Death. "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Acts 3:19-23

### **"IF THE SON MAKE YOU FREE"**

We read, "If the Son, therefor, shall make you free, ye shall be free indeed." (John 8:36) This evidently applies not to the world nor to nominal Christians, but merely to those who come into special relationship to Christ by faith and consecration during this age. While we have applied our text in a general way, strictly speaking it belongs only to the saints. None can stand fast in the liberty wherewith Christ makes free until first he has been made free and only upon conditions can anyone have this freedom now. The conditions are:

- (1) A realization of sin and a desire for reconciliation with God;
- (2) The renouncement of sin and acceptance of forgiveness;
- (3) A consecration of heart and life and all to the service of God and Christ and the Truth. Only such are accepted—New Creatures to whom "old things have passed away and all things have become new." These, once the slaves of sin and under condemnation of sin, are henceforth, upon God's assurance, freed from sin and reckoned through Christ worthy of life eternal. Even then their standing is dependent upon certain conditions—if they abide in Christ and his Word abide in them. By so doing they make their calling and election sure to the heavenly reward promised to the faithful.

If anyone, freed from sin and from condemnation to death, by faith shall willingly, knowingly, intentionally return to sin wilfully and persistently, he loses the liberty wherewith he was made free by Christ: he becomes again a slave to sin and a subject to death— Second Death!

[The Cincinnati Weekly Enquirer, June 21, 1909](#)

## **“AWAKE, O SLEEPER!”**

New Britain, Conn., June 23 Pastor Russell, of Brooklyn Tabernacle, addressed a large audience twice here Sunday. The topic for one was, “Where Are the Dead?” We report the other one from the text Eph. 5:14. He said:

The figures of Scripture are forceful, as well as true. Our Creator speaks of the whole world being dead—because under sentence of death. More than this, through the fall our reasoning faculties are more or less unbalanced, some in one particular, others in another. Some have hope disproportionately large, and are continually overestimating their possibilities. Others have the quality of hope proportionately small, and are continually discouraged and hindered from making the best use of their faculties. And thus it is with all of our talents. None of them could really be too large if the others were proportionately large. It is the mental balance, or poise, that constitutes a sound mind and judgment. Thus, George Washington was great: “First in war, first in peace, and first in the hearts of his countrymen,” not because of special or freak qualities, but because he had a remarkably well-balanced brain. Similarly the great French statesman, Gambetti, was influential, notwithstanding the fact that he had a phenomenally small brain—what he possessed was well balanced, giving him soundness of judgment. .

Viewed from the Creator’s standpoint, our race is sadly unbalanced—greatly changed through the 6,000 years of the fall. Originally in the divine likeness, many of its gracious qualities and much of its balance have departed, and hence the Scriptural assumption that the world is nine tenths dead as respects its best qualities of mind and heart. And since death is a condition without consciousness, well illustrated by sleep, the Scriptures frequently refer to the world as being asleep. The Gospel of Christ is a message for the awakening of some who are not too profoundly asleep. And even those awakened by the gospel message are intimated to be in danger of becoming overcharged—drowsy with the spirit of this world.

### **AWAKE, O SLEEPER!**

In one sense of the word, the world is very much awake—very full of activity—to-day as never before. When one looks at the wonderful architecture of our day and considers the rapidity of its construction, and the wonderful conveniences of elevators, electric lighting, etc.; when one travels on an express train and notes the conveniences, comfort and speed attained, the



highways cast up throughout the length and breadth of the land for these arteries of life; when one travels, either by the subways or elevated tractions hither and thither; when one sends or receives a telegram or a cablegram; when one crosses the Atlantic or the Pacific on an ocean liner—all of these convince him that the world has wonderfully awakened within the last century. Looking back a century, it is evident that the world was much more asleep then than now. And yet this awakening has affected chiefly what might be termed the middle brain. The lower organs of the mind have never been idle. The higher organs of the brain are still dormant with the majority. Indeed, it would appear as though the activities in the middle brain and in the animal passions of the lower brain have rather detracted from the upper or higher qualities of mind. Hence to all appearances mankind are more stupidly asleep to-day in respect to spiritual things than ever in the past. We are seeking to sound forth the message of the Lord, "Awake, thou that sleepest," especially desiring to awake spiritual consciousness and responsibility and activity. Nevertheless, the Scriptures and experience forbid us to hope that a majority, or even a very large minority, will be awakened by anything that we can utter.

It is not for us to alarm or threaten or shake the world with fear of eternal torment. It is not for us to do evil that good may follow. It is not for us to awaken by such false alarms those who cannot be awakened by the truth—by a truthful presentation of the divine character and the divine plan and the duties and privileges proclaimed through the Gospel. It is for us to speak the message of the Lord, knowing that none will receive it except such as have the "hearing ear" of faith—that none will be able to see the beauties of the message except those who have the eye of faith. As our Lord said to some, "Blessed are your ears, for they hear, and your eyes, for they see."

### **"ARISE FROM THE DEAD"**

Our Lord defines the second step to be that those who are awakened should arise from the dead—should separate themselves from the world, its sins, its objects, its methods. Our awakening signifies our coming to a consciousness of the actualities of our condition as individuals and as a race. As consciousness comes to us we look about and see the pell-mell rush of humanity and ask ourselves, "Why, What, Whither." We soon discover that the majority of those about us are practically

2H670

unconscious as respects a future life—conscious only of their present existence, and worried and fretted because they cannot attain all of their ambitions, which are practically limited to the few years of the present life. As we become awake to the Lord's message we say with the poet:



*“Life is real, life is earnest,  
And the grave is not its goal.”*

We begin to look beyond the grave, to realize that our Creator had a great purpose in our creation as a race, and that the present life consequently can be nothing more than a vestibule to the future possibility of life eternal. We note the tendency of our day to devote at least the first 15 years of childhood to education, in order to fit and prepare for the few remaining years of the present life. We conclude that if this be reasonable then surely all of the present life can be none too long for a course of schooling and training, and preparation for the life eternal. As our minds become awake to the realities of the situation from this standpoint we determine to follow the injunction of our text—to arise from the dead—to follow no longer with those who ignore the future as not really believing in it.

This exhortation, “Arise from the dead,” evidently does not relate to actual resurrection from the dead, from which we would have no power to raise ourselves. The power of that resurrection we are assured is in the hands of God, and all we can have to do with it is to make such a preparation of heart as would, according to the divine terms, fit and prepare us for a share in the “better resurrection”—in the “first resurrection.”

The real resurrection of the future is our only hope of life beyond the tomb, according to the Scriptures, but the thought of that resurrection is carried forward and the word resurrected used in a figurative sense in respect to the phenomenal change which may come to those who honor the Lord’s voice in the present time and are awakened thereby. These may, through the operation of their wills undergo such a transformation, such a change, as is well represented figuratively by the expressions, “Arise from the dead,” “Resurrection,” etc.

### **RISEN WITH CHRIST**

Thus the Apostle suggests, “If then ye be risen with Christ, seek these things which are above.” (Col. 3:1) Again he says, “But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.” (Rom. 8:8) In this last text the Apostle likens the great transformation of the present life to a resurrection from the dead, and explains that none of us could have such a transformation of character except as we should receive the begetting of the holy Spirit, the spirit of Christ. That spirit—that holy mind or disposition—accepted by our wills should rule in our mortal bodies, however imperfect, however fallen, however dead they may be to the perfections and righteousness in which we were created as a race.

Because Christ died for human sins—“for the sins of the whole world”—therefore eventually an awakening from

the dead will come to all mankind. Thus it is written, "The dead shall hear the voice of the Son of God; and they that hear (obey) shall live." (John 5:25) The masses of mankind do not hear the voice of the Lord at all in the present life; many of these die in infancy, and the majority are in heathenism. The time when all such shall hear will be during the millennial age, when all that are in their graves shall hear the command of the Son of Man and come forth—just as Jesus at the door of Lazarus' tomb commanded, "Lazarus, come forth! And he that was dead came forth." As the world is now counted dead from God's standpoint, so those in the millennial age which come forth from the tomb will still be dead in the sense that they will not have the perfection of life, and not be thoroughly awake intellectually. They will come forth from the tomb in order that they may hear the voice of God speaking peace through Jesus Christ—informing them that still they are sinners, and justly condemned to death and extinction. Nevertheless God in mercy had provided a redemption through Jesus, and therefore they were awakened from the tomb and caused to hear the message of God's grace. How blessed the assurance, "They that hear shall live." They that hearken to the King of Glory will be gradually raised up, up, up, out of their condition of sin and death to righteousness and the perfection of life. As for the unwilling, those who refuse then to hear, to obey, we have the Scriptural assurance that their punishment will be, not everlasting life in torment, but "everlasting destruction." Acts 3:23; Rom. 6:23

Our text, however, is not describing the future age, the millennium, in which the Lord will speak so forcefully to the world that all will hear and be awakened and come to a knowledge of the truth. It is speaking of the present time when the god of this world, Satan, blinds the minds and stops the hearing of all mankind except a few. "Blessed are your eyes, for they see, and your ears," for they hear. The awakened ones of the present time are expected to have new desires, distinctly separate and apart from those which control the world in general, and these must be so strong as to lead them to a changed course in life—to arise, to take a higher plane of thought and action than that of the world in general. The desire to arise must be their own

desire, prompted by the awakening which the Lord has granted them. Whoever, becoming awakened, is content to abide in death, to have his fellowship with the dead world, to live on the plane of sin and death—such is not called of the Lord at the present time. Christ's call and his assisting grace are only for such as voluntarily seek to arise from the dead, seek to walk in the paths of righteousness, seek justice, seek righteousness.

### **CHRIST THEIR LIGHT**

To those awakened ones who seek to “arise from the dead” world, comes gradually the conviction that they have undertaken the impossible thing. They find, as the Apostle explains it: “To will is present with me, but how to perform the law of God perfectly I do not find.” This was the condition of the Jews as a nation for more than 16 centuries, from the time the Law was given at Mt. Sinai until Christ came and “brought life and immortality to light through the Gospel.” The Law awakened many of the Jews to a realization that they were in the bonds of sin and death—it set before them the perfect standard of the divine law—love for God with all their hearts, mind and strength, and love for their neighbor as for themselves, and promised them eternal life if they would arise from the dead to this grand development of character.

We are assured that many Jews strove to fulfill the conditions, only to find that they could not do the things they desired, because “the reign of sin and death” in their bodies had perverted their powers and made it impossible for the higher organs of their nature to thoroughly dominate, subdue and control the lower organs. St. Paul, speaking for those representatively, cried out: “O wretched man that I am. Who shall deliver me from this dead body?” (Rom. 7:24) I would like to “arise from the dead.” I would like to live in newness of life, but I am bound down to the sinful condition by my physical frailties, and there is no one that can help me. Then he announces the message of the Gospel, and points us to Christ as the one who gave him release, and who is willing to give release to all of those who desire to come unto the Father through him—release from the bondage of sin and death.

Our text tells the same story briefly in the words “Christ shall give thee light,” or Christ shall be thy light. But the question is, How shall we come into this relationship with Christ? How shall we get this light, this assistance, this deliverance from our old selves, from the reigning power of sin and death in our mortal bodies?

There is but one way to attain this. After seeking to “arise from the dead,” and finding ourselves unable to do so, our hearts cry out to the Lord, and through His word and providence we are directed to the Lord Jesus. Coming to Him by faith we inquire, What shall we do that we may be saved from ourselves, from our own fallen conditions, from the death that is upon the whole world? How may we obtain eternal life? How shall we prepare ourselves for it? The answer comes that we are not only to believe on our Lord Jesus Christ as our Savior, our Redeemer, but that additionally we will need Him to be our guide and our helper, and that only those who enter the school of Christ to learn of Him will be prepared for a share in His resurrection, the chief resurrection. We are assured that this resurrection change must begin in us now if it will be completed in the glorious transformation that will be granted to the elect at Christ’s second coming.

There is, however, only the one way to enter the school of Christ, to become His pupils. In the Scriptures it is called the “narrow way,” entered by a strait or difficult gate. Our Lord explained this when He said: “If any man will be My disciple let him deny himself and take up his cross and follow Me.” Any who decline these terms are declining the only entrance conditions connected with the school of Christ, and hence decline all the blessed arrangements of this Gospel age. They decline to enter the list of those invited to be joint heirs with Christ in His kingdom—the very elect. Nor is it enough that we make the consecration, that we enter the gate; to gain the prize, we must continue in the narrow way to the end; we must keep awake; we must keep separate from the world, and keep in touch with our Redeemer, who becomes the Captain of our salvation. While He leads His followers by such a narrow way, beset by difficulties, tribulations, testings of faith and obedience, we have the assurance that He is faithful, loving, sympathetic, and that He will not suffer us to be tempted above that we are able, but with every temptation in the narrow way will provide also a way of escape, so that the trials of life will not consume us as new creatures, but merely consume the dross.

Acceptance of Christ by a full consecration to do the Father’s will, laying down our lives in His service and in opposition to sin, brought us to the place of begetting by His holy Spirit. And such as the Father thus received and accepted by the spirit of adoption into His spiritual family became thus heirs of God, joint-heirs with Jesus Christ our Lord upon condition that they suffer with Him, that by and by they may share His glory. (Rom. 7:17) Their sufferings are counted in as parts of His suffering, as they are counted in as “members of His body.”

## FOLLY TO BE WISE

A worldly adage has it, "Where ignorance is bliss 'tis

2H672

folly to be wise." So with the world during the dark ages; it dreamed, and was measurably happy in its slumbers. In some respects it was happier than now. The awakening of the past century has not brought to the world blessing, contentment, happiness, but rather the reverse. Awakened aesthetic tastes call for satisfaction in dainties and luxuries which all cannot attain. While "Christendom" to-day is more comfortably housed, and better fed, and better clothed, than ever before, it is more wasteful, and peevish, and discontented, and unhappy, than ever before. Why? Because the selfish propensities are in control of the will, and the more they see the more they know, the more they have, the more will they desire.

The suggestion then comes that awakening and knowledge are dangerous things to come under present conditions. We answer, yes; the only safe prescription for those awakened is that which the Lord provides, namely: Arise from the dead and have Christ give thee light, and follow that light. Otherwise the awakening is not profitable. Otherwise the heathen might just as well remain in their heathenism, waiting for the millennial age, with its strong government, law, order, enforced righteousness, etc. Japan is a commendable example of this. Aroused from the sleep of centuries, the Japanese have a feverish desire to be and to do. Yet they are no more happy than before, and no doubt many of them are farther from God and His righteousness at heart than were their forefathers—more unhappy, more discontented. We reiterate that the prescription will be of advantage only when taken as a whole—"Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

## A GREAT TIME OF TROUBLE

Awakened Christendom is on the verge of anarchy, but does not realize it. In connection with her awakening she has developed financial giants, who, discerning the vast possibilities of the hour, have seized in various ways, more or less legal and more or less just, the inventions and opportunities brought in by the awakening. These advantages have been capitalized, stocked and trusted in harmony with the general laws of our time, the laws of selfishness which govern both poor and rich. Under these conditions these financial giants control the world—all others to a greater or less extent do them homage and service willy-nilly.

On the other hand, the masses, equally selfish, but less fortunately situated, are becoming more and more awake

to their rights and their wrongs and their power through the ballot and otherwise. They, too, are organizing and federating and growing in intelligence. The battle between these two great institutions is sure to come, and cannot be long deferred. Love on the part of one or the other would save the day, but more and more they are losing confidence in love and are developing its opposite. Injustices on each side are magnified. Neither gives the other credit for any other principle or motive than avarice. The clash between the two will precipitate what the Scriptures designate as “A time of trouble, such as never was since there was a nation.” (Dan. 12:1) Thank God for the Scriptural assurance that in the height of the trouble the Lord will bring deliverance by the establishment of His Kingdom, for which we pray, “Thy Kingdom come, Thy will be done on earth as in heaven.”

Let us, then, seek to awaken ourselves and others along the line of our text—to awaken to righteousness and not to sin. Let us, when awakened, be prompt and energetic to “arise from the dead.” Let us note the impossibility of so doing in our own strength. Let us accept the Divine provision in Christ, not only for forgiveness of sins that are past and the covering of present blemishes, but let us also accept the great Redeemer as our great Teacher. Let us come into His school by a full consecration of heart. Let us abide in His school and learn the message of life, which will prepare us for an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

#### [The National Labor Tribune, June 27, 1909](#)

### **“BEHOLD, HE PRAYETH!”**

Glen Falls, N.Y., June 27--Pastor Russell, of Brooklyn Tabernacle, preached to large audiences here today on two occasions. We report his discourse on prayer from the text, “Behold, he prayeth.” (Acts 9:11) He said:

The thoughtless utterance of formalistic petition is not prayer, even though it be so called. The poet expresses the truth on the subject in the words:

*“Prayer is the soul’s sincere desire,  
Uttered or unexpressed.”*

Some of our Lord’s most severe criticisms of the formalistic piety of his day condemned those prayers which were offered in public places to be seen or heard of men, to be considered pious. His curt criticism of

such prayers was, “Verily, I say unto you, they have their reward.” They were in reality praying to men, seeking for human approbation. They got the reward they sought, in that many were deceived and thought them holy, pious. But while men might be deceived with such outward pretensions, God looketh upon the heart, and accepteth only the soul’s sincere desires. “The Father seeketh such to worship him as worship him in spirit and in truth.” John 4:24

Our text is a part of the Lord’s message to Ananias when directing him to Saul of Tarsus. The latter had been a persecutor of the Church, an injurious person, honest at heart, but misguided and prejudiced. Saul had sought to do God service by opposing the Church of Christ. Following the lead of his elders, the Scribes and Pharisees of Judaism, he had allowed prejudice to make him a foe to Christ, and an opponent of all those who sought to walk in his ways. The Lord had allowed him to proceed to a considerable extent in his persecutions of the Church. The Lord wished a certain amount of persecution to come against his cause, and permitted an honest-hearted man to go to considerable length in his opposition. The intention of this was to accomplish the scattering of the Church, that the believers, going everywhere, might proclaim the Gospel that Saul himself might feel humiliated and forever afterward be on guard against a persecuting spirit and against the danger of being deceived respecting the Lord’s will. When the due time came he was smitten with what he describes to have been a glance of the Redeemer’s face, while on his way to further persecute the Church at Damascus.

The flash, above the brightness of the sun at noonday, worked serious injury to Saul’s eyesight, completely blinding him. Led by the hand, he was entertained in Damascus at the house of one called Judas. He recognized the source of his affliction. The Lord had reproved him for his persecution, saying, Why persecutest thou me? Saul inquired, Who art thou, Lord? And the response was, “I am Jesus, whom thou persecutest”—because persecuting a member of the Body of Christ is persecuting the Head of the Church. After reaching Damascus, Saul evidently continued his praying. He accepted the fact that his experiences were miraculous, and proved that he had been serving God, but not according to knowledge; that he had been a persecutor and an injurious person as respected the cause of his Creator. In his blindness of natural sight the eyes of his understanding began to open. He was so deeply affected with the thought of how wrong his course had been, and how he had been fighting against God, that he could neither eat nor sleep, but was continually in prayer for forgiveness and for some manifestation of divine favor which would indicate this. He had finally come to the proper attitude of heart, and as a consequence the Lord received his petition and answered it by

sending a faithful believer to restore his physical sight in a measure, and to further enlighten [us understanding. The explanation given by the Lord to Ananias in sending him to Saul was,

### **“BEHOLD, HE PRAYETH.”**

How much meaning there was in these few words! They meant, Saul of Tarsus is a changed man; he is no longer the self-confident one, boastful of his phariseeism, his holiness, his tithes, and his service of persecution; but, humbled to the dust, he has come to realize that while he thought he did service to the King of kings, he was in reality a servant of the Evil One, an injurious person.

While it is true that good men have prayed, and in spite of their prayers have made mistakes, it has doubtless generally been true that the mistakes made by religious people have been along the lines of too great confidence in themselves—too much self-assurance in respect to the teachings of the Bible, too much self-confidence as respects their service of the truth. And when good men have made mistakes after praying for Divine wisdom, it is not only possible but probable that their prayers were only partially sincere; that when they prayed to the Lord, “Thy will be done on earth as in heaven,” they sometimes meant, “Approve my will on earth as I approve your will in heaven”—“deceiving themselves.” Let us all be on guard against any such self-deception. Let us remember the Master’s words, “Blessed are the pure in heart.” Let us remember that to be pure-hearted means to be sincere, and to utter nothing which we do not mean. Let us learn to search our hearts, as the Scriptures suggest, to scrutinize our words, our thoughts, our conduct, with a view to noting to what extent self-will, or our own plans and arrangements, are influencing us, and to what extent we are sincere in desiring to know and to do the Lord’s will.

### **SAFE IN A PRAYING HOME**

Most of you probably have heard the story of early frontier life, in which two travelers were obliged to seek shelter in a mountain home, in a locality which they had been warned was dangerous, especially as they had money. Only the necessity of the occasion forced them to seek the shelter. They purposed keeping guard throughout the night, the one sleeping while the other watched in turn, fearing they would be robbed, possibly murdered. However, just as they had reached this conclusion, one of them noticed a crack in the door,

2H674

and peering through it beheld the uncouth householder on his knees in prayer. He explained the situation to his



companion, and they both realized their safety and went to sleep in peace.

There is a principle involved in this matter of prayer. The heart which seeks fellowship with its Creator seeks the loftiest companionship, one which will be sure to lead him more and more out of willful sin and depravity. Those who have no fellowship with God cannot keep up for long a prayer of formality in secret. There must be a motive, either to be seen of men or to be heard of God, otherwise there would be no prayer.

Whoever seeks his Creator in prayer is proportionately amenable at heart to righteous influences. Whoever has no appreciation of prayer thereby shows that proportionately he is estranged from his Creator—out of fellowship with him. And while such may at times, or perhaps for a considerable time, be outwardly moral and honest, we may be sure that their estrangement from God might at any time lead off into sin. They are off the path of divine fellowship, and on the path of carelessness and worldliness, which may at any moment lead off into the ways of unrighteousness.

### **THRONE OF HEAVENLY GRACE**

St. Paul exhorts the church, “Let us come boldly (courageously) to the throne of heavenly grace, that we may obtain mercy, and find grace to help in every time of need.” (Heb. 4:16) He is not addressing the world, but the household of faith, as indicated by the word “us.” The picture he brings before our minds is that of the Tabernacle and the priests conducting the service. He points out that our Lord Jesus as the great anti-typical High Priest has made an atonement for the sins of all believers, and that therefore believers who have turned from sin may come to the heavenly Father courageously—not in fear, nothing doubting. They may come even when they realize their imperfection and natural blemishes; when they realize they have fallen short of the Lord’s standard, and of their own standards; they may realize that it is a throne of grace, of mercy, of favor, where they drop the burden of their imperfections and obtain a blessing, and bear a song away.

The world cannot come to this throne of grace, because still in sin; because they have not yet turned their backs upon sin, because they have not yet accepted Christ as their Redeemer, their Savior, and because, therefore, he is not their High Priest. The Apostle says, “He hath appeared in the presence of God for us”—believers. He has an arrangement, disclosed in the Word which says that by and by he will appear on behalf of all, but as yet the new and living way is opened only to those antitypical priests and Levites who desire to come to the Father through him. No one loving and practicing sin has any invitation to this throne of grace. He must learn first the

exceeding sinfulness of sin; he must become sin-sick before he will realize his need of or have an appreciation for the Good Physician and the balm which he alone can supply for the healing of the soul.

### **FIND GRACE TO HELP**

The Apostle not only declares that believers at the throne of grace may obtain mercy, forgiveness of unwilling sins, imperfections, but that additionally they may find grace to help in every time of need. (Heb. 4:16) Surely this is true, as every developed Christian must know. Hence, the faithful approach the throne of grace with courage, not only when they have trespasses to confess and apologies to make, and forgiveness to ask, but also as they think of the trials, temptations and difficulties along the way, and of the day. They learn to seek fortification against sin, against their own weaknesses, against the encroachments of the world, the flesh and the Adversary. They obtain these blessings by their fellowship with the Lord. It lifts their hearts from the earthly things and the sinful things. It brings to them a fresh realization of the Father's love and care. It reminds them repeatedly of their call of the Lord to be his disciples, and of the terms and conditions upon which they are accepted. It brings before them repeatedly the glorious standard above all standards—the Divine. It reminds them of the Savior's words, "Be ye like unto your Father which is in heaven, who is kind to the evil and the good, and extends his mercies to the just and the unjust." It reminds them afresh that they should pray, "Forgive us our trespasses as we forgive those who trespass against us," and thus it tends to make their hearts and minds more tender, more gentle, more forgiving toward all with whom they have to do.

### **PRAY WITHOUT CEASING**

We have read of King's commands that prayers should be said; we have read of general Church orders respecting the kind and number, and sometimes the phraseology, of prayers, but our Heavenly Father has left the matter open; he has no commands respecting prayers, nor concerning their length or frequency. He has merely indicated, through the words of Jesus and the Apostles, that he may be approached in prayer through the merit of the cross of Christ. When our Lord gave his Apostles an example of a proper prayer in what is generally known as "The Lord's prayer," he did this not of his own volition, but at their request. The lesson in all of this is, that "the Father seeketh such to

2H675

worship him as worship him in spirit and in truth." Any who do not desire at heart to have communion with God

would not be welcome at the throne of grace. Any who merely pray in a formalistic manner are not heard at all, and might better not pray at all.

To those who appreciate the great privilege, the great honor, of being permitted to go into the presence of their Creator, to bow low before him, to tell him of their realization of their dependence upon him, and their confidence in him, of their weaknesses, of their trials, of their endeavors to please him, and who thus come through the merit of Christ's redemptive work— these and their petitions are ever acceptable at the throne of grace. They are encouraged to come, and no limitation is made on the number of times in which they may call upon God, and enjoy this privilege.

What God has not commanded we may not command in his name, but surely we may recommend to all our own experience and the experiences of the world's most faithful followers; namely, that prayers should be made with regularity and frequency. Who will say that a day is properly opened until the Creator, the author of our being, and the giver of every good and perfect gift, has first been approached in acknowledgement and thanksgiving? Who will doubt that a blessing upon the entire day must result from a committing of our ways to divine providential oversight and care, and the asking of divine blessing upon our endeavor to walk righteously, soberly and courageously in the pathway of the just. And when the shades of night appear, and we retire to rest, is it not most appropriate that we should review the day before the Lord, and render thanks for his mercies and care and blessing, and entreat for continual favor, and rest, and refreshment as he may see best for us? Does anyone doubt that the mere lifting of the heart, thinking of the will of God, and the calling to mind of the gracious promises and privileges that are ours, would have a sanctifying and happifying effect on the mind.

The Apostle speaks, however, of praying without ceasing. By this we understand he meant that God's consecrated people should be continually in an attitude of prayer—"uttered or unexpressed." The interests of life, committed to the Lord in the morning, and divine wisdom and providential guidance asked in the name of Jesus, should be expected throughout the day—looked for. The heart should train itself to repeatedly, continually, be on the lookout for evidences of the Lord's guidance, and to give thanks in the heart, if not outwardly, for each recognized mercy and guidance, praying and singing and making melody in our hearts unto the Lord. Similarly, if any unexpected trial or testing should come, the heart in full fellowship with the Lord would be prompt to carry its troubles, its perplexities, to "the God of all grace."

## **IN EVERYTHING GIVE THANKS**

By way of emphasizing his exhortation that the Lord's followers pray without ceasing, St. Paul adds, "In everything give thanks." Thanks for life's blessings, for the things that are happifying, for the successes of life, for the opportunities of divine service that are pleasurable; thanks also for the trials of life, its difficulties, its sorrows, its disappointments, because all of these bring experiences which should be valuable to us, developing the fruits and graces of the Lord's spirit—meekness, gentleness, patience, longsuffering, brotherly kindness, love.

The Christian who is well advanced in the narrow way, and in preparation in the school of Christ for the day of graduation, who is able to fulfill the Apostle's injunction and "in everything give thanks"—such an one will surely be able to rejoice in tribulation also, knowing that tribulation is a part of the Lord's providence for all those who are called to be footstep followers of Jesus, sharers in his sufferings now, and by and by to be sharers in the glory of his Millennial Kingdom.

## **"I PRAY NOT FOR THE WORLD"**

We have seen who may and who may not pray, according to the limitations of the Lord's Word; that no one is invited to pray except the penitent who turns from sin and accepts of Christ. We have seen how the people of God may pray for the forgiveness of their own trespasses, and have Divine mercy and help, and how they may give thanks on behalf of themselves and each other. But may they pray to God for sinners, for the world? Undoubtedly the majority of Christians would answer, Yes, they should specially pray for these; but if we find the Scriptural answer to the query, it is, No. Our Lord's words in his prayer to the Father on the same night in which he was betrayed were, "I pray not for the world, but for those whom thou hast given me." (John 17:9) Our Lord was the great exemplar for all of his followers, who are exhorted to walk in his footsteps. If he prayed not for the world, neither should we.

But what is the philosophy of this? Did not Jesus love the world? Yes, verily, he so loved the world as to die for us while we were yet sinners. Why, then, did he not pray for those whom he loved and for Whom he died? We answer, because it is not the Divine Plan to save people by praying for them, but, as the Apostle declared, It pleased God that through the preaching of the Cross of Christ believers should be saved, though this course may seem foolish to the worldly. God has made a great plan of salvation, which eventually will

reach the whole world of mankind—every creature. He does not need, therefore, that either our Lord Jesus or we should pray for the world, for he has every arrangement made on their behalf that Love and Justice could provide: The time for blessing the world has not yet come.

The present is the time for blessing the Church, believers who are now being called out of the world—to separate themselves as God’s peculiar people. It was for these that Jesus prayed, and for these, therefore, we following his example, should pray. Their afflictions are his afflictions, and hence our afflictions, because if one member of the Body of Christ suffer, all the other members suffer with it. Hence, as the Apostle says, we should pray one for the other, as well as labor to assist each other, and to build one another up in the most holy faith, for this is the will of God. This is the plan of God—that during the present age the Elect class should be called and tested and chosen, in order that in the next age they with Christ in his Millennial Kingdom may be the divine agency for the blessing of all the families of the earth.

Why should we not pray for the conversion of our families, and neighbors and friends? Because it is not for us to ask the Lord to select according to our judgment those who shall be of his elect Little Flock, his Bride class. Divine rules are in operation, and it is for us to cooperate with them. We may tell the good tidings to our friends, neighbors, families; we may exemplify the Gospel in our daily lives, and thus bring to bear upon our friends the things of the truth, which God has ordained shall be the sanctifying power—”Sanctify them through thy truth; thy Word is Truth.”

We may, however, ask of the Lord wisdom and grace whereby we may serve him acceptably, whereby we may present his message faithfully as his ambassadors, and whereby we may be more and more burning and shining lights, and living epistles known and read of the dear friends whom we would love to serve and to bring to him. We might even ask for the Lord’s blessing upon favored opportunities for presentation of the Truth, and for the wisdom which our Lord exhorted us to exercise, saying that we should be wise as serpents and harmless as doves in the presentation of his message.

The exhortations to pray for our enemies, and for rulers and magistrates, are not in conflict with the foregoing, because our prayer for our enemies would be that whereas they might be justly entitled to stripes on account of injury done to us, we would be willing to forgive them, that the trespass might not be laid to their charge; but this would not be asking the Lord for some miraculous power upon them for their conversion to be his disciples. And when the Apostle exhorts that prayer

be made for magistrates, he makes no suggestion of praying for their conversion, but rather that their government might be so ordered as to inure to the benefit, the blessing, of the Lord's Elect Church—"that we may lead a quiet and peaceful life in all godliness and honesty." 1 Tim. 2:2

I close with the exhortation that we all seek to appreciate more and more the great privilege which we enjoy as Christians, of coming in the name of our Lord and Head into the presence of the Emperor of the Universe, to get his smile, his benediction, obtaining his mercy, and finding daily grace to help our needs.

## LOVE'S ALCHEMY

*LOVE is the filling from one's own  
Another's cup.  
Love is a daily Laying down  
And taking up;  
A choosing of the stony path  
Through each new day  
That other feet may tread with ease.  
A smoother way.  
Love is not blind, but looks abroad  
Through other eyes;  
And asks not "Must I give?" but "May  
I sacrifice?"  
Love hides its grief, that other hearts  
And lips may sing;  
And burdened, walks, that other lives  
May, buoyant, wing.  
Brother, hast thou a love like this  
Within thy soul?  
'Twill change thy name to saint when thou  
Dost reach thy goal.*

[The Cincinnati Weekly Enquirer, July 8, 1909](#)

## **THE COMING KINGDOM**

Brooklyn, N. Y., July 4—Pastor Russell preached today at Brooklyn Tabernacle to a large audience. He took for His text Matt. 6:10.

The words of our text have been repeated by Christian people of all nationalities for centuries. You recognize them as a portion of what is generally termed the Lord's prayer, given to the Lord's followers as a model in answer to the request of the Apostles, "Lord, teach us to pray. The fact that our Lord instructs us to pray for His kingdom to come implies several things. (1) That it was not already here. (2) That it is part of the Divine provision that in due time the dominion of the Highest shall be established among men. (3) That this is one of the chief desideratums for God's people and for humanity.

In this connection we remember the Apostle's statement to some of the early church, "How ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." (1 Thess. 1:9-10) We remember how the same Apostle links the second coming of Christ with the coming kingdom, saying, "Who shall judge the quick and the dead at His appearing and kingdom." (2 Tim. 4:1) There is a double thought, however, connected with the matter which in the past has tended to confuse us as Bible students, until we recognized that the Lord has in store a blessing for the world in addition to the still greater blessing for the church. The double thought is this: (1) That the church now being selected is to constitute that kingdom. (2) That the kingdom will be established for the blessing of all the families of the earth by establishing a rule of righteousness and causing the knowledge of the Lord to fill the whole earth. If this double thought be kept in mind the entire matter will be clear, and every text of Scripture on the subject will be found harmonious.

### **THE LORD'S PARABLES**

It surely has not escaped the attention of every Bible student that nearly all of our Lord's parables are more or less closely identified with this kingdom thought. The majority of them open with such expressions as, "The kingdom of heaven is likened unto," etc. If we keep in memory that it is a kingdom of priests that is to be established, otherwise called a royal priesthood, all will be plain. Our Lord Jesus, after He had paid our ransom price, after He died the just for the unjust, as our sacrificing High Priest ascended upon high to be our King, to be a priest upon His throne. And similarly he is now calling

for an under-priesthood, willing to follow His example of self-sacrifice in the present life. These in due time He will glorify with Himself, giving them a share in that royal priesthood as priest upon the throne of the Millennial kingdom. Thus he promised, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in His throne." (Rev. 3:21)

If all Christian people could realize that their "high calling" of God is not a calling away from eternal torment, but a calling, or invitation, to association with Christ in His great kingdom, which shall ultimately rule the world, "under the whole heavens," they would read the Bible with a fresh interest; it would soon be to them a new book.

Glance at some of the parables. Note how they give snap-shot pictures of the church's experiences, not only in the future, but especially in the present time of development and preparation and testing —picturing the trying experiences necessary for attaining the kingdom. In other words, the church while on trial is the embryo-kingdom, the probationary kingdom class. This is the enlisting time, the testing time, the proving time, and none will be accounted worthy to share in the actual glories and privileges of the coming "kingdom of God's dear Son" except those who now demonstrate not only loyalty but loving devotion to the Lord, to His truth, to all who are His —to the extent of laying down their lives for the truth and for the brethren.

Note the parable of the sower, and that the message sown is the "good seed of the kingdom." Note that the ripe wheat developed from the sowing is denominated the children of the kingdom. Note that the gathering of wheat into the barn—by the resurrection change, to the heavenly state —is still associated with the thought of the kingdom in the words, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Now they are exhorted to shine forth their light as tallow candles, that they may show forth the praises of Him who called them out of darkness into His marvelous light. If unfaithful in shining forth the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with the glorified faithful in the kingdom which shall shine forth as the sun.

2H678

Note in the parable of the net cast into the sea, which gathered fish of various kinds, that the net represented the nominal church of this present time, which in due time is drawn ashore, the fishes caught separated, and those suitable for the kingdom are represented as gathered in baskets, while the unsuitable are represented as being cast back into the sea.



Notice the parable of the pearl of great price, which represented the kingdom blessings and privileges, and could be obtained only by the selling of all that was possessed; that thus the Lord's followers who desire a share in His kingdom are to reckon that no sacrifice is too great to make to attain that blessing—indeed, they are to know that the kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims.

Note the parable of the pounds and talents, which represented our Lord's departure to heaven for investiture in authority to be the great King of earth, the sovereign of the Millennial kingdom to be established at his return. Note the giving of the pounds and the talents to his faithful servants to be used in his interest in his absence. Note that on his return he first reckoned with these, and rewarded the faithful, saying to one: Have thou dominion over two cities? to another, have thou dominion over five cities? to another, have thou dominion over ten cities? Note that this giving of the dominion to his faithful servants signified their sharing with him in his kingdom at the time of its establishment at his second coming.

### **THE KINGDOM IN GLORY**

Note the parable of the sheep and the goats, which pictures the Millennial kingdom in full operation. It opens with the announcement, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31) This is unquestionably a picture of the Millennial reign of Christ, and His dealing with the world. When that time shall come the elect church, the bride of Christ, will be with him in the throne, sharing his glory, and sharing in the work of judging the world; as said St. Paul, "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2

The prophecies of the Old Testament Scriptures abound in testimonials respecting the blessing which shall come to the world during the reign of Messiah's kingdom. The Jew had every reason to expect that God had honored their nation as the seed of Abraham with especial relationship to his Kingdom—that as his holy nation and people Israel should be the channel for the dispensing of the divine blessings to all the families of the earth. Nor will that expectation prove false. The Lord has not changed His plan. A portion was not previously revealed, styled by the Apostle Paul "the mystery of God." This mystery is, that before Israel can be God's earthly agents for dispensing his blessings to mankind in general to every nation, people, kindred and tongue, God will first select a special class, a "Little Flock," a "Royal

Priesthood” —the church, the bride, the members of the Body of Christ, as a spiritual Israel. When this kingdom class shall have been fully selected, and the last member shall have been glorified with Christ beyond the veil on the spirit plane of existence, then divine favor will return to natural Israel.

We are not to understand that every one who has Abrahamic blood in his veins will on that account be permitted a special service for the Lord during the Millennium as an earthly representative of the spiritual Empire. Nay, they are not all Israelites who are of the seed of Abraham. But the Lord shows us through the apostle that prior to the coming of Christ God had already selected Abraham, Isaac and Jacob, and all the prophets and other faithful ones enumerated by St. Paul in Hebrews 11. These, having demonstrated their faith and willing obedience to do the Lord’s will, have this testimony, “that they pleased God.” These ancient worthies of the earthly seed of Abraham are already prepared of the Lord to be the earthly representatives of his Spiritual Kingdom. In due time, after the glorification of the Church in “the first resurrection,” these will come forth not on the spirit plane, but as perfect human beings. Through these the Lord’s blessings and instructions to mankind will be disseminated. They will constitute the earthly Jerusalem, as the Church will constitute the heavenly Jerusalem, Mt. Zion; as we read, ‘The law shall go forth from Mt. Zion, and the word of the Lord from Jerusalem’ (Micah 4:2), for the blessing of all nations, for their instruction in righteousness, for their assistance in the highway of holiness, that they may gain at its farther end the great reward of life eternal.

It is but reasonable to expect that with the establishment of that kingdom for which Israel has so long waited and hoped, its mercies through these ancient worthies will first appeal to the nation of Israel, and subsequently to all people, of all nations, as they shall come to the faith of Abraham and receive the instruction of the Kingdom. Thus it is written, “And many nations shall go and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of his ways, and we will walk in His paths.” (Micah 4:2)

### THE GOSPEL AGE PARENTHETIC

It may help some to think of this Gospel age as a parenthesis. God's dealings with the Jews in the flesh were interrupted by the development of the spiritual seed of Abraham—Christ and the Church. (Gal. 3:29) As soon as this work of developing Spiritual Israel shall be completed, and the "little flock" be exalted to glory on the spirit plane by their resurrection change, then the parenthesis will be ended, and divine favor will resume its operation with natural Israel, and through Israel to all nations for their blessing.

Note how distinctly this matter is set forth in Romans 11. There the Apostle notes the rejection of natural Israel, and how it was foretold by the prophets Isaiah and David that their table of divine mercies and promises would become a trap and a snare to them, making them proud and arrogant instead of humble, and thus showing the unfitness of the majority of them for a share with Messiah in the spiritual part of the Kingdom. The Apostle pictures these in the olive tree, whose roots represented the Abrahamic Covenant, and whose branches represented the Jews. He points out that nearly all the branches were broken off—because of unbelief—and that the unbelief was because of an improper condition of heart. He says that those Jews who received Jesus were the branches not broken off, and that God during this age has been choosing out from amongst the Gentiles such as would be suitable substitutes for the broken-off Jewish branches, so that eventually the olive tree would have the full number of branches definitely known and intended—a few of them natural branches (including the Apostles and all the Jews who received Christ in sincerity), and the remainder of that spiritual olive tree branches grafted in from amongst the Gentiles. The tree as a whole, then, represents spiritual Israel, the one new man mentioned by the Apostle, whose head is Christ and whose members are partly Jewish and partly Gentile, transformed, renewed. (Eph. 2:15)

### IGNORANT OF THIS MYSTERY

Continuing his discussion of the subject in this same chapter, St. Paul says: "I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceit; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer."

Let us not make the mistake of supposing the Apostle meant that all Israel will be saved to heavenly glory, or to eternal life.

Israel will be saved from the blindness and rejection of God which came on them as a nation when they rejected Messiah. The great Deliverer who will bless them will be composed of Messiah, the head, and the Church, his body— composed of overcomers, some of whom once were Jews, and some of whom once were Gentiles. This great Deliverer who comes out of Zion is the spiritual Son of Zion, the Messiah, the King, the Royal Priest, the Judge, the Mediator of the New Covenant. The first blessings of His Millennial kingdom will be upon natural Israel, from whom the kingdom was taken away, and to whom the earthly phase of the kingdom will be restored in the hands of the ancient worthies, who will be the earthly representatives of the heavenly kingdom. The kingdom itself will be invisible to men, but its earthly representatives will be seen and known to all mankind; as it is written, “Ye shall see Abraham and Isaac and Jacob, and all the prophets, in the Kingdom of God.” Luke 13:28

St. Paul proceeds to point out that this return of divine blessings to Israel at the second coming of Christ, and the establishment of his spiritual kingdom will be merely the fulfillment of the divine promise to the natural seed of Abraham. He declares that it will be because the gifts and calling of God are things not to be repented of— things from which God will never change, nor need to change, because he knew the end from the beginning, and promised nothing out of accord with his divine purpose. St. Paul continues, “As concerning the gospel, (the privileges of the spiritual Empire as members of the Body of Christ) they are enemies for your sakes; but as touching the election, they are beloved for the fathers’ sakes.” “As ye in times past did not believe God, yet have now obtained mercy through their unbelief and rejection, even so these are now unbelievers *that they may obtain mercy through your Mercy.*” For God hath concluded them all in unbelief that he might have mercy upon them all. O the riches of his wisdom. Rom. 11:28

### HE MUST REIGN UNTIL

The object of our Lord’s reign is distinctly set forth in the Scriptures. Also its length of duration. He is to bind Satan, “the prince of this world,” to overthrow entirely his dominion of sin, ignorance, superstition, as they now control the human family, bought with the precious blood. His Kingdom will cause the knowledge of the Lord Jehovah to fill the whole earth, that every creature may receive a blessing through that knowledge — that as many as will come into harmony with God may obtain eternal life, and that all others shall be destroyed in the Second Death.

We are distinctly told that this Millennial Kingdom will not last forever, but for a definite period of time —for a thousand years. The Scriptures clearly intimate

2H680

that the work of havoc caused by the reign of Sin and Death during six thousand years —from Adam to the second coming of Christ —will be fully offset by the one thousand years' reign of the Kingdom of the Righteous. How stimulating the thought! How it must thrill the hearts of all who love God and their fellowmen — all who grieve to see the divine will and standards violated, all who love righteousness and hate iniquity, all who love their fellowmen, and realize that the dying, and the crying, and the degradation, and the sin, which prevail throughout the whole world, are enemies, contrary to the Lord's Kingdom.

St. Paul assures us that in due time God will give this Kingdom to the Christ —divine power shall be established in the Millennial Kingdom, and at the end of that Millennial reign Christ will deliver up the Kingdom to God, even the Father —the entire work and purpose of the reign being then fully accomplished. He tells us that meantime Christ “must reign until He shall have put down all insubordination” —everything contrary to the divine will, everything sinful — until He shall have uplifted mankind out of the miry clay and the horrible pit of sin and death —until all shall have been delivered who are willing to come into harmony with the divine will —such as God is willing should have eternal life. (1 Cor. 15:24, 28)

### **YE KNOW YOUR CALLING**

Ye know your calling, brethren, how that not many great, or wise, or rich, or learned, are called to the heavenly kingdom. More and more as we learn of the blessings that are to be dispensed thereby, our hearts long for that kingdom —not only because we hope for a share in its glories on the spiritual plane, but because we long for the blessing of humanity, its release from the bondage of sin and death, the deliverance of so many as are willing “into the glorious liberty of the sons of God.”

It is the hope of a share in the kingdom that the Lord sets before His people as the inspiration of their lives as new creatures. They are to esteem it as the pearl of great price, and to give all they have of time, and of energy, and of effort — even life itself, to attain this prize. They are to count it all joy when they fall into various kinds of temptations and trials, knowing that such experiences are necessary for their development, for their chiseling, polishing and preparation for participation with Christ in that glorious kingdom. They are to realize that only through great tribulation may they enter this kingdom and become sharers with Christ in its glories. They are to remember the apostle's words, “If we suffer with Him we shall also reign with Him.” We are, therefore, to expect no royal road to the kingdom, but a “narrow way,” the way of

self-sacrifice, self-denial, painstaking carefulness, with testings and provings from the Heavenly Father to demonstrate our fitness to be of that royal priesthood which shall be His representatives in dealing with the world of mankind, for their instruction and uplifting.

This is the thought brought before us by St. Peter saying: “Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:19-21) These times of restitution are the kingdom times, the times of resurrection, the times of human uplifting from sin and death conditions to life, and joy, and peace, for all who will receive the Lord’s favors upon His terms.

Let us then, remember our Lord’s words, “Seek ye first the kingdom of heaven” — a share in the glorious kingdom, in its righteousness, the righteousness which it will require of the world, and the righteousness which must be attained by all who would be sharers in that kingdom. This we are to seek first, chiefly, and to be content in respect to all the temptations of life. We are to trust to our Lord’s wisdom and grace that He will withhold no good things — joys or sorrows, trials or blessings — and that He will make all things work together for our good, giving us the needful things of life according to His wisdom of what would help us make our calling and election sure to a place on the throne with His Son.

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*HE knows the way I take,—  
What matter then if dark it be,  
Or rough, or hedged about,—  
His staff shall comfort me.*

[The National Labor Tribune, July 11, 1909](#)

## **TIMFS OF THE GENTILES**

New Orleans, La., July 11—Pastor Russell of Brooklyn Tabernacle, preached here today. He took for his text the following: “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24. He said:

As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. In our text our Lord refers to the fact that centuries before his day the Jewish kingdom had been overthrown— had passed to the control of the Gentiles — and in our text he declares that this subserviency would continue until certain times of the Gentiles — certain years or periods of their control — would pass away. When we read that certain times will be fulfilled, we are justified in thinking that these times have been foretold. And in looking for the statement of the matter in Holy Writ, we notice the facts of the case as follows:

God established the Jewish nation as his representative nation, or Kingdom, in the world, with the understanding that in some manner and at some time that nation would be the channel of divine blessings to all the families of the earth, in harmony with the original oath-bound promise made to Abraham. After a precarious existence of nearly six hundred years, the star of Jewish Empire set, and it has not re-arisen since. The particular date at which the typical kingdom passed away is clearly marked in the Scriptures. The solidarity of the Empire in the hands of King David, and his son King Solomon, was lost in its division in the days of Solomon’s successor. Nevertheless, in harmony with the divine prediction, the royal line continued in the tribe of Judah, as it is written, “The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come.” Gen. 49:10

Of the last King of Judah, Zedekiah, the divine declaration was, “And thou, profane and wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same . . . -- I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him.” (Ezek. 21:25-27) That statement was made just prior to Israel’s captivity to Babylon, B. C. 606. And the crown and sceptre have been overturned since then, and will continue so to be until Messiah himself at his second advent shall take the throne as the antitypical son of David.

## THE INTERIM OF TIME

The interim of time between the overthrow of the crown in the days of Zedekiah and the establishment again of the crown in Messiah's Kingdom at his second advent is Scripturally termed the "Times of the Gentiles" —that is to say, the years of the Gentiles; the years in which the Gentiles would bear rule over Israel and all the earth — the period in which God would have no representative nation in the world. Some may inquire, Were not the Israelites restored from the Babylonian captivity? Yes, we answer, but they did not receive back the Kingdom; they were thereafter subject to the great dominant kingdoms of the world. First, they were subject to the Media-Persian Empire, whose Emperor Cyrus restored them to their own land as a subject-nation. Subsequently they were subject to the Grecian nation. And in the time of our Lord they were still a subject-nation to Rome. Pilate represented the Roman government, and so did Herod, the King of Galilee. Anyway, the Herods were not Israelites, but Edomites.

While it is true that an outward form of Jewish kingdom was maintained subject to the Roman Emperors for a time, the last vestige of this authority passed away with the destruction of Jerusalem by the Roman army in A. D. 70, and the Jews have never been able to re-establish themselves in their own land up to the present time. Now, in harmony with the Scriptures which foretell Israel's restoration to Palestine, and their re-establishment as the earthly representatives of God's Kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-kingdom. We may be sure, however, that the declaration of our text will come true to the very letter — 'Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled' — or, filled full.

Let us look backward and note what the Scriptures declare respecting earthly Empires and the period of their domination. If possible, let us ascertain when the Gentile times began, and when they will end—giving place to the Kingdom of Messiah, the spiritual Kingdom, the Church glorified, whose work will be

2H682

the ruling of the earth, the blessing of all nations, and the uplifting of the human family out of sin and death conditions —to all that was lost through Adam's disobedience, to all that was redeemed through obedience of Christ Jesus.

The Scriptures very particularly draw to our attention King Nebuchadnezzar of Babylon. Very carefully does the Prophet explain that Nebuchadnezzar had a vision of deep interest to him, but the particulars of which he



could not recall. He demanded of the wise men of the Empire a statement of the dream, as well as an explanation, arguing that if they had any supernatural power by which they could explain a dream, the same power could rehearse it. Then it was that Daniel, the Prophet, was brought to the notice of the king, and by divine power not only rehearsed the dream but explained it — a dream of much more interest to all Christians than it possibly could have been to Nebuchadnezzar himself.

Many of this audience doubtless recall the dream and its interpretation, yet we will briefly rehearse it. In his dream Nebuchadnezzar saw a great image of wonderful height and grandeur; its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of iron mixed with clay. While it stood erect, a stone was taken from the mountain and hurled at the image, striking it on the feet. Forthwith the iron, the clay, the brass, the silver and the gold were crushed to powder and became as the chaff of a Summer's threshing floor, and the wind carried them away. By divine illumination, Daniel, the Prophet, explained the vision thus: The head represented Nebuchadnezzar's own universal Empire, Babylon. The breast and arms of silver represented the kingdom which would succeed his as a universal Empire; namely, the kingdom of the Medes and Persians. Upon the fall of Media-Persia, the Grecian Empire would become universal, to be succeeded in turn by the Roman Empire, whose great strength was symbolized by the iron. This is the Empire which ruled the world in the days of our Lord. Thus we read that our Lord was born at Bethlehem, whither Joseph and Mary had gone at the command of Caesar-Augustus, the Roman Emperor, who sent forth a decree that all the world should be taxed. The civil Roman Empire lasted for several centuries after Christ, and was followed by the ecclesiastical Roman Empire, of which the popes at Rome were the representative heads. This Empire, partly civil and partly ecclesiastical, was represented by the mixture of the iron, representing civil power, and with the clay, representing papal religious powers, and this phase of Daniel's image still exists in the kingdoms of Europe as represented in the ten toes of the image which stands for the divisions of the territory of the old Roman Empire in Europe.

### **SMITING THE IMAGE**

Let us have in mind that this image represented all the Gentile governments which would bear rule over the earth from the time of the removal of the crown from Zedekiah down to the time when Messiah, the rightful heir to the throne of David, will take to himself his great power and reign. He has not yet taken that power, he has not yet begun that reign. On the contrary, as the Scriptures declare, the Kingdom of Heaven suffers violence — the true Church, the Body of Christ, is disesteemed amongst men, because "the world knoweth us not, even as it knew Him not." Our Lord, in

answering the representative of the Roman Empire, said, My kingdom is not of this world—this age — if it were, my subjects would fight, and I should not be delivered into your hands. The same is true today: if the Lord's Kingdom has been established, his servants, instead of being subject to the princes of this world, would be the princes of earth, the judges of the earth, the Royal Priesthood.

### **DANIEL'S VIEW OF THE MATTER**

When God subsequently gave his servant, the Prophet Daniel, a vision of these same Gentile governments that would bear universal sway over the earth from the time of the removal of the diadem from Zedekiah until the establishment of Messiah's Millennial Kingdom, the picture was a different one. Instead of a glorious image of towering height and splendor, Daniel saw four great, terrible wild beasts. The first, like a Lion, corresponded to the head of gold of the image —representing Babylon. The second, like a bear, corresponded to the breast and arms of silver in the image, and represented Media-Persia. The third, like a Leopard, corresponded to the brass of the image, and represented Grecia. The Fourth beast great and terrible, found nothing in the animal kingdom to represent it. It corresponded to the legs of iron, which represented the Roman Empire; while the ten horns of the latter beast corresponded to the ten toes of the image, representing papal Rome and the present subdivisions of imperial Europe. The difference between these two visions represents how differently present institutions, the kingdoms of this world, are viewed from the human stand-point and from the divine stand-point. From the worldly standpoint and estimation, the kingdoms of the past have been majestic, grand; from the stand-point of God, and those who have his spirit, they have been beastly.

2H683

The world glories in its records of military and naval victories, while to the Christian the pages of history are stained with blood, and are full of records of man's inhumanity to man.

The sequel to both of these dreams showed the overthrow of the earthly government. As it is written, "In the days of these kings shall the God of heaven set up a Kingdom, and it shall break in pieces and consume all of these kingdoms, and it shall stand forever." The Kingdom of God was pictured in the stone which smote the image on its feet. That stone prefigured Christ and the Church, and shows that it will be the power of God through the Church that will ultimately work the wreck of all earthly governments. Do not misunderstand me: nothing in the Word of God teaches anarchy, or

authorizes God's people to fight with carnal weapons; rather they are exhorted to seek first the kingdom of God and its righteousness, and to leave all else to the Lord, assured of his willingness to make all things work together for their good.

As Christ in the flesh neither lifted hand nor tongue to smite the earthly Empire, nor opposed Caesar and his representative Pilate, so his followers are to raise no opposition to the powers that be, but are strictly enjoined to be subject to the powers that be, and to recognize that they are ordained of God. It will be after the glorification of the Church with her Lord that, invisibly to mankind, this power will be exercised, Gentile governments will be overthrown, and the whole world will be brought into submission to the reign of the Kingdom of Righteousness and its earthly representatives. Thus our Lord taught in his last message that in due time he would take unto himself his great power and reign, and that then the nations would be angry, and divine wrath would come upon them for their destruction. Thus also our Lord said respecting his followers, who *in due time will be glorified with him*, "To him that overcometh will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers. Rev. 2:26-27

### **“HOW LONG, O LORD?”**

It would be impossible for any child of God, in heart sympathy with the Lord and righteousness, and in opposition to iniquity, and appreciative of the divine promise of the Kingdom, and hopeful of a share in that Kingdom, not to desire some knowledge respecting it, and that it might come as quickly as would be in harmony with the divine program. "Thy Kingdom come, Thy will be done on earth as it is in heaven." This does not imply impatience, nor a desire to hasten matters before the divine time, but it does imply interest in the gracious things of the heavenly Father's plan. And if it pleased the Lord to make known to us some things of his glorious purposes, it would be disrespectful on our part not to feel a deep interest in them, and not to seek to know all that he might be pleased to inform us respecting his plans and their times and seasons. Nor should we be deterred from investigating whatever we may find written in the Bible on this subject because of our Lord's words to his disciples, "Of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only." This passage does not tell us that no man would ever know, but that none *knew at that time*. It does not tell us that our Lord Jesus would never know the time of his own second coming, nor that the angels would never know. As we surely believe that the Lord and the angels will know at about the time of the second advent, so we may well believe that the Lord's faithful saints will not be left in darkness on the same subject. Indeed this is what the Apostle distinctly tells us — "Ye, brethren, are not in

darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day.” The Apostle intimates that those who do not have the light in its due season would thereby justify the inference that they belonged not to the Church but to the world, upon whom that day shall come as a thief and as a snare. 1 Thess. 5:1-8

## **GENTILE TIMES 2520 YEARS**

What we would like to know, if it has pleased the Lord to reveal it, is, just how long a period is meant by the expression “Times of the Gentiles” —or, years of the Gentiles—in which the Gentile nations will bear rule or sway over the land of Israel. If God has been pleased to reveal the matter, let us enjoy it; if he has not been pleased to give any clue to the matter, we cannot find it. We are to remember, however, that this, like other features of the divine revelation, was intended to be kept secret from the world, and to be made known only to those who are in heart harmony with the Lord, interested, and very desirous of knowing the mind of the Lord on this and on every subject. Hence we may not look for a plain statement to the effect that in so many years from such an event the Gentile lease of power will terminate and God’s Kingdom be transferred to Israel again. Rather we should expect that the matter would be stated in a more or less obscure form, in which it might be read over and over again without attracting attention except from those especially interested ones led by the Lord’s holy Spirit.

2H684

We believe that the period is what the Scriptures term “seven times” —seven years. Not seven literal years, but seven symbolic years. A “time or year in symbol represents 360 literal years. In other words, each day of a symbolic year is a year, and hence the seven times, or seven years, would represent 7 times 360, or 2520 years. I give it to you as my conviction, dear friends, based strictly upon the Scriptures, but corroborated, it seems to me, by the events of our day, that this 2520 years, beginning in 606 B. C. will end in October, 1914 A.. D.

That a times’ or “year” has been Scripturally used to represent 360 may be very easily and very quickly demonstrated. For instance, in Revelation a period of time is mentioned in three different ways; namely, 1260 days, 42 months, and 3½ times. The 3½ times of Revelation are exactly one-half of the “seven times” of the Gentiles. The 1260 years of Revelation are exactly one-half of the 2520 years of the Times of the Gentiles. And these 2520 years we believe will expire with October, 1914; at that time we believe the Gentile lease of power will expire, and that the God of heaven will set up his Kingdom in Israel.

We do not expect universal peace to immediately ensue because Christ is styled the Prince of Peace. On the contrary, to our understanding the collapse of the nations will be through a fierce strife, “a time of trouble such as never was since there was a nation,” in which “there shall be no peace to him that goeth out, nor to him that cometh in,” because God will set every man’s hand against his neighbor. Our belief is that the warfare between capital and labor, emperors and peoples, will be short, sharp, decisive, and bring untold calamity upon all concerned. If people could only discern it, they would avoid it, but their eyes are holden; they see not, neither do they understand. All the parties to the conflict are plunging into it, each intent on gaining its point, and each oblivious to its own best interests.

It is here that the voice of the Lord speaks to his people, and to all with whom they have influence, favoring peace and discouraging violence, saying, “Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger.” Zeph. 2:3

### THE SEVEN TIMES

These seven times were foreshadowed in the experiences of Nebuchadnezzar, who was irrational for *seven years*, and at the end of that time recovered his reason and acknowledged the Lord as the ruler of the Universe. So history seems to show that during this period of Gentile domination the poor world has been in a measure insane, putting light for darkness and darkness for light. Our trust is that at the close of the Gentile Times, and following the short, sharp, decisive, time of great trouble in 1915, humanity will regain its sanity and praise the God of heaven and acknowledge that all authority comes from Him and pertains to Him.

Likewise the Scriptures show these same seven times as being the period of Israel’s chastisement. At the beginning of their national career the Lord set before them the possibilities of their nation: if they would obey his law and keep his statutes they should be his peculiar people, his peculiar treasure, and he would bless them temporally, as well as refresh them with promises and favor; but if they would walk contrary to him, and ignore and neglect his laws, he would deal to the contrary with them, and punish them in various ways. Amongst other things he said that if for all of this they would not come back into proper relationship to him, he would cause *seven times to pass over them*, until they would be thoroughly humbled and ready to learn the lesson and to appreciate the favor of his protection and direction.

These *seven times of the Gentiles* are the same *seven times of Israel*, only to the one they have meant seven times of domination which would close, and to the others they have meant seven times, (2520 years) of

being dominated until the close of these times, when at Messiah's second advent Israel was again to return to divine favor and be used during the Millennium as God's agency for the blessing of every nation, people, kindred and tongue throughout the earth.

To us, dear friends, the lesson is, Seek ye first the Kingdom of God —a joint-heirship with Christ in his Millennial Kingdom. We should make this our first consideration in life, our primary aim, knowing that to gain a place in the Kingdom will be the greatest boon imaginable, and realizing that our Heavenly Father and our Redeemer have "called" us to this glorious station, and that the acquirement of it will be cheap whatever it may cost of self-sacrifice of the things of this present life. Amen.

\* \* \* \*

*Men sit in darkness at thy side,  
Without a hope beyond the tomb;  
Take up the torch and wave it wide,  
The torch that lights the thickest gloom.*

2H685

[The National Labor Tribune, July 18, 1909](#)

## **THE HEATHEN FOR AN INHERITANCE**

*"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2:8*

Oakland, Cal., July 18—The Bible Students' Convention of Believers in the Atonement by the Precious Blood opened here yesterday. Pastor Russell, of Brooklyn Tabernacle, New York, was the principal speaker on the program to-day. He made two addresses. We quote one of these as follows:

Our text is from one of the Messianic Psalms. It represents our Lord as making known to his people the Heavenly Father's decree rewarding him for his faithfulness as our Redeemer, assuring him of his exaltation to the Kingdom, and that with this will come the inheritance of all the earth, with power to fully subject all things to the Heavenly Father's will. He was to have it for the mere request — "Ask of me." As a matter of fact, this world-wide dominion has not yet come to Messiah; the heathen are not yet his inheritance; the uttermost parts of the earth are not yet his possession. Indeed, as a prophet declares, "Darkness covers the earth, and gross darkness the heathen."

When we remember our Redeemer's love for the race, the love which led Him to lay down His life "to seek and to recover that which was lost," we are in-dined to amazement that He has not yet asked the Father for His inheritance of the heathen —we are astonished that He has permitted "the prince of darkness" and the "reign of sin and death" for more than eighteen centuries since He suffered, the just for the unjust, that He might bring us to God. Our perplexity in the matter might well be answered by our Lord's words to the Sadducees. "Ye do err, not knowing the Scriptures nor the power of God." As we come to understand the Scriptures more fully, and to appreciate how the power of God will be exercised in bringing the heathen under the domination of the Redeemer, the eyes of our understanding open and we are enabled to rejoice accordingly.

### **WHY HE DID NOT ASK**

Our Lord did not ask for His great power to reign at an earlier date because he knew the Father's plan, and was well contented with the divine times and seasons; He had no wish of change in this. He did not ask to receive the heathen for an inheritance at the beginning of this gospel age, but has been content to wait and place that request in its due time in harmony with another feature of the Divine program which must first be fulfilled. That other feature is the selection of the church, the bride of Christ, the members of His body. It pleased the Father to make our Lord not only the world's Redeemer, and the world's King, but also to make Him the High Priest of an Underpriesthood, the Bridegroom of the church, his bride; the Elder Brother of these saints of glory whom the Father is pleased to have developed during this gospel age as new creatures of Christ Jesus" —sharers of His sufferings and of His glory to follow.

Meantime the heathen have been suffering no damage. Born in sin, shapen in iniquity, condemned to death, they were having experiences with sin and death, and going down to the great prison house for periods of unconsciousness — until the Redeemer at His second advent shall call them and all mankind from the great prison house, the tomb. This he foretold, saying, "All that are in their graves shall hear the voice of the Son of Man and come forth." This will include not only the Church of the first-born ones, who have been approved of God, and who, passing trial now, will come forth unto life eternal, but it will include also all the remainder of mankind, those who have not had God's approval, all of whom, because redeemed, shall come forth unto judgment — trial. A fair trial will be theirs to determine their worthiness or unworthiness of life eternal by the manner in which they receive or reject the Christ of God when, during the millennium, the same shall be made fully known to them.



It was part of the Divine purpose also that the whole earth should be filled with people, and hence the bringing forth of a progeny is a part of the Divine will. The few short years of the present life, with experience of sin and death conditions, will in due time be supplemented by the glorious period of the millennium, with its grand opportunities for lessons of

2H686

righteousness and obedience and rewards. Its corrective “stripes,” or punishments, to the careless will be to the intent that so many as possible may ultimately be entirely recovered from death conditions and brought into full accord with God in Christ. And others, demonstrating their unwillingness to come into heart sympathy with righteousness, will be utterly destroyed from among the people. (Acts 3:23)

### **THE MORE EXCELLENT WAY**

So, then, our Lord’s reason for not asking sooner for the heathen as His inheritance, and the remotest parts of the earth for his possessions, was because He knew the Father’s plan to be a different plan, and that it was the more excellent way, and He delighted to do the Father’s will. And so with all the followers of Christ: So soon as they ascertain the Father’s glorious plan of salvation, they find it to be soul-satisfying, and greatly prefer it to any plan of their own. It is the undeveloped Christians, whom the Apostle designates “babes in Christ,” who are continually praying to the Heavenly Father for a change of the Divine program, imagining that their wisdom and their love in respect to the heathen are superior to those of the infinite Creator. Nearly all Christian people have had their experience with such ignorance; and we are glad to suppose that the heavenly Father laid not the sin of such presumption to our charge, but rather sympathetically appreciated our interest in the heathen, although He must have depreciated our lack of reverence, our headiness, our high-minded assumptions of more than infinite wisdom.

We are not saying a word against missions — home and foreign. Quite to the contrary, we believe that every Christian should labor with heart and hand to do all in his power to glorify the Father and the Redeemer, and to enlighten his fellow men respecting the cross of Christ, and the blessings and privileges which it secures. But while gladly, willingly, serving the divine cause, “instant in season and out of season,” we should learn to labor and to wait. We should learn that the laboring under present conditions is chiefly arranged for our benefit — for the development in the minds of the Royal Priesthood of the sacrificing qualities, and the graces of



the holy Spirit —meekness, gentleness, patience, faith, longsuffering, brotherly kindness, love.

### **CO-WORKERS TOGETHER WITH GOD**

Let us be sure, dear friends, that any theory of ours respecting the heathen, or any other feature of the divine program, which in any degree implies superior wisdom, or superior energy, or superior love, on our part, as compared with that of our Heavenly Father and our Redeemer, must be wrong. The sooner we learn to pray from the heart, “Thy will be done,” the better it will be for us, the more will we be able to get into harmony with our Lord, and the more will we be used as His ambassadors and representatives. The wisdom of man is foolishness with God, and the wisdom of God is foolishness with man, hence we must not take the human standpoint in investigating or reasoning upon the divine purposes and program. Rather, we must go direct to the Word of God, that we may be taught of God, that we may discern the beauty; the harmony of His plans.

It is written that obedience is better than sacrifice, and, this being recognized, how careful it should make us to inquire what the will of the Lord is; to search the Scriptures that we may there ascertain the divine program, and be found in harmony therewith. There we find that the Lord’s present work is the completing of the Royal Priesthood, the Royal Judge, the Royal Prophet, the Royal Mediator, the Great King, for the world of mankind — for the world’s deliverance from the bondage of sin and death, and their assistance back to harmony with God. Thus seeing, we will have patience in respect to the heathen, and strive now to make our own calling and election sure, and lay down our lives for the brethren in assisting to build them up in the most holy faith, “until we all come to the measure of the stature of a man in Christ” —the great Mediator of the New Covenant, of which Jesus is the Head.

### **CONVERTING THE WORLD**

When will the world be converted? When will Christ ask for the heathen? When will the Father give them to Him? How long, O Lord? The scriptural answer, dear friends, is, that it has pleased the Father to select the “jewel” class during this Gospel Age by means which the world would think foolish — by means of the preaching of the good tidings. But His program for the future age is different. There are millions who have no ear to hear the preaching of the cross of Christ. There are millions who have no eye of faith to see the glorious things of God. In fact, according to the Scriptures, only a “little flock,” comparatively, can be brought into accord with the Lord under the conditions of the present time, because sin abounds, because death reigns, because Satan, the Prince

of this world, now works antagonistically in the hearts of the children of disobedience.

Hence it has pleased God to have a different method of dealing with the world of mankind in general from that which He adopted for dealing with the church in

2H687

this age. In the next age force will be used, and not merely moral suasion. Force will be employed in putting down the reign of evil. Satan will not merely be requested to desist from deceiving the world, but will be bound for a thousand years and be unable to deceive the nations. Likewise, mankind will no longer be invited to accept Christ and to give their hearts in obedience to Him, but, on the contrary, they will be compelled to be obedient. As it is written, "Unto Him every knee shall bow and every tongue confess, to the glory of God." Offers of grace will no longer be held out, with reward for faith attached; instead, knowledge shall fill the whole earth as the waters cover the great deep (Philippians 2:10-11; Isaiah 11:9). As a result, no one shall then say to his neighbor, or to his brother, Know thou the Lord! for they all shall know Him, from the least unto the greatest of them (Jeremiah 31:34).

### **HEATHEN FALL UNDER HIM**

Another Psalm describes Messiah's triumph in the Millennial Age, saying, "Gird thy sword upon thy thigh, O most Mighty, with the glory and thy majesty. And in thy majesty ride prosperously in the cause of truth and meekness and righteousness; and thy right hand shall teach these terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee" (Psalm 14:3-5). Instead of the word "people" here, read the word "heathen," as in the original, and we have a picture of the conversion of the heathen as it will shortly be accomplished. We are not to suppose the Lord will ride upon a horse, nor that literal arrows will literally pierce the hearts of His enemies. We are to understand this picture to signify our Lord's triumphal conquering of the world, and that the arrows of truth which will go forth unto the whole world will reach the hearts of men and smite them down. Even so we read that when St. Peter preached at Pentecost that the Jews had taken and crucified the Son of God, the hearers were cut to the heart with the lance of truth. Thank God for such arrows from the quiver of divine wisdom, justice, love. We rejoice that the heathen will thus be conquered for the Lord and thus eventually every knee bow and every tongue confess.

This work of dealing with the heathen, with the world, with all except the Church, will begin with the

generation living at the time of the establishment of the Lord's Kingdom. In due time it will proceed and ultimately include all that are in their graves, in the reverse order from that which they entered, and the last shall be the first to come forth — "every man in his own order" or class.

Too frequently do Bible students neglect to see whether or not their interpretations are in harmony with the context of the passages under discussion. Let us not make this mistake. Turning to the second Psalm, we find that, following our text and a part with it, is the declaration, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel ." (verse 9) The application of this evidently is to the time for our Lord's second advent, when the selection of the Church shall be completed, and she shall have entered into His glory as the Bride, the Lamb's Wife, symbolically pictured in the New Jerusalem we are told that the River of the Water of Life shall flow freely, and that whosoever will may partake of it freely—all that are athirst. On either bank will grow the trees of life, whose leaves are for the healing of the nations. And the Spirit and the Bride will say Come, and whosoever will may come and take of the water of life freely. But meantime, before the nations, the world, will be ready for that blessing from the New Jerusalem, they must needs pass through a period of very deep humiliation — "a time of trouble such as never was since there was a nation.

As for the nations of that time, the extent to which they will suffer destruction will depend largely on their own attitude, as is intimated by the verses following our text. Those of the nations who freely and heartily accept of Messiah's rule will be correspondingly saved from the breaking process. Hence it is urged, "Kiss the Son, O ye kings of the earth; kiss the Son lest He be angry with you and ye perish from the way, when his wrath is kindled but a little." But while this seems to offer leniency, mercy, these favors are conditional on the manner in which the Messianic kingdom shall be received. Other Scriptures seem to intimate that all the nations, not only heathen but civilized, will be found in violent opposition to the heavenly kingdom, and hence that all together they will be crushed as the vessels of a potter.

## **THE GLORIOUS OUTCOME**

The Lord tells us that as the heavens are higher than the earth, so are His ways higher than man's ways, and His plans higher than man's plans. And this we find true as we come to better understand the Scriptures. Who ever dreamed of such lengths and breadths and heights and depths of love divine, all love excelling, as are implied and included in God's great plan of selecting, first the

Christ —Jesus the Head of the Church, His Body — and then through these blessing all the families of the earth with a knowledge of Himself and the glorious opportunities of life eternal! We make no claims of universal salvation, because the

2H688

Scriptures do not authorize this, but distinctly speak of some who will die the Second Death, proving themselves not sufficiently in harmony with righteousness to be worthy of eternal life—even after being brought to a knowledge of the truth. But the Scriptures do show us that when all the unwilling and disobedient shall have been cut off in the Second Death, then the whole earth shall be filled with the knowledge of the glory of God, and every creature in heaven, and in earth, and under the earth, shall be heard acclaiming praise, honor, glory, dominion and might to Him that sitteth upon the throne, and to the Lamb forever. And He upon the throne declares, Behold, I make all things new. And there shall be no more sighing, and no more crying, and no more dying, for the former things shall have passed away. (Rev. 21:1-5)

[The National Labor Tribune July 25, 1909](#)

## **THIEVES IN PARADISE**

Seattle, Wash., July 25— Pastor Russell, of Brooklyn Tabernacle, addressed the Bible Students' Convention twice today. We publish one of his addresses taken from the text, "*Verily, I say unto thee today, thou shalt be with me in paradise.*" (Luke 23:43)

The theology which came down to us from the dark ages was wonderful in its extremes. It pictured Divine *wrath* as unsatisfied with anything short of an eternity of torture for the sinner, and in the next breath assured us of a Divine *mercy* which would take the vilest sinners to an eternity of glory without character development, merely at their request. One would suppose that neither of these doctrines could command support amongst reasoning, intelligent people, but they do; and the only explanation of the matter is that by reason of the fall the balance of human judgment, on moral questions particularly, is sadly undone. It is fair, however, to suppose that the majority of intelligent people have never so much as given these subjects consideration. Receiving them through the various creeds from childhood's hour, they have swallowed them without reflection, taught that to doubt them would bring the doubters under the ban of Divine displeasure, and make sure that Divine mercy should never reach them.

## BAD EFFECTS OF ERROR

It is difficult to measure the bad results which have flown from the misinterpretation of our text. (1) The Divine character and government have thereby been traduced and measurably brought into contempt as unphilosophical, unreasonable, arbitrary, instead of wise and just. Two vagabonds gambled and quarreled, drew their revolvers and shot each other. The more contemptible of the two killed his antagonist instantly, while he himself lingered in consciousness for a few minutes, during which he had opportunity to say, "God be merciful to me a sinner." The creeds of Protestantism tell us that the one who used the magical words was instantly ushered to heavenly glory and companionship with the pure and holy throughout eternity. The other, we are told, though less vile, went instantly to eternal torture and despair, without a single ray of hope.

Is it any wonder that such unreasonable conclusions have driven many of the brighter minds of Protestantism unto infidelity, and led others back to the teachings of the Church of Rome, which, to say the least, is more consistent, in that it would put both of the culprits into "Purgatory," where after centuries of torture and instruction in righteousness they might be prepared, either or both of them, for heavenly glory. We are not advocating either infidelity or Romanism; we are defending the Bible, but incidentally must admit that our Protestant views of some portions of Holy Writ have been very unsatisfactory and very baneful.

(2) Who can measure the evil effects of this doctrine upon thousands, leading them to believe that whatever their crime, a few magical words of repentance will straighten it all out? Can it be doubted that this wrong theory is accountable for much of the wickedness committed by those who know better, who reside in civilized lands? First of all they doubt the doctrine of eternal torment, being unable to imagine how any one could burn forever and yet not be destroyed. Secondly, if there be such a place of eternal torment, they reason, it is quite improbable that they will die so suddenly as not to have time to offer a petition for mercy— a petition which, if offered, will surely be heard and answered, and bring them to the regions of the blest.

The further reasoning is, that while heaven is certainly desirable, it is useless to seek it *via* the strait gate and narrow way and self sacrificing experiences of

2H689

Jesus and the Apostles and all the saints. The reasoning is, that these saintly ones may indeed occupy a higher position in heaven than those who are saved after a life of sin and carelessness by a momentary prayer in the dying hour; but the philosophizing is, that the pleasures

of sin for a season more than compensate for the higher glory of the saints, since even the sinners are to get to paradise *at the small cost of nine words* —the supposed teaching of our text.

### THE TRUE INTERPRETATION

Before proceeding to discuss the principles involved as between the right and the wrong interpretation of our Lord's words, let us notice what he really did say and really did mean, and how it happened the true meaning was lost sight of and the erroneous one adopted generally. The Bible teaching that "the dead know not anything," together with the doctrine that the resurrection of the dead is the Divine provision, has long been lost sight of. Our Lord's own words that "No man hath ascended up to heaven" have been overlooked, and so has *his* teaching respecting his Kingdom — that the blessing of the Church and of the world awaits *his* second coming, when *he* will establish *his* Kingdom under the whole heavens in power and great glory. Losing sight of these truths has led directly to the acceptance of the general error respecting our text.

Let us begin the investigation by noting *what* the dying thief requested. He had heard his companion berating our Lord, saying, If thou be Messiah, save thyself and us. He had sufficient character to realize the dishonesty of classifying our Lord with evil doers. He spoke up, reproving his companion; and then turned to Jesus, and, as a reward, asked, "Lord, remember me when thou comest into thy Kingdom." He did not ask to be remembered in heaven, nor that day, but when our Lord, who was then being crucified, should attain to his Kingdom.

As the thief's request was a reasonable one, our Lord's answer was no less reasonable. He said, in the words of our text, Verily (truly) I say unto thee today (this day of my agony and rejection by Israel, and crucifixion by the Roman soldiers; this day, when I seem to be an impostor and not at all the Messiah; nevertheless, truly I tell you today) thou shalt be with me in Paradise. I do not tell you when you shall be with me, nor have you even asked me to tell you. You have asked to be remembered when I come into my Kingdom, when I shall have fully taken control of the Kingdom under the whole heavens, when the speedy result will be that the entire world will become a Paradise, and you have asked my assurance that you will be there, and I will remember you as requested.

### PUNCTUATION NOT INSPIRED

It will be noticed that this different interpretation makes necessary the changing of the *comma* from before

“today” to after it. We remark that the punctuation of our text was surely not inspired, for punctuation was not invented until centuries after our Bible was written. Our interpretation, with the comma after “today,” makes this entire passage reasonable and harmonious — consistent with all the remainder of the Bible, and logical.

Further, be it remembered, that Jesus was not in Paradise on the day he died; nor has Paradise lost, yet been restored. Jesus was dead, and St. Peter declares he “arose from the dead on the third day.” He then declared to Mary, “I have not yet ascended to my Father and to your Father, to my God and to your God.” (John 20:17)

As a matter of fact, the other thief also will be in Paradise. All mankind, redeemed by our Lord’s sacrifice, will have the privilege of the Millennial blessings. As we read, “All that are in their graves shall hear the voice of the Son of Man and come forth.” The Church will come forth to the heavenly glory and condition, for which they have been prepared by the trials, the disciplines, the lessons, the chiseling, the polishings, of this present life. Theirs will be the instantaneous change, or resurrection, from earthly to heavenly conditions. Those of the spirit-begotten ones, all who wilfully walk after the flesh and not after the Spirit, having had their trial in the present life, will be accounted worthy of the Second Death. All the remainder of mankind, not having come to a knowledge of the Truth, not having incurred, therefore, the responsibility of this age, will come forth during the Millennium when Messiah’s Kingdom shall be established and his rule of righteousness shall have brought the earth to the condition of Paradise. Both of these thieves, and all other thieves and all other evil doers, all of the heathen, all who have not in the present life come to a clear knowledge of the truth, and sinned against light, against the holy Spirit, will be there—there to be blessed, to be enlightened, to be brought to a knowledge of the Truth, and if they will, to be helped out of ignorance, superstition, sin, weakness—mental, moral and physical.

### **NOT LUCK, BUT CHARACTER**

The attaining of eternal life will not be a matter of luck, but a matter of character. It is true at the present time that chance, or luck, would seem to be associated with many of our affairs, except as we are able to view them in the light of Divine revelation. Some of us were fortunate to be better born than others — born of

2H690

religious parents. Some are fortunate in being born in religious communities, and in a land of liberty and



enlightenment. Some are unfortunate in being born in heathen lands, of heathen parentage, etc. But the Scripture shows that during this present time God is exercising his sovereign power in electing a special class of special characters, and assures us that a majority of these are being called from amongst the mixed peoples of Europe and America, and that proportionately few are being gathered from other nationalities.

If all of the non-elect were consigned' to eternal torment, or even to Purgatory, a grave injustice would be chargeable against the Almighty Elector. But this is not the case. The Lord is no respecter of persons, but is taking out from the world of mankind, from every nation, those with suitable characters, those upon whom his Truth and Grace exercise a transforming influence. The non-elect, not worthy of a blessing amongst the faithful of the first class now being selected, pass at death to the tomb, to the prison-house of *sheol, hades*, where there is no wisdom, knowledge nor device, as the Scriptures declare (Ecclesiastes 9:10). Although unworthy of a share in the blessings now being dispensed, God's love and mercy pursue after these through Christ, and in their interest the Millennial Kingdom will be established. Under its domination Satan will be bound, every influence of evil will be restrained, and every good influence will be brought into captivity, to the intent that all those at present non-elect, and unworthy of the present salvation, may be brought to a savable condition through the rewards and punishments (judgments) of the Millennial Age. The result of the purifying influences of that time upon the willing and obedient will be *full human perfection* and the reward of everlasting life in Paradise restored — world-wide, under the whole heaven. The result to the unwilling who will resist God's grace and merciful provisions will be eternal death —extinction — the Second Death —Gehenna. (Revelation 20:14, 15)

### CHARACTER A PREREQUISITE

The Bible, in harmony with sanctified common sense teaches that character is a prerequisite of Divine favor and eternal life. Whoever is called during this Gospel Age and fails to develop *character*, will fail to attain the reward of life eternal.

Similarly, in the world's trial time, or Day of Judgment, the Millennial Age, *character* will be the test. All the influences of the great Kingdom of Messiah will be exercised with a view to the development of *character*, and only those properly exercised thereby will get the reward of *earthly life eternal*.

The question properly arises here, What kind of character will meet with the Divine approval and be granted the reward of life everlasting? We answer that God has but one standard, which is fully set forth in the Scriptures. The Law of God is the standard. That law



standard is, “Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy being, with all thy strength, and thy neighbor as thyself.” As our Redeemer testified, on these two commandments hang all the Law and the prophets; all the divine blessings and promises and covenants are to those who develop the *character* here described.

## WORLD ACTUALLY ATTAINS

The Scriptures show a difference as between God’s dealings with the Church in this age and the world in the next age, even though there be but the one Law or standard of character for both. During the Millennium, when everything will be favorable to human uplift, during the “times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began,” actual obedience to the Divine Law, and actual attainment of this standard of character, will be required. Not all at once, however. The poor world “born in sin and shapen in iniquity” —in sin did their mothers conceive them —are prone to sin as the sparks to fly upward.” Steeped in degradation they will require years, if not centuries, of determined resistance of sin and cultivation of the principles of righteousness to develop in them absolutely the *character* required by the Divine Law —Love supreme for God and Love for the neighbor as for one -self.

During the Millennium the weakness and imperfections of the race will be conceded by the great Teacher, Christ and the Church —Jesus the Head and the Church his members. The more degraded the will, the more undermined the character, the more perverted the conscience and judgment, the more difficult will be the ascent of humanity from the horrible pit of sin and death, even with the assistance of the Redeemer. The less degraded the mind, the less perverted the conscience, the stronger the will for righteousness, the easier will be the ascent along the Highway of Holiness, of which it is written, “The redeemed shall walk thereon” (Isaiah 35:9). The laggards will receive the “stripes” of correction for their assistance; the zealous will receive the smiles and blessings of the great High Priest, the great Teacher and Mediator like unto Moses, of whom it is written, “And it shall come to pass, that every soul which will

2H691

not hear (obey) that Prophet shall be destroyed from among the people” (Acts 3:23). All the reformation must be made during the allotted time—the thousand years of Christ’s reign. Sin must be put down—not only outward sin, but inward sin, even in the very thoughts and intents

of the heart. Sin must be eradicated, even to the extent of the *destruction of the wilful sinner* in the Second Death.

If the thieves and liars and evil doers in general would realize that they are either making character or undermining character every day, what a helpful influence it would have upon the social and political and financial life of the world! The effect would be the very reverse of that which is now made by the false interpretation of our Lord's words to the thief, which we are seeking to correct.

If every pernicious word uttered were realized to be so much of an undermining influence, if every pernicious thought were similarly recognized, with what carefulness would mankind come to guard their thoughts and their words, as well as their deeds. They would attentively learn the great general lesson set forth in the Scriptures, and also in the book of nature, namely, "*Whatsoever a man soweth that shall he also reap.*" Who shall say that there would not be less "sowing of wild oats" if all were assured that a proportionate crop would be *unavoidably reaped*, and that no mere prayer of repentance would constitute an "*open sesame*" to heavenly glory to the one who had lived a life deserving reprobation and punishment.

[The National Labor Tribune, August 1, 1909](#)

## IN THIS MOUNTAIN

St. Joseph, Mo., August 1—The Bible Students' Convention is in session here. Pastor Russell of Brooklyn Tabernacle addressed the Convention twice today. One of his discourses follows, from the text: "*And in this mountain shall the Lord of hosts make unto all people a feast of fat things.*" Isaiah 25:6

As you are all undoubtedly aware, the word "mountain" throughout the Scriptures is used as the symbol for kingdom. Earthly governments are represented as mountains and hills, while the Lord's government is represented as being established "in the top of the mountains." It is this mountain or Kingdom of God that is referred to in our text. It has not yet been established in the earth, and hence the blessed work foretold in our text is not yet realized. We still properly pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven." True, a beginning has been made: for more than eighteen centuries since our Lord's ascension, and the bestowment of the holy Spirit at Pentecost, the Church has been in process of selection, and the Church is sometimes styled the Kingdom, because its members when glorified will constitute the Kingdom class—the Bride—who, with the heavenly Bridegroom, will share the Kingdom honors and services for the world.

It is true, also, that our Lord is exalted a Prince and a Savior, and that shortly, at his second Advent, he is to take to himself his great power and reign as King of Kings and Lord of Lords—*but he has not yet done this.* He declared at his resurrection, "All power in heaven and in earth is given unto me," yet he also in his last message to the Church distinctly pointed out that the time for *taking possession* of his Kingdom was future, and that the time will surely come when he will take unto himself his great power and reign, because the time to reign will then have come. Rev. 11:17

More than this, the signs of the times, read in the light of the lamp of truth, the Word of God, seem dearly to indicate that the time is nigh at hand for the setting up of Christ's Kingdom. How glad we all should be, what rejoicing it should cause to the whole world of mankind, to know that the reign of sin and death is nearing its conclusion; that Satan, the prince of this world, will shortly be bound for a thousand years, that he should deceive the nations no more until its termination. How we should rejoice that "the *night* is far spent and the day is at hand;" that the Millennial morning is already dawning; that the Sun of Righteousness is already rising; and that soon the whole earth will "be full of the knowledge of the glory of God as the waters cover the great deep."

## A FEAST IN THIS MOUNTAIN

The bare announcement of the Kingdom of God would strike mankind variously in proportion as the character of the Kingdom and its work might be understood or misunderstood. Thus today to many the mention of the Kingdom of God is nigh at hand would carry the thought of a wreck of matter and the crush of

2H692

worlds. Not only our Second Advent friends believe, but the creeds of practically all denominations of Christians recite, that our Lord's second advent and the establishment of his Kingdom will signify to mankind the end of probation, the end of hope, and usher in to all except the elect few a great burning day.

For too long we have allowed these traditions of men to becloud our judgment, to come between our hearts and the great blessings set forth in God's Word as now due to the Church and to the world. It is very proper that those who are living in alienation from God in wilful sin should realize that the establishment of his Kingdom will mean a reign of righteousness which will be strictly opposed to their pernicious ways —opposed to every form of immorality, opposed to every form of injustice and iniquity, opposed to every form of trickery, and sham, and false pretense. But surely Christians who are seeking to live in harmony with the divine law of love for God, for the neighbor, for the brother, for enemies, have every reason to look forward, to long for, to hope for, the coming of the Lord's Kingdom as the most desirable thing possible to be imagined. Indeed, it is thus described in Bible language: "The desire of all nations shall come." Hag. 2:7

However much the few, favored by present conditions, may be pleased to have them remain *as they are*, the masses of mankind, if they were but converted from ignorance and superstition and brought to a knowledge of the truth as God's Word presents it, would be glad and rejoice in the *salvation* which is to come to the world through God's Kingdom. The god of this world hath blinded the eyes of understanding of mankind and put darkness for light, and under the terrors of the words "doom's day" has obscured the glorious blessings which belong to the day of the establishment of the Kingdom of the Lord. 2 Cor. 4:4

True, the Kingdom of the heavens will be introduced, the Scriptures tell us, by a time of trouble such as never was before and never will be afterward: a time of trouble which will involve all nations, and peoples, and kingdoms, and tongues, and every part of the world; a time of trouble from which there will be no escape except for those who have made the Lord, even the Most High, their refuge and habitation. (Psa. 91:9) But then,

even that plowshare of trouble the Lord proposes shall be overruled so that it will constitute a channel of blessing to mankind, by preparing their hearts for the message of divine love and grace, centered in Christ and his redeeming work at Calvary.

### WHAT SAY THE SCRIPTURES?

Turning from the ignorance and superstition and darkness and terrors of the dark ages, let us look still further—to the inspired Word of God through the Apostles and Prophets. From these let us hear some description of the blessings which God intends His Kingdom shall bring to our sin-cursed race. The Scriptures tell us that God has prepared *a great feast* for humanity; they intimate figuratively that mankind has been *starving* for the message of divine grace—that the millions of our race have gone down in ignorance and superstition, famished for lack of the Word of God. The Bread which came down from heaven—the message of truth and grace which our dear Redeemer brought and exemplified—has indeed been supplied lavishly to some. Some of us have feasted upon the good things of our Father’s Word and plan. But the great mass of mankind have been so deaf and so blind that they see not, neither do they understand or receive the grace of God under present conditions. How glad we are that “all the blind eyes shall be opened, and all the deaf ears shall be unstopped” (Isa. 35:5), and that the whole world will thus be prepared for the true knowledge of God, whose goodness and loving kindness and tender mercies will undoubtedly have a softening and mellowing effect upon hard hearts. At all events, the divine program will be carried out, the Kingdom of God will be established amongst men, they will have the opportunity of contrasting the *reign of righteousness* with the *reign of sin and death*. So many as will be rightly influenced by this knowledge may lay hold upon eternal life by accepting the divine arrangement. Truly it is the goodness of God that leadeth to repentance, and of this it is that mankind needs to learn.

### BLESSED THE HUNGRY

There are many hungry hearts in the world, —many whose bodies are well nourished have famished hearts which cry out for love and sympathy. He who reads the hearts, who knows what is in them, has prepared this feast which will surely satisfy every legitimate, righteous desire. Those who already are the Lord’s people and who have already feasted at the bountiful table spread for the Church, can approximate to some extent the bounty that will be spread before the world in this *great feast* foretold through the Prophet, in our text. There will be several differences, however, between our present feast and that one for the world.

(1) The present feast is merely a feast of *promise* which must be partaken of by the exercise of faith. The feast

described in our text will be a very *actual one*, the realities of blessing, of restitution, of health, of strength, mental, moral and physical, bountifully supplied, to be partaken of freely by all who appreciate them.

2H693

(2) The present feast spread for the Church is a spiritual one relating to a heavenly Kingdom glory and honor — things not seen as yet, except by the eye of faith. To the contrary, the feast for the world, referred to in our text, will consist of earthly bounties and blessings, most tangible in kind as well as excellent in quality — all that was lost in Adam will be tendered to such of his children as will accept the mercy. The Prophet in attempting to describe the bounties of that feast uses highly symbolical terms, and describes it as “a feast of fat things, full of marrow and of wines on the lees, well refined.” Assuredly no language that we could use could fully and properly set forth the riches of God’s grace provided for the world of mankind under the ministration of his Kingdom. The earth shall yield her increase, streams shall break forth in the deserts, the wilderness shall blossom as the rose, the solitary place shall be glad. Isa. 35

### THE DESTRUCTIVE WORK

The Lord through the Prophet, after describing the feast of blessing and refreshments, portrays the destruction of things injurious to mankind, saying, “And he will destroy in this mountain the face of the *covering* cast over all people —the *vail* that is spread over all nations.” (vs. 7) This vail is none other than the veil of ignorance and superstition which hinders mankind from seeing that the Creator is their friend, that righteousness and truth are to their advantage, that the ways of the Lord are righteous altogether. The sunlight of the new dispensation, the reign of righteousness, will scatter the clouds and the darkness, the vail of ignorance, and let into the hearts of mankind “the light of the knowledge of the goodness of God as it shines in the face of Jesus Christ our Lord.” What wonderful change, and how glad mankind will be, not only to have that feast prepared, but also to be rid of the darkness which would hinder them from appreciating it and coming to a knowledge of the Lord and his grace.

### STILL MORE TO FOLLOW

The Prophet proceeds to describe further, saying, “He will swallow up death in victory.” For several thousand years Death has had the victory, and the human family have been swallowed up by it. The Scriptures describe the six thousand

years of earth's history as a period of the "reign of Sin and Death." It is conservatively estimated that death has swallowed up twenty thousand millions of humanity, and that ninety thousand are going to the tomb every day. The Lord tells us through the Prophet that with the establishment of his Kingdom will come a wonderful change: instead of death continuing to swallow up the race, dying shall cease. None shall die then except for *wilful sin*. How glorious a time that will be! All of our sorrows are more or less intimately associated with the reign of Sin and Death! How we may well rejoice in the new dispensation which divine wisdom has planned and divine love will execute for the releasing of our race from this dying process—from this bondage of corruption, permitting them to return to the *liberty of the sons of God*, freedom from death, freedom from sin.

But even this is not enough. The Lord proposes that he will not merely restrain the power of death, so that it shall cease swallowing up our race, but additionally he proposes that he will "swallow up Death in victory." The tomb, which figuratively has engorged itself with twenty thousand millions, will be forced to disgorge, to release its victims. "All that are in their graves shall hear the voice of the Son of Man and come forth." The saintly few whose faithfulness to God has already been tested will come forth to the perfection of life. The unsaintly masses, the majority of whom have never known God truly, will come forth to the resurrection of trial, of judgment, of discipline, of testing. Death itself shall be destroyed.

St. Paul quotes from the Prophet Hosea, saying, "O death, where is thy sting? O grave, where is thy victory?" He does not quote this as applicable now, for Sin and Death still have their victory in the world. Thousands are still slaves of sin, and millions are still bounden by the power of the tomb. St. Paul and the Prophet pointed down to the glorious epoch of the Millennial Kingdom (following the resurrection change of the Church) when all shall be brought to a knowledge of the truth, from the least to the greatest, and when all that are in the prison-house of death shall come forth, because Jesus has *redeemed* every member of our race from the power of the tomb.

### WIPE ALL TEARS AWAY

We remember our Redeemer's tender words, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Those of us who have accepted his gracious invitation, and obtained from him the rest of faith, found that it meant to us the wiping away of our tears, the cancellation—in a large degree of our troubles. We, then, should be able to understand the next statement of the Prophet in our text, "The Lord God will wipe away tears from off all faces." It is the same

message given to us in Revelation, where the same Kingdom, under the figure of the New Jerusalem, is brought to our attention. It will be the Heavenly Father who will wipe away the tears, not

2H694

directly but indirectly through his Son, the Redeemer. More and more as we come to an understanding of the grace of God, as illustrated in his divine plan of the ages, we come to realize that “all things are of the Father and all things are by the Son” —that the two, while distinctly separate, are also distinctly one in love, in sympathy, and in cooperating in the work of relief which has already begun in the Church, and which ultimately is to extend to the world during the Millennium.

Tears are the marks of sorrow, pain, suffering, and the poetic statement that God himself will wipe away the tears of mankind is a beautiful and forceful suggestion of how the *power of the Highest* is shortly to be employed, not in the eternal torment of the world, but in its blessing, its uplifting, the wiping away of its tears and sorrows.

When we remember that there are no tears in heaven, and that the joys of that blessed state are because of its sinlessness, our hearts overflow with thanksgiving as we catch the poetic thought included in the assurance —that all sin, and all sorrow as the result of sin, and all tears and marks of sorrow, will forever pass away in that happy day. Truly we may be glad and rejoice and give honor to our God as we see his righteous dealings with our race manifested — as the clouds and shadows flee away and permit the sunshine of divine love and grace to take their proper places before the eyes of our understanding.

Let no one imagine that this *signifies universal salvation*. Other Scriptures show us that while universal opportunity for salvation will be accorded, none except those who avail themselves of it by a hearty acceptance of the divine arrangement, and a hearty obedience to the laws of the Kingdom — these only will get the great blessing of life eternal, only their tears will forever be wiped away. All other wilful sinners will be destroyed in the Second Death.

## REBUKE OF HIS PEOPLE

Another matter mentioned in connection with this great feast and Kingdom work for all people is stated in the words, “The *rebuke* of his people shall he take away from off all the earth.” Throughout the period of “the reign of Sin and Death” there has been a *rebuke*, an odium, attached to being God’s people. Thus the Apostle pointed out that Christ as the anti-type of Israel’s bullock of the sin-offering “went outside the camp,



bearing reproach,” and he exhorts us as the Gospel Church as antitype of the Lord’s goat of the sin-offering, that we should “go to Him outside the camp, bearing His reproach.” As it is written, “The reproaches of them that reproached thee fell on me.” The Apostle refers to the same thing again, saying, “The world knoweth us not, even as it knew Him not.” Hence, said the Apostle, we are become as the filth and the off-scourings of the earth, as deceivers and yet true. Rom. 15:3; 1 Cor. 4:13; 2 Cor. 6:8

This reproach has lasted throughout this Gospel age. Will it last forever? Will the world ever come to honor those who are the Lord’s true people? Will mankind ever come to know God’s saints? We answer that the declaration of Scripture in respect to our Lord is, They shall look upon Him whom they have pierced and mourn because of Him. (Zech. 12:10) And so we may expect it will be in respect to the Church of Christ, his members. In due time, after the clouds and shadows shall have passed away, after he who sits upon the throne shall have made all things new, after the veil of ignorance covering all mankind shall have been dissolved, after the tears shall have been wiped away, it will be found that the reproach of God’s people has ceased. The world will not only have come to a knowledge of the Creator, and a knowledge of the Redeemer, but to the knowledge also of the Bride, the Lamb’s wife. Instead of its being a reproach to have been a member of the Body of Christ, it will then be recognized as the greatest of all honors and privileges. “Of Zion it shall be said, This man and that was born in her.” Psa. 87:5. We who now in advance by faith thus recognize our privileges may well thank God and take courage and wait for the development of his Kingdom.

### **SIGHING, CRYING, DYING**

In the account furnished us by our Lord in Revelation 21:4-5, we are assured that there will be no more sighing, no more crying, and no more dying, because all the former things shall have passed away—all the things of sin and death, and all in sympathy with those evil conditions in any sense or degree. How glorious it will be when Eden shall bloom without a tomb; when the character-likeness of God, exemplified in the law of Love, shall be written in every human being, when God’s will shall be done on earth as it is already done in heaven! How glorious the contemplation! No wonder, we further read, “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”

And now another thought: those glorious conditions are *sure to come*, but the time is not yet, though very *near*.

There is still opportunity for us who are “called” to this “high calling” to “make our calling and election

2H695

sure” by obedience to the terms and conditions of the call.

The more we come into sympathy with the glorious purposes of the Kingdom, the more we have the mind of the Father and of the Son in respect to their great work of human uplifting, the more will we desire to have a share in that work. And when we remember that the zeal with which we now throw ourselves into the Lord’s service, and lay down our lives for the brethren, will determine our worthiness or unworthiness to have a share with our Lord in the Kingdom work, we are inclined to agree with the Apostle’s statement, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us (begotten of his spirit) by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

[The National Labor Tribune, August 8, 1909](#)

## **ISRAEL’S HOPE**

Brooklyn, N. Y., Aug. 8—Pastor Russell preached today in Brooklyn Tabernacle to a crowded house. He said “*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished; that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sin-s.*” (Isaiah 40:1, 2)

Explain it how we will, there is a persistency in the Hebrew race not found in any other. Many and great nations have risen and fallen since God’s promise to Abraham, “In thy seed shall all the families of the earth be blessed.” The Hebrew race alone has continued. It is with us today—a power throughout the civilized world. In literature, medicine, science, and art, as well as in finance, the Jew occupies today a high position. No other nationality can make as good a general showing.

The Jew, willingly or unwillingly, is a witness for God and his Word—not that the Jewish traits are all amiable, or Godlike, or worthy to be copied, or worthy to be considered examples for the remainder of mankind, but because the race connects us up with the great promise of God, which is the hope of the whole world—the Oath-Bound Covenant made with Abraham, which is yet to be fulfilled.

## ISRAEL'S DOUBLE EXPERIENCE

The Jews know, and Christians know, that for centuries Israel was God's peculiar people, of whom he said, "You only have I known of all the families of the earth." (Amos 3:2) Both know also that since the time of Jesus' death that favored nation has been cut off from the favors once enjoyed, has been a people without a country, held together indeed, but subjected to calamities and persecutions. But very few of either Jews or Christians have investigated and are aware that there is an exact parallel, or duplication, of time between the two experiences of Israel—that is to say, that the period of their favor ending at the Cross of Christ, and the period of their disfavor beginning at the Cross, are of exactly the same length, or duration. And comparatively few know that there are several distinct promises which foretold this parallelism, this division of Israel's history into two great, equal portions, one of favor and the other of disfavor, each 1845 years long.

One of these prophecies mark the beginning of Israel's disfavor in advance, saying, "The days come, saith the Lord, when I will cast you off, and show you no favor" (Jeremiah 16:13), and render unto you double. Another of these Scriptures points to the exact date which constituted the turning point in their experience, saying, "Even today do I declare that I will render unto you double" —literally, the other half of your experience. (Zechariah 9:12) That turning day is distinctly noted by the Prophet as being the one on which our Lord rode to Jerusalem on the ass at the close of his ministry, when he wept over the city of Jerusalem and said, "Your house is left unto you desolate. Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord." (Matthew 23:38, 39)

Our text marks the closing of Israel's period of disfavor, announces the forgiveness of Israel's sins and the return to that people of God's smile of favor, and states the reason for this in the words, "He hath rendered unto her *double* for all her sins." Not double punishment is meant, as though God were unjust to punish too severely, but a double, or parallel, of experience under disfavor corresponding to a previous period of experience under Divine favor as God's peculiar people.

2H696

## SPEAK YE COMFORTINGLY

Every Christian who is rightly informed and of proper heart will have three reasons for pleasure in speaking comfortingly to the Jew, in harmony with the exhortation of our text, at the present time.

(1) He should have that general sympathy for the Jews as for all others of the human family, and should therefore be glad to rejoice with him that the end of his

tribulations is near at hand, even though the Scriptures distinctly declare that his tribulations will close with a very sharp experience.

(2) When the Christian remembers that the hopes and promises which he cherished belonged once to the Jew, and were forfeited by that nation because of unpreparedness of heart to receive the Messiah, it must cause a fresh sympathy. While rejoicing in the riches of God's grace which, through the failure of the Jew, was extended to the Gentiles, we should also feel pity and sympathy for them in their loss of the Divine favor, which has come to us and which we enjoy. (Romans 11:28-32)

(3) The Christian may well rejoice with the Jew additionally because the Scriptures clearly indicate that with the end of Israel's disfavor will come the end of the present order of things and the inauguration of the Millennial Dispensation of Divine favor to Israel, and through Israel to the world. And this will mean the completion of the Church, her change in the "First Resurrection" from mortal to immortal, from earthly to heavenly conditions as the Bride of Christ and as Zion in the Millennial throne of glory—which is first to bless Israel, and then through Israel to extend that blessing to all the families of the earth. (Romans 11:26)

### **ABRAHAM'S NATURAL SEED**

Let us hastily review Israel's hope, noting the while that it is this hope which has energized that people for now nearly four thousand years. The so-called "Hope of Israel," which has held that nation together as a peculiar people in the world, is built upon the Scriptural fact that God made a special Covenant with Abraham, saying, "In thy Seed shall all the families of the earth be blessed." This promise God made oath to, and hence the Israelites felt it to be immovably secure. For century after century they held to that promise, believing themselves to be Abraham's promised seed, and looking forward with anticipation to the time when God would exalt them as a nation and make them the rulers of the world, to establish his laws of righteousness in all the earth, and thus to bless mankind.

In due time, when Israel realized that her hope for attaining this high position was a glimmering one because of her national vicissitudes, God explained a still further feature of his plan, namely, that it would not be executed by the nation of Israel alone, but that he would send them the Messiah, the Mighty Immanuel, whose dominion would be from sea to sea and from the river to the ends of the earth, and that Israel would, however, constitute his special nation, which he would use in connection with the blessing of the other nations. This is still the hope of Israel, although it has become

faded and dim by reason of the disappointments of the long centuries which have intervened since their rejection of Jesus. When Jesus came, everything connected with his advent was so different from what they had pictured it, that they were ashamed of him, rejected him, and crucified him, thus fulfilling the prophecies they already had which told of him as the Lamb of God — the passover Lamb. We are not to think hard of the Jews for this, nor to suppose that the majority of Gentiles under similar circumstances would have done differently. St. Peter's words on the subject on the day of Pentecost are quite to the point. He said to his hearers, "I wot (know) that in ignorance ye did it, as did also your rulers." Acts 3:17

### **THEY RECEIVED HIM NOT**

The Jewish rulers saw nothing in the Redeemer but fraud. They considered Jesus an Imposter, brilliant in some respects, but a deceiver of the people. They feared his ultimately raising an insurrection, which would bring against their little nation the strong power of the Roman Empire and take from the few liberties and privileges still enjoyed as a people. The High Priest expressed the prevalent sentiment — "It is better that one man should die than that our whole nation should perish." (John 11:49-51) His words, however, were true in a sense which he did not understand; for only by the death of Jesus could salvation ever have come to the Jewish nation or to the world. The Lamb of God must die, "the just for the unjust," to make reconciliation for iniquity. The penalty for Adam's sin must be met, before its death sentence could be lifted.

As St. Paul points out, nothing happened in our Lord's experience not foreknown to the Father. Israel's rejection of Messiah, and the consequent rejection of Israel by him, were all foretold through the prophets. Let no one suppose that Israel's rejection was a finality; let no one understand that Israel fell; but merely that Israel stumbled; for as St. Paul points out, the gifts and callings of God are things he will not repent of—will not deviate from. (Romans 11:29)

2H697

Israel was cast off merely for a time, merely until Spiritual Israel would be gathered. When that great work shall have been accomplished, Divine favor will return to natural Israel — forgiveness of their sins, the opening of their blinded eyes, their restoration to Divine favor as a people, and the fulfilment through them of the promised blessing of all nations.

## ‘THE HIDDEN MYSTERY’

The thing which the Israelites did not understand, and which alas! comparatively few Christians comprehend, is distinctly pointed out by St. Paul as the *Mystery* hidden from past ages and dispensations, and now made known unto the saints. (Ephesians 3:3-5) The Mystery is this: That Messiah would not be one individual merely, but a composite Messiah of many members. Messiah will be spiritual, not earthly, and hence the heavenly promises would be his— “an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven” —in the heavenly condition. This will still leave the many gracious promises of God of an earthly kind for natural Israel. But the fulfillment of these earthly promises is deferred until first the Spiritual Messiah, the Spiritual Seed of Abraham, Spiritual Israel, shall have been developed, perfected, glorified. Then the blessing of God proceeding through Spiritual Israel, the Messiah, under the headship of Jesus glorified, will extend to natural Israel, and in turn pass through natural Israel, during the Millennial Age, to all the families of the earth.

No wonder the Jews, to whom only earthly promises had ever been given, were surprised and perplexed by the teachings of Jesus respecting his Kingdom. They were expecting him who would be the glory of the world, and whose capital would be located at Jerusalem; but he declared, “My Kingdom is not of this world.” And again, “The Kingdom of God cometh not with observation (outward show); neither shall ye say, Lo, here (it is), nor, Lo, there (it is), for it shall be in the midst of you” — everywhere present, but invisible. Such teachings were too deep for the Jews, except for the few who were deeply spiritual and accepted our Lord’s teachings on the strength of his merits. Even these did not understand his teachings until endued with Divine blessing and enlightenment at Pentecost. Then they remembered the Lord’s words and appreciated them, as we may now do under the same blessed guidance.

Instead of Jesus, the Messiah, taking the place of Caesar as the Emperor of the world, and as King of the Jewish nation for the conquering of the world at his first advent, he endured the cross for the world’s redemption, and at the same time began the work of calling and sealing a company of disciples, followers, who, when begotten of the holy Spirit, were accounted as “members in particular of the Body of Christ.” These members, gathered primarily from the Jews, and subsequently out of every nation, people, kindred and tongue, are all required to have the characteristics of their Lord, their Redeemer, their Teacher. Like him, they must delight to do the Father’s will at any cost, at any sacrifice—like him, they must suffer for righteousness’ sake and thus attest their faith and loyalty to principle. Like him, they must bear witness to the truth under adverse conditions as ambassadors for God. Like

him, they must be servants, or messengers of the New (Law) Covenant, proclaiming it to those who have an ear to hear, and drinking of Christ's cup of the New (Law) Covenant, partaking of a share in the sacrifice, whose blood will eventually seal that New (Law) Covenant for Israel, and through Israel for the world.

### **SPIRITUAL ISRAEL ELECTED**

Here was the Mystery — that during nearly nineteen centuries God's plan, so far as Israel and the world were concerned, was deferred, while Spiritual Israel, of which they had no previous intimation, was called, tested, and glorified. To Israel it would appear as though God had broken his Covenant with that nation, the natural seed of Abraham; a matter which they could not consider possible, in view of the fact that the original Covenant was bounded by the Lord's oath.

Yea, how wonderful! When we come to see into the matter properly, we perceive that Israel and the world could not have obtained their earthly blessings otherwise. "It was necessary that the Christ should suffer and should enter into his glory" on the heavenly plane — the Head and then his foreknown Members. Thus the prophets have foretold the sufferings of The Christ, which have now lasted for nearly nineteen hundred years, and the glory that should follow — the Millennial glory. (1 Peter 1:11) Our Lord Jesus, holy, harmless, undefiled, separate from sinners (and yet through his mother a member of our race), by his obedience to the Divine Law, became heir of all things — all things which Father Adam had once possessed and had lost by his disobedience — earthly life under perfect or Paraisaical conditions, everlasting life, the rulership of earth, etc.

But instead of keeping these earthly blessings to himself, Messiah, in harmony with the Father's plan, sacrificed them, giving his life and all that pertained to human nature as a Ransom sacrifice for Adam and

2H698

his race, and all their earthly rights. When our Lord had finished his sacrifice and ascended up on high, he applied the merit of it to the household of faith — to all who trusted and obeyed him. What he gave to believers was the earthly rights which were lost by Adam but which he had purchased. But in order to become members of his Body, these believers were required to sacrifice the earthly interests and rights which they received by justification. This they have been doing for the nineteen centuries of this Gospel Age. Soon the last member of the predestined number, having acquired the Divine likeness, having consecrated all their earthly



interests, and having been accepted of the Father, will have finished his share in the sacrifice of Christ — the “suffering of Christ.” (1 Peter 1:11; Colossians 1:24)

### **THE NEW (LAW) COVENANT**

The Law Covenant which God made with Israel of which Moses was the mediator, St. Paul points out was an unsatisfactory one; not because the Law was bad, for it was perfect; not because the Divine proposition or Covenant connected with it was bad, for it offered eternal life to whoever would keep the Law. The difficulty lay in the fact that the Jews, like the remainder of the world, were imperfect, fallen, and unable to keep the Covenant, unable to fulfill the requirements of the Law. Hence, says St. Paul, “By the deeds of the Law shall no flesh be justified in God’s sight.” (Romans 3:20)

God, however, assured Israel that at some time in the future he would make with them a New (Law) Covenant, which would be more satisfactory, and yield the desired results (Jeremiah 31:31); that he would take away their stony hearts (not give them spiritual hearts, not make them “new creatures,” but give them “hearts of flesh”); that at that time he would write the Law in their hearts. Is it asked how the New (Law) Covenant would differ from the old one, and how it could bless them, when the old Law Covenant merely brought upon them a sentence of death? The answer is given by the Apostle that the Covenant will be practically the same — a Covenant to give them eternal life on condition of obedience to the law; but a difference will consist in the fact that the Mediator of the New (Law) Covenant will be more capable than was the mediator of the old Law Covenant. Not that Moses was unfaithful, nor that he did not do his best to assist the people, but because the new Mediator, Christ, having “died, the just for the unjust,” has a residue of merit at his disposal sufficient to make good to justice for the unwilling defects of Adam and all his race. In this way the New (Law) Covenant will be much more effective to Israel than the old one was.

Moses, the mediator of the Law Covenant, was a type of the Christ, Head and Body, the Mediator of the New (Law) Covenant. Our Lord Jesus in his own person came into the world to mediate this covenant. As the prophet declares, he is the “Messenger of the Covenant.” (Mal. 3:1) The merit of his sacrifice, symbolically styled “his blood,” is the blood which seals the New (Law) Covenant. Nevertheless, he has not yet applied in this manner, but has applied it merely to the household of faith for the justification of those now invited to become members of his Body under the original Covenant made with Abraham 430 years before the Law Covenant. St. Paul says that the “Law Covenant which was 430 years



after” the original Abrahamic Covenant could not disannul it. (Gal. 3:17) The Church is being selected, not under the old Law Covenant with Israel, nor under the New (Law) Covenant which will be made with Israel at the opening of the Millennium, but under the original Abrahamic Covenant, which was barren up to the time when our Lord became the heir of all things, the Christ, the Spiritual Seed of Abraham. It is that original Covenant, under which our Lord was accepted to the priesthood on the spirit plane, that is now held open to Spiritual Israel. As St. Paul declares, “If ye be Christ’s, then are ye Abraham’s Seed and heirs according to the promise.” Gal. 3:29

So then the original Covenant provides the Spiritual Seed of Abraham —Jesus the Redeemer, the Lord, the Head, and the Church of his faithful, spirit-begotten followers, members of his Body. To these Body members the Head passes on the cup of self-sacrifice, self-denial, suffering. These, a “little flock,” are partakers now of the suffering of Christ, that they may be sharers in due time of his glory. These present their bodies as living sacrifices, holy and acceptable to God, and their reasonable service (Rom. 12:1) And accepted of Christ, they are thenceforth not their own, but members of him — members of the Mediator of the New (Law) Covenant between God and Israel.

### **SEALING THE NEW (LAW) COVENANT**

As soon as the last member of the Mediator class shall have passed his sufferings and testings, and been glorified, as soon as the Royal Priesthood shall have been completed, then the blood of the New (Law) Covenant will be applied on behalf of Israel, sealing their Covenant and blotting out their sins, and forthwith the Great Millennial work will have begun. All nations will be privileged to share in the blessings of that New (Law) Covenant by joining themselves to Israel, by becoming children of Abraham by faith in God. Thus shall all the families of the earth be blessed with the glorious opportunity of return to Divine favor

2H699

and eternal life. The willful intentional rejection of those favors will mean to them utter destruction —the Second Death. Acts 3:23

### **THE CONNECTING LINKS**

Notice now the connecting links of God’s great plan, and the share therein apportioned to Spiritual Israel and to natural Israel. God preached the Gospel message in advance to Abraham. The due time had not yet come to introduce any feature of the Gospel —would not come

for nearly 2,000 years. In the meantime the Law Covenant was introduced and apparently was made a part of the Covenant of Grace and Faith. It occupied the time, and taught certain lessons and types in preparation for the Spiritual Seed of Abraham.

Although our Lord was born under the Law, and kept the Law, St. Paul explains that the Covenant of Grace operates with all those who accept of Christ by faith, justifying them, even as Abraham was justified by faith before the Law Covenant. The Christ, justified before God, (the Head actually just, the members of his Body reckonedly justified through faith in his blood) constitutes the Seed of Abraham—the only ones in the whole world who possessed the faith of Abraham, the only ones, therefore, who were qualified to inherit under that promise. God might have claimed a fulfillment of his promise made to Abraham in the completion of the Church—he might have claimed that all who were of the faith of Abraham had been blessed, and that the remainder were such as had not Abraham's qualities of heart.

But God was willing to do much more than this. Hence this Seed of Abraham was granted the high reward of a spirit nature—glory, honor, immortality, in return for the sacrifice of the justified earthly life. Thus, these all pass from the earthly plane of being to the heavenly, and through the New (Law) Covenant arrangement bestow their blessing upon the natural seed of Abraham by sealing the New (Law) Covenant for them and becoming the Mediator for them.

The work of the glorified Christ during the Millennial Age will accomplish much more for Israel and for the world than could possibly be done along the lines of simple faith such as Abraham exercised, and such as the household of faith now must exercise. The inauguration of the Millennial Kingdom, the subduing of sin and of Satan, the releasing of mankind from the bondage of sin and death, the opening of the blind eyes and the unstopping of the deaf ears, will enable the world practically to walk by sight, and to come to an accurate knowledge of the Truth, instead of merely a faith knowledge. Thus many of Adam's children will be helped under the New (Law) Covenant arrangement who could not have been helped under the original Covenant without this added feature of the New (Law) Covenant.

How wonderful and how generous are the divine arrangements! Who but the Lord could have made such a glorious plan, so just, so reasonable, so far reaching? The more we see of the lengths and breadths and heights and depths of "Love Divine, all love excelling" the more properly it should sanctify our hearts, and prompt us to loving obedience, that we may make our calling and

election sure as members of his Body, and sharers of his glory and his Millennial work.

[The National Labor Tribune, August 9, 1909](#)

## **SLAUGHTER OF THE AMALEKITES**

New Philadelphia, O., August 9—Pastor C. T. Russell of Pittsburg, Pa., preached in our Opera House twice today to deeply interested audiences. We report one of his discourses from the text, “Go now and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” (1 Sam. 15:3) He said:

Rumor has it that the Sunday School teachers throughout Christendom had very perplexing experiences two Sundays ago in the teaching of the lesson of which our text is a part. Prominent ones publicly denounced the record as surely false, and claimed that to accept the Prophet Samuel’s command as being of the Lord and his anger against King Saul for having spared even one Amalekite alive, King Agag, and the subsequent slaying of this one, is to discredit Samuel as a Prophet and the Bible as an inspired record. They assert that to teach this lesson and many other similar lessons from the Old Testament especially, would

2H700

make infidels, overlooking the fact that their own course in denying the inspiration of the Scriptures and their faithfulness of the record is itself infidelity —unbelief.

Such teachers as these and the higher critics in general are making infidels by the wholesale, for if the reliability of Samuel's course be questioned, then everything else that Samuel did and said would be equally subject to criticism and rejection; for if he deceived on one occasion, what guarantee have we that he did not deceive on all occasions? To the contrary, we have Samuel named by the Apostles as a Prophet of the Lord. He is named with David by St. Paul (Heb. 11:32) and again in Acts 13:20; while the Lord, through Jeremiah the Prophet, classed Samuel as one of the chief of the prophets, ranking him next to Moses, saying, "Though Moses and Saul stood before me to plead the cause, I would not repent. (Jer. 15:1) Whoever, therefore, undertakes to find fault with this lesson is practically finding fault with the entire Bible and is branding himself as an unbeliever in it and its teachings. And by the time the Bible has been repudiated as the standard of authority before the mind, it leaves us without any standard of judgment except what each individual may possess by nature. Thus the tendency of these higher critics is to rationalism, under which each man makes his own god, his own religion, his own hopes, fears, etc.

I am well aware that in supporting the truthfulness of my text and of other Scriptures of similar import, I am taking the unpopular side; but I trust that by the time I shall have finished my argument, it will be seen that the charges of lovelessness, injustice and slander against God and his methods are not mine, but those of my opponents, who today number the vast majority of the thinking people of Christendom. I said "thinking people," but perhaps that statement was incorrect. I incline to think that otherwise intelligent people do very little thinking along religious lines, and that this lack of thought is one of the sources of their difficulty and dilemma in connection with this subject.

### **STRAINING AT A GNAT AND SWALLOWING A CAMEL**

The difficulty which besets the average Sunday School teacher rests upon the wrong foundation laid in the Christian mind by the creeds which have come down to us from the "dark ages," and which we have reverently worshipped because we supposed that they directly represented and interpreted the Scriptures. It is not the Scripture that is at fault, and unreasonable and impossible of acceptance by those who use their reason. The fault lies in the creeds and traditions of men contrary to the Scriptures; which we have imbibed from

infancy and which have hoodwinked Christianity for centuries. To have the right understanding, we need to go to the very bottom of the subject and to call attention to the fact that those who demur against the justice of the slaughter of the Amalekites, men, women and children accept as a fact something much more atrocious and often glory in it.

I refer to the fact that practically all of the creeds of Christendom teach that God has somewhere a great furnace called hell, large enough to contain the entire human family of thousands of millions; that he made this before he made man; and that all are to go there except the mere handful of saintly ones who walk in the footsteps of Jesus, not after the flesh but after the spirit, the sanctified in Christ Jesus, who are to go to heaven. It seems thoroughly unreconcilable with reason that those who believe this last proposition and who blaspheme the holy name of God by such misrepresentations of his character, his work and his future plans, should have any difficulty about the slaughter of a few hundred of the poor heathen. Are they not, in our Lord's language, straining at a gnat and swallowing a camel? Which is the more dishonoring to God, to teach that he used the Israelites as his executioners in destroying the Amalekites or to teach that God has a place of torture for the masses of humanity, with Satan and the whole corps of his demons as the executioners of all these? Which of these theories dishonors God the more? Assuredly the latter.

And, by the way, is it not true that the special feature of difficulty before the human mind in connection with the death of any human being is the prevailing theory that immediately at death the wicked are sent to eternal torment? Does not our horror at the slaughter of the Amalekites arise in a great measure from the impression given us since childhood that they, being wicked, would immediately drop into a burning hell, there to suffer eternally? It is that feature of the matter which consciously or unconsciously influences us in respect to the death of nearly every human being. That is the point of error; and when it is cleared up, the whole matter becomes plain.

According to the ordinary idea the Amalekites, a wicked heathen people who for centuries had been under God's sentence, as expressed to Moses (Deut. 25:17-19), would be sure to go to eternal torment when they died; while the Israelites the one nation which God had elected and favored, held a special privilege of getting into heaven when they died, except the few who wickedly repudiated their special privileges. All this is a mistake. The Israelites were not elected to go to heaven when they died, but as all the

2H701

Scriptures declare, all alike, good and bad, went into the grave, into the state of death, *sheol*, translated hell sometimes in our common version of the Bible, but never meaning a place of fire or suffering or consciousness of any kind, always signifying the death state, and corresponding to the Greek word *hades* of the New Testament. This is the same penalty which was upon the Amalekites — the death penalty. In fact, the theory of eternal torment is utterly foreign to the Scriptures. St. Paul, who wrote the major part of the New Testament and who says, “I have not shunned to declare unto you the whole counsel of God” (Acts 20:27), does not include in that counsel of God even one word about a fiery hell or an eternal torment or consciousness in death. On the contrary, the severest penalty mentioned by St. Paul in any of his writings is his declaration that certain incorrigible ones “shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.” (2 Thess. 1:9)

There is a great difference between a punishment of everlasting destruction and the punishment of everlasting preservation in torment. And it is right here that the Adversary has so grievously deceived us and twisted our understanding of the divine Word. His object in so doing is set forth in the Apostle’s declaration, “The god of this world hath blinded the minds of them that believe not (the truth), lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” (2 Cor. 4:4) In other words, the Adversary would separate us from the love of God and from the book which tells us about the love of God — the Bible. He would have us think of God as the most terrible monster of the universe, bent upon the eternal misery of nearly all of his earthly creatures. Thus he would alienate our hearts and minds from God and from his Book. And to what an extent he has succeeded in promulgating his blasphemy respecting our Creator! The general result of these false doctrines is explained by the answer given by a small child to her Sunday School superintendent, who asked, “Lizzie, what will you do when you get to heaven?” The child replied, “I will run and get behind Jesus, so that God will not see me. Poor child! how the doctrine of devils has reached even her and discredited the Almighty God, whose name is love!

### **CONSISTENCY A JEWEL**

We are glad indeed to note the general spirit of our time, which hesitates to countenance as divine the command of our text with the thought that the poor creatures would be necessarily hastened to an eternity of torment. It will do us good, perhaps, to reason a little more on religious

matters, to enquire why the God of love has permitted the reign of sin and death, which we see all about us today and which we know has been in progress for six thousand years. Leaving out entirely the matter of eternal torment after death, we should begin first of all to inquire, Why does our loving Father in heaven permit burning fevers, consumption, etc., to afflict our race? As a matter of fact, the destroying of the Amalekites by the sword of the Israelites caused far less pain and suffering than if a plague had been permitted to come upon the Amalekites for their destruction. Famine and pestilence have ravaged the world and caused a hundred times the distress connected with the sudden death by the sword, and all must admit that God had as much power to stop the Israelites from slaughtering the Amalekites as to stop some of the plagues and famines which have swept away much larger numbers in other families of our race. To acknowledge God at all is to acknowledge his power, his wisdom, his justice, his love; and whoever has not thus far been able to harmonize these divine characteristics with the reign of sin and death has failed to learn the first great lesson in theology, in the study of the Bible, in the appreciation of God and his divine plan of the ages.

There must be a reason why everything is harmony in heaven and discord on earth, why the heavenly hosts are perfect in mind and morals, while the earthly creatures of God are all so imperfect that "there is none righteous, no, not one." (Rom. 3:10) There must be some reason why they have no insane asylums in heaven, while on earth their inmates number in civilized lands about one out of every one hundred and fifty of the adults. There must be a reason for this degeneracy in the human mind, this loss of the image of God. There must be a reason why humanity sickens and dies, while the angels maintain their vitality and perfection and know nothing of death.

### **"THE WAGES OF SIN IS DEATH"**

The only explanation that will satisfy reason is the Scriptural one expressed by the Apostle; namely, that death is the wage of sin. (Rom. 6:23) Do you inquire, When did we sin, that we should be born in sin and shapen in iniquity? The Scriptures answer us that our misshapen heads, twisted reasoning faculties and other characteristics; and general dying tendency resulted, not from our own transgression, but from father Adam's. The Apostle says, "By one man's disobedience, sin entered the world and death as a result of sin; and thus death passed upon all, because all are sinners." Rom. 5:12

Here then is the key to the mystery. Our race is a

2H702

race of slaves of sin, inheriting a degenerate nature from a disobedient parent and accentuating with each generation the depravity and the mental, moral and physical obliquity and decline. It is therefore on account of Adam's transgression and the inheritance of weakness on our part as his children that neither our fathers nor ourselves are worthy of eternal life on the only terms upon which God could grant it —obedience and righteousness. For this reason our whole race is going downward into death —the tomb, the grave, *sheol*, the Bible hell. The great mistake that confused us is, that we neglected the Bible teaching on this subject and accepted the false and nonsensical theory of the "dark ages," viz., that because of father Adam's one act of disobedience God sentenced him to an eternity of woe. That was our mistake; that is where the error comes in; that is where the fog and blindness affected our minds. Putting away this error and taking the Scriptures just as they read, we find that all becomes simple and plain. The death penalty was "Dying thou shalt die, Dust thou art and unto dust shalt thou return" (Gen. 2:17; 3:19)—not a word about eternal torment, nor a suggestion along that line in the Bible.

### NO INJUSTICE WITH GOD

Now let us examine the matter and see why it was that the Lord gave the Prophet Samuel a message to King Saul to destroy the Amalekites utterly. The record of the context is that it was to be the execution of the divine decree against that people, a part of whose special crime was their war upon the Israelites when the latter were in the wilderness journey toward Canaan. (Ex. 17:8-16) It will be noticed also that certain Kenites who were living in the same country were given an opportunity to depart that they might not be destroyed in the slaughter of the Amalekites, and that the reason for this is given, viz., that the Kenites, instead of injuring the Israelites, showed kindness to them when they were coming up out of Egypt. 1 Sam. 15:6

If now we turn to the account in Exodus, we find that the Lord had said unto Moses, "Write this for a memorial in a book and rehearse it in the ears of Joshua, for I will utterly destroy and blot out the remembrance of Amalek from under heaven." (Exod. 17:14) In harmony with this was the Lord's command to the Israelites through Moses, saying, "Remember what Amalek did unto you by the way as ye came forth out of Egypt: how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be,



when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance, that thou shalt blot out the remembrance of Amalek from under heaven.” (Deut. 25:17-19) As a matter of fact it was about four hundred years after the divine decree against the Amalekites that the order to put it into effect was sent to King Saul. As to why so long a delay, we may merely conjecture, basing our surmises upon the Lord’s dealings with nations. For instance, when the Lord told Abraham that his posterity would come ultimately into the land of Canaan and receive it as their possession from the Lord, the declaration is made, “In the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. (Gen. 15:16) The intimation is that, although the Lord foreknew when and how the iniquity of the Amorites would increase, he allowed them to have the full benefit of time to demonstrate actually the downwardness of their course.

This same thought is set before us by the Apostle in his opening chapters of the Epistle to the Romans, in which he specifically declares that the degradation of the world is due neither to the direct acts of the Almighty nor to his failure to safeguard his creatures. Adam, the only one of our race directly created, was perfect, upright, the image of his Creator, and his sin was a wilful one, for the Apostle says, “Adam was not deceived.” (1 Tim. 2:14) Likewise the Lord has not inflicted punishment upon our race for their degeneration; but as the Apostle explained, “When they knew God, they glorified him not as God, neither were thankful; but because vain in their reasoning, and their foolish hearts were darkened. Professing themselves to be wise, they became fools .

Wherefore God gave them up to uncleanness, to the lusts of their hearts and the dishonoring of their own bodies between themselves . . . God gave them up into evil passions. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting.” Rom. 1:21-28

This seems to be the course which the Lord has pursued with the entire human family except the one nation of Israel, which he undertook to specially deal with under the Law Covenant, to use them as a typical people, to prepare them for Messiah’s coming, when they would furnish the nucleus of the Church. Certain great catastrophies of the past are explained to us in the Scriptures along these lines, to be inflicted with a view to preventing the race from going into further degradation, on the principle enunciated, “Thus far shalt thou go but no further.”

### **AMORITES, CANAANITES, AMALEKITES, SODOMITES**

Note some illustrations of this principle that very corrupt people were destroyed, lest they should become more wicked. The Canaanites were sentenced to destruction when their iniquity had come to a full: so we may assume that the destruction of the Amalekites of our text was the time when their iniquity had come to a full. Similarly it was in the case of the Sodomites, for we read that in answer to Abraham's proposition for mercy for the cities of the plain the Lord agreed that if ten righteous persons could be found the city would be spared. (Gen. 18:32) We are not including the flood in this list of calamities; for while it is true that at that time the wickedness of men in the earth was very great, nevertheless it is equally evident that the flood was intended to destroy the illegitimate progeny of the angels through their unauthorized intercourse with the daughters of men, described in Genesis 6:1-5.

The case of the Sodomites will serve us a valuable lesson on this very subject. Not only is it evident from the record that their cutting off from life was a divine judgment, but additionally we have our Lord Jesus words, "It rained down fire and brimstone from heaven and destroyed them all" (Luke 17:29); and we have the word of the Lord through the Prophet, "I took them away as I saw good." (Ezek. 16:50) Our thought, of course, in the past has been that the Scriptures taught that the wicked Sodomites, taken away from life in so peremptory a manner and admittedly vile and sinful, were at once consigned to a place of flames and torture at the hands of devils; and perhaps we found it difficult to see how God could say, "I took them away as I saw good." We were inclined rather to say, Why did not God send Abraham to preach to them? Why did he not give Lot a commission to start a revival meeting or what not? or why should he not have given them some slighter punishment, from which they might have effected a recovery? Why blot them out at one stroke? How could this be good for them or for anybody?

We must rely upon the Scriptural account to justify and make plain the matter. It does so abundantly. The chief difficulty with us heretofore has been that we did not seek our information at the right quarter, but went to the traditions and creeds of the "dark ages." Coming now to the Bible we find its assurance that those Sodomites had already enjoyed more privileges and blessings of life than they were entitled to; for according to the divine

decree, life was provided only for the righteous. The fragment of life which the Sodomites had received through their ancestry was Adamic life, which was already under sentence of death; and they were merely enjoying more of it than was their due. God might have cut them off in the moment of birth or by disease or calamity or in any manner. They were culprits; and the death sentence was upon them, as upon all the remainder of the race. As by one man sin had entered the world and death as a result of sin, so death passed upon all men; for all are sinners. (Rom. 5:12) God took them away as he saw good when their iniquity had reached its full; and it would probably have been injurious to themselves and others if they had been permitted to go further. Meantime they have been suffering nothing except the experiences in dying; for as the Scriptures declare, "The dead know not anything." There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*), whither thou goest." (Eccl. 9:5, 10)

The Sodomites have no knowledge of the intervening time and had no hope in their death. But we who are instructed by the Word of God know something respecting them and their hopes. We know that Christ died for them as well as for others; for by the grace of God he tasted death for every man. (Heb. 2:9) We know that this guarantees for the Sodomites, as well as for all others of the race a full, fair opportunity for release from the death sentence of Adam, under which they died. We know that the time for their awakening will be in the Millennial Age, "Every man in his own order." (1 Cor. 15:23) We know that when they come forth, therefore, it will be under the favorable conditions of that time, when the strong hand of Immanuel will have control over all the affairs of the earth, when Satan shall be bound for a thousand years and be permitted to deceive mankind no more, when good influences will be let loose upon mankind and evil influences all be restrained, and when the knowledge of the glory of God shall fill the whole earth. Since, therefore, the Sodomites were taken away from conditions which were no longer helpful to them, to be brought forth again under conditions more favorable, did not our God say truly, "I took them away as I saw good?" Looking at it from this the divine standpoint of the Bible, does it not seem good to us all that God should remove them from their scenes of degradation?

## **“MORE TOLERABLE FOR SODOM AND GOMORRAH”**

Lest some should think that we are painting fancy sketches from our imagination, lest there be some of you who do not remember the Scriptures on this subject, I quote you our Lord's words respecting those very Sodomites who were destroyed. He says that, in

2H704

the day of judgment (the Millennial Age) when the whole world will be on trial, Sodom and Gomorrah will rise up as superior to some of the Jews and condemn in contrast the people of the cities of Capernaum, Bethsaida and Chorazin; for if, as our Lord says, the mighty works that were done in those cities by himself and the Apostles had been done in Sodom and Gomorrah, they would have repented long ago in sackcloth and ashes. Hence our Lord declares that it shall be more tolerable for Sodom and Gomorrah under the judgments of the Millennial Kingdom, than for the people of Bethsaida and Chorazin. (Matt. 11:20-24) It is not, therefore, a question of how intolerable it will be for any of them, but the reverse. It will be tolerable for Capernaum, Bethsaida and Chorazin, but more tolerable for the Sodomites. If this be not the teaching of our Lord, pray what do his words signify and what guarantee have we that we shall ever know the meaning of words? Let us not be so persistent in our adhesion to the traditions of the elders and the darkness of the past that we will refuse the only reasonable explanation of the facts before us, given us by the Lord for our edification and comfort.

I remind you that the Lord has also told us through the Prophet Ezekiel something about the Sodomites and what shall be their future state. He tells most distinctly that times of restitution are coming for the whole world of mankind, to lift them up out of their fallen condition and degradation, to bring them back into full harmony with God and the full likeness of God, as originally represented in the perfect man Adam. Then the work of the Millennial Age is to reach every member of our race and to prove all who will accept the gracious terms and arrangements and be obedient thereto. The Prophet declares that the Lord's favor will come again to the Israelites. The return of the Jews to divine favor will follow the completion of the Elect Church, to be changed in the First Resurrection to be like our Lord, to be the Bride, the Lamb's wife. And at the same time the Jews will return to God's favor; and the same general beneficent favor which will forgive their sins, even the crucifixion of our Lord, will arrange also for the blessing of all mankind, including those wicked Sodomites. So it reads word for word:

“When I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded of all that thou hast done in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.” Ezek. 16:53-55

How clear the statement! How in harmony with the divine program that as there has been a reign of sin and death for six thousand years which has carried mankind down to degradation and the tomb, there is to be a reign of righteousness and life for the uplifting of them from degradation and from the tomb. And the right thus to lift mankind from under the divine sentence of death is recorded by our Lord Jesus Christ, when he bought Adam and his race by the sacrifice of himself. We are merely awaiting the glorious Millennial Age, when this great work of human uplifting shall begin, and the delay is merely to grant the opportunity for finding the Elect Church, the “little flock,” who will constitute the Bride of Christ, and in which company the Apostle urges us to strive to make our calling and election sure.

This particular statement of the return of Israel to her former estate and of the Sodomites and Samaritans to their former estate, is in full harmony with the Apostle Peter’s statement that times of such refreshment and restitution are due to begin at the second coming of our Lord. There are some who affect to find irony in our Lord’s words in the passage quoted; but this is merely because they have not attained to that degree of appreciation of the divine character which the old colored woman had when some one asked her, “Aunty, is it not marvelous, strange, that God would love us and redeem us through the death of his Son?” Aunty answered, “No sir, not strange.” “What, not strange that God should give his Son to be our Redeemer at the cost of his life?” “No, Massa, it is just like him; it is just like him “ So dear friends, there are some who think it strange if they read in the Scriptures of something gracious that God has promised to effect for the recovery of our race from the dominion of sin and death. But those who have the Lord’s spirit will feel as did the colored woman, that it would be just like him, just like a good, loving, wise, powerful God not only to redeem Adam and his race, but also to give each and all the fullest opportunity for profiting by the great redemption sacrifice, opportunity for release from condemnation and from the weaknesses of inherited dying conditions.

## “AN EVERLASTING COVENANT”

Read further the prophecy respecting the Sodomites and Israelites. The Lord through the Prophet reasons with them and declares that in some respects the Israelites were worse than the Sodomites, more responsible, agreeing thus with our Lord’s testimony on the subject. He calls our attention to the fact of

2H705

their wickedness and the wickedness of the Sodomites, etc., saying, that the casting out of Israel from divine favor was the result of their having despised the Law Covenant which he made with them, not that the Law Covenant could have given them life, nor that they would have been able to keep it, but that it was expected of them at least to show respect for it and to make the best possible endeavor to comply with its conditions. This they did not do; and hence, when the worthy ones were selected by our Lord at his first advent to be members of the Church class, the remainder of that nation were turned aside and stumbled, blinded, decreed to remain so until the fulness of the Gentiles should become into divine favor as members of the Church. Then the Church being completed and glorified, favor would return to natural Israel and, as this Scripture shows us, not to them only, but to the Sodomites and Samaritans, and then to the remainder of the world. Compare this statement with that made by the Apostle Paul in Romans 11.

Here, after showing that Spiritual Israel has come in and has supplanted Natural Israel as respects the great, chief blessing of God—joint-heirship with Christ, the Apostle proceeds to declare that by and by with the completion of the Church blindness will be turned away from Israel and so “All Israel shall be saved (recovered from blindness). As it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins: as concerning the Gospel they are enemies for your sakes (treated as enemies, blinded, ignorant), but as touching the election they are beloved for the father’s sakes; for the gifts and callings of God are without repentance. For as ye (Gentiles) were in times past disobedient to God but have now obtained mercy through their disobedience, even so these also now are disobedient, that by the mercy shown you they also may obtain mercy. For God hath shut up all in unbelief that he might have mercy upon all. O the depths of the riches both of the wisdom and the knowledge of God! How unsearchable his decisions and his ways past finding out!

This is the same message given us through the Prophet Ezekiel. "I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thine younger, and I will give them unto thee for daughters, but not by thy covenant; and I will establish my covenant with thee; and thou shalt know I am the Lord: that thou mayest remember and be confounded and never open thy mouth any more because of thy shame when I am pacified toward thee for all thou hast done, saith the Lord of Hosts." Ezek. 16:60-63

Let us note, dear friends, that the only possible interpretation of the Bible is along its own lines; that whenever we attempt to mix the theology of Plato and heathenism, we merely confuse ourselves, dishonor God, make his Word of none effect, and increase our own blindness. Let us learn the lesson and abandoning human tradition, take merely a "thus saith the Lord" for all our religious hopes and aspirations. From this standpoint alone we can see that Samuel was right; that God was right; that the death of the Amalekites was not a violation of any principle of righteousness, but rather in the interest of righteousness, as taking away a people whose iniquity had come to the full, that they might come forth in due time under the power and instruction of the great Redeemer to have a blessed opportunity for knowing the truth as in comparison with the error; and that if they will to choose the truth they shall live; but if they will not choose it they shall be cut off in the Second death, to be as though they had not been, or as the Apostle Peter says, as natural brute beasts. Indeed the first death sentence would have meant everlasting destruction, had it not been that God had made other provision; viz., for our redemption through the precious blood of Jesus and for an opportunity of reconciliation through him.

Let us not be misunderstood that we are advocating more than one full complete personal trial or test as respects eternal life. But let us be understood that we are preaching one trial for each and all of our race; and that we have no objection, but would rather greatly appreciate it, if all the poor heathen and others who have not had a full knowledge and opportunity of the Redeemer, as we have had, shall ultimately have as great opportunity, as great privilege as we to come to know "the only name given under heaven and amongst men whereby we must be saved."

\* \* \* \*

*Forever may Thy will be done:  
I would not choose, I leave it all with Thee,—...  
The pilgrimage, if short or long it be,—  
Thy will be done!*

2H706

[The National Labor Tribune, August 15, 1909](#)

## **SIN'S SMALL BEGINNINGS**

Sandusky, O. August 15 — “Man is tempted when he is drawn away of his own desire and enticed. Then, when desire has conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” Jas. 1:14, 15

In proportion to our intelligence we all know that sin abounds in the world; and more than this, that there are tendencies towards sin in our own flesh. The Scriptural declaration is, “I was born in sin and shapen in iniquity, and in sin did my mother conceive me.” (Psa. 51:5) The explanation of these conditions is found only in the Bible, which tells us that the beginning of sin was in Eden, and that its painful influence has descended from parent to child until now, and that there was but one complete remedy for it, which is beyond our power, but provided for us by our Creator through his glorious Son who redeemed us.

### **DOCTRINES OF DEVILS**

The Bible is God's message to all those who are desirous of learning the Divine standard and choosing and fighting a good fight against the wrong, against sin wherever found; but especially against sin and weakness towards sin in ourselves. The more truly we discern the true philosophies for sin and the Divine remedy, the better we are prepared to resist it —forewarned we are forearmed.

However it may be explained, the fact remains that the world of mankind, heathen and civilized, realizing sin, feels conscience-stricken and anticipate punishment of some kind for violation of recognized laws and principles of our being. Ignorance, superstition, mental unbalance and theory, supported by priest-craft, have led mankind, heathen and civilized, into a fear of an eternity of torture as a punishment for sin. This, the Apostle calls, “Doctrines of demons.” (1 Tim. 4:1) And no doubt the demons were responsible in some measure for the deduction of this doctrine of eternal torment; because fear is one of the most powerful influences they can bring to bear upon fallen humanity as they seek to captivate them to sin. Those who have had much to do with spiritism (thinking that they were communicating



with their dead friend, but really fellowshipping with fallen angels, called demons in the Scriptures), tell us that at the beginning these “lying spirits” gained control of their wills by telling them that they should pray much, even while presenting to them alluring, sinful suggestions. (1 Tim. 4:1) In a later step they tell them that everything is glorious and everybody happy “in the spirit land,” and that sins of the present life are unimportant matters. Still later on they prick their consciences and work upon their fears and tell them that their case is hopeless and that they will soon have them fully in their power and torment them forever. With despair comes utter abandonment and a willingness to treat with the “evil spirits.” This is sometimes followed by obsession and not infrequently reason is entirely dethroned and the victim becomes an inmate of an asylum.

The safeguard against all of these delusions and misrepresentations is found in a correct understanding of God’s Word—the Bible. In proportion as its teachings are understood and followed the mind is relieved of those “doctrines of demons” and given a rational understanding of what sin is and of what its real penalty consists. Obedience to its instructions brings proportionate measures of harmony with God and righteousness and results in love, joy, peace and a holy spirit or disposition.

### **“THE WAGE OF SIN IS DEATH”**

Many experience great difficulty in ridding their minds of the “doctrines of demons” — that the wages of sin is eternal torment. They find it difficult to believe the Truth on the subject, which the Scriptures present, namely that “The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” (Rom. 6:23) God’s proposition is that all sinners against his just laws, after full opportunity, shall be “utterly destroyed.” (2 Thess. 1:9; Acts 3:23) The power of eternal life resides in God, and he assures us that he will not give it to any except those who come into harmony with him. Eternal life has not been thrust upon our race. It is entirely contrary to the Scriptures to assert that man must live somewhere to all eternity, either in joy or anguish. The Scriptures assure us to the contrary of this — “All the wicked will he destroy.”

Our Lord declares that God is able to destroy both soul and body in Gehenna. He alone who has the power of eternal life has made no provision whereby sinners can obtain it and thus injure themselves and discredit the Divine government to all eternity. The

2H707

gift of God is eternal life, and that gift will be deployed only upon those who demonstrate a heart desire in harmony with God and acceptance of his provisions for their recovery from sin and death through his Appointed Way—Jesus Christ the Righteous. Thus we read, “He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but

**‘THE WRATH OF GOD ABIDETH ON HIM.’**

**John 3:36**

This expression, “the wrath of God,” calls for an explanation. If we hear that a good man is angry we may expect that his goodness will regulate and qualify his just anger. If we hear that a bad, wicked man is angry, we would not know to what lengths his anger might lead, whether to viciousness or not. So also if we heard of the wrath of Satan, we might not know to what awful lengths and depths or horrible injustice, torment and agony this might lead, if he had the power. When we read that God is angry with the wicked every day, and that this anger or wrath came upon our whole race because of Adam’s transgression, reason, as well as the Bible, bids us expect that a good God, perfect in justice, wisdom, love and power, would exercise his wrath, his anger, along reasonable, just and merciful lines and not devilishly.

In proportion as this rational thought permeates our minds it prepares us to read our Bibles in a sane manner, contrary to our former custom. When we read, “The wages of sin is death,” reason assures us that this would be a proper penalty for a just and loving God to pronounce against his creatures after they had become wilfully disobedient and disloyal to him and his righteous arrangements on their behalf. From this standpoint the penalty prescribed against our first parents is seen to be reasonable, “In the day that thou eatest thereof, dying, thou shalt die;” “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” Gen. 3

Who cannot see that these statements represent the highest possible manifestation of righteous wrath? Our first parents were at once cut off from their special fellowship with their Creator, when they wilfully and knowingly violated his laws. Their death sentence was immediately pronounced; they were legally dead from that moment, and there their dying sentence began,

which, in Adam's case, ended in nine hundred and thirty years. He died within the day, for, as St. Peter declares, "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3:8

### OUR TEXT ILLUSTRATED

The experience of our first parents well illustrates the lesson of our text. Mother Eve's desire for knowledge should have confined itself to the Divine limitations; but she permitted it to wander disloyally. Evidently she turned over in her mind how wonderful must be the wisdom of God, and how she would like to possess as much as the serpent suggested she might have, if she would but disobey God and eat the forbidden fruit. We can imagine that she had qualms of conscience — that she hesitated to disobey. But to even stop to consider the pleasures, the advantages, the desirability of transgression was to leave her mind open to a fresh assault. The serpent's next move was to suggest to her a reason why her Creator had forbidden the eating of the fruit, namely, that God knew that this would make them wise as himself, and that he did not wish for equals in knowledge, but desired to keep them in a condition of mental slavery through ignorance. Such a suggestion should have been spurned by Eve, and was, no doubt, rejected at first. No doubt she brought forth arguments to prove the merciful kindnesses and generosity of the Creator and that such an evil, selfish and ignoble as the serpent suggested could not possibly belong to her Creator. But the wrong was in giving the least countenance to these suggestions of disobedience. They should have been promptly set aside. Stopping to expostulate or reason is merely opening the door for further beguilement. In the language of our text, she was "drawn away by her own desire and was enticed;" then, when desire had conceived, the sinful act of eating the forbidden fruit resulted.

How does desire conceive? We answer, The mind entertains the desire, warms it, vitalizes it, reflects upon what advantages or pleasures would result; enters into and enjoys those forbidden pleasures mentally. Thus mother Eve reflected that no doubt the forbidden fruit was specially delicious to the palate, luscious; more than this, that the enlightenment of mind would bring to her vistas of thought far beyond anything she and Adam had ever previously imagined. Thus her desire for knowledge conceived and gradually, perhaps in moments, perhaps in hours, perhaps in days, developed more and more the thought of the joys and pleasures to result from the act of disobedience —until practically the whole of life was absorbed in this one desire, and everything else of her glorious and proper blessings on every hand was

2H708

practically forgotten and ignored. Finally the irresistible moment came. She took the fruit. She ate it; sin was born, and the wage of death would follow in due course.

The main thing to be noticed is that the admission of evil desire into our hearts, into our wills, is the beginning of sin—the conception of sin. After the conception it is only a matter of time until it shall be born, unless in some manner that sinful desire be quenched, be killed. Even then it will be with serious consequences that the wrongly conceived sin will be gotten rid of. The lesson is, as the Apostle suggests in the text, the keeping of our hearts, our minds, so the desires shall not chance to conceive therein. This means a loyalty to God and to the Truth and to righteousness, about which the world in general knows little. It means that many kinds of desires and ambitions may be begotten in the heart and lead on to one kind or another of sinful development. Let us then hearken to the Lord, “Keep thy heart with all diligence; for out of it are the issues of life.” Prov. 4:23

Eternal life or eternal death are the issues, not eternal happiness or eternal misery. True, under God’s provision, all who get eternal life will thereby get eternal happiness; but all who fail to get the eternal life or happiness in God’s provision will get eternal death, the Second Death, utter extinction. As St. Peter declares, they shall be “as brute beasts, made to be taken and destroyed.” (2 Pet. 2:12) And St. Paul says, “They shall be punished with everlasting destruction from the presence of the Lord”—not with everlasting torment. (2 Thess. 1:9) For these hopelessly incorrigible ones, after they shall have had a full trial and full opportunity and have been found worthy of the Second Death, there will be no hope of further resurrection.

### **DIVINE FORGIVENESS OF SIN**

We have seen how sin entered, and that its wage or penalty of Divine decree is death—extinction. And we have seen that mental, moral and physical imperfections are merely elements of our dying process. If this were all that the Bible had to tell us, it would be valueless to us, for why philosophize over a fact if it could not in any sense or degree be avoided. If there were no hope, as the Apostle suggests, we might as well eat, drink and be merry and make no attempt specially to strive against sin, and thus to bring ourselves into conflict with the weaknesses of our natures and our evil environment. But, as the Scriptures declare, “There is forgiveness with thee, that thou mayest be feared.” (Psa. 130:4) The very fact that God has provided the forgiveness and made possible an escape from the original death sentence and

return to his favor —eternal life —makes life worth living and puts a new ambition, a new hope, a new energy into all those who come to an understanding of it.

If we were dealing with fallen men like ourselves instead of with God, we might say that some men would change their word and others would not. But when we think of the unchangeable God we feel convinced that the sentence he once pronounced must stand. The great Supreme Judge of the Universe in the findings of his own court, will not retract his just sentence, “Dying, thou shalt die.” Hence we would not be inclined to expect eternal life from him who declares against us as a race that “the wages of sin is death.” We might hope that if we could live perfect, sinless lives, the Lord might excuse us from the general penalty, but our every endeavor to attain perfect standards of life has demonstrated to us the impossibility of this attainment. Hence we were inclined to disbelieve the message of God’s love and forgiveness sent to us through the Gospel. And nothing ever fully satisfied our minds and hearts until we learned the philosophy of how “God could be just, and the justifier of him which believeth in Jesus.” Rom. 3:26

That philosophy once seen is convincing to the last degree. Briefly stated, it is that “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;” because all except the first man were sinners by heredity. (Rom. 5:12) In other words, the sentence of death was only pronounced against father Adam. Everybody else who dies merely shares in his sentence under the natural laws of heredity. Then God condescendingly explains to us the philosophy of how that one mans sins being met, the merit can be made applicable to all of his posterity, so that the death of one righteous man could satisfy the claims of justice against the race as a whole. We are astonished at the wisdom thus displayed; the Divine wisdom had thus prepared from the beginning for the redemption of our race at the smallest possible cost.

But we inquire, Where could the one man be found who would be willing to surrender his own life for that of Adam and his race? And if such a generous man could be found how could he, as a member of the condemned race, be acceptable to justice as man’s ransom price? The Scriptures again explain that no such man could be found amongst Adam’s race and that therefore God so loved the world that he gave his Son to be our Redeemer. Then the query comes, Would it be just for God to give his Son? And the answer is Scripturally given, that He set before his Son a great joy, a high reward, and that the Son, fully in

2H709

accord with his Father, delighted to do his will — “For the joy that was set before him, endured the cross, despising the shame.” (Heb. 12:2) We are assured that the reward for this great transaction is a great one. The Apostle, after describing how our Lord, our Redeemer, first left the glory of the heavenly estate and humbled himself to take the human nature and was then found obedient unto death, even the death of the cross, then adds, “Wherefore, God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Phil. 2:9-13

### **THE WONDERFUL STORY**

No wonder we term this “The wonderful story of God’s love!” It is so different from the doctrines of devils handed down to us from the dark ages that we are astounded, bewildered. And yet, as we reflect, this message is in full accord with the teachings of Jesus, the apostles and the prophets —in full accord with the real character of a true God —of wisdom, justice, love and power.

As we noted the downward course of evil desire to disobedient thought, to disobedient action and to the wages of sin, death, let us note now the same principle at work in the opposite direction —obedient thought, harmony with the Divine will, begotten again, developing and ultimately bringing forth life eternal. This in the Scriptures is known as the law of regeneration. Our Lord expresses this in so many words, saying,

### **“YE MUST BE BORN AGAIN”**

As we were all born in sin as the children of Adam, all must be born again if they would become the children of God. Many have failed to notice the Scriptural teaching that out of our race God intends to produce two families of sons on different planes of being. The one class begotten and born of the spirit will be resurrected, be born spirit beings, like unto the angels. The other class begotten again to human conditions will experience resurrection (Acts 3:19-21) favors, by which they will be recovered from sin and death conditions and ultimately aim to human perfection and righteousness. These will not be like unto the angels, but be like unto Adam in his sinless condition before the condemnation. The curse will be removed not only from these, but also from their earthly home, which will then become as Eden, the

garden of the Lord Paradise restored. Our Lord pointed out the time of the world's regeneration, in full harmony with St. Peter's words above cited, saying to his disciples, "In the regeneration ye that have followed me shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) The regeneration time, or resurrection time, has not yet come; hence the apostles are not upon the thrones of Israel; but instead, the twelve tribes are still under the Gentile domination. And Gentile domination in Scriptural language, means the times in which Satan is the Prince of this world — "Who now worketh in the hearts of the children of disobedience."

The apostles are not to sit upon the twelve thrones of Israel until the Second Coming of our Lord and the binding of Satan and establishing of the Kingdom; hence the times of Restitution, or times of regeneration, for mankind are yet future. When that happy day shall have fully dawned it will mean a sweet release of the world from the power of sin and death, to which all but the saintly few are now in slavery. In the Jewish order of reckoning time, night came first and day afterward. Thus the world has already been passing through a night time of darkness, ignorance, superstition and sorrow, the results of sin and death. But the redeeming merits of Jesus have provided the Millennial Day, which will soon be ushered in and chase away forever the shadows of sin and death. No wonder the poet sang,

*"O, hail happy day  
That speaks all sorrows ending!"*

The Psalmist prophet refers to the same glorious day, saying, "Weeping may endure for a night, but joy cometh in the morning."

At a more convenient time we will take up the thread of this discourse and show that love and justice, wisdom and power Divine, have graciously arranged the terms whereby the many of our race may be regenerated during the Millennium, and a few comparatively, the 'little flock,' may be regenerated to the spirit plane. True and righteous are God's ways! Who shall not come and worship before him when all his righteous dealings shall be made manifest! Ultimately every knee must bow, and every tongue confess to the glory of God, because all who will not thus do of a hearty good will shall be utterly destroyed from amongst the people in the Second Death.

The lesson of the hour is that sin is a transgression of the Divine law of righteousness; that ever, always, its tendency is deathward; that original sin has been met by Divine Love and Justice, and that consequently there is hope of eternal life for all who will forsake sin and seek the Divine aid in striving against it. The further lesson of

the hour is in accord with our text, that sin is insidious, and that every sympathy with it,

2H710

every entertainment of it in our hearts, every rolling of it as a sweet morsel under our tongue, is giving desire the opportunity to conceive. This is really sin begun in the heart, in the mind, before the outward, overt act. Hence the lesson to us each and all who have accepted God's mercy and favor in Christ is that, having turned our back upon sin, and having by faith accepted eternal life through Jesus Christ our Lord, we are now on trial, not as respects original sin, from which we were redeemed by the Lord's grace, but on trial to determine to what extent we have any love for sin and

would entertain it; to determine whether or not we hate sin and love righteousness. The test is expressed in our text: If our hearts are drawn away from loyalty to the Lord and are enticed by the momentary pleasures of sin, and if these sinful desires are entertained by us, conceived, harbored, nourished, developed, then to that extent we are disloyal to God and his righteousness and the end will be Second Death. In other words, to obtain the Gift of God in full measure in the resurrection we must show our complete loyalty to him and his righteousness!

[The Cincinnati Weekly Enquirer, August 26, 1909](#)

## **PARADISE REGAINED**

Syracuse, N. Y., August 25— Pastor Russell, of Brooklyn Tabernacle, preached here twice Sunday to large and attentive audiences. One of the discourses was from the text, "*Verily, I say unto thee today, thou shalt be with me in Paradise.*"—Luke 23:43

*This discourse has been republished in Harvest Gleanings, Volume 1, pages 435-438, under same title.*

[The Weekly Enquirer, Sept. 9, 1909](#)

## **THE VALUE OF TOIL**

*"In the sweat of thy face shalt thou eat bread."* (Genesis 3:19)

Brooklyn, N. Y., Sept. 5—The Bible Students' Convention which for several days has been in session at Saratoga Springs, N. Y., decided to spend its dosing days in Brooklyn, that it might be addressed there by Pastor C. T. Russell. The Brooklyn Tabernacle proved



insufficient in capacity for this large body of Bible Students; hence the Brooklyn Academy of Music was secured for the services of the day. Pastor Russell addressed the Bible Students twice. We report one of his discourses, from the above text. He said:

*This discourse has been republished in Convention Report Sermons, pages 65-67, under same title.*

[St. Paul Enterprise, Sept. 16, 1909](#)

## **THRUST IN THY SICKLE AND REAP**

*“And He that reapeth receiveth wages and gathereth fruit unto life eternal.”* (John 4:36)

Pastor Russell spoke as follows: Intelligent people appear to reason upon every other subject except religion. Approach a man upon any matter of industry or social progress or political economy or finance and

2H711

we find him reasonably alert to the general law of Cause and Effect. But when it comes to religion the same man refuses to recognize or follow such laws. To illustrate: If a thousand religious men and women were asked to give some general outline of the Divine Plan under which humanity is being dealt with by the Almighty, nine hundred and ninety-nine of them look at you in blank astonishment as though it were absurd to suppose that God would conduct his affairs along the lines of order, reason and common sense —Cause and Effect. On the contrary, the Scriptures everywhere hold that our Creator is systematically ordering the affairs of earth and “working all things according to the counsel of his own will.” (Eph. 1:11) St. Peter divides the world’s history into three great epochs, which he designates as worlds. The first of these, he says, lasted from the creation of our first parents to the flood. The flood was the harvest time, the reaping time, of that epoch. It was the conclusion to the course of sin which, he tells us, there prevailed. And only eight persons—Noah and his family—were carried over as a nucleus for another great epoch or world, which St. Peter calls, “The world that now is,” and which St. Paul calls, “This present evil world or epoch,” and of which Jesus states, “My kingdom is not of this world (epoch),” and again he informs us that “Satan is the Prince of this world.” Certain things have been in progress — certain great instructions and blessings from the Almighty during this long period of over 4300 years. This world or epoch is to have a harvest time, and its affairs are to be as thoroughly wound up, completed, as

were the affairs of the world before the flood. Then a new world or epoch will dawn, the character of which is clearly delineated in the Scriptures as being very contrary every way to that of this present evil world. It will be ‘The world to come,’ whereof we speak — the new epoch, the new earth, in which the Lord will dominate human affairs, his elect Church of the present time being associated with him as his Bride. Under that new dispensation everything will be in accord with the character of its King, the Prince of light and righteousness, just as the conditions of the present evil world are in harmony with the characteristics of the “Prince of this world, who now worketh in the hearts of the children of disobedience.”

### **“THE WORLD THAT WAS”**

The world or epoch which ended at the flood accomplished a great work. It was during that period of 1656 years that God first tested Satan by permitting him to have an opportunity to show up his real character, in connection with our first parents. Desiring to establish himself as an Emperor over earth, separate and distinct from the empire of Jehovah, Lucifer became Satan the adversary, and has since continued in his opposition to the Divine will. Our first parents, through Satan’s lie, were led into disobedience to God, which resulted in the death-sentence on Adam and his race. Subsequently for centuries the holy angels were allowed to have intercourse with fallen men, with a view to helping them back into harmony with God—not that God expected any such results, for he already foreknew that there could be no recovery of humanity, except through the merit of the Redeemer, whose sacrifice would purchase the world and who would reign as the King of kings and Lord of lords—who would come and restore the willing and obedient of the race. But the angels to all eternity might have supposed that an easier way of saving men was possible—that if permitted they could educate, assist and uplift mankind out of sin and death conditions back to harmony with God. God not only desired to show that all such results were impossible, but also he desired to use the opportunity to test, to prove, the loyalty, the faithfulness of the angelic hosts.

Among the liberties granted to all the angels at that time was the power to materialize—to assume human forms. We need not stop to discuss the possibility of this, for we are addressing those who believe the Scriptural record, and to such it will be quite sufficient for us to cite the case of the three men which appeared to Abraham and whom he subsequently found to be angels—spirit beings. They looked like men and they talked and wore

clothes like men. Abraham knew not whom they were until subsequently they revealed their identity, as we read in the account of Genesis 18. The Apostle Paul adds his testimony to this incident, saying to the Church: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13:2

For long centuries this relationship between angels and mankind continued. We have no record of any human being receiving an uplift from their ministrations. On the contrary, as God had foreseen, the influence of sin is contagious and ere long some of the angelic hosts became so enamored of the daughters of men that they took to themselves wives of such as they chose and preferred to leave their own habitation or spirit condition and to remain in a materialized form and to raise earthly families, although their course was contrary to the Divine arrangement, and must have been so understood by them; nevertheless, Divine power was not interposed to hinder them. The error of the sedition, the leaving of their own happiness or plane of spirit being, from a small beginning

2H712

spread, and God's noninterference justified the supposition that He was not able to cope with the situation or else that He was winking at His own law. Thus centuries rode by, while the earthly children of those angels which kept not their first estate became giants and men of renown at a time when maturity was not reached until at least 100 years. During all these centuries we may be sure that every one of the holy angels had fullest opportunity to participate in the seductive pleasures of sin. And we may be quite sure during that epoch or age God demonstrated fully, completely, which of the angels were in heart and in deed, in spirit and in truth, loyal to him and to all the principles of his righteousness; and, this work having been accomplished, that world before the flood was brought to an end, was overwhelmed by a flood of waters, the Lord declaring that the whole earth had become corrupt through this evil. The influence of the angels along licentious lines seemingly tended more to degrade humanity, so that we read that God beheld that the imagination of man's heart was evil, and only evil, and that continually. And then came the denouement, the flood of waters, the destruction of the corrupted world of mankind, including the progeny of the angels, the giants, who were also men of renown, and with them and with the closing of that epoch or world those angels which had not kept their first estate or principality or plane of being were restrained in Tartarus, our earth's atmosphere, until the great judgment of the last day. They were restrained from having fellowship with God

and the holy angels. That age, that epoch has served its purpose. Its harvest was chiefly a destructive one. Only Noah and his family were carried over from that epoch to the present one, to constitute the denomination of the new order of things —this present evil world.

### **THIS PRESENT EVIL WORLD**

This present evil world differs from the world before the flood in that it is not under the ministration of the angels, but man, in a general way, is left to himself. Since the flood the world in a general way has been going on just as if there were no God, the exceptions being the destruction of the Sodomites and in the preaching of Jonah to the Ninevites, warning them that they were about to perish. In other words, so far as outward appearance goes, God has allowed the world to take its own course, interfering only when the corruption became so great as to make life injurious rather than a favor. We may also understand the Scriptures to teach that God has had a silent supervision of the nations to hinder them from overturning or disturbing any feature of the Divine program. He is wise enough to know how to make much of the wrath of man to praise him and the remainder more than this He will restrain.

We perceive, then, that so far as the world is concerned God is letting it take its course. St. Paul, reviewing the question of human degradation as exhibited in heathendom, etc., explains that the great deterioration in the human family is the result of man's being left to himself as respects the Divine supervision. He says, looking back to the time of Noah's descendants, "When they knew God they glorified Him not as God, neither were thankful. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," they giving themselves over to things that were not profitable, defiling themselves, etc. Rom. 1:21-28

This condition of things continued from Noah's day until three and one-half years after our Lord's crucifixion, when the special favor of God toward the nation of Israel terminated as the "middle wall of partition was broken down" — Cornelius being the first Gentile admitted to the privileges of the gospel. From that time onward the proclamation of the gospel was not restricted to the Jewish nation, but whosoever may have an ear to hear of every nation, people, kindred and tongue. The proclamation is open to all, even though only a few have the hearing ear of faith, the eye of understanding and the obedient heart.

During the long period from Noah to Christ—2500 years—God, as we have seen, had no dealing with the

world, but He did have very special dealings with, Abraham, Isaac and Jacob, and then subsequently with the nation of Israel. To those patriarchs He gave an oath-bound covenant, that though their posterity He would ultimately bless all the families of the earth. Moreover, the character of the promise was such that it implied not only the resurrection of the patriarchs, but the resurrection also of the families of the earth that have gone down into death under the great Adamic sentence.

The nation of Israel was segregative from all the other nations of the world and bound to the Lord and He to them by the covenant of the law entered into at Mt. Sinai. Under the terms of that covenant it was promised that the whole nation should constitute the seed of Abraham, while it blessed all the other nations, but the conditions were the keeping of the law perfectly. God, of course, knew that, as imperfect men, Israel had undertaken an impossible contract. But He also knew that under His supervision the contract would eventually be not to their disadvantage but the reverse. He used that nation as a typical people, their jubilees representing the times of restitution coming to the world under the millennial reign of Christ. Their

2H713

day Sabbath typified a coming blessing to spiritual Israel. Their year Sabbath typified a coming blessing to the world, to the universe. Their day of atonement for sins typified the day of better sacrifices of Christ and the Church. Indeed, we may understand that fleshly Israel and all of its great affairs were typical foreshadowings of God's greater blessings to come in after dispensations. Some are having fulfillment during this Gospel Age, while others will reach fulfillment during the Millennial Age.

### **THE HARVEST OF THIS AGE**

The time for the election or selection and testing, proving and polishing of these followers of Christ, whom He refers to as His jewels, is nearly at an end, according to our understanding of the Scriptures. We are already in the harvest of this Age, which laps upon the incoming Millennial Age. With the consummation of this Age in this harvest time God's great plan of the ages will reach a culmination as respects a certain feature. The seed of Abraham will then be completed. Our Lord Jesus is the Head or Chief of that seed, and His faithful Church, by Divine grace, are counted in with Him as members of that seed. When the last member shall have completed his course all the work of the Divine plan for mankind thus far will have reached its culmination. Everything then will be ready for the blessing of all the families of the earth through that spiritual seed of

Abraham, of whom the Apostle says, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. 3:29

### **THE WORLD TO COME**

At this time “the world to come” will have come. The heavenly Lord and His heavenly Bride, complete and fully satisfactory to the Father, will at once be invested with the Divine power and authority to rule the world—to take full and absolute control of it. Thus says the prophet: “Ask of me and I will give thee the Gentiles for an inheritance and the uttermost parts of the earth for thy possession.” (Psa. 2:8) Thus says the Apostle: “He must reign until He shall have put all enemies under his feet. The last enemy that shall be destroyed is death.” (1 Cor. 15:25,26) The Millennial Age just about to dawn upon the world, and in preparation for which God has provided also our inventions of the past century, will be the great epoch of blessing to mankind. In it the promise to Abraham will have fulfillment: “In thy seed shall all the families of the earth be blessed.” (Gen. 12:3) They will be blessed in being rescued from their own ignorance and superstition and selfishness by the superior power of the Lord’s Kingdom. They will be rescued from the power of Satan, by which they have been unconsciously dominated for all these centuries, Satan having invisibly operated through the children of disobedience — thus the propagation of baneful delusions and hurtful lusts. Hence, one of the assurances of the Scripture is that in that glorious new dispensation Satan shall be bound for a thousand years — shall be hindered from deceiving mankind.

The world to come merely signifies the epoch to come, the epoch wherein dwelleth righteousness, where righteousness will be in the ascendant, the rule, and where sin will be absolutely under the control of the great Redeemer, who then will be the King of Glory, ruling, reigning, enlightening, blessing, uplifting, restituting, purging, purifying and bringing to perfection as many of Adam’s race as will heartily respond to the rules of His Kingdom.

### **THRUST IN THY SICKLE**

Very much of the Scriptures naturally and appropriately relate to the wonderful harvest time or closing period, of this present evil world — the most wonderful period in all the history of our planet thus far in many respects. Our text, as one of these Scriptures, points to the fact that the Lord at the present time is the great reaper and supervisor of this harvest. The sickle of truth for more

than 30 years has been thrust in to reap the ripe wheat of this Age, the mature and developed saints of God. The great work still progresses. The enlightening influence is still abroad. The separating work is still going on. The gathering of the wheat into the garner is still in progress. Soon, when the last ripe grain has been gathered there, the time of trouble, such as never was since there was a nation, with which this Age will end, will be fully kindled. The Lord tells us that immediately after it He will turn to the people a pure message. That message, with its enlightening influence, is referred to in His statement that “then shall the righteous shine forth as the sun in the Kingdom of their Father” for the blessing and enlightening of all the families of the earth. (Matt. 13:43) Let us awake to a realization of the wonderful time in which we are living. Let us be vigilant and make our calling and election sure to the glory and honor and immortality to which we have been called.

2H714

[The Weekly Enquirer, September 23, 1909](#)

## **EVERY IDLE WORD**

*With the exception of the three end paragraphs printed below, this discourse has been republished in the Overland Monthly, pages 207-211, under same title.*

*“Every idle word that men shall speak they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified and by thy words thou shalt be condemned.” Matt. 12:36-37*

It is difficult to tell how far-reaching such a lesson in brotherly kindness and mercy practiced in the church would influence the world of mankind. Undoubtedly the impression would be deep and lasting. But what does the world see in every direction, in every denomination? It sees exemplified what the apostle calls attention to as being not the spirit of the Lord, but the spirit of the adversary. He urges us, “Put off all these; angers, wrath, malice, evil speaking, filthy communications out of your mouth. .. seeing that ye have put off the old man with his deeds.” Col. 3:8-9

It has seemed too, at times, as though some of those who profess relationship to Christ as members of His church do even more of petty evil-speaking and slandering and busy-bodily than do the worldly who make no profession whatever. According to the standards set forth in our text the worldly, if they have more of the quality of mercy in their hearts will evidently be more pleasing to God than those who have made much profession and

neglected the Master's commands and failed to cultivate his spirit of love and mercy, in word and deed.

These are strong words, but they need to be uttered and with great plainness of speech, for assuredly, if only the merciful obtain divine mercy, then a great many of our race will receive very little mercy from the Lord. It may be true —doubtless it is true —that the great adversary makes a more severe attack upon the Lord's consecrated people than upon the worldly and this may, to some extent, account for what we have remarked of the greater degree of mercy in worldly people than among God's people. Still it is God's people who are on trial and who apparently are failing in the trial; failing to develop the spirit of mercy —love. Let us all remember our text and apply it. "By thy words shalt thou be justified, and by thy words shalt thou be condemned." As we think of the fact that these sermons reach the eyes of about 7,000,000 of readers weekly, we feel the weight of our responsibility. It is our desire that they be just such as the Lord can approve, and such as will be helpful to hearers and readers.

[The Weekly Enquirer, September 30, 1909](#)

## **SIN ATONEMENT**

Brooklyn, N. Y., Sept. 26—Pastor Russell was in fine voice today when he addressed his congregation in the Tabernacle. He took for his text the following, "Without shedding of Blood there is no Remission" —Heb. 9:22. He said:

A realization of imperfection, of sin, is general. We were "born in sin, shapen in iniquity; in sin did my mother conceive me," and a general realization of this fact prevails amongst intelligent people. Whether the how and the why, the philosophy of the matter be discerned or not, the fact is recognized. However we may theorize that the same Creator who made the angels pure, happy, holy, sinless, also made us, we nevertheless are aware of the fact that we are not pure, holy, sinless, undefiled. Righteousness should not however be considered the phenomenon, but the original, proper condition of things. Sin is the phenomenon, the peculiarity, the disorder —the disarrangement of the proper order which previously prevailed and by right should everywhere prevail.

Nowhere in the world do we find any explanation of present conditions that is satisfactory to us, except in the Bible, which teaches that God's Work is perfect; that he made man in his own image and likeness; that



2H715

sinful ambition brought in rebellion against the Divine regulations and that present disorders are the result of that rebellion — human degradation, mental, moral, physical —dying—death.

It is true that human philosophy has sought to solve the question of man's condition of sin and imperfection aside from the Bible. Its claim is that the Bible record is untrue; that man was never perfect; that man never fell from perfection into sin and death; that man, consequently, needs no Savior from sin and death and no restitution to original perfection —to original Edenic perfection. Its claim is that if there is a personal God, he is not exercising any special powers, but merely allowing so-called Laws of Nature to operate. It claims that in the surging of the salt waters of the ocean protoplasmic life was generated, and that the microscopic germ polly-wogged and evolved into a thousand different forms —worms and snakes, fish and whale, beasts and birds and reptiles; and that finally one division of the pollywog family attained to monkeyhood, and, gradually getting used to stand on his hind legs, became a man. It ignores, if it does not deny, sin and its downward tendencies, which we all know afflict the human family and must be struggled and fought against. It denies the need of a Savior, an Advocate, a Mediator, and it holds that each generation of humanity dying, helps onward the succeeding generation to grander development and that eventually human perfection will be attained by the evolutionary process, by man's own exertion, regardless of whether there is a Creator or not.

Evolution hopes that man in his highest development may find a way of prolonging his life, probably for centuries, probably for thousands of years, by chemical discovery—human wisdom. Surely this theory is not satisfactory to any one. It is too inconsistent with what we know of ourselves and others and of the downward, instead of the upward, tendencies prevailing in nature. And surely the hope that some of our children Ten Thousand years from now may be able to live for a thousand years or more, while we, as well as our progenitors, died in giving them the uplift —this is not a satisfactory substitute for the hope of everlasting life, the hope of glory, honor and immortality through Christ.

We can only assume that this Evolutionary theory found friends and advocates because the Bible teaching has been so grossly misunderstood. It has been misrepresented as teaching that practically all of the human family were born under a Divine sentence of eternal torture and that only the few reached in the present life, by the Gospel can by faith in the Savior and

by a thorough-going conversion to saintship —that these few alone will escape eternal torment and gain eternal blessing. Thinking people, not surmising that the Bible is misrepresented by its own friends, by the creeds in general, have looked about for a substitute. Evolution, although quite unsatisfactory to them, furnished the only substitute they could think of, while it ignored the Bible.

### **WHAT THE BIBLE TEACHES**

Now as the electric light supplants the tallow dip, concordances and other Bible study helps assist us to a proper understanding of God's Revelation. One Scripture throws light upon another; and thus gradually the errors of gross darkness and superstition which prevailed so generally in "the dark ages" flee away and the Lamp of Divine Truth gives forth a brilliant ray which fully satisfies our heads and hearts and glorifies our Creator.

In the light of this newly-trimmed Arc-light of Truth, God's Word, we may now see that the real penalty for sin is not a coming eternal torment at the hands of fire-proof demons, but instead the reign of sin and death. Now we may see how disobedience on the part of Father Adam brought upon him a death sentence, a dying condition, and that these, transmitted from parent to child, have increased the calamity, century by century, until today, amongst the most civilized, one out of every one hundred and fifty adults is in an insane asylum — mentally dead to the extent that he is unable to care for himself. Millions more of our race are in prisons and penitentiaries because of moral blemishes, because "born in sin and shapen in iniquity," they have inherited vices which have been accentuated by association with each other. All over the world, too, we have hospitals and infirmaries and cemeteries. The reason is exactly what the Word of God teaches, namely, "The wages of sin is death." "The soul that sinneth it shall die." The great disease of sin, started by our first parents in Eden, has spread a plague amongst all their children, blemishing some specially in one particular and some in another, but corrupting the whole and bringing death to all.

### **SIN ATONEMENT**

Our minds agree to the foregoing. We agree, too, that it is proper that the Almighty God should be a just God, that Justice should be the "foundation of his throne," his Government. We inquire as to what is possible in the way of sin-atonement, by which original sin might be offset and Adam and all his race, who fell through disobedience, might be brought back to Divine favor and be made again holy and happy, as all the angels, and recipients of Divine favors, including eternal life. The

Scriptures answer this inquiry, telling us that we are right in feeling that we are sinners; that

2H716

we are right in believing that Divine Justice must be met before reconciliation can be effected. But they tell us that God has moved first in this matter—that he did not wait for man to appeal to him for mercy, but that, “While we were yet sinners,” he sent his only begotten Son to be our Redeemer, to bring us back into harmony with God. The Old Testament is full of assurances that God’s mercy will ultimately be manifested to mankind through that Redeemer and through the nation of Israel, upon which we would confer the special privilege and honor of bearing the Truth to every other nation. The New Testament contains the record that when our Redeemer came, the world and his own nation knew him not. It tells that, in crucifying the Redeemer, the people of Israel fulfilled the Divine intention as foretold through the prophets; that they thus slew the great sin-offering, “The Lamb of God, which taketh away the sin of the world.” And as we learn how to bring the various testimonies of the Scripture into harmony with each other, they tell us that the Redeemer, before blessing Israel, will accomplish another work not generally known—the gathering of spiritual Israel. This the Apostle styles “The mystery of God.”

### **THE RESTITUTION OF ALL THINGS**

The result of sin-atonement and the return of man to God’s favor would not mean a changing of men to spiritual beings, nor the giving of mankind of a heavenly home, but rather restitution. The Eden home first provided for Father Adam was Paradise, but it was lost by his disobedience. The proposition of the Scriptures is that the great Redeemer will restore Paradise and enlarge it, making it world-wide, the home for not only Adam, but his now multitudinous progeny of Twenty Thousand Millions. The Scriptures abound with promises that Israel shall be re-gathered and restored to Divine favor and be made the instrumentality of the Lord in spreading the blessings to other nations. The Scriptures tell us how the paradisiacal condition shall be brought about. They explain that the wilderness shall blossom as the rose and the solitary place be glad. They tell that Christ shall reign, as promised, and establish justice in the earth. They tell that “the sun of righteousness shall arise, with healing in his beams,” scattering superstition, ignorance and darkness. They tell that now “darkness covers the earth and gross darkness the people,” but that the coming reign of Messiah’s Kingdom will change all this. They tell that weeping may endure for the night (of this time

of sin) but that joy cometh in the morning” —the Millennial morning. St. Peter points us down to the Second Coming of Christ for the fulfillment of all these great restitution promises. He tells us that then will come to earth “times of refreshing.” He assures us that the time of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world has begun will then find accomplishment. Acts 3:19-21

### **BETTER SACRIFICES THAN THOSE**

But now we inquire why this delay in bringing in the “time of refreshing,” the “time of restitution.” Why did not the great Redeemer begin at once to accomplish the work secured by his death at Calvary? How can he bear to delay, since he loved the world so that he died for all and since he fully admits that the whole creation is in pain, waiting for the great deliverance made possible by his sacrifice. Rom. 8:19-22

The Scriptures answer the question. They tell us that the gathering of the elect Church during this Gospel Age as a feature of the Divine program must precede the bringing of restitution blessings to the world. They tell us that God has imposed special crucial tests upon those now called and chosen. Their invitation is to joint-heirship with Christ in a heavenly or spiritual nature, and to a share with him in the Millennial Kingdom and glory, and in the work which these will accomplish for the world. The Scriptures tell us that those who will be accounted worthy of this exaltation to glory, honor and immortality, will first be required to prove their loyalty to the Lord to the extent of sacrifice. This does not mean a putting away of sin, for that would not be sacrifice. It does mean the laying down of earthly rights and privileges, after the manner and example of their Redeemer, who knew no sin. Believers are exhorted thus to sacrifice. The Apostle says to them, “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service.” Rom. 12:1

Many Scriptures inform us that God has attached the glories of the future to the sufferings of the present and that “if we suffer with Christ we shall also reign with him” and “if we be dead with him, we shall also live with him.” Thus we see this entire Gospel Age is a period of sacrificing. Our Lord began the sacrificing and, in accepting believers as his members, it is on condition that they will be sanctified, separated from the world, and present their bodies living sacrifices. Thus the saints throughout this Gospel Age have been suffering with their Lord and Head and, as St. Paul declares, “filling up that which is behind of the afflictions of Christ.” (Col.

1:24) The merit is in the sacrifice of their Lord, but he passes that merit

2H717

through the believers of this Gospel Age, to the intent that they may share in the glories and honors of his Millennial Kingdom, which will be established as soon as the last member of “his Body” shall have finished the sufferings of Christ.

St. Paul, after pointing out to us the typical sin-sufferings, represented under the Jewish arrangement, shows us that the sacrifices of Christ and the Church are the antitypes of these sin-offerings —offered year by year under the Jewish economy. Those are styled the “better sacrifices than these.” Heb. 9:23

### THE DAY OF ATONEMENT

We are at the time of the year when our Hebrew fellow-citizens are accustomed to celebrate their great Day of Atonement. They celebrate the day, although in a meaningless manner. Those of them who are acquainted with the facts know that the whole procedure is a farce. In the confusion which God has permitted to come upon them they have no Priest. Since their rejection of Messiah their priestly records are lost, so that no Jew in the world can make claim to the position of High Priest or dare to perform the functions of High Priest in connection with the Day of Atonement sacrifices. They had no Tabernacle or Temple, nor dare they erect one; for if one were consecrated, no authorized priest would risk his life in attempting to pass through the Second Veil into the Most Holy.

As a consequence our Hebrew friends deserve our sympathy. Formerly the tenth day of the seventh month was their appointed Day of Atonement. By the sacrifices of that day, properly performed, reconciliation for their inequalities was made for the ensuing year, at the end of which they would again become unclean and need another Atonement Day. As the Apostle says, the arrangement God made for them for the forgiveness of sins was “year by year continually,” and the yearly repetition indicated that the sins were not really cancelled, but merely covered for the year.

It is a part of Divine providence that our Hebrew friends have no Priest and that no sin atonement sacrifice is possible. Now when the anniversary of the Day of Atonement comes they bemoan their sins and fast and pray; but they have no Priest to offer the bullock of a sin-offering and then to take its blood into the Holy and Most Holy and to sprinkle the same for the cleansing of the priestly tribe. They have no Priest later on to come

and take the goat's sin-offering and do with it as he did with that of the bullock, taking its blood into the Most Holy and sprinkling the Mercy Seat for all the other eleven tribes of Israel. The priest does not come out of the Holies to bless them as of yore and to tell them that their sins are forgiven through the merit of the sacrificial blood. No! After waiting the entire day, and knowing that they have no Priest, no Advocate, no Intercessor, no Sin-bearer, at the close of their Atonement Day they endeavor to be cheerful and happy and to suppose their sins forgiven; or, rather, they endeavor to forget all about the matter in worldliness.

### **THE ANTITYPE OF THIS**

Would that all our Hebrew friends, as well as all Christians, could understand the true antitype of that great Day of Atonement, which the Jews celebrated annually in a typical manner. Its antitype is this Gospel Age. At the beginning of this antitypical Atonement Day our Lord Jesus offered himself—the antitype of the bullock. (Lev. 16) When he ascended up on high, he applied the merit of the sacrifice to the antitypical Levitical tribe — to the household of faith of this Gospel Age, for the Royal Priesthood. Since Pentecost the second part of the Day of Atonement sacrifices has been in process. “The Lord's goat,” antityped by the Church, has been in process of sacrifice. The great High Priest has been accepting consecrated believers as members of his Body and has been seeing to their sacrificial offerings. “Now is the acceptable time” for such sacrificing.

This procedure has gone on for now nearly nineteen centuries and, according to our understanding of the Scriptures is nearly complete. Soon the last “member of the Body of Christ” will have suffered with their Lord and Head. Soon the blood of this secondary sacrifice will be sprinkled in the Most Holy on the Mercy Seat —the blood of the members of Christ. Jesus' blood passed through them. Soon the acceptance of it as the pardon price “for the sins of the whole world” will be acknowledged by the Father. Soon the great High Priest, head and members, will come forth, clothed in the glory, honor, dignity and power represented in the garments of the typical priests of Israel and will bless the world. Soon will come the time for the lifting of the hands of the Priest, the display of his power. Soon as a result the blessing will fall upon all of the people—upon natural Israel first. Soon will shouts of rejoicing arise from the people as conditions of sorrow and pain shall pass away, giving place to praise, as men seek to glorify God and lift up holy hands in his service.

Thank God for the little glimpse he has given us of his glorious arrangement for sin atonement: Now for the Levites, “the household of faith” and by and by “for all the people.” Praise to his name that ultimately all shall be forgiven! Everything that can be properly

2H718

attributed to heredity in the blemishes of others and ourselves! And the only responsibilities on each will be for his own conduct in proportion as he has had light and opportunity for better things. Thank God also that eventually all who refuse the blessed opportunities of the Millennial Kingdom will be utterly destroyed. (Acts 3:23) Thank him also that in the salvation of the world which he hath provided through his Son he has arranged that his consecrated footstep followers may have a share with him in the sufferings of this present time and the glory that shall follow.

[The National Labor Tribune, October 4, 1909](#)

## **GOD'S PROMISE**

BROOKLYN, N. Y., Oct. 3—Pastor. Russell addressed two large audiences in the Tabernacle here today. We give one of his discourses taken from the text, “*The blessing of the Lord, it maketh rich; and He addeth no Sorrow therewith.*” Prov. 10:22

Looking about us in the world we find abundant corroboration for the Scriptural declaration that instead of the Divine blessing resting upon the earth there is a curse” or a blight upon it. Accordingly St. Paul wrote, “The whole creation groaneth and travaileth in pain together.” In the context he declares the relief from this groaning condition —out of the bondage of corruption into the liberty, favor and blessing to follow. He indicates that this blessed “change” will come through the “manifestation of the sons of God” and intimates also that these sons of God are now being “called” and will shortly be “glorified” and thus be empowered to do the work of blessing for the groaning creation, relieving them of the burden of sin and death.

Still the question arises, Why should humanity be so differently circumstanced from the angels? Why should not holiness and purity and freedom from sorrows and pain and death prevail on earth as well as in heaven? Why should the great Creator so differently condition one branch of his creation from the other? True, the Lord's prayer tells us that we may expect ultimately that Divine power will intervene and succor humanity. The declaration, ‘Thy Kingdom come; thy will be done on

earth as it is done in heaven,” is more than a prayer; because uttered by our Lord it is also a prophecy of what will ultimately obtain. But the question is, Why should it be necessary for us to pray and to wait to subdue sin and to lift mankind out of evil conditions? Why should not God’s will have been done on earth all along, as it is done in heaven? Why have sin and death been permitted to ‘reign,’ as the Scriptures declare?

### **THY WORD IS TRUTH**

The Bible alone answers our query. It explains that originally our race was created perfect, in the image of God, sinless, holy, pure, happy. Man’s Eden home was Paradise, the Garden of God. But all that bliss was lost through disobedience to the Divine command. When the death sentence came upon Father Adam he lost fellowship with his Creator, his Eden home, his perpetual life and, instead of the Divine provision, was sentenced to earn his bread by the sweat of his face, battling with thorns, thistles and insects. The Bible does not pretend to say that the conditions as we have them today are perfect nor that they are satisfactory to God, nor that they should be satisfactory to us. The extreme opposites of the home in Eden, the drouth, cyclone, tempest and flood, belong to the unfit condition of the earth and are intended by the Lord to serve as part of man’s condemnation. Through sickness, disease, sorrow, pain, dying, the race will be brought eventually to death—to desolation. Thank God he has overruled that feature of the sentence so that death to us need not mean destruction. Thus it is written, “Thou turnest man to destruction; and sayest, Return ye children of men.” (Psalm 90:3)

The turning of man to destruction was six thousand years ago and, although the blessing of restitution was declared from the very first by all the holy prophets, nevertheless the return was not made actually possible until the Redeemer came and laid down his life as the ransom price for the sins of the whole world. A long while did God wait before sending the Redeemer. More than four thousand years passed, and for a long period he has waited since then before effecting a deliverance of humanity from sin and death—nearly nineteen centuries. This deliberate slowness on the part of the Almighty in looking after the human family and its rescue from sin and death can only be understood from one standpoint—the Bible standpoint. The Bible, contrary to our creeds formulated in the dark ages, teaches that the penalty of sin is not a future torment, but a present experience with sin and death under the sentence, “Dying thou shalt die.” In other words our present accursed or condemned,



unfavorable condition as a race is God's just penalty against us as sinners.

2H719

We are a race of convicts, and the conditions of nature are Divinely arranged with a view to speeding us onward to the tomb —to the fulfillment of our “curse” or sentence —death. In other words all the mental unbalance and distress, including insanity, imbecility and cross temper, are elements of death —the results of death working in us as a race; likewise our moral deflection - We were “born in sin and shapen in iniquity; in sin did our mothers conceive us. Phrenology, as well as physiology, shows clearly these facts. The misshapen heads indicate the unbalance in which we were born, and the Scriptures declare that we are “prone to sin (disposed to sin,) as the sparks to fly upward.” In view of these things how distinctly God's Word is corroborated. In comparison with this just manifestation of indignation of God against sin how unreasonable and unsatisfactory are the various theories that come down to us from “the dark ages” unsupported by the Word of God, teaching that our whole race was born under an original condemnation or sentence to eternal torture; and that the only ones saved would be the few grasped by Divine favor during this Gospel Age and lifted from relationship to the world and transformed into saints.

It is true enough that the Bible teaches that God has a special reward for those who love him supremely — more than self, houses, lands or any other creature. True it is, indeed, that he has for these “exceeding great and precious” blessings; but it is quite untrue, as it would be quite ungodly, that our Creator should either by predestination or through lack of foreknowledge or for any other reason consign our race as a whole, either to centuries of suffering in Purgatory, as some declare, or still worse, as others affirm, to everlasting sufferings.

### **THE BLESSING OF THE LORD**

Having considered the Divine explanation of the curse of sin and death upon the world, and having found it true to all the circumstances and facts, let us now with confidence turn to the same record, the Bible, for an explanation of what blessings God has in reservation for the saints, and also for the world in general. “The blessings of the Lord, it maketh rich.”

The blessing of the Lord has, to some extent come to the Church, but it is a blessing only receivable by faith. It is not the real blessing, but, as the Scriptures declare, a foretaste, “an earnest” of the coming inheritance or blessing. This foretaste is very precious to all of the Lord's saints, giving them a feast and joy and comfort

under the most trying circumstances of the present life - It is indeed "The peace of God, which passeth all understanding," which rules in their hearts, as St. Paul said to the "little flock" of 144,000, who are named in the Scriptures as the "very elect," the Ecclesia, "the Church of Christ, which is his Body." These believers in God's promises and arrangements for the blessing of humanity through the merit of Christ's death and by the power of the Millennial Kingdom may rejoice therein in advance. It is not the intimation, however, that the Church shall keep the restitution privileges. These are credited to them so that they may have something to "offer," something to "sacrifice." By faith they receive earthly rights and restitution blessings and privileges, as God's gift through the Lord Jesus. By faith they make a sacrifice or surrender of those rights to the divine nature and to joint-heirship with Christ their Lord and Redeemer in his Millennial Kingdom - By faith, in return, they receive the begetting of the holy Spirit. They are content, not satisfied. They rejoice, though oft it be in tribulation. Their assurance is that present tribulations are working patience, experience, hope, and preparing them for the actual "glories which God hath in reservation for those that love him." Like the Apostle, they hope for the actual salvation of deliverance, "the blessing of the Lord which maketh rich" at the coming of our Lord, when the saints shall be united to him most preciously, as represented by the Scriptural figure of a Bride united to a Bridegroom. The marriage of the Lamb will come, for his wife will have made herself ready. (Revelation 19:7)

Let us glance backward and note the earliest reference of the Scriptures as the earliest God-given intimation of coming blessings.

(1) Shortly after the fall the Lord declared that ultimately the seed of the woman (her posterity) would bruise the serpent's head —would utterly destroy sin, would triumph over sin and Satan.

(2) Later on Enoch prophesied that Messiah would come, and grant the world a fresh trial for life or death (Jude 14). The original trial or judgment, for life or death, was through the one man Adam; and his failure and its penalty affected the condemnation of his entire race, because all are imperfect and hence sinners. The promise of a Messiah, who would grant the world a fresh trial was indeed a rainbow of hope to those who could receive it.

(3) It was not until Abraham's time that God really definitely outlined the channel of the blessing which he proposed ultimately to give to the race, "the blessing of

the Lord, which maketh rich.” Let us examine this prophetic outline of coming blessing.

The promise made to Abraham was this, “In thee and in thy seed shall all the families of the earth be blessed.” Here we have something definite, something

2H720

tangible. This promise was renewed to Isaac, also to Jacob and, later on at Jacob’s death, it passed to all of his posterity, the nation of Israel. In due time, in fulfillment of this promise, Moses, as its mediator, instituted the Law Covenant between God and Israel -Under that Covenant it was stipulated that in order to inherit eternal life and all the blessing which Adam possessed and lost, and in order to inherit the promise made to Abraham of the privilege of blessing all the families of the earth, the Divine Law must be kept inviolate. God must be loved with all the heart, mind, soul, strength, and the neighbor must be loved as one’s self. Moses as mediator of that Covenant might render every assistance he was capable of to that nation; but, alas, himself a fallen man, imperfect, he was unable to lift Israel out of sin and degradation —unable to bring them to that state of human perfection which would enable them to keep that Law Covenant and inherit its blessings! As God foreknew, they failed to keep their part of the Covenant. “By deeds of Law shall no flesh be justified.” A number of discouraged Israelites continued to hope for blessing through the Abrahamic Covenant and, later on, the Lord revealed to them that in due time he would make a New (Law) Covenant with them and that Messiah would be its Mediator. (Jeremiah 31:31)

The promise of a New Covenant implied, as St. Paul points out, that God knew that the Law Covenant would not bring to Israel the hoped-for blessings. Thenceforth their hopes centered in the New Covenant, under which the Lord promised that he would entirely blot out their sins and take away their stony heart and give them a heart of flesh and that they should be his people. Confirmatory to this thought was the message sent to them through Malachi the prophet, assuring them that the messenger of the Covenant (the servant of the Covenant, the Mediator of the Covenant), whom they delighted in, the one they were hoping for, would ere long, come to his people. But the prophet intimated that few of them would be ready to receive him. He said, “Who shall stand when he appeareth?”

## **THE LORD CRUCIFIED**

Expecting Messiah to appear in a very different way, Israel was unprepared for the “man of sorrows and acquainted with grief,” “the Lamb of God which taketh

away the sin of the world.” They expected a great general, a mighty leader, who would appeal to the learned, the wealthy, the noble. But our Lord appealed only to those who were pure in heart, “Israelites indeed.” Such alone had the necessary faith to recognize him and receive him. The others crucified him, but did it ignorantly. St. Peter declares, “I wot that through ignorance ye did it, as did also your rulers. Ye killed the Prince of life” (Acts 3:15-17). And St. Paul says, “Had they known it, they would not have crucified the Lord of glory.” (1 Corinthians 2:8)

However, our Lord’s crucifixion was merely a fulfillment of another feature of the Divine Plan to make the blessing of all mankind the deeper and broader.

By virtue of keeping the Law, Jesus would have had the right to earthly perfection for himself, eternal life and happiness. He also would have been heir of all the things that Adam possessed and lost. He might, therefore, have established an earthy empire and, by wise laws and regulations, he might have done much for human uplift — the very thing which people today are wanting to bring about. But his subjects would still have been under the Divine condemnation of death. He would merely have been the ruler, instructor, of fallen, dying men. God’s promise of blessing meant more than this. And in harmony with it our Lord Jesus did not keep his earthly rights but surrendered them, sacrificed them, laid them down on our behalf. The laying down of these earthly rights was finished at Calvary. Since this sacrificing was done in harmony with the Divine purpose, the Heavenly Father rewarded the sacrificer with a new life on a higher plane, “far above angels and principalities and powers.”

Thus when Jesus was raised from the dead on the third day he was no longer a man, but a spirit being, a partaker of the Divine nature, far above angels. More than this, he had his earthly rights which he had sacrificed, and these now constituted an asset or thing of value which he possessed and which he might bestow upon others. He laid down his earthly rights that he might receive life again on a high plane and have a right to give the sacrificed earthly perfection, honors and privileges to others. It was in this manner that the Lord provided for the blessing of the world — “the blessing of the Lord that maketh rich and to which he addeth no sorrow.” Though the blessings have not yet come to the world, as we have seen, the foundation has already been laid in the redemptive work accomplished at Calvary.

We cannot in this discourse trace the blessing to its conclusion - But knowing that our discourses weekly reach about seven million readers we shall hope to

address the majority of you through the public prints a week hence. We hope then to show how the Lord has promised that his blessing under the Abrahamic Covenant and through the nation of Israel and through the mediatorial work of Christ is yet to bring blessings to every member of Adam's race — an opportunity

2H721

for obtaining life eternal. Meantime let us all assure our hearts of the truthfulness of the promise, that the blessing of the Lord maketh rich and that he addeth no sorrow therewith. Any sorrows that come to us are earthborn and not of the Lord and may be overcome; so that eventually we may be of the mighty host who in heaven and in earth and under the earth will be heard giving "praise and honor to Him who sitteth on the Throne and unto the Lamb." (Revelation 5:13)

[The Weekly Enquirer, October 14, 1909](#)

## **THE BLESSING OF THE LORD**

"The blessing of the Lord, it maketh rich; and He addeth no Sorrow therewith." Prov. 10:22

We continue today our topic of last Sunday. Our hope is that not only those of you who hear my voice, but also the 7,000,000 readers to whom this sermon will go in print in the columns of more than 400 newspapers may have well in mind what we had to say on the text a week ago. Briefly we showed that the world has not yet received the blessing of the Lord which maketh rich — that, on the contrary, ever since the disobedience of our first parents our race has labored under the Divine sentence or "curse" of death, and that our dying condition, mental, moral and physical, are upon us as convicts. We pointed out that the Lord has declared that He will yet grant His blessing to our race, releasing all from the curse and supplying the blessing of the Lord that maketh rich. We pointed out the foreshadowings of this, especially in the promise, or covenant made to Abraham, and confirmed to the nation of Israel through Isaac and Jacob — "In thee and in thy seed shall all the families of the earth be blessed."

We showed the failure of the law covenant to give these blessings, and that Jesus, the Son of God, holy, harmless and undefiled, separate from sinners, and He alone, was able to keep the law and prove Himself worthy of eternal life and all the blessings lost by Adam — not heavenly but earthly blessings — the same that Adam lost. We saw next that those earthly rights and blessings won by our

Lord by the keeping of the law He, with the Father's consent and arrangement, sacrificed, laid down in death, and that His reward for so doing was a resurrection to a spirit or heavenly plane of being, far above that of angels. We saw a glorious King who had those earthly rights in his possession as an asset or thing of value to give to others.

We want now to continue this investigation and to see in the light of God's word what it is to be done with those earthly rights which Jesus gained by virtue of His obedience to the law, and which He sacrificed. How will they be applied? We might reasonably have supposed (since God's promise to Israel was that the world should be blessed through it) that as soon as our Lord Jesus had ascended up on high He would give to the nation of Israel all those earthly rights and honors which he had secured by obedience and death. We might have expected accordingly that, forthwith, the nation of Israel would have begun to realize the forgiveness of their sins and would have been thus turned to the Lord, and that, under His blessing, their work with all the nations since would have progressed. As it is written, "In thy seed shall all the families of the earth be blessed." Admitting that the Lord Jesus was the spiritual seed of Abraham we would have expected that upon His glorification the earthly kingdom would have begun to be blessed and to be used for the blessing of others. But nothing of this kind occurred. Disaster came upon the Jewish nation, and blindness. Their nation was destroyed; and for nearly 19 centuries they have been not only blind but outcast, under the disfavor of the Almighty. Did God forget His promise made to Israel or did He change His purpose, or what is the explanation of the course which He pursued?

### **SPIRITUAL ISRAEL CALLED AND CHOSEN**

What God has been doing since Christ died for the world's sins the Scriptures term the "mystery of God." It has been a mystery to the Jews and a mystery to the world in general, and the Lord so intended it to be. No one can understand the matter nor appreciate it, except he be in the right condition of heart and begotten of the holy Spirit. To such the Lord says, "To you it is given to know the mystery of the Kingdom of Heaven, but to all outsiders these things are spoken in parables and in dark sayings." Some who cannot perceive in the full appreciative sense what we shall show may, nevertheless, be able to appreciate the matter to a limited degree.

The mystery is this: God intends to have a larger Messiah than the Jews had understood. Not only so,

2H722

but he will be on a higher plane than they had supposed, and will accomplish a far greater blessing than they had supposed. God's purpose is to have a multitudinous Messiah and to select the members thereof from many nations. As compared with the world these will be a "little flock." As the Master said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Each member of this little flock company must develop the same characteristics which were exemplified in their Redeemer, Jesus. They must have his spirit or disposition. Like him, they must lay down their lives in the service of righteousness, truth and the brethren. They will become joint sacrificers with him.

Here the question arises, If no Jew but Jesus could keep the Divine law perfectly, and if he could keep it only because he was not a member of Adam's race directly, and if only by keeping the divine law perfectly Jesus could be accounted worthy to be a sacrifice and be received to heavenly glory, how could any of the fallen race be acceptable? We read that He was "holy, harmless and undefiled, separate from sinners." Of Him again we read that in order to be thus holy He required a specially miraculous birth. These things being true, how could it be possible for even a "little flock" to be found who would be acceptable to God as joint sacrificers with Jesus? How could even a little flock be found who would be of the same spirit as Jesus, a copy of him in character?

The Scriptural answer is that some could indeed be found possessed of the character likeness of Jesus in the sense that they would desire to do perfectly; but that none could be found able to do perfectly, because all are sharers in inherited sin. This is a part of the "mystery" which gradually unfolds to those who have the hearing ear and the understanding heart and the eye of faith. The Lord's explanation of the matter is this: When Jesus had sacrificed His earthly rights and had been received to spirit nature, and had the earthly rights at His command to give away. "He ascended up on high, there to appear in the presence of God for us. He appeared for, on behalf of, all who believe in Him and accept forgiveness of sins and make a consecration of their all to God's service. But Jesus did not accept as disciples those who merely believed and were justified by faith. He attached another condition, namely, that they must sacrifice all their earthly rights and privileges as He did; otherwise they could not be His disciples. Unless they walked in His footsteps of self-sacrifice they could not be counted in as His disciples, His followers, members of His body, sharers of His coming glory and work. His words were,

“If any man would be my disciple let him take up his cross and follow me, and where I am there shall my disciples be.” “Except a man forsake all that he hath, he cannot be my disciple.” “Unless a man love less father, mother, children and all else, he cannot be my disciple.” “He that loseth his life for my sake shall find it.”

In other words, the Lord’s proposition to the Church is that all the earthly rights of Adam (lost through disobedience and redeemed by our Lord at Calvary and now at His disposal) are imparted to those who, during this gospel age, will turn from sin, accept Christ as their Redeemer, and then by consecration, sacrifice all earthly rights. In a word, our Lord Jesus has a right to give the earthly rights, the earthly life and honor, to any one person or to any number of persons of Adam’s race, as something to sacrifice. When they do mentally sacrifice earthly rights they receive the begetting of the holy Spirit to the heavenly nature. But that heavenly nature itself they will not receive until they shall have finished the sacrifice agreed upon. Thus as Jesus, by keeping the law, had a right to earthly perfection and sacrificed it; so those keeping the law in the spirit of their minds, and accepting the merit of Christ, as justifying them to restitution right and glory, sacrifice these, use them in God’s service that they may share Jesus’ new nature and glory. The merit at the end of the Gospel Age will be the same merit of Jesus, and will be at his disposal, because, although passed through the Church, it will not have been kept by any member of the Church, and will, therefore, be at our Lord’s disposal at the close of this age—the dawning of the Millennium Day.

### **ISRAEL’S NEW COVENANT**

What will be done with the merit of Christ’s sacrifice at the end of the Gospel Age, when it shall have passed through the Church? We answer that it will be used again. It will be given to the Jews and through them to the whole world. It is the blood or merit, which will seal the New Covenant promised to Israel long ago, but not fulfilled. It is one thing to promise a Covenant, another thing to draw up the terms of a Covenant, a third thing to sign and seal the Covenant. The New Covenant has not yet been sealed. The blood that will seal it, is now being used in the interest of the elect spiritual Israel; that the “little flock” may have something to sacrifice, and thereby be granted a share with Christ in His spirit nature and glory. This is the cup referred to by our Lord in the memorial supper when He said, “This is my blood of the New Covenant shed for many for the remission of sins. Drink ye all, of it.” The privilege of drinking with our Lord in this cup of sacrifice belongs to this age only. None will be left for the future.



2H723

But the blessing will not remain with those who drink of the cup — their restitution rights and privileges will be sacrificed and thus passed on for the benefit of mankind in general. The Apostle says that our Lord at His first advent in His death became the “surety” or guarantee of the New Covenant. But he did not seal the New Covenant nor put it into force in any sense of the word because it was a Covenant with natural Israel; and if it had been put into force it forthwith would have begun to bring blessings to Israel, not to be theirs until after spiritual Israel shall have been glorified in the First Resurrection. The “mystery” is, then, that philosophy in the Divine program which no one could have surmised in advance. God has been quietly taking from the world a great Messiah, a great Prophet, a great King, a great Mediator between God and the world. Jesus is the Head, and the faithful members are the Body. This is the great Mediator of the New Covenant, of which St. Peter wrote, saying: “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me (mediator of the Covenant); him shall ye hear in all things, whatsoever he shall say unto you - And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” Acts 3:22, 23

The spiritual blessings can go only to those possessed of the faith of Abraham, and this class receive the blessing on a higher plane. Then the earthly blessing is applied to the natural seed of Abraham — so many as will, under the Millennial Kingdom come to due reverence of the Lord - For them will be all the blessed provisions of the New Covenant specified in Jeremiah 31:31. Their sins will be forgiven, not merely from year to year, as under the law covenant, but everlastingly forgiven through the merit of the better sacrifices. Under the blessed uplifting influences of the New Covenant their stoniness of heart will give place to tenderness of heart. Come, now, let us examine St. Paul’s statement of all these matters in Romans 11:25, 43. He assures us that blindness is happened to Israel, which is not to be perpetual, but is to pass away. He explains that the Deliverer shall come out of Zion and shall turn away ungodliness from Jacob. Zion represents the church, or rather the Abrahamic Covenant, which bears, or mothers, the church, as the apostle explains in Galatians 4:28.

St. Paul styles Sarah, Abraham’s proper wife and the mother of Isaac, the type of heavenly Jerusalem, the heavenly Covenant of which we are the children. “We, brethren, as Isaac was, are the children of the promise.” “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:29) Thus the

church, Jesus the head, and the faithful, his members, constitute the great Deliverer which (is born of) comes out of spiritual Zion and which, under the New Covenant, will turn away ungodliness from Jacob — natural Israel. Notice how the apostle expresses this, saying, “For this is my Covenant unto them (the New Covenant to natural Israel) when I shall take away their sins.” St. Paul enters into the philosophy of it, saying that natural Israel has been treated as enemies for our sake; but that they are still beloved for the Father’s sake, because God never repents of his gifts or calling. As they have been a long time without God’s favor, so the Gentiles were for a long time previous to this Gospel age without God’s favor. He points out that if God had mercy upon the Gentiles to bring them under the favor of this Gospel age, likewise he will have favor upon natural Israel, and he adds: “They shall obtain mercy through your mercy.” (Rom. 2:31)

We are not to understand that the mercy which they will receive under the New Covenant is purely the mercy of the church and not the mercy of the Father and the Son. Evidently St. Paul wishes us to remember that all things are of the Father and all things are by the Son. God’s mercy exercised through Christ and Christ’s mercy through the church will bless Israel under the provisions of their New (Law) Covenant.

To those who have followed the argument how evident it is that the blessing of the Lord, which goes first to the church, will make her rich — “heirs of God and joint heirs with Jesus Christ our Lord, if so be that we suffer with Him; that we may be also glorified with Him.” How much more riches there are in the Divine blessings than we had ever surmised! No wonder St. Paul prayed for the church that “The eyes of your understanding being enlightened ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.” (Eph. 1:13) And again, “that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” (Eph. 3:17, 18)

Already indeed (by faith) has the church been made rich by the Lord’s blessing in proportion as the exceeding great and precious promises have been accepted, and if it will still further make us rich through the “change” of the first resurrection to glory, honor and immortality, what may we not expect of its richness and blessing toward the Jew? Surely the blessing of the Lord will make Israel rich and honorable. Israel’s blessing will be national as well as personal. Indeed, as soon as the

Millennial Kingdom shall have been established, the blessing of the Lord

2H724

will mean divine favor in all the natural affairs of life to all those who are truly His — “to the Jew first.” As a people they will be the first to be ready for the divine guidance after the great time of trouble with which this present age will close. Christendom in general has little knowledge of coming restitution, to all that which was lost in Eden. Christendom in general expects to go either to heaven or purgatory, or eternal torment; but many Jews know their Bible better than this; that the blessings promised are earthly ones — “Times of restitution of all things spoken by the mouth of all the holy prophets since the world began.” (Acts 3:20)

With the close of this age heavenly hopes will no longer be held forth to mankind, but, on the contrary, earthly hopes, restitution. Israel, therefore, will be the better prepared for the terms and conditions of the New Covenant. Besides, among them will appear Abraham, Isaac and Jacob, and all the prophets, perfected in their resurrection and constituting them the earthly representatives of the church, the heavenly kingdom. Naturally they will be more ready to receive these than the remainder of mankind, because this is the promise which God made to them: “I will restore your judges as at the first, and your law givers as at the beginning.” (Isa. 1:26)

### **BLESS ALL NATIONS**

Let us not forget that the blessing of the Lord which maketh rich is not to stop with Israel, but to be passed by them as a blessing to all nations, that whosoever will may attain to everlasting life through the merit of Christ’s sacrifice and through the Church sealing the new covenant with Israel. Be it noted, however, that to obtain a share in the New Covenant blessings it will be necessary for the people of all nations to become Israelites, and by doing so they will become children of Abraham. And this will be a fulfillment of the divine promise, “I have constituted thee a father of many nations.” (Rom. 4:17) Remember also how the Lord referred to Samaria and Sodom as examples of all nations of the world, and declared to the Israelites, “I will give them unto thee for daughters, but not by the old (law) Covenant.” They will become Israel’s daughters at the restitution time, the prophet declares, under their New Covenant. “When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring

again the captivity of thy captives in the midst of them.”  
“When Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.” (Ezek. 16:53-55)

The richness of God’s blessing will mean the granting to every member of Adam’s race a full, fair opportunity of recovery from sin and death to righteousness and life eternal under the New Covenant sealed at the end of this gospel age with the blood of Christ, head and body, through the merit of Him who was faithful unto death and who redeemed us, applying His blood, His merit, His justification on our behalf.

As now the Lord addeth no sorrow with His blessing, so it will be during the millennium with the world. The assurance of the word of God is that by the close of the millennium there will be “no more sighing, no more crying, no more dying,” but that He will make all things new. The blessing of the Lord, beginning with Jesus and continuing with the church, and then with Israel, will ultimately reach all the willing and obedient. And those who reject divine favors will lose the gift of eternal life and be lost in the second death.

[The National Labor Tribune, October 18, 1909](#)

## **EARTH’S GREAT JUBILEE FOLLOWS THE DAY OF ATONEMENT**

HALIFAX, N. S., Oct. 18—A convention of Bible students held in this city for several days concluded its sessions today. A number of able addresses were made on appropriate themes by speakers, who evidently were deep students of the scriptures. Many of these came from the United States, one party from Boston numbering about one hundred. Pastor C. T. Russell, of Pittsburg, Pa., gave several addresses. One of these, delivered today, we report. It was from the text, “Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto

2H725

his possession, and ye shall return every man unto his family.” (Lev. 25:9-10) Pastor Russell said:

My topic of today stands closely related to the one of last Sunday delivered in Chicago. However, dear friends, the blessings and conveniences of the wonderful day in which we live draw together the uttermost parts of the earth most remarkably. Hence, I am well aware, many of this large audience, though not present in Chicago, availed themselves of the wide publication of the sermon through the daily prints. Therefore, I draw your attention now to the declaration of our text that the jubilee stands closely related to the atonement for sin. Without the atonement day sacrifice for sins, without the remission of sins, there would have been no antitypical jubilee provided for mankind. Hence the subject of last Sunday and the one before us today stand associated as cause and effect, the atonement work which we discussed last Sunday being the basis for the jubilee blessings about to come to mankind —which we will discuss today. The atonement day, with its sacrifices, came annually, but the jubilee only every fiftieth year. As our text declares, the trumpets announcing it were to be blown in the atonement day. The fact that the two types are associated teaches that the one depends upon the other. The atonement sacrifices must make reconciliation for the sins of the world before the jubilee can be fully inaugurated.

### **BLOWING THE SILVER TRUMPETS**

Our text declares that the time for the blowing of the jubilee trumpet was in the day of atonement. Manifestly this would be towards its close and not at its beginning, because with the opening of that day and until the high priest had well nigh accomplished the sacrifices, the blowing of trumpets announcing the beginning of the jubilee would be inappropriate.

What think you, dear friends, of my suggestion that as this entire gospel age, from the day of our Lord's baptism to the present time, is the atonement day and is nearing its finish, and as the great jubilee here is to immediately follow it, the time of the blowing of the silver trumpets announcing the jubilee began with the year A. D. 1875? As many of you are aware, we have been engaged in proclaiming this great fact to the royal priesthood ever since that date — by word, and pen and printed page. Notice that this message of earth's jubilee and “times of restitution,” due to begin forthwith, was sounded first by the members of the royal priesthood with the silver trumpets of the divine word — this message by the world in general is being shouted and

tooted in all parts of the civilized world and by every class of the groaning creation. It is a message of hope, of encouragement, of liberty. We with the silver trumpets indeed announce only the message of God's word to the effect that the liberty that is to come will be the liberty of the sons of God, the liberty wherewith Christ makes free, and not the liberty of wantonness, of rioting and anarchy.

Some have been blowing upon "rams' horns," declaring that the coming liberty is to be expected along the lines of socialism. Others vociferate that it is coming through other political parties, and some proclaim that the only hope for it is through anarchy. Those of us, dear friends, who have studied the word of God on this subject see clearly that earth's jubilee is coming by way of a great time of trouble, which the scriptures specify and particularize. We perceive that God is allowing selfishness, the predominant influence of the whole world, to so pervert judgment that those who are seeking blessings and comforts for themselves, and others along different lines, will run amuck; that evidently the confusion will become worse confounded until out of all the various theories and panaceas which are now being tooted —vociferously urged as the hope and only hope of the coming golden age —will eventuate in pandemonium and anarchy. This is the picture which the scriptures draw for us of the time of trouble, a time in which "every man's hand shall be against his neighbor and there shall be no peace to him that goeth out nor to him that cometh in."

We can picture to our imagination the first jubilee accorded to the Israelites. We can imagine some docile, never thinking of the jubilee at all, groaning under their burdens hopelessly. We can imagine others tracing their time in advance and making their preparation to leave servitude and to return to their former estate. We can imagine masters disputing as to the time and others seeking to keep their servants in ignorance of their rights and others, still more noble, rejoicing with their servants in the liberties which were about to be theirs but as the important juncture would be reached the excitement would become intense and quarrels would be frequent as respects to mine and thine, and particularly between the wealthy and the poor. So that in the first few years of the Jubilee year we might reasonably expect a sort of pandemonium in the shouting, bluster, excitement, rejoicing, recriminating, etc. Doubtless almost anarchy would prevail for a time until the new order of things would be rightly adjusted, until the Elders who would have control would rightly set things in order.

So here the confusion clamors already here with us will keep on increasing and eventuate in the anarchy which

the scriptures portray; but then, thank God, will be ushered in the new dispensation and the divinely appointed rulers of the time will speedily bring order out of the confusion. And even the

2H726

confusion itself will bring blessing when it shall have destroyed many who would be hindrances to the jubilee blessings. And now, dear friends, a word to you who have by faith entered into the covenant relationship with the Lord, our Redeemer. From our standpoint the coming jubilee to earth is grand to think about. The intervening clouds of trouble, the short, sharp work which the Lord will accomplish in the earth when the plowshare of human passion shall plow deeply, will prepare the ground of humanity for the sowing of the seeds of truth which shall bring forth abundantly. Our jubilee has begun in a two-fold sense: (1) Our love for mankind enables us to rejoice exceedingly at the thought of the blessings of God so shortly to come to them. (2) We rejoice also that the blessings soon coming to them imply a blessing to us, because this is the divine order that God's richest blessing should come through His Son, first to the church His bride, then through these elect ones to the ancient worthies and subsequently extending to Israel and to all the nations of the earth — in full harmony with the apostle's promise made to Abraham, "In thy seed shall all the families of the earth be blessed." (3) This hope and confidence gives us a rest of heart in the present time, a rest of faith which keeps us calm, serene, in all the trials and difficulties of life. Of these two rests, the present one by faith and the one to be entered upon, the apostle speaks, saying, of the first, "We which believe do enter into rest"; of the second he says, "There remaineth a rest to the people of God, a great Sabbath of jubilation a thousand years long."

Jubilee is the synonym for rejoicing, and the jubilee year was certainly a joyful occasion to the masses of the Israelites though not so to the wealthy of them except they were in heart harmony with the Lord and His glorious, righteous, loving provisions. The scriptures explain that the land of Israel was reckoned as belonging to God, and that He gave it to that nation according to their tribes and families. They might buy it or sell it, but on the recurrence of the jubilee year every fiftieth year, the land reverted to those to whom God had originally given it. In other words it could not be sold outright. It could at most be leased for whatever portion of time remained up to the next jubilee. This applied not only to the land but to the persons of the Israelites. A man might get into debt and contract to pay it by his labor, but no

contract for service would hold beyond the next jubilee. By this beneficent arrangement God provided against the danger of all the property falling into the hands of the few —provided against the possibility of any combination of capital or trusts which would enslave the masses or deprive them of their share of the earth. Beneficent as this arrangement was for the Israelitish people it meant as a type a still higher antitype. It pictured on a very small scale indeed the great millennial epoch which the apostle speaks of as ‘Times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.’ Acts 3:21

Viewed from this standpoint Israel’s jubilee was as nothing in comparison to the great anti-typical jubilee which will prevail during the millennial age and especially at its beginning.

### **“TIMES OF RESTITUTION”**

We can imagine better than describe how a family of Israelites which had become poor and surrendered its patrimony in liquidation of debt (its members scattered as servants to others) would look forward longingly to the reunion in the jubilee year! From the standpoint of the anti-type we see the entire human family sold under sin and in slavery thereto, and many of them gone into death, the great prison house - Some are aware of the fact that there is to be a grand time of restitution which the apostle describes as foretold “By the mouth of all the holy prophets since the world began.” Whoever knows of this glorious epoch must feel a thrill as they consider the fact that Adam’s entire estate, the world in general, is to be reclaimed from the reign of sin and death and to become a paradise of God and that all of the groaning creation living, as well as all of the dear brethren and sisters of Adam’s children who have gone down into the tomb, are yet to be brought back under more favorable conditions, are to have a new start, a new trial, a fresh opportunity of deciding for God, for righteousness, for eternal life or for ultimate and everlasting extinction in the second death.

Does someone suggest that it would be unrighteous on God’s part to grant to the thousands of millions of heathen and to other millions of Christian lands who died in ignorance of God’s real character, an opportunity of recovering during the millennial reign of Christ? Does someone suggest that to give to this poor groaning creation an opportunity of restoration to human perfection and to harmony with God would be an injustice? Wherein, we inquire? It is suggested that this would be a second chance, and that it would be



unreasonable to suppose that if God ever gave one chance it would be so complete that there would be no need of His providing another? We reply that many of us have had very confused ideas as respects the meaning of this word chance. We got into our difficulty by using our reasons, but by not using our Bibles in conjunction with our reasons. The Bible tells of one chance granted to Father Adam, one chance to

2H727

retain his perfection. The Bible tells that in that one chance or trial our father failed, and that as a result a death sentence passed upon himself which proceeded in a natural way and affected all of his posterity, mentally, morally and physically, so that, as the apostle says, "We cannot do the things that we would." And as the prophet points out, "We were all born in sin, shapen in iniquity, and in sin did our mothers conceive us." What chance could these children of Adam, born in imperfection, have to live perfectly, righteously, and thus to demonstrate their right to everlasting life under the divine provision? We all agree that they would have no chance —have had no chance individually. Stating the matter in another form, all of Adam's numerous family were in his loins representatively and shared with him the death sentence which resulted from his disobedience. In other words, the first chance, granted in Eden, was lost by Father Adam, and for all of his children; unless in some manner God should provide a second chance there could no flesh be saved.

Surely it was for this very purpose of providing a second chance for Father Adam and for all of his posterity that God sent His Son into the world to redeem Father Adam and his entire race and to grant them all an individual chance to return to perfection and to harmony with their Creator. In a word, the death of Christ was for the very purpose of granting a second chance to Adam and his family. Had Jesus not come as our Redeemer, had he not bought us with His precious blood, the original death sentence would have left our race as hopeless as the brute creation, as respects future life. This is the Apostle's statement of the matter. "As by a man came death, by a man also came the resurrection of the dead, for as all in Adam die, even so all in Christ shall be made alive; every man in his own order." (1 Cor. 15:21-25) Which of us, then, can afford to reject this second chance which God has so graciously tendered us through His Son?

### **THE SECOND CHANCE OR SECOND TRIAL**

From what we have said, it is evident that God has made provision in Christ for a second chance or second trial for Adam and his entire race. Follow me while I point

out our Creator, following His perfect right, has been pleased to give a second chance to some of Adam's children under special conditions during the past 1900 years, and that he proposes later or during the Millennium to give a second chance or opportunity of escape from Adamic sin and death condition to all the remainder of Adam's race redeemed by the precious blood.

During this age the scriptures tell us that a special class is being called out from amongst mankind, a "little flock," who are invited to be joint-heirs with their Redeemer in His glorious kingdom of infinite power to be established amongst men during the millennium for the uplifting of the entire race, so that ultimately all who will may come back to harmony with God and recover through the Redeemer's sacrifice and kingdom all that was lost of human perfection—the divine image and a paradise home. This special class hears of divine love and sees the divine purpose under difficulty—under trials in the world, by the adversary and their own perverted inclinations - These hinder them from seeing or hearing with full distinctness the message of divine grace. But whatever they hear and see is that much more than the masses of mankind enjoy, because, as the apostle says, "The god of this world hath blinded the minds of all them that believe not." The masses by and by will see and hear and appreciate; as it is written, "In that day all the blind eyes shall be opened, and all the deaf ears shall be unstopped."

Some of the believers who hear little and see little — some more, some less — are responsible in proportion to their comprehension, but only by following on to know the Lord do any of them come to see and hear distinctly and rejoice in the divine promises. The poor blind world does not appreciate God's message now. To them it seems foolishness to speak of a kingdom to come and such blessing to flow from it as God's word declares. Not seeing these things they live for the present time and are unwilling to sacrifice present interests for future promises. Our Lord referred to this second class, saying, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and revealed them unto babes." (Matt. 11:25) The babes in worldly wisdom have more advantage every way as respects faith and obedience in this gospel age; but the worldly wise and heathen, from whom God's favors are now hidden, will share the blessing by and by, when the clouds and shadows of sin and death shall have rolled away and when the sun of righteousness shall have arisen with healing in His beams and when the blessings shall be dispensed at the hands of His anointed one.

So, then, those who are to have their second chance in the future under the favorable conditions of the millennial kingdom will be those of the human family who have not had a full, thorough, complete chance, opportunity or trial during this gospel age. And those who — in this age or in the coming millennial age shall sin willfully, deliberately, intentionally, knowingly, against the divine standards and statutes will thereby terminate their second chance or trial and die the

2H728

second death —without hope of any future redemption or resurrection.

### **THE GREAT JUBILEE NEARS**

According to the Bible history of the matter the Jews never heartily entered into the observance of the jubilee year. Like other men, they were selfish. Like others they preferred to have a fixity of things rather than a change every fifty years. Like others, the more successful of them preferred to keep their property and to increase it and were not solicitous of restoring liberty and property to their poorer brethren every fifty years. Bible history shows us that the Israelites observed nineteen jubilees after a fashion, but halfheartedly, not in a manner to God's pleasured. Thereupon God sent the entire nation into captivity and left their land desolate for a period of seventy years. In explanation of this period the Lord declared to the Israelites that those seventy years in which their land lay desolate He was giving the land her jubilee year or Sabbath years of rest, because the people had been too selfish to observe this divine statute. We quote you the Lord's words on the subject after describing the victories of the armies of Babylon over the Jews, after telling about the desolations accomplished, "And them that had escaped from the sword carried he away to Babylon, where they were servants to him and the king of Babylon and his sons until the return of the kingdom of Servia to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years." 2 Chron. 36:20-21

It will be noticed that in the scriptures just quoted we have a key furnished us respecting the entire number of jubilee cycles, namely, seventy. Figuring this out, dear friends, we find that the antitypical jubilee was due to begin A. D. 1875. As the type was a year, the antitype, larger every way, will be the "times of restitution," earth's great jubilee, the millennial reign of Christ, a great epoch of blessing and uplifting one thousand years long. This may seem astounding to some of you dear

friends, but I am sure not to all of you, for in your city on many of your bookshelves you might have my presentation of this matter in print, showing the date, 1875, by two distinctly separate calculations of the jubilee cycles, both in fullest accord, the one according to the law, and the other according to the prophets. And why should we wonder that our day, so great, so wonderful, so different from every other epoch of earth's history, should stand closely related to the divine plan? So far from wondering if God and His plan be not connected with this wonderful day in which we live some of us have come to see that the divine purposes in connection with the coming blessings of the antitypical jubilee are at the back of all the inventions of our time, as cause to effect. We perceive that as the prophet has declared we are in 'The day of his preparation,' the day which will prepare the world for Messiah's kingdom and the world's jubilee. Instead of feeling surprised that the work of the gospel age should be near its completion and the millennial age and its great work be due to be ushered in should we not rather wonder that the selection of the "little flock" the bride of Christ, the royal priesthood, the peculiar people, should have been granted so long a space in the world's history? Yet we cannot doubt the wisdom of God in His arrangement of the plan of the ages. He allowed 4000 or more years to pass under the reign of sin and death before he sent his son to redeem us, although that redemption had been fully purposed from before the foundation of the world. Evidently the time appointed for the gathering of the elect out of every nation, people and tongue has been none too long. In due time God sent forth his son to redeem and in due time the Son of God will come again to receive unto himself his elect church his bride, his under priests. Then, following a great time of trouble and distress amongst men, will come the kingdom of God's dear Son, the reign of righteousness, the jubilation of the world.

[The National Labor Tribunes October 17, 1909](#)

## **CHRISTIAN VS. ANTICHRISTIAN SOCIALISM**

WORCESTER, Mass., Oct. 17—Pastor Russell of Brooklyn Tabernacle, addressed two large audiences here today from the following text: "Godliness with Contentment is Great Gain"—1 Tim. 6:6. He said: The only proper contentment is that which combines with godliness and which sees from the standpoint of God's

Word the Divine power able to correct the difficulties which assail us and all mankind. The godly believer thus instructed is able to appropriate to himself the Divine promises of providential care and

2H729

thus to be content with conditions which are not satisfactory.

On the other hand those who either do not know of the Divine power, or have lost their faith in Divine wisdom, chafe more and more under present conditions. And the more discontented they become, the greater is their tendency toward ungodliness —doubt of Divine love, wisdom and power. Self-dependence is a poor substitute and, as disappointments come, the combative find anger, malice, hatred, envy and strife surging through their minds. Then they become rabid socialists and are in the way to eventually become rabid anarchists.

Again we have those who term themselves Christian Socialists. These well-meaning souls perceive the situation of their brethren and say, Yes, the world should be socially transformed. Its riches should not flow, as at present, into the favored channels, but should be scattered everywhere for the general refreshment and comfort of mankind as a whole. They philosophize on what God surely would and surely would not approve amongst men, and then declare that all Christians should at once set about to secure to the world of mankind a just division of God's bounties. Their love and zeal for right principles we should and do admire and commend. But we cannot commend their course, their hopes, their preaching, by which they seek to obtain the ends desired. Recognizing the principles of Divine Justice they seek to apply them, forgetful of the fact that they have not the Divine Wisdom necessary to a proper application. They seem to forget that justice has been the same for several thousand years past and that Divine Wisdom has not yet seen fit to establish Divine Justice amongst men. If they think that this is a neglect on God's part which they are wise enough to rectify, the thought is evidently an erroneous one. If they believe, on the contrary, that the time for the establishment of justice was not in the past, but has now come, they should be able to find and point us to a Divine revelation to this effect, practically authorizing them to take their stand now for socialism and explaining that the due time for the prosperity of justice has now come and how they shall proceed and what shall be the outcome. But do they offer us such evidences from the Bible. Do they offer us such proofs as these? Nay, verily. Like the other socialists they are merely discontented and, becoming discontented, seek a

remedy; and, because of a religious turn of mind, seek to justify their course as Christian and biblical, without thinking it necessary to study the Bible on the subject and to conform their message and expectations to its outlines of the Divine Plan of the Ages. From the Bible standpoint the world is not properly ready for its own control under any form of government. It is a rebellious province in the Divine Empire —one in which sin and selfishness and death constitute the ruling elements. The Bible declares that what the world needs is a monarchy — a strong, centralized government in which the masses must not be allowed to have a voice at all, because, in their fallen condition, they know not what is for their own highest good. The Bible tells us that present institutions, under the power of selfishness, driving the wealthy in one direction and the masses in the opposite direction, is about to bring a universal crash —anarchy. This and atheistic socialism and Christian socialism, and, in a larger sense, general selfishness and discontent are urging upon the two great combatants, both of whom will fall in the struggle, never to rise again, however, according to the Scriptures, they will be succeeded by the Kingdom of God's dear Son — the Millennial Kingdom — the Mediatorial Kingdom—for which we pray, "Thy Kingdom come; thy will be done on earth, as it is in heaven." Matt. 6:10

That strong Government, that theocracy to which every knee must bow and every tongue confess to the glory of God, is the Kingdom that the world needs. Its rule of righteousness alone will bring to mankind the joy and peace and blessing which all crave, but which none of us are wise enough to know how to bring about — not even our socialistic friends. The part of faith and the part of wisdom is to look unto the Lord from whom cometh our help. Nor should we look to him to approve our methods, but rather to be informed, respecting his methods and to approve them and to co-operate to the extent of our abilities.

### **CHURCH CONGRESS OF BOSTON**

At a church congress recently held in Boston a day was given to the discussion of Christian Socialism. Both sides of the question were permitted to be presented. One minister, Reverend Eliot White, is reported in the "Christian Socialist" as having made the following statement:

"Let us answer, 'Hasten the day when Labor, united, shall shake off its chains!' Our part as Christians is to help men out of every bondage. We are not perturbed that Socialism, in its eagerness to rid labor of material bonds, has not yet realized the weight of bonds spiritual.

That realization will come in good time, and Christianity must be ready to show the workers of the world how to be rid of all those fetters of the soul which material emancipation will but render more apparent. *But for Christianity, as too often now, to profess desire to free men of spiritual bondage, while repudiating any call or need to strike fearless blows at their material prison bars, is to lay*

2H730

itself open to *justifiable charges of hypocrisy*. This must yield to braver counsels, though the striving be even unto blood against the sin of slavery which still defiles modern industrialism.

With widest meaning, then—inclusive of all that the most ardent and uncompromising Socialist lover of liberty has demanded, and embracing besides all that the Christian means when he proclaims the glory of spiritual freedom, Christianity must now take up the challenge and cry with world-wide voice like the sound of many waters and a mighty thunder —“Amen! even so, unite, ye workers; you have but your chains to lose, and you have a world to gain!”

Brother White and the other dear souls who propose to get Labor out of the “slavery of modern industrialism” should be willing to concede that if now is the proper time for it, God is as much interested in that release as they or we or others could possibly be—yea, much more so. If, then, Brother White and others have received some special commission authorizing them to preach a new Gospel or a new edition to the old Gospel they should produce the proofs of this authorization. Until we see the proofs we must doubt their existence.

On the contrary the Scriptures declare that there is but the one hope set before us in the Gospel, even as there is but the one Lord, the one Faith and the one Baptism. Brother White and his coadjutors have not succeeded and will not succeed in making the world more happy by preaching to them the Gospel of discontent. Labor today is a hundred-fold better fed, better clothed and better housed than in the days of Brother White’s grandfather, and it is safe to say that it is a hundred-fold more discontented. And Brother White, with doubtless the very best and noblest intentions, neglecting the Word of God, the “wisdom that cometh from above,” (James 3:17) is really doing injury by his gospel of socialism. Our Lord was surrounded by conditions of sickness, sorrow, poverty, etc., so that he could properly declare, “The poor ye have always with you.” (Matt. 26:11) The apostles were similarly situated. Yet have we any evidence whatever that any of these attempted to break the chains of the “slavery of Labor?” Most assuredly not.

## **THE REDEEMER'S EXAMPLE**

While our Lord went about doing good and healed many of the sick, he by no means healed all of the sick nor comforted all the mourning ones - His favors were specialized, as in the case of the impotent man at Bethesda. "There were multitudes of impotent folk there." (John 5:3) But only the one was miraculously healed by our Lord's Word. Many widows were bereft of their sons, but only the widow of Nain had her son restored to her by the all-powerful Word of our Savior. He came not into the world to heal the sick, but to die for the world as its Redeemer. He left the great work, the important work of healing all the sick—the mentally, morally and physically sick, and of awakening all the dead, until the establishment of his Millennial Kingdom.

We likewise may do good unto all men as we have opportunity and especially to the "household of faith." But we likewise must wait for God's time and manner for the general healing of the world's sorrows and troubles. When in fulfillment of the prayer our Lord taught us, God's Kingdom shall come and his will be done on earth as it is done in heaven, then all the blessing, all the helpfulness necessary to the full recovery of our race will be brought into operation. And it is not possible for any man or set of men, Christians or otherwise, either to improve upon God's great Plan of the Ages nor to hasten his Plan, "the times and seasons of which God hath put in his own power." Acts 1:7

Is it urged that the early Church at its beginning established a communistic society? We answer that this was not a worldly establishment, nor with those who recognized worldly principles. It was merely a social arrangement whereby the Church at Jerusalem sought to deal with each other as one family. It was not successful. It did not persist. It did not have apostolic commendation to other Churches. We may suppose, therefore, that the arrangement was Divinely permitted so as to show the Lord's people throughout the age the impracticability of such an arrangement at the present time. For, if that was not successfully operated under those recognized as having Divine authority, the apostles, communism never could be a benefit under present conditions — nor until the coming of God's Kingdom and its omnipotent wisdom and power to control.

## **HEAVENLY HOMES NOT DESIRED**

Brother White and others would probably tell us that socialists are crying out that heavenly hopes are not satisfactory — that what they want is earthly riches and comforts and that they intend to have; and that what the people want is what the pulpit must supply —otherwise



the influence of religion will wane in the world and its ministers will become back numbers, whom no one will care to hear or heed.

We answer that this is all very true, but that the difficulty lies in the fact that the Gospel message is not properly presented to the people. The message which our Lord and the apostles presented is a consistent one, whereas the message from the majority of pulpits today is an inconsistent one. The people are told by

2H731

both Catholics and Protestants, that there is a heaven for the saintly who before dying shall become firmly established in the graces of the holy Spirit. As for the masses, they are told by Catholics that they must expect centuries of torment to be prepared for them. And by Protestants they are told that they will have an eternity of torment without hope of a release. And then both Catholics and Protestants unite in telling the poor world that such an arrangement for the future is the provision of a just and loving God, for which they should be deeply thankful, and that the trouble of this present life are partial penances for sin.

### **TELL THE TRUTH — SHAME SATAN**

The Truth is so much more reasonable, so much more just, so much more wise and loving, that to every ear that hears it there comes a satisfaction, a harmony, which error could never produce. God's Word tells us that our race is a convict race—condemned to death because of father Adam's disobedience—because, as his children, we have inherited a share in his death sentence — not an eternal torment sentence. The Bible tells that Satan, who misled our first parents by misrepresenting God and his Word, has since misrepresented him to mankind and that he it is who is responsible for the "doctrine of devils" (1 Tim. 4:1), respecting the tortures of the dead, who the Scriptures declare "know not anything." (Eccl. 9:5) The Bible tells us that God, seeing that many of our race, dying because of Adam's transgression, would be glad to return to fellowship with their Creator, and to be recovered from sin and death conditions, has made a provision for them. Our Lord Jesus by his death purchased the lives and liberties of Adam and his entire race. He died, "the Just for the unjust, that he might bring us back to God." 1 Pet. 3:18

Is it inquired then why Adam and his race have not been released from the condition of sin and death and brought back to happiness, human perfection, and a Paradise home, in harmony with the promise of God's Word that these things shall result to mankind through the death of Christ? The Bible answers that God has a due time for

the various features of his great Plan of the Ages in the interest of humanity. Before the restitution blessings can come, the Redeemer must take to himself his great power and reign, binding Satan and undoing all the works of the flesh and of the devil —loosing the chains of ignorance, selfishness and superstition, which have so long bound mankind —yea, more; eventually recovering from the tomb every member of human imperfection, every member of the race will come into harmony with the new order of things, which the Kingdom of God will establish under the whole heavens.

But why must we wait? Why must we pray, Thy Kingdom come? Why the delay? The Bible answers again that the Kingdom class must first be found —“the little flock” to whom it is the Father’s good pleasure to give the Kingdom. (Luke 12:32) This Kingdom class is to be composed of the saintly few who from positive character for righteousness by faithfully following in the footsteps of their Redeemer; by being taught of him in the School of Christ. These faithful few of present selection, or election, are symbolically spoken of as the members of the Body of Christ, which is the Church of glory; and again, as Members of the Body of Christ, his Joint-Heirs in his Kingdom. The Kingdom will not be established until this elect Kingdom class is completed. These must share in the sufferings of Christ and then the glory will immediately follow.

### **THE DESIRE OF ALL NATIONS SHALL COME**

The Lord declares that the desire of all peoples shall come. The people of the world in general would desire the coming of the Lord’s glorious Kingdom and would rejoice in it, if they knew about it. The Divine provision would satisfy their longings as nothing else could do. Brother White and all ministers of God should hold up before them the glorious messages of the Divine Word. This would bring them joy and peace and rest of heart, notwithstanding the incidental trials and difficulties and weaknesses of this present time of distress. Socialism stirs up the minds of men to dissatisfaction and to worry and to fear and to strife, and leads them on and on into the great time of anarchistic trouble. The Gospel message, on the contrary, would be helpful, comforting, sustaining.

True it is not all men who are to receive the Gospel message; but those who cannot receive it would be far better off without the distracting Gospel of socialism, which merely arouses them to greater dissatisfaction. The Bible tells that in mercy God has hidden his Plan from the world and intends that only the saintly believers in the Lord Jesus Christ shall understand the secrets of it.

“The secret of the Lord is with them that reverence him and he will show them his Covenant.” (Psa. 25:14) “To you it is given to know the mysteries of the Kingdom of heaven,” (Matt. 13:11) but to all outsiders these things are spoken in parables and dark sayings, that seeing they might see and not understand.

So then the work of the Christian ministers as Divinely appointed is to let the world alone to be dealt with in God’s due time, and to comfort and sustain and instruct merely those whom they find to have *the hearing ear of faith*. These are to know the Truth and the Truth must make them free from error and

2H732

superstitions and bring them to the place of full consecration to God — sanctification - Such are to be informed respecting the Kingdom of which they are invited to become members, by becoming members of the Body of Christ through faith, consecration and obedience unto death. The world in due time will have the good blessing which God intends for it. Meantime surely we are not wiser than God, that we should hope for the world to hear in respect to God’s Plan in advance, nor wise enough to define and bring to pass a better Plan than the Divine one.

Socialism amongst men will be the Divine arrangement following the Millennial Age —following the lifting up of the race to perfection by the Redeemer—King. Then socialism will be a grand success, because of the perfection of all mankind then living, the unworthy having all been cut off in the Second Death.

[The National Labor Tribune, November 4, 1909](#)

## **ALL SAINTS DAY**

AKRON, Ohio, Oct. 31 — Pastor Russell of Brookiyn Tabernacle preached to a large audience of Truth seekers here today. Much interest and profound attention was manifest. He took for his text the following: “*Both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren.*” (Hebrews 2:11) He said:

Tomorrow will be observed by our friends of the Catholic, Lutheran and Episcopal churches as “All Saints” Day. At an early date after the death of the apostles, probably in the third century, the custom crept into the Church of invoking the blessing of saints. Some held in remembrance a patron saint, whose influence and memory were of a merely local character, and a certain day in the year was set apart as a memorial and for

invoking his influence in the heavenly courts. When subsequently papacy was organized, gradually the majority of the Christian congregation acceded to papacy's claims that its bishop is the special vicar of Christ, *reigning in his stead* and exercising his authority, many submitted themselves to this rule and thus were absorbed into that great system which still holds sway in the world. It was papacy that established "All Saints' Day" as a holy day for the invocation of all saints not otherwise particularly provided for by separate days of invocation.

Although saints admittedly are rare — few in comparison to professed Christians, nevertheless it seems there were enough so considered in the time of Gregory IV, to nearly appropriate all the days of the year. In other words, there were about 365 recognized in Gregory's time — after Christianity had been in operation for 800 years. Hence tomorrow will be the day for invoking the blessing of all the saints of the past one thousand years. But just how many or how few they are according to the records of the celebrating churches we do not surely know. If the records of the first eight centuries were correct, in the same proportion we should not expect that the total number of saints recognized would be above one thousand. One sad thought connected with the celebration tomorrow must present itself to all thinking minds amongst the celebrants; that is that only the saintly do they acknowledge as of holy character, fit for heaven, because the unsaintly, the unholy, would certainly be unfit. The teaching of papacy is that since only the saintly can be ushered into heaven at the time of their death, all the unsaintly, the undeveloped, they hold, must first experience awful tortures in Purgatory —to purify them, to make them ready for heaven.

Protestants on the contrary have discarded Purgatory, claiming that it is an unscriptural doctrine. They do not, however, claim that any but the saintly are prepared for heaven at death, nor that God has promised heaven to the untaught or undeveloped in Christian character. Hence, in some respects the Protestant theory is still more grievous, more terrible, more awful, for the bereaved than the Catholic view in that it offers no hope for all eternity to any unsaintly. Prayers to the saints, we believe to be unscriptural and unreasonable. Nowhere are we authorized to pray to the dead — either saints or sinners. On the contrary the Scriptures set forth our Heavenly Father as the supreme object of worship, though they do intimate propriety of praying to our Lord Jesus also. As we read: "All men should honor the Son

even as they honor the Father.” (John 5:23) But prayers to the dead are unreasonable, according to the Bible which teaches that “the dead know not anything” (Eccl. 9:5); that “their sons come to honor and they know it not—to dishonor and they perceive it not of them” (Job 14:21);

2H733

and that “there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Eccl. 9:10

The Scriptures do recognize the difference between the saints, the Lord’s holy ones, and the remainder of mankind. And it is assuredly true that the great masses of humanity are totally unfit for the glories and perfections of the heavenly state. It is true that the Church is called upon to develop the fruits and graces of the holy Spirit and is assured, as St. Peter declares, “If ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” 2 Peter 1:11

But we hold that it is not only unscriptural, but irrational, to believe that all mankind except the saintly deserve centuries of torment in Purgatory or an eternity of torture in a worse and hopeless place. Let us take the Scriptural proposition, the only consistent one, the one which agrees with our five senses and with the Bible—that the dead are dead and that resurrection from death is what they need and what our Lord’s death will secure for every member of our race. Let us accept this statement of the Bible:

“Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Rev. 20:6) Let us accept the Scriptural explanation of that thousand years, that Millennial reign of Messiah—that it will be a time of blessing, of uplifting mankind, and that therein the elect saints of this age will be privileged to co-operate with their glorified Redeemer in bringing about the uplift, the resurrection, the restitution of all who will then prove willing and obedient.

The term saint is not a sectarian one. It occurs over one hundred times in the Bible, mostly in the plural form, “saints.” Our text speaks of a saintly, a sanctified class, and declares our Redeemer to be one of these—their Head, their Lord. He declares that all the sanctified of this Gospel Age are one—of one spirit and figuratively of one body. As for instance, the House of Lords is one body under a chairman, and the House of Commons is

another body. The United States Senate is another; and the House of Representatives is another. So the Church is the Body of Christ over which He is the Head, the Presiding Officer and Member. But the point specially to be noticed is that all who will belong ultimately to this Church class which the Lord is now calling and drawing from amongst men will every one of them be saints, every one of them be sanctified. The word “sanctified” signifies to be set apart to holy usage or services, and distinct and separate from any earthly ambition, calling or business. Nevertheless these sanctified ones are not merely the clergy or those without earthly responsibilities. While our heavenly Father is a great King, the King of the Universe, he nevertheless has made a plan which enables even the humblest of his creatures to approach him through the merit of the blood of Jesus, and by faith and obedience to the extent of his ability in sacrifice, to become a joint-heir with his Redeemer in the heavenly Kingdom. Thus the present call is confined to a call to sanctification. As St. Paul declares, “This is the will of God (concerning you), even your sanctification.” 1 Thess. 4:3

The word “saint” signifies “holy one,” “sanctified one,” ‘set apart;’ or, taken as a whole it signifies one set apart to holy usages, service, etc. We are quite ready to admit that these are a comparatively small number at the present time, as the Scriptures declare, a little flock;” and again, “not many;” and again, “few there be that find it.”

When we say that God is now selecting a special class to be joint-heirs with Christ and that he has determined that this special class shall consist exclusively of the sanctified, let us not be misunderstood to mean by this that in the next age God will accept to his favor the unsanctified, the wicked. The conditions during the Millennial Age will be much easier for mankind than are present conditions of the Church, the elect, the saints. Now we must walk by faith; then we will walk by sight, because Satan and sin and darkness will have passed away, and the light of Truth will flood and cover the whole earth, so that, as the prophet says, “They shall teach no more every man his neighbor, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.” (Jer. 31:34) The rewards for obedience to the Divine requirements in the Millennial will be the earthly rewards, eternal life on the earthly or restitution plane. The reward proffered to those who now walk the narrow way by self-sacrifice is a spiritual one, glory, honor and immortality on the spirit plane, like unto the holy angels — and higher than this — like unto our Lord Jesus in his glorified state; as seen by the Apostle, “Shining above the brightness of the sun at noonday.” Acts 26:13

We must guard also against the thought that the total number of God's elect would be as small a number as the calendar of the saints recognized by our Christian friends might imply. We hold that none is able to judge definitely on this subject, except the Master. He has given us general intimations of the lines of his decision, but he has not permitted us to determine the matter, saying, 'judge nothing before the time.' We are to content ourselves, therefore, with

2H734

the thought that "the Lord knoweth them that are his," and that he will accept none that in any degree are disloyal in heart, and that he will overlook and neglect none who are of the proper attitude of heart. We understand, too, that our Lord is no respecter of denominational lines, but that, in every sect, he who loves God, and who accepts the merit of Christ by faith, and who presents his body a living sacrifice daily unto death in the Lord's service — all such are his disciples and, as stated in our text, "He will not be ashamed to call them brethren." But all of this, be it noted, is based, not upon their earthly Church relationship, but upon their sanctification of heart, their relationship to their Redeemer and Head, Jesus. Not only may these be found by the Lord in various denominations, but of various ages, of various colors, of either sex, of various nationalities, and on various levels. One may be a washer-woman; another a farmer; another exercising his talents in business direction; another having his time as a Pastor, Priest, or teacher of spiritual things. "The Lord knoweth them that are his." 2 Tim. 2:19

### **HOW TO BECOME SANCTIFIED**

Seeing that the sanctified are comparatively few, and that evidently few can properly direct the way toward a condition which they have not themselves attained, it behooves us to look carefully to the instructions given us by our Lord Jesus directly and through his apostles. St. Paul, who wrote, "This is the will of God, even your sanctification," also wrote, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the Truth, whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:13, 14) Note from these words that the call of the Church is the special feature of this present Gospel Age and its message. Note also that our call is not to sectarianism, but to a heart relationship with the Lord through a belief of the Truth and a proportionate getting rid of error. And this enlightenment through the Truth

progresses in proportion to our sanctification of spirit — of thought, of word, of deed. Note again the same Apostle's explanation of the matter. He says that he addresses them that are sanctified in Christ Jesus (who were) called to be saints, and he explains that while they had been sinners, "children of wrath, even as others," they had been cleansed by faith through acceptance of the finished work of Christ on our behalf. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11) The same St. Paul, addressing the Ephesian brethren says, "I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." (Acts 20:32) Note here that it is only the sanctified of the present age that are to get the inheritance that is now offered—the heavenly inheritance with our Lord Jesus — a share with him in his heavenly Kingdom. Note also how the Apostle here again lays emphasis upon the Scripture through God's message as containing the power which not only leads us to consecration and setting apart to the Lord's service, but which will strengthen us in thought and word and deed to do his good pleasure, to maintain our sanctified relationship with him through our Lord Jesus Christ.

### **ELECTED THROUGH SANCTIFICATION**

St. Peter (1 Peter 1:2) explains to us that God's election of the members of the Church from amongst the world during the present age is along the line of sanctification. He elects that all those who shall accept his favor to the extent of sanctification in the trying conditions of the present time shall be joint-heirs with our Lord and Redeemer in his Millennial Kingdom. The Apostle's words are, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter 1:2) Here we have the matter succinctly stated — faith in the blood of Jesus is essential as the first step in the way to God. "No man cometh unto the Father but by me," said our Lord. Then our way must be through sanctification of the Spirit, of the will, the setting apart of our hearts from earthly ambitions and pleasures to heavenly ones — deadness to the world and liveness toward God. This work of grace must progress day by day. Our sanctification is not merely for the beginning of our Christian experience, but to be the very essence of our lives hereafter. The trials and testings of life from the world, the flesh and the devil will serve to demonstrate the thoroughness of our sanctification. God, however, is not seeking to prove whether or not we are perfect in the flesh, for he knows and informs us that we are imperfect.



He does, however, desire to prove that our consecration, our sanctification, our setting apart of ourselves to be faithful to the Lord at any and every cost is not merely a passing whim or fancy, but by continual instructions of his Word by the inspirations of his Promises. By the testings of his disciplines he would fix indelibly, unalterably, this decision of ours to be entirely his in thought, in word, in deed—even unto death.

Such as attain to this good degree will have the Divine approval and will hear the Master's "Well

2H735

done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:23

### **"COPIES OF HIS SON"**

St. Paul consistently with his statements already quoted, wrote to the Christians at Rome respecting God's foreknowledge and predestination of the Elect Church, saying, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29) Let us not lose the thought. It is this. Our Heavenly Father, who foreknew our Lord Jesus Christ, his suffering, his death, and his exaltation to be the great Prophet, Priest, King and Mediator between God and men during the Millennium, has foreordained that a company of saints should be selected during this Gospel Age to be the Bride-Consort of the great King of the Millennium—to be his Queen, to sit with him in his throne, to share with him in his glorious work. But Divine Wisdom and Justice decreed in advance that no one might be a member of this elect Church except sanctified ones. And these must be tested before final approval. Their Lord, their Redeemer, having been a saint fully consecrated to the Father's will, these called, chosen and faithful followers will likewise be saints and, in this respect, the Apostle declares, they will be copies of their Redeemer, and he will be an Elder Brother amongst them when they shall share his glory, in his Kingdom.

Notice the harmony of all this with our text, "Both he that sanctifieth (our Lord Jesus) and they that are sanctified (his elect Church) are all of one (of one spirit of loyalty to the Father and his righteousness — and baptized by the one spirit into the one body of which Christ is the Head). For this cause he (the glorified Redeemer) is not ashamed to call these sanctified ones, finally tested, his brethren on the highest plane of

nature—his own, the Divine nature, in glory, honor and immortality, far above that of the angels.”

### **THE INHERITANCE LATER**

We have already hearkened to the Apostle’s words, to the effect that the sanctified in Christ Jesus are to receive an inheritance. I remind you that this inheritance was promised to Abraham’s seed more than thirty-five hundred years ago. The Divine Word was backed by an oath for confirmation to this effect, “In thy seed shall all the families of the earth be blessed.” Abraham’s natural posterity claimed this promise. And indeed they were doubtless as noble as any race in the world, if not more so than any of them. But God had this high standard of sanctification in mind and set it as a test. It was represented to the Jews in the Law Covenant which they were unable to fulfill because of their fleshly imperfections, the results of the fall, though the hearts of some of them, we are told, were thoroughly loyal to the Divine Law, which they could not keep perfectly. Neither are we able to keep that perfect Law. Only our Lord Jesus could and did keep it. Our saintliness under present conditions of fallen flesh cannot extend to our flesh. At very most we can be sanctified in heart, in intention, in will. Thus we see that we are not a whit ahead of some who lived in the Jewish Age. Nevertheless there is a difference. Christ has come.

[The National Labor Tribune, November 9, 1910](#)

### **SECRET FAULTS**

BROOKLYN, N. Y., Nov. 7—Pastor Russell returned home from a short tour this week and was welcomed by a large out-pouring of Truth seekers. He preached two interesting and instructive sermons in the Tabernacle. We report one taken from the following text: “*Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; then shall I be upright, and I shall be innocent from the great transgression.*” (Psalm 19:12, 13) He said:

Our text prophetically represents the attitude of mind of God’s true people. Those who are aliens and strangers from God would not thus pray. Even if they were repentant their first prayer should be in the nature of a confession of sins and an acknowledgment of their acceptance of God’s mercy in the forgiveness of their sins and of his accepting them to be his children through the merit of the Redeemer. But even those who have become children of God, by renouncing sin and exercising faith in Divine forgiveness in the merit of

Christ, have still to acknowledge that by nature they were “children of wrath even as others.” Although they are saved by grace, only their minds, their hearts, their wills, have yet been saved or fully reconciled to God

2H736

and harmonized to the Divine will. Their flesh is still imperfect, fallen.

Hence, in the language of the Psalmist, it is appropriate that the Lord’s people take knowledge of their own blemishes, imperfections, and that they seek the Lord’s assistance in fighting the good fight against those blemishes of their flesh. Thank God, this battle of the New Creature, the new mind, the new will, against the fallen flesh and its appetites will not last forever; to the faithful, death will be the close of the conflict. The glorified Redeemer is watching over the interests of his people. He guarantees us in advance that all of our trials, our difficulties, shall work together for our spiritual welfare. He guarantees us that when he shall have sufficiently tested our new minds, our new wills, by the opposition of the cravings of the flesh, he will forthwith declare our trial ended —declare us victors and heirs of glory, honor and immortality with himself, according to the exceeding great and precious promises of his Word.

### **THE OBJECT OF OUR TESTING**

The question arises, Why should not the Lord grant to us and to all mankind an easier trial than is ours? Why should there be a fallen disposition to fight against? Why should it not be as easy, or more easy, to do right than to do wrong? Why should we not have flesh which should have a good craving merely, and not an evil craving? And if we must have an evil craving, why are we not at least relieved of the outward temptations which excite these evil cravings? temptations from the world about us, inciting to evil rather than to good, and, according to the Scriptures and our experiences, temptations also from Satan himself, and from the fallen angels, who continually endeavor to intrude upon us, to incite us to anger, malice, hatred, strife and the various works of the flesh and the devil?

These questions are not unreasonable, and God acknowledges this when he shows us that just such favorable conditions as these questions suggest will be provided for the world of mankind during the Millennium. Satan and the evil angels under his captaincy will be restrained according to the Bible and not be permitted to molest mankind in evil promptings and suggestions. We read that Satan shall be bound for a thousand years that he may deceive the people no more

until the thousand years be finished. (Rev. 20:2) Relief is also promised from the injurious conduct of others, in that we are assured that during the Millennium nothing shall hurt or destroy throughout God's holy Kingdom. In that blessed time every evil deed will be restrained that it may not accomplish injury to another, while even the effort to commit sin will be promptly punished with "stripes;" not an immoderate, not an unjust torturing for centuries for finite sins, but, as the Scriptures declare, a just recompense of reward will be given both to the just and to the unjust.

The Scriptures assure us that promptness in the punishment for sin, and its reasonableness, its righteousness, will be promptly recognized and quickly bear fruitage throughout the world in peace and order — righteousness. Thus we read, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) The preaching of this reasonable, righteous judgment of the future surely bears much better fruitage than the preaching of the "dark ages," now fortunately disappearing— that the wages of a trifling sin might be either a century of roasting or an eternity of torment. The exaggeration of the error is so great that the human mind instinctively resists and rejects it.

The next query we shall answer is, Are God's ways unequal? And if not, Why should he provide at the present time for the trial and testing of the Church under conditions so much more severe than those which shall prevail by and by, during the Millennium? Why must *we* battle against the Adversary and his minions as well as against our fallen flesh? Why must we contend with sinful oppositions in our neighborhoods and our homes? Why should not evil in every sense of the word be restrained for us as well as for the world during the Millennium, and our way be made smooth also?

The Scriptures answer that the Church class, which God is now selecting or electing from the world, is a very special class, for which he has very glorious designs of joint-heirship with the Redeemer in the kingly and priestly offices for the blessing of the world during the Millennium. The greatness of the dignity to which the faithful will be exalted makes it reasonable that the terms and conditions should be exceedingly difficult in this way. Hence we read that the gate is difficult and the way a narrow one, so that few may find it. These few are the "elect," whose character -superiority will be fully evidenced to God, to angels and to men to be such as fully justifies the Lord in granting to them the high reward promised. Were their honors no greater than those the world shall experience, how could God's ways be just and equal in granting them the heavenly nature

and Divine glory, while awarding the world of mankind restitution, blessing and a world-wide Eden home corresponding to what was lost by Adam and redeemed for the willing and obedient by the sacrifice of the man Christ Jesus?

2H737

### **WHO UNDERSTANDS HIS ERRORS?**

If now we have clearly before our minds that it is the Church class who are addressed in our text, let us examine the various steps it suggests. During the Millennium the errors and secret faults and presumptuous sins of the world will all be made manifest and all be openly rebuked and punished. But not so now. Those who are now called to be of the elect Church are expected to be so zealous for God, so desirous to know and to do his will, so opposed to sin, that they will voluntarily search for their own errors, their own secret faults, and strive against presumptuous sins. It is the zeal of this class in the matter of uprooting evil from their own hearts and subduing their own flesh which entitles them to be called “overcomers” and to be rewarded as such. Of this entire class, Jesus the Head and the Church his Body, it must be true as foretold by the prophet, “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Heb. 1:9

When we remember that God, for Christ’s sake, has forgiven the sins of the Church, the question may arise, What then are these faults or errors? If all of our sins are forgiven freely for Christ’s sake, what sins then remain to be forgiven? The answer is that through faith in Christ’s blood we were fully forgiven “the sins that are past, through the forbearance of God.” (Rom. 3:25) We will never more be held responsible for sins great or small which were ours before we came to the Lord and accepted his grace, his forgiveness, and became his followers through our consecration of our little all to him. What remains of sin with us is the imperfection of the flesh and its inherited weaknesses, and these blemishes may be with us to our dying day in considerable measure. It is against these that we must fight—fight the good fight and endure hardness as valiant soldiers of righteousness, soldiers of the cross.

But some one may inquire, Is not the merit of Christ sufficient, not only for the sins that are past, but for all of our unwilling blemishes of the past and of the future? In other words, Does not our Lord’s satisfaction of Justice include our imperfections present and future, which are the result of Adam’s sin and our inheritance of the fallen

condition, as well as atone for our sins of the past prior to our acceptance of the Divine mercy? We answer, Yes, this is quite true; nevertheless the Lord requires of us that, after coming into the family of God, we shall take note of our imperfections and apply to him for specific forgiveness of all transgressions. Doubtless this is intended to assist us in keeping humble — to assist us in keeping in remembrance the horrible pit of sin from which we were lifted by the gracious merit of the Redeemer by which we were justified. All of these experiences will doubtless be helpful to us by drawing us the more frequently to the “throne of grace, that we may obtain mercy, and find grace (merit) to help in time of need.” Heb. 4:16

### **THE BLOOD OF CHRIST CLEANSETH**

The expression, “The blood of Jesus Christ *cleanseth* us from all sin,” refers not merely to the sins that are past and the cleansing which was ours at the moment we first accepted the Lord’s favor, but rather, especially, it refers to the cleansing which is continually necessary to the maintenance of our relationship with the Lord. The forgiveness, the cleansing, is freely, promptly given, but conditionally. It must be applied for. This is the Lord’s method of instructing us in the way of righteousness and of assisting us to overcome the oppositions and temptations of the world and to become at heart “overcomers.” He knows our weaknesses better than do we; and he wishes us to learn of them, not with a view to discouraging us, but that we may fight a good fight against them, conquer them and, in so doing, develop the characteristics which he approves and has promised to reward with joint-heirship with the Redeemer in his Kingdom.

Hence, instead of openly rebuking his people, the Lord leaves as ours the work of searching for secret faults and putting them away. In proportion as we love him, we will be desirous of doing those things which please him, thus living in his smile, under his approval. It is quite sufficient that the light of the Lord’s countenance, his smile, should be withdrawn from those who do not walk the narrow way with zeal — who do not seek for their own faults and endeavor to correct them and to thus make character. As those now being called grow in love for the Lord, every hindrance to his favor will be quickly noted. It is this class that in our text is represented as seeking Divine assistance in the searching out of their secret faults.

Some of these faults may be known to ourselves and to the Lord, but unknown to fellowmen. The heart that is truly converted to the Lord and to harmony with all the

principles of righteousness which he represents must more and more desire full perfection — full victory over the weaknesses of the flesh, and must strive for this condition. Other secret faults may be secret from us but well-known to the Lord and possibly quite plainly manifest to our brethren and neighbors. How earnestly all who are truly the Lord's people should seek to see themselves as others see them, and to correct those faults which hitherto have been secret to themselves.

2H738

Assuredly the Lord's assistance is necessary in this work; but, in praying to him, in the language of our text, we should remember that his method of answering our petitions is to show us the facts of our case, and then to encourage us by his promises to fight a good fight against the weaknesses thus brought to our attention. The Bible is the Lord's lamp. The Spirit of its wonderful teachings, like a two-edged sword, is sharp and penetrating. It can discern or discriminate between the very thoughts and intents of the heart which deceive so many into thinking a wrong course justifiable. The Christian who makes continual and good use of this "sword" will soon find that with its assistance he is able to analyze *his own motives* lying behind his words and his acts, will sometimes find himself secreting them and sometime masquerading them as graces and otherwise.

The difficulty with the majority of Christian people seems to be that they have never undertaken a close scrutiny of the *motives* lying behind their words or their deeds — yea, the motive or intention lying hidden in their own minds. The reasons for this laxity, the reason for their failure to follow up with the searchlight and to "bring every thought into captivity to the will of God in Christ" is that they have not yet attained to a sufficiency of love for righteousness and a sufficiency of a hatred for iniquity. The reasons for this condition of things may be either that they are "Babes in Christ" who have in the past fed merely upon the milk of the Word and not upon the strong meat and who are therefore, weak in the faith and weak everyway along the lines of Christian character development. What they need is more love for the Lord and a greater appreciation of his Word, which will lead to more earnest study of the same.

"The entrance of Thy words giveth light." (Psalm 119:130) As the Word of the Lord dwells richly and abounds, it educates us respecting God's will and its standards and, if we are obedient to his will and his gracious purposes, we will endure his tests and ultimately stand approved as our Lord's joint-heirs in his Kingdom.

## KEEP FROM PRESUMPTUOUS SINS

One of the great character tests imposed upon the Church is *humility*. It is not sufficient that we love right and hate wrong and search for even our secret faults. Even after attaining perfection we might be presumptuous and, if so, be unfit for the proposed exaltation. Satan, when a holy angel called Lucifer, the Morning Star, was perfect; but the *sin of presumption* crept into his heart and blighted everything. So Satan strove to tempt our Lord, who was perfect, to commit a presumptuous sin, through which he would have made shipwreck of his career. He wished him to presume upon God's goodness and abundant care, not by starting a rival empire, as Satan himself had attempted to do, but to presume, nevertheless, upon Divine goodness to the extent of jeopardizing his life by leaping from the pinnacle of the Temple and trusting that God would suspend the laws of nature and work a miracle for his protection, when no such miracle was necessary, because no such hazard had been demanded.

Applying this matter of presumptuous sin to the Church of our day, we find some who appear to be the Lord's people presuming upon his goodness and mercy and love by jumping from financial and other pinnacles and trusting for miraculous protection from disaster. This, to our understanding, is a presumptuous sin. Sometimes we see presumptuous conduct amongst Elders and others in the Body of Christ, much after the manner of Moses' transgression, when presumptuously he smote the rock, while God had merely bidden him to speak to the rock. For pastors and elders of the Church to assume and to exercise an unscriptural lordship over the Church would appear to us to be a presumptuous sin — a presuming to take place and authority not bestowed by the Lord. On the contrary, sometimes a congregation of the Lord's people may be presumptuous in neglecting the Scriptural direction to take heed to those who have the rule over them and watch for their souls, as those who must give an account. In how many ways might we be presumptuous and ignore the Lord, his supervision over the Church, and his message to us in his Word!

Our text declares, "Then shall I be innocent of the great transgression — innocent of anything which would prove me unworthy of eternal life and worthy of everlasting death — "the Second Death."

\* \* \* \*

*Sometimes our pride would fain unfurl  
Ambition's flaunting sail,—  
Ah! then He knows we need to walk  
Humiliation's vale.*



[The Cincinnati Weekly Enquirer, November 25, 1909](#)

## **WEEPING ALL NIGHT**

*With the exception of the paragraphs printed below, this discourse has been republished in the Overland Monthly, pages 202-206, under same title.*

York, Pa., November 25—Pastor C. T. Russell arrived here from the Brooklyn Tabernacle, to address the truth-seekers in this staid old town and vicinity. He was warmly welcomed by his many friends. He took for his text, Psalm 30:5, “Weeping may endure for the night, but joy cometh in the morning.” He said:

Properly enough, the world seeks to put its best foot forward, to present as good an appearance to others as possible. Properly enough, sorrow and tears are hidden from the public gaze, as well as is the skeleton in the closet, which causes these troubles. This is well, for each other member of the race has quite a sufficiency of such things of his own. It is a justifiable kind of deception which seeks to appear as cheerful and happy as possible, however heavy the heart may be —however crushed and broken and lacerated. Yet there are special times when those who are near and dear may surmise each other’s burdens and give to each other a word of cheer and comfort, which will lighten the load and heal the wound to a considerable degree. Blessed are those who have attained this degree of Christlikeness that, instead of mourning or moping over their own difficulties, they make it their chief concerns to “do good unto all men, especially to the household of faith,” and to their own households.

### **A NIGHT OF SORROW AND DEATH**

But here is a seeming inconsistency. The God of the Bible admits that the world of mankind is suffering under a load of sin and its penalty of imperfection, sickness, pain — death. But while we are assured that God is loving and wise and that He has all power in heaven and in earth, the sorrow continues as though God lacked the love, lacked the wisdom necessary to the blessing of the world, or lacked the power to carry out His loving and wise purposes.

*[The following paragraph is found just before the subheading, “Learning by Suffering.”]*

These are left with the world in general during the night of weeping, for because it is a part of the test of the worthiness that they must “walk by faith and not by sight.” It is a part of the test of their loyalty to God and

to righteousness that they shall follow in the footsteps of Jesus through evil report and through good report. They could not receive this crucial testing during the millennium, when sin and evil will be restrained; hence their testing comes in advance of the world's —during the night of sorrow and weeping. Of our dear Redeemer it is written that He learned obedience by the things which He suffered. (Heb. 5:8) And again, "Being made perfect through suffering He became the author of eternal salvation to all those who obey Him."

[The National Labor Tribune, November 30, 1909](#)

## **IN EVERYTHING— GIVE THANKS!**

YORK, Pa. Nov. 28—Pastor Russell of Brooklyn Tabernacle, preached here today from the following text: "In everything give thanks, for this is the will of God concerning you in Christ Jesus. "(1 Thessalonians 5:18) He said:

There is a beauty and consistency in the Bible which many overlook, to their own confusion. Failing to "rightly divide the Word of Truth" (2 Tim. 2:15), failing to discriminate between the consecrated believers and nominal believers of the world, which the Bible everywhere recognizes, has led to this confusion. To the logically-minded thus confused, the

2H740

Bible is an unreasonable Book, inconsistent with facts.

These matters are well illustrated in our text, which was addressed, not to all mankind, nor to merely nominal Christians —but to Christians "*in* God the Father and *in* the Lord Jesus Christ," as the introduction shows. This word *in* means something more than is generally appreciated. Note the Savior's words, "If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." "I am in my Father, and ye in me and I in you." (John 14:20, 23) The whole testimony of the Scriptures is that those who attain to this glorious oneness with the Father and with the Son are in all but a little flock" and amongst them are "not many great, not many wise, not many learned." It is to this class alone that the Scriptures are addressed—though to some extent including a justified class supposedly approaching this sanctified condition. These may well be informed by the Apostle

that they should “in everything give thanks,” when in full harmony with the Divine will.

But note the confusion of attempting to apply these words to the world in general. What has the world to be thankful for—from its own standpoint? It knows not what God’s future purposes are, which, therefore, cannot enter into its consideration. And without that knowledge of coming blessings life is often so little appreciated that self-destruction is preferred. Undoubtedly the number of suicides would be far greater than it is, were it not for a certain fear or dread that the future might be more terrible than the present.

The average man, heathen and civilized, knows that his coming into the world was without his consent. He eats and drinks and sleeps and labors, because these are necessities. He has headaches and heartaches and every other kind. Altogether his experience is “of few years and full of trouble.” His chief pleasure is in hoping for and striving to attain pleasure. And when the “cup” of supposed happiness is in his hand, the gall of bitterness is found mingled with it, and its dregs are sorrows. Can such a man be thankful? especially if he has been taught the doctrine of the “dark ages respecting the future — that when he shall die he will either be ushered into a Purgatory of centuries of torture indescribable, or, worse still, that his lot will be to suffer endlessly—unless he should be one of the saints, which he well knows he is not, and which we all know as the Bible declares are but “few.” Surely to call upon such people for thankfulness to God would be an absurdity. And it is to the credit of the Scriptures that they are not thus absurd, and that our text is addressed, not to those who constitute the masses, but to the “little flock,” “the saints.”

### **GROANING CREATION’S HOPE**

Before proceeding to apply our text to the class to which it is addressed, (the saints), we pause to consider the hope of the world in general as set forth in the Scriptures. The knowledge of this hope is not granted to the world, but to the saints—that they might know, might appreciate, the gracious purposes of God toward mankind in general; and that they might understand also the Divine intention respecting their co-operation with God in the blessings he purposes to bring eventually to all the families of the earth.

The explanation of the sorrows of this world is given in the Bible, which tells us that sin lies at the door and that the mental, moral and physical blemishes which cause humanity such distress are incidental to the penalty pronounced against sin; namely, death. “The soul that sinneth, it shall die.” Because Father Adam when on trial representatively for his race sinned and came under sin’s

penalty, “Dying thou shalt die,” therefore all of his children sharing in his imperfections are likewise imperfect — sinners, as St. Paul explains. (Rom. 5:12) Thus during sixty centuries, approximately twenty thousand millions of Adam’s children have been born in sin and shapen in iniquity, and have come into the world condemned and dying, mentally, morally and physically.

Divine sympathy exercised toward this race of sinners provided a Savior, “who for the joy that was set before him” sacrificed his life — for the world. (John 3:16) “Jesus Christ by the grace of God tasted death for every man.” Then instead of dealing with the world, instead of saving the world, instead of setting up the promised Kingdom to bless the world, the Savior did’ something else. And this which he has been doing from the time of his death until now the Apostle explains to us is “a mystery.” (1 Cor. 15:51; Eph. 1:9; Rom. 11:25) “The mystery of God,” the world does not understand, because God prefers to keep the matter a mystery from them. But “the secret of the Lord is with them that fear him and he will shew them his covenant.” Psa. 25:14

“The mystery” is that God purposed that the blessing of the world should be accomplished not by our Savior alone, but in association with a select class of saints gathered out of the world and specially taught and prepared in the School of Christ during this age. Not only is this feature of the Divine Plan Scripturally called “the mystery of God,” which will be finished by the close of this age, but additionally the Church herself is Scripturally termed the mystery of God —the Mystic Body of Christ. “For God gave Christ to be the Head over the Church, which is his Body.” “Ye are

2H741

members in particular of the Body of Christ,” which is the Church. Eph. 1:22, 23; 1 Cor. 12:27

During these long centuries required for the finding of this saintly class for whom the Lord has been searching with the magnet of Truth, various false theories have sprung up and found acceptance in the world. One of these is that God does not love the world and has never purposed its salvation; but that, on the contrary, he foreordained and predestinated that all except the “elect saints” should suffer eternal torture, because he wished to have it so. Another wrong theory which gained acceptance was that whilst God wishes to save the world, he finds himself unable so to do, because handicapped by human self-will and by the aggressiveness of Satan, who has blinded and deceived the vast majority and has them completely in his power through ignorance and superstition. This theory tells us that God loves the world, including the heathen millions,

and that he longs to have the Gospel taken to them, but cannot do so, except through human agency, and is disappointed and baffled, because those who profess to be his people fail to raise sufficient missionary donations.

To natural minds these theories which satisfied in the past are no longer satisfactory; hence many are turned to infidelity. As the Scriptures say, “My people perish for lack of knowledge.” Hosea 4:6

## **THE HOPE OF THE RESURRECTION**

Leaving these unsatisfactory errors of the “dark ages” and going back to the Scriptures we find their teachings consistent; namely, that as soon as the “mystery,” the Church, is completed, the blessing of God will proceed through The Christ (Head and members) to the world. As it is written, “In thy Seed shall all the families of the earth be blessed.” The mystery, be it known, is that the scriptural “Seed of Abraham” is not the Lord Jesus only, but includes also his members—the Church. As we read, “If ye be Christ’s, then are ye Abraham’s Seed, and heirs according to the promise.” Gal. 3:29

According to the Scriptures the blessing of God will proceed through Spiritual Israel, a “Royal Priesthood,” “after the order of Melchizedec” to natural Israel under the terms of their New Covenant. (Jer. 31:31) During the Millennial Age under the spiritual Kingdom of The Christ (operating through the earthly Kingdom of Israel) all nations will be instructed, enlightened, blessed. Not only so, but the merit of Christ will then be applied also on behalf of the thousands of millions who have gone down into the prison house of death —*sheol, hades* —the *grave*. The Church will constitute the “First Resurrection,” “His resurrection.” All sharing in it will attain life on the spirit plane like unto the angels, but superior, “far above angels.” Later during the Millennium the world will return from the tomb, “every man in his own order.” (1 Cor. 15:23) And the resurrecting process will continue with them, to the intent that the willing and obedient may continue to rise gradually towards perfection and finally attain it, while at the same time the earth will be rejuvenated and become the promised “Paradise regained” — restored. Acts 3:19-21

When the world begins to experience the blessings God has in reservation for it, thankfulness will break forth spontaneously and every knee shall bow and every tongue confess —for these refusing so to acknowledge Divine grace will be “destroyed from amongst the people.” (Acts 3:23) And to whatever extent the world

may gain a trifling knowledge of those coming blessings, thanksgiving and praise and self-consecration should proportionately result promptly.

The Scripture's testimony is that when God's gracious Plan shall have been thus worked out to its completion, both heaven and earth will ring with praises and thanksgiving and adoration "To him that sitteth upon the Throne and to the Lamb forever." We are informed that this praise will be from every creature — not a rebel will remain — "Every creature in heaven and in earth and under the earth" will be heard giving praise to God.

### **"GIVE THANKS FOR HE IS GOOD"**

Looking down into the future prophetically the Psalmist explains, in view of the Kingdom blessings promised to the world, "O give thanks unto the Lord, for he is good! for his mercy endureth forever!" It is the *mercy* of God toward us and toward all who need his mercy and who desire it that is the ground for thanksgiving. True praise must come from thankful hearts, and in order to be properly thankful, one must see more than is now visible to those who have not the eye of faith and the ear of faith and the Divine revelation respecting things to come. But it is these very opportunities that the Lord's consecrated ones possess: "Blessed are your eyes, for they see and your ears, for they hear." Not only so, but to the extent that anyone's eyes see and his ear hear of the grace of God he has responsibility. To possess the knowledge of God and to disdain it is to receive the grace of God in vain, whether more or less. 2 Cor. 6:1

God's people not only give thanks for the blessings of the future which they receive by faith, but additionally they appreciate blessings granted to them in advance in the present life and give thanks for these. The first of these is the knowledge, the appreciation, of the goodness of God in granting us a release from sin and

2H742

its penalty *by faith*, so that we can (without waiting for actualities) now rejoice in the mercy which has justified us freely by Divine grace through faith in the blood of Christ. The realization of the rolling away of our load of sin, a realization of our forgiveness by the Father, called for gratitude, for thanksgiving, and this cause continuing, our thanks continue. We were lifted from the horrible pit and the miry clay of sin and condemnation and our feet were placed upon the Rock Christ Jesus. It was in consequence of this that a new song was put into our mouth, even the loving-kindness of our God. And this is the first cause for our thankfulness. All other blessings rest upon this blessing and all other

thanksgivings should properly, therefore, include thanks for this blessing.

Additionally after being justified we were inducted into a still further grace or privilege; namely, the privilege of becoming members of the Body of Christ, members of the “mystery” class. The invitation to this class the Apostle expresses thus, “I beseech you, brethren, by the mercies of God (your justification) that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. 12:1) Through this grace or privilege, if accepted, we gain the opportunity of a change of nature—from human to Divine. Our human nature justified, cleansed, made acceptable to God as a sacrifice through the merit of Christ, *if sacrificed by us faithfully*, will be replaced by a spirit nature and glory, honor, immortality, joint heirship, with our Lord and Head. What cause we have in this for thanksgiving! “What shall we render unto the Lord our God for all his benefits toward us? We will take the cup of salvation (his cup, the cup of self-sacrifice) and call upon the name of the Lord (for assistance to drink of the Master’s cup). We will pay our vows of consecration unto the Lord —publicly before all his people.” Psa. 116:12-14

*“Every joy he sends me,  
Comes a sweet and glad surprise.*

The very fact that we do not know everything; the fact that we are ever learning as pupils in the School of Christ, so far from being a cause of disappointment, is a source of pleasure. The heart that has come into faith - union and communion with the Lord learns something more daily respecting the Heavenly Father’s love and care, and each fresh item of knowledge is a new well-spring of pleasure. “He satisfieth the longing soul.” “Blessed are they that hunger and thirst after righteousness, for they shall be filled.” “Goodness and mercy follow me all the days of :my life.” These are the experiences of those ripe Christians called upon by the Apostle to give thanks unto God in every matter and to know that this is God’s will in respect to all those who are members of Christ —in Christ Jesus. Psa. 107:9; Matt. 5:6; Psa. 23:6

## **THANKS THROUGH TEARS**

Let us not overlook the fact that our text indicates that we are to give thanks for our sorrows, our trials, our disappointments, as well as for our joys and pleasures, for *everything* includes all things. Nor is this the only Scripture to this effect. Harken to the Apostle’s words which urge the members of Christ to rejoice in tribulation, not because tribulation is a joy producer; but,

as he explains, tribulation works out additional patience and patience brings additional experience and larger experience brings larger hope, until we are not ashamed of our tribulations, because of increased love of God shed abroad in our hearts thereby. Rom. 5:3; 8:35

We remember also our Lord's words to the effect that when we suffer persecution and tribulation we should rejoice and be exceeding glad, knowing that great will be our reward in heaven — knowing that the faithful endurance of such trials and difficulties will fit us and prepare us for the higher and nobler state in the Millennial Kingdom, by preparing us the better to sympathize with mankind in general, enabling us to pour upon them in due time the riches of God's grace and Truth.

But, the Apostle urges, no tribulation for the time seemeth joyous, but rather grievous. Hence the Lord's faithful must sometimes be glad whilst in tears. Yea, sometimes the very best mellowing and sanctifying influences upon our characters come to us in connection with disappointments and heartaches. At such times the Lord's people are to remember the gracious promise that all things, under Divine supervision, shall work together for good to those who love God—more than they love houses or lands or self or any other creature.

The basis of all these blessings and rejoicing both as respects the future and the present experiences is faith. First, in the fact that there is a God. Second, in the fact that he has a noble character. Third, in the fact that his Wisdom, Justice, Love and Power are perfect and thoroughly co-ordinate. Fourth, in the fact that all of those powers are enlisted in the salvation of the world. Fifth, in the fact that that salvation began to be worked out by our Lord at his First Advent. Sixth, in the fact that it is still working out in the selection of his Church. Seventh, in the fact that shortly it will begin to take *practical shape* in the establishment of Christ's Millennial Kingdom. Eighth, in the fact that through that Kingdom a blessing shall extend to every creature of our race.

2H743

So, then, let every man to the extent of his enlightenment appreciate and confess the Almighty God and “give thanks unto his name, for he is good and for his mercy endureth forever.” And let those who have tasted of his grace pursue on, that they may grow in grace, grow in knowledge, grow in faith and grow in character-likeness to our God. And let his saints addressed in this text more and more appreciate their wonderful privilege, their high calling of God in Christ Jesus —to be heirs of God and joint-heirs with Jesus Christ our Lord — if so be that



they suffer with him, that they may be also glorified together. And knowing that they have need of faith and patience and character-development, let these firmly trust the Great Teacher, come what may and give thanks for every experience of life, knowing that our Father is too wise to err and remembering the Master's words, "The Father himself loveth you." John 16:27

[The Weekly Enquirer, December 9, 1909](#)

## **UNFIT FOR THE KINGDOM**

For his text Sunday, at the Brooklyn Tabernacle, Pastor Russell took the words of the Savior: "*No man having put his hand to the plow, and looking back, is fit for the Kingdom of God.*" (Luke 9:62) The discourse follows:

The Great Teacher did not use the methods of modern revivalists to secure a following. He did not ask the multitudes to raise their hand if they would prefer to go to heaven at death and then publish them as converts — Christians. Indeed, His methods were the very reverse of this, avoiding all kinds of sensational appeals to pride, selfishness, vanity, etc. He set forth in plain terms the difficulties to be expected by all those who espouse His cause and become His disciples. He forewarned them that it would mean the taking up of a cross and the bearing of it in His footsteps in the narrow way of self-sacrifice. He warned these, saying: "Marvel not, if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (1 John 3:13; John 15:18-19)

Instead of trying to produce an excitement which would overbalance the judgment of His hearers and lead them to profess what they subsequently would not be able or willing to practice, the Great Teacher, on the contrary, said to those contemplating discipleship: "Sit down first and count the cost." Instead of attempting to sway the multitudes our Lord took a different course and attempted to make disciples of only a special class — not the poor, not the rich, not the learned, not the ignorant, but irrespective of these class-lines and distinctions His call was to all those who loved righteousness and hated iniquity. All those who were weary and heavy laden, oppressed by sin and its penalty to themselves and their friends — these He called to learn of Him and find rest of soul.

So far from expecting or seeking the conversion of the whole people our Lord's words were: "No man can come unto me unless the Father which sent me draw him, and he that cometh unto me I will in no wise reject." The same thought is expressed by the apostles, who declared that they sought and expected to influence, not the world in general, but "as many as the Lord your God shall call ." Doubtless there is room for difference of opinion respecting the manner in which the Father "draws" and "calls" the Church of Christ during this Gospel Age. Our understanding is that the Lord exercises a favorable influence upon a certain class of people only and that it is an enlightening influence to the extent of bringing this class to a knowledge of Christ — to a knowledge of the fact that forgiveness of sins may be attained through faith in Christ.

Thenceforth that class, having been brought in touch with the Redeemer, can make further progress only through faith in Him and submission to His guidance into all truth and into fellowship with the Father. The class thus influenced we believe to be small as compared to humanity as a whole —only that portion which in honesty of heart deplors sin and longs for righteousness and fellowship with God. These, like the remainder of the race, are by nature fallen, imperfect, sinful, condemned, but in these still persists some trace of the image of God, in the perfection of which Father Adam was created. It is this trace or strain of the Divine character represented by conscience and faith which leads them to recognize their fallen and sinful condition as compared with the Divine standard of perfection, and this becomes the basis of their calling or drawing of God, their "ear." "He that hath an ear let him hear" (Rev. 2:7). It will be observed that we are not specially blaming or condemning those who have not the hearing ear. On the contrary, we remember the gracious words of

2H744

Scripture, that in God's due time "all the blind eyes shall be opened; all the deaf ears shall be unstopped." (Isa. 35:5) We are glad of this promise of God that ultimately all shall see and all shall hear and all shall know Him, from the least to the greatest. We rejoice, too, that when they know Him truly they will rejoice, even as do we now. That will be their time of responsibility, their time of trial or judgment for life or death eternal on the earthly plane.

## **THE KINGDOM OF GOD**

Our text speaks of the Kingdom of God. And it is important that we first of all notice that these words have in the Scriptures a twofold signification. For instance, our Lord Jesus taught that we should pray to the Father:

“Thy Kingdom come; thy will be done on earth as it is in heaven.” The reference of this prayer is the millennial reign or government of Christ, which St. Paul declares will begin at the second coming of our Lord and continue until He shall have put down all insubordination, all sin, everything contrary to Divine character and law. It will be the Kingdom of God which will subdue all things. It will be the Kingdom of God among men perfected when all things shall have been subdued. And when Christ’s mediatorial Kingdom shall be at the end of the Millennium, delivered back to God, even the Father, God’s Kingdom will have fully come in the earth. God’s will then will be possible of accomplishment by men, because all will have reached perfection, and Christ’s mediatorial Kingdom will end because it will be no longer necessary. It will have accomplished the great purpose for which it was intended.

It was not, however, respecting that millennial reign, that mediatorial kingdom, that our Lord spoke in our text, nor did He refer to the perfect Kingdom, as it will be turned over to the Father at the end of the millennium, and will last forever. Our Lord used the words, “Not fit for the Kingdom of God,” as He did in many other of His discourses—in respect to the church class now called of the Father to be the “Kingdom” in the sense of being the kings and priests of that Kingdom—the royalty of the kingdom—the Queen, the Lamb’s wife, associated with the Heavenly Bridegroom, King of Kings and Lord of Lords, in His rule of a thousand years. In very many of His parables our Lord refers to this Kingdom class, which, during this gospel age, is in process of selection or election, and hence subjected to trials and difficulties specially permitted for the development of character—for the chiseling and shaping and polishing of the “elect.”

### **NOT FIT FOR THE KINGDOM**

We now have before our minds the two ways in which the expression, Kingdom of God, is used, and we can readily see that our Lord could not refer to the millennial kingdom and say that any would be too degraded to be fit for the influences of His millennial kingdom, because that Kingdom is designed for the very purpose of dealing with the unfit and gradually, during the thousand years of its reign of righteousness, uplifting men out of sin and death conditions, if they will, to the full human perfection which Adam lost, which Jesus redeemed, and which is to be restored to the willing and obedient, as St. Peter declares. (Acts 3:19-21) It follows, then, that our Lord must have referred to those called of the Father and accepted by Himself to be chiseled and polished—to be

taught in the school of Christ and eventually to become His bride and joint-heir in the Millennial Kingdom. No man will be esteemed fit for a share in that Millennial Kingdom unless he attains to the glorious qualities of character and saintship which the Scriptures set forth as the divine standard — “copies of God’s dear Son.” (Romans 8:29)

Surely no one will consider it unreasonable that our Creator should set standards for this “elect” class —very high standards, too, are reasonable, because of the very high positions of honor, glory and immortality to which they are invited. When we consider the apostle’s testimony that divine grace in proffering this great privilege of joint-heirship with Christ, passed by the holy angels to us, we were amazed at the length and breadth of the divine favor, and freely concede that even if angels were granted so high a state they would need to be crucially tested; much more so we, who “by nature were children of wrath even as others,” but are now justified freely through faith in the precious blood.

“Fit for the Kingdom!” Let us think for a moment what these words signify. First of all, we recognize that, as sinners, we were most thoroughly unfit for any favor of God, much less this greatest of all favors, joint-heirship with His Son and “partakers of the Divine nature.” (2 Pet. 1:4) But that difficulty has all been overcome with those who have come unto God through Christ and been made partakers of His holy Spirit of adoption. Of such we read: “It is God that justifieth! Who is he that condemneth?” (Rom. 8:33, 34) It is Christ that died for our sins and who now is our Advocate. Who could in any wise come between us and our Savior and our Heavenly Father?

But this justification is not enough. If we were perfect actually instead of merely reckonedly we would not be fit for the Kingdom of God —we would not be fit to govern others — to be “kings and priests unto God and to reign on the earth.” (Rev. 20:6) We should still be unfit to be the judges of the world, as the Scriptures declare that we shall be, saying: “Know ye not that the

2H745

saints shall judge the world?” (1 Cor. 6:2) Our Heavenly Father in bringing many into glory made the Captain of their salvation (Jesus) perfect through sufferings. Should we think it strange that we, His younger brethren, justified through His blood, should be required, not merely to make a profession of Godliness, holiness, but also to approve or attest that sentiment to be a part of our very character! Is not what we as the Church of Christ experience very reasonable indeed —who would be prepared to teach the world meekness, patience,

brotherly kindness, long-suffering, love, without first of all developing these various qualities of character in himself? And how could he develop these and be tested except under just such schooling and disciplining influences as now are upon the Church of Christ, with a view to making us fit for the glorious position of our high calling of God in Christ Jesus?

When the Scriptures refer to the Church as being fit for the Kingdom and as being the “overcomers” for whom the Kingdom is prepared, and who shall share its glories and honors, because “they are worthy” (Rev. 3:4), we are to understand this worthiness and fitness, not that they were originally so, but we do understand that by God’s grace, through Christ, a transformation work will eventually bring some to this glorious position where God himself will esteem them worthy to be called His children, and to be joint-heirs with His Son, the Great King.

### **VARIOUS KINDS OF FITNESS**

There is one certain standard of fitness for the Kingdom, and none other will do; but there may be quite a variety of conditions which make one unfit for the Kingdom. One of these is murder. “No murderer hath eternal life abiding in him.” (1 John 3:15) He would be unfit for the Kingdom. This would not signify, however, that one who had once been a murderer might not, by a sound conversion and by faithfulness in the School of Christ, become a member of the Kingdom class. But the word murder here used has a broader meaning than is generally attached to it — the meaning which St. John gave to the word when he said that whosoever hateth his brother is a murderer. (1 John 2:2) We know, then, that no brother-hater is fit for the Kingdom. But some may have been brother-haters and have been washed, cleansed, sanctified, brought into heart-relationship with the Lord and into love of the brethren. If so, implication is that they have lost the spirit of murder from their hearts and are brother-haters no longer. The Scriptures tell us also that it will be possible for a man who has been figuratively washed from his former condition of sin-defilement and who has been clothed of the Lord symbolically in a robe of righteousness, and who had been begotten of the holy spirit of love to turn from this holy commandment of love, to turn from the way of righteousness to his former condition of sin-defilement. The Apostle gives the illustration of the sow that washed returning to her wallowing in the mire. (2 Pet. 2:22) But the case of such is helpless if the step be taken with full intention and deliberation — if the return to a murderous condition of heart —brother-hating —be with the full

consent of the heart. The Apostle, however, does intimate that up to a certain point there is hope of recovery, and hence he urges all of the faithful to assist those, saying: "He that converteth a sinner (once a brother) from the error of his ways shall save a soul from death." (James 5:20)

Again, we read: "No drunkard shall enter into the Kingdom of God." (1 Cor. 6:10) He surely would be unfit. This does not, however, imply that all total abstainers from intoxicant liquors are fit for the Kingdom. Neither does it imply that a drunkard might not reform and thus cease to be a drunkard, and by the Lord's grace, become fit for the Kingdom. Moreover, the word drunkard in the Bible is frequently used in a figurative sense. It represents an addled condition of the mind; as, for instance, we read that Babylon's cup made all the nation's drunk. (Rev. 18:2, 3) This signifies that fellowship with false doctrines has permeated, influenced, bewildered the world in general. God's people, partaking of Christ's cup of suffering, are said to receive "the spirit of a sound mind" —clearness of understanding respecting the divine character and plan and the principles of righteousness. All who will be fit for the Kingdom may be expected to have considerable clearness of understanding respecting divine things. They are to know God, and by receiving His spirit they are to have understanding of "the deep things of God," which the natural man cannot understand. (1 Cor. 2:10-14) This our Lord spoke, saying: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent." (John 17:3)

Pride is another quality of the heart which would render its possessor unfit for the Kingdom of God. We read that the Lord "resisteth the proud and giveth grace to the humble." (1 Peter 5:5) Pride is one of the things which God hates. It is a foe to righteousness in general and leads captive many into sin. When we read that God shows His favor to the humble we may be sure that the favor of joint heirship with the Redeemer is for the humble alone. With what carefulness this should lead us to search our hearts and put away everything in the nature of pride, self-conceit. Love is the fulfilling of the law. Love is the law of the new creation; and pride is a foe to love. It is

2H746

related to selfishness, which is a deep-seated foe of every grace of the holy Spirit.

## THE IMPORTANCE OF FIDELITY

Our Lord illustrates the subject by a plowman looking back after he had started his furrow —looking back regretfully, desiring to abandon the plow, and really doing it. The illustration teaches that any of us who now hear of the grace of God and who now accept the terms of His call and make a full consecration to the Lord will lose the promised blessing if we in heart look back, in the sense of declining to go forward, in harmony with the consecration of their lives — unto death.

The Lord wishes us to see that the Heavenly Father is not merely calling for those who have generally good intentions and who would rather do right than wrong. We may rejoice with such that they are better than their neighbors, but they are not fit for the Kingdom of God, unless their love for righteousness, for truth, for the will of God, be so firmly established that they are ready and willing to “endure hardness as good soldiers of Jesus Christ” and to “fight a good fight” to the end of the course, laying hold upon eternal life and glory and immortality. One of God’s objects in permitting the world and the flesh and the adversary to have the power which they now possess to counteract and to fight against our good intentions and good resolutions is explained in the Scriptures. We read “The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.” (Deut. 13:3) If love of sin or love of self or love of any earthly thing can overbalance our love to the Lord and to His truth and His people we are not worthy of a place in the Kingdom —not fit for the Kingdom. Not merely good professions, but faithfulness unto death, fixity of character are required by the Lord of such as He would honor with a share in the Kingdom.

## AN ABUNDANT ENTRANCE

Having noticed that lack of love, lack of zeal, lack of constancy, lack of devotion would unfit us for the Kingdom, let us notice some of the characteristics necessary to a place in the Kingdom —some of the qualities, therefore, which we must each cultivate in our own hearts, which we must each develop in his own character. The Apostle explains these and urges the matter thus: “Add to your faith fortitude, and to fortitude knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ . . . for if ye do these

things ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.” (2 Peter 1:5-11)

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## **DIVINE JUDGMENTS ARE ALL GOOD, ALL BLESSED**

*“With my soul have I desired Thee in the night; Yea, with my spirit within me, will I seek Thee early: for when Thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness.” Isaiah 26:9*

Sunday, Dec. 19—Pastor Russell spoke today from the above text. Brooklyn Tabernacle was crowded with an attentive audience, as usual. We report the discourse as follows:

Only those who come to an advanced degree of knowledge of God’s Word can realize how Divine judgments are all good — all blessed. Under the influence of the fog of superstition, not understanding aright the teachings of the Scriptures, supposing that they taught eternal torment for the great majority of our race, we feared God, rather than loved Him. We dared not say that such a judgment was wrong, malicious, devilish, yet we were unable to see it in any other light; hence the general perplexity of Christendom, and the general alienation of heart, and many intelligent minds driven to infidelity, and the dislike to think about God and His supposedly terrible purposes respecting our race and the general awe respecting the Bible and the fear of its misunderstood teachings.

But now in the dawning of the New Dispensation the Word of God is shining as never before; one passage illuminating another, our fear gives place to reverential love and filial awe. We begin to understand

2H747

that the torment doctrines which we received are wholly foreign to the Divine character, which, on the contrary, is distinctly marked by Wisdom, Justice, Mercy and Love toward all. We find ourselves now in agreement with the Scriptural declaration that God’s judgments are



“righteous altogether,” and we delight in them. Instead of a judgment of eternal torment as a penalty for sin, we find a judgment or sentence of death. We agree to the righteousness of that verdict or judgment. God had the right to demand of His creature the obedience he was able to render. He had a perfect right to destroy him in death when he refused the blessing of life eternal on the terms of obedience. Seeing this, how rejoiced we are to note the Divine Mercy in the Plan of Redemption for the sinner and his offspring through the sacrifice of Christ! As a result we have good hope in his judgments; for him who once judged us worthy of death has with equal Justice redeemed us and granted us the opportunity of eternal life through the resurrection.

It was another part of the Divine Judgment against our race that, instead of the death penalty coming instantly upon Adam and Eve, it came gradually, that through the processes of gradual dying they might the better learn the lesson of “the exceeding sinfulness of sin — to the intent that, when granted the new trial secured by the merit of Christ’s sacrifice, they might profit by it the more. The same principles apply to all of Adam’s posterity. ‘The whole creation groaneth and travaileth in pain together until now . . . waiting for the manifestation of the sons of God’ (Romans 8:22, 19). They are waiting for the establishment of Christ’s Millennial Kingdom under which they shall have a full opportunity of coming to a knowledge of the Truth.

This is God’s provision for the world in general. What God did for the little nation of Israel during the Jewish Age, and what He has been doing for Spiritual Israel since Pentecost, in this Gospel Age, are matters separate and apart entirely from His general dealing with the world of mankind. The natural and the spiritual Seed of Abraham are exceptions to the rule. They have been granted special privileges and blessings not granted to the world in general —natural Israel under the Law Covenant and spiritual Israel under the Abrahamic Covenant. From these two nominal Israels special “overcomers” have been chosen or elected. These shortly, in association with the Redeemer, will constitute the Kingdom of God. The overcomers of spiritual Israel, becoming the Bride of Christ by resurrection “change” to the heavenly nature, will be like Him and share His glory and constitute the Kingdom class in the highest sense. The overcomers of natural Israel, resurrected to the perfection of earthly nature, will constitute the earthly phase of the Millennial Kingdom. Mankind may see and have intercourse with these, but will not see nor have direct intercourse with the glorified Christ, Head and Body—the King of Glory.

## **GOD WILL JUDGE HIS PEOPLE**

So far as the world is concerned, it has been under the one general sentence of Divine Justice, “dying thou shalt die.” But so far as natural and spiritual Israel are concerned, they have been dealt with as freed from the original sentence and on trial for life or death afresh under God’s judgments or disciplines. Thus it is written, ‘Jehovah will judge His people.’ Not all under these judgments have understood them—not all were in the condition of heart to receive their instructions. “The secret of the Lord is with them that fear Him; and He will show them His Covenant” (Psalm 25:14). Thus, during the Jewish Age, Israel often lapsed into more or less of darkness and idolatry and failed to see their special privileges and relationship to God under their Covenant. But amongst them were the faithful who with the eye of faith discerned the righteousness of God’s dealing with them. Of these were the prophets who rehearsed the Divine dealings and rewards and punishments, that they were true and righteous altogether and merciful in the extreme.

Similarly during this Gospel Age Christendom as a whole has not been in the condition of heart to hear, to understand, to appreciate, the judgments of the Lord. But some have been “Israelites indeed” who possessed the secret of the Lord and who were able to rejoice in His judgments—His righteous dealings. They realized by faith God’s love for them. “The Father himself loveth you” (John 16:27). By faith they appropriated the Apostle’s assurance that “all things work together for good to them that love God, to them who are the called according to His purpose.” Romans 8:28

## **GOD’S JUDGMENTS IN THE WORLD**

We have seen that God’s judgments in the past have been merely with those who shall constitute the Seed of Abraham (natural and spiritual), through whom, according to the promise, “all the families of the earth shall be blessed” (Genesis 28:14). We now note the fact that our text does not relate to either of these, for their judgments could be discerned only by the eye of faith. Our text refers to the world’s judgments during the Millennial Age. Then God’s judgments will be abroad in the earth—not merely confined to one nation or specially called class, but will include every member of Adam’s race. And while these are declared to be the Lord’s judgments, note the fact that they will be

2H748

administered by the Christ, of which our glorified Redeemer shall be the Head, and His “members,” when glorified, shall be the Body—the Church. The judgments

of the Lord abroad in the earth will not mean havoc and dismay to mankind in general, but the reverse — relief, assistance to all who come into line with the righteous arrangements of that Kingdom designed for their uplifting from sin and death conditions. The judgments of that Millennial Day of a thousand years will be severe—even to destruction —only against the wilfully, the deliberately rebellious; after they shall have been brought to a clear appreciation of right and wrong, good and evil, and their result; life or death.

Mark the statement of the Prophet David when prophetically referring to the Millennial Age; he points out that the judgments of that time will be a cause of gladness. He says:

*“Let the heavens be glad,  
And let the earth rejoice;  
Let men say among the nations,  
the Lord reigneth.  
Let the sea roar,  
and the fullness thereof;  
Let the fields rejoice,  
and all that are therein.  
Then shall the trees of the wood sing out  
At the presence of the Lord.  
Because He Cometh  
to Judge the Earth.  
O give thanks unto the Lord,  
for He is good;  
For His mercy endureth forever.”  
—1 Chronicles 16:31-34*

## **A MILLENNIAL JUDGMENT DAY**

Mark the words of St. Paul respecting what God has in reservation for the world. He says God “hath appointed a day [the thousand-year day of Christ] in which He will judge the world in righteousness by that man whom He hath ordained.” Acts 17:31

In this work ordained for our Lord he is to have associates —the “elect” Church, His “members,” of whom the Apostle writes, saying, “Know ye not that the saints shall judge the world?” (1 Corinthians 6:2) And the Ancient Worthies enumerated by St. Paul (Hebrews 9:38-40) will also be judges, but on the earthly plane as representatives of the Heavenly Kingdom. As it is written, “I will restore thy judges as at the first and thy counselors as at the beginning.” Isaiah 1:26

Our All Wise Creator, who has thus made provision, both for the heavenly and the earthly judges of the world in the election from Israel and the election of the Gospel Age, has thus demonstrated to the few who understand “the secret of the Lord,” “the mystery” hidden from ages

and dispensations past. It is evident that there will be no disappointment, no failure, in respect to God's great oath-bound Covenant made with Abraham — "In thy Seed shall all the families of the earth be blessed." The basis of the blessing is the redemptive work of Christ finished at Calvary. The outworking of that blessing will come through the glorified Lord and His Church, "His Body." The first work will be the establishment of a righteous government in the hands of those already proven absolutely loyal to God and to His righteousness — "faithful even unto death." We may have full confidence that in that Kingdom 'righteousness will be laid to the line and justice to the plummet,' as God has promised (Isaiah 28:17). Not only so, but we may have full confidence that mercy will have a free hand there to do all for mankind that would be reasonable and possible. The combination of a strong government with merciful assistants is represented by the fact that our Lord will be, not only the great King but also the great Priest and Prophet and Teacher. Even so, also, the Church shall be "kings and priests" —their office, their service, will be a combination of ruling and healing, instructing and uplifting.

Everything done will come under the head of judgment—righteous dealing. Every good deed, yea, every good effort, will be rewarded —its judgment will be a blessing, an increase of harmony with the Lord and with a character development and restitutorial physical experiences (Acts 3:19-21). Instead of the ways of darkness will be the way of light. Instead of the broad road leading to destruction with the masses going down thereon —to the tomb —will be "the highway of holiness." Instead of stones of stumbling we are assured that all the stumbling stones shall be gathered out of the way. Instead of beastly violence, over-mastering temptations and besetments, devouring mankind because of their weakness to resist the Adversary, the Bible assures us that Satan will be bound and that the wild beasts of vice and degeneracy will all be brought into subjection. Thus "nothing shall hurt nor destroy in all God's holy Kingdom." "And a highway shall be there, and it shall be called, The way of holiness." Isaiah 9:9; 35:8

The Messianic Psalm (seventy-second) finds its application to that glorious Millennial epoch. Thus we read, "Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness and thy poor with judgment (justice). . . . He shall judge the poor of the people,

He shall save the children of the needy and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass, as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth.”

**“THE PEOPLE WILL LEARN  
RIGHTEOUSNESS.”**

As already shown, God’s dealings in the past have been with the world only in the sense of executing a general sentence for Adamic sin — a death sentence with all that that involves of mental, moral and physical degeneracy — dying. All of God’s special judgments have been with those who were justified to special relationship through faith. If we were to judge of the number who will be blessed during the Millennium by the “little flock” of natural Israel and the “little flock” of spiritual Israel, saved under God’s judgments in advance of the millennium, the outcome of the world’s judgment would not appear favorable. But these would not be fair criterions. Present conditions are permitted in order to test and to prove the faith, as well as the obedience of those who are under trial or judgment and who, by reason of the fall, have such a faith as permits them to grasp the glorious features of the present call. Consequently, “few” there will be who will find the great reward now offered. (Matthew 7:14)

This is as God designs it, because He is selecting a special class. But the arrangements made for mankind in general are that the darkness and sin of the present time shall flee away. The dawning of the Millennium morning, with the rising of the Sun of Righteousness with healing in his beams (The Christ in glory to enlighten the world), will mean that knowledge will be granted the world — facts, evidences, proofs. The world will not be required to “walk by faith and not by sight,” as are the “elect” of this present time. Instead of the eye of faith of the present time will be the eye of understanding (knowledge), then. Instead of the secret of the Lord being kept from the world, all of His gracious purposes will then stand fully revealed. “The knowledge of the glory of God shall fill the whole earth as the waters cover the great deep” (Habakkuk 2:14). As a result none shall need to say unto his neighbor and to his brother, Know thou the Lord, for all shall know Him, from the least to the greatest of them. Every knee shall bow and every tongue confess to the glory of God (Romans 14:11). When every good deed shall receive promptly and manifestly its reward, and every evil deed shall receive promptly its punishment, the world will

speedily learn to avoid the punishments and to win the reward by obedience to the laws of the Kingdom.

### **THE SCOPE OF OUR TEXT**

The Prophet in our text personifies the Christ, Jesus the Head and the Church His Body. Note the statement, “With my soul have I desired thee in the night” (Isaiah 26:9). The “night” of sin has been upon the world for centuries. The “morning” is at hand, but not yet fully come. During the night-time the faithful of the Church are represented as walking in the light of God’s Word. “Thy Word is a lamp unto my feet, and a lantern unto my footsteps” (Psalm 109:105). St. Peter says, “We have a more sure word of prophecy, to which we do well to take heed as unto a light shining in a dark place —until the day dawn and the day-star arise” (2 Peter 1:19). In this night-time the “elect” are different from the majority of those around them —they desire God’s righteousness and they pray, “Thy Kingdom come; thy will be done on earth even as it is done in heaven.”

### **SONG OF MOSES AND THE LAMB**

Those who now are able to “sing in the night” because of their appreciation of the Divine Plan are prophetically declared to “sing the song of Moses, the servant of God and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, because of the manifestation of thy righteous dealings.” Revelation 15:3, 4

[The Cincinnati Weekly Enquirer, December 30, 1909](#)

## **CHRISTMAS JOYS**

Pastor Russell, of the Brooklyn Tabernacle, preached at Richmond, Va., Sunday, to a large and attentive audience. He chose for his text: “The angel said unto them, ‘Fear not; for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the City of David a Savior, which is Christ the Lord.’” Luke 2:10-11 The speaker said:

2H750

There is an appropriateness in the general joy of the Christmas season, even though some of it is not wisely expressed. The happy custom of giving tokens of love and friendship prevails everywhere the story of Jesus has gone. Even the almshouses and prisons make special

provision that the day which celebrates the Savior's birth may, so far as possible, be a happy one, a joyous one, to all mankind. The poorer of our citizens and the unfortunate of slender means are often kindly remembered by their more highly favored relatives and neighbors. Surely this is as it ought to be. Some may have been injured by receiving bounties, but few, if any, have ever been other than blessed in the giving of them. Herein we see corroborated the Savior's own words, "It is more blessed to give than to receive." It is godlike to give. The Giver of every good and perfect gift, the Father of Lights, has set an example of benevolence which all who have any knowledge of Him should be proportionately careful to obey and emulate.

Our text tells us of God's great Gift, and, although it is evident that our Lord Jesus was born about October 1, instead of December 25, this makes no material difference, for it is the great fact that we commemorate, and not the particular day of its occurrence. Let us consider today the great gift of God's love, which the apostle refers to as "the unspeakable gift. (2 Cor. 9:15) As we discern something of its length and breadth and height and depth our amazement is the more, our joy increases, and we have the more desire to be likewise generous with all with whom we have to do, especially with all who are less fortunately situated than ourselves, either in temporal or spiritual matters.

### **"THEIR FEAR TOWARD ME"**

All men realize, to some extent at least, their imperfection — that all have sinned and come short of the glory of God. Men's thoughts toward God seem to run along the lines of fear; unworthy of Divine favor, they fear Divine wrath. So it was with the shepherds as related in our context. When the angel of the Lord appeared to them to announce Messiah's birth they feared. For what purpose would an angel or messenger come to them except to render some denunciation or to foretell some catastrophe? It was, therefore, that the first words of the messenger were "Fear not." So in approaching mankind in general with God's message to sinners it is appropriate that we begin by saying, Fear not! The God we preach unto you is not a demon seeking your injury and your torment. He is a God of wisdom and justice and love, with all power to carry to successful conclusion His wise, just and loving program, respecting our race, "which He purposed in Himself from before the foundation of the world." (Eph. 1:9)

Satan has used this human tendency of fear as a lash wherewith to drive man away from God, and from the Bible, His revelation. We are not, therefore, to accredit

to our forefathers the viciousness of character which seems to be implied in the creeds of the “dark ages” handed down to us; rather we are to credit those vicious misrepresentations of our Heavenly Father to the great Father of Lies. He it is who in the dark of the past planted the seeds of what the apostle terms “doctrines of devils.” (1 Tim. 4:1) We thank the Lord that gradually we are getting our eyes of understanding opened to recognize the true character of God and Jesus Christ, whom He hath sent, and Who is His express image. St. Paul outlines the difficulty for us, saying: “The God of this world (Satan) hath blinded the minds of all them that believe not, lest the glorious light of divine goodness should shine into their hearts.” 2 Cor. 4:4

Hark to the Lord’s message through the Prophet Isaiah. Foreseeing our estrangement Himself and our enslavement by the adversary, He tells us in so many words: “Their fears toward Me is not of Me, but is taught by the precepts of men” — as inspired by our adversary, the devil. Isaiah 29:13

## **GOD’S CHRISTMAS GIFT**

Intending from the first not to abandon his fallen human creatures to utter destruction, the Father purposed in Himself, in advance, the great plan of salvation now in progress. From before the foundation of the world he purposed that Jesus should be the Lamb of God to take away the sin of the world and eventually to bring all the willing and obedient back to harmony with Himself, so that only the wilfully wicked would experience the wages of sin, death — “second death.” But God has a “due time” for every feature of His great plan. Four thousand years sped by before it became due time to send the Only Begotten Son into the world to redeem it. “In the fulness of time God sent forth His Son, born of a woman.” (Gal. 4:4) “In due time Christ died for the ungodly” —4,160 years after sin had entered. (Rom. 5:6) At first we are amazed at such a delay. Nor can the matter be satisfactorily understood until we learn two things:

1. That man’s experience with sin and death is a part of the great lesson which God designs all to have — learning the exceeding sinfulness of sin. Later, when the second great lesson shall be given to mankind — the desirableness and profitableness of righteousness — the schooling as a whole will be the more effective.

2. We must also learn that our dear friends and

2H751

neighbors who go down into death are as if only asleep, and have no consciousness in either joy or sorrow, waiting for the millennial morning—the resurrection morning. Their death would have been absolute, as in the case of the brute beast, had not God with His great love provided for their redemption and resurrection.



(Eccl. 5:9; John 11:11; 3:13; Acts 2:34) In view of this provision the whole world is said to sleep in Jesus — in the sense that their hope rests in the great work which Jesus accomplished when He gave Himself a “ransom for all to be testified in due time.” (1 Tim. 2:6) There is a difference, therefore, between the W6rld sleeping in Jesus and the church who fall asleep in Christ. The church is composed of those begotten of the Holy Spirit during this Gospel age, who maintain their relationship to Christ, the Head, as members of His body, and when God has promised that as they share with Christ in His sacrificial death, they shall also share with Him in His glorious resurrection to honor and immortality.

The Scriptures make very plain the fact that while Jesus was born of a woman this was not the beginning of His existence, for “He was with the Father before the world was.” He was the very “beginning of the creation of God.” (Rev. 3:14) As St. John declares, “In the beginning was the word (Logos) and the Logos was with the God and the Logos was a God. By Him were all things made that were made and without Him was not one thing made.” He was “made flesh and dwelt amongst us,” “He came unto His own and His own received Him not, but to as many as received Him, to them gave He privilege to become sons of God.” John 1:1-14

The Scriptures make clear to us that the Father did not compel the Son to be our Redeemer —on the contrary, He invited Him to do so and set before Him the great reward;

1. The privilege of proving His loyalty to the Father. Heb. 10:7; Psa. 41:8
2. The privilege of serving the fallen race, as being their Redeemer and Restorer. Matt. 20:28
3. The honor of high exaltation to even greater dignities than He had before He left the Father —to honor, glory and immortality, far above angels and principalities and powers and every name that is named. St. Paul, in referring to the matter, tells us that our Lord, “for the joy that was set before Him, endured the cross, despising the shame” — and now, in consequence, is set down on the right hand of the Father on high. Heb. 12:2

While the Savior was the Christmas gift to us in one sense of the word, yet the gift was more from another standpoint — although it was all contained in that primary gift. Our Lord first, by obedience to the divine law, demonstrated His right to eternal life; and, at the same time, by His consecration to death, He laid down the life He was privileged to have. Nor did He ever take it back. He arose from the dead on the third day, perfected as a new creature —as a spirit-being. (2 Cor. 3:17) He did indeed appear to the apostles during the subsequent 40 days, but not as before. Although after His resurrection He appeared in the flesh He was not flesh. He had taken the body of flesh “for the suffering of death,” and not to

keep eternally. When He had finished sacrificing it the flesh had served His purpose. His high exaltation is on the spirit plane, far above angels. His appearances during the 40 days were very brief and few, after the manner in which angels had previously appeared in the flesh. They were for the purpose of convincing the disciples that He was no longer dead, and to convince them also that He was no longer limited to earthly powers, as before His death. He was “put to death in the flesh, but quickened in spirit.” 1 Pet. 3:18

Notice how God’s gift expands, carrying blessings with each change. The glorified Jesus, when He ascended up on high, had to His credit, so to speak, the human, earthly rights which he had sacrificed. Those rights were sufficient for the whole world. Because all had been condemned through one man, all could be justified, atoned for, by the sacrifice of one perfect man— “the man Christ Jesus, who gave himself ransom for all.” 1 Tim. 2:5, 6

But the ascended Savior, although He came into the world to be the Savior of the world, did not apply the merit of His sacrifice for the world, but, as the Scriptures show, He applied it for His church, and the entire household of faith. Unbelievers are not covered by that application of Christ’s merit. In order to get under the merit of Christ now they must believe, renounce sin and make a consecration of themselves to walk in the Redeemer’s footsteps as living sacrifices. Under this provision the gospel call has been going forth for now eighteen centuries. The object of this, the Scriptures tell us, is to select primarily the Church of Christ, a “little flock,” “the bride, the Lamb’s wife” and joint-heir with him in his millennial kingdom, which is to bless the world. There is also a secondary class blessed during this gospel age. But the Scriptures exhort all to seek to “make their calling and their election sure” to the bride class.

### **“THE BODY OF CHRIST”**

Throughout this gospel age a faithful “little flock” has gradually been gathered. Their test is their willingness to lay down their lives in the Lord’s service — in the service of the truth and in the service of the brethren. In doing this they are sacrificing with

2H752

Jesus; as the apostle suggests, “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.” (Rom. 12:1) This sacrifice of Christ’s “members” is counted in as part and parcel of the sacrifice of Christ. When this sacrificing shall be finished it will mean that the merit of Christ’s sacrifice at Calvary appropriated to the church will have been laid down again—returned to the credit of the Redeemer. Then, at the conclusion of this ages when the last “member of the body” has suffered with Him and been glorified, the great High Priest will apply the blood afresh. Not again for His members and the household of faith, however, but for the world, as the type clearly shows.

That will be the application of the ransom price or purchase price for the sins of the whole world. But that blessing is divinely arranged to reach the world through natural Israel, which is to be restored to God’s favor at the dose of this age under a new law covenant, which will take the place of their old law covenant. All nations will be privileged to share in the blessings of that covenant and to come under the protection and guidance of its Mediator, and to be helped up out of sin and death conditions. To receive this blessing they must renounce sin and become children of Abraham, by faithful obedience under the new covenant arrangement.

### **“THE RICHES OF HIS GRACE”**

Glance backward now, and see the unfoldings of the divine plan: The Babe of Bethlehem, the Man of Sorrows, the Risen Lord, the Ascended High Priest and Advocate, the appropriation of his merit to the church, the joy of forgiveness of sins and reconciliation to God experienced by all believers; their instruction in the school of Christ, their testing and proving by trials and difficulties, and finally their glorification with their Lord in the millennial kingdom. In turn, the glorious Prophet, Priest, Mediator, King, Head and “members” complete, will institute the millennial kingdom reign of righteousness for the blessing of the world. Applying His merit for the world and using it also to seal the new covenant, He opens the way whereby all then living may become reconciled to God — may be blessed with restitution to full perfection of mind and morals and physique — and have back again the paradise lost by sin, but redeemed at Calvary.

The picture is the more enchanting the more we examine it. The glorious King and His glorious bride, the church, will be very merciful and kind and helpful, as well as very firm in dealing with poor humanity, the groaning creation. This will

insure that every one possible to be reformed will be reformed, while the willfully rebellious will be destroyed in second death. (Acts 3:23) Nor will the Great Redeemer be content with even so glorious an outcome as this from His sacrifice. The millions that have gone down into the tomb were imperfect in mind and body and morals, largely because of heredity —because they were “born in sin and shapen in iniquity.” The Savior proposes, in harmony with the divine program, that not merely the members of the race living at the time of His second coming and the establishment of His kingdom, shall be blessed by God’s great Christmas gift, but additionally, every member of Adam’s race. Hence the arrangement is, as the Master tells us: “All that are in their graves shall hear the voice of the Son of Man and come forth.”

The “overcomers” of this time of evil, having passed their trial, will come forth perfected in life —the church on the spirit plane, being the “first fruits.” The remainder of mankind, unapproved of Gods shall come forth unto a resurrection of crisis, trial, judgment, testing. They will come forth that it may be testified to them —in that their due time — that Christ died for their sins and that redemption through His blood has been provided for them and for all of Adam’s race. During that thousand years of trial they must either accept God’s grace and cooperate in their advance to perfection or be destroyed in the second death as unworthy of any further divine favor and blessing.

### **“GREAT JOY UNTO PEOPLE”**

Truly, dear friends, we are beginning to understand the message sent us through the angel when our Savior was born. The message is not, “Fear greatly; I bring you bad tidings of eternal torment and misery for all people.” It is the very reverse of this, namely, “Fear not; I bring you good tidings of great joy which shall be unto all people.” The joy has not been to all people as yet. Even the knowledge of the Lord has reached only about one in ten of earth’s population thus far. And what did reach them was generally a very unsatisfactory, unreasonable message of damnation and great misery. As we have just seen, however, the great plan of the ages is rolling onward toward completion, and its nearness at every stage makes for fresh blessings and fresh revelations of the glorious things which God proposed in Himself from before the foundation of the world. Truly the Scriptures say: “As the heavens are higher than the earth, so are God’s ways higher than man’s ways and His thoughts higher than man’s thoughts.” (Isa. 4:9)

Thankful and faithful we should be for the further knowledge of God’s great plan, which now is streaming

forth from His word for the blessing of all whose eyes of understanding and ears of faith are open. We are truly thankful that our friends and neighbors are not in everlasting torture, but, on the contrary, waiting for the glorious millennial morning. We are thankful, too, that in God's providence we have been called to be "members" of the body of Christ, to share in His sufferings and in His glorious reign and work of the future and its blood-bought opportunity of restitution (Acts 3:19-21). It is possible for those who thus see the real value of Christmas Day to be a thousand-fold more happy and more grateful to God than others could be. In turn they should seek to distribute the blessing and to glorify our Father in heaven, who has called us out of darkness into his marvelous light.

[The Cincinnati Weekly Enquirer, January 6, 1910](#)

## **PRESENT YOUR BODIES**

Chicago, January 2— Pastor Russell, of Brooklyn Tabernacle, New York, preached here twice today to large audiences. The Auditorium, of world-wide celebrity for its size and excellent acoustics, afforded the immense audience a superior opportunity to hear Pastor Russell's discourse in the afternoon. We report his evening discourse, based on the text Romans 12:1. He said:

The opening of a new year is like the opening of a new ledger. It is a favorable time for determining what should be disposed of in the profit and loss account and for putting into effect resolutions governing the new year. The fact that thousands of resolutions will be made at this season only to be broken later under the impact of temptation should not discourage us from making such resolutions ourselves and advising the course to others. The man or woman who makes no resolutions or vows makes little progress in character-building. Poor, fallen human nature needs all the bands and braces and supports which a well-directed will can give it. We are not advocating hasty and sometimes unreasonable vows and resolutions and pledges thoughtlessly taken, and sometimes unreasonable. What we do advocate is thoughtful, rational sitting down and counting the cost, and then and there resolving, with the full strength of the character, with the full determination of the mind, to pursue the way which deliberate judgment tells one is the proper course.

Let us, then, encourage every one to make resolutions to themselves respecting the course of life which they deliberately think will be the most advantageous. And let us encourage such, and not discourage them from any good resolution, helpful to themselves or to others. Resolutions made as children, under proper counsel, and entered into with deliberation, have been the "making" of many noble

characters out of material which otherwise would have floated with the current to ignominy and dishonor. We recommend that all parents counsel their children along these lines at this season of the year, supporting their counsel by evidence that they themselves also make resolutions from time to time and faithfully live up to them. To be afraid to make a resolution lest it might be broken is to be afraid of one's shadow. No one can take a step without mental resolution so to do. And likewise steps in the pathway of moral progress all mean resolutions first.

### **A CHRISTMAS VOW OR RESOLVE**

A Christian, like other men, can be benefited by such resolves to himself, which should be sacredly kept, in proportion as he respects himself and would be respected. These resolutions may apply to sundry affairs of life—his home, his business, his personal habits, etc. But when the Christian comes to consider his highest interests he at once recognizes that they are those by which he is related to his Creator and his Savior. At the very beginning of his Christian experience, after he had longed for righteousness and turned from sin; after his eyes had seen Jesus as his Redeemer; after his ear of faith had heard that he was reconciled to God through the death of his Son and had forgiveness of sins through faith in his blood—then came to him the most important moment of his life. For God, through His word, invited him to make a full consecration of himself (including every earthly interest and affair) to the Lord and his service.

The proposition, in the language of the Savior, was that he should take up his cross and follow Him, and that as a reward he should have in the present life tribulation from without, but the peace of the Lord within, and in the future life experience a share in the First Resurrection. That change to glory, honor, immortality, the divine nature means joint-heirship with his Redeemer in His great office and work as the

2H754

mediator between God and the world during the Millennial Age. The terms are clearly stated—self-denial, cross-bearing, service for Christ, faithfulness unto death. The rewards also are clearly stated as crowns of life and membership in the royal priesthood, a seat with the Lord in His throne, an opportunity of being one of the judges for helping and uplifting mankind during the Millennium.

While stating the conditions clearly and distinctly through the Word the Lord did not urge consecration, but said rather that each should sit down first and count the cost. After having counted the cost, whoever chose to accept the proposition did so by making a vow unto

the Lord. This was to the intent that thereafter not only the conduct of life, but the words of the mouth and the meditations of the heart should be acceptable to the Lord. This comprehensive vow is symbolized in baptism, which, rightly understood, as explained by St. Paul, is a baptism into membership in the Body of Christ (the church), and this by baptism or immersion “into Christ’s death.” Rom. 6:3

Only such as make this vow are accepted at all as members of the Christ and anointed with the holy Spirit. It is respecting this vow that St. Paul urges, in the words of our text, ‘I beseech you (justified) brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God and your reasonable service.’ Our contract with the Lord is entered into, made secure, by the vow of consecration, and the remainder of life is merely a testing of the consecrated one to determine to what degree he really meant the vow, to what degree he uses his endeavor to be dead to the world, dead to self, dead to all earthly things and alive toward God and the interest of the Millennial Kingdom, to which he has consecrated himself as a “member” of the Body of the Mediator of the New Covenant. Jer. 31:31; Gal. 3:29

### “I WILL PAY MY VOW”

Let no one lightly undertake a vow unto the Lord. It carries with it weighty responsibilities. It would be better every way that none should take the vow without first understanding the matter and entering fully into the spirit of the resolution they make. Once made and accepted by the Lord through the importation of the holy Spirit, it cannot be annulled. But why should we wish to annul the vow? Why should any one who puts his hand to the plow look back? To use the apostle’s illustration, why should the sow that was washed return to wallowing in the mire? Why should we, after having renounced the world and received the begetting of the holy Spirit, and after tasting of the good Word of God and the powers of the age to come, lose the precious taste and appreciation of these and return in craving to the beggarly elements of the world? Surely there are no good reasons for so doing. Surely the joys of the present life, as well as the hopes of the Kingdom to come, all should encourage us to fully “set our affections on things above and not on the things beneath.”

The world, the flesh and the Adversary all exercise influences contrary to our vow or resolution to the Lord to be dead to the world and to self. That we may be alive with Christ and share His glory—suffer with Him, that we may reign with Him, they do not agree. The poet has expressed the proper thought here, saying:

*“My soul be on thy guard,  
Ten thousand foes arise;*

*The hosts of sin are pressing hard  
To draw thee from the prize."*

Much of our success in the keeping of our vow of consecration depends upon two things:

1. The clearness of our grasp of the situation when we made our vow and the thoroughness of our intention; the amount or weight thereof; the will power exerted for righteousness.

2. And additional feature of great weight in the matter is the degree of our knowledge. It is in line with this thought that the Scriptures declare, "My people perish for lack of knowledge." God has given us His Word and informed us that it is "profitable for doctrine, for reproof and for correction in righteousness, that the man of God may be thoroughly furnished." He has advised us to search the Scriptures and to forget not the assembling of ourselves together. And where His advice is followed and the Scriptures are searched daily, not in a formal manner, but with a desire to know and to do the Lord's will and be guided in His way, a strengthening of the will is effected; correspondingly there is a weakening of the evil influences which oppose us as new creatures and our vow. The Word of God is so arranged as to provide "meat in due season" for all of his faithful people, whether old or young, in every time. As "babes of Christ," as young men and as full-grown sons of God, it is for each of us a storehouse of grace and truth, to make us strong in the Lord and in the power of His might. Only by appropriating this spiritual food can we have strength to fulfill our vow, to finish our course with joy and to attain the kingdom. Item by item, as our minds are able to grasp its unfolding prospects of glory, honor and immortality, we are thereby strengthened by the Lord's might in the inner man.

In proportion as we realize the facts of the case we may appreciate what a great bargain the Lord has offered us. We surrender in consecration our earthly

2H755

rights, privileges and pleasures and receive in return more happifying spiritual blessings in the present life and the inheritance of the unspeakable blessings and glories of the future. It should, therefore, become much more easy to pay our vows with a willing heart as we grow in grace and in knowledge of the Lord and His Word. Indeed, as the Apostle suggests, it is possible for us to reach the place where we can "rejoice in tribulation also," knowing that thereby our future blessing is increased.



## **‘WHAT SHALL I RENDER?’**

As the consecrated believer considers what God has already done, and what he proposes yet to do for His faithful, gratitude wells up in his heart and his inquiry is, “What shall I render unto the Lord for all his benefits?” The more he considers the matter, the more he realizes that his talents and opportunities are necessarily small, insignificant. It is from this standpoint that the poet wrote, ‘O for a thousand tongues to sing my great Redeemer’s praise.’”

It is well indeed to show our appreciation of God’s grace by songs of thankfulness and praise, but we are to remember that not merely poetic cadences are our acceptable songs, but that from the proper standpoint life itself is the proper hymn of praise to be continually rendered to the King of Kings. “Singing and making melody in our hearts unto the Lord” will imply that our work will be in harmony — a song of life. (Eph. 5:19)

## **TAKING THE CUP**

The Psalmist’s answer prophetically represents the attitude of heart of all the faithful. Each is expected to say, ‘I will take the Cup of Salvation and call upon the name of the Lord.’” (Psa. 116:13) The cup of salvation at the present time is the “Cup” which our Lord proffered to His disciples, saying, “This is My blood of the New Covenant shed for many for the remission of sins. Drink ye all of it.” (Matt. 26:27, 28) It is a “Cup” of suffering, self-denial, self-sacrifice, as respects the earthly things which we give up, surrender, that we may attain the heavenly things as joint-heirs with our Redeemer. There might be danger, however, of some getting the wrong thought on this subject. There is a peculiar pleasure in drinking of the Lord’s “cup” of self-sacrifices which those who have never partaken of cannot hope to understand. It is the pleasure of fellowship in His sufferings, as St. Paul explains. And a part of the pleasure connected with that cup is the associated hope of drinking with our Lord of His other cup of joy and glory and blessings in the Kingdom, as he promised.

The necessity of partaking of this “Cup” of the Lord is shown by the Savior’s words to two of his disciples, inquired, saying: “Lord, grant that we may sit with Thee, the one on thy right hand and the other on thy left hand, in the Kingdom.” Our Lord’s reply was that they little realized what this high privilege of sitting in the Millennial Throne with him would cost. He inquired: “Are ye able to drink of the cup that I shall drink of? (Matt. 20:22)—the cup of suffering, ignominy, dishonor, death — and to be baptized with the baptism that I am baptized with?” —not the baptism into water, but into that which is symbolized by the water — a baptism into his death. The apostles indicated their willingness. And we can do no

more. If left to ourselves, undoubtedly the contract would be more than we would be sufficient for. Our sufficiency is of God's providence —our great redeemer is our High Priest and Advocate, able to succor us in every time of need, and able to provide ways of escape from trials too hard for us; able to strengthen us when weak; able to give us the "meat in due season;" able to make us strong in his sight; able to bring to our attention the great and precious promises of God's word. Yea, say St. Paul: "I can do all things through Christ which strengtheneth me." Phil. 4:13

### **IN THE PRESENCE OF ALL THE PEOPLE**

In the context the prophet declares: "I will pay my vows unto the Lord in the presence of all the people." Publicly openly, I will espouse the Lord's cause. I will remember his words, "Whosoever shall be ashamed of me, and of my words, of him also shall the son of man be ashamed when he cometh in the glory of his Father, with the holy angels." (Mark 8:38) I will be faithful in the performance of my covenant to such a degree that my loyalty shall be known to all the brethren as well as to the Lord who reads the heart. Yea, and the worldly should know of the faithfulness of God's people, even though not appreciating the matter, they should despise them and count them fools for Christ's sake.

Vows of this kind are not for the worldly, even though they be morally disposed. They are yet in their sins, if they reject the offer of Divine forgiveness upon Divine terms of consecration. Such may not think to take vows of consecration to the Lord until first they have renounced wilful sin and accepted redemption through faith in the precious blood. Until then they remain amongst the wicked. "Unto the wicked God saith, What hast thou to do to take My words into thy mouth (as a vow), seeing thou hatest instruction and castest My words behind thee." (Psa. 50:17) All who do not wish Divine instruction, all who spurn the Lord's Word, are in this sense wicked—in a wrong condition of heart. We are glad that there is no truth in the theory that they are liable to eternal torture.

2H756

But, Oh, how much they are missing, nevertheless, of the joys of the Lord in this present time and of the glories and eternal blessings of the future!

In closing, dear friends, let me suggest to you a little vow unto the Lord—not as instead of your consecration vow, which is all-comprehensive, but as supplemental thereto — as specifying certain matters which are indeed part and parcel of your consecration vow. The thought is that by this vow these particular features of your obligation will be daily more prominently before your mind. It is my belief that the taking of it earnestly and soberly, and the keeping of it, would be one of the wisest New Year's resolutions that God's people could make—most helpful to them in the peculiar time in which we are living.

### VOW

Should any of those who take this vow unto the Lord desire to inform me of the fact, I shall be very pleased to hear from them at my Brooklyn address.

### A VOW UNTO THE LORD

1. Our father which art in heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of needs through Jesus Christ our Lord, I register this vow.
2. Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.
3. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.
4. I vow to Thee that, I will be on the alert to resist everything akin to spiritism and occultism, and that, remembering that there are but two masters, I shall resist these snares in all reasonable ways, as being of the adversary.
5. I further vow that, with the exceptions below, I will at all times and in all places conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of brethren — wife, children, mother and natural sisters; in the case of sisters — husbands, children, father and natural brothers.

[The Cincinnati Weekly Enquirer, January 13, 1910](#)

## **WHAT GOD WINKED AT**

*“The times of this ignorance God winked at; but now He has commanded all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained.”* (Acts 17:30-31)

Pastor C. T. Russell, of Brooklyn Tabernacle, New York, preached twice at Toronto, Canada, Sunday to large and very attentive audiences. We report one of his discourses from the above text as follows:

The word “winked” in our text is used in a figurative sense to signify that God took no notice of, paid no attention to that long period of time from the flood to the First Advent of our Redeemer. During those 2500 years the world of mankind lay in ignorance and weakness and vice, but, as our text declares, God took no notice of it as a whole. He gave his attention entirely to the little nation of Israel, the descendants of Abraham, with whom He made a special law covenant. Israel entered upon a great schooling period; first in a condition of peonage in Egypt and later under the command of Moses, passing from Egypt to Canaan, with a wandering of 40 years in the wilderness; still later under judges, and then under Kings, etc. God did not wink at sin amongst the Israelites, whom He adopted as His “peculiar people” under the Law Covenant, mediated by Moses. We read that every disobedience received a “just recompense of reward.” (Heb. 2:2) Stripes, punishments, captivities under divine supervision and predicted through the prophets was the portion of the chosen people of the Lord. Obedience on their part brought blessing and disobedience and idolatry brought chastisements — God winked at nothing as respects his chosen people.

At first glance this is perplexing. Not understanding the divine plan we would be inclined to expect that the favored nation would be excused more than others; that it would be the people whose imperfections would be winked at. But not so; Israel was chosen for a

purpose. And in order to prepare them for their mission and to fit them to fill it the Lord chastened and scourged them for their sins, and thus educated and assisted them more than others out of degradation. As a result when our Lord came into the world to be man's Redeemer, under the chastising, scourging, instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines.

Thus it was that when the Redeemer presented Himself some, "a remnant," were "Israelites indeed and ready to receive Him —500 during His earthly ministry and several thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah, and consecrated fully to Him. Note, for instance, that St. Paul's preaching to the Athenians on Mars Hill apparently touched not a single heart nor head.

### WHAT WAS NOT WINKED AT

With the smoke of the dark ages in the eyes of our understanding, and our poor brains befuddled by unscriptural theories, we once thought that this passage implied that God winked at thousands and millions slipping and sliding down into purgatory or into worse—eternal torment. With increased light we perceive that those thoughts were fallacious, that nothing in the Bible teaches that those poor creatures, who had neither the Gospel of Christ nor the law of Moses, were damned by their Creator in the manner we had supposed. We now perceive that they were simply allowed to die in their ignorance and sin under the penalty imposed upon Father Adam. We now see that God merely refrained from giving them any light upon the future respecting what he intended to do for the blessing of the world of mankind—the reconciliation of the world unto himself through Abraham's Seed. We now see that the divine purpose included them with all mankind in the redemption accomplished by Jesus, and that consequently they, with the remainder of the world, will share in the resurrection of the dead, both of the just and of the unjust.

What a relief this brings to our heads and hearts! How we used to wonder that the God of Love could not only countenance the eternal torture of these millions, but more than that, foreknew it, predestinated it, and winked at it as though it were a joke, a trifling matter. Surely we can love our Creator the better in proportion as the eyes of our understanding open to the true teachings of His Word. And surely at the opening of a new year all who through the Divine Word thus discern the divine character to be just and loving will be influenced

thereby to a reciprocating love, which will take pleasure in doing those things pleasing in His sight, and which will be grieved at anything that would displease Him.

### **THE JUSTICE OF THE WINK**

The Almighty informs us that justice is the very foundation of all His dealings. He cannot be less than just, although through Christ He has provided to be more than just—that is, loving and merciful. There must have been a justice in this winking mentioned by the apostle. What was it?

The apostle explains that, owing to a death sentence that was upon the world in general, and no provision having yet been made for a redemption from that death penalty, and a resurrection deliverance, it would have been illogical for God to give laws to the world of mankind commanding repentance, etc. Why? Because they were already condemned to death, the extreme penalty of the divine law. No more could be done to them than destroy them, however badly they lived. And nothing that they could do would make them deserving of eternal life. So long as the death sentence rested upon them, and no prospect was offered even of a release from it, God let them alone and justly enough winked at their imperfection and did not lay it specially to their charge. He permitted them to go down to the tomb unenlightened respecting His gracious purposes of the future for them and for all men through Christ.

With the Jew it was different. God instructed that nation through the law and the prophets and the chastenings for their wrong doings, and thus prepared in them a “little flock” of “Israelites indeed,” ready for spiritual things. Additionally He wished to use them and their experience as types or lessons for Spiritual Israel yet future. These types under the guidance of the Holy Spirit through the New Testament, have constituted very helpful lessons to the church of this Gospel Age — Spiritual Israel — “For the Law Covenant was a shadow of good things coming after it.”

But before having this dealing with Israel God made a covenant with them, promising them life eternal if they would obey. They gladly accepted the proposition and strove to live righteously, strove to keep the law. They did not gain eternal life under the law, because they could not keep it; not that the law was defective, but that they, like all other members of Adam’s fallen race, were imperfect. God knew of their weakness and allowed them to be disappointed in the outcome of their Covenant, but nevertheless He made it a great blessing to them — a means of instruction, which, as we have seen, ultimately prepared several thousand to be of so ripe a condition of heart as to be ready for the

Savior and become His disciples. The Jew then had this advantage over the Gentile up to that time. He had God's promise. He knew the law of God. He was profited by striving to do the impossible thing of keeping it perfectly. Had God not chosen the nation of Israel to bring them under the schooling processes of the Law Covenant (Gal. 3:24) He would have "winked" at their ignorance, etc., as He did with the transgressions of other nations up to that time.

### **"NOW COMMANDETH ALL MEN"**

What is the secret of this change on God's part —from winking at the sins and imperfections of the world to commanding them to repent? If it is just to wink at their sins for thousands of years, why did not God continue to wink at them? The apostle answers the question, telling us that this change in God's dealing which sent forth the message that the world should repent was based upon the fact that His eternal purposes had by that time reached the stage of development which justified such a message. The Son of God had left the glory of the Father which He had before the world was; He had humbled Himself to become a man. As the man Christ Jesus He had been obedient to the heavenly Father's wish and had laid down His life sacrificially — that it might first benefit consecrated believers during this gospel age; secondly, that it might bless the world of mankind during the millennial age.

For a time these good tidings were confined to the Jewish nation, but three and a half years after the crucifixion the limit of Israel's favor respecting the message came to an end, and then the good tidings of great joy were permitted to go to all the Gentiles on the same terms that the Jews enjoyed.

The Gospel, or "good news," consists of the information that God in His mercy has provided that the death sentence upon Adam and his race shall not be perpetual, that there shall be a resurrection of the dead, both of the just and of the unjust; that the provision for this has already been made in and through the death of the Redeemer. It is inquired what advantage would there be in a resurrection of the dead if therewith all would be placed back again just where they are at present? The answer is that there would be no advantage in such a resurrection. If the Jew could not keep the law, and if the very best-intentioned of the Gentiles have found themselves to be imperfect and their efforts to stand approved before God in the present life failures, what good could result from merely awakening them from the sleep of death? Would it not be wiser and better every way to let them perish like the brute beast?



We answer that God's Word reveals a very grand outcome to His plan of salvation. The word resurrection, as Scripturally used, signifies much more than to be merely resuscitated. It signifies awakening, and more — uplifting out of all sin and death condition, up, up, up to perfection—to all that was lost by Father Adam and redeemed in the Calvary sacrifice.

### **“GOD HATH APPOINTED A DAY”**

This, then, is the meaning of the apostle's argument. By providing the Lord Jesus Christ as the Redeemer of the church and the world God has made possible a fresh trial, or judgment, for Adam and his race. Adam's first judgment, or trial, day was in Eden. There he lost everything by his disobedience and brought upon himself and all his race divine sentence to death. Christ has appeared that He might redeem Adam and his race, for the very purpose of giving them individually another full, fair trial or judgment for life everlasting or death everlasting.

That general judgment day mentioned by St. Paul in our text is neither a damnation day nor a twenty-four-hour day. It is the thousand-year day of Christ, the period of His mediatorial reign, in which Satan will be bound, all evil influences be removed and the light of the knowledge of the glory of God be made to fill the whole earth. St. Peter reminds us, “Beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years.” (2 Pet. 3:8) This is the key to the expressions, “The day of Christ,” “The day of judgment,” etc. The millennial day will be a day of judgment or trial in the sense that all mankind, the living and the dead, will then be brought to full knowledge of God and to full opportunity to regain by resurrection processes a complete uplift from all weaknesses, imperfections, etc., which have resulted from our share in Adam's sin and our own weakness and ignorance. Sins to the extent that they were willful will to the same extent be punishable and receive a just recompense of reward.” (Heb. 2:2) Every good endeavor will be rewarded and every shortcoming will be punished.

From this standpoint we see the force of the apostle's argument that it is the divine intention to grant to every member of Adam's race another trial, another judgment, to determine afresh and individually the worthiness or unworthiness of each to have eternal life. But why would this fact make any difference to the world in the present life? Why did not God wait until the Millennial Age and give them all a surprise? Why did He send them the message of His love and a revelation of this knowledge of His future dealings? Did He not know what the past 18 centuries has proven, namely, that few of mankind



would have the “hearing ear,” and that fewer still, after hearing,

2H759

would so love righteousness and so hate iniquity as to sacrifice the interests of the present life by espousing the Gospel message, repenting of sin and seeking to live a saintly life in opposition to all righteousness?

Yes, we answer, it is written, “Known unto God are all His works from the beginning of the world” (Acts 15:16) God surely knew that the message of His grace would generally fall upon ears that were dull of hearing. That we might know this He caused it to be written to the prophecies in advance, that few would have the hearing ear for His message of love and mercy. Why, then, did He send the message? We answer that there were two reasons for His so doing.

1. He intended that a witness should be given so that those comprehending would have an incentive to a reformation of life. He wished all to know that their responsibility in life would be proportionate to their knowledge of this fact of redemption. This principle is stated in the Scriptures of our Lord. He declares that he who knew not and was disobedient would be punished with fewer stripes and a lighter punishment for his transgressions, while those who knew better and sinned with deliberation will be punished with many stripes — in that millennial day. In other words, every violation of conscience sinks the transgressor lower and blunts his moral sense the more, and makes the highway of holiness so much the more difficult for him to enter upon during the millennium. In accordance with his knowledge and right living in the present life will be the responsibilities and advantages of the life that is to come under the mediatorial kingdom of Messiah. Whoever seeks peace and righteousness will be proportionately blessed, and on coming forth from the tomb will have a character proportionately the more in harmony with the divine standards and a shorter journey to make to perfection and eternal life.

2. Another reason for the promulgation of the good tidings of the millennial day of the Lord’s judgment is that God wishes to use this message as a primary lesson to do a primary work of instruction for a special class of “elect” characters, whom He is seeking in the present time before the inauguration of the mediatorial kingdom. He calls these His jewels, the Bride of Christ, His “members.” This class is specially called out of the world now in advance of the millennium, that they may eventually be God’s royal priesthood, or priestly kings, in association with their Redeemer. These, according to the Scriptures, are to be Associate Judges of the world with Christ. St. Paul asks, “Know ye not that the saints shall judge the world?” (1 Cor. 6:2) We do know it, thank God. And we

know that they will be thoroughly competent for that work. Their experiences in the present life, in battling against the world and the flesh and the devil and coming off conquerors through the assistance of the great High Priest, make them competent Judges of the world; competent priests to assist and to bless the world; competent under-priests to govern the world from the Spirit plane.

### **“BUILDING UP YOURSELVES”**

To this special class I particularly address myself. I am glad to warn all men everywhere to repent, and glad also to give them the good reason why they should repent — to tell them of God’s appointed time, the millennial epoch, in the which all shall have a full opportunity of gaining eternal life through Christ. I am glad to assure them that every endeavor for righteousness put forth now will bring large returns of character development and better position then. I warn them that every willful transgression, all willful ignorance, will react upon them to their disadvantage and make for shame and lasting contempt on their part, under the glorious sunlight of that millennial day. It will search out and expose to all humanity their weaknesses, their sins, to the extent that these have been accepted or approved or not resisted.

But as I said before, I trust that among the ten million readers reached by my sermons every week there are some who are of the saintly class, “called, chosen and faithful” — some of this jewel class, whose judgment or trial is in progress now. I trust that these are striving with might and main to make their calling and election sure through faith in the Redeemer’s sacrifice and obedience to His Law of the Spirit of Life—the Law of Love. Now is our judgment day, our day of testing or trial. We will not stand or fall as congregations and denominations or lodges or societies. Our testing is an individual one and nothing short of loyalty of heart to the Lord, to His Truth and to the brethren will make us as the Lord’s jewels, “heirs of God, and joint heirs with Christ our Lord; if so be that we suffer with Him, that we may be also glorified together” (Rom. 8:17). Such have my special sympathy, my special endeavors, my special love and my special prayers. And the prayers of all such I solicit on my part that I may continue faithful to the end of the journey and with you all hear the Master’s precious words, “Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter into the joys of thy Lord.” (Matt. 25:21)

2H760

[Tippecanoe County Democrat, January 16, 1910](#)

**COST OF CHURCH  
FEDERATION—TO  
CONGREGATIONALISTS,  
PRESBYTERIANS,  
METHODISTS**

*This discourse, first of four series on, “The Cost of Church Federation”, has been republished, in part, in Overland Monthly, pages 234-237, entitled, “Creed Smashing Necessary For Federation” and republished, in its entirety, in Convention Report Sermons, pages 68-70, entitled, “Church Federation-Part I.”*

[National Labor Tribune, January 23, 1910](#)

**THE COST OF CHURCH  
FEDERATION TO  
BAPTISTS, ADVENTISTS,  
AND DISCIPLES**

*This discourse, second of four series on “The Cost of Church Federation”, has been republished, in part, in Overland Monthly, pages 239-242, entitled, “Changes of Creeds Necessary”, and republished in its entirety in Convention Report Sermons, pages 73-76, entitled, “Church Federation, Part II.”*

[The Brooklyn Daily Eagle, February 6, 1910](#)

**WHAT EPISCOPALIANS,  
CATHOLICS AND  
LUTHERANS MUST  
SURRENDER**

*This discourse, third of four series on “The Cost of Church Federation”, has been republished, in part, in Overland Monthly, pages 243-247, entitled, “Episcopalian, Catholic, Lutheran”, and in Convention Report Sermons, entire, pages 76-78, entitled, “Church Federation, Part III.”*

[National Labor Tribune, January 30, 1910](#)

## **THE CHURCH MILITANTS SURRENDER TO THE CHURCH TRIUMPHANT**

*This discourse, final of four series on “The Cost of Church Federation”, has been republished in part; in Overland Monthly, pages 187-190 under same title, and republished in its entirety in Convention Report Sermons pages 78-81, under title, “Church Federation-partly.”*

**2H761**

[The National Labor Tribune, February 16, 1910](#)

## **THE FEAR OF THE LORD**

### **PROPER AND IMPROPER KINDS OF FEAR**

London, Ont., February 16— Pastor C. T. Russell, of Allegheny, Pa., preached here twice today to intelligent and attentive audiences. We report his evening discourse on “The Fear of the Lord,” from the text, “This people draw nigh unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men.” (Isa. 29:13) He said:

We should be as anxious to develop in our hearts the proper fear of the Lord, namely reverence, veneration, as we should be anxious to root out of our hearts the improper fear of dread based, as our text declares, upon misapprehensions of the divine character taught not by the Scriptures, the Word of God, but by the precepts of men. This false fear is to be found everywhere amongst the heathen nations and amongst the civilized. Fear is closely associated with caution, which every human being should possess to a considerable degree; but caution rightly exercised calls for evidence, for facts and in proportion as it is properly supplied with the truth respecting God and his character, it should preserve us from any unreasonable fears. While father Adam was in his perfection, before his transgression, he was in full harmony with his creator, and it is reasonable to suppose that no shadow of fear crossed his pathway. It was after he became a transgressor that he feared the Lord and hated himself, realizing that he had come under the divine sentence of death. So it is with all who perceive that they are sinners and who realize that God is the very personification of perfection and holiness. They understand that they are out of harmony with him and that he cannot approve them on account of their blemishes. Hence the natural attitude of all mankind is a

realization of divine displeasure resting upon them. This is proper enough and cannot do otherwise than result favorably, for, as the Scriptures suggest,

**“THE FEAR OF THE LORD IS  
THE BEGINNING OF WISDOM”**

This is the proper fear or reverence and appreciation of the wide distinction there is between the Almighty and ourselves, especially on account of our fallen condition, in which we were born —born in sin, shapen in iniquity. (Psa. 51:5) This proper fear should be so pronounced, this feeling of alienation from God and subjection to his disapproval should be so indelibly impressed upon us as to make us feel that we were ostracized. However, a proper veneration for the Almighty should lead us to be on the lookout for any evidence of divine mercy that might be extended. We have no justification whatever for the thought that the almighty Creator had vicious feelings toward any of his creatures; it is contrary to reason that we should fear eternal torment or that God would in any manner deal unjustly with us, even if we became his avowed enemies. He has declared that “all the wicked will he destroy.” (Psa. 145:20), and loving life we may well fear that destruction, dread it, abhor obliteration and consider that the dying conditions which prevail all around us are indeed manifestations of the wrath of God revealed against all unrighteousness, against sin, under his sentence, “The soul that sinneth, it shall die.” Ezek. 18:4

This proper fear would suggest to us that even though in our fallen condition we be not able to meet the divine requirements of perfection in thought, word and deed, nevertheless it would be right for us to come as near the divine standard as possible in our daily living — even though we realize that we are already under the death sentence. Those who are in this attitude of heart are best prepared to hear the voice of the Lord, which indeed insists that we are sinners and that God is just in the death sentence which he has pronounced, but which informs us of his love and sympathy and his provision of a Savior, who already has died for our sins and thus made judicial satisfaction therefore, and who by virtue of that satisfaction now stands ready to forgive us our sins, to cover our blemishes, and to treat us as though we were no longer sinners; to assist us back to relationship to God by faith. We are informed, too, that those who accept these provisions of the present time and follow in the footsteps of the Master will shortly have a blessing from the Father and that on a higher plane than they ever enjoyed before; that they will be changed in a moment, in the twinkling of an eye in the First Resurrection, to be like their Lord, spirit beings, and that they will be joint heirs with him in his

glorious Millennial Kingdom, which is to bless the world. Thus we see that this class in a right attitude may be privileged to hear of more than a recovery of all that was lost in Adam —something better than restitution to the original condition of perfect manhood in a perfect paradise. Thus the fear of the Lord, which is the beginning of wisdom, is profitable and helpful to us in all the steps in which his grace shall lead us that we may make our calling and election sure to the wonderful things to which we have been invited. But on the other hand there is a wrong fear, contrary to the teachings of God's Word, the fear mentioned in our text, which is

### **“TAUGHT BY THE PRECEPTS OF MEN”**

This fear is as injurious as the other one is advantageous. If we inquire in heathen lands we find this fear everywhere. The heathen make no profession of love for God, for they know nothing respecting him that could command their love; they know of him as an almighty devil who wishes occasion against them to do them evil and they seek to propitiate him and thus to turn away his savage wrath. But, alas, we do not need to go to the heathen for illustrations of improper fear taught by human precepts! Christendom as a whole seems to be under this same slavish bondage of fear, which misapprehends the divine character and divine plan and stands in dread of God. It is Christendom, indeed, that is addressed in our text. Not all of Christendom; but, alas, a vast majority are truly described by the words, “This people draweth nigh unto me with their lips, while their heart is far from me.” Oh, how much of sham there is in much of the worship that is perfunctorily offered to the Almighty! How few there are who worship the Lord in the beauty of holiness —who worship him in spirit and in truth! The difficulty is that these improper worshippers have such a wrong fear of God that they cannot love him and hence cannot draw nigh to him with their hearts. They are in dread of him because of his power and because of the false fear they have received from the “dark ages” —traditions of men wrongly supposed to be the teachings of the Bible.

Missionaries tell us that one of the greatest difficulties they have in securing the hearts of the heathen is because the latter cannot appreciate the teaching that their fathers and brothers have gone to an eternity of torture; because no missionary ever before came to tell them of the only name given under heaven and amongst men whereby we must be saved. Can we blame the poor heathen that they should fail to appreciate a God whose character is thus misrepresented, traduced, slandered, blasphemed? It is rather to the discredit of Christendom that the same story, the same perversion, called the Gospel, awakens so little protest in the minds, in the hearts, in the sympathies of Christendom itself; for the story is the same

traditions of men in both instances, only that it strikes the heathen more forcefully because he has not been inured to it from infancy. The false Gospel, traditions of men, preached in the name of the Lord and the Bible, become so familiar to us in infancy that by the time we grow up its horrible details have been largely lost sight of. To us as well as to the heathen these traditions of men speak fear of the Almighty, who, according to all the creeds of Christendom, has already sent to eternal torment the vast majority of our relatives, friends and neighbors — all except a “little flock,” all except the “Very Elect,” all except the saints, all except those who walked in the footpaths of Jesus, all except those who have heard and accepted Christ as their Redeemer and who covenant to him to be his disciples and be faithful in their covenant —called, chosen and faithful.

No wonder! Ah, no wonder! What other effect could this “doctrine of devils” (1 Tim. 4:1) have upon the minds of intelligent, thinking people than to drive out all love, all reverence for God. What other effect could it have than to produce that slavish fear that would give outward acknowledgment and bow the knee and outwardly conform to praise and prayer but inwardly, at heart, be far from the true worship of the true God! If we had no Bible at all and only a very moderate amount of common sense, reason itself would teach us the falsity of the doctrines inculcated through human traditions from the “dark ages,” the falsity of believing that our Creator could be so unjust as to bring us into life without our consent, permitting us to be “born in sin and shapen in iniquity,” permitting us to have imperfect heads and thus imperfect reasoning faculties and morals as well as imperfect physical faculties, permitting us to be surrounded by an unfavorable environment, and then to make the condition of life very difficult and the alternative an eternity of fire and intense misery. Who but a devil could have concocted such a miserable misrepresentation of the divine character? The Scriptures assure us that these traditions of men which are so reprehensible owe their origin to our Adversary, the devil, Satan, who has been blinding and deceiving the race for centuries.

It is high time now, in the gray dawn of the new dispensation, that all the children of the light should be awake and use the Bible, the God given lamp for our feet and lantern for our footsteps, that in the light of it we might find the true character of God and be enabled to render to him true reverence, true fear, true worship, and that we should be free from the false fear which has been taught us by the traditions of men and which has done much to harden the hearts of men

and to alienate them from the God of justice and love. I speak as one who has full sympathy with those who are yet in blindness and darkness. I well remember the awful bondage of fear that was upon my own soul as the result of the swallowing of the traditions of men handed down to us through all the creeds of Christendom, the doctrine of Purgatory being a little less unreasonable than the creeds of Protestants, though equally of human traditions, contradictory to the Scriptures rightly interpreted.

I am safe in assuming that my own experience in connection with this fear born of human tradition was considerably in harmony with that of other fellow-Christians. My only relief was in forgetting it, in stifling thought, in refusing to reason on the subject. As I tried to forget the fear born of the error I found help in such passages of Scripture as were not twisted by mistranslation and misinterpretation; those which declare the love of God, which picture him as a Father and assure us that “like as a father pitieth his children, so the Lord pitieth them that fear him.” (Psa. 103:13)—with the proper fear or reverence, homage. It would have been impossible for me to think of the Lord as a father, except as I was able to measurably cover over and forget the devilish things respecting God taught me in the creeds of men who, themselves believing those creeds and practicing them, burned one another at the stake, thinking the while that they were copying their God.

### **“THAT THEY MIGHT KNOW THEE”**

Although at the first advent of Christ this doctrine of devils had not so thoroughly permeated the human mind, especially the Jewish mind, nevertheless our Lord intimated distinctly that the difficulty with the Israelites, the professed people of God at that time, was that they did not really know him, that to some extent their minds had been blinded and beclouded so that they could not and did not appreciate his real character. The “traditions of the elders” stood in their way, as the traditions of the “dark ages” now obscure our vision. Our Lord warned the people against those traditions of the elders and instructed them to search the Scriptures. And so now we advise Christian people to abandon the creeds of the “dark ages” and to hold fast to the Bible, the Word of God, as the anchor of truth, which alone will keep them secure in the storm which is already sweeping over the world and which will make shipwreck of the faith of all who are not thus properly anchored.

Our Lord’s words to which I refer are a part of his prayer to his Father, “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” (John 17:3) These words are still true; no one can be in that



attitude where he or she would be so in harmony with God as to be fit for eternal life, except as he has attained a correct knowledge of God. To know God and to know about God are entirely different matters. Some know more and some less about God, just as some know more and some less about the King of England, the President of the United States and others. But it is one thing to know about people and another thing to know them. Doubtless much has been told us of the potentates of earth, which is but human tradition and very misleading. We may have heard anecdotes respecting them, which gave us too high an opinion or too low an estimate of their character, and hence our knowledge of them does not permit us to say that we are well acquainted with them. Similarly, only more so the divine character has been misrepresented both by friends and foes, under the delusions of the great Adversary — and no one could know God as he is misrepresented by his adversary, Satan, and love him.

It is only when we begin to get the inside information, accessible only to the friends of God, that we can have a true conception of his character. This inside information comes to us through the testimony of the Word of God — Moses and the prophets, Jesus and the apostles. And in hearkening to these either we must exclude the views coming to us from the “dark ages,” or else if we hearken to them at all we must criticize them, expecting to find as a result of the critical investigation that our God is fully up to his own declaration respecting his character; that he is just, that he is wise, that he is powerful and that the sum of all his gracious qualities is love. Anything that the traditions of men may suggest to the contrary of this divine message must be rejected or at least held in abeyance while we make further study, and our study should be from this standpoint —with this expectation, that we shall find in the great God, our Creator, one worthy of our worship and possessed of all the qualities which his Word extols and which he commands us to copy, and the chiefest of these is love —love that extends not only to our God and finds him worthy of love but to our neighbor, even though he may be unworthy of it, and our enemies and is gracious and forgiving, not vindictive and malicious.

Only those who are enabled thus to get the true picture of God before their minds and to crowd out or entirely destroy from memory the horrible misrepresentations of the traditions of men and the fears thus engendered by them —only these can know God. It is their privilege to come into close relationship with him, to feel his love and to have something of the same love begotten in their own hearts. This knowledge of God’s character is largely dependent upon knowledge of his plan. If a workman is known by

his product, so the Master workman must be known by his finished work. He tells us that his work is not yet finished; that he created man perfect, that he permitted him to be a free agent, that he foreknew and permitted his fall and that he pronounced and executed the sentence of death against man (but he tells us nothing about a sentence of eternal torment). He tells us that he sent his Son to be the Redeemer of the world and to lay down his life on our behalf, dying the just for the unjust. That by dying for Adam the Son redeemed him and all of his race who lost life through him, that thus a corresponding price has been paid and that eventually, as a result, all mankind shall go free from the sentence — free from death by a resurrection from the dead. He tells us that all these experiences with sin and death will thus ultimately prove a great lesson to mankind as well as a lesson to the angels respecting sin, its penalty and respecting divine love in providing redemption and resurrection. He tells us further that this recovery from death and punishment of sin and destruction of Satan wait until a due time, which divine wisdom has appointed. He assures us that in the interim since the redemption has been accomplished, he is calling out first of all a Church, to be his joint-heir and associate in the great work of spreading the blessings of restitution and resurrection to every creature, with the knowledge of God and the assistance necessary to attain life eternal if they will. He informs us that even for the incorrigible he has no eternal torment in store, but that for such the penalty shall be “everlasting destruction from the presence of the Lord and the glory of his power” — without hope of a further redemption or resurrection or recovery in any manner. (2 Thess. 1:9) As we come to see the reasonableness, the justice, the goodness, wisdom, the love of the divine plan, we come to know him whose character is represented in that plan, whom to know thus is to love as the most just, the most wise and most gracious one, far above our highest natural ideal and yet the ideal of which our hearts approve. And this is the testimony of the Scriptures, too: “As the heavens are higher than the earth, so are my ways higher than your ways and my plans than your plans.” Isa. 55:9

### **DRUNK WITH BABYLON’S WINE**

In the Book of Revelation, which is a book of symbolical pictures, the Lord represents all the civilized world as becoming intoxicated with the wine of Babylon—intoxicated with false doctrine. (Rev. 18:2, 3) And here in connection with our text the same figure is brought to our attention. Christendom is represented (v. 8) as being hungry and dreaming of satisfaction, but on awakening to thought finding only emptiness and thirst. “They are drunken, but not with wine; they stagger, but not with strong drink,” the Prophet declares (v. 9). We can see this staggering, this uncertainty of

mind in every direction, not merely amongst Christian professors in general, but also amongst the ministry. They know not what to think, they are confused, addled, as the Prophet points out. He declares that a spirit of stupor is upon them, especially upon the teachers and prominent ones of Christendom. (v. 10) He declares that their vision of the future, their understanding of divine revelation, the Bible, “is become unto you as the words of a book that is sealed.” So much is this so that few any longer expect to be able to understand the Bible or to find in it anything reasonable, logical, satisfactory. He declares that when men deliver the book to one that is learned, saying, ‘Read (explain) this, I pray thee: he saith, I can not; for it is sealed.’ (v. 11)—I do not understand it. How true to the facts of the case! How few are able to give a reason for the hope that is in them, or to quote the Word of the Lord on any subject in a connected, logical and reasonable manner! Then through the Prophet he points out the attitude of the common people. If the Book, the Bible, is delivered to them and they be asked for an explanation of it, they reply that they cannot be expected to understand or expound the Scriptures, since they are unlearned—that the exposition of the Bible should be left to the Doctors of Theology. (v. 12) Then our text follows, saying that the result of this neglect of the Word of God is the cause for the formality which prevails in Christendom, many drawing nigh to the Lord whose hearts are far from him, honoring him with their mouth and their lips, but with their hearts out of accord, and full of fear because of their having accepted the precepts of traditions of men instead of the Word of God, which is so generally neglected. (v. 13)

Let us, dear brethren, resolve that whatever others may do or say or believe or teach, we will hold fast to the Word of God which is able to make us wise unto salvation and give us an inheritance amongst the saints in light. Let us resolve, as expressed in the succeeding verse (v. 23) that we will be indeed God’s children, God’s workmanship, who will sanctify, honor his name and reverence our God and that as our dear Redeemer suggests we will thus come to a clear knowledge of the Father and of the Son and of the glorious plan of salvation which they are working out, and in which, as the glorified Elect Church, we may have a share during the Millennium — that all the families of the earth may thus be blessed with the knowledge and with opportunity for restitution and eventually eternal life, as they render obedience to that knowledge.

2H765

The Clinton Courant, February 19, 1910

## WHAT GOD REQUIRES OF US

*“What doth thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”*  
Micah 6:8

Norfolk, Va., Feb. 13—Are the words of our text true? Is it possible that the true religion of the Bible demands nothing more of us than is expressed in this text? What about the Jewish Law? What about its sin-offering, its burnt-offering, its thank-offerings? What about the ten commandments? What about the digest of those commandments approved by our Lord Jesus, “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength; and thou shalt love thy neighbor as thyself”? What about Church attendance? What about study of the Bible to know God’s will? What about our responsibility for the heathen? What about baptism and the Lord’s supper?

Indirectly, dear brethren, all the matters included in our questions and many more are included incidentally in the provisions of our text. Sometimes a whole sermon is preached in a few words. No one will dispute the reasonableness of the Divine requirement as stated in our text. Our Creator could not justly or with self-respect ask less than this of his creatures who would enjoy his favor. The interests of all demand that these principles should be required of every creature permitted the enjoyment of Divine favor to the extent of eternal life. Whoever fails to come up to these conditions would thus evidence his unworthiness of life eternal; his prolonged existence would merely be a prospering of sin and a menace to the happiness and righteousness of others.

But now let us see the scope of this Divine requirement, whose justice we have already acknowledged. We note the natural division of our text into three parts:

- (1) Doing justly;
- (2) Loving mercy;
- (3) Walking humbly.

The requirement of *justice* in all our dealings with our fellows, commends itself to every rational mind. It includes the whole Law of God. A brief statement of that Law which had our Lord’s approval reads, Thou shalt love the Lord thy God with all thy heart and all thy mind, all thy being and all thy strength; and thou shalt love thy neighbor as thyself. On these two propositions hang all the Law and the Prophets. It is but just that we should recognize our Creator as first; that we should glorify the One who gave us our being and all the

blessings that come therewith: that we should be obedient to his righteous requirements that make for our own happiness and that of others. It is also but right that we should recognize the rights of others, as we would have them recognize our rights. The Golden Rule is the barest of justice. Not a hair's breadth less would come within the requirements of our text, Do Justly. Come, then, let us reason together. How many of us do justly in all of life's affairs — in our relationship to our God and to our neighbor?

Begin at home. Let each one criticize his words and his deeds toward his parents; toward his children; toward his brothers; toward his sisters; toward husband; toward wife. Do we in all of our relationships of life treat these who are so near and so dear to us according to the standards of *justice*, according to the Golden Rule? Do we do toward them as we would have them do toward us? If not, after making a beginning with the Lord, striving to render to him our homage and obedience, let us closely scrutinize every word, every act of the home life and see to what extent these can be improved upon and made more nearly just. The majority of people, we feel sure, will be surprised to know how unjust they have been toward those who are of the very nearest and dearest of fleshly relationships.

Follow the matter up and consider the justice or injustice of your words and deeds in daily life with your neighbors and daily associates. Do you invariably speak to them in the same words and with the same tone and gesture that you would approve if they were in your place and you in theirs? In matters of business do you drive a closer bargain with them than you would think just for them to make with you? Or, on the other hand, do you ask of them higher prices for the services or materials you furnish them than you would consider just and right if you were the purchaser and they the vendors? Do you watch your chickens that they do not commit depredations upon your neighbor's garden as carefully as you would wish your neighbor to watch his chickens as respects your garden, if you had one? Do you blow no more tobacco smoke in the face of your neighbor than you would like to have him blow in your face? Are you as careful about wiping your feet when entering his house as you would like him to be when entering your house? Do you treat all men, women, children and animals as kindly, as gently, as properly every way as you think would be just and right if you were in their place and

2H766

they in yours? Do you speak as kindly of your neighbors as you would have them speak of you? Or do you hold up their imperfections to ridicule, as you would like to have them hold up yours? Do you guard your tongue so

that you speak only things you would think proper for your neighbor to speak respecting you, if you changed places?

### **SIMPLE JUSTICE — NOTHING MORE**

Do you not begin to see, dear friends, that what God requires of us is much beyond what the majority have been rendering? Do you stand appalled and tell me that it would be impossible to live fully up to that standard? I agree with you. And St. Paul agrees, saying, “We cannot do the things which we would.” The Scriptures again agree and declare “There is none righteous, no, not one. All have sinned and come short of the glory of God.”

What shall we do? Shall we say that because we are unable to live up to our own conceptions and standards of justice we will make no attempt to do so, but abandon those standards entirely? God forbid. We are weak enough and imperfect enough as it is. To ignore our best ideals of justice would be to take off all the brakes and permit the downward tendencies of our depraved natures to go rapidly from bad to worse—to carry us further and further from God and the standards of character which he approves. We can surely be content to do nothing less than our very best to live up to our own ideals and to raise those ideals as nearly as possible to the Divine standard.

### **WHAT WOULD BE THE USE?**

Suppose we do our very best daily to measure up to our highest conceptions of our God-given ideals and standards, would God accept of this and count us worthy of his favor and of eternal life? Surely not. The Law of the Lord is perfect. Justice is Justice. Not the hearer of a law, not the well-wishing, receives the reward, but the doer, the obedient! Here, then, we find ourselves in difficulty. With our hearts, our minds, we approve God’s Law and desire to be obedient to him, but find, as St. Paul says, that many things we wish to do we fail to accomplish; and many of the things we do not wish to do we cannot avoid. “We cannot do the things that we would.” We approve the excellent demands of God’s Law. We disapprove the imperfections of our own flesh. Like St. Paul, we cry out, “O wretched man that I am! who shall deliver me from this dead body?”—this body that is imperfect through inherited sin and weaknesses. With our minds we serve God’s Law and approve it; but with our bodies we come short. What is our hope? How shall we be delivered? Can we prevail upon God to change the reasonable requirement of our text so that it shall read. What doth God require of me but to will justly and do imperfectly? We can not hope for such a change in the Divine Law. Are we then hopeless as respects Divine approval and eternal life? (Romans 7: 17-24)

## **THE GIFT OF GOD IS ETERNAL LIFE**

In our moment of perplexity we hear God's message "speaking peace through Jesus Christ our Lord." The message of peace is that what we could not do for ourselves in the way of lifting ourselves up to Divine approval God has provided shall be done for us through our Lord Jesus Christ. Our failure to keep the Law marks us as unworthy of eternal life, and worthy of the wages of sin — not eternal torment, but death. God in mercy concluded to offer us eternal life as a gift — because of our not actually meriting it under his legal requirements. Thus we read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23) What we could not obtain legally under the Divine requirements God proffers to us as a gift. But the gift is a conditional one as expressed in the words, "through Jesus Christ our Lord." Only those who accept Jesus Christ as "the Way, the Truth, and the Life" may have God's gift of eternal life. Hence it will be seen that it is wholly a mistake to suppose that the heathen at home or abroad can get eternal life, the gift of God, in ignorance of Christ. All the Scriptures confirm this and declare not only that we cannot save ourselves by obedience to the terms of God's Law, but that "there is none other name under heaven given among men, whereby we must be saved" — through faith in his name — through faith in his blood (Acts 4:12).

But how is this done justly? and, why does God so limit his gift of eternal life?

God's Law represents himself and cannot change. He cannot require less than perfection. To do so would be to fill the Universe to all eternity with depraved and imperfect beings. God has a higher plan than this and declares, "As the heavens are higher than the earth, so are my ways higher than your ways (Isaiah 55:9). He explains that his ultimate purpose is that there shall be no imperfect creature in all his Universe. All whose hearts are loyal to him and the principles of his government shall be perfected, and all others shall be destroyed in the Second Death. Thus, eventually, every knee shall bow and every tongue confess to the glory of God. Then every creature which is in heaven, and on the earth and under the earth, shall be heard saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the

2H767

Lamb forever (Revelation 5:13).

## **YOU ARE BOUGHT WITH A PRICE**

Possibly God could have arranged some other way of dealing with sin and sinners which would not have

required the death of Jesus as the Ransom price, the purchase price, the redemption price for sinners. But the fact that this method was adopted by our great Creator assures us that no other method would have been so wise, so just, so beneficial. No other method would have so fully demonstrated God's Wisdom, Justice, Love and Power.

In brief, then, God's arrangement is that all of his human creatures shall have opportunity of full return to harmony with himself, provided they wish to do so, provided their hearts, their wills, are fully responsive to the letter and spirit of his Law — the requirements set forth in our text. God has provided in Jesus for the satisfaction of Divine Justice as respects all of the condemned race who desire to return to his favor.

We agree with all the orthodox creeds of Christendom that only repentance from sin and an endeavor to put it away from our thoughts and words and deeds, combined with faith in the Redeemer's sacrifice and a full consecration of heart and life to do the Father's will — nothing short of this attainment will gain the salvation which God is now holding out to mankind. To such the Apostle explains that the righteousness, the full demands of the Law of God, his full requirement, "is fulfilled in us who are walking not after the flesh, but after the Spirit" (Romans 8:4). From the moment of our consecration and begetting of the holy Spirit God deals with this class as with sons. He trains them in the School of Christ, disciplining, chastening, proving them, testing the sincerity of their consecration Vows and the loyalty of their hearts. To those who prove faithful the great reward is promised—glory, honor, immortality, joint-heirship with the Lord Jesus Christ in his Millennial Kingdom and its work of blessing all the families of the earth. (Galatians 3:29; Revelation 3:21)

Our *disagreement* with all "orthodox creeds" is in respect to what shall be done with the unsaintly —with those who do not present themselves to God and who are not begotten again of the holy Spirit. Our creeds of the dark ages misrepresented the teachings of the Bible in respect to these and told us that they are all to be consigned for hundreds or thousands of years to Purgatory or for all eternity in hell torment. Not such is the teaching of God's Word, but the very reverse, as we have previously shown, the Scriptures do not declare, in thee and in thy Seed shall all the families of the earth be *damm*ed; but the reverse of this — that they shall all be *bles*sed. All the sin-blinded eyes will be opened. All the deaf ears of ignorance shall be unstopped. For the blest thousands years of Christ's reign the world's uplifting or resurrection will proceed, while the knowledge of the glory of God shall fill the whole earth. The angels on the plains of Bethlehem did not declare to the shepherds, Fear greatly! for behold, we bring you bad tidings of great misery which shall be unto all people. Their message



was the reverse of this: “Fear not; behold we bring you *good tidings* of great joy which shall be unto *all people*” [for God who had a “due time” for calling natural Israel and who had also a “due time” for calling spiritual Israel, has a “due time” for making known the riches of his grace to the non-elect world of mankind. And the “elect” of spiritual Israel and of natural Israel are to be the channels of this Divine grace and mercy, which, during the Millennial Age, will flow as a river of salvation, to which all mankind will be invited to come and drink freely.

### **LOVE MERCY AND WALK HUMBLLY**

It may astonish some that God requires even more than *Justice*, which is his legal standard. In his permission of sin and its wage of death he has shown the sinner his own mercy or love. And it is for the sinner’s benefit and for the good of all, that God requires that all who will have the full benefit of his mercy shall be required to cultivate this mercy quality in their own hearts. As the sinner attempts to conform his life to the perfect standard and finds himself unable to keep God’s Law and obliged to come for mercy to the Throne of Grace, he is informed that he can have that mercy only upon condition that he will exercise similar mercy toward those who trespass against him, his ideals and interests.

Humility is a quality very necessary to every creature. Pride is a foe which besets not merely the weak and imperfect, but which overcame the great angel of light, Lucifer, and transformed him from a faithful servant of Jehovah into Satan, the Adversary of God. We are glad, therefore, that Divine Wisdom requires humility as one of the conditions of our acceptance with him. This requirement assures us of the security of the Divine Empire against all treason in the future; for none will be admitted to the eternal life conditions either now or in the Millennial Age, except the humble. Let us hearken then to the lesson of our text and conclude, with the words of the Apostle, “Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.” (1 Peter 5:6)

2H768

[Tippecanoe County Democrat, February 25, 1910](#)

## **THE TWO SALVATIONS**

*“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16)*

*“Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any*

*such thing; but that it should be holy and without blemish.*” (Ephesians 5:25-27)

Tampa, Fla., Feb. 20—Pastor C. T. Russell of Brooklyn Tabernacle preached twice here today in our largest auditorium to the “Bible Students’ Convention.” The large audience seemed deeply interested. He said:

Some apply the first text only and think of the Divine Program as being merely an endeavor to rescue mankind from sin and death to righteousness and eternal life in the present time. Such as hold this view are much confused, because it must be acknowledged that comparatively little has been done, or is now being done, for man’s uplift. After six thousand years it is still true that “The whole world lieth in the Wicked One;” “Darkness covers the earth and gross darkness the heathen.” In order to have any confidence at all in this theory those who hold it are obliged to greatly lower their standards. They are forced to hope that God will admit millions of unfit people, crude, rude, ignorant and wicked to eternal life and happiness, or perchance provide for them Purgatorial experiences, to make them fit, righteous and acceptable for life eternal. As a whole, Christian people are greatly bewildered. The tendency of their bewilderment is toward doubt, skepticism, atheism.

The other view briefly stated is that God never intended the salvation of the world, but merely the salvation of the Church, “elect according to the foreknowledge of God through sanctification of the Spirit and belief in the Truth.” Those who hold this theory have great confusion also, because it seems incomprehensible that God would make no provision for “thousands of millions” of Adam’s race, but arrange for them to be born in sin, shapen in iniquity, and to go down to the tomb (or worse) without a clear knowledge of God and his purposes and will respecting them.

As we have already frequently set forth, both of the described theories are erroneous. The Scriptures set forth two salvations, entirely separate and distinct. They are different as respects time, in that the one “salvation began to be spoken by our Lord” at his First Advent, and began to be applicable to his Church at Pentecost, and will wholly cease at his Second Coming in the end of this Age. The other salvation neither applied before our Lord’s First Advent nor during this Gospel Age, but will apply to all mankind, except the Church, during the Millennium—the thousand years of the reign of Christ and the Church, specially designed for the blessing of the world and its uplifting out of sin and death conditions.

These two salvations are distinctly different as to kind, as well as respects their plan of operation. The salvation of the Church during this Gospel Age—since Pentecost—means not only a deliverance from sin and death conditions to eternal life, but provides that the eternal

life will be on the heavenly or spiritual plane and not on the earthly or human plane of existence. Thus the Apostle declares that our “inheritance is incorruptible and undefiled and fadeth not away and is reserved in heaven for us, who are kept by the power of God through faith unto salvation” (1 Peter 1:4, 5). Our Lord also told that in the resurrection we shall be like unto the angels. The Apostle also declares that ultimately we shall be partakers of the divine nature and like our Lord and Redeemer.

Hence, all who participate in this salvation of this Gospel Age are Scripturally spoken of as New Creatures in Christ Jesus, whose “citizenship is in heaven.” These are assured that at the Lord’s Second Coming they will constitute the First Resurrection class. They are guaranteed that only the blessed and holy will have part therein, and that all participating in that First Resurrection will be Royal Priests unto God and unto Christ, and reign with him a thousand years (Revelation 20:6). They are assured that the transformation of minds which they now experience through the begetting of the holy Spirit will, in their resurrection, result in a complete transformation, providing them with *spirit bodies*. Thus it is written of their resurrection, “It is sown in weakness; it is raised in power: It is sown in dishonor; it is raised in glory; It is sown an animal body; it is raised a spiritual body” (1 Corinthians 15:42-44). Of those who will share in the Church’s salvation the Apostle says, “We shall not all sleep, but must all be changed,” because “flesh and blood cannot inherit the Kingdom of God” (1 Corinthians 15:50, 51).

The world’s salvation which will follow will be

2H769

wholly different from this. It will not include a change of nature from earthly to spirit nature. It will mean a rescue from sin and death to the earthly perfection of the original man, in the image and likeness of his Creator, and surrounded by every necessary blessing for his comfort. Human perfection and the Eden home were lost through disobedience to God. The Divine arrangement is that the merit of our Lord’s obedience unto death, when ultimately applied for mankind, shall fully cancel the death sentence upon him. More and better than this, God has promised that the same Sin-Offering shall seal a New Covenant between himself and mankind. The blessings of that New Covenant arrangement will then immediately begin. The great Redeemer will thenceforth be the great Mediator of that New Covenant. The whole world of mankind will be fully under his supervision and government for their blessing, their correction in righteousness, their uplifting out of sin and death conditions—back, back, back, to all that was lost in

Eden. All of this was the original design of the Great Creator. All of this will be outworked through the Great Redeemer. All of this was secured or *sureties* by his death, finished at Calvary (Hebrews 7:22)

St. Peter, pointing down to that glorious time of the world's blessing, calls it "times of refreshing and times of restitution." He tells us that all the holy prophets described the blessings of those restitution times —the thousand years, the Millennium (Acts 3:19-21). When once we get the eyes of our understanding opened, we find the Apostle's words thoroughly corroborated by the Divine records, which describe the wonderful blessings that are to come when the earth shall yield her increase. Then Paradise Lost shall be Paradise Regained. Then God will make his earthly footstool glorious. Then the blessing of the Lord shall make rich and he will add no sorrow therewith. Then streams shall break forth in the desert and the wilderness and solitary places shall be glad. But most glorious will be the change in humanity. The Lord promises to turn to the people a "pure message" —instead of the contradiction of creeds of heathenism and Churchianity. He promises that Satan shall be bound for that thousand years, that he may deceive the nations no more. He promises that then all the "blinded eyes shall be opened and all the deaf ears shall be unstopped" (Isaiah 35:5; 2 Corinthians 4:4)

## TWO SALVATIONS — ONE SAVIOR

Both of these salvations, according to the Bible, result from the death of Jesus our Redeemer, who died in obedience to the Divine will, "Died, the Just for the unjust, that he might bring us to God" (1 Peter 3:18). The Scriptures clearly show not only the two salvations, but also two parts of the Redeemer's work, distinctly separating his work for the Church from his work for the world. In his death there was a Divine general provision for the sins of the whole world and a special provision for the sins of the Church. The two thoughts are frequently brought out in the Scriptures. One text distinctly declares, "He is the propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." His death constituted the satisfaction price. The Redeemer applied that merit for the Church's sins, "for us," long ago, eighteen centuries before we were born. Only when we became believers and entered into a Covenant of sacrifice did we obtain our share in the merit of that great sacrifice. The world has not yet received its share of that promised blessing, but the operation of the Divine Plan is sure and will bring it to them "in due time," as St. Paul declares (1 Timothy 2:6).

The drawing and calling of the Church has not been along the lines of human perfection, for all are sinners and none righteous or perfect. And many of those drawn of the Lord were by nature much more fallen and

depraved than some who give no evidence of the work of grace in their hearts. The Lord's calling and drawing seem to be along the lines of justice, love of righteousness, faith, humility and obedience. These qualities will all belong to the perfect man. But all have lost them in varying degrees. Such as respond to the Lord's call now are accepted as being in the right heart attitude which, if they had perfect bodies, would constitute them perfect men. In other words, they have qualities of heart which, if brought to a knowledge of the Truth, would prove some of them to be pure in heart and such as the Lord would desire should have eternal life and all of his favors. But more are called and drawn by God's providences and the preaching of his message than he designs to save in the present salvation. He is choosing a very select class for a very special purpose and therefore makes the terms and conditions of their salvation extremely difficult. As a consequence we read, "Many are called, but few chosen" —under this "high calling of God in Christ Jesus."

### **TERMS OF SALVATION DIFFER**

Of course, these different salvations imply different terms or conditions. God's requirement of Adam, that he might continue to live forever and everlastingly enjoy Divine favor, his Eden Home, etc., was obedience to reasonable, just requirements. It was his violation of the Divine Law that brought upon him the sentence of death— "Dying thou shalt die" —with all that this has implied . to him and his posterity of

2H770

mental, moral and physical decline, weakness, death. The requirement of God for the world of mankind during the Millennial Age will similarly be —obedience to God's just, reasonable regulations, laws. Whoever then will render obedience may with proportionate rapidity go up on the highway of holiness toward perfection at its end. Whoever refuses obedience to the extent of his ability will fail to make progress and ultimately die the Second Death, from which there will be no redemption and no resurrection.

Such obedience as will be required of mankind in the great Mediator's Kingdom will include their cooperation in the resistance of their own fallen weaknesses. It will include the exercise of patience and kindness towards their fellow-creatures, fellow-sufferers. The Divine Law of love to God with all the heart, mind, soul, strength and for the neighbor as for one's self they must learn fully. As they will realize their own blemishes and strive to overcome them and ask, not the Father, but the Mediator for forgiveness, they will be obliged to follow the Divine rule of exercising towards others similar

mercy and forgiveness to that which they desire for themselves. But they will not be required to enter into the covenant of self-sacrifice, self-denial, etc. All the blessings of God on the earthly plane will be for them fully and freely to use and enjoy, in harmony with the Divine regulation.

The conditions governing the salvation of the Church are wholly different from those which will appertain to the world. The Church is called out of the world under a Divine invitation to suffer with Christ in the present life and during this Gospel Age and then to reign with Christ during the Millennial Age, participating in his Mediatorial Kingdom for the blessing, uplifting, salvation of the world. It is not in vain, therefore, that our Lord and the apostles, in setting forth the call of the Church during this Age, specified particularly and frequently the necessity for all who would share in this salvation to participate with the Redeemer in *his sacrificing*, in *his death*, and consequently participate in *his resurrection* and in his reign of glory. Hark to the words, "Be thou faithful unto death and I will give thee a crown of life;" "To him that overcometh will I grant to sit with me in my Throne;" "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). Let us remember our Lord's words to the disciples James and John, respecting a place in His Millennial Throne. He intimated that the getting to the Throne at all, in any place, would imply great humility and self-sacrifice. He asked the disciples, "Are ye able (willing) to drink of the cup that I shall drink of and to be baptized with the baptism (into death) that I am baptized with?" (Mark 10:38) Harken again; This cup of which he tells us we must drink, if we would sit in his Throne, is his *communion cup*. It is offered, not to the world, but to his consecrated followers. It is not another cup, but "My Cup." The invitation was, "This is my blood of the New Testament, which is shed for many for the remission of sins. Drink ye all of it" (Matthew 26:28, 27) It must all be drunk before the many, the world, can get their share of the intended blessing through the New Covenant, which this blood seals. And only the disciples of Christ, only those who desire to walk in his steps, are invited to drink of that cup. All of them are so invited and they will drink all of it. None of it will be left for the world during the Millennial Age to drink. It is a special privilege to drink of this cup. With the drinking of it goes the special blessing of the special salvation of this Gospel Age. Except we eat of his flesh (appropriate the merit of his sacrifice), and unless we drink his blood (join in sacrifice with him), we have no life in us—inherent life, immortality.

So far as our hearts and minds are concerned at the time of our consecration they must be fully given up to the Lord ere he will accept them. We could be no more fully consecrated if we had absolutely perfect bodies and were absolutely free from all the entailment of Adam's condemnation. But God's requirement is that no sacrifice may come upon his altar, except such as is

without spot or blemish. Hence he could not accept our offering, our consecration, even though it were as completely and fully made as was our dear Redeemer's. Hence his first provision was that the righteousness of Christ should be imputed to us on account of our faith and obedience, in order to permit us to offer sacrifices holy and acceptable to God (Malachi 3:3; Romans 12:1).

This view of our participation in the Redeemer's merit separately and apart from the world's participation in it —by faith and imputation of merit and not actually — the Bible declares to be a "mystery," which not many are able to discern — only the spiritually-minded —only the spirit-begotten. Those who *can* see and hear and understand the terms and conditions of this great salvation of this Gospel Age are specially blessed — "Blessed are your eyes, for they see, and your ears, for they hear" (Matthew 13:16). To see, to hear, to understand, that glory, honor, immortality, eternal life on the spirit plane, are the rewards of a few years of self-denial and self-sacrifice, is to hear of a pearl of great price, of which few know. And to know of that pearl and not to be willing to sell all that we have to obtain it would demonstrate to the Father our unworthiness of life on this high plane. We exhort so many as see and hear and appreciate, in the words of the Apostle, "Let us make our calling and

2H771

election sure" by a full and hearty compliance with the gracious high calling of which we have learned and which our hearts have accepted. (2 Peter 1:10)

## **A FAMINE IN THE LAND**

*With the exception of the three end paragraphs printed below, this discourse has been republished in the Overland Monthly, pages 259-262, entitled, "A Famine in the Land."*

With shame of face we must all acknowledge that "we have done those things which we ought not to have done, and have left undone those things which we ought to have done; and there is no health in us." The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart acknowledge that we have wrought no deliverance in the earth (Isaiah 26:18); that our sectarian differences are our shame; that the ignorance in which we have all been respecting the word of God is humiliating.

"When once the eyes of our understanding are opened we can comprehend as never before the harmony of God's message from Genesis to the Revelation. Daily the word of God

becomes more precious to us. More and more we realize that it is our duty to fly to the assistance of our dear brethren in Christ and to call upon them to join us in a determined stand for God and His word of truth. We must show them that our God has been dishonored by misrepresentations of His character and of the real teachings of His word. We must point them to the fact that the Bible does not teach that all mankind except the elect will be consigned to an eternity of torture at the hands of demons.

“We must also show them that the election of the church during this gospel age does not mean injury to the non-elect; but that on the contrary it is the divine purpose that the elect saints with the greater Redeemer shall constitute God’s kingdom, which will bind Satan, put down sin, banish ignorance, error and superstition, and uplift mankind by resurrection processes to all that was lost in Eden by Adam’s disobedience, but secured for him and all his race through the great transaction accomplished on Calvary. All mankind shall see that the divine purpose shall be accomplished; that the word which has gone forth out of Jehovah’s mouth shall prosper in the thing whereunto He sent it.”

[Tippecanoe County Democrat, March 11, 1910](#)

## **DOCTRINES OF CHRIST VS. DOCTRINES OF MEN**

*Whosoever will do the will of My Father which is in heaven shall know of My doctrine. Ye do make void the law of God through your traditions—the traditions of the ancients* (John 7:17; Mark 7:13; 1 Peter 1:18).

Brooklyn Tabernacle, March 6— Pastor Russell preached twice here today. His discourse on “Inferno” was delivered in Brooklyn’s largest Auditorium, the Academy of Music, which was overcrowded. It was estimated in advance that this subject would draw a larger crowd than the Tabernacle would accommodate. The other meetings of the day were held in the Tabernacle. We report Pastor Russell’s discourse from the text foregoing, as follows:

It is difficult to please everybody. The duty of a Christian minister is to seek chiefly to please the Lord. “Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer” (Psalm 19:14). Our ministerial friends seem to be annoyed because we preach the “*doctrines*” of Christ. In substance, their sentiment is: Brother Russell, Do you not know that in the fashionable topics of our day *doctrines* are tabooed by the great ministers of all denominations? Instead, as you perceive from the newspaper announcements, it is now quite the thing to discuss political, scientific and sociological doctrines. You should give the public lectures on subjects. like these: Social



Democracy; Rapid Transit in Brooklyn, from the text, “Many shall run to and fro;” Female Suffrage; The Boys’ Brigade;

2H772

Bicycle Rider; Will the Comet Sweep the Earth With Its Tail; Can Football Survive, etc.; or occasionally, for effect, gently rake the rich on better housing for the poor, or belabor the Trusts for soaring prices of food. Such topics as these, Brother Russell, interest the Christian public in our day. And the public constitute our principal congregations when we lift our largest collections. The only people who will be interested in the *doctrines* you are preaching are the old foggy, out-of-date folk, and you will find the majority of them poor in this world’s riches. For pity’s sake stop teaching the “doctrines of Christ!” Doctrines were good enough in the days of Jesus and Paul and Calvin and Luther and Wesley, but the people are not accustomed to them nowadays.

I have no fault to find with my Christian brethren in the ministry of the various denominations. It is not to me, but to the Lord, that they must give an account of their stewardship —of their grand opportunities for declaring the Gospel of Christ. To their own Master they must stand or fall. It is not for me to forbid them because they follow not with us. It is for each one who stands as an ambassador of Christ and of God to follow his own convictions faithfully. Besides, I am assured that many of them are loyal to the core.

It is my understanding that, as a minister of the Gospel, I should take for my guide in this matter the instructions of my ordination. Like St. Paul my ordination to preach the Gospel was from the Lord. I must preach the message which I believe he has given me (1 Timothy 2:7). As his ambassador I must preach the Word, following the example of the Lord and the Apostles. As they avoided politics, so must I. As they avoided vain philosophy and “science falsely so called,” so must I. As they preached the *doctrines* of Christ, so must I — whether men hear or forbear to hear. I remember the words of St. Paul to Timothy:

“Preach the Word, . . . with all long-suffering and *doctrine*, for the time will come when they will not endure *sound doctrine*; but after their own preferences they shall gather teachers to themselves; having itching ears they shall turn away their ears from the Truth and shall be turned unto fables.” (2 Timothy 4:2-4).

### **THERE IS A REASON**

There must be a reason why Christian preachers and their hearers have abandoned the study of the “*Doctrines of Christ*” set forth by the Apostles and Prophets. Is it not because they

no longer believe those *doctrines*? Is it not true that the College and Seminary Professors have led the majority of the ministry afar into unbelief in the Bible, and that these ministers are gradually leading their confiding flocks into other “pastures green” than those which the Great Shepherd and his appointed mouthpieces, the Apostles, approved? Is not the Higher-Criticism infidelity of the colleges gradually penetrating even into the Sunday School Lessons and even into the High Schools of our land — undermining all faith in God’s Book? But what led to this departure from the Word of God — into Higher-Criticism infidelity and into the Evolution theory; which makes void the Word of God; and into Christian Science, which puts a premium on falsehood; and into Theosophy and Spiritism, the deceptions of the fallen angels — demonism? How comes it that all these unscriptural theories now flourish, whereas only a century ago God’s Word was respected and its *doctrines* were studied by Christian people of various and conflicting creeds? The answer is that with the increasing light of our day the creeds of the past are seen to be fallacious, irrational, by all who use their thinking apparatus. The leaders in the various Churches discovered this in advance of their flocks. They promptly and reverently set their creeds on a high shelf where the people might not so particularly notice their flaws, but might continue their reverence for them, until gradually their attention would be drawn aside and their hope and faith transplanted to Evolutionary soil or Theosophistic and Spiritualistic child’s play.

With the decline of Christian doctrines, including heart union with Christ and an understanding of its terms and conditions, Churchianity came in, to take the place of Christianity. Today the pride of all denominations centers, not in their doctrines, but in their institutions. The people are no longer exhorted to hold fast to the doctrines of Methodism, Calvinism, etc., but to hold fast to the System. They are no longer encouraged to think of their system as being the only one, outside of which there would be no salvation, but they are encouraged to cultivate a partisan spirit, which takes pride in their organization, its wealth, the value of its church property, the largeness of its collections, the grandeur of its music, the wisdom, learning and ability of its preachers, and the fashion and wealth of its constituency.

It is not our wish to offer a single unkind or unbrotherly criticism. It is our duty and privilege, however, to point out that the creed doctrines of the various denominations, now set on the shelf as too frail and imperfect to stand handling and investigation, are not and never were the doctrines of Christ and the Apostles. It is our duty and pleasure to show forth to Christian people to the extent of our ability that the teachings of the Bible, the doctrines of Christ, are grand, noble, reasonable, “worthy of all acceptance.” To the extent that we succeed in doing this we are

bringing back straying Christians from the deceptive bogs of Evolution and Higher-Criticism to the firm foundation, the solid rock of Truth — God’s Word.

### “THE WOUNDS OF A FRIEND”

“Faithful are the wounds of a friend” is the Divine assurance. We cannot, therefore, better show our friendship and Christian love to our brethren than by pulling down from the shelf their revered creeds and allowing them to fall in pieces beyond repair. If every church could be thus induced to pull down its creed-idol, the present Laodicean stage of the Church would speedily come to its senses, as suggested by our Lord. Then, instead of feeling themselves rich and increased in goods and having need of nothing, our dear Christian brethren of all denominations would realize the meaning of our Lord’s words —that Churchianity as a whole today is poor and naked and miserable and wretched and blind (Revelation 3:14-22). As Christians of all denominations we have cause of rejoicing that we have outgrown the trundle-bed creeds of the past and that we can no longer wrap ourselves comfortably in the narrow bigotry of error. The Lord caused this to be written in the long-ago through the prophets, saying, “For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it” (Isaiah 28:10). If in connection with this growth which has come to us and by which we have nobler conceptions than had our forefathers of the rights of man under the Golden Rule, it is a cause for rejoicing. Even though the transition has been accompanied by a great falling away into Higher-Criticism, Infidelity, Evolution, etc., nevertheless even these errors are in many respects preferable to the blindness and bigotry. Happy are we, dear friends, if, the eyes of our understanding being opened, our hearts are led to a closer walk with God, a more careful and prayerful study of his Word, and to a subsequent growth in grace and in the fruits of the holy Spirit.

Do some inquire for clearer specification respecting the features of the creeds put upon the shelf, which we think should be no longer cared for, but allowed to fall? We answer that of course there are good features in all of our creeds — truths which will never fail. But with these truths are mixed the errors which are, as the Proverb says, “Dead flies [that] cause the ointment to stink” (Ecclesiastes 10:1). There is plenty more of the ointment in God’s Word. It is indeed the “balm of Gilead” and pure —without the corroding fly of error. This is what we all want, whatsoever our denominational name, and

the sooner we get it the better for us, for the Cause and for “the brethren,” whom we love to serve.

I give an illustration: Those of us who are Calvinistic may well hold fast to some of the precious Scripture teachings so long revered, but we want to cast out quickly and effectively the gross error which teaches that all the non-elect, instead of having hope for a blessing through “the elect,” are to be everlastingly tormented. Those of us who are Arminian in doctrine have much that is precious, but need also to cast away from us the thought that our heavenly Father is merely good-intentioned and lacks the power, the ability, to make his benevolent desires effective towards any except a small handful of humanity. Our Disciple friends should cast aside the thought contained in their teachings that only the water-immersed experience forgiveness of sins and reconciliation to God and salvation from eternal torment. Similarly those of us who are Baptists, while holding to the precious truths which so long have comforted and strengthened us, should insist now on casting away as unscriptural and irrational the thought that has long perplexed us, namely, that no others than the water-immersed could be members of the Church of Christ, heirs of glory, and be saved from damnation. Once we get these absurdities removed, not only from our professions, we shall be ready and anxious to have the doctrines of Christ on these subjects. Then we will search the Word and have God’s blessing in finding its harmonies. “He that seeketh findeth; and to him that knocketh it shall be opened” (Matthew 7:8). But so long as we hold to the fallacies how can we seek or pray for or find the Truth?

### **THE VALUE OF DOCTRINES**

The word *doctrine* signifies *teaching*. The doctrines of Christ, therefore, are the teachings of Christ; the doctrines of men, the teachings of men. What the Church needs today is, to receive into good and honest hearts afresh the doctrines of Jesus and the Apostles — allowing these to displace the doctrines which Christendom now holds but disesteems, and which were formulated in a time of less light than the present. Instead, therefore, of discouraging each other in respect to the study of the doctrines of Christ, we should, as Christians, become more earnest in the study every day, hoping and expecting that in the wonderful light of our time God would be able to make clear to our understanding the harmonious interpretations of his Word. We should study to find the relationship between Election and Free Grace. We should clearly understand what is meant by *baptism* and what kind of baptism is necessary for our induction into the Body of Christ as members. On every line we should be looking for the

harmonies, instead of rejoicing in the errors which have long divided us into

2H774

hundreds of sects and parties.

However, in some respects sectarian energy is better than federated death. Might we not even say that if all the creeds were dashed to pieces and each Christian stood forth unshackled as respects denominational bonds, the result would be a great improvement so far as individual thought, study, and relationship to God would be concerned? In a word, each Christian should have his own creed, his individual faith; and none should do more or less than to assist his mind to a full understanding of the Word of the Lord in respect to every subject.

### **DOCTRINES OF MEN**

All doctrines which cannot show a foundation and full authority in the teaching of Jesus and the Apostles and Prophets, are doctrines of men. The teachings from above come to us through heaven-appointed channels. The jargon which prevails in Christendom in respect to Christian doctrines proves that they are of human origin. The Scriptures alone furnish to us

### **THE DOCTRINES OF CHRIST**

Briefly stated they declare, "To us there is one God, the Father, and one Lord, Jesus Christ" (1 Corinthians 8:6). To us there is one Holy Spirit; to us there is "one Church of the Living God, whose names are written in heaven;" to us there is one Lord and one faith and one baptism; one God and Father of all" (Ephesians 4:4-6). However impossible these statements may have appeared during the "dark ages," they are no longer so. The light of Divine Truth is now shining. God has not only put into our possession wonderful Bibles, and wonderful helps for Bible-study, but has also given us the ability to read, to study the Word critically. And he is pleased now to assure us through the prophet that we are living in the time when "the wise shall understand" the "mystery hidden from past ages and dispensations," which could not be understood previously without working an interference with God's eternal purposes.

What, then, dear friends, shall we do? Shall we float on ingloriously, daily, hourly coming closer and closer to the great cataclysm which is swallowing up so many now in infidelity, called Higher-Criticism? Or shall we accept God's Helping Hand, the doctrines of Christ, and know the Truth and be made free from the error and be brought into fellowship with our Redeemer on the highest plane? Let us, as the "wise virgins" of our Lord's parable, wake from sleep and trim our lamps, and, in the light thereof, see God's wonderful riches of glory as they

stand revealed on the threshold of the New Dispensation—the Millennial reign of Christ!

In conclusion: Our Lord admonishes us along the lines of this discourse as follows: “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. (Revelation 3:18)

## **THE DIVINE PLAN AS SEEN BY PASTOR RUSSELL**

### **PROFITING BY PAST ERRORS**

Whilst Catholics are returning to the Bible, and the present Pope has directed that their people be encouraged in Bible study, Protestants are drifting rapidly into Infidelity under the modern designations of Higher Criticism and Evolution. Our fathers during the Dark Ages got away from the Bible by supposing an apostolic succession.” Gradually the Creeds usurped the Bible’s place under the supposition that they agreed. Now having outgrown those Creeds, in rejecting them many are rejecting the Bible also. This is a mistake! The Bible is the most wonderful book in the world when allowed to interpret itself. It furnishes the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God, and a lost future hope, and a selfish strife for the present life only. The hell-torture theory is nauseating people. They are rejecting the Bible because they erroneously

2H775

think that it teaches it.

### **MAN’S FALL FROM PERFECTION**

Let us not mourn our errors of the past unduly, but at once, now, get right with God and His Book! Its presentation is logical from Genesis to Revelation. It tells of the perfection of our first parents, of the test of their loyalty, of their failure, and its penalty, death—not eternal torture. (Gen. 2:17; Rom. 5:12) It tells that all of present imperfections, mental, moral and physical, are incidental to the death penalty. 20,000,000,000 have been born dying and soon toppled over into the tomb. They are not being tortured in hell or purgatory, but, according to the Bible, are unconscious until their resurrection.

## **GOD'S MERCY MAN'S ONLY HOPE**

God's mercy cannot allow sinners to live in sinful pleasure to injure themselves and others and to mar creation; nor could it permit sinners to live in torture to blaspheme the Holy Name. But one thing could be done under the plan arranged. Man could be redeemed by a Savior—dying “the just for the unjust” (1 Pet. 3:18) to square the demands of Justice against the race through Adam's disobedience. God purposed this remedy for all the race “before the foundation of the world.” “In due time Christ died for the ungodly” — “He tasted death for every man” —not eternal torture. Rom. 5:6; Heb. 2:9

## **SETTING FREE THE PRISONERS**

The Bible also teaches that men die when they seem to die; yet it calls this a “sleep” because there is to be “an awakening, a resurrection of the dead, both just and unjust.” (Acts 24:15) The Prophets and Apostles all “fell asleep,” as well as all others of Adam's race. They are sleeping in a great prisonhouse, the tomb, unconscious until it shall be opened and they shall be called forth. (Isa. 49:9; John 5:28, 29 Revised Version) This is shown by many other Scriptures also. The Bible hell is the tomb.

## **THE DELIVERER—THE RANSOMER**

It is not sufficient that Jesus came and died for man's sin. Such satisfaction of Justice is preliminary to their recovery from the prison and from the hereditary weaknesses which led them to the prisonhouse, the tomb. Hence the Redeemer is also to be the Restorer and Lifegiver. The time for that deliverance or “restitution” is still future, though near. It will begin at Jesus' second advent, says St. Peter. Acts 3:19-23

## **“MESSIAH'S KINGDOM THEORY EXPLODED”**

So say some good people; but they err. It was Jesus himself who told of His future reign of a thousand years when His Bride-Church, the “elect,” will be associated with Him in His Kingdom and work; and when Satan shall be bound. Revelation 20:1-5

The loss of this hope by our forefathers led onto all the grievous errors from which we are now seeking to escape. Do we not still pray, “Thy Kingdom come, Thy will be done on earth even as it is done in heaven?” The coming Messiah's Kingdom is the key to human perfection in a world-wide Eden.

## **“HIGH-CALLING” OF THE “BRIDE”**

While waiting for His “due time” to come for the blessing of mankind God is not idle. He made one election during the Jewish Age from amongst that people of a saintly few, for his future work. And during this Christian Age God has been making another election—the Church, “the Bride, the Lamb’s Wife.”

These elections do not spell torture to the non-elect masses of mankind, but the reverse, blessing. Through these “elect” saints God’s favors and mercies will be poured upon Adam’s race for a thousand years—for their full uplift to all that was lost in Eden and redeemed at Calvary.

## **EVERY SINNER TO BE PUNISHED**

This does not mean that there is to be no punishment for sin. Quite to the contrary—every wrong act, word or thought has its degrading influence and will bring its “stripes.” (Luke 12:47) It does mean that none are now in torture. All are “asleep” in “sheol,” “hades,” the tomb, and all will be blest and reasonably dealt with by their Redeemer. Therefore every good endeavor now will bring proportionate uplift of character and fall on the future favorably—even in those not of the saintly elect class.

The parables and dark sayings of Jesus and the Prophecies and Revelations are now, in “due time, being understood, and are in full harmony with Divine Justice and Love.

2H776

[Orange Enterprise and Journal, March 18, 1910](#)

## **CHOOSE YE THIS DAY BETWEEN TRUTH AND ERROR**

*“Choose you this day whom ye will serve. .. If Jehovah be God, serve Him.” (Joshua 24:15).*

Washington, D. C., March 13— Pastor Russell of the Brooklyn Tabernacle, New York, preached here twice today to splendid audiences. One of his discourses was entitled, “The Overthrow of Satan’s Empire.” We report the other one from the text above quoted. Pastor Russell said:

As Christians in the light of this wonderful Twentieth Century we stand at the parting of the ways and must decide for right or for wrong, for truth or for falsehood,



in respect to our religious convictions. Without questioning the sincerity of our forefathers, we all object to their theology. It is in vain that ministers and Bible class teachers no longer deny the facts of the case. Nor will intelligent and honest people agree that it is right that through their creeds they should profess one thing, and in their lives and general conversation they should ignore or absolutely deny the teachings of those creeds. Yet this is the position of practically all the thinking people of Christendom. Their consciences will not stand for this much longer. If they refrain from telling the Truth and taking their stand for it, they will not only sear their consciences (1 Timothy 4:2) and correspondingly separate themselves from God's favor, but additionally their course will sooner or later bring upon them the disapproval and contempt of all honest people. For although the masses are not yet aroused on the subject, they are rapidly getting awake.

Do you wish me to illustrate what I mean? Do you wish me to show in what respect all denominations are ashamed of their creeds and anxious to hide the fact that they ever professed them or were anxious to give them some new interpretation more consistent with the broader thought and more generous sentiment common to civilized man in this Twentieth Century? I will do it.

Our Methodist friends are ashamed of that feature of their creed which declares that the Almighty is now doing everything that Divine Wisdom and Power can accomplish on behalf of our poor race to bring all to a full knowledge of Christ and to opportunity of faith and obedience. They realize that there is a weakness in this argument. And when they protest that God must work through men, and hence that the responsibility lies at the door of Christian believers to carry the Gospel to the heathen, they realize that this is an illogical argument too. For why should our Great Creator send to eternal torment millions of his creatures, because of an insufficiency of zeal on the part of some of their more enlightened fellow-creatures? Acknowledging the inconsistency of such a theory our good Methodist brethren tell us that they hope that God has some other way of saving the ignorant of heathen lands and, perhaps, of civilized lands.

We appreciate the loving heart which prompts this answer and we agree that it is true—that God has another way for these. But when we attempt to point out what that other way is, some of these dear friends inquire, Is it Methodism? Did John Wesley preach it? Our answer is, No. Brother Wesley did not preach it and did not know of it. Not because it is new, but because it is so very old and was lost sight of during the “dark ages” for fifteen centuries before Brother Wesley was born. He was feeling after it, yearning for it, hungering and thirsting for it, but the “due time” for it to be made known to God's people had not yet come’ in Brother

Wesley's day. He preached the eternal torture of all mankind, except the sanctified believers in Jesus the Savior. But in his preaching of the love of God he was used of the Almighty to wondrously prepare the hearts of Christendom for the broader message of the Bible now due to be seen and understood. Wesley's Gospel of the love of God has mellowed the heart of Christendom, which once was frigid under the cold teachings of Foreordination, Predestination, etc., of the Westminster Confession of Faith — once the basis of nearly all Protestant Communion.

If we and our Methodist brethren could maintain the same degree of spiritual warmth that Wesley and their forefathers enjoyed we might do without further instruction. But we cannot do this! None can stand still! Christians today are losing their holiness, their sanctification — their zeal for God is giving place to zeal for a sect.

The light of the Millennial morning which for a  
2H777

century has been gradually breaking upon the world, stimulating thought in every direction, makes it necessary for our Methodist brethren, as well as for us all, to awaken to the wonderful privileges of our day for Bible study: to ascertain the real teachings of God's Word, which, in the dark past we all seemingly misunderstood and misrepresented. Already the most intelligent one-fourth of Methodism not only rejects Brother Wesley's theory, but alas, repudiates the Bible also! It accepts instead of Salvation that most dangerous form of infidelity known as Higher Criticism and that most un-Scriptural proposition of human Evolution, which denies the fall of our race and makes void Christ's *redemptive* work and the glorious result thereof — human restitution. (Acts 3:19- 23)

### **BURY THE DEAD PAST**

God forbid that we should bury any of the doctrines of Christ and his twelve apostles! On the contrary let us strive to resurrect these from the rubbish of human traditions which eighteen centuries have piled upon them. Let us instead bury our man-made creeds, of which we are all ashamed. Our Presbyterian friends some years ago set a noble example to all Christendom in the burial of their Confession of Faith and their substitution instead of a much simpler and much more rational statement.

But, No, I must correct myself here. This is what they should have done but did not do. Instead of burying the old creed, not only from sight, but also from odor, they have merely covered the corpse which is admitted to be dead and placed the briefer and better Confession atop

the winding-sheet. They assuredly declare that it is *not a substitute* but merely a representative statement.

## **“ALL HAVE NOT THEIR SENSES EXERCISED TO DISCERN”**

Hence every time we read the re-statement, we must hold our noses to avoid contamination from the odors of the carcass beneath. Not all must do this, for, as the Apostle suggests, all have not their senses exercised to discern. But all intelligent Presbyterians are being rapidly driven not only away from Calvinism, but, alas, away from the Bible also, because of their erroneous supposition that the teaching of Calvin and the teachings of the Bible are one and the same.

These bright minds are not merely lost to the Christian forces. They become active agents in the promulgation of anti-Biblical teachings. They are engaged in pulling down the Bible and substituting for its teachings Darwin's Evolution theory. These sincere men are to be found in the faculties of all of the Colleges, in the highest pulpits throughout the land and in the most prominent positions in business and social life. Their loss of faith in the Bible has not made them murderers or thieves. Their noble inheritance from the past preserves in them an uprightness of character which the loss of a fear of hell-torment has not undermined. While they are no longer Christians from the Bible standpoint — no longer believers in Jesus as a Redeemer — they are still believers in Jesus as a great Teacher and a noble Leader of men. They fail to discern the fact that if he posed as the Son of God and the Redeemer of men, and was not such, instead of being a noble example, his life and teachings were most stupendous frauds and deceptions.

## **BAPTISTS AND DISCIPLES AWAKENING**

When we say that this awakening is also reaching our Baptist and our Disciple brethren, let it not be understood to mean that all of these have been asleep until now. Perhaps it would have been better for them if some who have gotten awake during the past thirty years had slumbered longer. Those long awake have principally gone off into Darwinism and Higher Criticism. Baptist and Disciple schools and Colleges and Theological Seminaries, like those of other denominations, are manned with the brightest minds of the denominations, and all with one accord teaching Higher Criticism, Infidelity and Darwinian Evolution. With one accord all are engaged in overthrowing the Christian Faith of the rising generation. They are doing this intelligently, wisely, cunningly, but not with evil motive. Having gotten awake to the inconsistencies of their creeds these scholarly men, concluding that the creeds truthfully represented the Bible, abandoned faith in the Scriptures to the same degree that they have abandoned faith in the creeds which their intellects have repudiated. Now they are seeking to gradually help

Christian people of all denominations to what they consider the higher plane of Truth. What they have — almost anything in fact — is better than the “creeds” they have repudiated. They are working hard and succeeding well in introducing their faith-destroying theory into the minds of the rising generation through the school books. From these they not only have eliminated everything sympathetic with Bible faith, but in the stead have introduced the subversive doctrine of Evolution.

As for the rank and file of Baptists and Disciples, probably three-fourths of them still hold vaguely and indefinitely to the Bible and their Confessions of Faith though both of these denominations in their innocency of mind think that they have no creeds — that they take

2H778

the Bible only. As these dear friends awaken to the inconsistencies of their Confession and teachings they are in great danger of following their leaders into a repudiation of everything pertaining to the past—into Higher Criticism-Infidelity and Darwinism.

**“CHOOSE YOU THIS DAY  
WHOM YE WILL SERVE.**

Joshua’s words to the Israelites, after they had come into Canaan, constitute our text. Joshua perceived that the Israelites were in a trying position and that it was their duty to decide promptly and thoroughly which course they would take. So we may see today that Christians of all denominations are in a trying position and that a prompt decision to stand by God and the Bible is the necessary thing for those who would be delivered from the darkness of the past and avoid falling into the Adversary’s great deception of the present — into which their leaders are guiding them. Unless they heed speedily, the blind leading the blind will fall into the ditch of Darwinism and the mire of Higher Criticism. There are not many ways to escape this threatening calamity! There is only one way — the Bible way. Many Baptist and Disciple ministers are becoming awake to the inconsistencies of their positions and drifting without foreknowledge of where their course will end. For instance, I have before me the words of the Rev. Dr. MacDonald of my own city, Brooklyn, on February 27th. This gentleman speaks of the Baptist Confession of Faith as *“these swaddling clothes of an ancient dogmatism.”* And respecting the Baptist doctrine which recognizes only immersed persons as members of the Church of Christ and heirs of salvation, he says, *‘2lenceforth it can be regarded to be as dead as the cities of Sodom and Gomorrah, and as worthily buried.’* The gentleman rejoiced that recently a Baptist minister

had been ordained to the Sixth Avenue Baptist Church of Brooklyn who affirmed in advance that he would invite all to communion and Church membership who loved the Lord Jesus. He urged that “associate members” should be received into Baptist communions “without imposing baptism upon them.”

This courageous brother fails to see wherein the course he advocates is illogical. What he needs to see is the real teaching of the Bible on the subject of Baptism — that it is baptism into Christ’s death, and thus into the real Church of Christ—not the Baptist Church, nor any other human organization, but the Church of God — “The Church of the firstborns, whose names are written in heaven.” That roll contains the names of all the saintly, faithful, consecrated believers in the Redeemer — of all denominations and outside of all denominations.

### **SANCTIFY THEM THROUGH THY TRUTH**

It is not sufficient that we get rid of the errors and superstitions of the past. We must supplant those with the Truth, that “We may be able to withstand in this evil day” (Ephesians 6:13). It alone will constitute the armor of God. Christian people hold much precious Truth, but hold it in so illogical and confused a manner that it fails to give them the needed strength. God permitted us to come to this very hour and has permitted the present tests for the purpose of developing the characters of the “Israelites indeed, in whom is no guile,” and for the purpose of gathering out from them all the tares, all the chaff, and all not at heart copies of his dear Son. Let me now briefly summarize the errors of our creeds and briefly indicate the Bible remedy.

None of our Creeds were too strict in defining the saintliness of the Church class, invited to become the Bride of Christ and his Joint-heirs in his Kingdom. On the contrary, in many respects they were too loose — they were not nearly up to the standard of the Master’s word, “If any man will be my disciple, let him take up his cross and follow me.” “Strait is the gate and narrow the way which leadeth unto life; and few there be that find it.” (Matthew 7:14) Jesus taught that his followers must drink of his *cup of suffering* and be *baptized into his death* —and not merely into water. Our too-low standards have admitted to membership in all denominations millions who are far below the Master’s standards.

Our error and deception was the supposition that all who are not saintly, all who would not become the Bride of Christ, all who are not baptized into his death, all who do not drink of his cup of ignominy will be *eternally tortured*. This great mistake common to all Protestants (and in the much modified form of Purgatory shared also

by Catholics) must be displaced by the Bible teaching that as soon as the elect Church shall be completed and glorified the antitypical Year of Jubilee will begin; that then for the thousand years of the reign of Christ and the Church as the spiritual Seed of Abraham, the *non-elect*, of all the families of the earth will be blest by the elect. (Galatians 3:16, 29; Acts 3:19-23). Let us, dear brethren, choose this day to stand by the Word of God, to reject all human traditions contrary to it and to hold fast the things that are true, just, loving, good.

If occasionally a thoughtless friend asks, Why do you believe in a Millennium? answer that it is one of the oldest doctrines of Christendom and, above all, the Bible doctrine. Answer that he who does not believe in the Millennium and the resurrection then of the world of mankind — “All that are in their graves” — must account for the dead in some other way — must claim

2H779

that they have been experiencing pain or pleasure for thousands of years, or must claim that they are extinct as the brute beast and will have no resurrection or must believe in universal salvation regardless of a knowledge of Christ or obedience to him. On next Lord’s Day, we will discuss the Millennium and show its absolute necessity, not only from a Bible standpoint but also from a scientific standpoint. “Choose ye this day” — to stand for the Bible and reason and to oppose the creeds of the dark ages and their unreason!

[The Clinton Courant, March 26, 1910](#)

## **PALM SUNDAY THE LOST OPPORTUNITY**

*“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.”* (Luke 19:42)

Little did the Jews understand the momentous importance to them of the event which Christians commemorate on Palm Sunday. It will be remembered that the incident occurred at the close of our Lord’s ministry—three and a half years after his baptism at Jordan and five days before his crucifixion. The Jewish Sabbath had been spent in rest at Bethany. Lazarus, whom Jesus awakened from the sleep of death, with his sisters Mary and Martha, prepared for Jesus a banquet, and when the Sabbath closed the supper was eaten. It was at that time that Mary brought forth the box of perfume, spikenard very valuable, and therewith anointed our Lord’s head and feet. It was the same occasion on which Judas, in a wrong spirit, had murmured against this expression of her loving

devotion; that it was a waste; that preferably the money should have been given to the poor. It was then that the Master defended Mary and announced that the anointing was for his burial (which occurred later the same week), and suggested to the disciples, "The poor ye have always with you; but me ye have not always." (Matthew 26:11-12)

The next morning, the first day of the week, corresponding to our Sunday, Jesus made ready for his triumphal entry into the city of Jerusalem as the Jewish King, according to the custom of the Jewish kings riding upon an ass and hailed and acclaimed by the populace. The incident had been foretold by the Prophet Zechariah in great detail, saying, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass. (Zechariah 9:9)

### **PROPHECY MUST BE FULFILLED**

When the apostles had brought the ass and Jesus sat thereon, the large concourse of people (which had come from Jerusalem to see Jesus because of his awakening of Lazarus) shouted aloud. They were filled with enthusiasm and, after the manner of the time, some broke off palm branches for the ass to step upon; others laid their garments in the way and thus formed, as it were, a carpet in the road leading to Jerusalem near by. The shout of the people was just as the prophet had declared. They hailed Jesus as the promised Son of David, the Messiah long waited for. On previous occasions, when they sought to make Jesus a king, after witnessing his marvelous works, he withdrew himself from them, to wait for their ardor to cool, knowing that the Father's time was not yet due. But now he knew that his hour was come and hence, instead of hindering, he helped on with the enthusiasm by sending for the ass, etc. Prominent sectarian Jews present, although unable to account for the miracle, were unprepared to think of Jesus as the true Messiah, or anything short of an impostor in that role. When these heard the multitude shouting and addressing Jesus as the Messiah they were offended and sent word to Jesus that he should restrain the ignorant people who were thus acclaiming him.

But instead of forbidding the ovation Jesus intimated that it was the proper thing, that because the Prophet Zechariah (9:9) said, "Shout, O daughter of Jerusalem!" therefore there must be a shout. If the people had not shouted, rather than have the prophecy go unfulfilled, Jesus said the very stones would have cried out.

Enroute to Jerusalem Jesus halted the ass and the procession at the top of the Mount of Olives and, overlooking the Holy City, wept while he pronounced his sentence upon it —Unworthy! Unappreciative! As the evangelist declares, "Israel knew not the time of her visitation." The time for Israel to receive the King had



come and they were not only ignorant of the matter collectively, but they were not in the heart condition to understand or appreciate. Jesus cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a

2H780

hen gathereth her chicken under her wings, and ye would not!" (Matthew 23:37) For three and a half years he and his faithful apostles had been declaring that the Kingdom of God was at hand; that the people should repent and believe the good message. And even six months in advance of this John the Baptist and his disciples had similarly preached.

After those four years of faithful preaching throughout the length and breadth of Palestine, the nation was apparently as unprepared for Jesus as at the first. Hence our Lord's following words, "Therefore I say unto you, Your house is left unto you desolate! Ye shall see me no more until that day when ye shall say —Blessed is he that cometh in the name of the Lord!" That day has not yet come. Meantime the Jewish nation was there cast off from fellowship with God, as the prophet declares, "Because they knew not the time of their visitation."

Israel has been outcast from national favor for more than eighteen centuries. Thank God the day is near at hand, when, at the second coming of Messiah, his Kingdom shall be turned over to them. And then, as he declares, they will be glad to say, "Blessed is he that cometh in the name of the Lord." The long centuries of persecution and separation from God's favor will have brought that people to a humbler condition of heart, where they will be glad to receive of Divine grace upon Divine terms. To this great event St. Paul refers us in Romans 11:27-34.

Although God foreknew all that had happened the offer of the Kingdom to Israel was just as bona-fide, just as genuine, as though he had not known it. God always does his part! Whatever failure there is in any matter of contract belongs to humanity.

If thus we have before our minds the origin of Palm Sunday and what it signified as the climax of the test of natural Israel in respect to Messiah, we are prepared to go further and to note that in God's providence there is a similar test for us Christians.

### **"ENEMIES FOR YOUR SAKES"**

St. John emphasized particularly the fact that the rejection of the Jewish nation, because of their rejection of Messiah, did not apply to all the individuals of that nation. As the Prophet Isaiah had foretold (Romans

9:27-33) there was a small, faithful section or “remnant.” This remnant accepted Christ and were by him accepted and became the nucleus or foundation of Spiritual Israel on the Day of Pentecost. Thus we read, “He came unto his own (nation) and his own received him not (as a nation); but to as many as received him, to them gave he liberty (privilege) to become sons of God, even to them that believed on his name; which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God” —at Pentecost (John 1:11-13)

Thus so far as the *spiritual* part of God’s great promise to Abraham is concerned it has passed from the Jewish nation; but there still remains for them a glorious earthly portion, to which they will be introduced at our Lord’s second coming. Then their sins will be cancelled, and as a people the Hebrews will return to Divine favor and will inherit the earthly features of the promise made to their fathers. Then, through them, God’s blessing will be extended to all nations and peoples under Israel’s New Covenant, which will then become operative at the hands of their great Mediator —the Christ, the Messiah in glory. But by that time the election of the saints of this Gospel Age will be complete and the Messiah in glory will include Jesus the Head and the Church his Body — joint-heirs with him in his Kingdom —joint-heirs with him in the spiritual features of the great Abrahamic promise (Galatians 3:29).

All this is clearly stated by the Apostle in Romans 11:25-32. But somehow our eyes of understanding as Christians have been holden so that, until of late, we have not seen these lengths and breadths, these heights and depths, of Divine Love and Wisdom and arrangement. The fact that we now see these things is a corroborative evidence that they are nigh at hand. Just so it was at our Lord’s first advent. Many things pertaining to that time were completely hidden until the time of their fulfillment came, and then only the “Wise Virgins” were so blessed, so assisted, that they trimmed their lamps effectively and were enabled to see these beauties in the Divine Plan.

## THE TIME OF OUR VISITATION

Apparently very few of God's people, until recently, have noted the fact that Spiritual Israel has had a parallel history to that of Natural Israel. Few have seen that these are dealt with all through the Scriptures as type and antitype. Few have noticed that from the death of Jacob to the death of Jesus finds its exact parallel of 1845½ years between the death of Jesus and our day. Few have noticed that in both cases there is a nominal and a real Israel. The nominal Jewish system was tried and all but the "Israelites indeed" failed. Likewise will be the experience of Spiritual Israel. The nominal Christian systems will be tried, and all will fail except the spirit-begotten and faithful. As only a remnant or small number were found in the proper condition at the first advent, so the Scriptures clearly intimate that only a small number will be found sufficiently saintly and zealous and loyal to the Lord and the principles of his Truth in the end of this age, to graduate with first honors.

As there was a special period of testing and trying at the close of the Jewish Age, lasting for forty years, so, the Scriptures clearly indicate, there is a special sifting and testing due to come to Christendom during the

2H781

closing forty years of this Gospel Age before the inauguration of the glorious Millennial blessings. As the trials and tests came upon the Jews in a subtle manner, to test their faith and obedience, so even more subtlety must we expect will be connected with the trials and testings in the harvest time of this Gospel Age. Of this time the Lord through the prophet said, "Who may abide the day of his presence, and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord acceptable sacrifices" (Malachi 3:2, 3)

## BOTH HOUSES OF ISRAEL

Natural and Spiritual Israel are contrasted. The Lord through the Prophet foretold that Messiah would be "for a stone of stumbling and for a rock of offence to both the houses of Israel" —to Natural Israel and to Spiritual Israel. We have seen how the first house stumbled on that Palm Sunday—celebrated today. They stumbled "because they *knew not the time* of their visitation" — they did not know that the time had come for the establishment of the Kingdom; hence they were not alert to their privileges and failed to be in the proper condition of heart to receive the blessings. Or, we might state the matter reversibly and say that those who did not know

and did not accept Messiah, were those whose hearts were not in the right condition, else they would not have been left in darkness (1 Thessalonians 5:4).

Many things indicate to us, now, that we are living in a time corresponding to that Palm Sunday! Many things imply that Christendom is now undergoing its great test and that only the fully consecrated of heart and life will be accepted of the Lord as his ‘jewels’ and be granted a share with Christ in his Kingdom. Many things imply that we are now in the time when the true people of God are being divided into two classes, as pictured for us by our Lord in the parable of the Wise and the Foolish Virgins. As only the Wise Virgins were prepared to enter into the marriage, so only the consecrated ones, the polished jewels of the Lord, will be accepted as fit for the Kingdom and be granted a share in the glorious resurrection change which will precede the great time of trouble, in which the Foolish Virgin class, although not of the world, will participate with the world.

True, that great time of trouble will usher in the glorious Millennial dispensation, in which the Church in glory with the Great Redeemer will pour out upon all mankind the wonderful restitution blessings which God has promised by the mouth of all the holy prophets (Acts 3:19-23). True, the Foolish Virgins may subsequently get the oil and subsequently have a glorious future, but they will lose the choice place of Divine favor and blessing. They cannot be of the “Bride” class, but will receive their blessing under the figure of “the virgins her companions that follow her” (Psalm 45:14).

It is in order for all of God’s people who now get awake from the slumber of worldliness which has long stupefied them, to join hearts and voices in a great shout — the shout that the Kingdom is at hand! The shout of Hosanna to the Son of David! And that the time is at hand for the fulfillment of the passage, “Gather together my saints unto me, saith the Lord! those who have made a covenant with me by sacrifice. They shall be mine, saith the Lord, in that day when I come to make up my jewels”(individually) (Malachi 3:17).

### **“SEE THAT YE REFUSE NOT HIM”**

As the Jewish nation was not *ready* to receive Jesus as its King, on that first Palm Sunday, neither is Christendom now ready to receive him at his second advent. As it was, only the “Israelites indeed,” in whom was no guile, that then knew the voice of the Shepherd, so it will be here an individual matter. The Laodicean period of the Church’s history is upon us (Revelation 3:17). The Nominalism of our day is fully portrayed by our Lord’s words. Christendom boasts that she is rich and increased in goods and has need of nothing; and knows not that she is poor and miserable and blind and naked. The Lord now stands at the door and knocks. He offers himself to the “Israelites indeed.” Ours is Palm Sunday in the highest sense of all. How are we receiving the great blessings

which betoken the *parousia* of the Master? Do we hear his knock? Have we opened our hearts? Are we searching his Word and listening for his voice and seeking to know and to do his will in all things? To all such very shortly, we believe, will come the greater and fuller Pentecostal blessing — the resurrection “change,” from the glory of character merely, to the glory of person as themselves to him and his service; ; not waiting for the share his glory. As St. Paul says, “See that ye reject not him that speaketh from heaven!” Greater light, greater privilege, greater blessing everyway are ours than were those enjoyed by the Jews at our Lord’s first advent. These privileges and blessings are our tests. Let us be faithful. Let us present our bodies living sacrifices and with renewed zeal seek to glorify our Lord in our bodies and our spirits, which are his (1 Corinthians 6:20).

Those who have the eyes to see and the ears to appreciate the voice now speaking from heaven should be alert to hail him Lord of all — to accept him as their Redeemer and King and voluntarily to present themselves to him and his service — not waiting for the time when he shall reveal himself in power and great

2H782

glory to the world in general. The Lord is now looking for saints, for overcomers, valiant, faithful, persevering, and thoroughly devoted to him, to his Cause of Righteousness, and thoroughly opposed to sin and especially active in overcoming its domination in their own hearts, in their own minds, in their own bodies. Such the Master pictures as his joint-heirs, priestly kings, sitting with himself in his Throne of glory and world dominion.

[The Clinton Courant, April 2, 1910](#)

## **CHRIST'S ASCENSION FROM HADES**

*“He led forth a multitude of captives and gave gifts unto men.”* (Ephesians 4:8)

Boston, March 27— As Christendom celebrates the resurrection of the Lord Jesus Christ, it is appropriate that our hearts and minds should intelligently grasp the significance of the event commemorated. St. Paul laid great stress upon the resurrection of the dead, declaring that if there be no resurrection of the dead all those whom we counted as asleep would never have an awakening, and consequently would be as dead as are brute beasts. Note his emphatic statement to this effect. (1 Corinthians 15:12-18) For here as elsewhere his words contradict the thought that the saintly dead pass immediately to glory and the unsaintly to Purgatory or to eternal torture.

According to the Gospel of Christ, of which St. Paul declares that he was not ashamed, the dead are to be esteemed as though they were asleep — at rest from all the commotion and turmoil and strife, ignorance and superstition and sin and trouble incident to the present reign of sin and death. They have truly entered into rest, whether they were saints or sinners. When the time for their awakening shall have come in the Millennial morning of Christ's reign of righteousness, surrounding conditions will be very different from what they are today, thank God! Then Satan will be bound, the Bible assures us (Revelation 20:1-3), and the ignorance and superstition, selfishness and crime, which have for centuries marked his reign will gradually draw to a close, for the glorious Messiah-King will not permit them. His reign, on the contrary, will be marked with the true enlightenment of all mankind; and the result will be, as foretold; namely, “Every knee shall bow and every tongue confess to the glory of God.” (Isaiah 45:23).

Gradually the world will be brought to an Edenic condition, in harmony with the Divine promise. Indeed, this work may be said to be already beginning. Already, by artesian wells and irrigation processes and highways of travel and good roads and intelligent cultivation of fields, the earth begins to bloom and the wilderness and solitary place to be glad, as foretold by Isaiah the prophet (Isaiah 35:1).

Under these blessed conditions “All that are in their graves shall hear the voice of the Son of man and shall come forth.” (John 5:28, 29)—not all at once, but “Every man in his own order” (1 Corinthians 15:23) The saintly believers, who alone are fully pleasing to God, will come forth in the First, or chief, or preferable,

Resurrection —come forth perfect, on the spirit plane, like unto the angels and like unto their glorified Redeemer, to be his joint-heirs in his Millennial Kingdom and its great work of resuscitating, instructing and ruling and uplifting all the “groaning” families of the earth (Romans 8:22). Thus will be fulfilled God’s promise to the spiritual Seed of Abraham, “In thy Seed shall all the families of the earth be blessed.” (Galatians 3:29) Gradually, after dealing with the living nations to some extent, the sleeping world will be awakened, “Every man in his own order.” (1 Corinthians 15:23)

Our Lord assures us that all except the saintly few will come forth from the tomb that they may have a resurrection — a raising up out of sin and death conditions to righteousness, to the image of God that was lost by Adam; and that eventually, if willing and obedient, they will receive God’s gift of eternal life through Jesus Christ our Lord. But the rebellious under those favorable conditions, we are assured, will be cut off from life entirely in the Second Death. (Acts 3:19-23)

In speaking of the world’s resurrection our Redeemer designates it a resurrection by judgments (Rev. Ver. John 5:28, 29) Messiah’s righteous judgments will then be abroad in the world. The light of knowledge will be as clear as the noon-day sun. Every good deed and endeavor will receive its reward and every wilfully evil deed will receive chastisements, corrections, to the intent that they may learn the advantages of the way of holiness and go up thereon to life eternal, which the willing and obedient may reach by the close of the Millennial Age.

Through the prophet Daniel. the Lord declares that

2H783

many of the worldly who now sleep in the dust of the earth shall come forth unto shame and lasting contempt. We can readily realize the shame that will be theirs when the light of full knowledge shall prevail and all of their past shall stand revealed to themselves and to others in its true colors. We can well understand that this will bring contempt to many now highly esteemed amongst men. But we can rejoice in the thought that the Millennial Kingdom then to be in power will deal graciously with all. The stripes of punishment will be tempered with mercy; and gradually by their change of character the contemptible ones will cease to be contemptible. The transforming power of grace and Truth now operating in the Church will be equally forceful then, operating upon the world of mankind. As perfection is gradually attained the shame of the imperfection will gradually abate, while all of the shameless will be destroyed in the Second Death. Thus we see the Divine Purpose of the resurrection of the dead and our glorious hope, far different from all the fears that

were taught us by the musty traditions of men, from the “dark ages.” And thus we see the force of the Apostle’s words that if there be no resurrection of the dead our hope is vain, our faith is vain. (1 Corinthians 15:14-19)

### **“BUT NOW IS CHRIST RISEN”**

The Apostle argues, “If the dead rise not,” if that is an impossibility so far as the world in general is concerned, then it is an impossibility so far as Christ is concerned. And “if Christ be not risen,” then all hope, all faith, is vain. And all preaching is not only foolish, but worse. (See 1 Corinthians 15:14) “But now is Christ risen from the dead and become the first fruits of them that slept.” The mere awakening from sleep, as in the case of Lazarus, Dorcas and others, is here left out of the question. Nothing is counted as resurrection except the full, complete raising up out of death. Our Lord was the “first that should rise from the dead” (Acts 26:23), in this full sense. And he was a first fruits, or proof, that others still sleeping will come forth by Divine Power to be exercised by him in the resurrection morning — the Millennial morning. The Church will be the next in order—she is to be the Bride-Consort of the Great King and to participate with him in his glorious work of uplifting the race which fell from the Divine image into sin and death through father Adam. The redemption-price has been provided in the death of Jesus; and the time for beginning the great work of “restitution of all things” merely waits until the completion of the election of the saintly Church (Acts 3:19-21).

### **CHRIST AROSE FROM HADES**

Preaching on the Day of Pentecost, St. Peter declares that God raised Christ from the dead. Then in proof that this was the Divine intention from the beginning, he quotes from the prophetic Psalm of David, “Thou shalt not leave my soul in hell.” The Apostle’s quotation (Acts 2:27) is in the Greek, in which the word *hell* is *hades*. His quotation is from the Hebrew, in which the word *hell* is *sheol* —the only word rendered *hell* throughout the entire Old Testament.

I am not stating this as something new, although I am confident that it is new to many of my hearers and to many of the eighteen millions who will read my discourse in tomorrow morning’s papers. For the sake of such, I note the fact that in the morning of our Lord’s resurrection, he said to Mary, “Touch me not; for I am not yet ascended to my Father and your Father; to my God, and your God.” (John 20:17) I remind them further of the language of the so-called Apostles’ Creed, which is coming more and more into vogue with all denominations and which declares, “He descended into hell and rose again the third day.” In a version of this



creed published by the Presbyterian Board of Publication of Philadelphia, a footnote very properly explains that the word *hell* here used is, in the Greek, *hades*, which signifies the state or condition of death.

I consider this a very important matter, which should be made widely known, because of the false conception of *hell* handed down to us through our creeds formulated in the “dark ages,” and since a misinterpretation of *sheol* and *hades* has been given to the public mind — the impression that these words signify a place of torture. All this is wholly false, as every Greek and Hebrew scholar knows, and, if cross-questioned, will admit. It is an important question to the public because this misconception of the meaning of the word *hell* is driving hundreds, yea, thousands, away from God and away from the Bible. They correctly reason that the teaching that our Creator foreknew and intended a *hell* of torture for his creatures is beyond conception, beyond belief, and manifestly untrue, as no holy being could be so unjust, unkind, unloving. It is time that all such should see that the fault lies with the creeds and not with the Bible—that the Bible teaches a *hell*, *sheol*, *hades*, into which all go, both good and bad, and from which all will be called forth in the resurrection morning by the great Redeemer.

### “LEADING CAPTIVITY CAPTIVE”

A better translation reads, “Our Lord ascended on high leading a multitude of captives.” These words are a picture representing a great King as a Conqueror returning from a victory over an opponent. The victor rode in a chariot at the head of the procession, surrounded by trumpets and acclaimers, and behind him followed the evidences, the proofs of his victory —either those whom he had captured and

2H784

enslaved or, as in this case, those who had been captured and enslaved and whom the Conqueror had set free.

The picture is graphic and wonderful, notwithstanding the fact that a considerable space has intervened between our Lord’s triumphant resurrection and ascension and the evidences of his victory, which are following after him. Of the great King of Glory himself, let us remember that after he had suffered by the will of God, “the Just for the unjust,” that he might set mankind free from sin and death, he was “highly exalted and given a name above every name.” He was made “partaker of the divine nature.” He was no longer a man, for “Flesh and blood cannot inherit the Kingdom of God” (1 Corinthians 15:50). True, he still has as one of his many titles, The Son of man, which identifies him with our

race and the work which he is in the process of accomplishing for it and which he will finish during his Millennial reign. We are reminded by the Apostle that he was put to death in the flesh and made alive in spirit — a spirit-being. He died as a man this side the veil. He arose a New Creature the other side the veil — a spirit being. He was ‘sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown a natural body, raised a spiritual body.’ As the Church’s Head and Fore-runner he passed beyond the veil; and now shortly, as participants with him and as the second battalion of the glorious triumphal procession, will follow “the Church which is his Body,” sharers with him in the First Resurrection, his Bride.

Next in processional order following the Bride class, the “very elect,” will come the “great company” from every nation, people, kindred and tongue, the honored servants of the heavenly Bridegroom and Bride. “The virgins her companions” (Psalm 14:14), will follow after the Bride into the presence of the great King Jehovah. Next in processional order will come the Ancient Worthies from faithful Abel down to John the Baptist, the greatest of the prophets. But these will come forth from the tomb in human perfection and not in the spirit perfection of those preceding (Hebrews 11:38-40; Matthew 11:11). In their human perfection similar to that of Adam before his transgression, plus their development in faith and obedience, these will constitute a firstfruits of Israel and of the world of mankind. Under their ministration, supervised by the glorified ones beyond the veil, the work of restitution and uplifting the captives of sin and death will progress until, at the close of that thousand years of the reign of righteousness, every human being of loyal character will be completely freed from the bondage of sin and death and imperfection and, with the Ancient Worthies, will march in the grand procession into the presence of Jehovah God.

Thus the great Redeemer and Deliverer will not only present the saintly Church blameless and irreproachable before the Father in love but likewise will liberate all who will of Adam’s race, now asleep and degraded. No wonder the Scriptures declared of the end of his triumphal procession, “He shall see of the travail of his soul and be satisfied.” Isa 53:11

### **“AND GAVE GIFTS UNTO MEN”**

All the blessings which, in God’s providence, are not coming to the Church during this Gospel age, and all the blessings that in the millennial age will flow to natural Israel, “the rebellious also,” and all the blessings that will flow through Israel and its New Covenant to all the families of the earth, proceed directly or indirectly from

the great victory which our Lord Jesus gained over sin and death. Our text and context, as well as the Psalm from which the quotation is made, bears out this thought. It is because our Lord descended, because He left the heavenly glory, and because, in harmony with the Father's will, our Redeemer left the courts of heavenly glory and humbled himself to become a man, and then "humbled himself to death, even the death of the cross," that his exaltation came as a reward of his loyalty to the Father's will.

And in the Divine plan it is because his resurrection body and glory were a reward, a blessing—his earthly body and nature and rights had not been forfeited through disobedience — that he had the latter with all its privileges to bestow upon Adam's dead and dying race. He gave the merit of that sacrifice, first imputedly, on behalf of all desirous of walking in his steps of self-sacrifice even unto death that these might be in the Father's good pleasure counted as his members and companions on the heavenly plane. To this end the first gifts were bestowed at Pentecost, and all of similar class throughout this age have had opportunity for participation therein. Additional gifts of helpfulness and assistance were provided through the apostles, orators, pastors and teachers of the Church — for the qualification of these saintly footstep followers for the work of service in building up the Body of Christ until the elect Body shall be complete. Eph. 4:11-13

Soon these gifts and blessings and privileges now granted and imputed to the Church will be no longer needed by the class being prepared for the heavenly joint-heirship. Then the gift of the Millennial Kingdom, and through Israel the gift of the new covenant (Jer. 31:31) will be bestowed upon the blood bought world, granting to them individually the opportunity of recovering out of all their defilement and imperfection.

2H785

Let us then hail this great Redeemer and Deliverer Lord of all!  
Let us bow our hearts to him now and voluntarily put on the yoke of his service and suffer worthy of sharing with him in the glorious work of his millennial kingdom as his bride and joint-heir. Heb. 13:11-13

[The Cincinnati Weekly Enquirer, April 7, 1910](#)

## **THE NECESSITY FOR THE MILLENNIUM**

*Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was*

*preached unto you; whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. Acts 3:19-21*

Brooklyn, N. Y., April 3—Pastor C. T. Russell, of Brooklyn Tabernacle, New York, preached here twice today to splendid audiences. One of his discourses was entitled “The Overthrow of Satan’s Empire.” The other, which we quote, was on the necessity for the Millennium from the text above quoted. Pastor Russell said:

Respecting two matters there can be no question:

1. That the early Church thoroughly believed in a Millennium Kingdom, hoped for it, prayed for it —“Thy Kingdom come; thy will be done on earth as it is done in heaven.”

2. It is equally certain that today the doctrine of the Millennium is tabooed as “out of date”—out of harmony with the views of the Higher Critics and Evolutionists, who are filling practically all the chairs in our colleges and the majority of the pulpits of Christendom. What has led to this radical change on the part of the religious wise men of all denominations? Have they taken a step in advance, or are they departing from the path—from the teachings of the inspired Word of God? That they have left the Word of God; that they make light of it; that they profess far more wisdom and ability than the writers of the Bible and a higher intellectual inspiration than they, is indisputable. The question for us is, Will Christians in considerable numbers follow these leaders away from God, away from all Divine revelation? Will we put our trust in literary princes who claim the right to instruct the world, not by Divine appointment or authority, but by virtue of their large amount of self-esteem? We believe that the masses are following these leaders into the ditch—to the ruination of their faith! Thank God, we do not understand this to mean that they are following them to eternal torture. But their loss is sad enough anyway. It is a serious matter for a man to lose all knowledge of God, all faith in a Divine revelation, of a Divine purpose, and to be carried about by the winds of doctrine and cunning craftiness of men who state their views very positively, while generally they hold them very lightly, very tentatively, and change them very frequently.

As illustrating our subject—the departure of the Church of today from the faith of the Church in the day of the apostles—we quote from Rev. Dr. Browns Review of Prof. Briigs’ book on Church Unity, as follows:

Dr. Briggs does not really go to the bottom of the subject. He does not thoroughly discuss the matter of the Church. His emphatic insistence that in the New Testament the idea of the Church and of the Kingdom of God is the same indicates that the subject is not fully treated. For that statement is true only because the New

Testament concept of the Church is not that of a permanent institution destined to last for thousands of years, but is looked on entirely in the light of the immediately expected second Coming of Christ. Thus the problem as to what constitutes the nature of the Church as a permanent organization in society is not so easily solved.”

This draws the issue squarely, and it is well that all Christians should comprehend it. The present-day concept of the Church of Christ is that God planted it among men as leaven in a batch of dough, with the intent that it should propagate itself until the entire mass would be leavened. But the Bible apostolic concept of the Church’s message is the very reverse of this — that it is planted in the world, not with a view to converting the world, but, on the contrary, to keep itself separate from the world and to draw to itself “as many as the Lord your God shall call” of the pure in heart — to sacrifice earthly interests for Divine interests, unto death, and later, as by the First Resurrection, to enter into the heavenly glory of the Redeemer as his “Bride,” his “Wife,” his “Joint-Heir” in the Kingdom glory and the Kingdom work. And the work of that Kingdom is set forth to be the blessing of all the families of the earth.

2H786

The two views are so radically opposite that none should confuse them in their minds. If one is right, the other is wrong. If one is Scriptural the other is unscriptural. In the above item Dr. Brown admits that the Scriptural view entertained by the early church contemplated the church in suffering and in a temporary or tabernacle condition in the present life, and promised a share with Christ in His reign in power and great glory, as God’s kingdom during the millennium.

### **“AS A MAN THINKETH, SO IS HE”**

Our thoughts, our ideals, control our lives. Otherwise we would be dishonest. If, then, as Christian people, we have lost the proper conception of the Divine purpose in our call to be members of “the body of Christ which is the church,” this misconception most certainly would produce misdirected effort. It is this misconception which led the Church of Rome to consider it her mission to conquer the world for Christ and to use the sword and spear and fagot wherever necessary to help forward what she believed was her divinely appointed mission. Both Catholics and Protestants today see that the course followed was wrong. Neither Catholics nor Protestants would stand for it today. But it was logical. And if the same erroneous theory continues to dominate the mind it is only a question of time when the logic of the matter will again lead to similar excesses. The safe, the proper,

the right course is to go back and take up afresh the doctrine of the millennium — the doctrine that the faithful of the church now being tried and tested will constitute the glorious Kingdom of God's dear Son after their change from earthly to spirit conditions in the First Resurrection. 1 Cor. 15:42-44

## THE LAYMEN'S MOVEMENT

God bless the Christian Endeavor and Epworth League and Students' Missionary League and the Laymen's Movement, all intent on "Storming the world for Jesus." We bear them witness that they have a zeal for God which we greatly admire and would encourage. But their zeal is "not according to knowledge," and is therefore considerably misdirected. To any one of logical mind, who will reason from statistics, the thought of converting the world by singing a few rousing hymns or holding a few enthusiastic meetings for the collection of money! money!! money!!! would be childish. We do not despise childishness. We have all had our share. But we all should say with the Apostle, "When I was a child I spake as a child, and understood as a child; but when I became a man I put away childish things." 1 Cor. 13:11

"Christian people have been fooling themselves long enough!" Yes, it is as absolutely irrational to think of converting the world as it is unscriptural to believe that God ever gave us that impossible commission. The United States Census reports show that there are twice as many heathen today as there were a century ago. The word heathen carries to many a very wrong impression. Many noble-hearted Christians have gone as missionaries to the heathen wholly unprepared for what they met — intelligent, reasoning ability, etc. They found that the heathen were full of questions, logical questions, too, which they, as Christians, had never thought of and which they were wholly unprepared to answer. Comparatively few of the missionaries are able to hold their own in argument with intelligent people in India, China and Japan. There is no danger of their converting those people. There is more danger of their losing their own faith in the Bible, because of their misapprehension of some of its teachings — respecting the mission of the Church and the hope of the world!

Missionaries are thus handicapped! Full of commendable zeal they leave our shores to tell the heathen that their forefathers have gone to eternal torment and that they are going there, too, unless they accept Christ. It is a rude awakening to be asked where hell is and why God should have condemned them and their forefathers to such a horrible eternity, and how this could be true and yet he be a God of pity, compassion, love. The heathen ask, why the different denominations — the different theories of the terms of salvation—by Water, by Election, by Free Grace, by joining the Church, etc.? The missionary, wholly unable to answer the adult native, gathers children about him, starts a school and

does all he is able perhaps to justify his presence in a foreign land —helping the sick and doing many other acts of kindness which are very commendable, whether from a religious or humanitarian standpoint.

### **PREACH THE GOSPEL TO ALL NATIONS**

Our Lord's instruction was that His people should preach the Gospel in all the world for a witness —not to convert all the world, but for a “witness” to all the world. The mission of the Gospel is to select the Kingdom class, a “little flock.” The first opportunity to become members of this Royal Priesthood was offered to the Jews, and, after the gathering of a remnant from them, and, after their national rejection, the message was to go to the whole world irrespective of national lines, boundaries or language — anybody, everybody having the “hearing ear” was to be instructed respecting Christ and the opportunity of becoming his disciples by a full consecration of mind and body, time and talent, even unto death. These were to be promised the reward of a share in the First Resurrection to be members of the Royal Priesthood which, during the Millennial

3H787

Kingdom of Messiah, will bless all the remaining families of mankind — all the nonelect.

We are not complaining about the failure to convert the heathen! We are not faulting the missionaries! We are taking the Bible stand that all of God's purposes are being accomplished; that God's Word is accomplishing “that whereto it was sent” (Isa 55:11); that it was not sent to convert the world, but to gather an elect” sample or “first fruits” from all nations (Rev. 14:4). Let civilizing influences continue in heathendom, as well as in Christendom. But, let all Christians, missionaries and others know assuredly that their labor is not in vain if they are seeking for the Lord's jewels to the best of their ability. I am in touch continually with laborers in India and Africa, and well know that the pure Gospel of Christ is not greatly affecting their teeming millions. But the Gospel of the Kingdom is seeking out, blessing, sanctifying, happifying, encouraging some here and there; some who have ears of faith to hear, eyes of faith to see, and obedient hearts to obey the “call” to suffer with Christ, and by and by to reign with Him for the effectual blessing of all the families of the earth, by uplifting the willing out of their present conditions of sin and degradation and death.

### **THE MILLENNIUM A NECESSITY**

We have shown the value and necessity for the doctrine of the millennium — that all Christians who would hold

fast to their Bibles as a faith anchor, and who would make progress in their study of the Word and be co-laborers with God in the gathering of the elect need to see that the elect only are now called to be heirs of the Kingdom for which we pray, "Thy Kingdom Come." They need to see that that Kingdom is God's provision for the future blessing of the non-elect. They need to see that the Bible does not teach, as many of them suppose, that the saints are called of God to sit in the heavenly balcony and look over at the non-elect in eternal anguish, and hear their cries.

Next let us note that the millennium itself is an absolute necessity for the world, according to the statistics of the worldly-wise. Many college professors and D.D.G's are inclined to speak glibly of the second coming of Christ being far in the future — "50,000 years yet," say some. But evidently these learned gentlemen have not used their educational advantages in connection with such statements. Any schoolboy can figure up what the population of the earth would be one thousand years from now, taking the present population as per the census at sixteen hundred millions and the ratio of increase as shown by the census at 8 percent in 10 years. The total would show 3,375,325,000,000 population for the year 2900 A. D. —more than 2,000 for each person now living.

What would humanity do if the earth were crowded and clothing be found? Computing all the tillable portion of the earth at 25,000,000 square miles, or 16,000,000,000 acres, would give but one acre for the support of 210 people, or less than five square yards each. At the close of a second such period —3,900 A. D. —at the same rate, there would be 10 persons for each square foot of standing room. In other words, they would stand 15 deep on each other's heads. What shall we think of the wisdom that tells us that the millennium is 50,000 years off? The answer is found in Isaiah's prophecy, 29:14.

### **"THE EARTH WILL YIELD HER INCREASE"**

Are we asked how the millennium, if at once introduced would avert the difficulties of the first statement, 218 people for each acre of the habitable earth? We reply that the Scriptures clearly intimate that the rapid increase of our race is associated with man's fallen condition, as our Creator declared to Mother Eve after her disobedience, "I will greatly multiply thy sorrows and thy conception." (Gen. 3:16) The Scriptures also intimate that with the return of humanity toward perfection the average increase will be less, and that eventually the human family will come to the condition where there will be neither marriage nor giving in



marriage, and where sex conditions will be lost in a uniform standard of humanity embodying the qualities at present displayed in the two sexes. Further, God's promise for the millennium is that under His blessing the earth will yield her increase, and the waste places be reclaimed, springs breaking forth in deserts. Furthermore, recognizing the Divine power in connection with the matter we can readily see how vast continents can be raised in the Atlantic and in the Pacific Oceans. But aside from these miracles, which properly enough could accompany the Millennial Kingdom of Christ, what can the world who ignore the Bible expect? In other words, what shall they expect who claim that the present order of things is to continue, saying, "All things continue as they were from the beginning of the world?" (2 Pet. 3:4)

Some may inquire: What about the resurrection of the millions who have died? We reply that the world has been only gradually working up to its present dense population. The people living in the world for the past 6,000 years, according to what we believe are trustworthy evidences, would number altogether about 20,000,000,000. But more than twice that number could be buried in the State of Texas in separate graves and more than eight times that number could find standing room in Texas, as a school-boy with his pencil could readily demonstrate.

But we need not look a thousand years ahead. The world will find itself in great trouble very shortly unless

2H788

the Millennium be ushered in. Already there is a shortage of timber. What will be the condition of things one hundred years from now? Already our capitalists are buying up the coal deposits on speculation, realizing that its rapid consumption is making it more valuable every year. Already geologists are calculating the number of tons of coal not yet mined and telling us that with the present average of increase in the consumption of coal the entire supply of the world will be exhausted in *less than two hundred years*. What will be the price of coal as the vanishing point is neared? and how will mankind do without it, and without wood for fuel unless the Millennium come promptly with its miraculous provisions? — the taking of fuel from our atmosphere, and from water, by methods which will, no doubt, be simple, when mankind come to understand them fully, but which at present are so expensive as to be of little service.

Other scientific men have been studying the increase of insanity and telling us that progress in this direction is terrific. Some have estimated that in less than two hundred years the entire world, at the present rate, will be insane. How

opportune it would be for the Millennial Kingdom of the great Life-Giver to be ushered in with its uplifting influences, mental, Last but not least the combination of wisdom and selfishness in our day, known as Unions and Trusts, is so influential that prices in every commodity are rising. Yet the trusts are not quite ripe yet. Their managers have not fully learned their power. Gradually the upper and the nether millstones will apparently be drawn closer together, while necessity will force the masses through the hopper. How great would those “giants” become within another century or so, if the Millennium be not ushered in in the interim to “lift the poor and needy out of the dunghill” —using the scriptural figure of the work of the Kingdom! Psalm 113:7.

My friends, let us stick to the Bible and its Millennial theory. So doing we will be guided by the wisdom from on high and enabled to pray with the spirit and the understanding also, “Thy Kingdom come; thy will be done on earth as it is done in heaven,” and to labor intelligently as co-workers with God! Let us prepare as pupils in the School of Christ for the great work whereunto God has called us by the Gospel Message.

“Even so, Come, Lord Jesus; Come quickly!”

“Thy Kingdom come, and thy will be done on earth, even as in heaven.”

Tippecanoe County Democrat, April 15, 1910

## **MOUNTAINS SWEEP INTO THE SEA**

*“We will not fear though the mountains be carried into the midst of the sea.” (Psalm 46:2)*

April 10— Pastor Russell, accompanied by Dr. Jones, who will serve him as stenographer, and by a representative of this Journal, sailed from New York April 5th for Jerusalem —via Paris Berne Naples, Alexandria, Cairo and the Pyramids, Jaffa, to Jerusalem and vicinity. His return will be via Rome, Vienna, Warsaw, Berlin, Elberfeld and London. Meetings have been arranged for enroute. His longest stay will be in Great Britain, where about twenty appointments in the principal cities await him. He will be speaking practically every day. His Sunday discourses will be specially reported in these columns. Special interest will center in the discourses at Jerusalem and Rome. The many readers of his sermons will follow the Pastor in his journey with great interest. He is scheduled to be back in Brooklyn June 5th, when his topic will be “Jerusalem.” In anticipation of a large audience on that occasion Brooklyn’s largest Auditorium, the Academy of Music, has been secured. His sermons now reach six million families weekly, and assuredly many of these wish him God-speed.

### **ON THE ATLANTIC APRIL TENTH**

I have chosen for my text a sea topic, a symbolical prophecy which, I believe, is rapidly nearing fulfillment. All Bible students recognize the fact that many of the Psalms are Messianic; that is to say, they apply to the time of the inauguration of Messiah’s Millennial Kingdom. Some of them detail the peace and joy and blessings which will then prevail amongst men, when the great leveling processes of that time will raise all the worthy poor and degraded and will humble all the proud, establishing Society under such new conditions that the new order of things is symbolically styled in the Scriptures “a new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13). Others of the Psalms describe in highly figurative terms the work of the Millennial Age. For

2H789

instance, we read:

“Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King’s enemies; whereby the people fall under thee” (Psalm

45:3-5). Here the great Redeemer is pictured as the glorious conquering King of the Millennial Age, and his victory over every opposing influence is emphasized — “Unto him every knee shall bow and every tongue confess” (Isaiah 45:23). His right hand that will teach terrible things is the symbol of the Divine power which will be exercised at the inauguration of the Kingdom. The sharp arrows which will pierce the enemies to the heart and cause them symbolically to fall before him slain represent his message of Truth and Grace which then will conquer as they do not now, except in the hearts of the few. A sample of those now slain after this manner by the Word of Truth is furnished us in the account of St. Peter’s sermon on the Day of Pentecost. He preached the Truth plainly, thrusting in the “Sword of the Spirit” up to the hilt. He told his hearers how they and their rulers had crucified the Prince of Life. They were “cut to the heart,” and it was the greatest blessing that could have possibly come to them. (Acts 2:23) Similarly during the Millennium, the “arrows” of Truth will smite down all opposition; and mankind, cut to the heart with proper appreciation of their own sinfulness and God’s mercy, will fall before the great King, accepting mercy upon his gracious terms—full surrender.

### **THE DAY OF TROUBLE PICTURED**

The Psalm of which our text is a part is one of the Messianic Psalms. Prophetically and symbolically it tells about the trouble incident to the passing away of the present order of sin and selfishness and the inauguration of the new order of righteousness and love under the great Mediatorial Kingdom of Christ. Whether the events which the Scriptures predict shall come in our day or not, we hold that they will come and be in full comportment with these prophetic pictures. They were surely written for our instruction (2 Timothy 3:16). And as Bible students we do well to take heed to every item of the Divine revelation, that thus we may keep ourselves in touch with the Infinite One and in sympathy with all the features of his great and wonderful Program. Let us note the particulars of the Psalm in detail.

### **THE REFUGE OF HIS SAINTS**

“God is our refuge and strength, a very present help in trouble” (Psalm 46:1). How beautiful! How comforting! How strengthening! Those who have entered into covenant relationship with God through Christ, in his love, may feel serene in any trouble—in every trouble—not merely in the final trouble, with which sin and sorrow will be brought to an end. Not merely when Satan shall be bound will God be the refuge of his saints, but in all times and under all

circumstances “the peace of God which passeth all understanding” will keep the hearts and minds of his faithful.

“Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Fear is the great torment of the majority of our race. It is the lash which the Adversary frequently uses to drive away from God those who need his sympathy and love and succor. To such the Lord speaks tenderly saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” And again, God declares his name to be Love and says, “Their fear toward me is taught by the precepts of men” —not by his Word (Isaiah 29:13). He would have us trust him as a great, loving, generous Father, saying, “Like as a father pitieth his children, so the Lord compassioneth those who reverence him.” (Psalm 103:13). As love, more love, perfect love, comes into our hearts it more and more casts out the fear which the Adversary would inculcate and which has burned into men’s minds and consciences the “doctrines of devils,” to which the Apostle refers (1 Timothy 4:1).

“Fear not their fear, neither be afraid,” says the Lord to those who are his people. “Let the peace of God which passeth all understanding rule in your hearts!” Be faithful! Be trustful! Accept the assurance that “All things shall work together for good to those who love God — to the called ones according to his purpose” (Romans 8:28). This class will not *fear* when the earth shall be removed and when the mountains shall be carried into the midst of the sea. They might indeed be astonished and in trepidation if these were literal mountains; but they are symbolical. The people of the Lord, under his instruction, will not be in darkness that that day shall overtake them as a thief, although it will come as a thief and as a snare upon the whole world (Luke 21:35). In the symbology of the Bible the term *earth* is used to represent the social structure, as the mountains which constitute the backbones of the earth symbolize the kingdoms of the world supported by the social order. As the earth represents the fixity of the social order, the sea represents the restless, turbulent, dissatisfied classes which lash against the earth and continually seek to swallow it up. The removal of the earth symbolizes the disturbance of the social order. The swallowing up of the mountains in the seas represents the overwhelming of some of the great kingdoms of the earth by the uprising of the people in anarchistic rebellion against social order.

## **“THE POWERS THAT BE ORDAINED OF GOD”**

The fact that the Scriptures prophetically describe the overwhelming of the social order and the great governments of the earth must not be understood to signify that the Bible counsels revolution or anarchy. On the contrary, all of God's people throughout the Scriptures are counseled to live peaceably with all men, so far as possible. They are counseled not to use carnal weapons, not to take to the sword for the settlement of disputes, but rather to suffer injury. They are counseled that God is the great Overlord, and that although he is not now ruling directly amongst men he is fully the Master of the situation in that he could at any time overthrow all opponents. He does not acknowledge that his will is now done in the earth, but tells us that it will be done by and by and encourages us to pray and to hope and to wait for it. He tells us that Satan is now the “Prince of this world” by virtue of the fact that he deceives the minds and hearts of the majority. God would have his people understand something of his great Program, but he would keep this hidden from all others; hence the impossibility of explaining spiritual things to a carnal mind (1 Corinthians 2:14). “None of the wicked shall understand.” (Daniel 12:10)

The great Creator has contented himself with such a supervision of human affairs as leaves much responsibility in human hands. He merely interferes to raise up or to cast down on occasions when the interest of his Cause and Program may demand. For instance, the case of the Pharaoh, raised to the throne of Egypt, in Moses' day. God there raised to the Throne a man of great determination, and hindered from reaching the throne other men not so favorable to the carrying out of the Divine Purposes. Thus, without interfering with the free moral agency of the king, God used the wrath of man to praise him and the remainder he restrained. Similarly, God previously raised Joseph to the Governorship of Egypt for his own purposes.

The Prophet describes the tumult of that day of overwhelming trouble, when God's Kingdom will be established, saying of the sea that will swallow up the mountains, “The waters roar and be troubled; the mountains shake with the swelling thereof” (Psalm 46:3). It is probably true that such socialistic and anarchistic roarings have many times in the past caused the kingdoms of earth and their rulers to tremble. But some day, according to the Scriptures, the final catastrophe will occur. How near that day may be who can tell? Quite a good many earnest Bible students concur in the thought that such a climax is indicated in the prophecies, for the year 1915. But be the date as it may, the fact remains. The prophecy we are

examining is nearly three thousand years old, but it is as good, as sure, and as meaningful today as ever it was.

We are not of those who would harass the minds of our fellows with fear. Rather we would point them to the fact that behind this cloud of trouble there is a glorious silver lining of Millennial joy and blessing for all the families of the earth. Rather we would encourage all who have the hearing ear to zeal and faithfulness in their consecration, that they may “make their calling and their election sure” to a share in the Kingdom glories and “escape those things coming upon the earth.” (Luke 21:36). In a word, the Gospel of Christ is not a message of damnation and fear and torture, but, as the angels declared, “Good tidings of great joy which shall be unto all people.” (Luke 2:10)

### **DELIVERANCE OF THE CHURCH PICTURED**

In the fourth and fifth verses following our text the Church is symbolically pictured as the City or Kingdom of God, his dwelling-place. And the stream of Truth is represented as a river making the City clean and fresh and glad. The proclamation is made, “God is in the midst of her! She shall not be moved! God shall help her early in the morning” —early in the Millennial morning. The Church is to be “a first-fruits unto God.” Her salvation as the Bride of Christ will be accomplished early in this Millennial morning. Oh, how glad will be all those accounted worthy of a place in that elect Church — “the Church of the First-borns, whose names are written in heaven !”“She shall not be moved,” is in agreement with the first verse in assuring us that God’s people will be preserved from fear and doubt and misunderstanding of the events of that “time of trouble” and that their faith will enable them to triumph at a time when others will be in great distress and perplexity (Luke 21:26).

### **THE GENTILES RAGED**

Beginning with the 6th verse the Prophet gives a brief synoptical picture of the time of trouble and its consummation and the inauguration of universal peace. “The heathen (Gentile peoples) raged!” These words describe the tumult which will prevail amongst humanity in the great time of trouble before the climax is reached. “Raging,” angry voices arise from public meetings, and in the more private meetings of the lodges of Labor and Capital, and through the columns of the Press to the extent permitted. In Germany the “raging Press for some time has been muzzled. The same is true in other nations. In Great Britain, in the United States and in France there is a fear of tumult through public Press “raging,” and everything possible is done to restrain it.

Whoever sees that anarchy is the most dreadful terror confronting Civilization must realize the wisdom of reasonable restraints upon his own tongue and upon the tongues

2H791

of others. Nevertheless the Scriptures show us that all effort to suppress the tumult and the angry voices of men selfishly “raging” out against each other will fail.

The prophetic picture continues — “God uttered his voice; the earth melted.” The unfaithfulness of humanity, the clamor of greed, both in rich and in poor, will be answered by the Almighty, “Giver of every good and perfect gift.” He will “utter his voice,” or, as another prophet declares, “He will speak to the people in his anger,” for their correction, for their reproof. The result will be that the symbolical earth (society) will melt — the social structure of civilization will disintegrate. Another Scripture declares that that disintegration will be so great that “every man’s hand will be against his neighbor.”

But the Prophet hastens to assure us that in the midst of all this tumult the Lord will be with his consecrated people. We read, “The Lord of hosts is with us. The God of Jacob is our refuge.” This promise applies primarily to the consecrated Church of Christ — Spiritual Israel. But it also secondarily applies to fleshly Israel, the Jewish nation, which will participate in this time of trouble, but be saved out of it, as the Scriptures declare (Jeremiah 30:7). In this time of trouble the Lord’s jewels, his saints, will be gathered to their heavenly home, after which Divine favor will begin to return to Israel. (Romans 11:25-30)

The Psalm closes with a picture of the devastation which will prevail throughout the world as a result of human selfishness and blindness. Capital and Labor will rise up to a terrible cataclysm of anarchy, awful for rich and poor alike. Only God’s saints will then have peace, and that because of their knowledge of the grand outcome; because of their faith in God and their willingness to accept whatever his providence should send. Mark the grand symbolic apostrophe with which the Psalm closes! May its lesson draw us nearer to the Fountain of Grace and give us rest, peace and joy through obedience of heart to him, “He (Immanuel) maketh wars to cease unto the ends of the earth; he breaketh the bow in sunder; he burneth the chariot in fire. Be still and know that I am God. I will be exalted among the heathen (Gentiles); I will be exalted in the earth.”



[The Tippecanoe County Democrat, April 22, 1910](#)

## **OUT OF THE BELLY OF HELL CRIED I**

*"I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I." (Jonah 2:2)*

On the Mediterranean Sea, April 17. We are not far from the place where poor Jonah long ago had his sad experience in his attempt to run away from the Divine commission to the Ninevites. We are nearing Jaffa, the port from which he sailed, then called Joppa. Some, intent on disproving as much as possible of the Bible, have attempted to make light of Jonah's experiences, claiming that there was no fish in the world of such capacity as could swallow a man entirely. We are to remember, however, that the Scriptures do not say that it was an ordinary whale that swallowed Jonah, but rather they specifically declare that God "specially prepared" a great fish for the occasion. Nor is this all. We have our Lord's own testimony to the truthfulness of the matter, and whoever denies either his truthfulness or his intelligence is thereby denying also his Messiahship and repudiating him as a Savior, because neither a falsifier nor a dupe could possibly be recognized as the great Redeemer and Savior, the Sent of God, the Messiah.

Additionally our Lord informs us that the Jonah incident was in the nature of a type, especially designed of God to foreshadow the fact that Jesus himself would be dead for parts of three days and arise from the dead on the third day, even as Jonah was buried alive for parts of three days and on the third day the great fish vomited him upon dry land. There is nothing difficult about the narrative to one who has proper faith in God. To those who have not faith, nothing connected with Divine revelation is reasonable, commendable or satisfactory. Let us maintain our stand with those who hold fast to, and hold forth for others, the Word of Life.

### **THE BELLY OF HELL DESCRIBED**

But what have "the belly of hell" and the poor soul crying from it to do with the story of Jonah? And how does the story associate itself with our journey today over the Mediterranean Deep? Jonah was the man who was in the belly of hell and whose cry unto the Lord from there constitutes our text. When a boy I heard this text, and my imagination conjured up what hell would be like, and especially what the belly of hell, or what I supposed the middle part of it, would be like. I had the opportunity of looking into blast furnaces through what is called the glory-hole or peep-hole. There I noted that the center of the fire was at white heat. I tried to imagine people in such a condition in the very middle or belly of

hell. I could not imagine how they could survive such an experience a single moment, let alone for all eternity. I sought theological expositions of the matter and learned that some theologians of the hoary past, admitting the

2H792

destructive effect of fire, claimed that God would specially vitalize all the poor creatures consigned to this torment, so that they would never die, but would keep on suffering forever and forever and forever, untellable tortures. I found that other theologians explained that those consigned to such a fiery ordeal would gradually become adapted to it and assume an asbestos-like shell which would measurably protect them from the fire. But these theologians went on to explain that, wishing them to suffer horrible tortures, God would scale off the asbestos shell, causing them to suffer still more excruciatingly every time the operation was performed. As a child I tried to imagine that this was the just desert of sinners, and that the Heavenly Father was really kind and loving—that he did not give them worse, though I could not think of anything worse that they could suffer.

“When I was a child, I spake as a child; but when I became a man, I put away childish things.” (1 Corinthians 13:11). I asked for the proof that anybody could endure such sufferings and yet live. I asked for the proof that our God is as unsympathetic as any devil could be. My mind rejected as irrational the whole proposition. I said: The God whom I shall worship must be a greater being than myself—greater than any human being, not only in power to execute his will, but also in wisdom to make a wise arrangement for his creatures, and also perfect in justice to do to them as he would have them do to him, if he were the creature and they the God. He must also be perfect in love, the noblest feature of any character. I said to myself, Such must be the God who was the Creator of our race, for he has produced in humanity certain degrees of these various qualities and he could not give to man what he does not himself possess, nor can we suppose that he would create man with more justice, wisdom, love and power than he himself possesses. To that great God I bowed my heart and mind and every power that I possess. To him I still bow, and give thanks that by his grace I have come to see his character, his Plan and his Word more clearly than in the past. I thank him that now I can see in what way ultimately Jesus will be the “Light of the world” — not merely the Light of the Church. (John 8:12)

In abandoning the doctrine of eternal torment my disposition was to abandon the Bible also, because I believed that the Bible was the foundation of the irrational theory which had pictured God to my mind as a demon of the worst imaginable type. But, thank God, dear friends, the Lord heard my prayer

for light, for knowledge respecting himself. After I had made a search of heathen creeds, as well as those of Christendom, and had found them all illogical, unreasonable, unsatisfactory, I turned to the Bible again, saying, Perhaps I have not done the Bible justice; perhaps I have unconsciously attributed to the Bible the teachings of the creeds. Perhaps I have read it through colored spectacles. Praying to God for guidance I took up Bible study in a very different way from previously. I began to study the Bible as I should have done at first — without reference to any of the creeds. I began to let God teach me. I ceased to say, It read, “*Thus*,” “but it must mean otherwise. It says “So and so,” but cannot mean that, but the reverse. In other words I ceased to try to teach God and endeavored to be taught of God through his Word, guided by his holy Spirit.

### INTERNATIONAL BIBLE STUDIES

That was thirty-eight years ago. Under the Lord’s blessing I found the Key to the interpretation of the Scriptures —not because of ability, but, I believe, because it is now due time for the Bible to be understood — in the closing of this Gospel Age and the dawning of the Millennial Day. Having found the Key and used it myself I have spent my best endeavors since to put the Key into the hands of God’s consecrated people the world over. I have nothing to boast of, dear friends, but have much to be glad for. First, I am glad on my own account with a joy unspeakable, that now I know my Heavenly Father and can have confidence in him and can have love for him, as never before. I am thankful that, to some extent, I have been enabled to convey similar joys, similar blessings, to others of his dear people of all denominations in all parts of the world. The Lord has gradually enlarged my opportunities year by year. I am not building a sect —not making a new denomination— not founding a Church! We have had too much of that sort of thing already. Not only have we Wesley’s Church and Calvin’s Church, etc., etc., but it has become the custom for each minister to be spoken of as the proprietor of the Church; as, for instance, The Reverend Dr. A.’s Church. It has become a custom, too, for the preachers to speak of the people as “My people,” “My Church.” This is all wrong. I wish to have neither part nor lot in it. I have no Church, and wish for none. There is but the one Church — the Church of Christ —“the Church of the Living God” — “the Church of the First-Borns, whose names are written in heaven.” That Church includes in its membership every true saint of God who trusts in the merit of Christ and wants to walk in his footsteps. Whatever earthly systems such may be identified with are without Divine authorization. Their standing in God’s sight is merely because of their identification with Christ as “members of his Body.”

In God's providence I was led to publish six volumes of "Studies in the Scriptures," or Bible Keys. These were taken up by the Bible and Tract Society, and published at cost price, to enable all of God's people

2H793

everywhere to procure them. They are now published in ten of the most prominent languages. The first Volume, "The Plan of the Ages," has passed the three million mark. I have received not one cent of royalty. My life is a very simple one. My expenses are small. I accept no salary and take up no collections. Voluntary donations from those who have been blessed by my labors supply my needs and the surplus goes to the Bible and Tract Society for the general forwarding of its work— "The Promulgation of Christian Knowledge."

Each earnest Christian who obtains the assistance of these Bible Keys and enters into the treasures of God's Word and becomes rich himself in spiritual knowledge and in joy and peace of heart is glad to call the attention of others to these Bible Keys. Thus the International classes of Bible Students of all denominations in all parts of the world are springing up and a blessed light, we believe, is going forth from these, assistful to all who love righteousness and hate iniquity. Although I am the regular Pastor of the Brooklyn Tabernacle congregation, there are several assistants and I am privileged to speak to thinking Christians of various parts of the world, especially in the United States. Only the Lord knows how I thank him for this privilege of service, and for the still larger opportunity afforded me through the columns of some of the principal newspapers of the United States.

My sermons are handled by a Syndicate, and I am advised that now they appear in nearly five hundred newspapers, aggregating a circulation of six million copies, or, according to newspaper count, thirty million readers. All of these dear people of every denomination who do any thinking at all, I am sure have had similar difficulties to those which I experienced —difficulties in appreciating how our Heavenly Father could be a good Father, a good God, a loving Creator and yet provide for his human creatures such terrible destinies as all the creeds of the "dark ages" set forth. There is not a thinking Christian in the world who does not need the correct understanding of the Bible in order to be able to stand in the evil day that is upon us. All need to give heed to St. Paul's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Ephesians 6:13) Our day is a blessed one in respect to its wonderful opportunities and privileges, but it is an evil one in the sense of being a time of great trial and testing of faith to Christendom.

Thinking minds are rejecting the Bible and denying that it is the inspired Word of God. These dear friends are stumbling into infidelity and think that Higher Criticism and Darwin's Evolution theory are new light. What they need is to see that the true light is in the Bible and that, wearing our grandfathers' spectacles, we inherited the Word of God and wrested it to our own injury and to the loss of our peace of mind and fellowship with the Father and with the Son and with the holy Spirit.

## THE KEY TO THE SCRIPTURES

Whoever gets the proper understanding of our text has in his possession the Key to the Bible. If he will use it, passage after passage will open for him and the whole Word of God becomes a new and glorious revelation of Justice, Wisdom, Love and Power Divine. Jonah was in the fish's belly—he was buried alive. It is this that is referred to in our text. The words *hell-belly* signify *grave-belly* or *belly-grave*. The context shows all this, telling us additionally that sea-weeds were wrapped about the Prophet's head and that God heard his prayer and delivered him from the *hell-belly, or belly-grave*, on the third day by causing the fish to vomit him up. If you have a reference Bible note that in the margin there is a reference to the words of our text, saying, "Hebrew, the grave." Ah! says one, The translators merely made a mistake and translated it *hell* when they should have translated it *grave*. Yes, I answer, and they made the same mistake in every case in which they used the same word *sheol* throughout the Old Testament. As it is, *sheol* is translated *grave* more times than it is translated *hell* in our Common Version; but it should be translated *grave* every time. There we have the Key to the Bible, The hell of the Bible, the penalty for sin, is death, the grave, the tomb. It is not an everlasting hell, for special Scriptures declare that *sheol (hell)* shall be destroyed. "I will ransom them from the power of the *grave (sheol)*; I will redeem them from death; O death, I will be thy plagues; O *grave (sheol, hell)* I will be thy destruction." (Hosea 13:14) St. Paul quotes this prophecy in conjunction with his great discourse on the resurrection, "O death, where is thy sting? O *grave (hades)* where is thy victory?" (1 Corinthians 15:55)

We see, dear friends, what our dear Redeemer suffered on our behalf to release us from the penalty for sin. He did not go to eternal torment for our sins. He did go into *sheol*, into *hades*, into the *grave*. "Christ died for our sins, according to the Scriptures" (1 Corinthians 15:3) Thus God has provided for the resurrection of the dead — all mankind, "both of the *just* and of the *unjust*." The *just* are the Church, the saints. The *unjust* include all others. The blood of Jesus will avail for the release of every member of the race from the great penalty of

death. Now it operates under a special call to the saintly few who are invited to become joint-heirs with the Redeemer in his great Kingdom which shortly is to bless all the families of the earth—not only those then living, but also all who have gone down to the tomb. The general resurrection

2H794

will not be an instantaneous one, as in the case of the saints. It will be a gradual one in two senses.

(1) All will not come forth at once, but, as the Apostle declares, “Every man in his own order,” company or band. (1 Corinthians 15:23)

(2) It will be gradual in the sense that the awakening from the tomb will be but the beginning of the resurrection of the world. During the thousand years of Christ’s reign all who will give heed to his instructions and assistance may rise gradually—up, up, up — and by the close of the Millennium they will reach the full perfection and image of God lost by Father Adam through disobedience. The unwilling, those rebellious after the light has fully come upon them, will be destroyed in the Second Death, from which there will be no recovery. They will perish as the brute beasts.

So, then, let us learn a lesson from Jonah’s words, not forgetting the other lesson mentioned by our Lord when he declares that Jonah’s experiences in the grave — the belly of the fish, and his release therefrom — foreshadowed his own experiences in the tomb and his resurrection in power and great glory on the third day.

[The Orange Enterprise and Journal, April 29, 1910](#)

## **THE UPPER ROOM AT JERUSALEM**

Jerusalem, April 24—My friends, we meet today for the worship of God in traditionally one of the most renowned meeting places in the whole earth. Tradition has it that this is the same “upper room which was owned by one friendly to our Lord and his disciples and who granted it as their meeting place on several occasions most intimately associated with the inauguration of Christianity. Tradition also has it that this is the room mentioned by St. Mark in our text, where the disciples with the Lord partook of the last Jewish Passover Supper, after which Jesus instituted the Eucharist or Lord’s Supper as an antitypical memorial, taking the place of the Passover to all who accept Jesus as the Passover Lamb — ‘The Lamb of God which taketh away the sin of the world;’ (John 1:29) “Christ

our Passover is slain, therefore let us keep the feast.” (1 Corinthians 5:7, 8)

Tradition assures us that this is the same room mentioned in the Book of Acts (1:13) as the place where the Apostles resided and assembled for worship during the ten days following the Lord’s ascension—the same “upper room,” therefore, in which was manifested the acceptance of all the consecrated followers of Jesus into Covenant relationship with God as members of the Body of Christ, which is the Church.” Of course, our permission to use this room for a public service today was obtained only by prearrangement with those having it in charge. True, traditions are not always reliable. Surely, in almost every other part of the world it would be absurd to think of the preservation of the identity of a house like this for more than eighteen centuries. But here we have most peculiar conditions. The inhabitants of this land seem to have been content to leave things just as they found them from generation to generation, merely making such slight repairs as were from time to time found necessary. Here visitors come, look and depart, filled with a sacred awe, and have done so for centuries, and the inhabitants, each intent upon his own business, have ignored this in a manner hardly imaginable by Europeans. It is possible therefore that tradition in this case and in other instances hereabouts, has located correctly, just as in Rome the prison in which Paul was confined is indicated by tradition with apparent accuracy.

### **CHRIST OUR PASSOVER**

We are favored not only in respect to the use of the room, but additionally in respect to the time of our visit and our use of it. This, according to Jewish reckoning, is the first day of Passover Week—it began last evening at 6 o’clock. The three hours preceding that marked the time of our Lord’s death and the begging by Joseph of Arimathea for the privilege of burying his body in his new tomb and the hasty taking of our Lord from the cross and getting him only partially embalmed and the tomb closed and sealed before 6 o’clock—this day beginning at 6 o’clock being amongst the Jews, as the Apostle declared, an “high day,” a Sabbath day of special sacredness as the beginning of the Passover Feast-Week.

As we look back to that memorable occasion we can sympathize with the Apostles and early believers in the blighting of all of their hopes by the apparent failure of Jesus to make good his claim of Messiahship. We can imagine better than we can describe their dejection, their disappointment. On the next day, corresponding to tomorrow, the two with whom Jesus met on the way to Emmaus said sadly, “We had trusted that it had been he who should have redeemed Israel.” (Luke 24:21)

They had hoped that his miracles, corroborating his teaching, when he “spake as never man spake,” were

evidences that he was the Messiah. They had built their hopes, as Jews, that now finally God's promises to

2H795

their nation would be fulfilled —that Israel should be exalted in the earth in name and fame and power and authority to bless and to instruct “all the families of the earth.” They had hoped that Messiah would be the great King under whose beneficent reign, as the great Mediator between God and men, the long-promised blessing would come to the earth. They had hoped also for a personal share with him in the glories of his Kingdom, according to his own words — “Ye shall sit with me on twelve thrones, judging (ruling) the twelve tribes of Israel.” (Matthew 19:28) His death as a malefactor, as a blasphemer against God, seemed to cast a shadow over every hope and to leave them not only desolate in heart themselves, but despised by their neighbors as deceived fanatics. This is the anniversary, dear friends, of a day that was very sad to our brethren of 1877 years ago.

### **“MOSES AND ALL THE PROPHETS”**

How different is our attitude of mind that we are able to see, to praise God and to rejoice that Jesus died; that he suffered, “the Just for the unjust,” that his death might constitute the Ransom-Price for Adam and all his race. This light upon the sufferings of Christ began to shine into the hearts of the Apostles on the day of our Lord's resurrection, corresponding to tomorrow. The oil for that light lay hidden in the words of Moses and all the Prophets of Israel. But it was necessary that our Lord, having risen from the dead to be the great antitypical High Priest, should trim the lamp of Divine Truth that the light might shine out to all of his people, all of his “members,” all of the “Royal Priesthood,” all who are in the consecrated condition of heart, symbolically represented by the “holy” of Israel's Tabernacle.

Mark how gently and how wisely the Lord permitted the light to shine in gradually upon his faithful few. The eyes of their understanding must not be blinded by an instantaneous flash. Gradually, as they were able to bear it, the good tidings of his resurrection from the dead to glory, honor and immortality on the divine plane must be made known to them. The first intimations were from the women of the company who had gone with spices, after the “high day,” on the morning of the third day to complete the work of embalming the Lord. They reported first, that he was gone from the sepulchre, and secondly, that they had seen some angels who told them that he was risen from the dead. And later Mary had reported that she had seen the Lord and clasped him by the feet and that he had said to her, “I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father, and



your Father; and to my God, and your God.” (John 20:17)  
Jesus said to tell the disciples that he would meet them in Galilee, as he had said to them before. These bewildering experiences were merely leading gradually on, preparing the disciples for the fuller knowledge of the facts.

It was the same day (corresponding to tomorrow afternoon) that the Lord overtook two of the sorrowing disciples as they walked into the country to spend the night. Here again he would not shock them and overpower them by a vision of his glorious presence such as smote down Saul of Tarsus on his way to Damascus, “shining above the brightness of the sun at non-day;” on the contrary he assumed a body of flesh and traveler’s clothing and talked sympathetically with the two sorrowing ones. After hearing their woes and sorrows he must have astonished them with his knowledge of the Scriptures, as well as by his sympathy, saying to them, “O foolish and slow of heart to believe all that the prophets have spoken!” (Luke 24:25) They had been willing to believe something of what the Prophets had spoken — the glorious things, the happifying things pertaining to Messiah’s Millennial glory. But they had been slow to believe the prophets’ other testimonies to the effect that the Redeemer must be “led as a Lamb to the slaughter,” must be the sin-offering, must be despised and rejected of men, must be lifted up on the cross as the antitype of the “brazen serpent,” and must be raised from the dead by the power of the Father to the glory, honor and immortality of his great station as Prophet, Priest, Mediator, King, the antitype of Melchizedek, for the fulfillment to Israel and the world of all of God’s great promises.

Then said Jesus, in view of these expositions, “Ought not Christ to have suffered these things and to enter into his glory?” What else should be expected? Did he not foretell his own death? And did he not foretell his own resurrection? And were you not too confused to understand his teachings to the full? Did not your minds run more to the coming glory than to what he said to you respecting the necessity that you should “watch and pray lest ye enter into temptation” and lose all your part and hope under these trying conditions? A little later, in the same day, he appeared in the “upper room,” traditionally this very room — the doors being shut for fear of the Jews — barred, we may be sure, because the poor disciples felt that the envy and hatred which had led to the crucifixion of the Master might easily be transferred now to them because of their sympathy with him and their relationship to his work. Here Jesus materialized in their presence and spoke a few words. He told them that he was really present with them and that it was not merely a phantom which they saw. And then he ate with them, honeycomb and fish, as evidencing the fact that

they were not being addressed by an illusion, but by a corporeal being. While they still wondered with astonishment, he proved to them that their risen

2H796

Lord was no longer merely a man, but that he had experienced a change in his resurrection, so that now he was a spirit being and could go and come like the wind — appearing in a body of flesh when his purposes so demanded. He gave proof of this by vanishing out of their sight, dissolving the body of flesh and bones and the clothing as easily as he had created them and by the same Divine power.

### **THE PENTECOSTAL BLESSING**

The glorified, resurrected Jesus remained with the infant Church for forty days, watching over their interests. On four or five occasions he appeared to them again in different forms and for the further inculcation of the great lesson that he was risen and changed, henceforth a spirit being. Then he ascended up on high to appear in the presence of God on behalf of his faithful ones first, as later on he will appear in the interest of the world. The Father's recognition of the merit of his sacrifice, applied "on our behalf, "was manifested by the impartation of the holy Spirit on Pentecost day. Traditionally this same wonderful upper room" witnessed that outpouring of Divine blessing and favor, which came only upon consecrated believers and has come upon the same class, and upon none other from that day unto this —begetting them individually by the holy Spirit to the divine nature with its promises of glory, honor and immortality to the faithful, in association with the Lord Jesus in his Millennial Kingdom.

That blessing was a partial fulfillment of the Lord's word through the Prophet Joel, namely of that portion which says, "In those days will I pour out my Spirit upon my servants and upon my handmaids." (Joel 2:28) We are glad, dear friends, that what occurred at that first Pentecost and what has continued all through this Gospel Age, of Pentecostal blessing upon each individual member of the Body of Christ, is merely a foretaste of God's great favor towards Adam's race. As St. James declares (1:18) the Church is merely "a kind of first-fruits unto God of his creatures." True, the first-fruits in this case is the very choicest —our Lord, the glorious Head and High Priest, and his saintly followers the antitypical under-priests of the Royal Priesthood. But a great blessing is yet to come, for there shall come a still greater outpouring of God's Spirit as mentioned in the same prophecy in the words, "After those days, saith the Lord, I will pour out my Spirit upon all flesh; and your sons and your daughters shall seek for me, and your

young men shall see actually what your ancients dreamed of.”

This will have its fulfillment during the Millennial Age, not that the world in general will be begotten of the holy Spirit to a spirit nature like unto the angels and like unto Christ, as in our case, but the Lord has promised to take away the stony heart and to give a heart of flesh to all the willing and obedient of mankind during that Millennial Day. In such, a right spirit shall be renewed as they become obedient to the gracious arrangements of Messiah’s universal Empire and that right spirit in man, that right disposition, will be the holy Spirit—God’s Spirit or disposition. It was given to man originally when he was created perfect, upright, in the image and likeness of God. It was lost by sin and displaced by a spirit of selfishness and sometimes by a spirit of devilishness. It will be the great work of that thousand years of Messiah’s Kingdom to lift mankind out of sin and selfishness and death and to restore the willing and obedient to all that was lost in Adam and redeemed by the merit of the sacrifice at Calvary. With the close of the Millennial Kingdom, God shows us that all who will not have attained to the possession of his holy Spirit will be destroyed in the Second Death. Then there shall be no more sighing, nor crying, nor dying, no more sin, no more sorrow, for all the former things of sin and death shall have passed away. It will be Christ on the throne who will make all things new.

### **SUPPER IN THE UPPER ROOM**

In closing we ask that in connection with what we have just said respecting this “Upper Room” and the blessings here conferred, you do not forget the special privilege which some twenty or thirty of us enjoyed in this same room on Friday evening last. We remind you afresh that that evening,, after six o’clock, corresponded to the night in which our Lord with his disciples first celebrated the memorial of his own death with the loaf and with the cup, traditionally in this same “Upper Room.” Incidentally we remark that the early Christian Church used this same Jewish reckoning in the annual celebration of our Lord’s death and resurrection, but that, later on, the method of calculating the date was slightly modified so that this year Good Friday and Easter, according to the revised Episcopalian Calendar, occurred nearly a month ago—March 25-27. I feel sure that as long as I live I shall not forget the blessed experiences of Friday evening and its memorial celebration, in this “Upper Room,” of the great event which means so much to the Church and to the world — which symbolizes the precious sacrifice of Christ and also, as the Apostle explains, symbolizes the participation of all the faithful members of Christ in his sacrifice—in the broken loaf and in the cup of which we partake antitypically. May we, dear friends, prove so faithful to our consecration Vows that we will be

included by our glorious Lord amongst those who shall be counted worthy to share also his cup of joy and glory—participation in his Millennial Kingdom and his glorious work of blessing all the families of the earth!

2H797

**The Christian Globe, Thursday, May 5, 1910**  
**(London)**

## **PASTOR RUSSELL**

Since the days of Henry Ward Beecher and Dr. Talmage, no preacher has occupied so prominent a position in the United States of America as Pastor Russell, of Brooklyn Tabernacle, holds today. Now, we on this side of the Atlantic are to be privileged to listen to the man, the announcement of whose name fills to overflowing the largest halls in the States, whose converts are numbered by the thousands, and whose sermons appear regularly in the newspapers in America. Pastor Russell will be the guest speaker at gatherings of the International Bible Students Association's meetings, which are to be held at the Albert Hall on the evening of Sunday next and the two following Sundays. He will, in addition, visit during the next three weeks the principal cities and towns in England, Scotland and Ireland, delivering addresses, and endeavoring to bring about in the British Isles some such awakening to Bible truths as has marked his career in America. Like Beecher and Talmage, both of the same "city of churches," Pastor Russell is an independent teacher, not allied to any particular denominational organization, giving his time, his strength, and his great powers of oratory to the moulding of public thought "with charity toward all and malice toward none." Above all, the Pastor may be described as strictly orthodox, evidenced by his close adherence to the Bible as the inspired Word of God. In reference to this, an old American friend of his, now visiting England, remarked to the writer: "After all, if the Bible is to be man's only chart and compass as respects God and the future, it is impossible to give too earnest heed to its teaching." Although Pastor Russell holds to the Bible tenaciously, he claims to have proved that on some points it has been misunderstood by friends as well as foes. He has called attention to a few faulty translations, and has offered preferable interpretations of some of the parables, and altogether has thrown a new light on the Scriptures. There is nothing in the Bible that he either denies or doubts, but there are many texts on which he throws a flood of light that seems to uncover their meaning. As Pastor Russell is to play an important part in the May Meetings, a brief sketch of his life will be of interest to our readers. He is of Scotch-Irish parentage, born in Pittsburg, Pennsylvania, in 1852. He was brought up and educated as a Congregationalist, being a very devout, earnest, and zealous Church and Sunday School worker in his youth. In his endeavors to persuade an infidel friend into a belief in the Bible as being God's inspired Word,

he himself was driven into infidelity by questions which he could not answer. In his search for a basis upon which to build his hope for future bliss, he undertook a lengthy investigation of the claims of Confucius, Mahomet, Buddha, and other founders of religion; these he found to be unsatisfactory to either heart or head. Almost without hope, he took up the claims as presented by the various Christian denominations, also the systematic study of the question of the punishment for sin. His findings upon the latter were such as to restore perfect confidence in the Bible as God's inspired Word and revelation of His purposes towards mankind. Pastor Russell in 1877 began to come prominently before the public eye in connection with Bible lectures delivered in various cities in New England, his work centering at that time in Boston. Intervening years have been full of activities along the line of Biblical interpretations through religious journals, magazines, newspapers, books, tracts, etc., and the speaker's platform. As previously stated, now are Pastor Russell's sermons weekly reaching approximately ten million homes. He is also author of works entitled, "Studies in the Scriptures," over three million copies being in the hands of readers. The fourth million is now in the press. This is a remarkable testimony to the popularity of his writings. Pastor Russell is now on his way to London, having just re-visited the Pyramids and Palestine. It is expected that his recent investigations will have much to do in still further unsealing the mysteries which for centuries have been kept secret by that "Stone Witness." The Great Pyramid is the subject of an important chapter in one of his books, in which he makes some most interesting applications of the published measurements made by the late Piazzi Smyth, formerly Astronomer Royal for Scotland. Dr. John Edgar, within the last year has verified all of Prof. Smyth's measurements, which have been used by Mr. Russell. The return of the Jews to their promised land, as prophesied in the Scriptures, has been elaborately treated by Mr. Russell, and he will now be in position to speak with added knowledge regarding the work of the Zionists, he having been in Jerusalem during the recent Passover week. Pastor Russell was the principal speaker at the four Christian Mass Meetings recently held in the Academy of Music in New York for the 2H798

consideration of Church Federation, a question now exciting interest both here and in America. Details of the subjects to be treated of at Albert Hall will be found on our Leader page. No tickets are required. All seats free.

[The Tippecanoe County Democrat, May 6, 1910](#)

## **“NOT ASHAMED OF THE GOSPEL OF CHRIST”**

Rome, May 1—Pastor Russell of Brooklyn Tabernacle, New York, preached here today to a large and attentive audience.

Speaking through an interpreter, he was heard by all. His address was delivered under the auspices of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. A profound impression was evidently made, and Bible study surely received a considerable impetus. Many inclined to scoff at religion and the Bible, as interpreted in the past, said reverently, "If this be the 'Gospel of Christ,' it is worthy of all acceptance." The speaker said:

We, dear friends, are living in a day in which the leading minds of the world are rejecting the Bible and its message in all the great colleges of the world; yea, in the theological seminaries also, the Bible is classed as antique. Professed faith in the Bible, as the inspired Word of God, today calls forth sneers of ridicule and the comment that such believers are "unlearned." But, my hearers, I am before you today to contend that it is not the "Gospel of Christ" that is being rejected by the intelligence of the world, but another Gospel that came, not from Christ, neither from the Apostles, neither is it taught in the Bible. I am here to claim, and to endeavor to prove that the Bible is eminently logical, thoroughly reasonable, and that the message it bears to those who have "ears to hear," is the most wonderful message that could possibly be presented to human heads and hearts.

We are not here to claim a new revelation, making void the Word of God through Jesus and the Apostles; we are not here to twist and turn their words to make them appear to mean what they do not say. We are here to show that the Bible taken in its simplicity, and allowed to interpret itself, is the most wonderful book in the world, and that the Divine Plan Of Salvation therein set forth is soul-satisfying and, as the Scriptures declare, sufficient, "that the man of God may be thoroughly furnished unto every good word and work."

### **THEORIES OF THE "DARK AGES"**

We are not here, my friends, to set forth any sectarian views of the Scriptures, nor to advocate a new theology. By no means; we have already too many theologies; we have already too many sects or divisions of Christ! We want no more! Christendom is awakening to the fact that the various conflicting creeds cast discredit on the Bible. The creeds of Christendom universally discredit each other by their interpretations, and universally they discredit the Bible, which would be surely a most ridiculous book, if it taught all the various conflicting dogmas.

However, I should not be misunderstood as making an attack upon any creed, or upon the adherents of any creed. Rather, I suggest that we may well look with sympathy upon all the various creeds and sects, realizing that God's people have been in Babylonish confusion for now many centuries. Did not the Apostle tell that a great

falling away would come? (2 Thessalonians 2:3) Should we then be surprised if we find his words have come true, that for fifteen hundred years the Church of Christ has been deeply entangled with errors and superstitions, which make void the Gospel of Christ? Let us not then stop to find fault with our forefathers, and to upbraid them; let us rather, so far as possible, assume their honesty, their sincerity. Let us take the Bible standpoint, and realize that the difficulty has been the power of our Adversary, the Devil, and that he has deluded and ensnared, not only the heathen world, but to a considerable extent Christendom.

Mark St. Paul's words, "The god of this world hath blinded the minds of them which believe not, lest the glorious light of Divine goodness should shine into their hearts" (2 Corinthians 4:4). The intimation is that our great Adversary, Satan, is interested in deceiving mankind, respecting the glorious character of our God, and his wonderful Plan of Salvation through Christ. Satan uses as his tools the very best of humanity that he can bring under his control, and nothing is more evident than that he has completely deluded the heathen world with what the Apostle terms, "doctrines of devils." Not only so, but to the extent that he was able to do so, he has evidently worked mischief with the various reformations and creeds of Christendom. Thank God that he did not gain entire control of any of these! Thank God that there is a center or nucleus of truth in each of these creeds, and around that kernel of truth, germinating

2H799

power may be felt in every denomination, but the Adversary has wrapped these creeds with layer after layer of mistranslation and misinterpretation.

In the light of our day, many are able to discern more clearly than did our forefathers, the monstrous and God-dishonoring fallacies of the creeds, and, aroused to disgust, they have rejected the irrational dogmas; but they have frequently rejected also the central truth, which that dogma, to a certain degree, misrepresented. Thus we are in the day of the rejection of the creeds by the people of all denominations, Catholic and Protestant, and equally we are in the day of Bible rejection, because it is assumed that the Bible, having been studied by the formulators of these creeds, must be in accord with these, and hence, must be responsible for the unreasonable teachings and must be rejected when these are rejected.

Some of us ran away with the doctrine of "election," thinking it the whole Gospel of Christ; whereas, our fragment was incomplete, unsatisfactory, and misrepresented the Gospel, when taken alone. Others

grasped the doctrine of “free grace, and ran away with that, claiming that it was the entire Gospel —ignoring the Scriptures which referred to “election” etc. These made a similar mistake, and similarly misrepresented the Gospel of Christ in its wholeness, its solidarity. Others grasped those Scriptures which assure us of a universal opportunity for salvation, and interpreted them to mean that all mankind will attain eternal salvation, regardless of their wills and cooperation. Others found difficulty in harmonizing the relationship between the heavenly Father, the heavenly Son, and the holy Spirit, and this contention led to Unitarianism on the one hand, and to Trinitarianism on the other. Others of us caught the doctrine of “baptism,” and made of it the entire Gospel, and thus did violence to the lengths, and breadths, and heights, and depths of the true message, the true Gospel, of which St. Paul in our text declares that he was not ashamed.

Noting the logical mind of St. Paul, who can doubt that he would be ashamed, as we ourselves are, of the fragmentary presentations of the various creeds which more or less oppose and contradict each other? We may be sure that what the Apostle would endorse, as the “Gospel of Christ,” we need not be ashamed of. Hence our determination should be to search the Scriptures, and to find that one reasonable message of the Divine Plan which centers in Jesus our Redeemer.

### **THINGS AT WHICH WE GAGGED**

Men and women do not find it difficult to believe in a wise, just, loving and powerful Creator; just such a God our hearts and heads tell us we should expect; just such a God rational people find no difficulty in worshipping. Indeed, while some of us in the past may have believed in the “total depravity” of the race, may we not realize that notwithstanding the fall, there is still in the human mind and heart something which has “longings infinite,” something which cries out for the living God, and which commands our reverence and worship, in proportion as he is recognized?

Spiritually we gagged at the suggestion that a God of all wisdom, love, justice and power ever created our race with the foreknowledge and foreordination that practically all of these thousands of millions must suffer either purgatorial torture for several centuries, as our Catholic friends present the matter, or at the still more irrational theory of us Protestants that eternal torture is to be the fate of all except the elect few, the saints, who now follow in the footsteps of Jesus — a course contrary to the world and all the tendencies of life around us. Well may we gag, and the sooner we reject and eject this entire mass of unScriptural dogmas, the better. As a whole it comes to us from our honest, but unenlightened forefathers, who verily thought they did God service in



torturing one another, even to the extent of burning one another at the stake, because of little differences along the lines of these “doctrines of devils” (1 Timothy 4:1).

The rich spiritual food and the strong faith, which we, dear friends, as Bible students, should desire and seek for, are to be found only in the Bible itself. We should not spurn suggestions from one another, but we should receive such suggestions tentatively, and the Word of God should be searched, so that our faith should not stand in the teachings of men, but in the power of God, as set forth in the Word of God. From this quarter only can we expect information respecting

### THE “GOSPEL OF CHRIST”

of which St. Paul was not ashamed. That Gospel has two distinct features. Primarily it relates to the world of mankind, and instead of telling us that either centuries of purgatorial suffering, or an eternity of torture awaits the world, its message is that, in God’s due time, a great blessing awaits the world through the glorified Christ, and as a result of the sacrifice which he finished at Calvary.

This great blessing will not be universal salvation, but it will be a universal *opportunity* for salvation. It will not be a salvation in ignorance and heathen superstition, but a salvation *from* such conditions, with full opportunity to return to the image and likeness of God, lost in Adam, and redeemed by our Savior. This is the same Gospel that was heralded by the angels on the night of our Lord’s birth in the words, “Behold we bring you good tidings of great joy,

2H800

which shall be unto all people, for unto you is born this day in the City of David a Savior [Life-Giver], which is Christ the Lord” (Luke 2:10). This version of the Gospel, a good message, and for all mankind, corresponds exactly with the first statement of the Gospel made by God to Father Abraham, saying: “In thy Seed shall *all* the families of the earth be *blessed*.” (Gen. 22:18)

Nor should this surprise us —that a loving and gracious Creator, who knew the end from the beginning, created the human race with the full foreknowledge that Father Adam would be disobedient, and that his life would be forfeited, and that all his children would share in his mental, moral, and physical decline, even unto death! Why should it seem strange that this God, this All-Wise Creator should plan an opportunity for the complete recovery from the effects of sin and death for all mankind? Why have we allowed our minds to refuse the message sent to us through the angels respecting the

*“good tidings of great joy to all people?”* Why have we allowed the Adversary to make us think for one moment that our God, instead of being gracious, loving, and kind, and helpful to his creatures, has, on the contrary, made provision for their eternal misery? Why have we allowed ourselves to believe from this standpoint that our Creator was the greatest demon of all demons —not only that he has power, but that he chooses to use that power for the eternal torture of his creatures, who were not even given a choice as respects their creation?

Ah, my dear friends, with tears and in sack-cloth, we should confess to our blindness in the past respecting the true character of God. Humbly should we beg forgiveness for having misrepresented the Holy One of Israel. But he knows that we did this in ignorance, and he is both gracious and generous to forgive us our trespasses, and to cleanse us from all iniquity according to his gracious arrangement for us, which centers in Christ Jesus our Lord.

### **WHY THE LONG DELAY?**

Some, perhaps, would answer, Surely, if the “Cross of Christ” means the blessing of all the families of the earth, the fact would have been demonstrated somehow during the nineteen centuries since. The fact that only a comparatively small number have accepted Christ and been blessed is therefore the ground for the belief that God is merely seeking out of the world an “elect” “little flock.” Surely, if he had been seeking to convert the world, he could and would have made much more progress in that direction than has been made, in all this time.

We reply that this is no argument whatever. The same God delayed to send his Son, delayed the sacrifice on Calvary for more than four thousand years after sin had entered the world. And yet, according to the Scriptures, the merit of the sacrifice of Christ is not merely intended to bring blessing to those who have lived since Calvary, but also to all nations, kindreds, peoples and tongues from the day of Adam to the end of the Age.

According to the Scriptures, the death sentence was pronounced against Father Adam, and all of his children have shared in the blighting effect of that sentence through heredity. Not only has our race been growing weaker, mentally, morally, and physically, but by the thousands of millions, they have dropped into the tomb, the great prison-house of death, from which there is no escape, except by and through the Son of God. His sacrifice for the sins of the whole world secures to him the right to the control of Adam and his race. This control, the Scriptures assure us, Christ will assume and

exercise during his Millennial reign. During that thousand years all the families of the earth will be blessed, as promised.

Meantime, in the grave (*sheol, hades*, the hell of the Bible), where the “dead know not anything,” they merely wait, or as the Scriptures declare, they “sleep in the dust of the earth.” The Redeemer’s authority over them is beautifully symbolized in his own words, “I am he that was dead, and behold, I am alive forevermore, and have the keys of death and of the grave. (Revelation 1:18) He will exercise his keys of authority and deliver all of the prisoners from the power of the tomb, and additionally from all the weaknesses and imperfections incidental to the sentence. He will bring the willing and obedient back to full human perfection, and to all that was lost in Adam and redeemed by Jesus. This, we declare, according to the Scriptures, is the Gospel in its primary sense — a message of “good tidings of great joy which shall be unto all people,” that in the “Seed of Abraham, all the families of the earth shall be blessed” —not only the living at the time of the establishment of the Kingdom, but all that are in their graves who shall come forth, “every man in his own order.”

As I beheld in your city the great amphitheater which once witnessed the terrible sufferings of some of God’s faithful ones in the past; and again, as I viewed the room once used as a torture-chamber, in the days of the Inquisition, I said, Thank God for the blessings of light and liberty, which belong to our day, and yet I reflected that even though they be different in form, there must needs be “fiery trials” for every true child of God, for it is the will of God that all should be thoroughly tested, as respects reverence, loyalty, and devotion to principle, that they may be counted worthy of a share with Immanuel in the glories of his Empire.

2H801

[The Weekly Enquirer, May 12, 1910](#)

## HEREAFTER

*With the exception of the three end paragraphs, printed below, this discourse has been republished in **Pastor Russell’s Sermons**, pages 538-545, under same title.*

London, Eng., May 8—Albert Memorial Hall, the largest and most renowned auditorium in the world, having a capacity of ten thousand, was crowded this evening to hear Pastor Russell, of the Brooklyn Tabernacle, New York, who delivered an address on “HEREAFTER” under the auspices of the “International Bible Students Association.” Taking the text, Rev. 21:4.

The following paragraph occurs at the end of the article.

### **“THY KINGDOM COME”**

We are not to understand that the glorious work of human reclamation from sin and death conditions will be left to human option, as is the “high calling” of this Gospel age. Now God is inviting so many as desire to be in accord with Him and to share with the Redeemer in His glory, that they may present their bodies a living sacrifice, holy and acceptable, which is their reasonable service. (Rom. 12:1) He does this because He is seeking such to worship Him as will worship Him in spirit and in truth. But when this age shall have ended and the millennial age shall have been introduced the work will no longer be left to what the apostle designates as “the foolishness of preaching.” The preaching work will have accomplished its purpose—the selection of the Church.

Then will begin a reign of force, of law, of rewards and punishments following promptly—instructing mankind for their highest welfare and uplifting. That condition of the future the Lord designates “the Kingdom of God,” and “the Kingdom of His dear Son.” For a thousand years the great Redeemer, having bound Satan, will reign as King over the earth, for the blessing of His subjects, every one of whom is purchased with His own precious blood. The kingdom class will be composed of those who follow in His footsteps now, sincerely desirous of doing His will. His reign will be glorious, and the whole world will be enlightened with the knowledge of the truth. It will be a universal reign; “every knee shall bow and every tongue confess to the glory of God.”

It will be during the reign of God’s kingdom, as represented in the Great King, that all tears shall be wiped from off all faces, as is stated in our text. The word “wiped” carries with it the thought of a gradual process, and this is the general tenor of the Bible on this subject. It will require the entire thousand years of the millennium to deliver and thoroughly bless all of our race, but God is quite able to do all that He has promised. It is for us to wait patiently for Him, and meantime to comply with His gracious invitation, that we may show our loyalty now by our faithfulness to Him and to His truth, that by and by we may be counted worthy to share with our Redeemer in His throne, in harmony with His promise, “to him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in His throne.”

Orange Enterprise and Journal, May 20, 1910

## **PENTECOSTAL BLESSINGS**

London, Eng., May 15th —Albert Memorial Hall, recognized as the largest modern auditorium in the world, was crowded today to hear Pastor Russell of Brooklyn Tabernacle, New York, on “Pentecostal Blessings.” Many of the most prominent stalls and boxes are owned by the nobility, many of whom occupied them, while others, unable to attend, graciously granted permission for their occupancy by others; but hundreds were turned away. The meeting was held under the auspices of the “International Bible Students Association.” The speaker said:

It is appropriate that on this day, celebrated and recognized as the anniversary of Pentecost, we should consider the import, and have well in mind what we celebrate. I therefore take as my text, the words of St. Peter explanatory of the occasion: “This is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my

2H802

Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall have the vision which your ancients dreamed of; and on my servants and on my handmaidens I will pour out in those days my Spirit, and they shall proclaim.” (I give you a preferred translation.) Acts 2:16-18

St. Peter declares that the outpouring of the holy Spirit upon the waiting believers at Pentecost was mentioned by Joel the Prophet, but he does not say that all of the prophecy was fulfilled there and then. As a matter of fact we know that the holy Spirit was not then poured out on all flesh; it was poured out merely upon God’s servants and hand-maidens. A careful inspection shows us that there are two parts to the prophecy—(1) All flesh, and (2) God’s servants and hand-maidens. The order of the blessing is also stated. It will come upon all flesh *after* those days, but upon the servants and hand-maidens *in* those days. The days mentioned evidently refer to this Gospel age —from Pentecost to the second coming of Christ.

In this period, of now nearly nineteen centuries, God’s holy Spirit has been granted to his faithful ones, and to these alone. Only the fully consecrated have been accepted of the Lord as living sacrifices, and only such have been begotten of the holy Spirit, that they may be “new creatures in Christ.” During all this time, the world has been unrecognized so far as the holy Spirit is concerned. Indeed, the Apostle after Pentecost went still

further and declares that “the whole world lieth in the Wicked One.” The only action of the holy Spirit must be, as in the case of Felix, to “reprove the world of sin and righteousness, and of a coming judgment.” Our text declares, however, that the time is coming when the world will receive a share of the great Divine blessing, which was fully assured by the death of Christ. But its time of favor will be “*after* those days” — after this Gospel Age shall have come to an end; after the New Dispensation, the Millennial Age, shall have come. Let us note first the blessings belonging to this Gospel Age, in which we are specially interested, and subsequently let us notice the blessings that God has promised shall come to all mankind.

### THE CHURCH'S PENTECOST

It is not sufficient that we say that a Pentecostal blessing came upon the followers of Jesus in the upper room at Jerusalem, totally different from anything that had been known in the world before! We want to know why it was so; and if a blessing, why it did not come sooner to God's people? We remember Abel, Enoch, Noah, Abraham, Moses, Daniel, the Prophets; we recognize the fact that they were grand characters, and, as St. Paul said, “They had this testimony that they pleased God.” Yet there was no Pentecostal outpouring in their day, nor until the age of man in the world was more than four thousand years. Why was this? We answer that God has his own times and seasons for the various features of his work.

We recall the words of our Lord Jesus, respecting his forerunner, “Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of heaven is greater than he” (Matthew 11:11). Why could not John, and others of the prophets preceding him, enter in and enjoy this Gospel favor? We answer, in the language of St. Paul, “God having provided some better thing for us, that they without us should not be made perfect.” (Hebrews 11:40) Our Creator has great gifts to dispense to our race through the Redeemer, and it is for him to determine the times and the seasons for the dispensing of these blessings, and to whom they shall go. According to the Divine arrangement, the Redeemer had first to die as man's Ransom-Price, before any of the race could come back into full relationship with the Creator. It is true that by faith Abraham and others of the past did enjoy certain of God's favors, and much of his fellowship, but none could be received into full sonship and joint-heirship with Christ, until first their sins had been cancelled.

Then they could be accepted in Christ on the terms which the Father has appointed.

Those very disciples who received the blessing in the upper room on Pentecost, had forsaken sin, had become Jesus' disciples, had made full consecration of all their earthly hopes and interests, had been accepted by the Lord Jesus, and he had put his Spirit upon them, enabling them to do many mighty works in his name. However, it was one thing to do mighty works through his spirit, or power, and another matter to possess that spirit inherently—to act directly as agents of Divine favor instead of indirectly. It is in harmony with this thought that we read that after our Lord breathed upon them the holy Spirit, symbolically imparting his Spirit, and commissioning them as his representatives to preach the Gospel, he told them, nevertheless, to tarry at Jerusalem until they were endued with power—the holy Spirit—until the Father should recognize them directly as his ministers and ambassadors.

From the standpoint of Divine Justice, the Apostles and believers were still under the sentence of death as sinners at the time of our Lord's death, at the time of his resurrection, at the time of his ascension. Then he said to them, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." (John 16:7) After the forty days, invisibly present with his disciples, except on a few occasions for a few moments each, our Lord ascended, and after ten days

2H803

the holy Spirit from the Father came upon the waiting household of faith. It evidenced to them the fact that their sins had been forgiven for Christ's sake, that they were justified freely from all things through his sacrifice, and that their consecration to sacrifice themselves had been accepted of the Father, and that henceforth they might count themselves as 'joinsacrificers with Christ,' "members of his Body," members of "the Church of the First-born, whose names are written in heaven," members of the "Seed of Abraham." (Galatians 3:29)

### **KEYS OF THE KINGDOM**

The Master in speaking to St. Peter assured him that to him were committed the Keys of the Kingdom of Heaven, which signified that the way into the Kingdom at that time had not yet been opened, and that Peter would be honored by being the Lord's servant to do the opening work. There were two of these "keys," and therefore there were two opening works to be accomplished.

The Church, under Christ her Lord, is God's kingdom, not yet set up or established "in power and great glory"



—not yet finished or inaugurated. The work of this Gospel Age is to “call” or invite such as have a hearing ear to become joint-heirs in this Kingdom, for which he taught us to pray, Thy kingdom come, thy will be done on earth as it is done in heaven.” So many as genuinely accept this heavenly calling, this “high calling” to glory, honor, and immortality, are probationary members of the Kingdom of Heaven. Such are Scripturally exhorted to continue faithful to their vows of consecration, and thus make their calling and election sure to a place in this glorious Kingdom, which will be inaugurated at the second coming of Christ. But the Lord instructs all saying, “Sit down first and count the cost;” (Luke 14:28) “but if any man draw back, my soul shall have no pleasure in him.” (Hebrews 10:38)

All who are thus spirit-begotten (by the holy Spirit, John 1:13) during this age are promised a spirit birth, to spirit-being in the resurrection. We read, “It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: It is sown in weakness; it is raised in power: It is sown an animal body; it is raised a spiritual body. . . . For this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption” (1 Corinthians 15:42-44, 50). The entire period between the first advent and the second advent of our Redeemer is set apart in the Divine Program for this great work of selecting from amongst men the “little flock,” such as shall be counted worthy of these honors on the spirit plane, and the privilege of participating with Messiah in his great work of the next age.

### **TO THE JEW FIRST**

Only Jews received the Pentecostal blessing. The Gentiles were excluded for three and a half years thereafter, in harmony with a Divine promise made to the Jewish nation. Then came the time for a similar privilege to be extended to the Gentiles, and the record informs us that Cornelius was the first Gentile to be received into spiritual relationship with God. He was a good man, and had been a good man for years; he prayed often, and gave much alms to the people, but until then, the middle wall of partition separated between Jew and Gentile. Even then he could not be received of God because of his works, or prayers, or alms, but must first be instructed respecting Christ and his redemptive work, and must believe and accept the same. “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved,” (Acts 4:12) either in this age or in any other.



Thus it was that, in harmony with our Redeemer's promise, St. Peter used the "key" which introduced the Gentiles to the Pentecostal blessings. As he used the first key on the Day of Pentecost in explaining to the multitudes of Jews the meaning of the Pentecostal blessings, and the privilege that they had of entering into the Divine favor thereby, so, at this later date, the Lord instructed Cornelius to send for Peter, saying, "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodging in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee." (Acts 10:32; 11:14, 15) Thus were the two "keys" used by St. Peter, and thus were the doors of the Gospel favor—the high-calling of joint-heirship with Jesus—thrown open, both to Jews and to Gentiles, through faith in the precious blood. The doors thus thrown open are not yet closed; but, as we sometimes sing, "That gate was left ajar for me.

I rejoice with you today, fellow-students of the Word of God, that this great gift of God is still obtainable, that the time has not yet fully come when the door of opportunity to this high-calling must close. Close it will, so soon as the full number of the "elect" shall be completed. Thank God that another door will then open; the door of *Restitution* to human perfection and to earthly life, grand beyond the power of description.

But the blessed opportunity of this Pentecostal favor is still granted. As St. Peter declares in his epistle, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." (2 Peter 1:4) The door to this

2H804

divine nature is the one that will soon shut, as our Redeemer illustrated in the parable of the "Wise and Foolish Virgins." When a sufficient number of "wise virgins" shall have entered to complete the bride class, forthwith the door of opportunity to that station, to that class, to that honor, to the divine nature, will be closed, and the elect of God will be neither one more nor one less than the number originally foreordained.

### **"MY SPIRIT UPON ALL FLESH"**

St. Paul speaks of this Gospel age saying, "Now is the *acceptable* time; today if ye will hear his voice, harden not your hearts." Not all hear his voice in these days. The great mass of mankind have not even heard of the name of Jesus, and consequently could not harden their hearts against him, nor against the terms now offered for return to fellowship with God. This is the *acceptable time* or period of salvation, in the sense that God is now willing to *accept* the offerings of believers if they

present their bodies living sacrifices. St. Paul declares that this is a reasonable service, holy and acceptable to God. (Rom. 12:1)

The testimony to the Church and the high-calling have been open during this Gospel Age. The testimony to the world and the blessings under that testimony will be during the Millennial Age. The death of Jesus is “the propitiation (satisfaction) for our sins (the Church’s), and not for ours only, but also for the sins of the whole world” —in due time, during the Millennial Age (1 John 2:2). For, as the Apostle Paul declares, “there shall be a resurrection, both of the just and of the unjust” (Acts 24:15). That will be the time for the precious merit of Jesus’ sacrifice to be made known, to be understood, to be appreciated, and to bring its blessed results of restitution to whosoever will receive the same.

Then God’s holy Spirit — holy power, will, through Christ, be outpoured upon all flesh—upon all mankind. Messiah will inaugurate the new dispensation by sealing with Israel the New Covenant in his blood; as says the Lord through the Apostle Paul, “This is my Covenant with them when I shall take away their sins. As concerning the Gospel they are enemies for your sakes, but as touching the election, they are beloved for the fathers’ sakes.” (Romans 11:27, 28)

This out-pouring of the holy Spirit is not merely for Israel, nor God’s blessing merely upon Abraham’s natural seed outside the Church class. It will include all of every nation desirous of coming into accord with God, after they shall have come to a clear knowledge of the Truth. All nations shall be privileged to enter into and enjoy Israel’s great Covenant, by becoming children of Abraham through faith. And all rejecters of God’s grace having been destroyed in the Second Death, the world of mankind will constitute the promised seed of Abraham, whose number shall be as the sands of the seashore, even as the spirit-begotten ones of this Gospel Age are likened to the stars of heaven.

The Ancients, the Prophets, St. Peter declares, have all spoken of these glorious “times of restitution,” and it will be during these times when the Lord shall pour out his Spirit upon all flesh, that the people may realize What the Ancients had seen in vision and in dreams — “the wilderness blossoming as a rose , “the solitary place being glad,” “fountains in the desert,” “the knowledge of the Lord filling the whole earth as the waters cover the great deep, and none needing to say to his neighbor, Know thou the Lord, for all shall know him from the least to the greatest.”

Orange Enterprise and Journal, May 27, 1910

## **THE OVERTHROW OF SATAN'S EMPIRE**

London, Eng., May 22—Albert Memorial Hall was again crowded to hear Pastor Russell. The discourse, on "The Overthrow of Satan's Empire," was in the nature of a religious lecture. It was marked throughout by deepest reverence for the Bible, many of the passages of which shone out with a new meaning under the searchlight of his message. He asserted, and seemed to prove, the personality of Satan. But according to his showing it is a great mistake to suppose the Archenemy of mankind to be afar off stoking furnaces and torturing the dead. Instead, he is the cunning Deceiver who for centuries has been hood-winking humanity, including the Church—putting darkness for light and light for darkness. God did not create him a devil. He became such by self-perversion through ambition. Originally his name was Lucifer —Morning Star. He beheld our first parents in Eden, noted their power to produce a race in their own likeness and coveted an empire with them as his subjects.

For six thousand years God has permitted Satan to exercise a measure of deceptive power over the race and to display to both angels and men the terrible results of sin, as exemplified in what the Apostle terms

2H805

the "reign of sin and death," and the mental, moral and physical degradation resulting.

Satan has not been alone. Not only is he "the Prince of this world" or age, but additionally he is the "Prince of devils" — demons. The speaker showed from the Scriptures (Genesis 6; Jude 6) how these subordinate demons had once been holy angels, too — and when and where they sinned, and how.

"The Apostle Peter gives the key to the real solution of the matter when, in reciting the events connected with the flood, he tells us of the fall of the angels at that time, who 'in the days of Noah' 'kept not their first estate.' (1 Peter 3:19, 20) Those angels who were permitted to have a measure of control of the fallen race, with a view to helping them as much as they might be able, and who, for the purpose of rendering such assistance to mankind, were permitted to appear in human form, became enamored of the human female, and preferred the human form to their own state as spirit beings. They thus left their original estate, as Jude also explains (Jude 6). These angels are the ones denominated the 'sons of

God,' none of the human family being given that name after the fall. The angels who fell from their noble work and condition, and became groveling and sensual, manifested clearly in their own course the downward tendency of all transgressions of the divine law.

“The Apostles Peter and Jude clearly mark out the punishment visited upon those ‘sons of God’ who thus betrayed their trust and fell into sin, ‘leaving their own habitation,’ their own nature, and affiliating with the human nature. Their punishment has been their deprivation of all such liberties, and their separation from God and from the holy angels: and this restraint is called, by the Apostle, ‘chains of darkness,’ while the restrained ones themselves, instead of being recognized as ‘sons of God,’ or angels of light, were thenceforth known as ‘angels of darkness,’ ‘demons,’ ‘wicked spirits.’ Incidentally we remark that these are the ‘spirits in prison’ mentioned by Peter (1 Peter 3:19), and that although restricted as respects their powers of fellowship with the holy angels, and with mankind, being no longer privileged to appear as men, they still seek human fellowship, endeavoring to gain possession of human beings who yield up their wills, and who are then said to be possessed of devils or ‘obsessed.’ It is but a preliminary step toward thus getting possession of the individual that these wicked spirits appeal to humanity to become their mediums (spirit mediums), through whom they to some extent communicate. And they personate dead human beings, because they know well that humanity would shun them and fear them if their real identity were discovered.

“Satan and his subordinates have maintained a system of human deception,” the speaker declared, and it must be confessed that he gave Biblical proofs for his every claim. He asserted that the communications believed by Spiritualists — Dr. Funk, Prof. Hyslop, Editor Stead and others — to be communications from the dead, are really deceptive communications from these fallen angels. So far from claiming that these professors and mediums practice deception, his claim is that they themselves are deceived and are unintentionally leading others onward into a terrible Spiritualistic maelstrom, which, he declares, we are nearing, according to the Bible. He warned against hypnotism, mind cures, etc., practiced by well-meaning but deceived physicians, ministers and others. He declared that all these tended to break down the human will, the God-given barrier and defense of mankind against the encroachments of these fallen angels, who seek continually to intrude themselves into the mind, thoughts and will of men. He warned all against occult influences of every kind, urging that the human will should be preserved and should be submitted

only to the Almighty, and to him only— intelligently in accordance with his instructions in the Bible.

## **OVERTHROW OF SATAN'S EMPIRE**

“Satan, through false doctrines — ‘doctrines of devils,’ has entrenched himself in the superstitions and prejudices, not only of the heathen, but also of the civilized. The creeds of the Dark Ages evidenced the fact that he had much to do with their formulation. His false doctrines, antagonistic to the Bible, have been palmed off upon us as veritable Bible truths —just as Satan endeavored to twist and misapply the Bible to Jesus in his wilderness temptation (Mark 1:13). Thus Satan has caused gross darkness to cover the heathen and considerable darkness to cover the civilized earth. But we are in the morning of the New Dispensation, which is to bring so much blessing to the world of mankind in the opening of the eyes of man’s understanding, and in physical blessings and comforts. As a result we have the wonderful conveniences and appliances of steam and electricity, the printing press and the electric light, as instead of the tallow candle and quill pen of the past. ‘Whatsoever doth make manifest is light;’ and special light is due also at this time to God’s consecrated people. The illumination now granted to the eyes of our understanding as Christians, through Bible study helps, is intended to be for the Christian what the arc-light is in nature.

“Man’s subserviency to Satan is an unwilling captivity. Even those who realize their bondage do not

2H806

generally recognize by whom they have been enslaved. But gradually the bonds are breaking as we near the time of Satan’s overthrow. According to the Bible our Lord at his Second Advent will bind the Adversary for a thousand years that he may deceive mankind no more. Meantime all the blessed influences of light and Truth and grace will be let loose in the world and as a result, ‘the knowledge of the glory of God shall fill the whole earth.’ Instead of the darkness of the night of sin and death there will be the ‘morning of joy,’ and gladness and restitution and blessing. ‘The sun of righteousness will arise with healing in his beams.’ Of that glorious day Saint Peter spoke, saying, Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.’ (Acts 3:19-21). Satan’s destruction, according to the Bible, will not be consummated until after the MILLENNIAL KINGDOM OF CHRIST shall have accomplished its glorious work

of uplifting humanity out of sin and death conditions to full human perfection and the image of God. All the unwilling and disobedient will be counted as servants of Satan and will, with him be destroyed in the Second Death —extinction —from which there will be no redemption or recovery.

## GREAT MISSIONARY WORK

“The missionary work of blessing and uplifting ‘all the families of the earth’ is appointed of God for the Millennial Kingdom — and, thank God, the evidences are that it is very near, yea, in a sense, already beginning. Its blessings are intimated by the wonderful progress of our day. Everything waits until the predetermined number of Missionaries shall have been called and schooled and tested and found worthy of the great and honorable work. The qualification is that each must be a ‘copy of God’s dear Son’—so far as heart intention is concerned. Then these Missionaries will be glorified like their Lord, on the spirit plane and with him they will constitute the ‘Kingdom of God’s dear Son,’ which for a thousand years will bless the world and bring to pass all that the Lord our God has spoken, and more than we could have asked or thought.

“Christian people have no need to upbraid themselves on the score that the missionary efforts of eighteen centuries have accomplished comparatively little. They have no need to be discouraged with the fact that the census returns show that in the past century of the greatest missionary endeavor the proportionate numbers of the heathen have doubled (six hundred millions a century ago — twelve hundred millions today). This is all as God foreknew and intended. God did not purpose the conversion of the heathen during this age, but commissioned his people to preach his Gospel to every nation for a *witness*, that the Elect Missionaries for the future work might be gathered from every country, people and tongue. God’s will has been done. The Adversary temporarily misled the Church into a misunderstanding of her mission. He sought to have us lower our standard of saintship, in order to increase the Church far and near. He sought to oppose the Divine will by lowering the standards of saintship so as to include the masses of mankind. He thus worked against Divine arrangements. But he has not succeeded. God has merely allowed him to prove, test, separate and manifest the saints — the ‘very elect.’

## A GREAT TIME OF TROUBLE

“The coming of the light, the loosing of the fetters of ignorance and superstition from the minds that are not submitted to God, the Scriptures show us, will result in a great time of trouble, in which the passions of men but partially enlightened will do great violence to the entire social fabric. We see the preliminary steps already being taken, and, in the light of the Scriptures, we see the awful catastrophe which will result. The world is rapidly resolving itself into two mighty powers, selfishly and with semi-enlightenment, preparing for a headlong collision which will mean wreck and ruin, tribulation and anguish, to practically the whole world. The Bible, in calling attention to this great time of trouble, warns the people of God, so far as possible to avoid both sides of the controversy, saying, ‘Seek meekness; seek righteousness, it may be that ye shall be hid in the day of the Lord’s anger. (Zephaniah 2:3) With the wreck of present institutions comes the end of Satan’s regime. So terrible will be the heat of passion and strife engendered at that time that the Scriptures declare that if it were not for the ‘Elect’ there would be no flesh saved. (Mark 13:20) The interposition of the Elect as the Kingdom of God under Jesus, the great King and Head of the Elect, is the silver lining to that dark cloud. The moment of man’s extremity will become the moment of God’s opportunity.

“So terrible will be that time of trouble that the Scriptures symbolically represent it as a whirlwind; as a flood; and as a fire. Some have mis-interpreted these Scriptures and are expecting a literal burning of the earth, but the Lord denominates it the ‘fire of his jealousy,’ which will devour Society. And then he tells us that following the fire of trouble he ‘will turn to the people a pure message that they may all call upon the

2H807

name of the Lord to serve him with one consent. (Zephaniah 3:9) Satan has had much to do with corrupting the message originally given to the Church by Jesus and the Apostles. The jarring creeds have made discordant sounds which have driven many noble and logical hearts away from the Bible. God’s assurance is that the completion of the Church is near; that her change to the heavenly glory in ‘the First Resurrection’ will soon be accomplished and that then the reign of SIN and DEATH will end under the Kingdom of Jesus. Then the bondage of the world to ignorance, superstition, etc., will terminate; then ‘all the blind eyes will be opened and all the deaf ears will be unstopped’ and the Lord’s pure message of Divine Justice, Divine Love, Divine

Wisdom and Divine Power exerted on man's behalf shall be made known to every creature.

“Fellow-Christians, what an incentive to become more and more loyal and earnest as the servants of so great and gracious a Sovereignty—that of our Father and our Redeemer! And what an incentive we have to seek first, in preference to all earthly interests, a share with our Savior in his Millennial Kingdom and its gracious work of human uplift — from the depths of sin and degradation to the heights of earthly perfection and eternal life! Let us, as the Apostle exhorts, ‘lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race set before us (Hebrews 12:1). This race is for the ‘crown of glory,’ as members of the Elect Missionary Church and for the glorious opportunities then to be afforded for the realization of the most glorious dreams of service for the King of kings and Lord of lords.

“We cannot suppose that Satan's Empire is entirely satisfactory to himself. Undoubtedly his original thought was the organization of a realm resembling that of the Almighty. But the course of sin is ever downward. To obtain control of our first parents they were misled into steps of disobedience—sin—and the Adversary himself, having started upon the wrong course, can maintain his own standing and kingdom only by determined opposition to Jehovah. This is the significance of the name given him in the Scriptures —‘Adversary.’

“The Scriptures set forth that all humanity must, either now or some time, come to the point of decision between obedience to God and disobedience. The obedient will be guided back to ultimate harmony with the Creator and obtain the reward of life eternal. On the contrary, the disobedient, the wilfully rebellious against God and his righteous arrangement, taking the course of Satan, will ultimately share his fate — destruction.

“Responsibility and the decision as to life eternal and death eternal, come to each member of Adam's race as soon as he is brought into a clear knowledge of the Truth. This privilege of coming to a knowledge of the Truth, the opportunity of eternal salvation, is secured to all the families of the earth, to Adam and every member of his race, through the great Redeemer's sacrifice finished at Calvary. While thanking God for the length and breadth and height and depth of his glorious provision for the world in general, we who now hear this message and heed it have the special blessing and opportunity of jointheirship with Jesus the Redeemer in his great work of the Millennial Age. Let us not only accept the Divine favor, but let us run with patience the race set before us, looking unto Jesus, the Author and the



one who shall be the Finisher of our faith, seeking for needed aid to make our calling and election sure!”

[Orange Enterprise and Journal June 3, 1910](#)

## **AS THE WATERS COVER THE GREAT DEEP**

Pastor Russell is returning to America in good condition after having addressed the public of Great Britain, Ireland, Germany, Warsaw, Russia; Rome and Jerusalem—in all, forty times. His largest audiences were at London, about 7,000, with Glasgow a good second.

Mid-Ocean, May 29—As I look abroad and see water, water everywhere, without a speck of land in sight, and as I reflect that we are passing over varying depths, some of which are as great as five miles, I am reminded of the promise in the Lord’s Word that ultimately the whole earth, the world of mankind, shall have such an abundant knowledge of the Creator and the Redeemer, as to be fitly illustrated by the depths of the sea. I have therefore chosen as my text the words, “The earth shall be full of the knowledge of the Lord as the waters cover the sea.” I remember also the very similar promise by the Lord through the Prophet (Habakkuk 2:14), “For the earth shall be filled with the knowledge of the glory of the Lord, as

2H808

the waters cover the sea.” I am reminded also of the Prophet’s declaration that the time will come when “Every knee shall bow, and every tongue shall confess” (Isaiah 45:23). And again “That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.” And I am also reminded that in that day, “They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord” (Jeremiah 31:34). The question properly arises, To what extent shall we consider these statements literally true? What kind of fulfillment should we expect them to have?

If we look out upon the heathen world, however sympathetic we may be in respect to foreign missionary work, doing all in our power to make known to the heathen the grace of God and the great Redeemer we are nevertheless compelled to admit that there is absolutely no hope of our ever causing every knee to bow, and

every tongue to confess Christ in heathen lands, even as we have long ago given up hope of accomplishing such work in civilized lands. The work is too great for us, and the errors of heathendom are too deeply seated to be quickly eradicated. Government statistics show us that there are twice as many heathen today as there were a century ago. If, therefore, any of us had been flattering ourselves respecting our ability to accomplish the conversion of the world, it is time for us to acknowledge our error and to look to the Lord, realizing that in him alone is the world's hope. Doubtless this is just the lesson that the Lord wishes us to learn. He does not wish us to give up our efforts to "Do good unto all men as we have opportunity, especially the household of faith," for our own blessing is associated with such activity on behalf of others. But God does wish us to realize that of ourselves we are unable to cope with the situation. He wishes us to realize that only through the establishment of the Kingdom of God's dear Son can the glorious blessings of the Millennium ever be hoped for. Alas! We must admit, and should feel deeply humble by the admission, that even in civilized lands, the number of footstep-followers of the Lamb of God is very few. The number who are "walking, not after the flesh, but after the Spirit" in civilized lands is very few, in comparison with the population as a whole. We are not in this setting ourselves as judges of the hearts of our fellow-creatures — remarkably few make any pretention to walking in the "narrow way," which alone now leads to life everlasting. (Matthew 7:14)

### **THE NECESSITY FOR KNOWLEDGE**

Many dear Christian people, desirous of thinking well of the heavenly Father, are so befogged with the teachings of the past, that they try to imagine that the way to eternal life is not so narrow as the Master said; they try to imagine that somehow the heathen will be saved in their ignorance, notwithstanding the Apostle says, "How shall they believe on him of whom they have not heard." (Romans 10:14) And again, his assurance that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

The error from the past which led to this inconsistency is the teaching that all of the heathen are going to eternal torture, and that they never will have an opportunity of accepting Christ in the future. They rebel against the thought which has come down from the dark ages that God foreknew the ignorance of the heathen and predestinated their eternal torture; that they should not hear of the only name under heaven or given among men whereby they might be saved and fixed their environments so that they never heard. The whole difficulty, we see, lies in the fact that God's people in

the past have not studied his Word as they should have done. Some of us subscribed to one creed, and some to another, saying to ourselves, Our creed is not satisfactory, but it is probably as free from error as other creeds. We consoled ourselves with the thought that all Christendom was considerably befogged, and we no more than others. Some of us probably tried to satisfy our minds by saying that those features of our creeds, which dishonored God, and implied his lack of wisdom, or worse, his willingness but lack of justice, or lack of power — that these things were mysteries which must be believed, although they could not be reconciled with human reason and common sense. Some of us even tried to persuade ourselves that we were exercising extraordinary faith in these matters, but in reality we were merely ignorant of God's Word, and credulous of the wisdom of our creed-makers of the past.

### TRUE LIGHT NOW SHINING

But, thank God, "The night is far spent, and the day is at hand" (Romans 13:12). "Now is our salvation nearer than when we first believed." (Romans 13:11) The evidence that we are in the morning of the new dispensation multiplies on every hand! We are evidently in the period which the Bible declares as "The day of God's preparation." God is preparing to usher in the long-promised period of blessing and refreshment, which he has foretold through all the

2H809

holy prophets. The wonderful inventions of our day along the lines of chemistry, steam and electricity are fulfillments of the wonderful "Day of Christ," which is nearing. God's people have failed of great blessings in not sooner noticing this fact. We stood, as it were, with our backs toward the East, looking for the sun to rise in the West; we were looking to our own efforts to convert the world, rather than looking to the Lord from whom alone must come the help. Hence the glow in the East had assumed considerable proportions before we noticed it — and many of our brethren are still looking to the West, and angrily refuse to turn and follow the dawn of the New Dispensation, which now may be so clearly seen by the eye of faith.

Let us note well the Apostle Peter's words, assuring us that the vision he had on the Mount of Transfiguration made a deep impression upon him. He tells us, nevertheless, that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" —the "*parousia*" (presence) of Christ, the "Morning Star."

## KNOWLEDGE A NECESSITY

But admitting the promise of the Scriptures that the knowledge of the Lord shall be worldwide and ocean deep—that every creature shall be brought to an accurate knowledge of the truth, in due time (1 Timothy 2:4-6), wherefore is the necessity for this? Is knowledge really indispensable to salvation? Is it not written in the Scriptures of the Apostles Peter and John, that “The people perceived that they were ignorant and unlearned men?” If their ignorance and lack of learning did not hinder them from having God’s favor, and obtaining salvation through Christ, and even obtaining Apostleship, why should so much stress be laid upon knowledge? Does God really care for knowledge? Has he predetermined that all who would be in his favor must be educated, and that he cares naught for the ignorant? Do we not read to the contrary that, “Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise.” (1 Corinthians 1:26, 27) “Hath not God chosen the poor of this world rich in faith?” (James 2:5)

Very true, we answer. With God the wisdom of this world is foolishness, and with this world, the wisdom of God is foolishness. Knowledge may therefore be viewed from two standpoints. So far as worldly knowledge commending any man or woman to God, or making any man or woman more fit for divine favor, we believe the contrary to be true. Unwillingly we are forced to the conclusion that the great colleges of the world are the most destructive agencies in the earth, as respects the Divine revelation, the Bible, and the true knowledge of God, which is essential to salvation and eternal life. We therefore sharply discriminate between earthly knowledge and heavenly knowledge, and between the wisdom of men and the wisdom of God.

Our Lord Jesus gave us the key to this question of the importance of knowledge in relationship to our attainment of eternal life. He said, in praying to the Father, “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) Only such as attain to this knowledge may have eternal life. Consequently we see at a glance that remarkably few of our race have thus far attained to the degree of knowledge which God would be pleased to recognize. At first this might seem peculiar to us; we might say to ourselves or to others. Why does not God give it out freely to all? The reply of the Scriptures is that God is giving his knowledge freely now to a certain class, and that by and by he will give it to all the families of the earth. This essential knowledge

is promised to the faithful in the world, He that seeketh findeth, and to him that knocketh it shall be opened. “The secret of the Lord is with them that reverence him, and he will show them his Covenant.” “Blessed are your eyes, for they see, and your ears, for they hear.” Such as thus abide in covenant relationship with the Lord Jesus are indeed taught of God in the School of Christ, and may truly grow in grace and knowledge.

A distinction should be observed in knowing about God, and knowing God himself. It is not sufficient that we should recognize God as the Almighty Creator, for devils also believe that. On the other hand, to be intimately acquainted with God means that we must come into intimate fellowship with him, and this means that we must come unto the Father through the Son, by faith. By thus coming to our heavenly Father by an acquaintance with his Word, and through an appreciation of his glorious work, past, present, and future, we get a view of the lengths, and breadths, and heights and depths of “love divine, all love excelling.” In proportion as we behold the outline of the Divine character, we perceive our own deficiencies and try the more to rid ourselves of them, and at least manifest to the Lord that our hearts are in harmony with the principles of righteousness.

### **THE SUN OF RIGHTEOUSNESS**

Very appropriately the Scriptures speak of the present as a night-time. They tell us that now “Darkness covers the (civilized) earth, and gross darkness the people (Heathendom).” They assure us

2H810

that now God’s people need the lamp of Divine revelation to guide their footsteps until the day dawns. They assure us, however, that the morning will be ushered in by the great Sun of Righteousness —the Christ, the Messiah, Prophet, Mediator, King of Glory.

Now is the Church excluded from this work of shining upon and enlightening the world and scattering its darkness. The Master gave us to understand that the Church with himself will constitute the Sun of Righteousness, which will then arise with healing in its beams. Thus in the parable of the Wheat and Tares, he pictures the entire work of this Gospel Age and its consummation, which he styles “The harvest —the end of the age.” His word respecting the separation of the wheat from the tares is that the wheat shall be gathered into his barn—changed from the earthly to the heavenly nature, and he adds, “Then shall the righteous shine as the sun in the Kingdom of their Father.” “He that hath an ear to hear, let him hear.”

The figure of the rising sun scattering the darkness, ignorance and superstition of the world harmonizes with the other picture, which represents the Kingdom of God superseding the kingdom of Satan, and those deluded by Satan, styled in the Scriptures, the kingdoms of this world.

#### BE GLAD AND REJOICE

We may well sympathize with our forefathers, to whom it was not granted to see as clearly as we may now see the glorious fullness of the Divine purpose to eventually enlighten the whole earth, by causing the knowledge of the glory of God to fill the whole earth as the waters cover the great deep. To us, therefore, is especially applicable the prophetic words, "Be ye glad and rejoice for ever in that which I create. For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." (Isaiah 65:18, 17) Thus does the Lord picture the new dispensation in graphic language. The new heavens symbolically represent the Church in its new and glorified condition, exercising superior control over the affairs of mankind. Likewise, the new earth symbolically represents the new state or condition of society — the new social order of things which will be introduced as a part of the New Dispensation. Imperfection is now written upon everything with which men are associated, partly because of our fallen condition through heredity, and partly, as the Scriptures declare, through Satan, the god of this world or age, who now works in the hearts of the children of disobedience —prompting to sin and selfishness, pride and ambition, and in every sense of the word tending to alienate the hearts of men from the ways of righteousness. Moreover, the Adversary is largely responsible for the gross errors of misconception of the Divine character, which during the centuries past have been creeping into the minds of those who were feeling after God, if haply they might find him. All who are of the right spirit, truth-seekers, and truth-lovers, will be glad to abandon the errors on this subject, which so long have hindered a proper appreciation of the glorious character of our heavenly Father. By teaching us through false doctrines to dread the heavenly Father, the Adversary has implanted in our minds a fear which constitutes a barrier. The Lord speaks of this saying, "Their fear of me is taught by the precepts of men." (Isaiah 29:13) Let us then use more diligently than ever before the wonderful Bible which Divine Providence has placed within the reach of all of God's people, that we may know him, whom to know aright will mean to us life eternal.

[The Tippecanoe County Democrat, June 10, 1910](#)

## **JERUSALEM**

*This discourse was republished in its entirety in the Convention Report Sermons, pages 103-105, under same title.*

Brooklyn, N. Y., June 5—Pastor Russell returned from his European trip just in time to keep his appointment to speak in Brooklyn's largest auditorium, the Academy of Music. His topic was 'JERUSALEM,' from the text, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. (Isaiah 60:1, 2) As had been anticipated, the crowds were too great for accommodation at the Tabernacle. The spacious Academy of Music was crowded, with a large number of ministers and other men on the platform.

2H811

[Orange Enterprise and Journal, June 17, 1910](#)

## **THE LAW OF RETRIBUTION**

Philadelphia, Pa., June 12— Pastor Russell of The Brooklyn Tabernacle preached here twice today to large and attentive audiences. We report his discourse from the text, "I, the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." (Deuteronomy 5:9, 10) A report of the discourse follows:

No one of experience can question the fact that our text is corroborated by all our experiences in life. However unjust some may claim it to be that the children should inherit the weaknesses resulting from parental dissipations and violations of the Divine law, the fact remains that however atheism may question the existence of a God or infidelity doubt the inspiration of his Word, no one can question the two facts of this text, (1) that sin and its penalty can be inherited and (2) the fact that God is merciful to such as renounce sin and turn to him and seek to walk according to his direction. However these blessings upon evil-doers and their children and these blessings upon well-doers and their posterity may be termed natural laws and laws of heredity, it does not alter the fact, because the Almighty is the one who made these laws of heredity.

Under the delusion handed down to us from the “dark ages” — that God had condemned to eternal torment all the children of Adam because of his sin —we are all inclined properly enough to feel rebellious against any such matter and to assert that from the standpoint of human reasoning it would be entirely unjust to torture the posterity of Adam eternally for his transgression — “original sin.” But as we get the eyes of our understanding opened to see what is the real penalty for sin, that it is death, extinction, and that our perfect parents, fully informed respecting the divine will, were culpable, worthy of death, and when we learn further that whatever is enjoyed by Adam’s posterity in the way of life, however disadvantageous the conditions, is so much of divine leniency and mercy and comes so much short of being the full penalty, death, extinction—then we begin to see that life under any conditions and disadvantages is still a boon, better than extinction.

### **IN WRATH HAVE MERCY, LORD**

Recognizing the wrath of God as manifested in the death penalty (not in an eternity of torture) we can see that the Scriptures everywhere declare that the wrath of God is resting upon our race; that every member of it is subject to this very penalty which came upon father Adam and has been entailed upon all of his posterity.

The Almighty Creator did not wait for us to cry out for his pity and compassion, but from the very beginning, foreknowing our fall into sin, he had the plan arranged for our redemption and ultimate recovery from this condition of wrath, curse, death. We are informed that our Lord Jesus was the Lamb of God slain from the foundation of the world—in the Divine purpose and arrangement — though only now being made manifest to the Church and shortly to the world. Thus viewed there has been no injustice practiced against our race in permitting the children to share with their father Adam in his penalty. Rather they had esteemed it and do esteem it better than the sentence itself, and furthermore in the Lord’s providences the world’s present experiences in the fall and later on in the recovery from the fall in the hands of the great Redeemer during the Millennial Age, is to prove a lesson, a schooling, in the exceeding sinfulness of sin, which the race as a whole will never forget and out of which many (now the Church, later on the world) will draw lessons of wisdom and grace.

Looking still more deeply into the Divine Plan as it is revealed in the Lord’s Word for those who are his (Psalm 25:14), we find a particular reason why it was not only advisable but necessary that this law of heredity should operate in our race, even though it brought in its



train a terrible list of experiences to our race. The reason for this is based upon one element of the Divine character —Justice — the very element which at one time we supposed was violated by this law of heredity. As our eyes open to the teaching of the Scriptures we perceive that if God had not permitted his law of heredity to operate, but had permitted each individual of the race to come forth to perfection and to stand an individual trial such as father Adam was subject to, it would doubtless have meant that at least one-half of the race, possibly more, would have deliberately chosen a course of sin as father Adam chose it. To expect more than one-half to be obedient would be unreasonable. Rather, from what we see about us in the experiences of life, we would have been liable to conclude that only a very small majority,

2H812

perhaps one-tenth, would have been obedient to God, while the remaining nine-tenths would have been disobedient.

Some might ask, Would not even that have been better than the Divine arrangement as we see it operating now, that the whole race should suffer for one man's disobedience? We answer, No! Not according to the testimony of the Scriptures. The Bible shows us that while this law of retribution has worked such terrible havoc in Adam and his race for now 6,000 years—while 20,000,000,000 have been born in sin and sorrow and pain and after a few years of trouble have died in sorrow and pain, nevertheless in God's due time all of these shall have more favorable opportunities of knowing of God's true character and of attaining to a full character development in his likeness during the Millennial Age. This means that probably more will gain eternal life and blessing under the divine arrangement as we have it than we could reasonably expect would have been saved had the Lord not provided this law of heredity and condemnation of all, but on the contrary had permitted each to be born in perfection and to stand his trial as between loyalty to God with the reward of eternal life or disobedience punished with death. But we shall see that it means much more than this.

#### CONDEMNED IN ONE—REDEEMED BY ONE

A great economic law is connected with the divine arrangement: The condemnation of a race in one man's loins because of his transgression made possible the divine arrangement that a Second Man should pay the penalty for the first and redeem both him and all who were in him at the time of his condemnation. This is at once a demonstration of Divine Wisdom and of Divine Justice. Suppose, for instance, that the law of heredity

had not prevailed, had not been instituted by our Lord, but that each individual had come forth perfect and had been personally placed on trial and been personally condemned to death. Would it not have required an individual savior for each one condemned under such an arrangement? Surely it would. Hence, had one-half of the race proven themselves sinners and been personally condemned it would either have been necessary to avoid redemption altogether or to redeem the sinner half of the race, by giving a life for a life — a perfect being's sacrifice for or instead of each imperfect life. Estimating the total number of our race at 20,000,000,000. Justice would have been obliged to require 10,000,000,000 of perfect beings to be offered as the ransom price for the 10,000,000,000 of sinners. Under the very best estimate that we can possibly make, this would have required the death of all the perfect ones of the race as redeemers for all the imperfect members of the race, and what a havoc that would have implied —with just as many dying as under present conditions, namely, one-half as sinners and the other half as redeemers, ransoms. Besides, we perceive that it would not have been just on the part of the Almighty to compel the righteous ones to suffer for the unrighteous as their redeemers, hence there would have been no assurance even then that any but a fraction of the sinner race would have been redeemed. On the contrary, how wise, conservative and economical was the Divine arrangement that by one man's disobedience under the laws of heredity the many would be born sinners and sharers in his penalty, death, and that then in due time one Savior, one perfect one, the "man Christ Jesus," might redeem Adam and, redeeming him, redeem all of his race from the death sentence, the curse, the wrath of God, and as a result of the redemption obtain the right, the authority, the power during his Millennial Kingdom and in association with his glorified Church of the Gospel Age, to bless all the families of the earth and to uplift as many as would be willing out of all their ignorance, weakness and sinful and dying conditions to all that was lost in Adam.

We have seen that in harmony with the Divine law it would not have been just for the Heavenly Father to obligate the righteous to die for sinners and that hence the redemption of the sinners would have been problematical —very doubtful. But on the contrary the Heavenly Father well knew in advance the loyalty of his First-Begotten, his only Begotten, who is declared to have been the "beginning of the creation of God." (Revelation 3:14) He knew not only of Jesus' loyalty but that his experiences with him in glory would every way qualify our Lord for the tests and the sacrifices necessary

for the redemption of the race with his own precious blood. The Scriptures assure us furthermore that the Father set before him some certain joys, certain blessings, certain promises, in connection with this work of man's redemption; as we read, "Who for the joy set before him endured the cross, despising the shame, and is now set down on the right hand of the majesty on high." (Hebrews 12:2)

### **RETRIBUTIVE JOYS AND REWARDS**

We are to remember, too, that the Scriptures distinctly teach that the condition of the affairs of our world — sin, retributive punishment, the redemption through Jesus, the call of the Church and their sufferings with their Redeemer and the promises of future blessing and glory both for the Church and for the world — are subjects in which the angels of God are interested. As the Apostle Peter says, "Of which salvation the prophets have Enquirer and searched

2H813

diligently. . . . Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. - . . . Which things the angels desire to look into." (1 Peter 1:10-12) They wondered when all the sufferings of Jesus and the Church would be completed and when the glory time would come and recovery from sin and death conditions; when God's purpose would thus ripen and bear fruit in the recovery of those who fell from his favor in Adam's disobedience but were redeemed by the precious blood.

The great lesson of what constitutes disobedience, and how serious a sin it is, and what it would lead to if allowed to take its course, was illustrated in man's experiences; and all the hosts of angels looked on with amazement, no doubt. God's Justice was fully demonstrated in the infliction of the death penalty and the permission of its inroads upon the mental, moral and physical perfection of his creatures, bringing many of the race down almost to brutality. God's Love was manifested in the gift of his Son, in the arrangement of his plan by which for the joy set before him, Jesus might become Adam's Redeemer, and the Bridegroom of the Elect Church and ultimately the great King of Glory who, during the Millennial Age, is to restore, revive and bless and test Adam and all his race.

## **CHRIST AND THE CHURCH CRUCIALLY TESTED**

We cannot wonder if all the holy angels looked on in amazement as they beheld the Only Begotten Son of God leave the “glory which he had before the world was and humble himself to take human nature — to be born a man that he might redeem Adam and his race. It must have seemed wonderful to them not only that the Heavenly Father would arrange such a plan but wonderful also that the glorious “Only Begotten,” “First-Born,” should be the one to whom the proposition would be made to show his faith and love for the Father, to do his will to the extent of such a sacrifice, not only of glory, but, eventually, of life. They had yet to see a further operation of the divine law of retribution operating in Jesus for his blessing and honor. So intent were they in looking at the humiliation of the Only Begotten, and then at his death, that apparently they did not so carefully note the fact that the Heavenly Father had set before him great joys, great blessings, great exaltation, when he should finish his work.

Already the Only Begotten was next to the Father in glory and dignity, honor and power; what more of divine honor could be bestowed upon even the FirstBorn of every creature? The Only Begotten himself appears not to have thought particularly of the promised glory: The joy set before him, however, seems to have been that he would do the Father’s will and thus demonstrate his absolute loyalty even unto death. While, no doubt, it was a joy to the Lord to be the Father’s Agent in the rescue of Adam and his race from sin and death, nevertheless we believe that his chief joy in connection with the matter was that thus he might demonstrate to the Father his absolute love by his submission and obedience. Our Lord’s own words were, “Father, glorify thou me with the glory which I had with thee before the world was.” (John 17:5) He knew of the Father’s proposed exaltation of him as a reward, but he did not mention this; he would merely ask of the Father that when he had accomplished the Divine purpose he might have back the same honor and position and divine favor which he had laid aside when he humbled himself to become Adam’s redemption price, the world’s Savior. Such modesty and loyalty are difficult for us to comprehend because of our fallen, imperfect conditions.

But the Apostle explains to us, speaking under the power of inspiration, that because of our Lord’s obedience in leaving the glory and becoming a man and dying for our sins, therefore “God hath highly exalted him and given him a name above every name, that at the name of Jesus

every knee should bow, of things in heaven and things in earth.” (Philippians 2:9, 10) Elsewhere in the Scriptures we are assured that our Lord became partaker of the Divine nature in his resurrection; that thus he attained a reward far above anything that could have been thought, not only above angels, but also far above his own prehuman condition. If thus rewarding the faithful the Lord is carrying out the spirit of our text—he has been exemplifying what is otherwise taught in the Scriptures — “whatsoever man soweth that shall he also reap.” (Galatians 6:7) Adam sowed disobedience and he and his race have reaped a terrible harvest of degradation, suffering and death. The Only Begotten sowed obedience, as prophetically expressed of him at the time of his baptism, “I delight to do thy will, O my God; thy law is written in my heart.” (Psalm 11:8) Laying down his life in harmony with the Divine program was his sowing and the reaping at the resurrection was glory, honor and immortality, the divine nature. How richly Jehovah rewards every demonstration of loyalty to himself and the principles of righteousness.

2H814

[The Weekly Enquirer, June 23, 1910](#)

## **WORKMEN NEEDING NOT TO BE ASHAMED**

*“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.” 2 Tim. 2:15*

Louisville, Ky., June 19—Pastor Russell, of the Brooklyn Tabernacle, New York, today addressed the International Bible Students’ Association here, using the above text. He also gave a public address under the auspices of the association. He had crowded houses and earnest attention. On the above text he said in part:

“I address you, dear friends, as Christians; students of God’s Word, and not as sectarians. Although the world is full of denominations, each claiming to be the Church of Christ, we all admit that there is but the one “church of the first-borns, whose names are written in heaven.” (Heb. 12:23) This conviction is being borne in upon us more and more as the days go by and as the eyes of our understanding open more widely to the teachings of God’s Word. We realize increasingly that our division means our shame in the eyes of the world and that our creedal contradictions imply that we are not all led in all things by the holy Spirit, whose teachings can not be yea and nay upon the same subject. It is this sentiment which is taking hold of the ministry of all denominations and making them anxious for an outward show of unity in

church federation, which will shortly be effected. The Christian public, however, and especially Bible students, are not deeply sympathetic with the federation idea. They realize that at most it would be a gloss of deception so far as doctrinal oneness is concerned; and that otherwise it is but a business or worldly combination.

Bible students are more and more coming to prefer the Lord's way —the Scriptural way. They are coming to realize that what God's people need is not more organization but less organization, not more explicit creeds but the standard of fellowship which the Bible sets up. They are learning that this simple test is: A turning from sin and acceptance of the Lord Jesus as the Redeemer from sin and death and the full consecration of the believer, mind and body, to know and to do the Lord's will to the best of his ability under the Lord's providential guidance. We all see that this simple bond of fellowship is the only one laid down in God's Word and that whatsoever is more than this is injurious bondage to men and to systems. We all see that "the Church of the Living God, whose names are written in heaven," is composed exclusively of such as conform to the terms of this simple creed — that these alone will constitute "the body of Christ which is the Church, the bride, the Lamb's wife," whom he will accept and unite to himself in the end of this age. We all see that this class alone is referred to in the Scriptures as "the elect," who are to be associated with the Savior in His glorious spiritual kingdom, which, invisible to men, is now shortly to be established in power and great glory for the blessing of natural Israel and through her blessing all the families of the earth —living and dead.

### **"WORKMEN NOT ASHAMED"**

Let us consider the latter part of our text first. The Apostle's suggestion is that Timothy and all the ministers of the Gospel of Christ are professedly workmen, laboring under the guidance of God's Word. In the larger sense every Christian is a minister of the Gospel, or, as St. Peter declares of all the consecrated, "Ye are a royal priesthood, a holy people, a peculiar treasure." In the end of the age will come a reckoning time, a showing of results — "every man's work that he hath wrought shall be made manifest." (1 Cor. 3:13)

Our text urges that Timothy and every faithful servant of God should be so loyal to God and His message that in the great time of examination in the end of this age preparatory to the introduction of the kingdom the showing shall be one of which we need not be ashamed. Let us then, as Christian Bible students, of all denominations, gathered here today ask ourselves

respecting our own work in the world, and how it must appear to God, to ourselves and to our fellow men — yea, how it must shortly be made manifest to all!

Let us call the roll! Baptist brethren, what have you to show “as workmen who need not to be ashamed, rightly dividing the Word of Truth?” Methodist brethren, what say you? Presbyterians, next. Congregationalists, Lutherans, Catholics — all!

The answer of one is practically the answer of all. We have—so many hundred churches. They cost—so many millions of dollars! Their steeples are —so high!

2H815

Their cost of maintenance is — so much. The number of ministers is—so many. The church collections amount to —so much! The amount expended in foreign missions is —so much! The amount expended in fine choirs and elegant organs—is so much! The aggregated debts of all our churches is—so much! The unpaid interest on many of these debts is—so much! The time and energy expended in fairs, bazaars, etc., to help pay the indebtedness is—so much! The number of church membership is—so much! The number in Sunday schools is—so many!

### “WHAT LACK I YET?”

Many of our dear Christian friends say: “What lack we yet?” Have we not really attained the goal of our church ambition? Should we build finer edifices or pay larger salaries? Are we not straining ourselves at every turn with collections? What more could God ask of us? “We are rich, and increased in goods, and have need of nothing.” (Rev. 3:16-19)

In reply we may suppose the Lord to ask: “Where did I give you instruction respecting these things? Where in my Word did you find the suggestion that what I desired you to do in the world was to erect great church edifices, piles of stone and iron and mortar, polished woods and stained glass? You are not rightly reading my Word. However good in intention, you have failed to rightly divide the Word of Truth. The temple respecting which I gave instruction is the spiritual one, the temple of the Holy Spirit —the body of Christ, which is the church. I fear that you have forgotten the true temple of God while rearing so many temples of earthly materials. Concerning the true temple. I instructed you that ‘the Temple of God is holy, which temple ye are, living stones being shaped and polished for the habitation of God through the Spirit.’ Show me what you have accomplished in this way. Show me to what extent you have rightly divided my Word and properly instructed mankind respecting my glorious character and my great

divine plan of the ages. Show me fruitage of the glorious message.

“How many in all the millions that you report are new creatures in Christ Jesus, who walk not after the flesh, but after the Spirit?’ Let me hear the message of my love and grace in Christ as you are proclaiming it. What mean these sectarian divisions among you? Why are there so many church edifices and so few saintly worshipers? Who authorized you to put these fences between my people to divide the flock? Know ye not that I said there is one flock and one Shepherd? Why have ye so neglected the spiritual interests of my flock and their instruction in righteousness? Why are ye so unable to rightly divide my Word?

“Instead of coming together as one church of the living God, whose names are written in heaven, ye have divided into hundreds of sects and parties. Instead of taking my Word as a whole and rightly dividing its teachings as between the different ages and dispensations of my work, ye have divided my Word in a sectarian manner. One sect has made one selection from my Word and another sect has made another selection. Thus ye array one part of my Word against another part of it and hence get into confusion and conflict. What have you to answer for these things?”

With shame of face we must all acknowledge that we have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no help in us. The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart to acknowledge that we have wrought no deliverance in the earth (Isa. 26:18); that our sectarian differences are our shame; that the ignorance that we have all been in respecting the Word of God is humiliating. Now that our eyes are open so that we can comprehend as never before the harmony of God’s message from Genesis to Revelation, it means a rich feast and blessing to our souls. The Word of God becomes more precious to us daily as we become able to comprehend it. Our duty is to fly to the assistance of our dear brethren and sisters in Christ of all denominations, and to call upon them to join with us in a determined stand for righteousness, for truth, for God and for His word.

We must show them that ignorantly we and they have dishonored our God by misrepresentation of His character and misrepresentations of the real teachings of the Bible. We must point them to the fact that the Bible does not teach that all mankind except the “elect” saints will be consigned to an eternity of torture at the hands of



fireproof demons. We must show them that the election of the Church during this age — a saintly little flock — does not mean injury to the nonelect. That, on the contrary, it is the divine purpose that the “elect” saints with their great Redeemer in glory shall constitute God’s kingdom. That kingdom, when established, will bind Satan, put down sin, banish ignorance, error and superstition and uplift mankind by “restitution,” by resurrection processes—up, up, up, to all that was lost in Eden by disobedience and to all secured for Adam and his race through the great transaction at Calvary. (Acts 3:19- 21)

### **RIGHTLY DIVIDING THE WORD OF TRUTH**

Alas, how many intelligent people have turned aside from following Christ, and from hearing the voice of God through the Bible! Alas, how many are looking to

2H816

Theosophy, to Spiritualism, to Christian Science, to higher criticism, to evolution—wandering farther and farther daily from the “faith once delivered to the saints.” (Jude 3) We fault them no more than we fault ourselves. As a whole we have been workmen who need to be ashamed. We have dishonored God through misunderstanding and misrepresenting His word and His character. We have driven away from God and the Bible some of the most intelligent of our fellows by reason of the contradictory nonsense of our creeds. It is high time that we should awake and, as Bible students, join hands and hearts and heads in the study of God’s Word along the line laid down by inspiration in our text.

The Apostle urges, “Study to show thyself approved unto God.” We are not to suppose, therefore, that the highest of all science, that which pertains to the divine purpose and the divine plan, can be acquired without study. We are not in this claiming that study alone would bring the desired results of proper knowledge. We heartily agree in the Scriptural proposition that “the world by wisdom knows not God.” We are not, therefore, to study along the lines of worldly wisdom, but along the lines of “that wisdom that cometh from above” — along the lines of the inspired Scriptures. We must study! Whoever will not study will not know! “The secret of the Lord is with them that reverence Him.” And reverencing Him means the giving of our best thoughts and talents to the study of His Word, that we may “know the things freely given to us of God.” (1 Cor. 2:12)

We should note further as Bible students that we must not study to be approved of men, but to have the divine

approval. This will bring to us, as it did to the Master and his Apostles, the disapprobation of the worldly-wise and nominally religious. It was the Chief Priests and Scribes and Pharisees, and not the common people of the Jews, nor the Roman soldiers, who were guilty of the crucifixion of our Lord. And we must expect similar conditions, because, as the Apostle says, "As He was so are we in this world." The class who called the Master Beelzebub is the same class which will oppose His footstep followers.

God permits all this with wise and loving fore-intention. Nothing connected with the opposing forces is in any sense of the word interfering with His great program. He set apart with divine wisdom this gospel age of nearly nineteen centuries for the sole purpose of selecting from the world the Church of the firstborns — the antitypical Priests and Levites. The restriction of His message, the darkening of counsel, the clashing of creeds, the opposition of the world, the flesh and the Devil, are all wisely permitted with the foreintention on God's part that thus all through the ages the way of the cross —in the footsteps of Jesus —should be a "narrow way," so that comparatively few finding it would care to walk in it.

It is those few, that little flock zealous for God, for His' Word, for righteousness, that He is now marking out as the prospective joint-heirs with Jesus in His glorious Kingdom, which is to bless the world with full opportunities for earthly salvation — "restitution."

The trials of the faith, the patience, the love, the devotion of this little flock, is all designed, and not through accident. Satan and his hosts may think to thwart the divine plan and may mislead and use humanity as their tools. But it shall yet be seen that all of the divine purposes shall be accomplished. The Word that has gone forth out of Jehovah's mouth shall prosper in the things whereto He sent it.

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

*"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy and shall break  
With blessings on your head."*

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

St. Paul declared of earthly Israel, that they enjoyed “much advantage every way, because to them were committed the oracles of God.” So now, dear friends, it seems to me that you and I and all sincere Christians the world around enjoy much advantage every way. Looking to the past we find great excuse for our dear forefathers who, with sincerity of heart, so misunderstood the divine word and so misinterpreted the spirit of the master that they burned one another at the stake. We should not think so harshly of them for this as though they lived today under the greater advantages which we possess. We should sympathize with them. We should consider them as blinded by the great adversary as was Saul, of Tarsus, when he, as a member of the Sanhedrin, authorized the stoning of St. Stephen. We should think of them sympathetically as St. Peter spoke of the Jews who crucified the Lord. He said, “I wot brethren, that in ignorance ye did it, as did also your rulers.” So also we should kindly, lovingly cast a mantle of benevolence over similar conduct on the part of John Calvin and others of our forefathers. But as we would not go to the Jewish rulers, nor to Saul, of Tarsus, for the religious instruction, neither should we go to Brother Calvin or others of our

2H817

forefathers who were blinded, as he was, respecting the true character of God and the true spirit of his word.

Only within the past century have the masses of God’s people been able even to read the Bible, if they had possessed it. And only within the same time have they had the Bible to read. Our great hindrance has been that with Bibles in our hands and with ability to use them we looked for instruction to our well-meaning fathers instead of going to God’s word itself. Now, by God’s grace, the eyes of our understanding are opened. The wonderful Bibles of our day with their marginal references, their concordances, etc., and other assistances in Bible study are bringing us in touch with the whole message of God’s word. Now, one passage of Scripture throws light upon another, and thus with increasing brightness the word of the Lord as a lamp gives light upon the pathway of His church.

And this is in full accord with the Bible declaration that the path of the just shall shine more and more unto the perfect day, or, as St. Peter says, “Until the day dawn.” (2 Peter 1:19) This very fact that God’s word is now opening to his people who scan its pages in its own light is but another proof that we are in the closing days of the Gospel age, and that the light of the new age of Christ’s

Kingdom is accountable for the great blessings that are coming upon the Bereans of our day, as well as upon the whole world of mankind in temporalities. Surely not in vain did our Master pray, "Sanctify them through Thy truth; Thy word is truth." (John 17:17)

[The National Labor Tribune, June 25, 1910](#)

## ZIONISM, THE HOPE OF THE WORLD

*With the exception of the opening paragraphs, printed below, this discourse has been republished in the **Convention Report Sermons**, pages 156-157, under same title.*

SAN FRANCISCO, Cal., June 25— Pastor Russell addressed large audiences twice at the Golden Gate. He addressed a Convention of the "International Bible Students Association" in session here. He has been making a sort of continental tour, including Indianapolis, St. Louis, Kansas City, Pueblo, Colorado Springs, Denver, Salt Lake City, Los Angeles and Santa Cruz. In all these cities local branches of the "I. B. S. A." invited him and made arrangements for public addresses. Notwithstanding the strain of continuous travel and continuous public speaking, the Pastor seemed in excellent health and vigor. He spoke enthusiastically of the warm receptions and attentive hearing which he had enjoyed. He was specially pleased with his California experiences and the glorious climate noted at his several stopping places.

The Pastor's visit is unique in another respect. Learning of his intended program, some of his friends asked permission to make up a party to accompany him. He gladly assented. As a result a train-load of Bible Students are with him — about one hundred and sixty in all.

While the Golden Gate Convention is the goal of the tour, it is but the turning point of the excursion party. Meetings are to be held on the return journey at Sacramento, Portland, Tacoma, Seattle, Vancouver, Calgary, Winnipeg, Duluth, Buffalo and Toronto, the latter being reached July 16th. The Pastor's scheme is a novel and a benevolent one; for surely what he has undertaken and is carrying out is not a lazy man's burden. From the evidences here we surmise that the Bible Students along his course of travel will be blessed, stimulated, energized. Pastor Russell and his party bear

with them from the Golden Gate, the good wishes and Christian love of many friends.

[The Weekly Enquirer, June 30, 1910](#)

## **THREE MEN AND TWO WOMEN WHOM CHRIST LOVED**

*This discourse has been republished in **Overland Monthly**, pages 331-335, under the same title, with the exception of the following paragraph, which should appear immediately before the last paragraph there.*

2H818

We remember that it was this same John who was so full of zeal for the Master that he asked permission to call down fire from heaven to destroy the men of Samaria because they refused to sell food for the Master's company. Jesus reprovved him and said: "Ye know not what spirit ye are of. The son of man came not to destroy men but to save them." Nevertheless this earnest, active disciple was specially loved of the Master, and doubtless he himself was very loving. He it was who with two other Apostles, was taken with Jesus on several important occasions when the other Apostles were not invited. For instance, to the healing of Jairus' daughter, and up into the Mount of Transfiguration; and especially apart from the other disciples in Gethsemane's agony—nearer to himself.

[The National Labor Tribune, July 9, 1910](#)

## **FATE OF THE RICH MAN AND LAZARUS**

WINNIPEG, Canada, July 9—Pastor Russell delivered two addresses here which will never be forgotten, even by those who did not commit themselves fully as endorsing his every utterance. We report one of his discourses from the text, "*And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom.*" (Luke 16:2 3) Addressing the public under the auspices of the International Bible Students Association, the speaker said:

I am not choosing my topic for this occasion according to my own preferences, nor do I wish to do so. Realizing that a great cloud of superstition and erroneous

interpretation of God's Word acts as an earth-born cloud to hide the heavenly Father from our eyes of faith, I am continually addressing myself to the removal of this barrier, to the intent that the light of the knowledge of the glory of God as it shines in the face of Jesus Christ our Lord may shine into the hearts of all of God's dear people more effulgently than heretofore; to the intent that, with the clouds removed, our eyes may behold the King in His beauty, and our hearts be drawn to Him as to a Father, as to a God of love, as to an Almighty Saviour.

Time and again as I have delivered an address setting forth the Divine Plan of the Ages from the Bible standpoint, I have been approached afterward by Christian brethren who said, "What you say, Pastor Russell, is cheering, is God-like, is just what our hearts are hungering for and crying for, but — but I cannot accept it because of the Lord's Word respecting the "Rich Man and Lazarus," and His description of their fates."

What I say to these privately never reaches the ears of others who have the same query and the same obstacle to meet, hence I take this as my topic on this occasion, not only for the benefit of this audience, but for the benefit of the larger audiences to whom I speak weekly through the columns of the press of this land and Great Britain and Australia—numbering millions. All need to have this stumbling-stone removed from their pathway, and by God's grace we will remove it. He will remove it, using our stammering lips for the purpose.

### **LITERAL OR PARABOLIC—WHICH?**

It is not sufficient that I declare that in the Scripture under consideration the great Teacher was giving a parable. It is not sufficient that I quote, "Without a parable spake He not unto the people." Some dear, earnest children of God would object, saying, "It reads, there was a certain Rich Man, etc." I must, therefore, prove that it is a parable and not a literal statement by showing that, considering it as a literal statement, it would be untrue and absurd. After thus proving it to be a parable I will discuss it as such.

If it be a statement of literal facts then all the facts must be taken literally. This would mean that because a certain man was rich and fared bountifully every day and was clothed in purple and fine linen he would go to an eternity of torment, without a single charge being made against him along the lines of murder or injustice or blasphemy, for in the account nothing of the kind appears. Furthermore, nothing is said of the poor man as being a good man, a saint, but merely that he was poor,

full of sores, which the dogs licked; and that he ate the offal from "The Rich Man's" table.

If these be the grounds and conditions upon which any of us have had hope for eternal bliss, surely a comparatively small number could claim it. Did we ever have such experiences? If not, what ground have we, according to this teaching, for a hope of reaching Abraham's bosom? And additionally, if the statement is a literal one, Abraham and his bosom must be considered literal also, and if only two or three who were beggars like Lazarus were before us, what hope

2H819

would we have for room in Abraham's bosom. But enough of this! We see clearly that the statement is parabolic and we must look for such an interpretation as will fit all conditions. And here it is!

### **VIEWED AS A PARABLE**

Viewing the matter as a parable, our difficulties all disappear as soon as we get the key. The great Teacher in this parable was criticizing the leaders of the Jewish nation and foretelling their fate. He Himself was an outcast, so were His disciples and so have all been since who have become His followers. "As He was so are we in this world."

"The Rich Man" of the parable represented the Jewish nation. The fine linen he wore represented the typical justification granted to that nation under the Law Covenant made with Israel at Mt. Sinai. "The Rich Man's" purple raiment pictured the royalty which belonged to Israel as God's typical kingdom in the world. Thus we read, "Solomon sat upon the throne of the kingdom of the Lord, in the room (or stead) of his father David." Jesus recognized this kingdom dignity as still belonging to that nation when He said, "The Kingdom shall be taken from you and shall be given to a nation bringing forth the fruits thereof." (Matthew 21:43)

The Rich Man's bountiful table represented the glorious promises of God which were theirs primarily, and granted to no other people until after they had rejected Jesus and crucified Him. St. Paul refers to this table in this way and quotes David the Prophet saying, "Let their table become a trap and a snare and a recompense to them." This was because they did not rightly appreciate their glorious promises and live up to the conditions which they required. The death of The Rich Man represented the cutting off of national Israel from all those special privileges and advantages every way which had been theirs for centuries. "The Rich Man" (the Jewish nation) began to sicken from the time of the

crucifixion — from the time that Jesus said, “Your house is left unto you desolate; henceforth ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord.”

The saintly few were gathered out of Judaism into relationship with Christ at Pentecost, and “The Rich Man,” the nation continued to be sick and finally died in the year A. D. 70, when Titus, the Roman general, captured Jerusalem, the entire land of Palestine being laid waste.

The Jewish nation has been a dead nation since the year A. D. 70. It is in *hades*, in the tomb. But this implies its resurrection in due time, for the figure of the tomb, *hades*, does not represent a perpetual condition, but a temporary one, from which Messiah will grant a release, and *hades*, in every sense of the word, will be destroyed.

### DIVES IN TORMENT

But the parable declares that Dives was in torment! How could this be, seeing that the word *hades* signified the death state, the unconscious condition? We answer that the Jewish people have a double aspect, in the parable and out of it. Nationally, they are dead or asleep, but as a people they are very much alive —no other people more so. It is as a people that they have been suffering the tortures of persecution during the past eighteen centuries, while as a nation they have been dead, buried, in *hades*, they are awaiting a resurrection, of which the present Zionism is an advance token. Soon Israel’s persecutions will end, when Messiah’s glorious Kingdom shall take its power; and then will come their national resurrection, for they are to be actively and specially identified with the Messianic Kingdom shortly, as its earthly and visible representatives.

As the two tribes of Judah and Benjamin were represented in “The Rich Man” in a very special sense, the other ten tribes, scattered amongst the surrounding nations, would, at a like-proportion, represent his five brethren. God’s dealings with the Jews will be the same wherever they are —no preference will be shown — “They have Moses and the Prophets, let them hear them.” This could not be applicable to any except these two tribes and the other ten tribes of Israel, for they alone had Moses and the Prophets.

### THE RICH MAN TORMENTED IN HADES

All scholars will concede that the Greek word *hades* and the Hebrew word *sheol*, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of *sheol* and *hades* and that there is neither wisdom nor knowledge nor device



there; that the dead know not anything. Scholars, therefore, have been perplexed greatly at the statement of this parable that the Rich Man lifted up his eyes in *hades*, being in torments.

The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this Rich Man (Israel) dead as a nation, but alive as a people, has appealed to Father Abraham to have

2H820

Lazarus cool his tongue with a drop of water. Of course, the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. A drop of water on the tip of a finger would not afford much relief anyway.

The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the President of the United States to co-operate with other “Christian nations” and intercede on behalf of their people in Russia that they might have more liberty and less persecution, that their torments might be cooled.

### **FINDING THE LAZARUS CLASS**

If we have found The Rich Man, let us now seek for poor Lazarus. He represented a God-fearing and God-seeking class outside the pale of official Judaism—not *all* the Gentiles, but certain ones concerning whom Jesus said, “I have not found so great faith, no, not in Israel!”

The Jews were in the habit of speaking of the Gentiles as “dogs.” The great Teacher Himself used this expression (Mark 7:25-30). Lazarus had no fine linen garment granted to him because he was outside the pale of Israel, for whom alone the typical sacrifices were offered. Lazarus had no purple robe for the same reason—because the kingdom of blessing, for the time, belonged exclusively to the seed of Abraham. The dogs (other Gentiles) licked his sores, in the sense of considering the Lazarus class upright and godly and in some sense showing sympathy for them. His eating of the crumbs that fell from the children’s table signifies that Jesus did, on a few occasions, allow some special blessings of healing, which were for the Jews, to go to this worthy class of Gentiles.

For instance, the daughter of Jairus, raised from death, was a crumb from the children's table to one noble-minded Gentile who feared God and who had built a synagogue for the Jews. The healing of the centurion's servant was another crumb from "The Rich Man's" table to one of the Lazarus class. Healing the daughter of the Syro-Phenician woman was another crumb from "The Rich Man's table" to a member of the Lazarus class. In answer to her request Jesus answered, "It is not proper to take the children's bread and give it to dogs" —Gentiles. Accepting the suggestion the woman replied, "Yea, Lord, yet the dogs eat of the crumbs which fall from the children's table." Her faith in God marked her as one of the Lazarus class, outside "The Rich Man's" household. She was a companion of dogs (Gentiles), and for the time could merely have a crumb from "The Rich Man's table."

As the death of "The Rich Man" represented a change in his affairs, so the death of the Lazarus class indicated a change in the affairs of this outcast class. But, instead of being buried, these were carried by the angels to Abraham's bosom —not to heaven, not to purgatory, not to some intermediate state. As Abraham in the parable represents God, the receiving of the faithful of the Lazarus class into the bosom of Abraham figuratively represents the acceptance of this class as the true children of Abraham — true children of God. As Jesus went outside "the camp" bearing the reproach of His nation, before He died, so did all of His followers who belonged to that nation. They were all recognized as outcasts with the Gentiles; these the Lord received as His children by the begetting of the holy Spirit. And so St. Paul tells us that we who were by nature Gentiles were not of the stock of Israel. But, "If ye be Christ's, then are ye Abraham's Seed (children), and heirs according to the promise —joint-heirs with Christ, members of the great Messiah (Galatians 3:29).

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in illustrating to us the special relationship of the Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief and how their unbelief alienated them from the Divine favor of this Gospel Age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom.

We thank God that the promise of the Scriptures is that with the end of this Gospel Age this gulf of unbelief and consequent separation from Divine favor will be done away and Israel will be delivered from the torments of these centuries and experience a national resuscitation or

resurrection under the glorious privileges, favors and advantages of the New Covenant.

### **HOPE FOR THE MANY NATIONS**

Since God's favors are thus marked out for the heavenly and the earthly Seeds of Abraham — the earthly through the heavenly—it follows that the blessing of the other nations will come about through their affiliation with these. In other words, we may understand that the Divine Government established in Israel in the hands of the Ancient Worthies will be the center of Divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. Thus the Prophet represents the matter, saying, "Many nations shall go and say, Come and let us go up to the mountain (Kingdom) of the Lord, and to the house of God of Jacob; and He will teach us of His ways, and we will walk in His paths; for

2H821

the Law shall go forth from Mount Zion (the spiritual Kingdom) and the Word of the Lord from Jerusalem (the center of the earthy Kingdom) (Micah 4:2)."

And thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine Plan, they shall all be blessed with Restitution privileges and opportunities and with an enlightenment from the rays of the Sun of Righteousness, which then through the appointed channels will be flooding all the earth. Thus will the original Covenant have its amplified fulfillment; first, in The Christ, the spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these, bless all the families of the earth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the "liberties of the sons of God"—freedom from sin, sorrow, pain and death. As the Old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the Old but under the New Covenant (Ezekiel 16:60, 61) "He that hath an ear to hear, let him hear."

[The Clinton Courant, July 16, 1910](#)

## **BE YE RECONCILED TO GOD**

*“You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.”*  
Colossians 1:21

Sunday, July 10—Pastor Russell of Brooklyn Tabernacle, New York, preached today from the above text. He said in part:

In order to use a telescope to advantage we need first to obtain a proper focus on the object to be examined. And so it is with the Divine Plan and Purpose. Looking at it with the eye of faith through the Telescope of God's Word, adjustment of the focus is necessary. This focusing of the Word, Christian people in the past have very generally overlooked. As a result the Divine Plan has a blurred and indistinct appearance to our sight. The various word-pictures, symbols, types, allegories and plain statements of the Scriptures without this focusing together, make a very unsatisfactory and nondescript matter of the Gospel of Christ, one that is unsatisfactory to everybody, one that the learned of our day have repudiated entirely—an ambiguous collation that is a source of vexation to millions of God's consecrated people. The difficulty is that the Telescope was tampered with during the dark ages and the proper focus was lost. Since then Christian people have feared to readjust it. They have gloried in the fact that they never changed the focus. However, they have overlooked the fact that some one else did change it for them long ago and that the unsatisfactory view we have gotten is the result of this and is entirely out of accord with the clear and beautiful vision of God's Grace and Truth and Mercy and Love and Wisdom and Power as seen by the Apostles in the early Church.

### **INTERNATIONAL BIBLE STUDENTS' ASSOCIATION**

Some of us, dear friends, instead of throwing away the Telescope of the Word of God, are taking pleasure in cleaning the lenses of the dust of the dark ages and adjusting the focus by a careful endeavor to speak where the Word of God speaks and to be silent where it is silent, and to bring, as the Apostle suggests, our every thought into captivity to the will of God in Christ as outlined in the Bible. The result, we all can testify, is not only comforting, but happifying; not only enlightening, but refreshing. Truly as the Apostle suggests, we have come to “Times of Refreshing from the presence of the Lord.” And all this, we perceive, is exactly what the

Scriptures foretold, namely, that a falling away and darkening of the understanding would follow the death of the Apostles, but that in the end of the age the darkness would begin to scatter before the oncoming light of the Sun of righteousness, in the morning of the New Dispensation of Messiah's reign.

In accord with all this, note the fact that for centuries we have been overlooking certain Scriptures while accepting others. We accepted the Apostle's statement in our text respecting the reconciliation of the Church, but we overlooked entirely other Scriptures which speak of a still different reconciliation — "God through Christ reconciling the world unto himself." (2 Corinthians 5:19) We should have noted the difference between the Church and the world in this and many other passages of Scripture. We should have remembered the Lord's words "Ye are not of the world, even as I am not of the world."

2H822

We should have seen that the salvation and reconciling of the Church is one thing and the salvation and reconciling of the world is quite another thing; that these are two different salvations — the first to heavenly, spiritual conditions and joint-heirship with Christ in his Kingdom; the other to an earthly inheritance, to earthly perfection and life everlasting and an Eden that is to be world-wide—Paradise restored, God's footstool made glorious.

### **GOD'S PURPOSE TO BE ACCOMPLISHED**

Nevertheless nothing has been lost. No feature of the Divine Plan has been thwarted, for these two salvations do not progress at the same time. During this Gospel Age none are saved, nor desirous to be saved, except those "drawn of the Father," "called of God." These have been privileged to approach God through the Son, whose name is "the only name given under heaven or amongst men whereby we must be saved." (Acts 4:12) Only those who take up their cross and follow the Lamb through evil report and good report, faithful unto death, can now be spirit-begotten; in the resurrection, these will be spirit-born, members of the Bride of Christ, the Lamb's Wife and joint-heir with him in his Kingdom. It does not matter to the remainder of mankind that they have been allowed to remain in ignorance of the great fact that God is about to pour out upon humanity a great blessing; about to pour out his holy Spirit upon all classes; about to establish the Kingdom of his dear Son for which we pray, "Thy Kingdom come;" about to cause the knowledge of the Lord to fill the whole earth; about to give to every son and daughter of Adam one

full, fair, righteous opportunity to come to a knowledge of the truth that they may be saved.

If the knowledge of God's grace has proven to be a grand, glorious, inspiring message to the sanctified in Christ Jesus, the Church of this Gospel Age, called to the heavenly calling, will not the message of reconciliation to the world, in due time, likewise bring to the world comfort, joy, blessing as they shall be invited to the earthly portion—to full restitution to human perfection—to all that was lost by Adam and that is to be recovered by the sacrifice of Jesus? No wonder the Scriptures assure us that the night of weeping is nearly over and the morning of joy already dawning! No wonder the Apostle declares that "the whole creation groaneth and travaileth in pain together," and that they are "waiting for the manifestation of the sons of God." (Rom. 8:22, 19)

The work of this Gospel Age has been the calling, the testing, the proving, the fitting, the polishing of these sons of God for the glorious heavenly state to which they have been called. The Apostle urges that however humble the position of God's saints in the present life, "We know that when he shall appear we shall be like him, for we shall see him as he is." When he shall appear in his glory we also shall appear with him. When he shall reign as the King of kings and Lord of lords, when to him every knee shall bow and every tongue confess, the elect Church, his Bride, will be with him in his Throne, sharers of his glory and participants in his work—the work of blessing and uplifting the world—reconciling the world to God.

### **CALVIN AND KNOX WESLEY AND WHITFIELD**

Calvin, Knox and others of the reformers, we may then see, were quite right in their insistence that none at the present time are in a reconciled condition toward God except the comparatively few of our race—the saints. These turn from sin to righteousness, turn from disobedience to faith and consecration, and in and through the merit of the Redeemer are acceptable as probationary members of the elect Church. If faithful they will shortly, in the "first resurrection," constitute the Church of glory, the Bride, the Lamb's Wife and Joint-Heir.

Brothers Wesley, Whitfield and others were also right in their proposition that God was not content with electing merely a saintly handful, but surely loved the whole world and would surely give to every member of the race a full opportunity to come to a knowledge of Christ

and to seek a share in the merit of his sacrifice for sins and an opportunity for life everlasting.

Those dear brethren contended earnestly with each other over their differences, the one upholding the doctrine of Election, the other contending for the doctrine of Free Grace. Now we see that both were right! Now we see that the election belongs to this Gospel Age and to the High Calling to the divine nature and that in an age following this, Free Grace toward all of the race of Adam will prevail. “The knowledge of the Lord shall fill the whole earth,” every knee shall bow and every tongue confess.” Then those who, under the rule and assistance and uplifting influences of the “elect” will come into harmony with the Divine Law, will be blessed with full reconciliation to God and eternal life on the human plane—in Paradise restored—while the intelligently perverse, instead of being everlastingly tortured, as we had supposed, will, as the Apostle says, be punished with everlasting *destruction*. (2 Thessalonians 1:9)

### **“HALLELUJAH, WHAT A SAVIOR!”**

From this viewpoint the glory of our Redeemer and the glory of our heavenly Father are multiplied a

2H823

million times. Our Redeemer not only is to be the Savior of the “little flock,” his Church, his Bride, on the spirit plane of glory, but additionally, through the agency of his Millennial Kingdom, he is to be the Savior of the world. He “tasted death for *every man*,” as the Scriptures declare, and, as they express it, “He shall see of the travail of his soul and be satisfied.” (Isaiah 53:11) Who could suppose that the Savior would be satisfied with the result of his labor if only about one in a million, as members of his Church, reach the heavenly glory-land?

Who in our day could for a moment believe the suggestion of Brother Jonathan Edwards, the great New England preacher, who declared that the Lord and his saints would, together, look over the battlements of heaven at their neighbors and friends and children suffering an eternity of untellable torture at the hands of demons, and turn around and praise God the louder on this behalf? Poor Brother Edwards had, we believe, but a small conception of Divine Justice and Divine Love. And his difficulty was that he did not see what is now so distinct and clear to Bible students, namely, that the Bible Hell to which all humanity goes is not a place of torture nor of consciousness at all, but the grave, sheol, hades, the tomb.

Instead of Christ and the saints praising God because of the tortures of the poor groaning creation, the Divine

program shines resplendently, showing us that the Redeemer and his Church will for a thousand years be engaged in a missionary work of the sublimest and most gigantic character—a work not only for a living remnant of the race, but one which will include in its blessing all the thousands of millions of humanity under the Divine sentence, “The wages of sin is death.” Truly the Scriptures declare, As the heavens are higher than the earth, so are God’s ways higher than man’s ways and God’s plans loftier than man’s conceptions.

Notice next the context. St. Paul, after mentioning Christ as the Head of the Body, the Church, who is the first-begotten, the first-born from the dead, that in all things he might have the pre-eminence, adds, “For it pleased the Father that in him should all fulness dwell,” and that (after) having made peace through the blood of his cross by him to reconcile all things unto himself—both the things in earth and things in heaven.” (Colossians 1:18-20) The Apostle indicates the great scope of Christ’s work as it shall be eventually when finished. He is appointed of the Father to establish peace and righteousness throughout the Universe. But he has not yet accomplished all of this. He has only begun. He has died for the sins of the world, as well as for the sins of the Church. But he has not yet offered to Justice the satisfaction for the world’s sins: He first appears before God as the great Advocate for the elect Church, “called” of God in advance to be “the Bride, the Lamb’s Wife.” Note how the Apostle expresses this thought in our text, verse 21.

### **THE CHURCH FIRST RECONCILED**

“And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouable in his (the Father’s) sight, if ye continue in the faith,” etc.

Who are these and why are they reconciled in advance of the remainder of the world — brought in advance into fellowship with the Father by the Redeemer as his Bride? These were by nature “children of wrath even as others.” By nature they were alienated and enemies in their mind by wicked works. They were unlike the Redeemer, who was “holy, harmless and undefiled and separate from sinners.” Why then did God’s grace specially come to this class — to us who are of the Church of Christ, “accepted in the Beloved” one? What did we do or could we do to contribute to this favor of God bestowed upon us? The Apostle assures us further along the same line, that the elect Church by nature was not superior to the world from which it was selected. He



declares that it contains not many great, not many learned, not many rich, but chiefly the poor of this world, rich in faith, many of them ignoble as respects birth and natural advantages of heredity. The difference between these and others was, first, that they had “an ear to hear” the Divine message. Sometimes this hearing ear came to them through sorrow and tribulation. In their weariness and heaviness they heard the Master’s voice, “Come unto me, all ye that labor and are heavy-laden and I will give you rest.” (Matthew 11:28) They heard this voice, while some of their neighbors more favorably situated heard it not. But a still further blessing came to them as they responded and drew near to the Lord by faith and prayer.

Desiring to come nearer and nearer they strove to put away all filthiness of the flesh—sin in its every form — the while realizing that they could not cleanse themselves. Then it was that the Master informed them of the terms upon which they might join his Church — “The Body of Christ which is the Church.” They must make a full consecration of themselves to God and to righteousness, even unto death. They must do this with a full understanding that it would take them out of touch with the world and the spirit of the world, while bringing them into closer relationship with the Father and with the Son. They were assured that if they thus presented their little *all* to God in the

2H824

Redeemer’s name and merit, this great Redeemer would serve them as their Advocate with the Father and impute to them a sufficiency of the merit of his sacrifice to make good the deficiencies of their flesh. Thus only could the Father accept their sacrifice of the earthly nature and all of its rights and beget them with his holy Spirit to joint-heirship with their Redeemer in all the glories and honors and blessed services for the world in his Kingdom of Glory which is to be set up as soon as this Gospel Age shall have finished its work of gathering out of the world the elect.

Let it not be forgotten in this connection that when the world shall be reconciled to God in the future, the blessings of that reconciliation will come to them while still in their fallen state, to assist them to the recovery

of all that was lost in Adam. Hence our influence even with the worldly should be to encourage them towards as high standards of righteousness as possible, knowing that whatever they may attain in the present life will be that much of an advantage to them in the future life, and that in proportion to their degradation will be their difficulties in connection with their restitution to perfection. So then godliness is profitable, not only for

the life that now is, but also for that which is to come; not only for the saints who hope to be of the “little flock” and associated with Christ in his Kingdom, but also for the world of mankind, whose hope is to be blessed under that reign of righteousness and its uplifting influences.

[The Weekly Enquirer, July 21, 1910](#)

## **PUT AWAY ALL FILTHINESS**

*With the exception of the first three paragraphs and the concluding paragraph, printed below, this article has been republished in **Pastor Russell’s Sermon**, pages 388-395, under same title.*

MINNEAPOLIS, MINN. —Pastor Russell, of the Brooklyn Tabernacle, delivered Sunday two addresses to the International Bible Students’ Association, in the Auditorium. He had fine audiences and excellent attention. We report one of his discourses from the text, 2 Corinthians 7:1. He said in part:

Although the words of our text were not addressed by St. Paul to the worldly they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that “cleanliness is next to godliness.” In a general way the pure, the clean, are recognized as the beautiful. And impurity and filthiness are detested even by the impure and the filthy. Outwardly, at least, we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with the ordinary soap and water, and this is undoubtedly the reason why the Lord and the Apostles have not addressed these words to the world. The great lesson for the world is the example set by the followers of the Lord Jesus Christ. The shining of one honorable upright life (even though it be not perfect — and none are perfect) is sure to have its effect in the midst of the darkness of sin and degradation which prevail in the world—mental, moral and physical degradation.

The world does not parade its defilement of mind and body where the bright light of Truth and Righteousness and Purity shines. It prefers to hide. For degenerate humanity to take pride in parading its own blessing in the light of better knowledge would be a horrible condition of things, such as was illustrated in Sodom. Let us be glad that the things of sin and depravity are at least nominally under the ban of public sentiment, even though the public in general have not taken their stand on the side of righteousness, even though only a small

minority have enlisted under the banner of Christ to fight against sin in themselves and “to conquer though they die.”

*The following paragraphs are added to the end of the discourse.]*

### **“IN THE REVERENCE OF GOD”**

The Apostle in our text sums up the results we may hope to attain by our Christian warfare against sin — especially against its domination in our flesh. He gives us to understand that by following this process of cleansing mind and body, thought, word and deed, God’s consecrated people will “perfect holiness in the reverence of God.” What a glorious consummation to be hoped for, to be attained—perfection in holiness and in reverence of the Lord! Let this be our aim, our object, as Christians.

As for those who have not yet taken the step of becoming Saints of God, let them hearken to the Master’s words and sit down and count the cost of

2H825

discipleship and the reward of glory, honor and immortality attaching thereto. And let them seek to make a wise choice, now to suffer with Christ, that they may be glorified with him and share in his kingdom and its work of blessing Israel and the world.

[The Weekly Enquirer, July 28, 1910](#)

## **ALL IN ADAM, ALL IN CHRIST**

*“Since by man came death, by man also comes the resurrection of the dead; for as all die in Adam, even so all in Christ shall be made alive. But every man in his own order; Christ, the first fruits; afterwards they that are Christ’s during his presence.” 1 Cor. 15:21-23 (R. V.)*

Once we considered most unkind, unjust, the Bible declaration that our Creator condemned all of Adam’s race with him on account of Adam’s “Original Sin.” But now, in the light of the clearer unfolding of God’s Word, we are privileged to see differently. Now we perceive, not only that God did no injustice to Adam’s children, but, contrariwise, that in this very particular, he did them a kindness—that it was in the interest of humanity in general. We are aware that this statement appears paradoxical to those who have not yet got the proper focus upon the Divine Plan. The key which unlocks the

difficulty is the proper appreciation of the penalty upon Adam and his race.

The erroneous, unscriptural view of this penalty, which came down to us from the “dark ages,” teaches that God damned Father Adam, Mother Eve and every child born to them to an eternity of torture at the hands of devils. It is this unscriptural and irrational view of the wage of Original Sin which caused all of our difficulty. Indeed, it is safe to say that no other false doctrine held by God’s people ever drove away from God, from the Bible and from the fellowship of the church so many intelligent minds. Thousands of bright, honest minds, after seeing this teaching of the Christian creeds, formulated in the dark ages, have quietly withdrawn from them in heart, if not outwardly, saying to themselves: Evidently my reasoning faculties are of a different kind from those of many others prominent in the church: Without disputing the point, I simply conclude that I must think for myself, and that, in so doing, I am forced out of sympathy with the majority of fellow Christians on this basic doctrine.

Can we find fault with such people? Surely not. Indeed, in our day matters have come to such a pass that, if this question be propounded in any congregation of Christian people anywhere, not one in ten would confess to believing it. And it is to their credit that their hearts and heads have outgrown this theory of the dark and musty past. How is it, then, that we see the creeds of the past revered, almost worshiped, while some of their most important features are denied, disbelieved, by the most intelligent of their adherents? Does not common honesty call out in thunder tones to every Christian to clear himself of the shame of believing such creeds, and, above all, to clear the character of the God of all grace from the foul stain of association with such a diabolical proposition? When will Christian people display the courage of their convictions and cast from them this pernicious doctrine, which has already done so much to dishonor their Creator, to dishonor the Bible and to dishonor the name of Christians?

### **WHERE LIES THE DIFFICULTY**

The difficulty is that while the majority of Christian people heartily repudiate these misrepresentations of God and His Word, nevertheless the subject is not dear to them and they fear that to repudiate this doctrine would be to repudiate the Bible and to become open infidels. And just here is their mistake. The majority of them are not Bible students. Even among ministers of the gospel comparatively few have any degree of knowledge of God’s Word. They know what they think about the Bible; what they believe it teaches; what they

have been told that it teaches; what the catechisms say it teaches; but they have never made critical investigations of the Bible themselves to ascertain its teachings. It is a part of our endeavor to arouse Christian people everywhere to search and study the Scriptures and to assist them with Bible study helps, Bible keys, etc. And, thank God, there are thousands in spiritual Israel who are not bowing their knees to Baal, but who are anxious to know, to rightly understand, the Word of God. Classes in Bible study are springing up all over the world. These have recently adopted the name of “International Bible Students’ Association.” God is blessing them, not only with the opening of their own eyes more and more widely, but also in using them to bring others “out of darkness into His marvelous light.” 1 Peter 2:9

The Scriptures speak of a “famine, not for bread nor for water, but for hearing of the Word of the

2H826

Lord.” This famine is upon us now. Not only are Christian people hungry and thirsty for the bread of life and the water of life, but many of the worldly are feeling a longing for something better than the husks which they have. We do not know that all church members, nor all of any one church membership, are thus hungering and thirsting for truth. But we do know that everywhere in all the various churches of all denominations there is a hungry class which cannot be satisfied to dishonestly misrepresent itself as in harmony with their creeds. These bewildered sheep are, of late years, finding the green pastures and still waters of Divine truth and grace—near to them—in the Word of God — hidden under the rubbish of ignorance and superstition, mistranslation and misinterpretation.

But, as for the masses of all denominations, alas, they are falling into unbelief! The popular form of infidelity, known as higher criticism, has already swallowed up more than one half of the ministry and of the most intelligent part of the laity. The only hope for any of these is in leaving the chaff and husks of mediaeval misinterpretations of God’s Word and in finding its true meaning, in which is refreshment, strength and new life.

### **THE WAGES OF SIN IS DEATH**

However we read our Bibles in the past we read into them from the creeds of a darker time the mischievous error that when the Bible declares a death penalty for sin it really means the reverse of this — life, eternal life in eternal torture. Who had the right to twist the inspired words in such a devilish fashion? Who had the right to add to the Word of God and to make void its true teaching in this manner? Hear the words of the Apostle:

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23) What statement could be more simple? The wicked will not be granted life at all, either in pleasure or in pain. They are under sentence of death —destruction. Eternal life is a gift. And it will be given only to those to whom it will be a blessing— to those who will accept it through Jesus Christ our Lord. All others shall experience the very death penalty which God pronounced against Father Adam and his race when sin first entered the world.

Let us turn to Genesis and note the statements made to our first parents respecting sin and its penalty. Let us note that, without the twistings of theology, we should have no difficulty in understanding the Divine sentence, as our first parents evidently had no difficulty. The sentence upon Father Adam for disobedience was: “Dying thou shalt die;” “Dust thou art, and unto dust shalt thou return;” “Cursed is the ground for thy sake;” “Thorns and thistles shall it bring forth unto thee until thou return unto the ground from which thou wast taken.” (Gen. 3:2, 3, 16-19, 24) How beautifully simple and clear and rational! God took from our first parents the privilege of living because they did not continue to exercise their blessings in harmony with His law.

Thus we see that the penalty for sin upon Adam and his race was that they should return to the dust. As we read again, “Thou turnest man to destruction” (Psalm 90:3) And this penalty is sufficiently awful when we think of what it means to die, to lose mental, moral and physical perfection and gradually go into the tomb — into the Bible hell (sheol, throughout the Old Testament). And this sheol, the grave, the tomb, to which the Bible says all go, good and bad, rich and poor, holy and unholy, were the only hell known among any of the people of God for the more than 4,000 years represented by the teachings of the Old Testament. Then came the New Testament times and the teachings of Jesus and the Apostles to the same effect. In the New Testament the Greek word hades, representing the tomb, the death state, takes the place of the Old Testament sheol in every passage translated from the Old Testament into the New Testament.

It was nearly 300 years after Jesus and the Apostles, after the writing of the New Testament, before the doctrine of purgatory was invented. And for this reason neither the word purgatory nor the purgatory thought is expressed in the Scriptures. But Bibles were few, and the people could not have read them even if they had possessed them, hence for long centuries the teachings of the clergy were accepted without Bible proof, and the doctrine of purgatory spread all over Christendom. All of our forefathers believed in it. It became the teaching

of Christians everywhere that the mere handful of saints, instead of dying when they seemed to die, went to heaven, and that the great mass of humanity, instead of dying when they seemed to die, went in some mysterious manner to a mysterious place called purgatory, of which nobody knew anything except what they were taught. The teaching is that practically all of humanity go to purgatory, there to be roasted and otherwise tortured for centuries — ultimately to gain release from the torture when fitted for heaven. Upon this doctrine in turn sprang the doctrine of saying “masses for the dead,” who were believed not to be dead, but intensely alive. The fear of purgatory drew the people very close to the priests as the supposed counselors of the Almighty, and the mass money drew the priests very close to the people. They were all honestly intentioned, but all deceived by the great deceiver, Satan.

2H827

### **A BAD MATTER MADE WORSE**

By and by a Catholic theologian and teacher in one of their colleges, by name Martin Luther, accidentally ran across a copy of the New Testament in the Latin language. Being an educated man he was able to read it, for there was not a copy in the German language anywhere. Luther tells us of his perplexity in not finding purgatory in the New Testament. He tried to interest the Pope in Bible study, but failed, and instead was branded a heretic. He protested and others protested, hence the name Protestants.

These Protestants were undoubtedly as sincere before their protests as they were afterward, hence their protest was against the very doctrines which once they had proclaimed as the truth. Their minds were full of the thought that a dead person is not dead, but more alive than before he died, and that some of these at death went to heaven, while the great majority went to purgatory. They did not see the teaching of the Bible that “the wages of sin is death” — that all go into death, good and bad, and that this death state is the sheol and hades of the Bible. Instead of getting this true light upon God’s Word they went from darkness into greater darkness on this point. Here we wish to emphasize the thought that all these noble men, Catholics and Protestants, in their day, like all true people today, held a measure of truth in combination with errors. It is the measure of truth possessed and enjoyed that has given any power and force to our various Christian systems, and that to some extent has neutralized the effect of our errors.

Starting from their misunderstanding of Bible teachings respecting the wages of sin, Brother Luther and his noble companions battled bravely for many truths, but made

one great blunder. When they concluded that purgatory was contrary to the Scriptures and threw it away, and not seeing the Bible hell, the tomb, they adopted another hell and thereby went from bad to worse on this subject. They said, about heaven — that the masses of the civilized are surely not saints —surely they do not follow in the footsteps of Jesus —surely, therefore, they cannot be of his spiritual flock. Concluding that these could not be taken to heaven, they said, we must take them out of purgatory anyway, wherever we put them, because we have found out that there is no such place as purgatory.

After conferences, seriously disliking to make out God's character worse than they formerly supposed, they said, under their breaths, we must take them out of purgatory and quickly put them into hell of eternal torture and say as little about the matter as possible. They were greatly relieved when long-headed Brother John Calvin explained to them about the mere handful going to heaven and the great mass going to eternal torture. He explained that God had foreordained and predestinated these awful results —that he might show his wisdom and his power. As to a "Love Divine, all love excelling," Brother Calvin seems never to have thought of that. Brother Wesley and others since, though less logical and theoretical, did stand up for and declare the love of God, even though rather absurdity, they claimed that he was neither wise enough nor powerful enough to do more than rescue a mere handful of Adam's race from the eternal torture to which they thought God damned them all because of the disobedience in Eden.

### **"ALL IN ADAM —ALL IN CHRIST"**

In the light of our better Bibles and Bible study helps and minds freed from the ignorance and superstitions of the past we may understand the Apostle's words and find in them, not only justice and love, but harmony and beauty. Instead of all mankind going to eternal torment for Adam's sin, all go into the Bible hell, the grave, on account of his sin — and all of the mental, moral and physical blemishes of our race are a part of this heredity.

There would have been no hope of a future life, good or bad, had not God in His mercy provided the Savior — the "Life-Giver," as the Syriac renders the word. In God's due time He set before His son the opportunity of becoming man's redeemer. The Logos was made flesh (John 1:14) and obediently gave Himself in death — "tasted death for every man." As by one man's disobedience the sentence of death passed upon all of the race, even so by the obedience of the man Christ Jesus unto death, justification to life passed for all of that race.



Now we see the wise reason for permitting the sentence to pass through one man's disobedience to all of his posterity. It was in order that one sacrifice for sin might make possible the reconciliation of the entire race.

Now read our text and drink in its depths and beauty and force. The resurrection of mankind from the sin and death and tomb condition to the full perfection and image of God, from which the race fell, is the salvation which God has provided for all. Whoever will fail to attain the full recovery from sin and death conditions will have himself to blame because of rejection of the glorious arrangements which God made in and through Christ.

### **THE FIRST RESURRECTION**

God divides the salvation of mankind into two parts — the church to spirit nature and the world to perfected human nature. The first He is accomplishing during this gospel age; the second He will

2H828

accomplish through Christ and the church during Messiah's reign of a thousand years.

The church, the "little flock" of saints, called, tried, tested, in the narrow way, during this age are to constitute the "First Resurrection" class and to become "the Bride of Christ," "the Church of the First-Borns." These are to be associated with the Great Redeemer in His future work. These shall be, like Him, changed from earthly to heavenly nature and made sharers of His glory, honor and immortality. The kingdom of God under the whole heavens will be inaugurated after the glorification of the church, and then will begin the blessing, the salvation, the uplifting, the resurrecting, of mankind in general — from sin and death conditions — not to spiritual conditions, but to perfect earthly conditions. Only the church is promised life on the spirit plane.

All the willing and obedient shall be blessed by the great Life-Giver who, 18 centuries ago, died, the just for the unjust, and who, during the period since has been selecting the Bride class. With his Bride he will reign to bless the world, to make the whole earth beautiful. As it is written, "I will make the place of my feet glorious." The whole earth will then be as the Garden of Eden and the restored race like our perfect first parents. And as for the wicked, we read: "All the wicked will He destroy." (Psa. 145:20) He will not preserve them in torture or otherwise. They will die the second death. But none will die the second death for Adam's transgression. Christ died for that transgression and will release Adam and all

his race therefrom, even while He still holds them responsible for every willful transgression and gives stripes or punishment therefore to teach them to love righteousness and to hate iniquity.” (Acts 3:19, 23)

[The National Labor Tribune, July 30, 1910](#)

## **WHERE ARE THE DEAD NON-ELECT?**

GALFSBURG, Ill., July 30— Pastor Russell of Brooklyn, and now also of London, delivered addresses to large audiences at the Galesburg Chautauqua. His topics were, “Where are the Dead?” and “The Judgment of the Great White Throne.” We report the former. Each address lasted for nearly two hours, but so deeply interested were the audiences that they seemed not to note the flight of time. He said:

No other question could be of deeper interest to thinking people than the one now before us — “Where Are the Dead?” Our ancestors, our neighbors, our friends, are dead or dying, and ourselves with them. What will be our condition when the spark of life flickers out? I have no new revelation on this subject. I have merely for my guide what is recognized by all Christians as the Divine revelation on this subject —the Bible. I hold that there is no other source of information comparable to it.

Before presenting his own findings on the subject, in the Bible, Pastor Russell reviewed the findings of others — Christians in general. The agnostic view, that there is no life beyond the tomb, he could not entertain. He believed that man’s organism, so much higher than that of the brute, implies not only an all-wise Creator, but His benevolent intention for man s future. He examined the Catholic view, and, while according full liberty to every Catholic to believe what to him seems reasonable respecting the dead, Pastor Russell could not agree with Roman Catholic teachings. He summarized their view to be that a very saintly few were fit for heaven and that they went thither. He complimented the justice of their intentions; that a comparatively small number of humanity were worthy of eternal torture.

For his own part, he could not imagine any human being, on account of any human weakness or depravity, as meriting endless torture. The Catholic. view, that all heathen and practically all Protestants and Catholics go in death to purgatory, he could not agree with for two reasons. First, he finds no Scriptural authority for such a view, and secondly, his mind cannot accept the thought that an all-wise, all-just, all-loving and powerful Creator

will torture His creatures for centuries in any such manner as Catholics generally believe, and as Dante's great poem, "Inferno," so graphically depicts.

### **OUR PROTESTANT VIEW IS WORSE**

Pastor Russell declared that he was a Protestant, in large measure because his parents were such. But he declared that while he sees many truths both in Protestant and in Catholic teachings he considers that the Protestant view respecting the hereafter of the dead the most diabolical conception to be found on the face of the earth, the grossest blasphemy against the Divine character and provision for humanity. Had he nothing better to offer he would not be addressing his audience on the subject.

2H829

Perplexed and disconcerted by his early teachings, he had, when a youth, discarded all human creeds, and the Bible as well—believing that the latter was the basis for the former. It was a happy day for him when he learned that this was a mistake —when he learned that the creeds of the Dark Ages are diametrically opposed to the teachings of God's Word. Now his Bible has become to him a new book — the most wonderful book in the world. Its teachings he now sees to be, beyond all comparison, the most logical —the only rational presentation, and a most glorious one respecting man — explaining his past, present and future as prearranged by a wise, gracious and all-powerful Creator.

### **TWO PROTESTANT VIEWS**

Protestant views respecting the hereafter are various, but two in particular represent Protestant thought in general. (1) The Calvinistic theory; (2) the Armenian theory.

Five centuries ago there were no Protestants — all were Catholics and believed in three places for the dead—heaven for the saintly few; Purgatory for the general mass of mankind; and hell, everlasting torture, for the incorrigible. Luther and coadjutors got to studying the Bible, and, finding nothing there respecting purgatory and mass for the dead, they threw these out. Figuratively, they smashed completely the idea of Purgatory. A little later they were perplexed and said to each other: We have smashed Purgatory, but now what shall we do with all these thousands of millions who have been there in our imagination for centuries — roasting, sizzling, and hoping some day to attain an eternity of bliss.

The thought of their responsibility in connection with the thousands of millions blanched their cheeks and made their hearts quail. They looked at each other in terrified bewilderment. Their noble generous hearts led them to

desire to put the whole mass directly into heaven, but, as they searched the Scriptures on the subject, they found, as they had always believed as Catholics, the Bible teaching that only the saintly, the footstep followers of Jesus, the “overcomers” of the world, are fit for the Kingdom of Heaven. In despair they said to each other, This leaves nothing for us to do but enlarge hell many times and stuff the entire mass therein, writing over the doorway, “Who enters here abandons hope.” They did it, but it was a sorrowful matter, quite contrary to their generous hearts.

### **GREATEST THEOLOGIAN—JOHN CALVIN**

It was when the Reformers were feeling very sad for what they felt they had been obliged to do with the heathen and with their neighbors and friends and the vast majority of their own families, that Brother Calvin appeared. “Cheer up,” said Calvin. “Of course we all are sorry but it is not our fault. The shame of such a conclusion is not ours. I will show you the way out of the dilemma; charge the whole terrible business upon Almighty God! Say that He foreordained and predestinated things thus, and that we cannot help it!”

Pastor Russell said that these good men hesitated for a time about charging against God what they had been ashamed to acknowledge as their own plan and doing; but seeing no way out of the difficulty they finally agreed, and then extolled John Calvin as the greatest theologian the world had ever known. Calvin arranged the entire matter into a philosophy and his doctrine became the basis of all creeds of the Reformation period, including the Westminster Confession of Faith, which is generally acknowledged by Presbyterians, Baptists, etc. Thus said Pastor Russell, we Protestants got our diabolical theory respecting the dead. We “must confess that it is much worse than the theory of our Catholic friends. If we could not accept theirs because it was unloving, unmerciful, unjust and ungodly, surely we cannot accept any longer our own.

### **BROTHER WESLEY’S GOSPEL OF LOVE**

The blessings of the Reformation were considerably overshadowed and handicapped by the great Calvinistic error of an all-powerful God, destitute of love, vindictive and devilish to a degree never approximated by any human degenerate. Centuries later that good man, John Wesley, appeared. His soul cried out against the injustice and lovelessness of Calvinism; and his claim that *God is love* has permeated Christendom to such an extent that even those denominations which profess the Westminster Confession of Faith and Calvinistic theories

do not really believe it. We must love Brother Wesley for his largeness of heart even though we must confess that he had a less logical head than had Brother Calvin.

Brother Wesley and the majority of his followers failed to see the inconsistency of his claim that God is love, and yet that nine hundred and ninety-nine out of every thousand are to be eternally tormented —because the mass of them had never heard of “the only name whereby we must be saved;” and because others who had heard did not live contrary to their tendencies; did not live saintly lives!

Pastor Russell declared that Wesley and Calvin put exactly the same saintly few into heaven, and put all the remainder into eternal torment. Hence it was a mere question between these two men as to *why* this was so, and not as to the fact. Calvin said, “It is God’s will and He foreordained it thus.” Wesley said, “No,

2H830

God is love, and love would never do thus, it was the result of Divine lack of wisdom in their creation, and lack of power to help after their creation. Hence the fate of the masses.”

### **BRETHREN, WE DO NOT SO BELIEVE**

Pastor Russell said, There is a great mistake. None of these theories satisfy your heads and hearts, nor mine. The difficulty is that we have been trying to accept the errors of the Dark Ages instead of going dear back and making our theology afresh from the words of Jesus, the Apostles and prophets. Let us do this now and find the beauty of the Divine Plan in the Bible, and a glorious Divine character such as we know it should have — far beyond human wisdom, justice, love and power. So the Lord says: “As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans.”

### **WHERE ARE THE DEAD?**

The Bible confirms the ablest findings of science when it tells us that the dead are *dead* and not alive at all, anywhere. The Scriptures declare, “The dead know not anything;” “their sons come to honor and they know it not; they come to dishonor but they perceive it not of them.” Again the Bible says, “There is neither wisdom nor device nor knowledge in the grave (*sheol*, the Bible hell) whither thou goest.” (Ecclesiastes 9:10)

Where, my dear friends, is the key to the whole problem? The Bible hell is the grave, *sheol*, *hades*, the death state. The salvation which God has provided is the salvation from sin and from death. The hope set before

us in the Gospel is — the resurrection of the dead. If nobody is dead there can be no resurrection of the dead. It is not the body which dies that God has promised shall be resurrected, but the soul. It was not Adam's body merely that was punished with death, but it was his *soul*, which involved the body and every power Adam possessed. All of his children have shared with him in his fall, in his death.

God's provision for the salvation of mankind is that "As by man came death (not eternal torment), by a man (the man Christ Jesus) comes also the resurrection of the dead. For as all in Adam die, so all in Christ shall be made alive." (1 Corinthians 15:22)

### **THE REDEMPTION PRICE GIVEN**

Not only do the Scriptures clearly set forth that the wages of sin is death and that thus death passed upon the entire human race (Romans 5:12), but they also set forth that the redemption price which Jesus gave was death—"He poured out His *soul* unto death;" He made His soul an offering for sin. (Isaiah 53:10,12)

As a result, "in due time," there will come a resurrection of the dead, both of the just and the unjust. By *the just* is meant those justified and brought into harmony with God through faith in Christ. By *the unjust* is meant all others. Thus the Church will share in the First Resurrection with Christ; these are the Elect of the Scriptures. Their resurrection and complete change of nature has already begun in them through the begetting of the Holy Spirit.

They will be like the angels and like Christ, who is the express image of the Father's person. Like God and the angels they, as spirit beings, will be invisible to mankind. These with their Lord and Head will set up the Kingdom of God—the Messianic Kingdom. "They will live and reign with Christ a thousand years. These are the saintly ones, a class recognized by Catholics and Protestants, by Luther, Calvin and Wesley. All are agreed respecting such a class. The entire point of discrimination is respecting the masses of our race for whom Christ died and for all of whom the various creeds provide torments untellable, unthinkable.

### **THE NON-ELECT TO BE BLESSED**

Brothers Luther, Calvin and others, when they smashed purgatory as unscriptural, should have said, "We do not know where those poor creatures are whom we so long supposed were in purgatory." They should not have felt it incumbent upon them to enlarge hell and to put the thousands of millions out of purgatory into it. But, as a matter of fact, they all are in hell; the difference is that it

is the hell of the Bible —the grave, the unconscious state of death, and not a place of suffering and torture.

Do not the Scriptures repeatedly tell you that the deadfall *asleep*? St. Paul writes of those who fell asleep in Christ; and again, of those who “sleep in Jesus;” and again that all would sleep except those saints who would be changed in a moment, at the second coming of Messiah. Do not we read that St. Stephen, stoned to death, *fell asleep*? Did not Jesus say, “Our friend Lazarus sleepeth,” and subsequently explain his meaning saying, “Lazarus is dead!” do we not read that “Abraham slept with his fathers,” and so of the kings and prophets and all, good and bad? Abraham’s fathers, being heathen, none will claim that they sleep in heaven. Our Catholic friends will not claim that they sleep in purgatory, and surely nobody would claim that they could sleep in eternal torture. Where, then, *do* they sleep, and for how long? The Bible answers, “They that sleep *in the dust of the earth* shall awake.” (Daniel 12:2) The Bible tells us that the weeping, sighing and dying of the present time will give place to a glorious morning of better things, the resurrection morning.

2H831

### **NOT UNIVERSALISM, BUT UNIVERSAL OPPORTUNITY**

Pastor Russell disclaims Universalism; he cannot find it in the Bible, else he would preach it. He finds the Bible to teach a universal opportunity for salvation and everlasting life, but that the gift of God, eternal life, will be given only to those who will avail themselves of the opportunity. Upon all others will come the wages of sin, namely, death. Those who sin wilfully, preferring wrong to right, after being granted full opportunity for reformation, will be destroyed in the Second Death, utterly, as St. Peter declares, “like natural, brute beasts.” (2 Peter 2:12)

### **HEAVEN ON EARTH BY AND BY**

It was not in vain that the Redeemer taught us to pray, “Thy Kingdom come, Thy will be done on earth as it is done in heaven.” That glorious time will come when, as the Prophet declares, “Every knee shall bow and every tongue confess Messiah; and when the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep; and when none shall need longer to say to his neighbor and his brother, Know thou the Lord, because all shall know Him.” Then “they shall build houses and inhabit them, and plant vineyards and eat the fruit of them, and long enjoy the work of their hands.” Then “the wilderness shall be glad and blossom as the rose;” and



“the earth shall yield her increase;” and the Lord will make His earthly footstool glorious (Isaiah 9:13). This is the hereafter which God has provided for the world of mankind in general.

But this long-promised restitution blessing to the world, lifting them up out of sin and death conditions, cannot come until first the Royal Priesthood shall have been selected. The election of the Church, in progress during this Gospel Age, is God’s preparation for the blessing of mankind. The elect saints will be kings and priests, judges, etc., in association with Jesus for the uplifting of the thousands of millions of humanity — “in due time.”

[New York American, August 1, 1910](#)

## **THE DESIRE OF ALL NATIONS**

*This discourse has been republished in its entirety in the **Convention Report Sermons**, pages 112-114, under same title.*

Celoron, N. Y., July 31—Today at this place Pastor Russell, of Brooklyn Tabernacle, addressed the International Bible Students’ Association— about 4,000 attended.

[New York American, August 1, 1910](#)

## **PREACHING TO THE DEAD**

*With the exception of paragraph three and the two paragraphs which precede the subtitle, “We are Saved by Hope,” printed below, this discourse has been republished in the **Convention Report Sermons**, pages 130-132, under same title.*

*“There’s a wideness in God’s mercy  
Like the wideness of the sea.”*

We are seeing more clearly as the days go by the meaning of the Scripture which declares that eventually the Redeemer “shall see of the travail of his soul and be satisfied.” We perceive now that the little handful of saints walking in the Master’s footsteps from Pentecost to his Second Advent and sharing in the “First Resurrection” is not the end of Divine Love for our race, but merely its beginning— “A first-fruits unto God of his creatures.” (James 1:18) We are now seeing that, according to the Divine purpose, the calling and election of the Church to the spirit nature, to the divine nature,



must be completed before the second step in the great Divine Plan of Salvation begins — the recovery of the world from sin and death conditions, to human perfection and Paradise restored.

So we read of them:

“He came unto his own (nation—Jews) and his own

2H832

received him not; but to as many as received him, to them gave he power (liberty, privilege) to become sons of God even to them that believe on his name (his greatness as Messiah) who were begotten not of the will of the flesh, nor of man, but of God.” (John 1:11-13)

A similar procedure has been in progress throughout all this Gospel Age from Pentecost until now amongst the world of mankind judicially dead. It has reached a considerable number; but not many great, however, not many wise, not many rich, not many noble, not many learned, chiefly the poor of this world and the mean things, the ignoble things. (1 Corinthians 1:26-28)

[Orange Enterprise and Journal, August 19, 1910](#)

## **THE VENGEANCE OF ETERNAL FIRE**

Lynn, Mass., August 14—Pastor Russell of Brooklyn Tabernacle spoke here twice today to large and attentive audiences. We report one of his discourses from the text, Jude 7. He said:

My text is one of the strongest of those which once we erroneously misunderstood to teach the eternal torment of the non-elect. Coming to the text with our minds filled with the wrong impressions respecting the character of the Almighty Creator and respecting his purposes toward humanity it is easy for us to misunderstand the words of St. Jude. So deeply were the erroneous thoughts impressed upon our minds from childhood that, irrational though they were, we considered them fundamental theology. In like manner we wrested to our own confusion and injury many Scriptures, reading into them what they do not say and ignoring what they do say. As, for instance, the messages of Holy Writ to the effect that “all the wicked will God destroy;” that “the wages of sin is death;” that “the soul that sinneth, it shall die;” that there is no eternal life out of Christ. All these and others we warped and twisted away from their beautiful and simple teaching, and made out of them “doctrines of devils”

with which we alarmed ourselves and those committed to our instruction.

We thank God that gradually the eyes of our understanding are opening to discern the great Truth that the testing of the Church in the present Age and the testing of the world at large in the coming Age will be as to worthiness for eternal life or worthiness of eternal death — everlasting destruction — the Second Death from which there will be no redemption, no resurrection, no recovery. As St. Peter declares: Those who enter into it will be, like brute beasts, made to be taken and destroyed — annihilated.

### **SODOM'S GUILT AND PUNISHMENT**

Sodom and surrounding cities were profligate and licentious to the extreme and Divine Justice decreed that their course must not continue, but that they should be made an example of— a lesson to others of the Divine displeasure against all such licentiousness. Accordingly we read that fire and brimstone were rained from heaven to the utter destruction of those cities, the place of which is now marked by the Dead Sea. The Sodomites were obliterated and only their name and history have come down to us. Their utter destruction by eternal fire, heavenly fire rained upon them was a complete destruction. Their experience pictures forth the utter destruction of all whom God will finally reject as unworthy of eternal life. Not that fire and brimstone would be rained upon all, but that utter destruction will come upon all disapproved by the Almighty. Who thinks that St. Jude meant that the fire that destroyed the Sodomites was an eternal one? Whoever thinks that it is still burning as a literal blaze, should take a look at the picture of the Dead Sea and note that there are no fires there. The thought is that the fire, which is a symbol of destruction, did its work thoroughly, completely, leaving not a vestige of these condemned to destruction.

The Sodomites all went to hell — to the Bible hell —to the state of death. But they did not go to the hell which was manufactured by our forefathers during the dark ages—a hell of eternal torture. We have Bible testimony on the subject, which we will produce. They are unconscious now like the remainder of the dead, waiting for the resurrection. And the resurrection opportunity will come to them, as well as to all the remainder of Adam's race; because they, as well as all others, are redeemed by the precious blood of Christ—by the sacrifice which he finished at Calvary. This is not speculative. We have the words of the Master himself on the subject. Let us take our information, our wisdom

from the proper quarter. Then our doubts and fears will speedily flee away.

### **NOT A SECOND CHANCE**

We will produce the Bible testimony showing that the Sodomites will be released and come forth during

2H833

the mediatorial reign of Messiah to enjoy a share of the blessings then to be poured out upon Israel and the world; and to have an opportunity of coming into harmony with God and gaining eternal life. But we know that straightway somebody will say, No, Pastor Russell, that would be a second chance, and God has nowhere promised a second chance to any. Furthermore it would be belittling to the Divine Government to suppose that God, after giving one fair trial to a man and reaching a decision would conclude to give him another trial, as though Divine Justice were unable to determine the worthiness or unworthiness of the individual for eternal life in one trial or testing. We fully agree with this sentiment, but call attention to the fact that the Sodomites did not enjoy one trial for life. They and all mankind were “born in sin, shapen in iniquity; in sin did their mothers conceive them.” They were born under the sentence, “Dying thou shalt die.” Neither they nor anyone else, therefore, could be placed upon trial for a future life everlasting or death everlasting, until released from the original sentence of death under which all were born. And no release from that death sentence was granted to anybody until the Redeemer came and died, “the Just for the unjust,” that, “as by a man came death, by a man also might come the resurrection of the dead.”

Only those, therefore, who have been born since Jesus' day could be released from the original penalty, or could be placed on trial for life or death eternal. Only the Church, therefore, accepts this proposition. To this agree the words of the Apostle, “If *we* sin wilfully after that *we* have come to a knowledge of the Truth, there remaineth no more sacrifice for sin (such having enjoyed and misused their share of the original sacrifice) — nothing but a fearful looking forward to of judgment (sentence) and fiery indignation, which will devour the adversaries of God — in the Second Death (Hebrews 10:26). The Sodomites, therefore, did not enjoy any chance of eternal life. They knew not “the only name given under heaven or amongst men whereby we must be saved.” Not only so, but the majority of mankind since Jesus' day have never heard the Gospel in the true sense of the word *hearing* — They have never understood, never appreciated, it fully, rightly.

## **MORE TOLERABLE FOR SODOMITES**

It may astonish some to know that Jesus, speaking of the judgment or trial of the world during the coming age, during his Mediatorial Kingdom, declared that that trial would be less severe upon the Sodomites than upon some of those people to whom he preached, who would also have a share in the opportunities of that great epoch—an opportunity, with the Sodomites, of reconciliation to God and the attainment of eternal life. His words were, Woe unto you Chorazzin and Bethsaid, for if the mighty works which have been done in you had been done in Sodom and Gomorrah, they would have repented long ago in sackcloth and ashes. Therefore I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment [the world's trial time, the Millennium] than for you (Matthew 2:22, 23). What more could we ask upon this subject? What higher authority could be invoked than the Great Judge himself?

It will not do to say that Jesus did not refer to the same licentious Sodomites mentioned by St. Jude in our text. It will not do to say that Jesus meant some Sodomites living in his day, because there were none. The Master distinctly tells us that “the same day that Lot went out of Sodom it rained down fire and brimstone from heaven and destroyed them all.” (Luke 17:29) When our Lord declares that “it shall be more tolerable for Sodom in the day of judgment than for Capernaum” and the other cities in which he preached, he implies that it will still be tolerable for those people who heard him and who rejected his message.

## **“THUS IT IS WRITTEN”**

This Gospel Age which began with our Lord's sufferings and trying experiences, and which has continued those experiences with his followers, has for its object the preparation, the qualification, of those who will be the Judges of the world in the coming Age. They must all be developed in the fruits and graces of the holy Spirit — “meekness, patience, brotherly kindness, love,” else they will not be fit to be the Judges of mankind by and by. It is required that all become copies of the Redeemer, God's dear Son. St. Paul tells us this, saying, “Know ye not that the saints shall judge the world?” and that God has foreordained that all of these judges must be copies of his Son? (Romans 8:29; 1 Corinthians 6:2)

Come back with me to the Old Testament Scriptures and note how the Divine Spirit dictated this matter of the future trial of the Sodomites to one of the prophets and caused it to be written for our instruction. Alas! as Jesus

said, we have been “slow of heart to believe all that the prophets have spoken.” (Luke 24:25) Through Ezekiel the Prophet, the Lord explains that when the restitution time shall come at the Second Advent of our Lord in the glory of his Kingdom, then the Divine blessing will come upon Israel now cast off. Nor will the blessing of Messiah’s Kingdom come upon Israel only! It will extend to all the families of the earth. Through the Prophet, the

2H834

Lord specially emphasized to Israel her two sister nations, Sodom and Samaria. The Lord pointed out that in the day of their pride and prosperity they disdained these sister nations as being far beneath them and unworthy of their notice in every way. But in the restitution times (Acts 3:19) they will be glad to have a share of the Divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthiness of any of these that he proposes their restitution, but because of his glorious character, for his namesake. Let me quote to you this remarkably clear statement of the Divine purposes future; and let us notice that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read —“Sodom thy sister hath not done . . . as thou hast done . . . Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, .. - neither did she strengthen the hand of the poor and the needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good. [God did not see good to take them to a hell of eternal torture; but he did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to him after enjoying a knowledge of his grace and an opportunity for eternal life.]

“Thou also which hast condemned thy sister nations bare thine own shame for thy ‘sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity [bring them from the prison-house of death].., then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate . . . I will remember my Covenant with thee in the days of thy youth and I will establish unto them an everlasting Covenant [the New

Law Covenant of which Messiah is the Mediator and which, under his Mediatorial Kingdom shall bless Israel and all who will come into Israel under the glorious terms of the New Covenant]. (Jeremiah 31:31)

“Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy Covenant [not under your present Law Covenant, but under the New Law Covenant and its better Mediator] . . . that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.” (Ezekiel 16:48-63)

### **LENGTH AND BREADTH HEIGHT AND DEPTH**

How wonderful it at first seems to us to find that we really have a good, kind, loving God, and not an unmerciful and vengeful one! So grossly were we deceived respecting his character, by the traditions handed down from the past, that we gave him the reverence of fear, rather than that of love and devotion. The clearer light comes to us as a fresh revelation of the meaning of the Apostle’s words when he wrote about “lengths and breadths and heights and depth of the love of God, which passeth all understanding.”

The words of the Lord through the prophet come to our minds, “Tear not their fear, neither be afraid.” “Their fear of me is not of me, but is taught by the precepts of man.” “As the heavens are higher than the earth, so are my ways higher than your ways and my plans higher than your plans.” Oh! Thank God that it is so! To all eternity we shall praise God that he did not allow our forefathers to make him to change his character. Yes, and he is the same yesterday, today and forever. He changes not. The great, wise, just, loving plan for the salvation of mankind which he is now carrying out was the very one “which he purposed in himself before the world was created.” The plan of selecting the Church through fiery trials, through the straight gate and narrow way, for nineteen centuries, was what he purposed in advance; for the Apostle says that he foreknew the Church in Christ.

Likewise the times of restitution soon to come for the world of mankind he foreknew and predestinated, and made all the arrangements for, just as they are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall arise with

healing in his beams, scattering all the darkness and degradation of sin and superstition.

*“Then we’ll see what God hath wrought!  
Then we’ll praise him, praise him as we ought.”*

### **“TO YOU IT IS GIVEN”**

We are well aware that only the few can see the beauties of this subject as we see them. We are aware that only those to whom “it is given to know” will understand in the sense of fully appreciating the depth of the Divine message. But we are sure that all such will rejoice more and more in the God of our salvation,

2H835

as they come to appreciate his worthiness of our love and confidence and devotion.

As for those who shall under Divine tests prove themselves sympathetic with iniquity, we are glad that the Divine sentence is that they shall have from the Eternal One a destruction total, complete—one from which there will be no recovery, no redemption, no

resurrection. “They shall be as though they had not been.” But all the willing and the obedient shall have the blessing of the Lord unto life eternal—either on the spirit plane as members of the Church of the firstborns or on the human plane as members of the saved Israel restored to human perfection.

[The Cincinnati Weekly Enquirer, August 2.5, 1910](#)

## **THE MOST COMFORTING WORDS OF LIFE**

Utica, N. Y., August 21—Pastor Russell, of Brooklyn Tabernacle, preached here twice today to large audiences. We report one of his discourses from the above text. He said in part:

One of the wonderful things about the Bible and the Christianity founded upon the Bible’s teachings is the fact that it contains so much sympathy—comfort for the bereaved, the sorrowing, the troubled. This is not true of any other book or any other religion in the world. And who is there that does not at some time in life need sympathy, need encouragement, need a powerful and loving friend such as our Bible assures us our God is to all who will accept his favor?

But our great adversary, Satan, seeks to make the light appear dark and the darkness light. He seeks to negative the testimonies of God’s Word, and, to a very great

degree his deceptions have been successful, as is witnessed by the creeds of Christendom. Practically all of our creeds, even though they assert that God is gracious, careful, kind and loving, contradict this description of Him and His plan for humanity in monstrous terms, fiendish in the extreme. The majority of creeds tell us of His foreordination and pre-arrangement of whatsoever comes to pass, and that this signifies that a saintly handful will gain eternal life of joy in heaven and that the unsaintly thousands of millions of heathendom and Christendom are equally foreordained to spend an eternity of torture foreknown, foreintended and provided for before their creation. Is there comfort in this? Is such a plan God-like or Satanic? Could any intelligent and good being rejoice in such a plan of damnation or sincerely worship an Almighty God who would so misuse His unlimited power to distress His creatures? "Born in sin, shapen in iniquity; in sin did their mothers conceive them."

The majority of Christian creeds declare the same results, but that they were not designed of God, not foreknown by Him, not predestinated. They tell us in other words that we have an incompetent God, well-meaning, but deficient in wisdom and in power. Is there any comfort in this? Would it assuage the grief and pain of those suffering in eternal torment if they could be assured that their lot was such, not because of Divine premeditation and design, but because of Divine incompetence? Surely there is no comfort to be had from such a view.

After all, we Protestants did not make much of an improvement upon the theory held by our forefathers against which we protested in the sixteenth century. Surely purgatorial tortures of a few centuries are no worse, no less comforting than our Protestant conceptions of an eternity of torture for all the non-elect. Our Catholic forefathers manufactured Purgatory without a shred of Scripture upon which to base the theory. They built it in their imaginations; they invented its fires and tortures. Our Protestant forefathers, using their imaginations, gave us an eternal torment hell—not more tangible, not more Scriptural than Purgatory. They did indeed use a Scriptural term—sheol, hades, hell—but, overlooking the fact that these words all signify the state of death, the condition of the dead, they wrested the language and warped it in an unscriptural manner to signify torture. The penalty or "wage of sin is death." They made of it torture everlasting, without the slightest authority of Scriptures except a misunderstood and misapplied parable, which rightly understood, teaches a totally different lesson.



## THE FALSE GOSPEL

Our contention is that during the dark ages the church lost sight of the true Gospel message of comfort, rest, help, held out by the Lord as a special boon and reward for the weary and heavy laden, to

2H836

attract them. During the dark ages we substituted another Gospel containing no comfort, and therewith we sought to drive men to love, serve, worship, adore, a God we erroneously pictured as meaner and in every way worse than the worst of his fallen creatures. Is it not time for us to get back to the Gospel of our text, the Gospel of comfort, of sympathy, of gracious promises? The false Gospel has surely lost its power. People are becoming too intelligent to endure it. As a consequence attendance at churches is decreasing and reverence for God is diminishing. Infidelity, called higher criticism, etc., is increasing.

The need of the hour is the Gospel of comfort. St. Paul declares what we all know, namely, that “the whole creation groaneth and travaileth in pain together until now waiting for the manifestation of the sons of God.” Here we see the necessity for this Gospel of comfort. We see also that God has provided it and that it is coming to the world in the end of this age, in the dawning of the new age. It will come to the world in general as soon as the elect church shall have been selected, and, by the “First Resurrection” power, glorified with her Lord as His kingdom class, as the glorified sons of God, whose mission it will be to bless all the families of the earth.

### “FATHER OF MERCIES— GOD OF ALL COMFORT.”

When St. Paul says, “Knowing the terrors of the Lord” he evidently refers to the fact that our Creator has declared that “the wage of sin is death” (not eternal torment); that “all the wicked will God destroy” (not preserve in fire); and that only such as come into vital relationship with the Redeemer can have everlasting life. Knowing these things respecting the Divine government we persuade men everywhere, “Be ye reconciled to God” — and thus attain the only eternal life which He promised.

But, on the other hand, note the kindly description of our God which the Apostle furnishes, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort; who comforteth us in all of our tribulation, that we may be able to comfort them that are in any tribulation, by the comfort with which we ourselves are comforted of God. For as the sufferings of

Christ abound in us, so our comfort also aboundeth by Christ. And whether we be afflicted, it is for your comfort and salvation, . . . or whether we be comforted, it is for your comfort and salvation, . . . knowing that ye are partakers of the sufferings, so shall ye be also of the comfort.” 2 Cor. 1:3-7

What a wonderful statement respecting the divine intentions for the comfort of the world and the comfort of the church, all proceeding from “the God of all comfort!” Nothing written in any sacred books of any people at any time reveals such a God as the God of the Bible — a God infinite in justice, wisdom, power and love. It is He that is working all things according to the counsel of His own good will, for the ultimate comfort and salvation of as many of his creatures as will accept his favors, after being brought to a knowledge of the truth respecting them. The church is now comforted during this Gospel Age (saved to the highest plane of the heavenly nature) and during the coming age the world is to be comforted and saved to the human nature — as many as will. For the world this means the glorious opportunity of the mediatorial reign of Christ which will constitute their time of restitution, uplifting, resurrecting, to all that was lost in Adam and redeemed by the precious blood of Christ. Acts 3:19-21

### **“COMFORT—WITH THESE WORDS”**

Our text not only tells of comfort, but that this comfort is to be attained and enjoyed through words —through instructions, through God’s teaching, through human channels and agencies. Thus, as the Apostle declares, “God hath in these last days spoken unto us by His Son.” And God’s Son used His twelve apostles as His special mouthpieces to declare the Father’s will, the word or message of comfort. And in turn God is pleased to use human instrumentality’s for the explanation of His gracious message — for the enlightenment of His people — that the faithful and obedient may have the necessary words of life, for their comfort.

In order to appreciate the meaning of our text we must consider the words of the apostle preceding it, beginning with the thirteenth verse. He declares, “I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” All Christian people agree that the word sleep here refers to those who died. They are not asleep in heaven, of course, for there all is wakefulness and intelligence and joy. They are not asleep in purgatory, of course, for, according to our Catholic friends, sleep there would be an impossibility. They are not asleep in an orthodox hell, for, according to the description given by

Protestants, none could sleep there. Where, then, are those who are “asleep?” St. Paul says that we should not be ignorant concerning them. Have we not been ignorant in the past — foolishly ignorant? We have ignored the apostle’s words entirely. We have refused to believe that any are asleep and claim that all are awake,

2H837

alive — a few in heaven or joy, the many in purgatory or eternal torture. But St. Paul was right! The entire Bible teaches that all who die fall asleep. Thus we learn of St. Stephen, the first Christian martyr, that he “fell asleep” (stoned to death). We read of the good and the bad, Kings and peasants, falling asleep in death. We read that King David slept with his fathers —some of them heathen. The Bible tells us where they sleep and that they will all be awakened from the sleep of death in due time —in the resurrection during Messiah’s reign of a thousand years. The Prophet declares that “many that sleep in the dust of the earth shall awake, some to life everlasting and some to shame and lasting contempt.” (Dan. 12:2)

Those who will be awakened from the sleep of death unto resurrection of life will be the blessed and holy, the saintly, who will be associated with the Messiah in the kingdom work for the blessing and uplifting of the non-elect. Those who will be awakened from the sleep of death to shame and age-lasting contempt will be the non-elect world. Their shame will be in proportion as they have enjoyed light, knowledge and opportunity and have failed rightly to appreciate and use these. They will have contempt from their fellows, in proportion as their shortcomings of the present time will be shown up. Many highly esteemed among men will be awakened to that shame and age-lasting contempt. But their case will not be a hopeless one. Much of their weakness and dereliction were the result of Adam’s transgression and the sinful conditions which have resulted, including unfavorable environment. God has provided in Christ redemption for all from the sins and weaknesses resulting from Adam’s disobedience, and thus the entire race of Adam is guaranteed an individual trial under favorable conditions for life everlasting or death everlasting.

All who will render obedience to the laws and regulations of Messiah’s kingdom will begin to rise up, up, up, out of their fallen, degraded condition of sin and be brought back to all that was lost in Adam and redeemed at Calvary. In proportion as they will retrace their steps and come back into divine fellowship their shame will decrease and their contempt also. Finally, in the consummation of that age all who will may have attained full restoration and regeneration and freedom

from shame and contempt. The unwilling and disobedient and rebellious will be destroyed in the second death — “twice dead, plucked up by the roots” —without hope of any further resurrection or restitution.

### **“COMFORT WITH THESE WORDS”**

St. Paul urges that Christians should not be ignorant concerning those who are asleep —that they that “sorrow not even as others who have no hope.” It is bad enough to think of millions of heathen as being totally extinct, hopelessly dead, without any prospects of a resurrection. The same would be true respecting our neighbors and friends, parents and children, brothers and sisters, who are not saintly, who are not in “Christ Jesus,” who are not walking after the Spirit, who are not heirs of God and joint-heirs with Jesus Christ our Lord. And if it would be a sore trial to think of them as utterly destroyed in death and without hope of resurrection, how much worse would it have been when, in our misunderstanding of God’s plans, we thought of them as even worse than to believe them without hope and extinct.

The Apostle proceeds to point out the basis of this hope in these words, “If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (from the dead) with (by) Him.” (1 Thess. 4:14) So, then, the Apostles declare, the resurrection hope is the Christian hope, and the basis of the hope of this resurrection is that Jesus died that He might be man’s Ransomer —that He arose from the dead that He might be the great Deliverer of mankind, the Prophet, Priest and King of God, and that He might gather to Himself the elect, Church, the Bride, the Lamb’s Wife, as His joint-heir.

Christians, of course, in thinking of the resurrection of the dead, would primarily, chiefly, consider their dear ones of the household of faith; hence the Apostle continues his argument, saying, that those of the church living at the present time of the Second Advent will not precede or hinder those members of the Church who have died during the past centuries, for the dead in Christ shall arise first —shall be awakened first from the sleep of death.

### **“THEM THAT SLEEP IN JESUS”**

We cannot think that the Apostle refers merely to the Church in this case, for uniformly, in speaking of the resurrection of the dead, he refers both to the Church and the world, the “resurrection of the just and of the unjust.” So in this case he evidently refers both to the Church and the world as, “asleep in Jesus.” The expression will be

noted as different from another one of his respecting those who “sleep in Christ.” The latter expression evidently refers to the Church as the glorified members of the Christ. But in speaking of those asleep in Jesus he evidently has reference to the whole world of mankind. The whole world died in Adam without having a voice in the matter of their birth or trial or condemnation. “Condemnation came upon all because of one man’s disobedience.” Likewise justification is to pass upon all

2H838

of our race through the precious merit of Christ’s sacrifice. The fact that He “died, the just for the unjust,” constitutes His death a satisfaction price for the sins of the whole world.

From this standpoint, therefore, the whole world not only died in Adam but now sleeps or waits unconsciously for a resurrection of the dead through the merit of our Redeemer’s sacrifice. If we believe that Christ died for our sins and laid the foundation thus for His great work of blessing the world of mankind, including the Church, the first fruits, let us believe also that God who began His work will not stop until He shall have brought forth judgment unto victory —until all the redeemed world shall be brought to a knowledge of the Redeemer and of the Heavenly Father and to an opportunity for life everlasting through obedience. The world died in Adam — “in Adam all die.” Jesus is the Redeemer of the world. “Even so all in Christ shall be made alive.”

The message has reached the Church only, as yet. In due time it will reach every member of the race. The Church is already reckonedly quickened from the dead by the holy Spirit, and will shortly be born from the dead in the “First Resurrection.” The world, therefore, from the divine standpoint, is not dead in Adam now, but merely asleep in Jesus, waiting for the glorious time when, His Kingdom established, He shall call all mankind from the prisonhouse of death, from the tomb, that each may learn to the full of the grace of God in Christ, and have opportunity for attaining life everlasting.

These are the words in which we are to comfort one another —words of hope respecting the resurrection of the dead, both the just and the unjust—words of sympathy, words of assurance, words that show that God is better than all our fears; that yet in a little while He that shall come will establish His Kingdom —first the Church in glory, and, secondly, Israel and all the families of the earth through them. Everything connected with the divine message is full of hope, full of encouragement, full of blessing, to those in the condition to receive it.

## **IMMORTAL WORMS AND UNQUENCHABLE FIRE**

These words from the lips of our Master, the Great Teacher, have been grievously misunderstood. The teaching of our Protestant childhood was to the effect that only the saintly elect would go to heaven, and that others would not only lose heaven, but gain an eternal life in torment. Thus our text was understood to portray what practically the whole world of mankind would be compelled to endure. This hell was pictured to our childhood minds from outside the Bible as heated to a white heat. If we expressed wonder or surprise that any human creature could endure such conditions so long, the answer was that God would exercise his omnipotent power to make us fireproof and also pain-sensitive. Some theologians of the Thomas a' Kempis school of thought went so far as to picture the poor creatures in their sufferings, and to show that the heat would form a kind of an asbestos covering which would shield them from a measure of its intensity. But these deluded theologians proceeded to explain that these outer coverings would crack and shell off every little while, leaving the poor victim freshly tender that his suffering might be the more intense.

Of course, these theologians of the past had their difficulty in dealing with the worms. They could imagine devils who would oversee the torture as being made immune to pain by the chief torturer, the Almighty God. But just how to imagine the worm getting along in so great a heat, and how they would in any wise increase the torture of the poor sufferers, was to many a perplexity. But patient thoughtfulness along these cruel and devilish lines enabled some to formulate the theory that the worms would be fiery ones, living in fire, delighting in fire —worms that would bore through the incrustations and add still further to the horrible sufferings of the world of mankind.

### **WAS THIS WHAT JESUS MEANT?**

Did the Great Teacher intend that such conclusions should be drawn from his language? And did He stop short of the description from reasons of sympathy or modesty or shame? Is this the general teaching of God's Word or has a great and terrible mistake been made? And have we mistaken a figure of speech and treated it as literal? We erred. We misunderstood. The Great Teacher who rebuked His disciples, James and John,

when they desired to call fire from Heaven upon the City of Samaria, because the people thereof refused to sell them food for the Master—the sympathetic

2H839

One who said to them, “Ye know not what manner of spirit ye are of; the Son of man came not to destroy men’s lives, but to save them,” could that Son of man in any wise intend to tell us that our great Heavenly Father had less of the spirit of love and righteousness than the two impetuous disciples? Did He mean to intimate that while the disciples impetuously might have been willing to destroy the earthly life of the Samaritans, the Heavenly Father, of still more demoniacal disposition would treat practically all mankind 10,000,000 times worse than that and use divine power to all eternity to perpetuate the sufferings of His earthly creatures which His own Word declares were born in sin, shapen in iniquity, in sin did their mothers conceive them? — earthly creatures, too, whose environment was unfavorable and whose adversary the devil, God neither destroyed nor bound?

Such an interpretation, my dear hearers, is not supposable. We must look for some explanation of the Master’s words more consistent with His own character and with the Heavenly Father’s character, and more consistent with our conception of what a just, loving, wise and powerful creator would do. It does not answer the purpose to say, as so many do, “Bosh, do not discuss such a matter. Nobody now believes such things!” This one Scripture repudiated would shake our confidence in the whole Bible. But rightly explained and understood it would settle and increase our faith in the Scriptures as a divine message. This, then, must be our object — not merely to cast from us the devilish interpretation of the dark ages, but to ascertain the true interpretation —to get the true lesson from the words of the Great Teacher. Thousands are drifting off into more or less open infidelity simply because of the irrational interpretation given to this text and two or three others. And these errors have become so fastened in our minds from childhood days that they have become part and parcel of our very lives, so that many of us would have been inclined at one time to dispute the very existence of a God as much as to dispute such slanderous misrepresentations of His glorious character.

### **ENTERING INTO LIFE**

Let us go back to Jesus’ day and in mind place ourselves with those who heard Him utter the words of our text and context. The Teacher had just said: “If thy hand offend thee, cut it off—it is better for thee to enter into

life maimed than, having two hands, to go into hell, into the fire that never shall be quenched:

Where their worm dieth not and their fire is not quenched.” He said the same in the following verses respecting the foot and the eye. Was He speaking literally or figuratively? Does any sane person suppose today that Jesus advised a literal cutting off of a hand or a foot or the plucking out of an eye? Assuredly not. And the person who would follow His counsel in that way would be considered unbalanced in mind. We all recognize what He did mean, namely, that if any who desired to have eternal life found that they had hindrances of appetite or pleasure or what not, as dear to them as an eye, foot, hand, these precious, but disqualifying sins or wrong-doings, should be put away, no matter how precious they were, no matter how highly esteemed. By way of contrast the Master suggested that if the retaining of these things would hinder them from entering into life they could not afford to retain them — that even if they were to carry the figure further and suppose that in the future life they would be deprived to the extent of being maimed to all eternity it still would be preferable to them to practice the self-denial now and to enter into life.

Be it noted that the reward here indicated is in the entering into life, and the intimation is that those who fail will not have life at all—that they will fail to attain life; that they will have no eternal life, either in pain or in pleasure. Let us examine our text further and see this.

### **GEHENNA TYPED THE SECOND DEATH**

The word hell in our text is from the Greek word gehenna, which in turn was a corruption of the Hebrew word geh-hinnon, which signifies valley of death. There are two other words in the New Testament Greek translated hell in our common version. One of these, tartarus, has no reference to humanity whatever, but merely signifies our earth’s atmosphere — the place where Satan and the fallen angels are restrained in chains of darkness. (2 Peter 2:24) The other Greek word rendered hell in the New Testament is hades, which corresponds exactly to the word rendered hell in the Old Testament, namely sheol. And all scholars know that both of these words signify the same thing. They are used interchangeably in the Scriptures to designate the state or condition of death — the tomb. No person, of even slight education, would for a moment attempt to claim that eternal torment is taught by sheol, hades or tartarus. The great stress of all who teach eternal torment falls, therefore, upon the word hell found in our text — in the original Greek, gehenna.



What we have to say respecting it will undoubtedly be news to but few of this congregation. But since this sermon will be reported in more than 700 newspapers of the land, our explanation will probably eventually reach 10,000,000 people to whom the truth of the subject will be new. What we have to say is not new to

2H840

educated ministers, however, and why, as pastors, they have kept the sheep of their flocks in the dark on the subject is for them to explain. They certainly cannot plead ignorance. At very most they can apologize that they hoped that the misunderstanding would do more good than the truth. They seem to forget entirely that this terrible misunderstanding is not only wrecking the faith of thousands, but dishonoring our Creator — blaspheming His holy name, His holy character, by misrepresenting it and the Divine Plan.

### **A VALLEY OUTSIDE JERUSALEM**

I wish that those of you who have modern Bibles with maps at the back, would turn to the map of the city of Jerusalem, and there notice on the southwest side of the city, just inside the wall, the Valley of Hinnom. That is the valley that, in brief, was called Geh-hinnon, the Greek of which is gehenna. All of our Lord's uses of the word gehenna stand related to the valley. For the sake of my larger congregation it will be worth while for us to take a glance backward at the history of that valley during many centuries before Jesus' day.

The first mention of this valley in the Bible is found in Joshua (15:8), where it is given as one of the boundaries of the tribe of Judah, according to the lot cast by Joshua in the division of the land that had come into possession of the Israelites. It is again mentioned similarly in Joshua 18:16. The next reference to this valley is found in 2 Kings 23:10. There we read how Josiah, the good King of Judah, instituted a great reform in the nation and abolished idolatry, one of the most heinous forms of idolatry having been practiced in this Valley of Hinnom, which had got a new name, namely, Topheth. History tells that the Israelites built in this Topheth, the Valley of Hinnom, a great brass image to the heathen god Moloch. In various places they had groves in which a licentious form of worship was enacted, and then they resorted to this Valley of Hinnom to offer sacrifices of the most revolting kind to the heathen deity. Sometimes it was a boy and sometimes it was a girl that was placed naked in the arms of the great image after it had been fired to a red heat with fuel piled underneath the image, and passing through it was a flue. The cries of these infants so horribly sacrificed were drowned by the cheers of the worshippers and music of various instruments.

All of this, indeed, everything akin to suffering, was strictly forbidden by the Divine Law given to Israel. And they had been specially warned against this very form of idolatry. (Lev. 18:21; Deut. 18:10) It is a gross mistake and slander of the Divine character and law to suppose that it ever sanctioned torture. And it is a still worse slander upon God to suppose that He would Himself do, and that for all eternity, what He condemned in His fallen creatures.

The Lord declares all this through the Prophet Jeremiah (7:31-34). Here God particularly forewarned the Israelites that their wrong course would eventuate in the terrible time of trouble which came upon Jerusalem in the year A. D. 70, when it was estimated that over 1,000,000 died at the siege of Jerusalem. In fulfillment of this prophecy the Jews cast the dead bodies over the wall of Jerusalem into this very valley. Thus we read, "Behold, the day is come, saith the Lord, that it shall no more be called Topheth, nor the Valley of the son of Hinnom, but the Valley of Slaughter; for they shall bury in Topheth till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth."

After the reformation made by King Josiah the Valley of Hinnom was desecrated to the intent that it might never afterward be considered fit for any kind of religious worship, sacrifice or ceremony. It became the valley of defilement. It was used at certain times for the burning of the offal and rubbish of the city. It became the dumping place of dead cats and dogs, etc. If any of these fell upon the ledges of the rock no one thought worth while to interfere, and the maggots and worms destroyed them. Fires also were lighted occasionally to burn the combustible rubbish, and brimstone was added so that the fumes might destroy any malarial tendency, in the interest of the health of the city.

### THE LESSON JESUS TAUGHT

We have before our minds now the gehenna fire, which no one ever attempted to quench, but which was designed to consume utterly everything cast into **it**. We have in mind also the worms of which he spake — worms which were permitted to feed on the carcasses undisturbed until the carcasses were consumed and the worms themselves died.

Another item here should be noticed, namely, that a saying among the Jews was, Whosoever commits such a misdemeanor will be in danger of going from bad to worse until he will be brought before the tribunal of the Sanhedrin, a culprit. Jesus took the same line of proverbs, and declared that any one violating the Golden

Rule to the extent of calling his brother a fool would be in danger eventually of such digression from righteousness as to bring him under sentence of the greater tribunal of Messiah's Kingdom, and "Whosoever shall say unto his brother, Thou art a fool, shall be in danger of gehenna fire." (Matt. 5:22)

What the Great Teacher meant was that the earthly

2H841

Jerusalem was a picture or type of the heavenly Jerusalem, which represents the Divine Government or Kingdom—the New Jerusalem which, by and by, will come down to earth—when God's will shall be done on earth as it is done in heaven. That New Jerusalem stands for or represents in pictorial language the great salvation of all who will come eternally into harmony with God through the merit of Christ's sacrifice and the various agencies which God will use for bringing the willing and obedient back to harmony with himself and his laws—back to the full human perfection and everlasting life. The elect church of this Gospel Age, the Bride of Christ, will constitute the nucleus of that New Jerusalem, through which eventually all shall come into the Divine blessing.

As gehenna lay outside of the wall of Jerusalem, so our Lord intimated there would be an antitypical gehenna outside the New Jerusalem. As the trash and offal of the typical city were consumed in the Valley of Hinnom, so the offal and trash of humanity who will refuse all of God's favors, mercies, blessings and opportunities, will be treated as disgraceful wretches and be consumed, destroyed, in the antitypical gehenna—which is the Second Death. Concerning this antitypical gehenna, the Second Death, we are definitely informed of the characters which will there be destroyed utterly, as St. Peter says, "as natural brute beasts." 2 Pet. 2:12

We have a description of this symbolical New Jerusalem or Divine Kingdom, composed primarily of the church, and secondarily of all from the world who, during the Messiah's reign, will enter in through its gates and enjoy the blessings of Divine favor and life eternal. And then we read, verse 8, "But the fearful and unbelieving, and the abominable, the murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the Second Death." Note that this lake of fire and brimstone, into which all the offscouring of humanity will be cast, is a symbol, and the meaning of the symbol is plainly stated in the words, "Which is the Second Death." The first death passed upon all mankind on account of father Adam's disobedience. Our Lord Jesus was appointed the Savior of Adam and his race, and

gave his life a ransom for all, to rescue all from death, to give to each and every member of Adam's race one full, fair opportunity for a test of loyalty to God and righteousness, and to secure life eternal in the New Jerusalem. Contrariwise all who will reject that full opportunity will die the Second Death, from which there will be no redemption, no resurrection, no recovery of any kind.

[The New York American, September 5, 1910](#)

## **THE COMING KINGDOM**

*This discourse has been republished in the Overland Monthly, pages 318-321, entitled, "Messiah's Fast Approaching Kingdom."*

*"Behold, a King shall reign in righteousness, and princes shall rule in judgment." (Isaiah 32:1).*

Brooklyn, Sept. 4—Pastor Russell preached today in the Academy of Music, our largest Auditorium, the "Tabernacle" being of insufficient capacity. He had a very attentive hearing. There were many Hebrews in the large audience. He said in part:

[The Weekly Enquirer, September 15, 1910](#)

## **WHICH IS THE TRUE GOSPEL?**

*"I am not ashamed of the Gospel of Christ." Romans 1:16*

Portland, Me., September 11, 1910—The International Bible Students' Convention is in session here with an excellent attendance and deep interest manifested. Pastor Russell, of Brooklyn Tabernacle, delivered two addresses today, one of them in Jefferson Theater. We report one of them, from the text foregoing:

"Three weeks ago today Christendom was startled by a communication which announced that the Christian Alliance had lifted a collection of \$60,000 in a few minutes —\$30 cash, the balance in promises. Then followed the startling announcement that Brother Simpson, its President, stated that the

2H842

collection lifted would probably be the last at Old Orchard, because the Camp Grounds Directors had rented its Auditorium for three days for the use of our association. He declared that he disagrees with our

theology. This, of course, was a veiled threat that the Directors of the camp ground must break their contract with the Bible students. This they promptly did and we accepted back the money paid in advance rather than go to law. It is for this reason, dear friends, that we are having our convention “outside the camp.” We are glad that its fence does not separate us from our great redeemer and teacher, the joy of whose blessing I see in your faces.

Secular editors were astonished. They had been congratulating Christian people that the days of the rack, the thumbscrew and the stake were past, and that from every quarter were coming appeals for Christian Union which, it was hoped, might even ultimately include all denominations of Catholics and Protestants. Yet here they had to listen to the contrary — a suggestion that Christian people in alliance, were so opposed to Bible students that even a year would not be sufficient to purify the air of Old Orchard and to permit them to meet here next year to take up another collection. It seemed funny to them, too, that anything could drive a Christian Alliance meeting away from a \$60,000 collection.

### **EXPLANATIONS SURELY IN ORDER**

Since Brother Simpson may not care to tell the whole truth about the matter, and since the Christian public is interested and ought to have the facts, I must tell them. The unpleasant duty, however, will not necessitate my saying an unkind word concerning Mr. Simpson and the Christian friends who are in alliance with him.

There are two reasons why Brother Simpson thought it doubtful if he could come next year following our three days of this year.

1. He knew instinctively that his collections would be smaller —hardly worth coming for, if the people should begin to get the eyes of their understanding more widely opened respecting what really constitutes the gospel of Christ.

2. The \$60,000 “raised” was not cash and a large proportion of it never will be. Some of it is promised over and over again and telegraphed over and over, as was the case with the young woman who in the spectacular manner offered her jewels from time to time and had it mentioned in the papers. Such repetitions of charitable work are considered entirely proper by many in connection with religious work in various denominations, “for the good of the cause.” Subscriptions are given publicly without hope of payment, to influence others who are more sincere—some of whom in the excitement give more than they can afford.

## **CHICAGO STOCK YARDS METHOD**

This same method is illustrated in the Chicago stock yards. A fine, large, trained bull gallops out to meet the cattle designed for slaughter. He waltzes before them and becomes their leader. Following him in a grand rush for a narrow passage they crowd one another to the executioner, who knocks them senseless. A special place just large enough for himself is provided for the decoy bull, who, later, goes out to lead another herd for the slaughter.

We do not mean to say that those who give their money are slaughtered or otherwise injured. We believe that they are blessed—that everyone is blessed who sacrifices anything heartily unto the Lord, or to what they suppose to be His service, whether it is such or not. It is the method of getting the money from the people and the deception practiced which we deplore. However, the Alliance has plenty of company in this method in larger Christian denominations. It is part of the “business” method of recent years. Some who did not understand this “business” method wondered where all the money apparently contributed to the “Christian Alliance” work was spent. An investigation of its financial accounts was made, which revealed the fact that they were chaotic, and other “business” were advised.

## **“THE DARKNESS HATETH THE LIGHT”**

Someone may inquire why the Christian Alliance should fear us and whether or not we have ever done them harm. We reply, never have we injured them in the slightest degree, not even even publicly mentioned their name before. Their opposition to us is on the lines of general principles mentioned by the Great Teacher, “The darkness hateth the light,” “All things that are reprov'd are made manifest by the light.” (Eph. 5:13) Our work is to proclaim true Gospel — to incite Christian people to Bible study in the light of the Bible’s own testimony and without sectarian spectacles, which, in the past, have so distorted the Word of God and set it forth in false colors.

As Christian people come to see the grossness of the errors by which they have been blinded, the light not only has a blessed and transforming effect upon their minds, but it influences their pocketbooks also. They no longer appreciate the “business” methods of the Alliance nor the brand of Gospel which it sets forth. The more God’s people come to a correct understanding of the teachings of His Word, the smaller will be the collections of the Christian Alliance. That

2H843

is the real secret of their opposition. I would that it were true that they would never take up another collection at

Old Orchard! The heathen have already had too much of their Gospel of damnation. God's name has already been slandered and blasphemed enough by the false Gospel message — that 999 out of every thousand of humanity ever born are to suffer eternal roasting because of father Adam's sin and the ignorance, stupidity and meanness which have resulted.

### **LET THE TRUTH PREVAIL**

If the intelligent men connected with the Alliance really believe the horrible nightmare of the Dark Ages which they are proclaiming as the Gospel of Christ, then, of course, they are excusable for preaching it. It is not for others to judge of their honesty in this matter, but it is for others to decide that they will no longer assist or cooperate in the spread of such horrible travesties upon the Divine character —no longer assist financially or otherwise in binding upon the poor heathen at home and abroad increased ignorance and superstition.

Everybody knows that the word Gospel signifies “good tidings.” And everybody ought to know that, as Christian people, we have for centuries mis-used the word, applying it to the bad tidings of great misery to all people except the mere handful of the elect. We did this because it was handed down to us by our forefathers. What Jesus said to the Jews has been true of us as Christians, “Ye do make void the law of God through your traditions.” Thank God that, as in the natural world He is sending us now the electric light instead of the tallow candle, so through Bible study helps, concordances, etc., His word, (the lamp to His people's footsteps until the day dawn), is now shining brighter than ever before. But, alas, those believing the Bible to have been properly interpreted by the creeds of the past, have abandoned every thought of a revealed religion. They have no longer hope of any Divine revelation of a Divine purpose. They have become agnostics and are searching for truth in the opposite direction as higher critics, evolutionists, etc.

### **WHICH IS TRUE GOSPEL?**

Catholic and Protestant orthodoxy have set forth for centuries two general views of the Gospel of Christ. To whatever extent they now disagree with these they should publicly disown and abandon them. Until then they are besmirched with whatever odium attaches.

The Catholic Gospel (Good Tidings) is that all the heathen, all Catholics and all Protestants, except a mere handful, go to a Purgatory of awful suffering, terrible anguish, lasting for decades, centuries and thousands of years, roasting, boiling, agonizing, and thus purging

away their sins and dross that they may ultimately attain to heavenly bliss for the remainder of eternity. If that is good tidings it can be considered such only in contrast with something more horrible, if that be imaginable. Whoever can have any joy through believing this Gospel we may surely congratulate as being very easily happified. We surely would not wish to take from him one molecule of his comfort.

## OUR PROTESTANT GOSPEL

Our Protestant Gospel, of which we are so proud that we want to thrust it upon Jews and Catholics and heathens everywhere, we should thoroughly understand, enjoy and appreciate before we waste good time and money giving it to others. Four centuries ago our forefathers were not Protestants, but Catholics, and believed in Purgatory, etc., as above. Then what was known as the Reformation movement set in. Catholics, Jews and infidels will admit with Protestants that a great blessing of enlightenment and civilization has come to the world in the train of the Reformation Movement. But none of us is prepared to admit that the Reformers were perfect, nor their work perfect. We give thanks to God for the greater light of our day and that we have more light than the Reformers had on many subjects.

The Reformers criticized the Catholic teachings which they had formerly believed. They examined their Bibles and found nothing there to the effect that Mary was the mother of God, nor that we should pray to saints, nor that we should use pictures or images in our worship, nor that their sacrifice of Christ in the mass was proper, nor that there was a Purgatory anywhere. The Reformers threw out these things as unscriptural. They completely demolished Purgatory in their minds, declaring that it had never been anything more than imagination. Then came another thought, viz.: What must we do with the thousands of millions of mankind that we and our fathers for centuries supposed were in Purgatory roasting, stewing, tortured, but hoping for heaven? They looked at one another in consternation. They had hearts and sympathies and felt that as it had devolved upon them to smash Purgatory, it must also devolve upon them to relocate all those thousands of millions whom they had on their hands. They felt the weight of the responsibility. Could they demand of God that they should be put into heaven? Surely not! Surely only the saintly few are fit for heaven! They, as well as all, recognized that fact. Then, with blank consternation they determined that they must crowd the entire mass into a hell of eternal torture and shut the gates upon them forever, and write upon the gates, "Who enters here abandons hope."



2H844

Taking from practically all humanity all future hope made the Reformers for the time heartsick. It would be awful to do that for one person, but to thus “do” all humanity seemed terrible. And then to be obliged to label the Gospel “good tidings” must certainly have been a trying experience for the Reformers.

But Brother John Calvin helped them amazingly and took from them their burden. He told them that they should not worry, because it was all God’s fault and not theirs. God had predestined them to that awful future long before He created man. Now they should merely try to think of themselves as the “elect” and try to forget everybody else. Of course, it seemed horrible to charge all these things against the God of all justice, wisdom, love and power. But it was the only solution which occurred to them. John Calvin’s theories were afterward embodied in the “Westminster Confession of Faith.” And that confession of faith became the foundation of nearly all Protestant creeds. Brother Wesley afterwards objected, but admitted that only the saintly went to heaven and everybody else went to eternal torment. His protest was that, instead of this being by Divine foreordination and intention, it was on the contrary, because of Divine unwisdom and incompetency. Of course to the poor sufferers, it matters not how they got there.

### **“GOOD TIDINGS OF GREAT JOY”**

Surely no sane person can any longer defend any of the above “Gospels” as the true one, of which St. Paul was not ashamed! Surely St. Paul never preached any of those Gospels, nor did any of the Apostles —nor does the Bible support such theories, except by the turning and twisting of language, mistranslations of the original and misinterpretations of some parables. The plain statements of the Scriptures are all directly to the opposite.

The Bible teaches that “the wages of sin is death,” not Purgatory nor eternal torment. “The soul that sinneth, it shall die.” Adam, the perfect, was placed on trial for life eternal or death eternal. He sinned and the sentence against him was, “Cursed is the earth for thy sake; thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread thereof until thou return unto the ground from which thou wast taken.” (Genesis 3:17-19) St. Paul declares the same: “By one man’s disobedience sin entered into the world, and thus death passed upon all men, because all are sinners.

Looking about us we find this true. Everybody who is not dead is dying. As the Bible says, we are living under

a reign of Sin and Death. Nothing that man can do can either eradicate sin or lift us out of our dead and dying condition. God alone can help us! He proposes to help us and the message respecting that help is, in the Scriptures, called the Gospel. Its announcement by the angels on the night of Jesus' birth is full, complete, satisfactory, viz.: "Behold, we bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the City of David a Savior (life-giver) which is Christ the Lord." (Luke 2:10)

Ah, now we have the Truth! The penalty of sin is death. And the "good tidings" is that God has provided for our recovery from sin and death. The Savior gave his life for the cancellation of our sin, for the satisfaction of Justice, that in due time Adam and all his condemned and imperfect race might be released from the condemnation and be lifted out of the sin and death conditions which now prevail. That uplifting is Scripturally called the resurrection of the dead. Hence the preaching of the early Church was, "Jesus and the Resurrection" — the Redeemer and his work.

### STILL MORE GOOD TIDINGS

The good tidings for the race in general is that the Redeemer in God's due time *will become* King of kings and Lord of lords —the Messiah of glory, God's glorious Representative. For a thousand years the regenerating work for Adam's race will progress. (Matthew 19:28; Acts 3:19-23) God's Chosen People, Israel, will be the earthly agents of the heavenly and invisible King of glory. By the close of his reign the whole earth will have been transformed into the Paradise of God. "He will make the place of his feet glorious." And mankind will all be perfect again, in God's image. There will be no more sin, no more sickness, no more dying, because all the things of sin and death will have passed away and he who sits upon the Throne will have renewed all things (Revelation 21:5). All who, after coming to a full knowledge of the Truth of God's love and gracious provision, still love sins and hate righteousness, will be destroyed in the Second Death, from which there will be no redemption, no resurrection, no recovery; as St. Peter says, "They shall perish like brute beasts."

\* \* \* \*

*This, too, our need—a Christ within,  
A life with God, afar from sin,  
A Christ whose love our hearts shall fill,  
And quite subdue our wayward will.*

[St. Paul Enterprise, Sept. 18, 1910](#)

## **NATIONS OF EARTH TRANSFERRED TO GOD'S ANOINTED**

*This discourse has been republished in Pastor Russell's Sermons, pages 730-738, entitled, "The Lord's House Over All."*

(Detroit, Mich., Sept. 18, 1910)

Pastor Russell, of Brooklyn Tabernacle, preached twice here today to the local branch of the International Bible Students' Association. He had an excellent hearing and large and intelligent audiences. One address was entitled, "The Great Hereafter." The other from the text, Isaiah 2:2, we now report.

[The National Labor Tribune, October 4, 1910](#)

## **BLOOD ATONEMENT FOR SIN IS A NECESSITY**

Brooklyn, N. Y., October 2—Pastor Russell of the Brooklyn Tabernacle addressed a large and very attentive audience today at the Academy of Music from the following text: "*The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls. For it is the blood that maketh an atonement for the soul.*" (Lev. 17:11) He said:

Ours is a day in which, more than ever before, the statement of our text is disputed—disbelieved —by Jews, Gentiles and Christians. The great Christian author, St. Paul, agrees exactly with the words of Moses in our text, saying, Without the shedding of blood there is no remission of sins. (Heb. 9:22) The orthodox Jew and the orthodox Christian, therefore, are in substantial agreement as to the foundation of things and the unorthodox are in agreement of opposition. The latter agree that there is no necessity for Sin Atonement—that the later thought of all the wise men of the earth, the greatest ministers and rabbis, is that there is no such thing as Original Sin; hence could be no such thing as necessity for canceling it —of making an atonement or satisfaction to Justice on behalf of it. Two things have contributed to these unorthodox, unscriptural views.

(1) The agnostic Jew not only disputes the Bible as an authority on the subject, but, in addition, admits to

himself that if the shedding of blood, if the sacrifices commanded by the Levitical code for Sin Atonement be admitted to be right and necessary, it would involve the thought that the Jewish people have had no sin atonement in any sense of the word for more than eighteen centuries, because sin atonement must be made according to certain specified conditions or else it could not be made at all. The loss of the Ark of the Covenant containing the Law, as covered by the Mercy-Seat, was one of these disasters. The destruction of Jerusalem, the City of the great King, was another, and, above all, the Law required that the sacrifices should be killed, and the presentations sacrificially made to God, only by a priest who could show his lineage as a son of Aaron.

Since the destruction of Jerusalem A. D. 70, the Jewish nation has been so scattered and devastated by their foes—some of these, alas, claiming to be Christians and dishonoring the name of Jesus! As a result all official records and genealogies of the Jewish people are broken, vitiated, destroyed. Undoubtedly there are numerous descendants from Aaron living today; but, since they cannot prove their descent, they are absolutely forbidden to attempt to make a sin atonement on the Atonement Day. Viewing the matter from this standpoint the unorthodox Jew feels all the more inclined to repudiate the necessity for any Sin Atonement. Alas, indeed many of them seem not only to have lost confidence in the Mosaic arrangement, but to have lost faith entirely in a personal God. We hope and believe that many of these are sincere and will be blessed and assisted back to faith shortly and to a better understanding of the holy Scriptures and of God's dealings with their nation.

2H846

### **JEWISH ATONEMENT A FARCE**

In view of what we have said, all must see that it would be impossible for the Jews to observe the Atonement Day, having no priest nor other facility necessary to requirements of the Law. Nevertheless, an outward show of ceremony is kept up. On the proper Atonement Day of their year, the Tenth Day of the Seventh Month, the Jew figuratively acknowledges that the merit of the previous sacrifice has expired. He fasts. He prays, according to the original program. But he has no priest. No bullock is slain for the sins of the tribe of Levi. No goat is slain for the sins of the other tribes. And no blood is taken into the Most Holy to make an Atonement. Not only have they no priest to officiate, but they have no mercy-seat. Some of them wring the neck of a rooster, swinging it over the head three times. But this was not

the sacrifice of the Day of Atonement and could not take its place.

We should not be misunderstood as holding up the Jew to ridicule--Quite to the contrary, we sympathize with him--We appreciate his reverence for the Divine Law and his desire for fellowship with God in the cleansing of his sins. We would, however, suggest to them that nothing is to be gained by deceiving themselves and each other into the supposition that their Atonement Day brings them any relief or harmonizes them in any sense of the word with the Almighty. What they do is a mere farce. The sooner this be acknowledged the sooner will their honesty in the matter bring them into the proper condition of heart to recognize that the sins of more than eighteen centuries rest upon them uncanceled and that this is the explanation of the calamities that have befallen them.

When Israelites come properly to understand the situation, they will see that all their hopes center in Messiah's Kingdom. Messiah is not only the great King typified by David and Solomon, but he is also the great priest typified by Aaron and more particularly by Melchisedec, who was a priest upon his kingly throne. So Messiah will not only be the great King over Israel and the world, but he will be the great Priest whose application of his own merit will effect the cancellation of sins forever. He will not re-introduce to them sacrifices of bulls and goats, but will make known to them that those sacrifices were mere foreshadowings of better sacrifices — so much better that they will not need repeating yearly, but work a perpetual cancellation of the sins of Israel and of all the children of Adam.

### **HIGHER CRITICS REPUDIATE THE BLOOD**

All the worldly-wise of Christendom have reached the point of repudiating the testimony of the Old Testament and the New respecting the need of a sacrificial death for the satisfaction of Divine Justice, the cancellation of sin and restitution of the sinner to Divine favor. The claim of the so-called, New Theologists repudiates the fall, repudiates the Ransom and repudiates a restitution to all that was lost —claiming that nothing was lost and that all we have is gain. Thus the world and its wisdom know not God and appreciate not his arrangement that, as death came upon mankind through the sin of one man (Adam), even so a restitution to life should come to all men through Christ —that “as all in Adam die, even so all in Christ shall be made alive.”

These worldly-wise men cannot deny the fact that there is sin in the world and that there is death in the world and that the tendency of all sin is towards death. They

cannot deny that death is gaining a greater hold than ever before upon our race. Insane asylums, prisons and reform schools show that, notwithstanding our educational facilities and wonderful achievements under the lightening influence of the New Dispensation now dawning — nevertheless the insanity statistics and the prison statistics and the physical statistics show that, in spite of everything, our race is becoming mentally, morally and physically weaker day by day. It is for them to explain how these facts fit to their theory of Evolution.

### **THE CHRISTIAN'S VIEW OF SIN-ATONEMENT**

By the term Christian we refer to those who intelligently believe the explanation of the Bible respecting sin, that it is a violation of the Divine Law and carries with it a penalty—that Father Adam was created as sinless as are the angels and as perfect as they, only on a little lower plane of being. Obedience was required of him as the price of Divine favor and everlasting life. Disobedience thrust him from Paradise into the unprepared earth to wrestle with the thorns and thistles, where the decree, “Dying thou shalt die,” accomplished his execution. His race was in his loins and naturally shared by heredity his weaknesses and their death penalty, so that the entire race is a dying race. But the Creator was unwilling that Adam and his children should die as brutes. God did not revoke his decree of death nor give any intimation that he had done unjustly in condemning his creatures. He did, however, provide a way for their relief. He provided that, as the first man alone had sinned actually, so one Redeemer alone would be necessary for the race. And to him he offered a great reward, so that his sacrifice for sins would work out to his own advantage, as well as to the sinner's. A part of the reward was the high exaltation to the heavenly

2H847

nature — far above angels, and the gift of the Kingdom of earth necessary for the overruling and subduing of the spirit of rebellion in the world and for the exaltation and uplifting from sin and death conditions of all the willing and obedient of Adam's entire race.

### **"THE BETTER SACRIFICES"**

From the Divine standpoint “the man Christ Jesus gave himself a ransom for all,” for Adam's entire race, “to be testified in due time.” He antityped the bullock of Israel's Atonement Day, as well as antityped the priest who slew the bullock—because he offered up himself. Rewarded by the Almighty, he was raised from death to

the spirit plane, higher than the angels. Applying his merit to the antitypical Levites, “the household of faith,” “the Church of the Firstborns,” he then began a work little understood by either Jews or Christians, but nevertheless clearly outlined in the Word of God. His work throughout the age has been the gathering of the elect class —which is chosen because of faithfulness to him (and obedience in walking in his steps in the narrow way). These composed both of Jews and Gentiles, have for centuries been in course of development — their sacrifices being typified by that of the Lord’s goat on the Atonement Day. Their sacrifices are small and lean like that of the goat, in comparison to the bullock. But they are accepted by the Great High Priest, and the offering of their sacrifice is counted as his sacrifice. Thus eventually the High Priest will complete his work of sin-atonement (we believe very soon) and then his second application of the blood-upon the Mercy-Seat will be made, just as it was written in the Law, “On behalf of all the people,” only that all the people on the larger scale will not mean merely the Israelites outside of the Levites, but will mean the whole world of mankind outside of the household of faith, the antitypical Levites. Forthwith the whole world will be turned over to Messiah, the antitypical Prophet, Priest, King, Mediator, Judge. Then for a thousand years the world will receive the blessed, uplifting influences. It will not be sufficient that satisfaction be given to Justice for their sins and that they shall be turned over to the glorious Messiah, they will still need his work of uplifting to bring them back to all that Adam possessed and lost through disobedience.

There will come in Israel’s share in the great work of recovering the world to God. They are still beloved for the fathers’ sakes and the gifts and calling of God to them are things he will not repent of. At that time the great antitypical Prophet, Priest and King will begin his work as a Mediator. At that time he will mediate by bringing into operation the New Covenant which God promised he would make with Israel and Judah, “after those days” — after the days of their humiliation and being cast off, they shall be reclaimed and uplifted and blessed and used of the Lord. This is God’s Covenant with them when he will take away- their sins —when by virtue of the “better sacrifices” their sins shall be absolutely and forever cancelled by the antitypical Priest, of whom the Prophet David wrote, “The Lord hath sworn, and will not repent, Thou art a priest for the age after the order of Melchizedec” — a kingly priest on the spirit plane. Psa. 110:4

## WHAT ATONEMENT SIGNIFIES

The word Atonement, or At-one-ment, signifies the bringing of persons alienated or estranged back into harmony, sympathy, union. Many are perplexed at the doctrine of blood-atonement so prominently set forth in the Bible. The shedding of blood is naturally revolting and properly so. It seems strange, therefore, to those who do not understand the philosophy of the Divine Plan of Salvation, why God should have required a blood-atonement for sin. Sometimes the very people who object to blood-atonement believe something much more awful — that an atonement for sin can be effected by hundreds or thousands of years of most terrible torture. Some believe even worse than this — that an everlasting torment penalty for sin will be exacted of all except the saintly few of humanity. How inconsistent and illogical we have been in our reasoning upon religious subjects!

In Scriptural usage blood stands for, or represents, the life. In harmony with this is our ordinary use of the word. We read, ‘The blood of Jesus Christ our Lord cleanseth us from all sin.’ Here the word blood stands for death, or rather, for the merit of the sacrificial death of Jesus. His death would have been equally efficacious as man’s Ransom-Price if his side had not been pierced. It would have been equally meritorious if he had died in any other manner, except that he was to take the place of the sinner to the very last degree —as the Mosaic Law declares, “Cursed is everyone that hangeth upon a tree,” thus branding crucifixion as the most ignominious form of death.

But why should God require the death of a victim as a basis for the forgiveness of the sins of Adam and his race? We reply that God’s Law was intended to be an illustration of the exactness of Divine Justice. Justice could not punish Adam nor his children with everlasting torture or any other of the horrible things we once imagined. The severest penalty of the Divine Law is represented in our common law, which, as an extreme penalty, requires the death of the transgressor. Adam, having been sentenced to death, would have had no future opportunity to life —neither by resurrection nor otherwise. Adam’s children,

2H848

sharing his weaknesses, would have had no opportunity to regain life, because Justice is unchangeable. If it was just to condemn sin, it would be injustice to rescind the penalty and set the culprit free. Divine Love has provided a way by which Adam and his children are all to be freed from death and have an opportunity of eternal life — not by violating the requirements of Divine Justice, but by fulfilling them. Hence in due time, the



man Christ Jesus died for the man Adam, to cancel his sin, to satisfy his penalty. And since his sin and penalty have been inherited by his children, the one sacrifice for sin is sufficient for all.

But did not this course do an injustice to the Son of God, some one may ask? No, we reply, the matter was not compulsory so far as the Redeemer was concerned. It was a privilege and gained him a great blessing and reward. As we read, "For the joy that was set before him, he endured the cross, despising the shame," and, as a reward, he is set down at the right hand of Divine Majesty as Prince and Savior, the Messiah, the King of Glory, the "Priest after the order of Melchisedec."

The work of atonement is not completed. The first half of atonement is the satisfaction of Justice. But even this part is not yet completed. The Redeemer presents his sacrifice in two parts, according to the type. The first effusion of his blood spoke peace to believers who now have the ears to hear and the heart to obey; the second effusion, as shown by the Law (Leviticus 16:15) will make reconciliation for the sins of all the people —the whole world of mankind. Then the other part of Atonement begins.

After the Divine reconciliation comes human reconciliation. The great Messiah will not require sacrifices of humanity, but, on the contrary, will open the blind eyes and cause the knowledge of the grace of God to reach Adam and every member of his race. Then all willing for reconciliation will be helped by the great Mediator of the New Covenant and by Israel, his Chosen People and early representatives. The object to be accomplished during Messiah's reign is the bringing to all the willing and obedient the restitution which God has promised — restitution to all that was lost. Ultimately Messiah will transfer the allegiance of the whole world (perfected by him) to Jehovah God, that he may be all in all. 1 Cor. 15:28

The "little flock," gathered from both Jews and Gentiles during the past eighteen centuries, will have been accepted. A little flock has been called and tested and tried in respect to faithfulness to God even unto death. These will be on the spirit plane with Messiah, his joint-heirs and assistants in the glorious work of raising humanity back to at-one-ment with the Father.

October 16, 1910

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October 23, 1917

## THE MAJESTY, POWER, AND GREATNESS OF JEHOVAH GOD

*This discourse has been republished in Pastor Russell's Sermons, pages 467-474, entitled, "The Seas in the Hollow of God's Hand."*

Who hath measured the waters in the hollow of His Hand, and meted out heaven with the Span? Isaiah

On the Ocean, October 16, Pastor Russell of Brooklyn Tabernacle is enjoying good health, enroute for London. His Sundays in Great Britain will be given to London, filling appointments with as many as possible of the smaller cities, weekdays. His discourse for today from the foregoing text follows:

\* \* \* \*

*WITH me there walks a Presence  
Unseen to mortal view,  
Hearing each word I utter,  
Looking at all I do,  
Watching to see what power  
The Truth to me will impart,  
Longing to see His image  
Growing within my heart.*

2H849

The Titusville Evening Courier,  
Monday, October 24, 1910

## GOD'S MESSAGE OF COMFORT TO THE JEWS

*"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isaiah 40: 1, 2*

London, October 23— Pastor Russell of Brooklyn Tabernacle today addressed an immense audience in the world's greatest Auditorium, the Royal Albert Hall. Many of his audience were Jews, attracted by the liberal extracts from Pastor Russell's sermons which have been appearing in the Jewish papers all over the world. The discourse was full of comforting assurances (both to Jew

and Gentile) of the glorious outcome of the Divine Plan, as respects our world and its inhabitants. We report the address only in part, as follows:

There can be no doubt that the words of our text apply, not to Spiritual Israel and the heavenly Jerusalem, but to the Seed of Jacob, for many centuries travailing in pain—a nation without a land, people possessing most wonderful promises, yet enjoying none of them—a people scattered amongst all other peoples; yet, in harmony with the Divine promise made at the beginning of their organization, they have been preserved separate and distinct from all other nations! The Jews are a miracle in themselves. They witness to the civilized world God's promises and the power thereof in the human mind. As foretold in the Scriptures, for long centuries they have had no Prophet, no Priest, no ephod, no vision from God, no revelation. The people to whom at one time belonged the honor of being the only people to whom the Divine purposes were revealed have for more than eighteen centuries been left destitute of any evidence of Divine favor, except in this one fact, *that their solidarity as a people is preserved.*

We are not of those who rail against the Jew; who cry out, "Christ-killers; the vengeance of God is upon you, and what you have suffered is only a foretaste of more awful sufferings for all eternity!" Thank God, No! We have no such evil sentiment in our heart. We have nothing for the Jew but sympathy, even while in him, as in others of Adam's children, we may see much to reprehend; nevertheless, we also see his commendable qualities. Among others, we see the quality which God so greatly appreciated in Abraham; namely, faith in his God and in the Divine promises. Such a faith has inspired "God's Chosen People" to wait for his promised Messianic Kingdom, lo, these many centuries—through all kinds of discouragements, disappointments and persecutions.

The long-promised time of Israel's exaltation as the channel of Messianic blessing to mankind is near—it hasteth greatly. What though there shall be another and great spasm of tribulation in conjunction with the birth of the New Order of things! Beyond the sighing and the crying, the morning dawns—the glorious day in which the Sun of Righteousness shall chase from the world all the shadows of death and despair, which sin and its penalty have brought upon mankind! What though the Scriptures tell us that Israel is yet to have "The time of Jacob's trouble" in connection with the world's great time of trouble impending. None of these things shall hinder us from rejoicing in the New Heavens and the New Earth, which God declares he is about to create and

put into control of our world — “Be ye glad and rejoice forever in that which I create.” (Isaiah 45:18)

The New Heavens and the New Earth are but symbolical terms for the consideration of that New Era, in which there will be a new social order, as well as a new ecclesiastical system, eternal in the heavens.

The time has come when our text is having its fulfillment. The shining of the lamp of Truth upon the prophetic page shows us that the great clock of the Universe is marking the hour when he whose right it is shall take to himself his great power and reign. Ah, yes! We remember that it is written that then the nations shall be angry, and God’s wrath shall be manifest, and then the time shall come for the judgment of the dead and the reward of all, both small and great. But we are glad, nevertheless, that the “times of the Gentiles” are nearly at an end and the time of Messiah’s theocratic government is at hand —For he must reign until he shall have put down all unrighteousness and insubordination, until he shall have caused every knee to bow and every tongue to confess to the glory of God the Father.

First in order of the Kingdom work will be the binding of Satan —the work of a heavenly, and not of an earthly king. Gradually, in the judgments, decrees, rewards, punishments of mankind and the banishing

2H850

of sin and death will the great King of Glory reveal his own gracious character and the Father’s righteousness to the children of men. Gradually all will have the eyes of their understanding opened to see, not only the Father of all in his true character, but also the Son in his glorious majesty—the Conqueror, “who, for the joy that was set before him, endured the cross, despising the shame,” and hence is at the right hand of Divine majesty and entrusted with the pouring out of the Divine blessing upon Israel, and, through Israel, extending that blessing to every nation.

### **ONE KING, BUT TWO KINGDOMS**

It has escaped Christendom in general until now that the Divine promise to Abraham is to be fulfilled through two Seeds — one a heavenly class, the other an earthly class, with Messiah the Head over all. For eighteen centuries God favored the Seed of Abraham, the nation of Israel. Chastisements they had, reproofs in righteousness; yet in all that time they had also Divine favor, as represented in their Law and in the Prophecies and in the privileges which came to them under the Law Covenant, in that they had an annual Atonement Day, which continued to them Divine favor. That period of favor, explain it how we may, began to wane about the

time of Jesus' death. It was completely removed from them in the desolation of their land by the Roman army A. D. 70. Now a parallel time has been reached, as stated in our text. Hence it is time for the return of God's favor, as herein mentioned. The favor already is returning.

The Jew has not been so comfortable, nor so favorably fixed as he is today, in more than eighteen centuries. But his blessing is only beginning. Shortly Divine favor, in God's due time, will accomplish for his Chosen People all the precious promises of the Law and of the Prophets. Already the Jew is awakening to a realization of this great Truth. Zionism, which started as a political movement, is about to bud and blossom into a religious movement and the blessing of Divine Providence will so order their affairs. The words of the Book, the words of Divine promise, so long read ignorantly and blindly, are about to become luminous and constitute the light which will direct them in the ways of the Lord—leading on to the rehabilitation of Jerusalem and to the attainment of loftier ideals amongst the Jewish people. A voice is sounding from the wilderness, and the Jews everywhere are hearkening to it. It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the Law and by the Prophets. To all those exercised thereby a great blessing is near which will more than compensate for the sorrows of the past. Neither by sword, nor guns, nor dreadnaughts, neither by flying air-ships, nor torpedoes will Israel's great victory be won, neither by money power and worshipping of the golden calf of finance, nor by trusting in the arm of flesh, but by looking to the Lord, from whom will come their help.

Messiah's Spiritual Empire, about to be established, will bind Satan, restrain every evil and lift up a standard for the people, blessing Israel and establishing with them the New (Law) Covenant instead of the Old Law Covenant—under the better Mediator, still more capable than the great Moses; under the greater King, still more wise than Solomon and still more beloved of God than David. This great Celestial Empire will be established with great authority in the world by a time of trouble, a time of earthly distress, which the prophecies picture as terrible—a short reign of anarchy. Jews and Gentiles will be responsible, rich and poor, for the bringing to pass of this awful trouble, by reason of the selfishness which at present is governing the world and which will be used of the Lord to wreck our present grand civilization—grand at least on its *surface* and in its aspirations and pretensions. A Socialistic artillery of words and ecclesiastical bonds of similar nature will only aggravate the strife. Financial weights and levers will have much to

do with the great crash of the forces of civilization in this near-approaching cataclysm of trouble, in which the reign of sin, inequity, injustice, selfishness, shall forever fall, to rise no more; and the present religious systems also shall be found wanting and pass away. For these old systems, symbolically the heavens and earth of the present time, will be substituted the New Heavens and the New Earth —the Church glorified beyond the veil as the Bride of the great Messiah, and, Society on earth reorganized, will constitute the New Earth, wherein will dwell righteousness. The transition will be but a momentary ordeal, as compared with the glorious eternity of blessing under Messiah's righteous supervision. "He maketh wars to cease unto the end of the earth."

### **ISRAEL'S HOPES —WHY SO DELAYED?**

The perplexing thought with our Jewish friends, as well as with Christians, is, If these things be so; if Messiah's Kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of his blessing in the future, why has there been so long delay?

We answer, This is what the Scriptures term *The Mystery* — the matter which God did not reveal directly, either to Abraham or through any of the Prophets. Indirectly he hinted at it, saying to Abraham, "Thy Seed shall be as the stars of heaven,

2H851

and as the sand of the seashore for multitude." But Abraham did not discern, nor did others, that these two illustrations belonged, not to the same people, but to two different Israel's. The earthly promises belonged to natural Israel. Eventually all mankind, blessed under the Messianic reign, will become Israelites — of the Seed of Abraham. Thus Abraham's "Seed shall be as the sand of the seashore for multitude." And they must all have the faith of Abraham and his obedience, ere they can reach perfection as members of his Seed. First in the order of blessing will come the Ancient Worthies —Abraham, Isaac, Jacob and all the Prophets and holy ones of the past. These will be raised from the dead by the power of God—not imperfect and fallen, but perfect; fully up to all the glorious ideals of their minds aforesaid. This will be their reward for having walked by faith and not by sight. Thus we read, Instead of being the fathers, they shall be the children, whom Messiah will make princes in all the earth — his representatives in power, in rulership, in authority. (Psalms 45:16) At that time the blessing shall return to Israel that has been taken from them for more than eighteen centuries — God's special

favor. Under their New Covenant they shall be blessed; their eyes shall be opened; “they shall look upon him whom they pierced;” they shall mourn for him; they shall rejoice in him. They will say, This is our Ruler. We have waited for him, and he will save us. Zechariah 12:10

### **CRIMES COMMITTED IN JESUS’ NAME**

With shame true Christians must admit that most atrocious crimes were committed in the name of Jesus during the ‘Dark Ages.’ Worse than that! The horrible misrepresentation of all that the name of Jesus stands for still continues. Witness, for instance, the injustices practiced in the name of Christianity against Russia for years past, and in various nations in remoter times. Witness the fact also that only a few years ago the so-called Christians of Romania acted like veritable demons toward their Jewish neighbors. Well-authenticated accounts tell that a Jewish cemetery was despoiled. Many of those buried were dug up and the putrid and mangled corpses thrown on the steps and in the door-yards of their families. Can we wonder that the Jew has come to have a hatred for the word Christian and for the name Jesus?

The name Jesus, as is well known, is but another form for Joshua, which signifies Deliverer. The name Christ is the Greek equivalent for the word Messiah. Every Jew, rightly informed respecting the character and the teachings of Jesus is bound to respect him and his immediate followers as among the grandest Jews that ever lived. They must not be judged according to the perversion of their teachings, so common among Christians. And it should not be forgotten that while the masses of Christendom have misrepresented their teaching, doctrines and practices, there have been throughout the entire age a saintly few who have closely followed in the footsteps of Jesus.

We would not urge upon Jews to become Christians; but we seek to hold forth the Divine standard for them and to assist them to get ready for the fulfillment of the glorious promises which are theirs. That the due time for the fulfillment of these is at hand is the comfort we offer them, in harmony with our text. The Prophet declares that it will be after their return to their own land, and after the great time of trouble which is now upon Christendom, that the Jew will recognize that the great Messiah of glory, the great Michael of Daniel 12:1, for whose Kingdom they have been waiting, is none other than the “Man Christ Jesus, who gave himself a ransom for all men” eighteen centuries ago. God will then blessedly open their eyes of understanding. As the

Prophet declares, “They shall look upon him whom they pierced;” they will then see the identity between *the Jesus* who was sacrificed for the sins of Israel and the world and *the Messiah* of Glory, whose Kingdom will use Israel in the blessing of the world.

Meantime, what has God wrought? Ah, this, again, we say is the Mystery! Here and there from Jew and Gentile, saintly characters have been sought and found by the preaching of the message of Christ, even though that message frequently was dimmed by earthly imperfections and blemishes — by erroneous representations. Those saintly ones will be sharers with Messiah in Divine blessings on the spirit plane, mentioned to Abraham under the figure that his “Seed shall be as the stars of heaven.” But under what conditions do these attain a spiritual inheritance like unto the angels and far above them? We answer that the spirit nature is the divine reward of a special obedience. Our race was not created on the heavenly plane nor for a heavenly nature; but of the earth earthy. And its salvation from sin will bring it to the full perfection of human nature and to the full enjoyment of a world-wide Eden. The Spiritual Seed of Abraham is to be composed of Messiah and the Elect Little Flock of saintly footstep followers. The price of their exaltation is their consecration unto death and faithfulness to that Vow. These are the Jewels mentioned by the Lord to the Prophet — “Gather together my saints unto me, saith the Lord; those who have made a Covenant with me by sacrifice;” “They shall be mine, in that day when I make up my jewels.”



**The New York American, October 30, 1910**

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## **GOD'S MESSAGE OF THE HOUR TO THE CHURCH AND THE WORLD**

*“The voice of him that crieth in the wilderness, prepare ye the way of the Lord. Make straight in the desert a highway for our God. . . . And the glory of the Lord shall be revealed, and all flesh shall see it together. . . . The voice said, proclaim, all flesh is grass, and the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. Surely the people are grass.”*  
Isaiah 40:3-7

London, Oct. 30— Pastor Russell of Brooklyn Tabernacle today addressed an audience of nearly 4,000 people from the above text. His hearers were of all classes and very intelligent appearing. He had closest attention. He said in part:

God has messages for those who have hearing ears at each great Dispensational change in earth's affairs. These messages have generally been in the nature of forewarning of coming distress and the reasons therefore. Such a message was given to our first parents when they were expelled from Eden — accursed would be the ground for their sakes. Thorns and thistles it would bring forth unto them. In sweat of face they should eat bread thereof until they should return to the ground, from whence they came. Another great message went forth at the time of the flood; another before the destruction of Sodom and Gomorrah; another at the close of the Jewish Age when Jesus and His Apostles called attention to the prophecies which foretold the Divine rejection of the nation of Israel for a time and declared that all things written in the Law and the Prophets concerning them would have fulfillment, quoting the prophecy which declared that their house would be left desolate; that they would have neither prophet, nor vision, nor priest, nor ephod for many years, but that eventually God's favor would return to Israel —that He would gather them again and fulfill to them everlastingly the blessings promised both to Abraham and to his descendants — “the sure mercies of David.”

A week ago we considered the prophetic message, “Comfort ye, comfort ye, my people, saith your God.”

(Isaiah 40:1). We noted then that the due time has arrived for the fulfillment to Israel of this comforting message— that as a people the appointed time for the return of favor to them is accomplished because their two-fold disciplines for sin have been fulfilled. Thus our present day is clearly marked and the words of our text following imply that now is the time for a special message to all, in proportion as each may have the hearing ear.

It is the voice of God which calls now through various channels and agencies. It cries not from the “City Babylon the Great.” It cries not from the citadel of Christendom; but from the wilderness, from those who are more or less separated; from those who have heard the voice of the Lord saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. 18:4

### **PREPARE THE LORD’S WAY**

The message of the hour to every hearing ear is, “The Lord whom ye seek shall suddenly come to His temple.” (Malachi 3:1) For centuries you have been praying, “Thy Kingdom come; thy will be done on earth as it is done in Heaven.” Now your prayer is about to be answered, whether you prayed in sincerity or in hypocrisy. The glory of the Lord is about to be revealed. “All flesh shall see it together.” It will not be revealed merely to one nation, nor merely to one holy class. His glory will be revealed in flaming fire—in judgments. All flesh shall see it—the rich and the poor, the learned and the ignorant, the holy and the unholy. But, as the Prophet Malachi declares, “Who shall abide the day of his coming, and who shall stand when he appeareth; for he is like Fuller’s soap (in its attack upon grease and dirt), and he is like a refiner’s fire,” as it melts and separates the dross of sin and iniquity. Malachi 3:2

The coming of a great earthly king to a city is the signal for a general cleaning up everywhere. And so the Lord declares that the message of his fast-approaching Kingdom should influence all who have the hearing ear to make preparation. To each nation it means, Set your house in order. An inspection is at hand. See that your laws are just and equitable and that they are administered justly. The same message comes to each self-governing city, and, lastly, and most important of all, this message comes to each

2H853

individual, and especially to all who have named the name of Christ. Or, as St. Peter declares, this inspection of the King of kings and Lord of lords must begin with the house of God. (1 Peter 4:17) And if the inspection be

so searching that it must begin with God's saints, what could we expect of it when it reaches those who are merely nominal Christians and then the world in general? Ah! we may expect just what the Bible advises us will come— "A time of trouble such as never was since there was a nation" (Daniel 12:1). The message of this hour, dear friends, elsewhere stated in Holy Writ, is, "Seek meekness: seek righteousness. It may be that ye shall be hid in the day of the Lord's anger."

### **HIDDEN THINGS TO BE REVEALED**

The greatest Teacher the world has ever known, a Jew, eighteen centuries ago, declared prophetically of our day that every hidden thing shall be revealed. (Matthew 10:26) We see his prophecy fulfilling. The secrets of nations are being exposed. Injustice in its every form is being brought to light as never before. Inequity in financial institutions and in politics and in private affairs is being remorsefully muckraked and brought to light. Expediency and policy might say, Hide these things from public gaze. But under Divine Providence the light is being turned on everywhere and hidden things of darkness are being exposed, sometimes in the evil and sometimes in the good. And sometimes, perhaps, the Adversary succeeds in making the good to appear evil. We are merely noting the general tendency — the great fact so peculiar to our day. We are not saying that every charge of fraud is bona fide.

### **LEVELING PROCESSES ARE AT WORK**

The great leveling processes mentioned by the Prophet may be seen at work everywhere in society — in politics, in finance, in religion. A straight path is certainly being marked out in the wilderness. The people are coming to see gradually what constitutes Justice from the Divine standpoint — the path that Jehovah God will take when coming to mankind to require an accounting for the blessing of religion and of enlightenments granted to humanity in this, our day. Those who point out to mankind the straight paths do not always walk therein themselves. Nevertheless, the great purpose of the Almighty is being accomplished in the exposures of sin and injustices, whether made from the Christian pulpit or from the socialistic platform or in the public press. The Divine edict is, "Make straight in the desert a highway for your God" (Isa. 40:3)—show his path of righteousness; make it known to all the people.

We should remember, however, that it is one thing to know the path of righteousness, of justice and of equity, and another thing to walk therein. Let us, my dear hearers, see to it that we not only recognize the Divine standards of righteousness and that we proclaim these to

all who have the hearing ear, but let us also take heed that we practice what we preach; that we be not condemned in respect to those principles which we allow and acknowledge and proclaim as the Golden Rule to others. Alas for the hypocrites who proclaim the way of the Lord to others, yet ignore that way in their own dealings. We have every reason to believe that honesty is one of the qualities which our God most highly appreciates in his creatures; hence we may be sure that hypocrisy is one of the most abominable qualities in his sight. Hearken to the words of the Great Teacher, "Woe unto you, scribes and Pharisees, hypocrites! . . . for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Luke 11:44-46

Let all who have named the name of Christ; all who in any sense of the word profess to be God's people, put far from them the hypocrisies which appear so abominable in others. Let us be honest. Let us practice even more than we ever preached. Let all who belong to the Lord be indeed burning and shining lights in the world—examples of justice and righteousness in their homes, in their neighborhoods, in the workshop and in the markets. Let us not only proclaim and assist in making straight before our feet the pathway of our God, but let us conform our words and deeds and thoughts thereto. The general result of the uncovering of the hidden things of darkness, and the bringing of them to light, and the proclamation of the straight way of the Lord, will have a great effect, and that effect is declared by the Prophet. It will mean a revolution—in symbolical language, an earthquake. Note the picture given: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places smooth." Not in one instant will all this mighty transformation of society be accomplished. Not at once will all the degraded members of the human family be brought to the general standard or level. Not at once will the mountains and hills (the kingdoms and princedoms of the world) be brought down to the common level. Not at once will thus a general equalization of society be effected. But it will be effected. "The mouth of the Lord hath spoken it."

The leveling process already is begun. In Germany, for instance, one-fourth of the Reichstag is composed of Socialists, notwithstanding the fact that the wealthy have several votes to the poor man's one. Already we

2H854

see the great mountain (or nation) of Russia yielding to the demands of the people and granting them a measure of civil rights. There we see a practical illustration of the lifting up of the valleys and the bringing low of the

mountains. In Great Britain we see another wonderful illustration of this principle; for here, more than in any other Kingdom of Europe, perhaps, the distance between the mountain tops of autocracy and the depths of social degradation have been lessened, so that in Great Britain the change demanded by the new Kingdom, Messiah's Kingdom, will be less than in many other countries. Here it has come gradually.

### THE GLORY OF THE LORD REVEALED

A well-known American authoress (Henry Ward Beecher's sister) once wrote some words which seem prophetic:

*"I can see his coming judgments,  
as they circle all the earth,  
The signs and groanings promised,  
to precede a second birth;  
I read his righteous sentence,  
in the crumbling thrones of earth —  
Our King is marching on.*

*"'The Gentile Times' are closing,  
for their kings have had their day;  
And with them sin and sorrow  
will forever pass away;  
For the tribe of Judah's Lion  
now comes to hold the sway —  
Our King is marching on."*

*"The seventh trump is sounding,  
and our King knows no defeat,  
He will sift out the hearts of men  
before his judgment seat.  
O! be swift, my soul, to welcome him;  
be jubilant, my feet—  
Our King is marching on."*

The exposure of the frailties of poor humanity, of the shame of society and of religion and of business and politics, all are constituting a great black background, against which the glories of the Lord are being revealed in striking contrast, as the critics of the world mercilessly hew to the line and lay bare the cankers in politics and the pollutions of our social system. The effect of this primarily will be the arousing of the masses against the classes of privilege. Their human idols and ideals will crumble. Their confidence in men will melt. They will give vent to what they will esteem to be a righteous indignation. And so doing they will forget that the masses are equally as unrighteous, unjust, as the more favored classes, in proportion to their opportunities. Wherein they judge others they should also

condemn themselves, and the result should be that mercy which the Lord enjoins.

Only those who forgive others their trespasses—who thus manifest a spirit of love and sympathy —need expect to have mercy, consideration, shown them by the new King. He will surely punish injustice and unrighteousness of word and deed and thought in the poor as in the rich, in the ignorant as in the learned, in the outwardly religious as in the outwardly profane. The message of the hour to Christian, Jew and Gentile is what it was eighteen centuries ago, “Repent ye, for the Kingdom of Heaven is at hand.” Repent and reform respecting public injustices, no matter of how long standing, no matter by whom practiced and approved. Repent of and reform from and disown the rank errors to be found in so many Church creeds, dishonoring to our Creator. Repent as respects wrong practices which have crept into your Churches, quite out of harmony with the teachings of Jesus and the Apostles.

Let us return to the simplicity of the early Church. Let us repent of the God-dishonoring statements we have put forth in the name of God and religion and the Bible, by which we palmed off bad tidings of great misery, as instead of the true Gospel of Good Tidings of Great Joy which shall be unto all people. Let us repent of and abandon the falsehoods and misrepresentations so common in business life —the subserviency of the Truth to money. Let us repent of and put away the dishonesties of the Stock Exchange, through which the weak and ignorant financial lambs are deceived and impoverished. Let us repent of the iniquities which abound in nearly every home, even those where Christ is claimed to be the Head —injustices of husbands toward wives and of wives toward husbands, the strong-minded toward the weaker-minded —failing to observe the Golden Rule. Let us repent of the injustices practiced by parents upon children, in violation of the same Golden Rule. Let us repent of the dishonor and disobedience to parents practiced by many children. Let us repent of the selfish ambitions of our own hearts, and let us pray earnestly to the Lord, “Create within me a clean heart, O Lord, and renew a right spirit within me.

### **THE TIME IS AT HAND**

True, these and similar exhortations have been made by the Lord’s people from time immemorial. And yet the present proclamation is different from all others in that it proclaims, “The time is at hand;”

2H855

“The Kingdom of Heaven is at hand!” Not an earthly kingdom with an earthly king; not a papal kingdom exhorting the world to righteousness in the name of the Lord! Not a Protestant ecclesiastical empire exhorting to godliness! But the real Kingdom of God’s dear Son so long promised, so long prayed for, is at hand! It will be a Spiritual Empire, replacing and displacing Satan’s empire in the world and using as its earthly agency Israel restored to Divine favor. Men will not say, Lo here, or, lo, there but Behold, the Kingdom of God will be in the midst of mankind — everywhere present empowered to bless and empowered to punish. The Great Prince of Light, the King in his glory, with the elect as his Bride on the heavenly, spiritual, invisible plane, will soon take the scepter of earth. His great power and the glorious majesty of his righteous rule will be manifest in the judgments which will prevail — rewards and punishments. “When the judgments of the Lord are abroad in the earth, the inhabitants of the world shall learn righteousness.” Isaiah 26:9

[The New York American, November 7, 1910](#)

## **THE GREAT WHITE THRONE AND ITS BLESSINGS**

London, England, Nov. 6—Pastor Russell, of the Brooklyn Tabernacle, New York, preached here today. Royal Albert Hall held a vast audience of deeply interested hearers. The speaker chose his text from Revelation 20:11:

*“I saw a great White Throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.”* He said:

Sin made moral cowards of our race. From early infancy fear and apprehension, especially in respect to things future, have been impressed upon us. We realize our imperfection, and that our God is perfect, and that perfection is the only standard which He could approve, and that some kind of punishment for sin must be expected. The Adversary, taking advantage of our forefathers, misrepresented the Almighty and has used our fears to alienate us from Him and to wrest and distort His message to us in the Bible. St. Paul assures us that this is Satan’s general procedure; that he puts light for darkness and darkness for light. Thus it comes that our text, which is really one of the most beautiful and comforting in the whole Bible when rightly understood, has to many become a lash in the hands of their fears.

It is needless to say that our text is one of the symbolisms of a Book filled with symbols. God's people, guided by His holy Spirit, in due time will appreciate these symbols. For many of them the due time is already here. The Throne is Messiah's. It represents His Mediatorial Dominion of earth for a thousand years. Its whiteness symbolizes the purity, the justice, of His Kingdom of righteousness under the whole heavens. The heavens and earth which will flee away from the presence of the great Emmanuel will not be the heavens of God's Throne, nor the earth which He has given to the children of men. The heavens and earth which will flee away, and for which no place will be found, are, of course, the symbolical ones. In Bible symbology the earth represents established civilization; the sea represents the restless, dissatisfied masses of humanity. The mountains symbolize human governments, kingdoms, which constitute the backbone of present spiritual influences — Ecclesiasticism, Churchianity. Thus interpreted our text declares that when Messiah shall assume control of the world, when He shall sit upon His Throne, when He shall exercise rulership amongst men, the result will be that the social system of today, as well as the present day ecclesiasticism, will flee away, will pass out of existence—no place will be found for them.

### **SATAN NOW THE PRINCE**

Some persons may be inclined to ask, Has not Christ been the great Ruler of the world for these past nineteen centuries? And whatever may be said of the four thousand years before the coming of Christ, may it not be claimed that He has been reigning ever since His ascension to the right hand of the Father? We answer that if this be true; if the Redeemer of men has been reigning as the king of earth for these nineteen centuries, there should be something in the Bible to so teach. But we find nothing. On the contrary, we hearken to the Master's own words, telling us that Satan is the Prince of this age. (John 14:30) We hearken to Him again telling us, "My kingdom is not of this world (this age)." (John 18:36) Again he says, "I will come again and receive you unto myself." (John 14:3) Again He tells us that he went into a far country to receive the title to His kingdom, then to return to

2H856

take possession of it, (Matthew 21:33; 25:14) and that at His second coming He will be the great King of Glory. He tells us the same thing in Matthew 25:31, "When the Son of Man shall come in his glory, and all the holy



angels with him, then shall he sit upon the throne of his glory.”

On the other hand, as we scan the pages of history during the past eighteen centuries, we are convinced that Messiah has not been the King of the World. To think of Him as such, with the omnipotent power which we accredit to Him, would be to charge Him with responsibility for bloody and atrocious persecutions and wars and famines and pestilences. Surely no right-minded person, after mature consideration, can rationally accept the theory that the glorious Messiah’s reign of righteousness for the blessing of the whole earth, the uplifting of the whole race, the enlightenment of every creature, and the bringing of all possible into accord with God—none of us could think that that reign of the great Mediator between God and men is in the past. We must agree with our text that it is in the future, and that, when established, its effect upon the institutions of the present—political, social, financial, religious—will be such that they will flee away; no place evermore will be found for them. Ah! from this standpoint there is hope, but from no other standpoint. We are living today at the very climax of civilization. Yet today we behold more clearly than ever before that the deeply ingrained selfishness of humanity is a blight upon all the blessings and conveniences and advantages of our day.

### THE CURSE OF SELFISHNESS

I need not do more than remind you that selfishness is to be found in every one of us, and that a semblance of righteousness is insisted upon by us all and adhered to, and violators of it are styled criminals. Nevertheless it seems impossible to legislate equity, justice. The keen intellects of men find opportunities for circumventing the laws and for committing theft and murder and sin in the face of laws and without danger of being punished.

Let us illustrate this: We have heard of the famines of India and how the British Government has spent millions of “pounds sterling” for irrigation purposes to compensate for irregularities in the rainfall. Undoubtedly the famines are, to some extent, due to water scarcity. Nevertheless one of the ablest of our engineers informs the world that there has not been in fifty years such a scarcity as should have created the famines. The famines of India, which have cost the lives of millions, are to be accredited to greed—selfishness which has flourished under the shadow of the law. Wealthy milling concerns purchase the rice from the natives and grind it into flour. By agreement between themselves they do not compete, but press the market price of rice lower and lower, until the poor native, unable to make a profit, declines to

plant, care for and harvest the crop. As a result there is famine. The poor natives suffer, but the managers of the milling properties pay large dividends of from 50 to 150 per cent on invested capital to the wealthy owning them.

As an illustration of the exorbitant profits I will relate a case: Two young men whose accumulated savings amounted to thirty thousand rupees (about two thousand pounds, or ten thousand dollars) invested it in rice milling. Their profits for the first year were eighty thousand rupees — about five thousand pounds, or twenty-five thousand dollars. They were not in the combine to depress the price of rice, but they profited by what the combine accomplished. These inequities of our present social order are beyond the reach and correction of the comparatively few men of ability not directly or indirectly interested in them.

### **THE WHITE THRONE JUDGMENT**

Neither Jehovah nor His great representative, Messiah, can, in any sense or degree, be a party to injustice or inequity. The fact that injustice has been permitted, and that inequity has been the rule for centuries, is to be accounted for by the other fact that during all this period the world has been under the reign of sin and death, and not under the reign of righteousness and life: it has been under the reign of Satan, “the prince of this world,” and of the darkness of selfishness and evil — all of which his name represents — and not under the dominion of Messiah,, the representative of Jehovah and His righteousness; not under the King of glory, the anti-typical David and Solomon, the anti-typical Aaron and Melchisedec. The New Dispensation which Messiah’s Kingdom will usher in is pictured in our text. It will be the dominion that will be world-wide—pure, holy, righteous, just, truthful, Godlike—a great White Throne. No wonder we read that the symbolical heavens and earth, representing the old order of things—social, ecclesiastical —will all vanish away.

But let no one think for a moment that ecclesiastical princes, financial princes and political princes will voluntarily acknowledge that the hour has come for a full surrender to Messiah and to all the principles of His absolute righteousness. On the contrary, these privileged members of our race will more and more be drawn together for mutual protection — for the preservation of the special privileges which have come into their possession. Even now we see the prophecy of the Second Psalm fulfilling. We are in the very time

2H857

when the Lord, through the Prophet David, calls the great ones of the earth to recognize the true situation of

our wonderful day—that it means that the Day of Messiah has arrived, and that He should be recognized and His principles of righteousness obeyed.

The call is recognized. “Salute the Son, O ye kings of the earth, while ye are in the way with Him, before His anger be kindled and ye perish by the way.” (Psalm 2:10-12) But no, the prophecy declares that we are in the day when the people, the masses, will have foolish imaginations —when they will think that by their own strength they can inaugurate a reign of righteousness along the lines of socialism or by anarchy. The people must learn that their help is in the Lord and not in their own frail arm. The people must see the force of the statement, “Blessed are all they that put their trust in Messiah.” (verse 12) The Lord is about to establish the great White Throne of absolute justice in the world.

On the other hand, the money kings and earthly rulers and ecclesiastical princes are taking counsel together today for the preservation of the present inequities of the world, by which they are profiting. The Lord declares that in this they are banding themselves against Him and against the newly appointed King, Messiah. For over a century human liberty has been making progress, in spite of every endeavor to restrain it. The potentates of earth perceive the rising tide of human intelligence and demands for equal rights. They perceive that unless something be done to counteract this general movement the special privileges of the privileged classes will disappear. They are even now taking counsel together how the restraints which the people are putting upon them may be broken and a reign of autocracy—political, financial and religious—be reinaugurated.

### **“BE INSTRUCTED, YE JUDGES!”**

Would that the cultured and influential princes of earth could take the proper view of the situation and realize the fallacy of their counsels, the impossibility of averting the great changes which are upon us by reason of the time having come for Messiah to take unto Himself His great power and reign! Harken to the Lord’s words through the Prophet, “Be wise, now, therefore, O ye kings! Be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Do homage to the Son.” (Psa. 2:10-12) Could the wise of earth realize the situation and fully submit themselves to the Divine requirements of absolute justice and truth, what a blessing it would be to the world! If these princes would turn their attention from the grasping of power and money to the enlightenment and uplifting of the people they would become ministers, servants, of the New Dispensation, which would be ushered in with rejoicing.

But the Lord informs us that this will not be the case, and that, as a result, Messiah's Kingdom will be ushered in by "a time of trouble such as was not since there was a nation." (Daniel 12:1) The Psalmist tells us the same—God will have in derision the puny efforts of the worldly wise and great, to re-establish autocracy. He will speak to them in His wrath the lesson which they refuse to hear by loving exhortation. The new King and His Empire will be established in the earth, and the declaration is that amidst such Divine displeasure He shall "break them with a rod of iron and dash them in pieces like a potter's vessel." (Psalms 2:4-9; Revelation 2:27)

### **SMALL AND GREAT TO BE JUDGED**

God is no respecter of persons. Hence, before His Judgment Throne punishments will be meted out to the little, as well as to the great, when found to be violators of the principles of justice. Would that I could impress this upon many of the lower classes who are crying out against the injustices in high places while practicing similar injustices themselves. Let it be remembered also that the great White Throne speaks blessings, Divine favor and uplifting to all who love righteousness and hate iniquity.

If in the past a certain retributive justice has seemed to proceed along national lines, blessing the nations which take the more righteous course, and frowning upon those which take the more evil course, this will no longer be the case in the not distant future. The testing imposed by Messiah's Kingdom will be along individual lines. He that eats the sour grape of sin will find his teeth on edge, and his alone. "justice will be laid to the line and righteousness to the plummet," and all the refuges of lies, by which mankind in high places have sought to fool themselves and others, will be swept away. The hidden things of darkness will be brought to light and the glorious things of light will be everywhere recognized. Ultimately "every knee shall bow and every tongue confess" to the enthroned Messiah.

### **"THE BOOKS WILL BE OPENED"**

The Master said, "My word shall judge you in the last day." Happy has it been for the comparatively few who have heard the Master's word in this present life, and have judged themselves thereby, and submitted themselves to His righteous precepts! These blessed ones will share with Messiah the glories of His Spiritual Empire, invisible to men. But during the Thousand Year Judgment Day of the world (2 Peter 3:7, 8) the same words—the "wonderful words of life" to those

2H858

who will obey, and words of death to those who will refuse obedience —will be the standards of justice for all mankind. The books then to be opened to all will include not only the words of the Master and of the Apostles of the New Testament, but also the Divine message through the Prophets of old. Then all shall see the oneness and harmony of the Divine message of righteousness. According to those standards, each who would have eternal life must conform his living and his thinking. The approved, at the end of Messiah's reign, will be delivered over to the Father perfect as human beings. The disapproved will be destroyed in the Second Death —without hope. (2 Peter 2:12; Jude 12; Acts 3:23)

Another book of life will be opened—another besides the one that is now open, which is styled the Lamb's Book of Life, in which is written the names of His faithful followers of the present time — “members of His Body,” “the Royal Priesthood,” “the Bride, the Lamb's Wife.” The new book of life will be for those who will be on trial during Messiah's reign. By its close it will include all of Adam's race found worthy of eternal life.

The judgment of the Church in the present time is not according to works, the perfection of which, under present conditions, would be impossible. Hence the Church's judgment is according to faith and the obedience of faith possible. But the world's judgment will be according to works, for the knowledge then will be so great that faith will no longer be at a premium. The great Mediator will accept of imperfect works according to the ability of the people, but as they rise out of degradation, more and more will be required of them, until in the end they will be perfected, and absolute perfection of works will be required.

[St. Paul Enterprise, November 13, 1910](#)

## **JESUS SPAKE AS NO OTHER MAN WILL EVER SPEAK**

*This discourse has been republished in Pastor Russell's Sermons, pages 749- 754, entitled, “Even the Winds and the Waves Obey.”*

(On the Atlantic, Nov. 13, 1910)

Pastor Russell of the Brooklyn Tabernacle is homeward bound. He declares that he greatly enjoyed his visit to

Great Britain, where he preached in twelve of the principal cities, including three Sundays in London. His address for today was from the text, Matthew 8:27.

**The New York American, November 20, 1910**

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## **FLIES IN THE OINTMENT CHANGE THE ODOR THEREOF**

The Wise Man declared that a fly in the precious ointment would cause it to stink. We apply this suggestion to the Word of God, the precious ointment which God has supplied. Certain flies (falsehoods) crept into it during the Dark Ages, which are now causing a loathing and repudiation on the part of many of the best and wisest people in the world. All will admit that it is sinful to tamper with the Word of God — to either add to or take from it or to wrest or twist or pervert its meaning. Why is it, then, that ministers of the Gospel, who know that certain passages of the Scriptures are not to be found in the older manuscripts, fail to show the people the truth on this subject? And if these ministers are not fully informed whose fault is it? Would it not be preferable that they should absent themselves from some of the fairs and festivals and social functions, in order to inform themselves?

On what pretext are the clergy a specially privileged class, except for the purpose of giving their flocks reliable information along religious lines? And what is their commission from the Lord, except that they

2H859

“should feed the flock of God, which he purchased with the blood of his own dear Son?” If the flock have been feeding upon certain Scriptures supposed to be genuine, and if they have been made sick thereby, and if their Shepherds now know that these Scriptures are not a part of the Divinely inspired Word, why should not God’s people be informed of the facts and be stopped from eating poisonous elements introduced by the Adversary.

### **POISON IN OUR BIBLES**

The more others are silent, the more *we* must speak. We cannot see God’s sheep spiritually sick without warning them respecting their spiritual food. Not only have we received many misinterpretations of the parables and

symbols of the Bible, but into our Bibles themselves certain false statements have been injected — long centuries ago. All well -informed ministers of the Gospel know that our New Testament was not translated from the writings of the Apostles, but from copies thereof. These, copied over and over again, no matter how carefully, were liable to errors. And, in addition, as we might expect, occasionally, a bold transcriber would add a few words to make the record conform the better to his conception of what it ought to be. This went on for centuries before the art of printing came into use.

The New Testament was translated from the Greek into the Latin language, and was known as the Vulgate. From that Latin translation sprang our various English translations — the Douay or Catholic edition, published in 1609 A. D., and the King James Bible, or Common Version, published in 1611 A. D. The latter was merely a revised translation, to assist in which revision other previous translations were used, and we are assured that the text was diligently compared with the Greek text. But until lately there were no ancient Greek manuscripts with which to compare it. The Greek manuscripts with which it was compared numbered only eight, none of which dated earlier than the tenth century. Today, however, we have three very old Greek manuscripts of the New Testament, namely, the Alexandrian MS., the Vatican MS. and the Sinaitic MS. Of these, the Vatican MS. was the first to come to the attention of modern scholarship. It is in the Vatican library, appearing on its catalogue as far far back as 1475 A. D., which manuscript scholarship accredits with having been written in the fourth century. Next came the Alexandrian MS., which is supposed to have been written about the middle of the fifth century. It is now on exhibition in the British Museum. Finally, we have the Sinaitic MS., which is in possession of the Russian Government. It was found by Constantine Tischendorf in a Mt. Sinai convent, from which it takes its name. It is accredited with a date of about 350 A. D. Of these three oldest MSS. of the New Testament known in the world, the Vatican and Sinaitic are the older.

Assuredly nothing should be considered as part of the original Scriptures that is not found in any of these three oldest MSS. Why should we not tell this to the people? Why should we not inform them that some of the most confusing texts of the Bible are not found in these old manuscripts? Is it not a sin to preach doctrines as from God which have no part in these early MSS.? This is our thought. From time to time it will be our pleasure, as well as our duty, to teach the common people what the clergy already know on this subject.

## CONSIDER NOW OUR TEXT

*“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.”* Mark 16:15, 16

One of the most important of these interpolations or poisonous additions engrafted upon the Word of God is in the 16th chapter of Mark, all of which, from the 9th verse to the end of the chapter, is spurious —fraudulent. It is additional to anything that St. Mark wrote, as evidenced by the fact that these verses are not found in any of the three oldest Greek MSS.

Of course, some of the items of these verses are found in other Gospels. It would never do to add a lie without a certain amount of covering of Truth to sugarcoat it! But notice our text and what a wrong thought it gives — inconsistent with the remainder of the Scriptures. Its intimation is that the preaching of the Gospel to every creature will result either in his believing it and being baptized, and thus being saved, or in his disbelieving and being damned. And this word *damned* carries with it, in the light of other misunderstandings, fire and blazings, roasting and torture, shrieking and woes indescribable. This is all wrong— contrary to the authentic Scriptures.

The authentic Scriptures inform us that this Gospel Age is one in which God is gathering from the world a “Little Flock” of footstep followers, saintly and elect, to constitute the Bride of Christ —his joint-heirs in His coming Kingdom. They showed that not all are expected to *hear* this message at the present time—not many wise, great, learned or rich, but chiefly the poor. They assure us that to have the hearing ear is a special favor, saying, “Blessed are your ears, for they hear, and your eyes, for they see.” St. Paul tells us that the world in general is blind and deaf to the message now sent forth (Romans 11:7), and the experiences of 18 centuries corroborate this. St. Peter tells us (Acts 15:13) that God’s work in the present time is not the

2H860

conversion of the world (which certainly is not being accomplished) but that he is now taking out of the world a people for his name (to bear the name of Christ, as His Bride). The authentic Scriptures everywhere teach us that the poor, blind, deaf world, which has never yet heard fully and clearly of “the only name given under heaven or amongst men whereby we may be saved,” is not, on this account, condemned or damned. They tell us that the whole world was *born* condemned, because children of Adam and sharers in his condemnation, but that God has provided in the sacrifice of Jesus a redemption for Adam and all his race. They tell us that,



as a result, in God's due time, Christ, as the true Light, the Sun of Righteousness, shall enlighten every man that cometh into the world. They explain that God is now calling out a special class while the darkness is upon the earth and the gross darkness upon the heathen, and that the Sun of Righteousness, which is to enlighten the whole world, will not arise until the elect Church shall first have been gathered out. They tell us that in the New Dispensation yet to dawn, all the families of the earth will be blessed through the Christ—Jesus, the Head, and the Church his Body or Bride. They tell us that then “all the blind eyes shall be opened and all the deaf ears shall be unstopped. (Isaiah 35:5) They tell us that then the Sun of Righteousness shall arise with healing in His beams, flooding the whole earth with the light of the knowledge of the glory of God. They assure us that that will be the period of Messiah's reign, for which we pray, “Thy Kingdom come, thy will be done on earth as in heaven.” They tell us that the object of that reign will be that the world in general may have a trial to determine whether, with the light and knowledge and experience then granted, they will choose God and righteousness and the reward of eternal life, or will choose sin and its penalty, the Second Death.

### **UNBELIEVERS DAMNED ALREADY**

Our word *damned*, from misuse and the bad theology of the Dark Ages, has a sulphurous odor, whereas its plain, simple meaning is the same as the word *condemn*. Adam was damned or condemned 6,000 years ago, because of his disobedience. (John 3:17; Rom. 5:12) And all his children, by heredity, share his weaknesses and thus share his condemnation. But Adam is not condemned or damned to eternal torture nor to Purgatory. The Bible distinctly says in so many words that his sentence, his condemnation, his damnation, is to *death*. “In the day that thou eatest thereof, dying thou shalt die.” (Genesis 2:17, margin). After his disobedience, God said, “Unfit (cursed) is the earth for thy sake. Thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread until thou return unto the ground from which thou wast taken; for dust thou art and unto dust shalt thou return.” Gen. 3:17-19

This general sentence has rested upon all of Adam's race from that day until now. As St. Paul declares, By one man's disobedience sin entered into the world and death (not eternal torment nor Purgatory) as a result of sin, and thus death (not eternal torment nor Purgatory) passed upon all men, because all are sinners. (Romans 5:12) Jesus came to redeem two classes—the Church and the world—the Church class to be his “Bride” and to share

His heavenly, spiritual Kingdom with Him; the world to be blessed and restored to human perfection and to an earthly Eden, world-wide — God's footstool made glorious. The Church and household of faith, willing to walk in the footsteps of the Master in the dark, have been called and chosen during the past nearly 19 centuries. Soon the worthy ones, the "Little Flock," will enter into the joys of their Lord, at His Second Coming. The marriage of the Lamb shall come, for his Wife will have made herself ready. (Rev. 19:7)

Then the world's salvation will be due to begin. The Times of Restitution will be the thousand years of Messiah's spiritual reign as King of kings and Lord of lords. Fleshly Israel, we are assured, will then be restored to Divine favor and become the special and active agents of the Messianic Kingdom in the distribution of the Divine favors to all the families of the earth. In the end all the incorrigibly wicked, who love iniquity rather than righteousness, will be destroyed.

Thus, as the Apostle declares, the sacrifice of Jesus constitutes a satisfaction for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world. (1 John 2:2)

### **NONSENSICAL, SPURIOUS CONTEXT**

Let us briefly notice the absurdity in the addition to God's Word found in the last 12 verses of St. Mark's Gospel, fraudulently added and not found in any of the oldest Greek MSS.

Notice the statement, These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover." (verses 17,18) The majority of Christian ministers and their congregations seem not to be troubled by the fact that they do not have these evidences of their relationship to the Lord, and they do not attempt to heal the sick, to speak with tongues, and would not dare to drink any poisonous thing. But

2H861

there are certain conscientious people, the very cream of all the churches, who are greatly perplexed by these words because they know that they are not true in their experience. With them, therefore it is a matter of feeling doubtful about their own salvation, or a question as to the reliability of the Bible as a whole. They need to have the relief which we now seek to give them. They need to know that these are not inspired words, but poisonous and injurious additions made during the Dark Ages. They may, consequently, look elsewhere in the

Scriptures and find the proper assurances of their relationship with God being demonstrated by the fruits of the holy Spirit in their lives and in their hearts — “meekness, gentleness, patience, long-suffering, brotherly kindness, love.”

### **MIRACLES IN THE EARLY CHURCH**

This spurious passage of our text is used by many ministers who know, or ought to know, of its falsity. But they have a certain theory in their minds to the effect that the miracles and unknown tongues of the early Church were lost by reason of unfaithfulness to God, and that Christians today should seek for their recovery. Not having any Scriptures to support their claim, they use this interpolation and allow their hearers and readers to believe it to be the inspired message. To what length have people gone in support of human theory! The first principle of preaching should be to preach the Truth, the whole Truth and nothing but the Truth. Every theory which requires bolstering up by spurious passages should be abandoned, and *will* be abandoned by those who are honest truth-seekers, “Bereans.”

Our Lord performed miracles. So did His Apostles. And so did those of the early Church upon whom the Apostles laid their hands. But no others have this gift. Consequently, when the Apostles were dead and when all those upon whom they had laid hands of blessing were dead, these miracles in the Church were at an end. We all see the propriety of this. Miracles were appropriate at the beginning for the establishment of the Church, and, for a time, were necessary for their encouragement. In their early meetings they had no source of information aside from the Apostles, whom they rarely saw or heard. They had no Bibles —no copies of the Gospel, nor of the Epistles. They needed the very arrangement which God provided — tongues and interpretations of tongues, etc., to draw them together and to instruct them until, in due time, the canon of Scripture would be completed that, through it, the man of God might be thoroughly furnished unto every good word and work. (2 Tim. 3:16, 17)

By the time the Apostles died the Church had become established, had regular meetings, pastors and teachers, the Gospels and Epistles, and some of them had begun to develop the fruits of the Spirit. Thus the early Church naturally outgrew the tongues and miracles and entered a larger sphere, just as a child loses its swaddling clothes in favor of more suitable attire. For God’s people today to desire to go back to speaking with tongues, etc., such as was practiced and very profitably, in the early Church, would be like an adult person desiring to be dressed and

treated as a babe. It is our understanding that the speaking with unknown tongues in religious meetings, which is gradually spreading over the world, is a deception being practiced upon earnest children of God, who are deceived by the fallen angels—the *demons* of the Bible. They are thus enslaved to error and have their attention drawn away from the Truth. To what extent the ministers of Christ of today are responsible for the delusion of these poor people is not ours to determine. Had the spuriousness of the last verses of St. Mark's Gospel been duly pointed out from every pulpit, as soon as the old MSS. were known, some, at least, might have been spared from this snare.

**The New York American, November 27, 1910**

**Originally Republished from The St. Paul Enterprise,  
November 27, 1917**

## **GIVING THANKS WITH A GRATEFUL HEART**

*“Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name.”* Psalm 100:4

Oklahoma City, Nov. 27— Pastor Russell of Brooklyn Tabernacle addressed large audiences here twice today in our principal Auditorium. We report one of his addresses from the following text:

*“O give thanks unto the Lord, for he is good; for his mercy endureth forever.”* Psalm 107:1

Thanksgiving Day appeals to all of us, and we are glad that the Pilgrim Fathers long years ago started

2H862

the custom. They placed it at the end of the harvest and in recognition of the same. The keeping of such a day appeals to all civilized mankind in a considerable degree, because our Great Creator so organized us that the quality of reverence, of worship, lies prominently on the top of our heads. The man or woman, rich or poor, educated or ignorant, bond or free, who has not this organ of veneration developed in considerable measure cannot be appreciative and deferential toward his Creator, and hence would not enjoy Thanksgiving Day. We are glad that these are comparatively few. We are glad to suppose that the majority of this great nation of civilization looked up to God with grateful hearts and rendered Him thanks for blessings manifested.

## **HINDRANCES TO TRUE REVERENCE**

Nevertheless, the numbers increase yearly of those who are losing their reverence for the God of the Bible and vaguely turning toward a God of Nature, of whom they profess to know comparatively little. These irreverent and unthankful fellow creatures are not generally the most ignorant of our race, nor the least favored in temporal mercies and blessings. Among them are many learned, wealthy, influential. Their condition is well represented by that of a young woman who called at my study recently. In substance she said, "I have lost my God. I am unhappy. I am hoping that you will be able to assist me in finding him again." Thank God, we were able to assist her, and now she is able to give thanks to God in all sincerity.

I am not referring to the irreverent in this audience, nor to those of this class in my larger audience of millions all over the world, to whom I speak through the public press. I am speaking to others who, while not yet fully in the faith, are still disposed to give thanks. I speak to these because I realize that each day is bringing to the world greater intelligence, more independent thoughtfulness, in a wider use of reason. I speak because my experience teaches that unless these be fully armed with the Truth and awakened to independent thought, they are almost certain to fall into unbelief—Evolution, Higher Criticism, and a mere form of godliness which denies the real power thereof.

## **THE TRUTH SHALL MAKE YOU FREE**

The Great Teacher prayed for his followers, "Sanctify them through thy Truth; thy Word is Truth." (John 17:17) To be forearmed with the Truth is to be safeguarded against the error. To be ignorant of the Truth is to fall a prey to the error—especially in this "evil day," when "a thousand shall fall at thy side and ten thousand at thy right hand." (Psalm 91:7) The difficulty with us has been that many have supposed that the conversion of the world and its sanctification can be better accomplished by misrepresentation of Divine Character and Justice. Unconsciously we have learned to twist and interpret our Bibles to fit the erroneous creeds which were handed to us by our well-meaning forefathers. The Day of Judgment upon these false creeds is upon us. Unless we learn that they do not properly interpret the Bible we will reject the Bible when we reject the creeds—and that must be very soon for all thinking people. "To the Law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20

## CAUSES FOR INGRATITUDE

“Come, let us reason together, saith the Lord!” If our creeds tell us truly that we were all born damned, either to Purgatory or to eternal torment, should we give thanks on this account? If our creeds tell truly that an elect handful of saints will escape the torture, how do we know whether or not we belong to that elect handful? Have we sufficient information on this subject to give thanks therefore? If our creeds tell truly that nearly all the members of our families, nearly all of our neighbors and friends, being unsaintly, not “sanctified in Christ Jesus,” not followers in the footsteps of Jesus, not of those “who walk not after the flesh, but after the spirit”—these all, except a mere handful, are doomed to more horrible torture than the worst earthly sufferings we could possibly imagine for them, and are doomed to these for centuries in Purgatory, according to the Catholic; or for all eternity, according to our Protestant theories. Can we honestly thank God for any of these conditions, if we believe them to be true? Can we “worship in spirit and in truth” a Creator who would make such an atrocious plan? And could we respect his honesty if he labeled it “good tidings of great joy to all people”?

If the foregoing things, which have come down to us from the “Dark Ages,” be true, of what consequence, in comparison, would be the material harvests of earth, which would merely encourage and stimulate the bringing into being of larger numbers of our race to experience those tortures? If these things be true, rather should we give thanks for famine and pestilence, which would obliterate our race entirely and thus save future thousands of millions from the horrors of eternal torture.

These thoughts will come to all intelligent beings sooner or later. We bring them forward now, in order that we may offset them with the Truth—that we may show the fallacy of these “doctrines of devils,” as St. Paul designates them. (1 Tim. 4:1) We bring them to your attention so that we may not only demolish them, but give you instead the true, satisfactory portion, the Truth, the Bread that came down from heaven to give

2H863

life eternal, not merely to the saintly few of the Church, but to mankind in general.

Those who get the proper view of our Creator and of his glorious Plan for human salvation will be forever protected from such fears and doubts respecting Divine goodness. Getting the proper view of the Heavenly Father’s character through the discernment of his Plan of the Ages for spiritual Israel, natural Israel and the world in general, they will hereafter be able to celebrate every

Thanksgiving Day much more abundantly, much more intelligently, much more happily than any in the past. More than this, to these every day will be a happy day if, rightly exercised by the goodness of God, they shall give him their hearts.

### **GOD'S MERCY ENDURETH FOREVER**

In the Psalm from which our text is taken the Prophet David repeats this sentiment of Thanksgiving to God because of the ever-continuance of his mercy, twenty-six times. Our English translation does not give us the exact thought, however. Properly translated it would read, "O give thanks, for his mercy endureth ever." The word evermore nearly represents the thought of the Hebrew, which signifies not forever, but to a completion. As long as there is any use for mercy, God's mercy will continue. When the Great Divine Program shall have been accomplished, when "every creature in heaven and in earth, and under the earth, shall be heard saying, Praise and glory and honor, dominion and might be unto him that sitteth upon the Throne and unto the Lamb forever" (Revelation 5:13), then there will no longer be need for mercy; mercy will have accomplished its work.

Mercy signifies the setting aside of justice in some manner, for some reason. Justice is the foundation of God's throne—the foundation of the Divine Government. Justice had control of Father Adam and offered him eternal life in an Eden home, as a reward for obedience; or death, extinction, as the penalty for disobedience. As Divine Wisdom had foreknown, man disobeyed and the penalty of Justice, "Dying thou shalt die," was executed. Through heredity all of Adam's race became involved — all inherited sinful tendencies and dying constitutions.

For more than two thousand years death reigned under the edict of Justice, and our race as a whole were subject to it. A little later the Law Covenant was made with Israel—one nation out of many. It seemed to offer mercy, but did not. They were placed under the Law and were merely offered eternal life if they could keep the Law—which they could not keep, because of inherited blemishes, moral and physical.

It was over four thousand years from the time Justice struck the fatal blow until Divine mercy stepped forward with the healing balm. God's mercy is his love in active operation for the relief of the condemned. Although God is Love, and hence must always have been loving and kind and merciful of disposition, yet this quality of his character was held in restraint as respects condemned men for more than 40 centuries. So the Apostle explains, saying, "Herein was manifested the love of God, in that



he sent his only begotten Son into the world” “that whosoever believeth in him should not perish, but have everlasting life.” 1 John 4:9; John 3:16

But meantime the darkness of sin and the misrepresentations of Divine character by the Adversary had so operated upon the fallen race that —eyes had they, but they saw not; ears had they, but they understood not; hearts had they, but they comprehended not, the message of Divine mercy. They fulfilled the Scriptures in slaying the One sent for their relief. And they have misunderstood, slandered, maligned, “killed” his followers — the few blessed with the hearing ears and the understanding hearts and the eyes of faith. These few constitute what the Scriptures designate the true Church of God, including the Apostles and all the faithful throughout this Age —the household of faith, “the Church of the First-Borns, whose names are written in heaven.” Hebrews 12:23

### **MERCY REJOICETH OVERJUSTICE**

Man’s necessity became God’s opportunity for the display of his glorious character—perfect in Justice, Wisdom, Love and Power. While love could not clear the guilty, it could provide a Redeemer to suffer, “the just for the unjust.” But Divine Justice could not allow this, unless with the consent of the sufferer. Hence we read that God set before his only-begotten Son a glorious Plan and invited his co-operation therein. The Son assented, left the heavenly glory, was made flesh and “offered himself” an acceptable sacrifice, “the just for the unjust” —for the redemption of Adam and his race. The Father honored him by raising him from the dead to a still higher glory and honor than he had before, to immortality—the divine nature.

Now, from his glorious station, he is empowered to be the Mediator between God and men — between Divine Justice and fallen humanity. He is empowered to give the earthly rights which he sacrificially laid down for Adam and his race —to so many of them as will accept the perfection of human nature and its rights and privileges upon terms in harmony with the Divine Law—the remainder he will destroy, annihilate as brute beasts.” 2 Peter 2:12; Acts 3:23

As though all this were not sufficiently wonderful; as though with all this the Heavenly Father’s Wisdom, Justice, Love and Power would not be sufficiently

2H864

illustrated, exemplified, God added another feature. Before beginning to deal with the world as a whole, to give back to the willing and obedient of the race human perfection and an earthly Eden Paradise and eternal life;



before commencing this work of restitution (Acts 3:19), the Father made known to the Son another feature of his Plan. He would give to the Son a Bride, a class selected from amongst the fallen race—called, chosen, faithful overcomers. These, as the joint-heirs of the Second Adam, will share with him in the uplifting of those of Adam's race who will become the children of Christ through obedience and adoption.

### **REJOICING IN TRIBULATION**

The trials and testings of all those who will become the Bride of Christ must be similar to those of the Redeemer. They must suffer with him if they would reign with him. As he sacrificed his earthly life and rights and interests, so must they. He exhorted them, "Present your bodies living sacrifices, holy and acceptable to God, a reasonable service." (Romans 12:1) True, there is a difference between these followers of Jesus and the Captain of their salvation. He was brought into the world holy, harmless, undefiled and separate from sinners; hence his sacrifice is a perfect one. Those accepted as his members, as his Bride, belong to the race of sinners. They were "children of wrath even as others." (Ephesians 2:3) Their acceptance as sacrifices, therefore, was not possible except as the great Captain of their Salvation imputed to those sacrifices a sufficiency of the merit of his sacrifice to compensate for their defects and to make their sacrifices acceptable to the Father with his and as a part of his—they being counted in with him as "members of his Body."

My dear friends, those of us who have the eye of faith and the hearing of faith to appreciate this, the Message of God's Word, may surely be thankful to the last degree. What more could our Heavenly Father do for us than he has done — redeeming us, inviting us to a new nature, giving us the aids by the way, and making us sharers in the Kingdom glory of His Son? More than this, he has been blessing our friends, our children, our parents, our neighbors, the heathen — all of mankind, of one family.

### **THANKS BECAUSE GOD IS GOOD**

"O, give thanks unto the Lord, for he is good; for his mercy endureth forever!" During this Gospel Age his mercy has been manifest to all those who take up their cross and follow Jesus. By and by these will be glorified by the "First Resurrection." Then his mercy will return to natural Israel under the New Covenant (Jeremiah 31:31), of which Christ and the Church are "Able Ministers," Servants, Priests and Kings. Could all the world discern, through the trials and tears and sorrows and imperfections and dying of their present experience,

the glorious outcome which God is providing the whole world, they would be filled with praise to him who loved us and bought us back from the penalty of death and who ultimately will complete his glorious work through Messiah's Kingdom.

Have we not, as followers of the Lord, as Christians, misrepresented the facts of the case and endeavored to have people give thanks to God for unkindness, in justice, lovelessness—to a God whose mercy never reached us and would never reach any but a small proportion of our race through the knowledge of Christ; to a God whose mercy, even to the one-tenth of those who had ever heard of him, he said, would endure only for the present life, and even among these bring a blessing only to a mere handful of the elect!

Let us go back to the Word of God and free our minds of the prejudices of superstition and misinterpretation handed down from the Dark Ages. Let us see the glory of our God, as revealed in the Bible. Let Christians give thanks that, by the grace of God, their eyes and ears of understanding are opening to a better knowledge of him. Let them give thanks, not only for redemption from the death sentence but also for their calls to saintship and its consequent suffering in this present time and its promise of reward of glory on the spirit plane by and by!

Let the world give thanks in proportion as it is able to discern God's goodness and mercy for Adam's race — that eventually through the channel of the glorified Church the Divine blessing will be extended to every member of Adam's race, giving opportunity to all to attain life everlasting with full human perfection and an everlasting Eden upon this now sin-cursed earth.

\* \* \* \*

*I CANNOT do without Thee;  
I cannot stand alone;  
I have no strength or goodness,  
No wisdom of my own;*

New York American, December 11, 1910

## **GOD'S GREAT PLAN HIDDEN IN ABRAHAM AND FAMILY**

*The Mystery Covered so Long t~ now made Plain*

*"This discourse has been republished in Pastor Russell's Sermons, pages 200-207, entitled, "Divine Plan Hidden in Abraham's Family."*

Omaha, Neb., Dec. 11—Pastor Russell, of Brooklyn Tabernacle, visited our city yesterday as the guest of the International Bible Students Association. He gave two public addresses, which were heard by large and intelligent audiences. We report his address from these words of Scripture:

*"And Isaac brought Rebecca into his mother Sarah's tent, and she became his wife and he loved her." Genesis 24:67*

## **THE SWEET-BRIER ROSE**

BESIDE my cottage door it grows,  
The loveliest, daintiest flower that blows,  
A sweet-brier rose.

At dewy morn or twilight's close,  
The rarest perfume from it flows,—  
This strange, wild rose.

But when the raindrops on it beat,  
Ah, then its odors grow more sweet  
About my feet!

Ofttimes with loving tenderness  
Its soft green leaves I gently press  
In sweet caress,—

A still *more wondrous* fragrance flows,  
The more my fingers firmly close,  
And *crush* the rose!

Dear Lord, oh, let my life be so,—  
Its perfume when the tempests blow,  
The sweeter flow!

And should it be Thy blessed will  
With crushing grief my soul to fill,  
*Press harder still,*

And while its dying fragrance flows,  
I'll whisper low, "*He loves and knows  
His crushed brier-rose.*"



# HARVEST GLEANINGS

VOLUME 3

## FOREWORD

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

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

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

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

*Sincerely,*

*Chicago Bible Students  
Book Republishing Committee*

## **SECTION 1**

Selections from:

# **The Bible Students Monthly**

3H1

### **Bible Students Monthly Volume 3, Number 6**

## **A HOLY NATION PICTURED**

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

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

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

## **HAPPY IS THAT PEOPLE**

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

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

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

### **PARTICULARS GIVEN BY THE PROPHET**

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

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

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

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

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

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

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

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

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

3H2

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

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



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

### Bible Students Monthly Volume 3, Number 6

## **PRINCE LUCIFER OF OLD IS NOW PRINCE OF DEMONS**

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

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

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

### **THE BIBLE IN PERFECT ACCORD**

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

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

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

### **THE OPPORTUNE TIME CAME**

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

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

### **SATAN’S METHODS WERE SUCCESSFUL**

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

3H3

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

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

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

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

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

### **THE FALLEN ANGELS**

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

### **SATAN THE GREAT MURDERER**

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

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

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

## **THE GIFT OF GOD IS ETERNAL LIFE**

(Rom. 6:23)

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

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

## **THE SAINTS SHALL JUDGE THE WORLD**

**(1 Cor. 6:2)**

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

### **SATAN SERVES THE SAINTS**

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

### **SATAN AS AN ANGEL OF LIGHT**

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

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

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

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

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

## **YOUR REASONABLE SERVICE**

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

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

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

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

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

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

3H5

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

### **ANALYZING OUR SUBJECT**

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

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

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



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

### **TO LOVE MERCY**

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

### **WALK HUMBLY WITH THY GOD**

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

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

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



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

### Bible Students Monthly Volume 3, Number 8

## **THE EARTHLY PARADISE NOT THE CHRISTIAN'S HEAVEN**

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

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

3H6

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

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

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

## DAVID'S SOUL IN HELL

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

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

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

## SLEPT WITH HIS FATHERS

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

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

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

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

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

### **THOU WILT NOT LEAVE MY SOUL IN SHEOL**

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

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

3H7

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

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

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

### **DAVID WILL NOT GO TO HEAVEN**

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

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

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

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

### **DAVID WAS A PROPHET**

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

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

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

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

### **JOINT-HEIRSHIP WITH CHRIST THE BETTER THING RESERVED FOR CHRISTIANS**

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

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

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

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

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

3H8

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

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

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

### [Bible Students Monthly Volume 3, Number 8](#)

## **CHRIST IN YOU, THE HOPE OF GLORY**

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

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

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

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

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

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

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

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

### **Bible Students Monthly Volume 3, Number 8**

## **GOD’S KINGDOM**

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

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



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

3H9

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

### **A FRIEND OF THE BRIDEGROOM**

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

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

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



## GREATEST IN THE KINGDOM

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

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

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

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

## A LESSER SPIRITUAL SALVATION

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

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

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

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

3H10

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

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

## KEEPING OR BREAKING COMMANDMENTS

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

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

## JOHN THE BAPTIST CLASS

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

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

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

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

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

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

### **SOME BETTER THING FOR THE CHURCH THAN FOR ANCIENT WORTHIES**

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

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

### **ANCIENT WORTHIES WILL BE PRINCES IN ALL THE EARTH**

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

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

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

3H11

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

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

### [Bible Students Monthly Volume 5, Number 7](#)

## **ANCIENT GARDEN OF EDEN ARABIA THE CRADLE OF MANKIND**

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

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

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

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

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

### **REDEMPTION BY HIS BLOOD**

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

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

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

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

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

DH12

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

### **“ISRAEL HATH NOT OBTAINED”**

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

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

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



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

### **ISRAEL'S PROMISED DELIVERER**

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

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

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

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

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



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

### **ABRAHAM’S SEED THE ELECT**

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

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

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

3H13

### **GOSPEL PREACHED FIRST TO JEWS**

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

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

### HEIRS OF THE PROMISE

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

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

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

## **THE GREAT PYRAMID A DIVINE ORACLE**

ITS SYMBOLIC TEACHINGS CORROBORATE  
BIBLE'S STATEMENTS

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

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

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

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

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

3H14

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

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

### **SOME SCIENTIFIC LESSONS**

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

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

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

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

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

### **SIN'S DOWNWARD COURSE**

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

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

### **BRIGHTER AND BETTER THINGS**

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

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

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

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

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

3H15

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

### **SPIRITUAL LESSONS HERE TAUGHT**

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

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

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

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

### **THE KING'S CHAMBER GRANITE**

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

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

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

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

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



## HUMAN RESTITUTION PICTURED

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

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

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

3H16

## Bible Student's Monthly Volume 6, Number 6

### FLIES IN THE OINTMENT

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

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

### MANY USE SPURIOUS TEXTS

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



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

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

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

### **ABILITY TO DRINK POISON**

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

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

## **LET HIM THAT HATH AN EAR HEAR THE GOOD NEWS**

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

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

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

## **WHEN SIN AND DEATH WILL CEASE**

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

3H17

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

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

## [Bible Student's Monthly Volume 6, Number 6](#)

### **END OF THE AGE A PERILOUS TIME**

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

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

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

### **PREVALENCE OF THESE CONDITIONS**

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

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

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

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

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

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

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

### **THE SUBTLE TEST**

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

3H18

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

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

### **THE FIRST RESURRECTION**

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

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

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

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

### **JESUS' ANSWER--TO THE SADDUCEES**

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

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

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

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

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

### THE CHIEF RESURRECTION

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

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

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

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

3H19

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

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

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

### **SHARING “HIS RESURRECTION”**

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

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

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



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

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

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

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

### **“BUT THE REST OF THE DEAD”**

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

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

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



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

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

### **FALLEN HUMANITY LEGALLY DEAD**

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

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

3H20

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

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

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

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

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

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

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

## **SPIRITUAL ISRAEL THEN NATURAL ISRAEL**

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

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

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

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

### **ASSURANCE OF ALMIGHTY'S OATH**

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

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

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

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

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

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

### **THE SEED WHICH WILL BLESS ALL**

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

3H21

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

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

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

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

### **THE CHRISTIAN HOPE**

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

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

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

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

### HOPE FOR JEWS AND OTHERS

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

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

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

### **POOR, IMPERFECT CREATURES**

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

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

3H22

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

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

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

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

## **WHAT PASTOR RUSSELL PREACHED**

Reprinted from The Jewish Advocate

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

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

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

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

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

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

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

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

3H23

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

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

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



## **PASTOR RUSSELL CHEERED BY AUDIENCE OF HEBREWS**

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

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

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

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

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

### **RECEIVED AT FIRST IN SILENCE**

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

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

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

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

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

### WHAT RELIGIOUS SYMBOLS THERE

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

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

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

3H24

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

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

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

### **RESERVE AND DOUBT VANISH**

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

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

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

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

### **WHAT PASTOR RUSSELL SAID**

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

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

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

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

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

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

### **ZEDEKIAH REJECTED— NEBUCHADNEZZAR ACKNOWLEDGED**

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

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

## **NEBUCHADNEZZAR'S VISION OF GENTILE DOMINION**

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

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

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

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

## MESSIAH'S KINGDOM IN THE VISION

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

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

## ZIONISM'S FUTURE ASSURED BEYOND QUESTION OF DOUBT

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

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

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

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

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

3H26

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

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

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

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

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

### [The Bible Students Monthly Volume 9, Number 1](#)

## **SIGNS OF THE KING'S PRESENCE**

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

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



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

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

3H27

### **SAVED AS THROUGH FIRE**

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

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

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

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

### **INVULNERABILITY OF THE TRUTH**

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

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

### **SIGNIFICANCE OF THE PRESENCE OF THE KING**

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

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

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

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

3H28

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

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

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

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

### **LIFT UP TRUTH'S GLORIOUS BANNER**

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

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

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

## [The Bible Students Monthly Volume 9, Number 1](#)

### **LESSON OF THE LILIES**

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

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

3H29

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

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

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

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

### **THE LESSON OF TRUST IMPERATIVE**

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

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

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

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

## **AN APPALLING LACK IN EVERY DAY LIFE**

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

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

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

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

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

## THE KNOWLEDGE OF GOD'S WILL

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

3H30

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

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

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

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



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

### **JUSTICE FIRST, THEN LOVE**

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

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

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

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

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

## **PRACTICAL APPLICATION OF JUSTICE**

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

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

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

3H31

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

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

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

### **RESPONSIBILITY OF GOD'S PEOPLE**

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

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

### **The Bible Students Monthly Volume 9, Number 1**

## **THE WORLD ON FIRE!**

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

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

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

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

### **MESSIAH'S DAY DRAWS NEAR**

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

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

3H32

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

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

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

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

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

## **CHRIST WILL MAKE ALL THINGS NEW**

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

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

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

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

### **THE FIRE OF THAT DAY**

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

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

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

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

3H33

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

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

### **EARTHLY VS. HEAVENLY WISDOM**

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

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



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

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

### **THE FIRE OF OUR TEXT**

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



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

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

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

3H34

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

### [The Bible Students Monthly Volume 9, Number 1](#)

## **A NEW DAY DAWNS AS DARK NIGHT ENDS**

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

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

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

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

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

### **THE KINGDOM SUNRISE NEARING**

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

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

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

### **WONDERFUL FOREGLEAMS OF LIGHT**

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

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

3H35

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

### **THE DAWNING BEGAN IN A. D. 1874**

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

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

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

### **FULFILMENT OF PROPHECY EVERYWHERE**

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

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

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

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

### **INCREASE OF WORLD-WIDE DISCONTENT**

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

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

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

### **THE DARK NIGHT ALREADY SETTLING**

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

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

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

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

3H36

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

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

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

## **WHY DO THE NATIONS WAR?**

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

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

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

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

### **THE DIVINE PLAN**

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

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

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

### **RESPONSIBILITY OF THE CLERGY**

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

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

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

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

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

3H37

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

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

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



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

### **SPURIOUSNESS OF RULING BY DIVINE RIGHT**

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

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

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

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

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

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

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

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

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

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

3H38

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

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

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

### **CLERGY MORE REPREHENSIBLE THAN THE KINGS**

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

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

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

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

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

### **UNRIGHTEOUS ECCLESIASTICAL SCHEMES AN ABOMINATION TO JEHOVAH**

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

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

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

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

### **PRESENT WAR FORETOLD IN SCRIPTURE**

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

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

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

### **THE END OF THE WORLD HAS COME**

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

3H39

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

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

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

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

### **A BETTER DAY COMING**

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

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

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

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

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

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

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

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### *Section 3*

Selections from

# Peoples’ Pulpit

# Old Theology Quarterly

# Everybody’s Paper

... \*

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

## **DENYING THE SON OF GOD PUTS DARKNESS FOR LIGHT**

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

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

### **DENYING THE SON OF GOD**

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

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



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

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

### **TRUTHFUL CRITICISMS INVITED**

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

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

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

### **THE MAN, CHRIST JESUS**

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

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

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

3H42

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

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

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

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

### **BEGINNING OF GOD'S CREATION**

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

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

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

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

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

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

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

### **"IN THE BEGINNING WAS THE LOGOS"**

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

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

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

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

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

3H43

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

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

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

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

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

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

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

### [Peoples Pulpit Volume 1, Number 3](#)

## **BOSTON'S RELIGIOUS REVIVAL SURELY A BLESSING**

**Matthew 13:18-30**

### **HOW TO MAKE REVIVAL EFFECTS PERMANENT**

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

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

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

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

3H44

### **STONY GROUND, THORNY GROUND, GOOD GROUND**

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

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

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

### **HOW WE MAY ASSIST NEW CONVERTS**

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

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

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



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

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

### **BREAD FOR THE HUNGRY**

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

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



### **THE BIBLE IN PERFECT ACCORD**

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

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

### **THE OPPORTUNE TIME CAME**

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

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

## **SATAN'S METHODS WERE SUCCESSFUL**

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

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

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

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

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

## **THE FALLEN ANGELS**

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

## **SATAN THE GREAT MURDERER**

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

3H46

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

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

## **THE GIFT OF GOD IS ETERNAL LIFE**

**(Romans 6:23)**

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

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

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

## **THE SAINTS SHALL JUDGE THE WORLD**

**(1 Corinthians 6:2)**

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

## **SATAN SERVES THE SAINTS**

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

## **SATAN AS AN ANGEL OF LIGHT**

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

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

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

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

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

3H47

### [People Pulpit Volume 3, Number 7](#)

## **STRENGTH IN THE LORD PROPORTIONATE TO KNOWLEDGE**

### **Romans 15:1**

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

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

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

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

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

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

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

## **RESPONSIBILITY TO CREEDS**

### **DR. HILLIS ON HERESY HINTS HIS RESIGNATION**

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

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

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

### **DR. HILLIS ON HERESY**

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

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

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

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

### **DR. HILLIS' RESIGNATION HINTED**

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

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

### **EXTRACT OF SERMON, FEBRUARY 6TH, 1910.**

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

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



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

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

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

### **THE TRUTH IN THE BIBLE**

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

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

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

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

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

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

3H49

### **PERISH FOR LACK OF KNOWLEDGE**

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

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

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

### **STRONG WORDS OF COMMENDATION**

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

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

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

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

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

## Peoples Pulpit Volume 4, Number 2

### **Darwinism is Dying**

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

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

#### **THE BIBLE AND EVOLUTION OPPOSED**

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

3H50

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

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

## **HIGHER CRITICISM MEANS HIGHER INFIDELITY**

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

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

## **OUT OF THINE OWN MOUTH WILL I JUDGE THEE,**

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

## **BLOOD ATONEMENT FOR SIN**

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

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

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

### **TO REGAIN PARADISE LOST**

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

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

3H51

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

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

### **THE LIFE IS IN THE BLOOD**

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

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

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

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

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



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

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

### **COMPLETE SIN-ATONEMENT**

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

### **ATONEMENT FOR THE SOUL**

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



Peoples Pulpit Volume 4, Number 2.

**THE GREATEST THING  
IN THE UNIVERSE**

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

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

3H52

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

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

**“LOVE DIVINE ALL LOVE EXCELLING”**

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

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

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

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

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

### **"SHOW ME THY GLORY"**

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

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

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

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

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

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

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

### **NOW APPLY THE PRINCIPLE**

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

3H53

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

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

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

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

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

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

### **CHRIST'S SACRIFICE OFFSETS ADAM'S SIN**

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

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

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

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

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

### **HUMAN RESTITUTION IN THE FUTURE**

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

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

3H54

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

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

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

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

### **CONSIDER THE TEXT**

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

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

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

[Pittsburgh Gazette, April 25, 1905](#)

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

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

### **ALL TRUE CHRISTIANS IMMersed**

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

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

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

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



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

### **TEACHINGS OF THE APOSTLES**

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

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

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



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

### **BAPTISM A DIVINE INSTITUTION**

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

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

### **KNOWLEDGE MEANS RESPONSIBILITY**

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

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

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

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

3H56

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

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

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

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

### **BAPTISM A SYMBOLIC PICTURE**

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

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

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

### **TESTIMONY FROM EVERY QUARTER**

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

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

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

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

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

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

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

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

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

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

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

3H57

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

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

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

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

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

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

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

A symbolic baptism in water concluded the service.

### [Fort Wayne News](#)

## **“TO HELL AND BACK”**

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

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

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

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

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

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

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

### **WHAT AND WHERE HELL IS**

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

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

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

3H58

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

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

### **HELL AS JACOB KNEW IT**

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

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

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

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

### **JOB'S PRAYER TO BE HID IN SHEOL**

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



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

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

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

3H59

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

### **DAVID’S AND SOLOMON’S VIEW**

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

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

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

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

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

## HEZEKIAH'S VISIT TO HELL DELAYED

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

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

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

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

3H60

all shall be made alive" after explaining that there will be different orders in the resurrection, "every man in his own order" after explaining the first of these orders, the Lord's resurrection of which our Lord was the first fruits and which shall be shared

in by all those who are His, all the overcomers, all the joint heirs in the kingdom the apostle proceeds to explain what is to be expected after the church shall have thus experienced her resurrection change. His words are:

### **HADES, SHEOL AND GRAVE ARE EQUIVALENTS**

“When this corruption shall have put on incorruption, and this mortal shall have put on immortality (when the entire church of the first born shall have been completed), then shall be brought to pass the saying that is written, ‘Death is swallowed up in victory. ’ O death, where is thy sting? O grave, where is thy victory?’” The word “grave” in this last quotation (1 Cor. 15:55) is “hades,” the Greek equivalent to the Hebrew word “sheol.” The apostle here translated the word “sheol” into Greek, in which the New Testament is written. Do we need any further evidences, dear friends, as to what the scriptures mean when they use the word “sheol” in the Old Testament in the Hebrew and “hades” in the New Testament in the Greek? And when these are translated in our English language in both texts by the word “grave,” no one needs to be in doubt on the subject. The only persons who will question the matter are those who are prejudiced, and prejudiced, too, in favor of that which they will admit is the most God-dishonoring and doubt-inspiring theory of Christendom, brought down from the dark ages and only supported in the Old and New Testaments by mistranslations such as we have called attention to.

Note another use of the word “sheol” in the Old Testament that is quoted in the New. The prophet, speaking under inspiration of Christ, personifies Him, saying, “Thou wilt not leave my soul in hell (sheol, the death state), neither wilt Thou suffer Thine Holy One to see corruption.” (Psa. 16:10.) The Apostle Paul quotes this expression (Acts 2:27), translating the Hebrew word “sheol” into the Greek word “hades,” and then explaining its meaning that it referred to our Lord Jesus, that He was not left in death, but was raised from the dead on the third day. The apostle’s words are: “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day (he is not alive anywhere he is both dead and buried). Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne; he foreseeing this, spake of the resurrection of Christ, that His soul was not left in hell (hades, the death state), neither did His flesh see corruption. This Jesus hath God raised up (from death), whereof we all are witnesses.... For David is not ascended into the heavens (he is both dead and buried).” (Acts 2:27)

In almost every instance the word “hades” of the New Testament is translated hell in our English common version Bible. The one exception we have already referred to is 1 Cor. 15:55, “O grave,

where is thy victory?” But its signification in every case is the death state. This may not appear to the ordinary reader until he learns to read critically. As for instance, the Lord pronounces woe or tribulation upon the city of Capernaum, saying, “Thou hast been exalted up to heaven, thou shalt be cast down to hell.” In what sense had the city of Capernaum been exalted to heaven? Assuredly in the figurative sense, that it had been favored by the Lord’s presence and teachings. In what sense would it be brought down to hell, to hades, to the death state? Assuredly in the sense that it would be utterly deprived of these favors and destroyed from the earth. And so it is today. The very site of Capernaum is difficult to locate; it has been brought down to the grave to destruction.

Take another illustration: Our Lord said to Peter respecting a great truth which He had confessed, “On this rock I will build my church, and the gates of hell (hades) shall not prevail against it.” The thought here is that the Lord will gather His church out of the world on the basis of the truth which Peter declared; and although death would prevail against the Lord’s people century after century, and one after another they would go down into the great prison house of death, and the strong bars of oblivion would close over them, nevertheless eventually, in the Lord’s due time, there should be a resurrection of the dead and the gates of death should open, the bars of oblivion should be broken, divine power should bring forth the church glorious in the first resurrection the gates of the grave should not prevail against it forever. They have prevailed for a time, but, as the apostle intimates, eventually the glad song of triumph shall go forth, “O death, where is thy sting? O grave, (hades) where is thy victory?” Hades shall not prevail against the Lord’s people. The Lord Himself declared, “I am the resurrection and the life.”

### **THE KEYS OF HELL IN GOOD HANDS**

The same thought is enunciated by our Lord in His last message to His people (Rev. 1:18). He says, “I am He that was dead, and behold, I am alive forevermore, and have the keys of death and of hell (hades, the grave, the death state)”. What a grand thought is contained in these words. Our Lord and the prophets have likened death to a great prison house, into which the whole human family has gone under the original penalty pronounced against Father Adam. The prison is crowded with thousands of millions and they are all helpless, but the Lord has laid help upon one who is mighty to save. That one is our Lord Jesus Christ, who has bought us with His precious blood. He paid our death penalty for us and He, therefore, has a right to the keys a right to open the prison doors, a right to say to the prisoners, Come forth! He has the keys of hades, the tomb, the death state. It is by virtue of His merit and power and right that He is able to assure us that the “gates of hades (the tomb) shall not prevail against any whom He has bought, for ”all who are in their graves shall hear

His voice and shall come forth" to trial, to judgment, to testing; that those found worthy of everlasting life may enter into it, and those found unworthy may be destroyed in the second death.

We cannot take time to go into every instance of the use of these words "sheol" and "hades," but we have a little pamphlet which does examine every text in any sense related to this subject, and we are pleased to supply it free

3H61

to the interested. You may ask the ushers for the "Hell Pamphlet" as you pass out, or if you address me a postal card to Allegheny, Pa., a copy will be mailed to you from there. While dealing with the subject, however, I will add that in the New Testament two other words occur with a different meaning from "hades." The word tartarus is translated hell, but it occurs but once and is used in respect to the ostracized condition of the fallen angels and has no reference to mankind whatever. The other word is Gehenna. Outside the city of Jerusalem in olden times was a valley owned by the sons of Hinnom and therefore called the valley Gahinnom, and this name transferred to the Greek becomes the word Gehenna. Garbage furnaces are a modern institution, but they had in those times what served a similar purpose, for in this valley of Hinnom, Gehenna, it was customary to burn the rubbish of the city of Jerusalem, its offal, etc., and persons guilty of gross crimes were sometimes sentenced to be executed and then, as a mark of peculiar disrespect and of there being no resurrection hope for them, their corpses were burned with the city offal.

From our Lord's parables and discourses, as well as from the symbols of the book of Revelation, we learn that this Valley of Hinnom, "Gehenna," was typical of the second death typical of the utter destruction of any and every thing that shall ultimately be out of harmony with God and His righteous arrangements. This is in perfect accord with everything else that was there. The Jewish Temple was a symbol of the glorious Temple the glorified church; the city of Jerusalem, the millennial kingdom; and it was very appropriate, therefore, that the valley outside of the symbolical city should represent the destruction that shall eventually be visited upon all who will not avail themselves of the gracious opportunities which will ultimately come to all mankind in full measure, purchased by the precious blood of Christ. All these matters and all these texts you will find amply treated in the little pamphlet which I have proffered you free. And if still there is any matter that is not clear to you, write me about it at Allegheny, Pa. We conduct a Bible study correspondence school, free for all who give evidence of hunger and thirst for the truth as it is revealed in the Bible.

## TO HELL AND BACK

Returning to our particular subject, "To Hell and Back," my hearers doubtless agree with me by this time that there is not one whit of sentimentalism in my topic. We have demonstrated that the word hell, as it occurs in the Scriptures, translations of sheol and hades, occurring 76 times, really signifies the grave, the death state. We have seen that all mankind go into this great prison house the good and the bad, the rich and the poor, go down to hell, to sheol, to hades, to the death condition. The majority are without divine revelation on the subject; the heathen speculate that when they die devils catch them, or they go through the River Styx or to more or less of tribulation and misery. Christians have absorbed much of the heathen doctrines and have engrafted them in their creeds, thereby confusing their minds and controverting the plain statements of the Bible, much to their injury and the shaking and unsettling of their faith. We have seen also that the Lord's people, both of Old Testament times and of New Testament times, had every faith in the resurrection, so that the Prophet Job could desire to be hidden in sheol until God's wrath, the curse of sin and death, should be rolled away and the time of blessing, the millennial kingdom, should be ushered in, when he was assured that the Lord would call for him call him forth by divine power from oblivion, from death.

Now we come to the inquiry: (Has anyone gone to hell, sheol, hades the death state) and returned?" We answer, Yes, several have done so. We call to mind the son of the widow of Nain, whom our Lord awakened, and the daughter of Jairus and our Lord's friend and disciple, Lazarus. All of these came back from sheol, hades, hell, the death state. There is not a word from one of them respecting heaven and its glories; not a word from one of them respecting any place of horror and lurid flame and terrifying groans. We could not think that anyone who had ever been to such a place as hell is ordinarily understood to be could come back to life and not be a most interesting witness, talked about and talked to through the remainder of his lifetime concerning the things which he had seen and heard if he had seen and heard anything while dead.

Nor is it supposable that Lazarus or others of these, having attained to heavenly conditions, would be brought back to earthly conditions and to further association with pain, sorrow, trials, etc., and yet, this bringing back be considered by our Lord and the resuscitated ones and their friends to have been a great boon, a great blessing. On the other hand, what we know of these cases of return from sheol is exactly what we would have reason to expect that they would know nothing whatever to tell respecting the time they were dead, and that they would consider

it a great boon to be resuscitated. All this is in full agreement with the Scriptural declaration that there is “no work, nor device, nor knowledge, nor wisdom, in sheol,” whither all go. Eccl. 9:10

### **ALL UNCONSCIOUS IN HELL**

The same arguments apply exactly to our Lord’s resurrection and to the awakening of Dorcas and of the young man who fell from the window while the Apostle Paul was preaching.

We are able to judge quite well of the experiences of these awakened ones. The first thought upon their awakening would be in connection with their last acts, words and thoughts in the moment of dying. It is because of this similarity between death and unconsciousness, which we call sleep, that death is so frequently in the Scriptures called sleep. As for instance, when our Lord said of Lazarus: “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” Afterward, when His disciples did not understand him, he said plainly: “Lazarus is dead.” So the kings and prophets of old were all said to fall asleep. Acts 7:60; 1 Cor. 15:6; 1 Thess. 4:14; 2 Pet. 3:4

We have doubtless all heard of soldiers who in battle received injury to the brain which threw them into a comatose condition, and how upon a successful operation of trepanning the man recovered consciousness and finished the sentence or exclamation which he was in process of making when he received the injury. Others

3H61

dying in such an operation would never be conscious of anything until their awakening in the resurrection morning, when “all that are in their graves shall hear the voice of the Son of man and shall come forth.” When they revive they will be totally unconscious of the length of time that has elapsed. It will seem to them but the next moment, but they will soon learn of the great changes which transpired soon learn that they were redeemed from the power of sheol by the precious blood of Christ, that they are awakened by divine favor through him; and that the object of this will be that they may come to a full knowledge of the truth that they may be saved everlastingly saved. (1 Tim. 2:4) In accord with these thoughts note the words of inspiration respecting the dead, proving that they are totally unconscious of the affairs of life, we read: “His sons come to honor and he knoweth it not, and they are brought low, but he perceiveth it not of them.” Why? Because there is neither work, nor device, nor knowledge, nor wisdom, in the grave in sheol.

Our proposition is before you, dear friends. We have shown that some have gone to hell, sheol, hades, the death state, and have come back. We have shown who are there, the good and the bad, the rich and the poor, all mankind except Enoch and Elijah, and we who remain this side of the tomb. We have shown that Jesus



Christ by the grace of God tasted death for every man that he has redeemed our souls from the power of sheol, from hades, from the grave, from the state of death. We have shown that as a result there is hope for many for all except those who have sinned the sin unto death unto the second death, extinction. If time permitted we could scripturally show that those who are totally without hope are comparatively few those mentioned by the apostle in Heb. 6:4-9; 10:26-31. The class referred to here and elsewhere in the scriptures as incurring the second death, are such as have experienced God's favor and grace in full. After having thus enjoyed so great privileges and mercies and blessings they sin willfully, deliberately, in the face of knowledge to the contrary for these there remaineth no hope.

The hope of the church during this gospel age is that through faith and obedience we may make our calling and election sure to joint-heirship with our dear Redeemer in the kingdom which is to bless the world. For the remainder of mankind there is hope that they shall come to a knowledge of divine goodness and the terms of salvation during the millennial age, and that thus many of them may lay hold upon the opportunities, the blessings, the favors proffered them, and gain restitution to earthly blessings, earthly perfection and everlasting life, such as Adam had in the beginning, but under still more favorable conditions quite inferior, however, to the exceeding great and precious things God hath in reservation for the church the spiritual things of the divine nature.

### **PRESENT OPPORTUNITIES GLORIOUS**

Let no one misunderstand us; we speak no word of encouragement toward neglect of the Lord's grace in the present time. On the contrary, while not holding forth the unscriptural, blasphemous teachings of some respecting an eternity of torture, too horrible to think of without insanity and which has caused the insanity of thousands, we do hold forth the scriptural threat of "a just recompense of reward to every soul of man that doeth evil," as well as the promised reward in the proportion as each one shall seek to do well. While only the consecrated, the church class, are specifically on trial now for eternal life in the kingdom, nevertheless the world, in proportion as they have knowledge, are either making character or undermining character. To whatever extent they form character, they bless themselves for the present time and lay the better foundation for the opportunities that will come to them in the future, and in proportion as they neglect and do violence to their knowledge of right in the present life, they undermine character, produce unhappiness in themselves, make experiences of the future that much more difficult. "A just recompense of reward" will appeal to the judgment of every reasonable man and woman, while an unjust one does not and should not so appeal to us.

A word in conclusion: Some dear people of God have said to me, "Brother Russell, I fully concur with what you say respecting the teachings of the scripture, but should we not hold our peace on the subject lest the truth should be taken advantage of by the wickedly disposed and they should thereby become more wicked? If the fear of hell torment does not control people, what might we have to fear if they knew of God's love and merciful provision as you show the scriptures to teach?" Our reply to such fearful souls is: Do not join in blaspheming God's character through fear; do not do evil that good may result; determine with the apostle that God should be shown to be true, though it make every man a liar and break down every sectarian creed.

For the encouragement of such fearful ones, let me contrast the influence of the truth and of error. For centuries the error has prevailed, and it prevails now throughout Christendom. What is the result? Has it produced holiness, sanctification, upon the part of all who heard or on the part of the majority? By no means; error never sanctifies; error always injures. Our dear Redeemer was right when He prayed the Father, "Sanctify them through Thy truth." Wherever we go we hear God's name taken in vain, and people damning each other to eternal torment. The horrible doctrine has not intimidated them, does not intimidate them. Look at all the prisons and reformatory institutions of Christendom. They far outnumber similar institutions even amongst the heathen; and yet these men and women, culprits found guilty of every crime in the calendar have been taught and have believed the doctrine of eternal torment. It has not reformed them. Why not try upon them the power of the truth? Why not tell them of the love of God? What is it that has constrained our hearts to the love and service of God and righteousness? The apostle tells us, "The love of Christ constraineth us." Why not try this love of God and the power of the truth for a while? It could not result worse than the influence of error has resulted.

Let me give you an instance. Some of our publications found their way into the Ohio penitentiary, and there found men who, as believers in eternal torment, had been guilty of various crimes, and the truth has transformed them into saints—"pure in heart." The truth has had a sanctifying power which has been recognized by the managers of the

3H63

prison, so that several of these prisoners, though under life sentence, presumably for murder are now what is known as "trusties;" they are trusted to do the service of the prison without wearing the prisoner's garb, and are sent on errands outside the prison, on their honor. Prayer meetings and Bible study meetings have been established in the prison, hundreds of tracts are being read by the prisoners, and we now have 16 regular subscribers to

our Journal in that prison, and, so far as we have reason to know, these are as true and faithful Christians on the average as are to be found anywhere in the world.

How do you know that the truth would not have a power upon your son or your daughter, upon your friend, upon your neighbor, where the error has failed? But whatever the consequences, those who rightly understand the matter will feel that as children of God it is our duty to bear witness to the truth and to expose error especially all errors pertaining to the divine word. The Lord puts Himself and His word on a parity, saying "He that is ashamed of Me and of My word, of him will I be ashamed when I come in the glory of the Father with the holy angels." (Mark 8:38).

### Pittsburgh Gazette

## **HOLDS HOPE FOR MANY—" THE RESURRECTION OF LIFE AND THE RESURRECTION OF DAMNATION."**

### **John 5:29**

Our text has been one of the bugbears and ignorance of superstition, chaining us to an irrational and blasphemous view of our Creator's character and plan. Thanks be unto God that in the dawn of the Millennial morning, which is bringing us blessings of a material kind on every hand, the eyes of our understanding are gradually opening to a discernment of the grandeur of the divine purpose respecting our race to a realization of the same precious truths which enthused the apostles and the early church, but which were so sadly buried under ignorance and superstition during the "dark ages."

The merest glance at our text shows it a poor translation. It declares a resurrection of life and a resurrection of damnation. Has life been dead that it needs a resurrection? Is damnation a thing which died and also needs a resurrection? What sense is there in this translation anyway? It is nonsensical! There is not the slightest ground for the word damnation in this text; the Greek word krisis is the word here imperfectly rendered damnation, in utter violation of the Greek and out of all harmony with the various renderings of the same form elsewhere. This word krisis occurs four other times in the same chapter with our text and is properly translated judgment. For instance, in the very next verse our Lord uses the same word, saying, "My judgment (krisis) is just" not my damnation is just. Why the translators rendered it damnation is utterly inexplicable, except upon the hypothesis that they thought they knew the mind of the Lord on the subject and that they could explain it better than he did. Such a course is always a mistake.

The translators had the fog of the “dark ages” in their minds. Their thought was that the judgment of every man is past when he dies, and that hence our Lord must have made a mistake when referring to any as coming forth to a resurrection of judgment. They were evidently trying to help the Lord to state matters according to their understanding of his plan. Our only safety is in holding fast to the word of the Lord.

### **THIS TEXT IN THE REVISED VERSION**

In the revised version of the New Testament you will find a better translation, in that it renders krisis judgment instead of damnation. It also, however, labors with the false thought in speaking of a resurrection of life and a resurrection of judgment. The proper translation of the verse would be, “They that have done good unto a life-resurrection and they that have done evil unto a judgment-resurrection.” Let no one get the impression from our vigorous opposition to the doctrine of eternal torment that we believe the Scriptures to teach that there is no punishment for sin. Quite to the contrary; our teaching is in accord with the Bible, that the Lord will render a just recompense of reward to every soul of man that doeth evil that they who sin against much light shall receive many stripes, while those doing evil and sinning against little light will receive correspondingly fewer stripes or lesser punishment.

It is a mistake to suppose that the horrible doctrines which have been taught us have drawn men to righteousness. It is truth and not error that sanctifies and draws us to God. As an illustration: In Atlanta, Ga., a man whom I had never before seen approached me and said, “I want to tell you, Pastor Russell, that I am a new man; that I have given my heart to God; that I hate the sins which I once indulged in. Your presentations of the Scriptures affected this change. I was a very, very wicked man, a liquor dealer; I indulged in every kind of sin. On the basis of my ignorance of the true teaching of God’s Word I supposed that my eternal future was sealed; that God would never recognize me; that I would spend an eternity of torture. I determined that I would merit all that I might get, and went from bad to worse, until your teaching showed me the real wages of sin, the real stripes, the real punishments, which every wrongdoer would receive according to the Scriptures. Now by God’s grace I shall endeavor to spend the remainder of my life seeking to build up character, and trusting to His grace to assist me. With a better knowledge of my Creator’s character I can praise Him for the blessings and mercies and forgiveness which He has promised me.”

3H64

There are twelve readers of Zion’s Watch Tower in the Columbus, Ohio, penitentiary, earnestly striving to cultivate the spirit of Christ, because they have learned the way of the Lord

more perfectly. They are doing mission work among the other prisoners. When they entered that prison as criminals they held the usual view that eternal torment was the wages of sin, yet it did not deter them from sin. The love of God and the justice of God as seen in a proper view of His Word will change the heart and transform the life where error fails to do so. Harken upon the streets as you pass how men damn one another to eternal torture, and reflect that faith in that wrong doctrine has probably driven them to their present attitude of mind and blasphemy.

Notice that almost every murderer executed professes to have been reared under the dogma of eternal torture and to be a full believer in it, yet the mischief did not hinder him from being a murderer. On the other hand, note the transforming influence of the truth upon the hearts, the characters, the lives of those who receive it into good and honest hearts. Let us remember, however, that according to the Scriptures a certain attitude of heart is necessary before the truth can be received and appropriated that, as the Scriptures declare, "None of the wicked shall understand." (Dan. 12:10.)

### **THE GOOD UNTO LIFE RESURRECTION**

Our text divides the world of mankind into two classes, the good and evil. Similarly the apostle writes of a "resurrection of the just and of the unjust." Acts 24:15. That neither the Lord nor the apostle meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the Scriptures, which assure us in various forms that the whole race is fallen, that "there is none righteous, no not one." (Rom. 3:10.) The "good" of our Lord's statement, the "just" of the apostle's statement are those who are justified in God's sight through faith, justified from sin, their sins covered, not imputed to them, because of their accepting the divine arrangement and because they are seeking to walk in the Lord's way. The apostle explains the situation elsewhere, saying, "The righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit." Rom. 8:4. These cannot walk up to the spirit of God's law, because of their inherited blemishes under the fall; but since these are covered by God's grace in Christ, such as are walking to the best of their ability after the spirit of God's law are reckoned as though walking up to the spirit of that law.

We might say something in defense of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said on their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse bad tidings of great misery for all people. They have thus been

deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the prophet, "Their fear towards me is not of me, but is taught by the precepts of men." (Isa. 29:13)

Moreover the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that He warns us that we shall not attempt a final judgment of one another, "Judge nothing before the time." (1 Cor. 4:5)

### **THE RESURRECTION OF DAMNATION**

How our translators fell into the mistake of giving this dreadful mistranslation of the word krisis is difficult to understand. The Greek word here rendered "damnation" is krisis, and, whether Greek scholars or not, you all know the meaning of the word crisis. Our English language absorbs words and phrases from all languages, and thus it has absorbed crisis from the Greek. We frequently use it, especially in connection with fevers. The physician when asked about the patient will sometimes say: "On the fourteenth day or twenty-first day we will expect the fever to reach its crisis, and the decision for better or worse will be prompt." This is the legitimate meaning of the word crisis wherever it occurs, and it is the meaning of it in our text. The crisis or judgment of the unjust will be reached at the time of their coming forth from the dead in that day in the Millennial day.

An explanation is here necessary, because the majority of people seem not to discern between awakening or coming forth and resurrection. Notice carefully that the implication of our text is that they who have done evil shall come forth unto or in order that they may have a resurrection by judgments. The coming forth is not the resurrection, but merely the awakening, such as Lazarus and others of that time had. They were not resurrected in the scriptural sense of the term; they were not brought to the full perfection of life; they were not lifted completely out of death. Indeed, the Scriptures in so many words assure us that Jesus was the "first that should rise from the dead" (Acts 26:23); that he "was the first-born from the dead." Col. 1:18.

Those referred to as having done evil that is, as not having come up to the divine standard of worthiness for the life resurrection will include many fine, noble men and women who, like Confucius, for instance, had never even heard of the only name given whereby we must be saved; and it will include also the depraved characters who have never yet received their share of the glorious opportunity secured through the great atonement sacrifice for sin. The intimation is not that all these shall come forth at the same time, but rather that the awakening of the world during the millennial age will be a gradual one, in the reverse

order to which they went down to sleep in death. In other words, that Adam and his contemporaries will probably be among the last of the race to be awakened. Nor can we suppose that any of them will be awakened until the knowledge of the Lord shall have been well established among the living of the nations.

3H65

### **RESURRECTION BY JUDGMENTS**

But we are especially interested in the resurrection which will be their privilege, their opportunity, after they shall have been brought forth from the tomb by the voice and call, the authority and power of our Lord. We notice the contrast between the resurrection promised to these and the promise to those who have passed divine approval. These are to have a resurrection by judgment. What does this mean? Notice first the meaning of the word resurrection, in the Greek anastasis. It signifies to raise up again. It implies that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. Applying this to the human family, we see that Adam was created perfect, in the image of God; that by disobedience he came under divine condemnation, and fell from that high position into sin, degradation, death, mental, moral and physical decrepitude and blemish into absolute extinction, for such was his penalty, and from such extinction he was saved by the great Atonement sacrifice of Christ, and because of this redemption he is not only to be awakened from the tomb under the favorable conditions of the Millennial age, with Satan and all evil under restraint, and the knowledge of the Lord filling and enlightening the whole earth, but he is to have the opportunity of coming back again to all that was originally lost.

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and in every way, under the sentence, "Dying thou shalt die," and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God! We shall be glad to see Father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquity, as the Scriptures declare although they never were on the mountain heights of perfection of life as he was nevertheless they were counted in him in his sentence, and are counted in with him also in the redemption accomplished by Jesus. Hence the uplift that is coming will not only bring Father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to all that was lost. Those who will refuse to come back under favorable conditions and the clear knowledge of that Millennial day will die the death not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is Scripturally called the Second Death.



## **THE JUDGMENTS OF THAT DAY**

Our text tells us that this resurrection will be by judgments, and we want to understand what this means. The apostle comes to our assistance, declaring, respecting the Millennial age, "God hath appointed a (thousand-year) day in which he will judge the world in righteousness, the church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this Gospel age is evident, and it will be after they have been judged and found worthy of the life resurrection, after the little flock shall be with the Lord as his bride and joint-heir in his throne and in his kingdom that the judgment of the world will proceed.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the Millennial age. The whole world will start in the Millennial age on a footing of forgiveness under the terms of the New Covenant, just as believers by faith have such a justified start in their trial now during this Gospel age. As our sins and iniquities are passed over by the Lord, so will also the sins and iniquities of the world be passed over not held against them for future retribution. But as our past wrongdoings still trouble us through the aggravated disorder and degradation of our mortal bodies, so with the world in its flesh, awakened in practically the same condition in which it went into death, they will have the harvest of the present life according to their degree of unrighteousness.

When the Scriptures speak of the Millennial age as a day or age or epoch of judgment of the world they are contrasting that time with the present time, thus: Now the Lord does not judge amongst men. Earthly prosperity is not proof of divine favor and earthly adversity is not a proof of divine disfavor. On the contrary, as the Scriptures point out, it is "he that will live godly that shall suffer persecution in this present time, while, as for the wicked, "their eyes stand out with fatness and they have more than heart could wish. (2 Tim. 3:12; Psa. 73:7.) The divine judgments are not now in the earth, but they will be everywhere manifest during the Millennial age.

## **SOME TO SHAME AND CONTEMPT**

The Lord speaking through the prophet (Dan. 12:2) declares respecting this coming forth from the tomb, that some shall come forth to "shame and everlasting contempt." The word everlasting here is an inaccurate translation; the Hebrew word signifies to an end instead of without an end. The thought would be more accurately rendered in English if "ever" were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proportion as they in the present life have gone downward instead of upward they will deserve and have the contempt of all



the right minded. We can imagine for instance, Nero, the murderer of his own mother, the murderer of many of the Lord's faithful disciples, coming forth, his history known to the world, his own meanness of disposition recognized by himself he would surely be an object of shame and contempt.

Nevertheless the great atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever measure of light and knowledge he lacked previously he will surely get in the world to come, in the Millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be free from them provided he shall be responsive to the blessed conditions of that time. He will have a hard road to travel because of his miserable use of opportunities in the past; but his shame

3H66

and contempt will culminate either in his full acceptance of the Divine blessing of restitution to perfection or to his utter destruction in the second death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

### [People's Pulpit Vol. 4 No. 3](#)

## **WHY DOES THE LORD PERMIT EVIL?**

*"The secret of the Lord is with them that reverence Him; and He will show them His Covenant." Psa. 25:14*

THE QUESTION of the Ages is, Why did the Almighty, originally, permit Evil Sin? And why has an Omnipotent Ruler such as He, for more than sixty centuries, permitted Satan to continue his reign of sin and death? Leaving out entirely the unscriptural theory so prevalent, respecting a purgatory of centuries, or a torment everlasting, and considering merely the trials, suffering, sorrow and pain of humanity during the present life, how shall we account for their permission by an All-Powerful Creator, who knew the end from the beginning?

Why does He permit injustice, unrighteousness, headaches, heartaches, etc.? Why does He not deal with humanity graciously, kindly, lovingly, as a Father as He deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of His creatures under these admittedly unfavorable conditions beset by weaknesses and sinwardness from their birth and surrounded by others, similarly weak, and beset by Satan and his minions wicked spirits? Is it just that we should thus be in an unequal fight subjected to

weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture, with nine hundred and ninety-nine chances out of a thousand against us?

Our question is surely too deep for any human philosophy, and those who reject the Bible as of Divine inspiration may as well abandon all hope of an answer. God Himself, and none other, could tell us of His own secrets why He did as He did. Truly we read, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant." Psa. 25:14

The light now shining upon the Word of God shows us that the Divine purpose in connection with mankind is a progressive one, embracing Ages and Dispensations. If we ignore these, we are thereby blinded to the true Answer--to our question. Accepting these, it is the privilege of Bible students today to see the light in God's Word to see matters from the Divine standpoint, to understand the "Mystery of God, hidden from Ages and from generations, and now made known unto His saints," namely, that in the Ages to come all the trials and difficulties, all the sorrows and tears of the past, will be more than compensated for, and proved to be a part of the great Divine Program which will work out to the glory of God and the enlightenment and blessing of angels and men.

### **MAN'S PRIMARY LESSON**

First of all, God chooses to have children possessed of a quality like His own freedom of will. He therefore not only created man perfect in mind and body, but He gave to him a will, the power of choice liberty to choose one course or another. God foresaw that giving man this liberty of will would lead to the seduction of Mother Eve, and to the disobedience of Father Adam, through his love for his wife. Adam's preference was to die with her rather than to live in harmony with God without her; for if he should disobey he would come under the sentence of death. Although Adam and the angels were perfect, they had not a perfect knowledge of their Creator, of His Love, His Wisdom, His Justice, His Power.

God, therefore, without interfering with Adam's liberty, permitted the great calamity of death to come upon him and his race. From the very beginning God premeditated the entire Plan of Salvation, as He has since been working it out; and He will completely accomplish the same ultimately through Messiah's Kingdom. The great lesson which will eventually come both to angels and men will show forth Divine Wisdom, Justice, Love and Power, fully coordinated. In no other way that we can imagine could this great Revelation of the Divine character be so well made. However, in order to comprehend this great Program, it is necessary that we follow strictly the Scriptural teachings, and avoid wholly the nonsense of our creeds, manufactured

during the Dark Ages. We must see that “the wages of sin” is not eternal torment, nor purgatory, but death.

God allowed this reign of sin and death from Adam until Moses without so much as making an offer of terms of reconciliation and peace. Then an offer was made to the nation of Israel, and to no other nation. The offer of Israel’s Law Covenant was, “He that doeth these things shall live.” God, of course, knew that Israel could not keep perfectly the conditions of that great and wonderful Law. The offer served as a lesson to that nation respecting the impossibility of any man’s keeping the perfect Law; and the same lesson comes to us of this Gospel Dispensation. We see that what the Jew could not do we cannot do; where he failed we would fail.

Thus through the Law Covenant God taught a great lesson to Israel and to the Church; and He will ultimately teach the same lesson to the world and to angels proving that by the deeds of the Law no fallen flesh could be recovered and re-instated in Divine favor. Four thousand years passed from man’s creation, and death reigned from Moses to Christ as thoroughly as it had previously reigned from Adam to Moses. The Law Covenant did not stop the reign of sin and death. Something more than a Law is necessary. The Divine Program demands recovery from sin and death, and the Divine Program purposes this recovery.

3H67

Nearly nineteen centuries have passed since the first advent of our Lord, and still the reign of sin and death is in progress more than ever. The increase of knowledge has brought increase of sin; increase of population has brought increase of death; until today the world is in a terrible condition of mental, moral and physical dilapidation, and ninety thousand go into the tomb every twenty-four hours.

But a Remedy is in sight. It was foretold through the Prophets, but it began to operate in Jesus. His miraculous birth, His faithfulness and consecration unto death, His reward of resurrection and exaltation to the right hand of the Majesty on High, are all essential to man’s recovery essential to the overthrow of this reign of sin and death over our race.

We see still further developments and preparations. The Scriptures inform us that it is the Divine purpose to have a multitudinous Messiah, of which the glorious Jesus is the Head and the Church the Body.

We perceive that God for nearly nineteen centuries has been calling and drawing a special class of mankind to constitute His Elect, the Bride Class, to be joint-heirs with His Son in the

Kingdom of Glory which will finally vanquish sin and Satan and deliver the willing and obedient of mankind into the full liberty of the children of God freedom from sin and death, and into the enjoyment of life everlasting and Divine favor.

### **THE DARK AND NARROW PATH**

This special class is required to walk by faith and not by sight to walk in the “narrow way” of self-denial and opposition to the world, the flesh and the Adversary, in the footsteps of Jesus. Ignorance, selfishness, sin, death, all go to make up the deplorable conditions in the world and to constitute the way a narrow one in which this Elect class is required to walk, in order to demonstrate their full loyalty and obedience to the will of God even unto death. Evidently, no such narrow way could have existed had God not permitted evil sin. Evidently, therefore, this Elect class could not be developed and tested except by the Divine permission of sin. The very essence of their character-development is associated with the Divine promise that “all things shall work together for good to those who love God, to the called ones according to His purpose.”

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to His willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom He will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order!

We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. A priest, as recognized amongst the Jews, was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Messianic Age to bless, to heal, to teach, to uplift all the willing and obedient.

The royalty of the Priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As Priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, “members of the Body” of Messiah?

## **SIN'S LESSON TO HUMANITY**

Humanity is learning a great lesson through the permission of sin. Present experiences teach the lesson that “the way of the transgressor is hard”; “The wages of sin is death”; “The soul that sinneth it shall die.” The exceeding sinfulness of sin is thus being demonstrated to humanity. Few profit by the lesson in the present life, and these are chiefly such as are called to the heavenly calling. The great majority of mankind learn to know sin, evil, only. Even God’s provision for the future of mankind is obscured from the masses. “The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of God’s goodness should shine into their hearts.” 2 Cor. 4:4

But with the dawning of the New Dispensation of Messiah’s Kingdom, the true light of the knowledge of the glory of God’s character will shine everywhere. “All the blind eyes shall be opened and all the deaf ears shall be unstopped.” Messiah’s gracious reign, the manifestation of Divine mercy, will be for the very purpose of uplifting these poor, fallen members of our race the masses. During the thousand years of Messiah’s Kingdom, the whole world will have full opportunity for learning the great desirability of righteousness, as now, for a few years, they have the opportunity of learning the undesirability of sin.

By the close of the Mediatorial reign what wonderful lessons respecting good and evil mankind will have learned! Then will come their final testing. After full knowledge of both good and evil, Which will they choose? God urges all to choose the right and its reward of life eternal. Nevertheless, He will not coerce; He will allow each individual to take his choice, to mark out his own course, whether in harmony with or contrary to the Divine arrangements. Such, however, as come to the point of loving righteousness and hating iniquity, shall be accounted worthy of a place in the glorious Kingdom of Messiah.

## **THE LESSON TO THE ANGELS**

God’s dealings with humanity constitute a great object lesson to the angels. They perceive the inflexibility of Divine Justice —the decree of God. “Dying thou shalt die” has been unflinchingly executed against Adam and his race for six thousand years. They perceive, further, the Love of God, which passeth all understanding. They perceive the Divine provision that the Son of God should die, the Just for the unjust, to bring mankind back to full harmony with the Creator. They see the breadth of the Divine character exemplified in the great reward given

3H68

to our Lord Jesus Christ for His obedience to the Father’s will, even unto death an exaltation to the divine nature, honor and immortality.

They perceive, too, a still greater manifestation of Divine goodness, in God's invitation to the Church to become joint-heirs with Christ in His glory, honor and immortality, on conditions of obedience and walking in the Master's footsteps to the extent of their ability. Who could have dreamed of such "Love Divine, all love excelling," which stooped down, not only to redeem the race, but also to invite some of the members thereof to these exceeding great and precious things which "God hath in reservation for them that love Him"!

Next in order the world will receive Divine mercy, extended through Jesus, by the Father's arrangement, to Adam and every member of his race, no matter how degraded, no matter how fallen, no matter how mean. The redeeming blood has been shed, "The Just for the unjust," for the sins of the whole world.

### **DIVINE POWER AND WISDOM**

While Divine power is manifested in all the realm of nature and creation, a still greater Divine Power was manifested in the resurrection of our Lord Jesus from the dead, after He had been deceased three days. But even the power manifested in our Lord's resurrection seems small in comparison to the further works of resurrection which the Scriptures assure us our dear Lord's death insures. It will be a still more miraculous work to resurrect the Church to glory, honor and immortality, after many of them have been in the power of death for centuries.

And still more stupendous is the resurrection work which God proposes for the world of mankind thousands of millions to be awakened and restored to the same conditions they formerly enjoyed conditions, however, of imperfection, from which they will be gradually released and uplifted by Messiah This resurrection work for the world, which will be gradually carried forward during that thousand years, will all be accomplished by the Father's power, through the Messiah, the Mediator of the New Covenant. It will be a continuous miracle of awakening and uplifting the race.

### **DIVINE WISDOM YET TO BE SEEN**

Not until the close of the reign of Messiah and the complete uplift from sin and death of all of Adam's race willing to return to Divine favor, will the Wisdom of God be manifested in its full, clear light. Already some may see, partially, obscurely, some of God's wisdom, but the majority are still inquiring, Why was evil permitted? These have not yet seen the Divine wisdom in connection with the permission of evil. Ultimately this shall be clearly seen by the saints, by the angels and by the world of mankind. Well does the Revelator exclaim:

"Who shall not glorify Thee, O Lord, when Thy righteous dealings are made manifest!" "All nations which Thou hast made shall come and worship before Thee!" (Rev. 15:4) As now, "Day

unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard” the voice of Nature, acclaiming her God so, eventually, “Every creature in heaven and earth and under the earth shall be heard saying, ”Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever." All this will be the result of God’s permission of sin of His permission of the reign of evil, sin, death. The key is found in the Plan of the Ages showing the work which each Age is to accomplish, and the grand overthrow, eventually, of evil.

### People’s Pulpit Vol. 4 No. 3

## **BUT ONE CHURCH**

*“The Church of the First-borns, whose names are written in Heaven.” Heb. 12:23*

The Scriptural records refer to the Church of Christ as one, not as many. In this matter the Church of Rome and the Church of England hold aloof from many Protestant denominations. They claim that to recognize them as churches would be unscriptural, since there is but one Church of the Living God. The various Protestant denominations started out with similar views, similar theories, though today they have abandoned them. The Church of England formed an organization separate from that of Rome, believing that the former had been the one true Church but had departed from the faith, and that it was the duty of the faithful to recognize her as Babylon confusion.

The claim to be the true Church they applied to themselves. Similarly, Presbyterians, Methodists, Congregationalists, Adventists, Disciples, etc., have withdrawn, and many of these originally claimed to be the one true, loyal, faithful Church of Christ. Today, however, the pendulum has swung to the other side. Moreover, the narrowness of the past is rapidly giving way. All are learning that to be a Christian means more than merely to be immersed; more than merely to be sprinkled; more than merely to believe in the doctrine of Election; more than merely to believe in the doctrine of Free Grace; more than to believe in the doctrine of Transubstantiation or Consubstantiation. With this enlargement of mind Christians are indeed in danger of losing sight of the fact that the True Church is the custodian of “the faith once delivered to the saints” which acknowledges “one Lord, one Faith, one Baptism, one God and Father of all, and one Church of the living God.”

## **ONE CHURCH IN MANY CHURCHES**

The key to the situation is found in our Lord's words: "Not all that say unto Me, Lord, Lord, shall enter into the Kingdom of heaven;" not all who call themselves Christians, with one denominational tag or another, are members

3H69

of the one Church, the Church of the First-borns, mentioned in our text. As good, rich milk is sometimes called cream, so all the members of Christian denominations are sometimes called Christians in a complimentary sense, because not unsympathetic with true Christian principles. Nevertheless, only those in all denominations who have conformed to the conditions required of Christian discipleship, the saintly ones, constitute the True Church—"The Church of the First-born, whose names are written in heaven."

If we had a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack.

The tacks of this illustration represent a small class of humanity, zealous at heart for God and righteousness. The magnet represents the Gospel invitation, which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

## **NON-ELECT NOT DOOMED TO TORMENT**

When we convince our readers that the non-elect of this Age are not doomed to eternal torment, but will have a blessing of inferior degree to that of "the elect," the effect should be to right our minds and to cause us to think carefully and critically of the stringent terms of discipleship which the Bible lays down as conditions for membership in the one true Church.

Heretofore, with the false thought in mind that all except the Church would be eternally tormented, we have all shrunk from making any reasonable application of the Scriptural texts regarding saintship, discipleship, the becoming members of the Church of the First-born. This was partly because of fear for ourselves, lest we might not come up to the standard of saintship, but especially was it because of our realization that the great mass of humanity in Christendom, as well as in heathen lands, come far short of the terms of discipleship laid down in God's Word. Today the matter comes close home to us all, for we realize that many who were very near and dear to us have died outside of the nominal church, and far outside the special line of conditions which marked the Church of the First-born.



Amongst other texts showing the exclusive and high standard of the elect Church, we note the following: "If any man will be My disciple, let him take up his cross and follow Me; and where I am there shall also My disciple be"; "To him that overcometh will I grant to sit with Me in My throne"; "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Luke 9:23; Matt. 7:14); "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us" (Heb. 12:1); "If these things be in you and abound (the graces of the Holy Spirit) they will make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:8, 11.

### **LOOKING THROUGH THE TYPE**

St. Paul informs us that all the various features of the Jewish Law were types of still higher, still better things. In our text the expression, "Church of the First-born," has reference to a type instituted in the very beginning of Israel's history, when God brought that people, by the hand of Moses, the Mediator of the Law Covenant, out of the land of Egypt. To this type the Apostle refers in his expression, "The Church of the First-born." The entire nation of Israel, twelve tribes, God had separated from the other nations to represent those who would be a blessing to all other nations, under the Abrahamic Covenant. God's oath to Abraham was: "In thy Seed shall all the families of the earth be blessed."

Pharaoh, King of Egypt, was holding back the nation from going into Palestine, the Land of Promise. One chastisement after another failed to move him to submission until finally an intense calamity availed. The tenth plague was the smiting of the first-born of Egypt, while the Israelites were protected, thus showing Divine interest in and care over Israel. Their first-born were miraculously preserved to represent in type the Church of the First-born. The true Church of Christ are not all that will be saved, in the Divine Program, but merely, as St. James says, "These are a kind of first-fruits unto God of His creatures" (Jam. 1:18; Rev. 14:4). The after-fruits will come in due time, under the further development of the Divine Plan of the Ages as the result of Messiah's reign of a thousand years.

Some time after their deliverance from Egypt, by Divine direction, the first-borns of all the families and tribes of Israel were exchanged, person by person, for the one tribe of Levi. The Levites thereafter represented the First-born of the Church they alone represented the first-borns of Israel passed over in that night. Subsequently the tribe of Levi became the instructors of the nation in religious matters and from them was chosen one family for the Priesthood Aaron and his sons.

The Scriptural picture is plain. In the Antitype we are still in the night of passing over. Soon the Morning of the New Dispensation, under Messiah's reign, will begin, and all desirous of serving God and having His blessings will be delivered from the oppressing power of Satan and his hosts, typified by Pharaoh and his army. God intends to deliver the whole world from Satan's power. Satan shall be bound for a thousand years, during Messiah's reign, and is ultimately to be destroyed, and the people of God all who desire to worship the Lord and to enter into the glorious Land of Promise will be led forth. The First-born of these is the Church of this Gospel Age, which will be associated with Christ in His heavenly Kingdom—"the Church of the First-borns, whose names are written in heaven."

### **PRIESTS AND LEVITES ANTITYPICAL**

The entire tribe of Levi was specially consecrated to the Lord, and specially separate from the other tribes and was given no inheritance in the land. Thus the entire Church of Christ are begotten of the Holy Spirit to a superior, heavenly nature; they will have no inheritance with mankind

3H70

in general in the earthly blessings restitution to human perfection and participation in the blessings of the world-wide Eden to be. The promise under which they are now being developed is a heavenly, spiritual one. Their change will be a glorious one from earthly nature to a heavenly nature they will all be like Christ. "They will neither marry nor be given in marriage, but will (in this) be like unto the angels; neither can they die any more."

But as from amongst those first-borns of Israel the family of Aaron was selected to be the priests, so from this Church of the First-borns God shows us that He is selecting a Royal Priesthood a "little flock." Aaron and his sons were few in comparison to all the tribe of Levi, so only a saintly few expect to attain to glory, honor and immortality with Christ. These are referred to in the Scriptures as "members of the Body of Christ," even as the under-priests, Aaron's sons, in the type, were members of Aaron. Under another beautiful figure this Priestly few are styled the "Bride of Christ;" they will be His joint-heirs in His Kingdom and work.

### **CHOSEN TO BLESS THE PEOPLE**

As these Levites, including the priests, were elected or selected, for the purpose of being the instructors of Israel, so we perceive the Scriptures to teach that the Church of the First-born, when glorified, will be associated with Messiah in His great work of blessing and instructing all the people all the families of the earth. The knowledge of the Lord at that time will be made known to all mankind; all the blind eyes shall be opened and all the deaf ears shall be unstopped.

The merit of the death of Jesus, the Just for the unjust, when applied on behalf of the whole world, will be efficacious for the canceling of the sins of the world, and their full reconciliation to the Father. It will be Divine mercy, however, which will prevent mankind from being at once turned over directly to the Father, as soon as the satisfaction for their sins shall have been tendered and accepted at the close of this Age of dealing with the Church. Instead, a New Law Covenant will be sealed and made operative with Israel, and under that New Covenant the whole world will be privileged to come into relationship with Messiah and the blessings of His Kingdom, which will represent to them Divine mercy, power and opportunity for returning to human perfection and an everlasting, earthly home or, rejecting this grace, they will die the Second Death, from which there will be no recovery.

The effect of the New Covenant will be to bring the willing and obedient of all the people of earth fully back into harmony with God; and this, attained at the end of Messiah's reign of a thousand years, will prepare the way for the surrender of everything to the Heavenly Father, that He may be all in all, and that the world thereafter may be dealt with as perfect beings, along the lines of absolute justice and without any further need of a Mediator or other merciful provisions.

### **THE PITH OF THE ARGUMENT**

This is the pith of St. Paul's argument in our text and context. He points us down to the consummation of this Age to the time when the Church of the First-born shall be completed on the plane of glory to the time when Israel and the world of mankind will reach the place where God will introduce the New Covenant, typified in the Law Covenant. As the latter was introduced by the shaking of Sinai, in a general time of darkness, thus, the Apostle intimates, the New Covenant is about to be inaugurated, in the end of this Age, by a time of most awful trouble, of which that at Sinai was merely a symbolic picture or type. God's voice then shook the earth, but in the antitype He will shake everything that can be shaken. Things which are absolutely just, true and righteous will remain unshaken, and we, the Church of the First-born, the antitypical Priesthood, will receive a Kingdom which cannot be shaken.

### **THE TRUE CHURCH'S GLORY**

In the past we failed to see who would be members of the true Church because our eyes of understanding were beclouded by error. Similarly, we have failed to see the grandeur, the honor and blessing which God has promised shall be the portion of the one true Church, the "little flock." We mixed heavenly things with earthly things. We confounded the blessing of Restitution to human perfection and an earthly Eden with the spiritual blessings. We appropriated to ourselves the promises made to the faithful of Israel, that they should "build houses and inhabit

them, and plant vineyards and eat the fruit of them, and should long enjoy the work of their hands.” In general we were confused.

Now as we come to see God’s great Plan and the different features of the same, we are able to discriminate and to apply properly the Scriptures relating to each class. The Royal Priesthood are to be joint-heirs with the Redeemer, partakers of the divine nature and sharers of their Lord’s glory, honor and immortality. (Rom. 2:7) The larger company, symbolized by all the Levites, aside from the family of Aaron, are to be the honored servants of the Royal Priesthood; and the world of mankind are to have the glorious opportunities and blessing of earthly restitution.

### Everybody’s Paper Vol. 3 No. 10

## **WHAT “CORRUPT COMMUNICATION” SIGNIFIES**

*“Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers.” Eph. 4:29*

Corrupt communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may think injures only ourselves;

3H72

but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord’s people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the fallen mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying the word “edifying” having in it the thought of an edifice, a building up of each other.

### **BROAD SCOPE FOR CONVERSATION ON RICHES OF GOD’S GRACE**

But some, even of those who profess to love the Lord and to be trying to walk in His footsteps, will say, “I never speak anything but the truth; and I mean no harm to anybody; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters.” But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, assuring many that they are thus moralizing, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord’s counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God’s grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord’s people should “show forth the praises of Him who called us out of darkness, into His marvelous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, “Out of the abundance of the heart the mouth speaketh”; “Blessed are the pure in heart.” 1 Pet. 2:9; Matt. 12:34; 5:8

## **CHRIST'S COMING WORLD'S END 1914**

March 22--The widely known Pastor Russell, whose great and free PHOTO-DRAMA OF CREATION is being set before the people daily in many large cities, and everywhere arousing enthusiasm for God, religion and the Bible, chose for his text today, "Thus it shall be in the coming (Parousia presence) of the Son of Man; they shall be eating, drinking, planting and marrying, and know not." (Matt. 24:37,38.) He said in part:

I was prompted in the selection of my text for today by reading an extract from the sermon of a Canadian minister delivered recently. In it he declared that 1914 would witness the Second Coming of Christ, etc. His statement allowed the inference that he holds the view common to nearly all the creeds; namely, that the earth is to be burned up and the human race blotted out; and that, incidentally, Christ will come a second time, to see that none of the Church are included in the destruction.

### **MISTAKES OF DARK AGES BEING CORRECTED**

To my understanding, all such expectations are wholly unscriptural, untrue, misleading, and hindrances to a right understanding of the Bible. They belong to the Dark Ages, when public teachers seemed to lose all appreciation of poetic language, figurative language, mental imagery. They belong to the time when Christ's references to Gehenna Fire, which burned outside the wall of Jerusalem, were understood to mean an eternity of torture for all except the saintly few. They belong to the time when Jesus' words respecting the cutting off of the right hand and the plucking out of a right eye were misunderstood, and taken literally.

St. Peter's words are generally urged to be the foundation for the theory that the world will be destroyed by literal fire at the Second Coming of Christ, when the heavens shall be on fire, and the earth also and the things therein shall be burned up (2 Pet. 3:10). A literal interpretation here overlooks the fact that St. Peter, speaking of the very same time, in Acts 3:19-21, declares that Times of Restitution and blessing not times of world burning will follow the Second Coming of Jesus. It also overlooks the fact that St. Peter and the other Apostles, as well as the Master, frequently used the word fire in a symbolic sense, to represent tribulation. Thus St. Peter, addressing the Church, says, "Think it not strange concerning the fiery trial that shall try you."

St. Paul says that the fire of that Day shall try the work of every man (the Church), of what sort it is. Those who have built with gold, silver, precious stones (the promises of God's Word), shall be fire-proof in that Day; while those who have built with the wood, hay and stubble of human tradition Higher Criticism,

Human Evolution, etc. will find their faith structure amenable to the fire; and they will suffer the loss of faith and have tribulations accordingly. Yet, the Apostle explains, such will themselves be saved, but these very fiery trials will destroy their misconceptions. They will be saved because, in spite of their errors, they built their faith upon Christ. 1 Cor. 3:11-15.

The Apostle, however, urged that all should build with gold, silver and precious stones characteristics which

3H72

would enable them to pass through the fire of that Day unscathed—"more than conquerors." Similarly, Jesus referred to a testing of faith, by the figure of a flood, telling that those who built upon the sand would suffer loss, but that those who built upon the Rock would be safe. All these Scriptures, however, these references to fiery trials, etc., belong to the end of the Age not the end of the world.

### **THE EARTH ABIDETH FOREVER**

The Bible teaches that in God's great Plan He has provided various epochs, or ages, each for the accomplishment of its own special work; as for instance, the Jewish Age with its work, and the Gospel Age with its work, to be followed by the Millennial Age and its still different work. The Bible declares that "the earth abideth forever" (Ecc. 1:4); that "God created it not in vain; He formed it to be inhabited." (Isa. 45:18.) The earth has never yet been inhabited. There are immense tracts of country still unoccupied. The Divine Plan for the earth has not yet reached consummation. It will require the thousand years of Messiah's glorious Kingdom Power to bring the world out of present sin and death conditions, and into the glorious conditions of Millennial blessings and Restitution, of which the Scriptures so frequently speak, and which St. Peter declares God has spoken by the mouth of all His holy Prophets.

So then, the basis for thinking of the end of the world, now or ever, is purely a misunderstanding, due largely to the fact that our English translation uses the word world where it would more properly have used the word Age, Epoch, or order of things. In a word, the present order of things, of which the Scriptures declare Satan is the prince, or ruler, is not to be perpetual; it is to pass away. A new order of things, under the control of Messiah, the Prince of Light, is to take the place of the present reign of the Prince of Darkness. A reign of righteousness and life is to succeed the present reign of sin and death, according to St. Paul. Rom. 5:17, 21.

### **CHRIST'S SECOND COMING**

The Bible everywhere represents that Christ left a Heavenly glory when He came to earth nearly nineteen centuries ago. "The Logos was made flesh and dwelt among us." The Bible explains



that the necessity for this humiliation, this leaving the glory and taking a bondman's form, lay in the fact that God had pronounced a death sentence upon man, which mankind were paying, and from which they could not be released unless someone would become their redeemer and meet the penalty for them a death penalty, not an eternal torment penalty, of which the Scriptures know nothing.

The Bible nowhere tells that Jesus took the human nature to keep it forever, and to return with it to Heaven, where it would be completely out of order and out of place. The Bible teaches, on the contrary, that "flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50); and that Jesus was made flesh merely "that He by the grace of God should taste death for every man" (Heb. 2:9); and that after doing this work He would "ascend up where He was before" (John 6:62). St. Paul assures us that this, the Divine Program, has been carried out. After telling of our Lord's obedience to the Father's will in humbling Himself to death, even the death of the cross, he adds, "God hath highly exalted Him"—"far above angels, principalities and powers." Phil. 2:5-11; Eph. 1:20-23

The Master declared plainly, "Yet a little while, and the world shall see Me no more"; but He promised that He should be seen by His followers. St. John declares, "We shall be like Him; for we shall see Him as He is." (1 John 3:2) We read: "Every eye shall see Him"; but this, to be in harmony with the other Scriptures, must refer to the eyes of understanding. The Bible declares that eyes of human understanding are blinded now by error and sin, but that shortly all the blind eyes shall be opened. Then all will see Messiah and His Kingdom with the eye of faith, as the Church now see Jesus, the crown of life, and the things which the natural eye hath not seen.

### **PAROUSIA--PRESENCE; EPIPHANIA--MANIFESTATION**

Our English word coming is used to translate several very different Greek words. One of these is Parousia, which means presence, and is used in referring to the first stage of the Lord's Second Advent. He will be invisibly present. For a time none but the saintly few whose eyes of understanding are anointed through the Word and the Spirit will realize His Parousia, His presence while all things earthly will continue as they have been buying, selling, building, marrying, etc. Then, later on, will come the Epiphania; that is to say, the revelation, or manifestation, of the present One. This will not be a manifestation in the flesh, but in a great Time of Trouble, symbolically represented as fire, as when we read, "He shall be revealed in flaming fire, taking vengeance." 2 Thess. 1:7-10

To my understanding, the Bible teaches that Jesus has been present in the world since 1874. In other words, His Second



Advent then began. The wonderful progress in the world since then Bible students thus explain; the wonderful blessing upon them and their study of the Bible they interpret in harmony with this. They understand the Bible to teach that this Parousia will continue for a thousand years; but that the Epiphania, or manifestation to the world, will be due in forty years from the time the Presence began. For this reason they are looking very interestedly to see what the present year may bring forth.

And do we not see everywhere signs of unrest, a time of trouble brewing? It looks as though this year would mark the beginning of the “flaming fire” of judgments upon the world which will mark the closing of this Age and the inauguration of the New Dispensation of Messiah’s Kingdom, when “justice shall be laid to the line and righteousness to the plummet,” and when the ignorance, superstition and darkness which so long have hindered us will begin to be broken. The transition may be painful, yet it will be blessed, marking the overthrow of Satan’s empire and reign of sin and death and the inauguration of Messiah’s Kingdom and its Reign of righteousness and life eternal.

### **EATING, DRINKING, PLANTING AND BUILDING**

Our Lord, in describing His Second Presence, clearly indicated that it would be unnoticed by the world until the cataclysm of trouble should come. Thus He likened the earlier days of His presence to that period before the Flood, when the world, unconscious of the impending catastrophe, continued to build, eat, and drink as usual, and knew not. So, says the

3H74

Master, it will be in the end of this Age. Eating, drinking, building, planting and marrying will proceed as usual; and the world will not know that they are in the presence of the Son of Man. The great Day of Trouble, noted throughout the Scriptures as “the Time of Trouble such as never was since there was a nation,” will come upon them suddenly. St. Paul says like the pangs of a woman in child-birth. A New Dispensation and new order of things is about to be born, and this great trouble is merely incidental to that birth.

St. Paul refers to the matter, saying, “Yourselves know perfectly, brethren, that the Day of the Lord cometh as a thief in the night. For when they (the world) shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, children of the Day.” 1 Thess. 5:1-6

## **CHANGE A CAUSE FOR REJOICING**

If this great change from the dominion of Satan to the rule of Christ shall begin to manifest itself this very year, 1914, it will be a cause for rejoicing to all. Although no sufferings are joyous, but rather grievous, nevertheless when we know that our interests are in the hands of a gracious Savior who died for us and who is intent upon doing all that can be done for the recovery of our race from sin and death, we may well be glad in realizing that the Plan which Messiah is about to carry out for the blessing and uplifting of mankind from sin and death conditions is part of the original Divine Plan of the Father. And we have all the more joy, confidence and assurance that all things will work together for good to those that love God.

*“The bud may have a bitter taste,  
But sweet will be the flower.”*

The trouble will be an awful one, but we believe not of great length. The Bible everywhere tells of the glorious results that will follow, when the shackles of darkness, sin and error shall be broken, and when all the spiritual powers surrounding mankind will be good and helpful, as in contrast with those of the wicked spirits now operating through mediums, by clairvoyant and clairaudient powers, to ensnare, to deceive, to bewilder, mankind.

The fact that our Lord appeared in seven different flesh-forms on various occasions after His resurrection does not contradict other plain statements. Rather, we see that such appearances resembled the appearances of angels in the flesh, to communicate some good message from God to men. Had Jesus not materialized and appeared to His disciples, what proof would they or we ever have had respecting His resurrection? And would not the fact that He saw them for a few moments and then vanished tend to prove to them that He was no longer a flesh being, but a spirit being, who had merely appeared to them for a special purpose? St. Paul declares that he saw the Lord last, and not as a man, but as a spirit being, whose brightness was above that of the sun; and it injured his eyesight; for our Lord was not veiled in the flesh, as when He appeared to the disciples during the forty days.

The Christ who is to come a second time, then, is not the Jesus of the flesh, but the glorified Jesus, who in nature and glory is far above the angels of the Divine nature.

## **THIS SAME JESUS SHALL COME AGAIN**

When Jesus ascended, two angels appeared to the disciples, saying, “This same Jesus, whom ye have seen go into Heaven, shall so come again in like manner as ye have seen Him go.” In the past many of us have misunderstood this statement not scrutinizing it carefully enough. Assuredly it would be the same Jesus that would come again the same One who died for us, the

same One who left the glory for us before He was born the Babe of Bethlehem. In all His changes He remains the same personality, as He declared: "I am He that is, and was, and is to come." The angels did not say, however, He will come again in the flesh, or materialized, as you have seen Him go away. Their message related to the manner of His going and the manner of His coming. What was there special about the manner of His going away that would correspond to the manner of His coming again? Many things! He went away quietly, secretly, unknown to the world, unknown to any except His disciples. In like manner has been His Parousia silently, quietly, unknown to the world, not known to any except His disciples. Surely, if we are right in saying that His Parousia began in 1874, the manner would correspond with the manner of His going. He did not come with glorious hosts, blaring trumpets, etc., but as a "thief in the night." If we have the correct date and chronology, Gentile Times will end this year 1914.

What of it? We do not surely know. Our expectation is that the active rule of Messiah will begin about the time of the ending of the lease of power to the Gentiles. Our expectation, true or false, is that there will be wonderful manifestations of Divine judgments against all unrighteousness, and that this will mean the breaking up of many institutions of the present time, if not all. Some Scriptures seem to indicate that this will mean world-wide anarchy, not all beginning at the same moment, nor ending at the same time, but beginning and gradually spreading the world around. The further intimation is that this trouble will eventually prove a blessing to humanity, melting their hearts in the Day of Trouble, teaching them more of sympathy for one another, breaking the power of superstition, wealth, ignorance, etc. preparing them for the glorious Reign of Messiah's Kingdom.

### [Old Theology Quarterly](#)

## **AN OPEN LETTER TO A SEVENTH-DAY ADVENTIST**

Dear Sir and Brother:—

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate

3H75

what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see

otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light; and with almost every sentence, I breathe a prayer that the dear Lord will bless and condescend to use this feeble ministry to his glory.

Our differences seem to hinge largely upon the Sabbath question, so I will come immediately to its consideration.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalog from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things; so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16,17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of good things to come; but the body is of Christ." The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbath, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these yearly sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the yearly holy days, then came the monthly festivals, the new

moons, and next the weekly rest days. The Christian has a Sabbath too, but, as we shall see, his Sabbath is as much greater than the Jewish Sabbath as the substance of a thing is greater than its shadow

You may ask "Did not the Lord in Ex. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant"? I Answer--to this that the very identical language which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31,32) and the Feast of Tabernacles. (Lev. 23:41.) The same Hebrew word "olam," which is translated "perpetual" in the seventh day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the Feast of Tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal but not necessarily. Thus in Ex. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came; so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater Sabbath? Notice our Lord's words in Matt. 5:17,18, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to fulfill; for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the Law till all be fulfilled" Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he tells us first that he came to fulfill it; so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28,29.) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life fulfilled its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law led to Christ and pointed him out as the holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24,25.) Therefore to consider the Law given through Moses as binding upon the Christian is to

doubt whether Christ has accomplished what he came for; “to fulfill” the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, so he has a better law, and it contains a better Sabbath. Isa. 42:21 foretold that Christ was to “magnify the Law and make it honorable,” and we are now under this magnified law. The Law said: “Thou shalt not kill,” but Christ

3H76

magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21,22,27,28.) The Law said: “Thou shalt not steal,” but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16.) The Law said: “Honor thy father and thy mother,” but we are instructed to “honor all to whom honor is due.” Rom. 13:7.

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th, and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way: “Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ’s sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command.” That would have magnified God’s mercy, but it would not have magnified the commandment. Would it be magnifying the 6th. commandment if we should say: “Before Christ murder was to be severely punished, but since then, if you try to keep the Law—” thou shalt not kill" it will be all right if you do kill a man once in a while"? Yet that is the only sense in which I have ever been able to find the seventh-day Adventists viewing the Sabbath differently from the Jews of old.

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider one-tenth of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? All that we are and have. We are to give all that we can in as direct a way as we can, and the balance is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us

strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but “all that he hath.” But the Christian not only gives the Lord more than the Jew gave; he also gives it in a higher sense. The Jew gave to the Lord by giving to the priests and Levites, but the Christian gives to the Lord by trying to do everything in the way the Lord would approve. “Lord, what wilt thou have me to do with this dollar, or this hour, or with these hands?” is his heart’s constant sentiment.

The Jew sang: “Some of self and some of thee.” The Christian sings: “None of self but all of thee.”

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. The Lord said in Lev. 19:30, “Ye shall keep my sabbaths and reverence my sanctuary.” The sanctuary was the holy structure through which God manifested himself to Israel; so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; every place is a holy place to him. Similarly every day is a holy day, a Sabbath of rest to him. He has a better sanctuary to reverence and a better Sabbath to keep. But not only does his Sabbath differ from the typical Sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as God rested after he had completed the work of creation, as the Word expresses it: “To enter into his rest.” God’s rest does not mean idleness, “He sends his rain and causes his sun to shine” on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, “For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” And then Paul continues in verse 11, “let us labor therefore,” not let us cease from labor, but labor to put down those selfish propensities which would lead us, contrary to God’s will, to live for self, instead of permitting us “to enter into that rest.” This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God’s rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word “day,” and it is equally frequent in Bible language. (2 Pet. 3:8; Psa. 95:7-10). While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet. However, time will hardly permit me to give you the

Scriptural proofs here on this point, but if you wish I may take it up later.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian Sabbath keeping. We must refrain from doing our own ways, and from finding our own pleasures, and from speaking our own words. That is Sabbath keeping. But the Christian must do that every day, therefore every day must be a Sabbath to him. For fear you may not apply the latter part of the verse to the Sabbath let me refer you to the Revised Version, which reads: "And shalt honor it, not doing thine own ways," etc. Every day we are to "speak as the oracles of God." ( 1 Pet. 4:11.) Every day God is to work in us "to do of his good pleasure" (Phil. 2:13). Every day "the steps of a good man are ordered of the Lord." (Psa. 37:23.) So again I say, every day is a Sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say in Gal. 3:19), "The Law was added \* \* TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come we are no longer under a pedagogue." And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10,11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5 read verses 1 to 7), failing to realize that they are all to be counted as days in which His glory is to be sought.

3H77

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came from Him, and it as all the Law of Moses in that it came through him. (Lev. 26:46; Deut. 5:5.) Thus our Savior, in Mark 7:10, quotes one of the ten commandments (Ex. 20:12; Deut. 5:16), and then in the same verse a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was until John (Luke 16:16; Matt. 11:13), included the Decalog as well as the ceremonial features of the Law, is proved by Rom. 7:6,7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under the letter (it was the letter which was on the stones), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. (James 1:26; 2:8.)



When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus." (Rom.8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalog. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with more glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory i. e. the Law written and engraven on stones was to be "done away." (v. 11). Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus. 2 Cor. 3:18.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day; so Paul went there, and there were numbers at the market every day; so Paul preached there on other days (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a Sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching.

I fear the seventh-day keepers have been putting the new wine into the old bottles; let us rather use the new bottles provided through our Savior.( Matt. 9:17.) "Prove all things," including these things, and if found in harmony with the Word of God may you have grace to act upon this fuller light, of which Sinai's light was but a type, and to rest in this better sense. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance it is foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Allegheny, Pa., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 612 Arch Street, Allegheny, Pa., supplies them. It puts the Scriptures upon the Millennium in a new light by helping to lay aside that "veil" we have already referred to.

Trusting you will be willing to receive this in the same spirit in which it was written, and asking our heavenly Father's blessing upon its mission, I subscribe myself,

Your Brother in the service of the King of kings,

*B. H. Barton*

### **SABBATH QUESTIONS ANSWERED**

Question 1. Were two laws given to Israel, a ceremonial law and a moral law; and was it the former only that was done away by Christ, while the moral law remains?

Answer. There is no Scriptural authority for such a division. On the contrary, there was but one Law, its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the Covenant mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Ex. 34:28; Deut. 4:13,14, and Heb. 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the Law Covenant which is to be supplanted by the New Covenant sealed with the blood (death) of Christ, its Mediator Jesus the Head and the Church his Body.

When the apostles wrote to the new Gentile converts respecting the Law determined not to put upon them the yoke of the Law which they as Jews had been unable to keep and contradicting certain teachers who had said that they "must be circumcised and keep the Law," James remarked incidentally that the Law of Moses to which they referred was that "read in the synagogue every Sabbath day." Acts 15:9-11, 24, 28, 29, 19-21.

Question 2. We Seventh-day keepers claim that God's commands are, that we labor six days and rest on the seventh; and many of us have gone to prison because of our conviction that it is our duty to labor on the first day and on all days except the seventh. And we believe that the time

3H78

is coming when the keeping of Sunday will be a yet more severe test, and bring further suffering upon us.

Answer. We have nothing to do with the making of the social

laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Rom. 13:1-7; 1 Pet. 2:13); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man must labor during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick, or to go on a journey or on a visit, would be to violate the Law, and fall under its curse. What nonsense! False reasoning has surely blinded whoever cannot see that the Fourth Commandment of Moses' Law means, "(Within) six days shalt thou labor and do all thy work!"

As for future persecution on these lines, it is probable; not because of any opposition to Seventh-day-keeping, but because, according to the Scriptures, there will ere long be a federation or union of religious systems which, gaining increased prestige and honor, will make the demands of popular religionists more arrogant supposedly in the interest of peace and the cause of Christ.

Question 3. We Seventh-Day Adventists claim that as the Mosaic Covenant had a tabernacle, with a holy place in which the high priest offered for the sins of the people during the entire year, and a most holy in which he finished that work on the last day of the year, so there is a Holy and Most Holy in heaven; and that Christ has officiated for the sins of his people in the Holy during the Gospel Age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when Christ (we believe) went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh-Day Adventists, and to destroy all the remainder of mankind.

We hold, too, that we Seventh-Day Adventists are fulfilling the "Third Angel's Message" of Rev. 14:9-12. In the Expression, "Fear God and keep his commandments," we place the stress upon the Fourth Commandment. Answer. You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and Most Holy are "heavenly," in the sense of being higher (such is the meaning of the word heavenly). In Israel's typical service these were places: in the antitype they are conditions. All of the antitypical or "royal priesthood" have access to the Holy condition as soon as they consecrate themselves or present their bodies living sacrifices to God's

service. (Heb. 9:6.) They at once have access to the antitypical “shewbread” (Lev. 24:9), “meat to eat that the world knoweth not of.” They at once have the light of divine revelation, represented by the “golden candlestick,” which the natural man perceiveth not. (1 Cor. 2:5, 7, 9-12.) They at once have access to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present condition of the Church while still in the flesh; and thus we are now blest with Christ Jesus “in heavenly places (higher conditions).” Eph. 1:3.

But the vail (death) still separates between us and the perfect spiritual condition the divine nature into which Christ has entered, and into which he has promised to conduct all his faithful joint-sacrificers and joint-heirs at the close of the Antitypical Day of Atonement.

You err also in supposing that Israel’s typical Day of Atonement was at the end of the year, to atone for past sins. It was, on the contrary, for the nation, and at the beginning of their year, to make atonement for the whole nation and to bring the whole nation into God’s favor for the year following it. And the thank-offerings, peace-offerings, and trespass-offerings, offered by individuals during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam’s race, and required a new Day of Atonement as a basis for another year’s acceptance with God as a typically justified nation.

You err also in supposing that the coming out of the Great High Priest at the close of the Day of Atonement will be for the blessing of Seventh-Day keepers. He comes out to bless, first, the “royal priesthood,” they that have made a covenant with him by sacrifice. (Psa. 50:5.) “They shall be mine, saith the Lord, in that day when I make up my jewels.” (Mal. 3:17.) But, as in the type, not priests only were blessed, but “all the people,” so in the antitype all the families of the earth shall be blessed at the revelation of Christ Jesus, when he shall come to be “glorified in his saints, and to be admired in all them that believe in that (Millennial) day.” (2 Thess. 1:10.) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial Age, when all those who desire fellowship with God will come to him through the Royal Priesthood; who will offer their sacrifices for them.

You are in serious error also respecting the Cleansing of the Sanctuary; but for our view of this subject we must refer you to DAWN-STUDIES, Vol. 3, Chap. 4.

As to the Third Angel’s message: Suppose we were to admit your claim, that you are fulfilling Rev. 14:9-12. That would prove nothing as to the truth or untruth of your message. The

Book of Revelation is a symbolic prophecy, a history written in advance. What is occurring and what will occur are faithfully related, often without comment, just as the Old Testament prophecies relate evil things as well as good things, and often without comment. For instance, Dan. 7:8 tells about the Papal horn “speaking great things,” but does not say whether they are great truths or great untruths. So, too, in Revelation, Papacy is described and its language quoted without adverse criticism.

Question 4. Christ said that he came not to destroy the Law and the prophets, but to fulfill them Matt. 5:17.

Answer. Yes, that is just what we hold: He fulfilled the Law Covenant, met all of its requirements, and obtained

3H79

its reward, Life. That fulfilled it, for that was the end for which it was intended and given.

Question 5. Christ said, “The Sabbath was made for man, and not man for the Sabbath.” (Mark 2:27) We understand this to mean that the Sabbath was made for all mankind.

Answer. Your inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded only of one nation, and that Christ and the apostles did not so command. In this text our Lord is showing to the Jews, to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on that day to a fellow creature, as well as to an ox and an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it: they were not created nor called as a nation simply to serve the day.

### [Old Theology Quarterly](#)

## **THE JEWISH LAW AND EARLY CHRISTIANITY**

Many Christians do not realize the conditions which existed in the Church in the beginning of the Gospel Age. The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a Covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathen) were still under the original condemnation of Eden. Consequently when our Lord came, both Jews and Gentiles were under condemnation to death, the Jew by the Law from which he had expected so much, but with which he was unable to comply,

because of depravity, and the gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross. Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realize the greatness of the change from the Law Covenant to the new arrangement in Christ, and were continually adding Christ's teachings and his law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20,28.) It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the apostles were slow to learn, and we find St. Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share Divine favor, but that they had access to God through Christ regardless of the Law Covenant.

### **THE JEWISH LAW COVENANT NOT OURS**

Some complained to the other apostles and brethren about St. Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

St. Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and less spiritually clear sighted. (Gal. 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there; and as St. Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views, and St. Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report.

A great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, influenced the entire council. St. Peter reminded them of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now, therefore, why tempt ye

God, to put a yoke (Moses' Law) upon the neck of the disciples which neither our fathers nor we were able to bear?" St. James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the council so decided, and sent a written message to the confused Gentile believers, saying:—" We have heard that certain ones who went out from us (here) have troubled you with words subverting your souls (destroying your faith), saying, `Be circumcised and keep the Law' to whom we gave no such commandment.... It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29). And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

### **THE LAW COVENANT A MINISTRATION OF DEATH**

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ

3H80

to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making Christianity merely an addition to the Law Covenant and not instead of it. This he calls "another gospel," yet really not another, for there can be but one; hence it was a perversion of the real Gospel. (Gal. 1:7-9.) And here St. Paul indicates that he knew that the apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed Gospel which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth and even then some false brethren, spies, sought to compel Titus (a Greek) to be circumcised. Gal. 2:2-5.

It is further along in this same epistle that St. Paul tells of St. Peter's vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ and the New Covenant?

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or

curse. "Christ hath redeemed us (Israelites) from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we (Israelites) might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law. Gal. 3:1,10,13,17.

Next, the apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life. Gal. 3:24; Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fullness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that we (Israelites), being liberated, might receive the adoption of sons. And so also "because ye (who were not under the Law, but were Gentiles or heathen) are (also now) sons, (therefore) God hath sent forth the Spirit of his Son into your hearts." We were sons under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law. Gal. 4:1-7.

Tell me, you that desire to be under the Law Covenant, Do you not understand what it is? It is a bondage, as allegorically shown in Abraham's two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of Blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God, made with Abraham—"in thy Seed shall all the nations of the earth be blessed" brought forth no fruit, until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they represented the true Covenant and the true seed of blessing, though they were always really servants child, as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac,



but in his interest was dismissed entirely. Gal. 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is, that we, brethren, as Isaac was, are the Seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original Abrahamic Covenant (the Sarah Covenant) born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" the Law Covenant. "If ye be led of the spirit, ye are not under the Law (Covenant)." Gal. 5:1-18.

But Paul asks—"Shall we continue in sin (willfully), because we are not under the Law (Covenant)?" (Rom. 6:15.) Shall we take advantage of our liberty to break away into more sin because we are sons and heirs, and no longer commanded as servants, Thou shalt, and thou shalt not? No, no; as sons, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15,16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we Answer--emphatically, "God forbid." We will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God. Rom. 8:14.

We are not under the Law Covenant, but under Divine favor, and not only so, but being justified and reconciled to God in Christ, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives—"even unto death" and been accepted as members of the Body of Christ and are thus heirs of the Abrahamic (Sarah) Covenant. (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "Law of Christ" Love. Christ's Word is our Law not a law of bondage, but of Liberty. Whoso looketh into the perfect law of liberty and continueth therein (free), being not a forgetful

3H81

hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfill the royal law, the law of love. James 1:25.

### **THE LAW OF LOVE**

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant

made only with that nation, and if we have shown that the other nations of the world have been left by God without any Law except such traces as yet remain of the original Law, written in the nature of the first perfect man, who was created in God's image, and that to the Church our Lord gave the Law of Love, then we have proved that the Ten Commandments should not be recognized by the Gospel Church, except as they are in harmony with the law of Love.

Our Lord has a standard for all who accept him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Master said, "A New Commandment I give unto you, that ye love one another, as I have loved you." (John 13:34.) It is the same law that was expressed in the Ten Commandments, but a more refined and more comprehensive statement of that Law, designed for a more advanced class. The people put under the Law Covenant and baptized into Moses were a household of Servants, while the people of the Law of Love are a household of God's sons. Thus we read, "Moses verily was faithful as a servant over all his House (of Servants), but Christ (was faithful) as a son over his own House (of sons), whose house are we, if...." Heb. 3:6.

The expression of the Divine Law given at Sinai was exactly suited to the House of Servants to whom it was given: it was a series of instructions Thou shalt, and Thou shalt not. The expression of the Law of Love is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten of his spirit, You may do or say anything in harmony with love. Pure love for God will lead not only to obedience to his will, but to the study of his will, in his Word. Pure love governing our conduct toward our fellow-men and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word, and thus we shall be perfected in love. But from the first it is a safe law: it is a "Law of Liberty," in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as New Creatures.

Since this Royal Law of Love is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and his righteousness, it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the House of "Servants." The sons are granted a Law of Liberty, the servants a Law of Bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father's spirit; hence, they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Gal. 3.

How strange you would think it if we were to say, We feel it our duty to tell the readers of this journal who are saints, that they should not make or worship images, that they should not blaspheme God's name, that they should not steal from their neighbors, that they should not murder their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, The Editor has a very low opinion of his readers, or he would not so address them.

Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel Church as the basis of the Law of Love. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom and love of putting them under an expression of the Divine Law so far below their nature and wish and covenant as to be almost an insult.

But the Law of Love, while it is a Law of Liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching Law discerning, scrutinizing, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word Love is expressed the very essence of the Divine Law. Love to God implies full obedience, full recognition of Divine character wisdom, love, justice and power full harmony with and service of God, and the exercise of those qualities of character in all our thoughts, words and deeds.

### **THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS**

This Law of Love to God and our fellowmen, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind, as partakers of the spirit of Christ, is the only Law with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowman?

But as of the Mosaic Law it was true that its utterances were only to those under it Israelites for "whatsoever the Law saith it saith to them who are under the Law" (Rom. 3:19), so it is true of the Law of Love; it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the "little flock," developed under this Law of Liberty and love, is the royal family, the Divine family, selected

under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the Divine nature. Rom. 8:17; 2 Pet. 1:4.

Those now being selected as members for the Body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the Law of

3H82

Love and liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will and that his righteous law is continually their hearts' desire.

### **ALIVE WITHOUT THE LAW ONCE**

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity: "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and his Covenant of the Law, and to unite with Christ unless released by death; either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only those who realize that they could not gain everlasting life through their union with Moses (the Law covenant) are ready to abandon all hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in will are dead to sin, only such could be united to Christ as the New Husband. Thus, according to the Apostle's reasoning, the thought of blending the two Covenants, and being united to both Moses and Christ, was wholly out of the question. Compare Rom. 6:2.

The text, "Christ is the end (or fulfillment) of the Law (Covenant) for righteousness to everyone (under it) that believeth" (Rom. 10:4), does not conflict with the above,

because only believers are specified. (Compare Rom. 3:31; Gal. 2:19.) Eph. 2:15 should be read: "Having abolished in his flesh the enmity of the law of commandments contained in ordinances," etc. Col. 2:13,14 refers to "quickenened" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the "rudiments of the world," before becoming members of Christ, the heir of the original Abrahamic Covenant typified by Sarah, even as the Jews must become dead to the rudiments of their Law Covenant, typified by Hagar.

### **THE LAW COVENANT NOT DEAD**

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their nation rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7,25), and that God declares that he has "not cast away his people" of that Covenant, but that under that Covenant he will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with his own. (Rom. 11:2,27,29; compare Deut. 30:1-9.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant. See Deut. 28:15-67. Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. (Isa. 59:21.) As heretofore shown (See DAWN-STUDIES, Vol. 2, pages 88-93) the Lord in Lev. (26:18-34-45) declared the symbolical "seven times," 2520 years, of Israel's subjection to the Gentiles; and their deliverance A. D. 1914. Thus their present experience was foretold as a part of their Covenant.

Rom. 7:6 is not out of harmony with this explanation (that the Israelite who would unite with Christ must die to his nation's Covenant, and that the Law Covenant is not yet dead); for, properly rendered, (See marginal reading, Revised Version and Diaglott) it reads, "But now we are delivered from the Law (Covenant), being dead to that wherein we were held; that we should serve in newness of spirit (with our minds, our wills)," and not (be required to serve) the very letter of the old, Law Covenant, which has passed away.

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it then that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognized of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all

the world rested, we Israelites were “alive” before the Law Covenant came, because God had promised our father Abraham that somehow and at some time he would bless his Seed, and through it all the families of earth. Thus, in God’s promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we died our hopes of life expired, because we could not keep that Law covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God’s spirit perfect beings and this we Israelites were not; we were and are by nature carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God’s perfect law and that perfection is not to be found in our fallen flesh, even though in our mind we approve God’s Law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God’s Law, and to have his favor and the everlasting life promised to them that love and obey him, and yet unable to do so because of

3H83

our dead bodies fallen and sentenced through Adam’s transgression. Oh! How can we get release from this, our difficulty? We cannot obey God’s Law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched, hopeless condition!

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam’s fall and sentence. That must all be abandoned. We Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realize ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam’s sin, paid his penalty and thus redeemed him and all lost through his disobedience Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, “born under the Law” Covenant, that he might redeem those who were under it. (Gal.

4:4,5.) In consequence, therefore, God can be just and accept all who serve his Law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for his unspeakable gift Christ through whom we become heirs of the chiefest of God's blessings on the divine plane and members of the Mediator of the New Covenant (typified in Keturah, Abraham's third wife) by which many will be blest with Restitution during the Millennium.

## **CREATOR'S PLAN OF SALVATION**

Allegheny Carnegie hall was crowded to the doors yesterday afternoon to listen to Pastor C. T. Russell's second "chart-talk." The speaker was powerful in his presentations and held his audience for two hours while he discoursed upon the subject of "Salvation From What and to What?"

The regular subject was preceded by a short resume of the topic of last Sunday, in which the speaker pointed out upon his chart three great periods of time into which the history of the world is divided the first, from creation to the flood; the second from the flood to the second coming of Christ, and the third an unending condition. These periods the Scriptures were declared to refer to under the cognomen "worlds," referring, not to the physical earth, but to dispensations or orders or arrangements successively placed upon the earth. In these three periods, and in the smaller periods, called ages, into which some of the worlds are subdivided, God is carrying out His plan of salvation, the various periods illustrating some special feature of the one entire work of restoring mankind to harmony with God.

### **THE DOMINATION OF SATAN**

The speaker dwelt especially upon the period or dispensation in which the world is at present called "the present evil world," which was declared to be of an evil character because under the domination of Satan, who has been permitted to have as much control in the affairs of mankind as would not interfere with God's purposes, and this in order to the experiencing by the world of the exceeding sinfulness of sin and the desirability of righteousness. In this period evil, of course, predominates, and righteousness is a matter of greater difficulty, Satan, the usurper of control in the present time, exercising his influence against those who would live godly.

The speaker pointed forward to the future period, "the world to come," which he pointed out would be upon the same physical earth (the word world merely signifying the change of dispensation to another arrangement), and in which righteousness would rule, Christ would be the king instead of Satan; Satan would be bound for 1,000 years, and the principles

of truth and equity would be applied to the affairs of mankind.

### **DIVINE VIEWS OF SALVATION**

The text for the afternoon was announced to be, “The Son of Man came to seek and to save that which was lost,” and the speaker proceeded to elucidate it as it related to his topic of salvation. He declared that there were various conceptions of salvation in the present time; old ideas are being challenged, and today, more general than any other view, is that expressed by those who are termed higher critics and evolutionists, that the real salvation is a social uplift, a release of the race as a whole from conditions of poverty, ignorance, superstition and degradation. Theological seminaries, colleges and pulpits were declared to be the fathers of this theory, which, while it should be sympathized with, and everything connected with the moral and social advancement of the people should be encouraged, was not the kind of salvation which the Scriptures held forth. The theory was the result of a desire to get rid of the hitherto accepted view that man fell from a condition of innocence and virtue, and that sin is the result of an original direct disobedience of God’s commands; therefore that such a view is antagonistic to the word of God and a species of infidelity, more deadly than the open kind, because the latter was preached outside the pulpits, while the new theory is advocated within them. Such a social-uplift theory could not recognize any force in the text of the discourse.

### **THE THEORY OF EVOLUTION**

According to evolution nothing was lost; according to that theory man was made a little higher than the monkey, while, according to the Scriptures, he was made “a little lower than the angels.” If the gentlemen upholding such wrong views spent as much time looking for the truth as they did for the missing link they would know more of God’s plan as it really is.

The speaker applied the apostle’s words, “As by one man sin entered into the world, and death by sin, and so death passed upon all men, in that all are sinners.” (Rom. 5:12) Man was declared to have been originally in a state of innocence, perfection and harmony with God, and that wilful sin resulted in a condemnation to death, which not only affected Adam, the original sinner, but fell upon every member of his race, by heredity, in a natural way. The speaker quoted extracts from the first chapter of Romans

3H84

to elucidate his point, and to substantiate the claim that the present degradation was the result of sin and a lack of submission and acknowledgment of God in a spirit of desire to do His will. Thus it is that today the Scriptural declaration is applicable. “Darkness covers the earth, and gross darkness the



people.”

### **GOD’S PLAN OF SALVATION**

God has been allowing this condition of degradation, evil, sin and death to continue upon all, ever since Adam’s time, although He has been manifesting His favor toward individuals in the different periods of the world’s history since that time, as illustrated by His dealings with Abraham, Isaac, Jacob and the Jewish nation. These exceptions to the race in general were chosen by God for special purposes in connection with His future favors to the world as a whole. Even today, in a time of great enlightenment in the world in general, the speaker declared that out of a population of 1,600,000,000 there are but 300,000,000 who profess to know the Lord in any sense of the word, the other 1,300,000,000 being in gross darkness. But why? Does not God care for them? Oh, yes; because He sent Jesus Christ into the world to die for the members of the race—“ Jesus Christ, by the grace of God, tasted death for every man.” Has then God something of salvation for every man in His plan? Yes; it was for this reason Jesus Christ came into the world, that He might die on its behalf.

The speaker laid special emphasis on the statement of the Scriptures, “Christ was a propitiation for our sins, and not for ours only, but also for the sins of the world.” The word “our” he applied to the church of the present time, the first subjects of divine grace, and pointed out the significance of the balance of the statement, as intimating that the whole world would ultimately share similar blessings at God’s hands.

### **GOD’S TEST OF ADAM**

To speak of salvation would be to imply that a great catastrophe had occurred from which those involved needed to be saved, otherwise no Redeemer would be needed. When God placed man in the garden of Eden, and gave him His favor and blessing, He placed a test upon him of obedience; the promise of obedience was everlasting life, and the promise of disobedience was everlasting death. The expression stating this was: “In the day that thou eatest, thereof thou shalt surely die.” Satan, the liar from the beginning, in tempting our first parents, controverted this expression of the divine purpose, and declared: “Ye shall not surely die.” The speaker dilated upon this point, to prove death as the wages of willful sin, and attacked with vehemence the representations of theologians of the old school that the sentence was to eternal torture.

The words to Adam in pronouncing the sentence were: “Dust thou art, and unto dust shalt thou return,” God, in effect, saying: “I will take from you the life which you were not willing to use in accord with My just and wise directions, and you shall return to the dust as you were.” He had no being before; he was simply dust; was made of it, and when he would return to the dust it

would mean the utter loss of his being. The fulfillment of this is noted in the dying condition of the whole race today, and the greater degradation of mankind now, as contrasted with the generations immediately following Adam was shown in the latter, although all eventually dying, were able to survive the curse for several hundred years, while today the average of human life is not more than 35.

### **THE CURSE OF DEATH**

The speaker argued, therefore, that life was the great need of mankind, but that until some remedy had been found which would remove the great curse of death, no life would come to the world. This remedy was declared to be in Jesus Christ, who satisfied the claims of God's justice by dying on behalf of the race, and is to fulfill the purpose of God's love by giving to mankind the life, which it lost through its first parents. The significance of the word "Savior" in the Syriac was dwelt upon as literally meaning "life-giver," to enforce the thought suggested, that only through Christ was a return of the life lost in Adam possible to any. But such a blessing can only come to those who come into accord with the requirements of God's laws, and until these laws are made applicable to the whole world, there can yet be no release from the condition of death, which still exists.

"The wages of sin is death," according to the Scriptures, "but the gift of God is eternal life through Jesus Christ." "There is none other name given under heaven or amongst men whereby we may be saved but the name of Jesus," hence until those for whom Christ died shall have learned to believe on Jesus as the Redeemer, the life-giver, there is no rescue from death for them. "He that hath the Son hath life; he that hath not the Son shall not see life, but the wrath of God abideth in him."

### **DEATH THE WRATH OF GOD**

Death was the wrath of God God's sentence, which began at the fall and continues to rest on all who know not God and believe not the gospel of Christ. The speaker refuted the theologians who claim that the Scriptural declaration that death was the penalty must have been an error, because the soul cannot die. He quoted the prophet: "The soul that sinneth, it shall die;" "He poured out his soul unto death," etc., and in Answer--to supposed objections that death would be a very small penalty dwelt at length upon the blessing of life, happiness, perfection and favor with God enjoyed by Adam in the beginning, which were all taken from him as a fulfillment of the death penalty upon the race. He attributed to the dark ages of the past, when intellectual attainments were limited, and spiritual instruction was confined to a priest-ridden church, the promulgation of the theory of eternal torture as the wages of sin, and offered to supply to all his hearers, without charge, a pamphlet considering every passage in

the Scriptures which seemed to support any theory of torture as a portion for the sinners. He argued that had God intended such an awful penalty to be the result of sin, it was a gross injustice to our first parents to have kept them in darkness of the real character of it, while expressing the sentence under the terms “thou shalt surely die,” and “unto dust shalt thou return.”

3H85

### **NOT AN UNIVERSALIST THEORY**

Pastor Russell denied the charge that in showing the true character of the penalty of death and the fact that Jesus Christ therefore “tasted for every man,” in order to release them from death, he was presenting a theory of universalism. He declared that he found in the Scriptures a plan of God broad enough to grant an opportunity of salvation to all the world which received a sentence of death through Adam, and a plan narrow enough to limit such a salvation to those who would believe on Jesus Christ, who paid the penalty. This involved a declaration of the message of salvation, not merely to all members of the race living, but to every member of it in the tomb. He showed that the gospel had not been preached in Noah’s time, or in that of Abraham, Isaac or Jacob, because in their day the satisfaction for sins had not been made through the blood of Jesus Christ, and no ransom having been offered, no announcement of it would be logical. On the contrary, Paul was stating the fact when he declared that salvation “began to be preached by the Lord,” and has only been proper of announcement since the death and resurrection of the life-giver. This great Redeemer is declared in the Scriptures to have the keys of death and of hell (hades, the condition of oblivion), and that in God’s due time he will open the great prison house of death, release the captives and give them the opportunities of life and blessing. According to the Scriptures, he will “say to the prisoners, Come forth, and to them that sit in the darkness, Show yourselves.”

### **TWO CLASSES OF MANKIND**

In the Lord’s own words, “The hour is coming when all that are in their graves shall hear the voice of the Son of Man and come forth, they that have done good unto the resurrection of life, and they that have not done good unto the resurrection of judgment” (revised version).

The good were declared to be those of the church, who in the present time have heard the gospel message and, having brought themselves into harmony with it, have been given the opportunity of suffering with Christ, that they might reign with him in his Kingdom. They are declared in the Scriptures to be “the little flock, to whom it is the Father’s good pleasure to give the Kingdom.” This class is to “live and reign with Christ a thousand years.” All the rest of mankind is of the evil class in the sense that they have not believed on Christ, and are not therefore

acceptable to God. They are to have a resurrection of raising up through the judgments of the thousand-year period during which Christ shall reign, if, upon having the gospel preached to them, they shall heed the message of salvation and conform themselves to the righteous rules of Christ's Kingdom. The speaker quoted the Lord's words, "The hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live." He quoted the apostle Paul's words, "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, Jesus Christ the righteous."

### **JUDGMENT WILL BE JUST**

He pointed out that if this judgment is to be of a righteous character, it must deal toward all mankind for whom Christ died with equal fairness, that all may benefit by the atonement which he made for all else the redemptive work was partially in vain.

The speaker compared his view with the Roman Catholic idea of purgatory, and while rejecting the claim that masses and penances would release souls from a spiritual condition of suffering, he pointed out that the trial time for the world during the next age would consist of disciplinings, training, punishments and instruction, in order to give all mankind a full, fair and impartial opportunity to attain life, salvation in full. He quoted the expressions of the prophet, "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." "He that knew the Master's will and did it not shall be beaten with many stripes; but he that knew not the Master's will shall be beaten with few stripes."

The speaker pointed his hearers to the second coming of Christ as the time for the fulfillment of these gracious blessings for the world, the time when Satan's power should be taken away, and Christ, as the rightful king, should take his throne.

### **WHEN CHRIST RETURNS TO EARTH**

Then the righteous should flourish, and there should be abundance of peace. Then the knowledge of the Lord should fill the whole earth as the waters cover the great deep; then none would need to say to his neighbor, know thou the Lord, for all should know him, from the least to the greatest. He described Christ and his church as the reigning powers of the time, and intimated that when then "the Sun of Righteousness should arise, with healing in its beams," there would be no further need for the Bible as an instructor, which the Scriptures themselves term "the lamp," which is to lighten the Christian's pathway while the nighttime of sin is in full force. To Christ's advent all must look who would wish to see the great and true social uplift, and at the culmination of which, at the close of the thousand years of trial and judgment, would witness the everlasting destruction in the second death of all those who failed to profit by the experience then given and to become amenable to the will of the Most High.

The subject for next Sunday will be "Election and Free Grace: How Harmonized." A song service at 2:30 o'clock precedes the regular service at 3 o'clock.

## **"ELECTION" and "FREE GRACE" CAN BE HARMONIZED.**

**1 Peter 1:1, 2**

### **Allegheny Pa**

The same attention and careful consideration manifested at the previous meetings held by the Watch Tower Bible and Tract society, in Allegheny Carnegie hall, was exhibited again yesterday, when C. T. Russell gave the third lecture upon his "Chart of the Ages." Whatever private opinions may be entertained by his auditors, they were free

3H86

to acknowledge the lucidity and forcefulness of the speaker's utterances, and the apparently complete Scriptural backing presented in support of his somewhat extraordinary views.

At the close of yesterday's discourse it was announced that a second series of chart talks would be given by the same man upon other features of the "way of salvation made plain," beginning February 8 and continuing for three Sundays, at 3 p.m.

### **WHERE CHURCHES DIFFER**

The subject yesterday afternoon was "Election and Free Grace Harmonized," and the text was "Elect, according to the foreknowledge of God, our Savior, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:1-2). The speaker called attention to the dissimilar views of the character of God's plan, as represented in the theological tenets held by the great bodies of Christian believers, on the point of the afternoon subject.

He intimated that the Christian world was about equally divided between election and free grace. Upon the one side, the Presbyterians, Congregationalists and Baptists clung with tenacity to the former, while on the other hand the various bodies of Methodism represented the latter view, all finding in the Scriptures much to support their claims and views of God's work, and yet at total variance each with the other side, as regards an opposite presentation.

### **HARMONY IN SCRIPTURES**

He asserted that the Scriptures were thoroughly harmonizable, and that if his auditors would look with him into the subject, without prejudice in favor of former opinions and views, he would endeavor to draw the lines of harmony together.

Using his chart to illustrate the various points, the speaker referred to the manifestations of favor shown by the Creator to Abraham, Isaac and Jacob, and declared that these were exclusive recipients of God's grace during the term of their several lives, and that a similar exclusiveness of favor was exhibited to Jacob's 12 sons, after his death, and to their descendants, constituting the 12 tribes of Israel. Upon these God showered great blessings and apparently overlooked and ignored all the rest of mankind.

In dealing with Abraham there was no intimation that the blessing conferred upon him was intended for others contemporary with him, and even his relatives were omitted from God's expressions of special interest at the time.

### **WAS A FAVORED NATION**

The same course of dealing was evidenced toward Isaac and Jacob, and of God's dealing with the Jews as a nation. The prophet Amos was referred to, who declared, speaking for Jehovah, and addressing the nation, "You only have I known of all the families of the earth."

Answering a hypothetical question, as to the reason for thus arbitrarily electing certain individuals and classes and ignoring others, the speaker called attention to the promise made originally to Abraham, when God showed his special interest in him, "In thee and in thy seed shall all the families of the earth be blessed." God was choosing the individuals whom he preferred to have associated with the work represented in the promise.

The Jewish nation lived in constant hope of the fulfillment of the promise in them as a nation, and at various times, as their kings attained power they looked for the carrying out of the promise, and the co-operation of the people of the nation in its fulfillment. That these were disappointed in their expectations did not signify any failure of the divine plan, for the Lord knew His work and had His purposes ordained from the beginning.

### **THE NATIONAL ERROR**

The real fulfiller of the promise, Jesus Christ, was unrecognized by the majority of the Jewish nation because of his meekness, lowliness and the altogether unlooked-for character of his work. Because of the failure to recognize him, the majority of the nation were cast off from special favor; but nevertheless those individuals who had previously shown their faithfulness to the Lord were acknowledged as a part of that class who were specially dealt with as elect ones.

The speaker drew attention to the fact that none of those who were special recipients of God's favors previous to the first advent of Jesus Christ were elected to heaven. On the contrary, there were no promises of a heavenly blessing granted to any. The declaration made to Abraham was, "Look now, from the

north to the south, the east to the west, all the land that thou seest to thee will I give it, and to thy seed after thee,” but comparing this with the declaration of the martyr Stephen, the speaker suggested that Abraham had not yet gotten that blessing, for Stephen declared, “Abraham received none inheritance in it, no, not so much as to set his foot on.”

### PARADISE FOR THE ELECT

The inference drawn was that the elected class of the past were to enjoy earthly blessings; they were to receive a paradisaic reward, a restoration to human perfection, and the blessings of the perfect man, so that eventually the prophet’s declaration might be fulfilled, “They shall sit, every man under his own vine and fig tree, with none to molest or make them afraid.”

But the speaker pointed out that prior to such work being accomplished a further elective work was to progress, a work begun when the Lord sent his disciples forth after his resurrection, declaring to them, “Go and make disciples of all nations,” and giving them a message of heavenly salvation to preach such a message as had not been previously declared, as expressed by the apostle Paul, “How shall we escape if we neglect so great salvation, which at the first began to be preached by our Lord?”

The special feature of the heavenly blessing was referred to as being expressed by Peter in the words, “Whereby are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature, having escaped the corruption that is in the world through lust.”

These promises have been made to all in the world who “have ears to hear, and will hear.” Not all have such hearing ears, because the Lord declared, “No man cometh unto me

3H86

except the Father which sent me draw him.” Those who do hear are declared by the Scriptures to be “a little flock, to whom it is the Father’s good pleasure to give the kingdom,” and this company, “the church, whose names are written in heaven,” are the elect of this Gospel age.

A nucleus for this class was found in the Jewish nation when Christ preached his kingdom message to them they were “Israelites indeed,” and the apostle John referring to them said, “He came unto his own, and his own received him not, but to as many as received him to them gave he power to become sons of God.”

It was but a remnant of the chosen people, because as a whole they failed to recognize Christ, and so God turned to the Gentiles to complete the class he wished to elect to become the “sons of God.”



## **GENTILES BECOME ELIGIBLE**

James' words were referred to, "God did visit the Gentiles, to take out of them a people for his name," and the words "take out" were shown to have the significance of selection or election. And this election was manifest not in the taking out of individuals arbitrarily, as Abraham and his descendants were elected, but by granting special favors of knowledge and light to certain parts of the world. The speaker contrasted the darkness of India and Africa with the great opportunities and advantages throughout Europe and America, and called attention to God's arbitrariness in sending his apostles to the latter countries rather than to the former. He claimed that India and China were greater centers of learning, and more advanced in the civilization of the days of Paul and Peter, than western countries, but to the latter God specially directed the gospel message, hindering the apostles when they " essayed to go into Asia," and revealing to Paul in a vision the will of God that he should go into Macedonia, and thus throughout Europe, with the favor of the message of special grace of the present time.

## **RESULTED IN CIVILIZATION**

To the gospel of Christ, notwithstanding encrustations of error, with which it has frequently been surrounded, the speaker gave the credit for the marvelous increase in knowledge, and the various advantages of civilization. The people were not to be credited with being more worthy, noble or great, so that the truths of God's word should reach them first, but God's elective work has been in progress, and He has thus been manifesting His own direction of the matter as to which classes of people in the world shall receive the most favorable opportunities.

The speaker combated the theory that the world in general has had an opportunity to know God's will. The prophet's words were quoted, "Darkness covers the earth, and gross darkness the people." The prayer taught the disciples, "Thy kingdom come; Thy will be done on earth as it is done in heaven," was shown to be still unfulfilled, for even in the most enlightened parts of the world, no one could say truthfully that righteousness prevails to such an extent that any comparison could be made between such a condition there and in heaven itself.

## **THEORY OF ELECTION**

Taking up the query as to the subject of the election, the speaker compared the object of electing members of congress. Not all were elected presumably not one within hearing of his voice was a member of congress, but being thus non-elect did not prove an injury. Such an election to congress implies a work to be done by congress on behalf of the people; and so in God's election; a great promise had been made to Abraham that his seed should bless all the families of the earth; He purposed to elect that seed for the blessing of mankind in general. Although the seed was



looked for in Isaac, and in Jacob, and in various sons of Israel, no fulfillment was manifest until Christ came. But when He came He brought no general blessing to mankind He died for all, according to the Scriptures, but the blessing is still delayed. And the speaker eloquently pointed out that the delay was in order that the church of Christ should constitute with Him the great seed of Abraham for the fulfillment of the promise.

### **THE CHURCH SELECTED**

To substantiate this thought the Apostle Paul was quoted, from Galatians, 3:16, 29: "He saith not, And to seeds, as of many, but to one, And to thy seed, which is Christ... and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The church, being elected during the gospel age, was then, according to this scripture, a part of the seed, and in order to perfect her and make her ready for the great honor of being associated with the blessing of the world it was necessary that she should be polished and fitted by various trying experiences and disciplines of the present time. To all who had the ears to hear, and who would obey when they had heard, and follow in the footsteps of Christ their Lord, a place was reserved in the body of Christ, the seed of Abraham, the church of God. The "ancient worthies," who shared in the favor of God prior to the coming of Christ, were not called to this high and heavenly calling, because there could be no such favor until after the head of the body had come, and so it was that no heavenly promises were given to Abraham and others up to the time of the first advent.

### **MILLENNIUM TO BEGIN**

On the contrary, the speaker found scriptural statements to declare that they should be princes in the earth, and rule under the church, the heavenly kingdom. Psalm 45:16; Heb. 11:39, 40

When this elective work is completed, and the foreordained number found, which shall become the members of the seed-class for the world's blessing, then the election shall cease, and the work to be accomplished by such a class shall begin. This work was assigned to the future period called the millennial age, in which righteousness is to rule, and the principles of equity and justice to be established by the glorified Seed Christ, head and body. The purpose of the millennial age being to bless all the families of the earth, the great instigator of evil in the present time, Satan, is to be bound for the thousand years, that he may deceive the

3H88

nations no more. Then will be fulfilled the Lord's utterance, "I, if I be lifted up, will draw all men unto me."

Here was a contrast of the present age the Lord declared, "No man cometh unto me except the Father draw him," but in the

Millennium the Son shall draw all mankind. This is not because the Father has no power to draw all men now, but because He wills not to do so, purposing rather to elect a limited number for the special work of drawing all later.

The speaker discussed a number of Biblical statements, used by those favoring the doctrine of free grace, and pointed out their thorough appropriateness during the future age of general blessing. In particular the 22d chapter of Revelation was referred to, and the statement, "The Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him come and take of the water of life freely." It was shown that this was a symbolical picture, representing the completion of the church, and glorification with her Lord, Jesus Christ, who thus shall accept the church as His bride.

### **WORD PICTURE EXPLAINED**

The speaker insisted that there is no bride in existence as yet that the most the Scriptures admit of her now is that she is a "chaste virgin, espoused unto one husband, even Christ," and that the nuptial feast, proclaiming the complete union, will not take place until the church is resurrected in glory. Now, in the present time, instead of the river of water of life flowing freely, there is no general channel of truth open to mankind in general, "pure as crystal," from which all may drink. The waters of truth have been largely befouled, and Satan's evil influence has hindered the world from knowing of the source of supply. In the "little flock" who accept the Lord as their guide, the Scriptures declare that the truth is in them as wells of water, springing up into everlasting life. When these well-springs come together, as the one glorified church, and begin to let flow their united supply of truth, then the river shall have begun its course, for the refreshment and comfort of all.

### **THE SUN OF RIGHTEOUSNESS**

Again, according to the Scriptures, the individual members of the church of Christ are little candles, set to lighten in their own little sphere of influence; but when the kingdom shall have been established, and those who now are said to be candles have been changed, to be with their Lord, the figure also changes, and the Scriptures say, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then it is that "the sun of righteousness shall arise with healing in his beams." While the present time of evil, and general darkness and uncertainty regarding God's purposes, is likened to a night, that future time will be the full day, in which the sun shall shine gloriously, for all, and those who walk in the day shall not stumble or fall. Nevertheless, the speaker declared, as there are some today who having ears to hear the message of special grace now, and refuse to obey their call, also in that time of general blessing there will be some who will fail to appreciate the gracious purpose of God,

and will be cut off from divine favor—" punished with everlasting destruction from the presence of the Lord and from the glory of His power." All, therefore, who have knowledge of God's way in the present time were urged to "make their calling and election sure," in accordance with the drawing of the Father's holy spirit.

## **WHAT IT IS TO BE BORN OF THE SPIRIT**

### **John 3:6-8**

Despite the inclement weather, those who have attended C. T. Russell's "chart-talks," at Allegheny Carnegie hall, for the last four weeks, were eager to be present yesterday, at the fifth lecture, upon the subject, "Born of the Spirit." Next Sunday's talk will conclude these special meetings, after which the congregation will return to its usual place of worship, at the Bible House chapel, on Arch street, near Ohio, where Mr. Russell preaches regularly. The subject for the closing meeting, Carnegie hall, next Sunday, will be: "The Great Consummation."

The text for yesterday's talk was found in John 3:6-8: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is everyone that is born of the spirit."

In the Lord's conversation with Nicodemus, in which these words were uttered, the declaration is made that only those born of the spirit could enter the kingdom of God; hence the importance of knowledge on the subject, in order to make sure of attaining that position. Much confusion, the speaker intimated, was to be noted in the treatment of this subject. Many people do not know what the experience is, and many others apply the expression "born of the spirit" to something entirely different to that which the Scriptures suggest.

### **THE NATURAL AND SPIRIT BIRTHS**

Since the Lord contrasts the natural birth with the spirit birth it is evident that there is some relationship and so the speaker found in the former a picture or pattern of the latter. As no child is ever born of the flesh without having first been begotten, so no person is ever born of the spirit without first a begetting. A begetting of the flesh results in a birth, and a begetting of the spirit results in a birth. The speaker drew attention to the Greek word usually rendered "born" in the New Testament, *genao*, and remarked that the same word is translated both "begotten" and "born," and the proper significance of a passage containing this word can only be determined by the context.

Where the context uses the word “into” the significance of genao is begotten; and where the word is “out of” the proper translation of genao is “born.” The latter form is used in the text quoted as the basis of the discourse. This is conformable to the natural law, where the father begets, but the mother brings to birth. So with the begetting of the spirit the individual must be begotten of the Father, God, else he will not in due time be born, or delivered. Many people misunderstanding this Scriptural manner of treating this subject speak of themselves

3H89

as having been born of the spirit, when they do not realize what the expression means, and really intend to say that they have been begotten.

### **OUR CONDITION AT PRESENT**

We are not, said the speaker, yet born of the spirit. We are only begotten when the Holy Spirit has commenced His work in us, as new creatures in Christ, and we shall be born again when the Holy Spirit shall have fully developed in us the conditions required by God, and we are given a place in the first resurrection.

There are three stages in the natural birth begetting, quickening, birth; and so there are three stages belonging to the spiritual birth. We are begotten of the spirit by receiving it from the Father into our hearts, and if we continue in harmony with Him, in due time we shall be quickened, and then if we continue faithful subsequently to that, in due time we shall be born in the resurrection. The begetting and quickening belong to the present life; and the birth appertains to the future the resurrection life. In harmony with this the Scriptural declaration is made, that Jesus Christ was “the first born from the dead.” Again, “He is the first-born among many brethren.” The brethren are the members of His body, the members of the church, and all of this class are to follow Jesus Christ in His experiences and to attain the same birth in their resurrection.

### **RESPONSIBILITY OF CHURCH MEMBERS**

This throws a large responsibility on the members of the church of Christ if they have received the Holy Spirit, and are growing in the grace and knowledge of the Lord as a result, and thus become meet for the inheritance of the saints in light, then they shall be granted a part in the “first resurrection” (the resurrection in which Christ had a part), born from the dead.

The speaker insisted that the Scriptures do not use meaningless or vain terms, and that many who use Scriptural phrases without care give hazy impressions of the Lord’s word, and lose the benefit of the beautiful imagery of the Biblical presentations. There was a particular purpose in using the expressions concerning birth in connection with the Christian life, because

God intended to make clear to his people in the present age that they were to attain ultimately to a new nature.

The world is not included in these expressions the church alone is begotten of the spirit, and is alone to receive the complete birth. For the world in general there have been promised conditions of restitution to the original human perfection lost through Adam, and to be given back to the obedient of mankind during the millennial age; but for the church, called, selected and made ready now, a peculiar people for God's name, a little flock to be heirs of God and joint-heirs with Christ, there is to be a new creation. The Lord said, "I have chosen you out of the world; ye are not of the world, even as I am not of the world," and the apostle declared, "Ye are God's workmanship, created in Christ Jesus unto good works."

### **PARTICULAR WORK FOR GOD**

God has begun this work in taking those who have an ear to hear His truth, and who are willing to obey Him in all things, and is preparing out of them a people for Himself to perform a particular work in His kingdom in the future. Since this chosen class is to be of a different nature from the remainder of the world, it must be born again it must go through the process of birth analogous to that of the natural birth. The original nature of every member of our race is the human we were all children of Adam, and all fell in him from the plane of perfection before God.

And out of this general mass God will take those who have a desire to know him and please him, and transform them from their present earthly human condition to a new condition what? Not angels, for there is no statement in the Scriptures anywhere that God purposes to raise anybody to an angelic condition, although the hymns which we used to sing expressed a thought like this, as "I want to be an angel, and with the angels stand, A crown upon my forehead, a harp within my hand." That would be a glorious condition, but it is not the one the Scriptures suggest for the church, the members of the body of Christ.

### **PROMISES OF THE LORD**

Something higher than angels the stupendous honor of being partakers of the divine nature that to which the church is reserved, as declared by the apostle Peter, "There are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature." Since this is the Bible declaration we are not over-ambitious in following its leading and claiming its promises. It is not a question of what we would be satisfied with in God's purpose, for we would be satisfied with the humblest position in God's favor, but it is a matter of accepting the Lord at His word, and following His directions to have that word fulfilled in us.

This purpose of God to place the church, the joint heirs of Jesus Christ, in the divine condition, the highest nature it was possible to give them, was fixed before the plan ever began to be worked out. For the class which would attain such high honors the very narrow way discussed the previous Sunday has been mapped out, and only those who walk in it faithfully are to be made partakers of the ultimate blessing of a change into the glorious new condition. It is because of the narrowness of the way that few find it, and that of those having found it, they fail to walk in it. The scriptures declare that those who accept the conditions and enter the way are called to partake of "the fullness of Christ."

### **REWARD FOR FAITHFULNESS**

The speaker considered the exaltation which had been given to the Redeemer upon His faithfulness to the Father's plan, as expressed by Paul. "Him hath God highly exalted, and given a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess, to the glory of God the Father"—" far above angels, principalities and powers, and every name that is named." If the church is to partake of Christ's fullness similar honor awaits them, as again expressed. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." And further, "We know that we shall be like Him, for we shall see Him as He is."

3H90

This is to be the end, the completion, of the begetting of the spirit when the begetting work has fulfilled in the present time its work in developing the new creature, the birth in the resurrection shall bring to all the faithful called ones these glorious conditions which are promised in the word of God. Only those who have attained such a condition can possibly share in God's kingdom, joint heirs with Christ, because the apostle declares that "flesh and blood cannot inherit the kingdom of God."

### **THE NEW CREATION**

Humanity cannot be the kingdom, since it has been reserved for the new creation, which shall make its calling and election sure through the begetting of the spirit and development through experience of the present time. So the apostle again declares that the church is called through patient perseverance to seek for glory, honor and immortality in other words, the divine nature, because immortality is the essential quality of the divine nature. According to the word, God alone has this quality—" who only hath immortality, dwelling in light which no man can approach unto." But He gave the same quality to His Son, upon His faithfulness, as He declares, "as the Father hath life in Himself, so hath He given to the Son to have life in Himself," and further, glorious privilege, the Son has power to "give it unto whomsoever He would."

In explaining how the individual is to reach the condition termed “begotten of the spirit,” the speaker illustrated upon the chart the fall of man from his original condition of perfection and righteousness to the plane of sin and death, and how, while in this latter condition, none is able to help himself or raise himself again to the original perfect condition. All are undone, and declared through the scriptures to be wholly unrighteous.

### **DONE BY GOD’S MERCY**

God’s mercy, through the Redeemer, has devised that those who believe in Christ shall, by reason of their faith, be reckoned as restored to that original condition not actually, because the present is not the time of restitution but on account of faith reckonedly given the standing of perfect human beings, and able, because of being covered by the robe of Christ’s righteousness, to be called “holy” by God. In this condition the individual is in a fit state to offer himself a consecrated offering to the Lord and for His service. He could not do so before, because God could not accept an imperfect sacrifice upon His altar of service, and man was not fit to present himself as he was, but needed the reckoned perfection given him through faith in Christ, to make him eligible to present himself.

As a reckonedly perfect human being he is considered a “human son” of God, just as Adam, in his perfection, is said in the scripture to have been God’s son, and it is from this point that the receiving of the Holy Spirit by the individual offering himself to the Lord will begin the begetting work which is to ultimately transform such a person to that condition which will make him ready for the first resurrection and full “birth of the spirit.” The exhortation of the scriptures, “My son, give Me thine heart,” is to this class of justified reckonedly perfect human sons, upon whom God calls for a devotion of their affections, their interests, their all, to this service, as a reward for which the divine nature, and joint heirship with Christ, is promised to them.

### **SPEAKING OF THE WORLD**

The world is not spoken of as sons of God, and the apostles never speak of them as brethren, but the apostle does address the justified with this term, when he exhorts them: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, and your reasonable service.”

Again the apostle refers to these two steps to be taken in the Christian way, when he says, “Being therefore justified by faith we have peace with God, through our Lord Jesus Christ.” This represents the first step, and the consequent harmony with God by reason of having believed on Jesus Christ and received forgiveness of sins through him. But the apostle proceeds, “and have access,” a going further on in the Lord’s favor, “into this grace wherein we stand,” the grace of the Holy Spirit, received



by consecration to God's service, "and rejoice in hope of the glory of God."

No one can rejoice in the hope of the glorious condition of the kingdom of God unless he has taken both these steps and thus placed himself in the position where he may be fully born into the new creation, to which is reserved the special features of the glory of God. The apostle's declaration, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love him," does not apply to those who merely do not hate him. To love God is to love him with all the heart, soul, mind and strength, and to act in daily life in accord with these sentiments, and only this class is promised the special favors of the church.

### **APPRECIATE THEIR PRIVILEGE**

These alone appreciate the privilege of offering themselves to the Lord, and consider that the most they can do is an offering far too small and mean for his service, were it not that he had graciously arranged to make up, through Christ's righteousness, the imperfections and lack manifested in it.

The speaker referred to the experiences of the Lord Jesus, the head of the church, in this connection. His humility in becoming poor, for our sakes, was commented upon, and attention was drawn to the fact that the Redeemer actually took this position of poverty he did not assume a humble place not possessed in reality; he did not pretend to become poor, while really retaining all his rank and titles, as the grand spirit being which he was with the Father. Becoming poor, in the speaker's mind, signified entirely divesting himself of his former glory, and actually taking the position of a man.

This was pointed out as an absolute necessity in order to redeem the race. The Scriptures declared, "By a man came death; by a man came also the resurrection of the dead." As neither blood of bulls nor of goats could take away sin, so neither could the death of an angel accomplish deliverance. A man's life must pay the penalty against the race, that man might go free, and hence the Lord Jesus actually became a man—" He took upon him a bondsman's form, and was made in the likeness of men; and being found in

3H91

fashion as a man, he humbled himself and became obedient unto death."

### **AN ACTUALLY PERFECT MAN**

He was not a "mere man," certainly, because he possessed all the perfections of a human being uncontaminated with the race's sin and penalty of death, else he could not have been a proper substitute and sacrifice. He was actually perfect, and at the age



of 30 years he had attained the full maturity of manhood under the law. When 30 years of age he promptly began to carry out the divine will regarding the sacrifice which should redeem the race from death.

This was in accord with the typical priesthood's requirements. No man could be a priest until 30, and so the Lord Jesus, when coming as the great antitypical priest, to offer the great sacrifice for sins, fulfilled the law to the letter by waiting until his maturity before offering himself. At once at the fruition of the time he presented himself to John in Jordan, to symbolize his consecration to God's will by baptism in the water, and John bore record that upon such presentation the Holy Spirit was represented as coming upon him, in the visible likeness of a dove.

This represented his begetting of the spirit begotten to a new nature. Jesus was a perfect man, having taken the human nature in order to die for the race, and now from the moment of his consecration, to do the Father's will, and accomplish the race's redemption, his mortal body and all his earthly powers were sacrificed to God, the new creature acting as the priest to offer up constantly the human offerings until it should be completed at Calvary.

### **THE FIRST-BORN FROM THE DEAD**

For three and one-half years this sacrifice was being consumed, and when, following the crucifixion and the burial in the tomb for three days and nights, the resurrection took place, it was the new creature, perfect and glorious, which God's power brought forth—"the first-born from the dead."

Everyone who aims to attain a place in the kingdom with Jesus Christ must follow in the footsteps of Jesus as thus marked out. He must have the perfect human standing (reckonedly) as Jesus Christ had it actually when he offered himself at 30 years. He must offer himself to God, completely, as an underpriest of the Lord, the great high priest. The new nature, to which he is begotten, must see that the human nature is made a complete sacrifice, and that the experiences which will be met by the individual while he is dying as a human being, in the service of God, are to be constantly developing in him fruits of the Holy Spirit, by which he is begotten, until the work shall have been fully accomplished until the character-likeness conforms to that of Jesus Christ, the great pattern, and finally, when the covenant or consecration shall have been completed in death. The faithful overcomer is to look forward with joy to the glorious entrance into the kingdom, representing the birth of the spirit, when no imperfection shall surround him, and when he shall be able to fully appreciate the joys of the Lord to which he has been called to partake.

## **SIMILAR RESURRECTION**

The resurrection must be the same as that experienced by the Lord, because the Scriptures say that the Redeemer is the “first-born among many brethren.” Again they declare “Blessed and holy are all they that have part in the first resurrection; upon such the second death shall have no power; and they shall live and reign with Christ a thousand years.” Christ is their head, and his honor is their honor, his glory their glory, in every particular.

The apostle declares, “I count all things but loss and dross, that I might win Christ... that I might know Him, and the power of His resurrection, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead the special resurrection which is to come to that special class which consecrates unto death, in the footsteps of Christ their Redeemer.” Special reference was made to the apostle’s explanation of the relationship of the church to the resurrection of Christ, in Philippians 3 and 1 Corinthians 15. In conclusion, the speaker made brief reference to the make-up of the “nominal” church, as it has existed throughout the ages. It is composed of four classes:

## **FOUR CLASSES IN A CHURCH**

First A class unjustified, which attaches itself to the church for reasons of pride or vain-glory, without having tasted of the Lord’s grace in any special degree hypocrites, whether consciously or otherwise, and referred to in the scriptures as “tares.”

Second The “household of faith,” the justified class, a large class, many of whom have become satisfied with their present condition, and have failed to make use of their justification for the real purpose for which it was intended viz., consecration.

Third and fourth The two classes which constitute the only ones ever recognized by the Lord as members of the church proper those only who have made a full consecration of themselves to God “even unto death.”

One of these classes is that which joyfully fulfills its covenant, seeks to make its calling and election sure, and depending upon the Lord’s grace, goes forward in offering its sacrifice, as filling up that which is behind the afflictions of Christ. These, the speaker said, are those “whose names are written in heaven,” whether written on denominational rolls or not, for he recognized no denominational lines in the true church of God, deeming that all people, everywhere, who had made an intelligent devotion of themselves to God were members of one true church, outside of which there could be no special blessing in connection with the favors of the gospel age.

## **ONE OTHER CLASS**

The remaining class is the one referred to in Revelation 7 as having “come up out of great tribulation, having washed their robes and made them white in the blood of the lamb.” These were represented to be those who having made their covenant had neglected it, allowed the spirit of worldly things to hinder them, and had permitted their white robes of reckoned righteousness, through faith in

3H92

Christ, to become soiled and bedraggled by contact with the world.

These must experience severe tribulations to teach them needed lessons, and instead of reaching the high honor which is reserved for the willing sacrificers, are to be given a place “before the throne,” where they “serve God in his temple day and night forever.” The faithful ones, on the contrary, quick to note the manifestations of imperfection, apply for cleansing of their robes with alacrity at any time temporary weakness should overcome them, and thus remain constantly in full harmony with the Lord, and receive the reward of a place “in the throne,” as kings and priests unto God.

The speaker referred to the necessarily fragmentary way of treating the elaborate subject, and invited his hearers to make application for the free reading matter which was cheerfully supplied through the tract society arranging the meetings the Watch Tower Bible and Tract Society, Arch Street, Allegheny

## **FUTURE FAVORS TO ALL MANKIND**

### **Isaiah 28:22**

The final “chart-talk” of the series conducted by C. T. Russell in Allegheny Carnegie hall was given yesterday afternoon to a crowded house. Till long past the hour considered by ordinary church-goers as a respectable time to close, the speaker held his hearers by portraying “The Great Consummation—” in other words, the features of the plan of God in closing up the affairs of the “present dispensation,” and the ushering in of the “times of refreshing” constituting the future favors to mankind. The speaker evidently felt that he had an important message to deliver, and must make use of the opportunities which his closing special service would afford to press it home to his hearers.

The congregation returns to its regular meeting place next Sunday, where services will be held as usual, at 3 p. m. and 7:30. Pastor Russell will have charge at both services.

The text for yesterday's discourse was from Isaiah 28:22, "Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts a consummation, even determined upon the whole earth."

### **PROPHECY OF GREAT EVENTS**

These words were suggested as a portion of the great prophecy concerning events which were due to take place in the end of the history of the dispensation of evil, which closes concurrently with the gospel age, during which God has been selecting the church of Christ. On his chart the speaker rehearsed the various periods into which human history has been divided, and dwelt specially upon the call of the church and the different classes which claim a membership in it whether entitled to recognition as such by God or not.

These classes constitute the "nominal church" first, those who are interested in the social attraction of association found among religious people, but who have no interest in the Lord from a personal standpoint of devotion to his service; secondly, a class justified by faith, and having a reckoned standing before God as at peace with him, through the sacrifice of Christ; and, third, the two classes who alone properly represent the real church those who have fully consecrated them selves to the Lord and his cause, one of which classes is seeking daily to fulfill the Lord's will, counting it all joy in tribulation, and rejoicing in the privileges of sacrificing with the Lord; and the other class, although still maintaining their willingness to serve the Lord, which has permitted the cares of this life to interfere with zeal and earnestness.

### **THOSE WHO WILL GET TO HEAVEN**

Only the class of willing sacrificers will be eventually given the kingdom, and become joint-heirs with Christ, with a place in his throne, while the other class constituting the true church is to be given severe trials, and must pass through great tribulation, in order to bring the individuals of it to the proper condition of full submission, after which they are to be accorded the position of service in the kingdom before the throne, serving God in His temple forever the temple being the willing overcomers, as the Apostle Paul declared—" Know ye not that ye are the temple of the living God?"

This Jewish nucleus of the church was "out of every tribe of Israel," but God in filling up the remainder of the definite number required has gone among the Gentiles, "to take out of them a people for His name," "that the fullness of the Gentiles might come in," and in selecting these the thought was expressed that each Gentile is apportioned to some tribe in order to fulfill the arranged apportionment of 12,000 to each making in all a "little flock" of 144,000, to rule the world as the kings and priests of God in the Millennial age, for the blessing of mankind.

Continuing, the speaker pointed out that while the nominal church consisted of various classes it was not the ideal arrangement which God approved and purposed to continue. Only one true, faithful class really was entitled to God's special favor, and all the others are to be subjected to the trials of the time of consummation referred to in the text, the basis of the discourse. God never expressed an invitation to a class to attain merely to a position of justification by faith in the present age. Justification is a means to an end.

Since only those who are perfect in God's sight either on a reckoned basis or actually could make an acceptable offer of sacrifice to him, it was necessary to provide the way to justification, in order that the call to sacrifice might be carried out, by such reckonedly perfect ones, but those who fail to take such a step of consecration are declared in the scriptures to have "received the grace of God in vain," and are misusing their privileges. Similarly it was not a part of God's design that there should be such a class of unjustified ones as are evident in the church today they are hangers-on and are not beneficial to the interests of the true church, and the more relieved from their attachment the church is, the speaker declared it, spiritual conditions would be in proportion much more satisfactory.

3H93

But God has permitted these conditions to exist for a testing of His true people, and for fear lest in making a separation before the proper time injury would be done to His faithful ones.

### **SEPARATING WHEAT AND TARES**

But God has not been separating these wheat and tare classes, but has been allowing both to "grow together until the harvest," when He would cause a separation and blessing to His own and casting off of those not truly His. To this harvest time the speaker especially referred, and called attention to the associated verses surrounding his basic text. As the plowman was there said to plow for a purpose, the sowing of seed, and the seeding, for the purpose of bringing forth fruitage later on, so God has been carrying on His work, expecting to reap a harvest of faithful sons, after His plowing and sowing had been completed.

The "harvest time," the speaker declared, had come. The time for the separation of nominal Christians from the true was at hand, because God's purpose has a time and a completion. In the Scriptures the mixed condition of the church was described as "Babylon," and at the time when the harvest is due the message of the Lord, through the Scriptures, is applicable to all his people, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The word "Babylon" was shown to signify "confusion" the state in which the nominal church continues to be, because of its

various classes of adherents a condition which the Lord has not interfered with until the time for making the separation shown in his parable of the tares, and this time was represented to be the present.

The speaker intimated that in the Scriptures there was sufficient evidence to show that, according to the chronology of the Bible and its prophecies concerning time, the Lord's purpose was about to be consummated the great separation is already taking place, and the plagues and punishments of the Lord are being prepared to be poured upon the illegitimate classes in the church. These time features were not considered, for lack of opportunity, but are given considerable space in the speaker's published writings.

With telling force the speaker arraigned "Babylon" in its present sinful condition, out of which the Lord's people are exhorted to come. He asserted that today the real plan of God is hidden, and the professed standards of various denominations in Christendom blaspheme God's character by their representations of his purposes for the race.

A noble man would not be thought guilty of such heinous cruelties as are ascribed in the creeds to their theological God, whose plan has been from before the foundation of the world to send to a condition of everlasting torture the billions of human beings who did not happen to be in the elect "little flock" which has been predetermined upon for salvation. Such a calumny upon the character of God, who in the Scriptures is declared to be full of mercy and long-suffering, wisdom and power to do good to all, in his own time and way!

### **WHAT HE CALLS BLASPHEMY**

He demanded Scriptural authority for such blasphemous utterances concerning God's character, and declared that there was not one, from beginning to end of the Bible, a few "dark sayings" of the Master, and some symbols of the book of Revelation being interpreted in thorough harmony with the plain statements of other Scriptures.

The only text which the speaker ever heard offered as an excuse for the theories of the creeds was, "As the tree falleth, so shall it be." So far from this teaching eternal torture to all who have not heard of and believed upon the name of Jesus Christ their Savior, in the present time, it was shown to prove that as man, by reason of his condemnation unto death goes down into the tomb, he must there remain until the awakening which has been purposed for him in God's due time, according to the promises of His Word.

The fact that eternal torture is not generally held to in the present time (which the speaker was quite willing to admit) would not release the "Babylonians." Though the ministers should admit in

private that they had discarded such a theory, and make excuses for its presence in the confessions of faith, so long as they held to such a creed by upholding their denominations they were responsible for every word the creeds presented, and every individual who, knowing God's true plan, still adhered to the section of Babylon in which he found himself, was characterized as dishonest with himself, with his associates and with God. There was no other course to pursue than to follow the divine command, "Come out of her, my people," in order to escape God's plagues.

### **SOME OF THE PARADOXES**

The speaker dealt with the real attitude toward God's word, as contrasted with the creed expressions, on the part of the chief ones of the denominations of the day. While the Scriptures make most prominent the doctrine of the atonement, through the blood of Jesus Christ, as a ransom for the sin of mankind, in the great pulpits there is no disguising the general tendency to denial of the inspiration of the Scriptures and the ignoring of the redemption through Jesus Christ. Instead of accepting the Scriptural account of a fall from perfection, man is declared to be in process of evolution from a low condition to a very high one, and that if any fall took place at all, it was a "fall upward" if God would let man alone for a few more centuries he would attain all he wanted by his own efforts.

In presenting proof that he was fully cognizant of this unfaithful condition of the reputed leaders of the Lord's flock, the speaker mentioned having had some of the prominent ministers of Pittsburgh and Allegheny interviewed upon the subject of their belief in the ransom through Jesus Christ. One of them, in response to such a query, replied negatively, but hastily, retracted his statement, and remarked that "he was not prepared to state, positively, his view on the subject."

### **CRITICIZED A LOCAL PREACHER**

The speaker forcefully criticized the attitude of such a gentleman, presuming to be a servant of the Lord, and uncertain as to his standing upon the most vital doctrine of

3H94

the scriptures. He denounced as thoroughly unfaithful to the Lord such vacillating men. Another minister, in response to the same question, made no pretense of uncertainty, but laughed at a theory of Jesus Christ having "died to pay it all," and declared that that doctrine had quite "gone to the wall."

The completion of the judgment of Babylon is to mean the bringing in of a great "time of trouble, such as was not since there was a nation," during which the saints, the "little flock," are to be glorified in the kingdom; the "great company," which failed to live up to its consecration vows, will receive its trying

experiences and be purified through the trouble, and then changed also to spirit conditions.

The remainder of the world, including the justified who failed to make any use of their reckoned standing as God's sons, according to his arrangement, are to be counted in with the world, to share their severe experiences in the same trouble, and to receive whatever benefit and blessing the Lord may have to give them, with the world in the future, after the trouble has ceased, by the establishment of the kingdom of Christ, the overthrow of all the institutions of the "present evil world," and the binding of Satan, the usurper of power now, and who has been the chief agent in blinding the people in general to God's good purposes.

Chief among the world's inhabitants in the new age, the millennium of favor to come to all mankind, will be a class called "the ancient worthies." These are they who during the ages preceding the gospel age recognized God and exercised faith in His promises, and sought to please Him in all their ways. They were such persons as Abraham, Isaac, Jacob, Joseph, Daniel, Jeremiah, Isaiah, David, Samuel, etc. These were not called to the church's high calling, which only began to be promulgated by Christ, as the Apostle Paul declared, in Hebrews 11:3. Christ is the head, forerunner, leader of the church, and this being the case no one could have preceded Him in the race. But the faithfulness of the ancient worthies, manifested in extreme trial and difficulty, is not to go unrewarded, because the apostle, in referring to this class in Hebrews 11, declares that though they died "not having received the promise," they are to be blessed after the church's blessing. The promise made to this class was of earthly favors as, for instance, when Abraham was told, "All the land that thou seest, to thee will I give it," although during his lifetime he was not permitted to own so much as a foot of it. (Acts 7:5)

These earthly favors will be granted to the ancient worthies when the kingdom of God is established, and these faithful ones will constitute the beginning of the perfect humanity which is to fill the whole earth in due time; that is, that these faithful ones are to be brought from the tomb fully perfected as human beings, and to be used as God's human agents in bringing order out of chaos, and assisting in administering the laws of the kingdom of God on earth.

Reference was made to Psalm 14:16 in this connection: "Instead of thy fathers, they shall be thy children, whom thou mayest make princes in all the earth."

The thought thus expressed of two phases of the kingdom of God, one of a spiritual kind, represented in the Christ, head and body, and the other the earthly, represented in those "worthies," was supported by the scriptural statement, "The law shall go



forth from Mount Zion, and the word of the Lord from Jerusalem.” This was explained as signifying that the spiritual phase of the kingdom (Zion) would promulgate all the laws for the direction of the affairs of mankind, and would hold supreme authority and rule, in connection with the bringing of the purposed favors to mankind; while the “worthies” would exercise representative authority, as the visible agents of the kingdom promulgating the laws from the earthly capital, Jerusalem.

### **SPECIAL FAVORS FOR JEWS**

At this time the Jews are to be the recipients of special favor also. The speaker laid much stress upon the statements of Romans 11 as showing that while the Jews as a nation had been cast off from the divine favor, after their rejection of Christ, they were to be in that condition only for a definite time fixed in God’s purpose. They were cast off in order that the Gentiles might find a place in the elect church, but upon the “full number of the Gentiles coming in,” and the church being made complete, favor is to return to the Jews.

So he quoted: “Blindness in part is happened unto Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved” saved from its blinded condition and alienation from God, and placed in a position to attain eternal life under the conditions of the Millennial age.

The speaker dwelt upon the comprehensiveness of the promise that in addition to these classes who are to be blessed under the administration of the Christ, head and body, all mankind is to have a full and complete opportunity for salvation. He called attention to the explicit declaration of the Lord (John 5:28,29): “All that are in the grave shall hear His voice and come forth” and that contradicts the thought that going into the tomb ends any hope of the condemned world being recalled to be dealt with by the Lord in the future.

The text describes the classes who shall come forth—“they that have done good to a resurrection of life.” These the speaker declared were all those who had been pleasing to the Lord in the past. They would include the “ancient worthies,” who had faithfully fulfilled the Lord’s will; they would include the church itself, as the most highly honored recipients of life from God; and the “great company,” although it shall attain its blessings through severe experiences of chastisement. But the class here specified would not include the “tares” or the merely justified ones in the nominal church, because these had not pleased God they had not fulfilled His will in the present time.

### **REWARDS FOR THE DUTIFUL**

Only those who had obeyed the Lord, in compliance with His instructions, when they came in contact with His favors, would

be raised “to life” and this signified raised immediately to perfect life conditions, on whichever plane of being, divine, spiritual or human, God purposed to grant them this favor. All the remainder of mankind is included in the concluding expression of the text, “they have done evil.”

No matter how moral or upright a person might be naturally, he must acknowledge that he is not perfect; no one is perfect unless he has been approved of God, and no

3H95

one in the present or past has been approved of God unless he has been justified freely from all things by faith, and has remained in harmony with God and been constantly seeking to do His will. All the world, therefore, except the comparatively small number represented in the exceptions named, are to share in the resurrection of the “evil” ones and this resurrection is described in the common version of our Bible as “of damnation.”

The speaker strongly condemned the translation, showing that in five other places in the same chapter the original Greek word is rendered “judgment,” and should be so rendered in this text. The word “resurrection” was explained to signify “raising up to life,” and the two words together would give the real scope of the work of the Millennial age the raising up of all the obedient of mankind to perfect life, by a process of judgments chastisements, disciplines, instructions and final decision, according to the character developed by all thus dealt with.

### **THE MILLENNIAL AGE**

Acts, 3:19-23 was quoted as indicating that the whole period of the Millennial age was to be one of repair restoration, restitution, and that the second presence of Christ and His bride was a necessity, in order to accomplish the work fully. In this passage the Apostle Peter refers to a prophecy by Moses: “A prophet the Lord your God shall raise up unto you of your brethren, like unto me.” This “prophet” the speaker stated was Christ, because Moses is represented in the Scriptures as a type of Christ.

The raising up of this prophet began with the glorification of Jesus Christ, but the work which the prophet was to do was not begun then, because Jesus was only the head of the prophet. The church, the body of Christ, must complete the raising up, and when it is glorified with the Lord the work of the prophet shall be begun. Moses’ statement proceeds: “Him shall ye hear in all things whatsoever He shall say unto you, and the soul which will not hear that prophet shall be destroyed from among the people.”

The instructions of the world are here comprehended, and the final decision, for everlasting life to the good and obedient, or everlasting death, to the evilly-disposed, at the end of the Millennial age, is the thought of the concluding clause of the statement. Then God will have wiped all tears from off all faces,

and at that time it will be true, “No more crying, no more sighing, no more dying, for the former things have passed away, and behold, I have made all things new.”

## **THE DOCTRINE OF THE MILLENNIUM**

Before the Bible House congregation, Pastor C. T. Russell delivered a discourse yesterday afternoon on “The Reasonableness of the Doctrine of the Millennium.” The text was taken from Matt. 6:9-10, “After this manner, therefore, pray ye, Our Father which art in heaven hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is done in heaven.” Pastor Russell spoke as follows:

The latter part of the text is the particular topic for this afternoon: “Thy kingdom come; Thy will be done on earth as it is done in heaven.” We are met by those who oppose the doctrine of the coming kingdom with the objection that it would be an impossibility for our heavenly Father to accomplish the thing which has been declared, that the kingdom would never come, that the blessing of all the families of the earth would be an impossibility. We want, therefore, to discuss that feature of the subject first. We want to examine some of the objections that are stated. One of them, for instance, is in respect to the impossibility of the earth accommodating all the families of the earth if they were restored, and then the argument that it is impossible to have a “restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began,” as the Apostle Peter mentions. The words of the critic are these:

“This millennial doctrine encounters a very serious difficulty. If the world’s population had doubled each century for the past 60 which seems a very reasonable estimate the present population of the earth would be two and one-third quintillions of people. That would cover over the 50,000,000 square miles of land surface on this globe with people as thickly as they could stand, 4,000 feet deep. If each were 5 feet high, they would reach up into the sky nearly four miles. No doubt people enough have been born to make that number.”

The above remarks were addressed by the Rev. Dr. E. L. Eaton to the Methodist Episcopal ministers of Pittsburgh, at a meeting held April 27, 1903. The address was favorably received by the learned gentlemen present and thought so highly of that it was printed for circulation. Six months later, on October 29, 1903, the same Rev. Dr. E. L. Eaton, in debate with the present speaker, repeated so much of the above as applied to his method of calculation, but revised his figures as to the total of humanity for the past 6,000 years. As illustration the large concession we place his figures side by side:

First statement.	2,333,333,333,333,333,333
Second statement	98,098,300,000,000 Shrinkage
in 6 months	2,333,234,235,033,333,333

## A DEFENSE OF THE TRUTH

Let us hope that a man of so liberal a mind and so easy a pencil may yet get to see the question he is discussing in its true and reasonable light. Let us hope, also, that the intelligent, thoughtful, educated clergymen, who so innocently swallowed the first exaggeration will be as ready to receive the truth on the subject as they were to accept the error. It is not our thought to speak slightly of anyone's honest endeavor to ascertain truth, however egregiously he may err in his attempts; neither is it our wish to make personal criticisms; but extravagantly erroneous statements have been so freely made by men of large reputation and deficient comprehension, that it is necessary in defense of the truth and for the assistance of the unlearned and non-professional, that this matter be critically examined. Our statements, therefore, are not to be considered personal, but a general criticism of all the learned men

3H96

who have talked so foolishly upon this subject. Dr. Eaton and his figures merely come in conveniently at the present time. Our criticisms apply equally to the thousands of other great heads which have similarly misapprehended the truth on this subject.

Before showing the reasonable figures for the total of humanity who have ever lived on this earth, let us give a simple illustration of the inaccuracy of Dr. Eaton's computations that will be proof positive of the grossness of his error, even in his revised figures, to everyone possessing a sufficiency of gray matter to be able to reason on any subject. Anyone can demonstrate this matter, for the doctor has told us his method of computation, namely the doubling of the population each century. Accordingly, the last century of the 60 would be the one-half of the entire sum. The demonstration follows:

According to Dr. Eaton's largest figures the total population of the world at the present time would be 1,166,666,666,666,666,666. According to his second statement, 49,049,150,000,000. According to the census taker the figures should be 1,600,000,000. We cannot suppose that Brother Eaton questions the accuracy of our last census returns, for he surely knows that at the present time the "50,000,000 square miles of land surface on this globe" are not covered "with people as thick as they could stand" 2,000 deep reaching up in the sky nearly two miles. Yet, above, he tells us that to him all this "seems a very reasonable estimate" and adds that he has "no doubt" on the

subject. Evidently the brother's desire to make the doctrine of the millennium "look like 30 cents," as he expressed it—" to strike that doctrine a blow between the eyes from which it would never recover" blinded him to the antics of his pencil.

### **REJECTING THE CLEAR TESTIMONY**

But, alas! Dr. Eaton and many of those who applauded his ludicrous statements, are as far from the truth in their general understanding of the divine plan as they are in error on this simple mundane proposition. The secret of this unwisdom lies in rejecting the clear testimony of the Bible opposing it claiming that the apostles and early church, in looking for the millennium, were misled by their ignorance now well known (?) by modern theologians of the higher criticism school. Well says an apostle that to these the teaching of the cross is foolishness they have no use for the doctrine of the ransom that we are bought back from destruction by the ransom price, even the precious blood of Christ. The words of the prophet, quoted by the apostle, are still applicable to such and still explain why it is that worldly wisdom is so liable to err, unguided by the letter and spirit of revelation. The quotation is, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. 1:18-20.

We should reason of unknown things from the basis of that which is known. We know that the world's population today is approximately 1,600,000,000. We know that the present rate of increase is 8 per cent for the past 10 years: this would give an 80 per cent increase for a century. However, that the increase has not been so great in the past, we are certain. This is easily demonstrated, for if we should reckon backward at this ratio of increase we would get back to the first pair (Adam and Eve) in about 3,000 years, and we have scriptural grounds for believing that it is fully 6,000 years since the creation of our first parents.

We believe that every careful, thoughtful calculator, who with us will take Bible history and secular history, will come to close agreement with our conclusions on this subject. Our figures for the whole number of people who have ever been born on this earth are 28,441,126,838 to date including the present population. It is our conviction that these figures are probably double the actual number, but we desire to make them so generous that even opponents can find no fault with them. We arrive at these figures as follows:

### **HUMANITY LIVED LONGER THEN**

During the first 1,656 years, down to the flood, the scriptures show us that humanity lived longer and reached development more slowly than now, many of the children not being born until the parents were more than 100 years old. Thus Seth, the son of

Adam, was 105 years old when Enos, his son, was born; and Enos was 90 years old at the birth of his first son, Cainan; and Cainan was 70 years old when he begat Mahalaleel, the latter was 65 years when he begat Jared, who was 162 when he begat Enoch. The latter when 65 begat Methuselah, who when 187 begat Lamech the father of Noah.

We are inclined to believe that the whole population in that time may not have exceeded 100,000, but to be liberal we have placed it in the foregoing estimate at 1,000,000. After the flood humanity began again with 8 persons, and for a time evidently the increase in population was much more rapid than before the flood. In our liberal estimate we reckon the population to have doubled five times in each century for the first five centuries, which would bring us down to about the time of Abraham, and show a population in Abraham's day of over 58,000, although it is our opinion that these figures are double the actual facts. "Higher critics" are so in the habit of using wild unreason in respect to matters of ancient times that we make this concession. They will declare, for instance that Assyria was a great nation at this time, and that evidences have been unearthed mentioning the great King Chedorlaomer, whom they estimate as probably the ruler of millions taking no thought of the flood and the impossibility of having more than 50,000 in the world at that time.

The scripture narrative, however, will save the Lord's people from such error of judgment, for this great king, Chodorlaomer, is distinctly mentioned in Genesis 14, in connection with three associated kings who, joining their combined forces, attacked five other kings in the vale of Siddim. The great Chedorlaomer and his valiants conquered, and carried away the spoil including Lot, Abraham's nephew, and his goods. The narrative shows that these kings though great for their time, when there were few people in the world, had very small armies for they did not venture to attack (King) Abraham, who was "very rich" in flocks, herds, etc. On the contrary when (King) Abraham heard that his nephew Lot was taken

3H97

prisoner he armed his 318 servants and pursued after the four great kings and their armies, smote them hip and thigh and brought back Lot and all his goods.

### **BIGGEST THING HIS NAME**

To the Bible student, therefore, the biggest things about King Chedorlaomer was his name, and such will not be confused by the exaggerated estimates of the higher critics respecting the millions of those days; for their figures are just as reliable as Dr. Eaton's given above. Continuing our liberal allowance, we have estimated that during the next five centuries the world's population doubled three times each century. This would give us

as the world's population at the time of the Exodus 14,241,744. Again we believe that our figures are at least double the actual facts.

We now reach the time of wars, and must reckon the increase of population more slowly than during the pastoral period. Proceeding, we group the next six centuries together and remember that the Israelites in Canaan were some 18 times in bondage to their enemies during this period, and that a census taken near the close of David's reign by Joab showed the number competent to serve in the army to be 570,000, hence the entire population of Palestine at that time cannot have been much of any above 2,000,000. The same warfaring spirit affected other nations and similarly hindered rapid propagation; hence our estimate is that the race doubled during those six centuries, which would show a population in Solomon's time of over 37,000,000 throughout the world. Again a very liberal estimate according to all reliable information at our command probably double the actual number.

We group the next 12 centuries together; concluding that the race doubled during those 12 centuries. To some this may appear too slow a ratio of increase, but we should consider the immense wars of that period, during which Assyria went down and Babylon rose and conquered the whole world, destroying many nations entirely; and that it subsequently fell before the Medes and Persians, who also shed blood in a wholesale manner, and who in turn fell before the Greeks; and that the latter, under Alexander the Great, conquered and dominated the world, but who in turn fell before the Romans; and that these at a cost of thousands upon thousands in the prime of life, did their share also in staying the rapid propagation of the race.

### **IN NEBUCHADNEZZAR'S TIME**

These figures would give a world population of 82,000,000 in the time of Nebuchadnezzar, of 100,000,000 in the time of Christ, and of 113,000,000 at the time when the Roman empire was at its zenith its boundaries extending over Europe, Africa and a considerable portion of Asia. The historian estimates the population of the Roman world then at 50,000,000, and our estimate shows a surplus therefore of 63,000,000 for the known and unknown portions of the earth at that time. Again, evidently, a very liberal reckoning.

We estimate the next four centuries as increasing the population 25 per cent each century, for the decrease of war resulting from the firm establishment of the Roman power, must have had such an effect. This gives us at the time of Charlemagne at the opening of the eighth century a world population of over 227,000,000. Following came the centuries of the crusades, etc., in which millions of the youth of the world perished. Our reckoning is that the world's population doubled during the six



centuries from the year 800 to 1399 A. D. This gives us for the population of the world for the year 1400 the sum of 455,733,808.

The next four centuries were more favorable to the multiplying of the race, great battles and desolating plagues being fewer. The religious reformation belongs to this period. We reckon the population to have doubled during these four centuries and this would give us the world population for the year 1700 of 911,467,606. These figures so far as we know, are very greatly in excess of any reliable statistic. We reckon the period from 1700 to 1800 A. D. at a 20 per cent rate of increase, giving the population in the year 1800 at 1,093,759,939. For the century just closed, from the year 1800 to 1900, 1,531,163,915. Although, as already stated, the ratio of increase in population for the 10 years of the last census was 8 per cent, representing an increase of 80 per cent for the century, it is manifest that the increase during the earlier portion of the century was at a much slower rate. Present conditions are increasingly favorable to the propagation of the race, as well as to its longevity; and it would not surprise us if the increase would show much greater in the near future.

### **THE WORLD'S POPULATION**

The following table of estimates of the world's population made during the nineteenth century shows clearly that the estimates we have given are exceedingly liberal; besides in reckoning the total we have counted the entire century at the figures of its close:

Volney, in 1804, estimated the population of the world at 437,000,000; Pinkerton, 1805, estimated the population of the world at 700,000,000; Malte-Brun, 1810, estimated the population of the world at 640,000,000; Morse, 1812, estimated the population of the world at 766,000,000; Graberg v. Hemso, 1813, estimated the population of the world at 686,000,000; Balbi, 1816, estimated the population of the world at 704,000,000; Balbi, 1843, estimated the population of the world at 739,000,000.

We believe that the liberality of our figures will be conceded by all careful, thoughtful people, and in our opinion they are as a whole double the truth.

Our next step was to approximate the number that died each century. We have estimated that twice the number of the whole population at the end of the century died every century down to the time of Solomon; and that since then, to the present time, three times the number of the whole population at the close of each century have died each century. It is on the basis of this calculation that we have already stated the number 28,441,126,838. Be it remembered also that in this calculation we have nearly doubled the actual facts. Take for instance the last century, which began with 1,093,759,939 and closed with



1,531,163,915. In estimating this we did not multiply by three the supposed number living in the middle of the century 1850, but multiplied by 3 the total number living at the close of the century.

Now, with this large allowance and liberal estimates everywhere of probably double, what can we say respecting

3H98

the ability of the earth to furnish these habitation and food? Remembering the Lord's promise that in that Millennial period "the earth shall yield her increase" and the desert and wilderness places of the earth "shall become as a garden of Eden," we may safely estimate upon all the land which we find according to recent estimates to be 57,000,000 square miles, or over 36,000,000,000 acres.

### **THE FAITH OF ABRAHAM**

What would this mean as to space for each individual who has ever lived in the world according to this very large liberal estimate? It means that there would be 1,275 acres for each little village of 200 families (1,000 persons). Quite a sufficiency of room, all will agree, under the new conditions promised; but if more space be necessary let us have a little of the faith which Father Abraham exercised when he counted that God to keep his promise was able to raise Isaac from the dead. With this faith we will see readily that it will be quite within the divine power to raise vast continents from the depths of the oceans, or indeed, to give a literal as well as a symbolical fulfillment to the declaration, "There shall be no more sea."

Our conclusion then must be that those who hold to the teaching of the Lord and the faith of the apostles and primitive church respecting a coming kingdom and blessing have not been put to shame in any degree by the wisdom of this world. Now let us look on the other side of the question and see if it be not true respecting the worldly wise as was written nearly 3,000 years ago. "The wise are taken in their own craftiness." Those who stand loyally in support of the teachings of our Lord and His apostles in respect to the coming kingdom "under the whole heavens" have generally been content to be on the defensive. Those who trust fully in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," have too long perhaps endured the sneers of the worldly wise and refrained from pricking their bubbles of self complacency, pride, sarcasm and folly set afloat by those who think themselves to be somebodies and discredit the inspired revelation and those who stick closely to the Book.

The time is come to forever silence these opposers of the divine word and we shall now proceed to do so. Again we must use Brother Eaton's words, but we again disclaim any personality,

and recognize that he is merely one of a class, a large class, an influential class, a D. D. class, whose minds and expressions on the subject are the same as Brother Eaton's. We take his words rather than those of some one else, because they were uttered recently and in public contention with this very subject of the Millennium; and were heard by hundreds and read by thousands; we must have some positive statement to deal with, and his is the nearest and most suitable one; therefore, and not from any personal reasons, his words are criticized. Dr. Eaton's words in his argument against the reasonableness of expecting a millennium not only were as above quoted and criticized, but additionally he said that he did not expect the second coming of our Lord until the conversion of the world, and the end of this dispensation, which would not be for probably "50,000 years yet."

### **TREACHERY OF HIS PENCIL**

Brother Eaton by this time has gotten used to the treachery of his pencil, and we trust will conclude finally that while it may be safe to use the pencil ad lib on the subject of astronomy, where a few hundred thousand solar systems will not be noticed by the credulous public, it is nevertheless a very uncertain pencil to use in respect to earthly things. Now let us weigh carefully this statement made not only by the Rev. E. L. Eaton, D. D., but by hundreds of other equally titled gentlemen whose position before God's people and before the world as teachers has been trusted too confidently by their flocks. We hope that on the subject under discussion and on all subjects they will revise their methods of "foolish talking," and remember that those who pose as ministers of the gospel of Christ should, according to the exhortation of the Apostle Paul, "Speak as the oracles of God" truthfully, accurately in a manner to be depended upon. Meantime we hope their followers will give them no more credit for accuracy in other features of their religious teaching than in the one under consideration.

Let us do a little figuring; let us do it in a manner that any school boy can follow. We want to inquire how many people will be living on the earth at the end of 50,000 years about the time Dr. Eaton estimates that Christ will come. We will take as the basis of our calculation the present population of the world as 1,600,000,000. We will take as the basis of our reckoning for increase the census returns for the last decade, namely, 80 per cent increase for the century. If the favorable conditions of the present continue no doubt the increase will be far in excess of 80 per cent, but let us confine ourselves to present conditions.

A little figuring shows us that at the end of the first of these 50,000 years the living population of the world would be over 580,000,000,000; and at the same ratio of increase the close of the second thousand years would find a living population on this earth of over 210,500,000,000,000; and by the close of the third

of these 50,000 years the living population on earth would be over 76,328,500,000,000,000.

### **WHAT THE FIGURES MEAN**

What do these figures mean? They mean that if God's word is not true, if the great change of dispensation which we preach is not soon inaugurated, the whole world of mankind will be in great distress, not only for food to eat but for standing room. We have only counted three of Dr. Eaton's 50,000 years! What would the figures be if we were to run them up further? Those who deny the teaching of a Millennium must of course ignore the promises which declare that "the wilderness will blossom as the rose and the solitary places be glad;" and consequently any reckoning of the earth's surface from their standpoint must exclude all the at present useless portions of the earth's surface. Approximately estimating the usable portion of the earth's surface at 25,000,000 square miles we find that this would give us 16,000,000,000 acres or 696,960,000,000,000 square feet.

Comparing these figures with the above reckoning as to population, we find that at the close of the first thousand years there would be more than 36 people for each acre of the habitable earth. At the close of the second thousand

3H99

there would be barely standing room of less than 3 1/2 square feet for each person. At the close of the third thousand there would be 109 persons for each square foot of the habitable earth, or in other words they would be standing on each other's heads about 200 persons high; or, if we include the polar regions and waste portions of the earth, there would be about 100 persons high on each other's heads, or if we include the ocean surface as well as all the land surface, there would be 12 persons for each square foot. Allow 2 square feet for each individual and the population would need to stand in piles 24 deep closely packed together all over the surface of the land and sea in 3,000 years from today! What would the figures be at the end of 50,000 years if each of the succeeding 47,000 were estimated on the reasonable basis of the three already calculated.

### **MILLENNIUM INDISPENSABLE**

Is it not time that those who do not believe in a coming Millennium should begin to pray that God would arrange for one? Is it not evident that if Christ's kingdom were delayed even 500 years the world would be in terrible straits? The population at the present rate of increase would then be over 30,000,000,000 with less than one habitable acre apiece; and only by very "intensive farming" could they subsist at all. Very evidently the facts as we look backward and forward, all indicate that we are just at the right time for the establishment of "the kingdom of God's dear Son."

The declaration of the Lord at the beginning was that the earth should be filled; and according to our computations we have now reached a place where a sufficient number of people have been born into the world to about reasonably and properly fill it, if they were recovered from the tomb. On the contrary, looking into the future, we see not only an impossibility of long continuance under the present conditions, but we see likewise that even three centuries more at the present rate of increase would add to the numbers of the dead 52,000,000,000 or nearly double the number of our above liberal estimate of all the past dead, making the total number 80,000,000,000. Three centuries are not far ahead either! The more we investigate this question upon a proper basis, the more strong our faith must become in the promises of the divine word respecting the “times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began,” and which are to commence with the second coming of our Lord. Acts 3:19-21. Another objection that is frequently urged as against the theory of the Millennium is that it would be inconsistent for our Lord to appear as a man in the flesh to establish an earthly court, and to have a throne somewhere at Jerusalem or elsewhere, and to have men pay their homage as they would to Kaiser William or the czar. We agree that that is unreasonable; we never took that position, and such statements, whether intentionally or unintentionally, are a misrepresentation of our position. It would be a gross injustice to attempt to show that we take any such view. We hold that the scriptures teach that the kingdom of God’s dear Son, as it will be established, will be a spiritual kingdom, and not a fleshly kingdom, for according to the Scriptures, “Flesh and blood cannot inherit the kingdom of God,” and therefore we must all be changed if we would have part in the kingdom. We hold that this kingdom class is to be composed, first of our Lord Jesus, the “great King over all the earth in that day,” and secondly, the Church, his associated Bride, the Lamb’s wife, according to the picture or symbol, his brethren, according to another symbol.

### **ASSOCIATED IN THE KINGDOM**

These are to be associated in the kingdom, and all of these will be changed, no longer to be of flesh and blood, no longer human, visible to men, but spirit beings, like unto the Father, like unto the angels, invisible. We hold also that the Scriptures teach that there will be an earthly visible representation of this kingdom that the ancient worthies, Abraham, Isaac and Jacob, and all the prophets shall be the earthly representatives of this spiritual and invisible kingdom, and that while the real rulers of the world will be unseen to men, there will be seen visible agents among men, perfect as men, and therefore splendid representatives of the unseen kingdom beyond the sight of men.

We hold that the instruction of the world will be carried on through the supervision of the spiritual kingdom and through the agency of the earthly representatives as the Lord said respecting this earthly feature of the kingdom: “Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom” but He never said a word about their seeing Him, the King, nor seeing any of the apostles. They would see Abraham, Isaac and Jacob, because Abraham, Isaac and Jacob will be among those who will be earthly representatives of the kingdom.

The Apostle Paul refers to the place which the ancient worthies will occupy in Hebrews 10:1-39-40-. In the preceding verses He has been recounting the faithfulness of Abraham, Isaac, Jacob, Moses and others, and now in summing up his argument, he says: “These all having obtained a good report through faith, received not the promises” they did not get the thing that was promised to them; the thing promised to them was an earthly thing, an earthly kingdom. They could not get their kingdom until first the church would get the spiritual kingdom, because the spiritual must precede the earthly. The apostle proceeds: “God having provided some better things for us” for the church of the Gospel age, a better thing than for Fathers Abraham, Isaac and Jacob and all the holy prophets—” that they without us should not be made perfect.” They can never reach the perfection of blessing that God has provided for them until first the Christ, head and body Jesus the head, the saints the members of His body —shall have been glorified. Then the time shall come of which the Apostle James speaks in Acts 15:14-17, for the Lord shall return and build again the tabernacle of David that is fallen and rebuild the ruins thereof, etc.

### **KINGDOM OF THE JEWS**

This is the kingdom coming back to the Jewish people, not as Jews, but because they were God’s people; not to every Jew, because as the apostle says: “He is not a Jew that is a Jew outwardly,” but to every one of them who are Jews indeed, having the faith of Abraham. And, by the

3H100

way, we remark that when the kingdom is established there will be many others coming in who will belong to that class besides these ancient worthies, who will accept the Lord and seek to walk in His ways, and thus gradually the whole world may become children of Abraham, as it is written again: “I have made thee to be a father of many nations” not merely a father of the Jews. And so all the nations of the world shall ultimately be brought to a knowledge of the Lord, and whoever shall accept of the Lord’s favor and grace in Christ, and conform themselves to the clear laws of the kingdom then enforced, they will be

counted as indeed the children of Abraham, whatever may be their earthly nationality. Thus he will become “the father of many nations.”

Another thought worthy of consideration is this: Does not the world recognize the need we have of a perfect government? Is not the cry of every political party, “We will give you a perfect government?” That has been the cry for centuries, each nation striving to have the mastery of the world, declaring that it, and it alone, is competent to bless the world. And now what do we see? We see that in the very best governments of the whole world there is necessarily an element of corruption unavoidable, let us say so that even where comparatively pure men are elected to office you do not know what influences may be brought to bear upon them to more or less cause them to deviate from the rule of rectitude and righteousness. As a matter of fact, if occasionally an upright man does get into office it is generally because he can be used as a puppet and representative of others who desire the power, and he is generally used as long as they can use him to advantage, and then usually dropped. But what can we see respecting the Millennial kingdom and how could we hope that if the Lord should then take His great power and exercise it in the world that the world would have better rulers or governors than at present? Ah, we answer, our God is making the very preparation that is necessary in this matter.

### **WHAT GOD REVEALS TO US**

He reveals to us in His word that He is selecting a peculiar people, a little flock, and that they are all saints! Not all are saints who name the name of Christ by no means; but those who will be of the very elect, those who will make their calling and election sure, will all be “copies of God’s dear Son.” And if copies of God’s dear Son, what think you of the government that they would establish in the world? We answer, nay! Would it be a charitable, generous government, of love and righteousness? We answer, yes! The Lord and His character assure us that the government of which He would approve and which the saints, the members of his body, would approve and establish would be a pure government, a righteous government, built upon love, and not upon selfishness. We have every reason, therefore, to have absolute confidence in that government, as we could not have in any government established by the world, or in any government that we could ourselves establish while we still have the flesh and its human weaknesses and frailties to contend with.

And what about these ancient worthies, if they be given power will it not be possible that they will be the subjects of corruption and bribery? No, because they also will be a tested and proven class. Mark the apostle’s description, in Hebrews, 10:1, of how they were all found worthy. If they pleased God that is sufficient testimony, and the apostle declares: “They had this testimony, that they pleased God!” Then they will please you and me! If

satisfactory to God they will be satisfactory to all in harmony with God and righteousness, and “the Lord knoweth them that are His.” If the Lord has made such an arrangement respecting the kingdom and has provided such under-rulers or earthly rulers, in the control of the world, under the spiritual kingdom, may we not have absolute confidence in the results, that all the families of the earth will be blessed under that glorious kingdom?

The question then may arise in the minds of some, Could we be sure that these ancient worthies might not be liable to change? We answer, No, because they have already passed their trial and have been accepted, and in their resurrection, according to the Scriptural use of the word, they will be raised perfect men absolutely perfect, as Adam was perfect, in the beginning, in the image of God, and therefore with all the qualifications of perfect men, and under the guidance and instruction of the glorified saints, and the greatest saint, our Lord Jesus, surely they will be quite sufficient for the task that is before them.

### **THE NEEDS OF THE WORLD**

And what shall we say respecting the needs of the world? Does not the world need help along the line of good government and the bringing in of blessing of God to be generally distributed among all the people, and not merely among a class? It is not the real object of the Lord that the blessings that are now being so freely showered in this wonderful day of the world's understanding should be generally dispensed to every creature? Surely! We do not say that that is possible under present conditions; it could not be attained under present conditions.

We have no sympathy with anarchists or Socialists, in their endeavors, under conditions as they exist today, to introduce an order of things which would result in blessing to all mankind alike. We are not only assured by our reasoning faculties that man cannot do this now, but also by the Lord's word itself. When present conditions shall have brought the world to a great time of trouble, in which all present institutions shall fall because of their imperfection, then upon the ruins of those institutions the God of heaven shall set up a kingdom. It is the very matter pictured by Daniel in interpreting the prophecy of Nebuchadnezzar; after picturing the kingdoms of this world, Babylon, as the head of gold, Persia, as the breast and arms of silver, Grecia as the belly and thighs of brass, and Roma as the legs of iron, and present institutions as the feet of mixed iron and clay then he says: “I beheld until the stone was taken from the mountain without hands.” A stone! what was it? God's Kingdom, the church!

God is taking it out of the kingdoms of this world without hands—without the operation of human power. It is “not by might nor by power, but by spirit, saith the Lord of hosts.” Humanity



indeed acts as an agency of God in proclaiming the truth, but it is the power of God that is unto salvation to every one that believeth. The stone is taken without hands, and in due time the smiting shall take

3H101

place, and then all present institutions shall go down. This does not mean that it is for you or me or any of the Lord's people to have anything to do with bringing about the terrible trouble which is to wind up present conditions, but it does mean that we view the matter from the Lord's standpoint, as enlightened of Him, who knows what to look for, because the Lord hath spoken it, and what are to be the grand results.

### **A TERRIBLE CATACLYSM**

And although the time of trouble will be serious, an awful affair, a terrible cataclysm which will involve every existing evil institution, including much that is miscalled good, God will use that trouble as His agency in bringing in the Kingdom which shall be for the blessing of all the families of the earth, the establishment of a righteous government, as promised, and for which we are taught to pray, as in the text before us, "Thy kingdom come, thy will be done on earth as it is done in heaven" not merely as it is done in Allegheny, nor as in some other city of good moral character; but as it is done in heaven, and up to the standard set by God.

We are not to suppose that the world is to be converted, and then the kingdom established, but the kingdom of God is to be exercised in the world while sin and sinners will be largely in the majority, and the kingdom is to be established so that it will put down all authority and every evil thing, as the apostle declares in First Corinthians 15,— "He must reign until He hath put all enemies under His feet." During Christ's kingdom all things will become subject to Him, all the wicked persons and evil influences, and He shall reign for the suppression of every evil. When the Lord is king over all the earth will it be as now? No! Those who look about today and think that Christ is reigning must have the opinion either that our Lord Jesus has very poor character or exercises very little power.

When they see all the sin, the iniquity, the crime, the evil tendencies that are permitted to go on today, if they have the thought that Christ is recognizing these evils either in the sense of approving them or else in the sense that He acknowledges His inability to suppress those things. But He does neither! On the contrary, the Lord's word assures us that he is allowing Satan to be the prince of this world in the present time, and that the time is coming when He shall take to Himself His great power and shall reign. Already the power and authority are His, but He has not yet taken it in the sense of exercising it. There is a time set apart of the Father when "He shall reign from sea to sea, and



from the river unto the ends of the earth;" when "the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep," and when "none shall need say unto his neighbor, "Know thus the Lord, for all shall know Him, from the least unto the greatest of them."

### **MAKE GOD'S WORD VOID**

We will allow others to make void the word of God, preaching salvation of the heathen without faith or without even knowledge of the only name given under heaven or among men. As for us, we have this one commission, and that is, to preach the word, to preach the kingdom, and to declare that this kingdom shall accomplish a great blessing to the world, and to declare that in this present time, while sin is still permitted, God is choosing out of the nations the little flock, to be joint heirs with His Son to sit with Him in the throne, to be associated with Him in all the work of blessing all the families of the earth according to the gracious promise given to Father Abraham. It is respecting that promise that the apostle says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." That promise is not fulfilled. We are still heirs of it.

The world has never been blessed yet; but as soon as the seed class shall have been developed, as soon as the little flock shall be complete, as soon as the body of Christ shall be glorified with the Lord, then the kingdom will be come, and God's will shall be enforced, and all the ends of the earth shall turn unto the Lord, as it is written. Let us then proceed, just as the apostle did, to declare the kingdom, to preach Jesus as the Redeemer from the great penalty of death, to preach resurrection as the hope respecting the dead, and to preach the kingdom as the grand agency of God for blessing the world, and to preach a share in the kingdom as the grand message to all those who have an ear to hear and a heart to obey it.

And what is the effect of this upon us? The apostle tells us, and I trust it is your experience and mine, respecting this true message, the message about the second coming of the Lord, and the kingdom to be then established, and the work of that kingdom in the blessing of the world—" He that hath this hope in him purifieth himself, even as He is pure." So while we are praying, "Thy kingdom come, Thy will be done on earth as it is done in heaven." If we are praying in sincerity and truth, we will be striving to enter in, to have a share in the kingdom class, and correspondingly striving to be pure as He is pure.

**SUPPLEMENT TO ZION'S WATCH TOWER  
AND HERALD OF CHRIST'S PRESENCE**

**To The Readers Of  
"The Herald Of The Morning"**

Dear Friends:

My connection with the "Herald" having been terminated rather suddenly, and under circumstances which must seem rather remarkable and peculiar to you, I feel it to be a duty both to you and to myself to offer an explanation of the manner of withdrawal and my reasons for so doing. Quite a number who were personally acquainted with me thought there must be more of the story to tell, and I have received a number of letters asking an explanation. To these inquiries and to many unexpressed of similar character, let me offer the following statement:

I have been a Bible student since I first had my attention called to the second coming of our Lord, by Jonas Wendel, a Second Advent Preacher, about 1869, who was then preaching the burning of the world as being due in 1873. But

3H102

though he first awakened my interest on the subject, I was not a convert, either to the time he suggested nor to the events he predicted. I, in company with others in Pittsburgh, organized and maintained a Bible class for the searching of the Scriptures, meeting every Sunday.

We reasoned that, if Christ's coming were to end probation, and bring irrevocable ruin upon ninety-nine in a hundred of mankind; then it could scarcely be considered desirable, neither could we pray with proper spirit, "Come, Lord Jesus, Come quickly!" We had rather request much as we should "love his appearing" that he remain away and our sufferings and trials continue so that "if by any means we might save some." Not only so, but great masses of scripture referring to the Millennial glory and teaching that "All nations which thou hast made shall come and worship before thee," &c., &c., would be left unfulfilled if at His coming there should be a wreck of matter and a crush of world.

We first saw Millennial glory then the glorious work which is offered us as His Bride; that we are by faith the "seed of Abraham;" and as such, heirs of the promises, &c., in whom "all the families of the earth shall be blest." (Gal. 3) This most certainly points to a probation in the future after He has come.

Thus, speedily, steadily and surely God led us to recognize the second coming of our Lord as being not the sunset of all hope to mankind, but the rising of the Sun of Righteousness with healing in his wings."

The Lord gave us many helps in the study of His word, among whom stood prominently, our dearly beloved and aged brother, George Storrs, who, both by word and pen, gave us much assistance; but we ever sought not to be followers of men, however good or wise, but “Followers of God, as dear children.” Thus growing in grace and knowledge for seven years, the year 1876 found us.

Up to this time we persistently ignored times and looked with pity upon Mr. Thurman’s and Mr. Wendel’s ideas. (the latter was preaching the same time as Bro. Barbour; viz: The burning of the world in 1873.) We regarded those ideas as unworthy of consideration, for though we believed the event “nigh even at the doors,” yet we recognized the fact that the church will be withdrawn translated before there would be any open manifestation to the world, or, in other words, the two stages of Christ’s second advent, viz: coming for his saints, and coming with all his saints.

About this time I received a copy of the “Herald of the Morning,” Bro. B. was its publisher; I read with interest how he and others had been looking for (to use his own expression) “a bonfire”; how scriptural arguments pointed to the autumn of 1874 as the time it was due; how that as the disappointment connected therewith began to abate, he and others had re-examined the scriptural proofs that appeared to teach that the end of the world was due at the time supposed; how clear and firm all those proofs still seemed; etc.; how that then, they began to examine what was due to take place at the end, and found that instead of a bonfire, scripture taught that “The harvest is the end of the world” (or age), and that though the age ended, the earth remained and a new age unfolded in which “All the families of the earth shall be blest.”

When I read the account I was deeply interested, and as I read on I saw that, if the arguments were true they proved that we had entered and were then in the harvest or end; and if in the harvest, Jesus was due to be here present. This was all reasonable enough for it was much what we had been expecting, and it linked time to our expectation in a harmonious and beautiful manner. My thought now was: Are there sufficient proofs of our being in the time of harvest? If so, this brother and I were in perfect harmony. The paper came in the morning, and I had read it and written to brother B. before noon. I examined more of the time proofs, and though not yet settled with reference to them, made arrangements with brothers B. and Paton to come to Philadelphia, where I was engaged at the time (1876), and hold some meetings, giving evidences, etc., of time, to which I listened with interest, and of the truth of which I felt convinced.

Br. B. and I talked over various methods of promulgating these truths and finally decided to travel and preach them wherever men and women would hear, and to thus spend (D. V.) the

remainder of the harvest, which we then supposed was three and a half years, and would close in 1878. While I was arranging my affairs, brother B. returned to Rochester to prepare for publication of the "Three Worlds." (We found during the Philadelphia meetings that such a book was necessary to furnish hearers with chapter and verse for what was claimed), and to close up the "Herald" as it could not be properly attended to while traveling, and the suggestion was made that if any new evidences of truths were developed, a paper could at any time be published and issued from any point. In the meantime, to do justice to subscribers and give them reading matter for the remainder of their year, brother B. had parts of the "Three Worlds" book, then on the press, arranged with a heading, "Herald of the Morning Quarterly," which were left with a sister in Rochester to be mailed as they became due.

We, Bros. Barbour, Paton and myself, traveled, lectured, etc., for some months, when it seemed advisable to us all that a paper should go continuously to those who were hearing, thus keeping alive and watering seed sown. This seemed good to us all, and while brother Paton and I continued lecturing, brother B. went to Rochester and fitted up our office, type, etc., for which I furnished the money. The old type, &c., had been sold before we started out, although I know nothing of how much was obtained for it, nor what was done with the money. The paper thus started was essentially another paper but took the same name because we could think of none better or more expressive. That it was a new paper, or had at least undergone a change of management, was witnessed monthly by the heading of its fourth page where it expressly states that it is "Published by C. T. Russell and N. H. Barbour." Since the paper's change of form, July 1878, this has been omitted. Possibly Bro. B. forgot it, or possibly he thought that the page being small this could be advantageously left out. What amount of money I invested in the paper I do not know. Of such things I never keep account. I remember sending Br. B. money several times; one of which was when we were leaving a camp meeting at Alton Bay, N. H.; I gave him \$100 which he lost from his vest pocket as he afterwards wrote me,

3H103

when, I presume I sent him another \$100. I made neither mental nor written note of any money sent I simply sent whatever money was called for and seemed to me to be needed, aggregating altogether perhaps \$300 or \$400 dollars. The \$660 referred to by Bro. B. in the May Herald I never gave to the Herald. The paper has never been self-supporting, and particularly not at first, when we sent many thousands of copies to persons who had been readers of the paper of old when it did not advocate the glorious "Restitution of all things," as it now does, as well as to those who sent their names as two months subscribers free. At its outstart considerable money was

necessary; the receipts were slow and uncertain, so, to avoid the necessity of continually sending, or of the Herald's being in any way hindered from lack of money, I placed on deposit at Rochester the above sum which before, I had deposited in a Pittsburgh bank. I deposited the money in our joint names so that should occasion require, Bro. B. could draw and use it, but I repeat, I never gave that \$660 to either Bro. B. or the Herald. It, as well as all I have, is the Lord's, and was intended to be used wherever and whenever it was needed, wither by the Herald, any of the preaching brethren, or by myself. The greater part of it has been used for all these. When I was traveling, it was equally convenient for me at Rochester or at Pittsburgh.

Besides these cash items, the "Herald" had a regular income from the sale of the "Three Worlds," a book familiar to most of you. We published 3500 of them prices twenty-five, fifty cents and one dollar, according to binding. These were all disposed of, some by each of us while traveling, the proceeds helping to defray traveling and other expenses, and a part were sold from the office orders being filled from all parts of the country. It would be moderate to estimate that about one-fourth of the edition was thus disposed of from the office to the direct benefit of the Herald, which at an average of thirty cents each, would be over \$260, besides a smaller amount the proceeds from the sale of the hymn book, and more recently from the sale of the tract, "The Object and Manner of Our Lord's Return," the latter probably not so inconsiderable as some ordered by the dozen for distribution.

The moneys so received were all clear gain to the "Herald," as the cost of publication was paid by myself; Bro. B. doing the composition of the "Three Worlds" and hymn books. Whatever I gave to or invested in the "Herald," was not to Bro. B. but to the Lord, and I much regret that circumstances seem to demand this recital, but we are commanded, "Let not your good be evil spoken of." Bro. Barbour has put into the Herald his time and ability, and has drawn out of it his living. It was his own fault if during the last two years he did more than his strength justified, or if he did not live comfortably. It was not from lack of money. I know he lives frugally, and so do all who realize that all things are God's and that they are simply His stewards. I am willing to admit that in investing his time and ability he put in that which was of greater value than the money I invested. Still, I think that our brother would claim that the time invested was not given to me, but to the Lord, and the pay he expects is not merely the living of the present time, but that his is "The promise of the life that now is, and of that which is to come."

In consideration of the above, I confess I did not, and do not, feel that in supposing the Herald to be partly mine, I was "immodest."

But there are other points of our brother's reply to my proposition that seem to require re-stating to be fully understood. First, however, read below an exact copy of the letter which I wrote to Bro. B., and to which the article referred in the May "Herald" is the sole reply I have received.

Pittsburgh, Pa. May 3, 1879

Dear Brother N. H. Barbour:—Your postal card and letter came duly to hand, and I hope my delay in answering will not be attributed to lack of interest. The fact is that with moving of house and store, spring purchasing of goods (for which I went East), and the work which our Father seems to have put into my hands for the present, viz.: ministering to His children the bread of life each Sunday, as well as baptism and prayer meetings &c., &c., I have been kept so busy as to seldom get above six or six and a half hours sleep per night. With this explanation, let me reply to your letter.

First: It was not possible for me to attend the proposed meeting at R., and I presume, though invited warmly, you scarcely expected me, knowing my pressure of time, &c.

Second: I cannot understand how our bank account has so suddenly decreased. I expected that we still had \$100 to \$125 in bank. If I recollect aright the balance in bank when I was in R. was \$163. Am I right? In your reply, please let me know how our account stands, viz: How much was to our credit in bank Jan. 1, '79, how much has been received in cash since, and how much in bank and on hand now, also, what largest items of expense have been, &c.

While I still feel that you are a brother in Christ, and still love you as such, while there are many pleasant memories of the past to refresh my heart, yet, my brother, there has arisen a difference of view between us as to the teaching of our Father's word (see note. 1), and while giving you credit for all sincerity and honesty in your views, which I claim for myself in the opposite view, yet I must be guided by my own understanding of our Father's word, and consequently think you to be in error. Now I do not think that every difference of opinion need necessarily break fellowship and communion, yet in this case the points of variance seem to me to be so fundamental and important that the full fellowship and sympathy such as should exist among publishers and editors of a paper or magazine, no longer obtains between you and me, and because this is the case, I feel that our relationship should cease.

I believe that we are both children of God, and anxious to know and teach the truth. Our Father's promise is that all truth seekers shall be guided into it; therefore permit me to express the hope that we shall yet see in harmony and understand in unison, the Word. May whichever of us has truth be strengthened and established in it, and the one in error be led to discern the error.

Now how shall we dissolve? Will Bro. Withington or some other brother buy out my interest for you, or take my place himself, or do you wish to resign your connection with the Herald. (See note 2.) In that case I shall continue it (D. V.) As you are the senior, I give you the opportunity to mention the terms of purchase or sale, I know not whether you feel disposed to purchase

3H104

or not. In case you and friends wish to purchase, I expect to start another paper. I do not know that, as I feel at present, it would be an auxiliary, as I had at first intended, but neither should it be understood to be an opposition paper; it should be an independent one. I should be the more studious of this, because I should fear that if the friends the readers knew of our difference, &c., the truths which we both aim to honor and advance, might be reflected upon unfavorably in consequence. Please let me know your Answer--and proposition as soon as possible, within a week certainly.

Truly your brother in Christ, C. T. Russell.

EXPLANATORY.—Note 1. The doctrine of Substitution, or Atonement. Note 2. When I first mentioned another paper to brother B. January last, he suggested that I take editorial charge of the Herald, which I then declined; I did not know but that he might still be of the same mind.

The Answer--which I received through the May No. of the Herald is known to you all perhaps. In reply to it I wrote brother B. as follows:

101 Fifth Avenue, Pittsburgh, May 22, 1879

Brother N. H. Barbour: I was much disappointed at your reply in last Herald (May No.) j to my letter of the 3d. inst. I did not expect that its proposition would be made public as intimated in the last clause and I certainly did not expect that it would be stated in so partial and one sided a manner. To my mind it was unjust. And now I leave the Herald with you. I withdraw entirely from it, taking nothing from you; or it, or anyone, save christian charity, which we owe one another. This is exactly the amount expected when I wrote to you the former letter. Please announce in next No. of the Herald the dissolution and withdraw my name. Yet still believe me, the Herald's friend, and yours.

*Respectfully, CHARLES T. RUSSELL.*

I have other reasons than those stated in my letter to Bro. B. which I might as well mention here, as "other management" has been suggested. One feature of the Herald's management which gave me much annoyance, and of which I wrote to Bro. several times, was the careless handling of names of subscribers, by which many were lost, and the failure to keep any proper account of when money was paid, or when a subscription expired. He

simply marked P opposite the name, and when he thought from the color of the ink that the subscription was about expired, he stopped sending. Time after time I have been asked personally and by mail, "Why don't I get my paper?"

Another objection is that in some cases there has been too much management. Articles sent by Bro. P. and myself, were not to my mind respectfully treated. If I had a right to the paper, and I think I had, and I wished Bro. P. to have, while Bro. B. had an equal right to write an opposing article, he had no right to cut up and interpolate ours. Nor was an appended Answer--proper when the writer was an "Associate Editor" and had a right to present his views over his own name. Further, while writing against substitution, Bro. B. was seemingly anxious to publish letters from subscribers, which mentioned his view commendingly. Among others was one from Rev. W. V. Feltwell, of Philadelphia, a personal acquaintance of mine. In this extract Bro. F. is made to endorse the new views strongly.

I was much surprised, and seeing the brother in March, I inquired; why? He informed me that the article referred to had not stated him correctly that he had written to Bro. B. to have it corrected, and, said he, "Didn't you see the correction in the March Herald"? No, I answered. Then he got me his copy. There it was Bro. B. regrets at any error, &c., and a quotation from Bro. F's last letter: "I am now and always have been a believer in the vicarious atonement of Christ." This seemed all right and I know that it was possible for any one to make a mistake, when merely making an extract from another's letter, and I was rejoiced to think that the correction was so freely made.

But judge of my surprise and sorrow when upon attempting to show it to Bro. P. a few days after, I found that in my March No. a notice of Bro. Rice's paper "The Last Trump;" occupied its place How was it in yours? We could not understand it; it seemed like double dealing too much management for a Herald of the Millennial Morning. Alas!, I said to myself; is this the fruit of the new views of the atonement?

To Summarize: In money direct and through publications, I presume that I furnished the Herald with about, as nearly as I can approximate, six or seven hundred dollars, in addition to its type &c. Bro. B. put in all he had his time &c. He drew out what he has since lived on, and by this new arrangement has drawn the "Herald" as well.

In the light of the above it may not be amiss to offer a few criticisms of the May article. How does it appear now, about those thousands of gratuitous papers? Did Bro. B. do all the giving? [I take no credit to myself in the matter, I did what was my greatest pleasure.]

Then too from the account above given, which many of the brethren here can corroborate, does it indeed look as though "our



dear young brother Russell came into these views, and a small interest in the paper so recently?" Is it true that "this young man came into the views advocated by the Herald, no longer ago than Nov. 1876?" Again, is it true the Bro. B. "advocated all the advanced truths and all the prophetic arguments?" And did the "young brother learn all these beautiful truths by hearing repeated courses of lectures by Bro. B.?" Let us see what are these beautiful advanced truths? Is it the time of Christ's coming? No, there is no beauty in time, it is only a thing of dread, unless the glorious object of His coming is recognized. Bro. B. can scarcely be considered the one, who brought this most glorious and most beautiful truth to our attention, for, while he believed a bonfire to be the end of the world, and that probation ended with it, Bros. Geo. Storrs, Henry Dunn and others were preaching and writing of "the times of restitution of all things which God hath spoken by the mouth of all His holy Prophets: [Acts 3:21,] and that "In the ages to come, God would show the exceeding riches of his grace." (Eph. 2:7) Again, of what value would it be to know the time if we know nothing of the manner of Christ's coming? But while Bro. B. was looking for and preaching outward demonstrations, others saw and taught the two stages of the second advent, viz: Coming unobservedly for His bride and his appearing, when "we also shall appear with Him in glory." Lest some should suppose these statements unwarranted by facts, let me here give extracts from writings on

3H105

the subject by Rev. Jos. Seiss. "The Last Times" a work published by him in 1856, says of:

"The Day of the Lord." [pp. 150-151]

"There shall be upon the earth distress of nations with perplexity, the sea and the waves thereof roaring," great popular and revolutionary disturbances; "men's hearts failing them for fear and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken." These words describe scenes of the judgement, which are to be witnessed before the visible manifestations of Christ, scenes which will glide in upon the world without the least suspicion on the part of men generally, that they are the beginning of the great judgement. Yes, "every eye shall see him" but not necessarily at the same time, and only when he shall come "with all his saints with him," and all his saints cannot be with him until after the pious dead are raised and the pious living be translated. The day of judgement shall come "as a thief in the night." He will be here, gathering and removing His elect before the world shall have become aware of it. Referring to

### **THE RESTORATION OF THE JEWS.( pp. 206-209)**

"The Jews shall return to their ancient home. Jehovah Elohim shall come down again more glorious than when of old, he dwelt

in cloud and flame in the Holy of Holies, even Jesus in His own glorified humanity and they shall say: "Lo, this is our God! we have waited for him and he will save us. We will be glad and rejoice in his salvation." Jerusalem's light shall then have come, and the glory of the Lord have risen upon her and she shall arise and shine. But Jerusalem below, radiant in all its untold glory shall be but a type and earthly picture of the higher and sublime Jerusalem that is above.—[ The Church] Concerning the

### **OFFICE OF THE GLORIFIED CHURCH. (pp. 221)**

"Much of the great plan of redemption yet remains unfulfilled and this Church of the first born is exalted to its high place, not only for its own glory and the Savior's praise, but as another great link in the chain of agencies, and administrations by which the entire world is to be restored to the high sphere for which it was destined. When this elect Church shall have been completed and its members come to be Priests and Kings with Christ in the glorious Messianic kingdom, the same general calling which they now fill will continue.

These sublime principdoms of the eternal empire are a part of God's great plan to let forth His love, wisdom and blessing upon earth's generations. Blessed shall it then be for the world, when once the saints shall be installed with their promised dominion and set with Christ upon His throne." And again, concerning

### **SPIRITUAL BODIES. (pp. 220)**

"That the glorified saints will to some extent mingle with those who live in the body and at times unveil their radiance to them, I think there is reason to believe. If they are to govern, direct and minister to those in the flesh, it is natural to suppose they will also be visible at least occasionally.

Angels in the performance of similar offices have often been manifested to living men, and why should it not be so with Christ's servants in the wonderful administrations of his glorious kingdom? Glorified or spiritual bodies are perhaps in their nature insensible to our earthly senses. Christ after His resurrection, was not visible, except at certain times when he manifested himself. The angels are invisible and yet we have many instances in which they were revealed to the view of mortals.

And in that new world in which the glorified saints are to be enthroned and commissioned as the ministers of Christ to execute his orders and administer his government over the nations, we may reasonably expect that they will often appear and converse with those who live in the flesh, and that intercourse between them and those in the body, will be as real familiar and blessed as that which Adam enjoyed with heavenly beings in Paradise."

At the time the above was written Bro. Barbour was entirely uninterested in these matters, a gold miner in Australis, and even

since his return to the United States, and his interest in the second coming of Christ, his preaching and teaching has, until quite recently, opposed rather than favored these doctrines.

From whence came all these beautiful and advanced truths to young Bro. Russell and others of the flock? Surely not from Bro. Barbour, nor, we may add, from any man. These precious truths are given freely to all in Christ by the Lord, the Holy Spirit being our teacher and the only one, for “The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth.” (1 John 2:27) Truth and knowledge are the food upon which God’s children feed, and He himself has made perfect arrangements for their supply, as it is written, “Light is sown for the righteous.” (Psa. 97:11)

He supplies the light to the “Pathway of the just that shines more and more unto the perfect day,” and as the Master promised so we have had “The spirit of truth to guide us into all truth, and He has shown us things to come.” (John 16:13)

But while the spirit guides, human instrumentality is often employed by the spirit. Men are only the “earthen vessels that the excellency of the power may be of God and not of us.” (2 Cor. 4:7) The vessel is nothing, the treasure has the value. All God’s children are to some extent vessels, some with greater capacity than others. O that we might all be very humble as treasure bearers.

*“Broken and emptied vessels,  
For the Master’s use made meet  
Rather be nothing, nothing -  
To Him let their voices be raised,  
He is the fountain of blessing,  
He only is most to be praised.”*

Truth when due, is due to the household, and it is of little consequence either to the Spirit, who has it to communicate, or the Church for whom it is intended, whether it come by one vessel or another. If Luther had refused to carry the message given him for the Church, some one else would have carried it. And what he brought was not his, it was the Church’s, and each member of the Church was as much the owner as Luther.

The Lord’s way seems to be to give truth through various channels “—Here a little and there a little.” Possibly, the reason is, lest the vessel should “be puffed up above measure,”

3H106

and that the Church should know that its Head is the “Fount of every blessing.”

But is there nothing which Bro. B. has brought us as the Spirit’s vessel? Oh yes, while he did not bring the glorious and beautiful

advanced truths, nor yet the “prophetic arguments.” [The chronology, showing scripturally that the 6000 years from Adam ended in 1873, was I believe, first dug from the Bible, arranged and printed by Rev. Bowen of England, and is there known as “Bowen’s chronology.” Most of the Prophetic arguments which we now use, were used long ago by Second Adventists misapplied and their harmony not being seen, they were thrown aside.] Bro. B. was permitted to so arrange, (gradually) and harmonize these various Prophetic teachings of time, that now, they give those of us who see them, great joy. He has caused these Precious Gems (God given) to sparkle and shine because of their harmonious arrangement, and the light which he brought us (God given) on the time of the realization of “The exceeding great and precious promises of God.” For this harmony of time we thank God. For his labor in bringing it to us we sincerely and heartily thank Bro. Barbour, and pray that as a vessel the Lord may use him still further to the edification of the body of Christ.

This has been to me a painful recital, and it will be the same to every reader of the “Herald” who is truly interested in what has been taught through it for the last two years, but I believe it is absolutely demanded as an explanation of the article in the May “Herald.” I have finished. My wish is to dismiss the matter entirely from my attention, and I now expect never to refer to the subject again under any circumstance.

I have published this as a “Supplement.” because first I wanted it to go to none but “Herald” readers, and secondly, I would not want the pages of “Zion” s Watch Tower”sullied by a recital so derogatory in some respects to the character of a member of the body.

I have been extremely careful in preparing this article that no part of it should be over stated. First: Because I do not wish to misrepresent and Secondly: Because I have every reason to expect that some sort of an Answer--will be attempted, and desiring never again to mention the subject, I want to make such statements as cannot be contradicted.

*Yours, &c., C. T. RUSSELL*

## **THE NARROW WAY AND OTHER WAYS**

The Watch Tower Bible and Tract Society began its second series of chart-talks at Allegheny Carnegie hall yesterday afternoon, with Pastor C. T. Russell again as the speaker. This series is to last for three weeks (Sunday afternoons), and is announced to deal with features of Scriptural truth which will prove interesting to all Bible students, the lower portions of the “chart of the ages,” which is kept in constant use, being given particular attention. The subject for next Sunday afternoon will

be, “Born of the Spirit,” a rather mysterious title, which is likely to arouse much curiosity and induce a large attendance.

The subject yesterday afternoon was, “The Narrow Way and Other Ways.” The speaker’s texts were: “Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.” (Matt. 7:13, 14) “An highway shall be there, and a way; it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there; and the ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:8-10)

### **DIFFERENCE IN TWO WAYS**

Attention was directed to the wide difference between the two ways expressed in these Scriptural statements one a narrow, difficult, stony way, with opposition at every step; the other a highway a traveled, well-kept roadway; distinguished from the former by the entire absence of evil influences to interfere with progress. In leading up to his explanation of the two diversely described ways the speaker noted the past findings regarding different epochs of man’s history, pointing especially to the three great periods called “worlds,” the first of which, extending from creation to the flood, the second, from the flood to the second advent, and the third into illimitable future.

In this second period all Scriptures were to be applied which speak of the domination of Satan, the “god of this world.” “the prince of this world, and the world itself as an ”evil world." In bringing an end to this period, and ushering in the next period of time, the third world, the first work to be accomplished is to bind Satan, the instigator of evil, that he may deceive the nations no more for 1,000 years. During a portion of the period of time encompassed in the “second world,” the narrow way is said to be in existence a way so difficult of access that it is said “few there be that find it,” and this because in this period Satan is still unbound, and still fulfilling the apostle’s word. “The god of this world hath blinded the minds of them that believe not.”

### **GOD VERSUS SATAN**

While Satan is exercising his power, and endeavoring to oppose the way of righteousness. God is calling out His elect class. His “little flock,” the church of Jesus Christ, which finds its experiences exceedingly trying and difficult because of the circumstances under which they are thus called. Many who would desire to live soberly, righteously, godly, are hindered

from doing so because they note the opposition given to all of that class, and they therefore draw back from a full devotion of themselves to the Lord's service, doubtless wondering in their own hearts why God made the way so narrow and difficult, instead of plain and easy of following. Not merely these, but Christians in general, it was suggested, must have frequently queried the reasonableness of the narrowness of the way to life, so that

3H107

in the present time it is true, "Whosoever will live godly in Christ Jesus must suffer persecution."

The explanation for this was declared to be that God desired a class of specially selected ones to be the church of Christ a class so thoroughly tried and tested that they would be worthy to be accounted "joint-heirs" with Him in His kingdom. Because Christ is to bear such a relationship to the faithful ones who walk in the narrow way, and is called in the Scriptures, "The head of the church, which is His body," there was no opportunity for walking in the narrow way previous to the beginning of the gospel age. Jesus is "the captain of our salvation," and if such, He is the chief One the One who first walked in the way. So He says, "He that would be my disciple, let him take up his cross and come after Me" not precede Him, as those would have done prior to the gospel age, had they been called to walk in this way. The thought is that none could be the Lord's disciples, in this special sense, and go before Him.

### **WHEN SUFFERING IS AT AN END**

When the present world is at an end, when the gospel age shall have been completed, the church made up, and glorified, and Satan bound, there will be no longer necessity for any man to suffer persecution for Christ's sake no one to cause him to suffer. Since Christ is to be the king, and the government of that time will be righteousness, everything will be favorable to righteousness, and only those who would do evil shall receive punishment.

Then will be fulfilled the prophetic declaration regarding the highway a way of public travel, easy of access and far from difficult to walk upon. This is provided by the context of the verse referring to the matter: "The wilderness and the solitary place shall rejoice even with joy and singing;... they shall see the glory of the Lord and the excellency of our God." This has not yet come to pass, for no matter how we may regard this as a symbolical picture we see no correspondency yet to the grand glorious blessings from the presence of God here depicted.

The world is to see the glory of God, in a way that it cannot see it now, on account of the blinding influences being exerted by Satan. Remarkably few of mankind are in such an attitude of

mind and heart to appreciate the Lord's excellency and glory. "Strengthen ye the weak hands and confirm the feeble knees; say to them of a fearful heart, fear not... Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing."

### **A POINT MADE CLEAR**

This "then" makes the application of the passage clear when God has come with vengeance upon those who are in deliberate and willful opposition to Him, and with a recompense for those who are His people, seeking to walk in His footsteps at the end of the present evil world when the Lord shall come in all His glory, for the blessing not merely of the church, to be glorified with Him, but for all the families of the earth. It is "then" that those blinded with ignorance and superstition and various false representations of the divine character and plan shall have their eyes opened.

It is difficult today to get the eyes of the blinded ones opened, but "then" He who shall have come for the fulfillment of the promised blessings of the world, which He redeemed with His own blood, shall quickly enlighten those who are to be blessed. And so, the lameness that belongs to the fallen condition of humanity shall be healed such lameness as has hindered many from following in the footsteps of the Lord and "making straight paths for His feet."

The speaker claimed a fulfillment along physical lines of the whole statement, but pointed out that it must be applied to the mental and moral conditions, as well, to be fully carried out. "In the wilderness shall waters break out, and streams in the desert; the parched ground shall become a pool, and the thirsty land springs of water. And an highway shall be there."

### **DIFFICULTIES WILL BE OVER**

There is no difficulty then, as in this age. The gospel age has to contend with all the difficulties and stones of stumbling and ravenous beasts, which may be found represented in the lion of intemperance, the beast of passion, pride, temper, hindering from walking in the narrow way, and which would devour the spiritual life of those who had not sufficient confidence in the Lord to seek His grace in walking in the narrow way. Some people who have said that this highway, wherein a wayfaring man, though a fool, should not err, is appropriate to the present age, have grievously misunderstood, or else many persons today are a great deal worse than fools.

For, according to the speaker, diverse creeds and theories of men are set up as the standards by which the Lord's word is to be understood, and each overthrowing the other in some form of view, it is evident that one or all must be wrong and, therefore, that the scriptures are out of the way entirely. They do err, and



thus argue against the existence of a highway in the present time, in which they might walk with ease. When the highway is in existence the scripture will be fulfilled; “The whole earth shall be filled with the knowledge of the Lord.” “None shall need say to his neighbor, Know thou the Lord? for all shall know Him, from the least unto the greatest.

### **WOULD BE A DENIAL OF SCRIPTURE**

To say that these conditions exist today would be to deny the scriptures and the evidence of one’s own senses, which recognize that the very coming together of the Lord’s people in assembly is to build one another up in a knowledge of the Lord, because they do not know His way fully.

The speaker urged honesty in dealing with the Lord’s word along this line and a readiness to accept the scriptural presentations, no matter how they might overthrow preconceived opinions based upon imperfect instruction. Since the Lord had distinctly declared the proposed existence at different times of two different ways in which He should be served, it is for His people to accept His word with candor, and conform their views to the facts. Nor should one hastily conclude that the Lord was dealing

3H108

partially with any class in making a difference in the terms upon which each should worship before Him. The Lord had a distinct purpose in His arrangement.

He wanted a “peculiar people,” tested by evil experiences, for a special work in His kingdom, and hence, instead of delaying the opening of any way until the second advent of the Lord, at the time when evil conditions would be removed, He began in advance, while evil still existed, to call the church to polish, fit and prepare each member of it for a place He would have for them by and by, as stones in the temple of the living God. This process is not necessary for the world, because in the case of the latter their preparation would be to fit them to occupy an earthly position of blessing, attained through experience, instructions and assistance, gained throughout the Millennial age, and the work of the elect class would be to give this teaching and instruction to mankind.

### **HUMAN CLASSES ON A CHART**

The speaker drew attention to the lines upon his chart which illustrated the different positions occupied by the classes referred to in the texts. At the bottom was represented the plane of human degradation the condition in which all the world of mankind exists today as a result of sin. To this plane Adam fell, from a plane of human perfection, the next line above. As a perfect human being, perfectly able to keep the divine law, he transgressed God’s command, and fell from his high estate into degradation and sin death. This is the “broad road to



destruction,” which the Lord spoke of in contrast to the narrow way.

It is not a broad road to eternal torment, because the scriptures do not say that that is the end of the wicked but rather that those willfully disobedient to God are to be “punished with everlasting destruction from the presence of the Lord and the glory of His power.” In this condition of death all mankind has been included ever since the fall of Adam. The only ones who have escaped from his plane, and been restored to the plane of perfection formerly occupied by Adam are those who have exercised faith in God. Abraham was of this class—“ He believed God, and it was accounted to him for righteousness.”

### **REPRESENTATION OF ABRAHAM**

He is, therefore, represented as occupying the plane of human perfection but not in an actual sense yet, because the scriptures say this condition is now merely reckoned to those who have the faith, and Abraham is to receive his actually perfect human condition, as a result of his faith, when his blessing shall come with the remainder of the world in the future. All who accept Jesus Christ as their redeemer today have faith in Him and desire to escape from the plane of condemnation, are likewise accounted as possessing life in this reckoned way, and are, therefore, said to be upon the plane of justification human perfection; it is “counted” to us, as it was to Abraham by reason of faith.

The speaker impressed upon his hearers that this justification was not an entering upon the narrow way. It was merely the beginning of the steps which would lead to that way; it signifies a return to God’s favor, as Adam was in God’s favor before he sinned against His law. So the apostle says, “Being justified by faith we have peace with God through our Lord Jesus Christ.” This is a precious step to take, and we could never get along without it, but it is only preliminary. It does indeed require some self-denial to believe and acknowledge Christ there is some incline and uphill work to it, but it is not the narrow way.

### **NECESSITY OF CONSECRATION**

The next step must be taken before that can be entered upon, viz., consecration. After we have been justified by faith, and after God has accepted us, and we are considered God’s children in a general sense, members of the household of faith represented, in the Jewish type by the Levites, who served in the tabernacle the step of consecration brings us to the position of the priesthood the royal priesthood, which God is selecting in the present time. To all the Levite or justified class come the apostle’s words, “I beseech you, therefore, brethren (mark, he does not say sinners, for they could not obey this injunction at all), by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, and your reasonable service.”

There is something, then, beyond being brethren, Levites; sacrificing does not belong to this class, but it belongs to the priest, as the apostle declared, no man could be an offerer without something to offer, and the offering we are to make is our justified selves in the Lord's service, as again we have the apostle's words," We thus judge that if one died for all, then were all dead, and that we which live should live henceforth not unto ourselves, but unto Him who died for us."

This signifies sanctification, holiness far more than that doctrine frequently means amongst so-called holy people, said the speaker, because they frequently think of holiness as simply abstaining from sin; but we are to not only abstain from sin and to seek to walk righteously before God, but we are to devote our lives to God's service completely, with all that we are and possess, seeking to use these things to His praise and to our own progress along the lines of His will, expressed in His word.

### **SACRIFICE BY THE LORD**

This was what the Lord Jesus did He offered Himself as a living sacrifice, and for three and a half years carried out that covenant of consecration. So each individual who wishes to be of His church must follow in His steps, taking up his cross of self-denial, and sacrificing earthly interests for the Lord and the interests of the higher condition to which we are called.

The new condition to which we enter when we make such a consecration, according to the speaker, is called in the Scriptures "a new creature" new aspirations, desires and hopes, of a spiritual, heavenly kind, the feeding of which becomes a prominent part in the individual's life, and for the advantage of which the temporal sacrifices will continually minister. This new creature receives the trials and testings of the narrow way; it develops according to its faithfulness, and its aspirations and hopes are toward the great blessing of a place in the heavenly kingdom of the Lord a clothing with spiritual powers, and endowing with such abilities as will enable it to execute the great blessing work purposed to be poured upon the world, in its time of

3H109

opportunity, when the highway of holiness shall have been opened up.

### **ALL ARE HEIRS OF GOD**

To this the apostle referred when he said, "God's spirit witnesseth with our spirits that we are children of God; and if children then heirs of God, and joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." The suffering is linked with the special reward, because without walking in the narrow way of sacrifice the glory will never be attained. The kind of glory to which such a

consecrated individual will ultimately attain was referred to in the words of Peter: “There are given unto us exceeding great and precious promises, that by these we may be made partakers of the divine nature.”

The stupendous proposition, therefore, is that he who accepts the opportunity of walking in the narrow way, and is faithful to the end, shall ultimately be raised to a nature such as that possessed by God Himself, as further promised by the Lord Jesus in His message to the church, through John: “He that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.”

### **APPEAL TO THE AUDIENCE**

The speaker closed with an earnest exhortation to those present to consider the wonderful privileges thus expressed in the Lord’s word, and to accept the terms as well as the blessings which such acceptance carried. He deprecated excitement and undue haste in making so portentous decisions, and the generally wild efforts exhibited at revival services, urging that the Lord Jesus took a different course, and so instructed His people, representing that the counting of the cost of such an undertaking required deep meditation and prayerful consideration.

But to all influenced by the right spirit, and having a desire of heart to do the Lord’s will, the conclusion could only be one a determination to show the Lord the full appreciation of heart experienced for all His mercies, and a consequent complete consecration of life to Him who had redeemed that life from death.

Although the way is declared to be narrow, the promises were represented as complete to sustain every individual who would completely surrender himself to the direction of his Redeemer, who had said, “My grace is sufficient for thee; My strength shall be made perfect in weakness.”

### Section 3

*Selections from*

# Pastor Russell's Newspaper Sermons

Plus

# Unpublished Books

3H111

[Old Theology Quarterly—Number 24, April, 1893](#)

## **FRIENDLY HINTS ON BIBLE STUDY**

Our Redeemer prayed for his disciples—"Sanctify them through thy truth;" and then added, "Thy Word is truth." (John 17:17.) He thus showed us a general principle, and one which experience demonstrates—that God's truth is his agency for developing his children. Not general truths, however good and beautiful, such as botany, astronomy, etc., but truths which God reveals in his Word, are those which tend to produce in us, if we heartily receive them, the graces of God's spirit—the spirit of the truth.

But the questions arise—"What is God's truth?" "What is God's Word?" For it will be remembered that at the time our Lord said, "Thy Word is truth," the New Testament had not been written. It does not follow, however, that our Lord meant that the Law and the Prophets (the Old Testament) *alone* were to be considered the Word of God adapted and intended to sanctify us; but, rather, that all that God had caused to be written by the prophets, together with all the *explanations* of those Old Testament writings which God would supply through Christ's teachings, and afterward through the writings of the apostles, were to be

esteemed as God's Word—revelations of truth which would sanctify those who believe them and who act accordingly. This he clearly showed when he declared, "My doctrine is not mine, but his that sent me;" "The words that I speak unto you, they are spirit and they are life;" "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth is come, he will guide you into all truth, and he will *show you things to come.*" John 7:16; 6:63; 16:12,13.

It will be seen, therefore, at once, that the opinion of many, that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, is a great mistake—a serious mistake, because it blinds many to the great and beautiful promises therein revealed which are still future and vitally associated with the true Christian faith and hope, and therefore essential to complete sanctification. Of these, first in prominence are the promises of Christ's Millennial Kingdom and of the great blessings which shall accrue to the world of mankind, and to the earth as man's future home, of pleasing prospect and bountifully teeming with luxuries and comforts for the willingly obedient. Second are the promises to Israel of a restoration to divine favor and to a share in the Millennial work of blessing (educating, ruling and lifting up) mankind—promises which state as well as imply that the old patriarchs are to be restored to life as perfect men, to be examples of what *perfect* manhood is and of what all the fallen race *may* attain unto by obeying the Lord Jesus, then, with his Church, the Ruler of earth.—Acts 3:19-22; 7:37; 1 Cor. 6; 2.

Indeed, it is largely because of a failure to appreciate the Old Testament prophecies, that so many of God's children have gotten so sadly mixed on all the teachings of the New Testament—shown by the conflicting creeds of Christendom. The apostles were continually referring to the statements of the prophets and *interpreting them*, and reasoning from THAT BASIS. (See, for instances, Acts 2:24-32; 3:19-22; Rom. 11:2,8,9; Gal. 3)

From the prophecies they deduced and stated conclusions regarding the Lord's will in the present age and declared his future purposes. (See Rom. 11:25-32; Acts 15:14-16.) No wonder, then, that those who ignore the Old Testament should but dimly understand the arguments of the New Testament which are based upon those previous revelations.

### **YOU WILL REQUIRE ASSISTANCE**

If you are intellectually bright, and have large perceptive and reflective powers and a good education, you can take the Bible and by years of patient, critical study, you may prove to your satisfaction its divine inspiration and greatness from its internal as well as its external evidence, and acquire much of its wisdom and truth. But have you all these advantages? And if so, have

you at your command the years of time needful to their use? Most of the earnest truth-seekers have not; and even if they all had, would it not be an evident waste of time for each to study out this subject independently of each other one? We do not do so in other sciences, but make use of each other's assistance—not, however, without proving what we accept, with our best reasoning faculties. And so we should do in Bible Study. And evidently it is the Lord's will that we should do so, since through the Apostle Paul he shows the mutual dependence, one upon another, of the various members of the Church, though some may be specially useful to the body, as eye or as right hand members.—1 Cor. 12:14-21.

### **THE CREDIBILITY OF THE SCRIPTURES**

Many able and valuable works upon this subject are obtainable through any bookseller, or in any public library; but the most of these are written in a style for the scholarly only, and, filling several volumes, require more time than many are able to give for such information; and hence few of the masses of the people know, as they ought, the firm foundation which God's Word really affords for their faith. As a result, many have but little faith in the Bible and are often ashamed of it.

But we wish to call your attention to a very brief and pointed treatise on this subject—one which you can digest in a few hours, and which will strengthen your faith in God's Word for the remainder of your life. It is contained in the first three chapters of a book entitled "*The Plan of the Ages.*" Whatever else you may or may not have read, you should read the *pointed* arguments there presented. And as parents and as Christians you should assist the young and the many who are skeptically inclined in this day of doubts, and help them to get settled and grounded upon the Bible as God's Word. In the case of your own children this is specially a duty that you owe them. And in the case of others, remember that, in God's sight, we are each our brother's keeper.

3H112

### **ONLY THE MEEK WILL BE TAUGHT**

When satisfied that the Bible is really God's Word and intended to be the guide of his children, a lamp to our feet, while we walk by faith and not by sight, until the Millennial Day dawns, you will want to study it. *How shall you begin?*

Begin as you would with any other study—systematically. The first requisite is a guileless heart—a simple heart—one not too wise to be instructed—a heart that realizes that the information it seeks can come from God alone, that human wisdom is insufficient—a heart that is ready "as a little child" to be taught of God. "The meek will he guide in judgment, and the meek will he teach his way." (Psa. 25:9.) Because "God resisteth the proud, but giveth

grace to the humble.” (Jas. 4:6) Such, then, must all be who would be “taught of God.” Others, will fail to understand God’s Word; for he has arranged it so that others shall not understand it.—Dan. 12:10; Matt. 13:10,11.

Again, the Apostle says, “Study to show thyself approved unto God, a workman who needeth not to be ashamed”–

## **RIGHTLY DIVIDING THE WORD OF TRUTH – 2 Tim. 2:15**

To rightly divide the Word of truth, you should be shown how by some one who has learned how, otherwise you will find it a tedious and laborious task, costing precious years. And, alas! we regret to have it to say that few of God’s children have learned this secret of Bible study, and few, therefore, can aid you to any considerable degree. Instead of recognizing the various ages and dispensations—the Patriarchal age, the Jewish age, the Christian age and “the Ages to Come”—and seeing the work God is gradually perfecting through these ages, they think of God’s dealing as almost aimless and without order. Hence, instead of rightly dividing and applying the various statements of Scripture severally to the various ages and dispensations to which they properly belong, they mix them all together and have a disorderly and seemingly contradictory mass which they cannot understand and can scarcely realize to be a revelation at all.

But, on the contrary, when the various ages are clearly in mind, and when the plan of God with reference to them is once seen, the Bible becomes an open book before the humble student—a great treasure-house of truth and grace, every statement of which can be definitely located. And when rightly applied to its proper age—past, present or future, as the case may be—the whole record from Genesis to Revelation falls into harmony.

As a help in the direction of the right dividing of God’s Word, we commend the book whose first three chapters we have already referred to, whose name, “*The Plan of the Ages,*” indicates but slightly its value as an exponent of the way in which the Word of God should be rightly divided—dispensationally—in order to be “meat in due season” to the household of faith.

The foundation here laid, in an understanding of God’s dispensational dealings, will lead the mind of the earnest student into green pastures of spiritual refreshment and strength, and open the way to and into “the deep things of God,” both of knowledge and experience. Begin, then, with the *study* (not a reading merely) of “*The Plan of the Ages,*” and then go on unto perfection. The foundation properly laid in a heart-felt desire to know and obey God’s Word, and an outline of the ages in mind, your building up in the *most holy faith*, with truths which will satisfy you wholly, will be an easy task.



THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD, should be well sharpened. That is to say, you will want a Bible with marginal references. If you can afford it, you should get what is termed a “*Teachers’ Bible*,” which gives not only the text of the common version, and references, and marginal readings, but also an Index of Bible topics, a partial Concordance, a partial Dictionary of Bible names, places, etc., as well as maps and much other useful general information. Then you will want one or both of the—

## TWO GREAT BIBLE CONCORDANCES

The best Concordance for finding the location of a passage of Scripture quickly is the old, reliable *Cruden’s Concordance*. Beware, however, of its theological definitions: they are very erroneous, unscriptural, and hence misleading if trusted.

But the most valuable in another way (though a passage cannot be *found* so quickly in it as in Cruden’s) is the justly celebrated work of recent years, known as *Young’s Greek, Hebrew and English Analytical Concordance*. The author, Professor Young, of Edinburgh, Scotland, a ripe scholar of now world-wide fame, has here given to God’s children (many of whom have little or no knowledge of the Greek and Hebrew languages in which the Bible was written), a quick and ready means of ascertaining what Greek or Hebrew word was used in any particular place, and the meaning of that word as defined by Prof. Young: and the meaning may be judged still more accurately by running the eye down the column and thus comparing the various uses of the same work in other passages. All should have one of these Concordances. All who can afford it should have both—Cruden’s for quick general use, and Young’s for critical examination of any word or passage; but the latter is preferable, if you get only the one. Then you will *need*, also,

## THE EMPHATIC DIAGLOTT

This is another of God’s special blessings for our day; and *with the foregoing described helps is worth more than a four years’ course in the Greek and Hebrew languages. First, it gives the Greek text for the Greek scholar. Second, it gives immediately under the Greek text a literal translation of it, word for word. Third, it gives in another column a smooth English translation suitable for common reading, showing also the emphasis of the Greek, usually lost to English readers. While we cannot say that this work is perfect, we can say that we know of no other translation of the New Testament so valuable to the critical student—and this includes all to whom we write.*

The above, with the various volumes of the Millennial Dawn series, of which “*The Plan of the Ages*” is the first, really constitute an outfit of the *needful* helps. But if you have the means to spare, or if you can deny yourself in some other way, you will also find the following very useful:—



(1) *Rotherham's Translation of the New Testament*. This is in many respects an excellent translation, and, besides, has

3H113

marks showing the *emphasis* of the Greek, not shown in the common English translations. It is valuable, as any translation is, for critical study of a text. A comparison of the different methods of expression gives the thought of the original more clearly to the studios.

(2) *Leeser's Translation of the Old Testament*. This, too, is valuable. It is a translation by an *unconverted* Hebrew, who certainly has no bias favorable toward Christianity. This is the *recognized* translation among the Hebrews.

(3) For *general* information upon religious subjects (not for doctrinal instruction, though it contains a brief *history* of all doctrines and religions), we commend to you a Bible Dictionary. *Smith's Bible Dictionary* is justly popular, and though we cannot endorse its theological definitions, the work is valuable and instructive aside from these.

### **NOW, ANOTHER WORD-STUDY PRAYERFULLY**

Study of the Bible should never be attempted in any but a *prayerful* attitude of mind. It should be remembered that the nearer our hearts and lives come into sympathy and union with our God, the more receptive to truth we will be, and the more ready to understand it. Therefore while studying pray without ceasing; let your hearts continually thank the Lord for every item of truth you may see, no matter who or what has been his helping hand to lead you to it and make it plain; and ever be desirous of knowing *all* that God has to reveal. Be cautious, too, lest you should allow prejudice to keep you from simplicity of mind; and also lest Satan, through any man or woman or teaching, should beguile you into error after you have gotten free from prejudice and out into God's sunlight. Our constant prayer should be,—Be thou my teacher, Lord, and use thou whom or what thou wilt in giving me the lessons.

Make sure, however, if even an angel from heaven preach to you any other gospel than that founded upon *Christ crucified*, that you reject it as spurious. (Gal. 1:8.) All gospels which reject the *blood* (death) of Christ as the basis of reconciliation and blessing come not from God, whoever may present them, or in however pleasant words they may be put to you. They are from the great adversary and deceiver, the devil, whoever may be his willing or unwitting agents, or whatever his agencies.

But avoid the mistaken idea of some, that *prayer* takes the place of *study*. Prayer may and should co-operate with study in relation to God's Word, but it cannot take its place any more than in mathematics or astronomy. Hence, if you feel prompted by spiritual laziness or habit, or what not, to pray to God to give you

a knowledge of his Word and plan without patient, earnest study and the use of the various helps which he has provided, reflect that you are not justified in asking God to give you in miraculous manner, of your own choosing, what he has already put within your reach in another manner, which is his choice. Reflect, too, that before asking God to do a miracle for your instruction, you should learn obedience; and that he has said to you and to us all, “Study” (2 Tim. 2:15), “Search the Scriptures.”—John 5:39.

### **HOW HELPS MAY BECOME HINDRANCES**

Beware how you permit any man’s thinking to take the place of your own. God does indeed make use of one and another of his children in pointing out to others the meaning of his Word. But, while humbly and thankfully making use of any helper’s assistance and esteeming such very highly in the Lord for their work’s sake, we want to remember not to become worshipers of men (messengers—Col. 2:18), not to swallow any man’s teachings without critical examination in the light of our lamp—the Word of God. We may remember with profit that man is not our teacher, but God; and that any man used of him as an under-teacher will, to the extent that he is in God’s employ, teach, expound and harmonize his Word, and not merely theorize on isolated passages of Scripture aside from their context.

When any new thought is suggested as to the meaning of a certain passage, turn to the passage and examine it critically, using the various translations of it at your command to see whether it seems to sustain the theory suggested. Next, examine the preceding and succeeding verses to see if the idea suggested be in harmony with the entire argument of the inspired writer. If it is not in harmony reject it at once: do not trifle with evident misapplications. If, however, it seems to be in harmony with the immediate context, measure it with all other Bible statements bearing on or relating to the subject. Whatever you receive after thus testing and proving will stay with you. You will know *what* you believe and *why* you believe it.

### **PROVE ALL THINGS— HOLD FAST THAT WHICH IS GOOD**

#### **1 Thess. 5:21**

If the student be a mechanic or a clerk or a house-keeper, with but limited time for study and using helps, he will soon come to the conclusion that the Apostle cannot have meant that each child of God should study up all the religious beliefs of the world, heathen and Christian; for life would be too short for a thorough study of each, if that were the *only* business. Nor can he have meant that we should study up all the creeds of “Christendom,” with all the books which their various theologians have written in defense or explanation of their theories. Life would also be too short for this.

There is a simple, quick way, however, by which those who have accepted Christ as their Redeemer and King can prove all doctrines to be either true or false as fast as they are presented to them. We will lay it before you. It may save you years of doubt and uncertainty, and will surely save you much time from confusing study of theories which are only misleading, and it will quickly place your feet upon the sure foundation, and give you time to study in the right direction.

If you have received Christ and learned of him at all, you will not need to look at any system or theory which does not recognize him. You have already proved all other ways of salvation false. Now about theories which do acknowledge Christ. Though they be legion they all may be divided into two classes—those which teach a *progressive development*, or the gradual evolution of the human family from a lower to a higher state, and those which, on the contrary, claim that God created man perfect, in his own likeness, and that he fell from his perfection, mentally, morally and physically, by disobedience.

3H114

The first of these acknowledges Christ as a teacher or guide only. Its advocates claim that he saves or develops men by his example, but that a *sacrifice* for our sins was unnecessary, except as the condescension to be an example cost him *sacrifice*.

The second of these views acknowledges Christ as *Redeemer*, as well as Teacher. It accepts the Bible statement relative to man's fall from divine favor—from perfection, from life, to disfavor and condemnation to death as a sinner. It acknowledges Christ's sacrifice finished at Calvary as the payment of man's penalty, the *price* of his redemption, the *basis* of all God's favor to sinners in the forgiveness of sins past and weaknesses present, and the hope of a future return in God's due time to a state of perfection and harmony with him.

The last named view is the Bible view, as you know; and it becomes an easy matter to judge, upon this line, any theory you may hear or read. Any theory which has no important place for the fall, and for the cross, its remedy, is not of God, for these are the fundamentals of God's revealed plan.—1 Cor. 15:3,4,20-22.

Whatever you come across that will stand this test is on the right foundation, and is worthy of further examination and criticism with the Bible as the only standard. But any system which does not stand this test should be rejected promptly and forever. The more you seek to examine that which you see to be on a false, unscriptural basis, the more you will entangle and confuse yourself in the snare of the great adversary who seeks to beguile the bride of Christ as he did the bride of Adam. (Col. 2:4, 18; 2 Cor. 11:3.) Beware, therefore, of every theory as soon as you prove it to be off the *ransom* foundation, as soon as you find it contradicting God's expressed penalty for sin, "The soul that

sinneth, it shall die,” and affirming Satan’s lie, “Ye shall not surely die:” parley no longer with it. “Neither shall ye touch it,” which should have been Eve’s motto, should be yours, with reference to every doctrine proved false by the only standard—God’s Word—See Gen. 3:2-4.

### **A WORD IN CONCLUSION**

It is needful not only that you have the helps, and use them, as above suggested, but it will be needful that you begin to let shine upon others whatever light may reach you—not in pride, as though it were a discovery that you had made, but in humility, anxious only to lead others to the light for their profit and to honor your Father in heaven. (Matt. 5:16.) The exercise of spreading the truth will react favorably upon your own soul, and you will be brought more and more into fellowship with all the truth-hungry children of God.

Then, you will want the semi-monthly visits of ZION’S WATCH TOWER, with the information and assistance it is continually giving to God’s saints. It is entirely unsectarian, thoroughly loyal to the Word of God, discards the wood, hay and stubble of human tradition, and builds with the precious promises of God upon the one sure foundation, Christ and his sacrifice for sin. The price is moderate—designed merely to meet the actual expenses of publication. To any interested but unable to pay \$1.00 per year, the *Tract Society* which published this tract will send the paper free upon request. We also *loan* to the Lord’s poor, who will promise a careful reading and to return it, the book mentioned above as a special helping hand in Bible study—*The Plan of the Ages*.

So, then, none are so poor as to be unable to get some helps to Bible study.

Yours in the love and service of the Truth,

*TOWER BIBLE AND TRACT SOCIETY,  
“BIBLE HOUSE,”  
ARCH ST., ALLEGHENY, PA.*

### **[Zion’s Watch Tower Extra, April 25, 1894](#)**

## **A CONSPIRACY EXPOSED AND HARVEST SIFTINGS**

Little did the Editor think, when penning words of caution to watch and pray, printed in our issue of April 1, under the caption, “Let Ye Enter into Temptation,” that they were so soon to prove so necessary and timely as they have since proved.

The story we here relate is a sad one; but it seems our duty to tell it in detail, because those most concerned were introduced to our

readers and frequently mentioned in these columns in warmest terms of brotherly regard. It is proper now, therefore, that you should know of their deflection. This painful story we have published separate from our regular issues, that if possible only the elder, and it is to be hoped *steadfast*, readers of the Watch Tower may know of it, lest others—"babes"—might be stumbled.

Those who have been readers of the Watch Tower for several years, well know that on the strength of the words of our Lord and the Prophets and Apostles (Dan. 12:10; Psa. 91:7; 1 Cor. 3:13; Matt. 13:41) we have been expecting "siftings" and "stumblings" and the "falling" of many in this "evil day." Such, therefore, like ourselves, will not be so greatly surprised at the facts, although like ourselves they may well be surprised, each time, to know *who* stumbles and over what. Unsuspicious hearts are always surprised; and the best and purest hearts are generally unsuspecting.

To prepare the reader for what follows, it is proper to state that the *conspiracy* of which it is our unpleasant task to tell you, and of which the Editor was made the subject, resembled more the betrayal of our dear Master (as some of the friends here remarked) than anything else to which we can compare it. We had no suspicion of it whatever, until five days before, and only since have learned that it had been gradually forming for the past two years; that it had been expected to "explode" the matter like "a bomb, and blow [dear?] Brother Russell and this work sky-high" at the Spring Meeting a year ago, and by thus breaking his influence to get *free* from what they call "bondage to Brother Russell," and force open to their own uses and abuses the columns of ZION'S Watch Tower, which they claim a

3H115

right to command;—because it is *Zion's* Watch Tower, and they are members of Zion.

They were greatly disappointed, it appears, when that meeting was abandoned in favor of the Chicago Convention later, but declared that the "bomb" would "explode in less than eighteen months"—referring doubtless to the expected Memorial meeting this Spring. But Providence again foiled the scheme by leading us unwittingly to decide not to call such a meeting this year. We knew at the time that they were greatly disappointed, for they said so; but we had no idea that they had such murderous plans and hearts. We use the word "murderous" advisedly, because we esteem that to kill the character and influence of a man is a baser murder than to kill his body merely, and that the murder of the character of one the least of God's children is worse in the sight of God than the physical murder of a worldly man. (See Matt. 18:6; 1 John 3:15.) Perhaps few realize this matter so; but we submit that it is the correct view, as shown by the foregoing Scriptures. If all could get this true view of the matter, they

would see the importance of the Apostle's words—Let all evil speaking, backbiting, slander, malice, envy, strife, be put away from you, as becometh saints.—Eph. 4:31; Col. 3:8-10.

About January '93, when they still expected the Spring Meeting to be held that year, they began preparing for it, by hints and suggestions, privately given, that there was something grievously wrong with Brother Russell's business character and methods. This was expected to undermine the confidence of the flock here and to prepare them to believe the "bomb," when exploded at the time of the Convention, when representatives of the truth from all over the country would be here. Of course this was done with many protestations of deep sorrow for "poor Brother Russell"—*nothing* being stated positively, but *everything* bad being hinted. My friends would have brought the matter to my attention at once, but of course were diffident about inquiring into my personal affairs and business,—especially as they knew nothing definitely to inquire about. At last, however, I got some idea that "some ugly rumors" were afloat, and at once called together about forty of the principle brethren and sisters of the congregation here, including those whose names seemed to be associated with the "ugly rumors,"—which were some of these who, we now find, were even then conspirators. We stated the case, and requested and urged that any and every thing known be told to us all, so that if any misunderstanding had occurred it could be set straight at once; for I assured them that there could be no real foundation to any rumors, my business career, like my religious course, being straightforward and based on principles of justice and truth. All denied any *knowledge* of anything derogatory to my character, and went away satisfied, except the conspirators, one of whom, (Mrs. Zech) I *now* learn, while speaking fairly to my face and seemingly joining with the others, remarked privately, afterward, "*I could have turned the entire course of that meeting if I had chosen,*"—referring evidently to the "bomb" which it had been decided *should be kept*,—to be exploded at the expected Memorial Convention of '94.

At the said meeting at my home, I gave a little resume of my business affairs, protesting, however, that I did so only for their and the truth's sake, and that my business affairs had as much right to privacy as those of any one else; and so I here protest again, but, later on, will go into details,—only for the sake of hindering God's "little ones" from being "stumbled" by the false statements which have already been circulated privately, by letter, and at the Chicago Convention last Summer, and now, within the past few days, in print (the oral "bomb" project having failed). The venomous circular recently issued by O. von Zech, E. Bryan, J. B. Adamson and S. D. Rogers is now to be the "bomb" designed to destroy confidence in Brother Russell (whom Providence has made to some extent an under-shepherd

to the Lord's sheep), and thus to shatter the work—in order that the conspirators may gather some of the wreckage; for already they have a new paper under way.

So much for the conspiracy, of which we were in ignorance until a few days ago. Meanwhile, the conspirators were fair to my face and spoke endearing words, as will be shown later on in this case by some of their letters to myself and wife, written during the very time they were concocting their scheme and *keeping* their “bomb.” Meanwhile, we were their *sincere* friends, and all but one of them has shared the hospitality of our home within the last three months. Yes, at the very time that they were *preparing* the circular, designed to assassinate my character, one of them, in the presence of a dozen brethren, offered me his hand, as Judas kissed the Master. But by that time, although I knew much less than I now do of his perfidy, I knew him to be my slanderer and refused his hand, telling him that the right hand of fellowship *meant* something to me, and that I had no desire to give it to those who stealthily and murderously stabbed my character behind my back.

But now for the details of the matter:—

To give a connected view of the things which have transpired here lately, we must recall to the TOWER readers the facts stated in our issue of April 1, under the caption—“The Work in England.” (And we assure you that every word of it is strictly correct; and that the figures given, as showing the funds of the Tract Society supplied in books for Brother Rogers' expenses, are *net* after deducting all money received from him and all books transferred to other colporteurs in England and all books now stored there. These figures, however, include books supplied to Bro. Rogers in the U. S. before he started for England, from the proceeds of which his expenses there were to be paid. It should be noted, too, that we state in the TOWER the amount of money Bro. Rogers would have received for the books at “retail.” We thus particularize because he, in an ambiguous manner, denies the statement.)

We heard Bro. Rogers' proposed mendicant plan in the presence of our office assistants (who with ourselves constitute our household), until Bro. Rogers said that he had told us all about it and “could think of nothing more to explain.” As before stated, we assured him that we could not think of adopting his plan and discarding the successful one now in operation, but urged him to try it himself if he felt sure that it was the Lord's will concerning him. He replied that we were “*rejecting the Lord's message,*” etc. (We learn since that he no longer relies for leading upon the Word of the Lord and his providences in Answer—to prayer, but that, instead, he sits down and thinks by the hour—as

3H116

he did during his stay at our home—and believes that the Lord *thus* reveals things to him. Alas! how many have been misled by this and similar misapprehensions, and to the neglect of the Word of God, which is “able to make wise unto salvation,” and through which the man of God may be thoroughly furnished unto every good work. (2 Tim. 3:15-17) Just what bad condition of heart lies at the bottom of such a course we may not be able to discern, but it seems generally to be spiritual vanity.) This was Monday evening; the next two days he visited considerably with Bro. Zech. We know not what passed between them except that by Wednesday night their causes were one; Bro. Zech evidently appreciating the idea of “taking the money from the fish’s mouth.” If Bro. Zech thus embraced Bro. Rogers cause it was but natural that Bro. Rogers should fall in with Bro. Zech’s “grievances,” and they strengthened each other’s hands and hearts in evil. We since learn that on the Saturday evening previous one of Bro. Zech’s family, Paul Koetitz visited Bro. Erlenmyer (whom he had previously tried to poison against me) and in great glee said, We have Bryan and Adamson and now here is Rogers all the way from England. It seems as if the Lord sent him at this time. That makes four, and there are a lot more. Just wait, something terrible is going to happen. And Bro. and Sister Zech and Paul Koetitz were at his house a week previous and stayed until midnight talking about Bro. Russell and a coming catastrophe. They gave Bro. Russell a black character, and Bro. Zech said he was going to tell all to the Congregation, soon. Bro. E. said, Why not talk the matter over with Bro. Russell? He replied, It is no use, he would explain everything away;—the congregation ought to know these rotten things. Bro. E. was much distressed and waited in fear for the “boiling pot” to “boil over.”

To start the matter, Bro. Rogers, Bro. and Sister Zech and Bro. Paul Koetitz attended one of the six Wednesday Evening Prayer and Testimony Meetings, held for nearly a year in this vicinity. There, in the absence of Bro. Russell, those meetings were denounced, and Bro. Russell, for his connection with their institution, was denounced as a “pope,” etc. The leader of the meeting in vain called for order and told them that the meeting was for the purpose of divine worship and praise, and for mutual assistance in spiritual development. Mrs. Russell was present and reproved both the interruption and the unkind spirit manifested. She pointed out that while the meetings were suggested and recommended by me, the matter was left to the congregation, nearly all of which had taken up with the suggestion and voted to have the meetings—not for doctrinal discussions, etc., but solely and only for worship and spiritual upbuilding.

She pointed out, also, that none were in any sense forced to attend; and that those who did not care for prayer and conference



in harmony with the object of the meetings should stay away and give to the others who did so desire, proper liberty to worship God as they pleased. She pointed out, too, that there are many meetings at which doctrinal subjects, etc., are considered. She showed plainly that while Bro. Russell's course contained nothing like a popish disregard of the wishes of others, the course of Bro. Rogers, in coming from England to force his ideas upon Bro. Russell, and now the course of all these in interrupting the worship of others, was decidedly popish, if indeed it were not worse than popish. Finally the discontents withdrew; Bro. Rogers staying that night at Bro. Zech's.

But I was unsuspecting all the while and lost the morning of that very day from the Lord's work (DAWN, VOL. IV.) to collect money to make good my check of \$700, given to Bro. Zech the afternoon before to keep his note from going to protest. The next day Bro. Rogers returned to our house for another conference (at which the entire family was present and which occupied the whole morning), and remained for dinner. After dinner he said he was going to Zech's but would be back for tea; but we told him that as he had been ten days at our home interrupting important work, and as Bro. Zech with whom he was more in harmony had made him welcome, we would not invite him to stop longer in our home. He then went to Bro. Zech's house, where, evidently, it was decided that *now* would be the most favorable time to explode the "bomb" that had been kept for some eighteen months. So Bro. Rogers was sent west, arranged with Bro. Bryan, who was to manipulate an assorted lot of grievances and damaging charges against Bro. Russell, and got Bro. Adamson into line;—who, it seems, had some *previous* knowledge of the conspiracy. Brother Adamson had a grievance relative to his tract, as will be explained further on; and being one of the older colporteurs, it was hoped that his name would add to the destructive force of the coming "explosion." They had seen Bro. Russell pass through trying experiences with "false brethren" before, for God and truth were on his side; but never before had they seen such a combination against him; and they encouraged themselves that *now* Bro. Russell would be humbled in the dust, and they would profit thereby.

### THE CONSPIRACY CULMINATES

Accordingly, they—Rogers, Adamson and Bryan—gathered at Bro. Zech's home, and with him and his family, sent out, on Wednesday, April 4, special letters to the Church at Allegheny, inviting them to gather at Bro. Zech's house the next evening to hear matters of importance, etc.,—meaning the "bomb" and smaller fire works.

About forty or fifty of the congregation attended, all of whom except one, so far as we are aware, received *special* invitations to

be present. As we were not present, we submit the report of Bro. E. C. Henninges, the Secretary of that meeting, well known to many of our readers. It is as follows:—

### THE SECRETARY'S REPORT

“In response to invitations sent out, signed E. Bryan, S. D. Rogers, J. B. Adamson and O. von Zech, requesting attendance at Bro. Zech's house on April 5, at 7:30 P. M., to hear 'things concerning our highest welfare,' about forty of the Church at Allegheny attended. Finding on arrival that it was to be a congregational meeting at which some kind of charges were to be preferred against Bro. Russell, a Chairman and Secretary were called for by those in attendance, that whatever was done might be 'done decently and in order;' besides which, it seemed proper that if the Congregation were to 'hear' the complaints, it implied that

3H117

they were to render their judgment or verdict, and all this required proper order and a congregational head or chairman to the meeting and an authorized record. And further, some present who had knowledge of Bro. Russell's past experiences with Bros. Zech, Bryan and Rogers, foresaw that it would be most unjust to have the self-constituted impeaching committee appoint one of their own number to manage the trial, as they insisted on doing, and at the same time call it a *congregational meeting*. *After nearly an hour had been spent in trying to get the congregation to sit quietly and hear their best friend traduced, without any power to properly inquire into facts, etc., the four complainants were overruled by the congregation, and Bro. H. C. Wolf was chosen Chairman, and myself Secretary, of the meeting.*

“Bro. Bryan was first introduced, but became, under some interruption, so excited, disorderly and rebellious that he grievously insulted the congregation by saying, 'I refuse to recognize the authority of the Chair.' It was promptly moved and seconded that we hear Bro. Bryan no further; but an amendment, giving him the alternative of apology or dismissal was carried. On his declaration that he had 'no thought of apology,' he was dropped, after having occupied the floor for about fifteen minutes.

“Bro. Rogers had the next opportunity, and spoke for nearly two hours. He gave a resume of his plan, which several of us had heard before at Bro. Russell's house, a report of which was given in ZION'S WATCH TOWER of April 1, '94, under the heading, 'The Work in England.' At Bro. Russell's he said he had not yet tried his new method. At Bro. Zech's he declared that he 'had tried this method largely in London,' and it was 'very successful.' He stated, as grievances, four ways in which he claimed Bro. Russell had injured him. (1) By pointing out that the printed page

is the best way to preach the Gospel. (2) On account of this he got the feeling that he must sell so many books per day to pay expenses, and this kept him from trusting the Lord. These two things kept him in a great bondage which he had felt, but the cause of which he and only lately realized. (3) By telling him that he had `NO talent` for public speaking. (4) By advising him to change his London meeting to one in Bible-class style. This last he regards as an `assumption of control of my privileges.´

“Bro. Zech spoke at odd times against Bro. Russell in general terms, to the effect that Bro. Russell had too much authority and lack of love for the brethren; also `Bro. Russell does *great sins*; and, if you do not want to hear it, you are partaker of his sins.´ Twelve o’clock, midnight, came without Bro. Adamson having had his say except in the opening prayer, in which he thanked God for having the privilege of sharing in `this great reform movement´ for liberty and equality amongst the brethren.

“Upon motion, the meeting adjourned, while Bro. Bryan shouted that they would be heard from fully in a few days—that a hall would be rented where they [the four] could have matters all their own way, and that it would not be called as a congregational meeting and that ` *this* thing will not down; we will print it and publish it to all the world,´ etc.

“Respectfully submitted, E. C. Henniges.”

After the meeting had dismissed, a few were invited to stay longer, and did stay until four o’clock A. M. Then were detailed the other matters, and through some who were there we finally got to know about the “bombs,” etc. When asked if they had gone to Brother Russell and asked whether he could or would give them an explanation, they replied that some of the minor charges had been presented and that “he had *explained them away*; ” but they had never mentioned the two leading items (the “bombs” which they had been keeping for eighteen months). When asked why they had not presented those leading matters to Bro. Russell they replied,—We knew before-hand that Bro. Russell could Answer--them, and explain them all away. “And so” said the inquirer, “you thus confess that you did not *want* an explanation, but wanted to slander Bro. Russell.”

## THE CONSPIRACY EXPOSED

The next Sunday afternoon, after the discourse, strangers were dismissed during the singing of a hymn and the regular congregation was requested to tarry. To those who remained we gave a full history of the matter, in substance as we now present it below:—

The conspiracy which reached a head on Thursday evening April 5, at the residence of Bro. and Sister Zech was a surprise to us all; and although we now find that it had been forming for nearly two years, yet, so far as we can learn, Bros. Adamson and

Rogers had nothing to do with it until the past few weeks, although the former had considerable information respecting it. But their readiness to become participants therein speaks for their hearts much of the same “gall of bitterness” which has for a longer period been the power of Satan working in the others;—for we cannot but believe that Satan has been the moving and inspiring conspirator—moving to envy, jealousy, etc., and now, finally, to an attempt to assassinate my character and thus to greatly injure the cause which, under God’s providence, I represent to a considerable degree.

When I shall now relate to you in detail the charges brought against me, you will indeed be surprised that “brethren” could be so confused by Satan as to become his tools and to attempt to make *charges* and “*bombs*” OUT OF NOTHING. I am not surprised at Satan; for I well know that he has long sought occasion against me, because of my activity against him and his works and in the service of the Lord. He has repeatedly set for me pitfalls and snares, but by the grace of God I escaped them. I am not surprised, therefore, that after besetting me for years and finding *no real charges* to bring against me, the great Accuser of the Brethren finally endeavors to misconstrue virtues and make them appear to be vices.

Born in this city of Allegheny, which, with the exception of about three years, has always been my home, I should be, and am, well known here. My religious views, of course, make me a mark, a target; and on this account if anything were known derogatory to my character, either in morals or in my business dealings, surely there are thousands of tongues in Pittsburg and Allegheny that would not hesitate to make abundant use of them to oppose my religious teachings. Can any one doubt that if such things could be produced, Satan would have found willing agents to publish them to the world long ago, to counteract the religious truths I publish, which they oppose, yet cannot gainsay nor contradict?

3H118

But what even the godless world would not do, because too honest, Satan now succeeds in getting some “*brethren*” to attempt. We do not claim that they realize what they are doing;—no, we trust that they do not fully realize the atrocity of their crime. For, if they have pursued their course for eighteen months with a full appreciation of its atrocity there would surely be little hope for them. We trust, therefore, that of them as of some of old it is true,—“they know not what they do,” the god of this world having so thoroughly blinded their moral sight.

Yet while hoping that sometime they may get free from their captor, Satan, we cannot think that they have gotten into their present dreadful condition inadvertently, or merely by error of judgment. If their hearts were right God would not have

permitted their poor judgment to get them into their present plight. We fear, from the bad fruits which they are bearing, that ambition and envy have for some time been “roots of bitterness” which only recently blossomed, and are quickly yielding the fruitage denounced in God’s Word as works of the flesh and of the devil,—malice, hatred, contentions, envy, strife, back-bitings, slanders and every evil work.

Those whose hearts could treasure up supposed “bombs” for eighteen months to explode in the midst of the Church and ruin the character of a brother, who meantime did more than a brother’s part to them (as will be shown later), and who all this time called him “dear Brother Russell” and wrote him letters expressive of their *love and esteem—these have a depth of wickedness and deceit which would shock a noble-minded worldly man not a professing Christian, and ignorant of the great light of present truth. Blasphemous unbeliever as he is, we believe that Mr. Robert Ingersoll would have no sympathy with such ungodly works of darkness;—he has enough of manhood to keep him out of such a snare of the devil.*

### **BROTHER ROGER’S GRIEVANCES**

We will examine these charges separately. We have already referred to Satan as the chief conspirator and it is not difficult to judge of his motives. We have also mentioned Bro. Roger’s grievances—that he was not allowed to overthrow the present Colporteur work and substitute his new preference.

We never forbade Bro. Rogers or others to preach Christ in any and every way they can. Quite to the contrary, as many can testify, we have always urged upon all the necessity for watching for the hearing ears, and that where such are found they do all they can to supplement the influence of the DAWNS. But we have advised, and do still advise, that it is useless to get into a wrangle and dispute and waste time at every house. Far better leave the majority of people to fight with DAWN and the BIBLE, than for the average colporteur, or indeed any one, to attempt it. Stir up the curiosity and interest of the purchaser, so that he will surely read, and then endeavor to water and to harrow before going to the next field of labor,—has been our advise to all colporteurs. And on their Report-blanks we have a space left, in which we request that they mention the number of persons with whom they have had special talks, and another blank in which we request them to state how many they have found who seem to be true wheat. Does this look as though we endeavored merely to see how many DAWNS could be sold, regardless of any work upon the heart?

Furthermore, several of the Brethren who seemed to have some ability for public speaking, have been supplied without charge with large charts similar to the one in DAWN, VOL. 1. (which cost us eight dollars each, in quantities), to enable them to preach

when opportunity offers. Bro. Adamson, one of the conspirators, has such a chart. Indeed, about two months ago, we contracted with a painter in Pittsburg to prepare one hundred cloth charts, five feet long, on rollers, suitable for parlor-meetings. These will soon be ready and will be supplied to TOWER readers at about one-third what they would cost to get them up singly. Thus different little groups can edify and instruct each other, as well as their neighbors. Already there are two, and I am now making arrangements for two more, who seem "apt to teach," to go from place to place and hold meetings, public and private, chiefly the latter. Do these things look like objections on my part to oral teaching? Surely not; and Bro. Rogers knows that he misrepresents me, whatever may be his object in so doing.

We do learn, however, since the publication of the article,—“The work in England,”—that Bro. Rogers had a very poor plan for colporteuring. Brother Utley, to whom Bro. Rogers gave some lessons, writes that he could not conscientiously adopt the plan, which, while successful as to sales, really did not make any opening for the reception of the truth. He describes the method thus: Rogers rings bell—servants appears—Rogers says, Please tell the lady that a minister wishes to see her. Servant leaves him in the hallway and he pushes on into the parlor. The lady enters, somewhat indignant at the intrusion, but is awed by the words, “I am a minister of the gospel,” and readily consents to her name being entered for the three books to help on some good work.

Sister Burroughs writes on the subject as follows:

“A sister here asked me if I did not think it would be well to let Bro. Russell know how much harm had been done here by Mr. Rogers in his very disagreeable manner of insulting those who refused to buy ‘DAWN;’ but I thought he was in England and beyond giving further offense here, so we would not trouble you, but took him to the Lord in prayer—that he might be humbled and given a better spirit.”

We can assure Bro. Rogers and others that the trouble is not with the colporteur work, but with *his methods* of doing it. Others are still greatly blessed in it, and are a great blessing to the Lord’s hungry sheep, preaching so much of the plan as the people have ears to hear and leaving the books to preach to them many things which they would not hear orally.

Another grievance was that when he came here from England I did not show him special attention more than to others, by inviting him onto the platform, and to speak to the congregation, and to lead a Wednesday meeting.

Such a complaint surprised me greatly, but gave evidence of a root of pride as well as of bitterness. I fear that I have already pushed him forward too much, and to his injury.

Recognizing *all* of the consecrated as Royal Priests, it has been my custom to ignore distinctions, and when

3H119

another speaks I myself take a seat with the congregation. Our congregation almost every Sunday has from two to five ex-ministers of various denominations who at times have addressed the congregation,—in my absence.

### **BROTHER ADAMSON'S GRIEVANCES**

Bro. Adamson's grievances may be summed up as follows: He has for some four years held some views upon some of the parables, which I consider incorrect and misleading expositions. These he brought forward at the Spring Convention of 1892, in connection with a little talk to the colporteurs after the close of the meeting proper. Seeing that those who heard him had not generally caught the drift of his thoughts, my remarks following his were few, because I had no desire to hold up his views to ridicule—for some of them were too childish to treat in any other manner. I merely remarked that Bro. A's views of these parables, they would notice, differed a little from my own view, which I stated in a few words. But, said I, since the Lord expounded only a few of his parables, and since we know that they *do not mean what they say*, but are figurative, it would not be in order for any one to be dogmatic in interpreting them: it is well also to remember that no doctrines should be built upon parables; at most they may be used to illustrate doctrines made plain by non-symbolic scriptures. Thus, kindly, did I push aside, rather than crush, what then seemed to me harmless, nonessential differences.

But, alas! how great a flame a little spark may kindle. Had I realized, then, how an insignificant difference may be used by the Adversary for evil, how gladly I would have spent several hours in pointing out what seemed to me to be Bro. A's errors of interpretation. But I was busy, and said to myself—"In nonessentials charity and liberty."

I now learn that Brother Adamson, like many others, has been under the influence of the Allegheny conspirators for more than a year. I noticed a change in his letters and manner, and in his zeal for the work, but could not account for it, until I learned of the "bombs" conspiracy, a few days ago.

About a month ago several brethren wrote to me saying that Bro. Adamson was preparing and intending to publish a tract, that he was writing to them for money to publish it, and that he had requested that the matter be kept secret from me, which request they felt it a duty to the Lord and his truth to disregard. In some

of these letters Bro. A. explained that the coming tract would contain some of his views on some of the parables, and at least one or two parables as treated by Bro. Russell, and some other extracts from Bro. Russell's writings.

Bro. Weber received one of Bro. A's appeals for aid. He answered it kindly saying that he hoped to see him soon. Shortly after, he came from Maryland to Allegheny at Bro. Bryan's request to meet him *on very important business*, which business he found after his arrival was to sit in judgment upon and condemn Bro. Russell. After this interview, seeing the evil disposition manifested by Bro. Bryan, and his threatening attitude (which will be explained later), and knowing that in some way he was already influencing Bro. Adamson, and that he was about to visit Bro. A., Bro. Weber thought it would be well if he and I should visit Bro. Adamson at once, and if possible shield him from the subtle and evil influence of Bro. Bryan, who had stated his intention of leaving the city for Chicago the next day to see Bro. A. We therefore started that evening.

Our talk with Brother and Sister A. was a kindly one, in which I pointed out what I consider to be his errors of interpretation of some of the parables, particularly one of them (Matt. 5:25,26), which seemed to convey the idea that the world during the Millennial age would each man pay the penalty of his own sins to the "utmost farthing"; and I showed that with such a view in mind some might draw the conclusion, even if not meant, that the death of Christ was not necessary as a ransom price for all. We then told him of the unhappy change that had come over Bro. Bryan and of his strange and unwarrantable attitude toward myself and the work in general, that he might know something of the spirit which was prompting a new trial of his faith.

But Bro. A's manner was not as formerly, and premonitions of his present condition of heart and mind were distinctly felt. I further stated that his proposition to place his tract in the hands of the Dawn Colporteurs for sale (of which he had not informed me, but which I learned through others) would be contrary to our arrangements with them—that those who handle DAWN should do so to the exclusion of everything else. This is a general rule among those who employ agents in any business, the object being to concentrate the entire effort on the one thing—"This *one thing* I do." and it is largely due to this regulation that the work has been so successful thus far. Therefore I had to assure Bro. A. that we could not institute any precedent in favor of his tract.

Bro. A. makes a great mistake in saying, "Bro. Russell's spokesman offered me twenty dollars not to print the tract." His reference evidently is to Bro. Weber, who was not my spokesman. Whatever Bro. W. said he said for himself entirely, and he says that what he did was to offer twenty dollars to cover certain expenses already incurred if Bro. A. desired to discontinue the preparation of the tract, and give his energies as



formerly in the direction of his special talent—the Colporteur work.

Brother A's grievances are two: (1) We were informed about his tract before he got it out. (2) We found that he had on the face of his tract the words Old Theology Tracts and *Tower Bible and Tract Society, Bible House, Allegheny*, which deceptions we would not permit. After two notifications that we considered those references unjust and deceptive, and that he had no legal or moral right to so misuse our names to gain credence for his tract, he still persisted, and had many of them printed thus, Bro. Zech upholding him in it and doing the work. Finally, however, threatened Bro. Zech's partner (who although not interested in the truth, seemed to have better ideas of moral honesty) with damages if they let the tracts go out in that form, and they thus were *forced* to remove the deceptive title pages.

Seeing him thus out of all harmony with the Tract Society, and as he had gotten into debt to the Tower Publishing Co. (not to the Tract Society) \$218.00, during the time he spent in preparing his tract, we offered to credit on his TOWER PUB. CO. account all that he ever donated to the *Tract Fund*—\$139—if he so desired and

3H120

would resign the Directorship in the Tract Society,—to which, being continually absent from the city, he could not and did not give the least attention. This he refused to do; and, from what he says, he intends to owe the Tower Pub. Co. its \$218.00 balance as long as he lives.

He states that he spent hundreds of dollars and traveled about *without salary*, circulating pamphlets at Camp-meetings, etc. It is true that the *Tract Fund* paid him no stated salary, but the way in which he states the matter is calculated to give a false impression. The fact is, that money was furnished him for *all his expenses*; and so far as we have any knowledge, he used it for *all his expenses*. Of the \$218 now owing to the TOWER PUB. CO. (not to the Tract Society) \$35 was sent him in cash about one month ago to help him make a payment due on some real estate in Chicago, purchased last year.

Bro. Adamson tries his hand at evil surmisings and says, "I believe that much more than I owe was expended in attempting to thwart Bro. Rogers' work in England." I reply, Aside from my time and stationary, I spent only twenty cents for four stamps, and this was not charged to the Tract Fund. Two of these stamps carried to Bro. Rogers the *kindly put* suggestions that his talent lay not in the direction of *public* speaking, as mentioned in the article "The Work in England;"—the third stamp carried a reply to Mr. Elliot Stock, of London, who had complained that Bro. Rogers was collecting money under false representations, from people who supposed that they were donating funds to the

British and Foreign Bible Society, but who were finding out, from the tracts left them, that they were mistaken. I replied, that surely some mistake had occurred, for I knew that Bro. Rogers would make no misrepresentations, and that none of our colporteurs were authorized to solicit money, directly or indirectly, and that I would request Bro. Rogers to call personally and explain. The fourth stamp was used to advise Bro. Rogers of this, and to caution him that he be very careful that the truth be not evil spoken of, and to ask him to see Mr. Stock and explain matters, as I felt sure he could do; for his letters stated that he represented himself as the agent of *our* Society.

This is a dispassionate statement of the injury Bro. A. has received at my hands. For all this he and the others reach the conclusion that Bro. Russell can only be completely overwhelmed by calling him,—“*The Man of Sin.*”

Now we come to the consideration of the grievances of the chief conspirators—Bro. and Sister Zech whom we shall treat as one, including their household, and Bro. Bryan.

### **BROTHER ZECH'S GRIEVANCES**

Here, as it relates to this case, it is necessary to give a little resume of my business history from '81 onward. I was then engaged in mercantile business and had a large store on the principle street of Pittsburg, and three branch stores. These were chiefly controlled by clerks and merely had my supervision; the most of my time being occupied in the publishing of the WATCH TOWER, *Food for Thinking Christians*, etc., which was circulated in large quantities. As the literary work increased it became necessary to dispose of these stores; and as I found it much easier to spend money than to earn it, I concluded that the capital formerly invested in the stores should not all be lavishly spent even in the good work of circulating the tidings of great joy: that the Lord would be better served if it were invested so that *my time* could go to his service, than if all were spent at once in his service and I then were obliged to give my entire time to business; for my determination has always been that I would never beg, either for ourselves or for the Lord's cause; but that the same Lord who blessed Peter's fishing and Paul's tent-making (Matt. 17:27; Acts 18:3; 1 Thess. 2:9; 2 Thess. 3:8) could bless, according to his wisdom, my business talents.

My money-capital being limited, I saw that it would never do to invest the funds in mortgages or in a bank, because the interest on the sum would be inadequate to the demands of ourselves and the work. Under what seemed to be a providential leading, I decided to invest with others in some oil property—oil wells. I chose this business because it seemed to be profitable, and because it would require little or no time and personal attention; for others, interested in looking out for their own interests, necessarily looked out for mine also. And this judgment has, on

the whole, proved correct—several coins have been taken from this fish’s mouth for our support and for the Lord’s cause.—Matt. 17:27.

When Bro. Zech received the truth and left the Lutheran church, he owned a good property which, aside from being a home free of rent, paid his taxes and left him a net income of about ten dollars per month. Full of zeal for the newly-found truth, he engaged with me to translate articles from the WATCH TOWER into German, which I published in great quantities. He also proposed to translate M. DAWN, VOL. I., and to do the type-setting on same if I would pay for the electro-plates, supply the paper, printing and binding, and that we be share-owners in the work when completed.

We agreed to this, and it was begun. But watching the results of the circulation of the German TOWERS, and seeing them to be very meager, I foresaw that the publication of the German translation of DAWN would be very unprofitable, and so pointed out to Bro. Zech, urging that his income and the needs of his family would not justify him in doing all that his zeal had prompted him to propose. At that time he had translated about two hundred and fifty pages and had set in type about one hundred pages, and my suggestion was: Now, Bro. Zech, suppose we reckon that the time already spent by you on this volume represents the *translation of the whole of it* and suppose that this be your donation to the German cause, and I will proceed with the publishing, paying all of the expenses—what I shall pay you for your time in translating the remainder of the volume being reckoned as pay for the type-setting already done by you. This was mutually agreed to.

Meanwhile, my early suggestion, that Bro. Zech get at some sort of “fishing” or “tent-making,” forced itself upon my attention. Various occupations were thought of, but none seemed so favorable to him as type-setting, and he requested that he be permitted to learn English type-setting and have the job of preparing the WATCH TOWER every month. I foresaw difficulties from his lack of a knowledge of the trade, as well as from his lack of knowledge of English, and urged that he choose something else. But, as

3H121

nothing else so favorable offered, and, as he urged that he would see that his blunders should cost me nothing—that the work should cost me no more than I was then paying to a Pittsburg firm—I consented. Under these arrangements I paid him thirty-five dollars a month for a time; afterward when he became more expert, and when we began to set up M. DAWN, VOL. II., I increased the pay to forty dollars per month, and later, when he requested that he be paid by measure for the type-setting, and told me that he thought he could earn more money that way

because he was getting more expert and would work longer hours, I consented; but instead of paying him the Union rates, I paid him more; namely forty cents per thousand *ems*, –because he was a Brother.

Later, when Bro. Zech had inherited something like fifteen to eighteen thousand dollars, from his father's estate in Germany, he thought that he would like to build somewhere near our home; and knowing that I owned some lots opposite it he inquired whether I would sell to him. I assured him that I would be pleased to have him for a neighbor, and gave him a price on eight small lots. I told him that I thought them worth four thousand dollars at the rate other lots in that neighborhood were selling—for him to inquire and thoroughly inform himself—but that as a brother in Christ I would give him a discount of \$1000. So he bought the eight lots and paid me \$3000. But he has since “whispered” that he was cheated.

Seeking an investment for some of his money, and knowing that I had some interests in the oil business, he asked my advice as to investing in that business. Judging that he would be one greatly affected by either a loss or a gain I advised him not to engage in the oil business.

My book-keeper and general business representative at that time, Bro. Geo. Rindfuss, was very intimate with Bro. Zech. Bro. Rindfuss it seems advised Bro. Zech differently, respecting the oil business, and Bro. Zech seemed to misunderstand me and to imagine that from jealousy I had advised him against his best interests, lest he should prosper greatly;—but nothing could have been farther from my thoughts.

About this time Bro. Rindfuss, as my business representative, called attention to the fact that I would soon need considerable money and suggested that he try and sell an eighth interest in some oil property for which not long before I had paid \$3500. I consented. In a few days he reported that he could get \$3300, and urged that I accept it as it was for a friend,—Brother Zech. I objected that Bro. Zech was unused to business, and if anything should go wrong he might reflect upon me for having helped him into it. The reply was that the property was as safe as could be found, and that Bro. Zech was not a child and knew what he was doing; and that besides Bro. Zech had been to see the property, while I had never seen it, having bought it on the explanation of Bro. Rindfuss and others, without taking time to visit it. So I consented, and as a favor to Bro. Zech sold him a one-eighth interest in the property for \$200 less than it cost me and less than Bro. Rindfuss paid for a similar interest purchased from another party. I still, however, owned an eighth interest.

To the complete surprise of all concerned, the property suddenly declined in oil production, and hence also in value, until what I had paid \$3500 for was not worth \$700. As we had feared, Bro.

Zech's feelings suffered severely by the fall from great expectation to such realizations; and, although without cause, he proclaimed that I was responsible for his loss. I then felt that it would be to the brother's benefit spiritually and to the Lord's praise, and at the same time to the assistance of the German work, that I should help him out of his difficulty. Accordingly, I advised him to have nothing more to do with the oil business, and I managed to purchase back the said interest, worth at the time \$700, and another small interest purchased of Bro. Rindfuss, and worth at the time \$300, and so pay him for these their *net cost* (adding expenses and deducting oil received by him), which amounted to \$3386. This sum by arrangement was paid him with my notes bearing six per cent interest and running for some time. They have since been paid in full with interest—\$2386 and interest more than we knew the properties were worth,—and they never were worth more afterward.

Meantime Bro. Zech had urged that I go into the printing business with him, as a partner; but I refused, and advised him that it was a troublesome business. I never advised him to invest time or money in the business. On the contrary, I advised him against it. However, when he afterward found an partner and desired to do our work I promised him an *preference* over others, prices and work being equal; and this preference he has always had. Meantime, also, he had desired to have the full control of the German work and we sold him the plates, etc., of the *German DAWN*, VOL. I., at cost,—giving him privilege also to translate and publish the series, a condition being that he should supply the books *at the same prices* that we had been supplying them to the public and to colporteurs, and the promise made that if at any time Bro. Zech could not or would not supply the books at the same prices, the privilege of publishing them should revert to the TOWER PUB. CO. The restriction as to price was afterward modified as respects Vols. II and III., and they are now sold at a higher price, yet only about cost, because fewer are sold. And to meet Bro. Zech's views I agreed to pay him the full retail prices on all German Dawns I have occasion to purchase from him.

Judge of my surprise when, in January 1893, Bro. Zech told me and others that I had treated him shamefully, etc. I said to myself, If this be bad treatment, what would be considered good treatment? A number of the church friends of all concerned were called together to hear the matter and advise.

Brother and Sister Zech and family urged that I should pay more to Bro. Zech's firm for the printing and binding of the Dawms than responsible firms would charge for the same work. He complained, too, about being limited in the selling price of Dawm Vol. I; and declared that I had almost starved them at first on \$35 and \$40 per month, etc. I explained our dealings as above to the friends present and that we were paying our brother about twice as much as he could have gotten elsewhere—if he could

have gotten *any* opportunity or pay when new at the business. I explained, as I do now, that it was no more my duty to pay a brother *more* than a worldly firm would charge, than it was his duty as a brother to do the work for *less*. Business should be done

3H122

on the lines of *justice*: charity and love can find exercise in other ways—as, for instance, in our dealing with Bro. Z. in the oil transaction, in which we made him and the German work a clean present of \$2386 with interest. Bro. Zech complained that we gave one lot of DAWNS to another firm to print and bind. I showed the friends that Bro. Zech's firm was continually complaining that they were *losing money* on the Dawn work, while others were bidding lower, and were anxious to get the work. Bro. Zech's firm being full of work we finally gave one lot to another firm at a saving of \$130 on twenty thousand books. And then I gave about one hundred dollars of that saving to the German cause, by donating the cost of the electro-plates for the third volume of German DAWN.

It is almost needless to say that the friends after hearing us both fully—until daylight of Feb. 5, '93—assured Bro. Zech that Bro. Russell's course was not only just, but very generous and brotherly toward him. His judgment was so warped, however, that he could not see the matter at the time; but a day later he expressed himself differently by letter to us and to all. The following is a verbatim copy of his letter:

Allegheny, Pa., Feb. 6, '93

“Dear Brother Russell:—Thinking the matter over since our long conference with the different brethren and sisters in your house on February 4th, I find that I have erred in my judgment regarding the charges made against you, and I therefore express my regret for having done so and for the trouble and anxiety resulting from it. May the Lord grant us that no such misunderstanding will arise again to injure our mutual brotherly feeling and fellowship. And since so many of our friends have been witnesses, I would be very pleased to express the above sentiment in their hearing, or, if you deem it preferable, to have them read this letter. In sincere love and fellowship, Your brother in Christ, Otto Von Zech.

“P. S. So far as Sister Zech is concerned, I must state that she never agreed with me concerning the right I thought I had to claim, but took, so she says, the position she did from a sense of wifely duty. O. V. Z.”

This experience led to the preparation of the article entitled, The Relative Claims of Love and Justice, which, that it might not be construed as a blow at Bro. Zech, was held back and published in the Tower of June 1, '93.

Below is a copy of a letter presented to Sister Russell and myself about a month previous:

Christmas 1892.

“Dear Brother Russell:—I embrace the opportunity of this celebration of our Redeemer’s birth to tell you in writing what I could not so well express orally. I want to make you the best Christmas present I know of in telling you of our deep and ever increasing gratitude and love toward you and Sister Russell for your work’s sake, and for the kindness and love shown and daily bestowed upon us.

“In reading the other day what the Apostle says, that `we all with open face beholding as in a glass the glory of the Lord *are* (being) changed into the same image from glory to glory, even as by the Lord’s spirit, ’ and finding that the Apostle spoke thus not of the future but of the present, I could not help thinking, Yes, that is so. If we look back these seven years since we came into this marvelous light by the grace of God, we have experienced an ever increasing and burning love toward those who had been God’s blessed agents to help us see the truth.

“And I concluded, dear Brother and Sister, to let you know this our sentiment as our best gift we possibly could give, and thus to thank you from our hearts for your labor of love which our Heavenly Father has so abundantly blessed also toward us, and at the same time for the firm stand you take and always took in the defense of the central truth in our Father’s plan—the ransom for or instead of us.

“May our Lord and Shepherd grant us to stand side by side in this battle till it is over. In Him we will remain, Your Brother and Sister Zech.” It seems strange indeed that people could write such letters and yet keep “bombs” ready and waiting for convenient “explosion.”

This comprises all of Bro. Zech’s grievances, except as relates to the Wednesday evening prayer and conference meetings, which we will now notice.

A little more than a year ago, studying the spiritual needs of the flock, and remembering that our central prayer meeting had been a failure, because the friends here are widely scattered, we conceived the plan of having meetings in various parts of these two cities, not for Bible study, but for prayer and testimony, for the cultivation of the fruits of the spirit and the binding together of the body of Christ in love and Christian fellowship. I suggested to the Church the advisability of such meetings, urging that while doctrines are necessary, the cultivation of the fruits of

the spirit is the real object of all doctrine. I asked those who favored the plan to signify it by rising; and almost all arose, Bro. Zech and family being conspicuous as voting against the meetings,—which they had a full right to do. I was not surprised at the matter, however, as I knew that Sister Zech had frequently expressed herself as having no confidence in prayer.

Next we asked for houses to be volunteered in which the meetings could be held, and several promptly offered, the object of the meetings being clearly understood by all as *not doctrinal*, but *social* meetings.

I then appointed leaders of those meetings—asking Bro. Zech first, whether he would serve. He declined. Later he started a German meeting at his house for doctrinal disputations, which of course, was all right; for the appointment of the social meeting did not hinder any who pleased from holding or attending other meetings. But because I urged that these meetings, appointed for social worship, should be held strictly to their object, Bro. Zech and his wife complained that I was a pope, and privately, we now learn, endeavored to raise a spirit of opposition in others, but without success, as the congregation appreciates the meetings greatly. Bro. and Sister Zech, after trying for six months to discourage the meetings, began to attend them: and we were greatly encouraged for two months,—especially when at a general church meeting (Dec. '93) Sister Z. testified before all, of the benefit she had derived from those meetings. This sympathy and interest ceased, and they at once changed their plans, when it was known that there would be no general Convention here this Spring.

3H123

The charge of “bondage” and “under my thumb,” etc. which now they make public, I find has been a part of their “whisperings” for the past four years. They did what they could to prejudice the mind of the Tower office helpers: slanderous falsehoods, called “revelations” were made to them, to undermine their confidence and poison their minds against me; so that when the time for “exploding” the “bombs” should come, I should have no friends. Three years ago Sister Ball was invited over to their home to spend the evening and then advised, confidentially, that she was imposed upon by us, etc., etc., etc. Sister Russell and myself then visited them, showed the error of this course and they apologized. But within a year it now seems that they began again: Bro. Henninges was “talked to” about being in bondage to Brother Russell; and it was intimated that he was a fool for staying here. Bro. Campbell was made a “confidant” before he had been here a month, every endeavor being made to prejudice him against me. Bro. Abbott was similarly approached; and when questioned as to his salary, replied: “I am not sure that Bro. Russell would want his private affairs discussed, but I will tell you this much: he is paying me more than I asked for.” An



attempt was even made to alienate my wife, and to make her my enemy; but praise God it did not succeed. I can now heartily thank the Lord that I have such faithful, proved ones so closely associated with me in the work. It is strange how blind I must have been, not to have noticed what others all around seem to have seen and heard. But I placed too high an estimate upon those who bear the, to me, sacred name of “brethren.”

Since Bro. Zech has alluded to the events of Christmas evening 1892, I must give the facts. Sister Russell and I invited Bro. and Sister Zech and a few other friends to a six o’clock Christmas dinner. After dinner, while in the parlor, Sister R. interrupted me in some trivial matter, and then catching herself asked me to proceed. I replied, “No; you tell it—you are the head of the house.” This I admit was sarcastic; and seeing that it hurt Sister Russell’s feelings and that she at once disclaimed any wrong intent, I excused it, and said that I did not mean it literally, that indeed Sister Russell is a very model wife, etc., and thus the matter ended.

But Bro. Bryan (who we will see presently is a most peculiar person, who fancies himself able, as he is ever willing, to give everybody instruction, and whose idiosyncrasies I had put up with for several years, as a member of our family and one of the office helpers), fancied that the above incident gave him a chance to meddle; and so the next morning at breakfast he took occasion to insult me. His remarks were ten times as strong as mine of the evening before, and wholly inexcusable. Sister Russell remonstrated, that his remarks were out of order, and I at once told him that I had borne his insolence and meddlesome busy-body disposition entirely too long; and now to go at once from the home whose head he had not respected and to whose every member he had made himself a disturber.

He went at once to Bro. Zech’s where he was made warmly welcome as a co-conspirator against Bro. Russell, but their cause would suffer if he left the Tower office before the “explosion;” so they got up a letter and with one argument or another got those who had been present on Christmas evening to sign it. That is the letter which Bro. Zech drags into his statements of *his grievances*. But their *real* object was to get me to take Bro. Bryan back into the TOWER office. Of the circumstances under which the signatures were obtained the signers themselves have something to say below. Those circumstances exonerate all of them except the conspirators, Bro. and Sister Zech and Bro. Bryan, whose malicious intent seems now very manifest; but of course I knew no difference among them at that time.

I very humbly consented that these friends should help me mind my business: and at the request of that letter invited them all to meet me at my house. When they arrived, by way of showing them that I considered this an interference in my affairs in a way that they would not like to have me interfere in theirs, I

suggested that perhaps the meeting had best be turned into one for the investigation and criticism of the private affairs of *all* present. I suggested that I knew considerable of their private matters which it would be quite embarrassing to us all to have related, even to a small audience (referring specially to Bro. and Sister Zech and Bro. Bryan); but that if it was *their duty* to investigate my private affairs it must be equally *my duty* to investigate theirs.

The three in question got loud and angry and dared me to say what I could. But I assured them that I had no thought of telling anything—that I had no such misconception of *duty*, but merely wished to remind them of the propriety of not being busybodies in other men's matters. We then proceeded to the consideration of Bro. Bryan's offense, and the company united in telling him that his course was *wrong*, and advising him to confess it and apologize—which he did do that evening. (Judge then of the unfairness of Bro. Zech's statement on this subject.) This led to the discussion of the subject, Who is the head of the family? Sister Zech, who had gotten some extreme ideas on the subject, called up the question, and expressed the opinion that the Apostle Paul's expressions on the subject were *incorrect*. My views on the subject appeared in print later,—in the Tower of May 1, '93, in the article "*The Twelve Apostles*," etc., and in July '93—a double number—on "*Man and Woman in God's Order*."

The following kind letter has just been received, and we make room for it as it bears directly on this subject.

*Alleheny, Pa., April 23, 1894.*

"Dear Bro. Russell:—We, as your friends, whose names are appended to the *portion* of a letter published by Otto von Zech, feel a deep sense of regret, not only for your sake, but also for our own, at the light in which it makes us appear; for we have no sympathy whatever with the spirit and intent of his libelous circular.

"We desire, therefore, to acquaint you with the peculiar circumstances attending our signing it, which we have not previously explained, because of the completeness with which the entire matter was BURIED (so far as you were concerned) the same week it occurred. The circumstances are as follows:

"We with others of the Church of Christ here had prepared some New Year presents for you and Sister Russell, and Bro. Zech had been appointed to make the presentation speech and had proffered his home for the

3H124

presentation, because so near to your own that the things we proposed to present could be readily transferred, after the surprise of New Years' night, 1893.

“When Bryan left your home and went to Zech’s they commended his conduct, claimed that a great wrong had been done him, and prepared the letter in question. The signatures were obtained in this way: Mr. Zech with the letter in hand called upon each one and in an excited manner represented that a great injustice had been done Bro. Bryan—that he had been rudely thrust out of his place in the TOWER office and Bro. Russell house, through the tyranny of Bro. Russell. He then added that Bro. Russell had too much power and ought to be taught a lesson; and that although the presents were at his house and the congregation were invited to assemble there, he could not make the presentation speech with good grace unless this matter of Bryan’s were settled and he returned to his former position. Now, said he, if you add your signatures to this letter, requesting a meeting of us all with Bro. Russell, we can have this matter settled and then we will carry out the previous arrangements.

“By such talk he obtained our signatures, but not for the object apparent in the letter, the language of the letter passing comparatively unnoticed, because our attention was specially drawn to Zech’s excited words with reference to Bro. Bryan. It would now appear that this was intentional on his part, and that he kept a copy of the letter for its recent malicious use; and on the evening appointed, although Bryan and Zechs continually persisted in dragging up the little matter about Sister Russell, both she and we protested that that was unnecessary and that that was entirely settled between you and her.

“Although feeling the matter was none of our business, we added our signatures because we were so anxious to have everything smooth and pleasant before the evening of the presentation, then so close at hand, and fearing that if we did not there would be some unpleasantness with Bro. Zech before the congregation which was to assemble for a purpose so different. The letter concluded as follows: ‘May our dear Lord guide and direct your judgment or ours, that it may all be to his glory. Yours in the Redeemer. (Signed.).’ The signatures were obtained only with this object in view, and on condition that the matter should never be mentioned outside of the number present that evening. This promise they have entirely failed to keep, and ever since have talked of it in private; and now, judge of our surprise and chagrin on finding a portion of that confidential letter in print and our names heralded as busy-bodies in the affairs of one whom we love and esteem as a tried and faithful servant of our dear Redeemer and Lord and in whose integrity as a Christian brother we have full confidence: and as having part in the present infamous conspiracy to overthrow him from the place which he holds, and that rightly, in the hearts of many of the Lord’s people. It is an unwarrantable *misuse* of our names, against which we (as the signers) most earnestly protest.

“At the meeting which resulted, all (including Zechs) admitted the justice of your course toward Bro. Bryan, whom we and they urged to apologize for his *misjudgment* (we did not at the time doubt his good intention); and he did so in our presence. Thus the matter ended, and a pleasant New Year’s evening followed.

“Otto von Zech’s conduct and libelous circular remind us of Korah, the ‘ringleader’ of the rebellion against Moses and Aaron (Num. 16 and 26:9-11), who, with Dathan, Abiram and On, was not content with his honorable post, but ‘sought’ the office of Moses. From the above reference we discern that Korah with the other three charged Moses (without cause) with the very *sin* which he and his associates themselves committed. We find the same ambition, jealousy and pride in the conduct of Ahithophel, who, being King David’s counsellor and friend, became, through this same leaven of sin, the most treacherous enemy of the servant of God; but David’s heart remained loyal, and his prayer to the Lord ‘turned’ Ahithophel’s bad-intended course into what his name signifies, *foolishness*; for, said David, ‘O Lord, I pray thee, turn the (treacherous) counsel of Ahithophel into *foolishness*.’ (2 Sam. 15:31.) A like conspiracy we find against the Apostle Paul, when they banded themselves together to ‘kill him.’ (Acts 23:12.) And a like conspiracy was kindled against our dear Redeemer by certain ones of his time; for they ‘consulted that they might take Jesus by *subtlety*, and kill him.’ (Matt. 26:4, 5) And again, it is written, ‘They hated him without a cause.’ (John 15:25) May the dear Lord strengthen your mind and heart, so that through you, dear Brother, the proclamation of the gospel cause may be fully established.

“Hoping that this explanation will fully clear us in your eyes from any connection with the libelous circular, and desiring that, if opportunity present itself, you will make this known to any who may have seen the present statement of the conspirators, We remain, yours in love and service of the truth, J. A. Weimar, Elizabeth K. Weimar, John Cromie, Laura J. Raynor, H. C. Wolf, Rose J. Ball.

“P. S.—Brothers Ohlsson and Winter are not now in the city, and hence their signatures have not been obtained; but besides them the only other signers, exclusive of ourselves, are the conspirators.”

Let me here remark, incidentally, that if there are any of God’s married children whose interests are more thoroughly one, and whose esteem for each other is greater than that which exists between Sister Russell and myself, we would be glad for them to have it so; but we have no present reason for so believing. Ours, we feel, is indeed a union in the Lord, which we believe that even death will not sever.

Is it any wonder that, when I came to know the depth of their perfidy, I refused to allow Bro. Zech to preach in the chapel—the

use of which for years I have furnished free of charge to the German friends? Could I, in justice, do less than inform those German brethren and sisters (about twelve persons), that while *they* were as welcome as ever to use the chapel every Sunday morning, Bro. Zech had proved himself wholly unworthy of my confidence, and that I felt that it would be *wrong* to supply him the opportunity to attempt a further defamation of my character, by misrepresentations slobbered over with protestations of brotherly love? Indeed, I am of the opinion that not one man in a thousand, professor or non-professor, would have had so little shame as to have attempted further

3H125

abuse of my generosity, after having publicly done all he knew how to defame me. He claims to have been “under bondage” to me. So I at once forced him to become a free-man by refusing him longer the privilege hitherto enjoyed of speaking to the German friends in the chapel. But even this enforcement of liberty is one of his charges against me.

### **BROTHER BRYAN'S GRIEVANCES**

Bro. Bryan served the cause in the TOWER office for several years—well in many respects. But by heredity he has a very violent temper, a vindictive disposition and a penchant for minding others people's affairs. It is with deep regret that I thus write, and now only because it seems a necessary explanation of what follows. When I say he evidently inherited these ungainly traits I consider that I am making an apology for him. Time and again have I helped to settle differences between him and the other office helpers, in which he was uniformly to blame—generally trying to mind some one else's business; and time and again has he repented and lamented his course and promised to turn over a new leaf. But his difficulty seemed to grow upon him. He got worse and worse. He at least six times during the last three years of his stay urged that he should leave the office for the relief of others; and each time I persuaded him to try to do better: yet, when at last I concluded to let him go, he seemed determined to stay. I could not then judge why, but can now see that it was because he had become one of the conspirators and was waiting for the time to explode the bombs. It was after his conduct finally became unbearable, that I wrote him the following letters.

*Allegheny, Pa., Mar. 2, '93.*

“Dear Brother Bryan:—Your note, which I requested last evening, saying, if there are other matters `that you say would still be difficulties, even if you could determine not to meddle with and annoy Sister Ball, ' is before me. In reply I must tell you that this note manifests still more of the same wrong spirit of which I complain on behalf of Sister Ball.

“It shows that you not only want to annoy and manage her and her work, but that you also want to do the same for me and my business, and that of the entire office and home. I have assured you repeatedly of my Christian love and my care for your every concern, and my desire that you enjoy every comfort and pleasure which our home and office afford, but you seem to think that every thing should be run according to your ideas, which is neither possible nor reasonable.

“For over two weeks (I might almost say three years) you have been worrying the office and home circles, and that without any justification. You should be conscientious enough to admit that you have *no right*, human or divine, to interfere with Sister Ball’s rights or business, nor with mine, nor with those of others. If, therefore, this matter can be fixed only by your leaving the TOWER office, do not persuade yourself to a false view, in supposing that you will be going forth for righteousness’ sake, or for conscience’ sake; for, on the contrary, it will be because you are a persistent busybody in other people’s affairs—and an *intentional one*, since instead of acknowledging the fault you attempt to excuse it, and even argue by the hour that you have a right to judge the conduct and even the consciences of others, and to give them tongue chastisements and other incivilities until they adopt your conscience as instead of their own and repent to you, etc. I should tell you also that Sister Ball is not the only one who has mentioned your interferences.

“A month or so ago Bro. Henniges said to me:—‘Bro. Russell, cannot I do some of the work of the composing room, or in some way shift so as not to be so much of an annoyance to Brother Bryan?’ I replied that I thought I had a plan for dividing the work which would harmonize the difficulties peacefully, and to wait and see.

“Within a week Bro. Page said, ‘Bro. Russell, I feel that I am the seat of Bro. Bryan’s trouble, and while I came here, as I believe, under the Lord’s leading, do not let me stand in the way of the smooth running of the Lord’s work. At the same time I scarcely think that you do your duty toward Bro. Bryan and the others, and the work, to permit him to interfere with and snap the head off everybody and everything. In a worldly office such conduct would not be endured five minutes.’

“I explained how I believed the trouble to be in part a heredity and that I was trying to have you take the right view of it, and that if you could *see it* fully and clearly I had confidence that you would *do* differently. But why you cannot or will not see so plain a matter I cannot understand.

“You know better than any one else, dear brother, how, with great patience, prompted by loving interest for you and for the work, I have tried to have you see the error of being a busybody—especially so when you knew that those you interfered with are

fully as conscientious as yourself,—and full more so on the subject of respecting the rights and liberties of others.

“I have exhausted every proper means at my command to have you *see right* and DO RIGHT. But you all the more assume a self-righteous air and insist that you have a right to be the judge of the rights, liberties and consciences of others.

“This I can no longer permit. It becomes my duty, therefore, dear brother, to say, Stop this wrong-doing and uncharitable judging! and if you will not stop it you must cease to occupy the place you have occupied for so long in the office.

“Nevertheless, dear brother, it will be in sorrow and not in anger that we will part with you. You have many excellent traits to which I cheerfully bear witness, and I shall always feel a deep interest in your welfare, and should opportunity ever offer I will be glad to prove this in some more substantial way. But if disposed to see your error and to manifest a reform of your course, not only I, but all the ‘family’ I am sure will be glad, not only to have you stay with us in the work, but to assist you and bear with you. Please let me have your decision this evening, on the lines laid down in this letter.

“With deep brotherly love and unceasing interest in your present and future welfare, I remain your servant in the Lord, C. T. Russell.”

*March 3, ‘93.*

“Dear Brother Bryan:—My letter of yesterday was very

3H126

plain. While assuring you of my love and interest, it stated the necessity and laid down the conditions upon which you should have acted *pro or con* at once. Matters have run along now for nearly two weeks in a very unsatisfactory manner and one very disadvantageous to the Lord’s work. Others are idle while you have and hold onto more than you can do.

“Forbearance longer would not be a virtue. Your letter or note in reply to mine of yesterday is not a reply—merely a delay. What can be your object? I must insist, dear brother, either that you fully consent to all the reasonable requirements of my letter of yesterday, and indicate this in no uncertain words, or else that you hand over your keys and place, that some one conscientious enough to recognize and respect the rights of others may, with those who love and make for peace and right, occupy in your stead.

“After reading this letter and communing with the Lord, remembering that my course is the one of duty and that I still

abound with love for you, save me further annoyance by *acting* at once. You had best re-read my letter of yesterday. May the Lord guide you, has been my earnest prayer for several days, but a conclusion must be reached now.

“With continued brotherly love and interest, and the hope that you may gain the victory over self-will and other foes, and humble yourself to be and do what you see to be the right, I remain,

“Your loving servant in Christ, C. T. Russell.

“P. S.—If you decide to quit the work and need money let me know how much.”

Bro. Bryan finally concluded to go into the colporteur work, and we parted seemingly warm friends, as the following extracts from a letter received later shows; their “bomb” plot seemingly having been abandoned for a time.

*Richmond, Va. March 15, '93.*

“Dear Brother Russell:—I feel like giving you a little report of myself and my doings, in addition to what I wrote on recent postals.

“The whole situation here seems as favorable as any that could have been chosen. To be with your father’s family has been most helpful. Then I have made a little beginning in canvassing that is not discouraging, though not nearly so good as I wish it were. Then, through advice from you, three brethren visited us last Sunday. I was *very favorably* impressed by the appearance of —. If I am not mistaken, he is quite able to be a local teacher and leader. And he *seems* to have a beautiful spirit. Some brethren here had been meeting with a little group of Adventists; but quite lately the latter withdrew to another room. To our great pleasure, these brethren said they had already secured a room and arranged to have a regular Sunday meeting. They wished they had known earlier of the presence of your father’s family in Richmond. I anxiously await the meeting next Sunday and will tell you how things seem. If I had the address of all Tower readers, could call on them and judge whether to notify them of the meeting and invite them to it. I have reconnoitered a *little*, and find good, long streets of residences evidently of the class where I will get access to the husband or wife, and not to the servant alone. I am quite hopeful that my record will grow better, as I get into the adjoining territory named.

“I have been out four days—not putting in very full time some days. The ‘score’ is: 5, 6, 8, 9—orders taken.

“Asking to be remembered also to Sister Russell and all, Yours in the faith, Elmer Bryan.”

But a little Christmas token, sent him four months ago, seems to have been the innocent instrument by which Satan again got to



work upon his naturally not too well balanced brain, reviving and exaggerating previous “evil surmisings” and enlarging his “root of bitterness.”

He then began to write frequently about some trifles connected with his office experience. I answered these kindly and fully, and explained to him that we understood the matter thoroughly and that they were all right. However, about six weeks ago he concluded to ask two of the brethren to come with him and hear his statement of my sins and to reprove me according to Matt. 18:15-17. Bros. H. Weber and M. M. Tuttle came with him to see me and to hear his charges. When these brethren heard the charges, they told Bro. Bryan that they were ridiculous; that so far from being to my discredit they were to my credit,—every one of them. Here they are:—

Charge 1.—Bro. Russell, having the renting of a house, once put my (Bryan’s) name on the “To let” notice, without my consent.

Answer.—Bro. Bryan was in the office constantly and could better than any one else Answer—the questions of applicants. I preferred not to have my own name on the notice (1) because my forenoons are usually spent at home, writing, and (2) because my name being necessarily prominent, I modestly preferred to avoid any unnecessary notoriety. Bro. Bryan’s name would be unknown.

Judgment of the Brethren—Perfectly proper and commendable.

Charge 2.—Once when I was intending to purchase some clothing Bro. Russell gave me a letter to one of the prominent Pittsburg clothing stores, assuring me that it would secure for me a ten per cent. reduction in the price. It made me feel bad to think that Bro. Russell would thus deceive and cheat them, and I could not use the order.

Answer.—The letter was entirely proper. I am personally acquainted with the proprietors who grant me a discount, and invited me to send over any of those connected with the office, and that they should have the same.

Judgment of the Brethren.—Proper and commendable. Bro. Russell was endeavoring to extend to you, at the expense of his own time in writing the note, a privilege which all the large stores are glad to give, to get trade. Nearly every one gets a ten per cent. discount upon some score: Prices are so arranged as to permit of these discounts to customers. You merely did not comprehend the matter and thought evil of what was really a kindness.

Charge 3.—Bro. Russell received for many of the Colporteurs clerical half-rate arrangements over one of the railroads, and I am sure that he got these by *deception* and *fraud* ; for I know that the R. R. people would not grant those rates if they understood that the colporteurs sell books.

Answer--by Bro. Weber.--A very unjust and uncharitable thought on your part, Bro. Bryan; and a very mistaken one. I, myself, arranged the matter you condemn; and I did it in a perfectly honorable manner. I am

3H127

well acquainted with the gentleman in charge of that business, and explained that the colporteurs are preachers, ministers of the truth, who give their entire time to this work, but that they do it in a different manner from the clergy of the nominal church. I explained to him that they explained the Scriptures from house to house, and sold books which would continue and elaborate the preaching after they were gone.

Judgment of the Brethren.--Proper and highly commendable to all concerned except Bro. Bryan.

Charge 4.--Bro. Russell violated my idea of the law in the mailing of Millennial Dawn Vol. II.

Answer.--(I gave a detailed explanation of the matter, but it would be too tedious to relate here.)

Judgment of the Brethren.--Entirely proper so far as we can understand the matter. Anyway, we feel that the United States Government is abundantly able to look out for its own rights, and that it is very far from the spirit of Christ for you, Bro. Bryan, to be surmising evil against the very one through whose efforts God sent the truth to you. We could not think you more conscientious than Bro. Russell, and as for ability to interpret law, human or divine, we consider him entirely your superior.

Charge 5. I claim that Bro. Russell cheats the government by putting only half enough postage upon the Tower *binders*. He made us stamp them at "book rate," while I claim that they should be stamped at "merchandise rates." I wrote to the P. O. Department at Washington asking whether a Newspaper binder should be stamped as book-matter or as merchandise, and they replied--"as merchandise." Here is the letter signed by the third assistant P. M. General.

Answer.--The Tower *binders* were for some time mailed with double the proper postage. When I noticed it I had it changed to the proper rate. The binders are merely book-*backs*, and when filled with TOWERS constitute a bound volume. It requires no great mind to see that a *part* of a book cannot be rated at a higher charge than a *whole* book; and book-back or binder should therefore be mailed at book rates. However, lest some uninformed postmaster might not be able to reason properly upon the subject we always put one TOWER into each binder. Surely, it is then a book of 16 pages to any one capable of sound reasoning.

The Third Asst. P. M. General has been in office only one year, while I have had many year's experience in just such questions. It was this same gentleman who ruled out the *Old Theology Tracts* some months ago; but I appealed from his decision, and the legal department sustained my understanding of the law.

Bro. Bryan's decision would be binding on himself, but on no one else. The law leaves its interpretation to the common sense of the reader, except when called in question by the postmaster, and then an *appeal* may be taken if desired.

Judgment of the Brethren.—Without doubt a binder containing sixteen pages of reading matter is a *book*, and should be stamped at book rates. Bro. Russell should be allowed to mind his own business, and those who cannot help him should not hinder him. If Bro. Bryan thought differently he discharged his duty when he told Bro. Russell how he viewed the matter. The P. O. Department it seems was not asked about a *Magazine-binder with one issue enclosed*. That would have been a different question.

Charge 6. —On the missionary envelopes recently issued the last paragraph is marked, "S. I. Hickey in *Christian Herald*," but those printed some years ago read, "J. E. Jewett in *Christian Herald*." That was a fraud I believe. I have no doubt that was written in the WATCH TOWER office.

Answer.—This is a totally untrue: I first saw the "notice" in the columns of the *Christian Herald*. It appeared upon a page at that time controlled by Mr. Jewett, and since it had no name to it, I supposed it was Mr. Jewett's expression. Later, I learned that Bro. Hickey had written the commendation; and hence I changed the name on the next lot of envelopes printed.

Judgment of the Brethren.—Bro. Bryan, as only an impure fountain sends forth impure water, so only a wrong condition of heart could send forth such uncharitable thoughts, and these without any foundation except your "evil surmisings." Do not forget that evil surmisings, envy, strife, malice and hatred give evidence of a wrong spirit, little like the spirit which "thinketh no evil" and much akin to the spirit which "loveth and maketh a lie."

Charge 7.—Bro. Russell violated the U. S. postal laws by occasionally putting in amongst the Towers some Pittsburg papers for relatives in the South.

Answer.—Yes; it had been our custom for some time to send some of our exchanges and an occasional Pittsburg paper to friends; and these all being "second-class matter" were thrown in with the TOWERS when being sent to the post office. This continued until about six years ago. Somewhere about that time the rate of postage on second-class mail matter was reduced from two cents per pound to one cent per pound and postmasters were

notified to be more than ever particular. Our Allegheny postmaster notified us that the German Tower could not henceforth be mixed with the English Tower, and that no other papers must be mixed in along. We called his attention to another part of the law in which it is specially stated that news agents may send out second-class matter at the same rates as the publishers, and showed that news agents do not keep different papers separate. The reply was that the post office department at Washington had made a *ruling* on that point, to the effect that publishers could send out other papers *only when they sent them to all of their subscribers*, and hence that publishers have less liberty than news agents. We accepted this ruling, and have never since, to my knowledge, mailed other than our own publications at “pound rates.”

Judgment of the brethren.—A most reasonable and consistent explanation of a trifle. It is not within the range of reason, Bro. Bryan, to suppose that one who is giving his time and energy to spread of the truth and the inculcation of righteousness, and spending thousands of dollars to that end, as you and we well know, would be dishonest for a few penny stamps. But it does look to us as though your object in even mentioning such a matter can be nothing less than a malicious spirit, a desire to injure Bro. Russell in our esteem; but we know him too well for that. His Answer—is more than a sufficient exoneration.

(We since learn that some (at least one) of the slanderous circulars sent out by the conspirators went *unstamped*. Do we evilly surmise that this was cheating the government? No,

3H128

we thank God that neither our heads nor our hearts are so deranged as to get us into such nonsense.)

Charge 8.—Bro. Russell some six years ago loaned hundreds of DAWNS, under the name of Mrs. C. B. Lemuels, which I hold was wrong—a deception.

Answer.—No wrong was done to any one by the use of the name; but, on the contrary, much good was accomplished. Many readers will remember seeing Mrs. C. B. Lemuels' advertisements in different newspapers, all over the United States, offering to loan free of charge a book that would be very helpful to honest skeptics and infidels. Many of you first learned of the truth by this means. The book was *The Plan of the Ages—DAWN, VOL. I*, and the name Mrs. Lemuels represented Mrs. Russell. I esteemed that the matter would be better received from a lady than from a gentleman. I could have arranged for the use of Mrs. Russell's name, or the name of some other sister, but reflected that a confusion of letters might result and prove inconvenient. Besides, I bring my own name as little into prominence as possible. This will be noticed in connection with everything I have published—the *O. T. Tracts*, the DAWNS, etc.

The name *Lemuel* is from the Hebrew and signifies *Son of God*. The initial letter C. stands for *Christ*, and B. for *before*; hence the whole name signifies, a son of God, after Christ. I consider the using of the name for a good purpose entirely proper and not a deception, in the proper meaning of that term; for it could make no difference to the party blessed whether the instrument of his blessing had the name of Smith, Brown, Lemuels or Russell. Indeed, our Lord was known by a variety of names, other than the name of Jesus, given by the angel. He is called also Immanuel, the Son of Man, the Redeemer, the Good Shepherd, Lord of Glory, Prince of Peace, Prince of Life, the Word of God, the Lamb of God, the Just One, the King of Israel, Living Stone, the True Vine, Wonderful, Counselor, Savior, Mediator, the Amen, the Alpha and Omega, the Second Adam, the Messiah. Our Lord and the Apostles and the Prophets, did not think it a deception to apply these various names and titles, nor do I. Had I used the name for a *wrong* purpose, the entire transaction would have been sinful; but as it is conceded that it was used for a good purpose the entire transaction is faultless. Many eminent writers for the press cover their identity under a *nom de plume*, and justly without reproach.

Judgment of the Brethren.—Legitimate and praise worthy. We wish that more of God's children had the same singleness of purpose to do *good* to others and serve God and the truth to the disregard of their own name or fame. You, Bro. Bryan might far better be spending your time in holding up Bro. Russell's hands, than in seeing how you can annoy him with such quibbles and disturb the work he is doing.

Charge 9.—Bro. Russell once advised a man to send addressed tract wrappers to the Tower office enclosed in a newspaper; whereas they should be sent at letter rates of postage, "two cents for each ounce." He also published the wrong rate of postage in the TOWER for May 1, '93, page 130.

Answer.—My reason for advising thus was, that I did not want the brother to pay more postage than the *law* requires. (It certainly made not one cent difference to *me*. ) I know that many understand as little about the law as does Bro. Bryan, and country postmasters generally ask, Does this contain *writing*? If the Answer--is, Yes, he charges *letter rates*, two cents for each ounce, which in the case of addressed wrappers is contrary to the law. The law specifically provides that written *addresses* may be enclosed in newspapers without adding to the rate of postage, provided no other writing accompanies. But to add one other word such as "Well" or "All are well," would make the postage rate the same as on a letter, two cents for one ounce. If one address can be so sent so can two or five or ten. Indeed, written wrappers sent alone, without a newspaper, are subject to no higher rate than printed circulars according to law,—one cent for two ounces—Bro. Bryan to the contrary notwithstanding.

Judgment of the Brethren.—Evidently a case of insufficiency of knowledge on your part, Bro. Bryan; and one easily rectified if you had been controlled by a proper Christian spirit.

Charge 10.—Bro. Russell, it seems to me, uses language in a “double dealing” manner. When I attempt to show something wrong in what he has said, he explains it all away and would convince any one it was all right.

Answer.—If I use ambiguous language it is wholly unknown to me; but since much of it is in print some one ought to be able to point it out, if this charge has any foundation.

Judgment of the Brethren.—This charge is in harmony with all the others, and shows that for nearly six years Bro. Bryan abused his position and the confidence reposed in him by Bro. Russell, that he was all the while hunting for a flaw in his words or character, and that he was disappointed when his evil surmisings of either were corrected. And, because Bro. Russell cleared the matter entirely, it is called “double dealing.” Shame! There are broad, medium and narrow minds and hearts. Bro. Russell’s is one of the broad and unsuspecting. His poorest judgment, it seems to us, was in not seeing long ago the difference between an office-helper and an office-hinderer. The Dawn and the Towers are witnesses to the fact that he uses language with a *directness* that is seldom equalled except in the Scriptures and in law books. The message from his lips, as well as from his pen, has “no uncertain sound” to those who really have “ears to hear.”

Charge 11.—I once found some four hundred and fifty dollars placed to my credit on the Tract Fund account. I remonstrated and it was taken off; but sums credited to other of the office helpers, not so conscientious, still stand. This shows that Bro. Russell’s ideas are peculiar and I should say dishonest.

Answer.—At the close of each year we generally find that we have expended more than the Tract Fund receipts from various sources, and we generally *balance* the account by donating whatever the receipts are behind, so as to let the fund begin the New Year without back debts. In the case mentioned I thought it would be well as an encouragement to the office helpers to share with them the *credit for this sum* and the voting shares which it represented. Accordingly the amount was divided with Mrs. Russell and the faithful office helpers. This was certainly not a crime; and indeed it is partly because of their consecration to the work that the expenses of the work are kept low. At all the events the office helpers are in and of our family, and I had pleasure in sharing

3H129

the credit on the *Tract Fund* records, although none outside the office would have known these matters had it not been for Bro. Bryan’s peculiar view of them.

Judgment of the brethren.—Bro. Bryan, the more of such charges you bring the more you reflect to Bro. Russell's honor. Where was the wrong, the sin, in Bro. R's giving you and the others credit on the Tract Fund? Had he not a right to do what he pleased with his *own*? Suppose he had deposited that four hundred and fifty dollars to your credit in some bank,—would that have been sinful? If not, how could it be wrong to use it in the Lord's service and then give you the credit and the voting-shares? But you admit that he did not insist on your having the credit when you objected. Where, then, is the room for complaint? If your own judgment is confused, do at least try to let other people of sounder judgment mind their own business. Discourage in yourself the disposition to be a busybody.

Finally, we must say to you that this whole matter is simply ridiculous and gives evidence of a very unchristlike spirit. You called us to reprove Brother Russell after hearing your charges; but we find nothing to condemn and much to praise in all that you charge. Study and pray over the matter, and the Lord grant you needed help by his word and providence. Otherwise your present spirit is likely to lead you into "every evil work," and into outer darkness; for if any man have not the spirit of Christ he is none of his.

But Bro. Bryan had not come to be convinced; but said, "I will press this to the utmost, so help me God!" He had merely taken this as a *preliminary step* to his "telling it to the Church," at which time he, with the other conspirators, had arranged to explode the "bombs" that "would knock this thing (Brother Russell and the work) sky high."

The Brethren expostulated and showed that the very object of calling in two brethren for witnesses was to make sure that which ever one was in error should have the error pointed out to him, and that it was the *one who would not hear the other three* that was to be reported to the Church; and that, accordingly, Bro. Russell might, if he chose, report him (Bryan) to the Church as a busy body, if he refused or neglected now to heed the counsel of Bro. Russell and themselves.

But the Arch-conspirator, Satan, had evidently determined that the present would be his most auspicious moment, and that he should probably never find any more substantial charges. So he brought Bro. Rogers here; and his arrival, and disaffection because his schemes were not praised, accepted as the Lord's message, and generally substituted for present methods, together with Bro. Adamson's disaffection on account of his tract, seemed to make the present a most favorable time for the firing of the "bombs" that he had been kept waiting for about two years.

However, as before stated, the meeting called by them by personal invitation, and composed of a large number of the best

brethren, and sisters of the Church at Allegheny (and which Sister Russell and myself did not attend), was rendered disorderly by the frantic efforts of the conspirators *make sure* that Brother Russell should have no defenders. But it seems that the bombs and fireworks charges had been entrusted to Bro. Bryan, to be fired with tragic effect, and that they were smothered, when, because of his spiteful, angry and disorderly manner and refusal to recognize the chairman, it was decided by vote of the congregation *not to hear him*, but to proceed to hear the others.

Having since learned *what* the “bombs” are, we must now explode them, and show that they are as untruthful as were the other Zech and Bryan charges, and similarly “evil surmisings.” We find that while only some of these have been mentioned in the printed circular, others of them have been circulated privately by word of mouth and by letter; and hence we clean up all that we can learn anything about.

Bomb I.—Several years ago Brother Russell bought and sold some oil through a broker, a member of the Pittsburg Oil Exchange. This, we believe, is what people call “gambling,” and is therefore dishonest and wicked.

Answer.—As before stated, I was in the *oil-producing business*, and all the conspirators knew this. It is nothing to be ashamed of, and I never kept it a secret. This is a way in which I have done some “tent-making” and “fishing;” and the coin from this fish’s mouth supports me and mine, so that we are not chargeable to any, and so that we can help along the work. Some years ago my monthly share of the oil produced by well in which I owned interests was considerably more than it is at the present. The price of oil seemed likely to go lower, so I not only sold all the oil I had on hand, but through a broker I *sold in advance* oil that I knew I had in the ground, but which it would take time to have pumped out. In due time the oil was produced and the broker closed the contract, earning his commissions for his trouble and securing me a better price for the oil.

This is the legitimate use of the Oil Exchange. The misuse of it, called “gambling,” is where people have no oil and merely bet so much money that the price will go up or that it will go down. Only obtuse heads or evil-thinking hearts reach the conclusion that there is no *honest* use of the great commercial Exchanges of the world. There is genuine and a counterfeit in everything that is worth counterfeiting. The finding of a counterfeit *proves* the existence of a genuine, in business as well as in money. My transactions were on the genuine, legitimate basis, as any business-man of honor and judgment will declare.

Bomb II.—Some one told Brother Bryan that he thought that another person surmised that Bro. Russell had cheated a man in Pittsburg as follows: Brother Russell owned a quarter interest in



a small business venture, another man named Dubbs owned a quarter, and a man named Boyd owned the remaining half; that Bro. Russell had transferred his interest to Bro. Sweet and got Bro. Sweet to buy Mr. Dubb's interest for "a mere song," and afterward Bro. Russell got back his own quarter, and evidently Mr. Dubbs had been cheated.

Answer.—This, another case of "evil surmising," can be easily explained and would have been explained to anyone. Evidently they all knew this and did not wish to have an explanation, preferring to believe it, so that they could *conscientiously* throw it as a "bomb" when they got ready.

The business in question is so small as not to be worthy of the name *business*. I did purchase a quarter interest in it of Mr. Dubbs, the inventor. Mr. Boyd managed the business and Mr. Dubb's nephew was the only workman. One day Bro. Sweet came into the TOWER office and told

3H130

me that he was out of work and nearly out of money. He could make no success at colporteur and was no hand at writing wrappers in the office, so I thought of the fact that Mr. Dubbs was anxious to sell his interest in the little venture, and that if he sold there would be a place for Bro. Sweet instead of Mr. Dubb's nephew. I told Bro. Sweet of it, and advanced him the full *value* of Mr. Dubbs' interest so that he could buy it, if Mr. Dubbs still wished to sell. But I realized that Mr. Dubbs who had sold me my interest, and was the inventor of the commodity, might feel under obligation to me, not to sell—so long as I held an interest—and especially as he had charged me more for my interest than we afterward found it to be worth—therefore, to let Mr. Dubbs feel entirely free to act as he pleased, I transferred my interest to Bro. Sweet who then bought Mr. Dubbs' interest with money I had advanced and Bro. Sweet got the situation. But as the business was not a success he never paid me back the money advanced. I took back the entire interest and since paid out some money on the same as my share of the loss. And Bro. Sweet's wife being ill, he removed to their old home in Virginia.

Everything connected with this matter is straight-forward and honorable. Mr. Dubbs is still a Pittsburger and a warm business friend, who would take my word on a par with my bond. How is it that these evil surmisers are "brethren," who, while confessing that I never wronged them, but on the contrary, that they are all more or less my debtors, imagine that I have done wrong to some one else? Is it likely that the world, the devil and opposing nominal church people would pass by even slight transgressions of business etiquette or morals, if they could find them? On the contrary, my character, my word and my credit stand high

amongst intelligent people whose only objection to me is, “his religious views”—which of course they generally misunderstand, because they have been misrepresented by both friends and foes.

The following letter explains itself.

*Allegheny, Pa., April 25, 1894.*

“Mr. C. T. Russell., My Dear Sir:—My attention has just been drawn to certain charges, made against you by a busybody named Bryan, in the matter of a little business between you and me relating to my boiler-compound discovery, and the transfer of interests in the same to yourself and Mr. Sweet. I have also been shown a *proof* of your reply to the charge; and I desire to say to you that your conduct in that whole matter was entirely honorable, and quite satisfactory to me. My only regrets in the matter are that it has been the innocent cause of your being subject to such a `charge.’

“By the way, I notice that you refer to the slanderer as `Brother Bryan.’ I advise that you have a little as possible to do with that sort of brothers. In business parlance we call such folks `skunks,’ and keep them at a distance.

“In conclusion let me say that your business associations with me have all been most honorable in every respect, and I know that your business integrity stands too high in Pittsburg to be injured by such senseless calumnies. Abroad, however, where you are unknown, your reply may be needed. Sincerely yours, J. A. Dubbs.”

Since receiving this kind note from Mr. Dubbs, he tells me that Bro. Bryan called upon him some time before, and inquired whether he had been wronged in any manner in the matter of the sale of the said interest in the boiler-compound; and he was answered that everything was satisfactory to Mr. Dubbs. Yet, in the face of that, his conscience was so asleep or dead, and his malice so alive, that he still clung to his evil thought and used it as a *dagger* to strike down one of his best friends—who had always shielded his weaknesses, and spoke so well of him that his present course is a surprise to all except our immediate household.

On the Sunday on which I refuted these charges before the Church here, I was afterward informed that Mr. Geo. Rindfuss (who was present), who had been my book-keeper for several years, and who was quite familiar with the above transaction, was claimed by the conspirators as in some degree associated and in sympathy with them. I therefore sent Sister Ball to see him the next morning with very satisfactory results. The following is her written report of her interview with him.

The following are the sentiments of Mr. George Rindfuss, expressed to me in a special interview on the subject, at the office of Mr. John A. Snee, Ferguson Block, Pittsburg, Pa.—on

Monday morning, April 9th, 1894, the day after Bro. C. T. Russell's public refutation, to the Church at Allegheny, of the charges privately and otherwise circulated by Otto von Zech, Paul Koetitz, Elmer Bryan, J. B. Adamson and S. D. Rogers.

"The relations existing between Bro. Russell and myself have been uniformly pleasant. A report is being circulated that I lost money through him; but it is untrue. I never lost any money through him; and to my knowledge he never lost any through me.

"I am Bro. Russell's friend, and I never wittingly said anything to damage his character or credit. Viewed from the standpoint of a business man of knowledge, experience and integrity, all his transactions and business dealings, so far as I am aware, are honest, fair and aboveboard—not shady, nor dishonorable, nor derogatory to his character—perfectly legitimate.

"I do not believe in gossip, and if I had not been drawn into this affair, not only this time but several times before, I would have said nothing. These people (Otto von Zech, et al) may as well jump into the sea as to endeavor to do Bro. Russell injury. *They* will suffer the most. The truth will prosper and the work go on as the Lord sees proper, and they cannot hinder it. I have no sympathy whatever with their position. The trouble with them is they imagine and misconstrue and brood over little things until their minds are confused and they do not know where they are.

"As I said on the evening of the meeting at Bro. Russell's house (about Feb. 15, 1893), these matters are no one's business, any more than my private business or any other man's. It is ridiculous to bring such charges. I never brought any because I have none to make. And I have testified to this in public. I love and respect Bro. Russell and shall do all I can to clear him of these misrepresentations."

These sentiments are all those of Mr. Geo. Rindfuss, and in the majority of sentences I have used his own words; and this I do solemnly, sincerely and truly affirm. Witness, James C. Ewing. [Rose J. Ball. State of Pennsylvania, ss. County of Allegheny] Personally came before me the

3H131

deponent, Rose J. Ball, who being duly affirmed, testified to the truth of the foregoing statement. Witness my hand and seal at Allegheny, (seal) this 9th day of April, 1894. James C. Ewing, *Notary Public*.

"Evil *be* to him who evil thinks," is an old proverb and a true one. These conspirators have treasured up evil thoughts and suspicions until they have *injured themselves thereby*, and are fast bringing forth "every evil work," as might be expected.—Jas. 3:16.

## **ATTACK ON THE Z. W. T. TRACT SOCIETY**

I have now concluded the matter, except one item. The conspirators seem full of Bro. Rogers' idea that the saints are the fish, and that as Peter was sent to catch the fish and take the money out of its mouth, so they must take what money they need from believing saints—not even thanking them for it, but regarding it as a matter of duty on their part. And as some of the saints are already doing *what they can* through the Tower Tract Fund, and now—hoping perhaps that some of the donations to it would then fall to them individually—it seems policy to attack it. This they have done, declaring that *Zion's Watch Tower Tract Society* is a myth: it is merely Bro. Russell. Bro. Adamson declares that although a director he has never attended a meeting and knows nothing about the Society. Altogether, they *evilly surmise* again that something is wrong, and that they will see whether they can have the charter of the Society annulled, etc.

What are the facts? It is necessary that they be clearly stated that not a doubt may find footing—that not a soul who has given a dollar to this fund may have any room to question the proper application of every penny of it. Even money stated by the donors to be for my *personal* use has all gone into the Tract Fund. The facts are as follows:

The Society was formed in 1881, at the time of the free distribution of 1,400,000 copies of the pamphlet, "*Food for Thinking Christians*"—*now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. Later, in 1884, at the instance of friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society applied for a charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884—a copy of which we present, —*

## **CHARTER OF ZION'S WATCH TOWER TRACT SOCIETY**

Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," approved the twenty-ninth day of April, Anno Domini, one thousand eight hundred and seventy-four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their association for and upon which they desire to be incorporated:

I. The name of the Corporation shall be Zion's Watch Tower Tract Society.

II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious document's, and by the use of all other lawful means which its board of directors, duly constituted shall deem expedient for the furtherance of the purpose stated.

III. The place where the business of the said corporation is to be transacted is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

IV. The Corporation is to exist perpetually.

V. The Corporation has no capital stock. Each donation of ten dollars to the funds of said corporation shall entitle the contributor, or his assigns, to one non-forfeitable, non-assessable, and non-divided bearing share, and to one vote for every such share in said corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names and residences of those already chosen directors are (we given names of the present board and officers) as follows:—Charles T. Russell, President, W. C. McMillan, Henry Weber, Vice President, J. B. Adamson, Maria F. Russell, Sec'y & Treas, Simon O. Blunden. Rose J. Ball.

VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and every thing useful for the good government and support of the affairs of the said Corporation; provided the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice President, who shall preside in the absence of the President, and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania. The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the shareholders, and vacancies in the Board occasioned by death, resignation or removal shall be filled by vote of a majority of the remaining members of the Board, who shall meet for that purpose within twenty days from the time when such vacancy or vacancies shall

occur, and in the event of failure to fill such vacancy or vacancies, in the manner aforesaid, within thirty days from the time such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such

3H132

vacancy or vacancies shall be filled by election, in the same manner as the President, Vice President, and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

IX. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before any Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and ample a manner, and as effectually as any other person or persons, bodies politic or corporate within the Commonwealth of Pennsylvania, may or can do.

X. The said Corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such messsages, lots, lands, buildings, tenements, rents, annuities, franchises and hereditaments as may be necessary and proper for its purposes; and to sell, lease, mortgage or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money. (Acknowledged and Recorded in due form of law.)

The object in taking out a charter is succinctly stated in the Watch Tower for January 1891, page 16, as follows:

“This is a business association merely. It was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. Any one subscribing to one copy or more of the Society’s quarterly, styled *Old Theology Tracts* (6 cents a year), is considered an active member of this Society—but not a *voting* member. Any one subscribing for \$10 worth or more of the *O. T. Tracts*, or any one *donating* \$10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each \$10 he or she

may have donated. The affairs of the Society are so arranged that its entire control rests in the care of Brother and Sister Russell as long as they shall live. In fact, the only objects in having the corporation are:—

“First, To provide a channel or fund through which those who wish can employ their money talent, whether small or great, to better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Secondly, The corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted but at their death they desired to do more; and urged the necessity of a legal corporation, as Brother and Sister Russell also might die, and they wanted their donations to go to the spread of the Truth.

“The Society owns nothing, has nothing, pays no salaries, no rent or other expenses. Its policy is to use in the work every dollar received, to the best advantage, and as speedily as possible. Its success in publishing and circulating among the right kind of readers tons of *Old Theology Tracts*, is phenomenal alike to its friends and its enemies. The latter imagine there must be great wealth connected with the concern, whereas there is really very little. Few of the friends of this cause are able to do *much* financially; but what money there is, under economy and the divine blessing, is like the widow’s cruise of oil: it accomplishes about a hundred times as much as other Tract Societies, which spend most of their receipts upon salaries.”

It will be seen from this and other mentions of the subject in the Watch Tower that I have never intimated otherwise than that the management of the Tract Society would probably rest entirely in the hands of myself and Sister Russell as long as we live, as provided by the regulations of the charter,—that the majority of voting-sharers elect the executive officers. Our reasons for expecting to control the Society while we live, we did not state, because of modesty and a desire not to seem to boast of our good works. But now it is necessary to state matters plainly in order that our good deeds be not evil spoken of and misunderstood, and thus become a stumbling-block to others.—Rom. 14:16.

The fact is that, by the grace of God, Sister R. and myself have been enabled not only to give our own time without charge to the service of the truth, in writing and overseeing, but also to contribute more money to the Tract Society’s fund for the scattering of the good tidings, than all others combined. If I were *selling* my services for money, the Tract Fund receipts could not secure them, as my business ability would command a large remuneration.

God forbid that we should boast of this, or reckon ourselves on this account worthy of more honor than others of the Lord's servants who have been equally faithful in the use of the various opportunities or talents entrusted to them as stewards by the same Lord. The statement is *forced from us*.

We realize, too, that even should one give all his goods to feed the poor hungry sheep and have not love, it is nothing. We are glad to know that what we have done was not done for vain-glory, but has all been done in *love*, –love for the Lord, love for his sheep and love for his Truth. Indeed it would be our joy to have done many times as much as we have done; and we could and would have done more than we did during the past two years, had it not been that we seemed to see a necessity for “setting our house in order” financially, and because the “Good Hopes” plan, introduced two years ago, has brought assistance from others of the household who we know have also been blessed by that systematic plan of “laying aside on the first day of the week according as the Lord hath prospered”—as directed by the Apostle.

Having, up to Dec. 1, '93, thirty-seven hundred and five (3,705) voting shares, out of a total of sixty-three hundred and eighty-three (6,383) voting shares, Sister Russell and myself of course elect the officers, and thus *control* the Society; and this was fully understood by the directors from the first. Their usefulness, it was understood, would come

3H135

to the front in the event of our death. But, be assured, we shall take pleasure in sharing the responsibilities of the place we occupy with any one whose interest in the mission of the Tract Society shall by his donations to its funds relegate our voting shares to the place of a minority. And such a one would, no doubt, be well qualified to direct in the expenditures, etc.

For this reason, also, formal elections were not held; because it would be a mere farce, a deception, to call together voting-shareholders from all over the world, at great expense, to find upon arrival that their coming was useless, Sister Russell and myself having more than a majority over all that *could* gather. However, no one was hindered from attending such elections; and all who desired to take part should have kept themselves informed as to their date,—*the first Saturday in each year*.

We have regularly printed certificates, which for a time we sent out to those who contributed ten dollars or multiples thereof. But they made trouble and extra letter writing, because many of the Lord's sheep have little knowledge of business. Some supposed that the certificates were *appeals* for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc. Others feared that the owning of the certificates brought them into liability for any debts which the



Society might contract, etc. (We here remark that no liability is incurred by any share-holder.)

It required patience and took time from more important work to Answer--scores of such letters; and we concluded that we had made a mistake so far as the *certificates* were concerned. However, a faithful record is kept of all donations and of all voting-shares, and the books are open to the inspection of all who have ever given one penny to the fund.

Since the adoption of the "Good Hopes" method we credit the voting-shares at the close of each year, so that if a contributor gave a total of ten dollars during the year he would have a voting-share, even though no *one* of his donations amounted to ten dollars. Thus, if a friend sent in "Good Hopes" of seventy-five cents per week or nine dollars per quarter, he would have no voting-share if reckoned by the quarterly receipts, but if reckoned by the year his four remittances, \$36, would represent three shares.

We have plenty of blank Certificates and an accurate record of every dollar you have sent in, as we will *take pleasure* in making our Certificates for all who, understanding the matter, would like to have them. If you have old certificates issued years ago and have contributed more money since, so as to have more shares now, please send back the old certificates so that the new one when issue will show your full credit up to the end of our fiscal year, December 1, last or, if preferred, up to date.

### REPORTS OF THE TRACT SOCIETY

Reports of the receipts and expenditures of the Society since its charter, can be found in Zion's Watch Tower issues of the following dates: For 1885, in Tower, Jan. 1886. "1886 to 1891" Jan. 1892. "1892 Dec. 1" Dec. 15, 1892. "1893 Dec. 1" Dec. 15, 1893.

The donations for the six years 1886 to 1891, aside from my own, were very meager. So little interest being manifested I scarcely thought worth while to make a yearly report. Besides, during that time the inauguration of the colporteur work took considerable time and attention, which continues as the work enlarges. The increase of contributions since 1892, incident to the adoption of the plan called "Good Hopes," led to the return to *yearly* reports.

In the foregoing extract from our issue of January 1891 (and which appeared in eight issues of the Tower for 1891) we say, "The Society owns nothing, has nothing, pays no salaries, etc." Lest some should misunderstand this, we will explain. The Tower Pub. Co. (which in a financial way represents myself) owns the Bible House, buys the paper, pays for the printing, binding electro-plates, etc., and keeps a large stock of Dawns and Tracts on hand and fills the orders of the Tract

Society at any time, and at much lower prices than any worldly firm would charge for much poorer service. To do this requires that thousands of dollars lie idle continually, in electroplates, books, colporteurs' dues, tracts, etc; and as a consequence the Tower Pub. Co., is now a borrower to the extent of over twenty thousand dollars (the interest on which is over \$1200.00 yearly), all of which, however, is amply secured by other property which I own.

The Tract Society's funds are usually spent before received, as under the "Good Hopes" plan we know *about* what to expect. It runs a yearly account with the Tower Pub. Co., paying over moneys as received and balancing the account at the close of the year.

Is it asked why the Tract Society does not do its own publishing? We reply, because it has neither capital nor credit. No banks would want the Tract Society's note. There are two ways in which it could do its own publishing: (1) By doing no work for a while, it could save up the yearly donations until it had a capital with which to purchase or rent a building, buy type, make electrotypes, and pay in advance for paper, printing, binding, and have capital with which to give colporteurs some starting credit, etc.; but this surely would not be as advantageous a way as the present one. (2) I could make a donation to the Tract Society of a part or all of the Tower Pub. Co.'s outfit, and take that many more voting-shares. This I no doubt would have done had it not been for the greater caution of my esteemed help-mate, Sister Russell. Her advice was,—That would be no real benefit to the work, and you may be sure that if the Society really had any assets or property, some would soon begin to interfere with its management, or at least try to. So long as we live we had best keep matters as they are, and at our death put the Tract Society and the Lord's work in general on the best possible footing, and in the most consecrated hands we can find. I followed this advice rather reluctantly; but now, in the light of the slanders herein discussed, I see it to have been the very essence of wisdom.

### **WHAT COULD HAVE BEEN THEIR OBJECT**

Such a conspiracy, so deeply laid and extending over eighteen months at least, must have had an object; and after-sight often makes known what foresight could not have even suspicioned. It is clear, now, that Bro. and Sister

3H136

Zech have long felt envious of Bro. and Sister Russell. We can see now the meaning of their desire to get full control of the German work, which we so readily surrendered, and their anxiety to get the German paper forced into the hands of all the Tower readers. They knew that a good many of them *could* read German, and they were anxious to exercise a rival influence over them. Had they been more moderate in their efforts I might have

granted all they desired; but their repeated, extreme and unreasonable *demands made me feel cautious, although I knew not of what. I felt that I must not trust them absolutely.* But never for one moment did I suspicion that it was a disease of the heart, as now seems evident: I attributed it merely a differences of heads.

We repeat that the evidence is strong that what has just occurred was planned to occur one year ago; and to use the expression of one who knew of this feverish condition of things before we had the least intimation of it, “the pot was kept boiling, ready for the explosion.” And true enough the pot has been boiling, and many of the church here, especially of the new and weaker ones have been forced into it, while myself and Mrs. Russell were in blissful ignorance of it. Some stopped their ears and said, We will not hear this unrighteous gossip; others heard and disbelieved, and covered what they could not understand with the mantle of charity; while with a few others it has acted like venomous poison, prejudicing their minds so that they have no ear for the truth on the subject.

Yes, the explosion has at last come;—but it is the explosion of their malice, hatred, envy and evil surmises. No doubt it will do some damage; for the fallen human mind is much more attracted to evil things than to good things, and more readily surmises evil than good. Only the pure in heart and considerably developed in Christian character are ruled by the love that “thinketh (surmiseth) no evil.” (1 Cor. 13:5) No doubt the “explosion” will *kill* the interest of some of the new born lambs; and many will be wounded by it. But what cared the conspirators for such considerations, Brother Russell’s character must be killed somehow, or else the work so successfully managed by him as the Lord’s steward would not be wrecked. And only by wrecking the present work could they hope to gather some of its fragments into their “bag” (John 12:6), to start up a *new work*,—a *new paper*, a *new tract fund*, etc., etc.

Yes, that is manifestly the secret of it all: the conspirators managed ably; and Brother Adamson, with a large bundle of the assassinating circulars, went to work at once to take the money out of the mouths of the “fish” in Ohio and elsewhere—to start a new paper, in which, if they do as they desire me to do in the TOWER, all who will may publish truth and untruth *ad libitum*.

Here I dismiss this painful subject, which has weighed heavily upon our hearts for three weeks past. In various ways it has greatly interfered with the Lord’s work. And it has, no doubt, greatly disturbed the whole Church, and caused some at least—we know not yet how many—to turn aside from the way and work which God has seen fit to permit Satan to thus trouble and shake.

The two weeks intervening between the receiving of the libelous

circular of our enemies and the preparation and sending out of this defense, has doubtless been a period of severe testing to many of you, especially those young in the truth; but all who have been *slow* to believe evil, and who have determined to wait patiently and prayerfully until the right and the truth should be vindicated, have doubtless been drawn closer to the Lord, and made to feel yet more their dependence upon him. I know that many have been praying for me the Lord's grace and strength; for many have so written, and I am sure that others did who did not write it. I rejoice to tell all such that I have been wonderfully blessed and kept in the peace of God which passeth all understanding. And as a consequence of recent experiences I am sure that I can appreciate and sympathize with the Master's experiences as never before. I have learned to appreciate *true* friends, and the spirit of Christ as never before. Of course the tendency of the fallen minds is to believe any evil report; and in the present case this tendency would be backed by the fact that the very brethren who bring these charges were lifted up to notice and commended to your confidence by myself. We cannot wonder, then, if a considerable number will have their minds defiled, and be themselves "sifted as wheat" (Luke 22:31), and if some be taken entirely out of sympathy with the truth and its service. All that we could do we have done for these: we have prayed for them that their faith fail not, and we have published for them this lengthy explanation of the false charges.

In writing this explanation, I have avoided making any countercharges or dragging in any of the *personal* affairs of the conspirators, except such fragments as touched upon their charges against me and were necessary to give you the true view of the matter. I thus avoid their affairs, not because I lack ability to surmise, suggest and hint evil of them, but because I hate such works of the flesh and the devil, and by the Lord's grace am seeking more and more the mind of the spirit—the mind of Christ, which "thinketh (surmiseth) no evil," but suffers long and is kind.

But, dear brethren and sisters, we must beware lest the sacred title of brother and sister be abused and all its meaning lost. There are limits on this subject fixed in God's Word, and it behooves us to notice them and to act accordingly.

First, any one who does not fully and heartily *confess* the Lord's death as his *ransom-price*, paid once for all eighteen centuries ago, should not be recognized as a brother or sister, however honorable his conduct, or respectable his manner and appearance.

Secondly, the brother or sister (believer in the ransom), who, by a disorderly walk and conversation, brings reproach upon the cause of Christ, is to be withdrawn from and to be treated "*as a heathen man and a publican*," that is, in all respects as though he were not a brother—as an erring brother disowned and

disfellowshipped until such time as he shall fully and freely confess his fault and ask forgiveness.

The question therefore is, what should be our attitude toward these conspirators? Would the Lord have us continue to fellowship them and think and speak of them as “Brethren,” or not? They have not yet denied the *ransom*, although some views expressed by two of them, recently, look as though they were getting onto dangerous ground, in their endeavor to find something that they can present as strictly new and original. And to our knowledge they are

3H135

soliciting financial aid from the “no-ransom” folks who “walk no more with us,” and are “enemies of the cross of Christ;” and it is but reasonable to suppose that they will seek to *please* those who will aid them, and that those who give aid will expect favor at their hands.

For my own part I have concluded that it is our duty to fellowship them as brethren no longer; and that each may be able to decide the question for himself, I will lay before you all the Scriptural reasons, as follows:

(1) Read what the Apostle Paul says the true Church should do respecting “unreasonable and wicked men.” (2 Thess. 3:1-6.) Question—Are these conspirators unreasonable and wicked? Each must judge for himself according to the evidence; and I have laid it before you very carefully. The evidence proves that they are, all of them, *unreasonable*; and the facts of this conspiracy of several years—this attempted assassination of the character of one who *always* did them good and *never* did one of them the least harm,—is as strong evidence of *wickedness* of heart as we need ever expect to find. “Disorderly” does not fit this case: it is a thousand times worse than the disorderly conduct mentioned by the Apostle as a ground for *withdrawing of brotherly regard, etc.* (Verses 8-15.) *This case is more nearly described in 1 Tim. 6:4,5 and Rom. 16:17.*

(2) In our Lord’s instructions, in Matt. 18:15-17, he gives us a rule for such cases. Has it been followed? Yes, we have here related how the conspirators themselves brought the brethren to hear and to join with them, and how their unjust thoughts and evil surmisings were rebuked by those whom they sought to poison and make my enemies. We have also related how some of the best representatives of thought in the congregation were twice called “to hear,” and judge as you now have fully heard. Yet notwithstanding all, they will hear nothing but the voice of Satan, urging them on to more envy, malice, hatred and strife, publicly and privately expressed. Henceforth, such men should

be to all who love righteousness, and obey the Lord's command, "as heathen men and publicans" until such times as they shall fully and humbly repent and reform.

(3) The Apostle gives us a sure rule for judging who are and who are not "brethren." He says, "If any man have not the spirit of Christ he is none of his"—no matter what he believes, and no matter what he may formerly have been or believed or done. The spirit manifested by these conspirators is far from the spirit of Christ—meekness, gentleness, patience, brotherly kindness and love which surmises no evil. And those who are none of his should, surely, be none of ours. Every branch in the Vine that beareth not fruit (the fruit of the spirit), God, the great husbandman, will take away (cast off).—John 15; 2.

The violation and loss of the *spirit* of the truth generally comes first, but the loss of the letter of the truth, the true doctrine, is sure to follow, ere long. "If any man will do my Father's will he shall know of my doctrine," said the Master. And it is consistent to reason to the contrary, that those who have the doctrine, but fail to grow its proper fruits will lose the doctrine.

This sudden and venomous attack upon my reputation by those who professed, even to the very date of the outbreak, the warmest of friendship—this search for years for something that could be misconstrued and made unto slander,—this berating of the colporteurs as my slaves, by the very men who (more than myself) urged all who could do so to engage in this service, and who denominated it the highest and best service of the Truth,—this attempt to apply to me all the vile names they can think of, such as "pope," "Man of Sin," "Saul," "King of Babylon," etc., may deceive some, but not those who have the spirit of the truth and who as true sheep know the voice of the Shepherd. Such will recognize it as the voice of a stranger, and will flee from its influence.—John 10:5.

The Lord who saw fit to permit the great Enemy to bring this storm upon his disciples, purposed not only the shaking out of all not worthy of the truth, but also the greater strengthening of faith and closer binding together of all who are truly his. He is able to say now, as of yore (Matt. 8:26), Peace, be still; and to give us a great peace and renewed confidence in him and in each other in whom we see his spirit.

Just a word upon another matter. Slighting remarks have been made respecting the Dawns, and other of our publications, to the effect that these teachings are really old and merely restated therein. I reply: It is well known to all of our readers that we do not *claim* that our teachings are *new*; that, on the contrary, we specially designate them "the *old* theology;"—the teachings of Christ and the apostles and prophets.

If it be true, that the same truths are taught in books published by others, I would be glad to know it; but I regret that I have never

seen them. These who profess to know of such publications have evidently gotten as little good from them as they got from mine,—none. For he who gets not the spirit of the truth gets no blessing from the letter of the truth.

That isolated parts or features of the truth are to be found in the various writings of the past three centuries is unquestionably true. Our Presbyterian friends have precious truth in the doctrine of *election*. Our Methodist friends have long held the blessed doctrine of *free grace*; our Universalist friends have long preached a false view of *restitution*; and almost all have held some truth with some error. The special blessing of the present harvest message is that it *clarifies, harmonizes and systematizes* all these fragments of truth, and brings order out of confusion,—rightly dividing the Word of Truth.

Respecting the steps of the divine leading in reaching the present development of the truth, I refer the reader to three articles which appeared in Zion's Watch Tower for May, 1890, entitled "Perils Amongst False Brethren," "Harvest Gatherings and Siftings" and "Sifting the Wheat." These were published with reference to a previous sifting; but as many of our readers are new since then, we think well to let these articles form a conclusion to this paper.

We know of no other publications than MILLENNIAL DAWN, etc., which teach an opportunity of *restitution* based upon a *ransom*-price given for all on Calvary; no others that distinguish between the human and the divine natures, showing the latter to be the heritage of the elect Church and the former the blessed hope set before the world; no others that teach distinctly the *presence* of our Lord, beginning in the Fall of 1874; no others that

3H136

show the real cleansing of the Sanctuary; no others that harmonize all these doctrines (election, free grace, the "little flock," the "great company," the restitution class, etc., etc.) in the one grand, beautiful, divine, Plan of the Ages.

We could wish that there were many and abler pens than ours, to portray a message so worthy of the sublimest expression. But we rejoice, nevertheless, that we have a share in the work; and we remember always that not unto the human instruments, but to God, the divine author of the plan of the ages, belongs the honor. And we remember that in this, as in all things, God's Word is fulfilled which declares that "God hath chosen the weak things of the world and the things that are naught."

But whoever might have been the instrument in the Lord's hands, in bringing to light the harvest message, we well know from the assurances of God's word that he could only expect as his *present* reward, that which the Master also received, when after opening the eyes of one born blind, they said, "Give God

the praise: we know that this man is a sinner.” John 9:16,24. Surely the disciple is not above his Master.

I take this occasion to thank those of charitable judgment who by letter and in person have expressed their confidence and sympathy in this trial, and who have steadily held us, and all the interests of this harvest work, before the throne of grace. Continue to do so, dear brethren and sisters: “Watch and pray!” Watch, that no criticizing, evil-surmising spirit may find a place among you; and if any such appear in your midst, promptly check the tendency by refusing to be a party to any secret, underhanded slander; bring all such and their charges to the light at once; and if they refuse to state publicly to the accused, what they would hint and insinuate privately, reckon that such persons have not the spirit of Christ, but the reverse, the disposition of Satan, the accuser of the brethren: for the poison of asps is under the lips of the evil-surmising, backbiting gossip. (Rom. 3:13-18.) But cultivate rather the fruits of the spirit of love and peace, and seek to adorn the profession of godliness with a consistent walk and conversation.

We quote below a few of the letters received.

Your brother in Christ,—abiding under the shadow of the Almighty, C. T. Russell.

*To The Church of Christ, Greetings!*

I take this opportunity to speak in defense of my husband against the bold attack of our enemies in maligning his character and misrepresenting our domestic relations. Our household is composed only of ourselves and our esteemed and beloved helpers in the WATCH TOWER Office, all of whom gladly bear witness to the tranquility and happiness of our home, save as intrusions of false brethren and busybodies occasionally disturb it.

Our home, so far from being a discordant one, is the very reverse,—most happy. I could, indeed, pray for no greater blessing upon all of the dear saints, than that their home-life might be as peaceful and happy as ours. The liberty wherewith Christ makes free is enjoyed by all who are of our household or in any way connected with the work;—not the liberty of anarchy, however, but of subjection to the spirit and Word of God.

To the above answers of my beloved husband to the charges of his slanderers I give my unqualified endorsement in every particular. Although such calumnies are severe, and doubly hard to bear when they come from those whom we had supposed to be friends, but who, we now find, have been plotting these wicked deeds for several years, I assure you all that God has sustained us and given us his peace through it all. At first it came with almost the force and suddenness of an avalanche, both upon us and upon the Allegheny Church; and although we feared for the stability of



some, we felt sure that it was permitted of the Lord for the purpose of what he saw to be a necessary sifting. But, thank God, the Church *here* has weathered the storm well; and now letters from some of the stronger ones *abroad*, who have received the libelous circulars are coming in, expressing continued confidence, and showing that Satan's arts are recognized; and these are further encouraging our hearts and answering our prayers, though we are still solicitous for many who are yet young in the truth, and who may be unprepared to withstand such a shock; for we well know that the time intervening between receiving the slanderous report and this reply is one of suspense and severe trial to all.

We reflect, however, that "The Lord knoweth them that are his," and that he is able and willing to keep *them* from falling; and that, as with Gideon's band, some must needs be turned back. Who is on the Lord's side?—the truth's side? "Who shall be able to stand?"—"Who shall ascend into the hill (the Kingdom) of the Lord? or who shall stand in his holy place?" "He that hath *clean hands*, and a *pure heart*; who *hath not* lifted up his soul *unto vanity*, nor sworn (a solemn covenant) *deceitfully*."

Having committed our way unto the Lord, we are not fretting ourselves because of the evil doers, whose time is short, but we are trusting in the Lord, whose promises will in due time be fulfilled—"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37); and until such time we will try to be patient, and will count it all joy to be esteemed *worthy to suffer* reproaches and afflictions for the name and cause of our beloved Lord.

*Oh! what are all earth's gilded toys,  
Compared with heaven's eternal joys,  
Or even to the feast now spread  
For pilgrims through the desert led?*

In Christian love and fellowship with all who love our Lord Jesus Christ and his truth *in truth and sincerity, and who have no disposition to make merchandise of either the truth or the character of any of God's chosen instruments, I am Yours in the faith and hope of the Gospel, Mrs. C. T. Russell.*

### **ALLEGHENY CHURCH RESOLUTIONS**

At a meeting of the Church of Christ, of Allegheny, Pa., held in Bible House Chapel, following the preaching services, over one hundred being present, a Chairman and Secretary were elected, and a committee presented the following Resolutions, which were unanimously adopted.

Whereas, It has come to our knowledge that certain persons, viz., Elmer Bryan, Otto von Zech, S. D. Rogers

3H137

and J. B. Adamson, have been for some time circulating verbal and printed reports concerning our pastor, Brother Charles T. Russell, which are derogatory to his character as a Christian gentleman, as a business man, and as our pastor; and

Whereas, We have heard the reports and Brother Russell's answers to the same; therefore be it

RESOLVED, That we, the congregation meeting at Bible House, Allegheny, Pa., place no confidence in the aforesaid reports which are being disseminated by the above-named persons, but consider them slanderous, and entirely unworthy of persons professing to be brethren in Christ; and be it further

Resolved, That we take this opportunity to express, to Brother Russell and to all whom it may concern, our great regard for him as a Christian gentleman, our unshaken confidence in his integrity as a business man, and our ever-increasing love and appreciation of him as our pastor (not our pope, as they falsely allege); and to acknowledge that, to him, under God, we owe a debt of gratitude for fifteen years' faithful services as our pastor, in ministering to us the Truth, which has made us *free*, and whereby we have been and are growing in knowledge, grace and steadfastness; and for encouraging us to the use of the talents of which we are severally the stewards; and for providing a commodious and centrally-located meeting-place for us; all of which he does voluntarily, and without a penny of remuneration; and be it further

Resolved, That we assure him of our sincere sympathy and earnest prayers on his behalf in this hour of trial, and that we commend him to the God of all comfort; and be it further

Resolved, That the Chairman and Secretary of this meeting be and they are hereby authorized and instructed to sign these resolutions on behalf of the congregation, and to convey the same to Brother Russell.

[Signed] The Congregation At Allegheny. [By] *M. M. Tuttle*,  
*Chairman. April 22, 1894. Jennie Vero. Secretary.*

Allegheny, Pa., April 7, 1894.

Dear Brother Russell:—Various reports having been circulated by persons, viz.: Elmer Bryan, S. D. Rogers, Mr. and Mrs. Otto von Zech, J. B. Adamson and Paul Koetitz, whose conduct shows them to be the enemies of the truth as well as of yourself, to the effect that those working in the office under your supervision are in bondage to you, “under his thumb,” “dare not to call their souls their own,” “slaves,” etc., etc., without liberty to think or act according to the dictates of their own consciences and judgments, we desire to express ourselves positively in the matter, in writing, so that these reports may be understood in

their true light, not only by yourself, but by others who have heard these rumors, and by whomsoever else you may wish to acquaint with the contents of this letter.

We desire to state first, that we are not in bondage, nor oppressed, nor caused to say or do anything in any matter which is contrary to our wills. We are in the office from choice, as the part of the Lord's work in which, in our opinion, we can serve most fully and most to the Lord's praise. We are at liberty to exercise all our functions as members of the body of Christ, and *we do so*, not only with your consent, but with your approval and encouragement. In fact, far from exhibiting a desire to suppress any of us, we have found you always desirous of enlarging our field of usefulness as much as possible; and we would say further that you have our esteem and love as a servant of the Lord, and as one in whom his likeness is largely developed.

But in several other respects we *are* in bondage. We were first the servants of Sin, "sold under Sin," receiving the daily wages—pain, sorrow, discontent, disease—of that inexorable master; and we found ourselves "under *his* thumb," fearing the death which we realized would finally be inflicted upon us.

But, thanks be to God, we escaped before he had fully wrought out his evil purposes. We learned that we had been "bought with a price, even the precious blood of Christ;" and with you we fled to this new Master, to yield our members servants of righteousness, as we had formerly yielded them to the service of our old master, Sin. And did we count ourselves free? out of bondage? Free from Sin, yes; but not absolutely free. We had merely transferred our allegiance. We had now become the bond-servants or slaves of Christ, of righteousness, of truth. We were bound by our covenant of consciences; by the dictates of our consciences; by our judgments; by God's command, through the Apostle, that all we do, to the smallest item, should be to the glory of God (1 Cor. 10:31); and consequently we were obliged to bear the fruit of the spirit; for we recognized as binding upon us our Master's words: "*In this* is my Father glorified—that ye bear much fruit."

We found that our new Master was not selfish in demanding this; for the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control, all of which redound to our own benefit; and we realized that He could not be selfish in demanding this exhibition of *un* selfishness from us, especially as this is *his own* disposition.—Phil. 2:5.

We were also bound in other ways, and more and more so as we studied the law of the spirit of life in Christ Jesus, and saw how one after another of the desires and liberties of the flesh must be restrained, bound, in order that we might the more closely walk up to the requirements of that law. We found limitations, prohibitions, counsels, warnings, applicable to every walk in life;

and we found some of them very crucial tests, dividing even “between the soul (the human instincts) and the spirit (the intents of the new mind).” “Let every man please (not himself, but) his neighbor unto edification; for even Christ pleased not himself.” “Judge not, that ye be not judged;” but “judge this, rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.” “Lie not against the truth.” “Lie not one to another.” “Put off the former conversation, and be renewed in the spirit of your mind.” “Let not the sun go down upon your wrath.” “Let no corrupt communication proceed out of your mouth.” “Grieve not the holy spirit.” “Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” “Let no man deceive you with vain words.” “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” “Walk circumspectly.” “Redeem the time.” “Submit yourselves one to another.” “Put on the whole armor of God.” “Beware of dogs and evil workers.” “Continue

3H138

in prayer, and watch with thanksgiving.” “Walk in wisdom toward them that are without.” “See that none render evil for evil.” “Avenge not yourselves.” “Abstain from all appearance of evil.” “Be not weary in well doing.” “The love of money is the root of all evil.” “Preach the word, be instant in season and out of season.” “Avoid foolish questions.” “Speak evil of no man.” “In honor prefer one another.”

Yes, the more we study the law of the spirit of life, the more we find that it means *death to self*; so that we would “endure grief, suffering wrongfully,” humiliation, pain, death itself, rather than displease our present Master, or allow the old autocrat, Sin, to gain the least ascendancy over us. Yea, we count all things as loss and dross, if we may but remain in Christ.

In yet another way are we in bondage. We found that our new Master did not consult us as to what position in his household we would like to occupy: he arbitrarily appointed us our places, and we were thankful, oh, so thankful, to be used at all, that we were not very particular. We were glad to be used in any capacity. We found that “God hath set the members in the body as it hath *pleased him*.” Realizing this, we are content. He knows best how to use us; he has used us in the past and we trust him to use us more effectively in the future.

But we are bound—bound to the body; and, being bound, we are endeavoring to supply that strength and stability, that grace, which will tend to the increase of the spirit of love, and to the effectual service of the entire body.—Eph. 4:15, 16.

We are bound in still another way: “We can do nothing against the truth.” The unenlightened world, the entire nominal church,

some who once loved us, principalities and powers, seen and unseen, Satan with all his hosts, are arrayed against the truth, to destroy it if possible, to drag in the dust its most earnest advocates; but we, *we* can do nothing against the truth. The very thought is pain. Rather let all the anathemas pronounced by Papacy against heretics be upon us. We can do nothing, we *will* do nothing against the truth. "Let God be true, though it prove every man a liar."

Glorious bondage! Glorious liberty from Sin, from death, from self. Glorious liberty *in* Christ! Glorious bondage *to* Christ!

*"Not my own!" Oh, "not my own!"  
Jesus, I belong to thee!  
All I have and all I hope for,  
Thine for all eternity.*

These, dear Bro. Russell, are the sentiments of our hearts toward the Lord and his work, and we believe them to be also the sentiments of your own heart. We want to assure you of our oneness of purpose with you in the forwarding of the work, over which we believe the Lord has made you overseer, and in which, by his grace, we are glad to be accounted "helps." (Can it be that the Apostle referred to us when he used that peculiar term?) This is a trying hour to you; and perhaps you feel a little as the Lord did, when some walked no more with him—"And will ye, too, go away?" So we want to sustain you by our love and sympathy and co-operation, as well as by our prayers, and to give you every reason to believe that we are *your* friends, as well as friends of the truth.

We know not what to say concerning those who malign your character; but we fear for them the retribution of those who spoke evil of another to whom the Lord had given a special charge.—Num. 16:1-35.

With this assurance of our sentiment, we are, Your servants in Christ, Edward F. Abbott, Wm. L. Campbell, Rose J. Ball, E. C. Hennings, James A. Weimar.

*New York, April 16, 1894.*

My Dear Brother And Sister Russell:—It is now near midnight, but I cannot retire without first trying to express (for words fail me to express fully) our deep love and sympathy to you both.

This A. M. we received a "circular letter," which I take the liberty to enclose to you, believing you ought (if you do not) to know its contents. Truly it has been a sad day to us, more like a house of mourning. Mrs. G. is almost prostrated over it, but thank the good Lord, we have not read the Tower for over twelve years in vain. By God's grace, we can see the sophistry and detect the *wolf* beneath the covering of wool. Mr. Rogers is greatly mistaken in supposing that none who read the Dawn without the preached word can come into the Truth; for, thank

the dear Lord, sister G. and myself were led into the light by it. Sisters Erlenmeyer and Clark were the first we met and talked with, and that is less than three years ago; and they will doubtless testify to our having considerable light. I have humbly done what I could to circulate Dawns and Tracts.

But, dear brother and sister, I will not weary you; only be assured that you are *always* remembered in our prayers; and may the dear Lord be ever present with you in this your especial time of need. We shall ever trust in Christ, our ransom price, and strive to be led by the "spirit of truth."

Pray for us, and do not fear. We are striving to be ever on the alert for Satan, come in what form he may, but we trust solely in Jesus; for if he be for us, who can be against us?

God bless and keep you both is our constant prayer.

Yours in the Truth, Mr. and Mrs. H. P. Ganoung.

*Ohio, April 15, 1894.*

Dear Sister Russell:—In writing you a few days ago I expressed great surprise at the course Bro. Rogers had taken. Judge my further surprise when yesterday I received a circular containing the letters of four brethren. Of course you know to what I refer. What can this mean?

It takes no keen discernment to discover that they were not written in the spirit of meekness and love, the Christ spirit. The *venom* with which they seem to be permeated must certainly neutralize their effect. One of the writers in his anxiety to make out a case, by making public that which he had better wrapped in a mantle of charity and consigned to forgetfulness, has, in my estimation, violated his Christian honor. I honestly believe that I express the sentiment of the whole *true* church when I say that we still esteem our Brother Russell very highly in love for his work's sake, and sincerely believe that he will be able to clear himself of each and every charge, and come forth from this fiery trial

3H139

unscathed as he has done from former ones. He never to my knowledge claimed infallibility or wished to assume either office or title of "pope." Nor can I see how any member of the church possessed of intelligence and sanctified common sense can accuse him of this.

I have written, dear sister, to express to you my continued love and confidence, also my sympathy in this trial. 'Tis doubtless a well-laid scheme of the adversary to shake your faith. Recall your own words in your last letter to me: "We are in the shaking time when all that can be shaken will be, and only that which cannot be shaken will remain," and, holding fast your confidence, go on, looking unto Jesus. Please express my

Christian love and sympathy to Bro. Russell, and tell him to fear none of these things which he shall suffer.

I commend you both to the "Father of mercies and the God of all comfort." In Christian loyalty and love. Sincerely yours, M. J. Tucker.

Bro. W. E. Page, for some time a member of an office force and of our family, writes a few kind word and encloses a copy of a letter sent to Bro. Gilruth, as follows:—

*Des Moines, April 18, '94.*

Dear Brother Gilruth:—Yours of 6th inst. came duly. I am grieved that the Rogers, Zech, Bryan, Adamson manifesto must now arise to stumble some, though, since the Lord permits it, I am not dazed by it; nor do I let it worry me..... At the meeting that continued until 4 o'clock, A. M., to which Zech refers, I presided as chairman. When first going into the work Zech had no money, but later was left some by German relatives. He was anxious to invest it and finally conceived the idea of establishing a printing plant and doing Bro. Russell's work. Bro. Russell discouraged the idea, though, through regard for Zech and to aid him, he finally consented to give him the work, *advising against the scheme*; and Zech knows this, though stating to the contrary. Zech insisted on Bro. Russell treating him in all things on the principle of "love," as he put it, i. e., that he do everything he could for him and pay the highest price for all work done, while he, Zech, act wholly on the principle of avarice—get all you can—with Bro. Russell.

I do not think that Zech saw the point on this plainly, his financial interests and lack of business ability keeping the fear that he might lose money constantly in the foreground. His money has proven a snare to him. I have been all over this ground with both parties, and am sure Brother Russell has done Zech no injury.

Bryan is a very peculiar man, and always has been—by heredity, I judge, assisted by training. He must needs have the care of every conscience subject to his observation, demanding that all conform to his views of right and wrong. To an insane degree he constantly exhibited the determination during the last of his connection with the office, to make Bro. Russell acknowledge to him that he was a wrong-doer, and especially in doing contrary to Bryan's judgment. His insinuations and intimations regarding the boiler cleaning compound are, *I am sure*, more the result of prejudice than fact; though this particular thing was not canvassed when I was in Allegheny. Similar and even worse charges were, and found *groundless*.

My knowledge of the weaknesses, prejudice, poor judgment, lack of discernment, etc., of Zech and Bryan, with the information I have proving the most of these charges groundless, leads me to give but little if any weight to their criticism.

Rogers has stumbled over having a special mission to convert everybody to his methods. No one can or will object to his living according to it; and he might be blessed in some ways by so doing. Surely you and I prefer to earn our own bread, that we may be chargeable to none, and have to give to him who is in necessity;—not who supinely puts himself in a dependent condition.

I have had a long correspondence with Adamson regarding his tract, and refused to contribute toward the expense of printing, not knowing what it would teach. He abused me roundly for this and severely criticized my free-will offering to the Tract Fund, indicating a perverse spirit. However, we can and I do leave the quartet in God's hands. He knows their weaknesses and how much perverseness is mixed up in their courses.

We know that God's plan will be fully accomplished in due time and that any and all who resist the truth, even as Jannes and Jambres did Moses, will gain a full recompense of reward (2 Tim. 3:8,9) and in no way prevent the full setting up of the Kingdom. Then, too, we know that wicked servants are sent into outer darkness by the Master, and he is managing the harvest work. We can abide in him, and have our weakness turned into strength. Yours in service, W. E. Page.

*W. Virginia, April 17, 1894.*

Dear Brother Russell:—"Be not weary nor faint in mind." May you be delivered out of every trouble. "Think it not *strange*."  
Yours in the Lord, H. L. Gillis.

*Illinois, April 24, 1894.*

Dear Brother Russell:—I want you to understand how we regard the trouble. Your friends will court an investigation. Better wait until A., B., R. and Z. have something more definite than their very gauzy manifesto to offer. Do not, please do not, make the same mistake of haste and anger which characterizes their villainous letter. Sorry you did not mention the Adamson matter when you were here with us, on your return from your visit to him, as only a few days after I sent a small subscription for his tracts.

Careful study of the manifesto shows that it covers considerable time, during which the four signers were in intimate communication with you. Suddenly they change, and with haste and irritation describe troubles already examined and decided against them; and they wantonly villify one whom within the present month they loudly proclaimed as their trusted leader and friend.



Our only information is gleaned from the bare, cold, unsympathetic black and white of the printed page,—evidently hastily written, under the stress of strong excitement, couched in language vague and ambiguous, hinting at things to us unknown but presumably dreadful, and all better calculated to whet the appetite of a scandal-monger than to enlighten the saint.

Referring to the circular alphabetically, we note that it extends from A to Z—Alpha and Omega, the first and the last, the beginning to the end: and, indeed to cover the entire ground. If the desire to bring Bro. Russell to the varying standards of excellence in the minds of the four writers has been unwarranted by the facts, none should

3H139

more regret it than themselves. Such however being the case, we appear to have four popes instead of only one.

Bro. Adamson's tract begins—"Introductory. This outline of God's plan in the ages is designed to be an introduction to the volumes of the Millennial Dawn." He says, "Concerning parables heard, while the author of Dawn is not responsible here, we believe it is in harmony with Millennial Dawn teaching." From this the reader might fairly infer at least that the "author of DAWN" *does not disagree*. While the truth is the very reverse, this tract is now being shamelessly foisted upon the public. More than this, Brother Adamson endeavors to throw the responsibility on the author of Dawn by failing to note any other possible author, and by announcing himself under the title of "Distributor."

MILLENNIAL DAWN, when read in the order in which it is written, the order intended by its author, is as plain as the alphabet, and no more needs an introduction, or explanation than do our A. B. C's. To write an alleged introduction, supposedly on behalf, but without the request, of the author of the book, is to insinuate obscurity and incapacity in the author, and is to him a gratuitous insult. To insist on publishing such an introduction *regardless of the author's repeated protests*, would even in civil courts, subject such publisher to heavy penalties. How much more, then, should such conduct be reprobated by those who will judge, not only the world, but angels.

Without at present charging error, it is only just to say that in many instances Bro. Adamson's writings are hopelessly ambiguous, and therefore dangerous.

Several of Bro. Bryan's charges have already to my knowledge been tried impartially in a manner and by a tribunal of his own Scriptural choosing; but he forgets that their findings in each instance supported you, Brother Russell, and were unfavorable to himself. That he should now drag forth these once disposed of matters, without honestly advising his readers of the fact, seems

to argue a decidedly drowsy condition of his once so vigilant conscience.

Brother Rogers is plainly guilty of a shameful waste of printers' ink, blank paper, and his readers' time, in requiring two full pages closely packed, on which to confess that while a duly accredited agent, under the instructions and at the expense of the Tower Tract Society, he disobeyed orders, violated his agreement, and returned to England expecting to persuade you that he knew more about your purpose and plans than you did yourself.

Bro. Zech in his attempt to describe a family difficulty, said to have occurred as long ago as Christmas, '92 has failed; hence we have only his word that there was an "insult." If there really were one, it has doubtless long since been forgiven. The *demand* for a public apology was not called for according to its own showing; and in publishing the names of its signers he has probably no more consulted their wishes than those of the other parties concerned.

Our *confidence* in you remains unshaken, and our *sympathy* is most hearty and sincere. Your brother in Christ, WM. M. Wright.

*Ohio, April 24, 1894.*

Dear Brother Russell:—My heart has been exceeding sad for the last two weeks. Because I would not condemn you unheard, I have been abused and likened to an idol worshiper, been told to repent and be converted and it has even been hinted to me that I am not consecrated. This dreadful thing (the defamatory circular) came on us in Columbus like a flash of lightening from a clear sky. Bro. Adamson never hinted to me that there was the least inharmony between yourself and him when he asked me to subscribe for his tracts.

I wrote Bro. A. as follows:

"I cannot judge Bro. Russell from the standpoint of your four witnesses. He has three witnesses in his favor now,—Food For Thinking Christians, Millennial Dawn and Zion's Watch Tower, besides brethren yet to hear from. If Bro. Russell has erred, the Lord will judge him for it. I cannot condemn him unheard."

I hope dear brother, that you may be able to refute the slander of your enemies. I cannot believe that the Father would reveal his plans and truths to one so wicked as your enemies would make you out to be. I feel that the Lord will be with you. "For God is not unrighteous to forget your labor of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister."

This morning I got from Bro. A. the enclosed unkind letter, accusing me of something that I have not done, as follows;

“Bro. Zech wrote me that Bro. Russell had tasked me with changing an order from Sister McOmbler from 100 Ingersoll tracts to `my’ tracts; accusing me of scratching out the `Ingersoll’ and putting `my’ above it. I suppose you sent the letter to Bro. Russell as an evidence of *my rascality*.”

It is very evident that Bro. Adamson is jealous of the amounts, small as they are, that I send to the Tract Fund, which has become so hateful to him that he will even accuse me falsely.

Hoping that all things may abound to the glory of God, I remain your sister in Christ our Redeemer, Belle F. Miller.

[Reply: The only letter of the kind referred to by Bro. A., that I know of, was one sent to him by Bro. Sherman. In it Bro. S. enclosed \$5.00 for one hundred Ingersoll tracts. Bro. A. crossed off the words “Ingersoll tracts” and wrote above “your new tract.” Bro. A. sent that altered letter to a friend, from whom he desired a *like amount*, and in due time it came to me. I do not believe, however, that it was done *fraudulently*; nor that it was a *misapplication of funds*. I merely say that he should first have assured himself, beyond all question, as to Bro. Sherman’s real intention: knowing that so intelligent a penman is not likely to misstate himself; especially, too, as Bro. A. was a Director in the Tract Society.]

*New Albany, April 19, ‘94.*

Dear Brother Russell:—It is with heaviness of heart that we write you these few lines. Without taking sides on the merits of the case as the trouble now stands, and as viewed from the circular letter of Bros. Zech, Rogers, Bryan and Adamson, we must protest against their course of procedure against you as unworthy of brethren. We extend to you and Sister Russell our sympathy. Your labor in the cause of present truth deserves better treatment than these men would mete out to you.

3H141

If you have done wrong, may the dear Lord help you to see your error; and I believe in such event you would cheerfully acknowledge it. Your brother and sister in Christ, F. J. & Alice E. Bourquin.

The following is a copy of a letter sent by same mail to Brother von Zech. Dear Brother:—It is in great sorrow and heaviness of heart that I acknowledge receipt of your circular letter.

Myself and wife have made it a subject of prayer, as we did when we first read DAWN, and we feel that we cannot wait one mail longer without writing and apprising you of our disapproval of your course, which we believe is very unscriptural and involving terrible consequences to yourselves, the body of Christ at large, many private individuals, and many who may now be just receiving the lights. It seems to us that *Satan* could not, with

all his cunning, conceded ingenuity and ability, have concocted a scheme by which he could have injured more the cause of present truth than thus to deceive you and inspire you to do this thing as you have.

Should all you claim *be true*, which I do not admit to believe, then you still have not done as the Lord has instructed his followers to do. We have not conferred with flesh and blood—we passed that point long ago; but we have conferred with our Heavenly Father, and we take our stand on what we believe to be the right and truth and do not desire to injure the least one of those who believe in Christ. Others may do as they see right in the matter, but for our part we need not wait to see what step others may take or what they may say: we are willing to assume the responsibility thrust upon us by your very unwise, unkind and wicked letter. The course you have taken is certainly not the result of any inspiration received in communion with the Father in your private closet: no, dear erring brother, it must come from another source. The course pursued would *kill the brother* if guilty of all you claim, instead of reclaiming him.

For our part, we do not own *one* “pope;” if we did, we think we would prefer Bro. Russell to either of the four writing the circular letters; neither do we want two, three or four popes, and we confess that the said letters do smack of popery. You ask too much entirely, after failing to do as our Lord directed (Matt. 18:15-17.) You with three others set yourselves up as judges, witnesses and jury, and I might also add, without drawing too much on the imagination, as *executioners*. Now I wish to say to you that I know enough of the law of the world to know that this is very unlawful. No accused is to be adjudged guilty on *ex parte* testimony; even an accused criminal is to be *presumed innocent* until proven guilty by witnesses put under the testing fire of cross examination, all in the presence of the “accused,” a phrase you use repeatedly.

Bro. Zech, this letter is unworthy of you; and if my finances were as at one time, I would hasten to you, and talk to you face to face, for I would ten thousand times rather say this to you than to write it. I do not wish to evade responsibility when the cause of truth and the Master is at stake and in peril by false brethren, deceived and ignorant, as I believe, but false nevertheless, through the wiles of Satan.

Before I was a Christian I would never have betrayed such a secret, obtained as guest in a family, under any circumstances; if not from pure motives, I would have feared to be *despised* and *distrusted* by those to whom I should have revealed my perfidy and infidelity.

Why did you not wait until after to-day (the Anniversary of Christ’s death) before sending out your miserable stuff? This seems to be *the time*, though, for Satan to manifest himself, and

it does look to me that this time he has taken four men who might have made good “shoemakers” and made Judges and lawyers of them, and they have “butchered” the job for everybody. I cannot express my indignation in words, at such audacity and assumption of power. After carefully rereading the letter I am convinced the writers are incompetent to try such a case, even if asked to do so by the congregation. The personal grievances are too prominent. Having confidence that our Lord is able to overrule the machination of the powers of darkness and make the wrath and wickedness of men to praise him and serve His good purpose, I am striving to be a faithful servant of the Lord. F. J. Bourquin.

Dear Brother and Sister Russell:—This last month has been, in my experience, a very sad one. The printed circular, coming from parties from whom we expected better things, has troubled me and made me very sad.

But after some mature reflection, and when I discovered from whom it emanated, I was not so surprised; for I have long ago seen that there was a Korah in the camp, who was soon joined by Dathan and Abiram. As *they* were the ringleaders in the rebellion against Moses and Aaron, so likewise those you have made confidants and entrusted with your private affairs,—who have sat at your table, as one of your family and been made partakers together of spiritual as well as natural things, little thinking you were nourishing a viper of the most poisonous nature, as it were in your bosom.

The three Spring Meetings previous to the Chicago Convention, notwithstanding the great good I received while there, were somewhat marred with what I saw and heard by three of the same parties now prominent in this disruption; and I was many times tempted to give you a hint on the subject, but I quieted my conscience by attributing it to their weakness. These are the three stones that in my dream I saw hurled at you while you were ministering to us the Word of Life, that caused blood to flow from your temples. Do you remember my mentioning it to you about three years ago? Oh! it makes me sad indeed. Anything from the outside world I can endure—as David expresses it “Had it been an avowed enemy, I could have borne it.”

Oh, may this dark hour of trial draw us closer, and closer, under the sheltering arms of our Heavenly Father! May God bless you with the riches of his grace, and the fulness of His spirit, is the earnest prayer of your brother in Christ, John W. Mason.

*“A little while, our fightings shall be over;  
A little while, our tears be wiped away;  
A little while, the power of Jehovah  
Shall turn our darkness into gladsome day.”*

## HARVEST SIFTINGS

### PERILS AMONG FALSE BRETHREN

2 Cor. 11:26

Our Christian experiences differ; no two exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others—perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.—1 Cor. 10:13.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. He answered coolly and often ironically the attacks of open enemies, and was comparatively unmoved by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled;—wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreproachful but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief: "Will ye also go away?" The prompt response of Peter—"Lord, to whom shall we go? Thou hast the words of lasting life"—must certainly have come as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further suffer wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of *you* shall betray me." And though Peter courageously said, "Though I should die with thee, yet will I not deny thee"—and so said they all—Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and

prove so weak that he would even swear that he had never known him. Truly *these* trials from “brethren,” some of whom were only weak, and one false at heart, must have been among the sorest of our Lord’s experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. (Psa. 37:6). He was obedient to God, and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.

The same lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the Truth, was also the Apostle Paul’s experience.

We never hear from him a complaint about the way the world rejected his message, spoke evil of him and maltreated him as the leading exponent of the unpopular doctrine of the cross of Christ, which was opposed both by the stumbling blinded Jews and by the worldly-wise believers in the philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences, or in the prospect of bonds and imprisonments awaiting him in the future, he boldly and cheerfully declared, “But none of these things move me, neither count I my life dear unto myself.”—Acts 20:19-24

But, like the Lord Jesus, Paul had his severest trials from “false brethren”; who, instead of being faithful yoke-fellows and co-workers, as good soldiers of the cross, became puffed up, heady, and anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of heart, and being envious of his success and the results of his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his *character* as well as of his teachings, sought to lower him in the esteem of the household of faith, and thus to open the way for various sophisticated theories which would reflect honor upon them as teachers of what they claimed were *advanced truths*, though actually subverting the real truth in the minds of many.

The only annoyance ever manifested by the Apostle Paul, in any of his letters, was upon this subject of his misrepresentation by false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See 1 Tim. 1:19,20; 2 Tim. 4:10, 14-17; 2 Cor. 11:2-23), he clearly exposed their unholy motives of pride, ambition and envy, which scrupled not to make havoc of the Church and of the truth.

Especially did he point out that, in their attempt to be leaders, they had manufactured a different *gospel*, built upon a different foundation than the only true foundation—the death of Christ as man’s ransom-price.

Paul was zealous for the truth’s sake, lest these false apostles should use smooth words and misrepresentations of his character and of the truth as a lever to turn men aside from the true gospel.

He warns them against those teachers, not to keep himself uppermost in their hearts, but to put them on their guard, lest receiving the new teachers, they should be injured by the *false* teachings they presented, and lest in rejecting him and losing confidence in him as an honest and true man and teacher they should discard his teachings, which were the truth. Hence his reference to himself was not in self-defence and self-laudation, but in defence of *the truth* and an endeavor to have them see that his character

3H143

and career as a true teacher comported well with the true message he bore to them.

And he fearlessly pointed out that men might *claim to present* the same Jesus, the same spirit and the same gospel, and yet be false teachers and deceitful workers, transforming themselves into apostles of Christ. And, he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: “No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness.”

Paul’s letter to the Galatians was written evidently to counteract the misrepresentations of false brethren. (Gal. 1:6; 3:1.) To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so it was necessary to refer again to the *false brethren* (Gal. 2:4), *who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God’s children the bondage of errors already escaped from.*

## **HARVEST GATHERING AND SIFTINGS**

### **A BRIEF SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH**

Many are the inquiries relative to the truths presented in Millennial Dawn and Zion’s Watch Tower, as to whence they came and how they developed to their present symmetrical and beautiful proportions—Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto



mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, we claim nothing of superiority, nor supernatural power, dignity or authority; nor do we aspire to exalt ourselves in the estimation of our brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And our position among men of the world and of the nominal church is certainly far from exalted, being everywhere spoken against. We are fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6.) In the apostle's words we therefore answer, "Why look ye upon us, as though by our own power we had done these things? We also are men of like passions with yourselves—of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as faithful students of the Word of God, to be index fingers, as we have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God—no less wonderful to us, we assure you, than to you, dearly beloved sharers of our faith and joy.

No, the truths we present, as God's mouthpieces, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880, a period of above twenty years. And this present clear unfolding of truth is not due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if we did not speak, and no other agent could be found, the very stones would cry out.

We give the following history, not only because we have been urged to give a review of God's leadings in the path of light, but specially because we believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial mis-statements may be disarmed, and that our readers may see how hitherto the Lord hath helped and guided us. In so far as the names and views of others, who have parted company with us, may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can we name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith, have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the

world under Papacy's rule in the dark ages. The reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. But we will here confine ourselves to the consideration of the harvest truths set forth in Millennial Dawn and Zion's Watch Tower.

We begin the narrative at the year 1868, when the editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations.

Though his Scripture-exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank

3H144

the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth.

I soon began to see that we were living somewhere near the close of the Gospel Age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the

tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they will then receive, might then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outlines of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of *The Bible Examiner*, both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our *ransom price*, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves shall come forth, etc., I yet doubted the full provision—whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that *ALL must come forth* from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in *Millennial Dawn Vol. II., Chap. V.*

And we felt greatly grieved at the error of Second Adventists who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally of the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom.

These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet—"The Object and Manner of The Lord's Return," of which some 50,000 copies were published.

It was about January 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way; I received a paper called *The Herald of the Morning*, sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its Cover, and examined it with some curiosity to see what time they would next set for the burning of the world. But judge of my surprise and gratification, when I learned from its contents that the editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny—that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his Church and the separation of the "wheat" from the "tares" would progress in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the editor believed the prophecies to indicate that the Lord was already *present* in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due,—and that this view was warranted by the time-prophecies which but a few months before he supposed had failed.

Here was a new thought: Could it be that the *time prophecies* which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly *present* to set up his Kingdom—a thing which I clearly saw could be known in no other way? It seemed, to say the least, a reasonable, a very reasonable thing, to expect that the Lord would inform his people on the subject—especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.—1 Thess. 5:4.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.—the chronology of the world showing that the six thousand years from Adam

3H145

ended with the beginning of 1873—and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these *time* arguments, which I had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's *presence* and the harvesting of the Gospel age dated from the Autumn of 1874. The Answer—showed that my surmise had been correct, viz: that the *time arguments*, chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. H. Paton, of Michigan, a co-worker with him, had been regular Second Adventists up to that time; and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumb-founded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the *time* was right and their *expectations* wrong,—whether the views of restitution and blessing to the world, which others were teaching, might not be the things to look for. It seems that not long after their 1874 disappointment, a reader of the *Herald of the Morning*, who had a copy of the *Diaglott*, noticed something in it which he thought peculiar,—that in Matt. 24:27, 37, 39, the word which in our common version is rendered *coming* is translated *presence*. This was the clue; and, following it, they had been led through prophetic *time* toward proper views regarding the object and manner of the Lord's return. I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the *time* for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and "the harvest" began. He came, and the evidences satisfied me. Being a person of positive convictions and fully consecrated to the Lord, I at once saw that the special times in which we live have an

important bearing upon our duty and work as Christ's disciples; that, being in the time of harvest, the harvest-work should be done; and that *present truth* was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and by the *Herald*. He replied that nothing was being done; that the readers of the *Herald*, being disappointed Adventists, had nearly all lost interest and stopped their subscriptions; and that thus, with money exhausted, the *Herald* might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fullness of restitution based upon the sufficiency of the ransom given for all, as I had much to learn from him concerning *time* ), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled *The Three Worlds*; and while it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to *combine* the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the *Herald of the Morning*. I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was now sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-

sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England states, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time,

3H146

but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you teachers, knowing that we shall have the severer judgment"—Jas. 3:1.—*Diaglott.*

### SIFTING THE WHEAT

*"Satan hath desired to have you, that he might sift you as wheat."*—Luke 22:31.

Thus far all had run smoothly and onward: we had been greatly blessed with truth, but not specially tested in our love and fidelity to it. But with the Summer of 1878, the parallel in time to the Lord's crucifixion and his utterance of the above quoted words, the sifting began, which has continued ever since, and which must, sooner or later, test every one who receives the light of present truth. "Marvel not, therefore, concerning the fiery trial which *shall try you*, as though some strange thing happened unto you;" for this "fire shall try every man's work, of what sort it is"—whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed truth, or whether he has built it upon the shifting sands of human theory—evolution, etc.—or upon the solid rock, the *ransom*, the only sure foundation, which God has provided. They who build upon the *rock* shall be safe personally, even though they may have built up an illogical faith which the "fire" and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation, whether they use good or bad materials, are sure of complete wreck.—Luke 6:47-49; 1 Cor. 3:11-15.

The object of this trial and sifting evidently is to select all whose heart-desires are unselfish, who are fully and unreservedly consecrated to the Lord, who are so anxious to have the Lord's will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others, or by plans and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.—Psa. 91:7.

The sifting began thus: Regarding Paul's statement (1 Cor. 15:51, 52), "We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And, now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to—*The Three Worlds*.

We did not then see, as we now do, \*that that date (1878) marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (1 Cor. 15:51) is to occur in the moment of dying, to all the class described, from that date onward through the harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when at that date nothing occurred which we could *see*, a reexamination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying—an erroneous view shared in by the whole nominal church, and one which we had not yet observed or discarded. Our present clear view as the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all *sleep*," the word *sleep* was not synonymous with *die*, though generally so understood; that, on the contrary, the expression *sleep*, here used, represents unconsciousness; and that the Apostle wished us to understand that *from* a certain time in the Lord's *presence*, his saints, though they would all die like other men (Psa. 82:6, 7), would not remain for any time unconscious, but in the *moment* of dying would be *changed* and would receive the spirit body promised. Throughout this Gospel age, dying has been followed by *unconsciousness*, "sleep." This continued true of all saints who "fell asleep in Jesus" up to the time when he took the office of King (Rev. 11:17), which we have shown\* was in 1878.



\*See Millennial Dawn, Vol. III, chapter 7. \*Millennial Dawn, Vol. II, pages 218, 219.

Not only did the King at that date “awaken in his likeness” all the members of his body, the Church, who *slept*, but for the same reason (the time for establishing his Kingdom having come) it is no longer necessary that the “feet” or last remaining members should go into “sleep” or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the crown of life, and, being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here—1878—Rev. 14:13, is applicable, “Blessed are the dead who die in the Lord *from henceforth*.”

So this re-examination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord’s continued leading.

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away.

But, alas! how dangerous it is for any man to feel too much responsibility and to attempt to force new light. To our painful surprise, Mr. Barbour soon after wrote an article for the *Herald* denying the doctrine of the atonement—denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ’s death was no more a settlement of the penalty of man’s sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child. I was astonished, supposing that Mr. B. had a clearer understanding of the work of Christ as our sin-offering, our willing Redeemer who gladly, co-operating in the divine plan, gave himself as the *ransom* or *corresponding price* to meet the penalty upon Adam, that Adam and all his posterity

3H147

might in due time go free from sin and death. A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the plan devised and revealed by infinite wisdom, from the miserable caricature of it offered in the above illustration. I had either given Mr. B. credit for clearer views than he ever had, or else he was deliberately taking off and casting away the wedding garment of Christ’s righteousness. The latter was the only conclusion left; for he afterward stated that he had previously recognized Christ’s death as man’s *ransom-price*.

Immediately I wrote an article for the *Herald* in contradiction of the error, showing the necessity “that one die for all”—“the just for the unjust;” that Christ fulfilled all this as it had been written; and that *consequently* God could be just and forgive and release the sinner from the very penalty he had justly imposed. (Rom. 3:26) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrine assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast. (Matt. 22:11-14.) He replied that he had not seen it in so strong a light before, that Mr. Barbour had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for the *Herald*, which, in no uncertain tone, would give his witness also for the precious blood of Christ. This he did. These articles appeared in the issues of the *Herald* from July to December, 1878.

It now became clear to me that the Lord would no longer have me assist financially, or to be in any way identified with, anything which cast any influence in opposition to the fundamental principle of our holy Christian religion; and I therefore, after a most careful though unavailing effort to reclaim the erring, withdrew entirely from the *Herald of the Morning* and from further fellowship with Mr. B. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had thus been violently assailed by one in position to lead the sheep astray—and in that position, too, very largely by my individual assistance and encouragement when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord’s will that I should start another journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

Acting upon the leading of the Lord, I gave up traveling, and in July, 1879, the first number of *Zion’s Watch Tower and Herald of Christ’s Presence* made its appearance. From the first, it has been a special advocate of the ransom, and by the grace of God we hope it will ever be.

For a time we had a most painful experience: the readers of the TOWER and of the *Herald* were the same; and from the time the former started and the supply of funds from this quarter for the *Herald* ceased, Mr. B. not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of the Tower the vilest of personal abuse in order to prevent the Tower and the doctrine of the ransom from having due influence upon the readers. This of course caused a division, as such thing always do. The personal abuse, being regarded by some as true, had its intended effect of

biasing the judgments of many on the subject of the ransom; and many turned from us.

But the Lord continued his favor, which I esteem of more value than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr. Barbour and likewise forsook the doctrine of the ransom. And, true to our interpretation of the parable of the wedding garment as given at the time, Mr. Barbour and Mr. Adams having cast off the wedding garment of Christ's righteousness, went out of the light into the outer darkness of the world on the subjects once so clearly seen—namely, the time and manner of the Lord's presence; and since then, for twelve years, they have been expecting Christ, Spring or Fall, down to the Spring of 1892, which was their latest disappointment, so far as we have heard.

During the ordeal, or we might truly call it battle, for the cross of Christ, we had the earnest co-operation of Mr. Paton, who, up to the summer of 1881, was an appreciated co-laborer and defender of the doctrine of coming blessings through Christ, based upon the *ransom for all* given at Calvary. The book, *The Three Worlds*, having been for some time out of print, it seemed as if either another edition of that, or else a new book covering the same features, should be gotten out. Mr. Paton agreed to get it ready for the press, and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, \*provided I would agree to advertise it liberally and gratuitously in the TOWER—well knowing that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit. (For those books did not sell at such *low* prices as we charge for MILLENNIAL DAWN.) I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, as well as paid part of the printer's bill at his solicitation.

In the end, I alone was at any financial loss in connection with that book, called *Day Dawn*, the writer and publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations, which have recently been published and circulated in tract form by Mr. Paton, who is also now an advocate of that "other gospel" of which the cross of Christ is not the center, and which denies that he "*bought us* with his own precious blood." Mr. P. has since published another book, which, though called by the same name as the one we introduced, being on another and a false foundation, I cannot and do not recommend, but which I esteem misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in

common to make it palatable and dangerous to all not rooted and grounded upon the ransom rock.

The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consequence, all *necessity* for a redeemer. It claims, on the contrary that not by redemption and restitution to a lost estate, but by progressive evolution or

3H148

development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to *thus* show all men *how* to crucify their carnal or sinful propensities.

\*For this reason Mr. Jones' address, was, properly, the only one mentioned in our advertisement of it.

\*Millennial Dawn, Vol. 1, page 162.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the dark ages, when contrasted with the light of intelligence, which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of a process of evolution. This view, as we have shown, \*though quite incorrect, is nevertheless the occasion of the predicted great falling away from the faith of the Bible during the harvest period. (Psa. 91:7.) And a few Christian people seem to be well enough grounded in the truth to be able to withstand this trial of the evil day, in which many will fall while only the few will stand. For this cause we use great plainness of speech.

The little history of the way in which Mr. Paton came to turn from us and from the ransom, to oppose that which he once clearly saw and advocated, is important, as it became the occasion of another sifting or testing of the Watch Tower readers, by that time a much larger number (because Mr. Paton had been a respected brother and co-workers with us, and because as a traveling representative of the TOWER and its doctrines, his expenses being met in part by TOWER subscriptions and renewals, as well as by money from me, he was *personally* known to a larger number of the readers than was the editor of the Tower). It came about thus:—

In the year 1881, Mr. Barbour, still publishing the *Herald*, and still endeavoring to overthrow the doctrine of the ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in

which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the *Herald* as well as the TOWER would probably be misled if not helped out of the difficulty; and to merely say that the *Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view and who think always and only of the truth, regardless of persons.

I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for the dear sheep, who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which all Christians see were *typical* of "better sacrifices," and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture, likely to shed light upon it, especially the epistle to the

Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun—so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. (This has been published in several editions in pamphlet form under the title, “The Tabernacle Shadows Of The Better Sacrifices,” and can still be had by addressing the *Watch Tower* office.)

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths—not in that it overturned old truths or contradicted them, but, on the contrary, in that it set them all in order and harmony and straightened out little knots and twists. For instance, the doctrine of justification by *Faith* had always been more or less confused in my mind, as it is in every mind, with the doctrine of sanctification which calls for self-sacrifice

3H149

and *works*. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ’s ransom sacrifice, that we appropriate its merits (justification—forgiveness) to ourselves by *faith*, and that *thus* we are justified (reckoned free from sin) when we by faith accept of Christ’s sacrifice on our behalf. The type showed, too, that it is only *after* being thus cleansed in God’s sight (by our acceptance of Christ’s finished work as our ransom-sacrifice) that God is willing to accept us as joint *sacrifices* with Christ, and that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was *confined exclusively* to those who would share with him in self-sacrifice in the service of the truth. And here, too, I saw for the first time that the Lord was the *first* of these sacrifices, the Sin-Offering; consequently, that none of God’s servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword, for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that the *acceptable*

*day* of the Lord signifies this Gospel Age—the time during which he will *accept* the sacrifice of any who come unto God through Christ, the great Sin-Offering; that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world—the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

This first brought us to a clear recognition of the distinction of natures—of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in Millennial Dawn, Vol. I, Chapter X. And whereas we formerly used the word Restitution in a general way to mean *some sort of blessed change*, now, under a clearer light, we began to see that the great work of restitution could only mean what the word implies—a restoration of that which was lost (Matt. 18:11)—a restoration to the original condition from which man once fell. Then I saw that God’s plan, when carried out, would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the *divine nature*, and he likewise purposed to have a race of beings of the *human nature*, of whom Adam was a sample or pattern and whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his joint-sacrificers and joint-heirs are to be God’s instruments for blessing the fallen race and *restoring* them to the condition of perfection enjoyed by Adam in Eden—a condition which God said was “very good,” and an image of himself. And these joint-heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher, too, than the angelic nature—even to be partakers of the divine nature. When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord’s leading in the pathway that “shines more and more unto the perfect day.” I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for it. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren;—remembering Paul’s course in a similar matter—Gal. 2:2.

Accordingly I sent invitations and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of

the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were to state anything which might seem inconsistent, or to quote any passages of Scripture thought to be in conflict. But there were none; and every question only demonstrated more fully the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to a logical holding of the *ransom*, to see just what this showed; viz.: the distinctions of nature—that our Lord left a higher nature, and took a lower nature, when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a *ransom* for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the *divine nature* in his resurrection—a nature still higher than the glorious one he had left, when he became a man. But either Mr. Paton’s mental vision or heart was weak; for he never took the step; and before long he, too, forsook the doctrine of the ransom. Yet he still used the word “ransom,” while denying the idea conveyed by the word; nor can he give the word any other definition, or otherwise dispute the correctness of the meaning which we attach to it—which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the Tower for the same reason that obliged me to refuse to longer spend the Lord’s money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book *Day Dawn* which I had purchased last were all that were left; and, announcing it so that no more orders for it might come to the TOWER office, I took occasion to promise MILLENNIAL DAWN, which

3H150

should present the Plan of the Ages in the clearer more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle. About this time Mr. Paton concluded that he would publish another book under the name *Day Dawn*, revised to harmonize with his changed views, which ignored the ransom, ignored justification and the need of either, and taught all men will be everlastingly saved—not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one’s crucifying sin in himself—the law under which the poor Jew tried to commend themselves to God, but which justified none. Many and severe were the calumnies



heaped upon me, because I exposed this *change*, told that the original was out of print and that the new book was on a different foundation from the one I commended.

During this time I was busied by an immense work known to many of you—the issue and circulation of over 1,400,000 copies of two pamphlets, entitled FOOD FOR THINKING CHRISTIANS and TABERNACLE TEACHINGS, whose united matter was about the same as that of Dawn, Vol. 1; and besides this I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and asking questions and more reading matter. To add to our throng, financial complications came; and thus for four years I was hindered from fulfilling my promise of Millennial Dawn. Nor will our promise of the complete set be fulfilled for some time yet; for though three volumes are now out and a fourth on the way, I purpose several more, as the Lord shall give grace and strength, in connection with the other features of his work entrusted to my care. But during those four years we were struggling through an immense amount of labor and many draw-backs (all *cheerfully* undergone for the sake of the Lord and his saints), and each year we hoped afresh to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN. And the same great Adversary of the truth still hinders each volume—the fourth volume being now retarded by these latest agencies of Satan—the conspirators.

Some who have *The Three Worlds* or the *old* edition of *Day Dawn* would perhaps like to know my present opinion of them—whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect *human* nature to which the obedient of the world will be *restored* during the Millennium, and the *divine* nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be *exalted*, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, Millennial Dawn, Vol. I, which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God.

And the time reckonings which those books present, lacking point and leaving the reader in doubt as to what the author is attempting to prove by them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I Answer--most decidedly, I would not recommend nor use either of those books to-day. Once I was much less careful about what I circulated or

commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper. Even *Food for Thinking Christians* (now also out of print), I no longer commend because it is less systematic and therefore less clear than later publications.

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the WATCH TOWER, to republish some of the simpler features of God's plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the ransom, I bade him God speed and introduced a sample copy of his paper, *Zion's Day Star* (now for some years discontinued), to our nearly ten thousand readers—only, as it soon proved, to stumble some of them into rank infidelity and others into the rejection of the ransom; for though the *Day Star* for a few months steered a straight course and maintained the same position as the Tower with reference to the ransom, and for the same reason refused the no-ransom articles sent for its columns by Mr. Paton, yet within one year it had repudiated Christ's atoning sacrifice, and within another year it had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as those portions which teach the fall in Adam and the ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ—how Christ *died* for our sins and *rose again* for our justification.

This brings the history down close enough perhaps to the present time; but we want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall, but of "Who shall be able to stand?" as the apostle puts it. And we have need again to remember the admonition, "Let him who thinketh he standeth (who feels very confident, as did Peter when he said 'Lord, though all deny thee, yet will not I') take heed lest he fall."

This doctrine of another way of salvation (and salvation for all, too) than by the cross of Christ, is not only the error which is, and has been since 1874, sifting all who come into the light of present truth, but it is the trial that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number who believe

that Christ's death paid our sin-penalty is daily getting smaller, and before very long

3H151

there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the man Christ Jesus." (1 Tim. 2:5,6.) As the Psalmist prophetically pictured it, a thousand will fall to one who will stand.—Psa. 91:7.

The time has come for each one to declare himself boldly. He who is not for the cross and the ransom there effected is against it! He that gathereth not scattereth abroad! He who is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear, or of shame, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy of the name, and will not be reckoned among the over-comers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not "over-comers," and to test and manifest the little flock, who, like Gideon's final army, will, though few, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of truth has been given you for some time past; have you put it on? have you made it your shield and buckler? your defense against all the wily arts of the evil one?

Do not be deceived by the agents he often makes use of. In this he will be as cunning as in his presentation of the deceptive misrepresentations of truth, making unwitting use of many a weaker brother, and to some extent of every stumbling and deceived one, to spread farther the infection of false doctrine. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one, through some instrumentality, will be assailed.

Aptly indeed did the Prophet liken it to a pestilence. (Psa. 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease. So it is with a spiritual pestilence: it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart? is it proud, boastful, independent, self-conscious and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Pray for

*“A heart resigned, submissive, meek,  
The dear Redeemer’s throne,  
Where only Christ is heard to speak,  
Where Jesus reigns alone.”*

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the cross, where God himself opened the fountain for sin and uncleanness, present as well as past.

### **DOTH THIS OFFEND YOU**

We presume that it will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. “Who shall ascend into the hill of the Lord (into the Kingdom offered)? or who shall stand in his holy place? He that hath clean hands and a pure heart (who is diligently fashioning his life after the principles of holiness); who hath not lifted up his soul unto vanity (who cultivates no earthly ambitions or pride, but patiently waits for the glory to follow the course of present self-sacrifice), nor sworn deceitfully (ignoring or despising his covenant with God): He shall receive the blessing of the Lord (the Kingdom glory and joint-heirship with Christ), and righteousness (perfection—full deliverance from present infirmities, etc.) from the God of his salvation.” (Psa. 24:3-5.) “Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger (in this `evil day’—this day of snares and pitfalls and flying arrows and destructive pestilences).” “Watch and pray, that ye enter not into temptation”—that “your minds be not corrupted from the simplicity that is in Christ.” Let all the meek fully awake to the trial of the hour; and while many are putting stumbling blocks in the way of the “feet” of the body of Christ, let each soldier of the cross be vigilant, not only to stand, but to assist others—*bearing up* the “feet.” —Psa. 91:11,12

### **A CONCLUDING WORD**

It is proper here to state that in the article foregoing, *A Conspiracy Exposed*, we used the term “brother” with reference to the conspirators in deference to our readers. We have not recognized these men as “brethren” *since we discovered* their deeply laid and murderous plan for the assassination of my character. But we could not expect our readers to cut them off from fellowship until *they too* had seen the evidence of their terrible fall.

While ready and anxious to forgive and, so far as possible, forget their great sin if repented of, I have little hope that any of them will repent. If it were a blunder of the head, we might have hope; but it seems like a disease of the heart, which has been developing for years.

Their reaping will correspond to their sowing. The fruitage of their malice, envy and misrepresentation will surely be a whirlwind of evil, which will damage others as well as themselves.

What can be expected from such men, actuated by such a spirit? Grapes cannot be gathered from thorn-bushes. The Voice of the Reaper may indeed “gather out of his Kingdom the things which offend and them that do iniquity;” but the Voice of the Good Shepherd will lead the true sheep,—a stranger they will not follow. “The Lord knoweth them that are his,” and no man can pluck them out of his hand;—they “shall never fall.”—John 10:28; 2 Tim. 2:17-21; 2 Pet. 1:5-11.

3H152

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## **THREE DISCOURSES EXPLANATORY OF THE CHART OF THE AGES**

Dear Friends, we are met together as a company of the Lord's people—all interested, we trust, in God's great Plan of Salvation—THE PLAN OF THE AGES. From the fact of our presence here we assume that all accept the Bible as God's Word. We will consider now such portions of the Word as outline the DIVINE PLAN OF THE AGES. Our talk on the Plan of God will be illustrated by this Chart. The Chart is designed as an aid to the mind through the eye in grasping the subjects to be presented.

We believe in the *old theology* of the Lord and the Apostles and Prophets. We have no new thing to present to you—no plan or theory of our own; and we do not wish you to receive anything that the speaker says simply because he has said it, but because he has shown it to you in the Word of the Lord. Much that we have to say we trust you will recognize as old and familiar truths, while some things will be recognized as truths forgotten or overlooked or never noticed heretofore; but we believe that all will be ready to accept without equivocation whatever shall be shown from the Scriptures to be the Word of the Lord—whatever has been “written for our learning,” as the Apostle suggests.—Rom. 15:4

It is in order that we may be “thoroughly furnished” that we are told to “search the Scriptures” (John 5:39); and if we wish to be wise toward God, we must come as learners and receive the instruction which God gives us in His Word, which is “able to make us wise unto salvation,” with the “Wisdom that cometh down from Above.” (2 Tim. 3:15; James 3:17,18.) We want to put on the “whole Armor of God.”—Eph. 6:11

(Point to Chart.) We will now consider some of the features of God's Plan as illustrated by this Chart. Let us dismiss from our minds for the present this lower part of the Chart—all below this upper horizontal line. (Point.) That part of it will be considered at future meetings. Now we wish to give our attention to these upper arches and these smaller ones within them.

We do *not* approach the subject of the Divine Plan from a *scientific* standpoint. The boasted philosophies of this world are often “falsely so-called,” and tend more to *confuse* the mind than to help it. The Plan of God is not abstruse, but plain and simple; and yet it is really a Science; it is knowledge from the Highest Source. The word “Science” means simply *Truth*. And therefore when our Lord said, “Thy Word is Truth,” it was equivalent to saying, “Thy Word is *the Science*.” He also prayed, “Sanctify them through Thy Truth”—through this Science. We therefore direct careful attention to the study of this, the true Science—the Plan of the Ages, revealed in the Scriptures.

But some people object, saying that they see nothing scientific in the Bible. It is a common saying that “the Bible is an old fiddle upon which any tune can be played”—a Methodist tune, a Baptist tune, a Presbyterian tune, or any tune the player may desire. We are sorry to have to say it, dear friends, but it is nevertheless a fact, that the Bible, the greatest of all sciences, the testimony of the greatest of all Scientists, has suffered more at the hands of its *friends* than at the hands of any other class of people. They forgot to “search the Scriptures” and to “rightly divide the Word of truth,” and went to creed-making, each according to his own liking. From the standpoint of infidelity, it is true that the Bible appears contradictory; but it appears so only because of the varied human misrepresentations, and not because it is so in fact. By observing *order* (Heaven's first Law) the whole Word now opens up to God's people who are hungering and thirsting for it; because God's time for unsealing it has come. In “the time of the End, the wise shall understand”—the wise in Christ Jesus. Having been thus blessed of God through observing *His order* in the study of His Word, we come together at this time. We are told to prove all things by God's Word, and to hold fast that which is good—that which we find in accord with the Bible, and *that only*.

We call attention first to these three large upper arches (pointing to the Chart). These arches represent *Dispensations*.

By dispensation is meant the order or general character of a certain period of time—God's course in reference to mankind *during* a certain time. The manner of His dealing in each of these dispensations is attested by the *facts of history*. The First Dispensation (point) extends from the creation of Adam to the Flood; the Second Dispensation (point) from the Flood to the Second Coming of Christ; and the Third Dispensation from the Second Coming of Christ onward.

But we fancy some one saying, “I *thought* there was some Second Adventism in this”; and therefore we will stop right here to disabuse the mind of any of you of that thought. I am not an Adventist—neither a “Second Adventist,” nor a “Seventh Day Adventist.” I know there is prejudice on this point. Let me say, however, that I do believe in the *Second Coming* of Christ. All *Christians* do! I know that the Roman Catholics believe in it, and the Methodists, and the Presbyterians, and many others. We may not believe in it *exactly* as they do, or as the Adventists do. Some are *Pre-Millennialists*, and others *Post-Millennialists*, the former believing that the Lord will come before the Millennium, and the latter that He will come after the Millennium. In our presentation of the Scriptures you will see that we take a Pre-Millennial view, and as we proceed we will give you our reasons therefor. But do not class us as Adventists with all the peculiarities of Adventism. You will have an opportunity to hear and can then decide for yourselves as to whether or not we present the Truth on the subject.

(Returning to the Chart.) This *First* Dispensation is called in the Scriptures “the world *that was*”; the Second Dispensation is called “the world *that now is*,” or the “present evil world”; and the Third Dispensation is called “the world *to come*.” All these “worlds” have reference to the particular order of things that existed within the period designated; *i. e.*, each dispensation, or order of things is called a “world.” Such use of the word “world” is not common at the present time; but what we wish is the

3H153

thought of the original Scriptures, whatever the word. Order, or dispensation, is the thought; “world” is the name used by King James translators.

That First World, the Apostle Peter says, “being overflowed with water, perished.” What world? That order of things, or “world,” which existed from creation to the Flood, and which was terminated by the Great Deluge, which destroyed not only the whole social order of that time, but also the whole world of mankind, excepting Noah and his family. What was the then existing order of things? From the Scriptures we find that previous to the Flood God permitted the angels to have general supervision of mankind—*permitted* them, we say. Doubtless the angels, when they saw the condition of sin into which man had fallen, desired to reform him, to help him out of sin, but the results were the reverse of good; for we read that immediately preceding the Flood the thoughts of men were evil, and “*only evil continually*”; and God took them away as He saw good.

We must not, however, suppose that God’s Plan was a failure during the First Dispensation. God was not trying an experiment. It was an experiment for the angels, and one by which they also were to be tried as to their loyalty and faithfulness to God; but

God knew all the time that it would be a failure so far as accomplishing the reformation of man was concerned. God's Plan was formed "before the foundation of the world"; and so we read that in His Plan Christ was the "Lamb slain from the foundation of the world" (Rev. 13:8); and in the course of these talks it will be our purpose to show how the Plan of Redemption has been in process of accomplishment through the slain Lamb of God. The experiment of the angels was a lesson to them, as well as to mankind, who have observed the results of their efforts and who have accordingly been caused to look more carefully for the Remedy for sin which God has provided.

That dispensation having come to an end in the destruction of that "world" (or order of things), God carried over in the Ark Noah and his family, who had not become corrupt as had the rest of the world; and with them He began the Second Dispensation, or "world that now is." (Point.)

This second Dispensation is not under the control of angels; for it is written that *Satan* is the "Prince of this world." This Second Dispensation, or "world," has been left to man. God is not dealing directly with man, nor interfering directly with his affairs. When we say that it has been left to man to govern himself, we should add that man, by reason of the fall having become very weak, has become peculiarly susceptible to the influence and deceptions of Satan. The Lord said that Satan was a liar from the beginning (John 8:44); and, being the arch-deceiver, he has deceived all men, who, believing themselves free, have really been his slaves—the only exceptions being those who have been influenced by the Gospel and who have thus come to recognize Satan's power, and to put themselves into the hands of God. Yet even in this, our own favored land, he is "going about as a roaring lion seeking whom he may devour"; and in Asia and Africa and other uncivilized lands we see him ruling with a high hand, the people being so blinded by superstition that fetish worship and sorcery and other devilments are openly practised; to such an extent is this true, that Satan is properly styled, as the Scriptures name him, "the *god* of this world"—not the god of *that* "world" (point to the first "world"), nor of *that* "world" (point to the third world), but of **THIS** "world" (point to second "world").

This is what is meant by "*rightly dividing* the Word of Truth," as advised by St. Paul. It would not do to apply to "this world" (point to second "world") the Scriptures which belong to that "world" (point to first "world"), nor to *that* "world" (point to third "world"), Scriptures which belong to this "world" (point to second "world") or to the first "world" (point); for instance it



would not be proper to say that Satan is the god or prince of the third “world.” (Point.) Christ will be “King over all the earth in THAT Day,” though He is not King over all the earth in this “world.” (Point.)

What? Is not Christ the King of this world, the Ruler of this world? How is Satan the god of this world? We reply: The word “god” means “mighty one.” Who is the mighty one of this world? Surely not Christ. We venture to say that if Christ were the God, or Prince, of this world, it would be a far better world than it is, and that there would be no world-war among the kingdoms of earth. He Himself said, “My Kingdom is NOT OF THIS world”—*this* world (point); and on another occasion He said, “The Prince of THIS world (Satan) cometh, and hath nothing in Me.”—John 18:36; 14:30

But some might suppose that Satan is “the Prince of this world” by Divine right—that God has given him the power which he possesses; but *not so*. While God has allowed man to take his own course, and has permitted Satan to become his deceiver—as it is written, “The god of this world hath blinded the minds of them that believe not” (2 Cor. 4:4)—it has only been by reason of the depraved condition of men, and their willingness to be deceived, that Satan has succeeded in overpowering them. Satan is a *Usurper*. By reason of man’s submission to him he rules as a tyrant; but *not* by God’s authority. When Christ’s time comes to reign, He will not have to buy out Satan’s kingdom. Satan never had a right to rule. Why God permitted Satan to exercise such great power over men is a very interesting question, and one which the Scriptures Answer—very satisfactorily, but we will not go into it at present. We are not now studying the WHY, but the FACT. But when we do come to the study of that question, we will find that although Satan’s dominion has been permitted, all the while God’s own Plan, purposed from the beginning, has been accomplishing that for which it was sent.—Isa. 55:11

This Second Dispensation, or “world that now is” (point), is also called by the Apostle Paul, “this present *evil world*,” manifestly evil for the reason stated—the character of the “world” being determined by the character of the ruler; and Satan being “the Prince of this world,” and working continually in the hearts of “the children of disobedience” (Eph. 2:2), the logical result is an *evil* “world”—an evil order of things. The New Dispensation, however (the “world to come”), will not be under the “Prince of this world” (point), nor under the angels (point to the first “world”), but under *Christ*. Christ is not now “the governor among the nations,” as He will be *then*. (Psa. 22:28) In

THAT day (point to third world), the Prophet Daniel says, “the God of Heaven shall set up a Kingdom.” (Dan. 2:44) It is for this Kingdom that we have long prayed, saying, “Thy Kingdom come; Thy will be done on earth, as it is done in Heaven.”

Notice, further, that while that Dispensation (point) ended with a *Flood*, this Dispensation (point) will end with a “fire.” Such is the Apostle Peter’s statement—“The heavens and earth which are *now* (point), by the same Word are kept in store, reserved unto FIRE against the Day of Judgment and perdition of ungodly men,” in which “the ELEMENTS shall melt with fervent heat,... wherein the heavens being on FIRE shall be dissolved, the earth also and the works that are therein shall be burned up.” Our Adventist friends say that this is a *literal fire*; but there is nothing in the Apostle Peter’s statement to show whether this fire is a literal or symbolic. In order to learn what the Scriptures say on the subject we must “compare Scripture with Scripture”: and by so doing we shall see that it is NOT a *literal fire*, but a *symbolic* “fire.” The President of the United States, when referring to the angry exhibition of passion by the nations at war and to the unrest of labor in general, employed this apt Scripture phrase, “The World’s on Fire.”

To illustrate: You have perhaps heard some one say, “It is getting hotter and hotter between Capital and Labor!” Yes, the friction is increasing, and soon it will burst into flame. So we should understand the Apostle Peter’s statement, “The ELEMENTS shall melt with fervent heat”—the elements comprising this present “world” or order of things, the present arrangement of society. What are the “elements” that compose society? The rich *element* and the poor *element*, the Capital and Labor *elements*, political, financial and religious *elements*. All these shall disintegrate, MELT, in this “day of the Lord,” as it is elsewhere called.

But some say that such things have always been; that there have always been financial, religious and social troubles, and that those coming will be no different from those that are past. The Prophet Daniel, however, did not so express it. He said that the Time of Trouble which is coming in our day will be such as “never was since there was a nation, even to that same time”; and our Lord adds, “No, nor ever shall be.” (Dan. 12:1; Matt. 24:21) The trouble that is coming, and to some extent is already here, will not be an ordinary trouble. When the Word of the Lord says that it will be a trouble such as *never* was BEFORE, and never will be afterward, we may know that it WILL *be so*. Is there not all about us every indication that this trouble is *beginning now*, in which the *elements* of society shall melt

with fervent heat? We have reached new and peculiar conditions. These peculiar conditions are not found merely in one nation, nor in a small corner of a nation. They are world-wide, and are becoming more and more frequent in their recurrence.

The present terrible war was long ago foretold in Scripture (Jer. 25:15-38; Joel 3:9-13) and will be followed by revolution, then by anarchy. The Word of the Lord assures us that before the end all the kingdoms of the world shall be thrown down (Hag. 2:22; Dan. 2:44); for the Lord “will judge among the nations.” (Psa. 110:6.) This is the Day of the Lord’s reckoning. It is the Day in which it will be said of some, “Ye have heaped treasure together for the *last days*.” (James 5:3) From the expression one would think that this was written by one living in the present time, and familiar with the trend of events as we see them. But who wrote it? St. James, eighteen hundred years ago. And he goes on to say, “Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Hosts,” and the Prophet says, “They shall cast their silver in the streets, and their gold shall be removed. Their silver and their gold shall not be able to deliver them in the *Day of the wrath of the Lord*.” (Ezek. 7:19) *This* (point to the “harvest,” or end of “this world”) is the Day of the Lord’s anger, the “Day of Vengeance,” the Day in which He will make manifest His principles of righteousness—in which He will lay judgment “to the line and righteousness to the plummet.” (Isa. 28:17) This is the Day for which those who have suffered for righteousness’ sake have been told to wait.

In the same connection in which this trouble is referred to, it is written, “Be patient, therefore, brethren, unto the coming of the Lord” (James 5:7); because that is the Day in which the Lord will fulfil His promise to His people, saying, “Vengeance is Mine; I *will* REPAY, saith the Lord.” (Rom. 12:19) So also says the Prophet Zeph. (3:8, 9) “Wait ye upon Me, saith the Lord [“be patient therefore, brethren”], until THE DAY that I rise up to the prey; for My determination is to gather the nations [it is to be a *national* matter—a world-wide trouble], that I may assemble the kingdoms [to assemble the kingdoms is to bring them nearer together; this is being accomplished in our day by telegraphs, telephones, railroads and steamships; the nations of the world are already assembled; it is easier to communicate with the cities abroad than some time ago it would have been to communicate with a city ten miles away], to pour upon them My indignation, even all My fierce anger; for all the earth shall be devoured with the FIRE of *My* JEALOUSY.”

Ah! this is a peculiar *kind* of “fire” which is to devour the earth, and which will melt the “elements” with fervent heat—the fire of God’s jealousy, the fire of God’s anger, the fire of His justice. “And THEN,” the Prophet continues (and this gives us assurance

that the fire is not literal, but figurative)—“THEN will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.” THEN will be ushered in the “new heavens and earth” which St. Peter said would follow the dissolving of the present order of things—the present evil world;” and then will have peculiar significance the expression of the Revelator, “and there was *no more* sea”; for the present heaven and earth will have passed away.—Rev. 21:1

What does the Apostle John mean when he says, “There shall be no more SEA”? Does he refer to the *literal* sea? No! We must remember that the entire book of Revelation is a book of symbols, and that many of the Prophecies and Psalms employ the same symbolic language. In this figurative language, “heavens” represents the *ecclesiastical* powers, or ruling religious systems. The angels constituted the heavens, or spiritual ruling power, of the First Dispensation (point) ; Satan, and the systems controlled by Satan,

3H155

which rule the present evil world, are the present heavens; and Christ and His Bride, the true Church, will constitute the heavens of the future. Concerning this we will have more to say later.

“Earth” signifies organized *society*; “mountains” signify the *governments*, which are the backbones of society—its exalted representatives; the “sea” represents the *restless elements* of society, which beat up against it and against the governments, or “mountains,” and which will finally envelop them in anarchy. (Psa. 46:2) Hence we may understand the Apostle John to mean that when the new heavens and earth are established there will be no more anarchy; or, as the Apostle Peter says, it will be a heavens and earth (or order of things) “wherein dwelleth righteousness.” “The Lord will be King over all the earth in *that* Day.”—Zech. 14:9

Thus, while it is shown that the symbolic heavens and earth of this present time shall pass away with a great noise—confusion and trouble—it is also indicated that the literal earth and its literal atmospheric heavens will continue to abide; for, “Thus saith the LORD that created the heavens, God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it *to be inhabited*; I am the Lord, and there is none else.”—Isa. 45:18

Our next discourse will bring out some interesting details respecting the “ages” which have made up this “present evil world,” represented by these under arches. (Point.)

We trust that already some are helped for all their lives in the matter of “rightly dividing the Word of Truth” as it relates to the larger dispensations or “worlds”; and in our next discourse we will apply the same Scriptural rule to the ages, with even

grandeur results. All are cordially invited to be present at the appointed hour.

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*“Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.”*

## DISCOURSE II

(Introduce by brief recapitulation of Discourse 1, for new hearers, as well as for the refreshment of those who heard it.)

Now notice these semi-circles. (Point to them.) They represent *ages*. In what we have been saying with reference to the Dispensations we have not considered what *God* is doing, but merely what He has permitted Satan and the angels and mankind in general to do of their own pleasure. But *now* we will talk of what *God* has been doing, during the same periods, though the world knew it not and does not yet know His purpose. During all this time God has not recognized the world of mankind, nor dealt with them, but merely with a little handful of *His own* people. God lets the world and the Devil alone, unless they attempt to thwart or cross His purposes. Then He says, “Hitherto shalt thou come, but no further.” (Job 38:11) But while the world and the Devil have been busy, WHAT has *God* been doing? Has He been like a man of whom our Lord spoke, who began to build a house, but had failed to count the cost, and whose neighbors consequently derided him, saying, “This man began to build, and was not able to finish”? (Luke 14:30) It would be very peculiar indeed if the Lord did not follow out the wisdom which He suggests to men. We find, however, that God *did* pursue the course of wisdom, and that not only will He be able to finish His work as He purposed it, but known unto the Lord are all His works from the beginning of the world. And He declares, “My Word shall *not* return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.”—Isaiah 55:11 Now let us inquire, What *was* God’s purpose? Has He been trying to convert the world? If so, He has not succeeded. The First Dispensation was evil and only evil continually. The Second Dispensation surely has not witnessed the conversion of the world, and by inspiration it is called “the present evil world.” Shall we say then, that God has been *trying to convert the world* and has not succeeded? No, for had He made the effort, had that been His Plan, He *would have succeeded*. “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.”...“I am God, and there is none else: I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Yea, I have

spoken it, I will also bring it to pass; I have purposed it, I will also do it.”—Isa. 14:24; 46:9-11

We conclude, therefore, that God has not been trying to convert the world! This assertion may be *new* to some, but we must admit that if God has been trying He has failed; whereas He says, “*All My purposes shall be accomplished.*” This proves that God has not been attempting to convert the world; but, on the contrary, that if He has been accomplishing *what He purposed*, He must have purposed something else.

This first Age (point) is called the “Patriarchal Age,” because in it God dealt with certain individuals or patriarches, ignoring entirely the rest of the world. First He dealt with Abraham. “Now the Lord had said unto Abram, Get thee out of thy country, and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation; and in thee shall all the families of the earth be blessed.” (Gen. 12:1-3; 22:18) He did not select Abraham’s father or his uncles or his cousins or his aunts, but *Abraham*; and although Lot, his nephew, went along, he had no share in the Covenant. Abraham waited until his father was dead (for that was the arrangement) before he moved into the Land of Promise. “Well,” some may say, “that is *election.*” Well, if it is, we cannot help it. That is what the Bible says, and we want to believe it just as the Bible says it.

Then God called Isaac—not his brothers. “In Isaac shall thy seed be called.” (Gen. 21:12) Then Isaac had two sons, Jacob and Esau, and God selected Jacob. “Jacob have I loved, but Esau have I loved less.” (Rom. 9:13) We will not here go into the reason for God’s preference for Jacob. That may come in further along.

With the death of Jacob that Age came to an end, and single individuals no longer were chosen. How do we know? The facts show it; for at the death of Jacob his *twelve* sons and all their children were chosen as those to whom the Lord’s favor would be shown. His sons were prophetically blessed by him; and, being recognized as a

3H156

NATION elected of God, were called “the TWELVE TRIBES OF ISRAEL.” While Jacob lived God dealt only with *him*, and did not recognize his children and their families as a *nation*; but upon Jacob’s decease God’s favor passed to the Twelve Tribes of Israel as a nation, and a new Age began. You will remember that Jacob’s name was changed to Israel, the meaning of the word being “a prince with God.” And thus began what on this Chart we call the “Jewish Age.” (Point.) It might have been called the Israelitish Age, but there was a reason for not giving it that title, since the Gospel Church are “Israelites indeed”; and to have called *this* the Israelitish Age (point to Jewish Age) would have led to some confusion.

That during this Age (point to Jewish Age) God dealt only with the Jews is clearly taught in the Scriptures; for He said to them on one occasion, “You ONLY have I *known* (recognized or owned) of all the families of the earth.” (Amos 3:2) The Apostle tells us that all others outside of Israel were “aliens and strangers, having no hope and without God in the world.” (Eph. 2:12) “What advantage, then, hath the Jew?” the Apostle Paul inquired; and then he answered his own question—“Much *every way*: CHIEFLY because to them were committed the oracles of God.” (Rom. 3:2) God had a reason for confining His favor to Israel for that long period of over 1800 years; and at a subsequent meeting we may inquire into these reasons and see how God’s purposes were being accomplished. Now we merely note the *facts*.

In the end of the Jewish Age, Christ “came unto His own, and His own received Him not.” (John 1:11) You see, therefore, that He called the Jews “His own.” Their rejection of the Lord Jesus was, however, no surprise to God. He foretold it by the Prophets. “He (Jesus) was despised and rejected of men.” “They hid as it were their faces from Him”; and He “had no beauty that they should desire Him.” (Isa. 53:3, 2) Only a “remnant” received Him, as the Apostle states in the eleventh chapter of Romans; and it was to this “remnant” that He gave “liberty” to become “sons of God.” SONS of God? Were not those of previous times “sons”? *No, only “friends” and “servants.” “Moses verily was faithful as a SERVANT in all his House (a House, or nation, of servants), but Christ as a Son over His own House, whose House are we (the Gospel Church), if we hold fast the confidence and the rejoicing of the hope firm unto the end.”*

We remember that Moses was the head, or ruler, of the House of Servants, the Law at Mt. Sinai being given at his hands to the people. He was the *mediator* of the Law Covenant made with that people; while Christ is to be the *Mediator* of the New and better Covenant; and the benefits of that mediation will, in due time, when the Church shall be glorified, be opened to the world. It was after the time of the crucifixion (point) that God’s favor began to extend beyond Israel to all men.

Did God change His Plan? Had he become tired of dealing with the Jews only, and, on finding that they rejected Christ, conclude to *experiment* with the remainder of mankind? No; as we said before, God knew beforehand what the outcome of the Jewish Age would be, and He at this time merely turned over a new leaf, or took up another feature of His Plan. To illustrate this, we may suppose that we are looking through a book containing the architect’s drawings for a fine building. On one page we see the plans for the basement, on the next the plans for the first floor, on the next for the second floor, etc. It would be very foolish for us to say on looking through the book, “Oh, the architect has changed his plans! Here he has concluded to build a basement;

and then he changed his mind and concluded to build a house; and then he was not satisfied with this plan and drew another one here on the next page.” In the same way we may say that God had His plans drawn before any part of His work was begun, though men, not appreciating what they have seen in the Plan-Book, the Bible, have been in ignorance of the progress of His work, and even of the fact that He has been working at all.

At the First Coming of Christ, therefore, we may say that a *new* leaf was turned in the Plan of God, a new order of dealing was begun. For awhile Christ confined His ministry to the Jewish people, and for a particular purpose, which we shall see later on. And here again came in the special favor to Israel which had been manifested throughout the Jewish Age. Not only did the Lord confine His ministry to them, saying, “I am not sent but unto the lost sheep of the House of Israel” (Matt. 15:24), but He would not permit His disciples to go outside of that nation. He said, “Go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye not.” (Matt. 10:5.) This special favor continued to Israel until a few days before the Lord’s crucifixion, when He wept over their city, saying, “O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold! *your House is left unto you desolate.*”—Matt. 23:37, 38; Luke 19:41; 13:34, 35

Surely the House of Israel was left desolate, in harmony with the Master’s words! While the gathering out of the spirit-begotten Israelites progressed, trouble came gradually upon the remainder, until, as fire, it consumed them nationally, in A. D. 70. Ever since the poor Jews have been in great trouble. Now, as the time for their complete restoration draws nigh, we find favor to the Gentiles waning. Many of the Jews are prospering. Some are hearkening to the message of the Prophets and looking interestedly toward the realization of their Zionist hopes. Persecutions in Russia and elsewhere in recent years have caused them to look toward Zion, and many Jews, having faith in God’s promises respecting them, have gone to the Holy Land to remain.

Following our Lord’s death and resurrection a NEW WORK began. When He died, He did not die for Israel only, but, thank God, also for the whole world. Jesus Christ was manifested “that He, by the grace of God, should taste death for *every man.*” (Heb. 2:9) And from Pentecost the special work of the Gospel Age dates; for the Lord’s last words to His disciples were, “Go ye, therefore and teach ALL *nations.*” (Matt. 28:19) The Gospel to be taught was indeed “good tidings of great joy to all people”—Jew and Gentile, bond and free, rich and poor, male and female—*all people.*

But how many have received the Gospel Message? has God been attempting to convert the world in *this* Age? If



3H157

not, what work has He been doing? The Apostle Peter tells us that “God did visit the Gentiles, to take out of them a people for His name.” (Acts 15:14) He did not take *all of them*, but has been taking out or selecting from among them ( *selection* again, you see) a people to bear His NAME.

(Illustration of a gentleman selecting a wife to bear his name—not any woman, nor every woman, but *his choice*. Make comparison of the Bride of Christ, said by the Apostle to be “espoused as a chaste virgin.”)

Another figure used by the Apostles to signify the intimate relationship existing between Christ and those whom He selects to bear His name is that of the “head” and the “body.” Christ is “the HEAD over all things to the Church, which is *His Body*.” (Eph. 1:22, 23) But not all who name the name of Christ will bear His name and share His glory as “heirs of God and joint-heirs with Jesus Christ.” Only the faithful overcomers will be so favored, “To *him that overcometh* will I grant to sit with Me in My Throne.”—Rom. 8:17; Rev. 3:21

(Refer to the type of Isaac and Rebecca, the latter as the bride becoming the joint-heir with Isaac of all his father’s riches. So the Church is to be Joint-heir with Christ.)

This (Christ, and His Bride, bearing His name) is the “Seed of Abraham” to whom pertains the Promise made away back here (point) to Abraham—“In blessing I will bless thee, and in multiplying I will multiply THY SEED as the stars of the heaven and as the sand upon the seashore; and in *thy* Seed shall all the nations of the earth be blessed.” Gen. 22:17, 18

The Apostle tells us, in referring to the type of Isaac and Rebecca, that those things were an “allegory”—not that such persons as Isaac and Rebecca did not exist, but that, while those events really transpired, they were typical, or representative, of the union between Christ and the Church; and that as Isaac was the “seed of promise” through whom a blessing would come, and through whose natural seed part of the Promise will be fulfilled, so Christ, as the *real Seed* of Abraham and Heir of the Promise, becomes the Agent through whom all the families of the earth will be blessed. This the Apostle shows in the third chapter of Galatians, verse 16—“and to thy *Seed*, which *is Christ* ;” and if we read down to the 29th verse we shall see that *all who are Christ’s* (all who are of the people *taken out for His name*) become joint-heirs with him in the Abrahamic Promise. It reads, “If ye be Christ’s, then are YE ABRAHAM’S SEED, AND HEIRS according to the Promise.”

The object of the selection of this Seed is the blessing of all the families of the earth; and *this* will be the work of the incoming Millennial Age. (Point.) We have had enough of the Devil’s

kingdom; enough of the Devil's work; enough of evil, and we are glad that the time will soon be here when Christ's Kingdom will be fully set up and established in the earth—when He will take unto Himself His great power and reign.

Another figure, used by the Apostle Peter in referring to the Church selected in *this Age* and her close relationship to Christ, is that of “living stones” in God's Temple, Christ being the Chief Corner-Stone. The various members of the Church are now being tried and purified, chiseled and polished, for their places in that glorious Temple. (Compare with Solomon's temple, the preparation of the material beforehand, and its putting together noiselessly, without the sound of a hammer, ax or any tool of iron. 1 Pet. 2:4-8; 1 Kings 6:7)

The members of the Church, the “living stones” in the Temple, are not joined to Christ one by one throughout the Age, but each is prepared and awaits the final putting together, when all the stones are ready, and when Christ receives them to Himself. So the Apostle Paul looked forward to the future for his reward, saying, “Henceforth there is *laid up* for me a Crown of Righteousness, which the Lord, the Righteous Judge, will give me AT THAT DAY” (point to Millennial Age)—the FIRST Age of the New Dispensation, at the beginning of which Christ commences His Millennial Reign. We believe that this Reign is just at hand.

Then will come the blessing upon all the families of the earth. “He must reign *till He hath put all enemies under His feet.*” (1 Cor. 15:25) Hence His *Coming* MUST BE PRE-Millennial. Were He to wait until all things were put under His feet, and come at the close of the Millennium, this statement would not be true; for there would be nothing left for Him to subdue. One of the first acts of His reign will be to bind Satan—which is plainly stated in the 20th chapter of Revelation—“I saw an angel come down from heaven, having a great chain in his hand; and he laid hold on the dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years, that he should *deceive* the nation no more.” Then Christ's Reign begins; and all who gained the victory over the Beast and his image (apostate religious systems) and received not his mark—all the overcomers—will “live and reign with Christ a thousand years.”—Rev. 20:4.

(Here call attention again to the necessity of “rightly dividing the Word of Truth,” to the meaning of the word Millennium, and to the impropriety of applying passages relating to the Millennial Age or to the Jewish Age to the Gospel Age, or vice versa.)

The “god,” or “prince,” of this world having been *bound*, Christ will turn unto the people the “pure Language” (Message) mentioned by the Prophet. Satan will no more be able to blind their eyes, but, on the contrary, “the eyes of the blind shall be

opened, and the ears of the deaf shall be unstopped”; and “the earth shall be full of the knowledge of the Lord, as the waters cover the sea”; and it will no longer be necessary for any man to say to his neighbor, “Know the Lord; for they all shall know Me, from the least of them to the greatest of them, saith the Lord.”—Isa. 35:5; 11:9; Jer. 31:34

The Prophet Isaiah overflows with enthusiasm when speaking of *that* glorious time (point to Millennial Age), when “the wilderness and the solitary place shall be glad, and the desert shall blossom as the rose,” etc.—Isa. 35

Beyond the Millennium we know not whether there are several other Ages or only one Age, without end. The Word of God reveals nothing beyond the Millennium, which is one of the “ages to come,” of which the Apostle Paul spoke. Nor will we inquire concerning that time, because, “Secret things belong to God; but things which are revealed belong to us and to our children.”—Deut. 29:29

3H158

And now, dear friends, having looked into a part of the Plan of God, we would say that doubtless these things will not be appreciated by every one. We cannot expect the worldly-minded to understand or appreciate them, since they are not in the condition of heart which the Lord approves and to which He would reveal Himself. He Himself declares through the Apostle that not many great, not many wise, not many rich, after the course of this world, hath He chosen; but the poor, rich in faith, hath He chosen to be heirs of the Kingdom. And our Lord thanked the Father because He has “hid these things from the (worldly) wise and prudent, and has revealed them unto babes”—the meek, the humble, those willing to be taught of God through His Word.—1 Cor. 1:26-29; Matt. 11:25

In our next discourse we hope to look further into the things which the Lord is revealing to those of His people who have hearing ears and receptive hearts, and which were written by holy men of old, as they were moved by the Holy Spirit, expressly for *our learning*.

The text of our next discourse will be a passage from which I suppose few if any of you have ever heard a discourse; viz., Acts 3:19-21; and it also will be illustrated by this Chart of the Ages.

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*“His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.”*

### DISCOURSE III

Before entering upon the subject of our discourse for this evening, we will briefly recapitulate what we found in the two preceding discourses. We have been looking at the teachings of God's Word, endeavoring to dismiss from our minds all preconceived opinions and prejudices, natural or acquired. We have been endeavoring to find what the Word of God teaches, because we know that God is true and His Word interprets itself.

We found that the world's history is divided into three epochs, or dispensations. (Point.) The First Dispensation is entirely in the past. It reached from the creation to the flood, and is called by St. Peter "the world that was." The next, the Second Dispensation, we found to be *mainly* in the past, and now nearing its close, and called "the world that now is." We called attention to the significance of the word "world," its common use causing considerable confusion of thought, so that when we speak of the end of the world, the ordinary thought is that the earth upon which we are living will be destroyed. But we found that one world had passed away, and we are on the same earth.

We will not go into details on this subject; we merely touch upon it here to refresh your minds. This Dispensation, in the close, or Harvest, of which we are now living, is called "the present evil world"—not because it is entirely evil, not because it has no good in it, but because evil has predominated. We know there have been many good people, though they were few in comparison with the multitudes of evilly-disposed persons.

We also found that the Scriptures tell us (point) that there is to be a "world to come," or "world without end."

We found that the first world (point) ended with a flood, that *this* second world (point) is to end with fire, a Time of Trouble into which we have already entered, and which is to be "a Time of Trouble such as never was since there was a nation." This Time of Trouble is to have a purging, a purifying effect, consuming the dross—fire fitly representing destruction. Hear the Apostle Peter—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up... Nevertheless we look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:10-13

We saw that the First Dispensation was left in the hands of angels, and that their administration proved a failure. We saw that during the Second Dispensation God has permitted the world to take its own course, to do the best it could for itself, to see how good would be the governments it could devise, what arrangements it could make for its comfort, etc., knowing in His own mind that their experiments would all end in calamity.

We saw that the effect of light and liberty is good if the heart is right. The difficulty is that the hearts of people are not right. The only class of people that can safely be allowed to do as they please are those who are in full accord with God and His principles of love, truth and righteousness. Men are not in this attitude toward God, however. Men are selfish. The “*prince of this world*” is in command, and therefore all the blessings of light and liberty will work out the *wreck of present institutions*. Thus man will learn the *futility of his efforts, just as angels learned the futility of theirs; and then comes God’s remedy, “the world to come.”* The *Prince of that world* (point), we found, will not be Satan, but Christ. Christ will be “King over all the earth in *that Day*” (point)—not *this Day*, though He has the power. Evil prevails now, because God permits it, until it shall accomplish its lessons, and then He will usher in “*that Day*” (point), with its Reign of Righteousness, the Kingdom. For that Kingdom He has taught us to pray, “Thy Kingdom come; Thy will be done on earth, as it is done in Heaven.” God’s people have been waiting and praying for His Kingdom for over eighteen hundred years.

We also considered some things with reference to God’s dealings during this Second Dispensation. We inquired, “Has God been doing anything?” and we found the answer: Yes. During the Patriarchal Age God selected and dealt with Abraham, and made a Covenant with him, that in his Seed all the families of the earth should be blessed. Then he called Isaac; and at Isaac’s death the Covenant was confirmed to Jacob. Then when Jacob died a new Age was opened, called the Jewish Age, because all the children of Jacob were called to be heirs of the Promise made to Abraham and confirmed to Isaac and to Jacob. God called them His “peculiar people;” and said, “You only have I known of all the families of the earth;” while others were “without God and having no hope.”

At the conclusion of His dealing with the people of Israel, another Age began. Christ came to His own people (the Jews), and they received Him not. That (point) was the *Servant Age*; but this (point) is the Age of *Sons*. “Moses verily was faithful over all his House [a House of Servants], but Christ *as a Son* over His own House, whose House are we

3H159

[the Church].” Moses was the head over *that* House. Christ is the Head over all things to the Church which is His Body. That House had *typical* sacrifices, this House has the *real* sacrifices. That House of Servants had the sacrifices which could never take away sin; this new House of Sons has “the better sacrifices.”

Christ came to Fleshly Israel, and only a remnant received Him; but “as *many as received Him*, to them gave He liberty to become the *Sons of God*.” Christ first offered this privilege of sonship to the Jews, but because of unbelief only a remnant of

Israel was gathered into the Gospel House of Sons, and the remainder of the House of Sons is being made up of selections from among all nations—*gathered out* from all peoples.

We called attention to the fact that the election of the Jews was not an election to go to Heaven, but to be God's holy nation, His "peculiar people," under the special conditions of the Law Covenant. That was the election of a *typical nation*, while the election of this Age is an *individual* election, which collectively is the *antitypical* Holy nation and peculiar people.

The Gospel has been preached among all nations in order to select from them "a people for His name"—altogether only "a little flock." Evidently the Lord has not chosen all who name the name of Christ; for that would mean at least a *hundred millions*. This "little flock" is not named "Roman Catholic" or "Greek Catholic" or "Episcopalian" or "Methodist" or "Methodist-Protestant" or "United Presbyterian" or "Baptist" or "Adventist"—none of these names was adopted by the Lord. They are all names given by *men*; none of them is recognized by the Word of God. The members of the "little flock" recognized by God are all true followers of Christ—Christians. "The Lord knoweth them that are His"—those who in truth and sincerity belong to Christ. They are the "Church of the First-born," whose names are "written in Heaven." That is the important place to have them written—"in Heaven." Only the truly consecrated are written there, and the names of those who continue faithful will never be blotted out of the Book of Life.—Rev. 3:5

Then we considered God's object in making this selection. We saw that He had *not changed* His Plan. It had not been a failure with the Patriarchs, so that He needed to make another plan for the Jews, and again another experiment with the Gospel Church. God is not thus subject to the frailties of men or the machinations of the Devil. "Known unto God are all His works from the beginning of the world." "All His purposes shall be accomplished." He has had the same Purpose all through the ages, and that Purpose will be completed in the Millennial Age.

But what *was* that Purpose? We found that God had made a Promise to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." Abraham supposed that this Seed was Isaac; but no; it was not Isaac. Then Isaac supposed that it was Jacob; but it was not Jacob. And then when Jacob had twelve sons, no doubt he began to think that it was through his sons that the blessing would come. There were one hundred and twenty-eight in all of his descendants still living at the time of his death, and out of this number he supposed that God would take the promised Seed. Jacob prophesied concerning the characteristics of each of the twelve families, or tribes; but after seventeen hundred years of experience, *they* did not bless the world, and they were not even ready to be blessed themselves; for though Christ came to them to bless them, "His own received Him not."

But God had all this in mind at the beginning. The Apostle says that these things were an allegory. Sarah was representative of the Covenant made with Abraham; and when Isaac was promised, God was speaking of a greater Seed than Isaac—“which Seed is *Christ*.” God meant Christ all the time. Isaac was a *type* of Christ.

But did God mean that when Christ should come ALL the families of the earth should be blessed? We look about us and ask, Have ALL nations been blessed? And we are obliged to answer, No. It is eighteen hundred years since Christ came, and yet millions have not even heard of Him. Look over into Africa. Have they been blessed? Look over into China. Many of the Chinese in the interior of the country are in perfect ignorance of what is taking place elsewhere in the world. Have *they* ever heard of Christ? Have they ever been blessed? No! Where, then, is the mistake? What did the Promise mean? When God said “Christ,” He meant not only the Lord Jesus, but The Christ *complete*—the Lord Jesus as Head and the Church as His Body. So the Apostle says, “He is the Head over all things to the Church, which is His Body.” He says, “which Seed is *Christ*”; and after reading down a little further, to verse 29 of the same chapter (Gal. 3), we find it plainly stated, “If ye be *Christ*’s, then are YE Abraham’s *Seed*, and *heirs* according to the promise.” So then we see that “Christ” means the entire Church, the Lord Jesus as the Head and the true Church as His Body. This is the reason the blessing has not yet reached the world. Until the selection and perfecting of THE CHRIST is accomplished, the blessing cannot come. All the “overcomers” will constitute the true Israel of God, The Christ, the Seed of Abraham, the “little flock,” to whom it is said, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom”—the Kingdom for which we have been praying, “the Kingdom of God’s dear Son.” The opportunity to bless all the families of the earth will be given these in the New Dispensation.

Let us endeavor, dear Christian friends, so to run the race set before us as to make our calling and election sure. “If we suffer [with Him], we shall also reign with Him. If we be dead with Him, we shall also live with Him.” (2 Tim. 2:11, 12) “He that *hath an ear* [for spiritual things], let *him* hear.”—Rev. 3:22

Concerning the work of the Gospel Age, the manner in which the election has been made, we may have more to say later. We will show wherein the doctrines of Election and Free Grace can be fully harmonized. The first one elected was the Lord; secondly came the Apostles; *now* (point to the end of the Gospel Age) the work of election has progressed down to the very “feet” of Christ—the last members of His Body. Moses said, “A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you; and it shall come to pass that every soul which will not

hear that Prophet shall be destroyed from among the people.” (Deut. 18:15-19; Acts 3:22, 23) During the Gospel Age God has been raising up this great

3H160

Prophet and Lawgiver like unto Moses; the work of selecting the members of His Body is nearly accomplished; and the last members are making ready to take their places with those previously selected and approved.

The selection of the Church has not been conducted in an arbitrary way, but each member has been chastened, disciplined and tested in faith and character, in order to prepare him for the great work of the future as a member of the Royal Priesthood. Christ is the High Priest, just as Aaron was the head or high priest of the typical priesthood. While on earth, after His anointing at His baptism in Jordan, Jesus was the Antitype of Aaron; He was also the Head of the new order—“the order of Melchisedec,” who was both a priest and a King. In the Millennial Age Jesus will be not only Priest, but King; and the Church will be not only priest but kings: “Blessed and holy is he that hath part in the First Resurrection.... They shall be *priests* of God and of Christ, and shall reign with Him a thousand years.” “Thou hast made us Kings and priests unto God.”—Rev. 20:6; 5:10

Has this promise ever been fulfilled? Have the saints ever reigned as kings and priests on the earth? No! The only class of people ever making such a claim was the Papacy, that great counterfeit system which points to its Millennium of a thousand years, during the Dark Ages, and which has more or less deceived the whole world.

Now we come down to the *Millennial Age*. (Point.) We have seen that the world has not been blessed in the past. What blessing will come to the world during the Millennial Age—after the promised Seed has been completed? ALL THE BLESSINGS THAT WERE PROMISED TO ABRAHAM ARE SUMMED UP THUS, “IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.”

What do the people need in order to be blessed? They need education, they need enlightenment, they need good government, they need peace, they need uplifting, they need many things that they are seeking now, but are unable to obtain, because of the present unfavorable conditions. *Now* “the whole creation groaneth and travaileth in pain together, *waiting for the manifestation of the Sons of God*”—for the glad Millennial Reign, when they shall all be blessed. What a glorious Promise! What a blessing it will be to all the human race! That will be the “Golden Age,” of which the poets have sung, the “good time coming,” that Socialists and others have been longing for and talking about. That will be the time which the Woman’s



Christian temperance Union has been trying to bring about by its efforts to destroy the liquor traffic, and which the female suffragists and reformers of various kinds hope to bring about in their way. But though all these human efforts may accomplish something, yet on the whole all these plans will fail, and for a time anarchy will prevail. And what then?

*“God is His own interpreter,  
And He will make it plain.”*

God knew the end from the beginning, and all along He has been working out His original Purpose, meantime permitting various human panaceas to be tried, to let man see that his own efforts to bring about righteousness cannot succeed. Ah! human foresight cannot discern what will be the next step. But God knows the future of His Plan as well as the past, and in His Word He offers wisdom from above to all His humble followers. And when men have seen all their plans and experiments end in failure, then they will be willing to look to God, and they will say, “Come, let us go up to the Mountain [Kingdom] of the Lord; He will teach us of His ways, and we will walk in His paths.” And so it is written: “The desire of all nations shall come.”

But the desire of all nations is not yet: first must come the failure of their own panaceas. THEN they will be ready to accept the cure which the Lord has provided.

“Ah!” some one may say, “that will be a blessed time for the fortunate ones who are living then, but what about the *unfortunate ones* who have died?” There are fifteen hundred millions of people living today, the majority of whom never heard the name of Jesus; the great mass of the dead never heard of Jesus; they have been dying in ignorance and fear, without God and without hope. A rough estimate is that not less than twenty billions of people have lived on the earth, and every one knows that among them have been *very few saints*. During the First Dispensation how many righteous people were there? At the time of the Flood there were only eight, Noah and his family. Of the rest it is said, “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” During the Patriarchal Age there were only a few righteous persons, only a few with whom God held communion; such as Noah, Abraham, Isaac and Jacob. During the Jewish Age there were not many; for while God called the entire Jewish nation, there were only a few of them, the Prophets and a few others, such as are mentioned in the eleventh chapter of Hebrews, who were approved of God; and notwithstanding all the instructions of their Law and the special messages of the Prophets and the severe discipline through which they as a nation were caused to pass in punishment for their idolatry and other sins, when Christ came only a “remnant” received Him. All the rest were still a “stiff-necked and perverse” generation. And how has it been during the Gospel

Age? (Point.) There have not been many saints—only a “little flock.” The vast majority have not known God nor desired to know Him.

The question then is, What is to become of the others? What is to become of all who have not been the “friends” or “servants” or “sons” of God by faith in His promises and obedience to Him? What Plan has God for the blessing of the others?—for we must remember that the Promise was not that a *few* should be blessed, but that **“all the families of the earth shall be blessed.”** But how? *How* can the *blessing* be *accomplished*?

This brings us to our text: [Read impressively.] **“Times of refreshing shall come from the presence of the lord; and he shall send jesus christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things which god hath spoken by the mouth of all his holy prophets since the world began.”**

3H161

“He shall *send Jesus Christ.*” The Apostle Peter was not here speaking about the *First* Coming of Christ. He spoke these words on the day of Pentecost, after the Holy Spirit had been poured out upon the waiting disciples, and ten days after he with others had seen Christ ascend to Heaven. He was speaking of Jesus’ *Second Coming.* “God will send Jesus Christ.”

Our Lord Himself had promised that He would come a second time, saying, “If I go away, I will come again.”

We will not take the time to prove that the Lord is coming a second time. We take it for granted that all here present believe that He will come again. Perhaps only one other doctrine, the doctrine of the Ransom, is made as prominent in the Scriptures as this doctrine of the Lord’s *return.* It is also made very prominent in all the creeds of the various denominations. Even Catholics believe in the Second Coming of Christ. They do not, indeed, confess that He is coming to *bless* the world, but rather that He is coming to *damn* the world. The wonder is that, with such a conception of things, any are willing to pray, “EVEN SO COME, LORD JESUS!” The beloved disciple who uttered these words as they are recorded in the Scriptures had no such anticipation. He knew of the time of *blessing*, and it was for this that he longed, and he knew that it could not come until Christ should come.

The Coming of Christ has been the hope of the world (though unknown to themselves). It has been the end of the prayers of all the saints. Until *the King* should be present, the Kingdom could not come. We have been “looking for the blessed hope, and the glorious appearing of our Savior Jesus Christ” (Titus 2:13), “whom the Heavens must retain *until* the Times of Restitution.”

But what does that mean—"the Times of Restitution of all things?" What does the word "restitution" mean? It means *restoring, restoration*. What is it that needs restoration? "Adventists" think it means the hills, rocks, trees, etc. But that is not what it means! it is true they bring forward some Scriptures to support their belief. You will remember that there is one (Isa. 40:4) which says, "Every valley shall be exalted, and every mountain and hill shall be made low." But this is not to be understood literally. These mountains and valleys and hills are *symbolic*. In symbolic language, "mountains" represent kingdoms; "valleys" mean the lowly or depressed or oppressed classes and conditions of society. Every kingdom and every exalted thing is to be brought low, and every lowly thing is to be exalted. This means the leveling of the *social earth*; and this leveling is already in progress.

The saints have nothing to do with that work. God Himself is so overruling the affairs of men as to bring it about. The present is the lapping time of the two Ages (point), when certain influences of this character are already being felt. The Lord is the Supervisor of the Time of Trouble; but His consecrated people are not to use "carnal weapons" nor to engage in worldly strife; they are to be separate from the world and its spirit, and to do only the work which God has given them to do, and which we will consider further along in this course. They are to utilize all their talents in preaching the Kingdom.

But, looking all about us, we see that it is not the literal earth so much that needs restoring. The mountains and hills and valleys are very beautiful, and for those who desire a low country there is plenty of room in the valleys and vast prairies. It is *mankind* that needs restoring—although there is a certain work of transition now going on in the earth. But if we could only make *mankind* right, we would have a very desirable world. If men's *hearts* were right, and we had perfect men and perfect women, "Times of Restitution" would not be needed.

But we have not. "By one man's disobedience sin entered into the world, and death by sin." What mankind need is to be restored to Edenic perfection; and this, it is promised, will be done. "They shall not hurt nor destroy in all My holy Mountain," saith the Lord, when He is "Governor among the nations." Christ's ruling among the nations will mean not only the subduing of mankind, but the conquering of Satan and the controlling of all the elements of nature. "In that Day" there will be no storms or violent climatic changes. The climate is not at present all that perfect beings might wish; but the One who stilled the storm of Galilee still has power over the elements, and all must be brought into subjection before it can be true that nothing shall hurt in all God's holy Kingdom.

As we said before, the thing most needed is the promised "Times of Restitution;" but do not understand us to say that Restitution

is the hope of the Church. It is not the hope of the Church. The Church has *special* promises. She has no portion with the world. If we walk in the footsteps of Jesus, faithfully to the end of our course, we shall become “partakers of the Divine nature.” Not only is our Lord Jesus to bless the world, but the world is to be blessed by the Church, who will reign with Him as His Joint-heir. The Lord said, “In My Father’s House are *many mansions*; I go to prepare a place for you.” The Church is to have the new place prepared by her Lord—to inhabit that mansion. The world, under other conditions, is to inhabit another of these mansions—the earth. Millions and billions are to have the blessings of Restitution—to that which was lost, to that which Adam originally possessed; but we (the Church) “shall be like Him (Christ)” if we make our “calling and election sure.” We shall have spirit nature, like our Lord and Head. So please keep the Church and the world distinct and separate—the blessing of Restitution for the world—perfect human beings in a perfect earth—but for the Church the likeness and nature of Christ, who is now the express image of the Father’s person.

When the Church is once completed, there will never be another member added. Now is the last and only chance to become a member of the “Body of Christ.” This thought, of a definite number in the Body of Christ, was illustrated in the person of the Jewish high priest. No one could serve in that capacity who was deformed, who had any deficiency or superfluity of members—for instance, he who was lacking a finger, or who had a finger too many. (Lev. 21:18) So when The Christ, the greater High Priest, is complete, there will not be one member lacking nor one superfluous member—only the Elect number; for “known unto the Lord are all His works from the beginning of the world.”

But, says one, I don’t see that Restitution would be such a great blessing. But perhaps you have not thought what a perfect man would be like. *What is a perfect man?* There has never been a perfect man except our Lord when He was a

HG162

man, and Adam before the fall. We are all so imperfect that we cannot even understand all the perfection which was in Adam. It is true that Adam did not understand all about electric cars, the telephone and telegraph and other wonderful inventions of which we have knowledge today; but that was not because he did not have the capacity to understand them. Adam’s perfect mental, moral and physical powers were never exercised to the extent of the combined effort of all his multitudinous posterity during six thousand years of effort as seen in the present time. But his individual capacity was greater than that of any of his posterity, who from the effects of the fall have degenerated in other respects as well as in longevity. When Adam comes back to life it will not take him long to understand all about the machinery of our day, and we doubt not that in a short time he could make

improvements upon much of it. And the same might be said of every other element of learning and skill.

All of us have heard of “lightning calculators,” who can add up long columns of figures without effort, or solve in a moment difficult problems which would take ordinary mathematicians an hour. Some of these prodigies are mere children; and none of them can tell *how* they do it. Yet all these powers must belong to the *perfect* man.

In music it is the same. Music is a natural gift. Take “Blind Tom,” for instance; on every other subject he was an idiot, but he had a keen appreciation of music and was able to repeat any composition which he heard once, even repeating the mistakes of the performer, if any were made. How he did it we cannot tell. *No one* knows. He was not, however, in the true sense of the word a *musician*. The great composers and performers of the past three hundred years are illustrious examples of what is possible in musical genius. The perfect man will be no less a musician than were these imperfect men; he will be superior in every way.

Then there have been men noted for oratory, others for mathematics, others for their gift of poesy. Whatever we find in any branch of human intelligence or learning we may be sure is only a suggestion of what the powers of a *perfect* man would be, with all those qualities and gifts perfected and combined.

As an orator we might refer to the late Henry Ward Beecher. Not only was he a wonderful speaker, but he had a magnetic power, by which he carried his audience with him, often even against their will. It is related that just prior to the war, when secession sentiment was high, he visited Richmond against the wishes of his friends, who feared that if he attempted to speak against slavery he would be mobbed. When he began, his voice could hardly be heard above the tumult; but as he proceeded the audience grew quiet, until finally it broke into applause. Such was his power, and yet his ability in this direction was almost *nothing* compared to what the ability of a perfect man would be.

Another power of the human mind which you and I do not possess, in fact, which is very rare, is the control of the lower animals. A gentleman passed through the principal cities of our land some years ago possessed of wonderful powers in this direction. All the vicious horses of the vicinity were brought to him, and they quailed before him. It was simply a power of mind; and yet we may suppose that Adam was still more gifted, when all the animals passed quietly before him in Eden’s beautiful Garden and received their names.—Gen. 2:19

Some people are gifted with remarkable memory. If they read an article, prose or poem once, they can repeat it word for word. We know of a gentleman who can repeat any text of the Bible that you call for; or, if you repeat the text, he can tell you the chapter

and verse. And yet this is not a miraculous gift; it is simply a *human power*. And so through all the powers of the human mind. They are now only a suggestion as to what they will be when brought to perfection in Restitution Times.

The Apostle Peter further answers our query as to what is to be restored. He says it is to be a restoration “*of all things* SPOKEN by the mouth of all the holy Prophets since the world began.” Restitution must be quite an important subject if it was foretold by *all* the holy Prophets. Let us see how some of them spoke of it.

Moses was a Prophet; did he speak of it? Yes! He not only foretold that Israel would fail to keep their Covenant and would be scattered among the nations of the earth and be severely punished for their sins, but he also prophesied that God would gather them again out of all nations and *restore* them to their own land; that they would again be accepted as God’s people; and that they, with all the other families of the earth, would be blessed during Christ’s reign. (Point.) Moses also spoke of restitution and of Restitution Times, in the institution of the “Jubilee” system. In the year of Jubilee all the debts of the people were forgiven. If a man had lost his property and was compelled by reason of additional debts to become the servant of another, his term of service could not extend beyond the year of Jubilee; and if a man sold a house it could not be for a longer period than until the next Jubilee year. Every fiftieth year was a Jubilee or “*restitution*” year. Thus the Lord symbolized His purpose that all the earth shall return to its former estate, lost in Eden and redeemed on Calvary.

Isaiah, Jeremiah and Ezekiel also spoke of the return of Israel, that they would never more be “plucked up” or “thrown down.” David and Isaiah speak of the “wilderness that shall blossom as a rose,” of the blind eyes that shall be opened (not merely physical but mental blind eyes), and how all the “solitary places” shall be “glad” because of the Lord’s blessing upon the earth, instead of the curse. Then the lame man shall leap as a hart—all the lame, not only the physically lame, but those with any kind of a weakness, physical, mental or moral. It is in the latter sense that the Apostle uses the word “lame” when he says, “Make straight paths for your feet, lest that which is *lame* be turned out of the way.” So all the weaknesses that are the result of inheritance will be healed in that Day for all who will submit themselves obediently to the Great Physician.

All the holy Prophets spoke of these “Times of Restitution,” though we have quoted only a few. The Apostle’s intimation is that if any spoke not of these Times, he was not a Prophet—not a holy Prophet.

During the past ages, Patriarchal and Jewish, and during this Gospel Age, everything has been *getting ready*; and in the next

Age (point) the “Seed of Abraham” will bless all the families of the earth with an opportunity for *Restitution* to all that was lost in Adam.

3H163

*This Restitution will not come to mankind UNCONDITIONALLY!* There are *conditions* –the conditions of the *New Covenant*. “He that hath the Son hath life; and he that hath not the Son of God shall not see life.” We will not now consider these conditions. They may prove interesting at a future time.

The principal thing lost in Adam was *life*. As a consequence of sin came death. If there were no death, there would be no pain, no sickness, no dying. Every ache and pain which we experience is so much of death working in us—“Dying, thou shalt die”; “and so death passed upon all men.” Billions of people have lived a *few years*; and these few, as Job says, were “full of trouble.” Man that is born of a woman is of few days and “full of trouble.” And then they die. Nine hundred and ninety-nine out of every thousand is not too great an estimate of the number who *never even heard* of Christ. And now the question is, How is the blessing to come to them? It is to come by the *resurrection*. When Paul spoke to the Athenians about resurrection, many of them mocked and said, “We will hear you again on this matter.”

The idea of a resurrection seems absurd to many; and it *is* absurd, positively ridiculous, as viewed by some. But nevertheless there shall be a resurrection of the dead, both of the just and unjust. “The hour is coming when all that are in the graves shall hear the voice of the Son of God and come forth.” An illustration of this fact was given in the case of Lazarus, excepting that because the due time had not yet come he could not be raised up fully, to perfection. We will not now take time to go into the subject, but will merely say that when rightly understood, as the Scriptures present it, the doctrine of resurrection is reasonable and worthy of all acceptance. But some may doubtfully say, It cannot be that God has such a *good Plan* as that! It has seemed as though we, His children, were putting forth more effort than He on behalf of the world; and now you tell us that He has all the while been working out such a glorious Plan, and on behalf of the dead as well as the living! If this be true, we can see why God has been permitting things to run on with such apparent indifference. You say that all the dead are to come forth; is there any Scripture which so declares?

Yes, there are Scriptures on the subject. Our Lord said—“*All that are in the graves* shall hear the voice of the Son of God and come forth;” and on one occasion, when He went into the synagogue, and a copy of the book of Isaiah was handed to Him upon which to comment, He turned to chapter 61 and read, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the good tidings unto the meek; He hath sent Me to bind

up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” (Luke 4:18; Isa. 61:1) You will notice that He does not say that He is going to bind up *all* hearts, but only the “broken” hearts. There is no balm except for the hearts that are “broken.”

And what is meant by the “prison doors”? Did He mean the doors of the jails of Palestine? Did He mean that He would come and set all the convicts free? He certainly could not have meant that. He could not have referred to anything else than the great prison house of *death*, and the “prisoners of hope” which the great enemy Satan has bound therein. They are “prisoners of hope ” because Christ has died for them. Under Satan the world has been going down into death; but Christ was manifested in order that He might *destroy* death and “him that hath the power of death, that is, the Devil.” These prisoners in the tomb, prisoners of hope, will all come forth to the privileges and opportunities of the Millennial Age—of coming to perfection and securing eternal life afforded under the Millennial Reign of Christ. (Point.)

In another discourse we may explain Satan’s connection with sin and death. But now we merely draw upon the fact that when the Lord says to Satan’s captives, “Show yourselves,” they will come forth; and they will come forth in order that they may be *blessed* by Jesus during His thousand-year Reign, during their Judgment Day. (Point to Millennial Age.) That Judgment Day will not be a twenty-four hour day, but a thousand years (2 Pet. 3:7, 8), and during it “all the families of the earth shall be blessed” with full knowledge, and judged according to the use they will make of it.

But now we seem to hear some one say, Isn’t that *too good* to believe? No, it is not; but people have so long been mistaught that to preach the Love and Justice and Wisdom and Power of God is almost to preach an unknown God. The “god of this world” has blinded all. Even Christians have had a vail upon their hearts, lo, these many years—the burden of feeling their God unjust; because they could not understand His Plan. Many have been driven into infidelity by false teachings, and the spiritual life of many others has been blighted. But now God is lifting the curtain and letting in the light. Now is the time of which it is written, “The wise shall understand”; “The meek will He teach His way”; “It is high time to awake out of sleep”; “Joy cometh in the Morning [the resurrection Morning; the Millennial Morning];” “The Sun of Righteousness shall arise with healing in His beams”—healing implies *restoration*.

One point more: We wonder if we can find an illustration in the Scriptures proving that people who lived back here, and back here (point to beginning of Jewish and of Gospel Ages), or rather that lived further back, (point to beginning of Patriarchal Age), are to be restored. We wonder if we can find something about “r



eally wicked people,” as some would say. Right here, lest we should be misunderstood, we will explain that we are *not* preaching a SECOND CHANCE, but we wish to find a class of people that *have not had an opportunity*, that have been in ignorance, without God; a class that have never known God, and hence could not reject Him; for we believe that those who have really known God and then disobeyed willfully will be punished with everlasting destruction without additional opportunity.

Let us look back until we find a record of a particularly *wicked* nation—a nation that was *all* wicked, and that is now *entirely extinct*. We will select the Sodomites. They lived at about the time Abraham was called. When Lot, Abraham’s nephew, found that his herdsmen could not agree with Abraham’s, he moved among the people of the plain, who were called “Sodomites.” These people were so wicked that it is said that Lot’s righteous soul was vexed from day to day with their unlawful deeds and filthy conversation

3H164

(2 Pet. 2:6-8), until finally God delivered Lot and entirely destroyed the city. What evidence have we that they were all destroyed? May not one or two have escaped and become the founders of a new city and people by that name? We have the Lord’s own statement on this point. He says (Luke 17:29), “*The same day* that Lot went out of Sodom it rained fire and brimstone from heaven, and *destroyed them ALL*.” There was not one Sodomite left. And yet these Sodomites, wicked as they were, were not as wicked as some who have lived since, and who have sinned against more *light*; for our Lord, when pronouncing “woe” unto Capernaum and Chorazin and Bethsaida, said, “It shall be *more tolerable* for the land of Sodom in the Day of Judgment than for thee.” Why? The Lord continues, “For *if the mighty works* which have been done in you had been done in Sodom, it would have remained.”—Matt. 11:23,24.

The Lord says it will be *more tolerable* for Sodom in the Day of Judgment (the Millennium) than for Israel! That means that it will be *tolerable* for Israel in the Day of Judgment, but *still more* tolerable for Sodom. If Sodom would have repented under the light which Israel had, there is no doubt that many of its people will repent under the light of the Judgment Day. Remember that the Judgment Day is the Millennial Age, during which (we have seen) Christ will reign, and “*all* the families of the earth shall be blessed”—not only Israel and Sodom, but all the other nations.

Do the Scriptures say anything more with reference to the future of Sodom? Yes, the Lord says very positively that Sodom is to be *restored*. We will read the statement of the Prophet, so there will be no mistake. In the 16th chapter of Ezekiel, the Lord prophesied His blessing upon Israel, and says that Israel was really *worse* than the surrounding idolatrous nations.

[Read verses 48, 49, 50, in recital of the sins of Sodom, and comment.]

[Read verses 53, 54, and comment—the Lord says the Jews will be confounded when they see Sodom and Samaria in the Day of Judgment. Point to Millennial Age on Chart.]

[Read verses 55, 56, and comment—the pride of Israel in saying, “We have Abraham to our father,” and in considering the surrounding nations beneath their notice; the return of all “to their *former estate*”; etc.]

[Read verses 60-63, and comment—the special Covenant with Israel made in the days of their youth, their breaking of it, and the blessing which is to come to them under the “Everlasting Covenant” which He will establish with them in the future; they with all the other nations will be blessed under the “New Covenant”; then all will be ashamed and confounded, when all Sodom with its captives, and all Israel with its captives, have been brought forth from the prisonhouse of death and God is “pacified toward them” for all that they have done.]

Truly our God is a great God, and His Plan is a great Plan! We do not need to feel afraid that God’s Plan is not good. It is good and just and wise, and He is able to finish it well. We rejoice that God is a just God, and that in His wisdom and love He has arranged that the millions who have died are not to be everlastingly tormented in flames, as so many suppose. Few appreciate that God’s mercy endureth forever, and that He is “mighty to save” all who come unto Him in His appointed way—through Christ, who declared “I am the way.”

Thousands have been driven to insanity by thinking of eternal torment, not only for the heathen, but for their unconverted friends; and yet there is not a word in the Scriptures to that effect. The Word of God, when it is properly understood, is all that is lovely, beautiful, grand and harmonious, and it speaks in no uncertain tones, as we have seen tonight, concerning “the Restitution of all things.” We have God’s own Word for it; and hence IT MUST BE TRUE.

In our next discourse we will consider how the curse of God upon all can justly give place to a blessing upon all—by what arrangement it is that God can be “just and [yet be] the Justifier of him that believeth in Jesus.” We will see how Love and Justice harmonize in the Divine dealings with mankind.

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*“Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.”*

Bible House Chapel, Dec. 21, 1902

**CHRISTMAS SERMON**

*“Wherefore he saith, when he ascended on high, he led captivity captive, and gave gifts unto men;”–Eph. 4:8*

The Apostle is quoting from prophecy. This passage is a very dark and obscure one to the vast majority of people, to the vast majority of CHRISTIAN people, I am sorry to say. If we would ask them in what sense Christ led captivity captive, they would be greatly perplexed to give any reasonable answer. They know of no captive, and therefore they know of no way in which He could lead captivity captive.

But from the standpoint of the Lord’s word, as we have studied it from time to time, this passage is very full of meaning to us. We see at a glance that it refers to our dear Redeemer, who, having finished the work that the Father gave him to do, ascended up on high. We see that He led captivity captive and we see from the various parts of the Word of God as we study it, that the whole race of mankind is in captivity to death. We see that by one man’s disobedience sin entered the world six thousand years ago and death by sin, and so all being sinners, death has taken captive our entire race. We are not only captives when we go into the tomb, but we are captives from the time we are born. We are captives, bound hand and foot by weaknesses of our own nature, which every human being has found in himself—and where did it come from? Only the Scriptures give the answer, and they give it most explicitly—“By one man’s disobedience sin entered into the world, and death

3H165

by sin, and so death passed upon all men.” And why the mental, moral and physical imperfection, and why the dying process, ending at the tomb? The Scriptures declare that “By one man’s disobedience, sin and death entered into the world,” we became their captives; this resulted in every member of the race sharing in it, because we were all the children of Adam and because he became subject to these conditions, therefore all are subject to them.

And this captivity had already lasted over four thousand years when Jesus came, the sent of God. “Ah,” says one, “too late, four thousand years had rolled by and thousands of millions already gone into the great prison house.” No, not too late according to our Father’s Word. Our Heavenly Father tells us that he knew the end from the beginning, and that it was in DUE time he sent his Son, not after the time, in order that he might redeem, purchase, reclaim, get back again that which was lost, that which

had gone into the great prison house of death, that which had been sold under sin, that which had been led into the captivity of death,—all this he came to redeem and he did redeem.

We have seen that he could not have been the Redeemer of our race if he had been a member of the race in the full sense of the word, because then his life as well as ours would have been forfeited. But we have seen, according to the Scriptures, that God SENT his Son and that the life Jesus had was not life which came down through the four thousand years of our forefathers; that while he was born of a woman, he was not born of a man, but of the power of the Holy Spirit, that he might be “holy, harmless and undefiled, separate from sinners,” not a member of our race at all in that particular, having a life that was without spot or blemish. We have seen that he came thus in order that he might be our Redeemer. It was not possible for an angel to be our Redeemer, and therefore the death of an angel could not pay the penalty. It was a man who sinned, and under the Divine law it must be a man who would die. Therefore God sent his Son, that as the man Christ Jesus he might give himself “a ransom for all.”

And now the Apostle is talking to us in our text about what He did in this great transaction. What did it accomplish, what did it mean? The Apostle says:—“When he ascended on high, he led captivity captive and gave gifts unto men.” What does he mean? He is drawing a picture before our minds that was common in olden times as it is not common to-day. It was common in olden times for a great conqueror, as for instance Titus when he returned to the city of Rome, was granted what was called a triumph. He rode at the head, or somewhere near the head, of a great procession and honor was done him. Sometimes the prisoners of war were chained to the chariots and in the case of Titus, they carried the golden candle-sticks and the table which held the shew bread—all these were parts of his triumph. And so now here the thought respecting our Lord Jesus is that when he ascended up on high, captivity was chained to his chariot so to speak. It was under his control, he had gained the victory. And how glad we are that our Lord Jesus did gain the victory, and how much it means. “Well,” says one, “I do not see that it means so much.” You say that sin and death came as a result of Adam’s transgression? Yes, And now you say that Christ gained the victory? Yes. Well, where’s the change? Are not sin and death in the world still? Yes. Well, where’s the victory? Oh, we answer, the victory is not fully in sight yet, the time is not fully come yet. You can only see it now with the eye of faith, you can only see the head of the procession; the end of the procession will show how this great victory has been accomplished. What will it mean? It will mean that He has the power over death. You remember that is the very message he sent to us through the Apostle John, saying:—“I am he that was dead and am alive again forevermore; and I have the keys of hell (the grave) and of

death.” That is a different picture. The key represents the power, authority, and the victory represents power and authority, but in two different ways. In the second picture he says:–”I have the keys of death and of the grave.” What does that mean? I have the power to open the grave. “But,” says one, “did he not always have that power; did he not have power to heal the sick and to say to some who lay on the bier, `Arise, come forth? ’” We answer, that by virtue of the work he was about to accomplish by laying down his life, he had certain powers in advance; but it was not until he had risen from the dead that he said to his disciples:–”All power is GIVEN unto me.” He never said that before. He said–”Is GIVEN unto me,” He did not say, “I always had it.” It was given as the great prize to our Lord Jesus for this victory he accomplished in his self-sacrifice. And so we see the matter thus begun.

He has paid the penalty, buying the world with his own precious blood, and when He ascended up on high, at his ascension the Apostle said:–there to appear in the presence of God for us, there to lay before the Father the evidence that He had paid the penalty for us. What was the penalty that He paid? Some tell us, getting their thought from the dark ages, that the penalty He paid was eternal torment, that this was the penalty against us, but we find it not so written in the Lord’s Word. We find that the penalty against us was a death penalty; he died for our sins according to the Scriptures, and rose again on our behalf, and when he appeared in the presence of God in our behalf, it was to give evidence to the Father–”I have finished the work thou gavest me to do.” I gave my life for the whole race, according to your good pleasure.

Dear brothers and sisters, we see from other parts of the Divine Word that the Divine plan is that in due time our Lord Jesus, who has purchased the whole world, will have the right to release them from the great prison house of death, the right to say to all the prisoners of death–”Show thyself, come forth.” He has bought them. He has the key, the authority, the power is in his hands, the whole matter is resting there, for the Heavenly Father said so. What a great cause for rejoicing we have as we look to so great a Savior, not only the One who redeemed us with his blood, but One whom the Father has highly exalted and given a name which is above every name.

But we say, dear friends, that the majority of this work belongs to the future, the Millennial age. We have not gotten into that time yet. When the Millennial age shall have been ushered in, then He shall take his great power and reign. He has the power now, but the time for reigning has not yet come. Before he begins his reign, he takes out the Bride to be his wife. There is a grand thought for us.

This great triumph that is to be displayed during the Millennial age you and I are invited and given the privilege to participate in; we are, so to speak, to sit with him in his chariot, when the great triumphant spectacle shall be manifested to the world; but they shall see that he is not leading the good and true into captivity, as is the case with Satan, but that he is leading captivity captive, and Satan himself shall be bound for a thousand years in order that he may deceive no more. But this work of leading captivity captive has already begun. I said a moment ago that it was by the eye of faith we saw this, and you and I, as those who already been set free, know something about how to hail our great Deliverer. "If the Son shall make you free, you shall be free indeed." He has said to us:—"Thy sins be forgiven thee." He has said to us: "Ye are my disciples, ye shall have eternal life." Who has the power to say this? He who has led captivity captive. And so he has offered to us as his people, that, as we accept of him, we may have this freedom from sin and from the penalty of sin—death, and that we may have eternal life through him. It is accepted by faith, not in reality, for we have not the reality yet. "Oh well," some may say, "it is merely imagination." Oh no, it is not imagination, for God has said how sin came into the world, and how he arranged for our justification, as the Apostle shows. That is not mere imagination, that is going away beyond that; then some one will say, well then we are only partially justified. No, for the Apostle says He has justified us "freely," that is "fully" from all things, from which the law could not justify us. Those who cannot receive it by faith cannot receive it now. It is only given now to those who can exercise faith. "According to your faith be it unto you."

But bye and bye the Lord is not going to leave the matter only to those who can exercise faith. It is a glorious thing to be able to exercise faith, and how much we have been blest by it. But God is not going to leave the world and say that only those who can exercise the faith shall be blest. No, he is going to have a blessing for the doubting Thomas class and for those who cannot exercise faith. What, will God make the thing so plain? Yes, he declares that all the blind eyes shall be opened and all the deaf ears unstopped. And will that be sufficient to make it plain to everybody? Yes, for it says:—"In that day," not in THIS day, but "in THAT day, a highway of holiness shall be set up and a wayfaring man, though a FOOL need not err therein," the way will be so plain. Now the whole subject is so covered, beclouded with mysticism and superstition, therefore it is difficult for us to get that confidence in the Lord that the eyes of our understanding can pierce these dark clouds and see life from the standpoint of the Lord.

Well if, as you say, the time shall come when "The knowledge of the Lord shall fill the whole earth as the waters cover the great

deep,” if the knowledge shall come to all, why now exercise faith? I answer, dear friends, that the Lord has now put a special blessing upon those who exercise faith. It is also the time for giving a proportionately larger blessing to those who exercise faith in this present life. Do they not have a hundred fold more in this present time? They surely do. Those who exercise faith are finding the pleasure and great joy which others do not know or appreciate. So they are getting blessings in advance. And besides these blessings that we get now while on the pilgrim way, what else? God has a blessing in store for the whole race. Yes, we answer, great blessings they shall have. Well, how could we have any greater than they? Oh we have, as the Apostle declares, “Exceeding great and precious promises given to us.” They will have great blessings, great cause for thankfulness, great occasion to praise God throughout all eternity for his blessings and favors and mercy; but we who at the present time are able to grasp his promises, who firmly grasp and faithfully follow him, attaining unto the things unto which he has called us, unto us are to come exceeding great and precious things, even the Divine nature. It is beyond the power of our mind to grasp it. Faith can grasp it, but faith finds itself merely feeling a great immensity that it cannot encompass. And yet this is just what the Lord wishes us to understand and so he tells us:—“Eye hath not seen, ear hath not heard, NEITHER HATH IT ENTERED INTO THE HEART OF MAN the things that God hath in reservation for those who love Him.” And he tells us also through the Apostle that we know not (yet) what we shall be, but we shall know by and by; that “now we see as through a glass, darkly, but then, face to face,” clearly. “It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see him as he is.” God does not make it plain to us how great a blessing he has prepared for us, but He tells us that we shall be like His Son, and in this we have the very greatest assurance that is possible to come before our minds; because he has been pleased to exalt him far above every other name that is named; and if we are to be like him, what must it be? And so this is the thought in the latter part of our text:—“Wherefore he saith, when He ascended on high, he led captivity captive and GAVE GIFTS TO MEN.” What gifts? He has only begun giving the gifts.

During this Gospel age, he gives us all the blessed favors and promises of his word. They become gifts unto us. Do you not have an appreciation of some of the gifts of God’s word if they have become to you “the meat in due season” to your heart? They have become gifts. Could you have them without his giving them to you? Nay verily, and so all the gifts we have, our hopes for glory, honor and immortality, these are all parts of the gifts in order that we may attain to the great things he has in reservation for us. And he has given us also another thing, as the Apostle proceeds to say:—“And He gave some to be Apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.” He has given us all these assistances by the way. For instance, what an assistance by the way it is to have the writings of the Apostle Paul. So that is one of the gifts. Yes, incidentally, the Apostles were parts of the gifts. All the assistances in the Church, the Apostles, teachers, etc. are all gifts, and we are to understand that “every good and perfect gift cometh down from our Father,” and no gift cometh down from the Father except through the Son. So then it is that “He that hath the Son hath life.” He who is vitally connected with the Son is vitally connected with the Father and has all these gifts of God to help and assist him forward to that which is beyond. Why, we are ready to say—what a

3H167

great giver God is. And it seems to me it is a good thought to have at this season of the year, when parents, children and friends, one to the other, are thinking how they shall make gifts the one to the other; not perhaps anything of value, but as it shall indicate the value of love and the feeling which exists; and then to think of our Heavenly Father who has made gifts and provisions for all his creatures.

Some of us, yes all of us, would think that an earthly parent would be very cruel who, when a child hung up his stocking, would fill it with cinders. Well then, what would you think of a Heavenly Father who would fill His children’s stockings up with cinders and worse—fire, for that is the thought that a great majority of his children have of him. They think that he has prepared a great gift of fire for most all his creatures and that there they must spend eternity. How unjust, especially in view of the fact that “every GOOD and PERFECT GIFT cometh down from our Heavenly Father” and that no bad gifts come from him. How glad we are that the eyes of our understanding have been opened that we may get a true glimpse of him.

These gifts which our Heavenly Father is giving he has really only started to give. He started with the Head of the Church. First, he proved him; then when he proved faithful, he highly exalted him and has given him a name that is above every name. What a great gift! Then we read:—“all power is given unto him both in heaven and in earth.” “As the Father hath life in himself, so hath he given the Son to have life in himself,” that the Son might give it unto the Bride, unto those whom he is now calling to be joint-heirs in the kingdom. Gifts? I should think so, dear brothers and sisters.

I do not think we could get this thought of gifts too large before our minds when we are thinking of the Heavenly Father. Just see if you can count up some of the gifts he has given unto you, first—the gift of his Son; secondly, the forgiveness of sin through him; thirdly, He lifted you out of the miry clay and set your feet



upon the Rock and he put a new song into your mouth, even the loving kindness of our God. What a great gift that was! You will never get done thanking him for that. And then, not content with that, He proposed more, gave more. He gave us an invitation to be joint-heirs with his Son; he called us and told us that if we would make our calling and election sure (it must be by faithfulness, by showing our appreciation of what he had done, by striving to come up to a certain reasonable service) that if we do this, he would make us joint-heirs with Christ as a blesser of all the families of the earth. What a giver our Heavenly Father is! And so I delight, as I think of this season of the year, of not only saints, but sinners, trying to make others happy and in so doing, become imitators of God—for what else is it? God is always giving. He sometimes gives to his enemies, and as we read, “He sends the rain down upon the just and the unjust.” Some of his gifts are only given to those who love him. The gift of eternal life is one of these. I am glad for that. I am glad there will be no eternal life for the murderer and the liar and the thief. (Those who are such at the end of the Millennial age.) It will be good for all that they shall be cut off. I am glad that “He that hath the Son hath life.” And yet the very reverse idea is held by the great majority of Christian people for they think that God has forced eternal life upon all whether they would or not, and that if they do not spend their days here doing good, they will have to spend eternity in eternal torment; but I am glad that is not the Father’s purpose. I am glad he has chosen to do good unto all men who will come under his law. And it is our business in the present time to “do good unto all men (first) SPECIALLY the household of faith.” The general business is that we do good unto all men. That means that we would not do harm unto anybody; but the SPECIAL business is to do good to the household of faith.

As I think of the exceeding great and precious promises our Heavenly Father has already given us, and the promises for the future, one of the things standing out is the privilege of being a channel for dispensing gifts to men. Now think of it. We see so many evidences of debauchery and dissipation and destitution right here in Allegheny, and when we see a poor creature with these marks written in his face we say:—Oh how much he needs restitution: then he will be given an opportunity to regain the image of God which father Adam had. How greatly he will be uplifted. And when we see the evidences of sin and degradation which we have here in Allegheny, they are not to be compared with what we find in the heathen lands. This land, the favored of God in every respect, is not to be compared with the dark places which are the habitation of cruelty and the grinding poverty upon nearly all faces. How much all of these need the touch of the Lord’s hand. How they need him to say:—”Thy sins be forgiven thee.” How they need to have it said:—”Go, wash in the pool of Siloam.” How they need to have it said:—”Go and sin no more lest a worse thing come upon thee;” and then to think that God

has provided that very thing for the whole world of mankind, not only for those now living, but for all that are in their graves. And how much they all will need the help of the Royal Priesthood; and then, dear brothers and sisters, as the Father has provided that Jesus should be the great Physician for the whole world, he has invited you and me to be under physicians in dispensing these gifts of health and life and release from sin and death; invited us to share with the great minister, our Lord, the Bridegroom. What a privilege! I think one of the greatest attractions that the glorious promises of God holds for me in that direction, is the privilege of being associated with Him in blessing all this great mass of mankind who are “waiting for the manifestation of the Sons of God.”

And then to think it is still possible for you and me to make our calling and election sure in that great company, and to think that after the Lord has called us and accepted us through Jesus, the whole matter then depends upon us, because the Apostle says:—”Faithful is He who has called us, who will also do it.” He never called us without the intention of giving us every assistance by the way, and therefore it is with you and me to make our calling and election sure, by holding firmly to the hand of the Lord and thus:

*Holding fast thy hand and so  
Through the world unspotted go.*

There is just one other thought in connection with this matter of giving gifts. If you and I have received some of

3H168

the Lord’s gifts, we have received something of the spirit of giving. We are speaking now of the spirit of the Lord. In proportion as we become partakers of His spirit, we will delight in doing good to all as we have opportunity. We will delight in doing good to all men. And in proportion as we appreciate His gifts and know that we are privileged to hand out the truth to others, in that proportion we will delight in giving out the good tidings to others. How could we keep it back? We have found that we could not keep it back.

Perhaps we have talked more than we should have sometimes and we would say:—”I must use wisdom in talking of the truth, but I would like to give out all I possibly can, but I must only give what they are able to bear.” If you would say, as perhaps some of you have sometimes said:—”Oh, if I were a millionaire, how I would delight in giving to the poor and helping the needy:” but there is another treasure which He has given you. He has told you how you may go in his name and give the robe of righteousness to whosoever will accept of it, and he has told you how you can take the bread of eternal life to as many as are willing to receive it, and that you may scatter in every direction the rich promises of God.

Now then, He wants to see how much we have of his spirit. Let us, dear brothers and sisters, at this closing season of the year, seek to cultivate more of this spirit, and for the year that is to come, the Lord helping us. Amen.

February 15, 1903

## **BORN OF THE SPIRIT**

*“That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.” John 3:6-8.*

Our Lord presents this matter to us, dear friends, and we have the assurance that it is Scriptural, correct. It is proper for us to see to being born of the Spirit. In this connection, He has already said to Nicodemus that only those who are born of the Spirit can enter into the kingdom of God. It becomes, therefore a very important question to you and to me and to all who are seeking to be the Lord’s people to know just what the Lord meant by this expression: “Ye must be born again.”

Our view of the subject is not exactly the same as that held by some other Christian people. In fact I think you will agree with me that if we were to sift all the various opinions respecting these words “born again,” we will find that Christian people, not only in our day but in centuries past, have been more or less confused, and they did not know whether or not they had been born of the Spirit and what experiences to look for. It is very proper, therefore, for us to look for the meaning of our Lord’s words.

We remark first of all that our Lord Jesus contrasts the birth of the flesh with the birth of the Spirit, thus intimating that the natural birth is a picture or copy of the spiritual birth; and there is a correspondence. Let me call your attention first of all to the fact that no child was ever born of the flesh unless it had first been begotten; and so with those born of the Spirit. Begetting of the flesh—birth of the flesh; begetting of the Spirit—birth of the Spirit. Now it so happens that the Greek word that is rendered “begotten” is the same Greek word rendered “born.” It is properly used either way. When we speak of a begetting in the English language, we know exactly what is meant, but in the Greek this is not so and you must be guided by the context to know which is meant. If the context signifies “into,” then it means begetting; if it means “out of,” then it means born. Begotten into, born out of; and thus you see the law of nature is followed out. Just so with respect to the begetting of the Spirit. We must be begotten of the Spirit, else we can never be born at all.

As a result of the fact that a majority of Christian people have not noticed this difference, we find a number saying they are “born again” when they should say “begotten.” We are not yet born. We are only begotten when we receive the Holy Spirit. We shall have been born when we have shared in the first resurrection.

There are three stages in the natural birth, and so these three stages belong also to the spiritual birth. In the natural—first the begetting, then the quickening, then the birth; in the spiritual we are first begotten, and if we continue on in the way, we will be quickened, and then if we continue on, in due time we will be born in the first resurrection. Only the begetting and the quickening belong to this present life. The birth belongs to the resurrection. Note the Scriptures on the subject: Our Lord Jesus was the first-BORN from the dead; and we also hope to be born from the dead and to share in His resurrection. And we read again: “He is the first born among many brethren.” We hope to be among the brethren, the body of Christ, which is the Church. And if we are now among those who have been begotten of the Spirit, we have had something to do with it. If the Holy Spirit continues to abide with us and we grow in grace and in knowledge, we become “meet for the inheritance of the saints in light:” and then we shall have part in the first resurrection.

Now these expressions “begetting” and “birth” are not meaningless expressions. So many are inclined to get a hazy idea of the Scriptures as though they had no particular meaning. Why do the Scriptures speak of being begotten again and being born again? We answer—the Scriptures do not speak of being begotten and being born again as things that are to come to the world in general. It is the Church and the brethren who are begotten. The world is to have restitution.

You will remember in examining the Chart of the Ages on this subject that we found that the whole world fell in the person of father Adam, fell from the plane of perfection to the plane of sin and death. You will remember also that we found that in due time “Jesus Christ, by the grace of

3H169

God, tasted death for every man,” and that the result of His sacrifice is to be restitution to as many as will receive his favors. When the due time shall have come in the Millennial Age, in Christ’s kingdom, the world of mankind shall receive great blessings from the Lord. They shall have the knowledge and opportunity brought to them, so that so many of them as will may return unto Him, may be restored to all that was lost in Adam. Our Lord Jesus came to seek and to save that which was lost; that is the ultimate end of his great work.

But during this age, in which God’s election is taking place, choosing out of the nations a “little flock” to be joint-heirs with

Jesus Christ their Lord—during this age, there is no restitution work going on. Why not? Because God's time has not come for that work. First the elect must be gathered together, then the restitution work will begin. But now the point we want you specially to notice is—that this elect Church is to be a NEW CREATION, of a new nature, different from the world. "Ye are not of the world for I have chosen you OUT of the world." Mark, not "I have chosen the world and am trying to bring them." The work of this gospel age is separate and distinct from the work of all the other ages, and just as soon as we realize that this gospel age is the time in which our Heavenly Father is doing a certain particular work, just that soon we begin to understand what our Heavenly Father is doing.

The Church that is being gathered out during this Gospel age then is to be a new creation, of a different nature from the remainder of the world. They are to be changed in nature; they must be "born again" or else they cannot have this new nature. Now what is your nature, according to the flesh? The Apostle answers: "We were all children of wrath, even as others." But as members of the human race how were we? We were all sinners. "By one man's disobedience the many were made sinners, even so by the obedience of One, the many shall be made righteous."

But now God has called us out of the world that we should be a kind of first-fruits of His creatures—a new creation. What nature does He propose to give to His Church? Does He propose to make us angels? I remember very well that I used to sing, and I suppose some of you have sung it too, "I want to be an angel." The angelic nature is higher than the human, that is true; and if God had called us to that, it would be a glorious calling and I would rejoice in it. But when we go to His book, we don't find that He has called us to be angels, but we do find that He has called us to be something higher than the angels. "Ah well," says one, "you are too ambitious." No. I am not ambitious, but I desire to attain that to which we are called, and the Word of God teaches us that God is choosing the Church from amongst the world now and that he is going to give this Church the DIVINE nature. Why Brother Russell you don't mean that. Yes I do. We must either take God's Word as it is, or let it alone. If we are going to take our own judgment, let us throw the Bible away. But when we come to be taught of God (and that is the proper teacher for those who would enter the school of Christ) let us take His Word; and the Word of God on this subject is that He has given unto us "exceeding great and precious promises, that by these we might become partakers of the DIVINE nature;" and I believe it. It is not a question of whether you and I would be satisfied with something less. It is God who is making this call and He puts the terms and conditions upon it and He fixes the reward and no man has anything to do with it. It was all fixed of God long before you and I were born. God, as we saw last Lord's day, has made a very narrow way and it is only when we

come to see that He is choosing out of the world a Royal Priesthood to become kings and priests unto God, to rule on the earth and to be ministers of God to bless all the families of the earth—only then do we begin to see why God made the way so narrow that few would find it, and after finding it, would care to walk in it.

Take another thought in this connection, dear friends. We are called to be members of the body of Christ, called to be joint-heirs with Him, partakers with Him of all His fullness; so the question is, what is His fullness, what is His standing? Is He a little lower than the angels? We find that He humbled himself and became a man in order that He, by the grace of God, might taste death for every man; and having accomplished that work, we find that God hath highly exalted Him and given Him a name that is above every name, far above angels and principalities and every name that is named “and He is now seated at the right hand of the Majesty on high,” at God’s right hand, a position no angel occupies. Having this idea in mind, we see that the Church, which is being called out during this age, is called to be “members of His body.” Another figure used is that we are called to be “the Bride, the Lamb’s wife,” partner in all His glory and honor. And all these promises belong to us if we have been begotten of the Spirit and shall be born of the Spirit. Now then, dear friends, you see that it is not remarkable that the Lord should insist that we should be “born again” and that only those who are “born again” should have part or lot in the kingdom. Why so? The Apostle Paul tells us that “flesh and blood cannot inherit the kingdom of God.” Humanity cannot inherit the kingdom of God. The kingdom class—of which Christ Jesus our Lord is the Head, the King—has the promise that they shall be **JOINT HEIRS WITH HIM** to sit in His throne to bless and rule the world. He is not flesh and blood nor flesh and bone, but is highly exalted above every name that is named. He did not lose anything by the great humbling which He endured on our behalf, for while the Father permitted Him to become flesh and blood in order to die for our race, yet now He is highly exalted, even to the **DIVINE NATURE**. Mark the words of the Apostle: “As the Father hath life in Himself, so hath He given the Son to have life in Himself,” inherent life, immortality, the Divine nature; and that is what no angel has. All the Angels of God, no matter how high their rank or station, they are all supplied by God with life; but, “As the Father hath life in Himself, so hath He given the Son to have life in Himself” and that He should give it unto whomsoever He would. Dear brothers and sisters, you and I have been called to receive this same grace, life inherent: and so the Apostle declares, “We seek for glory, honor and immortality”—the Divine nature.

Another point right here, dear friends: If we are begotten of the Spirit, when did it take place? Let us see on the chart. On last Lord's day we looked at the lowest plane, the plane of sin and death, and we found that the whole world of

3H170

mankind fell in the person of father Adam to this plane. He was created perfect (a) which represents the plane of perfection; but he fell and all his race have been born sinners. And we saw also that it is not possible now for anyone to step back again to the plane of perfection; it is impossible for any to be actually right before God; and so the Apostle declares: "There is none righteous, no, not one." But we saw also that we can reach the plane of perfection in a reckoned way; that is to say, God counts some of us as getting from the plane of sin and death to the plane of perfection. It is not so actually: we are counted so. And so the Apostle says we are justified, made right. Adam was perfect, Abraham was justified by his faith, and you and I have been justified by faith in God, so that He no longer looks upon us as "aliens, strangers, foreigners," but He reckons us, when we believe in Christ Jesus for the forgiveness of our sins, as having stepped from the plane of sin and death to the plane of perfection. Now I hope that all in this room have taken that step. That is the first step and you can't take any other step unless you first take that step, being justified freely by His grace through our Lord Jesus Christ. This, then, brings us to the plane of reckoned righteousness. Justified actually? No. How? By faith lifted up, by faith counted right. And what after we are justified, dear friends? Is that all? No, that is just the beginning. We are just ready then to be called. Why, says one, I thought I was called when I was justified. No, dear brothers and sisters, the Lord calls all men to repentance and He does more—He COMMANDS sinners to repent. But that is not our high calling. It is one thing to tell a man he ought not to continue in sin and that he ought to accept Christ for the forgiveness of his sins, but it is quite another thing to call him to joint-heirship with Christ. No sinner is called to this. It is only the justified who are thus called. By the time we have passed from the plane of sin and death to the plane of perfection (reckonedly), it may be said then that we are sons of God. Adam, for instance, is spoken of in the Scriptures as being the son of God. He was a son according to the flesh as long as he was in harmony with God; and now, if you please, any man who accepts Christ for the forgiveness of his sins and sets his face toward righteousness might be called a human son of God, because reckonedly he has come back into harmony with Him. And it is to this class, if we may so speak of them as sons, that He says, "My son, give me thine heart." What does He mean? He means, "give me thine affections, everything, consecrate yourself fully to the Lord," just as the Apostle, addressing this class and calling them "brethren" says: "I beseech you, therefore, brethren, by the mercies of God, that you

present your bodies a living sacrifice.” He calls them “brethren” because they are not of the world. The Lord never called the world “brethren.” But having come to a state of justification, then the Apostle says: “I beseech you therefore, brethren,” etc. Now you see, dear friends, there is something to be done, dear friends, after we reach the point of justification; in other words, justification is the first step necessary to be taken, but the important step is after that. Let me quote you the Apostle: “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Is that all? No, “... by whom also (by Jesus Christ) we have access into this grace wherein we stand (going further, you see) and rejoice in the hope of the glory of God.” What, the glory of God? Yes, all who have entered into this condition of consecration, all who have become members of the body of Christ have a hope “of the glory of God.” What glory? Why, “the glory, honor and immortality” which the Apostle speaks of. Only those who are born in the first resurrection will get this “glory, honor and immortality.” God has good things in store for the world; but He has invited us, first of all to accept the forgiveness of sins. And I know some dear Christian people who thought so well of their justified condition that they stood there for years and years, not knowing anything about any further step which the Apostle says is their “reasonable service.”

But the Apostle says: “Don’t you see, brethren, a further step?” Go on. You must get beyond this step of justification and enter into this further grace wherein it is our privilege to stand, to be seated with Christ in “heavenly places.” Well, now, where does the begetting of the Holy Spirit come in? I answer—it comes in just at this point. Are there any conditions? Yes, the conditions are, a full consecration of the life to God. All who accept the Apostle’s proposition and who do present their bodies a living sacrifice, they are due to get the Holy Spirit immediately when the consecration is made. And He tells us that now is the acceptable time for this step. Why, says one, don’t you claim that the Millennial Age is the acceptable time? Yes, I claim it is the acceptable time for some things, according to God’s Word; but now is the acceptable time to become a member of this particular body—the body of Christ, and to have the privilege of offering our poor bodies to God and have Him count it as worth something and then to permit us to sacrifice it and to accept the sacrifice. And He gives us the promise that we shall be partakers of the Divine nature, begetting us to a new nature that eventually we might be born of the Spirit, “be like Him.” No wonder then that you and I highly appreciate the privilege of living in this Gospel Age. We should esteem it a privilege to lay down our lives on God’s altar. Suppose we did not know what He is going to give to those who love Him. Mark you, the Apostle does not say that these promises are for those who “don’t hate God,” but for those who LOVE Him with ALL THEIR HEART and soul and being; and He is testing them. For instance: when you and I



gave ourselves to the Lord and He accepted us, what did that mean? It meant that our sacrifice was acceptable. How gracious on His part to count it worth accepting and to say that He had accepted us into His family, to be counted as Sons of God. And, "If children, then heirs; heirs of God and joint-heirs with Jesus Christ our Lord, IF SO BE THAT WE SUFFER WITH HIM." Mark this, dear friends—not merely if we will make a consecration; but after we make this consecration and start in the narrow way, He is seeing to what extent we really mean it. So now we have the matter before us and you and I are still in a place where the Lord may find out how sincere we were in our consecration we made, how earnest we were when we gave all to Him and said we would accept what He had to offer. I say that if we did not know what God was going to give us, we could still be sure that He would give us "exceeding, abundantly better things than we could think or ask." But when He has told us that we shall be made partakers of the Divine nature, then we

3H171

can say with the Apostle: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" who is the author of our faith.

You and I could not hope to be counted worthy of a share in the glorious things the Father has held out for us by anything that we could do. It is He who assures us that He is with us and will not suffer us to be tempted above that we are able. It is not His intention that the gold shall be destroyed, but only that the dross shall be consumed. It is not His intention to crush the stones, but that He shall shape and fit and polish us, making us "meet for the inheritance of the saints in light." Col. 1:12 And so our confidence is in Him, and if we commit all to Him, He will bring us off conquerors and more than conquerors.

Now let us notice, if you please, how the Church is to walk in the footsteps of Jesus. I think that it will do us good. This figure (g) represents our Lord Jesus at thirty years of age. He came into the world, leaving the glory which He had with the Father before the world was. He became poor, not He pretended to become poor, but "he who WAS rich became poor." He laid aside His glory; He was made flesh, not that he got into flesh and pretended to be flesh while he was in reality something else; but He who was rich became poor, leaving the glory which he had with the Father; and when he was born, He was a perfect man, not a mere man but a perfect man. And there was necessity for this, for He could not have redeemed the world unless He had been a perfect man. You remember the Apostle's declaration that the "blood of bulls and goats could never take away sin." Why? Because it wasn't bulls and goats that had sinned. And an angel could not redeem the world for it wasn't an angel that had sinned. Man had sinned and so a man was necessary to redeem the world. Hence

the Scriptural declaration that our Lord Jesus became the man Christ Jesus that—"As by a man came death, by a man also came the resurrection from the dead." Thus it was that our Lord Jesus left the glory and honor of a Spirit being far above angels, and humbling Himself, was made flesh—a perfect man. And so our Lord was on the same plane that Adam was. He had come into the world to redeem Adam's race. (Rom. 5:12.) It was the death of the MAN Christ Jesus that paid the penalty. It was because he became a man that he could pay the penalty.

Now you know that under the law, thirty years of age was manhood's estate. So not until thirty years of age could He undertake the work that he had come to do, although as a boy He had an interest in that work, for you remember on one occasion He said to His parents: "Wist ye not that I must be about my Father's business?"

And at thirty years of age, what did he do? We Answer—in the language of the Scriptures: "Now when Jesus began to be about thirty years of age, He cometh to John at Jordan to be baptized." You see he was watching for the time. He could not do it sooner, but just as soon as the time was up, He wanted to make His consecration, to start the work that was before Him. He began to get ready before thirty years of age; and when He was thirty, He gave Himself. Do you mean to say, Brother Russell, that he was in opposition to the Father before that? By no means. You were not in opposition to the Father when you were justified. And the Apostle does not mean those who are in opposition to the Father when he says: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice." It was necessary that Jesus should come and make a formal presentation of Himself. Hear the language of the prophet: "Lo, I come to do thy will, O my God. In the volume of the book it is written of me." And you remember that it was just at this time that the Holy Spirit came upon Him, even as John bore record. "John did bare record that Jesus therefore was the sent of God." When did the Holy Spirit come upon Him? At the time of His consecration. What did that imply? The begetting to a new nature. Having humbled Himself, He became a man; and now He had consecrated His body and all His powers to God, to be sacrificed, to take the place of the typical sacrifice. As the Apostle says; "He taketh away the first (the type) that He may establish the second." It was there that our Lord Jesus made His sacrifice—at thirty years of age. Where did yours begin, my brother? If you are a priest, it must be that at a certain time your sacrifice began. Could we offer ourselves, says one "without spot or blemish?" Would God accept anything that was spotted or blemished? I answer, dear friends, that this is the wonderful feature of it, for God counts those who are justified as being without spot or blemish. Justified means cleared; "justified freely from all things." Is not that a wonderful thing? COUNTED as though we were perfect men and women. No one but God could

make such a wonderful plan. But He has arranged it and you and I follow in the footsteps of Jesus because we were redeemed by His blood, and being justified freely, we can present ourselves. Mark how the Apostle puts it: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, ACCEPTABLE UNTO GOD, your reasonable service." You holy, you acceptable unto God, and God has said that nothing can come upon His altar that is impure, blemished? Yes, that is exactly the teaching of the Word. Coming into harmony with God through faith in Christ, we may present ourselves, holy, acceptable, our reasonable service. Now then it is true that during this age we are asked to present our bodies a living sacrifice. No one in any previous age was asked. Why not? Because they were not justified. Why? Because the apostle explains that "the blood of bulls and goats could never take away sin." But when the real atonement was made, then it was possible to have the real justification.

When our Lord consecrated Himself, what happened? The Father accepted Him. And how did He indicate it? By giving the Holy Spirit. And what was this? It was the begetting of our Lord Jesus to the new nature. And during the three and one-half years of our Lord's ministry, this new nature was performing sacrifice. Day by day He was laying down His life, until at the end of three and one-half years, as He hung upon the cross He exclaimed: "It is finished." What was finished? The work that the Father had given Him to do. What work? The work of redemption. The man Christ Jesus died. What about the new nature? I answer—it began at thirty years of age and by the time He died, the new creature was three and one-half years old. After three and one-half years and he had finished the sacrifice—then what? Why, He arose from the dead three

3H172

days after His crucifixion. And what then? He was born of the Spirit, "The first-born among many brethren," and you and I hope to have part in the same resurrection. What, you don't mean the same resurrection? Yes, for He is the head over the Church which is His body, and just as you would not call it two births for a child if the head were born first and the body afterwards, just so with the first resurrection. And the apostle says in his letter to the Philippians: "That I might know Him and the power of His resurrection." His resurrection is not only the first in the sense of going before all others, but it is the first also and specially in the sense of being chief. As we read: "Blessed and holy are all they that have part in the first resurrection. On them the second death hath no power, but they shall be kings and priests unto God and shall reign on earth a thousand years." Our Lord Jesus was the first to have part in the first or chief resurrection, and if we are faithful, we will also share with Him in His resurrection: as the Apostle says: "That we might know

Him and the power of His resurrection.” Read in the 3rd of Philippians how the Apostle points out that all things else in this world are as loss and dross as compared with the privilege of having fellowship with Him and a share in His glory.

And now as the Lord passed through these experiences, you and I must also pass through them. As we saw before, you and I don't get on to the plane of perfection actually. We are only reckoned perfect and there comes a time when we are privileged to consecrate ourselves; and the Lord does not lay down any particular day, as in the type when thirty years are the proper time; but if you have the ear to hear and the heart to understand, you may present your sacrifice during this acceptable time, during which God will accept our sacrifice; and after that—what? Begotten to the new nature. And then—what? Walk in the spirit and “Let THIS mind dwell in you richly,” let it abound more and more. We are to have this new mind growing in us, just as a child when it is begotten grows and grows and grows until it shall come to the place where it is matured enough to be born. And so you and I are to grow in all the fruits of the Spirit. At first it may be that none will take any knowledge of us that anything has taken place. The way in which they observed the change in our Lord Jesus was that He now had a mission to perform. And so at the beginning of our consecration, it may take us a little while to get our bearings and to find out where we are; but just as soon as we find ourselves, we see that the Father's business is the most important business of this life and we begin to arrange other matters so that the Father's business may have the supreme effort of our lives.

And when we are thus begotten of the Spirit, then we come to the quickening stage. It is quite a while with some before they are given any indication of being alive, quickened. “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your MORTAL BODIES by His Spirit that dwelleth in you.” He is not speaking here of the resurrection and the quickening of the immortal bodies; it is our MORTAL bodies. I trust that many of you have made this full consecration. I trust that you have had the first experience of endeavoring to become dead to sin; and I trust you have gone further and that you have had the Spirit quickening you, energizing you, and that as you go forth each day to your duties you say to yourself: “How can I spend this day so that it will be to the praise of Him who hath called me out of darkness into His marvelous light?”

In proportion as we get the truth, we are getting that which puts strength and energy and vim into us and makes us active in the Lord's service. I trust that every one who has made the consecration is having this quickening experience, so that we may not be overcome by the cares of this life and thus come forth “still born.”

The Apostle also uses other figures in speaking of us as sons of God. These sons of God are now in an embryo condition so to speak. We have this treasure in an earthen vessel. We are waiting to be clothed upon with our house from heaven, which we are to get in the resurrection when we shall be “like Him.” We want not only to be begotten to this spiritual nature, but we want to be born also.

The figure (k) on the chart represents our Lord Jesus, this being the plane of glory. Figure (n, m, p, q,) represents the nominal church as a whole as we see it—made up of all classes. First of all are the unjustified, those who are not even trusting in the Lord for their justification, even though they have attached themselves to the church. These are tares, pure and simple. We are not wishing to say anything disrespectful of them but are merely wishing to show that they have not come on to the plane where the Lord recognizes them. And then we have a larger class, (p) those who are on the plane of justification; and they are what the Scriptures call “the household of faith.” They have taken the first step of justification and are on the plane where they receive God’s recognition. Many of them are satisfied to stay there, though very wrongly, for He merely justified us and gave us the privilege to consecrate in order that we might go further—to the next plane above; and you will observe that there are two classes (m, n) here also. You have known them and I know them. It is like the cream and milk, if you please. The first class are those who never made any claim of having presented their bodies a living sacrifice. The Church proper, however, is only those who have been begotten of the Spirit, whoever they may be. We don’t recognize any sectarian lines or creeds, because we don’t find that to be the Scriptural teaching. But we recognize all who have their names written in heaven, and that is where you and I want to have ours written.

Well now, says one, I thought there was only the one class in the real church. No, there are two classes in the real church, amongst those who have been begotten of the Spirit. The one class are those who have not only made the consecration, but they are joyfully going on, counting it all joy to be counted worthy to suffer with Jesus. They are the ones who are “filling up that which is behind of the afflictions of Christ:” and counting it all joy, KNOWING that these things are necessary for their development. They are the kind, who, as “stones,” rejoice not at the blows, but rejoice that the Master’s hand directs the blows and that thus they are made “meet for the inheritance of the saints in light.” “Rejoice in tribulation,” says the Apostle, knowing that your labors are not in vain in the Lord. I need not tell you that this class is only a “little flock;” you know that. Not many are found after this fashion; but some, thank God.

And now this other class—what do they represent? I answer—they are that class mentioned in the seventh chapter of Revelation, the foolish virgins, if you please. John the Revelator is here telling what he saw; and he says there was a great company which no man could number. That is not a good translation. The thought is—it is not a fixed number in contradistinction to the “little flock” which is a definite, fixed number; a great company whose number no man knows, is the thought. The very elect are a limited number and when the number have been found, the election ceases, not another one will be admitted. As in the type, the High Priest, for instance, must be one who had no superfluous fingers or toes or joints, nor must he be lacking in any of these. Why? Because He was a picture of the Christ. There is not to be one more nor one less, and when the number is completed, the election is finished and there will be no more an acceptable time for sacrificing, for it will be at an end.

This great company which John saw he says are those which “came up out of great tribulation, having washed their robes and made them white in the blood of the lamb.” They are before the throne and serve God day and night in his temple continually. Well, says one, that’s good. It is good; it is grand. I am glad for them; aren’t you? But mark you, dear friends, that is not the best place to be. We are glad for them that God will not let them go, but that He will bring them through great tribulation so that they may wash their robes. It is better though that we keep our garments unspotted than that we should have to wash them. But says one, do you mean to say that it is possible for one to pass through this life unspotted by the world? No, that is not the thought. The thought is that this class, the “little flock,” is so careful about their robe that if they get a spot on it, they go straight to Jesus Christ, whose blood cleanses them from all sin. But there are others who become overcharged with the cares of this life and they say—Oh well, I don’t think so much about that as I used to; and so they become careless and get their robe spotted; but they still have the robe, for they never deny His name and never would, for they love the Lord. But they are not careful, and because they become careless in this respect, they shall have to pass through great tribulation. We believe that the majority of this class are living to day.

But now for you and me—what is our position? I trust that we have left the world behind and that, by the grace of God, having been justified freely from all things, we have gone on still further and have made a full consecration and that you have been begotten of the Spirit and that you have the new mind, so that now you love the good things, the right things, things that are pleasing to our Lord, and that you are seeking to bring forth in the daily life, not thorns and briars, but figs and grapes. You cannot gather the fruits of the Spirit from those who have not the

new mind. The fruit unto righteousness that the Lord is looking for in you and me consists not only in bringing others to a knowledge of the Lord (that is very good, but that is not the only fruit) but the particular fruits that He wishes to find in you and in me are “the fruits of the Spirit, meekness, gentleness, forbearance, long suffering, brotherly kindness, love.” These things are to be looked for in our hearts and lives. Not as coming in suddenly and overwhelming us in a moment, but it must first have a start. The Lord tells us that He will take away every branch that beareth no fruit. If He does not see some evidence that we are growing in the right way, He will cut us off. And if He finds that we have the appearance of fruit-bearing, then He will take off only that which would go to wood; and that may mean something of trial.

Let us then, dear brothers and sisters, if we have made our consecration to the Lord and have been begotten of the Spirit and realize that we are new creatures in Christ Jesus, let us lay aside every weight and let us not merely walk, but let us RUN the race that is set before us. And we have the Lord’s promises that “He that is for us is greater than all that can be against us.” How gracious and grand are His promises.

[February 22, 1903](#)

## **THE GREAT CONSUMMATION**

*“Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts a consummation, even determined upon the whole earth.”—Isa. 28:22.*

The prophet has been speaking, we believe, respecting our day. He has been discussing in highly symbolical language conditions which we believe prevail at this present time. In the preceding verses, speaking of the present time and of the nominal Christian world, speaking also of the great trial and tests that are coming and which we believe have already commenced upon the nominal system called Christendom, the Lord through the prophet says: “From the time that it goeth forth (that is, from the time that this trouble, this snare of the Harvest age which the prophet has been speaking about in the previous verses) it shall take you; for morning by morning shall it pass over, by day and by night, and it shall be a vexation only to understand the report.”

Perhaps I should preface my remarks with a brief explanation of the Chart so far as we have examined it. We have seen that there are three great dispensations, or worlds; the first dispensation lasted from creation to the flood; the second dispensation (or the present evil world) will last from the flood until the end of this world and the beginning of the world to come—the new

dispensation, the reign of righteousness. We have also seen that in this “present evil world” there are three ages, viz: the Patriarchal age, in which God’s favor extended only to the fathers of Israel—Abraham first, then Isaac, then Jacob. And at Jacob’s death, we find that His favors were with the children of Jacob, called the children of Israel, and that for 1845 years God dealt only with this nation, as it is written by the prophet Amos—  
”You only have I known of all the

3H174

families of the earth.” And so it was at the close of their age that the Lord Jesus came to His own. And when He preached, He preached to His own and none other; and when He sent forth His disciples, He instructed them not to go to any others, saying: “Go not unto the Gentiles and into any city of the Samaritans enter ye not, for I am not sent *Save to the Lost Sheep of the House of Israel.*” God’s dealings were confined exclusively to that peculiar people up to that time.

And we saw also that God’s favors toward Israel ceased at a certain particular time, at a certain particular day, mentioned not only by the prophet but by our Lord Jesus. You will remember that five days before His crucifixion, He rode into Jerusalem upon the ass, and weeping over the city He exclaimed: “O Jerusalem, Jerusalem, that stonest the prophets and killest them that are sent unto thee, how often would I have gathered thee as a hen gathereth her chickens, and ye would not. And now I say unto you—Your house is left unto you desolate.” There was no more favor to Israel from that day to this; but the Lord intimates a little further hope for them when He says: “Ye shall see me no more until *that day,*” (pointing down to the Millennial day) that great day in which Israel is to be restored and the favor of God is to return to them again as delineated in the 11th of Romans, from the 25th to the 32nd verses. Blindness in part happened to natural Israel until “the fullness of the Gentiles be come in” and then all Israel shall be saved—saved from their blindness. As concerning the great promises made to the Church, they shall have passed by, they are gone, they can never return again (that is, when Israel’s blindness shall have been taken away;) but eventually they shall be brought back and “shall obtain mercy through your (the Gospel Church’s) mercy.”

We have seen then, dear friends, that this age measures the period of time in which God is “gathering out of the Gentiles a people for His name.” He took as many of the Jews as were ready and they became the nucleus for His Church; and during this Gospel age, God has been taking out of the Gentiles enough to make up the number which He predetermined would



constitute the Bride, the Lamb's wife, the body of Christ which is the Church. When this body is completed, there will not be another member admitted; and the body will be completed with the close of this Gospel age.

The Jewish age was 1845 years long from the death of Jacob to the death of Christ, and the Gospel age is exactly the same length of time from the death of Christ until the harvest. On last Lord's day, we found that those who constitute the Church have passed through two stages: first, one of faith, belief in the Lord Jesus Christ. And that faith in the Scriptures is said to be a justifying faith, and so we find those who thus believe in the Lord Jesus are reckoned as having reached the plane of justification or righteousness. Adam was born there, Abraham was reckoned there because of his faith, and so it is with us. We are *counted* as being there. We found also that this plane of righteousness or justification was the first step toward "bringing sons to glory." What glory? Why, the "glory, honor and immortality" that the Scriptures everywhere speak of, joint-heirship with God's dear Son in the kingdom of God, as the Apostle says. Now God is bringing these sons to glory, and the first step is from sin and condemnation to justification; and that step is taken without works. The only way to take that step is to renounce sin and to trust for the forgiveness of sin to Him who died on our behalf—thus we are justified by faith in His blood. This is the first step. The second step is the begetting to the new nature, "becoming members of the new creation," as the Apostle explains it. We have seen that this step is taken by a full consecration of ourselves to the Lord, as the Apostle says to the justified ones: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice." And as they present themselves, that is their part in the matter. And the Lord accepts them and they are counted as being begotten to the spiritual nature.

Those who have come to have faith in the blood of Christ are justified; and we are sorry to say that many of God's people stay right there. But that was not God's object in giving us the justification. It was given us in order that we might go on; otherwise He might just as well have blest us with the world in the next age. But He has given us knowledge in advance of the world; and when I say "us" dear friend, I mean all who are the Lord's people. We don't make any lines or fences, but recognize all who are the Lord's people in every place. Being justified by faith, they should not be content to remain there but should go on; and if they have this disposition, they will be asking our Heavenly Father: "Father, what wouldst thou have me to do?" And they would hear him saying, "Present your bodies a living sacrifice, that ultimately you shall be sharers in His glory and in the great work He has to do in the Millennial age."

We saw further, as we examined the subject, that only a few are on this plane of spirit begetting. A great many more are on the plane of justification and there they stay, instead of going on to the higher plane. And then of those who have been begotten to the new nature, we found there are two classes. There is a "little flock" of those who are faithful and a "great company" of those who are not properly faithful in fulfilling their covenant, not thoroughly consecrated to the Lord, not living up to their consecration. We pointed out that only those who are taking joyfully the experiences of life and who are rendering their lives willingly in obedience to the Lord with hearty, good will, these only are walking in the footsteps of the Master; and there are a great many who do not draw back and would not under any consideration, nevertheless they are not living up to the standard which the Lord has marked out for them, they are walking partly with the world and partly with the Lord. They have become "overcharged with the cares of this life and the deceitfulness of riches," and they are therefore losing the greatest blessing of the Lord in this life, and they have more trouble than those who live up faithfully to their covenant, because the Lord gives this class so many great favors, and the riches of His promises are so good to them that they "rejoice in tribulation," as the Lord and the Apostle over and over again say: "Rejoice in tribulation and in trial and in whatever may come upon you, since you realize that all these things are working out for you a far more exceeding and eternal weight of glory." But those who don't thus thoroughly fulfill their consecration but who hold back to some extent, they lose that peace of God in

3H175

their hearts, failing to have it to the same extent as do the "little flock," and while perhaps this great company pass through no severer trials or difficulties than the "little flock," yet they feel them more because they do not have the peace and satisfaction in the same measure.

This great company, you will remember, we found mentioned in the 7th chapter of Rev.; and he speaks here also of the "little flock" as consisting of 12,000 out of each of the twelve tribes. God began with typical Israel, dividing them into twelve tribes, and the promises were made to those who were the natural seed of Abraham. But when it came to the harvest time and the Lord's tests came upon them, only a comparatively small number were found fit for the kingdom. The great mass were blinded and turned aside, and those who were found worthy were only a little "tribe." And the Lord keeps up the suggestion of the twelve tribes, and those whom He is taking out during this Gospel age He speaks of as being counted into one of these tribes, and of course it makes no difference which tribe you are in. During this Gospel age, God is filling up these twelve tribes of Israelites because there were not enough of the natural Israelites to

complete the predetermined number, and thus we become the seed of Abraham, though by nature we are not children of Abraham. The Apostle, in the 3d of Galatians, point out this matter very clearly, saying that Jesus is the seed of Abraham in the large sense and “if ye be Christ’s, then are ye Abraham’s seed and heirs, according to the promise.”

From God’s standpoint, the only Church is the “little flock,” (and they are His–His jewels, His special care) and the Great Company, those who “wash their robes in the blood of the Lamb”–these two classes compose the Church. Now this Great Company will not be counted worthy to be of the body of Christ because they have not a sufficiency of His spirit. They must come up through great tribulation and make their robes white. They will get palms of victory, but the others will get crowns of glory, honor and immortality. There is a great difference, and since God has invited us to it, we want to come into harmony with Him and to have what He wishes to give us; and having started in this way, having made a consecration of ourselves, having been accepted of Him and having been begotten of the Spirit, we wish to say, we do say: “Let us lay aside every weight and run with patience the race that is set before us, looking unto Jesus, that we may be counted worthy to be members of His body.”

And then the other bodies (shown on the chart) the justified ones and those who have attached themselves to the nominal systems without even having been justified, these two bodies are not strictly the Church. They have never made a consecration to the Lord. Some of them have come to a justified condition however. And what are they? At the present time they constitute what the Scriptures call “the household of faith,” very nice people, a great many of them, but not of the Church, for the Lord has said: “If any man would be my disciple, let him deny himself and take up his cross and follow me.” And He explained to them also, you will remember, that they should sit down and count the cost, not to be in haste and do something that they don’t know anything about. Think about the matter, study it out, do what you do intelligently, do it unto God; and then having made the consecration, live it, no matter what may come, understanding from the very beginning that those who will walk with Jesus will not be a great number, but a comparatively small number, only a “little flock.”

And we see that the last class, those who have attached themselves to the nominal churches, never having believed in Christ unto justification, but simply because they want to be in good society attaching themselves to the nominal church, these are not even of the “household of faith” and they have no part or lot in the matter whatever.

And our text for today shows how the whole matter is to end; and when we say “end,” we are not speaking of the end of the

world, nor about the destruction of the world. Nothing of the kind; but with the ending of this present evil dispensation, a new dispensation begins—"the dispensation of the fullness of times," or "the world to come," as Peter calls it. We are not looking for the destruction of the earth, but we believe the Scriptures when they say "the earth abideth forever." We will show you presently when we come to it what we understand by the "fire" that is to consume the earth. It is not a literal fire nor the physical earth, but a symbolic fire which is to destroy the present order of things; and upon the ashes of the present order of things, God will raise up a new dispensation.

But now as to the other side of the question. Some people will say: "Why, things have been going on as they are now ever since my father's time, and his father's day and his grandfather's day. Why won't it continue thus always?" Well, the prophet anticipated that somebody would be making just such a remark and so he says: "Doth the plowman plow all day to sow; doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches and scatter the cummin and cast in the principal wheat," etc. Does the plowman simply keep going up and down the field, over and over again? No, he sows some seed after he plows. And does he keep sowing seed forever? No, he waits for the harvest. And so this calls to mind our Lord's parable in the 13th of Matthew. It was the end of the Jewish age, the harvest time; and as there was a lapping of the ages (the Jewish age ending and the Gospel age beginning) so it is now also. We are in the harvest of the Gospel age and in the beginning of the Millennial age. And in the end of the Jewish age the Lord did a special work among the Jews. He had accepted them and had given them the law, and then for 1845 years He sent the prophets, one after another into the vineyard to look for the fruits, until in the end of the age the Husbandman said: "I will send my Son." That was in the end of that age; and the harvest was gathered and that age was brought to an end.

In this parable the Lord, speaking of the Gospel age and the work to be accomplished, said that the Son of Man was present in the world and sowed good seed (His teachings) and His Apostles sowed the good seed; and while they slept, the enemy came and sowed tares. After the disciples fell asleep, the adversary got a good chance and he took advantage of it, for we know that it was just about this time that what is known as the "dark ages" came in and the teachings of the whole Christian church were more or less corrupted. And then after a while came a brighter time, the

3H176

reformation movement; and we praise God for the better and still brighter things that are coming to us now. But going back to the parable, we find that the wheat and tares grew together; and we

find when they asked the question—Shall we pull up the tares?—that He answered them saying, “No, let both grow together until the harvest; the harvest is the end of the age.”

Now we believe, dear friends, that we are in the harvest of this age, and we believe also that as the Jews passed through a great time of trial and testing, so in this Gospel age we are now in a time of trial and a great sifting is going on amongst those who profess to be the Lord’s people. And ultimately only the wheat will stand and all the others will go down. The Lord spoke of the trials which would come in our day, you will remember, saying that they would “deceive if it were possible the very elect.” In the case of the “very elect,” God will provide them with grace and knowledge so that “the adversary toucheth them not” and he will not be able to overthrow them. As for all the others, we expect that they are all going to fall. What do you mean by “fall?” Well, in the end of this age, the whole Church will have been completed and received of the Lord; first, the apostles and all the faithful of the past who have gone down into death, they shall come forth together with all the faithful of our day; and this, the Apostle says, will be the *first* resurrection.

And when all these faithful ones have been received into the body, and the whole body shall have been glorified together with the Head, then we read that “He (the Christ) must reign until He shall have put all enemies under His feet.” And the result of this reign will be to bring in a knowledge of the Lord which shall be world-wide and to give every man an opportunity to accept the blessings and favors of God which will then be extended. “Ah well,” says one, “how do you know they will be any more ready to receive it then than they are now?” Well, I think they will be, because God promises that the Adversary, the one who has been opposing the truth and blinding the minds the world in this present time, “he shall be bound for a thousand years, that he may deceive the nations no more.” And in this present time, those who will walk in the way of the Master find it to be a “narrow way” because of persecutions and trials and difficulties and God permits it to be a “narrow way” for the very reason that He may find the “little flock,” and that by walking in this way they may be tested and polished and fitted and prepared for joint-heirship with their Lord in the kingdom.

During the Millennial day, when Christ is King over all the earth, righteousness will be the end of the law, and those who obey the law, instead of being persecuted, will be blest. “Why yes,” says one, “I have often wondered why those who walk faithfully now are not protected from trials and difficulties.” How was it with our Master? Did they not persecute Him and hate Him, even to the taking of His life; but as the Apostle says: “I wot that in ignorance ye did it, as did also your rulers.” And we believe that the Jews did crucify Christ in ignorance, for Peter says that if they had known Him to be the Lord of glory,

they would not have taken His life. And so with all the members of the body of Christ—the same adverse influences press upon them, the persecutions (which are the work of the adversary) and trials and difficulties which are permitted to come upon us; and in the proportion that we seek to press along in the “narrow way,” in that same proportion do we find that we have to *fight* a *good* fight.

And so you say that in the Millennial age there will be no narrow way? No, because there will be no adversary there to hedge up the way and make it narrow. And in that age, Israel as a nation will be lifted up and restored to God’s favor. Well, says one, that seems as though God was partial to the Jews. God has made certain promises to some of the fathers of Israel and His favor to them will come about in a natural way—in this way, for instance: the Israelites have been looking for an earthly kingdom for lo, these many centuries. They have not been expecting to get to heaven. That they were expecting an earthly kingdom is shown by the words of the Apostles when they asked the Master if it was His intention to restore the kingdom at His first advent. And He replied that it was not for them to know (at that time) “the times and the seasons, which the Father hath put in His own power;” but He did not say that the kingdom would never come or that they would never know anything of “the times and the seasons” but “It is not for you to know now” is the thought. When Israel finds the kingdom of God established, they will be in the proper condition of heart to receive that kingdom. Chief among them, and the first to receive God’s blessings, will be the class spoken of in the 11th chapter of Hebrews, the Ancient Worthies, among whom are Abraham, Isaac, and Jacob, Jeremiah and Isaiah. They cannot be of the Gospel church. Why not? Because they were not called to be of that church, just as He has not called millions of others. Does the Apostle not say that “all these died in faith?” Yes, but he says also that they died without receiving the things that were promised to them. And why did they not receive them? Because they couldn’t receive them until first the Church was completed and glorified, as the Apostle says. Please notice also in this connection that not a heavenly promise was made until after Christ came. Abraham received an earthly promise—“All the land thou seest, to thee will I give it;” and all the promises made to the Jews were of an earthly kind. Note our Lord’s words respecting John the Baptist, which prove conclusively that none of the Ancient Worthies shall have a share in the heavenly kingdom. “Verily I say unto you, there has not arisen a greater prophet than John the Baptist (quite a high testimony, wasn’t it?) and yet I say unto you that the *least* in the kingdom of heaven is greater than he.” What does that mean? It means that John did not get into the kingdom. It means the kingdom belongs to the class which God has been selecting during this Gospel age, and it shows the consistency of God’s arrangement, that Christ should be the forerunner, the

captain and the leader of His people; and thus Abraham could not be in this heavenly kingdom because he was dead long before our Lord came. Nevertheless these Ancient Worthies, John the Baptist, Abraham, Isaac and Jacob, Jeremiah and Isaiah all had a promise and the Lord mentions it, saying: "Ye shall see Abraham, Isaac and Jacob in the kingdom." Will they see the Lord and the glorified church? No. Why not? Because "No man hath seen God at any time." Why not? Because God is a spirit being, "dwelling in light which no man can approach unto." If

3H177

any man would see God, it would be to his injury. And our Lord Jesus is now the "express image of the Father's person, highly exalted, even to the Divine nature." And if this be true, dear friends, the world can no more see our Lord Jesus in His glorified condition than they could see the Father in His glory. And what about the church? "We shall be like Him." No man can see the church either. We don't know what we shall be, as the Scriptures declare: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be *like Him*, for we shall see Him as He is." But we don't know what a spirit being is for we have never seen one. The thing which gives us the best idea of what a spirit being is like is the Apostle Paul's expression of what he saw when he was smitten down on his way to Damascus. He says it was "above the brightness of the sun at noon-day." And what did he see? I answer—he merely caught the faintest glimpse of the Lord, for He says so. And you remember that John the Revelator in giving an account of the Lord Jesus in glory says: "and I fell at his feet as a dead man."

While the world will not see Christ in His glory, they will not need to see Him any more than we now need to see the Father. We know the Father's power and His love and character and that is knowing Him in the best way we could know Him. Whoever sees a perfect man sees the best illustration of the Almighty God that it is possible for a man to see. Why? Because man, that is, a perfect man, was made in the likeness of God. The world in the next age will not see Christ any more than they see Satan now. He has been working during all this age nevertheless. And when Christ, as a spirit being, shall sit upon His throne in the next age, how grand will it be, What blessings will the world have? Let the Scriptures answer: "Instead of thy fathers shall be thy children." Who were counted the fathers? Answer—Abraham, Isaac and Jacob. Instead of looking back to speak of them as the fathers, they shall be the children and He will be the life-giver. "He shall be called the everlasting Father, the Prince of peace." Abraham will receive life from Christ, the great Life-Giver. And so with all "the fathers" of Israel; and as perfect men, they shall be the very best representatives of Christ and the church that the natural man could possibly see, because every perfect man, being in the image of God, will be a representative of God's character; and

thus they will see what God is and know Him. Just as our Lord said at the first advent: "He that hath seen me hath seen the Father;" not that the Father was in Him, but that the Father's character was perfectly represented in the Son and whosoever saw Him would have the best idea of the Father.

And who will be the instructors for the world? The "princes" will be there to instruct and to help them. Will they have full authority? No, the church will have supreme authority and they shall make the laws, operating through these Ancient Worthies as the human representatives. The Church is to be the heavenly Jerusalem and the others will be the earthly Jerusalem. From the spiritual capital will go the law and the general instructions; and the earthly capital will send forth the instructions received from the spiritual capital and fountain-head. And the result will be that all mankind will know Him. The Lord indicates that what He proposes to do is to give every member of the race a full opportunity for life. Is that too much? May they not have an opportunity to come to a knowledge of God? Yes, you say, but it must be in this present time. But do the Scriptures say so? The only Scripture that seems to come near it and the only one ever used to prove this theory is "As the tree falleth, so shall it be." but God's proposition is that they all went into death and there they are, neither getting any better nor any worse; and in due time, God shall call them forth, it will be with them just as it was with Lazarus. God did not say to him: "Lazarus, you were in heaven for a while, weren't you?" Or, "Lazarus, you were in purgatory or in hell with devils." Not a word of that kind. Well perhaps Lazarus was in heaven or in hell and God didn't know it. Do you think that was the case? Let us see what the Word says on the subject. "Marvel not, for the hour is coming in which all *that are in their graves* shall hear the voice of the Son of Man and *come forth*." Let us not add to the Word of God nor handle it deceitfully, but let us take it as God says it. And His statement of the matter is that the whole world has gone down into death and that in due time they shall come forth. And if we are in the right condition of heart, we will say—"Speak, Lord, for thy servant heareth;" and we will hear Him say—"Marvel not, for the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and come forth." And I am simple enough to believe it. When He says these are all in their graves, I know they must be there; and when He says they shall come forth, I believe they will.

He says that one class, "those that have done good," will come forth to a resurrection of life. They shall be changed "in a moment, in the twinkling of an eye"—the church. And then another class that "have done good,"—the Ancient Worthies—mentioned in the 11th of Hebrews as "having obtained a good report through faith." They have not yet received their promise, because the Church must first be glorified. And what does it mean when it says "those who have done good?" It means those



who have been acceptable to God. Did the Ancient Worthies do good? Yes. Were they perfect? No. But they have “done good” and will come forth to a resurrection of life. And who have “done good” in this Gospel age? Will the hypocritical class, those who have attached themselves to the various nominal systems without having been justified, have God’s approval? No. Have those who are justified “done good?” No, they have “received the grace of God that bringeth salvation,” but they did not use it. They received it “in vain,” as the Apostle says, because they did not go on and make a consecration. They are not of those who have “done good.” Will they be in the resurrection of life? Oh no, surely not. Those who have “done good,” having gone on and made a consecration and fulfilled it, these are the only ones to be approved for the resurrection of life.

Now then, think of what this means for nearly all your friends, and acquaintances and your family. Just think where it is going to put them. They have not been saints, have they? They have not made a consecration to the Lord. No. Well, what about them? It is not nearly so bad as our common version translation has it. It misrepresents the Lord’s thought when it says: “They that have done evil, to a resurrection of damnation.” The word here rendered

3H178

“damnation” is in five other places of the same chapter rendered “judgment;” and it should be so rendered here. “They that have done evil to a resurrection by judgment.” Quite a different thing, you see. And who have “done evil?” They that have not done good. Either you are in the one class or the other. Now as a matter of fact, the majority are those who have not “done good.” Well, what about them? “They shall come forth.” Thank God! Why thank God? How do you know but that it will be to injure them? Well I am sure that if God could do us no good, He certainly would do us no harm. “A good man doeth good works” and a good God will do good works. And what does a “resurrection by judgment” mean? Resurrection means to raise up. How? By faith? No. To raise them up actually. How actually? By the repair system. Do the Scriptures speak of that? Yes, see the words of the Apostle Peter in the 3rd of Acts, 19 and 21 where he speaks of the “times of restitution.” What does that mean? Times of repair, bringing them back again to all that has been lost in Adam. Some Christians get the idea that the rocks and mountains are to be restored. Well, if God was careful to restore these, how much more creatures who are made in His own image?

The Lord said: “It shall come to pass in those days that I will make a new covenant,” etc. But how? Will He break His law, or bend it in order to be merciful to sinners? No, God’s law will maintain itself with rigidity. The Father will never look upon sin with any allowance; but He provides that during the Millennial

age, Christ as King over all the earth, in that day shall dispense mercies and blessings and lift up the poor fallen race, just as we hear people say to day that society needs a great uplift. It does, it does, but it needs a greater uplift than you and I are able to give it. It needs the uplift that the glorified Christ can and will give it. That will be the uplifting time and a thousand years have been provided for it, and whosoever will hear His voice shall be blest. "For Moses (who was a type of Christ) verily said, a prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass (in that day) that the soul that will not hear that prophet shall be cut off from amongst the people." You and I know who this great prophet is—Christ the head, the Church His body. The head was raised up to glory 1800 years ago, and the church, His body, has been in process of selection all this time; but bye and bye the body shall be added to the head in glory and the whole body shall be raised up. And when this great antitypical Moses is in power "It shall come to pass that the soul that will not hear that prophet shall be cut off from amongst the people." They will have to hear or die the second death. The time is coming when there shall be no more crying, or sighing or dying. The Lord will create a new heaven and a new earth. Yes, the present world, or order of things, of which Satan is the head, is to pass away in a great time of trouble, at the close of which the new dispensation will be ushered in. And in this connection, we are to expect a great "falling away." It is called the "fall of Babylon." We find it recorded in the 18th chapter of Revelation. What does it say? It says: "Come out of her, my people." Come out of whom? Come out of Babylon. The whole nominal system is called Babylon because Babylon means confusion. You and I know that the whole Christian world is in confusion; but the prophet Isaiah says that it "will be a vexation only until He shall make you to understand doctrine," and when you understand the Lord's doctrine, you will see something of the plan of the ages and where the true church is, and the position of the justified and the hypocrites, "For the bed is shorter than that a man can stretch himself on it, and the covers narrower than that he can wrap himself in it." As long as we are babes, we can lie upon the various beds, the Presbyterian, the Methodist, etc., and even after we have grown a little, we can still stay in these "beds." But when we come "to understand doctrine" and grow to be a "man," then the beds get too short and the covers (the creeds) become too narrow, and we find that if we want to get any rest, we will have to get out of the bed.

Let us lift up our heads and rejoice then, knowing that we are in the harvest time, and let us not feel—"Don't thrust in the sickle, Lord." Why not? Well, it will make a great tumult, Lord. Don't you want the harvest gathered? Yes, we do. Is it not necessary then before the grain can be gathered into the barn that it must first be cut and threshed? Yes. "Well why then have a dread?

Haven't you confidence that I am able to bring you off conquerors and more, and that I will do better for you than I have said?" Yes. Very well, then, "come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." Are there certain great plagues and troubles coming upon Babylon? Yes. Are there certain sins connected with it? Yes. One of the greatest sins today is blasphemy. I don't mean that they blaspheme intentionally, but whether intentional or otherwise, it is blasphemy nevertheless. In what way is God's name blasphemed? By saying things of the great God Almighty that they would not wish any one to say of them. To say that God, to all eternity, purposes to torture any of His creatures is to blaspheme His character and to speak regarding His perfection in a way that we would not wish to have anybody speak respecting our imperfection. So then as long as you are associated with those who teach eternal torture, you are blaspheming God. We do not want to misrepresent anybody, and most of all, we do not want to misrepresent the Lord. It is not honest for us to remain in that condition. The right thing to do is to "Come out." What are some of the plagues coming upon Babylon? Throughout the whole civilized world, the doctrine of the ransom is going down. People are ceasing to believe it. Well, says one, what would lead them to give it up? They are receiving another theory. They are claiming that man never fell at all, but that instead of falling, he has been growing better and that if God will only leave him alone, he will keep on evolving upward until he shall become a god. It is faith they are losing. Are we trusting in the precious blood of Christ? Let us remember the Lord's words in connection with the matter: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thy dwelling."

3H179

October 26, 1903

## **TRUE HEIRS OF GOD'S KINGDOM**

The religious debate between Dr. E. L. Eaton and Pastor C. T. Russell was not continued yesterday in Allegheny Carnegie hall, the arrangements of dates having provided for the skipping of a Sunday, in order to have the sixth and last session of the series close on next Sunday afternoon. The usual services of the North Avenue Methodist Episcopal church and of the Bible House congregation were held throughout the day.

At the Bible House chapel in Arch street the interest of the public in the debates was reflected in the attendance of a large number of strangers at the regular afternoon preaching service at 3 o'clock—the only service when a regular discourse is preached, the other service of the congregation being in the form of Bible

studies. Deep attention was given to Pastor Russell while he discoursed upon “The Opportunities and Responsibilities of the Kingdom,” the text being, “How hardly shall they that have riches enter the kingdom of God!” He said:

### **THE RICH MAN’S DILEMMA**

Our text is found in the 18th chapter of Luke, verse 22, relating to the rich young man who came to Jesus, and to whom Jesus said, “Sell that thou hast, and distribute to the poor, and thou shalt have treasure in heaven, and come, follow Me.” When he heard this he was very sorrowful, for he was very rich. And when Jesus saw that he was sorrowful He said, “How hardly shall they that have riches enter into the Kingdom of God! For it is easier for a camel to go through a needle’s eye than for a rich man to enter into the Kingdom.”

Very many are the scriptural testimonies to the effect that riches are unfavorable as respects saintship—that there are difficulties and trials, oppositions to be encountered by those who are rich, that exceed the difficulties which are to be encountered by others. One of the other gospels records that the young man having gone his way, the disciples said to Jesus, “Lord, who then can be saved?” as though they had the thought in their minds that if the rich are not to enter into the kingdom, how can there be any kingdom?

We are to remember that the disciples, in common with all Jews, were expecting the establishment of an earthly kingdom. They had been, with all the other Jews, expecting Messiah, and as they said themselves, “We had hoped that this (Jesus) had been He which should have restored the kingdom to Israel.” As they looked about them they saw that all the notable persons in the kingdom then existing were the wealthy class, the rich; as for instance, it is illustrated when we read that “they saw the rich casting their gifts into the temple treasury,” and again we read that “the scribes and the pharisees were money-lovers.” And everything goes to indicate that the poorer class were underestimated, the publicans and sinners and the poor were supposed to be rather under divine disfavor, and these who were the prominent ones in the nation were supposed to be the ones chiefly in God’s favor.

And since they were expecting the establishment of the kingdom they were evidently expecting that the scribes and pharisees and prominent ones who at the first did not show any disposition to receive the Lord must ultimately recognize the fact that this is the very Christ. “Do our rulers,” said they, “know that this is the very Christ? Can they not realize that this is the very Christ?” So the apostles, who were themselves of the humbler class, were astonished to see that these more wealthy ones, more prominent ones of Israel, were not accepting the Messiah, who seemed to them to fill the very picture of the prophecies; and so when Jesus

said, "How hardly shall they that have riches enter the kingdom," it seemed to overthrow all the expectations of the apostles, and they said, "Who then can be saved?" Where then is the kingdom to come? How will the kingdom be set up if all these in influence and power be rejected, because nearly all who are influential are wealthy, or in comfortable circumstances at least, how then can there be any saved? What will be the prospect of having any kingdom at all? How can the poor ever set up your kingdom, if these wealthy ones be not turned ultimately?

From their standpoint he should have encouraged this young man, saying, "Now my young friend, I am glad to see you; it is not often the rich come along, and we need your assistance; we will make you specially welcome; take a prominent seat amongst the disciples; we want you to be perfectly at home here, and perhaps your presence will attract some more of the great ones!" We have no doubt the disciples were astonished that Jesus discouraged the young man, saying there would be very little hope for him unless he would go to this extreme measure of giving all his goods to the poor. Jesus answered that from the human standpoint that might seem an impossibility, that God should carry out His great plan and promise and establish His kingdom, and yet hardly any of the rich be in it. That might seem to men to be impossible, but it was not impossible with God.

### **DISCIPLES DID NOT UNDERSTAND**

The disciples could not see or appreciate that matter, because the holy spirit was not yet given; the time for understanding it was not yet come. The time for understanding began with Pentecost, and with the enlightenment of the church under the spirit's influence and instruction. We can see how God is taking out of the world a people that shall ultimately be this kingdom class, and that through this kingdom class all the promises of the prophets shall be fulfilled. (Acts 15:14-17; 3:19-21.) All the families of the earth shall be blessed, and this shall be the great kingdom. And yet not many great, not many wise, not many noble shall be in the kingdom, but chiefly the poor of the world, rich in faith, heirs of the kingdom which God hath promised to them that love him.

In harmony with this is the general statement of our Lord. "It is easier for a camel to go through the needle's eye than for a rich man to enter the kingdom of God." The

3H180

needle's eye, probably all know, was the name of a small gate, or of several gates, in the walls of the city of Jerusalem. The larger gates were opened in the day time, but at sundown they were closed, and these smaller gates, needle's eyes, were opened, through which belated travelers might enter the city; they were large enough for a man to go through without burdens, but not large enough for a multitude; they could be easily guarded by a

single watchman, while large ones would more readily admit enemies who could overcome a guard and gain a great deal of power before the citizens were awakened. With the larger gate closed and only the needle's eye open, the city was comparatively safe, at a time when roving bands might be found here and there through the surrounding country and who might make an attack upon unprotected places any time.

Our Lord's illustration is a very forceful one. It would give the thought that the arrangement of these needle's eyes was such that if any traveler with a camel came at night to the city, he would not necessarily be forced to remain outside, but by taking the load from the camel, the camel could go through on his knees, and thus both would find shelter and protection. And I presume the Lord had this in mind in connection with all the affairs of Israel. The matter of building the city and its gates and needle's eyes, I presume, was all a part of the Lord's arrangement, for we find everything connected with natural Israel was typical of things pertaining to spiritual Israel.

So we find it now, that in the present time, the night-time of the Gospel age, there is no entrance into the New Jerusalem for any except those who go by the straight and narrow way. Only those can find access now. Straight is the gate, narrow is the way—the needle's eye way—of coming into the kingdom, the New Jerusalem; no other way is accessible, no other way is open. And so if you and I would find entrance to the New Jerusalem now, the only way is the narrow way—and “How hardly shall they that have riches” enter into the narrow way! They will have to remove all the riches, and as the camel was unloaded of its burden, they must go in in a humble attitude. By and by, when the morning comes, as in the typical Jerusalem, the gates were opened and there was a general passing to and fro, so when the Millennial morning shall fully dawn, and the gates of the New Jerusalem shall be opened, they “shall not be shut at all,”—no need of shutting after that!—”and the kings of the earth shall bring their glory and honor into it,” is the record given in Revelation—not through the needle's eyes, but through the broad open gates into the grand highway that leads up to the blessed perfection of humanity promised to those who shall be obedient in that time. Not that God will ever receive sinners into the New Jerusalem; not that he will ever admit the wicked, for that is one of the special statements respecting the New Jerusalem, “Nothing shall enter therein that defileth, nor he that loveth or maketh a lie.” Outside are the abominable, adulterers, etc., and so we are not to think that because the time is coming that the gates of the New Jerusalem shall be opened that any except saints, holy ones, shall ever enter.

But in the present time there is the narrow way, made difficult by the opposition of the world, the flesh and the devil. All these conditions hedge in the way that leads to life eternal and which

leads to harmony with the Lord and his arrangements and constitutes a difficult way, as our Lord declared. And so it is now that comparatively few find this way and comparatively few after they do find it delight to walk in it. Only those who when they find it shall follow the instruction here given to the young man, and are willing to give all that they have, whether that be much or little, only those can enter into this narrow way, can become members of that glorious city.

In this connection I was thinking that there may be some who would consider that our Lord's statement was an extreme one. Our Lord said to the young man, "Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven, and come, follow Me." Did our Lord mean that the young man must himself become a pauper, sell all he had and give everything away to somebody else? Are those the terms and conditions upon which we can become the Lord's disciples? Are there no other conditions? And if those were the terms and conditions upon which this young man might have a place in the Lord's following, have they changed, or is it still incumbent upon you and me that we shall sell all we have and distribute to the poor, and, follow the Lord, if we would be His disciples? We answer, that viewed from that standpoint it would seem as though the Lord had put a specially heavy test on the young man, or else that you and I have been more or less laboring under some mistaken idea about what are the terms of access to the kingdom.

Now, what did the Lord mean when He said that he must sell all that he had and distribute it to the poor? I presume that the Lord was speaking in general terms to the young man, and if he had said, "Well, good master, I accept your terms; I am yours; all that I have goes. How shall I proceed with the matter?"

### **THE ANSWER--OF THE LORD**

I presume the Lord would have said to him, "That is the point I wished to bring you to, where you would be ready to surrender all. And now, just consider that you have given all to Me; that you have given all to God; that you are a steward now of these things--that they are put back into your hands as a stewardship, and you as a steward shall count everything the Lord's and consider yourself as responsible for the things under your control to Him to whose service you are committed. If you see any necessities for the use of some of these mercies in the Lord's work, use them just as you find opportunity; use them freely, not as though you were giving something--for you have given them already; they are not yours any longer to give; they are the Lord's; merely use them as a steward would use his master's money or property in service he believes his master would have him use it in."

I do not suppose the Lord had any thought that this young man should sell all the property and accumulate the money and then

announce through the criers of that time, "All who are poor, come, for I am going to make a scramble, throw the money in every direction!" and the next day say, "I do not know where I will sleep tonight, for I have sold everything and do not own any possessions, and will have to live upon charity, a pensioner upon the bounty of others." I do not have a moment's thought in that

3H181

direction. I understand, on the contrary, that the Lord meant that the young man should become a steward of his property. If, for instance, he had many herds and flocks, and that some of those were needed, for the literally poor or for the Lord and the disciples, who were amongst the poor, or for the Lord's cause, let some of the flock be sold; let some of the plantations be sold, and not all necessarily at once; but if there is necessity for more in a month or year, sell some more; and if still necessity for more later, then sell some more. And so proceeding, as a wise steward would proceed, to use the money as he might be able to understand would be in harmony with the Divine will. Viewed from this standpoint, the requirement would not be an unreasonable one; but is the same requirement that the Lord makes of you and of me. Whatever property you have belongs to the Lord; whatever property I have belongs to the Lord, if we have made a real consecration of ourselves to him. It is no longer yours or mine. We have given ourselves to the Lord, and when we do that we have given all that we are and all that we have, and if we had the proper view on the subject our sentiment was, "It was an offering far too small," that we were ashamed it was so little, but glad that the Lord would accept our little offering, and realize that it was accepted, not for its own worth, but in the name and merit of Him who loved us and who bought us with His own precious blood.

There is another part to this subject. There are other riches besides money. Some have riches of education, some of influence; others have riches of talent; and all these are so much of wealth, so much that has value to it. So that, whatever you may be or whatever you may have, talents, opportunities, riches, influence, in whatever your wealth may consist, when you came to the Lord you gave all of that to Him. If you did not, then you are not his disciple. Those are the terms of discipleship: "Sell all that thou hast, and take up the cross and follow me." So now I trust that you and I have taken up this matter from the right standpoint; that we have realized that the only way we could be accepted of the Lord at all, under the call of this Gospel age, is to take this step. Mark you, this is the time of the needle's eye entrance to the New Jerusalem; this is the time when there can be no loads or packs taken in; this is the time when the kings are entering in, those who shall be kings and priests unto God, joint heirs with Jesus Christ their Lord; those who shall be heirs of the kingdom, as our Lord said, "Fear not, little flock; it is your



Father's good pleasure to give you the kingdom." But while He promises the kingdom thus to this special class, He is going to give a great blessing through the Kingdom to all the families, peoples, kindreds and tongues of the whole world.

### **HEIRS OF THE KINGDOM**

But in order to determine who are the little flock, who shall be counted worthy to be joint heirs of the kingdom, our heavenly Father has made this arrangement of the narrow way and this needle's eye entrance to the New Jerusalem, so that all those who will be of that little flock, that kingdom class, who will be of the church, the bride, the Lamb's wife, or under another figure, members in particular of the body of Christ, of which our Lord is the head, all these will have this one characteristic, that they have nothing of their own; they have given everything to the Lord. This is the only condition they have, to take up their cross in this matter and follow Him. In what sense follow Him? Not walking up and down the roads of Palestine and the streets of Jerusalem; but following His example, His precepts, walking in His steps, in this sense, that He took the very same course. What did He give up? The Scriptures are full of testimony on the subject. "Though He was rich, for our sakes He became poor, that we through His poverty might be made rich," and He has "set us an example, that we should walk in His steps." Therefore the apostle, after speaking of this matter, says, "Humble yourselves under the mighty hand of God," as our Lord humbled himself; and took upon Him our nature, and suffered for us and gave His life as well as all His glory. So arm yourselves with the same mind, after this same principle. He who has called you to glory, honor and immortality has called you to walk in these same steps, to take up your cross and follow the Lamb whithersoever He goeth.

Some might be inclined to say that this is a very irksome journey, and that this is a very severe condition that the heavenly Father has laid upon His Son and upon all who will be acceptable as members in the house of sons. As the Apostle puts it, "Christ as a son was the head over His own house (a house of sons), whose house are we, if we hold fast the beginning of our confidence firm unto the end."

Says some one, these are hard conditions which God has placed upon the house of sons. I answer, no! Those who consider these hard conditions are not of the house of sons. The house of sons have the other spirit. They say, "I delight to do Thy will, O my God." That was the spirit of the Son himself and that must be the spirit, the disposition, of those who would walk in His steps. If they are always feeling that it is a great mountain, a terrible thing God has put upon them, then they have not the spirit of Christ.

I do not mean to say that there are not times when all of the Lord's people feel that the narrow way is very rugged to their

feet. The Lord himself had such experiences. We remember that the Lord in Gethsemane garden said, "If it be possible, let this cup pass from me. Yet not my will, but Thine, be done." So it need not surprise us if, following in the footsteps of Christ, we should sometimes come to the place where the way is very narrow and very rugged, and that we in turn might with our dear Redeemer, cry out, "If it be possible, let this pass from me." And yet those who have the Lord's spirit, who are begotten of the spirit, and have a true appreciation of the glorious things which God hath in reservation for them that love Him, that they would not think of exchanging these prospects and glorious promises by which they have been begotten, and be without them at any price or cost. I trust everyone of us witnesses to the fact that not only these views and prospects of coming glory, honor and immortality and joint heirship with the Lord in the Kingdom have a weight and influence in our hearts that counteracts and overbalances these trials and difficulties of the present narrow way, but we find that we have in the way so much of the joys of the Lord and the peace of the Lord as more than overbalances, so that with the apostle we are able to say, "I do count that these things which are behind, and which I have forsaken and sacrificed

3H182

for Christ's sake are not worthy to be compared with the glory which shall be revealed in us."

### **ATTAINING THE STANDARD**

That is the sentiment of all who are the Lord's—not all alike; there are babes, youths, young men, in Christ, and those who are of full stature, according to the Scriptural picture of this matter; but they all have more or less of this same spirit, and in proportion as we feed upon the promises and grow strong in the Lord and the power of His might, in that same proportion we attain more and more to this standard which is represented in the words of the apostle and represented in the words and conduct of our dear Redeemer himself. So that we are able, with the apostle to say we count it all joy when we fall into divers temptations, trials, difficulties.

But why call it joyous to fall into difficulties? Because, says the apostle, these trials and difficulties are working out for us, something. We realize that God has called us to a wonderful position of joint heirship with His Son in the kingdom, and we realize that the terms of joint heirship are proper and necessary; it is not to be expected that God would want anyone in the kingdom that was not considerably developed in character of heart, intention, in will, that those who loved unrighteousness in their hearts would not be chosen of God to be representatives of the kingdom for the blessing, instructing and assisting of the world in the future. So when we look into God's plan, and see

the wonderful preparation, He is making for blessing the world, and is calling out His church to be His representatives in conferring that instruction and uplift to the world in general, we see good reason why we should have trials and disciplines and various experiences in life which would test, fit and prepare us to make us “meet for the inheritance of the saints in light.” Consequently, when we find ourselves in these very conditions, and experiencing trials and difficulties, we recognize that this is another witness of the spirit that we have the Lord’s favor. “Through much tribulation we shall enter the kingdom,” so when we find ourselves in such experiences it is proper to say to ourselves, these are precious experiences. They testify to us that we are in the narrow way. If we were without these, “if we be without chastisement, then are we spurious, and not sons.”

So we “glory in tribulation,” because it is an evidence that we are sons, and that God is dealing with us, educating us, making us ready to be glorified in due time with His great Son, our Lord, and after the education—what? Then, says the apostle, comes the great time when the sons shall be manifested (Rom. 8:18,19). They are not manifested now. The apostle says, “The world knoweth us not, even as it knew Him not.” But we are not relying upon the world. The world is not going to exalt us to the kingdom; they are not going to say to us, “We will vote for you.” We are not anticipating any such matter as this. What are we looking for? For the Lord’s approval, and for the time when He shall say to His people who are faithful, “Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord,”—the kingdom of God, the promised blessing.

So, in one of our Lord’s parables, He represents that at His second coming He will reckon with His servants, as to the use they have made of their talents. To the one who had been given one talent, He will ask for an accounting; he may have had a talent of influence, to talk with others, to sway their minds; or, he may have had the talent of money, and no other. And so with those who have two talents, or three, or five. They are responsible for what they had and how they used that. When the Lord came to reward them the record is that to the one with five talents it was said, “Thou hast been faithful over a few things; I will make thee ruler over five cities.” To the one with 10 talents, “Have dominion over 10 cities.”

Where are these cities? Some people say that at that time the whole world is going to be burned up. Where will the cities be? If there is going to be nobody but the saints then, what will they rule over? If everybody gets destroyed or sent to hell, how will these overcomers rule over anybody? If there will be a kingdom there must be some logical object in its establishment, or else what is the use of talking about a kingdom? If we do not give words any meaning we will be all confused. If we do give them

the real meaning that the Scriptures give them, we find in God's word the most wonderful plan, with the most wonderful outlines that could possibly be conceived of.

### **ESTABLISHMENT OF THE KINGDOM**

The selection of a little flock, to be heirs of the kingdom with Christ; then the establishment of the kingdom after the glorification of these heirs, in their hands, and for the administration in a wise and perfect way of all the laws of God, for the benefit of the whole race, as it is written: "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27

What will they do in the kingdom? Will they have rotten politics? No! Because there won't be admitted into that kingdom any political tricksters. The Lord is picking out His own administrators, the Lord is picking out His saints, those whom He can rely on, those who have been faithful in a few things, and who He knows will therefore be faithful over larger responsibilities. But he is looking for those who will be faithful in the few things, whether it be, as in the case of this young man of our text, that he has the one talent of riches, or whether it be with regard to more talents and privileges.

This young man was unfaithful in the use of that talent. He would not consecrate it to the Lord; and he cannot have a part in the kingdom. All of the kingdom class must be willing, not only willing, but glad to sacrifice all other interests for the Lord, whatever their talents may be. This does not mean that the young man who went away sorrowful, and whom the Lord said could not get into the kingdom because he did not sacrifice what he had, went into eternal torment. He was a good young man. The record is that when Jesus looked upon him, "He loved him." The Lord did not mean that because he did not make a sacrifice He would condemn him, and say, "Here, devils, take him! Roast him!" Such a course would be unjust and inequitable. The

3H183

words merely mean that he was not fit for a place in the kingdom—the ruling class. If, afterward, he repented and went to the Lord, saying, "I appreciate the matter better now; I am ready to give up all, and to walk in the narrow way," I am sure Jesus would have been glad to receive him any time under those terms. But he would never be in the kingdom class until he did that. And so you and I must be ready to do that, or we can never be in the kingdom. There is only one law and only one way to attain so great a favor.

Whatever you hold most precious is your riches. Some say I have no particular care for money; I would just as soon be poor. I

heard of a man who was thought so much of, as a fine character, by a friend, that the latter gave him a deed to a cottage; and after the poor man had it for a while, he brought the deed back, saying: "I wasn't contented while I had it. I couldn't any longer sing, 'No cottage do I here possess, while traveling in this wilderness. '"

The brother had a mistaken idea, but the thought is in some respects right. If he was going to make a treasure of that cottage then it would come between him and the Lord. If you are going to make a treasure of something else, whether a million or a dollar, the effect is the same. I have found people just as much money-lovers with a few dollars as some who had many dollars, and just as unfit for the kingdom as if they had a million. It is the love of money, and not the possession of it, which is the root of all evil. He who loves money will hold on to it, though it hinder every spiritual interest, and the Lord thus tests all of us, not only in respect to money but every other talent.

If one says, "A good name is rather to be chosen than great riches," and "I would do anything to preserve that good name; I would not sacrifice it for anything," he cannot be the Lord's disciple. Whatever you have, that is the Lord's treasure, to be laid at His feet. Unless we love Him more than houses, or lands, or parents, or children, or brothers or sisters, we cannot be His disciples. Love of self, love of popularity, love of admiration of others, must give place to the Lord, or we are not fit for the kingdom!

Put the emphasis where it belongs on the word kingdom—"Not fit for the kingdom!" After the kingdom class, the saints, holy ones, shall be selected, the Lord will have a plan in respect to the world, and there will be some not fit for the kingdom that will be fit for some other place, that under other circumstances than those of the present time would be of good, noble character, but from what they have now to contend with, the world on one side, the devil on the other, and the flesh always near, they find that the way is so narrow that they have not enough love for God to make them willing to count all other things as loss and dross, that they might win Christ and be found in Him.

### **CALL OF THE LORD**

Our Lord has given to us a wonderful call, and has attached to that call certain tests which will prove everyone who would be His disciple. The tests are extreme, because the glory, honor and immortality attached to the call is an extremely high honor. If we would be acceptable with the Lord we must be glad to sacrifice the little trifling things of this present time.

I fancy that when we shall get beyond and look back, our view of these things will be so different from what it has been while here and in contact with the things that are seen, that we will see matters very much as John Bunyan saw them. You remember he

pictured the man at the seashore with his muck rake gathering seaweed, straw and sticks, and various other things, attaching great value to them; but Pilgrim, as he viewed them, thought the man very foolish, for he had a scroll and a call, and he was going to the heavenly city, and was not wasting his time with the muck-rake and the things of the present time, of little value, compared with the eternal things beyond. When we view matters from the true standpoint, and contrast the riches of God's grace and favor with Him, with all the things of this world, we shall take the broader, higher, deeper view, and rightly appreciate these temporal things, giving them their true place, and that would be a low place indeed.

Not that we are despising money; not that we are despising influence, or good name, or any of these privileges and talents. On the contrary, we appreciate them all the more because we see that it is our privilege to present them to the Lord, and because we see that while they are not worthy in themselves to be presented to the Lord, yet He accepted them through our Lord Jesus, and counts them as worthy, trifling though they otherwise would be.

And our Lord Jesus—how does He regard them? He is not ashamed to call them “brethren.” But He says of those who would be ashamed of Him, and who are ashamed of His truth, and who are selfish money-lovers, He says of all them, “Of such will I be ashamed before my Father and before the holy angels.” Of those who confess and rejoice to follow in His footsteps, He says He will take pleasure in declaring their names before the Father and the holy angels.

Let that be our position, dear friends, and let that be, by the Lord's grace, the great reward which we shall not only strive for now, but, by the Lord's grace, shall surely attain. We are not exaggerating the requirements of the Lord's word in connection with discipleship, but we well know those precious promises that His grace is sufficient; that He will not suffer us to be tempted above that we are able, and will, with every trial, provide a way of escape; that He will cause all things to work together for good to them that love Him, for their best interests as new creatures, as the heirs of the kingdom. How gracious are those promises! What, then, is there for us to do, if the Lord is going to will and to work in this way? For us, is the full surrender of the will.

*Here I give myself away;  
“Tis all that I can do.”*

I can will to do it all. If the Lord sees the will in each heart, He is pleased with that condition. That is the pure condition of heart which He commends. There may be imperfections and mistakes and coming short of the perfect standard of God—because that standard is God's own perfection, and we are all short, as measured by that—but the Lord's grace is sufficient for us in that

it makes up whatever we are short. On what terms? On the condition that your heart is right; that your will is right; that you have made a full consecration of all you have and hold precious, and to the extent of your ability you are carrying this out in your daily life.

3H184

December 28, 1903

## **A TEXT FOR THE NEW YEAR**

**Phil. 4:8**

Pastor C. T. Russell of the Bible House chapel, Allegheny, yesterday afternoon spoke on "A Text for the New Year." The series of discourses at Carnegie music hall, Allegheny, on "Prophetic Time-Proofs that the Dawn of the Millennium Is Nigh" will begin next Sunday, so it was decided to have the New Year's text yesterday. Mr. Russell said in part:

I choose for my text the exhortation of the Apostle Paul to the church at Philippi—appropriate to us also: I suggest that we each make it our year-text, and trust that our minds continually recurring to it may be profited, strengthened and assisted in the right ways of the Lord. The words are:

"Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue and if there be any praise, think on these things."—Phil. 4:8

Few seem to realize the power of the mind—the power of thought as an element in the formation of character. "As a man thinketh so is he." How important, then, it is that we should think properly—that our minds should be rightly directed. The Scriptures assure us, and the experience of the noblest people of the world convince us, that we have all so inherited degeneracy, from our father Adam, that "there is none righteous, no not one, all have sinned and come short of the glory of God." This degeneracy affects us physically—we are a dying race under our Father's sentence, "Dying thou shalt die." And this dying affects us not only physically but mentally and morally, "We are prone to sin as the sparks to fly upward;" The taint is in us from our birth, for were we not "born in sin and shapen in iniquity?"

### **NO GENERAL RULE APPLIES**

There are various methods of appealing to humanity, the success of each varying with the individual. Some need imprisonment and "stripes," others can be profited by moral suasion; by appeal to their reason, by appeal to the better elements of their natures, even though tainted or tarnished through original sin. Both of these methods of appeal are recognized in the world today.

Pulpits and newspapers are appealing to the minds of men with more or less propriety and with more or less success; but nevertheless society protects itself by penal institutions—reformatories, jails, penitentiaries, etc. So it is with the divine government. Nature has some general laws by which the whole world of mankind is dominated—laws of retribution, by which every virtue brings a certain degree of reward, satisfaction and peace, and every crime brings a certain measure of chastisement, pain, trouble and unrest.

Nevertheless, the course of nature is so disordered in the present time by the prevalence of sin and its penalty and the operation of the laws of heredity that we cannot say that the laws of nature are at the present time absolutely just as respects each individual, whatever we may say of their general justice in respect to the race as a whole. Hence, as the Scriptures declare, “some men’s sins go before to judgment and some they follow after.”

In the coming Millennial age, when Christ’s kingdom shall administer justice amongst men, the rewards and punishments will be equitable. No longer will the child suffer for the sins of the parents. No longer will the righteous suffer; but only the evil-doers, for thus it is written, (Jer. 31:29; Psa. 122:7.) In that blessed time, the Lord will use both methods of appealing to the world. (1) An appeal will be made to their hearts and consciences, with inducements and rewards for obedience to the principles of righteousness—the reward of physical, mental and moral restitution or uplift, which will bring the obedient gradually back to the full image and likeness of God enjoyed by father Adam before his fall. (2) This appeal to the hearts and consciences of mankind will be supplemented by stripes, judgments, chastisements “upon every soul of man that doeth evil.” We can to some degree realize the great advantage that will accrue to mankind under such dealings—how great will be the assistance.

### **CHANGES AT THE PRESENT TIME**

In the present age the Lord does not use this double method of appeal, but merely the first. He appeals to our hearts, our reasons, saying, “Come, let us reason together.” But those who will not reason with the Lord now are not chastised, even if they go into grievous sins, the worldly are permitted to take their course; they receive no particular stripes or corrections from the Lord, because the day of the world’s trial or judgment has not yet come. As the apostle says: “The wicked shall do wickedly and none of the wicked shall understand,” and so we have on every hand sin, wickedness abounding, and that without interference from the Lord. Only with one class is the Lord now dealing, namely, the church.

We recognize, of course, that there is a divine supervision over the nations; that the Lord has kept in his own power more or less



of the times and bounds of the nations, as the apostle expresses the matter. Acts 17:26

However, these dealings with the nations have little to do with the world as individuals, and nothing to do with the world's trial, which belongs to the next age. "God hath appointed a day (the millennial day—a day with the Lord is as a thousand years) in the which he will judge the world in righteousness by that man whom he hath afore ordained"—the Christ, head and body. Acts 17:31; 1 Cor. 6:2

We repeat, then, that the Lord's special dealings at the present time are with those who believe and not with unbelievers. He sends his message "speaking peace through Jesus Christ" to him that hath an ear to hear and a heart to receive the message—and these are very few, comparatively. The appeal of the evangelist who follows the scriptural pattern is an appeal to the heads and the hearts of the people who have the ears to hear. He is not privileged to meet out stripes or other judgments or

3H185

corrections to those who disregard his message. Those who have the ears, and who receive the word with gladness, get a great blessing—and that in proportion as they receive it into good and honest and obedient hearts. Those who do not hear at all, whose hearts are not in the condition to respond to the gospel message, suffer a loss—a loss of the joy and peace and blessing and "comfort of the Scriptures" which the believers enjoy.

### **BY THE FOOLISHNESS OF PREACHING**

Not only does the Lord begin the work of grace among his people with the above described message speaking forgiveness and peace through Jesus, but, to those who do receive the message and who are exercised by it he continues the same process of dealing—still appealing to their hearts, heads and consciences. This is what the apostle means when he says, "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21

To the world this method of appealing merely to the heads and hearts seems like a weak and unsatisfactory method of dealing. The world finds it necessary to resort to force, and wonders that the Almighty does not resort to force to compel obedience to his laws rather than merely to exhort obedience to them. We have just seen that in the Millennial Age the Lord will use both methods, and the question properly arises, why does he not use both methods of appealing to mankind in the present time—first appeal through the intellect and heart, and second appeal through force?

We answer, that the reason lies in the fact that God is now selecting a peculiar class—to use scriptural terms, he is now electing "a peculiar people." The class he is now seeking needs

no stripes or punishments to constrain their obedience. They are constrained by love—love for God, love for the Redeemer, love for the principles of righteousness and a sympathetic love for the whole world of mankind, even their enemies.

If force were introduced in the present time it would be a hindrance to the development of this particular class which the Lord is now seeking, each of whom must be in heart, in intention (not in flesh) a copy of God's dear Son. Those who require stripes, punishments, etc., to enforce obedience to the divine requirements cannot be of the "very elect" whose disposition of heart is represented by the words of our Lord expressed through the prophet: "I delight to do thy will, O my God; thy law is written in my heart."—Psa. 40:8

### **HOW GOD WORKS IN US TO DO HIS WILL**

It is in harmony with this thought, that God is now operating in the church along the lines of appeal to our sentiments and not along the lines of force. As the apostle says: "It is God that worketh in you both to will and to do of his good pleasure." God works in this class through the intellect and heart. He makes known to them "the riches of his grace"—little by little as they are able to appreciate and willing to respond.

The first effect of this upon the proper heart is to induce a responsive sentiment expressed by the apostle thus, "The love of Christ constraineth us; for we thus judge, that if one died for all, then were all dead; and that we who live should henceforth live not to ourselves, but to Him who died for us." (2 Cor. 5:14.) The class represented in this text have experienced the truth working in them as the power of God up to the point of willing—willing to do the Lord's will; willing to renounce self; willing to follow in the footsteps of our Lord Jesus; willing to be copies of God's dear Son. The power of God continues to operate in such and unfolds to them more and more of the lengths and breadths and heights and depths of the love of God which passeth all understanding, and which is expressed to these in the "exceeding great and precious promises" of the divine word.

These promises operate upon the heart and mind and lead to works—obedience, self-denial, self-sacrifice—even unto death. It is such as are thus rightly exercised by divine grace and truth who may now hope to attain to all the great and wonderful things which God hath in reservation for them that love him.

Not only does God thus appeal to our minds, our thoughts, our reasoning faculties, with His explanation of right and wrong, truth and untruth, righteousness and sin, and promises of His continued favor unto life eternal or for the disobedient His disfavor unto cutting off from life in the second death; but He urges upon us co-operation with Him along the same lines—that we take hold of our minds, of our thoughts and shape them into conformity with the divine mind, with the divine will.

This is the signification of our text: On the principle that every thought has its influence upon our words and conduct, the apostle urges that our thoughts be the special objects of our solicitude, care, watchfulness. Another apostle expresses the same sentiment in different language saying, “Out of the abundance of the heart (mind) the mouth speaketh.” And out of the heart (mind) proceedeth envies, malice, strife, etc.—or contrarywise kindness, gentleness, goodness, love.

### **IMPORTANCE OF A RIGHT HEART**

It is all important, then, that we have right hearts; for as a bitter fountain cannot send forth sweet waters, neither can a heart that is in the bitterness of sin send forth blessing to those in contact with it. We admit that a certain amount of refinement and grace belonging to the children of God may be copied by the unregenerate; but it has no depth, it fails easily, it quickly discloses the real bitterness, selfishness and acrimony of the natural heart which underlies.

In the present time, therefore, the Lord does not appeal to these bitter hearts to send forth sweet waters. The appeals of the scriptures are to the regenerated hearts of consecrated believers, addressed in all the epistles as “saints,” “children of God,” “the sanctified in Christ Jesus,” “the Lord’s brethren,” etc. These having new hearts, new wills, sanctified or set apart to the Lord, to righteousness, to truth, to goodness, need nevertheless to keep watch over their every deed, word and thought.

Our text is the apostle’s appeal to this class along this line. It is well that we should scan our outward conduct, to take note that our good intentions may not be so exhibited to others that they will misapprehend our real sentiments—“Let not your good be evil spoken of.” It is right, too, that we should “set a guard upon our mouth lest we should sin

3H186

with our lips,” lest our words be such as would not be honoring to the Lord or edifying to the brethren or to the world. But the number of watchmen or pickets doing duty and standing guard over our actions and words will be fewer in proportion as the picket line guarding our minds, our thoughts is a strong one. It is here that we need to be specially on the alert.

“Out of the abundance of the heart the mouth speaketh.” This general truth is particularly exemplified in the regenerate, who are more open in their conduct and language, proportionately, than others. Having the right sentiments at heart they are less on their guard in respect to their manner of expression perhaps than previously; but all the more, they need to remember the words of the apostle “if any man sin not with his lips, the same is a perfect man.” James 3:2

## LIKELIHOOD OF ERROR

The inference is that even the most advanced of the Lord's people are liable at times to err with their lips. Hence the appropriateness to all of the Lord's people, of the prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psa. 19:14.

Before coming more particularly to the items of our text let us briefly glance at the preceding context: for we notice that the apostle introduces the text with the word "finally." What comes before finally? Let us see, his words are, "Rejoice in the Lord always; and again I say, Rejoice! Let your gentleness be known to all men. The Lord is at hand; be not worried about anything; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall guard your hearts and minds (thoughts) in Christ Jesus."

What a wonderful exhortation this is! Those of us who are able to do so will do well to take the entire four verses from our scripture-text for the new year. The Christian is not to be sorrowful and moping. If he is a true Christian and understands the Father's message he must rejoice. True, as the apostle elsewhere remarks, through manifold trials, discouragements, weaknesses, etc., there may be moments of dejection and sorrow; but these are only like the sun-showers of the summer time; to the true followers of the Lord, instructed through His word, the light of the Lord's kindness shines through all earth-born clouds and troubles, to bring him joy and peace and rejoicing.

## FORGETTING THE THINGS BEHIND

At the present time, at the close of the old year and the dawning of a new one, it is especially appropriate that the Lord's people should clearly apprehend the great lesson which the apostle is here inculcating and which he also taught in another place saying, "Forget the things which are behind, and press forward to things which are before." In the year that is past every enlightened and proper-minded child of God will be able to discern both weakness and success, defeats and victories. We know this because "there is none righteous, no not one"—none that come fully up to the mark of perfection.

Hence all may look back and find in the year that is closing sources of regret as well as sources of joy and rejoicing. Are we to mourn over the failures of the past? Is this the will of the Lord concerning us—that we should stop, because we find that we have not been able to walk perfectly in every particular—not even up to our own imperfect standards? Nay, verily! With the apostle we exclaim, "Let us go on to perfection."

Perfection is not a thing of the past, but of the future. We cannot be satisfied with the past but we "shall be satisfied when we

awake in His likeness” sharers in the glorious first resurrection. For this we are pressing along, forgetting the things that are behind.

We forget the things that are behind, because it is right that we should do so. Because God forgets them, and declares that He has cast all of our imperfections behind His back; that our imperfections are all covered from His sight by the merit of Him who loved us and who died for us, and whom we love, and in whom we are trusting, and in whose steps we are seeking to walk with more or less of imperfection according to the defects we have inherited in the flesh. We are not meaning to suggest that slips or failures should be lightly esteemed or quickly forgotten; they should be rectified to the extent of our ability and Divine forgiveness should be sought for these defects daily.

It is for this very purpose that the Lord has provided access to the “throne of heavenly grace, where we may obtain mercy and find grace to help in every time of need.” We merely mean that it is not the Lord’s will respecting us that, having corrected errors to the best of our ability, and having appealed for Divine forgiveness, we should believe the Word of the Lord and accept His forgiveness and start afresh with rejoicing with each new day—and now, as we near it, start afresh for the new year, 1904.

### **CULTIVATION OF GENTLENESS**

“Gentleness,” the forbearance or moderation, mentioned in the context is to be cultivated by each of us, to such an extent that it will only not be manifested to ourselves and to the brethren, but to others. This may not mean the same amount of gentleness in each of the Lord’s people, because the treasure of the new mind is in earthen vessels, in every instance; and the possibilities for one may exceed the abilities of another. But, in any event, this quality of gentleness (moderation or forbearance) should be increasingly an outward manifestation of the grace of the Lord, dwelling in us richly and abounding, so that those who have known us in the past will at least be able year by year to see in us progress, development along this line.

We have already referred to the necessity for prayer, supplication, mentioned by the apostle. We now observe that those who are dwelling in close fellowship with the Lord will be so appreciative of the favors and blessings already enjoyed that they will not feel like asking for greater blessings, but rather like giving thanks with a realization that they have already received not only more than they deserved at the Lord’s hands, but more than they could have asked or thought. And what has already been received is only a foretaste of the promised coming blessings.

Our requests should be, increasingly, for grace and wisdom and the fruits of the spirit and opportunities for

serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions who can doubt that the promised "peace of God beyond all understanding" would "guard" such "hearts" and their "thoughts." This peace would of itself dispel one of the great evils that afflict the hearts of many. Selfishness and ambition would find little room in a heart so filled with gratitude. God's peace, and not merely the peace of the world, would reign in such a heart, controlling ambitions and energies. Divine peace can dwell in our hearts and rule in them, so as to keep out the worry and turmoil of the world, even when we are surrounded by these disadvantageous conditions—even when the adversary himself is besetting us through deceived agents.

### **EMPTIED OF OLD; FILLED WITH NEW**

Then comes our text, suggesting that, with this peace ruling in our hearts and keeping guard over our thoughts, so that they are spared from many of the intrusions of the world, the flesh and the devil, we should see to it that our hearts are not merely barren and empty of evil, but should give our thoughts food even as we provide sustenance for our bodies. We should see that their exercise is in a proper direction to produce proper and helpful conditions.

We all know how easy it is to allow the old natural mind to assert itself, to allow envy, gossip, backbiting, malice, strife, pride, vainglory, to enter our minds and to absorb time and attention. We all know that these need to be continually repelled; but all do not know how necessary it is that, while repelling these, we invite into our minds proper thoughts that will fill them and thus effectually bar the way and hinder the coming again of evil thoughts.

It is along this line that the apostle exhorts, and that we believe it will be profitable for us all to specially exercise our attention during the year just at hand. While thanking God for the forgiveness of sins and for the new hearts, new wills, which we have attained by His grace, let us keep guard over our thoughts—let us exercise them upon the lines the apostle lays down in this text.

"Whatsoever things are true." The Lord's people are to be so in accord with righteousness that everything that is false or unjust or untrue in word, thought or act will be offensive to them—cause them pain. Truthfulness, then, must be the first test to apply to any matter that will be accepted by our minds. It is not for us to waste our time and attention chasing imaginary matters, errors, fictions, etc. First of all, we want to know, is it true? While this truth will apply in a general way to everything in life, and to everybody, and promote a love for the right and the true, and a heart-opposition to all that is adulterated, yet the principle is

specially applicable to the affairs of the new creation and to their spiritual food.

In respect to the latter, our first inquiry should be, is this the truth or is it to any extent contaminated with traditions of men, calculated to “make void the Word of God?” as our dear Redeemer expressed it. The prophet declares, speaking of God, “Thou desirest truth in the inward parts”—sincerity of heart. It is remarkable how many people would shun to tell an open falsehood, who nevertheless appear not to have a heart-love for the truth. Let us, during the year beginning, cultivate a love for the truth wherever we may find it, and at any cost. Let us take time to “prove” everything we receive as truth.

### **WHAT WE SHOULD TRY TO AVOID**

“Whatsoever things are honorable.” This is a second test of what our thoughts should be permitted to rest upon. We cannot avoid the intrusion of thoughts which our judgments would disapprove, but we must scrutinize and test our thoughts, as they present themselves, and must refuse to entertain or harbor those which are ignoble, dishonorable, unworthy of us as human beings, and especially as members of the new creation, “the body of Christ.” Many things may be true which are not honorable, and their truthfulness must not give them a resting place in our minds if they will not stand this second test.

“Whatsoever things are just,” or equitable. This is the third test which the apostle would have us apply as we scrutinize suggestions made to our minds from any quarter. Things might be true and might be honorable so far as the principles were concerned, and yet not be just or equitable to others. A story might reach us of an honorable exploit of some friend; we might know it to be true, and yet it might reflect against some one else unfavorably, unjustly, inequitably. If so, the thought must not be entertained, but must be repelled.

“Whatsoever things are pure.” This is the fourth test which the apostle urges us to apply to our thoughts as they present themselves from any quarter. Many things are true, just and perhaps not dishonorable that are not pure—calculated to awaken impure desires. Such things are strictly barred according to this inspired rule.

“Whatsoever things are lovely.” This is the fifth test. Amongst true, honorable, just, pure things which we may properly consider there is a variety, some more and some less lovely, some more and some less admirable; and our thoughts, the apostle suggests, should give preference to the lovely and loveable as being more ennobling, more calculated to lift us up and profit us, and hence more inclined to help others through us; because our influence with others is on a parity with our mental status.



“Out of the abundance of the heart (the mind) the mouth speaketh;” and hence those who follow this counsel of the apostle will be found more and more speaking nothing but the truth, and avoiding truths that are not honorable, or not just and equitable, or not pure; and preferring especially those topics for meditation that are lovely. What a lovely character would be assured in one who could strictly and completely follow the apostle’s advice herein given. He would be a copy of Jesus—just what we all wish to be. None of us can attain this.

“Whatsoever things are reputable, possessing any virtue or any praise.” By this expression the apostle seems to throw out general lines of test and examination. His words imply that we should have a scrutiny of our thoughts to the intent that only things that could be profitable to us and to others should be entertained, considered, discussed. Frivolous things would be excluded also by this test. Who will not admit that a mind thus freed from rubbish and evil and allowed only to entertain true, good, clean, profitable thoughts would be a mind which the Lord would be pleased with and which would conduce to the

3H188

development of the character likeness of our Lord Jesus, which is demanded of us, if we would be his joint-heirs in the kingdom.

### **“PERFECT AS YOUR FATHER IN HEAVEN”**

The standard which the apostle has here raised resembles the standard which our Lord raised before us, when he said, “Be ye perfect even as your Father which is in heaven is perfect.” We cannot be perfect as the Father is perfect, but we can and do aim at that perfection; and wherever we come short while thus endeavoring is made up to us of the Lord’s grace through the merit of the precious blood. Likewise we cannot hope to attain so complete a control of our thoughts as the apostle’s words in this beautiful text suggest; but we can make that our standard; and in proportion as we view this standard and daily strive to measure up to it, in that sense and proportion no doubt we will have a blessing every day throughout the year, and at its close find ourselves considerably strengthened in mind, and advanced along these lines, which the apostle elsewhere speaks of as “bringing every thought into captivity to the will of God in Christ.” 2 Cor. 10:5

The Scriptural proposition is that even the most saintly of the Lord’s people, the most developed in character, will need the merit of Christ’s righteousness imputed to them until they are made perfect in the first resurrection. Only in our minds, in our wills, have the old things passed away and all things become new. Actually, this great change will be accomplished when this mortal shall have put on immortality, when this corruptible shall be raised in incorruption—raised in glory, in power, spirit beings. But, meantime, in order to be counted worthy of a share in the



first resurrection it is required of us that we shall demonstrate our willingness of mind, our earnest desire to be all that the Lord would have us be; and in no way can this be better demonstrated to the Lord and to ourselves, or prove more helpful, than by keeping a strict surveillance of our hearts and of our thoughts. The Lord's blessing will surely be upon all who shall seek to follow this word of His grace during the new year.

January 4, 1904

## **EARTH'S GREAT JUBILEE**

The first of a series of discourses on Prophetic Times and Seasons was delivered by Pastor C. T. Russell yesterday afternoon in Carnegie hall, Allegheny. The special topic for the occasion was "Earth's Great Jubilee." These meetings are in response to requests made at the close of the "Eaton-Russell Debates" in November. The requests, accompanied by unsolicited checks, more than meeting the expenses of the hall were interpreted as a providential guidance. Addressing a comfortably filled house the speaker said:

To those who have followed our presentations in the recent debates on millennial subjects, it is scarcely necessary to say that our expectation of a speedy introduction of the millennium is not based upon the usual theory—that it will come about through the conversion of the world of mankind to a voluntary service of the Lord and of righteousness. On the contrary, we see that even in the so-called converted countries—the countries in which Christianity has produced the highest forms of civilization—the masses are far from being saints. So that if the whole world were converted, after the ordinary application of that term, it would still be far from the glorious condition intimated by our Lord's prayer, which instructs us to pray for and to expect that God's kingdom will be established and his will be done in the earth as it is done in heaven.

As for the conversion of heathendom, statistics contradict the thought. No sane, reasonable mind can look the facts squarely in the face and any longer delude himself with the supposition that the millennium can ever be introduced by the conversion of heathendom under present human limitations and without divine interference. Let me give you a few of the facts, briefly stated:

### **SOME STARTLING FIGURES**

The world's population is officially rated at 1,600,000,000. Of these count the entire populations of America and Europe as Christians—reckon a total of 400,000,000 Christians of every shade, "white, black, ring-streaked and speckled" as Bishop Foster describes them. This leaves at least 1,200,000,000 heathens living today. The United States census reports show

that the present rate of population increase is eight-tenths of one per cent per year. This means that there were 9,600,000 heathens born last year! Far, far more than the converts of today, representing the laborers of the entire preceding century. What sane man will dispute these figures? And, with these facts before him, what sane man can hope that with missionary efforts multiplied ten fold we could ever bring about the millennium by such processes! And if the wildest hopes along this line were realized, would the results be those we long have prayed for—"Thy Kingdom come, Thy will be done on earth even as it is done in heaven?" Far from it! Even in quiet, religious Allegheny true Christians are a small minority. We are not deprecating good endeavors to assist the heathen, but merely showing that millennial hopes do not lie in that direction.

Our millennial hopes are based upon the grace of God, manifested in the great redemptive work accomplished by our Lord Jesus at Calvary, and resting upon the firm foundation of the divine promises, given originally with the divine oath to Father Abraham, and reiterated, amplified and explained through the prophets of old and through the apostles of our Lord Jesus. To our understanding this foundation is much more reliable than any that could be produced from any other quarter.

God not only promised Abraham that his "seed," the Christ, should "bless all the families of the earth," but in

3H189

order that we might have strong consolation the apostle says he made oath to this declaration; that by two immutable things—the divine word and the divine oath—the faith of God's people might be fixed as an "anchor to our souls, sure and steadfast, entering into that within the veil, whither the forerunner is for us entered."—Heb. 6:19

### **NOT A FLESHLY KING AND KINGDOM**

A great mistake has been made by many of our dear friends who see with us to some extent on this subject. They have followed the thought of the Jews, that the kingdom of God when established will be a fleshly, earthly kingdom. This mistaken view has not only done injury to their own conceptions of the kingdom, and thwarted their desire for a clearer understanding respecting it, but additionally this earthly, fleshly view of the matter has driven away from the kingdom hopes many of the brightest minds amongst the Lord's people.

The consistent objection of the latter class is that the Lord's dealings with the church have been on a spiritual plane, and her begetting has been to a spirit nature and heavenly hopes under earthly conditions is an absurdity and a retrograde movement. To this we largely agree. Our understanding of the teachings of God's word is that the kingdom class—the elect of this gospel

age—will be “changed” from human nature to spiritual conditions in the first resurrection, which the apostle explains in 1 Cor. 15:42-44. His words are, “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural (animal) body; it is raised a spiritual (spirit) body. There is an animal body and there is a spirit body.”

It is not supposable that our Lord, who left the spirit condition and became a man, simply and solely for the suffering of death and not with any intention of remaining a man, should be still considered as a man in heaven. On the contrary, the scriptures everywhere assure us, that he is now a quickening, life-giving spirit, and that “though we have known Christ after the flesh, yet now henceforth know we him so no more.” (2 Cor. 5:16) They assure us that he has not suffered by his obedience to the Father by becoming our redemption price. That on the contrary, “Him hath God highly exalted, and given him a name above every name.” It is because our Lord Jesus is thus so highly exalted and changed back again from human to spirit nature, that we have confidence and rejoicing in the apostle’s words when he assures us that we shall be “changed”—be made like our Lord and see Him as He is (not as he was) and share His glory.—1 Cor. 15:51; 1 John 3:2

### **SPIRITUAL KINGDOM—EARTHLY SUBJECTS**

There is nothing mysterious or inconsistent in the thought of this spiritual kingdom ruling over and blessing earthly subjects. Such was the character of God’s original dominion instituted in Eden—man, an earthly being, subject to and under the laws and direction of the heavenly empire. Such also is the character of the kingdom in the present time as respects the church. Our Lord is now the king of those who yield their hearts to Him and seek to render obedience to His will. He is invisible to the eyes of the flesh, but nevertheless our minds are conscious of Him, and we can apprehend our Lord and king with the eyes of our understanding, and in our hearts render as good or better obedience and homage than if He were in the flesh, an earthly king. Why shall we not conclude that the world during the coming millennial age will be more greatly blessed by realizing their obligation to a spiritual king and kingdom than merely to an earthly one.

True, the Scriptures do speak of earthly representatives of the heavenly kingdom—“Ye shall see Abraham, Isaac and Jacob in the kingdom.” When the spiritual kingdom is set up amongst them it will have for its earthly representatives these ancient worthies, perfected as men. Although the kingdom class, the Lord and his elect church in glory, will be invisible to men, they will be fully represented through these faithful and competent representatives.

The whole world will then realize what it is to have every word and thought and act of life discerned by their spirit rulers. Thank God, they can rest assured that the judgment of their words and thoughts will be with reasonable, proper leniency—with sympathy—since all of those who will be their judges in the kingdom will have themselves passed through experiences in many respects similar, and will be able to sympathize with those over whom they will be judges, as it is written, “Know ye not that the saints shall judge the world?”

## **EARTH’S GREAT JUBILEE**

Our topic for today relates to the great blessings of the world’s Judgement Day. Instead of calling it “doomsday,” the Scriptures represent it as the great “Jubilee” period. For long centuries, in every land in every part of the earth, Satan has been seeking to misrepresent the divine character and plan, in order to drive men further and further away from their great Creator—in order to hinder them from hearing and appreciating his “wonderful words of life” “speaking peace through Jesus Christ our Lord.” The great adversary has totally misrepresented the coming day of judgment. It is to be a day of judgment in the sense of rewards and punishments to the church for the deeds of the present life; but not to the world.

The church, having been freed from the original condemnation through faith in Christ, “justified by faith,” and having made consecration to the Lord, is now upon trial; and the Apostle assures us that each one in the church shall, at the conclusion of this age, at the dawning of the millennial age, “receive according to the things done in the body”—as members of the body of Christ. Some of these “overcomers” will be the joint heirs with the Lord in the kingdom, while others of these consecrated ones will fall short of this high attainment and will be of the great company mentioned in Rev. 7:9-15. They will not get into the throne with the bride class, but will be blessed with the great privileges of serving before the throne during the millennial age; they will not get the crowns, but they will get palm branches—because they were not sufficiently loyal to the Lord and to the principles which he enunciated and to the terms of their covenant. They get their white robes of justification sullied, spotted and wrinkled, and fail to properly care for it and have the spots and wrinkles removed through the precious blood, and therefore they

3H190

must “wash their robes and make them white in the blood of the Lamb”—in great tribulations. Still others who have been of the church, the Scriptures clearly indicate, will be judged worthy of the second death.

But as for the world, its judgment waits until the millennial age. Those who do not hear the gospel invitation of the present time

will miss all opportunity of a change of nature from human to spiritual. The grand opportunity to be offered to them will be an opportunity for return to perfect human conditions, moral, physical, whose home will be the rejuvenated earth—"Paradise restored." The world will be then on trial, not for the sins of Adam, neither for the weaknesses inherited through him, for which they already are condemned and dying.

That judgment is passed; it is fixed irrevocably in the divine sentence upon father Adam after his disobedience,—which sentence has extended to every member of his family—"dying, thou shalt die." But the redemption price of Christ redeemed the whole world from that sentence and granted the whole world of mankind a fresh trial for life—a fresh opportunity to come to a knowledge of God and the terms to which eternal life may be granted, to see whether or not they will stand that trial or testing and be obedient to those terms.

So far as the world is concerned, this knowledge has never yet reached it—it has never yet had a trial of judgment under the terms of the new covenant. The promise of God's word is that the whole world shall have such an opportunity and trial. "God hath appointed a day ( the millennial age) in which he will judge the world in righteousness by that man whom he hath afore ordained"—the Christ. This gospel age has been used of the Lord as the time in which to develop the Christ, head and body—the royal priesthood which is to reign over and judge and bless the world of mankind with an opportunity for return to divine favor and to human perfection, if they will, during the millennial age. And all who will not thus return under such favorable conditions will be cut off in the second death.—Acts 3:23.

### **TYPICAL OF THE TIMES OF RESTITUTION**

The Apostle clearly indicates that everything pertaining to the law covenant which God made with the Israelites was typical, illustrative. This truth is generally recognized by Bible students as respects the sacrifices of the law, but very few indeed have seen to how large an extent all the affairs of fleshly Israel were typical of matters and incidents pertaining to spiritual Israel. We shall see more on this subject when considering the Jewish and gospel parallels in a coming discourse. Now we remind you of the Apostle's words, "The law was a shadow of good things to come."—Heb. 10:1

One of the shadows of the law is found in the admirable arrangement which God provided for Israel in what is known as the jubilee year. As some are not familiar with the matter, I will give details. The Lord gave the Jews a number of Sabbaths, and not merely the one seventh-day Sabbath with which we are familiar. The seventh day was the rest day which, in Hebrews 4, the Apostle explains typified the present rest of faith of the people of God, and in the still larger sense it typifies the rest that

remaineth for the people of God which they will enter into on the millennial morning—on the seventh day, in the large sense of the word the seventh thousand year period.

It is not so generally known that the law prescribed a seventh-year Sabbath in which the Israelites were to allow the land to rest without cropping it. A cycle of these sevens, seven times seven years, was followed by a still higher and still grander Sabbath year—the fiftieth year.

### **KNOWN BY JEWS AS JUBILEE YEAR**

In a general sense the word jubilee meant to the Jews joy and rejoicing—a release from difficulties. In this respect it typified the millennial age which now is near at hand, in which there will be a release from all of earth's woes and difficulties under the heavenly kingdom's administration of earth's affairs.

The jubilee arrangement was a very beneficial one as respected the earthly affairs of the Jews—aside from its typical significance. Its arrangement was that the land should be recognized as belonging to the Lord, and as being divided amongst the tribes of Israel in family allotments. These allotments were not transferable by sale and could not be divested on account of debts. Any sale which might take place could affect the land only up to the fiftieth year; so that when, through adversity or bad management, a family became poor and its members went into servitude and the homestead passed to another, this could only affect matters until the jubilee year, in which every individual would go free and every homestead be released.

For instance, if the next year after a jubilee a man got into difficulty, and the homestead were parted with, and himself and family obliged to go into servitude to others, his distress and the distress of his family in this matter could last not more than the forty-nine years ensuing—until the next jubilee year. And if he got into financial straits and debts forty years after the jubilee, the difficulties of his position could last no longer than ten years, or up to the next jubilee; and if he got into difficulty one year before the jubilee year, the difficulty could continue only up to the jubilee year. In the jubilee year all debts were cancelled and all estates reverted to previous owners. We cannot wonder that the jubilee year was greatly appreciated, especially by the poorer classes of Israel—and not much appreciated by the more wealthy.

### **BEAUTIFUL PICTURE GIVEN BY GOD**

What a beautiful picture God has thus given us of His own gracious intention toward the world of mankind, which he has in his gracious plan arranged, through the redemption that is in Christ Jesus, for the setting at liberty of all the slaves of sin and death, and for the restoration to mankind in general of the original homestead, the earth. Already the church can realize by faith the redemption and deliverance from the power of the

adversary, but it is only by faith.

The world is still under the power of sin and death—still under the sentence, “Dying, thou shalt die.” The time for the jubilee to actually set in has not yet come, but it is now even at the door. Christ has died for our sins. During this gospel age He has accepted some of the redeemed as members of His body and has permitted them to suffer with

3H191

him, to lay down their lives—”To fill up that which is behind of the afflictions of Christ.” Col. 1:24.

Soon the entire Christ, head and body, will have suffered in the flesh; soon the sacrificing time will all be ended; then the glory shall follow, when those who sacrificed will reign, not to the injury of those who crucified them and spoke all manner of evil against them falsely, but to their blessing, to their uplifting, to their salvation from sin and from the power of death and from the power of Satan. It is this great deliverance which is pictured in Israel’s jubilee.

God Himself is the one to whom the whole world is indebted. “Sold under sin,” God Himself has provided the arrangement by which this debt is to be fully set aside with the close of this gospel age, because paid by the dear Redeemer. God Himself has provided that man’s original possession, the earth, forfeited through sin, shall return to his possession and control under better and more favorable conditions which will be fully attained by the close of the millennial reign.

### **BLOWING THE SILVER TRUMPETS**

When the year of jubilee arrived it was the duty of the priests to blow on the silver trumpets throughout all the land of Israel, that every individual might know of his liberty and avail himself of the opportunities thus granted. What does this mean in the antitype? We Answer--that the silver trumpet symbolized the message of the truth, which, very early in the morning of the millennial age, will be caused to sound throughout the whole world, that every creature, male and female, bond and free, barbarian and civilized, may come to know of the redemption that is in Christ Jesus and of the mercy of God extended to him through the precious blood—even the forgiveness of sins, and the release from the bondage of Satan and sin into all the liberties of the sons of God. It is of this coming release that the Apostle Paul writes so forcefully. After declaring that the “whole creation groans and travails in pain together,” under this bondage of sin and death under Satan, he declares that the “creature itself shall be delivered (set free) from the bondage of corruption (the bondage of sin and death) into the glorious liberties of the sons of God.”

But he also shows in the same connection that the creature must



wait for this deliverance until God's appointed time—until the church shall have first been glorified. He declares that the whole groaning creation is “waiting for the manifestation of the sons of God”—Christ, the Lord, the chief, and the church, his brethren. These must first be exalted to the spiritual plane and kingdom power before the groaning creation can be lifted up and blessed. That glorious time will certainly be earth's great jubilee!

We wait for it with longing anticipation, confident that its coming will rectify all the difficulties now experienced both by the saints and by the world—every injustice, every unrighteousness. The apostle in view of this says, “Be patient, therefore, brethren; the coming of the Lord draweth nigh.” And the second coming of the Lord means the coming of the kingdom, with its great power to control and its great glory to bless the world, the groaning creation.

### **ALL TO BE NOTIFIED**

The silver trumpets will be kept sounding all through the year of jubilee, that every individual of the human family may come to know fully his privileges and opportunities, and, if he will, to avail himself of them and to attain harmony with God, eternal life through faith and obedience to the great Life-giver, our Lord Jesus. They are already sounding. We are sounding this silver trumpet today in your ears, declaring from the Word of God that restitution times are at hand, that the jubilee period is about to begin.

Blessed are the ears that hear and the hearts that appreciate the joyful sound of these jubilee trumpets of this jubilee message. As for those whose ears cannot hear the sound now, we have reason to rejoice that the time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. But they miss a great blessing in the present time who cannot hear and understand the glorious features of blessing which God has provided for the world; they miss much joy in the Lord and in the Word of His grace; they miss much of the “comfort of the Scriptures.” (Rom. 15:4).

This much of the scriptures can be grasped by all who have the anointed vision, and those of the Lord's people who can see the matter but dimly we exhort to make close scrutiny, to ascertain whether or not houses or lands or dollars are so close to them as to hinder a proper view of this great event.

### **ANTYTYPICAL JUBILEE BEGAN IN 1874**

This may at first seem startling, and to some it may seem unreasonable until they have further reflected. Some will say, where is the restitution, and would it be possible that the “times of restitution” could begin while matters appear to go along nearly in the same manner as they have done in previous times? We Answer--that a right look at the matter from the right



standpoint will convince any one that during the last 39 years an appropriate work of the jubilee times has been in operation.

If we will fancy ourselves back in Jewish times, when the jubilees were kept, we will readily see that the exact beginning of the year of jubilee would not probably be known to the masses at that time. They had no calendars such as are so common with us today, they had no daily papers, they were dependent upon the message from the priests to inform them of the due time by the blowing of the silver trumpets. We can imagine, too, that all of the priests would not begin to blow their trumpets at the same moment of time. We can imagine that, even if the trumpet tones were heard, the transition from slavery to freedom would not be the work of a moment but of hours or of days.

Some would perhaps endeavor to hold on to the possessions which had come under their control through the adversities of their neighbors, the spirit of selfishness would certainly lead to more or less difficulty at the dawn of the jubilee year. And we find today in our midst what corresponds precisely to this condition of things.

3H192

### **PEOPLE AWAKENING AND CLAMORING**

We may well suppose that when the jubilee year was due that not only the priests, whose duty it was to announce the jubilee year, would blow upon their trumpets, but we can well imagine the tooting there would be from all kinds of ram's horns and every other kind of horn that would make proclamation of the liberty so longed for. We can imagine that among the Jews there was a regular din of trumpets and horns, somewhat resembling the commotion which we have today with the introduction of the new year.

The fact is that God has arranged that the jubilee shall be properly announced by those whom He will specially qualify for the announcement; but it is likewise true that others also will blow upon various trumpets, giving various sounds, all seeking to proclaim the great truth; but many discerning it mistakenly will proclaim it unwisely or untruthfully. This is just what we see today. The present message has been promulgated throughout the world since 1875, declaring that we are in the beginning of the jubilee times, and that the restitution of all things is surely to take place, and all the families of the earth are thus to be blessed by the Lord's anointed king.

But year after year has witnessed the blowing of all kinds of trumpets respecting the day in which we live. The anarchists are blowing trumpets and giving full evidence of the fact that many have not the slightest conception of how to properly use liberty, the socialists are blowing their trumpet, and while announcing some truths are, we believe, announcing many fallacies wholly

impractical. Their great error is that they do not realize that it is not the work of men to introduce the jubilee.

### **LORD PROVIDES THE JUBILEE**

The jubilee is provided by the Lord, and He will introduce it in His own way at His own time. There are many liberty-loving organizations trumpeting loudly for rights, liberties and privileges—many of which must be conceded to be properly theirs, though some of them are unjust—unreasonable in the extreme.

These false conceptions of liberty, and the impetuosity displayed in desiring to grasp it, will bring about a great deal of trouble, which the scriptures clearly indicate in many places will constitute so prominent a feature in the establishment of the kingdom and in the jubilee. Many of the princes of the world, political, financial and ecclesiastical, see the restless spirit of the times in which we are living, hear the blowing of the trumpets, recognize that many of them are unreasonable and that many others of them are both reasonable, necessary and righteous. These princes would be disposed to arrange for the setting at liberty of mankind so far as is in their control, but they are in the minority and can do comparatively nothing.

The majority of the princes, political, financial, social, are actuated merely by selfishness and are determined that by force they will hinder the jubilee from taking place; they will prove to these trumpeters that neither noise nor numbers will count, but merely brains and money. They propose to prevent the jubilee arrangements from taking effect. They will not be able to do this, because the Lord's time has come. The jubilee is here, and it is only a question of method and time until present institutions will be wholly transformed and the new reign of righteousness and universal blessing will take its place.

### **HOW THE TYPE INDICATES THE DATE**

Let us see what the type has to say to us respecting the time of its fulfillment—the time when earth's great jubilee of jubilees, the anti-type of the Jewish jubilee year, should begin. We notice that the multiple system prevails in connection with the Sabbath types. For instance, the seventh day multiplied by itself ( $7 \times 7 = 49$ ) constitutes a cycle, which leads us to the fiftieth day, and the fiftieth day was the jubilee day and its anti-type was Pentecost. There the Holy Spirit was poured out upon the church, and the effect was the heart rest which the Lord's people may now enjoy every day and every hour—the true Sabbath of the people of God.

Likewise the seventh year multiplied by itself ( $7 \times 7 = 49$ ) leads to the fiftieth, or jubilee year. This system seems to imply that its continuance would reach to an indicated time of the anti-typical jubilee, the great jubilee. And so it does. We continue the same principle of multiples with the thought that 50 times 50 years

should reach to the jubilee of jubilees.  $50 \times 50 = 2,500$  years.

We have found the measure now: How can we apply it? Where should this measure begin? If we can ascertain the exact time where it should begin we can very soon tell where the measure will end—where the anti-typical or great jubilee will begin.

Looking back in the scripture narrative we find that the jubilee begins to count when the children of Israel entered into the land of Canaan. The Lord's word to Israel before they came into the land of Canaan was, "Speak unto the children of Israel and say unto them, When ye come into the land which I give you then shall the land keep a Sabbath (begin the observance of a Sabbath system) unto the Lord," etc. Lev. 25:2-28

### WHEN IT BEGINS TO COUNT

The cycle of 50 times 50 years, reaching to the great jubilee of jubilees, would not begin to count until the typical cycles came to an end, and there is nothing in the scriptures to say how many of the typical jubilees were kept by Israel. One thing we do know, however, and that is that they must be in their own land in order to fulfill this type. We know, therefore, that the typical system must have terminated at the time of the Babylonish captivity, because the land lay desolate seventy years, and thus we are assured that the typical system must have ended with the jubilee year which preceded that captivity.

We can locate that jubilee in this way: Bible chronology indicates the time of the Babylonish captivity to have been 969 years after Israel entered into the land of Canaan. They were six years dividing the land; 450 years under judges; 513 years under kings, and it was in the days of the last of these kings of Judah, Zedekiah, that Nebuchadnezzar's army overwhelmed and carried away captive the king and the people living in the land desolated for 70 years.

If we divide 969 years by 50 it will show us the number of jubilees which Israel kept up to that time, namely, 19, and the remainder of 19 would indicate that the last of the

3H193

typical jubilees occurred 19 years before the 70 years captivity.

We are on the right track now. We know that the great cycle of 50 times 50 years, equaling 2,500, must have begun to count at the very time when the last typical jubilee ended. We know this assuredly, because our Lord declared that not one jot or tittle of the law could in any wise fail until all should be fulfilled. We know that the jubilee system of Sabbaths was much more than a jot or tittle in the Jewish arrangement, and we are sure that its antitype has never been fulfilled either to that nation or to the world whom they typify. We are sure, therefore, that the cycle must have kept on counting even when men were not aware of

the fact, so that when the due time would be reached the antitypical jubilee would begin.

### **DATE OF DAWNING OF EARTH'S JUBILEE**

I call your attention to the chart again. Here we have set forth the various periods of time reaching from that last typical jubilee, 19 years before the desolation of the land by Nebuchadnezzar, down to 1874. The periods are, 19 years until the desolation; 70 years of desolation; 536 years from the close of the desolation, and the return of Israel to their own land in the first year of King Cyrus and under his decree down to our year A. D. 1. Add to this 1,875 years of our A. D. and we have a total of 2,500 years—the great jubilee cycle.

We see, then, that whether anything occurred in 1875 or not, the typical jubilee great cycle pointed to that year as the beginning of “the times of restitution”—the dawning of earth’s great jubilee. Not that 1875 was the jubilee year, but that with that year began the antitype of the jubilee year, and the anti-type must be much larger than the type. We are not looking for a year of restitution, but for 1,000 years, the glorious Millennial time, the antitype of the blessing which God represented in Israel’s jubilee year.

Hence we should expect that the dawning of this jubilee period, the Millennial age, began in 1875, and that the dawning would be getting brighter and brighter, and the blowing on the trumpets by the priests and all manner of horns by all manner of people would be increasing the din continually since 1875. And this is just what we see; the whole world is getting awake to the fact that the great jubilee is due, that liberty is to be proclaimed throughout all the earth, that human rights are to return to humanity, etc.

### **NO SYMPATHY WITH ANARCHISTS**

We have no sympathy, no wish to give any encouragement to fantastic views of liberty, anarchistical views. Our thoughts are the very reverse of this namely, that the people who introduce such unbalanced views of liberty are the ones who are not prepared to use the liberty, and whose use of it will bring danger and injury and suffering to themselves as well as others. But however we may deplore the fact that evil men and unbalanced minds will misconstrue liberty and misuse it, this cannot alter the fact that the time has come in the Lord’s great plan for the full liberation of humanity from bondage to sin and death—the time for Immanuel to take control of earthly affairs.

Happy are the people who have already put their cause into the hands of the Redeemer, and who have Him for their friend and counselor and king. Happy would it be for the whole world if they could recognize the fact that the kingdom time has come, and gladly and willingly submit their hearts and wills to the domination of Him who loved us and bought us with His own

precious blood.

But nothing is plainer to our judgments than that the masses of the world do nothing of the kind. The rich, who hold the chief levers of power, see not the facts of the case—see not that the Lord has come to take control. They hear not His voice through His word, although many of them are in some measure His followers. They are not in sufficiently close touch with Him to be made acquainted with present truth.

They will feel and do increasingly feel, but erroneously so, that they are made the custodians of the world's peace and welfare, and that they must hold the lever and resist present tendencies toward liberty on the part of the people, and they will do so until the result shall be what the scriptures have clearly foreshown and what we will more particularly present in a later discourse, namely they will bring upon themselves and the whole world a "time of trouble such as was not since there was a nation." (Dan. 12:1) A time of trouble which the Apostle James mentions as being specially severe upon the rich, the wealthy. His words are, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." James 5:1

### **SITUATION IS NOT REALIZED**

The poor and middle classes do not realize the true situation either. They do not realize that "restitution times" are at hand for the lifting up and blessing of all the families of the earth with blessings of every kind. On the contrary, they see nothing but a dark cloud and not the silver lining; to them it appears that liberty and manhood are in danger by the growth of capitalism, and in consequence of their fear they are striking out wildly in various directions, making some very absurd claims, and in many respects ignoring the golden rule quite as much as the wealthy.

We cannot blame either of these classes, for both are doing exactly what seems to them to be the only reasonable things under the circumstances. But the Lord's people, if they will draw near to the Lord at heart, will be instructed through His word respecting His glorious plans, and will see that there is no need of fear—that the Lord is at the helm. They will see that the jubilee time having come, all the blessings that the Lord our God has promised and has prepared for through the death of His Son are now ready to be presented to the world of mankind.

Those who thus see will have their minds cooled and their judgments clarified, so that they can look sympathetically on both sides of the coming conflict and yet participate with neither side, realizing that there are rights and wrongs on both sides of the great question and that nothing but Divine power can bring order out of the great confusion. Trusting to the Lord, they can sound forth the clear notes of the silver trumpets, declaring true liberty as the gospel declares it—liberty from Satan, sin and

death—the lesser liberties, also, in respect to personal rights, privileges, etc.

3H194

### **JUBILEE TAUGHT BY PROPHETS ALSO**

We have examined our subject only from the standpoint of the law; but the law and the prophets are in accord, and we find another strong line of testimony in full accord with the foregoing. We have it here outlined upon the chart, and many of you have doubtless perceived that the outlines here presented are identical with the outline given in the second volume of “Millennial Dawn Series,” entitled “The Time Is at Hand.”

It must strike us all as remarkable—evidently intended of the Lord—that the prophetic corroboration which we now proceed to consider lay in its own simplicity until its application in the jubilee type gave it signification. The seventy years usually referred to is the seventy years desolation of the land. As a matter of fact, some of the people of Israel were taken into captivity eighteen years previous to the desolation of the land, and some of the ten tribes long before that. It was not the captivity that the Lord referred to in giving the number seventy, but the year in which the land would be desolate and all the inhabitants gone from it. The Prophet Jeremiah made prediction on the subject thus:

“And the whole land shall be a desolation... shall serve the king of Babylon seventy years.” (Jer. 25:11)

“Thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you in causing you to return to this land.” (Jer. 29:10.)

In 2 Chron. 36:17-21, the fulfillment of this prophecy is recorded, and the reason why it was just seventy years, and why the land of Israel was made completely desolate, is stated thus, “He brought upon them the king of the Chaldees, Nebuchadnezzar, king of Babylon... and them that escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the king of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for so long as she lay desolate she kept Sabbath to fulfill three score years and ten (seventy) years.”

### **JUBILEES NOT PROPERLY OBSERVED**

From this we perceive that God was not satisfied with the way the typical jubilees had been kept. Very evidently the prosperous and wealthy classes were indisposed to yield up the advantages they had gained over their less fortunate brethren when the jubilee years came around. Hence, finding fault with these improperly kept celebrations, the Lord ended them entirely and gave the land the full number of her Sabbaths at once, while her

inhabitants were in a foreign land. The value of this point will be clearly seen. It shows us what the full number of jubilee cycles would be, namely, seventy–nineteen of the seventy improperly kept in the past, and fifty-one given in advance without waiting for the improper observances.

Look at the chart again and note the delineation, and how this agrees absolutely with the statement of the same matter from the law standpoint as already examined. The difference between the two methods of calculation is that the law sets forth the matter as it should have taken place, namely, that cycles of forty-nine years followed by jubilees should have followed right along, while the prophecies show the matter as it did take place, namely, nineteen cycles with their jubilees improperly observed, and fifty-one cycles following one another, but without jubilee years. The result is the same—both showing that the year 1875 marked the exact period at which the great jubilee was due to have commenced.

Some may be inclined to say, What great events occurred in 1875 or have been occurring since which would justify the belief that the great jubilee time has come? We answer, those who are expecting the restitution work to be accomplished in a moment of time must necessarily be disappointed, until they learn more respecting the divine methods, which are gradual—first the blade, then the ear, then the full corn in the ear, as the apostle suggests. When we perceive the Lord’s gradual methods we find just what we should reasonably expect. We are looking for “times of restitution,” and what would properly be the first evidence or indication of such times?

Suppose that the necessary laws had been passed for the erection of a new city hall in Allegheny; suppose that the date fixed for its commencement was January 1. Would any sane man expect that on January 1 he would see the new building rising? No! What would he expect? He would properly expect to find on examination evidences that the demolishing of the old structure was in progress. He might see little or nothing on the outside, but going inside he would find doors and old fixtures being removed and the work of demolishing progressing.

### **WHAT WE SHOULD EXPECT**

We should expect to see just what we do see, namely, a gradual disintegration of the affairs of this world—political unrest, social unrest, religious unrest—a spirit of revolution, a spirit of discontent, malice, hatred, strife. Not that we commend such things, God forbid! We inculcate the very reverse, but show merely from the prophetic standpoint that the great kingdom of God will be established on the ruins of present empires, which the children of this world will wreck for themselves, by going to mad extremes. We see that the Lord will permit “the wrath of men to praise him,” and to thus bring about the humbling of the



world's pride, and thus prepare mankind with the plowshare of sorrow and trouble, driven deep by the selfishness of both poor and rich, to prepare them for the blessings of the jubilee time which he is meantime bringing forward. After the old structure falls the new will be erected along the grandest lines of love and justice and righteousness possible to be conceived by the human mind. Immanuel shall lay justice to the line and righteousness to the plummet, and bless all the families of the earth.

The Lord's lesson, the Lord's message through us to His people, is only for "Him that hath an ear to hear,—let him hear." Such may well rejoice in the glorious prospect, not only for themselves, but for all the world of mankind. Such can have patience to wait for the Lord's work to be accomplished. Such will not fret themselves in any wise to do evil, but will wait patiently for the king of kings and lord of lords to establish His righteousness and to confer His blessings. Such can have their hearts lifted above the cares and turmoils and worries of "this present evil world," and can

3H195

center them upon the higher things which God has promised to them that love Him—love Him more than father or mother or children or houses or lands or self.

Let us, dear friends, be of this class; and then, more and more as we see the wonderful harmony and beauties of the divine plan, our hearts will rest in the Lord and we will be sanctified by the truth; as it is written, "He that hath this hope in him purifieth himself, even as he is pure."

Our topic for next Lord's day afternoon will be: "The Times of the Gentiles."

[January 18, 1904](#)

## **THE MILLENNIUM IS NEAR**

Nearly 750 Bible students in Allegheny Carnegie hall yesterday afternoon listened to Pastor Charles T. Russell's third discourse of a series on "Bible Prophecy, History and Current Events, United in a Chain of Evidence Showing the Millennium Near." The speaker chose no single text but traversed the entire Bible record from the death of Jacob to the present time, showing the strong foundation of those who trust God's word. Pastor Russell said:

Today's subject I consider one of the most simple, interesting and conclusive demonstrations of our theme. All Bible students recognize typical lessons in the Jewish institutions, but few, we believe, have seen anything like the depths of this subject as we



hope to explore them this afternoon. Let me say as an introductory word that we hope to show convincingly to every one acquainted with his Bible that the Jewish nation from Abraham's day to the first advent of our Lord was used of God as a typical people to illustrate great spiritual truths and lessons. Not only did their sacrifices and sin offerings foreshadow or typify the better sacrifices which can and do actually take away sin, but all the features of their history were typical of matters pertaining to spiritual Israel.

### **“THE LAW WAS A SHADOW OF GOOD THINGS COMING AFTER.”**

**(Heb. 10:1)**

We use this word shadow in the very same sense today when we sometimes say, “Coming events cast their shadows before.” The great realities of God's plan of salvation began at the first advent and have since been in progress. The things of previous times were at their best and at their most shadows of these realities. Indeed, many of the glorious realities are still in the future and may be seen by faith through their shadows in the Jewish law arrangement. As, for instance, in the jubilee type, which we considered two weeks ago, we found the reality to be just at hand, whereas the type was instituted nearly 4,000 years ago. The apostle, referring to these matters of the law, declares that they “serve unto the example (copy) and shadow of heavenly things”—spiritual things. (Heb. 8:5) However strange it may appear to some to draw such a sharp line of distinction between the Jewish and Gospel age—between Israel after the flesh and Israel after the spirit—the clear discernment of this is absolutely necessary to a proper understanding of the divine word.

### **DEVOTED AND CONSECRATED**

We are not in this casting any reflection upon the Lord's holy people of the period before the first advent. We hold that they were devoted, consecrated and acceptable in the Lord's sight; but that, living before the time appointed, they could have no part or lot in the special call of this gospel age. We might give numerous Scriptural testimonies in proof, but must content ourselves with a few at this time. The apostle speaks of our Lord Jesus as the captain or forerunner of His faithful followers in the narrow way which leads to the kingdom of glory, honor and immortality—“the new way of life” which He opens up for His followers. (Heb. 10:20) It would be inconsistent with these figures and terms to suppose that any ever ran the race before Him whom God set forth to be the captain and forerunner and exemplar. The apostle, himself a Jew and writing about the faithfulness of the ancient worthies, Abraham, Isaac, Jacob and others, concludes his favorable comment on their faithfulness to God in these words, “All these died in the faith, not having

received the things promised; God having provided some better things for us (spiritual Israel), that they without us should not be made perfect.” Heb. 11:39,40

This is very explicit testimony by one who, so far from having prejudices against the Jew, tells us in all candor of his devotion to their interests and that he would gladly sacrifice personal interests in favor of the nation as a whole. The same apostle, writing again, denominates fleshly Israel the house of servants, in contrast with spiritual Israel as the house of sons. He did not thus demean the faithful of the natural house, but honored them, for surely it is a great honor to be servants of the Most High God; but he did lay emphasis upon the fact that the church of this gospel age is very highly favored, in that its faithful few are recognized of God as the house or company of sons under the headship of the Lord Jesus. The apostle’s words are: “Moses verily was faithful as a servant over all his house, but Christ (was faithful) as a son over his house—whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Heb. 3:5,6

### **JESUS’ WORDS ON THE SUBJECT**

Our Lord declared, “The law and the prophets were until John; since then the kingdom of heaven is preached.” (Luke 16:16.) Again our Lord speaks of John the Baptist, His forerunner, and points out that he belongs to the dispensation that was passing and not to the new dispensation, and that the humblest of His followers in the new dispensation would be greater than John the Baptist, because he belonged to the old one. Our Lord’s words were, “Verily I say unto you, there hath not arisen a greater prophet than John the Baptist; and yet I say unto you that the least in the kingdom of heaven is greater than he.” The thought is that the gospel age is for the development of the church class, and that the faithful of the Lord’s consecrated

3H196

at the present time are the kingdom of God in embryo—the members and representatives of the kingdom which shall be shortly introduced in power and great glory to bless the world.

Let us for a little while leave the consideration of spiritual Israel and its interests and notice with particularity some things pertaining to natural Israel. But while doing this let us not overlook the fact that these various items will have a typical lesson for us by and by. Prophetic testimony marks the beginning and end of Jewish favor.

The history of Israel began with the death of Jacob, who was the last of the patriarchs, and who for his faith in God was surnamed Israel, which signifies a prince with God. The nation of Israel was otherwise called the children of Israel. It was when Jacob

was on his death bed that he called his family and blessed them, and there it is for the first time recorded, “all these are the twelve tribes of Israel”—there their tribal and national existence began. They had tribulations in Egypt, in the wilderness and in the promised land; but in all of these the Lord’s blessing was with them, their adversities were overruled for good, and they were still His peculiar people. Even when, finally, they went into captivity in Babylon, His favor was with them, and so they continued in His favor and under corrective chastisements until the close of their age. We know exactly when their age terminated and the gospel age began. It was at the close of our Lord’s three and one-half years of ministry, when He offered Himself to them and was refused, except by a few, a remnant—as we read, “He came unto His own, and His own received Him not; but to as many as received Him, to them gave He liberty to become sons of God.” John 1:11,12

### **REJECTION OF THE SAVIOR**

The exact turning point where divine favor passed from fleshly Israel is noted in the Scriptures as taking place just five days before our Lord’s crucifixion. At that time He rode to the city of Jerusalem as their king on an ass, in fulfillment of the prophet’s words, “Behold, thy king cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass.” (Zech. 9:9) It was foreknown of the Lord that He would be rejected, and is so stated by the prophet; nevertheless, the full proffer or opportunity was granted to the nation. When they received Him not, weeping over them, Jesus said, “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not.”

“Behold your house is left unto you desolate.” (Luke 13:34,35)

Prophesying, our Lord added: “Ye shall see me no more until that day when ye shall say, `Blessed is he that cometh in the name of the Lord. ’” Since that time the Jews have as a nation been cut off from divine favor as never previously. Their house has been desolated of divine favor in every sense of the word, as they are free to acknowledge. We hope to show most conclusively from the scriptures that God’s favor is to return again to the Hebrew people, that he will save them from their present blindness, bringing them back to their own land and to his own favor. That Abraham, Isaac and Jacob, and all the holy prophets of fleshly Israel, resurrected from death, as perfect men, shall become the earthly representatives of the spiritual unseen kingdom—Christ and the church. At that time, and under those influences, the true-hearted Hebrews will return to divine favor and to corresponding prominence in the world, and become channels of divine blessing for all people, as is so clearly intimated in their part of the Abraham promise.

## **GOD'S FAVOR TO RETURN**

We hope to demonstrate clearly from the scriptures that Israel's period of rejection and blindness, without divine favor, is to be of the same duration as was their previous experiences under divine favor. Please follow me on the chart. Notice that from the death of Jacob until the death of Christ, the Bible chronology here set forth shows a period of 1,845 years. I need not here take your time to cite you the chapters and verses for these figures; you will find them in your common version Bibles exactly as here represented. Anyone desiring the references, we will be pleased to furnish them, and those who already possess the second volume of "Millennial Dawn" will find the whole matter therein set forth.

Now if we can find scriptures to prove what we say, namely, that Israel will be without divine favor for a like period of time to that of their previous favor, we can very easily reckon when the promised return of favor would be due; for 1,845 years from the death of Jacob to the death of Christ, ended A. D. 33, and 1,845 years since A. D. 33 ended A. D. 1878.

We should not, however, expect that in 1878 God's favor would instantly be manifested, because, when we look back to the time when their "house" was left desolate, we find that there was a period of 37 years in which they, as a nation, were falling—from A. D. 33 to A. D. 70, when Jerusalem was utterly destroyed by Titus and his army, since then that people have been continually scattered and troubled and without divine favor. What we should expect, then, in 1878, would be a correspondingly gradual dawning of favor. As adversity began to come upon them in A. D. 33, blessings should begin to come upon them in A. D. 1878.

Is there anything to indicate a blessing upon fleshly Israel since A. D. 1878? There surely is. In that very year the Berlin Congress of Nations was held, and its chief was Lord Beaconsfield, the representative of the British government, and by birth a Jew. There was fulfilled the words of the prophet:

"Ten men out of all languages of nations shall take hold of the skirt of him who is a Jew, saying, we will go with you."—Zech. 8:23

## **GROWTH OF ZIONIST MOVEMENT**

Those ambassadors of the great powers all went with Lord Beaconsfield, all adopted the policy which he favored. Under the arrangements of that conference Egypt and Palestine were all put under the protection of Great Britain, as others of the Turkish states were put under the protection of other powers. From that day onward Israel's star of hope has been rising little by little. The Jews have been granted liberties and advantages in Palestine such as they had not

enjoyed previously for 18 centuries. True, these liberties as yet are very circumscribed; true, also, in this time great persecutions have arisen against them in various countries, especially in Russia; but all these experiences are favorable to them, and under them they are awakening to a fresh zeal for God, for His promises, and for the Holy Land. Under the stimulus of these persecutions and restraints, combined with the divine favor, the Zionist movement has sprung up amongst the Jews and is attaining national proportions, and whetting the appetites of that people for the divine favors and blessings promised to Abraham, Isaac and Jacob and all the holy prophets and soon to have fulfillment under the millennial kingdom of Christ.

We are not drawing these conclusions from the facts in the case, but especially from the prophecies; for, as some present today well know, the speaker presented these same views from the same standpoint and in print in the seventies. Before the Berlin conference, and 20 years before the birth of the Zionist movement, he proclaimed the movement precisely as it is presented to you today. Day by day, however, the evidences of the fulfillment of these prophecies accumulate, yet so gradually that the world in general realizes not what is transpiring. Ere long the doors of Palestine will be thrown open for the general reception of the Jews, and people and money will not be lacking to cause that present wilderness to blossom as the rose. Moreover, the Lord's blessing will be upon the land and upon the people more and more as we near the end of "Gentile Times," which last Lord's day we showed will be reached in A. D. 1915.

Let us now examine the prophecies which tell us the length of Israel's disfavor and point us to the exact time of its beginning and where it will end.

### **PROPHECY OF JEREMIAH**

Jeremiah was one of the most prominent of Israel's prophets. He it was that foretold of their captivity in Babylon, and that the desolation of the land would be for 70 years, and that then the people would be brought back by divine favor. But the prophecy we now cite refers to a still more serious captivity. It reads: "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods (rulers), day and night; where I will not show you favor." (Jer. 16:9-13). These days of disfavor commenced with their rejection of Messiah, and the predictions have been most thoroughly fulfilled during the past 18 centuries, as the whole world is witness. The prophecy could not have referred to the Babylonian captivity, the only other one they have had since Jeremiah's day. We are sure of this, because of the words of the prophet—"into a land that ye know not; neither ye nor your fathers." Abraham and his family came from Babylonia, hence that land could not have been referred to. Besides, the Lord did

show Israel favor in Babylon. But, as we have just seen, for more than 18 centuries Israel has been scattered amongst all the nations of the earth, and that without any marks of divine favor.

The Lord, through the prophet, next proceeds to explain how he will regather Israel in due time (verses 13-15): “Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north (Russia, where more than one-half of the Jews reside), and from all the lands whither he hath driven them; and I will bring them into their own land that I gave unto their fathers.” We might multiply testimonies both from the Old and New Testaments, to prove the restoration of Israel to divine favor in due time, but we must press on and notice a succeeding verse in the same prophecy: “And first, I will recompense their iniquity, and their sin double.”

### **ILLUSTRATED BY THE CHART**

The Hebrew word rendered “double” is “Mishneh,” which signifies a second portion, a repetition. Thus understood, the prophet’s declaration is, that from the time of their being cast off from favor, until their time of return to favor, would be a repetition or duplication in time of their previous history during which they enjoyed divine favor. This matter is illustrated by the chart. Here we see the period of favor from the death of Jacob to the death of Jesus, 1,845 years long, and here we see, in this other column, the period of disfavor of equal length beginning at the death of Jesus and terminating in 1878. We remember, however, that the disfavor came on gradually for 37 years, and we perceive that the favor is returning gradually during a similar period of 37 years, which will end with the year 1915. How clear and explicit is this testimony, “I will render unto you misneh, a repetition, in land which ye know not, neither ye nor your fathers, where I will show you no favor.” Poor Jews! We are glad for them that the better day is dawning—that gradually their blessings are taking the place of the curses which they drew upon themselves, saying: “His blood be upon us, and upon our children.” Matt. 27:25

Some one may say, “Yes, that seems quite conclusive, quite in harmony with what you claim; and yet it is but one statement by one prophet. Are there any more evidences?” We reply that one statement by one prophet should carry conviction; many of the prophecies fulfilled at the first advent had no more testimony than this. But our Heavenly Father in great mercy—in condescension to our weakness of faith—has deigned to supply further evidences. Through Zechariah (9:12) the Lord refers to this same matter, using precisely the same word, “Mishneh,” but from a different standpoint.

Jeremiah took a standpoint previous to this scattering of Israel,

and foretold it as a future matter. Zechariah took his stand down in the future, and in prophetic vision saw Jesus riding upon the ass to Jerusalem; and standing, as it were, by his side, the prophet cries, “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee. He is just and having salvation; lowly, and riding upon an ass.”

### **FULFILLMENT OF A PROPHECY**

Note the precise fulfillment of these words. (Matt. 21:4-9; John 12:12-15; Luke 19:35-40) Every item was fulfilled, even to the shouting; and when the people shouted Hosanna, the Pharisees asked Jesus to rebuke them, but He refused, saying, “If these should hold their peace, the stones

3H198

would immediately cry out. Why? Because it had been prophesied that there would be a shout, and every item of prophecy must be fulfilled. Let this particularity of detail in prophetic fulfillment give us confidence in this and other statements of the prophecies.

The prophet proceeds to note the evil consequences to follow the rejection of Messiah. Speaking for Jehovah, he addressed Israel thus: “Turn you to the stronghold (Christ), ye prisoners of hope; even today do I declare that I will render double (Mishneh) unto thee.” How distinct is this statement respecting Israel’s double, pointing us to the very day at which the turning point came in their history—“even today.” The facts of the case demonstrate that that was the turning point of their national career. The same thing was taught in the symbol of the Passover; it must be eaten at the full of the moon, the moon being symbolic of the law dispensation as the sun is the symbol of the gospel dispensation. The full of the moon signified the time when their highest attainment had been reached and where the waning began.

It is written that at the mouth of two or three witnesses every word shall be established. We have already heard two. Let us hear the third, Isaiah—another of the holy prophets whose prophecies have been time and again distinctly fulfilled. He, too, was given a message respecting Israel’s double, but his standpoint is down here in our day—in A. D. 1878, at the fulfillment of the double—and says, “Comfort ye, comfort ye, my people, said your God. Speak ye comfortingly to Jerusalem and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hands double for all her sins.” Isa. 40:1,2, margin

### **BUT FEW MORE YEARS**

Isaiah’s word, translated double, is kephal, which signifies double in the sense of a thing having been folded in the middle. It is in full agreement and confirmation of what we have already seen. How wonderful that God has thus particularly stated, and



yet, as the Scriptures declare, has “hidden” these things in His word, so that many of the wise and prudent have overlooked them; and they are only seen now because we are living today in the time of their fulfillment, and hence in the due time for them to be understood. What more could we ask on the subject? How conclusively all this demonstrates that Israel’s period of disfavor would be of equal length with the preceding favor, and how simple is the demonstration that this double has already been completed, in one sense of the word, and that it will be fully accomplished in its broad sense in 1915.

Our hearts rejoice in these testimonies from the Lord’s word respecting Israel’s favor, but as Christians we have another and more personal interest in these figures. We are interested in the Jew, but we are also interested in ourselves—interested in the welfare of the church of Christ, spiritual Israel, which is now being selected. And now, dear friends, I call your attention to a matter of striking importance, namely, that these measurements thus fixed by the Lord through the prophets upon the affairs of fleshly Israel serve also to measure certain great and important matters in the affairs of spiritual Israel.

I remind you of the apostle Paul’s dissertation on the affairs of natural and spiritual Israel in chapters 9,10,11, of his Epistle to the Romans. He here points out the rejection of Christ by the Jewish people, and their own consequent rejection by the Lord, and the blindness and stumbling consequent to that rejection. He quotes from the prophecies to show that the entire matter was foreknown to the Lord, and foretold. Then, in the 11th. chapter he asks the question, “Hath God cast off His people whom He foreknew?” He answers, “God forbid.” He then proceeds with his argument to prove that the Old Testament scriptures everywhere agree that future favor is to come to Israel, and that that future blessing of Israel is to be the precursor to a future blessing of all the families of the earth, and that this means “life from the dead.” Rom. 11:15

### **ST. PAUL’S ARGUMENT**

St. Paul’s argument becomes especially interesting and forceful when we reach the 25th. verse. I will not take the time to read it all, but I trust that you will read in your own Bibles at your homes the apostle’s plain statement respecting Israel’s future and how it is to be brought about through the glorified church. “They shall obtain mercy through your mercy.” The whole matter is graphically set forth in verses 25 to 33. But our interest centers in one statement of the 25th. verse, “Blindness in part is happened to Israel, until the fullness of the Gentiles be come in.” We have already seen where this blindness began—when they rejected the Lord and crucified Him. We see that it has continued during all these intervening eighteen centuries, and we have just seen through the testimony of three of the prophets that this blindness is to be turned away, and a general blessing and



restoration to divine favor to ensue as soon as their double is filled full—which we see will be accomplished in 1915.

Now, hold this thought fast while we investigate the apostle's words, "Until the fullness of the Gentiles be come in." The significance is that Israel's disfavor or blindness will last until the full number of the spiritual Israelites should be completed, whom God is gathering out of every nation, people and kindred. The significance of the statement thus seen in its connections is that by 1915—by the time Israel's favor will be complete—all the special spiritual favors, which during this gospel age have been held forth, will be completely at an end. They will end as completely as did the earthly favors which Israel enjoyed, ended at the time when our spiritual favors began. This is a momentous question for the Lord's people.

To some it may bring a measure of fear to think that the end of the special time of special favor and opportunity is so near at hand; but to others, who are living close to the Lord, it will bring a measure of rejoicing, even as the Master instructed, saying, "When ye shall see these things begin to come to pass, then lift up your heads and rejoice, for your redemption draweth nigh." A part of our object in calling attention to these matters today is that some of the Lord's faithful people in all denominations, who have not heretofore been aroused to an interest in His word, and to an investigation of these important and grand subjects, may become enthused, quickened, refreshed, revived in their spiritual health and energy and service; and that thus

3H199

they may be the better prepared to make their calling and election sure while still it is called today.

### **FATHER OF MANY NATIONS**

Thus far we have investigated the subject largely from the standpoint of fleshly Israel, merely drawing the deductions in favor of spiritual Israel. Now we invite you to consider the matter from another standpoint, from the standpoint of spiritual Israel. Consider that God used the natural Israelite, his law and covenant and age, as types of the spiritual, higher, more glorious things which He has bestowed on us as the house of sons, in contrast with the noble ones of the past who were honored in being of the house of servants.

The law was a shadow of good things to come—every feature of it was typical of higher things. The earthly people, fleshly Israel, had earthly promises, but the anti-typical people, spiritual Israel, have heavenly promises. Throughout the entire Old Testament there is not a suggestion of spiritual or heavenly conditions as being the hope set forth. Good Father Abraham was encouraged not with heavenly promises but earthly ones when the Lord said to him, "Now lift up thine eyes and look to the north and south

and east and west: For all the land which thou seest, to thee will I give it, and to thy seed forever.” No such earthly promises were made to the spiritual house, but “exceeding great and precious promises, that by these we might become partakers of the divine nature.”

These two seeds of Abraham were distinctly differentiated in one of the promises made to him, although he probably did not comprehend the matter fully. The Lord said to him: “Thy seed shall be as the stars of heaven, and as the sand by the sea shore.” The stars of heaven fitly symbolized the spiritual house of sons, the real seed of Abraham in the highest sense of the word—the Christ. Jesus is this special seed of Abraham, and the faithful of the gospel church are to be his associates in the spiritual part of the promises, as the apostle says, “If ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.”—Gal. 3:29

### **YET TO BE FULFILLED**

But if we inherit the heavenly part of the promises, it still leaves the earthly part to be fulfilled, and as we have already shown, the ancient worthies are to have the most prominent place in the world as the representative of the spiritual kingdom when the Millennial dispensation begins. To them will naturally gather all the true ones of Israel according to the flesh; and to these in turn will gradually gather all the true-hearted of the whole world, all of whom by faith and obedience may be privileged to become the children of Abraham. As it is written, “I have constituted thee a father of many nations.”—Gen. 17:4; Rom. 4:17

Our present topic confines us specially to the two Israels and their two ages. We find the parallelism between them represented also in the cherubim of the most holy. These were a part of the lid of the “Ark of the Covenant,” their wings extended, their faces looked inward toward the center of the mercy seat—to the very spot where the blood of atonement was sprinkled. While these two cherubim represented wisdom and love waiting for the satisfaction of justice in the great atoning sacrifice, both on the wing to serve, to fulfill the gracious purposes of God so soon as the appointed time for the world’s blessing shall fully come, nevertheless they also well represent the Jewish and Gospel ages—the one looking forward to Christ and the atonement, the other looking backward to that great transaction. Let us note the harmony as well as the differences between these two dispensations—the law and the gospel, fleshly Israel’s period of favor, and spiritual Israel’s period of favor, the fleshly house and the spiritual house, the house of servants and the house of sons.

### **THE HOUSE OF SERVANTS**

The house of servants was established in Jacob, who was surnamed Israel, a prince with God: the house of sons was established by our Lord Jesus, and in the scriptures is designated

the “true Israel of God.” The house of servants was founded in “the twelve sons of Jacob” (Israel): the house of sons was founded in “the twelve apostles of the Lamb.” The house of servants had a mediator of a law covenant and a tabernacle made with hands: the house of sons has a better mediator of a new covenant and a tabernacle not made with hands. The house of servants had a priesthood, with chief priest, under priests, and a Levitical order whose chief business was “to offer both gifts and sacrifices” under the law: the house of sons has also a priesthood—“Ye are a royal priesthood.”

In this royal priesthood is first our Lord Jesus, the high priest of our order, and, secondly, associated with him the church, his body, the household of faith, whose chief business of life it is in the present time to offer up both gifts and sacrifices. The house of servants had the blood of bulls and goats for sin offerings and atonement, which as types were very expressive, but which “could never take away sin:” the house of sons, as a royal priesthood, has more effective sacrifices, or, as the apostle declares, “better sacrifices” than those—which do, forever, purge us from the consciousness of sin, and fully and completely effect our reconciliation to the Father. The house of servants had its capitol in earthly Jerusalem: the house of sons has its capitol in the New Jerusalem. The house of servants had a captivity in Babylon from which only a very few returned, because of lack of faith in the Lord: the house of sons had had a period of captivity in mystic Babylon from which only a comparatively few are returning and earnestly seeking the old paths. The house of servants had divine favor of an earthly kind for 1,845 years, ending with a great trial and testing in connection with the first advent of our Lord: the house of sons has passed a similar period of 1,845 years, into a period of trial and testing in connection with the second advent of our Lord and the establishment of His kingdom. How could these parallels be more striking than they are?

### **HARVEST THE END OF THE AGE**

The close of the favor of the house of servants was called a “harvest” time, and in it the “wheat” was gathered out and the “chaff” renounced. The period of favor in the house of sons also closes with a “harvest” time, of which the Lord prophetically told us that it would mean a separation of the “wheat” from the “tares” and the gathering of the

3H200

“wheat” into the “garner” of the new nature, and the rejection of the tares.

Do not these things impress us, dear friends, as being very remarkable? Could they be accidental? Do we not as Christians believe most thoroughly that our heavenly father’s guidance directs the affairs of his people in this gospel age as fully as

during the preceding typical age? The lesson coming to us then is that we are living today in the harvest time of this age, and this may well account to us for the wonderful light and knowledge and truth shining upon the pathway of the Lord's faithful ones, the object of which is not to satisfy curiosity merely, but to ripen our characters, and to thus fit and prepare us for the heavenly and glorious things to which we have been "called."

The Lord willing, we shall have something more to say on next Lord's day afternoon respecting some of these matters—noting the prophetic fulfillments which specially mark this day in which we are living—the grandest of all periods in some respects, and the most trying time for the Lord's people in other respects. The special topic will be "Things which must shortly come to pass." This will be the conclusion of this special series of studies of prophecy.

[April 4, 1904](#)

## **THREE STEPS IN THE PLAN TO SAVE MAN FROM HIS SIN**

Bible House chapel, in Allegheny, was crowded yesterday when Pastor C. T. Russell spoke on Christ's resurrection. The text and discourse follow:

Dear Friends: It is appropriate that we notice that the most important steps in the divine plan for the recovery of man from sin and its penalty are three in number. The first of these was our Lord's death as the redemption price of Adam and his race from the "wages of sin"—death. This we celebrated on its anniversary during the week just past. I am confident that I reflect the sentiments of all who participated on that occasion—that it was a most blessed and refreshing season, and that our hearts took fresh courage as we considered the love of God manifested in the gift of His Son, who died for our sins.

The second of these important steps in the plan of salvation was our Lord's resurrection from the dead; for be it noted that the redemption could have profited us nothing whatever had the Redeemer Himself remained under "the curse"—the death penalty—which he bore for us. Had our Lord Jesus remained under the power of death he could never have saved us; for the salvation promised us is a resurrection from the dead, and a dead savior would be no savior at all—Himself under the power of death how could He have released Adam or any of his family?

The third important step in the divine plan of salvation is the second coming of Christ, to actually bestow upon the faithful ones of His church the blessings promised to them, and to actually proffer to the world in general opportunities for

reconciliation to the Father secured by the redemption sacrifice. Our topic for today is the second of these important items—our Lord’s resurrection from the dead, and we choose as our text the words of the apostle:

“Now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; but every man in his own order.”—1 Cor. 15:20-23

### **RESURRECTION OBSCURED BY ERROR**

It is unfortunate that a false theory respecting the penalty of sin (death) has so engrafted itself upon the minds of Christian people as to distort their views and really make meaningless much that the scriptures state respecting the resurrection of the dead. From the ordinary standpoint it would matter little to us whether our Lord Jesus arose from the dead or not—it would matter little whether anyone ever rose from the dead or not. The usual thought respecting resurrection is that it relates merely to the body and not to the soul. The theory is that the soul, so far from dying with the body, really becomes more alive without the body, and hence some speak of getting “free” from the body—being “liberated from the prison house of clay.” To such as have been misled by such false conceptions of the facts as are implied in this language, the resurrection must mean to a greater or less degree a reimprisonment, a restraint of liberties, a limitation of powers and attributes.

Such persons in reading the scriptures must feel more or less confused when they come across statements by the Lord and by the apostles and the prophets implying a great necessity for a resurrection—an absolute necessity—implying the utter nothingness of the person in death if there be no resurrection for him. In the preceding context the apostle has been discussing this very subject with some who, apparently, had come under the teaching of Greek philosophies, called Platonic philosophy—the same error which so generally prevails among Christian people today. Note the apostle’s words, “If Christ be preached that he rose from the dead, how say some amongst you that there is no resurrection of the dead?”—or as some now would perhaps state it, there is no necessity for a resurrection from the dead.

The apostle could not agree with any such suggestion. In his theology as in that which prevails throughout the scriptures every hope of future life hinges upon a resurrection from the dead. The apostle states this in so many words: “If there be no resurrection of the dead, then is Christ not risen (if a resurrection of the dead is an impossibility, it must have been an impossibility in our Lord’s case, (the argument), and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have

testified of God that He raised up Christ; whom He raised not up if so be that the dead rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” Verses 12-18

3H201

### **FAITH VAIN WITHOUT A RESURRECTION**

What strong language the apostle uses! He lays the whole stress of future salvation upon a future resurrection of the dead, and he unites the resurrection hope of mankind with the resurrection of our Lord. If Christ did not rise from the dead, no one will rise from the dead; if Christ did rise from the dead, it proves the possibility of a fulfillment of God’s promise—the hope of a resurrection for every member of Adam’s race sentenced because of Adam’s sin and redeemed by our Lord’s sacrifice.

All Christian faith is vain if there is no resurrection, all Christian preaching is vain, and all those who have gone down into death have perished—are without hope of any future life anywhere or of any kind—if there be no resurrection of the dead. Read these words of the apostle over to yourself quietly at home, ponder their meaning, and you will agree with me that our Lord’s resurrection was a most momentous event.

The scriptural presentation of this subject is that God’s penalty for sin includes the soul as well as the body—the intelligent and mental and moral qualities as well as the physical. From the scriptural standpoint Adam’s soul was sentenced to death, “The soul that sinneth it shall die.” It was necessary therefore, in order to Adam’s redemption, that whoever would pay his ransom price to justice must die, not only physically but in every sense of the word—must fill the conditions of the penalty.

In Adam’s case this penalty was represented in our Lord’s words, “Thou shalt surely die,” addressing the intelligence of Adam, and not merely saying, Thy body shall die and leave thee more alive than ever. The scriptural presentation of the sentence upon Adam is, “Dust thou art and unto dust shalt thou return.” We have already seen on a previous occasion that the human soul or intelligence or existence is the result of a combination of life force (“spirit of life”) with physical organism, and that the death of the man is the death of the soul, resulting from the separation of the spirit or vital spark of life from the organism or body.

This penalty which came upon Adam has been transmitted in a natural way to all humanity as his children, as the text declares—all who were in Adam at the time of his fall have inherited the dying qualities implied in his sentence.

The scriptures represent that the whole world of mankind, thus dying, go into oblivion, into unconsciousness, into dissolution.

Thus we see that the death penalty upon man took from him all the rights and privileges which had belonged to him as a creature of higher intelligence, endowed with the moral likeness of his Creator—the privilege or boon of everlasting life.

This special provision of God for man above the provision for the lower animals having been lost by disobedience, man really was, therefore, on the same plane as the brute creation—without any right in God’s promise or any character of his own which could call to justice for everlasting life.

Whatever, therefore, God shall at any time proffer to man in the nature of a hope or prospect for eternal life must be wholly as a free gift on God’s part, entirely independent of any rights or privileges with which mankind was endowed at the time of his creation—for all these were “lost.” But our Lord Jesus explains to us the object of His first coming, saying, “The son of man is come to seek and save that which was lost.” Men by disobedience had “lost” the right to eternal life, and all the privileges and blessings and opportunities attaching to that great boon. It was this life-right that man needed and that Christ came to give back to him. The Lord explains this in so many words, saying, “I am come that they might have life—and that they might have it more abundantly.” (John 10:10) He tells us again that he came not to destroy men’s lives but to save them—to save them from the death sentence, the death penalty under which the race had then been for more than 6,000 years.—Luke 9:56

### **CHRIST’S SOUL DIED AND REVIVED**

Our Lord explained further how he intended to give the world life, saying, “The son of man came not to be served unto, but to serve, and to give His life a ransom for many.” (Matt. 20:28) From this standpoint our Lord’s life was laid down in death in exactly the same manner in which Adam’s life was laid down, and for the very purpose of securing to Adam (and to the race in him when he was condemned) a release from the original sentence—a release from the death penalty.

In view of this, dear friends, what should we expect to find the Scriptures to teach respecting the character of our Lord’s death? Do they teach, as is generally believed, that our Lord only appeared to die, but that in reality He did not die, and merely allowed His body to die on the cross? Not so, the Scriptures teach very explicitly that “He made His soul an offering for sin” (Isa. 53:10). Again they tell us that “He poured out His soul unto death” (Isa. 53:12). They tell us further that eventually “He shall see of the travail of His soul and shall be satisfied” (Isa. 53:11). It is evident, then, from these Scriptures that our Lord’s “soul” died and thus fully met the penalty against sinners—“the soul that sinneth it shall die.”

Whoever sees this clearly and distinctly sees that justice has been fully met, and that God, having thus laid upon His Son the

penalty of Adam, can now be just in setting at liberty from death, the soul of Adam and the souls of all of Adam's posterity, all of whom came under this death sentence through his disobedience, as the apostle most explicitly states the matter.—Rom. 5:12

Not only have we this evidence that Christ poured out His "soul" unto death and made His "soul" an offering for sin—for our sins—but additionally we have the Scriptural testimony that His "soul" was delivered from death in His resurrection—thus proving beyond peradventure that he did pay mankind's penalty, that He did pay the "wages of sin"—"the soul that sinneth it shall die." The prophet David, speaking of our Lord, distinctly tells us that His "soul" was not left in sheol—the grave, the death state.—Psa. 16:10

Let us notice the Apostle Peter's testimony on this subject, as recorded in Acts 2:24-34. He is discussing our Lord's resurrection, in full harmony with the words of the Apostle Paul in our text. Does not the frequency of the Scriptural references to the resurrection of the dead and the infrequent mention of it in the pulpits of our day attest clearly what we have already been showing, namely, that

3H202

a great and serious error has crept into the Christian faith which bears upon this subject, and which tends to make the word of God of none effect to them that are beclouded with the error? It surely does.

It must surely strike Christian people in general as remarkable that so much emphasis is laid upon the absolute necessity of the resurrection of Christ and of the church and of the world in the Bible mention of these matters, while the majority of Christian people have perhaps never heard the subject of the resurrection preached upon a single time in all their lives. Why? Because of the erroneous thought that men who have died know more than they knew before they died.

It all comes from the ignoring of the Scriptural testimony on this subject, to wit, that "the dead know not anything—so that their sons come to honor and they know it not, or to dishonor and they perceive it not of them. For there is neither work nor device nor knowledge nor wisdom in the grave whither thou goest." —Job 14:21; Eccl. 9:10



## **BEGAN AT CHRIST'S BAPTISM**

The Apostle Peter's argument is quite to the point. He was preaching on the day of Pentecost; he was charging home to his hearers the fact that they had crucified Jesus, and then in offset declares that God raised Him up from the dead—that it was not possible that He should be holden of death. It was the Father's promise that our Lord's faithful sacrifice of His life as the man Christ Jesus should not signify to Him an utter blotting out of His existence.

It would indeed mean the termination, the complete blotting out of Him as a man—His human existence, which He had assumed in exchange for a previous spirit existence, being given up as a “ransom” price for Father Adam and thus for all who were involved in Father Adam's disobedience. He could not rise from the dead as a man, as a human being, as flesh—his flesh being given once and for all and forever for the life of the world, for Adam and his race.—Heb. 2:9; Matt. 20:28; 1 Tim. 2:6

But nothing in this arrangement for the complete laying down of His life as “the man Christ Jesus” interfered with another arrangement which the Father provided, namely, that at the time of His consecration when 30 years of age, He should be “begotten again” of the Holy Spirit to a new nature—a spiritual nature, higher than human. This spiritual nature developed as the earthly nature of our Lord was sacrificed day by day in obedience to the Father's plan.

The new nature, however, was merely the new will, the spirit-begotten mind of our Lord, and was entirely dependent upon His physical organization; and when, therefore, He was crucified, when He died, the new mind as well as the fleshly body was involved. With Him, as with all others, there was neither wisdom nor knowledge nor device in sheol.

Our Lord's resurrection, therefore, was not as a man, but as a spirit being—such as He was before he undertook the work of man's redemption and left the glory which He had with the Father before the world was—only that now His exalted position is still a superior one to that which He previously enjoyed. (Phil. 2:9) This is the teaching of the apostle when he says: “He was put to death in the flesh, but quickened in the spirit.” Speaking of our Lord's faithfulness unto death and the glorious exaltation to which it led, he says: He left the glory of the Father and took a bondsman's form and was made flesh for the suffering of death—that “He, by the grace of God, should taste death for every man. And, being found in fashion a man, He humbled Himself even unto death, even the death of the cross. Therefore God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow... and every tongue confess to the glory of God the Father.”—Phil. 2:7-11; Heb. 2:9

St. Peter, after declaring our Lord's resurrection from the dead, makes various quotations from the Prophet David, showing that our Lord's resurrection and future glory were foretold. Then, proving that David was not speaking these things respecting Himself, but respecting Christ, he says: "Men and brethren, let me speak freely to you of the Patriarch David, that he is both dead and buried and his sepulcher is with us unto this day."

The fact of his burial proved that David's flesh did see corruption, that God did not deliver him from the power of death, and his sepulcher was a standing memorial, not of his resurrection, but of his death and corruption and hope of a future resurrection through Christ. The apostle, in the words of our text, proceeds to show that David, as a prophet, foretold the resurrection of Christ from the dead, to be the heir of the throne of Israel and the world, as God had declared to David, and as He had previously declared to Abraham.

"This Jesus hath God raised up, whereof we all are witnesses," said St. Peter; and then he referred to the miraculous power of the holy spirit displayed in the eleven apostles as proofs that Jesus not only had arisen from the condition of death, but that He had ascended up on high to the Father and had sent forth the holy spirit, whose manifestations were generally perceived. As though to clinch his argument, and to prove that David was speaking of our Lord and not of himself, the Apostle adds in verse 34, "For David is not ascended into the heaven"—his prophetic reference therefore was to Jesus the one whom he represented in type and prophetically.

## **RESULTS FROM CHRIST'S RESURRECTION**

As the fact of Christ's death attests His love and devotion to us and that the penalty for the sins of the whole world has been fully paid, so His resurrection from the dead on the third day assures us that the Father was pleased with the sacrifice, that justice accepted it, and that therefore it will be possible to justly exonerate the whole world of mankind from the Adamic sin and all the penalties and consequences, depravities and hereditary weaknesses which have come down to us through that original sin.

God can be just and yet justify all mankind from all things—from all the sins that are the result of our original impairment as a race, mental, moral and physical degeneracy. The resurrection of Christ assures us further that God, who changes not, is carrying out the stupendous plan of salvation which he at first arranged, concerning which the Apostle prayed that the early church might more and more have the eyes of their understanding opened, that they might be able to comprehend with all saints the

3H203

lengths and breadths and heights and depths of the love of God, which passeth all understanding.

This great, wide and deep and high plan of God relates to and has blessing for every member of our fallen race. As all who are in Adam shared his penalty, so all who shall come into obedient relation with Christ will in Him share the life which He has secured for the race. As yet only the church, only the "little flock," have had the eyes of their understanding and the ears of appreciation opened to grasp the situation and to appreciate the love of God which passeth all understanding.

This "little flock"—as we shall see, the Lord willing, next Sunday—is to have a special resurrection to spiritual favors and blessings and position, and from that standpoint in association with the Lord shall dispense blessings to the whole world of mankind in due time.

The due time for the world to have its resurrection privileges will be the next age, but this also we leave for consideration next Lord's day. Today we are dealing with the fundamental fact that our dear Redeemer died for our sins, and, as the apostle expresses it, "rose again on the third day from the dead for our justification." Blessed are our eyes and our ears which see and hear now of the grace of God! A special blessing comes to all of us who thus learn in advance of the world of the precious boon secured by the dear Redeemer's death, and which He lives to bestow. The bestowment of this blessing upon the world waits for the election of the church, the bride class, to be joint heirs with Jesus in His heavenly kingdom.

In view of this wonderful outcome—in view of how much was dependent upon the Lord's death, and then dependent upon his resurrection and is still dependent upon His coming in the power of His kingdom to pour out the blessings secured by his death—how much may we rejoice today and give glory to God that the grave no longer holds our Master. We rejoice that the bars of the prison house of death have been broken so far as He is concerned, and that shortly they shall be broken so far as the church, His consort, is concerned, and that the hour is coming in which all that are in their graves shall come forth—shall be released or have the opportunity of being released, from the bonds of death, as well as the bonds of sin, shall have the privilege of being delivered from the bondage of corruption into the glorious liberty of the sons of God.

We do not wonder that farther along in the same chapter in which our text is found, the apostle—still discussing this momentous question of the resurrection of our Lord and its import of resurrection to the church and to the world—pointing down into the future accomplishment of divine promises, breaks out into the exclamation, "Then shall be brought to pass the

saying that is written, death is swallowed up in victory. O, death! Where is thy sting? O, grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ”—victory over sin, victory over death!

Our Lord’s last great message to His people refers to the same victory, triumphantly saying: “I am He that was dead (not merely apparently dead, but really so) and, behold, I am alive forever more, and have the keys (the authority, the power over) death and hades (the grave or death state).”—Rev. 1:18

[April 18, 1904](#)

## **GOOD TREASURE AND EVIL TREASURE**

Pastor C. T. Russell of Allegheny spoke twice yesterday to good audiences at Baltimore. His afternoon subject was, “The Divine Program an Index to the Divine Character.” The evening subject was, “Why Is the Gate So Difficult and the Way So Narrow Leading Unto Eternal Life, and Will They Always Be So?” The close attention given indicated clearly the interest felt in these weighty topics. The use of the “Chart of the Ages,” illustrating these subjects, while doubtless helpful to the hearers, rendered the matter of reporting more difficult. A synopsis of the two discourses follows:

The text for the afternoon was, “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil.”—Luke 6:45 The speaker said:

Unbelief, infidelity, scans the work of God and judges it along the lines of our text, saying that if this be sound logic in respect to the conduct of a man, it must be equally a proper basis of judgment respecting the divine character—that if God be a good being His work as represented in the world must be a good work; and that if His work in the world be an evil one, it must be understood to imply an evil heart, an evil disposition. We cannot object to the terms of this criticism—surely right is right and wrong is wrong wherever found, irrespective of the person, his greatness or his littleness.

We must meet infidelity upon this reasonable platform, and must Answer--its charge: “If there is a God, He is an evil being, because evil, sin, trouble, sorrow, pain abound in the world.” Many Christian people find themselves weak at this important juncture, so that instead of being able to refute the charges of infidelity and atheism, they are obliged to take refuge in flight and in a closing of their minds, refusing to consider a question which

they recognize as being reasonable, namely: “How does your God justify His claims respecting His justice, wisdom, love and power?”

We hope, dear friends, that one result of this series of meetings for Bible study will be the refreshment of your own hearts respecting the divine character, as illustrated in the divine plan; and that a secondary result will be your ability henceforth to so comprehend the divine program that it will justify the divine character in your own judgments, and will enable you to so present it to others that they, too, may be able to glorify God in their minds as well as in their conduct.

We have but one text book on this subject, the Bible; but by the grace of God it not only gives us the history of the world for the 4,000 years up to the Christian era, but

3H204

through its promises and prophecies it unfolds the story of the present and also of the future. In the light of the past, the present and the future as presented to us in God’s revelation, we have an all-sufficient Answer--to every objection that can be urged from the standpoint of infidelity. Here we have the firm foundation of which the poet wrote, saying:

*“How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word  
What more can He say than to you He hath said?  
You, who unto Jesus for refuge have fled.”*

In coming to the Word of God for enlightenment we must beware of human tradition, which has done so much to confuse and bewilder, not only the world, but many of those who reverence and study the Scriptures. The Lord remarked this at His first advent, saying to some of the prominent teachers of that time: “Ye do make void the Word of God through your traditions.” Everywhere the Scriptures urge the Lord’s people to search the Scriptures. The Apostle Peter suggests to us that it is a lamp shining in a dark place until the day’s dawn--until the dawn of the Millennial day, the age which is to follow the present one. The intimation is that there is a great deal of darkness surrounding us on the divine plan at the present time, and hence that we as the Lord’s people need His Word and need to have it unobscured by human philosophies and theories. The same thought is presented to us by the Lord through the Prophet Isaiah, saying: “Darkness covers the earth and gross darkness the people” (Isa. 60:2). The Psalmist David prophetically represents the Lord’s consecrated church and says: “Thy Word is a lamp unto my feet, an lantern to my footsteps” (Psa. 119:105). The intimation is the same that prevails throughout the Scriptures--that darkness is everywhere and that the only light that we have is in God’s revelation. The suggestion further is that this lamp is not one which enlightens a large space, but is merely for the

immediate steps of the Lord's people, the illustration being that of a lamp fastened to the sandal to shed its light upon the immediate path of the traveler.

### **THE WORLD BY WISDOM KNOWS NOT GOD**

The wisdom of this world, which God calls foolishness, but which calls itself light—philosophies, science, higher criticism, etc.—tells us that the Bible is not trustworthy, that it is foolishness, that it is read in the rocks that creation came purely and simply by processes of evolution, and that if there is a God, and if He had anything to do with creation, it was a very insignificant part that he played. It tells us that in the process of evolution monkeys, baboons and apes were finally produced, and that a still further step in the same process developed Father Adam, the first man, and that consequently he was but one removed from the monkey; that the process of evolution has been gradually and grandly lifting up the race, until it has attained its present degree of individual development; that their hopes are that nothing will occur to interfere with this good progress, and that in time men may be developed into gods. Indeed, some “higher critics” seem to think that they are very nearly at that point now—they are wise, they know all about it, they are better able to instruct us than any teachers who ever were in the world; they are sure of this, but we doubt it. We tell them that “the world by wisdom knows not God,” and that in God's Word we find a more excellent way. They were taught that we must base everything upon the testimony of the Bible, and they claim that they themselves are far superior to the God of the Bible as represented in His workmanship in nature and His messages in the Scriptures.

We reply, Not so! They have misunderstood the Scriptures. They have misinterpreted them. Their attempt to mix philosophy with divine revelation has confused them and made void certain teachings of the Scriptures necessary to be appreciated in order that the harmony and reasonableness of the divine plan and the divine character be seen.

Let us take up the scriptural view of this matter, dear friends, and note the declaration of the Bible to the effect that God specially created our first parents—not in the image and likeness of monkeys, but in His own image, in His own likeness—not imperfect, but, as declared by the Prophet David, a little lower than the angels, crowned with glory and honor, as God's representative in the earth, the ruler and king of earth. Science tells us that there was no place in the world fit for a perfect man six thousand years ago. The Scriptures agree that the world in general was not in a condition fit for perfect humanity, but explain to us that God prepared for father Adam a suitable place, an Eden, a paradise, where everything was beautiful to look upon and where a full provision was made for everything necessary for his comfort and sustenance. The Scriptures explain that

Adam was given a trial for life or for death, and that by choosing a course of disobedience he chose the course which he knew would result in death. They tell us the divine sentence passed upon him. They explain to us the laws of heredity, that all of his posterity inherited the bane, the curse, the sentence of death, and that in consequence we are all born in sin, and sickness and sorrow and pain attend us more or less directly and insistently from the cradle to the grave.

Infidelity points us to the barbarous and degraded and semi-civilized, and tells us that all men were thus once low and that evolution has been lifting them up. The Scriptures tell us through the Apostle Paul that these degraded conditions of the world are the results of sin and wilfulness. The apostle says that when they knew God, they glorified Him not as God, neither were thankful; therefore, God gave them over to a reprobate mind and to the doing of those things which were not proper, and they defiled and degraded themselves. (Rom. 1:21-28) The apostle points out to us God's foreknowledge of our fallen conditions, and His compassion for us, and His arrangement for our redemption from the curse of sin—from death, the penalty of sin. He tells us that as the whole race sprang from one man, and that one man was a sinner upon whom the sentence came personally, and through whom it came to all his posterity naturally by heredity, so if one man could have been found perfect he could have redeemed the first man, had he been willing to sacrifice his life for the purpose. But we are assured that there is none righteous, no, not one; that not one of our race is able to give to God a ransom for his brother, and hence the case was hopeless so far as we were concerned. The apostle explains that God Himself

3H205

provided the ransom in the person of His Son, who left the glory of the Father and who became "the man Christ Jesus:" in order that He might "by the grace of God taste death for every man"—in order that He might thus pay the penalty for Adam, and release Adam and all of his posterity from the sentence of death—that he might make possible the resurrection of the race.

The Scriptures show us that the Lord Jesus fulfilled the divine program to the extent of giving His life as our redemption price, that He finished the work given Him to do, that He then ascended up on high, and that every preparation is thus made whereby God can be just and yet justify him that believeth in Jesus. These have been privileged to believe in Jesus Christ during this Gospel age, and to receive a blessing corresponding to their faith and their conscience, and this class is the Church, the Bride of Christ, and the household of faith, whose numbers all together are small.

The Scriptures clearly set forth that God's plan is not yet ended, that a very important part of it is yet future, and that part is the

establishing of a reign of righteousness in the world and the blessing of all mankind with a knowledge of God and of His gracious arrangements on their behalf through Jesus, and of an opportunity for all to return to harmony with God and to return, proportionately, to all the blessings that were originally bestowed upon father Adam, lost by his disobedience and redeemed for us by Christ. The period of this blessing and uplifting and recovery of the world from sin and death and of their reconciliation to God, is the Millennial age, and for it the Scriptures tell us that we should wait patiently and prayerfully. We might quote many Scriptures on the point, but remind you of the words of the Lord Jesus, "After this manner pray ye, Thy kingdom come, Thy will be done in earth as it is done in heaven."

The Apostle James exhorts the Lord's people in similar strain, saying, "Be patient, brethren; the coming of the Lord draweth nigh," and the coming of the Lord means the coming of the kingdom for which we pray and wait—the Millennial kingdom—the "kingdom of God's dear Son." And in that kingdom the believers of this present time, who manifest a sufficiency of zeal for the Lord and the principles of righteousness, are promised a share with their Lord, His words being, "Fear not, little flock; it is your father's good pleasure to give you the kingdom."

### **OUTLINE SKETCH OF GOD'S GREAT PLAN**

Now, dear friends, we have before us in our minds, I trust, a hastily-drawn sketch of the entire plan of salvation—the sketch which the Scriptures give us. Everything else in the Scriptures serves merely to fill in this general grand outline. Whoever can realize what we have presented to be the divine program must acknowledge that it is sublimely grand, that it meets the necessities of the case. Those who accept this as the truth, as the teaching of God's word, find in it a solution of every difficulty that has ever perplexed their hearts and heads. It shows us, "both the goodness and the severity of God." It shows us His goodness and justice in creating our race perfect; it shows us His justice in not sparing the guilty, but condemning sin to an utter overthrow. Although the experience of the past six thousand years under the reign of sin and death have been terrible experiences for our race; nevertheless, disobedience to God has merited the results—sorrow, pain and trouble. Whoever rightly learns the lesson, learns, as the apostle says, of the exceeding sinfulness of sin and its undesirability. Whoever learns this lesson to advantage, is profited by it forever.

In the arrangements for man's redemption from sin and its penalty, death, the love of God is manifested—"The great love wherewith He loved us even while we were yet sinners." God could indeed have hindered our first parents from disobeying Him, but in so doing He would have been violating one feature of His purpose. He desired man to be in His own likeness, free to



choose between good and evil. Had He compelled obedience it would have meant the taking away of the choice, and hence would have meant the destruction of his free agency, and to that extent his likeness to his Creator. The plan that God did adopt preserved to man the liberties first granted him, but allowed him to experience the unwisdom of disobedience. The experience, we believe, has taught some of us a great lesson, and will ultimately teach a similar lesson to many when they shall come to have a knowledge and an opportunity for a different course, as we now have.

From this standpoint all the bitter experiences of the race for the past 6,000 years have been a legitimate and natural fruitage of sin, yet with it all there has been enough of hope and joy and pleasure to make life not only enjoyable but a blessing for which we might all well give thanks to our Creator, even had He made no provision for our recovery from sin and death to a future life and future blessings. The difficulty with infidelity and to a large degree the difficulty, too, with those who seek to know the Lord, is expressed in the words of the poet Cowper:

*“Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.”*

Unbelief is always blind, and this is the great difficulty with the whole world. As the apostle declares, they are blind—“The god of this world hath blinded the minds of them that believe not.” Many of the Lord’s professed followers believe very little, have very little faith in the Lord, very little trust in His word, and hence give it comparatively little study. It is due time, dear friends, that we should all wake up from this lethargy and realize that we are now living in a shaking time, and that whoever does not speedily become established in the truth of the divine plan will be shaken from all faith in the Scriptures, after the manner of the higher critics of the present time, who occupy the same position of unbelief that was prominently marked a century ago by the writings of Voltaire, Paine and more recently Ingersoll.

The key to the whole situation—the key that opens before us the divine plan—is the testimony of the Bible that our Lord Jesus gave himself a ransom for all, to be testified in due time. Not merely the church was ransomed but the whole world, and this matter is to be testified not merely to the church but to the whole world—“in due time.”

3H206

(1 Tim. 2:6) Whoever sees this clearly and distinctly sees in it the fulfillment of God’s promise to Abraham, that in the seed of Abraham, Christ, all the families of the earth shall yet be blessed. Whoever sees this by faith sees that the blessing is to come in the Millennial age through the great King, the antitype of David.

Our examination of the chart has shown us what have been the facts of the case; that sin and death have been reigning from Adam's time to the present time. It has illustrated to us the spark of hope which God's promise to Abraham ignited, and how that hope exercised an influence in the Jewish nation, and how it began to reach a realization in the end of the Jewish age, when our dear Redeemer appeared amongst men, and bought us with His precious blood. That hope is an anchor still to our souls, to us who believe God's promises, and who are hoping for the fulfillment of them in God's due time in the kingdom of his dear Son. We have seen that this Gospel age is the special time in which God is making a selection from amongst men of some of these believers to be joint-heirs with His Son in the kingdom, and that the Millennial age will be the time of glorious consummation, in which the light of truth will shine forth as the brightness of the sun, scattering all the darkness and unbelief and misunderstandings which now prevail amongst men. It is our joy, our privilege, dear friends, to see this harmony of the divine plan in advance of its fulfillment; but it can be seen only by the eye of faith through the word of God, which beholds this completion of the divine plan in harmony with the divine character, in the light of the divine word.

We hold this, dear friends, that the divine program, as outlined in the scriptures is an index to the divine character, and that it shows the character of God to be perfect, in justice, in love, in wisdom, in power. The world sees not all this as yet, but we may see it and we may rejoice accordingly. In due time the knowledge of the Lord, the knowledge of His wisdom and love, justice and power, shall fill the whole earth, and corresponding blessings shall come to every creature with that knowledge, and, we believe, a corresponding desire in the hearts of the great majority of mankind to return to the God-likeness from which our first parents and their posterity fell.

[April 18, 1904](#)

## **THE DIFFICULT GATE AND THE NARROW WAY**

Pastor Russell's evening discourse was also from the chart of the ages, his text being "Strait (difficult) is the gate and narrow is the way that leadeth unto life, and few there be that find it." (Matt. 7:14) He said:

Our Lord's words are most reasonable when rightly understood, but most unreasonable as viewed by the vast majority of those who read them. To the majority, guided by the errors of the creeds of Christendom, the thought is that God—because of original sin, because of Adam's disobedience in Eden—sentenced him and all of his posterity to an eternity of torture, but that God

more or less relented and made the provision for the saving of a "little flock," and that in pursuance of this plan He made a way by which the world could come from its broad, downward road of sin and degradation by a "narrow" obscure path, very difficult to travel, back to divine favor and everlasting bliss. The thought is sure to come to every reasoning mind that a great and good Creator would make a way of escape from eternal torment that would not be so very narrow nor so very difficult to find, nor so very difficult to walk in after it was once found. Reverence for God struggles in the minds of many of His dear children in the doubts and fears and rebellious sentiments engendered by these misconceptions of the divine arrangement. The scriptures declare that the liberal soul devises liberal ways. How then shall we see that our God is a liberal God when devising "narrow" ways?

The whole matter is confusing until we recognize two things:

First—That the world is not on its way to eternal torment; that God made no such penalty for sin. That theory was concocted in the "dark Ages" and is of the Adversary and not of God. It is contrary to His Word as well as contrary to His character. We cannot go into the details of this study now, but, realizing its importance to all of the Lord's people, we have prepared a pamphlet which discusses the subject amply, and examines every text having the least shadow of bearing upon it, from Genesis to Revelation. This pamphlet we offer you free; they can be had from the ushers as you leave this room, and if there be not a sufficiency to supply all who desire them drop me a postal card at Allegheny, Pa., and I will be pleased to supply you without charge. The public has been misled respecting this subject of eternal torment, not only by some mistranslations of the original text, which we show, but also by a false interpretation thrown upon the present translation.

This flashlight from the Dark Ages has taught us to attach a different meaning to words when we read them in the Bible from that which properly belongs to them, and which we attach to them when we read them elsewhere. For instance, the false theory has led us, in reading the Scriptures "All the wicked will God destroy," to understand it to mean the very reverse—that all the wicked will God preserve for torture at the hands of devils. When we read in the Scriptures, "The soul that sinneth, it shall die," we have been mistaught that this means the reverse of what it says—that it means that their soul will not die; that the soul of the sinner will be preserved and tortured to all eternity. When we read that "the enemies of the Lord shall perish" and that they shall be "destroyed with an everlasting destruction," we have been mistaught that we should understand the meaning to be the reverse—namely, that they will not perish, that God will hinder them from perishing, and that, instead of being destroyed with an everlasting destruction, they will be preserved with an everlasting preservation that they may be tortured. I leave this

subject, dear friends, with you and your Bible and the little helping pamphlet which I offer you without cost, which will, under the blessing of God, guide you to a clearer understanding

3H207

of His plan and His character, by helping you to rightly divide the Word of Truth and to understand it and get your minds free from the gross darkness of the Dark Ages, which still beclouds in many hearts and minds the beauty of the divine plan and character.

Two—The second thing necessary to be remembered is that which we pointed out this afternoon, namely, that the world in general has not yet enjoyed the privileges and blessings secured for “every man” by the death of Christ—that these blessings and privileges and opportunities for returning to divine favor are to reach the whole world of mankind in due time—in the coming age. On this subject we will have something to say on next Lord’s Day when considering the Day of Judgment.

With these two matters out of our way, namely, the thought that men are under sentence of eternal torment, and the equally unscriptural thought that their whole opportunity for return to divine favor is limited to the present age—with these two difficulties out of the way, we are prepared to examine what the Scriptures have to say about the narrow way, and why it is so narrow.

It is sin that makes it narrow, difficult. God’s law is perfect and unchangeable. Its provision is that none may have everlasting life except as they shall be obedient to that law in the present time. Because of the fallen condition of the world of mankind “sin abounds,” and because of our own share in this fallen condition, any and every attempt to live in harmony with God brings into opposition not only the interests of our friends and neighbors, but also arouses in ourselves opposition of the flesh, opposition of the fallen tendencies of our nature. And when once we set out to walk in the footsteps of Jesus, to walk in harmony with the law of love, it means besetment from the world and besetment from our own flesh; and the Scriptures teach us that still further it means the besetment of the Adversary to the extent that he has power and influence in the affairs of earth. It is no wonder, then, if we find the way to God, the way of obedience to the perfect law of God, love, to be a narrow way, a difficult way. When we come to understand the matter we see readily enough that this way could not be otherwise than it is under present conditions.

But will present conditions always continue? Will it always be so difficult to go in the way that we desire to go—in the way of obedience to the law of God, which we recognize to be just and right and good? No! The Lord assures us that the time is coming when Satan shall be bound—when he shall be restrained of his

liberty and power in respect to opposition to the truth and misrepresentation of things that are right and opposition to the Lord and to His people. More than this, we are assured that the blinding influence which he now exerts over the world of mankind will cease, the truth will no longer appear unreasonable and error no longer appear light, because the true light shall shine and all darkness shall be scattered. This will be in the Millennial day, during the reigning of the glorious kingdom of God's dear Son, which shall scatter the night of sin and ignorance and prejudice and superstition, and usher in the knowledge of the Lord, full, clear and blessed.

Under those new conditions, the Scriptures assure us, the "highway of holiness" will be opened and that there will be no difficulties in the way. The stones of misrepresentation and misunderstanding will all be gathered out—it will be a highway comparatively easy to travel. The adversary's agents will no longer be permitted to entrap, ensnare and stumble those who, under the knowledge of that time, desire to walk in the ways of righteousness. The declaration in symbolic language is, "No lion shall be there, nor any ravenous beast." (Isa. 35:8-9.) We all know that these ravenous beasts of the fallen condition prevail now, seeking to devour at every step, or at least to intimidate us in our endeavors to walk in the "narrow way." We are glad to know of the glorious time coming, when everything shall be so favorable, and when the world of mankind shall have such gracious opportunities for returning to divine favor and regaining all that was lost in Eden, at the hands of Him who "redeemed us with His own precious blood."

### **GOD'S WAY NOT UNJUST**

But, some one will say, perhaps, "Then there is injustice with God. We of the present time find the way narrow, whereas others of the future will find it pleasant and a delightful way to walk, in harmony with the Lord, up to the grand perfection of restitution and everlasting life." No, we answer; there is no unrighteousness with God. We of the present time, who see this narrow way, are invited to walk therein in the footsteps of the Master; but we are not compelled to take this course. It is a privilege, not an obligation, to enter at the straight gate. Nevertheless, whoever enters the straight gate of consecration binds himself, obligates himself, to continue in the narrow way even to its end; but there is no compulsion respecting consecration. That is left open to ourselves—the Lord graciously telling us something respecting the privileges and blessings that will accrue to those who walk this narrow way faithfully.

But what advantage could come to this class that would offset the differences between the narrowness of the present way and the blessings and privileges and freedom of the highway in the coming age? Ah, we answer, much advantage every way, so that those who have entered the straight gate and walked for a time in

the narrow way and been granted the privilege of seeing the favors and blessings of the Lord attaching to them as followers in the footsteps of Jesus—these would not for a moment think of exchanging the privileges and opportunities of the “narrow way” for the blessings and privileges of the “highway” of the future. Let me explain this matter and illustrate it to you from the chart. Here we see that the narrow way was the way that our Lord Jesus took, the way of self-denial, the way of self-sacrifice, the way of righteousness, and we see the high reward of His course. The apostle expresses the matter in these words, speaking of our Lord Jesus, “Him hath God highly exalted, and given Him a name that is above every name.” He has just explained that this favor to our Lord Jesus as a direct result of His obedience to His Father’s plan, His obedience unto death, even the death of the cross. Phil. 2:8-11.

During this Gospel age a limited number have been invited to association with the Lord in the sufferings of this present time—the sufferings and trials and difficulties of this narrow way—and to a share also in the glorious life on

3H208

a higher plane which is its reward at the farther end. Our Lord spoke of this to some in His day, saying that none could be His disciples unless they would take up their cross to follow Him, and He urged that none do this except after they had first sat down and counted the cost. He assured us that the cost of discipleship would be the cost of everything of an earthly kind—the cost of every earthly interest and ambition would signify the full surrender of our hearts, of our wills, in every matter to do the Father’s will, but that the reward would be exceeding great, beyond all that we could have asked or thought.

My dear friends, I trust that a considerable number of those whom I address this evening are the Lord’s consecrated people, who have taken up their crosses that they may be followers of the Lord Jesus, that they may walk in this “narrow way,” and that they may gain in the end the life eternal with the Lord, the glory, honor and immortality of the divine nature, which the Lord promises not only to our Lord Jesus, but to all those who should thus be identified with Him who in the Scriptures are described figuratively as members of His body and again as His bride and joint heirs. I trust that, seeing distinctly what this narrow way is and to what it leads, may make us all the more earnest in our walk therein—that we may walk faithfully, perseveringly, counting not our lives dear unto us that we might win Christ and share with the Anointed One in the glorious company of the future, which is to be the kingdom of God and which is to bring blessing and uplift to the world of mankind. Those who thus see the glorious outcome of the narrow way will not begrudge the world the blessings and opportunities of the highway of holiness which will be opened up immediately that

the kingdom is established and Satan is bound. Nay, we rejoice in the narrow way and in the privilege of walking therein, and we may continually give thanks to God for this great privilege of walking therein, and we may continually give thanks to God for this great privilege of suffering with Christ that we may also reign with Him—dying with Him that we may also live with Him and be joint heirs with Him in the kingdom.

The Lord willing, dear friends, we will next Lord's day, in the afternoon, consider the significations of the Day of Judgment and the great blessings that it means for the world of mankind, and in the evening our topic, "The Grand Consummation of the Divine Plan," will close this series of Chart Talks. Our hope, our endeavor, is that as we get clearer views of the divine purposes and arrangements, set forth in God's Word, we may be drawn nearer to our Redeemer in word and conduct—that thus His prayer for us shall be fulfilled, "Sanctify them through Thy truth; Thy word is truth."

[April 25, 1904](#)

## **THE DAY OF JUDGMENT GENERALLY MISUNDERSTOOD**

Pastor Charles T. Russell of Allegheny visited Baltimore yesterday and in the afternoon and evening spoke to large audiences in Lehman's Music hall. His afternoon discourse was on the subject, "The Day of Judgment Generally Misunderstood," and in the evening "The Great Consummation." Both were illustrated by the Chart of the Ages. Mr. Russell's afternoon address follows:

I combine three texts in one, assuring you that examination of the contexts of the different citations will prove that they are properly used in harmony, as follows:

"God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained"—"Jesus Christ, the righteous." "For the Father judgeth no man, but hath committed all judgment unto the Son."—Acts 17:31, 1 John 2:1, John 5:22

Very vague and indefinite ideas prevail in regard to the day of judgment. The view generally entertained is that Christ will come to earth, seated upon a great white throne, and that He will summon saint and sinner in rank and file before Him to be judged, amid great convulsions of nature—earthquakes, opening graves, rending rocks and falling mountains; that the trembling sinners will be brought from the depth of woe to hear their sins rehearsed, only again to be returned to an eternal and merciless doom; and that the saints will be brought from heaven to witness the misery and despair of the condemned, to hear again the

decision in their own cases, and to return.

### **POPULAR BUT ERRONEOUS THEORY**

According to the prevailing theory all receive their sentence and reward at death; and this second judgment, which by way of distinction is commonly called “the general judgment,” is merely a repetition of that first judgment, but for no conceivable purpose, since they claim that a decision which is final and unalterable is rendered at death.

The entire time supposed to be assigned to this stupendous work of judging billions is a 24-hour day. A discourse recently delivered in the Brooklyn tabernacle voiced the general view on this subject. It affected to give a detailed account of the work of the day of judgment, representing it as completed within the limits of a single literal day.

This is a very crude conception, and is entirely out of harmony with the inspired word. It is drawn from a too literal interpretation of our Lord’s parable of the sheep and the goats. (Matt. 25:31-46) It illustrates the absurdity of attempting to force a literal interpretation upon figurative language. A parable is never an exact statement, but merely an illustration of a truth by something which is in many respects like it. If this parable were a literal statement of the manner in which the judgment will be conducted, it would apply to literal sheep and goats, just as it reads, and not to mankind at all. Let us now look at a more scriptural as well as a more reasonable view of the work and the result of the great judgment day which God hath appointed, with which reasonable and scriptural conclusions all parables and figures should and do agree.

3H209

The term “judgment” signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment, but also of the Greek word which it translates.

### **HOW LONG IS THE DAY OF JUDGMENT?**

The term day, both in the scriptures and in common usage, though most frequently used to represent a period of 12 or 24 hours, really signifies any definite or special period of time. Thus, for instance, we speak of Noah’s day, Luther’s day, Washington’s day; and thus in the Bible the entire time of creation is called a day, where we read of the “day that Jehovah God made the earth and the heavens.” (Gen. 2:4)—a long, definite period. Then we read of “the day of temptation in the wilderness”—40 years (Heb. 3:8-9); “the day of salvation” (2 Cor. 6:2); also “the day of vengeance,” “the day of wrath” and the “the day of trouble”—terms applied to a period of 40 years in the close of the Jewish age, and to a similar period of trouble in the end of the Gospel age. Then again we read of the “day of



Christ,” the “day of judgment,” “His day”—terms applicable to the Millennial age, in which Messiah shall reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence. And of that period it is written: He shall judge the world in righteousness, and in His day shall show who is that blessed and only potentate, the King of Kings and Lord of Lords. (Acts 17:31; 1 Tim. 6:15) Why any should suppose this day of judgment to be of 12 or 24 hours, while recognizing the wider meaning of the word in other similar cases, is beyond comprehension, except upon the supposition that they have been influenced by tradition, without proper evidence or investigation.

Those who will carefully consult a complete concordance of the Bible with reference to the day of judgment, and note the kind and amount of work to be accomplished within that period, will soon see the absurdity of the common view, and the necessity for giving to the term day its wider significance.

While the scriptures speak of a great judgment or trial day yet future, and show that the masses of mankind are to have their complete trial and final sentence in that day, they also teach that there have been other judgment days, during which certain elect classes have been on trial.

### **THE FIRST JUDGMENT OF MANKIND**

The first great judgment (trial and sentence) was at the beginning in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict; Guilty, disobedient, unworthy of life; and the penalty inflicted was death—“dying, thou shalt die.” (Gen. 2:17, margin.) And so “in Adam all die.” That trial time in Eden was the world’s first judgment day, and the decision of the Judge (Jehovah) has ever since been enforced.

“The wrath of God is revealed from heaven against all unrighteousness.” It may be seen in every funeral procession. Every tomb is a witness to it. It is felt in every ache and pain we experience—all of which are the results of the first trial and sentence—the righteous sentence of God, that we are unworthy of life and the blessings originally provided for man when obedient and in God’s likeness. But mankind has been redeemed from the sentence of that first trial by the one sacrifice for all, which the great Redeemer gave. All are redeemed from the grave and from the sentence of death—destruction—which, in view of this redemption, is no longer to be considered death in the full, everlasting sense of the word, but rather a temporary sleep because in the Millennial morning all will be awakened by the Life-Giver who redeemed all. Only the church of believers in Christ are yet in any sense released or “escaped” from this original sentence and penalty; and their escape is not yet actual, but only so reckoned by faith. “We are saved by hope” only. Our actual release from this death penalty (incurred in Adam and

escaped from by getting into Christ) will not be fully experienced until the resurrection morning, when we shall be satisfied to awake in our Redeemer's likeness. But the fact that we who have come to a knowledge of God's gracious plan in Christ "have escaped the corruption that is (still) on the world," so far from proving that others will have no future hope of escape, proves rather the contrary of this, for we are "first fruits unto God of his creatures." (James 1:18) Our escape from death in Adam to life in Christ is but a foretaste of the deliverance of whosoever wills to be delivered from the bondage of corruption (death) to the liberty of life proper to all whom God shall recognize as sons. All who will may be delivered from death to life, regardless of the distinctions of nature God has provided for his sons on different planes of being. The Gospel age is the trial day for life or death to those called and accepted to the house of spiritual sons.

### **WHY ANOTHER JUDGMENT**

Our text declares, "God hath appointed a day, in the which He will judge the world." How can this be? Has God changed His mind? Has He concluded that His decision in the trial of the first man and the general sentence were unjust, too severe, that He now concludes to judge the world individually? No. Were such the case, we should have no better guarantee of a just decision in the future trial than in the past. It is not that God considers His decision in the first judgement unjust, but that he has provided a redemption from the penalty of the first judgment, in order that He might grant another judgment (trial) under more favorable conditions to the entire race—all of whom will then have had experience with sin and its results. God has not changed one iota from his original purpose, which he formed before the world began. He distinctly informs us that He changes not, and that He will by no means clear the guilty. He will exact the full penalty which He justly pronounced. But that full penalty has been paid by the Redeemer or substitute whom God Himself provided—Jesus Christ, who "by the grace (favor) of God tasted death for every man." Our Lord having bought Adam and his race, with his own life, can now legally, justly give a new offer of life to them all. And this offer to all is called the new covenant, sealed, ratified or made operative by His death. Rom. 14:9; John 5:22; Heb. 10:16-29; 13:20-21

We are further informed that when God gives the world this individual trial it will be under Christ as judge, whom Jehovah will thus honor because of his obedience even unto death for our redemption. God has highly exalted Him,

3H210

even to the divine nature, that He may be a "prince and a Savior" (Acts 5:31), that he may be able to recover from death and grant judgment to all whom He purchased with His own precious

blood. God has “committed all judgment unto the Son,” and has given Him all power in heaven and in earth. John 5:22

It is, then, the highly exalted, glorified Christ, who so loved the world as to give His life as its ransom price, who is to be the judge of the world in its promised future trial. And it is Jehovah Himself who has appointed Him to that office, for that very purpose. Such are the plain declarations of the Scriptures. There is nothing to dread, but on the contrary there is great cause for rejoicing on the part of all in looking forward to the judgment day. The character of the Judge is a sufficient guarantee that the judgment will be just and merciful, and with due consideration for the infirmities of all, until the willing and obedient are brought back to the original perfection lost in Eden.

### **GENERAL CONCEPTION WHOLLY ERRONEOUS**

When the apostle declares we must all give account for the deeds done in the body, he is not referring to the world’s judgment day—he is not referring to the world at all, but to “we,” the church class whom he is addressing. We have had special light and special favor, the eyes of our understanding being more or less opened. We have entered into a special covenant relationship with God as spiritual Israel, and have been by Him passed from death unto life, passed from the condition of sinners to the condition of sons. We have been reckoned as members of the body of Christ, the church. It is this class that must give an account of the deeds done in the body whether they be good or bad; not only the deeds done in our own flesh, but still more particularly the deeds done in the body of Christ, which is the church. Our doing or not doing good or evil will have to do with our attaining the great prize set before us in the gospel. If we are faithful to our covenant the Lord will be faithful to give us the promised joint-heirship with Christ in the kingdom; if unfaithful to any extent we will proportionately lose; and to repudiate our covenant entirely would be to us the sin unto death from which there would be no recovery, no resurrection, no hope—the “second death.”

But before we could enter into covenant relationship with God, or in any sense of the word be on trial for life, we need first to be justified—cleared, released—from the death sentence which was against us as well as against the whole of Adam’s race. We were “children of wrath” even as others; we were under condemnation with the remainder of the world; but we have escaped the “condemnation which is on the world” through a knowledge of Christ, through faith in His precious blood, which reckonedly justifies us to life. Were it not for this reckoned release from death, this justification from sin and its death penalty, we could have no standing before God and could not in any sense of the word enter upon a life or death trial.

Do we not see then that the world is not now on trial in this sense; that the sentence of the original trial still rests upon the human family as a whole, and that only a small minority has by the grace of God escaped from that condemnation? Let us remember the words of the apostle, “The whole world lieth in the wicked one.” (1 John 5:19) Let us remember that if we who have believed have escaped the condemnation, then those who do not believe have not escaped the condemnation but are still under it—still under the sentence of death originally pronounced against Father Adam and his entire offspring.

### **THIS RAISES SEVERAL QUESTIONS**

(1) Is it God’s purpose to discriminate amongst the children of Adam, and to allow some to escape from the sentence and to have a new trial, with the possibility of gaining eternal life through obedience, and not to grant such an opportunity to all? Is it God’s purpose that only a comparatively small number who have heard of and believed in Christ, and thus been justified, shall have any further trial than that which occurred in Eden, under which everything was lost, including life itself?

(2) Did Christ not give himself a “ransom for all—to be testified in due time?” (1 Tim. 2:6) Is it reasonable to believe that the ransom given for all will be available only for the comparatively few who have heard of it, who have believed in it unto justification—whose ears and eyes of understanding have been opened?

(3) If only those can be on trial for a future life who have been released from the sentence of the first trial, and if these consist only of the true believers, who therefore are by the grace of God now experiencing their second trial or second judgment, is it reasonable to suppose that the great majority of mankind who have not seen, who have not heard, who have not comprehended the love of God in Christ, and who, therefore, are still under the original sentence and not in a condition to be tried again, to be judged again—is it reasonable to suppose that these will have no judgment, no trial, no forgiveness, no opportunity for demonstrating their willingness to obey the Lord, to walk in the ways of righteousness and holiness?

We hold, dear friends, that according to the scriptures it has been God’s good pleasure to provide the redemption for the sins of the whole world—that our Lord Jesus should be a propitiation (satisfaction) for our sins (the church’s sins), and not for ours only but also for the sins of the whole world. We hold with the scriptures that the discrimination that God makes is merely in respect to the time and conditions under which all shall hear. Now the few are blessed with the opportunity under present unfavorable conditions, when sin abounds and when the prince of this world opposes and hinders and seeks to stumble men. By and by the many will be granted their opportunity, their second

trial or judgment secured by the death of Christ for all; and theirs will be under more favorable conditions than the present, for we are assured that then Satan will be bound that he shall deceive the nations no more.

From this, which we believe to be not only the scriptural but the rational view of this matter, everything appears reasonable and harmonious. God in the present time is doing an advance work with a few who, being justified by faith, are now being tried under very severe tests and adverse conditions. Such of these as prove loyal and faithful will have the greater reward, as they have the severer trials. To these, who are being judged in advance of the judgment day of the world, God has given exceedingly great and

3H211

precious promises—spiritual, heavenly, glorious promises. These, we have seen, shall be associated with the Lord in the great work of the future—the work of blessing the remainder of mankind, who as yet are still under the original sentence, and who will not escape that condemnation until the end of this Gospel age and the inauguration of the Millennial kingdom, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the blessing of the Lord, which is now upon the little flock of believers only, will be extended to the whole world of mankind—making all aware of the goodness and grace of God and permitting all to participate in the forgiveness of the Adamic transgressions, and granting to all a full opportunity and individual trial for life—failure in which will mean the second death.—Acts 3:23.

### **THE JUDGMENT DAY IS THE MILLENNIAL DAY**

This proper, this scriptural view of the great judgment day which God has promised and which is referred to in our text is thus seen to be a great blessing, the outcome or sequel of God's great provision for the sins of the world—the grand result of the great redemption sacrifice which our Savior accomplished at Calvary. How reasonable to expect just such an outcome of the divine arrangement. How reasonable to assume that God, who pronounced the penalty of death upon the race and who had executed it for the past 6,000 years, having provided the ransom for all, would eventually give all an individual opportunity for proving their loyalty to Him and His government and of thus attaining through Christ eternal life. How could we expect less than this from the great, wise, loving, just Father and Judge of all? It is just like Him, just what we would expect.

And how consistent with this view of the judgment is all that has yet been done and all that is written in the scriptures respecting it! Our Lord Jesus is presented to us as the great High Priest, who, as the great Judge, our text declares, shall judge the world in righteousness, and the church, now on trial in advance of the

world, are to be His associates, the under priests; in this great work of judging—of granting the world a trial under most favorable conditions, to prove their loyalty or their disloyalty to God—their worthiness of life everlasting or of death everlasting. This priesthood, we are assured in the scriptures, is a royal priesthood—they are to be priests upon their thrones. Their work of sacrificing belongs merely to the earthly life, and will be ended entirely when the last member of the body of Christ shall have suffered with Him in the flesh and shall have been glorified beyond the veil. This royal priesthood is not selected, polished, tested and proven for no purpose; their priesthood means a future work as well as does their kingship. It means that they not only will rule the world as kings, to govern it, to bring life and order out of present selfishness and confusion and sin and death, but it means that as priests they shall dispense divine mercy, compassion and assistance to the world of mankind in that great trial day, that great day of opportunity, the Millennial day.

Let me impress upon you the words of our text, “God hath appointed a day.” The apostle does not intimate that the day had begun at the time of his writing. He points forward to it as a future thing, saying, “in the which He will judge the world.” Again we are to notice that in the scriptures the world and the church are always kept separate and distinct. The apostle does not abandon this custom. He is not referring to the church at all, but to the world aside from the church. The church is to have its trial or judgment for eternal life in advance of the world in order that it may be associated with the Lord in the kingdom, in the judgment in the blessing of all the families of the earth.

Notice again the apostle’s assurance that the world will be judged “in righteousness”—it will be an equitable trial, a fair trial. The terms and conditions of eternal life will be fairly set before every creature. All the blind eyes shall be opened and all the deaf ears shall be unstopped. All shall hear the voice of the Son of Man, and all obedient to that voice shall live, shall be completely released from all the weaknesses and imperfections that are now upon the world as the result of the death penalty, “shall be delivered from the bondage of corruption (death) into the glorious liberty of the sons of God.” Notice in the context of this last citation, that the apostle here also is not referring to the church but to the world. In another verse, in different language, he refers to the blessing for which the church is waiting.—Rom. 8:19-22,23

### **PRESENT RESPONSIBILITIES NOT IGNORED**

We do not wish to be understood as ignoring the present responsibility of the world which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or of revelation. “The eyes of the Lord are in every place, beholding the evil and the good,” and “God shall bring every work into judgment, with every secret

thing, whether it be good or whether it be evil.” (Prov. 15:3; Eccl. 12:14.) The good and evil deeds of the present time will receive a just recompense of reward either now or hereafter. “Some men’s sins are open beforehand, going before to judgment, and some they follow after.” (1 Tim. 5:24) However, others than the Lord’s favored “little flock” have not as yet sufficient light to incur the final penalty, the second death. We here merely broach the subject of the world’s present accountability, leaving the particulars for subsequent consideration.

A judge, in ancient times, was one who executed justice and relieved the oppressed. Note, for instance, how, when under oppression by their enemies because of transgression against the Lord, Israel was time and again released and blessed by the raising up of judges. Thus we read, “When the children of Israel cried unto Jehovah, Jehovah raised up a deliverer,... Othniel. And the spirit of Jehovah came upon him, and he judged Israel, and went out to war, and prevailed, and the land had rest for forty years.” (Judges 3:9-11) So, though the world has long been under the power and oppression of the adversary, Satan, yet shortly he who paid for the sins of all with His own precious blood will take His great power and reign. He will deliver and judge those whom he so loved as to redeem.

With this conclusion all the prophetic declarations agree. It is written: “With righteousness shall He judge the world, and the people with equity.”—Psa. 98:9

This coming judgment will be on exactly the same principles as the first. The same law of obedience will be presented, with the same reward of life, and the same penalty of death. And as the first trial had a beginning,

3H212

progressed, and culminated with a sentence, so also will the second; and the sentence will be life to the righteous, and death to the unrighteous. The second trial will be more favorable than the first, because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None will then die because of Adam’s sin, or because of inherited imperfections. “It shall no more be said, the fathers have eaten a sour grape and the children’s teeth are set on edge; but he that eateth the sour grape, his teeth shall be set on edge.” “The soul that sinneth, it shall die.”—Ezek. 18:4; Jer. 31:29-30

It will be true of the world then, as it is of the church now, that a man will not be judged according to that which he hath not, but according to that which he hath. (2 Cor. 8:12) Under the reign of Christ mankind will be gradually educated, trained and disciplined until they reach perfection. And when they have reached perfection, perfect harmony with God will be required,



and any who then fall short of perfect obedience will be cut off—judged unworthy of life. The sin which brought death to the race through Adam was simply one disobedient act; but by that act he fell from his perfection. God had a right to demand perfect obedience of him, since he was created perfect; and he will demand the same of all men when the great work of restoring them is complete. None will be permitted to have everlasting life who then in the slightest degree fall short of perfection. To fall short of perfection then will be to sin willfully against full light and perfect ability.

Any who sin willfully against full light and ability will perish in the second death. And should any one, during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life and will be “cut off,” though at the age of a hundred years he would be in the period of comparative childhood. Thus it is written of that day: “As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old.” (Isa. 65:20—Leeser) Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire “day of Christ,” the Millennium, reaching a culmination only at its close.

### **PARABLE OF THE SHEEP AND THE GOATS**

While the majority of our Lord’s parables related to the church and clearly apply to this Gospel age, there is one at least which unquestionably belongs to the coming age, the Millennium. It describes the world’s judgment during that age, and finally the eternal results at its close. Since this parable of the sheep and the goats is generally supposed to apply to this present time, it may be well that I call your attention particularly to the language with which the parable is introduced. A careful study of this introduction can leave no question in the mind of any honest person that it belongs to the future and not to the present. Its opening sentence is: “When the Son of Man shall come in His glory and all His holy angels with Him, then shall He sit on the throne of His glory.” Beyond question this is a description of the second coming of the Lord, and His promise to His disciples—to all of His faithful little flock of this Gospel age—is that when He sits upon the throne of His glory we also shall share it with Him as His “joint heirs” in the kingdom. Secondly, this parable describes the glorious work of the church in conjunction with her Lord in judging and blessing the world of mankind. It describes the great uplift of humanity during the Millennium.

An announcement of the establishment of the Lord’s throne or kingdom is tantamount to the declaration that the time has come of which God spoke to Abraham, saying, “In thy seed shall all the families of the earth be blessed.” Then will be realized our Lord’s declaration to the church, “Fear not, little flock; it is your



Father's good pleasure to give you the kingdom." Then will be realized the prediction of the Prophet Daniel that "The kingdoms under the whole heavens shall be given to the people of the saints of the Most High God."

The picture of the throne of judgment in this parable of the sheep and goats is a companion picture of the one given in Revelation 20:11, where the righteousness of the judgment and reign of the Anointed One is symbolically pictured in the whiteness of the throne—its purity. In the parable we read that before that throne shall be gathered all nations. In the picture in Revelations we read, "I saw the dead (the whole world dead in sin, under sentence of death), small and great, standing before the throne. And the books were opened." The opening of the books does not mean the opening of records of every sin and imperfection of the world, for their sins and imperfections were committed while under sentence of death, and the death sentence itself was the penalty for all of that evil condition which resulted from the fall. The open books represent the opening of the divine plan, the opening of the testimony of God, the unsealing of the Scriptures, which now are wholly misunderstood by the world, and, indeed, grossly misunderstood by many professedly the Lord's people.

The books shall be opened, as our dear Redeemer said "My words shall judge you at the last day." The world is to be on trial along the lines of our Lord's teachings, and the whole record of God's faithfulness and love, compassion and mercy through Christ, and of the requirements of His law, will be laid before them during the Millennial age—during their day of trial. The record is, "They shall be judged (tried) by those things written in the books"—not according to their faith as the church is now being tried, but "according to their works." Under the new condition of things which will then obtain good works will be possible, and good works will be required at that time and under those conditions. Faith would be no longer a proper test, because faith would then be easy. It will amount to absolute knowledge.

### **ANOTHER BOOK OF LIFE**

In the Revelation account of this judgment day the statement is made that another book of life will be opened. When we come to understand that statement it means much. It is an assurance that those who shall then demonstrate their loyalty to righteousness shall have their names written in a book of life, just as the church in the present time is assured that the faithful have their names written in the Lamb's book of life; and if they

3H213

persevere faithfully their names will not be blotted out. But, as we have just seen, the book of life which is for the church is a different one, as the call of the church is different. The book of life for the church will be completed before the world's judgment day opens, and only those found written in the book of

life, only the very elect, will be with the Lord in the throne and associated with Him as kings and priests and joint heirs in His kingdom, to judge and bless the world. There will be no further opportunity to be written in that book of life—no further opportunity of becoming a member of that elect class, the bride, nor of obtaining the heavenly prize which she is to attain. But, praise God, there will be the opportunity of being written in the new book of life amongst the lists of those of humanity willing to be fully obedient to the divine will—“sheep.”

The parable of the sheep and goats shows the separation of the two classes as it will progress during the Millennial age, the obedient, or sheep-like class, coming to the right hand of favor with the judge; the goat class marked for disfavor—as unworthy of life eternal because not fully submissive to the divine arrangements in their hearts. The complete separation of the sheep and the goats in the parable finds its parallel in the Revelation picture in the great testing that shall come in the end of the Millennial age to prove who are faithful to the Lord and who are unfaithful, who at heart are in harmony with Him, and who have been yielding only outward and formal obedience to escape stripes. The result as shown in both illustrations is the utter destruction of the wicked and the passing of the sheep class to everlasting blessing in the paradise of God, the restored, rejuvenated earth, the whole of which by that time will be as the Garden of Eden, thoroughly fitted to be the habitation of the perfect men to whom it will be God’s good pleasure then to turn over the kingdom, the dominion of earth, the Millennial kingdom, having served its purpose, being dissolved.

The parable shows the reward of the sheep class, saying: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”—a different kingdom from that prepared for the little flock, the bride, which is declared to have been prepared before the foundation of the world. The sentence upon the goat class is also stated: “Depart, ye condemned ones, into everlasting punishment, prepared for the devil and his followers.” This punishment is generally misunderstood to be eternal torment. God has pronounced no such penalty against sinners; the extreme penalty of divine law is death, destruction, annihilation, as the apostle declares: “They shall be destroyed with everlasting destruction from the presence of the Lord and the glory of His power.” The statement, everlasting punishment, does not tell us the kind of punishment, and obliges us to look elsewhere for a particularization of it. Elsewhere we read: “The soul that sinneth, it shall die;” “The wages of sin is death.” The parable emphasizes the utter destruction by another symbol, “fire.” The fire of the parable is as symbolical as are the goats and the sheep, and as a symbol fire never represents preservation of life, but always signifies destruction. And so in this parable everlasting fire symbolizes an everlasting destruction—destruction from which there will be no recovery by resurrection

or otherwise. God purposes eventually a clean universe, and this means the utter blotting out of those who will not enjoy His blessings and favors in full accord with His righteous arrangements.

### **LONG PERIOD OF PROBATION**

A period of about 6,000 years intervenes between the world's first and second judgment days, and during this long period God has been selecting two special classes from among men, and specially trying, disciplining and training them to be His honored instruments during the period or day of the world's judgment.

Under the sophistries of the great deceiver, Satan, both the world and the church nominal have been robbed of the blessed assurances of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread; and because of this fear there is to them no more unwelcome tidings than that "the day of the Lord is at hand." They put it far away from them, and do not wish to hear it even mentioned. They have no idea of the blessings in store for the world under that glorious reign of Him whom God hath appointed "to judge the world in righteousness"—to grant the world a righteous or fair trial for life or death. Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day have been the errors which have crept into the creeds and hymn books of the various religious sects. Many have come to esteem these errors paramount to the Word of God.

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant, prophetic utterance of David (1 Chron. 16:31-34). He says:

*"Let the heavens be glad, And let the earth rejoice;  
And let men say among the nations, Jehovah reigneth,  
Let the sea roar, and the fullness thereof;  
Let the fields rejoice, and all that are therein.  
Then shall the trees of the wood sing aloud at the  
presence of Jehovah,  
Because He cometh  
To judge the earth.  
O give thanks unto Jehovah, for He is good;  
For His mercy endureth forever."*

The apostle points to the same day, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together—waiting for the great Judge to deliver and to bless the world, as well as to exalt and glorify the church.—Rom. 8:21-22

May 23, 1904

## **THE SIGNIFICANCE OF THE DAY OF PENTECOST TO THE CHRISTIAN**

Pastor C. T. Russell arrived home on Saturday from attendance at a series of conventions in the west. He was in excellent health, his long and rapid journeying apparently not affecting him. A crowded audience as usual greeted him at the Bible House chapel at 3 o'clock yesterday afternoon. His topic was The Significance of the Day of Pentecost to the Christian, from the text:

“And when the day of Pentecost was fully come, they were all with one accord in one place.... And they were all filled with the holy spirit.” Acts 2:1-4 The Pastor said:

I am glad to be with the home friends again, and glad to talk to you today, especially concerning the meaning of Pentecost, of which this day is the anniversary. Strictly speaking, Friday last was the exact anniversary of Pentecost, but since Pentecost the difference between the Jewish method and that now in vogue for reckoning the calendar accounts for the difference. Pentecost, however, was on a Sunday, as was also the Lord's resurrection, memorialized in what we call Passover Sunday or Easter Sunday. Christians are generally agreed that the crucifixion took place on the afternoon of the sixth day of the week, which we call Friday, that our Lord was in the tomb on the seventh day of the week, the Jewish Sabbath, which we term Saturday. The word “Pentecost” signifies the fiftieth day. These 50 days began to count from the Jewish Passover Sabbath, the 50th day of Nisan; seven times seven weeks brought the account to another Jewish Sabbath, and the 50th day following that would be the first of a new week in Jewish reckoning the 50th day or Jubilee day. This reckoning of the passover and 50th day following it, namely, Pentecost, are the beginning of the “Feast of Weeks” which the Jews celebrated year by year during their dispensation, but understood not the deep significance of the ceremonies they performed. They had no conception whatever of the antitype to which these ceremonies pointed.

I need scarcely remind you of the great transactions of that Pentecost day which followed our Lord's death and resurrection and Ascension. You will remember the account, of which our text is a portion. You remember that before leaving His followers our Lord informed them that a new dispensation was opening, and that although He had previously forbidden them to go to gentiles or Samaritans, they should understand that henceforth their message would be unrestricted to “him that hath

an ear to hear” of any nation, but that their mission, their work, was to begin at Jerusalem. You recall further that our Lord admonished the disciples that they were not yet equipped for the work of the dispensation, and instructed them, saying, “Tarry ye at Jerusalem until ye be endued with power from on high.” (Luke 24:49) They probably knew not how long the tarrying would be, for “the holy spirit was not yet given, because Jesus was not yet glorified” (Luke 7:39), and they could not understand spiritual things until they obtained this blessing. True, a measure of the holy spirit had been on the apostles during our Lord’s ministry, so that they worked miracles, healing the sick, casting out devils, etc.; but the power under which they then operated was not from the Father direct, but was imparted to them by our Lord Jesus, whose representatives they were in the teaching and preaching and miracle working. However, the Lord had promised them a recognition by the Father in due time, and it was for this that they were to wait.

They were not waiting as sinners for power for repentance, for they were already believers in the Lord Jesus, accepted Him, and, more than this, they were already consecrated to the doing of the Father’s will. But, although every proper step on their part had been taken, they had not yet been acknowledged of the Father they had not yet received the spirit of adoption into His family. They had left the house of Moses, the house of servants, and had attached themselves to Jesus, the Son of God, that they might be members of the house of sons, this liberty or privilege having been accorded them (John 1:12); but now they waited for the matter to be made bonafide, actual.

### **MANIFESTATIONS OF THE SPIRIT**

The descent of the holy spirit upon them might have been as quiet a matter as was the descent of the holy spirit upon our Lord Jesus at the time of his baptism might have been no more marked a manifestation than there is on the Lord’s people today, when, becoming united to the Lord, they become partakers of His spirit and are adopted into the Father’s family. However, it was not only in the interest of the early church, but in our interest also, that the Lord marked this great and important transaction with wonderful outward manifestations the cloven tongues and flames of fire resting upon the heads of the apostles and possible upon others, the rushing mighty wind filling the place where they were and causing some kind of sensation, the after miracle of the tongues and other gifts of the spirit. All these attestations to the momentous significations of Pentecost we may well rejoice in. They impress upon us the importance of the great events which on that day had their beginning.

What great events? We Answer--in harmony with Peter’s words that the events of that day signified, first: That the Lord, who had ascended from them 10 days before, had reached the heavenly courts, had presented to the Father the evidence of His

sacrifice and had made a portion of the merit of the same applicable to His people to the household of faith to all who would believe in and accept Him as their Savior. These things were shown back in the Mosaic types; the high priest, having slain the bullock, took its blood into the Most Holy and sprinkled it upon the mercy seat, to make atonement for his body (the under priests) and for his household (the house of Levi, which typifies the household of faith all believers). As soon as the blood of the bullock was sprinkled upon the mercy seat, justice pronounced absolution of sins for the particular class for whom the blood was applied, who, therefore, were

3H215

thenceforward in fellowship with God and in harmony with the blessings he had to dispense. Justice relinquished its claim and divine mercy accepted the consecrated ones as prospective members of the body of Christ as sons of God (John 1:12). Second: The sending forth of the holy spirit marked the “adoption” of these into the family of God, into joint heirship with the Lord Jesus Christ, or under another figure it marked their “espousal” as members of the prospective bride of Christ.

The Apostle Peter, explaining this matter, says that it typified that Christ was exalted to the right hand of God that He had been received into the heavenly courts with glory and distinction as an overcomer, as one who had performed the Father’s will, and to whom the high reward was given of sitting down with the Father in His throne the throne of the universe. The sending of the holy spirit upon his faithful followers was to be to them an attestation of all this and of their acceptance with the Father through Him. (Rev. 3:21) Jesus, “being by the right hand of God exalted, and having received of the Father the promise of the holy spirit (the holy spirit as promised) He hath shed forth this which ye now see and hear.” (Acts 2:33)

### **PROPHECY SHOULD BE REVERSED**

Peter proceeds to point out that this pouring out of the spirit was a partial fulfillment of a prophecy made long before by the Prophet Joel respecting the “last days.” We pause here to notice that this expression “last days” is generally misunderstood. It is generally forgotten by those who study the subject that a day with the Lord is as a thousand years, and that the entire period from the creation to the full eradication of sin is a period of seven days seven periods of a thousand years each, corresponding to the seven days of the week. Joel prophesied about 800 B. C., consequently before the middle of the great week of seven thousand years, and the expression, in the last days, would therefore properly refer to the thousand-year periods with which the great week should close. As a matter of fact, this Pentecostal blessing occurred in the beginning of the fifth of these great thousand-year days. However, the Apostle Peter does

not say that the Pentecostal blessing fulfilled all that was predicted by Joel, but merely that it was in his prediction a part of it. And while it was a most important part, it by no means represented the larger part of Joel's prediction. The larger part is to be fulfilled now shortly in the morning of the seventh of these great days in the Millennial morning.

Turning to Joel's prophecy we see that it has two distinct parts one part exclusively for the "servants and handmaidens" of the Lord and the other part for "all flesh." (Joel 2:28,29) Pentecost marked the pouring out of the spirit of the Lord upon servants and handmaidens, and this blessing there poured out has been for all belonging to this class throughout this Gospel Age. Pouring out of the spirit of the Lord "upon all flesh" is due at the inauguration of "the Kingdom of God's dear Son," when Satan shall be bound and when the sons of God shall shine forth as the sun in the kingdom of their Father, for the blessing and refreshment and restitution of all the families of the earth. (Matt. 13:43; Rom. 8:17-19; Acts 3:21)

The statement of this prophecy is an illustration of the manner in which the Lord throughout the Scriptures has stated His truth in such a form that its force and meaning should not be understood until the due time should arrive and His people should be guided by the spirit into the understanding of the same. The peculiarity of the statement is that the blessings of the Millennial age are mentioned first, and the blessings of this Gospel age last so that this reversal of the order of occurrence has put a haze upon the whole subject. Nevertheless, when we rightly consider it, the statement is properly enough applicable to all, including the church. The operation of God's love and mercy through and in conjunction with the atonement sacrifice of Christ is to bring the outpouring of the Holy Spirit upon all flesh, but this general outpouring will be after certain days represented in this Gospel age, the fifth day and the sixth day the fifth thousand and sixth thousand years of the great week and hence it will be in the seventh. But the blessing of the Lord's servants and handmaidens will not be after those days (the fifth and the sixth days) but "in those days." The entire matter is simple enough, plain as could be, when once the eyes of our understanding open to a comprehension of the greater heights and depths and lengths and breadths of the love of God than we had at first anticipated.

### **DIVISIONS OF THE DAY OF ATONEMENT**

The same blessing is represented similarly in the types of the "day of atonement." That day was for the purpose of making atonement for the sins of "all the people" all Israel, who typified all mankind of all nations redeemed by the precious blood of Christ, who will enter into covenant relationship with God at any time by reason of the blood of the atonement. After making this general statement respecting the whole work of the day of atonement, the type proceeds to particularize and tells first of the

sacrifice of the bullock, and, as we have just seen, shows that its blood was applied in a restricted sense not for all Israel not for all the people, who will eventually become God's covenant people through the benefits of the atonement. The merits of the sacrifice of the bullock were typically applied to those constituting the under priesthood (the body of the high priest), whose antitype is the Little Flock, the Royal Priesthood, the Tribe of Levi, the priestly family, representing the antitypical "household of faith," developed before the Millennial Age. This first part of the atonement, we see, was separate and distinct from the after part of it, just as the Pentecostal blessing upon the church is separate and distinct from the after outpouring of the spirit, which is to be general upon all flesh.

The second part of the atonement sacrifice, namely, the sacrifice of the Lord's goat was performed by the same priest, and represented the participation of the Lord's faithful footstep followers with Him in this great work. It is His work, not ours' but He accepts us as members of His body and permits us as such to share with Him in His work of sacrifice. He permits us to suffer with Him, to lay down our lives for the brethren, to be dead with Him," and in all this we are counted in as "filling up that which is behind of the afflictions of Christ;" so that really the entire period from the Lord's baptism of the holy spirit down to the

3H216

end of this age is the Day of Atonement. The important feature of it all was that performed by our Redeemer Himself, which He finished at Calvary. In consequence of that sacrifice, we, His consecrated followers, are "accepted in the Beloved" and privileged to die with Him as members of His body. It is to this end that the Pentecostal blessing of the holy spirit has been poured out upon the servants and handmaidens of the Lord throughout this Gospel Age to enable them to walk in the footsteps of their Lord, to present their bodies living sacrifices, holy, acceptable to God, and because counted in as members of the body of Christ and suffering in this present time to be glorified as soon as the number is complete and the sufferings and testings accomplished.

According to the type, the completion of the church the last member of the elect having made his calling and election sure, having finished his course with joy, having had fellowship with Christ in His death the blood of the second sacrifice of the atonement will be offered to justice. It is all Christ's offering, since we are nothing of ourselves, but have our entire standing before the Father as reckonedly members of the body of Christ a royal priesthood under a royal high priest. As the Father accepted first of all the atonement sacrifice and blessed our Lord and sent the Holy Spirit upon the Church, so, when the second sacrifice shall have been offered, we may be confident that the



remaining portion of Joel's prophecy will have ample fulfillment the Holy Spirit will be poured out upon all flesh.

### **DOES NOT IMPLY UNIVERSALISM**

As the Holy Spirit was poured upon the waiting believers by the Lord, so the Lord and those believers glorified with Him in the kingdom will pour out the Father's blessing of restitution, of knowledge of God and spiritual assistances, upon all mankind; and in full harmony with this is the statement of the prophet respecting that glorious millennial period, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." "And they shall no more teach every man his neighbor and every man his brother, saying, Know thou the Lord, because all shall know Him from the least of them to the greatest of them, saith the Lord." This does not mean universal salvation, but a universal opportunity for securing "the gift of God, everlasting life," on condition of obedience. As the alternative of wilful sin now incurred by the "servants and handmaids" is second death, so the same alternative will confront the world "all flesh" when blest by the enlightenment of the Holy Spirit during the Millennium.

The servants and handmaidens of the Lord have needed the refreshment and guidance of the Holy Spirit throughout this Gospel Age, and without it none of us could surely hope to fight a good fight against the world, the flesh and the adversary. Without it we should be unable to comprehend the spiritual things, and consequently unable to grasp the blessings that are freely given unto us of God in the present time, as well as unable to appreciate the things which eye hath not seen nor ear heard, nor hath entered into the heart of man the things God hath in reservation for those who love Him, which God hath revealed unto us by His spirit. (1 Cor. 2:9-10) Oh, how much the Pentecostal blessing, the spirit of adoption, the seal of our sonship, means to us who are seeking to make our calling and election sure to those heavenly things to which the Lord has called us the heavenly kingdom and its glory, honor and immortality!

Let me guard you, however, against a serious error into which many saintly people seem disposed to fall. They seem to expect Pentecostal blessings individually and collectively yearly or at least every few years, and some continually entreat the Lord in every prayer for a repetition of that Pentecostal outpouring of divine favor the Holy Spirit. This is the result of a misconception. The Pentecostal outpouring of the Holy Spirit, was not merely for nor upon the early church, but equally upon and for all of us who are their successors throughout this age. It needs no repetition. To illustrate, consider our Lord Jesus, upon whom first of all the Holy Spirit was shed forth by the Father at the time of His baptism at Jordan at the beginning of His ministry. He needed not to go yearly to Jordan to receive fresh

baptism; He needed not to receive them anywhere. The baptism which He received continued with Him the Holy Spirit once granted was not withdrawn. Its withdrawal would have meant His death as a new creature. The blessing which came to the church at Pentecost was part of that same blessing which came to our Lord Jesus the Head.

The whole transaction was typically represented in the anointing of Aaron, the typical high priest. The anointing oil was all poured upon the head, and Aaron's head typified our Lord Jesus, whom God hath given to be the head over the church, which is His body. (Eph. 1:22-23) God gave not the spirit by measure unto him, is the record it was poured out without limit, without stint; but it did not reach the body until Pentecost. The body could not be accepted or recognized of the Father until the atonement for our sins had been made with the precious blood; but the atonement having been applied and accepted, the Holy Spirit was poured out. In the type this was represented by the holy anointing oil running down from the head to the body.

### **CHURCH ONE ANOINTED BODY**

Mark how the Prophet David draws this to our attention, assuring us that the anointing oil ran down Aaron's beard and over all of his body even to the skirts of his garments. The Pentecostal blessing is abundant for all of the members of the body of Christ. When by faith and obedience, justification and sanctification, we come into membership in the body of Christ, we come under this which was represented in the type by the holy anointing oil the antitype of which is the Holy Spirit. If ever we are "cut off" as branches which do not bear fruitage, it would mean our total separation from the Lord and His spirit, the anointing which ye have received of Him and which constitutes the earnest or foretaste of our inheritance. The inheritance will be attained in the life-resurrection promised to all the faithful.

Our petitions, therefore, properly contain no requests for fresh Pentecosts, even as in the petitions of our Lord and the disciples such requests are not to be found. Nevertheless it is entirely proper for us to pray with the apostles that the Holy Spirit may "abound more and more" in us, and to be in accord with our Lord's sentiment when he said that "the Father is more willing to give the Holy Spirit to

3H217

them that seek Him than earthly parents are to give good gifts unto their children." This giving of the Holy Spirit enjoined in the Scriptures and appreciated by us should not be confounded with the Pentecostal blessings, which was never repeated except on one occasion, namely, when the Lord marked the acceptance of Cornelius, the first Gentile convert, and thus taught the lesson that henceforth there would be no distinction between Jew and Gentile as respects the favors of the Divine promises.

What then do we mean when we ask to be more and more filled with the Holy Spirit if we do not mean new Pentecostal endowments? The thought is that when we come into union with Christ through the consecration of our hearts and wills, when we are accepted as members of His body, all the blessings of God represented at Pentecost belong to us, not as individuals but as members of the anointed church. As members of the anointed body, under divine favor and leadings, it is our privilege to grow in grace, in knowledge, and in all the fruits of the spirit, and this properly is termed the filling with the spirit. At the beginning of our consecration, we surrendered our own wills that we might take the Lord's will in every particular, that we may have the Lord's spirit in respect to all of life's affairs, but it is one thing to will and another thing to receive. The surrendering of our wills, so as to desire to have the heavenly Father's will, spirit, disposition, mind, dwell in us, is the act of a moment, but it requires days and weeks and months and years to become fully transformed by the "renewing of our minds." (Rom. 12:2)

Gradually the Lord's favor toward us, as members of the anointed body, permits us to see the lengths and breadths and heights and depths in His love and in His character, and as we see this the transforming influences in our own thoughts and conduct progress. As the spirit of the Lord comes into our lives we come more and more to love things which at one time we did not love or appreciate, and to hate things which at one time seemed to have little or nothing objectionable in them. Right and wrong have remained fixed as they were; our views of them have changed as we have, under the guidance and blessing of the Lord, made progress from grace to grace and from knowledge to knowledge.

### **UNCTION FROM THE HOLY ONE**

Today, dear friends, as we call to mind the great Pentecostal blessings at the beginning of the age and how its favor has extended down from that time to the present time, let us rejoice before the Lord, giving thanks in Jesus' name for this great blessing, for the relationship which was there established between God and those who accepted Jesus as their Savior, and who made consecration to Him and His service. Let us ever keep in mind that the benefits of this Pentecostal fellowship with God and anointing of His spirit is found in the sacrifice which was finished at Calvary, and that the Pentecostal blessings and favors could not come until He had died and ascended up on high, there to appear in the presence of God on our behalf, and there symbolically to sprinkle the blood of atonement by which our sins are canceled.

Correct thoughts respecting this subject will not only keep us very appreciative of the relationship which we enjoy with the Father and with the Son, and in fellowship one with another as members of the anointed body of Christ, but will ever keep us

humble as respects our natural condition, for it will remind us that we are by nature “children of wrath” even as others, and require even as the world the forgiveness of sins through the merit of the precious blood. Nevertheless, all who receive the anointing of the spirit will be gradually, more and more, transformed thereby in thought and word and deed. Meekness, patience, gentleness, brotherly kindness, love will gradually, more and more, be apparent, however “crooked” the natural disposition may have been. And it is our blessed consolation that the Lord accepts our heart desires in these respects in lieu of actual perfection, which will be impossible until we gain our perfect, resurrection bodies. (1 Cor. 15:42-44)

Let us carry away with us another thought, namely, that the anointing which our Lord received and that came in due time upon His church, and in which we are sharers by His grace, is an anointing for a service a double service. In olden times the kings were anointed and also the priests, and respecting the church the Lord has informed us that we are a Royal Priesthood= that in this church both the kingly and priestly offices mingle. Christ being the Chief Priest and the Chief King, and we being His associates in the glorious commission represented in the two offices. He is to be the King of the world, to bring order out of present confusion, to destroy sin and everything contrary to righteousness, but He is also to be the Great Priest, the Great Teacher, the Great Helper, to assist sinners out of all the difficulties to which they have come through disobedience, to bring back into harmony with God so many as are willing to be brought back. In this commission and glorious work of the future, we are to be joint-heirs if we make our calling and election sure, and we wait until the time shall come when the last member of the king and priest class shall have been approved of God, and the earnest or foretaste of the coming blessings shall give place to the actualities of the kingdom and its gracious work on behalf of the world of mankind.

[May 30,1904](#)

## **THE GATE OF CONSECRATION**

Pastor Russell of Allegheny, Pa., spoke here twice today to thoughtful audiences. His afternoon discourse was on “The Oathbound Covenant,” from Hebrews 6:17-20. His morning discourse was from the text, “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.” (Isa. 62:10) He said:

The Lord’s messages through His prophets of old were stated in such a form as to be applicable frequently in large measure both to natural Israel, and spiritual Israel. Our text and the entire

chapter, of which it forms a part, is of this order. The preceding context refers to trials and difficulties of the

3H218

Lord's people, and assures them that the unfavorable conditions of the present time shall not always obtain; truth shall not always fall in the streets; error, selfishness and sin shall not always prosper; the time for a change of dispensation is nearing, and the Lord's people are to have strong consolation in this thought. While this applies chiefly to spiritual Israel, it is in some measure true also of natural Israel during its period of relationship to the Lord, from the leaving of Egypt down to the time when Messiah was rejected and crucified. During that period the Lord's favor was with the Hebrew people in one sense, while adversity was with them in consequence of their relationship to Him in another sense. While the nations about them might indulge in idolatry to their hearts' content without special chastisement and correction, Israel, according to the covenant which God made with them, was not suffered to lapse into idolatry and other evil conditions without receiving chastisement upon chastisement time after time. In this sense of the word their being the people of the Lord meant special trials and difficulties to that nation. The advantages offsetting these the apostle mentions, saying "What advantage then hath the Jew?" He answers the question himself, pointing out that their advantages were not of a temporal kind. His words are, "Much advantage every way chiefly because to them were committed the oracles of God." Rom. 3:1-2

### **DIVINE FAVORS HUMBLE US**

A proper view of Israel's experiences can only be had from the scriptural standpoint, as follows: That nation was called of God to be His special nation, an instrumentality for blessing all the families of the world by communicating to them the divine laws and establishing with them a righteous covenant. This, indeed, was a high calling, and doubtless appealed to the vanity of many in that nation, rather than excite in them reverence and humility and an appreciation of their unworthiness for so great and honorable a service and the preparing for it. Surrounded by idolatry, which sensuously appealed to the lower and fallen instincts of humanity in the name of religion and worship, it should not surprise us that this was one of Israel's continual besetments.

As we notice the history of the nation we perceive that the various besetments and corrections of the Lord tended to separate the more worthy from the less worthy of that people. Calamities were permitted to come upon them at times, which wiped out thousands of those who were idolatrously inclined; and at other times other thousands of those who were rebellious against the Lord, also suffered, and after the division of the

nation into two Israel and Judah the tendency was to still further separate the loyal from the less loyal of that people, the more loyal being gathered to Judah. One national besetment after another followed upon each nation, evidently with a view of discerning those loyal to God and those not loyal. Finally, in the utter overthrow of the ten-tribed kingdom practically all of those loyal to the Lord were gathered into the two-tribed kingdom of Judah. Here trials, difficulties and siftings still further were upon them, until finally Judah was carried into captivity to Babylon for 70 years, at the close of which the Lord, through Cyrus, opened the way back to the promised land for such as maintained their heart-loyalty to Him. These were but few, about 52,000 out of all the twelve tribes that had gone into captivity, whose number had been millions. What a sifting, what a searching for loyalty in that people! Even then, while the Lord's blessings were with them on their return, they still had disadvantages in temporal matters as compared with other nations they were a subject nation.

The effect of all of these disciplines was the utter eradication of idolatry from the Israelites and the better preparation of them as a nation for the coming of Messiah, who, according to divine arrangement, must first offer Himself and the privileges of joint-heirship with Him in His kingdom, "to the Jew first." There is no room for question that the Jews at the time of our Lord's first advent were the most devout people in the world. There were well intentioned people among the Gentiles, as, witness Cornelius, the Syrophenician woman, the widow of Zarephath, etc.; but as a whole no other nation or people in the world would bear any comparison to the Jew in religious tendency of life. The apostle's words on this subject are forceful when he speaks of "our twelve tribes instantly serving God" and hoping to attain to the great promise made to the fathers. Acts 26:6-7.

### **ISRAEL GOING THROUGH THE GATES**

In these experiences of fleshly Israel, God was saying to that people, "Go through, go through the gates; prepare ye the way for the people; cast up, cast up a highway, gather out the stones, lift up a standard for the Gentiles." Mount Sinai, the place of the giving of the law, where Israel entered into covenant relationship with God and became His people, was, so to speak, the first gate, the gate of consecration; and the experiences of that nation, to which we have already adverted, were that nation's steps in the narrow way leading them onward toward the gate of glory. We are not blaming the Jews for not keeping their law covenant; rather we are to sympathize with them and to remember the declaration of the apostle to the effect that they had undertaken an impossibility, "for by the deeds of the law, can no flesh be justified in God's sight." The fact, therefore, that as a nation they failed to come up to the requirements of their covenant is not to be wondered at.

Everything considered, that nation made good progress from the degraded depths into which they had fallen, first as a slave nation and secondly as surrounded by perverse influences continually. When, therefore, we point out that as a nation Israel failed to attain the gracious purposes for which she was called, we are not speaking disrespectfully of the Jews, for the same would undoubtedly have been true of any other nation. God foreknew their failure and His plan was arranged accordingly. He foretold through the prophets that the nation would stumble and fall from divine favor, and that the fall of them would mean the throwing open of the riches of God's kingdom proposition to all nations.

Faithful, noble ones there were in Israel throughout all its history Abraham, Isaac, Moses, David, Hezekiah, Josiah, Daniel, Elijah, and all the prophets, besides less notable ones than these, whose faith in God was abundantly attested by their works, and whose approved faith is yet to

3H219

be rewarded, as the apostle points out in Hebrews 11:38-40. These faithful ones have specially profited by God's favor to that nation yet the entire nation profited largely by its experiences. And not only so, but a light from the promises of God and from the earnest ones of the Hebrew people went abroad through the heathen nations round about, and exercised a beneficial influence upon reverential souls such as Cornelius, Jairus and others, preparing them for the great blessing that in due time was thrown open. However, Israel as a nation failed to obtain the glorious things proffered them as a nation. They entered into the first gate of consecration, they walked for centuries the narrow way of discipline, they were benefited by the experiences of that discipline, yet as a nation they were not ready for the grand and glorious things at the farther end, and so the Lord indicated through the prophet, saying "They shall not enter into my rest."

### **PROPHECY OF FAILURE**

The apostle calls attention to this prophecy of Israel's failure to get the blessings promised, saying: It is evident, therefore, that God intended the giving of a great blessing or rest or refreshment, and they to whom it was at first made known failed to enter in because of unbelief. On the strength of this the apostle urges us, who have turned to God from amongst the Gentiles, that we should seek to enter into that rest which Israel after the flesh failed to attain that we by the grace of God should seek to make our calling and election sure. The apostle again refers to the same thing, saying, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Of that specially favored nation, fleshly Israel, a few were Israelites indeed in whom there was no guile, These received the Lord, these entered into His rest, these became the nucleus of the elect Israel to whom God purposes to give the



promised kingdom, and through whom He proposes to bless all the families of the earth. The Apostle John mentions this same matter, saying of our Lord, "He came unto His own (people) and his own (people) received Him not; but to as many as received Him (the Israelites indeed) to them gave He power (privilege) to become the sons of God, even to them that believe on His name which were begotten not of blood, neither of the will of the flesh, nor of the will of man, but of God." John 1:12-13

### **GATHERED FROM ALL NATIONS**

We have just seen how God's selective and refining processes made ready and gathered together to Jesus the Israelites indeed at the close of an experience of over eighteen centuries from the time the original promise was made to Abraham. After the gathering out of nominal Israel all the Israelites indeed, and after the experiences of these at Pentecost as the spiritual Israel, the house of sons begotten of the Spirit, we find that the door was thrown open that henceforth from all nations, peoples, kindred and tongues, the Lord might gather into this one company, spiritual Israel, all those who at heart reverence and serve Him, loving righteousness and hating iniquity. It is not surprising to us that the whole number of this class should be stated in the Scriptures to be a "little flock." Neither does it surprise us to note the declaration that it will contain not many great, not many wise, not many learned according to the course of this world, but chiefly the poor of this world, rich in faith, to be heirs of the kingdom.

Our text, while applying to natural Israel in a general way for a time, evidently applies specially to spiritual Israel since natural Israel failed to attain the glorious ends of their call, as the Lord had foreseen and foretold. It is to spiritual Israel that the prophet's words have special force, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the peoples."

The gates through which spiritual Israel is called to pass, corresponds much to those through which the typical people were called to pass. The first gate is consecration the second gate is glorification, the intermediate way is the "narrow way." Our Lord speaks of this gateway through which all must pass who would be heirs of the kingdom, who would attain to the wonderful things to which God has called His people, spiritual Israel, whose calling is declared specifically to be a "high calling" a "heavenly calling." Our Lord declares: "Straight (difficult) is the gate, and narrow the way that leadeth unto life, and few there be that find it." The majority are still walking on the broad road for selfishness and sin, and only a very few have any heart for the suggestion that they should love righteousness and hate iniquity and walk separate from mankind in general, in the footsteps of Jesus. It will be seen from our remarks, as well



as from the quotations we have made, that neither the Scriptures nor we imply a great multitude in this “narrow way.”

### **HEARTS FAR FROM HIM**

True, we live in a day when hundreds of millions are called Christians, just as in our Lord’s day millions were called Jews, Israelites; but as He said of many of that time that they were of their father the devil; because his works they did, and that they belonged to the synagogue of Satan rather than to the church of God, so we believe it would be true of many who today bear the name of Christian. The Scriptures speak of these as tares, imitation wheat, and explain to us that they draw nigh to the Lord with their lips, while their hearts are far from Him, and, again, that they have a form of godliness but deny the power thereof.

We are not in any measure charging others, we are merely calling attention to the landmarks which the word of God points out, which delimit the narrow way, and those who walk therein and apart from the general world. If there is to be objection found with our statements on the subject, the objection should be studied against the Scriptures which we quote, and they should be shown to be false or their testimony should be accepted. But when we consider the straightness of the gate the elect of God are invited to enter, when we consider that it means a consecration of time and talents and influence and reputation, all that we have, all that we are, to the Lord and to His service even unto death; when we see that, in our Lord’s own words, walking in this pathway in His footsteps, as His disciples, means bearing the cross after Him, we are not surprised to find that few care to look for this gate, few find it, few enter

3H220

it, few walk in the narrow way, and consequently few will be found emerging from the narrow way at the farther gate of glory, honor and immortality.

These travelers in the narrow way by the front gate of consecration to the gate of glory have a special mission under a special commission from the Lord. His words are: “Ye are my witnesses!” “Let your light so shine before men that they may see your good works and glorify the Father in heaven.” “We are to show forth the praises of Him who hath called us from darkness into His marvelous light.” This part of our service is represented in our text by the words, “Lift up a standard for the people.” The Lord’s people, the little flock, the body of Christ, are to let their lights shine out in the darkness of this world which surrounds them, that they may thus bear witness to the light a witness which will in the present time attract some, in all a little flock, to the narrow way and its straight gate. But more, their lights are to bear a witness which will be profitable to the world of mankind in general eventually, when the world’s great

trial day, the Millennial age, shall come. The apostle declares of this faithful little flock, bearing their crosses in the footsteps of their Lord Jesus, "We are made a spectacle to men and to angels." Laboring for the right, laboring for the truth, laying down our lives for the brethren, without regard to party or sect or denomination, in the name of the Great Captain of our salvation, we are a spectacle to angels respecting the power of God to sanctify and transform the hearts of those who were sinners, children of wrath even as others. We are a spectacle to men in that, as the apostle says, they shall behold your godly lives in attestation of the glorious message of God's grace which you bear. The standard that is set up is God's standard of righteousness—"Be ye holy even as your Father in heaven is holy." We would set up this standard before the world, even though obliged to admit that, because of weaknesses of the flesh, we are unable to measure up to the standard ourselves. Even though we are obliged to admit that there is none righteous, no, not one, still we are to raise up the standard. The standard is higher than we, the standard is to be seen by all people, and, whether in the present life or in the life to come, this standard is sure to have its beneficent effects.

### **HIGHWAY UNDER CONSTRUCTION**

The highway mentioned in our text is not yet built. It is in process of construction, however. It is the grand highway of holiness which, during the coming age, the Millennium, will be the world's opportunity for return to divine favor. The world when its due time shall come to receive the blessing of the Lord at the hands of the little flock, Christ, the Head, and the faithful ones the body of Christ will not be required to walk in the same narrow way and through the same straight gate by which the elect of this present time are being disciplined and brought forward; for they are being prepared for a special service that they may be the kings and priests, the rulers and teachers of the world of mankind in the Millennial kingdom. The Lord mentions the highway of holiness through the same prophet elsewhere (Isa. 35:8,9), saying, "A highway shall be there (not here under present conditions, but there under Millennial conditions) and a way, and it shall be called the way of holiness; the unclean shall not pass over it but it shall be for those, the wayfaring men though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed of the Lord shall walk there."

We rejoice that the poor world, which at present has no desire for the narrow way, will be blessed eventually with an opportunity for going up on this highway of holiness. It will be totally different from the present downward road of sin in which the world is traveling; it will be an upward road instead of a downward road, but it will be equally broad the opportunities for righteousness, for the blessing of righteousness will be then

proportionately as strong as are the present inducements to sin and unrighteousness. Now, because of the reign of the prince of darkness, the "god of this world," the course of righteousness is a costly one. It costs the loss of many earthly good things—"Yea, whoever would live godly in this present time shall suffer persecution;" but in the coming age, when the highway of holiness shall take the place of the highway of sin, whosoever will live godly shall receive a blessing, and a mental, moral and physical uplift proportionate to his progress in the way of righteousness; and, on the contrary, whoever shall live ungodly in that time will suffer stripes and punishments.

Thus, during the reign of the prince of darkness evil has the smooth and downward course, and righteousness has the rugged and upward way, the disadvantages according to the flesh; but when the new dispensation shall be ushered in, when Satan shall be bound that he shall deceive the nations no more, and when the times of peace and righteousness shall rule the world of mankind to its blessing, the sinner will have the rugged and difficult way, and the redeemed of the Lord, the world of mankind, bought by His precious blood, and willing to accept and use the divine favors, will go up in liberty and joy, from strength to strength, from knowledge to knowledge, from grace to grace and from one degree of perfection to another on the highway of holiness until, continuing therein until its further end, they shall be absolutely perfect and ready for life eternal, the gift of God through Jesus Christ our Lord.

Our text views this matter from the standpoint of the church, head and body, and their present and future work. In the present time we are to pass through the gate of consecration along the narrow way, and, if faithful, to enter through the gate of glory into the kingdom of God's dear Son; and the experiences of sacrifice and suffering which our Lord underwent and which His church is to participate in, "filling up that which is behind of the afflictions of Christ," is all with a view to the opening up of the grand highway of blessing for the world at the close of this age, the stumbling stones of darkness and error will all be gathered out of the way, the difficulties which now beset the faithful and make their way a narrow one the ravenous beasts of sin and selfishness which beset their pathway and threaten to devour them, and which need to be fought against with faith and determination these shall be no more; "no ravenous beasts shall be there," says the prophet.

In the divine plan this highway is nearly complete at the present time arrangements are under divine supervision

3H223

and very shortly all of the faithful church will have passed through both gates. The highway shall be without stumbling stones, so that the wayfaring man, though simple, may not err

therein, and the standard for the people shall be fully and clearly set forth. The kings and priests shall all have been educated and made ready for their work, and when the great time of trouble with which this present age is to end shall accomplish its purposes for making ready for the kingdom of God's dear Son, and humbling the hearts of men, of mankind, plowing them deep with the plowshares of sorrow, then the new dispensation will open, the Millennial morning will dawn, the highway of holiness will be opened, the curse will be lifted, and the blessing of all the families of the earth through the spiritual seed of Abraham will begin. Gal. 3:16-29.

Dearly beloved friends! I address you as those who ostensibly are walking in the narrow way as those who have already entered the first of these gates, the straight gate of consecration as those who have thus given their lives wholly to the Lord to serve Him and His cause. We are in the narrow way. At times it may seem steep and difficult. The world, the flesh and the adversary may buffet us and oppose us, and we may at times seem to ourselves, as doubtless we seem to the world, to be making very slow progress toward the gate and the farther end the gate of glory. But en route we have the encouragement of our Master's words, assuring us that all things are working together for good to them that love God to those who are called according to His purpose. (2 Tim. 1:19.) We are thus assured that even the disadvantageous conditions of propositions how encountered are all working out for us, if rightly received, "a far more exceeding and eternal weight of glory." We are assured that we should look not at the things that are seen, that we should not set our hearts upon earthly things, that we should not take too seriously the joys and sorrows of this present time, but that we should look at the things that are unseen, the things that are eternal, the things that God hath in reservation for them that love Him.

### **LOOKING AT UNSEEN THINGS**

We look at these things through the divine Word. We behold them with the eye of faith; they cheer us, they comfort us by the way, they put a new song in our mouths, even the loving kindness of our God. They evidence to us the Lord's love, sympathy and appreciation, assuring us that all of His people's afflictions are the Lord's difficulties (Isa. 63:9); assuring us that "as He was so are we in this world;" assuring us that greater is He who is on our part than all they that be against us, and assuring us that the glory, honor and immortality of the kingdom and its blessed privileges of participation with our Redeemer in the great work of blessing the world of mankind with the helpful influences of the Millennium, will far more than offset the trials and difficulties and sorrowful experiences to us that present experiences are necessary for our discipline and instruction and preparation for the kingdom opportunities.

In view of these things, dear friends, what shall we say? Shall we go through, go through the gates? shall we press along the line toward the mark for the prize of our high calling of God in Christ Jesus? or shall we draw back? I feel confident, dear brethren and sisters, that the apostle voiced well our sentiments when he said, "We are not of those who draw back unto perdition." We are going onward to attain the end of our course. For us to turn back and to take the position of the world would mean a great deal far more than if we had never taken the step far more than if we had never entered the gate of consecration and attempted to walk in the narrow way. In taking that step we consecrated earthly interests, giving them up in exchange for the heavenly opportunities offered us in this call; but if now we should renounce the call and turn to sin and do despite to the spirit of favor, there would remain no more interest for us in the great atonement sacrifice. Hence, as the scriptures declare, it were far better that we had never known the way of life, than having known it, having entered upon it, we should turn back to the things of sin and its service.

The apostle urges that we who are upon the narrow way and who feel our own weaknesses and are continually beset by the world and the adversary, should look away from these and should look away from the world, from its allurements, from its false ideals, look away from the adversary of whose cunning and power we have so many evidences, "We are not ignorant of his devices." We should look away from our own weaknesses, not in the sense of neglecting so far as in us lies to counteract these and to strengthen character even in the flesh, but we should look away from these in the sense that we should realize that our standing with the Lord is not in the flesh, but in the spirit that "He knoweth our frame, He remembereth that we are dust," and that His demands of us are loyalty of heart, and, so far as in us lies, obedience of conduct, and that more than is possible for us to do is not required.

### **LOOKING UNTO JESUS**

Looking away from these things we are to look unto Jesus, the author of our faith, who shall be the finisher of it. We are to see in Him, in His sacrifice, the full satisfaction of divine justice on our behalf; we are to see in Him the captain of our salvation, who trod this narrow way before us; we are to see in Him the compassionate spirit He careth for us and helpeth our infirmities, having Himself been touched by a feeling of our infirmities. We are to look away to Him as the glorified king whose right it is to take the throne of earth as soon as the appointed time shall arrive; we are to see in Him the heir of the Abrahamic promise, the great prophet who is to bless all the families of the earth. We are to see in Him the heavenly bridegroom to whom we have been betrothed, who loves us and who has made such abundant provision for us that shortly we shall become His joint-heirs in

His kingdom and participate with Him in the great work of blessing the world of mankind. With such a view before the eyes of our understanding, with such promises, with such hopes anchored within the veil, how could we think of drawing back. How must we long, on the contrary, for the end of the journey, and strive that we may finish our course with joy.

There is a parallel between present conditions in nominal spiritual Israel and the conditions in nominal fleshly Israel as they existed at the first advent. The 1,845 years of the

3H222

Jewish dispensation brought the Hebrew people up to a plane where as a nation they had their test whether or not they would enter into the blessings before them. Likewise, the same length of time from the death of Jesus to the present time marks the length of spiritual Israel's course in the narrow way, and today we find a parallel of conditions at the first advent. At that time there were many nominal Jewish Israelites, but, as the word explains, they were not all true Israelites who were natural children of Israel. (Rom. 9:6) So here with nominal spiritual Israel many are professing the name of Christ, but they are not all true. As the great mass of the Jewish nation fell short at the end of their course and failed to enter into the favor then opened to them, so now, according to the Scriptures, the great mass of those professing the name of Christ are in the present time about to fall short of the divine requirements and fail to enter into the gate of glory into the kingdom.

The Scriptures give us the suggestion that a multitude will fail here in proportion to the numbers who will enter into the kingdom. Just as it was in the end of the Jewish age, only a remnant were found to be Israelites indeed, and the great mass of that nation were found to be unworthy. The prophecy descriptive of this declares that "a thousand shall fall at thy side, and ten thousand at thy right hand." The one who stands is the Christ, Jesus the Head and the Church the members of His body then faithful to the Lord, and their covenant shall never fail, but so an entrance shall be administered to them abundantly into the everlasting kingdom; but all the merely nominal professors and all sincere professors who fail to develop the fruits and graces of the Spirit, will stumble, will fall, will not be able to stand in this evil day.

Let us, beloved, put on the whole armor of God, that we may be able to stand complete in the power and strength of Him who loved us and bought us with His precious blood.

Pittsburgh Gazette--July 25, 1904

## **WAGES OF SIN IS A LITERAL DEATH**

Rev. Charles T. Russell, of Allegheny, Pa., appeared before a crowded house at the Valentine theater yesterday afternoon, delivering his widely celebrated discourse on "Jehovah's Oath-bound Promise to Abraham and His Seed."

Mr. Russell, the author of the "Millennial Dawn" series and the editor of Zion's Watch Tower, is forceful as a speaker as well as a writer, and while many of his hearers were not able to coincide with his teaching, all recognized the depth of his scholarship and admired the lucid way in which he set forth what he had to say.

He is emphatically a "no hell" man. He believes that the teaching of the Bible to the effect that "the wages of sin is death" Rom. 6:23. that "the wicked shall be destroyed," etc., are to be taken for just what they say. He believes that the "second death" is literally that, extinction, rather than eternal life in torment. He teaches that the "judgment day" is a thousand years, the millennium, wherein the peoples of the earth shall be tried and tested to their final salvation or doom. He said in full:

Only those who have strong living faith in the Almighty God and in his Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervising power of God to bring the blessing which the world so greatly needs. To the higher critic, the apostle's reference to God's dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are without authority and were written many hundreds of years after the death of Moses.

However, some of God's true children whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham given more than 3,000 years ago. Such are inclined to say to themselves, "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people present, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan and that its completion will be glorious a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early church drew comfort from this oath-bound covenant and clearly implies that this same comfort belongs to every true Christian down to the end of this age to every member of the body of

Christ. The apostle's words imply that God's promise and oath were intended more for us than for Abraham more for our comfort than for his.

Note the apostle's words: "That by two immutable things (two unalterable things), in which it was impossible for God to lie, we (the gospel church) might have a strong consolation; (we) who have fled for refuge (to Christ) to lay hold upon the hope set before us."

### **ASSURANCE OF ALMIGHTY'S OATH**

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise, and the oath of the Almighty which doubly sealed it gave double assurance of its certainty of accomplishment, but the apostle intimates in the words quoted that God's special design in giving that covenant, and in the binding it solemnly with an oath, was to encourage spiritual Israel to give us a firm foundation for faith. God well knew that, although 3,000 years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate

3H223

oath that bound it. We can not but wonder at such descension upon the part of the great Creator that He should stoop to His fallen creatures, and above all that He should condescend to give His oath on the subject. An upright man feels that His word should be sufficient in any matter, and, therefore, would hesitate except under special conditions to confirm His word with an oath. How much more might the Heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly to show the unchangeableness of His plan."

It was not God's intention to show His plans to everybody to the world in general nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His plan, and, hence, they were granted an external glimpse of it; but the apostle points out that the clear showing of the matter was especially intended for the "heirs of the promise."

### **JOINT HEIRS WITH JESUS**

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this gospel age are declared to be His joint heirs in that promise, which is not yet fulfilled. For its fulfillment not only the church is waiting, as the bride or fellow members of the body of Christ, to be participants



with the Lord in the glories implied in the promise but additionally the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that oath-bound promise or covenant. (Rom. 8.)

Those who follow the apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with his oath. We Answer--that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope. The Christian who can not understandingly call to mind this oath-bound covenant or promise evidently lacks information very necessary to his spiritual strength and development. This is clearly indicated in the apostle's words in the context, for, after telling us that it is to give consolation to us who have fled for refuge to Christ, that we may lay hold on the hope set before us in this oath-bound promise, he adds, "which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither our forerunner is for us entered, even Jesus." (Verses 18,20.) Now how can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

### **GOD FORESAW THE PRESENT**

This is the pitiable condition of many of God's true children; if they are merely babes in Christ, using the milk of the word. They have need of the strong meat of God's promises, as the apostle speaks of it, that they may be "strong in the Lord and in the power of His might;" that they might have on the whole armor of God, helmet, breast plate, sandals, sword and shield, and be able to quench the fiery darts of the wicked one able also to help the weaker ones in this day when the adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word. Let us awake in time, dear friends, before the poisoned darts of infidelity strike us and wound us and poison our minds, and blind the eyes to the glorious things of God's Word which have hitherto comforted us, and which have strengthened and comforted God's true people in all past ages. Let us now seek for this hope which we should have as an anchor to our souls to hold us in the storms of life, and especially in the stormy times of unbelief now and in the near future coming upon us. Let us start at once to investigate this wonderful promise which the apostle implies contains the very essence of the gospel. Let us investigate the promise which God, foreknowing present conditions, foresaw that it would be

difficult for our faith to grasp, and therefore assured us by His oath in addition to His word.

Need I quote the promise the one so repeatedly referred to in the apostolic writings the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus: "In thy seed shall all the families of the earth be blessed." It was a promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfill the promise! he was merely a type of the greater seed of Abraham who in due time would fulfill it. Jacob and his twelve tribes, fleshly Israel, did not fulfill the promise, but still looked for a greater Messiah to fulfill it, to bless them and through them all, the families of the earth. The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise. But the apostle makes clear to us that, in saying that Christ is the seed of Abraham, he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this gospel age as the body of Christ. This he distinctly states in many places, for instance, Gal. 3:16-29. Here he declares the matter expressly, saying: "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

### **GOSPEL CHURCH NOT COMPLETE**

The "seed of Abraham is the gospel church, with her head the Lord Jesus." as the apostle states again saying: "We brethren, as Isaac was (typified by Isaac), are the children of promise (Gal. 4:28), it follows that the seed of Abraham mentioned in the promise is not yet complete and will not be until the full close of this gospel age the harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the Divine word, it is big with hope for spiritual Israel, the spiritual seed, and no less it means a blessing to the

3H224

natural seed, fleshly Israel, and ultimately the millennial blessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this great oath-bound covenant. Let us thus obtain what the apostle tells us was the Lord's intention for us, namely strong consolation strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of the present time. The implication suggested by the apostle is, that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found worthy not to be

compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those whom they love will spend an eternity of horror in torment. We know that these clouds and dark forebodings come to us from the dark ages, and through theological twistings handed down from time to time. Many of us have learned to distort the simple language of God's word in such a manner as to cause us anguish and distress. For instance, destroy, perish, die, second death, everlasting destruction, etc., terms used by the Lord to represent the ultimate complete annihilation of those who will not come into harmony with Him after a full opportunity is granted them, are interpreted to mean the reverse of what they say life, preservation in torture, etc. It is high time dear friends, that we should learn that God's book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence for our Creator. It is high time that we should take the explanation which the apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: "The God of this world has blinded the minds of them which believe not lest the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord should shine into their hearts." 2 Cor. 4:4.

### **OURS IS CREAM OF PROMISE**

Now, what hope and interest has the church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the seed of Abraham which seed is Christ and the overcoming church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this gospel age, who "make their calling and election sure" in Christ, are to be joint heirs with Him in the glorious millennial kingdom which is to be God's agency or channel for bringing about the promised blessings the blessings of all the families of the earth. How great, how wonderful is to be the exaltation of the church is beyond human conception, as the apostle declares, "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man (the natural man) the things that God hath in reservation for them that love Him" that love Him more than they love houses or lands, parents or children or any other creature more than they love themselves and who show this by walking in the narrow way, in the footsteps of their Redeemer. Again the apostle speaks of the great blessings coming to the church as the seed of Abraham. "It doth not yet appear what we shall be (how great we shall be made in our 'change'), but we know that when He shall appear we shall be like Him." (1 John 3:2.) the Apostle Peter has

a word on this subject of the greatness that shall belong to the church, the spiritual seed of Abraham, saying "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1:4.) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, privileges, "exceedingly and abundantly more than we could ask or think." Eph. 3:20.

It is for this reason, we are told, that Christ died for our sins to release us from their penalty, and thus to have the right to release us from present sinful tendencies and conditions. He has already redeemed the world; it remains for him to become the great physician, the life-giver to heal the world of its sin-sickness and to raise up to life and to perfection, mental, moral and physical, all the human family who accept of His provision of the grace of God. And whosoever will not be obedient shall be cut off from amongst the people in the second death. The wages of sin was death in Adam's case; and the whole world having been redeemed from that sin and death is to be granted blessing through Christ, the forgiveness of sins, the opportunity for return to harmony with God. Only for deliberately rejecting this favor, will any come again under divine sentence and by becoming willful sinners bring upon themselves again the wages of sin, the second death.

### **THE MILLENNIAL PROMISE**

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time the millennial age were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be let loose among the people—"the knowledge of our Lord shall fill the whole earth as the waters cover the great deep." Blessing! Ay, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. All shall know Him, from the least unto the greatest, and none shall need to say to his neighbor or brother, "Know thou the Lord?" (Isa. 11:9, Jer. 31:34). The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this gospel age, the Lord pours out His spirit upon His servants and handmaidens, so after these days, in the millennial age, He will pour out His spirit upon all flesh. There will be worldwide blessing through the knowledge of the truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater law giver than Himself, a greater teacher, a better mediator,

and under the better covenant of the Lord would bring blessings worldwide. Mark how again He represents the atonements for the sins of the whole world in atonement day sacrificial arrangements. Mark how again He typically foretold the blessings of the millennial age, representing it in Israel's year of jubilee, in which every man went free and every possession was returned to its original ownership thus representing the blessings of the future, man's release from servitude to sin, to Satan, and the return to Him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-23).

### **PROMISE OF THE JEWS**

The second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been glorified in the kingdom then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness and, as the prophet declares, they shall look upon Him whom they have pierced and mourn for Him, because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and of supplication." Zach. 12:10.

The Apostle Paul elaborates this subject. In Romans, chapters 9 and 10, he points out how Israel failed to obtain the special blessing of this Abraham's covenant by rejecting Christ how only a remnant received the great blessing and the mass were blinded. In chapter 11 he proceeds to explain that their blindness is not to be perpetual, but only until the church shall have been gathered out, and that then the Lord's blessing will come to fleshly Israel saving them from their blindness and granting them mercy through the glorified spiritual Israel. I trust that every person in the audience will feel interested enough in this feature of the divine plan to examine carefully on his return to his home verses 25 to 33 of the 11th chapter of Romans. The apostle expressly points out that the Lord will do this for the natural seed, not because of their worthiness, but because of His promise made to the fathers—"for this is My covenant with them when I will cancel their sins."

## BLESSINGS FOR ALL NATIONS

But if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews others who had not in the past the favors and privileges of this favored nation and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations all peoples. Let us look at the promise again remembering that our Heavenly Father made it deliberately and subsequently bound Himself to its provisions by an oath so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and that therefore without peradventure this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed." What is the blessing so greatly needed by all mankind? We answer, it is the very blessing that Jesus declared He came to give, saying: "I am come that they might have life, and that they might have it more abundantly." Ah, yes. Life! Life! It is life that the whole world needs, and our Lord Jesus declares Himself to be the great life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life-giver is the equivalent to our word Savior. Jesus came to save man from sin, and from the penalty of sin namely death. It is a human invention of the dark ages to attach eternal torment as the penalty of sin; it is the divine arrangement to attach to sin a reasonable and just, but an awful penalty Death! It is because we are sinners that we are all dying creatures, and for the Lord to give life implies that He will take away the sin and all necessity for its penalty.

## SUBLIMITY OF GOD'S WORK

But so accustomed have we all become to measuring the divine plan by our narrow minds that I doubt not there may be some in the audience ready to say, "I believe, Brother Russell, that in your love of heart you would delight to do good in this manner to the whole world of mankind, and so would we; but God's ways are not so grand as our conceptions would be." Stop, my dear brother; you are looking at the matter from the wrong standpoint. Remember that God is all-wise, all-just, all-loving, all-powerful, and that it is His own word that declares that as the heavens are higher than the earth, so are His plans higher than our plans, and His methods higher than our methods. As the poet has expressed it—

*"We make God's love too narrow  
By false standards of our own."*

It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the Divine character and plan as against His creatures, and to

hearken to the Lord's own word when He declares, "Their fear toward Me is not of Me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other as the apostle prayed for some, saying, "I pray God for you that the eyes of your understanding may be opened, that ye may be able to comprehend with all saints the lengths and breadths and heights and depths to know the love of God which surpasseth all understanding." (Eph. 1:18; 3:18,19).

Do not misapprehend us; we are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be

3H226

saved in their ignorance. We stand by the Word of God, that there is not present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says they be few that find it. We stand by the scriptures, which say that salvation at the present time is only for the little flock who through much tribulation, shall enter the kingdom. We stand by the scriptures, which say that this kingdom class now being developed is the seed of Abraham under the Lord their Head, their Elder Brother, the Bridegroom. We stand by the scriptures, which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race the blessing of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

### **JUDGMENT DAY OPPORTUNITY**

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then. Not an opportunity to become members of the little flock. Not an opportunity of becoming members of the seed of Abraham. Not an opportunity to have part in the great "change" from human nature to divine nature. Not an opportunity to sit with the Lord in His throne. But an opportunity to obtain that which was lost human perfection, everlasting life under human, earthly, paradisiacal conditions. An opportunity of coming again into the divine likeness, almost obliterated in the human family through the 6,000 years of the fall. This period, in which this opportunity will be granted to man, is in the scriptures termed the day of judgment a thousand year day the millennial day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of



righteousness, which He requires, they will choose, it in preference to sin, choose life in preference to the second death. Thank God for that wonderful judgment, the trial day for the world, secured for all through the precious blood of Christ. "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." Isa. 26:9.

Before we close, dear friends, we wish to call attention again to another feature of this great oath bound covenant, of special interest to us who by the grace of God have been invited to be of the spiritual seed of Abraham, and who are seeking to make our calling and election sure as members of that seed which is, Christ. We have already referred to the high exaltation that the Lord designs for us, by which we shall be "changed" no longer be earthly, but heavenly or spirit beings. We have already noticed the privilege of participation with Christ in the glories of His kingdom, "to sit with Him in His throne." Now we notice the great additional privilege of association in the great work of uplifting the world from the sin and death conditions in which it now is. What Christian does not feel his heart beat fast with interest as he thinks of the glorious work of the millennial age and the uplift of the human family by the bringing of all to the favorable conditions then prevalent and to the knowledge then universal. And whose heart does not beat faster with the thought that it is the divine arrangement that he who is faithful shall have a share with Jesus and all the saints in this blessed work of uplifting the world!

### **FUTURE OF HEATHEN PEOPLE**

As our hearts go out with sympathy toward the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible for us to do, what is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it. Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great oath-bound covenant! Surely, as the apostle declares was God's intention, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now, but it gives us consolation also in respect to our neighbors and friends and members of our own families who are not saints, who are still blind to the grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to the uttermost in the resurrection. It encourages us further, as the apostle points out, to lay hold upon the hope set before us to take a firmer grasp of the divine character and plan. It gives our souls encouragement beyond the veil when we see how gracious is the character of our Heavenly Father, how wonderful is the plan which He has devised and how He has been carrying it forward step by step up to the present hour, and that by His grace we are what we are, and have been called to joint-heirship with our



Redeemer as members of the seed of Abraham. We reason that if the Lord so loved us while we were sinners that much more does He love us now that we have accepted Christ and are under the robes of His righteousness and seeking to do those things in harmony with the divine will.

Let us then take courage and hold fast to the Divine Word, and feed upon it more and more, and use all the various blessings and promises which the Lord has designed to fit and to prepare, to mold and to fashion, to chisel and to polish us for places in His glorious kingdom. Let us resolve that knowing our Heavenly Father better than before, we will be more faithful than ever as His children and servants more loyal to the truth and to the principles of righteousness, and that, copying Him and His generosity, we will be more kind even to the unthankful and to the unholy. Let us, then, accept the preparations, for the kingdom privileges, and by the grace of God make our calling and election thereto sure.

3H227

[Pittsburgh Gazette--July 31, 1904](#)

## **THE VICTORY OF RIGHT OVER WRONG TO BE ACCOMPLISHED BY THE REIGN OF CHRIST**

Philadelphia, Pa. -Pastor C. T. Russell of Allegheny, Pa. addressed a very intelligent and deeply attentive audience here at 3 p. m. today. His topic was "The Victory of Right Over Wrong to Be Accomplished by the Reign of Christ." The speaker will return to Allegheny at once, where he is expected to preach next Sunday at 3 p. m. at Bible House chapel. His discourse in full follows:

We select for our text the words of the apostle Paul when discussing the great work which God has appointed to Christ: "He must reign till He hath put all enemies under His feet; the last enemy that shall be destroyed is death." 1 Cor. 15:25, 26. In the context preceding the apostle assures us of Christ's resurrection, that without it there would be no hope. He assures us that through him God has made possible the resurrection of the whole world; not only an awakening from the tomb, but a full raising up to that which was lost in Adam, to human perfection. There are, however, certain conditions attached, namely, that the individuals of our race, upon being brought to the clear knowledge of God's grace in Christ, shall fully accept the same and come into heart relationship with Christ. The apostle declares that as all in Adam die because partaking of his weaknesses, imperfections, etc., and coming under the sentence of death with him, even so all who shall come into relationship

with Christ shall live. Then he declares that there will be different orders or companies of those saved through Christ—"every man in his own order."

We have already found that the scriptures speak of the "little flock," to whom shall be granted an "abundant entrance" into the kingdom and joint heirship with their Lord. We have already pointed out that there will be, in addition to these "a great company" who will reach the spirit plane of being through great tribulation. (Rev. 12:14), and who will be in many respects like unto the angels, though inferior to the little flock, the bride of Christ, who will be like our Lord Himself, "far above angels." We have already pointed out that a third class or order are to be saved during the millennial age, namely, a "restitution" class so many of the world of mankind as will, under favorable opportunities and knowledge of that blessed time, come into harmony with the Lord. The salvation provided for these is a restitution to the things that were lost originally through Adam's disobedience restitution or restoration to human perfection, to Edenic conditions, to harmony and fellowship with God through Christ. These are the orders the apostle refers to, saying that all that come into Christ shall be made alive: every man in his own order. Christ Jesus the Head, and the church the members of His body the first fruits; afterward they that are Christ's during His presence." Verses 22-23.

Our Lord's second presence (for such is the meaning of the Greek word *parousia*) will last for a thousand years, the millennial age, during which He will be present and do a work of separating the sheep from the goats, as represented in His parable of Matt. 25, and He will find every true "sheep." To every member of Adam's race, bought with His own precious blood, He will then grant the opportunity of demonstrating whether or not he will be one of the Lord's "sheep," or, reversely, a "goat," a follower of the adversary. The work of separating will be complete with the close of the millennial age, and then the sheep of that time will be rewarded with the earthly kingdom originally given to Adam and lost by disobedience, but redeemed by Jesus for presentation to the faithful sheep of the millennial age. The goat class will be utterly destroyed in the second death, without hope of any recovery, as numerous scriptures show.

### **EARTHLY AND HEAVENLY KINGDOMS**

The kingdom that will be given to the "sheep" class of the millennial age at its close should not be misunderstood or confused with the kingdom that is to be given to the saints of this gospel age, now shortly, at its close. The dominion conferred upon Father Adam was an earthly one. The Prophet David refers to it saying, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and

honor. Thou madest him to have dominion over the works of Thy hands giving him a dominion. Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.” (Psa. 8:4-8.) This is the kingdom of earth which was prepared “from the foundation of the world” for man, and which will be given to the worthy and perfect members of the race at the full completion of our Lord’s work of restitution at the close of the millennial age, at the close of the “times of restitution of all things which God hath spoken by the mouth of all his holy prophets.” (Acts 3:19-21.) But the kingdom that is offered to the church during this gospel age is a heavenly kingdom, a spiritual kingdom, of which our Lord declared that no one could enter into it or see it unless they were born of the Spirit. (John 3:3-5.) It is of this kingdom or dominion of the church which we wish specially to speak at this time; it is the reign of this kingdom which is referred to in our text, and which begins its dominion of the world at the beginning of the millennium.

Our text declares, “For he must reign.” The matter is not stated in a doubtful or problematical manner it is a positive assurance. God’s prearranged plan is that Christ shall reign, not permanently, not forever, but for a thousand years; at the close of that time, as our context shows, the kingdom will be delivered up to God the Father after Christ shall have put down all rule, all authority, all power. The apostle in no sense intimates that this reign has already begun he points us to the future, assuring us that such a reign will begin, will perform the work it is intended to do, and will then have a termination.

3H228

In this same epistle he refers to the fact that himself and others, earnest and self-sacrificing for the sake of the truth, were suffering hardships, while some believers at Corinth were so indifferent, so careless, so filled with the things of this world, that they found no opportunities for suffering for the truth’s sake. Ironically, the apostle suggests that they have begun their reign that it had that appearance in their fullness, in their self-satisfied complacency and in their prosperity in the worldly way, “Ye have reigned as kings without us.” Then leaving the ironical strain and coming down to the matter of fact, he declares, “I would to God that ye did reign for, the, we also (instead of suffering stripes and imprisonments, evil speakings, etc.) would reign with you.” (1 Cor. 4:8.) In a word, the reign of Christ means also the reign of the church, which is to sit with him in his throne. So long, then, as the Lord’s faithful people are not reigning, we may be sure that the reign of Christ has not commenced. Indeed, if we believe his kingdom already established, already in power, we should no longer pray “Thy kingdom come,” and it would be improper for us to exhort one

another to seek the kingdom and to apply to one another the assurances of the apostle that if we suffer with the Lord now we shall reign with him hereafter in the kingdom. Suffering for righteousness has not yet been installed in power the surest evidence that sin and death are still reigning in the world.

Our Lord desired His followers to appreciate the fact that tribulations in this present time must be their experiences, in order to develop in them the character necessary to His service in the kingdom; and he explained through the apostle that, "Through much tribulation shall ye enter the kingdom." (Acts 14:22) And so it was that in the same prayer in which he taught us to look forward to the kingdom as the end of our tribulation and the beginning of the glorious consummation of all the divine promises, he instructed us also to pray, "Abandon us not in temptation, but deliver us from the evil one," as indicating that until the kingdom should come the evil one would not be bound, but would still have power to oppose and persecute all who seek to follow faithfully in the footsteps of Jesus. One of the very first acts of the kingdom, as the Lord delineates the matter, will be the binding of Satan, "That he shall deceive the nations no more" that he shall no longer oppose the truth that the darkness of error might give place to the true light, which will then shine throughout the whole world for the blessing and enlightenment of every creature.

### **"HE MUST REIGN"**

"If, then, we concede the apostle's teaching namely, that God has predestinated that He will have a kingdom; that He promised that this should come through the seed of Abraham; that Christ Jesus, as the seed of Abraham, has already laid the foundation for the future work of the kingdom by redeeming mankind; and that, during this gospel age, the Lord is taking out from amongst the nations of the world "a peculiar people" to be associated with Jesus in the kingdom work then we see the confidence of the apostle in his declaration, "He must reign." There can be no doubt about it that after God has spent six thousand years in making ready for the kingdom, after he has laid the foundation in the gift of His son and His sacrifice unto death, and in the call of the church to walk in the footsteps of Jesus, to take up their crosses and follow Him after all this, God will not surely turn back from His purpose. He will carry forward His work and all the power of heaven will be at the disposal of Him who has redeemed the world when He begins His great work of reigning for the very purpose of blessing and uplifting those whom He bought with His precious blood. "He must reign."

Conceding, then, that the apostles were looking forward in their day to the second coming of Christ and to the work which he would accomplish at the second presence conceding that our Lord's parables and teachings taught the same things, and declare that He had gone into a far country, even heaven itself, to

receive a kingdom to be invested with the power and authority and to come again and to receive his faithful ones, to Himself and to appoint some to greater and some to lesser stations of honor in His kingdom. (Matt. 25:14; Mark 13:34) conceding that everything of this kind has taken place, yet conceding that there are no evidences of a reign of righteousness at the present time, but, on the contrary, everything corroborates the testimony of the Scriptures and bids us look forward for the rising of the sun of righteousness, with healing in his beams; conceding all this and taking the positive ground that the reign is sure to come that "He must reign," let us note with interest and care what the apostle points out to be the object of Christ's reign.

He says "He must reign until He hath put all enemies under His feet." The expression "under His feet" is figurative, of course, just as when the apostle, speaking of the same great matter but referring to the church's share in the kingdom and its work, says, "The very God of peace shall bruise Satan under your feet shortly." (Rom. 16:20.) The expression "under your feet" signifies to bring under control in the most absolute sense into subjection.

### **"UNDER HIS FEET"**

To put "under His feet" is a very different expression from another sometimes used in the scriptures, namely, to "bring to his feet," as in the declaration, "Unto Him every knee shall bow and every tongue confess." These are separate and distinct thoughts. All who love righteousness and hate iniquity will be brought to the feet of Jesus in willing and glad submission to His reign of righteousness, love, justice and equity; while all of the reverse disposition, who, under the grand instructions and disciplines of that time, fail to correct their sentiments all who continue to encourage themselves in selfishness, pride, sin or any form of opposition to the Lord and the principles of righteousness, justice, meekness, purity, truth all such, with the evils with which they sympathize, shall be crushed, utterly destroyed. The stamping out of everything that is in enmity or opposition to the Lord and to the principles of righteousness, which his government represents, will mean the great blessing of the whole world with the purity and truth and equity for which all who have the Lord's spirit earnestly long and hope, according to His promise.

It may occur to some that a thousand years is a long time to appropriate to the stamping out of evil. Some may indeed say, Why, even humanity, if fully aroused to the subject could stamp out sin in a few years if not in a few

3H229

months why require one thousand years for the work when it will be backed by omnipotent power and wisdom? We Answer--in the language of the Lord through the prophet, "My ways are not

as your ways, neither My plans as your plans; for as the heavens are higher than the earth, so are My designs and My methods higher than your methods.” It is one thing to put mankind under restraints in respect to sin, and another thing entirely to root out of the hearts of mankind all sympathy or love for sin, and to eliminate all the weaknesses which have come to mankind through the fall and which tend to make him gravitate toward sin as soon as opportunities are favorable and to teach him love for righteousness and its divine rewards. The Lord’s ways are so high, so grand His designs, that He purposes the full elimination of every weakness and imperfection, mental moral and physical, not only from the material world, but also from the hearts of those who will become fully His, and who under those disciplines will become prepared for the everlasting life and perfection promised to the obedient.

### **DESTROYING HIS ENEMIES**

We are to give this word “enemies” full force if we would appreciate the promise; we are to know that man in his ignorance and superstition is styled in the scriptures and “enemy through wicked works,” an enemy of God and of righteousness, an enemy of the truth. But many who are thus enemies of God are so only because of ignorance, blindness, weakness. Many, if they knew better, if they understood the divine character and plan, would be friends of God and would appreciate him as their best and truest friend; but the fall has blunted their sensibilities in a considerable degree, and false doctrines have aided in the matter by misrepresentations of the divine character and plan. The apostle charges this, not to the men who have prepared the false doctrines and misleading creeds, but to Satan, the great deceiver, the first great enemy of God and of righteousness, who now works in the hearts of the disobedient and leads them captive at his will and uses them often in high places, even in the pulpits, to propagate the error, to becloud the truth, to blind those who are “feeling after God if haply they might find Him.” 2 Cor. 4:4; Acts 17:27.

The “enemies” to be destroyed are wrong and persistent, intentional, wrong-doers, sin and willful, deliberate sinners. The kingdom of Christ, the “reign” of righteousness will demonstrate to the world the blessings and rewards of righteousness and the bitterness and penalty of sin; it will thus test the heart desires of all, and end with the “everlasting destruction: of all willful sinners and thus of all sin. Mark well that none of these ”enemies" are to be everlastingly preserved all are to be destroyed. This is the unanimous testimony of the scriptures except in a few misunderstood “parables and dark sayings,” fully explained in the “Hell pamphlet” offered free to all who will send me a postal card request to Allegheny, Pa.

The apostle declares, in our text, “The last enemy that shall be destroyed is death.” He refers to the Adamic death, or, what

some people improperly term, natural death. He does not refer to the second death, which shall never be destroyed and which is not an enemy, Adamic death, the death which has passed upon the whole human family, is an enemy, and everybody of common sense realizes the truth of this statement, no matter to what extent erroneous theology has endeavored to teach that death is God's Angel or messenger. Our hearts and our common sense, join in refusing to accept this statement as the truth. As death working through sickness strikes down our dear ones, we feel that it is an "enemy," and as it eventually thrusts the darts still deeper and our dear ones die, our very instincts tell us that the power which thus has operated to our injury and to the cutting off of our dear ones from life is not a friend but an "enemy," as the apostle declares. But much more important to us is the fact that God calls Adamic death an enemy.

### **WHY IS DEATH AN ENEMY?**

This enemy, as we have previously seen, secured dominion over us by divine permission because of sin. Had sin not contaminated our race, death, which is the wages of sin, would never have been inflicted. But if God inflicted the death penalty, why should the scriptures denominate it an enemy? Is the servant or minister of divine justice God's enemy? How so? We answer, because it has stricken down and thrust into the great prison-house, the tomb, millions that if they now had a full opportunity of knowing the right and the wrong, the truth and the error, and if they had a full and fair opportunity of choosing between sin and its penalty, death, the righteousness and its reward, life, would be glad to choose the latter. God foresaw this and has provided the great Redeemer, who has given his life as a ransom-sacrifice for the world. His sacrifice "bought" the world, settled the claims of justice, and authorizes Him as the great Mediator to take possession of the world of mankind and to release them from the bonds of death and bring them up to full perfection and life. Sin and death now stand in the way of impediments to the great work of "restitution," as enemies or opponents to the great work which the great King has undertaken.

The apostle's declaration shows that sin, evil of every form, will be promptly suppressed, but that death will to some extent hold its sway for a long time and be "the last enemy" to be removed. We can readily see why this will be so. The laws of the kingdom will be enforced promptly, punishing sin and rewarding righteousness throughout the millennial age, and this, together with the binding of Satan and the letting loose of all the influence for righteousness and truth, enlightenment, etc., will very soon, more and more, crush out not only active sin but passive sin sympathy with sin. And in proportion as these are overcome, mankind will be rising higher and higher, mentally, morally and physically; more and more getting out from under the power, the influence, the weakness of the dying condition



more and more be attaining unto life. But the attainment of life in its full perfection will be at the close of the millennial age, and hence death will continue to have some measure of hold upon mankind until that time.

### **GRADUAL DYING GRADUAL RE-LIVING**

Father Adam in his original condition, sinless and in harmony with God, was perfect and free in every sense of the word from the power and dominion of death; but

3H230

the moment he transgressed and came under the sentence of death, "dying thou shalt die," he was no longer in life but in death. He sank lower and lower into death conditions until finally he expired was dead. Similarly the lifting up from death conditions during the millennial age will be a gradual work. First will come the awakening from the sleep of death; but the awakened ones will still be in death, they will not be fully alive, they will still have the weakness and imperfections which are a part of death. Gradually as they will yield to the terms and conditions of the millennial kingdom, these weaknesses and imperfections will pass away, and to that extent death will be in process of being "swallowed up by life" in them; but it will not be entirely swallowed up, not entirely eliminated, until the close of the millennium.

Many, through a misunderstanding on this point, have supposed that Rev. 20:5 implies that all except the saints remain in death during the thousand years of Christ's reign. The passage in question reads, "The rest of the dead lived not again until the thousand years were finished." As a matter of fact this clause is not in the oldest Greek manuscript of the New Testament. But, treating it as authentic, reliable, the word of our Lord, it is in every sense of the word in full harmony with the foregoing. Indeed, it is just a terse expression of what we have been presenting, namely, that although during the reign of Christ, for the blessing of the whole world, mankind will be rising more and more from the depths and degradation of sin and of death, yet not until the close of the millennial age will they have been fully delivered from the weaknesses and imperfections which are elements of death not until then will they really "live again" in the sense that man lived before he came under the sentence of death. The living of the present time the Lord reckons as so much of death, saying to one of His followers: "Let the dead bury their dead, go thou and preach the gospel."

From this standpoint the entire millennial age will be for the purpose of destroying the reign of the twin evils which the apostle personifies as "the reign of sin and death, which has lasted for now 6,000 years, causing "the whole creation to groan and travail in pain" waiting for this great deliverance at the revealing of the sons of God in kingdom Power and glory. (Rom.



8:19-22.) In verses following our text (54-55) the apostle looks down in the future and rejoices by faith that Christ's death has paid man's penalty, and, therefore, in due time death will be swallowed up in victory. To us who believe it is possible even now to speak of those coming and sure blessings as though already accomplished. Yea, we may even by faith speak of ourselves as possessing everlasting life, resurrection life.

### **THE FINAL TESTING**

When, under the blessed influences of the millennial kingdom, the whole world shall have been blessed and restored, a great sifting work will come. The heavenly Father will test the work of Christ's millennial kingdom, will test the absolute loyalty of every member of the human family. The nature of the test is not clearly explained, but the fact is most positively stated. When the thousand years are finished, Satan shall be loosed for a little season to tempt, to test all that dwell on the face of the whole earth; all of whom, "as the sand of the sea," at that time will have a full knowledge of the Lord and will have attained to the full perfection of their beings by the restitution processes. They will all be tested to see whether or not their hearts are fully loyal, or whether they still retain a love for sin in any form or degree. The test will manifest all who might at that time in the future, if they have the opportunity, yield to sin, and they will be destroyed in the second death; while all of the "sheep" class, having come into heart obedience to the principles of righteousness, will be ushered into the everlasting life conditions which Father Adam originally enjoyed and lost, and to which these will be restored through the sacrifice and kingdom of Christ.

We have treated our text from the apostle's standpoint, and perceive that it, in accord with the entire scriptures, points us to the second coming of Christ and the glorious kingdom which He will then establish as the hope of the whole world of mankind. In that kingdom all the families of the earth shall be blessed through the great seed of Abraham, Christ Head and body. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.)

### **JESUS NOW THE CHURCH'S KING**

In conclusion, we wish to call the attention of the Lord's consecrated ones to a certain sense in which they have already come into the kingdom of Christ, as the apostle expresses the matter. "He has translated us not of the kingdom of darkness into the kingdom of God's dear Son." (Col. 1:13.) In the sense that we recognize the Lord Jesus as the anointed of the Father, in that sense and to that degree we recognize Him as our Head, our Lord, our King, and to that degree we render Him our worship, our reverence, our obedience, and to that degree we seek to bring our thoughts and words and conduct into harmony with the principles of righteousness enunciated by our dear Redeemer and

King. His reign in our hearts is a reign of love and not a reign of force. To us He says; "If ye love Me, keep My commandments. This voluntary submission to the Lord on our part, this voluntary acknowledgment of Him as our King, this voluntary seeking to know what His will is and then seeking to do that will, are wholly different from His reign over the world in the future. He will no longer say, If ye love Me keep My commandments, but, on the contrary "He will lay righteousness to the line, judgment to the plummet." The law will go forth from Jerusalem, the earthly citadel and its earthly representatives of the heavenly kingdom, and the word of the Lord from Mt. Zion, the spiritual kingdom, whose messages and directions through its earthly representatives will constitute the law of the world. (Isa. 28:17; Isa. 2:3.) Obedience to those laws will receive recompense, blessing the reward of a measure of restitution; and every disobedience to those laws will receive "stripes," chastisements.

While the ultimate rewards of those who now accept the favor heartily and walk in the footsteps of the Master will be higher every way than the rewards of those who will receive the divine blessing during the millennium spiritual rewards, glories, honors, instead of earthly ones this should not lead us to glory in ourselves, but rather, as the

3H231

apostle suggests—" Who hath made us to differ," "by grace are ye saved." It is of the Lord's favor that the eyes have been opened to see not only more distinctly than the heathens do, but also more accurately than the majority in the civilized lands see the divine character and plan set forth in the divine word. Since, in the Lord's providence, this knowledge has come to us now, we do well to use it and to attain to the glories and honors and privileges and blessings to which we are called. On behalf of our friends who cannot now see, let us rejoice that the glorious promise of God's word is that by and by all the blind eyes shall be opened and all the deaf ears unstopped. We cannot even then hope that all who hear will gladly enjoy and promptly obey it, but we can hope that a very large number will be thus affected favorably, as we would be under such conditions, and we can trust in the divine wisdom which has formed the great and wonderful plan, and which assures us that every creature shall yet have a blessing through that plan and a glorious opportunity for life eternal. The more we see of our heavenly Father's greatness, goodness, mercy, love, the more surely our hearts are constrained to obedience—" We love Him because He first loved us."

Let us sustain our hearts, let us support our hopes with the glorious testimonies of the Lord's word, and among these let us hereafter reckon the words of our text, "He (Christ) must reign until He hath put all enemies under His feet (brought them all into subjection.) The last enemy that shall be destroyed is death."

With such a realization of what must be the end of sin and death and of everything sympathetic and affiliated with them, we will find our hearts more and more opposed to sin and desirous of being on the Lord's side, on the side of righteousness and truth. The reign of sin and death under "the prince of the world," Satan, will not last much longer; the reign of righteousness unto life everlasting is soon to begin under the headship of the Prince of life, our Lord, who has promised His faithful followers of this age a share in the glorious blessings and opportunities and privileges of that kingdom

[Pittsburgh Gazette – August 14, 1904](#)

## **How Sin Brings Certain Punishment in the Future**

Scottsdale, Pa. – Pastor C. T. Russell of Allegheny, Pa., preached here twice today at the Opera house. Next Sunday he is expected to preach at "The People's Temple," Boston. The afternoon discourse was on "God's Oath-Bound Covenant to Abraham and His Seed," and was listened to by a large house with close attention. The morning address, which was on "The Certainty of Punishment for Sins," was as follows:

We take for our text the words of the Apostle in 1 Tim. 5:24: "Some men's sins are open beforehand (manifested), going before to judgment: and some they follow after."

The axiom, "He who sins must suffer," is an old one, well supported by scriptural testimony and in accord with all human conceptions of justice. The apostle's statement in our text accords with this. Suggesting that some, but not all, receive the reward of their evil doing in this present life, he assures us that those not rewarded for their evil doings in the present life will meet their just deserts in the future. Some have larger secretiveness than others, and thus a greater ability to hide their evil sentiments and deeds and to escape their just opprobrium and natural consequences, some others possess qualities or are surrounded by circumstances which seem to prosper them in their unrighteous ways—down to the very close of the present life. If there were no future life, no future retribution, no difference in the future between those who have received rewards for their sins in the present life and those who have wrought righteousness and those who have wrought evil—no difference, either, between those who have received rewards for sins in the present life and those who have been successful in evil doing—if these were to be the conditions of the future, there would seem to be a great inequality as respects the divine arrangement. But the more we know of the purposes of the divine plan in respect to sin and sinners in the present and in the

future, the more we are impressed with the wisdom, justice, love and power to be exercised toward all by the great Creator.

One great difficulty met with in considering this subject is the very false conceptions of justice generally entertained among civilized people, coming down to us of the present day from our progenitors—from “the dark ages.” For nearly 15 centuries the Christian world was evidently asleep as respects the exercise of sound reasoning on religious subjects, and particularly in respect to the divine character and plan of dealing with humanity. Under the blinding influences of Satan, crimes were committed in the name of God, not only against love, but also against justice. In the name of divine love and justice human beings were racked, tortured with red-hot irons, had their nails pulled out with pincers, had their ears and mouth filled with molten lead, had their tongues cut out, had their eyes gouged out, were cut with knives, were burned at the stake—in a word, all that a devil could do or think of doing was done in the name of the God of love and mercy and justice. Is it any wonder that men possessed of such evil dispositions, such cruelty, so lacking in justice and love—so lacking in the spirit of holiness, should have gross misconceptions of the divine character and attributes? Is it any wonder that the creeds formulated by these men and under their auspices, or later by those who were to some extent still controlled by their errors—is it any wonder that these creeds contains gross errors, which thoroughly misrepresent divine justice and mercy in respect to sin and its penalty?

### **FROM THE PRINCE OF DARKNESS**

We need not wonder, we do not wonder, that to a large extent these wicked sentiments have attached themselves to the thoughts and writings of well-intentioned people living since the dark ages. This gross darkness which gradually developed during  
3H232

the second, third and fourth centuries of the Christian era, and which was a horror of darkness upon the whole of Europe from then until the sixteenth century, should require an equal length of time to be thoroughly gotten rid of, Nay! We need not wonder if it should require longer time to get rid of error than to come under its influence, for such is always the case. The great adversary instigates the error still, and seeks to propagate it in various forms gas an angel of light to deceive." (2 Cor. 11: 14) Moreover, the fallen condition of our race points naturally downward and needs continually to be assisted to the higher and better and purer and truer sentiments.

The fault of present-day teachings of Christendom respecting the wages of sin is not because they teach that sin will be punished, but because they totally misrepresent the punishment. They teach that which enlightened Christian human judgment cannot accept. And teaching this in the name of God and the Bible, they

misrepresent both, bringing both into contempt, and thus not only make void the true teachings of the divine word, but shake the confidence of all intelligent people as respects the divine inspiration of the scriptures, and thus, in the name of God, in the name of the Bible, in the name of Christ, are spreading infidelity.

Is it not time that Christian people should awake to a realization of the error, which as a great nightmare, has afflicted the best of them and which now is not only threatening but effecting the overthrow of all faith among Christians of all denominations? It is time for the truth to be told and hence, to the extent of our ability, you and I and all who would be faithful to God and to His word should cry aloud and spare not the error. God's true people must be awakened even though the spirit of the world, the spirit of indifference, the spirit of doubt, the spirit of ease, the spirit of sectarianism, all urge them to slumber on, saying, "Peace, peace, when there is no peace'-when the time has come that the word of God and His character are being assailed, not only by infidelity from without, but also by so-called new theology and higher criticism from within the nominal church.

### **HIGHER CRITICS DISOWNED**

But says some one, the new theology and the higher critics quite agree with you that there is to be no eternal torment; in fact, you will find that very few ministers and very few intelligent laymen believe in such a doctrine. Why, then, stir up the matter? Why discuss the matter, when the whole civilized world is gradually coming over to the same view?

We reply that in the foregoing argument is the very necessity which should and does appeal to us and to all who are loyal to God's word. So far as the Bible is concerned, the new theology, higher criticism and evolution theories are all so much of infidelity garbed under religious forms, using language in such a manner as to deceive the unsuspecting and illiterate. These theories are being preached throughout the whole civilized world, and thousands of Christian people are not aware that their well-paid instructors have abandoned all thought of the inspiration of the scriptures, all thought of an Edenic fall making necessary a redemption, all faith in a ransom of sinners from the condemnation of original sin and its penalties. Said

teachers do indeed agree with us that eternal torment would be unjust as well as unloving, but they have reached their conclusion on the lines of higher criticism-they have reached their conclusion on the supposition that they are wiser, better informed and more logical than were Jesus and His apostles.

Our position, on the contrary, is that the Bible is a divine revelation, that it is true, that its presentation of the divine character and plan show them to be just, loving, reasonable. We strive not with the higher critics, evolutionists, etc., who have become so wise in their own conceits that they need not the

wisdom that cometh from above, need not the word of God. Our endeavor, on the contrary, is to awaken those who still believe in the Bible as God's word, to show them that its teachings have been misrepresented to them through the creeds of the dark ages, and that the Bible itself is grand and its presentations just and loving and logical to the last degree. We feel more and more the necessity for our presentations on this subject, because day by day those who have abandoned the scriptures as not inspired, as the work of men inferior to themselves in wisdom and justice, are insidiously undermining the faith of believers in general, and before a great while all who do not receive the true view of the scriptures will be sure to be led astray by the erroneous views which misrepresent and reject them.

In other words, in the light of present-day intelligence, no thinking man or woman can very much longer believe in the doctrine of eternal torment-that it is the portion of all except the saints, the "very elect." That doctrine is already repudiated by the hearts of all good people, and the heads of the same class must repudiate the doctrine sooner or later. The whole question is, will they repudiate it on scriptural grounds, and because they see that the scriptures do not teach it, or will they repudiate it, and, thinking that the scriptures do teach it, repudiate the scriptures also?

We have already pointed out that the scriptures specifically declare that God's penalty against sin is death extinction. We have pointed out that Adam came under this penalty and that all of his children share it with him, but that God, in mercy, provided a redemption-that Christ did as Adam's substitute, and in redeeming him from everlasting extinction He redeemed also all who shared that sentence through heredity. We have pointed out that it is because of this redemptive work of Christ that eternal life has been offered during this gospel age, in limited measure, to some of the peoples of the world, chiefly those residing in Europe and their descendants in America, and to a very few of the other numerous peoples of Africa and Asia. We have pointed out that the present offer of eternal life, through faith and obedience, is limited still more by the fact that in the favored nations of Europe and America only a few have "ears to hear" and hearts to appreciate and understand the offer. We have pointed out that this is a part of the divine plan, by which a special class, a "little flock," is being gathered out of every nation, people, kindred and tongue, to constitute a glorious company of associates with the Lord Jesus in His kingdom. We have pointed out that His kingdom, for which He taught us to pray, is yet to come, is yet to be established in power and great glory under the whole heavens; and that it will control the world

and suppress evil and cause the knowledge of the Lord to fill the whole earth, and ultimately bring about the conditions foretold, in which every knee shall bow and every tongue confess to the Lord, when God's will shall be done on earth as it is done in heaven. All this present and future opportunity for the world of mankind to return to harmony with God and to live everlastingly, both of which were lost by Adam in Eden, pivots upon the great ransom sacrifice which our Lord Jesus accomplished "for the sins of the whole world."

### **EVERYTHING DEPENDENT ON REDEMPTION**

Had there been no redemption from the original sin there would have been no grounds on which to invite men to obedience to God, to righteous living. As the apostle declares, if there be no resurrection of the dead, let us eat, drink and be merry, for tomorrow we die. Death being the sum of the penalty against the race, everything that any man could do in the present life could have done no more than hasten the extinction to which he had already been condemned. But God having provided through Christ opportunities for future eternal life for all, it follows that each member of Adam's race on learning of this should be glad-indeed the message is called good tidings, gospel.

Upon learning further, that the terms upon which he may have eternal life will involve his personal co-operation with the Savior in opposing sin and degradation and unrighteousness in himself, he must realize that every downward step into sin and degradation means the greater difficulty in raising up out of such at some future time, if he ever would attain to the glorious perfection made possible to him-without the attainment of which he could never hope for eternal life. Whoever sees this clearly sees a reason-the best of all reasons -- for his resistance to the downward tendencies of his own fallen nature and the best of reasons also for assisting those about him to resist sin and to strive for the attainment of their noblest ideals.

This is exactly what the apostle taught when he said: "The times of former ignorance God winked at.' That is to say, in former times when the world was ignorant of God's intention to provide a salvation and opportunity for eternal life, and when God had not revealed to mankind His purpose nor laid the foundation for the same in the redemptive work-the doings of the world under those conditions God winked at, disregarded, paid no attention to them. But, adds the apostle, "God now commandeth all men everywhere to repent." Why this change? Why command them now to repent and live godly, while He had sent no such message to them for over a thousand years previously?

The apostle answers our question, saying, "Because He (God) hath appointed a day in which He will judge the world in righteousness." This signifies a second judgment and thus

implies that the sentence of the first judgment is to be set aside. The sentence of the first judgment was death, extinction, and it has been set aside by the great ransom sacrifice already referred to; and now, as a consequence of the setting aside of that first sentence upon man, all mankind is to be granted another judgment, that is, another trial, another opportunity to see to what extent past experiences have been profitable, and which under the divine direction and corrections will learn righteousness so heartily and so thoroughly as to pass divine inspection as worthy of life eternal. Whoever will not pass that inspection must die the second death--become extinct.

When we learn of God's redeeming grace in Christ and of our future hope of eternal life, we learn also that the words and acts, and specially the heart intentions of the present time as well as of the future will have to do with our ultimate acceptance, our ultimate attainment of "the gift of God, eternal life through Jesus Christ our Lord." The heathen world knows not at all of this, and hence has much less responsibility than have we of Christian lands. Whatever their wrong-doings their responsibility for them is merely in proportion to their little light of conscience. Likewise in the Christian lands the responsibility of each individual is proportionate to his knowledge of God and of righteousness. From this standpoint, as we have already seen, the chief responsibility now is upon the "Royal Priesthood," the "sanctified in Christ Jesus," who have been begotten of the Holy Spirit and hence have clearer views of the divine character. The apostle assures them that if they sin willfully, intentionally, with full consent of their minds it will be to them the sin unto death--the second death, but if they sin through weakness, indecision, etc., they shall have stripes, corrections. "For every son whom He receiveth, He chasteneth." These stripes or punishments for transgressions that were partly through ignorance and partly through weakness are designed of the Lord to be corrective, to develop in His people the peaceable fruits of righteousness. Those of the church who receive corrections in the present life may be reckoned among those mentioned in our text whose sins go beforehand to judgment - they receive their chastisements and corrections now to the intent, as the apostle says, that their spirits may be saved in the day of the Lord Jesus--to the intent that they may be acceptable to Him at the end of this age when He sets up His kingdom.

### **KNOWLEDGE MEASURES RESPONSIBILITY**

As for the sins of the world, the Christian world and the heathen world, all who are not of the fully consecrated church of Christ, their sins, as we have already stated, are proportionate to their knowledge of right and wrong, and their knowledge of right and wrong may come partly through association with the true church, partly through association with civilization and partly through the light of conscience not totally extinguished through the fall.



As our text declares, with some of these the sin is manifest in this present life and brings upon the transgressor its natural reward or penalty-perhaps loathsome disease; perhaps mental, moral or physical weakness, perhaps the loss of friendship, sympathy, perhaps the loss of competence, perhaps the loss of liberty by imprisonment, etc. Nearly all receive some measure of retributive justice in the present life. Indeed, as the apostle declares, "The whole creation groaneth and travaileth in pain together." True, this pain and suffering, mental, moral and physical distress, is largely the result of inherited weakness and depravity. But to whatever extent any one yields to sin in violation of his conscience, to that extent he is apt to increase his degradation and suffering.

3H234

It is far from our thought that the great mass of these poor creatures need some special torture in the future; the great majority, we believe, will not be called upon by the Lord to suffer anything additional, yet they will have a purgatorial experience, if we may so designate it; that is, the uplifting experiences of the millennial age will require the co-operation of each individual for his own deliverance. He will be obliged to fight against his own weaknesses, though he will have the assistance of the glorified Christ in his battle, and he will not have the opposition of Satan and of an adverse world, as the church has in the present time, because in the world's day of judgment or trial Satan will be bound and no longer deceive and put darkness for light and light for darkness, evil for good and good for evil. And the world, relieved from its ignorance and superstition and blindness, and brought under control of the great kingdom, will no longer be the opponent of righteousness.

As to how the judgment of some men's sins will follow after them into the future life-as to how, after their awakening from the sleep of death, they will have varying experiences corresponding to their use or abuse of present knowledge and opportunities, is an interesting question. Protestant views in general would cast all such into a fiery torture which, the creeds assure us, will be never ending, hopeless. No attempt is made to show gradations of punishment proportionate to the sins and weaknesses of the culprit. And while it will be admitted that some of this class have been generous and kind in the present life, and have given cups of cold water in the name of a disciple, and according to the Lord's declaration should have a reward for so doing, no plan or arrangement for the mitigation of their sufferings is even suggested. In this respect the views of Protestants are more inconsistent than those of Romanists, who attach sufferings and tortures lasting for decades and centuries and thousands of years for various sins, but, nevertheless, hold out a hope that eventually the culprit may escape the torture. All of these views have the appearance and odor of the dark ages;

they are unmerciful, unreasonable, unjust, loveless. To torture any creature for years or centuries for the evil deeds of an hour or even of a lifetime, would be most horrible injustice and totally ungodlike. Furthermore, all such unscriptural views of future punishment for sin are inferior to present worldly conceptions on such subjects. Our penitentiaries of the present time are backed by a better sentiment, and are much more in accord with what the Lord proposes as the future punishment for sin.

### **SOME WILL AWAKE TO SHAME**

Through the Prophet Daniel, the Lord gives a brief pen picture of those who will come forth from the tomb during the millennium. They are divided into two classes, a similar division to that which our Lord makes in His account of the same. (John 5:28,29.) Our Lord said, All that are in their graves shall come forth, those who at heart have been loyal to Him and sought their best to do His will, however imperfect their accomplishment, are classed as the "good" -- as those who have divine approval and shall come forth to a life resurrection-raised completely out of sin and death conditions up to perfect life conditions. All the remainder of mankind, disapproved of the Lord because they have not done to the best of their ability, come forth from their graves that they may have opportunity for a gradual raising up to perfection by "judgments," by the system of rewards and punishments which will prevail during the millennial age.

Those who will submit to the judgments of that thousand-year day of judgment, will, under the Lord's discipline, guidance and assistance, obtain full perfection; while all who will persistently resist the reign of righteousness will be cut off from life in the second death. The picture of these same great matters given through the Prophet Daniel touches another side of the question, and shows us more what will be the experiences of the world during that millennium of uplift, or resurrection from sin-and-death conditions. The account reads, "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) Those who come forth to a life-resurrection will be approved of the Lord, the "good." Those coming forth to shame and lasting contempt are the world in general, who have not approved themselves to God by the acceptance of Christ and obedience to His counsel to the best of their ability. Their shame and lasting contempt will be incidental to the judgments by which they will be rewarded and punished according to their conduct during the millennium.

As we have already seen, the living generations of the world will be dealt with before any are awakened from the sleep of death, and that they will make rapid progress under the instructions of that time is beyond question; the knowledge of the Lord shall fill the whole earth promptly, speedily. Secondly, when the awakening processes begin, many will find themselves well

known, through the teachings of history, to those already well advanced in knowledge and character development. Moreover, the art of phrenology, character reading, and possibly mind reading, will be well advanced; and we may well suppose the shame covering many of the awakened ones as they find the secrets of their lives and the meanness of their characters known to all about them. Their condition will naturally draw upon them the contempt of each other, as well as of those by that time more advanced in character development. Some have had such an experience as this in the present life, and sometimes to their profit and reformation, their sins were open, going before hand to judgment; but others have succeeded in cloaking their real sentiments and character in the present life, and these will have double shame and contempt when they shall come forth from the tomb in the awakening of the millennial day. Will not this be torture enough? Will it not be punishment enough?

The prophet declares that they come forth to everlasting shame and contempt; but the Hebrew word "olam," here translated everlasting, does not signify without end, but literally means-to an end, to a completion. We can readily discern that under the new conditions those coming forth to shame and lasting contempt will continue to be under that shame and contempt until they shall have started upon the reform road and shall have gotten a

3H235

reasonable distance thereon, with knowledge and perseverance marking a conversion from sin to righteousness. In proportion as their restitution shall progress mentally, morally and physically, in that same proportion their shame and contempt shall diminish, so that by the time they shall have reached perfection, under the Lord's guidance and instruction, none of the shame and none of the contempt will remain. Thus eventually the more depraved and most degraded, by obedience to the laws of the kingdom, may become absolutely pure, absolutely perfect, even in the Lord's sight, and be accounted worthy of life everlasting.

### **REFORMATORY JUDGMENTS TO COME**

Such is the reasonable scriptural view of the judgments present and to come. How different from those that have come to us from the dark ages! It will be seen, too, that in this, the Lord's method of dealing with the world, outlined in the scriptures, there is a close correspondence to the latest and best methods of dealing with criminals throughout Christendom. The criminals are put under strict laws and regulations, but obedience to these brings rewards, greater liberties and privileges, and ultimately the quicker release-or brings penalties proportionate to the willfulness and viciousness of the culprit. We can see, too, that whoever undermines character in the present life, by sin, by violation of his own conscience, is thus laying up for himself a

more difficult task for the future, when all these weaknesses of character must be offset, must be compensated for by the longer and more tedious upbuilding of the same, with the possibility that the depravity and degradation will have gone so far and will have so weakened and impaired the conscience as to make recovery in the future doubtful.

I cannot hope that every one in this audience is a true, consecrated believer in the Lord Jesus Christ, and thus a member of the church of the first-borns, whose names are written in heaven. Upon others I desire to impress the thought of the apostle in our text, that disregard of the divine will and the law of righteousness is sure to bring its penalty either in the present life or in the one that is to come. The lesson to all such is that they should make all possible haste to put themselves on the side of righteousness, in their hearts and general conduct; that they should realize that the present life is at most a vestibule to the larger and greater opportunities of the future; that wisdom now directs in the same course that she will direct by and by, and that the sooner her voice is heard and obeyed the greater will be the blessing both for the present and for the future life. And to those of you who are of the consecrated church of the Lord, let me suggest that while our subject has dealt largely with the world and its present and future punishments for sin, nevertheless the same question applies to the church and with peculiar force, for if we are the Lord's we have His guarantee that our sins shall go to judgment beforehand, in the present life-except we be reprobate.

Thus we see that among the Lord's people are two classes. They must all expect to suffer, for it is written, "Through much tribulation shall ye enter the kingdom." Again that class of the church which will not be accounted worthy of a share in the kingdom but will be granted, nevertheless, everlasting life-the great company of Rev. 7:9, who ultimately will stand before the throne as servants instead of being honored with the little flock in the throne as the bride, who will get palms of victory as overcomers, but who will fail to get the crown which the Lord has promised to His footstep followers-this class of the church also will pass through tribulation, as we read (verses 14 & 15 ), "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

See, then, that the church, the little flock, must have tribulation as disciplines and testings in harmony with their covenant, and that the "great company," less zealous, will also pass through tribulation, we inquire, in what way are the two classes of tribulations different? In what way do the experiences of these two classes of the church represented by the priests and Levites in the type-in what respects do their sufferings differ? We

answer that the little flock, filled with the spirit of the Lord so enter into the joys of their Lord that their sacrifices and sufferings and self-denials for His sake seem to them but as light afflictions, but for a moment, not worthy to be compared with the glory that shall be revealed in us. This class is enabled to rejoice in tribulation and in everything to give thanks.

Evidently the Apostle Paul and his companion Silas belonged to this class, when, with bleeding backs in the Roman prison, at midnight, they were able to thank God for the privilege of being His servants, and to burst forth in a hymn of praise. The greater company of the Lord's followers, less faithful, less filled with the spirit of zeal and self-sacrifice, feel their trials and difficulties and self-denials and sacrificing keenly, even though their sacrifices be of themselves much less. Their lives are full of trouble, with much less of the Lord's grace and peace and joy to offset life's difficulties and trials. Nevertheless, to those suffering is a purgation, a discipline and correction in righteousness, to mellow their hearts, to test their loyalty to the Lord and to principle. And we rejoice that the Lord has made such an arrangement, by which some who would not come up to the standard that is ordained for the very elect may thus have a good though an inferior portion as servants in the kingdom. Let us, dear brethren and sisters, wisely choose that good part which not only has the promise of the glory, honor and immortality of the kingdom, but also in the present life has the joy and peace which the world can neither give nor take away.

**[Pittsburgh Gazette -- August 29, 1904](#)**

## **PASTOR RUSSELL TALKED ON THE PARABLE OF THE SOWER**

Pastor C. T. Russell was with his home congregation yesterday, and hopes to be with them next Sunday also. As usual he had a crowded house, with extra seatings in the aisles. He said: My text on this occasion is from the Lord's parable of the sower sowing good seed. "Some fell among thorns and the thorns grew up and choked them." —Matt. 13:7.

Attending to some business some time since in Washington city, I found myself detained over night, and while passing the Young Men's Christian Association building I noticed their bulletin board announcing for that evening a Bible study, based upon the words of my text, the thorns among the wheat. I attended and heard several who seemed to be principal men of the association address the meeting on the subject. They all interpreted this text in the same manner that the thorns that choked the wheat are theaters, saloons, brothels, gambling houses, etc., and on this interpretation they exhorted one another and the audience to beware of all such traps and snares of the adversary.

The last of the speakers, after expressing himself in the same strain as the others, indicated a little doubt in his own mind as to having a proper application of the scripture, remarking, "How we wish that we had our Lord with us this evening to expound this parable to us!" As the meeting was an open one, I improved the opportunity to call attention to the fact that our Lord was present representatively through His word and that he had already explained the parable. I then called attention to the explanation of the particular feature of the parable under discussion, found in the 22nd verse, where our Lord says: "He also that receiveth the seed among thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." Briefly, I indorsed the general sentiment that Christians should not be entrapped by the sins and snares which the brethren had mentioned, but pointed out that the real snares, the real thorns to which our Lord referred, are far more subtle than gambling, etc. Our Lord's parable, therefore, was meant to be far more heart-searching than the friends had supposed. Thousands of Christians, and worldly people, too, have too much principle, too much character, to be led astray by the grosser traps and snares of the adversary, who, nevertheless, are in great danger of being caught by the "thorns" which our Lord here mentions. Indeed, we believe that Christians of the present time are exposed to no greater danger from any quarter than from the thorns to which our Lord refers.

### **THORNS FLOURISH IN GOOD SOIL**

When we come to see that "the cares of this life and the deceitfulness of riches" are the thorns, we immediately perceive that the most earnest, the most upright, the most sincere, the most loyal of the Lord's people are in danger on this score, and this is in full accord with the general sentiment of the parable, for thorns flourish best in good soil.

We live in a time when luxuries have become almost necessities of life, a time when everyone is more or less looked down upon unless he lives in good style and this generally means in a style which is fully up to and perhaps beyond what his income justifies. We live in a time when riches are more generally possessed, a time when there are more rich, well-to-do, prosperous people than ever before. We live in a time when everyone feels more or less of the general push and strain, if not to get rich, at least to attain competence, and its advantages of respect and esteem amongst one's neighbors and friends. As a result, the world is rushing madly after riches as never before, and time and health and influence all is spent for the attainment of wealth and the luxuries which accompany it.

We need not count amongst these thorns temptations to swindle, to promote financial claptraps, to receive bribes, graft, etc.; because we assume that all represented in this parable as good ground, "hearers of the Lord's word," would not under any

circumstances yield to dishonesty. The thorny ground of the parable was “good ground,” which would have brought forth abundant fruitage except for the choking of the thorns. We could not think that our Lord would consider boodlers, grafters, swindlers, gamblers, and such like, as good-ground hearers in any sense of the word. Our thought would be that the good seed would find no lodging whatever in the hearts of such people.

This brings the matter very close home to us. We trust that our hearts are “good soil,” into which the seed of the word of God has been well received. We trust that our hearts are in that condition in which they are ready for that message of the Lord, and in which they would bring forth much fruitage to His praise. To all such this parable especially appeals. Shall we or shall we not allow the thorns to which our Lord refers to choke the seed of truth, to stunt it, to hinder its development and thus make it unfruitful in our hearts and lives to thus prevent us from bringing forth much fruit, as we should like to do, to the Master’s praise?

It is difficult to draw the line, and if our Master did not draw it neither need we. We may suggest, however, that a desire to live in good style among his neighbors might so engross the husband in his business as to prevent the taking of the necessary time for the study of the truth, for the nourishment of his own heart, for communion with the Lord, and for fellowship with the brethren, for mutual upbuilding in the knowledge of the Lord and in the graces of the Spirit. This would come under “the cares of this life.” They are multiplied if the ambitions and ideals of the world become our ambitions and ideals. Or the matter might go further, and the desire to become rich in this world’s goods may invade the heart; and if so, every time of prosperity is an increased danger that is sapping the life and thought and energy which should be going to produce “much fruit” in the heart and in all the activities of life in spiritual things.

The Christian wife who has received the word of the Lord gladly into a good and honest heart, and who has made a

3H237

full consecration of all of her time, talent and influence to the Lord, may find herself in danger along the same line in danger from the thorns. She may or she may not have as much love for the earthly riches as her husband, but she will surely have many little thorns, “cares of life,” to beset her way. The children, the home, the housekeeping, the garden there is a constant tendency to become so absorbed in these that the main duty of life, the duty toward the Lord, may be neglected, perhaps in time may be almost forgotten. In other words, with the heart fully desirous of being in accord with the Lord and of “bringing forth much fruit” to His praise, the best of the Lord’s people are in danger from the insidious spirit of the world, the pride of life, love of the beautiful, desire to appear well before others, desire to get along

in the world, desire to keep up good appearance, or possible a desire to be rich. Of the latter craving, so common in our day, the apostle gave special admonition, saying, "But they that will to be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

### **NOT SLOTHFUL IN BUSINESS**

We are far from suggesting that the Lord's people should be slothful and indolent, careless either in respect to their per sons, their children, their homes or their business. The apostle sums up the proper attitude of a true Christian as "not slothful in business, fervent in spirit, serving the Lord." The point is that with the Christian business, pleasure, luxury, name, fame, all are subordinate to the one thing to which he has consecrated his life. That one thing is to do the will of his Father in heaven to walk in the footsteps of his Master to cultivate in himself the fruits of the Spirit, the graces of the Spirit the divine character.

No fixed rule can be laid down on this subject; each of the Lord's people must decide for himself, must choose his own course, must determine whether he will be one of those who will bring forth much fruit to the Master's glory, or one of those who, because of the admixture of the spirit of the world, because of the permission of thorns, "cares of this life," "deceitfulness of riches," etc., will fail to bring forth proper fruitage. Some are prone to one extreme, and some to another. Occasionally I have met those who apparently were the Lord's true people and influenced by the spirit of the truth to a considerable degree, whose carelessness of personal appearance, of the home, of their children, of their business, spoke loudly against them, and, to a considerable degree, reflected unfavorably against the Lord's cause with which they were associated. These, however, we believe, are much less numerous than those who are being "choked" spiritually by the worldly ambition, pride of life and desire for riches and honor amongst men. Neither is it merely the rich that are in this danger. The apostle, as we have already quoted him, declares that it is those "who will to be rich" that are in the greatest danger. The strife after riches on the part of thousands upon thousands who never attain them constitute the thorns of our Lord's parable.

The parable does not relate to the world, but merely to those who have received the good seed. The world, with no interest in this seed and little knowledge of it, are not condemned by our text. The world needs ambition to spur it along, to keep it out of greater depths of degradation and sin; to the world, therefore, the cares of this life and endeavors to become rich may sometimes be advantageous rather than otherwise. These things may fill their hearts and time to such an extent as to more or less preserve them from degradation and bestiality, which are sure to beset those who have no ambitions, no cares those who are mere



idlers, for “Satan finds some mischief still for idle hands to do,” and the idle mind is specially apt to become corrupt.

The hearts of the Lord’s people, represented in the “good ground” in which the “good seed” has been sown, have a special business, a special ambition, a special motive put before them in life, which, according to the Lord’s will, is to so absorb their time, their interests, their talents, their affections, that the “thorns,” the “cares of this life” will be killed. The apostle, addressing the Lord’s people along this line, says, “Set your affections upon things above, and not on things on the earth.” Our Lord on another occasion speaks from the same standpoint, saying, “Where your treasure is there will your heart be also.”

### **HEAVENLY TREASURES HEAVENLY CARES**

The Lord’s proposition to His people, therefore, is that their treasure, their ambitions, their riches, their cares shall be in respect to the heavenly things, and that to such an extent that all earthly matters and considerations, pleasures and sorrows, will be as nothing in comparison with these heavenly obligations, joys, hopes, ambitions. If our affections are set upon the heavenly things, if the heavenly things are our real treasures, our lives will show it. However much we may love, the beautiful, the aesthetic, the sublime, we realize by faith that all these desires of our hearts will be fully, completely, absolutely realized when we shall gain the glorious things to which God has called us through His word. And this word, therefore, in the parable is represented by the good seed which brings forth the fruitage which the Lord approves and is seeking for at this present time.

Another thought in this connection: A great many nice people, of refined sentiments and of good hearts, have difficulty because they have not had the right kind of “seed” planted in their hearts. The seed that is generally sown today is, to a considerable degree, “tare” seed instead of true “wheat.” There is nothing of substance in the “tare” doctrines to satisfy our hearts or to fix them; and with those who have nothing better to fill their affections and ambitions, we do not wonder that the thorns and cares of this life flourish in their hearts. An intelligent person must have something upon which to center his interest, his affections; he must have some ambition in life in order to make any success of it, in any direction. The tare seed presents no real attraction to the intelligent mind; its hopes are intangible, indefinable, unsatisfactory. How important, then, that the good hearts should be sown with the good seed the kind which the Master sowed as represented in this parable.

Notice what is said respecting this good seed, that it was of a particular kind. Verse 19 tells us that the seed is the message or “Word of the Kingdom.” Ah, yes! we remember that throughout all our Master’s discourses He was

3H238

continually telling His followers about the kingdom, the kingdom. He told them to pray for the kingdom, "Thy Kingdom come, thy will be done on earth as it is done in heaven." He told them that He was to be king of that kingdom, and in one parable He relates that as a young nobleman He would go to the far country, even heaven itself, to receive the investiture of the kingdom authority, and would return and establish that kingdom of righteousness amongst men. He told His followers that if they were faithful to him, when His kingdom would be established they should be His associates in it should sit with him in His throne. In His parables He continually referred to the kingdom, and told us that in the present time, in this present age, the kingdom class would be in process of selection from the world, and that at the close of this age they would "shine forth as the sun in the kingdom of their father."

In numerous parables our Lord showed that the kingdom of heaven during this gospel age would have various vicissitudes during the period when the Lord would be calling, testing and proving those invited to be heirs of the kingdom, joint-heirs with His Son. He told them plainly that in this present time the kingdom of heaven would suffer violence that all of the kingdom class, all faithful to Him and to the principles of righteousness which He voiced, would be misunderstood by the world, persecuted, slandered, disesteemed as he was; but that rightly received all these experiences would be so many blessings, which would fit and prepare them for the honors, privileges and opportunities of the kingdom which would come in due time.

### **THE MESSAGE OF THE KINGDOM**

The parable of which our text is a part represents this message of the kingdom, the good news that God is to have a kingdom which will take control of the world, overthrow the power of Satan and sin and bless and instruct mankind. It shows that the Lord is not expecting everybody to receive this message of the kingdom as it is now going forth, even amongst those who would come in contact with it. He illustrates the different kinds of hearts, and how many will fail to profit by the message. He shows, nevertheless, that there will be some seed that will bring forth fruitage, there will be some who will bear the gospel of the kingdom, in whom it will become indeed "the power of God unto salvation" in whom the ambition to please God and to inherit the glorious things which He is pleased to give to those who love Him better than they love houses, or lands, parents or children or any other creature, yea, better than they love themselves, will predominate and control.

Our Master clearly tells us that we are not to expect many to be thus exercised by the message of the kingdom. His words are, "not many great, not many mighty, not many learned, not many

wise according to the course of this world, not many rich hath God chosen, but (chiefly) the poor of this world, rich in faith, to be heirs of the kingdom." And this company, He tells us, will be altogether a "little flock." His words are, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

Dear friends, I trust that you all like myself have heard something respecting the Lord's kingdom. I trust that the good word, the good message respecting it, the call to be members of that kingdom, has entered your hearts. I trust that your hearts are "good ground," honest, sincere, in accord with righteousness. I trust that the "good seed" is bringing forth much fruit in your hearts, in your daily lives, in your character that you are growing in grace, in knowledge, in love, in all the fruits of the Spirit, and bringing forth also in service to Him, to His praise. I trust that although you realize the tendency of "thorns" cares of this life, deceitfulness of riches, ambitions, the spirit of the world to encroach upon you, nevertheless by the Lord's grace, you are determined that it shall not be so; that your hearts shall be so loyal to him, so filled with the hope of the better things that He has promised, that earthly ambitions shall be thoroughly crowded out and that thus the "thorns" shall fail to flourish.

It is but a little time until the great Messiah who already has redeemed the world shall stand forth clothed in the plenitude of power, to bring to all mankind the blessings, the privileges, the opportunities, secured by His ransom-sacrifice finished at Calvary. The waiting time is nearly over. The dawn of the millennial morning may already be seen from the standpoint of the Lord's word, and is very encouraging to those who do see it. The long interim of delay, from the time the Master went until His return in kingdom glory, has been an opportunity for the good seed of the kingdom to flourish in the hearts of those who are really sincere, and to bring forth fruit to His praise.

The parable does not include the world, but only the church; it does not include those who have never heard the gospel of the kingdom, but those only who have heard it. The wayside and thorny-ground and stony-ground hearers of the message constitute the great mass of Christendom while the good ground hearers who bring forth much fruitage are the true "household of faith." The last only shall inherit the kingdom all the others will "suffer loss" the loss of all those heavenly things promised to the faithful. Thank God they will not be eternally tortured, however. No, no, the sufferer loses enough in the present, as well as in the future loses a share in the kingdom.

Very soon the harvest will be gathered in the elect of the Lord will be changed to His likeness; not a member will be missing, neither a member superfluous. As joint-heirs with our Lord in His kingdom they shall be associated with Him, even as He declared in His last great message. "To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am

set down with my Father in His throne.” Let us be of good courage. Greater is he that is for us than all they that be against us. He has promised us grace and help in every time of need; He has promised to guide us with His eye and afterward to receive us to glory. But He is waiting to see whether we love Him and the principles for which He stands and the glorious things which He has promised us, or whether we love more the things of this present life.

### **THE PENALTY OF THORN BEARING**

The Lord does not say either here or elsewhere that those good hearts which are now choked with the thorny cares of this life and the deceitfulness of riches will be punished with eternal torture. Their punishment will be the loss of

3H239

joint-heirship in the kingdom the loss of a share with the Lord and all the saints in the spiritual, heavenly glories of the kingdom class which, during the millennial age, will “bless all the families of the earth.”

Let us see to it that we keep constantly before our minds the gracious message of the kingdom and the glories and favors and privileges identified with it, that this may be a protection to us against the insidious, sapping influences of the cares of this life and the deceitfulness of riches. Whoever does not clearly see and appreciate the kingdom, and keep it continually before his mind will certainly be apt to be overrun with the thorns and bring little or no fruitage to maturity. As we look over Christendom today how evident it is that the great mass of both “wheat” and “tares” are sadly overcharged with this world’s ambitions and cares and hopes and fears. Let us not only seek to be faithful ourselves, but to lend a helping hand to as many as are within our reach.

[Pittsburgh Gazette -September 5, 1904](#)

## **SALVATION OF THE HUMAN RACE BOUGHT WITH THE PRECIOUS BLOOD**

Pastor Russell was at home yesterday, but expects to speak at New Albany, Ind., next Sunday. He spoke yesterday afternoon as follows:

“Ye are not your own, ye are bought with a price.” “Ye were not redeemed with corruptible things, such as silver and gold but with the precious blood of Christ.” 1 Cor. 6:19-20; 1 Pet. 1:18-19.

Ye do make void the Word of God through your traditions, was our Lord’s charge against the scribes and Pharisees and doctors

of divinity in the “harvest” of the Jewish age; and we must bring a similar charge against corresponding classes in the “harvest” of this gospel age. Human theories are rapidly making void and meaningless the precious testimonies of God’s Word, recognized by all of His true people for centuries. One of the most serious deflections, one of the most important, because touching one of the most vital doctrines of the scriptures, is the rejection of the testimony of our text. The unreflecting among the Lord’s people will be disposed at once to say that this is a false charge that ministers and Christian people in general of all denominations are still loyal to this fountain principle of the gospel, that they still believe and teach the doctrine of the ransom, briefly expressed in the hymn once so generally sung, but now as particularly avoided:

*“Naught of merit or of price  
Remains to Justice due;  
Jesus died and paid it all—  
Yes, all that I did owe.”*

This doctrine of the ransom or purchase of our race by the precious blood of Christ is not only ignored by modern up-to-date theologians, but is absolutely obnoxious to them, irritating. During the last 50 years all the colleges and seminaries of Christendom have gradually been absorbing human traditions and theories which are violently opposed to this scriptural teaching. If the one is true, the other is false there is no compromise possible. Maintenance of the scriptural teaching on this subject would mean the death of the false theory; the acceptance of the false theory means the rejection of this scriptural doctrine of “a ransom for all.” It will be recognized that I refer to the higher critical teachings and the evolution theory associated therewith. Inquiry will show that nearly all the ministers of nearly all denominations are believers in the doctrine of evolution that the progenitors of our race, instead of being created perfect and upright in the image of their Creator, were evolved from lower animals, and were much further from the Creator’s likeness than mankind in general of today even the most brutish.

On this point the whole of Christianity depends. We repeat that there is no possibility of compromise. If our first parents were but one remove from the brute creation they were not in God’s image and likeness, and consequently the scriptural declarations of their trial for eternal life are absurd, for who could think even for a moment that a being on so low a plane of life could in any sense of the word have been placed on trial before the perfect law of God. And if such a trial would be a mockery, an absurdity, then the scriptural teaching of a fall from the divine likeness and image into sin, degradation and death conditions would be equally untrue and absurd. How could a man who was but one step in advance of a monkey fall into sin and

degradation? How could the account of Genesis be true? How could the testimonies of the apostles be true, “By one man’s disobedience sin entered into the world and death as the result of sin, and so death has passed upon all men because all are sinners”? Rom. 5:12.

And this line of thought, of man’s fall from the divine likeness into sin and under the divine sentence of death, prevails throughout the entire scripture record. God’s first dealings with the nation of Israel promised them relief from the conditions of “the curse” and promised that God would send a great Messiah with whom that people might become participants in the work of blessing the world and lifting mankind in general out of the sin-and-death conditions of the curse. How absurd, how false, how deceptive this would be if the views of modern theologians respecting the gradual evolutionary development of our race from Adam until now be true in any particular or degree.

### **JUSTICE DEMANDED A LIFE FOR A LIFE**

It was in harmony with God’s declaration to the Israelites that they and all the world were sinners that He provided for their reconciliation to Himself through the media of atonement for their sins by sacrifices of bulls and goats, etc. These sacrifices, as the apostle points out, were not claimed to be complete, but merely covered the blemishes of that people for a year following their Day of

3H240

Atonement. When the year expired the merit or covering of the sacrifice was at an end, and the whole people were again in sin and required to repeat the same sacrifices. The apostle points out that without the shedding of blood there is no remission of sins for that reason the sacrifices must be offered yearly.

St. Paul points out also that those sacrifices “offered year by year continually” never took away sin, but merely covered the sins temporarily. He explains that all this was typical as indicating the method by which God would eventually cancel completely the sins of the whole world through a better sacrifice than that of bulls and goats. He points out also that our Lord Jesus came into the world for this very purpose that he might be the real sin-offering, for the sins of the whole world, and that he might thus actually and permanently effect a cancellation of those sins. His message is: “God so loved the world that He sent His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life. God sent not His Son into the world to condemn the world (the world was already condemned) but that the world through Him might be saved” delivered from the sins, weaknesses and blemishes affecting all by heredity and from the death penalty resting upon all because of sin.

Those affected by the higher critical and evolutionary blight will tell us that they believe that “in a certain sense” God sent His Son that they believe He came to give us more light than we could have had without Him, etc. We Answer--that we will discuss the “more light” emanating from our dear Redeemer as “the light of the world” at another time, but now we want to call attention to the fact that a Christian from the scriptural standpoint is not one who believes merely that Jesus was a great teacher and light-bearer to the world, for heathen people believe this much of Jesus, even as we believe that some of the heathen teachers were noble men, superior to the masses; and infidels of the rankest kind believe that Jesus lived, and that He died, and that He was a good man, and that He was a wonderful teacher, and that He left a remarkable impress upon the world. Such a belief is not to be considered a test of Christian faith in Christ.

The test of Christian faith which differentiates it from such beliefs as the foregoing that are common to infidels, heathen, higher critics and evolutionists and the whole world is a very particular one. It relates to Christ's death and to what was the object of His death. The Christian faith once delivered to the saints, in which heathen and infidels and higher critics and evolutionists cannot join, is expressed most pronouncedly in the scriptures. Mark the apostle's statement: “I delivered unto you first of all (as a primary foundation of Christian faith) that which I also received (as a primary teaching), how that Christ died for our sins according to the scriptures; and that He was buried, and that he rose again on the third day”—“for our justification.” (1 Cor. 15:3-4.) The name Christian properly belongs only to those who thus believe that the death of Christ was not of an ordinary kind, not for His own sins, not a debt of nature, but a penalty or price which He paid for our sins, as expressed also in our text. “Ye are bought with a price, even the precious blood of Christ.”

Hear again the word of our Master Himself, and who will dispute that He was well informed respecting His own mission and work? He says, “The Son of man came not to be ministered unto (served) but to minister (to serve others), and to give His life a ransom for many.” (Matt. 20:28.) The stress of this entire statement lies upon the word ransom, which in the Greek is *lutron anti*, and which means “a price in offset.” The harmony of this with our text is evident, and the thought is plain to every mind not warped and prejudiced by the traditions of men, which make void the word of God. It means that Christ in giving His life gave the offset or purchase price, for Adam's life, which for himself and his race was forfeited through disobedience. Since we were all in Adam's loins at the time of his disobedience and at the time the death sentence was passed upon him, his race were all sharers in his sentence, and consequently all must be

sharers in his redemption; and hence it was the divine arrangement that our Lord Jesus should give His life as a price in offset, a price that would correspond to the penalty which was upon the race he would redeem.

### **ONE MEDIATOR BETWEEN GOD AND MEN**

The Apostle Paul in his letter to Timothy makes this very plain, and distinctly declares, "There is one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:5-6.) Here again we have the same English word ransom with the same meaning, namely, "a corresponding price" a price in offset. The Greek word is a compound one, with the two parts in reverse order to their statement in the previous quotation. There it was *lutron anti*, here it is *anti lutron*. The signification is the same and is indisputable. In this last text the apostle is speaking about our Lord Jesus as a Mediator, and here again is the thought that man had so fallen from his original relationship to God that as a sinner he could no longer have access to or communion with God could no longer hope for divine favor and eternal life because a sinner; and that to meet the emergency, God still maintaining His justice of character and laws provided a Mediator a go-between who, dealing with God as the sinner's representative, might also deal with the sinner as God's representative, and thus eventually bring about a full and complete reconciliation. And the word reconciliation, elsewhere used in the scriptures, signifies that there had been a conciliation, a harmony between God and His creatures, which had been lost through sin, and the mission of the Mediator was and is to again conciliate, or bring again into harmony, God and man.

There are two parts to this mediation or reconciliation (1) The Mediator first of all as man's representative pays man's penalty at the bar of divine justice, and thus effects a cancellation of the just penalty against man the death penalty. (2) On the basis of such a payment of man's penalty, divine justice can accept the mediation, and can allow the Mediator to thus act as the divine representative toward man to bring him back to the state or condition similar to that which he had originally bestowed upon him and from which he fell where he can again in the image

3H241

of his Creator possess the blessings and privileges originally bestowed in Eden.

It was to effect the first of these two steps of mediation that our Lord Jesus left the glory which he had with the Father before the world was, and was made flesh and died for our sins purchasing Adam and his race with His own precious blood from under the sentence of everlasting death, everlasting extinction. Had He not died for our sins the divine penalty "the soul that sinneth it shall die," would have remained forever upon Adam and all of his



posterity there would have been no resurrection, no future life. It is in view of the fact that "Christ died for our sins" that we may have hope for a future life by a resurrection of the dead.

Time does not permit us to take up the numerous scriptures which corroborate the statement of our text and of the other passages already quoted from the scriptures showing that our race was purchased, bought, and that the price of this liberty from death, the price for this hope for reconciliation with God, centers in the death of Christ as our redemption price.

Lest there should be any misunderstanding on the subject, lest the misrepresentations frequently made should seem forceful, we call your attention to the fact that the word bought in our text is no mistranslation of the original, which is agorazo, and which signifies an open or public purchase, a purchase in the open market. We note also the fact that our English words redeem and redeemed, so frequently used in the scriptures have the same import and are from the same Greek word agorazo. For instance, this word is rendered redeemed in Revelation 5:9, "Thou hast redeemed us to God by thy blood." In Revelation 14:8, "Which were redeemed from the earth," Revelation 14:4, "These were redeemed from among men." Exagorazo signifies to purchase out publicly, and occurs in the following scriptures: Gal. 3:18, "Christ has redeemed us from the curse," Gal. 4:5, "To redeem them that were under the law."

True, other less forceful original words are sometimes translated redeemed and redemption, words which signify a setting free without signifying that the freedom is secured by the payment of the price, but this does not at all affect our argument, nor nullify the fact that a score of texts declare that the setting free must be effected by the payment to justice of "a corresponding

price." The scriptures declare that the whole race was sold under sin through the disobedience of Adam, and that there is only one way for us to get free from his sentence of condemnation, namely, through the redemption which is in Christ; and that redemption is the ransom, the corresponding price which He paid.

### **CHRISTIANS BELIEVE IN BLOOD-ATONEMENT**

Because the evolution theory, the no-ransom theory, is rapidly undermining and destroying true Christian faith that distinguishes a Christian from the world, that distinguishes the wheat from the tares therefore we emphasize this point and assure you, not that the great mass of religious teachers are in danger of falling from the faith once delivered to the saints, but that the majority have already fallen that they no longer believe the primary foundation of the gospel of Christ upon which all the other features of the gospel of Christ upon which all the other features of the gospel are built. They are no longer teachers whom God recognizes, but as expressed in Revelation 3:16, they

are spewed out of His mouth, are no longer used as His mouthpieces for the promulgation of His message. Their deflection will be more and more manifest as days and months and years roll by. The true people of God, both clergy and laity, are gradually but surely taking their places either for or against the Lord and His message and faith in the efficacy of the precious blood for the cancellation of sins is one of the tests the principle one. And the cleavage on this line grows wider daily, separating "wheat" from "tares," in this the "harvest time." Those who take the traditions of the elders and the theories of the higher critics and evolutionists are against the word of God and hence are against God Himself opponents of God and His gospel no matter how dignified or learned, and no matter with what formalism they draw nigh to the Lord with their lips, while their hearts are far from Him and the plan of salvation which He has formulated and which He is carrying out.

The sooner all learn the true situation the better. Matters have already reached such a pass that every Christian parent should know that in sending his son or daughter to any of the colleges of today he is sending them to hot-beds of infidelity, and ninety-nine chances to one their faith in the teachings of the bible will be nullified, destroyed they will return to propagate their unbelief outwardly and publicly or in secret. Let us not be misunderstood; we have nothing personally against the gentlemen we criticize; many of them are fine men, talented, able, and generally speaking, honest. Many of them find it difficult to restrain themselves from the more honest expression of their views respecting the scriptures, the atonement of Christ, etc., and practice their deception against their preferences "for the good of the cause," hoping that gradually their evolutionary conceptions will displace the teaching of the scripture and that thus a complete revolution in the church will be effected with but slight commotion. Already, indeed, any who believe in the scriptures, in the story of the fall of our first parents, in the miraculous birth of Christ, in His death as our redemption price, in His resurrection as our redeemer to set mankind free from the original penalty by restitution, etc. whoever thus believes is already looked upon as an old fogy, a back number, stupid or ignorant, or both.

Let us not be afraid of such criticisms; let us stand for the Lord and for His word at any cost. The Lord's favor in the end and the peace and comfort meanwhile will far more than offset all the unpleasant things that may be said respecting us in the present time. "Greater is he that is for us than all they that be against us." God, His plan, and His book which reveals that plan, will be found triumphant eventually, and, as the scriptures declare, the wisdom of the worldly wise shall perish and the folly of their course will be manifested.

We do not claim to be own grounds; we do not claim to be able to prove from outward evidence the full truthfulness of all the statements of the Bible and its divine inspiration; we do not claim to be able to read the rocks and to explain every feature in full

3H242

accord with the Divine Word; but we do claim that the scriptures give internal evidences which are satisfactory to all those who appreciate them. We do claim that the plan of God set forth in the scriptures, when rightly understood, is most reasonable, most just, most wise, most loving that no scheme which man could possible invent could compare in beauty and reasonableness with the plan which God has already arranged and of which the scriptures are His expression.

I received a letter last week which illustrates this internal power of the scriptures when rightly understood. It is from one of our colporteurs engaged in circulating the Millennial Dawn volumes. I will read from his letter: "Believing that it might be of interest to you I will relate how the truth of the Bible as set forth in Millennial Dawn, affected a very rank, outspoken infidel, an old French doctor 85 years old, a reader of the infidel journal, "Truth Seeker," and an admirer of Robert G. Ingersoll, of whom I was warned repeatedly that he was poison to all preachers and religious workers.

"Unheeding the warnings I called on him. He seemed nettled and asked if we taught that the Bible is the inspired Word of God. When I replied affirmatively he wanted nothing more to do with me or with the book, said that he had enough of Christianity, that its whole foundation is a fraud and a fake from first to last.

I asked proofs, which led him to a weak attempt to entangle the Biblical records, the Levitical priesthood, etc. Soon he left the Bible and attacked modern theology, Christian (?) governments, etc. I soon showed that his arguments touched neither the Bible nor the Dawn and presently got his attention. He bought the first volume, "The Plan of the Ages." had become deeply interested in Bible study, and is selling the books for me among his friends. Really words can scarcely express his great change of this man's disposition, once haughty and sarcastic, he is now docile and friendly.

From this standpoint we may see the force of the divine statement through the prophet, "Your ways are not as My ways, nor your plans as My plans, said the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans." Isa. 55:8-9. Those who come to see the scriptures in their true light find no poetical exaggeration in the statement of the hymn, "It satisfies my longings as nothing else can do."

## YE ARE NOT YOUR OWN

This first clause of our text would be meaningless if the purchase feature of the second clause were eliminated. As it is it stands in full accord as part of the divine testimony respecting what has been accomplished by our Lord, and the influence which a knowledge of this should have upon all those who have “an ear to hear” the good tidings. We have already pointed out that the secondary part of Mediator’s work is that, after having satisfied divine justice by paying the death penalty that rested upon man, the Mediator’s work will be to bring mankind back into accord with God. This work of Christ belongs to the next age, the millennial age, and respecting it the Apostle Peter declares, “Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ who before was preached unto you; whom the heavens must receive (retain) until the times of restitution of all things that God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-21.

During that glorious millennial age the great Mediator, Jesus Christ, and His faithful followers, the church “whose names are written in heaven,” glorified as His bride, will bless the redeemed world with every good favor necessary to them. All shall be brought to knowledge of the truth, all shall be taught of God through the great Mediator, all shall be helped out the weaknesses and imperfections which came upon them through the fall, and which in many instances were accentuated and increased by personal wrong doing; all shall be sympathetically dealt with with a view to making them understand fully and distinctly the love of God which passeth all understanding, and that the love of God is being manifested through the Redeemer and through no other channel that there is no other name given under heaven and among men whereby we must be saved, and that obedience to the great Immanuel will be the only terms upon which they can hope to return to their “former estate.” Ezek. 16:55.

The blessing thus extended through the Mediator will first reach to all the living families of the earth, and “the knowledge of the Lord shall fill the whole earth as the waters cover the face of the great deep.” Eventually the same blessing shall be extended to all who sleep in the dust of the earth.” Dan. 12:2. As our dear Redeemer declared, “The hour is coming when all that are in their graves shall hear the voice of the Son of Man and shall come forth.” Some who in the present life have passed their trial acceptably and have been approved by God as overcomers will come forth to the life resurrection, and the remainder, disapproved, will come forth unto the judgment resurrection (R. V.) The latter will be the great mass of mankind, since only a few at the present time have this testimony that they please God.

## THESE FEW ARE THE SAINTS

But, some may inquire, why preach that Christ's work for the world as Mediator belongs to the coming age to the millennial age? Why should we not think that it belongs exclusively to the present age? Why should not our Lord have begun at once the work of reconciling the world to God as soon as He had finished the great atonement sacrifice? These are fair questions and they deserve a candid answer, which we will give them.

The apostle declares that God was, in Christ, reconciling the world to Himself, not imputing their transgressions unto Him but imputing those transgressions resulting from the Adamic fall to Christ, who died for those transgressions, and who redeemed Adam and us all from their condemnation. The work of reconciliation from God's standpoint in a large sense is one work, but divided into two parts. First, God would find a "godly seed," a little flock of a peculiar class, very zealous for truth and righteousness. These in the divine plan are to have a special salvation, different from others of the race; they are to be selected first, much as we would separate the cream from the milk. This cream class the Lord has designed yea, says the apostle, has fore-ordained "from before the

3H243

foundation of the world" to be a special class, to receive special favors at His hands, including a participation in the divine nature and in the heavenly glory, honor and immortality, as the bride and joint-heirs of Christ.

Second, the divine arrangement is that when this special class shall have thus been glorified as the members of Christ and his joint-heirs, then the second step in the work of reconciliation shall proceed, and all the families of the earth shall be brought to most favorable conditions for character development and testing, with a view to their attaining the "restitution" to all that was lost human perfection, and those rights and privileges and blessings as earthly children of God, for whom he will prepare the whole earth as a "paradise of God," still grander and more complete than was the Eden garden that was lost through sin.

From this scriptural standpoint we can see distinctly why the Lord places the blessing of the world in the next age and the blessing of the church class in the present age. The trials and difficulties and oppositions of the world, the flesh and the adversary of the present time contribute to the polishing and testing experiences by which the Lord will prove and separate those accounted worthy to be joint heirs with His Son in the kingdom the "Bride, the Lamb's wife." The blessing of the world delays until this gathering, testing and glorification of the church is accomplished, because the church is to be associated with Christ in the millennial age blessings; hence they are called the kingdom class, as when our Lord declared, "Fear not, little flock,

it is your Father's good pleasure to give you the kingdom." This is the same kingdom mentioned by the Lord in the prayer taught His disciples, "Thy kingdom come, Thy will be done in earth as it is done in heaven." It is this kingdom for which we wait, "The kingdom of God's dear Son," which is to institute a reign of righteousness, restraining evil, promoting good and eventually blessing and uplifting to perfection all who will obey the laws of that kingdom under full enlightenment and assistance, and will destroy in the second death all who will not thus come into accord with the Lord. Acts 3:23.

### **YOUR REASONABLE SERVICE**

The scriptures declare that the majority of mankind are at the present time so blinded by selfishness, ignorance, prejudice, etc., as to be incapable of discerning the divine plan. The apostle specifically declares this, saying, "The god of this world hath blinded the minds of them that believe not." Our Lord intimated that those who will be able to see the truth in the present time are few when He said, "Blessed are your eyes for they see and your ears for they hear," and again, "He that hath an ear let him hear." While it is a part of our privilege to tell the good tidings to every hearing ear, to show the wonderful love of God to every eye that can see, nevertheless it is not for us to feel unkindly toward those who can neither see nor hear, but rather to rejoice that God's love and wisdom are such that the divine plan shall ultimately include in its provisions the opening of all the blind eyes and the unstopping of all the deaf ears, to the intent that all may know the Lord from the least to the greatest, that to Him their knees shall bow." Isa. 35:5; Phil. 2:10.

In the meantime during this gospel age, as our text implies, those who do see the divine arrangement, who do see that we are bought with a price, who do see God's arrangement for giving eternal life to those who will obey the Mediator all such should realize that they are "not their own," that they were bought with a price; that their lives and all they have, therefore, belongs to the Lord. The apostle in another place, addressing this class, says, "I beseech you, therefore, brethren, by the mercies of God (in your redemption), that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." (Rom. 12:1.) Such a service, such a life of sacrifice, is reasonable only to those who see something, at least, of "the lengths and breadths and heights and depths" of the love of God; to others the world, including merely nominal Christians and moralists the matter is different. Because they do not see by faith, they cannot walk by faith, and from their standpoint the sacrificing of present interests in favor of a life and glory and honor unseen, would be an unreasonable service, Such are not "called." "The Lord knoweth them that are His."

By and by when the world comes to "see," when it comes to walk by sight and to have practical evidences and

demonstrations of the power of God, and the will of God, the world's responsibility will proportionately increase, and eventually by the close of the millennial age it will be their "reasonable service" also to consider that they are "not their own," to appreciate that being bought with the precious blood of Christ their lives and everything they have should be freely at the Lord's disposal. Nevertheless the Lord will not then accept sacrifices as He does now. The privilege of sacrificing is a special and peculiar one, as it is written, "Now (during this gospel age or day) is the acceptable time" now is the time when God will receive these living sacrifices, accounted holy and acceptable through the merit of Christ. The holy angels have no such opportunities, neither will the holy people of the world in the next age have opportunities for sacrificing, so far as anything in the scriptures would indicate. This special privilege of realizing the Lord's favor and participating with Christ in the sacrifice, self-denials, etc. in the present time belongs only to the church class of this gospel age, and the rewards to this church class are correspondingly greater than any others God has ever given, and, so far as we know, will ever give glory, honor, immortality, the "divine nature." 2 Pet. 1:4.

Dear brethren and sisters, let us who have had the eyes of our understanding opened to some extent, watch and pray that they may open wider and still wider to all the grandeur and beauty of our Heavenly Father's character and plan; and let us show our appreciation of His great love wherewith He loved us in our devotion to Him; and let the words of our mouths and the meditation of our hearts and so far as in us lies, all the conduct of life, be such as will have the divine approval, so that ultimately by the Lord's grace we may be accounted worthy; that, having suffered with Christ in this present time, we may share also in the glorious time to follow the kingdom of glory.

The Lord willing, at some not distant date we will consider the fruits of the ransom, of the lengths and breadths of the salvation secured by the great atonement sacrifice. We

3H244

close with the apostle's words, "We thus judge that if one died for all then were all dead; and that we who live should henceforth live not unto ourselves, but unto Him who died for us." 2 Cor. 5:14.

Pittsburgh Gazette -- September 12, 1904

## **A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD**

New Albany, Ind. -Pastor C. T. Russell of Allegheny, Pa., addressed a large audience here today at 3 p. m. on "God's Oath-Bound Covenant to Abraham and His Seed." His evening discourse is herewith reported in full. He goes from here to St. Louis, but is to be in Allegheny next Sunday. He said:

I choose for my text the words of the apostle: "It is a fearful thing to fall into the hands of the living God." Heb. 10:31

There are two things about this text that are sure to strike the reflective mind as very peculiar until the reasoner has made some progress in the study of the plan of the ages. First of all he will say to himself, "Ah, how strange! If God is the good, loving being which the scriptures everywhere represent Him to be, why should it be a fearful thing to fall into His hands? Should we not prefer to fall into the hands of the Lord rather than into the hands of man or into other hands?" The second question arising in such a mind is "How could we fall into God's hands? Are we not His creatures? And as such are we not already in His hands? And is it not impossible for us to take ourselves out of His hands? And if these things be so, where is the consistency of this inspired declaration of the apostle "It is a fearful thing to fall into the hands of the living God. " Such arguments are sound they cannot be contradicted. But the facts can be explained in full accord with them.

Taking the last question first: We agree that the world of mankind is in the hands of God, that Adam was his creature and that all of Adam's descendants likewise were in the hands of the Creator. Because of disobedience the Creator sentenced them all to death, and they are still in His hands as convicts, going day by day, hour by hour, minute by minute, to execution—"The wages of sin is death." It is true, then, that the world cannot fall into the hands of the living God, but it is also true that the apostle is not writing to the world nor about the world, but respecting the church. The Church of Christ has, in the scriptures, a plane or standing in the divine plan, separate and distinct from that of the world. The Lord's words on this subject are, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but ye are not of the world, for I have chosen you out of the world, therefore the world hateth you." John 15:18-19.

But does not the apostle say that "of one blood God created all the families of the earth?" And if so, how can the church, gathered out of every nation, people, kindred and tongue, have a



different standing before God from that of the remainder of the world? The apostle does so state and we agree, quoting again from his words, "We are children of wrath even as others." But consecrated believers, "the church of the living God whose names are written in heaven," are no longer children of wrath, no longer part of the world; they have been officially translated or taken over from the family of Adam to the family of God. In the language of the scriptures they have been begotten again to new hopes, new aims, new objects, new ambitions, a new relationship to God. It is this class and not the world that the apostle is addressing in our text. To these "New Creatures in Christ Jesus," to whom "old things are passed away and all things have become new" to these it would be a fearful thing to fall into the hands of the living God. 2 Cor. 5:17.

### **NEW CREATURES IN CHRIST**

This expression, "New Creatures in Christ Jesus," is full of meaning. It signifies that this class, the church, "whose names are written in heaven," have no individual standing before God, separate and apart from the world; their standing, their justification, their peace with God, their acceptance as children of God, is based upon their union with Christ. As the apostle declares, we are "accepted in the beloved," not personally. The scriptures set forth the Lord Jesus to be the great Mediator through whom those who believe on Him, trust Him, obey Him according to their ability, are reckoned as having passed from death unto life, from imperfection to perfection although this great change has not yet taken place in them, but is merely hoped for on the basis of the divine promise to be fulfilled in the resurrection morning.

Many in perplexity ask: Why is there need of a mediator if God is love and has sympathy toward his creatures? Why not deal with them directly, forgiving their sins and accepting them to himself as an earthly parent would do? Surely an earthly parent would not require his returning prodigal son to come through a mediator and refuse to accept him otherwise. Why, then, should God so deal with us? We Answer--that in our dealings with our fellows and with our children we are to remember that both are imperfect. Hence it would not be right for us to attempt to deal with one another on the basis of absolute justice, absolute righteousness. Our dealings must be on the basis of mercy and compassion, even as we hope to obtain mercy of the Lord as it is written, He shall obtain no mercy who shows no mercy. No other course would be reasonable for us. But with God matters are totally different. In the first place His dealing with our race took place over 6,000 years ago when it, as represented in the first pair, was perfect in the mental and moral image of the Creator. In our first parents the race was tested respecting its obedience and loyalty to the Creator. Disobedience brought its penalty sin, degradation and death, mental, moral and physical blemishes,

resulting in destruction. That was a fearful experience. We are all witnesses to it still, for, as the apostle declares, “The

3H245

whole creation groaneth and travaileth in pain together until now.”

While the very essence of the divine character is declared to be love, there are other elements equally necessary, namely, justice, wisdom, power. While divine sympathy and love were unquestionably moved toward humanity from the very beginning of the execution of the penalty, “Dying, thou shalt die,” nevertheless divine wisdom and justice forbade the exercise of divine love in any manner that would conflict with wisdom and justice. For instance, divine wisdom would properly rule that if the Almighty were to break His word and lift the penalty of death from the condemned ones, not only would it not be right so to do, but it would furnish a bad lesson for mankind in the future, for they could say that if God could violate His terms on one occasion, He could with equal propriety repeat such exercises of mercy, and thus to some extent God would become *particeps criminis*--a sharer in sin by countenancing it.

Furthermore, this would be establishing a bad precedent, a wrong precedent in the sight of the entire universe. As the myriads of holy angels would look on and perceive that God could and did countenance sin and that He did lift from the sinner the death penalty he had pronounced on Him, it would be a suggestion that every holy angel would have a similar right to expect divine clemency for once at least. It would be tantamount to saying that God did not object to each of His creatures indulging once in sin that He was willing to pass by, overlook, forgive one transgression for each. What a lowering of the divine standard of righteousness on God’s part this would have been in the sight of all His intelligent creatures! Wisdom, therefore, forbade the exercise of clemency in the case of our first parents forbade that their sin of disobedience should be forgiven them, forbade that they should be restored by the Almighty to the Garden of Eden and all the privileges previously enjoyed. Wisdom insists that the death penalty, being once stated and having been merited, must not only be pronounced, but must be executed.

Divine justice, too, had a voice in the matter, declaring that the standard of righteousness as a condition for eternal life must be maintained that for God to cancel the penalty would mean a violation of justice upon the part of Him Who is the author of justice and Whose will is the standard of justice. Such a thought of such a forgiveness of sin and annulling of its penalty could not, therefore, be entertained by the Almighty no, not for an instant.

But divine love had another plan, with which divine justice and divine wisdom could and did fully concur; and that plan the scriptures tell us was formulated before the foundation of the world long before the creation of our first parents, whose fall into sin was foreseen. The remedy which love arranged for the recovery of the sinner and for the annulment of his death sentence was through the death of a substitute for Adam. If a substitute for Adam could be found who would pay Adam's penalty, justice could make no objection to Adam having another trial, for its claims would be met by his substitute. This was exactly the divine plan and what occurred when the Lord Jesus gave Himself as man's ransom-price or substitute when He died the "just for the unjust." 1 Pet. 3:18.

Of course no member of Adam's race could be his substitute, because all had shared in his fall; and, all being imperfect, were themselves under condemnation of justice. The Prophet Job expresses this matter clearly, saying: "Who can bring a clean thing out of an unclean? Not one." (Job 14:4.) Again, we read: "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:7.) Thus it came that it was necessary under the divine decree that the Savior of men should be a being whose life was not tainted by Adam's sin, and yet must be a member in some way of the human family and associated with it in order that God might be just and yet be the justifier of him that believeth in Jesus. Rom. 3:26.

It was to fill this requirement of justice that our great Lord and Master left the heavenly courts, laying aside His glory, permitting his life to be transferred, so that, in due time, he was born as the babe of Bethlehem. Thus he who was rich for our sakes became poor that we through his poverty might be made rich. (2 Cor. 8:9.) We have not the time on this occasion to consider the modus operandi by which this transfer from the heavenly plane to the earthly plane of being took place and yet maintained the purity, the perfection, the holiness of the child and subsequently of the man Christ Jesus. This showing of how, though born of an imperfect mother, our Lord was undefiled by sin and imperfection—"was holy, harmless, undefiled and separate from sinners" many of you already have in print, and others who desire it can readily obtain it in the fifth volume of the Millennial Dawn series.

Our Lord Jesus "poured out His soul unto death"—"He made His soul an offering for sin" He substituted in death His soul or being in exchange for the condemned soul or being of Father Adam; and in redeeming Adam, who was the one under sentence of justice, He redeemed the entire race of Adam which was sharing his sentence. Thus, in brief, we have an outline of the atonement for sin which God purposed, provided, accomplished. Our Lord gave Himself up and was put to death in the flesh as "the man Christ Jesus," as the ransom for the man Adam and his

entire family and inheritance. But the Father, in harmony with His previous engagements, would not allow His obedient Son to suffer loss through this great transaction. The Father could not restore His Son to human nature without annulling the ransom-price paid to justice, and thus annulling the redemption of humanity; but neither was this desirable any way, for had Jesus been restored by resurrection to human nature it would have been an everlasting perpetuation of the "poverty" condition to Him Who previously had been "rich" and Who became "Poor" for our sakes. The Father, on the contrary, raised our Lord Jesus from the dead not to human conditions, neither to angelic conditions, but to the most glorious of all conditions, to the divine nature—"far above angels and principalities and powers, and every name that is named." (Eph. 1:21.) Thus the work of our Lord Jesus not only secured to mankind the unspeakable gift of eternal life, but it secured to Him the highest of all glory and honor and dominion and power next to the Father, in the Father, in the Father's throne. Rev. 3:21; Phil. 2:9.

The scriptures represent this great transaction from various standpoints, just as we may take photographs of

3H246

a great building or of a city from various standpoints. One of these pictures of our Lord's work represents Him as having "bought" the whole world with His precious blood represents Him as having become the purchaser of Adam and his entire family of now some 20,000,000,000, all seriously impaired, mentally, morally and physically, and the vast majority of them in the great prison-house of death, in the tomb. The purchaser may do what He wills with His own, and His will on the subject is in exact accord with the Father's will, for He came to do the will of Him that sent Him and to finish His work. In harmony with the Father's will, the Son now takes possession of just so many of the human family purchased as the Father draws to Him. His declaration is, "No man can come unto Me except the Father, who sent Me draw Him; and he that cometh unto Me I will in no wise cast out."

The great mass of the world of mankind are, therefore, not at all included in this present dealing with the church of believers selected from the world, and with whom the great Redeemer began to deal, shedding forth upon such believers at Pentecost the holy spirit, thus accepting them according to the Father's plan, in this figure, as members of His own body, of which He is the head. It is in line with this illustration that the apostle declares that we, as members of the body of Christ, should recognize one another and appreciate the fact that every member of this elect church represents, to some extent, the Head, so that the hands cannot say to the feet, I have no need of you and vice-versa. (1 Cor. 12:12-27.) Under another illustration the Lord represents these called-out ones, these believers, these followers

in His footsteps, as being a chaste virgin church espoused to Him, by and by, at the close of this dispensation, to become His bride and joint heir in all the glorious things and experiences of eternity.

### **BELIEVERS IN CHRIST'S HANDS**

It is to this class of called-out ones, to this church class, that the apostle addresses the words of our text. They are not in the hands of the Father, but reckonedly are in the hands of the Son for mercy's sake. If each believer were recognized of the Father separately and individually, then each one of them separately and individually would come under the great law of the universe, the same that applies to the angels, the same applied to Adam in his perfection namely, "The wages of sin is death." These new creatures in Christ, not yet being perfect, would if in the Father's hands, subject to His inflexible law of do and live, fail to do and die, would all be sure of condemnation, because, however changed are their minds, however transformed their wills, however they are seeking to walk not after the flesh but after the spirit, nevertheless they still have, as the apostle declares, this treasure of the new mind, the new heart, the new will, in the old earthen vessels, in the blemished body, and cannot do the things that they would.

It is very plain, therefore, that we not only needed to be redeemed from the original sentence of death, but that we needed also to have our Redeemer's merit over us as an imputed robe of righteousness to cover our defects and blemishes, until such a time as having been trained in the school of Christ, having learned of Him, we finally have His approval and the Father's approval of the attitude of our hearts toward sin and toward righteousness, and that in the resurrection we shall be clothed upon with the new bodies unblemished by sin and imperfection in the which we can and will delight to do the divine will perfectly. Until that time we must abide in the hands of the Mediator, receive His schooling and assistance and preparation for a share in the first resurrection, to be His joint heirs in the kingdom. Then our Lord, our head, our bridegroom, will present His faithful "little flock" before the Father "faultless," (Jude 24), in which condition they will have the Father's full approval and be in no danger of condemnation at His hands.

Now note how the apostle's words are addressed in the context to this class that now take heed while in the school of Christ to make use of all the blessings and opportunities afforded them and to cultivate the fruits and graces of the spirit, so that they may be meet for the kingdom; ready for the resurrection change. In verse 23 he tells us that such must hold fast the profession of their faith without wavering; they must not only have this faith in their hearts, but in their lives, whatever it may cost them so to do in the way of the world's opposition and scorn. In verse 24 he tells us that all these pupils in the school of Christ should be

studying continually the development of character, of love, and seeking to provoke one another to love. In verse 25 he tells us of the expediency of assembling ourselves together with those of like precious faith for mutual upbuilding and assistance in the heavenly life; and he intimates that as the great time of trial and testing in the end of this gospel age draws nearer and nearer there will be more need for the Lord's true people to have contact with each other, doing all in their power to uphold one another. In verse 26 he points out that for this class to enter willfully into sin would be an evidence that they had lost the spirit of holiness, that they had died to the new life, and he assures us that such need look no farther for mercy or favor from the Lord. His declaration does not in any sense of the word touch the world. It applies solely to the called-out class, the new creation who "have received the knowledge of the truth."

### **IF CONSECRATED BELIEVERS SIN WILLFULLY**

For those of this class to sin with willful intention and deliberation, the apostle shows, would mean that they were fit subjects for the second death. Not only so, but he assures us that the interest of such in the sacrifice for sins is at an end they have their share of the merit of Christ's atonement and misuse it. We cannot hope anything for them, but can only look forward to the divine judgment against them, which will devour and destroy them in the second death as adversaries of God.

In verse 28 the apostle points out that this dealing with the church of Christ was illustrated and typified in the shadowy types of the law. As Moses was the typical mediator to fleshly Israel, so Christ is the anti-typical mediator to spiritual Israel, and as those who despised Moses' law died without mercy, those who despise the law of the anti-typical Moses, we may be sure, shall have still more severe punishment if they by willful sin show that they despise the spirit of God's grace, if they count the blood of Christ by which they were redeemed a common, ordinary thing, and in general exhibit a lack

3H247

of appreciation for the privileges and blessings conferred by God through the great Redeemer.

We must remember, however, that the apostle's words refer to a class that has been "begotten again," that has received a clear knowledge of the truth, and that in the face of these favors turn from the Lord and His gracious provisions. The punishment upon the natural Israelite who despised Moses' law was death, and the penalty upon the spiritual Israelite who despised the law of the anti-typical Mediator will be death second death. This second death will be much "sorer" that is, more severe, more destructive a penalty than the one inflicted against those who disobeyed Moses' law; because the latter being typical, the individual merely died as he would have done anyway, to have

his opportunity in due time, with the remainder of mankind, to secure the general blessings secured to all by the death of the great Mediator, Jesus; but the severer penalty for these will be the second death, from which there will be no recovery no resurrection.

In verse 30 the apostle fortifies his argument by quoting the word of the Lord, "Vengeance is mine; I will repay, saith the Lord," and again, "The Lord shall judge (test) His people." The suggestion is that all who profess faith in Christ, who profess a love for righteousness, profess to be tired of sin and ready to abandon it, profess to accept Christ as their Redeemer and to make full consecration of their lives to Him these will all be tested as respects the genuineness of their professions. And if any of these through willful sin and through repudiation of the Lord's counsel and assistance and provisions, or if they reject Jesus as their Mediator by denying that He bought them with His precious blood, if they insist on appealing the case to the Father, ignoring the only name given under heaven and among men whereby we must be saved, they will have come to the testing point before they are ready for it, and their experience will be what our text declares, "It is a fearful thing to fall into the hands of the living God."

It is fearful for any of these who have been lifted out of the world and accepted Christ and have their standing in Him and under the robes of His righteousness it is a fearful thing for them by repudiating the Redeemer, to fall out of the hands of mercy's representative, Jesus, into the hands of Jehovah's justice. It is sure to condemn them, it will mean their destruction, the second death, from which there will be no redemption, no resurrection, no recovery of any kind.

### **PERSONAL APPLICATION OF THE TEXT**

Let us apply the lesson, dear friends, very closely to our own hearts. We, in company with all the Lord's dear people of this gospel age, have been greatly favored by Him in the forgiveness of our sins, in our adoption into His family, in our begetting of the holy Spirit, in our instruction through the word, in our fellowship of spirit and the leading and guidance and instruction and corrections of divine providence as the members of the house of sons under the control of the great Son, the Lord, our Redeemer. Let us see to it that we follow His counsel, that we walk in His steps, that we may attain the great blessing of joint heirship with Him in the kingdom. Let us see to it that in no sense of the word shall we, either by word or act or thought, repudiate the necessity and efficacy of the great atonement sacrifice by which we were "bought," and under which we have already become participants in the favors of the new covenant. To such the Apostle Peter declares, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. 1:11.

Just another word respecting the application of the principles of our text to the world in the next age, in the millennium, when the world in general will be on trial. Under the new covenant fleshly Israel, yea, all the nations of the earth, will be transferred from the hands of justice, wherein they are suffering the penalty for sin, "Dying thou shalt die," to the hands of mercy, our Lord Jesus being the representative of the Father's mercy toward the imperfect race who need the mercy, and whom in harmony with the divine plan, He "bought" with His own precious blood. We well know that many Christians deny that the world in general was bought with the blood of Christ, and claim that only Christians were thus redeemed. But we might quote many scriptures to the effect that "Jesus Christ, by the grace of God, tasted death for every man," and that this is to be "testified in due time." (1 Tim. 2:6.) One text in particular is emphatic it reads: "He is a propitiation for our (the church's) sins, and not for ours only but also for the sins of the whole world." (1 John 2:2.) The world's time for getting its share of the blessings through Christ will be the millennial age after the church class has been called out, tested, tried, sifted, and the overcomers have inherited the kingdom and joint heirship with our Lord in His millennial work and glory.

During the millennial age, the Mediator, Christ (head and body), will have sole and absolute control of the world. At the close of this gospel age this great King is to "take to Himself His great power" and begin the reign of which the apostle speaks (1 Cor. 15:25) saying: "He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death." The transfer of the world from the hands of justice to the hands of Christ means the ending of the "curse," the ending of the death penalty against our race. But while the penalty will be ended, while justice will no longer be requiring the death of mankind, while Christ's kingdom will be in power for the very purpose of blessing and uplifting mankind out of the sin and death conditions to the full perfection of life, and all that was lost, nevertheless mankind will still be "bruised by the fall," and still be imperfect and weak in the flesh and liable to sin; and it will require the entire work of the millennial age in the way of instructions and chastisements and blessings to help them out of their demoralization and imperfection. Hence the millennium is called the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.)

However, should part of the world during the millennial age persistently, knowingly, willfully refuse to obey the great King and to walk in the ways of righteousness, they will be cut off in the second death that is to say, they will fall from favor, fall into the hands of justice and immediately be pronounced unworthy of life, and die the second death. At the close of the millennial age, when all who have



given heed to the message of the great King and who have availed themselves of the glorious opportunities of His mercy and assistance, will be turned over to the Father perfect. Then the mediatorial kingdom of Christ shall terminate, as the apostle declares: "He must reign until He hath put all enemies under His feet.... And when all things are subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." That will be the end of the plan of salvation, when Christ shall have delivered up the kingdom to God, even the Father when He shall have put down all rule and authority and power. 1 Cor. 15:24-26.

With the mediatorial benefits of Christ thus withdrawn, all the world of mankind will be in the hands of the living God. But that need not be to them a "fearful thing," because the great Mediator during the period of His long reign will have blessed them and restored them to absolute perfection, in which condition they will be in some respects like Adam in his perfection, except that they will have a much wider range of experience and knowledge. Then the Father's law will test them, and if any of them be found in the slightest degree disloyal the penalty upon such will be the sentence of death, as it was in the case of Adam, only this time it will be the second death, from which there will be no hope of recovery. Rev. 20:10.

Coming back now to a consideration of our own standing in the present time and to the primary application of the apostle's words in our text, we have the picture of our own weaknesses and helplessness on account of the fall and our share in it by heredity. Our new minds are indeed willing and anxious to do the divine will, but our flesh is weak, and therefore how to perform perfectly we find not. But God has provided for us the great refuge in His Son, respecting which we sometimes sing with the poet:

### **SAFE IN THE ARMS OF JESUS**

We are safe so long as we "abide in Him." We would be unsafe the moment we would depart from Him by departing from His counsel in respect to sin and our proper attitude toward it; for step by step the tendency would be toward death the second death. We would not say that none who have taken steps toward walking after the flesh, after they have become the Lord's people, may not be chastened and forgiven and restored to divine favor and mercy; but we do say that "the end of that way is death;" and that whoever is wise will seek to avoid any step in that direction. There is another way of departing from the Lord equally reprehensible with that of walking after sins; namely, to abandon faith in Him, to reject Him as our Savior, and to reject also His work of grace on our behalf as the great and only channel of divine mercy. To thus cut ourselves off from Christ

by losing faith in Him as our Redeem is to cut ourselves off from the divine mercy which He represents—" neither is there salvation in any other." Beloved friends, let us hold fast the confidence of our rejoicing firm unto the end. Faithful is He Who hath called us, Who also with do for us exceedingly and abundantly more than we could ask or think if we abide in Him.

[Pittsburgh Gazette -- Sept. 19, 1904](#)

## **PASTOR RUSSELL DISCOURSED ON GREAT DAY OF SIN ATONEMENT**

Pastor Russell was with the Allegheny Bible House congregation yesterday. Next Sunday he expects to be in Washington, Pa. To a large and attentive audience of yesterday he said:

Tomorrow Jews all over the world will celebrate "Yom Kippur" Sin-Atonement on the Day of Atonement, the tenth day of their seventh month, as instituted by the Lord through Moses, the great typical Lawgiver. To many of them, known as the Reformed Jews, the day and its ceremonial of fastings, etc., will be merely an empty form, for these, in company with many world-wise Christians, have accepted the doctrine of evolution and the guidance of "higher critics" to the extent that they have lost faith in Moses and his teachings and are practically infidels, with barely "a form of godliness, denying its power" and in general rejecting the divine revelations of the holy scriptures. Other Jews there are, however, and other Christians, too, who still maintain their hold upon the Bible, who still recognize it as the divine message, voicing the wisdom that cometh from above. Such believers in the divine institutions both Jews and Christians-are deeply interested in the great event which Jews will celebrate tomorrow, and whose lessons belong to both Jew and Christian. Let us examine some of them.

We take for our text the words of the great prophet Moses and the explanatory words of the great Jew, the apostle Paul: "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh an atonement for the soul." "Apart from the shedding of blood there is no remission" (of sins.) Lev. 17:11; Heb. 9:22.

As a consequence of the baneful influences of the evolution theory, which has more or less contaminated the minds of the whole civilized world, leading men to believe that imperfections and shortcomings which they realize in themselves are not the results of sin, but simply evidences that their evolution is not completed. Notwithstanding the tendency of such a theory to make mankind self-satisfied and to lead them to ignore, deny that they are sinners, that they need a savior, that their sins need atonement nevertheless we see that the hearts of all mankind

instinctively assent to the words of the apostle Paul: "All have sinned and come short." The realization that we have done those things which we ought not to have done, and have left undone those things which we ought to have done, and that we are fallen, imperfect creatures, needing divine assistance out of the horrible pit and miry clay of sin and death these thoughts continually revert to the true-hearted and well-intentioned of our race. Such realize a standard of perfection far beyond their own attainment, and that standard is the divine one; and, however clearly or obscurely they know and appreciate the scriptural

3H249

explanation of present sinful conditions and how they came about, they realize, nevertheless, that they are sinners, and that the perfect God could not have fellowship with them could not recognize them, could not grant them eternal life on present conditions. Realizing this, such are looking away to God for the help which they are persuaded could come from no other source for forgiveness of sins and reconciliation and grace to help.

### **BLOOD OF ATONEMENT NECESSARY**

This class among the Jews look continually and longingly to Moses, their leader, and to the laws and ceremonial cleansing from sin which he, as the Lord's representative, introduced 3,400 years ago. It is this class of Jews who tomorrow will fast and pray and look to the Lord for forgiveness of sins and for reconciliation with him for the new year just beginning. They read in the Law of Moses that God appointed that the tenth day of the month (Jewish time) should be the day for the offering of the sacrifices for sin-atonement, on the basis of which divine favor would extend to them for another year. Realizing that the merit of their previous Atonement day expired with the ninth day of the seventh month, they were to spend the tenth day as sinners in sackcloth and ashes, bemoaning their sins, their wretchedness, their separation from the Lord and His just condemnation against them. Meantime, according to the divine arrangement, the high priest and his assistant prepared the sacrifices of atonement and offered them, and at the conclusion of the offering came forth in the close of the day to pronounce the divine blessing remission of their sins for the new year and that they would be continued in the divine fellowship during the year.

The orthodox Jews tomorrow will go through this procedure, except the sacrificing, and at night will put away their sackcloth and fasting and begin to rejoice that they again have the Lord's favor and that it will rest with them for another year. But they make a serious mistake they overlook an important item mentioned in our text: "It is the blood that maketh atonement for the soul." The Jews today offer no Atonement day sacrifices,

because they cannot do so. Those sacrifices could be offered only under the special conditions pointed out in the Law of Moses.

(1) They must have the Ark of the Covenant either in a tabernacle or a temple, with the corresponding holy and most holy apartments. The Ark of the Covenant is gone; no Jew even knows its present place.

(2) If they had the ark it would be necessary that the Shekinah glory should rest upon the most holy apartment, as indicating the divine presence, to which the priest must approach with the blood of the sin offering to make atonement, sprinkling the mercy seat with the blood.

(3) The priest who would thus officiate must be of the family of Aaron, must be able to prove his lineage all the way down otherwise he could not serve as high priest nor enter into the tabernacle nor make the sin-atonement. But among the Jews all records of the priestly families are lost. Not a Jew in the world today could serve as high priest to make atonement sacrifices; even if Israel had possession of the holy land, even if they had there a temple or tabernacle according to the prescribed arrangements of the law, even if they had the Ark of the Covenant in the holy place, and even if the Shekinah glory rested upon it, they would have no priest to make the atonement for their sins, to sprinkle the blood.

I do not mention these matters as something new on this subject, although as a matter of fact very few Christian people are aware to what extent all possibility of a revival of Judaism on Mosaic grounds has passed, and even the majority of the Jews are in doubt or in perplexity. It is not the custom of the rabbis to draw these matters to the attention of the common people on the contrary, the whole matter is so far as possible avoided. They reason that discussion would bring out these facts, and they prefer not to arouse questionings on matters for which they have no reasonable solution.

### **JESUS THE WORLD'S SIN-BEARER**

If once our Jewish friends could get rightly awake to the facts already narrated their peace would be gone; they would see that they have no atonement day in the scriptural sense of the word for over 1,800 years, that they are in their sins and under the divine ban continually, that they have no atonement day and can have none, because they can have no blood of atonement for their sins, and hence their prayers and fastings and subsequent rejoicing after the manner of old are forms and ceremonies without real meaning. Would that the sincere and earnest of our Jewish friends could realize this need for blood atonement in order to a cancellation of sin, in order to a reconciliation to God.

As the apostle points out, the eyes of their understanding are blinded; they cannot see the truth on this subject yet. We are glad that he also points out (Rom. 11:25-32) that the time is coming when their blindness shall pass away and they shall be able to see the antitypical atonement day and to realize that the better sacrifice once for all canceled all sins and needs not to be repeated year by year. They will then see that God did not allow the typical priesthood to pass away until He began the establishment of the anti-typical priesthood, of which Christ is the head, and the saints of this gospel age, gathered out from Jews and gentiles, are the “under priests,” the “royal priesthood.” Then they will see that the Lord’s institutions at the hand of Moses were beautiful, elaborate and yearly repeated pictures illustrating higher and grander things a release from sin and its death penalty secured not only for Jews but for the whole world of mankind remission of sins, the rolling back of the death sentence resting upon the world for now 6,000 years and the bringing in of the everlasting blessings so long foretold by the Lord through Abraham and the prophets to be accomplished by the spiritual seed of Abraham, the Christ, head and body Jesus and His faithful saints gathered from the Jews and from the gentiles.

Let us glance for a moment at the picture of the day of atonement as portrayed in Leviticus (chaps. 9 and 16): On the tenth day of the seventh month the value of the previous atonement day, a year before, had ceased to have efficacy; the nation was in mourning for sins. The high priest offered first the bullock for himself and his house (chap. 16:6) not that our Lord Jesus needed to make a sacrifice for His sins, but that the high priest in this type represented not only the Lord Jesus, but also all of the “royal priesthood,” the elect church, which is His body. (Eph. 1:23.) Those faithful,

3H250

consecrated believers constituting “the body of Christ” need atonement for their sins, and this is illustrated in the type by the body of the priest covered with the white garments, while the head is bare. Thus our Lord needed no covering, because He was actually perfect, while all of His followers do need to be covered with the robe of Christ’s righteousness.

But notice that the bullock was slain, was sacrificed not only for the body of the priest, but also for his house. Aaron was of the house of Levi, and the atonement sacrifice which he offered was efficacious for all who were of that house. The meaning of this in the antitype is that the merit of Christ’s death is not only applicable to the saints, “members of His body,” but also applicable to all the “household of faith.” Thus not only the

saints are reconciled by the precious blood of Christ, but also all sincere believers who will to do right and to follow the Lord's direction, but who do not come within the scriptural limitation of "overcomers."

"These two classes are variously referred to in the scriptures; the first is called the "little flock," and has the promise of joint heirship with Christ in His kingdom; the other class in Revelation is called the reverse of a "little flock," namely, "a great multitude out of every kindred, nation and tongue," who, because not sufficiently zealous and faithful, will be obliged to "wash their robes and make them white in the blood of the Lamb," which is explained to mean that they must pass through great tribulation to attain perfection. Their ultimate attainment will not be a place in the throne, but, as described, a place before the throne. They will not have the crowns which the Lord has promised to the members of His body, His joint heirs, but they will have the palm branches representing victory, that they are victors or overcomers. The little flock, however, we are told, are "more than conquerors" or overcomers they secure, the apostle Peter tells us, "an abundant entrance into the everlasting kingdom." The great company of the household of faith will serve before the throne, while the little flock, the "body," will share the Lord's glory, honor, and immortality in the throne.

### **TYPICAL VS. BETTER SACRIFICES**

The first sacrifice of the day of atonement was the bullock, and its blood was applied as stated to the "body of Christ," the anti-typical priest, and to His house, the "household of faith." The bullock represented the Lord's human nature sacrificed on our behalf, while the priest represented him as the new creature, the mediator between God and man. His first work of mediation was to "offer up Himself." We cannot take time here to go into all the details of the matter. We already have this in printed form, and if any of you have not yet read on the subject, we proffer you a free copy of the pamphlet, which is entitled "Tabernacle Shadows of Better Sacrifices." A postal card will bring a copy to your address.

Passing over the subject hastily, without stopping to give the various scripture proofs, we remark that this part of the atonement day sacrifice was finished when our Lord Jesus died on Calvary. His resurrection on the third day represented His passing beyond the veil from the earthly to the spiritual condition; after His resurrection He was no longer the man Christ Jesus, but the new creature in nature and in power as well, "far above angels, principalities and powers." After miraculously manifesting Himself to His followers to qualify them to be His witnesses in the world, our Lord ascended upon high, there to appear in the presence of God on our behalf, there to do in reality what the Jewish high priest did typically when he sprinkled the blood of the sacrifice upon the mercy seat. Our Lord presented to

the Father the evidences of His sacrificial death, meeting the demands of justice against mankind, and of that merit He applied a sufficiency too, for all true believers of this gospel age Himself, His body and His house," the household of faith.

None others are atoned for yet only believers. Unbelievers, no matter on what score they are unbelievers, are as yet without atonement, without any actual share in the precious blood. True, we see in the scriptures that it is the divine plan that ultimately the same atonement shall extend to all the families of the earth through the great antitypical high priest, but it does not extend to all at the present time. It is limited to those who believe, and the number of those who believe is still further limited in various ways, largely through the influence, of the god of this world, Satan, of whom the apostle declares, "The god of this world hath blinded the minds of them that believe not; lest the glorious light of God's goodness shining in the face of Jesus Christ should shine in their hearts."

But the types of the day of atonement show us that there is another sacrifice in addition to and following after the one already referred to. After the bullock had been sacrificed, after the priest had taken the blood into the Most Holy, after, by its blood, He had made atonement for the under priests, His "body," and for the entire "household of faith" of this gospel age. He next proceeded to sacrifice a goat, the record being that He did with the goat as He did with the bullock in all particulars. As we have already pointed out, the lean goat of sacrifice represents the Lord's faithful people of this gospel age it represents those who follow in the footsteps of Jesus as members of His body, and are gladly laying down their lives in His service, in the service of the truth, in the service of the brethren, as co-laborers with their Lord. The apostle frequently referred to the fact that those who would constitute the members of the body of Christ in glory must now walk in His footsteps of self-sacrifice, and, as the apostle Paul expresses it, must "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) They must be partakers in the better sacrifices if they would be sharers with their glorious Lord, the High Priest, the head of the body, in the coming millennial age of blessing.

The type represents that the High Priest Himself lays His hands upon this goat and sacrifices it; and so all of the Lord's faithful consecrated people realize that it is the hand of the Lord upon them, the power of the Lord working in them, that enables them as well as permits them to be sacrificers with Him, sharers in His sufferings in this present time, preparing them also to be sharers with Him in His glories in the future. This goat in the type represents the entire number of the Lord's faithful, self-sacrificing little flock throughout this gospel age.

3H251

When we read that the blood of the goat was taken into the Most Holy and sprinkled on the mercy seat as the blood of the bullock had been sprinkled, but for a different purpose, it is specifically declared that the blood of the goat is applied for and on behalf of the cancellation of the sins of all the people.

In the type, after the Priest had offered the second of these sin offerings with the burnt offerings, He laid aside His linen garments, the garments of glory and beauty, representing the glory and honor of our Lord, the great King, and the church, his body, after the atonement sacrifices shall all be ended. The record shows that the next step in the program was for the High Priest to go with Moses to the altar and there lift up His hands and pronounce a blessing for forgiveness of sins upon the people, who at the time representatively were lying in the dust in sackcloth, bemoaning their sins and crying for mercy.

This typical picture represents, then, that as soon as the atonement day sacrifices shall all have been completed, as soon as Christ and the church shall have been glorified, the next thing in order will be for the glorified church as God's kingdom and representatives to begin the work of blessing the world by rolling away the curse of sin, degradation, superstition and death, including sickness and pain and sorrow, from the world of mankind, bringing in the reverse of all these, divine favor and blessing, knowledge and opportunity for a full return to harmony with God, and the full perfection of God-likeness originally represented in Adam, lost through disobedience, redeemed by the precious blood and to be restored in the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." —Acts. 3:19-21.

The atonement day of the type finds its antitype in the gospel age, which, beginning with the consecration of our Lord Jesus when He was 30 years of age, will continue until the last member of the elect spiritual Israel, the royal priesthood, has completed its sacrifice and entered into glory with the High Priest of our profession, even Jesus. It has been a long day of sacrifice, and throughout it all the world in general has been in the attitude described by the apostle when he says: "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of the sons of God" waiting for the completion of the royal priesthood and their coming forth from the Most Holy, having finished the work of atonement, to confer upon all who will properly receive the divine favor, reconciliation, restitution, eternal life. It has been a long day of nearly nineteen centuries to the Lord's faithful ones, who have been glad to lay down their lives in the service of the King and



for the brethren. The year of blessing and favor with God to the typical Israelite, following the day of atonement and based upon its work, represents the eternity of blessing that will result from the great atonement day sacrifices now in progress.

From this standpoint we can see the meaning of so many scriptures not previously appreciated scriptures which speak of the Lord's true people as being priests, and which assure us that every priest must have something to offer. It explains also the apostle's frequent urging of believers, "I beseech you, brethren, by the mercies of God, that ye present your bodies, living sacrifices, holy, acceptable to God, your reasonable service."—(Rom. 12:1.) It explains the Lord's declaration that all who would follow Him must, like Him, take up their cross and walk in His steps, be baptized with the same baptism that He was baptized with, and drink with Him of His cup. It shows us in what sense we "fill up that which is behind of the afflictions of Christ." From this standpoint, then, that every member of the body of Christ is a priest and a sacrificer, the experiences of the present time are comprehensible, and the promise that all who thus suffer with Christ shall in due time reign with Him has the deeper and more reasonable signification. From this standpoint we see the force of the apostle's suggestion that we lay aside every weight, make every sacrifice and self-denial that is in our power, that we may run with patience the race set before us and attain to the glorious blessing which the Lord has in reservation for this "little flock," this royal priesthood, who, as overcomers, shall be made kings and priests unto God to reign on the earth to bless all the families of the earth.

### **AARONIC AND MELCHIZEDEK PRIESTHOODS**

The royal priesthood has two types, one representing its experiences in this present life, the other representing the experiences of the future. Aaron and his sons typified the sacrificers of the present life under present conditions, while Melchizedek, both king and priest, represented or typified Christ and His associate under priests in the kingdom glory, ruling the world, judging the world, blessing the world rewarding their good endeavors and punishing their shortcomings with a view to their complete deliverance out of present evil conditions into the perfection and blessings of the future, secured by the great atonement sacrifices of the present. Nothing that we have said, however, should be understood as in any sense or degree implying or even intimating that any part of the atonement work is necessarily dependent upon the church.

The scriptures everywhere assure us that the Lord's faithful sacrificing ones shall ultimately share a glorious part as associates with Christ in His kingdom, as members of the seed of Abraham, through whom all families of the earth shall be blessed; but nothing in any of these scriptural assurances nor elsewhere in any measure teach or imply that the value lay in our

work, in any sacrifice which we make. On the contrary, the scriptures everywhere declare clearly what our Master declared, saying, "Without Me ye can do nothing." The church's sacrifices would be of no value whatever were they not preceded by the Lord's sacrifice and the imputation to the church of the Lord's merit. This is shown in the type, because it is these who are made associates with Christ in the kingdom who were first themselves redeemed by His precious blood represented in the fact that the "body" and "house" of Aaron were atoned for typically by the blood of the bullock.

The great lesson in all this is that which is expressed by the words of our text, which assure us that the blood represents the life and that without the shedding of blood there is no remission of sins. If Christ had not died for our sins, we would yet be in our sins and the death penalty would be against us. Father Adam was sentenced

3H252

to death because he was imperfect through his disobedience, and we all have shared his disobedience. Man's life thus forfeited could never be restored to him he could never have a future life except as he might be redeemed, and, as the scriptures hold forth everywhere uniformly, the redeeming of man's life must be by the life of another. And so, as we have seen in previous examinations of the matter, it was for this purpose that our Lord Jesus left the glory of the Father and was made flesh and dwelt amongst men that He might give His unblemished life a ransom for ours, for the sins of the whole world, because it was His sacrifice and not in any degree our sacrifices which secured the release of the whole world from the death sentence in due time.

The types of the atonement day merely show the arrangement that God makes, whereby His faithful ones of this gospel age may come in and be participators of the sufferings of Christ, and thus be sharers also in the glories that shall follow the millennial glories and opportunities for blessing others. So far as God and justice are concerned, the death of Christ might have been with equal propriety applied, not for the body and household of faith merely, but for all the people. In that event the church would have been left out of any special privilege either of sacrifice in the present time or participation in the glorious reign of the future, and the blessing would have come directly from the Father through the Son to all the people. It was a precious provision, then, on God's part to permit of a high calling to self-sacrifice, to walking in the footsteps of Jesus during this gospel age. As the scriptures declare, God is seeking out of the world a godly seed, a special class of sons whom He is adapting by His Holy Spirit to a change of nature, from human to divine far above angels and every other name that is named, next to the Redeemer Himself.

## **ELECT MUST ALL BE SACRIFICERS**

Consider the apostle's words, "I beseech you, brethren, by the mercies of God (in the forgiveness of sins through faith in the precious blood) that ye present your bodies living sacrifices acceptable to God and your reasonable service." These words show us distinctly that the only merit we possess in God's sight is that which has been imputed to us through the merit of Christ's sacrifice. Hence when we present our bodies living sacrifices, we recognize that they are not holy, acceptable to God on their own merit, but simply and only on the merit of Christ. Hence, also, whatever atonement may be made by these sacrifices is not to be considered as credited directly to the sacrificers, but through them credited to the one who redeemed them and who made their sacrificing possible and acceptable.

In other words, we wish to make clear that the entire merit of the atonement work is in the sacrifice of our Lord, and that we who are seeking to walk in His steps and to fill up that which is behind of His afflictions, and thus to be dead with Him that we may also live with Him, and to suffer with Him that we may also reign with Him, are not thereby doing anything which of itself would redeem our brother or give to God a ransom for Him; but that God having justified us through Christ, and having accepted us as members of the body of Christ, can and does accept our sacrifices as part of His sacrifice, as shown in the type, and can and does associate us with our Lord not only in the sufferings of this present time, but also in connection with the glories which shall follow.

We emphasize our text that without the shedding of blood there is no remission of sins, and call attention to the fact that we are living in a day when an atonement by blood taught in the scriptures, in every book of the law, in every sacrifice of the law, in every book of the prophets, in every book of the New Testament, is being discredited. Nominal Christendom seems more and more to be drifting from blood atonement and from every thought of atonement. Hence it is expedient that the Lord's people read, mark and inwardly digest that this is the only arrangement for reconciliation with God set forth in His Book, that any other method or process of reconciliation is of human fabrication; attempts to "climb up some other way." Let us see to it that our faith is not resting upon the traditions of men, but upon the Word of God which liveth and abideth forever.

Let us study more and more clearly the philosophy of the great plan of salvation laid down in the scriptures and, seeing that philosophy, let us build every item of faith in full conformity with it. Thus we will have that faith structure which cannot be moved and to whose permanency our Lord referred, that it is like a house founded upon a rock, and when the rain descended and the floods came and beat upon that house, it fell not because it was founded upon a rock. The floods of infidelity, evolution,

higher criticism, false reasoning and misunderstanding are sweeping down and will soon engulf churchianity. The question is, who will be able to stand? We reply that only those will be able to withstand the shock who see clearly and distinctly the first principles of the doctrine of Christ. That man was created in God's image; that disobedience, sin, brought upon him the divine sentence of death; that Christ accomplished for our race the redemption, the forgiveness of sins, and thus secured for our race, for all who will avail themselves of it, ultimately a full opportunity of reconciliation to the Father.

Those who now see this may also see that in the divine plan the church of the firstborns, the royal priesthood, is being selected during this gospel age or great atonement day, and that each one must of necessity be a sacrificer for the Lord and His cause and His brethren, and these with the Lord will shortly constitute the kingdom class exalted to power and great glory, the channels of divine favor, forgiveness, restitution, general uplift and eternal blessing to as many as will come into accord with the Lord and His righteousness. Whatever others may do, therefore, dear brethren and sisters, hold fast to the precious word and to the precious blood of Christ which it sets forth as the price of our redemption, and then in the language of the apostle let us conclude, "That if one died for all, then were all dead. And that we who live should henceforth live not unto ourselves, but unto Him who

3H253

died for us." "We ought also to lay down our lives for the brethren."

### [Pittsburgh Gazette -Sept. 26, 1904](#)

## **Ransom Implies Restitution Was Pastor Russell's Topic**

Pastor C. T. Russell of the Watch Tower Bible and Tract society of Allegheny delivered two addresses yesterday at Washington, Pa. He is expected to address a convention of "Believers in the Atonement Sacrifice of Christ, a Ransom for all," next Sunday afternoon at St. Louis. His topic on that occasion will be "The Spiritual Lessons of the Great St. Louis World's Fair." One of the addresses delivered at Washington yesterday follows:

The Apostle Paul's words are my text: "There is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."(1 Tim. 2:5-6.) At another time we may consider the forepart of this text, but on this occasion invite your attention to the last clause, which explains that our Lord's sacrifice was a sacrifice for all mankind, and that in due time this great matter will be made

known to all mankind with a view to their blessing by and through the fact and the knowledge of it.

Perhaps I should take a moment here to Answer--a question which I understand is frequently raised in respect to my preaching, namely, Why does Pastor Russell give so much more attention to doctrinal questions than do other ministers? Why does he not give more attention to scientific matters, political, moral reforms and practical living? My reply is in the words of our Savior, "After all these things do the Gentiles seek" all these are worldly matters, while the doctrines of Christ and the apostles are peculiar to Christians. Hindus, Confucians and Mohammedans have a common interest in the affairs of the world and its moral, physical and political welfare, but the Christian minister is divinely directed to "preach the word;" and the word ignores worldly science, politics, reforms, etc., and especially deals with doctrines. I am, therefore, merely following the example of Christ and His apostles, and the reason why this seems peculiar is that the majority of ministers largely neglect to heed the scriptural injunction and the apostolic models. When they do occasionally touch upon doctrine, they, alas, too frequently "teach for doctrines the commandments of men," from the creeds of the past five centuries rather than from the inspired word of the Lord.

It may be well here briefly to notice the value of doctrines the value of those teachings which differentiate true Christians from the remainder of mankind. The ignoring of the doctrines of scripture and the substitution of the doctrines of men during "the dark ages" have brought the world to the place where all doctrines are tabooed and distasteful, because said false doctrines from "the dark ages" are unreasonable and repulsive to the growing intelligence of the world. Instead of ignoring doctrine however, God's people should seek and find the proper interpretation of the Bible, which is everywhere reasonable, logical and harmonious with itself and with sanctified common sense. This, then, is my apology for so frequently discussing the "doctrines of Christ" and of the prophets and of the apostles.

### **NOT A LIMITED ATONEMENT**

Our text declares a great fact, which Christian people generally ignore if they do not deny it the fact that our Lord Jesus' death was a ransom price whose scope covers and includes the entire family of Adam. The fact that the scriptures do speak of a specially elect class which is being gathered out of the world during this gospel age, and which is promised joint heirship with Christ in His coming millennial kingdom the fact also that the great mass of mankind at the present time and throughout the 6,000 years of the past have been "without God and without hope in the world," because without a "knowledge of the only name given under heaven and among men whereby we must be saved" these facts have led many to the erroneous conclusion

that our Lord's death has not been and never will be a ransom price or offset price for the cancellation of the sins of mankind in general.

Their reasoning has indeed certain logical features; for if the world in general has not received and if it never will in future receive a blessing at the Lord's hands it seems the logical conclusion must be that justice did not receive and will never receive a ransom price for the world's share in original sin. In seeming harmony with this erroneous thought is the fact that only a comparatively small proportion of humanity has been specially favored of the Lord with an opening of the eyes of their understanding, and the privilege, through faith, of coming back into harmony with their Creator. Seemingly supporting this view also are the scriptural statements respecting the present narrow way and straight gate which "few" find, and the many references to the "elect" as constituting only a "little flock."

Building upon this erroneous foundation of a limited atonement for original sin, the fathers of the dark ages and since have proceeded to give various explanations of the eternal torture of the world of mankind the non-elect those not favored by the Almighty with a knowledge of the only name given under heaven and among men whereby we must be saved. These false doctrines built upon the "traditions of the elders" have had a nauseating effect upon intelligent minds; they contradict the scriptural declaration that God is just, loving, wise and all-powerful. What we need to correct the nausea, to refresh the hearts, to re-inspire love and zeal for the Lord and His word is to see with clearness what are the true doctrines of the scriptures respecting these matters.

The scriptures declare that our Lord Jesus "by the grace of God tasted death for every man." They show conclusively that His death was a "propitiation (satisfaction) for our sins (the church's sins); and not for ours only, but for the sins of the whole world." (1 John 2:2.) But to appreciate

3H254

these statements to see how they can be and are true, it is necessary to know that the scriptures nowhere declare that the present gospel age is the only period of divine favor, the only period for the forgiveness of sins, the only period of reconciliation with God, the only period of opportunity for being taught of God and of obtaining His blessing and favor, lost through original sin in Eden.

As soon as we grasp this great fact our eyes begin to open to other facts. (1) That prior to this gospel age, during the Jewish age and previously, all the world except that one little nation, were aliens, strangers, and foreigners from God and His promises, "without God and without hope of the world" (Eph. 2:12); and (2) That the scriptures clearly indicate a "world to

come,” a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail. (3) That future epoch is called the “day of Christ,” the day of the Lord.” It is indeed the millennial day, the thousand years of Christ’s reign for the very purpose of blessing and uplifting the world of mankind, for whose sins His death was the atonement price and who are to be healed by His stripes. (4) We find that every invitation and injunction of the gospel age are with a view to the selection of an elect class, who shall be joint heirs with Christ during that millennial age, to share with Him in the great work of general human uplift.

### **A COMMON ERROR CORRECTED**

At this point many good people laboring under a degree of blindness, the “smoke of the dark ages,” feel disposed to object and to insist that there can be no future probation. Ask them why, their reply is that the entire Scriptural teaching contradicts the thought of a future hope beyond the tomb. We reply that this is an error that the very reverse is true, as we shall show. We ask them for a single Scripture on their side of this subject. To their amazement they find none, but as a last resort quote from Ecclesiastes (11:3) the words: “Where the tree falleth, there it shall be.” But is not this a very slim text, indeed, to raise up as a barrier against the entire voice of the Scriptures, and against all the demands of reason and logic as well? And this very Scripture is in full accord with what we claim, namely, that as a tree when it has fallen is lifeless and powerless and cannot raise itself up, so is man in death under the sentence and wage of original sin. The Scriptural argument is that the whole race of Adam was thus dead without life, without power to raise itself out of its fallen condition, without any claim upon eternal life or divine favor in any sense, but our text declares that our Lord Jesus “gave himself a ransom for all for Adam the transgressor in particular and for all of his race who shared in his penalty, in order to rescue us from that dead condition by resurrection.

It is because man is in this helpless condition, dead, powerless to revivify himself, that God has gone to his relief through Christ, and not only caused the great ransom sacrifice to be made and paid to justice nearly 19 centuries ago, but in our text assures us that that ransom sacrifice finished at Calvary was on behalf of all mankind and is consequently to bring a blessing to all mankind—” in due time.”

We are not arguing that all who have died have gone to heaven; quite the contrary. We stick to the book, the Bible, in its declaration that the “dead know not anything.” (Eccles. 9:5) that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age, the first resurrection will take place the resurrection of the “blessed and holy” those who have pleased God both by faith and obedience. These, the Scriptures declare, will be “kings and priests unto God and shall

reign on the earth.” The object of this reign will be to bring blessings of knowledge and opportunity “to every creature.” These participants in the first resurrection are the “seed of Abraham,” our Lord Jesus the Head, and His church the members of His body, as the apostle declares: “If ye are Christ’s then are ye Abraham’s seed and heirs according to the promise”—( Gal. 3:29).

The promise to which Christ and His church are heirs is that they shall be God’s instrumentality for the blessing, instruction and uplifting of the world of mankind, and when will they do this unless there be a future millennial age? To be heirs of this promise made to Abraham, that in his seed all the families of the earth would be blessed, would be a meaningless farce and jest on the Almighty’s part had He not purchased us, and provided a time and means by which this blessing could accrue to the world. We perceive that He has arranged a time for granting the world a trial for life a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the truth, which we are assured shall shine forth as the sun, whose beams shall heal humanity—( Mal. 4:2).

### **FEW HAVE NECESSARY KNOWLEDGE**

The means for the blessing we see provided in Christ and His bride, the elect church of the Gospel age, but the guarantee of the whole is fixed beyond peradventure in the fact that “Jesus Christ by the grace of God tasted death for every man,” or, as our text declares, became the Mediator between God and man by giving Himself a ransom for all. A point I desire to emphasize here is that the giving of this ransom price and the acceptance of it by justice imply divine intention for the blessing of all mankind, in full accord with the various testimonies of the entire Scriptures. Why should “a ransom for all” be given if it were not intended of God that all should benefit by it, or, at least, have an opportunity of benefiting by it, which would virtually be the same thing? We hold that it is beyond dispute that the giving of the ransom for all and the divine acceptance of it, in harmony with the divine promise, are the sure guarantee that ultimately a blessing must come to every member of Adam’s race as a result.

The fact that this knowledge has not yet reached all mankind in the past, and is not reaching all mankind today, but, on the contrary, a small minority, and the fact that knowledge of God’s favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine word, require no proof. Proof could be given on almost every page of the Scriptures that faith, and endeavor to obedience in harmony with that faith, are necessary to salvation, but we will content ourselves by referring to a few citations. The



3H255

Apostle Paul says: "Faith cometh by hearing, and hearing by the Word of God." "How shall they believe in Him of whom they have not heard?" (Rom. 10:14,17.) "Without faith it is impossible to please God." (Heb. 11:6). "All that are in their graves shall hear the voice of the Son of God," and "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." (John 5:28; Isa. 11:9)." All the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5). "They shall no longer teach every man his neighbor, and every man his brother, saying: `Know the Lord; "for they shall know Me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34).

Our text is in full accord with all these statements of the necessity for knowledge, declaring that the fact that our Lord Jesus gave himself a ransom for all is to be testified "in due time." The present then is the due time for the church, the household of faith, to hear the voice of the Son of God, and they who now hear, pass from death unto life to newness of life, to begetting to newness of nature. By and by, when the present class of called "elect" ones shall have been glorified with their Lord, all the remainder of mankind shall hear, "All that are in their graves shall hear His voice and come forth" for this very purpose that they may hear, may understand, may appreciate and may be assisted to obey the voice of Him that speaketh from heaven, the great ransomer, who in that day will be king over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may be judged worthy or unworthy of everlasting life, by their appreciation of God and His righteous laws and their full obedience thereto.

This is the apostle Peter's declaration in Acts 3:22-23; he points us to the fact that Moses was a type of Christ Jesus the head and the church His body and that this anti-typical priest God is raising up from among His brethren raising Him up to the glory, honor and immortality of the divine nature and to the power and authority of the kingdom, to the intent that as the seed of Abraham this great Messiah shall bless all the families of the earth with knowledge and every opportunity for return to all that was lost in Eden of divine favor and blessing. And what of those who will refuse to hear that great prophet, priest and king during the millennial age what of them? The apostle answers, "It shall come to pass that the soul that will not hear (obey) that prophet, shall be cut off from among His people" cut off in the second death, from which there will be no hope of recovery, no resurrection.

## **“TIMES OF RESTITUTION”**

In full accord with all this is the apostle’s statement respecting the blessings that are to come to mankind during the millennial age, following our Lord’s second advent and the glorification of His church to joint heirship with Himself. He calls that period “times of refreshing from the presence of the Lord, when He shall send Jesus Christ” at His second advent. He declares that in the meantime the heavens must receive Him, must retain Him, until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. In other words, He assures us that these restitution times will follow as a result of our Lord’s second coming and the establishment of His kingdom in glory and power.

That the times of restitution signify years of restitution, I need not state, nor need I point out to this audience that here the thousand years of Christ’s reign is referred to. The word restitution is or ought to be familiar to everybody. It signifies to put back or bring back something to an original or primary condition. The apostle is speaking of humanity, and hence the suggestion is that the work of Christ and His church in glory during the millennium will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world before the “curse” passed upon all by one man’s disobedience. Rom. 5:12.

Evolutionists would have little sympathy with the apostle’s statement here, for, according to their erroneous theory, restitution to the original condition would be the last thing for humanity to desire or hope for or for God to promise as a blessing. But we are not consulting evolutionists in this matter we are taking the word of God, which liveth and abideth forever. In harmony with this promise we anticipate, therefore, that as the world of mankind has been in a fallen and falling condition with ups and downs, especially downs, for six thousand years, and that when the Lord’s time shall come and times of restitution shall begin the present downward or fallen conditions will give place to upward conditions, to restitution times, for the general uplifting of all mankind.

We have just seen that the great ransom sacrifice finished at Calvary is the basis upon which God can be just and yet be the justifier of those who believe in Jesus, and release them from the sentence of endless death which was justly upon them as the imperfect posterity of the fallen Adam, unworthy of life eternal under divine conditions. The more we look into this matter the more logical, reasonable and satisfactory we see the divine plan to be. The first man perfect, the image of God, sinned with deliberation, and received as a penalty a death sentence. After waiting more than 4,000 years God sent a redeemer in the person of His Son. Since man was not a spirit being but a human being, therefore the apostle declares that Christ took not hold upon the

stature of angels, but humbled Himself and came to the still lower plane of humanity and became the man Christ Jesus holy, harmless, undefiled, separate from sinners. Then as the man Christ Jesus He gave Himself a ransom for all, as our text declares, "to be testified in due time." The testimony has already been in the world for 19 centuries, and it has selected the very class which God foreknew and foretold a little flock of footstep followers who are to be joint heirs with their redeemer and Lord. Next in order will come the testimony to the remainder of mankind first those who have not yet gone into the tomb and secondly to those who have already gone there, and who will be awakened for the very purpose of receiving this testimony and of being tested by it.

### **DISTINCTLY DIFFERENT SALVATIONS**

Here note the difference between the blessing God designed for the elect church He is selecting during this gospel age and the one he purposes for the world of mankind. The church's blessing is not "restitution," and in harmony with

3H256

this we can see no evidence of restitution anywhere about us. The restitution work waits for the restitution time, which begins with the establishment of the kingdom. Believers of this present time receive, indeed, a faith equivalent to restitution, in that they are recognized as having their sins covered with the robe of Christ's righteousness, reckoned as having passed from the sentence of death in Adam to a share of life in Christ reckoned as having received again the fellowship and communion with God, lost by Adam through his disobedience in Eden. All this in a sense serves as an equivalent to the "restitution" which is to come to the world in its "due time." But the world will not get these things by faith, but will actually gradually attaining to them more and more during the thousands years, until at its close all who shall have appreciated God's favors and obeyed the voice of the great Prophet, Priest and King, will be actually perfect as perfect as was Adam in every talent, quality power and capacity, and with increased capacity through increased knowledge.

Not so the church of this gospel age. She gets none of these restitution blessings actually. She merely has them by faith, and this for a special purpose to sacrifice them to present her body a living sacrifice, holy, acceptable to God, her reasonable service (Rom. 12:1), her participation in the sufferings of Christ that she may be accounted worthy to participate in His glories the millennial glories. The gospel invitation to the church is to lay down her life, to exchange these earthly privileges and blessings bought by the precious blood of Christ, for heavenly privileges offered to her as a reward of obedience To Him that overcometh will I grant to sit with Me in My throne, even as I overcame and am set down with My Father in His throne.

Glory, honor and immortality the divine nature will be the great “change” from present earthly conditions to heavenly conditions far beyond anything possible for the natural mind to appreciate, and seen even by the saints as though through a glass obscurely. This great change, which is to come to the Lord’s faithful bride in her participation in “His resurrection,” the first resurrection, the resurrection to spirit perfection, is the great hope and ambition set before us, dear brethren and sisters. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this participation in the kingdom with our dear Redeemer.

The apostle, in the text we have quoted, declares that these times of restitution that are coming were spoken of “by the mouth of all the holy prophets since the world began.” We should like to take up this subject in detail and scrutinize the testimony of all the prophets to assure all respecting the accuracy of the apostle’s statement, and this we may do on some other occasion. Suffice it now that we take the apostle’s words, calling to mind merely the various statements and promises of the law and the prophets, pointing out these glorious good things for the world of mankind, that are delayed only until the completion of the elect church. The prophets speak of the restoration of Israel to divine favor, of how their blind eyes shall be opened, that they shall see in very truth that He whom they have pierced is the Messiah indeed, who gave His life for their ransom, and that God will “pour upon them the spirit of prayer and supplication” to this end.

The Apostle Paul most clearly points out in Romans 9th, 10th, and 11th chapters, that not only the falling away of Israel was foretold in the prophets, but also their regathering their restoration to divine favor; but this he points out to us will be after the completion of the gospel church spiritual Israel. Again he declares that “They shall obtain mercy through your mercy.” The glorified church, with Christ at her head as the great King, is to dispense the mercies of God to the Jew first, but also to “all the families of the earth” Rom. 11:12, 25-33; Acts 15:16,17.

Let us, dear brethren and sisters, hold fast to these “doctrines of Christ” as set forth, not only in His own teachings that He came to seek and save that which was lost (Luke 19:10); that He beheld mankind as a treasure in a field and bought the whole field that He might develop the treasure; but as set forth also in the declarations of the apostles and of all the holy prophets since the world began.

While the doctrines of men would be inclined to lead us away from God to make us think of the Almighty as unjust and cruel, heartless, loveless or powerless the doctrines of the scriptures open the blind eyes and give us to see the King in his beauty the glorious majesty of the God of love, the God of wisdom, the God

of justice, the God of power. They give us to see, as declared by the prophet, that "As the heavens are higher than the earth so are God's ways higher than man's ways and God's plans higher than man's plans." From this standpoint of greater enlightenment respecting the divine character, we will have greater desire to serve and to please Him, esteeming it a great privilege to lay down our very lives in His service, counting all things as but loss and dross for the excellency of the knowledge of Christ Jesus our Lord, that we might win Him and be found in Him and be made sharers in His resurrection the first resurrection to the change of nature, to glory, honor and immortality. Phil. 3:8-11.

### **"NONE OTHER NAME GIVEN"**

We appreciate the tender sympathy which leads to the hope that dear friends and relatives and the heathen, who have died out of Christ are "safe in the arms of Jesus." True, they are safe in the care of him who died for all. He will not torture any of his enemies even to all eternity, as once we feared but now find to be unscriptural. But let us see that while the scriptures teach that the worst that can befall any of his enemies will be "everlasting destruction" without hope of a future life, there is a grand hope taught for the ignorant that all such shall be saved from their ignorance and be "brought to an accurate knowledge of the truth that they may be saved" in god's due time." (1 Tim. 2:4.) Let us recognize the truth of the Master's words and build a proper faith in accordance with its statement. "He that hath the Son hath life; he that hath not the Son shall not see life" eternal. (John 8:36.) God's salvation is by knowledge and not by ignorance—"through faith in the precious blood" and not in ignorance of it; by a resurrection and Millennial Kingdom in which we

3H257

are invited to share with our Redeemer and his bride and joint-heirs to accomplish the uplift of all who will then prove willing and obedient.

[Pittsburgh Gazette -- Oct. 10, 1904](#)

## **JERUSALEM ABOVE, THE GOLDEN CITY, THE CAPITAL OF THE GREAT KING**

Pastor C. T. Russell preached to his home congregation in Bible House chapel, Allegheny, yesterday afternoon. He expressed himself as highly pleased with the St. Louis convention, from which he had just returned, and remarked that on its last day 144 "believers in the atonement," fully consecrated to the Lord, were symbolically immersed. Pastor Russell is booked for Schenectady, N. Y., for next Sunday. He yesterday addressed a

large and attentive audience from the text, "Ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22. He said:

Words are pictures, symbols, to convey thoughts from one mind to another. Thus, for instance, we hear one person spoken of as "lamb-like," another is said to be "foxy," still another "mulish," while still others are described as "angelic," "kingly," "queenly," etc. Word pictures which imply so much and can be so briefly expressed are used in connection with all the affairs of life, and abound in the scriptures. The apostle uses one of these in our text, in speaking of the future state of the church, as heavenly Jerusalem. This heavenly Jerusalem is referred to frequently in the scriptures, as, for instance, where the apostle speaks of it as "Jerusalem which is above, which is the mother of us all" (Gal. 4:26), and as "the city which hath foundations;" and our Lord speaks of it as "the city of my God, which is the New Jerusalem." Again it is described as the "holy city, New Jerusalem, coming down from God out of heaven," and again as "the great city, the holy Jerusalem descending" Heb. 11:10; Rev. 3:12, 21:2-10.

Our fallen condition finds us as a race possessed of varying qualities of mind, so that some have more and some less of the poetic or picturing ability; consequently some find it easier and some less easy to grasp the meaning of this word picture of the New Jerusalem. The natural man, out of accord with heavenly things, is wholly unprepared to grasp the true meaning of this symbol. To him a city means walls and gates, or buildings and business, a police, fire department, etc. Such persons cannot grasp or at all comprehend the scripture presentation respecting the New Jerusalem, and the truth being presented in this symbolical form, the matter is quite hidden or covered from all such minds though they read the scriptures over and over.

The Lord declares to us that it is with this intention that the scriptures are written as they are—"that seeing they might see and not perceive, and hearing they might hear and not understand." The understanding of the scriptures is intended only for the Lord's specially consecrated people, and for them in proportion to their consecration: "To you it is given to know the mystery of the kingdom of God, but to all them that are without (outsiders) these things are spoken in parables and dark sayings." (Mark 4:11-12.) Peculiar as it may seem, there is no danger of anyone interpreting the scriptures to the class for which they are not intended, because again the scriptures declare that "the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned:" spiritual things are "foolishness" to such.-1 Cor. 2:14.

## THE NEW JERUSALEM SYMBOLIC

From the scriptural standpoint the New Jerusalem represents the millennial kingdom primarily the kingdom class, the glorified church, called in the scriptures a royal priesthood. This New Jerusalem has been under construction for more than 1,800 years, for we are specifically told that it is “the Bride, the Lamb’s wife” (Rev. 21:9); hence it dates from the Pentecostal outpouring of the Holy Spirit adopting the waiting believers and constituting them the nucleus of the gospel church. There the handful of Jews who had believed into Jesus, and consecrated their lives to follow in his footsteps, became “living stones” to be fitted, shaped, polished and prepared for places in “the Holy City.” The walls of this symbolical city and its stones are as symbolical as the city as a whole. We are particularly told that there were 12 great foundations to the city wall, which represented the 12 apostles; and from their day to the present time other living stones have been in process of preparation and are now in process of aggregation in process of being gathered into the glorious union and completeness of the first resurrection Rev. 21:2-14

In ancient times a city was less a commercial metropolis and center of business than now, as business in those days was carried on largely by traveling merchants, caravans, etc., and a city chiefly stood for government and protection. The cities were walled and abundantly provisioned, and became fortresses to which the people might flee for protection from foes. This picture of a city ruling is maintained throughout the scriptures as, for instance, in Revelations we read of Babylon as the “great city that reigneth over the kings of the earth.” True, the reference is to a symbolical Babylon, but the figure of a city still carries with it in the symbol the quality of government, rule, authority, control. From the scriptural standpoint mystic Babylon is still ruling over the kings of the earth to a considerable extent, and is destined to have still more arbitrary control in the near future. In each nation there is a capital city which really stands for the nation as, for instance, St. Petersburg represents the Russian

3H258

government; Tokyo represents Japan; Peking represents China; Berlin, Germany; Rome, Italy; London, Great Britain; Washington, the United States, etc. Thus we frequently read in dispatches that the Washington government says thus and so, but St. Petersburg answers thus and so.

The whole plan of the scriptures is laid out with reference to the coming “kingdom of God under the whole heavens” For it we are taught to pray and to wait; and this new government, still future, is representatively spoken of in our text and in other passages of scripture as the New Jerusalem, because the church symbolized by Jerusalem the golden will be the government of

the new dispensation and have full control of all the affairs of the world under the whole heavens, for the purpose of establishing righteousness and peace amongst men and causing wars to cease unto the ends of the earth.

As natural Israel was made a type or pre-figure of spiritual Israel, so the capital city, the center of worship and government in natural Israel, was the type or prefigure of the New Jerusalem, the center of the ruling and blessing and uplifting influences of the glorified church in the future. Mount Zion was in and a part of Jerusalem, and as a mountain in the symbolical language of scripture is uniformly used to represent a kingdom, so this additionally represents the kingdom power of the New Jerusalem, and both natural and spiritual Israel have come to be known as the Lord's Zion, Mount Zion, the kingdom proper. Natural Israel was in the way to inherit the kingdom blessings and privileges, as the apostle points out, but it failed to attain this blessing and, instead, "the election hath obtained it" the acceptable ones of the Jewish nation became the nucleus of this spiritual Zion, this spiritual kingdom; and faithful people of God from "every kindred, people, nation and tongue" have since been gathered during this gospel age to complete this kingdom of Zion, this New Jerusalem class, which is to be granted in due time the rule or control of the world, for its blessing and uplifting under the reign of righteousness.

### **ZION'S COVENANT--TYPE AND ANTI-TYPE**

In our text and its context the apostle draws our attention to the parallelism between these two Zions, natural and spiritual, and between the experiences of the two. Mentally he carries us back to Mount Sinai, where God revealed Himself to natural Israel and made a covenant with that people through Moses as the mediator. The apostle pictures to us the Israelites coming out of the bondage of Egypt and journeying toward Mount Sinai, inspired by the hope of the great privilege of being God's peculiar people and of entering into covenant relationship with Him at Mount Sinai. The people were not all at the mount some were nearer and some more distant, the mount itself being carefully guarded lest any should touch it, as indicating the absolute holiness and sacredness of that mountain. We have vividly pictured before us the terrible scenes enacted at Sinai, the fire, the smoke, the trembling mountain, the voice of God which to the people sounded like thunder Moses fearing and quaking, yet at the command of God going up into the mountain, where he received the law, which, coming down, he presented to the people, binding them under covenant relationship to keep it, and evidencing the completion of the covenant by the slaying of an animal which represented Himself, the blood of which was sprinkled upon the tables of the law as representing that it bound God to the engagement, and sprinkled upon the people as indicating that they were all bound similarly to the agreement.



The result of that covenant was ultimately the Jerusalem of the apostle's day, the multitudinous nation of Israel under divine care for centuries.

Having given us this general picture or type, the apostle contrasts the conditions of the church, the spiritual Israelites in his day with those of the natural Israelites of previous times, saying that we have approached something better, something grander, something higher. Natural Israel did not reach Mount Sinai all at the same moment, but approached it gradually; and, likewise, spiritual Israel has for 18 centuries or more been approaching the glorious things which the apostle here depicts. As natural Israel entered into covenant with God, so all the people of God, all who desire to be God's people, are shortly now to be brought to the great testing point when the new covenant will be introduced and go into effect. As in the type, it required time for the slaying of the sacrifice, whose blood would be sprinkled upon the people for their purification and separation to God, so time will be requisite in the anti-type.

We have come to the place of the slaying of the sacrifices. Christ has been slain, our Lord Jesus has died on behalf of the sins of the whole world, and the "little flock" has been invited to join with Him in the sacrificing, and it is to this that the apostle refers saying: "I beseech you, therefore, brethren... present your bodies living sacrifices, holy, acceptable to God." And it is in respect to these sacrificers that the apostle again declares that we "fill up that which is behind of the afflictions of Christ." The sufferings of Christ, the presentation of the better sacrifices, has thus been in progress throughout this gospel age and will be consummated with its close; and the apostle declares: "If we suffer with Him, we shall also reign with Him." The reigning begins as soon as the suffering time ends. We are not in these remarks in any sense or degree suggesting the possibility of any sufferings of ours making atonement for sin. Quite the contrary. We hold with the Scriptures that the blood of Christ is alone efficacious, and that, so far from our sacrifices being necessary, a share with the Lord in the sufferings of this present time is a privilege granted to us.

With the end of the sacrificing, the whole Christ, Jesus the head, and the church, figuratively, "members of His body," will go up into Mount Zion as Moses went up into Mount Sinai, there to see the Lord face to face. This going up into the mountain signifies the "change" from earthly conditions to heavenly conditions, from human beings to spiritual beings, which must take place in all who would be of the kingdom class, as our Lord and the apostle specifically declare. "Flesh and blood cannot inherit the kingdom of God." "We must all be changed" changed from human to spirit conditions. (John 3:3-5; 1 Cor. 15:50-54.) This in

the New Jerusalem type represents the gathering of all the “living stones” and the organization of the New Jerusalem in its glory and beauty in the heavenly condition. The description of the New Jerusalem given in Revelations

3H259

gates of pearl, streets of gold, etc. are pictures representing briefly the grandeur and sublimity of the glorified spiritual Israel, the royal priesthood, the little flock, the bride, the lamb’s wife— ( Rev. 21:8-9.)

### **THE MISSION OF JERUSALEM THE GOLDEN**

The construction of the New Jerusalem is not merely for the blessing of those who will constitute its parts or members additionally it is to be God’s agency or channel for establishing a rule of righteousness throughout the world. And hence it is brought to our view as at once descending from God out of heaven to the earth. The signification of the picture is evident; it portrays a gradual establishment of law and order throughout the world at the hands of the glorified church or kingdom of God. It is the fulfillment of that petition of our Lord’s prayer, which says: “Thy kingdom come, Thy will be done on earth as it is done in heaven.” We are not to look for the kingdom of God to be established in an instant, as would be implied if a bolt of lightning were used to symbolize the matter. On the contrary, the gradual, dignified descent of the city is pictured, and when “the eyes of our understanding” are finally opened to its meaning we get the proper thought.

Let us glance back again to the type at Mount Sinai where Moses typical of Christ and the church, head and body, the great prophet, the great lawgiver went up into the mountain and was received into fellowship with God and commissioned thenceforth as God’s representative before the people of Israel. Presently he came down from the mountain to the people, and the record is that his face shone so that it was necessary that he should put on a veil in order to be able to communicate with the people. (Exo. 34:33-35; 1 Cor. 3:13.) Here we have another picture illustrating to us that the New Jerusalem, or the glorified Lord and his bride, will not be visible to human sight but will be veiled. As our Lord declared to some while on earth: “Yet a little while and ye shall see me no more.” Our Lord was done with the flesh when he sacrificed it on our behalf. The church, his body, will be done with the flesh when they have sacrificed in like manner as “members of his body,” and they must all be changed, must all be made spirit beings, or they cannot in any sense be members of and identified with “the Holy Jerusalem which cometh down from God out of heaven” the kingdom of God’s dear Son, which is to be present in the midst of men yet unseen.

When Moses descended from the mountain with the tables of the law, and while the mountain was shaking and the voice of words

was heard by the people, who were in such great commotion that they entreated that they might not hear the Lord's voice any more, then they accepted the veiled Moses as God's representative, and as such they became subject to him and to the law he promulgated. The apostle (context, verses 26-28), calls attention to the parallel which we must expect here, only on a larger and higher scale. He says that God's voice then shook the earth; but respecting the parallel to that shaking, which will come in the end of this age, at the inauguration of the antitypical new covenant, by the antitypical Moses (the Christ), there will be a still greater "shaking" one which will shake not only the "earth" (society) but also the "heavens" (present religious institutions). The apostle goes on to tell us how thorough will be the shaking which must be expected, saying: "This word 'yet once more' signifies the removing of those things that are shaken... that (only) those things that cannot be shaken may remain." (v. 26-28.) The apostle's thought is that in the end of this age divine judgments will be made so manifest against every hypocrisy (financial, religious, social and personal) as to cause a general shaking and overthrow of present institutions and arrangements that are contrary to the principles of justice, righteousness and love that nothing whatever shall remain of present institutions except such elements as have the divine approval. God will thus manifest Himself as "a consuming fire" against everything sinful, iniquitous, unrighteous.

### **OBEDY OR BE DESTROYED UTTERLY**

Other scriptures show us that this symbolical "fire," with which this age will close, will be a period of universal anarchy, in which all present institutions will go down as not being acceptable in the Lord's sight. It is at this time that the new covenant is to be promulgated to the world through the antitypical Moses the Christ, head and body and the people will entreat that divine vengeance may be stayed and that they may have their dealings, under the arrangement of this new covenant and it shall be so. Thus the apostle describes the kingdom which is to be established and which is represented by the New Jerusalem the kingdom of God's dear Son. His words are, "Times of refreshing shall come from the presence of the Lord (Jehovah), and He shall send Jesus Christ which before was preached unto you, whom the heavens must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; to him shall you hearken in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hearken to that prophet, shall be destroyed from amongst the people." Acts 3:19-21.

That kingdom will have a rule-or-ruin policy sure enough! But, since its rule will be that of righteousness, administered by the great Mediator, who will be “a priest upon his throne,” it follows that none need fear it, but that all may rejoice in its righteous arrangements, knowing that the blessing of all is the purpose and that the ruin or destruction of all evil, and of naught except evil, will be the result.

Dear friends, we are face to face with the great fact that this New Jerusalem is in process of development, and that those of us who have made consecration to the Lord and who have been accepted of Him and adopted into His family as sons, are heirs of the glory and honor and privileges symbolized by this New Jerusalem, from which “the river of the water of life” shall flow to all the families of the earth. This is a part of the symbolical picture given in Revelation: “The river of life is seen to start from the throne of God in the New Jerusalem, and to proceed forth for the refreshment of the whole world of mankind. The river of life represents the truth and privilege and

3H260

opportunity which will be extended to all mankind during the millennial age. This is indicated in various ways. For instance, there is no such city now, no such government in the world we are still praying for it, Thy kingdom come; Thy will be done in earth as in heaven. Neither is there any such river of the water of life flowing “clear as crystal.” At the present time, as our Lord suggests, the water of life is an individual matter, “a well of water springing up in you.” Only the consecrated have this well of water of life eternal; the rest of mankind are thirsty, and must remain so, until the favorable time which the Lord has appointed, when “streams shall break forth in the desert,” when “the knowledge of the Lord shall fill the whole earth.” Isa. 11:1-9; 35.

As a further indication that these conditions are still future, note the statement that then “the leaves of the trees will be for the healing of the nations” that will be the time of restitution. (Acts 3:19-21.) Note again the fact that it is “the spirit and the bride” that invite whosoever will take of the water of life freely. The “bride” is not yet in existence as a complete body the marriage of the Lamb has not yet come. The Lord intimates that the time of the marriage will be in the end of this age, when the church class will be complete then the marriage of the Lamb will come, for his wife will have made herself ready. (Rev. 19:7.) After she has become the bride or in the other figure, “the holy city,” Jerusalem the golden then she is represented as inviting all who will to take of the water of life eternal freely. This will not mean the inviting of those who are deaf and who cannot hear the invitation, for the promise is that “all the deaf ears shall be

unstopped;" neither will it mean the inviting of those who are blind to their need of life eternal and blind to the way of life, for the record is through the prophet that "all the blind eyes shall be opened." Isa. 35:5.

How thoroughly do we believe this presentation of God's truth respecting the kingdom that is to come? How fully do we believe that we are heirs of God and joint-heirs with Jesus Christ our Lord in this kingdom? Are we following in the footsteps of Jesus, that we may be accounted worthy of a share in that kingdom? To what extent are we laying up treasures in heaven? To what extent are we already identified with that holy city? Are we remembering daily the Lord's testimony that we should seek first, chiefly, the kingdom of God and its righteousness, and that we should consider secondary all other things and affairs of life; so that our best endeavors would be expended in so preparing ourselves, in so developing character, that we should be accounted worthy a share in the kingdom? These, dear brethren and sisters, are serious questions, that have a bearing upon everyday life. Well has the apostle expressed the matter, saying, "He that hath this hope in him, purifieth himself even as He (the Lord) is pure." 1 John 3:3.

### **A DREAM POINTED A LESSON**

It is related of a young woman of wealthy parentage and social standing that, thinking upon serious matters, questioning to what extent her life was being spent according to her opportunities, she fell asleep and dreamed she was in heaven. There she saw an elegant mansion in process of construction and inquired of a messenger whose that might be. To her surprise the name given her was that of her father's gardener, and she remarked; "Why, that is an elegant mansion for him; he has only a little cottage now." A little later on she saw a very small, insignificant structure, and inquired who might be the owner of that little affair, and to her horror her own name was given. Inquiring why matters stood thus that her father's gardener should have so stately a mansion in heaven while hers was so insignificant in comparison the Answer--was that the mansions were built according to the materials furnished; that the gardener had been laying up treasures in heaven while she had been spending hers on the earth. When she awakened and found it only a dream, a fancy of the mind, she was greatly relieved; nevertheless, in conjunction with the serious thoughts which she had had previous to the time of her dream, the result was a devoting of a much greater proportion of her time, energy, influence and opportunities to the service of the Lord to laying up heavenly treasures New Jerusalem treasures.

It would be far from our thought to intimate that the dream expressed the truth, or that such mansions as this young woman described are the ones that the Lord is preparing for His church; nevertheless, as a word picture, it serves fairly well to illustrate a

great and important lesson which the poet sets forth in verse thus:

*“Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life’s unresting sea.”*

The fact of the matter is that none will have a place in the New Jerusalem except those who have laid up treasure in heaven. The entire city is of pure gold, which represents the divine nature, and the apostle points out that the divine nature whose special quality is immortality is only for the overcomers, “conquerors.” True, the Lord has other provisions, other plans. Some who will not get into the throne as the joint heirs with the Lord, sharers in the kingdom glories, will be “before the throne” as servants of the King, glorious and honorable in their position and service. Still others will be saved by the Lord’s grace on a still lower plane of being, to which the door of opportunity will be opened during the millennial age. But now it is for us to make our calling and our election sure as members of the New Jerusalem, members of the bride of Christ, by proving ourselves to be Israelites indeed, in whom there is no guile.

An important question is, how shall this best be accomplished? and we can but briefly hint the Answer--here. The steps we have previously outlined first, repentance, reformation in conjunction with faith in the sacrifice of our Lord Jesus as our redemption price; and, second, a full consecration of heart and life, time and talents, influence and means, to the service of the Lord seeking first, chiefly, the kingdom, and allowing everything of an earthly character to be secondary as respects our love, our interest, our attention. This surrender of your will to the Lord was your consecration even unto death. That consecration, accepted

3H261

of God, constituted your begetting of the Holy Spirit. Subsequently the influence of this change in the whole course of life, and of the Lord’s blessing and favor toward you as a result, has been the gradual opening of the eyes of your understanding to clearer conceptions of the divine character and the principles of righteousness, and this has doubtless led to greater love and reverence and prompter obedience, and thus your will, accepted of God and under the blessing of His Holy Spirit, has not only been at work transforming your mind and setting your affections on things above more and more, but it has also doubtless to a considerable extent affected a transformation in your daily conduct, the Holy Spirit thus “quickenning your mortal body” to the service of righteousness and truth and using it for the

blessing of others and for your own progress in the narrow way.  
Rom. 8:11.

Thus do we lay up treasure in heaven not necessarily the amount of money we may give to charities or to religious work, though these are by no means despised of the Lord, we may be sure. The sacrifice which the Lord most appreciates is the “broken and contrite heart,” and that delivered to the Lord constitutes our greatest treasure in heaven. It is in His sight a sacrifice of sweet odor. As a result of our heart devotion we further lay up treasure in heaven when we allow love to rule in our hearts at the cost of earthly advantage, either by way of giving time or influence or money to charities or by the practice of such honesty as love for our neighbor would suggest, which might hinder us from making some sharp bargain, but which, nevertheless, would be esteemed in the sight of God as of much more value than wealth. Love is indeed the sum of all the graces of the Spirit, so that we may say that in laying up a loving character we lay up these treasures in the development of joy, peace, gentleness, meekness, patience, godliness, brotherly kindness, love. The apostle assures us that a loving character or disposition consecrated to the Lord is in His sight precious. He assures us that “a meek and quiet spirit in the sight of God is of great value.”

In view of all these things, dearly beloved, let us exert our energies specially, daily, for the laying up of treasure in heaven. Earthly treasures are but fleeting, even if we gain them and many there be who seek them and obtain them not. The heavenly treasures may be obtained by us under the most unfavorable conditions. The Lord’s grace is pledged to the assistance of those who are thus disposed and consecrated to Him and to doing His will. “They shall be Mine, saith the Lord, in that day when I make up My jewels” the precious “living stones” of the New Jerusalem.

[Pittsburgh Gazette, October 24, 1904](#)

## **WATCHMAN! WHAT OF THE NIGHT? THE MORNING, AND A NIGHT COMETH**

Pastor C. T. Russell addressed a large audience in Bible House chapel, Arch Street, Allegheny, at 3 p. m. yesterday. His text was from Isaiah 21:11-12. “Watchman, what of the night? The watchman said, The morning cometh and also the night.” The discourse in full follows:

For 30 centuries the world, led by the hopes of the Jews, has been looking for and hoping for and thinking about the coming golden age, in which all the families of the earth will be blessed with every conceivable prosperity. Nor did the thought originate

in the Jewish nation. It came to them through the divine promise, the oath-bound covenant of God to Abraham, that in his seed all the families of the earth should be blessed. The hope set before the nation of Israel was that they, as the seed of Abraham, would be God's agency in connection with Messiah for the communication of this blessing to every nation, kindred, people and tongue. Under the stimulus of this hope their nation held together as no other nation has ever done.

Those who accepted Christ, both of the Jews and the Gentiles, lay claim to all those promises which center in Christ, and which the Jewish nation in rejecting Him cut loose from. Christendom claims to be spiritual Israel, and, as such, heirs of all the wonderful spiritual promises of God, as the apostle declares: "If ye be Christ's then are ye Abrahams's seed, and heirs according to the promise."—( Gal. 3:29). This hope inspired the apostles and all of the early church. They looked forward to the second coming of Christ as the time when the church as His bride would be glorified with their Lord and associated with Him in the work of the kingdom the work of restraining and destroying evil and exalting righteousness the work of rolling back the curse from every people, nation and kindred, and of uplifting the world of mankind from sin and death the work of raising up the dead world from its fallen condition to all that was lost in Adam and redeemed by the precious blood of Christ. This glorious time the Apostle Peter, for instance, referred to, saying: "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive (retain) until the time of restitution of all things spoken by the mouth of all the holy prophets since the world began."—( Acts 3:19-21).

No Bible student of honest mind will for one moment question that the hope of union with Christ in His kingdom at His second advent was the hope of the early church. It was in view of this glorious exaltation that the apostles and all the faithful brethren were so willing to suffer persecution for the truth's sake and thus to follow their Master in the "narrow way." He foretold that those who follow Him in this present time would in the regeneration time, in the promised millennial age, sit with Him in His throne as His bride and associated in the government of the world, in its instruction in righteousness, in its uplift out of sin and degradation. The apostle emphasizes the Master's

3H262

teachings, saying "If we suffer with Him we shall also reign with Him," and exhorts the church to count all things of this present time but as loss and dross that they might win Christ win a membership in the great Messiah, and thus share with their Lord and head in the great work He is to accomplish according to the promise.



The apostle links together most positively present faithfulness to the Lord and future association with Him in the kingdom, saying: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—"We are the children of God; and if children, then heirs; heirs of God, joint heirs with Christ if so be that we suffer with Him, that we may also be glorified together with Him." He further declares that the "earnest expectation of the creature (the world of mankind in general) waiteth for the manifestation of the sons of God" their manifestation or revelation in glory as the Christ, the Messiah, the great king, head and body, whose rule is to bring to earth the golden age and all the foretold blessings mentioned by the mouth of all the holy prophets since the world began. Rom. 8:16-19.

### **CHRISTENDOM GONE ASTRAY**

No theologian of any denomination will question the fact that so-called Chiliasm hope in the second advent of Christ and the kingdom which He will then establish was the dominating thought of the church of Christ in the days of the apostles, during the time when the New Testament was written. The followers of Christ understood themselves to be entirely separate and distinct from the world, to have different hopes and aims from the remainder of the race, because they were "children of the highest," "begotten again of the Spirit," "new creatures in Christ Jesus," to whom old things have passed away and all things have become new, through this hope inspired by the Lord's word and appreciated through His Spirit. But very very soon after the death of the apostles grievous errors crept in amongst the Lord's followers and a new theory or philosophy on the subject of the kingdom was started, namely, that instead of waiting for the Lord from heaven to exalt His church with a glorious change from mortal to immortal conditions and to clothe her with glory, honor and immortality, and equip her with power and authority to execute judgment on the earth, the program was to be a different one that the apostles had not quite grasped the thought that the church should understand it to be her mission to convert the world without her Lord, and that when she had accomplished this He would come, inspect her work and approve it.

The mistake was a serious one and its results have been far-reaching. The theory that the apostles had made a mistake in the teaching that the church was to continue to suffer until the second advent of Christ that it was to continue to be despised and rejected of men, and that whosoever would live godly in this present life would suffer persecution, were only partial truths applicable to the apostles' day, and not subsequently. The thought that the apostles' testimony needed to be supplemented led to the theory that prevails today in the Roman Catholic and all the Episcopal churches, namely, that the testimonies of the apostles are not the final messages of God, but that the living

church is of equal power and authority with the apostle that the clergy through apostolic succession have the same right and the same authority that the apostles had to express the divine plan, and thus came the false teaching that the decrees of councils of the church, the creeds and doctrines which they established, were to be taken as the rule of faith and practice in conjunction with the writings of the apostles.

This serious error is widely manifest and has borne much bad fruit, permitting the introduction of various forms, ceremonies, practices and doctrines which the apostles never authorized and many of which are in direct opposition to their inspired teachings. The reformation movement under Luther and others was an attempt to get free from this error and to acknowledge what the scriptures so clearly present, namely, that there were but twelve apostles of the Lamb and that they had no successors in office, but are with the Lord's people as the representatives of the Lord and His message throughout the age, and constitute, therefore, the only divinely appointed teachers in conjunction with the Lord and all the holy prophets of ancient times, to whose utterances they have furnished the key.

Under the lead of these new teachers, who claimed for themselves apostolic succession and apostolic inspiration, the hope of the second coming of Christ as the world's deliverer from the thralldom of Satan and sin and death gradually faded and a new teaching took its place. That new teaching began the foundation of the papal theory and practice and descended in a legitimate manner from papacy to the various denominations of Christendom. That theory is that God has commissioned the church to conquer the world now not waiting for a millennial reign of Christ in which He shall reign until He hath put all enemies under His feet, as the apostle Paul points out. 1 Cor. 15:25.

### **THY KINGDOM COME**

The theory that the time had come for the church to cease her suffering and to begin her reign over the kingdoms of the earth would naturally be a pleasing and fascinating theory, and no wonder it gradually enveloped the church to such an extent that any who still held to the old apostolic views were few and considered behind the times until finally when the error became known as "orthodoxy" and was established by councils of the church, those who held apostolic teachings on the subject were called "heretics." Under the new theory every energy was bent to attaining power over the nations, and the whole world knows of the wonderful success of the effort. The Roman empire was swallowed up by papacy, and the power and authority of the empire passed into its hands.

For century upon century papacy reigned over the civilized world, under the claim that it was the kingdom which had been

predicted by all the holy prophets, the kingdom which was to conquer the world and to which all the kingdoms of the earth should do reverence. History tells us that in the enforcement of this theory that papacy was the kingdom of God and that the pope was the personal representative of Christ, His vice-gerent in the earth one of the kings of England, for venturing to ignore a mandate from the pope, was threatened with the loss of his kingdom and

3H263

as penance was obliged for three days and nights to walk barefooted about the pope's palace, and then was admitted to the pope's presence and on his knees kissed the pope's great toe, as a fulfillment of the prophecy of the second Psalm, "Kiss the Son, lest he be angry and ye perish in the way." Psa. 2:12.

It was in accord with this same erroneous teaching that thousands upon thousands were persecuted to the death because they would not recognize this papal system as the kingdom of God's dear Son foretold by the prophets, our Lord and the apostles because they did not recognize the pope as the vice-gerent of Christ and the reign of Christ thus begun. It must be acknowledged that those persecutions of all opposed to papacy as heretics were in full accord with the theories advanced. The scriptures declare that when God's kingdom shall be established it shall rule the world with a rod of iron and put down all insubordination of every kind. If therefore papacy was that kingdom of God it should be expected that it would subdue with mighty power, as an iron rod, all opposition. Thus does an error of doctrine lead to an error of practice, and illustrates to us the necessity for having the true faith once delivered unto the saints, and the necessity also of rejecting as false, as anti-scriptural and anti Christian, everything which opposes or substitutes itself for that which the Lord has promised.

### **REFORMATION THEORIES TINCTURED**

Martin Luther, at one time a Roman Catholic theologian, by the grace of God got his eyes so widely opened to the errors of the system with which he was associated that he withdrew and began a reformation work. A great blessing has come through that reformation movement with which Luther and others were identified a blessing to Christendom in general, including Roman Catholicism. Almost fierce were the attacks of Luther on the papal system as the anti-Christ. He realized that it was necessary that this point should be seen in order to break the superhuman influence of Satan, exercised through that great system to the enslavement of the whole world in gross superstition and unrighteousness.

We think it not unreasonable to believe that many honest-hearted Roman Catholics, looking back to the gross darkness of the sixteenth century, are glad of the reformation movement, and

realize that a great change has resulted therefrom beneficial to every element of honesty and righteousness in the papal system.

We, too, rejoice in the benefits which have come through that reformation to all the people of civilized lands, but we wish to point out that the reformation movement in its wide influence has only restrained one of the open and violent results of the false doctrines, and has not changed the false doctrine itself, of which the papal hierarchy was the reasonable and legitimate fruitage. Unless this erroneous theory be gotten out of the way unless we say, not expecting that it will be, we may be sure that the proposed unification or federation of all religious systems of Christendom will speedily lead to autocratic assumptions in the world, very similar to those which papacy exercised in the zenith of its power though doubtless moderated to some extent by the changed conditions of our day.

We are not hoping to change these matters as regards the world in general. Our only hope is to reach the hearts and understanding of the Lord's truly consecrated people, for, as the Lord has declared through the prophet, "The wicked shall do wickedly, but shall not understand, but the wise shall understand" our Lord's little ones, who are wise in accepting His word and plan rather than human philosophies and earthly wisdom and policy. Instead, dear friends, of our entertaining a hope of swaying the world in this matter, we realize that it is clearly taught us in the Book of Revelation that this great federation of Christendom is very near, and that the Lord will permit it to have sufficient power in the world to estop myself and any other who will speak forth in defense of the faith once delivered to the saints; and to show the errors and inconsistencies of the theories which are dominating the "Christian world" today. It would not at all surprise me if only a few years hence any one using the language which I am using here today

## **WOULD MEET WITH VIOLENCE**

Do you ask why? I Answer--that the public mind is so permeated with the error and so committed to its support, and so blinded to the greater beauty and harmony of the divine word and plan, that, in a fancied zeal for God and His cause, these persecutors of the future like those of the dark ages would verily think themselves to be doing God's service.

Christendom is infatuated with the thought of converting the world. In heathen poetry they read of the golden age, and in the scriptures they read of the glories of the day of Christ, the millennium, and logically they reason that evil and sin ought not to endure forever, and that the Lord has promised that the time shall come when Satan shall be bound, that he shall deceive the nations no more and carried away by this zeal with the erroneous theory that they are now the kingdom of Christ, and that they are now to reign over the world, and that they are now to conquer

the world for Jesus and that it is the Lord's command upon them to subdue all things, and to bring all things into subjection to the Father, they will be ready to go to almost any lengths with any and everything opposing this theory, which has become so entrenched in their minds.

It is true that the glorious day is to dawn, that the scriptures affirm it; but Christendom in general stands with its back to the sunrise and is looking for the millennial blessings in the west. Hence Christendom in general fails to recognize the streaks of dawn already visible to the watchers who, being in line with the divine word, are properly looking toward the second coming of Christ, for the sunrise of the great millennial day, for the revelation of the great millennial king, for the glorification of the Lamb's wife at the promised marriage supper.

When preparing this discourse my eye fell upon a tabulation prepared for Sunday school teachers by a celebrated doctor of divinity, which was intended to show how rapidly the Lord's kingdom is now conquering the world. We refer to this as a proof of our assertion that our dear Christian friends, in general misled by the wrong theories on the subject of Christ's kingdom, are looking to the west-ward instead of to the east, the real point of sunrise. The table

3H264

mentioned sets forth that in the year A. D. 1000 there were 50,000,000 of Christians; in A. D. 1500, 100,000,000; in the year 1800, 200,000,000; in the year 1880, 200,000,000; in the 1880, 415,000,000. I presume if the table were carried up to date the claim would be five or six hundred millions of Christians. The doctor of divinity who prepared this table, and many of those who will examine it, overlook the fact that the 50,000,000 of the year A. D. 1000 and the 100,000,000 of the year A. D. 1500, were nearly all Roman Catholics or Greek Catholics, and that similarly the 415,000,000 of 1880 consisted of more than two-thirds Catholics, Greek and Roman. This Protestant minister seemingly forgot and expected his readers to forget, that Protestant missionaries in France, in Spain, in Italy, in the orient and elsewhere in the world, are sustained for the avowed purpose of freeing those peoples from the darkness and superstition of a false Christianity.

The realization that no one body of Protestants could ever hope to dominate the world, yea, that all of them could never accomplish such a mission, is leading not only to a desire for Protestant federation, but also for a closer relationship with and a general recognition of the Roman and Greek Catholic systems. All this willingness to ignore doctrines and principles is the

fruitage of this wrong theory that God expects the church to conquer the world and establish the millennial condition before Christ comes. This is called the post-millennial view and is the prevalent view amongst Christians everywhere.

### **FIGURES THAT DO NOT LIE**

If our dear friends who entertain this unscriptural view (Catholics and Protestants) could but see its unreasonableness, there would be some hope that some of them at least would abandon it, but they seem blind to reason on the subject. Take their own figures, and look for the 415,000,000 of Christians that they say will shortly convert the remaining 1,100,000,000 and establish the millennium. Do we not see from the latest census returns that the natural increase of human kind the world over during the last decade was 8 per cent, and this compounded would mean 115 per cent in the century. Taking their own figures, Christianity is not increasing in any such ratio, and hence the conversion of the world is really further off every year.

To make my meaning more clear: The largest estimate of the world's population in the year 1805, was that given by Pinkerton, who estimated it at 700,000,000; Volney in the previous year, 1804, gave his estimate as 437,000,000. We grant the larger figures, 700,000,000, and then take the estimates made by the doctor of divinity already referred to that there were 200,000,000 Christians at that time. Allowing these figures, there were only 500,000,000 of heathen to be converted in the year 1805, while by the same figures there were over 1,200,000,000 that needed converting in the year of 1880. How long will it require to convert the world at this rate? Why cannot the bright minds that are identified with this erroneous theory see the fallacy of it and seeing its fallacy, why do they not promptly turn and confess the truth and throw their influence toward the re-establishment of the primitive faith of the church, the faith once delivered to the saints by the Lord and his apostles that the morning cometh only with the second coming of our Lord.

But, dear friends, suppose that facts did not thus knock the entire bottom out of this false theory, this false hope which Christendom is pursuing suppose that there were the best of reasons that the whole 1,600,000,000 of the world's population could be converted in the same sense that the 415,000,000 are converted, what would it mean? Would it mean the millennium which the apostles taught? Would it mean the kingdom for which our Lord taught us to pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven?" Alas! no. If churchianity ever succeeded in grasping her ideal we see that it would be but an apple of Sodom. Look for a moment at the Christians who compose this 415,000,000. The more you examine them the more you will be convinced that the thing they all need most is to be converted fully. Not only are the majority of them Greek and Roman Catholics, but the majority of all the infants and

children whose future must needs yet be determined either for Christ or the world, for in this reckoning of Christians practically all of Europe is included as Christian except Turkey. Consequently it is from this 415,000,000 that we find growing lists of murderers, suicides, thieves, boodlers and grafters being recruited.

With a hope of the world's being converted to such conditions, dear friends, we have and should have no sympathy. Many of the poor heathen are much better off left by themselves than brought under such conditions as are farcically called Christendom. We do not praise the heathen; none, we believe, appreciate more than we the great needs of heathendom, but something far better than nominal Christendom has to offer them is needed. With Christendom goes certain measures of so-called civilization, which in some respects perhaps is advantageous, but in many respects is injurious. Comparing the 1,200,000,000 with the 400,000,000 called Christians, we find that, in some particulars, the heathen have quite the advantage. The 400,000,000 nominal Christians do the bulk of the fighting, swearing, liquor drinking and a considerable share of its general dishonesty and stealing. God forbid that we should be forced to accept any such millennium as would be brought about by the conversion of the world to such conditions. We are here reminded of our Lord's words to the Pharisees in His day; "Ye compass sea and land to make a proselyte, and when he is made he is two-fold more a child of Gehenna than yourselves."

### **LOVE FOR MISSION WORK**

From infancy I have sympathized with the heathen and longed to help them. I still have this same love and desire, but my eyes of understanding have opened wider since childhood. I now perceive that God loves the heathen and the whole world not only as much as I do, but more. I have heard His message saying: "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans," and I have come to realize the truth of this and see the great plan which God has for the salvation of the world.

This plan I now see is first of all the selection from the world of suitable missionaries. Jesus is the head of this missionary company, and during the gospel age the Holy

3H265

Spirit has been attracting under the terms of the gospel, along the lines of the narrow way of self denial and self-sacrifice, those whom the Lord is pleased to associate with Himself as His church, His bride, in the great missionary enterprise which was purposed from before the foundation of the world.

These missionaries receive their training under the present reign of sin and death, but as soon as the entire company graduates the



scene will change. They will be invested with divine power and authority, and will scatter the present night of sin and death and constitute the sun of righteousness which shall heal the world with its benign beams. This is the glorious morning mentioned in our text the morning of the grand millennial age, the golden age of the poets, the day of Christ in the language of the apostles. The Psalmist declares: "Weeping may endure for a night, but joy cometh in the morning," and our hearts are glad because we see the dawning of the millennial day already beginning and the shadows of the dark night fleeing.

This glorious day is coming not by the conversion of the world under present conditions, not by calling the kingdoms of this world the kingdom of Christ, not by calling all classes living in civilized countries "saints of Most High God." The morning is dawning because the Lord's time has come for the second advent for the establishment of the kingdom for which we pray. "Thy kingdom come, Thy will be done on earth as it is done in heaven" because the times of restitution of all things spoken by the mouth of all the holy prophets since the world began, are about to begin. I cannot here and now give you the proofs that we are already chronologically entering this great day of the Lord, but the proofs are abundant and clear, and for the asking may be had to read by any of you. They are found in the books entitled the "Millennial Dawn Series," which by the grace of God are scattered in various languages throughout the world to the extent of over a million and a quarter copies.

### **CLOUDS AND DARKNESS**

In our text the prophet declares that not only the morning comes, but also a night. This signifies that while the morning is dawning a specially dark period will come over the affairs of earth and this dark cloud is already manifest. In the scriptures it is termed a "time of trouble such as was not since there was a nation." (Dan. 12:1.) The various descriptions lead us to understand that this trouble will be occasioned by anarchy, which will overthrow all present institutions, social, political and religious, and cause the greatest suffering in the world that has ever been known. We can see the forces organizing whose conflict will eventuate in this anarchy; on one hand we see capital combining and entrenching itself and getting its hold on the necessities of life in every direction; on the other hand we see labor equally active in its combination and entrenchments, and undoubtedly the coming conflict will be between the two, and the scriptures show us the anarchious results.

We would not intrude this awfully dark scene in this connection, but that it is referred to in our text and frequently is necessary as an explanation of the process by which the Lord intends to establish His kingdom of righteousness. Man's extremity will become God's opportunity. The highest attainment of civilization resulting in anarchy will greatly humble the pride of



humanity and make the world ready for the kingdom of righteousness and peace which will then be ushered in. The trouble of that awful time will be the plow-share of the Lord for preparing the hearts of the world for the glorious blessings of His millennial kingdom, and thus even the evil things shall work out good under divine Providence.

What manner of persons ought we to be who see the glorious dawning of the millennial day, and who see also the intervening night of trouble? As the apostle intimates holiness of life should be and is induced and assisted by this knowledge of the divine plan. Our hopes and affections rise above the things of this present life to the glorious things of the kingdom of righteousness, the kingdom of God's dear Son, and we long for the time when God's will shall be done perfectly and absolutely among men as it is now done among the angels of heaven. Truly the apostle declared, "He that hath this hope in Him purifieth himself, even as He is pure."—( 1 John 3:3.)

[Pittsburgh Gazette -- November 7, 1904](#)

## **TRUE RICHES A GREAT BLESSING, GOD ADDETH NO SORROW THEREWITH**

Pastor C. T. Russell was with his home congregation in Bible House chapel, Allegheny, yesterday and spoke to a packed audience from the text, "The blessing of the Lord; it maketh rich, and He addeth no sorrow therewith." Prov. 10:22. He said:

The rush and push and scramble for riches was never before so great as at the present time, and the reasons for this are quite apparent. The increase of knowledge which has reached the masses during the last half-century has awakened generally thoughts and aspirations which never before moved any except the extremely few. Added to these has come the examples of Vanderbilts, Astors, Carnegies and Schwabs, rising from the humbler positions in life to pinnacles of fame, affluence, luxury, in an incredibly short time. The fact that a ferryman, with a little boat which he propelled by hand, became a multi-millionaire and the head of one of the largest railway systems in the world, could not be without its influence on all who heard of his success. The fact that a peddler of coon and bear skins became a multi-millionaire, and that his representatives in the world today are the largest owners of real estate in the largest city of the United States, could not fail to impress a lesson upon the rising generation. The fact that a telegraph messenger boy rose from that position to be the

controller of hundreds of millions, and a broad dispenser of public benefactions in his laudable endeavor not to die extremely rich, necessarily made an impression wherever known throughout the world. The fact that a country boy driving a stage coach should in a few years leap into world-wide prominence as a millionaire caused breathless astonishment. Naturally enough all these exhibitions of prosperity, or, as some would say, luck, have tended to stir the ambitions not only of the rich to be richer, but also of the poor to become rich. And so we see the millions of civilized lands eagerly straining every nerve and watching every opportunity peradventure some such good fortune should come to them, meantime encouraged by many examples less notable than those we have cited.

Is it any wonder that the world is seemingly gone mad in its pursuit of wealth? that mammon is worshiped or served in every conceivable manner and place in the hope of receiving name, place, honor and ease? And is it any wonder that those worshiping daily at the shrine of mammon, as they look about them and see the more favored ones on the social tiers above them, should come to feel that the attainment of wealth would mean the attainment of every blessing, comfort and joy that heart could wish? It is no wonder! It would be remarkable if it were otherwise! It would be strange if human reasoning were not to reach just such a conclusion!

### **ACQUISITIVENESS A GOD-GIVEN QUALITY**

From the standpoint of some, all this would be set down as greed and selfishness. But this is not the proper viewpoint. We are to remember that acquisitiveness is an organ to be found in every cranium, and that so surely as we hold to the scriptural declaration that man was created in the moral image and likeness of God, so surely must we contend that acquisitiveness as originally possessed was an element of this mental likeness to the Deity. The desire to acquire is not an evil of itself, but a blessing; without its influence mankind would be ambitionless, drones, savages.

What then is the difficulty if acquisitiveness is of itself a good quality, a proper organ of our nature? Why are some of the fruits of its exercise evil some of them diabolical? We reply that this organ in the majority of people today is too active; but, on the other hands, the quality of activity as compared with its opposite, lethargy, indolence, is an admirable quality. Our highest conception of the perfect man, Adam, sees him full of activity, energy—"not slothful in business, but fervent in spirit." So then we can neither blame the organ of acquisitiveness nor the quality of activity, for both are good qualities under proper regulations and restraints. We must look further for the seat of trouble.

## **POOR COMBINATIONS RESPONSIBLE**

The secret of our inquiry lies in the fact that as human beings we are not controlled by one or two of the organs of our constitution, but are influenced by all of them more or less. For instance, acquisitiveness as a quality of the human mind is surrounded by other qualities and influenced by them. To illustrate: Alimentativeness, or the love of eating and drinking, bears upon acquisitiveness and supports it, saying, I must acquire money, otherwise I cannot have the food I crave. The organs of music and mirthfulness have their bearing also, and urge: We cannot be gratified unless we have money for entertainment, etc. Ideality, or the love of the beautiful, calls loudly to acquisitiveness, saying: Whatever you have, dress or home, house or lawn, must be in good taste, and this requires money. Conjugal love love for a mate and appreciation of the family circle calls to acquisitiveness, saying: Bestir yourself, for without money and its products we will be deprived of our enjoyments. Acquisitiveness, pressed thus from every side, more under present conditions than in the primitive state, casts about for assistance, and finds the organs of combativeness and destructiveness ready to assist it in meeting the claims mentioned.

Combativeness and destructiveness are the artillery and cavalry of the human character, diverting every resource of human energy into their service, and waging life's battle against their service, and waging life's battle against everybody and everything out of harmony with their master, acquisitiveness, and the various co-related qualities associated with acquisitiveness. This is particularly the mental attitude of the whole world of mankind and the strife is growing day by day. The scriptures inform us that ultimately the greatest time of trouble which the world has ever known will result; and that this time of trouble will be brought about by just such selfish strife, in which, as the Lord through the prophet declares, "every man's hand shall be against his neighbor." The worldly expression on the subject, which is becoming more and more the world's rule of life, is expressed in the adage, "Every man for himself, and the devil gets the hindmost." The hindmost who fall in life's battle sometimes breathe their last in almshouses or in hospitals or as suicides. The clear intimations of scripture teach us to expect more radical things in the future than have ever been known in the past, except in the great period of anarchy which swallowed up the Jewish nation in A. D. 69, and in the great French revolution at the close of the eighteenth century.

## **THE SIDE-WHEEL STEAMER**

Phrenologically considered, the part of the cranium representing acquisitiveness lies just above the ear, and, as we have just seen, all the other qualities of mind seem more or less to pay tribute to acquisitiveness to depend upon it for their sustenance and

pleasure and all more or less serve it and obey its mandates through a kind of necessity. Thus seen the human head is very much like the side-wheel steamer, the wheel which propels it being represented by the organ of acquisitiveness. Every person who has made his mark in the world financially or socially we may surely know possessed this organ of acquisitiveness in large measure proportionately larger than the organs surrounding it. In some respects this is a good arrangement. If, for instance, the organ of ideality were the largest and dominating one and acquisitiveness were small, the result would be a lover of the beautiful without the energy and ambition to produce or acquire the beautiful. We see then that the difficulty with our race as a whole is not that we have the organ of acquisitiveness, nor that it is too large, but that our other qualities are deficient, too small, out of proportion, out of balance.

3H267

### **BENEVOLENCE, VENERATION, CONSCIENCE**

Lying farthest from acquisitiveness are the higher reflective organs, benevolence, veneration and spirituality, conscientiousness, firmness. These latter are located in the fore-front and along the top of the head. As might be surmised from their location, they are more independent of acquisitiveness, than are the other organs; nevertheless they often pay tribute also. For instance, benevolence exercising itself along the line of charities, may appeal to acquisitiveness, saying, I cannot dispense wealth which I do not possess; I therefore need your assistance.

Veneration may also to some extent bow to acquisitiveness, saying, my reverence for God leads me to desire to place some trophy at his feet, and this means that I must have money. Spirituality may also turn to acquisitiveness for assistance, and conscientiousness may support the claims of both of these and call loudly to acquisitiveness, claiming it to be its duty to acquire in order to give in harmony with benevolence, veneration and spirituality. Wherever we see the qualities represented by these higher organs strongly manifested in character, we speak of the person as being noble-minded as desiring wealth and using it on a higher plane than those who are comparatively deficient along these lines.

All that we have here described belongs to the natural man. Even the noblest characters under such an organization of mind are not what the scriptures class as spiritual. This brings us to another feature of the subject, one of the most important factors of human affairs the office of the will.

Those who have followed the argument understandingly will have no difficulty in appreciating my meaning when I liken these various organs or qualities of the mind to the various members of a legislative body, such as congress or parliament. In every such gathering of men there are some who dominate and to a large

degree control the others, who, while having functions of their own, practically become satellites of their leader. There are generally two leaders or parties, sometimes more, seeking control of such a legislative body, and the strongest party dominates the others, and places its leader in control as the speaker of the house, and passes the rules and by-laws governing the conduct of affairs under its regime. Thus, for instance, the late Thomas B. Reed not only belonged to the dominating party in congress, but by that party was made its leader, and in co-operation they made the celebrated "rules for the house" respecting the order of business and the rights and liberties of the members.

Applying all this to the human mind, we note that in some minds on some questions there would be full agreement of all the organs; as, for instance, they generally agree to follow the lead of and to support acquisitiveness, and acquisitiveness in turn recognizes the claims of the various members, watching after their interests. Where, however, conscientiousness or veneration or benevolence, for instance, are reasonably large and influential in the mind, there is apt to be more or less of conflict. Conscientiousness may refuse its consent to the methods which acquisitiveness and combativeness might be disposed to employ.

Or it might be such a question as would enlist in the support of conscientiousness the organs of veneration, spirituality, the more religious elements of the mind. These would oppose, and often quite a mental dispute arises over certain questions, with long debating and powerful arguments on both sides. Indeed, fortunately, this is the attitude of the large proportion of people in civilized lands. Otherwise if conscientiousness, etc., offered no opposition, and acquisitiveness, urged on by the various pleas of the surrounding faculties, had no opposition or restraint, the results in the world would be terrible indeed; murder and robbery would be everywhere prevalent. We are glad, therefore, that the "fall," which has so unsettled the mental balance of the race, has not in the majority crushed out or eliminated conscientiousness and its supporting organs of the higher realms of thought.

This attitude of mind, this continual conflict, makes the life of the average man more or less miserable, for he not only desires many things which he cannot obtain, but he is in continual conflict with his conscience and higher organism in respect to the methods employed in securing what he does obtain. The result in the majority is an agreement to disagree, an agreement to do neither the one thing nor the other, to neither satisfy conscience and the higher organs, nor to give full rein to acquisitiveness and the lower organs. This condition we might well term an armed truce between two opposing factions, neither one conceding fully the rights of the other. The apostle, speaking of such a mind, declares it to be a double mind, and says, "A double-minded man is unstable in all his ways" he lacks full

satisfaction, he lacks mental rest and peace; consequently the majority of the world of mankind, whether rich or poor, are dissatisfied, discontented, unhappy.

### **THE PEACE OF THE NEW MIND**

If we are convinced of the truth of what we have just considered, we come properly to the questions: Is there a remedy? and what is it? We Answer--that there is a remedy, but comparatively few realize this even partially, and many of them hold back and never obtain the blessing. The first step in any reformation, social or individual, mental or physical, is to grasp the situation and realize the need of a change. Hence our endeavor to portray this need by a review of the conditions as they exist in the natural mind. Those who are satisfied with such a warring condition, those who do not seek peace and rest, we do not address, for the effort would be useless. To those who are seeking we quote the words of the great Redeemer, "Come unto me all ye that labor and are heavy laden and I will give you rest." The whole world is laboring and is heavy laden. To such who have sought rest in other directions and have found none, we have a message the divine word speaks peace by the blood of Christ.

Our mental unbalance, no less than our physical blemishes and mental and moral weaknesses, all corroborate the scriptural narrative of the fall the fall out of divine favor with all that this signifies of disease and physical blemish culminating in the tomb the fall into sin and its penalty, death. Recovery is impossible except by divine aid, and this aid has been extended to us as a race in the great sacrifice finished at Calvary. Knowledge of that

3H268

fact and an appreciation of our own needs are the strands of the cable of hope which draw us toward the Almighty, the Creator, for forgiveness, that we may obtain mercy and in His appointed way find grace to help in every time of need.

The gracious message of God to us is that if we are ready to forsake sin to the best of our ability, and will exercise faith in Christ as our Redeemer, the Lord will begin a work of reformation in our hearts and lives. He will do this through the instructions of His word, which extends "exceeding great and precious promises" to those who come unto Him in "the only name given under heaven and among men whereby we must be saved." This reformation enjoined upon us we naturally strive to accomplish for ourselves, saying if our past sins are forgiven we will see to it that we sin no more for the future. Good resolution! Noble endeavor!

However, before we have gone very far in the new way, in the way of righteousness, in the way of obedience to the Lord, we find ourselves woefully entangled, and at first are wholly unable to understand the matter. We find our will to be to do the Lord's

will, which we recognize as absolutely right and proper; but we find in our members, we find in the different organs of our minds various combinations arrayed against our good intentions. Acquisitiveness insists that whatever be our change of intention, nothing must be done to the curtailment of its influence in our lives. Others of our members join in the same protest, and insist that the new resolutions are certainly extreme if they bring upon us any disadvantages of an earthly kind. With united voice almost every organ of our minds cries out that we must not be extremists, for this would make us in the eyes of the world fools and rob us of all the pleasures of life.

It requires a little time for the reformed will to right itself from the shock received from such assault as this from every quarter; it is a new experience and rather a surprise. The expectation perhaps was that as soon as reform became the watchword of life, the Lord would overrule matters so that everything would run smoothly, and joy and peace of heart would prevail. Not so, however. The Lord desires a still deeper work of grace than this, and hence the natural battle of the selfish organs preponderates against the will of God, if permitted. Of these the apostle says: "The carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7.

It cannot be in harmony because of its derangement through the fall. If all the organs of the mind still maintained their original proportionate weight and influence matters would be different, and the reformed attitude of mind would be approved as the course of wisdom by the consensus of judgment of all the members or faculties of the mind. It is this loss of mental balance or equilibrium through the fall, and the many centuries of hereditary degeneration that constitutes the "worldly mind," or, what the scriptures designate the "carnal" or "fleshly" mind that is, overbalance toward the interests of the flesh, unbalance as respects the higher interests.

### **"CHANGE" START TO FINISH**

What steps shall be taken to get rid of this conflict between the reformed will and the natural mind? What is the road to the peace our Lord referred to, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" The step which the Lord directs as necessary to the attainment of full peace with Him is a very radical one, but one which once taken is never to be regretted. It is the step of full consecration the full submission of the mind or will to the will of the Lord. It means what in congress would be called the radical division of the house. The members are lined up, sworn to fidelity to the new will faithfulness to the Lord.

This is still more radically presented to us in the scriptures, namely, that every sentiment, emotion and principle of our hearts and minds are delivered over to obedience to the Lord, with a

full enthronement of Him as an autocrat controlling our every interest and affair. It pledges to the Lord that ever talent and quality of mind and body shall be to the extent of our ability brought into subjection to His will, and that any other disposition shall be “mortified,” that is, deadened. The apostle expresses this thought to the consecrated ones, saying, “Mortify therefore your members which are on the earth.” That is to say, your earthly members or those organs of your mind which are abnormally interested in the earthly affairs, and not willing to be subject to the heavenly will or to be disowned and ignored and destroyed. From them is to be taken all power to vote or to exercise any influence whatever in the councils of our minds; because they are recognized as being rebellious against the Creator, against the Redeemer, and against all the laws of righteousness and truth which these represent.

The full renouncement of the old man, the old nature, the old mind, is the culminating step in the conversion which properly begins with acceptance of Christ as our Redeemer, and resolutions of reformation and righteousness of life. Such a consecration or giving up of the will to the Lord the apostle denominates a “sacrifice.” He explains to us that the will represents the whole person, and that the sacrifice of the will, or the determination to follow not our own will, but follow completely the Lord’s way, is accounted of the Lord as a sacrifice even unto death the death of the will, to last even to the death of the body. He tells us that this is pleasing in the Lord’s sight, that we are no longer to offer burnt offerings and peace offerings, but, says he, “I beseech you, brethren, by the mercies of God (in the forgiveness of your sins) that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service.” Rom. 12:1.

This is all that any one can do. We have nothing worthy of the Lord’s acceptance. The merit of Christ, ours by faith, has made us worthy and approved. The Lord’s acceptance signifies the adoption of such into the family of sons of God, that we might be “heirs of God, joint heirs with Jesus Christ our Lord, if so be that we suffer with Him, that we may also be glorified together.” (Rom. 8:17.) The next step of progress is the giving to such of the Holy Spirit not a miraculous matter, not attested and followed by “gifts” and “signs,” as at the beginning, for these are no longer necessary, but a development in the accepted ones of the mind of Christ, His disposition, His character likeness a development in such of the fruits and graces of the spirit meekness, gentleness, patience, long suffering,

3H269

brotherly kindness, love. This begetting of the spirit to newness of nature as sons of God we are told is the first fruits of our inheritance the earnest or hand-payment of the blessings which the Lord proposes to give to such. The remainder of this blessing



is to come to us in the first resurrection, when, if faithful, we shall be raised from the dead, "changed," made like our Redeemer, spirit beings, sharers of His glory, His honor, His immortality. Rom. 2:7; 1 Cor. 15:51

### **THE PHILOSOPHY OF THE CHANGE**

What is the philosophy of this change or renewing of the mind? How is it that with the same brain, and the same arrangement of organs, and the same disproportion of balance amongst them, and the same preponderance of the lower or fleshly elements of the mind how is it, with all these, that the new mind makes possible, which loves those things that once it hated, and despises those things that once it loved?

We Answer--that the secret of the matter lies in the will. The will, the general sentiment of the mind, having once committed itself intelligently, reasonably, on the side of the Lord and of righteousness, and having these characteristics of selfishness, acquisitiveness, combativeness, etc., and having deprived those organs of the power to vote (because they were found to be rebellious and not subject to the law of God), the way is comparatively easy, because only the higher organs are permitted to vote in the councils of the mind. Even they are not permitted to vote their own sentiments, but are merely permitted to say what thoughts and words and conduct from their standpoint would be consistent with a full devotion and loyalty to the Lord and His principles of righteousness. Now peace reigns in that mind because the obstreperous inclinations are cast out of privilege not permitted a voice in the guidance of the affairs of life. The divine will alone is the rule of life, and the divine promises feed, strengthen and support that mind.

For instance, spirituality finds its satisfaction in thinking of the heavenly things; conscientiousness approves, and declares it to be but our reasonable service to do the divine will; veneration reverences the Lord and takes pleasure in His worship, such as it could not derive from the worship of Mammon; benevolence also rejoices in endeavoring to copy after the pattern of divine love, of which itself has been the recipient. Gradually all the organs more and more come into accord with this new ruler, the new will, the mind of the Lord, the will of the Lord. Ideality takes pleasure in thinking of the heavenly ideals and the glorious things promised in the future, and, while still appreciating earthly things, appreciates the heavenly things as beyond all compare. Family love and love of home lose their merely selfish features and take on a new meaning as related to the family of God and the heavenly home.

Acquisitiveness, too, being restrained as respects earthly things, except as these are necessary and helpful in the spiritual way, takes pleasure in aspiring to acquire the heavenly things which God has promised to them that love Him. Even combativeness

and destructiveness, once servants of avarice, being killed off as respects the earthly things in the same proportion, become alive to all the heavenly aspirations and love to fight avarice, to fight sin in every form, and enable the new creature to wage a good warfare against the world, the flesh and the adversary.

From this standpoint all the organs of the mind can come into full harmony as they could not all come into harmony from the opposite standpoint. When selfishness was in control, and sought to bring every talent into subordination to itself, there was continually the warfare with conscience and the higher powers; but now, since conscience and the higher powers have acknowledged the headship of the Lord, have enthroned Him as the ruler of the heart, and the lower elements of the nature at first barely restrained from sin are gradually enlisted in the active service of righteousness, the peace and joy and rest and spiritual comfort of that person proportionately increases.

### **HEAVENLY RICHES vs EARTHLY RICHES**

Here we find the full application of our text. We see a heart into which has come the blessing of the Lord not the full blessing, indeed, for that will not be attained until the perfection of the first resurrection, but a great blessing. Do we need to point out in what manner this blessing of the Lord maketh rich the hearts of His consecrated people? This is not necessary, yet it may be expedient to stir up our pure minds by way of remembrance. What greater riches could anyone have in this life than the love and joy and peace of the Holy Spirit, which is the portion of those who have fully and heartily taken the steps we have indicated.

No wonder the apostle said, "Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17. Such as have passed through the experiences we have delineated can understand the apostle's words rich toward God. Rich in their appreciation of his favor toward them; rich in the appreciation that He is now their Father, because they have heard His voice and have accepted the privilege of adoption into His family; rich in that they have already received the first fruits of His Spirit; rich in that they have already the peace of God which passeth all understanding; rich in that to them pertain the exceeding great and precious promises of the divine word, both for this life and for the future; rich in the sense that the apostle referred to when he said, "All things are yours, for ye are Christ's and Christ is God's."

"He addeth no sorrow with it." There is a hidden suggestion in these words of our text, a suggestion that all other riches than those which come from the Lord have hidden in them a sting of sorrow, of disappointment. And is this not true? Is it not a fact that those who set their hearts on earthly riches, as so many at

the present time are doing, are apt, as the apostle says, to be pierced through with many sorrows, whether they gain the riches or fail to gain them. He who thinks that riches can purchase peace and joy and relief from aches of heart and head has not correctly studied the object lessons all about us in the world. "The poor rich," as someone has termed the wealthy, deserve much of our sympathy, for, as the Scriptures declare, proportionately fewer of these are found amongst the saints—"not many great, not many wise, not many learned, not many rich, hath God chosen, but chiefly the poor of this world, rich in faith, to be heirs of the kingdom." God has not chosen the rich generally, because the rich,

3H270

mastered more by their ambitions, and feeling less their needs, have to a lesser degree responded to the glorious opportunities of faith and obedience, to the extent of a full consecration of heart and head, mind and body, to the Lord, His will, His service.

But on the other hand, the blessing of the Lord which makes rich the heart of His consecrated ones, as we have just observed, adds no sorrow it is unalloyed. This does not imply that the Lord's consecrated ones have no trials or difficulties in life, that all things go smoothly for them. No! Quite to the contrary of this. As our Master's words indicate, "In the world ye shall have tribulation, in Me ye shall have peace." It is this peace of God, this rest in His care, this satisfaction with His plan, this realization of our riches in Christ Jesus that is our satisfying portion, and that protects us as "new creatures" from the sorrows, pains, troubles and difficulties of others. To us, in view of our spiritual relationships and blessings and promises and hopes, all these are "light afflictions but for a moment, working out for us a far more exceeding and eternal weight of glory.

[Pittsburgh Gazette -- November 14, 1904](#)

## **THE RESTORATION OF THE TABERNACLE OF DAVID**

Pastor C. T. Russell of Allegheny, Pa., spoke twice here today in the Auditorium of the Young Men's Christian Association. His afternoon topic was "God's Oathbound Covenant With the Seed of Abraham." The second discourse, on "The Restoration of the Tabernacle of David," follows. His text was: "After these things will I return, and will build again the tabernacle of David which has fallen; and I will build again the ruins thereof, and I will set it up, that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things." Acts 15:16-17.

The Apostle James uttered the words of our text at a general church conference in Jerusalem. The subject of investigation was the course of Paul and Barnabas in preaching the gospel to Gentiles. Many of the brethren felt that this was a serious error a breach of the social proprieties as well as an infraction of the religious proprieties which the Lord had established. For over 1,800 years the natural seed of Abraham had been specially favored of God, and all the promises of the divine word had been to these alone, as the prophet Amos declared, "You only have I known (recognized) of all the families of the earth." (Amos 3:2.) All the other nations, as the Apostle Paul intimates, were left of the Lord without revelation or message or covenant, and were consequently "without God and without hope in the world."—(Eph. 2:12.)

Under these conditions it is not to be wondered at that the Jews had come to feel a religious exclusiveness, and to believe that although the Gentiles were fellow creatures and of the one general Adamic stock with themselves, nevertheless the Lord had made differences, and that, accordingly, to the stock of Israel alone belonged the chief divine favors. The apostle intimates the same thing, saying, "What advantage hath the Jew?" He answers, "Much every way, chiefly because to them were committed the oracles of God."—(Rom. 3:2.) We remember also our Lord's instruction to his disciples at His first advent, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—(Matt. 10:5-6.)

### **"TO THE JEW FIRST"**

Under all these circumstances we cannot wonder that the early church was disturbed with the thought that God's oath-bound covenant to their nation, as well as His providential dealings with them for eighteen centuries, should now apparently be set aside as though the special hope of Israel were a vain one, no more applicable to them than to others. The investigation of the matter therefore was deemed very important, as lying at the very foundation of all faith in the divine word, and this should not be considered as a proof of narrowness of mind on the part of these, but rather as a proof of loyalty to the Lord and His plan a jealousy for the truth a fear of leaving the old paths and by implication at least denying the foundation of all their hopes.

A somewhat similar question had arisen some years before when Peter, under the direction of a vision, visited Cornelius, the first Gentile convert, preached the gospel to him and his household and baptized them as believers after the Lord had witnessed by the Holy Spirit that they were acceptable and Israelites indeed. At that time Peter's course was criticized, but his full explanation of the Lord's dealings satisfied the brethren. Now, Peter was among the first at the present conference to speak in favor of Paul and Barnabas and their preaching to the Gentiles.

He reminded the conference that a good while before the Lord had indicated a breaking down of the middle wall of partition between Jews and Gentiles as respects the favors of this gospel age, and had illustrated this in the case of Cornelius and his family. Following this, Paul and Barnabas were permitted to explain their own course and the Lord's leadings, and how the blessing of the Lord came upon the Gentiles who believed, and the wonderful work of grace, and the miracles of healing, etc., wrought through the laying on of the apostles' hands.

Then the Apostle James, who seems to have been the chairman of the convention, arose and indorsed the course of Paul and Barnabas, and called the attention of the conference to a prophecy made by Amos, which constitutes our text. He pointed out the previous experience of Simeon, surnamed Peter, how the Lord first showed His favor to the Gentiles, even to Cornelius and his family through him, and there indicated the divine purpose to be that not only the faithful Jews, but also some from the Gentiles should be selected to constitute the peculiar people of the Lord. The early church, all Jews by birth at first, had already realized that God was passing by their nation as a whole, and was merely taking out of it a remnant, a little flock of Israelites indeed. The Apostle James was now getting a

3H271

clearer view of the divine intention, namely that this little flock should be composed also in part of faithful Gentiles, begotten by the Holy Spirit and thus constituted spiritual Israelites Israelites indeed.

### **“A PEOPLE FOR HIS NAME”**

St. James declared that God was taking from the Gentiles a “people for His name.” This may be understood to signify that as the faithful Israelites were invited to become the bride of Christ, and thus to take the name of the bridegroom, so Gentiles were now to be admitted to the same company, that they also might be sharers of the name of Christ members of the bride, the Lamb's wife. We must remember this thought of a special elect spiritual class being selected from among men, to be the bride and joint heir with Christ in His kingdom was to the Jews, as well as to us, a surprise. It was indeed included in the promises of the Old Testament, but so covered, so hidden, as to be unnoticed until brought to light by the Holy Spirit after Pentecost.

The Apostle Paul, it will be remembered, speaks of this as the “mystery of God (the secret of the divine plan), hidden from past ages and dispensations, but now revealed” because the time had come for the selection of this special or bride class.—( Eph. 3:3-6.) Although the fact of the bride class was kept a secret during the Jewish age, and although it is not very clearly understood by the majority of Christian people even yet, it was stated distinctly in the prophecies as well as in the types. In these types, for

instance, we see how Abraham typified God, how Isaac typified our Lord Jesus Christ, and how Rebecca typified the church, related to God only by becoming the bride of Christ, even as Rebecca's relationship to Abraham was through her union with Isaac. Thus it comes about, as the apostle declares, that "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—"heirs of God, joint heirs with Jesus Christ our Lord" our bridegroom. (Gal. 3:29; Rom. 8:17.)

In divine providence the custom of the wife dropping her own name and assuming the name of her husband is universal, and was so guided by providence that the matter might be a type or illustration of how the church loses her own identity and name and assumes those of her husband. Thus in the scriptures the name Christ, which signifies the anointed, while primarily given to our Lord Jesus in His own person, is in a secondary sense applicable to all the church, His bride, His body. This, too, was intimated in the Old Testament prophecies. It reads: "This is the name whereby He shall be called the Lord our righteousness," and again, "This is the name whereby she shall be called The Lord our righteousness."

### **THE HIDDEN MYSTERY**

The early church learned gradually respecting this mystery of the bride class to be joint-heirs with the bridegroom in the kingdom, and they learned gradually, too, that in this bride class the Lord would accept Gentiles of the proper heart attitude to be fellow-heirs and of the same body. After calling this matter to the attention of the conference, the Apostle James proceeded to point out that all this was consistent with the prophecies of the past, one of which he quoted, After these things (in the future, in the end of this age, when the bride class is being chosen), will come the time for the restoration of the nation of Israel to divine favor, and then will follow a general favor to all the Gentiles also. The tabernacle of David, which is fallen down, refers to the family of David, which by divine arrangement was the royal family of the nation of Israel. The last representative of David upon the throne was Zedekiah, and it will be remembered that at the time of his overthrow the Lord's pronouncement was, "Thou profane and wicked prince, whose day is come, when iniquity shall have an end, remove the diadem and take off the crown; this shall not be the same... I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it to him." Ezek. 21:25-26.

The overturning had lasted for over 600 years until our Lord Jesus came, and the disciples had asked Him, "Wilt Thou at this time restore the kingdom to Israel?" Should we now expect that as the heir you will at once take your throne and power and re-establish the dominion of Israel, which passed away entirely in the days of Zedekiah? Our Lord's Answer--was that it was not for them to know the times and seasons on the subject that the

Father had kept these in His own power and would accomplish them in due course. It was shortly after this that the disciples received the Pentecostal benediction, and under the enlightening influence of the Holy Spirit were being gradually taught more and more respecting the divine purpose. The very conference in which the apostles were engaged at this time was a further feature of the divine leading in the matter, showing them that the “mystery” class, the church, the bride of Jesus, was to be composed of select Gentiles as well as select Jews, and not until after this had been accomplished would the kingdom be established and the tabernacle of David, which had fallen down in Zedekiah’s day, be re-established upon better, holier, more solid, foundations.

### **BLINDED ISRAEL’S STUMBLING**

The Apostle Paul brings out the same facts in his epistle to the Romans. In chapters nine and ten he points out to us that the fall of Israel as a nation came through the rejection of Jesus, but that their course was not a surprise to the Lord that He had on the contrary previously foretold the same through the prophets. The apostle quotes several statements of the prophets to this effect that Israel’s table of divine bounties and blessings and promises would become their snare, their trap, and lead to their fall through pride and a feeling of self-sufficiency, which caused them to repudiate the great Life-giver, the way, the truth, the life. In the eleventh chapter the apostle, bringing up the other side of the question, assures the church, composed of Gentiles and Jews, that the nation of Israel, although blinded as respects the divine favors of this gospel age, although blinded as respects the “mystery,” is still beloved of the Lord for the Father’s sake, and that that nation, although blinded and cast aside, is not destroyed and will ultimately be recovered, “saved,” from their blindness, which happened unto them as a nation through their rejection of the Messiah.

3H272

Thus the Apostle Paul in these statements is in full agreement with the Apostle James in our text: The tabernacle of David is to be re-built the Jews as a nation are again to come into divine favor, after the mystery class has been completed, after the elect amongst the Jews and the elect from amongst the Gentiles shall all have been gathered to the number foreordained in the divine plan.

Mark how distinctly the Apostle Paul sets this matter forth. He says: “Blindness in part is happened unto Israel until the fullness of the Gentiles shall have come in” come into the fellowship and joint-heirship with the faithful Israelites as members of the bride of Christ and joint-heirs with Him in the kingdom promised to the seed of Abraham. To leave no doubt on the matter the apostle particularizes, saying, “As ye (Gentiles) in times past have not



believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief that He might have mercy upon all.” Rom. 11:30-32.

Here is the plain statement that the blessing which is coming to Israel will be God’s mercy exercised through the church after the church shall have been completed and glorified. No special mercy or divine favor or opening of the blind eyes of Israel or turning of them from their blindness to look upon Him whom they have pierced should be expected until the completion and glorification of the church. Whatever they may enjoy in the interim will be so exceptional as to verify this scriptural statement, which indeed has been fully attested by the history of the intervening eighteen centuries. While, therefore, we see with pleasure that the eyes of the Jews are opening to some extent, we have no expectation that this will become general nor that it will lead to a clearness of sight until the appointed time.

### **DAVID’S THRONE HOW RESTORED**

The statement of our text respecting the rebuilding of the house of David, the repair of its ruins, etc., should be understood as figurative; certainly no literal residence of David could be referred to, no literal ruins of his ancient palace. The reference should undoubtedly be understood to signify the throne, or kingdom, of David the ruins in which that kingdom has been for centuries and the re-establishment of that kingdom. Looking back to David and his divine commission as king of Israel, we find that like all the other circumstances of the Jewish age this was typical, and hence when we read that the throne of David was the throne of the Lord’s kingdom we get the thought that the kingdom established in the hand of David was a typical one as the nation over which he ruled was a typical one, and that he himself was a type or figure of the great king who is to be of the house and lineage of David according to the flesh. We see then, that the establishment of Christ in kingdom power in the beginning of the millennial age will be the re-establishment of the kingdom of God, over which David ruled in a small and typical manner. Even in David’s name we see a significance which points us to Christ bridegroom and bride, head and body. David signifies beloved, and assuredly the glorified church, Christ the head and His gospel age faithful followers, the body, are the beloved of the Lord, the antitypical David.

As we have seen on previous occasions, and as we have presented in print in *Millennial Dawn*, this kingdom of Christ is to be purely a spiritual one, invisible to men, changed from fleshly conditions to spirit conditions. As our Lord declared to the Pharisees, the kingdom of God will be in the midst of mankind, yet none shall say, Lo here! or Lo there! for the kingdom of God cometh not with outward show that men should



so recognize it. Luke 17:20.

There is, however, to be an earthly department of the kingdom and this department will be visible to men. Those who will constitute this earthly department of the kingdom and be the visible representatives of it before men will be those ancient worthies of the Abrahamic stock referred to by the apostle in Hebrews 11:39-40. These, the apostle declares, shall receive a share in the divine promise, though not the superior part of it, which has been reserved for the spiritual Israelites of this gospel age, "God having provided some better thing for us (than for them), that they without us should not be made perfect."

The resurrection of these ancient worthies will be to the perfection of human nature, a totally different resurrection from that which is to come to the overcoming class of this gospel age, which will be to a divine nature, invisible to mankind. These resurrected perfect ancients, approved of God, will constitute the earthly representatives of the heavenly and invisible kingdom of Christ, and to these the world of mankind will come for instruction, and through these the divine law and messages of justice and mercy will be communicated to all the families of the earth, as it is written, "Out of Zion (from the kingdom class, the church glorified) shall go forth the law, and the word of the Lord (the message of the Lord, the announcement), from Jerusalem."—(Isa. 2:3.)

### **"THE PROMISE SURE TO BOTH SEEDS"**

Thus the earthly plans of the kingdom of God will be in the hands of the Jews, and thus also the earthly features of the Abrahamic covenant will be fulfilled through the members of the natural seed of Abraham, and these as well as the spiritual seed will be used of God to bless first the Jews, the natural seed of Abraham, and subsequently every nation, people, kindred and tongue. Thus the apostle declares that the Abrahamic covenant will be fulfilled through both the natural and the spiritual seeds.—(Rom. 4:16.)

Here we remember the prophetic declaration respecting our Lord: "instead of the fathers shall be the children, whom thou mayest make princes in all the earth."—(Psa. 45:16.) Abraham, Isaac, Jacob and the holy prophets were continually spoken of by the Jews as the "fathers," and our Lord is spoken of as a son of Abraham and also a son of David; but matters have undergone a great change. He who was the son of Abraham, of David and of Mary, by his great sacrifice not only redeemed the world, but also became the heir of God's great oath-bound covenant and the life-giver for Adam and his race. Whoever of mankind shall be resuscitated, restored,

resurrected to life during the millennial age, will receive that life from the Savior, the life-giver; and since every life-giver is a father, it follows that Jesus will be the life-giver or father to all the world of mankind who will accept His favor all outside the little flock of this gospel age called to be His bride, and those who will go into the second death. Thus we see that He will be the father or life-giver of Abraham, Isaac, Jacob and all the prophets; and so, instead of being the fathers of Jesus they will become His children, and during the millennial age they will constitute the earthly representatives of the spiritual, invisible kingdom its agents among men, “princes in all the earth,” exponents of the glorified Christ, bridegroom and bride.

These princes of Jewish stock, according to prophecy, will be clothed with great power. They will be perfect men themselves. Their trial for eternal life having been passed successfully their resurrected bodies will be in every sense of the word complete, as was the original Adam, in the image and likeness of God. Possession of human powers in their perfection then will constitute them in every way superior to the remainder of mankind, and the superiority will be recognized by the world by the Jews first and later by the Gentiles. Their manifestation among the Jews will be after the regathering of many of the faithful Hebrew people to their own land, and when they will be in the midst of a great trouble, antagonized by their Gentile neighbors.

The promise is that the Lord will at that time manifest himself on their behalf, as when he fought for them in the day of battle, in the day of Joshua. The manifestation of divine favor will be so marked as to create a new era in the affairs of Israel; their period of rejection will be passed, their period of favor fully begun, and among the first things connected with this favor will be the opening of the eyes of their understanding that they may look upon Him whom they pierced, and then, as the prophet declares, the Lord will pour upon them the spirit of prayer and of supplication, and forthwith the new covenant blessings will be theirs their sins and iniquities the Lord will remember no more.—(Zech. 12:10.)

### **ISRAEL'S FAVOR NEARING**

The turning of the living generation of Israel from their present condition of blindness is in the scriptures figuratively spoken of by the prophet as a resurrection from the dead, as the apostle declares, “What shall the receiving of them be but life from the dead?” (Psa. 11:15.) It will be but the beginning of a revelation to the world of the great goodness of God and His wonderful plan of salvation, which extends His benefits and opportunities to every member of Adam’s race. Hear the various prophecies: One, for instance, represents the other nations as witnessing the

prosperity of Israel under the new regime in contrast with the anarchious conditions prevailing in their own territories, and declares that the desire of all nations shall come, and represents the nations as sick of war and perfidy and graft and anarchy, saying: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths."—( Isa. 2:3.)

This same condition is referred to in our text which, after telling about the setting up of the Davidic throne, declares as a result, "that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord." How grand a time that will be! The scriptures describe it, saying: In His day the millennial day, the day of Christ the righteous shall flourish and evil-doers shall be cut off. Again they declare that the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. Again they assure us that at that time there will be no need of proclaiming the Lord or saying to one's brother and one's neighbor, know thou the Lord, know thou the Lord, because all shall know Him, from the least to the greatest.

Already signs of the budding of Israel's fig tree are visible; not only in their growing interest in Jesus as the renowned Jew, but also in their longing for Palestine, their old home evidenced in their "Zionist movement." But their blindness will not depart, nor their hopes of national independence be realized until the "little flock" of spiritual Israel shall be completed and glorified; for thus saith the inspired record.—( Rom. 11:25,33.)

The statement of the text, "Upon whom my name is called," is clarified by an examination of the prophecy from which it is quoted (Amos 9:11,12), where it is rendered, "And as all the heathen (nations) which are called by my name." The sense of the expression is, we believe, that in that glorious time the Lord will provide a blessing upon all who heartily and sincerely bear His name all who desire to be children of the great life-giver, and who accordingly hear and obey His voice. All such will be received back into harmony with God as members of the Christ family, as the apostle declares it is the divine purpose eventually to gather together under one head all things both in heaven and in earth. This gospel age accomplishes the unification of the bride and the bridegroom, the millennial age accomplishes the development of the children of Christ on the earthly plane of being.

All these blessings we have just examined were fully combined in the briefly stated oath-bound covenant, "In thy seed shall all the families of the earth be blessed." Another statement of God's favor in this respect was made to Abraham in the words, "I have constituted thee a father of many nations." Abraham was a type of God, and this expression implies that eventually all nations shall have the glorious privilege of becoming sons of God. First, the spiritual seed, "If ye be Christ's then are ye Abraham's

seed;" secondly, the natural seed of Abraham, first the princes, and subsequently all of the Jewish race who will come into harmony with God; thirdly, many nations all nations, peoples, kindreds and tongues. These brought to a knowledge of their glorious opportunities during the millennial age, if willing and obedient, will be accepted also as Abraham's seed and as sons of God through Christ. No wonder the apostle in view of these great things of God's plan not only for the salvation of the church of this gospel age, but ultimately for bringing blessing to every nation, people, kindred and tongue exclaimed: "Oh, the depths of the riches both of the knowledge and wisdom of

3H274

God! How unsearchable are His plans and His ways past finding out! except as they are revealed to us through His word and spirit."—( Rom. 11:33; 1 Cor. 2:10.)

**PITTSBURGH GAZETTE --NOVEMBER 21, 1904**

## **ELSE WERE YOUR CHILDREN UNCLEAN, BUT NOW ARE THEY HOLY, SAID PAUL**

Pastor C. T. Russell addressed a large audience yesterday in the Bible House chapel, Allegheny, from the text, "Else were your children unclean; but now are they holy." 1 Cor. 7:14. His discourse in full follows:

For centuries our text has been one of the bulwarks of Calvinistic theology the ground upon which the Westminster confession built its statement differentiating between elect and non-elect infants. It is only of late years that our Presbyterian friends of the Calvinistic school have withdrawn from this position, and now hold, according to their latest statement, that there is no difference in God's sight between the children of believers and any other children dying in infancy. The old expression of the confession that the children of believers only would be saved, giving the inference that all other children would go to torment, has certainly been outgrown and discarded, much to the credit of our Presbyterian brethren and much to the honor of our Creator's government.

But while our Presbyterian friends have changed their views, this text of scripture remains the same and has the same meaning that it ever had. It says not a word about the children of believers going to heaven if they die in infancy, and hence gives no inference to the effect that other infants go to eternal torment at death. Here we see the baneful effect of an error. The unscriptural doctrine that the wages of sin is eternal torment has made to appear inconsistent many of the grand and beautiful teachings of God's word, and the misrepresentation put upon this

text and many others, to harmonize them with the eternal torment doctrine, clings to them even after the error has to a large extent been repudiated, so that our Calvinistic friends today know not what to make of these words of the apostles they are confusion to them. To them they still seem to teach eternal torment, and the repudiation of that thought leaves in their minds a doubt respecting the wisdom and inspiration of the apostle who wrote these words. Thus error leads to further error, to confusion and darkness. They surely do class children as clean and unclean, justified and unjustified, on account of their parentage.

Let us look at the text with, so far as possible, our minds freed from all bias and prejudice; let us see in it just what the apostle wrote, no more and no less. He is writing respecting mixed marriages. He is advising the Lord's followers that he who marries does well, but that he who marries not does better, as respects the carrying out of his consecration vows, the giving of his entire being to the service of the Lord. He declares, however, that such a celibate life is not possible to all, and that those who choose to marry shall not be considered thereby trespassing against the divine arrangement, though he forewarned them that the assumption of marital obligations will bring them in some respects increase of trials in the Christian way. In pointing out thus the liberty of the consecrated to marry, the apostle limits the matter with the words, "only in the Lord." He would not be understood as sanctioning the marriage between a believer and an unbeliever between a consecrated and an unconsecrated person. However, he recognized the fact that in his day and at all times it might be expected that some would come into relationship to the Lord who had previously married and who would be thus in union with unbelievers.

### **CHILDREN OF THE MISMATED**

It was for the comfort and instruction of this class of believers, who had unbelieving partners, that the apostle wrote the words of our text. He meant that such should understand that God would count the children as belonging to the believing parent, and as sharers in the blessings of God resting upon believers. The apostle takes for granted that all Christians understand that there is a "curse" resting upon the world a curse or penalty of alienation from God through wicked works, which has been upon the human family ever since the first transgression in Eden the curse or sentence that came upon Father Adam and Mother Eve and which has descended upon all of their posterity. The apostle's preaching was to the effect that Christ had died to relieve mankind of this penalty, this curse, this alienation and separation from divine favor and communion that the rolling away of the curse will come by and by in God's due time, at the establishment of Christ's millennial kingdom, when all the families of the earth will receive a blessing and be brought to a full knowledge of the truth and a full opportunity for return to

divine favor and to all that was lost through the original transgression. That meantime during this gospel age God is reckoning His favor to a certain class to a little flock, to the household of faith, and that these enjoy divine favor in advance of mankind in general before the millennial morning dawns, while it is still night, while sin still abounds and evil and trouble and sorrow and weeping.

This blessing, which comes now upon believers through faith in the precious blood of Christ, gives to such certain special privileges not enjoyed by the world. They may consider their sins forgiven; they may count the errors and weaknesses and imperfections of life as not imputed to them when not intentional; they may have fellowship with God and recognize Him as their Father and hear through the scriptures His voice speaking peace through Jesus Christ our Lord, and inviting them to progress from grace to grace, from knowledge to knowledge

3H275

and from honor to honor, changing and transforming the characters of the obedient until by and by they may attain to all the blessed provisions of the heavenly calling the divine, spiritual nature and joint heirship with Christ in His millennial reign.

The words of our text were addressed to this class. Realizing as they did that a divine sentence rested upon the whole world, and that they themselves had escaped it only by hearing the gospel and accepting its terms, they could see readily enough that where both parents were believers and in fellowship with God, the children of such would naturally and properly inherit this relationship, just as when Adam and Eve got out of harmony with God all of their children inherited their lack of harmony. But now the question that the apostle is discussing is, what about those families in which only one parent belongs to the Lord through justifying faith? What would be the status of the children in such families? Would they be justified children or would they be of the world, unjustified, strangers, aliens, foreigners from God and His blessings and promises?

### **CHILDREN OF BELIEVERS FAVORED**

The apostle's Answer--shows us conclusively the divine mind on this subject, namely that where one of the parents is a child of God his children during the period of their infancy, until such time as they attain a personal, moral responsibility, are counted as justified from all sin, as in relationship with the Lord, as privileged, therefore, with their parents to approach the throne of heavenly grace, to speak of and think of God as their father and themselves as the objects of divine favor. On the contrary the children of unbelievers are, like their parents, out of harmony with God, strangers, aliens, foreigners, children of Adam, under Adamic condemnation and alienation. Such children are,

according to the inspired testimony of our text, "unclean" in the same sense that all sinners are unclean in God's sight, unworthy to come into his presence, not subject to special providences of this gospel age, which are exclusively for believers and their families.

It should be borne in mind, however, that while the scriptures clearly indicate that the Lord preserves this attitude of opposition and condemnation against all out of Christ, it does not signify any hatred of the sinners as individuals, but rather the maintenance of the general law of righteousness by which the Lord differentiates between the faithful and the unfaithful, the justified and the unjustified, not with a view to doing injury to the unjustified but the very reverse to the intent that the unjustified may realize their conditions as being without God and having no hope in the world, to the intent that they may "feel after God" and find him, and find Christ whom He has set forth as the way, the truth and the life, and by whom alone there is access to the Father's favor. That God has no unkind sentiments toward unbelievers the scriptures assure us, telling us that it was when we were all sinners that Christ died for the ungodly, and that in Him God manifested divine favor toward the whole world lying in sin and condemnation. They assure us that the time is coming when all of these unbelievers shall receive a great blessing at the Lord's hand through the glorified Christ and the glorified church in the millennial kingdom, and the blessed conditions which will then prevail in the world, scattering all the darkness and superstition and error and misrepresentation and making the entire plan of God clear as the noonday sun, that all may see, that all may accept, that all may be blessed.

It is entirely proper, however, that the Lord should confine the blessings of this gospel age to the believing class, because He seeketh only such as can and will exercise faith and an obedience based on that faith. Whoever has the faith without the obedience is not acceptable to the Lord and will soon find his faith waning, disappearing, because "faith without works is dead." And whoever cannot exercise the faith cannot be of the class which the Lord is now selecting from the world. We are of the opinion that some, through the fall, through heredity, are so constituted that it is impossible for them to come under the conditions of the divine call of this gospel age. Such will find themselves able to walk by sight by and by when the millennial morning has dawned and the Sun of Righteousness shall have arisen, but they cannot walk in the narrow way of this present time without faith, and hence they cannot be the recipients of the opportunities and privileges now being extended to believers.

If all could see clearly how the whole world is unclean in God's sight Adam and all his children and all their children they would see what the scriptures mean by the repeated declaration that we all need to be washed in the blood of the Lamb, washed from our

sins, cleansed from our sins through the merit of Christ's sacrificial death the death of the Lamb of God, which taketh away the sins of the world. Ultimately it is to take away the sins of the whole world, but not yet. First that blood is applied during this age for the cleansing merely of believers, for those who will exercise faith and strive to be obedient to the Lord; by and by the Lord's gracious arrangements will be open to the whole world, after the believing class shall have been specially favored by the privilege accorded to it. Look now at our text, "Else were your children unclean; but now are they holy" washed, cleansed, justified through the blood of Christ, because their parents, being in this attitude, in this relationship to God, the children are in the same relationship, just as the children of the uncleaned are unclean from the divine standpoint.

### **ADVANTAGES OF CHILDREN OF BELIEVERS**

The apostle clearly intimates that there is a difference, a great difference, between the unclean children of the unclean and the clean children of the justified, the blood washed. What is the difference? We Answer--that unbelievers cannot expect to understand, to appreciate the difference their unbelief, their lack of faith on other subjects, would hinder them also in respect to this one; but those who believe in their own cleansing and who know their own relationship to God can have full confidence that their children also, during the period of infancy, are as much under divine care and protection as themselves. As the parent rejoices in the divine promise that all things shall work together for good for him, he may rejoice in this promise as being applicable also to his children in their earthly affairs. When he rejoices in the divine promise that God will not permit us to be tempted above that we are

3H276

able, but with the temptation will provide also a way of escape, he may also apply this in reasonable measure to his children, and know the protecting care will give all necessary shielding and assistance to those children. As the believing parent recognizes that "Many are the afflictions of the righteous, but the Lord delivereth them out of them all;" and when he recognizes that these afflictions are often the Lord's methods for bringing him valuable lessons and experiences, so on behalf of his children also he estimates that God in His wisdom and love may permit difficulties and afflictions to come upon them, but with the eye of faith he sees the outcome a blessing.

How many of the Lord's people who were born in this justified or cleansed condition, in our text called "holy," in looking back can see that the good hand of the Lord was over them even in early childhood, and that many of the interests and affairs of life were shaped to their advantage. We do not by this mean that they were born with silver spoons in their mouths, nor that they had



more than heart could wish of earthly luxuries; but on the contrary we mean that they can see that the proper, moderate and middle course in which the Lord directed their interests and affairs was probably the most beneficial course for him. They can see how the trials and difficulties of life were so wisely shaped and so skillfully tempered to their conditions that they were helped through the difficulties and trials which otherwise might have turned them to destruction or have discouraged them, or have permitted them to go on in ways that would have led them far from the paths of righteousness and joy and peace in the Holy Spirit.

The favor of our Lord mentioned in our text applies specially to this present life. Children dying in infancy without coming to years of discretion, understanding and responsibility, cannot be said to be overcomers of the world of the flesh or of the adversary. They died before reaching years of personal responsibility, either good or bad, and hence they could have no part or lot in the great reward which the Lord has proffered to the church, and on account of which the present testings and trials are given to the church to prove them, to develop character in them, to thus by trials and tribulations work out for them a far more exceeding and eternal weight of glory.

Children dying in infancy fail of these trials and testings in the school of Christ, and thus evidently fail also to attain the prize, the reward, specially held out to those that only fight a good fight and finish their course, and who, as wise stewards of their talents and bounties, shall be granted an abundant entrance into the glorious things of the millennial kingdom, in joint heirship with their Lord. Hence the children of believers and the children of unbelievers in the resurrection morning will find themselves all well favored of the Lord under the general blessings that will fill the whole earth at that time; and the only advantage that we can suggest that the children of believers would possess would be that there would be fewer of the natural marks of sin in their character, fewer of the stains of sin, less to fight against and overcome when they,

with the remainder of mankind under those favorable conditions, will be started upward on the highway of holiness. We may assume that with the better birth, the result of a better parentage, these would be better prepared for the millennial conditions and make more rapid progress toward human perfection than the unwashed, unclean children of unbelievers.

Thus does the Lord, not only in respect to the present life, but also in respect to the future one, show mercy unto thousands of them that love Him and keep His commandments, and unto many generations, and thus also we see that He has permitted the stain of sin to pass from generation to generation to the third and fourth and many generations of those who hate Him and who have neglected His counsel. While ultimately, therefore, all

mankind shall have glorious opportunities, the Lord has placed a special promise, a special reward, upon those who in the present time become His people, and he allows this blessing to extend to their posterity up to the time when they shall have reached years of discretion and individual choice.

This period of personal choice varies with each individual. Some seem to have discerning minds quite early in life say 12 to 15 years of age others develop more slowly and seem not to reach the state of personal accountability until much later in life, while others seem so devoid of sound judgment that we may reasonably question if they attain at all in the present life a personal responsibility, and this latter class, we believe, is by no means a small one. They are still in Adam, his condemnation is still upon them, they have not escaped it, they are still unclean. But when the great High Priest shall have come forth at His second advent to give to the world the blessings secured by His sacrificial death, it will mean not the taking of these to heaven nor the making of them perfect, but it will mean the opening of the eyes of their understanding and the rendering to them of such assistance in mental, moral, physical and religious uplift as they need.

### **MORAL FREE AGENCY**

Respecting the children of believing parents the Lord's providences over them are not to be understood as operating contrary to their wills, but merely as favors by providential dealings and the proper direction of those wills. When years of discretion are reached the child believer can no longer claim for himself the covering of his parent's faith and obedience. His conscience, his reason, as well as the instruction of his parents and teachers, should make this matter clear to the unfolding mind of youth, and the period of individual responsibility looked forward to should be anticipated as a time and opportunity for a full personal consecration to the Lord, to walk in His ways and in fellowship with all those who are walking in the same narrow way of faith and obedience. Thus does the child of a believer pass from its embryo or chrysalis condition to a newness of life, guided by the hopes and promises set before the Lord's people in His word.

True, not every child of the consecrated takes the proper course. Many, alas, attracted by the offers of the world, the flesh and the adversary, find pleasures along those lines and thus slip away from their cleansed or justified condition. Some of these may never return, may become so ensnared by the adversary that they will lose all the faith and hope and make void all the faith and hope, all the precious instruction received in childhood. Such a result to parental labors must necessarily be very discouraging, and seems to be contrary to the accepted law as set forth in the word of

the Lord, "Train up a child in the way he should go, and when he is old he will not depart from it." It would be far from our wish to charge believing parents with all the misdemeanors of their children. We leave to the Lord to make clear and plain to all by and by wherein lay the fault in such cases, and why the good promises of His word were not realized. We would be inclined to fear, however, that in the case of such believers false doctrines, or misrepresentations of the divine word had hindered them from leading the godly life and teaching their children the truth, which might have stopped them from taking a wrong course.

Undoubtedly there are nominal believers and true believers those of little faith and those of much faith. It is not for us to attempt a judgment of our fellows, but it is for us as believers to apply to our own hearts the precious promises and consolations of the Lord's word. I say, therefore, to true believers who have works as well as faith, "Be not discouraged. Your work shall be rewarded. Your painstaking training of your children, your prayers on their behalf, your continual endeavor day by day to train them up in the nurture and admonition of the Lord, and by word and act to set them the proper example your endeavor even before their birth to favor them by prenatal influences and to manifest toward them the fruits and graces of the Holy Spirit these labors are not in vain. Even should the child for a time prove wayward, trust firmly in the Lord; continue earnest and instant in prayer, and we believe the results will justify your faith and perseverance.

From quite a number have we heard at various times that the thought of the faith and godliness of parents, and of their prayers, had come often to mind, and had frequently influenced them for good more than anything else, and had finally resulted in their full turning to the Lord and full consecration to do His will. Remember, that the Lord deals with them as free moral agents. He always recognizes the freedom of the will. He cannot change this feature of His general dealing on your account or on any account; but He can and evidently frequently does grant to the children of believers such providential care, such disciplines, such experiences as open eyes the more clearly to discern between right and wrong, between justice and injustice, between wisdom and unwisdom, between God and Mammon. Having done your part, leave all the results in the hand of the Lord. Rest assured that He will do all that can properly be done for the highest interests of those you have committed to Him, according to His own arrangement.

### **WESLEY COMMENDED, BUT NOT IN ALL**

Brother Wesley properly stands high in the estimation of all true Christian people, and the movement which he headed and which today is represented by many large and influential Methodist

bodies had its excellent features, but one of its prominent teachings has been productive of much distress and misunderstanding on the part of many of the best of Methodists. Nor is this to be wondered at; on the contrary, it would have surprised us had Methodism grasped every feature of divine truth more clearly and cogently.

Each prominent denomination represents, or was intended to represent, some reform movement. Calvinism marked the rebellion of consecrated minds against lax views respecting the sovereignty of God, His wisdom, His power to accomplish His will and His promises. In its zeal it carried many of its propositions to extreme conclusions, yet on the whole it gave strength and tone and character to Christian thought, and these have not fully lost their power to this day, though many of the extremes have been discarded. Similarly, Methodism was a rebellion against certain laxities and perversions of the truth in the day of its origination. Wesley perceived that formalism had taken the place of vital Christianity with the great mass of professing churchdom of his time. He perceived that there was much praying to the Lord with the lips while the heart was far from Him that many who had neither part nor lot in Christ had come to regard themselves as Christians. That time was in many respects like the present, is more and more coming to be everybody was regarded as a Christian who was not a Jew or an infidel. Wesley perceived that the matter of personal consecration was being overlooked, and that membership in a church, attested to by a "christening" in infancy, was deceiving multitudes, who, as a consequence, had a self-satisfied feeling, their religion consisting in an occasional or regular attendance at worship and little more.

It was against such conditions and with a view to awakening thought on the subject, with a view to differentiating between the truly consecrated and the merely nominal professor, that the Wesleyan movement was started. It was admirable in this particular; but it made the mistake of ignoring the fact that among the nominal Christians there were some true ones, and that the children of these true Christians, as our text shows, are justified in God's sight. True, these as compared with the whole are few; and did not deserve all nor even the larger proportion of Wesley's efforts; but they should not have been totally ignored.

The circumstances which called forth the Wesleyan movement directed its energies somewhat at a tangent, teaching that without exception every human being was through the fall a child of wrath and must feel the burden of sin upon his heart and the divine wrath against him, and must repent, go to the altar, or otherwise experience the profoundest revolution in his life, in his heart, in all of his sentiments. Much of this was entirely right as respects the vast majority of humanity except that Brother Wesley, laboring under the delusion that the Bible teaches

eternal torment, according to the various misinterpretations of it handed down from the dark ages, preached not that the wrath of God is revealed against all unrighteousness in the sicknesses and sorrows and deaths that are all about us, but preached on the contrary that the wrath of God manifested in the present distresses is not a circumstance to the indescribable eternal torture of the future.

Eliminating this awful, indescribable, God dishonoring teaching of eternal torment, we are ready to indorse much that Brother Wesley taught respecting the alienated condition of sinners, respecting the Creator, and regarding all the features of His gracious plan of salvation. We urge, with Brother Wesley, the only way in which the world can approach God is by faith and repentance and reformation of life and a full consecration of all to Him and His service, and that until these steps be taken no individual can

3H278

properly be classed as a Christian, or consider himself in any wise related to the Lord because he resides in a so-called Christian land not a bit more than could the heathen residing in a heathen land. The scriptural teaching on the subject is clear, that only by faith and obedience can we become united to the Son, and only through the Son can we have a relationship to the Father.

### **A METHODIST BROTHER'S DILEMMA**

Brother Wesley's extreme view overlooked and ignored the class of people represented in our text the children of believers who were not born "unclean" not born children of wrath, but through the consecrated parent were born in a justified condition or relationship toward God. There are some of this class in the Methodist churches as well as outside of them, and to these certain features of the Wesleyan doctrines they profess have proved to be snares causing great disquiet of mind, sometimes to the extent of utter loss of faith in everything religious. Thus it is with every error, great or small; it is sure to have its baneful effect. It is like so much poison in the family baking.

Not long since, while in a railway train, a Methodist brother, a stranger to me, left another seat and came over and sat down beside me to tell me of a difficulty under which he had labored from the beginning of his Christian experience, but which he had feared to tell to others. He said: "For years I have been a member of the Methodist church and taken an active part in its services, and yet I have never felt what our church teaches should be the experience of everyone who is a Christian I have never had what our people describe as conversion. I never had that feeling of deep sinfulness, nor did I, when I made a consecration to the Lord in the Methodist church, experience the remarkable things which many of our people tell us and which our religious books

lead us to believe are the only true marks of a change of heart, of a true conversion, of an acceptance with God. Not having had those ecstatic experiences related by others, I have for years fought against three doubts: (1) Whether or not others were mistaken in what they described; (2) Whether or not I was the one who had failed to get the Lord's blessing and acceptance, or (3) Whether or not the whole matter were not a delusion and Christian experiences largely made up of imaginations according to the various bents of mind. According to the general teachings of our church I am not a Christian at all, because I have not had these ecstatic experiences connected with what our church standards recognize as a true conversion. Now, Brother Russell, what is my real standing as you see it according to the scriptures?"

I questioned the brother first: Did he believe in the Lord Jesus Christ as his personal Redeemer? Did he accept, as his ransom price, the sacrifice of our Lord finished on Calvary? Had he repented of sins and, so far as possible, made restitution for any wrong doing? Was he now seeking to live righteously, godly, soberly? His answers to these questions were in the affirmative. I said, "Then, dear brother, you may rest assured that according to the scriptures you are justified in God's sight, your sins are covered with the merit of Christ's righteousness and you are no longer a stranger, alien, foreigner no longer a child of wrath even as others. Now let me ask you. Were your parents believers in the Lord as their Redeemer, and were they, do you think, consecrated to the Lord at the time of your birth, either of them or both of them?"

He answered that they were both truly consecrated believers in the Lord, so far as he was able to judge.

I replied, "Then, my friend, I see the reason why your experiences should be quite different from those of the world in general not so born."

I called his attention to our text and the explanation of it now presented to you, and said to him, "The more you will think over this matter the more you will appreciate the impossibility of your having under such circumstances the same experiences which some others might have. Conversion signifies to turn about, to take an opposite course; but from infancy reared in the nurture and admonition of the Lord by godly parents, your course was undoubtedly directed in the line of righteousness, reverence toward God.

"For you to have turned about or be converted would have meant the reversal of all this, turning to sin and unrighteousness and away from God. You will thus see, dear friend, that conversion was not what you should have expected.

"On the contrary, the man or woman whose life has been that of rebellion against God, or carelessness and disregard of Him and

of all obligations to Him and to the principles of His government, such a heart recognizing the Lord, belief and acceptance would mean conversion or turning over, changing about from going after sin and unrighteousness to seeking after and pursuing the Lord and His way. To such a person such a change would indeed mean a reformation in life; but you, who from infancy have been pursuing this proper course with more or less of desire and earnestness, could not expect to experience a mental or moral reformation any more than you could expect a physical one.

### **DEFECTIVE WESLEYAN DOCTRINE**

“The Wesleyan doctrine is defective, dear brother, on this point. It has not only disturbed your mind and hindered you, but others from properly attaining the peace of God which passeth all understanding. What should have been presented to you was this: Born in a justified relationship to God, under His providences you have come to the present time in sympathy with Him and the principles of His government, and desirous of avoiding sin and realizing Christ as your redeemer. Now there is another step for you to take, namely you should realize that, having been bought with a price, you have no right to regard yourself as your own, but should consider that every talent and power that you possess belongs to Him who bought you with His own precious blood. Moreover, your experiences up to this time demonstrate to you the impossibility of pleasing self and pleasing the world and at the same time pleasing the Lord, and you should be ready for the second great step set before us as believers, namely, a full consecration of yourself to the Lord. This should have been set before you, dear brother, long ago. You have been starving for years, and your Christian life has been correspondingly stunted because of the mistake made in your spiritual bill of fare. You should at once heed the apostle’s words, given, not to sinners, aliens, strangers, enemies, but

3H279

to ”brethren” saying, ‘I beseech you, therefore, brethren, by the mercies of God (the forgiveness of your sins, etc.) that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service’.—( Rom. 12:1.)

Those who under the gospel call have taken the steps which the apostle here outlines pass from what the scriptures term the “household of faith” into what they term membership in the “body.” The “royal priesthood,” who present their own bodies living sacrifices upon the altar of the Lord, and being sanctified, are made acceptable through the precious blood of Christ. Those who never take this step of full consecration to the Lord are not to be of the royal priesthood, are not of the body of Christ, the “elect church,” will not become heirs of God and joint heirs with Jesus Christ, their Lord, because they do not “suffer with Him”

that they may also be “glorified together.”—( Rom. 8:17.)

Very many are in the same condition of mind as was that Methodist brother because, misled by an error, they had failed to grasp, to appreciate the grace of God which had already blessed and favored them and put them upon a different plane of relationship to the Lord from the world in general. I am aware that we are living in a day of general skepticism both in pulpits and in pews, in a day when the words of the apostle in our text are treated lightly by those who, according to their profession of faith, should esteem them very highly indeed as the words of inspiration. We cannot help this so far as the mass of Christendom are concerned, but we can say today, as the Lord said more than 18 centuries ago, “He that hath an ear to hear let him hear.” And, hearing, if he have the heart to obey let him obey.

It is to such as have the hearing of faith and the obedience of heart that the Lord’s blessings and mercies during this gospel age are specially extended. By faithfulness to Him we may become His jewels and, ultimately, at the close of this age, at His second advent, be gathered to Himself “in the day when He comes to make up His jewels.” (Mal. 3:17.) Then will come the great work of this selected, self-sacrificing, polished and prepared company Christ and His followers in the “narrow way.” They are to be God’s missionaries and representatives to the world of mankind during the millennial age, when all the world shall be made to hear the message of divine favor and love and to understand the demands of the divine law; when the willing and obedient shall be assisted step by step up to full perfection of mind and body, until thus eventually the whole world shall be filled with the knowledge of the glory of God as the waters cover the great deep.

[Pittsburgh Gazette -- November 28, 1904](#)

## **O GIVE THANKS UNTO THE LORD, FOR HIS MERCY ENDURETH FOREVER**

Pastor C. T. Russell of Allegheny, Pa., spoke twice here today to large audiences. His afternoon discourse was explanatory of the Hebrew and Greek words, Sheol and Hades, rendered Hell in our English Bibles. He declared that the laity generally have a total misconception of the meaning of these words that their use in the original is equivalent to the word tomb, signifying the death state. The text of the morning discourse was: “O give thanks unto the Lord, for He is good; for His mercy endureth forever.” Psa. 139:1. Pastor Russell said:



In accordance with the recommendation of the president of the United States and the governors of the individual states of the union, 75,000,000 of people have celebrated with more or less sincerity a day of thanksgiving to God for the blessings of temporal prosperity enjoyed. A precious sentiment is associated with this custom, inaugurated by the Pilgrim fathers more than a century ago. The influence of the arrangement is certainly in many respects beneficial, drawing the minds of the people toward God as the giver of every good and perfect gift. Nevertheless it is painfully evident that to the great majority this annual observance is but a form, because, explain the matter as we will, only a small proportion are sufficiently well acquainted with the great Creator and His wonderful plan, and the laws which govern His dealings with the children of men, to be able to logically reason out and comprehend their proper causes of thanksgiving. We will enumerate some of the matters which hinder an appreciation of the Lord's providences, and which correspondingly choke and restrain true heart-thankfulness, true gratitude to God. If we, under the Lord's blessing, succeed in removing from the minds of some these obstacles to faith and gratitude, we feel sure that a blessing upon such hearts will follow, for gratitude and thankfulness to the Creator imply appreciation, and the appreciation of that which is good surely tends to the upbuilding of righteousness of character and fuller obedience to the divine standards.

Approximately 1,082,000 deaths occurred in this favored land during the past year, at the rate of seven every two minutes. The kindred and friends of these represent a much larger number, many of whom being ignorant of the nature of their calamities, why they were permitted, are perplexed as well as grief stricken and often the very reverse of thankful. Millions living under the favors and blessings of this land are, nevertheless, physically and mentally ill to such a degree that they cannot and do not feel thankful. Many notwithstanding the bounties of providence lavished upon this land, are in considerable poverty, and not always because of profligacy, wastefulness and indolence. It cannot be wondered at that these appreciate only in part the spirit of the Thanksgiving day.

Another class of unthankful ones enjoy the privileges and blessings of life to a considerable degree, but have awakened from the superstitions of the past, when all were taught that they had great reason for thankfulness to God that they were not burning in eternal torment. Convinced of the

3H280

unreasonableness, the absurdity of such teachings, these have become skeptical in respect to all matters religious more so than they are generally inclined to declare. From their standpoint they have been either lucky or unlucky during the year past, and have their own energy or the kindness of friends or luck to thank for

whatever prosperity they have had; to them there are no thanks due to the Almighty. They know Him not. The eyes of their understanding, while open to the errors of the past, are still closed to the actualities of the divine character and plan.

### **HELP FOR THE UNTHANKFUL**

In the interest of all such unthankful ones, for the assistance of all such to a position where thankfulness will be possible nay, more, genuine and spontaneous let us briefly investigate the true situation from the standpoint of the divine word, the Bible. Let us divest our minds of everything that would prejudice our judgment of its teachings for instance, the various creeds and theories which have been handed down from the dark ages let us set these aside temporarily to examine the word of God. When once its statements are clearly seen we will be the better prepared to compare them with the various statements of the various creeds. The result, we are sure, will be to our benefit, to an increase of our appreciation of the divine character and plan, and to the increase of our thankfulness correspondingly.

We are to remember, however, that full, clear views on these matters, the scriptures explain, can be had only by consecrated believers, whose appreciation of divine things will be quickened and assisted by the Holy Spirit. While others cannot see, in the sense of appreciating the deep things of God fully and distinctly, they can, nevertheless, see in a general way the outward form at least; hence we trust that our remarks on this subject will be applicable not only to the sanctified in Christ Jesus but also to some who have not yet come into this position, but who may be enabled to see more clearly than in the past, and thus be led to sanctification and ultimately to still fuller appreciation from that standpoint, under the guidance of the spirit.

To suppose the whole world of mankind to be children of God, recognized by Him as such and treated from that point of view, is to induce in our minds skepticism. Who can contemplate the calamities of even this year by fire, flood, storms and tempest, and not feel that if God considers mankind His children He certainly deals with them as no kind earthly parent would treat his posterity? The same reasoning would hold true as applied to sickness, sorrow, pain and death. Hence the unscriptural claim held by some respecting the fatherhood of God and the brotherhood of man evidently disproves itself, at least in respect to the former part of the statement, for we see no evidence of the fatherhood of God as respects our race, nor that He is exercising a parental care for the world's welfare. Not only so, but such experiences have been the lot of mankind for now six thousand years. We cannot ask intelligent people to believe that they are children of the Almighty and receiving not only reasonable

parental love and care, but a superabundance of this, to the extent that they should feel especially thankful, unless we can give them the true situation show them the real condition of things as the word of God sets it forth.

Harkening to the word of the Lord we find its declaration to be that only a comparatively few of our race can properly call the Almighty "our Father," or are recognized by Him as children of God. The scriptural testimony is that the great mass of mankind are "children of wrath," under the curse, under the sentence, aliens from God. The apostle in speaking of the matter declares to Christians, "Ye were once children of wrath" even as others still are (Eph. 2:3); and again he declares to these that they have "escaped the condemnation which is on the world," implying that the condemnation still rests upon the world as a whole. 1 Cor. 11:32.

What is this condemnation upon the world? Why are mankind under the curse or sentence, and called "children of wrath?" The Answer--is that all God's work is perfect; that when He had created man in His own image and likeness in Eden, man was perfect and in full harmony with God, and Adam at that time was recognized as a son of God. The scriptural explanation is that he fell from this relationship, from this fellowship; he gave heed to the voice of disobedience and came under the sentence, the curse which made him an alien, which deprived him of his fellowship and was expressed in its ultimate force in the words, "Dying thou shalt die," "Thorns and thistles shall the earth bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for dust thou art and unto dust shall thou return." The Apostle Paul sums up the matter in few words thus, "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all men because all are sinners." Rom. 5:12.

### **A RACE OF CONVICTS**

From this standpoint we perceive that Adam and his race are a convict race serving out a death sentence, and this accounts to us for the Lord's permission of conditions unfavorable to life, droughts, floods, storms, cyclones, plagues, pestilences, etc. We would not be understood to mean that all these calamities are directly the Lord's work, but rather that the present unsettled and unsatisfactory conditions of nature are permitted of the Lord to be man's experience because of sin and because of the lessons necessary to be learned during this penal period. From this standpoint in view of the fact that all human right to life was long since forfeited we get a new view of the blessings and favors of even the imperfect conditions under which we live.

We must acknowledge that as a race we are not worthy to be called sons of God, nor to be treated as sons should deserve; we must acknowledge that the race as a whole is in rebellion against

God, unworthy of His blessing or any favor from His bounty, and hence every temporary blessing should be esteemed a mercy, an extension of our privileges and prolongation of our condemned lives. It is from this standpoint that we read that the Lord causes His sun to shine and His rain to fall upon the just and the unjust, upon the evil and the good. The great majority of mankind are still in this alien attitude, not sons but sinners, rebels, “not subject to the law of God,” not even desiring

3H281

fellowship nor seeking to please the Lord to the extent of their ability.

Present conditions, then, are such as are suitable to the majority, and not such as God would be pleased to give to those who, through Christ have been adopted into His family again as sons of a new order a new creation. Furthermore, so far as these are concerned, it is a part of the divine program that their faith shall be tested as well as their obedience, and hence, while the true condition of things is explained to them, they are treated in all general particulars, outwardly, the same as the world in general. Thus a part of their testing is that they must, during the present life, “walk by faith and not by sight.” 2 Cor. 5:7.

Such can give thanks in spirit and in truth, and the hearts of such should and do overflow with gratitude. Their words, their acts, their looks, all testify to the new relationship into which they have entered and to the thankfulness which invades their hearts. To such, earthly blessings are quite secondary; their chief concern is the heavenly treasure, and their prayer is,

*“Oh, may no earth-born cloud arise,  
To hide Thee from thy servant’s eyes.”*

Let us glance very briefly at God’s provision for the world of mankind. It is revealed in His word, for the benefit of those who receive the spirit of adoption through faith and obedience, that they may know how to sympathize with the world from the divine standpoint, that they may know how to appreciate the divine dealings with the world, and that they may sorrow not even as others who have no hope in respect to dear ones of earthly relationship whose eyes are still blinded by the god of this world, and who as yet have never seen with the eyes of appreciation and understanding the need of a Savior whom God has provided. Indeed, the majority of them are so blinded that they cannot appreciate the testimony of God’s word respecting their need of a Savior and so great a salvation as is in Him.

### **ERROR OF THE DARK AGES**

The people of God under the blinding influences of the adversary during the dark ages fell into the delusion that all the “children of wrath” were on their way to an eternity of torture, and in proportion as they possessed sympathy and love they were

tortured with the thought. We thank God that in the light which is now shining upon His word we can view its teachings in a more reasonable light. We can see, as the prophet declares, that "their fear of me is taught by the precepts of man (Isa. 29:13); we can see that, under the delusion of the adversary, the simplest words were twisted into the story of the awful theory which burdens so many hearts, and which to so large a degree hindered true thankfulness and love toward God for so many centuries. We see the simple words "die," "perish," "destruction," wrested from their true literal meaning and interpreted to mean the very reverse, in support of error, to the further blinding of the Lord's people, and to the destruction of their own rest and comfort and peace and thankfulness.

We rejoice now that in the light of God's word we can see that, although He justly sentenced our race to death and although they are justly treated as convicts, nevertheless God, full of mercy and compassion, provided a great redemption price paid by our Lord Jesus at Calvary. We can see that the mercy of God is applicable only to believers, so that there is none other name given under heaven or amongst men whereby we must be saved but by the name of Jesus. But now we see further that, instead of God's mercy ending with those who now are granted the blessing of the opening of the eyes of their understanding and the ears of their appreciation instead of divine favor ceasing in the selection of the church of this gospel age, it is really only beginning with these, and that, ultimately, the same grace of God which has now brought salvation to us will bring salvation also to every member of our race. We are not in this claiming universal salvation, but we are claiming that the divine program is to give a universal opportunity for salvation to every creature, and that it was to this end that Jesus Christ by the grace of God tasted death for every man, and that He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Heb. 2:9, 1 John 2:2.

What a revolution of sentiment toward the Lord comes over our hearts when we get a convincing glance of the lengths and breadths and heights and depths of the love of God which passeth all human understanding. Even a glance moves us to appreciation, to gratitude, to thankfulness; and day by day, as we go onward growing in grace and knowledge and love toward God, our appreciation of His wonderful love and wonderful plan increases until it fills more and more every crevice of our hearts, driving out more and more everything contrary to the divine standards.

But some one will say, if God designed ultimately to grant a knowledge of Himself and His plan to every creature, why did He not do this from the first? Why did He allow 4,000 years to elapse before He even sent His Son to be a ransom price for our sins? And why has He allowed nearly 2,000 years since to pass

without making known to any but a mere fragment of our race His loving kindness, His tender mercy, His real character, His wonderful plan? Why should we hope that the Lord in the coming age would reveal Himself to all mankind since He has not done so in the present age nor in the previous ages?

We reply that our confidence in the full revelation of God's love and mercy to every creature in the coming age is based not upon speculation but upon the positive statements of the divine word. Time will not permit us to here discuss these momentous subjects in their details. Indeed we cannot hope on such occasions as this to do more than merely attract the attention of those who have eyes to see and ears to hear. Such as are of this class will hunger and thirst, seek and knock, for further instruction respecting the divine plan, and we will be more than pleased to hear from such and to put within their reach full and clear testimonies answering every question and clearing every doubt, which will cause their ears to ring anew with joy and praise and thankfulness to God. Limited in time, we can here throw out only the barest suggestions respecting the opulence of our heavenly Father's plan as it shall ultimately reach the whole world of mankind, and give to every individual of our race a full opportunity for returning to fellowship with God as his Father in spirit and in truth.

3H282

### **“FOR HIS MERCY ENDURETH FOREVER”**

The wisdom of this world, unwilling to submit itself fully to divine direction, errs sometimes on one side of the question and sometimes on the other. Few seem willing to take the Lord's own word respecting His purposes at par value. The usual disposition for each one is to measure divine mercy by his own standards instead of by the word. The cruel and merciless think of God on their plane as cruel and merciless, and these have little difficulty with the teachings of the dark ages, that all not favored with a knowledge of the Lord and ability to appreciate righteousness are thereby marked as subjects for eternal torture. Some have even argued that a person who has lived in a civilized community, has heard church bells ring and seen a Bible, has, because of this contact, become so responsible that any deviation on his part from saintliness would promptly and justly merit eternal torture. Others go to the reverse extreme and contend that all must be saved; that God could not rest satisfied with His own work until every human being shall finally attain to glory, honor and immortality. How much better the scriptural proposition than either of these.

The plan of God set forth in the scriptures proposes that none shall be saved in ignorance but that eventually all shall be brought to a knowledge of the truth—"in due time." It proposes that each individual's responsibility shall be only in proportion

to his knowledge, and that until he knows clearly and distinctly his responsibility is only partial. It proposes that all shall come to full responsibility each for his own acts; that to the world eventually shall be granted the necessary assistance, that good intentions may be carried forward to a full development of character in accord with the divine standards, and that the reward for such shall be everlasting life and blessedness; but that, on the contrary, all who are brought to a clear appreciation and fully assisted in every necessary way shall be responsible, and if they love sin and follow it willingly they shall die the second death everlasting destruction.

Thus the mercy of the Lord, which is now extended to those who, exercising faith, lay hold upon the Lord Jesus as their redeemer, will by and by through the church glorified, a royal priesthood, be extended to every creature, and shall continue to be exercised until every member of the human family shall have had the full, necessary, proper, reasonable knowledge and opportunity for attaining the gift of God eternal life. Many attack this position and declare that there is no mercy for any beyond the tomb. We are not pleading for mercy for those who have now sinned willfully after they have received a knowledge of the truth, but we are urging that our God in His mercy and love has provided a redemption for every member of the human family, and that those who do not have the opportunity for learning of the grace of God in this life will have such an opportunity during the millennial age by being awakened from the tomb.

As our Lord declared, "All that are in their graves shall hear the voice of the Son of man and shall come forth. They who have done good (who have passed the divine inspection along the lines of faith in the present life, will come forth) unto a resurrection of life" perfected, glorified; while they that have done evil those who have not come up to the standard of faith and obedience will come forth unto a resurrection by judgments. (R. V.)

### **MILLENNIAL JUDGMENTS PROMPT**

The entire millennial age is set apart for this resurrection by judgments. The judgments of the Lord will be abroad in the earth then and the inhabitants will learn righteousness, as the prophet declares. Every sin will receive its just recompense of reward, and every effort toward righteousness shall receive a blessing, and the effect of such a prompt dispensing of rewards and punishments for all the acts of life will cultivate obedience and be helpful to the whole world. The obedient shall rise up, up, up out of sin-and-death conditions until, by the end of the millennial age, they shall have attained to full perfection of being their raising up or resurrection being completely accomplished through the judgments or disciplines of that millennial period.

On the other hand, those who will refuse to make progress in that time, as the scriptures expressly declare, will be cut off from among the people in the second death. Acts 3:23.

To many it seems beyond belief that God should be thus merciful to the race, and grant to each member of it a full opportunity to benefit from present experiences with sin and death. Such should notice our text, and the entire psalm of which it forms a part. It declares that God's mercy endures forever, and this is 26 times repeated in this psalm, What an assurance God has given us that his mercy is not limited to the present life or to present opportunities and privileges! What an assurance we have of His goodness! He is not only able to save to the uttermost but willing to do so. Not only is this provision open now to whosoever cometh unto the Father by the Son, but we have the assurance that in God's due time, after the little flock, the church, shall have been completed and glorified then all shall come to a knowledge of the truth, and every knee shall bow and every tongue confess, and each and all shall have fullest opportunity of tasting of the mercy of God under the new arrangement of the millennial age, even as all now taste of the sorrow and pain and death which are the curse or penalty of sin.

As we glance down through the different items enumerated by the prophet in this psalm, we find therein food for thought. We read:

“To Him that smote Egypt in their firstborn; for His mercy endureth forever.” “To Him that smote great kings; for His mercy endureth for-ever; and slew famous kings; for His mercy endureth forever.” “Sihon, king of the Amorites; for His mercy endureth forever.” “And Og, the king of the Bashan; for His mercy endureth forever.”

Ah, here we have the key to what otherwise would be a great mystery! The Egyptians, the Amorites, the Amalekites, the Perizzites, etc., slain before Israel, are unexplainable from any other standpoint than the one we are considering, namely, that God's mercy is not limited to the present life, but endureth forever. In God's due time His mercy through Christ shall bring all these from the tomb, and shall enlighten them all through the true light that lighteneth every man that cometh into the world. The mercy, still continuing, will make it possible for every

3H283

member of the race to come back into harmony with the Lord, and to gain eternal life lost in Eden.

### **GOD'S LOVE CONSTRAINS US**

“For His mercy endureth forever,” is, we say, the key explaining all the difficulties and trials of this present life, and assuring us that the lessons learned here shall not be without their meaning in due time. All the world is now learning of God's inflexible



justice under His sentence of 6,000 years ago, "Dying thou shalt die." Only the church has yet the ear to hear the message of salvation and reconciliation through the precious blood, but eventually all shall know, from the least even unto the greatest, the mercy of God in and through Christ Jesus and the great High Priest, who has already purchased our race, shall bless and heal and uplift all who have the desire to come unto the Father through Him. O give thanks unto the Lord, for He is good; His mercy endureth forever!

Nothing in this can be understood as sanctioning a deferring of repentance from sin and turning to righteousness. On the contrary, those who now hear the voice and obey receive the great blessing, the great salvation, the spirit begetting to a new nature which will be perfected in them in the resurrection. This view of God's mercy, extending into the future and reaching every member of the race, shows us divine love co-operating with divine justice for the eradication of evil and sin along reasonable lines. It maintains the standard of righteousness and holiness as the only grounds for eternal life; it puts to the blush the various theories that half converted and unconverted and ignorant and superstitious and savage peoples are to be taken to glory in the present life. This theory also puts to the blush the prevalent purgatorial theory that the world is to be for centuries and centuries in torment until finally it works out its own salvation. On the contrary, this Bible view shows the mercy of God operating along the lines of reason and justice, bringing every creature to a mental and moral responsibility and to a full and complete deliverance, if they will, into all the blessings and privileges and liberties of the children of God.

On the other hand this mercy is not without its limitations, though the common version seems to so imply. The Hebrew word which in our text is rendered forever is "olam," and signifies, not forever, as without end, but more literally to an end to a completion. In this proper rendering our text declares, "His mercy endures to a completion." How grand! How sublime! There will be a completion, and the scriptures tell us that it will be at the conclusion of the millennial age, when Christ shall have put down all insubordination, all sin, and shall have lifted up all willing and desirous of being restored to the divine character and likeness. After stating this the apostle adds, then cometh the end, the completion. Mercy shall have its full opportunity in the thousand years of the millennium, even as justice had its long reign over the world during the 6,000 years of the past.

"Then cometh the end," when all insubordination having been brought under control, the kingdom, the dominion of the world, shall be delivered up to God, the Father. The work of grace begun at Calvary in the great atonement sacrifice will have then been completed by the reign of the Redeemer, for the binding of Satan and the overthrow of evil, and the uplifting of whosoever

wills to accept divine favor under the knowledge and opportunities then afforded. Surely, in proportion as we come to know our Heavenly Father's character and plan, in that same proportion can we appreciate all the precious promises of His word. To the consecrated our text has its deepest meaning, "O give thanks unto the Lord, for He is good; His mercy endureth forever."

[Pittsburgh Gazette -- December 12, 1904](#)

## **PASTOR RUSSELL LOOKS FOR SUNRISE**

Pastor C. T. Russell of Allegheny addressed a large audience in Van Curber Opera House at 3 o'clock this afternoon. His text was from Isa. 21:11-12, "Watchman, what of the night? The Watchman said, The morning cometh, and also a night." The discourse follows:

For 30 centuries the world, led by the hopes of the Jews, has been looking for and hoping for and thinking about the coming Golden Age, in which all the families of the earth will be blessed with every conceivable prosperity. Nor did the thought originate in the Jewish nation. It came to them through the Divine promise, the oath-bound covenant of God to Abraham, that in his seed all the families of the earth should be blessed. The hope set before the nation of Israel was that they, as the seed of Abraham, would be God's agency in connection with Messiah for the communication of this blessing to every nation, kindred, people and tongue. Under the stimulus of this hope their nation held together as no other nation ever has done.

Those who accepted Christ, both of the Jews and the Gentiles, lay claim to all those promises which center in Christ and which the Jewish nation, in rejecting Him, cut loose from. Christendom claims to be spiritual Israel, and, as such, heirs of all the wonderful spiritual promises of God, as the Apostle declares, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." This hope inspired the Apostles and all of the early Church.

## **CHRISTENDOM GONE ASTRAY**

No theologian of any denomination will question that so-called Chiliasm hope in the second advent of Christ and the Kingdom which He will then establish was the dominating thought of the Church of Christ in the days of the Apostles, during the time when the New Testament was written. The followers of Christ understood themselves to be entirely separate and distinct from

the world, to have different hopes and aims from the remainder of the race, because they were “Children of the Highest,” “begotten again of the Spirit,” “new creatures in Christ Jesus,” to whom old things have passed away and all things have

3H284

become new through this hope inspired by the Lord’s Word and appreciated through His Spirit.

But very soon, after the death of the Apostles, grievous errors crept in among the Lord’s followers and a new theory on the subject of the Kingdom was started, namely, that instead of waiting for the Lord from heaven to exalt His Church with a glorious change from mortal to immortal conditions and to clothe her with glory, honor and immortality, and equip her with power and authority to execute judgment in the earth, the program was to be a different one that the Apostles had not quite grasped the thought that the Church should understand it to be her mission to convert the world without her Lord, and that when she had accomplished this He would come, inspect her work and approve it.

The mistake was a serious one, and its results have been far-reaching. Under the lead of new teachers, who claimed for themselves apostolic succession and apostolic inspiration, the hope of the second coming of Christ as the world’s deliverer from the thralldom of Satan and sin and death gradually faded and a new teaching took its place and still generally holds it; that the Church must conquer the world before her Lord will come.

### **“THY KINGDOM COME.”**

The theory that the time had come for the Church to cease her suffering and to begin her reign over the kingdoms of the earth would naturally be a pleasing and fascinating theory, and no wonder it gradually enveloped the Church to such an extent that any who still held to the old apostolic views were few and considered behind the times until, finally, when the error became known as orthodoxy and was established by councils of the Church, those who held apostolic teachings on the subject were called heretics. Under the new theory every energy was bent to attaining power over the nations; doctrines were sacrificed to numbers and wealth and influence. The whole world knows of the wonderful success of the effort which today counts the whole civilized world as “Christendom” (Christ’s Kingdom) and ignores the “narrow way” and “little flock” of the Scriptures.

We are not hoping to change these matters as regards the world in general. Our hope is to reach the hearts and understandings of the Lord’s truly consecrated people, for, as the Lord has declared through the prophet, “The wicked shall do wickedly and shall not understand, but the wise shall understand” our Lord’s “little ones” (the humble), who are wise in accepting His word and plan

rather than human philosophies and earthly wisdom and policy. Instead, dear friends, of our entertaining a hope of swaying the world in this matter, we realize that it is clearly taught in the Book of Revelation that a great federation of Christendom is very near, and that the Lord will for a time permit it to have sufficient power in the world to stop all progress of the Truth the “faith once delivered to the saints.”

### **WOULD MEET WITH VIOLENCE**

Do you ask why? I Answer--that the public mind is so permeated with error and so committed to its support, and so blinded to the greater beauty and harmony of the divine Word and plan, that, in a fancied zeal for God and His cause, persecutors of the future will, like those of the Dark Ages, verily think themselves to be doing God's service.

Christendom is infatuated with the thought of converting the world. In heathen poetry they read of the Golden Age, and in the Scriptures they read of the glories of the day of Christ, the Millennium, and logically they reason that evil and sin ought not to endure forever, that the Lord has promised that the time shall come when Satan shall be bound, that he shall deceive the nations no more and carried away by this zeal with the erroneous theory that they are now the Kingdom of Christ, and that they are now to reign over the world, and that they are now to conquer the world for Jesus, and that it is the Lord's command upon them to subdue all things and to bring all things into subjection to the Father, they will be ready to go to almost any lengths with any and every thing opposing this theory, which has become so entrenched in their minds.

The glorious day is to dawn, the Scriptures affirm it; but Christendom in general stands with its back to the sunrise and is looking for the Millennial blessings in the West. Hence Christendom in general fails to recognize the streaks of dawn already visible to the watchers who, being in line with the divine Word, are looking toward the East for the sunrise of the great Millennial day, for the revelation of the great Millennial King, for the glorification of the Lamb's Wife at the promised marriage supper.

When preparing this discourse my eye fell upon a tabulation prepared for Sunday School teachers by a celebrated doctor of divinity which was intended to show how rapidly the Lord's Kingdom is now conquering the world. We refer to this as a proof of our assertion that our dear Christian friends, in general misled by the wrong theories on the subject of Christ's kingdom, are looking for the millennial dawning in the wrong direction.

The table mentioned sets forth that in the year 1000 there were 50,000,000 Christians; in A. D. 1500, 100,000,000; in A. D. 1800, 200,000,000, and in A. D. 1880, 415,000,000. The D. D. who prepared this table, and many of those who will examine it,

overlook the fact that the 50,000,000 of the year 1000 and the 100,000,000 of the year 1500 were nearly all Roman Catholics or Greek Catholics, and that similarly the 415,000,000 of 1880 were two-thirds Catholics Greek and Roman. This Protestant minister seemingly forgot, and expected his readers to forget, that Protestant missions in France, in Spain, in Italy, in the Orient and elsewhere in the world, are sustained for the avowed purpose of converting Catholics into Protestants.

The realization that no one body of Protestants could ever hope to dominate the world, yea, that all of them could never accomplish such a mission, is leading not only to a desire for Protestant federation, but also to a general recognition of the Roman and Greek Catholic systems. All this inconsistency is the result of the erroneous theory that the Church must conquer the world and establish the millennial condition before Christ comes, and from desire to see the millennium approach along the lines of their expectancy and effort.

3H285

### **FIGURES THAT DO NOT LIE**

If our dear friends who entertain this unscriptural view (Catholics and Protestants) could but see its unreasonableness, there would be some hope that some of them at least would abandon it, but they seem blind to reason on this subject.

Take their own figures and look for the 415,000,000 Christians that they say will shortly convert the remaining 1,000,000,000 and establish the millennium. The latest census returns show that the natural increase of mankind the world over during the last decade was 8 per cent, which compounded would mean 115 per cent in the century. Since there is no such pro rata increase of Christianity, the conversion of the world is really farther off every year.

To make my meaning more clear: The largest estimate of the world's population in the year 1805 was that given by Pinkerton, who estimated it at 700,000,000; Volney in the previous year, 1804, gave his estimate as 437,000,000. We grant the larger figures, 700,000,000, and then take the estimate already referred to, made by the D. D., that there were 200,000,000 Christians at that time. Allowing these figures, there were only 500,000,000 heathen needing to be converted in the year 1805, while by the same figures there were over 1,000,000,000 that needed converting in the year 1880. How long will it take to convert the world at this rate? Why cannot the bright minds that are identified with this erroneous theory see the fallacy of it? And seeing its fallacy why do they not promptly turn and confess the truth, and throw their influence toward the re-establishment of the primitive faith of the Church, "the faith once delivered to the saints" by the Lord and his Apostles? that "the morning" cometh only with the second coming of our Lord.

## **CHRISTENDOM NEEDS CONVERTING**

But, dear friends, suppose that facts did not thus knock the entire bottom out of this false theory, this false hope which Christendom is pursuing suppose that there were the best of reasons for believing that the whole 1,600,000,000 of the world's population could be converted some time in the same degree that the 415,000,000 of "Christendom" are now converted what would it mean? Would it mean the millennium which the apostles taught? Would it mean the kingdom for which our Lord taught us to pray, "Thy kingdom come, Thy will be done on earth as it is done in Heaven?"

Alas, no! If Christianity ever succeeded in grasping her ideal we see that it would be but an apple of Sodom. Look for a moment at the Christians who compose this 415,000,000. The more you examine them the more you will be convinced that the thing they all need most is to be converted genuinely. It is from this 415,000,000 tabulated as "Christians," that we find the growing lists of murderers, suicides, thieves, boodlers and grafters being recruited.

With a hope of the world's being converted to such conditions we should have no sympathy. Many of the poor heathen are better off left by themselves than brought under such conditions as are farcically called Christendom. We do not praise the heathen none we believe appreciate more than we the great needs of heathendom; but something far better than nominal Christendom has to offer them is needed. With Christendom goes a certain measure of so-called civilization, which in some respects perhaps is advantageous, but in other weighty respects is injurious. Comparing the 1,200,000,000 heathen with the 400,000,000 called Christians we find that, in some particulars, the heathen have quite the advantage. The 400,000,000 nominal Christians do the bulk of the fighting, swearing, liquor drinking and a considerable share of its general dishonesty and stealing. God forbid that we should be forced to accept any such millennium as would be brought about by the conversion of the world to such conditions. We are here reminded of the Lord's words to the Pharisees in His day, "Ye compass sea and land to make a proselyte, and when he is made he is twofold more a child of Gehenna than yourselves."

## **LOVE FOR MISSION WORK**

From infancy I have sympathized with the heathen and longed to help them. I still have this same love and desire, but my eyes of understanding have opened wider since childhood days. I now perceive that God loves the heathen and the whole world not only as much as I do, but more. I have heard his message saying, "As the heavens are higher than the earth so are My ways higher than your ways and My plans higher than your plans," and I have come to realize the truth of this, and see the great plan which God has for the salvation of the world.

This plan I now see is first of all the selection from the world of suitable missionaries. Jesus is the head of this missionary company, and during this gospel age the Holy Spirit has been attracting under the terms of the gospel, along the lines of the "narrow way" of self-denial and self-sacrifice, those whom the Lord is pleased to associate with himself as His Church, His bride, in the great missionary enterprise which he purposed from before the foundation of the world.

These missionaries receive their training under the present reign of sin and death, but as soon as the entire company graduates the scene will change; they will be invested with divine power and authority, and will scatter the present night of sin and death and constitute the Sun of Righteousness which shall heal the world with its benign beams. (Mal. 4:2). This is the glorious morning mentioned in our text the morning of the grand millennial age, the golden age of the poets, the day of Christ, in the language of the apostles. The Psalmist declares, "Weeping may endure for a night, but joy cometh in the morning," and our hearts are glad because we see the dawning of the millennial day already beginning, and note the fleeing shadows of the dark night of ignorance, superstition, sin and death.

This glorious day is coming, not by the conversion of the world under present conditions, not by calling the kingdoms of this world the Kingdom of Christ, not by calling all classes living in civilized lands "saints of the Most High God." The morning is dawning because the Lord's time has come for the second advent for the establishment of the kingdom for which we pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven"--because the time of restitution of all things spoken by the mouth of all

3H286

the holy prophets since the world began are about to begin. I cannot here and now give you the proofs that we are already chronologically entering this great day of the Lord, but the proofs are abundant and clear, and for the asking may be had to read by any of you.

[Pittsburgh Gazette -December 26, 1904](#)

## **Pastor C. T. Russell Discusses The Day**

Pastor C. T. Russell addressed his home congregation yesterday in Bible House Chapel, Allegheny, at 3 p. m. His text was, "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and His name shall be called Wonderful, Counselor, the mighty God, Father Everlasting, the Prince of Peace." Isa. 9:6. During his remarks he said:

It matters little to us that Christmas Day is not the true anniversary of our Redeemer's birth that the true date of that event was about September 25. It is the great event, and not the date that we commemorate. Indeed, in this respect our Christmas date is most appropriate, since it marks a date nine months previous to the proper date of our Lord's birth. It, therefore, marks the time of His conception, or what is known among Episcopalians as "Lady's Day," or the time of the annunciation referred to in Luke 1:31-35.

When thinking of our Redeemer eight prominent features of our Lord's work comes before our minds, the first of these being the one whose date is most appropriately marked by this day, namely, our Lord's leaving the heavenly glory the inception of His earthly existence, His begetting in the womb of the Virgin Mary. The second was His birth; the third His reaching of manhood's estate at 30 years, where he made His consecration to death and received the begetting of the holy spirit. The fourth point was His death, the fifth His resurrection, the sixth His ascension, the seventh His second coming, while the eighth and final feature will be the grand consummation of the entire plan of God respecting human redemption, when our Lord at the close of His millennial reign shall deliver up the kingdom to God, even the Father. Well, therefore, may we to-day celebrate all these great blessings coming to humanity through Jesus by the Heavenly Father's grace.

Our text to a considerable degree grasps the entire situation as we have outlined it. Our Lord was a Son given by the Heavenly Father nine months before He was the child born in the manger at Bethlehem. It was because He was thus from above, and not in the ordinary sense a member of Adam's race, that the Scriptures declare that He was holy, harmless, separate from sinners. It was by reason of this purity, freedom from any share in the fall or any condemnation, that He was fit to be man's Redeemer, and by virtue of this fitness became in His death, as the Apostle expresses, "A ransom for all, to be testified in due time."-2 Tim. 2:6.

In our text the Apostle omits entirely the connection between the wonderful child and the wonderful blessing and glory to be dispensed through Him. But other Scriptures fully inform us respecting the sufferings of Christ, and how these were necessary for our redemption. They explain that Adam's race was all justly under condemnation of death, and that all of the pain and sorrow and trouble are incidental parts of that death sentence, called in the Scriptures the "curse." They explain that under the divine arrangement it was necessary that the penalty against us should be met, that no member of the human race could give to God a ransom for his brother, and that hence God in mercy evidenced His love and compassion, the Son co-operating, when he laid upon Him the iniquity of us all, providing Him as the sacrifice



for our sins, by whose stripes we are healed. They explain to us that our Lord's death was a "propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world." (1 John 2:2.) They explain to us that it was necessary in the divine plan that our Lord should not only redeem us, but by His own experience be touched with our infirmities, and thus be made fully competent to enter sympathetically into man's trials and difficulties, to the intent that by and by, when His kingdom shall be established, He may be a merciful and faithful high priest, full of compassion, and both able and willing to assist all that are out of the way, to bring back into harmony with God whosoever shall will so to come.

All the blessings promised therein in the only gospel story set forth in the Bible, all the hopes contained therein, are based upon the great work of Jesus as the mediator, the sin-bearer. This work applies first to His elect Church of the gospel age, and secondly to the world of mankind, the blessing of whom awaits the completion of the Church and its glorification with Christ. Then with His associates in the kingdom, His bride, He will bestow the blessing of restitution upon all the families of the earth all willing to accept the same on God's terms of obedience.

Very generally throughout the Scriptures this gospel age is apparently passed over or ignored. Thus the Apostle says that the prophets of old "spoke of the sufferings of Christ and the glory that should follow." The secret of this lies in what the Apostle calls the "mystery" that the Church of this gospel age, the "little flock," is reckoned in as the "body of Christ." Hence the sufferings and death of our Savior, Jesus, but also the sufferings and trials and death of every member of the elect little flock, the "Church" which is His body. (Eph. 1:22,23.) With the completion of these sufferings of the head, Jesus, and the Church, His body will come the glory made so prominent throughout all the Scriptures the "glory that should follow" the kingdom glory, the millennial glory, the blessings of all the families of the earth when our Lord, the Redeemer, shall be the great King over all, and the Church, as His bride, or, under another figure, His body, shall be associated with Him as the seed of Abraham in conferring the promised blessing upon all mankind. Gal. 3:16, 29.

3H287

### **THE GOVERNMENT OF CHRIST**

Our text declares of Messiah, "the Government shall be upon His shoulder." This figure of speech is common to-day, as we sometimes say that the entire responsibility rests upon the shoulders of such a manager or workman or Emperor. Not upon the shoulders of the child Jesus did the governmental authority rest, nor upon the shoulders of the man, Christ Jesus, who was tempted in all points like as we are, yet without sin. Not until He

had “finished the work which the Father gave Him to do,” not until then was the government placed upon His shoulders. It was after our Lord’s resurrection that He declared, “All power is given Me in heaven and in earth.” Matt. 28:18.

Even then, although our Lord was raised from the dead to glory, honor and immortality, the Father’s time had not arrived for the exercise of His kingly authority, and hence He has delayed to use it. The delay is to permit the selection of “the Church, which is His body,” and which is to be associated with Him in the exercise of His authority and dominion in the uplift

of humanity. When the last member of the Church shall have been tested, polished, tried, accepted and glorified with the Lord, then the time will have come referred to in our Lord’s last message to the Church the time when he shall take unto Himself His great power and reign. This time is noted as coming under sounding of the seventh trumpet, and we are informed that the first result so far as the world shall be concerned will be a great time of trouble. The prophetic language of Revelations declares, “The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldst give reward unto Thy servants, the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them that corrupt the earth.” (Rev. 11:18.) In this brief statement the whole work of the millennial age is summed up, and this must be borne in mind if we would avoid confusion of thought.

### **SATAN, THE PRINCE OF THIS WORLD**

The scriptural expressions “this world” and the “world to come” are more frequently misunderstood than if they were more correctly translated “this age” and the “age to come.” Nothing is more evident to intelligent Christian minds than the truthfulness of the words of our Lord and the apostles to the effect that Satan is the prince of this world, who now worketh in the hearts of the children of dis-obedience. These, being more numerous than the children of obedience, thus have the general control. Hence it is that the Apostle speaks of this present age or dispensation as “this present evil world,” or age or epoch. The common fallacy that Jesus is now reigning is too absurd for serious discussion with reasonable people. If what we have today is the reign of Christ the best government which our Lord Jesus could effect in the world we are sadly disappointed. If what we have today is what our Lord taught us to pray for and to expect—“Thy kingdom come, Thy will be done on earth as it is done in heaven” then of all men Christians are the worst deceived and disappointed.

Present conditions do not represent the reign of Christ and His kingdom, but the very reverse. They represent the reign of the prince of this world, and it is a comfort to our hearts to realize this and to look forward to the early completion of the church for

the introduction of the real reign of Messiah, when all sin, all evil, all ignorance, superstition and error shall be overthrown, when the true light shall lighten every man, when the knowledge of the Lord shall fill the whole earth, when the kingdom shall be the Lord's and He shall be "the Governor amongst the nations." Psa. 22:28.

Thank God for this blessed hope and for the light from His word, which enable us to understand why the things promised have been so long delayed. In the end we shall see the wisdom of the divine plan in permitting evil to have its temporary triumph in permitting the world to taste of the exceeding sinfulness of sin and the bitterness of its rewards of permitting the Church to receive her trials and testings, polishings and preparations for the kingdom conditions by contact with the world, the flesh and the devil, and the wicked spirits in exalted positions. Eph. 6:12.

### **EVERY KNEE MUST BOW**

With joyful anticipation the Lord's people can look forward to the blessed reign of Messiah, which the Scriptures intimate will be very speedily introduced. Even though they perceive from the Scriptures that God will permit the wrath of man to praise Him, will permit sin and selfishness working through capital and labor to bring upon the world a time of trouble such as was not since there was a nation, nevertheless they see beyond that dark cloud the glorious sunlight of the millennial kingdom, and the blessings of the better government which the Lord is about to establish upon the ruins of present institutions, which human selfishness is rapidly overwhelming. The glory that shall follow will more than compensate for all the trials and clouds and difficulties and sorrows of the few days full of trouble which each member of the race now experiences. And as for the Church, we have the divine assurance that from the standpoint of the future, looking back, the overcomers will be able to realize more fully than they now do that the present afflictions are light, and, as it were, momentary, working out for them a far more exceeding and eternal weight of glory in the kingdom. These are even now by faith enabled to sing with the poet

*"How light our trials then will seem!  
How short our pilgrim way!  
The light of earth a fitful dream,  
Dispelled by dawning day!"*

The result or effect of the coming kingdom, the government upon the shoulders of God's anointed, is prophetically declared—"Unto Me every knee shall bow and every tongue confess to the glory of God." There will be an enforced obedience at the beginning of the millennial age; just punishment will follow every willful infraction of the divine law and that speedily. The effect will be an early cessation of sin, a bowing of every knee and the confessing of every tongue. The Gospel

Church, now walking in the narrow way in the light of the Bible, as a lamp upon the pathway, walks by faith; but the world in the coming millennial age, lighted by the great Sun of Righteousness, the glorified Church, head and body, will walk by sight.

3H288

The judgments of the Lord, rewarding well-doing and punishing wrongdoing, will be abroad in the earth; every transgression shall receive a just recompense of reward, and every good deed and noble aspiration will receive encouragement and blessing. Describing the effect of this the prophet declares: "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness. Isa. 26:9.

It will not, however, be sufficient that men shall obey the divine law under compulsion that every knee shall bow and every tongue confess. The Lord seeketh such to worship Him as worship Him in spirit and in truth from the heart; and hence the Scriptures point out to us that before the close of the millennial age there will be a testing of those who bow the knee and confess with the tongue a testing that will prove whether or not they have come into heart accord with the Lord and his reign of righteousness; and all that by that time shall not have come into heart obedience will be accounted unworthy to go further, unworthy to enjoy more of the Lord's blessings. They shall not be permitted to go beyond the millennial age into the everlasting eternity of blessing, but shall be cut off in the second death. Acts 3:23.

### **WONDERFUL, COUNSELOR, ALMIGHTY GOD**

Already the Lord's consecrated people are able to appreciate some of these titles which belong to their Redeemer, and ultimately the whole world shall realize their appropriateness. Believers, from the time they receive the begetting of the Holy Spirit, come more and more to a realization of their Redeemer's character. He becomes to them more and more wonderful, more and more is He their Counselor and Guide and Teacher, and more and more do they appreciate Him as the Mighty One whom the Father hath set forth not only to be the propitiation of sins, but the great Reconciler of the world, in due time. From the Apostle's standpoint the instructed people of God are able to say, "To us there is but one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things, and we by Him." (1 Cor. 8:6.) They do not confound the Father with the Son by saying that the Father is His own Son, nor that the Son is His own Father, nor that the two are one in person. They learn not to lean to their own understanding nor to human teachings, but to accept and believe those things written in the Scriptures as they are written. Thus they see Jesus glorified, a glory "far above angels, principalities and powers, and every name that is

named,” but they also see what the Scriptures everywhere set forth, namely, that our Lord Jesus as a God whom all men should honor even as they honor the Father is not the Father, not the God; and when He shall have accomplished the work which the Father hath given Him to do He will, at the close of the millennial age, deliver up the kingdom of God, even the Father, by whose power and authority all evil shall be subdued. (Eph. 1:21; John 5:23; 1 Cor. 15:24.) To this agree the words of the Apostle again, “The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” 1 Cor. 11:3.

### **THE FATHER EVERLASTING**

Nothing in this statement implies that the child born and the son given is to take the place and the honor of the Father in heaven, of whom Jesus our Lord declared, “I ascend to my Father and to your Father, to my God and to your God.” (John 20:17.) This title, “The Father Everlasting,” appropriately marks one feature of our great Redeemer’s work. He is to be a Father without in any sense of the word interfering with or conflicting with the heavenly Father and His work. The Scriptures point out to us that the first man (Adam) was appointed to be the head or father or life giver to his race, but that through disobedience he failed, and, instead of giving everlasting life to his posterity, he bequeathed us a share in his own sentence, “Dying thou shalt die.” Our Lord Jesus, by the sacrifice of Himself, redeemed Father Adam, and thus redeemed every member of his posterity, all of whom shared his original death sentence. The Scriptures point out that our Lord’s payment of Adam’s penalty was to the intent that he might release Adam and all his children from the curse of that death sentence, that he might become the Father or Life Giver to Adam and all of his race, to so many of them as would accept life eternal through Him on the divine conditions hearty obedience.

This title, “Father Everlasting,” is still a prophetic one, for nowhere is Christ represented as being the Father of the Church, his “Bride,” otherwise called his “brethren.” On the other hand the Apostle declares that the “God and Father of our Lord Jesus Christ hath begotten us.” Hence, it is that we are children of God and that our Lord Jesus Christ is our elder brother, otherwise our “Bridegroom.” His office of Father Everlasting will be toward the world of mankind in the next age, during the millennium. All who would come back into harmony with God must be regenerated, must receive from Christ their share in the life which He secured for them by His own death as substitute for Father Adam. This is the strict meaning of the word Savior life giver. Every father is a life giver, and so our Lord Jesus in giving life to the world during the millennial age will be assuming toward mankind in general the office of a father, and the life which He will give to all those who will obey Him will be

everlasting life, and hence He will be the “Father Everlasting.” On the other hand, whosoever will reject His favors and mercies cannot have the life, cannot become His children, and will be destroyed in the second death. What a grand meaning! What a great hope for the world in general is in this title prophetically given to our Master Father Everlasting!

### THE PRINCE OF PEACE

The title Prince of Peace as applicable to our Lord is still prophetic. He is not yet the Prince of Peace; He cannot be the Prince of Peace until, first of all, He shall have conquered and brought into subjection sin and sinners. Hence, respecting the inauguration of the Master’s kingdom, it is declared that in righteousness He shall judge and make war. Again, it is declared that the kingdoms of this world shall be broken in pieces as a potter’s vessel at the inauguration of His reign. There is nothing peaceful in such procedures. The title Prince of Peace comes after evil

3H289

shall have been subjugated, and properly so. Who could think of the Lord inaugurating a reign of peace while sin is still rampant! The declaration is “He shall make wars to cease unto the ends of the earth.” Then He will forever after be the Prince of Peace, peace upon a stable foundation, upon the foundation of righteousness, for the scepter of righteousness is the scepter of His kingdom.

Dear brethren and sisters, our interest in these great matters is untellable in proportion as we have had the eyes of our understanding opened to an appreciation of the lengths and breadths and heights and depths of the divine character. Let us each rejoice in so much of this plan as he is able to discern, and seek and pray for a still fuller opening of the eyes of our understanding. Enlightenment comes to all in proportion as we are willing and obedient. The willing and obedient shall eat the good of the land, not only in the future, but also by faith in the present time. While at this season we call to mind specially God’s great gift, His Son and all the blessings associated with Him, and, while dispensing to those we love and esteem little remembrances, let us specially call to mind our consecration to be followers of God’s dear Son. We have given ourselves to Him; let us see to it that we are holding nothing back.

We have but a trifle to give at very most, a trifle which would be utterly unworthy of acceptance on other conditions than those He has arranged through the merit of our Redeemer’s sacrifice. Seeing that the Lord is calling upon us to pass through present experiences, to overcome present trials and difficulties and weaknesses with a view to our own blessing, to our own exaltation, to our own glorification with Christ as associates in the kingdom that shall bless the world, let us give more and more

diligence to make our calling and election sure, that we may ultimately attain this great prize of our high calling of God in Christ Jesus.

### Pittsburgh Gazette -January 2, 1905

## **SOLOMON'S WORDS ARE USED AS TEXT**

Pastor C. T. Russell was with his home congregation yesterday afternoon at 3 p. m. at Bible House Chapel, Allegheny, and preached from the words of King Solomon, "Wisdom is the principal thing; therefore get wisdom." (Prov. 4:7.) A large congregation gave closest attention to his discourse, which follows:

Wisdom is defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such a discernment. The world-famed Gough summed up wisdom in these words: "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slip away from the noble standards and sentiments of their hearts. Experience demonstrates, too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest that each day's progress be noted and that fresh resolutions be presented evening and morning at the throne of grace to be practiced to the extent of our ability daily. We advise, also, a special examination of our accounts with the Lord and of our conditions weekly.

But, notwithstanding these close examinations and reckonings, we believe that the majority of Christians, as also of worldly people, will receive a blessing in connection with the turning of the leaf at each New Year. It is a favorable opportunity for the summing up of the past year's progress. As bankers and merchants not only keep daily accounts of their business, but at this season of the year balance their accounts, more particularly ascertaining profits and losses, so should the Lord's people take advantage of the closing of one year and the opening of another to strike a balance in their spiritual accounts and ascertain definitely the exact amount of their spiritual gains. I sincerely hope that none of those whom I address will, under the most rigid examination, find spiritual loss. But whether the results show for loss or for gain it will be to our advantage to strike the



balance and to know exactly where we stand and the net results of the course we have pursued during the year just ended.

### **BUSINESS ACCOUNTS BALANCED**

Business men do not strike the balances of their accounts for the purpose of discouraging themselves in business, but to the intent that if profit has been made they may be encouraged and if losses have been incurred they may ascertain the point of weakness and loss and remedy the defect, so that the coming year shall be the more satisfactory, and this should specially be the case with the Lord's people. Indeed, under the special arrangement which the Lord has made with those who are His in Christ Jesus absolute discouragements are impossible, wrong, unjustified, no matter how poor the showing of the past may be, unless it be found that the little progress or retrogression was the result of willfulness either in wrong doing or in neglect of privileges or opportunities for well doing and growth in grace and knowledge. Of course, full, deliberate, willful, intentional wrong doing on the part of the Lord's people must be regarded as carrying with it divine displeasure and chastisement of some kind.

On the other hand, however, I trust that none of us, looking backward over the past year, finds willful shortcomings. If he shall find that his failures and little progress were the result of the lack of fortitude, lack of character, he may well feel grieved; but, resolving that henceforth he will be more careful to add to his faith fortitude, he may go to the great Mediator, whose sacrifice is the basis of our reconciliation with the Father and the forgiveness of all our sins, and, acknowledging his frailties, he may obtain mercy and find grace to help for future times

3H290

of need. (Heb. 4:16.) None who are in the right attitude of mind on this subject will be perfectly satisfied with the attainment of the past year. For however good may have been our intentions, however pure, noble, just, true nevertheless, because we are members of the fallen race, because we have the treasure of the new mind, the new heart, in earthen vessels which are imperfect, we discern in ourselves much that is not to our own pleasured, and we may be sure, therefore, we are far from the perfection standard set before us in the scriptures.

### **WISDOM OUR WATCHWORD**

But while, the eyes of our understanding opening wider daily and hourly, we discern the divine character in clearer lines and discern our own blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a fair atonement was made by our Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward



him which others cannot realize which is not applicable to others which they can only obtain by coming to the heavenly Father in the appointed way, through faith in the redemption work of the Son.

Let us, then dear friends, at the opening of the new year, take Wisdom as our watch-word and daily at the throne of grace make fresh resolutions for wise endeavors which we will seek to put into practice daily in all the affairs of life. Let us see what a blessing we shall secure from thus giving heed to the divine Word, which informs us that “Wisdom’s ways are ways of pleasantness and all her paths are peace” (Prov. 3:17), and in our text declares, “Wisdom is the principal thing; therefore get wisdom.”

But the word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord’s people to make no mistake to get the right kind of wisdom to find the wisdom referred to in our text and to clearly distinguish between it and other wisdoms, which the Scriptures tell us are only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

### **THE WISDOM OF THIS WORLD**

To illustrate: One class of these worldly wise men say to us by their actions, which speak louder than words—“Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing.” Of course, there is a certain amount of logic in this reasoning, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless, many of those thus taught after a few years have demonstrated by their own course the fallacy, the unwisdom of their proposition. There are things which money cannot buy and which the pursuit of money is almost sure to drive away. One of these is health, another peace of mind, another joy, another a restful conscience, another the knowledge of God, another growth in grace, another fellowship with the Father, the Lord Jesus and the brethren, another hope toward God in respect to the heavenly inheritance which he has promised to those who love him supremely better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth though sometimes merely “spongers” who, like parasites, live off the energy of others tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater

wisdom than to daily endeavor to gratify these tastes and appetites. We Answer--that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life. They engage their minds in stories so as to prevent their thoughts from dealing with more important matters; they are seeking to escape responsibilities, and to live as it were in a dream; their lives are neither profitable to themselves nor to others. They are surely not wise, for even supposing that their amusements and entertainments are absolutely devoid of bad influence upon others, amusements certainly do nothing to the betterment of themselves, for the present or future life, nor yet for the uplift and blessing of others.

Still another class of worldly wise tell us that from their viewpoint all the world is a stage and men and women are but actors on it, and that the play of life is a show and to a considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home everywhere to put on a gloss to the intent that their real heart condition and their real financial condition may not be discerned by their neighbors. This pride of life, this living for show, this stage life in which tinsel is worn as make-believe for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and make-believes cannot bring true happiness or contentment of heart.

### **SCIENTIFIC WISDOM LACKING**

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring truth to the fore. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy signifies the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all

3H291

the pathways of life, in matters financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We commend their

love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers. Our examination disappoints us; the philosophers are not happy. Like some of the others they are seeking pleasure, seeking happiness in their pursuit of wisdom, and that pursuit is a more noble one, but they do not find happiness in it. They lack the joy, the peace, the heart experiences which are the essence of happiness. Along various paths these philosophers go and the methods of the geologists and biologists will represent all of this class.

The geologist with his hammer, his tubes, his glasses, etc., chips and examines the rocks and philosophizes as to how long ago they were formed, the method of their formation, the probable conditions of the earth at that time, etc., etc., etc. He reaches a fanciful conclusion and takes a measure of pleasure in presenting his deductions to fellow scientists, but they all know that he does not know, that he is merely guessing at findings that neither satisfy his own heart nor can give satisfaction on such a subject to his fellow scientists.

The biologist studies the human anatomy and the anatomy of the largest animals with a view of tracing how men came from a monkey, and how the monkey came from some lower order of creature, and what arguments can be set forth to demonstrate that the lowest form of living creature was originally the highest form and how all others had been evolved therefrom. As a Darwinian he presents his arguments and theories to his associates and to the world. He plumes himself on the logic of his theory, and for a few short years has a place amongst his worldly-wise associates, a little later on to be branded as a back number in the light of some other theories and facts which some other biologist shall have conceived and set forth.

When listening to each other these philosophers are incredulous; past failures, past errors convince them that in all probability their own and each other's theories are erroneous. They know that they do not know, but they fain would have the public believe that they do know, that theories are scientific true. Their experiences, their uncertainties, lead them to doubt along all lines; hence these philosophers are generally unbelievers as respects God and his revelation, the Bible. They usually acknowledge themselves to be agnostics, and many of them proudly boast of their agnosticism, which merely means, we do not know, we would like to know, we are not satisfied, we have never found anything which does satisfy either our heads or our hearts. Truly this is not the wisdom which the Lord's word in our text advises us by all means to secure.

## THE WISDOM FROM ABOVE

Let us now turn from these worldly wise men and their instruction that we may hearken to the voice of the Lord our God, which tells us that true wisdom comes from above. And what is more reasonable than this? Knowing so little of ourselves, why should we not expect to be informed, to be taught, to be instructed in the true wisdom by our Creator. As the Alpha and Omega, the first and the last, our Lord should be the foundation of wisdom, and we should anticipate that from this foundation alone should come the sweet satisfaction and blessing which all hearts crave.

The Bible has a very terse manner of presenting divine instruction on this subject; its information is given in no uncertain terms; it declares that much of the earthly wisdom is merely bitter jealousy and strife—"earthly, animal, devilish." If we apply these words to the various wisdoms set before us by the world we may know their appropriateness. For instance, the wisdom which commends wealth as the goal does it not involve its wise men in bitter jealousies, envyings, strife, along the lines of commercial conflict and piracy? And does not this in turn destroy for the money-hunter the pleasure which he anticipated in it and to a considerable degree have a depraving and demoralizing effect upon his heart?

Take the second class of wise men mentioned those who pursue pleasure: Is there not in their course that which continually tends toward jealousy and strife? Is not their wisdom at very most earthly and animal, and is not the tendency of it in many instances to the depraving of the mind and heart and thus to devilishness? Take the third class those who deem it wisdom to make of life a vain show without any other particular aim or object. Is not such a course demoralizing? Does not such love of display lead to envyings, bitterness and strife, and frequently to dishonorable means and methods for gratifying their pride? Are not their hearts empty of the good and likely to be filled with greater or lesser evils according to their circumstances, conditions and environments?

Take the fourth class, scientists and philosophers. We have already acknowledged that in many respects this class would be attractive to those who are well born and mentally well equipped, and that in many respects their aims are laudable. Let us apply the apostle's words to them. We find among them the very conditions he describes, bitter envyings, jealousy and strife. True, these are kept in considerable measure under cover, though frequently we can read these sentiments between the lines of polished language, and frequently the apostle's assurance that their wisdom is purely earthly is corroborated by themselves. As a rule, whatever respect they have had in youth for the Bible and its God is sure to be lost unless they go beyond the philosophies of earthly sciences. The Apostle Paul pays his respects to many

of these gentlemen, saying that their presentations are science falsely so called and that their philosophies are “vain philosophies.” (1 Tim. 6:20; Col. 2:8.)

It may be doubted by some if the apostle’s word devilish could be applied to this class of earthly wisdom, but in our judgment these scientists have done more injury to the Lord’s cause than any of the others. Usually well educated, their philosophies carry an underserved weight to the minds of the common people, including Christians. Their guesses are taken for scientific truths, and as these are frequently in conflict with the Bible it follows that they more than any others of the worldly wise, are opponents of the Lord and of His revelation, the Bible. Nor do they by

3H292

such opposition gain any real blessing to their own hearts, for their philosophical errors blind and deceive themselves as well as others. Indeed, it has been a source of constant surprise to us to find that even scientists who turn their attention to astronomy are very generally infidels as respects the Bible being God’s revelation, and many of them out-and-out atheists who deny there is any living and true God, holding that nature is her own creator, developer, evolutionizer, etc.

“The testimonies of the Lord are sure, making wise the humble.” Psa. 19:7.

Having examined worldly wisdom and found it unsatisfactory to our hearts and heads the inquiry arises, where shall we seek the wisdom which God in our text declares is the principal thing? We reply that it is the wisdom of God, which to man is foolishness (1 Cor. 1:23-25), but to us who believe is the power of God and the wisdom of God. This wisdom is found in God’s great book and that in proportion as we are enabled by His grace to rightly divide it, to understand it. The better we understand it the more wisdom we see in all its precepts and regulations. It came from above in the sense that it is not earthly, that it is inspired by the Lord and that its influence upon all those who receive it is lasting comfort, sustaining, strengthening, happifying, transforming, glorifying.

The Apostle James sets forth in contrast the wisdom of this world and the wisdom from above. Explaining the latter he says:

“The wisdom that is from above is first pure, then peaceable, gentle, easy of entreatment, full of mercy and good fruits, without partiality, without variance and without hypocrisy”.

I want to suggest to you that we take this verse, which so particularly describes the wisdom from above, to be our year text for 1905, to be committed to memory thoroughly and repeated once each week throughout the year. And may the Lord bless His word to the honest-hearted that they may be able to appreciate

the difference between heavenly and earthly wisdom and the difference between the fruitage of the two, that thus, growing wiser week by week, the closing of the year shall find us in still fuller accord with the words of Solomon: "Wisdom is the principal thing; therefore get wisdom."

Let us examine carefully this true wisdom from above which the Scriptures enjoin. It is first pure it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this cannot be answered affirmatively that is enough, heavenly wisdom says, Have nothing to do with anything that is not pure, right, honest. Do not tamper with it, do not even turn it over nor think of what might be done with it, but immediately put it away.

If the question stands the first test the second one would be, is my motive a peaceable one? Would I thus be doing all that I properly could do to preserve peace, harmony, accord in my own heart and in my dealings with others, or would the course considered be likely to awaken strife? Only peaceable dispositions are approved by the Lord, and this thought should continually guide the Lord's people with a desire to be pleasing to him. This, however, does not mean a lack of firmness of character, nor the lack of a proper combativeness to oppose the wrong in the proper manner and on suitable occasions. It merely means that our conduct should be as peaceable as loyalty to righteousness will permit. "Let nothing be done through strife or vain glory."

Gentleness is given as the third mark of heavenly wisdom. The world in general has grown to appreciate the sentiment that gentleness is a propriety. Indeed, to declare that some people are not gentlemen would be one of the surest ways of so arousing their temper as to cause a display of feeling which would be anything but gentle. The gentleness of the world is largely on the outside, polish, good breeding, but the gentleness which the heavenly wisdom inculcates extends from the inside to the outside. The thoughts are gentle brought under control by the various injunctions and instructions of the Word of the Lord. The whole life of the regenerated Christian is brought under control to the spirit of holiness, which is on all proper occasions a spirit of gentleness, meekness, patience and long suffering.

There may be times when the direction of the Lord's Word might cause His people exercised by His Spirit to seem ungentle, to seem severe even, yet would be the result of their failure to rightly discriminate on the subject. For instance, it might become the duty of a parent to exercise discipline in his family, and the disciplined ones might consider no discipline as gentleness; whereas the Lord has directed that the parent should have his children in proper subjection, and that he who spareth the rod

hateth the child. From the standpoint of the Scriptures all chastisement, however deserved, should be given in moderation, and with the gentlest of heart sentiments toward the transgressor, and with the utmost sympathy for his hereditary weaknesses and blemishes, which require such extreme correction; and no such discipline should be given except at a time that the mind is thus well poised and full of parental sympathy and love. Gentleness and firmness are not in conflict, though sometimes their combination is not rightly understood or appreciated by those who lack the wisdom from above.

### **GENEROUS, WARM-HEARTED**

The fourth point to be remembered in connection with the heavenly wisdom is that those who are exercised by it are easy of entreatment they are not hard hearted, cold, stony; they can be touched with sympathy, and will manifest their sympathy even though they may not always allow it to rule them nor always allow it to hinder them from exercising proper disciplines. There is a difference between being easily entreated and “soft,” flabby, spineless. The wisdom from above has a firm texture of character, without coarseness, roughness, rudeness, hardness.

The fifth element of heavenly wisdom is to be full of mercy overflowing with mercy, with generous impulses, with kindly feelings, with compassion and sympathy for those in any trouble or distress. This, however, would not mean a mercy without gauges and conditions. Mercy may fill one full and yet be limited and restrained in its course of action, because sound judgment may dictate that in

3H293

some cases the restraint of mercy would be for the benefit, advantage of the offender. In a word, where the spirit of the world would be that of vindictiveness, hatred and animosity because of some evil done, the Spirit of the Lord, the wisdom from above, would be full of mercy, compassion, sympathy, and would be restrained from full forgiveness and remission of all penalties only as sound judgment should indicate that such a generous course would be contrary to the best interests of the culprit.

Lastly, the wisdom from above is full of good fruits, and delights in whatsoever things are true, honest, pure, lovely and of good report. Cannot we see the philosophy connected with this wisdom? that the possessor of it is sure to be blessed in his heart experience, to have happiness, joy, peace and blessing himself, as well as sure to scatter blessings wherever he may go. This is the tendency of this heavenly wisdom; this is the wisdom from above. This is the wisdom, therefore, referred to in our text, “Wisdom is the principal thing; therefore, get wisdom,” this wisdom with these characteristics.

## **“YE MUST BE BORN AGAIN”**

We remark, however, that there is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. That way is Christ through faith in His blood as our sin atonement. Still more than this, it means a renunciation of our sins and endeavor to walk in the Lord's way, leading to a full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom.

I address chiefly, if not entirely, those who are the Lord's people by faith and consecration, and who are, therefore, among those begotten of the Holy Spirit and being guided thereby. It is for us, dear brethren and sisters, to so use our opportunities, to so practice the lessons coming to us through the Holy Spirit, that we may apply our hearts unto this heavenly wisdom. The more effort we put forth, we may be sure, under the Lord's guidance and favor, the greater will be our progress and blessing in this and in every good word and work throughout the year to come. The grace of our Lord Jesus be with us all as we seek faithfully to conform our thoughts and words and doings to the lines laid down in this wisdom from above.

[Pittsburgh Gazette -- April 17, 1905](#)

## **GIVES HIS VIEWS ON TRUE BAPTISM**

The congregation which usually meets at Bible House Chapel, Allegheny, met yesterday afternoon and evening at Carnegie Hall. Their chapel, usually crowded, would have been quite insufficient for yesterday, which was a special occasion. In the evening the annual memorial service was held, which Pastor C. T. Russell explained commemorated Christ's death on its anniversary, corresponding to the time when our Lord taking some unleavened bread of the Passover and fruit of the vine, instituted the Memorial Supper, by which he requested his followers to celebrate every year his death and their release from the slavery of sin and Satan, instead of the Jewish Passover Supper, which celebrated the typical release from Pharaoh and Egypt. About four hundred partook of this communion in the evening.

The afternoon service was evidently a preparatory one, on "True Baptism, its Import and its Symbol," from Rom. 6:3-5. Following it quite a number were buried symbolically (immersed) at Bible House Chapel fount. The discourse follows:



Christian people are a unit in understanding that the New Testament teaches baptism, although there is a great diversity or confusion of thought respecting its mode and significance.

### **EARLY DEFLECTION ON SUBJECT**

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views regarding baptism had gained control in the nominal church of that time. Water baptism was supposed, not only to bring the subject into relationship with God by canceling past sins, but also to bring to him certain graces or favors from God as a member of the Church of Christ, which could not otherwise be secured.

At that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant for themselves, an arrangement was made by which other than the parents might become sponsors for the children—"spiritual parents." They solemnly promised that the children should believe in the Lord and walk in His ways. These were called godfathers and godmothers, or sponsors.

Both the teachers and taught progressed rapidly to formalism. In the third century special fonts for baptismal purposes were built outside the churches. They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exercised the candidate to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the Holy Spirit.

### **BAPTISM IN HOLY WATER**

The water in which the baptism took place was consecrated by an elaborate formula, constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Son, once in the name of the Father, and once in the name of the Holy Spirit. All this was done outside the

3H294

church, to intimate that the candidate was not yet a member of the church and could not be a member until thus inducted. After the baptism service the candidate for membership wore white clothing until the following Sunday.

Later on, the separation of the baptistry from the church ceased, and the baptismal pools were built in the churches. The Roman and Greek Catholics still maintain to a considerable degree the

elaborate ceremonial of the third century, changed and applied to sprinkling.

It is not surprising that Protestants of the fifteenth and sixteenth centuries, having inherited these traditions and participated in them, would be considerably under their influences, and that while divesting themselves of much of the extreme ceremony, they maintained many of the same views and ceremonies. Even to-day, otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without having been baptized without having received remission of sins, and induction into the church.

### **WILL THE UNBAPTIZED BE TORTURED**

In harmony with these superstitions we find that, although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless it is very generally the custom that in extreme cases, where an infant is not expected to live, and where the services of a clergyman cannot be secured in time, any person may perform a baptism service the thought being that no risk is to be taken in respect to the child's eternal welfare.

The privilege of the laity under such circumstances is clearly recognized even in the Roman and Greek Catholic churches; and in the rubric of the Church of England in the time of Edward the 6th. the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses, and when great need shall compel them so to do that then they minister it."

We quote the following explanation of baptism from the authorized Roman Catholic Catechism (page 248):

"The first and most necessary sacrament is baptism, because before baptism no other sacrament can be received," and "because without baptism no one can be saved." "In baptism original sin and all sins committed before baptism are forgiven; the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transformed in a spiritual manner, made holy, children of God and heirs of heaven."

The Lutheran Church holds to a very similar statement on the subject. The Church of England, though with a slightly varied wording, attaches the same significance to infant baptism. The following extracts from their Book of Common Prayer show this:

"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fullness of Thy grace, and ever remain in the number of the faithful and elect children."

“We receive this child into the congregation of Christ’s flock; and do sign him with the sign of the cross.” “Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits.”

“We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with the Holy Spirit.”

### **PRESBYTERIANS LESS STRICT**

The Westminster Confession, Art. 28, says: “Baptism is a sacrament... a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins,” etc. It declares it to be applicable to infant children, one or both of whose parents are Christians, but not to other children. It adds, “Although it be a great sin to neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.”

Attaching less importance to baptism, Presbyterian rules permit none but ministers to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last quoted clause, it follows that Presbyterians, as well as others, fear the consequence of their infants dying unbaptized.

### **A PERPLEXED PHYSICIAN**

As illustrating this matter an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of the clergyman sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, “I baptize thee in the name of the Father, the Son and the Holy Spirit.” The child a moment later expired, and as the doctor and minister left the house together the former remarked to the latter, “You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?” “Congress gaiters,” responded the clergyman. “Ah, how fortunate!” said the doctor. “Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!”

True, many of the more enlightened Christian people would deny any such false superstitious thought as that God would hand over an unbaptized infant to devils to eternally torment it, or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the illiterate certainly have a most positive belief in the necessity of the rite, and a most torturing fear of the consequences if it is

omitted so strong is the influence coming down to us from the centuries of false beliefs the “dark ages.”

### **SOME REPUDIATE INFANT BAPTISM**

Amongst those who recognized that baptism is enjoined upon believers, and that one person cannot believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people generally hold that nothing constitutes the baptism commanded by our Lord and

3H295

the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, “baptizo,” has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling is referred to.

These believers in immersion in water generally practice one immersion backward in the name of the Father, Son and Holy Spirit, though a few practice it face forward three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit, the explanation for the latter form being that Christ bowed his head forward when he died, and hence His followers should be immersed in the likeness of His death, face-forward. It does not seem to occur to these Christian friends that Christ was not buried face forward, and that the Father and the Holy Spirit neither died nor were buried at all, and that, therefore, such symbolizations are wholly inconsistent, and that the significance of the words, “in the name of the Father, Son and Holy Spirit” would properly be by the authority of the Father and of the Son and of the Holy Spirit.

### **CHRISTIAN DENOMINATION ERR**

Of those who practice one immersion backward are Baptists and Disciples, who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The view of the Disciples or Christian denominations is that baptism (immersion in water) is for the remission of sins, and that such as have not yet been immersed in water are still in their sins, “children of wrath.”

This view of the subject cuts off the great mass of humanity, and even professed Christians of all denominations, not immersed Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc. as sinners, unjustified before God and, therefore, exposed to the wrath of God, understood by nearly all, including the “Disciples,” to mean an eternity of torture.

This is a hard position to take, especially in regard to Christian professors, and we do not wonder that our “Disciple” friends generally avoid pressing the question to so extreme a statement,

although the logic of the proposition is evident. We cannot accept this to be a correct view of baptism to us it is neither Scriptural nor reasonable. The Christian denomination errs. We deny that the Lord has made the eternal welfare of our race dependent on their immersion in water. The explanation of their proof-texts we already have in print, but we have not time to consider them in detail here.

### **SAYS BAPTISTS ALSO ERR**

Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which can only be experienced through faith. They hold, however, that baptism is the door into the Church, and that only those who have been immersed have really entered the Church, and that others should not expect nor be granted the privileges and blessings belonging to the Church, either in the present life or that to come.

In harmony with this Baptists in general decline to welcome to the communion table any not immersed in water, saying that it is not for the world, but only for the Church, and that none are in the Church except those who have passed through the door of water immersion. The few Baptist churches which in recent years have relaxed their rules have done so in contravention of their theory. In illustration of this subject we quote from a recent article by Rev. J. T. Lloyd in the Religious Herald. He says:

“Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost nothing else is baptism. Baptist churches are the only Christian churches in existence. Pedobaptists (child baptizers) have no right to the Lord’s Supper. Whenever they partake of the Lord’s Supper they partake unworthily and eat and drink damnation to themselves.”

### **ONLY THE IMMERSSED**

If the Baptist theory be the correct one it follows that all members of other denominations of professed Christians who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the Church of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only logical, conclusions of their belief. To do so would be to bring down upon them the indignation and contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We Answer--that, according to all the creeds of Christendom, it would mean that only immersed persons would be saved, and that all the remainder of all denominations would be lost, for is it not the theory of all the creeds that only the Church is to be saved, and that all others are hastening to

destruction or eternal torment or some other awful future, the destiny to which is fixed at death.

### **WE ARE FORCED TO DISSENT**

From all the foregoing, as imperfect human theories, whose inconsistencies are clearly manifest, the mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We cannot admit that either the Disciple denomination or Baptist denomination, or both of these constitute “The Church of the Living God, whose names are written in heaven,” to the exclusion of all the unimmersed of other denominations. We cannot admit that when the Son of Man sowed the good seed of the Gospel in the field, the wheat was all brought under Baptist fencing, and that the tares were all outside. Nor can we even admit that all the wheat is to be found amongst those immersed in water, and all the tares as well, so that all other Christians would be excluded from the Lord’s parable of the wheat and tares. (Matt. 13.) We claim that all these conflicting theories are wrong disapproved of God. We claim that all sects and denominations are contrary to the divine institution one Head, one faith, one body, one baptism. We are not claiming that the

3H296

Lord’s Church, the new creation, is multitudinous, but admit that in all it is a little flock.

### **CONSIDER NOW OUR TEXT**

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?”

The Apostle is addressing those who are already members of Christ. He says, “Know ye not that so many of you as were baptized into Jesus Christ” he does not say, so many of us as were sprinkled with water, nor so many of us as were immersed in water, but, “so many of you as were baptized (immersed) into Jesus Christ” as members of His body, the Church. How do we get into the body of Christ? The Apostle answers that we were baptized into it, and hence are now counted as members of our Lord not members of the Baptist or Disciple Church.

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The Apostle answers the question in his next statement, “So many of us as were baptized into Jesus Christ were baptized into His death.” Not a word about being baptized into Him by being baptized into water. No, no! How evident it is that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the Apostle’s statement, we realize that our union with Christ, our membership in His Church or Ecclesia, whose names are written in heaven, dated from the time that we were baptized into the death.

But when and how were we baptized into the Lord's death? We Answer--that this baptism into death with the Lord, this overwhelming or burial of ourselves, our flesh, which resulted in our incorporation by Him as members of His body, as new creatures, took place at the moment when we made the full surrender of our wills to him consecrating our all, to follow and obey him, even unto death.

The will represents the entire person and all that he possesses. The will has control of the body, hands, feet, mouth, eyes and brain. It has control, too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under control of the will, and, hence, when we surrender our wills to the Lord or, as the Scriptures sometimes represent it, our "hearts" we give Him our all; and this burial of our human wills into the will of Christ is our death as human beings, our baptism into death the burial of self. "Ye are dead; and your life is hid with Christ in God." (Col. 3:3.) This death, this burial, is our baptism into His death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects, and hopes, but as new creatures in Christ Jesus.

### **THE OLD WILL BURIED**

The instant of this burial or immersion of our wills into the will of Christ was followed by our begetting to newness of life to a new nature. As our Lord consecrated His human nature to death in the doing of the Father's will, and gradually spent His earth life, and was raised from the dead to a newness of nature, so we who thus in consecration become "dead with Him," sharing in His consecration, will not be left in death, but shall ultimately be granted a share in the First Resurrection. Nay, we by faith may reckon our resurrection as already beginning, and may instantly rise through faith to a realization of our kinship to the Lord as new creatures. Thus the Apostle declares, "Ye are not in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you." Rom. 8:9.

### **WHEN JESUS' BAPTISM ENDED**

That our Lord did not receive water immersion at the hands of John as the real immersion, but merely as its figure or illustration, can be readily demonstrated. In evidence mark His words about the time of the Last Supper: "I have a baptism to be baptized with, and how am I straitened until it be accomplished." (Luke 12:50.) Here our Lord shows that His baptism was not the water baptism, but the death-baptism baptism into death, in harmony with the divine arrangement, as man's redemption price. He consecrated Himself to this death baptism at the earliest possible moment, when He attained 30 years of age, and having during the three and one-half years of His ministry



carefully carried out the provisions of that consecration—"dying daily," "pouring out His soul unto death," using up His life, His energy, His strength, in the service of the Father, in the service of His followers, and, in a large sense, in the service of His enemies. His baptism into death was completed on the cross when He cried, "It is finished!" and died.

The "mystery" of our relationship to Christ in sacrifice, in death-baptism now, and the resulting relationship and union with Him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord's faithful, and is asseverated repeatedly in the Scriptures. "If we suffer with him, we shall also reign with Him;" "If we be dead with Him, we shall also live with Him." We are "heirs of God, and joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him (if we experience death-baptism with Him as His body members) that we may also be glorified together." 2 Tim. 2:12; Rom. 6:8; 8:17.

In the fourth verse the Apostle repeats the same thought from another standpoint, saying, "Therefore are we buried with Him by baptism into death." Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration unto death. Proceeding, the Apostle carries forward the picture, stating the reason of our baptism into Christ's death, saying, "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Only indirectly does the Apostle here refer to our share in the First Resurrection, when we shall share the glory of the Lord in the Kingdom. He refers chiefly to the present life.

All who make full consecration of their lives to the Lord, to be dead with Him, to be joint-sacrificers with Him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, only use them as servants of the new creation. As new creatures we became alive through the Redeemer to heavenly things and prospects which the world around sees not, understands

3H297

not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated by the new spirit, new hopes, new aims, the heavenly.

### **PLANTED AND RESURRECTED TOGETHER**

Coming to the fifth verse, the Apostle still makes not the slightest reference to the water baptism, although some, at first, might think otherwise of his words, "For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection." If this being planted together in the



likeness of His death be understood to mean water baptism, it would be laying more stress upon it than any teacher in the world would be willing to admit that water baptism will insure a part in the First Resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism into death, to planting in the likeness of Christ' death, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with His Son, and to suffer with Him and to be dead with Him, and to live with Him and to reign with Him, how sure we may feel that if we are faithful to this call, if we are planted or buried into His death, like as He was buried in death, we shall eventually get the full reward which God promises to such, viz., a share in the First Resurrection to glory, honor and immortality.

### 1905 Convention Report

## **BEAUTY FOR ASHES**

Our text this afternoon will be found in Isa. 61:1-3, and especially the latter clause of the third verse. "The Spirit of the Lord is upon me; the Lord has anointed me to preach the good tidings, to comfort all that mourn, to appoint unto them that mourn in Zion, to give them beauty for ashes."

Our remarks today are a continuation of the last few Sunday sermons, accounts of which have been published in the Pittsburg Dispatch and the Ft. Wayne News of Ft. Wayne, Ind.

In a previous consideration of this first verse, "The Spirit of the Lord God is upon me to preach the good tidings," we called attention to the fact that this primarily applied to our Lord Jesus, and when the Father would have Him proclaim the great message He was first anointed to preach. You remember the record he gave to John. While being baptized the anointing of the Holy Spirit came upon him. From God's standpoint all the members of the body of Christ are included in this anointing, and all His consecrated people are members of His body. As the apostle says: "Members in particular of the body of Christ." The hand and the foot and the eye and the ear are represented in these different members. That is God's standpoint in this general order to the whole Church of Jesus Christ, of which Jesus is head and we are members. Now this whole body is anointed to preach, and here we see that our view of preaching differs widely from the ordinary view. All the members of the body of Christ are anointed to preach; they and they alone. Just so surely as you are one that has come through justification of faith and sanctified, the anointing is upon you, and just so surely as you come under the anointing it is your commission to preach. Why? The prophet tells us.

I want in this connection to call your attention to the point that not merely those that preach from the public platform are preachers. Every child of God must be a preacher; it is impossible to be a child of God without being a preacher. If he is derelict he is sure to begin to wane and lose his life. So you will find it in your experience; from the time you came into relationship with the Lord, as a member of the body of Christ, under this anointing, you felt that the greatest privilege was that granted of being a co-laborer with the Lord, a preacher of the good tidings of great joy. Those that are of this way are noted everywhere. What are we anointed to preach? Jesus and the resurrection.

There is another way of preaching: according to the Scriptures there is no authority for the sisters preaching in a public manner. How shall she minister then? There are many ways in which she can preach. He here gave an illustration, telling how at one time he was holding a meeting in New York and some lady came to him and asked him to pray for her that she might get more light on the truth. She had been an agnostic, but her sister had come into Present Truth, and it had worked such a marvelous change in her that she herself now wished to get the truth. We are to preach the truth by whatever talents we have, public or not. We are to be living epistles, and no way will send it to the heart quicker than living the truth, as did the sister in the above illustration.

Now we come down to the particular words of our text for this afternoon, "Beauty for Ashes."

Part of the preaching is to comfort all that mourn. A great many people seem to think they are to shake people over torment and comfort them with that. We find that our commission is that we are anointed to preach the good tidings, to bind up the broken-hearted not to break them. All that ever came into the truth had their hearts broken. It was not the Lord's saints that did it. I am sorry if they did. There are plenty of circumstances all around us that are breaking men's hearts, and our part is to "bind up the broken hearts;" the part of the "Good Samaritan;" to tell them of the good tidings of great joy, which shall be shall be. It has not been, but it shall be unto all people; it is bound to come in "God's due time."

### **TO COMFORT THEM THAT MOURN**

It might seem strange, dear friends, that the Scriptures speak of the Lord's people having considerable to mourn for. "Blessed are they that mourn, etc." We are not to comfort those that do not mourn. They do not need our comfort. Let those go who are rejoicing, who have all the hilarity. You are neither to break their hearts, nor are you to comfort them. They do not need the comfort, neither

3H298

have we the commission to break their hearts, but “bind up the broken hearts.”

In Jesus’ special message He called upon the “weary and heavy laden to give them rest,” not to dangle them over hell. He said, “Come unto Me, all ye that are weary and heavy laden and I will give you rest.” Those that are not weary and heavy laden are neither in danger of torment.

Our friends say that they have no time to talk to Christians, but that we must go to the profane and wicked, but the Lord addressed His message and all the epistles are addressed to those that believed His disciples. He told His disciples that He sent them to the lost sheep of the house of Israel those to whom God had committed His oracles, those who had had Moses and the prophets for their teachers. Our Lord Himself preached to the lost sheep of the house of Israel and not to the heathen; there were plenty of believers to preach to all the household of faith. Our message is the same and to the same class of people, the household of faith. Our Lord’s plan is to “Gather My saints unto Me saith the Lord, those that have made a covenant with Me by sacrifice.” Others feel that they are justified by their own self-righteousness. The saint class, those whose hearts are broken, are the ones that need binding up.

The remainder of this article is found in Harvest Gleanings Vol. 2, Page 221 under the title “Anointed To Preach Good Tidings”.

### [Pittsburgh Gazette -- July 30, 1905](#)

## **HE MAKETH WARS TO CEASE**

Pastor Russell, of Allegheny, Pa., preached here today. We report one of the discourses, from the text: “He maketh wars to cease unto the end of the earth.” Psa. 46:9.

The questions of war and peace, their rights and wrongs, come continually before our attention. That peace is desirable no right minded person will dispute, and yet all persons of sound judgment will admit that many of the wars of the past have brought to the world some of its choicest blessings and liberties. No one conversant with history, and capable of taking a broad grasp of the world’s affairs, could dispute for a moment this proposition. The question before us is, “How shall we harmonize these seemingly contrary thoughts? If peace is most desirable, if it is always to be sought, if wars are always to be shunned, why do we find that in every age of the world some of the very best of mankind have been embroiled in wars, rebellions, etc.? Why do we find that blessings have resulted from these wars, etc.?”

There is but one standpoint from which these questions can be answered satisfactorily, and that is the Bible standpoint. It explains the beauties and blessings of peace, and assures us that God's purpose, when ultimately accomplished, will establish peace on the earth on a permanent basis and make all wars to cease. This is the testimony of our text, "He maketh wars to cease unto the ends of the earth." The Bible gives us the key, explaining why wars under present conditions are necessary, why God's people are to be peace-lovers and peacemakers, and how a permanent peace will be ultimately established under the whole heavens.

## THE CAUSES OF WARS

As originally created in the image of God, man had too much sympathy, love, mercy, kindness and generosity for war. Where love prevails war is impossible. It was after the fall after years of gradual deflection from the condition of love into a selfish attitude of mind that the baser elements of the human nature maintaining their strength and the higher mental and moral qualities deteriorating, the selfish faculties obtained the controlling influence amongst mankind. Under the stress of necessity for earning bread by the sweat of the face, love gave place to selfishness, and it became the rule amongst mankind to each look out for Number One, and to see to it that whoever lacked, whoever suffered, it should not be himself. Since our Lord's advent this tendency has been checked in some who have received and profited by his teachings, but alas, these are now as ever since the fall but a small fragment of the race.

According to the Bible account man's first fighting was with the wild animals. As originally created man's dominating power over the lower animals was such that he was naturally their master, but with the fall came loss of power, loss of influence, antagonisms, until the hunting of wild animals to their death became almost a necessity. Nimrod is recorded as the great leader in the fighting of wild beasts he was a "mighty hunter," (Gen. 10:9); but this battling with the wild beasts took time and attention from the higher and nobler things, just as the fightings of earth have ever done. On the other hand it cultivated the spirit of combativeness and destructiveness. It was not long after this that among Nimrod's children the war spirit arose with the selfish endeavor to improve their own conditions at the expense of others to bring other families, tribes and nations into subjection, so as to collect tribute from them to the enrichment of the more powerful family, tribe, nation.

Added to this selfish and thievish desire to take advantage of others, came later a pride of national standing and prowess, which is but another form of selfishness. These two qualities have stimulated wars amongst the people of the earth for now six thousand years, an additional element closely blended with these being a sort of religious fanaticism the supposition of one people

that it had a right to impose its religious convictions upon another.

### **THE WORLD'S SAD PLIGHT**

This unbalance of minds, which we have just seen operating in all to a greater or lesser degree and inclining all to selfishly seek personal advantage, personal and national honor at the expense of others and the pride of thinking they must enforce their religious convictions upon others at the point of the sword, have put the poor world

3H299

into a sad plight. Of course, no two persons being mentally exactly alike, there would naturally be some more benevolently disposed, some more peaceable, some more just, some with better conceptions of true religion than others; but the great mass of mankind would gradually sink down into the bog of indolence and lowest degradation or into despair.

What could the few who loved peace and more quiet pursuit of selfish interests do in the presence of neighbors and friends and relatives more ambitious and disposed to war and fight, to thieves and kill, to denude their neighbors and plume themselves? Could we expect these to quietly allow themselves to be slaughtered, and their goods and the fruit of their labor to be appropriated by others? Would it have been to the benefit of the world to its ennoblement and progress, if they had thus submitted? Truly, no. Surely the reign of selfishness would have come to still greater extremes than it has done had it not been for the oppositions encountered. Truly wrath meeting wrath, sword meeting sword, have had the effect throughout the world of hindering one family, class or nation from obtaining the complete power and influence, and making of the remainder the most ignoble slaves, depriving them of practically everything but their lives, and those to be merely used as they would profit their masters. Humanely speaking, this would have been the result if peace had been insisted upon, if the majority of mankind, were to have insisted that peace must be maintained at any cost. No one would claim that such an enslavement of the race to one man or one family or one autocracy or to one hierarchy would have been safe or beneficial.

### **ONLY ONE TRUSTWORTHY AUTOCRAT**

Only one person could have been trusted with such omnipotent power over the race, and that is our Creator. His justice, His wisdom, His love, His power, would indeed have been all sufficient and have brought blessings instead of a slavery to the world of mankind. But it was this very autocracy that was rebelled against in the beginning, and human selfishness and the hope of sooner or later obtaining average blessings and perhaps a little advantage over a neighbor would still hinder the majority of

the intelligent people of the world from desiring that the Almighty mind that if all the accrued blessings of the world were evenly and equitably divided with every member of the race at this moment, there would very speedily re-commence a fresh warfare, permitted by this selfish desire to have more of earth's comforts, conveniences and blessings, power and display.

### **DIFFERENT HOPES FOR MILLENNIUM**

A considerable number of Christian people of apparent intelligence assure us that, after looking over this picture of the past and scanning the conditions of the world in the present, they have good hopes that a millennium of peace and good will toward men will very soon be ushered in by the conversion of the whole world to the principles of righteousness. Poor blind men! if they be even saints they should be able to measure the world's condition better than this by considering what the promptings of their own fleshly natures would be aside from the power of grace, the Holy Spirit of truth, working in them. Measuring the natural man by their own fallen nature they should see that the world would run with blood before those who have gotten control of the power and wealth, the honors and the influence, would relinquish these or even agree to keep just what they now have, to cease fighting for more.

We are to remember that in our day this warfare is carried on differently from what it was in the past. In olden times the strong nation looted the weaker one, confiscating their treasures. In our day the same is accomplished in effect but in a very different manner. The strong nation by treaties, gunboats, etc., seeks to exploit the weaker one to secure their business, their trade. Instead of requiring tribute as in olden times, they conduct themselves in apparently a much more just manner, though really it is as in the other case the wiser, the more expert, the stronger nation taking advantage of the weaker neighbor. Commercialism is now in control of the armies and navies and all the powers of the world, and all the wars of our time can more or less directly be traced to this. Take the Russo-Japanese war as an example. What was it but a commercial war, the endeavor of Russia to advance her financial interests in the far east at the expense of the Chinese and Japanese.

On the other hand the realization of this by the Japanese, and their appreciation of the fact that as a nation they would be strengthened financially and every way if they did not rise at once to repel the intruder? Look at the Transvaal war: see how its basis was commercialism. The British and the Dutch had come to that part of Africa for selfish interests, the Dutch for settlement, the British largely for commerce. The power of the latter; especially on the sea, gave it the control of the situation, and when gold and diamonds were found a commercial warfare ensued, the Dutch by taxes and in other ways seeking to hold the wealth of nature to their own special advantage, the British

desiring to be untrammled in their pursuit of riches. The commercial warfare, as we all know, brought about a bloody strife, a terribly severe experience to both parties, for both apparently were to some extent at fault, selfishness, commercialism, being the foundation of the entire trouble.

A somewhat similar condition of affairs led up to the war with Spain. Selfishness on the part of Spain was hindering Cuba's prosperity. The United States, as a neighbor, as a friend of liberty, and as one who might reasonably expect to profit commercially by a change in Cuban affairs, espoused her cause, not purely for love of righteousness, but largely in hope of commercial advantage. No doubt the war was an advantage so far as justice is concerned and the welfare of the people of Cuba; we are merely pointing out the fact that selfishness in the form of commercialism is at the back of our present struggles of warfare.

But we need not look merely to these wars. There is a warfare of another kind at present in progress between all the civilized nations of the world a commercial warfare between the United States and Canada, between the United States and Germany, Britain and France. Tariffs on the one hand and special arrangements on the other are the fortresses behind which each seeks its own protection, while sending out pirate attacks upon the business and commerce of each other. It is the same warfare, permitted

3H300

by the same selfishness, manifesting itself in a different direction from that of the past. The same competition is growing in intensity internally in every land, in every city, as between shops, factories, etc. Trusts, combines, federations, tariff agreements, are all endeavors to meet these conditions in such a manner as might be most favorable to the promoters of them. But the effect of all these conditions in a general way is that they unite the manufacturers of the world's necessities on the one side as against the consumers of these necessities on the other side.

### **THE SUM OF THE MATTER**

Summing up the whole condition of the world, therefore, we see that the spirit of war, selfishness, no less than the fact of war, contention, opposition, strife, for name and fame and wealth, is greater today, more general, than it ever was before. We do not say that there is proportionately more danger of national wars, although we expect more of them, and do not expect that ague conferences in general will accomplish much more for the peace of the world in the future than it did to prevent the war between Russia and Japan. We do hold that the general warfare and strife amongst the peoples of the world is getting more intense day by day, year by year; and that the formation of trusts, so far from implying a cessation of this warfare, is merely combining the warriors into larger camps that the battle may be carried on more



fiercely and more successfully than ever before the battle of the classes against the masses the battle for larger shares of this world's favors and blessings and privileges, opportunities, emoluments and honors.

The scriptures declare that what we must expect in the near future is a time of contention, wars, strife for wealth and advantage, such as has never been known on earth before. The scriptural declaration is that we are entering "a time of trouble such as was not since there was a nation," nor ever shall be again. (Matt. 24:21.) It declares that in that time of trouble every man's hand shall be against his neighbor. (Zech. 8:10.) It is very nearly to this point now; national lines, party lines, all lines are ignored except as they prove advantageous to the individual. Self first is the rule of general conduct, and this legitimately means very soon every man's hand for himself and against his neighbor.

Those who are expecting the Millennium of peace and good will amongst men must be very blind indeed if they cannot see these things. They must see that it would not be sufficient to convert a nation, in the sense of having it agree that it would destroy its battleships, its fortifications, and disarm its soldiers, although nothing seems farther from the intention of the nations themselves than such a disarmament. They must see that if every nation were disarmed, the strife internally, every man's hand against his neighbor, is going on and will go on more fiercely as the days and weeks and years roll by. The increase of knowledge which has come to the world has brought with it an increase of ambition, a restless desire which, having a selfish basis of operation, can bring forth no other fruitage than that of contention and strife. We evidently must look to the Lord for help, and as we reverently turn to Him our attention and give heed to the Answer--of our fears, we hear the messages of His Word assuring us in the language of our text that "he will make wars to cease unto the end of the earth."

### **HOW GOD WILL DO IT**

The assurance of the Lord comforts our hearts even before we learn of the method He will pursue to bring about the good result. We say to ourselves, there have been great evangelistic movements in the world and we have heard of thousands upon thousands being converted, and yet in spite of all these conversions, in spite of all these labors public and private, in spite of all the ministerial means and schools, we have seen that the strife amongst nations and individuals is on the increase, and that this is fully borne out by the apostle's testimony, "In the last days (in the close of this age, in the dawning of the Millennium) perilous times shall come; men shall be lovers of their own selves (selfish), without natural affection, covenant breakers, heady, high-minded, lovers of pleasure more than lovers of God," etc. 2 Tim. 3:1.



What a picture! And how well it agrees with what we have just seen. The apostle does not say that in the last days men will become more heathenish than before, less civilized, that they will abandon the arts and the sciences and take to living in dens and caves of the earth. No! but that with a form of godliness such as we see about us today, the power of it will be denied in their lives; selfishness will more and more obtain the control, with the result that it will lead to the wreck of the present social structure in anarchy, confusion and selfish endeavor on the part of each to look out for Number One, and will result in a maelstrom of trouble in which all law and order and government, social, religious and political, will be submerged. These wrecks of our modern civilization, these desolations that will ensue will all be the direct result of man's neglect of the divine wisdom, his rejection of the divine law of love, his following of the Satanic law of selfishness, and the Lord at this time will so direct the affairs of the world that selfishness will thus bring about its own destruction, its own disadvantage.

### **DESOLATIONS WILL PRECEDE PEACE**

This is exactly the statement of our text. The prophet, speaking of the matter, says, "Behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Thus it is plainly stated that the anarchy that is impending upon the world and which will doubtless be ripe within ten years, according to the scriptures, is the natural outworking of selfishness which the Lord is now permitting, to the intent that men may learn the better way through the failure of the wrong way, to the intent that the lessons which they would not learn from his messages may be learned through their own sad experiences.

Describing the matter in preceding verses, the prophet declares, "The nations raged, the kingdoms were moved; He uttered His voice, the earth melted." The voice of God, which speaks peace through Jesus Christ our Lord to all who accept Him, is about to speak justice to the world in general in the great time of trouble. All injustice, all unrighteousness, everything contrary to the spirit of love,

3H301

is about to react upon the world in general as a great object lesson. We sometimes say, speaking of the social order, that the friction between capital and labor is getting hotter and hotter; and the scriptures, using the same figure of speech, declare that the earth that is, symbolically society will melt with the fervency of the heat of the strife and contention and anarchy which will prevail the entire social fabric will melt in the fire of that day, symbolical fire.

As a result of these experiences a great blessing will come to the world. Indeed, the Lord now only permits the selfishness of man to work the destruction of civilization because the proper time has come because the time has come for the establishment of the Kingdom of God's dear Son. In the past God did not utter His voice, else the world would have melted long ago, the savage passions of humanity would have been loosed long ago. He reserved the uttering of His voice, His bestowal of justice and recompense to mankind, until this time, when He is ready to make use of the trouble for the advantage of our race in general. He deferred the utterance of His voice, calling for justice and vengeance, until first the redemption had been accomplished by our dear Redeemer at Calvary and until, subsequently to that, the elect church, His Bride, had been selected. And this heavenly Bridegroom and Bride changed from earthly to spiritual, heavenly conditions and glory are to be the divine power in the world for the blessing of every creature, the teaching of the whole world a better way than the way of selfishness.

Six thousand years the Lord has allowed the world to try under various expedients and in various ways the operation of the law of selfishness, to prove its good and its bad elements and features and results; and now, when civilization has attained its highest degree of development, it has also attained its highest destructive power and is about to accomplish its own collapse. Then the Lord will speak through the glorified Christ to the world in peace and with power. He will speak peace through Jesus Christ to all those who will submit to the terms and conditions of righteousness. He will speak forth tribulation to all who will not submit their wills to that new arrangement called in the scriptures a "new earth wherein dwelleth righteousness."

### **BE STILL AND KNOW THAT I AM GOD**

This is clearly set forth in the context, which represents the Lord as commanding the world to be still and to recognize Him, His law, His way, His plans, His methods, thus implying what we know has been the truth that the world for some time has been disposed to ignore the Lord and to follow its own way, its own course, a course that is rapidly leading to anarchy.

A part of the same statement is, "I will be exalted amongst the nations, I will be exalted in the earth." It will be the Millennial Kingdom of Christ that will thus exalt the law and word of Jehovah throughout the whole earth, causing all nations, peoples, kindred and tongues to know and to obey. A blessing will follow the institution of this Kingdom; the nations will find it to be to their advantage, as it is written, "The desire of all nations shall come." In their trouble and anarchy they will find consolation and rest in obedience to the institutions and laws of the Kingdom of Immanuel, and as the prophet again declares, "Many nations shall come and say, "Let us go up to the mountain of the Lord's house; He will teach us of His ways and we will walk in His

paths." (Isa. 2:3.) Thus the promised blessing shall fill the earth, for Satan shall be bound, all evil shall be restrained, and during that thousand years the world of mankind shall come to fullest opportunity for comparing sin with righteousness, selfishness with love, and then those who love righteousness will be manifested and those who have still a hankering for selfishness will also be manifested, and the latter will be utterly destroyed, we are told, in the Second Death, from which there will be no recovery. Our hearts cry out in the language of our Lord's prayer, "Our Father who are in heaven, hallowed by thy name. Thy Kingdom come. Thy will be done on earth, as in heaven."

### Pittsburgh Gazette -- Oct. 16, 1905

## **"THY WORD IS TRUTH"**

Sound doctrine, the foundation of correct hopes and honest living, is very essential.

His text was: "Your faith should not stand in the wisdom of men, but in the power of God." -1 Cor. 2:5.

So-called "higher criticism" is rapidly effacing all Bible doctrines, discrediting them and claiming that they are unnecessary to the Christian life. We hold, to the contrary, that the sound faith is essential to a proper Christian living. The unchristian persecutions of the dark ages were founded upon false doctrines, the traditions of men, which made void the word of God. With the clarifying of the faith came proportionately better Christian living and proportionate cessation of persecutions.

The tendency today is to the opposite extreme toward the loss of all scriptural faith, hope and love. The claim that education will take the place of a divinely inspired faith, and will promote righteousness and love, is a misleading one. So long as selfishness constitutes the basis of the fallen human nature, that long it cannot be trusted to lift itself above selfishness into the realm of loving righteousness. The calamity of this error will be manifested to the world within a decade. It will manifest itself in selfishness and lawlessness anarchy.

## **THE OLD PATHS**

Meantime it is expedient that all true Christians shall seek earnestly for the old paths and for the "faith once delivered to the saints." As our text declares, our faith shall not stand in the wisdom of men, however conceited they may be of their own wisdom as Higher Critics, Evolutionists, etc. The true Christian, if at all logical, will quickly discern that granting that the Bible is a divine revelation its testimonies should be received absolutely. If its divine inspiration be denied, it should be accredited

3H302

no more honor than another book, but as the eyes of our understanding open more and more widely we discern internal evidences in the scriptures which demonstrate to their truthfulness and establish the believer's faith more and more firmly its records do stand investigation. The difficulty with many is that they do not investigate the old book on its own merits, but persistently they present to their own minds and to those of others the erroneous theories of the dark ages instead of the divine word. Thus they misrepresent the word of the Lord, and unintentionally hoodwink themselves and others.

### **FAITH'S FOUNDATION STRONG**

We propose a series of discourses setting forth the credibility of the scriptures, and showing wherein various doctrines common to the creeds of Christendom, and gradually becoming more and more unreasonable and nauseating to the intelligent mind, are in reality perversions and misrepresentations of the divine message. As step by step we shall establish confidence in the word of God by exposing the unreasonable and false doctrines of sundry creeds, it will be our hope that thus we shall strengthen the faith of God's true people, with the result that, in the words of our text, their faith shall not stand hence-forth in the wisdom of men but in the power of God as revealed to us in the word of God.

### **AN INTELLIGENT CREATOR**

The Bible does not attempt to prove the existence of a first great cause; on the contrary, it assumes and declares that the whole universe demonstrates God's existence and intelligence. It declares that "day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard." (Psa. 19:2,3.) Furthermore it declares, and mankind universally admits that the one who at heart denies the existence of a God is silly--non compos mentis. The declaration is, "The fool hath said in his heart, there is no God." (Psa. 14:1.)

If we knew no Bible, no revelation of the divine plan in connection with our earth and its inhabitants, we should instinctively look for one. Reason would teach us that the great system, the universe of which we are a part, could not have come by chance, and that the one so great, so powerful, must be correspondingly wise, correspondingly just, correspondingly loving. Such being his character he must have created our race with some good, just, wise, loving intention, which he would not be ashamed to have his creatures know.

Moreover, having endowed us with mental powers and aspirations, he must know that some at least of the human family would be deeply interested in every feature of his plan, however satisfactorily other minds might be able to satisfy themselves with the earthly things of yesterday, today and tomorrow. May

we not assume, then, that the Almighty would be pleased to note the interest of some of His creatures in His plans, and that He would have pleasure in making known to them, from time to time, such features of His program as would be for their comfort and welfare? The very attributes of divine character, as we might conceive those without any revelation, would seem to imply that divine justice, wisdom, love and power would provide a revelation, a Bible. Our question then should be “Does the Bible furnish satisfactory proof of its divine authority, so that we can rest our faith upon its testimonials?”

### **EXTERNAL AND INTERNAL EVIDENCE OF THE INSPIRATION OF THE SCRIPTURES**

Unbelief usually assails the Bible from the outside, claiming lack of evidence that it came from God, asserting that it is merely human production. We will not discuss this phase of the subject in detail, but will go rather to the internal evidences, remarking by the way, however, that no other book bears stronger outward evidences of the sincerity of its writers, and that the complete harmony, the oneness of these writings, spreading over a period of eighteen centuries, well corroborates their testimony that they spoke and wrote under divine inspiration. What other collection of writings covering so long a period could be found in absolute accord, one with the other? We know of none, and assert that this harmony of the sacred writings corroborates their old claim that they were all indited by the one spirit the Holy Spirit.

True, there are other books, heathen books, from which wise and just sayings may be quoted, but we believe that no one thoroughly acquainted with those writings would for a moment claim for them a parity with our Bible. Those, for instance, who claim that the Genesis account of creation is not sufficiently ample and scientific, will not appreciate the reasonableness and simplicity of the record until they begin to compare it with the statements of the heathen Bibles. Take for instance the teachings of the Chinese Bible upon this subject as an illustration. It represents the great God and His Son in a skiff. To prevent grounding, the Son-God put out His hand to push off from the shore and shallows and incidentally caught a handful of pebbles and mud, which he shaped into a ball and tossed out upon the waters, and which grew and grew until it became the present earth. The most obstinate critic who will turn from this record of creation to the one given in our Bible will cheerfully admit that the Genesis account is sublimely grand, clear and explicit in comparison.

### **“THY WORD IS TRUTH”**

It is when we examine the internal evidences of the Bible respecting its credibility as the word of God that we find ourselves astonished. Happily astonished, because its testimony is so satisfactory and so far superior not only to the creeds of the

dark ages, but towering high above the theories of its modern critics. Even its opponents must admit that it has been a torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have viewed it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings.

The central figure of the Bible is Jesus of Nazareth. Every promise and every prophecy of the old testament points to Him as the one through whom comes hope for a fallen and condemned race. Every testimony of the new testament points to Jesus as the one through whose sacrificial death atonement alone has been effected, and they all point also

3H303

to Him as the coming one, at whose second advent the blessing of God will be poured out in harmony with all the prophecies of the past. They give us the assurance that the work of this gospel age has been the selection from amongst believers of a "little flock" of fully consecrated followers of Jesus who through disciplines and trials shall ultimately be perfected in the first resurrection, constituting with their Lord Jesus the long promised kingdom of God, through whose just and loving rule all the families of the earth shall be blessed, and as many as will come into heart accord with righteousness shall obtain eternal life.

We hold that a plan of salvation so deep, so broad, so just, so kind, so far beyond the scope of human ingenuity, demonstrates that those who promulgated this gospel with such absolute unanimity and with such absolute faith in it themselves were indeed supremely directed. The sincerity of the prophets and the apostles is demonstrated by the fact that their faith was not to their earthly advantage, but, contrariwise, brought to them trials, testings and in many cases persecutions even unto death. The apostle Paul sums up the experiences of Abraham and of all the faithful who walked in his steps down to the time of Jesus, saying, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy." (Heb. 11:37,38.) The writers of the new testament give similar evidences of their sincerity. Their advocacy of Jesus as the Messiah brought them not wealth and influence and honor of men, but self denials, persecutions, etc.

According to all reasonable rules of evidence such men must be considered truthful, honorable, upright, witnesses of the highest character. No other history in the whole world stands upon such unimpeachable foundations, and we may therefore properly enough go on with our investigation. Let us examine the character of the writings claimed to be inspired, to see whether

their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidences of their truthfulness.

### **HISTORICAL AND DOCTRINAL DIVISIONS— THE BOOKS OF MOSES**

The first five books of the new testament and several of the old testament are narratives of histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted.

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this nineteenth century.

For instance, a clear record of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23,31,33,34; Matt. 1:2-16), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the king of Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances.—( Gen. 38.) Similarly in the archives of the royal families of Europe records are kept of the illegitimate offspring, that there may be no doubt as to the true heirs to their thrones. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular and pure in the choice of refined expressions; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that:

Thus it appears that the distinguished law-giver Moses, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct



relatives of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

### **MOSES A CHAMPION OF FREEDOM**

So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors, could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses—"The cause which is too hard for you, bring it unto me, and I will hear it." Deut. 1:17.

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an imperial rule over the people, instead of "a government of the people, by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at their own urgent request.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of those judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger (foreigner)

3H304

that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it."—( Deut. 1:16,17.)

In view of these facts, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does anyone consider such a conclusion reasonable?

Again, it is worthy of note that the laws of the most advanced civilization, in this nineteenth century, do not more carefully provide that rich and poor shall stand on a common level in



accountability before the civil law. Absolutely no distinction was made by Moses' laws. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' law provided for a restitution every fiftieth year, their jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few.—( Lev. 25:9, 13-23, 27-30.)

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such a manner that any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13.) Is it reasonable to suppose that such laws, and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness?

In its regard for the rights and interests of foreigners and of enemies, the Mosaic law was thirty-two centuries ahead of its times if, indeed, the laws of the most civilized nations of today equal it in fairness and benevolence. We read: "Ye shall have one manner of law as well for the stranger (foreigner) as for one of your own country; for I am the Lord your God." Lev. 24:22; Exod. 12:49.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Lev. 19:33,34.

"If thou, meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave if, to assist him." Exod. 23:4,5, margin.

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for. Deut. 25:4; 22:10; Ex. 23:12

### **PRIESTHOOD NOT PRIVILEGED CLASS**

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren

of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics. It was, in fact, founded upon the strictest equity.

When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all; the tithe, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

“Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.” (Deut. 12:19.) “And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee” (in the land). Deut. 14:27. The evidently pious and noble law-giver, Moses, denies that the laws were his own, and attributes them to God. (Ex. 24:12; Deut. 9:9-11; Ex. 26:30; Lev. 1:1.) In view of his general character, and his commands to the people not to bear false witness and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? Although bad men were among Moses' successors, who did seek their own and not the people's good, it is evident that they did not tamper with the sacred writings, which are pure to this day.

## **THE PROPHETS OF THE BIBLE**

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. In some instances it was years after their death before their true character as God's prophets was recognized.

We should remember that in the giving of the law to Israel there was no priestly intervention; it was given by God to the people by the hand of Moses. (Ex. 19:17-25; Deut. 5:1-5.) And, furthermore it was made the duty of every man seeing a violation

of the law to reprove the sinner. (Lev. 12:17.) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed

3H305

in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requirement by reproofing sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies public expounder, and the public teachers of idolatry were also so called. Out of the large class called prophets, Jehovah at various times made choice of some whom he specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the holy spirit, that we are now giving attention. They might with propriety be designated

### **DIVINELY COMMISSIONED PROPHETS OF SEERS**

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe, and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests though they reproofed not the office, but the personal sins of the men who filled it, it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others to fabricate falsehood in the name of God.

Let us next inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writings, writers. If we shall find one common line of thought interwoven throughout the law and the prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim that they were divinely inspired, particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

### **THE BIBLE ONE AND HARMONIOUS**

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from the fall' and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking.

The one describes the first creation, the other the renewed or restored creation, with sin and its penal curse removed; the one shows Satan and evil entering the world to deceive and destroy,

the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done on earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more; it is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises, to be realized in due time.

The teaching of Genesis, that man was tried in a state of original perfection in one representative, that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through the Redeemer, born of a woman. (Gen. 3:15), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sins, and of his righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve, in the acceptance of Abel's offerings, in Isaac on the altar, in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age.

## **JESUS IN PROPHECY**

The prophets, though credited with understanding but slightly the significance of some of their utterances, (1 Pet. 1:12) mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see him who is to redeem and to deliver the race led "as a lamb to the slaughter," that "the chastisement of our peace was upon him," and that "by his stripes we are healed." They pictured him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "The Lord hath laid on him the iniquity of us all." (Isa. 53:3-6) They told where this deliverer would be born (Mic. 5:2), and when he should die, assuring us that it would be "not for himself." (Dan. 9:26). They mention various peculiarities concerning him, that he would be "righteous" and free from "deceit," "violence," or any just cause of death (Isa. 53:9-11); that he would be betrayed for thirty pieces of silver (Zech. 11:12; that he would be numbered among transgressors in his death (Isa. 53:12); that not a bone of him should be broken (Psa. 34:20; John 19:36); and that though he should die and be buried, his flesh would not corrupt, neither would he remain in the grave. (Psa. 16:20, Acts 2:31)

The New Testament writers clearly and forcibly, yet simply, record the fulfillment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a ransom price as he gave was needful, as already predicted in the law and the prophets, before the sins of the world could be blotted out. (Isa. 1:18) They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject. See Rom. 5:12-19, and onward to the 12th chapter.

Moses, in the law, pointed not alone to a sacrifice, but also to the blotting out of sins and a blessing of the people under this great deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deut. 18:15-19) The promised deliverer is

3H306

to bless not only Israel, but through Israel "all the families of the earth." (Gen. 12:3; 22:18; 26:4) And, notwithstanding the prejudices of the Jewish people to the contrary, the prophets continue the same strain, declaring that the Messiah shall be also "for a light to lighten the Gentiles" (Isa. 49:6; Luke 2:32); that the Gentiles should come to him "from the ends of the earth (Jer. 16:19); that his name "shall be great among the Gentiles" (Mal. 1:11); and that "the glory of the Lord shall be revealed and all flesh shall see it together." Isa. 40:5; 42:1-7.

### **THE INSPIRATION OF THE APOSTLES**

The New Testament writers claim a divine anointing, which enabled them to realize the fulfillment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (Acts 11:1-18), were enabled to see that, while their nation would be blessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles, who, being tried, would be found worthy to be made joint heirs of the glory and honor of the Great Deliverer, and sharers with him of the honor of blessing Israel and all the nations. Rom. 2:17.

These writers point out the harmony of this view with what is written in the Law and the Prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be, "Good tidings of great joy, which shall be unto all people."

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the kingdom was uppermost also in

the teaching of the apostles; and Jesus taught that we should pray, "Thy Kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

This hope of the coming glorious kingdom gave all the faithful ones courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Rev. 5:12) the worthy "overcomers" whom he will make kings and priests in his Kingdom, and the trials and obstacles which they must overcome to be worthy to share that Kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessing to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly Kingdom the new Jerusalem.

### **THE BIBLE UNIQUE AMONG BOOKS**

The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions, that a future life for the dead will come through a resurrection of the dead. All the inspired writers expressed their confidence in a redeemer and one declares that "in the morning," when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth for "the upright shall have dominion over them, in the morning." (Psa. 4:14). The resurrection of the dead is taught by the prophets; and the writers of the New Testament base all their hopes of a future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; then they which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that slept; for as all in Adam die, even so all in Christ shall be made alive." 1 Cor. 15:13-22.

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary. It is becoming popular among the so-called "advanced thinkers" and "great theologians" of the present day to treat lightly, or to ignore if they do not deny, many of the "miracles" of the Old Testament, calling them "old wives' fables." Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam's speaking ass.

Seemingly these wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them is to destroy or discredit the whole. For if the original accounts are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, as well as that of our Lord Jesus.

### **MIRACLES WITH US DAILY**

Those miracles, not common to our experience, find parallels about us every day which, being more common, are passed by unnoticed. We plant two seeds side by side; the conditions, air, water and soil, are alike; they grow, we cannot tell how nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect, form, flower, coloring, everything differs, though the conditions were the same. Such miracles manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of omnipotence, and of the ability of the Great Creator to overcome every obstacle and to accomplish all his will even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

Here we rest the case. The depth, the power, the wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations.

3H307

[Pittsburgh Gazette, Oct. 22, 1905](#)

## **HARMONY OF THE SCRIPTURES**

Pastor C. T. Russell, of Allegheny, Pa., preached twice today in Infantry Hall to large audiences. We report his evening discourse as follows:

Continuing our examination of the eternal evidences of the reliability of the Bible, we consider this evening the center of the divine message, "Jesus Christ the Righteous." No other name in the world's history fills such a place as the name of Jesus. His character and His message have met the demands of the human heart, and satisfied its longings as nothing else ever did or could do. And this notwithstanding the fact that the world and but a comparatively small proportion of the church have ever caught more than a passing glimpse of the divine plan which centers in this "Son of God."



The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human Son of God, Adam, point to the death penalty upon him, and indicate the need of a Savior and Redeemer and more than this, inferentially promise such an one as the seed of the woman who ultimately shall bruise the serpent's head, crush, subdue all evil. Its intermediate pages are prophecies and types respecting Jesus and the work he would accomplish as a redeemer, and later as a deliverer of the race. And further on it records his birth, his ministries, His death, resurrection, glorification, and the messages he gave to all who would become His followers, including His promise to come again and receive them unto Himself. The closing pages of the Bible picture in symbolical language the completion of the present age, the inauguration of the millennial age, the work that it will accomplish in the blessing and uplifting of the human family and the ultimate purging of the earth from all sin, imperfection, evil, when every voice in heaven and earth shall be heard praising the Lord.

We submit to intelligent minds the proposition that no other book no other record, no other combination of writings and sermons by scores of preachers and teachers, covering a period of thousands of years, present any such harmony as the foregoing. And this harmony centering the divine plan upon Jesus, the Messiah, is the more wonderful in proportion as the minutia of the scriptural statements respecting Him are clearly discerned. But in order to appreciate these scriptural statements, in order to see the beauty and harmony of the word of God, we must divest ourselves of the teachings of the dark ages, which becloud the beauties of the divine word and tend to make its statements of no effect yea, worse than that, tend to make the divine record appear unreasonable, contradictory, non-sensical. Let us, then, divest our minds of the traditions of the ancients so carefully handed down to us in the various creeds, Catholic and Protestant, and let us look to the word of the Lord for the instruction and guidance necessary to see its beauty and harmony.

### **ALL THINGS WERE MADE BY HIM**

The teachings of higher criticism are very misleading on this subject. They would have us consider that all miracles are impossible; that our Lord was born as other men; that He happened to be a rather superior type of man; that He never had a pre-human existence. The scriptures teach to the contrary of this most explicitly, that Jesus was the "Son of God;" that "He left the glory which He had with the Father before the world was;" that "He who was rich for our sakes became poor," taking a human form for a particular, specific purpose—"for the suffering of death," that He might be our Redeemer. John 17:5; 2 Cor. 8:9; Heb. 2:9.



The inspired writers go further and declare, "All things were made by Him and without Him was not one thing made that was made." The context tells us that He was in the beginning with the Father, and was the word or mouthpiece and personal representative of the Father in all the work of the creation of all the remainder of the works of God. Our common translation of John 1:1-3 only partly discloses the beauty and force of the Greek original, which should be rendered thus, "In the beginning was the logos (the divine mouthpiece, the representative), and the logos was with the God and the logos was a God, the same was in the beginning with the God. All things were made by Him, and without Him was not one thing made that was made."

### **TO US THERE IS BUT ONE GOD**

We should note in passing the consistency of the scriptures in respect to the supremacy of Jehovah God. From first to last with one voice the scriptures declare that there is but one supreme in the universe. For instance, in the Lord's address to His people Israel, He said, "Hear, O Israel, the Lord your God is one, Jehovah." (Deut. 6:4) On every reasonable occasion the Israelites were warned against recognizing any but one supreme God. The new testament is in thorough agreement with this, as for instance, the Apostle Paul's words "To us there is one God, the Father... and one Lord Jesus Christ." 1 Cor. 8:6.

How comes it then that the record is that Jesus, our Master, in his pre-human condition was the logos, a God with the God? Is this testimony out of accord with the remainder of scriptural testimony? We answer, No! The name Jehovah was never permitted to any but the one, the Father supreme; but the title God, which in the Hebrew is Elohim, and sometimes abbreviated El, signifies a mighty one, and might be applied to any mighty one in authority and power, Jehovah Himself being superior to all Elohim.

An examination of the scriptural uses of the word Elohim substantiates the foregoing. We find, for instance, that it has not only been applied to the Father and to the special representatives and prime minister, the logos, the Son of God manifest in the flesh, but we find also that the word is used in respect to angels when

3H308

they directly represented the Lord as His special messengers, they who are His mighty ones. We find also that this title Elohim was used in respect to the first elders of Israel when God recognized them as His representatives in judging their brethren. For instance, see Ex. 21:6, "Bring him unto the judges" (elohim); 22:8, "Brought unto the judges" (elohim) 9, "Come before the judges" (elohim), "and whom the judges" (elohim); 28, "Thou shalt not revile the gods (elohim), margin, judges.

Similarly we read God's declaration to Moses, "I have made thee a God (elohim) to Pharaoh." (Ex. 7:1.) From these illustrations and others which we might give it will be seen that the word elohim signifies instead of God a representative of God. Sometimes, when the true God is mentioned in connection with other Gods or representatives or counterfeits, He is called the Almighty God, or by His name, Jehovah God, but at other times where the sense is evident or no particular emphasis is necessary, the very same word is used in referring to Jehovah and to those who are His representatives. For instance, in Psa. 82:1 we read, "God (elohim) standeth in the congregation of the mighty (El) He judgeth among the Gods (elohim)." In verse six of the same Psalm the Almighty (Elohim) prophetically addresses the Gospel church, who throughout the scriptures are called the Sons of God. We read, "I have said, ye are gods (elohim), all of you sons of the Highest."

### **NOW ARE WE THE SONS OF GOD**

It will be remembered that the Jews were angry with our Lord Jesus, not because He called Himself Jehovah or intimated any usurpation of the Father's place, honors or prerogatives, but simply because he called himself the Son of God and referred to Jehovah God as His Father. On one occasion when they were about to stone Him, Jesus inquired why, and the Answer--was that in calling Himself the Son of God He was affecting to be superior to them and to others of mankind, and affecting a relationship with the great Jehovah which they termed blasphemy, because they said it was affecting an equality with Jehovah; but our Lord contradicted that thought, and pointed out to them that the claim to be the Son of God was not to put Himself on an equality with Jehovah, but that the scriptures fully sanctioned such a title as the Son of God.

Jesus referred them to the passage in the 6th Psalm already quoted, "I have said, Ye are gods." (elohim) Our Lord's logical suggestion is that if God himself, through the prophet David, gave the name, the title of gods, thus to human beings, to the followers of Christ, to the church of this gospel age, why should it be considered blasphemous that the special Son of God, whom the Father had specially set apart and sent into the world as His representative, should be called the Son of God. His persecutors were unable to Answer--Him, nor can any logical objection be found to our Redeemer's words. He was indeed pre-eminently the representative of Jehovah and pre-eminently He was His Son

[Pittsburgh Gazette, Nov. 12, 1905](#)

## **WHAT AND WHERE IS PURGATORY?**

Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday. One discourse was his Answer--to infidelity entitled, "To Hell and Back. Who are There? Hope for the recovery of many." The other discourse was from 1 Cor. 5:5, "To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Luther, Zwingli and others of the early reformers withdrew from the doctrines of Roman Catholicism because they believed them to be erroneous because they believed that they had found clearer and truer light in the word of God. But, alas, they brought with them at least a partial truth. We do not wish to give the impression that we have any sympathy whatever with the Roman Catholic view of purgatory that all Roman Catholic believers (except the merest handful of saints) are saved from an eternity of torture by being put into an inferno, there to suffer physical torture for years or for centuries, and of more or less severity according to the heinousness of their sins and the carelessness of their earthly friends in the matter of paying for masses whereby they might be sooner relieved and granted access to heaven.

It was probably because the reformers felt a righteous indignation against all thought of masses for the sins of the dead, against all thought that anything could make atonement for sins except the precious blood of Christ, that they rejected the doctrine of purgatory so absolutely and adopted instead the thoroughly inconsistent theory that only the handful of saints would ever reach heaven and that the great mass of the human family would experience endless torture.

### **ONLY THE PURE ENTER HEAVEN**

Our common sense corroborates the word of Jesus, "Blessed are the pure in heart: for they shall see God," and again the Apostle's words to the saints, "We shall be like him, for we shall see him as he is." (Matt. 5:8; 1 John 3:2.) But the acceptance of this reasonable scriptural view leaves Protestants in a sad dilemma. On the one hand they know that remarkably few are saintly, "pure in heart," that remarkably few live or "walk not after the flesh but after the spirit," and that these few would not take in very many of their dear ones of earthly relationship, nor very many of their friends of the nominal church relationship either. It is impossible for them to think of these as all going to a hopeless eternity of torture when they realize that many of them have never really had the eyes of their understanding opened to see, to know, to appreciate the Lord and the message of his grace; and that many others, millions upon millions, of humanity, have never heard of God or of the Lord Jesus

or of the gospel message in the most indefinite and remote sense.

But as they cannot think of these going to eternal torment, in their measurable or total ignorance of God and the companionship of the holy angels and an eternity of bliss. What would heaven be anyway if, mixed with its angelic hosts and handfuls of saints, there were nearly 20,000,000,000 of Adam's race who died without being saints, and many of them in absolute darkness and ignorance what kind of a place would heaven be composed of such an incongruous mass? What an amount of teaching and labor and teaching would be necessary to bring these savage, brutal, unregenerate ones into full accord with the divine character and law. The very thought suggests to us a pandemonium in heaven worse than anything by far that we have known on earth, because here the scenes are gradually changing and the worst as well as the best are continually passing off the stage of action, while there, according to the general thought on the subject, the numbers of heathen and otherwise darkened ones are being increased by 90,000 deaths every day. Every reasoning mind must conclude that either there is some great mistake in this theory or else that heaven will not be one tenth as desirable a place to go to as we had hoped.

### **BIBLE TEACHES TWO PURGATORIES**

It may seem a startling thought to some Protestants that the Bible teaches distinctly two different purgatories one for the church the other for the world. The world's judgment and purgatory lie beyond the second coming of Christ. Meantime, as the Scriptures distinctly show, the world of mankind in general at death go to sheol, to hades, to the grave, to the tomb, to the state of death, where they are utterly unconscious until their awakening shall occur during the Millennial age. Then they will come forth from the tomb for their purgatorial experiences on the earth, the object and purpose of those experiences being their reformation that they may all come to a knowledge of the Lord and to a full, complete salvation from sin and death. We will consider these and the character of their purgations further on. We must first examine in some detail the church's purgatory, which is open and in full operation at the present time.

Be it understood that the church consists not of everyone who has heard of Jesus nor of everyone who believes that he is the Son of God. The church, according to the Bible, consists only of those who have renounced sin and accepted the merit of Christ's atoning sacrifice as their ransom price, and who, under Christ's robe of imputed righteousness, have approached the Father through him and presented their bodies living sacrifices, holy, acceptable to God and their reasonable service. (Rom. 12:1) This class, accepted of God through Christ, are begotten of the Holy Spirit and reckoned as new creatures. They at once are enrolled

in the Lamb's book of life, with the assurance that their names will never be blotted out if they remain faithful to their pledge, their covenant, their consecration. These have a crown of life apportioned to them, with the promise that if they are faithful the crowns shall be theirs and not be given to another. (Rev. 3:5,11; 2:10.) These, as the apostle explains, are forthwith in the school of Christ, to be taught of him, the lessons and experiences necessary to their attainment of the glory, honor and immortality promised to the faithful.

They are forewarned to expect that there will be trials and difficult lessons in this school; that every son whom the Father receiveth must need have chastisements and schoolings, lessons, experiences in life, to teach him the way of the Lord more perfectly, to help him to conquer his own self-will, and to cultivate the fruits and graces of the spirit exemplified in his great teacher, our Lord. These experiences the Apostle Peter refers to saying, "Think it not strange concerning the fiery trials that shall try you, as though some strange thing happened unto you." (1 Pet. 4:12). If rightly informed as to what we are undertaking when we become disciples of Jesus we would know to expect fiery trials and disciplines, and that we are in the school of Christ for the very purpose of learning these lessons. Nevertheless while under going these fiery trials, all the faithful are assured that they may enjoy the while the peace of God which passeth all understanding ruling in their hearts. Such as are faithful have no need to be put into purgatory, for they joyfully and thankfully accept the experiences of life and learn as the Apostle says, to rejoice in tribulation, knowing that tribulation worketh experience, patience, hope.

### **DELIVERED OVER TO SATAN**

The purgatory for the church is not entered at death, but as soon as any individual in the church, any of the consecrated ones, step aside from their consecration and with a measure of willfulness go into sin and error these are put forthwith into purgatory and our text describes the manner. The context shows us that in the church at Corinth was a brother who not only stepped aside from the properties of the elect but he was inclined to glory in his sins; the apostle assures the other members of the church that they should have rebuked the brother, and if he then failed to reform they should have withdrawn all brotherly relationship from him until he would reform not that they should have misused him or tortured him, but simply that they should have treated him as a worldly man and not as a brother in Christ. After upbraiding them the apostle says that wherein the church failed in its duty, he as an apostle of the Lord would undertake to do this duty for them, and accordingly in this letter he excommunicates the

wrongdoer, subject to his reform. His words are that he delivered him over to Satan for buffeting, for the “destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus” at the second coming of Christ.

What did the apostle mean by this expression, “delivered over to Satan?” We reply that the church in God’s providence is especially under Divine care, so that, as the apostle expresses it, the wicked one touches not, injures not, those who are in proper relationship with the Lord as members of the elect church. It is not for us to say what power is granted to Satan in respect to the world; but we have the assurance that the members of the elect church in their every interest are protected by the Lord’s care, so that he can guarantee them that

3H310

anything that he permits to come upon them will work for their good. But in the case of the evildoer under consideration, he was specially delivered over to Satan that is to say, the apostle wishes us to understand that the Lord’s will respecting such would be that Satan might have special power over them to work them injury, to work them trouble, distress, financial or physical or otherwise. But even this opposition of the adversary would still be subject to the Divine supervision, to the intent, as the apostle explains, that the spirit might be saved in the day of the Lord Jesus.

Any punishment approved by the Lord, we may rest assured, are intended to be remedial, reformatory. The man mentioned in our text, then, we may be sure, passed into troublesome experiences at the hands of the great adversary, and in these experiences he was bereft of the fellowship of the church and cut off from the throne of grace, at least temporarily. We cannot be sure that he endured more severe trials and difficulties than did some of the faithful; indeed our Lord and the apostles suffered severely because of their loyalty to truth and righteousness, but in the midst of all their persecutions and sorrows and stripes and experiences and crucifyings they had the holy love, joy and peace divine ruling in their hearts which enabled them to rejoice in all those experiences. But this poor man mentioned in our text had nothing of consolation in his trying experiences, only the bitter reflection that he was now enduring punishment for sin. We may be sure that, according to his appreciation of his wrong course and his desire to return to the Lord and to harmony with righteousness, in that same proportion would his punishment at the hands of the adversary be shortened.

The apostle’s suggestion that his spirit might be saved in the day of the Lord Jesus is not an intimation that he might come back into harmony with the Lord and his people at any time, rather he is giving the ultimate design of the matter, namely, that if the evildoer persists in his wrong course it would eventuate in the

destruction of his flesh, of his mortal body, instead of its sacrifice, which he had pledged; and that thus, even if it were slowly, he might be recovered from his wrong course and eventually be purged, purified, that he might attain salvation at the second coming of Christ. But on the other hand the Scriptures assure us that if these purgatorial experiences through which such would pass fail of having the effect of purifying them from sin and bringing them back into harmony with God, then they would die the Second Death the spirits would not be saved in the day of the Lord Jesus all means for their recovery from sin would have failed. It is probable that quite a good many of the Lord's people during the past eighteen centuries have passed through Purgatory fiery experiences.

### **“GREAT TRIBULATION” OF PURGATORY**

The Scriptures clearly show that in the closing time of this Gospel Age great light and blessing will be bestowed upon the Lord's people, all of whom are classed as “virgins” pure ones forgiven ones covered with the robe of Christ's righteousness. The light and testing of the end of this age will prove some of these “wise virgins” and some to be “foolish virgins.” The parable which illustrates this is located at the end of this age at the second coming of the Son of man. The wise virgins represent those of the Lord's faithful who will be prepared, and enter into the joys of their Lord as members of the bride of Christ the “Bride, the Lamb's Wife.” (Rev. 21:9.) The foolish virgins, overcharged with the cares of this life, not sufficiently zealous, who do not comply with the terms of their consecration, fail to sacrifice earthly interests in favor of the heavenly ones these are unwise virgins, and in the parable they are represented as being without light because without oil.

The oil of the holy spirit is necessary in our earthen vessels as well as in the lamp, the word of God, and all the children of the light should have the oil abundantly both in themselves and in the word. The foolish virgins are represented as finally getting the light, the oil, the holy spirit, but too late to enter in with the wise virgins to the marriage. They cannot be of the Bride class, therefore, even though they get the necessary oil and light by and by. In the parable they are represented as standing outside the closed door, and are informed that the Lord does not recognize them and that they must have their portion, experiences, in the great time of trouble. That great time of trouble will be their purgatory the time when they will learn what a great mistake they have made in setting their affections too much upon the things of earth and failing to sufficiently set them upon heavenly things.

Thus viewed from the scriptural standpoint the Lord's people are seen in two different phases—( 1) Those who live faithfully up to their covenant engagement, and joyfully lay down their lives in sacrifice and service of the truth. (2) Those who, while

acknowledging the Lord and holding fast to him, do not live up to their covenant engagements of self sacrifice, and whose flesh therefore must be destroyed if they would be counted worthy of life on any heavenly plane. The purgatorial tribulations upon these is referred to in Revelations 7:9-15. There the Little Flock is represented as completing the elect 144,000 of spiritual Israel a Little Flock. The remainder of spiritual Israel, who finally pass through the purgatorial trial successfully, are declared to be “a great multitude whose numbers no man knoweth (not a predestined number).” These, we are assured, will reach their high position as palm-bearers before the throne (not as crown-wearers in the throne, the position and honor of the Little Flock) by coming through great tribulations and washing their robes and making them white in the blood of the Lamb. Thus symbolically their purification, their perfecting, is set before us. Their spirits are saved in the day of the Lord Jesus.

The Apostle Paul refers us to this class again and likens their purification to a fiery ordeal, saying, “The fire of that day shall try every man’s work of what sort it is.” (1 Cor. 3:13). He then pointed out that some of the Lord’s people are building faith and character with gold and silver and precious stones, and that these will obtain a more excellent glory and honor. Others he tells us have built upon the true rock foundation, Christ Jesus, but with a mixture of hay and stubble. Of these he tells us that they shall be saved so as by fire, but their works shall suffer loss: that is to say, they will fail in getting the highest reward, joint-heirship with Christ in the Kingdom, but they will get salvation, everlasting

3H311

life, after and by means of the purifying fires of trial, difficulty, trouble, through which they will pass. As already intimated, the end of this age is to be such a time of fiery trial, especially upon those who are faint-hearted, laggards. We are assured that upon all Christendom it will be a time of trouble such as was not since there was a nation.

The apostle writing to Timothy, refers to two brethren, Hymenaeus and Alexander, who had gone astray from the truth, and says, “Whom I have delivered unto Satan, that they may learn not to blaspheme.” 1 Tim. 1:20. It is doubtless because many of the Lord’s people at the present time are not sufficiently reverential toward God and his word and sufficiently zealous for his cause that they will go into the time of trouble, failing to come off “more than conquerors.” The doctrine of eternal torment is as gross a blasphemy against the holy name as could possibly be imagined, yet in this blasphemy are associated a very large portion of those who have consecrated themselves to lay down their lives in defense of the Lord and his cause. While we may excuse many of those on the score of ignorance, we must remember that now the true light on the subject is shining, and



that daily the excuse is less and less potent. In the great time of trouble, when all the various systems of men, financial, social, political and religious, will all go down in anarchy, in preparing for the establishment of the Lord's kingdom, then those who have blasphemed the holy name, and others who have been too busy with worldly cares to study the Divine word, will be in sore straits, represented in the Scriptures as "weeping, wailing and gnashing of teeth," chagrin and disappointment. In that trouble they will wash their robes and make them white in the blood of the Lamb; they will trim their lamps, get the oil which now they lack, and see and understand clearly the true situation and be delivered their spirits saved in the day of the Lord Jesus.

### **THE WORLD'S PURGATORY**

The time of trouble with which the present Gospel Age will end and the last members of the consecrated class be tested and proven will also do a work for the world in general. To whatever extent men have not lived up to their best conceptions of right and wrong, the flickering light of nature left them through the fall, and subsequently at times by the light of grace reflected from God's consecrated ones to that extent they are blameworthy and deserve stripes or punishment of a purgatorial kind, and will surely get them. But whatever proportion of their misconduct is due to ignorance and superstition, the results of the fall, in themselves or in others, to that extent their wrong doing is pardonable and excusable under the Divine arrangement through the blood of Christ. The world-wide trouble already referred to serves as a purgatorial flame to purge the world in general of much of the sin and shame which now it licenses and approves.

The plowshare of trouble will cut deep furrows through human hearts, breaking up fallow ground and making the world of mankind more ready to hear the voice of peace and reconciliation from him who speaketh from heaven, the great Mediator, the great Christ our Lord Jesus the Head, the church His body, His bride. The Scriptures teach that the entire Millennial age will be a period of judgments or disciplines disciplines and punishments for wrong doing and wrong intending, and of rewards for every right intention and effort. Thus the entire Millennial age will be a period of world's purgatory. At its beginning sin and degradation will cause shame and contempt, but as the great King of Glory and his associate judges (1 Cor. 6:2) shall progress with the work of judging, disciplining, uplifting and restoring the poor fallen race from its conditions of sin and degradation and death, marvelous changes will go on daily, hourly, until finally, at the close of that period of purgation and discipline and correction in righteousness, all will have been brought to perfection who were willing to return, and of the others it will be true as written, "It shall come to pass that the soul will not hear (obey) that prophet shall be destroyed from among the people." Acts 3:23.

At the close of that world's day of purgatory, having accomplished the work intended of the Father, Christ will deliver up the kingdom, the rule of the earth, to God, even the Father. The elect church will still be His bride and co-laborers with Him in His further honor, glory and service, while the remainder of mankind, as many as will receive the grace of God, the gift of life eternal, on God's terms, being absolutely perfect, will need no mediator, no intermediary to cover blemishes for them. Satan, who will be bound through out that thousand years of the world's purgatory, will be loosed then that he may test and try all those perfect ones of the human family as at first he was permitted to try and test our first parents in their perfection. As many as will then yield to error and disobedience will die the second death, while all the remainder, perfectly proven and tested, will have the gift of eternal life at the hands of their creator, having attained it through the merit of him who loved us and bought us with his precious blood by his sacrifice and afterwards by the purgatorial experiences through which they will pass under his loving care.

[Nov. 27, 1905](#)

## **PASTOR RUSSELL IN PULPIT IN THE SOUTH**

A convention of "Believers in the Atonement Sacrifice of Christ `a ransom for all'" has been held here during three days in the Casino, our immense auditorium. Pastor C. T. Russell, of Alleg-heny, spoke twice, one of the discourses was based on 1 John 2:15; as follows:

Our text clearly indicates that there are two kinds of love in the world, with votaries for each the love for the world versus the love for God. The two are stated to be opposites to such a degree that they cannot be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye cannot serve God and Mammon," and as the Apostle declared "his servants ye are to whom ye render service." Matt. 6:24; Rom. 6:16.

So then, dear friends, we who are assembled here are either servants of God or servants of Mammon, and are possessed of one or the other spirit the spirit of the world, which loves the world, or the spirit of Truth, which delights to do the Father's will. It is important that we get this clearly before our minds, as we live in a day when theological teachings are very much mixed, confused, and almost anything passes for Christianity that has with it some degree of respectability, and anything not classed by the world as respectable and in accord with its sentiments is styled fanaticism. From this standpoint of worldly criticism, from the standpoint of Churchianity, our Lord was a

fanatic, also the apostles were fanatics, and Luther, Melancthon, Bunyan, Calvin, Knox, were all fanatics. I hope, dear friends, that we by the grace of God are counted worthy to be numbered with these fanatics.

### **ALL GAINED NEW SWEETNESS**

Did the Holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful prospects, flowers, birds, etc., etc. Some in times past and at present take this view and go into cloisters, nunneries, monasteries, etc., and shut themselves away from things beautiful and pleasing to their senses. Not only are there such orders amongst Roman Catholics, but also amongst Episcopalians, and a few holiness people in all denominations of Protestants are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. It was along this line that the Puritans of New England passed the laws which even forbade a parent to kiss his child on the Lord's day, and which in its strictest interpretation almost implied that a smile or a happifying thought was a sin. It is in harmony with this view of matters that the poet wrote, and that our old hymn books used to contain, the hymn which reads:

*“Sweet prospects, sweet birds and sweet flowers  
Have all lost their sweetness to me.”*

Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import. In our understanding long-facedness is not piety, sour and sullen thoughts are not pleasing to the Lord neither beneficial to our hearts. Quite to the contrary, as we endeavored to show in our discourse of last Sunday, the Lord's people are to be full of good cheer on all occasions, because they realize that all things are working for their good.

In a hymn book of our arrangement we incorporated the beautiful hymn above referred to, but changed its entire sentiment so that it reads:

*“Sweet prospects, sweet birds and sweet flowers,  
Have all gained new sweetness to me.”*

From this you will perceive, dear friends, that it is not our thought that our text signifies that moroseness, a lack of appreciation of the world's beautiful things, is what our Lord wished to inculcate. Properly then we inquire, what does our text mean when it says, Love not the world? What is there in the world to attract our attention aside from the birds, flowers, landscapes, etc.? What else could be meant by the world? We reply that the world as it came from the hands of the Creator was pronounced very good, and was certainly intended to be appreciated and enjoyed by all creatures in harmony with the Creator. The word world in our text is from the Greek Kosmos,

and signifies the present order of things, especially the social and moral conditions including financial, political and social arrangements.

### **THE PRESENT EVIL WORLD**

The Scriptures everywhere contrast what they denominate this world or present order of things with the world to come or future order of things, assuring us that the present social order or arrangement is imperfect, unsatisfactory, sinful and that it must give place in God's due time to the perfect order or arrangement, under the dominion of the Millennial Kingdom of Christ, for which we pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the present conditions as the present evil world, and refers to the future conditions of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing amongst men at the present time, and will hold sway until the second coming of Christ who will overthrow the present order of things and establish the reign of righteousness, the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." It suits them well enough. They would be sorry to see it discontinued or set aside or changed in any manner lest the results to themselves would be less favorable. It is mainly the poor that are unsatisfied with the present state of affairs, that long for more favorable opportunities for still brighter prospects for themselves and their posterity. It is only as we become the Lord's people that we are able to see matters in their true light, because after we have been inducted into the school of Christ, and begin to be taught of him, the eyes of our understanding open more widely and our hearts fill more thoroughly with the sentiments of love and benevolence.

3H313

From this new standpoint, both rich and poor alike, can see the situation, because both may see it from the Divine standpoint. They do not see it exactly alike, but they both see light in His light and approximately see eye to eye.

They see that only a fragment of mankind possesses the wealth, the honors, the distinctions of the world at the present time; they see that these are not distributed according to the real character and morality of the individual who possesses them. Their sentiments are expressed in the Scriptures in the words, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered, and again, "The wicked have more than heart could wish." Mal. 3:15; Psa. 73:7

It is far from our heart to proclaim against riches and honors, positions and authorities. It is far from our intention to set forth

that all riches are unjustly, unrighteously acquired, and that the rich of the world are the most lacking in principle, the most deficient in respect to justice. Quite to the contrary, we know rich men who are naturally disposed to be noble-minded and generous, while we know of poor people much more selfish, much more grasping, and who if possessed of the same opportunities and power and riches would use them much less generously, much less equitably.

### **SOCIAL CONDITIONS DISORDERED**

Our thought on the subject is expressed by the Psalmist when he declares that “all the foundations of the earth are out of course.” (Psa. 82:5.) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness inherent in the entire human family since the fall affects, influences, warps and twists the judgment on every subject. As a consequence, while it has endeavored to have matters right and just and true, while it has endeavored as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the conditions which prevail today.

We are not by any means saying that present conditions are intolerable, nor that they are the worst that could be imagined. Much indeed could be said in favor of what has already been attained in the way of laws, regulations, etc. Indeed the judicial mind is astounded at the character of the laws that are upon the statute books of our civilized lands and surprised at how well these laws are executed. Nevertheless, as is the case with all human arrangements, changes are continually in progress, and the selfishness of heart which is innate to all permits each one who has opportunity and discernment of mind to grasp the special blessings for themselves rather than to distribute them equally with all. We are not so much finding fault with those who possess wealth, but our claim is that the present order of the whole world is unsatisfactory, that it does not work equitably for the blessing of the whole world, that it fosters class distinctions, that it favors the few who have the superior intellects, and especially those who by fortune or wisdom have attained the blessings of influence and power and authority. The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart and so long as the present order of society continues.

We are not advocating political, social and financial doctrines, revolution, etc. Quite to the contrary, we claim that the present condition of things as a whole is about as good as it is possible for men to make it. We hold that any attempt to establish socialism, and to deprive the most intelligent and most wealthy

of the advantages which they possess, would result in violent trouble and anarchy; and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level, as nearly equitable as possible without provoking the anarchy and strife to get all of the riches and liberty and justice properly belonging to the whole world into their hands so far as this can be done along peaceable lines.

[Auburn, Ind., March 18, 1906](#)

## **BLOOD SPRINKLING OF THE PASSOVER**

Pastor C. T. Russell, of Allegheny, Pa., preached here twice yesterday. The opera house was crowded to hear his defense of the Bible entitled, "To Hell and Back." We report the morning discourse from the text, "Ye shall take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12:22, 23

The Passover season draws near its beginning, as celebrated by the Jews, on the 29th of this month; but the interest of Christians centers especially in the slaying of the lamb, which preceded the Passover feast, and their celebration therefore properly begins on the evening of March 28th. We greatly regret, however, that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history but few of either religion discern the real signification of the celebrations.

### **THE PASSOVER INSTITUTED**

Could their minds be awakened thoroughly to the true significance it would mean a religious revival such as the world has never yet known. But, alas! as the apostle declares, The god of this world has blinded the minds of many, and even some whose eyes of understanding are partially opened he describes as being blind and unable to see afar off, or holden and unable to see the deep things of God in respect to these ceremonies, which have been

3H314

celebrated in the world, for now more than 3,300 years. And, by the way, it must be admitted even by the higher critics and agnostics in general that an event so prominently marked, widely observed for so long a time, must have a foundation in fact.

There must have been just such an occurrence in Egypt; the first born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved free from it all that observed the rule to remain under the blood else this widespread celebration of the event would have been inexplicable.

I need not remind you of the particulars connected with the institution that the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of the land of Egypt, relieving them one after another when their king craved mercy and made promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasant as well as in the home of the king there should be mourning, as a result of which they would be glad finally to yield and let the Israelites go yea, urge them to go, and in haste, lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the divine mandate.

The first three plagues were common to all Egypt, including the district in which the Israelites resided; the next six plagues affected not the district occupied by the Israelites; and the last, the tenth plague was declared to be common to the entire land of Egypt, including the land of the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb whose blood should be sprinkled upon the sides and lintel of their doorways and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go and with full faith also, that they would share in this calamity were it not for the blood upon their door-posts and lintels. As our text declares, this was the express command of the Lord.

### **WHEN HE SEETH THE BLOOD**

The Israelites were commanded to celebrate this as the first feature of the Jewish law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire the meaning of this celebration? Why was the lamb slain and eaten? Why was the blood sprinkled upon the door posts and



lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the Divine command? Truly a reasonable God has reasonable commands and in due time will be willing that his faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer, and, answering, to get light and joy from the knowledge.

Although Christianity has the Answer--to this question we regret that the majority of Christians, because of carelessness, would be unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type of foreshadowing of a coming epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic institution were intended by the Lord to be typical foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God? that its death represented the death of Jesus, the just for the unjust? and that the application of its blood symbolizes, represents, the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world" that the cancellation of the world's sin is effected by the payment of man's penalty that as the whole world lost divine favor and came under divine sentence of death with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made, and that therefore, as the Apostle declares, Christ died for our sins the just for the unjust, that He might bring us back to God. Thus He opened up a new and living way a new way to life everlasting.

### **A KIND OF FIRST-FRUITS**

Those familiar with the Bible have noticed that therein the Church of Christ is called the Church of the First-Born and again a kind of first-fruits unto God of His creatures. (Heb. 12:23; Jas. 1:18.) This implies others ultimately of God's family later born; it implies after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the first-fruits will ever be saved, and that there will be no after-fruits. But let us look at this type of the Passover let us notice that it was God's intention to save all Israelites, and that as a nation they represented all mankind that will ever come into harmony with God and be granted eternal life in the land of promise. Let us notice that there were two passovers: a great one,



when the whole nation by divine power was miraculously delivered by the Lord and led by a sandbar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides.

That picture or type shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desires to render Him worship not an Israelite was left behind. But that passover at the Red Sea is not the one we are discussing particularly on this occasion not the one we are about to celebrate. No, the event which we celebrate was merely the passing over or sparing of the first-borns of Israel. Only the first-born were endangered, though the deliverance of all depended upon the salvation of the first-born. Applying

3H315

this in harmony with all the Scriptures we see that the Little Flock, the first-fruits unto God of His creatures, the Church of the First-Born alone, is being spared at the present time being passed over, provided they are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when He shall ultimately lead the people forth from the bondage of sin and death are not now endangered merely the first-born.

### **THE CHURCH OF THE FIRST-BORNS**

The first-born—"The Church of the First-Born" are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfill to them His good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to Him and His service, and in return have been begotten by the Holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the household of faith behind the blood of sprinkling. For these to go forth would imply a disregard of divine mercy. It would signify that they would do despite to divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such the Scriptures declare, "There remaineth no more a sacrifice for their sins," they are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who departed from their homes contrary to command and who died therefor we do not mean to say that any of these have gone into the Second Death. Quite to the contrary, we understand that all those matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the Church of Christ

during this Gospel Age since Pentecost. If we sin willfully after that we have received a knowledge of the truth, after that we have tasted of the good word of God, after that we have been made partakers of the Holy Spirit and thus members of the Church of the First-Born if we should fall away it would be impossible to renew us again to repentance God would have nothing further for us, our disregard of His mercy would mean that we would die the Second Death. From this standpoint the Church of the First-Born, through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy every way, have a greater responsibility in the world, for they are the only ones as yet in danger of the Second Death. This is the lesson of the type, and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come and the Christ, the antitypical Moses, will lead forth, will deliver all Israel all the people of God all who when they shall know shall be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

### **AS OFT AS YE DO THIS**

The apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7-8) He informs us that we all need the blood of sprinkling, not upon our houses but upon our hearts. (Heb. 12:24; 1 Pet. 1:2) We are also to eat the unleavened bread of truth if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat of the Lamb must appropriate Christ, His merit, the value that was in Him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on His character and are transformed more and more to His glorious image in our heart. We are to feed upon Him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord provides for us, and which help to wean our affections from earthly things and give us more and more appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have no continuing city, but are en-route as pilgrims, strangers, travelers, staff in hand, girded for the journey, that we may ultimately reach the heavenly Canaan and all the glorious things which God hath in reservation for the Church of the first-born, in association with their Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover Lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples in the upper room, saying, "With desire have I desired to eat this passover

with you before I suffer.” It was necessary that as Jews they should celebrate the Passover supper on that night the saving of the typical first-born from the typical prince of this world but as soon as the requirements of the type had been fulfilled our Lord instituted a new memorial upon the old foundation, saying, “As often as ye do this (celebrate the Passover annually) do it in remembrance of me!” (1 Cor. 12:24-25) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you who recognize Me as the Lamb of God, who in God’s purpose has been slain from the foundation of the world you who recognize that I am about to give my life as the world’s redemption price, you will note this Passover with peculiar and sacred significance, different from all others. Henceforth you will not celebrate any longer the type but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the First-Born and meat indeed for the entire household of faith.

### **THIS IS MY BODY, BROKEN FOR YOU**

That the Lord’s followers should no longer gather as the Jews had done previously to eat the literal lamb supper in commemoration of the deliverance in Egypt, our Lord shows by choosing new emblems—“ unleavened bread” and the “fruit of the vine” to represent Him as the Lamb. Thenceforth His followers, in accord with His injunction,

3H316

celebrated His death as their Passover Lamb every year until after the apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the “dark ages.” Even during the “dark ages” the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of His death in the Passover supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy which has deceived and confused so many millions of Christendom the mass, introduced by Roman Catholicism. This in the Scriptures is called “abomination of desolation,” because of the disastrous influence it has had upon the faith and practice of the Lord’s people. Although Protestants in general have repudiated the mass, as being wholly contrary to the teachings of Christ and the Apostles, nevertheless the practices of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

### **THE MASS IS NOT THE EUCHARIST**

Many protestants will innocently ask, is not the mass merely the Eucharist, the Lord’s Supper, under another name? O, no! we Answer--it is wholly different. The Lord’s Supper celebrates the death of Christ accomplished at Calvary; the mass represents a

new sacrifice for sins, made every time it is performed. Our Roman Catholic friends believe that when the priest blesses the bread it becomes the actual body of Christ, in his hands for the very purpose of sacrificing Him afresh. High mass is a particular sacrifice of Christ for a particular sin by a particular individual. Low mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time.

Thus from their standpoint, as represented in the mass and as practiced by the Roman Catholics and Greek Catholics and high church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the statement of the Scriptures that Christ dieth no more, that by one sacrifice He hath perfected forever all who come unto the Father through Him. Rom. 6:9

It will be readily seen that the repeated sacrifices represented in the mass would have the general effect of nullifying and minimizing the value of the great sacrifice at Calvary represented in the Passover and its memorial supper. How could those who had come to look especially to the mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise, back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the memorial supper preceding it fell into disuse long ago.

Protestants have repudiated the dogma of the mass as wholly unscriptural, and as a result they have returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated; hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things: (1) Because Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper; (2) because they have misunderstood our Lord's words, "As oft as you do this," to mean, do this as often as you please; whereas the words really signify as often as you, my disciples (all of whom are Jews and accustomed to keeping the Passover) keep this Passover Supper, keep it in remembrance of me not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's Supper weekly consider that they have scriptural precedent for so doing because in the Bible we read that the early church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing whatever in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and it is never said to represent the broken body of our Lord. It was a cheerful social custom in the early church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Bible-House congregation at Allegheny has such a breaking of bread every Lord's Day between the afternoon and the evening services as a convenience for those living at a distance, especially as a desirable opportunity for extending fellowship amongst the Lord's people.

### **THE DATE OF THE MEMORIAL SUPPER**

As we all know, the Jews used the moon more than we do in the reckonings of their time. Each new moon represented the beginning of a new month. Their new moon which closely followed the spring equinox was reckoned the beginning of the ecclesiastical year, and beginning the fifteenth day of that month the Feast of Passover, lasting a week, was celebrated. That week of seven days represents the joy, the peace, the blessing, which results from the passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians therefore in their hearts have a celebration of this feast of Passover continually the completeness of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it; but our Lord emphasized the importance of the killing of the Passover lamb when He announced Himself as its antitype and when He invited us to celebrate His death on its anniversary until, at His second coming,

3H317

our entrance into the kingdom would signify the complete fulfillment of all blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, and lay more weight upon the value of the death of Christ, and join more heartily in its celebration on its anniversary, instead of at various other

times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to his request—"as often as ye do this" annually—"do it in remembrance of me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the divine requirements the greater is the measure of our blessing the more closely are we drawn to our Master and Head, and to each other as members of His body. The date of this celebration this year will fall on March 28 after 6 p. m. because at that hour begins the fourteenth day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary makes the matter more impressive.

### LORD IS IT I

We recall the circumstances of the first memorial, the blessing of the bread and of the cup, the fruit of the vine, of our Lord's exhortation that these represented His broken body and shed blood and that those who are His followers should participate not only feeding upon Him but being broken with Him, not only partaking of the merit of His blood, His sacrifice, but also in laying down their lives in His service, in co-operating with Him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord. Following this they may think of the course of Judas who though highly favored, loved filthy lucre to the extent that he was willing to sell his Master but who was bold enough even while his treachery was being exposed to ask the Lord, "Is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper loathing of such conduct, and should properly fill us with caution if not with fear lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the body of Christ.

Let our minds then follow the Redeemer to Gethsemane's Garden, and behold Him with strong cryings and tears praying to Him who was able to save Him out of death expressive of the Master's fear of death lest in some particular He might have failed to follow out the Father's plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angel with the assurance that He had faithfully kept his consecration vow and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when before the high priest and Pilate, and Herod and Pilate again, as lamb before her shearers is dumb so He opened not His mouth in self defense. We see Him

faithful, courageous to the very last, and we have His assurance that He could have asked of the Father and had had more than twelve legions of angels for His protection; but instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all who are His footstep followers!

On the other hand we remember that even amongst His loyal disciples the most courageous forsook the Lord and fled, and that one of them even in his timidity denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith and courage and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with resolutions that we will not deny our Master under any circumstances and conditions that we will confess Him not only with our lips but also by our conduct. Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes and Pharisees and doctors of the law rather than the common people. We hearken to the Master's words saying: Marvel not if the world hate you, for ye know that it hated Me before it hated you: and when we see that He meant the religious world in His own case, we see also that He meant the religious world in our case.

### **DRINK YE OF THE SAME CUP**

The lesson to us, then, will be that we shall not be surprised if the opposition to the Truth and the persecutions of the light bearers in the footsteps of Jesus should come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death: rather we are to remember the words of the apostle respecting this matter: "I wot that in ignorance ye did it, as did also your rulers." Ah, yea! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ head and body. And the Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the body, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel age, the resurrection change of the church to be with and like her Lord. Then, as our Master declared, those who now partake of His broken body and are broken with Him in the service of the truth, those who now participate in His cup of suffering and self-denial, will by and by with Him drink the new wine of joy in the kingdom beyond the veil.

With that glorious morning will begin the great work of the world's release from the bonds of sin and death the great work of uplifting, or as the apostle calls that great epoch, "The times of



restitution of all things spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-21. The thought before the minds of those who participate in this memorial should be the apostle’s words, “If we suffer with Him we shall also reign with Him”; “If we be dead with Him we shall also live with Him,” “for the trials of the present time are not worthy to be compared with the glory that shall be revealed in us.” (Rom. 8:17, 18:6-8). With these thoughts respecting the passing over of  
3H317

our sins of the First-born through the merit of the precious blood we may indeed keep the feast of the passover with joy notwithstanding trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord’s hosts all who ultimately shall hear and know and obey the great King out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the apostle, “Christ, our Passover, is slain, therefore let us keep the feast.”

**Louisville, Kentucky, March 25, 1906**

## **“CAST THEM INTO A FURNACE OF FIRE”**

Pastor Russell preached today to a large audience in McAuley’s theater from the text, “So shall it be in the end of this world (age). The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” (Matt. 18:40-42.) The speaker said: To those who fail to note that these words are part of a parable, to those who think of these words as a literal description of the future punishment of the wicked, and who, out of their imagination, supported by other passages of scripture which they do not comprehend, believe that the furnace and the fire and the burning will endure forever and ever, the thought is not only terrorizing, but repulsive to every reasonable conception of justice as well as of mercy. It is safe to say that no sane mind and no good heart would be inclined to take these words as a literal description of the Heavenly Father’s arrangements for His creatures, were it not that from childhood they have been mistaught after this manner. Alas! how seriously the Heavenly Father’s character has been maligned by his children! Alas! what aspersions have been cast not only upon his character but upon the book through which He reveals Himself to His people.

We hope, by the grace of God, to make clear to you all that our Lord’s words which constitute our text are reasonable, just, and loving, when rightly understood, and that they do not refer to an



eternity of torture, as they indeed make no mention of torture or eternity. One point should be noticed in advance, and that is that those who hold the theory of eternal torment usually claim that the poor victims pass into it immediately at death; to such we give at least a measure of comfort in calling attention to the fact that none will be cast into this furnace at death, but, as the record reads, "In the end of this age." We hope to show that the fiery furnace then to be established will much resemble the fiery trials which now test and approve and refine the Lord's truly consecrated saints; that it refers to an experience in the earth a period of world-wide anarchy, a dreadful suffering, described by the prophet as "a time of trouble such as was not since there was a nation." Dan. 12:1.

### **THE PARABLE OF WHEAT AND TARES**

In order that we may have the entire context before our minds let us examine the whole parable (vs. 24-30,36-43). Our Lord calls it a parable of the kingdom of heaven not a representation of the kingdom in power and great glory, not a representation of the millennial kingdom; but a representation of the kingdom in its development showing how the kingdom class would be gathered out of the world of mankind and prepared for the glorification promised at the end of this age. Our Lord intimates that the truth would be the power of God by which this would be developed. He himself sowed the good seed the gospel or message of the kingdom which falling into good and honest ground, brought forth some thirty-fold, some sixty-fold and some a hundred-fold, as shown in the preceding parable, some of the good seed, however, being choked with thorns, and for various reasons not bringing forth results.

Our Lord after sowing the seed left the field and went to a far country, even heaven itself, leaving his servants in charge. The apostles were the earliest servants, and while they lived they carefully guarded the interests of the wheat field, so that the enemy found no opportunity for bringing in false doctrines and thereby producing a spurious crop, whose influence would tend to choke and check the development of the wheat. By and by, however, when the apostles fell asleep, in death, Satan the great enemy, found his opportunity and sowed the wheat-field liberally with tare-seed. The false doctrines planted produced a wonderful crop of tares, over-shadowing the wheat and choking its development.

This is a picture of Christendom as we see it today; the truths of the divine word are represented in the true wheat class, who recognize the terms and conditions of fellowship with the Lord and of prospective inheritance in the kingdom to be faith and obedience faith in the precious blood of Christ, the redemption obedience to Him who speaketh from heaven, to the extent of a full surrender of their wills, time, talent, all, to the Lord and His service. These are the true wheat and the Lord knoweth them that

are His in whatever corner of the field they may be, for by this time, contrary to the Master's word and example, the wheat-field has been divided by various creedal fences.

### WHO ARE THE TARES

"The enemy came and sowed tares". In the night time, the "dark ages," our great adversary, Satan, planted the seeds of error which have developed so wonderfully, so alarmingly. We are not to understand this to mean that the adversary publicly inculcated immoralities, idolatries, etc., nor are we to expect that the tares will be immoral, vicious, murderers, thieves, gamblers, etc. If they were the danger to the wheat would probably be far less, for the outward immoralities and misconduct of such would but cause a wider separation between themselves and the wheat class there would be nothing whatever in common. No! The fallacies inculcated by the great adversary had a form

3H319

of godliness but were without its power. He established a rival class in the wheat-field, imitations of the true wheat, and the deception has become so great that the world in general, looking at the wheat-field, admires the tares and considers the occasional stalk of wheat which they see as abnormal, fanatical, visionary and deluded. In other words, the tares pass for the best of wheat amongst those who know no better, and the true wheat are discredited.

The adversary's method for discouraging, discountenancing, choking and dwarfing the wheat was a clever one, worthy of such a past master in deception as we know the great adversary to be. Did the adversary teach that there was no God? Not so; he taught that there were three gods in one beyond anything that the Lord or the apostles ever taught. Did he seek to belittle Christ in claiming that he was a mere man like other men? Not so; on the contrary, his teachings affected to more abundantly glorify the Savior, asserting that He was more than he claimed to be, more than the Son of God that He was the Father himself. Did these seeds of error contain a suggestion to the effect that no worship should be rendered to the Savior and to the Heavenly Father? No, indeed! Going beyond anything that Jesus and the apostles had taught, he established would-be systems of worship, altars, incense, genuflections, not only to the Father and to Jesus, but also to the virgin, the apostles and various saints.

The seeds of error, moreover, inculcated the thought that the simplicity of worship in upper rooms, by the riverside, etc., as practiced by Jesus and the apostles, was quite inadequate that great temples should be built, and the structural effect should be such as would appeal to the children of this world and bring them into a form of godliness without its power, without a regeneration of the Holy Spirit and an adoption into the family of God. Did it succeed? As we look all about us and note the

records of the various denominations of Christendom respecting the numbers of their adherents, counting them by hundreds of millions, we are constrained to say, yes, the great adversary's method was a very successful one. The false conceptions of Christianity which he planned have sprung up and brought forth tares by the millions, so that the flock of the Lord's true wheat are scarcely to be recognized in any quarter of the field, and where recognized, they are for Christ's sake, for the truths sake, because they are loyal to the teachings of the divine word counted as were the early members of the church—"fools," "the filth and offscourings of the earth." 1 Cor. 4:10-14.

### **LET BOTH GROW TOGETHER**

For the purpose of showing how prosperous would be the tare development, the servants are represented as inquiring of the Master of the wheat-field whether or not they should pull up the tares. The Answer--was that such a procedure would never do, as it would mean the uprooting of the wheat also so greatly do the tares prevail in numbers, influence and strength. The command was that the separation was not to be made until the harvest. So it has been for centuries; the true and the false have grown side by side, and the general name of Christian has been applied to all in every quarter of the wheat field. Wheat and tares bear so close a resemblance to each other in outward appearance that a person not acquainted with the distinctions would be unable to discern the one from the other, and even those familiar with the distinctions would need to look closely. So it is today with nominal Christians everywhere throughout the world the prominent in official positions, in the pulpits as well as in the chief seats of the synagogues, are sent forth and regarded as being examples of the true wheat. Yea, more, we doubt not that many of them, begotten of these errors, truly suppose that they are the genuine thing, that they are the real children of the kingdom, the real wheat class.

A distinguishing difference between the wheat and the tare is found in the seed produced. The one is valuable, nutritive, the other is comparatively worthless. So those who are taught of God know the real distinction between a true saint of God and a nominal Christian, the former trusting in the precious blood of Christ, and fully consecrated in his thoughts, words and doings to do the Master's will, is seeking to bring forth fruitage of meekness, patience, long suffering, brotherly kindness, love, in his own heart and in his conduct toward others. The latter has merely a form of politeness, a genteel drawing nigh to God with his lips while his heart is far from Him, and continually manifests the spirit of pride and worldly ambition, selfishness, and frequently the grosser qualities of anger, malice, envy, hatred, strife works of the flesh and of the devil.

## **IN THE TIME OF HARVEST SEPARATE**

Those who have the impression that the present conditions are designed of the Lord to continue indefinitely, should note carefully that this parable indicates that a harvest time is at hand with the end of this age that then the Lord would make a complete separation between the true wheat and the imitation. The parable tells that at the appropriate time the Lord of the wheat field will send forth His servants to accomplish the separating work. Although these in some instances are spoken of as “angels” in the parable, it does not follow that the entire work will be accomplished by invisible spirit beings. Doubtless they will have to do with the harvest work of separating wheat from tares, but doubtless also the Lord in this, as in other matters, will make use of human instrumentalities for the accomplishment of this separation.

To our understanding we are now living in this harvest time, and this separating work is taking place. Truth is the sickle not only truth respecting spiritual things, which the scriptures represent as “meat in due season” that will be supplied to the faithful of the Lord’s people in this time of trial, but it consists also of other sickles of truth in the hands of other reapers than the saints, for be it remembered that the Lord permits the “wrath of man to praise him,” and that any overplus that would work injury to His plan would be restrained. As we look all about us we see the higher critics with their sickles gathering multitudes of the intelligent people; we see the evolutionary theory as a sickle gathering many of the bright minds; we see Christian Scientists with their sickles gathering multitudes; we see spiritism in its various forms gathering many, and we see the sickle of Present Truth gathering the ripe wheat, and it alone.

3H320

What will the harvest be? Ah! evidently, as prophetically described, the proportion that will fall under the sickles of error will be as a thousand to one that will be gathered by the sickle of Truth. And we are to remember that the reapers of the tares will gather in the great mass of nominal Christians, especially its shining lights, for the Lord specifically informs us that not many great, not many wise, not many rich, not many learned according to the course of this world will be found in the “little flock,” which He will gather and acknowledge as His own in the kingdom. 1 Cor. 1:25-28; James 2:5; Luke 12:32.

## **GATHER TOGETHER MY SAINTS**

Speaking through the prophet respecting this harvest time, the Lord says, “Gather together my saints unto me those who have made a covenant with me by sacrifice.” (Psa. 50:5.) “They shall be mine, saith the Lord, in that day when I come to make up my jewels.” (Mal. 3:17.) Several points here are worthy of notice. This gathering with the sickle of Truth is not to be into new

denominations or sects or parties, but reversely is to be a gathering out of sects, parties and denominations unto the Lord, “unto me” to a recognition of the fact that the true church of Christ are to be members of His body, under Him as the head, and that they have no right or authority longer to be identified with the former bodies or denominational systems which for centuries have posed as bodies of Christ, whereas there is but one body of Christ under the one head.

Another point to be noticed is that all these to be gathered have made with the Lord a covenant of sacrifice. This differentiates them entirely from the average nominal Christian, who draws nigh with his lips but having no heart knowledge of the Lord nor heart fellowship with Him. Such have entered into no covenant relationship with the Lord through Christ, and have not pledged themselves to become living sacrifices in His service. Such will not be of the jewels which throughout the gospel age He has been selecting and polishing, fitting and preparing for the kingdom glories and honors.

The work of gathering to the Lord in the field is the one we have just described; then follows the gathering of the wheat into the barn, the garner, which represents the first resurrection change from earthly to heavenly conditions. When this change shall have been accomplished in all of the true wheat class, the jewel class, speedily “then shall the righteous shine forth as the sun in the kingdom of their Father” to bless the world, to bring in the reign of righteousness, peace on earth, good will amongst men. Matt. 13:43; Luke 2:14.

### **GATHERING THE TARE BUNDLES**

There is no intimation of any bundling of the wheat but the bundling spirit has long been manifest amongst the tare class. A disposition which the apostle terms the carnal mind has long influenced them to say, “I am of Paul, I am of Apollos, I am of Peter, I am of Luther, I am of Calvin, I am of Wesley,” etc., etc., etc. Naturally, therefore, in the harvest time the gathering of these, the masses of Christendom, will be in bundles. The bundling spirit is more manifest today than ever in the great federation arrangements which the scriptures foreshow will be quite successful, not only in bringing about a confederation amongst Christians, but in effectually throttling all liberty of thought on religious questions that none might buy or sell without the “mark of the beast” or the number of his name that only such as would come within the lines of the federation and its consorts will be permitted any liberty in respect to selling in the marts of truth and Christian knowledge.

But the same scriptures show that this triumph of tare organizations will be but a brief one, that suddenly the great system, Babylon, will be cast as a millstone into the sea of anarchy and confusion, desolation and trouble, financial,

political and religious. The figure in the parable we are considering is reversed Babylon, after all the ripe wheat shall have been separated, will as tare bundles go into a furnace of fire, of tribulation such as the world has never before witnessed. The French revolution, with its awful scenes, is set forth in the scriptures as a figure or limited illustration of the trouble which may be expected to engulf nominal Christendom as soon as the wheat class shall all have been gathered out in this harvest time.

In another parable our Lord, under the figure of wheat and chaff, represented the Jewish nation and the harvest which took place in the end of the Jewish age, and the separation there of all the true wheat and the chaff of that age, the latter being cast into the furnace of fire. As we look back at the fire which burned as a furnace, consuming the Jewish polity, we have a limited picture of what may be expected throughout Christendom now in the harvest, the end of this age. The trouble which fell upon the Jewish people after the work of their harvest had been completed, after all the true Israelites indeed had been brought in contact with the gospel message, lasted for several years with more or less intensity of burning or trouble, culminating in the year 69 A. D. in an awful experience which could not symbolically be better represented than by fire. History tells us of the famine, the pestilence, the anarchy which prevailed in Palestine, and especially in its capital city, Jerusalem, and that in the latter upwards of two million lives were sacrificed, the city and the temple having been utterly destroyed. This being an illustration of what is to come upon great Babylon, nominal Christendom, explains very well why the Lord has used such a terrible picture as a fiery furnace to symbolize it.

### **THE PARABLE OF THE NET**

In the same chapter (vs. 47-52) the same general lesson is taught under another figure or parable. There the kingdom influence, the nominal church, is represented as a great dragnet cast into the sea and dragged for the shore. The representation is that this net has been catching all kinds of fish during the past eighteen centuries and more, and that it is not to be kept forever swimming in the sea, but is finally to be brought to shore, that the ones desired should be found and the others rejected. The bringing of the net to the shore corresponds to the commencement of the harvest time, and the examination and sorting of the good fish into baskets corresponds to the gathering of the wheat into the barn, and the casting away of the unsuitable fish corresponds to the burning of the tares.

3H321

This parable concludes with a statement very similar to the words of our text, "So shall it be in the end of the age; the angels shall come forth and sever the wicked from amongst the just and shall cast them into a furnace of fire. There shall be wailing and

gnashing of teeth.” Again we note that the statement has a particular time of fulfillment, that it does not refer to anything that has been in progress through out the age, but to certain conditions that will prevail in the end of the age, in the harvest of the age. Again we note that there is no intimation of the furnace and the weeping and gnashing of teeth being perpetual, everlasting. All thoughts of this kind have come from other sources than the word. Destruction is the end of the wicked according to the divine law, as we read, “All the wicked will God destroy;” “He shall be punished with everlasting destruction;” “The wages of sin is death.” Psa. 145:20; 2 Thess. 1:19; Rom. 6:23

### **NO SALVATION FOR THE TARES**

Are we to suppose that the tares in this furnace of fire, in this furnace of affliction to which they all go, will be refined or otherwise benefited by those experiences? We answer; No, not as tares. As tares they will be utterly consumed; for a tare is an imitation Christian, a deceiver, a false or spurious Christian. As such they should be destroyed, God will no longer permit any to masquerade as saints of God who know not and love not the truth, and whose godliness is only form. All such misrepresentation and ignorance must cease and be no more.

In the parable the field, the ground, is the world of mankind; the wheat are some who rise up out of the world, separate from the world, and rise above the ground, although still having rooting in and drawing physical nourishment from the ground for earthly conditions. The true wheat profess to be the Lord’s people living in the world, with their rooting in it, but really and actually not of the world, separate from it, risen above it.

The “tares” are really well-meaning worldly people. “Of the earth earthy,” they have never been begotten of the holy spirit to a newness of life, to a separateness from the world, and hence their rising up out of the world in imitation of wheat is a deception and a falsity unrecognized and unauthorized by the Lord. The fiery furnace of trouble, following the gathering of the wheat into the garner, will utterly destroy these as tares by reducing them to their original condition as part of the earth, as part of the world of mankind. As such they will be prepared then for the great blessings that are to come through the glorified church to all the families of the earth the millennial blessings and glorious opportunities for coming into harmony with God and righteousness and truth and experiencing full restitution to all that was lost in Adam. It will then be for them to decide either for or against righteousness. To decide in favor of righteousness will signify an acceptance of the Lord and the laws and regulations and blessings of the kingdom for their uplift; to decide against the Lord and righteousness will mean a resistance of the favorable conditions of the kingdom and ultimately to be utterly destroyed in the second death. Acts 3:19-23.



## **THE LESSON WE SHOULD LEARN**

Aside from getting rid of the confusion of the “dark ages,” and therefore getting clearer views of our heavenly Father and His gracious plans for our salvation, there are lessons for us, dear friends, whether we belong to the wheat class or to the tare class. One lesson is that many tares highly esteemed amongst men are an abomination in the sight of the Lord, and another lesson is that some of the wheat counted foolish and as the offscouring of the earth are esteemed by the Lord as his jewels, and we are more and more to know one another, not according to the flesh, but according to the Spirit from the Divine standpoint.

Although it is not in the power of wheat to change to tares nor of tares to change to wheat, nor of one kind of fish to change to another kind of fish, it is in the power of a nominal Christian to become a true one. If any of you have been living a sham Christian life, not founded upon the recognition of yourself as a sinner and the recognition of Jesus as your Redeemer, who gave his life as your ransom price, you should begin now and through the exercise of faith repent, reform, and accept of the great salvation so freely provided as a robe to cover your blemishes and imperfections. Go on then to make your covenant with the Lord by sacrifice, consecrating time, talents, influence and all that is dear and precious to you of an earthly kind, gladly, counting all things as loss and dross as compared with the excellency of the relationship to the Lord by faith now, and hoping by and by for the change of the first resurrection and for a participation in the great work of the kingdom which soon is to bless the world.

There is a lesson also for those who are of the true wheat class. Such are to take heed lest they should be overcharged with the cares of this life and the deceitfulness of riches, etc., and become unfruitful, and thus be little better than tares. If we are fruit-bearing Christians of thirty-fold, let us strive by the grace of God to bring forth sixty-fold or one hundred-fold of good fruits and good graces and good services, that will have the Divine approval and bring us eventually the Master’s words, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

[National Labor Tribune, April 22, 1906](#)

## **RISEN WITH CHRIST**

Pastor C. T. Russell preached twice here today. One discourse was his cure for infidelity—“To Hell and Back. Who are There. Hope for the Recovery of many of them by a Judgment resurrection.” We report the evening discourse from the text, “If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set you affections



on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God.” Col. 3:3

3H322

In our published discourse of last Sunday (for I know many of you follow these discourses in the public prints) we considered the general fact of our Lord’s resurrection that it was well attested, not only by the testimony of the apostles and the harmony between their testimony but by the typical and prophetic teachings. Today we look at the matter from another standpoint, and note that the doctrine of the resurrection of Jesus, and the hope of believers in a risen Savior who would come again in due time for their deliverance, became a fundamental in the Christian faith. It entered into all the philosophy of the plan of salvation. For instance, in our text the Apostle points out that the true followers of Christ reckonedly die to earthly aims, hopes and ambitions, sinful pleasures, etc., and reckonedly arise from a dead condition to newness of life as New Creatures in Christ Jesus, “risen with him to walk in newness of life.” To these “old things have passed away, all things have become new.” All of their interests, hopes and aims are indissolubly linked with the resurrection of Jesus and his exaltation to the heavenly Kingdom, spiritual condition and their hope, their aim, their endeavor is to live in the world as not of the world, as dead to the world and its interests and affairs, and alive toward God and the spiritual interests and heavenly promises through Jesus Christ.

Not that the Apostles taught that this reckoned death and reckoned resurrection are sufficient. On the contrary their teaching was that this reckoned state must be maintained until the actual state is reached. For instance, the follower of Christ who makes a full consecration of his life unto death not only reckons himself dead unto the world and to sin and reckons himself alive toward God as though risen from the dead, but he must maintain this condition until actual death shall finish and complete the reckoned state; and his hope is that the resurrection of the new mind in the present life is but the precursor, the preparation, for the actual resurrection of the dead at the second coming of the Redeemer. Hence it was that the Apostles were continually exhorting the Church to stand steadfast, waiting for the grace, the favor, that shall be brought unto you at the revelation of our Lord and Savior Jesus Christ at his second coming. (1 Pet. 1:13.) Again, he says that we should hope unto the end, unto the completion, until that which is perfect shall have come, until the actual glory, honor and immortality shall have taken the place of the reckoned conditions, “changed in a moment, in the twinkling of an eye.”

### **PICTURED IN BAPTISM**

Under the guidance of the holy Spirit the Apostle introduced the Church to a new view of baptism, different from that which had

been promulgated amongst the Jews by John the Baptist. The latter signified merely the washing away of the filth of the flesh, and symbolized thereby a return so far as possible to righteous living, in harmony with Moses; but the new and different thought in baptism, introduced after Pentecost and especially applicable to all Gentiles who accepted Christ, was that it was a symbol of the death and burial of their human will into the will of Christ, that in the water, symbolically, they were immersed into death dead to the world, dead to sin, dead to self, dead to earthly ambition, and from the water they were raised up to walk in newness of life, not after the flesh but after the spirit, seeking those things which are above, where Christ sitteth at the right hand of God. Thus the Apostle declares that believers are buried with him (Christ) in baptism, wherein ye are also risen with him through faith in the operation of God, who raised him from the dead. And you, being dead in your sins, in the uncircumcision of your flesh, hath he quickened (made alive, resurrected) together with him, having forgiven you all your trespasses. —Col. 2:12-13.

The Apostle again in his letter to the Romans (6:3-5) similarly defines the meaning of baptism, explaining that believers are immersed, buried into Christ; that in a sense each one so buried loses his own individuality and self-control and becomes merged into the body of Christ as a member thereof; that the method by which he is thus inducted into the body of Christ, with its privileges and favors, is through his voluntary baptism into death, his consecration of his heart, his will, his all to the Lord, to be dead so far as earthly interests and affairs are concerned.

The Apostle proceeds to explain that the object of this reckoned dying and reckoned burial into Christ is that we may be reckoned as members of his body and reckonedly live a new life thenceforth as though we had risen from the dead, glorifying our Father in heaven. He assures us that those who are faithful to the significations of this baptism into death will be the Lord's likeness actually by and by in the resurrection, the First Resurrection, of which it is written, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be kings and priests unto God and shall reign with him a thousand years." Rev. 20:6.

### **CHANGED FROM GLORY TO GLORY**

In however different forms the Apostle presents the hopes of the Church as respects the transformation from sin-and-death conditions, to holiness and life conditions, he always maintains the same general thought namely, that we became reckonedly dead to the earthly interests, service, hopes and aims, and simultaneously became more and more alive toward God and the holy things, until this changing process begun in the present life and maintained until death shall be finished in the actual resurrection of the Church described by the Apostle (1 Cor.

15:42-44)—" So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: It is sown a natural body; it is raised a spiritual body." This changing process the apostles tell us, is accomplished by the spirit of the Lord.

The moment of full consecration to death the moment of baptism into his death is for such the moment of begetting to newness of life; the moment of quickening and anointing with the holy Spirit is the moment of resurrection from the former dead condition to walk in newness of life. Then in proportion as the holy Spirit dwells in the Lord's people and abounds in them in that same proportion will the change progress from glory to glory in the image of their Lord. This is not a fleshly image the flesh is reckoned dead; it is a heart likeness or image that is begotten and that is developed at the expense of the will of the flesh, but, mortifying it, he walks after the Spirit. He follows the

3H323

example and spirit of the Lord's Word diligently, that he may attain unto the glorious perfection to which he has been invited, and which will be granted to the faithful early in the Millennial morning, in the actual resurrection.

### **ALIVE TOWARD GOD**

The world is reckoned as dead because of sin and its sentence of death, but the Christian is reckoned as alive toward God through Jesus Christ through faith in his finished sacrifice that faith being tested by their acceptance of the divine invitation to become living sacrifices with Christ and reckonedly New Creatures in him. We have already pointed out that this is not a renewing of the flesh but of the spirit, the mind, the will, and that henceforth the world knoweth us not, as it knew him not.

The world, judging according to the flesh, may see some who are not the Lord's people that have inherited proportionately less of evil effects of the fall, and, contrasting these with some of the more fallen ones who have accepted Christ, they may fancy that some of the world are superior to some who are of the Church. But the Lord looketh not on the outward appearance merely, but chiefly at the heart the will, the intention. Those who have consecrated their all to the Lord and who are doing their best in warring a good warfare against the weaknesses of their flesh have the divine approval, while those who have not thus made a consecration to the Lord and become dead to sin have not the divine approval, even though they have inherited less depraved bodies. Herein behold the grandeur of the divine arrangement, whereby the weakest and most depraved is put upon equal footing of opportunity for the attainment of the Kingdom with those who are more favored according to the flesh. As the Apostle explains, where sin abounds there grace so much more abounds; the Lord's provision for each through Jesus is

according to the necessity of each, and his acceptance of us in him is according to our sincerity and whole heartedness.

### **QUICKEN YOUR MORTAL BODIES**

As we have already seen, our mortal bodies are to die indeed they are reckoned dead at the moment of consecration, and continue to be so reckoned until they actually die. And there is no hope of the resurrection of the mortal bodies of the Church. On the contrary, as already pointed out, the Lord's faithful followers have the promise of a "better resurrection" a resurrection to spirit conditions, far superior to any earthly conditions. As the Apostle declares, there is an animal body and there is a spiritual body. We have an animal or fleshly body at the present time which is reckoned dead; and if faithful in keeping it dead, "keeping our bodies under," we will receive our glorious spiritual, immortal bodies in our resurrection change, when our Master at his coming shall say, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things faithful to the covenant of self-sacrifice: I will make thee ruler over many things." Matt. 25:2.

However, the Apostle points out to us that we are not to be satisfied with merely reckoning our bodies dead to sin and our hearts and minds alive toward God, but he points out to us that in proportion as we receive of the holy Spirit in proportion as it enters into our hearts and lives with transforming power we will be enabled not only to will aright but more and more do aright. We will not only cease to walk after the flesh and in our minds or intentions walk up to the spirit, but the new mind will have such power, such influence over the mortal body, as to be able to use it more and more in the service of the Lord, in the service of righteousness. Mark the Apostle's words along these lines. He declares "If the Spirit of him that raised up Jesus dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

The Apostle is not here talking about the actual resurrection, which we have seen will not be an awakening of the mortal body but a creating of a new body, the spiritual body promised to the faithful. The Apostle's thought is that our mortal bodies, consecrated to death, may be so energized, so controlled, by the holy Spirit, the holy mind, the holy disposition of the Lord in us, that in the present life we may be more and more servants of God and of righteousness, bringing forth fruitage of godliness to the praise of him who hath called us out of darkness into his marvelous light.

It will be observed that we have confined our review of this resurrection to the Church that we have said nothing about the world's resurrection, which belongs to the next age, and is called in the Scriptures the judgment resurrection. (John 5:29.) It will

contain in its time wonderful possibilities for the human family. But now in this present time the Lord's special message is to the few, the little flock, the peculiar people, who, coming to a knowledge of the Truth and of his grace, and seeing the situation the mental, moral and physical depravity and death which sin has wrought and seeing the redemption which God proposes through Jesus, gladly accept the opportunity of casting in their lot with him in the warfare against sin and all unrighteousness, willingly laying down their lives in the service of truth and righteousness and the Lord's cause as against the cause of sin and Satan and death.

The resurrection of this class to the glories and perfections of the heavenly state are reckonedly begun in this present time, because it is necessary for the divine approval that we should not only make good resolutions and consecration, but that those resolutions, etc., should be tried and tested by what the Apostle terms "fiery trials" that thus the character likeness of the Savior, Jesus, may be developed in us by those trials and difficulties, and through his assistance, by his Word and Spirit, that we shall attain to his character likeness, and thus in the Father's sight be counted worthy of a share in his nature and glory and Kingdom by and by. The Apostle declares, "The world knoweth us not, even as it knew him not." (1 John 3:1.)

### **ATHEISM ON THE INCREASE**

The world in general is growing more and more atheistic and pantheistic. Increasing numbers of the intelligent as well as of the ignorant are reaching the position of doubt respecting a personal Creator, and accepting an evolution theory to the effect that Nature is God, and has brought forth man and everything that we see by evolutionary processes, wholly aside from any individual, intelligent

3H324

director or Creator. I notice in the public prints a statement bearing upon this question. A series of questions respecting God, his personality or impersonality, were propounded to a class in Columbia College, N. Y. The class numbered forty-five, and of these only sixteen professed faith in a divine, personal Creator, the remaining twenty-nine averring themselves atheists. With the Scriptural declaration that only the fool says in his heart there is no God, how can we think of the present time as wiser or an improvement upon the past?

Those of the world who do recognize a personal God take various views of the situation. The standard usually recognized by the world is that of justice that there will be no mercy shown, that every man will receive of rewards or punishments according to his just deserts, good or bad. Rejecting the thought of an eternity of torture, the view generally entertained is that more nearly corresponding with the purgatory of Romanists. But these

same people do not recognize the divine standard of justice, namely, perfection; hence they fail to see the doctrine of the Scriptures, that without redemption by the death of Jesus, without his paying the penalty of original sin for mankind, there would be no hope of a future life. Their false basis of reasoning is that they will be punished in the future for those transgressions of the divine standard which were committed willfully and for none others.

Nor is the thought so different from what the Scriptures teach, namely, that our Lord's atonement sacrifice constitutes the full offset before Justice of all the sins of the whole world, to the extent that the same have been through ignorance or superstition or through inherited weaknesses or moral blemishes, and that for all willful transgressions, all sowing to the flesh, there will be a reaping of corresponding disadvantage in the glorious Millennial age, when the willing through the great uplifting work shall be rescued from sin-and-death conditions up, up, up, to the full perfection of earthly life represented in Father Adam's perfection in the image and likeness of God the disobedient, unwilling to make progress under the favorable opportunities of that time, being cut off in the Second Death destroyed.

### **ONLY VOLUNTEERS ON TRIAL**

Although Christian people very generally recognize the fact that God's mercy at the present time is extended to those of the called ones who respond voluntarily, yet the majority do not seem to grasp the force of this truth. Whoever will look about him at the present time must see that the Gospel is preached, but that no penalty is now enforced against those who reject the message merely a blessing is extended to those who accept, and that blessing even is so veiled, so obscure, that the majority of the world do not appreciate it. They perceive, as the Scriptures declare, that "many are the afflictions of the righteous," that the Lord's people are tested by fiery trials, and that the unconsecrated seemingly have fewer trials and difficulties.

This the world does not comprehend. It seems rather to imply that the Lord thinks less of the believers than of the unbelievers, less of the consecrated than of the unconsecrated. Only those who are taught in the school of Christ can appreciate, through other teachings of the Scriptures, that these trials which are upon the Lord's people are manifestations of the divine favor indications that the tried ones are under inspection and being chastened, polished, fitted and prepared for a place in the divine arrangement for the future, because they have made their consecration to the Lord, because they have heard of the divine grace and responded thereto. Therefore these afflictions which they by faith esteem to be right, shall, they are assured, work out for them a far more exceeding and eternal weight of glory. But this they can understand not by looking at the things that are seen, the temporal things but by looking with the eye of faith at

the things that are not seen, eternal things, the heavenly Kingdom. 2 Cor. 4:18.

“Even hereunto were ye called,” says the Apostle called, he again explains, with the heavenly calling, a high calling, to be heirs with Jesus Christ their Lord, if so be they suffer with him that they may also be glorified together. It is this filling up of the afflictions of Christ, the participation with him in his sufferings, in sacrifices of earthly interests, that constitute these peculiar, separate and distinct from the world in general no matter how morally and benevolently disposed the latter may be.

The mistake of Christian people in general has been in supposing that only this called out class is to be saved, in supposing that only these who now are dead with Christ and alive with him to walk in newness of life that only these will have part or lot in the great divine plan of human salvation, and that all the remainder will be eternally lost go into eternal torment say the majority, go into the Second Death say the minority. But the divine plan stands out glorious beyond all human conception in that it sets forth that the elect of this Gospel age are merely counted in with Jesus as members of the great Redeemer under one figure, and that they with him, in the glory of the Millennial Kingdom, will carry out the original purpose of God the blessing of all the families of the earth the uplifting of Adam and all of his posterity from the tomb and from all the degradation of sin-and-death conditions, if they will.

How glorious is the plan of God beyond all of our hopes and all our fears, and how glorious is the privilege now accorded to us who have heard the message of God’s grace speaking peace through Jesus, and who after accepting the message of peace have received the invitation to be baptized into his death, to suffer with him that later on we may reign with him in his Kingdom, to be dead with him that, later on, we may live with him in the glorious immortality of the divine nature on the spirit plane, to be dead to the world and self and earthly ambitions and sin, and to walk now in newness of life, as resurrected New Creatures in Christ, and to be inheritors with him in a share of his resurrection, the First Resurrection, the Chief Resurrection, the resurrection of the blessed and holy to glory, honor and immortality, the divine nature. Brethren, so many of us as can see this glorious plan have a blessing and privilege which is hidden, evidently of divine intention, from the eyes of many others. “He that hath this hope in him purifieth himself even as he is pure” walking in newness of life. 1 John 3:3.



Pittsburgh Gazette, Sept. 2, 1906

**“CHANGED FROM  
GLORY TO GLORY”**

Pastor C. T. Russell was with the home congregation yesterday and spoke at Carnegie Hall, the Bible House Chapel, generally used, by the home congregation being too small. The audience gave close attention while the speaker addressed them on the subject of “Changed from Glory to Glory,” from the text, “Hence we all with unveiled face behold as in a glass the glory of the Lord and are changed (transformed into the same image) from glory to glory as by the Spirit of the Lord.” (2 Cor. 2:18.) He said:—

The intimation of our text is that whoever sees the glory of the Lord will be influenced thereby. The Apostle is not speaking of natural sight but of seeing with the eyes of the understanding. Whoever sees the Lord’s true character necessarily will be sure to find it a test which will either work in him a blessing through a desire to copy the Lord or reversely work in him a hatred of righteousness. This the Apostle intimates in other Scriptures also, assuring us that the Gospel is either a savor of life unto life or of death unto death. We are glad to believe not only from our own experiences but also from the words of the scripture that to the majority of our race the message which the Lord has sent will ultimately prove to be a savor of life unto life unto eternal life. The fact that only a small fragment of mankind now appreciate God’s character and correspondingly love righteousness and hate iniquity should not be considered a proof that the great mass of mankind will find the message of God’s love and favor ultimately a savor of death unto death eternally. Rather it is an evidence that the majority now do not see the Lord in his true character that the eyes of the majority of mankind are now closed or as the Apostle in this text represents the matter, their eyes are veiled. Some things respecting God they do see through the veil of ignorance and superstition and sin which covers their hearts, their minds. But the view of the Almighty obtained through such a veil is of necessity a very unsatisfactory one and far from happifying and encouraging to the beholder. The Apostle had just been discussing the fact that the Jews as a people rejected Christ and the Gospel of grace. He tells us that it was because there was a veil over their hearts which hindered their seeing the glory and beauty of the divine justice and love which centered in the Redeemer and his work of sacrifice on our behalf.—“ a ransom for all to be testified in due time.” “And all to be testified in due time.”



## **ONLY THE BEHOLDERS ARE CHANGED**

Thus the Apostle declares that it is “we of unveiled face” we from whose hearts the veil of superstition and misconception has been either totally or partially removed we in that proportion may behold the glory of the Lord not directly but as in a glass, as in a mirror.

In proportion as we get rid of the veil of ignorance, in that same proportion do we obtain the spirit of liberty, the spirit of Christ, and ability to see things in their true, proper light. This is the Apostle’s argument in the context where he says, “Where the spirit of the Lord is, there is liberty.” Any liberty which ignores the Lord and his spirit is an injurious one likely to lead its possessor afar off into the worship and service of the microbe god, but he whose eyes of understanding are opened to the Divine revelation, he who receives the spirit of the Lord receives therein the true spirit of liberty and is of the class described as having the opportunity for being changed from glory to glory into the same image, into the likeness of the God of glory, the God of wisdom, justice, love and power. It is based upon this declaration that where the spirit of the Lord is there is liberty, that the Apostle uses the words of our text, saying, “Hence we all with unveiled face, beholding as in a glass the glory of the Lord, are changed (transformed) into the same image.”

## **THE TRANSFORMATION A GRADUAL WORK**

The Apostle James (1:25) most clearly sets forth that we must not only look into this law of liberty, the law of God, and see therein the divine character and its perfection and see also our own imperfections, but we must continue to use these means of grace if we would have the transforming work progress in our hearts. The same thought is given in our text, namely, that this transformation is a gradual one from glory to glory an increasing glorious likeness to the glorious God. The same thought is set forth by the Apostle in his letter to the Romans when he declares that we are changed by the renewing of our minds that we might be able to prove the good, acceptable and perfect will of God. The transforming work must have its beginning, must have an onward progression and must have a culmination change or development. When we knew nothing, when the eyes of our understanding were thoroughly blinded we saw none of God’s glory; as the blindness passed away, as the veil of ignorance and superstition gradually dissolved, we could see more and more the glorious character of him who called us from darkness to light. But so long as the veil in any measure continues, that long and to that degree we will be lacking of the full heart transformation, hence the necessity that all of the Lord’s people would grow in divine grace by growing in the knowledge and the love of God. It is in accord with this that the Apostle writes, “For this cause I bow my knees unto the Father of our Lord Jesus Christ that he would grant you, according to the riches of his glory, to be

strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of God which passeth knowledge." Eph. 3:14-19

### **OUR CHANGE, ITS BEGINNING AND END**

Our text intimates that this work of change is accomplished by the Spirit of the Lord--the transforming work

3H326

of change in the heart, character, life, is accomplished by the Holy Spirit. Hence only those begotten of the Holy Spirit—"born again" (begotten again) have this eyesight now and are experiencing this change of heart, of character, life, from glory to glory. Simply to believe that Jesus is the world's Redeemer and a great teacher sent of God is not sufficient. Our belief to be of value must lead to the renouncement of sin more than this it must lead to a full heart-consecration to the Lord and his service else we cannot have the begetting of the Holy Spirit, cannot let our eyes sufficiently opened even to discern the glories of the Divine character. It is the spirit-begotten ones that the apostle is addressing in our text, "We." As the Apostle says, "Let us go on to perfection." Let us behold in the glass of the Divine Word the Divine law of liberty, let us continue to look therein, to copy the Divine character and thus day by day, little by little, the transforming work will progress, the change of heart, of will, will become more and more complete and the glory of the Lord's character will be more and more our own and thus we shall be even in the present life more and more like our Lord. This is also the Apostle's suggestion in his letter to Romans when he intimates that God has called us with the heavenly calling to joint-heirship with Christ and that this joint-heirship is dependant upon our becoming copies of his dear Son." (Rom. 8:17,29) It is important therefore that we know definitely of the beginning of the new mind that we be able to recognize definitely that we have given our hearts, our all to the Lord.

It is important that we should progress and proper that we should look continually for evidences of the increase of the Lord's character likeness in our hearts, and then in view of the Lord's promises to this effect it will be ours to hope for the glorious change of the first resurrection which shall complete the work of grace begun in the begetting of the Spirit. In that glorious First Resurrection we hope for actual likeness to our Dear Redeemer then, as the Apostle John declares we shall see our Redeemer as he is, every vestige of the veil and imperfections and blemishes of the present time shall have passed away, "We shall be like him for we shall see him as he is and share his glory." 1 John 3:2

## **NOT A GLORY OF THE FLESH**

It is frequently a cause of discouragement to the Lord's people that they did not clearly enough discern that the changing process which is to eventuate in their glory is not a changing of the flesh but of the spirit, the mind, the will. We would not by any means give the inference that where the mind, the will, is soundly converted to the Lord, it would have no effect upon the flesh, no control over the flesh; quite to the contrary we believe that the changed mind has a strong influence over the flesh in that it even gives light and dignity and glory to the earthly features that every man enlightened and illuminated by the truth will not only know of this illumination in his own mind and appreciate its transforming influence in his own heart and will but that to some extent this illumination of the Lord's spirit will shine out through his mortal body, in his words, in his life and conduct, yea, in the very expression of his countenance. However what we here wish to emphasize is that the Lord looketh upon the heart and not upon the outward appearance the Lord will judge of our change not as men would judge, by the outward appearance, but by the inward conditions of loyalty to him and desire to say, to think, to feel in accord with the Spirit of the Lord, in accord with the glorious likeness which we see with increasing clearness reflected in the Divine Word. The world will judge us by the outward appearance merely, the Lord will judge us by the inward merely. But we and all of the household of faith are justified in expecting that there will be evidences of the change of heart manifested in the outward conduct of the flesh.

The Apostle intimates all this not only in our text but elsewhere, for instance, he declares, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies by his spirit that dwelleth in you." Rom. 8:11. How plain the statement! The Lord is dealing with the New Creature but as the New Creature grows in strength by the glorious transformation of character from glory to glory, it will desire to control the mortal body and it will be a growing and increasing power so to do so that even the mortal body which once was alive to sin but is now reckoned dead to sin will be drafted into the service of the New Creature, drafted into the service of righteousness in harmony with the New Mind and its degree of glorious likeness to the Lord.

## **BLINDNESS TO THE DIVINE GLORY BANEFUL**

We have followed our text and our experiences and observations fully concur with the Divine testimony. Let us now look upon the opposite page; let us see what are the injurious effects of heart blindness as respects the Divine character the glory of God. The Apostle points out that originally man was created not in the blind condition of mind but with the illumination. He answers the question of how it comes that this being true the great mass

of mankind are now in such total blindness, explaining to us that it was because they did not wish to retain a knowledge of God in their hearts, therefore God gave them over allowed them to take their own course as a result of which they developed a reprobate mind. "When they knew God they glorified him not as God and were unthankful, and became vain in their reasonings and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man. Wherefore God gave them also up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves. Because they exchanged the truth of God for a lie." Read at your leisure the Apostle's explanation of how the heathen would have reached its low plane of degradation as he sets forth the same in the first chapter of his epistle to the Romans from the nineteenth verse to the end.

Our own ancestors were heathen and the measure of civilization which we enjoy we owe to the light of the knowledge of God which reflected into Europe from Palestine. Nevertheless so greatly has the truth of God been intermixed with heathen philosophies, ignorance and superstition that as we have already shown only the spirit-begotten ones are able to see the glory of God with any measure of clearness and appreciation. Let us thank God

3H327

that while we see that the world is still in sin and death we see also the Divine character of love for mankind as set forth in the Divine word which assures us that all the families of the earth are destined to have a blessing from the Lord through him who loved us and bought us with his precious blood and that the blessing which now is granted through a regeneration and begetting of the Holy Spirit to the Church is merely a prelude, a fore-taste of a much more general blessing that is yet to come to every creature bringing with it an opportunity for the opening of all the blind eyes of understanding and the opening of all the deaf ears, that all may hear and see and appreciate the glory of God, the love of God, the wisdom of God, the justice of God, the power of God. True when this shall be accomplished we cannot even then hope that it will mean that all will come into full accord with the Almighty but our hearts are satisfied with the assurance that he who created the world loves the world to the extent that he has redeemed them through the precious blood of Christ and that the Redeemer in harmony with the Divine plan is yet to grant to every man an opportunity for full and complete restoration to all that was lost through Adam and that even those who will finally refuse Divine favor will not be eternally tormented but as the Scriptures declare, "They shall be utterly destroyed from amongst the people." Acts 3:23.

Pursuing the Apostle's thought in the text we remember the statement of the Lord through the Prophet Isaiah that he will destroy the face covering that is cast over all peoples the veil that is spread over all nations. (Isa. 25:7.) In this prophecy the Lord is referring to the Millennial Kingdom which he has elsewhere symbolically spoken of as a "mountain." He tells us that this mountain or kingdom shall be established in the earth and that a power proceeding from it shall destroy the veil, the covering that is upon all peoples and that he will prepare in this mountain for all people a feast of fat things, a feast on wines on the lees, of fat things full of marrow pleasures, joys, blessings, favors of God beyond anything that they would not know how to understand or appreciate. Even we whose eyes of understanding are opening wider and more widely day by day are astonished as we get further glimpses of the great plan of God to see what grand blessings the coming Kingdom of Christ is to bring to the entire 'groaning creation' not only to those who will be alive when that glorious epoch will be ushered in but in accordance with the Scriptures a blessing to all nations, to all peoples, which will include those who have already perished in death. The blessing will largely be a blessing of knowledge both of the eyes and ears, the taking away of the blindness, the veil and the ushering in of the glorious sunlight of that Millennial day which shall chase away all the superstitions and errors and evils of this present time. What wonder that the prophets all spoke of that glorious Millennial Kingdom in rapturous words of wonder, that the apostles all referred to it with expressions of longing and desire as the time when the whole groaning creation shall be delivered from the bondage of corruption and that so many of them as will may attain to the liberty that is proper for the sons of God. (Rom. 8:21.) Can we wonder that our Lord Jesus himself taught us to look forward to this Millennial Kingdom, this great Mountain of God and to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven?" Our context establishes the fact that the coming blessings are to be not only for those living at that time but also for those who are in their graves. Mark the statement "He will swallow up death in victory; and the Lord will wipe away tears from all faces and the reproach of his people shall he take away from the earth." Isa. 25:8. Note also the Lord's statement through the Prophet Hosea (13:14) "He shall ransom them from the power of the grave, he will redeem them from death. O grave (sheol) I will be thy destruction." It is this passage which the Apostle Paul quotes in his great discourse on the resurrection. (1 Cor. 15:55.) Pointing down to the second coming of Christ and the time when the church shall be glorified with him he declares that then will be brought to pass the saying that is written Hosea's statement that death will be swallowed up in victory. It will require the entire Millennial age to swallow up death in victory, to rescue mankind from present sin and death conditions and to grant to all that will the opportunity to come into full accord with God and to obtain the gift of God, eternal

life. At the end of the Millennial age the Prophet's words will be fulfilled, "O death where is thy sting? O grace (hades) where is thy victory".

### **"HE THAT HATH THIS HOPE"**

The Apostles continually incited the church to look forward to the glorious events that would transpire at the second coming of Christ: (1) The glorification of the church with her Lord in the First Resurrection; (2) then the great work of the Church in glory, the work for mankind, the blessing of all the families of the earth by the taking away of the veil of sin and ignorance and superstition that is now upon the world. In connection with the statement of our text the Apostle assures us that the veil which is now over the minds of the Jews will be taken away in the Lord's due time after Spiritual Israel shall have been selected and glorified and when the Millennial Kingdom shall be established. And what will be true of Israel in the flesh other Scriptures show us will be true of all the families of the earth. But as the blessing of the natural things come to the Jew first and afterwards to the Gentiles, so the blessings of the Millennial age, the blessings of restitution to earthly inheritance and all that was lost, Paradise and human nature in perfection will come to the Jew first and afterwards to all the families of the earth.

What wonder that the Apostle declares that these glorious hopes before our minds would legitimately lead to purification. "He that hath this hope in him purifieth himself even as he is pure." And this statement of purification of heart and mind and so far as possible of the flesh, the earthly vessel, is but another statement of the glorious change from glory to glory which all of the consecrated ones are experiencing. It is appropriate that each one of us should ask himself the question, Have I received this begetting of the Spirit of the truth? Is its sanctifying power felt in my heart and life? Am I being changed from glory to glory day by day? Am I looking into the perfect law of divine liberty that I may have this glorious change effected and completed, or am I being bound by the world or the flesh or the Adversary or by some unscriptural religious

3H328

sentiments or teachings so that I am hindered from making the progress that I should from glory to glory?

It is well dear friends, that we note the fact that this increase of glory in our hearts, in our new minds will affect all the affairs of life giving even to the commonest affairs an importance and a glorious light which they would not otherwise have. The new heart, the new mind as it beholds divine justice in his true light and appreciates the same and desires to be just toward others and realizes that the Golden Rule is a measure of justice and seeks to use it in all of life's affairs, doing unto others as they would they should do to him. More than this in proportion as we see the

wisdom of God we desire the same wisdom that cometh from above which is first pure, then peaceable, easy of entreatment, full of mercy and good fruits. Additionally it recognizes the power of God; that the power which created us and which has now begotten us again to a new mind, to new hopes, is able to accomplish all the good promises of the Word and to give us the glorious resurrection in the likeness of our Lord and more to give us the Kingdom glories, blessings, opportunities and privileges and to use us with the Lord to bring back from the tomb and from sin and death conditions in general, all the families of the earth. This transformed mind with its increasing glories gives us fresh views of our duties and relationships of life toward God and toward our fellows and especially does it give us an appreciation of Divine love. As we note the love of God not only to the good but also toward the forward and the unthankful, it helps us to understand why he commands that we shall not only love him and love the brother-hood and love those who have his spirit and love those who are righteous, but that we should also have a sympathetic love to the world of mankind, a love that would delight to do them good and uplift them; and additionally that we should have love even to that measure and degree that would love our enemies sympathetically and desire to do them good and in no sense of the word to do them evil. Let the good work go on and let us strive daily, dear brethren, to be changed from glory to glory and by and by the Lord will perfect in the resurrection that which his grace, truth and spirit have now begun in our mortal bodies, our transformed minds.

[Pittsburgh Gazette, September 23, 1906](#)

## **THERE ARE THREE WAYS**

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Opera House to large and intelligent audiences. We report his evening discourse on The Three Ways. He took for his text the words of Matt. 7:13,14, together with those of Isa. 35:8. He said:

These two texts tell us of three ways in which men may travel the "Broad Road," the "Narrow Way," and the "Highway." He will consider them in the order named. Our first parents in their perfection were surely not upon any of these roads; they were at the goal of harmony with God and full perfection of being in God's image and likeness and favor. The Scriptures explain that by disobedience they fell from their exalted condition into sin, that thus they came under divine displeasure and condemnation called the "curse," and were started upon "the broad road which leadeth to destruction."

It should be noted that this is not the broad road that leadeth to eternal torment, as so many erroneously suppose. The Scriptures

are quite explicit in telling us that the penalty upon father Adam and his entire family was "Dying thou shalt die," and our Lord in our text speaks of the broad road upon which they thus launched as leading to destruction. No reasonable interpretation can twist and turn this plain English word destruction into meaning the very reverse to make it mean preservation, with the additionally impossible thought of a preservation in fire, torture, etc.

### **THE BROAD ROAD SLIPPERY**

When our first parents started on the downward way to destruction their less impaired physical and mental powers permitted greater self-restraint, and hence we read that father Adam was 930 years in reaching the end of that road reaching death destruction. But as century after century rolled by, his children inherited more and more of imperfection, mental, moral and physical; the broad road to destruction became more slippery, so to speak, until today we find the average of human life 35 years, and in civilized lands the mental powers have become so impaired that on an average one out of every three hundred needs to be incarcerated in an insane asylum, and about the same proportionate number, morally impaired, needs to be imprisoned. Physically the entire race is full of aches and pains, and dying at the rate of 90,000 a day.

### **GOD TO THE RESCUE**

The Prophet tells that when there was no eye to pity and no arm to deliver our race from this awful predicament of the broad road into which they came by disobedience, then God pitied and his arm brought salvation. (Isa. 59:16.) For 4,128 years God waited to take even the first step in the relief promised to the Prophet, and then he sent forth his Son in the likeness of sinful flesh to redeem the world, to redeem Adam and all of his race from the broad road and from the destruction to which it leads, and into which millions had already gone. The Scriptures very particularly tell us what Christ did for us: "Christ died for our sins according to the Scriptures." (1 Cor. 15:3.) Thus, the Apostle explains, God could be just and yet the justifier of him that believeth on Jesus." (Rom. 3:26.)

Our Lord was just in thrusting our first parents out of their Eden home, out on this broad road to destruction. He has been just for all those centuries in permitting the race to go to destruction, and he is just in permitting the redeemer to pay man's penalty, that thus eventually the broad road might be discontinued, and those who had gone into destruction as well as those on the way to it might be rescued therefrom. The foundation laid by Jesus' death is

3H329

so broad and so strong as to be the guarantee that Adam and all of his race will be recovered from the broad way and from the



destruction at its end. In a word, the death of Jesus guarantees the ultimate release of the entire human family from the sentence of destruction. Hence it is that the Scriptures assure us that there shall be an awakening from this death, this destruction that there shall be a resurrection from the dead both of the just and the unjust. In other words, had it not been for the redemptive work accomplished by our Redeemer at Calvary, Adam and his entire race would have been without any hope of recovery from death. But God had compassion upon our race, and has a plan in connection therewith which ultimately shall display most gloriously not only his justice in our condemnation and his love in our redemption, but also his wisdom and his power in connection therewith.

Meantime, as a result of our Redeemer's death, to all those who believe (and to none others) destruction is turned into a sleep. Thus the believers in God's promises in times past spoke of their dead, whether good or bad, not as destroyed but as passing into a sleep. Abraham, Isaac and Jacob slept with their fathers, though their fathers were heathen men and not heirs with them of God's promises. Be it noted also that at the time Jesus uttered these words he had not yet completed his atonement sacrifice, and hence he made no reference to the change from the destruction into which the race was going to a sleep condition, from which in the resurrection morning he would awaken all and bring them forth.

### **THE NARROW WAY TO LIFE**

Instead of at once stopping the progress of the race on the broad road, instead of at once beginning the work of mental and moral and physical refreshing and restitution (Acts 3:19-21) our Lord in harmony with the Father's arrangement has permitted the world in general to continue on this down ward course for nearly 2,000 years longer. But meantime he has not been idle; he has been calling out to the earth's teeming millions, to his apostles, and to all who become his followers, telling all who are burdened and heavy laden and desiring life that there is now open a narrow way by which all who will obey the voice may separate themselves from the mass of the race and, following in the footsteps of Jesus in the narrow way, may ultimately reach with him the glory, honor and immortality of the Divine nature. The voice which calls, however, specifies the narrowness of the way, the difficulties of the journey, its roughness to the feet, its thorns and thistles and steepness; and as a consequence, even of those who have the ear to hear comparatively few care to seek the path still future or are willing to endure hardness as good soldiers of the Lord Jesus and to follow on in his footsteps.

We need not wonder that these footstep followers of Jesus are a little flock, nor should we suppose that God is disappointed in this matter. On the contrary, thus it is written: "Not many wise, not many great, not many learned, not many noble, but chiefly

the mean things, the poor of this world, rich in faith, to be heirs of the Kingdom.” (1 Cor. 1:25-28;) (Jas. 2:5.) Again, our Lord’s words, “I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight” (Matt. 11:25,26) and again his words, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.” (Luke 12:32.) We see then this little flock, which the Lord is now calling out from the world of mankind, and saving with the special salvation, and under special terms and conditions of a narrow way and difficult path, are to constitute a kingdom class; and many Scriptures assure us that this kingdom class with their Lord Jesus is to be the Divine agency through which, the moment the broad road shall have been abolished, Adam and his race shall be rescued from the destruction of death into which they went through sin and from which they were redeemed by the precious blood of Christ. Whoever sees, then, the divine plan outlined in the Scriptures has a sufficient explanation of why the trials and testings of the church of this present time, the little flock, should be crucial why they should be required to demonstrate their loyalty in a special manner.

### **THE HIGHWAY OF HOLINESS**

The highway of holiness mentioned by the Prophet is very different in many respects from either the broad road leading down to destruction or the narrow way of the present time leading upward to glory, honor and immortality. A preferred translation of the Prophet’s words are these: “And a raised way shall be there, even a high road, and the high road of holiness shall it be called. There shall not pass over it one who is unclean.” (Isa. 35:8.) The word “there” in our text associates it with the context, which is admittedly a description of the Millennial age, when the wilderness and solitary place shall be glad and the desert shall rejoice and blossom as the rose. The context tells us “No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, the ransomed of the Lord shall return.” Again we read, “The wayfaring men, though fools, shall not err therein.” All these descriptions indicate that the highway of the future, of the Millennial age, will in very many particulars be distinctly different from the narrow way of this Gospel age. The narrow way with the difficult gate is the very opposite thought of the broad, public high road.

We are glad for our share in the narrow way and for its prospects of glory with the Lord; but we would rejoice with the world of mankind also that, after the little flock now willing to walk in this narrow way shall be gathered to the heavenly fold, to the Kingdom glories with their Lord, the remainder of mankind shall neither be thrust into eternal torment nor into everlasting death,

destruction, but that through God's mercy and love, the next step in the great Divine plan of the ages will be their rescue.

### **“THY KINGDOM COME”**

Ah, but, some will say, if God will not save sinners in their sins, and if sinners either hear not or hear indistinctly the invitation to the narrow way, or if hearing they refuse the narrow way of self-sacrifice, what hope can there be for them? What could God do for the world other than he is now doing for the Church? Can he coerce the wills of mankind? Would it please God to establish a paradise

3H330

peopled with those whose hearts, whose wills, were in opposition to him but coerced into submission? We answer, No! Our Lord declares that the Father seeketh such to worship him as worship him in spirit and in truth from the heart. We Answer--further that, while under present conditions God is offering opportunities for the narrow way of self-sacrifice only, he proposes the establishment of new conditions when the narrow way is ended and when the time shall come to open the highway of holiness and destroy the broad road. The new conditions are referred to throughout the Scriptures, both in the Old and in the New Testaments, and always as a promise, as a glorious hope for the world, Jew and Gentile. Thus an intimation of the coming highway and its opportunities of rescue was mentioned to father Abraham when Jehovah declared to him, “In thy seed shall all the families of the earth be blessed.” This implied not only a blessing of Abraham's seed, and its high exaltation to power and authority and royalty so as to be able to bless the world, but it implied that eventually blessing would reach the world through it. As we have previously seen, the narrow way of this Gospel age is for the selection of the seed of Abraham, as the Apostle declares, that through these selected ones all the families of the earth shall receive a blessing from the Almighty.

So then we see that the Kingdom of God's dear Son, declared through the prophets, declared by our Lord in his parables and by the apostles, is still future; that its establishment has waited for the selection and preparation of the Kingdom class the Bride class; that the heavenly King and his glorified Bride may in due time, after the marriage supper of the Lamb, take and exercise the great authority secured over the world, secured by the precious blood of Christ. Now then we see from this standpoint how much will depend upon the character of that Kingdom and the degree of power and authority which it will exercise amongst men.

### **AN AUTOCRATIC RULE**

Had we the time to enter into the subject in detail and to show from the various prophecies the character of this coming

Kingdom, it would be manifest to all that it will not be a Republic, even though we agree that a Republic is the highest form of human government, the best suited to the happiness and welfare of the intelligent. The Kingdom of God's dear Son will be an absolute monarchy; mankind will not be asked to vote for Jesus as King or President of the world—" He shall take unto himself his great power and reign;" and again, "He must reign until he shall have put all enemies under his feet" brought all into subjection to his righteous rule. Rev. 11:17; 1 Cor. 15:25.

The reign of Christ, it is Scripturally declared, will last a thousand years, and during that reign he will undo all the dire results of the reign of sin and death for the preceding 6,000 years. Ignorance and superstition will flee away under the sunlight of the truth, when the Sun of Righteousness shall then arise with healing in its beams, flooding the whole world of mankind with the light of the knowledge of the glory of God. O, how differently men will view their Creator when once they get this light! How differently those who are in the narrow way now view him in advance of the world, in proportion as they have the eyes of their understanding opened that they may see by faith the glories of the Divine character through the telescope of the Divine Word. We are assured also that in the glorious time the Lord will judge the world in righteousness that is to say, he will grant rewards and punishments to each individual of the race according to their willful deeds, good or bad. All favoritism will be in the past, in the sense that the blessing of the Lord will be open to the world in general, "every creature." Abraham's natural seed, circumcised Jews, long accustomed to reverence the Lord, will by reason of this very fact have the earliest favors in that time, since they will be able more quickly than others to conform to the laws of the Kingdom when the Lord shall lay justice to the line and decision to the plummet.

We are not to understand from this that Divine justice will cease to burn against all unrighteousness, against all sin, but we are to understand that Jesus, the Head and the Church, his body, as the great Mediator, Prophet, Priest and King of that time, will be granted full control of the human family, so that on account of the redeeming blood shed for all none shall suffer for the weaknesses of heredity, but merely for his own willful, intelligent conduct. Even then his punishment will be, as Scripturally declared, in the nature of stripes for his correction, to help him out of the weaknesses of his depravity and assist him into the highway of holiness, which he may enter by a full submission of his will to the Divine law. True, the Scriptures speak of incorrigibles of some who now, after starting in the narrow way, turn to wallowing in the mire of sin, willfully, deliberately, and, resisting God's grace, die the Second Death. They show also that in the coming age whosoever will not hear and heed and obey the great Prophet (the Christ, Head and Body) shall be ultimately destroyed from amongst the people.

## NO UNCLEAN THEREON

The Prophet declares that no unclean shall pass over it. Before any could get upon this highway of holiness he must renounce sin—"uncleanness." Jesus the great high priest has full atonement made so far as justice is concerned for every one of these, and therefore as soon as sin is renounced and the will is turned to righteousness and obedience to the Divine will, their uncleanness from the Divine standpoint of their Judge and Lord will be gone, though their weaknesses and imperfections in the flesh may still continue with them a considerable time while they journey along the highway of holiness and become gradually stronger mentally, morally and physically, attaining thus step by step on an upward way to that grand climax of human perfection represented originally in father Adam, who was the image and likeness of God in the flesh. It will be noticed that this highway is not a downward one but an upward one; none can roll to perfection against his will. It will require the effort of the will to attain to obedience and to the eternal life promised at the end of the way. In this respect the highway of the future is very different from the broad road of the present time, which is a downward one, on which mankind go often despite their struggles to the contrary. In this respect the highway of the future more nearly resembles the narrow way of the present time

3H331

in that it is an upward one, but the stumbling-stones of the narrow way will not be there, as the Lord has indicated saying, through the Prophet: "Go through, go through the gates; prepare ye the way of the people, cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62:10.

From this standpoint seeing that the opening of the world's highway and the turning of the course of mankind from the downward way into that highway will begin at the second coming of Christ, when the Church, the little flock, the Kingdom class, shall have been selected and prepared and glorified we can see the force of the Apostle's expression, indicating that mankind is unconsciously waiting for the second coming of Christ to receive these great blessings which will rescue them from their present groaning and dying. Hearken!—"The whole creation groaneth and travaileth in pain together until now" "waiting for the manifestation of the sons of God." No wonder that this great reign of the Prince of Peace, the King of Righteousness, the heavenly Judge, for the blessing and uplifting of the world, has so prominent a place in the divine revelation. We may say that it is the real object and work of the Savior the present selection of the Church to the higher than human nature, to the divine nature, being a slight matter, though to us a most important and precious privilege and blessing.

## **“A TIME OF TROUBLE”**

It will not surprise any thoughtful mind to find that the Scriptures most distinctly set forth that the time for the establishment of the Lord's Kingdom and its interposition in the affairs of mankind to effect this great change from the reign of sin and death to the reign of righteousness, into life everlasting, will imply a serious overturning of many of the affairs and institutions of this present time.

Through the Prophet the Lord declared, “Behold I create New Heavens and a New Earth, and the former shall not be remembered nor come into mind. Be ye glad and rejoice forever in that which I create.” (Isa. 65:17-25.) The context shows that the Millennial Kingdom conditions are here referred to and not those of the present time. The Revelator mentions the Millennial Kingdom under the same figure, saying, “And I saw a new heaven and a new earth, for the previous heaven and the previous earth were passed away.” Rev. 21:1.

There has always been a conflict between sin and righteousness between the prince of this world or age and the prince or ruler of the world or age to come. The prince of this world shall be bound by the prince of glory when the latter shall take to himself his great power and begin his reign. And this will mean not merely the restraint of Satan himself, but of all evil agencies and powers of which he is representative. The Lord intimates that the strong man of present institutions will not quietly submit; that it will signify a great struggle as between the prince of darkness and the prince of life, and that during this struggle the strong man of present institutions will be bound effectively, restrained that he shall deceive the people no more. (Rev. 20:3.) The institutions of this present time, while not wholly evil, are largely evil in the sense that pride and selfishness are the ruling and predominating principles in them. These, as they relate to Churchianity and the present social structure, may be expected to join in opposition to their own overthrow, but this will only make their fall the harder; and the Scriptures prophesy, and all who are the Lord's people may well believe, that great Babylon will go down suddenly as a great millstone into the sea of anarchy.

We are not teaching anarchy, we are not advocating it. Quite to the contrary, we advocate the very reverse, submission to the great King and incidentally to the powers that be, believing that peace and order are clearly portrayed in the divine Word which will result. But when we see clearly portrayed in the divine Word that present institutions in their fall will but prepare the world of mankind for the great transition for the establishment of the Lord's reign of righteousness, for the opening of the great highway of holiness and for the complete barricading of the downward path to destruction except for the willfully and intelligently and persistently contumacious, our hearts rejoice,

because in all this we see the silver lining to the great cloud of trouble which is just before the world. The Master's words to us at the present juncture are, "When ye see these things come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh" the deliverance of the Church and their glorification in preparing for the blessing of mankind when the brief period of trouble shall have awakened the world and directed their attention to "him that speaketh from heaven." Here come in the words of the Lord through the Prophet David; after portraying the time of trouble, the message to the world is, "Be still, and know that I am God: I will be exalted amongst the people, I will be exalted in the earth." Psa. 46:10.

[Pittsburgh Gazette, Oct. 21, 1906](#)

## **BEHOLD, I COME AS A THIEF**

Pastor Russell delivered two discourses here today, the one his celebrated anti-infidel sermon entitled, "To Hell and Back." His evening discourse was from the text, "The Kingdom of heaven cometh not with observation; neither shall they say, Lo, Here! or, Lo, there! for behold it is in the midst of you." Luke 17:21.

Many of you I know keep track of our discourses through the public press. I remind such that our published discourse of last Sunday was on the second coming of Christ in power and great glory. This evening we direct your attention to Scriptures which, in our judgment, clearly indicate that the power and great glory of Christ as a glorified church will be hidden from the world except as they shall gradually get the eyes of their understanding opened to appreciate the affairs of the new dispensation. This is a new thought to many. It is not surprising that our first thought should be

3H332

of an earthly glory and public display in connection with the inauguration of the heavenly Kingdom. All our experiences in connection with the coronation of earthly monarchies and the establishing of earthly dominions have been along this line from the dawn of earliest history. Moreover, many Scriptures bearing upon the inauguration of the Kingdom might be understood to refer to an outward glory, unless we took into consideration other Scriptures which unmistakably indicate that the glory of the Lord which will be revealed to the world, and which all flesh shall see together, will be a glory which will be comprehended not by their natural eyes so much as by the eyes of their understanding, just as now the Lord's people are exhorted to look unto Jesus, to behold his glorious character, to recognize him as the one altogether lovely, as the Light of the world, as the glorified Son of God as the King of glory, as the Prince of the kings of the earth, the Lord of Lords. Although as Christians we

recognize our Lord in all these aspects, the physical sight has nothing whatever to do with the matter; it is a revelation purely to our mental vision. To us who believe, he is precious, the one altogether lovely, although we have seen him not except with our hearts.

We wish now to show from the Scriptures that the revelation of the glorified Christ to the world will be, similarly, to the eyes of their understanding and not to their natural sight. True, the glorious changes in the world's condition, the new order of things, the new reign of righteousness and love and peace, etc., will be very different from present conditions and will be visible to the natural eye; but the spiritual forces by which these changes will be introduced to the world and maintained namely, the glorified Christ Head and body will be invisible, not seen by men, just as Satan, who is now according to the Scriptures the prince or ruler of this age, is not visible to men, though his evil works are everywhere manifest and his servants are everywhere in evidence, for as the god of this world he now worketh in the hearts of the children of disobedience, who certainly are much more numerous than the children of light, the children of God. (Eph. 2:2.) Similarly, our glorified Lord and his glorified Church, his Bride, reigning in power and great glory, will be personally invisible to men, but the grand results of their rule of righteousness will be everywhere manifest and the knowledge of the glory of God shall fill the earth. It will be by their knowledge that the world will see the glory of the Lord, and not by any shining visible to their natural eyes.

Our text when rightly understood is very conclusive testimony on this subject. But it is generally misunderstood, and we must therefore first show the inconsistency of the usual interpretation. It is generally explained to mean that God's Kingdom comes in the hearts of his people, and hence that we are not to expect any setting up of God's Kingdom in the sense of a world dominion or authority. We are told that when we pray, "Thy Kingdom come," we should understand it to mean the conversion of hearts to the Lord that thus the reign of Christ begins in the hearts of the converted, and that when this reign of Christ has become universal when all the world shall have come to this condition where Christ is reigning in their hearts then our Lord's prayer will be fulfilled, God's Kingdom will have fully come on earth as in heaven. We heartily sympathize with the good thought of the dear friends who hold this view, which we consider to be very erroneous, unscriptural and contrary to facts. As we look into our hearts, and as we judge of others about us after the Master's standard when he says, "By their fruits ye shall know them. Men do not gather figs of thistles nor grapes from thorn bushes" (Matt. 7:16), we cannot believe that God's Kingdom has very fully come into very many hearts. And as we see that this is the condition of things in Christendom, we ask ourselves—"How is it in heathendom?" and the Answer--is that it is very



much worse there; very few indeed have hearts in which Christ is the King. More than this, we find that, according to statistics, the number of heathen who have absolutely no knowledge of the Lord is double today what it was a century ago. From this standpoint we see that any hope of a Millennium coming from such an establishment of the Kingdom of God in the hearts of his people is utterly impossible.

We are ready to grant that those who become fully the Lord's by a complete and thorough consecration have indeed what might be termed a reign of Christ in their hearts. Christ is King to them whatever he may be to the world they are his subjects to do his will. But, dear friends, this does not cover the Scriptural proposition on the subject. It is not the Lord's proposition that his Church shall become his subjects. On the contrary, the promise to the Church was that they should sit with him in his throne, that they should "reign with him,"—"To him that overcometh will I grant to sit with me in my throne,"—"If we suffer with him we shall also reign with him," (Rev. 3:21; 20:6; Rom. 8:17.) So, then, for you and me to acknowledge Christ as the King of our hearts and that we are his subjects is still not at all the grand hope set before us in the Gospel. We must look for something much more than this.

### **FULL OF CORRUPTION**

Glancing at our text and context we find that our Lord did not address these words to his disciples and hence not to us. He addressed the Pharisees those who did not believe him, whose hearts, he said, were not right, in whose hearts he was not acknowledged to be King. Of this same class of people he previously said that they were whited walls, and sepulchers full of all manner of corruption. Now could he mean that the Kingdom of God was within those hearts full of corruption? Surely not. Surely therefore that is not the proper interpretation of the Lord's words not what he meant this statement to teach us. Let us note the full context: Jesus and his followers were despised by the wise and great and learned of the day, but the common people heard him gladly. His principal topic was the Kingdom of God, with the intimation that he was to be the King and that his followers were to be associated with him in his throne and dominion and power and glory. To the learned scribes and proud Pharisees and Doctors of the Law such expectations were merely deceptions. They said, this man Jesus can never have a Kingdom, these his disciples are being deluded, and the people in general are hearing his words and falling into this delusion. We will prick the bubble we will demand of him when and where and how his Kingdom that he talks about will be established. As he begins to reason the matter out and to show us what are his

3H333

hopes for raising an army, or how he expects to take over the rule of Israel and ultimately of the whole world, then his followers will see the fallacy, the weakness of the position, and thus we will destroy his influence with them they will see that there is no hope in his direction.

It was in harmony with this line of reasoning that, seeking to entrap him, they asked—" When will the Kingdom of God appear?" Our Lord's Answer--to this question headed off all the other questions along the line which they intended to ask him. His reply in our text, and in substance might be paraphrased thus: "You ask me when my Kingdom will appear. I Answer--you that it will never appear in the sense in which you are expecting it. I tell you that the Kingdom of God, in its power and great glory, is not to be introduced with outward display, outward show. I tell you, further, that when it is established in the world men will not be able to point to this locality or that locality and say, There is the Kingdom of God, they will neither point to Italy or Palestine or any other part of the world saying, Lo, here is the Kingdom! Lo, there is the Kingdom! because the Kingdom of God does not come in such a manner. It will be a heavenly power, a spiritual power, invisible to the natural eyes of men. They must come to know about this heavenly Kingdom and its power by its effects, and not by what they may see of the Kingdom itself they will not even see the rulers. They will see Abraham, Isaac and Jacob and the prophets as its representatives amongst men, through whom the mandates of the Kingdom will be expressed, and who will act as agents of the Kingdom in establishing law and order and in uplifting and instructing the people. But the Kingdom itself will be invisible; it cometh not with observation; you cannot see it, will never see it. When, under its power and guidance and direction, the whole earth shall be filled with the glory of the Lord, mankind will indeed become each and all alike Abraham and the prophets, full representatives of the Kingdom, fully in harmony with its arrangements and principles, fully the exponents of that Kingdom until finally, when all who will shall thus under the reign of that Kingdom have been brought into heart unity with the Lord those who would not come into that condition being cut off in the Second Death then God's will shall be done on earth as it is done in heaven."

### **BEHOLD I COME AS A THIEF**

In harmony with our Lord's presentation of the manner of the coming of the Kingdom without outward show is his declaration, "Behold, I come as a thief" stealthily, unawares. Again, heed his declaration through the Apostle that the day of the Lord so cometh as a thief in the night, and when the world shall be saying "Peace and safety," then cometh destruction the trouble at the end of this Gospel age shall be upon them unawares; but the

Apostle, speaking of the church, and referring to the information they will have through the eyes of their understanding and not with their natural sight merely, says, "But ye, brethren, are not left in darkness that that day should overtake you as a thief" although it will come as a thief upon the whole world, and without any outward manifestation that the world could discern. (1 Thess. 5:2-4.)

True, at the first advent the apostles inquired of our Lord concerning when shall these things be, and he answered, "It is not for you to know the times and seasons which the Father hath put in his own power." (Acts 1:7.) More than this, he declared that of that day and hour knoweth no man, no not the angels of heaven, neither the Son, but my Father only." (Mark 13:35.)

This, then, should not be understood to mean that the Son of man would never know, that the angels would never know nor that the Lord's faithful people would never know. To the contrary we have the assurance that in due time they will know, that they will not be left in darkness with the world, and that these things will be revealed to them not to their natural eyes, but to the eyes of their understanding, as our Lord expressed it in his great prophecy of Matthew 24, "When ye see these things (certain things foretold in the Scriptures which would be outwardly manifested) then know (draw the inference, understand that other things will be in course of fulfillment which are not, visible to the natural sight) that your deliverance draweth nigh."

### **THE SECRET HARVEST WORK**

Some of our Lord's parables clearly teach that in the end of this age a work will be in progress of which the world will be totally unconscious. For instance, in the parable of wheat and tares we are told that in the time of harvest the Lord will send his messengers and gather the tares into bundles and the wheat into the garner. And this work will be done while the world is totally unconscious of it, the world indeed, will see matters progress, but they will not understand what they signify. Only those who are enlightened by the Word and Spirit of the Lord will comprehend the true situation.

In harmony with this our Lord declared that in the end of this age, in this harvest time, it would be as it was in the days of Noah in certain particulars, namely, that the world in general would be ignorant of what was progressing right in their midst. As in the days of Noah they were eating, drinking, building, (things right enough, proper enough in themselves, but things which implied that they did not realize the true situation, did not realize that the harvest work was in progress,) so shall it be also in the days of the Son of man at the second presence of Christ.

The world will be eating and drinking, planting and building, and know not, realize not his presence and the work which he is doing amongst men the binding of the tares and the gathering of the wheat into the garner.

### **RECKONING WITH SERVANTS FIRST**

Two of our Lord's parables the parable of the talents and the parable of the pounds call attention to the responsibility of the Lord's consecrated people throughout this Gospel age. These consecrated ones have in their hands certain talents and gifts of the Lord consecrated to his service, which they should be using with diligence, thereby seeking to glorify his name and to forward his cause. In these parables he tells us that at the second coming he will come first to these and reckon with them before he deals at all with the world. This is entirely in accord with the general testimony, to the effect that the Kingdom class of this Gospel age are to be made rulers and judges and priests of

3H334

the world in the next age the Millennial age. It would be necessary therefore that the work of this Gospel age should be brought to a consummation first before the general work of ruling and judging, chastising and uplifting the world of mankind should take place. Since the Church is represented as being in the world at the second coming of Christ, and he comes again to receive us unto himself and reward the faithful, it follows that his inspection of his followers, his Church, the approval of the faithful and the casting into outer darkness of those who are unfaithful will take place while the affairs of the world run on just as usual, and the world will know nothing about the matter. Hence most evidently the Lord will be present in the world as a thief, secretly, invisible, unknown to the world, making selection amongst those who are nominally his and taking away by a "change" the faithful "overcomers." We remember the statement of these parables that the faithful were told to enter into the joys of their Lord, thus clearly intimating that the Lord's followers have not been thus judged at death and have not all along been entering into the joys of their Lord, but that this judgment will take place, be fulfilled, in the end of this age, at the second coming of Christ. Moreover, the statement is that the rewards given will be that one may have rule over two cities, another over five cities, another over ten cities.

Surely no such ruling and reigning has been set up in the past nor is it set up at present. It is a work that belongs to the Millennial age, and this gathering of all the faithful of the age and their entering into the joys of their Lord, entering into the Kingdom privileges by the change of the First Resurrection and by the work of the Kingdom as joint-heirs with Christ, is all in full accord with the whole testimony of the Word of God. Yet, evidently, all this matter will be without any outward show or

manifestation to the world in general. They will know not. As in the days of Noah they were ignorant of what was coming, so in the days of the Son of man they will not realize the facts of the case until the church class shall have been gathered and the great time of trouble, anarchy, confusion, by which the present institutions of the world will be overthrown, and by which the world of mankind will be prepared for the reign of the Kingdom, will be upon the world.

### **ERRORS OF PRE-MILLENNIALISTS**

It will be generally admitted that amongst those who oppose the thought of the Millennial Kingdom are some of the brightest minds of the Church. We believe that these have been turned aside from the proper scriptural view of the Millennial Kingdom by reason of the erroneous views presented by so-called pre-Millennarians. There is a small and distinctive class of people throughout Christendom, and generally good people, too, who hold fast to the Scriptural teaching of the second coming of Christ, but who have failed to notice that the Kingdom cometh not with outward show. These represent Christ and his apostles and all the saints in glory in the Millennium as men in the flesh, living under earthly conditions, with an earthly throne, court, ambassadors, forms, ceremonies, etc., etc. These presentations have repelled some equally sincere minds, who declare with propriety that they cannot think of the heavenly Kingdom which the Lord has promised as being so gross, so earthly that they cannot think of the Lord reigning on earth as a man however glorious he might appear. We quite coincide with that thought, as we remember that the Scriptures declare that our Lord is no longer a man, no longer in the flesh. He took the flesh indeed, but took it for a purpose not to keep it to all eternity, but that he might present himself as the man Christ Jesus, a ransom for all. He made that presentation, he gave all that he had, he gave up his human nature entirely, he has never taken it back. To take it back would be to take back the ransom. God forbid that this should ever be! Furthermore, for the Lord to take back the human nature would mean to take back the human limitations, which are certainly lower than those of the angels, as the Scriptures declare for we read that man was made a little lower than the angels. (Psa. 8:5.) On the contrary, our Father raised the Lord up from the dead not by giving him back the sacrificed human nature, but by giving him the divine nature, with its glory, honor and immortality. And thus, as the Apostle declares, "Though we have known Christ after the flesh, yet now henceforth know we him no more." (2 Cor. 5:16.) We now know him as the glorified Lord, whom we cannot hope even to see until we are changed and made like him, spirit beings. And this is his promise to us not that he will come again to be a man, but that we shall be changed and be like him, and the Apostle explains why this change is necessary, saying, "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50.)

True, our Lord will also retain in his glorified condition the many names which are applied to him in the Scriptures. We still speak of him as the Son of David, although, now highly exalted, we recognize him as David's Lord and David as his son. In harmony with the Scriptures he declares that, "Instead of fathers, they shall be children to Messiah, whom he will make princes in the earth." Amongst these precious names which will continue to be his was one which he so frequently applied to himself, namely, "The Son of man," or, more literally, "The Son of the man." By this he identified himself with the man Adam, and pointed out that he was the one through whom father Adam and all of his race and all of his inheritance were redeemed and are to be restored. We are glad that this name continues to be one appropriate to our Lord, as it continually calls to our mind what great things he has done for our race in harmony with the divine arrangement. This title, Son of man, will always, we understand, be his, and will appropriately show who bought Father Adam's inheritance and rights. The whole world must recognize this fact, and to all eternity, we believe, he will be honored as the great Redeemer of our race. To think of our Lord as now a man in heaven is very inconsistent with all the declarations of the Word. Man is not adapted to heaven he was God's creation intended for the earth. Spirit beings are adapted to heavenly conditions. Our Lord was a spirit being before he became a man, and as the taking of our nature meant his leaving of flesh-and-blood conditions, because "flesh and blood cannot inherit the kingdom of God." If the Bride could not be flesh and blood, neither could the heavenly Bridegroom be flesh and blood; and since all spirit beings are invisible to men, it

3H335

follows that Christ is invisible now, and if present in the world would not more be seen by the natural eyesight than would be the angels, of whom we are told that they are messengers, spirits, sent to minister to those who will be heirs of salvation. (Heb. 1:14.) We see the angels not, yet we believe there are such messengers, angels. Similarly we can grasp the thought of our Lord at his second coming being present in the world and doing a work and yet being invisible; and similarly we can grasp the thought that ultimately, with his glorified Church, he will be present in the world as the King of Glory, and his Kingdom of righteousness will soon cause the earth to shine with the knowledge of the glory of God, and to be resplendent with the works of faith and obedience and God-likeness. Thus gradually, as the Sun of Righteousness shall arise, the world will be filled with the light and knowledge and blessing of that time, and the glory of the Lord shall thus be revealed to all flesh, and all flesh shall see it together with the eyes of their understanding, as now believers see it with the eye of faith. Our Lord declared of the world, "Yet a little while and the world seeth me no more, and that was a true statement; but it was also true as he said to his

followers, "But ye shall see me." We shall see him because, begotten again by the Spirit to a new nature, we in our resurrection shall be changed from earthly nature to heavenly or spiritual nature. Then we shall see him as he is, because we shall be like him spirit beings.

### **"EVERY EYE SHALL SEE HIM"**

"Every eye shall see him, and they also that pierced him." (Rev. 1:7.) The eyes that will see the glorious Lord will not be the natural eyes, because the Scriptures assure us that "no man hath seen God at any time, that he dwells in a light which no man can approach thereto." (1 Tim. 6:16.) In other words, natural human beings cannot see spirit beings. Whenever spiritual beings would manifest themselves to men they have assumed bodies of flesh for the purpose; but seeing such bodies of flesh would not be seeing spirit beings. We understand that no such arrangement is made for the Millennial age that the ancient worthies, Abraham, Isaac, Jacob, the prophets, etc., as perfect men, will be perfect exponents and representatives of the Lord of glory amongst men. When they see these they see the Lord Jesus representatively; as the disciples saw the Father in Jesus, as our Lord said to his disciples, "He that hath seen me hath seen the Father." (John 14:9.) As it was impossible for them to have a better representation of the Father than that manifested in the Son. So in the Millennial age it will be impossible for men to have a better representation of the glorified Christ than will be granted them in the perfect Abraham, and others, his representatives amongst men. But, says one, is it not promised that this same Jesus will come? Yes, we answer, and although changed in nature he is the same Jesus, the same love, the same interest that he had when with us is still his. And so we, when we are changed from human to spirit conditions, will be the same persons but under new conditions. But does it not say that he shall come in like manner as he went away? Yes, we answer, and he will. As we have just been showing, he will come quietly, unostentatiously, unknown to the world, just exactly as he went away; no blowing of trumpets, no general commotion throughout the world when the Master went only his followers, his closest disciples, his little flock, will know of his presence until later on his glorious power will be revealed in flaming fire, in the fiery judgments that will be put into operation throughout the world as against all unrighteousness for all unrighteousness in sin, and all sin is to be destroyed, consumed, and all the willing and obedient are to be lifted from its power, and those who refuse to be uplifted will be destroyed from amongst the people in the Second Death.

So, then, dear friends, let us more and more seek to take the Scriptural standpoint of expectance, and to look for Jesus with the eyes of our understanding and not with our natural sight. In proportion as we learn to do this our blessing will be increased,



and by and by when changed we shall see him as he is, for we shall be like him.

[Pittsburgh Gazette, Oct. 28, 1906](#)

## **THE SECOND COMING OF CHRIST**

Pastor C. T. Russell of Allegheny, Pa., preached twice here today. His afternoon topic was his celebrated cure for infidelity, "To Hell and Back." The morning topic was the "Second Coming of Christ," from the text, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31.) We quote as follows:

The entire race of Adam has gone down into the great prison house of death as a penalty for sin, but that in God's due time, in mercy, he has sent forth his Son, who, 1800 years ago, presented himself as a sacrifice for man's sins, on account of which that original sin which overwhelmed the race in death will be completely cancelled, and the Redeemer will become the deliverer to call forth all that are in their graves. We saw that in the interim between Jesus' death at Calvary and the time for blessing the world in general through the millennial kingdom, for which we are taught to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," a special work was being done God was electing or selecting from amongst the condemned race a "little flock," peculiarly zealous and obedient, who through faith and obedience, under divine guidance, have been developing the character likeness of Christ, to the intent that these may constitute a special class to be exalted with their Redeemer in his kingdom. These have the promise that suffering with him now, through faithfulness to righteousness, will mean for them exaltation to joint-heirship with him in his great kingdom shortly to be established for the blessing of the world the millennial kingdom.

We invite your attention at this time to the fact that the scriptures consistently throughout, hold up before us as

3H336

the kingdom of Christ the hope of the world for its uplift and blessing and show us that it is not to be established by the conversion of the world by the preaching of the gospel, but is to be established by the second coming of Christ, not as a man, not as a sacrificer again, but clothed with power to overthrow sin and Satan and to grant the needed help to every son and daughter of Adam to rise out of present sin and death conditions. This is the great social uplift which the world begins to realize is necessary, but which it is unable to accomplish for itself. The preaching of the gospel was not designed to convert the world, but merely to



call out of the world a comparatively small number who would have the hearing ear, the attitude of faith and obedience, of readiness to receive the Lord's instruction and to follow him at the cost of self-sacrifice. Totally different agencies will be necessary for the conversion of the world as God has purposed it and outlined it in the Bible. More than eighteen centuries have passed and there are today only a comparatively few real followers of the Lamb who have taken up their cross to follow him. The remainder, as we have already seen, the majority of whom never even heard of the Savior, are none of them in eternal torment, but all of them in the great prison house of death. They must wait there until the elect number of the church has been called and chosen and tested and proven faithful and glorified with the Lord their head. Then the kingdom will come in power and great glory, and then the blessing of all the families of the earth will ensue. This is the story of the Bible from Genesis to Revelation, and no other book presents such a hope, and no other writings covering centuries show the same consistency and unity and oneness. To those who see the matter from the scriptural standpoint this becomes one of the surest evidences that the Bible is indeed Divinely inspired, written by holy men of old, who spoke and wrote as they were moved by the Holy Spirit and not according to their own vain imaginings. Let us delve into the matter more fully.

### **THE HIDDEN MYSTERY**

Throughout the old testament the prophecies of the coming glory of Messiah and the blessedness of his reign commingle with other prophecies which refer to him as the Lamb before her shearers dumb, with transgressors in his death, bruised for our iniquities. The two thoughts are distinctly there, but purposely so misarranged that the Jews could not clearly understand them. They might have expected the glory first, and by some calamity the sufferings afterward. The visions of the prophets were not intended by the Lord to be understood until the time of their fulfillment. The Apostle Peter tells us that even the angels did not understand them. He says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ did signify, when it testified beforehand of the sufferings of Christ and the glory which should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Spirit sent down from heaven; which things the angels desire to look into." 1 Pet. 1:10-12

If it was not for the angels to know in advance neither was it for the Jewish people to know in advance, and of course the heathen nations had no conception whatever of such matters. The test came upon the Jewish nation, therefore, with all the greater

subtlety, only the Israelites indeed being in that humble attitude of heart that was ready for instruction on the subject, and to learn that their expectations of immediate glory were to be disappointed; that first the Son of man must suffer many things and be crucified, that he might thus attest his faithfulness to the Father's will in the redemption of the purchased possession, and thus demonstrate to mankind his love, and ultimately enter into the glories of his kingdom, which shall yet bless every creature in the same proportion as he was injured by the fall through the first Adam.

Another feature of the Divine plan which was not understood prior to our Lord's first advent is what the apostle calls the "hidden mystery," which is "Christ in you the hope of glory." It had not been surmised in olden times that the Messiah was to be composed of many members, of which Jesus would be the head, the Lord. The long interim between our Lord's sufferings at Calvary and his entering upon the glories of his kingdom at the dawning of the Millennial age is by the apostles marked out as the period in which the faithful, the "very elect," will walk in the footsteps of Jesus, suffering for the brethren's sake and for their loyalty as members of the body to him as their head. Thus the whole gospel age has been the time for the calling, the testing and the perfecting of the church, which is the body of Christ its preparation to enter into the glorious joys of the Lord. And the second coming of Christ is appropriately deferred until all the members of the church, his body, his Bride, have had their necessary lessons in discipline and obedience and been accepted and approved by him.

### **I WILL COME AGAIN AND RECEIVE YOU**

As our Lord at his first advent broke to the little company of his disciples the information respecting his death and his departure to heaven and the necessity for these things, he did it gradually for, like all Jews, their minds and hearts had grasped the glories of the coming kingdom to such an extent that they had overlooked the testimony respecting the sufferings of Christ, which must precede. Hence our Lord assured them that he would come again and receive them unto himself, that they might be sharers of his glory, saying, "If I go away I will come again and receive you unto myself; that where I am there ye may be also." (John 14:3.) "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you." (John 16:7.) When he talked to them they were not yet spirit begotten. For this begetting they must wait until Pentecost, and hence our Lord could not explain to them as he would have done had they been spirit begotten he must of necessity speak to them as natural men, without going into details, which without the begetting of the spirit would have been foolish to them. The further details he left for a further revelation, assuring them that when the Holy Spirit, the Comforter, would come, he would through the

Comforter bring all things to their remembrance which he had previously stated, intimating that they would then be able to

3H337

understand the deeper things of the Divine plan. As he said again, "I have many things to tell you, but ye cannot bear them now." John 16:12

Notwithstanding all that our Lord told the disciples respecting his death, and his resurrection on the third day, their minds were so fixed upon the usual Jewish sentiments on the subject of the Messiah's glory that they could not receive the matter. Only a few days before our Lord's crucifixion, Peter, the spokesman of the twelve, had remonstrated with Jesus saying, "Far be it from thee, Lord; these things shall not happen unto you." (Matt. 16:22.) No wonder then that after his resurrection it was necessary for our Lord to be with the disciples for a while to set them straight in the matter, appearing for this purpose in various forms, as did the angels in times preceding, creating bodies of flesh and bones with clothing for the various occasions, thus to indicate two things first, that he was alive from the dead; and, second, that he was changed and no longer a human or flesh being, but now a spirit being, with all the powers of spirit beings.

When talking to Peter and his companion on the way to Emmaus, our Lord said, "O slow of heart to believe all that the prophets have spoken." They believed part of what the prophets had spoken, but they had neglected other parts which they should take heed to and apply. Our Lord continued, "Ought not Christ to have suffered these things and to have entered into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27.) The essence or spirit of those expositions of the prophecies have come down to us through the apostles, and it is our privilege through the guidance of the spirit to have the deepest and clearest possible views of the same.

### **MOSES WROTE OF ME**

Going back to the writings of Moses, we find that he clearly delineated the sufferings of Christ as well as the glories that were to follow. Thus he taught the first advent of Christ as the great sin-offering, and the second coming of Christ as the glorious prophet, priest and king through whom the blessings should be bestowed. We see this in the typical sacrifices of the typical day of atonement; the priest first offered the bullock, which represented himself and constituted the great foundation sacrifice for sins; and secondly he offered the goat, which represented the church associated with him because accepted by him as members of his body. The antitype of that atonement day was this entire

gospel age, in which we have the sufferings of Christ completed first, the sufferings of our dear Redeemer; secondly, the sufferings of the church, his body, made holy and acceptable through his merit.

With the close of the atonement day in the type the high priest, having made the atonement, came forth to the people clothed in all the glorious garments of his priesthood, representative of the exceeding great and precious promises of God fulfilled in him, and representative of the power and great glory and honor conferred upon Jesus and indirectly upon the church his body. As the high priest then lifted up his hands and blessed the people who were prone in the dust, so here in the antitype, in the near future, at the conclusion of this day of atonement, when the great high priest, Jesus, and the church, the members of his body, his bride class, shall be clothed upon with the glory, honor and immortality of the divine nature and heavenly powers, there will be a manifestation of the Messiah as the prophet, priest and king in the blessing of the multitudes of earth who are now groveling in the dust, in mental, moral and physical decrepitude and ignominy. As in the type, after the blessing of the people they arose and gave a shout, so in the antitype, when the blessing of the Lord shall have reached all the people during the Millennial age, the result will be the uplifting of the world, and great shouting of praise to him who loved us and bought us with his own precious blood and to the Father of all, the great author of the plan of salvation.

#### **ENOCH PROPHESED, SAYING:**

“Behold, the Lord cometh with myriads of his holy ones.” (Jude 14.) We have no original record of Enoch’s prophecy; we merely have the apostle’s quotation of it; but this is quite sufficient. It demonstrates to us the unity of God’s book, the oneness of the message which God gave through his various prophets in so long a time. For be it remembered that from Enoch’s time to the time when the apostle quoted his words approvingly a period of over two thousand years had elapsed, during which this same message had been reiterated in types, in symbols and in plain statements. How evidently the one spirit of God inspired and directed all these as his mouthpieces. What an internal evidence is here respecting the inspiration of the Bible. And it is in this, as in other matters, unique, separate and distinct from all other religious books. The writers of the Bible did not copy in any manner or degree from the heathen. No heathen books would present a Messiah who would first suffer and redeem the people and then, after having selected from amongst the redeemed ones a little flock to be his special joint-heirs, would come again and complete his work by blessing all the families of the earth. The Bible alone tells this wonderful story with consistency and persistency from beginning to end.

This was the theme of all the apostles. They continually exhorted the church, saying, "Be patient, brethren, the coming of the Lord draweth nigh," "Avenge not yourselves" leave all your trials and difficulties and the rewards of your enemies in the hands of the Lord. You are his, your interests are his, the whole work is his; allow him in his own time and way to accomplish the Divine will. You cannot thwart it if you would, but endeavoring to do so would hinder you from enjoying the peace of God, which he intends you may enjoy even under trials and difficulties of this present time.

### **IN POWER AND GREAT GLORY**

Although the scriptures have much to say respecting the second coming of the Lord, the errors which crept into the nominal church during the dark ages have so vitiated these blessed declarations in the minds of the Lord's people, so diluted them, so rendered them meaningless, that a comparatively small number realized that all the hopes of the church as well as all the hopes of the world according to the scriptures waited for and are based upon the second coming of him who redeemed us with his precious blood.

3H338

Of the comparatively few who have learned how important a place the second advent of our Lord has in the Divine revelation, the majority apparently have been sidetracked by a total misconception of the manner of the second advent. They have taken too low, too early, too fleshly a view of the matter. They are expecting Messiah to come again in the flesh to sit upon an earthly throne, and that his church will likewise be associated in the earthly glory, and that the whole world will look to an earthly Jerusalem as its capital, in much the same way as we look to Washington City as the capital of this nation, or as the French look to Paris as their capital city and seat of government. This wrong view of the second coming of our Lord, this misconception of the power and great glory, putting it upon an earthly plane, is responsible in great measure for the repulsion against the doctrine of the second coming of the Lord in the minds of a good many spiritually minded people. These reason correctly that such expectations are contrary to the general tenor of the scriptures, which inquire, "Having begun in the spirit, are ye now made perfect in the flesh?" Gal. 3:3

On the contrary, we know that the apostle's testimony is that since his resurrection our Lord is "that spirit" (2 Cor. 3:17), and that when he comes again in power and great glory it will not be in the flesh but in spiritual glory and power, resembling that which the apostle himself caught a glimpse of when on the way to Damascus, and under the influence of which he was smitten to the ground a brightness above the sun at noonday. The apostle

assures the church that before the kingdom conditions and glories could be entered upon, we must all be “changed,” changed from human to spirit conditions, from human or earthly nature to the perfection of spirit nature—” to be partakers of the Divine nature,” as the Apostle Peter points out. (2 Pet. 1:4.) That this is what the apostle really meant is evident from his subsequent statement that we must all be changed, because “flesh and blood cannot inherit the kingdom of heaven.” 1 Cor. 15:50,51

### **WE SHALL BE LIKE HIM**

The Apostle Paul adds his testimony contradicting the thought that in the kingdom the Lord will be as he was in the flesh, and that his church will be as they are now in the flesh, “It doth not yet appear what we shall be.” (John 3:2). From this it is evident that we shall be different from what we are now, and evident also that our Lord will be very different from what he was. He took the flesh for the suffering of death and not to keep it eternally. The taking of it was a mere expedient necessary for our redemption. The apostle declares that having accomplished the work which the Father gave him to do, our Lord was highly exalted, far above angels, principalities and powers, and every name that is named. He is now, therefore, the Lord of glory, the express image of the Father’s person, a spirit being of the very highest order, of the Divine nature.

In harmony with this is the Apostle John’s further statement that although it doth not yet appear what we shall be, we do know that when he shall appear we shall be like him. His change took place in the resurrection, for he was “put to death in the flesh and quickened in spirit.” (1 Pet. 3:18.) Our change, as his church, his body, will take place, so far as those who sleep in Jesus are concerned, in the moment of their resurrection, for they, as the apostle declares, shall be raised incorruptible sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body. Putting all these things together, then, we see that the change of the living and the resurrection of the dead members of the body of Christ will bring all the church of the Lord to the same glorious spirit condition that he has had since he was raised from the dead by the glory of the Father. We shall be like him and although we do not know what that condition is, although it is beyond our comprehension, we are satisfied, for we shall be like him.

The second advent, then, means first of all that in the due time, at the end of this age, our glorious Redeemer will return to earth to take charge of its affairs and interests, not again assuming an earthly body, a fleshly body, for he does not come to die but to reign. He therefore comes a spirit being, invisible to mankind as angels are invisible, and the power and glory that he will have will not be an outward shining brightness, but such a power and glory as he illustrated at his first advent in the miracle which he

performed, as we read, "These things Jesus did and manifested forth his glory." (John 2:11.) The glory of the Lord will not consist in a bright and shining personal appearance but in the glorious work which, invisible to the world, he will perform in the exercise of the power of God, in the restraining of sin, in the blessing and enlightenment of the world, in the arrangement of the various processes by which the weaknesses and imperfections of the fall will pass from the world and all the willing and obedient be uplifted mentally, morally and physically from the degradation and sin of the present time to perfection and God-likeness. The entire Millennial age is devoted to this work of putting down sin and every evil thing opposed to righteousness, and the uplifting of the willing and obedient of the race. "The restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." Acts 3:19,21

### **REVEALED IN FLAMING FIRE**

Flaming fire is a figure of speech of the same order as when the apostle says to the church, "Think it not strange concerning the fiery trial that shall try you." (1 Pet. 4:12.) Our fiery trials are not literal fires, nor should we understand the flaming fire in which our Lord will be revealed to be a literal flaming fire. To those who have the time and inclination to study into the nature of this flaming fire we have much more to say than would be possible at this time. Such have or may have, at comparatively little cost, a full explanation of this subject in one of our Bible studies, entitled, "The Day of Vengeance," sold at cost price by the Watch Tower Bible & Tract Society, or supplied free to those unable to purchase. Briefly let us say that flaming fire in which Emmanuel will make known to the world his second advent and the establishment of his kingdom is nothing short of the great time of trouble in which all the institutions of this present evil world will go down and give place to the age to come, the Millennial age, the Millennial kingdom.

Another statement respecting the manifestation of the Lord's glory at that time is that he comes to be glorified in his holy ones, and to be admired in all them that will believe during that Millennial day. (2 Thess. 1:10.) The

3H339

invisible kingdom, composed of Christ and the elect church, invisible to men but all powerful for the suppression and punishment of evil doing and for the blessing and rewarding of well doing, will very speedily manifest who are the holy ones who love righteousness and hate iniquity. And the rewarding and blessing of these will be illustrations to the remainder of the world of how they also may learn righteousness, and that, failing to respond to this great Teacher, they shall be destroyed from amongst the people in the second death. Acts 3:23.



Pittsburgh Gazette, Nov. 4, 1906

## **“HE MUST REIGN”**

Pastor C. T. Russell addressed the Bible House congregation and the public at Carnegie Music Hall in this city this afternoon. A large congregation gave closest attention to his theme, which was from the text, “He must reign till he hath put all enemies under his feet.” (1 Cor. 15:25.) He said:

Everyone who has studied his Bible to any purpose has noticed that throughout the New Testament the teachings of our Lord and of his apostles imply the establishment of a reign or dominion of righteousness in the world which shall completely overthrow sin and all who are willfully and intelligently its upholders and sympathizers. Our Lord spoke of this as His kingdom and also as the Father’s kingdom; the apostles similarly mention it as the kingdom of God’s dear Son, the kingdom of glory, the heavenly kingdom. Thus our Lord Jesus in various of his parables refers to the selection of His church, His elect, to be joint heirs with Him in His kingdom, and tells us that when the Son of Man shall come in the glory of His kingdom, and all His holy angels with Him, then shall He sit upon the throne of His glory to judge, discipline, correct in righteousness all the families of the earth. (Matt. 25:31.) When in the prayer He taught us to petition the Father, “Thy Kingdom come, Thy will be done on earth as in heaven,” it was not a derogation of His teaching that He himself was to be king of earth, who would subdue all things unto himself.

The relationship between the two thoughts that it is the Father’s kingdom and that it is the kingdom of God’s dear Son is easily seen when we remember that the Father’s kingdom or dominion of earth was renounced when father Adam became disobedient and was sentenced to death; it will not be re-established until the close of the Millennial age. Nevertheless by the Father’s arrangement our Lord Jesus has intervened, not only for the payment of father Adam’s penalty to justice, but additionally to take possession of Adam’s estate, as his successor, to bring order out of its confusion to remove the sin, to uplift the sinners, to establish peace, order, righteousness in the earth, to instruct and discipline and develop in character so many of Adam’s race as may be willing, to destroy the unwilling in the second death and thus, at the close of his reign of a thousand years, to deliver up the kingdom to God, even the Father, that He, the Father, may be all in all the one great head, center, ruler over all creation.

## **THE FIRST FRUITS AND THE GENERAL HARVEST**

Our text and context express these matters in no uncertain terms, pointing out that as all who were in Adam died so all who will come into Christ the Redeemer shall live not merely for a few



short hours or days or years but live in the full, perfect, complete sense of the word everlastingly. But the apostle assures us that there is to be order in this work and the saved will be of different orders. His words are, "every man in his own order." We ask what are the orders? and the scriptures Answer--that there is a first or chief resurrection, which belongs to the very elect, the church of this gospel age, "the bride," the Lamb's wife." That resurrection is to glory, honor, immortality, joint-heirship with the Redeemer in his kingdom, and association with him in his great work during the thousand years in uplifting whomsoever will of all the families of the earth. The second rank or order of those who will be saved by the Redeemer will be those who will have part in the subsequent or inferior resurrection. This does not signify, however, a resurrection to any mean or contemptible condition but to perfect life and glory on a lower plane the human plane as distinguished from the spiritual. The reward of the elect bride class will be the Divine nature (2 Pet. 1:4) while the provision for the world in general is restitution to the perfection of human nature to all that was lost in Adam, redeemed by Jesus, plus experience and knowledge. Matt. 18:11; Acts 3:19-21.

Mark how the apostle clearly sets this matter forth. After telling us that as all in Adam die all who will come into Christ shall be made alive, fully released from death and imperfection, and then telling us that this will be to every man in his own order, he announces the orders just as we have delineated saying, "Christ the first-fruits; afterward they that are Christ's at his coming." (1 Cor. 15:23) Christ the first-fruits includes the church, for as the apostle explains "God gave Christ to be the head over the church which is his body," and as he again remarks, "We are members in particular of the body of Christ." (Eph. 1:23; 1 Cor. 12:27). Similarly we read again, respecting the church that "we should be a kind of first-fruits unto God of his creatures." (Jas. 1:18.) Only the first-fruits of God's creatures are dealt with during this gospel age, and it is the harvest of these first-fruits that occurs at the second coming of Christ.

Then come the Lord's dealings with mankind in general--the granting to all mankind of an opportunity of coming into relationship with the great Life-Giver. This will include not only those who will be alive at the second

3H340

coming of Jesus, but all the remainder of the race, as our Lord declares, "All that are in their graves shall hear the voice of the Son of Man and shall come forth," not only the church to the life resurrection, but the world also to a resurrection by judgments by discipline, by chastisement, by instruction, by rewards and punishments. We have every reason to presume that when all the blind eyes shall be opened and all the deaf ears unstopped, when Satan shall be bound that he will deceive the world no longer,

when the darkness of superstition and error shall be past, being driven away by the rising of the Sun of Righteousness with healing in his beams then millions of the world of mankind will be glad to respond to the opportunity afforded them of restoration to perfection, mental, moral and physical, at the hands of the great Redeemer, who will then be King of Glory. The context speaks of those saved in this order or class as “afterwards they that are Christ’s at his coming” more literally, those who become his during his presence. The Greek word rendered coming in our common version is parousia, and properly signifies presence.

The Lord’s first coming or first presence was but for a few years, in which he accomplished the sacrifice of himself as the redemption price for the sins of the whole world. But his second coming, his second presence, we are assured, will be for a thousand years his Millennial reign. And those who will become his during that time of presence, during that Millennial reign, will all be made alive, and be rescued not only from sin but also from all the wages and penalties of sin, from all the imperfections that sin has wrought in them. They shall be made alive fully, completely, perfectly, in all the glory of the image and likeness of God which Adam originally possessed, and lost through disobedience; and for such the Lord has arranged that the whole earth shall gradually become the paradise of God. Here then we see the Divine arrangement, that the church is a kind of first-fruits of God of his creatures, and is developed during this gospel age; and that the general harvest, the general salvation from sin-and-death conditions for mankind in general, will not be fully attained until the close of Christ’s Millennial reign.

### **“THEN COMETH THE END”**

Whoever will follow the apostle’s words carefully will see that his double classifications of the saved ones, namely, the first fruits and “afterwards they that are Christ’s at His presence,” carries the matter down to the close of the Millennial age, for in the next sentence the apostle says, “Then will be the end (the end of Messiah’s work as Redeemer and Mediator), when He shall deliver up the kingdom to God, even the Father; when he shall have put down all rule (opposition) and all authority and power.” The very essence of the apostle’s argument is that our Lord at His second coming will use force, power, in suppressing sin and in liberating the sinner from the thralldom, the slavery, of sin and death, which he represents as tyrants now reigning over the race of Adam. The thousand years will be quite sufficient time in which to accomplish all this wonderful work of putting down everything opposed to righteousness and the best interests of those whom the Lord redeemed, and in giving them all a full opportunity for reconciliation to the Father through the merits of His precious blood. This leads up to our text, “For He must reign

until He hath put all enemies under His feet.” It is by His exercise of dominion, authority and power that He will overthrow everything opposed to the best interests of Adam and his race.

The scriptures assure us that our Lord at His resurrection was granted all power in heaven and in earth; but they equally assure us that the Father’s time for permitting the exercise of this power had not yet come that it has not yet come. If to any this statement seems to need confirmation, it is abundantly substantiated by the history of the past nineteen centuries and by the facts as we see them before us at this very moment. We certainly see that sin and death are reigning today; 90,000 go into the tomb daily while those whom we call alive are under the heavy hand of death, disease, weakness, pain, with their concomitants of mental and moral weakness and depravity. But not only do the scriptures inform us that the present is not the time for Christ’s reign, but additionally they point out the time in the future when “He shall take unto Himself His great power and reign.” (Rev. 11:17). Here we have exactly the same testimony that is given us in our text and context, that the reign of Christ will mean first of all the blessing of all the faithful ones of this gospel age and of previous times, and includes the blessing of all the families of the earth, small and great. It includes also the utter destruction in the Second Death of all who will not come into full accord with that glorious kingdom of righteousness.

### **“EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS”**

Three times in the scriptures it is repeated that every knee must bow. The thought conveyed by the expression is that every human being must become subject to this great King, who, as the Father’s representative, will have full charge of the affairs of earth, to uplift the willing and obedient and to destroy the incorrigible to bring order out of present confusion and to eventually bring to pass the desire of the Lord’s prayer that God’s will shall be done on earth as it is done in heaven. The expression, “Every tongue shall confess to the glory of God,” gives the thought that the bowing of the knee in accordance with the kingdom requirements will not be a mere passive obedience, but that ultimately all shall confess openly, publicly, the righteousness of the divine arrangement, its beneficence, its full provision for their every need. Whoever will not bow the knee and whatever tongue will not confess to the Lord’s glory will imply a prevalence of will and incorrigibility wholly outside inherited blemishes. Respecting this class the Apostle Peter, speaking of the reign of the antitypical Moses, says: “It shall come to pass that the soul that will not hear (obey) that prophet shall be utterly destroyed from amongst the people.”

In one of His parables our Lord pictures himself as the nobleman who went into a far country to be invested with kingly authority

and to return to exercise that authority. The application is obvious; the nobleman is our Lord himself, the far country is heaven, the return of the nobleman invested with kingly authority represents our Lord at His second coming. Let us follow the other details of the parable: the nobleman gave certain talents and

3H341

pounds, not to the public generally, but to his special servants, representing how our Lord gave special privileges and opportunities to the household of faith, particularly to his consecrated followers his “disciples,” who agreed to take up their cross and follow him. As on the return from the far country, invested with his kingly authority, the nobleman called first his own servants and dealt with them, rewarding those who had properly used their opportunities, talents, and punishing those who had not properly fulfilled their covenant obligations, so Christ at his second coming first deals with his church, rewarding the faithful and punishing with stripes and losses those who have hidden their talent in the earth, in pleasure, selfishly, carelessly.

The reward of the faithful servants we remember, was to have dominion over two cities, five cities, etc. The parable then treats of the king dealing with his new empire or dominion. The supposition of the parable is that the subjects of the king (outside the special servants) would gladly receive the king when his rightful authority to reign was discerned. But the parable tells that after the nobleman departed some of the future subjects had declared themselves to be in opposition to him, saying, “We will not have this man to reign over us.” These persons in the parable represented those of the world who have to any extent heard of Christ and his teachings and who have willfully and deliberately opposed the same by words or deeds of unrighteousness. Some of this class will be living at the time of the second coming of Christ, when he shall arise in power and great glory, fully invested with authority to rule, to reign, and to put all enemies under his feet. And it will be after having dealt with his own servants that the new King, according to the parable, will call for those men who would not have him reign over them, saying, “Bring them hither before me and slay them.”

### **SLAYING HIS ENEMIES**

The picture is a graphic one. With the mind’s eye we see the parable of a king in dignity and authority, and his enemies being brought before him, the pictures of despair, realizing how they have insulted the one who now has the power and their own utter helplessness. We can imagine that many if not all of them would fall before him in supplication for mercy, and with assurances that if their lives were spared they would become his most loyal subjects. We need not follow the picture of the parable farther,

nor try to imagine what earthly kings would do under such circumstances; but coming to the fulfillment of the parable in our Lord Jesus we see that just such supplication and bending of the knee is submission to his rightful authority to control them is what our Lord as the great King will desire. And we can well imagine his kindness unto even the worst of his enemies when we remember that it was himself who taught us, saying, "Love your enemies, do good to them that despitefully use you and persecute you." We remember indeed the statement of the prophecy respecting those who pierced our Lord, saying that every eye would recognize him, yea, they also which pierced him (Rev. 1:7). But mark how the prophet tells us he will treat them in return; he declares, "I will pour upon them the spirit of prayer and of supplication; and they shall look upon me whom they have pierced and they shall mourn for him." (Zech. 12:10.) Thus does the Lord tell us how he will be gracious even to those who crucified him. And will he not be gracious to all of his enemies who will renounce their opposition and bow the knee and confess with the tongue? Surely he will; this is the very essence of the scriptural testimony.

True the parable says, "Bring them hither before me and slay them." That is the command which will go out throughout the whole earth in that day, namely, that whosoever shall willfully and intelligently and deliberately oppose the King and his royal authority "shall be destroyed from amongst the people." It will then be for each one to take his stand either as one of the Lord's sheep or as a goat; all of his sheep will be received to his right hand of favor, all of the goats will be rejected from his favor and ultimately receive the same punishment which will be meted out against Satan himself, namely, everlasting punishment the punishment being death, destruction, never ending. There will be no redemption, no resurrection from that destruction. Matt. 25:46.

### **"THE SWORD OF HIS MOUTH"**

When reading in the parable that those who would not have him to reign over them should be brought hither and slain before him, we should not forget the symbolical picture of our Lord and his sword given us by himself in Revelation, the "sword proceeded out of his mouth." His sword is the "sword of the spirit, which is the word of God." (Rev. 19:15-21; Eph. 6:17). We may hope for a terrible slaughter of the Lord's enemies with the sword of truth. We may safely conclude that the majority are in opposition to the Lord and to righteousness through blindness and dissipation through ignorance, superstition and misunderstanding, and as soon as these shall hear the voice of the Son of man, the smiting of his word will, we trust, heal them, recover them, deliver many from all opposition, so that quickly all knees shall bow and all tongues confess to the glory of God.

While thus implying that the number who will be recovered from conditions of sin and alienation and enmity to righteousness and to Christ and hence to the Father will be a large number, we are not forgetting or ignoring those scriptures which clearly indicate that there will be amongst men willful sinners who despise all of the Lord's favors and will remain obdurate and die the second death; but we are wishing to emphasize the other side of the question, which is so frequently overlooked by many, viz., that there is more than one sword of the Lord, and that the sword of his lips, the word of God, the message of the truth, is the one referred to by the angels when they sang on the plains of Bethlehem, "Behold we bring you good tidings of great joy, which shall be unto all people." (Luke 2:10). All the true hearted ones who are in alienation to righteousness will be glad to be smitten with the sword of truth, the word of God. They will be glad to be slain as enemies, that they may be revived and made alive as the friends, the children of God.

Let us here remember another highly figurative scriptural statement, that it may throw light upon the way in which some of the enemies of the Lord will be slain at his second advent. Peter was preaching on the day of Pentecost,

3H342

and charged upon his hearers the crime of having killed the Just One. He said, "Ye have killed the Prince of life with wicked hands, though in ignorance ye did it, as did also your rulers." The effect of this home thrust of the sword of the spirit of truth was that many of the hearers were "cut to the heart" and cried out, "Men and brethren, what must we do?" Then Peter, under the inspiration of the Holy Spirit, applied to them the proper balms and salves, the balm of Gilead, the message of peace through Jesus' blood, and they were healed of the wound. Similarly the scriptures again declare that our Lord wounds to heal. (Hosea 6:1). Thus we may expect it will be in the future that the sword of the spirit, the word of God unsheathed against all enemies of righteousness, will be powerful through God to the pulling down of strongholds of error and to the slaying of many who are now enemies slaying them as enemies that they may be revived with the truth, and become the Lord's people who become his during his presence during the Millennial age.

### **ARROWS IN THE HEART**

A prophetic picture of our Lord in glory at this second advent is given us in Psalm 45. There we read of how this one, fairer than all the children of men and blessed of God forever, girds on his sword. We must remember who he is and what is his sword when thinking of the details, the fulfillment of this picture. We are told that he takes his sword with his glory and majesty. "In thy majesty ride on prosperously because of truth and meekness and righteousness." The sword of the Lord, his power, his truth,

shall be wielded merely against the enemies of the race and not against the race itself, for has he not bought the race with his own precious blood? and does he not come to deliver the groaning creation from the bonds, the slavery of sin and death? Against all unrighteousness, against ignorance, superstition, error, falsehood, the sword of truth will be wielded and the shackles of mankind will be broken.

Mark another feature of this symbolic picture, "Thine arrows are sharp in the heart of the King's enemies; by them the people fall under thee." Here the word of the Lord is represented as an arrow piercing to the heart those in opposition, convincing them of sin and of righteousness and of retribution. This will be the power which will cause the people to fall in submission before the great King of glory. Because of these arrows of truth in their hearts every knee shall bow and every tongue confess to the glory of God the Father. That this is the right application of the word arrow as a symbol we may easily prove. For instance, we read elsewhere, "The wicked shoot out arrows, even bitter words, that they may destroy the righteous." (Psa. 64:3.) But here the glorious King of righteousness sends forth his arrows, his words, not bitter but pure and true and good; and as arrows they go to the hearts of all those who are in opposition to righteousness to convince, to convict, to slay them.

### **ALREADY THE KING OF THE SAINTS**

Those favored of God with the opening of their eyes of understanding in the present time those who are now the Lord's consecrated people and "taught of God" may even now by the eye of faith anticipate the glories and honors that are to be rendered to the great Redeemer. These see Jesus as the King of glory already, and by faith they render to him the homage of their hearts. They need not be slain by the sword of his mouth nor by the arrows of his sharp reproofs. They on the contrary have the special hearing ear, and have heard the voice of God speaking peace through Jesus Christ. Theirs is a double blessing: not only will they have glory, honor and immortality at the coming of the King, as his Bride and joint-heir in the kingdom and its wonder-ful privileges but already they have ruling in their hearts the peace of God which passeth all understanding. Already they are privileged to enlist as soldiers of the cross and followers of the Lamb. Already they are walking in his footsteps and fighting a good fight, not against humanity but in its favor against the world, the flesh and the devil. It is their privilege to have assistances from the Captain of their salvation who is by and by to be the King of earth, the King of glory to the full extent of their necessity, grace sufficient in every time of need, so that they may come off conquerors, yea, more than conquerors, through him who bought us with his precious blood. Let us abide in his love, abide in his favor and abide in his companionship, loyal, faithful unto death, that we may be



counted worthy to share with him in his kingdom and glory according to the good promises of his word.

[Cincinnati, Ohio -- November 25, 1906](#)

## **THE OVERTHROW OF SATAN'S EMPIRE**

Pastor Russell, of Allegheny, Pa., preached twice here today to large and intelligent congregations. His afternoon discourse which we report was delivered at the large Grand opera house, which was crowded. He seemed to take the entire Bible as his text. He said:

The scriptures uniformly assert a personal Satan or adversary of God and righteousness, but nowhere do they intimate that he is beyond the power and control of the Almighty nor that his dominion is to be everlasting; but quite to the contrary. It is not the Bible, but human tradition, however, which declares that he, with hordes of subordinate fireproof demons, is continually busied with the tormenting of deceased members of the human family thousands of millions of them in some unknown place "beyond the bounds of time and space." That is human tradition, received not from Jesus and the apostles nor from the Jewish prophets, but from the heathen, of whom the apostle tells us that the gods whom they worship are devils. (1 Cor. 10:20.) And no wonder also that the apostle designates such doctrines as "doctrines of demons" (1 Tim. 4:1) undoubtedly Satan and his associated fallen spirits (those angels which kept not their first estate) but who for disobedience were cast down and are "reserved in chains of darkness" until a coming time of judgment. (Jude 6.)

3H343

### **SATAN'S GLORY, AMBITION AND FALL**

The scriptures refer to Satan as having been created an angel of a very high order, a "covering cherub." He is styled Lucifer, the name signifying one who is a bright shining light, a "morning star" amongst other angels. He is referred to as developing an ambitious pride, which finally led to outward rebellion against God.

The time evidently that this pride began to develop was when Satan beheld our first parents in Eden, and perceived that in them God had created a new thing an intelligent pair in his own likeness, possessed with the powers of procreation for the multiplying of their own species. Ambition led Lucifer into disloyalty, he determined to capture if possible the first human



pair, and thus to gain control of the entire human race of men which should be born to them. He has succeeded marvelously, and, as the apostle says, "The world lieth in the wicked one."

### **THE PRINCE OF THIS WORLD**

This is one of the names given to Satan by our Lord, and the more we come to know about the affairs of this world the more we can realize the appropriateness of the name. For although unseen by men, and unrecognized by the majority, his power is everywhere manifested. We may reasonably believe, however, that Satan did not expect that the penalty of death would be executed against humanity. He knew, of course, of the death of the lower animals, but evidently assumed that man, created in God's image as are the angels, like them would be free from death. The execution of God's sentence, "Dying thou shalt die," against Adam and his race was quite probably a surprise to Satan, tarnishing his victory. Nevertheless, himself cut off from divine fellowship by his course, Satan continued to deal with humanity, to bring them further under his control; and his policy succeeded in proportion as mankind became more and more weak and degenerated through the fall.

Thus it will be noted that man did indeed, according to the scriptures, fall into the hands of Satan not in some far off unknown place after death, but in the earth prior to his death.

Let none suppose, however, that Satan is the "prince of this world" by any recognition of the Almighty God. Quite to the contrary, everywhere in the scriptures Satan's kingdom is denounced as a rebellious one, and everywhere do they present the thought that in due time Satan and his empire will be overthrown by Messiah.

The scriptures do not intimate that any others of the heavenly hosts deflected from their obedience to God at the same time with Satan; but no doubt the apparent success of his rebellion and the fact that no condign punishment was visited upon him may have emboldened others to taste of disobedience. The apostle clearly tells us of the time and circumstances connected with the fall of the angels from divine favor, since which time they are called in the scriptures demons, the word being improperly translated "devils" in our common version.

Outcasts from God and His favor, these disobedient spirit beings had evidently gone from bad to worse so as to fully merit the title given them of "demons." Their chief pleasure and business would seem to be in connection with humanity seeking always the ultimate degradation of the latter and to their estrangement from the Lord, His Word and His Spirit. Through witches and wizards in the past, and today through "mediums" clair-audient

voices deceive humanity by personating their dead friends, and sometimes by personating the holy angels and the Lord himself that they might lead their minds away from truth and righteousness unto sin.

We well remember that in our Lord's day these demons infested many members of the human family, and that our Lord Himself and had His apostles made a speciality of casting out devils. These were addressed as persons and answered as intelligent beings, and those who accept parts of the divine record should hesitate before rejecting these. Those who have made insanity a study, we think, generally agree that it may arise from two causes: (1) From some pressure upon the brain, or some organic disturbance, or, (2) from obsession from the fact that the human being has come under the control of one or more of these evil spirits who run riot with his reasoning faculties. According to the estimates more than one-half of all the insane are suffering from obsession the same malady exactly that our Lord and the apostles cured by casting out the demons.

### **A MURDERER FROM THE BEGINNING**

We are aware that our Lord's words to Peter, "Get thee behind me, Satan," are made the basis for the denial that there is any personal devil or subordinate demons. Our reply is that although any man may become an adversary of God (a Satan), the scriptures everywhere speak of the prime mover in evil as the "devil," the "Satan." Mark how the apostle tells us, "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour whom resist, steadfast in the faith." (1 Pet. 5:8) Mark how our Lord declared of Satan, "I beheld Satan, as lightning, fall from heaven" doubtless referring to Satan's original deflection. (Luke 10:18) Mark again his words respecting Satan, "He was a murderer from the beginning, and abode not in the truth." (John 8:44)

Ah, yes; he was a murderer the murderer of Adam and Eve and their entire family, now estimated at twenty thousand millions. He is the great murderer, the first murderer. He murdered our first parents by deceiving them, and thus inducing them to be disobedient to their Creator, which brought them under the sentence of death. Hence for now 6,000 years the penalty, "Dying thou shalt die," has been inflicted upon Adam and upon the entire human family and associated with that penalty have been various of its concomitants of pain, sorrow, sighing, crying, all included in and swallowed up by the word, dying. This is bad enough, but thank God it is not as bad as Satan would have us believe in order to turn our hearts perpetually from the Lord it is not as bad as the "doctrine of devils" would imply not as bad as eternal torment, which all the creeds of Christendom erroneously teach to be the penalty of original sin. We know well the lie, the

misrepresentation by which Satan secured this original power over our race and became their murderer: God had said that disobedience would bring death--Satan had contradicted

3H344

the Almighty, declaring, "Thou shalt not surely die." (Gen. 3:4)

Upon this murderer's falsehood Satan has built nearly all the various errors which has injured our race. For instance: (1)The erroneous theory that the dead are now either in purgatory or hell, except a handful taken to heaven; (2) by this theory the Bible teaching of a resurrection of the dead is made void and meaningless; (3) by this doctrine the work of Christ is rendered null and valueless, for if it were true that death took all the human family either to heaven or to hell according to their merits, before Christ came, before Christ died, as well as since, then, indeed Christ died in vain, for nothing has been accomplished by his death since it is claimed that the whole procedure continues the same.

### **WHY EVIL IS PERMITTED**

Before examining the scriptural proofs of the overthrow of Satan and the glorious blessings to result to mankind under the reign of Christ, let us briefly glance at God's reason for permitting matters to go as they have gone for the past 6,000 years. Why did He not destroy Satan and the fallen angels long ago? Why was Adam permitted to come under the influence of the great Deceiver? or why were not Adam and Eve as well as Satan destroyed and a new race begun?

These are reasonable questions, and the Bible gives us the key to their solution, showing that all created in the image and likeness of God are designed to have the liberty of the sons of God liberty of conscience, liberty of heart and will, and that God seeks such only to worship Him and to enjoy His blessings eternally as worship Him in spirit and in truth. To create angels and men free moral agents signified their liberty to sin through disobedience to the Divine law if they chose. And in humanity God has given an illustration not only of the exceeding sinfulness of sin and its injurious effects, but also an illustration of the various features of His character justice, wisdom, love and power as these could not have been revealed to angels or to man without the permission of evil without the permission of the exercise of sin-and-death conditions. The apostle tells us that sin and death began to reign in Adam's day, and he explains the cause therefor, saying, "By one man's disobedience, sin entered into the world and death as the result of sin, and thus death passed upon all men because all have sinned." (Rom. 5:12.) Our Lord Jesus contradicts the evolution theory most emphatically in his statement, "The Son of man came to seek and recover that which was lost." Luke 19:10.

## **RANSOM CONTRADICTS EVOLUTION**

Those who will look at the subject from the Bible standpoint will see that its every teaching is in accord with its teaching of Adam's perfection and his fall. The penalizing of Adam's sin with the death penalty presupposes that the original sinner possessed intelligence of a high order, which would properly qualify him for a trial at the bar of God for either life or death eternal, and the death sentence corroborates the declaration of the scriptures that Adam was disobedient in his trial. Thus the phenomena of death and mental, moral and physical impairment are all accounted for by the scriptures through this doctrine of sin and its penalty. Every person and every theory which in any sense or degree either repudiates or ignores this scriptural teaching, that all men are sinners and that their dying condition is the result or penalty of sin, are surely, therefore, in error.

In line with this we find the scriptural doctrine of a ransom that as sin and its penalty started in father Adam's disobedience and was inherited by all of his posterity, so God's provision for the future resurrection of Adam and his race made provision for their redemption. Thus the apostle states the matter, "As by a man (Adam) came death, by a man (Christ) also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"—"every man in his own order." (1 Cor. 15:21-23). If, as the evolutionists tell us, man is "falling upward" wherein was the justice of the divine sentence against him? Why should God speak of him as a sinner, a transgressor? Is it sinful to evolve upward? Surely not! Why should man be spoken of as under the curse or penalty for sin, since self-development is not sin? Why should it be written that justice demands a ransom price before Adam and his race could be released from the death sentence and be granted an opportunity for eternal life? Why did the law given through Moses symbolize sin-offerings and divine propitiation through day of atonement sacrifices, etc., and the high priest's services, if there was no fall, no sin, and no need of a redemption and sin-offering and a reconciliation to God? Why should the new testament continue the same story of the necessity for the death of Jesus as the redemption price, that by his stripes we might be healed, that through the sacrifice of his life the world might be granted a resurrection to life in due time?

Why is the doctrine of the second coming of Christ and the resurrection of the dead put so prominently before us in the Bible if there was no fall into sin and death, no need of a redemption, and no need that at his second coming the sins of the world shall be blotted out, and the world of mankind uplifted out of sin-and-death conditions back to full perfection of human nature and all that was lost in Adam? There can be no Answer--to these questions before an honest mind. The matter is a simple one; we must either reject the Bible doctrine of man's creation in perfection, his fall into sin and its penalty death, his redemption

by the precious blood of Jesus and his recovery by and by from sin and death and restoration to full perfection during the Millennial age at the hands of the great Redeemer, or, on the contrary, we must repudiate in toto all the theories of human evolution as being absolutely, unqualifiedly, untrue, “let God be true though it prove man a liar.” Rom. 3:4

### **RESTITUTION OPPOSED TO EVOLUTION.**

The pity is that very few Christian people are aware that restitution is the scriptural teaching respecting the future hope of the world. I am sure that few if any of this audience ever heard a pulpit discourse from our text. In fact experience proves that remarkably few ministers or laymen know that there is such a statement in the scriptures that God through the inspired apostle declares: Times, years, of restitution are just before us to begin at the second coming of our Lord, and, as our context declares, are to be

3H345

seasons of refreshing, of blessing, of uplifting to the world of mankind. Yea, notice that in our text the apostle declares that all the holy prophets since the world began have foretold these coming times of restitution and blessing. Strange that for so long we have overlooked the real teachings of God’s word, the real hope set before the world. The hope before the church is a heavenly one, the prospect of a change from an earthly nature and conditions and surroundings to the heavenly, to be accomplished in the first or chief resurrection. The blessing promised to the world is not a change to another nature, but a restitution of the present human nature to its original perfection in connection with this earth, its future home or paradise.

Restitution, as all are aware, signifies the restoring or putting back to a previous condition. There is a reason why this scriptural doctrine of restitution, spoken by the apostles and all the holy prophets since the world began, has been overlooked by theologians in general. For the same reason the doctrines of the second coming of Christ and the resurrection of the dead have lost their power in the faith of Christendom. The reason is that false doctrines were added very early to, and engrafted upon, the faith once delivered to the saints. These traditions of the ancients have largely made the word of God of none effect in the minds of the people, have rendered many of the statements of the scriptures unintelligible, and have prepared the masses of Christendom to believe a lie the lie that is now being made so prominent, that death is not death, that there was no fall, that there was no redemption from a fall, and that there will be no restitution.

This false doctrine is based upon the human theory that a man cannot die that the soul cannot die. It is in complete opposition to the scriptural declaration, “The soul that sinneth, it shall die,” the

“wages of sin is death,” “God is able to destroy both soul and body.” The theory that man when he dies is not dead but more alive than ever renders meaningless the doctrine of a resurrection from the dead, and also the doctrine of the second coming of Christ for the purpose of resurrecting the dead and granting them blessed opportunities during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This false doctrine that man is alive when he is dead is the basis for all the horrible teachings respecting purgatory, respecting the doctrine of prayers to the saints, supposed to be alive in heaven, when according to the scriptures, they are dead and waiting for the second coming of our Lord and the resurrection of the dead.

Let us go back to the Bible and common sense, let us believe the record which God has given us of Adam’s original creation in his likeness, of his fall into sin, of the share that we all as his race have in his imperfections and unworthiness; and then let us hope in the redemption accomplished through his power now the high calling of salvation to the church, and during the Millennial age the blessing of the world by restoration, restitution processes, which shall bring them back to all that was lost, plus valuable lessons in knowledge which will be to their eternal advantage. Let us see further God’s reasonable provision that any who once really see and understand and appreciate the divine plan if they sin willfully, deliberately, will become subjects of the second death utter destruction, from which there will be no redemption, no recovery by resurrection or otherwise.

### **RESTITUTION SPOKEN BY THE PROPHETS**

Did time permit it would afford us great pleasure to go through the various prophecies and point out wherein all the holy prophets have spoken of the coming times of restitution. Moses the prophet distinctly set forth that in due time God would send a greater one than himself, “A prophet like unto me,” the Messiah, and that through him blessings more abundant would come blessings of relief and uplift and succor, forgiveness of sins and reconciliation to God. Peter quotes this in the words just following our text, and indicates that the fulfillment of it will be in the times of restitution, the times of refreshing and rejuvenation which God has proclaimed through all the prophets. Then, says the apostle, under those favorable conditions, “it shall come to pass that the soul that will not obey that prophet, shall be utterly destroyed from amongst the people.” (Acts 3:23) God Himself prophesied of these coming blessings of restitution, declaring to Abraham, unconditionally, “In thy seed shall all the families of the earth be blessed.” As the curse was death, the blessing of the Lord will be the reversal of the death and dying, namely, restitution to life.

But doubtless all in this audience would be impressed more by the words of Jesus himself than by all the testimony of all the

prophets. Harken, therefore, to the great teacher, the great prophet, telling of restitution. He spake through his subsequent mouthpieces, the apostles, to tell us through our text of the coming restitution times, and to tell us through the Apostle Paul that the whole creation is groaning and travailing in pain together waiting for the manifestation of the sons of God when their groaning and travailing in pain shall cease, and when they by the grace of God, by acceptance of His favors of the kingdom, shall regain the liberty of the sons of God freedom from sin and death restoration to divine favor. Not only so, but in His own dark utterances, with His own lips, He corroborated the testimony of the angels who announced His birth and was declared that it meant “good tidings of great joy, which shall be unto all people.”

Our Lord told that He came to “seek and to save that which was lost;” He told how as the good shepherd He was giving His life for the sheep, and as a result He would lead all of His true sheep, both of the present flock and of another flock yet to be called, to the fold. He told how He came “not to destroy men’s lives but to save them;” He pointed to His second coming as the time when He would reward the servants of this gospel age, the church and that then He would set up his kingdom and give his faithful servants, the church, dominion over the world for its blessing and uplifting. He told how that time of blessing and uplift would not only be for the then living people, but also that all in their graves should hear His voice and should come forth, and that those who would hear in the sense of obey should live ultimately be freed entirely from all the sin-and-death conditions of the present.

3H346

### **RESTITUTION EVEN FOR SODOM**

So prone are we to think of God as less merciful and less generous than ourselves instead of more so, that we are inclined to limit the gracious promises of His word and to suppose that they are merely for the saints of this gospel age. On the contrary, while the exceeding great and precious promises are for these saints, there are other promises to the world in general which shall be theirs after the saints shall be glorified with their Lord. Whoever will read carefully and prayerfully and intelligently Rom. 11:25-32 will find distinctly stated the great blessings that are to come to natural Israel at the second coming of Christ; and after the church shall be glorified, that natural Israel “shall obtain mercy through your mercy” through the mercy of glorified spiritual Israel during restitution times.

But notice particularly a nation of the past, admittedly a very sinful nation, and see what our Lord declares to be their future prospects. He testified that all of the Sodomites were destroyed, saying, “Fire came down from heaven and destroyed them all.” But He tells that in the day of judgment, the great Millennial day



of His kingdom, when the whole world shall have a judgment or trial of eternal life, the Sodomites will not be forgotten. More than that, it will be "more tolerable" for Sodom and Gomorrah in the day of judgment than for you of Chorazin and Bethsaida, who have had larger opportunities and privileges and have failed to profit thereby. But why should it be more tolerable for the Sodomites than for some others? Were they not wicked sinners? Our Lord testifies that they were sinful men. There is no excuse made for their iniquity, but he also testifies, saying, "If the mighty works that have been done in you had been done in Sodom and Gomorrah they would have repented long ago in sackcloth and ashes." Thus we see why it will be more tolerable for them in the Millennial day than for some who were more highly favored and who therefore sinned against greater light. Matt. 10:15.

Turn now to Ezek. 16:22,48-63. Hear what the Lord has said through this prophet respecting Sodom in the times of restitution in the day of judgment in the Millennial day under the reign of our Lord's kingdom for the blessing and uplifting and trying and testing of the whole world for life or death everlasting. The prophet declares the sin of the Sodomites, and his words agree with our Lord's testimony that the Israelites were more blameworthy; and then he tells that in due time he will restore the Sodomites and restore the Israelites, not for the merit or worthiness of either of them, but because of his own gracious plan and arrangements to give to all under the Millennial reign of Christ the fullest opportunity for knowledge and obedience and return to all that was lost and to life everlasting.

The assurance is that as sin abounded through Adam unto condemnation and death, so through Christ, in due time, eternal life shall come to as many as will receive it under the Lord's conditions. Six thousand years have been permitted for the development of the race to fill the earth, all except our first parents being born in sin, shapen in iniquity. (Psa. 51:5.) As these all were condemned in one man, God's provision is that the death of the man Christ Jesus is a sufficient ransom for the race, and this ransom price having been paid the first work of salvation has been the gathering from the world of the Lord's little flock, the royal priesthood, the household of faith, the Levites. This is as far as the work has yet progressed; soon this election or selection of the little flock will be completed, and they as the bride, the Lamb's wife, will be glorified with their Lord, and as His kingdom associates will with Him be engaged during the Millennial age, a thousand years, in the great work of blessing and uplifting from sin and death conditions every member of the human family who may desire to return to God and be abundantly pardoned.

It is asked why they do not return now. The scriptures Answer-- that the world in general is both blind and deaf to the Lord's



message; they are enemies through wicked works, they are deceived by Satan's misrepresentation of the divine character, they know little reason why they should love God or seek to walk in His way; and, besides, they have learned to love the ways of sin and death and must be helped out of their deplorable condition.

For the assistance of mankind the Millennial kingdom is provided, in which Christ and the glorified church shall have and exercise all power autocratic power first, so as to bring every creature and everything to a recognition of the King and His dominion, as it is written, unto Him every knee shall bow and every tongue confess to the glory of God. Those who are rebelliously inclined shall be chastened with stripes, that they may learn the way of the Lord and learn to appreciate righteousness; while those who do obey the divine law of that time will be blessed with restitution.

And as for the remainder as for those who repudiate and reject and refuse under full light and knowledge, the scriptures declare that they shall be destroyed with an everlasting destruction the second death.

### **SOME OF SATAN'S DECEPTIONS**

Satan's influence seems to be limited by the light of truth, the knowledge of the divine plan. Hence those who are his special objects of attack are such as are awake rather than intellectually asleep; especially those who being awake are actively engaged in lifting up the light, the truth, to the people. Looking back we see how Satan especially worked against Christ and the apostles as Jesus said to St. Peter, "Satan hath desire to have you that he might sift you as wheat." (Luke 22:31.) And again our Lord writes, "The devil shall cast some of you into prison," (Rev. 2:10); and we may reasonably understand that he had much to do with the stirring up of the animosity and prejudice of the scribes and Pharisees and doctors of the law against the teachings of Jesus and his followers, resulting in their death. So also it has been throughout this gospel age; Satan has actively opposed the light and the children of the light, and assisted and encouraged and co-operated with the darkness and those under its influences.

### **SATAN AUTHOR OF SUPERSTITIONS**

What we are now noting is that Satan operated to the blinding and deluding of mankind and to the corruption of many of the followers of the Lord always to their injury and to the perversion of truth, and in opposition to the Word of the Lord. His change of tactics in connection with the reformation movement is also worthy of notice. When

3H347

the Lord's spirit stirred up some of his followers for a defense of His Word, and Satan found it impossible to longer continue the

gross darkness, he sided in with the reformers in some measure, not, however, with a view to producing a real reform, but to turn aside the reformation work. Luther, the reformer, was still under some of the delusions of his past education; he still believed that the dead were alive. His rebellion was against corruption in the system rather than against the system itself; he objected that money could not purchase the release of a soul from purgatory, through the saying of mass or otherwise. He still believed that Christ's kingdom had come and was somehow represented in the church; he looked to see how and where Christ's kingdom was in the world, and concluded that those governments which accepted the teachings of the reformation must be God's kingdoms. And thus it came about that while the king of France and king of England and king of Germany and others had erstwhile looked to the pope as the source of their authority, and under his authority claimed to be kingdoms of God, by and by those princes who accepted the reformers looked to them for authorization that the people might still recognize their rulers as of divine appointment.

Thus Protestant England and Protestant Germany continue to stamp upon their coins as before, that their monarchs ruled by the grace of God accepting the grace and their authorization as changed from papacy to the reformers. For instance, when Great Britain was under papal control one of her kings was called to Rome to give an account of violation of some of the pope's rules; and it is a matter of history that for three days he walked barefoot in the snow and slush around the Vatican doing penance, and at the conclusion was permitted to come into the pope's presence upon his knees, in claimed fulfillment of Psalm 2, "Be wise now therefore, O ye kings.... Kiss the Son, lest he be angry and ye perish in the way, when his wrath is kindled but a little." The pope subsequently placed the crown upon the king's head with his feet as indicating how much beneath the pope, how much a vassal was the king.

But after the reformation, it was Henry the Eighth who disregarded the pope's authority and called upon the Protestant bishops of the Church of England to acknowledge his kingship as of divine appointment.

Thus the error was kept alive by the wiles of the adversary, the delusion was held over the minds of the people, and the reformation was measurably turned aside God permitting this the while because his due time for the establishment of His kingdom was not yet. Thus we have it today that all the great governments of Europe, armed to the teeth against one another and between whom wars have waged for centuries, all claim to be kingdoms of God, their coins declaring that their monarchs rule the people as divine representatives. But the whole matter, dear friends, is a delusion of the adversary, the great deceiver. These kingdoms are not the kingdoms referred to by our Lord and the Apostle, and especially mentioned in our Lord's prayer, "Thy kingdom

come, Thy will be done on earth as it is done in heaven.” On the contrary they are, as the scriptures declare, “kingdoms of this world,” and all under the direction and superintendence of the “prince of the power of the air,” the “prince of this world.”

### **GOD’S WILL ON EARTH AS IN HEAVEN**

Christian people in general have gotten this erroneous idea that God’s kingdom is already set up, and hence are not looking for the kingdom of God’s dear Son, the kingdom of glory foretold in the scriptures. In harmony with their erroneous thought, they are seeking to convert the world, failing to realize the utter impossibility of this that there are twice as many heathen as there were a century ago notwithstanding the great missionary efforts put forth. But even if the heathens were all converted to as civilized a condition as prevails throughout Christendom, how far this would be from the glorious condition which the Lord has referred to in his prayer. Surely God’s will is not done on earth as it is in heaven in any place, and hence if the heathen were as good as the best state in the world they would all need converting over again to bring them into proper accord with the Lord.

The ultimate overthrow of Satan was vaguely prophesied at the time of the expulsion of our first parents from Eden, “The seed of the woman shall bruise the head of the serpent.” This message was repeated with growing clearness for 4,000 years, the prophets telling of the glorious blessings that would follow the establishment of Messiah’s kingdom upon the ruins of present institutions, and how then the knowledge and glory of the Lord would fill the whole earth and all the families of the earth would be blessed. Through Daniel prophetic pictures representing the history of the world were given, and Messiah’s kingdom was distinctly shown to be that which would ultimately prevent under the whole heavens, a dominion that should not pass away and that would be given to the holy people, a dominion of righteousness. (Dan. 7:27.)

### **SATAN’S OVERTHROW AT HAND**

Our Lord fully enunciated these same teachings, quoted from these various prophecies, and told of the coming time when by virtue of his death for man’s sins He would establish His kingdom with power and great glory to release the world from the bondage of Satan and sin and death and to grant resurrection to all, the grand and glorious conditions that have been lost through Satan’s murderous work in Eden. The cross of Christ, His death as our redemption price, is the very center of this plan, the calling of the church during this gospel age to be joint heirs with Him in His kingdom is the intermediary feature, and the Kingdom itself to be established at His second coming is to be the grand outcome. It is to be the Sun of Righteousness with healing in its beams that will bless the world, and probably

enough the declaration is made that amongst the first things of the new order will be the binding of Satan for a thousand years that he shall deceive the nations no more until the thousand years are finished.

### **IN A TIME OF TROUBLE**

So far from the Lord's Millennial kingdom being produced by the conversion of the world by human agency which we see to be impossible, the scriptures declare that it will be introduced by a great time of trouble, such as was not since there was a nation--no, nor ever shall be. This time of trouble will, according to God's Word, result in the

3H348

overthrow of all present institutions, which are all more or less blended with pride, ambition and selfishness and sin, inculcated by the prince of this world and the methods which he has favored, which trouble will be an awful experience upon the world, and our Lord suggests that were it not for the elect, there would be no flesh saved the social, political, financial, religious elements would destroy each other in anarchy. It will be short, sharp and decisive, for "a short work will the Lord make upon the earth." (Rom. 9:28)

We believe, dear friends, that this time of trouble and anarchy is very near at hand, but we are interested more in the glorious outcome than in the trouble itself. We can lift up our heads and rejoice at the evidence that the kingdom is very near at hand notwithstanding the trouble by which it will be introduced, knowing that the driving of the plowshare of trouble through the hearts of mankind according to the promise of the Lord's Word will eventuate in a blessing for them, the great blessing, the inauguration of the kingdom which God has provided for the uplift and refreshing and restitution of all who will come into harmony with him. The Lord represents this in some of His parables as the binding of the strong man, Satan, and represents himself at His coming as being the stronger one who will make him captive, and who represents His second coming as being secretly, quietly, as a thief in the night, unknown to the world, not comprehended by any except those whose eyes of understanding have been opened. Let us then who are hoping to be sharers in this kingdom be more and more sanctified by the gracious Word of God, and more and more encouraged as we come to a knowledge of what is the real character of God. O, come and let us worship and bow down, let us call upon the name of our God, for His mercy endureth forever.

Pittsburgh Gazette, December 30, 1906

## **BEHOLD I MAKE ALL THINGS NEW**

Pastor Russell addressed the Bible House congregation in Carnegie Music Hall today from the text, "He that sat upon the throne said, behold I make all things new. And he said unto me, write; for these words are true and faithful." (Rev. 21:5.) The address follows:

On the threshold of the New Year thousands in all parts of the world are probably taking account of stock in their affairs, mental, physical, moral, financial and religious. Many no doubt are looking back to the beginning of the year, to the resolutions then made, and feeling more or less of disappointments, if not shame, in connection with the results. Indeed it is safe to assume that whoever is thoroughly satisfied with his attainments and victories during the past twelve months has either too high an estimate of his own victories or else at the beginning of the year he did not place the mark, the standard sufficiently high. As we are on the threshold of a New Year it is important for us that we be not discouraged with the past, whatever it may have been; but that as we turn over a new leaf we make fresh resolves respecting fidelity to God and the principles of righteousness of which he is the representative; that we make fresh resolves in respect to our relationship to our fellows, that more and more throughout the year we will strive, not only to be just toward them, but, more than this, to be generous, forgiving, kind, patient, loving. Let us look into the Lord's word for encouragement along these lines, which are recognized to be proper ones.

Our text seems to contain some suggestive thoughts that should be helpful to us all. It implies that in some sense of the word God is proposing on man's behalf a new order, a new dispensation, with fresh help and assistances for the groaning creation, Adam's posterity. Looking about us we find on the pages of history records of the endeavors of noble-minded men and women for the past six thousand years to stem the tide of sin, depravity, imperfection, dying, mental, moral and physical decrepitude, dying, death. Contemplating all these endeavors and combinations, we are obliged to say, in the language of one of old, "We have not wrought any deliverance in the earth." (Isa. 26:18) we have been unsuccessful in saving the world from sin and its imperfections.

We sometimes endeavor to persuade ourselves that the world is growing purer and holier, more full of faith toward God, more full of the fruits and graces of the spirit of God, more free from selfishness, and crime on account of selfishness; but as we scrutinize, carefully and honestly, we must confess that the world is far from the divine standard. And, sure enough, our

conclusions are fully corroborated by the prophetic writings of God's word, which directly state that "evil men and leaders astray will wax worse and worse, deceiving and being deceived" down to the very consummation of this age, down to the time when it shall give place to the new order of things mentioned in our text. (2 Tim. 3:13) We note also the suggestion of our Lord's words addressed to his church, which assure them that in the end of the age the deceptions will be so strong that "if it were possible they would deceive the very elect," and we appreciate the inference of his words, "When the Son of man cometh shall he find faith on the earth." Luke 18:8

### **OLD THINGS MADE NEW**

It should be noticed that our text does not say that God will make all new things, but that he will make old things new he will take hold of the old things and renovate them. Before examining what things are to be renovated we call to mind that the scriptures do, however, speak of a "New Creation" they do tell us that the church, the elect, are "New Creatures in Christ Jesus." Not these, therefore, are referred to in our text. This work of God in respect to the church which he has been calling out of the world since the day of Pentecost is distinctively separate from his work in other directions and in other classes. The church is to be a new creation in the sense that it will be changed to a new nature. By nature the elect were children of wrath even as others of human nature and depravity. By God's grace they were not only redeemed, but through

3H349

faith were justified. Then as they followed on to know the Lord and hearken to his word they were called to be special disciples, a little flock of the Lord Jesus.

When they accepted this call and made full consecration to the Lord they received a begetting of the holy spirit to a new nature the spiritual nature. Then their instruction and disciplining and testing proceeds, so that at the close of their sacrificial life they might be counted of the Lord as "fit for the kingdom." These in the first, the chief resurrection are to be made like their Lord, "changed in a moment," sharers of his glory and "partakers of the Divine nature." (2 Pet. 1:4) This is the new creation; nothing in the Divine statement respecting the church implies that they are to be renewed or made over again as perfect men. There is indeed a change, because, as the apostle explains, "Flesh and blood cannot inherit the kingdom of God," and these have been called to be God's kingdom class, in association with their Redeemer, our Lord Jesus.

Neither must we confound the statement of our text respecting the renewing of old things with the statement of the first verse in the same chapter which says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away;

and there was no more sea.” Nothing in this verse implies that it refers to the same thing mentioned by our text; on the contrary, the one is a renewing, the other distinctly states that it is a new creation and that the former passed away.

### **NEW HEAVENS AND EARTH**

While passing, and to keep our minds clear on the subject, let us briefly notice the signification of this symbolical statement respecting the new heaven and new earth. It does not mean that the heaven of God’s residence has become dilapidated and unfit for his service. The figures here used, heaven, earth, sea, are symbols common to the entire scriptures and refer to humanity. The heavens represent the ecclesiastical influences and powers of control, the earth represents organized society, while the restless sea symbolizes the uncivilized and anarchistic masses of mankind.

To our understanding of the scriptures, as already set forth and well known to many of you, the time for this great change of religious, social and political institutions is right at hand the change from the one to the other to be accomplished by the disintegration of the present heavens and earth in the great time of trouble such as was not since there was a nation, as Daniel the prophet tells us. Then, after that awful cataclysm of anarchy and disruption which will utterly overthrow present institutions, the Lord promises that he will establish the new and the better institutions. The present heavens and earth are scripturally represented as being largely under the control or influence of the “prince of this world,” whom the scriptures declare is to be bound or restrained at the close of this dispensation.

The new dispensation is, on the contrary, to be under the control of Messiah, the glorified Christ Jesus and His bride, the elect church, which will then be complete. The heavens, or religious spiritual powers of control will be new in that they will be in the hands of the glorified Christ, who will then, as the scriptures declare, take unto Himself His great power and reign a power possessed ever since His resurrection but not to be exercised until now, the Father’s due time. The new earth will be the new organization, social and political, constructed on the lines of justice and love and under heavenly guidance. No wonder then we have the assurance that the sea class will be no more, for we are assured that this new order of things will be the “desire of all peoples,” and that to the new king of the world every knee shall bow and every tongue confess to the glory of God the Father.

### **THE RENEWING OF OUR TEXT**

Having seen what our text does not mean we are the better prepared to note what is signified by the expression, “Behold I make all things new.” The preceding context pictures the glorified kingdom of the glorified Christ as the New Jerusalem come down from heaven to earth, in harmony with our prayer,

“Thy kingdom come.” Elsewhere we are specifically told about this New Jerusalem whose symbolical foundations bear the names of the twelve apostles of the Lamb. There can be no doubt that it signifies the kingdom of Christ and His glorified bride, the kingdom that the Lord promised to His faithful, saying, “To him that overcometh will I grant to sit with Me in My throne, even as I have overcome and am set down with My Father in His throne.” The next chapter explains that from that New Jerusalem, from that new government that will then be established in the world, there will proceed a symbolical river of life, clear as crystal without impurity of any kind and to that water of life, to the truths which will then in their purity be dispensed to all the families of the earth.

The glorious results of the establishment of this heavenly city or dominion amongst men is thus told: “I heard a great voice out of the throne, saying, `Behold, the dwelling place of God is with men; He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. ’” The thought here is most clear and explicit: the scene belongs to the Millennial age after the New Jerusalem, the heavenly government, shall have been established amongst men.

It will represent God amongst men, for God will dwell in the glorified church and all of His powers and gracious characteristics will be manifested in it most thoroughly. But someone will say, Has not God been dwelling with mankind for all the past six thousand years? Why should this represent God’s dwelling place with man as being a matter of the future and not of the present?

We reply, No! God has not dwelt with man in any sense of the word. On the contrary He has reprobated and condemned mankind on account of sin, and the apostle tells us that the whole world as a consequence are aliens, strangers and foreigners from God and His promises. He did indeed favor Abraham, Isaac and Jacob, then all of Jacob’s posterity called the nation of Israel. With these in this nation He made pictures and types of the blessings which He intended ultimately to accomplish for mankind through Messiah. Their covenant of the law represented in an imperfect manner the new covenant of the future with the world, Moses, their mediator representing imperfectly the mediator of the new covenant--the Christ, head and body, Jesus the head, and the church His body, His bride. Their sacrifices represented the better sacrifices now being

3H350

offered by the mediator himself first and chiefly, and secondly those whom He accepts as members of His body, and who, under His guidance and direction, suffer with Him that they may also be glorified together as members of the world’s mediator in the kingdom.



The blessing of the Lord's presence in the future was foreshadowed in the arrangements made with the typical nation of Israel. (1) In their tabernacle, or moveable representation of the heavenlies, the Lord appeared in the most holy, represented by the shekinah glory within and the pillar of smoke without. When later on, under the Lord's direction, the temple was built at Jerusalem, it represented the perfect established kingdom, Messiah's kingdom, the Millennial kingdom of the new heavens and new earth, and in it also the Lord is represented in the most holy by the shekinah glory. This representing of God's dwelling in the midst of Israel was a foreshadowing of the coming blessing to the world during the Millennial age referred to in our context, when the tabernacle of God will be with men. We have already seen that God will not meet with men in an earthly temple, but, as the apostle explains, He has during this gospel age been preparing a spiritual temple the church. The Apostle Peter assures us that the elect are the living stones in process of preparation for the glorious temple of God of the future. This is the explanation which the scriptures give of the trials and sufferings, the testings and provings which the Lord permits to come upon His ever elect which are to chasten and polish them and make them fit to be members in the spiritual temple of the future, to be the tabernacle of God, the dwelling place of God amongst men God's representatives to the world the meeting place from which God's representatives to the world the meeting place from which God's mercy shall be disseminated and to which the world will approach for the blessings provided.

### **WIPING AWAY TEARS**

We see, then, that God's proposition is that through the glorified Christ (Jesus, the head and His body the church) He will return to mankind and accept the whole world through the merit of Christ, and deal with them for their enlightenment and blessing and uplifting out of sin and sorrow, pain and death mental, moral and physical. This will be the making of all things new. Thus we see God proposes not to make a new race, but to renew Adam and his race, and the channel or agency through which this renewing or restitution work shall be accomplished will be the new creation the "church of the first born" the "Christ."

The work of God through the Christ is beautifully set forth under the figure of "wiping all tears from all faces." This is the same figure the Lord used through the prophet Isaiah (25:8), and all the conditions are in harmony. Through Isaiah the Lord informs us that these blessings will proceed from His mountain or kingdom, which He will establish in the end of this age "under the whole heavens," the mountain of the Lord the kingdom of the Lord Messiah's kingdom. The prophet declares that God will, in or through this mountain or kingdom, destroy the obscuring veil of ignorance and death which now covers all people, and that He will make for all a feast of fat things in this mountain, in this

kingdom, whose controlling blessing is to be under the whole heavens. The result is also declared, "He will swallow up death in victory."

Ah, yes! While the race has been under condemnation for 6,000 years, the divine favor and presence withdrawn from it, sin and death have reigned and have swallowed up the human family. But with the return of divine favor at the second advent of Christ, and the establishment of "Thy kingdom come," everything will be reversed, with the result that death will be swallowed up in victory, all people shall be delivered from the power of death the resurrection of the dead shall prevail under the guidance and control of him who declared that all in their graves should hear His voice and should come forth. Not only will they come forth to consciousness, but to an opportunity of being raised up or restored, renewed a resurrection process which will culminate, if they are willing and obedient, in a full and complete raising out of every element of sin and imperfection and death to the full image and likeness of God and all that was lost in Eden.

How grand is the message of God's word then, that when His tabernacle, His glorified temple, shall be established in the earth as the kingdom of God, it will mean victory for mankind over sin and death at the hands of the Lord's anointed, the world's great mediator. Ah! Indeed there is force and meaning in the expression, "God shall wipe away all tears from off all faces." The poetic expression speaks volumes for the blessing and comforting and assuaging of the griefs and sorrows of the world.

### **MORE SORROW, PAIN OR DEATH**

The statement that God will wipe away all tears is explained, signify that there should be no more death. Death has reigned because of the sentence, the curse upon Adam's disobedience; but as the result of the atonement for Adam's sin, the right, the power, the authority of death to reign is broken, and instead the Redeemer becomes the life-giver of the world to revive the dying and awaken the dead.

That there may be no misunderstanding the Lord continues to explain that the wiping away of tears signifies, not only that death will be no more, but that this will include no more sorrow, no more crying, no more pain forever. O, glorious picture! How it shows us the great plan of our God, by which present evil conditions will be utterly eradicated, and by which mankind will be lifted out of all his troubles by the loving hands of his Redeemer who died, the just for the unjust, that He might have this right, this opportunity of bringing the unjust back into harmony and acceptableness with God. Yes, indeed! Jesus was the propitiation (satisfaction) for our sins (the church's sins), and not for ours only, but also for the sins of the whole world. Thank God for such lengths, and breadths, and heights, and depths of

His love, which indeed, passes all understanding! As the heavens are higher than the earth, so are God's ways and plans higher than man could have conceived they are marvelous in the eyes of His people.

### **FORMER THINGS GONE**

In explanation of these great changes, which are surely to be introduced and under which God will make all things

3H351

new under which he will restore mankind from his fallen, degraded condition back to Divine favor and back to the original perfection the explanation of all this is summed up in the few words, "For the former things are passed away." What were these former things? and why and how did they pass away? Man as God originally created him was very good. It was the introduction of sin that caused the difficulty, as the Apostle Paul explains, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners. (Rom. 5:12.) It is for this reason that the whole creation is groaning and travailing in pain together, and this condition obtains because of divine justice and the execution of the divine sentence against sin—"The soul that sinneth it shall die." Awful as the condition under sin, and death as its penalty, has been, it was of God's infliction not of eternal torment, but nevertheless an experiencing on the part of the race of the "exceeding sinfulness of sin" and the full meaning of "dying thou shalt die."

But if these things of God in the sense of being His infliction, how and why can He ever set them aside or abolish them, so that He can subsequently speak to them as the "former things that pass away?" In other words, how could God set aside the curse or sentence of death? The Answer--to this question is the center of the gospel hope, briefly stated in scriptural language: the present evil conditions are all to be set aside because God has had mercy upon our race; not that He manifested His mercy by overthrowing the sentence of His own court against sin, but that He has met the requirements of His own decision, His own verdict has met the death penalty for the race through the death of His son, a "ransom for all" a corresponding price for the world's sin.

### **"HE THAT HATH THIS HOPE"**

While the opening of the new year brings a measure of fresh hope and courage to mankind in general, with usually fresh resolves for a more noble stand for righteousness, nevertheless life is a humdrum affair to the vast majority of our race, and ignoble and sinful excesses are frequently indulged in with a view to breaking this monotony. It is, therefore, desirable that the world, having nothing better, should have business ambitions

to very fully absorb their time and energy. But how superior is the position of the Christian, who has in the Lord's word not only the promise of the life which now is, but also of that which is to come. To see the purpose of life, why we are here to see the scriptural incentive to right living that to those now called according to God's purpose to be of the elect church, and by and by to be the glorious new Jerusalem government or kingdom of God to bless and uplift the world of mankind this is our hope, and a blessed hope it is. It gives us new aims, new ambitions, new energy and strengthens every good resolve in a manner nothing else could do. The apostle declares, "He that hath this hope purifieth himself even as he is pure." The trouble with the majority of Christians is that they have not this scriptural hope, but vain hopes and imaginings not real, and built not upon the word of God, but upon the theories, creeds and traditions of the elders handed down from the "dark ages." Let us go to the fountain head, and have God's message of love and mercy from His own word, through His inspired son and His apostles and the prophets.

Even to those who hear Him who are of the world, who have not yet given their hearts to the Lord and not yet become identified with His called ones, there is a message of encouragement in the scriptures in the glorious promise of the coming time in which God will wipe away all tears from off all faces and there shall be no more sighing, no more crying, no more dying. Realizing this in any degree it becomes an encouragement to the extent that their faith can grasp it. It helps such to fight against the allurements of the world, the flesh and the adversary, by assuring them that every good impulse and noble effort now made brings corresponding peace and refreshment of heart in the present time, and helps them to reach the future life with its hopes on a higher plane than if they now yielded to sin and Satan.

[Chicago, Il. January 21, 1907](#)

## **EARTHQUAKE PROPHECY**

Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday to large audiences. The afternoon session at Thomas' Orchestra hall was crowded to overflowing to hear about the "Overthrow of Satan's Empire." We report the morning topic, which was from the text, "And there shall be great earthquakes in divers places and famines and pestilences; and fearful sights and great signs shall there be from heaven." (Luke 21:11.) The speaker said:

"The recent prevalence of earthquakes properly enough draws our attention to the scriptures and what they have to say on this subject. Our text is from the Master's own lips a part of His description of the trouble that would come upon the world in the

close of this age, preparatory to the inauguration of the Millennial age and its glorious manifestation of righteousness under the King of Kings and Lord of Lords. The Lord was answering a question of His disciples respecting the end of the age and the signs which mark it. In the preceding verses He had told them that they might expect to hear of wars and tumults, but not to be terrified, that such things would come to pass, but it would not be an indication that the end of the age was near. Then, coming down to the events at the close of the age, He uses the words of our text respecting earthquakes, famines and pestilences and fearful sights and signs in heaven. And He follows this by saying that before these terrible signs, earthquakes, etc., of the end of the age, His disciples would suffer persecution in the synagogues and churches, etc., for His sake and for the truth's sake.

“It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are

3H352

living. But as many in this audience are aware, we have pointed out in our studies of the scripture, various lines of prophecy which converge upon the present time, clearly marking the period between 1875 and 1915 as the harvest time of this Gospel age, in which the elect are to be gathered into closer harmony with the Lord, separated from churchianity and error, and ultimately to experience the change of resurrection and glorification to the spiritual, heavenly nature, and that shortly thereafter the new dispensation will begin, the Millennial kingdom, in which Christ and His glorified saints will bring order out of confusion, supplanting ignorance, superstition and error with the truth, the knowledge of the Lord substituting the reign of righteousness and life everlasting for the reign of sin and death, which has prevailed for 6,000 years. The hearts of thousands of the Lord's consecrated people, in many lands and of many tongues, have been made glad with this prospect, and been made strong with the scriptural evidences supporting these hopes.

### **THE LORD'S SECRETS FOR SAINTS**

“It is true that our Second Adventist and Seventh Day Adventist friends have also been calling attention to the scriptural predictions of great tribulations upon the world, now near at hand, but our message is still a very different one from theirs and used for a very different purpose. Their message is that the convulsions of nature that are now due are to result in a `wreck of matter and a crash of worlds' in the utter destruction of our race and the reduction of this earth to a mass of cinder. And they use their message as a club to threaten and to drive the wicked to

seek the cover and protection of the Lord. Be it noticed how different is our reference to these calamities. We hold with the scriptures that the `earth abideth for ever, ' and that cold and heat, summer and winter, will continue as long as the earth abideth. We hold again with the scriptures that God made not the earth in vain he made it to be inhabited. (Eccl. 1:4; Gen. 8:12; Isa. 45:18.)

“We have already pointed out that the fire of this day of the Lord will be a symbolical one, just as the fiery trials that have tried the church throughout this age have not consisted even in part of literal fire. We have pointed out that fiery troubles coming upon the world will overthrow present institutions, political, social, financial and religious, and engulf the whole world in anarchy, and that this is in the scriptures symbolically called in some places a great flood and in others a consuming fire that will devour the whole earth. We have pointed out that the passing away of present institutions, called the heavens and the earth that now are, will be followed by the establishment of a new heavens and new earth, or the reorganization of society, political, social, etc., along the lines of Divine approval intimated in our Lord’s prayer of the words, ”Thy kingdom come, Thy will be done on earth as it is done in heaven.”

“We remind you again of two of the proof-texts we have offered on this subject, namely: First, the apostle’s declaration, every man’s work shall be tried so as by fire; if any man’s work abide he shall receive a reward, but only the faith that is built upon the rock, Christ Jesus, and the gold and silver and precious stones will abide the fire of that day, when all the wood, hay and stubble of human tradition, philosophies and sophistries will be consumed. (1 Cor. 3:11-13) Second, the statement of the Lord through Zephaniah, the prophet, addressed to his people, `Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations that I may assemble the kingdoms and pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy’. (Zeph. 3:8) That this fire of God’s jealousy is not a literal fire that will consume the earth with its inhabitants to cinders is demonstrated, we hold, by the following verse which declares, `Then will I turn to the people a pure language (message) that they may all call upon the name of the Lord to serve him with one consent. ’ The symbolical fire of anarchy which will overthrow and consume present institutions is thus shown to be the precursor of God’s great blessing for the world, for which we pray, `Thy kingdom come. ’

“Now are we using this prophetic evidence respecting the end of this age as a club to drive the wicked to shelter? On the contrary, we are convinced and point out to others the Lord’s declaration, `None of the wicked shall understand, but the wise shall understand. ’ (Dan. 12:10) We have pointed out also our Lord’s

words to the disciples at the first advent which illustrate the general operation of His providences, namely: 'To you (Israelites indeed) it is given to know the mystery of the kingdom of God, but to them that are without (outsiders) these things are spoken in parables and dark sayings, that they may not understand.' (Matt. 13:11-13) We have pointed out again that the scriptures everywhere declare that 'The secret of the Lord is with them that reverence Him, and He will show them His covenant.' (Psa. 25:14) But to the wicked God saith, 'What hast thou to do to take My name into thy mouth, seeing thou hatest instruction and castest My words behind thee.' (Psa. 50:16-17) Our use of these prophetic mysteries we hold is in harmony with the Divine intention and message that the Lord's consecrated people might know of the time in which we are living, and that they might be more and more quickened and energized and separated from the world and its spirit and ripened as wheat, and made meet for the inheritance of the saints in light as wheat prepared for the garner. (Matt. 13:35)

### **FEARFUL SIGHTS AND GREAT WONDERS**

"We will not attempt to prognosticate the character of the frightful signs which belong to the closing of this age, but they are very particularly referred to here by our Lord, and also were foretold through the Prophet Joel, 'I will show wonders in heaven above and signs in the earth beneath, blood and fire and pillars of smoke.' (Joel 2:30; Acts 2:19) The Apostle Paul refers to the same thing in Heb. 12:26-28. He refers to the establishment of the Law Covenant at Mount Sinai and the wonderful manifestations at that time which caused Moses and all the Israelites to fear and quake; and the apostle tells us that those things were typical or figurative of the still more wonderful shakings, signs, etc., to be expected at the closing of this Gospel Age, when the kingdom of God is about to be established and the New Covenant about to go into effect between God

3H353

and the world at the hands of the great Mediator Jesus and the church His 'bride,' His 'body.'

"The apostles say that the Lord's word on the subject implies the removing of all things that can be shaken, that only the unshakable things will remain, and these unshakable things the apostle refers to as associated with God's kingdom of righteousness. When with the eyes of our understanding open we look about us we see, O, so many things that are evidently not permanent, not right, unsatisfactory to God and to all who love righteousness and when we think of the fact that the shaking will be such as to loose and destroy all these imperfect things of the present time we can imagine better than we can describe the awfulness of that shaking time which in the book of Revelation is described as a mighty earthquake, of which there was not the



like at any time before nor the like to be expected at any time in the future. The term earthquake is used to symbolically represent revolution it is in this sense of the word that it is used throughout the book of Revelation. What we are to look for then will be great revolution, the great earthquake, the great shaking of the present institutions, which will overthrow everything that is not of the Lord's establishment and approval.

“Why then should we think of or speak of literal earthquakes? do you ask. Because in the divine order there seems to be a harmony between the literal and the figurative; the literal earthquakes have their part to play, too, in the great program. Not only are they to serve the church as signs corroborating the prophecies respecting the approach of the great day of trouble which closes this age, but they are to serve also another purpose a particular purpose. The scriptures clearly intimate that our physical earth has not yet attained the grand perfection which the Lord designs it should have, to be fit for the blessed ones whose home, as the paradise of God, it shall be throughout all eternity. Be it noticed that the scriptures clearly point out that the ‘little flock’ called during this Gospel Age to be the bride of Christ, are to experience a change of nature from human to spiritual, which will prepare them for heavenly conditions, spiritual conditions, but that for the remainder of mankind God's provision is not the change of nature but a restoration to the perfection of human nature and the development of the earth to that perfect condition which will make it as a whole the antitype of the Garden of Eden the ‘Paradise’ restored. (Rev. 2:7)

### **THE FLOOD THEN, THE FIRE AND EARTHQUAKE NOW**

“We have already called attention to the fact that the flood of waters in Noah's time was caused by the breaking of the last of a series of rings that once surrounded the earth after the manner of the rings of Saturn; and that God, foreknowing the wickedness that would develop amongst mankind and the power that would be exercised amongst man by the giants of that time (Gen. 6:4), had so timed the breaking of this last ring that the flood of waters would serve the purpose of overthrowing that order of things, and making ready for the next step in the Divine program, the present order, which began after the flood upon the coming of Noah and his family out of the ark. Similarly the scriptures teach that God has reserved for its appropriate time in the end of this age certain great physical disturbances necessary to the development of the earth and its preparation for the reign of righteousness and blessing of mankind, so that the troubles incidental to this change will come upon the world of mankind as disastrous floods, sore troubles and co-operate in the bringing of mankind into sore straits and trials of faith and patience, which will result in anarchy and the complete shaking, not only of the physical earth, but also of the social earth and the



ecclesiastical or heavenly institutions, that all the unstable things may pass away, that the new order of things may be ushered in on a permanent basis and have the Divine approval and mean ultimately the grandest blessing for our race.

“From this standpoint a certain class only can read the signs of the times intelligently and with confidence, and this class the scriptures call the Lord’s ‘little flock,’ counted of the world as foolish, but counted of the Lord as the wise who are to understand. To these the Lord addresses His words Himself, saying, ‘When ye shall see these things come to pass when we see men’s hearts failing them for fear and for looking after the things that are coming upon the earth then lift up your hearts and rejoice, knowing that your deliverance draweth nigh.’ The Lord’s consecrated people possessed of His spirit, cannot in any sense of the word rejoice at the tribulations coming upon others; their rejoicing can only be in respect to the glorious things which they hope to experience, and which they know to be near by these outward signs. And their rejoicing is not merely on their own behalf, but also on behalf of the whole social world, there is a silver lining, and beyond that the glorious sun of righteousness, which shortly will blaze forth and dispel every cloud and all the shadows of ignorance and superstition, bringing to the world of mankind the rich blessings of Divine favor secured through the precious blood of Christ, the revelation of which has been delayed until now, waiting for the manifestation of the sons of God, which cannot take place until they have been called hence and the faithful ones be glorified with their Lord.

### **NEW ENGLAND PROFESSOR’S PROPHECY**

“From this standpoint the news of the last few months of the earthquake in southern California, another in Valparaiso, yet another in the antarctic circle and now in Jamaica, doing great damage, causing frightful loss of life and great suffering, besides other minor shakings which effected little injury all these things appeal to us as being incidental corroborations of the prophecies that show that we are getting close to the great time of trouble. True, there may be a lull for a time, but we have confidence that our Lord’s prophecy of our text has a meaning, and that the time for its fulfillment must be very close. We are well aware that the natural man and his scientific leaders will consider such association of the facts of our day with the words of eighteen centuries ago as very foolish we are aware that they will say, as the Apostle Peter declared they would, that all things continue as they were from the foundation of the world (2 Pet. 3:4), that such changes have been going on and will continue to go on without any relationship to our Lord’s second presence and the time of trouble with which this age will end. That is their view the reverse is ours.

“We remember that a New England professor, about seven years ago, delivered an opinion which was at the time commented on as in the nature of a prophecy. His opinion was that in about eight years from the time he wrote, a great earthquake would shatter and break to pieces the huge cap of ice which for centuries has covered the south pole, and his prediction was that in the breaking of this ice-cap and the dashing of those mountains of ice into the ocean, great tidal waves would result, and millions of tons of water would be thrown against the coasts of the United States, resulting in terrible damage and loss of life and extending as far north at least as New York city, which he declared would be entirely obliterated. He further predicted that this breaking of the ice-cap of the south pole would so adjust and equalize the weight of the waters of the earth on our globe that the axis of the earth’s rotation would be corrected, so that we would no longer have the unequal divisions of day and night of the present, but that the change of the axis would cause serious tidal waves, earthquakes, etc.

“We know not the basis of the professor’s calculations for aught we know they were the barest guesses; but we do know that while nothing like his guesses are a part of the inspired word, that word does teach that at about this time we are to expect wonderful contortions of nature and some radical changes in the earth’s conditions that the latter may be adapted to the better wants of man during the Millennial age and throughout eternity. It is God’s own declaration that He will make glorious the place of His feet the earth, His footstool. (Isa. 60:13) And evidently great and wonderful changes shall be effected, some of these no doubt gradually, as for instance, we know the gradual change of the temperate zone, its extension further and further toward the north pole. We notice also the increasing moderation nearer to the equator. Those who recognize the power of God can have full confidence that He is able to perform all the glorious promises of His word respecting the paradisiacal conditions of this earth for the use of mankind in the Millennium and subsequently.

### **THE SYMBOLIC EARTHQUAKE--REVOLUTIONS**

“As already intimated, social upheavals are pictured in the word of God under the symbolism of earthquakes, the mountains being carried into the sea, etc., and similarly uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains, the governments. This is one of the forceful pictures used, not only in the Psalms but also in Revelations, and in our Lord’s symbolical language referring to the great time of trouble which is near at hand, of which the prophet has declared that it will be a time of trouble such as was not since there was a nation, and of which the Lord declares additionally, ‘No, nor ever shall be the like again.’ (Dan. 12:1; Matt. 24:21)

“Let it not be understood that we are advocating anarchy or revolution of any kind. On the contrary, we are heeding the Master’s voice that all who are His true followers should seek peace and pursue it, and so far as possible live peaceably with all men; that, like Himself, they should not resist evil with evil, force with force, but should rather commit their way unto the Lord and seek to walk in His paths and rely upon Him for the results that would be to their profit and the Lord’s glory. So far from counseling anarchy, we hold and teach that even the meanest and poorest of all the kinds of government known to the world is superior to anarchy, and we counsel in all sympathy and kindness those who are tending toward socialism, and their number is ever increasing, that they are unsuspectingly hatching cockatrice eggs that socialism under present conditions is absolutely impossible, that the rich would not give up their advantage without a struggle to the death, and that thus, as soon as socialism shall have gained the power that it is seeking and that it will gain, will spell anarchy for the world, because those now starting in with socialite hopes, finding those hopes vain, will be so angered, so disappointed that they will be soured, embittered and mad with the deceptions of their theories and the impossibility of carrying them out as they intended along the lines of benevolence, that they will be drawn to the desperate methods of the anarchists.

“Would that all could see with us what the scriptures so clearly indicate, namely, the Divine foreknowledge of past and present and future conditions and the Divine arrangement of them all for the highest welfare of all those who seek righteousness and hearken to the voice of Him that speaketh from heaven. Such the Lord urges to take His yoke upon them and learn of Him, that they accept of trials and difficulties incidental to loyalty to Him at the present time, and that by these attestations they shall be counted worthy of a share in the highest and best of all the gifts of God to be sharers with Jesus in His throne, in His nature and in the power which He will exercise shortly in the blessing of all mankind with `restitution.’ (Acts 3:19-21.)

“We urge, then, that all who are the Lord’s seek more and more to understand His wonderful plan, and to glorify Him with their bodies and spirits which are His, and to wait for His time and His manner of bringing in the blessings of the world which we all see are so much needed by the poor, groaning creation. Meantime, additionally, it is for all such to cultivate the graces of the Lord’s spirit, or, as the apostle says, to `put on Christ’ His character, His disposition, His meekness, gentleness, patience, long suffering, brotherly kindness, love, against which things there is no law, and respecting which, the apostle assures us, `If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ’ (2 Pet. 1:10-11.) These cannot be shaken out of the Lord’s hand by any tumults. Indeed, if they be

in the disasters of the literal earthquakes they will have correspondingly grace sufficient for every time of need, and will be able to rejoice even in tribulation. Should they be in contact with some of the revolutionary earthquakes, still in patience they will possess their souls and be able to rejoice in their relationship to the Lord and their realization in spirit of His care and their knowledge that all things are working together for good to them that love the Lord to the called ones according to His purpose (Rom. 8:28.)

“It is of this class that the prophet declares, `We will not fear though the mountains be removed and carried into the midst of the sea (literally, we will not fear though revolution should carry

3H355

all the governments of the world into anarchy.) We will not fear though the sea roar and be troubled (though the multitude of mankind cry out, threaten and give evidence of great commotion in socialism, etc. We will not fear though kingdoms tremble with the tempest of anarchy.) There is a river (the little flock, the church, whose names are written in heaven), she shall not be moved, earthquakes cannot dissolve the relationship subsisting between the Lord and His faithful, the peace of God which passeth all understanding rules in their hearts, (in the morning of the Millennium) by the first resurrection. ” (Psalm 6.)

[Hamilton, Ont., March 10, 1907](#)

## **SINS WASHED AWAY**

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today. His afternoon topic, “To Hell and Back; Who Are There? Hope for Deliverance of Many of Them,” held an immense audience for nearly two hours at the Grand Opera house. We report the morning discourse on crimson and scarlet sins, from the text, “Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” Isa. 1:18.

The consciousness of sin comes to every intelligent being in proportion to his knowledge of Almighty God. “All are sinners,” declares the apostle. He also quotes from the prophet, “All have sinned and come short of the glory of God.” In further explanation of the situation the scriptures declare that we were born in sin, shapen in iniquity, in sin did our mothers conceive us. Speaking of the very best intentioned of the race the apostle declares to will aright is present with us, but how to perform our good desires we find not, for such have the treasure of the new will in an earthen vessel, in a body that is prone to sin as the sparks to fly upward.

## **FORGIVENESS PROMPTS REVERENCE**

With the consciousness of our own defects and the divine perfection, the natural tendency would be to hide from God, to avoid Him to realize that from His standpoint of perfection our very blemishes would seem to be magnified far beyond what they might appear in our own eyes and in the eyes of our fellow creatures, who realize their own blemishes. Nevertheless a small minority of the race have learned that they may trust the Almighty for mercy far beyond anything that could be hoped from humanity. At first this seems unreasonable and astounding, and we inquire for the reason and find it in the prophet's words: "There is forgiveness in thee that thou mightest be feared"—reverenced. This is the secret then of our ability to come to God in faith, in prayer, and of our ability to realize that He knows us best, He knows of our blemishes, is our best and truest friend. These who have come to the Lord have heard with more or less distinctness of His mercy.

True, His message of mercy has been greatly perverted and misrepresented, even by those who have experienced it and who delight to call themselves His servants. But even the perverted message has in it the tone of love and mercy, which becomes more and more attractive to us as our eyes discern our own blemishes and as our minds realize that we are not fit for the divine presence or for the heavenly conditions prepared for those enjoying the full image and likeness of God, unblemished by sin. It is when we are in this condition of heart, "feeling after God if happily we might find him" realizing that with Him we must deal eventually and hoping to secure His sympathy that we come to God. But before coming we must have been drawn, as the scriptures declare—"No man cometh unto Me except the Father, which sent Me to draw Him." (John 6:44).

## **SCARLET AND CRIMSON SINS**

At first we thought of sin in a very superficial way we supposed it to be a condition very easily set aside, but the more we studied the matter the more we realized that the stain has entered into the warp and woof of human nature most thoroughly, and that to destroy it would mean our own destruction. The Lord represents this same thought in our text by comparing sin to scarlet and crimson. In olden times fast colors were still more difficult to secure than in our day, but fast reds had been secured which no amount of washing would fade or remove. This is the picture that the Lord gives us, that the stain of sin has entered the constitution of man, and that there is no power in us for its complete removal, and that he alone can make us white again can cleanse us from all sins. What a hope then this message from Jehovah brings to those who are awake to their condition and who desire to be freed from sin, to those who realize that they are slaves to sin and that it is the wage of death, to those who long for righteousness and eternal life.

## **THEY SHALL BE AS WHITE AS SNOW**

The Lord assures us through many scriptures that some of us have already entered into this blessed condition not that we have attained perfection and are in our flesh as pure as snow not that every thought, word and deed is perfect as we would love to have it, but that God is counting some of us as though we were thus perfect that He so regards us and is willing to deal with us from this standpoint, and will eventually give us in the resurrection such perfect bodies as will be in accord with our hearts, our wills, our desires spotless, perfect bodies in which there will be no further trace of the blemish that came down to us from our forefathers in our birth. This class is assured in the scriptures that now their sins are covered, hidden from God's sight, but that by and by in the resurrection all these blemishes shall be forever blotted out.

But, alas, how small is this class! How few are now drawn by the Father, how few accept His grace through the Son, and may now rejoice in the covering of their sins and in the hope of their being ultimately blotted out. What about the remainder who now hear not, now know not, neither do

3H356

they understand the grace of God? How about the great mass of mankind, of whom the apostle declares that the God of this world hath blinded their minds so that they cannot see with the eyes of their understanding, cannot appreciate God's character, cannot be drawn under present conditions? How about those who cannot hear in the true sense of the word the message of God's love? No matter what may be the difficulty which hinders them, has the God of all grace no love for them and no provision for their salvation? Will He be content to leave them in their fallen condition, blind and deaf as respects His goodness and mercy? or has He some arrangement in His great plan by which by and by they may all come to a knowledge of the truth?

We Answer--that this is true that the Word of God distinctly declares that He so loved the whole world as to provide salvation for all, and that the time is coming when all the blind eyes shall be opened and all the deaf ears be unstopped, when all shall know of the divine character for mercy and compassion even as we know of it who already have had the eyes of our understanding anointed and opened and hearing ears granted to us. True, a special blessing and favor is granted to those who now hear and who now accept. To them comes the additional privilege of consecration, self-sacrifice, and a participation accordingly with their dear Redeemer in the coming glories of His millennial reign.

What advantage have these? Much every way. Not only do they enjoy the peace and favor of God during the few years of this present life remaining to them, but if faithful they gain a

transformation to a new nature, spiritual, heavenly, like unto the angels yet far above angels, principalities and powers and every name that is named, because they shall be partakers of the divine nature in association with their Lord, their Head and Bridegroom. O, what a wonderful blessing then comes to these favored ones who now hear and respond! Should they be jealous of God's mercy that it will ultimately extend to every creature, give all an opportunity of seeing and hearing? By no means! Indeed, if they have this condition of heart, of mind, it would demonstrate at once that they had not the mind of Christ, and if any man have not the mind of Christ he is none of His. (Rom. 8:9.) Let us, then, as the eyes of our understanding open hourly, daily, yearly, more widely to the glorious character of our God, and as we more and more come to see the lengths and breadths and heights and depths of His wonderful love and gracious provision let us more and more rejoice in Him and in His plan, for as the heavens are higher than the earth so are His ways higher than man's ways.

### **“LET US REASON TOGETHER”**

The greatest of all philosophies is the divine philosophy. Surely the great Creator, who informs us that He is working all things according to the counsel of His own will, is working also according to fixed principles of righteousness. It is this that our text invites us to examine—"Come, let us reason together, saith the Lord." Strange to say, the majority of Christian people seem not disposed to accept our Lord's invitation and to reason with him on this subject. Hence, and no wonder, they fail to grasp the Divine plan, and proportionately fail of ability to be rooted and grounded in that plan, and consequently they are deficient in most elements of reason which would permit them to have the firmest foundation of faith and to rejoice therein with exceeding joy. Proportionately they have an indifferent, shifty, uncertain, unsatisfactory faith, and proportionately lack its rewards of joy and peace and preparation for the privilege of fellowship with Jesus in the narrow way of self denial.

Let us heed the Master's invitation, let us reason with Him, let us inquire how it comes that He who condemned us as unworthy of eternal life and who told us that the wage of our sin was death everlasting death how comes it that he can now with truth and justice assure us, to the contrary, that our sins may be forgiven, and though as scarlet they may become white as snow. Is God changeable that He once condemned and now proposes to cancel the condemnation? Is God unjust that He once gave us a penalty too severe and that now He proposes to cancel it? or if He gave us a penalty that was right and proper, how can He with justice now set it aside and violate the principles of justice as well as make void His own sentence of death? To those who seek the Answer--to these queries concerning God there comes an abundance of satisfaction: God affirms that with Him is no

changeableness, and that therefore the sin of Adam which we have all inherited, and the proper wage of which is death, can never be cancelled without a consideration, without a payment. He informs us also that no man could pay his own ransom price nor give to God a ransom for his brother, because all are under the original sentence of death.

Where then, we ask, is our hope? Who, then, would pay the penalty for Adam, and release him and all of us that are involved in His sentence by reason of inheriting his blemishes? The Lord, nevertheless, assures us that when there was no eye to pity and no arm to save us from our fallen condition, His own eye had pity and His own arm had prepared salvation. (Isa. 63:5) He points us to His beloved Son, who for the joy that was set before Him left the courts of the heavenly condition and nature, and was made flesh and took upon Him our nature that He might thus pay a corresponding price for father Adam, and in redeeming him redeem all of his posterity and their heritage, the earth. Ah! now light begins to break in, and we understand the apostle's words that it was because God must be just and yet desired to be the justifier of those believing in Jesus that He provided the way by which His Son became man's Redeemer.

But, we ask, would the great Creator deal unjustly with His only begotten Son, full of grace and truth, who never at any time transgressed the divine will? Would He place upon Him the burden of the sinner's guilt, and would not this be a gross injustice, a worse violation of the divine law than to have cleared the guilty race without a ransom? The Lord abundantly answers our query, and assures us that nothing was done contrary to the will of the Lord Jesus; that He gladly gave Himself on our behalf to die, the just for the unjust, that He might bring us to God. And we are and may be amazed at such generosity. Do we inquire how it could be possible that one would be willing thus to sacrifice His own welfare and interest on behalf of sinners?

3H357

The scriptures Answer--this query also, informing us that the Heavenly Father set before His Son a joy, a privilege and reward, the declaration being: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

What joy was this that the Father set before His Son? We Answer--that from the scriptural standpoint there were several joys commingled: (1) The joy of a thoroughly loyal Son to do everything that would be the Father's will; (2) The joy of His sympathy, His participation with the Father in benevolent designs toward our fallen race, His delighting to have a part in the uplifting of Father Adam and those who fell from divine favor through him unto sin and death; (3) Another feature of joy surely entered into this because how could our dear Redeemer



have rejoiced first to humble himself, to take a human nature and to sacrifice that nature in death, unless the Father had included in the promise made Him an assurance of His resurrection from the dead, and that in that resurrected condition he would suffer nothing by reason of His sacrifices; that He would be raised from the dead, not to the human plane of being nor even to His own previous highly exalted state, but to the divine nature far above angels, principalities and powers. All of these weighty reasons combined to make the only begotten Son of God well pleased to be the Redeemer of mankind. Thus we see that no injustice has been done to anybody that the Heavenly Father's plan is so great, so wise, that it has brought not only a blessing to mankind but a high exaltation of reward and joy to the Redeemer also.

### **“TASTED DEATH FOR EVERY MAN”**

We have just seen that in the divine arrangement Jesus' death was the offset to the penalty upon Father Adam, and that as all of Adam's posterity were involved with him in his death sentence, the logic of Adam was purchased back from the sentence and was included in him when he was purchased back from the sentence that as by a man came death so by a man also (the man Christ Jesus) should come the resurrection of the dead, for as all in Adam die, so all in Christ shall be made alive." (1 Cor. 15:21,22) As the dying included all the degradation, mental, moral and physical, ending in the tomb, so the making alive must signify not only an awakening from the tomb, but a bringing back from all the elements of death and degradation to the original perfection of the image and likeness of God which Father Adam enjoyed before he came under the sentence. His life, his experiences after being driven from the garden of Eden were experiences of death—"Dying thou shalt die." So then the promise, "Even so in Christ shall all be made alive," means much more than merely resuscitation and awakening from the tomb. It signifies restitution, which the Apostle Peter declares God hath now spoken by the mouth of all the holy prophets since the world began. Acts 3:21

Ah! but there is a limitation; the race shared in Adam's sin because they were in his loins when he was condemned; it was by one man that sin entered into the world, and death the result of sin. Now reversing the matter, "Even so in Christ shall all be made alive." Is there a hope here for universal salvation? No! except that it would be built upon the hope that all eventually would come unto Christ, into relationship with Him; and that this hope, much as we might desire to entertain it, is forbidden by various testimonies of the Word of God, which tell us of the second death and of some who will fall away after having enjoyed the blessed privileges of redemption, as well as knowing about it.

We must give this expression, "in Christ made alive" its full, proper weight. At first this might seem to be too greatly limiting

the salvation which God has provided that instead of its being applicable to every man, it would be appropriate only to the more honorable of the race, who have accepted Christ under the terms and conditions of this gospel age by faith, by sacrifice, by walking in the narrow way, by faithfulness even unto death, and the inheritance of the crown of life as the bride class.

### **SOME BRETHREN, SOME CHILDREN**

To a superficial glance it might appear that there would be no distinction between those now received of the Lord and those whom He will receive during the Millennial age; but the scriptures are quite definite in differentiating these. The class now received of the Lord are called his “brethren” and his “bride,” and are distinctly said to be begotten of the holy spirit by the Father. As we read, “The God and Father of our Lord Jesus Christ hath begotten us.” The believers of this gospel age are never called the children of Christ, but the children of God, the Father, as Jesus himself expressed it after His resurrection; speaking of His ascension He said, “I ascend unto my Father and your Father, to My God and to your God.” (John 20:17.) And there is an appropriateness in this, for it would be very inconsistent for the church to be spoken of in one breath as the children of Christ and in the next as the espoused bride.—( 2 Cor. 11:2)

Those who will be brought to a knowledge of the truth and into harmony with the divine plan, through Jesus during the Millennial age, are referred to in the scriptures as the children of Christ, and He as the father of all who will there and then receive eternal life. This is one of the titles given Him by the prophets “Prince of Peace,” “Everlasting Father.” (Isa. 9:6) Neither is the title vain or meaningless, for the world, we are assured, will receive its life, its restitution rights and privileges, from Jesus, the great King of that age, the great Mediator, the great Life giver to the world. There is a logic in this, too, which we observe after we learn to heed the message. “Come let us reason together.” We perceive that the restitution of human nature and perfection and blessing and life everlasting which our Lord will distribute to all the willing and obedient during the Millennial age, is exactly what He purchased for mankind in His sacrifice.

Human nature was lost, human nature was redeemed; an earthly inheritance was lost, an earthly inheritance was redeemed; the first man was of the earth earthy, an earthly image of God, and was sentenced to death; his Savior became a man, flesh, of the earth earthy, that He might redeem or purchase back that which had been lost; and when the restitution time comes it will be the thing that was lost that will be restored, and the restorer will be the one who properly and truly will be the life-giver to all those restored, and the word life-giver is the equivalent of father. Throughout the Millennial age, then, the

Christ of glory, Jesus and His Church, His Bride, partakers of the Divine nature, will constitute the kingdom invisible, which will have full charge and control of all the affairs of earth operating through the ancient worthies, perfected, will distribute the blessings of restitution to human perfection and life everlasting to all the willing and obedient, with both stripes and rewards to assist the good work, and with the penalty of second death for the extinguishing of all those who, with that full opportunity within their grasp, will reject the divine blessing. These will be the children of Christ, whom at the end of the Millennial age, at the close of His special reign, he shall deliver up to the Father, perfected and complete and entirely able to stand all the rigid requirements and tests of perfection.

### **ERRONEOUS VIEWS OF SIN FORGIVENESS**

There are those who criticize the scriptural proposition that sins repented of may be justly forgiven under the divine arrangement. They point us to the views and practices of our Roman Catholic friends, and declare that the fact that these believe the priests have authority to cancel their guilt and to exonerate them becomes a power for evil in their lives, leading them to be less careful in respect to transgressions along these lines and regard the entire proposition of sin forgiveness as erroneous. We reply: In so far as our Roman Catholic friends ignore the scriptural arrangement in respect to justification, they err, and do injury to themselves as well as a general injury to the cause of Christ. The mistake, however, should be clearly discerned, and not be charged to the general doctrine of the forgiveness of sins, respecting which we must agree with the prophet that because there is forgiveness of sins with God, He is therefore to be revered.—(Psa. 130:4)

Whoever fails to realize the mercy of God fails to come within touch with the greatest power and influence that could possibly affect his life. The error of our Romanist friends lies in the putting of this forgiveness in the hands of the priesthood, which greatly alters its influence. The man or woman who goes to the Lord, intelligently realizes that his very thoughts are open and naked before the Lord, and that the only condition upon which he may realize forgiveness is a sincere heart-repentance of the sin, and application by faith of the merit of the precious blood of Christ, and restitution so far as possible to the one wronged by the sin. This, the scriptural doctrine of justification by faith, is the reverse of injurious it is helpful. All mankind through heredity are weak, liable to err, needing mercy, and, with many conscientious hearts, if no mercy were extended the effect would be despair. There is forgiveness with God that He may be

reverenced; but this forgiveness is only extended through Christ. Divine justice stands unimpaired, irrevocable, but has provided the Redeemer as the way back to perfection and to harmony with God and to His just requirements.

Upper Sandusky, Ohio, March 24, 1907

## **HOSANNA! HOSANNA! TO THE SON OF DAVID**

Pastor Russell preached to a large congregation here this afternoon in defense of the Bible, taking for his topic, "To Hell and Back." We report his evening discourse from the text, "And the most part of the multitude spread their garments in the way and others cut branches from the trees and spread them in the way... saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest" Matt. 21:8,9.

Today is the anniversary of our Lord's triumphal entry into the city of Jerusalem on an ass, after the manner of the Jewish kings. It is celebrated by many Christian people as Palm Sunday, because, as our text recites, palm branches were spread before the ass on which our Savior rode, as a mark of honor and respect.

The narrative calls attention to this fact, stating that it was to fulfill the prophecies of centuries before that Israel's king would offer himself to them on an ass. Thus we read, "Rejoice greatly, O daughter of Zion! shout O daughter of Jerusalem: Behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and a colt the foal of an ass." (Zech. 9:9) Our Lord had come from Galilee to Jerusalem to attend the great feast of the Passover, which He knew and foretold His disciples would be His last. His words on the subject were: "The Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again" (Matt. 17:22, 23). Before Jerusalem He tarried over the Sabbath day at the home of Lazarus whom He had previously raised from the dead the brother of Martha and Mary. Their Sabbath ending at sundown, they had a special feast that evening, Jesus being the guest of honor, His disciples also participating.

### **HAIL, MESSIAH**

Meantime, numerous people of Jerusalem had heard of His arrival. Their interest and curiosity were aroused because they had heard of the miracle of the awakening of Lazarus after he had been dead four days, and they had curiosity to see the man thus restored to life and the great Prophet or Teacher who had restored him. No wonder, then, that a considerable number came out to Bethany. The multitude caught the enthusiasm of the occasion, and without any suggestion from the Lord they began

to acclaim Him, Hosanna! Hosanna! as we would say today, Hail! Hail! or Hurrah! Hurrah! They went forth, they declared their belief in Him as the Son of David the long-promised King of David's line, the Messiah who was to restore the kingdom of Israel and through Israel to bless all nations, as the representative of Jehovah. This is the signification of the words of our text.

What did this all mean? Why did Jesus thus present Himself as though He were the Jewish king? The Answer--of the scriptures is that this was in fulfillment of the prophecy that He came to the Jewish nation and proffered

3H359

Himself as the Messiah and King long promised and waited for. Unless He had thus presented Himself there could have been no special rejection of Him as the king. The offer was necessary in order to show good faith on God's part, and to show the unreadiness of the Jewish nation for the blessing God had provided and promised. God's promise to Israel was that when Messiah should come they should be the specially favored nation, and that if they were ready and willing He would accept of them and help them as His people, in conquering the world, in establishing His law, and thus in blessing with a rule and reign of righteousness all the families of the earth. Now is the day of their visitation, as the scriptures declare, and in order to bring that to a climax the Lord made the formal presentation. The incident of our lesson shows that the people in general would have been quite ready to exercise faith.

On another occasion, some time before, we remember that Jesus perceived that the disposition of the multitudes would have been to take Him by force and make Him a king, but He withdrew and departed elsewhere. It must have appeared to the disciples on this first Palm Sunday that finally Jesus was about to allow the people to have their way and make Him a king, and that He would even assist in the arrangement.

### **REBUKE THE MULTITUDE**

Even amongst those who had come through interest and curiosity to Bethany were some of the religious leaders, who, sensing the enthusiasm of the multitude and hearing their cries of "Hosanna" to Messiah were greatly vexed and spoke to Jesus' disciples about it, that they shall call the attention of Jesus to the matter, that it was sacrilegious to call Him Messiah and to hail Him as a king. To the surprise of all Jesus declared that if the multitude should hold their peace the very stones would cry out, because the Prophet Zecharias, moved by the spirit of God, had prophesied long before (Zech. 9:9) respecting this very day and these very events which were transpiring, and had said, "Shout, O daughter of Zion, behold thy King cometh unto thee!" It was necessary, therefore, that a shout should be made proclaiming Jesus as the Messiah; it was necessary that some of the leaders of

the people should hear that proclamation in order to increase their responsibility.

True, it was the unlearned who constituted this multitude, but Jesus Himself had testified that it was out of the mouths of such babes and sucklings is knowledge that God had ordained praise. With all their ignorance of the divine plan and of the law and the prophets, the masses were in better condition of heart to receive the Truth than were the leaders and teachers and doctors of divinity of the time. The latter had wandered far from the simplicity of the divine message through giving heed to the traditions of the ancients and various speculations of their own. It was these same representatives of the religious and ruling class who, noting the spirit of the multitude, deliberated together as to how they should put Jesus to death and Lazarus also. What could influence those educated and able and outwardly religious people to such a wrong course? We reply that they were influenced by a kind of loyalty and patriotism to sect, party, nation; they perceived that the growth of influence on the part of Jesus would mean the weakening of the institutions that they had labored to establish.

Over the hill and across the brook Kedron and through the gateway Jesus and His disciples and the cheering and proclaiming multitude passed, and the record is that the city was moved a great commotion was experienced throughout the city. The procession drew up to the Temple. Jesus alighted, and, backed by the crowd of people who recognized Him as the mighty Prophet Jesus of Nazareth of Galilee, who cleared the Temple of the money-changers and trades-men who were using as a place of merchandise the sacred building which had been consecrated to the worship and service of God alone. In doing this our Lord did only what every Jew was fully commissioned to do He was not a violater of the Jewish Law, but an upholder of it. It would be a different matter if He were living today, when the execution of the law is put into the hands of the officers, others not being permitted to participate.

### **YE SHALL SEE ME NO MORE UNTIL**

It was on the occasion of this ride to Jerusalem and before they had entered the city that the procession stopped, and Jesus, looking over the sacred city, wept, saying, "O, Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord."

The test was past, the fact that a few of the populace had hailed Jesus He knew meant nothing; all knew that it signified nothing of accepting Him as the King, that the power really lay in the hands of the educated, wealthy, influential scribes, pharisees and doctors of divinity.

There was a blindness upon them as a people, they knew not because they were not in the right attitude of heart to rightly understand and appreciate and grasp the glorious promises God had given them; and our Lord's words intimate what the Apostle also confirms, namely, that the blindness was increased at this time. It was only to a few, a minority of that people, that the Lord said truly, "Blessed are your eyes for they see, and your ears for they hear." The great mass even of those who shouted Hosanna, were blind and deaf so far as any real understanding was concerned. But what is the signification of that word, "until"—"Ye shall not see Me more until that day." What day? Ah, there comes in a part of the scriptures designated the "mystery." The apostle explains that although Israel was there blinded and turned aside and rejected from God's favor, this rejection and blindness would not last forever, but would be set aside when another peculiar feature of God's plan had been accomplished. What other feature was there to be accomplished? The scriptures Answer—that God, foreknowing that Israel according to the flesh would not be ready or fit to be His Kingdom class, to constitute the bride class foreknowing that only a few, a remnant of them, would be fit for such a position, declared in advance the blinding and stumbling of the masses of the nation as a whole. St. Paul calls attention to this, referring to the

3H360

Prophet Isaiah's words, "Though Israel shall be as the sand of the sea, yet a remnant of them shall return." Isa. 10:22.

### **A REMNANT ACCORDING TO FAVOR**

Our Lord and the apostles both pointed out that the few of the Jews of that time who accepted Jesus constituted the nucleus of the holy or spiritual Israel, which the Lord then began to accept. The apostle's words on the subject are, "He came to His own and His own received Him not. But as many as received Him, to them gave He liberty to become the sons of God, even to them that believe on His name, begotten not of blood nor of the will of the flesh, nor of the will of man, but of God." (John 1:12,13.) But as there were not enough of those Jews to constitute the elect, the foreordained number, the bride of Christ 144,000 the Lord instructed and guided beyond the boundaries of the Jewish nation, so that the message of His grace during this Gospel Age has been extended in every direction throughout the world, with a view to finding others amongst all nations, peoples, kindreds and tongues who will have the same spirit and disposition of



loyalty and faithfulness that was manifested by Israel's remnant first selected. It has required all of this Gospel Age to seek out this Little Flock, to gather them out and the work is not yet completed, although we believe that very shortly it will be that very shortly the last member of the elect body of Christ, the Bride of Christ, will have been found, instructed and tested, and prepared for the marriage for the union with Christ in the first resurrection, according to the glorious promise of His word.

Meantime, as a remnant of Israel was gathered out of a large nation more or less in sympathy with them, so in the sending of the message to other nations multitudes were more or less attracted into more or less sympathy with the message and with those being selected. As a whole, however, this little flock had found its experiences the same as did that little company to whom Jesus ministered and to whom He said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19)

As amongst the Lord's followers at that time there were not many very noble, great, wise, according to the course of this world, so it has been also with the class selected from other nations during this Gospel Age; the truth of God's message has not appealed to many of the worldly great or wise and not to many altogether.

### **ALL ISRAEL SHALL BE SAVED**

Some of us perhaps were astonished when first we read the apostle's expression, "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins." (Rom. 11:26, 27) We were taught our theology not from the Bible, but from the creeds which were formulated in more or less of the smoke and darkness and confusion of the "dark ages;" we were taught that when the church had all been selected, elected, saved, then a besom of destruction would fall upon the earth and upon all the remainder of its population, and worse than this that they all would for all eternity be under the control and dominion of fire-proof demons who would torture them.

How different the apostle's statement which clearly is that, as soon as the gospel church shall have been completed, the Great Deliverer will come forth for the blessing first of Israel and subsequently of all nations. It is this same apostle who elsewhere explains to us the mystery, secret that this elect church of this gospel age, the overcomers of the Jewish nation and of all the nations, gathered by the Lord and called His jewels, are to be members of the Great Messiah, members of the Great Deliverer, members of the Great Prophet, Priest and King. In the figure our



Lord and Redeemer is the Head of the church, which is His body, and all of His faithful ones faithful unto death shall be counted in as members of that spiritual ecclesia which, glorified in the first resurrection, will be like the Lord and, with Him, be sharing His glory as members of His body and under His headship, the Deliverer of the world.

It was to this same event that our Lord referred in the words already quoted, “Ye shall see me no more until that day.” “That day” is the “day of Christ” the Millennial Day, in which the Messiah, Jesus the head and the church His body, shall constitute the royal priesthood, the prophet of the Lord, for the blessing and uplifting of Adam and all of his race, redeemed through the precious blood. The work of grace toward the world begins with Israel just where it left off. The nation to which our Lord declared, “Your house is left unto you desolate”—“until that day,” the apostle explains is to be received back again into God’s favor when that day shall come after the gathering out of the elect spiritual Israel in the interim. Mark how the apostle proceeds to point out to us that the future blessing to Israel is coming, not because of their worthiness, but because of God’s grace and goodness, and in harmony with His promise to their fathers.

### **ANOTHER PRESENTATION AS KING**

When our Lord at His second advent shall offer Himself as king to Israel and to the world, it will be under very different circumstances from those of the Palm Sunday we are considering. At that time it was His intention, in harmony with His foreknowledge, to permit the blindness to remain with Israel and to permit them in their blindness to crucify Messiah. The apostle explains this saying, “I wot that in ignorance ye did it, as did also your rulers.” (Acts 3:17) It was a part of the divine plan that Christ should die for the sins of the whole world and that He should be crucified, “wounded in the house of His friends” by the very people to whom He was closest by ties of flesh, and through the precious promises of the law and the prophets. But at His second coming no such purposes are to be served. He comes to reign in power and great glory not, however, with an earthly glory, visible to the natural eye, but with a glory and dignity and honor similar to that which we give to the Father.

At His second advent, according to the scriptures, He will be revealed to the Jews, but not in the flesh, not to their natural vision. In the awful trouble of the “day of

3H361

wrath,” which in a few years will be upon the world, Israel will bear a serious share. It will not only be the time of the world’s trouble, but, as described in the scriptures, “The time of Jacob’s trouble,” but “he shall be saved out of it.” The Lord will reveal Himself in connection with that deliverance, so that the eyes of

their understanding will open. The apostle intimates that the salvation which is to come to Israel is a salvation from their blindness, in which they have been for more than eighteen centuries unable to recognize Messiah. He assures us that their blindness shall be turned away—"all Israel shall be saved" from their blindness. "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Thus "Every eye shall see Him, and they also that pierced Him" see Him as we see Him now, we whose eyes of understanding have been opened, we who are no longer blind.

Ah, yes! the opening of the eyes of the mind is a much more important work than the opening of natural eyes, and the seeing with the eyes of the understanding is much more valuable, much more precious, than any sight we could have with our natural eyes, and it is this seeing with the eyes of our understanding that is the great blessing of God that is coming to Israel and the whole world. They shall not see Jesus in the flesh because He will not be in the flesh. He took the flesh for a purpose, for the suffering of death, but He will take it no more. At His first advent they saw him in the flesh, but He then testified to them saying, "Yet a little while and the world seeth Me no more" (John 14:19) with the natural eye.

### **YE SHALL SAY, BLESSED IS HE**

Our Lord declared to the Jews, "Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord." "That day" is surely coming. Prophesied for centuries, it has been on the way but cannot arrive until its "due time." It is the great day of Christ mentioned so frequently by the apostles and the prophets a thousand year day. It is the last day of which we read in the scriptures, the last of the week, the seventh. In divine providence there were to be seven great days, a week of seven thousand years, connected with the fall of man and his restoration to divine favor. The first of these days was the day of the fall Adam's day. Adam lived 930 years and did not quite live out his day, and died under the curse because of disobedience. For five successive great days of one thousand years each, Adam's posterity has since been battling with the conditions of the curse in themselves and in each other weaknesses mental, moral and physical. Born in sin, shapen in iniquity, some have plunged more rapidly than others downward, while others have striven a little to stem the tide of sin and death, but none have succeeded.

In due time, in the fifth day of this great week, Messiah appeared to put away sin by the sacrifice of Himself. He paid the penalty of father Adam, and thus redeemed him and all of his posterity; He waited through the remainder of that fifth day and all of the sixth gathering His elect, His bride, His joint-heirs for the kingdom, and in the close of the sixth day all things are ready for the establishment of the kingdom, which marks the beginning of

the seventh “last day” of the great week the “day of Christ” the day in which Messiah, head and body will reign over the affairs and interests of mankind, supervising all their matters, causing all things to work together for good that all may come to a clear accurate knowledge of the truth, that all who will may be delivered from the bondage of corruption and restored during those “times of restitution” to all that was lost in Adam and redeemed by the precious blood.

This day of Christ, in the early dawn of which we are already living, will be the great Palm Sunday, for a palm is a symbol of victory, and the record is that Messiah shall bring forth judgment unto victory. His day, therefore, will be a day of victory, a day of judgment, a day of disciplining the world, a day of correcting it in righteousness, a day of blessing the faithful and of punishing with stripes of correction the wayward, until at the close of His Millennial reign every member of our race shall have had full opportunity to return to harmony with God and to perfection of being. Some of us realize the situation in advance. Some of us already are strewing palm branches in the way of this glorious King of righteousness, so long promised and now about to take His sceptre and reign. Some of us delight to shout already that His kingdom is nearly at hand. Hosanna to Him that cometh in the name of the Lord! To Him whose kingdom is a righteous kingdom, in accord with the great principles of righteousness, and whose blessing is to extend to every creature for their uplift, and who ultimately will purify the world by destroying in the second death all who deliberately and willfully reject the grace and goodness of God manifested through the Messiah.

[Rochester, N. Y., March 31, 1907](#)

## **CHRIST'S RESURRECTION INDISPENSABLE**

Pastor C. T. Russell preached here today at 2:30 p. m. at the National theater in defense of the Bible and the divine character, his subject being “To Hell and Back.” We report his evening discourse on the Resurrection of Christ from the text, “But now is Christ risen from the dead, and become the first fruits of them that are asleep” (1 Cor. 15:20). He said:

The name Easter is of heathen origin, Easter being the name of a goddess of olden times. Similarly the days of the week are named from heathen deities, but under Christian influences these gradually have lost their heathen significance and gained a new meaning. Today throughout all civilized lands Easter Sunday is the remembrancer of the resurrection of our Lord Jesus from the dead on the third day after his death. To them that appreciate him

as the great Light sent into the world for man's deliverance to those who appreciate him as the Sun of Righteousness, which shall ultimately shine forth to the blessing of all the

3H362

families of the earth to such there could be no more appropriate day named than Sunday to mark the day upon which he rose from the dead, and by a resurrection entered upon the new life which is yet to bring such blessing to all mankind. And as for the word Easter, is it not appropriate also, since the east, the sun rising, spiritually points us to the great Sun of Righteousness and his kingdom, the foundation for which was laid in the death and resurrection of Jesus?

In view of the fact that this day is so generally celebrated by Christians as the memorial of Jesus' resurrection, let us now examine the matter of the resurrection and ascertain why it is that an event of so great importance in the Scriptures is today considered of so slight moment by the vast majority of Christians. The difficulty seems to be that a change in theological beliefs has made void and meaningless the Bible teachings on the subject of the resurrection. In the days of our Lord and the apostles the belief amongst the Jews and amongst the Christian converts was general that death was as real with mankind as with the brute creation, and that man's hope of a future life consisted not in his possession of an indestructible nature, but in the promise of a resurrection.

It was clearly understood that death not only affected the body, but the entire man that the penalty for original sin was death in the full, complete sense of the word, in harmony with the decree "The soul that sinneth, it shall die." Hence we find that amongst the Jews there were two principal classes one the Sadducees and agnostics who denied a resurrection and future life, and the other the Pharisees who believed the Scriptures, believed in the future life by a resurrection hope by the grace of God.

Our Lord confuted the arguments of the Sadducees that the dead were hopelessly dead and would have no resurrection by quoting the Lord's words to Moses at the bush, and pointing out that it would have been inconsistent for the Lord to say that he was the God of Abraham, Isaac and Jacob if they were hopelessly dead as are the beasts that perish. Our Lord says that these words showed or proved the resurrection of the dead that from the divine standpoint Abraham, Isaac and Jacob were not dead in the sense of being extinct. Our Lord further declared that the hour was coming in the which these ancient worthies, with "all that are in their graves, shall hear the voice of the Son of man and shall come forth". (John 5:28, 29)

## **RESURRECTION INDISPENSABLE TO FUTURE EXISTENCE**

St. Paul, it will be remembered, on one occasion was in the hands of a Jewish mob and perceiving that they were part Sadducees and part Pharisees, he divided the mob, and gained a part of it to his support by crying out, "For the hope of the resurrection of the dead I am called in question this day" (Acts 23:6). The Pharisees who believed in a resurrection at once insisted that St. Paul should not be persecuted by those who denied the resurrection the Sadducees and Agnostics. The same St. Paul, in the chapter from which our text is taken, presented the strongest possible arguments proving the resurrection showing that it is indispensable. St. Paul met the issue squarely and declared that none could be Christians who denied the resurrection who did not believe in it thoroughly.

The chapter opens with the declaration that the foundation for the gospel lies in the fact that Christ died for our sins and arose again on the third day. He recites the fact that this is well attested by the words of reliable witnesses. Then he says:

"Now if Christ be preached that He arose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen. And if Christ be not risen then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God because we have testified of God that He raised up Christ whom He raised not up if so be that the dead rise not, for if the dead rise not then is not Christ raised." Vs. 12-15. How clear and distinct this argument is. The apostle in so many words shows that any one who denies the possibility of a resurrection of the dead must deny the resurrection of Christ from the dead, and if this be denied the entire bottom falls out of the Christian faith. And if we acknowledge that Christ rose from the dead, and thus admit the power of God for the resurrection of the dead, then we have the foundation upon which to build a hope of our own resurrection in due time and of the resurrection of others that all that are in their graves shall hear the voice of the Son of God and shall come forth.

## **OTHERWISE CHRISTIAN FAITH IS VAIN**

St. Paul was not the man to quibble nor to dodge issues because some of his hearers were lacking in faith. Mark the force of his argument in the succeeding words, culminating in our text. He says, "If the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished." Vs. 16-18.

Mark his argument, Christian faith will be vain without the resurrection of Christ. Why? we ask. If it be true that good men go at once to heaven in the moment of death, how could faith in Christ's resurrection affect their interests either one way or

another? How could the apostle say, "They that are fallen asleep in Christ are perished," if He rose not from the dead? Ah, dear friends, the difficulty is that during the "dark ages" the Lord's people seriously departed from the scriptures and from the facts, giving heed to false doctrines, heathenish doctrine to the effect that when a man dies he is not dead, but more alive than ever before, and hence needs no resurrection from the dead. This heathenish error, engrafted upon Christian theology long ago, has become so interwoven with the body of Christian faith and hope that it has gradually perverted the same and made of none effect the scriptural teaching of the necessity for the death of Christ, the necessity for His resurrection, the necessity for His coming again and the necessity for the resurrection of both the just and the unjust.

We are only getting awake to a realization of the confusion that has come to us through this neglect of the Word of God and acceptance of platonic philosophy. Surely no one can read thoughtfully this argument of the apostle presented in the fifteenth chapter of First Corinthians without being convinced that the writer believed that all who go into the tomb must sleep until the resurrection

3H363

morning. Moreover they must see that this sleep is a figure of speech, which signifies that really the dead are dead, but are reckoned to be asleep because of the promise of a resurrection. Mark the apostle's statement that if Christ has not risen from the dead those who have fallen asleep in Christ have perished that is to say, those whom we thought of as sleeping in Christ, and waiting for the Millennial morning for the Master's call to come forth from the tomb are not really sleeping but really dead, if so be that there has been no redemption accomplished for them, if so be that He who died at Calvary stayed dead and did not rise from the dead on the third day as He foretold He would, and as the apostles declared He did so, they being witnesses.

### **BUT NOW IS CHRIST RISEN**

Our text is the summing up of the apostle's argument: he assumes that he has convinced any Christian who is inclined to doubt the value, the necessity, the fact of Christ's resurrection. He says in effect: We Christians acknowledge this fact that Christ did rise from the dead: this is the very foundation of our faith. And more than this we believe that He was the first-fruits of them that are asleep. (R. V.) Note carefully the thought here expressed that Christ's resurrection was a first-fruits or sample in some respects at least, of a resurrection that is to apply to others. Note the statement that He is the first-fruits of them that are asleep. The meaning is plain; the world of mankind had been dying for more than 4,000 years when the apostle wrote these words. Adam and all his posterity in death would have been

hopelessly dead, extinct, as the brute beasts, had it not been for the divine sin and death.

Intimations of this coming redemption and deliverance were given as far back as Eden when the Lord said that ultimately the seed of the woman should bruise the serpent's head implying that the victory of sin and death over Adam and his race would not be perpetual but be reversed. The same divine grace was still more clearly stated to father Abraham in the words, "In thy seed shall all the families of the earth be blessed." It was in view of these words which were further corroborated and reiterated through the prophets, that the people of Israel came to have hope in a resurrection of the dead, build their hopes upon Messiah's power. The apostle's argument is that Jesus is the Messiah, that by His death He paid the ransom price for father Adam and redeemed him from his death penalty and thus incidentally redeemed all of his race, since all were condemned in Adam, while in his loins.

### **THEM THAT ARE ASLEEP**

The revised version makes this text still more clear than the common version. The words, "them that are asleep," should leave no doubt in the minds of any as to what the apostle meant. The sleeping ones, the dead, were still dead, still asleep, when he wrote, although this was years after Jesus had died for our sins and risen from the dead. Later on in this same wonderful resurrection chapter the apostle shows clearly both how and when all these sleeping ones shall be called forth from the tomb. He points out a first resurrection of holy blessed ones who shall come forth in the resurrection spirit beings, heavenly beings. This class will constitute the first resurrection, or, as the apostle puts it, they will share in "His resurrection," because they have shared also in His sufferings and in His death.

Here is further corroboration then that our Lord was not risen from the dead a man, but, as the apostle declares, He was "put to death in the flesh, He was quickened in the spirit a spirit being." Or, as he again declares, "Him hath God highly exalted and given a name above every name." Of Him the apostle again declares, that He is the second Adam the second life giver and head for the race, and he adds, "Now the Lord is that Spirit." He assures us that our Lord was manifest in the flesh at His first advent in order that he might suffer death on our behalf in order that He might pay the ransom price for Adam and his race by dying the just for the unjust to sacrifice Himself as the man Christ Jesus. His resurrection, then, was in the nature of a reward for His obedience unto death and placed Him back again on the spirit plane and far above angels, principalities and powers and every name that is named the express image of His Father's person." Eph. 1:21; Heb. 1:3



## CHRIST THE FIRST FRUITS

In a special sense Christ was the first-fruits of all who ever died in the sense that He was the first that should rise from the dead, as the Scriptures so plainly declare. Some have confusion on this point when they think of some three cases in the Old Testament and as many in the New Testament in which the dead were brought back to life before our Lord's death and resurrection. The explanation of how Christ could be the first that should rise from the dead, without ignoring these Scriptural cases, is a very simple one. According to the Scriptures, life and death are opposites; hence the very beginning of the working of death and imperfection in any being vitiates his life to that extent. He is no longer a living being but a dying being. From this standpoint Adam's dying began the moment the death sentence was pronounced against him, although he did not fully succumb to the death powers for nearly 930 years.

Christ Jesus Himself was the first one to come under the power of death and be raised completely out from under that power to full perfection of life and being. He was therefore in the highest and fullest sense of the word "the first-born from the dead" and "the first that should rise from the dead" (Acts 26:28), as our text declares, He became "the first-fruits of them that are asleep." This expression "first-fruits" surely has in it the thought of "after fruits" that as Jesus was the first to come completely from the power of death, so eventually others will be fully delivered.

The Apostle James (1:18) speaks of the church, "the body of Christ," saying that in God's plan "we should be a kind of first-fruits unto God of His creatures." Here we have an elaboration of the same thought, Jesus Himself was the first-fruits of all, and the church adopted and begotten of the Holy Spirit as the body members of the glorified Christ are declared to be with their head "a kind of first-fruits." This shows most distinctly that there are others besides the church for whom a blessing is in reserve a blessing of rescue from the power of sin and death by a resurrection. The Apostle Paul refers to this same participation of the

3H364

church with her Lord a little later on in his argument. After pointing out that the blessing of the Lord is to be upon two classes, a heavenly class and an earthly class, the one as the stars of heaven the others as the sands of the sea, and after pointing out that the church, the "elect," is to constitute this heavenly class of the first resurrection (vs. 40-44), the apostle proceeds to indicate that the resurrection of the church will bring the elect into the image and likeness of their Lord and Redeemer as spirit beings, while the resurrection of the world will bring them to the standard of human perfection represented in father Adam. He says, "As in the earthly such are they also that are earthy; as is the heavenly such are they also that are heavenly." Continuing to



speak of this heavenly class, the elect church, he says, "As we have born the image of the earthly we shall also bear the image of the heavenly." He proceeds then to point out a mystery or secret, assuring us that in the resurrection the Lord will complete that work of "change" which He has already begun in us in that our minds, our wills, have been renewed, "begotten again."

Progressing the apostle shows that it will be after the church shall have experienced this change from mortal to immortal conditions, from earthly to heavenly conditions that the promise of God through the prophet will have fulfillment, namely, "Death is swallowed up in victory. O, death, where is thy sting? O, grave (hades) where is thy victory? (vs. 54,55.) thus eventually the death of Christ operating first for the deliverance of the elect to the heavenly conditions will be made available to the world of mankind during the Millennial age to earthly conditions; to the intent that death itself may be swallowed up in victory that the power of the grave shall no longer prevail against the human family who have been "bought with the precious blood," but that all who will accept the divine favor then extended to them may come to a full victory through Christ over sin and over death and have everlasting life all others dying the second death from which there will be no redemption, no resurrection.

### **AFTERWARDS THEY ARE NOT CHRIST'S**

The apostle refers to Christ as the first fruits twice in this connection but evidently with a difference. In our text he speaks of Christ Jesus as "the first fruits of them that are asleep," while in vs. 22, 23 he draws a different picture in which he again speaks of Christ as the first fruits, here, however, signifying the entire Christ, Jesus the head and the church His body. He says, "For as all in Adam die even so all in Christ shall be made alive, but every man in his own order." He then divides off these orders of the resurrection and referring to the first order, namely, that of the church, (Christ the head and the elect His body) he styles these the first fruits, gathered during this Gospel Age. With the completion of these first fruits the second coming of Christ will take place and then will come the great harvesting of the world, the great ingathering from all the families of the earth the great time of blessing to all who were cursed in Adam and redeemed by the blood of Christ. Such as will be saved during the Millennial Age are here briefly referred to as "they that are Christ's at His coming" that is to say those who will become His during His presence, His parousia during the Millennial Age under the ministration of the mediatorial kingdom of the Millennial Age. That this is the apostle's argument is evident from the verse following which says, Then will come the end of the plan of salvation when the kingdom under the whole heavens will be restored to the Father, all wrongful authority and power having been put down and brought into subjection to God.

## INTELLIGENT EASTER JOYS

In proportion to our knowledge on any subject is our opportunity for joy and blessing therein. And thus it is that those of the Lord's people most clear in their knowledge of His word have the greatest joy and blessing in connection with every feature of His truth, including those precious things represented by this Easter Sunday. To these the import of the day is one of spiritual exhilaration and refreshment, their faith grasps the fact that our race condemned to death because of sin has been provided by the heavenly Father with a Savior and a great one that this Savior has already given His life as our ransom price, and been raised from the dead by the power of God to that high glorious station in which we recognize Him as King of kings and Lord of lords, possessed of glory, honor and immortality. We hail Him as the one who is to be the Lord of all in His coming kingdom and who is already the Lord of our hearts; Lord of all those who have heard and tasted of the grace of God, by faith, in advance of the world.

This Easter Sunday means still more than this; it speaks to us of our "adoption" through faith, to be "heirs of God and joint-heirs with Jesus Christ our Lord" in His heavenly inheritance and glory and work of the Millennial kingdom. It bids us wait with patience for our share in the resurrection which will complete the grand Easter morning, and following which the "Sun of Righteousness will shine forth with healing in his beams," to bless the sin-benighted world of mankind, "to give them beauty for ashes and the oil of joy for the spirit of heaviness and mourning;" to bid them to look up, and to help them rise up in the glorious restitution, which the Lord has promised shall be made available to "all the families of the earth." Acts 3:19, 21

Not only Easter Sunday but every Sunday celebrates the resurrection of our Lord and head and reminds us that we also are "risen with Him to walk in newness of life," and assures us that when all the members of the "elect" are completed, when all the trials and difficulties and testings and provings, the chiselings and polishings shall have been accomplished in us, the worthy shall be gathered by the Lord as His "jewels" and be manifested with Him in the glories of His kingdom. Let us wait with patience, with hope, and be of good courage and rejoice in any present privileges of suffering with Christ, in faithfulness to Him and the teachings of His word. Let us be assured by the words of the apostle, "God is not unjust to forget your work and labor of love, in that ye did minister to the saints and do minister." (Heb. 6:10) Let us be assured that every sacrifice made in the interest of the Lord's name and honor and cause and for His brethren's sake and in co-operation with His work of now electing the church will be appreciated by Him who readeth the heart and who knoweth them that are His; and who is giving to us such "exceeding great and precious promises, that by these we might become partakers of the divine nature." 2 Pet. 1:4

3H365

*“O! how precious, dear Redeemer,  
Is the love that fills my soul,  
I am thine and have this token  
While I’m running for the goal.*

*Lo! a new creation dawning;  
Lo! I rise to life divine;  
In my soul on Easter morning;  
I am Christ’s and Christ is mine.”*

[Allentown, Pa., April 14, 1907](#)

## **DEAD SHALL HEAR! HEARERS SHALL LIVE!**

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Lyric theater. In the afternoon his topic was “The Bible Defended To Hell and Back.” He had a very large and attentive audience. We report his morning discourse from the text, “Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live” (John 5:25). The speaker said:

The meaning of our text is obscure to very many. On the surface it seems to teach an absurdity, namely, that the dead would hear first and live afterward. Whereas, the ordinary thought would be that they would live first and then hear. But our Lord made no mistake in the statement, and the text is very ample of solution when once the right principles of interpretation are recognized. To get the proper signification of these words we must remember that from God’s standpoint only three members of our race have ever been alive: Father Adam and Mother Eve, during their period of innocence while in Eden, and our Lord Jesus Christ, whose life unimpaired by sin was transferred from a high plane of spirit being to human nature when he, in the language of the apostle, “was made flesh,” that he by the grace of God, “might taste death for every man” (John 1:14; Heb. 2:9). The scriptures consistently hold to this thought that nothing short of perfection of being is alive, and hence that Adam and Eve and all their posterity who shared in their fall immediately became dying creatures and could not be said to be alive.

The statement of Revelation 20:5 is in full accord with this thought. The thousand-year reign of Christ is described, and the resurrection of the church to glory and perfection of life in the kingdom is portrayed, and then the general statement follows that the “rest of the dead lived not again until the thousand years were finished.” It will be the work of the Millennial age to fulfill the meaning of our text to cause all mankind, all the dead, first to be awakened from the tomb; second, to hear the voice, the

message of the Son of God; and thirdly, if they will, to be raised by this message out of sin and death conditions completely, up to the full perfection of life as it was lost in Eden and redeemed at Calvary. But not until the dead world shall have heard the voice and obeyed it can they reach that perfection, the end which is designated as life. All the obedient then, having heard and having obeyed, shall live in the full sense of the word Adamic death, weakness, imperfection, will have no further power over them, because by the Lord's grace the work of the Millennial age will have raised them completely out of the sinful dying conditions.

### **ALL IN THEIR GRAVES COME FORTH**

The context (vs. 28, 29) declares that "all that are in their graves shall hear the voice of the Son of Man and shall come forth" unto resurrection. The intimation is very clear that the coming forth would not of itself constitute a resurrection, and this is corroborated by other Scriptures which tell us that the widow of Nain's son, Jairus' daughter and Lazarus were awakened from the sleep of death, or, in the Master's words, came forth from the tomb. None of these, however, lived again none of them were brought to perfection by their awakening. They were still under sentence of death, and were merely resuscitated for a brief time to die as others die under the death sentence. The first to rise to die no more was our Lord Jesus. His was a life resurrection a resurrection to perfection to life and being completely out of death. His, therefore, was an anastasis, or raising up absolutely. In harmony with all this is the testimony of the Scriptures that he was the "first fruits of them that slept." He was the "first born from the dead," he was the "first that should rise from the dead," and that "Christ dieth no more; death hath no more dominion over him" (1 Cor. 15:20; Col. 1:18; Acts 26:23; Rom. 6:9).

Accordingly, our Lord's words declare that after those in their graves shall have heard the voice of the Son of Man and come forth, unto those who have done good unto those who have pleased God, unto those acceptable to God through Christ it shall be a life resurrection or a raising up completely out of death, similar to that experienced by our Lord. Indeed, the resurrection of the church is elsewhere designated as the resurrection of Christ, who being the head and the church his body, the reckoning is that in his resurrection began the resurrection of the entire body. Hence the apostle declares again that his ambition was to have fellowship with Christ in his sufferings that he might also share in "his resurrection" (Phil. 3:10). But it is evident that those who will share in the life resurrection will be comparatively a very small proportion of humanity, because only a few have this testimony that "they pleased God," only a few have the witness of the word of God and of the Holy Spirit that they are accepted in Christ that they have been faithful to their privileges, opportunities and covenants. All others are grouped

by our Lord's words together under the general term, "Those who have done evil," those whose course God has not approved. For these our Lord declares there will be a "resurrection by judgments"--mistranslated in our common version a "resurrection of

HG366

damnation," but properly enough rendered in the revised version.

### **THE RESURRECTION BY JUDGMENTS**

Having in mind that the resurrection process is to bring the individual up to the perfection of life, it is readily discerned that the life itself will not be possessed until the resurrection process shall have been accomplished. The great mass of the world then, after coming forth from the tomb not all at once, but, as the apostle declares, "every man in his own order" will still be in death. The resurrection by judgments must therefore in the case of these signify a gradual raising up to life through a process of judgments, a process of rewards and punishments, correction in righteousness. There will be disciplinary in character, helpful, with a view to the enlightenment, instruction and uplifting of all from the sin-and-death conditions to absolute perfection of life.

Preceding our text (vs. 21, 22), our Lord makes this same distinction between the awakening the dead and the quickening them, or bringing them to perfection of life, and declares that, as the Father Himself has power to do this, even so he has given the same power to the Son. Then he tells the reason, the necessity, for giving it to the Son because, "the Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son even as they honor the Father also. If we inquire what judgment is this that the Father hath committed to the Son, the Answer--comes that it was not the judgment against father Adam in Eden, for that judgment was by the Father and the sentence was from the Father to death. The world, once judged in Adam and condemned, could not be judged again and condemned again until the first judgment was set aside. The decisions of the great supreme court of the universe must stand inviolate. To rescind the sentence would signify either that a wrong was done by the original sentence or that a wrong was done in the setting aside of a rightful sentence. The scriptures show how God, maintaining the original judgment or sentence of death against the race, has nevertheless planned that our Redeemer should pay the penalty for Adam and all involved through his disobedience, and that having paid their penalty he might grant them a new judgment, a fresh trial, for everlasting life. This, then, is what our Lord meant when He said that the Father had committed the judgment of the world to Him. What a blessed promise that the world of mankind was to have a fresh judgment, a fresh trial for everlasting life! How thankful we are that the Lord had mercy upon us, and provided the redemption

from the original sin and its death penalty, giving us thus an opportunity of a fresh trial or judgment at the hands of our Redeemer.

### **GOD HAS APPOINTED A DAY**

How fully in accord with the foregoing is the apostle's declaration that God hath appointed a day in the which He will judge the world in righteousness by that man whom he hath ordained the Christ, Jesus the Head, the Church His body. (Acts 17:31.) It would not have been appropriate that God should appoint a day for the judging of the world for the granting of a fresh trial for the world of mankind, to permit the willing and obedient to gain eternal life had it not been for the divine arrangement that through Christ the original sin should be atoned for and its sentence set aside. But that day has not yet come. The apostle speaks of it as future: it cannot come until its appointed time. It will be the "day of Christ" The Millennial day, a thousand years long. Hearken to the apostle's explanation, "A day with the Lord is as a thousand years." (2 Pet. 3:8.) This day of judgment is a day of the Lord, one of His own appointment, and for a great work it is none too long.

The Scriptures do indeed refer to that day as a very trying ordeal, but the minds of the Lord's people filled with the crude ideas from the "dark ages" fail to examine the word carefully enough respecting the character of the judgments of that day. When now we look at them carefully, discriminately, we find that the events of that day will be just such as we might reasonably expect in the program of the just and loving God and Savior. As the apostle pointed out, God has left the world very much to itself for several thousand years, not specially interfering either to reward or punish. Satan in the interim operating through the weakness of fallen humanity and deceiving mankind has imposed himself upon them as their god or ruler, whom unwittingly they serve. And he has imposed false doctrines too, defamatory of God and injurious to man, substituting the traditions of men for the word of grace and truth. For long centuries God has permitted Satan to wield vast influence in the world for evil not that He was unable to restrain the father of lies and to deliver the world from its bondage of ignorance and superstition and error, but because, so to speak, He uses Satan's power for evil as a great grindstone, in connection with which the Lord has not only been polishing His "jewels," His "little flock," but also to some extent been permitting the world to get lessons respecting the exceeding "sinfulness of sin," and the unsatisfactory wages every way which it brings. It will be because sin and error and falsehood and deceit have so long held power that the change which God intends to bring in will appear so radical and be so stoutly resisted, and bring in such terrible trials and difficulties upon the resisters.

The thousand-year day of judgment, will begin, according to the Scriptures, as a time of trouble which will involve the whole world, religiously, politically, financially, socially, “in a time of trouble such as was not since there was a nation” in such a shaking (Heb. 12:26) as will shake loose and utterly destroy everything that is evil or in sympathy with evil, injustice, untruth, etc. We need not stop to detail the awfulness of that time of trouble with which the day of judgment will begin whose types and figures were represented in the time of trouble upon the Jews and the overthrow of their polity, A. D. 69 and 70, and again later in the French revolution. These judgments upon the nations and systems, political, religious, civil, financial exposing, dashing to pieces and destroying may already be noticed as beginning in the world, and may be expected to reach a culmination of violence in eight years, according to our understanding of the Scriptures. Thank God, the judgment upon the nations will be short, as well as severe, and will accomplish the good designs of the Great Judge in humbling mankind and making them ready for the new institutions and arrangements of their

3H367

personal judgment or trial of that thousand-year judgment day, which will then be beginning.

### **JUDGE THE WORLD IN RIGHTEOUSNESS**

The apostle says that the world will be judged in righteousness justly, fairly, properly with a view to the blessing of all who will accept the instructions of that day and come into harmony with God, and with a view to the destruction in the second death of all who will reject the favors of that day of judgment. We want to get rid of the false conception of the day of judgment which has blinded and injured us from infancy that it would be a twenty-four hour day and simply signify a re-trial of the human family, the sending back to heaven or hell or purgatory whence they came of all the human family. No such penalty is taught in the Scriptures, but on the contrary the Lord's people are bidden to rejoice in view of God's glorious proposition that the world shall be granted a day of judgment. Harken to the words of the Prophet David, who exaltingly exclaims:



*“Let the heavens be glad  
And let the earth rejoice;  
And let men say among the nations,  
Jehovah reigneth.  
Let the sea roar and the fullness thereof;  
Let the fields rejoice and all that are therein;  
Then shall the trees of the woods sing aloud  
At the presence of Jehovah;  
Because he cometh to judge the earth.  
O, give thanks unto Jehovah for he is good;  
For His mercy endureth unto completion.”  
—1 Chron. 16:31-34*

I wish that those of you who are Bible students would take your concordances and note how many Scripture passages refer to “in that day,” “in his day,” etc. You will find wonderful things predicted of that glorious day when God’s kingdom shall be established in the earth, when his reign of righteousness amongst the people shall be inaugurated. It will bring blessings of restitution of all things which God hath spoken by the mouth of all the prophets since the world began to all those who obey the Word of the Lord in that time. It will bring chastisements to any of them who might be tardy in the learning of the proper lessons of life, and it will bring the second death to all others who willfully and deliberately reject the grace of God at the hands of him who redeemed us all. And the church of this Gospel age, the “very elect,” have been promised of the Master a share with himself in his throne, “in that day.” And it shall be a portion of their privilege to be the judges of the world, as it is written, “The saints shall judge the world.” 1 Cor. 6:2.

Let us now apply our text again, “The dead shall hear the voice of the Son of Man and they that hear shall live.” Not only the millions who at the inauguration of the kingdom will not yet have gone into the tomb, but also the millions who have already gone down into sheol, hades all these shall come forth, come forth to hear the words of the Son of Man, come forth to be judged, to be granted a trial under fair and favorable conditions of righteousness come forth to have the eyes of their understanding opened and the ears of their understanding unstopped, that they may hear and know distinctly the right from the wrong, and that they may demonstrate their characters by their acceptance or their rejection of him that speaketh to them from heaven.

### **THE HOUR COMETH AND NOW IS**

We should not overlook this statement of our text, that the hour for the dead to hear the Son of Man is not only a coming one, but that to some it “now is.” Ah, yes! to this other Scriptures agree, saying, “Blessed are your ears if they hear and your eyes if they see.” Some, a comparatively few in the present time, have ears to hear and eyes to recognize the grace of God in Christ. These in



the Scriptures are called the “elect,” the church of the first-born, etc. I trust that many in this audience are such as have heard the voice of the Son of Man. I trust further that these discourses, published weekly in some eight journals of large circulation, reach a considerable number of those who have heard the voice speaking from heaven. But there are two ways of hearing! The apostle speaks of some as forgetful hearers and of others as receiving the grace of God in vain, and he urges those who now are so fortunate as to hear the blessed message that they “refuse not him that speaketh from heaven.” Heb. 12:25.

The intimation of the apostle’s words is that to once hear the invitation of the Lord in a full and satisfactory sense, and to once repudiate his message with deliberation, would mean the full end of all privilege to such an individual would prove that under no circumstances would he be worthy of eternal life. True, the opportunities of the present time are less favorable in some respects than those that will obtain during the Millennium but in other respects the latter are much more favorable. The rewards of obedience in the next age will be granted human perfection by restitution processes eternal life as perfect human beings in a paradise restored. But the rewards of those who now hear, who now accept, who now follow the Lamb whithersoever he goeth, walking in his footsteps, are by faith, and are explained by the Apostle Peter to be “exceeding great and precious,” and he assures us that it is the divine will that through their influence upon our hearts and lives we might become partakers of the divine nature, with its glory, honor and immortality. O, yes! we who now hear have wonderful blessings, wonderful privileges, which more than compensate and offset the disadvantages of opposition from the world, the flesh, and the adversary.

### **THEY THAT HEAR SHALL LIVE**

Not only will it be true that hearing in the sense of obeying the Lord will bring the obedient of the world during the Millennial age up to the perfection of life at the close of the Millennium, but it is also true of those who now hear of the grace of God in faith and obedience. Indeed the operation now is much quicker than it will be for the world during the Millennium. We are reckoned as justified from our old sins and from all the blemishes that are ours through heredity, and from all the weaknesses

3H368

that are not willingly ours and that we are striving against. Then we are permitted to present our bodies living sacrifices to the Lord and to receive the begetting of the Holy Spirit to a newness of life, and thenceforth, according to the Lord’s word, we are new creatures in Christ Jesus old things and the old nature have

passed away and all things have become new. After we believed it was the work of a moment to make a full consecration of our hearts to the Lord and to receive the anointing and begetting of his Holy Spirit.

There the new life began not in its perfection, however. As new creatures we needed, as the apostle explains, the milk of the word that we might grow thereby; later on we needed the strong meat, that we might be strong in the Lord and in the power of his might, and that we might be overcomers, conquerors, fighting a good fight in our hearts, keeping the faith, and so far as possible keeping our bodies under or in subjection to the new mind, the new creature. Of these the Lord declares in the context that they have “everlasting life and shall not come into condemnation (judgment), but have already passed from death unto life.” (v. 24.) They will not come into the judgment of the world during the Millennial age, for by reason of hearing the voice of the Lord now and rendering obedience to that voice, they are already accepted to eternal life as new creatures. All that there is for them henceforth to do is to maintain their fidelity to the Lord and the principles of righteousness for which he stands, doing their very best to fight a good fight. All else pertaining to their interests the Captain of their salvation, the heavenly Bridegroom, will see to. For them he will provide the necessary trials and difficulties, giving meantime the necessary encouragements and joys, and will bring them off conquerors and more than conquerors through him who bought them with his precious blood.

*“A little while, our trials will be over;  
A little while, our tears be wiped away;  
A little while, the power of Jehovah  
Shall turn the darkness into gladsome day.”*

*“A little while! ‘Tis ever drawing nearer—  
The brighter dawning of that glorious day.  
Blessed Savior, make our spirit’s vision clearer,  
And guide, O guide us in the shining way.”*

**Massillon, Ohio., April 21, 1907**

## **LO, I AM WITH YOU**

Pastor C. T. Russell, of Allegheny, Pa., preached here twice to large and attentive audiences. We report his discourse, the text of which was Matt. 28:20. He said:

In our text we have one of the very last assurances that the Redeemer gave to His followers after His resurrection and prior to His morning Ascension. It has been a source of comfort to many of us in that it implies a protecting care on the Lord’s part over all the interests of all those who are truly His; and it has

also been a source of protection to many as they have realized not only the Lord's power to see their difficulties and to deliver from them, but also His knowledge of their course in life their sins of omission and commission, their successes and their failures. Nevertheless many of the Lord's people have had perplexity in respect to how they should understand this promise. If it were a fact that the Lord really went away and promised that He would come again in the end of the age to receive His people to Himself, how could He be present with them always in the interim? If, as He said, He ascended to His Father and our Father, to His God and our God (John 20:17) how could it be that He could be always with us? If He sat down with the Father in His throne how could He be still with His people in the world? Moreover, how could He be with all of His people wherever two or three were not together in His name, as on another occasion He promised?

In order to comprehend intelligently and appreciatively these promises of the Lord we must have in mind the great change which He experienced in His resurrection. It was after His resurrection that He said to His disciples, "All power in heaven and in earth is given unto Me." It was after His resurrection that He appeared in their midst, the doors being shut, and later on vanished from their sight, the doors still being shut. It was after His resurrection that He appeared in various forms during lengthy intervals throughout the forty days between His resurrection and ascension. It doubtless caused the early disciples considerable confusion of thought at the time the words of our text were uttered. Nevertheless the Lord's words were fulfilled to them, that many of His parables and dark sayings while with them would be much better understood after Pentecost, after the holy spirit had been imparted to them. As the man, Christ Jesus our Lord, practiced no legerdemain He did not appear and vanish either frequently or even once. He was subject to the same laws and rules that govern other human beings, except as respects His exercise of the holy power committed to Him in governing sea, waves, disease, etc. The change which He experienced in resurrection explains the entire situation and prepares us to understand our text.

### **NOW THE LORD IS THAT SPIRIT**

"There is a natural body and there is a spiritual body," wrote the apostle. (1 Cor. 15:44.) Our Lord was a spirit being in the beginning prior to the time when "He was made flesh and dwelt among us." (John 1:14.) During the thirty-three and a half years of His life He was a human being subject to the usual conditions of humanity except where, with the Father's sanction, He was the Finger of God, used the Holy Spirit, the holy power of God in the working of miracles; but in His resurrection from the dead another change occurred, transforming Him back again to the spirit plane of being. Thus the apostle explains the resurrection,

saying, "Sown a natural body, raised a spiritual body; sown in weakness, raised in power." True, these words are used to describe the resurrection of the church,

3H367

the body, the bride of Christ; but His assurance is also all who share in this first resurrection are sharing in His resurrection, and the change which thus comes to us as His members is merely an experience of what our Lord already enjoyed when the Father raised Him up by His own power. The Apostle refers to this again, saying: "Now the Lord is that spirit" He is a spirit being. (2 Cor. 3:17) The disciples called Him Lord and Master when in the flesh and they did well for so He was, and He is still the Lord and Master to all who are truly His, though now in a more glorious condition the heavenly. He did humble Himself and took the bondsman form for the "suffering of death," as the apostle assures us (Heb. 2:9), but Him hath God not only raised from the dead but highly exalted, not only to the spirit plane of being, but to the highest place in that plane making Him partaker of the divine nature, "far above angels, principalities and powers, and every name that is named. (Phil. 2:9,10)

### **OMNIPRESENCE IS UNSCRIPTURAL**

We should guard ourselves against unscriptural thought in connection with our heavenly Father, our Lord Jesus and all the spirit beings. Someone long ago asserted of these that they were omnipresent; that is to say, spirit beings could be present everywhere at the same time. This unscriptural declaration has been fruitful of much confusion and error, and may safely, therefore, be attributed to our arch-enemy and adversary, the devil. It seemingly honors God, but in reality paves the way to His dishonor and to the confusion of His people. As an illustration of the confusion that may come from this false doctrine of the omnipresence of God and Christ and the angels note the absurdity built upon it by the theosophists, Christian Scientists and, to some extent, by others, errors to which those are liable who receive this doctrine of omnipresence as scriptural.

The argument as used by some of those referred to is that God is everywhere present, therefore, He is in this stone, He is in that piece of wood, He is in that piece of metal, He is in my body, He is in the horse or the sheep, He is everywhere. Such absurdity! Who could believe it, do you say? We Answer--that many people have twisted and warped their minds gradually to the acceptance of these absurdities. These now proceed to say, in what way is God in the wood, in the stones, in the iron, or in the trees, in the sheep or in the dog? and they Answer--their own question, saying, God merely signifies good, and in one sense of the word good is useful; hence, to say that God is in the wood is merely to say that there is something useful in that wood. It can

either be used in the construction of buildings or furniture or as fuel, there is something good in it. The same way the argument applies to animals, metals, minerals; they are all good for something, and if good means God, then God is in them all.

If to some one this appears a harmless kind of error, let him not conclude that he is right without further investigation; he will then perceive that by the time he has reduced God to signifying merely good he has destroyed his conception of God as a being, as a personality. Or, if it be Christ that is thought of as being omnipresent, then the personality of Christ is thus blotted from the mind, and instead of God and of Christ we merely have principles of goodness and justice and love. What a fearful loss this is to any one who has ever had a personal God and a personal Savior. But it does not come in suddenly; that would be too shocking and would be repulsive. It comes in gradually. First, the absurdity of it is amusing; then an endeavor is made to see if we could get our minds to operate after the manner of those who reach this conclusion; and the next step is that the possibility of looking from the standpoint of another proves that that other standpoint is correct. Thus gradually, too, many lose their faith, not having any substitute whatever and indeed it is impossible to find a substitute for God and for a Savior.

## **RETURN UNTO THY REST, O MY SOUL**

**(Psa. 116:7)**

Whenever through curiosity or any other reason our hearts or minds remove to any other foundation than that which is laid for us in the word of God, our entire Christian faith and its rest are more or less shaken. And this should alarm us, but our adversary is adroit, and we are handicapped by the errors received from the "dark ages" and by the subtlety of the argument that to deny the omnipresence of God would be to seriously dishonor Him; and thus some well-intentioned souls, not however from the class the Lord is specially selecting or electing now, wander from his pasture and care, neglecting the Shepherd's voice. He will doubtless recover them in due time, but meantime how great their loss in connection with the privilege of this Gospel age, joint-heirship with their Lord, the heavenly Bridegroom. Only occasionally does one of the truly spirit-begotten sheep, thus neglecting the voice of the Shepherd, wander into these forbidden paths. We may be sure that the Shepherd will call after them in various ways, because they are His, and it is for them to hearken to the text we have quoted, "Return unto the Lord, O my soul, for He hath dealt bountifully with thee."

Where else can we find such good nourishment, such refreshment, as in the word of God? Those who have tasted that the Lord is gracious, and who have come to any appreciation of His word, should very soon realize the emptiness of the error and should quickly seek for the old paths. What rest of heart could

there be for any who once had real fellowship with the Lord as a person, and who have learned to know Him through His word and through His providences what rest could such have in the barren wastes of speculation, which teach that He is merely a good principle that may be found anywhere, in sticks, stones, beasts and birds and creeping things. "Return unto thy rest, O my soul." Rest thee in the precious promises of God's word; know Him as thy Father, and His glorious Son as thy Redeemer and Instructor; hearken to His voice, to be sanctified through His truth; make ready as the virgin bride of Christ for the nuptial feast, so long promised and to be enjoyed to the close of this age, when the elect shall all be completed and enter into the joys of their Lord, and with Him begin the great work of blessing the world uplifting it out of sin and death to all that was lost, to Eden and perfection and the image of God.

3H370

### **THERE AM I IN THEIR MIDST**

Coming then to the Scriptural proposition that the Lord Jesus did personally ascend to the Father a spirit being, and that nevertheless He did promise to be with His disciples wherever they might meet in His name throughout this Gospel age, we inquire in what sense is He present with us? The Answer--comes from the Master's own words. He informs us that He and the Father take up their abode in the minds of those who are truly consecrated to the divine will. But how? The Answer--is by His spirit, which dwells in us. Here again confusion comes to many minds, and they say, "Yes, the Holy Spirit; but how can the Holy Spirit be in my heart and in the heart of another Christian on the other side of the globe and in the hearts of all Christians throughout the world? How can the Holy Spirit be everywhere present?" Their difficulty is that they think of the Holy Spirit, not as the Scriptures present the matter, but along the lines of the errors which were introduced into the church as early as the third century, but which are quite unscriptural. They think of the Holy Spirit as a person. Of course a person could not be in your heart and in my heart and in the hearts of all the Lord's people everywhere at the same moment; it is an absurdity to think so, and no Scripture gives any warrant for it.

What the Scriptures do tell us, and what we can understand and what we can appreciate as reasonable, is that the Holy Spirit is the spirit or influence or power of the Father and of the Son, and this power or influence we can readily see can be exerted by the Lord everywhere. When we think of the meaning of the word spirit in the Greek, *pneuma* and that it signifies that which is powerful but invisible, we can see why angels are called spirits and why God Himself is declared to be a spirit, and how the Lord Jesus is called a spirit because all of these have power but are invisible to men. But the word spirit has still further reaching signification; it applies to any influence or power proceeding

from any human being or a spirit being, because that power or influence is invisible. Thus, for instance, the Truth has power over the minds of men and thus over their conduct; hence it is spoken of as the spirit of Truth, the power of the Truth. So we read of the spirit of man, the power or influence of a man; so we read of the spirit of life, the power or energy of life, and again we read of the spirit of a sound mind, or a well-balanced disposition or judgment. These are illustrations of the Scriptural use of the word spirit; and we find on the other hand that the same word spirit, with the same meaning, is used in an evil sense, as, for instance, the spirit of wickedness, the spirit of sloth, the spirit of evil, the spirit of deceit, the spirit of dishonesty, the spirit of untruth, the spirit of the devil.

As there can be a spirit or power or influence exercised by man upon his fellow men and upon the lower animals, is it unreasonable to believe that the Great Creator, Himself a spirit being of the highest order, is able to exercise an influence upon the hearts of men through the Truth, or through a thousand agencies or channels which He may use? And would not this influence or power proceeding from God be, like Himself, holy? And is it not therefore properly called the Holy Spirit, the spirit of the Father? And since the Son is in full accord with the Father, is it not appropriate that we read that the spirit proceeds from the Father and from the Son? And can we not distinguish between this power and influence exerted by the Father and the Son upon us and by a spirit being? We can see how this influence can be exerted throughout the whole world upon all of the Lord's people everywhere and at one time, but it would be monstrously unreasonable to ask anyone to believe that a spirit being could be present in all hearts, in all minds, the world over.

### **THE PARAKLETOS THE COMFORTER**

It will be remembered that our Lord, consoling His disciples, promised that after He had ascended to the Father He would send them the Holy Spirit, which would comfort them and be with them as His representative. His words are: "I will not leave you comfortless; I will come unto you." Hence the Holy spirit in the Lord's people is to them instead of the Lord Himself throughout this Gospel age. And what comfort they have received! What a blessing! What rest of heart! Not through having a person, or trying to believe in such an impossibility as that a person should be in each one and everywhere at once, but with the right understanding that this spirit or power or energy from the Lord Jesus is with us for our comfort, guidance and edification. What beauty and simplicity we find in this message from the Word.

While day by day the world, as represented by scientists, is finding what it considers to be natural laws governing the universe, which to them do away with the necessity for a God, the Lord's people, on the contrary, are finding in these same modern discoveries fresh evidences of the truthfulness of the



Lord's Word and fresh help in understanding the modus operandi by which the Lord fulfills His gracious promises. For instance, a very few years ago the electric telegraph was unknown; yet today through a little wire a current may be sent which will communicate thought to the end of the world. If man with his limited energy and capacity can be guided by the Lord to the use of such a power in such a marvelous manner, shall we not say that the Great Creator Himself could do as much, and far more? If today, by the use of the telephone, we can speak to a little hole in the wall in our private room and communicate with a friend miles away in a private room without another ear to hear, shall we say that God, who arranged all the laws of nature, has no power to communicate with His people? Coming to the marvelous wireless telegraphy, we see in it something that still better illustrates the power of God through the Holy Spirit to communicate with, to cheer, to comfort, to assist, to direct as He may please any and all of His people anywhere, everywhere. Let us then appreciate rightly the meaning of the Lord's words that He will be with the twos and threes, that His Holy Spirit would comfort them, that this power from the Father would be a blessing to them during the period of His absence.

Is it asked, why then was it necessary that Jesus should leave His people and go to the Father before the holy spirit should come? We Answer--that such a delay would not have been necessary if the holy spirit were a person, but was necessary because the holy spirit is an influence,

3H371

a power, from the Father and from the Son. To get the matter before our minds let us remember that mankind had been ostracized by his Creator, cut off from fellowship and placed under a curse or sentence of death because of sin. Let us remember that God had so arranged the matter that He could not deal with any of the race as sons and adopt them by His holy spirit until after they had been redeemed by the precious blood of Jesus. Let us remember that it was not only necessary that Christ should die for our sins, but as the scriptures explain it was then necessary that He should ascend on high to the presence of God, there to present on our behalf the merit of His sacrifice. It was as a result of this presentation that the forgiveness was granted to all those who believed, and who turned from sin, and who have consecrated themselves irrevocably to the Lord as members of the body of Christ. The holy spirit, or influence or power from the Father and from the Son was extended then at Pentecost first to these in this begetting sense, and since then the same spirit has still continued, with the church and was made available to all who in sincerity and truth turned from sin and in faith turned to Jesus, and in consecration presented their all to Him. These are inducted into the family circle, these come under the influence of the spirit of the truth, not only as it is presented to us in the word



of God, but as it is communicated also by the various members of the body; and these coming into fellowship with the Lord, who have His approval, come under the special influence or power of the holy spirit as their comforter, their guide.

### **UNTO THE CONSUMMATION OF THE AGE**

It was not merely to the disciples of our Lord's day that this promise was made, nor does it contain the thought that His second coming would be in a few days or months or years. We have quoted the marginal reading which we think is much to be preferred, since the word in the Greek here does not mean "world" in the sense in which we use that term today, but signifies epoch or period. Our Lord Himself intimated that there would be a gospel age, at the close of which He would come to gather His elect and to establish His kingdom, which He promised them they should share with Him, saying, "Fear not little flock, it is your Father's good pleasure to give you the kingdom (Luke 12:32); and again, "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21); and again, "Pray ye, thy kingdom come, thy will be done on earth as it is done in heaven." Matt. 6:10.

How gloriously this promise has been fulfilled all do not know. Only those who have taken the direct steps of faith and obedience and consecration, and who following these have received the begetting of the holy spirit only these have received the comfort, only these know of the joy and peace and blessing. Others, numbering amongst them many that are noble, many that are great, many that are well meaning, many that are wise according to the course of the world, could not testify on this subject, because they have not come under the conditions and have not received this blessing and have not had the presence of the Lord through His holy spirit. They are incompetent to testify in the matter, and should not repudiate the Lord's assurance of His presence and aid and comfort without testing the matter by obedience to his directions.

Moreover this appreciation of the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of the Son, the holy spirit, the spirit of a sound mind, the spirit of wisdom, the spirit of sympathy with one another, the spirit of holiness, is a progressive work. As the apostle explains, we may be more and more filled with the spirit, filled with all the fullness of divine power, filled with more and more of the spirit of devotion and more and more with the spirit of holy joy and reverence and rejoicing in the Lord. Those who have not yet started considering the precious privilege of having the friend above all others, a companion ever near and ever dear, the supervisor of our interests, who according to His promise is working all things for our good. Let those who have already tasted that the Lord is gracious, drink still more deeply of His cup and be still more filled with His spirit of love and devotion and holiness. Yea, let

us all appreciate more and more the benevolence of our heavenly Father and our Lord in the wonderful arrangement He has made for us during this period of our schooling and instruction and preparation for the glorious place in the kingdom to which He has called us as His bride and joint-heirs, that we may thus be qualified and prepared to extend the blessing of his spirit of holiness and truth eventually to all the families of the earth.

[Allegheny, Pa., May 5, 1907](#)

## **HE ASCENDED UP ON HIGH**

Pastor C. T. Russell preached to his home congregation in Carnegie hall today on "The Ascension of Christ." His text was, "When he ascended up on high he led captivity captive and gave gifts unto men" (Eph. 4:8).

The anniversary of our Lord's Ascension falls in this week on Thursday next. After his resurrection the Lord remained for forty days with his apostles, instructing them before he ascended. His instructions, however, consisted largely of the experimental lessons he gave his apostles rather than in particular words. So far as the record shows, he was seen altogether eight times during those forty days, and apparently only for a few moments on each occasion. No lengthy discourses are recorded, no detailed explanations excepting on the day of his resurrection, when walking with the two disciples to Emmaus, as a stranger, he expounded unto them the Scriptures, showing the necessity for Christ's death and his resurrection on the third day. On the other occasion he seems to have been intent upon allowing them to draw certain inferences from the manner

3H372

in which he made himself known. He identified himself as the same Jesus, who but a few days before had companied with them, eating, sleeping, discoursing, as had been his custom throughout the three and a half years of his ministry. But now, since his resurrection, they were to learn that the same Jesus had somehow changed, and, like the angels, were present with them frequently, yet invisible, and appearing from time to time only as some necessity would make a manifestation expedient. Thus they were to learn and did learn that their Master was no longer dead but alive, and that he was no longer a human being, but a spirit being, clothed with powers which were exercised by the holy angels throughout the Jewish dispensation, namely, the power to appear as men in a body of flesh and clothing as others.

If it is argued that so long a delay as forty days was unnecessary to give such practical instructions and illustrations, we reply that the Lord did not so consider the matter, and that even we can see the necessity for all that was done. The majority of the instances

of manifestation were at the beginning of the forty days, one-half of them on the resurrection day, three of the appearances being near the close of the forty days, it follows that during the majority of the forty days the disciples had no communication with our Lord whatever. Evidently his intention was that the novelty of the matter should wear off, and that he would be with them to establish and start them afresh upon the new lines to be pursued from Pentecost onward. The result of their having no communication with him for so long a time is seen in the fact that the disciples began to go back to the ordinary pursuits of life, Peter, James and John, in organizing their old fishing business. This gave the Lord the opportunity of manifesting himself to them, again showing his power to either give or withhold prosperity in their fishing enterprises or other pursuits, and gave the further opportunity of instructing them that they should feed his sheep and his lambs, and in general continue the work which his ministry had merely begun, and which would be more effective in the future than in the past because of his sacrifice and because he ascended to the Father to present that sacrifice on behalf of those who already believed and on behalf of all who would subsequently believe, and to pour out upon his consecrated followers the holy Spirit, the Comforter, to guide them in all the journey of life and to direct them in his service.

### **HE WAS PARTED FROM THEM**

Having finally accomplished all that was necessary in the way of their preparation for the future, and having instructed them to tarry at Jerusalem, there to await the outpouring of the holy Spirit upon them as his qualifying power for their ministry in his name, our Lord led them to the Mount of Olives, blessed them, and in the act gradually disappeared upward, a cloud receiving him out of their sight. We are not from this to understand that Jesus took a body of flesh and bones to heaven. On the contrary, the Scriptures distinctly state that flesh and blood cannot inherit the kingdom of God. We are to remember the change which our Lord experienced in his resurrection, and that it was similar to the one which his faithful followers will experience in their resurrection, of which the apostle says, it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. We are to remember that our Lord was thus raised a spirit being, and that "now the Lord is that Spirit" (2 Cor. 3:17).

We are in our minds to associate this with his appearing and disappearing during the forty days, his demonstrations that he was no longer a man, subject to human conditions, but that he was a spirit being, who could come and go like the wind, as he had previously explained to Nicodemus (John 3:8), and that as spirit beings in times past had appeared as men and as a flaming fire in a burning bush, so our Lord had the power to appear in the flesh, sometimes in one form and sometimes in another;

sometimes garbed after one manner and sometimes in another the gardener, the stranger, a sojourner, and sometimes in a body similar to the one which had been crucified, bearing the marks of the nails and spear-thrust. We are to remember that these bodies were organized at the moment that he materialized on the spot sometimes in the upper room and sometimes elsewhere. We are to remember that when he accomplished his purposes of instruction and illustration he vanished out of their sight, and the fact that the doors were shut neither hindered his coming or his going. Thus it will be with all of the church of the first born who will share in the first resurrection, as our Lord explained the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one born of the Spirit. We are now begotten of the Spirit, but then we shall be born of the Spirit, and have spirit bodies, and in that respect be like unto the angels, able to go and come like the wind, invisible to men except as some manifestation shall be necessary or desirable.

So then when our Lord ascended gradually disappearing upward it was a further part of the great lesson He was teaching his disciples respecting his Ascension. How else could they have known that He had gone? How else could a great spiritual truth be taught to natural men? We are to remember that the apostles were still natural men because, as we read, "The holy spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) Hence all the instructions given to the apostles were suited to them as natural men and as such are helpful to all natural men attempting to approach God before they have received the begetting of the holy spirit and the ability to understand spiritual things. We can see that the entire procedure of our Lord was designed as an assistance to the faith of the apostles and all who should afterward believe on Him through their word: We can see that no other method of instruction on this subject would have been so satisfactory, so conclusive. The body in which our Lord had appeared as He ascended in their sight and was received into the cloud was of course an earthly body in heaven. He did not need such a body before He was made flesh, and He did not need it now, since He had again been made a spirit being.

### **HE LED CAPTIVITY CAPTIVE**

The apostle in our text is quoting the words of prophecy from Psa. 68:18, which reads, "Thou hast ascended on high; yea, for the rebellious also, that the Lord God might dwell among them." The apostle by inspiration applies

3H373

these words to the Lord Jesus. He tells us that the gifts that were given, mentioned in the passage, were those conferred upon the church at Pentecost, the gifts of the holy spirit, and which as fruits of the spirit still continue with the Lord's consecrated

people, His servants and handmaidens. We may discuss these gifts on the anniversary of Pentecost, but on this occasion let us look particularly at the captivity which Jesus led captive. What does this expression signify? Some have suggested that it means that He led his own captivity captive; that is to say, that He had been a captive in death and that His Ascension implied his victory over death. But this evidently is not the meaning intended by the apostle, whose thought rather is as expressed by some translators, "Ascending on high He led a multitude of captives and gave gifts to men." What captives? What multitude of captives? How and where?

In answering the question we are reminded of our Master's teachings, which are summed up in the statement of the prophet Isaiah, who likens the human family to prisoners and compares the tomb to a great prison house. Twice does the prophet declare the deliverance of these prisoners: He represents our Lord as saying, "He (Jehovah) hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." (Isa. 61:1) And again the prophet declares that Jehovah God gave Christ "to open the blind eyes, to bring out the prisoners from the prison house and them that sit in darkness out of the prison house." (Isa. 42:7.) Moreover we find that our Lord quoted at least one of these prophecies and applied it to himself and his own preaching, saying, "This day is this scripture fulfilled in your ears." The essence of his preaching was the opening of the prison doors and setting at liberty the captives of sin and death. He repeatedly told that he had come into the world to seek and save that which was lost to give his life a ransom for the prisoners. He repeatedly emphasized the resurrection hope, the hope for release of the prisoners from the dungeon of death. He declared, "I am the resurrection and the life," "No man cometh unto the Father but by me" there could be no reconciliation to the Father and no recovery from death except through the Redeemer.

Hearken again to his words: "Marvel not at this; for the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and shall come forth; they that have done good unto the life resurrection; they that have done evil unto the resurrection by judgments." (John 5:28,29.) Here then we have the testimony of Jesus and the prophets respecting the great work he came into the world to accomplish the release of mankind from the bondage of sin and death. But the power to release could only be accomplished by our Lord's own death, only by becoming our Redeemer could he become our Deliverer. In his own words the key to hades, the right or power to open the prison house of death and to bring forth the prisoners, came into his possession by reason of his death. He bought us with his own blood, bought Adam and all of his posterity the world of mankind in general. Jesus Christ by the grace of God tasted death for every man, and the assurance of the scriptures is that in

due time every man shall profit by this redemptive work each and all shall be set free from the bondage of sin and death and have opportunity to return unto the Lord and demonstrate their loyalty to him and his righteousness, and to attain again to all that was lost in Adam.

### **TIMES OF RESTITUTION**

We are not to get the thought, however, that the Lord at his Ascension led up to heaven a multitude of captives who previously had been in death. The captives are still dead, they are still in the prison house. The time has not yet come for the Great Redeemer to fulfill toward the race the promised work of calling them from the tomb, an example, an illustration of his power to do which was given in the case of Lazarus and others. Not only do the Scriptures teach that the resurrection is to be accomplished at the second coming of Christ and that meantime our friends in general “sleep in Jesus,” waiting for the time when he shall call the prisoners forth from the tomb in the Millennial morning. If corroborative testimony on this point is desired by any, it is found in our Lord’s own words, “No man hath ascended up to heaven save he which came down from heaven.” (John 3:13) But still more, if possible, to the point is the testimony of St. Peter respecting the Prophet David, whom the Apostle Paul mentions as one of the ancient worthies who had God’s approval. St. Peter says, “David is not ascended to the heavens,” and he uses these words after our Lord had ascended up on high and after he had received the power of the Holy Spirit at Pentecost.

The entire testimony of the Scriptures agrees that the resurrection of the dead the resurrection of mankind from the power of sin and death to the original perfection lost in Eden does not belong to the present time, but to a future age following our Lord’s second advent. Mark the apostle’s words explanatory of these, uttered after our Lord had ascended on high. He says: “Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” Since, then, we see that Jesus did not take with him a multitude of captives of sin and death when he ascended on high, when we see that the time for their deliverance is still future, when we see that before their deliverance the church must be gathered and taught and chiseled and polished and refined and made ready for the first resurrection to be the bride, the lamb’s wife and associate in his Millennial kingdom and in its work of blessing the world when we see these clear teachings of the Scripture, we inquire what then is meant by the statement that “he led captivity captive,” or

## LED A MULTITUDE OF CAPTIVES

We Answer--that the meaning is that the value of our Lord's death was the ransom price for Adam and all of his race, and hence, although none of these were then led forth from the tomb, nevertheless, he who redeemed them might properly be spoken of as the great Victor who had conquered the power of death and who had delivered the captives, since power to accomplish this delivery was to be secured through the merit of his sacrifice and the great work itself fully provided for, merely awaiting the convenience of the great Deliverer and the program which the Father

3H374

had outlined in his great plan of the ages. In this prophetic sense our Lord's death and resurrection and Ascension meant the deliverance of the entire groaning creation from the bondage of sin and death in God's due time—"every man in his own order, Christ the first fruits, then they that are Christ's at his coming" his parousia, his second presence, during the Millennium.

Thus we see that the deliverance of the captives, the resurrection of the dead, is in the Lord's plan divided into classes every man in his own order or rank; one classification, the first classification, sometimes called the first resurrection, includes merely the church class, the elect, for it is written, "Blessed and holy are all they that have part in the first resurrection." Another classification is mentioned by the apostle in Heb. 11:39-40, where, having described the overcomers of the past, he says that "they without us shall not be made perfect, God having provided some better thing for us." In other words, the church of this Gospel age, the bride class, ranks first in the divine order of deliverance from the power of sin and death, and through the glorified Christ; the Ancient Worthies will subsequently be delivered from death to perfection of life on the earthly plane, and then every man in his own order, the residue of the world sleeping in death, in the prison house, will be delivered.

Not only will they be delivered from the unconscious condition of death, represented as a sleep but after being awakened the captives will be released. This was illustrated in the case of Lazarus. At the Lord's command Lazarus came forth, he was awakened, rescued from the prison, death, but he still was bound with the grave clothes, and our Lord instructed that they loose him and set him free. Similarly the world when awakened will still be under the bondage of weaknesses of the flesh as at present, and, it will be the work of the Millennial age to release these bonds and set fully free from the dominion of sin and imperfection all the members of Adam's race redeemed by the precious blood of Christ. Thank God that in that glorious epoch everything will be favorable to those whom the great Deliverer has purchased, and whom he is willing to make free indeed if they will but hearken to his commandments and avail themselves



of the privileges which his kingdom will supply. The great enemy Satan will then be bound for a thousand years and be unable to injure or deceive and every influence surrounding them will be favorable, and the Lord's judgments everywhere present to chasten them for misdeeds and to reward and bless and uplift them in response to their good intention and good effort. Thus the actual leading forth of the multitude of captives, the twenty thousand millions of the human family gone down to the sleep of death, comes during the Millennial age to the vast majority of the race. As for those who will refuse to hear the voice of the great Deliverer refuses to obey him, we are clearly informed that their portion will be second death. We read, "It shall come to pass that every soul which will not hear the prophet shall be destroyed from among the people." Acts 3:23.

### **NOW YE ARE FREE**

We have taken a general view of the divine work of rescuing the human family, but now come to a special feature whose provisions have been limited by the Lord. During this Gospel age some of these prisoners of sin and death have been delivered in a measure from their captivity. The church, believers, whose eyes and ears have been opened by the Lord's favor and who have seen and comprehended to some reasonable degree the message of divine mercy, in advance of its coming to the world, have passed from death unto life they are reckoned as having been delivered from the bondage of corruption into the glorious liberty of the sons of God. (Rom. 8:21.) These, however, are still subject to the weaknesses and frailties of the mortal body and to the besetments of the world, the flesh and the adversary. Only in the spirit of their minds do they readily enter into the joys of their Lord now. They, too, must wait until the dawning of the Millennial morning, but they have the promise that "shall help her right early in the morning." Psa. 46:5.

We perceive that now we are free to the extent that we possess knowledge and faith and exercise these; we are legally free, though actually still bound with the bondage of corruption, as the Apostle declares, "We cannot do things that we would." Our ground for rejoicing by faith is that God is reckoning us and dealing with us, not according to the imperfections of our imperfect bodies, but according to the perfection of our new minds. If the new mind is loyal to him, in other words, if we are pure in heart, pure in intention, in endeavor, we may be sure that he, who has begun the good work in us will complete it, and he has informed us that the time of its completion will be in the First Resurrection, when we shall be made like him and share his glory and see him as he is. Meantime he that hath this hope in him, he who is thus set free, he who realizes that God is counting



him not according to the flesh but according to the spirit, will surely purify himself to the extent of his ability, even as he recognizes the perfect pattern of the Lord as the standard for all those who are seeking to walk in his steps.

The release that has come to us is very different from the one which will come to the world. Theirs will be an actual release, though of gradual accomplishment, as each shall come to a knowledge of the Lord and to obedience in harmony with that knowledge; each shall have divine assistance upward and onward, out of the sin and death conditions at present prevailing in his body and will step by step attain all that is meant by the Apostle when he speaks of the glorious liberty of the sons of God, into which he assures us the entire groaning creation shall be delivered all who desire this inestimable blessing. All others, according to the divine provision, are to be cut off in the second death.

3H375

[Boston, Mass., May 19, 1907](#)

## **THE ANTITYPICAL PENTECOST**

Pastor C. T. Russell, of Allegheny, Pa., preached here twice today. In the afternoon in Tremont Temple an immense audience heard him, while many were unable to gain admission. His topic was "The Overthrow of Satan's Empire." We report his evening discourse, delivered in Berkeley hall, from the text, "When the day of Pentecost was fully come they were all with one accord in one place... and they were all filled with the Holy Spirit". (Acts 2:14) He said:

Upon this, the anniversary of Pentecost, it will not be inappropriate that we examine into the significance of the great event which, more than eighteen centuries ago, started the gospel church, inaugurated the Gospel dispensation. Let us, therefore, inquire of the word the significance of the event in type and antitype. The type was connected with the Jewish system of Sabbaths. The Jubilees could be observed only in their own land, the day and year might be observed anywhere, even when they were in the land of their enemy, in captivity. The year Sabbaths were each seventh year, and when a multitude of these had been reached, seven times seven years, the cycle of forty-nine years was followed by a great Sabbath year or fiftieth, called the jubilee, which to the Jew meant a time of restitution, freedom, a returning from servitude, the reuniting of the homes and families of those who had fallen into debt and had been scattered in consequence. It meant a return to the original patrimony, inheritance in the land, for nothing could be sold or invested in any manner in the fiftieth year. That year everything must be returned to its former estate. Thus the Lord in these year

Sabbaths typified the great Millennial epoch, the Sabbath of the Lord referred to by the Apostle Peter in his sermon on the day of Pentecost as “times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began” (Acts 3:21). The antitype of that jubilee year has not yet fully come, but to our understanding is nigh, even at the door. That will be the great rest time, when the whole world shall have rest from the power of sin and Satan the latter being bound that he may deceive the nations no more until the thousand years are ended. What a glorious rest time that will be!

The day Sabbath observed by the Jews had a similar cycle. The seventh day multiplied by seven made the cycle of forty-nine days from the time of the offering of the sheaf of first fruits in the beginning of their year; and the day following that cycle, namely, the fiftieth day, was intended to mark the fulfillment of the Sabbath cycle. The Israelites observed the type year by year, yet knew not what to expect as the antitype of the sheaf of the first fruits and the antitype of the Pentecost or the fiftieth day. We on this side of the fulfillment can discern most clearly their fulfillments. The waving of the sheaf of the first fruits represented most beautifully the resurrection of our Lord and his presenting before God as the first fruits from the dead—" the first fruits of them that slept" (1 Cor. 15:20). Fifty days from the time of our Lord's resurrection brought together the early church in harmony with our Lord's direction, in anticipation of some gracious blessing on the fiftieth day. And that blessing came in the outpouring of the holy Spirit, the influence of which has prevailed in the blessing of all who become members of the same body of Christ all who have come under the same anointing of the holy Spirit.

This seal of the holy Spirit brings to the hearts of true believers the true rest of faith, typified by the Sabbaths of natural Israel. Speaking of this class the apostle says, “We who believe do enter into rest” we enter into this rest of faith in Christ and his finished work as the remedy for our guilt and the basis of our reconciliation with the Father as attested by the begetting of his holy Spirit. All such as have entered this antitypical Sabbath keeping have experienced the peace of God which passeth all understanding ruling in their hearts.

Theirs is a perpetual Sabbath, seven days in every week, fifty-two weeks in every year all of their time is consecrated to the Lord, to be used according to the direction in his word, and his peace and rest is in the soul, whatever may be the turmoil or disturbances or labors of the mortal body incident to the necessities and duties of the present life. This Sabbath in the soul can be kept anywhere, at home or abroad, in prosperity, in adversity, yea, in the enemy's country, under the prince of this world. Nevertheless all who have this Sabbath in the soul are still waiting for the perfect rest, complete rest, that remains for the

people of God, which is to be entered into, not merely by faith, but actually when they shall have experienced their actual change in the first resurrection.

### **THE TWO WAVE LOAVES**

In the type, Pentecost marked the time for a special offering before the Lord of two wave loaves the first bread made from the new crop of wheat, the “first-fruits unto the Lord.” As the sheaf of the first-fruits represented the Lord himself in his resurrection, so these two loaves made from the first-fruits of the harvest represented the church presented to the Lord in consecration and accepted by him on that first antitypical Pentecost day the Divine acceptance of their consecration being indicated by the outpouring of the Holy Spirit. It will be observed that these two loaves were not unleavened but leavened. Leaven in the Scriptures signifying sin, impurity, implies the natural impurity of those who constitute this first-fruits offering unto the Lord. As the apostle expressed it, “We are all by nature children of wrath, even as others”. (Eph. 2:3.) The transformation of our hearts and characters in God’s sight is effected through the merit of our Redeemer, and is represented in this type by the baking of these loaves, which thoroughly stopped the leavening process and destroyed it.

3H376

Those who, in harmony with the Lord’s direction, gathered in that upper room on Pentecost day more than eighteen centuries ago represented the whole church of this Gospel age. And the two loaves signify two classes amongst the Lord’s people, just as the two goats of Atonement day represented the same. These two loaves and two goats do not represent true and false Christians; the false are not included the tares are not wheat in any sense of the word. It is amongst the wheat that there are two classes designated in the Scriptures as the “little flock” and the “great company.” The little flock, we remember, are styled elsewhere, the “body,” the “bride,” and have the promise of sitting with the Lord in his throne and of constituting his future glorious temple, in and through which all the blessings of the world should be ministered for the benefit of the world during the Millennium. The Great Company, on the contrary, we are told will be before the throne and serve God in his temple after they shall have come through great tribulations; these will be the “virgins,” the bride’s “companions,” who will follow her. (Psa. 45:14; Rev. 7:9.) We see then that the two classes represented in these two loaves, in which the leaven had been destroyed by the baking, and which were waved before the Lord on Pentecost, represented all the saved of this Gospel age—“a kind of first-fruits unto God of his creatures.”

## **UPON MY SERVANTS AND HANDMAIDENS**

The Apostle Peter, explaining to the people and to the disciples the meaning of the Pentecostal blessing, was guided by the Holy Spirit to tell them that what they had witnessed was a part of that which the Prophet Joel had foretold, saying, "It shall come to pass after those days, saith the Lord, that I will pour out my spirit upon all flesh, but in those days I will pour out my spirit upon my servants and handmaidens." (Joel 2:28-29; Acts 2:17-18.) Although the prophet's statement is plain enough when once our eyes of understanding are opened to its meaning, nevertheless the statement is in such form as to be easily misunderstood by the casual reader. And no doubt it was put in the very form in which we have it with the very intention on God's part that it should be misunderstood in considerable degree up to the present time up to the time of its complete fulfillment. The meaning of the passage is veiled by the statement of the blessing in reverse order from that in which its fulfillment will come. This is proper enough, too, because the great plan of God is the blessing and salvation of the world in general, and although the salvation of the church is to a higher salvation, to be on a higher plane, to glory, honor and immortality, this comes as a step or means to the accomplishment of the great salvation of the world. Hence it was proper enough to point out the blessing of the world first; after certain days after the days or epoch of this Gospel age. And it was proper enough to state subsequently that during these days of the Gospel age the Lord will pour out his Spirit upon his servants and handmaidens. The smoke of the "dark ages" beclouded our vision as respects the world in general. The false theology then foisted upon the church, to the effect that all mankind were to be eternally tormented except the elect church, had the effect of blinding the eyes of our understanding to the meaning of many beautiful promises of God's Word, this one amongst the others. How plainly the matter now appears to our opened eyes of understanding! During this Gospel age God has poured out his Holy Spirit upon his servants and upon his handmaidens upon all mentioned by our Lord in the words, "Blessed are your eyes for they see, and your ears for they hear." All of these, as God's servants and handmaidens, have been privileged during this Gospel age to enjoy his favor perpetual Sabbath, perpetual rest of heart in the Divine favor, love and mercy in Christ Jesus, as well as a knowledge of and trust in the exceeding great and precious promises to be fulfilled in the first resurrection, when we shall enter into the "rest that remaineth for the people of God." Heb. 4:9.

## **POUR SPIRIT UPON ALL FLESH**

But nothing would be more out of harmony with the teaching of God's word than to say that God had poured out His Holy Spirit upon all flesh during this Gospel age or at any time in the world's history. To understand this promise we must note

carefully that the church is to receive its blessing in these days of favor and the world its blessing after these days of this Gospel age. It has become proverbial that truth is stranger than fiction, and so today notwithstanding the various declarations of God's word that He so loved the world while we were yet sinners as to provide a ransom for all; and notwithstanding the further declaration that Christ is yet to be the true light that lighteth every man that cometh into the world; and notwithstanding the scriptural promises of a Millennium of blessings, when the knowledge of the Lord will fill the earth as the waters cover the great deep, when the sun of righteousness will shine into every nook and corner and drive away all darkness and sin, and when God through His appointed representative, Christ, and His glorified church, will wipe away all tears from off all faces, and when he whose right it is shall take unto Himself His great power and reign, and subdue all things into harmony to the Father's will, Satan himself being bound and eventually destroyed notwithstanding all these things, how slow our hearts have been to believe these testimonies.

How prone we have been to believe Satan's miserable misrepresentation of the Divine character, in which he pictures our glorious Maker as a very fiend, plotting and designing man's eternal torture even before He created our first parents! It is in view of these delusions from the "dark ages" that any have difficulty in seeing that it would be just like the Heavenly Father to provide in Christ, not merely for the election of a little flock of the church to be the royal priesthood of the future, but just like Him to provide also the times of restitution and blessing for the world. It would be just like Him to provide for His servants and handmaidens during this Gospel age the Holy Spirit to guide, help, bless and instruct them, and it would be just like Him, too, that eventually, under favorable conditions of the Millennial day, He should pour out His Holy Spirit upon all flesh, and bring all mankind to know in deed and in truth the love of God which passeth all understanding that thereby they might be rescued through faith and obedience to God's appointed representatives.

The perplexing feature to some lies in the fact that "those days" of the prophetic statement have lasted so long--more

3H377

than eighteen centuries. But we must remind all that from God's standpoint such a period is but a little while, because "a day with the Lord is as a thousand years." (2 Pet. 3:8.) A little while and our trials will be ended. A little while and God's royal priesthood will all have been anointed and instructed and every way qualified for their great work of ministering truth and grace, wisdom, love and power to all the families of the earth for their uplift from the conditions of sin and death, that they may come back into fellowship with God through our Lord Jesus Christ.

This glorious prospect for the world becomes more and more interesting to us as we look at it, and in proportion as we have the Lord's Spirit, the Holy Spirit of fervent love for God and all of His wonderful arrangements, and of fervent love for our fellow man, loving them as ourselves and desiring their blessing. As we realize these blessings God has in store for the human family, and which are to be poured out upon all flesh at the second advent of Christ and the establishment of His kingdom, we pray with increasing fervency, "Our Father, which art in heaven.... Thy Kingdom come, Thy will be done on earth as it is done in heaven." Yea, and on our own accounts also we pray this prayer for the establishment of that kingdom according to the gracious promises of the word, our exaltation to glory, honor and immortality at the right hand of our Lord, the bridegroom as His joint-heirs upon His throne.

### **WHAT THE OUTPOURING SIGNIFIES**

All language is more or less figurative even when it is literal. When we read of the pouring out of the Holy Spirit, and remember that those who received it are spoken of as anointed with the Holy Spirit, typified in the type by the outpouring of the holy, sacred, perfumed oil, we get before our minds the picture evidently intended of the Lord. The apostle, writing to some who had received the Holy Spirit, said, "Ye have an unction (an oiling, lubricating, anointing) from the Holy One." The Holy Spirit poured upon the church at Pentecost signified to them God's peace, blessing, favor. The apostle Peter explains that this favor came to the church from her Lord, and that it was a sign or indication that He had completed for her the work of atonement, reconciliation, and that the Holy Spirit signified that the Father not only no longer condemned the servants and handmaidens as sinners because of Adam's transgression, but on the contrary, having forgiven them their sins, He had now anointed them with His Spirit, communicated to them His blessing, recognized them as in a special sense His children by the adoption which is in Christ Jesus.

The apostle's words are, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye now see and hear." (Acts 2:33.) So far as God was concerned, He was now prepared to give to each of these accepted sons all the elements of His own character His Holy Spirit, His Holy disposition, the Spirit of the truth, the Spirit of love, etc. It remained for each of His servants and handmaidens thus adopted into His family to appropriate the Spirit, and the measure of their appreciation and their zeal would mark the increase of their capacity to receive it. They were to be filled with the Spirit; they were to be energized and to be filled more and more with the various Divine characteristics. This was not accomplished in the moment of the

blessing, but was gradually approximated as the days and months and years rolled by, and as they with earnestness and desire sought to grow in grace, to grow in knowledge, to grow in love and all the fruits of the Spirit of the Lord.

A similar promise of the outpouring of the spirit upon all flesh signifies that the time will come that the world will no longer be dealt with as aliens and foreigners, but will be brought right to God. Is it asked, what more could be done by mankind that is now being done to bring them nigh to God? We answer, much more, very much more. God is not attempting now to “reconcile the world,” “all flesh.” His appointed time for that work is the Millennial age: Then, at the hands of the glorified Christ, know the Lord, for all shall know him from the least to the greatest of them. Then, as we have seen, Satan will be bound, and instead of evil agencies of corruption and degradation being at work all these shall be restrained, and the works of righteousness and truth shall prevail; and the contrasting picture given in the word is that as now darkness covers the earth and gross darkness the people (Isa. 60:2), then the Sun of Righteousness will arise with healing in his beams, and not a nook or corner of darkness will remain. The present darkness is permitted in order to the election, selection, of the special class that the Lord is now calling, who are required to walk in the dark, to walk by faith and not by sight to demonstrate their faith and their zeal by laying down their lives in the Divine service and for the brethren while even the eyes of their understanding can see only in part the Divine program.

The pouring out of the Holy Spirit at Pentecost came upon those who exercised faith unto consecration, but the outpouring of the Holy Spirit in the future will come as the result of a knowledge leading to obedience to God. When full knowledge shall prevail the same degree of faith that is now recognized will be impossible, and hence the reward of faith will no longer be open, but the reward of obedience to life and to knowledge will be granted, and that reward of obedience will be the imparting of the Holy Spirit, the Spirit of God, the Spirit of wisdom, the Spirit of a sound mind, the Spirit of the truth, the Spirit of love to all flesh. And it will come to pass, saith the Lord, that the soul that will not hear, will not heed, that glorious message, that glorious opportunity, and who will still prefer sin and disobedience despite his knowledge, will be cut off from amongst the people in the second death. Acts 3:23.

As the pouring out of the Holy Spirit now and its reception by the servants and handmaidens depends upon their energy in accepting and coming into harmony with it and as this harmony is a gradual development year after year, growing in grace, so with the world during the Millennial age. Throughout that glorious epoch, as the light of the knowledge of God is received into good and honest hearts, and as endeavor is made to obey the

Divine message, grace, strength will gradually more and more come in, the hearts of men will more and more, be enlarged, until by the close of the Millennial age every true and loyal one of Adam's race--everyone appreciating God

3H378

and desiring to do his will and to enjoy his favor and eternal blessing shall have had full opportunity for return to all that was lost of the Divine character likeness full perfection, physical, mental and moral. Consider how glorious will be the results of that pouring out of the Holy Spirit upon all flesh, how grand the consummation, when all sin shall have been blotted out, when all tears shall have been wiped from off all faces, when all the stains and imperfections of sin shall be eradicated, and every face and human form shall be perfect, radiant, in the Divine character-likeness and the joys of the Lord!

But while it is strengthening and refreshing and every way blessed for us to contemplate the Divine program respecting the future blessing of the world, let us not forget our own share therein; let us not forget that only as we become true servants and true handmaidens of the Lord and his cause that we can have a share in the blessing which he is now pouring out upon these only. Let us not forget that our share will be proportionate to our love and appreciation and our zeal and that therefore it should be the desire and aim of each one who has tasted of the grace of God to be filled with the spirit, the spirit of joy, peace, the Holy Spirit, the spirit of love. Let us labor and pray to this end, not only on our own behalf, but also on behalf of all others, even so many as the Lord our God hath called as many as are seeking to make their calling and election sure.

[New Haven, Conn., June 9, 1907](#)

## **THE PRECIOUS BLOOD**

Pastor C. T. Russell, of Allegheny, Pa., preached twice here today. The "Hyterion" was crowded to hear his defense of the Bible entitled "To Hell and Back." They gave him the closest of attention for two hours. We report the morning discourse on "The Precious Blood of Christ" from the text, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant with which he was sanctified, a common thing, and hath done despite unto the spirit of grace?" (Heb. 10:29). The speaker said:

The time was, and not very long ago, either not fifty years ago when practically every orthodox minister believed and taught the necessity of the blood of Christ, and also the necessity for faith in his blood, as a condition for justification from sin and



acceptance before God. But all this has changed, so that today, alas, very rarely indeed is the precious blood of Christ referred to in the pulpits of Christendom. Three conditions have influenced this change:

First Infidelity, masked under the title of the higher criticism, has really abrogated all the teachings of the Bible, and they merely use it as a text-book because a considerable measure of reverence for the Bible still exists amongst the "common people." Higher criticism and evolution theories have no use or place for the precious blood or any kind of sin atonement. The very suggestion of it angers them, for are they not all taught in the modern colleges and seminaries that the Bible records are old wives' fables, that man was created but one remove from the image and likeness of a monkey, and that now since he is higher than the monkey he could not have fallen downward but must have been falling upward to attain his present degree of intelligence.

Second Another class, who still hold somewhat to the Bible, have nevertheless been tainted by the higher critical theories until they are ashamed of the typical sacrifices of the Jews, and correspondingly ashamed of the antitypical sacrifice of Christ. Under what they consider to be the higher and nobler views of the subject, they claim that God, like ourselves, would have no right to insist upon justice, but would be obligated to exercise love and mercy, and hence that the intimations of the Scriptures that Jesus fulfilled the requirements of justice on our behalf as our sin offering are contrary to their esthetic ideas on the subject, and hence imply that they have attained a higher degree of religious perception and development than had the prophets, the apostles and Jesus himself.

Third The third class still hold to the Scriptures more fully than either of the foregoing, but have ceased to make special reference to the blood of Christ, the death of Christ, as man's redemption price, because they cannot explain it in harmony with an error in their creed, which, though unscriptural and contrary to wisdom and justice and love, they consider to be the very foundation of their faith namely, the doctrine of eternal torment. They say that if Christ died in our room and stead, if he paid our penalty and suffered for us, the "just for the unjust," either the penalty upon us was not eternal torment and Jesus did not pay it for us, or else his blood, his sacrifice, his death, was not our ransom price. Perceiving the conflict between the two theories these dear friends are perplexed, and unfortunately make the mistake of holding to the error of eternal torment as the penalty of sin, and thus continue their confusion of thought and fail to see that death was the penalty pronounced against Adam and his race, and that this was the very penalty which Jesus met on our behalf when he "died for our sins."

## THROUGH FAITH IN HIS BLOOD

We appeal, dear friends, not to passion, prejudice or even reason on this subject, for how can you and I attempt to reason with the Almighty except as we receive our ideas of right and truth from His revelation. Those who attempt to reason with God and base their arguments on their own ignorance display their folly, and hence the scriptures declare that the wisdom of the world is foolishness with God, and likewise that the wisdom of God is foolishness with the world.

Accepting the divine revelation as our standard we find that everywhere the Lord declares, both in precept and in type, that without the shedding of blood there is no remission of sins, and looked at from the Bible standpoint the

3H379

philosophy of this is easily perceived. God proposes to maintain the justice of His laws and regulations and government, and in order to prevent interference with these He has planned penalties. The penalty upon our race was clearly stated at the beginning that disobedience would bring death. God is not prepared to violate His word, to abrogate His law, to clear the guilty. He declares that He could not be just and do so, and that justice is the very foundation of His throne. He shows us that the way, the only way, in which He can release our race from its sentence of death and grant it any opportunity for a future life is through the provision of a ransom a substitute.

Fortunately our entire race was judged in father Adam, and it is his sentence that has passed upon us all, reckoned as his members. Hence only one sacrifice of one individual was necessary as a ransom, only a perfect man could have redeemed father Adam; but no perfect man could be found, since the entire race were of but one blood and all had shared in Adam's death sentence and its degradation, mental, moral and physical. Hence the prophet declares, "None could give to God a ransom for his brother." (Psa. 49:7.) It was here that divine wisdom and love found an opportunity for special manifestation. The Only Begotten of the Father and chief of all the heavenly hosts was tendered first the opportunity of becoming man's Redeemer and receiving from the Father an exceeding great reward and exaltation. Prompted by love for the Father, the spirit of obedience, and a sympathy for mankind, the offer was at once accepted, and he who was the beginning of the creation of God left his high estate, took the nature of man and was made flesh and dwelt among us, consecrating, sacrificing His life, and finishing the sacrifice at Calvary, the Just One for the unjust, that He might have the right to bring Adam and his race back from death-and-sin conditions into full harmony with God.

## **THE BLOOD OF THE COVENANT**

The scriptures explain to us that the blood stands for or represents life, and consequently the shedding of blood represents death. Thus blood or any symbol of it represents death as for instance, when our Lord passed the wine at the last memorial supper and said: "This is my blood." He signified, This is my life, yielded up, sacrificed. Blood did not represent the life which our Lord set aside when He left the glory of the Father. No! in that condition he was a spirit being; blood represents the human life surrendered, "This is my blood shed for many for the remission of sins, therefore, signifies, This represents the earthly life which I have given up as a redemption price of Adam for his transgressions, effective toward him and all his posterity. Let is not be overlooked that our Redeemer states most positively that His life was given up, His blood shed, in order to make the remission of our sins; and that this implies what the apostle clearly states that without the shedding of blood there could be no remission. Heb. 9:22

The death of Christ is spoken of as the blood of everlasting covenant and the blood of the new covenant. The everlasting covenant was the one made with father Abraham and confirmed by the oath of the Almighty, to the attainment of which Abraham was obliged to shed the blood of the typical sacrifices. (Gen. 15:9,10.) The sealing of that covenant with the blood of Christ making it effective toward himself as the seed of Abraham and toward His church as members of His body, was symbolized, prefigured, in Abraham's offering his son Isaac in sacrifice and by the ram which became his substitute. All who will be of the seed of Abraham, spiritual, must recognize the death of Christ as the blood, the sacrifice, which makes effective that Abrahamic covenant and grants him a part therein with his Redeemer, as it is written, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." And to be heirs according to the promise it is required that all who would be of this seed class must partake of his covenant, must share with him in his sufferings. Under divine provision the same blood of Christ, the merit of His death, is to shortly seal the new covenant, which will be sealed at the second advent of Christ and become effective to fleshly Israel and through them to all the families of the earth. (Jer. 31:32-34; Heb. 8:8-13.) Thus we see that neither the church could be blessed under the Abrahamic covenant nor Israel and the world be blessed under the new covenant except by the merit of the blood of Christ.

## **WHEREWITH WE WERE SANCTIFIED**

Our text refers to the sanctified or set-apart ones and not to the world. The world is not expected to know about, understand and appreciate the value of the precious blood. As the apostle again says, "To us who believe he is precious;" and again he says, we are "justified through faith in his blood." (1 Pet. 2:7; Rom. 3:25.)

Only those favored by God with the opening of the eyes of their understanding to an appreciation of the value of the blood of Christ as an offset for our sins on the ground of justification through faith only these can come unto the Father; only these can be begotten of the Holy Spirit; only these can be sanctified or set apart through the merit of his blood. what honor does God thus attach to faith in the blood! How necessary it is as a foundation for a faith that will stand and gain us admission into the favors and blessings of this gospel age! In the light of this testimony of the Scriptures how absurd it is for some to claim that the heathen are saved, sanctified, without a knowledge of Christ and his sacrifice, and without faith in the precious blood. How harmonious is the Bible testimony to the effect that “There is none other name given under heaven and amongst men whereby we must be saved” than the name of Jesus. Acts 4:12.

The heathen are not blamed or condemned for not exercising faith in the precious blood. The condemnation of our text does not apply to them in any sense of the word. God’s provision for the heathen is that under the New Covenant in the next age, the Millennial age, the reign of Christ and the church, every eye shall be opened, every ear shall be unstopped, all shall come to a clear knowledge of God and a full appreciation of the precious blood, and then will be their responsibility respecting it if then they ignore it the responsibility will be upon them and the result will be the second death. But in our text the apostle is speaking of those who now have the eye of faith and the ear of faith, whose eyes are already opened to appreciate the precious blood and the grace of God thus manifested toward us. The apostle declares that if any of us after having enjoyed this

3H380

knowledge, this blessing, this grace, shall repudiate it and count it a common thing (marginal reading) consider the death of Christ in the ordinary sense as the death of others, and fail to any longer recognize it as the blood of redemption, such as one figuratively tramples the Son of God beneath his feet, declares him an impostor in that he professed to have come down from heaven and that he professed to give his life as a ransom (anti-lutron corresponding price) for the world’s life. In thus rejecting the only arrangement which God has made for our salvation they do despite to God’s favor, even though they claim that his favor will come to them and to all in another way without a ransom, and even though they claim that God’s grace and forgiveness and blessing will come through Christ as a teacher but not as a redeemer.

### **MUCH SORER PUNISHMENT**

The apostle in the context pointed to Moses and the dignity of the law on Sinai, and how any transgression against it were punishable with death. Then in our text, referring to Christ as the

antitype of Moses, the apostle asks how much sorer would be the punishment of any person who would willingly show disrespect to the Mediator of the New Covenant and to God's plan of mercy committed to his care. We do not use this word "sorer" today in the sense in which it was in vogue at the time our Bible was translated. To many minds it carries the thought of "more painful," but this is not the meaning of the word, nor of the original, which signifies "more severe." The question arises, What could be more severe than that which befell the Israelites who died because of disobedience to the law covenant? We Answer--that the law covenant was merely a typical and temporary one, which made nothing perfect and which fixed no eternal penalties.

The curse or sentence of the law against those who died under its edict was fully met in the death of Christ, as the apostle points out; hence all who were under the law were redeemed as well as and as full as all who were not under the law. Hence during the Millennial age those who died under Moses' law without mercy will, nevertheless, come forth under the blessed arrangements of the Millennial kingdom, that they may come to an accurate knowledge of the truth and a full opportunity of knowing and appreciating and obeying the great antitype of Moses, "Jesus, the Mediator of the New Covenant." (Heb. 12:24.) If the persons spoken of in our text should (because of their enlightenment as indicated by their knowledge of the truth) reject the very foundation of all the divine arrangement for their benefit, they would be much more culpable than they that rejected Moses and the typical arrangement of which he was the head. While in both cases the punishment would be death, the difference in the case of those who count the blood of the covenant wherewith they were sanctified a common thing is that theirs would be the second death from which there is no recovery suggested in the Scriptures.

### **ONLY ONE OPPORTUNITY**

Some are inclined to speak of the grace of God in Christ as a second chance; and indeed there is a measure of truth in the statement, for did our race not have one chance in father Adam? And did not Adam and all of his posterity lose life in that first chance? From this standpoint it is perfectly proper to say that our Lord Jesus came into the world and redeemed Adam and his race for the very purpose of giving them individually and collectively a second chance for eternal life. We thank God for this, and rejoice that the promise is that this second chance not only is extended to a little flock, the household of faith, during the Gospel age, but that ultimately it shall extend to Adam and all of his posterity. O, yes, the doctrine of a second chance in this sense of the word is the very essence of the good tidings of great joy which shall be unto all people. Without a second chance we would all be hopeless, for the first sentence was unto death, and

without redemption from that sentence Adam and all his race would have remained dead to all eternity in similar conditions to the brute beasts. It was God's mercy and love in Christ which provided another chance, a second chance for each and all. But we know of no third chance proposed anywhere in God's word for any individual. On the contrary, "Christ dieth no more; death hath no more dominion over him." Rom. 6:9

When we consider the favor of God in Christ offering release from the Adamic sentence, and an opportunity for return to the Father, we perceive that this is individually a second chance for father Adam, but individually it is the first chance for his posterity. Nor is this inconsistent; for the Lord proposes that this individual chance which he will accord to every member of the race through their Redeemer shall be so full, so complete, so satisfactory, that nothing more could be properly expected or even asked for.

(The remainder of this article was not available.)

[San Francisco, Cal., July 7, 1907](#)

## **WHO MAY PRAY WHOSE PRAYERS ARE ANSWERED**

Pastor C. T. Russell, of Allegheny, Pa., delivered several addresses at the Bible Students' convention being held here. One of these, delivered today, we report in full. It was from the text, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7).

Man is so constituted, veneration being one of the very highest organs of his constitution, that it may be said to be natural to most men to render homage to their Creator especially if they do not have a large development of the organ of self-esteem. However, in our busy day of push and rush, telegraph and express, there are so many things to engage the time and thought of the majority that they do not exercise properly this natural highest tendency of their natures; and by reason of disuse it becomes with many comparatively dormant, dead, until some calamity or trouble

3H381

comes to waken it. The Psalmist's expression, "Before I was afflicted I went astray," would certainly be appropriate to many. Not a few of God's most earnest children owe much to his providential care of their interests to his permitting of adversity as a part of their experience. As the darkness of trouble encompasses the soul, and human succor is slow or vain, the heart turns instinctively to the higher power and appeals to its Creator and this is prayer. But with most who have become developed Christians the privilege of prayer is so highly

appreciated as a channel of blessing that it becomes a fixed feature of daily life, and one of the most pleasurable and most profitable of all their religious experiences.

To such it is a pleasure upon awakening in the morning to recognize the blessing enjoyed in rest and sleep, to give thanks for the same, and to look for divine providential care and overruling in the affairs and interests of the day beginning. To the same class it is a pleasure also to join in family worship every morning, if conditions will permit; to the same class it is a privilege before every meal to return thanks in acknowledgement that God is the giver of every good gift, whether directly or indirectly received. To these the food tastes better because of this acknowledgement, and because the heart, the mind, is faced in the proper direction to receive God's mercies with thankfulness; and to those whose minds are thus at peace, at rest, proportionately more refreshment will be received from the food. At the close of the day this same class has pleasure in thinking over its blessings and privileges enjoyed, in making note of its own progress in the love and service of the Creator, and in giving thanks for all these, even while at the same time perhaps craving divine clemency because of blemishes and imperfections of thought, word or deed, not approved because disapproved of the Lord. The prayers of such go out to the Lord for further strength and help by the way, in the development of the perfect character most pleasing in his sight.

### **GOD HEARETH NOT SINNERS**

Should or should we not urge men everywhere to pray? We answer, No. God has commanded all men everywhere to repent, but he has not commanded all men to pray; more than this he declines the prayers of those who are not his saying, "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee" (Psa. 50:16-17). This is a very different view from the ordinary one. It is customary for the majority of Christian people to urge everybody to pray, but they do this from a lack of knowledge a lack of appreciation of the statements of God's word. Our Lord tells us that the Father seeketh such to worship him as worship him in spirit and in truth (John 4:23). The inference clearly is that he seeks not the worship of others. It seems strange indeed that the average man or woman, living practically without God, should suppose that he could suddenly, in a moment of trouble or fear, rush into the divine presence and implore divine aid in extrication.

This false idea, that sinners may come to God in prayer without conversion, without turning to the Lord Jesus, without accepting him, is a growing error. The so-called "new thought" of our day, which is gaining ground in various directions, helps along in this delusion, assuring all mankind that they are children of God,



whereas our Lord Jesus said to some, “Ye are of your father, the devil, for his works ye do” (John 8:44). The new thought teachers as well as many others ignore the scriptural proposition that faith in Christ is the only door of access to divine mercy, that “no man cometh unto the Father but by me (Jesus),” that “there is none other name given under heaven and amongst men whereby we must be saved than the name of Jesus.” Everything not built upon his scriptural foundation must of necessity be false and hence injurious. The injurious effect is to hinder the sinner from realizing his guilt, his unworthiness of divine favor, and to lead him to think that conversion is obsolete, the twaddle of the past; that each one should think of himself as the son of God, an heir of heaven, and feel the dignity of all this and act it out praying to God and believing that he hears, and acting along the line of that mischief strong in the error, encased in the delusion, and thus specially barred and hindered from coming to God in the only right, true, acceptable way the way of the cross, the way of faith in Jesus.

### **THIEVES AND ROBBERS**

Our Lord not only declares that “No man cometh unto the Father but by Me,” but He also declared that He is the door to the sheepfold the only door. Whoever, therefore, attempts to come to God otherwise than through faith in the precious blood of Christ is a thief and a robber is attempting to grasp illegitimately a blessing and privilege. The fact that he cannot grasp these does not affect the case; his intentions are fraudulent, wrong.

We may divide mankind into three general classes: (1) The masses who know not God, including not only the heathen, but those who are living in sin, whose mental eyes are closed to holy things, and who are looking in the opposite direction for selfish gratification. (2) A class of believers who have recognized the undesirableness of sin, who have recognized Jesus as the door, the way to God, and who are trusting that ultimately somehow they will choose that way, which they have not yet chosen because of its narrowness and the sacrifice which it would cost at the present time. (3) A proportionately small number of the believing class who have heard and accepted Jesus, have renounced sin in toto, and, more than this, have made a full consecration of their hearts and live to the divine service, with full agreement and desire to walk in the footsteps of Jesus.

### **LET US DRAW NIGH UNTO GOD**

Of these three classes be it noted that the last mentioned alone, and they a comparatively small number of the whole, have the divine promise that their prayers shall be heard. The first class has no promise whatever, as we have already seen they have no access to the ear of God; they are, as the apostle describes, “without God, having no hope in the world.” (Eph. 2:12.) True, the scriptures show a future hope for this class during the



Millennial age, when they shall all be brought to a knowledge of the truth and to

3H382

an opportunity for a full reconciliation with the Lord. But their time is not now. If they do not now hear of the Lord's grace and respond thereto, and come within the invitation of the Lord Jesus, they have no "access into the grace wherein we now stand and rejoice. (Rom. 5:2) True, our Lord said that "men ought always to pray and not to faint" not to get discouraged; but we must remember that He was speaking not of mankind in general, but of the Jewish nation, which had been selected, separated from the world as God's peculiar people, believers in Him and typical of spiritual Israel. In this class the Lord especially addressed those whom he elsewhere designated Israelites, indeed, in whom there was no guile.

The second class mentioned above has indeed some liberties as respects prayer particularly at the beginning of their experiences, when first they turned from sin to serve the living God, when first they began to exercise faith in Christ and to seek to know the will of God. Their faith, we are told, is accounted to them for righteousness; they are reckoned as justified from sin, and as thus at peace with God no longer at war with Him either through wicked works nor antagonistic minds. The apostle says of such, we have joy and peace through believing. This class includes not only those who have repented of sin and approached God through the door of faith, but it includes also the children of believers, who are reckoned as justified and as in the same relationship with God. We can readily understand that the mercy of God would be extended to this class, to the extent of permitting them to come to God in prayer as believers in Him, and as those desirous of knowing God's will and doing it. But they cannot forever remain in this attitude, because their prayer for knowledge and for divine instruction being answered brings to them responsibilities, and the Lord addressing this class says, "Why call ye Me Lord, Lord, and do not the things which I say?" Luke 6:46

If they continue in this attitude of failing to heed the word of the Lord, they gradually lose their standing with Him lose their justification, and become like the remainder of the world without special divine favor. The reason for this is that God in the present time, during this Gospel age, is not seeking to bring all men to a knowledge of Himself He is not now exhausting His mercies and blessings and instructions, but is merely seeking for a special elect class, a little flock, who will not only rejoice in the privilege of abandoning sin, but rejoice also in the privilege of following in the footsteps of the Lord in opposition to sin, to the extent of laying down their lives with Him in the service of righteousness. This is the third class mentioned above the elect. It is for this class that the blessings and privileges and favors of

the throne of the heavenly grace are especially offered. It is this class that the apostle addressed, saying, "Having therefore courage, brethren, by the blood of Jesus, to enter into the holiest.... Let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from a consciousness of evil and our bodies washed with pure water" In the sense that they have been cleansed or justified through faith in the Redeemer; and in addition to this sprinkling and washing they have become members of the royal priesthood by a consecration of themselves, a covenant of sacrifice even unto death, and as such under-priests they are permitted to come into that condition symbolized by the first holy of the Tabernacle and the temple, wherein was the candlestick and the table of shewbread and the golden altar of incense the latter symbolizing specially the privilege of prayer, for, as the scriptures explain, the incense from the altar represents the prayers of the saints. Rev. 8:3,4

### **IF YE ABIDE IN ME**

Note particularly that this is the thought of our text. It is not addressed to everybody not even addressed to all believers; but merely to those believers who have come into Christ, into membership in His body, His church, whose names are written in heaven. Our introduction into the body of Christ is not at the moment of our turning from sin to righteousness, it is not at the moment of our accepting Christ by faith as our redeemer, it is not at the moment of our joy and peace in Him through believing. No, it is subsequent to all this, at the moment when we have presented our bodies living sacrifices and receive the begetting of the Holy Spirit to a new nature. These are styled new creatures in Christ Jesus, respecting whom we are told, "Ye are not of the world even as I am not of the world; I have chosen you out of the world." Again we are told, "If any man be in Christ he is a new creature; old things have passed away and all things have become new." But it is not sufficient that we thus begin a new life which under one figure is represented as a begetting to the spirit nature which will be attained in the first resurrection as a birth from the dead and which in another illustration is represented as a birth in the present life, the apostle saying, "As new born babes desire the sincere milk of the word that ye may grow thereby." It is after we have become such spirit begotten ones, new creatures, new born babes, members of the royal priesthood of which Jesus is the great high priest, members of the anointed body of which He is the glorious head then it will be necessary for us to abide in Him. How long is not stated before we may apply to ourselves the gracious promise of our text. But here we notice another condition, namely,

### **IF MY WORD ABIDE IN YOU**

The first restriction as to the privileges of our text seems to limit it to a very small number indeed to those only who have come into membership in Christ and are abiding in him. But now this

second limitation makes the matter still more exclusive, for in addition to becoming abiding members, loyal, we must have the Lord's Word abiding richly in us before we can claim this promise. What does this mean? It surely signifies that we must pass from the infantile stage of "babes in Christ," desiring the sincere milk of the Word, and must become users of its strong meat before we can have a full right to apply this text to ourselves. The Apostle Paul assures us that milk is for babes, but strong meat for those who are more matured and who have their senses exercised by reason of use.

Here then we see a part of the difficulty why so many Christian people make fruitless prayers, as, for illustration, when President Garfield lay dying millions joined in prayer for his recovery without avail; when President McKinley

3H363

lay dying millions again joined in prayer without result. What was the difficulty that these prayers were not heard and answered? Perhaps it was in line with the Apostle Paul's statement, "Ye ask and receive not because ye ask amiss" (Jas. 4:3) in harmony with your own desires. And are there not hundreds of thousands of prayers offered daily similarly without avail and for the same reason because those who utter the prayers are not in Christ, not abiding in him, and because his Word is not abiding in them. We are not disputing that some real Christians joined in those prayers; we are not disputing that some joined in them who were abiding in Christ; but we do question if many joined in those petitions for Garfield and McKinley in whose hearts the Lord's Word abode.

The difficulty with the majority of those in Christ seems to be that they are "babes," with little knowledge of the "strong meat" of the divine Word, little relish for it and little ability for its digestion. And as for "the milk of the Word," the majority of them have had it so diluted with the traditions of men and the impurities of false doctrine that they are weaklings in respect to knowledge of God and of his plan. His Word does not dwell in them richly and abound (Col. 3:16), as we are assured it should do with all who are the Lord's and making proper progress in the good way, in the footsteps of Jesus. Alas, that we must speak thus in a day when Bibles are published by the million and to be found in nearly every home! Alas, that in this day of Sunday schools, international lessons, etc., it should be true, as foretold by the Lord through the prophet, "My people perish for lack of knowledge." There is a famine in the land, not for bread, nor for water, but for the hearing of the Word of the Lord. Ministers of Christ who have vowed to preach his Gospel are otherwise engaged, some preaching capitalism, some preaching socialism,

some preaching science and some preaching bosh and nonsense; some preaching evolution, some preaching higher criticism few preaching Christ, the only door into the sheepfold, the only way to God, the only channel of prayer and divine blessing.

Describing the proper attitude of the Lord's true sheep at this time, the prophet says, "Thy Word was found and I did eat it." (Jer. 15:16.) There is an abundance indeed of the good Word of the Lord, but false doctrines, the traditions of the "dark ages," have so covered and hidden the precious message of divine love and grace that the latter is discredited, and those who take the Word of God seriously are counted as fools for his sake, but now as ever the people who do know God shall be strong and do exploits. (Dan. 11:32.) Now more than ever those whose eyes have been opened and whose ears are unstopped, and who have by the grace of God entered into covenant relationship to him through faith in the Redeemer, these are now being fed, strengthened as never before by the message of grace and truth. "Helping hands" and "Bible Keys" are ready for these, that they may enter fully into the precious things of the divine provision and feast thereon and grow strong in the Lord and in the power of his might. It is to these that the words of our text are specially applicable.

### **"YE MAY ASK WHAT YE WILL"**

Having found the class addressed by our Savior we rejoice with them in the grand scope of his promise this class may have whatever they wish. God's Word is the guarantee! How could a richer promise be given? Let us see what they will ask for and how greatly they will be prospered by reason of the privilege granted them.

Will they ask for earthly riches and become millionaires? No; they will remember that they exchanged earthly blessings for heavenly ones in their consecration vow, when they presented their bodies living sacrifices, holy, acceptable to God, their reasonable service. They therefore cannot ask for earthly riches, blessings they cannot pray to become millionaires.

Can they not petition for honor and power for themselves? No; for the Master himself said that if any man will become his disciple he must take up his cross and follow him, and that the disciple cannot be above his Lord, and if they called the Master of the house Beelzebub, still more may they be expected to say respecting his inferior servants. They therefore cannot pray for earthly name or fame. But may they not pray for the temporal prosperity of the Lord's work, the building of churches and the removal of debt encumbrances, etc? We answer, No; they have no authority in the words of Jesus to thus pray nor indeed to contract any debts in his name.

May they then pray for physical health for healing from disease especially that they may be strong physically to do much service

for the Lord and his cause? No; because nothing in the Master's words has given them authority thus to pray nor right to thus expect. The Master healed not himself neither did he heal any of his disciples of physical ills, nor were the gifts of the spirit conferred upon some in the early church, so far as we have any record, not used upon the apostles or any of the church, but merely upon the world and this as a sign or evidence of divine power a prophecy of the coming blessing of restitution of all things during the Millennium. (Acts 3:19.) But some may inquire, even though Jesus did not specifically say that we should pray for physical health and did not heal any of his disciples, and although the apostles healed none of the brethren but merely counseled them to diet themselves. (1 Tim. 5:23) in cases of illness, is there anything that would forbid us to take such a position today forbid us to pray for physical healing? Did the Lord ever utter a word to the effect that his disciples ought not to pray? We Answer--that although he did not specify that we might not pray, in so many words, his general teaching was to the contrary that he who seeketh to live, preserve his life, shall lose it; and that he who is willing to lose, to sacrifice, his life as one of his disciples, walking in his footsteps, shall find it shall gain eternal life.

This, we note, is the very essence of the covenant that all of the Lord's disciples are invited to make in order to become members of his body. Our Lord's words are, whosoever will be my disciple, let him take up his cross, deny himself and follow me present his body a living sacrifice. As then our bodies by covenant are sacrificed, where would be the privilege of soliciting in prayer a divine

3H384

interposition to hinder the sacrifice from being accepted? Let us not forget the words of our Lord respecting the work accomplished at the second coming, "Gather my saints together unto me, saith the Lord, they that have made a covenant with me by sacrifice." And not merely those who have made the covenant to sacrifice, but particularly those who to the extent of their ability have kept that covenant by sacrificing. It is of this class that our Lord declares, "They shall be mine, saith the Lord, in that day when I make up my jewels." Mal. 3:17.

Of the Lord it is declared that his victory was attained through the things which he suffered and it is also declared that our final victory depends upon our suffering with him, "for if we suffer with him we shall also reign with him." Rom. 8:17.

### **THE PRAYERS OF THE ELECT**

The apostle remarks that the effectual fervent prayer of a righteous man availeth much. (James 5:16.) The only righteous ones there are from the divine standpoint are those mentioned in our text, namely, those who are abiding in Christ. They are

reckoned as righteous, as perfect, because their blemishes are all covered by the robe of Christ's merit. Their effectual and fervent prayers must be in accord with the limitations of our text, namely, in accord with the words of our Lord otherwise they would not avail much. So now our query is, "For what may these special ones of this little flock ask the Father, with the full assurance of faith that they shall have it?"

Ah, we reply, those who reach this glorious station reach a place where they have little confidence in their own judgment of what would be for their highest welfare or for the highest welfare of their friends, or of the greatest service to the Lord's cause. Hence, in their humility and appreciation of their own unwisdom, they would be disposed rather to prefer that the divine will should be done, and not to interfere with the operation thereof. Those who attain this position of abiding in Christ and having his word abide richly in them are surely in a position in which they have a clearer conception than others of what God has done in the past and is doing now and purposes yet to accomplish in his own due time. And as they get glimpses of the lengths and breadths and heights and depths of the love and mercy of God toward themselves, their families, their neighbors, yea all the families of the earth, they wonder and adore; and instead of feeling desirous of instructing the Lord to do further along lines of their ideas, they feel so humble and so full of reverence toward Him that they can only praise Him for His loving kindness and gratefully accept His provisions neither could they ask for more. They have already received more than they could have asked or thought, and they perceived that the divine plan is so comprehensive as to be beyond the power of improvement by them. And as for themselves, they learn to have the Lord choose their inheritance for them and choose the way in which they should go most safely, most securely, most swiftly, to obtain all the riches of His grace and the glorious provision that is made for their eternal future as well as for the present life and promised them in the future more than they could have asked, according to the richness of his grace and loving kindness toward us in Christ Jesus.

However, the attainment of this the Christian's ideal condition as outlined by the Master's words of our text does not mean that they will not have further need or desire to use the throne of the heavenly grace. They will have such need, but they will use it chiefly as a place to offer incense of thankfulness to the Lord for what he has already done for them, a place to leave their purposes great and small, realizing that the "Father himself loveth them, cares for their interests, and is according to his gracious promise making all things work together for good to them that love him. Their songs and prayers take on continually more and more of the quality of thankfulness, praise, faith, hope, confidence and less and less do they have desire to ask for earthly things or to in any measure seek to move the divine arm,

which already is actively engaged in the deliverance of his people and all the families of the earth from the bondage of sin and death. Wondering and adoring, thanking and praising, we fear to touch matters that involve so much.

### **PRAY WITHOUT CEASING; IN EVERYTHING GIVE THANKS**

The apostle here expresses the sentiment, the spirit, the disposition of the class addressed in our text. Their whole lives become a psalm of thankfulness to the Lord, every word, every act of life is so intimately associated with the Lord and his will and so thoroughly submitted to the divine will, as to be a part of the general prayer which from these is continually ascending, that the Lord's will may be done in their hearts, and that his kingdom may come throughout the world.

**St. Louis, Mo., August 11, 1907**

### **“YOUR FATHER KNOWETH”**

Pastor C. T. Russell preached here today from the text, “Your Father knoweth what things ye have need of before ye ask him” (Matt. 6:8). The speaker said:

Wrong views of the divine character and purposes in respect to the eternal destiny have led to wrong views on nearly every subject treated in the divine Word. For instance, neglecting the direct statement of the scriptures as to who may address God in prayer and who may not, the greater number of Christians as well as worldly people, believing that eternal torment is the destiny provided for the vast majority of the race, are glad to hope that somehow, by “luck” they and their friends will escape that doom, even though no more worthy of divine favor than the majority of mankind. They therefore encourage the

3H385

thought in themselves and in others that, regardless of real faith, regardless of their acceptance of God's arrangements in Jesus, regardless of their having failed to come into vital relationship with Jesus, they believe that at any moment before they die they may breathe a prayer, or have a pastor or priest or friend pray for them, and as a result receive all the blessings and favors of God as surely as though they had spent a life in consecration and attempted obedience to the divine will as outlined in the divine word. While ready to admit that those who have lived in sin and alienation from God would have no right to expect of the Creator mercy, favor, eternal life in heavenly glory, they have concluded that everything religious is aside from their own ideas of practical common sense, and that such a view is no more unreasonable than the reverse proposition, namely, that all are going to eternal torment who have not come into harmony with

God, however soberly and decently they may have lived. The one inconsistency seems to them to balance the other.

The fact is that neither proposition is scriptural: God's ways are just and righteous altogether. As he has not ordained eternal torment as a penalty for sin, neither has he ordained that a sinner's prayer, uttered a few moments before his death, would change his eternal destiny. We are not forgetting the dying thief, whose recorded prayer and prompt Answer--seem to be the foundation of much of the expectancy along this line. We are to remember that his request was not that he should go to heaven nor was that our Lord's promise. In his dying hour he recognized and confessed himself a sinner; he recognized the Lord as the great One, the Son of God, suffering unjustly, he knew not why. He had faith, however, in Jesus' claim that he was the Messiah the one who had been promised of old as the great king, the establishment of whose kingdom would bring blessings to the Jews and to all the nations of the earth by bringing all back into harmony and relationship with God. By faith he looked forward to that kingdom and confessed it, saying, "Lord, remember me when thou comest into thy kingdom" the very kingdom for which the Lord taught his disciples to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven" the very kingdom that is to be established at the second coming of our Lord. Our Lord's Answer--was in harmony with the request.

As the thief did not ask to go to heaven, neither did Jesus promise that he should go. As the thief asked to be remembered when the Lord had come into his kingdom when he would take to himself his great power and begin his reign, this is what Jesus referred to when he said, "Amen (so be it as you have asked), thou shalt be with me in Paradise." It will be at the second coming of Christ that Paradise will be restored as promised, and in Paradise that thief will surely be, and his repentance and confession was a step in preparation for the blessings and privileges of that kingdom a step in advance of his comrade; a step which will never need to be restored. Paradise was lost 6,000 years ago by the disobedience of the first Adam. Our Lord as taking the place of the first Adam in respect to the race has redeemed the world of mankind, and as a result at the second coming Paradise is to be restored, and mankind by restitution processes is to be brought back to the full perfection of being which Adam possessed in Eden so many as will not return under those favorable conditions being destroyed in the second death.

### **VERILY I SAY UNTO THEE THIS DAY**

A careful analysis of the text, then, shows that our Lord did not mean that the thief would be in Paradise on the day on which they died, but on that day on which Paradise will be restored the great Millennial day, the "day of Christ," the day of which the apostle says, "A day with the Lord is as a thousand years." As the scriptures originally were written without punctuation, those



who have fallen into the error of supposing that nobody dies, but that the moment of apparent death is in every case an entrance upon a superior degree of life, seize upon this text and punctuate it according to their misconceptions, so as to make it say in contradiction of all the facts that the Lord and the thief would both be in Paradise in a few hours. As a matter of fact, as the apostle points out, our Lord went not to paradise but to sheol, hades, the tomb, and was dead three days, and rose from death on the third day and ascended to the Father thirty days later. We remember, too, that Jesus said, in speaking to Mary after His resurrection, "I ascend to My Father and to your Father, to My God and your God." Our Lord did not go to Paradise, but to hades, for the very good reason that the Paradise promised had not yet been established nor is it now established. Its establishment will come in the Millennial age.

Consequently the thief is not now in Paradise, but in the grave, in the state of death, sheol of the Hebrew, hades of the Greek. "He knows not anything," as the wise man foretold. (Eccl. 9:5.) He is where the apostle Peter declares the great prophet and King of Israel is—"David is not ascended into the heavens" his sepulchre is with us until this day." (Acts 2:34,29.) the time has not yet come for paradise to be established and the thief must wait, but waits in unconsciousness for the time when Messiah, as the great King, shall speak to him and to all the prisoners of hope gone down to the great prison house of death, saying, Come forth, show yourselves. (Isa. 49:9.) "Marvel not at this," says Jesus, "for the hour is coming when all that are in their graves shall hear the voice of the Son of man and shall come forth." (John 5:28.) The penitent thief will come forth and also the inpenitent one, for it is written, "There shall be a resurrection both of the just and the unjust." (Acts 24:15.) The one will come forth justified because of his exercise of faith, the other thief will also come forth, but the penitent one will have much advantage in various ways in that day. Though both will have the advantage of that time, when the knowledge of the Lord shall fill the earth as the waters cover the great deep, and when all shall know the Lord from the least to the greatest of them, so that it would be unnecessary to preach to the many more, "Know thou the Lord." (Jer. 31:34.) In that day all the proper thoughts and endeavors will be rewarded with a blessing from the Lord, according to His promise that those who give even so trifling a blessing as a cup of cold water to one of His disciples will by no means lose his reward. Likewise those who have done evil will have by their evil deeds marked their characters to their disadvantage, so that they will have more

3H386

difficulty than others of their time in attaining to full restitution of all that was lost in Adam.

Rightly punctuated, our Lord's expression, "Verily, verily, I say unto thee this day, thou shalt be with me in paradise," has great force and signification. The day that the thief acknowledged Him was indeed a dark day, in which even the disciples had fled, in which the Master Himself was crucified as a blasphemer. No wonder he said, "Verily I say unto you this day" this dark day, this day which seems so unfavorable to the faith in me you have confessed notwithstanding this you shall be with Me in paradise according to your request, according to your prayer, "Remember Me when thou comest into thy kingdom."

### **THAT THIEF WAS A JEW**

If inclined to urge that the experiences of the thief prove that any sinner may come to God in his extremity, we remind you that this sinner's case was a special one in that he belonged to the specially favored nation of the Jews, which at that time was in divine favor under the law covenant made with Moses at Mount Sinai. Under that covenant all of the Jewish nation were God's people, temporarily at least, and had privileges of prayer as such. God had provided the Temple as a house of prayer for that entire nation, and had granted them the privileges of prayer. Since that time their law covenant has been set aside, so that a Jew today would have no more right or privilege of prayer than would a Gentile, a "sinner," of whom it is written, "We know that God heareth not sinners." John 9:31

Besides, that Jewish sinner came to God through the Mediator of the New Covenant, Jesus, and it was through that Mediator that he had the assurance of coming blessing. None today are justified by the typical sacrifices of the Law, and only believers are subjects of the atonement effected by our Lord Jesus; hence only believers can come unto the Father through him. It is therefore, wholly erroneous that any and everybody can come to God as he may please. God declares that by reason of sin our race is unfit to have fellowship with him. He has declined to entertain such fellowship or to recognize sinners, and is thus maintaining the dignity of his righteousness. But meantime, in the exercise of his love and mercy, he has provided a new and living way by which the sinners whom he has condemned may return into harmony with himself and become the recipient of divine favor unto life. Nevertheless the terms and conditions are strict and unalterable and read, "No man cometh unto the Father but by me," "There is none other name given under heaven and amongst men whereby we must be saved,"—" than the name of Jesus." "He that hath the Son hath life, he that hath not the Son of God hath not life" the "wrath of God abideth on him." (John 14:6; Acts 4:12; 1 John 5:12; John 3:36.) Those upon whom the wrath of God is abiding certainly need not attempt to approach God in prayer, or otherwise than by his appointed representative, the Redeemer.

## OUR FATHER IN HEAVEN

It is a great mistake and quite contrary to the word of God that many are teaching and preaching the fatherhood of God as respects all mankind thus ignoring the Redeemer and His office, rejecting Him as the door to the sheepfold the way, the truth and the life. God did indeed acknowledge Himself as the Father of Adam when the latter was perfect, before his disobedience; and thus we read that Adam was a son of God as truly as the angels are styled the sons of God. But none others of the human family from then until our dear Redeemer's advent were ever styled sons of God. That blessed title of relationship has not been sullied. Our Lord Jesus could and did properly claim this title because it was true of Him; His life was from God, and He was recognized of the Father. Then came the call of this Gospel age the invitation first to the Jews and afterwards to the Gentiles to become children of God. This is the invitation under which we have come into God's family an invitation based upon the redemptive work of Jesus and our renouncement of sin and acceptance of Him and consecration to follow in His steps. As the apostle says, "Beloved, now are we the sons of God." (1 John 3:2.) We are indeed not sons in the full glory and full sonship which is promised us when we shall share in the first resurrection. The apostle declares, "Now are we the sons of God, but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him."

This is the same thought proclaimed in the Gospel of John (John 1:11,12), "He came unto his own and his own received him not. But to as many as received him to them gave he power (privilege) to become the sons of God, even to them that believe on his name," and who are begotten of the Spirit. It is a high honor indeed to be recognized as God's children and to be permitted to pray, "Our Father which art in heaven." The more the Scriptural limitations along this line are recognized the better it will be both for the Lord's people and for the world. The latter will see that they have something to do before they can claim they are children of God, the brethren will see more clearly, more distinctly, the privileges which they have entered into and the honors and blessings conferred upon them. It is the children of God that the apostle addresses, saying, "Let us then, dearly beloved, come with boldness (courage) to the throne of grace." (Heb. 4:16.) Others have no right to come with courage to the throne of grace no right to come at all if they are unbelievers. Hence in the divine program we are not sent to pray with sinners but to preach to them to declare to them the only name given under heaven and amongst men whereby they may come into relationship with God as his children and have the privileges of prayer.

But while the privileges of prayer really belong to those who not only have recognized sin and accepted the Lord Jesus as their Redeemer, and additionally have consecrated their little all to

him and to his service, nevertheless the Lord does not seem to confine the privilege of prayer to this consecrated class. In much mercy he has provided that as soon as we have fled from sin and accepted Christ we may be counted as members of the household of faith, even before we go on to make a consecration, which brings us into membership in the church, which is the body of Christ. So, then, there are two classes who in the present time have access to God in prayer: (1) The justified ones; (2) the justified who have consecrated themselves, and who in

3H387

consequence styled the royal priesthood, members of the body of the great High Priest. But there is a difference as respects the liberty of these two classes at the throne of grace. The first class have access to the Father only through Jesus, the Redeemer, in whom they have justification. The second named class have the same approach, but in addition are assured by the Master, "The Father himself loveth you." (John 16:27.) This last named class has come into that special relationship with God which is termed the begetting of the Holy Spirit, hence theirs is a place of special nearness and favor. These may draw nigh to the golden altar of the Holy and offer incense as members of the body of Christ, whereas the others, who have not made the consecration, are not in the condition typified by the Holy but are in the court condition, and can approach the Father only indirectly. The words of our Lord in our text and its context, the Lord's prayer, were addressed to the consecrated class as represented by his apostles; and all who are sincere at heart and right-minded after they have come to an appreciation of justification, the forgiveness of their sins, should be glad to present their bodies living sacrifices, and to thus join the royal priesthood class and become recognized of God as members of the body of Christ, which is the church, and thus come to the enjoyment of the privilege of prayer in its highest and truest sense.

### **REPETITIONS ARE VAIN**

Having found, then, the particular class addressed in our text, we hear the Master's injunction to them that they use no vain repetitions that they must not count the value of their prayers by the number of the words used nor the number of moments or hours spent upon their knees. The true disciple must remember that God looketh upon the heart and that he seeketh such to worship him as worship him in spirit and in truth. Remembering this, they will be on guard against prayer formalities, against hypocritical prayers, to be seen of men, to be heard of men, to be supposed to be very righteous. The true disciple will seek the divine benediction, and is urged by our Lord to seek this in private, in the secret chamber the secret chamber of the heart. In the moment of trial or difficulty how quickly we can enter it, look to our Father in heaven and receive his blessing and guidance! This will not hinder us from more

formal prayer in private with wife or husband or children. Neither will it hinder us from prayer at the gatherings of the church, which is the Lord's family or household. Indeed all of these various opportunities for worship are commended to us by the words and examples of our Lord and the apostles.

Our Lord declares that those who hypocritically pray in public for the sake of being heard, for the sake of being considered pious, have their reward, the reward they are seeking, the approval of those about them. But having gotten their reward for their prayers, they must not expect anything from the Lord; it was not his favor they were really at heart seeking, but the favor and approval of men, from whom they got their reward, the reward they sought. The exhortation to us is that if we appreciate most the Lord's favor we will seek most earnestly to approach him with sincerity of heart.

### **KNOWETH BEFORE YE ASK HIM**

Our Lord assures us that the heavenly Father knoweth what things we have need of before we ask him. Our asking is not therefore to be with a view to giving our all-wise Creator information. Nor is it to be with a view to changing the divine purposes, but rather it is to be a manifestation of our faith and trust, which will bring us into closer relationship of his favors. Thus the child at the table spread with earthly bounties is invited to pass his plate for a share, and the passing of his plate signifies the acceptance of the invitation and well represents the proper attitude of prayer. It is for the child to appreciate the provision which has been made and to accept with thankfulness. And so with God's people; their prayers are merely their acceptance of things which God has for them and is pleased to give them. And while he would have us understand that he is the giver of all blessings, and that therefore our temporal mercies are from his bounty as well as our spiritual favors, nevertheless he would have us more and more be solicitous for the spiritual advantages, which are his best gifts, leaving to him to determine what portion of earthly blessings and mercies and comforts would best serve our necessities without interference with our highest welfare and the portion of spiritual blessing which we desire and which he has promised. Every proper prayer, therefore, of the children of God should be in line with this declaration of our text that our Father knoweth what things we have need of before we ask him. We neither ask him to get from him more than he is willing to give nor different things from what he has provided, but we may have the things which are expedient for us, the provisions of his love and wisdom. The apostle intimates that all things God sends us through his providences are to be received with prayer and thanksgiving, with grateful appreciation of the providences of God on our behalf. We are to count our blessings and give thanks rather than to study our wants and urge a fulfillment of them according to our natural tastes, preferences and ignorance.

Consequently as the Lord's people grow in grace and knowledge and love their prayers will indicate this, in that they will abound more and more in thankfulness and in requests for the Holy Spirit rather than in petitions for earthly things.

### **THE SPIRIT MAKETH INTERCESSION**

Discussing this subject of prayer, the apostle declares that we know not what things to ask for as we ought, but that the spirit maketh intercession for the saints according to the will of God. (Rom. 8:26.) Many have grossly misunderstood this declaration, and supposed it to mean that the Holy Spirit was a person who went to God on behalf of his saints and implored God to grant their desires somehow, contrary to the divine will. Nothing could be further from the thought the apostle is here expressing. His teaching is to the contrary of this, that when the Lord's consecrated ones come to the throne of grace in harmony with the divine invitation, they are sometimes ignorant of what would be the proper requests to make of God. As babes in Christ we might ask for something that would be very injurious to us or misunderstanding the divine word we might petition for things

3H388

that were never promised to us at all. As an illustration of this we have probably all heard earnest Christian people praying that God would fulfill to them the declaration of the scriptures, "He will baptize you with the Holy Spirit and with fire." (Matt. 3:11.) these dear Christians ignorantly pray, "O Lord, baptize us with fire." They know not what they ask for; they have misunderstood the divine word. John's declaration which they quote was a prophecy of (1) the Pentecostal blessing upon the church, and (2) a prophecy of the fire of trouble which would come upon the Jewish nation after the Israelites indeed had all been gathered out by the Gospel call, the time of awful trouble which came upon that nation, culminating in its utter destruction in the year 69 A..

The dear Christian people who so earnestly prayed to be baptized with the fire, therefore, would be most astonished if the Lord would answer--their petitions. But God does better for them than they pray; he hearkens to their spirit, to their real meaning, to their intention, to their heart's desires. He hears not, recognizes not, answers not the faulty phraseology of the well meant prayer, but accepts the petitions of their spirits, their hearts, when these come before him with groanings that cannot be uttered. That is to say when the heart at times is overburdened and desires fellowship with the Lord, and in its weakness knows not how to express itself, its groanings and desires and intents are all discerned by the Lord and accepted as the real petition. Thus indeed does the Lord help our infirmities. Thus does he every way care for those who are his in Christ Jesus, especially the "little flock" who are seeking to walk in the footsteps of our Redeemer. All things are theirs, for they are Christ's and Christ

is God's. Even their imperfect and blemished petitions are all answered for them exceedingly abundantly better than they could have asked or thought.

Let us, therefore, come with holy courage to the throne of grace in every time of trouble, in every time of need, in all of life's trials and difficulties not as those who dictate to the Almighty, but as children coming to a father. Let us tell him of our distress, perplexities, and ask him for solution of them all according to the divine will and intention, and let us arise from our knees with hearts cheered and lightened and full of faith that he who hath begun the good work in us will complete it unto the day of Jesus Christ.

[The Sin-Offering & The Covenants Booklet](#)  
[August 11, 1907](#)

## THE SIN-OFFERING AND THE COVENANTS

The following pages are taken from a stenographic report of a "Question Meeting" conducted by Pastor Charles T. Russell, of Allegheny, in St. Louis, Missouri, Sunday, August 11, 1907.

I was glad to accept the invitation of the St. Louis Church to hear certain questions, perplexing to some, and give answers to the best of my ability, with the hope and prayer that the subject may be clear to our minds. We are living in a time when the Lord declares His people shall see eye to eye. He says this shall be characteristic of our day: "*When the Lord shall bring again His people the watchmen shall see eye to eye.*" (Isa. 52:8) We trust that while some of us, called Elders, might be called watchmen in a special sense, yet all the Lord's people are watchmen. We are all seeing what the Lord our God has brought to us, and looking to that word which is the only revelation of the Divine will. So all should see eye to eye. Those asleep are not watchmen, but as soon as they become watchmen they will come to see eye to eye. As we come nearer and nearer to an object it should be more clearly seen by all of us.

If we recognize that we are in the harvest time of the Gospel Age, then we ought to recognize certain things as belonging to that harvest time. If we are not in the harvest time we ought not to expect anything particularly different from what has been the course of the Lord's dealing throughout the past; but so surely as we are, we ought to expect something peculiar to the harvest time. What are we to expect? With us the Jewish nation is a figure, an example and type. You remember having studied that matter. They had their priesthood, their high priests and under priests, we have ours; they had their tabernacle and we have ours; they had their golden candlestick and we have our golden

candlestick of Divine truth and light. So when it comes to the harvest we find that their harvest was a particular pattern of this age. If Jesus was present to do the work there, so He will do the work here. What was the work? *Separating and reaping, and gathering together of the Lord's elect.* How was that done? By the promulgation of greater knowledge and greater truth. He made known certain things. Well, then, we should expect there to be greater knowledge of God's plans pertaining to this time, as there was to that harvest time. We ought to remember that that was the end of the Jewish age and the opening of the Gospel age, and the Apostle, by inspiration, speaks of the light that is to come upon the "ends of the ages," upon the ends of those ages where they met, and these two ages where they meet. That light did not precede our Lord's presence, and while there has not been gross darkness over this Gospel age, the *special light* from God shines upon the "*ends of the ages.*" It is in harmony with this that you and I have received from the Lord the great blessing of clearer light. It would be very difficult for us to say what is the most valuable feature of Divine truth. It is all important, all necessary, that the man of God may be "thoroughly furnished." (2 Tim. 3:16,17)

Now, dear friends, this clear light on the end of the age came in connection with the understanding of a mystery. What mystery? The "mystery" the Apostle Paul talks about. You remember how this was on the end of the Jewish age and the opening of the Gospel age. The Lord made known the mystery "not made known to other ages and dispensations and which is now made manifest." (Rom. 16:25, 26; Col. 1:26, 27.) You remember how frequently he speaks of this mystery. He explained that the Messiah

3H389

to come was to be not only our Lord Jesus Christ, but also the Church His Bride. They supposed that the great Messiah was coming and was to be king of their nation and their nation was to convert the world, but they did not know He was going to *take out* of the Jewish nation the *joint heirs* of the world.

Then the Apostle says there was another part they did not understand. God not only proposed to take some of that body of Christ from the Jews, but from all the nations of the earth, that He might make of each one a part of the Christ. This is what the Apostle brings to our attention. He says God gave Jesus to be the head of the Church. This is "*the mystery*" not made known in previous ages. This mystery was not even made known to all the apostles. You remember it was made known to the Apostle Paul, and while the writings of the other apostles are in harmony with this thought, you do not get it from them you get it from Paul. He tells us that God has given to him visions and revelations more than to all the other apostles, and it is manifest from his writings that he had this clearer vision and knowledge. So it is from the



Apostle Paul's writings that we get this knowledge of the mystery. Peter did not understand it; he was at first in opposition to the Gentiles, but the Lord sent to him the vision of the sheet held by the four corners, by which he was shown he must not consider the Gentiles any longer as common and unclean. (Acts 10.) You see, then, that at that time the Apostle Peter did not have the thought of the oneness of the Body of Christ. That is a part of the mystery Paul says was made more clear to him through visions and revelations than to them all. And yet that very thought was lost sight of the oneness of Christ and the Church when the Church began to get the wrong impression that it was to convert the world. When they thought of everybody they could not think of the "Body of Christ" including everybody. It destroyed this thought that the Church is the mysterious body of Christ that is to rule all the earth and bless the earth.

So this thought was hidden from all during the Gospel age, and our parents and friends did not see this subject, which is now clear to us. It is clear to us because we are living in the harvest time of the age, when God is brushing away the darkness and allowing our eyes to see and understand. This light was lost sight of during the Gospel age, and now this is the particular thought brought to your attention, namely: That Christ the head, and the Church His Body, is the great anti-typical Moses, the great Prophet God has been raising up, through which the blessing is to come to Israel, and through Israel to all the nations. (Acts 3:22,23) Christ is the head, and through the members of His Elect is to bless Israel and all the nations. When did this feature of light come to our attention? It came to my attention in 1869. I was thinking along these lines, seeing that our friends in the churches were wrong, and seeing the second coming of Christ was the thing to be expected, and along about 1873 I got so far as to see that there was restitution coming to the world, but I did not understand what restitution meant. I supposed that when the world was blessed it would come to be in the same sort of spiritual condition as the Church, and not until 1878 did the light of that feature come, in respect to the fact that the Church is to be of a separate and distinct nature, and is to be used by the Lord in blessing Israel and through them blessing all the nations. What is the basis? The matter we are to discuss this morning *The type of the Sin Atonement, and the Day of Atonement.*

You have it in a booklet called "Tabernacle Shadows," published in the Fall of 1880 there was the basis of it. Christ is the great High Priest and the Church is associated with Him as the under priests, and to be associated with Him in the glories of the future when the atonement day is over and the sacrifices ended. So have in mind that the basis of any light we have today rests upon this subject of the atonement sacrifices and the sin-offerings of this Day of Atonement. The light has come along these lines. God has been pleased to bless this thought. If that becomes

evident to you, you will *be very slow to cast aside that which has brought you to the light you have*. It is on this line God has granted all the light in which we are now rejoicing.

I shall be pleased to Answer--any questions.

### **PART I. THE SIN-OFFERING**

(Question) How does the "Sin-offering," typified in the Atonement day sacrifices, differ from the Ransom, or corresponding price, paid by Jesus Christ for Adam's forfeited life?

(Answer) The two are not to be associated at all, any more than two of our Lord's parables. If you take the parable of the Wheat and Tares and the parable of the Ten Virgins and try to combine them you will find it impossible to do so, because one is discussing one subject and the other another subject. They are both true, and plausible, and both teach beautiful lessons, but not the same lesson. They are both parables given of God; they do not contradict, but they do not teach the same lesson. And so when we talk about the Ransom, that is one thought, and the *Sin-offering is another thought, and we are not to mix the two*.

Suppose you were to say, "The Church is called the brothers of Christ and the Bride of Christ and the living stones of the temple. How could Christ marry his own brothers, or the living stones of the temple?" This is confusion these are different figures. They must be kept separate and distinct. In the matter of the Ransom, that is one picture in which the Lord shows us that Adam was condemned while the race was yet in his loins, and that the Lord Jesus Christ as a ransom takes the place of Adam and gives his life for Adam's sin, and thus purchases Adam and his race. This is a pretty picture a true picture and could not be supplanted by any other. If that were left out we would not get the same teaching from God. But we do not want to mix it with any other. How one person buys another, how one person with his race in his loins is bought by another having a race in his loins. Jesus gave Himself in exchange for father Adam and his race. That Adam had a wife associated with him in the transgression, and Christ Jesus a bride to be associated in the work of redemption, is not considered. It is all confined to the one thought that by one man sin entered the world, and so, by another, Jesus Christ, a ransom has been paid for the race redeemed.

WATCH TOWER, 1907, Page 47, Col. 1, third line from foot: "Reading the article in question more carefully, you will perceive that it is not discussing the Redemption,

3H390

but the SIN-OFFERING, which is a DIFFERENT VIEW of the great transaction."

I presume the question is, How do these two harmonize? Evidently it would have been better if we had not introduced the matter of the Ransom in the first quotation. It would have left it clearer. We are not discussing the Ransom at the time, but the Sin-offering. It tends to confuse. To some minds it might not. The attempt to make the subject too broad and take in two thoughts has been confusing to whoever took this up.

(Question.) May the Church be said to share in the Ransom, actually, reckonedly, or not at all?

(Answer.) So far as the Ransom is concerned, the Church is *never said to share in the Ransom*. The Ransom is the price and our Lord Jesus is declared to be a ransom for Father Adam. As for Mother Eve, she did not need a ransom she was considered as a part of Adam she came from him, was his wife and was included with him. So with the Church; our part is not shown in the Ransom, for we would correspond to Eve, and she was not shown in the Ransom; nor are we.

(Question.) Does the Church share in the anti-typical Atonement-day sin-offerings, actually, reckonedly, or not at all?

(Answer.) She does share in the anti-typical Atonement day offering. *She shares actually in the most positive sense*. The Apostle Paul says (Col. 1:24), "seeking to fill up the measure of the sufferings of Christ," and he says, "You have us for an example," so as he was filling up, all those who take up their cross and follow Jesus are sharing with Him. Are we actually sacrificing anything? There are different minds. A thought will strike different people differently. If we read "I am crucified with Christ," some might think they would have to be nailed to the cross. It is not their fault that they cannot grasp the thought but there are some that cannot grasp it. We are crucified with Christ; we are partakers with Him in His sufferings. That is a fact. It is not imagination. Some one says, "I never suffered anything." I am sorry for you. *If we have suffered with Him we shall reign with Him*. (2 Tim. 2:12) If we be crucified with Him, then we may have joint heirship with Him in His glory. If any one cannot say that, do not feel discouraged, but do not war with those who can do it. Try to say it. If you cannot, then you lack the spiritual vision. Pray to the Lord that you may say this.

I think of a dear brother who died recently who lived near Providence, Rhode Island. When our Brother Streeter came into the truth he was publishing a little paper and he discontinued it and introduced all his subscribers to the WATCH TOWER and started in to preach. He was very much interested in an old retired Adventist minister living near him. He said: "I tried to make the truth plain to him and could make no impression. Finally I concluded it was no use, and so I said to him: `I know that you are a good man and one of the Lord's children, and I have tried to make this matter plain and clear to you, but I see

that you are too old to grasp the subject, and I have concluded that the Lord will not require it of you. So I am not going to bore you with this any more. When we meet we will talk about the Lord and His goodness, and have prayer together, and not talk about these things that are objectionable to you. ' The next day the word came, 'Come down to see me. ' I went down, and the old man said: 'Brother Streeter, after you went out I got to thinking and praying, and I said to the Lord, "Lord, am I too old to learn anything? If I am not, help me. I want to know the truth." Before I got off my knees the whole thing became clear to me. ' "

I do not say that is the way with everyone, but that it is the proper course if there is something we do not see. The Apostle James says, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." (Jas. 1:5) We shall know the things that belong to our day. My Answer--is, we are most assuredly members of this Sin-offering. "Thus is shown that the Redeemer and Restorer is spiritual, having given up the human a RANSOM FOR ALL, and that from this highly exalted spiritual CLASS all blessings must proceed." (MD Vol. 1, P. 293, Par. 2) What does that mean? We are not discussing the sacrifices of the atonement day in this quotation. We are discussing another matter that has no bearing. What do we mean by this? I answer, we refer there not only to Jesus, who gave up His human nature, but also to the Church. Each member of it, as he becomes a part of the body of Christ, must give up his right to share in the redeemed human nature. What is true of the head is true of the body. The only difference between Christ and the Church is that Christ was perfect actually and gave Himself, actually, the pre-human and human nature, on behalf of the world; but you and I have no such nature, have not anything that would be suitable for sacrifice. But as we are justified by faith, God counts us as though we were perfect in order to accept our sacrifices as perfect. He first justifies us and after that if we will take the proper steps we may be sanctified. The day of atonement is the time of the acceptance of this sacrifice. "Now is the acceptable time." How acceptable? We used to think it meant, "if you want to escape Hell, God will now accept you to Heaven." But we now see that this scripture means "now is the acceptable time" in the sense that God is now willing to accept your sacrifices. For you have heard the message that His death atones for your sins, and you being justified by that death, present your body a living sacrifice; this is the acceptable time. Will he accept the sacrifice the next day? No. All the sacrificing will be over. It only belongs to this Gospel age. It began with Jesus, the great Head of our priesthood. It ends with this Gospel age, and there will be no more opportunity of being accepted. The day of sin-offering will be at an end, and nobody will be accepted after that. The Elect will be complete then. There will be no adding to or taking from. No one can get into that class except as a sacrifice, for the

Apostle Paul says priests are ordained to offer both gifts and sacrifices. So if you are a priest you are to offer gifts and sacrifices. What is the difference? A gift might be something that would be offered, and yet not anything necessary for you to do, as a sort of incense. That is not a sacrifice, that is a gift; as priests not only offered animals, but also incense that went up as a perfume. All priests are ordained to offer both gifts, and also sacrifices for sins. (See Appendix "A") WATCH TOWER, 1907, Page 47, Col. 1, Paragraph 3: "You never read in any of our articles or books, or sermons, the statement that the Church redeems anything or anybody. Quite to the contrary;

3H391

we have often been accused of making a hobby of the ransom doctrine that our LORD JESUS `tasted death for every man, ' `gave *Himself* a RANSOM FOR ALL. ' You can take the Bible and read: "Judas went and hanged himself," and another place that says, "Go thou and do likewise." If you put these two together, what kind of sense do you have? It is equally possible to take things out of the WATCH TOWER and make them seem something not intended. In this case we are saying that Christ, the head, and the body make sacrifices. When did Jesus make His sacrifice? When he presented Himself. When did He present Himself? When he came to John at Jordan.

You say, I thought His sacrifice was made on Calvary. It was finished there; it was made at Jordan and it is of that experience that the Apostle says speaking of Jesus there—" Lo, I come, (in the volume of the book it is written of Me) to do Thy will, O God." (Heb. 10:7) He came to that when He was thirty years of age.

You say, was His death reckonedly finished there? Yes, in a sense. It was the beginning of the New Creature from that time. The old creature finally lost life on the cross, and the new creature was glorified three days later. So with all others; the time when you made your sacrifice was when you presented your body a living sacrifice, and you are henceforth living in newness of life, being refreshed and growing strong in the Lord; the new creature growing, and the old creature dying, until finally death will be complete. (Question) Is it correct to apply the Apostle's words (quoted below) to the Church's sacrifice, as proving that the sin-offering for the world is not yet complete, since they have not yet received remission or release from the penalty of sin; and to say that the blood (life) of the last member of Christ's body must be shed before the world can receive remission?

Heb. 9:22: Apart from the shedding of blood there is no remission.

Heb. 10:18: Now where remission of these is, there is no more offering for sin.

(Answer.) Yes, I would say it would be proper to apply both of these scriptures to the work of this Gospel Age, which began with our Lord's baptism, where He made His sacrifice which He finished at Calvary, and which has since been continued by those of the Seed who walk in His steps. It is true of the whole Body of Christ that the shedding of blood is necessary. *It is not possible for us to be of the Church unless we suffer with Him.* If we suffer with Him, we shall reign with Him. The Apostle is right. We are partakers of the sufferings of Christ, and these sufferings, Peter says, were spoken of by the prophets of olden times when they testified of the sufferings of Christ and the glories to follow. (1 Pet. 1:11.) The sufferings occurred, but did the glory follow? No. What is there if we have not glory now? The Apostle says we have the whole world travailing and groaning; they are waiting for the glory of the manifestation of the *sons* of God. (Rom. 8:19, 22.) The manifestation cannot be consummated until after the sons have been found. Dear friends, if any one does not wish to be a living sacrifice, he has the chance to step out. The Lord is not compelling anybody. He is merely giving us the opportunity. He is not going to force you. He will deal with others by and by. He is dealing now with those who want to have fellowship in His suffering that they may have fellowship in the glory of the kingdom.

(Question.) What does the Anti-typical Day of Atonement accomplish?

(Answer.) I answer, the Anti-typical Day of Atonement is for the sins of the whole world. This atonement-day service performed for the twelve tribes was typical of what was to be done by the Son of God for all who desire to come into harmony with God. First of all, there was the elect, the priests of the tribe of Levi. The work the High Priest does and the others join in helping to do is the work of atonement, the High Priest accomplishing it and the other priests being counted as members of the body of Christ who is doing the work and is making the sacrifice for our sins. He appears in the presence of God in our behalf not on the world's behalf, but on our behalf. Christ has been in the world for all these eighteen hundred years in the sense that He has been represented by you and by me and every consecrated one of those under-priests, and finally the sin-offering will be accomplished and He will apply the blood of this sacrifice as He applied the other sacrifice, only *the merit* of all is in *His own blood.* *We have no merit* except as He imputes it. The Apostle intimates there is no merit in the Church that the whole merit is in Christ. Rom. 12:1: "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God." Holy? Paul says you are holy, acceptable. How did that come? "To us was imputed the

righteousness of Christ.” (Rom. 4:24) His merit has been applied to us. Whatever merit or excellence our sacrifice has is in Him, and through it we may possess the privilege of being associated with Him by and by in the glories of His kingdom.

(Question.) The question was asked: What was specifically accomplished in the Anti-typical atonement, and the Answer-- was, the completion of the sacrifice of Jesus and the Church, his body. What was the value of this sacrifice? What did it accomplish?

(Answer.) The Lord’s object in having a whole Gospel Age instead of a few days was to have an Elect Church, instead of merely having our Lord as the one Elect; because if Jesus had been intended to be the Redeemer and the Church left out of the mission there would have been no Gospel Age provided for at all. The Gospel Age is for us to make our calling and election sure. So if He had not had a Gospel Age it would have meant He did not want an Elect Church; but if He did, as in the case, then He *did* want an Elect Church.

(Question.) Does the perfected Church participate with Christ in the next age work?

(Answer.) The Church is to have a share in the sufferings now, and in the glory then.

(Question.) The suffering is for the purpose of perfecting the Church so that it may be fitted to do the work in the next age?

(Answer.) The Church is of importance, even if there was no work in the Millennial Age. The Son shall give immortality to whomsoever He will (John 5:21, 26), so here is the Father, the Son and the Bride, all having this quality of glory and honor and immortality. I think that so far as the Church is concerned, God wishes to show,

3H392

not only to men but to angels, that He is able to accomplish this thing through His Son, who came down to this world into the depths of degradation that we might be partakers of the Divine nature. God could have gotten along without the Church. He did not need the Church, but it gave Him pleasure to accept the Church as joint heirs with Christ, and the Church has been seeing the exceeding richness of His grace in His loving kindness toward us. Not many great, wise, learned, hath He chosen, but chiefly the poor. (1 Cor. 1:26) God not only wished Jesus to be the Savior of mankind, but the manifestation of His love. The Heavenly Father hath exalted the Son, and He will make us joint heirs with Him in glory and immortality. The exaltation of the Church means a manifestation of the love of God.

(Question.) We have an actual part in the atonement?

(Answer.) The word Atonement takes in a large scope, and ultimately all of mankind will have the opportunity of coming into it. The sacrifice of Christ was applied first to the House of Faith, including the Body of Christ; not to every one. He hath ascended on high, and we have an Advocate with the Father, because He appears for us. (1 John 2:1; Heb. 9:24) What do we mean by that? In the sense that if you had a suit, and the case came up in court, and you should address the judge, he would not hear you; you would have to get an attorney. So we have an attorney, and that attorney is termed an "advocate." We have an advocate an attorney Jesus Christ the righteous. How can He be our attorney? Because the Father "hears him always." (John 11:42) What is the basis on which He appears before the Court of Justice? His sacrifice to cover our sins. We are in harmony with the sacred word of God, which says you can only come through Christ. The Advocate says, "No man cometh unto the Father but by Me." (John 14:6) What about the world? They cannot come, because there is only one Advocate, and they have not gotten Him yet. As soon as they receive Him they are believers. "Blessed is the man to whom the Lord doth not impute sin." (Rom. 4:8) The world cannot come. The Father hath no dealing with the world. Will He have dealing with them in the next age? The Advocate will take them Himself as Mediator, to set up a reign of righteousness.

(Question.) The High priest took the blood of the goat and sprinkled it before the altar. Is this an actual or a reckoned part of the Atonement?

(Answer.) I do not think Jesus takes some literal blood into Heaven, and sprinkles it before the mercy-seat there, but the blood as was represented in His sacrificed life. Jesus appeared in the presence of God offering His sacrificed life and said: "This is on behalf of those who believe in Me." So he will again present not our blood, but His own blood, as He counts our blood as His blood. The blood becomes one and he says, "Accept this blood also, this sacrifice also; accept this on behalf of the sins of the whole world." It is all His merit.

(Question.) Is it correct to say that the sprinkling of the blood of the Atonement-Day sacrifices on the Mercy-seat signifies the resurrection of the sacrificer as a New Creature?

(Answer.) We answer, no. The sprinkling of the blood has no signification of that kind. I will picture that before your minds: First of all the High Priest went out to the altar and there he slew the animal; then took some of the blood in his hand, and incense, and went beyond the first veil into the Holy, and inside the Holy there was a candlestick, and there was a table of shew bread, and he sprinkled incense upon the fire and the smoke rose as a perfume, entering beyond the second veil, where was the Most Holy; then he took the vessel containing the blood and passed beyond the second veil. That passing was the death of Christ, and the rising on the other side was the resurrection. He



went under the veil, but he rose again on the third day. After our Lord's resurrection He remained forty days, then ascended on high. He there tendered to the Father on behalf of the class He represented the blood shed by His death. For whom did He sprinkle that blood? For "Himself and His house"; for His Body, the Elect, and for all the house of Faith. These were covered by the first sacrifice Lev. 9. Then He took the other sacrifice He took the blood of the goat and did with it *just as He did with the blood of the bullock*, only He did not offer it "for His house", but "for the people." Now the question is, did Jesus die two times, once for the Church and then for the rest of mankind? Once only. Where, then, does this second sacrifice come in? The Lord indicated that the Church would be partakers with Christ; He is the great High Priest with us as members of His body. He has been offering the sacrifice. You are not doing it, you are not the priest. We offer ourselves to Him. He says "I will count you a member of my body." We give ourselves to the Lord, and He accepts us as members, and the matter of how the sacrifice shall take place is not especially one for us; but we shall ultimately be with Him. We give ourselves to Him, into His hands, and He accepts us as members of His body. *So the High Priest was the one who did the sacrificing in both cases.* He did not sacrifice the bullock and then tell one of the under-priests to sacrifice the goat. Nobody has any standing before God except the High Priest, and it is only in this way that we can be accepted that our flesh can be counted as Christ's, and we can be counted as New Creatures with Him in glory.

There were two sacrifices, and yet both were offered by the one priest. From this all the light of the present day has come; if we suffer with Him we shall reign with Him; by dying with Him we shall live with Him. Is not that what the Apostle meant when he said, "I beseech you, therefore, that you present your bodies a living sacrifice," etc.? For a while it never really entered into my mind what it meant. The Church has the privilege of living in this day of suffering, and there is the distinction God is making between the Church and the rest of mankind because we suffer with Him, we shall reign with Him. And He has given us His "precious promise that we may become partakers of the divine nature." (2 Pet. 1:4) This promise assured to us the privilege of laying down our lives. You remember how the Apostle put that in his letter to the Phillipians (Chap. 3:10):—"That I may know the power of his resurrection."

Paul knew the resurrection was to come to the just and the unjust, and he says, "If I might know the power of His resurrection." What are the conditions? Being "made conformable

3H393

unto his death." If we do not go into His death, we will not go into His resurrection. How do we go into His death? What is the

difference between Christ's death and the death of any other man? Christ's death was a sacrifice, and we are counted in with Him as part of His sacrifice; so we become partakers with Him in the sufferings of the present time and the glories to follow.

(Question.) What is the scriptural objection to understanding the Apostle's argument in Rom. 6:1-11 to be that our "old man" as *a sinner* died in the person of his substitute, Jesus, on Calvary; and that therefore we should be raised with him (Jesus) to walk in a "new life" of holiness? Please give a brief exposition of these verses.

(Answer.) "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein." You will perceive the Apostle is not speaking to Jews, not to the Gentiles, nor to mere believers, but to those who are dead to sin, and have surrendered themselves to die with Christ. "Know ye not, that so many as were baptized into Jesus Christ were baptized into his death?" *We do know.* We know to be baptized into Christ is not into ordinary death. But you are baptized into His death. Was that a death to sin? I think not. He "knew no sin." (1 Pet. 2:22) He *could not* die a death to sin. We were baptized into *his death*. Therefore that means that our death was *not* a death to sin, as His death was not a death to sin. Of course our death includes a death to sin. When we give up our lives that we may share with Christ in his sacrificial death, it means we have enlisted to battle against sin have sworn that we will *lay down our lives* in battle against sin. How shall we that are dead to sin, and whose lives are buried with Christ, how could we consent to sin? We might have imperfections of the flesh, but to be *in harmony* with sin would be impossible to those who have given up their lives.

"Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." That is to say, if we have given up ourselves to be like Him in death, we shall also be like Him, sharers, in His resurrection; the resurrection and death being linked together. Whoever goes into His death goes into His resurrection, and who does not, does not. Just as surely as Jesus' death was a sacrificial death, so must ours be.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This old man is crucified. Just as Christ at his baptism had given up his earthly life, and the remaining years of his ministry were to be newness of life, as the old creature was dying; *so* the Apostle says we may reckon ourselves, our old nature, the old creature, as being crucified with him; it is a slow, lingering death, but we are living as new creatures and the old creature is dying. We are willing to be crucified with him, and

suffer on account of sins with him, that we may be with him in his glory.

“For he that is dead is freed from sin.” That is to say, when you are actually dead, you will be actually free. You will never know any more of the temptation of sin. He that is dead is set free from the power of sin. So the Apostle says, though we were once the servants of sin, after being set free we have become the servants of righteousness. In the eighth chapter of Romans he tells us—“But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” God’s Spirit will not come to dwell in you until after you have received the Holy Spirit, but if you have made your consecration and received the Holy Spirit “The Spirit of Him that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Our Adventist friends apply this to the future, and say that God will quicken their mortal body. We say if we have made our consecration God has given us His Holy Spirit, and this Holy Spirit is already energizing this mortal body. You shall not be “carried away” as formerly, but having the Holy Spirit, you shall walk in newness of life. “Therefore brethren, we are debtors, not to the flesh, to live after the flesh but to the Spirit.” In this chapter he is speaking of the new creature that is triumphing over the flesh. The New Creature might not have perfect control over the flesh, but the Apostle says the Lord is judging these new creatures by their wills, and where the will is right, there can be no sympathy with sin. He has enlisted and laid down his life to battle against sin.

## **PART II. THE COVENANTS**

(Question.) Should the words of the Apostle in Heb. 9:16, 17, as follows, be understood to teach that the word “testament” or “covenant,” as used in the scriptures *always* carries the significance of a “last will and testament?”

16. For where a testament is there must of necessity be the death of him that made it.

17. For a testament is of force where there hath been a death; it doth never avail while he that made it liveth.

(Answer.) I do not know why we should say the word “testament” always means a covenant. Every will is a covenant, but we could not say every covenant is a testament. I do not understand the purpose of this question.

(Question.) The point is made that the definition of the Apostle in Hebrews is the Scriptural definition of the word, so that we are to understand that in every case where that word is found the Apostle has furnished a definition of it. The contention is that the Apostle’s definition makes it always carry that significance in the Scriptures.

(Answer.) We read in Genesis that God made a covenant with Abraham. If that could not be carried out until the death of the one who executed it God would have to die and God is not going to die. So you see “testament” is not to be used as the only definition of covenant. It would not be appropriate at all there. It would mean that to carry out the testament he would have to die.

(Question.) When does the Abrahamic Covenant become operative, and when the New Covenant?

(Answer.) The Abrahamic Covenant became operative in Christ. It was to the effect that there was to be a “Seed of Abraham.” Nothing could be done until the Seed should come. That Seed was Christ. The Apostle says, you remember, in Galatians, that the Abrahamic Covenant is typified by Sarah, who had no children; she represented that covenant and was barren for some time. Hagar represented

3H394

Sarah, but was not Sarah. This law covenant had a seed; Hagar had a child, Ishmael, who corresponds to the Jewish nation, and as Hagar was a bond woman, so this was a bond covenant, and as Hagar was a bond woman her son was a bond servant. So all Israel are under bondage of the law. The Apostle says by and by the time came when Sarah had a son, and when she did Ishmael was jealous, and so this corresponds to the natural Israel now fighting against the true Israel of God, which is Christ and all that accept of him. The Apostle is saying that the Abrahamic Covenant began to have its fulfillment in Christ, and he says not only Jesus, “but you brethren are the children of the promise.” He makes it still more clear in Gal. 3:29: “If you be Christ’s then are you Abraham’s seed;” not Ishmael’s, but you belong to the real seed, which is Christ. If you belong to Christ you belong to all that is typified in Isaac and Rebecca. The Lord gave Rebecca also to be a type of the Church and as Rebecca became joint-heir with Isaac, so the Church becomes joint-heir with Christ.

(Question.) Is the Church called, during the Gospel Age, under the Abrahamic or New Covenant, or both?

(Answer.) Under the Abrahamic covenant. There *is* no New Covenant yet. There were three wives of Abraham: Sarah, barren for a time; Hagar who bore Ishmael; and also Keturah, the third wife, by whom he had many sons and daughters. These three wives represented the three covenants. All of Abraham’s seed came from these three; so we do not have two mothers, two covenants, but one. This matter was not always as clear to our minds as it is now. We started in with our minds very much befogged, but gradually we got to see what the Scriptures meant and they became clear to our mental vision. But it took time. In one place the Apostle says: “He hath made a former” and I did not think at the time he was telling the Jews that their covenant was doomed to pass away; I thought he was speaking to us. The

Jew said, "Moses gave us that covenant; God gave us that covenant. We are the greatest people in the world, and our covenant will never pass away." They could not imagine such a thing. The Apostle was trying to prove to them that it would. He says, "Hagar was your mother. You are not Israel's sons." They thought they had Abraham, but Paul says not. They did not see it because they could not see it. But this *we* can see was what the apostle meant. He was telling that those Jews never were the real "Seed of Abraham;" that it was intended their law covenant should pass away, and to prove it he said (Heb. 8:7-13): "Don't you remember it reads, 'I will make a new covenant after those days? Don't you see if he meant he would make a new covenant the old one would be useless?' He tried to get the Jews to see their covenant would not last forever and be the only covenant. We see their covenant *did* pass away and they, as children of the flesh, are not children of the Spirit. We see that Jesus is going to fulfill that promise (Jer. 31:31-34): "It shall come to pass that after those days I will make a new covenant with the house of Israel," and bless them. With my eyes not clearly open at the time I confused that New Covenant with the Abrahamic Covenant because the Apostle said that the old should pass away and the Sarah covenant come in. But when we examine everything it becomes clear.

WATCH TOWER, 1898, Page 197, Article entitled, "Mercy Rejoiceth Against Judgment": "The death of Christ sealed or ratified or made complete and binding this New Covenant between God and man..... We see then that since Calvary, since the sealing of the New Covenant with the blood of the Mediator, since that New Covenant was thus ratified or made effective, the triumph of love and mercy over justice and the sentence of death originally inflicted has been a fact..... The object of the present call of the Church..... to share in the benefits and privileges of the New Covenant," etc.

I Answer--this: We are thinking all the time of the original covenant God had made and which became effective to us in the death of our Lord. This death not only brought us into relationship with the Abrahamic Covenant; it is also the basis of what is to be done for the world in the next age. So the New Covenant was related to the Lord's death. The New Covenant had as a basis the fulfillment of the death of Christ. Jesus said at his Last Supper, giving the cup, "This is the cup of the new testament the New Covenant in my blood shed for many (for all) for the remission of sins"; in other words the cup of his death was to be efficacious not only for the Church, but for all humankind: "This is the cup of my blood, shed for the remission of sins; drink ye of it." This is the cup which brings justification to the whole world; the cup of suffering and death which seals the New Covenant, and I invite you to join with me in the sealing of that New Covenant." So when the disciples said (Matt. 20:22-23): "Grant that we may sit one at thy right hand and one at thy

left," he said, "Are you able to drink of the cup I shall drink of?" No one can be with him on his throne except that he drink of this cup and share in his blood. So the hope of being with him in his throne is in sharing his cup as well as being baptized into his death. If we are partakers with him we are members of his body. If not, we are not. Somebody else will get in, for *the body must be full*. No one could serve as High Priest unless he had all his fingers and toes. Why? Because those parts were necessary to represent full completion, a specific principle that part could not be added or diminished. There will be neither one more nor less than the elect number. If you fail to get in, somebody else will, for that number must be full. No one can be of the Bride of Christ except he shall drink of his cup. "*Drink ye of this cup.*"

WATCH TOWER, 1903, page 436: "While the benefits of this gracious arrangement are only for "us," for "believers," for those who come unto God by Christ under the provisions of the New Covenant..... etc."

I answer, there I used the New Covenant as a name for the Abrahamic because my mind was not clear that the Abrahamic Covenant was the old Covenant, made long before the Jewish Covenant.

Quoting further from the WATCH TOWER above mentioned: "Our call and acceptance are based on the New Covenant, etc. We have seen that all those acceptable to God in Christ were obliged to come unto him under the New Covenant."

I Answer--just the same thing. We have nothing to do with that New Covenant. It means what it says. "It shall come to pass after those days I will make a new covenant." You see the difference between *after* those days and *during* those

3H395

days. "Those days" are the Gospel Age. During those days the Lord does something for Spiritual Israel, taking out the Body the Bride. (Joel 2:28,29.) "It shall come to pass *after* those days I will pour out My spirit upon all flesh." But "*in* those days," said the Lord, "I will pour out My spirit upon My servants and My handmaidens." Nobody else *in* those days. "It shall come to pass after those days I will make a new covenant." In other words, not until after this Gospel Age can the New Covenant be sealed. Our Lord gave His life for the sealing, but left something for you. He said, "Drink ye of it," for this is the basis on which this New Covenant is sealed. WATCH TOWER, 1907, Page 9, Col. 1, Paragraph 2: "Entirely separate and distinct from both of the foregoing covenants is the Lord's promise of a New Covenant." In this article we were discussing it from our present greater enlightenment. If you will look back you will find you have done a great many silly things, and that is one of the silly things I did. Because I have got my "thinker" to work, and see that what

I thought was the New Covenant is not the new one, somebody takes me to task. (Foot of same col.) "The New Covenant belongs exclusively to the coming age as the Abrahamic Covenant belongs exclusively to the Gospel Age, and as the Law Covenant applied exclusively to the Jewish Age." Page 10, 1st col. 2nd line: "The New Covenant is not yet in existence." Quite correct. The New Covenant is to be made "after those days," and awaits its ratification until after the last member of the Body of Christ shall have tasted death, because no testament can be in effect while the testator lives. The whole Church has been accepted as the Body, but not until the last member has gone will the blessings of the New Covenant come to the world.

(Question.) If the Church is accepted and blessed under the provisions of the New Covenant,—

(Answer.) It is not accepted and blessed under the provisions of the New Covenant. It is accepted and blessed under the Abrahamic Covenant.

(Continuing Question.) —and they, being "Christ's" are so constituted members of the Seed of Abraham,—

(Answer.) That is not the way they are constituted. They are constituted by being united to Christ as the Bride, as was illustrated in the case of Rebecca when she was married to Isaac and became joint-heir with Isaac; so the Church becomes joint-heir with Christ.

(Continuing Question.) —will not all those who during the Millennial Age come under the provisions of the New Covenant and are blessed by it also thus become members of "the Seed," and *thus* the promise to Abraham be fulfilled to them, i. e.: (Being) In thee and (being) in thy seed shall all the families of the earth be blessed;"

I answer, no. There were two seeds. Rom. 4:16—"..... to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

The Apostle's thought seems here to be that while there is only one in number, yet there are many of us in another sense in the sense that all nations are yet to become the children of Abraham; as all the nations will come into harmony with God, they will become of God's seed, so that all may ultimately be the children of God. Abraham was the father of Ishmael, and the father of Keturah's children, and yet only one was called "the Seed," the Seed which the promise specified. In that sense Christ and the Church is the only Seed, but in a general sense, that all mankind may receive the blessings, they may become the seed of Abraham, but not The Seed. There is a particular seed, the Seed of promise, and the general seed.

(Question.) Tell us how you found out all these things.

(Answer.) I will tell you, sister. Here a little, and there a little. The Lord, we are told, has hidden His plan so that none of the wise shall understand; He “hath hidden these things from the wise and revealed them unto babes.” And it is in proportion as we become humble, teachable children, that we can learn them. It was intended in God’s plan that there should be a special light upon the ends of the ages, and it is this special light God is giving us that we understand to be our blessing. The Lord has been blessing and making these things known in a natural way. The Lord said (Rev. 10:7): “It shall come to pass in the days of the sounding of the Seventh Trumpet that the mystery of God shall be finished.” The Trumpet began to sound in 1878, and one of the first things to be accomplished is that the mystery is to be finished. The Apostle says he had far more knowledge of the mystery than any one else. He says God had given to him more knowledge than to any one else. We understand it is our privilege to see some of these things with the same clearness the Apostle Paul saw them. He says he was not permitted to tell these things. It is now privileged to be told. Why did God tell Paul anything? Because he was one of the Apostles, and it is necessary that all knowledge shall come through the Word of God so that God will not need to give special revelations today. And he kept the things secret until the due time, and when the due time had come the things were made clear.

(Question.) I want to know, where did you get all this? From the New Testament?

(Answer.) From the Old Testament and the New Testament both. Paul says “we have an anchor of the soul.” What is the anchor of the soul? This promise that God made to Abraham and Isaac; and everything Paul said in the New Testament is proved by the Old Testament. We would not be wise to leave out the Old Testament.

(Question.) What *is* the New Testament?

(Answer.) I see what you mean. Do we call *this* book the New Testament? God never called this book the New Testament. He was not meaning this book. It has nothing to do with the “New Testament.” This is not the sense in which the “New Testament” is used.

(Question.) What do you call it if it is not the New Testament?

(Answer.) You might call it “asparagus.” You might call it anything.

(Question.) Isn’t it the Word of God?

(Answer.) Yes, but I do not think any of the apostles called this the New Testament. It is a name that has been given by man. We call this the New Testament, but it is not called so in the Scriptures.



(Question.) Didn't Paul say he was a minister of the New Testament?

(Answer.) Yes, but he was not talking about this book.

3H396

(Question.) What was he talking about?

(Answer.) About the work of Christ. We are talking about the New Testament. God says it shall come to pass that after those days there shall be a New Testament, a New Covenant. Jehovah was talking about this New Testament, this New Covenant. Paul was a servant of it and was talking about it, and you may be a servant of it and talk about it. I am talking about the New Covenant. I am saying it is your privilege and mine to be sharers in the sealing of that New Covenant which is to be a blessing to the world. So Paul was an able minister of that New Covenant.

(Question.) Was it JEHOVAH, or the Son of God, who made the covenant with Abraham?

(Answer.) It was Jehovah who made the covenant with Abraham. The Son of God had nothing to do with covenants until He became flesh. His time of work began when He was made flesh.

(Question.) Will Christ be the testator of the New Testament of God?

(Answer.) It is God's covenant in Christ. God has purposed that through this Seed all the earth shall be blessed. I do not say how. I leave the matter in Christ's hands. He is the life-giver of the world, and therefore the father, the prophet, the great priest and king, and shall work all through the Millennial age because all power has been given into his hands. Not that which is his own power individually, but power delegated to him by the Father, and the Father gives him the power to do this; and so the Millennial age will have to do with Jesus and the Church in the same way the Jews had to do with Moses. But they had *all* to do with Moses, and Moses with God. As you remember on several occasions, God said to Moses, "Let me alone that I may destroy this people." God put it in this way to show us how completely Moses was the mediator, and that what Moses did God was doing. So in the Millennial Age, what the glorified Christ shall say will be just the same as if the Father had said it. And just as in the Bible, Abraham's children had to do with Isaac, so here God has provided a blessing in Christ, and whoever gets any blessings gets it under Christ. It is all in Christ. The whole work looks to this Christ, and during the "day of Christ" he shall bring all things into subjection.

Paul brings out the thought that a testament is of no force until the testator is dead. I believe he meant to say the New Covenant will not be in force except under certain conditions; because God

was the testator. He had in view certain conditions, which must be fulfilled.

We sometimes read that God declares “I am thy redeemer, and beside me there is no Savior,” and then again we read that God sent Jesus to be the Savior of the world, and again we read that Christ gave himself, and again we read that God gave his Son. These are different accounts, and we are obliged to harmonize them. So in this case it is said he became a testator. I think it is really God who is behind the whole matter, but since Christ was not forced to it, it may be said to be his testament. So you may be said to join in this testament. Sacrifice is a different thing from execution. Execution would be by force, but sacrifice brings in the thought of voluntariness. So we are doing the Father’s will, and so when Christ was making this testament he was carrying out his Father’s will, and in harmony with the Father’s original covenant. It was his gift of life to the world, and the sealing of that arrangement by which God is willing to receive men.

#### APPENDIX “A”

The following letters are self-explanatory East St. Louis, Ill., March 27, 1909 Mr. Charles T. Russell, Allegheny, Pa. Dear Brother Russell:

A local caviler and adversary of the harvest work is endeavoring to make capital out of a claimed inconsistency in the following passage from DAWN STUDIES, Vol. 1, page 293, par. 2:

“Thus is shown that the ‘Redeemer and Restorer is spiritual, having given up the human a *ransom for all*, and that from this highly exalted spiritual *class* all blessings must proceed.”

The point criticized is the use of the word “ransom” as applied to a “class.” This passage is placed in juxtaposition with some positive statements from your pen that Jesus Christ was the sole Ransom, or corresponding price paid to cancel the penalty passed on Father Adam for sin, and a contradiction claimed to be proven thereby.

Of course these passages offer no difficulty to any who are not *seeking* to pick flaws; but as your use of the word seems to me so perfectly harmonious and consistent in the passages referred to, I desire for the benefit of some who may be confused by the artfulness and vehemence of your critic to state my understanding of your use of the word, and ask if I rightly apprehend your meaning.

Am I right in taking it that precisely the same difference exists in your use of the words “redeemer” and “ransom” in the two differing statements referred to, as occurred in your use of the word “mediator,” about which an article appeared in a recent TOWER? That is, in some instances it is used in a general and broader sense, in others in a particular and specific sense, as

applied to *the* doctrine of *the* Ransom? If I am correct in my understanding, the passage from Vol. 1 hereinbefore quoted should be understood to mean that the “spiritual class” referred to (Jesus the Head, the Church His Body) are, in the Plan of God, the ones who *buy back* —” redeem” the race of mankind “*all*” from the sin and death *condition* ; their humanity being the *cost to them* the price or “ransom” given which privileges them to have a share in the work of restoration and blessing. Thus I understand you had no reference here to the *specific* doctrine of “*the ransom*” the illustration of the importance and exactness of God’s Justice the life of the man Jesus paying the exact equivalent for the forfeited life of the man Adam.

If my statement of your meaning meets with your approval I would be glad if you would write me a few lines so stating, to be used in connection with this letter in meeting the attacks of the adversaries.

With much Christian love, I am as ever,

Yours in the King’s Service,

*Horace E. Hollister*

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Brooklyn, N. Y. U. S. A. April 7, 1909

Mr. Horace E. Hollister, East St. Louis, Illinois

Dear Brother:

Your kind letter regarding the use of the words “Redeemer” and “Ransom,” reached us in due season, and delay in

3H397

reply has been occasioned by the press of work attendant upon our removal here.

Your letter presents our understanding of the matter perfectly; therefore, we could add nothing to it. Much obliged to you for bringing the matter to our attention as you have, and remain,

Yours in our Redeemer,

*C. T. RUSSELL*

[August 26, 1907](#)

## **ADDRESS ON “TO HELL AND BACK”**

Tries to Prove by Scriptural Proofs That the Hell of the Bible is Not a Place of Torment But Merely the State of Death the Tomb.

Pastor C. T. Russell, of Allegheny, Pa., editor of “Zion’s Watch Tower,” delivered an address at the Majestic theatre Sunday afternoon on the subject, “To Hell and Back.” A number of

people from out of town were in attendance. Mr. Russell said in part:

“I hold that it is the best of God’s people, the tenderest of heart, the most Christianlike, who have had trouble with the question of eternal torment. I know how to sympathize with them because once I had similar distress of mind, and, like others, was obliged to say, ”If I believe this doctrine and meditate upon it, it will surely make me crazy, as it has done hundreds and thousands of others.” Such loving hearts have found a palliation but not a relief, not a satisfaction, in the thought that somehow, perhaps, somewhere, at some time, God’s character would be cleared of the dreadful stain cast upon it by this doctrine, which we believed to be the teaching of God’s book, the Bible.

“I, too, once so believed and feared, and was ashamed of my God because of the injustice, lovelessness, devilishness implied in the theory taught me from infancy, that God, knowing the end from the beginning, had created our race under conditions as we see them; that He provided a great place called hell for their torture, and created a corps of fireproof devils to attend to the matter, and provided also fuel enough to perpetuate the torture to all eternity. I felt thankful indeed to realize myself an object of divine mercy and favor, but my heart went out for the thousands of millions of human beings of civilized as well as heathen lands who had gone down into death utterly ignorant of ”the only name given under heaven and among men whereby we must be saved”—” neither is there salvation in any other.”

“That I thoroughly believed this doctrine you may know when I tell you that at 17 years of age it was my custom to go out at night to chalk up words of warning in conspicuous places, that peradventure I might save some from the awful doom. And the while I wondered why God, who is the infinite power, did not blazon forth some words of warning upon the sky or cause angel trumpeters to announce positively and forcefully the doom to which the world in general was, I supposed, hastening. I was an admirer of the great Baptist preacher, Charles Spurgeon, and esteemed him very highly for the honesty and candor which made his sermons so dreadfully hot, believing as I did that he was an exceptionally honest minister, and that others who believed similarly were grossly derelict of duty in not preaching hell more strenuously. ”But I am here this afternoon, dear friends, to explain to you how in great mercy God opened the eyes of my understanding to see that the doctrine of eternal torment is not the teaching of the Bible, but on the contrary is a misrepresentation and blasphemy of the great and holy name. I am here to prove to you that the doctrine of eternal torment has come down to us from the Dark Ages in the hymns, and catechisms and creeds, and that it is not only contrary to reason, but also contrary to the word of God.

“Demon gods vicious, spiteful, merciless are known to all the heathen peoples. The Bible alone of all religious books teaches a God of love, sympathy and compassion, sympathetic with His creatures and desirous of rescuing them from their fallen estate. It was during the ”Dark Ages,” when the spirit of Christ, the spirit of love, became so nearly extinct even among Christians, that they thought it perfectly proper and pleasing to God that they should tear one another limb from limb on the rack, that they should burn one another at the stake, that they should torture one another with thumbscrews and fill each other’s mouths and ears with molten lead it was at that time and by those of our deluded ancestors that this doctrine of eternal torment was torn from heathendom and engrafted upon the teachings of Jesus and His apostles.

“You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word ”hell” everywhere throughout the Old Testament is a translation of the Hebrew word “sheol,” which occurs altogether sixty-six times, and is translated three different ways in our common version: thirty-two times grave, thirty-one times hell and three times pit. It should have been translated grave or tomb in every instance. Indeed, in two instances, where it is rendered hell in the common version, the marginal reading says, “Hebrew, the grave.”

“We now call your attention to the fact that the word sheol in the Old Testament, which we have shown means merely tomb, the death state, is the exact equivalent of the word hades in the New Testament Greek, which likewise means tomb, the state of death. For instance, in Psalm 16:10 we read, ”Thou will not leave my soul in sheol” (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (Acts 2:27-31), “Thou will not leave my soul in hades,” hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul, but the soul of Jesus, and thus foretold our Lord’s resurrection from the dead on the third day. How simple, how plain the entire matter is from this the scriptural standpoint.”

September 8, 1907

## **SEVEN WOMEN TAKE HOLD OF ONE MAN**

Allegheny, Pa., Sept. 8 Pastor C. T. Russell addressed a congregation of about 800 this afternoon in Allegheny Carnegie hall from an unusual text, "Seven women shall take hold of one man in that day, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach" (Isa. 4:1). The speaker said:

Many of the prophecies are highly figurative, symbolical. Doubtless they had some measure of application to the circumstances and conditions of the people of Israel at the time they were written, but we have apostolic authority for concluding that their principal lessons were intended for spiritual Israel. Saint Peter declares that "holy men of old spoke and wrote as they were moved by the Holy Spirit," and that "not unto themselves but unto us they did minister the things which are now reported unto you" (2 Peter 1:21; 1 Peter 1:12). Our Lord and the apostles in their teachings quoted continually from the prophecies, and invariably applied the lesson to their day or to some future event of this gospel age. Hence, we are abundantly justified in assuming that our text is applicable to some period of this gospel age. Its peculiar expression, "In that day," reminds us that it is usual all through the scriptures in referring to the closing period of this gospel age, with its time of trouble and general church and world confusion incident to the inauguration of the new dispensation, the millennium. It is proper, then, that we seek to apply this scripture to our time, and appropriate its lessons, whatever it may be.

Throughout the scriptures a woman is a symbol of the church — a pure woman of a pure church, a corrupt woman of a false church. We find our Lord comparing the true church in the end of this age to a company of virgins part wise and part foolish — and likening himself to the bridegroom, who at the end of the age had come to receive his espoused church to himself in glory. John the Baptist pictured the matter after the same manner, saying, "He that hath the bride is the bridegroom:" the Apostle Paul amplifies the figure, declaring, "I have espoused you (the consecrated church) as a chaste virgin unto one husband, which is Christ" (John 3:29; 2 Cor. 11:2). Here, as well as in the Lord's parable of the virgins, the Jewish marriage is set forth as the example of pattern of the union between Christ and the church a very different figure from our marriage custom of the present time. With the Jews in olden time, when a betrothal took place, legal and binding documents were signed by or for the

contracting parties, but no actual marriage or union took place for about a year. During that year, while waiting for the coming of the bridegroom to receive her unto himself, to take her to his own house, it was required of the espoused that she should be as faithful, as loyal, as true to her espousals as is now expected of any true wife who has been actually and fully married to her husband. We see the harmony between the Jewish marriage custom and the Lord's dealings with the church. None are espoused to the Lord except as they have entered into a formal and definite contract with him. This contract on the Lord's part being the exceeding great and precious promises of the scriptures, assuring the espoused that if found faithful she shall be joint-heir with her Lord, the Bridegroom, in his millennial kingdom and all its glories. The contract on the part of the church is our covenant of consecration, loyalty, faithfulness unto our Redeemer, to whom we are espoused, even unto death. The interim following our personal acceptance of the Lord's gracious promises by a full consecration of our all to him and his service until we actually die corresponds in a measure to the betrothal period of the Jewish maiden; but the still clearer and more exact fulfillment of the figure is found in the history of the church as a whole; the Lord's virgin church was espoused to him at Pentecost, and has been awaiting the coming of the Bridegroom and the resurrection change to glory, honor and immortality the marriage, the union for nearly nineteen centuries.

### **THE BRIDE IN KINGDOM GLORY**

Our Lord continued the same lesson and illustration in his last message to the church, recorded in the book of Revelation. There he still continues to picture the church as a betrothed virgin, unmarried, but under strictest obligations to purity and faithfulness down to the end of this gospel age where she is represented as making herself ready for the Bridegroom coming and for the marriage. To be ready, as the apostle explains, she must have on the wedding garment, and it must be "without spot or wrinkle or any such thing" (Eph. 5:27). Not that any member of that glorious company could ever hope to maintain absolute purity and perfection, since all were "born in sin and shapen in iniquity" (Psa. 51:5), but that the robe representing the imputed righteousness of Christ covers every unintentional blemish and imperfection, and that any blemish or soil or spot or wrinkle upon this robe would be a cause of such grief to the betrothed one that the stain would be removed and the wrinkle pressed out by the gracious arrangements made therefor by the heavenly

Bridegroom, who presented the robe and gave the directions by which it might be kept "unspotted from the world" without spot or wrinkle or any such thing."

The same record shows that with the resurrection "change" in the end of this age the "espoused virgin" church will be no more, because she will have passed from her espoused state into the

more exalted one of the Bride married or united to her Lord and Bridegroom.

Note the symbolical picture by which she is represented: the New Jerusalem coming down out of heaven that is, the heavenly kingdom, the new government or rulership of the world, is then pictured as the glorified church, the bride, for we read that the messenger said to John the Revelator, "Come and I will show you the bride, the Lamb's wife" (no longer the espoused virgin). Then he showed him the holy city, filled with the glory of God

3H399

(Rev. 21:9-10). The grand office or work of the church in glory is also pictured before us as the work of the Bride the Spirit and the Bride shall say, Come, and whosoever will may take of the water of life freely. At the present time not only is the church not the Bride, but neither is she privileged to say, Come, to whosoever will, but only to "as many as the Lord your God shall call" (Acts 2:39); for with the calling and drawing of this present time there is a measure of election, as the scriptures declare in our Lord's words, "No man can come unto me except the Father, which sent me draw him" (John 6:44). Moreover, there is no river of the water of life now. That bountiful provision is for the future for the world during the millennial age. Now, as our Lord declares, those who believe in him and become his consecrated followers are granted to have in themselves a well of water springing up unto everlasting life (John 4:14). The river of the water of life and its bountiful provisions for the world of mankind, to which all will be invited, is most clearly and distinctly set forth as belonging to the epoch of the millennial kingdom, when the church will be no longer an espoused virgin, but the Bride, the Lamb's wife when she will be no longer in a condition of humiliation and groaning because of her burdens, but, filled with the glory of God, the kingdom of her Bridegroom with which she will be associated will be the fountain (the holy city) from whence will proceed a great river of truth and grace, which all mankind may drink of to full satisfaction and everlasting life, if they will.

### **MANY CHURCHES OF CHRIST**

The heathen, and children in Christian lands, when they begin to study the Bible, are perplexed and inquire, Which is the church of Christ? They see various churches of various names claiming that they are branches of the church of Christ. The unsophisticated mind inquires, Which is the true? Which did Jesus establish? Of which was He the head and founder? To which did the apostles belong? The Answer--implies a measure of confusion and reproach. Each denomination claims to be as good as any other and a little better, to be as true as any other. A measure of confusion comes as they severally endeavor to tell us their origin and founders, for one saith I am of Calvin, I am of



Luther, another I am of Wesley, another I am of Zwingli. But when confronted with the thought that these various sects and parties all originated within the past few hundred years, and when asked how they can reconcile this fact with the declaration of the scriptures respecting the founding of the church by Christ with the twelve apostles as the living foundation stones, they are confused.

The more courageous attempt an explanation and tell us that they believe that their church was the original one founded by the Lord and the apostles, but that a great falling away from the original simplicity took place, so that for long centuries Methodism was forgotten, Calvinism was forgotten, Lutheranism was forgotten, etc., until later these various teachers re-established the original church. But, we ask, How could Wesley re-establish the original church if Calvin had re-established it? How could Luther re-establish it if Zwingli re-established it? Again there is confusion of face and stammering and hesitancy for an answer. Then the Church of Rome, the Greek church and the Church of England come forward and declare that their organizations are older than any of these others, and that hence theirs are the true, the original; but again we ask, Which of you is the oldest? and where did your organization begin? Give us the proofs. All claim genuineness and originality, but none can show any existence of their present organization earlier than the third century. And when we contrast their elaborate and formal services with the simplicity of the early church, as described in the New Testament, we are sure that there can be no identity between the two. When we compare their doctrines with the doctrines of Christ and the apostles, as set forth in the New Testament, there is an equal in harmony their claims fall to the ground for lack of support. The doctrines and practices of the churches of the Reformation period and since evidently are much more in harmony with the practices and doctrines of the apostolic church than are the older systems; but they are still far from thorough accord with each other and also out of accord with the original.

### **DIFFERENT IN FAITH AND PRACTICE**

We have no time here to discuss fully the difference of faith and practice between the various denominations of today nor to contrast with these the faith and practice of the church organized by the Lord. We will merely refer to a few of these later. The scriptures teach that there is but one God, the Father, and one Lord, Jesus Christ. (1 Cor. 8:6); that the Father is above all, that he sent the Son to be our Redeemer, and that when He had faithfully accomplished the work the Father raised Him from the dead and exalted Him to His own right hand or place of favor next to Himself and the Redeemer Himself said, "The Father is greater than I." (John 14:28) But the various churches, each claiming to be the original, unite in telling us that there are three

Gods, "equal in power and glory." Sometimes they explain that the three Gods operate as one God, at other times they claim that there is but the one God, but that He has made three different manifestations of Himself to assist us in comprehending Him, and that each manifestation is as much the one God as the other.

What confusion! How impossible for those whose minds are thus addled to understand respecting the divine plan of salvation, to comprehend the scriptural statement that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) How could one part of God be a mediator for men with the other part of the same God? Above all, how could God in one manifestation die as Adam's substitute and ransom, while the same God in another sense would accept that ransom and raise the other part of Himself from the dead? How can our dear friends, confused by the errors they have carried with them from the "dark ages," understand or appreciate that Christ died for our sins according to the scriptures, and that the Father raised Him from the dead by His own power on the third day. In their confusion of trying to think of the Lord Jesus as being one in person,

3H400

one in essence, etc., with the Father, they cannot imagine that He died at all, for if God died in any comprehensible sense there was a period in which the universe was without a God! and how could the Father raise the Son from the dead if the Son was merely another name for the Father. All this confusion has tended to undermine the faith of the more rational members of all these various churches, until today their faith is a very indefinite thing, hard to define, if indeed it has any form or tangibility. So disgusted have people in general become with their inability to harmonize their creeds of the "dark ages" with common sense that many of the brightest have abandoned the matter and sought to formulate new and more rational conceptions.

But, alas, the great Adversary, as the Apostle forewarned, manifesting himself as an angel of light and leader into all truth, has captured their college and seminary professors and most prominent ministers. He has beguiled them, as the serpent beguiled Eve, with a hope and ambition for greater knowledge than that furnished in the divine revelation. They have become wonderful unanimity "Higher Critics" and "Evolutionists." In the name of all that is holy and good they are persuading the leading minds in all these different churches that the Bible is not the Word of God, that it is wholly unreliable, that Jesus and the apostles were honest enough, but not brilliant scholars, and were unable to detect the falsities of the Old Testament upon which all of their teachings were based. These wise men of our time assure us that the story of Adam and Eve is not a statement of fact that

at very most it might be considered an allegory, which twenty men might guess at and interpret in twenty different ways. They assure us that there was never a Garden of Eden, there never was forbidden fruit, there never was a sentence passed upon Adam because of his disobedience in perfection, and that, therefore, the Scriptures delude us when they tell us that it was by reason of this sin that death entered into the world. They tell us that Adam was merely one removed from a monkey, and hence far from able to keep any divine law, and far from capable of being judged or condemned to death on account of disobedience. And since they deny the fall, and that man thus lost his home, his life, his relationship to God, they perforce deny also that there was any need of a Savior. They deny the Lord's words that He came "to seek and to save that which was lost." Denying that there was any sin they deny that Christ died for our sins and rose again for our justification. (1 Cor. 15:3) They entirely ignore the apostle's statement that by one man's disobedience sin entered into the world and death as the result of sin; and thus death passed upon all men because all are sinners. (Rom. 5:12) Thus do they make void the word of God, and set up instead of it human tradition, human theories the golden image which all are required to bow down to and worship if they would be called respectable, intelligent, sane.

### **CHURCHIANITY—CONFUSION--BABYLON**

We have seen that the Scriptures refer to the true church of Christ as the espoused virgin of the Lord, and that they indicate clearly that eventually she is to be the bride, the Lamb's wife. But where is she now? Where has she been all through the period between the days of the apostles and the present time? We Answer--that the Scriptures explain that she has been in the "wilderness." (Rev. 12:14). In other words, she has been in disfavor, ignored, and to the worldly wise unknown. Some of her members have been scattered in the various denominations already referred to and some of them outside of all of these. Of the true church the Master said, "If ye were of the world the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." The apostle, again describing this class, declares of them that not many wise, not many great, not many learned, not many noble, not many mighty are called but chiefly the poor of this world, rich in faith. The popular institutions already referred to are worldly; their aims, their ambitions, their methods are worldly, and hence there can be very little religious sympathy, fellowship and cooperation between the majority of these sectarian systems and the minority in them who are true to the Lord and to his Word.

The majority think it strange that the minority are such peculiar people, that they take such different views of life and its proprieties, that they set their affections on things above and not

on the things of the earth, that they love a prayer meeting better than they love a ball, a concert or a theater. They think it strange that they do not join with them in all the various questionable means employed for raising money for church purposes, the fairs, socials, charades, lotteries, grab bags, etc., and as the apostle intimates they are very likely to speak evil of those who have more of the Spirit of the Lord and of the apostles, the spirit of holiness. Our Lord's parable of the wheat and the tares explains the situation exactly. He sowed the good wheat seed and the apostles followed in the same work, but subsequently the great adversary sowed tare seed, errors, and brought into nominal Christendom many who were Christians merely in name, and who professed morality for their personal advantage either in the hope of escaping the torment of the future or in the hope of gaining temporary advantage in the present life. This sowing checked the real wheat and hindered its development to a very large extent, so that today, look where we will over the field of Christendom, we see comparatively few of the true wheat class comparatively few true disciples of the Lord, willing and glad to walk in his footsteps in the narrow way of self-sacrifice and service. We see the vast majority ignorant of the truth and grace of the Lord not knowing Jesus as the personal Savior, not knowing from what they were redeemed, not knowing of the call nor to what they have been called, not knowing of the necessity of the trials and difficulties of this present time for all those who will be faithful to the Lord, and not knowing the exceeding great and precious things which God hath in reservation for them that love him.

We see that the fruits of the Spirit possessed by the wheat class are not esteemed and not enjoyed by the tare class, namely, meekness, gentleness, patience, long suffering, love. We see, on the contrary, that the tare class is full of earthly ambition, earthly schemes and plans, and in every sense of the word give evidence that they are of the earth earthy. Some of these tares are fine, noble people in many

3H401

respects; some of them give largely out of their abundance for garnishing the sepulchers of the righteous, for stained glass windows representing the Lord crucified or the apostles preaching the truth, but they have not the root of the matter in them, they have never taken up their cross to follow the meek and lowly one; they have never consecrated their lives to the Lord's service, even unto death; they have never entered the narrow way, which alone leads to glory, honor and immortality, to which the true church has been called. Having in mind the numerous brands of churchianity, Presbyterians, Methodists, Lutherans, Roman Catholics, etc., and having in mind also their various conflicting doctrines, we can not wonder that the Scriptures use the word Babylon as a name for these systems as a

whole especially when we come to know that the word Babylon signifies confusion. You can put your finger with some degree of definiteness upon the teachings of Confucius and his followers and know what they believe; you can do the same with those of Buddhists, Brahmins and others, but not so with Christians, for their doctrines are legion, as are their names, and it becomes necessary to find out what kind of a Christian one is in order to know what is his faith.

### **TO TAKE AWAY OUR REPROACH**

The confusion of doctrines among the various branches of churchianity has brought reproach upon them all. The heathen are inquiring how it comes there are so many different kinds of Christians, and how it comes that they all have their own Bibles, and how it comes that they all can get their various theories out of the same book. This is a reproach that is being keenly felt by the leading minds of all denominations. As a consequence their creeds are being very generally ignored, while the organizations built upon and by those creeds, as upon foundations separate from others, are held unto most firmly. A Presbyterian may despise his creed, and frankly tell someone, as a Presbyterian minister did, that if he wanted to believe the creed he must swallow it as he would a Brandreth pill, for if he would attempt to chew it he would never swallow it. Hence the Longer and Shorter Catechisms are practically buried, as things better to be forgotten in the interests of the prosperity of the denomination which formerly built upon them. And it is much the same with other denominations and their creeds; the systems are being worshiped more than ever, and the creeds being repudiated more than ever.

But why should this be if the creeds are admitted to be unsatisfactory and better buried? Why should not all Christians come together upon the simple ground of faith in the Bible accepting that as their only creed? Why? Because to do this would wound their pride, would destroy their denominational integrity would destroy the image they have so long worshiped. Each denomination expresses itself as quite willing to absorb all the others, but not willing to be absorbed by any of the others not that they see that there is any principle involved but only because of pride and churchianity and a lack of the real Spirit of the Lord. And as the apostle says, "If any man have not the Spirit of Christ he is none of his." Hence in churchianity and its various branches there are evidently many, a large majority, who at heart are not the Lord's, but their own. They speak quite truly when they say that they belong to this or that denomination. It owns them body and mind, they serve and reverence it as the heathen do an idol.

As this situation is more and more clearly seen, and as the people realize the unsatisfactoriness of their old creeds, and as their theologians dispense to them their new creed of higher criticism

and evolution and salvation by self help and good works, the various denominations are saying to themselves, Go to now; let us build a great tower of Babel; let us have a federation of denominations without any particular creed, without any particular faith, without any particular hope, without any particular aim except our self-preservation as denominations. Let us build so high that the floods of trouble that we apprehend shall do us no injury, but let us have no confidence in the ark, Christ Jesus, and feel no necessity for being hidden therein, nor of being buried in the likeness of Christ's death and thus carried over to the new dispensation promised.

### **SEVEN WOMEN IN THAT DAY**

Who are the seven women? We have seen that women are pointed to as representatives or types of the churches that the true church is symbolized by a woman, a virgin and the false systems by harlots, unfaithful to their Bridegroom. Seven is recognized throughout the scriptures as being a symbol of completeness. And so we assume it here to signify all the churches of this world but not to include the true church, which is not of this world and which does not follow its course. We have come to the time when these seven women that is to say, all the various sects and denominations are with one heart and one voice feeling the reproach of their situation, as already described. And what is their conclusion as to the proper course to be pursued? We Answer--that the one man of our text properly represents our Lord, the heavenly Bridegroom, and that our text signifies that all the nominal churches have come or are about to come, "in that day," to the place where they will desire to be merely called the churches of Christ, and want nothing more whatever to do with him. They want to hold their sectarian names, Lutheran, Catholic, Methodist, etc., but they want also to be called Christians that is their chief asset, almost their only asset. For the doctrines of Christ they care nothing, and for any thought of redemption and covering of sins through Him they care nothing; it is merely a name that they desire. "We will eat our own bread and wear our own apparel —merely let us be called by Thy name."

### **THE TRUE CHURCH TO THE CONTRARY**

We have already intimated that members of the true church are still associated in these various earthly systems represented by the seven women of our text, but they will not be therein long, for one by one they are hearing the voice of truth crying to them, "Come out of her (Babylon), my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4) The more these women want to eat their own bread and to wear apparel of their own furnishment, the more all the true ones of the Lord's people among them will awaken to the true situation and find that they have neither part nor lot there. The true church does not wish to eat her own bread; she wants the

3H402

bread that came down from heaven. She does not want her own theories, her own plans of salvation, her own schemes, her own methods, but desires rather that which God has provided as her daily portion—"Meat in due season for the household of faith" things new and old from the store house of divine truth. Neither does the true espoused virgin of the Lord desire to wear her own apparel, for she has come to understand that her own righteousness is as filthy rags. She has learned and is learning more and more to appreciate the robe given her by the heavenly Bridegroom the wedding garment. She trusts more and more in the merit of her Redeemer, the covering of whose justification was symbolized by the skins of the sacrifices given to Adam and Eve as the covering for their nakedness.

The message of the Lord has gone forth to his church of the present epoch, counseling all those who claim to be his that they trust not in uncertain riches, earthly riches, but that by faithful sacrificing of the earthly interests they buy of the Lord the gold tried in the fire, the divine nature, and that they maintain the white raiment of justification, and that their eyes may see clearly the things that make for their peace and the things to come the riches of grace, the knowledge of which has not entered into the heart of the natural man. The Lord addresses the nominal system of the present time at the closing epoch of this age, saying, "Thou sayest I am rich and increased in goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness be not made manifest; and eye salve to anoint thine eyes, that thou mayest see." (Rev. 3:17, 18) To whatever extent, dear friends, we have had the spirit of Babylon, the spirit of the world, and the confusion of doctrines that are contrary to the Word of God, let us get rid of these. To whatever extent we have had blindness and misapprehension of the true riches, and a failure to appreciate the white raiment of Christ's righteousness, let us finally accept the Lord's favor and anoint our eyes and see the glories of the situation of the true espoused of the Lord, that we may make our calling and election sure as well as be burning and shining lights in the world for those who are seeking the true ways of the Lord.

Nov. 17, 1907

## **“THE MORNING COMETH, AND A NIGHT ALSO”**

Toronto, Ont., Canada, Nov. 17 Pastor C. T. Russell, of Allegheny, Pa. preached twice here today to exceptional audiences. One of his discourses was on the overthrow of Satan’s empire. The other, which we report, offers soothing assurances as to the outcome of the present financial spasm, although it forewarns us of drastic conditions seven years hence not prophesied, but expounded from the scriptural prophecies, and said to have been publicly taught by the speaker for more than thirty years. His text was, “Watchman, what of the night? the morning cometh, but a night also.” (Isa. 21:11-12) He said:

It is the duty of the watchman on the walls of Zion to declare the whole counsel of God the bitter as well as the sweet. This duty we continually seek to perform. It is appropriate that the glories of the millennial epoch, foretold through God’s word, should receive more of our attention than the darker picture of the night of trouble with which it will be introduced. It is appropriate also that we give, as the scriptures do, still more attention to the inculcation of the principles which go to form Christian character amongst the Lord’s consecrated people, because these are essentials to their attainment of the glorious privileges and honors of the kingdom; because this is the work in hand, the Lord’s work the gathering from amongst mankind the very elect to be the Bride of Christ, His joint-heirs in the millennial kingdom and its glorious work of instructing and uplifting the world in general. We have not failed, however, to point out that the millennium will not be introduced by the preaching of the gospel and resulting conversions.

We have shown that the preaching of the gospel is the method by which the Lord is now inviting those who have “ears to hear” to voluntarily join His standard and follow in the footsteps of Jesus and thus become God’s very elect, but that after this election is complete the divine method of dealing with mankind, according to the scriptures, will be wholly changed. Then, instead of preaching to those willing to walk by faith in the light of the divine Lamp, the word of God, there will be laws, commands, rules with rewards for the obedient, and “stripes” for the careless; while the whole world, instead of longer being in darkness, will be filled with the light of the knowledge of the glory of God. Because then Christ and the church will be to the world the sun of righteousness to scatter its ignorance and superstition, and to assist it out of its degradation up along the highway of holiness to Edenic blessings, and may be reached by all who will by all who will by the close of the millennial age.



We remind you again of what we have already shown that according to the most favorable statement of the world's statistics there are more than 1,200,000,000 of heathen today, whereas a century ago the number was 600,000,000. Here we see the net result of the century of most wonderful missionary activity the world has ever known twice as many heathen at its close as at its beginning. If any one still is in doubt as to the correctness of our position, that the millennium is not to be brought in by the preaching of the gospel, let him not only reflect that there are no scriptures in favor of that position, but let him reflect also that if in this day he could convert all the 1,200,000,000 of heathendom to nominal Christianity such as prevails in civilized lands, the millennium would not yet have come, for surely Christendom is as far from millennial conditions as is heathendom. Discontent, unhappiness, are even more widespread amongst the civilized than amongst the heathen. No reasonable mind can conceive

3H403

of the possibility of human endeavor bringing the world of mankind to the condition referred to in our Lord's prayer:

*"Thy Kingdom come, thy will be done  
On earth even as it is done in heaven."*

### **"WILL GOD'S KINGDOM COME?"**

All reasonable minds must concur that there are only two courses open to us either (1) to repudiate the Bible as an inspired and authoritative teaching, and thus to free ourselves from its innumerable references to God, the kingdom of heaven, that is to be established under the whole heavens, to which every knee must bow and every tongue confess, and of which Christ is to be the great King and His church of the very elect, His bride and joint-heir in the kingdom; or else (2) we must admit that the kingdom so clearly foretold in the scriptures will be introduced by some different means than that which the majority of Christendom has for the past century expected. We must accept the scriptural presentation that our Lord's second coming is for the very purpose of establishing that kingdom, and that when He thus takes to Himself His great power and establishes His rule amongst men, it will be done by force, as the scriptures declare, and not by the preaching of the gospel, which by that time will have accomplished its purpose of gathering the elect the willing and the obedient the bride class.

In view of the fact that I have been publicly declaring by voice and by pen for more than thirty years that the kingdom of God is nigh at hand, and that it will be introduced by a "time of trouble such as was not since there was a nation," it is not surprising that the present financial flurry is bringing in numerous inquiries in line with our text, "What of the night?" Is this the beginning of the awful trouble in which the gospel age will close and the

millennial day of blessing be introduced? More than two million copies of the "Divine Plan of the Ages" are in the hands of thinking people, many of whom for years have been noting the truthfulness of its delineations of the events of the harvest of this age the period of forty years from 1874 to 1914, during which the millennial age is lapping into the gospel age, the one beginning, the other closing. A lesser number of people have followed us in the study of the prophecies along these lines in the volume entitled, "The Time is at Hand" a lesser number, therefore, see clearly, definitely, the foundation of our expectations in the word of God, and from this class chiefly come the inquirers. The others well know what we are now explaining, namely, that the severity of the trouble which will wind up present institutions of the world in a worldwide anarchy is not to be expected for yet seven years. But as we have already shown, the unrest amongst mankind will increase as we near the climax. The scriptures intimate clearly that what is coming is a parallel, an antitype, to the awful trouble upon the Jewish nation, which terminated their polity in A. D. 70. Again, as we have already intimated, the apostle likens the trouble coming to "travail upon a woman with child." In harmony with the figure our expectation is that there will be numerous spasms or throes of trouble upon Christendom, increasing in severity up to the last, in which present institutions will die.

### **"THE NIGHT IS FAR SPENT"**

"The night is far spent, the day is at hand," the apostle declared eighteen centuries ago. (Rom. 13:12) The entire period of the night is six thousand years, and hence he was quite right in declaring that it was far spent in his day more than two-thirds of it had passed. This is the Scriptural figure everywhere used; the period of the dominion of sin and death is likened to a night time, a period of darkness, ignorance and superstition. Well does the prophet cry, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5) During this dark night, according to a reasonable estimate, twenty thousand millions of our race have gone down to the tomb, to sheol, to hades, to death, and only those who have some knowledge of the divine plan through the Scriptures know that the Lord's provision for these is an awakening from the dead, the tomb, and subsequently the possibility for all of them to attain, if they will, perfection and eternal life. The Prophet David spoke of this awakening in the morning of the millennial age from the prophetic standpoint, declaring that joy was then to come to the millions who weep now, not only for their departed ones but also by reason of the imperfections, mental, moral and physical, which they find in themselves and in their neighbors and friends.

What joy that morning of the new dispensation will bring to humanity! To the "little flock," the friends of God, who have walked in the footsteps of their Master in the narrow way of self-

sacrifice, it is to bring a share in the first resurrection to glory, honor and immortality. To the remainder of mankind it is to bring, through the Redeemer and His glorified bride, the blessing of release from the bondage of corruption, the bondage of sin and death. No wonder the same Scriptures, which call the present a night time, which declare that “darkness covers the earth and gross darkness the heathen” (Isa. 60:2) picture the future as a sunburst of blessing, bringing not only relief from Satan, who will be bound for a thousand years, but bringing relief also upon terms of obedience, from all the aches and pains and imperfections and dyings which now so distress every creature. No wonder that those who caught but a glimpse of the matter in bygone times, before this feature of truth had become meat in due season, were ecstatic. No wonder the Psalmist, speaking under divine inspiration, repeatedly thanked God for the coming prospect, when the kingdom should be the Lord’s and He should be the Governor amongst the nations and the earth and the fullness thereof should render unto Him the praise and honor and obedience due unto His name. No wonder the apostles looked forward to the second coming of our Lord and prayed, “Even so come, Lord Jesus. Come quickly.” No wonder this thought quickened the early church to a zeal and earnestness which was astonishing to their fellow men, who “took knowledge of them that they had been with Jesus and had learned of Him.” (Acts 4:13) And they were hoping for a share in the kingdom which He had promised them when He said, “To him that overcometh

3H404

will I grant to sit with me in my throne;” and again, “Pray ye, Thy kingdom come, thy will be done on earth as it is done in heaven.” Rev. 3:21; Matt. 6:10.

### **“THE MORNING COMETH”**

In our text the prophet takes his standpoint in our day, and in Answer--to the question whether or not the night of sin and error and superstition and sorrow is nearly ended, he declares that the morning nears. To our understanding daybreak began more than a century ago in the year 1799. That is a prominent date in the Scriptures as the close of a prophetic period, following which there would come to the world great enlightenment, great increase of knowledge along every line, as a stirring up, an awakening, a preparation for the new millennial day and its great work. The earliest awakening was along religious line, and nearly all of the great Bible societies were organized within fifteen years of that date, and the largest of them within four years. The Word of God has been the torch which led the best of minds to their grandest achievements during the century which followed. Today theologians, college professors, and in general all the elite of the world, under the lead of higher criticism, have rejected the Bible; but this is not to its discredit, but to theirs. They have become vain in their imaginations, wise in their own

conceits, neglectful of the inspired Word, and the result is that they today are in blindness as respects the times and seasons in which we are living. Hence the world, which knows not God, is without special leadership from those to whom it might reasonably look for guidance in the present time, when more than ever the wisdom from on high is needed.

The Scriptures declare this period since 1799 under two names: (1) the "Day of his Preparation" (Nah. 2:3); (2) "The Time of the End" (Dan. 12:4) It is the period which closes the epoch of what the Scriptures term the "present evil world," and introduces the "world (age) to come, in which dwelleth righteousness." (Gal. 1:4; 2 Pet. 3:13) It will then be noticed at a glance by every thinking person that this period should be, must be, the most wonderful in the world's history thus far the period of the most profound change imaginable the overthrow of the empire of darkness under the prince of darkness, and the inauguration of the empire of light under the prince of light Christ and His glorified bride. To be as brief as possible such a day of preparation and change should have two leading characteristics, and these we find.

### **"THE DAY OF PREPARATION"**

(1) So wonderful a day as that which the Scriptures declare is coming should be prepared for. So wonderful a sunburst should give a considerable dawning light before the Sun of Righteousness itself would flood the earth with beams of glory and blessing. And is not this what we find? Is not the whole world awakening from the darkness, ignorance, superstition and slumber of past centuries to a newness of thought, of intelligence, to an awakening of their senses? Is not this the only explanation reasonable for the wonderful progress along every line of invention, in mechanics, chemistry, etc.? Is not this the Answer--to the prophetic declaration that in this day of preparation, this time of the end, many would run to and fro, and knowledge would be increased? But, alas, the world by wisdom knows not God, and instead of returning thanks to Him for present blessings, and recognizing them as forerunners of the millennial kingdom, as the Scriptures explain, we find mankind on the contrary seeking an explanation along lines of worldly wisdom concluding that we are merely experiencing the results of a process of evolution, and indeed endeavoring to eliminate the Creator entirely and rejecting His Word, casting aside the torch. Thus it is that in the gray dawn they see not the stone of stumbling in their pathway, and realize not the ditch of unbelief into which they are so rapidly falling.

(2) If the whole world were saints, full of faith, obedience and love to God, the blessings coming to us in this time would be wisely used for the mutual good of the entire human family. But it will be admitted that only the few are of such a spirit that the majority, both inside and outside the nominal church, are

controlled by the spirit of the world, the spirit of selfishness. Hence the blessings of our day, although so abundant that they have overflowed in every direction and benefited every member of our race afar and near, have come chiefly into the hands of the worldly wise and acquisitive. We perceive that in the increasing light of each decade the wonderful ingenuity and skill of the world's brightest minds turn increasingly in the selfish direction. Not content with much luxury they seek more. With commendable zeal, energy and skill immense projects are accomplished, and more and more mankind in general, though richly blessed through these same channels of genius, find that the bulk of the world's wealth and practically all of its opportunities are passing into the hands of aggregated capital, trusts, etc. While the intelligent will acknowledge that they are receiving a blessing in conjunction, and that their lot is far better than that of their forefathers, nevertheless, the masses have caught the acquisitive spirit as well, and a hunger for wealth is in nearly every bosom and a scheming for it in nearly every brain. Consequently this wonderful day of blessing, instead of bringing thankfulness, gratitude, happiness, contentment, praise and thanksgiving to the Giver of every good, is more and more bringing the reverse of this —unhappiness, discontent, envy, malice, hatred, strife, which the apostle denominates “works of the flesh and of the devil.” As a result there is a mad financial rush everywhere as it is discerned that those who have already procured possession of the wealth of the world practically control the situation for the present, and apparently also for the future. The result is the engendering of a spirit of bitterness against them well illustrated in the many unreasonable and unjust attacks upon capitalists who are far more just and generous than the majority of those who assail them through the press. However, we are not discussing particulars but broad generalities.

We are not discussing grades of selfishness, but the great fact that selfishness as a principle is more and more gaining control both of the poor and the rich, and is leading on with rapid strides to the very culmination which the scriptures indicate will be with us within eight years—“a time of trouble such as was not since there was a nation.” (Dan. 12:1)

3H405

Our Lord quotes this prophecy and applies it, we believe, as we do, and adds the encouraging statement that there would never be such a time of trouble afterward. (Matt. 24:21) The effect of this trouble will be so over-ruled by divine Providence in the establishment of the kingdom of righteousness, the kingdom of light, that such a tribulation will never again be possible. Of that glorious millennial time the scriptures declare, “the inhabitants of the world will learn righteousness.” (Isa. 26:9) They will learn that the ways of righteousness are the ways of the Golden Rule.

But it will require time, and undoubtedly the great lesson that is coming respecting the unprofitableness in the end of the rule of selfishness will be a valuable preparation to the world for the learning of the advantages of the rule of love.

“The knowledge of the glory of God shall fill the whole earth,” declares the prophet. (Hab. 2:14) And again, “The sun of righteousness shall arise with healing in its beams”; and again, “Then shall the righteous (Christ and His glorified church) shine forth as the sun in the kingdom of their Father.” (Mal. 4:2; Matt. 13:43) “He that hath an ear, let him hear.” During that glorious day “righteousness will be laid to the line and justice to the plummet, and the judgments of the Lord will be abroad in the earth —judging the world in righteousness giving them the knowledge of the truth and the opportunities for obedience and the assisting and uplifting influences of that time, and then rewarding every good endeavor and punishing with corrective “stripes” every soul of man that doeth evil, and ultimately punishing with everlasting destruction those who deliberately, willfully, persistently refuse to come into harmony with the divine arrangement and to go up on the highway of holiness to full perfection and eternal life.

### **“AND A NIGHT ALSO”**

Our text recites just exactly what we find, namely, that although the night of six thousand years is now spent, and although we are in the morning of the new dispensation and its gray dawn is already awakening many of the sleeping ones a brief period of dense darkness an early morning storm which other Scriptures show to be terrific is to arise. Various symbols in the Scriptures are used to represent this brief period, which in the Scriptures is known as a “day of wrath and fierce anger.” Sometimes a symbol of storm is used and a hurricane is described, a whirlwind swift and terrible. Again the symbol is that of a flood, at other times of fire melting the earth. The latter symbol has been mistaken by our Second Day Adventist friends, and indeed by nearly all Christendom, as represented in their creeds, to imply a literal burning of the earth, which on the contrary, the Scriptures declare is “to abide forever.” (Eccl. 1:4) We quote one Scripture of this latter class in evidence of our position. The prophet declares, “Wait ye upon me, saith the Lord, until that day (the day of wrath) when I rise up to the prey; for my determination is to gather the nations, to draw together the kingdoms, that I may pour upon them mine indignation, even all my fierce anger. For the whole earth shall be devoured by the fire of my jealousy.” (Zeph. 3:8) We already witness the gathering of the nations the drawing of them together by the power of steam and electricity, which today makes China nearer to your city than New York was a century ago. This drawing together of the nations in their interests, financial, social and sympathetic, makes the coming cataclysm instantly worldwide in

a manner impossible before, and like a fire present institutions will be speedily consumed under the ruthlessness of anarchy. True, anarchists today are few, but Socialists throughout the world are growingly numerous, and it is our expectation that within seven years they will be very powerful. We are not blaming them with having anarchistic intentions we believe that many of them are noble and generous and little realize the position they will feel themselves forced to assume and the awful world-wide tragedy they will assist in precipitating. We counsel all who are the Lord's people that while these things will come to pass, as the Scriptures have portrayed, none of the Lord's consecrated people should have any part therein. Those who pray "Thy Kingdom come, thy will be done on earth as it is in heaven," should see to it above all things that the divine will is done to the extent of their ability in their own hearts, in their own lives, in their own families, in their own business. In proof that our interpretation of the foregoing passage is correct in proof that the fire of God's jealousy which will then devour the earth is symbolical and not literal, we call attention to the verse following which reads "Then will I turn to the people a pure language (message) that they may all call upon the name of the Lord to serve him with one consent." If the fire were literal and the earth were actually melted there would be no people left to then hear the message of the Lord and to serve him. The fire is symbolical, and the very forcefulness of the statement and the strength of the language is an evidence to us of the terrible character of the trouble which we expect will engulf society, symbolized by the word "earth," within eight years.

### **"THE SUN SHALL BE DARKENED"**

Symbolically in the Scriptures the church is represented as a woman clothed with the sun and the moon under her feet. (Rev. 12:1) The force of the symbol is that the Church of Christ has a special enlightenment in the gospel, which in this figure is represented by the sunlight, and she stands upon the moon, which represents the Jewish system, the Mosaic law, which, as the apostle declared, was a shadow of the better things of the gospel. Using this figure of speech, our Lord declares respecting the trouble time with which this age will close, that in it the sun shall be darkened, the moon will not give her light, and the stars will fall from heaven. (Matt. 24:29) While accepting as a matter of fact that there has been a literal fulfillment of this statement within this generation within less than a century, we hold, nevertheless, that there is a symbolical application. To our understanding it is now being fulfilled, and its fulfillment bears a close relationship to the coming trouble. The sunlight of Christendom, the gospel message, the Bible, is being rejected by the very highest standard-bearers in Churchianity. Higher criticism, which is a refined name for infidelity, is not only taught in practically every college of Christendom today, but is taught also in the religious denomination, yea, with its

handmaiden, the evolution theory, it has even invaded the common schools and has threatened also the Sunday schools.

3H406

Thus the sunlight of gospel truth, which has enlightened the church, is fading out gradually and being eclipsed by worldly wisdom. In the same proportion of course, the moon, the Mosaic law, the typical foreshadowing of gospel truth, is becoming darkened, so that it is not an uncommon thing to hear prominent Christians speak of the "bloody sacrifices" of the Jews in olden times, and failing entirely to understand what the Apostle Paul explains, that "without the shedding of blood there is no remission of sins," and that God provided the sacrifices of the law as foreshadowings of the "better sacrifices" of Christ and those who follow in his footsteps, presenting their bodies living sacrifices. (Heb. 9:22,33; Rom. 12:1; Col. 1:24) Furthermore, are not the stars in the religious firmament falling the brightest ones, to whom Christendom has looked for leading and guidance and instruction are they not falling from their position in the estimation of Christendom? What a bright star in the religious firmament was the Apostle Paul as well as the other apostles, and are not all these falling from their exalted position in the judgment of the masses of Christendom? so that it is not an uncommon thing to hear the worldly-wise doctors of divinity imply that the apostles were earnest, but ignorant, and thoroughly incapable of shedding any light upon the church in this our day when the heavenly wisdom is being rejected and the earthly wisdom is being sought.

With the breaking down of faith in the Bible as a divine revelation and guide, Christendom is left without chart or compass as she enters the great gale that is before us. Is it not time that those in all denominations and out of all denominations who are at heart loyal to the Lord and his word should take their position firmly in defense of the truth and manifest their loyalty? Is any other course for them a safe one? Can they expect to grow in grace and knowledge and to be able to "stand in the evil day" (Eph. 6:13) unless they do manifest such a loyalty? I exhort you all dear friends, and the hundreds of thousands whom I weekly address through the public press, that we not only awake to the importance of the glorious morning so near at hand, and the preparation therefor in the purity of heart and life and faithful zeal for the Lord, but that we do all in our power to bring the knowledge of present truth to all those who have an ear to hear. The trial, the testing is bound to reach every professed child of God very speedily, and those unprepared by the truth are almost certain to be overwhelmed with the error, which is spreading everywhere and preparing the world for the climax beyond which we see, but they cannot see as yet, the glorious sun of earth's great jubilee.



December 29, 1907

## **AWAKE THOU THAT SLEEPEST AND RISE FROM THE DEAD**

Pottstown, Pa., Dec. 29 Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Auditorium. He had a splendid hearing both forenoon and afternoon. We report the morning discourse from the text, "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light." (Eph. 5:1) He said:

Sometimes the scriptures speak of natural sleep, and sometimes, as in the present case, they use the word figuratively. Sometimes they speak literally of the resurrection, the awakening of the dead, and sometimes, as in our text, they use the statement figuratively. Those who can understand nothing except the literal are as blameworthy as those who fail to understand the literal and appreciate only the symbolical. We must learn, as the apostle suggests, to rightly divide the word of truth to discern the actualities and also to appreciate the symbolism drawn therefrom. Our text presupposes the world in a general sleep of lethargy, stupor, ignorance, as respects the great and wonderful features of the divine plan, and in this respect it agrees with the entire testimony of the Bible, which shows that the light of divine revelation during this gospel age is designed only for a special class of mankind only for those who have come into relationship with God through faith in the Lord Jesus Christ. Others are said to be in "darkness," in "outer darkness," "asleep."

### **THE AWAKENING NOW GENERAL**

The world is as unawake to the true spiritual things of the divine plan as it ever was. Only a few who figuratively "hear the voice of the Son of Man"—"the voice of Him that speaketh from heaven" only those are really meant by our text. But in another sense of the word we are living in a time of general awakening amongst mankind. More thinking is done along all lines than at any previous period. We understand the scriptures to teach that this general awakening is a part of the divine Providence incidental to the ushering in of the new dispensation the millennium. It would have been an easy matter for the Lord to have aroused the world, quickened investigation, and lifted the veil of mystery along various lines of human invention long ago. Such men as Edison tell us that their richest findings in the field of invention they stumbled upon. True, they do a large amount of searching; but the finding is usually in a place and along lines which they had not at first surmised. This seems to have been the history of all the inventions of our wonderful day. It is of the Lord that we have the electric light instead of the tallow candle.

It is of the Lord's providence that within the last seventy-five years steam and electric railroads have been invented and brought to such wonderful proficiency.

In these conclusions we are merely following the scriptural suggestions of the Old Testament. Moses was instructed to prepare the tabernacle its furniture, etc., according to peculiar patterns; and when there were no artisans capable of the work the Lord instructed him that he should choose out from amongst the people cunning workmen, and that the Lord would put His spirit upon them to the extent necessary to accomplish His will. So in our day the Lord's spirit, the Lord's power, has been operating through the chemists, machinists, etc., for the perfecting of various inventions which afford so great comfort and so largely augment the wealth of the world.

3H407

The printing press has kept pace with the rapid increase of learning amongst the people, and human invention has found the way to turn trees into paper, and thus to carry enlightenment to the increasing millions of those awakening from the ignorance and superstition and stupor of the past along various lines. Two of the large dailies of New York City alone consume twelve cars of timber per day in this manner, and scatter it to the four winds for the further awakening and enlightenment of the masses. What a picture is before us. What an influence for good or for evil.

We are not of those who believe in total depravity. On the contrary, we believe that very few are so illy born as to be devoid of an appreciation of truth and righteousness, and some desire for them. But, alas! as the scriptures declare, "There is none righteous, no, not one." (Rom. 3:10) In the minds and bodies of all there are seeds of selfishness, meanness, depravity, inherited through the fall of Father Adam and accentuated as his posterity have come down and down more and more, losing the image and likeness of God in which he was created. None can dispute the statement of scriptures that we "are born in sin, shapen in iniquity, in sin did our mothers conceive us." This being the condition, it is manifest to every one that mankind needs strong government for the suppression of sin, for the encouragement of the elementary principles of righteousness, for the building up the race along the lines of its fall. But we find also that there is no such reign of righteousness today, and, furthermore, that mankind in general are becoming so imbued with the sentiment of independence, love of freedom, etc., that few would be ready to voluntarily support a reign of absolute righteousness, justice, equality, which would give to every man an equal opportunity with his neighbors, and no more. Selfishness has maintained its full strength in the human character during the fall, while benevolence has gradually suffered. The ambition of all who are awakening seems to be to selfishly obtain the largest and the fattest portions of earth and its

comforts for themselves. This natural propensity or disposition is the rule almost without exception. Even amongst those who are sincerely seeking to walk in the footsteps of the Redeemer, and in whom His Spirit exercises considerable sway, there is generally a substratum of selfishness which needs combating with all the strength of the individual, backed by his growing benevolence, to keep him in the narrow way of self-sacrifice.

### **PLUNGING INTO A CATASTROPHE**

The wisdom of the Lord in withholding the special enlightenment now causing this present awakening becomes more and more manifest as we come to realize the meaning of the world's situation at the present time. We have already pointed out in the Millennial Dawn volumes that our Lord, the apostles and prophets, in the Scriptures, fore-announced this tidal wave of enlightenment and the good and evil consequences which should result. We have given the Scriptural proofs that the evil consequences will be anarchy, world wide engulfing everything financial, political, social and religious, and also that God will use that extremity of human perplexity and discord and unwisdom to teach mankind important lessons respecting his dependence upon his Creator for guidance and aid; and that, following up that lesson of need, the Lord will establish the great kingdom of righteousness the kingdom of God's dear Son the millennial kingdom. That kingdom will be the one necessary to deal with mankind along the lines of enlightenment and along the lines of truth and righteousness and justice.

How wise, then, it was on God's part to allow the world to die in a measure of darkness during the past centuries until His due time had come for the establishment of His kingdom. Not in vain do the Scriptures declare that unless those days of anarchy which are coming which we believe will be witnessed within the next seven years be shortened there would be no flesh saved. While the race in general lay asleep in darkness, ignorance and superstition, the few guided its affairs according to their own interests, which generally meant conservative governments. The kings for the most part avoided war, from fear of loss to their own prosperity or dominion surely not always in the interest of their people, for the preservation of their lives and their property. Surely not always, either, were wars undertaken or avoided along the lines of justice or of love. The black history of the past forbids that we take such views. But now the awakening of the people means individualism the thought of each for himself for his own gain, for his own prosperity. There are exceptions to every rule, and we are not considering the exceptions but the rule. Under the enlightenment of our day distinctly mentioned in the Scriptures as the period in which "many will run to and fro, and knowledge shall be increased" (Dan. 12:4) the influences are making rapidly for that condition of competition which will eventually disintegrate the world and bring about the anarchious

state described in the Scriptures as the time in which “every man’s hand shall be against his neighbor.” Selfishness will thus go to seed, and the crop will be wonderful terrible.

### **ARISE FROM THE DEAD**

Our text does not refer to such an awakening as we have just described. During this Gospel age the Lord has indeed been awakening some, but not with a view to making them more selfish, not with a view to hastening them into a time of trouble. As already intimated, only a peculiar class of the Lord’s people all through this age have been awakened, those who have heard the voice of the Son of man and His voice not only awakens them, but calls them to arise from the dead. Here we call to mind our Lord’s words: “The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.” The time for the majority of the world to hear this voice is the hour that is coming, the period of the millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and when the knowledge of the glory of God shall fill the whole earth. Our dear Redeemer says that this hour is not only a coming one, it began with the beginning of this Gospel age in a very limited measure. Some can hear now, though they are few. Of them the Master says, “Blessed are your eyes for they see and your ears for they hear.” There is a special blessing connected with this true hearing of the voice of the Son of man in this age the blessing of a special privilege, a special calling, a special opportunity of becoming members

3H408

of the kingdom class, the bride class joint heirs with the great Redeemer himself in the millennial kingdom. The world in general is not only asleep in the sense of being unconscious of the great divine plan, but it is also dead in sins, and a sentence of death is upon all, inherited through Father Adam." Rom. 5:12

Whoever during this age and now is in that proper condition of honesty of heart and desire for righteousness that will permit him to hearken, to hear the voice of the Lord in this present time, hears a denunciation of sin and proclamation of the divine standard of righteousness, and additionally a message of God’s loving mercy in His provision of the death of Jesus as man’s ransom substitute, through whose stripes all of our blemishes are healed. To all who hear this message it has appealed that they rise from the dead, that they separate themselves wholly from the dead world, that they begin to live reasonable, sane lives, in harmony with their Creator and His laws of justice and love. The actual resurrection of the future, we are told, will be by the power of God, because the actually dead have no power to help themselves. But in our text the figuratively dead ones who hear the voice of the Lord are called upon to arise from the dead to separate themselves. “Come out from amongst them and be ye

separate, and touch not the unclean thing, and I will receive you, saith the Lord.” (2 Cor. 6:17) This, of course, as the apostle explains, does not mean that we must entirely disassociate ourselves from our neighbors and relatives who belong to this dead class not vitally related to our Redeemer and not thoroughly turned from darkness to light, from sin to righteousness—not begotten again of the Holy Spirit. St. Paul declares that to do this would mean that we would be obliged to go out of the world. (1 Cor. 5:10) The right thought is clearly given us, namely, that we should be in the world but not of the world separate from the world in our minds and dispositions, our aim in life and our methods.

### **THE NARROW WAY TO LIFE**

By and by, during the millennial age, when mankind in general will hear the voice of the Son of Man and they that hear shall live, the hearing will not be so difficult as now and obedience to the voice of the Son of Man will not be so difficult as at present. To hear, to obey, now this voice from heaven, and to arise from the dead, mean frequently the breaking of tender ties, sometimes the loss of earthly prospects, sometimes tribulations of one kind and sometimes of another. Our Master indicated this when He said, “Whosoever will be my disciple, let him take up his cross and follow me,” and again. “Narrow is the gate and difficult the way that leadeth unto life.” “Ye are the light of the world,” but “the darkness hateth the light.” “Marvel not if the world hate you, ye know that it hated me before it hated you.” “If they have called the master of the house Beelzebub (prince of devils) they will not speak approvingly of you if you follow my course.”

But why should this be so? If right is right, if it is good, if it is blessed, if it is to be preferred to evil and sin, why should not the world of mankind praise, laud and honor those who seek to walk in the Lord’s steps? We Answer--that the world is blind to these things; the world knoweth us not even as it knew Him not. If Jesus were living in the flesh today no doubt fault would be found with Him as it was during the years of His ministry and as it is with His followers today. Our Lord explained the reason, namely, that wherever the light shines it is a reproof to darkness. So wherever truth and righteousness, according to their highest standards, are enunciated or lived, there is an opposition on the part of those who by this would be condemned, reprov'd, and this includes nearly all of the great of the world, whose lives are ruled by selfishness in some form unavoidably so, because they have no higher ideals, not being begotten of the holy spirit. It is for this reason that our Lord declares that no one could be popular with the world and with the Heavenly Father his popularity with the world would mean unfaithfulness to God.

When we see that to rise from the dead in this sense will mean the breaking of tender ties, we will not be understood as advocating that the enlightened ones, the quickened ones, should

desert their families or their mates in life, or be careless of their stewardship in life. Quite to the contrary, the admonitions of the Lord's word should make them the better husbands, the better wives, the better parents, the better children, the better neighbors, the better friends, whose constant influence and Christian aim would be to bless and do good. The difficulties which we are forewarned will come upon the Lord's faithful ones are not to arise from faults of theirs, as the apostle says, "Let none of you suffer as an evildoer or as a busybody in other men's matters. But if any man suffer as a Christian let him not be ashamed." (1 Pet. 4:15) The sounder mind of the new creature in Christ will enable Him to deal more kindly, more generously with those with whom he has to do in life, the dead, but will hold him to a strict responsibility in religious matters to the Lord to His teachings as set forth in His word.

### **CHRIST SHALL GIVE THE LIGHT**

Notice that the enlightenment is not to be expected, according to our text, until after we have been awakened from our slumber and have taken the positive step of separation from this world arising from the dead. Then Christ will give us light. Hence this expression, "Arise from the dead," is the equivalent to other scriptural expressions signifying a complete consecration to the Lord, a presenting of our bodies as living sacrifices, holy and acceptable to God through Jesus an entrance of the difficult gate and narrow way. Whoever, therefore, is expecting to have clear light and knowledge of the divine plan whoever is expecting to understand the Bible without first having taken the steps of faith and consecration, and awakening and arising from the dead, have a wrong expectation. We must indeed have a measure of enlightenment before we can exercise faith, but this in our text is represented by the words, "Awake, O, sleeper!" The awaking is our enlightenment our discovery and our condition of sin, degradation and condemnation to death, and of God's mercy and love and provision for us. But whoever does not use this measure of enlightenment by arising from the dead, by a full consecration to the Lord, does not come into the glorious privileges of the children of God does not come to a knowledge of the deep things of God. This is the picture given us in Israel's tabernacle and court.

3H409

First, there was the gateway, in front of which stood the altar, and the believer was typically represented as coming from without into the court. First, he discerned the altar of sacrifice, which implied a realization of his own sin and of God's provision for us: secondly he beheld the laver for washing, not cleansing, which implied that all who would approach God must do all in their power to cleanse themselves from all filthiness of the flesh and spirit, if they would perfect holiness. The next step was for the justified one to pass beyond the first veil out of the

court into the holy, where stood the table of shewbread, representing his spiritual food, and the golden candlestick giving a special light, which none outside could see and appreciate or understand. Thus the Lord shows His gracious provision for those who awaken now and who arise from the dead that they may have a special food, the heavenly bread, and the special privileges of the golden altar of incense, at which they may approach the throne of the heavenly grace and obtain mercy and find grace to help in time of need. Heb. 4:16

### **THE PATH OF THE JUST SHINETH**

These justified, spirit begotten ones, started on the new way, not only get a special enlightenment at its beginning but they find it, as the scriptures have foretold, a “path of the just which shineth more and more until the perfect day.” (Prov. 4:18) This is true of the church individually and collectively. Individually, our Christian experience should grow brighter every day, every year, and the end of the path should thus be refulgent with the light of the knowledge of the glory of God —of His character of His plans, of our relationship to Him, of His love and care and provision for us and for the world of mankind. But while this is true, the thought of the prophecy especially applies to the church as a whole, whose pathway has been a shining one, enlightened by the lamp of the divine word; and its illumination now in the end of this age to those who are on this pathway is exceeding great. To those who are walking in the light the present time is one of great refreshment and blessing and spiritual strengthening. God, foreseeing the awakening coming to the world and the increase of knowledge along the lines of earthly wisdom, knew that the church also would need a special blessing of enlightenment; hence His promise that at this time the wise should understand not the worldly wise, but the wise toward God of whom our Redeemer spoke, saying, “I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and has revealed them unto babes” the truly wise. (Matt. 11:25) Various scriptures assure the church of a special blessing from the Lord at the present time, and this promise has been more than fulfilled. The divine plan for the church and subsequently for all who will of all mankind is now cheering and comforting the hearts of God’s people in the most remarkable manner.

There never was a time when Christian people required more decision of character than now. It might be thought by some that in the “dark ages” when conscientious convictions sometimes caused martyrdom, that more decision of character was needed than at present —when such public martyrdoms are barred by public sentiment; but we believe this is not the case. Outward and fierce persecutions develop martyrs. Today there are undoubtedly thousands who would be willing to go to the stake rather than to renounce their allegiance to the Lord; while many

of those thousands, tested along more subtle lines, would waver and yield. We see this, for instance, in every direction and in all denominations. True, honest Christians, who would die promptly rather than deny the Lord, are captured by a more subtle temptation, and really deny Him and His word by subscribing to creed tenets which they do not believe, and by ignoring and failing to enunciate what they really do believe. In a word, the latter course is so general amongst ministers and church officials that, false and dishonorable though it be, the conscience excuses it, palliates it and finally endorses it, even though the word of God condemns it and declares that such is not the course of the overcomers for whom has been provided the great prize of the high calling of God.

The end of this age, as we have already suggested, is to witness anarchy throughout the whole civilized world Christendom and is to involve religious as well as civil institutions. The elect are assured that they shall be accounted worthy to escape those things coming upon the world. We understand this to signify that all of the "elect" shall be "changed," will pass beyond the veil through the power of the first resurrection before the severity of the crisis of the world's trouble. But the scriptures as clearly foreshow that just before the world's cataclysm of trouble there will be a special time of trial and trouble upon the church. The apostles repeatedly call this to our attention, and our Lord's great prophecy of this time also does so. The Apostle says, "The fire (trouble) of that day shall try every man's work of what sort it is." (1 Cor. 3:13) He proceeds to show that every Christian who is building upon Christ as a pure foundation will be saved if he maintains his stand there; but the faith-structures of many, founded upon the wood, hay and stubble of human traditions and "doctrines of devils" would be consumed by the fire of this day. He declares that while some faith-structures would stand the tests, others will suffer loss and be "saved so as by fire."

Referring to the same times elsewhere, the same apostle says that the Lord "will send (permit) strong delusions that they may believe a lie, because they had no pleasure in the truth." (2 Thess. 2:11) We are to understand from this that the fiery trials with which this age will end will closely test their faith-structure throughout Christendom, and that the Lord intends this to be so that the approved may be made manifest and that the others may receive corrections in righteousness, which will eventually work out for them salvation as a great company who will wash their robes and make them white in the blood of the lamb, in that time of trouble. (Rev. 7:14) Those who keep their garments unspotted from the world by carefully seeking to know and to do the will of the Lord and by applying for forgiveness and cleaning for their unwilling faults, constitute the "little flock," the bride class, the very elect, who will be joint-heirs in the kingdom, seated with the Lord in His throne. This class, elsewhere styled the 144,000 who follow the lamb whithersoever he goeth, are quite



separate and distinct from the great company of saved Christians who will come

3H419

up out of great tribulation to stand before the throne with palm-branches of victory, instead of being seated in the throne with crowns of glory.

### **HIGH TIME TO AWAKE**

The apostle wrote, "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed." (Rom. 13:11) Surely we are still nearer to the consummation of our hopes; surely, therefore, the Lord's people today should be more than awake should be more than ever separate from the dead world should have still higher ideals as we have better hopes than others. And in view of what we have just seen respecting the testing time now due, we should be doubly on the alert that, as the apostle says, "Ye may be found of him in peace at his appearing." The special trials of our day we have referred to, and may refer to again more particularly. On this occasion we content ourselves with impressing our text upon our hearts, upon our minds, trusting that the influence may extend to all the actions and affairs of life especially to our loyalty to the Lord, His brethren and His truth, "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light."

The opening of a New Year is most auspicious for the formation of fresh resolves and starting anew in the way of righteousness, after making our peace with the Lord and accepting by faith His forgiveness for the blemishes of the past. Let us forget the things that are behind and press onward to the things that are before the prize of our high calling in Christ Jesus.

### **1908 Convention Report -- Cincinnati, Ohio, Mar. 1, 1908**

### **LOVE FEAST**

After opening the service with song and prayer, Brother Russell spoke as follows:

Dear Friends: The time has come for our convention to close. From various expressions of joy that I have heard, I am sure that this has been a joyous convention, and I have rejoiced with you. Some of the friends have remarked that the fact of the debates being at the time of the convention seemed to lend something to the keen interest of the convention, and we are glad that it is so.

When first we met our Brother White, he heard that there was to be a convention here and was greatly disturbed; he did not understand why. I said, This has nothing to do with you Brother White, but is merely a gathering of the friends that want to be at

the debates and who do not want to wander around the streets of Cincinnati. I could not make out why he felt so until he called on me last Sunday, and I saw that in calling the convention, he thought, we would drown him out like a political convention, and he could not be heard.

I said, Brother White, you do not know these people; they have no such thought. He said he had supposed they would spend the next day discussing what had been said the night before. I said, You can come into the convention at any time and you probably will not hear your name mentioned.

He could not understand how we could have a convention and not have a quarrel or wrangle over his name and doctrine. I said, you will find them all true brothers and sisters. I want to tell you that it was one of the encouraging features of the whole matter to note your good nature and respect; and I can see from one year to another, and from one convention to another, your growth in grace and the spirit of the Lord. I trust that you all hold with me that if we had all knowledge without love it would profiteth us nothing. God is not rewarding us according to knowledge, but according to character. I trust that the other hundreds of friends left at home, whom you represent here, will also get a blessing from this convention. Give to the dear friends there our loving greetings, not only mine personally, but of the whole convention. All cannot come together, but all ought to desire to do so.

I was very pleased to note during the debates that you all exercised a kindly spirit, and I never heard an unkind expression about our opponent, even if all was not as we would desire, but that the Lord would bless the brother's eyes that he might see the truth. I want to tell you how much I appreciate that.

We are not here, dear friends, to war and fight. We are to edify and build one another up in the most holy faith.

From what I can learn, you have had a feast of fat things, spiritual feasting, enjoying the Lord's Word and talking about the Lord. But think, dear friends of the joy beyond the veil, when we shall have part in the first resurrection, and be like our dear Redeemer.

We are all longing for another General Convention, dear friends, and many of the friends have asked me: Brother Russell, when will we have our next convention. I have told them that so far as we can now say, the next will probably be at Pittsburgh. You know we have moved from Allegheny over to Pittsburgh; they have changed the name of Allegheny and taken it in, and now Allegheny is simply celebrated as the home of *the Watch Tower Bible & Tract Society*, and I do not know what Pittsburgh will be, but it has been known as *being black*, and now we want it to be *white*.

We are hoping to have a convention in Pittsburgh about the 1st of September. Arrangements are not complete, but we think this is one of the most favorable years. We expect to have only one General Convention this year, and all the friends will like to get to Allegheny and Pittsburgh on one occasion at least. There will probably be some favorable arrangements for railroad rates. We expect to have on that occasion at least 2,000 friends.

I was thinking as Brother White made the remark the other evening in his discourse, he said, "this Russell Doctrine is putting people to sleep, and they do not care for anything religious at all." I was thinking how incorrect his view is. I was noticing, for instance, and I would like to have had time to call his attention to it, that there were about 600 attending this convention from various parts of the United States,

3H411

Canada, Massachusetts, Maine, Oklahoma, Kansas, and all around everywhere, and I suppose the 600 spent at least \$20 each during the week making \$12,000 spent for this convention. I was thinking of the fact that Brother White and his associates in the Christian denominations, the Presbyterian, Methodist and Baptist, etc., and all the others, have been preaching hell fire and torment in Cincinnati for one hundred years, and yet here in Cincinnati, without railroad-fare, lodging expenses, etc., there was a comparatively small number present compared with the population of the city. We would call attention to the fact that about six hundred came a long distance at large expense, and those that came from Cincinnati without expense were not many more. Probably two thousand attended in all. Some might say that was money wasted. I used to take that view, but as I see the spirit manifested and note the Scriptures which say, "Forsake not the assembling of yourselves together" and "They that loved the Lord spake often one with another," I do not think it a waste of money. You want to speak with one another and to exchange fellowship. "They that loved the Lord spake often together and a book of remembrance was written of them that thought on His name." "They shall be mine in that day that I come to make up my jewels." We want to be in that jewel class. We want to be rightly exercised by our experiences so that there will be developed in us, more and more, the character-likeness of our Lord Jesus, and if your coming together and all we spend for it helps to develop that character, and you feel you have your money's worth and more, all I can say is, God bless you.

I was thinking of a suggestion made that perhaps the people had not come because of money. We never ask for money. I give you an idea of the sentiment of the people: I told you in the address to colporteurs that as I was talking one night and shaking hands after the debate, some one came up and put ten dollars in my other hand. The next night, some one put a twenty dollar gold piece in my hand. Last night I opened some mail and in it was a

letter from Toledo. Brother Kuehn sent a draft for \$100. and said, I am sure there are some expenses there and I want to have a share, and he said, As I was writing a check to get the draft, my partner, who is not in the truth at all, but a business man, said: What are you going to get that draft for to send down to the Watch Tower Society? When I said yes, he said, Count me in for half: I want to have a share in that too. You see how the spirit of the matter goes. Instead of having to ask the people for money, I have really had to tell people they ought not to give so much money but ought to keep it for themselves. Is not that peculiar?

There are only twenty-five minutes before I must say goodbye and catch my train, so I will shake my hands now. (He waved his hands and the audience all responded.)

The Pilgrim Brothers were then asked to come forward and form a line in front of the platform. Then the Cincinnati colporteurs were asked to come forward, the brothers lining up on one side of the Pilgrims and the Sisters on the other side. Then all the other colporteurs present were asked to come forward and form in line. (A very large number came forward, so much so that it began to look as though there would be no audience left. Brother Russell said, I am afraid I made a mistake, this is more than I contracted for. There were in line, eight Pilgrims and seventy-nine colporteurs, forty-one brothers and thirty-eight sisters. There were several others in the audience who did not come forward because of lack of space.

Brother Russell then led the way, passing down along the line shaking hands with all and breaking bread with the Pilgrims, each of whom held a plate of bread. The audience followed Brother Russell in this farewell greeting.

“Blessed Be the Tie that Binds” was sung, and thus on March 1, 1908, closed the BEST Convention.

### [Convention Report, Cincinnati, Ohio Feb. 23, 1908](#)

## **GOD’S PLAN VS MAN’S PLAN**

Pastor Russell addressed the Bible Student’s convention this morning, taking for his text the words of St. Paul: “We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom he did predestinate, them He also called.” (Rom. 8:28-30) The speaker said:

The Prophet remarks in his proverbs that “the liberal soul deviseth liberal things.” (Isa. 32:8) By every process of logic and human reasoning we should suppose that the Almighty God would be by far the superior of every human being in that His

sentiments and plans would be higher than ours. True, we are informed that man was created in his Maker's moral image and that this enables him to reason and think on moral subjects on a higher plane than does the brute creation. But the same Scriptures inform us that the entrance of sin has wrought havoc with the likeness of God in the human race, blurring it and in a considerable measure obliterating it. While disagreeing with those who claim that "total depravity" has overtaken our race, we are all witnesses to the fact that the moral sense of the race is variant, that some have very little idiots none and that its brightest representatives have their limitations which are recognized by themselves as well as by their friends. For the highest standards and conceptions of justice, love and wisdom we look beyond ourselves and all our fellow-creatures to that which is perfect, which believers are hoping to attain in the resurrection. That perfect condition of heart and mind will signify our renewal in our Creator's likeness, He being the perfect standard before our minds. The Scriptures admonish us that Satan, moved by selfish ambition, rebelled against Jehovah and His government and that he has since sought to use his every opportunity and ability to ensnare our minds, to poison them against our Creator, to make His goodness appear in a false light, to put light for

3H412

darkness and darkness for light. Looking over the world we perceive that to a large extent he has been successful. Our race has followed his misleadings, as the Apostle points out in Rom. 1:28, where he assures us that man originally in accord with God became alienated and forsook the Lord who gave them over to a reprobate mind and evil works, by which they have degraded themselves more and more. As a consequence we see members of the race who are almost devoid of the original likeness of God and proportionately blind to the truth—"The god (Satan) of this world hath blinded the minds of them that believeth not." 2 Cor. 4:4

### **MAKING AND SERVING IMAGES**

Nevertheless, amidst all the darkness that prevails respecting God and His true character and plan the organs of reverence and worship persist in the human brain and hence we find amongst all people a tendency to worship, to acknowledge responsibility, and this, combined with a realization of their own imperfection and unworthiness, leads them to fear the God whom they do not know. To assist them in the worship which they feel they should render they make images of earth and stone and metal or with silk batting and gold thread. These images are as different from each other as are the conceptions of their makers. Nevertheless, they illustrate three things: (1) Power, strength, ability; (2) intelligence, wisdom, knowledge of us and our whereabouts and doings; (3) anger, malice, hatred, vengeance, cruelty. Most

evidently the poor heathen do not know the true God, hence do not worship and serve Him. They need a revelation that will remove from their mental eyes the delusions which now prevail and give them a glimpse of the true God gracious, merciful, kind, loving, as well as wise, powerful and just. Alas! The poor heathen, we see need to learn the message of God's love exemplified in the gift of His Son who died for our sins and thus opened the way for our return to harmony with the Father. We send missionaries, we give millions of money and thousands of prayers for the breaking of the bonds of ignorance and the opening of the blind eyes of the heathen. We thank God that so many have this degree of appreciation of God and this degree of sympathy for the heathen.

But let us come nearer home, let us look about us in the lands of highest civilization where Christian doctrine has prevailed for centuries, where from the least to the greatest should have had an opportunity to learn of the grace of God in Christ and to become reconciled to God. What do we find in so-called Christendom? We find scores of sects of Christians possessed of the same mental organ of veneration, exercising it to some degree in worship. We find that more intelligent than the heathen they realize the impropriety of making images of God out of wood, stones, metal, etc. But we find also that each sect or party has made a mental image of God and described this mental image until the disciples of each cult may worship the same mental image. We are not finding fault with these, for without some mental appreciation of the Divine Being worship would be impossible.

### **WORSHIP YE KNOW NOT WHAT**

We are reminded of our Lord's words to the woman at Samaria, who inquired about the worship of the true God. Our Lord said to her, "Ye worship ye know not what." And undoubtedly this is true of the majority of worshippers of all the various sects and creeds. They worship, they exercise the organ of veneration, partly under the impulse of fear, but without particular knowledge of whom they worship and without any particular desire to become acquainted with Him, that they might know the only true God and Jesus Christ whom He has sent to be our Redeemer. (John 17:3) This is true undoubtedly of the majority of worshippers of all the sects of all Christendom. But, on the other, hand in all the sects are to be found those who have a different creedal image of God before their mental vision. We are interested in the comparison of these various mental images of God; let us take a glance at a few of them as presented to us in the creeds of some of the most prominent Christian denominations.

## THE CALVINISTIC IMAGE OF GOD

One of the highest conceptions of the Almighty, one of the most noble that prevails to a large extent in Christendom, is the Calvinistic. It pictures the Almighty as the high and lofty one possessed of all wisdom, knowledge, power; that He is grave, dignified, commanding reverence and worship. There is much in this image to attract our attention; it is so much nobler than any of the images of the heathen we have ever seen. It inspires us with awe, with reverence. But there is something lacking, a cold chill of fear comes over us as we gaze upon the august majesty. His face is serene and calm, but cold and unsympathetic, ungenerous; stern justice and uncompromising firmness are there. But love! Oh, love is lacking! We tremble before this image, and the more so as we hearken to the message which this God of Calvinism has sent to those who have the ear to hear him. He has declared His omnipotence, His justice and unchangeableness; He has declared an election and predestination of a little handful of our race to wondrous glory in His presence and equally foreordained and predestinated that the vast majority of our race shall have none of His loving favor, but shall die in heathen ignorance non-elect, predestinated before their birth not only to ignorance of the only name in the present life but to an eternity of suffering in the ages to come.

To the inquiry respecting the justice of this program, the Answer--comes that those heathen not favored with a knowledge of Christ were foreknown of God to be unworthy, and that they would not have received Him if they had heard His message. If we ask respecting the masses of Christendom who have heard of the only name but have rejected it and failed to become His footstep followers as saints if we inquire what hope there is for these, the Answer--is that there is none. Alas! we say, as we turn away to seek for a still higher ideal, a still more glorious image and a still more blessed message! This Calvinistic image, glorious in many of its features and details, can never satisfy the longings of our hearts, for while its pictures of justice and of power are satisfactory, its lack of love and sympathy makes us fear that it is

3H413

deficient of the most important element of a truly noble character. We say to ourselves that with all of our weaknesses and faults we would love even our enemies too much to torture them, especially to torture them to all eternity hopelessly, uselessly. We would say to ourselves that if we possessed the wisdom and power of the Calvinistic God, the love in our hearts and sympathy would have co-operated with our wisdom and power and would have hindered us from creating a soul that could not be destroyed, could not be blotted out of existence. For this is the claim made in the name of this image of God; that He so made man that he must live forever, that God Himself could

not destroy him and that being unworthy of a place in glory God has no alternative but to perpetuate his existence in misery. Our reply is that this implies either a lack of power or wisdom on the part of the Calvinistic God.

### **THE ARMINIAN IMAGE OF GOD**

Arminianism offsets Calvinism. While the latter is held by almost all the various branches of the Presbyterians and by almost all Baptists, Congregationalists, etc., Arminianism is most particularly represented today by our Methodist friends of different branches. The celebrated "five" points of Arminianism are in substance: (1) Conditional Election. (As in opposition to the unconditional election held by Calvinists.) (2) A Universal Redemption, or that Christ died for all alike, though only those who accept His atonement by faith will be actually saved. (As in opposition to the Calvinistic theory that the atonement was only for the Elect.) (3) That salvation is by grace; or man can exercise true faith only by the regenerating grace of the Holy Spirit, with which, however, he can co-operate. (As in contradiction to the Calvinistic view that the grace of God his mercy, His forgiveness, His assistance was only intended for the Elect and applies to none others.) (4) That God's grace is not irresistible. (As in contrast with the Calvinistic theory, that it is irresistible; that the Elect cannot resist God's grace, but must yield to it.) (5) That to fall from a state of grace is possible. (As in contrast with the Calvinistic view, that for the Elect to fall from grace is impossible.)

Looking at this mental image which has appeared to an increasingly large number of Christian people during the past century, we perceive that while it is a less dignified image than the Calvinistic one it has more warmth, more love, more grace. This draws our hearts sympathetically toward this image, to a considerable degree. But as we look and hearken to its message we are impressed with the thought that it, too, is lacking in some particulars. It seems deficient in the qualities of wisdom and power. Its message is really no broader than that of the Calvinistic image: the same "Little Flock" only will reach the heavenly kingdom, the same thousands of millions will be condemned to an eternity of torture. The only difference between these two images seems to be not in the result of their work but in the method pursued therein. Unlike the Calvinistic image the Arminian one does not elect, does not foreordain, does not predestinate, but gives to every member of the race all the blessings, all the opportunities, all the knowledge, all the assistance it can render them, so that if they are lost it is in spite of the best endeavors of the Arminian image for their aid. And so when the vast majority of mankind are lost in eternal torment it will not be because God willed it so, not because He predestinated it so, but because He could not help it; because with His very best endeavors He was unable to bring about a



more favorable condition either in civilized or heathen lands, because the great adversary, Satan, had more power for evil than He could control for good.

Alas! Alas! The benevolent designs of this image can never reconcile us to its weakness, its inability, its unwisdom to foreknow and to fore-arrange and to accomplish its good and loving purposes. We need a God who is not only loving and generous and just but who is wise enough and powerful enough to make His love of practical benefit to our race. These deficiencies in wisdom and power are the very points in which the Calvinistic image displays such grandeur. But it possesses the love quality which the Calvinistic image lacks. Alas! Neither image can fully satisfy our hearts. The proper mental image of the true God to be satisfactory to our hearts, must be complete perfect in justice, in love, in wisdom, in power. And this can be said of neither of these. We must look further. Surely the Bible is the divine revelation of the divine character, and surely an error has been made by which some of the God's people have shown Him from one side, ignoring the other, while others have shown Him from the opposite side. It should be the ambition and effort, dear friends, of every true child of God to formulate before his mental vision that proper image of God which would be complete in all respects, which would be in harmony with every declaration of the Bible the image of God before which we could bow and worship and adore, the image of God which would awaken in us the grand conception of the Almighty as superior in every particular to all of His creatures, infinite in wisdom and love and justice and power.

### **THE SCRIPTURAL IMAGE OF GOD**

Seeing that the two mental images thus described are worshipped by all Christendom as the best and grandest imaginable; and seeing, also, that these have been entertained for centuries by some of the best minds, we might naturally enough be deterred from even attempting to formulate before our minds and hearts a superior image. But, then, we remember that the time was when these images were novelties and had few adherents. We remember that these were vast improvements upon the grosser misconceptions of those who burned each other at the stake and otherwise tormented one another, and were esteemed to be the most particularly copying the divine character, method and program. We take courage, too, when we remember that we are not left to the resources of our own imagination in formulating the proper image of God. We remember that God has revealed himself in His Word, in the Bible, and properly we go to it for guidance lest in our imagination we should be equally unsuccessful as others. We are encouraged again when we find that these two most prominent images before the minds of Christendom had both been constructed with the aid of the Bible.

We say to ourselves: If the Bible presents one of these images to some minds and the other image to other minds it surely proves

3H414

that there has been some mistake in interpretation, because as the Word of God it cannot be yea and say nay. It cannot contradict itself as these two creedal images contradict and oppose each other in vital points. Let us, therefore, give the more earnest heed as we go to the Bible. Let us be sure to cast away all of our preconceived ideas, notions, opinions, etc.; let us build afresh our image of God from the very foundation, accepting nothing in respect to it that is not in full accord with every other portion of that revelation. Let us expect that the true God must be as perfect in His love as in His other qualities and that He must be as perfect in His wisdom and in His power as He is in His love. Surely any other image of Him must be defective.

Coming thus to the subject of the Bible our text meets us as a consoling and encouraging message and declares in one breath not only the justice of God and His love, but also His wisdom to foreknow and prepare and plan for the execution of His justice and love. It tells us further of His divine power to carry out all that His wisdom, justice, and love have planned. How encouraging the statement, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall be delivered with joy and brought home in peace;" "For my plans are not your plans, neither are your methods my methods, saith the Lord. For as the heavens are higher than the earth, so are my methods higher than your methods and my plans than your plans." (Isa. 55:11, 12:8) How divine mercy shines through these declarations of divine foreknowledge and power! And be it noted that the context is in full accord with this, showing that the deliverance with joy and homecoming in peace is future, during the Millennial Age when Christ who redeemed the world shall be its deliverer from the power of sin and death, its deliverer from the prison house of death sheol, hades. The homecoming will mean the restitution to the former estate of harmony with God, lost through father Adam's disobedience, but redeemed for all the willing and obedient by the precious blood of Christ. In our Father's house are many mansions, many stations: one is for the angels, another for the "Little Flock" of the Elect, and still another for the world in general, who will be brought into harmony with God as a result of the Millennial blessings, during times of restitution of all things spoken by the mouth of all the holy prophets since the world began to fall cursed by the fall but redeemed by the precious blood.

The picture continues. Our context declares that instead of the thorn and the briar there will then be the fir tree and the myrtle tree. The thorn and the briar are here used to typify the wicked, the injurious who now flourish. The fir tree there represents the

evergreen whose balsamic influence is healthy, giving a refreshing effect, while the myrtle tree, also an evergreen, yields sweet perfume and berries that are a delicacy. These two trees represent mankind under the favorable blessing of the Lord during the Millennium, yielding good influences and themselves possessed of everlasting life, symbolized by the evergreen qualities of these trees.

### **THE WORD OF GOD'S MOUTH**

The difficulty with God's people for centuries has been that they have not given sufficiently critical heed to the word of God's mouth; they have been contented too frequently to take the words of men, or, as our Lord declared, the traditions of men instead of the Word of the Lord. The lesson to us is that we must give heed to the Word of the Lord if we would have true wisdom, and the words of man must be hearkened to only as they are found to be in close alignment and assistances to us in the study of the divine Word, which alone is authoritative. As an illustration of how we have added man's word to the Word of the Lord and thus have perverted the teachings of the Scriptures, we remind you of the scriptural declaration that the "wages of sin is death," and "The soul that sinneth it shall die," and again, that "all the wicked will God destroy." (Rom. 6:23; Ezek. 18:4; Psa. 145:20) These plain statements taken at their proper valuation leave no room for misunderstanding the mind of the Lord. But we are not content thus to do, we add to the Word of the Lord and say the wages of sin is not death, and hence the word death here must be understood to mean life in torment. And again we said, it cannot be true that the soul that sinneth it shall die, because we have often heard the theory that the soul cannot die. Hence we must twist and wrest this statement of God's Word to mean its opposite. We must say the soul that sinneth it shall never die, but shall live forever in an eternity of woe and God Himself cannot destroy it. Again we said, There must be a mistake about the statement that God will destroy the wicked, for we have been taught from infancy that He will preserve the wicked by miraculous power, so that the fires of torment will not consume them but merely cause pain, and again have we not heard that matter is indestructible. Thus we have beclouded our reason and made void the Word of God through the traditions of our elders and seniors, our ancient and honorable ones Doctors of Divinity. And how silly the only real argument here adduced that matter is indestructible, that it passes from one form to another. We are not considering the indestructibility of matter; it is not in question that if you burn a man up his entire body will pass into gases. Undoubtedly there was as much matter in the world before Adam was created as afterward and as much today as there was then. But matter is not conscious, matter cannot suffer, cannot enjoy, hence the argument is merely a sophistry. When the Lord says, "All the wicked will be destroyed," let us accept this statement as the very truth and know that when the

wicked are destroyed they will be no more, even though the matter which once composed their bodies shall have been turned into various gases. Let God be true though it prove every creed to be a lie. Let us go back to the word of the Lord that from its standpoint we may have the true image of God's character before our minds and may worship Him in spirit and in truth.

### **WHAT SAYETH THE SCRIPTURES**

If then the Bible written by various pens, guided by the Holy Spirit, or Spirit of God, is God's Word or message to His people, let us hearken to it. What say the scriptures?

3H415

They tell us that man was created in God's image and likeness, that he was intelligent, upright and worthy of trial for eternal life and that he was placed on trial in Eden. They tell us that he was disobedient, not through ignorance or deception, and that he thus came under the divine sentence a death sentence. Not a word do they tell us of his being condemned to an eternity of torture with devils some place beyond the bounds of space and time. Not a word do they tell us of his being condemned to Purgatory to expiate his guilt. They not only declare that the penalty for disobedience was announced to him in advance of his trial, but that after his trial he was cast out of Eden so that the penalty might take effect, so that he might die; and they reiterate the penalty, saying, "Dust thou art and unto dust shalt thou return." How plain! How simple! no one could misunderstand this simple statement without the assistance of trained theologians, skilled in the art of handling the Word of God deceitfully or wresting the Scriptures, as St. Paul terms it. The Bible record goes on to show that from that time onward sin and death prevailed, and that their reign has since continued we all can testify. God's only word on the subject was, "Dying thou shalt die," and "Dust thou art and unto dust shalt thou return." He did, however, give a glimmer of hope when pronouncing the sentence upon the serpent; he declared that ultimately an offspring from the woman should bruise the serpent's head. This was a dark saying to our first parents, but to us it is luminous by reason of what has since transpired. We see that the Seed of the woman is Christ Jesus the Head and the Church His Body. The clear intimation is that eventually this glorified company shall have a victory over Satan which in some manner will inure to the benefit of the entire race. In the light of other Scriptures we see that the death of Jesus was necessary as the very foundation of any blessings of forgiveness toward our race and we see that those who have accepted Jesus and received forgiveness have during this Gospel Age been invited to become of the Elect Church, His joint-heirs in the Messianic Kingdom which is to crush Satan, destroy evil and release mankind from bondage to the reign of sin and death, delivering so many as will "Into the glorious liberty of the sons of God" freedom from death, everlasting life.

For nearly eighteen centuries God was silent, giving no word, no message of hope except the glimmer which came from Enoch's prophecy, "Messiah cometh with myriads of holy ones." (Jude 14) After eighteen centuries God revealed His purpose further and more particularly to his servant and friend, Abraham. After testing the loyalty of his faith God declared to him, "In thy Seed shall all the nations of the earth be blessed." (Gen. 18:18) Although this word of God could not be broken and could not return unto him void but must be accomplished in its due season, nevertheless the time for its accomplishment being long God added his oath and swore to Abraham the certainty of this promise, "In thy Seed shall all the families of the earth be blessed." For centuries this was more or less a plain promise which the nation of Israel hoped they would inherit. For eighteen centuries more they waited for Messiah to be sent to them to exalt them, to use them as the Seed of Abraham in blessing the world with a divine law and government, stamping out sin and lifting up the slaves of sin from the prison-house of death and from the power of sickness.

"In due time God sent forth His Son." The time seemed long from the human standpoint, but through the prophet the Lord reminded them that a thousand years in His sight are but as yesterday. Jesus at His first advent accomplished a different work from that which His nation expected; it was necessary that He should first redeem Israel and all the families of the earth before He could give them the permanent blessing of life eternal. The penalty upon them was death and they had gone down to sheol under it. And so we read that Christ died for our sins, that His soul descended to sheol, but that He was not left in sheol, in hades, but was raised therefrom on the third day. (Acts 2:27) He did not pay an eternal torment penalty, for no such penalty had been announced; he paid a death penalty, the one the Scriptures declare God had announced and afflicted. Thus the basis was laid for the general blessing of every creature, because Christ died as the substitute or ransom for father Adam, and in his redemption all of his race were involved, just as through His transgression they were all involved. Jesus the Messiah first offered the privileges of joint-heirship with Him in the sufferings and in the glory that should follow and a share in the heavenly nature to His own people, the Jews, and when few of them accepted the proposal we are told that the remainder were blinded until His second coming. (Rom. 11:7) Thus it came that in God's providence, after selecting the remnant of Israelites indeed to be members of the spiritual Seed of Abraham, joint-heirs with Himself, our Lord subsequently turned to the Gentiles to take out from them a people for His name. (Acts 15:14) He has been finding and gathering these for over eighteen centuries

and soon we believe the work will be completed, the last number of the Body will have been called, accepted and found faithful, and then this election or calling of the Seed of Abraham will be at an end.

What will follow? We Answer--just what God's Word declares. He said: "My Word that goeth forth out of my mouth shall not return unto me void, but shall prosper in the thing whereto I sent it." He sent it forth to Abraham and all who would believe, announcing the blessing of all the families of the earth. But that has not been accomplished yet. He sent forth a further message through Jesus to all who would accept of Him that thereby He might gather out the Spiritual seed of Abraham. This message will not return void, but will find a suitable class, a Seed of Abraham class which God can use in conjunction with our Lord Jesus for the blessing and uplifting and restitution of mankind in general. It has prospered in the thing whereto it was sent. It evidently was not sent to convert the world, neither is such a statement to be found in the Word of God. It was sent to gather out a people for His name, both from the Jews and from the Gentile nations. It will accomplish this, the Seed of Abraham will be found, and just so surely as that occurs the other part of the promise will also be fulfilled, namely, that in and through that Seed all the families of the earth shall be blessed.

3H416

### **ELECTION AND FREE GRACE HARMONIZED**

Here we find supplied by the Scriptures the very features which were lacking in the Calvinistic view or image of God. We see the election of the Church during the present time, an election according to favor, and we equally see that the great mass of the world are non-elect, not called, not chosen, and that they consequently could not be faithful to a calling they did not receive nor even hear about. But so far from the election of the Church signifying the condemnation of the remainder of mankind, the world, the Word of the Lord to Abraham tells us that this Elect Class will be God's instrumentality for the blessing of the non-elect. And through the Prophet, in our next text and elsewhere, the Lord repeatedly draws attention to the Millennial Kingdom, which will be established under the whole heavens for the breaking down of sin and the exaltation of righteousness and the assistance of all who under that enlightening influence will be willing to go onward to perfection on the highway of holiness. Now we are beginning to see in the proper image of God not merely the dignity of His foreknowledge, His wisdom, His justice, His power, but we see also in him the love which so draws our hearts and which calls upon us to bow before Him and adore Him, because his righteous dealings are being made manifest to us, because we are learning gradually that his plan must be considered as a whole, because we are applying in their proper places those promises

which belong to the world and which assure us that they shall be brought into divine favor and have glorious opportunities for gaining by obedience eternal life.

In this view also we find the elements of character lacking from the image of God as given to us by our Methodist friends of the Arminian view. Here is the very God of love they were looking for, all loving, all generous, all kind, yet just, not sparing the guilty from the punishment He had meted out to them death not proposing in any sense of the word their torture at any time. Here we see the qualities lacking in the Arminian image, we see God's justice, wisdom and power as well as His love. We see that He has the Millennial Age for the purpose of granting free grace to every member of the race under much more favorable conditions than now prevail. We see that the election of the present time is not to the disadvantage of the world, but that ultimately it will be to their great advantage, when the elect Seed of Abraham, as the agents of God, shall bless all the families of the earth.

### **THE PROMISE AND OATH OF GOD SECURE**

But can we be sure of this, can we be sure that after the election of the Church the world will not be destroyed or tormented but receive divine blessing? Are there other proofs? Yes, dear friends, when once you get the eyes of your understanding turned in the right direction and away from the hobgoblins of eternal torture and fireproof devils, when once you get the eyes of your understanding rightly focused upon the Word of God, you will see that it is full of exceeding great and precious promises not only to us, the Church, respecting the Millennial Kingdom and joint-heirship in it and a fellowship with the Lord in the glory, honor and immortality of that blessed state on the spirit plane, but we see also the rich provisions God has made for the entire race of Adam redeemed by the precious blood.—" In Thy seed shall all the families of the earth be blessed."

Let us quote another Scripture pertinent to this subject. The Apostle declares that the Church is this Seed of Abraham, joint-heir with her Lord, saying, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:29) The promise is not yet fulfilled and cannot be until the Elect, the Seed of Abraham, is completed. We are heirs of that promise and our inheritance of it will mean our glorification and our authorization to begin and to complete the work of blessing the world of mankind by releasing them from the bondage of sin and death and helping them onward through faith and obedience back to harmony with God and life everlasting.

Let us, then, dear friends, have full confidence in the Word of God that it will be accomplished, that it will not return void. Let us co-operate with this word and thus make our calling and election sure. To this end let us lay aside every weight and every besetting sin and run with patience the race set before us, the

race for the crown of life, for joint-heirship with our Lord, for a share with Him in the great work of blessing all the families of the earth.

**1908 Convention Report Supplement,  
February 25, 1908**

**ADDRESS TO THE COLPORTEURS  
BY BRO. RUSSELL**

There were about four hundred at this session and Brother Russell spoke in part as follows:

Dear Friends: I have a great deal of pleasure in meeting the Colporteurs, intending Colporteurs and Sharpshooters. I will suppose you are not all colporteurs and will have to suppose you are not all intending colporteurs, but I will suppose that almost all are sharp-shooters. By sharpshooters, we mean those who are seeking to introduce the truth in a particular bundle to their neighbors, friends, acquaintances, etc., seeking to use every opportunity to try to reach them. Such an one is a sharp-shooter, in comparison to a colporteur who fires a regular volley, going from house to house, mowing down the ranks. We speak now of mowing them down and not shooting. Our Lord is represented as having a sharp two-edged sword, and with it He will smite the nations. How glad they all will be when they fall down under Him, smitten how glad they will be. Some of us have not needed to be smitten; we have had that element of righteousness, or reverence of God, which led us by God's grace to feel after Him, if haply we might find Him. As in one of the parables, He represents Himself as the king, the appointed king who goes into a far country to receive His kingdom, the authority of the kingdom and to return and exercise that authority. So our Lord has gone into heaven itself to await the time when He will be duly inaugurated and shall take unto Him His great power and reign. You remember how He illustrated the matter: When He was going, He called His servants His own servants, delivered to them His goods and said, Occupy until I return. Did He call all the people or all the world and deliver to them His goods? No. He called His own servants and said to them, Occupy until I return. Then He took His journey. And then after that, some of those who were not in sympathy with Him sent an embassy and said, "We will not have Him reign over us." Who is this? It is the whole world. Is not that the attitude of the world and has not that been their attitude always? "We don't want His reign of righteousness; we oppose Him and His reign; we don't want these stringent rules, love, love, love, etc. no liberty at all in Christ." There is, and there is not, dear friends. Some like to have the restraint that belongs to love and some do not. Those that do not are the ones represented in the parable that sent the



embassage and said they did not want or care for Him or His reign. "We want the power; we like the arrangements of this world; we like the prince of this world better than the Prince of Peace." Of course there are others that take a more moderate course who say, "We are not thinking about it; we do not care; we are making money and we will look out for our own." There are a great many who are in opposition to our King and do not want His reign.

You remember in the parable that when He returned at the second coming of our Lord He gathered His own servants, the ones to whom He committed His goods and said, occupy until I return. He did not gather the early saints, the Apostles, etc., but all the representatives today, representatives of the same class to whom he committed his goods, and we have some of those goods now in our possession; they are the talents and pounds we are to multiply and use to the glory of our Father, so that when He reckons with us, we can say, you gave me two and behold I have made two. And some with one talent can say, I have doubled it; I have never had very much, but I have done the best I could. And others with five say, it is doubled and now I have ten, and I gladly lay it all at your feet, glad to do anything.

After getting through reckoning with His servants the Church, the next procedure of the king who begins to exercise His power, after announcing that He is present says, enter thou into the joys of thy Lord. I do not say you have done many things, but you have been faithful and I have proved you, and whether with one talent under trying circumstances or with five, you have used and doubled them; I have seen your faithfulness, and he that is faithful in that which is least would be in that which is much, and vice versa. You have been faithful over a few things, enter thou into the joy of the Lord; have thou dominion over two, five cities, etc., as the case may be.

Where is this dominion? The Millennial Kingdom.

Who are we? Those to whom He committed the goods; those with whom He reckoned at the end of the age.

Then what? Where are those enemies that sent the embassy? Bring them hither, slay them before me. It sounds very cold and heartless, until we find out what kind of sword is to be used; when we find it is the broad-sword that goeth forth out of His mouth. When they find out, they will say, slay us that we may be the friends of righteousness and truth.

One of the Psalms says, (Psa. 45:5) "Thy arrows are sharp in the heart of the King's enemies." Yes, the arrows of the truth will cut deep. Then the psalmist goes on to say that, because of the arrows in thy heart they shall fall. Yes, says the prophet, "Unto Him every knee shall bow and every tongue confess." We are glad that we are not of those that need to be smitten with the sword or stricken down with the arrow. No, His message to us

has been different, because we have been in a different condition. He says, "Come unto me all ye that labor and are heavy laden." Why did not He strike an arrow into our hearts? Because our hearts were already broken and we were in sympathy with Him; we were feeling after Him. Thank God! "Blessed are your eyes, for they see; and your ears, for they hear." And let us sympathize with those that have not the eyes and ears, and let us not be unkind or bitter either in thought, word or deed. But we cannot have sympathy with their opposition. Remember that we are not to put the sharp arrows in their hearts. Oh no! That is not for us. By and by, after the King comes in triumph, He shall send forth the arrows. There will be a great time of trouble then. It is not for us to do the kingdom work now, but we are to do the work that He has given us to do. We are some of these servants; we are not all of those servants. Whoever has consecrated himself to the Lord has some talents and pounds, to be used in His service.

Now, dear friends, I speak to you from this standpoint, of those that are shortly to give an account. That will not make any real difference because it is shortly; we ought to be just as faithful as though we knew it was a thousand years. But it helps to make us more keen and wide awake to realize the time is short, that the Lord is looking at us and noting our zeal, enthusiasm, etc., that we are using to invest the talents and pounds. On the other hand, it brings a responsibility that might make us fearful, but it should also bring great satisfaction to realize that we are co-laborers with Jesus Christ.

What a remarkable thing it is that we are permitted to be ambassadors of the Lord, representatives of the Lord. How wonderful it is! I never get through thinking in my own mind, dear brothers and sisters, of the wonderful grace the Lord has bestowed upon us. I can imagine the angels looking at us and almost becoming envious, not that they would wish to take away our part, but that there might be an opening for them to be ambassadors of the Lord to tell the good tidings. The more we take this view of the matter, the more we become impressed with the honor and what it is to be used in the Lord's service, the more it will lead us, as the Scriptures enjoin us, to lay aside every weight, and run with patience the race marked out. What if we do see that the path marked out for us is not one of glory at the present time. We see that our Master did not tread the path of glory. What if we do see that to be on His side is to be misrepresented and misunderstood. The disciple should not expect to be greater than his Lord, and if the great Head should prove His loyalty to the Father by His faithfulness in enduring the contradiction of sinners against Himself, what shall we say about those humble

3H418

ones who say they are glad He has given us any opportunity at all. What an honor!

There is a legend; I do not know that it is true, that the Apostle Peter met his death by crucifixion, and when the time came to be crucified, at his own request he was crucified head downward, saying, It is too great an honor to be crucified as my Master was. If we could have the privilege of serving or associating with Him in any part of the work, the more humble part or whatever it might be, the privilege of laying down our lives in His cause is so great that the other things are not worthy of comparison. We feel that it is almost too great an honor that we should serve with Him. When we get the right view, we will be glad to suffer and be all that we can for His sake, for the truth and the brethren. Whatever we do to each other, because they are His, it is counted as though it is done to Him on His account.

Well, what has this to do with the colporteur and sharp-shooter work? Oh, it has so much to do with it; it is the very essence of the matter. I can readily understand that those who have not been long amongst us might misunderstand the attitude of the colporteurs. People are so apt to think of everything being done from a financial standpoint. It is so apt to be the case, because everything on earth is done from the financial or business standpoint that it is almost impossible for the people in general to get their minds open wide enough to understand that there are really some people in the world that are really trying to lay down their lives, not to make money, nor to have anything except the Lord's approval. Don't be disappointed if you are misunderstood the Lord and the Apostles were misunderstood. Marvel not if the world misunderstand and hate you, and say all manner of evil against you, but REJOICE and be EXCEEDING glad. You are doing it, not for the world, but you are doing it for the Lord. Primarily you are doing it for those who are not His. How? I mean in this way; you are not doing it for the world, because now is not the time for the world's judgment; that time when the world will have the decision of eternal life or death is the Millennial Age and we who know that can see from the Scriptures that we are not laying down our lives for the world; that is not what the Lord invited us to do, but we are to lay down our lives for the brethren. The brethren are those that believe as we do. And how can we lay down our lives for them? There are others of the brethren who are still in darkness, still blinded, still just as you and I were, true brethren of the Lord when we were in darkness and Babylon and saw little of the Divine Plan. Did somebody serve you and me? Did the Lord use some brother to bring the truth to your attention? And as such, as you received the truth, you became the channel or vessel to disseminate the truth to others of the brethren, not the world, for it is not the time to try to reach the world, but it is the time to try to reach those

the Lord is going to use. The Apostle Peter says the Lord is taking out from among the Gentiles a people for His name. And, the Apostle Peter tells us more about this kind of people. In what way? He says they are a peculiar people in their zeal for God's work, and that will include good doctrine, as good doctrine makes children of good works, but we are not to put all stress upon doctrine. This peculiar people zealous of good works and good doctrine, is a royal priesthood, a holy nation. Why, Brother Russell, how are we a nation? Well, you know some of us were German and some of us were Scotch, some Irish, some French and some American. Well, what are you now? O, we are new creatures; ours is the heavenly country. Do you suppose that if a man was born in Germany and called a German and was begotten of the holy Spirit that he would not be called of the holy nation. Ours is the heavenly country. If there is any mistake, he made it, but I don't think he made any mistake. This family of God is a new nation, and as a new nation, it has its own peculiarities. We see some peculiarities that belong to the German, English, Spanish, etc. They have theirs and so has the new nation, and those are the ones you and I want to have. Not the kind of peculiarities that some people have when they think they are religious; they wear a certain cut of coat, bonnet, etc.; but we want to be peculiar in heart, zeal, love and earnestness for the Lord and the Brethren, and willing to lay down our lives. In this way they are to be peculiar; they will do things for the love of the Lord and for the brethren, and they will not do it for money. It is altogether a new doctrine to all except those begotten of the holy Spirit.

As an illustration of this: A minister called to see me in Allegheny, of the Reformed Presbyterian Church, and said:

“Brother Russell, I have been requested by the editor of the New York Independent to ask you something about your church.”

I said: “Brother, I have no church. That is one fault I have to find with the rest; they make a church of their own, which we do not think is the Lord's.”

“Well, you know what I mean; those that believe as you do.”

I said: “I hope you believe as I do; we do not recognize any difference in the Lord's people; they are either the Lord's people or they are not, and we recognize all who have the Lord's Spirit and claim to be the Lord's brethren, and so I hope you are one of our church, the church the Lord describes, whose names are written in heaven.”

“Well now, Brother Russell, about this organization that believe as you do?”

“Well, I do not know how many believe as I do; we try to believe as near as we can what God says, and we do not even write down their names.”

“Well, you have a congregation you take up collections?”

“No, we never take up collections.”

“How do you get money?”

“Well, I will tell you. Whenever people get rightly converted and get the truth into their hearts deeply, they are so anxious to do something they say: ‘Brother Russell, here is some money; I want to get into the work.’ We never ask for money.” He looked at me, as much as to say, “do you think after saying that I believe you?” I said: “Brother, that is a fact, we never ask for a cent, and we never take up a collection, and yet the people are anxious to get their money in.”

That is so different, dear friends, and the whole thing is so different from anything that you and I ever heard of, or

3H419

that you ever find anywhere else, and you know it is useless to try to explain it to anyone else.

Last night, a man on the platform handed me some money; I did not stop to look how much it was, and here it is it is a ten dollar bill, and I do not know who the brother is. A number were near me and I was shaking hands and he found my other hand and stuck the bill in it. This is only an illustration.

Now, dear brothers and sisters, what manner of persons ought we to be; that is what the Apostle said and that is what he says to us. We are not trying to flatter you or to make you think you are more than you ought to be. None of us are satisfied with ourselves, and the more you go along the narrow way, the more you will appreciate the perfection of God’s great plan and great love, you will see more deeply every step and every day so that you will feel more dissatisfied today than you did yesterday. That is to say, you will see how far short everyone, yourself included, comes from that divine standard of perfect love. I do not mean that you are going backward; I know you are not; I can see this in my general contact with the Lord’s people, that they are growing in the truth, in His spirit and the spirit of a sound mind. It is the spirit of love shed abroad in your hearts; not in a little spot, but shed abroad, and you love all that are the Lord’s, and not only those who are the Lord’s, but those outside who are not yet the Lord’s, in whom you can see some element of the right character and the image of God. Also for those who are out of the way, far off in darkness, whom the great adversary has blinded. And more than that, your love is going out toward your enemies. I can see that spirit growing, not only in this convention, but also from your letters.

I suppose our mail at the present time at the Bible House is about 500 letters on Monday, and the rest of the week from 250 to 300 a day. Those letters tell the story of the growth in grace and

knowledge and love and the spirit of the Lord. I am glad to tell you that I can see you are making progress; but don't try to measure your progress by how you feel or what you did yesterday; don't fool yourselves, for the Lord is not mocked. We want to think soberly, as the Apostle says. If we are not progressing in love every day, we ought to be afraid. Let it drive us to the Lord, knowing what He has done for us and what His character is.

I am digressing somewhat from what I intended to say. What I wanted to bring to your attention was that, as the love of God and the brethren and the world is shed abroad in your hearts more and more it leads you to want to do more. The person that never gets anything but a good appearance and feeling and never wants to do anything is sure to fail. The Apostle says, show your faith without works; I will show you my faith by my works. That is a fair translation. The Lord is not going to judge us by our translation. The Lord is not going to judge us by our works; if He did, we would all come short, and so much shorter than others; for so many of the Lord's people have but one talent and would come far short. It is not works He is going to judge by, but according to your faith. But not a dead faith that has no works, but a living faith that does as much work as it can, and trusts in the grace of God. These are doing things, realizing that God will reward us according to our endeavors, not by results, but He expects as many results as we are capable of. Faith and works both have their proper place. God is looking to us to work according to our ability and to demonstrate our faith by using our opportunities that come to us, with all the efforts in your lives and in my life. The words of your mouth? Yes. The meditations of your heart? Yes. The conduct in your lives? Yes. They all tell; they may not be telling me, I am not competent to judge; they may not tell your neighbors or your brethren of your congregation with whom you are acquainted, for they are not able to judge. There may be things that hinder you from doing colporteur work, etc. it is none of their business. It is none of my business why you do not engage in the work; that is between you and the Lord. It may be in the volunteer work, it is between you and the Lord. He knows the reason. I do not know how much you are doing, and you do not know how much I am doing. None know about each other, just the Lord, and He it is that does the determining. You and I want to have all our arrangements in accordance with the fact that the Lord knows all about it, and He it is, by and by, that will say, if you are faithful, "I will make you ruler, etc." So let us avoid criticizing others, but let us criticise ourselves. What am I doing; what am I doing to show that I appreciate the fact that He redeemed me with His precious blood, has forgiven my sins, accepted me as a joint-heir with Christ and has given me the privilege of being with my Lord and Master what am I doing to show my appreciation? It is our duty to do all that we can to make it plain to the brethren that they

may see. If there is anything in my course that is not all that it might be, I would be glad to explain it, but if I did not, you should not criticize. Let us do all that we can; it is the Lord that pronounces the penalty. The Apostle says, Let us judge, or criticize; ourselves for if we judge ourselves, we would not be judged by the Lord; He would not need to chasten us. But if we are chastened, we are chastened of the Lord. He does it, because He loves us and counts us as sons. What son would not a father chasten, if he saw that he needed it? But those outside may pass on without any chastening. It is also the privilege of the children to show the Father their appreciation in their daily lives, that they will not need to be chastened, that they judge themselves, look out for their own conduct, to see if they are glorifying the Lord in their bodies and minds and spirits, which are His.

Note, this applies to the colporteurs in many ways, for they are laying aside the other cares of life to be ministers of the truth. Why, Brother Russell, do you call them ministers of the truth? Yes. Why, I thought that ministers were always called "Reverend". Not in the Bible. They are called that by others who do not know what the Bible means. In the Bible, the word "minister" means "servant", and if they are serving God, they are serving those who are God's people, ministers of righteousness, ministers of the truth; they believe they have the truth and they believe they are ministering the truth when they are declaring the good tidings hither and thither. Why don't they go to just the right ones? Because we do not know who the right ones are, and the Lord has been pleased to let it be so all down through the Gospel Age. One man said to me, Brother Russell; why do you have so many of these paper pamphlets printed; why do you distribute them all over, trying to pull down the churches? I said, no, we are not trying to pull

3H420

down the churches. If we pulled down the churches, all the tares would get in and bother us; we do not want the tares. We want to go here and there and pull out a grain of wheat, and the bundle will not miss them, for it will look much more uniform without them. Why then go to them at all? Because this is the Lord's providence and because we do not judge, He judges. All we can do is to scatter the bread, as He said, upon all waters, not knowing which will prosper, this or that; we leave it all to the Lord. And so, we all have a blessed privilege, whether scattering the tracts or carrying the reading matter of a more pronounced character, we are only doing all in our power to spread the knowledge of God and His glorious Plan. We are not responsible for the result that is all with the Lord.

Wherever there is a head of wheat, the Lord knows how to reach it. You would be astonished at the information we get at the Bible House. For instance: A man who had gotten a copy of Millennial Dawn, began to read it, as he did he became angry and threw it

into the fire and then went out of the room. It was a boarding-house, and just then the landlady came into the room. The book had caught fire around the edges, but she picked it out of the fire, put out the blaze, kept the book, read it, and she is now a sister in the Truth to-day. Rather a peculiar way.

One of the colporteurs was telling me of a case in New York City; some one had thrown a copy in an ash barrel, and a young man, a foreigner, saw the book and thought, My, a good book put in the ash-barrel! He was a poor boy; he pulled it out, and that boy, through reading that book three years ago, would today astonish doctors of divinity with how much he knows of the Bible. Yes indeed. So, my dear friends, it is not always the books you put into the hand of the people that buy them that bring the fruitage.

I think of another case in Colorado. This party said, I am a poor preacher in the mountain regions, preaching the gospel, and as I go from place to place, the ranchmen would say, come in here, we will always have a bed and a bite to eat. So one place I went in, the ranchman said, I have a book here somebody sent me, and I can't make head or tail out of it, and you many have it. He said to me, "Brother Russell, I made both head and tail out of it; it was Millennial Dawn. The Lord sent that book to me, and not to that young man." We know not which will prosper. He told you and me to go on, confident that the Lord is guiding His work, confident that in this harvest time, the same Great Reaper is superintending the work that superintended the harvest work of the Jewish Age. It is my understanding and your understanding that every Israelite indeed, in whom there was no guile, was brought into contact with the truth and had an opportunity to receive the harvest message then due to be known. It was his right according to the divine arrangement, as said the Apostle, that it should have been preached to you who were natural Jews, necessary because it was God's plan, that those natural Israelites should have an opportunity of coming to Christ first, and to know that it was the harvest time. And just so here; I have every confidence, dear friends, that every Israelite indeed Spiritual Israelite every one that is truly the Lord's, whether in China, India, Iowa, Kentucky, or wherever it may be the Lord knoweth them that are His, and how to get the true meat in due season to them, the harvest message, in their time, and that He will not fail.

Will they get it if we do not do it? Yes. It is the Lord who has charge. You remember that when He was about to ride into Jerusalem before His crucifixion, they spread their garments on the way and as Jesus went along, they shouted, "Hosannah to the King of Israel." The Pharisees said, What are they talking about? Jesus said, If they should hold their peace, the very stones would cry out. Why? Because God had said through the prophet, "Shout, for thy King cometh, meek and lowly, riding on an ass, etc." There had to be a shout, and if they had not shouted the



stones would have that prophecy had to be fulfilled. Just so here, dear friends, if you do not wish to take part in the shouting and blowing of the silver trumpet, the Lord will blow. In the Jubilee day, they were to blow a silver trumpet. We are now in the antitype, and the Great Jubilee is about to begin, and the silver trumpet is to be blown. Blessed are you and I if we have an opportunity to blow. Whoever blows or hears gets a blessing. There is no damnation in it. We are not going to have you suppose God is damning 99 out of every 100. We see that the nominal systems, if they are blessing any one at all, they are damning nearly everybody else. This message that is being blown on the silver trumpets by the colporteurs, pilgrims, volunteers and sharp-shooters is all one work. In the literal harvest, there are many different kinds of instruments, reapers, mowers but I guess I had better not say anything about farming, for I do not know much about it. Whatever it may be, dear friends, whatever our connection, the harvest work will go on. If we are disloyal or fail to appreciate the privilege, that is our loss, for the Lord will see that the harvest work is carried on. We have a great God who is not dependent on you or me or any one else; He is Master of the situation, as He says in Isa. 55:11, "My work which goeth forth out of my mouth shall not return to me void, but it shall accomplish that which I please and prosper in the thing where unto I sent it." That is a great God. How we can trust Him, and we can rest in His all sufficient wisdom and power, and as we feel very humble, we can say, "Lord where can I glean a little?" We may not have a very large weapon only a little sickle, we may not do a large public work, but there are corners of the field that have to be gleaned that otherwise might be passed by, something that the Lord is leaving for you.

Perhaps my work is more like the large mowers, going around, as do also the pilgrims, but there is an individual work, something for each one to do. None are left out. The Lord has made it possible for us all to join in this great work, and be co-laborers with our Lord Jesus, who is the Great Reaper.

I do not know that I ought to make any distinction respecting the value of these different parts of the work, volunteer, colporteur, pilgrim or sharp-shooting work; I think they are all important, but the important thing is for us to see in what way you and I can best glorify the Lord; in which way can we use our time, talents, etc., whether great or small, in the Lord's service. Some are being greatly blessed in the colporteur work, I think of one family where one after another of the family have come into the truth and then entered the colporteur field. Are

3H421

they doing it for money? No, that I know. What are they doing it for, what hope have they? Love for the Lord, the truth and the brethren.

I could tell you something of the same kind respecting doctors who have given up good practices to engage in the work; and lawyers too, not those who make a bluff at being a lawyer, for a bluffer has no business to give up but lawyers that had good practices have given them up and gone into the work. One of our pilgrim brethren, one who was a lawyer of no mean ability in his state, was glad to give it up. How much salary does he get? I will tell you just a secret between you and me it is a pretty big salary, but most of it is beyond the veil, most of the salary. What does he get this side the veil? He said, "Brother Russell, I think if I put my affairs in shape, I think I have enough money to keep my family, and I think I have enough money to buy my own clothing. You were speaking to me sometime ago about the pilgrim work, and I feel like accepting your suggestion about this pilgrim work if it is still open, and I think the only necessary thing is the railroad fare." Pilgrims come cheap, don't they?

Now they preach twice every day. How many preachers getting five thousand dollars a year preach twice a day? How many go about the country, away from their families for five thousand dollars a year? Why do these do it? O, they are seeking to be in harmony with the Lord's arrangements, seeking first the kingdom of heaven that is, in harmony with it and its arrangements, its privileges, etc., to serve the King and the kingdom class those that are to be the heirs of God, and by the grace of God to be themselves heirs of God, to share with the Lord, as His Bride, the glory honor and immortality and the great work of blessing all the families of the earth. These are the rewards. Do you not see that IT IS A WONDERFUL REWARD, my dear friends. The more you think about the glory, honor and immortality that God has promised to His faithful, the more you will appreciate the fact that it is a high calling, a most wonderful arrangement that God has made, and it does not cost us much.

You know people today are looking for bargain sales, and there are hours for bargain sales. Just so in this matter; there is a great bargain sale and the hour for the sale is the Gospel Age, and it is nearly over. The bargain is the crown of life and joint-heirship in the kingdom, and it is going for a song. What? The cost of your lives. The cost of your lives do you count your lives as a song? Well, not exactly, but you don't count your lives as very much. Well, you say, "I have some money." Well, how much? A thousand or ten thousand dollars. Suppose you had a million dollars, it would not be the snap of your finger in comparison with what the Lord has in reservation for those that love Him not worthy to be compared, said the Apostle Paul. He summed up what he had sacrificed and said, "I do count them all as but loss and dross and dung that I might win Christ." What did he mean by "winning Christ?" How win Christ? Win the Anointed. How? Win a place in the Anointed Body of Christ. Don't we get it here? Only nominally, the real place is beyond the veil. Paul said in Philippians, that he counted it all as loss and dross that he

might win Christ and be found in His resurrection. How know His resurrection? How experience His resurrection? By having a part in His death, and having a part in the resurrection from the earthly nature to the heavenly nature, changed in a moment into His resurrection. The same resurrection that is promised to all the members of His Body. If you can win a place in His resurrection, you can count that every thing you have surrendered as loss and dross for a place in the Anointed one, a membership in the Royal Priesthood beyond the veil. All that you can surrender is not worthy to be mentioned. And so with us all. Let us get a right estimate of things. You see people raking together millions of money and they do not know what to do with it, more than they could use in a hundred years if they lived in the most luxurious manner, yet they are busy raking in more and more. It seems to me there is something wrong with them. Then they look on the other side and say, What are you doing? Suffering, my you must be crazy. But we think they are crazy and that they are wrong. If they are right and if everything is earthly and whoever collects together the most money is right, then we are all fooled. Just as the Apostle said, "we are counted as fools all the day long." But if we are right and that great prize is obtainable that you and I have caught sight of, then all the world are fooled and they are casting aside the biggest thing imaginable. They are like the one in Pilgrim's Progress who with a muck rake was gathering in shells and failed to look up and see the better things. The world does not see the right thing. Why? Their eyes are closed—"The god of this world hath blinded their eyes." How do we see it is it because we are so much more brilliant than others? No. Not many great, not many wise or learned. How then do we see? O, you have the blessed eye-salve. The Lord said, "Blessed are your eyes, etc." Thank God! Have we anything to boast of? No. We have the grace of God. It appeared for all men, but all men have not yet seen. We have the blessed privilege of seeing, but ultimately it shall be to all people, the veil will be lifted and all will be able to see the blessing the Lord has for all.

Now is the acceptable time, now is the time for you and I to make a sacrifice if we would gain this great prize. And the opportunity? The opportunity is right at your hand and at my hand. In the Lord's providence He has given an opportunity to every one who has a desire to do so, to spread this harvest truth.

I have been thinking of our various methods, and I said, How does it come that we have all these various things in operation that are so different from other people? I do not know, the Lord has just been guiding it. Take for instance, the enormous circulation of the Dawns at the hands of the colporteurs. How did that happen? We never thought of doing it that way. We tried the ordinary methods in book stores, but the Lord permitted the Adversary to drive them out. We could not sell the books in the ordinary way and did not know what it meant, perhaps did not

trust the Lord enough. So now, if something seems to go wrong, we look around to see what is wrong. (See previous reports, "Addresses to Colporteurs", for a fuller description of the early attempts to sell through book-stores.) Then the thought came of some one going out and selling them from house to house, and so it has spread all over, not only in the United States and Canada, but in England, Scotland, Norway, Germany, Australia, etc. The Dawn is even published in Greek. There was a man in Greece running a candy store. A

3H422

brother went into his shop and bought something and laid down a tract saying, Here is something good to read. After reading it, he asked for something more to read, and was given the Dawn. As a result, he sold out his candy store, and came to Allegheny, laid down \$250 and said, Can I do something. Cannot the Dawn be translated into Greek? We arranged the matter with a man connected with Columbia College, but did not succeed in getting it translated, and so the Greek Brother said, I think I had better try it myself. So he went back to Greece and there found a party who has translated the Dawn into Greek and has come into the truth himself. Then our Greek brother wrote us, saying, Here in Athens, all through the season, various people come here by boat, and I want to have books in all languages, and I will find some people who will want to have something to read while on the boats. So he sent for the Dawns in all languages, and he visits the boats and sells Dawns to the passengers in any language they want. That man is a minister of God. How do the colleges make a minister? They take him and train him out of all reason, so that he does not know anything, they teach him that instead of "the soul that sinneth it shall die," that he shall live forever in torment. But God has a way of taking humble things of this world and making them ministers of his, mighty through God to the pulling down of the strongholds. Don't feel too humble, but properly humble. Feel that it is not yours, but the Lord's message, and we are honored to be permitted to in any way tell His message.

We would advise that the brothers go two and two and the sisters two and two, after the manner of sending forth the message by the early Church.

The service then closed by prayer from Brother Russell.

March 15, 1908

## **THE LIVING AND THE DEAD**

Johnstown, Pa., Mar. 15 Pastor C. T. Russell of North Pittsburgh, Pa., addressed large and intelligent audiences twice here today in the Grand opera house. We report one of the discourses which was from the text, "You hath He quickened who were dead in trespasses and sins." (Eph. 2:1) He said:

The scriptures everywhere declare that Adam's sin and disobedience not only brought a sentence of death upon himself, but upon all of his posterity. Thus do they account for the fact that while God's intelligent creatures on the angelic plane have life eternal, His earthly creation, man, is subject to death. As we think of the sickness, pain, sorrow, trouble involved in this death sentence, and that it has passed upon all men, and that approximately 20,000,000,000 have been born in sin, shapen in iniquity and after more or less serious experiences with the dying processes have gone into the tomb during the past 6,000 years, we stand amazed. We hearken to note if this is a just penalty, or if our race has suffered too much of a penalty for sin. As we learn the divine decree governing the subject we are forced to admit that no injustice has been done us, that father Adam justly forfeited the blessings and privileges that had been conferred upon him by a gracious Creator, and that we of his posterity have shared in a natural way His blemishes and hence are unworthy of eternal life. We are all ready to admit that with all the discouragements and sorrows and aches and pains and dying we prefer that we have lived rather than that we had never been born. Logically, therefore, we are under obligations to our Creator for whatever measure of joy and blessing we can secure in our present life, even if death ended all for us, even if there were no hope beyond the tomb. But that there is such a resurrection hope set before us in the scriptures we are about to show.

Let us not pass this subject without adverting to the fact that under the delusions of the "dark ages" we for a time supposed, in harmony with medieval creeds that the penalty for "original sin" was not death, but the very contrary life in an indescribable and everlasting torment. It is fortunate for us that we got the eyes of our understanding opened to the fact that such teachings are unscriptural, erroneous, and were formulated during the "dark ages" by our ancestors; that they had so far lost the right conception of God and the proper understanding of His word that they thought it to be God-like, Christ-like, just and loving, to pull one another joint from joint on the rack, to pour molten lead into each other's mouths and ears, to cut each other's tongues out, and to burn one another at the stake. Those evil fruitages in the lives of our ancestors we condemn, and must condemn also the

evil doctrines which led to them. How thankful we should be that, with the dawning light of the new dispensation shining upon God's word, we can now read there a divine plan in full harmony with the justice, wisdom, power and love which we should expect in a good God. Now we can see that death, with its incidental sorrows and pains, is the divine penalty for sin, and this would have meant that our race would have perished like the brute beast had not God in great mercy come to our rescue and provided a Savior and a great One, "able to save unto the uttermost all who would come unto the Father through Him." Heb. 7:25

### **GOD HATH GIVEN ASSURANCE UNTO ALL MEN**

That our Lord Jesus came into the world to save sinners is the repeated statement of the scriptures. But how do we know that the death of our Lord Jesus was accepted of Jehovah as the offset or ransom price for father Adam's transgression? How do we know that as the race was lost under condemnation through Adam's sin it was redeemed by Christ? We indeed have the apostle's word for this, and assurance that as all in Adam die so all in Christ shall be made alive. But has God given any outward specific indication that He is satisfied with this arrangement? We answer, Yes! The apostle's words indicate this. He says, "God hath given assurance unto all men in that He hath raised Him from the dead." (Acts 17:31) Our Lord's resurrection was an assurance that the Father was well pleased with Him—

3H423

that in Him was no sin; and since He gave His life for the sin of Adam and his race, His resurrection signifies that His sacrifice was accepted of God and that sooner or later it will be applied. It is an assurance unto all men not in the sense that all men have heard nor that all men appreciate this, but in the sense that it is for all men, open to all men who have the ear to hear.

### **CONDEMNATION PASSED UPON ALL**

The apostle's statement is clear that condemnation to death passed upon all men because all are sinners. (Rom. 5:12) He intimates, however, that this condemnation or curse or sentence of death has been lifted from some when he says, "Ye were children of wrath, even as others (still are)." (Eph. 2:3) Again he remarks that believers have escaped the condemnation (death sentence) which is on the world. What does he mean? The scriptural Answer--is that during this gospel age God is dealing in a special manner with a small number of the race who have ears to hear the faith message that has been promulgated ever since Pentecost. The message that comes to these is purposely in such a form that only a particular class of the world will be able to receive it. The intimation clearly is that not all have the hearing ear. The facts of life corroborate this for few even in civilized lands hear, understand, the message. The great mass

even of the civilized are confused, and, as our Lord said to the Samaritan woman, “believe they know not what.” As to the heathen, twelve hundred million of them, according to statistics, have not heard in any sense of the word of the “only name given under heaven and amongst men whereby men must be saved.” (Acts 4:12) These are facts! It is also a fact, worthy of note here, that the heathen are increasing rapidly. A century ago there were only half as many according to statistics six hundred million.

So we see the world blind and deaf to the glorious arrangement He has provided of salvation from death at the hands of Jesus during the millennial age, and by the process of resurrection. Their eyes and ears are turned in the very opposite direction from the truth on these subjects, not only by heathenism, but also by much of the preaching of our day. Only a few, and they but imperfectly see and hear of the grace of God. Only these few comparatively, therefore come within the limits of present acceptance with God, for “without faith it is impossible to please God.” (Heb. 11:6) These few who, with more or less of enlightenment, really believe in the Lord Jesus and trust in Him, are the acceptable ones. These may know of God’s arrangement for the cancellation of their sins, and may now by faith accept and wear the robe of Christ’s righteousness imputed to them. These may walk by faith in the narrow way of self-sacrifice, self-denial, in the footprints of their Redeemer. These, by so walking faithfully, may gain a great prize, which the scriptures call the crown of life, and glory, honor and immortality. The great mass of mankind, who have neither the sight nor the hearing of faith, can have neither part nor lot in this matter; they are yet in their sins. These by faith are reckoned as alive from the dead the remainder of the world being still under sentence of death. Whatever their prospects for the future, they have received nothing of the Lord yet, and cannot receive anything from Him during this age except upon the faith terms which He has appointed. We will consider these and their hopes and their prospects later on.

### **RISEN WITH CHRIST**

The thought that consecrated believers are from the divine standpoint begotten again to new life or, under another figure, are risen with Christ to walk in newness of life, pervades all the teachings of the apostles. These are called “a new creature,” “new creatures in Christ Jesus.” For them “old things have passed away, all things have become new” through faith, by which they first believed in Jesus as their Redeemer and accepted the forgiveness of sins, and then, secondly, by faith made a consecration of their justified selves to the Lord and His service even unto death; and then, still by faith, experiencing the begetting of the Holy Spirit; the anointing therewith, and its guidance to the extent that they henceforth live new lives not after the flesh, but after the Spirit. These, as the apostle suggests,

set their affections on things above and not on things of the earth. (Col. 3:2) By faith they accept the “exceeding great and precious promises” of God, which are applicable to them and not to the world in general, and he promises that if they are faithful in the sacrificing of earthly interests now they shall at the second coming of their Lord be received of Him and be made actual new creatures in the first, the chief, resurrection; and thus “changed” actually from earthly to heavenly, from natural to spiritual conditions, they shall be like unto the angels, like unto their glorious Lord, and sharers with Him in the great millennial kingdom which God has promised Him by and through which kingdom the world is to receive the great blessing secured through the merit of the sacrifice at Calvary.

### **QUICKEN YOUR MORTAL BODIES**

Our Second Adventist friends and some others have evidently misunderstood the apostle’s argument of Rom. 8:11, in supposing it to refer to the resurrection of the church in mortal bodies human bodies such as we now have. The entire context shows to the contrary of this. The apostle’s words are, “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Most evidently the apostle refers to the work of grace operating in the hearts of consecrated believers in this present time. His argument is in respect to the power of the holy Spirit of God; it was mighty enough to raise our Lord Jesus out of death, will it not be sufficiently mighty in its operation in us to enable us as new creatures not only to keep our mortal bodies dead as respects sin, but also to energize and quicken them in respect to works of righteousness in the service of the Lord and of the brethren and of all men as we have opportunity? So then the new creatures in Christ are in no sense of the word to compare themselves with the world, but are to remember our Lord’s words, “Ye have not chosen me, but I have chosen you and ordained you that ye shall bring forth fruit, and that your fruit should be permanent... If ye were of the world the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.”—( John 15:16,19)

3H424

The loss by many of this scriptural thought that the church is separate from the world, and has a separate judgment or trial, has been a costly one. The fact that large numbers of unregenerate people, who have not been begotten of the holy Spirit, have been accepted as true Christians has let down the standard of true Christianity from the lofty place of imitation of Jesus and the apostles to the ignominious standard of the average of civilized society. We can sympathize with those who did let down the standards, for we see that they had generous motives not merely to excuse themselves from the high standard, but especially to



include with themselves those who had no such standards because of their misunderstanding of the scriptures, and their supposition that whoever is not of the church, not of the elect, is hopelessly condemned to an eternity of torture.

### **HOPE FOR THE WORLD**

There is no hope for the world during this gospel age because it is a faith age the time for the gathering of the very elect, the time for the preparation of the “saints.” All scriptural hope for the world for those whom the apostle mentions as blinded by the god of this world and deaf to the influence of God’s message now lies in the future, in the millennial age. The world’s hope is briefly summed up in the apostle’s words, “God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained.” (Acts 17:31) We can readily see that the judgment or trial of the world to which the apostle refers is future; and since the world as we have seen has been wholly condemned to death, it follows that it already has had one judgment or trial and that it is now suffering under the adverse sentence therefrom. As our Lord declared, “He that believeth not is condemned already.” (John 3:18) The condemnation started in Adam and held on to all of his race and still holds them all under the death sentence, and as we have seen only consecrated believers escape from that sentence. Hence the declaration of God’s appointment of a day for judging the world must mean a new trial. And this is in full accord with the scriptural declaration that, so far as the original sentence was concerned, “Jesus Christ by the grace of God tasted death for every man.” (Heb. 2:9) In other words, the death of Jesus in its ultimate benefits will cancel all of the original condemnation, the original sin of Adam and his race and will set all mankind free from that original death sentence. But as we have just seen this is not yet accomplished but has only set free a little handful of consecrated believers whose eyes and ears were specially blessed of the Lord and to whom during this gospel age has come a special judgment or trial in advance of the world.

The world’s trial will last for a thousand years, the millennial age, and the church now on trial, as we have seen from other scriptures previously, is being prepared of the Lord in advance to be associated with the Lord himself as the judges of the world when it will be on trial. We remind you of the apostle’s words, “Know ye not that the saints shall judge the world?” (1 Cor. 6:2) How glad we are, then, that the Lord’s redemption work, which now avails for believers only will ultimately be made available to all the families of the earth in the day when the shadows of ignorance and superstition shall have passed away, in the day when Satan shall be bound that he shall deceive the nations no more, in the day when the sun of righteousness shall arise with healing in his beams, in the day when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, in

the day when the wayfaring man though a fool may not err therein, in the day when none shall any longer need to teach his neighbor and his brother, Know thou the Lord, for all shall know him from the least to the greatest of them. Rev. 20:2; Mal. 4:2; Isa. 11:9; 35:8; Jer. 31:34.

### **THE DEAD SHALL HEAR HIS VOICE**

In full harmony with what we have already seen respecting the deadness, and the fact that a few of these hear now with the hearing of faith, and that all the remainder shall hear by and by, we note our Redeemer's words: "The hour cometh and now is when the dead shall hear the voice of the Son of the man and they that obey shall live." (John 5:25) For the world of mankind in general this blessed hour of hearing, understanding, coming to a knowledge of the truth, is still future the millennial age. For the exceedingly few of the race who have the hearing ear the hour for hearing "now is." The effect of the hearing in both cases would be the same; the voice, the message of the Son of man, is life giving. "He is the way, the truth, the life." (John 14:6) He is the way to God no man cometh unto the Father except by him; he is the truth, the word of God, the only message of salvation is that of which he is the center; he is the life those who receive his message, his instruction, his grace, may have life, and that more abundantly than was heretofore possessed by man.

Those who hear now by the hearing of faith not only learn of Jesus as their Redeemer and the way to God, but they receive a special invitation to become his joint-heirs in the kingdom. This the apostle styles, "The high calling of God in Christ Jesus," and again, a "heavenly calling," because it is to heavenly things, and not merely to a restitution to earthly things lost in Adam and redeemed for the world in Christ. But those who will hear the voice of the Son of man in the coming hour, in the millennial age, will not be invited to walk in the "narrow way" of self-sacrifice, nor be invited to joint-heirship with Christ in the kingdom, for the kingdom class will then have been completed, the kingdom itself will then have been established, and the "narrow way" of testing and trial necessary to joint-heirship in it will have passed away and the "highway of holiness" will have been opened up, in which there will be no stumbling stones and no darkness and no ravenous beasts to hinder, to oppose, to intimidate, to stumble those who would draw nigh to God in Answer--to the voice that will then assure them of the forgiveness of their sins through the merit of the great sacrifice, and the possibility of attaining all that was lost in Adam human life, human rights, human honor and glory, a little lower than the angels and in the image of God.

A little later on in the same discourse Saint John gives us the Master's words (v. 28,29) which assure us that this hearing on the part of the dead world is not merely to those who will not have gone down to the tomb, but applies equally to the others

who have gone into sheol, into hades, into the state of death. The Master's words are, "Marvel not, the hour

3H425

is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth. They that have done good to a life resurrection, and they that have done evil unto a judgment resurrection." (R. V.) How clearly the matter is here stated! The dead are not to come forth from heaven, nor from purgatory, but from their graves. These will include two classes: Some who have approved themselves to God in the present life and some who have not. The approved ones will come forth from the tomb to a life of resurrection, a complete resurrection to life, an instantaneous change in a moment, in the twinkling of an eye, from corruption to incorruption. The others, who have not been approved of the Lord, shall come forth also that they may have a resurrection, a rising up, a deliverance from corruption into the full liberty of children of God. But theirs is not to be an instantaneous change to the perfection of life. No, to their advantage they will come forth from the tomb in an imperfect state in practically the same condition in which they died come forth that they may have a rising up to perfection a rising up by judgments, disciplines, rewards and punishments, during that day of judgment which God has appointed, a thousand-year day. It will be during that thousand-year day of their judgment that they will hear the gracious voice of the great King, their Redeemer, assuring them of God's love and the provision made for their assistance out of sin and death conditions, assuring them also that there are certain principles and laws in connection with the divine government which must be obeyed if they would attain to the glorious privilege of life eternal, assuring them also that "all the wicked will God destroy" all who, when they have a full, complete knowledge of righteousness and truth, love unrighteousness and error. Then, as the Apostle Peter says, "It shall come to pass that the soul that will not hear that prophet will be utterly destroyed from amongst the people." Acts 3:23

[April 12, 1908](#)

## **MOUNTAINS CARRIED INTO THE MIDST OF THE SEA**

On Board der Kaiser Wilhelm der Grosse, April 12 The following comes to us from Pastor C. T. Russell, of Pittsburgh, Pa., en route to Great Britain on board the Kaiser Wilhelm der Grosse. He said:

I choose four texts: (1) "We will not fear, although the earth be removed and though the mountains be carried into the midst of the sea." Psa. 46:2. (2) "The sea and the waves roaring" Luke

21:25. (3) "The wicked are like the troubled sea, which cannot rest." Isa. 57:20. (4) "I saw a new heaven and a new earth, for the former heaven and the former earth were passed away, and there was no more sea." Rev. 21:1.

All languages were originally pictorial. The Chinese, for instance, particularly illustrates this, for all their characters are merely abbreviated pictures and our own language, although not pictorial after the same manner, is largely figurative or symbolical as to thought. Indeed, we recognize as the highest form of any language its poetic or pictorial beauty and harmony. But with the hard thought which came down to us from the "dark ages," that the divine plan consisted of a chance in a thousand of gaining an eternity of bliss and nine hundred and ninety-nine chances in a thousand of suffering an eternity of torture, everything connected with the Bible became so wrapped with gloom and every thought connected with the Almighty and His provision for the future of mankind so draped with despair that few except gloomy symbols were recognized. Our minds were perverted by the wrong thought of God, and the symbolisms of His Word were used by the adversary to further affright us and drive us away from our best, our truest friend.

Let us construct a picture before our minds; let us suppose the vast oceans, constituting three-fourths of the earth's surface, to represent the masses of mankind unsettled, unattached, without property, with little hope or prospect, with illimitable longings, but no power to satisfy them, "without God and having no hope in the world." Eph. 2:12. Let us consider the land behind and before us in our journey to represent society, fixed, established, desirous of peace, having something which it does not wish to lose, which it does not wish the sea class to wash away. As in the sea we find shallows and mighty deeps, so on the land surface we find low, marshy places, higher places and mountain peaks, and each of these various levels or heights may properly represent to our minds various degrees of prosperity or adversity. The mountain heights would represent the princes of society, merchant princes, bankers, as well as political powers. As from time immemorial there has been a conflict between the land and the sea, the latter sometimes in a storm violently attacking the former and seeking to capture it, so between the two classes here represented; the sea class helpless and without property is envious of the earth class, those who under the present social order seize and possess the chief blessings. Consider also the sky, the heavens, as symbolizing something still higher than either the sea or the land, as symbolizing the ecclesiastical power or influence which more or less dominates all classes and from which and through which come the showers of refreshing and the gracious sunlight of blessing. Upon the sea class these were comparatively wasted, but upon the land class, or those socially organized, these blessings from the sky are represented in the fruits, flowers and vegetables, which bring joy and comfort, and

in the streams of water which bring refreshment to those living on the earth to the social world. In the sky, the heavens, shine not only the sun, representing the gospel light and grace, but also the moon, representing the law dispensation, and there shine also bright stars representing the teachers and

### **GUIDES OF HUMANITY**

Do these figures fit well to the facts? Do you see that these are remarkable correspondencies? Do you wonder how these happen to occur to our minds? I will tell you. They thus occur to us because they are thus used in the scriptures under these symbolical figures. The Lord through His

3H426

Word has presented to us some wonderful truths which may be ours as soon as we recognize them, but which cannot be recognized by us except as we come into accord with the Lord and the spirit of His truth which He has promised will guide His followers into all truth and show them things to come. John 16:13. Let us apply these figures as outlined and note that the lessons they bear are in fullest accord with the literal statements of the word. We note from the scriptural standpoint we are still in the night time, that the morning has not yet come, that the sun of righteousness has not yet arisen with healing in His beams and cannot do so until the elect gospel church shall have been completed, glorified, and made partaker with her Lord of His glory and associated with Him in the work of shining forth upon the world for its blessings. Meantime the scriptures give the thought that the church is clothed with the sun, that sunlight is upon the church to the extent that any of its members are able to appreciate it. The sunlight, clearness of sight, is however, in their hearts and lead to their relationship to the Lord not the sunlight to light their pathway in the world. As for the pathway it has always needed the light of the lamp, the Bible—"Thy word is a lamp to my feet, a lantern to my footsteps" has been true throughout this gospel age, and will continue to be true until its close, when the new dispensation shall be ushered in and the sun of righteousness shall shine forth. It is merely in our hearts that there is sunshine all the way. As represented in the symbolical picture the church is the woman clothed with the sun and with the moon, representing the law dispensation, under her feet; her position is superior to that of the law, her enlightenment respecting the divine will is of a higher order, yet in full harmony with the law the moon.

Our Lord, picturing the events connected with the close of this gospel dispensation and the gathering of the elect in the end of this age, describes a great trouble which will affect both the church and the world. He declares that the sun shall be darkened, and the moon shall not give her light; the stars shall fall from heaven and the powers of the heavens shall be shaken and then

He tells us of distress upon the earth, society and of a great storm amongst the sea class. "The sea and the waves roaring." We see many of these things already fulfilling; the sunlight of divine truth is becoming darkened even in the hearts of very many. The theory of evolution led on to higher criticism of the Bible, which is but another name for agnosticism, doubt, unbelief. Particularly within the last thirty years this hypercritical spirit has spread amongst the learned in colleges and pulpits. As a consequence the sunlight of truth in the hearts of God's people has become greatly darkened and worldliness has taken the place of religion, and while church organization has been maintained and advanced it has been merely with a form of godliness without the power so that the salvation that is now being preached is a social uplift rather than heart regeneration of the individual.

As for the falling stars, have not many ministers ceased to be burning and shining lights as respects the truth, as respects proper guidance? Is it not true that there is not a more confused body of educated men in the world than the professed ministers of Christ of all denominations? They know not what to believe; the majority show that their faith in the word of God is gone, they no longer have any use for the Lamp except as a mere ornament. They are now being guided by their own worldly wisdom, which, the scriptures declare, is foolishness with God and will ultimately lead them astray and have much to do with the approaching wreck as it shall affect present religious institutions. Many of these stars have already fallen from influence, and hence ceased to be light-bearers, and the number of these falling stars seems to be increasing day by day. As a consequence the next step of our Lord's great prophecy is having its fulfillment—"the powers of the heavens shall be shaken." They are shaking now, although the shaking is far from complete. The public no longer regard ministers of Christ as unselfishly sacrificing their time and energy in order to carry blessings to the minds and hearts of the people; they now regard them as laborers striving like men of other professions for the honors and emoluments connected with their position. Proportionately their influence and power are shaken and far from what it once was.

### **ON THE EARTH DISTRESS AND PERPLEXITY**

Our Lord's prophecy proceeds to show the logical consequence of the darkening of the sun and moon, and the falling of the stars, and the shaking of the confidence of the people in the present religious institutions; that this will lead to distress of nations with perplexity, "men's hearts failing them for fear and for looking after the things which are coming upon the world" —because of this shaking of confidence in religion and because of the roaring of the sea and the waves. He who cannot see the fulfilling of these things is blind to them, whether he be a Christian or merely a moral person. His eyes surely cannot be open else he would

perceive that the rich and the great and the influential are all peering into the future as respects the things that are coming upon the earth, society, realizing the breaking of the religious influence which hitherto has held mankind and realizing also the growing storm on the sea amongst the restless of mankind, as represented in socialism. Day by day the storm increases, the waves of the sea roll higher in their encroachments upon the land, society, and roar the louder in their threats and in their demands. He that hath an ear may hear this message, and those who are wealthy hear it with alarm and, with calm foresight, recognize what others do not, namely, that present conditions presage a coming conflict, a storm of trouble, such as the world has never before witnessed. And in this their foresight is correct; it is in harmony with the Scriptural declaration that "there shall be a time of trouble such as was not since there was a nation." Dan. 12:1; Matt. 24:21

Let us not be misunderstood in thus applying our third text, "The wicked are like the troubled sea which cannot rest." In one sense of the word the whole world of humanity is wicked, in that all men by nature are out of harmony with God. Let us not be misunderstood to mean that all those who are symbolically represented as being of the highlands and the mountains, the princes and kings of the earth, social, political and financial, are either righteous or good. Quite to the contrary we hold that there is much unrighteousness connected with these highland classes and much that is good connected with the sea class. The Lord, in telling of the future arrangement of things, the new order of things, assures us that it will be very different from the

3H427

present in every respect; that there will be no more mountains and no more seas; that there will be a general leveling amongst those who will constitute the new social order, the new social earth. Then the sea class will be non-existent; that is to say, mankind in general will be lifted out of the depths of sin and degradation, and, under the proper regulations of God's kingdom, a general equality in the world will be established, as it is written, "Every valley shall be exalted and every mountain shall be made low." (Isa. 40:4) All the lowly, humble ones shall be lifted up and all the high ones shall be humbled. Some Scriptures represent this leveling work as being accomplished by the inundation of the sea and others represent it as being accomplished by fire which shall melt the whole earth. Both of these, however, are figurative expressions representing the same time of trouble which will bring about a new social order socialism on its highest and best plane and under heavenly direction and power.

As an illustration note our first text. The entire Psalm, of which it is a part, is a picture of the great trouble day in the end of the present age in which the Lord will overthrow present institutions

and establish the world of mankind under new and more favorable arrangements under the rule of King Immanuel and His bride, the church. Speaking of the true church class, the “little flock,” the “saints,” it says, “God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” The one class in the whole world which will not be involved in this severe trouble are the saints of God. Even though they should as fully as others enter in that trouble it will be different with them owing to their knowledge through the Scriptures as to why the trouble is coming and what its results will signify in the way of blessing, restitution, uplifting of mankind under the new dispensation, which this day of trouble will serve to usher in.

What a graphic picture is here of how the mountains or kingdoms or great ones of the present time that now uphold the present structure will be shaken, overwhelmed, swallowed up in the midst of the sea. Even the very thought of these things causes the world to quake, but the Lord assures His people that they may lift up their heads and rejoice, knowing that at this same time will come the deliverance of the church, her glorification or change from human to spiritual conditions by the first resurrection power. The Lord, through the prophet, proceeds to give the interpretations of these symbols in verse 6. Instead of speaking of the raging waves we read, “The nations raged, the kingdoms were moved, God uttered His voice and the earth melted.” The earth, society, has not yet melted, though we sometimes say that because of friction between certain classes of society matters are getting very hot. They have not yet reached the melting point, but let us be assured that every word of God shall ultimately have its fulfillment and that the earth, society, shall melt when the mountains are carried into the midst of the sea, when the masses of discontented ones shall overwhelm present governments and institutions of every kind and law and order shall be completely dissolved in anarchy.

### **THE EARTH MELTED**

I remind you of another Scripture which speaks similarly of the earth melting, saying, “Wait ye upon me, saith the Lord... for the whole earth shall be devoured with the fire of my jealousy.” That the fire is not literal any more than the waters is evidenced by the succeeding statement, namely, “Then will I turn unto the people a pure message, that they may all call upon the name of the Lord to serve him with one consent.” (Zeph. 3:8-9) If the earth should literally melt there would be no people, of course, remaining, but when society shall have melted and disintegrated and when, under the Lord’s transforming power, it shall thus be converted into a new organization and new society and new earth wherein



dwelleth righteousness, then, indeed, the people, having learned a great lesson from their wonderful experiences in the time of trouble, will be prepared as never before to hearken to Him that “speaketh from heaven.” (Heb. 12:25) The assurance that he will then give to the people a pure message is consoling, especially when we remember the confusion that has prevailed respecting the Gospel message as it has been presented to the world messages so inharmonious and inconsistent that the great minds of the world, with few exceptions, have been unable to receive them, and have been rather turned away from the Lord than turned to Him. The same thought of God’s instruction of mankind after the earth has melted is given in Psalm 46, where we read that after the trouble God will speak peace to the world, saying, “Be still and know that I am God. I will be exalted amongst the nations; I will be exalted in the earth.”

### **THERE SHALL BE NO MORE SEA**

Mark the harmonious thought set forth in our fourth text, namely, that when the new heavens and new earth shall have been established (the new social order and the new ecclesiastical order, for the elect church will have then been glorified), when the former ecclesiastical and social order shall have forever passed away, then there will be no more sea. Under the new order of things, under Messiah’s kingdom, a sea class will be no longer necessary or possible; because the new order to be established for mankind will contain all the benefits and blessings of the highest and wisest socialism and mean the largest possible good and blessing to the world of mankind, without exception or discrimination. And as for the willingness of any to be submissive to that new order of things, it will be compulsory, as we read, “It shall come to pass that the soul that will not obey that Prophet (that great King of the millennial age) will be utterly destroyed from amongst the people.” (Acts 3:23) It will be a case of coming into harmony with the arrangement of matters as they shall be then or of being cut off, though we are assured that stripes will first be administered, that corrections in righteousness will be given with a view to helping all in the right path, the path to everlasting life. No wonder that those whose eyes were opened to see the divine plan and the divine Word should rejoice greatly at the prospect of the second coming of their Lord in power and great glory to establish His kingdom and to rule the world in righteousness for its uplift and blessing, as well as

3H428

to gather His saints to Himself to be His bride and joint heir in the blessing of the world. No wonder such are represented as crying, “Come, Lord Jesus, come quickly.”

We have no question whatever that many of those who are now clamoring for socialism are sincerely honest when they tell us

their motives are not purely selfish, that they are thinking beyond themselves of the general welfare of mankind. They sometimes upbraid us because we tell that while the new dispensation, according to the scriptures, will usher in many of the blessings they sought by socialism, yet we discourage socialism because it will eventuate in anarchism. Some fail to see the consistency in these statements, and we take this opportunity to explain that our standpoint is not merely our human judgment, which concurs, but that our judgment is guided primarily by the word of God, which instructs all who hear His voice to wait patiently for Him and not to attempt to take power into their own hands. His voice instructs those who are followers of Jesus to be subject to the powers that be, because the powers that be are ordained of God, permitted of God. The Lord's people are to heed His voice whether they see the philosophy of His direction or not. But as they progress in the way, they find He has promised that the secret of the Lord is theirs, and that He makes known to such His object and purpose in the present permission of things which He does not approve and with which He does not expect His people to be in sympathy. He informs us that the present permission of evil is designed to work out rich blessings in the Lord's own way. Some of these blessings we now enjoy, as for instance, lessons of patient endurance in well doing, in faithfulness to principle, though opposed by the world, the flesh and the adversary, and secondly, the lesson of sympathy for the poor groaning creation, not only for those who are poor financially but also for many of the poor rich, who also belong to the groaning creation, whose deliverance awaits the coming of the Lord and the establishment of God's Kingdom in the world. Nevertheless, harmony with the direction of God's word, that His people should be "subject to the powers that be" until He shall attend to the changing of them, keeps these from identifying themselves with the sea class, the restless class, the discontented class; they are, therefore, in the scriptures represented as dwelling on the earth. This does not signify, however, that they are satisfied with present conditions; no, they cannot be satisfied with anything short of perfection and the glorious things which God has promised to them in the resurrection change. Hence, prophetically, they are represented as saying: "I shall be satisfied when I awake in thy likeness." (Psa. 17:15) It is another matter entirely, however, to be contented. As the apostle says, "Be content with such things as ye have" not content so that we would not improve our blessings if opportunity seemed providentially to open, but content to have them as they are until the Lord's providences shall indicate a change. We are, therefore, to be content with present conditions and institutions and to make the best of them, and so far as lieth in us to live peaceably with all men while waiting for the blessed hope and the glorious revelation of our Savior and His kingdom and our change to be like Him and to share in that kingdom. We are to be content even though the Lord's providence should

permit us to come into tribulation or to suffer persecution, content to have all the chiseling and polishing which He sees that we need to fit and prepare us for His presence as vessels unto honor and for the Master's use made meet.

June 7, 1908

## **TWO PENTECOSTAL BLESSINGS**

### **ONE FOR THE CHURCH, THE OTHER FOR THE WORLD—TIME AND EFFECT OF EACH**

Pastor Russell addressed a large congregation at Northside Carnegie Hall yesterday afternoon, taking as his topic the two Pentecostal blessings. He took for his texts Acts 2:17-18, giving, as he explained, a preferred rendering, thus: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and daughters shall declare it, and your young men shall see the visions of which your ancients dreamed. And in the meantime on my servants and on my handmaidens will I pour out my Spirit, and they shall proclaim it." Pastor Russell said:

The importance and significance of the Pentecostal blessing of nearly 19 centuries ago, which still abides with the servants and handmaidens of the Lord, very few seem to appreciate. The reason for this lack of appreciation is found in the fact that very few have received the Pentecostal blessing; and the Apostle explains their situation, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them \*\*\* because they are spiritually discerned." (1 Cor. 2:14) But to the fully consecrated believers God gives the blessing of His holy Spirit to the intent that they may know the "deep things of God." (1 Cor. 2:10) Only the spirit-begotten ones, therefore, may be expected to understand, to appreciate the signification of Pentecost. To these it signifies the beginning of a new life begetting again, "not of the will of the flesh, nor of the will of man, but of God." (John 1:13) Pentecost, therefore, marked the beginning of the Spirit-begotten Church, the Bride of Christ, just as the anointing of Jesus with the holy Spirit at the time of His baptism marked His begetting of the holy Spirit to the divine nature, to which He was born of the Spirit in His resurrection —" the first-born from the dead," "the first-born among many brethren." (Col. 1:18; Rom. 8:29) The Bride class, whose begetting began at Pentecost and which has been in process of development from then until now, will be born from the dead in the first resurrection, and then the glorified Church, sown in corruption, raised in incorruption; sown in dishonor, raised in

glory; sown an animal organism, raised a spiritual organism, will be like her Lord, and the marriage of the Lamb will be accomplished the union of Bridegroom and Bride, of our Lord, the Head, and the Church, His members.

3H429

### **THE MEANING OF THE BLESSING**

When our Lord left His followers and ascended on high He bade them wait for this holy Spirit anointing as a preparation for the ministry, the service to which He had invited them joint servants with Himself in the cause of truth and righteousness and the divine plan. He said to them, "Tarry ye in Jerusalem until ye be endued with power from on high." It should be evident, then, to us that no one is authorized to preach or teach in any sense of the word the heavenly things, the spiritual things, except those who have received of the holy Spirit as a preparation, as a qualification. It is not the laying on of human hands that bestows this holy Spirit of the Lord, and hence many who are public ministers of the Lord, possessing not the holy Spirit, being not begotten, therefore, to newness of nature, are blinded and cannot see afar off, cannot discern the "deep things of God," the spiritual things. Such are entirely out of place when posing as preachers of the divine word. But on the other hand the weakest, the humblest of the Lord's people, begotten of His holy Spirit of meekness, gentleness, patience, long suffering, brotherly kindness, love, through a full consecration of his heart to the Lord, is qualified, prepared to dispense truth to others yea, "the deep things of God." Hence we find that sometimes people of very limited education and very limited talents can be and are being used of the Lord in making known the riches of His grace and loving-kindness in Christ Jesus. We do not say that all Spirit-begotten ones are equally competent in the presentation of the truth of God's word; but we do say that all the Spirit-begotten ones are authorized to teach, to expound to the best of their ability; and that this is implied also in the prophecy respecting this anointing, which came first upon our Lord Jesus, the Head of the Church, which is His Body, and at Pentecost was poured forth from Him as the Head to the consecrated members of His Body.

This anointing of the Holy Spirit was typified in the anointing oil used in the consecration of Israel's priests and kings, of which we read in Aaron's case that the holy oil, fragrant with incense, poured upon his head, ran down his beard, yea, even unto the skirts of his garment. Thus Aaron was a type or picture of the Anointed One Jesus the Head, the Church His Body. The divine blessing, poured originally upon our Lord Jesus at the time of His baptism, we are told, was the Holy Spirit without measure, without limitation, because He could thus receive it, being perfect—"holy, harmless, undefiled, separate from sinners." The blessing that came at Pentecost was the same Holy Spirit that

was symbolized by the oil, which by that time had extended down from the head to the body, the Church. But only the first members are shoulders of the body, as it were, for there at Pentecost and since then the Lord has added to the Church others and still others of His consecrated ones, and these, coming into the body, have come under the anointing which needs not be repeated, but which will extend all the way down to the end of the age and consecrate and enlighten and bless all who thus come into true membership into the "Body of Christ, which is the Church," "whose names are written in heaven."

The prophet mentions the coming of this anointing to the Lord as the head, saying, "The spirit of the Lord God is upon me, for He hath anointed me to preach the good tidings to the meek, to bind up the broken-hearted, to declare the acceptable year of the Lord and the opening of the prison doors, and the setting free of the captives" of sin and death. (Isa. 41:1-2) Thus the prophet declares that the anointing signifies or implies the qualifications for ministry, and this implies that those not anointed are not qualified to minister the truth. Our Lord Jesus himself subsequently quoted this prophecy, showing that after the anointing came upon himself He began preaching the message of God's grace to the meek, binding up the broken-hearted and declaring the acceptable year of the Lord the epoch in which God is willing to accept the sacrifices of Jesus and of all those who, walking in His steps, present their bodies living sacrifices in the service of truth and righteousness. This acceptable year or epoch will close when the full number of the elect shall have fully availed themselves of the blessed opportunity of sacrificing their earthly interests. Then, glorified together in the first resurrection, these shall be the divine agency, the spiritual seed of Abraham, for the blessing of all the families of the earth, for the opening of the prison doors of the tomb and the setting at liberty of all the prisoners of sin and of death and for the granting to all an opportunity for return to divine favor and to everlasting life through obedience.

### **WHENCE CAME THE BLESSING?**

The apostle indicates that the Holy Spirit is a spirit of meekness, gentleness, patience, long suffering, love. But it is more than this, it is a power of God, a begetting to a new nature, an enlightening influence which came at a particular time to particular persons and which was never manifested before that time except in the person of our Lord Himself, as we read of the period preceding Pentecost, "The Holy Spirit was not yet given, because Jesus was not yet glorified." What was it for Jesus to be glorified and what had that to do with the giving of the Holy Spirit? The Scriptures Answer--that a divine sentence, called otherwise the curse, the sentence of death, the wrath of God, rested upon all mankind up to the time of the Pentecostal blessing; and there that condemnation ceased, passed away, and

divine favor came in and was manifested toward a certain few who were ready to receive the blessing. They had previously been prepared for it by our Lord's ministry. He had explained to them that to be His disciples meant to deny themselves, take up their cross and follow Him. He had explained to them that they need not marvel if the world hated them; for it had hated Him, and the servant was not above his Lord. Hence these consecrated ones, full of faith, waited for the blessing of the Lord, which would properly qualify them for His service as well as bring a blessing to their own hearts.

But what was it that our Lord Jesus did that affected the conduct of the Heavenly Father so that the Holy Spirit of begetting was shed forth after our Lord's ascension, but could not be shed forth before that time? The Scriptures assure us that God could not grant His blessing of adoption to eternal life and sonship to those who were the children of wrath; that it was necessary first of all that a redemption price should be paid. Hence it was necessary that Jesus first should be presented and should lay down His life as a sacrifice for sins. This He did during the three and a half years of his ministry, and of this He spake on Calvary,

3H430

saying: "It is finished." The sacrifice was finished there, but yet the Pentecostal blessing did not come; it still waited until Jesus would be glorified, until He had ascended to the Father. The apostle tells us what our Lord did in the Father's presence, saying, "He ascended up on high, there to appear in the presence of God on our behalf," to appear before the bar of the Heavenly Court as attorney or advocate for us, His consecrated followers, and for the household of faith. According to a type of the matter given us (Lev. 16) our Lord presented before the Father the merit of His sacrificed life as an atonement for original sin, but he applied it not to all mankind, but merely to the household of faith, including the royal priesthood.

St. Peter tells us that the shedding forth of the Holy Spirit was to be considered as an evidence that the Lord Jesus had appeared before the Father and presented the sacrifice of atonement on our behalf, and that the Father had been well pleased to accept it, and that the shedding forth of the Holy Spirit implied this acceptance. (Acts 2:33) Let us not forget, then, that intelligently to acknowledge the begetting of the Holy Spirit is to acknowledge that even those consecrated to God were not acceptable to Him until after the redemption price had been paid and presented on our behalf.

But let us not forget that the begetting of the Holy Spirit is merely the beginning of the deeper work of grace which is in progress day by day until we shall have been filled by the Spirit, filled with all the fullness of God, until, indeed, we shall be in heart copies of God's dear Son. This Spirit of the Lord is first

within us, and subsequently will enlighten us and fill us with the graces and fruits of the Holy Spirit before we shall be meet for the inheritance of the saints in light, before we shall be qualified to enter into the joys of our Lord and share with Him the glorious kingdom and power through which all the families of the earth are to be blessed.

### **THE WORLD'S PENTECOST COMING**

Keeping strictly defined before our mental eyes the difference between this Gospel Age, styled "in these days," and the Millennial Age, which will follow it; keeping also in mind the fact that in these days only the servants and handmaidens get the blessing of the Holy Spirit, and that with equal certainty "after these days," "in the end of the days," in the new dispensation, all flesh will be blessed of the Holy Spirit, let us see first why this will be so, and, secondly, what it will mean to mankind.

We have seen that the Pentecostal blessing upon the Church waited for a certain sacrifice to be finished and to be presented before the Father; that if that sacrifice had never been finished and presented, or if it had not been acceptable to the Father, the first Pentecostal blessing would not have come; and we suggest that similar conditions will attach to the second or the coming blessing. But does someone say, But there can be no more a sacrifice for sins, Christ dieth no more? We answer, Yes, quite true, but the death of Christ is not yet completed; the sufferings of Christ are still going on. According to the divine program those who during this Gospel Age have accepted discipleship in its full meaning have presented their bodies living sacrifices to God. These are the ones who have now been begotten of the holy Spirit as servants and handmaidens, and accepted of God as "members of Christ," "members in particular of the Body of Christ." The sacrificing of these members of the Body of Christ has been in progress ever since Pentecost and still progresses; and, as the Apostle declares, this signifies a filling up that which is behind of the afflictions of Christ. (Col. 1:24) The special invitation to these is that, if they suffer with Christ, they shall also reign with Him; their flesh is counted as His flesh. Although they were not worthy according to the flesh to be sacrifices, nevertheless His merit imputed to them has made them worthy; as the Apostle again declares, "Present your bodies living sacrifices, holy and acceptable to God, your reasonable service." (Rom. 12:1) So then the flesh of the Lord's consecrated ones, the flesh of all those begotten of the holy Spirit as members of the Body of Christ, is being sacrificed, and the exaltation will not take place until the last member of the Body of Christ shall have suffered in the flesh, as the Apostle again says, "As Christ has suffered for us in the flesh, arm yourselves also with the same

mind” (1 Pet. 4:1), the same disposition to suffer in the flesh, to renounce the interests of the flesh, to present your bodies living sacrifices, to fulfill the will of God, even at the expense of the interests of your flesh.

Now we see the signification of the Apostle’s declaration that the angels aforetime desired to look into these things, inquiring concerning the times and seasons which mark the sufferings of Christ and the glory that should follow. (1 Pet. 1:10-12) The sufferings of Christ, beginning with Jesus the Head and continuing with the apostles as members of His Body and with all the faithful in Christ Jesus since, have now progressed for nearly 19 centuries, and we believe will soon be finished. Then the glory will follow promptly.

### **THE BULLOCK AND THE GOAT**

In the type on the Day of Atonement, which corresponds to this Gospel Age, the high priest offered two sin-offerings first the bullock, which represented himself personally, and secondly the goat, which represented the Church, his members. We are explicitly told that the two sacrifices were handled alike; that everything was done to the goat that had been done to the bullock; that this corresponds to the Scriptural declaration that we must be associated with Christ in the sufferings of this present time if we would share in His glory and work in the future. But while the two sacrifices were treated alike, the blood or merit of the sacrifice of one was for one purpose and that of the other for another. The blood of the bullock was used to make atonement for the sins of a special, limited class Aaron himself, together with his sons and the tribe of Levi. The blood of the bullock was not offered for any others of the nation. It will be readily seen that this corresponds exactly to the work accomplished 18 centuries ago by Jesus the Lord, when He ascended on high and made application of His own merit and sacrifice, not for all the people, but merely for His Body, the Church, and for His house, the household of faith; and upon these alone came the divine blessing.

The second offering, that of the blood of the goat, on the contrary, was not for the priest and not for the tribe of Levi, but for all the others of that nation. This clearly foreshadows that when the sacrifice of the Church, the Body of Christ, is complete, the blood, the merit of this part of Christ’s sacrifice, will be applied on behalf of “all the people,” excepting

3H431

those who were atoned for directly when our Lord ascended on high and appeared for us the household of faith.



## **THE SECOND PENTECOSTAL BLESSING**

Here, then, we see that the second Pentecostal blessing, promised through the prophet and corroborated by the apostle as coming in the last days, at the close of this Gospel Age, will not come upon the servants and handmaidens of the Lord, for they will not need it. By that time they will have been glorified with the Lord, as members of the High Priest's Body. They will have passed beyond the second veil into the Most Holy, the heavenly condition itself. As our Lord Jesus received the blessing of the Father, shed forth at Pentecost upon His members, so the complete Christ, at the finishing of the presentation of the sin offering for the world of mankind, will receive the blessing of the Father the sanction, the permission, the authority, the power to go forth and to bless "all the people," "all the families of the earth."

We are not to understand that this shedding forth of the Spirit upon all flesh will come to them while in a condition of rebellion against God, but rather that as they hear the message of Messiah and seek to come into harmony with His Kingdom, the truth will more and more be granted to them, and more and more they will have the spirit of the truth, the holy Spirit, the holy disposition, accompanied by a power of the Spirit, a power of the truth working in them, energizing them to do God's good pleasure. In some respects their experience will correspond with ours, but not in all respects. The Spirit of the truth, as we receive it, testifies to us respecting a change of nature obtainable through the sacrifice of earthly interests; but the Holy Spirit, as it will then operate through the truth, will testify to all of the possibilities of their attaining to human perfection and uplifting or restitution from the degradation and sin and death conditions back to the image of God, possessed by Adam and lost for himself and all his race by his disobedience, but redeemed by the precious blood of Christ.

During the Millennial Age the world will receive the Lord's Spirit more and more completely as they experience restoration from the mental, moral and physical imperfections of the present time. Thus, while the pouring out of the Lord's Spirit upon all flesh will begin early in the Millennium, it will progress to its close, when all so desiring it will have returned to the fullness of divine favor and divine likeness, and all the unwilling and disobedient at heart will have died the second death, from which there will be no recovery.

June 14, 1908

## **THE EVERLASTING ARMS**

**ARE UNDERNEATH GOD'S PEOPLE.  
DIVINE COMPASSION  
FOR THE GROANING CREATION—  
PASTOR RUSSELL AT WAYNESBURG, PA.**

Waynesburg, Pa., June 14 Pastor Russell delivered his anti-infidels discourse, "To Hell and Back," at the Opera House here today to a large audience. We report his evening discourse from the text, "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27) He said:

Whoever delves sufficiently into the Word of God, and, with an honest mind, weighs its precepts and promises, will be fortified against the growing spirit of higher criticism, new theology and evolution. Such will see in our text a beautiful poetic sentiment, skillfully adapted to our interests as a fallen race. And so far from ascribing these words of golden sentiment to a member of our race only a short remove from a monkey, he will, on the contrary, discern that such a noble sentiment and lofty expression could be copied to advantage, but could not be improved upon by the loftiest intellects of this, our boasted brain age. Indeed, the peculiarity of the poetry of the Bible is this wonderful adaptation to the heart interests of every class to which it is addressed. The merit of Shakespeare's poetry lies in the fact that it faithfully interprets human nature; yet Shakespeare had the Bible for one of his text books; and that he used it to a considerable degree is evidenced by his copying sometimes its style and sometimes its phraseology.

Many, indeed, admire Shakespeare's writings who do not admire the Scriptures; partly because they are ignorant of the latter and partly because they have not yet come to that condition of mentality, ripeness and experience which would enable them to partly appreciate the beauty and poetry of the Bible. Ignorance of the Bible is largely the result of its misrepresentation through the false doctrines and creeds formulated during the Dark Ages, and since under the same influences. Our adversary had much to do with the blinding of the minds of those who formulated those errors, as is absolutely proved by the records of their wicked persecutions committed in the name of God and religion and Christian love. Since the Bible is the handbook of Christianity every reflection against the latter attaches to the former; and hence we may see that the world's failure to be interested in Bible study is largely owing to misrepresentations of God's character and plan, erroneously supposed to have proceeded from the Word of God.

## **BIND UP THE BROKEN HEARTED**

We remarked a moment ago that the majority of mankind never reached that degree of development in life experience which would enable them fully to appreciate the grandeur of some of the expressions of the Bible; as, for instance, of our text. By this we do not mean that such lack intelligence and education. On the contrary, some of the best educated are undeveloped in this direction, and some of the most illiterate are highly developed in the power of such an appreciation. The Apostle Paul tells us that mankind as a whole is a groaning creation, travailing in pain together and waiting for deliverance at the second coming of Christ and the establishment of His Millennial Kingdom. Rom. 8:19-22

But this groaning creation understands very imperfectly its real situation. It recognizes that something is wrong; that the world is and for centuries has been under the “reign

3H432

of sin and death.” It perceives that with “longings infinite” the course of human life is short; that its environment is unfavorable for happiness, mental or physical; and it determines that time must not be lost in speculating respecting the why and wherefore of the situation; but that if any pleasure is to be gained no time is to be lost in starting in its pursuit.

Hence we see the whole world thinking, planning and chasing after happiness, some by one road, some by another, but all with the one end in view, the attainment of something called pleasure, which will be an offset to and an antidote for the aches, pains, sorrows, trials and disappointments common to the world in general.

Remarkably few people are philosophical. Scarcely any sit down to count the cost of pleasure or of wealth; otherwise they would quickly discern with the wise man of old that “all is vanity.” They would see that the battle for wealth brings victory for but the few, and that by the time victory is gained health and energy are largely gone and one foot is partly in the grave. They would perceive that a race for name and for fame is sure to bring more or less of opposition from others running in the same race, and that even the few who attain find the object but a gorgeous bubble which perishes in the grasping. Even the more humble ambitions for home and peace and love and happiness in the vast majority of cases result disastrously.

And sometimes a second or a third repetition of the endeavor proves equally unfruitful. The Bible, however, presents a philosophy concerning the present life and the one that is to come which only the few are willing to accept without first “trying their luck,” as already set forth, and proving to themselves the truth of the Scriptural statement that all earthly ambitions are vanity. The formation of hopes and aims are vanity

and bring no satisfying reward; or if the reward be gained it is usually at an equivalent or greater cost. Only by such as have learned to philosophize may the voice of the Lord through the Bible be heard, promising to heal the broken heart with a heavenly balm.

### **THE WEARY AND HEAVY LADEN CALLED**

It was our Lord who declared that it was his mission to bind up the broken hearted, and not to break the hearts of men. In harmony with this he said: "Come unto me, all ye that are weary and heavy laden and I will give you rest;" "Come unto me, all ye who have been vainly striving for rest, for happiness, for peace, for love, for joy, and "I will give you rest;" "Ye shall find rest unto your souls;" "My peace I give unto you, yet not as the world giveth peace;" "Let not your hearts be troubled neither let them be afraid;" "Let the peace of God which passeth all understanding rule in your hearts." Matt. 11:28; John 14:1,27; Phil. 4:7

To the few of philosophical mind who can learn by observation and to the many who by experience with sorrow and trouble and heartache and tears are broken-hearted to these the teaching of God's Word is precious, different from the teachings of all the heathen Bibles. In none other is divine sympathy divinely portrayed, in none other is a God of love and compassion revealed, as expressed briefly in the declaration, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life" as the holy angels possessed and enjoyed in harmony with God and all His gracious provision for those who come into a knowledge of His goodness and love, and who obey Him.

Note the contrast between the erroneous teachings of the "dark ages" respecting an angry God viciously delighted in the torture of 999 out of every thousand of his creatures and the compassionate, loving, tender, gracious, caressing expression of the Bible itself in which we read, "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose them that are appointed to death." Psa. 102:19,20

### **THE EVERLASTING ARMS**

While the Scriptures most explicitly tell us of the times of refreshing which shall come to the world in general at the Second Advent of our Lord and of the times of restitution which shall then be inaugurated; and while these have been in a large measure the theme of all the holy prophets since the world began (Acts 3:19,21), nevertheless the great majority of the Scriptures, especially of the New Testament, are addressed to the Elect Church, the Christ, the Seed of Abraham, which is now being selected. These alone now have the ear to hear the divine message. The remainder of the world must wait for the dawning of the new dispensation, in which the Lord assures us that all the

blind eyes will be opened and all the deaf ears will be unstopped. (Isa. 35:5) But as our Lord said to some in his day, so it is still true that a special blessing has been provided in connection with this election for all who have the ear to hear, "Blessed are your ears for they hear; and your eyes, for they see." (Matt. 13:16) True, our responsibility is increased in proportion as we see and hear, likewise our joys, our pleasures and our possibilities as respecting the glorious things to which we are now being called by divine grace.

It is to this spiritual Seed of Abraham, the Elect, the Anointed Messiah class (Gal. 3:29), that our text has special application. It is pleasant indeed for us to know of God's sympathetic love for the world, and of the attestations of His provision that ultimately every knee shall bow and every tongue confess and every member of the race have the fullest opportunity of coming to a clear knowledge of the truth and to a full harmony with God. Rom. 14:11; 1 Tim. 2:3,4

But in the meantime while Satan is not bound, while sin still prevails, while the Church is still being presented as living sacrifices, and while faith is still requisite, how precious to these is the divine promise of our text and many others like it. The everlasting God is their refuge; and underneath them are the everlasting arms. Well has the poet said: "Ah, whither could we flee for aid when tempted, desolate, dismayed!" How wonderful that these who were children of wrath even as others, under a death sentence with the remainder of the world, how wonderful that the eternal God has adopted these into His family, made them partakers of His Holy Spirit, crowned them with His loving kindnesses, prepared for them joint-heirship with Jesus in

3H433

His Kingdom, and sent them the message of His love and grace. Well has the poet said:

*"God is the refuge of His saints  
When storms of sharp distress invade,  
Before we enter our complaints,  
We behold Him present with His aid."*

The Scriptures present the thought that the Lord's people are surrounded by enemies of every kind the Adversary himself and fallen humanity, considerably under his domination and spirit — including often those who are dear to us according to the flesh. All these are represented as being unreliable, unworthy of full confidence, because they are out of accord with God; because under the delusions of error they have a wrong spirit and often mistake light for darkness and darkness for light, righteousness for sin and sin for righteousness; yea, the Lord's people even are admonished to be on guard lest their subtle adversary, Satan, should beguile them from the right attitude of heart and conduct, and under some specious form of temptation should lead them to

do those things which are contrary to the light and to the spirit of the Divine Word the law of love.

Hence the Scriptures warn us to have no confidence in the flesh and to keep our hearts, because out of them are the issues of life.

If we fail to keep our hearts in the right attitude of love for God, for the brethren, yea, for our enemies, we might soon be entrapped by the Adversary and made servants of sin contrary to the real intention of our hearts. Hence, while fleeing ourselves for refuge to the Almighty God, and remembering His love, and trusting therein, we should see to it that we are full of a similar love toward all others, especially toward those of the Household of Faith. We should measure our love not by the world's standard, not by any selfish standard, but by the Lord's divine standard

*“The love that is perfect, the love that is pure,  
That we may with patience all things well endure.”*

Then, for the present it is our privilege continually to call to the world's attention the blessed rest and peace which God has provided in Christ, and that this is a world-wide provision that only a certain class may enjoy its blessings and provisions in the present time.

How simple are the terms by which we can thus come into this blessed relationship with the Lord. 1. We must renounce sin, which we should be glad to do the more we learn of its real character and injurious qualities. 2. Having heard of the redemption accomplished through Jesus we must believe in the same fully according to the record, and must accept our share, realizing that without the imputation of righteousness we could have no standing whatever with the free. 3. We must consecrate our little all to the service of the Lord, the truth and the brethren, and to do so acceptably we must realize that our very best, our very most, is an offering far too small, and aim very humbly to accept the Lord's grace. By this door of faith, obedience, consecration, we enter the precincts of the heavenly family, become heirs of God, joint heirs with Jesus Christ our Lord we enter into the refuge and feel about us the Everlasting Arms.

July 5, 1908

## **WHERE ARE THE DEAD**

Pittsburgh, Pa., July 5 Pastor C. T. Russell addressed a large audience in the Alvin theatre on the topic, "Where Are the Dead?" He was listened to with rapt attention, and many of his hearers apparently concluded that the Bible contained much that they had never heretofore noticed. Many of them expressed themselves as determined to search the scriptures more carefully—like the Bereans of old, to ascertain whether these things be true Acts 17:11. The text for the occasion was from St. Peter's words on the Day of Pentecost—"Men and brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day \*\*\* For David is not ascended into the heavens." Acts 2:29, 34

The speaker said: Accepting the recognized fact that the whole world is rapidly going down into death and the estimate that twenty thousand million of our neighbors and friends have already gone thither, our topic of this afternoon will be recognized by all of you as a most pertinent one. It is a question which should be considered as in the first rank of all questions. To be without thought on this subject or to discuss it lightly should be esteemed a mark of insanity, signifying as little reasoning capacity respecting it as that possessed by the brute creation. I shall assume then that I have the interest and attention of every one of this large audience. I shall assume further that whatever our previous thoughts on the subject have been, we are all inquirers for the truth, and as such endeavoring to have our minds as free as possible from superstition and error. More than this, I trust that, living in this blessed land so highly favored of God, and having some acquaintance with His blessed book, the Bible, we have learned to appreciate it as a divine revelation, able to make us wise in the wisdom which cometh from above. My hope, dear friends, is that the growing spirit of skepticism has not seriously attacked our faith in this blessed book. We are well aware however, that today the intellectual world, under the lead of so-called higher critics, is rushing madly onward into infidelity, into disbelief of the Bible as an inspired revelation from God. True, this infidelity is not the foul-mouthed kind of Tom Paine or Robert Ingersoll, but it is all the more forceful in its undermining of Christian faith, because its advocates include some of the brightest members of the Christian ministry and nearly all the professors in nearly all of the colleges and seminaries of all denominations. I hope, nevertheless, that but few of this audience have gone so far. For all others, I trust that this lecture will mean a fresh establishment of your faith in the Bible as the inspired word of God as superior to all other

teachers and teachings on the subject it discusses. I shall hope that as this afternoon I shall present to you the Bible teaching of "Where are the Dead?" you will see that this blessed book has been maligned and misrepresented even by its friends, and that rightly understood, reasonably interpreted, it presents the only tolerable view on our subject.

### **DOCTRINES OF DEMONS**

The apostle calls our attention to the fact that the heathen in his day labored under the delusion of "doctrines of demons." (1 Tim. 4:1) We know what these doctrines were, for they are still prominent throughout heathendom. Plato, one of the philosophers whose teachings were widely accepted at that time and which were set aside by the apostle as vain philosophies, the wisdom of men as compared with the wisdom of God, was the originator of the theory of human immortality.—( Col. 2:8) He claimed that man received a spark of divine quality from the gods which could never be extinguished, and hence his portion must be to live on and on throughout all eternity. Building upon this assumption, he pictured a future condition\* while others were remanded to various discomforts of mind and body. The Grecians took hold of Plato's theories, and they being the most intelligent people of that time aside from the Jews' theory, starting before Christianity, spread this worldly wisdom or theory wherever their literature went in all parts of the world, amongst the most intelligent. It is not surprising, therefore, that it not only tintured the views of the heathen, but also to some extent those of the Jews though comparative few, known as the Essenes. These in accepting Plato's philosophy really ceased to be Jews in the religious sense. This Platonic theory, starting before Christianity, was in many respects its competitor, until gradually in various parts the Christian faith became tintured with it.

We wish you to notice how this theory is responsible for the world-wide opinion that a human life once begun can never be extinguished. With this theory the people of the east supported their view of transmigration of souls claiming that a human soul is separate from a human body, and that when the latter dies the soul passes out and in due time will be born again in another body perhaps again as man, or as a woman or as a dog or a donkey or an elephant or a mouse. The labors, the privations, the difficulties of all lower animals are thus looked forward to by those poor people as being their own future state. No wonder their faces, indexing their heart conditions are woeful and sad. Others of the heathen have beliefs near to those entertained by man in Christendom that the tortures of the life they cannot get rid of will be with fire or ice or other torments at the hands of demons.



## THE VIEWS OF CHRISTENDOM

Accepting the recognized fact that Christendom leads the world in thought today, we notice that the philosophy instituted by Plato--not by Moses, not by the prophets of Israel, not by Jesus, not by the apostles of Jesus--has taken a firm hold upon Christian faith, and left its terrible impress upon nearly every item thereof. Practically all of the larger denominations of Christendom hold to the Platonic theory, though the majority are quite unaware of the origin of the doctrine, many of them supposing that it is the Bible teaching--that it is supported by every writer

3H435

on the holy scriptures. Quite the contrary of this is true, however, and, as we shall shortly show, the testimony of the scriptures is radically in opposition to this theory from first to last, and without the exception of a single writer or a single text.

As the oldest of the denominations, Catholicism should be heard first as to its views on the subject where are the dead? Its Answer--is that it ignores the heathen theory of the transmigration of souls, but it holds to that feature of Plato's philosophy which declares that the human soul is immortal that a human existence once having started can never cease hence, that the twenty thousand millions of Adam's race who have died are not really dead, but more alive than ever before, and that notwithstanding the appearance of death they have been experiencing joy or sorrow, pleasure or pain. In Answer--to our more particular inquiries they tell us that the dead are in one of three places: (1) A very few saintly ones, they claim, went to heaven directly at death; (2) a comparatively small number who died outside the Roman Catholic faith, in willful opposition thereto and hence called heretics, have since their death been enduring a hell of torture which will be never ending; (3) the great mass all others than those enumerated above they claim to go to purgatory. Their claim is that nearly all of the heathen go there because they were not counted worthy of the blessings of knowledge before they died, and because on the other hand they had done nothing to merit the eternal torture of hell or the eternal peace of heaven. To purgatory they consign practically all the members of their own church also including bishops, archbishops, cardinals and popes.

Dante, the great Catholic poet, who died in a monastery, gives the Roman Catholic view of purgatory. The artist Dore, also a good Catholic, used his remarkable skill in the illustration of Dante's Epic. We advise you all to notice, in some public library or book store, this remarkable work Dante's Inferno, illustrated by Dore. The artist has faithfully depicted the descriptions of the teacher, and his work would surely touch the most calloused heart with sympathy. Every conceivable form of torture is depicted, from roasting to boiling to being frozen and mangled

—horrible, terrible. No wonder our dear Catholic friends and neighbors, as they place these pictures before their mental vision as their prospect after death, have not only sad countenances but a terrible fear of death and thereafter. Neither should any think that these Catholic doctrines of the past have in any degree changed at the present time. In this very day Catholics have tracts for their children which describe in vivid language the most excruciating tortures awaiting those who in any sense or degree are disrespectful or disobedient to the priests and the teachings of the Catholic church. One of these brought to our attention recently was published in Ireland, and described a little girl who had done wrong and whose fate after death was to be obliged to live in a room whose floor was red-hot. In solemn language the tract exhorted other little boys and girls to love and serve God lest such a fate should await them. It is not imaginable that any human being could love a God who would provide such tortures.

It is no wonder, then, that Catholics make no pretensions to a love or hope held out to these that any good deeds of theirs will be credited up and serve to shorten the period of their sentence to suffering, the period of their stay in purgatory, the period of their deliverance to heaven. This doctrine of life in purgatory is the basis for the many exhortations from Catholic pulpits and Catholic books that faithfulness be manifested by penances and masses. A certain number of attendances at church in the Lenten season constitutes a penance to which is attached a blessing and the remission of so many years of purgatorial suffering. Those who have money are exhorted to set apart a good portion of it to defray the expenses of masses for their own soul or for those of others. The calculation seems to be that all the penances and all the masses imaginable would still leave long years or decades or centuries to be suffered before deliverance to heaven. And this rule is applied indiscriminately to rich and poor alike, high and low. As an illustration, when Pope Pius IX died masses were said for the repose of his soul throughout the Roman Catholic churches of the world. Likewise when Pope Leo XIII died the same command for masses for the repose of his soul went forth and was executed in all Catholic churches. This implied the belief that these men, while the highest functionaries of that church, were not sufficiently holy or pure or good to be admitted to heaven; for surely those gaining access to heaven have no need of masses for the repose of their souls. The expression, “repose of the soul,” implies the tortures of that soul in purgatory, and supplication and endeavor to have God remit a measure of those sufferings and shorten the period of the tribulations.

We are not making light of these matters; we are merely stating them, and that not because they are unknown, but because they are not realized and appreciated. All Catholics then, we believe, will assent to our declaration that their faith is that the great mass

of mankind are now in purgatory, a comparatively small number in eternal torment, which they call hell, and a small number comparatively in heaven. It should be remembered, however, that on a papal jubilee it is the custom for the pope to exercise a power he claims is his, of setting free from purgatory certain thousands of its inmates who have not fulfilled all of their term of punishment, though it is to be supposed that it is not his intention to admit them to heaven insufficiently purged.

### **PROTESTANT CHRISTIAN VIEWS**

Protestants claim to be much in advance of Roman Catholics in respect to their religious faith. They think Catholics ignorant, superstitious and deluded. What shall we say then if we find that the Protestant view on the question of our discourse is much more unreasonable than that of Catholics? We at least would be obliged to say that they have no room for boasting.

Protestant creeds, almost without exception, agree to the Platonic theory that no human being can die that when they seem to die they really become more alive that same instant than they ever were before. We ask, Where then do they go? They reply that they cannot tolerate the Roman Catholic view of purgatory, that they have looked into the Bible sufficiently to find that there is no such teaching in the scriptures. They tell us, therefore, that they believe that there are just two places for the dead, heaven or hell. We

4H436

inquire of them, Who go to heaven? They answer, the saintly, the holy, the pure in heart, the little flock, the elect, those who walk in the footsteps of Jesus. We inquire respecting the rest and hear the Protestants (to their credit, be it said) balk at the teaching of their creeds, even while they affirm them, and declare that all not begotten again of the Holy Spirit, all not sanctified in Christ Jesus, all not saints, go to hell. We inquire the kind of hell they have gone to, and get various replies. Some assert that it is a place of literal fire and excruciating pains at the hands of fire-proof demons, and that this will be the fate of all who enter there to all eternity, without any hope of escape. Others, without being able to give particularly the reason, tell us that in their great wisdom they agree with all the foregoing except as to the kind of punishment, which they conclude must be a mental anguish or suffering. But lest we should think of them as being tender-hearted, they hasten to add that this suffering will really be more intense, "worse" than that of the literal fire believed in by others. The whole race, we are told, was started on the broad road for this eternal torment by Father Adam's disobedience, and in consequence of that we are all born in sin, shapen in iniquity. Those there because of divine mercy and aid extended them to overcome the world, the flesh and the adversary.

## **COME LET US REASON**

In the Bible the Lord appeals to our reason saying, “Come, let us reason together.” (Isa. 1:18) He does not intimate that we should reason without Him and without His Word, but He does distinctly imply that His Word should be reasoned upon, should be considered by our minds. Whoever possesses any measure of reasoning faculty must conclude that the Catholic view of our question, Where are the dead? is in some respects worse than the heathen, and that the Protestant view of the matter is still worse, and that none of these views is Godlike, but all of them condemn themselves as being devilish. Reasoning power on religious subjects seems to be a scarce commodity. Many Christian people seem to understand the invitation to reason with God to mean that He wishes them to tell Him just what are their preferences, and if they remain obdurate, holding to their preferences, He will finally give in and say that their wills shall be done in heaven and in earth. Let none of us make this mistake. Let us on the other hand remember the greatness of God His wisdom, justice, love and power. Let us remember our own insignificance and lack of knowledge. Then, in harmony with the Master’s precepts, let us become as little children, anxious to be and to do, in harmony with the divine plan, as God has revealed it. So doing, dear friends, each one of us is assured of the divine blessing — assured of a growth in grace, in knowledge, in love, toward God and toward our fellows.

Let us begin with our text. It declares that David is dead, hence that he is not alive in any sense. It declares that he is not in heaven, and we are not bound to accept either the Catholic or Protestant view that he is in a hell of eternal torment. What does the inspired Apostle Peter say respecting David’s present whereabouts. He says in our text, “His sepulchre is with us.” It could be his sepulchre only in the sense that he was still in it, that it still represented him. If he had become a new existence elsewhere that sepulchre in no sense of the word would be his. We are using the apostle’s words in the very sense in which he himself used them. Saint Peter had just quoted from the Psalms, “Thou wilt not leave my soul in hell” (Hebrew, sheol; Greek, hades). He points out that David spake not these words concerning himself, respecting his own soul but that Christ’s soul would not be left in hell. The apostle’s argument is that Christ’s soul would not be left in hell. The apostle’s argument is that David’s soul is still in hell, but that Christ’s soul was delivered from hell —raised from the tomb, from the state of death on the third day after His crucifixion.

## **CHRIST’S SOUL DELIVERED FROM HELL**

Here, dear friends, we have a declaration sure enough that the dead go to hell not to purgatory. But it is a declaration furthermore that the Prophet David and Christ Jesus himself went to hell that the latter had been delivered from hell but the

former was still there. Had we the time it would be an easy matter to bring evidence from the entire scriptures proving that all who die, both good and bad, go to hell; and that the only means by which they can be delivered from sheol, hades, is through a resurrection of the dead. This scriptural presentation not only differs from the heathen view but differs also from the Catholic and Protestant views. And with the ordinary idea of hell before our minds, it would seem that both good and bad should go down to sheol, to hades.

But wait a moment, dear friends, let us not too hastily decide that the Bible is unreasonable in its presentations. Let us not prove or test it by human theories. The poet has truly said: "God is his own interpreter, and He will make it plain."

Investigation shows that our difficulty arises from attaching a wrong meaning to these scriptural terms sheol and hades (hell). The unreasonable view of the fire-and-torment hell which we all received with so much credulity came from the "dark ages," not from the Bible. "Dante's Inferno" is as different from the hell of scriptures as darkness is from sunlight. We must not carry forward the demonology of the "dark ages" and attach it to our interpretations of the Bible. If we do we shall be quite confused. We should remember too, that these lurid pictures of the "dark ages" were painted by the very class of men who, with a devilish spirit, burned one another at the stake or tortured one another with the rack, the thumbscrew or other devilish inventions. We do not approve the moral character of those men, and we should not expect their doctrinal teachings to be much superior to themselves, nor much in harmony with divine truth and revelation. Let us then examine hell from the scriptural standpoint.

As is well known, our Bible was not originally written in the English language, but the Old Testament was written in Hebrew and the New Testament in Greek--ours is but a translation. Going to the Old Testament in the Hebrew we find it contains more than twice as many mentions of hell, "sheol," as does the English translation. In the English the word occurs thirty-one times,

3H437

in the Hebrew, sixty-six times. How has this Hebrew word sheol been translated in our English Bibles? We Answer--that the thirty-one times the word hell occurs all come from this word sheol, that it occurs twice more in our common version where it is rendered "pit," and that it occurs thirty-three times more in our common version and is rendered "grave." Furthermore, in two of the places where it is rendered hell in our common version, it is interpreted by the marginal reading to read, "Hebrew, the grave." The effect, dear friends, is as every Hebrew scholar knows, that the word sheol is never used to refer to a place of fire or of

torture. In every instance, whether used literally or figuratively, it refers to a death state. Furthermore, as we have already stated, both good and bad are reputed to go thither. David went to sheol, our Lord Jesus went to sheol according to the scriptures. We might quote you from the words of the patriarch David, also from the various other prophets, how they all expected to go to sheol to the tomb, the state of death. Not only so, but they assure us also that Christ redeemed us and the world from sheol. For instance, we read in the prophecy of Hosea, "I will ransom them from sheol; O, death, I will be thy plague; O, sheol, I will be thy destruction." —Hos. 12:14. Furthermore, we have the scriptural declaration respecting sheol that it contains no fire, no suffering. We read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in sheol, whither thou goest." Eccl. 9:10. In other words we should be actively engaged in doing some good according to our talents and opportunities, because we are all hastening to sheol to the tomb to death, and there is no wisdom nor device nor knowledge there; we can neither help nor hinder, do good nor do harm, when we have reached the "land of forgetfulness." Psa. 88:12. Realizing this should make us all the more diligent in the present life.

### **REDEMPTION FROM SHEOL AND ITS DESTRUCTION**

We have already seen that through the prophet the Lord declared that He would redeem our souls from sheol and that sheol should be destroyed. What is meant by this? We Answer--that father Adam by his disobedience involved himself and all of the race in what the scriptures designate a "curse," or penalty. Not an eternal torment penalty, but a death penalty. Not roasting thou shalt roast, but "Dying thou shalt die," was the divine statement of Adam's penalty; and "thou shalt eat bread until thou return to the dust from which thou wast taken. For dust thou art, and unto dust shalt thou return." It does not read, "unto eternal torture thou shalt be remanded." God has explained the matter expressly enough, but our poor heads were befogged with the doctrines of devils handed down from the "dark ages" often by very good and well-intentioned people, amongst others our parents. Hear the apostle's statement of the same matter, and let us notice how clearly it corroborates the Old Testament pronouncement. He says: "As by one man's disobedience sin entered the world, and death as a result of sin; and thus death passed upon all men, because all men are sinners." Rom. 5:12. How plain that is! Not a word about eternal torment as the penalty for our sins inherited from father Adam. Quite to the contrary, it was a death penalty, a just, reasonable penalty. God, who gave the opportunity for life eternal, had the full right, the full power, to terminate that life when used contrary to His divine injunction.

Had it not been for God's mercy the infidel's view of the matter would have been true that a man's death is the same as that of the brute beast that there would be no beyond, no future. But while telling us this (Eccl. 3:20) the Lord graciously informs us that He has found a redeemer for Adam and his race. The scriptures point us to Jesus and the work that He accomplished on our behalf; He died the Just for the unjust, that He might reconcile us to God. (1 Pet. 3:18) As we all came under death conditions through father Adam, so when Jesus by his death paid Adam's penalty it was accounted as a sufficiency of price for the sins of the whole world. Thus the apostle declares that Jesus "gave himself a ransom for all" and "tasted death for every man." (1 Tim. 2:6; Heb. 2:9) Mark well that he does not say that he tasted eternal torment for every man. Eternal torment was not the penalty; the Bible has it right; death is the penalty and it is upon the whole race. But the whole race has been redeemed, and therefore when God's due time shall arrive a blessing of resurrection, of awakening from death shall come to every member of our race. It is true that sheol shall be destroyed that is, that there will be no longer a tomb or death condition, for all will be taken out of that condition and awakened from the sleep of death.

### **HADES TO BE DESTROYED**

The equivalent of the Hebrew word "sheol" as we have already stated is the Greek word "hades" which is found in the New Testament written in Greek. In proof of this take our context and note the words of Saint Peter that he quoted from Psa. 16:10—"Thou wilt not leave my soul in hades" (v. 31). In a word, the Old Testament says that Jesus went to sheol, and that His soul was not left there, but raised from the dead, while the New Testament declares these things of hades. What we are saying is new to the majority of the so-called laity, but not at all new to the educated of the clergy, who all know, if they would admit it, that sheol and hades contain no thought of fire or torment or trouble, but merely represent the state or condition of death, as we would express the same by the word "tomb."

This great underworld of the dead, the tomb, sheol, has many cities of the dead called cemeteries, but according to the scriptural symbolization it is a great prison house. In it are estimated twenty thousand millions who have died. They are called in the scriptures "prisoners of hope," because the Lord has promised that ultimately the great prison house shall be broken up and all these prisoners shall be released, brought back to consciousness again under better conditions than now prevail. This assurance of resurrection the apostle tells us is "both for the just and the unjust." Not that all will have the same degree of blessing when they come forth from the tomb in the millennial morning, for the scriptures declare that some shall come forth to the life resurrection and others to the judgment resurrection to be

subject to disciplines, corrections, that if rightly received will help them up, up, out of their degradation and back to a condition in which God will be pleased to permit them to live everlastingly.

The scriptures are very clear in declaring that all this hope of a resurrection is based upon the fact that Christ

3H438

died for the sins of the world, and that without his death there could be no resurrection the prisoners would all remain in the great prison house. Indeed, they would not be said to be in a prison-house at all were it not for the divine provision for their re-awakening. Harken to the prophets telling of this coming blessing upon the prisoners. Speaking of Christ and His work during the millennial age He declares that the Lord shall "say to the prisoners, 'Go forth' to them that are in darkness, 'Show yourselves. '" (Isa. 49:9) Their coming forth will be that they may manifest their real sentiments either for righteousness or for unrighteousness when they will have a full, complete opportunity for choice. Those who choose righteousness will thereby be choosing eternal life, according to God's provision, and they that will choose unrighteousness will be choosing the second death, extinction, from which there will be no hope of recovery ever. "Christ dieth no more," (Rom. 6:9) there will be no resurrection from the second death. All are reduced from the first or Adamic death because Christ took Adam's place and bought the whole race, with a view to giving each member of the race an individual opportunity for running to God's favor. Mark again the prophet's declaration (Isa. 61:1) where Christ's mission is declared to be to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

How beautiful the picture! Twenty thousand million of prisoners, slaves of sin! The great Deliverer has paid their penalty by going into death Himself on their behalf. Because of His faith-fulness He was rewarded with life on a still higher plane, and has thus become the Author of salvation to all of them that will obey Him. (Heb. 5:9) A few have the hearing ears in the present time, and theirs is the great privilege of hearing the Redeemer's voice and becoming His faithful Bride, who, by suffering with Him, that they may in the millennial period, with their Lord and Master, pour out upon the whole human creation the divine blessing of forgiveness, restitution, reconciliation. Notice further that Jesus applied this same figure to Himself, quoting this very passage in the synagogue at Capernaum. We are all witnesses that He did not open any prison doors of any kind at His first advent, except as He in a figurative sense, through the awakening of Lazarus and a few others, showed forth His coming glory and gave His final message to the church, "I am He that liveth, and was dead; and behold, I am alive



forevermore; and have the keys of death and hades” Ah, yes! the keys are in good hands; they are rightfully His who has bought all the prisoners. In due time He will use the key and bring all forth from the great prison house, that under the blessed conditions of His kingdom they may all come to a knowledge of the truth and, if they will, by obedience, come back into harmony with God and possess eternal life or acting otherwise die the second death.

### **HELL IN THE REVISED VERSION BIBLE**

There is an excuse for the rendering of the words sheol and hades by the English word hell. In old English literature we find that the words hell and pit and grave were used interchangeably, and that while grave and pit maintained their original significance, the word hell has gradually changed, until now by that word is generally understood a place of torment. In old English a farmer writing to his friend says, “I intend to hell my house this fall, and we have already helled 150 bushels of potatoes.” What does he mean? Simple and plain enough! He means that he is about to thatch his house with straw, covering it over, burying it after the old style almost down to the ground. He means that he has pitted or put away for winter and spring use the potatoes, which will keep better thus than otherwise. So, then the translators of our Bible are not to be blamed for the indiscriminate translation referred to.

But how about the revised version? says one. Ah! we answer, the revisers were educated men, who knew well the significance of hell, hades who knew that in no sense of the word did they refer to a place of torment, but that they do signify the death state. How then did they translate these words sheol and hades? We reply that they were too honest to translate them with the word hell, but not honest enough to give the English reader the truth on the subject, and hence they gave no translation at all, but merely introduced the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament without translating them. The public, thoroughly deluded on the subject, at once declared that their course was one of leniency, and that sheol and hades were just as hot as when translated hell. The fact is, dear friends, as we have already stated, that there was no fire connected with either of these words in any proper interpretation of them.

### **ALL THAT ARE IN THEIR GRAVES**

We have set before you the scriptural presentation on this subject. Where are the dead? It may be disappointing to some of your minds as you think of the saintly ones of your friends and relatives. But they hardly have been very many. On the contrary, the great mass of your friends and those who have died have given no evidence of being Spirit-begotten, pure in heart, saintly. Hence, if there be a measure of disappointment on the one hand

there is a corresponding measure of relief on the other. However, no matter what our friends may have been, I hope you and I are amongst those who desire to know the truth and to whom the Lord had promised they "shall know the truth and the truth shall make them free." Let us be free then from these awful dogmas of the past, free to love God, free to believe His Word, free to trust in and understand how Jesus tasted death for every man, free to believe that He who redeemed will restore, free to believe that the resurrection of the dead is the salvation which God has provided, and that "in death there is no remembrance of thee," as the prophet has declared. (Psa. 6:5) So believing, dear friends, we will find the Bible gradually opening before us as a new book. I have not time on this occasion to go into every detail of this, but it will stand the utmost investigation. I have provided for you at the close of this service in the hands of the ushers some free pamphlets treating on this subject of hell exhaustively, taking up every passage from Genesis to Revelation and everything so far as we could think of that might be misunderstood on the subject, that your faith in God as a gracious being, wise and loving, and in the Bible as a revelation of Himself, may be strengthened substantially, and that you will no longer be carried about by the

3H439

false doctrines which have so greatly bewildered us all in the past.

In concluding this testimony as to where are the dead, I give as a further witness our dear Redeemer. When at the tomb of Lazarus He cried, Lazarus, come forth." He did not say, Lazarus, come up from hell, from torment, from purgatory, nor did He say, Lazarus, come down from glory, from heaven. He addressed the tomb. He said, Come forth. It was the same with the others whom He awakened; He gave no intimation that He was interrupting either a season of torment or a season of joy, but He did give just such intimation as would belong to an awakening from a deep sleep of death, a sleep so perfect, so complete, that the last thought of the mind in dying will be the first thought of the same mind upon its restoration in the awakening morning of the millennial age.

We remind you again of our dear Redeemer's words, speaking of the resurrection. He not only said, "I am the resurrection and the life," but He also declared, "The hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and shall come forth." (John 11:25; 5:28) Those of you who are Christians will not doubt that the Redeemer knew where are the dead. And in this scripture which we have just quoted it distinctly says that they are in their graves, not in purgatory, not in a hell of torment, not in heaven; they are in the tomb, in the death state, and from the death state He will call them forth in the resurrection morning. What more could we ask than this

positive statement? Who dares to contradict Him who spake as never man spake? What theologian would have the temerity? Note how complete is the harmony between His statement and that of our text. St. Peter, one of the chiefest apostles, declares that David was still in his sepulchre, had not ascended into heaven; Jesus Himself declares, "No man hath ascended into heaven"; and again, "All who are in their graves shall come forth." The next verse tells that in the coming forth there shall be two classes, the one perfect in life, glory, honor and immortality; the other still imperfect and to receive chastisements, judgments, disciplines, with a view to their ultimate attaining a full resurrection out of sin and death conditions, if they will. With these clearer thoughts on this important subject, dear friends, I trust that you and I will more and more seek to make our calling and election sure, that we may have a blessed part in the first resurrection, of which it is declared, "Blessed and holy are all they that have a part in the first resurrection; on such the second death hath no power; but they shall be kings and priests unto God and reign with Him a thousand years." (Rev. 20:6)

\* Original article incomplete in this place.

[People's Pulpit Vol. 1, No. 3, February 1, 1909](#)

## **OPENING OF THE NEW BROOKLYN TABERNACLE**

Formerly Plymouth Bethel 13, 15, 17 Hicks Street, near Fulton Ferry

Although the weather was not specially favorable, a large audience assembled for the Opening Sunday Service of the New Brooklyn Tabernacle. Its large electric roof-sign offered a cheerful welcome and is very conspicuous from the Bridge. Its central feature is a ten feet long cross, whose center is studded with ruby lights. The Auditorium, with a capacity of 850, was crowded. The large congregation, while waiting for the opening hour, gave special attention to the numerous Scripture texts which embellish the panels on each side. They are assuredly works of art done by a master hand, specially imported for this job. Their soft, beautiful tints, united to their comforting sentiments, seemed to bring rest and comfort to many faces, while some were radiant with joyful peace.

Before the discourse the speaker read

**AN OPEN LETTER To the MINISTERS and  
BIBLE STUDENTS of Greater New York City**

*Christian Brethren, Ambassadors for Christ and Students of  
God's Words —*

We greet you one and all in the Master's name! Coming to your City to make it our home and the centre of our future activities in Gospel work, we deem it both a duty and privilege to declare to you the loyalty of myself and associates to the Cross of Christ and to give you a brief outline of our Christian endeavors. In God's providence we have become possessors of the historic "Plymouth Bethel" of Hicks St., near Fulton Ferry, which, after remodeling, we have given a new name, "Brooklyn Tabernacle." We believe that it will serve our purpose excellently as our headquarters. Preaching services will be held in its auditorium every Sunday afternoon, commencing tomorrow. Also special services will be held from time to time in the surrounding cities and neighborhoods for there are about twenty ministers of ability connected with our Society's work here. These all give their services free of charge either for meetings or funerals and are at your call for service.

The Lower floor of "Plymouth Bethel" (hereafter the "Brooklyn Tabernacle") will serve us as a Bible and Tract repository. The Tracts you will be welcome to, free, and the Bibles at cost prices. We will also conduct there a "Bible Correspondence School," for the answering of theological queries, and assisting, in general, to a clear understanding of the Bible by God's people, and those who are not God's people, but who are "feeling after him, if haply they might find him." In a word, we come to do all the good in our power along spiritual lines to all who will accept our assistance or cooperation, *free of charge*. Already this correspondence feature brings us hundreds of letters daily, inquiring for Tracts and helps in Bible study in various languages. The work is supported by the voluntary contributions of those who have already been assisted, so that money matters never obtrude.

3H440

**WITH MALICE TOWARD NONE AND  
CHARITY FOR ALL**

Some may inquire, "What do you teach and preach?" We reply that "We preach not ourselves, but Christ and him crucified." Ours is the old Gospel voiced by the angels who proclaimed our Redeemer's birth—"Behold we bring you good tidings of great joy which shall be unto all people." It will be seen, then, that ours is not the Gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern Gospel their liberty to believe as they think proper; but our feet are firmly

planted upon the Bible as the only Divine revelation of the will and plan of our Creator. This, however, does not mean that we believe that the Bible teaches all that our well-meaning forefathers of the Dark Ages supposed it to teach. We find that they burned one another at the stake for disbelieving things which the Bible does not teach, and for believing things which the Bible does teach.

The growing skepticism regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible's teaching respecting "hell." No sane man can be blamed for rejecting the old theory that God first made a roasting "hell" and then made a race, knowing that all would spend an awful eternity there, except the few who would hear of Christ and become saints. This blasphemy against our Creator's Holy Name needs to be rebuked.

The people need to be taught what the educated clergy and laity already know, that the only Hebrew word translated "hell" is "sheol," and its Greek equivalent of the New Testament "hades," and that neither word signifies a place of torment, but the tomb, the grave, the state of unconsciousness in which both good and bad must remain until the resurrection at the second coming of the Redeemer. Our literature has helped thousands along this very line as we go into details of explanation of the parables and dark sayings and symbolisms of the Bible, which other Bible teachers have not the time for, with their pastoral and other cares.

In a word, the work of our Society is conducted on the belief that the Bible is divinely inspired, and that we are now living in the wonderful day mentioned by the Prophets, when "the wise shall understand" and receive "meat in due season" from God's wonderful Book. By the "wise," of course, is meant those "wise toward God," and not the "worldly-wise."

If our understanding of the Bible's teaching is correct, we are on the threshold of the Millennium; and this fact explains not only the progress of invention and natural science, but also the finishing of the mystery respecting God's gracious purposes for our race foretold in the Bible in symbols and types. However, our expectation of the Millennium is along different lines than some might suppose. We find no Scriptures to teach that the world will be converted by our commendable missionary or other efforts. To us it teaches that it will follow the second coming of our Redeemer to gather his "elect" Church (the saints out of all denominations) that they, "changed" to spirit nature, may be the teachers and guides and helpers of the remainder of the race, to uplift all who will respond from sin and death to perfection and everlasting life on earth, which will then become Paradise restored.

Statistics agree that the Millennium is not coming by the conversion of the heathen, for there are twice as many today as there were a century ago, notwithstanding our efforts. On the contrary we must agree that the signs of the times presage the near approach of the great "time of trouble," such as never was since there was a nation, by which the Scriptures assure us Messiah's Kingdom will be ushered in, to "bless all the families of the earth."

Perhaps we should explain that we do not recognize as biblical the terms "clergy" and "laity," nor the titles "Reverend," "Doctor of Divinity," and such like now in vogue. This, however, does not lead us to disfellowship those who differ. We use the Scriptural terms "evangelist," "pastor," "teacher," "elder," "deacon," etc., and recognize that all of God's consecrated people are ministers that is, servants each authorized to serve his Brethren as his talents may permit and as the Brethren may desire. As for "ordination," we cannot accept as Scriptural the theory of "Apostolic Succession," and that special power or authority comes from man to man. We hold that the anointing of the Holy Spirit gives the power and the authority to understand and explain the Scriptures.

So then, praying with all saints "Thy Kingdom come and thy will be done on earth as in heaven," my associates and myself crave to be acknowledged "Brethren," by all of you who, with us, have renounced sin and accepted divine forgiveness, through the merits of our Redeemer's sacrifice, and who, on the strength of this justification, have fulfilled Romans 12:1.

Your brother and servant in Christ,

C. T. RUSSELL

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February, 1909**

## **THE HOUSE OF GOD AND THE GATE OF HEAVEN**

*"This is none other but the house of God, and this is the gate of Heaven Bethel: I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. " Gen. 28:17; 35:1-3*

It is very customary in our days to speak of buildings such as this in which we are meting as churches, but this is contrary to the Scriptural usage and, we believe, has its disadvantages. The word church, as Scripturally used, signifies a congregation of the

Lord's people, and has no reference whatever to the place in which they meet. Wherever two or three meet in faith in the name of their Lord and Redeemer, he declares that he is in their midst; and the Apostle assures us that they would constitute an

3H441

Ecclesia, a Church, a Congregation of the Lord. Thus in this city and elsewhere there are numerous congregations or ecclesias of God's people; yet as a whole, there is only one Church or company, in the sense that all Christians are brethren, and One is their Lord, Head, Master, even Christ.

In speaking of this meeting house as Brooklyn Tabernacle we have in mind the thought of the Apostle when he suggested that the Church in glory will constitute the Temple of the Living God, but that the Church on this side of the veil still in the flesh was typified by Israel's tabernacle of the wilderness. So, dear friends, let us more and more have this same thought, namely that our present condition as the Church of Christ, with all of its blessings and mercies, is merely a temporary one, merely a foreshadowing of the blessings we hope to share when the gathering of the "Elect" shall have been completed, when the last member of the "Elect," the Bride of Christ, shall have finished his trials and testings and been accepted and counted worthy of a share with the Bridegroom in the heavenly glory, honor and immortality, and in the glorious work of the Millennium the uplifting of the world of mankind.

Under another figure each member of the Church of Christ is a living stone taken from the quarry of humanity by the call of God. Each consecrated one is receiving the chiseling, tooling and polishing necessary to fit and prepare him for his place in the glorious Temple beyond the veil. Like Solomon's temple, its type, it will come together in the resurrection morning in an orderly, quiet manner. "Without the sound of an hammer." Then, beyond the veil, the Capstone, Jesus, shall be brought on and the glory of the Lord shall fill the Temple. Thenceforth the Tabernacle condition will be no more. The New Dispensation will be ushered in and the Kingdom of God's dear Son, through which all the families of the earth shall be blessed with a knowledge of the Lord, will be inaugurated. "To him every knee must bow and every tongue confess."

### **BETHEL, THE HOUSE OF GOD**

But, following our text, we remind you that this building is still more widely known as Plymouth-Bethel. Forty years ago that renowned, noble hearted man, Henry Ward Beecher, dedicated this House, giving it the name Bethel. As you all *know* that *name* signifies *God's House* *Beth* being the Hebrew for house, and *El* for God. Let us never lose sight of the significance of this name, for the thought of it will bring a blessing to us every time we assemble. Yea, more than this, it will bring a blessing to the

hundreds of thousands who read weekly these Plymouth-Bethel sermons. Although but few of them can assemble with us in the letter to join in worship, many of them write to me that they are with us in heart and fellowship with the Father and with the Son and through the Holy Spirit, and that they, too, are hoping that the present tabernacling of God's Church in the flesh will ere long give place to the Temple condition of glory, honor and immortality.

I remind you of the origin of the word Bethel; that when Jacob, the grandson of Abraham, fled from home from the anger of his brother Esau, he slept the first night of his journey in a certain place with a stone for his pillow. Towards morning he had a dream of unusual significance, which he accepted as a vision from the Lord the Lord confirming that thought. He dreamed that he saw a ladder erected upon the earth and reaching to heaven. Ascending and descending upon the ladder he beheld holy angels, and, at the farther end, the Lord himself, who spoke to him saying, "I am the Lord God of Abraham thy father, and the God of Isaac. . . . I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep (greatly awed), and he said, Surely the Lord is in this place.... This is none other but the house of God, and this is the gate of heaven." (Gen. 28:13-17) Then he set up the stone which he had used for a pillow, as a memorial altar to the Lord, and poured some olive oil upon it, representing its consecration. He then vowed faithfulness to the Lord. Evidently the incident made a lasting impression upon his mind and upon the nation of Israel after him.

### **THE MEANING OF THE VISION**

Our Lord Jesus gave us the key to that vision, showing that he himself is the Ladder of communication between heaven and earth, between God and men. The angels ascending and descending represent the intimacy of communion between God and mankind which shall ultimately be established. The interests of humanity will come before the Lord, and the blessing of the Lord will come down upon mankind, and thus will be fulfilled eventually the glorious promise, the oath-bound Covenant, which God made with Father Abraham, saying, "In thy Seed shall all the families of the earth be blessed." That Ladder of Communication is already established so far as a certain class of humanity is concerned. But they are but a "little flock."

The communication between Christ is complete, as between the heavenly Father and those who have been accepted as the true Israel spiritual Israel, typified by Jacob. What blessings come to these while still in the wilderness journey! What fellowship they are privileged to have with the Father through the Son! "Their angels do always have access to the face of my Father." And the blessings of the Lord come direct to them; new every morning,



fresh every evening! “All things work together for good to them” as New Creatures in Christ, whatever may be their trials and difficulties according to the flesh. But alas! how few of these have the eye of faith, which discerns in Jesus this link with heaven, which “satisfies their longings as nothing else could do!” The majority of Christian people know but little of it. They have heard of Jesus and the redemption accomplished and the blessing provided; but busied by the cares of this life and the deceitfulness of riches (sought whether gained or not), they are restrained. Their eyes are held to earth. They see not the vision for themselves, and when others tell of it, they can but faintly realize it, and consider it mostly an idle take. Here again we see exemplified the statement of the Scriptures, “The secret of the Lord is with them that fear (reverence) him; and he will show them his Covenant.” Psa. 25:14

This was Jacob’s attitude. He had heard of God’s great covenant made with his grandfather. He appreciated it

3H442

greatly and discerned that his brother Esau did not appreciate it. Jacob bought it of his brother at the latter’s own estimation of its value; then fled, not because Esau valued the promise, but because with it went the elder son’s portion of earthly goods, which Esau coveted, and which he feared Jacob would claim, but which the latter very willingly resigned forever. Jacob, as thus preferring the things promised of the Lord to the earthly things, typified or represented the Church, the Christ, the Israel of God.

### **WILDERNESS IN GOD’S MERCY**

But there is still a larger view to be had of the significance of the typical ladder, which Jacob saw reaching from earth to heaven. That ladder, while primarily it represented Jesus, represented also the Elect Church, which God is now selecting from mankind. The Scriptural declarations, that consecrated believers are branches in the Vine and members of the Body of Christ, are not meaningless statements, “For God gave Jesus to be the Head over the Church, which is his body.” In this larger sense, that Jesus was the original Vine and that during this Gospel Age branches have enlarged that Vine, Jesus is the Ladder, and his consecrated saints of this age are members of it also rungs of the ladder, we might say. The Ladder, in this larger sense, has been in process of development throughout this Gospel Age, and is nearly completed.

It represents The Christ, the Mediator of the New Covenant between God and mankind. We are to recognize in the Scriptures this wideness in God’s mercy, like the wideness of the sea. We are to discern that our Lord Jesus who during this age has done a special work for believers, will, during the age to follow this, do a broader work for the world of mankind, with his Church in association. All the blessings of God, promised originally to

Abraham and confirmed to Isaac and to Jacob with an oath, appertained not only to the "Seed of Abraham," but also to "All the families of the earth," which will be blessed through Abraham's Seed during the Millennium.

That ladder of the vision was Abraham's seed and the angels traversing it represented the Divine blessing coming to all the families of the earth through the Millennial Kingdom. And here we have it again stated that the Elect Church, the "little flock," the Royal Priesthood, the one hundred and forty-four thousand, who have their Father's name in their foreheads, are members of that Seed of Abraham, members of the Ladder, Christ. Remember the Apostle's words, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

These are divinely called, chosen, and prepared for participation in God's great work of blessing all the families of the earth. In this connection let us remember that while the Scriptures clearly differentiate between the Church and the world, showing a heavenly calling and reward for the one and an earthly reward and restitution for the other, they most positively declare that the redemption work includes both. We quote. "He (Christ) is the propitiation (satisfaction) for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:2

### **REARING THE BETHEL ALTAR**

Our text tells us of the time, years after his vision at Bethel, when Jacob had returned. It tells us of the fulfillment of his vows. He had declared that if God would bless him, he would be his faithful servant, and return and build an altar there. The Lord did bless him and then, in our text, reminds him of his vow, and Jacob built the altar.

Likewise, dear friends, the same Lord has greatly blessed us in forgiving our sins through the merit of the sacrifice of Christ. He has given us the vision of the blessings and mercies which are ours through the Lamb of God, because we are his. Many of us vowed, consecrated to the Lord, asking his help. He has granted us that assistance, and now, with further maturity of Christian character, we have a still higher appreciation of the vision granted us than ever before. The Lord calls us from grace to grace, from knowledge to knowledge, from one step of obedience to another, from one spiritual attainment and joy to another. And so by his grace we realize ourselves again at Bethel, the house of God, the gate of heaven. Have we reared our altars here? Have we kept our vows to the Lord to the fullest extent? Can we not draw still nearer to this gate of heaven and have a still further blessing? We believe, dear friends, that this is our privilege day by day and that it is implied in the Lord's words, "Draw nigh unto me, and I will draw nigh unto you." We are, I trust, each of us and all of us, growing in grace, and growing in knowledge, and growing in love toward God and

toward all others, as they are in harmony with him even toward our enemies.

### PUT AWAY IDOLS

Let us each apply to himself the words of Jacob to his household: Search if ye have any idols and put them away. If money is an idol; if honor of men is your idol; if your family is your idol; if your children are your idols; if you idolize yourself whatever idol or idols you may find yourself secretly worshiping, put these away and be clean; having on clean garments, come near to the Lord, to the House of God, to the very presence of Jehovah. Do this not merely for the present hour, but establish your self in your devotion of time, talents, influence, money, self, all that you have, all that you are, to the Lord's cause and service. See if he will not pour out a blessing more than you will be able to contain, a blessing which will overflow upon each other and upon your family, friends and others, in kindness, gentleness, meekness, patience fruits of the Holy Spirit.

The word "heaven" signifies *higher*. Thus God and angels are heavenly beings and the elect Church will be also a heavenly class in some respects "like unto the angels." In other respects they will be still *higher* than angels, "partakers of the divine nature" (2 Pet. 1:4) the highest or most heavenly nature of all. "*The gate of heaven*" thus means the way to that divine nature. How precious this thought to all who have heard the "heavenly calling" and are striving to "make their calling and their election sure." Truly "no man cometh unto the Father but by me" by Christ the living way or ladder. Let us not dream of another than this, "the only way."

3H443

But the word *heaven* will have another meaning to mankind by and by, during the Millennium. Then it will stand for the higher in the sense of the holier and nobler, because God's Word tells us that "*restitution*" to *human perfection* is the blessing which is to be offered to all of Adam's race, then. The entire earth, as well as the entire race (if obedient) is to be lifted from the present low condition of sin and death to the *higher* (heavenly) condition of perfection. Acts 3:19-21

This is the essence of the word *resurrection*, to raise up again to a condition from which the race fell. For many this will mean (1) awakening from the tomb and (2) restitution or uplifting to all that was lost by Adam's sin, all that was redeemed by Christ's sacrifice. The offer of "*change*" of *nature* is the special offer of this age and will soon close.

But, as now Christ is the ladder by which the “called” the “elect” may now obtain the greatest of all heavenly favors, so by and by he and his Kingdom of Heaven will be the way by which mankind in general may be uplifted to the higher plane from which man fell by disobedience.

### **THERE HE SPAKE WITH US**

The thought centering in the name Bethel seems to be the fact that God spoke to Jacob there. He spoke to him first by the vision, then declared himself the God of Abraham and Isaac and Jacob, who would fulfil the original Covenant of blessing the world through Abraham’s seed. We read, “God went up from him in the place where he *spake* with him.” Again, “Jacob set us a pillar in the place where he *spake* with him, and he called the name of the place where God *spake* with him Bethel.” The Lord through the Prophet Hosea (12:4, 5) emphasizes the same thought: “He found him in Bethel, *and there he spake* with us, even the Lord God of hosts.”

How appropriate the name Bethel then, to a meeting place of God’s people the place where he speaks with us, the place where we receive his Word of warning or rebuke or encouragement or promise; the place where we respond with our vows of consecration to be his faithful people, the place where we get the celestial vision of the interest of Almighty God in us and our affairs and messengers and messages which go and come through the merit of our dear Redeemer’s sacrifice. Is it any wonder, as the Apostle suggests, that “They that feared (reverenced) the Lord, *spake* often one to another.” (Mal. 3:16) Is it any wonder, as the Apostle suggests, that we should “not forsake the assembling of ourselves together; and so much the more as we see the day approaching”? Heb. 10:25

And when we cannot all assemble personally, is it not a comfort to us that we can unite in heart and find the Bethel of our God and hear his Word at any time and place? What a blessing we have in this respect in this our day of the printing press! The message of the Lord from Plymouth-Bethel is going out to all quarters of the world, and many who cannot assemble themselves with others of God’s dear people are thus being refreshed and comforted, and being made able to look up in vision at the glorious Ladder Jesus and the Father, and to hear the message and assurances, and to realize the loving care in providing for all of our needs, especially the spiritual needs as New Creatures in Christ!

But whether we hear with the natural ear, or whether we read with the natural eye, let us remember that it is only in proportion as we have good and honest hearts that we are rightly benefited; whether from the reading of the Scriptures, or hearing of them read, or from thee reading of the sermons or hearing them.

Concerning this our dear Redeemer prayed for us, "Sanctify them through thy Truth; thy Word is Truth" John 17:17.

[People's Pulpit Vol. 1 No. 3, April, 1909](#)

## **FORGIVABLE AND UNPARDONABLE SINS**

In the preceding pages we have briefly shown the *extreme* penalty for *willful* sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our *ransom* from the penalty of that willful sin is any *forgiveness* of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not willful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are willfully done. As the penalty of the first willful sin was death extinction of being so death is the penalty of every willful sin against *full* knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the former or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto (second) death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a *willful* sin, but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the holy Spirit" (Matt. 12:31, 32), for which there is no forgiveness.

But there are other partly willful sins, which are, therefore, partly unpardonable. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will *forgive* such a penitent, in the sense of restoring him to his favor; but he will be made to suffer "stripes" (Luke 12:47, 48) for the sin, *in proportion* as God sees it to have been willfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some willfulness in

3H444

it. He properly feels condemned, guilty before God; realizing his own guilt and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who have committed sin of this sort cannot be renewed unto repentance. (Heb. 6:6) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

### **FUTURE RETRIBUTION SURE**

While the Scriptures teach that the present Gospel Age is the Church's Judgment Day or period of trial, and that the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask To what extent will those who are not of the consecrated Church be held responsible in the Millennial age for their misdeeds of cruelty, dishonesty and immorality of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance, and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires obedience to his righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed; but we have much, in both reason and revelation, to show that as they went into death weak and depraved, so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary for rewarding, and

punishing, and giving to all mankind the *opportunity for eternal life* secured by Christ's great ransom sacrifice.

While, strictly speaking, the world is not now on trial that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled. Acts 24:25, *Diaglott* translation.

### A JUST JUDGE FAIR TRIAL

The varied circumstances and opportunities of men, in this and past ages, indicate that a *just judgment* will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5:21), although they have been entirely unaware of it; and he declares that "every idle ("pernicious," injurious or malicious) word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward. (Matt. 10:42) The context shows that the "pernicious" words to which Jesus referred were words of willful and malicious opposition spoken against manifest light. (Matt. 12:24, 31, 32) He also affirmed that it would be *more tolerable* for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity. Matt. 11:20-24

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins willfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13) If all would decide to let God be true though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly.



Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction) would be recognized as a “just recompense of reward.”

[People's Pulpit, Vol. 1, No. 3, April, 1909](#)

## **BOSTON'S RELIGIOUS REVIVAL SURELY A BLESSING**

News of the Boston revival of religious interest has spread far and wide. Lovers of God and lovers of humanity must be deeply interested in a movement which has taken so great a hold of so large a number of intelligent people. To the thoughtful it shows what should never have been disputed, namely that notwithstanding the fact that we are a fallen race, “Prone to sin as the sparks to fly upward,” nevertheless there is still remaining in us something of the character of our Creator, in whose image our father Adam was made. The fall affected some of us from the one standpoint and some from another; but left us, as a whole, in that undone condition from which we cannot extricate ourselves, because it is a part of our human nature. As the Scriptures declare, “We were born in sin and shapen in iniquity, in sin did our mothers conceive us.” If every trace of the Divine likeness had been obliterated from our hearts and heads, there would be nothing left upon which truth and grace might operate. We are glad that we have been forced to vacate the thought of “total depravity,” once inculcated as the essence of our orthodoxy. The fact that we are not “totally depraved” is the mainspring of hope and endeavor on behalf of mankind on the part of God and those who have enlisted on his side in the warfare against Sin and Satan.

Possibly the revival preaching did not include as much of a reference to *Christ crucified* as some of us could have wished; but it certainly did not ignore this basic feature of salvation. In any event, to have awakened thinking minds to the fact that the things of eternity are worthy of more time and thought and endeavor than the things of this present life this alone is a great achievement, and the engineers of the revival movement deserve considerable credit from this standpoint alone.

But already we hear protests from various quarters to the effect that revival influences are not permanent; that those thus reached almost as quickly fall away, and that it is more difficult than ever to reach them again. But admitting that this has been the general record of revivals, we hold that it is no reason why we should complain and sit idly by and watch the slipping and sliding away of those who for a time at least have taken a stand for righteousness, for God, for manhood, for Christ. Rather, Christian people should take such steps as will assist these



multitudes who have indicated their desire to henceforth walk in the ways of righteousness. Our Christian knowledge should be put at their disposal, that they might thus be enabled to stand.

### **STONY GROUND, THORNY GROUND, GOOD GROUND**

Our Lord, the great Teacher, gives us the key to the situation. In the parable of the sower he explains to us that men's *hearts* have much to do with their reception of the Truth. It is not enough that we have seed and ground and that the seed be properly planted. The ground must be of the proper kind and, if certain elements be lacking, these should be supplied, or weeds eradicated, in order to have the proper yield.

Without controverting the thought that our Lord referred to different classes of hearts and intended to show by this parable that some of them could not possibly be expected to bring forth the fruitage desired in this Gospel Age, we may safely apply the parable to Boston and vicinity, as though all those reached by the revival belong to the stony ground, the thorny ground and the good ground classes of the parable. Those of shallow soil must, perforce, wither away, because they have not a sufficiency of depth of character to bring forth *the fruitage of this Gospel Age*. Those now called by Divine grace, who will "make their calling and election sure", must be "able to stand" trials and persecutions. Such as cannot endure these are in the parable represented as stony-ground hearers, who at first rejoice, but because of their shallowness the Truth perishes with them as they are exposed to trials and persecutions on its account. The thorny ground is rich and might bring forth as largely as any of the good ground thirty, sixty or a hundred fold but the thorns are there and must be combated, must be uprooted. These thorns, as our Lord explains, do not represent gambling, intoxication, and various atrocious wrongs, but rather, as he explained, they symbolize in the parable *the cares of the present life and the deceitfulness of riches*. Matt. 13:22

### **HOW WE MAY ASSIST NEW CONVERTS**

The new convert needs instruction in the Word of God in the hopes and promises therein set forth. As St. Peter declares, God has "given unto us exceeding great and precious promises, that we might become partakers of the Divine nature and escape the corruption that is in the world through selfish desire." We urge, therefore, upon all God's people, ministers and laymen, that they seek to indoctrinate the new converts not with sectarianism, which has proved unsatisfactory to everybody, almost to the degree of nausea, but with *the doctrine (teaching) of Christ*, the doctrine of the Apostles and Prophets the doctrine of the Bible pure and simple. To the extent that we give them these unadulterated, we communicate to them "The power of God unto salvation," able to keep them from falling.

Accordingly we should introduce them to “*Studies in the Scriptures*,” that they may thus be fortified, prepared, for the assaults of the world, the flesh and the Adversary, which are sure to come upon them. We must show them what the Apostle refers to as “The prize of our high calling in Christ.” We must explain to them the glorious privilege that is ours, of becoming members of the “elect” Church the “Bride, the Lamb’s Wife.” (Rev. 21:9) We must tell them of the glorious Kingdom in which our Lord promised that his faithful should share, saying, “To him that overcometh will I grant to sit with me in my throne” (Rev. 3:21), and “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.” We must get them to pray for this Kingdom as our Lord taught us, “Pray ye, thy

3H446

Kingdom come, thy will be done in earth, as it is done in heaven.” Matt. 6:10

To the extent that we can get these doctrines fed into the minds and hearts of new converts we will be successful in supplying them with a weed destroyer that will kill the seeds of the thorns and thistles of earthly ambitions and pleasures, because only as those ambitions perish can “the good seed of the Kingdom” flourish, and the heart be fully enlisted in the things of the Kingdom the “things not seen as yet.” Only those who obtain the opening of the eyes of their understanding to the *wonderful truths of the Divine Word* can have the right appreciation of the “length and breadth and height and depth of the love of God, which passeth all understanding.” (Eph. 3:19) And only such can appreciate “the things which the natural eye hath not seen and the ear hath not heard, the things which God hath in reservation for them that love him.”

These love God more than they love houses or lands or parents or children or anything more than they love themselves so that they are willing to lay down their lives in his service. To so many as we shall be able to communicate these glorious hopes and promises to these we may be sure the blessings of the revival will not be temporary, but permanent, glorious!

### **BREAD FOR THE HUNGRY**

We must hope that some of those who have been induced by this revival to turn over a “new leaf” are really “hungering and thirsting for righteousness”; for only to such is the promise, “They shall be filled.” To these hungry ones food must be supplied or they will become faint by the way, if, indeed, they do not perish. The Apostle suggests that they need first “The sincere milk of the Word, that they may grow thereby.” This milk of the Truth consists of the first doctrines of Christ; how that we were all sinners, born such, inheriting imperfection, mental, moral and physical, under father Adam’s death sentence. (Rom. 5:12) They must realize the meaning of this alienation from the Father, the

unfitness for the heavenly Kingdom, the need of the Savior to die on our behalf as our Redeemer, and that through the merit of his sacrifice we are permitted to return to Divine fellowship. They must learn that this is what the Apostle calls justification by faith a heavenly harmony with God, based upon a sinless will, however imperfectly we may be able to control our mortal flesh. We may rest in the assurance that in the Father's sight the blood of Jesus Christ, His Son, cleanseth us from all sin.

After digesting this milk and rejoicing in the reconciliation to the Father, the new beginners were invited to take another step to consecrate themselves their wills, minds, bodies, time, influence, money, talents, to God, to Christ, to the service of the Truth and righteousness. Properly enough such a *sacrifice* calls for a reason. Why should we do this? What is to be gained? The reply is that during this Gospel Age the heavenly Father is seeking a "little flock" of the same character likeness as His Son, our Redeemer, to be his joint-heirs, his co-laborers, in the heavenly Kingdom. If in the service of righteousness with their Master they now suffer with Him, they will be accounted worthy during His Millennial Kingdom to reign with Him, to sit with Him in His throne. (Rev. 3:21) These truths are meat indeed that the world knows not of. Feasting on these, babes in Christ very speedily become strong in the Lord and in the power of His might and in the use of His Word. Is it not what all true Christians need? It surely is!

### **CHRIST AN EXTREMIST**

Of course, many will call this suggestion an extreme one and intimate that saintship is not to be expected nor attempted. But are they not mistaken? Is not the call of the entire Gospel Age to saintship? Were not the early Church called saints? Did not our dear Redeemer pray, "Sanctify them through thy Truth. Thy Word is Truth." Seeing the height of this calling to the Divine nature is it any wonder that the standard of fitness would be a high one?

Could we expect that God would accept any but the pure in heart in intention, in endeavor to membership in the Royal Priesthood? Many who read these lines have already on their book shelves "Studies in the Scriptures" ("The Divine Plan of the Ages"). We urge the reading of these and proffer to those too poor to pay for the cloth-bound book a copy in magazine form, free, in response to a postal-card request and promise to read it.

Peoples Pulpit, May 6, 1910

## **PASTOR RUSSELL AT ROME**

We, dear friends, are living in a day in which the leading minds of the world are rejecting the Bible and its message in all the great colleges of the world; yea, in the theological seminaries also, the Bible is classed as antique. Professed faith in the Bible, as the inspired Word of God, today calls forth sneers of ridicule and the comment that such believers are “unlearned.” But, my hearers, I am before you today to contend that it is not the “Gospel of Christ” that is being rejected by the intelligence of the world, but another Gospel that came, not from Christ, neither from the Apostles, neither is it taught in the Bible. I am here to claim, and to endeavor to prove that the Bible is eminently logical, thoroughly reasonable, and that the message it bears to those who have “ears to hear,” is the most wonderful message that could possibly be presented to human heads and hearts.

We are not here to claim a new revelation, making void the Word of God through Jesus and the Apostles; we are not here to twist and turn their words to make them appear to mean what they do not say. We are here to show that the Bible taken in its simplicity, and allowed to interpret itself, is the most wonderful book in the world, and that the Divine Plan of Salvation therein set forth is soul-satisfying and, as the Scriptures declare, sufficient, “that the man of God may be thoroughly furnished unto every good word and work.”

3H447

### **THEORIES OF THE “DARK AGES”**

We are not here, my friends, to set forth any sectarian views of the Scriptures, nor to advocate a new theology. By no means; we have already too many theologies; we have already too many sects or divisions of Christ! We want no more! Christendom is awakening to the fact that the various conflicting creeds cast discredit on the Bible. The creeds of Christendom universally discredit each other by their interpretations, and universally they discredit the Bible, which would be surely a most ridiculous book, if it taught all the various conflicting dogmas.

However, I should not be misunderstood as making an attack upon any creed, or upon the adherents of any creed. Rather, I suggest that we may well look with sympathy upon all the various creeds and sects, realizing the God’s people have been in Babylonish confusion for now many centuries. Did not the Apostle tell that a great falling away would come? (2 Thess. 2:3.) Should we then be surprised if we find his words have come true, that for fifteen hundred years the Church of Christ has been deeply entangled with errors and superstitions, which make

void the Gospel of Christ? Let us not then stop to find fault with our forefathers, and to upbraid them; let us rather, so far as possible, assume their honesty, their sincerity. Let us take the Bible standpoint, and realize that the difficulty has been the power of our Adversary, and Devil, and that he has deluded and ensnared, not only the heathen world, but to a considerable extent Christendom.

Mark St. Paul's words, "The god of this world hath blinded the minds of them which believe not, lest the glorious light of Divine goodness should shine into their hears" (2 Cor. 4:4). The intimation is that our great Adversary, Satan, is interested in deceiving mankind, respecting the glorious character of our God, and his wonderful Plan of Salvation through Christ. Satan uses as his tools the very best of humanity that he can bring under his control, and nothing is more evident than that he has completely deluded the heathen world with what the Apostle terms, "doctrines of devils." Not only so, but to the extent that he was able to do so, he has evidently worked mischief with the various reformations and creeds of Christendom. Thank God that he did not gain entire control of any of these! Thank God that there is a center or nucleus of truth in each of these creeds, and around that kernel of truth, germinating power may be felt in every denomination, but the Adversary has wrapped these creeds with layer after layer of mistranslation and misinterpretation.

In the light of our day, many are able to discern more clearly than did our forefathers, the monstrous and God-dishonoring fallacies of the creeds, and, aroused to disgust, they have rejected the irrational dogmas; but they have frequently rejected also the central truth, which that dogma, to a certain degree, misrepresented. Thus we are in the day of the rejection of the creeds by the people of all denominations, Catholic and Protestant, and equally we are in the day of Bible rejection, because it is assumed that the Bible, having been studied by the formulators of these creeds, must be in accord with these, and hence, must be responsible for the unreasonable teachings, and must be rejected when these are rejected.

Some of us ran away with the doctrine of "election," thinking it the whole Gospel of Christ; whereas, our fragment was incomplete, unsatisfactory, and misrepresented the Gospel, when taken alone. Others grasped the doctrine of "free grace," and ran away with that, claiming that it was the entire Gospel ignoring the Scriptures which referred to "election," etc. These made a similar mistake, and similarly misrepresented the Gospel of Christ in its wholeness, its solidarity. Others grasped those Scriptures which assure us of a universal opportunity for salvation, and interpreted them to mean that all mankind will attain eternal salvation, regardless of their wills and co-operation. Others found difficulty in harmonizing the relationship between the heavenly Father, the heavenly Son, and

the holy Spirit, and this contention led to Unitarianism on the one hand, and to Trinitarianism on the other. Others of us caught the doctrine of “baptism,” and made of it the entire Gospel, and thus did violence to the lengths, and breadths, and heights, and depths of the true message the true Gospel, of which St. Paul in our text declares that he was not ashamed.

Noting the logical mind of St. Paul, who can doubt that he would be ashamed, as we ourselves are, of the fragmentary presentations of the various creeds which more or less oppose and contradict each other? We may be sure that what the Apostle would endorse, as the “Gospel of Christ,” we need not be ashamed of. Hence our determination should be to search the Scriptures, and find that one reasonable message of the Divine Plan which centers in Jesus our Redeemer.

### **THINGS AT WHICH WE GAGGED**

Men and women do not find it difficult to believe in a wise, just, loving and powerful Creator; just such a God our hearts and heads tell us we should expect; just such a God rational people find no difficulty in worshipping. Indeed, while some of us in the past may have believed in the “total depravity” of the race, may we not realize that notwithstanding the fall, there is still in the human mind and heart something which has “longings infinite,” something which cries out for the living God, and which commands our reverence and worship, in proportion as he is recognized?

Spiritually we gagged at the suggestion that a God of all wisdom, love, justice and power ever created our race with the foreknowledge and foreordination that practically all of these thousands of millions must suffer either purgatorial torture for several centuries, as our Catholic friends present the matter, or at the still more irrational theory of us Protestants that eternal torture is to be the fate of all except the elect few, the saints, who now follow in the footsteps of Jesus a course contrary to the world and all the tendencies of life around us. Well may we gag, and the sooner we reject and eject this entire mass of un-Scriptural dogmas, the better. As a whole it comes to us from our honest, but unenlightened forefathers, who verily thought they did God service in torturing one another, even to the extent of burning one another at the stake, because of little differences along the lines of these “doctrines of devils” (1 Tim. 4:1).

3H448

The rich spiritual food and the strong faith, which we, dear friends, as Bible students, should desire and seek for, are to be found only in the Bible itself. We should not spurn suggestions from one another, but we should receive such suggestions

tentatively, and the Word of God should be searched, so that our faith should not stand in the teachings of men, but in the power of God, as set forth in the Word of God. From this quarter only can we expect information respecting

### **THE "GOSPEL OF CHRIST"**

of which St. Paul was not ashamed. That Gospel has two distinct features. Primarily it relates to the world of mankind, and instead of telling us that either centuries of purgatorial suffering, or an eternity of torture awaits the world, its message is that, in God's due time, a great blessing awaits the world through the glorified Christ, and as a result of the sacrifice which he finished at Calvary.

This great blessing will not be universal salvation, but it will be a universal opportunity for salvation. It will not be a salvation in ignorance and heathen superstition, but a salvation from such conditions, with full opportunity to return to the image and likeness of God, lost in Adam, and redeemed by our Savior. This is the same Gospel that was heralded by the angels on the night of our Lord's birth in the words, "Behold we bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the City of David a Savior (Life-Giver), which is Christ the Lord" (Luke 2:10). This version of the Gospel, a good message, and for all mankind, corresponds exactly with the first statement of the Gospel made by God to Father Abraham, saying: "In thy Seed shall all the families of the earth be blessed" (Gen. 12:2,3).

Nor should this surprise us that a loving and gracious Creator, who knew the end from the beginning, created the human race with the full foreknowledge that Father Adam would be disobedient, and that his life would be forfeited, and that all his children would share in his mental, moral, and physical decline, even unto death! Why should it seem strange that this God, this All-Wise Creator should plan an opportunity for the complete recovery from the effects of sin and death for all mankind? Why have we allowed our minds to refuse the message sent to us through the angels respecting the "good tidings of great joy to all people"? Why have we allowed the Adversary to make us think for one moment that our God, instead of being gracious, loving, and kind, and helpful to his creatures, has, on the contrary, made provision for their eternal misery? Why have we allowed ourselves to believe from this standpoint that our Creator was the greatest demon of all demons not only that he has power, but that he chooses to use that power for the eternal torture of his creatures, who were not even given a choice as respects their creation?

Ah, my dear friends, with tears and in sack-cloth, we should confess to our blindness in the past respecting the true character of God. Humble should we beg forgiveness for having



misrepresented the Holy One of Israel. But he knows that we did this in ignorance, and he is both gracious and generous to forgive us our trespasses, and to cleanse us from all iniquity according to his gracious arrangement for us, which centers in Christ Jesus our Lord.

### **WHY THE LONG DELAY**

Some, perhaps, would answer, Surely, if the “Cross of Christ” means the blessing of all the families of the earth, the fact would have been demonstrated somehow during the nineteen centuries since. The fact that only a comparatively small number have accepted Christ and been blessed is therefore the ground for the belief that God is merely seeking out of the world an “elect” “little flock.” Surely, if he had been seeking to convert the world, he could and would have made much more progress in that direction than has been made, in all this time.

We reply that this is no argument whatever. The same God delayed to send his Son, delayed the sacrifice on Calvary for more than four thousand years after sin had entered the world. And yet, according to the Scriptures, the merit of the sacrifice of Christ is not merely intended to bring blessing to those who have lived since Calvary, but also to all nations, kindreds, peoples and tongues from the day of Adam to the end of the Age.

According to the Scriptures, the death sentence was pronounced against Father Adam, and all of his children have shared in the blighting effect of that sentence through heredity. Not only has our race been growing weaker, mentally, morally, and physically, but by the thousands of millions, they have dropped into the tomb, the great prison-house of death, from which there is no escape, except by and through the Son of God. His sacrifice for the sins of the whole world secures to him the right to the control of Adam and his race. This control, the Scriptures assure us, Christ will assume and exercise during his Millennial reign. During that thousand years all the families of the earth will be blessed, as promised.

Meantime, in the grave (sheol, hades, the hell of the Bible), where the “dead know not anything,” they merely wait, or as the Scriptures declare, they “sleep in the dust of the earth.” The Redeemer’s authority over them is beautifully symbolized in his own words, “I am he that was dead, and behold, I am alive forevermore, and have the keys of death and of the grave”. (Rev. 1:18) He will exercise his keys of authority and deliver all of the prisoners from the power of the tomb, and additionally from all the weaknesses and imperfections incidental to the sentence. He will bring the willing and obedient back to full human perfection, and to all that was lost in Adam and redeemed by Jesus. This, we declare, according to the Scriptures, is the Gospel in its primary sense a message of “good tidings of great joy which shall be unto all people,” that in the “Seed of Abraham, all



the families of the earth shall be blessed” not only the living at the time of the establishment of the Kingdom, but all that are in their graves who shall come forth, “every man in his own order.”

As I beheld in your city the great amphitheater which once witnessed the terrible sufferings of some of God’s faithful ones in the past; and again, as I viewed the room once used as a torture-chamber, in the days of the Inquisition, I said, Thank God for the blessings of light and liberty, which belong to our day, and yet I reflected that even though they be different in form, there must needs be “fiery trials” for every true child of God, for it is the will of God that all should be thoroughly tested, as respects reverence, loyalty,

3H449

and devotion to principle, that they may be counted worthy of a share with Immanuel in the glories of his Empire.

### Peoples’s Pulpit, July 16, 1910

## **GEHENNA FIRE A FIGURE OF SPEECH**

Toronto, Canada, July 16. Pastor Russell delivered three addresses here under the auspices of the International Bible Students Association. By request two of his addresses were more particularly to the Hebrews on “Zionism in Prophecy.” Another was specially to Bible Students, and it we report. His text was, “Where their worm dieth not and the fire is not quenched.” (Mark 9:44. The speaker said:—

There are other and much more beautiful topics than the one I have chosen for this occasion. Nevertheless, “Handsome is that handsome does.” This text has stood in the way of God’s people for centuries, and still continues in the way of many of them. To such it proves the Almighty Creator to be a most unkind one, a most un-Fatherly one, view the matter as we will. Some say, lovelessly, and illogically, that God provided from before the foundation of the world a great gehenna of fire, torture, suffering, and that all mankind were doomed on account of father Adam’s transgression, but that through Jesus’ death arrangement was made by which the small number who walk in His footsteps in the “narrow way” may escape this awful eternity.

Others say, not so; God is love, and these unquenchable fires and immortal worms are matters of necessity which His love cannot overcome, because, by some slip of unwisdom in the beginning, or by some lack of power since, the Almighty is unable to do better than to save the mere handful and to allow the great mass of mankind to suffer endless torture in the fire that never shall be quenched, and where the worm will never die.

## **THE GREAT TEACHER MISUNDERSTOOD**

These words from the lips of our Master, the Great Teacher, have been grievously misunderstood. The teaching of our Protestant childhood was to the effect that only the saintly elect would go to heaven and that others would not only lose heaven, but gain an eternal life in torment. Thus our text was understood to portray what practically the whole world of mankind would be compelled to endure.

This hell was pictured to our childhood minds from outside the Bible as heated to a white heat. If we expressed wonder or surprise that any creature could endure such conditions so long the Answer--was that God would exercise his omnipotent power to make us fire-proof and pain-sensitive.

Some theologians of the Thomas and Kemp's school of thought went so far as to picture the poor creatures in their sufferings and to show that the heat would form a kind of an asbestos covering which would shield them from a measure of its intensity. But those deluded theologians proceeded to explain that these outer coverings would crack and shell off every little while, leaving the poor victim freshly tender that his suffering might be the more intense.

Of course, these theologians of the past had their difficulty in dealing with the worms. They could imagine devils who would oversee the torture as being made immune to pain by the chief torturer, the Almighty God. But just how to imagine the worms getting along in so great a heat and how they would in any wise increase the torture of the poor sufferers was to many a perplexity. But patient thoughtfulness along these cruel and devilish lines enabled some to formulate the theory that the worms would be fiery ones, living in fire, delighting in fire worms that would bore through the incrustations and add still further to the horrible sufferings of the world of mankind.

## **WAS THIS WHAT JESUS MEANT**

Did the Great Teacher intend that such conclusions should be drawn from His language? And did He stop short of the description from reasons of sympathy or modesty or shame? Is this the general teaching of God's Word or has a great and terrible mistake been made? And have we mistaken a figure of speech and treated it as literal? we erred. We misunderstood.

The Great Teacher who rebuked His disciples, James and John, when they desired to call fire from heaven upon the City of Samaria, because the people thereof refused to sell them food for the Master the sympathetic One who said to them, "Ye know not what manner of spirit ye are of; the Son of man came not to destroy men's lives, but to save them" could that Son of man in any wise intend to tell us that our great Heavenly Father had less of the spirit of love and righteousness than the two impetuous disciples?

Did He mean to intimate that while the disciples might impetuously have been willing to destroy the earthly life of the Samaritans, the Heavenly Father, would treat practically all mankind ten million times worse than that and use Divine Power to all eternity to perpetuate the sufferings of His earthly creatures, which His own Word declares were born in sin, shapen in iniquity, in sin did their mothers conceive them earthly creatures, too, whose environment was unfavorable and whose Adversary, the Devil, God neither destroyed nor bound?

### **“GEHINNOM”—“ GEHENNA” HELL**

As we have heretofore seen, the only Hebrew word translated hell, from Genesis to Malachi, is *sheol*, which is indiscriminately translated grave, pit and hell in our Common Version of the English Bible the greater number of times *grave* —its proper translation. Its Greek equivalent in the New Testament, we have seen, is *hades*, which likewise is indiscriminately translated *grave* and *hell*, but should always be rendered *grave*. We repeat again that no scholar in the world will claim that there is the slightest thought of life or suffering or joy connected with these words.

The Scriptures distinctly declare that “there is neither wisdom, nor device, nor knowledge in *sheol* ” to which all, both good and bad, go at death, and where they remain

3H450

until the resurrection. In the New Testament the word *tartarus* occurs once only and is mistranslated hell, whereas it should be rendered *our earth’s atmosphere*. It has no reference to humanity in any way, but to the fallen angels. The Apostle says that as a punishment “God cast them down to *tartarus* ” and they are “reserved in chains of darkness until the judgment of the great Day.”

But today we will examine the fourth and last word translated *hell* in our common English Bible. This word in the Greek is *Gehenna*. It occurs but twelve times, as follows: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6. One of the occurrences is in connection with our text today. The question is To what does this word *gehenna* refer? Is it a name for Purgatory? Or a name for a still worse place of unending torture, as our Protestant creeds declare? We answer. No. It is a figure of speech used to symbolize the Second Death the death from which there will be no resurrection, no resuscitation the everlasting destruction mentioned by St. Paul, and of which St. Peter says that they which experience it perish like the brute beast (2 Thess. 1:9; 2 Pet. 2:12.) This is very plainly stated in Rev. 20:14, where of this “lake of fire” it is declared, “this is the Second Death.”

## THE VALLEY OF HINNOM--TOPHET

The Greek word *gehenna* is the synonym for the Hebrew word *Gehinnom*, which means "The Valley of Hinnom." This valley is repeatedly mentioned in the Bible. It was owned by a family named Hinnom. The first reference to it is in Josh. 15:8. Looking at any Bible map of the city of Jerusalem, the valley will be seen to the southwest of the city wall. At a time when the Israelites became sadly involved in idolatry, this valley was used as a sacred place. An image of the heathen god, Moloch made of brass, and hollow, was erected. It was so constructed that the chair, which was a part of the image, constituted a furnace fired from the rear, and the head of the image was the top of a flue.

The image held out its arms as though to receive something and, heated red hot by the fire, was a receptacle in which deluded Israelites placed their children as sacrifices, while trumpets were blown, drums beaten and the people shouted, stifling the cries of the tortured infants (2 Kin. 20:2, 10.) When the good King Josiah came to the throne all this idolatry was abolished and the proper worship of God in the temple was resumed. Then, lest the people should ever again resort to such atrocious customs, the valley was desecrated. It became a valley of abomination. It was used as a dumping place for the filth of Jerusalem. Dead dogs and dead cats were thrown there, and it is claimed that some of the vile criminals, after execution, were thrown therein instead of being given burial to typically illustrate that there is no future life for such obnoxious beings that they will be refuse.

The valley of Hinnom is now filled up and an orchard grows there; but originally it was quite deep. The carcasses of animals were thrown there intended for destruction, the worms feeding upon them. No one sought to hinder the worms from making a complete destruction. In the bottom of the valley fires were kindled for the consumption of the waste debris, and brimstone was added that the fumes of it might destroy any germs of disease. No one thought of quenching that fire; it was one that was desired. This was the *gehenna* of our Lord's day. He uses it in a figurative or pictorial sense as illustrating the Second Death, which will be the portion of all willful sinners. He used it also symbolically, in connection with other symbols, in the book of Revelation, where as already seen He explains it to mean the Second Death.

The worms of that valley were no more immortal than any other worms or maggots and the fires enkindled there are not burning now. This expression, "Where their worm dieth not and the fire is not quenched," merely signifies that the destruction of the class represented would be complete, that nothing would interfere to save them from destruction. Adamic death will be destroyed, as the Scriptures declare. Christ died that He might have the rightful authority to destroy Adamic death and uplift all of Adam's race who will accept His favor back to all that was

lost in Adam, and redeemed at Calvary. But the Second Death is a friend to God and to all who love righteousness, since it will utterly and forever destroy such as have love or sympathy for sin and refuse to be obedient to the Divine will after full enlightenment.

### **THE ANTITYPICAL “GEHENNA”**

As the earthly Jerusalem was a figure of the Jerusalem from above, the heavenly Jerusalem, the Kingdom of God that is to be established in all the earth, so *gehenna* and its “fire” and “worms” prefigured the destruction of the Second Death upon every willful sinner, during or shortly after the termination of Christ’s Mediatorial Kingdom and reign and the delivery of the Kingdom back to God, with righteousness full established.

As the New Jerusalem will not be a literal city, with literal streets of gold and gates of pearls and walls of jewels, neither the valley of Hinnom nor the lake of fire outside the city of Jerusalem will be literal both are symbolical. The one represents harmony with God, the Divine blessing and everlasting life; the other represents destruction, the Second Death.

*Fire* is never used as a symbol of preservation, far from it. It is always a symbol of destruction. The addition of brimstone intensifies the figure, because burning brimstone is one of the most deadly influences known in the world. It is not only deadly to humanity and the larger animals but also to insects and microbes and everything that has life.

### **AN OLD TESTAMENT REFERENCE**

This same lesson of the destruction of wilful transgressors, as represented in the destructiveness of the valley of Hinnom (*Gehenna*), is furnished by the Prophet Isa. (66:22-24.) A familiar sight in Isaiah’s day was the literal valley of Hinnom, used as a figure by the Holy Spirit speaking through him pointing to the antitype and telling of the New Heavens and New Earth the new religious and secular organizations of mankind which will be accomplished by Messiah’s reign and that then evil doers shall not escape but shall be completely, utterly destroyed. “They shall go forth and look upon the carcasses of the men who have

3H451

transgressed against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh.” Nothing is said about looking at living beings suffering torture, nor is this the thought. God never approved of torture, but always condemned it. A carcass is a dead body.

How glad we should be to realize that God’s great Plan will not include a great torture chamber containing countless myriads of His creatures but, as the Scriptures declare, “Every creature in

heaven and in earth and under the earth will be heard saying, Praise and glory and honor and dominion and might be unto Him that sitteth upon the throne and unto the Lamb forever.”

### **LET HONESTY AND TRUTH PREVAIL**

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the Dark Ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God’s Word and for His character, and willing to destroy their grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally revered, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know better, are responsible. Many such are willing to compromise the truth, to slander God’s character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being “established” in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that “their fear toward God is taught by the precepts of men” (Isa. 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4) and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a “just recompense of reward.”

## The New York American January 1, 1911

### **FEAR THE BANE OF HUMANITY**

Brooklyn, N. Y., Jan. 1 Pastor Russell of Brooklyn Tabernacle, addressed a large congregation in the Brooklyn Academy of Music this afternoon on the importance of good courage for the New Year, from the following text: "*Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine.*" *Isa. 43:1*

Fear is a great calamity. It is closely related to all the sorrows of life, closely linked to all the crimes of the world. One of the blessings of true Christianity is the release it gives from fear. But alas! true Christianity, true Christian faith, and the present rewards of these are not very common even in Christendom.

Few know the meaning of the Master's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Few appreciate the assurance, "If the Son shall make you free, ye shall be free indeed." Matt. 11:28; John 8:36.

Fear has its foundation in sin. We may be sure that the angels in heaven know no fear. After Adam had disobeyed the Divine command in Eden, he feared his Maker and hid from him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and his righteousness are, figuratively, light, and the sinner and his sins are, figuratively, darkness. There is no compromise the darkness hateth (opposeth) the light, the light scattereth the darkness. Love and reverence go hand in hand, but love and fear are opposite; we cannot love that which we fear, we do not fear that which we love.

### **FEAR, WORRY, SICKNESS**

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set, and the patient mother. Nevertheless, all of these have a drag-anchor of fear, which in the stress of life produces worry; worry produces indigestion; indigestion produces insomnia and nervousness, which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided.

All physicians recognize the fact that fear is closely related to disease. Hence the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines the rest cure, etc.



It may be asked, Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest and peace and comfort and

3H452

joy which he promised to his followers eighteen centuries ago? Have his words proven untrue? Are His professed followers amongst the most anxious and troubled and overcharged and sick and sorrowing and fearful of our poor, groaning creation? We must concede the inference. We must admit that the four hundred millions of professed Christians are much more unhappy, much more fearful, much more nervous, peevish and sickly than the twelve hundred millions outside of Christendom.

The explanation of this peculiar situation is that Christendom is not Christian; that the name Christendom is a misnomer! Christ's Kingdom does not prevail amongst the civilized one-fourth of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, his teachings and his promised Kingdom of Righteousness for which still we are praying, "Thy Kingdom come, thy will be done on earth." Our standing armies, prepared to destroy each other, and our dreadnaught navies, prepared to blow each other to atoms, and our submarines and our flying machines, our great cannons and torpedoes all prove the mistake of calling human civilization, Christ's Kingdom.

Similarly, the worry, fear, strife, nervousness, etc., of Christendom all prove that the Great Teacher's antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician's remedy for sin, corroding care, worry, fear, is just as effective today as it was eighteen and a half centuries ago; we hold that the real difficulty is that his prescription has not been faithfully followed. We urge that those who now have "an ear to hear" His message should accept it faithfully, and that they should not accept at the hands of anybody another prescription said to be "just as good." We should make sure that we get the remedy which bears the indorsement of the Lord's Word, and which has the seal of "the precious blood."

### **THE MASTER'S TEACHINGS PERVERTED**

During the Dark Ages superstitious fear was encouraged, all will concede. The attempt was made to drive humanity to God. Atrocious doctrines were promulgated in the name of God, Christ and His Apostles. St. Paul denominates these, "doctrines of demons." (1 Tim. 4:1) These, primarily, taught a purgatory, to be mitigated by prayers and masses. Under the impulse of fear, millions accepted Christ and professed discipleship, in total ignorance of his real teachings, and yet were no more his followers than when they were heathen. Later on the Adversary partially side tracked the Reformation movement by leading



zealous people to renounce purgatory as unscriptural and to accept in its stead, for the world at large, eternal torment a still more unscriptural proposition a still more God-dishonoring doctrine of demons.

Fortunately for ourselves, we Protestants do not take our own doctrine seriously. However much all Protestant creeds assert that only baptized saints will reach heaven, and, contrariwise, that all the unsaintly will suffer eternal torture; nevertheless, not one in a hundred believes this. The most saintly, the most conscientious of them are troubled by their fears, tormented by their sympathies, perplexed to understand God's dealings, hindered from having the peace and joy which the Master promised his followers. The less conscientious of them stifle conscience to their own injury, gradually losing faith in the Word of God because of this error. They thus escape some of the torments of fear, but they do not attain the love, joy, contentment and peace which the Master promised his faithful ones.

### **UNRELIABLE SUBTERFUGES HARMFUL**

There is only the one Divine remedy for this harmful fear. That remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasures, some with business activity, some with church activity, some with "devil-may-care" unreason. Of late a considerable degree of subterfuge success has come along the lines of deceit denying the existence of sin, denying the facts of pain and sorrow and death, and, contrariwise, affirming that everything is good, regardless of the untruthfulness of this proposition.

The result of this self-deception indeed relieves from a considerable measure of fear. To this extent it proves a solace and satisfaction, but it is a subterfuge and not the true remedy. As a proposition its influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion necessary to the calling of bad good, and wrong right, not only injures the mind, but, in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true message of the Scriptures cannot be enjoyed. Unless fear be measurably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

### **DIVINE ANTIDOTE FOR FEAR**

God's message, through the Law and the Prophets, to Israel, as interpreted by Jesus and His Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow, death; it denies no fact, but it does hold out a remedy for all of these, an antidote,

“the balm of Gilead.” Moreover, it informs us that this antidote can be received only through the co-operation of our heads and hearts.

It informs us that this healing is obtainable by only a comparatively few at this time, but, eventually, the Divine blessings, world-wide, shall operate toward all humanity as fully as have the penalties of sin. It applies now (in full degree) only to such as have the hearing ear, the eye of faith and the appreciative, responsive heart. Others may obtain a measure only of this consolation. The Great Teacher gave us the key to this deliverance from fear, saying, “Ye shall know the Truth, and the Truth shall make you free. If the Son shall make you free, ye shall be free indeed,” John 8:32,36.

The first step toward having the Truth make us free is to have the coating of ignorance and superstition removed, and this is a different matter. For instance, the Catholic superstition of purgatory and the Protestant superstition of eternal torment, for practically all mankind, have been so

3H453

thoroughly riveted upon their faithful that to break their bonds and get free is a difficult task. Only those who hunger and thirst after the Lord and his righteousness are in any likelihood of ever being properly freed.

Others getting free from one error are merely steered by the Adversary into another as bad or worse. God seeketh not these at the present time; He will deal with them by and by under Messiah’s glorious Kingdom, when Satan shall be bound. Now, as the Apostle declares, “God seeketh such to worship Him as worship him in spirit and truth;” “The secret of the Lord is with them that reverence him and he will show them his Covenant” he will set them free now from the bondage of superstition and fear and by and by, in the “First Resurrection,” he will free them from the body of corruption.

In other words, at the present time, all humanity may receive a blessing of heart consolation in proportion as they can come to the knowledge of Divine Truth, and each will be helped to the knowledge of the Truth in proportion to his hunger and thirst after righteousness his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would not be favorable to them nor to others under present conditions.

### **MYSTERY OF THE GOSPEL AGE**

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and, so far as possible, restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the “Lamb of

God, which taketh away the sins of the world” that the sacrifice for sins was necessary, and that God himself provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised him from the dead and highly exalted him to spirit-being again, to the intent that eventually he may accomplish for all mankind the wonderful blessings foretold in the Law and the Prophets.

Additionally, to such will be revealed the great “Mystery” of this Gospel Age, lasting from the death of Jesus to the manifestation of Messiah in power and great glory as Michael the “god-like One” (Dan. 12:1). The Mystery is that Jesus is the Head, Chief, Lord, over the Church which is His Body, and that the “Body” members will eventually be glorified with the Head on the spirit plane, and that then Head and Body will constitute the great Messiah whose spiritual reign of a thousand years will result in the blessing and uplifting of mankind.

### **THE SENTIMENT OF OUR TEXT**

To properly understand our text and, indeed, to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels the earthly and the heavenly. Both are precious, both are “elect,” both are to be used of the Lord during Messiah’s Kingdom reign the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the earthly Israel. The promise of God is to be sure to both the seeds of Abraham to that which is according to the promise, the oath the Spiritual Seed and also to that which is, according to the Law, the natural seed." Rom. 4:16

The Spiritual Seed must be developed first, because the blessing will proceed from the Heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the seashore, will include the saved of all nations all found worthy of everlasting life. “I have constituted thee a father of many nations.” Rom. 4:17

### **PRINCES IN ALL THE EARTH**

All who will come into this blessed experience of relationship to God are described in our text," Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine." The faithful few of this Gospel Age, who have passed through the deep waters of tribulation and walked through fiery trials, have not only come off uninjured, but have been blessed; yea, and will be abundantly blessed in the rewards of the coming Kingdom. They have naught to fear.

Similarly Natural Israel as a people was specially favored from the days of Abraham down to the rejection of Messiah particularly the saintly few of that people whose sure reward will be their privilege of being made Princes in all the earth by the great King of Glory. Psa. 95:16

Even during the Gospel Age when the nation of Israel, "Jacob" has been obliged to pass through trying experiences, "waters of affliction" and "fiery trials," the Lord has not forsaken them. He has kept them together as a people. He has not permitted them to be destroyed by their enemies. Their persistency for thirty-five centuries is of itself a miracle of Divine supervision. Without afflictions they would have disappeared as a distinct people.

As the Gospel Age (for the selection of Spiritual Israel) draws to a close, the voice of God is calling natural Israel and pointing them to the Land of Promise and reviving their hearts with the messages of their Prophets.

All are to share God's blessings eventually, and then all may be without fear. Now is the time for those who know their God, to fear not. Now, those whose eyes of faith and understanding can discern God's stately steps among the children of men in the directing of the Divine Program may fearlessly rejoice. Now is the time for those to be of good courage; to fear not; to overcome the world; to be valiant for righteousness and truth. Their blessings of the Lord will be in proportion to their faithfulness and courage. There is no other route to the true rest and peace to which Jesus invites. And there never can be a better time than now to accept the Lord's offer. "Come unto Me!"

3H454

### [The National Labor Tribune, January 17, 1911](#)

## **TRY THE SPIRITS WHETHER THEY BE OF GOD**

*"Beloved, believe not every spirit, but prove the spirits, whether they be of God; because many false teachers have gone out into the world." 1 John 4:1*

Middletown, Conn., Jan. 17 Pastor Russell gave two discourses today in this city to large audiences. We report one of these from the text above. The speaker said:

On last Sunday we considered the question, "Are the Dead Alive?" Our examination was from the standpoint of the bible and, we trust, was convincing. We showed the reasonableness of the Bible proposition that Death is the wages of Sin, that God in mercy redeemed us, with a view to the resurrection of the dead, and that the hope of mankind, therefore, now lies entirely in the carrying out of that Divine Program. Today let us examine the

only thing in the world which claims to be of demonstrable proof that the dead are not dead, but, on the contrary, are more alive than when they commingled with us in daily life. Spiritism, and Occultism in general, claims to prove this side of the proposition; claims that our senses are all deceived and that the Bible is in error with its doctrine that the dead are dead and cannot live without a resurrection from the dead. In our day, these boasted proofs are being published throughout the civilized world, some of them supported by the names of the world's bright lights. Professors in Colleges, Doctors of Divinity, and the Knighted scientists of Great Britain. Backed by this formidable intellectual array, it is no wonder that Spiritism and psychic research are receiving greater attention than ever before. To our understanding of the Scriptures, dear friends, they teach that in the few remaining years of the present dispensation, before the ushering in of the Millennial epoch, these Spiritualistic or psychic forces are to play a very prominent part indeed, in bringing about the great time of trouble, which, as a dark cloud, will immediately precede the Dawn of the Millennial morning.

We have no wish to give the impression that the Apostle meant, by the words of our text, that you and I should investigate Spiritism, and specially prove or test the character and tendencies of the beings or spirits, whom they claim to represent. Quite to the contrary. We believe that the Apostle meant that the Lord's people should test, try the doctrines, test them, prove them, because false teachers with false doctrines would invade the world. The Apostle was quite correct. As we have already seen, false Doctrines spread over the entire Church for a time, producing the epoch known as the Dark Ages, from which God's people of the various denominations, Catholic and Protestant, have been gradually emerging during the past four hundred years.

Nevertheless our text is not inappropriate to our topic, because Spiritism, Occultism, is a doctrine, and hence, as a whole, is to be proved or tried, to be weighed in the balance of reason and Scripture, and to be either accepted as true, or rejected as error. There is no middle ground, These things are either of God, or of the Adversary. It is our desire at this time to set before you conclusive evidence that Spiritism is of the Adversary, and, with its variations of Occultism, Hypnotism, Mesmerism, New Thought, Christian Science, etc., is the work of Satan, deluding the world of mankind, and leading them into the most woeful snares imaginable.

### **SPIRITISM IS DEMONISM**

Personally I have no direct acquaintance with Spiritism, have never been in a seance, nor witnessed any manifestations of any kind. Moreover I shall endeavor always to avoid such matters, believing this to be my duty, according to the Scriptures, and I shall, by God's help, steadfastly resist every inducement made to

exercise my curiosity and to draw me into investigation. And this is my advice to you all, the reason for which you will the better understand as I proceed. I am aware that Spiritualistic tricks and frauds have been exposed; nevertheless I am convinced that there is a superhuman power connected with Spiritism, Occultism, etc. Not only does the Bible so instruct us, but, through personal acquaintance with mediums and the obsessed whom I helped to convince of the Satanic origin of their controls, I have a considerable insight into the work and the claims, the methods and the influences, connected with Spiritism. When claiming that Spiritism is demonism, let me not be misunderstood to say that mediums are demons, nor that they are willingly and knowingly co-operating with them. On the contrary, conceding the trick and fraud silent, I believe that there are honest mediums, who believe all that they represent and as thoroughly as possible.

All Spiritists of experience, those who are mediums and those who are not, will freely admit that some of the spirits who operate through these mediums are devilish. This does not mean that they recognize them (as I do) as the fallen angels, of whom we are told much in the Scriptures, but that they merely recognize that some of the advice, communicated, is vicious, devilish. While admitting this, they hasten to assure us that this is not true of all the spirits; that some of them are pure, honest, reliable. They even tell us that some of the spirits exhort their deluded victims to pray more, to be more holy, etc. But we reply that this is merely a part of the general deception scheme of Satan and his associates. Really, they are all bad, or, as the Apostle says, “wicked spirits.”

### **THE FALLEN ANGELS DEMONS**

“What can any of us know about the fallen angels?” some one may inquire. I reply: We can know what God has been pleased to reveal on the subject in his Word, for “these things are written for our admonition (our instruction), upon whom the end of the world (ages) are come.” (1 Cor. 10:11) The Apostle Peter tells us of these fallen angels, who now masquerade as our dead friends and claim that they are more alive than they ever were. They have intimate knowledge of all the affairs of mankind, as well as ability

3H455

to read our very thoughts, hence have no difficulty whatever impersonating the dead, and especially in the form, clothing, and with all the peculiarities by which they were known, as these particulars are registered in the memories of their friends.

St. Peter, in his second Epistle (1:12), says, “I will not be negligent to put you always in remembrance of these things,” and then adds (2:4), “God spared not the angels that sinned, but cast them down to hell, (Tartarus, our earth’s atmosphere), and

delivered them into chains of darkness, to be reserved unto the judgment” in future trial or testing and final decision of their case. St. Jude also brings these fallen angels, or spirit beings, to our attention, saying, “The angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains *under darkness until* the judgment (trial, testing) of the great day” (verse 6) until the end of this Age, the lapping time between this Age and the Millennial Age. but the chains of darkness were imposed only *until* the end of this Age, *until* their day of judgment or trial. The intimation would seem to be that *then* they would be permitted in some manner to free themselves from those chains and to come out more into the open, and to do their work more in the light. This time, according to the Scriptures, we understand to be now upon us. In full harmony with this is the fact that Spiritism is now claiming to be able to work wonders in the light and claiming, too, that shortly the spirits will be free from all restrictions of darkness. How great will be the temptations of that time to humanity, deluded, as the majority are, with the thought that their dead friends are alive! The Scriptures intimate that the testing along these lines in the near future will be simply awful!

Let us go back now to the days of Noah, and ascertain what we may in the Scriptures respecting these fallen angels; in what manner they left their first habitation and came under Divine displeasure and sentence of restraint. In Genesis (6:1-4) we have the account of the fall of those angels into sin. In olden times, before God’s people had been provided with the Bible as a revelation of the Divine will, God not infrequently used the holy angels as messengers of communication between himself and mankind. On such occasions the angels did not open human eyes to perceive their spirit glory, but materialized, assumed human bodies of flesh and bones, and wore clothing, and appeared as men. As an illustration note the records of how angels appeared to Abraham as traveling strangers. He knew them not, but entertained them hospitably. Before they left he ascertained their real nature; that they were not men at all, but had merely appeared in human form, so as to communicate to him certain facts respecting the child that God had promised him long before and respecting the destruction of Sodom and Gomorrah, and the deliverance of Lot. We read, “And they did eat and talk with Abraham.” They had a substantial dinner of veal stew, according to the record. This narrative was confirmed by St. Paul, who says to us, “Be not forgetful to entertain strangers; for thereby some (Abraham, for instance) have entertained angels unawares.” Heb. 13:2

The Scriptural intimation is that during the period of 1654 years, which began with the expulsion of our first parents from Eden, and which ended with the flood, God permitted all of the holy angels to have unrestricted, such an intercourse with humanity. The purpose of this was evidently two-fold:



(1) God would permit the angels to see to what extent their influence would help to preserve humanity from degradation, or to uplift men out of sinful ways, that thus it might never in the future be claimed that the work of Christ in redeeming the world could have been done other than by him and by his Kingdom and its work. And thus the angels could never say that the work of Christ was unnecessary and that they (the angels) could have accomplished the work, had they been given the opportunity. They were given the earliest opportunity, under the most favorable conditions, before depravity had so seriously undone the race. They failed.

(2) Furthermore it was the Divine purpose that all of the angels should experience a *test* as respects their *loyalty* to the Divine will, that thus the loyal ones might be manifested, and also the disloyal at heart. The test had its effect and, following it, the disloyal ones were condemned to chains of darkness and disfellowship from God and the righteous.

### LEFT THEIR FIRST ESTATE

The first estate of all the angels was one of harmony with God as *spirit beings*. But the fallen angels are those who, seeing sin working in humanity, preferred sin and sensuality. Privileged to materialize and mingle with humans, they preferred that condition to the angelic, which was their first estate. They preferred it because they desired to revel in sensuality. They were seduced by sin. And so the record reads, "There were giants in the earth in those days; and also after that, when the sons of God (angels) saw, looked upon the daughters of men that they were beautiful and they took to themselves as wives such as they chose, when the sons of God came in unto the daughters of men they bare children to them; the same became mighty men, which were of old, giants and men of renown." (Gen. 6:1-4) How long this sinful riot continued we are not informed, but evidently it was long enough to give a full opportunity for every angel of God to believe that Divine power could not deal with the situation and thus was furnished an opportunity and test to all. The time was long enough for the progeny of those angels to become "giants, men of renown." Moreover the intimation is that there was serious conflict between the progeny of the angels and the Adamic stock and that the whole earth was filled with violence and wickedness, so that "Every imagination of men's hearts was only evil continually." That terrible arraignment or condemnation, judgment, prior to the flood, the Scriptures imply will be duplicated in our day, not many years hence in the closing of this age and will be followed not with a flood of waters, but with a cataclysm of *symbolic fire*, a "great time of trouble, such as never was since there was a nation."

God's determination was that the entire population of the world should be blotted out by a flood of waters. Those of purely Adamic stock, redeemed, will be recovered in the Resurrection,



and, through Christ, have full opportunity of returning to harmony with God, and to recover all that was lost through Adam's sin. But for the progeny of the angels, unauthorized by the Almighty, no provision has been

3H456

made. Their death in the flood was exactly the same as that of the brute beast that perished there.

Notice God's particularity that Noah and his family, who should be saved in the Ark and begin the human race afresh in the earth, should have no admixture of the angelic stock must be purely Adamic. We read, "Now Noah was perfect in his generation." Neither himself nor his parents were generated by the angels, but were purely of Adamic stock, likewise all of his family. The intimation seems to be that there were remarkably few families like Noah's perfect in their generations. The contamination had been great, widespread.

### **FALLEN ANGELS, BARRED FROM THE PRIVILEGES OF MATERIALIZATION, SEEK OTHER INTERCOURSE**

No longer having the same fellowship with humanity after the flood, the fallen angels, cut off from Divine fellowship and service, found diversion in seeking other communication with mankind. Had they represented themselves as *demons*, mankind would have been on guard against them, so they deceived by announcing themselves to be deceased relatives, etc., of those with whom they sought intercourse. We have little history along these lines, except of a negative character, furnished in the Bible. It records that God forbade his Covenanted people, the Israelites, to have anything to do with these fallen angels, who were known as witches, wizards, necromancers, soothsayers, etc. The Law of Israel was that all mediums pretending to communicate between the living and the dead should surely be put to death. God thus warned his people and protected them against conditions which prevailed much more generally amongst the heathen. These fallen angels, after arousing the curiosity of humanity, enticed them into more and more familiarity and befogged their judgments with lies, which were given the greater credence because supposed to come direct from deceased friends, who were supposed to have full knowledge. The result was that gradually the evil spirits conquered the wills of their subjects and obsessed them, and used their bodies as instead of the power of materialization. And the will once broken down, more than one of these evil spirits could gain entrance, suggest thoughts, etc., which had the effect of *crazing* the individual, giving him thoughts quite in conflict with each other.

Clairvoyant power is the impression on the mind of what the fallen angel sees. Clairaudient power is the communication by sounds inaudible to others upon the drum of the ear by fallen

spirits. These evil spirits often play pranks with their victims, inciting them to do things which they would not do themselves sometimes to steal; sometimes to murder; and sometimes to suicide. Many physicians recognize the fact that amongst the insane they have two classes to deal with, the one organically deranged, and the other, not organically deranged, but obsessed of evil spirits.

### **THE CASTING OUT OF DEMONS**

We remind you of the Gospel narrative of how Jesus, and the disciples under his commission, frequently cast out these demons from those obsessed by them. Evidently this was one of the most distressing ailments amongst the Jews in our Lord's time notwithstanding the fact that they were warned against the medium and all supposed intercourse with the dead. Indeed, the casting out of demons was one of the principal miracles performed by Jesus and his Apostles, and one of the special marks of Divine power corroborating his ministry. Let us refresh our memory respecting the narrative. There came to Jesus "Certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils." (Luke 8:2) Remember also that these demons were called unclean, doubtless because their general influence upon humanity is towards sensuality, uncleanness of thought and word and deed. We read in Luke 4:33-34, respecting one of these who was a Church attendant, "And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, saying, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us (before the time?)"

These demons were not in some far-off place of torture, but were prowling around amongst mankind, seeking, whom they might ensnare. They evidently understood full well, too, that their end would be destruction that "the wages of sin is death." They seemed to know that the due time of their test was still some time in the future. The Apostles, after being sent out two and two, returned from their ministry praising God and declaring, "In thy name we have cast out demons." In Matt. 8:16 we read, "When the even was come, they brought unto him many that were possessed of devils and he cast out the spirits with his word." Further along we read (verse 28), "There met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man might pass by that way." And, again, in verses 29 and 31, "And behold, they cried out, saying, What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time? "And the devils besought him, saying, "If thou cast us out, suffer us to go away into the herd of swine." Jesus permitted this, and the entire herd of swine was crazed by the demoniacal influence and ran violently down a steep place into the sea and were drowned.

Remember St. Paul's experience, and how, on one occasion, a young woman possessed of an evil spirit followed him and Silas, saying, "These be the servants of the Most High God, which show unto us the way of eternal life." On the third day St. Paul turned and rebuked the evil spirit and commanded it to come out of the woman, and thus caused a great commotion, because the woman had been a source of gain to her managers, on account of her fortune telling and the considerable sums of money paid therefore. We advise all Bible students to give this matter more particular attention than heretofore to note particularly what the Scriptures say on the subject, that they everywhere acknowledge the evil spirits and their uncleanness and that they continually strive to intrude upon humanity and accomplish their desires by *breaking down the human will*, the Divinely intended barrier.

These spirit beings championed Satan's original lie, which declares that the wages of Sin is not death; that when men seem to die, they are more alive than before. This error has been fastened upon the whole world of mankind and now, in the trial time that is before us, it constitutes a base

3H457

of operation, which gives these fallen spirits a wonderful influence. Added to this they have recently been introducing as a great blessing and aid to humanity, Hypnotism, by which, through the assistance of these fallen spirits, one human being gains the control over the mind, the will, of another, on the score of mental, moral or physical assistance out of vice and disease.

Doctors and preachers are more and more using this power, not realizing what it is and that the motive behind it is the breaking down of the human will, so as to give the fallen spirits the easier access, and the greater control of the people. What this ultimately will mean to mankind is terrible to contemplate, for the Scriptures clearly indicate that, while God has, for a considerable time, shielded mankind from this debasing influence, He will bring to pass his act, his strange act in the end of this age, by releasing the restraints upon the demons and allowing an illustration of their fiendish power, as a test of themselves peradventure some of them may have repented, and as a lesson to angels and men of the length to which depravity would go, if not restrained of God. But, thank God, this reign of evil will not last long. Upon the wreck and ruin, Messiah's Kingdom will be established and demoniacal power will be forever destroyed, and Satan himself will be bound for a thousand years and shortly after, be destroyed.

St. Paul Enterprise, January 22, 1911

## **WHAT IS MAN? HUMAN OR DIVINE? ANIMAL OR SPIRIT?**

### **BIBLE ANSWER--REASONABLE**

Buffalo, N. Y., Jan. 22, 1911 Pastor Russell addressed large assemblages twice here today in his usual fresh attractive and instructive style. One address was on "The Great Hereafter" the other which we report, was from the text, "What is Man?" Psa. 8:4

Notwithstanding all that the Bible has to say respecting the nature of man few subjects seem to be more misunderstood. Science declares man to be an animal of the highest type or order. In this, which declares of our first parents, science is in absolute agreement with the Scriptures, "The first man was of the earth, earthy." (1 Cor. 15:47) Our text agrees with this, declaring that man was made a little lower than the angels angels being the lowest form of spirit beings, man the highest type of earth beings. A particular account of man's creation is given, and when we examine it we find it in full agreement with what we have seen to be the teachings of other parts of the Scriptures. That account declares that God formed man of the dust of the earth, and it tells us that after man's transgression had brought him under the Divine condemnation of death, his Creator said to him, "Dust thou art, and unto dust shalt thou return."

### **WHENCE CAME OUR CONFUSION?**

In view of these facts, which we now have clearly before our minds, how strange it seems that most of the civilized world denies all and declares to the contrary that man is a spirit being, and that his death is merely an evolutionary step by which he passes on to his real nature as a spirit. This is *supposed* to be very scientific, because many, presumably wise and scientific people, thus assert themselves. However, according to these same people such an evolution, from human nature to spirit nature at death, instead of being a desirable progression or evolution, is a decided disadvantage, because, as they tell us, the majority of those thus graduated from flesh conditions to spirit conditions will find themselves tortured, either purgatorially or eternally. It would seem, if this be true, that this at least, to the majority, would be a step of *devolution* rather than one of evolution.

But upon what are these "scientific" and learned assumptions based? Who will vouch for the change said to take place at death? Who will prove to us that a man in dying becomes a spirit being of a higher order than human?

There is no such proof; the wish is parent to the thought. Yet why should men wish to be spirit beings at death, if they believe, as the creeds declare, that tortures await them in the spirit land await nine hundred and ninety-nine out of every thousand? Ah, here again humanity does not believe its own creeds. The devilish suggestions are allowed to remain in the creeds, unbelieved by the intelligent, to affright the unintelligent. But, alas! these misrepresentations are *really* blasphemies against our Creator, which misrepresent his Wisdom, Justice, Love and Power. And these blasphemous thoughts are accredited to the Bible, with the result that it is disbelieved and its great Author doubted or denied and thousands of the intelligent of our race are agnostics.

### **ONE VOICE ONLY ANSWERS**

Spiritism speaks up to assert that it, and it alone, can furnish proof that man, of the earth earthy, is after death a spirit. It furnishes us mediums at whose instance tables are tipped and rappings are heard and other evidences are given of unseen power; and these unseen powers, we are told, are the spirits of dead men seeking to prove to humans that they are not dead, but that in the moment of death they were transformed into spirit.

And now our scientific men are taking up the subject. They decline to be identified with Spiritism and designate their findings Psychic Phenomena. Mediums and their demonstrations have been subjected to every imaginable scientific test to demonstrate that the results are not fraudulent that there is really a spirit power, an invisible power which can do and has done remarkable things beyond the power of humanity. Accepting these investigations as scientific, and accepting the results as scientific proof that there is a spirit power or force which can and has operated in conjunction with human affairs and especially through mediums, what does this prove? What scientific fact have we here to evidence that these spirit powers have anything to do with our friends who have died?

3H458

### **LYING SPIRITS, SAYS ST. PAUL**

These spirits operate through mediums sometimes in trance, sometimes answering by written notes from “nowhere,” sometimes mechanically grasping the hand of the writing-medium and using it without her volition; sometimes by rappings and sometimes by ouija-boards, declaring themselves truthful, sincere, honest, desirous of assisting humanity, etc.

But does this prove, scientifically, that they are honest, that they are true? Ask any spiritualist! He will tell you, at very most, that he believes some of them are honest, or will tell you sorrowfully that some of them have lied to him time and again; and if he be an advanced and experienced Spiritualist he will tell that at times

some of these evil spirits have made all manner of vile suggestions to him. But he will tell also that at first it was not so; instead he was at first told that he should pray more and read the Scriptures more. Afterwards he was jeered at and mocked and told that the Scriptures were nonsense and that although here is a God the inquirer is too renegade to hope for any blessing from God.

We have neglected our Bibles too much; we have trusted too much to worldly wisdom. The Bible alone gives the solution of the matter. It alone tells us respecting these spirits; that they are not humans and never were; that they are the fallen angels.

### **A MAN'S A MAN FOR A' THAT**

The Bible is thoroughly consistent with itself; from first to last it maintains that man is an *earthly being*. According to the Greek and the Hebrew of the Bible he is an *animal* soul or *animal* being in contradistinction to a spirit soul or spirit being. "Man that is born of woman is of few days and full of trouble; Man dieth and wasteth away, and where is he? He shall not awake nor be raised out of his sleep until the heavens be no more" until the present order of things shall have passed away. (Job 14:1-12)

Again we read respecting the death sentence and man's hope of recovery out of death by a resurrection, "Thou turnest man to destruction: thou sayest return ye children of men;" "Cease ye from man, whose spirit (breath of life) is in his nostrils" (Psa. 90:3; Isa. 2:22); "If a man die, shall he live again? All the days of mine appointed time will I await until my (resurrection) change come. Thou shalt call and I will Answer--thee (awakening from the sleep of death), for thou wilt have desire unto the work of thy hands;" "There shall be a resurrection of the dead, both of the just and of the unjust." (Job 14:14-15; Acts 24:15)

They are dead, they are not alive as spirit nor in any other sense. They will be dead until God's time for the resurrection of the dead. Resurrection of the living would be unnecessary, and if death brought to man a change to a higher plane of existence as a spirit being, then the resurrection of the dead would not be set before humanity as a blessed hope, for rather it would be a punishment, even to the holy.

### **WHENCE CAME THE ERROR**

It seems probable that this serious error, which has had so much to do with the world's theological confusion, came about through the misunderstanding of the Bible teachings respecting the Church the application of things said concerning the Church to *the world, to whom they did not apply*. Bible students are coming

more and more to see, in the light which one passage of Scripture throws upon another, that the Church is a distinctive class, separate from the angels and the world of mankind in general.

The Divine plan revealed in the Scriptures sets forth one salvation for the Church on the spirit plane. It reveals to us two classes who will be blessed on that spirit plane. It shows us that one of these classes was typified in the priesthood of natural Israel and that the other class was typified in the Levites who assisted the priests as servants. The remainder of the tribes of Israel represented, typically, the entire world of mankind who will ultimately be saved, not to a heavenly state or condition, but as men to a restored earthly condition.

It will be remembered that the Priests and Levites had no inheritance in the land, thus typically showing that they represented that portion of humanity which, by God's grace, will obtain a heavenly inheritance and experience a change from human to spirit nature.

As the Levites and Priests represented the first-born of Israel saved at the Passover, so those who will attain a resurrection to the spirit plane are Scripturally designated "the church of the first-born," and again, "the first-fruits unto God of his creatures." The elect of this Gospel Age are not, therefore, all who are to be saved, but merely all who are to be saved to the spirit plane. With the completion of the elect Church and her glorification with our Lord in his resurrection, the "first resurrection," (Phil. 3:10; Rev. 20:6) the Kingdom will be established for which we pray.

### **BEGOTTEN TO A NEW NATURE**

Very long ago the distinction between these two salvations was lost sight of the heavenly calling for the Church and the Restitution for the World. (Heb. 3:1; Acts 3:19-21) The *Old* Testament refers exclusively to the *earthly* and the fact that the *New* Testament tells almost exclusively of the *heavenly* and its promises was overlooked. Thenceforth no difference was recognized between the consecrated Church and mankind in general, and the words of the Apostle, addressed to the *Church* class only, were applied to *all*.

For instance, in first Corinthians, the 15th. chapter, St. Paul discusses the general fact of death reigning through Adam and of the provision, through Christ, of a resurrection of the dead. Then he proceeds to speak specially of the Church class, saying, "this is *the* resurrection of *the* dead." *The* (emphatic) resurrection signifies the special or First-resurrection class, and *the* dead similarly marks the special class of dead ones the saintly dead, the Church of Christ, begotten of the holy Spirit to a new nature, the heavenly nature.

Not noticing this, commentators and people in general have applied these words to humanity in general and understand them to teach that all that are sown in corruption will be raised in incorruption; that all who die in weakness will be raised in power; that all who die animal bodies will be raised spiritual bodies. But the Apostle is endeavoring to impress a very different lesson, namely, that the Church is a special class and will have a special

3H459

resurrection to *spirit* conditions which the world will never know anything about, experimentally.

The Bible shows this had we but noticed it: The Apostle says, "God giveth to every seed its own body;" that is to say, if we sow wheat we expect to reap wheat; if we sow oats we expect oats. The Apostle's argument is that none need expect to be of the wheat class, the *spirit* class, unless they are of that class when sown in death. In other words, he would have them understand that a natural man, an *animal* man, in the resurrection will be an *animal* man, but those who accept the Divine offer of this Gospel Age, to become new creatures in Christ Jesus, *begotten* by the holy Spirit these will not come forth in the resurrection human beings, but, being in full harmony with the begetting of the spirit which they have received, will in the resurrection be born of the spirit.

### THE HIDDEN MYSTERY REVEALED

Up to the time of Christ no promise of a change of nature from human to spirit had been received by any member of our race. The Lord Jesus himself became the Captain and Forerunner of "the Church, which is His Body," and which, during this Gospel Age, has been walking in his steps of self-sacrifice. The special privilege of this Gospel Age is the *sacrifice* of the earthly nature in order to the attainment of the heavenly nature.

This was an incomprehensible matter to those to whom it was preached at first. No Jew had ever thought of anything higher than the human plane and divine service on the human plane. But the message of the Gospel was a call or invitation to the heavenly nature and heavenly service as the Bride of Christ and his Joint-heir in glory. Of this call St. Paul says that it is a "mystery that was hidden from past ages and dispensations, but that it is *now* revealed unto the *saints*." (Col. 1:26) It was not proper that any but the saints should fully appreciate and comprehend this: "To you it is given to know the things of the Kingdom, but to outsiders these things are spoken in parables and dark sayings that they might *not* understand." (Mark 4:11-12)

This Mystery was, therefore, never understood by many because the saints were never many, and later, when sainthood was at a



discount and when nominal Christians became numerous and influential and made the creeds, it was but natural that the Mystery should become more or less befogged. But instead of going back to preach human restitution to the human plane in a world-wide Eden, the *misinformed theologians* hung their own hopes and the hopes of the world upon the heavenly assurances just where they did *not* belong.

Thus it was that, despite our five senses and every plain statement of the Bible, it has become the prevalent belief that humanity is of spirit nature and not earthly, human; that dying is but getting him either to Heaven, Purgatory or Hell. With this confusion the danger all along theological lines has become great, so that practically every doctrine of the Church is more or less confused thereby. *This is the secret, this is the reason why the Bible is misunderstood* and being cast aside with the creeds of the Dark Ages as no longer worthy of consideration, while the bulk of Churchianity rushes madly toward the ditch of “Higher Criticism, Evolution, Agnosticism” with little faith in a personal God and no definite hope.

### SEEK YE THE OLD PATHS

It is time, my dear hearers, that we seek the old paths, the Bible paths and that we seek them intelligently and reverently and honestly. There has been much searching of the Bible to find proofs of what we believe and to entrench ourselves in errors handed to us from the past by well-meaning but deceived forefathers. It is time for us to be honest and to search that we may know God’s message to us through his inspired prophets and his Son and the Apostles.

It will not do to say that doctrines are unnecessary. The Bible puts faith, proper faith, at the very foundation of Christian character. “We believe and therefore speak.”

Let us do this, let us not be content until we know exactly what the Bible teaches concerning “What is man” and respecting the hope, man’s restitution, and respecting the high calling, the heavenly calling of the Church. When we begin to see these matters clearly the entire Bible shines as never before, our faith becomes strong as never before. And then, if we are honest, our love for God and our zeal for his service must also increase proportionately.

*Hope of our hearts! O Lord, appear,  
Thou glorious Star of Day!  
Shine forth and chase the dreary night,  
With all our fears, away.*

National Labor Tribune, January 29, 1911

## **PRINCE LUCIFER OF OLD NOW PRINCE OF DEMONS**

Pastor Russell Finds Much In The Bible On Satan's Past, Present And Future

Washington, D. C., Jan. 29 Pastor Russell addressed large audiences twice today in Convention Hall and also in Masonic Temple. He had close attention from a very intelligent congregation. We report his address on Satan, the rebel angel!

Doubtless many of the audience were surprised when told that Satan is not in some far-off place stoking fires and torturing human or other victims, but that he is present amongst men, an invisible angel of evil, ably supported in his work as an adversary of God by legions of other fallen angels, of whom he is a master—"Prince of demons," either because of belonging to a higher rank or grade than the ordinary angel. It was a surprise to many to learn that Satan, so far from being ill favored is beautiful, according to the Scriptures, and that he is supervising the work directly and through the fallen angels, his servants, to mislead and to deceive humanity putting light for darkness and darkness for light, error for truth, etc.

3H460

Pastor Russell's text was taken from Rom. 16:20, "*The God of peace shall bruise Satan under your feet shortly.*" He said:

The time was not long ago when intelligent people made light of everything in the Scriptures respecting invisible spirit beings, good and bad the messengers of God and the messengers of Satan. This, however, can no longer be done. Under the increasing light of the New Dispensation man himself today can do things which but a short time ago would have been considered impossible. Can we not speak with our friends over hundreds of miles with a telephone and recognize each other's voices? Yet there is no pipe, no tube to convey the sounds and nothing, seemingly, carries it over the wire. We speak into a hole in the wall and our friends hundreds of miles away hear audibly. Still more marvelous is wireless telegraphy and wireless telephony. If man can accomplish these things what cannot the Almighty accomplish? Who can deny the possibility of invisible presence of spirit beings and yet admit the possibility of wireless telegraphy? We are safe, dear friends, in guiding our judgments directly by the Word of God and reasoning inside and not outside of its boundaries.

The Bible, and it alone, explains certain phenomena and all of the Bible explanations, although written, some of them centuries apart, are in most perfect accord. Thus in Genesis the Bible tells

us respecting Satan's deflection, and the book of Revelation, written more than three thousand years later, tells us of his binding for a thousand years, of Messiah's reign and Satan's ultimate destruction. Isaiah and Ezekiel tell us of his being at one time in full harmony with God and that then he was the "covering cherub," glorious, grand, beautiful, and that his name was Lucifer, which signifies the Morning Star.

All of the angelic heavenly hosts are termed stars, bright ones, but Lucifer, being of a higher order, was styled the Morning Star, the brightest Star. It was at that time, while in Divine favor that Satan permitted the lodgment in his mind of a disloyal thought respecting his Creator. He thought of how, indirectly, by being in higher responsibility, he could work some wonders and do some things better than the Almighty. He craved the opportunity to make a demonstration of what he could do. But the Scriptures declare that first of all he said this merely in his heart and uttered it not. "He said in his heart, I will ascend into heaven, I will exalt my throne above the stars of God (still farther above his angelic associates) I will be as the Most High" a ruler.

### **THE OPPORTUNE TIME CAME**

Never had there been sin in heaven. Satan was the first of all its inhabitants to cherish, to entertain a rebellious thought and to bring it to a consummation. He held the thought in abeyance until the opportunity afforded, and God himself afforded the opportunity, with full knowledge of the consequences, and with the desire that this test of the entire heavenly host, and of a human race as well, should be effected because God seeketh not the worship of constraint, but "seeketh such for worshippers as worship him in spirit and in truth," voluntarily, joyfully.

It was when Satan beheld our first parents, in the image and likeness of God, yet not spirit but flesh, earthly, that he perceived the opportunity of gaining the coveted power for an empire, separate from that of Jehovah. In the first pair the Adversary beheld a new thing, a creature of god like qualities and possessed of the power to propagate his own species. Satan realized that the conquest of this pair and the bringing of them into subjection to himself would signify the capture of a world full of people eventually that the enslavement of the parents would signify the enslavement eventually of the race.

### **SATAN'S METHODS WERE SUCCESSFUL**

We cannot deny that Satan's plans were logical and that he has carried them out with great success so that the Scriptures declare him "the Prince of this world" (John 14:30); and again, "the god of this world." (2 Cor. 4:4) Nevertheless, his victory was not so great a one as he doubtless expected it to be. No doubt he expected that he was capturing an immortal race. Quite probably he believed the falsehood he told mother Eve, when he contradicted the Word of God that sin, that disobedience in

eating the forbidden fruit, would bring upon them the penalty of death, “dying thou shalt die.”

Satan’s charge was that God had misrepresented the facts for the purpose of holding his creatures in mental slavery to himself; that he did not wish them to be wise, therefore he forbade the eating of this particular kind of fruit and declared the penalty of death for the transgression of his law. “I, Satan, assure you that you need not be afraid of the fruit; I assure you that it will do you good, and that you will not surely die from the eating of it.” Alas! Mother Eve believed the Adversary and disbelieved her God, and then enticed her husband, still thinking, no doubt, that she would not die and that the serpent had told her the truth and that God had been the deceiver. St. Paul tells us that father Adam knew better and ate the fruit, knowing that it would cause his death, willing thus to disobey in order to maintain the fellowship of his wife, whose life, he realized, was already forfeited.

When the Divine sentence began to go into execution; when our first parents were driven out of Eden to battle with the thorns and thistles until they should return to the dust, no doubt Satan was disappointed. He had rather be the prince of a noble, living family of angels or of humans than the emperor of a weak and dying race. However, from that day to the present time he has been fighting upon the same line; he has been contending with mankind that the Word of God is false when it declares that “the wages of sin is death,” and that “the soul that sinneth it shall die.” From that day to this he has been using this falsehood to the injury of our race, and surely he has succeeded wonderfully.

Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsense that a dead man is more alive than before he died. People of good, sound reasoning faculties on ordinary subjects seem to “be hoodooed” by this falsehood of Satan, “ye shall not *surely die*.” So true is this, that it seems not inconsistent to them to say, that a man hit over the head with a stick and knocked senseless, knows nothing, but a man, hit over the head harder and killed, knows everything.

3H461

## THE FALLEN ANGELS

It was sometime after the fall of Satan and the fall of man that the Lord permitted the great test to come upon the angels of heaven, under which test a host of them fell into sin, disobedience, etc., and since then are known in the Scriptures as the fallen angels and as devils more properly demons. Two weeks from today, D. V., we will consider *their* temptation and sin and penalty and whether or not there be any hope. Suffice it

to say now that these fallen angels, demons, are under Satan as their great Prince and that they have been his active agents in long centuries of deceiving mankind and opposing the Divine Program.

It would have been as easy as not for God to have blotted out of existence entirely both Satan and the fallen angels, and man also, and to have completed another creation, angelic and human. But such was not the Divine Program. God's ways are not as man's ways, but higher as the heavens are higher than the earth. Isa. 55:9

### **SATAN THE GREAT MURDERER**

No less an authority than our great Lord and Redeemer tells us that Satan was a murderer and a liar. He declares that he was a murderer from the beginning and abode not in the truth; when he speaketh a lie he speaketh of his own, for he is the father of lies. (John 8:44) It is well that we keep this Divine testimony in our minds. It is well that we note just what the first great lie was, namely, Satan's misrepresentation, saying, "Ye shall not surely die." It is important that we notice this, because so thoroughly has Satan accomplished his deceptive work that practically everybody, heathen and civilized, accepts Satan's version of the matter and discredits the Almighty's.

Let us note also that Satan is a murderer; that he murdered Father Adam and Mother Eve, and that his lie is still murdering our race under the just laws of heredity. The error of believing Satan instead of God has gotten many into the confused situation of disclaiming that God proposed that man should live forever on earth in a Paradise, and, as his family would increase and continue in harmony with his divine regulations, the boundaries of his Paradise would be enlarged and be a Paradise filled with the knowledge of God, and the home of a perfect humanity, in accord with God, privileged to maintain everlasting life here. But, says this theory, by Satan's lie and our first parents' fall, we die, and by dying become *more* alive, and some of us go to heaven and the mass to some eternal, fiery hell, of which we have no knowledge and for which there is no Scripture proof.

But let God be true and let us see how and wherein Satan lied when he contradicted our Maker, and let us see also how our race was not sent to heaven or to a hell of torment, but was murdered, killed, put to death—"The wages of sin is death." Rom. 6:23

### **THE GIFT OF GOD IS ETERNAL LIFE**

**(Romans 6:23)**

God, while permitting Satan and sin and depravity and death to take their course, has not been idle. He has had, and still has, a great plan for human salvation a plan for recovering man from sin and from death and from all of his fallen conditions, a plan of

restitution to human uplift, a plan by which the Seed of the woman shall yet, figuratively, crush the Serpent's head, or undo Satan's great original misdeed recover man from his murdered condition and from his fallen estate to all that he had at first, plus the knowledge and experiences of the present life and plus the experience, incidental to his uplift, during the reign of Messiah, for which we pray, "Thy kingdom come."

The Scriptures clearly show us that all of this recovery is to be accomplished through the merit of Jesus' sacrifice—"the just for the unjust." That the work has not yet begun is evident. We are still living under the law of sin and death. The Messianic Kingdom must come in power and great glory and be established, the Scriptures tell us, in a great time of trouble. Then the earth will be made to blossom as the rose, and the wilderness and the solitary places will be made glad, and all mankind will receive Divine blessing and opportunity to return to Divine favor and eternal life as human beings. And the willfully disobedient and negligent of those opportunities will die the Second Death, from which there will be no recovery, no resurrection, no hope.

## **THE SAINTS SHALL JUDGE THE WORLD**

**(1 Corinthians 6:2)**

These great blessings of restitution, for which Israel and the whole world are waiting, cannot be brought about until first the special salvation of a special class, the salvation of the very elect not to human nature, but to a heavenly nature, as the Bride of Christ shall be accomplished. The selecting of these has progressed for nearly nineteen centuries and, apparently, is about complete. The Divine blessing and work then to be inaugurated will be restitution to earthly nature and perfection—"to the Jew first."

## **SATAN SERVES THE SAINTS**

During all these centuries, while Satan has been the Prince or ruler amongst the children of this world, and while he has blinded them with his sophistries and falsehoods, he has also done another work for the saintly few now being called to the heavenly places. For these he has, so to speak, turned a polishing grindstone to prepare them for the riches of the heavenly glory as new creatures, as heirs of God and joint-heirs with Jesus Christ their Lord. Quite unwittingly, we may be sure, he has served the Creator's purposes and helped to prepare, through trials, this class for the glorious things which God has in reservation for those that love him.

In Divine dealings, God's wisdom, foreseeing the end, is able to use the wrath of men and of the fallen angels and of Satan to praise him and to work out blessings to his elect Church, and the remainder, which does not thus work, he can and does restrain.

Hence the Divine promise that “all things shall work together for good to those that love God, to the called ones according to his purpose.”

### **SATAN AS AN ANGEL OF LIGHT**

St. Paul declares of Satan, “We are not ignorant of his devices” and he tells us that Satan and his servants transform themselves into servants of righteousness, etc. We see this principle in operation as we read Church history.

3H462

Satan, all through this Age, has sought to pervert Christian hopes and distort Christian doctrines by presenting counterfeits of Bible truths. Thus, for instance, the Scriptures tell us that eventually the Church, “a little flock,” will be associated with Messiah in his Kingdom of glory to reign a thousand years. It was Satan’s method to counterfeit this hope, to suggest to men the establishment of an earthly Kingdom with an earthly little flock, an earthly glory, an earthly reign. This was set forth as the fulfillment of the second Psalm.

And when later on some of Satan’s dupes began to get free from some of his snares, he became their leader in an opposite direction, called them reformers and led them to claim that all the civilized kingdoms of the earth are the kingdoms of Christ. This is the status of affairs today. The world in general believes that Christ’s Kingdom has come, even though they are still praying, “Thy Kingdom come, thy will be done on earth as it is in heaven.” Satan has led them away from careful attention to making their own calling and election sure by Christian character development, into the various reform movements of the world, whose trial time has not yet come. Thus Christians of all denominations have been bewildered, confused by the artful wiles of our enemy.

Now, however, as the morning of the New Dispensation dawns, our eyes of understanding are opening. We perceive that our Adversary has but a short time until he must be bound for a thousand years; that the Messianic Kingdom must prevail that all the families of the earth may be blessed through the Seed of Abraham. Finally, at the close of that reign of righteousness, the Scriptures declare that Satan shall be destroyed.

The Church is the Body of Christ, of Messiah. Hence the Apostle’s words of our text apply to the church in glory—“ the God of peace shall bruise Satan under your feet shortly.”



National Labor Tribune, February 2, 1911

## **PASTOR RUSSELL REFUTES CHARGES**

Brooklyn, N. Y., February 2  
Editor National Labor Tribune:

I crave a few inches of your space in correction of a news item widely circulated from Washington, D. C., January 29, stating that a Street Evangelist charges me with “exciting the people” by preaching that “Christ will come in A. D. 1915, and accomplish the destruction of the world.”

This “Street Preacher” got himself mixed up with my theology. It is true that he sent me a kind invitation to share twenty minutes of my time in explaining to the audience how he misunderstood my presentations before he had heard them. It is true that he has requested a public debate with me at the next Baptist Convention in June or at the Christian Endeavor Convention in July. but I did not believe that the gentleman was authorized to speak for either of the Conventions; consequently I gave him no heed. As I was announcing the closing hymn the gentleman attempted an interruption.

But it appears that after my meeting was dismissed, the interrupter, who calls himself an evangelist, undertook to explain to a bevy of reporters Pastor Russell’s “errors” (as published in your Journal.) He declares that all over the country I was preaching the second coming of Christ in 1915 and scaring people, as Wm. Miller did years ago. I do not blame the reporters, for how could they know how foolishly the man was talking?

I wish to deny, as positively as language will permit, that I said a single thing concerning the year 1915 last Sunday. Nor have I ever preached such things; nor do I believe them now. So far from teaching that Christ will come and the world be burned up in 1915, as Wm. Miller taught of an earlier date, my teaching is that the world will never be burned up, but as the Bible declares, “The earth abideth forever.” Ecc. 1:4

If “Evangelist” represents any Protestant or Catholic bodies, as he intimates, his creed surely recites the burning up of the world at the Second Advent of Christ. Many ministers in all denominations teach that Christ may come at any moment, and that the moment of His coming will be the end of the world! A few saintly ones, they say, will be saved; but all the remainder will be overwhelmed by fire that will fall upon them from heaven. It is one of their stock arguments intended to excite the people. I wonder if “Evangelist” has not so preached?



It is because my interpretations of the Scriptures are so very different on this particular point that many Christian people are being awakened to a fresh study of the Bible. I am in communication with Bible classes all over the world. Many persons are being reclaimed from infidelity by the Message which has nothing of excitement in it, but which shows the Bible in its true light, as the most common-sense book in the world.

### **NO JEWISH STATE BEFORE**

What I have said respecting 1915 is that, in my understanding, there ends the treading down of the Jews by the Gentiles a period of 2520 years from the time the crown was taken from Judah's last King of the house of David Zedekiah, B. C. 606. Israel's restoration to Palestine as a nation will, Biblically, mark the beginning of the Messianic reign of righteousness, which will last a thousand years. Luke 21:24

Mr. Editor, "Evangelist," either intentionally or unintentionally, most thoroughly misrepresented the views I teach from the Scriptures that Messiah, as the King of

3H463

Glory, is not a man and will not be visible to men that his Empire will be spiritual, and powerful.

Those Scriptures which alarm "Evangelist" and others, as representing the burning up of the world, I understand to refer to a great time of trouble with which this Age will terminate, and the New Era be inaugurated. Those who read my sermons and books could not be deceived by "Evangelist." Yet thousands of other people may have been. So I thank you for this opportunity for explanation.

*Respectfully,  
C. T. Russell*

### **National Labor Tribune, February 5, 1911**

## **GOD LOVES YOU**

Brooklyn, N. Y., February 5 Brooklyn Academy of Music was crowded today to hear Pastor Russell on God's mindfulness of man from the text, "*What is Man, that thou art mindful of Him?*" (Psa. 8:4) The large audience listened with intense interest, so that a pin drop could have been heard. The speaker said:

For two weeks our City has been in the throes of a "Revival of Religion." Hundreds of ministers have placed themselves and their congregations under the leadership of Dr. Chapman and Mr. Alexander, the famous singer, for the purpose of reviving religion; for the purpose of rescuing human souls from eternal torment, as the proposition is generally understood. Business

men have subscribed large sums of money for this noble work of rescue, reasoning that if thousands of dollars are spent in fire-fighting apparatus for the protection of human life for a few years, the services of Messrs. Chapman and Alexander will be cheap if they carry away twenty-five thousand dollars for a month's work, provided the results show a goodly number rescued from eternal torment.

We sympathize with some of these large-hearted and open-handed business men who give their money for so laudable an object. Yet we cannot think that many, nay not even a majority, of those who contributed this sum have done so conscientiously. We cannot think that one-half of them believe in the teaching of eternal torture, nor can we think that more than one-tenth of them believe that a practical conversion is signified by a response to an invitation which implies a preference for heavenly bliss rather than for eternal anguish. However, it is for those who pay the money to exercise their own consciences in this matter, and it is none of our business what they decide.

We sympathize also with the hundreds of Pastors of this city who have joined in this movement, which they hope will increase their congregations and church revenues, but these Pastors know in reality that the Bible does not teach eternal torment, and they have discarded the Bible anyway in favor of Higher Critical-Infidelity. Theirs is an unhappy and stultified position.

We sympathize still more with the poor people whose education along spiritual lines is almost wholly neglected, and who live in constant fear of the God who loves them and in dreadful misunderstanding of the Bible, which he has given them. Between the imperfections of the translation and the coloring of prejudice and the twist of misunderstanding of some parables and symbols they are helpless in the presence of educated men who inferentially teach what they do not themselves believe. Alas! poor, "common people!" that you should be betrayed by those in whom you repose confidence and whom you unwittingly pay for keeping you in the dark by taking from you the key of knowledge. "My people perish for lack of knowledge." Hosea 4:6

### **SYMPATHIZES STILL MORE WITH GOD**

But still more we sympathize with God, whose name is dishonored, whose Justice, Mercy, Wisdom, Love and Power are traduced, nay, vilified. We say to ourself, How wonderful the patience of God, which for centuries has endured blasphemous misrepresentations of his good character and Divine Plan of the Ages! Well does he tell us that as the heavens are higher than the earth, so his plans and methods in respect to our salvation are higher than ours not lower. Well does he tell us that human fear toward him is taught by the precepts of men, not according to his

Word. (Isa. 29:13) We can see reasons why the Lord has kept silence toward the heathen, but we are perplexed that judgments have so long delayed to come upon those who, knowing better, still slander the great and holy name and misrepresent the Divine purposes.

What would a chief shepherd do to an under-shepherd found misleading the sheep, guiding them into poisonous pastures? We believe that he would take the sheep from him, even though he allowed him still to shepherd the goats. And it is quite our thought that such a judgment impends over Christendom and that all shepherds, false to their trust, will be dismissed ignominiously, and that very soon!

Is it urged that we should do evil in order to obtain good results, that we should misrepresent the Divine character in order to get people to join the Church? Is it urged that some may, as a result of this evangelistic movement, lead a more orderly and decent life hereafter as citizens, and that we should be willing to join in traducing our Creator, in order to obtain this result? We answer, No, a thousand times, No! In our judgment the perversions of the Truth, the dishonoring of our Maker, the instilling of misconception into the minds of the people, is an awful cost to pay, even if the results should be a hundred times as great as promised. Well did Jesus say, Ye compass sea and land to make a proselyte and when he is made he is two-fold more a child of destruction than he was before. (Matt. 23:15) The conversions achieved by misrepresentations of God instill a poison into the heart difficult to eradicate, impervious to the Truth.

It grieves me to be obliged conscientiously thus to characterize a movement which has, at least, an outward appearance of godliness. It will attract to me the venom of those whose hypocrisies I criticize. It is not the money that

3H464

they will collect that grieves me, for those who give it honestly, thinking thus to serve the Lord, will surely be blessed by him. It is the hypocrisy of the thing, the misrepresentation of their own belief and unbelief and the slander against the holy name of the Creator and the further bamboozling and throwing of dust into the eyes of the common people this awakens, and should awaken, righteous indignation. And the more others do not speak, the more I must speak in denunciation and in warning to the people to search the Scriptures and become undeceived.

### **HEARKEN NOW TO OUR TEXT**

The teachings of all of the creeds of the "Dark Ages" which have come down to us, although they contain many good things, are so befogged with misrepresentations of God as to be a stench to our nostrils and a menace to our spiritual health. They picture to us a God either reckless and careless of the future interests of his

human creatures, or else as powerless to aid any but the few. They picture to us millions going down to torture during the four thousand years before Jesus came into the world to seek and to save that which was lost. They picture to us that since his coming only a handful, comparatively, of the human family have become his disciples, footstep followers, “Meet for the inheritance of the saints in light.” All the others, according to our Protestant creeds, Calvinistic and Arminian, have gone down to eternal torture. From this standpoint it is that Dr. Chapman and Mr. Alexander are the heroes of the hour, saving a few more whom God would have otherwise neglected, or, as some might say, saving them in spite of Divine foreordination to the contrary.

But what say the Scriptures? Does the Bible substantiate such theories?

Nay, nay! In harmony with our text, the entire Bible reveals to us a God as infinite in his Wisdom and Power as in his Justice and Love. Our text tells us that he is mindful of his creatures humanity. He was mindful in the very beginning when he created man and foreknew his fall. Away back there he foretold that “the seed of the woman should ultimately bruise the Serpent’s head.” Away back there he indicated his Divine purpose, in due time, to redeem man from destruction (not from eternal torment, for none were sentenced to torment). The skins which covered the nakedness of our first parents cost the lives of animals, and thus God typically prophesied “better sacrifices” for the perfect covering of man’s sin and shame. In God’s dealings with the nation of Israel, he gave numerous types foreshadowing the later blessings, following “the better sacrifices” of the antitypical Atonement Day blessing all the families of the earth.

God was mindful of man’s interests all that time (for over forty-two centuries), even though, during that long period, nothing was actually accomplished. The salvation was purposed, was planned, was assured, but must be waited for until God’s due time.

### **RECONCILIATION BY “BETTER SACRIFICES”**

When Jesus appeared the world was still in sin even the one little nation of Israel was still under Divine condemnation because of sin because their typical sacrifices were insufficient and merely foreshadows of “the better sacrifices” which God was *mindful* later to bring to pass.

Those “better sacrifices” are not yet completed, though nearly so, we believe. They consist of “the Man Christ Jesus who gave himself a Ransom for all” and also of the faithful few whom he has accepted as his disciples and who are walking in his steps, “presenting their bodies living sacrifices, holy and acceptable to God,” through their Redeemer. Rom. 12:1

God is still mindful of humanity. He has not forgotten his responsibilities as a Creator. The theory that God shirks his responsibility and allows the ninety thousand who die daily to drop into eternal torment because of carelessness or indifference on our part is not true is not Scriptural.

God affirms his own responsibility for every feature of his Plan. He declares, "My Word that is gone forth out of my mouth shall not return unto me void; it shall prosper in the thing whereto I sent it." (Isa. 55:11) Hence we should understand that God sent no message to convert the world during the first forty-one hundred and fifty years after Adam's creation, because he did not will the world to be converted. He had no message for the world. His time had not come. St. Paul refers to this, saying, "The times of that ignorance God winked at: (took no notice of). But now, since the death of Jesus, the Just for the unjust, and the opening up of possibilities for a future life through a resurrection, God commands all men everywhere to repent. And all who become disciples of Jesus are privileged to be ambassadors for God, to convey to all who have the hearing ear a message of God's mercy to bind up the broken-hearted, to declare the acceptable year and the opening of the prison doors.

But the work in the present time is restricted. Not all could possibly be blessed now and the elect must have an ear to hear and must be "drawn of the Father" and must walk in the Master's footsteps and thus become copies of God's dear Son. This is the only work thus far, and it is not to the world, but to the few who have the hearing ear and who leave the world to become followers of Jesus.

### **THE HIGH CALLING IN CHRIST**

The Bible declares that now God is sending forth a "high calling in Christ." Those called during this Gospel Age are called to walk in Jesus' footsteps as saints, "presenting their bodies living sacrifices," suffering with their Master and for his cause. The promise to all these is that, if faithful, they shall share with the great Redeemer his Messianic Throne which is yet to bless the world. To this Bride-class the Redeemer will be the Bridegroom, Lord and Head. Sharing his sufferings they shall share his exaltation to the divine nature and its glory, honor and immortality. And these shall participate in the glorious Messianic work soon to begin.

### **"LET GOD BE TRUE" OTHERS LIARS**

If evangelists and others would preach this "narrow way" of the Gospel of Christ, how we would rejoice with them, and how soon would the true knowledge of God's love spread over the world and appeal to the hearts of all! How gladly we would have them join us in this message and in the further message that God's Plan in the next Age will reach Adam and all of his posterity—"every man," just and

3H465

unjust living and dead! They should be told of the “Times of Restitution” that are nearing. They should be advised that if they neglected the “high calling,” the “election” now in progress, they will, nevertheless, have responsibility and be liable for stripes or punishments, in proportion as they know right from wrong and willfully do the wrong. What we are objecting to is that poor humanity should be frightened and our gracious God be dishonored by the fallacies of the “dark ages.”

What we plead for is that the educated ministers and laymen should cease to do evil, cease to misrepresent and traduce our gracious Creator. We warn them that he will not hold guiltless those who take his name in vain will not hold guiltless those who atrociously malign his name.

### **THE GREAT REVIVAL COMING**

As for methods for the calling of the “elect” in this Age, we urge that neither we nor others are wise enough to improve upon the methods and practices of Jesus and the Apostles. We urge that any deviation from their Gospel of “good tidings of great joy for all people” must be injurious. We urge that we of today should preach as St. Peter did at Pentecost, not only of the “high calling” of the Church, but also of the world’s blessing—“Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-23

We urge that such a general presentation of Divine Justice would appeal to all true hearts and heads in the present time much better than any “expediency” preaching and prepare all mankind the better for the future as well as for the present life.

The great revival of religion will come to the world immediately following the great time of trouble with which this Gospel Age is shortly to end. Then, under the blessing of Messiah’s Empire, all the ignorance and superstition and misrepresentation of God and of his Plan will flee away before the presence of the Sun of Righteousness, which will illuminate the world.

Then will come God’s time for blessing the world. His Kingdom, established in the world with power and great glory, will rule it with a rod of iron, compelling prompt obedience to the Divine Law, both in letter and in spirit. The obedient will be helped upward and will progress step by step to perfection, while the rebellious, after proper testing and provings, “will be destroyed from amongst the people” in the “Second Death.”

Why should we not tell the people plainly, that there is a special salvation now in progress and that a common or general one will follow for the non-elect? Why not explain to them the great reward of the present time joint-heirship with Messiah in the Kingdom for which we pray, “Thy Kingdom come; thy will be done on earth as in heaven?” Why not explain to the world that

restitution is the portion of all who do not choose to sacrifice; but that, according to their present course, upward or downward, will be their standing, future more or less disapproved and requiring more or less of chastisements or stripes, difficulties, for their extrication, for their uplifting?

Much better could we understand the giving of money to tell mankind the Truth and to glorify the name of our God and our Redeemer. But we are totally at a loss to comprehend the attitude of those who give time and money for a little outward show and the grievous inward injury to the many through a misrepresentation of their Creator and his Word!

To the out-of-Church millions whom I address through the newspapers weekly I suggest that the power of the Truth is love, and that faithfulness to our Lord and to his Message in the Bible are the two greatest privileges that could possibly come to any of us, and that we should each and all unite hearts and voices in "showing forth the praises of him who has called us out of darkness into his marvellous light." Thus we may be of help to other wanderers seeking "the Way, the Truth and the Life." "The Love of God constraineth us." 2 Cor. 5:14

[The National Labor Tribune, February 12, 1911](#)

## **THOUSANDS OF DEMONS INFEST EARTH'S ATMOSPHERE**

*"Giving heed to seducing spirits, and doctrines of demons" (1 Tim. 4:1) "spirits in high positions" (Eph. 6:12) "The heathen sacrifice to devils and not to God" (1 Cor. 10:20)*

The Bible's teaching that the earth's atmosphere is infested with evil spirits is now very generally disbelieved. As a result of the disbelief thousands of well-meaning people are being the more easily entrapped by these evil spirits. The blight is both physical and moral. The usual method of procedure is to arouse curiosity. While the quest for knowledge proceeds, an influence much like that of hypnotism affects the investigator, impelling him forward to further investigation. Sometimes the curiosity is attracted through the outer senses, at spiritualistic seances, with ouija boards, etc. At other times it is by spirit rappings. Again, it may be by whisperings in the ear, inaudible to others. At other times the messages come through trance mediums.

In every instance these communications purport to come from dead human beings. This of itself gives to the communication a special charm to many. They feel honored in being sought out by the dead and in being able to communicate with them. They are curious for information respecting the hereafter. They forget that they have been taught from infancy that the holy dead are far off in heaven, and that the unholy dead are far off in torment.



## **THEY TEACH FALSE DOCTRINES**

How fully this is forgotten is shown by a letter which we received on the first day of this month from a Catholic lady. In it she tells how she first obtained clairvoyant powers the gift of hearing what others could not hear. This, in turn, permitted her to communicate with the evil spirits, the

3H466

fallen angels. These, representing themselves to her as inmates of purgatory, came to her for help. They solicited her prayers and were progressing to get her more and more under their control. Just in time she was rescued through reading our writings on the subject. Since then she has exercised her will and her prayers against having any fellowship whatever with these fallen angels. Gradually she is becoming more and more enlightened in the Truth of God's Word.

Not infrequently do these spirits personate the Heavenly Father and Christ, urge more prayer, accuse of sin, recommend the reading of the Scriptures, etc. This appears to be with a view to gaining the confidence, the relaxing of the will. Later on dishonorable suggestions are made. The Bible is scorned, prayer is laughed at. If, then, the subject takes fright and seeks to break the hypnotic chain, the evil spirits laugh at him, swear at him, and sometimes tell him that they will shortly have him fully in their power to roast him forever. If he attempts to pray, they intrude and interrupt and tell him that God would not hear him now, that he has gone too far, etc.

With some the matter goes so far that the human will is broken down completely and the spirits obsess them and use their bodies foolishly sometimes viciously, sometimes insanely, until, finally, they are pronounced dangerous and committed to asylums. We do not claim that all the insane are obsessed of evil spirits, but so far as we can judge, nearly one-half of the inmates in asylums are obsessed by demons, who live in them while they are mastering their wills.

## **PREPARED FOR THESE DELUSIONS**

God, through His Word, has forewarned His people against these delusions. In permitting many, nevertheless, to fall into these traps, He is merely teaching a great lesson; the terrible results of disobedience, of neglect of God's Word, are not eternal. The Divine arrangement is that ultimately the entire human family shall be released from the bonds of sin and death, ignorance and superstition, and all have full opportunity for coming into full harmony with God. The present lesson will illustrate the necessity for searching the Scriptures and obeying God's voice therein.



## **SEDUCING SPIRITS DOCTRINES OF DEVILS**

St. Paul, in describing our day, declares one of its prominent signs to be that many will now give heed to these seducing spirits, whose teachings and practices lead away from God. St. Paul intimates also that by these misleading spirits many will come to hold doctrines of demons, or devilish doctrines. It is a sad commentary upon our wonderful day of enlightenment that the most enlightened people should hold the most awful doctrine respecting the hereafter.

A doctrine of demons it most surely is which tells, to the dishonor of God's name, that nine hundred and ninety-nine out of every thousand of humanity are to be eternally tortured, either because of Divine incompetence to make better arrangements for them, or because God willed and foreordained it so before creation. This doctrine of demons has enslaved many honorable people who would themselves scorn to make such a plan of the ages as they attribute to God.

Thank God, the time is not far distant when these seducing spirits will be completely bound, restrained, and deceive humanity thus no more. But the deception has so long prevailed that poor humanity is thoroughly under its control. The falsehood leading up to all this error is Satan's first lie to our parents in Eden. There, contradicting the words of God, he said, "Ye shall not surely die." Ever since, for six thousand years, he has worked along this line, and all the fallen angels with him. His message is, "Ye shall not surely die" you do not surely die; when men seem to die, they become more alive than before they died."

On account of these errors, that dead men are alive, Satan and the fallen angels, contrary to the teachings of the Bible, have instilled into the whole world, nonsensical, heathen superstitions respecting heaven, purgatory and hell. The Catholics pray for those who go to Purgatory, to help them out. Protestants do not so pray, believing that the saintly few go direct to heaven and all of the unsaintly go as directly to eternal torture.

If this great lie wherewith Satan first seduced Mother Eve and murdered our race could be fully eliminated from our minds and our creeds, it would mean a religious revolution to both Catholics and Protestants back to the Bible and away from the domination and seduction of the lying spirits, the fallen angels, who personate humanity.

## **THE FALLEN ANGELS LUSTFUL**

So far as we can learn from those who have once been spirit mediums, the trend of Spiritism is toward unchastity, impurity. And this agrees well with the Scriptural declaration relative to the sin through which these fallen angels first became reprobate.

St. Jude (6) and St. Peter (2 Pet. 2:4), tell us briefly of the fall of the angels that "they left their own habitation and kept not their

first estate.” Both Apostles mention the circumstance in connection with human lasciviousness. The story of the fall of the angels is given us briefly in Gen. 6:1-4. After man’s fall into sin God permitted the holy angels to have communication with humanity. And because human eyes cannot see spirit beings, God permitted the angels to materialize. For instance, we note the case of the angels who visited Abraham on the plains of Mamre and for whom he prepared a veal dinner. We read that, materialized, these angels were like men, and taken by Abraham to be men, while they ate and talked with him. It was subsequently that Abraham learned that they were really heavenly visitants.

So it was with all the angels before the flood. They were permitted to materialize and to appear in every sense of the word as men. The record shows that the angels became lustful. We read, “The sons of God saw the daughters of men that they were fair and took unto themselves wives of such as they chose.” The angels, with superior powers and superior knowledge to man’s, acted as the masters of men, who were practically obliged to do their bidding. The result is stated in few words. The children of this mis-alliance, we are told, were giants as compared with the ordinary members of our race. And not only were they giants physically, but also intellectually—“ They were men of renown.”  
Poor

3H467

humanity could not compete with this race. The result was that strife and contention and lustful, sinful practices abounded in all the earth until God declared that every imagination of the thoughts of man’s heart was only evil continually.

God had foreknown all this, and a canopy of waters, which then surrounded the earth, similar to Saturn’s rings now, was held in readiness to cause a flood, that sinful men and the human offspring of the angels might be destroyed. Only Noah and his family were found worthy of preservation to be the new start of humanity this side of the flood. The declaration of the Scriptures respecting Noah’s family is, “Now Noah was perfect in his generation.” He was properly generated or born so were his children. There was no strain or admixture of the angelic stock in that family. The plain information is that the remainder of humanity were so degraded by the seductions of those fallen angels that they were not fit to live. The entire race had become corrupt.

## **ANGELS RESTRAINED--CHAINS OF DARKNESS**

Of course, the fallen angels were not destroyed in the flood, for they not only had the power to materialize, but also the power to dematerialize. It was at that time, however, that all of the fallen angels were put under restraints not permitted again to materialize, the limitation lasting "until the Judgment of the great Day."

Their chains are not physical, to confine them to a certain place in Tartarus the earth's atmosphere. They may roam at will, but are chained, or restrained from materializing. The intimation of the Scriptures seems to be that, with the ending of this Gospel Age, just prior to the inauguration of the New dispensation, these evil spirits may be allowed to break their chains and manifest themselves as men, in connection with the great trouble time incidental to the change of Dispensation.

Separated from God and the holy angels, and unable to assume human bodies, the sinful angels have probably had terrible experiences during the past forty-four hundred years. True happiness is not to be expected amongst those alienated from God. Anger, malice, hatred, strife, "works of the devil," the Apostle says, are not compatible with the love, joy and peace which belong alone to a condition of holiness. Under such circumstances we cannot wonder that these fallen angels would seek association with humanity. Being under the control of Satan as a chief or prince of devils, they have followed his course and propagated his original falsehood—"Ye shall not surely die." They have conjured to men's minds the hell of the heathen, the hell and Purgatory of the Catholics, and, worst of all, our Protestant misconception of awful and unending torture for all except the saintly few.

These doctrines of demons have increased the gulf between God and humanity and have made the Bible, the Message of God's love, a book of terrors not to be loved, merely to be endured or kept as a fetish to secure possibly a cooler place in purgatory. We may safely say that all the false doctrines of Christendom, represented in all of the creeds of the "Dark Ages," are doctrines of demons. Our minds became defiled our hymn-books, our creeds, everything.

Thank God that the light of the New Dispensation is now bringing to us the beginning of blessing release from some of our darkness. The seeing of the true wage of sin that it is death and not eternal torment is one of the most important features connected with our enlightenment. When we learn that the dead are really dead and, as the bible declares, will not know anything until the resurrection, then we begin to see the beauty of God's Plan the need of Christ's death, the need of His second coming; the need of His Kingdom; the need of a resurrection; the need of an opportunity for all mankind to come to a clear knowledge of

the great Truth of redemption through the precious blood and the opportunity then, by God's grace, of attaining eternal life either during this Gospel Age, as New Creatures, spirit beings like unto the angels, or in the New Dispensation, during the more general salvation of the world to human perfection in an earthly Paradise.

### **JESUS CAST OUT DEVILS**

Our great Redeemer manifested His power by casting out demons from those who had become obsessed. And we read further that He commissioned His Apostles to heal all manner of diseases and to cast out unclean spirits. We are told that they did this and numerous instances, in illustration, are given us. One man was obsessed by a legion of these spirits. No wonder the poor fellow was crazy. But after they were cast out he was clothed and in his right mind and became a disciple (Luke 8:26-36).

St. Paul and Silas had an experience with an obsessed young woman who practiced soothsaying, fortune-telling, by the power of the evil spirit which obsessed her. As the evil spirits recognized Jesus and cried, "We know Thee, who Thou art, Jesus," so this spirit knew the Apostles and, through the young woman's lips, cried after them, "These be the servants of the Most High God, which show to us the way to obtain eternal life" (Acts 16:16-18).

Neither Jesus nor the Apostles were willing to accept demon testimony and commanded the evil spirits to come out of their victims.

### **SCIENTISTS BEING ENTRAPPED**

The Scriptures indicate that there will be a wonderful activity amongst the fallen angels in the close of this Gospel Age. The Master declared that the deceptions would be such that, if it were possible, the "very elect" would be deceived. But that will not be possible, because Divine providence stands engaged to protect the elect. The Ninety-First Psalm, which gives a picture of the closing of this Age and its sundry trials and tests, declares that God will give His messengers a charge concerning the feet members of the body of Christ in all their ways lest a foot should be dashed against a stone of stumbling (Psa. 91:12).

If our understanding of the Scriptures be correct, we need not be surprised if the fallen angels may again seemingly gain a victory over the Divine restraints and materialize in broad daylight--personating not only the dead, but also at times personating the living. Spiritists and mediums are claiming such things as already beginning and likely to be accomplished on a grand scale shortly. Should it come it will inaugurate a terrible time of trouble such as had not been since the flood. God's people, while resting confidently and at ease

3H468

under Divine supervision, should be on the alert to resist everything akin to Spiritism, Occultism, Hypnotism, and to warn their friends respecting these things.

Numerous scientific men are being entrapped by these lying spirits whose doings and powers they are investigating under the name of Psychic Phenomena.

Thank God we are nearing the time when Satan shall be bound and when every evil influence shall be restrained. Not only will there be a full cleansing from a physical obsession, but a still greater cleansing and freeing from the doctrines of demons.

[National Labor Tribune, February 19, 1911](#)

## **OLD FASHIONED REVIVAL WANTED IN WALL STREET**

### **THE WALL STREET JOURNAL'S APPEAL CONSIDERED BY PASTOR RUSSELL BISHOP CANDLER FREELY QUOTED**

Pittsburg, Pa., Feb. 19 Pastor Russell of Brooklyn Tabernacle gave two interesting discourses here to large and appreciative audiences. We report one of these from the following text: "*Righteousness exalteth a nation; but sin is a reproach to any people.*" *Prov. 14:34*. The speaker said:

Many besides myself surely were astonished to read the following extract from the Wall Street Journal, under the caption, "What America Needs:"

"What America needs more than railway extension and western irrigation, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean the country of filth, of graft, and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

This reached the eye of Bishop Candler, whose comment is so appropriate that I cannot do better than quote it here:

"This editor is right in calling us back to more earnest forms of life than all these things involved. He wants religion in the home; he calls for lives of prayer; he insists that we need the most earnest type of religion to save the country from moral wreck. And he is right. but can we get that sort of religion under the spur of the motive to which he appeals? Hardly.

“We cannot get a revival of religion by *seeking* a revival of religion. Nowhere in God’s Word are men admonished to seek religion or to seek a revival of religion. They are always urged to seek God. All the revivals of religion which have blessed the world in the history of the past have come when men have undertaken to seek God. None have ever come otherwise. We cannot deify even a revival of religion. God must be the supreme object of our love and desire.

### **MEN CALLED PREACHERS HAVE EXPLAINED THE WORD OF GOD**

“Herein is our trouble We have lost God. Men called preachers have explained away the Word of God, making it no longer a sure word of prophecy, but an antique for the critics to analyze and discuss. The moral law has been lowered. The ten commandments have been reckoned as a piece of Mosaic plagiarism applicable to the moral needs of ancient nomads in the wilderness, but have no more than a qualified bearing on the life of today. The Sermon on the Mount has been treated as ‘An iridescent dream.’

“The Lordship of Jesus Christ has been denied, while treacherous compliments have been poured out upon his name, as that of a great teacher and a noble martyr. His teachings have been defied or set aside wherever they have stood in the way of a rampant worldliness or an insurgent rationalism. The outcome of it all is that multiplied thousands have lost all knowledge of God in their souls. To all intents and purposes God is dead to them. They take no account of His will in any of their plans and doings, but live as if there were no God. They are atheists without taking the trouble to declare formally the atheism which they have inwardly accepted.

“The people must now be called to seek God. He is a real, living Person, and He will be found of those who sincerely seek Him. But He must be sought as the supreme need of the lives of men. He must be sought for His own sake. He will not be found of men who seek Him simply to remedy a bad commercial situation, or to cure social and political ills. He will not consent to be used as a sort of celestial and omniscient chief-of-police to help us suppress grafting and stealing and licentiousness.

“It is quite true that if all the people turned to God they would be turned away from every evil thing. But they will never turn to God until they feel that the worst disaster in life is that one should fail to know our Heavenly Father. They must be made to feel the sorrowfulness of the orphanage of the soul until, like the prodigal of the parable, they begin to say each within himself, ‘I will arise to go to my Father.’

“We have had already too great a disposition to try to use God for all sorts of social ameliorations, moral reforms, and political renovations. It is time now we sought Him for Himself alone. It

is time we began to cry with the Psalmist, ‘Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. ’ Then indeed we shall find Him, when our hearts pant for Him, as the hart panteth after the water-brooks.”

### **DIFFICULTIES IN THE WAY, SAYS PASTOR RUSSELL**

The words of the *Wall Street Journal* respecting the need of the old-time religion are along proper lines. The Bishop sees clearly what I also have so frequently pointed out, namely, that the so-called New Theology, Higher Criticism and Evolution theory have so undermined faith that it would be folly to look for a return of the pious earnestness of the past, which was built upon a living faith,

3H469

even though it was not the pure faith, “once delivered unto the saints.” (Jude 3)

We do not admit that none today are pious; that none are what St. Paul styled “sanctified in Christ Jesus” (1 Cor. 1:2). We claim that there are as honest, as upright, as loyal children of God today as ever lived in the world. But they are few. The vast majority, under the false teaching mentioned by the Bishop, have utterly lost the “faith once delivered to the saints.” The great majority of professed Christians are drifting. Long ago they gave up the creeds of the “dark ages,” and, believing that the Bible taught the same things as the creeds, it also is being abandoned as too absurd for present-day intelligence. Higher Criticism (another name for infidelity and opposition to the Bible) Evolution, Christian Science, Theosophy, and Atheism have swallowed up the majority of the intellectuals of the Churches, and the mediocre masses are rapidly following them into the outer darkness of unbelief and godlessness.

It is impossible for an honest man who has lost his faith in God, and in the Bible as the Word of God, to take a real heart-interest in prayer-meetings, in Bible study and in attempted holy living. He finds nothing substantial for his faith to rest upon. He scorns to be a hypocrite. Hence the old time religious life is not to be generally expected.

### **MODERN REVIVALS UNSATISFACTORY**

Modern revival methods (slangy talk, clownish actions and a pretense that rising to one’s feet in a public assembly means Christian reformation and spirit-begetting) is too foolish for thinking people of the class represented by the Editor of the *Wall Street Journal*. It is not for us to say that absolutely nothing is accomplished, and that all fall away who, under excitement, stand up to be prayed for, or to indicate that they prefer to spend eternity in bliss rather than in torture. We do, however, mean to say, that such persons are bewildered, if no worse, and a year

after, we fear, are as bad or worse than the year before. This is because they are not really converted because they have no real foundation for faith given them, and have no faith to put upon such a foundation. They are not even what St. Paul styles “Babes in Christ” (1 Cor. 3:1), for only the spirit-begotten belong to that class.

### **WHAT IS REALLY NEEDED**

The revival really needed should not be looked for nor expected amongst worldly people. They have nothing of Christianity to revive. It should begin with Christians who have not yet lost all their faith in God and in the Bible. These should become awakened to the fact that spirituality and faith are at a low ebb. Their prayers should ascend to God, and their Bible should be studied as never before. They should make use of present-day helps in their Bible study and become fervent and revived of spirit through a better understanding of the Scriptures. They must see that the Bible was not properly represented in the creeds of the past; that it is in direct opposition to many of the doctrines of the past which have justly become repulsive to intelligent minds.

When once they get the proper focus on God’s Word, one passage illuminating another, their faith in God and in the Bible will become a living one, a moving one, and, with this spirit, faith and works will come Christian zeal, fervency of spirit in the service of the Lord. With these in turn will come activities in helping one another, activities in family worship, in Bible classes, in prayer and testimony meetings, etc. Then, as the Master said, they will let their light shine and the worldly will see and be influenced by these living epistles, known and read of all. (2 Cor. 3:2)

### **MOST IMPORTANT POINT**

It is useless for any to attempt to believe, or to attempt to teach others that God is great, and just, and loving, while at the same time teaching that He prepared, before the foundation of the world, an immense torture chamber in which thousands of millions would be forced to spend eternity. How our forefathers could believe this and yet believe somehow or other that God is Love we do not understand. It was their faith in God’s Love, and not their faith in eternal torment, which constituted the power of God working in them for good and which offset the errors of their creeds to a large degree. But no one of today who is at all awake can any longer think of worshipping a God inferior to himself. A God unjust and unloving, or unkind and powerless, can no longer be worshiped in spirit and in Truth.

What the World needs, and what first of all the Church needs, is to get doctrinally straight in respect to the Almighty’s character, and in respect to His purposes for His human creatures. As soon



as that condition of mind shall have been reached there will be no need to pray or ask for revivals of religion they will follow irresistibly.

But what do we see opposing any such desirable denouncement? We see two hundred thousand Protestant ministers and Sunday-School superintendents working against such desirable results. We see about two-thirds of them advocating Higher Criticism Infidelity and one-third of them striving to hold the people in ignorance respecting the teachings of the Bible concerning man's future seeking, by inference at least, to uphold the atrocious doctrines of devils foisted upon God's people by the great Adversary during the "dark ages." It is a sad picture. Has it no silver lining?

### **THE CLOUD'S SILVER LINING**

There are still a saintly few in the world who are not bowing their knee to Baal, not worshipping the golden calf of mammon, but wandering, not seeking to prove that they are descendants of monkeys, not seeking to figure God out of creation and to say that nature is God. In this time, when others are going into outer darkness, these children of God, feeding upon His Word, are being blessed and refreshed in spirit as never before. To them God's Word is shining more brightly as the days go by; the rough places are becoming smooth and the dark places clear. To them the glory of the Divine character is being revealed. The secret of the Lord is with them. He is showing them His Covenant and making them to understand many of the deep things of His Word, which the natural eye has not seen, nor the natural ear heard, neither have these things entered into the heart of the natural man things which he hath in reservation for them that love Him.

These are now seeing the Kingdom blessing, in proportion as they respond to the blessed privileges of this time. As the Restitution work will progress, and they obediently rise from their degradation, their shame and contempt will

3H470

gradually disappear, and eventually perfection of human nature may be attained in an earth also attaining perfection, as the Garden of the Lord.

### **ERROR LOSING ITS POWER**

Intelligent people no longer believe the God-dishonoring doctrine of eternal torture, nor even the doctrine of purgatorial suffering. Having lost these, they are doubting every religious teaching. What they need is to see the Bible's presentations. They should see the "high calling" now extended to the faithful, saintly few and should sit down and count the cost before undertaking so great a contract as to become members of the Royal Priesthood.

If they do not accept this, the only call now extended, they should have in mind that there is a general Law of Retribution operating expressed in the terms, "Whatsoever a man soweth, that shall he also reap." They should understand clearly that every thought and word and act of theirs will have to do with their future conduct and affect them more or less favorably in the resurrection, when Messiah's Kingdom will provide to every man a full, gracious opportunity of Restitution to human perfection in a world-wide Eden.

To the Kingdom of Messiah belongs the promise, "Righteousness exalteth a nation." His will be a reign of righteousness, and, by Divine direction, will have control of the whole world for the uplifting of all mankind redeemed by the precious blood of Calvary. At present, in every kingdom under heaven we see exemplified the latter part of our text, "Sin is a disgrace to any people" to the whole world. Let us accept the direction of God's Word and set our faces toward righteousness with greater zeal than ever to attain Divine favor, either by the "high calling" of this present time or by the blessed Restitution times soon to be ushered in. (Acts 3:19-23)

These are now seeing that the Kingdom for which He taught us to pray is not a myth; these are seeing that it did not come at Pentecost, nor when Papacy was established, nor with the establishment of any of the sects of Christendom. Consequently they are now praying from the heart, "Thy Kingdom come," and waiting for the glorious Messiah, promised to begin His great work of blessing natural Israel and through Israel all the families of the earth (Acts 15:14-17; Acts 3:19-23)

These see that the Kingdom of God's dear Son is to be one of "power and great glory;" that before it, in a time of trouble, every other religion and influence will crumble to dust; that Satan shall be bound, and for a thousand years the most blessed influence favorable to righteousness will be brought to bear upon mankind.

### **CHURCH AND WORLD STANDARDS**

During the "dark ages" the fact that the Church is a specially called, chosen, faithful class (and only "a little flock"), was seen and preached to some extent. But that this lofty Church standard was difficult of application to the world, and the world's hope, and under a different standard, was not seen. It clarifies our minds greatly when we recognize that the elect few are intended by God to be the world's instructors and helpers by and by, when the world will be granted an opportunity of rescue from sin and death not to heavenly conditions, but to earthly Restitution of all that was lost by Adam's transgression and Redeemed by the Great Sacrifice of Calvary. (John 3:16; Isa. 35)

After learning that the hell to which the world goes in death is the grave, and that it is an unconscious condition, a "sleep," the

next lesson is the resurrection of the dead—" Many that sleep in the dust of the earth shall awake,...some to shame and lasting contempt." (Dan. 12:2) Mankind fell asleep with experiences only with unrighteousness and very indistinct glimpses of holiness and saintship. When awakened they will recognize the glory, honor and immortality of the saintly Bride of Christ and be recipients of her loving care and blessing, in proportion as they respond to the blessed privileges of that time. As the Restitution work will progress, and they obediently rise from their degradation, their shame and contempt will gradually disappear, and eventually perfection of human nature may be attained in an earth also attaining perfection, as the Garden of the Lord.

*Principalities and powers  
Mustering their unseen array,  
Watch for thine unguarded hours:  
"Watch and pray."*

[The National Labor Tribune, February 26, 1911](#)

## **WHY JESUS REFUSED TO PRAY**

**Election and non-election viewed from a new standpoint.  
Pastor Russell on God's times and seasons.**

Fall River, Mass., Feb. 26 Pastor Russell preached twice here today. He had fine audiences and excellent attention. We quote one of his instructive discourses from the text, "I pray not for the world, but for those whom Thou hast given me." (John 17:9) He said:

When, years ago, I believed that an eternity of torture awaited all who do not accept God's "call" of the present time, I had great difficulty with this text. I asked, Is it possible that our Redeemer was selectively unjust in his dealings with our race? Can it be true that the Heavenly Father merely calls and draws a predestinated few to himself and to everlasting bliss? Can it be true, as our catechisms recite, that God and Jesus "passed by" the great mass of mankind without drawing them, without calling them, without giving them the hearing ear, without opening the eyes of their understandings? Can it be that all these blind and deaf, unsought, undrawn, uncalled and unprayed for by the Savior are going down to eternal torment? My heart answered, No! But my brain was confused by the errors, the misinterpretations of the Bible, which I had received.

## JOHN WESLEY'S "FREE GRACE"

Trained in the Doctrine of Election and Predestination I, like hosts of others, felt somehow that Brother Wesley's

3H471

teaching of Free Grace was more noble, more God-like, than Brother Calvin's teaching respecting Election and Predestination.

Nevertheless, when I reasoned on the subject I said, Can I think of the Omniscient God preparing a great place of sufficient size to hold the entire human family and outfitted with every devilish appliance for their torture, and yet being ignorant of the conditions under which they would be born? Can I think that he did not know that we would be born in sin and shapen in iniquity? Can I think that he did not know of the present reign of Satan, Sin and Death and that it would last for six thousand years and injuriously affect our entire race?

Brother Wesley's theory of God's Love and good intentions of his endeavor to save everybody seems inconsistent when contrasted with his teaching that only a saintly few reach eternal bliss and that the thousands of millions must spend eternity in torture. Thus I was once confused, as millions are still confused today, in respect to the Divine Character as exemplified in the Divine Plan of the Ages. So far as I can see, Brother Calvin had a wise and powerful God such as I could admire and reverence. If he had only been kind and loving instead of diabolical. And Brother Wesley had a kind and loving God such as I could admire and worship, if he had only had the wisdom and power of Calvin's theory.

So long as we have such confusion in our minds faith and hope and love and trust shake upon the foundations of our reason. We recognize that we know nothing of the future of ourselves; that we are wholly dependent upon Divine Revelation. But we cannot expect that our Creator would give us a Revelation which to sanctified minds would appear Satanic instead of Divine. We must remember that our Creator invites us to reason, saying, "Come, let us reason together; though your sins be as scarlet they shall be white as snow." Surely a right understanding of the Divine Revelation, the Bible, should be a reasonable one to a sanctified mind.

Hearken to the Word of the Lord: Their fear toward me is not of me, but is taught by the precepts of men! Isa. 29:13

Hearken again: "As the heavens are higher than the earth, so are my methods higher than your methods and my plans higher than your plans." (Isa. 55:9) And so we find, my dear friends God's Word is true. His Character is glorious. Only the mist and smoke of the "dark ages" have confused things for us and mystified matters and darkened the eyes of our understanding.

## **PREDESTINATION OF THE BIBLE**

Now as the six thousand years have passed and we have entered upon the Sabbath Seventh Thousand we are beginning to realize that it marks a New Dispensation that the night is passed; that the dawn is upon us. The wonderful inventions of our day along earthly lines are in full harmony with the clear light now shining upon God's Word, making its dark places bright and its rough places smooth and enabling us to remove the stumbling stones from the "pathway of the just, which shineth more and more unto the perfect day."

Now we can see why Jesus did not pray for the world. It was because the world was not in any danger of a fiery hell. More than that, it was because God's time for dealing with the world had not yet come. The world, however, is to be dealt with by the great Redeemer. After He shall have set up His Kingdom in power and great glory; after He shall have bound Satan for a thousand years that he might deceive the people no more, the glorious Savior, Messiah, will cause a general enlightenment of mankind and a full opportunity for all, rich and poor, great and small, to rise up from dust and ashes and the grave to the full perfection of human nature. The Sun of Righteousness will arise with healing in his beams, blessing and restoring mankind, healing their disease, mental, moral and physical, and causing the knowledge of the Lord to fill the whole earth. No longer will any need to say to his neighbor or his brother, "Know thou the Lord, for all shall know Him, from the least to the greatest." And only the willfully wicked and disobedient will be cut off from life in the Second Death not torture; but as St. Paul declares, "They shall be punished with everlasting destruction."

We see, then, that our Lord's reason for not praying for the world was that He knew the Father's Plan that the world was not to be dealt with during this Age, but during the next, the Kingdom Age. The Master prayed for His own, for the class which He has been selecting during the past nineteen hundred years. These are variously called "the elect," "the disciples," "His followers," "members of His Body," a "Royal Priesthood," the "Bride," "The Lamb's Wife," the "little flock," to whom it is the Father's good pleasure to give the Kingdom.

## **ELECT TO BLESS NON-ELECT**

Seeing, then, that there is a difference between God's provision for the world to be dispensed in the next Age, and his provision for the Church to be given now, we ask, What is the difference between these? The Answer--is that the world's salvation is to be to human nature and an earthly Paradise world-wide; while the elect class is a special one called of God, chosen in Christ and faithful in adversity and, by the Lord's grace, is to have a heavenly nature, like unto that of the angels, but superior. Theirs is a "heavenly calling," a "high calling." They are to be like their Lord and Redeemer and Head and Bridegroom, Jesus, in His

glorified state, “far above angels and principalities and powers and every name that is named.”

Is this an arbitrary election? Does God arbitrarily draw and call one above another? Yes. He thus selected the Jewish nation to be His peculiar nation not, however, to the detriment or injury of other nations. He thus called Isaac instead of Ishmael, and Jacob instead of Esau to be the progenitors of His chosen nation Israel, whom He foreknew as a people and predestinated to a certain service. But this selection worked no injury to either Ishmael or Esau. Similarly during this Gospel Age God chooses from the world a certain class and grants them the hearing ear and the seeing eye and He passes by others and gives them not this special favor. This, however, is not to be to the disadvantage of the others non-elect, unchosen, uncalled.

3H471

### **ACCORDING TO HIS PURPOSE**

St. Paul speaks of the Church as “called according to His purpose.” He even tells us what the purpose is, namely, that in Ages to come He might show forth the exceeding riches of His grace in His loving kindness toward us in Christ Jesus. (Eph. 2:7) Toward this specially called class God will to all eternity manifest special favor. But we are not to suppose that there is no reason for this selection and favor. There is a reason. It is because of certain intrinsic qualities or characteristics possessed by this class which God is now selecting. They will all be “saints.” They will all love the Lord more than they love houses or lands, parents or children, self or any creature. They will possess the fruits and graces of the holy Spirit. They will all be copies of God’s dear Son, Jesus.

Indeed this is God’s particular predestination. St. Paul tells us that He foreknew that He would provide His only-begotten Son to be the Savior of mankind and the Head over the Church, and He foreknew that He would have a Church, a Royal Priesthood under the great High Priest, as members of His body. God foreknew also the kind of a Message He would send forth and that it would be attractive only to a certain class possessed of a love for righteousness. These only would hear His call. These only would have the eyes of their understanding specially opened, because these alone would accept of His assurances and make a full consecration to His service. Such He would beget of His holy Spirit, and such, in due time, would be born of the Spirit in the resurrection and enter into the fellowship and companionship and kingly joys of their Master.

It is of this special class that the Apostle declares, “Whom God did foreknow, these He also did predestinate to be conformed to the likeness (image) of His Son.” (Rom. 8:29) That is to say, God’s predestination was not only that He would have a Church, but, additionally, that the terms or conditions of fellowship in

that Church should be that each one would become Christ-like. Surely this is a good predestination, with which no one could find fault. Whether we shall gain a place with the “elect” on the heavenly plane, or a place with the non-elect world in restitution to earthly nature, we cannot do otherwise than recognize the justice of God in so deciding, that none but the saintly copies of their Lord could be members of the elect Church and joint-heirs with Him in His Kingdom.

“True and righteous are Thy ways, Lord God Almighty! Who shall not come and worship before Thee when Thy righteous acts are made manifest?” Truly it is written of this great King of glory, Head and members, Bridegroom and Bride, “Unto Him every knee shall bow and every tongue confess, to the glory of God.”

### **“ASK OF ME AND I WILL GIVE”**

Although our Lord did not pray for the world, He will yet pray for them, and His prayer will be answered. The promise reads, “Ask of Me and I will give Thee the heathen for an inheritance and the uttermost parts of the earth for a possession” (Psa. 2:8). Jesus did not make this request on the night of His crucifixion because it was not the Father’s time to Answer--that prayer. Appropriately He waited, and while gathering the “elect” from every nation, people, kindred and tongue, the Scriptures declare that He is seated at the Father’s right hand of glory expecting or waiting for the time to come when the Kingdom under the whole heavens shall be delivered to Him by the Father. This will be done at the end of this Gospel Age, when the saintly Body of Christ shall have been completed. Then “He shall take unto Himself His great power and reign.”

A great time of trouble will follow. The plowshare of sorrow will make ready the hearts of mankind for the great blessings which Messiah will then be ready to bestow, because that will be the due time. St. Paul tells us that Messiah’s reign will be a victorious one! “He must reign until He shall have put all enemies under His feet (in full subjection); the last enemy that shall be destroyed is death.” Then, after a thousand years, after having accomplished the purpose of the Father in the uplifting of all the willing and obedient of mankind to earthly perfection, the great Prophet, Priest, Mediator and King of Glory, will at the end of the thousand years’ reign deliver up the Kingdom to God the Father, that God may be all in all (1 Cor. 15:28).

While Satan will be bound at the beginning of Messiah’s reign and every form of unrighteousness will be rooted out, nevertheless, the raising of mankind up out of sin and degradation to perfection will be a gradual work. As the regenerating influences operate in mankind, they will become more and more alive, less and less dead until at the end of the Messianic reign Adamic death will be no more; it shall have



been fully destroyed by the raising of mankind completely out of it; the last enemy that shall be destroyed is death Adamic death.

The Second Death will never be destroyed, but will be everlasting. It is not an enemy to God and His righteousness, but a valuable servant to destroy everything willfully and intelligently out of accord with the Divine Government righteousness.

### **I PRAY FOR THEM**

All who are seeking to walk in the footsteps of Jesus, all who have taken up their cross to follow Him, may well rejoice in that feature of His prayer which says, I pray for those whom Thou hast given Me that they may all be one, as Thou, Father, and I are one, that the world may believe that Thou hast sent Me (John 17:20, 21). The oneness of God's people is not represented in the various sects and parties of the present time. It is represented in the fact that all the consecrated followers of the Redeemer are individually united to Him as the Head and united to each other as members of His Body. "The Lord knoweth them that are His." Shortly, through the power of the First Resurrection, all these shall be perfected on the spirit plane and constitute the Kingdom for which we pray, "Thy Kingdom come; Thy will be done on earth as it is in heaven." As a result of that Kingdom's coming the world will all be brought to the point of believing in Jesus and shall all have the opportunity of obtaining through Him the gift of God, eternal life.

Our Lord's solicitude was not merely for the Apostles and earliest members of the Church whom the Father gave Him in the special sense, as His personal companions and helpers in the founding of the Church; He prayed on,

3H473

saying, Neither pray I for these alone, but for all those also who shall believe on Me through their Word. The Master's words outlined to us the Divine Program. And Jesus Himself began to declare the Gospel and brought life and immortality to light. He commissioned His twelve Apostles, St. Paul taking the place of Judas, to speak in His Name and as His special mouthpieces. Whatever they should declare to be binding on earth would be binding in the sight of God in Heaven. Whatever they should loose and declare to be non-essential on earth, we may know would be so by Divine decree (Matt. 16:19).

In a word, the Apostles and the Prophets alone are to be considered the special guides and standard-bearers for the Church of Christ. We are to believe on Him through their word and not through the word of councils or synods or presbyteries. Each individual of the Church has his personal responsibility. This is in harmony with our Lord's declaration, "My sheep know My Voice and they follow Me; a stranger will they not follow,



but will flee from a stranger.” It behooves us today to hearken back to the words of Jesus as He personally uttered them and as He personally sent them to us through His chosen twelve.

Soon the Master’s prayer for His disciples will have fulfillment. They will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Savior will not need to pray for the world then, but instead, will exercise His power on their behalf, overthrowing evil and uplifting every good principle and all who love righteousness and destroying those who would corrupt the earth.

[New York American, March 13, 1911](#)

## **MORE DEAD FLIES IN THE PRECIOUS OINTMENT**

Not long ago I pointed out that the last twelve verses of St. Mark’s Gospel in our Common Version are spurious so recognized by all scholars, because these verses are not to be found in any of the oldest Greek manuscripts and were evidently added to the Word of God in the seventh century or later. Moreover, we gave proofs of the untruthfulness of this addition. Is it true that whoever believes the Gospel of Christ may handle serpents with impunity and may drink deadly poison without harm? Surely not. It is nothing short of a sin for those who know better to acknowledge these verses and to use them to bolster up theories of Divine Healing. It is as much a crime to add to the Word of God as to take away from it.

Today I invite attention to some other dead flies, some other additions to God’s Word, which have had much to do with twisting the theology once delivered to the saints. Take, for instance, the closing words of the Lord’s Prayer:

### **THINE IS THE KINGDOM AND POWER AND GLORY**

These words, if uttered by our Lord, should be found in the old Greek MSS. But they are not found therein. They are, therefore, to be rejected as additions made by people centuries after Matthew’s Gospel was written. These words were introduced when the faith of the Church respecting the Kingdom of Messiah was changed or changing from what it was originally. All through the New Testament the second Coming of Christ in power and glory to establish His Kingdom and to glorify the church, His Bride, is set for the end of this Gospel Age. But as the time grew long a change of sentiment came into the Church. It became popular and rich. Its bishops were respected. Finally the theory prevailed that God did not intend to delay the

establishment of the Kingdom until the Second Coming of Christ, but did intend to establish it in the hands of the Church during this Age and to use the church for the conquering of the world and the fulfilling of all the promises of the past.

In line with this the most prominent bishop of the time was recognized as Divinely appointed to represent Christ in the world and to reign over the nations in His stead and to bring about the Millennium, etc. This was the Bishop of Rome, who subsequently was styled the Pope and who claimed and was accorded the honorable title, "Vice-gerant of the Son of God." It is said that the equivalent of this title to this day is worn by the Pope on his tiara or three-crowned hat Vicarius Filii Dei.

Thus the change came in the general sentiment of the "Christian world." Messiah's Kingdom was no longer to be looked for as coming, but was to be recognized as here. The Pope, as Messiah's reigning representative, was to be acknowledged. All Kingdoms that were to honor and obey Messiah were commanded to honor and obey the Pope. The various prophecies which tell of Messiah's Kingdom glory were applied to the Pope, and are still so applied.

As Messiah was to ride forth conquering the world and "wound the heads over many peoples," so the Popes in succession sought to do, to fulfil these prophecies. As the inauguration of Messiah's Kingdom is promised to be in the midst of a time of great trouble, it was not thought improper that Papacy should cause great trouble in the world in its endeavor to establish itself as the Kingdom of Messiah. As whosoever would not receive Messiah was to be "destroyed from amongst the people," it was not considered wrong to destroy those who rejected and opposed the Papal Kingdom and to give them to the burning flame.

### **THY KINGDOM COME ON EARTH**

The Lord's prayer was already in the Scriptures, and was known to many. It could not be eliminated. But some zealous person, fully believing that God's Kingdom had come, felt justified in amending the prayer to correspond to what he supposed were the facts. Hence the prayer which begins, "Thy Kingdom come," is made to end by saying, "Thy Kingdom has come in its glory and power," Thine is the Kingdom, the power and the glory forever!

3H474

If Papacy is the Kingdom of Messiah, it is certainly not what the Jews expected. It is certainly not what we expected. It is certainly not what the masses of mankind had any reason to expect, although it is so accepted by the majority of Christendom.

Although our protesting forefathers broke away from the Pope and denounced him as Anti-Christ and declared that he falsely sat in the place of Christ without authority, they, nevertheless,

were imbued with the same error. They did not think to go back to the message of the Scriptures and to look for the Son of God to set up His Kingdom at His Second Advent and then to bless Israel and the world through His glorified Church. Instead they held to the Papal theory that God's Kingdom was set up and was conquering the world, and that thus the Messianic reign mentioned in the prophecy is being fulfilled. They hold that Christ Himself is the invisible King, but that the Pope is not authorized to represent him. Hence this spurious addition to the Word of God is as acceptable to Protestants as to Catholics; indeed more so, if we may judge by the fact that the Catholic Bible omits the spurious words, while the Protestant Bible quotes them.

We here remark that according to Protestant theory Messiah's Kingdom is represented in the civilized nations of the world, especially of Europe. These all claim to reign "by the grace of God," in which case, of course, wars and battles between them are conflicts between the various parts of Messiah's Kingdom. And present military preparations on land and sea portend a most sanguinary conflict between these "kingdoms of this world," which think themselves and are called by Christendom "kingdoms of God." (Remember, this is a sermon of seven years ago.)

How glad we are to see the Truth on this subject; that the Kingdom of God's dear Son has not yet been set up, in any sense of the word that it is still future. It cannot be set up until this Gospel Age ends and the "elect" saintly few of every nation Jew and Gentile shall be changed from earthly to heavenly nature by the First Resurrection, which will qualify them to be "kings and priests unto God and unto Christ and to reign with Him a thousand years." (Rev. 20:6)

It is well that all Bible students should mark this "fly" and extract it from the Precious Ointment, and notice how much sweeter and fresher the Lord's prayer is to them forever.

### **OH, WHAT A WHOPPER**

Thomas Paine was an enemy to the Bible and to the Christian religion, but largely so, we believe, on account of his poor understanding of it. And his misunderstanding of the Bible was largely due to the false doctrines handed down from the "Dark Ages" purporting to be Biblical. Who cannot sympathize with the great infidel, Thomas Paine, who, when reading the last verse of St. John's Gospel, exclaimed, "O, what a whopper!" It reads, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

Surely any one of reasoning mind should see the absurdity of such a statement. Surely all Christian ministers should have

informed the Lord's sheep under their care respecting what is and what is not the Word of God, the Bible, as it was recognized by the Apostolic church and written down in the original Greek manuscripts. Why any Christian minister should assail me because I endeavor to do for the people what he had neglected to do, I cannot understand. I must leave it to the Lord to judge between us. I am informed that hundreds of ministers went to the Editors of the papers which publish my sermons weekly and endeavored to have them discontinue their publication.

But the Editors perceive that their readers are no longer under the bondage of the "Dark Ages," but have begun to think for themselves, and that many of them are hungering and thirsting for the Truth respecting the Bible the Christian's spiritual food and drink. To the claim that many read my sermons instead of going to Church the Answer--is, that Pastor Russell is preaching to the non-church-going ten millions who are in the majority and that it behooves the ministers to provide for their people the spiritual food for which they are famishing, if they would not lose them all.

### **ANOTHER BIG FLY**

To the credit of such men as Luther, Calvin, Knox, Zwingli, Wesley and others, living prior to our day, we must explain that they had no opportunity for knowing of the spurious passages of the Scriptures. They, therefore, have no responsibility such as devolves upon ministers of our day who do, or should, know all about these matters. We cannot on this occasion make further investigation, take out more of these dead flies; but, the Lord willing, at some future time 1 John 5:7,8 will have our attention. It is worthy of it. It has caused the Ointment to stink and has confused the minds of many of God's dear saints by the way in which the error in this case has been interwoven with the Truth.

My hearers should bear distinctly in mind that what I am here presenting is not at all in line with the presentations of the Higher Critics. Their method is to read through the Scriptures and judge of them by their own keen intellectual powers, and thus to discriminate between which were written by the Prophets credited, and which were additions. Their Higher Criticism claims a keener scent or mental discernment than ordinary mortals enjoy, by which they know these things whether others can see them so or not.

I resent Higher Criticism and accept the Word of God in full. I reject nothing because of my own or other men's surmises, but merely go by the facts. If the oldest Greek MSS. do not contain certain passages of Scripture, how could they get into later manuscripts except as spurious additions?

Nor should I be considered as fault-finding with our common Version of the Bible. While it is not without its faults, it has so many excellent qualities and beautiful translations that I prefer it

to any other, and generally use it. But I must not, I cannot, approve those portions of it which all orthodox scholars admit to be spurious.

3H475

We must not handle the Word of God deceitfully. If we do we must expect darkness instead of light, confusion instead of harmony.

### **OUR BIBLE'S TER-CENTENARY**

Just three centuries ago (1611) our English Common Version Bible was published. This year its Ter-Centenary is celebrated. It is a grand book. It has done a grand work. The fact that it is not perfect must not condemn a work possessed of so many glorious qualities. It was the result of seven years' labor on the part of forty-seven persons learned in the languages and appointed by King James of England for its preparation. They labored to some disadvantage by reason of the command given them to follow an earlier translation styled, the Bishop's Bible, and to alter it as little as the original would allow. They were also instructed that if the Tyndale, Coverdale, Matthew, Cranmer or White-church translations and the Geneva Editors agreed better with the text, theirs should be accepted as instead of the Bishop's. The translation was, perhaps, the best that could be made at the time.

Published by kingly authority, it is now venerated by English and American Protestants as though it had come direct from the finger of God. This is a mistake. We are to worship God and to reverence His Word and to search as carefully as possible to have the precious Ointment provided by the spirit of the Truth free from all dead flies free from all human additions and mistranslations and superstitions of the "Dark Ages."

The basis for our Common Version was the Latin Vulgate, which was diligently revised and compared with the Greek MSS. of the time. But there were few Greek MSS. known at that time, whereas at the present time there are over 700. Three of these are quite ancient.

(1) The Sinaitic MSS. found in a convent on Mt. Sinai so recently as 1860. This is acknowledged to be the oldest Greek MS. known in the world. Its date is estimated to be about the year 331 A. D. This MS. is now in the possession of the Russian Government at St. Petersburg (in 1911).

(2) The Vatican MS. 1209, is credited with being next in age. It was found amongst MSS. in the Vatican Library and is still there and catalogued. The date of its writing is estimated to be about the year 350 A. D.

(3) The third of these oldest known Greek MSS. of the New Testament is styled the Alexandrine, because it was found in Alexandria, in Egypt. It is now in the British Museum, where

any visitor can behold it in a glass case. It is supposed to have been written about A. D. 450. The readings of all three of these Greek MSS. can be secured and the variations between their readings and our Common Version are so simply arranged as to leave no excuse for ignorance on the part of Bible students.

### **A RESPONSIBLE AND SACRED TRUST**

Professor Tishendorf, writing respecting these ancient Greek MSS., says:

“To treat such ancient authorities with neglect would be either unwarrantable arrogance or culpable negligence. Indeed, it would be a misunderstanding of Providence if, after all these documents had been preserved through all the dangers of fourteen or fifteen centuries and delivered safe into our hands, we were not ready to receive them with thankfulness as most valuable instruments for the elucidation of Truth.”

### **THE TRUTH IN THE LOVE OF IT**

The Lord speaks of some who receive not the Truth in the love of it, and tells that they ultimately will be ensnared by the Adversary. Evidently heart-honesty is one of the most precious elements in the Divine sight. It is not sufficient that we should be Christians in name merely and with form and ceremony. It would not be sufficient in the Lord's sight that we should worship sect or party or even the Bible. It is the Divine Truth that we must reverence next to the Divine person.

It is not sufficient to have Bibles on our center tables merely, nor sufficient to carry them under our arms. We must “eat” the Word of God that is to say, we must, as spiritual children of God, feed upon His message. And this truly implies careful discrimination to discern between God's inspired Revelation and all human additions and admixtures. There is, therefore, a difference between reverencing and loving the Word of God and reverencing and loving a particular translation, errors and all.

### **“THY WORD IS TRUTH”**

Our Master's prayer for all of His true disciples, or footstep followers, was and still is, “Sanctify them through Thy Truth; Thy Word is Truth.” Whoever would have the sanctifying influence of the Divine Word should so far as possible rid himself of every unsanctifying admixture of human tradition and interpolation. The true sanctification or setting apart of the heart to know and to do the Lord's will could not be content to accept with the sanctifying Truth defiling errors, chaff and nonsense.

If thousands are turning away from the Bible, there is a reason. It is not the pure Truth that drives them away, but the foreign admixture and the slanderous misinterpretations handed down to us by our well-meaning but deluded ancestors of several centuries ago. It is high time for all to manifest to God their love

of the Truth by spending some of their time in studying it in learning its precious lessons and in telling forth its “good tidings of great joy to all people.”

3H476

[St. Paul Enterprise, April 23, 1911](#)

## **RESURRECTION OF JESUS TO DIVINE GLORY**

Pastor Russell preached in London Tabernacle today to a crowded house. His theme was the resurrected Lord, no longer a man, but ascended where He was before made partaker of the divine nature. His text was, “He was put to death in flesh, but quickened in spirit.” (1 Pet. 3:18) The speaker said:

In the past those of us who continued to believe in the resurrection of the dead held some inconsistent theories respecting the matter which served to make the resurrection doctrine the more absurd in the minds of those opposed. For instance, we claimed that the Logos, the Son of God, left the heavenly or spirit nature and, according to the scriptures, was made flesh, and that He was resurrected from the dead a human or fleshly being and ascended to heaven with a body of flesh. In the same breath we acknowledged that human nature is a little lower than the angelic; and thus, while still wishing to honor the Redeemer and to see wisdom and love in the Heavenly Father’s Plan, we assumed that the Savior, since His Ascension, has had a body inferior to that of the angels and out of harmony with His surroundings; and that this is to be to all eternity a part of the cost of human redemption.

How absurd! Do not the Scriptures particularly tell us that in His resurrection the Son was highly exalted by the Father, far above angels, principalities and powers and every name that is named? Do they not tell us that “flesh and blood cannot inherit the Kingdom of God?” Do they not tell us that the elect Church, in order to be the Bride of Messiah and His associate in the heavenly Kingdom, must be “changed in a moment, in the twinkling of an eye,” in order that she may be made like Him, and because “flesh and blood cannot inherit the Kingdom”? We have been too careless in our study of the Divine Word. On this subject, as upon others, we have assumed that our forefathers of the “Dark Ages” understood the matter thoroughly. We forgot that those who lost so much of the Holy Spirit that they could burn fellow-Christians at the stake were quite likely to be more or less confused on all questions. But “the path of the just is as a



shining light, shining more and more unto the perfect day,” and it is now our privilege to learn the way of the Lord more perfectly, in the light now shining upon the Bible through the aid of our wonderful concordances and other Bible study helps.

### **BEGOTTEN OF THE SPIRIT--THEN BORN**

Our difficulty on this subject arose from our failure to understand that human and spirit natures are distinct, and that God has provided two distinctly different salvations for mankind the salvation of this Age being exclusively Spiritual, while that of the next Age will be exclusively Human. We are not to think of these natures as blending, but, according to the Lord's Word, we are to view them as distinctly separate. Whoever is of the human nature is earthly, fleshly, whether perfect or degraded. Whoever is of the spirit nature is heavenly, whether perfect or degraded. Thus, when “the Logos was made flesh and dwelt among us,” He was human, though unblemished. And the fallen angels are still spirit beings, although cut off from Divine favor and fellowship. In other words, human nature is not an imperfect form of spirit nature, but a totally separate and distinct nature.

The Logos, the Only Begotten of the Father, “was made flesh” (John 1:14). He was not a spirit being incarcerated in a body of flesh and wearing it as a garment, or living in it as a house. He became like others of the race, except that “He was holy, harmless, separate from sinners,” while all others are sinners, imperfect. Like other men, the man Jesus was not a dual being a spirit being living in a human frame. He was merely human but perfect.

But the Redeemer became a dual being when He received the begetting of the Holy Spirit at the time of His baptism. Thenceforth for three and a half years, until His crucifixion, He was dual. The flesh was the same; but the spirit-begetting received from the Father constituted Him a new Ego, a new person. He not only thereafter had new hopes, based upon Divine promises, but He had a new mind or new will specially illuminated, quickened, enlightened by the Holy Spirit. From the time of His baptism His flesh (all that belonged to His human nature) was given up to die in the carrying out of the heavenly Father's purposes. Thenceforth the Spirit-begotten One waited merely for the accomplishment of His sacrifice according to the Father's will, and for a new body, a glorious spirit body, in the resurrection His completing or perfecting as a New Creature.

### **THREE AND ONE-HALF YEARS OUR LORD WAS A DUAL BEING**

Hence, during the period of our Lord's ministry, for three and a half years, He was a dual personage. So far as form and organism were concerned He was a man, but so far as mind and purpose and interests were concerned He was changed a New Creature, a spirit being; earthly things had passed away. The



New Creature followed the instructions of the Divine Word and providences to the extent of mortifying the flesh surrendering it fully for the accomplishment in it of the Divine will, "The cup which My Father hath poured for Me shall I not drink it?"

The great Teacher Himself gives us the picture of a human birth as illustrating the experiences through which He passed and the similar experiences through which all of His faithful followers must pass in order to reach the plane of heavenly glory. This picture contains three distinctive views—( 1) begetting; (2) quickening; (3) birth. These three steps were illustrated by our Lord's own experiences. He was begotten of the Holy Spirit at the time of His consecration at baptism. He was quickened or energized by that Holy Spirit after His 40 days' experience in the wilderness when He began His active service as "the Messenger of the Covenant," selecting His Bride, the Church.

When He finished His sacrifice at Calvary the man Jesus was dead, and the New Creature Jesus, spirit-begotten and

3H477

quickened and developed, was 3 1/2 years old. According to the Divine Program He slept in hades, the tomb, and on the third day was born from the dead, raised up by Divine power as a New Creature, being given a spirit body of divine nature glory, honor, immortality; "Him hath God highly exalted." (Phil. 2:9) He did not lose His personality, His identity, and could therefore properly say, "I am He that liveth and was dead." (Rev. 1:18)

### **NOW THE LORD IS THAT SPIRIT (2 Cor. 3:17)**

Thus was our Lord "put to death in flesh and quickened in spirit" made alive in spirit, a Spirit Being. True, He was also quickened by the Spirit. It was the Father's Spirit or Power which raised Him from the dead, as the Scriptures declare (Rom. 8:11). Indeed, as the Apostle reminds us, all the blessings of Divine Providence are of the Father. From Him cometh every good and every perfect gift.

He Who thus ascended up on high, the Prince of Glory and partaker of the divine nature, is the same Who first descended to the earthly nature, yea, Who was humbled even unto death, even the death of the cross and went to the tomb as the sinner's substitute or ransom-price. The 40 days which intervened between the Redeemer's resurrection and His Ascension taught two great lessons:

(1) That the crucified One was no longer held in the bonds of death, no longer a prisoner in the grave.

(2) They also taught that the Risen One was different in many respects from what He was before He died. No longer was He a man. No longer was He flesh. The body of flesh prepared for Him for the suffering of death had served its purpose. He needed

it no longer. The Father had raised Him up to the plane of glory again. As a quickening spirit He was with the disciples during the 40 days, instructing them during the few moments of each of His seven to ten appearances. But He was teaching them equally when invisible to them. He noted their perplexities. His several appearances were in different forms as a gardener, as a traveler, as a purchaser of fish on the shore of Lake Tiberias, calling out, "Have you any fish?" and then, "Drop the net on the other side."

He "revealed" Himself to the disciples in various ways in connection with those materializations and then straightway He "vanished" out of their sight, to be present with them, unseen, for days. For identification He appeared on two occasions in a body bearing the marks of His crucifixion. During those 40 days the faithful Teacher established the faith of His followers in Himself as the glorified Messiah, their Heavenly Bridegroom, who would later come again and receive them unto Himself and at that time give to them also a similar resurrection "change," that they should be like Him, "see Him as He is" and not as He was, and share His glory because "flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50)

### **ABOVE THE BRIGHTNESS OF THE SUN**

St. Paul, the last of the twelve Apostles to be called (to take the place of Judas), needed, as well as the others, to be able to witness to the resurrection of Jesus. Of this he tells us, saying, "He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once; after that He was seen of James; then of all the Apostles; and, last of all, He was seen of me also, as of one prematurely born." (1 Cor. 15:5-8)

In the ordinary course of events St. Paul would not have seen the Lord until His resurrection, when he himself would come forth as a member of "the Church of the First-born." He therefore describes his view of Jesus on his way to Damascus as being like that of one born before the time. In other words, St. Paul saw the Lord as He is and not as He was. He saw the Lord of Glory, and not the man Jesus. The appearance was glorious indeed. In various parts of the Bible angels in their normal condition are pictured as bright-shining ones. Thus one of the Prophets fell as dead before an angel of the Lord, whose face shone as the sun. Thus John the revelator, granted a glimpse of the glorified Christ, fell as dead before Him. The effect of this great light above the brightness of the sun upon the eyes of Saul of Tarsus was destructive and a miracle was necessary for their repairment.

Thus the Lord identified Himself in glory with His former self, the man Jesus. These lessons of the Lord should not have gone unheeded. We should not have thought of the glorified Messiah as a man. The effect of the wrong thought has not only beclouded our appreciation of the Savior in glory, but has also confused many respecting His Second Advent. It is safe to say

that even yet the majority of those who are expecting the Second Coming of the son of God and His establishment of His Messianic Throne are looking for Him as a glorified man, forgetting that He sacrificed Himself as a man, and that He took not back that sacrifice, but received exaltation to the more excellent glory than that which He had left to become our Redeemer.

These wrong expectations respecting Messiah's Kingdom have turned the hearts of many in a contrary direction. They have reasoned correctly that the establishment of an earthly Kingdom, with Christ the King in the flesh and His saints joint-heirs with Him in His Throne, also in the flesh, and with an earthly court would be a condition of things inferior to the present one and apparently very inadequate for the accomplishment of the great things which the Bible promises Messiah's Kingdom will secure.

The proper thought respecting the resurrection of our Lord and His present glory shows us clearly that His Kingdom, when it shall be established, will, indeed, be a heavenly Kingdom, a spiritual one. From this standpoint only can we see the force of the Apostle's contrast, when he pictures to us how Satan, ambitious and scheming to be the Emperor of the world, took the path of disobedience. He indeed gained his desire and is the "Prince of this world" over a sorry Empire, in which sin and death reign. On the other hand, the Apostle points us to the fact that our Redeemer, loyal to the Heavenly Father to the core, humbled Himself to take the human nature, to be crucified; and that therefore God has exalted Him and will give to Him the Kingdom now usurped by Satan, the Prince of this world.

Satan will be bound for the thousand years of Messiah's reign. The spiritual Prince of Darkness will be deposed and the spiritual Prince of Light and Truth, as the Father's honored Agent, will be inaugurated as King of kings and

3H478

Lord of lords. And "He must reign until He shall have put all enemies under His feet" the last enemy being death, Adamic death, the death introduced through the deceptive lie of "Satan, who was a murderer from the beginning and abode not in the Truth." (John 8:44)

St. Paul, according to the Greek text, institutes a comparison between Satan's course and that of the Logos. (Phil. 2:6) He there implies that Satan was ambitious and sought to grasp Divine prerogatives, but that the Logos "did not meditate a usurpation to be equal with God," but, on the contrary humbled Himself and made Himself of no reputation. Nevertheless, eventually, in the outworking of the Creator's great Program, the One Who humbled Himself will be the Exalted One, and the one who exalted himself will be abased. The Apostle urges the Church to follow the example of Jesus—"Humble yourselves,

therefore, under the mighty hand of God, that He may exalt you in due time." (1 Pet. 5:6)

### **CHURCH OF THE FIRST-BORNS**

As the Only-Begotten of the Father was begotten of the Holy Spirit at the time of His consecration, as an embryo New Creature, and as He was born of the Spirit or perfected as a New Creature in His resurrection, so also the Scriptures indicate must be the course along which the Church is to follow Him. None can be born of the Spirit unless first he has been begotten of the Spirit and quickened of the Spirit. It is through this spirit-begetting, quickening and birth that the "elect of God," called during this Age to a change of nature, are made New Creatures—"members of the Anointed One," the Christ, the Messiah, the Mediator between God and the world, under-kings, under-priests, under-judges, in association with their Lord, the Chief-Priest and Bridegroom.

In the present life the new nature is merely begun, and, as the Apostle declares, we have it as a treasure in earthen vessels in earthly bodies. He again declares that all the spirit-begotten ones are in a conflict in which it is required that they shall prove themselves "overcomers." Their special conflict is with their own flesh. The New Creature, the new will, must mortify the deeds of the flesh, the desires of the flesh. It must "fight a good fight" and demonstrate its loyalty to God and the principles of His righteousness. Otherwise it will not be accounted worthy or "meet for the inheritance of the saints in light." (Col. 1:12)

The First Resurrection, or Chief Resurrection, is to be that of the Church. It must be completed before the world's resurrection can begin. And concerning this First Resurrection it is stipulated that none can have share in it except the blessed and the holy. And for these a reward is promised, that they shall be priests unto God and shall reign with Christ a thousand years on the earth, over the earth, as earth's Spiritual Empire and Ruling Government, to put down sin and to uplift righteousness.

### **St. Paul Enterprise, May 21, 1911**

## **ASCENDED WHERE HE WAS BEFORE COMING TO EARTH**

### **CHANGE NATURE IN RESURRECTION**

Baltimore, Md., May 21, 1911 Pastor Russell, of the Brooklyn Tabernacle, preached here twice today to large and attentive audiences. We report one of his discourses from the text, "When He ascended up on high He led a multitude of captives." Eph. 4:8-10.

In this week occurs the anniversary of Jesus' ascension. In one

sense of the word our Lord ascended (that is, from human nature and the tomb, to the divine nature and immortality at the time of His resurrection from the dead. He tarried, however, for forty days with the Apostles for their establishment and instruction He on the spirit plane, invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer deceased, and also that He was no longer confined to human conditions that His resurrection had made Him again a spirit being on the higher plane where He was before He took human nature for the suffering of death for the redemption of humanity.

Not alone by His words, but also by His conduct, our Lord taught His followers. They had not as yet been begotten of the Holy Spirit, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines. Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He then gone directly to the Father without manifesting Himself to His disciples they would never have been able to understand the truth of the matter.

Hence their lessons were given them largely in pantomime corroborated by the Master's words, explaining that it was necessary that Messiah should die in order that He might redeem the world, and that it was also necessary that He ascend up on high and re-enter upon the spirit plane of existence, which He had before He came into the world in order that from that higher plane of being He might be the more capable of filling the great Office of Prophet, Priest, Mediator and King of the world.

### **FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD**

Not only, therefore, did Jesus manifest Himself during the forty days, some ten times, in various forms, but finally, at the conclusion of the forty days. He ascended in full view of His disciples. This was one way of telling them of His ascension, that He had gone to the Father, that they need not expect to see Him again as formerly.

We are not, however to suppose for a moment that Jesus ascended a fleshly or human being; we remember, on the contrary, that "flesh and blood cannot inherit the Kingdom of God", and that "He was put to death in the flesh, but quickened in the spirit", and that thenceforth, as the Apostle declares, "The Lord is that "spirit". 2 Cor. 3:17.

3H479

### **SEEN BY SAUL OF TARSUS**

The Apostles were to bear witness to the resurrection of Jesus; but Judas having lost his place and it having been given to St. Paul it was proper that the latter, as well as the rest of the

Apostles, should be able to bear witness to Jesus' resurrection. Recounting those who had seen the Lord after His resurrection, in some of the various manifestations, St. Paul says, "Last of all He was seen of me also, as one born before the time."

Jesus appeared to St. Paul in the glorious brightness of His Spirit Being, "shining above the brightness of the sun at noonday." The sight caused injury to the eyes of the beholder. Such manifestation would have been inappropriate and unsatisfactory had the Redeemer so appeared to the eleven during the forty days. How could they have identified the glorious Personage, who shone above the brightness of the sun at noonday, as the Lord Jesus, whom they had known for years? How could they have been enabled to fully identify Him in His many different appearances with His former self their Friend, their Teacher? But to Saul of Tarsus, the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him, in a manner that no human appearance in the flesh could have equaled, that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous. "Who art thou, Lord?" he asked. "I am Jesus, whom thou persecutest" still represented in My followers, of whom St. Stephen was one, whom you remember, and others of whom you have been haling to prison.

It should not cause us to marvel that Jesus ascended as He declared, "up where He was before" (John 6:62). It should not surprise us that the Heavenly Father gave Him back all the glory and honor which He had before He came into the world with added glory. It should not surprise us, therefore, that the Apostle declares that He ascended, in dignity and station, far above angels, principalities and powers, and every name that is named! (Eph. 1:21). On the contrary, it would be both equitable and Godlike that the great Jehovah should highly honor His faithful, Only Begotten Son, the First and the Last, the Beginning and the Ending of the creation of God (Rev. 22:13). Could we for one moment suppose that our great Creator would allow His faithful Son, or any servant, to lay down life in Divine service, and to suffer loss as a consequence of His obedience? Is it not much more rational to believe, as the Scriptures declare, "Him hath God highly exalted"? Phil. 2:9.

### **THE ASCENDED ONE DESCENDED**

Pastor Russell called attention to the Apostle's phraseology in the context that the Ascended One had previously descended, and that the ascending and descending were related as cause and effect. The One who ascended up on high completely filled the highest position in the great Divine Government of the Universe as Head of principalities and powers, angels and men next to the Father. Yet the Apostle warns us that we must identify the glorified One with the One who, in obedience to the Father's will, humbled Himself to come down from the heavenly nature and glory to the earthly station where He, as a Man, humbled

Himself unto death, even unto the ignominious death of the cross.

The Apostle calls our attention to these two extremes the extreme of humiliation and the extreme of exaltation, both accomplished in the Son of God, the Logos, The Christ.

If some of us at one time in our reading of the Scriptures supposed that our Lord Jesus ascended to heaven in a physical condition, as a man, we entirely misunderstood the Scriptures He who was rich, as the Logos in glory, preserved His identity when He was made poor for our sakes, made flesh, that He might be our Redeemer. Similarly, that Redeemer preserves His identity now that He has been made rich again now that He has been received up to the Spirit Plane of glory, honor and immortality, the divine nature.

To suppose that Jesus went to heaven a man is to mistake the significance of His title, The Son of Man, which He maintains, as identifying Him with His great redemptive work as one of His many titles. To suppose that Jesus is a human being in heaven would be to suppose that He is still as when in the flesh, “a little lower than the angels”, whereas the Scriptures declare that He has ascended far higher, so that all the angels of God, as well as men, are commanded to worship Him. To suppose Jesus in heaven a human being would be to suppose Him out of all harmony with heavenly spirit conditions and surroundings.

Moreover, are we not told that the Church of Christ will be changed from the human to the spirit condition in the resurrection, and that this change will make the “elect of God” like their Redeemer, so that they may see Him as His is, not as He was that they may see Him in glory, honor and immortality, exaltation, and not as the humiliated One, who was made flesh that He might sacrifice His flesh on man’s behalf? When we so thought we forgot the Scriptural declaration that “flesh and blood cannot inherit the Kingdom of God”, hence that all those called to be partakers of the divine nature and heavenly Kingdom with their Redeemer and Lord must be made like Him by the power of the First Resurrection.

### **DIFFICULTIES OF UNBELIEVERS**

The Pastor declared that he had found worldly people very skeptical respecting the descent of the Logos, the Son of God, to earthly conditions; but that Christians seem to have more difficulty than the world in comprehending the return, the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important, necessary, as the Apostle declares in the context. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the Spirit Nature and took instead human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate



from the sinner race (Heb. 7:26), cannot believe in the sacrifice of Jesus as being a Ransom-price for Adam, to effect his release and that of his race from condemnation.

Pastor Russell went into considerable detail respecting the manner by which the Logos was transferred from heavenly conditions to earthly conditions, and how His purity,

3H480

his perfection of organism, His freedom from sin was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of Adam's race. He proffered his hearers free upon application a treatise entitled "The undefiled One," which he believes shows scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

The error of supposing that Jesus is still a man signifies the denial of His word, that He would ascend up where He was before, and the denial of the Apostle's teaching that He has been highly exalted to glory and distinction, the divine nature, instead of the human nature. This error, the Pastor declared, has led to other errors, one of which he cited, namely, the error made by many Christian people of expecting the second coming of Jesus in the flesh as a glorious man and not as a glorious Spirit, Partaker of the divine nature, and entirely dissociated from human nature.

Thinking of the Lord at His second advent as a glorified man, they associate Him with a material throne and an earthly court. This, in turn, leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than a step forward, they deny the second coming of Messiah to establish the Kingdom so long promised.

The proper thought is that Jesus, in the flesh, accomplished the work which the Father had given Him to do, when He sacrificed His earthly life. The Father gloriously rewarded Him on the spirit plane. Now He is waiting for the gathering of His Church, His Bride, His Elect. These are to share in His resurrection to the divine nature and to sit with Him in His throne. Then the Kingdom of Messiah, so long promised will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac and Jacob and all the Ancient Worthies mentioned in Heb. 11:38-40, through whom the blessing will extend to Natural Israel and to all the families of the earth. Acts 3:19-21.

### **A MULTITUDE OF CAPTIVES**

Our text, in a figurative way, represents the ascension of Jesus from the earthly plane to the heavenly as the triumph of a great Conqueror. Sin had gained ascendancy over Adam and his race, and had brought mankind low to the dust, mentally, morally and



physically. Moreover, this victory over man had been gained in a legal manner through one man's disobedience (Rom. 5:12). The Logos divested Himself of His glory on the spirit plane, was made flesh, fulfilled the demands of the Law, proved Himself competent to pay the sinner's Ransom-price, and gave himself a Ransom for all, "to be testified in due time" (I Tim. 2:6). Having finished His sacrificial work He was received again to the spirit nature with exceeding glory and to the right hand of the Majesty on high.

Thus the great conqueror is seen returning to the heavenly state, acclaimed by the Heavenly Host; and following Him far down the centuries, the prophetic view saw, first the Church, the "Royal Priesthood," "His brethren," "His Bride," delivered from the power of sin and death, through the merit of His blood. And these were but the first crop of a following host; they were "a kind of first-fruits to God of His creatures" rescued from sin and from death. Jas. 1:18; Rev. 14:4.

Later on, stretching down for a thousand years beyond the Church's deliverance, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of sin and death through the merit of Him who died, "the Just for the unjust." Now the Savior of the Church, His Bride, He will shortly be the Savior of the world, its Great King, Great Teacher, Great Priest, Great Mediator.

Then will come the glorious consummation, when all who will have refused Divine grace shall have been destroyed in the Second Death then shall be heard every creature in heaven and on earth and under the earth saying, "Glory to God in the Highest." Thenceforth there shall be no more crying nor dying, for all the former things of sin and death shall have passed away.

### **TIMES OF RESTITUTION, WHICH GOD HATH SPOKEN**

At our Lord's First Advent the "acceptable time" began the time when God, having accepted the sacrifice of Christ Jesus, became willing through Him to accept the sacrifices of all who desire to become His disciples to take up their cross and follow Him through evil report and good report even unto death. The entire Gospel Age antitypes Israel's Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. Heb. 9:19-23.

This is the acceptable year of the Lord which Jesus declared (Isa. 61:2; Luke 4:19), God's faithful people of this acceptable day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God" (Rom. 12:1). In the end of this acceptable day will come the end of all opportunity to thus sacrifice the human nature and become joint-heirs with Christ and partakers of the heavenly nature.

Then will be introduced a new period styled, in the Scriptures, "Times (or Years) of Restitution." The acceptable day for the Church's sacrifice has lasted for nearly nineteen centuries. And we know how long the "times of Restitution" will last a thousand years. Rev. 20:4.

St. Peter tells us just when these "Restitution Times" will begin. They did not begin in his day. They have not begun yet. They will begin as a result of the Second Advent of Jesus, the Messiah, and the establishment of His Kingdom of righteousness. "Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, as before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."

"For Moses verily said unto the fathers, A Prophet like unto me (of whom I am but a type or figure) shall the Lord your God raise up unto you from amongst your brethren, Him shall ye hear in all things whatsoever He shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people (Acts 3:19-23) in the Second Death.

3H481

### [The New York American, June 18, 1911](#)

## **FALSE CONCEPTS OF THE DIVINE WISDOM**

Pastor Russell gave two public addresses here today, one of which we report. Many of Denver's prominent religious people were conspicuous in the large audience. Profound impressions were undoubtedly made. Speaking from the text, "Holy, holy, holy Lord God Almighty, the whole earth shall be filled with Thy glory" (Rev. 4:8) the speaker said:

Shakespeare tells of some "Damned by faint praise" We grasp his statement as implying that a faint praise is more injurious than silence. But as we look to ourselves and the remainder of the reputed four hundred millions of Christendom and their united tribute of praise to the Almighty Creator we are forced to admit that with many He is given "faint praise," while the vast majority positively blaspheme the Holy Name by most atrocious misrepresentations of the Divine character, which they claim to be His own revelation of a demoniacal plot for the eternal torture, in one way or another, of the thousands of millions brought into existence by His power and without their own consent.

There may be said to be three different theories prevalent in Christendom on the subject. They all have zealous, earnest,

honest advocates. Each contradicts the other. Each claims to love God and to seek to serve and honor Him. Evidently, two at least of the three are wrong. It is our conviction that all three are in error. We believe that all three of them have fragments of the truth around which have crystallized distorting, slanderous, blasphemous errors. The upholders of these theories are so blinded and bewildered that they fail to discern that their praise and worship toward the Creator are defiled and converted into slanders and calumnies and blasphemies by their incrustations of falsehood.

### THREE GENERAL VIEWS

All three of these view declare that the almighty, with full power to have done otherwise, so created humanity that a child once born into the world can never die he must live somewhere unceasingly either in pain or in pleasure. By what authority any make these declarations we have never ascertained.

Surely it is a gross slander upon a God of infinite Justice, Wisdom, Love and Power to claim that He ever entrusted to poor, fallen, human parents the power to bring into existence sin-blighted and sin-disposed human creatures such as we see our race to be, and then made the happiness of their eternity dependent upon a superhuman resistance of the evils of their environment and of their depraved constitutions! This blasphemy against the Holy Name is common to nearly every creed of Christendom.

Our Catholic friends tell us that by Divine arrangement terrible purgatorial experiences await practically every member of our race, in the hope that, if rightly exercised thereby, after centuries of torture, and eternity of bliss will be gained. Is not this also a blasphemy against the Holy Name? Who can deny it? Who would not shudder to have such an awful crime of evil design charged against himself or against his earthly parents? Who that is begotten of the Holy Spirit is not pained event to think of such a charge being made against his Heavenly Father, "the God of all grace"? Surely such a theory is blasphemous, horrible.

But we have grown so accustomed to this blasphemy that it fails to prick the majority to the heart as it should. With all of our development of human sympathy and care for the sick and even for our wounded enemies on the battlefield, and with our precautions of modern times against criminal negligence which might lead to the destruction of human life by conflagration with all of our fire apparatus and benevolent laws for the protection of the very humblest of our race, we have calmly and without protest charged against our great Creator, and indorsed it as our belief, either publicly or tacitly, that He would look upon a holocaust of millions with no fire brigade for their relief. Is not this blasphemy of the Holy Name?

## **WORSE AND WORSE PREDESTINATED**

Is it any wonder that in early life our childish hearts were filled with fear rather than with love toward our Creator and toward His Revelation, the Bible? Is it any wonder that it required all kinds of fighting with our common sense to believe, as we were taught we should, that God lovingly predestinated that all the families of the earth should suffer eternally except a saintly handful because He was pleased to have it so! because He foreordained that it must be so! because He made a great place called hell before He made the earth, and made it large enough to hold the entire human family! because He created the fire-proof demons to inflict torture upon the poor unfortunates who were born in sin, shapen in iniquity, in sin conceived by their mothers, and many of them left without an opportunity of hearing of the “only name whereby they must be saved” and that He wisely and with devilish intention laid up fuel enough to last to all eternity for the torture of His helpless creatures!

And are not such evil thoughts and presentations respecting our great Creator blasphemy? If not, pray tell me what would be blasphemy? Most assuredly I can think of nothing that could possibly enter the human mind or pass the human lips more blasphemous than this doctrine. And yet those who bow down before this creed number some of the ablest and most intelligent, most enlightened and most benevolent of our depraved, fallen race. How is this? How comes it that we have been so blinded as respects our own conduct and misbelief? The Scriptures Answer—that Satan has deceived us: he has put light for darkness and darkness for light.

## **STILL ANOTHER BLASPHEMY**

A considerable portion of thinking and Christian people will join with us in saying, Ah! surely Brother Calvin grievously erred and grievously misrepresented the God of Love when he taught the doctrine of the predestination of the wicked to eternal torture. Ah! say these Christian

3H482

friends, our hearts rebel against that theory of Divine predestination. We claim that the Almighty is Love itself that He is sympathetic with His creatures and is using every effort to avert the great calamity of eternal torture.

Ah! my friends, is not this still another form of blasphemy? If some of us blasphemed the Holy Name in representing our Heavenly Father as merciless, loveless, have we not in another way blasphemed that same Holy Name in declaring that He lacks the power and the wisdom to do the good which His loving heart would prompt? Do we worship a stupid and impotent God, one who blundered in the creation of our race, and who, for six thousand years, has been striving to rectify that error and all the while has been allowing thousands of millions of His creatures

whom He loves to go down to an eternity of torture? Alas! it would be nearly as easy to worship an all-powerful and loveless God as to worship an all-loving but unwise and impotent God who foolishly, sinfully, brought thousands of millions of intelligent beings into existence only to cause them to suffer an eternity of agony through His incompetence.

### **EARTH FULL OF GOD'S GLORY**

Thank God! dear friends, for the glorious day in which we are living, with its electric light and other evidences that we are in the dawning of a New Age. Thank God! that in this day the electric lamp of truth is showing up the mistakes of these blasphemous errors which have so defiled all the precious truths of God's Book for years, for centuries. Thank God that our Bible is becoming a new Book to those whose eyes of understanding are opening to the lengths and breadths and heights and depths of the love of God which it declares!

Now we are seeing that "the wages of sin is death" not eternal torment not purgatory. Now we are seeing the Jesus met this death penalty as the Redeemer of our race from the power of the tomb. Now we are seeing that the salvation that God has promised will be brought to us at the second coming of Jesus and the establishment of His Mediatorial Kingdom for the blessing of all the families of the earth! Now we are seeing that the salvation provided is a resurrection of the dead not merely an awakening from the tomb, but a complete uplift out of sin and degradation to the full perfection of human nature in the earthly likeness of the Creator.

Now we are seeing that this great blessing has been set apart by the Almighty as the work of the great Sabbath Day of a thousand years, in which "the last enemy to be destroyed is death." Now we are seeing that the whole earth is to be reclaimed from the curse and made to blossom as Eden that the place of Jehovah's feet, His footstool, will be made glorious and in every way happyfying to all the willing and obedient, whom the great Messiah shall recover fully from sin and death. Now we are seeing that the intelligent rejectors of Divine Grace will not be tormented, but, as it is written, "All the wicked will God destroy."

### **THE CHURCH BEING SELECTED**

Now we see that free grace and the glorious opportunity to human restitution will be ushered in with the Kingdom, but that preceding that glorious epoch God is making a selection of a saintly class to be the Bride of Christ—"the Lamb's Wife." This explains why the darkness has been so long permitted because God would test the "elect" by obliging them to walk by faith and not by sight He would test them by obliging them to endure hardship as good soldiers He would test them by requiring that they shall suffer for righteousness' sake and thus manifest their

love of righteousness to a remarkable degree. Now we see that the faithful of these are to experience a change from earthly to heavenly conditions, in the First Resurrection, and that this change has its beginning in the Divine begetting of the Holy Spirit. Now we see that these, with the Redeemer, will constitute the Kingdom class which, invisible to men, will bind Satan for a thousand years and supplant his reign of darkness and sin by a reign of light and righteousness, helpful and uplifting to mankind.

### **“HOLY, HOLY, HOLY LORD GOD”**

We come now to our text: It declares that the time is coming when the whole earth shall be full of God’s glory. Ah, glorious Day! Then the shadows of ignorance, superstition, misunderstanding and misrepresentation in respect to the Divine character will all flee before the light of the knowledge of the glory of God the appreciation of the Divine character as manifested in the Divine Plan for human salvation! Could this scripture ever be fulfilled, could the Divine character ever be appreciated by intelligent, honest, just and loving hearts, if in any corner of the Universe there were such orgies and tortures of His creatures as the creeds of the Darker Ages have set forth? Surely not! On the contrary, in this glorious Day will be fulfilled the scriptural prediction: “All in heaven and in earth and under the earth (everywhere) heard I saying, praise, glory, honor, dominion and might be unto Him that sitteth upon the throne, and unto the Lamb forever!”

As we emerge from the darkness and praise the Lord in thought and word and deed, we thus “show forth the praises of Him who has called us out of darkness into His marvelous light.”

### **“INTO THE LIBERTY OF SONS OF GOD”**

The Apostle Paul (Rom. 8:21) declares that the groaning creation shall be delivered from its bondage of corruption into the liberty of the Sons of God. The meaning of this is clear. The corruption came upon all through Adam; the deliverance from that corruption is to come to all through the second Adam. All are to be delivered from such bondage, however they may use the deliverance and the privileges of liberty. Those who use them rightly will come into harmony with the Redeemer and the Heavenly Kingdom and will be blessed eventually with the eternal life. Those who reject these liberties after they come to understand fully, and comprehend their lengths and breadths, will thus be choosing for themselves the Second Death.

The liberty of the Sons of God their freedom from corruption, death, is here distinctly shown. The angels are not subject to, not bound by, such corruption, such dying conditions. They, as sons of God, are free from corruption, from death. Adam in his

original perfection was a son of God, as the Scriptures declare (Luke 3:38), but he lost his sonship for himself and for all of his race and received

3H483

instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire reign of Christ on the earth, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity, and bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God like unto Father Adam before he sinned, plus a large and valuable experience gained during the 6,000 years of the fall, and also through the 1,000 years of the raising up the Restitution Age, the Resurrection Age. Acts 3:19-21.

### **THE LIGHT SHINING MORE AND MORE**

How glad we are that in this dawning time of the New Dispensation the light is shining upon the Divine Word as well as throughout the realm of nature! How glad we are that we no longer must think of the Church alone as the subject of salvation and the world as a whole the subject of condemnation and eternal torture! How just, how reasonable, how loving are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greater devotion One whom we thus see worthy of praise and adoration.

We are not, however, to expect the world to be able to realize these things; it is not the Divine intention that they should grasp the Plan, as the Master said to the faithful disciple of old and still says to us—"To you it is given to know the mystery of the Kingdom of God, but to outsiders all these things are spoken in parables and dark sayings, that hearing they might hear and not understand." They will both hear and understand in due time, but now is the time for the calling out of the elect, "the perfecting of the saints," etc.

Let us whose ears and eyes have been blessed of the Lord respond with all gratitude and humility not merely with outward praise of our lips, but also with our hearts let us confess His loving kindness and tender mercy, and let this appreciation more and more sanctify our hearts and separate us from the world, its aims its selfishness, and let us fight a good fight against sin, especially in our own mortal bodies, because even though the imperfections of the flesh be not counted against this New Creation, begotten of the Spirit, nevertheless the fact that we possess the Spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to



Him, and to strive, therefore, to the extent of our ability, not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice.

**1911 Convention Report,  
Santa Cruz, Cal., June 14, 1911**

**LORD, WHO HATH  
BELIEVED OUR REPORT**

8:00 P. M. Discourse by Brother Russell At Hackley Hall

The text that is in my mind for this occasion is found in the prophecy of Isaiah: "Lord, who hath believed our report, and unto whom is the arm of Jehovah revealed? Isa. 53:1

We might apply this text in some degree to the meeting this afternoon. We delivered a report. The word 'report' in this text signifies message, proclamation. For who hath believed the message proclamation of truth? Who has discerned the arm, the power of the Lord, as revealed in the Gospel, and God's great provision for man's needs? In the audience of somewhere near a thousand people, how many, we wonder, had a hearing ear, that they could hear? How many understood something of the length and the breadth and the height and the depth of the love of God, which passes all understanding? We might perhaps have been inclined to think, "How could anyone do otherwise than be impressed by the simplicity of God's message, and yet we remember that the Scriptures show us, and the facts prove to us that it has been so during the eighteen hundred years since the message of the Lord has been given, that it has been proclaimed here and there, and very few have believed the report. Look out all over the world today and see how few there are who believe the message of God in respect to his great plan. The great majority seem to be blinded by the adversary, the God of this world who blinds the minds of those who believe him not, lest the light of the goodness of God should shine into their hearts. The apostle's words imply that the great adversary is the one who is especially interested in beclouding the mind, and that God's truth is the special thing intended to enlighten the mind, and that not everybody is in condition of mind to be profited by this great light that would shine forth.

The question asked by the prophet implies that only a few would hear the report, would hear the message, would hear the Gospel, only a few would give heed to it. When we view the matter in the light of the eighteen centuries, and then think of how little faith there is today, we can well understand God's standpoint in speaking through the prophet and saying, "Who is it that has believed?" Practically nobody. We indeed see great churches, and sometimes fine buildings, and sometimes large



congregations and yet if we would inquire for the faith once delivered to the Saints, if we inquire for an intelligent understanding of God's great plan, how few would you find who have that understanding, who have delivered the message, who have accepted it, and who are walking in the footsteps of Jesus.

Some might say to us, "Brother Russell that is a wrong view, why everybody believes the report. Here in this city, it is named after a saint, and there are other cities along the coast all named after saints practically, and all through the land are churches of various denominations, and they have all believed Jesus, they have all believed the report." But we cannot so think; we must agree with the Lord's message through the prophet to the effect that a very few have

3H484

believed the message. Quite a good many have believed the mixed messages that have gone forth; the message, for instance, of our Catholic friends that if they belong to the Catholic church they will be pulled through purgatory and finally get to heaven. A considerable number believe that in some measure, but is that the message once delivered to the saints? We say not. It has a little of it, but very little not enough to call it good tidings of great joy. Then some others have believed our Presbyterian friends, that God is electing some, and they hope they belong to the elected company. But is that the full message, or is it only a little of the message? Surely the latter. It is only a little of the message and not the report of God's grace toward all mankind, and not merely toward the church. Who hath believed the message that God sent?

Then our Baptist friends also limit the matter, saying that it is by election, and then additionally it is by the water route after you have the election the election and the water route both. There are dear, good friends amongst the Baptists, but very few of them believe the message.

But we are not wishing to lay too much stress on these various features of the divine plan. Our thought would be that God very graciously has a message that even the poor and the ignorant in considerable degree can accept and lay hold on. Who hath believed the report not doctrinally, as theologians, but in a general way the message that all mankind have heard at least all of the civilized lands that had an opportunity of hearing the message that God is willing to forgive our sins, God is willing to receive us as his children, that God has made a way and he invites us to walk in it? Now put it in the very simplest form, an how many have believe that? Oh, says someone, "Why a great many believe that." I doubt it. Remember the Scriptures say, "With the heart man believes." What is it to believe this message of the narrow way, and the privilege of reconciliation with God, with the heart? I think that we will all agree that to believe that

message with the heart would mean that it would thoroughly enter into us that we would believe it with all our minds and all our strength, to be thoroughly convinced by it, to have no doubt about it. If they believed the message of God's love and favor, and of reconciliation to him, and of becoming joint-heirs with Christ in the heavenly kingdom, would they not forsake everything that they might take up with that message? Can you imagine anybody in the world really believing that God would sentence our race to death not to put the worst construction on the sentence, but simply put it as the Bible does and that he did it justly, and then that he had also made a provision in Christ, our Lord, whereby we might return to his love and favor, and that he would receive us again as children, forgive all our trespasses, all our sins that are past and bring us back right into his own favor, and be our Father and we should be his children, and he would take care of all our interests, and all things would work together for good to us, and if we had passed through certain trials we should have his assistance, then by and by in only a little while, a few short years, he would take us to himself in the heavenly kingdom and make us associates with our Lord Jesus Christ on the spiritual plane who could believe this with the heart and not be exercised by it? Who could possibly say, "I do not care for that, I really believe it is so, but I do not think it worthy of any of my attention?" I think that very few would really believe that message, even in the very simplest form in which we could put it in the form that all people who have any knowledge whatever of the Gospel could understand it, even if they had a certain admixture of error even allowing for all of these errors of doctrine being mixed with the matter, to just know this simple fact that God is willing to receive us back as his children, to forgive us our sins, and care for us, and bring off eventually conquerors with Jesus whoever believes that with the heart would, I think, be sure to accept the terms, because they are so very favorable. Then the fact that so very few people do give their hearts to the Lord, or give their hearts to Jesus, and do give up all the little they have, proves that only a few believe. Others may believe with the head merely, a sort of general assent I think that Jesus died; I believe he was a good man; or, I believe he was the Lord or whatever it might be; but it is merely a head acceptance, and it does not enter into their hearts. With the heart man believeth unto salvation. That is the kind of believing that counts for something. When it goes down into their hearts, it goes right down into their hands also, and they want to use their hands for the Lord; it goes down into their feet, and they want to use their feet for the Lord; it goes down into their pocketbooks, and they want to use that for the Lord. And so it effects anything and everything they have; it affects all the affairs of life.

Now I am addressing those especially this evening who believe, who have made consecration, those who with the heart have believed. How precious is our possession, dear brothers and

sisters? How precious is the Lord to us to us who believe with the heart he is precious. All the teachings of the Lord's great plan are revealed to this class. How favored we are that by God's grace we have heard, and that our hearts have been responsive, and that we have accepted the great proposition of the Lord to become his children! Now is the acceptable time in which God is willing to accept our little offering, and to let us count it in as a part of Jesus' sacrifice, that we may be sharers with him in the suffering of this present time in order that we may also be sharers with him in the glory that shall follow.

So I rejoice with you that we have heard the report, that we have heard the message, that to us the arm of the Lord, the power of the Lord, has been revealed not to the world; they do not know the power of God. You and I are only learning about it; we have only begun to see the arm of the Lord. The arm, you know, in symbol stands for power. God has revealed the power. Now the world has not seen the power, nor has the world seen the arm of the Lord. You and I see that the Lord is the arm that our heavenly Father puts down to grasp the poor human family and to lift it up. At one time we saw in a measure this matter, and saw that Jesus was the arm of Jehovah, but we thought he was only going to lift up the saintly people; and that was good; that was a glorious message; but now we have seen further, and we have believed further, and the message has gone out further, that the arm of Jehovah not merely will lift up the saintly few, but that saintly few will become a part of the arm of Jehovah, so to speak, and that arm of Jehovah shall during the thousand years of Christ's reign bless mankind and lift them up.

3H485

Now at the close of this little session of today our hearts, I trust, are going out to the Lord with gratitude for all the privileges we have enjoyed in connection with the service. Some of you here have been laboring to make a success of the meeting today, and I praise God on your behalf and rejoice with you that you had such a very enjoyable experience. You worked hard I am sure to bring such results for a weekly afternoon. And those of us who will go farther on will have you kindly in our remembrance as some who have been faithful to your opportunities. As I looked at the audience today it seemed to me I saw some that looked as though they were saintly people, and who had already believed God's report respecting his Son, and now let us hope they saw and heard a little more clearly today, and that henceforth they may, by reason of what they have heard be brought into further grace and nearer to the Lord. And those of you who remain here what an opportunity you will have to continue to witness of the Lord! And not merely witness by tongue, but remember there is one way in which we are all witnesses, whether we wish to be or not, and that is by our daily life our conduct, our work, our actions. Are we, then, living epistles of the Lord, known and read of all

men? If so, as the apostle says, Let us walk circumspectly, carefully, looking around, guarding our thoughts and words and deeds, showing forth the praises of him who hath called us out of darkness into this marvelous light, commending the truth to others by the consistency of our lives and our faithfulness to the principles of righteousness. This is one of the witnesses we can all surely give, and one that I trust the dear friends residing here will find it their privilege to give. And others, knowing that you are advocating these things, and having heard what a high standard we believe God has established, namely a standard of sainthood, no doubt the people of this city will look at you still more careful with examination than ever before. They will say, "These are some of those who claim that only the saints at the present time are going to have everlasting glory, and heaven. I wonder if he is a saint; I wonder is she a saint." And so you will be put on exhibition, so to speak; you will be under scrutiny. How carefully then will you walk before the Lord? How careful will you be to show forth the praise of the great King? Then some of you may have other opportunities in your meetings to present the truth. How wise you should be as ambassadors for God to present it as of the Lord Jesus Christ. Remember what Jesus said on this subject, "Be ye wise as serpents and harmless as doves." As one of our good German sisters once expressed it a very forcible way, bringing it down to some language of our day, "The Lord says we should be as wise as snakes and harmless as pigeons." That gives the thought, dear friends. How wisely we want to use our opportunities! We are all, I believe, learning more and more everyday that wisdom is to be exercised in the presentation of the Lord's Word. I presume that every one of us who is a child of the Lord, and somewhat experienced in the truth, and who has endeavored to present it to others, has made certain mistakes, being too harsh, perhaps, or presenting the truth in a too rigid form, not sufficiently kindly in manner, with kindly words, and with consideration for others. We are to remember that those who catch fish never do so by beating the water with the fish rod; that drives the fish away. And so if we would be wise in this, fishers of men, it behooves us to consider how carefully we are to deal with those who are giving some attention to the truth., The truth is to be the bait, and we are to dangle the truth before them so as not to do them injury, not to do them harm, but to bless them and get them into the Gospel net, and to get them into better and fuller relationship to the Lord.

So then, my parting word to the dear friends of Santa Cruz is that we pray God for a continuance of his blessing, and we rejoice with you that we have had a blessing so far, that your efforts to praise the Lord have been blessed so far, and we ask on your behalf continued and increasing wisdom to show forth his praise, and to help those with whom we come in contact.

New York American, July 23, 1911

## **GOD IN THE HOME, THE WORLD'S NEED**

Pastor C. T. Russell delivered two addresses here today to crowded and attentive audiences. We report one on "God in the Home," from the text, "As for me and my house, we will serve the Lord" (Josh. 24:15). The Pastor Said:

Do not understand me to teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a day in which He will judge the world," grant the world a judgment or trial or test. That great day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity. Present right doing and right thinking, or wrong doing and wrong thinking, will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint proportionately as he or she has acted wisely and conscientiously in the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church I mean not church attendants nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world, in the world's trial Day, because they have already enjoyed their share of the merit of Christ's death.

When, therefore, I speak of God and the home I am not having in mind a family composed exclusively of saints,

3H486

who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the "narrow way" which leads to "glory, honor and immortality" and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

My thought is that the Bible teaches that there are many people of the world, who are reverential, kind, gentle and just to a very considerable degree, who are not saints; who have not presented their bodies living sacrifices to God; who are not, therefore, members of that exclusive "little flock" to whom it is the Father's good pleasure to give the Kingdom in joint-heirship

with their Lord and Redeemer and Head. To this latter class our Master evidently referred when He said to His footstep followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

To live righteously, soberly and godly in this present world to the extent of one's ability is what everyone should do no less. To live a life of sacrifice to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter which justice does not require and which the Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order of the divine program at the present time.

### **SAINT AND SINNER INTERESTED**

Having clearly defined what we do not mean to teach, let me now assert that, nevertheless, every sensible man and woman, saintly or not, must feel a deep interest in the welfare and moral progress of the human family, of which he forms a part. All, therefore, should rejoice in every movement and endeavor working to even temporary enlightenment, blessing and uplift amongst mankind. The many benevolent institutions of the civilized world attest this general thought. My only conflict with these humanitarian efforts is that they do not approach the subject of human betterment from what I consider to be the right standpoint. With nearly all of these efforts, more or less distinctly stated, are those God-dishonoring and love-opposing intimations of an alternative of torment, either purgatorial or eternal. This is the great blight which has worked and is working incalculable harm driving intelligent minds into opposition to the true God and the Bible, which is the revelation of His Wisdom, Justice, Love and Power.

The Bible freely tells us that many features of the Divine Plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which He hath declared to His servants, the prophets" (Rev. 10:7). The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before Thee, for Thy righteous acts have been made manifest" (Rev. 15:4). We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries," to outsiders these things are spoken in parables and dark sayings (Matt. 13:11-13). But not until the elect shall be glorified and the Messianic Kingdom

established will the “mystery” be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, His real purposes toward man, etc. Thus our Lord declares, “This is life eternal that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John 17:3.

In a darker day than ours the theory, “to doubt is to be damned,” held such a power over many that they dared not use their reason. And thus a certain reverence for God was maintained in many homes a reverence, however, which surely would not be as highly appreciated by the Creator nor have as deep an influence upon the creature as would a faith moved by love and an intelligent appreciation of the Divine character, based upon an understanding of the Divine Plan of the Ages.

### **AN INUNDATION OF UNBELIEF**

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of other days; the dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God the lengths and breadths and heights and depths passing all human understanding? This is the world’s great need to know God as He really is, a Father, a Friend, a God of Love! And to thus know Him the people need to be taught how seriously they were mistaught in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate One inferior to themselves One who knew, foreordained and prepared for their torture, before they were born? They must see that these things, taught by the creeds of the Dark Ages, are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of father Adam’s disobedience. They must learn that God proposes a blessing and uplifting which will be as world-wide as is the curse. They must learn that the foundation for this work was effected by the death of Jesus, the Just for the unjust. They must learn that God is now selecting a saintly class to be associates with the Redeemer in the work of uplifting and blessing Adam and his race; and that each will be held responsible and receive stripes in proportion to his knowledge and willful disobedience; and that the persistently rebellious will be destroyed “like natural brute beasts,” in the Second Death.

## **I HAVE LOST MY GOD**

Not long since, in conversation with a young lady, she said with great concern, "I fear that I have lost my God." As a child of religious parents she had had helpful influences in her home, but in school she had come in contact with the general spirit of skepticism which, instead of repudiating the Bible, as did Ingersoll, Paine and Voltaire, merely smiles at any reference to a Divine revelation, a faith in God and a respect for His will. These teachers are as honest, we believe, as were Ingersoll, Paine and Voltaire; nor can we deny that they have the same right to their disbelief that we claim for our belief. We can, however, say with all sincerity that it is a great pity that the learned men of Christendom are nearly all infidels, in the sense of not believing in the Bible as a Divine revelation.

Many of them even deny that there is a personal God and ascribe everything to a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities and colleges and theological seminaries, in the high schools, and even to some extent in the common schools is it any wonder that the rising generation is losing its God? If it even be claimed that a bad thing is better lost than kept, we must dissent from their course. We must claim that the misconception of God can be destroyed only by the introduction to the heart and mind of the true God, whose glorious attributes of Justice, Wisdom, Love and Power will take the place of the malevolent misconceptions of the Dark Ages.

## **AWAKENED PARENTAL RESPONSIBILITY**

It is high time that parents realize the true situation it is almost too late now. The seeds of unbelief, already sown in the minds of the rising generation, are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may for a time serve the purposes of the few, but surely cannot serve the masses of our race. A godless world will ere long mean a discontented world, an unhappy world and, by and by, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be affected by the conduct of the present.

## **GOD IN THE HOME**

We are not pleading for cant and rant. We are urging that in every home God be recognized to the extent of the opportunities and influence we enjoy. Parents have a special responsibility. Every father, in particular, as the head of his family, should recognize the Almighty Creator, and hold Him up to his family—"God First!" We need not urge upon God's consecrated



people the privileges of prayer and the blessed influence which comes through prayer to the younger members of the family. This is one way of putting "God First." "In all thy ways acknowledge Him," or, as Joshua said: "As for me and my house, we will serve the Lord."

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children?

Do you remember that you have a responsibility for their training, a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results?

As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents?

How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

### **LOVE WORKETH NO ILL**

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employee in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employee,

inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a

3H488

nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

[St. Paul Enterprise, December 11, 1917](#)

## **DIVINE OMNISCIENCE AND ALMIGHTY POWER**

*"Whither Shall I Go From Thy Spirit! Or Wither Shall I Flee From Thy Presence! If I Ascend Up Into Heaven"* Psa. 139:7, 8

Brooklyn, N. Y. -Pastor Russell took for his text the words of the Prophet David, "Whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." (Psa. 139:7,8). He said:

We are living in a day when money, pleasure and pain seem to be the assets of the masses. The Evolution theory and Higher Criticism of the Bible have fostered unbelief to such an extent that everything intangible is doubted. Beginning with the college professor and the majority of the educated ministers, this skepticism has embraced the wealthy, who are satiated with the blessings of prosperity. To these heaven and heavenly things seem vagaries as compared with present enjoyments and hopes. Not for a long time have these believed in and feared eternal torment. And their present attitude is one of doubt respecting everything connected with the Bible. They well know that

outside of the Bible there is nothing but guesswork, and they prefer their own guesses to those of other people. Very many of them speak candidly and tell that they are agnostics, that they are uncertain and would like to be informed respecting the future.

### **THE WORLD'S NEED A GOD**

The effect of all this loss of faith in an Almighty God is seen on every hand and is felt by many. One of the consequences is that the religious element of man's nature is becoming numb and the masses, rich and poor, are seeking a substitute in pleasure; as the Apostle's words foretold, they are "lovers of pleasure more than lovers of God." Additionally, many of the wealthy carry on a kind of brigandage along commercial lines. Desirous of imitating them, but unable so to do, others are filling the world with violence to an extent that is alarming to everybody. Were it not for our elaborate and costly police protection life and property would be far less secure in civilized lands than amongst the heathen. With all the protection afforded by telephone, telegraph, police, etc., our rulers and officials tell us that they are often bewildered in their attempts to preserve law and order.

Many learned men believe that there is no other God than Nature; and many of the unlearned are following their lead. They reason that Nature served them as both father and mother; that Nature is pitiless, unsympathetic, cruel. Indeed, this is one of their special arguments against a personal God, for they say that such a God would not permit the sufferings we witness on every hand, and the still more terrible sufferings which the creeds of Christendom have taught them are in store for all except the saintly few.

It is time that we return to the Bible proposition and see the truth of the statement, "The fool hath said in his heart, There is no God." Surely there is something wrong with the brain which, after noting the wonders of nature, seen in the surrounding worlds and systems and attested in all matters earthly, sees not an intelligent Creator! The wonderful adaptability of our own bodies tells of a wise Creator.

If we compare the human eye, adapted to its purposes and conditions, with the eye of a fish, adapted to its different conditions, and with the eye of a beetle, adapted to still different conditions, we see the most indubitable proofs of profoundest wisdom and superhuman skill. When we think of man's wonderful powers and of his great achievements in the world and then consider his inability to make a single living thing, from a microbe to an elephant, from a tiny seed to a tree, surely we should concede that the One who ordered nature in the production of these wonderful variations, and created man himself, must be an Almighty, Intelligent God. Surely "Day unto day uttereth speech and night unto night showeth knowledge" along these lines, to those who have the eyes of understanding to

see. It is time that these great truths were being emphasized and that the boastful gentlemen who ignore them should have their true measure taken, regardless of how many titles may follow their names. The moderately educated as well as the illiterate need such a testimony to come from every pulpit. And if it does not soon come our civilization will be wrecked.

### **ALL-SEEING EYE NOT OMNIPRESENCE**

“Thou, God seest me;” “The eye of the Lord is in every place.” These Scriptures give us the proper conception of the Almighty. As with the telescope, the microscope the telephone, etc., man can enlarge his range of vision and hearing, so by powers still more wonderful the Almighty is cognizant of all the affairs of the Universe. We grant that our feeble minds are unable to comprehend so great so universal an Intelligence.

We cannot know in what manner the angels, the spirit servants of God, are, as His eyes, in every place, to take cognizance of our affairs. We cannot know in what manner the electric or lightning flash serves as a Divine messenger. But we can believe that a Soul so Infinitely high above us possesses powers of information as far beyond our comprehension,

3H489

as the telephone and wireless telegraphy and electric light are beyond the comprehension which our forefathers had of these things in their day. It is easier to believe that so great a Being as the One who formed man should have all wisdom and all power than to believe Him deficient of these. The Scriptural argument is a good one: “He that formed the eye, shall He not see? He that formed the ear, shall He not hear?”

### **GOD IN HEAVEN AND IN HELL**

The creeds handed down to us from the dark past declare that God is everywhere present omnipresent. This is as unthinkable as it is foolish and unscriptural. Taking advantage of this error of “orthodoxy,” the Adversary has turned many away from a belief in a personal God. He who is everywhere is nowhere. The result is the absurd view which has taken hold on some otherwise intelligent people, to the effect that good and God are synonymous. Hence a log of wood that is good for something that can be made into something useful is said to have good in it, and, hence, to have God in it ditto, a piece of iron, a bed, a chair, a table. The folly grows into saying that God is everywhere and is in everything. Thus faith in a “god of nature and happen so” takes the place of faith in the God of the Bible, whose residence is in heaven, but whose intelligence and power extend throughout the Universe, in thousands of ways of which we are only learning through electricity, radio-activity, etc., besides angelic messengers that can come and go like the wind.

Our text, misunderstood, is supposed to teach Divine omnipresence, whereas it really teaches Divine omniscience and Almighty power. The Lord's presence, as represented in His intelligence and power, are everywhere. Nowhere could we go beyond His reach and beyond his knowledge. Were this thought thoroughly impressed upon every human mind, what a vast difference it would make in human conduct from that now seen in Wall Street, in banks, in palaces, in hovels, in saloons, in gambling houses everywhere.

But really the undermining of faith in the God of the Bible has been accomplished largely by the misrepresentation of the Bible's teaching. Our text for instance, is supposed to teach that God is in heaven with the saintly, rejoicing with them and enjoying their pleasure and that He also is in hell with the unsaintly, looking upon their sufferings and tortures and planning with devils for their everlasting continuance. Thinking minds are rejecting such nonsense, but, alas, they are rejecting the Bible, too, hence have no foundation for a better, truer faith.

Every educated minister knows that I tell the Truth to the common people when I say that the word *hell* in our text has not the slightest reference to a place of torture, or even of consciousness. Indeed, this is true of every occurrence of the word *hell*, from Genesis to Malachi. In every instance the translation is from the same Hebrew word, sheol, which signifies the grave, the tomb, and is thus most frequently translated.

I urge upon all ministers of education to join with me in explaining to the public the true meaning of the Hebrew word sheol and the Greek word hades. Whatever may have been their thought of expediency in the past, they should see that the mistaken views of the meaning of these words are undermining the faith of Christendom.

The Psalmist really said: "If I ascend up into the sky, Thou art there; if I make my bed in sheol (the grave), behold, Thou art there. . . . In the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me." The thought is that the Divine Power is everywhere, that whether we live or die, nothing can separate us from God's Wisdom and Power and from the ultimate accomplishment of our rescue from the power of the grave, which God has purposed and has promised shall be done through the great Messiah. For His Kingdom we wait and pray.

### **IS THIS VIEW UNORTHODOX**

The word orthodox signifies "correct in doctrine." I am ready to admit that my presentation is not the ordinary one, but I claim that it is correct, that it is the true doctrine of the Word of God. If so, it is orthodox, in the highest sense of that term, and everything to the contrary, being opposed to the standards of God's Word, must be unorthodox. Everything depends upon our

standard. I stand for the Bible, its teaching, its doctrines, and therefore am orthodox. On the contrary, Higher Critics and Evolutionists and those who hold the creeds of the “Dark Ages,” contradictory to the Bible, are proportionately unorthodox heretical.

What Christendom needs today is a return to the Bible, an investigation of its teachings and, correspondingly, a rejection of all human creeds, which are admittedly more or less defective. Let us “stand fast in the liberty wherewith Christ hath made us free.” Let us accept the Bible as the only standard. Let us study it and understand it to the extent of our ability. Let us rejoice in every degree of harmony we all attain in the correct understanding of it. Let us fellowship as Christians all who acknowledge its Divine authenticity and who, in harmony with its presentation, are trusting in Jesus as their redeemer; and who, in acceptance of His invitation, have forsaken all to be His footstep followers.

These are the real Christians, with whatever sect or party they may have become identified, through the supposition that they were doing the will of God. These alone are the saints; these alone are running in the race course; these alone have the opportunity of making their “calling and election sure.” The masses, known as Christendom, are unchristian in every sense of the word. They are civilized heathen, in the sense that they do not recognize, any more than do the heathen, a personal God of glorious character, perfect in His Wisdom, Justice, Love and Power. They realize not His All-seeing Eye. And their general lives show their lack of this knowledge and this faith.

More than this (shall we say it?) the majority of professed church members, so far as we can understand their sentiments as privately expressed and publicly declared by the ministers of their choice, are no more Christians than are the Jews. They neither believe the Bible to be the Divine Revelation nor do they accept the Lord Jesus Christ as the world’s Redeemer from sin and death. Of course, therefore, they do not profess to consecrate their lives to sacrificially

3H490

follow One in whose redemptive work they do not believe.

### **THE MYSTERY OF THE CROSS**

Comparatively few of the hundreds of thousands of those who have named the name of Christ, and who have come under various denominational yokes, have any knowledge of the Mystery of the Cross of Christ, the Mystery of the Gospel, “The Mystery which hath been hid from ages and generations, but now is made manifest to His saints.” Col. 1:26.

Alas, the majority seem content to have merely a “name to live” and wish merely to be called Christians and to wear a jeweled

cross. It is but the few of those who have tasted that the Lord is gracious and have felt an earnest desire to know and to do the Father's will at the cost of self-sacrifice. With the majority the intimation that a certain course in life is the "narrow way," the way of the Cross, is sufficient to turn them in an opposite direction; for, while they would like to share the heavenly glories and honors of the Lord, they are unwilling to be sharers in His ignominy, sufferings and death.

These, without relinquishing their desire for righteousness, are disinclined to go to such lengths as the Master and the Apostles taught and exemplified. Hence, they are not interested in the "deep things" of God's Word, but merely in the more superficial. In the language of the Scriptures, they are willing to say, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Isa. 4:1.

The Scriptures most distinctly teach that we are under the reign of the "Prince of this world," Satan, and that our Lord at His Second Coming in power and great glory will bind or restrain this strong one and overthrow his empire, which is not of Divine authorization, but built upon human weaknesses, ignorance and superstition. We are distinctly told that Satan shall be bound for that thousand years (the Millennium) that he may deceive the people no more until the thousand years shall be finished.

Surely, then, the Lord has used the great Adversary to assist in the accomplishing of the Divine purposes. Satan may have supposed that he was frustrating God's plans, but just as surely he was mistaken. The Divine Word is sure which declares, "My word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I sent it."

It is time that all who really believe in the Bible, who really believe that Jesus left the glory of the Father and humbled Himself even unto death, thus providing the redemptive price for the Church and for the world, should proclaim these facts clearly, positively. They should also declare, as do the Scriptures, the Second Coming of the Redeemer and the establishment of His Kingdom in Divine power and majesty, for the putting down of sin and the lifting up of mankind to glorious privileges of restitution with a just penalty against every form of sin, and the Second Death as the penalty for wilful, persistent disobedience.

[New York American, September 3, 1911](#)

## **SALVATION FREE TO ALL MANKIND**

Although this is an after-season for Camp Meetings, Chautauqua and other gatherings here, the after-season Convention of the International Bible Students now in session outshines all the in-season Assemblies of many years. The program is an extensive one.

During the ten days of the Convention addresses will be given by sixty ministers and instructors of the Association. The teachings are inter-denominational, nonsectarian. Pastor Russell, of Brooklyn Tabernacle, and now also of London Tabernacle, is the President of the Association. His was the principal address of today. The auditorium was crowded. Probably in compliment to Met-hodists, Pastor Russell took for his text what he claimed was John Wesley's favorite—"And the Spirit and the Bride say, come; and whosoever will, let him take the water of life freely" (Rev. 22:17). He said:

### **WHAT WESLEY COULD NOT BELIEVE**

Our Methodist friends who own this spacious Auditorium have generally forgotten the special teachings of Brother Wesley, which brought them to the front of his denomination at a time when Calvin's theory of the election of saints to glory and the predestination of all others to eternal torture was the basic thought of Protestantism. Brother Wesley's voice rang out clear and full—"I cannot believe that God predestinated to eternal torture the masses of mankind before they were born. I must believe that God is Love and that His love and His justice would give to every sinner a full opportunity for return to Divine favor and to everlasting life through Christ. Brother Calvin, indeed, has certain Scriptures difficult to apply, respecting election and the elect, but I have one Scripture at least which tells of a freedom of Divine grace. The "river of the water of life" is not declared to be for the elect but for "whosoever will." I take my stand upon that text."

Brother Wesley's battle cry—"God is Love and will surely give every member of Adam's race an opportunity for eternal life through Christ" has come ringing down to our day. And although Christians have become sick and tired of their endeavor to harmonize the doctrines of Election and Free Grace and are now trying to forget doctrines altogether, nevertheless John Wesley's theory has overwhelmed John Calvin's. The vast majority of Presbyterians, Baptists, Congregationalists, etc., professing Calvin's tenets, really believe Wesley's that God is Love and will surely give every member of our race a full opportunity for salvation, and that He predestinated none of them to eternal torture.



### TRUTH IN BOTH THEORIES

There are elements of truth in both theories, as we now see: “The path of the just is as the shining light which shineth more and more unto the perfect day.” We are nearing the perfect day, and hence should understand the Bible better than did our forefathers, who did not have the wonderful Bibles Christians now possess, with marginal references, concordances and other helps! Ability to read also is universal today. Oh, what manner of Bible students we should be! Many Christians, however discouraged by the inconsistencies and contradictions of the various creeds, Catholic and Protestant, have abandoned their creeds and abandoned their Bibles also, erroneously believing the latter to be the basis of the former. We must not share this mistake. While doing all in our power to remove all the creed fences which divide God’s people into sects and parties, let us hold fast to the Bible, the most wonderful Book in the world! It is only beginning to be understood; its true light is shining today as never before. We are in the time mentioned by the Prophet, when the “wise shall understand.” Dan. 12:10

Brother Calvin was right in part to the extent that he was in harmony with the Bible, which teaches us to strive to fulfil our Covenant with the Lord, that thus we may “make our calling and election sure.” It does not teach the predestination which Calvin taught and which Wesley objected to the predestination of the wicked to an eternity of torture. The only predestination mentioned in the bible is connected with the Church, the saints. God predestinated that none could be of the Church class, the Bride class, except such as would become copies of His Son, the Redeemer. That predestination stands unalterable, but it has an effect upon others than the elect. It merely says that none except the saintly shall participate in the election. It says not one word about the fate of the non-elect. Read Romans 8:28-30 and you will see this for yourself. To this, the scriptural predestination, none can object. It is the unscriptural deductions which have caused us difficulty.

Brother Wesley was in exact accord with the Bible in his declaration that every member of our race must have a share in the grace of God in Christ. However, what Brother Wesley did not see was that the great Plan of the Ages is not confined to one century nor to one Age. He did not see that, while this Gospel Age is exclusively devoted to the selection of the Church class, invited to be “the Bride, the Lamb’s Wife,” there is a coming Age in which Christ and His glorified Bride will extend Divine mercy to the non-elect.

## THE KEY TO THE MYSTERY

Is expressed in the Apostle's words, "in due time." Our great Creator need not be in haste. He has all eternity before Him. He allowed 4,000 years to pass before He sent His Son to redeem the world, and He has since taken nearly 2,000 years in the selection of our Lord's elect Bride. He has appointed an additional thousand in which Jesus and His Bride, the glorified Church, will establish a reign of righteousness in the earth for the overthrow of sin and the uplifting of the sinners. Socially? Yes. Physically? Yes. Morally? Yes. Intellectually? Yes. Out of sin and death? Yes! Back to harmony with God if they will? Yes! No freer grace is imaginable than that which the Almighty has provided through the Savior. Of it St. Paul declares, "God wills to have all men to be saved and to be brought to a knowledge of the Truth." To accomplish this He has appointed one Mediator, "who gave Himself a Ransom for all, to be testified in due time." 1 Tim. 2:4-6

The "due time" for the Gospel call dates from Pentecost. But it is not a call for the world, but for a special class, the Bride class, to walk sacrificially in the footsteps of Jesus and to gain the great reward of joint-heirship with Him in His Kingdom. The "due time" for this work will soon be at an end when the last probationary member of the Church shall have made his calling and election sure and when the "door into the marriage" shall shut. But the due time for the masses of mankind to hear of His grace and to respond thereto is still future, as Brother Wesley's favorite text will show us.

Before examining His text we will note the fact that three-fourths of the human family today are heathen in the most absolute sense of the word and many of the other fourth are heathen in a truthful sense. Why do they not see the grace of God in Christ? St. Paul answers, "Because the god of this world hath blinded their minds," because "darkness covers the earth and gross darkness the people." 2 Cor. 4:4; Isa. 60:2

But why does God not scatter the darkness and open all the blind eyes and unstop the deaf ears? We Answer--because, although He has promised to do these very things, His due time for their accomplishment is not yet come. He merely calls His elect during this dark time, requiring them to prove their worthiness by walking faithfully in the dark: "We walk by faith and not by sight."

With the completion of the elect Church at the coming of the Redeemer after the marriage, when she will be the Bride then both Bridegroom and Bride will shine forth in glory, scattering all the darkness, ignorance and superstition of the world. Satan, the Prince of Darkness, will be bound and every evil thing shall be restrained and the light of the knowledge of the glory of God shall fill the earth; all the blind eyes shall be opened and all the

deaf ears shall be unstopped. What will be the result? God's Word answers, that then "every knee shall bow and every tongue confess to the glory of God."

### **BROTHER WESLEY'S PROOF TEXT**

Brother Wesley's loving heart found and tightly grasped the declaration, "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely" (Rev. 22:17). this text, however, belongs to the coming age, to the time when Messiah shall reign: "For He must reign until He hath put all enemies under His feet" (1 Cor. 15:25-29). There is no Bride yet to say, "Come."

We are glad of this, glad that it is still possible for us to become members of that Bride class which must "make herself ready" for the marriage and be forever united to the

3H492

Lord as His Bride at His second coming. Then by the marriage she will become the Redeemer's joint-heir to glory, honor and immortality in the Kingdom. Then she, in co-operation with the Spirit of the Lord, will say, "Come," to whomsoever wills to come of Adam's race. Everyone will say, "Come"; there will be a world-wide invitation. All the blind eyes shall be opened to see the waters of life; all the deaf ears shall be unstopped to hear of the gracious favor of God's love in Christ.

But as there is no Bride yet to say, "Come," neither is there any "river of the water of life" yet to invite them to. There will be no such river until after the establishment of the Kingdom for which the Master taught us to pray, "Thy Kingdom come; Thy will be done on earth as it is done in heaven." Jesus explains that in the present time His followers do not go to the rivers of the water of life to drink; but, on the contrary, he says, "The water that I shall give him will be in him, a well of water springing up unto everlasting life." John 4:14.

### **THE NEW JERUSALEM SYMBOL**

The Church in her glorified condition after the "change" of the First Resurrection, after becoming the Bride, is symbolically represented as a city, as a government the capital of God's Kingdom, the New Jerusalem, which will then come to, or be established in the earth not a literal city, but, better, a symbolical one, of the Kingdom. It will be from under the Throne of that New Jerusalem, the Messianic Kingdom, that the "river of the water of life will flow, clear as crystal." On either bank of the symbolical river will be trees of life, whose leaves will be for the healing of the nations. Then will be their "due time" to come to a knowledge of the Truth that God loved them and did not predestinate them to eternal torture, nor to purgatorial suffering, but sent His Son to die for them to pay their death penalty and

thus to make possible their restitution to Divine favor (Acts 3:19-21) and to all the earthly blessings, privileges and rights originally given to Father Adam lost by his disobedience and redeemed at Calvary.

My dear friends, here we have the grandest and broadest Free Grace possible to be imagined, in connection with our Heavenly Father and His great salvation provided in Christ. As every creature shares in Father Adam's imperfection and dying condition so each will share in the merit of Christ's righteousness and sacrificial death; it shall be "testified to all in due time." There will be stripes, lessons, instructions, but they will all be corrective with a view to the reformation and the regeneration of Adam and his race as human beings not as spirit beings, not as angels; Adam and his race never were such. Only the Church has been begotten of the Holy Spirit to a spirit nature; only the Church will share in the resurrection to spirit conditions and be thus "like unto the angels."

### **THIS IS NOT UNIVERSALISM**

These two salvations, now of the elect, and during Messiah's reign of the non-elect, do not imply a universal salvation of our race, but merely a universal opportunity for everlasting life. The Scriptures most clearly teach a Second Death, like the first death, except that none will be redeemed from the Second Death, and none will be resurrected from it. It therefore will be, as St. Paul declares, an "everlasting destruction" (2 Thess. 1:9). As Peter declares, the willful sinners against light and knowledge will perish, "like natural brute beasts."

The lessons from these great truths of the bible are powerful. They make plain to us that none can hope to be of the heavenly class, of the Bride of Christ, except such as enter the "strait gate" and narrow way the saints, the faithful unto death. They teach us also, in harmony with other Scriptures, that those who now either see not and hear not, or who see and hear imperfectly, will miss this great "prize of our high calling." Nevertheless for these, heathen and others, God has provided more than they could have thought or asked an opportunity for obtaining human perfection and a world-wide Eden Paradise restored. It teaches, also, that every misstep, every failure to do our best, is costly both to the world and to ourselves. To whatever extent the world demeans and degrades itself, it will have, in proportion, difficulty and stripes in connection with the possibilities and opportunities of recovery during Messiah's Kingdom. Let us herald wide the story of the grace of God in Christ for every creature; let us show the love of God to all who have eyes and ears of appreciation. There is no greater influence for righteousness than this The love of God and the love of Christ constraineth us (2 Cor. 5:14). And in proportion as mankind receive the same their constraints toward righteousness increase. Thus, with clearer light upon our Father's Word, it is time for us all to cast aside the things of

darkness and sectarianism which so long have separated the people of God from each other.

### **THE GREAT LESSON OF THIS**

The lesson to the church is gratitude, loyalty, faithfulness to Him who called her out of darkness to the high calling of joint-heirship with the Redeemer. "The Bride, the Lamb's Wife," is to make herself ready by putting on the fruits and graces of the Holy Spirit and being renewed and transformed.

The lesson to the world yet is only to those who, to some extent, hear it that God is Love, that His mercy has provided a great opportunity for restitution that is nigh at hand; and further, the lesson is that every good and every evil deed will make their impression upon human character and have to do with the stripes, corrections, etc., of the future. Misimproved opportunities in the present life, violations of conscience, etc., will bring their reasonable retribution in the life to come and make the ascent more tedious and the more difficult.

I trust that true Christian unity upon the basis of Divine Truth expressed in the Bible will be the key-note of this Convention to its very close. I trust that every soul in attendance may be so warmed and cheered and vivified by the Truth and its spirit that, going to his home, the blessing may be extended in overflowing measure.

3H493

[New York American, September 10, 1911](#)

## **THE SUPREMACY OF GOD'S KINGDOM**

The International Bible Students Association has been holding a Convention here for more than a week; many able speakers have been heard. Higher Criticism is at a discount amongst these Bible students. They claim that the internal harmonies of the Bible attest its Divine authenticity. Amongst these earnest students are many who at one time were infidels. They profess greater faith than ever in the Bible as the result of reading Pastor Russell's books, to which many of them were led through his sermons.

Pastor Russell was the principal speaker at the Convention today. He is being entertained some distance from the Park, at the Weber mansion. Hundreds visit him every evening. Pastor Russell spoke twice today in the large Auditorium. He delivered one of his discourses from the text, "In the last days the Mountain of the Lord's House shall be established in the top of the mountains,... and all people shall flow unto it" (Isa. 2:2). He said in part:

Our text tells of great events in the “last days.” It would be a mistake, however, to suppose that these words imply the end of time or the end of the world, in the ordinary sense. The Bible declares that “the earth abideth forever,” and it tells of the wonderful blessings of Restitution, when the Lord’s footstool shall blossom as the rose Paradise restored. All this is to come in the “last days.”

### **THE SEVEN DAYS OF THE WEEK TYPICAL**

The Jews understood that the seven days of the week, six of labor and the seventh of rest, were typical of seven greater days of a thousand years each. In harmony with this thought, some of them tell us that we are living in the Friday night of the world’s history which means that the great Sabbath of Rest is about to begin the thousand years of Messiah’s reign (the Jewish day beginning in the evening).

The New Testament writers seem to have had the same thought. Thus our Lord declared, “My Word shall judge you in the Last Day.” Similarly, Martha declared her faith in the resurrection of her brother, saying, “I know that he shall rise again in the resurrection, at the Last Day” the Millennial Day, the Day of Christ the great Day which will witness the overthrow of sin and death and the uplifting of humanity. Of that Great Day we read, “In His Day shall the righteous flourish, and evil-doers shall be cut off.” This Seventh Day is frequently spoken of as “that Day,” as indicating the time when Divine power will no longer permit the reign of sin amongst men, but Messiah’s Kingdom will actively intervene. The overthrow of Satan, sin and all unrighteousness will then take place. It is during this Day the Messiah will put down all things opposed to righteousness: “The last enemy that shall be destroyed is death.”

Throughout that glorious Day the resurrection process will be in operation; mankind will be rising out of its meanness, sin, sickness and death, back to all that was lost in Eden, and redeemed by way of the Cross. In the end of these days, or “*after these days*,” of the reign of sin, God promises to make a New Covenant with the House of Israel and with the House of Judah, through which they shall be uplifted; and the blessing will flow from them to all nations (Jer. 31:31). It will be after these days also the “God will pour out His Spirit upon all flesh,” as says the Prophet Joel (Joel 2:28).

Our text is to be considered from this standpoint. In the end of these days, in the promised Day of Messiah, the Mountain of the Lord’s House shall be established, fixed, in the very top of the mountains above all other kingdoms. This is in full accord with the entire tenor of the Scriptures. A mountain symbolizes a kingdom; and, as the Prophet declares, God’s Kingdom will be

the highest Mountain; it will be over the top of all other kingdoms. It will be established or fixed permanently above all others.

Messiah, the great King, with His Elect Bride and Associate with Him, will exercise His Divine power, Satan shall be bound for a Thousand years, and sin will no longer be permitted. From the invisible plane of glory and majesty, justice will be executed in the earth; every good word, thought and deed will be rewarded, and every evil thought, word and deed will be punished swiftly surely. Perhaps paralysis of the tongue will be the means by which evil speaking false words and deceptions will be punished. Perhaps paralysis of the arm or fingers will be the means employed to stop other crime. Certain it is that “Nothing shall hurt or destroy in all God’s Holy Kingdom” thus established.

How speedily the world will then learn righteousness! Now it doubts the very existence of God, and declares that if He exists He pays little or no heed to wrong-doers. “Now the wicked flourish; yea, they that tempt God are even exalted,” as the Scriptures declare. But the New Day will change all this. Messiah “will lay righteousness to the Line and Justice to the Plummet, and the hail (Truth) shall sweep away the refuge of lies, misrepresentations, misunderstandings” (Isa. 28:17-18). “The blind shall see out of obscurity, and the deaf ears shall be unstopped;” “The knowledge of the glory of the Lord shall fill the whole earth,” until “None shall need say to his neighbor, ‘Know the Lord,’ for all shall know Him.”

### **GRAVITATION REVERSED**

The present tendency is to gravitate downward, but our text tells of a reversal of this order. All nations shall then flow or gravitate upward toward the righteous Kingdom of Messiah: “Many people shall say, ‘Let us go up’.” The Kingdom, in its original establishment, will be Israelitish Abraham, Isaac and Jacob and all the Prophets will be made Princes in all the earth. Psa. 45:16.

The Jews, naturally, will rally to their standard and begin to recognize the fulfillment of the prophecies of old. Other nationalities will begin slowly to realize the import of the great, New Jewish Dispensation. Their ideas and ideals will be antagonistic for a time. Gradually they will see the Restitution blessings coming to Israel, in harmony with the Divine arrangements of the Kingdom. Then, as our context declares, “Many people will say, Come, let us

3H494

go up to the Mountain of the Lord, to the House of the God of Jacob; He will teach us (as well as the Jews) His ways and we [as well as they] will learn to walk in His paths.”

Both Spiritual and Natural Israel are in the picture. Mt. Zion is the higher, the Spiritual Jerusalem; the lower, the earthly. The



law shall go forth from Mt. Zion [Spiritual Zion, the Messiah Head and Body Bridegroom and Bride] while the word of the Lord the directing and instructing] will go forth from Jerusalem [the Patriarchal Princes, who will represent the Kingdom].

### **JUDGING AMONG THE GENTILES**

The context tells us that the new King, Messiah, will judge amongst the nations amongst all the peoples. It will be a general judgment first, an individual one subsequently. The national judgments will mean calamities upon the nations. The demonstrations of the great dreadnoughts and great armies will prove that they are not to be the peacemakers of earth. On the contrary, those trusting in these devices will suffer most severely. All must learn the lesson that Messiah's Kingdom comes not by human might nor power, but is the Lord's institution, in His own appointed time.

The lesson will be so thoroughly learned in that Day of Trouble that war will forever cease. The Prophet David tells us that the mighty army of the Lord, through Messiah's Kingdom, will work havoc with present institutions. Then "He will make wars to cease unto the ends of the earth." Our context tells us that thereafter "They shall beat their swords into plow-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Even boys' brigades, etc., thereafter will be at a discount. Human energy and activity will find better employment in conquering self, sin-sickness and death.

### **HIDING IN THE ROCKS**

The description here given by the Prophet Isaiah of the Day with which this Gospel Age will end, the great Day when Messiah's Kingdom begins, agrees very closely with a description of the same given in the book of Revelation. Isaiah tells us that idolatry to gold and silver shall be brought to an end, and the great trouble of that Day will cause many to hide themselves in the rocks for fear of the Lord and for the glory of His Majesty (Isa. 2:10, 11). "The lofty looks of man shall be humbled, and their haughtiness shall be bowed down and the Lord alone shall be exalted in that Day." Vs. 9-11.

The idols He shall utterly abolish, and those who worship them "shall go into the rocks and into the caves of the earth, for fear of the Lord and for the glory of His Majesty, when He ariseth to shake terribly the earth." Vs. 18-21.

The same picture is set before us in Rev. 6:15-17. Here the great ones of earth are represented calling upon the mountain to fall on them and to hide them from the presence of the Lord. The thought is to fall over us, hide us, protect us. The Prophet Malachi asks, "Who shall abide in the great Day of the Lord?" "Who shall be able to stand?"



Let us construct a picture before our minds. Let us suppose the vast oceans, constituting three-fourths of the earth's surface, to represent the masses of mankind unsettled, unattached, without property, with little hope or prospect, with illimitable longings, but no power to satisfy them—"without God and without hope in the world." Let us consider the land behind and before us to represent society, fixed, established, desirous of peace, having something which it does not wish to lose, which it does not wish the "sea" class to wash away.

As in the sea we find shallows and mighty depths, so on the land we find low places, higher places and mountain peaks, and each of these represents a certain degree of prosperity or adversity. The mountain heights would represent the princes of society, merchant princes, bankers, as well as political powers. As from time immemorial there has been a conflict between the land and the sea, the latter, in storms, violently attacking the former and seeking to capture it, so between the two classes here represented the "Sea" class, helpless and without property, is envious of the "earth" class, those who, under the present order, seize and possess the chief blessings.

The mountains, the rocks of society [social institutions, lodges, financial institutions, capitalists, combinations, national treaties, etc.], will all fail in that great Day of trial and judging and testing; the shaking and overthrow of every human institution is in full accord with the Divine requirements of Justice, Righteousness.

### **WHO SHALL THEN STAND**

My dear hearers, where is your treasure? Where is your security? This long-foretold Day of the Lord is nigh. The great Time of Trouble impends, a time "such as was not since there was a nation (Dan. 12:1). If our treasures are upon the earth and our confidence rests in human organizations, the time is near when we may be crawling into these holes, these social and financial protective arrangements, calling upon them to cover us, protect us, but there will be no protection possible. The Apostle declares respecting that Day that everything that can be shaken will be shaken everything that is not in full alignment with the Divine standards will go down. In the language of the Scripture, we should set our affections on things above, not on earthly things. The Master counsels further, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves cannot steal.

If we have been careless in this matter in the past, it is high time for us to invest what little we have of time, influence, talent and money in the service of the King of King laying up treasure in heaven, in promoting the interests of the great Kingdom wherein we trust, and of which we hope soon to be members.

We are not counseling foolishness the throwing away of money, of time and influence. On the contrary, we counsel the spirit of a sound mind, that every hour, every talent, every penny be used, not as our own, but as the Lord's; not according to our selfish desires, but according to the Divine will, so far as we are able to understand it; that we may glorify God in our bodies and spirits which are His.

Every talent we possess is that much of our stewardship, of which we must shortly give account. The Lord's servants, the consecrated, Spirit-Begotten, will be called to account before the great Day of trouble upon the world.

3H495

Jesus said, "Watch ye, that ye may be accounted worthy to escape all those things coming upon the earth, and to stand before the Son of Man." Our watching is in respect to our talents, our faithfulness in their use.

There will, indeed, be some of God's people who will pass through the trouble with the world. Those who are too fearful of the weight of the cross will bury their talent in the earth. They will fail to have their portion with the Lord and His saintly few in the Kingdom, and instead, will have their portion with the hypocrites in the great trouble of that Day.

### **THE CATASTROPHE CANNOT BE AVERTED**

It is impossible for us, or for any one, to avert the great catastrophe which is surely bearing down upon the world. The Lord's people are to have nothing whatever to do with bringing about the great catastrophe, any more than had the Prophets, whose words we are using. It is for us to make our own "calling and election sure," and as far as possible to send out the Divine Message in no uncertain tones to all of God's people, that each and all may be found faithful in the use of their pounds and talents retrieving each possible loss of opportunities, or, as the Apostle says "Redeeming the time, because the days are evil" and unfavorable.

Our day witnesses the world gone pleasure mad—"Lovers of pleasure more than lovers of God." The spirit of the world surrounds us, threatens to engulf us and destroy our spirituality. There never was a greater need than now for the soldiers of the cross to arise and "put on the whole armor of God," to "watch and pray," and fight a good fight against their own weaknesses and against the darts and snares of the Adversary.

Many dear Christians realize that we are living in strange times, but do not realize that we are in the transition period between the reign of sin, sickness and death, and the reign of Messiah's

Kingdom of righteousness and light. Let each one whose eyes of understanding have opened to a better appreciation of God's great Book be on the alert to "show forth the praises of Him who hath called us out of darkness into His marvelous light."

**Peoples Pulpit -- National Labor Tribune,  
Sept. 17, 1911**

## **LIGHT SHED ON A GREAT MYSTERY**

Pastor Russell delivered two addresses here under the auspices of the International Bible Students Association Local Branch. We report the one in which he discussed the permission of evil by the Almighty. He took no specific text although as usual he quoted freely from the Bible throughout his discourse. He said in part:

The question of the Ages is Why did the Almighty, originally, permit Evil Sin? And why has an Omnipotent Ruler such as He, for more than sixty centuries, permitted Satan to continue his reign of sin and Death? Leaving out entirely the unscriptural theory so prevalent, respecting a purgatory of centuries, or a torment everlasting, and considering merely the trials suffering, sorrow and pain of humanity during the present life, how shall we account for their permission by an All-Powerful Creator, who knew the end from the beginning?

Why does He permit injustice, unrighteousness, headaches, heartaches, etc.? Why does He not deal with humanity graciously, kindly, lovingly, as a Father as He deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of his creatures under these admittedly unfavorable conditions beset by weaknesses and sinwardness from their birth and surrounded by others similarly weak, and beset by Satan and his minions wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture with nine hundred and ninety-nine chances out of a thousand against us?

Our question is surely too deep for any human philosophy, and those who reject the Bible as of Divine inspiration may as well abandon all hope of an answer. God Himself, and none other, could tell us of His own secrets why He did as He did. Truly we read, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant" (Psa. 25:14.)

The light now shining upon the Word of God show us that the Divine purpose in connection with mankind is a progressive one, embracing Ages and Dispensations. If we ignore these, we are thereby blinded to the true Answer--to our question. Accepting

these, it is the privilege of Bible students today to see the light in God's Word to see matters from the Divine standpoint, to understand the "Mystery of God, hidden from Ages and from generations, and now made known unto His saints," namely, that in the Ages to come, all the trials and difficulties, all the sorrows and tears of the past, will be more than compensated for, and proved to be a part of the great Divine Program which will work out to the glory of God and the enlightenment and blessing of angels and men.

### **MAN'S PRIMARY LESSON**

First of all, God chooses to have children possessed of a quality like His own freedom of will. He therefore not only created man perfect in mind and body, but He gave to him a will, the power of choice liberty to choose one course or another. God foresaw that giving man this liberty of will would lead to the seduction of Mother Eve, and to the disobedience of Father Adam, through his love for his wife. Adam's preference was to die with her rather than to live in harmony with God without her; for if he should disobey he would come under the sentence of death. Although Adam and the angels were perfect, they had not a perfect knowledge of their Creator, of His Love, His Wisdom, His Justice, His Power.

God, therefore, without interfering with Adam's liberty, permitted the great calamity of death to come upon him and his race. From the very beginning God

3H496

premeditated the entire Plan of Salvation, as He has since been working it out; and He will completely accomplish the same ultimately through Messiah's Kingdom. The great lesson which will eventually come both to angels and men will show forth Divine Wisdom, Justice, Love and Power, fully coordinated. In no other way that we can imagine could this great Revelation of the Divine character be so well made. However, in order to comprehend this great Program, it is necessary that we follow strictly the Scriptural teachings, and avoid wholly the nonsense of our creeds, manufactured during the Dark Ages. We must see that "the wages of sin" is not eternal torment, nor purgatory but death.

God allowed this reign of sin and death from Adam until Moses without so much as making an offer of terms of reconciliation and peace. Then an offer was made to the nation of Israel, and to no other nation. The offer of Israel's Law Covenant was, "He that doeth these things shall live." God, of course, knew that Israel could not keep perfectly the condition of that great and wonderful Law. The offer served as a lesson to that nation respecting the impossibility of any man's keeping the perfect Law; and the same lesson comes to us of this Gospel Dispensation. We see that what the Jew could not do we cannot

do; where he failed we would fail.

Thus through the Law Covenant God taught a great lesson to Israel and to the Church; and He will ultimately teach the same lesson to the world and to angels proving that by the deeds of the Law no fallen flesh could be recovered and re-instated in Divine favor. Four thousand years passed from man's creation, and death reigned from Moses to Christ as thoroughly as it had previously reigned from Adam to Moses. The Law Covenant did not stop the reign of sin and death. Something more than a Law is necessary. The Divine Program demands recovery from sin and death, and the Divine Program purposes this recovery.

Nearly nineteen centuries have passed since the first advent of our Lord, and still the reign of sin and death is in progress more than ever. The increase of knowledge has brought increase of sin; increase of population has brought increase of death; until today the world is in a terrible condition of mental, moral and physical dilapidation, and ninety thousand go into the tomb every twenty-four hours.

But a Remedy is in sight. It was foretold through the Prophets, but it began to operate in Jesus. His miraculous birth, His faithfulness and consecration and exaltation to the right hand of the Majesty on High, are all essential to man's recovery essential to the overthrow of this reign of sin and death over our race.

We see still further developments and preparations. The Scriptures inform us that it is the Divine purpose to have a multitudinous Messiah of which the glorious Jesus is the Head and the Church the Body.

We perceive that God for nearly nineteen centuries has been calling and drawing a special class of mankind to constitute His Elect, the Bride Class, to be joint-heirs with His Son in the Kingdom of Glory which will finally vanquish sin and Satan and deliver the willing and obedient of mankind into the full liberty of the children of God freedom from sin and death, and into the enjoyment of life everlasting and Divine favor.

### **THE DARK AND NARROW PATH**

This special class is required to walk by faith and not by sight to walk in the "narrow way" of self-denial and opposition to the world, the flesh and the Adversary, in the footsteps of Jesus. Ignorance, selfishness, sin, death, all go to make up the deplorable condition in the world and to constitute the way a narrow one in which this Elect class is required to walk, in order to demonstrate their full loyalty and obedience to the will of God even unto death. Evidently no such narrow way could have existed had God not permitted evil sin. Evidently, therefore, this Elect class could not be developed and tested except by the Divine permission of sin. The very essence of their character development is associated with the Divine promise that "all

things shall work together for good to those who love God, to the called ones according to His purpose.”

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to His willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom He will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order.

We see a necessity for this, not only as respects our own testing and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. A priest, as recognized amongst the Jews, was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Messianic Age to bless, to heal, to teach, to uplift all the willing and obedient.

The royalty of the priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, “Members of the Body” of Messiah?

### **SIN'S LESSON TO HUMANITY**

Humanity is learning a great lesson through the permission of sin. Present experiences teach the lesson that “the way of the transgressor is hard;” “The wages of sin is death;” “The soul that sinneth it shall die.”

The exceeding sinfulness of sin is thus being demonstrated to humanity. Few profit by the lesson in the present life, and these are chiefly such as are called to the heavenly calling. The great majority of mankind learn to know sin, evil, only. Even God's provision for the future of mankind is obscured from the masses. “The god of this world hath blinded the minds of them that

3H497

believe not, lest the light of the glorious gospel of God's goodness should shine into their hearts.”

But with the dawning of the New Dispensation of Messiah's Kingdom, the true light of the knowledge of the glory of God's character will shine everywhere. “All the blind eyes shall be opened and all the deaf ears shall be unstopped.” Messiah's gracious reign, the manifestation of Divine mercy, will be for the

very purpose of uplifting these poor, fallen members of our race the masses. During the thousand years of Messiah's Kingdom, the whole world will have full opportunity for learning the great desirability of righteousness, as now, for a few years, they have the opportunity of learning the undesirability of sin.

By the close of the Mediatorial reign what wonderful lessons respecting God and evil mankind will have learned. Then will come their final testing. After full knowledge of both good and evil, Which will they choose? God urges all to choose the right and its reward of life eternal. Nevertheless, He will not coerce; He will allow each individual to take his choice, to mark out his own course, whether in harmony with or contrary to the Divine arrangements. Such, however, as come to the point of loving righteousness and hating iniquity, shall be accounted worthy of a place in the glorious Kingdom of Messiah.

### **THE LESSON OF THE ANGELS**

God's dealings with humanity constitute a great object lesson to the angels. They perceive the inflexibility of Divine Justice the decree of God. "Dying thou shalt die" has been unflinchingly executed against Adam and his race for six thousand years. They perceived, further, the Love of God, which passeth all understanding. They perceive the Divine provision that the Son of God should die, the Just for the unjust, to bring mankind back to full harmony with the Creator. They see the breath of the Divine character exemplified in the great reward given to our Lord Jesus Christ for His obedience to the Father's will, even unto death an exaltation to the divine nature, honor and immortality.

They perceive, too, a still greater manifestation of Divine goodness, in God's invitation to the Church to become joint-heirs with Christ in His glory, honor and immortality, on conditions of obedience and walking in the Master's footsteps to the extent of their ability. Who could have dreamed of such "Love Divine, all love excelling," which stooped down, not only to redeem the race, but also to invite some of the member thereof to these exceeding great and precious things which "God hath in reservation for them that love Him."

Next in order the world will receive Divine mercy, extended through Jesus, by the Father's arrangement, to Adam and every member of his race, no matter how degraded, no matter how mean. The redeeming blood has been shed, "The Just for the Unjust," for the sins of the whole world.

### **DIVINE POWER AND WISDOM**

While Divine power is manifested in all the realms of nature and creation, a still greater Divine Power was manifested in the resurrection of our Lord Jesus from the dead, after He had been deceased three days. But even the power manifested in our



Lord's resurrection seems small in comparison to the further works of resurrection which the Scriptures assure us our dear Lord's death insures. It will be a still more miraculous work to resurrect the Church to glory, honor and immortality, after many of them have been in the power of death for centuries.

And still more stupendous is the resurrection work which God proposes for the world of mankind thousands of millions to be awakened, and restored to the same conditions they formerly enjoyed conditions, however, of imperfection, from which they will be gradually released and uplifted by Messiah.

This resurrection work for the world, which will be gradually carried forward during that thousand years, will all be accomplished by the Father's power, through the Messiah, the Mediator of the New Covenant. It will be a continuous miracle of awakening and uplifting the race.

### **DIVINE WISDOM YET TO BE SEEN**

Not until the close of the reign of Messiah and the complete uplift from sin and death of all of Adam's race willing to return to Divine favor, will the Wisdom of God be manifested in its full, clear light. Already some may see, partially, obscurely, some of God's Wisdom, but the majority are still inquiring, Why was evil permitted? These have not yet seen the Divine Wisdom in connection with the permission of evil. Ultimately this shall be clearly seen by the saints, by the Angels and by the world of mankind. Well does the Revelator exclaim:—

Who shall not glorify "Thee, O Lord! when Thy righteous dealings are made manifest!" "All nation which Thou hast made shall come and worship before Thee!" (Rev. 15:4.) As now, "Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where the voice is not heard" the voice of Nature, acclaiming her God so, eventually, "Every creature in heaven and earth and under the earth shall be heard saying: "Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb forever." All this will be the result of God's permission of sin of His permission of the reign of evil, sin, death. The key is found in the Plan of the Ages showing the work which each Age is to accomplish, and the grand climax, eventually, of evil.



**People's Pulpit -- National Labor Tribune,  
Oct. 1, 1911**

## **BUT ONE CHURCH OF THE LIVING GOD**

Pastor Russell preached in Brooklyn's largest and finest Auditorium, which was crowded to hear his discourse on "*Which is the True Church?*" It may not be strictly true to say that every person in the large audience went home fully satisfied that he had located the one true Church to which the Bible continually refers. It is not too much to assert, however, that the vast majority of those who heard were both pleased and convinced. Not really great man is without his enemies, but it may surely be said that Pastor Russell is gaining many friends throughout the Christian world every week through the widespread reports of his sermons. The text for the occasion was, "*The Church of the First-borns, whose names are written in heaven.*" Heb. 12:23.

### **CHURCH OF CHRIST ONE NOT MANY**

He adverted to the Scriptural records which refer to the Church of Christ as one, not as many. Pastor Russell declared that in this matter the Church of Rome and the Church of England hold aloof from many Protestant denominations. They claim that to recognize them as churches would be unscriptural, since there is but one Church of the Living God. The various Protestant denominations started out with similar views, similar theories, though today they have abandoned them. The Church of England formed an organization separate from that of Rome, believing that the former had been the one true Church but had departed from the faith, and that it was the duty of the faithful to recognize her as Babylon, confusion.

The claim to be the true Church they applied to themselves. Similarly, Presbyterians, Methodists, Congregationalists, Adventists, Disciples, etc., have withdrawn, and many of these originally claimed to be the one true, loyal, faithful Church of Christ. Today, however, the pendulum has swung to the other side. Moreover, the narrowness of the past is rapidly giving way. All are learning that to be a Christian means more than merely to be immersed; more than merely to be sprinkled; more than merely to believe in the doctrine of Election; more than merely to believe in the doctrine of Free Grace; more than to believe in the doctrine of Transubstantiation or Consubstantiation. With this enlargement of mind Christians are indeed in danger of

losing sight of the fact that the True Church is the custodian of “the faith once delivered to the saints” with acknowledges “one Lord, one Faith, one Baptism, one God and Father of all, and one Church of the living God.”

### **ONE CHURCH IN MANY CHURCHES**

The key to the situation is found in our Lord’s words: “Not all that say unto Me Lord, Lord, shall enter into the Kingdom of heaven;” not all who call themselves Christians, with one denominational tag or another, are members of the one Church, the Church of the First-borns, mentioned in our text. As good, rich, milk is sometimes called cream, so all the members of Christian denominations are sometimes call Christians in a complimentary sense, because not unsympathetic with true Christian principles. Nevertheless, only those in all denominations who have conformed to the conditions required of Christian discipleship, the saintly ones, constitute the True Church—“The Church of the First-born, whose names are written in heaven.”

If we had a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack. The tacks of this illustration represent a small class of humanity, zealous at heart for God and righteousness. The magnet represents the Gospel invitation which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

When we convince our hearers that the non-elect of this Age are not doomed to eternal torment, but will have a blessing of inferior degree to that of “the elect,” the effect should be to right our minds and to cause us to think carefully and critically of the stringent terms of discipleship which the Bible lays down as conditions for membership in the one true Church.

Heretofore, with the false thought in mind that all except the Church would be eternally tormented, we have all shrunk from making any reasonable application of the Scriptural texts regarding saintship, discipleship, the becoming members of the Church of the First-born. This was partly because of fear of ourselves, lest we might not come up to the standard of saintship, but especially was it because of our realization that the great mass of humanity in Christendom, as well as in heathen lands, came far short of the terms of discipleship laid down in God’s Word. Today the matter comes close home to us all, for we realize that many who were very near and dear to us have died outside of the nominal church, and far outside the special line of conditions which marked the Church of the First-born.

Amongst other texts cited by the Pastor as showing the exclusive and high standard of the elect Church, we note the following. "If any man will be My disciple, let him take up his cross and follow me; and where I am there shall My disciples be also;" "To him that overcometh will I grant to sit with Me in My Throne;" "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Luke 9:23; Matt. 7:14); "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us" (Heb. 12:1): "If these things be in you and abound (the graces of the Holy Spirit) they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord,\*\* for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:8, 11.

3H499

### LOOKING THROUGH THE TYPE

St. Paul informs us that all the various features of the Jewish Law were types of still higher, still better things. In our text the expression, "Church of the First-born," has reference to a type instituted in the very beginning of Israel's history, when God brought that people, by the hand of Moses, the Mediator of the Law Covenant, out of the land of Egypt. To this type the Apostle refers in his expression, "The Church of the First-born." The entire nation of Israel, twelve tribes, God had separated from the other nations to represent those who would be a blessing to all other nations, under the Abrahamic Covenant. God's oath to Abraham was: "In thy Seed shall all the families of the earth be blessed."

Pharaoh, King of Egypt, was holding back the nation from going into Palestine, the Land of Promise. One chastisement after another failed to move him to submission until finally an intense calamity availed. The tenth plague was the smiting of the first-born of Egypt, while the Israelites were protected, thus showing Divine interest in and care over Israel. Their first-born were miraculously preserved to represent in type the Church of the First-born. The true Church of Christ are not all that will be saved, in the Divine Program, but merely, as St. James says, "These are a kind of first-fruits unto God of His creatures" (Jas. 1:18; Rev. 14:4.) The after-fruits will come in due time, under the further development of the Divine Plan of the Ages as the result of Messiah's reign of a thousand years.

Some time after their deliverance from Egypt, by Divine direction, the first-borns of all the families and tribes of Israel were exchange, person by person, for the one tribe of Levi. The Levites thereafter represented the first-borns of the Church they alone represented the first-borns of Israel passed over in that

night. Subsequently the tribe of Levi became the instructor of the nation in religious matters and from them was chosen one family for the Priesthood Aaron and his sons.

The Scriptural picture is plain. In the antitype we are still in the night of passing over. Soon the Morning of the New Dispensation, under Messiah's reign, will begin, and all desirous of serving God and having His blessings will be delivered from the oppressing power of Satan and his hosts, typified by Pharaoh and his army. God intends to deliver the whole world from Satan's power. Satan shall be bound for a thousand years, during Messiah's reign, and is ultimately to be destroyed, and the people of God all who desire to worship the Lord and to enter into the glorious Land of Promise will be led forth. The first-born of these is the Church of this Gospel Age, which will be associated with Christ in His heavenly Kingdom—"the Church of the First-born, whose names are written in heaven."

### **PRIESTS AND LEVITES ANTI-TYPICAL**

The entire tribe of Levi was especially consecrated to the Lord, and especially separate from the other tribes and was given no inheritance in the land. Thus the entire Church of Christ are begotten of the Holy Spirit to a superior, heavenly nature; they will have no inheritance with mankind in general in the earthly blessings restitution to human perfection and participation in the blessings of the world-wide Eden to be. The promise under which they are now being developed is a heavenly, spiritual one. Their change will be a glorious one from earthly nature to a heavenly nature they will all be like Christ. "They will neither marry nor be given in marriage, but will (in this) be like unto the angels; neither can they die any more."

But as from amongst those first-borns of Israel the family of Aaron was selected to be the priests, so from this Church of the First-borns God shows us that He is selecting a Royal Priesthood a "little flock." Aaron and his sons were few in comparison to all the tribe of Levi, so only a saintly few expect to attain to glory, honor and immortality with Christ. These are referred to in the Scriptures as "members of the Body of Christ," even as the under-priests, Aaron's son's, in the type, were members of Aaron. Under another beautiful figure this Priestly few are styled the "Bride of Christ," and His joint heirs in His Kingdom and work.

### **CHOSEN TO BLESS THE PEOPLE**

As these Levites, including the priests, were elected, or selected, for the purpose of being the instructors of Israel, so we perceive the Scriptures to teach that the Church of the First-born, when glorified, will be associated with Messiah in His great work of blessing and instructing all the people all the families of the earth. The knowledge of the Lord at that time will be made known to all mankind; all the blind eyes shall be opened and all

the deaf ears shall be unstopped. All the Levite class will share in the work of blessing, which the Lord for so many centuries has declared through the mouth of all the holy Prophets.

The merit of the death of Jesus, the Just for the unjust, when applied on behalf of the whole world, will be efficacious for the canceling of the sins of the world, and their full reconciliation to the Father. It will be Divine mercy, however, which will prevent mankind from being at once turned over directly to the Father, as soon as the satisfaction for their sins shall have been tendered and accepted at the close of this Age of dealing with the Church. Instead a New Law Covenant will be sealed and made operative with Israel, and under that new Covenant the whole world will be privileged to come into relationship with Messiah and the blessings of His Kingdom, which will represent to them Divine mercy, power and opportunity for returning to human perfection and an everlasting, earthly home or, rejecting this grace, they will die the Second Death, from which there will be no recovery.

The effect of the New Covenant will be to bring the willing and obedient of all the people of earth fully back into harmony with God; and this, attained at the end of Messiah's reign of a thousand years, will prepare the way for the surrender of everything to the Heavenly Father, that He may be all in all, and that the world thereafter may be dealt with as perfect beings, along the lines of absolute justice and without any further need of a Mediator or other merciful provisions.

### **THE PITH OF THE ARGUMENT**

This is the pith of St. Paul's argument in our text and context. He points us down to the consummation of this

3H500

Age to the time when the Church of the First-born shall be completed on the plane of glory to the time when Israel and the world of mankind will reach the place where God will introduce the New Covenant, typified in the Law Covenant. As the latter was introduced by the shaking of Sinai, in a general time of darkness, thus, the Apostle intimates, the New Covenant is about to be inaugurated, in the end of this Age, by a time of most awful trouble, of which that at Sinai was merely a symbolic picture or type. God's voice then shook the earth, but in the antitype He will shake everything that can be shaken. Things which are absolutely just, true and righteous will remain unshaken, and we, the Church of the First-born, the antitypical Priesthood, will receive a Kingdom which cannot be shaken.

### **THE TRUE CHURCH'S GLORY**

In the past we failed to see who would be member of the true Church because our eyes of understanding were beclouded by error. Similarly, we have failed to see the grandeur, the honor and blessing which God has promised shall be the portion of the

one true Church, the "little flock." We mixed heavenly things with earthly things. We confounded the blessing of Restitution to human perfection and an earthly Eden with the spiritual blessing. We appropriated to ourselves the promises made to the faithful of Israel, that they should "build houses and inhabit them, and plant vineyards and eat the fruit of them, and should long enjoy the work of their hands." In general we were confused.

Now as we come to see God's great Plan and the different features of the same, we are able to discriminate and to apply properly the Scriptures relating to each class. The Royal Priesthood are to be joint-heirs with the Redeemer, partakers of the divine nature and sharers of their Lord's glory, honor and immortality (Rom. 2:7.) The larger company, symbolized by all the Levites, aside from the family of Aaron, are to be the honored servants of the Royal Priesthood; and the world of mankind are to have the glorious opportunities and blessings of earthly restitution.

Only the consecrated and spirit-begotten can have any share in the selection and salvation now in progress, and these must all be tested as to loyalty to God, to the Truth, and to the spirit of righteousness and the spirit of love. The "little flock," the priestly few who are to share the divine nature, will be composed of such as have demonstrated their loyalty to the Lord most satisfactorily. They will be copies of His dear Son, their Redeemer and Lord. This is the one, true Church. To membership in it is our "high calling". The spirit which every member of it must have is the Holy Spirit. The faith acceptance by each member in it is "the faith once delivered unto the saints;" the baptism to which every member of it must voluntarily submit is the baptism into Christ's death. "If we be dead with Him we shall also live with Him."

[People's Pulpit – New York Tribune, Oct. 8, 1911](#)

## **LOST PARADISE TO BE RESTORED**

Pastor Russell made some startling statements in connection with his discourse on the Blood Atonement. He chose for his text the words, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an Atonement for your souls." (Lev. 17: 11). He said:

All the trend of religious scholarship in recent years is away from the Bible and in line with the Evolution theory. The Bible sets forth that the first man was created perfect, in the image and likeness of his Creator, and that when on trial for life or death everlasting he was disobedient, and came under the sentence of death; and that all trouble, all sin and sorrow, pain and death, for the past six thousand years, is the penalty, the result, of that fall from obedience and harmony with God. The Bible teaches the

necessity for an Atonement for sin, and this lesson was shown in the typical sacrifices of bullocks and goats, which Israelites for centuries commemorated, especially upon their Atonement Day, at the beginning of each year.

### **THE BIBLE AND EVOLUTION OPPOSED**

Evolution claims that man started as a cousin to the monkey, and that instead of falling into sin and death, an evolution process has been bringing him up, up to his present high elevation. This theory, having no place for sin or a fall, finds, of course, no place or need for a recovery, through a Redeemer, a Savior. The two theories are absolutely opposed. Whoever believes the Darwinian

theory cannot, logically, be a Christian. Whoever is a Christian cannot, logically, hold to the Darwin theory. And yet the pulpits of Christendom are well stocked with Higher Critics and Evolutionists, and all of our colleges and theological seminaries are graduating others, all antagonistic to the Bible and its presentations. For years the fight has been conducted on the quiet. The unbelievers hold the best and most influential pulpits and professorships in Christendom, and insidiously, craftily, undermine the faith of those who are paying them their salaries.

It is time that the battle between truth and error should come out into the open, because the majority of those who are being misled do not realize the situation until their faith is entirely undermined-until their minds are so entrenched in error that the verities of God's Word, including the words of Jesus and the Apostles, have passed with them into the list of absurdities, amongst these, the stories of Jonah and the whale, Noah and the flood, etc., endorsed by Jesus and the Apostles.

### **HIGHER CRITICISM MEANS HIGHER INFIDELITY**

Today every college, every theological seminary throughout the whole civilized world, is teaching what is commonly known as Higher Criticism of the Bible -- though the proper name for it would be higher infidelity -- infidelity amongst the higher ones of all Christendom.

3H501

These Higher Critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only that they are carrying on their work on a higher plane-appealing not to the gross and the vile, but to the refined, intelligent and truth seeking. As a result their influence is a thousand fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith-they merely made their unbelief more rank and foul.

But these Higher Critic infidels of this "evil day" are making use of all the vast machinery of Christendom in all denominations,



especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too, craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries of all denominations are Higher Critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchanity, particularly their own denomination, and to gradually, stealthily, craftily wean the people from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which really fits to this pernicious influence.

### **"OUT OF THINE OWN MOUTH WILL I JUDGE THEE"**

Said the Lord, and in harmony with this we find that in the Lord's providence these Higher Critics are gradually more and more telling on themselves. But the nominal Christian is quite obtuse, and many of the true Christians, as the Apostle explains, are merely "babes in Christ," unable to use the strong meat of the Word, and capable only of enjoying or using the "milk of the Word," and incapable of using its strong meat. Hence the open declaration of these wolves in sheeps clothing, who masquerade as sheep, are not taken seriously. If the sheep are startled by the words, they are soothed again by the thought that this is our kind minister, polished in manner and well educated, and he surely would not lead us astray, he surely would not deceive us. If he had ceased to believe the Bible and become an infidel he surely would have left the pulpit. Poor innocents!

### **BLOOD ATONEMENT FOR SIN**

Our text refers to a blood-atonement for sin. The Law Covenant required the death of a bullock and a goat, but the repetition of these sacrifices every year indicated that no cancellation was effected thereby -- merely a typical covering of sin for a year. The Law required an eye for an eye, a tooth for a tooth, a man's life for a man's life, which implies that a perfect man must of necessity die in order to be the Redeemer of Adam and the race which shared his condemnation. The bullock of the sin-offering, therefore, was merely a type of a better sacrifice. The true sacrifice was provided in the death of the Man Christ Jesus. He was a man and yet not a sinful man because, although born of a woman, His life was from above. Had He received his life from an earthly father, He would have been a blemished, imperfect, sinful man, and as such could not have paid the ransom-price for another. For this cause One was chosen to be the Redeemer who was "holy, harmless, undefiled and separate from sinners." And all this because of His miraculous conception.



As in the type the blood of the bullock was used to make a typical atonement for a year, so in the antitype the blood of Jesus is efficacious to make atonement for the sins of the whole world. In the type an earthly priest offered the blood, in an earthly tabernacle; in the antitype, He who became the Sin-Offering, begotten of the Holy Spirit, at the time of His consecration, was therefore recognized as the great Antitypical High Priest. After His resurrection He ascended on high, "to appear in the presence of God for us'-for the Church-first; and when the Church shall be completed, He will appear for the world. He will seal the New Covenant for Israel, applicable to all the families of the earth, through Israel. Then, as the great Mediator of that New Covenant (Jer. 31:31), He will, for a thousand years, reign as King of the earth, the Antitype of Melchisedeck Priest upon His throne-a Royal Priest, possessed of the necessary power to put down sin and to uplift humanity and perform the function of instructing and blessing mankind.

### **TO REGAIN PARADISE LOST**

The Paradise lost when Adam sinned was a miniature one. It is to be restored and to be world-wide in extent. "God will make His earthly footstool glorious." He has promised to make His footstool glorious -- "He formed it not in vain, He formed it to be inhabited." -- Isa. 60:13, 66:1, 45:18.

As the earthly Eden it will be inhabited by its master, man; the restored earth would be naught without its master restored. And this is the Divine provision, that as by man came death, sin, sorrow, pain, trouble, by a man also shall come the resurrection of the dead, the uplifting of Adam's race, mentally, morally, physically, to human perfection, happiness and everlasting life. Earth's blessings will be for all except two classes: (1) Those who love sin and hate righteousness, after having been brought to a full knowledge of both good and evil, will have no further Divine favor, but will die the Second Death. (2) The others who will not get human perfection and earth's blessings will be a spiritual class, a saintly class who God is now selecting from among mankind to be His co-laborers with Christ in the uplifting and restitution of humanity.

Unquestionably, the Almighty could have arranged a plan for dealing with humanity differently -- He could have put a different penalty upon Father Adam. The present arrangement was made so as to display (1) Divine Justice, (2) Divine Love, (3) Divine Power, (4) Divine Wisdom. Man's fall and degradation under the death sentence witnessed to men and to angels the downward tendency of sin and Divine justice in man's condemnation. Divine Love is manifested in the work of redemption. Divine Power will be manifested, during the reign of Messiah, in the uplifting of humanity from sin and death-the resurrection of the dead. Divine Wisdom will finally be seen by

all when the great work of reconciliation shall have been effected.

3H502

### **THE LIFE IS IN THE BLOOD**

We have always known that in a very important sense the life of every creature is in its blood, as our text declares. But we are continually finding that the Bible contains such a superhuman wisdom that many of its statements grow in importance as our knowledge increases. Our test is no exception to this rule. The latest findings of science are to the effect that life and nature are more particularly represented in the blood than in any other manner.

If the theory of Evolution seemed supported by Mr. Darwin's careful interbreeding of his pigeons, we are not to forget the difficulty he encountered in maintaining his fancy breeds. The constant tendency appeared to be to turn back to the original stock. We are now informed that this is a rule, a law of nature, which applies both to animal and vegetable life. We are informed that all such breedings return to their original species in the third and fourth generation. It is even pointed out now that diseases of the blood proceed no further than the third or fourth generation, and this most fortunately, otherwise the physical health of humanity might be much more impaired than it is.

Is not this a direct corroboration of that Bible statement which some of us once thought so ungracious-God's declaration that He would "visit the sins of the fathers upon the children, unto the third and fourth generation?" (Ex. 20:5.) It now appears that, instead of being a mark of Divine disfavor, it is a mark of Divine mercy that hereditary taint in the blood is limited to the third or fourth generation.

A celebrated physician and scientist, Dr. William Hanna Thomson, promulgating this theory, said:"Professor George H. F. Nuttall, of the University of Cambridge, took up the subject and has so extended its application that a single drop of blood from an animal now suffices, not only to show by its own peculiar chemical reaction what animal it comes from, but also how nearly related an animal is by his blood to other animals. It begins, therefore, to look as if the whole classification of zoology might have to be re-arranged according to these blood tests. Thus a drop of blood from a walrus shows no relation to a drop of whales's blood, or the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea."

We may be sure that those who hold fast to the teachings of the Bible will come out on the right side of the argument in the long run. The endeavor of world-wise men to get away from God's book has led many of them to extremes of thought and of

statement, which some day will be fully rectified to their shame, said Pastor Russell. The Bible foretells this, saying, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) St. Paul refers to science, falsely so-called, which will ultimately be proven entirely wrong.

### **COMPLETE SIN-ATONEMENT**

For nearly six thousand years the reign of sin and death has prevailed. It is nearly two thousand years since the Redeemer came to give His life as man's redemption price,

yet still the reign of sin and death continues. It is not because the blood of Christ was insufficient to satisfy the claims of justice for the sins of the world, but because, before the merit of the blood of Christ could be given to Adam and his race, it must have a previous use. That use has been in the progress for the past eighteen centuries, during which it has been the basis of the Church's Justification by faith.

There is a difference between the Church's faith justification of this Age, and the world's actual justification, to be accomplished in the next Age. The world will actually get restitution to human life and its privileges, earthly dominion, etc. All that Adam had and lost, all that Jesus redeemed, will be given to Adam and his race to have and to hold as theirs forever.

But, meantime, the merit of Christ's blood or sacrifice is used in the interest of "the Church of the First-born." The earthly, natural rights will not be given to the Church, for she is to have "some better thing" -- a heavenly inheritance with her Lord and a participation in His spirit nature. The Redeemer's merit is imputed to the Church, to cover the imperfection and weakness of each one called and drawn of the Father to membership in the Bride of Christ. The difference between a gift and an imputation is manifest-an imputation signifies merely a loan, an assistance. Thus the merit of Christ, imputed to those who would become His Elect Church, covers their blemishes so that they may present their bodies living sacrifices, holy and acceptable to God; as footstep followers of Jesus -- as participants with Him in His spirit nature and in an attainment of the heavenly nature.

Thus it will be seen that since the entire world lost life and all its privileges through the disobedience of Adam, all of these may be fully recovered from their inherited disaster, through the Redeemer, because His life was given-figuratively. His blood was shed -- "the just for the unjust," as the great Sin-Atonement for the world.

## **ATONEMENT FOR THE SOUL**

In our text the word soul is a synonym for person or being. Father Adam was a human soul, a human being, so also his children. He alone, however, had a standing before justice. He alone was perfect, he alone was on trial, and through his disobedience and fall his children are involved. Jesus was, originally, a spirit being, personality or soul, the Logos. He became a partaker of flesh and blood; He was not, previously, a human soul, hence it was that it was necessary for Him to lay aside the glory of His higher nature or order of being and become a human soul, "that He, by the grace of God might taste death for every man." (Heb. 2:9.) He gave his blood, His life, a Ransom for all, and thus we see the fulfillment of our text, the exhibition of Divine favor and love with the resultant blessing to the world, during Messiah's reign, and the blessing and exaltation of the Church, which must precede.

3H503

**Peoples Pulpit -- National Labor Tribune,  
Oct. 15, 1911**

## **FALSE THEORIES OF DIVINE PLAN**

London Tabernacles, Lancaster Gate, W., was crowded to hear Pastor Russell. He spoke of mistaken notions respecting the end of the world. He assured his audience that "the earth abideth forever," and claimed errors were built upon misinterpretations of the Scriptures. We report him on Rev. 10:6, 7 as follows.

Our text, with other Scriptural statements respecting the end of the world (for instance. St. Peter's statement, "The heavens being on fire shall be dissolved"), have led Christians in general to accept the theory that God has decreed that shortly, or at some time, our earth is to be burned. The early Church expected and prayed for the second coming of Messiah, to establish the Kingdom of righteousness, to overthrow sin and to release mankind from its bondage and weakness and from the power of death, and thus to bless the whole earth, restoring all things to the glorious condition represented in miniature in Eden: man in perfection, with a Paradise home. Acts 3:19-21.

But as centuries passed without the manifestation of Messiah's Kingdom, those expectations yielded to another suggestion, namely, that Jesus had not meant what had been understood, but meant that the Church should convert the world, under His supervision, during a period of a thousand years, and that then He would come and give their work His stamp of approval and wind things up by taking all the saintly to heaven, setting fire to the earth to entirely consume it.

## **CATHOLICS AND PROTESTANTS MUCH CONFUSED**

Both Catholics and Protestants have been operating in harmony with this erroneous thought. Catholics claim that the Kingdom of Messiah was set up long ago and that the popes and cardinals are representatives of Jesus and the Church. They claim that the Pope is Christ's Vice-gerent that is to say, He reigns instead of Christ, as His representative. They claim that "the thousand years" is already in the past, since 1799, and that we are now in the "little season" mentioned in Rev. 20:3, in which Satan was to be loosed, at the close of the thousand years.

Many of them understand that Protestantism in general, and, particularly, Socialism and Free Masonry, are organizations of Satan, which will soon be destroyed in the burning up of the world.

Protestants are also much confused on the subject. They claim that we are in the reign of Messiah, but they are not sure when it began or when it will end. Before Luther's day the Catholic view prevailed, but according to Luther's preaching the Papal claims were false, and later the Papal system was branded as Anti-christ. Since then Protestants are in confusion. Some recognize the Church of England and its kingly head as God's Kingdom in the earth, but they admit that it has not yet conquered the earth, nor is God's will done as in heaven, even in the British Isles. The Church of Russia makes a similiar claim to being the Kingdom of God, and honors the Pope as the reigning representative of Messiah. Emperor William of Germany also has on his coins the legend that he is reigning "by the grace of God" that his kingdom is a part of Messiah's Kingdom.

But all these theories Catholics and Protestants are now ignoring. In the light of our day none dare preach such theories. With present-day enlightenment it seems foolish to declare that the various kingdoms of Europe are Messiah's Kingdom, and that they are establishing a reign of righteousness. The costly preparations of war made by these very nations discredit entirely the claim that they are parts of Messiah's great Kingdom of righteousness and peace.

All denominations engaged in missionary work are professing the thought that soon the world will be converted; that the second coming of Christ will then take place, and then will come the consummation, and the burning of the world. How strange, how illogical! The heathen, according to reliable government statistics, are twice as numerous today as they were a century ago. Six hundred millions there were then; there are twelve hundred millions now. How long would it require, at this rate, to convert the world? And if the heathen were converted to the same condition of civilization enjoyed in Europe and America, could we claim then that God's will was done on earth as it is done in heaven? Assuredly not.

Thank God, the second coming of Messiah will not delay until the world is converted and God's will fully done and the plan of salvation ended. Quite to the contrary. His coming is for the very purpose of bringing all things into subjection to the Father's will. He comes that He may reign as King of kings and Lord of lords, in association with His Church. He will not reign through a representative or vice-gerent, but personally, and "unto Him every knee shall bow and every tongue confess" to the glory of God. In His day the righteous shall flourish, and the evil-doers shall be cut off. The faithful Church, sharing in her Lord's resurrection, the First Resurrection, to glory, honor and immortality, will be His associate kings and priests, to reign for a thousand years. (Rev. 20:6.)

### **FIRE SYMBOLICAL OF DESTRUCTION**

Let us examine some texts which seem to teach that our earth will be destroyed by fire, and note that they are symbolical. "Fire" is frequently used in the Scripture as a symbol of destruction. Thus the Church is exhorted to mortify or kill the fleshly nature, and is told that the fiery trials of life will assist them in this work. The opposition of enemies is to be destroyed by works of mercy and kindness, which, figuratively, will be "coals of fire upon their heads." St. Peter mentions special trials and tribulations coming upon the Church, designed to purify her purge out and destroy the dross. He says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Pet. 4:12.

3H502

St. Paul refers to special trials upon the Church in the end of the Gospel Age, which will consume false doctrines, human traditions, etc., and all false faith, but which will leave unscathed the true Faith and true characters. He says: "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." 1 Cor. 3:12-15.

These various Scriptures do not prove that the world could not be destroyed by fire in a literal way, but they do prove that "fire" is very frequently mentioned in the Bible in a figurative or symbolical manner. We might multiply the instances: "Our God is a consuming fire" as regards everything contrary to righteousness; the symbolical "lake of fire," in the book of Revelation, is explained to signify the Second Death, utter destruction, without hope of recovery.

## **WORLD BURNING UNSCRIPTURAL**

The supposition that the earth will be destroyed by fire, either soon or ever, would be contrary to the statement that “the earth abideth forever,” and the declaration that God formed it not in vain, but formed it to be inhabited. (Isa. 14:18.) One of the very strong passages which seems to teach that the earth will be devoured by fire is found in Zeph. 3:8: “Wait ye upon Me, saith the Lord, until that Day that I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour all My fierce anger; for the whole earth shall be devoured with the fire of My jealousy” anger.

That the fire of God’s anger which will come upon the world will not destroy the physical earth, with all its inhabitants, but will destroy the evil of present institutions, is shown by the succeeding sentence, which declares. “Then will I turn to the people a pure Message, that they may all call Him with one consent.” If the fire of this text were literal, the earth and its people would be no more, but as symbolical fire it is perceived that it is a burning against unrighteousness, iniquity, sin, the overthrow of all institutions of evil, and the awakening of mankind and preparing them to hear the Voice of God, the language of the Truth, the Divine Message.

What we have seen prepares us for the somewhat more difficult statement of St. Peter: “The Day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.... The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for a New Heavens and a New Earth, wherein dwelleth righteousness.” (2 Pet. 3:10-13.) To harmonize these words of St. Peter with other Bible statements, we must consider the “fire” here mentioned to be symbolical. Not only the earth is to be consumed, but the heavens also. The “heavens” will take fire first and be dissolved.

What heavens shall we suppose are here referred to? not the literal, starry heavens, nor even our atmospheric heavens, nor yet the heaven of Divine Presence and glory. The church system, the ecclesiastical powers, are symbolically referred to as the “heavens,” at the present time supervising and over-ruling the temporal and social arrangements which are represented by the “earth.” The “earth” represents organized society, as in contrast with the “sea” which symbolically represents disorganized society, the uncivilized and all who are rebellious against governments. When the “heavens” (ecclesiastical powers) of the present time shall be “dissolved,” it will be with a great noise,



with great confusion, commotion. Ecclesiastical institutions of the present time are in a very troubled condition, though they are in no danger of immediate collapse. The principal outcry is that few attend church services, and that the collections are small.

St. Peter's words indicate a crisis in ecclesiastical affairs still future. The Scriptures show us that a great Federation is seemingly bringing Ecclesiasticism into greater power than it has exercised in years. Other intimations of Scripture lead us to expect that that federative organization will attempt a rigid control of the world through affiliation with political and civil power, and that a considerable measure of success will lead to intoxication on the subject and an attempt to take away the liberties of the people entirely, the result of which will be a great explosion, or a great "earthquake," in the symbolical language of Scripture. It will be then that the heavens will take fire and be consumed with a great noise, commotion, disaster, etc. And the commotion will include the social order. The elements will melt with the intensity of the heat, the strife, which will then be engendered. The elements of society are those mutual advantages and assistances of good people, upon which the stability of government rests.

The Bible clearly intimates that the condition of affairs symbolized by the melting of society and the disintegrating of its elements in the great heat of strife at that time will be the result of superstition and fear. The end will be anarchy, or as the Bible declares, "Every man's hand will be against his neighbor." Selfishness will be the predominating, ruling principle.

### **THE SYMBOLIC FIRE USEFUL**

The question arises, Why should God permit the fall of our Christian systems, which certainly have done much that is morally assistful to the world? And why should He permit the overthrow of the present order of things, which certainly is much more advantageous than anarchy and disorder? The Bible Answer--is that God is not forcing this issue, but is merely allowing mankind to work out these results. The trouble and disaster will come as the natural result of ignoring the principles of Divine Law. Ecclesiasticism is unauthorized to claim that it is God's Kingdom, invested with Divine power and authority to rule the world. This fallacious claim and the attempt to enforce it will bring upon it the "fire" which will consume.

The world, neglectful of the Golden Rule, and obeying the false standard that "might makes right," will overthrow society by precipitating a conflict between the two great parties the capitalists, trusts, kings and princes on the one

3H505

hand, and labor unions and the masses on the other hand. Each will feel that a death struggle has arrived and that the battle must



be fought. Each will feel unwarrantedly self-confident of victory. According to the Bible, the result will be the complete wreck of our present society, symbolically pictured as “fire.”

But the Lord through the Prophet Zephaniah points out that, following this time of “fire” and trouble, will come a blessing to the earth. So also He declares through St. Peter, that following the symbolic fire, will come “a New Heaven” and a new earthly condition, the basic principle of which will be righteousness; and the Prophet Zephaniah says that then God’s Message, in its purity, shall reach the people. Both statements are true. On the ruins of our present civilization, when mankind will be sick at heart with the failure of what they had considered to be the Brain Age, they will look to the Lord, to whom they should have looked sooner. They will perceive the coming reign of righteousness and will say, “Lo this is our God, we have waited for Him and He will deliver us.” (Isa. 25:9.) Then the Prophet declares, “The desire of all nations shall come.” (Hag. 2:7.)

All nations are desiring blessing, prosperity, and God desires that all shall have these very favors, and they will be obtainable through Messiah’s Kingdom. Then the blessing of mankind will begin. The Messianic Kingdom, invisible but All-Powerful, will be thoroughly manifest in its dealings and its righteous judgments will have control. The blessing will come through Israel, extending to and including “all the families of the earth.”

How grand the thought that the New Heavens will be the new ecclesiastical powers the glorified Church Christ and His Bride in glory and power. The New Earth mentioned by the Apostle will be the new organization of human society, along the lines of righteousness the Golden Age.

We have not forgotten our text. What we have said is in line with it. It requires the addition of one word to make its meaning clear. The Mystery of God, which has been kept secret from the foundation of the world, shall be finished, completed, no longer a mystery. “And the angel sware... that the time should be no longer (delayed.)” (Rev. 10:6, 7.) This has no reference to the end of time. Time can never end. Other Scriptures show that we are living very near the finish, the completion of the Church, which is the “Mystery.” (Eph. 3:3-6; 5:32.) With the completion of the Church (the “Mystery”) will begin the fulfillment of all the glorious promises of the Bible respecting the lifting of the curse from the earth, and the Divine blessing upon all earthly things.

**Peoples Pulpit -- National Labor Tribune,  
Oct. 22, 1911**

## **GOD'S STANDARDS TO BE UPRAISED**

Pastor Russell spoke here twice to large audiences. We report one of his discourses which treated on the difference between human and Divine standards of measurement. He said in part:—

When we were children the days were longer and years seemed interminable. The holidays of the year stood out very seldom to recur. Gradually all this changed as we reached the zenith of our energy. Now the days chase each other and we marvel at the brevity of life. How God regards time we might not know if He had not revealed the matter in His Word. As we read, "A thousand years in Thy sight are but as yesterday," and "A day with the Lord is as a thousands years." Our minds assent it must be so! And God's people are blessed in proportion as they are able to take the Divine viewpoint of life and all of its affairs.—

From the Divine standpoint, then, we see that the six thousand years of earth's history, from Adam's day until now, are merely the work-day portion of a great week whose Seventh Day or Sabbath of a thousand years is "the day of Christ," "the last day," "the day of judgment" or trial for the world; the day in which "every knee shall bow and every tongue confess to the glory of God;" the day in which "the righteous shall flourish and the evil-doers shall be cut off in the Second Death;" the day during which God will "pour out His Spirit upon all flesh," as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are in the evening or beginning of the great Seventh Day of the Divine Week the day which means so much of blessing, uplifting, privilege, opportunity of Divine favor to our race through Messiah's glorious Kingdom, which throughout this Seventh Day will reign "from sea to sea and from the river to the ends of the earth," putting down everything contrary to the Divine standards and uplifting the world of mankind (bought with the precious blood at Calvary) from sin, meanness, degradation and the tomb up, up, up, step by step to human perfection in a world-wide Eden. The unwilling, resisting Divine favors and privileges, shall be destroyed in the Second Death.

"Six days shalt thou labor and do all thy work, but the Seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work." Whoever reads carefully, intelligently, the pages of history, must be struck with the energy which has been manifested by our race and is still being manifested. The pyramids and the ruins of ancient cities, and civilization, all tell

us of the ceaseless struggle of humanity against the adverse conditions prevailing in the earth, including the strife against sickness and death, and, by a few, a noble fight against sin and further degradation.

Well does the Prophet express the truth of our observation, saying, "We have not wrought any deliverance in the earth." (Isa. 26:18.) A few have gained fabulous riches, name of fame, place or power, but the majority during all this period have gone down in the strife to the tomb, slain by the great associated monarchies which the Bible declares are now reigning Sin and Death.

And even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also--many of them in the

3H506

very prime of life all of them in comparative childhood. Why is it that a man should not live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years so vigorous was his constitution?

### **WEARIED CHILDREN FALL ASLEEP**

From the Divine standpoint the children of Adam, born in sin, shapen in iniquity, of a few days and full of trouble, fall asleep in death like children wearied in their play; albeit it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition and strife and energy are accomplishing a useful purpose, even though their efforts are usually selfish and often brutish. The lessons now being learned by Adam's children will not all be lost. The greater mellowness of heart and broader views of the majority of those who have thus battled selfishly for even fifty years suggest that, as a whole, our race might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin its downward tendency its bitter fruit and the hopelessness of any to escape therefrom except by the Divine assistance.

### **NEXT THE LESSON OF GOOD**

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given a full knowledge of both good and evil to our first parents. They were merely forbidden an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker and enticed her

husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine Law, have continually the lesson of good and an appreciation of the Divine character, the principles of righteousness, etc. Their lessons in respect to evil they are gaining by observation instead of by experience the way recommended to our first parents by the Creator, but in their ignorance rejected.

But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin and therefore would experience its penalty, sorrow, pain and death. While His eye has pitied His poor creatures for six thousand years, nevertheless He has allowed His great original Plan of the Ages to move along slowly to a grand climax the Plan which He purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is near at hand. It marks a great change in Dispensation. The six thousand years, the reign of sin and death, are to be completed by a terrible time of trouble which might not improperly be termed the natural result of human selfishness (sin) operating under the influence of the great principles of the New Dispensation now being ushered in. Selfishness, as represented in the accumulated financial power and energy called trusts and combines, is about to come into conflict with selfishness (sin), represented in the combining forces of humanity, labor unions, etc. The head-on collision which thinking people foresee, and which the Scriptures graphically portray, will give to society an earthquake shock; more than this, the graphic picture is of a world-conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining to the cloud.

The awful shock which God's people are warned to avoid so far as possible by following peace and benevolence will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavors and come fully under the control of the great King, Messiah, whose rule of righteousness for human uplift has been prophetically pictured for centuries.

### **THE PICTURE IN RETROSPECT**

Still looking from Divine standpoint at the six great thousand-year days in which sin and death have reigned, we perceive that one effect has been as foretold to Mother Eve, "I will greatly multiply thy sorrows and thy conception." We perceive that our race has multiplied much more rapidly than it would have done

had it remained perfect as at first, for the first children, even in the days following the fall, were frequently born when the father was an hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind most fully, most consciously to those favored by contact with the people of God who have received the Divine Revelation. The enlightened ones have been but a small portion of the whole. After two thousand years of the reign of sin and death God foretold in an obscure manner the blessing He intended to bring subsequently to the race: To Abraham He said, All the families of the earth I will bless through thee and through thy Seed. That message, followed in Israel by the giving of the Law Covenant, has been the Light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfillment of that promise, same Jesus, the first practical expression of Divine love and pity for our race. No longer would God content Himself merely with promises. He would now begin the—

### **WORK OF HUMAN RESCUE**

But if any hoped that world-wide blessings would immediately spring up as the result of Jesus' work, he was mistaken. On the contrary, Jesus Himself was combated by the Prince of darkness and his deluded subjects. And the same principle has obtained for nearly two thousand years all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a crooked and perverse people, amongst whom

3H507

they have shone as lights and whom, to some extent, they have assisted in enlightening, civilizing, etc.

Thus the six days of the week, so far as light, truth, knowledge of God is concerned, have all been dark days. The lights which God provided in His followers have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so intend. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning." (Psa. 30:5.) Again, "Darkness covers the earth, gross darkness the people;" but "the Sun of Righteousness shall arise with healing in His beams." Isa. 60:2; Mal. 4:2.

This promised Sun of Righteousness which is to scatter the darkness of earth, we are told distinctly, consists of Jesus and those who have walked in His footsteps throughout this Gospel Age. These, approved of the Father, will be glorified beyond the

veil by a resurrection to glory, honor and immortality. Then speedily these will “shine forth as the Sun in the Kingdom of their Father.” (Matt. 23:43.) This will mean the ushering in of the great Seventh Day Messiah’s Day.

### **GOD HAS NOT NEGLECTED US**

From this Divine viewpoint God is not slack concerning His promises. Only six days of the week have yet passed. The glorious Seventh Day in which the great Mediator between God and men will assume His Kingdom powers is just at hand. Instead of thinking that God is neglecting and forgetting to fulfill the Messianic promises, we should with the eyes of faith realize that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race; He has been long-suffering. An this assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live. Ezek. 33:11.

The great opportunity for the masses of our race to turn to the Lord and attain everlasting life will be after the darkness shall have passed, when the Sun of Righteousness shall be shining forth; after the Highway of Holliness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of darkness, from the world’s control; after the Prince of Peace shall have established peace upon a proper basis. Who cannot sing heartily with the poet:

*“A thousand years, earth’s coming glory,  
‘Tis the glad day so long foretold,  
‘Tis the glad morn of Zion’s glory,  
Prophets foresaw in times of old!”*

### **WAITING FOR THE MOTHER**

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father or life-giver, and this is exactly what the word Savior signifies Life-Giver, Father. The Redeemer, at the cost of His own life, became the purchaser of Adam and his race with a view to their resuscitation, their resurrection from sin and from death. Is not one of the Redeemer’s titles “The Everlasting Father” the Father who gives everlasting life. Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam’s race; He will fulfil it, however—“in His Day.”

Speaking to His faithful disciples, His followers in the narrow way, Jesus promised them, “In the regeneration ye shall sit upon twelve thrones.” (Matt. 19:28) That regeneration period corresponds exactly to St. Peter’s “times of restitution,” or years of restoration (Acts 3:19), and both of these periods agree to the

general teachings of Scripture respecting a resurrection at the last day Messiah's day the thousand years of regeneration, resurrection restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic world-wide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of Light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Thus it is written, "He shall lay righteousness to the line and justice to the plummet and the hail (Truth) shall sweep away the refuge of lies." (Isa. 28:17)

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The word needed not merely a life-giver but a mother, a care-taker, a helpmate.

Similarly in the Divine arrangement God has provided that the restitution time, the world's uplifting period, the regeneration epoch for mankind, shall not begin until first the true Church, the "little flock," the Bride of Christ, shall be completed and be united or married to the Heavenly Bridegroom beyond the veil made partaker with Him of glory, honor and immortality the divine nature.

Thus, my dearly beloved, the great Plan of Ages, timed by Infinite Wisdom, has delayed long enough to permit you and me and all of God's Spirit-begotten children to make our calling and our election sure to a share with our Redeemer in His glorious work. How glad we are that the door of opportunity to this "high calling" still stands open and that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen nor ear heard, neither have entered into the heart of man, but which are reserved for us and for all who love Him sincerely more than they love houses or lands, parents or children or self.

3H508

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## **SANER VIEWS ABOUT BAPTISM**

Pastor Russell spoke twice to large audiences. We report one of his discourses which treat upon the subject of Baptism:

Church History shows that the damnation theories grew by degrees. First came the theory that every child of Adam was born damned to eternal torture at the hands of fire-proof devils, and

that the only escape was through baptism. But it was claimed that baptism cancelled only previous sins and not subsequent ones; hence it was the custom in Constantine's time to put off baptism until as near the hour of death as possible. Tertullian is credited with supporting this view.

Later came St. Augustine, advancing the theory that only the Church would be saved and that baptism was for the purpose of induction into the Church. Naturally it followed that if infants died without being admitted into the Church they would go to eternal torture. As a result of this teaching infant baptism sprang into great popularity, which is still maintained. At first the infants were immersed in water, but later, under the belief that all bishops were successors of the apostles and equal in authority, Church Councils took the place of the Word of God. They not only sanctioned infant baptism, which is not even mentioned in the Bible, but additionally claimed that immersion was unnecessary and that a few drops of water would induct the aged or the babe into the Church and constitute an insurance against a hell of eternal torture. This theory still persists to perhaps a greater degree than many would imagine. Luther and his coadjutors protested against some of the doctrines of the Church of Rome, but accepted without protest infant baptism, sprinkling, etc., as necessary to preservation from everlasting torment.

### **UNBAPTIZED INFANTS IN TORTURE**

Someone suggests, "Ah! we practice infant sprinkling, but it is merely a `christening. ' We have no thought whatever that the gracious Heavenly Father or His adorable Son, our Redeemer, would consign an infant to torture, even if it died without being christened." Do not be too sure, my brother. Superstitions die hard. I know of a white-haired bishop in the Episcopal Church who was appalled at the very suggestion that his infant grandchild might be safe in the arms of Jesus without having been `christened."

Not only so, but these superstitions of a darker day are forcefully impressed upon the "common people" by some of the clergy. Let me tell you of two cases:

(1.) A Lutheran couple in Pennsylvania had some unpleasantness with their pastor respecting Church dues. This caused them to absent themselves from Church service for several months. Meantime their babe became sick. The father humbled himself to go to his pastor to tell him of his distress and his fear that the child might die and of his desire to have it baptized. Imagine the anguish of the deluded parent when the pastor refused and told him that the child would go to hell and that this was his desert as a parent because of failure to keep in touch with his Church.

(2.) The other case was that of a Catholic couple in Wisconsin. Their two little girls died of diphtheria within a few hours of



each other. When the parish priest was sent for he declined to come and refused permission to have the children buried in “holy ground.” The explanation given to the astonished parent was that they had neglected their duty toward the children, that they had not been baptized into the Church and consequently were lost.

To a friend the bereaved father declared that he wanted to have nothing whatever to do with so unjust a God who would consign his little, innocent children to eternal torture merely because of his sin, his neglect, in not having a few drops of water sprinkled in their faces by the priest! The friend had been reading my “Studies in the Scriptures” and explained to the bereaved father that Church creeds and theories are very different from the plain and simple teachings of the Bible. He showed him that his little ones were merely “asleep in Jesus” waiting for the glorious resurrection blessings of restitution, to be brought to mankind at the second coming of Jesus, after the completion of the elect Church and their change to heavenly glory. Could you wonder that that Catholic, a saloon-keeper, received a new ray of hope and that it had a transforming influence upon his life?

### **THE CHRISTIAN DISCIPLES' ERROR**

Pastor Russell examined the doctrine of immersion as set forth by the Christian or Disciple denomination. He had not an unkind word to say respecting the people of this denomination, but he did dissect their doctrines, laying bare what he considered to be their inconsistencies, falsities.

Criticizing the immersion theory of the Christian-Disciples he declared that the texts used by this denomination as proofs that baptism is for the remission of sins were never applied to any except Jews. The Jews were in Covenant-relationship with God through the Mosaic Law. If they got into sin it was proper for them to repent, return to God and use water symbolically, indicating return from sin. All Jews in full harmony with the Law Covenant in Jesus' day were transferred from Moses to Christ. Only those who had committed special sins were called upon to wash away those sins symbolically in water.

Others living consistent lives as “Israelites indeed” were never instructed to be baptized or to wash away their sins. Amongst the Apostles, Pastor Russell said, there is no record of any of them having been immersed in water for the remission of sins, except St. Paul, and he only because he had persecuted the Church of Christ. The baptism into Christ announced for Gentile converts is wholly different, he declared, from the Jewish baptism for the remission of sins. An illustration of this, he said, is found in Acts 18:24, 25, where Apollos had baptized certain Gentiles of Ephesus with John's baptism for the remission of sins. St. Paul

3H509

afterward declared this incorrect and directed them to be immersed again not for the remission of sins, but for induction into the Body of Christ, which is the Church. (Acts 19:1-6.)

But the chief point which Pastor Russell made against the Christian-Disciple theory, that Baptism is for the remission of sins, was that it naturally dis-fellowships all Christians who have not been immersed. The logic of this theory, he declared, would find few supporters in the Christian-Disciple denomination. The logic of it is this. If immersion is necessary for an adult in order that his sins may be remitted or washed away, it would logically follow that all adults not immersed are yet in their sins unforgiven. And this signifies, according to this theory, that, if they die thus they must suffer the penalty of their sins, which penalty, they say, is eternal torture.

### **BAPTIST THEORY IN ERROR**

Next the Baptist theory of Baptism was dealt with. It was complimented as being more nearly in line with the Scriptures than any theory of Baptism held in the world. And yet, said the speaker, remarkably few Baptists today could or do stand by their theory, if put to the test. Nevertheless, in theory and practice, the great mass of Baptists declare that immersion is a necessary incidental to admission to the "Church of the Living God, whose names are written in heaven!"

In full keeping with this, in nine out of every ten Baptist Churches the world over, only immersed Christians are ever invited to the communion table to participate in the Lord's Supper. Why? Because they claim that only immersed persons belong to the true Church and that the communion service is exclusively for the Church.

If we ask them what are the advantages claimed for membership in the Church, they reply Salvation! What is the antithesis or opposite of salvation? we ask. They Answer--Lost! What do you mean by lost? we inquire. The reply is, To be banished from God and suffer everlasting torture.

So then, theoretically, our Baptist friends deliver to the unimmersed the same blood-curdling theory handed out by Christian-Disciples that Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are enroute for eternal torture. The difference between the two theories is that the Disciples say that this awful fate impends upon the masses of Christendom, as well as upon heathendom, because their sins have not been forgiven, while the Baptists say, No, not for that cause, for Jesus died for all, but because they have not taken the necessary steps to get into the Church.

### **“TIMES OF SUCH IGNORANCE”**

St. Paul tells us of certain times of ignorance which “God winked at” or disregarded. We believe that the Almighty graciously overlooked such inconsistencies in the theories of some of His children and charged them not with the responsibility of so terribly maligning the Divine Character and misrepresenting the Divine Word. But now our God is opening the eyes of our understanding and there is no longer excuse for any to believe such monstrous theories, nor excuse to still profess to believe them after they have been repudiated by the heart.

The true view of Baptism is one which cannot be controverted. It is consistent with itself and with every Bible statement. It recognizes every consecrated child of God of every denomination, or outside of all denominations. It inducts the saintly Baptist, saintly Disciple, saintly Catholic, Episcopalian, Lutheran, Congregationalist, Methodist, etc., into membership in the one Church of the Living God, whose names are written in heaven."

What Baptism can this be? We reply that it is the one mentioned by St. Paul, in a text which we have all read and quoted time and again: “So many of you as were baptized into Jesus Christ were baptized into His death.” (Rom. 6:3.) The mistake we have all made in the past is in applying the Apostle’s words to water baptism. The Apostle said not a word about water baptism, but mentioned specifically the Baptism into Christ, into “the Body of Christ, which is the Church.”

The thought is that God has ordained the gathering of the elect Church during the Gospel Age. The Head of this Church was received up into glory eighteen centuries ago, and since Pentecost one and another of the true footstep followers of Jesus have been accepted of God through His merit and counted as “members of the Body of Christ, which is the Church.” First, Jewish believers were transferred from Moses into Christ.

Next the Message was extended to the Gentiles. But these could not pass from Moses into Christ because they were not in Moses, never having come under the Law Covenant arrangement. Hence, these could come into Christ only by direct baptism. All baptized into Jesus Christ occupy a specially preferred relationship to God and, if faithful to the end, will be received to glory, honor and immortality on the spirit of heavenly plane. But there is not a word of Scripture to say that the world, which misses this glorious exaltation, will on this account suffer eternal torture. They will lose the great prize, however.

## **WATER BAPTISM NOT THE DOOR INTO THE TRUE CHURCH**

Our Baptist friends will agree to the above statement. They will say, Yes, that is what we mean, only, in order to be in Christ, we Baptists claim, water immersion is necessary.

We are glad to have their plain, candid statement and to meet the issue squarely. That is the Baptist mistake supposing that water baptism inducts anybody into membership in the true Church. They may indeed make water immersion the door into the Baptist Church, but this does not make it the door into “the Church of the Living God.” St. Paul defines the Baptism by which any Gentile may come into membership in the Body of Christ. Note his words again: “So many of you as were baptized into Jesus Christ were baptized into His death.” Our Baptist friends think of this as though it read “were baptized in water.” This is their mistake as before stated.

But the question arises, Just what is meant by these words, “Baptized into His death?” Was His death in any way different from the death of others? Most decidedly it was! Our race die as sinners, children of wrath, under Divine

3H510

sentence of death. But Jesus was not a sinner and hence was not under Divine sentence of death. He was “holy, harmless, undefiled and separate from sinners,” undefiled from Adamic death. His death was a sacrificial one a surrender of an unimpaired life. Those, therefore, who would become His footstep followers and be baptized into His death, must participate with Him in a sacrificial death. The Scriptures explain that this would be impossible except as those footstep followers should be cleansed and made acceptable sacrifices through the merit of Jesus, because “by nature we were all children of wrath even as others.”

Death was the real meaning of our Lord’s baptism. John the Immerser knew that Jesus was not a sinner, knew that He had no sins to wash away, and at first he declined to immerse Him. And he did so only after Jesus had assured him that it was right and that the matter had a deeper significance. “Suffer it to be so.”

### **OUR LORD’S BAPTISM FINISHED AT CALVARY**

Our Lord for three and a half years was carrying out the consecration vow which in Jordan He symbolized baptism into death. Day by day He became more deeply immersed into death. That real immersion into death was finished on Calvary. In harmony with this the day before His death Jesus said, “I have a baptism to be baptized with, and how am I straitened until it be accomplished.” The next day it was accomplished, when He cried, “It is finished!” His baptism into death was finished.

The same thought the Master gave to His followers, saying to two who desired places on His right and His left in the Kingdom: "Ye know not what ye ask!" You do not know what it requires to secure exaltation to the Kingdom. Are you able, are you willing to drink of my cup of sorrow, self-denial, etc.? Are you willing "to be baptized with the baptism that I am baptized with" the baptism into death? When the disciples replied that they were willing, the Master assured them that He would attend to the rest. The terms of discipleship have not changed.

Just a word further respecting water baptism. It has its place, not in keeping any out of eternal torment, nor in getting them into eternal glory; but it is a symbol, a beautiful picture in one act. It is a testimony to all believers that the consecrated one has vowed loyalty to the Redeemer even unto death. As such a confession of such a consecration, we commend water baptism to you all as being the Lord's own provision of a pictorial confession for those who have accepted His terms, surrendered their all, and are seeking to walk in newness of life and to attain the eternal glory by and by.

As for the unconsecrated world, it is fitting that they should not be baptized. Baptism was never intended except for the fully consecrated, the sanctified in Christ Jesus. When God's due time shall come the world of mankind will receive the blessings provided for them through the Redeemer's merit, under the gracious arrangement of that Redeemer's heavenly Kingdom, which will be established under the whole heavens for the purpose of uplifting mankind from sin and death whosoever wills

**Peoples Pulpit -- National Labor Tribune,  
Nov. 19, 1911**

## **GOD'S PROMISES TO THE CHURCH**

Pastor Russell on the Atlantic homeward bound.—" Well as usual, thank God!" was Pastor Russell's greeting by wireless to the millions of readers of his sermons in the secular press. His message for Sunday was from Psa. 43:5, 7:"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him.... All Thy waves and Thy billows are gone over me." We quote as follows:

The Psalmist's knowledge of the sea was probably limited to the vicinity of Jaffa (then Joppa), where tradition says King Solomon once had a little harbor, now filled in and cultivated with orange groves.

King David's knowledge of sea billows was probably confined to the huge waves which sometimes break over the massive stones on the sea front of Jaffa, the result of strong north winds.

Nowhere have I ever seen the majestic power of the sea more strongly contrasted with human weakness than at Jaffa Port. The water is deep and the billows follow one another with seemingly irresistible force.

In the Psalm of which our text is a part, the Prophet likened his trials and difficulties and his own helplessness to those of a swimmer battling with the stormy sea at Jaffa; wave after wave of trouble having rolled over him, yet his faith in God continued. He was suffering for righteousness' sake because of his faithfulness to God. He knew that Divine providence permitted his troubles for some wise purpose. He called upon his soul, yea every power within him, to exercise faith, trust, confidence, and to rejoice in his tribulations, knowing that they were not marks of disfavor, but to the contrary proofs of his loyalty; and that thus God was fitting and preparing him for his future service.

### SONGS IN THE NIGHT

“Why art thou cast down, Oh! my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise Him” for these very experiences and the helpful blessings which they will bring to me. “The Lord will command His loving kindness in the day times” in the glorious day of Emmanuel, when Satan will be bound, sin will be uprooted and the Sun of Righteousness will beam forth with healing rays of restitution. Acts 3:19-21; Matthew 13:43.

But what about the night time of the present, while Sin and Death still reign, and while Satan is still the Prince of this world? How should David and all whom he typically represented conduct themselves in this present time, while waiting for the glorious day? Should they bemoan their lot and be unhappy and repine? Nay, says the Prophet: “In the night His song shall be with me, and my prayer shall be unto the God of my life.”

3H511

Only God's children can rejoice in the trials and difficulties of the night of darkness which covers the earth, and the gross darkness which involves the heathen. Only these can sing with the spirit and with the understanding, because only these may understand clearly respecting the coming glorious, world-wide blessings which God has promised.

The unregenerate, even though good and moral, upright and noble, cannot appreciate the deep things of God. They do indeed find temporary pleasures of various kinds, and even have less tribulation than the Lord pours into the cup of His faithful ones, but after all their pleasures are shallow and fleeting Their chief pleasure is in seeking joy and not in realization.

### **“THE WORLD KNOWETH US NOT”**

The world understands practically nothing about these things this spirit of a new mind or will in accord with righteousness. It understands nothing about the anointing of the Holy Spirit, under the influence of which old things pass away and new hopes and aims and objects in life take their places. But each one who has passed through these experiences understands them; each one begotten again is aware of the change in his mind, his will knows that he has consecrated his life to righteousness and to the Lord's service, and realizes that an anointing has come to him.

According to the Bible none have ordination of God to act as His mouthpieces except they have received this anointing. Such may be known by the fruits of the Spirit, which all the Spirit begotten ones will soon be able to detect, and which will more or less be manifest also to the world, although the world will not know how to make allowances for having the treasure of the new mind in an imperfect human vessel, although the world will not know how to sympathize with the weaknesses of the fallen flesh, and may often be apt to denounce and condemn those who are walking to the best of their ability, not after the flesh, but after the Spirit.

### **GOD'S ORDINATION VERSUS MAN'S ORDINATION**

We fear, however, that if this line were distinctly seen, sharply drawn, many who are now prominent ministers, reverends, doctors of divinity, would be seen to be barred from the Lord's service. Many of them have had ordination from men, but have never had the ordination of God, and hence are unable to see spiritual things themselves and equally incompetent to present such things to others. They have not been anointed or ordained of the Lord to preach.

On the other hand, many of the Lord's people, misled by the human distinction between clergy and laity and the privileges and limitations accorded to these by Christianity, fail to recognize that they are ordained to preach, and that unless they are continually preaching they are failing to accomplish the Divine will failing to fulfill the ordination which was granted them of the Lord when they received the anointing of the Holy Spirit.

This does not mean, however, that all who are anointed of the Holy Spirit are appointed of the Lord to preach in the same manner, for, as the Apostle explains, we have gifts differing one from another, and, as our Lord's parable explains, we have talents differing one from another, and our opportunities in life are among these talents. For instance, some may have the talent for presenting the Divine message of mercy and truth in a private manner, and may be very effective in their ministries, in their service; others may have the talents and opportunities for more



public service. The sisters, for instance, are not scripturally authorized to engage in the more public function of preaching, but they, nevertheless, have glorious opportunities in a more private way of showing forth the praises of Him who has called us from darkness into His marvelous light and who has anointed us to preach, to declare, to make known the good tidings.

Well did the Master say that those hungering and thirsting for righteousness should come to Him if they would be filled. This is the class described by the Psalmist. In the context he likens himself to an antelope, famished for water and seeking a spring. He declares, "My soul thirsteth for God, for the living God;" Yet he was misunderstood, his opponents pointed to the waves of trouble which rapidly buried him, and they said, "Where is thy God?" If, as you say, you are His servant, His child, surely He would not permit adversities to cross your way.

But the Psalmist continued to hope; and all true Christians, whom he typically represented, have continued to trust, continued to sing songs of thanksgiving in the night, continued to wait for the morning of the New Dispensation, very early in which will come their own resurrection change. So the Prophet said, "When shall I come and appear before God?" and again, "I shall be satisfied when I awake in Thy likeness."

### **"YET HE LEARNED OBEDIENCE"**

St. David's experiences were not only profitable to himself, but they were typical illustrative of the experiences of Messiah Jesus, the Head, and the Church, His Body. For nearly nineteen centuries the waves of adversity have been overwhelming the Lord's Anointed first the Head, and since, his Members, each in his turn. St. Paul tells us the value of these tribulations. Of our Lord he says "Yet He learned obedience by the things which He suffered;" He humbled Himself unto death, even the death of the cross; wherefore God also hath highly exalted Him" to the heavenly glory and divine nature.

God has made similar promises to the Church: "If we suffer with Him, we shall also reign with Him." If it was necessary that Jesus should suffer before entering into His glory, assuredly it will be necessary for all those who constitute His glorious Bride class to demonstrate their love and loyalty by suffering for righteousness' sake before they can enter into glory with Him before "the marriage of the Lamb."

### **THE WORLD HAS LESSONS, TOO**

Although the present time is the judgment day or trial day for the spirit begotten, the new creation only, nevertheless, the effects of the reign of Sin and Death, and the waves of sorrow and trouble are not confined to the Church. Although God's children receive



extra waves of trouble as part of their special training, the world has a heavy load, too. St. Paul speaks of the groaning creation and we can readily understand why the world's fewer

3H512

waves of trouble are much more troublesome than the many of the Christian. Those Divine providences teach the Christians his songs in the night. When he passes through deep waters the lord is with him. The chastening of his soul brings peace and joy and increasing faith and love.

None of these ameliorating conditions are possible to the world. Our Lord's invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," is open, of course, to all who have the ear of understanding to hear, and to responsive conditions of heart; but the great mass hear not, neither do they understand. Alas! poor world, you should have the sympathy of every Christian and not his imprecations and threats of further and eternal torture in the future. The world is surely losing the great "prize of the high calling" which the Church will obtain. It deserves sympathy in respect to this loss; and as our eyes open to see the true Plan of God, we may give the world the message of God's Word—" Good tiding of great joy, which shall be unto all people." Luke 2:10.

### **ALL HEART-BREAKING LESSONS**

The lessons taught by the present reign of Sin and Death, sorrow and pain, are heart-breaking. God represents many as originally created in His own likeness and of tender sympathy tender-hearted. Sin, depravity, selfishness, have gradually hardened men's hearts, some more and some less. The coming Age of Messiah's Kingdom is declared to be a time for the taking away of the stony hearts from mankind and giving back instead hearts of flesh. Jer. 31:32.

Meantime the trials and difficulties of life are heart breaking to all who are still tender-hearted. The message of the Gospel is for this class, the weary, the hear-broken, the discouraged, those not satisfied with the rewards of sin and selfishness, but hungering and thirsting after righteousness satisfied only with the glorious hopes of the future set forth in God's Word, which they grasp with the arms of faith.

The Lord, through the Prophet, tells us that the Gospel message is to this tender-hearted, broken-hearted class, at the present time; and each, as his own heart is healed with the Divine blessing, becomes the authorized and qualified agent for the seeking out of other hear broken ones and the binding up of their hearts with the promises of God. Thus we read of the Divine

commission to Christ, the Head, and the Church, His Body: “The spirit of the Lord God is upon Me, for He hath sent Me to preach the Good Tidings to the meek, and to bind up the broken hearted.” Isa. 61:1.

### **THE CHURCH’S PRESENT MISSION**

Our present mission, then, is not that of heart breaking! The stony-hearted are doing that work continually. Our mission is to lay down life itself in assisting all the broken-hearted to a true knowledge of God and a true appreciation of His Plan for the Church, and His subsequent Plan for the world. We, then, as ambassadors for God, beseech men to be reconciled to God and to come into harmony with him. God event though our words be scattered broadcast and broken-hearted are likely to hear and to respond. The message once confined to the Jews, as God’s “chosen people,” is no longer confined to them. It was to the Jew first, now equally to the Gentiles: “He that hath an ear to hear, let him hear.”

Those who have not the ear cannot hear this message, even though the should thereof has gone out into all the earth, and the words of the message to the ends of the earth. In due time, during Messiah’s Kingdom, all the blind eyes will be unstopped, and the knowledge of God shall be world-wide and ocean-deep. But not yet! So long as Satan rules in this world he will blind the minds of those who believe not, in order to hinder the true light from shining into their souls. God has permitted him success in respect to the world; because the Divine message at the present time is intended only for the special class who hunger and thirst after righteousness. These are called with the message, “gather My saints unto Me, saith the Lord, those who have made a covenant with Me by sacrifice.”

### **THE CHURCH’S FUTURE MISSION**

We have seen that the Church’s present mission is merely to gather from the world the broken-hearted class, which hears and responds to the Divine message. Thus the present work of the Church is merely to complete her own numbers to gather in a sufficient number to complete the elect Church. So the Scriptures declare that in the end of this age shall come the union of the Church with her Lord, by the power of the First Resurrection: “The marriage of the Lamb has come, for His Wife hath made herself ready.” The work of the Church is not only to find a sufficient number of humanity willing and glad to walk in Jesus’ footsteps, but also to instruct these, building them up in the most holy faith and preparing them for the glorious consummation, and for their future work.

The future state of the Church will be devoid of waves of trouble, trials, sorrow and tears. Her triumph will come; she shall enter into the joys of her Lord and hear the Bridegroom’s voice, saying, “Well done, good and faithful!” But the joys of the Lord

upon which she will enter will be a career or usefulness for a thousand years. She will be with her Lord, and co-labor with Him in the world's enlightenment, and in their uplifting by restitution to all that was lost in Eden and redeemed Calvary.

Free grace will then be proclaimed. "Whosoever will may come, and take of the Water of Life freely." And everyone drinking may say, "Come," to others. The whole world will be filled with the knowledge of the glory of God, and the whole world may join in acclaiming, "Glory, honor, dominion and might and power be to Him that sitteth upon the Throne, and to the Lamb, forever." The whole world of mankind will be blest with the opportunities of this glorious Epoch, in which all the willing and obedient may attain full perfection and Divine favor, while all who refuse the Divine favor will be totally destroyed in the Second Death. 2 Pet. 2:13

3H513

### [St. Paul Enterprise, January 2, 1917](#)

## **GOD IS OUR PATTERN IN THE GIVING OF GIFTS**

Louisville, Kentucky, December 21 1913 Of the two discourses which Pastor Russell gave here today we are reporting the one from the text, "Every good and every perfect gift is from Above, and cometh down from the Father of Lights, in whom is no variableness nor shadow of turning" (Jas. 1:17). He said:

Christmas is a delightful season in many respects. Admitting the claim that it is the date of the Annunciation, and that our Lord's birth was nine months later, in October, it matters not. It is a delightful custom that draws the attention of the whole world to the birth at Bethlehem, and memorializes to men the great Gift of God on our behalf. We rejoice in it, even though the Higher Critics have wrought such destruction of faith in Christendom that to many the day and the events it commemorates have lost their meaning. The custom of giving little tokens of remembrance and esteem is still a blessing in the world. To the extent that we enter into it heartily, we are exercising a godlike quality. God is the great Giver, from whom cometh every good gift and every perfect gift.

### **SOME OF GOD'S GIFTS**

Let us begin with some of the common things that God has given all men richly to enjoy. How delightfully adapted to our needs is the air we breathe! How it carries life and refreshment to our lungs and to every part of our bodies. Think of the great boon of water refreshing, exhilarating, absolutely a necessity to our habits and our life. Take the sunshine and the golden grandeur in

which it clothes the earth, and the life and vigor which it imparts not only to our bodies and minds, but to all nature.

Even in the matter of colors God is gracious to us. The predominating colors are well adapted to our sight, and restful to the eye. The variegated colors of flowers brighten the landscape, refreshing and pleasing us. Not only so, but the infinite variety of these flowers in size and shape is wonderful. Even the storm clouds are beautiful. The Creator, who gave us the organs appreciative of shape, beauty and color, provided us also gratification of these senses. Additionally, He gave us the sense of smell, and then provided in all nature wonderful varieties of odors to gratify us. Do not all these gifts come from the Father of Mercies?

Time would fail us to examine these common blessings which God has given all men richly to enjoy not only His consecrated saints, but every creature. We can readily see that a grand provision was made for the race in its original perfection. All these things are blessings to mankind, notwithstanding our fallen condition, notwithstanding our weaknesses of mind and body which hinder us from proper conception, appreciation and use of these. When we remember that the sick lose their appetite and fail in all their powers of appreciation, and when we remember that our entire race is sin-sick, we may well wonder how much more a perfect man might have enjoyed the various blessings which are still precious to us.

### **RICHLY TO ENJOY**

God has given gifts. They are on every hand, and may be richly enjoyed or not richly enjoyed. But as the majority of people swallow their food without richly enjoying its flavor, so the majority receive and use God's favors in a stupid unappreciative manner, and do not richly enjoy indeed are unconscious of the blessings that they have. What is the matter? The reply of the Bible is that they have the wrong spirit. But where did they get the wrong spirit? The Bible answers that sin vitiates every good quality of mind and of body.

The world, through depravity, through losing its relationship with God, has lost the sense of appreciation of many of God's gifts. Mankind have them, and use them, but do not enjoy them. Consequently they are unhappy, unholy, unthankful. Alas, poor world! It is rushing madly hither and thither, seeking pleasure, seeking joy, seeking happiness, but finding discontent, disappointment.

Only one class of people are really able to highly enjoy Heaven's gifts. These have passed through a certain mental experience which is for them transforming all of life's affairs. They have caught a glimpse of the Almighty Father, and have learned that all these gifts and blessings of nature are of His Wisdom and His bestowing. More than this, before their eyes were opened to see

deeply and clearly, their hearts were regenerated. They had given their hearts to the Lord, and He had given them new hearts. With these new hearts, new minds, transformed wills, old things have become new. They open their eyes upon the world and the fullness thereof; and recognizing the relationship between these and the Heavenly Father, their hearts are warmed and enlightened. The spirit of love and appreciation is shed abroad.

### **GOD'S UNSPEAKABLE GIFT**

The Apostle exclaimed. "Thanks be unto God, for His unspeakable Gift!" He refers to the Gift of God's dear Son to be man's Redeemer to pay the price, the penalty, of sin the death penalty on our behalf. Ah, yes! that is an unspeakable Gift, far beyond anything that could be asked or imagined. The death sentence passed upon Adam by the Supreme Court of the Universe could not be revoked, and that sentence included all of his posterity; for we were flesh of his flesh, bone of his bone. If an unblemished human life could be substituted for his, the majesty of the Divine Law could stand, and he and all his race might be granted a fresh trial for life everlasting or death everlasting. But no such perfect man was in the world. And had there been such a one, who knows that he would have been willing to sacrifice his life for a race?

The will of the Redeemer was not ignored. He was not sacrificed. On the contrary, the Scriptures make very clear that the Father presented His Plan for the approval of the Son, and attached to the proposition exceeding great and precious promises, and that the Son willingly and joyfully co-operated in the Plan. As we read, "For the joy that was

3H514

set before Him, He endured the cross, despising the shame, as is (now, and a reward) set down at the right hand of the Throne of God" awaiting the still further glories and honors of His Millennial Kingdom and of eternity.

### **GIFTS TO THE CHURCH**

God's time has not yet come for giving the gifts of the Redeemer's sacrifice to the world. The distribution to the world of mankind of those blessings is held in abeyance, waiting for the glorious Thousand Year Day earth's Jubilee. Meantime God has been preparing for a special class of humanity other gifts, the richness and value of which "eye hath not seen nor ear heard, neither have entered into the heart of man."

God has a right to give different gifts to His different creatures. He has given to the angels the gifts, blessings, which cause their everlasting happiness; and now He is selecting from amongst men by various trials, tests, a very special class a saintly class, of all nations and denominations. While He calls all perfect intelligent beings (angelic and human) "sons of God." He

purposes that the saintly ones now being selected shall be His sons on a still higher plane, to which Jesus has been exalted as a reward for His obedience—" far above angels, principalities and powers and every name that is named."

To such of these as respond to the drawings and leadings and tests, God is giving special gifts at the present time not earthly gifts, tangible and seen of men, but spiritual gifts new hearts of appreciation, new eyes of understanding, new ears of comprehension, new powers of spiritual enjoyment. To them "old things are passed away, and all things have become new."  
—2 Cor. 5:17

### **THE MOST HELPFUL GIFTS**

Give without hoping for gifts in return every gift at this season should be a love token. We value the gift not so much for its monetary worth as because of the love and fellowship of which it is a reminder. It is eminently proper that friends and parents should prepare gifts for others in secret, and keep them until the opportune time for presentation. In all this they are merely copying the Heavenly Father, who is thus preparing for the world the wonderful gifts of the Messianic Kingdom, described as a "feast of fat things for all people."

But there are others gifts which should not be kept back merely for Christmas time. Each one, and especially each Christian, should every day shed forth on life's pathway gifts and blessings that would bring joy, cheer, to many hearts the kindly word, the nod of recognition, especially to one in less favored circumstances, the kindly look, the word or act of sympathy. Oh, how much these gifts mean to the poor world, whom the Apostle Paul describes as the groaning creation! Many of them have little that they know how to enjoy in the present life, and no prospect beyond. How blank such lives! What a godly pleasure comes from casting upon them an occasional ray of sunshine! At times financial help may be appropriate in proportion to our ability. At times counsel and friendship and sympathy would be of more value than money. What we all need is to be more and more filled with the Spirit of our Father in Heaven the Spirit of our Savior the Spirit of love, joy, peace. This Spirit, like radium is continually giving off, yet never lacking in quality. God is the abundant supply. He who thus loves and gives is continually a recipient from God more abundantly; and his treasure-store of joy and pleasure is an ever-increasing one, regardless of what his outward circumstances and conditions may be.

### **GAVE GIFTS UNTO MEN**

Writing to the Ephesians (Eph. 4:8), St. Paul notes gifts specially bestowed upon the Church of the Father, by the Son. He says, "When He (Christ) ascended up on High, He led captivity captive and gave gifts unto men." More literally it reads, "He led forth a multitude of captives, bestowing gifts unto men." The

Apostle quotes from the Psalms a poetic description representing Jesus as a great Conqueror who had vanquished the enemy and was returning home with the spoils. The enemy is Sin and Death.

Jesus by His sacrifice gained the victory and the right to control the millions of Adam's race who were in bondage to Sin and Death. He had humbled Himself, had become a man, and given His life a Ransom for all, had been raised from the dead by the power of the Father, and had then ascended a conquering Hero, welcomed by the Father and acclaimed by the angelic hosts.

The multitude of captives in His train have not yet come into sight merely the vanguard, the Church. And the Church will not be fully delivered until all of its members shall have been changed to glory, honor and immortality beyond the veil, as sharers in the First Resurrection. Soon the Heavenly portion of the delivered captives will have followed the Leader into the presence of the Father.

Then for a thousand years the other captives will be following on. As St. Paul declares, it will be "every man in his own order", or company, or regiment. The ranks will ultimately include the entire race of Adam and himself. All those willing to be led forth from captivity will attain again the full liberty of the sons of God, lost through Adam's disobedience, and the right to recovery of the same redeemed for them at Calvary.

But the Apostle mentions the triumphal entry of Jesus into Heaven itself merely as an incidental, prefacing his statement that our Lord immediately began to give gifts to men. The first gifts, bestowed at Pentecost, were to the Church. Indeed, all of Jesus' gifts thus far have been to His followers. The prophecy from which the Apostle quotes takes in the world, however, declaring that the gifts are "for the rebellious also". Psa. 68:18.

### **JESUS' GIFTS TO THE CHURCH**

St. Paul, continuing, tells us the special gifts bestowed by Jesus upon His Church: "And He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers." Jesus tells us about some false apostles. We can readily suppose that there have crept into the Church also false teachers, false pastors, associating godliness with gain, as the Apostle explains. All the same we are to have in mind that there are true Apostles, prophets, pastors, and teachers appointed by the Redeemer as His special gifts to the Church, as His special representatives in the Church, for their guidance and blessing.

3H515

We further read of the object and purpose of these gifts; they were "for the perfecting of the saints, edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fullness of Christ."



Only in proportion as Apostles, prophets, pastors and teachers fulfill this mission are they really the Lord's gifts to His Church. Consider that these were not appointed for the world, but for the saints and not merely to start them in the way of saintship, but especially to perfect them as saints. And this perfecting of the saints is not merely an instruction of them in knowledge, nor merely the bringing of them to an appreciation of the joys and the peace of the Lord, but a preparation of them for the work of ministry the work of service. All the saints are to be servants, even as the Lord Jesus, the greatest Saint, was Servant of all.

Whoever does not learn to be a servant of God, a servant of righteousness, a servant of the brethren, will not have learned the lessons necessary for a share in the Kingdom. Besides, the Kingdom itself will be a service to mankind for human uplift, and only those who have come to an appreciation of the privileges of service in the present conditions will be granted a share with the Lord in the more glorious service of the future.

The edifying of the Body of Christ, in modern language, means the upbuilding, the strengthening, the development of the Church, which is the Body of Christ. Not merely with sinners and with the heathen, therefore, are the pastors and teachers to be engaged, but chiefly with the Church, edifying it, strengthening it, educating it with the knowledge of God, and building it up in all the fruits and graces of the Spirit. The Apostles, prophets, pastors and teachers who are the Lord's gifts to the Church will be found doing this work, whatever may be said of others.

### **HOW LONG IT WILL LAST**

Their work will not be finished until the Church completed shall have entered into glory. This is the Apostle's statement, "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect Man." The perfect Man signifies the glorious, complete Christ, of which Jesus is the Head and of which every member of the Church is a part. When the entire Body shall have been completed, perfected, developed, the work of this Age will be at an end, the gifts of Christ will have accomplished their work, the Body of Christ in glory will then begin the glad Reign which is to bless the world and shower gifts upon men—" the rebellious also."



**Peoples Pulpit -- National Labor Tribune,  
Dec. 2, 1911**

## **THE HARVEST RIPE FOR GARNERING**

Brooklyn, N. Y. -The public was not made aware of Pastor Russell's presence in our city. No advertisements were given forth because the Academy of Music was not obtainable, and the Tabernacle would not accommodate the crowds. As it was, however, the Tabernacle was crowded.

The Pastor seemed specially to enjoy the semi-privacy of this meeting with the Tabernacle congregation. As is generally known he is about to start on a tour of the world in company with a Committee of six gentlemen of affairs of which he is the chosen Chairman. The Committee was appointed some months ago by the International Bible Students Association to visit heathen lands, to investigate conditions there and to report to the Association and to the public their findings along the following lines:—

### **THE COMMITTEE'S INSTRUCTIONS**

(1) Are the Foreign Missions being conducted along Christian business lines? (2) To what extent are the methods used successful in reaching the heathen peoples and in bringing them to Christianity. (3) What are the teachings, what the inducements to accept Christianity and how enduring are the results? (4) What is the attitude of Heathendom to the missionaries and toward Christianity and what are the prospects for Foreign Missions becoming self-sustaining? (5) What, if any, changes could be made in teaching or in financial administration to make the foreign missionary work more successful in the future? (6) What hope is there for the conversion of the world in this generation as proposed by the Laymen's Missionary Movement with its thirty-million-dollar endowment? (7) To what extent do the monies donated benefit the heathen and could any improvement along this line be suggested?

The personnel of this Committee is interesting. They are all deeply interested in Christian work, both at home and abroad. They are Christian men of the highest type, and have long been contributors to the spread of the Gospel. They are as follows: Pastor Russell, President; Prof. F. H. Robison, Secretary; Gen. W. P. Hall, U. S. A.; Mr. J. T. D. Pyles, Washington, D. C., Merchant; Mr. E. W. V. Kuehn, Merchant, Toledo, O.; Dr. L. W. Jones, Chicago, Illinois, and Mr. R. B. Maxwell, Merchant, Mansfield, Ohio.

The report of this committee will be awaited with great interest by many.

Pastor Russell will visit classes of Bible Students en route and will address the public next Sunday in Los Angeles, California. Arrangements are perfected whereby we will be in touch with him throughout his journey. His addresses will be reported from Japan, China, Manila, Travancore, Madras, Calcutta, Cairo and Corinth. Discussing his text, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20, the Pastor declared that as there was a harvest time, a reaping time, in the end of the Jewish Age, so also there is to be a harvesting in the end of the Gospel Age. The fruitage of this Age will be gathered into the heavenly "garner," by the glorious change of the First Resurrection. The Lord's words were, "The harvest is the end of the Age." By mistranslation His words were rendered, "The harvest is the end of the world," and thus many

3H516

have been misled into a fear that the second coming of Jesus will mean the end of all things, for all except the saintly few.

Rather we would understand that as the Jewish Age ended with a harvest, and its ripe fruitage was gathered into the "garner," so the garnering of the Church, in the close of this Age, will mean the inauguration of the New Dispensation of Messiah's Kingdom a New Age of blessing to the world in general to all the families of the earth. The glorified Church, in association with her Lord and Redeemer, will reign for a thousand years, as kings and priests unto God and unto Christ, for the world's uplifting out of sin and death conditions.

### **ONLY THE CHURCH HARVESTED**

The Pastor reminded his hearers that he believes the Bible to teach that we are now in the Harvest time of this Age. Consequently none should misunderstand the visit to heathen lands to imply any expectation on his part that the heathen must be converted before this Age will end. That such would be an impossibility is shown by the government statistics to the effect that the numbers of heathen have doubled during the past century.

What he does expect is, that as there are a few of God's "very elect" in all denominations of Christendom, now to be garnered, so also there are a few saintly ones amongst the heathen who have accepted Christ including some of the missionaries. The "harvest" must cover as wide an area as did the sowing of the Gospel seed. To some extent the message of the Kingdom has been preached amongst all nations. The Bible is the special proclamation of Messiah's Kingdom as the hope of the world, and contains the "call" of the Church to joint-heirship with her Lord in that Kingdom, which will bless the world.

The essence of this Kingdom message, however, has been somewhat confused by reason of the many false notions set forth

in our numerous false creeds of the past. In his discourses in heathen lands the Pastor intends to lay stress upon the Kingdom feature of the Gospel message. While it will be his privilege to proclaim the Kingdom message, he recognizes that only those who have the “ear to hear” will be able to appreciate and receive it. His message is one of the Bible, to which all Christians may rally if they are rid of denominational ties: “The Church of the First-born, whose names are written in heaven,” and whose Harvest time has come, are the Lord’s, wholly irrespective of the denominations with which they are affiliated.

### **“HARVEST PAST, SUMMER ENDED”**

The text points out a lesson. Not all who have professed to be followers of Christ will be amongst the blessed ones of the “harvest,” who are to be transported by the First Resurrection to glory, honor and immortality as their reward. The words of Jesus here cited in corroboration of this are: “Many shall say unto Me in that day, Lord, Lord, have we not taught many, and in Thy name cast out devils, and done many wonderful works?” Many who thus hope will be disappointed will be shut out of the Kingdom class.

Another of the Redeemer’s parables, the Pastor said, pictures the consecrated saints of God in this “harvest” time as “virgins.” But some were wise and some foolish. The masses of mankind, yea, the masses of Christendom, are omitted from this parabolic picture. Only the “virgin” class is dealt with at all, and it is divided into two parts, and only the wise, the faithful, “more than conquerors,” will have the honor of entering into the wedding with the Bridegroom and becoming “the Bride, the Lamb’s Wife.” Then the door will be shut. No more will ever be added to the Bride company the number of the “elect” will have been completed.

The parable shows that, later on, the “foolish virgins” pass through great tribulation and obtain the oil and the light which they should have had before. But it will then be too late to become of the Bride. They will knock, saying, “Lord, Lord, open unto us!” but the Bridegroom will declare, “I do not recognize you,” as members of My Bride. However, the Scriptures show us that these “foolish virgin,” passing through a great time of tribulation, will be called to “the marriage supper of the Lamb” and be present before the great King as the virgins, the Bride’s companions, and subordinate helpers. Psa. 6:13-15.

One lesson, said the Pastor, is that it is not sufficient that we say, Lord, Lord that we publicly proclaim ourselves Christians nor is it sufficient that we be engaged in good works, casting out demons and healing the sick and teaching the people. These things in their way are good, but God has His own test as respects those who shall be accepted as members of “the Bride, the Lamb’s Wife.” Obedience to the Word and Spirit of the

Lord, loyalty to the Master and to all His followers, faithfulness to His leadings, through evil report and through good report, will be required.

The greatest work of which any of Christ's followers are capable is the conquering of self the development of the fruits and graces of the Holy Spirit. Our privilege of being co-laborers with the Master in the proclamation of His Message is not granted because He needs us, but because we need the opportunities thus afforded for the development of His character-likeness in our hearts.

### **"I NEVER KNEW YOU"**

Our Lord implies a great number of nominal followers devoid of His Spirit, who in the end of this Age would not be bringing forth the fruitage that He desires, who would not be members of His called and chosen and faithful class, though outwardly, nominally, all of these. He points down to our day, saying, "in that day" in the closing of this Age, in the testing time, in the time when He shall come to make up His jewels and to glorify them as His Bride, His members, His associates in the Kingdom. Many at that time in our day will profess that they know the Lord, that they are prophets or teachers, that they are casting out devils, opposing sin and multitudinous forms of evil, and that they are carrying on mighty works, benevolent institutions, colleges, seminaries, etc., in His name. The Revised Version gives, "by Thy name," intimating that the name of Christ is used rather as a charm, to conjure by.

But the testing time is near. The Lord will inquire respecting the fruit of these. He will not be deceived; yea. He will expose the bad fruit, that all may see that His judgment is

3H517

just. It will be manifest that neglect of His Word has led to degeneracy, decay that the suckers of worldly ambition, pride, wealth, show, etc., have been cultivated, notwithstanding all of the trying experiences which might have served to prune these. It will be shown that many of the prophets of Babylon are false prophets, whose teachings have misguided the people and, instead of enlightening, have blinded. It will be manifested that many of them are ravening wolves in sheep's clothing, hungry with ambition for fame and prominence and honor of men, and willing to barter the interests of the "flock" for their personal aggrandizement.

It will be shown that much of this conjuring in the name of Jesus has been merely a cloak, under which, deceiving and being deceived, sectarian fruitage, and not the love, joy, peace and holy Spirit, have been cultivated. "The day will declare it," will show it, will manifest it. The whole world shall be witness eventually that God's name was dishonored, and His Word misrepresented,

because false teachers were looking every one to gain from his own quarter his own denomination. Isa. 61:11.

The Lord never knew the sects He never recognized them, He never authorized them; they are of men, and for men, not of the Lord nor for the Lord's glory. Claiming that all there is of Christianity is due to themselves, they are proud and boastful and realize not that the Lord's true cause would have flourished far better without them, in the simplicity of the early Church one in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the Bride class and the leaving of the remainder will be saying in effect, "I never knew you, never recognized you, never authorized you;" and these unauthorized sects will go down in the great "time of trouble."

We are glad, however, that the thousands and millions who have been deceived by these false systems will have a glorious opportunity during the incoming Age to come to a knowledge of the Truth and a right understanding of the Character of God as revealed in the fulfillment of His gracious plan. Thus many who miss the great "prize" may still have a glorious opportunity for the lesser prize of God in restitution, etc.

### **"DEPART FROM ME, YE THAT WORK INIQUITY"**

We believe that there are active workers in the sectarian system called "Babylon" who will yet be reached by the knowledge of the Truth and delivered. Our Lord intimates this, saying, "Come out of her, My people." Some of His people evidently are in Babylon, and it is our present mission in the name of the Lord to call these out through the presentation of "Present Truth," which will show to all who are truly the Lord's where they stand, and their duty. Others of the active workers in the iniquitous system, which are counterfeits of the true, misrepresenters of God's message and binders and enslavers of the Lord's people, because not a heart loyal to Him, will not come out of Babylon, and therefore will share in the condemnation coming upon her. They will go into the great time of trouble, and for a season at least be cut off from all fellowship with the Lord. These worker of iniquity will have their hands full of the trouble which they have helped to bring upon the world of mankind by their misrepresentations of the Divine character and Plan. It will be a terrible chastisement, and our hope for them is that "when the judgments of the Lord are abroad in the earth, all the inhabitants of the world will learn righteousness." Isa. 26:9.

### **ON THE ROCK OR ON THE SAND**

The picture or parable of one house built upon the rock and the other house built upon the sand refers not to the Church and the world, but to two parties in the Church. None are in the parable except "those who hear these sayings of Mine." The world hears not our Lord's message at all. As the Apostle declares, the world is both deaf and blind to spiritual things. Those who hearken to

and appreciate the Lord's sayings represent at least a nominal Church, and amongst those of the nominal Church are some who are obedient to the Lord's Word, while others are disobedient. The obedient are built upon the rock, the disobedient upon the sand.

Those who build upon the rock our Lord explains to be such as not only hear His message, but are obedient thereto to the extent of their ability. Let us remember the words to which He refers they are the messages of the Sermon on the Mount, which show the things which are blessed of God in contradistinction to the things which would not have His approval.

Those who hear the Master's words and say, "Yea, Lord," but who do not put His teachings into practice, are not built properly upon the rock of Truth, upon Christ. They are building their hope, their faith, their trust, upon a foundation which will not stand. When the time of trouble comes upon such their hopes will be undermined, their faith will collapse.

We thank God that although many of the nominal professors of Christianity and teachers and philanthropists will not be accepted amongst the elect Bride class, nevertheless they are far too good, too noble to merit eternal torture. Nay, the Lord will not even consign them to the Second Death, to annihilation. Rather He will provide for them, under Messiah's Kingdom, a gracious opportunity of attaining and demonstrating a still higher type of love and loyalty than they have yet experienced or manifested. In proportion as any shall even then faithfully use the great privilege accorded him, his ultimate perfection and salvation will be assured

### [The People's Pulpit December 28, 1911](#)

## **SUNDAY AND CHRISTMAS "SHADOWS OF BETTER THINGS TO COME"**

The Foreign Missions Investigation Committee, as well as other passengers crossing the mid-Pacific, had the novel experience of losing a day from the calendar a Sunday at that. Retiring on Saturday, the 23d, they awakened in the

3H518

morning of December 25. It was determined, however, that this adjustment of the calendar should work no real loss, but that Sunday and Christmas Day should be observed as one. Pastor Russell was called upon for a sermon in the interest of his immediate hearers and also for his world-wide congregation of millions reached through the public press. Responding, the Pastor said:

“It is a new experience to many of us this losing of a day for the rectification of the calendar. And yet I reflect that, after all, many of us have lost many days each year in a very similar manner. As we journeyed westward we have kept setting our watches back rapidly and thus making our days 25 hours long until now we have reached the reckoning period and must make good all those advanced hours by striking out one whole day. So some of us have lengthened our days into nights and have figuratively burned the candle at both ends, only to find that in the end there must be compensations and that we really have gained nothing over those who have taken life moderately.

Some have done this in the pursuit of pleasure; others in pursuit of wealth; others in pursuit of honor. We admit that extraordinary effort in any of these directions is unwise. Only in two ways could an enforced expenditure of life’s energies be approved as wise and judicious. One of these would be in the service of our God, the other in the service of fellow men, and it is not strange that in Divine providence what might be termed “over-exertion” in these two directions is usually noninjurious and that there are compensations of mental and spiritual rest and refreshment, peace and joy obtainable in no other way, from no other quarter, which the world can neither give nor take away.”

### **SUNDAY AND CHRISTMAS “SHADOWS OF BETTER THINGS TO COME”**

Since we are obliged to lose a Sunday, how fortunate we are in having Christmas Day instead, and thus to combine in our experiences the two days which mean so much to us in a commemorative way and as “shadows of better things to come.” (Heb. 10:1) The birth of Jesus as the Babe of Bethlehem already links this day in our minds with His birth from the dead on the first day of the week. And these two events, inseparable in their importance to the church and the world, combine peculiarly before our minds to-day.

Christmas Day reminds us of the necessity there was for a perfect man to give himself as the ransom price the corresponding price for the first Adam’s transgression before reconciliation with the Father could be possible. Hence, as the Scriptures portray, the great Logos, the “First-born of every creature” (Col. 1:15), humbled Himself, laid aside His glory and dignity as a spirit being and took the lower, the human nature, in order “that He, by the grace of God, should taste death for every man.” (Heb. 2:9.) Begotten of the Holy Spirit at the time of His consecration at baptism, it was necessary that He should be born of the Spirit in the resurrection that He should become “the First-fruits of them that slept,” “the First-born among many brethren,” “the First-born from the dead.” (1 Cor. 15:20; Rom. 8:29; Col. 1:18.)



## MEANING OF CHRISTMAS

My text for the occasion is the message of the angels who announced the Savior's birth—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

It is essential that the dignity, the glory, the honor of our Omnipotent Creator should be maintained, and it is advantageous to the interests of all His creatures to know of His greatness, to appreciate His glory and to render to Him the homage His glorious character deserves. It may be asked, Why should the angels lay special stress upon Divine glory and honor at such a time? Had there been any reflection against the Divine glory and honor? We answer, Yes. For more than 4,000 years our earth, so large to us, but really so small a portion of the universe, had been a scene of disorder quite out of accord with the remainder of that universe. It had been a blot upon the otherwise wonderful and gracious management of the Great Creator. Elsewhere, God's will was perfectly done. Among men there had been for 40 centuries a reign of sin and death. Satan exercised usurped influence over mankind, preying upon human weakness, ignorance and superstition. As the apostle declares, he had become "the god of this world," "who now worketh in the children of disobedience" (2 Cor. 4:4; Eph. 2:2). In the language of Jesus he was the prince, or ruler, of this world, in that the great mass of mankind, some willingly, more ignorantly, were his servants.

We can only imagine how matters must have appeared to the holy angels, who for long centuries previously had witnessed no disloyalty to God and no unhappiness among His creatures on any plane of being; for them now to see Satan in rebellion and other angels following his course and becoming demons, and to see man, made in God's image, demonized and his heart of tenderness turned to a heart of stone and selfishness, so that "Man's inhumanity to man Makes countless thousands mourn" All this must have been bewildering to the loyal angels, who doubtless wondered whether or not the universe could thus pass from the control of the Almighty Creator. Undoubtedly they were aware of the Divine intimation of a better day, as expressed in the promise that the seed of the woman should ultimately bruise the serpent's head; but, ah, things had gone from bad to worse since that glorious promise was made, and Divine Power seemed less able than ever to grapple with the powers of darkness. How they must have wondered at this!

## GOD'S OATH-BOUND PROMISE

Undoubtedly the angels had heard of the Divine promise made to Abraham, and buttressed with the Divine oath, that by these two immutable assurances God's word and His oath the blessings promised might be confidently expected. And that promise was twofold: first, that all the families of the earth should eventually be blessed, and second, that this blessing should come to them



through Abraham's posterity or seed. We can well imagine how this joyful news would spread amongst the heavenly hosts: "A better day is coming; the reign of sin and death in the world is to be stopped! The blessing of the Lord is to reach the fallen race and put an end to ignorance, superstition,

3H519

blindness, sin, dying, crying and pain!" "Ah!" they must have said, "Finally God is about to take action and to demonstrate His great power. We felt sure all along that He possessed this power, and yet it seems strange to us that He did not exercise it sooner."

But these rejoicing angels must have wearied as they perceived the apparent failure of their expectations. After long years of waiting, Ishmael was born, but seemed a very unsuitable heir scarcely a fulfillment of the promise. Long years later came Isaac, whose supernatural birth seemed to point to the fulfillment of the promise. But he accomplished nothing wonderful and died, transmitting the glorious promise and hope to Jacob. More long years passed and Jacob did not fulfill the promise, but left it to his family as a whole a rather unpromising family as respected the blessing of mankind. Then the nation of Israel, so far from blessing other nations, went into bondage to the Egyptians; and all of God's promises seemed to have failed.

### **THE TESTING OF THE ANGELS CONTINUED**

Ah! what a testing He gave the loyal angels! How their faith in Wisdom and Power Divine must have been tried! Finally, under Moses, the Divinely appointed leader, the nation of Israel suddenly emerged from slavery and, under Divine favor, reached Mt. Sinai and there entered into Covenant relationship with God, as the seed of Abraham, heirs of the original promise of blessing the world. Now matters began to look toward a fulfillment of the gracious promise that in Abraham and his seed all the families of the earth would be blessed notwithstanding the fact that Abraham was dead.

The trying experiences of the wilderness must have been disappointing not only to the Israelites, but also to the interested angels beyond the veil, who, St. Peter tells us, earnestly desired to look into these things and sought for the fulfillment of the promise. (1 Pet. 1:10-11.) Finally Canaan, the land of promise, was reached, but the progress of Israel toward world domination and blessing was slow. One after another of their enemies brought them under tribute. Then came their prosperity for a time under King David, who set up the throne of the kingdom of the Lord, and then, under King Solomon, the glories of whose kingdom typified that of the coming Messiah, of which they knew nothing. Then came further failures, Babylonian captivities all wasting discouragements.

Meantime the discouraged Israelites found that they themselves were not receiving the blessing that they had hoped for under the Law Covenant everlasting life. The Law had said that whoever would act in harmony with its commands would have life; but they were all dying. The lesson to them was their own weakness, their inability to keep the Law the glorious Law of God, which is the measure of a perfect man's ability—"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." As St. Paul declares, they could keep this Law only with their minds they could will to keep it, but to perform all their good will in this respect was impossible, because of the weakness of their flesh. The more noble and loyal of them, realizing their own weakness, cried out to God for help; while others, pharisaically, boasted of their holiness.

### **A SAVIOR A GREAT ONE**

In the meantime, through the Prophets, God informed Israel that He foreknew their inability to comply with the terms of their Law Covenant; but that He would send them another Mediator, greater than Moses, who would inaugurate for them a still better Covenant, under which their sins and iniquities and weaknesses would be taken away, and their stoniness of heart would gradually give place to tenderness to hearts of flesh. (Jer. 31:31.) The Mediator, Messenger or Servant of that New Covenant which will be the temporary requirement for Israel and for the world, is referred to as "the Messenger of the Covenant, whom ye delight in." (Mal. 3:1.) They called Him Messiah, and kept waiting for Him to appear in glory and in power, to assume the reins of government over their nation to uplift them to power and influence and make them His messengers and servants in conveying His laws and regulations to all the families of the earth, for the uplifting and blessing of all.

### **A SAVIOR, CHRIST THE LORD**

The angels who announced the birth of Jesus well knew His rank and relationship to the Father; that He had left the glory of His heavenly station to become through His mother a member of Adam's race, and that He was, therefore, a suitable one to be the Redeemer or Ransomer of the race. The angels realized that in this Savior lay all the hope of Abraham and his seed and of all the families of the earth. If they had waited long and had been often disappointed they realized that at last they were in the midst of wonderful events. "Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders." No wonder they sang, "Glory to God in the highest!" To them our Savior's birth must have meant, "Now God's glorious character, in which we have always had faith, is about to be vindicated; and this great event, the birth of Jesus, marks the beginning of the fulfillment of God's gracious promise which He bound with His oath, and which all along, therefore, we knew could not fail nor be set aside." But they sang more—"Peace on

earth, good will toward men." They perceived that sin, rebellion and the Divine sentence the curse of death were to be removed in a legal, judicial manner, and that for this purpose the Logos had humbled Himself to human nature.

Their eyes of faith looked down into the future, and though not understanding how it would be accomplished, they had unwavering confidence in God that eventually the "serpent" of sin would be crushed and Adam and his race released from the bondage of sin and death; and they perceived that somehow all this was associated with the birth of the Babe of Bethlehem. We can imagine with what interest they told the "good tidings of great joy for all people" and sang "Glory to God."

### **GOD MOVES IN A MYSTERIOUS WAY**

It must have been a cause of still further bewilderment to the angels when they perceived that Israel rejected Jesus and ultimately crucified Him. Then came His resurrection

3H520

on the third day; and they beheld Him a Spirit Being of the highest order-Divine nature. What could it mean? They must still wait and watch, listen and note the gradual unfolding of the Divine program. After encouraging and instructing His disciples the Logos ascended up on high and appeared in the presence of God. There He was proclaimed "Lord of All" and given a position of dignity next to the Father at the right hand of the Majesty on high. Gradually the angels came to understand that the Divine Law, which had sentenced man to death, was immutable; and that it was therefore necessary that Jesus should become flesh, not to aid the Jewish nation and become an earthly king, but to redeem Israel and all of Adam's race, and, ascending up on high, thus to be qualified as the great antitypical Priest to make reconciliation for iniquity—"Yea, for the rebellious also." (Psa. 98:18.)

Next it was manifest that although Israel did not receive the blessing sought for, yet the elect, the saintly few who were ready received it and, by the begetting of the Holy Spirit at Pentecost and after, became sons of God and joint heirs with Messiah as members of the spiritual Seed. But there were not enough of these "Israelites indeed" to make up the predestined number, and hence, in harmony with prophecies not previously noted, a drawing and a calling work proceeded among the Gentiles to gather from them a sufficient number to complete the Divine foreordination, as the Bride class Messiah's joint heirs. For more than 18 centuries this work of selecting has proceeded, and throughout this period the holy angels have learned more and more respecting Divine Love, Justice, Wisdom and Power. But God's name has not yet been glorified, and "peace on earth" has not been established. The reign of sin and death still continues.

Now, my dear friends, unless I misunderstand God's Word, we are living at the most wonderful period of earth's history. The elect Bride of Christ, foreordained to share with Him the glory of His Messianic Kingdom, is nearly completed, and in a great time of trouble already near there will be a transferring of the kingdoms of this world to the rule of Messiah. Satan, the Prince of Darkness, will be bound for a thousand years; Christ, the Prince of Light (His Church, His Bride, in association) as the Seed of Abraham, will reign during that thousand years for the blessing of Adam and his race—" all the families of the earth."

### National Labor Tribune -1912

## **ONLY ONE TRUE GOSPEL OF CHRIST**

Providence, R. I. -We report one of Pastor Russell's discourses from the text, "I marvel that ye are so soon removed from Him that called you into the Grace of Christ unto another 'gospel,' which is not another; but there be some that trouble you and that would pervert the Gospel of Christ;... let him be accursed." Gal. 1:6-8.

When we remember that there is but the one Lord, one Faith, one Baptism, presented in the Bible we are astounded to find so many faiths, so many "Gospels," presented by so many denominations, all bearing the name of Christ and all bearing marks of some relationship to the Truth to the Divine Revelation.

St. Paul noted the fact that even in his day the brethren in Galatia had "so soon" turned away, in part at least, from the true Message to another, a perversion. No wonder, then, if during fifteen centuries that Gospel was almost buried under human tradition. And need we wonder that we make such slow progress since in getting back to "the faith once delivered to the saints," the Truth that Jesus declared to be the sanctifying power of God working in His people?

It will not do to say that we have many denominations, but only one Gospel. Denominations were not organized for amusement, but because the founders of each believed that they saw a sufficient reason, a sufficient difference of Gospel, to justify them in forming a new sect. We are bound to admire their zeal for the Truth, which led them often through severe persecutions and through martyrdom towards the Light.

All the same each of us owes the duty to himself, to his brethren, and above all, to the Lord, to search carefully for the original Gospel of the Word of God no matter what it may cost him to reject the more or less false Gospels handed down by well-meaning brethren of the past.

## THE GALATIANS' NEW GOSPEL

The new Gospel which the Galatians were disposed to accept was one that is very prevalent today, and is as much to be reprehended today as when St. Paul wrote. Their new Gospel consisted of a mixing of the Jewish Law with the Grace of God in Christ, as the Apostle shows. They said, Believe on the Lord Jesus Christ, surely; He is the Savior, He is the Redeemer; we must believe on Him, but that is not enough. We must become Jews under their Law arrangement, and between the Law and Christ we will obtain salvation. Many Christians today are making the same mistake of adding something to the Gospel of Christ. They hunger for some command, and desire to be under a Law, as a dog used to wearing a collar and chain feels not himself unless thus restrained.

Such dear Christian people, like the Galatians, do not fully appreciate the Master's statement, "If the Son shall make you free, ye shall be free indeed." Such feel lost without Divine commands Thou shalt, Thou shalt not, etc., and rejoice specially in holy days and Sabbaths, Church going and formal prayers, because they do not understand that God is better pleased to have us sons than to have us slaves. The poet got the thought correctly when he wrote,

3H521

*"We can no longer lie  
Like slaves beneath the Throne,  
Our souls now "Abba, Father," cry,  
And He the kindred owns."*

A measure of bondage to forms, ceremonies and commands is probably reasonable to expect in immature Christians, whom St. Paul styles "babes in Christ." (1 Cor. 3:1.) But growth in grace and knowledge must bring such more nearly to the stature of manhood in Christ and to an appreciation of their relationship to God as sons, else they will not make their calling and election sure to the best things that God has provided.

## THE SOCIAL-UPLIFT FALSE GOSPEL

From the most prominent pulpits of Christendom the Gospel of Christ respecting the forgiveness of individual sin, the reconciliation of the individual heart, the individual begetting of the Holy Spirit, and the personal walk in newness of life has been discarded. Long ago this Message was considered too personal. Many of the preachers, having had no such experience themselves, properly enough were chary of talking about what they did not understand. But salaries must go on. Sermons, therefore, must be peached, and something must be said. The Social Gospel has been brought forward to fill the gap. The message of the hour, according to this pseudo-Gospel, is not saintliness, not following in the footsteps of Jesus, not Bible study, but athletics, position in society, attention to political

duties, attainment of honorable positions in the world, and great names which will make the Church register shine and money withal.

Far be it from me to teach inattention to the duties and responsibilities of life. Nothing in the words of Jesus or the Apostles admonishes or exemplifies carelessness in respect to health, manhood, womanhood, education, good name and a proper provision of the things needful to the present life. The Gospel of Jesus and the Apostles however, tells us most distinctly impresses upon all the followers of Jesus that their consecration as disciples of Jesus means their death to worldly ambitions for wealth, praise of men, political office and the giving of chief concern to the preservation of their earthly lives. It exhorts that these are all to be considered quite secondary to the new ambitions, the new ideals, set before us in the Gospel.

The followers of Jesus are enjoined to do good unto all men as they have opportunity. This would include, ofcourse, everything akin to social uplift. Indeed, we cannot imagine that any one could be a Christian a follower of the Lamb of God without having a deep sympathy with everything appertaining to the welfare of humanity and of social uplift. But the Apostle's expression, "as we have opportunity," is a limitation. The mission of the Christian is not social uplift. That is not the work to which the Lord Jesus and His followers dedicated their lives at least not the kind of social uplift generally understood.

### **A SOCIAL-UPLIFT THAT WILL SUCCEED**

The whole work of God in connection with human Redemption is to be an uplifting work for Adam and his entire race. The uplift which God has planned and which He has revealed in the Bible to be a most thorough one, such as humanity has never conceived. It is to be an uplift mentally, morally, and physically back to the image and likeness of God lost in Eden, redeemed at Calvary. This social uplift of mankind which God is interested in, and of which God is the Center and Fulcrum, is the line in which all the followers of Jesus, rightly instructed, are more interested than any other people in the whole world.

However, the followers of Jesus are soldiers of the cross under His Captaincy, and they are not at liberty to follow theories either of their own or of other men respecting the way in which the great work of uplifting the world is to be accomplished. They are deeply interested in everything which men and women can do for the betterment of humanity in any and every sense of the word. And, as they have opportunity, they are glad to give a word of encouragement and appreciation, or occasionally a helping hand. But theirs is a far more important work. They are co-laborers with God not with men.

God's Plan is first to select the Church, the Body of Christ, to be His joint-heirs in the glorious Messianic Kingdom. Then He will

use that Kingdom for the thorough and complete social uplift, which all agree is so necessary. The world sees not the Divine Plan, and even the Message of the Grace of God is foolishness to them; hence also the world may probably think of Jesus and His followers as chimerical. Their theory, God's testimony, is foolishness to the world and those who follow the Divine arrangement, as St. Paul says, are counted fools all the day long because they are spending their lives for the accomplishment of things which the world cannot see, understand, appreciate—"the deep things of God." (1 Cor. 2:10.)

### FORMS OF GODLINESS

The Gospel of form and ceremony is not always hypocrisy. If reverential forms and chants and printed prayers always came from the heart and were never merely forms, there would be much in them to approve and enjoy. Still ceremonies are no part of the Gospel of Christ, and to put them instead of it is to make of them false Gospel. Who will say that either Christ or any of the Apostles presented a Gospel of forms and ceremonies?

The human heart is deceitful above all things say the Scriptures. It likes to delve into worldliness and frivolity and sometimes into sin, and then to deceive itself into believing that it is the Elect of God and a special subject of His care and sure of heavenly glory. Many such appear to know nothing whatever respecting the Gospel of Christ. Theirs is a Gospel of good works, donations to hospitals, to social uplift and Church work and forms and ceremonies. They feel a burden roll away when they repeat weekly the phrase, "We have done things which we ought not to have done, and have left undone the things which we ought to have done and there is no health in us. Be merciful to us miserable sinners."

But any suggestion that these are miserable sinners and need to know the way of the Lord more perfectly, and to become justified saints if they would be heirs of God, they would resent. The Gospel of formalism has done great injury to such people, many of whom, rightly informed respecting the Gospel of Christ, might be greatly blessed, sanctified, and made meet for the inheritance of the saints in light.

3H522

As an illustration of the religious stupor produced by the Gospel of formalism and ceremony, let me tell you of a gentleman of prominence in London whom I met recently. He said, "I was out to hear you last Sunday. I was one of that audience of thousands, and I want to tell you that you disturbed me greatly. I did not come away from your meeting happy and contented, but the reverse. I was disappointed. Why, the way you presented the matter, showing the terms and conditions of discipleship in the narrow way, and cross-bearing in the footsteps of Jesus, shocked me. I said to myself, Then I am not a Christian at all. I have not



even taken the first steps in the Christian way. But when I went home my good mother-in-law said, 'Do not be alarmed at all stick to your own religion. '''

The Gospel of Christ was waking that man up out of his lethargy of formalism. I told him that I sought to do my duty in presenting the Gospel of Christ in no uncertain terms and that if he should profit by my message and become a joint-heir with Jesus in His Messianic Kingdom as a result of being waked up, he would thank me for it to all eternity.

### **GOSPEL HELL AND PURGATORY**

Of all the various things substituted for the Gospel of Christ the most awful perversions are the Gospels of Purgatory and eternal torture. Yet so perverted is the human sensibility to the Truth that if one said he "heard a real Gospel sermon," the majority would understand it to mean that he heard horrible misrepresentations of the Divine character and purpose to the effect that nearly everybody all except the saintly are enroute for torture at the hands of demons and that the saintly few are to get to heaven and to all eternity look over its battlements at their brethren and sisters in torture and to all eternity to hear their wails of distress.

How terrible the perversion which could call such stuff "good tidings of great joy which shall be unto all people!" I am glad that the Bible Students, recently in Convention, repudiated such a Gospel as being the one of the Bible. I was glad that they called upon the ministers everywhere to declare themselves in no uncertain terms, and I was glad to note through the newspapers a very general repudiation of the torture Gospel. Nothing that the heathen have is as bad, and the wonder is that missionaries have made any progress whatever in heathen lands. For the real Gospel, I believe the real heathen are in readiness, hungering the Mohammedans also.

### **THE GOSPEL OF FAITH-HEALING**

Faith-healing is another of the false gospels opposed both to the letter and the spirit of Jesus' teachings. Not a single one of the Lord's disciples was healed miraculously, nor a single Prophet of old. The miracles which Jesus performed were wholly upon outsiders, not His disciples, and were illustrations of how Himself and His Church in Kingdom glory will bless, heal, uplift, and restore all the families of the earth all the willing and obedient. St. Paul blessed napkins and handkerchiefs to be sent to the sick, but never one of these sent to the brethren. When Timothy was sick, St. Paul instead recommended a change of diet.

Many dear Christian people are misled by the spurious statement of Mark 16: "These signs shall follow them that believe," etc. They cling to the passage even after being given abundant proofs



that it was added to the Scriptures in the Seventh Century, and that it was omitted properly from the Revised Version. So deeply seated is the love for the Gospel of healing, that this passage is clung to by some even after it is pointed out to them that they would not dare to eat and drink poisonous things as it mentions.

The Gospel of Christ, as applied to this Age, is the very reverse of the gospel of healing. Jesus, who was perfect, laid down his life in doing good for others. His Apostles did the same. Indeed the stipulation of discipleship is, He that loveth his life and seeketh to save it will lose it; he that loseth his life sacrificially for My sake and for the Gospel's shall find it. The Gospel of Christ is the Gospel of self-denial and suffering and patient endurance joy in the Lord and health of spirit, rather than joy and health of the flesh. True, godliness and contentment do often bring to God's people an increase of health through their rest of mind. But this is neither promised to them nor to be prayed for by them. On the contrary, they are to follow the example of the Redeemer in laying down their lives for the brethren.

### **THE TRUE GOSPEL OF CHRIST**

In combating the errors we have incidentally presented the Gospel of Christ. It is a Message that God proposes to bless the world through the Seed of Abraham and that Jesus glorified is that Spiritual Seed. It is a message respecting His Kingdom which shall shortly be inaugurated with power and great glory for the blessing of Adam and all his race with human Restitution, giving to all fullest opportunity of return to the Heavenly Father's love through the merit of the great Sacrifice accomplished at Calvary. It is a Message too, that the Redeemer, before taking the Throne of His glory, in harmony with the Divine Program, is now calling, choosing, and proving a "little flock" of believers justified through faith in His blood.

These are to be made perfect through suffering, through sacrifice, by walking in the Master's footsteps. They have the promise that if they suffer with Him, they shall also reign with Him; if they be dead with Him, they shall also live with Him. Whoever sees, hears, appreciates, this true Gospel of the Grace of God in Christ finds in it the power of God unto salvation. The more fully he receives it the more does he possess the power of the Truth which, if co-operated with will work in him to will and to do the Father's good pleasure and eventually make him an heir of God and a joint heir of Jesus Christ the Lord to the Heavenly Kingdom and eternal life in glory.

People's Pulpit, January 25, 1912

## **THY KINGDOM COME, THY WILL BE DONE**

Manilla, Philippine Islands-Many of us have learned highest type of civil administration. I trust that I am not to appreciate a republican form of government as the very one whit behind the most patriotic of you in my

3H523

appreciation of the great Government of the United States, which many of us believe is the noblest that has yet risen among men. Nevertheless, the Bible teaches that Messiah's reign will be that of a monarchy; not only so, it will be a very exclusive and aristocratic monarchy. Additionally, it will be most autocratic - theocratic; the will of its subjects will not be consulted in the slightest particular.

### **THE FIFTH UNIVERSAL ENTIRE**

At first, in alarm, we are ready to say, would not that be a most dangerous condition of things? Could any royal family, however noble and generous, be intrusted with such autocratic power without fear of its being misused for the enslavement of the rulers? Have we not learned this in the history of the past 6,000 years? Do we not see the necessity for curtailing and controlling the power of Kings and Governors? Are we not more and more brought to realize the necessity that the people shall rule whether in Congress or in Parliament, in Dumas or in Chambers of Deputies?

Yes, Yes, my dear friends, I heartily accede to all this; but when I shall describe to you the nature of the kingdom that is to be established, and its personnel, all your fears will assuredly flee, and you will rejoice exceedingly that the Divine arrangement is what it is in respect to the theocratic kingdom shortly to be established and to take over the government of the world.

Scripturally, it is described as the Fifth Universal Empire of earth. I remind you of the Divinely inspired dream of King Nebuchadnezzar, as interpreted by the Prophet Daniel. It was of an image majestic, grand. The head of the image was Nebuchadnezzar's own kingdom at Babylon, the first to rule over the earth. Next, represented in the breast and arms of silver, came Medo-Persia, the Second Universal Empire of earth, the conqueror of Babylon. Next, represented in the belly and thighs of the image, came Grecia; the Third Universal Empire of earth, which conquered Medo-Persia. Next, represented in the legs of Iron, came Rome, the Fourth Universal Empire, conqueror of Greece. There are to be no more until Messiah's Kingdom; it will

be the fifth. Meantime, we have had two attempts at a fifth monarchy, both unsuccessful. One of these attempts was by Napoleon I., the other was that of the Papacy. During this time the present divisions, which resulted from the breaking up of the Roman Empire, are represented by the feet of the image, with their 10 toes.

### **SMITING THE IMAGE'S FEET**

The prophecy declares (Dan. 2:44) that in the days of these Kings, represented by the toes of the Image, the God of heaven will set up a kingdom, which shall subdue all kingdoms, and which shall never be overthrown. It shall "be given to the people, saints; of the Most High God, and they shall take the kingdom and possess it forever, even forever and ever." (Dan. 7:18, 27) In the picture, God's Kingdom is symbolically represented as a great stone, hewn from the mountain without hands--supernaturally. It shall smite the image in its feet, and forthwith "the iron, the brass, the silver and the gold shall become like the chaff of a summer threshing floor, and the wind shall carry it away," but the mountain shall increase until "it shall fill the whole earth."

Thus, in a figure, or symbol, God pictures things now shortly to come to pass. I know not how much to expect from the war between Italy and Turkey, but Rome and Constantinople stand for, represent, the two legs of the image, for be it remembered that each in turn was the Roman Capital and representative of the image. We are certainly justified in watching with considerable interest the present war and what it may be leading to in the way of involving all the 10 kingdoms represented in this prophecy.

But that is not the special point of interest in my subject; rather, I am discussing the character of Messiah's Kingdom, which is to rule the world, overthrow sin and death and uplift humanity from ignorance, superstition, sin weakness and death. The declaration is that Messiah shall reign until He shall have put down all insubordination, and that the last enemy to be destroyed will be death. - 1 Cor. 15:25, 26

This is the Kingdom for which the Master Himself taught His followers to pray. Nothing slight or insignificant will be the outcome of that glorious, Messianic reign of a thousand years. At its very beginning Satan will be bound, with all that this signifies--the repression of evil and darkness. For a thousand years the Sun of Righteousness shall pour forth the light of truth and grace upon our poor, fallen race until the knowledge of God's glory shall fill the whole earth as the waters cover the great deep. (Hab. 2:14) Eventually all willful opponents of that Kingdom will die the second death, from which there will be no redemption, no recovery. But meantime, a the willing and obedient will be rising, not only from the tomb, but also out of all the weaknesses and frailties of the present times, up, up, up to

the fullness of perfection of life, although they will not live again in this perfect sense until the thousand years shall be finished. With the close of that reign of righteousness, after it shall have accomplished its work of delivering the groaning creation from the bondage of corruption, sin and death, Messiah will abdicate the throne; as it is written, "He will deliver up the Kingdom to God, even the Father, that He may be all in all." - 1 Cor. 15:24

### **NO MORE SIGHING, CRYING OR DYING**

What a glorious triumph that will be when every creature in heaven and earth and under the earth shall he hear, saying, Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever. (Rev. 5:13) What a glorious condition will then obtain when there shall be no more crying, no more sighing, no more dying, for all the former things of sin and death shall have passed away! Ah! He that sitteth upon the Throne said, "Behold, I make all things new!" Glad we are that our great Messiah is about to overthrow sin and evil, about to establish righteousness on a permanent and everlasting foundation, which will insure that to all eternity God's will shall be done as perfectly in the earth as it is now done in heaven.

I ask you to consider candidly-you need not reply-is there a kingdom in the world to-day that in your judgement fitly represents a Divine government among men? Is there

3H524

a perfect government, is there a single spot in all the earth where God's will is done as it is in heaven? You are conversant with history. You know the bloody record which marks its pages. You know that so-called Christian Europe has been drenched with blood more than any other part of the world. You know that the cause of wrong has triumphed as often or oftener than the cause of right. You know that to-day these kingdoms of Europe, styled kingdoms of God, are threatening one another as they have done in the past. You know that great guns, great battleships and monster torpedoes, such as the world has never known before, are being prepared by these various nations for use either aggressively or defensively, against one another, while they all claim to be Christ's kingdoms. Is this logical? Is this rational? Most assuredly not!

We must go to the Bible for true information on this subject. It tells us that these kingdoms are not the kingdoms of God, but "kingdoms of this world." It tells us that Satan is the Prince of this world (John 14:30, Eph. 2:2); that he is "the god of this world," "that now worketh in the hearts of the children of disobedience"-so much more numerous than the children of obedience that he through them holds the world's control. But with equal clearness the Bible declares the Divine power and mastery over Satan and that he and his reign of sin and death are

permitted of God for a limited time and for a special purpose. The testimony tells us that when the due time shall come Messiah shall take His great power and reign-then Satan shall be bound and all the forces of sin and darkness be restrained. Then the Sun of Righteousness shall arise with healing in its beams to flood the earth with the light of the knowledge of the glory of God.

### **THE ELECTION HATH OBTAINED IT**

Come with me and take a cursory view of God's great work thus far accomplished. For more than two thousand years God gave no clear intimation of what he intended to do for the fallen race. Ili= He made a statement to Abraham so clear, so explicit, that St. Paid declares it was a statement of the Gospel in advance. God said to Abraham, "I intend to bless the world,' which could only mean, "I intend to relieve them of the curse of death which came upon them through Adam's sin. "God added to Abraham; "This blessing which I will bring to all the families of the earth will come through your posterity'In thee and in thy seed shall all the families of the earth be blessed. "

God's due time for bringing this blessing was still future; the blessing intended could not come until Messiah should come; but meantime God gave to the natural seed of Abraham, through Moses, the Law Covenant, which offered them eternal life and an inheritance in the kingdom if they could keep the Law. Of course, they could not keep the Law because it was the measure of a perfect man's ability, and alas! like the remainder of the world, the Israelites were imperfect-sinners. Nevertheless the offer and their attempt to keep the Law brought them great uplift of heart, so that when Jesus came to them a considerable number were ready to receive Him, did receive Him, and He received them. They became sons of God, through the begetting of the Holy Spirit, at Pentecost and afterward.

These were the spiritual Seed of Abraham, begotten of the Holy Spirit, Jesus Himself being the Head, or First; the others were counted in as members of His Body.

Israel had been hoping for a share in Messiah's kingdom, and St. Paul explains; "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." The blinded Israelites are still cast aside, but not forever. The Divine blessing shall come to natural Israel just as soon as spiritual Israel shall be completed. See Rom. 11:25-34

### **THE KINGDOM SUFFERETH VIOLENCE**

What did the election obtain? Of what did the faithful "Israelites indeed" become heirs by accepting Jesus and by the Pentecostal blessing? We answer that they became identified with Messiah's Kingdom and heirs or inheritors of the glorious promise made to Abraham, that in this Kingdom all the families of the earth

should be blessed. But now note that there were not a sufficient number of Jews found worthy to complete the Kingdom class. The Kingdom therefore could not be inaugurated then, God had foreseen this, and through the prophet had promised that some would be gathered from the Gentiles to complete this Kingdom class. The entire work of the Gospel Age has been the calling of this "elect" class for the Kingdom. If we have rightly viewed the matter, the foreordained number will soon have been found, the election will be at an end, the accepted will be glorified as the Kingdom, and Messiah's reign of righteousness will begin.

But notice now the course of all belonging to the Kingdom class, throughout this age. They are not reigning with Christ, but suffering with Christ. And Jesus explained this; they are indeed of the royal family, because begotten of the Holy Spirit; they are indeed the Kingdom class, because they are affiliated with the great King; but they have not yet entered into their glory. They will do so only by the power of the first resurrection. Thus it is written, "We must all be changed," because "flesh and blood cannot inherit the Kingdom of God."

Our Lord himself was the pattern, the forerunner of all these. After His consecration and His begetting of the Holy Spirit. He was tested even unto death, even the death of the cross, before He experienced His glorious resurrection change and ascended up and sat down at the right hand of the Majesty on High. Similarly all of His followers after consecration, must be tested, their loyalty must be proven, before they can share with Him in "His resurrection. "

Partly for the testing of these, their development takes place in a time when Satan is Prince of this world, and when his power is permitted to be exercised against them as it was exercised against their Lord. The message to these is, "The Kingdom suffereth violence and the violent take it by force." As our Lord suffered violence from the Prince of this world, so will His followers for "the disciple is not above His Lord." His promise to His followers is, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10

## **THE WORLD KNOWETH US NOT**

So then we perceive that God's Kingdom class, the followers of Jesus, have been suffering violence, just as did

3H525

their Leader, for righteousness sake. That the persecutors had not known and done their evil work intentionally, St. Peter intimates when he says to the Jews; "I wot that in ignorance ye did it, as did also your rulers, for if they had known they would not have crucified the Prince of Life." Hence, in due time their blindness shall be turned away, and they will look upon Him whom they pierced and mourn (Zech. 12: 10), and God will pour upon them the spirit of prayer and supplication, and forgive them and make the experience profitable to as many as have proved willing.

Meantime, for 18 centuries, the Scriptures declare, "The world knoweth us not even as it knew Him not." God's saintly ones have not been generally the great, the influential, either in church or state, just as Jesus and the Apostles were not in their day. Nevertheless, the Lord knoweth those that are His. Scattered here and there during the past 18 centuries, He has been dealing with them, preparing them, polishing them, fitting them as jewels. And He tells us that at our Lord's second coming, He will make up His jewels they will constitute the Kingdom class; for if we suffer with Him, we shall also reign with Him.

I am sure you will agree with me that those whom the Lord has been so carefully selecting, instructing and polishing in the school of Christ, who have been so effectively polished with the trials and disciplines of evil, will be the very class above all others to whom the glorious dominion of earth may well be intrusted without fear. Only those thoroughly loyal to God and to principles will be in that Kingdom class.

3H525

[Peoples Pulpit, January 25, 1912](#)

## **THE WHOLE CREATION GROANETH AND TRAVAILETH IN PAIN TOGETHER UNTIL NOW**

Hongkong, China The Foreign Missions Investigation Committee of the International Bible Students' Association spent several days in Hong Kong, Canton and vicinity. For efficiency they divided, some giving more attention to one and the others to another phase of the missionary interest. They seemed well pleased with the treatment accorded them. Pastor Russell's address to the Chinese in their fine City Hall Auditorium was both helpful and encouraging. He declared that he came as a

follower of Jesus and a friend to all humanity. He directed special attention to the words of Paul, the great Apostle, applicable to humanity in general and at the present time specially to the Chinese: "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of the sons of God." (Rom. 8:22) China's war experiences in recent years have been severe trials, particularly to a people of their temperament peace-preferring, gentle, courteous to each other and to foreigners.

Pastor Russell feared for their terrible experiences with anarchy; but they will have it merely in advance of other peoples to all of whom it is coming as a result of discontent, inspired by greatly increased knowledge, combined with selfishness. The hope for all is in Messiah's Kingdom, now near at hand. Those who most quickly learn faith in God and justice and mercy toward others will soonest share the coming blessings. Some of us already share those coming blessings by the exercise of faith in the glorious promises of the Bible. The pastor has been told that their courtesy of manner arose, not from love and sympathy, but from law and custom centuries old. He could not judge the heart, but had sincerely wished that some of the favored race of so-called Christendom possessed in a larger degree some of the admirable traits of the Chinese, their respectful demeanor, quiet courtesy, their civility and energy.

It shall not be my mission, he said, to urge you to become identified with any sects or parties of Christendom, nor to recommend to you any of their creeds. Nevertheless, in all of those creeds there is more or less of the most wonderful truth which ever came to the ears of humanity, but, alas! In a darker period it became so mixed with human tradition as to be to-day dishonoring to God, offensive to the intelligence of many, and thus an offense to those who still accept those creeds. I can readily see reasons why you have not been more influenced by Christianity. You felt that you had as good or better than has been offered you. Very properly your heads and hearts refused adherence and worship to One whom you were told had foreordained whatever comes to pass, had foreordained the eternal torment of your ancestors and of all mankind except a mere favored few. It is to your credit that you were not attracted by such a message nor driven by such a fear.

### **THE GOD OF ALL GRACE**

I may never again have the opportunity of addressing you; let me therefore tell you now of another Christianity, of which probably you have never before heard, from the same Bible used by the missionaries here and confessed by us all to be God's message, but at present a very different message, from that which my brethren confess. I call them "brethren" because I assume that they are sincere in their presentations. I once held similar views. I once preached also the damnation and eternal torture of all who



do not accept Jesus in the present life and become His footstep followers. I should be sympathetic toward them, and I am. Nevertheless, this must not hinder me from using this opportunity to make known to you the clearer light that now shines upon God's Word.

I find that the darkness of error which beclouded my eyes of understanding came from the creeds, and that the Bible most beautifully and most simply presents a God of all Grace, a Father of Mercies, from whom cometh every good and every perfect gift, and with whom there is no variableness, neither shadow of turning. (Jas. 1:17) I know from my examination of our religious books that the Bible alone

3H526

presents this God of kindness, compassion and sympathy. All other gods are full of pride, anger, hatred, malice, and all need appeasement to avert their fury.

The God of the Bible, the true God of Christianity, is all-loving, all-kind, ever-merciful and tells us so. It is a great fallacy which declares that He has damned humanity to a hell of torture at the hands of fireproof demons. On the contrary, the Bible declares that the wage or penalty of sin is death and that this is the explanation of the general prevalence of human weakness and frailty, mental, moral and physical death. In our text St. Paul tells us that the whole creation all mankind are groaning and travailing in pain now because of sin and its death penalty. This has been in progress for 6,000 years. It comes not through divine persecution of His creatures, but by natural laws of heredity passing on the weakness, mental, moral and physical, from parent to child, from generation to generation, by a law of nature. God has simply permitted this law to take its course in disobedient man.

### **DOES GOD PITY US**

You may perhaps ask me if the God who is loving, generous and kind does not pity humanity in its present dying condition, even though we have come into this state through the violation of divine law. Could not a God of love do something for our aid?

That, my dear friends, is exactly what I wish to point out. The Bible declares that the divine law broken, its sentence must stand unless in some manner justly satisfied. If a perfect man could be found, willing to sacrifice his life in reparation for Father Adam's disobedience and forfeited life, then God could be just and accept the sacrifice and allow Adam and the remainder of his race to go free from the death sentence. But no such perfect man could be found. There is none righteous; no, not one. All were born in sin; none therefore could give to God a ransom for his brother, as the Scriptures declare. (Psa. 49:7) What then? God figuratively represents His sympathy, saying that He looked

down to see our condition and He hearkened to the groans of the prisoners of sin and death. He beheld that there was none that could pity or succor because all were under sentence. "Then His own eye pitied and His own arm brought salvation." How beautiful the picture of divine compassion hearkening to the groaning creation.

### **THE ARM OF THE LORD REVEALED**

The arm of God means, symbolically, Divine power. He revealed this arm in the arrangement which He made for the payment of our death penalty, in the sending of His Son, the Man Christ Jesus, who, "by the grace of God, tasted death for every man." As a perfect man had sinned, God provided a perfect man to be the Redeemer, "that as by man came death by a Man also should come the resurrection of the dead; for us all in Adam die, even so shall all in Christ be made alive, every man in his own order." (1 Cor. 15:22)

Do you now catch a glimpse of the mercy, the compassion, the love of the Christian God to us, who appeals to the heart as being different from any other god of whom you have ever had knowledge! Think of a God, infinite in power, as being careful of His fallen creatures, and providing, even at self-sacrifice, for their recovery!

But you will say, where is the recovery? Are we not still sick, mentally, morally and physically a dying race? What has the death of Jesus accomplished for us? That is a good question. The Answer--to it will bring you much enlightenment respecting God's loving character and glorious plan for humanity. The Bible teaches us that Jesus, who redeemed mankind, is to be made the great King, whose kingdom shall dominate the whole world—"under the whole heavens." (Dan. 7:27) It will not be an earthly kingdom; nor will the King be visible to men, even as God is not visible, because He is a Spirit. The great Messiah will be invisible. He will be invisible because He is a Spirit, "the express image of the Father's person." (Heb. 1:3) The kingdom will be exercised through human agencies and it will increase and spread until all shall know God truly, and until "every knee shall bow and every tongue confess" to Him but all who will reject his grace shall perish totally in the second death.

### **WAITING FOR THE SONS OF GOD**

My text declares that the relief for the groaning creation waits for the manifestation of the sons of God. We have already seen that Jesus, as the pre-eminent Son of God, died for our sins and ascended to the right hand of Divine Majesty, where He is waiting; and meantime the groaning creation must wait also, for the same thing for which He waits for the sons of God. Here is a matter which seems to have been for a time hidden under the rubbish of the Dark Ages the fact that God not only foreordained Jesus, the great Son of God, to be the world's Messiah, to deliver

them from sin and death, but He also foreordained the selection of a special class from among mankind, to be the Redeemer's associates and joint heirs in His kingdom of glory, honor and immortality. (Rom. 2:7) It has required the entire period from the time of Jesus' death until now to call, to sanctify, to prepare these subordinate sons of God.

We might have supposed that our great, loving Creator would have called upon certain of the holy angels to be associates with the Redeemer in the glorious work of the Kingdom, the uplift of humanity. But not so; He has sent the invitation to this high, glorious station to our poor, fallen race. Thus, additionally, has the God of Love manifested the exceeding riches of His grace and His loving kindness toward us in Christ Jesus. Eph. 2:7 How wonderfully condescending!

Surely all will admit with me that no god of any people has ever manifested such a love and interest in his creatures as has the God of the Bible the God of Christianity. It is the Love of God which constrains us draws us. And His exceeding great and precious promises work in our hearts, "both to will and to do His good pleasure." And this is the test His wisdom has provided. Although Messiah will use coercion to some extent during His reign of a thousand years, yet the Heavenly Father will not use coercion in respect to any of these sons whom He is now inviting. He seeketh such to worship Him as worship Him in spirit and in truth such as need no coercion--such as delight to

3H527

know and to do the will of the Father in Heaven such as in these respects are copies of His Son, the Redeemer.

But, although God will not urge, force or compel any to be sons on this high plane of the divine nature, He does, to the contrary, set obstacles in the way and make the way "narrow" in which he invites these to follow their Leader. He does this for the very purpose of hindering any from coming except the high class which He specially desires. His Message is through Jesus, "If any man will be My disciple, let him deny himself and take up his cross and follow Me." Again the Apostle expresses the Father's terms, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable to God, your reasonable service." Again says the Master, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Surely we cannot say that these stringent restrictions are unreasonable. How could we expect our gracious Creator to want any except the most loyal of heart and most faithful and obedient to be associated with the Lord of Life and Glory in His glorious kingdom work? This is the only calling which God has yet opened to humanity, and not until this elect class shall have been completed will the world's blessing be due to begin. It is my

understanding of the Scriptures that the time for making our calling and election sure to this kingdom class is now very short. It therefore behooves all who desire this glorious relationship with Messiah to “give all diligence” and to “run with patience the race set before us” in the Gospel, looking unto Jesus, the Author of our faith, until He become the finisher.

### **THE NON-ELECT ALSO EXHORTED**

The wonderful blessings of our day, which makes it so different from any other epoch in the world’s history have reached even here to China, and we now see what already appear to be the beginnings of wonderful things. Evidently Divine Power within the past century has been lifting the veil, because we are just on the threshold of the new dispensation because the church (the elect sons of God) is about complete because “the manifestation of the sons of God” for the aid of the “groaning creation” is at hand because Messiah’s kingdom glory is about to be ushered in. The blessings of the present are only a foretaste of those glorious blessings for the world of mankind. Oh, what compensations our loving God has provided for all the lessons of sin and sorrow, pain and death! He has promised that the former things shall be removed, nor can the mind comprehend what the glory of the future things will be! So then, to the patient, persevering, civil Chinese my message is an assurance that God’s blessing is nigh at hand. For eighteen centuries He has been pouring out His holy Spirit upon these saintly ones, His servants and handmaidens, for their comfort and joy and preparation for the kingdom glory. The next thing in order is the pouring out of His spirit upon all flesh; that will include your race and all the families of the earth.

I cannot hope that any of you will feel drawn to become footstep followers of the lowly Nazarene, and even if many of you should so desire, we have the assurance of the Scriptures that the entire number will be but a little flock;” but I do set before you the glorious prospects of human Restitution to all that was lost by Adam, to all that was redeemed at Calvary. I admonish you that all development of character you may make at the present time means so much of preparation and advancement for the future, and that all violation of conscience and antagonism to the principles of righteousness will work to your disadvantage in the future.

Therefore, as the Scriptures enjoin, “Seek meekness, seek righteousness; it may be that ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3) The day of Divine anger and special retribution is in the close of this Age, at the inauguration of the Kingdom.

The whole world of mankind will then be transferred into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and

some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time.

The selfishness which has marked the world's experiences, particularly within the past half century, is very reprehensible in God's sight, and Christendom, so highly favored of God, is to be held proportionately responsible. Hence the great time of trouble will fall with special severity upon Christendom. When you shall perceive this, rail not again Christianity, but realize that the Scriptures are being fulfilled, and that the dark cloud will be but temporary, and that behind it is hidden the most glorious vista of human blessing possible for the human mind to conceive. Prepare for it and especially seek to know the God of All Grace.

### [The Mansfield News, January 28, 1912](#)

## **“OF A TRUTH I PERCEIVE THAT GOD IS NO RESPECTOR OF PERSONS”**

Singapore, Jan. 28 Pastor Russell's text for today was, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." Acts 10:34, 35 A report of his address follows:

Never before have I seen so cosmopolitan a city as Singapore. The swarms of Chinese, Malays, Hindoos, Japanese, Siamese, Singhalese, Burmese, Afghans, Madrassi, Tamils and many other nationalities are here interspersed by representatives of practically every nation in the world. Henceforth New York City must in my mind take second place as respects cosmopolitan population. The sight of these commingled peoples, only a few of which know of, worship, or in any wise acknowledge "the Only

3H528

True God, and Jesus Christ whom He hath sent," stirs my heart, and my head as well. My head inquires respecting God's provision for the three-fourths of humanity who have never heard of Him and the salvation which He has provided in Christ.

We recognize the clear statements of the apostle that "Without faith in is impossible to please God" (Heb. 11:6); and "How shall they believe in Him of whom they have not heard?" (Rom. 10:14) and also the commission: "This Gospel of the Kingdom shall be preached in all the world for a witness, and then shall the end come". (Matt. 24:14) Properly enough we ask, What kind of an end is coming, and what will it mean to the twelve hundred millions who know not God and to the thousands of millions of their ancestors similarly ignorant of Him?

## **TRIED AND FOUND WANTING**

A considerable class of very good people by their creeds tell us that if God had foreordained the heathen to salvation He would have seen to it that the Gospel would be preached to them; and that their not hearing the Gospel signifies that God “passed them by” as “non-elect;” that the “elect” are to be found only amongst those who have been favored of God and who accept that favor and are “sanctified by the truth” and “made meet for the inheritance of the saints in light.” Col. 1:12.

Another class of people by their creeds, which no longer truly represent them, tell us that they believe as above, only that they add another condition, namely, that “the elect,” in order to be of the “elect,” must be brought to a knowledge of water baptism complete immersion, and must obey this teaching.

Another theory held denies that there is any “election” in respect to the matter, and denies that any particular amount of water is necessary, although it does recommend a little. This theory declares God’s love for the heathen, but says that He made faith in Jesus’ sacrificial death a condition of salvation and that the responsibility for the heathen’s not knowing, and consequently their going to eternal torment, rests with Christians themselves. They say that God did His part in providing the Savior and that the carrying of this knowledge is wholly dependent upon Christians. One would think that with this view few Christians would be able to sleep a single night after once assenting to such a responsibility and realizing how little they have done have been able to do to meet the responsibility.

Some dear people, holding the views mentioned, have started a “Men and Religion Forward Movement.” They propose to use about two million dollars in starting the movement and thereby to collect a fund of thirty million dollars (six million pounds). Dear people! How I love them for their zeal, even though it be as the apostle said—“not according to knowledge.” Rom. 10:2

If they could stand in Singapore’s streets and journey with us a little the eyes of their understanding would be opened. They would begin to figure out that the sum they expect to spend in converting the world is little over half a penny per soul! They must indeed think the heathen cheap when they reflect that the estimates on the work of the Rev. Billy Sunday a year after his meetings show a cost of about six hundred dollars per soul, with doubts entertained respecting the saintship of even these. The United States government statistics show that a century ago the heathens numbered six hundred millions and that today the number is double that, namely, twelve hundred millions.

## **A BETTER HOPE FOUND**

Some, repudiating the creeds of the past as no longer tenable, fault the Bible with being the basis for those creeds and throw it away with the creeds. These are becoming agnostics, higher

critics, evolutionists, spiritists, etc. And because of their worldly wisdom and social standing these higher critics are rapidly undermining all faith in the Bible as an inspired message from God to His people. They are adrift, some sailing in one direction and some in another they have lost their chart of the ages and the great compass of Divine truth in the depths of the sea of human wisdom, which, from the Divine standpoint, is declared to be foolishness. Let us not take their course.

Let us, on the contrary, declare that the difficulty with the creeds of the past has been that they divided up the Word of God amongst them, and that each creed has a certain amount of gold as well as a large accumulation of dross. It would be too serious an undertaking for finites to put all the creeds into a crucible and separate the gold from the dross. Let us take the easier, the simpler method, to which all Christian people should be willing to accede, namely: to wholly cast aside our creeds and go back to the Word of God to the Bible to the utterances of Jesus and His apostles and prophets. Thus doing, many will find to their surprise that, while the creeds have gathered precious jewels of truth from the Bible, they have given these false settings by which they misrepresent the truth which they profess to illuminate.

St. Paul's declaration is that the Word of God is sufficient that the man of God may be fully furnished. (2 Tim. 3:17) His further suggestion is that we "rightly divide the Word of Truth" and that "it is able to make us wise unto salvation." Let us follow this course and allow God's Word to be its own interpreter allow one passage to throw light upon another; and let us reject none of the Divine testimony.

[Peoples Pulpit, February 15, 1912](#)

## **THE BLESSING OF THE LORD, IT MAKETH RICH; AND HE ADDETH NO SORROW THEREWITH**

Madras, India -- The Foreign Missions Investigation Committee is here. Our finest auditorium, the Victoria Hall, was crowded to hear Pastor Russell. He spoke here twice. We report one of his discourses from the text, "The blessing of the Lord, it maketh rich; and He addeth no sorrow therewith." Prov. 10:22

3H529

The thing which strikes me specially as I visit your great city for the first time is the marked contrast between the palaces of your superior quarter and the hovels of Blacktown the contrast between great riches and great poverty. But think not that I have come into your midst to speak words which would engender strife or even discontent. Rather my message will be one of



peace. I bear you the Message of the Kingdom of God's dear Son the kingdom for which we have all so long prayed. "Thy Kingdom come; Thy will be done on earth, as it is done in heaven.

The inequalities, mental and physical, which prevail amongst us as members of a fallen race, produce naturally our inequalities as respects wealth and social conditions; it is well, therefore, that we should not accept the rabid views entertained by many, but we should think soberly, dispassionately. We should not be quick to think of the wealthy as robbers of the poor and injurious to the general welfare, wholly selfish and under Divine reprobation. We should remember that God Himself is very rich. All the gold and silver are His, and the cattle upon a thousand hills, with infinite power, beyond human comprehension.

We should remember that it is written that "Abraham was very rich," and that riches did not interfere with the fact that he "was the friend of God," and that to him God gave that great promise secured by the Divine oath, which is the basis of all hope for the blessing of the world: "In thee and in thy Seed shall all the families of the earth be blessed." Other noble characters on the pages of history are noted as having possessed great wealth. Many of us have erred in thinking that the wealthy are to be measured by other standards than are the poor. And could anyone properly urge that if rich and poor be measured by the same moral standards the poor would be found more noble-minded than the rich? We think not.

We should therefore view the matter of poverty and riches philosophically. Both poor and rich should be encouraged to use faithfully the opportunities which they possess and wait patiently for the Lord's time and way for the introduction of the new order of things which He has promised, assured that it is not in our power to either hasten or delay the Divine program.

### **BIBLE COUNSEL FOR THE RICH**

The Apostle says: "Charge those amongst you who are rich that they trust not in uncertain riches." The history of centuries corroborates the Apostle's words. The rich and prominent of one day become the poor and forgotten of another. "Riches take wings" in a manner that poverty rarely imitates.

The talents and opportunities which have brought great wealth to some of our prominent Americans have brought wealth and prosperity in smaller measure to those associated with them in their enterprises. Indeed, in some respects the entire world, and particularly America, owes them a debt of gratitude for their energy and perseverance in the exercise of their talents and opportunities along such broad lines. And if some of these have been negligent of their opportunities for the redistribution of their wealth in the interest of their fellow men, all the more should this throw a halo of honor about the heads of those who



have remembered that wealth, like all other great talents, is to be used, not too selfishly, but for the public good.

My mind took the course of reasoning as I looked at the handsome edifice occupied by the Y. M. C. A. of this city, and I was informed that it was the gift of one of our American merchant princes, Mr. John Wanamaker, of New York and Philadelphia. I said to myself, Behold an instance in which riches have been generously expended, even in a far-off land, for the benefit of the masses and with a desire to promote clean and noble manhood along Christian lines.

Another of my countrymen, Mr. Rockefeller, has done much to promote the enlightenment of the world by the introduction of a system into the business of oil refining. The low prices thus obtained have permitted the use of oil in thousands of humble homes, where its price would have been prohibitive without Mr. Rockefeller's business genius for organization. He has thus assisted in lighting India. And even the rewards of his enterprise, represented in enormous wealth, he is daily seeking to turn into useful channels for the blessing of humanity.

Even if we must dispute the wisdom of investing millions in great colleges for the teaching of Higher Criticism and Evolution and thus for the undermining of influence of the Bible and of a living faith therein, we must, nevertheless, compliment the evident good intention and must trust that the Lord will not hold a generous heart responsible for the terrible evils which are sweeping over the world, breeding discontent and anarchy as a result of unwise and improper direction of wealth.

In this connection I must not neglect to mention that generosity and public spirit are not associated merely with Christianity. Even here, on the opposite side of our globe, you have doubtless heard of our great steel manufacturer, who declares that if he has any belief in a religious way he is a Buddhist, and thus much in sympathy with the religion of millions in India. This man of genius, while putting into practice methods of steel manufacture which have greatly reduced the cost thereof, and thus benefited the world, incidentally reaped for himself a huge fortune. Noble spirited, he has publicly announced his intention to use his vast wealth in the public interest, wisely declaring that it is a shame for any man to die very rich while so many fellow creatures are very poor. All over the world Mr. Carnegie's generosity and public spirit are manifested in public libraries which he has freely donated.

It is not for us to discuss the wisdom or unwisdom of Mr. Carnegie's gifts or whether he could have done better; it is for us to congratulate our race upon the generosity of this one of its number and upon his proper appreciation of his relationship to the race as manifested in his desire to give back to the public the rewards of his genius.

No so familiar with the rich of India, I nevertheless counsel them with the Divine Message to “trust not in uncertain riches” to make not these the treasure of their hearts rather to consider them as blessed opportunities for doing good to their fellow men. I counsel them that the riches of Divine favor alone endure for eternity. If they are enterprising and ambitious, let their eyes rest upon the great “prize,” which the Master called, figuratively, “The Pearl of Great Price” a share in the Messianic Kingdom.

3H530

### **BIBLE COUNSEL TO THE POOR**

The Gospel of the Kingdom is for rich and poor, male and female, white and colored, on the same terms. God is not a respecter of persons. For a time He was a respecter of nationalities; for a time He confined the offer of joint heirship with Jesus in the Kingdom to those Jews who would hear and respond to the Message. But after gathering out the “Israelites indeed,” after begetting these by the Holy Spirit, the call was made general and has been sent to the four quarters of the earth.

Tradition says that one of the apostles, St. Thomas, brought the Message here to India, and we are pointed to his tomb. No matter whether the tradition be true or false, the facts stand: 1. The Gospel privileges have stood open to India and to every nation for centuries. 2. The Gospel was not sent to convert India nor any nation, but merely to bear witness. That witness has been borne and I am re-echoing it to-day. The Message is for the calling, instruction, sealing of as many as desire to walk in the footsteps of Jesus, and no other. Only those who appreciate this great offer will sacrifice every earthly interest in order to obtain this “Pearl of Great Price.” The masses have no ear to hear God’s Message they have no desire to self-sacrificingly take up their cross and follow the Redeemer.

However, all God’s purposes shall be accomplished; His Word shall not return unto Him void; it shall accomplish that which He pleases. It will find the elect number of saintly characters whom the Father foreordained shall be with the Redeemer and share His glory throughout His Messianic reign.

I have a special word for the encouragement of the poor of India and every land. I wish the poor to realize this truth, namely, that poverty is not unfavorable to their best interests for eternity, but, on the contrary, is assistful. Hence the Scriptures tell us that “not many great, wise, learned or rich” will be heirs of the Kingdom, but “chiefly the poor of this world rich in faith.” (1 Cor. 1:26-28; Jas. 2:5)

It is not that God more highly esteems the poor than the rich, but that they have less to fill and satisfy their hearts now and are, therefore, more hungry and thirsty for the right way of the Lord and more ready to hearken to His voice, which says to both rich

and poor, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The rich usually feel less weary and less heavy laden they have more to console them in the things of this present time. The poor, on the contrary, having fewer of the blessings of the present, are hungering and thirsting for some better thing for the future and thus meantime find the Lord and are glad to receive His blessings upon His only terms full consecration of mind and body, time and purse.

### **GOD'S BLESSING MAKETH RICH**

Our text is an epitomized statement of the Gospel of Christ. All God's blessing for our race will come through the seed of Abraham The Christ. The giving of His Son to be man's redeemer and deliverer from sin and death was God's blessing to man making man rich. Messiah, having died for the redemption of the world, is about to bestow upon men the divine blessing promised to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

That blessing to the non-elect world will be a glorious opportunity for rising up out of sin and death conditions to full human perfection in the image and likeness of God as Adam possessed this before his fall. It will mean the bringing of the earth to the conditions pictured in Eden. The earth, God declares, He formed not in vain, but to be inhabited. At present man is in a condition of enmity and separation from His Creator and his earthly home is disordered. God's footstool, for 6,000 years, has been the scene of a terrible reign of sin and death.

### **WHY THE DELAY IN THE REMOVAL OF DEATH AND SIN**

The only hope is in Messiah's kingdom, which God has promised shall be established for the overthrow of Satan, the abolishing of ignorance and superstition, the enlightenment of mankind and the uplift of all the willing and obedient and for the destruction of the willfully wicked of the second death. But before the kingdom could be established a redemptive work was necessary for the satisfaction of justice on behalf of Adam, the sinner, and his race involved with him. By the grace of God Jesus has appeared and, as a corresponding price, has died, the just for the unjust, that He might bring us back into harmony with God and bring in the glorious and long-promised thousand years of restitution. (Act 3:19-21)

Eighteen centuries ago Jesus accomplished His redemptive work and was rewarded, in His resurrection, with glory, honor and immortality. Ever since then He is at the right hand of Jehovah God, merely awaiting the divinely ordained time when He shall take unto Himself His great power and reign. Of that time we read prophetically, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8)

But why so long a delay between the time when He appeared to put away sin by the sacrifice of Himself and the time when He shall appear in His glory to establish the reign of righteousness and lift up the world of mankind for whom He died? The Bible alone answers this question, and oh, how much we are interested in its answer. It tells us that in this interim between the death of the Savior and the inauguration of His Kingdom a special and great work is to be accomplished according to the Divine arrangement the calling and the choosing of a faithful few from among the redeemed race to constitute a Royal Priesthood, to serve and reign in association with the Savior.

These heirs of God and joint-heirs with Jesus Christ our Lord are variously described in the Scriptures. Under one figure they are spoken of as being members of the Body of which He is the Head. Thus is shown the oneness of Christ and His faithful followers. In another picture Jesus is spoken of as the heavenly Bridegroom, and the Church is described as His espoused. At the second coming of Jesus His espoused virgin Church is to be made alive from the dead and thus to be married to the Bridegroom and become His Bride and joint-heir to the glory, honor and immortality which are His by virtue of the heavenly Father's

3H531

arrangement and of the Savior's worthiness faithfulness unto death, even the death of the Cross.

### **HOW RICH WE SHALL BE MADE**

Thus seen, God, the Fountain of every good and every perfect gift, proposes, first, to make rich the Church, the Elect of the Gospel Age. Theirs will be heavenly riches, a spirit nature, glory, honor, with our Redeemer—"far above angels, principalities and powers and every name that is named." The blessing of the Lord will make these rich indeed, and after they shall have entered into the riches of this reward, in the First Resurrection, they will be absolutely perfect. God will add no sorrow to that completed blessing. All the imperfections of the present will be past, and we shall be like our Redeemer and share His glory and see Him as He is.

And as for the world, we have already seen that God is waiting to be gracious to all who will accept His favors. He is waiting for the completion of the church of the first born, who constitute "a kind of first fruits unto God of His creatures. (Jas. 1:18) He is waiting for the kingdom class to be fully selected, fully developed, fully shaped and polished in the Redeemer's likeness before bestowing the blessing upon mankind through natural Israel. The blessing of the world will require a thousand years for its outpouring upon every nation, people, kindred and tongue.

"They shall obtain mercy through your mercy." (Rom. 11:31)  
The blessing will come to natural Israel, and, gradually, through natural Israel to other nations.

Gradually the blessing of the Lord will be making rich all who will come under the terms of the new covenant and of Messiah's glorious reign. By the close of the thousand years the world will be perfect no more sighing, no more crying and no more dying. The blessing of the Lord will have made us rich, and then what? He will add no sorrow. The lesson of sin and death will have been learned before mankind will thus be enriched by the Savior through restitution processes and uplift from sin and death.

[National Labor Tribune, Feb. 18, 1912](#)

## **THE DESIRE OF ALL NATIONS**

Calcutta -The Foreign Missions Investigation Committee, appointed by the International Bible Students Association, is here. The Committee expedite their work by each giving special attention to a different feature of their investigation. This is their third week in India and they have already traveled nearly two thousand miles. They are keenly interested in the heathen and in the Bible, but they decline to give in advance any hint of what their report will be as respects the missionaries and their work.

Pastor Russell, Chairman of the Committee, preached twice today to large and attentive audiences in our finest Auditorium. One of his addresses, from Jer. 9:23, 24, we report. He said:

Your "City of Palaces" greatly impresses me, as doubtless it does all who visit it. But as I look at its splendor I am reminded of that portion of my text which declares, "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth loving-kindness, judgment and righteousness in the earth." Wherever we go we perceive that man, by virtue of his creation, is a worshiper. The organs of reverence and spirituality, although only partially developed and much shattered by ignorance and superstition, are to be found in every man and their position is the very highest in his organism. My journey to this city has impressed this thought deeply.

I stopped en route to Juggernaut; the very name called up the stories of my childhood which so greatly aroused my sympathies for the poor heathen. Missionary reports told of how in ignorance the natives would throw themselves before the great Car of Juggernaut, feeling it an honor to thus sacrifice their lives to a false god. And now, here I am on the Ganges River, of which in childhood I heard so much that thrilled my heart with sympathy how mothers threw their babes into the Ganges, not because they had no sympathy with their offspring, but because they desired to sacrifice to and propitiate their gods. Now that I

am here I do thank God that, although the heathen have not been converted to a true knowledge of the great Jehovah, they have, nevertheless, come under the strong hand of the British government, which, whatever its defects, seeks at least to protect its subjects from the extremes of their own ignorance and superstition.

### **THE DESIRE OF ALL NATIONS**

While it is true that the worst form of government imaginable is preferable to anarchy, and while it is also true that the British Government is amongst the most just in the world, nevertheless, no government that fallen man has ever made or can make can ever satisfy the ideals of the more intelligent. Hence for centuries the heathen world has dreamed of a Golden Age to come and Bible Students have rejoiced in the Divine promise that the Messianic Kingdom will follow our present arrangement and that it will be proved to be “the desire of all nations.”

Oh, since we perceive the ignorance and superstition of heathendom, our hearts cry out for the promised reign of Messiah and the blessing that then will accrue to mankind! The very best that we have yet attained, in the most civilized lands, comes far short of the Divine promise of the conditions to prevail as a result of Messiah’s rule. Then all ignorance, all superstition, all sin, all sorrow, all pain, all death shall be abolished and finally, with the willfully wicked destroyed in the Second Death, the time will have come when God’s will shall be done on earth as fully, as completely, as it is now done in heaven. When “every knee shall bow and every tongue confess” to the glory of God; when “the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep;” when “no man will need say to his neighbor, know thou the Lord, for all shall know Him from the least of them to the greatest of them” it is for that glorious Epoch, my dear hearers, that

3H532

we should all be hoping, longing, praying, and striving to prepare ourselves.

### **“NOW WE KNOW IN PART”**

Saint Paul wrote, “Now we know in part, but then we shall know even as also we are known.” (1 Cor. 13:12.) Alas! every true Christian must realize how his own knowledge of God and that of his forefathers has so slightly exceeded the knowledge of the heathen and that he found it difficult to “glory” in his understanding of God! Only those who are adherents to the declarations of the Bible that “God is Love,” that His mercy endureth ever, that He is like a pitying father, that He is the God of All Grace, the Father of Mercies, the length, breadth, height and depth of whose loving-kindness we cannot measure only

such have the assurances which enable them to offset the horrible theories of our creeds formulated in a darker past which told us more horrible things respecting our God and His treatment of mankind than our poor heathen brethren ever imagined.

### **THE KEY OF THE DIVINE WORD**

But now the better day is dawning! We are seeing the glorious outlines of the Divine character in the Divine Plan as never before! Our hearts first led the way and rebelled against the dictum of our fallacious reasoning. And now, in God's due time, when nature is yielding up her secrets and chemistry is making the world anew, behold, the key to the Divine Word is thrust into our hands, unlocking its mysteries and explaining its parabolic symbols to our astonished faith! But alas! meantime many of the brightest minds of the world have rejected the Bible, many of them even denying the personality of the Creator; and so far have these gone in the substitution of human wisdom for Divine Revelation that it seems impossible for them to return to the paths of faith.

Now, however, is the time for all of those who have a hungering and thirsting after God and His righteousness to begin afresh the study of His Word in the light of the morning of this New Dispensation. Not only is this necessary for our own comfort and establishment, but it is necessary also in the interests of others before whom we stand as bulwarks of the Truth, having on the whole Armor of God, the Helmet of Salvation, the Shield of Faith, the Breastplate of Righteousness, the Sword of the Spirit necessary for self-protection and for the aid of all who "are feeling after God if haply they might find Him." Acts 17:27.

### **KNOWING OUR GOD**

Our Redeemer declared, "This is life eternal, that they might know Thee, the only true and living God, and Jesus Christ, whom Thou hast sent." Evidently the great Teacher had in mind the thought of our text not merely a knowledge about God, but an acquaintanceship with Him, such as can come only through a fellowship of spirit and an understanding of the Divine Program. None, however, are permitted to come to such intimate knowledge except as they shall manifest heart-loyalty. Each step of progress in our loyalty to God brings that attitude of mind which is pleasing to Him and which, when thoroughly demonstrated, will be rewarded with everlasting life. Thus knowledge is intimately bound up with our eternal prospects.

Earth's teeming millions know not God. Even those portions called Christian worship the true God with but slight appreciation of His true character. None of these, therefore, are in the condition to claim everlasting life according to the teaching of the Master. They are the non-elect, in contrast with the faithful few, who are Scripturally styled "God's Elect," "the



Very Elect,” and who are urged to make their calling and election sure by persevering loyalty even unto death.

In our blindness of the past, assuming that all the non-elect would be consigned to an eternity of torture, we have published in our missionary reports that ninety thousand every day go down into death, into Christless graves and, by inference, into eternal torture. Alas, how misunderstood and how unintentionally misrepresented has been our gracious Father, the God of All Grace, the Father of Mercies.

Now we read His character in fairer lines as we perceive that the fulfillment of His great and wonderful plan for the salvation of the world is merely beginning that the election of Church to be the Bride of Christ and joint-heir with Him in His glorious Kingdom merely marks the time for the setting up of that Heavenly Kingdom, the rule of which is to bring such blessing and opportunities to mankind the non-elect. Now we perceive that for a thousand years the Elect, on the heavenly plane, invisible to men, “like unto the angels,” will live and reign with Christ (Rev. 20:4) for the blessing of the non-elect for their uplifting from conditions of sin and imperfection back to the glorious heights of the image of God in the flesh, lost by Adam’s disobedience and redeemed by our Savior on Calvary, and to be restored to Adam and all his children found willing to receive it on Divine terms.

In view of these things, how reasonable that we find the Apostles and Prophets exultingly pointing forward to Messiah’s Kingdom as the time when all the families of the earth shall be blessed. How this explains to us the fact that our Redeemer gave so many parables illustrative of His Kingdom describing the class which would constitute the Royal Family and the trials and difficulties of their way while proving themselves worthy to share with our Redeemer in glory; and the conditions in which they would be at His second coming, when the “wise virgins” only would be accepted to the glorious honor of becoming the Bride, the Lamb’s Wife; and how the “pounds” and the “talents” granted us in the present time must be used faithfully if we would hear His words: “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord.”

### **HOW GLORY IN THIS KNOWLEDGE**

In the past we have gloried as sects and parties in our various creed-idols of which we are now ashamed. We perceive that creed worship did us almost as much injury as did idol worship to the heathen. Nearly all these creed-idols declared eternal torment for the thousands of millions who had never heard of the Only Name. Indeed,



nearly all of them claimed that only a small minority of Christendom would escape eternal torture. Some of these creed-idols declare that so awful a catastrophe as the torture of twenty thousand millions was foreknown of God and predestinated by Him before the creation of Adam. Others claim the contrary, that God had benevolent intentions toward our race at the start, but that His plans miscarried and would produce the same horrible results, either because of Divine unwisdom or because of lack of power. How such presentations distressed every Christian loyal at heart toward His God and sympathetic toward his fellows!

Our colleges and universities and, sad to say, our theological seminaries are busy turning out unbelievers infidels. Nor are these people wicked or immoral in their unbelief; they are as well-meaning as ever, but have lost their way. They reject the Bible because they believe it to be the foundation of the various inconsistencies in their creeds; they are stumbling for lack of knowledge; they cannot believe that man's hereafter is one of centuries of suffering, or of eternal suffering.

Let us now demolish these idols which so long have misrepresented our gracious Creator and blinded us with ignorance and superstition. Let us receive the Scripture teaching only. Let us rejoice in the election of the Church to be the Kingdom class and let us rejoice in the hope of its Kingdom glory for the blessing of the non-elect. Let us rejoice that "the wilderness shall blossom as the rose, and that the solitary place shall be glad" and that "God will make His footstool glorious," during the thousand years of Messiah's Kingdom. So desiring we will come into line with our text: "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth loving-kindness, judgment and righteousness in the earth."

### **NOW WE SEE OBSCURELY**

Saint Paul declares: "Now we see obscurely." Only by faith can we see God's loving-kindness. The reign of sin and death for six thousand years has been but the natural result of the violation of Divine Law which our first parents transgressed. The beginning of God's work for our reclamation from its consequences was in the sending of His Son to be our Redeemer. Since then He has been gathering an elect few to be Messiah's Bride and joint-heir in His Kingdom. Soon very soon, we hope and believe the Church will be completed and the Messianic Kingdom will manifest Divine clemency, mercy, loving-kindness, judgment and righteousness in the earth.

The Bible declares that the penalty for sin is being experienced by humanity at the present time the death penalty and that the redemption price of Christ's death is sufficient for the sins of the whole world. It declares that on account of this redemption,

ultimately the resurrection of the dead shall take place—" all that are in their graves shall hear the voice of the Son of Man and come forth." It is because of the Divine intention that there shall be a resurrection of the dead that the Bible everywhere, both in the Old and New Testaments, speaks of those who have died, both good and bad, as being "asleep," and the promise is that "They that sleep in the dust of the earth shall awake."

Nor will they come forth to similar conditions of sorrow that now surround us all. On the contrary, the First Resurrection is to be composed of the holy, the saintly, and they are to be associated with their Redeemer as his Bride and Consort, to assist in delivering and restoring mankind. Later the imperfect, who have not had their full trial, the great mass of mankind, will be brought forth, that they may learn the ways of righteousness, that they may learn to know God, and Jesus Christ, and in due time be uplifted out of the conditions of sin and death. Then will come the world's opportunity. How joyful is the message, "There shall be no more death, neither sorrow, nor crying, nor dying; for the former things have passed away!"

Ah, how different is God's proposition of a general uplift of the worthy and their assistance back to perfection to all that was lost in Adam! How different is this from the "doctrines of demons," which have perplexed us, which have divided the Church of Christ into numberless sects and parties, and which have almost driven us from Christ and the Bible!

Only those can see the grace of God now whose eyes have been enlightened and whose ears have been unstopped. Thank God, however, for the gracious promise that in due time "all the blind eyes shall be opened and all the deaf ears shall be unstopped;" then "the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep." (Isa. 35:5; Hab. 2:14.) Then many will respond to the Divine clemency and become children of God, children of the Messiah, and heirs of everlasting, earthly life and its earthly Paradise, even as the "elect" of this Age, who come to a true knowledge of God, will be heirs of life eternal on the spirit plane, far above angels, principalities and powers and every name that is named, as Messiah's Bride and Joint-heir.

[National Labor Tribune, February 25, 1912](#)

## **HEIGHTS AND DEPTH DIVINE**

Bombay -The Committee of the International Bible Students Association for the investigation of Foreign Missions have spent three weeks in India and traveled over three thousand miles. The seven members divided the work amongst themselves at the

various stopping points and will co-labor in the report. We report today's discourse in the Y. M. C. A. Auditorium by Pastor Russell, the Chairman of the Committee, as follows:—

I had a great interest in your land and its people before coming to your shores, but my interest has been greatly increased by what I have witnessed during the past three weeks in India not only in your largest cities, but also in your towns, villages and agricultural districts. As there are no

3H534

other extremes in the world so great as between the caps of your Himalaya mountains and the wash of your coral strands, 29,000 feet below them, so likewise there can be found no greater contrast socially and financially than between your wealthy princes and your poverty stricken lower castes. Although such contrasts are deplorable we have no remedy to suggest, except the Divine one the establishment of Messiah's Kingdom.

### **SYMPATHY MISAPPLIED**

Meantime, if poverty be favorable to saintship, there should be excellent material in abundance here. Indeed one of the things which has impressed me is the religious sentiment of India. The religious fervor of the thousands who bathe in the Ganges, and the numerous temples and shrines in every city, remind me of Saint Paul's words respecting some of his day: "feeling after God, if haply they might find Him." The two thousand temples and shrines of the one city of Benares speak volumes for the religious sentiment of the people and, although I have remarked of your hundreds of millions of hopelessly poor, I have not overlooked the fact that some of your wealthy have shown that they are not without generous instincts. Many of your merchant princes have evidently given largely to the charitable institutions, notable in Bombay; and I would not overlook the fact that in one of your great cities large animal hospitals have been provided for decrepit chickens, donkeys, horses, etc. However we may consider such sympathy misapplied in view of human need and suffering, we cannot overlook the fact that sympathy is there only waiting for the proper direction which Messiah's Kingdom will shortly give.

In your own grand Bombay I noted with astonishment the Towers of Silence, where the Parsee element of your population gives the flesh of its dead to feed the vultures. Alas! my soul cries out. Is not such heroism worthy of a better cause would not these Parsees make wonderfully faithful Christians, if they but had the blessing of the true Light? How I rejoice in the Divine promise that the true Light of the world shall yet lighten every man that cometh into the world! (John 1:9.) How glad I am that now I see the Divine provision for the hundreds of millions of India and of the whole world to come to a knowledge of the glory of God, under the uplifting of the Kingdom of Messiah!

And how I rejoice to believe it is near, even at the doors just behind a terrible time of trouble and anarchy, which India will not escape!

### **HEIGHTS AND DEPTHS DIVINE**

But I must not dwell too much on the dark side of India's picture; you know it too well already. I will allow the wonderful heights of the Himalayas from your sea shore to draw our attention to the Apostles's words respecting "the heights and depths, the lengths and breadths of the Love of God, which passeth all understanding." That is the text of my parting words to India. In the past our forefathers studied God's word with the light of a tallow candle, or of a pine knot, or of a smoking lamp; now we may search the Scriptures in the clear, steady light of the electric lamp, which brings us almost noon day brightness.

Correspondingly, we find beauties in the Divine Word and Plan which our forefathers of the day of the tallow dip could not discern. Once we believed with our forefathers that God's love was merely for the "elect," saintly few, and that the non-elect, in His displeasure. He had doomed to eternal suffering. Now we see the same blessings as ever for the "elect," but other blessings for the non-elect, the world earthly blessings of restitution to human perfection and to an earthly Eden, world-wide.

Our forefathers saw the height of God's love for the holy angels and its condescension to the saintly of men, but they did not see its depths. They did not see that the Redemption accomplished by Jesus is ultimately to reach down to and embrace the very humblest and most degraded of humankind. How the precious Scriptures which tell of Jesus as the Savior of the world, as well as of the Church, escaped our notice, who can explain? But surely glad are we that now we can see clearly that the Redeemer is a Propitiation for our sins, the Church's sins, and not for ours only, but also for the sins of the whole world.

This fuller appreciation of the lengths and breadths and heights and depths of love Divine is coming to Christian people as a benediction from heaven, just at the time when many are Higher-Critically repudiating the Bible and its God as unworthy of belief. The true view of God's Word we have intimated, namely, that all the families of the earth are to be blessed by Messiah's Kingdom, and that the Church, in process of election for the past eighteen centuries, is to be sharer with her Lord in that Kingdom.

Is it any wonder that this glorious view of our Creator and His plan for human salvation is inspiring sanctifying to the hearts of all who have the hearing ear to receive it! Is it not in full accord with the earliest statement of the Gospel, "Through thy Seed shall all the families of the earth be blessed?" Is it not the claim of the Church and of the Bible that the saintly believers of the Gospel Age constitute the spiritual Seed of Abraham, the Bride of Messiah, "the Body of Christ which is the Church?" And have

we not also the assurance, “if ye be Christ’s, then are ye Abraham’s Seed, and heirs according to the promise?” Gal. 3:16, 29.

### **FROM THE HORRIBLE PIT**

Another view of the heights and depths of God’s love is that which recognizes us as a race fallen from human perfection into the mire of sin whose quick-sands are swallowing up mankind at the rate of 90,000 every day. The Divine Program shows two salvations for the groaning creation. The first of these is the most wonderful; it is now in progress, and we urge all who have the hearing ear to lay aside every weight and every besetting sin that they may attain this special salvation offered to the Church. By faith, through the medium of exceeding great and precious promises, God is now lifting the obedient “elect” from the original pit of sin and death, from the mental degradation in which we all were as Adam’s race; and to some extent they are being lifted also physically from this degradation.

The transforming work begins with each believer in Jesus who presents himself a living sacrifice to walk in the Master’s footsteps. Even though these may not generally be of the wealthy and educated and higher social classes, the power of the Holy Spirit operating through the Divine

3H535

promises gradually beautifies not only the characters but to some extent the features of those who rejoice to take up their cross and follow the Savior.

However uncouth and rude or careless or savage they may have been before, the transforming influence of the Holy Spirit develops in them the fruits of the spirit meekness, gentleness, patience, longsuffering, brotherly-kindness, love; and these things continuing in them and abounding more and more, and attesting their faithfulness unto death, make these neither barren nor unfruitful in the knowledge of God and in the character-likeness of Jesus; and hence the Resurrection change will usher them into the everlasting Kingdom of their Savior to be sharers in His glory, honor and immortality far above angels, principalities and powers and every name that is named. Do we not here see wonderful depths from which these are rescued and wonderful heights to which they are yet to be lifted by Divine grace and its arrangements on their behalf! Surely all mankind who see this glorious arrangement of our God can glorify Him on this account.

### **GOD’S ORIGINAL DESIGN TO BE CARRIED OUT**

For the world a somewhat similar and yet very different blessing is outlined in the Divine Plan of the Ages. Our poor race in some quarters of the world, fallen from the image of God almost to the level of the brute, sadly needs the uplifting, restricting,

restitutionary influences which Messiah's glorious Kingdom will bring to them. Oh, not so high as the Church, the elect Bride of the Lamb not so high as cherubim or even as angels, but very high, nevertheless back to all that was lost in Eden.

How our hearts glow with gratitude toward God as we perceive that His original design for His human creatures is yet to be carried out to the letter! "His Word that is gone forth out of His mouth shall not return unto Him void, but it shall prosper in the thing whereunto He sent it." (Isa. 55:11.) He said, "Let Us make man in Our image;" and when he was made the Divine judgment expressed was that he was "very good," only "a little lower than the angels." (Heb. 2:7.) Moreover, he was crowned with glory and with honor in a sense that the angels were not crowned, for man was made the king, the ruler, the Divine representative of all the lower creatures of the earth. As we read "Thou didst set him over the works of Thy hands ... all sheep and oxen, yea, and the beast of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. 8:6-8.

This Godlikeness in the flesh and this Divine authority associated with it has been marred and much of it has been lost. The six thousand years of the reign of sin and death have not changed the Divine intention. On the contrary, the human family has been multiplying; it has been given valuable lessons on the exceeding sinfulness of sin; it has learned to know evil first. Next it must be brought to a knowledge of good and to an appreciation of Divine mercy. This will come to mankind during the thousand years of Messiah's reign, in which not only the living will be blessed with knowledge and with recovery from the power of death, but gradually all that have gone down to the tomb shall come forth, that they may be raised up, up, up again to the perfection of life, and fully live again at the end of the thousand years. Rev. 20:5.

### **IN THE AGES TO COME**

Nor will the lengths and the breadths of Divine love toward the elect Church, the Bride of Christ, be fully exhibited to angels and to men, even during the glorious period of Messiah's reign. Saint Paul explicitly declares, "that in the Ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Is it asked what opportunity there will be for further favors to be bestowed upon the Church at the conclusion of the Millennial reign? We Answer--that as the Scriptures declare that God formed the earth not in vain but made it to be inhabited, and will make it glorious as His footstool in due time, so we may reason with respect to the other planets of our solar system. Gradually through coming Ages Divine power will be exercised in bringing into being millions of intelligent creatures on every planet of our system.

And still more than this, if our astronomical concepts are correct, all the fixed stars are suns, and around each sun are planets. Are there, then, a thousand blazing suns? Yes, more. Are there ten thousand? Yes, more. Are there ten times a ten thousand? Yes, more! Are there ten times a hundred, thousand, a million? Yes, more! Are there ten times ten millions, a hundred millions? Yes and more! And if we allow an average of ten planets to each sun this would make more than a thousand million planets, all made not in vain, but eventually to be inhabited. And astronomers assure us that we have every reason to believe that if we could stand upon the very furthestmost sun of our knowledge we would see as many millions more beyond.

Alas! our poor minds are bewildered with such immensity, with such manifestations of the lengths and breadths of Divine Power and Wisdom, even as we have already been bewildered in our attempt to appreciate the lengths and breadths and heights and depths of Divine Love! Will there not indeed, then, be quite a sufficiency of the Divine Program to be outworked through Christ and the Church to justify the Apostle's statement that in the Ages to come God will manifest the exceeding riches of His grace in His loving kindness toward us in Christ Jesus?

### **INDIA'S SHARE IN GOD'S GRACE**

India's hundreds of millions have not gone to a hell of hopeless despair and endless torture! Thank God, no! They have gone to the same hell to which Jesus went, the same to which the Apostles and Prophets went, the same to which all mankind, both good and bad go the Bible hell, the tomb, the state of death sheol, in the Old Testament Hebrew, and hades, in the New Testament Greek. They are all asleep, unconscious, until the morning of the resurrection. Thus "Abraham slept with his fathers," as did Kings David and Solomon, and all, both good and bad. Thus Jesus' friend, Lazarus, fell asleep and was awakened by the Savior on the fourth day, called forth from the tomb. Thus also Saint Stephen, stoned to death, fell asleep; and Saint Paul speaks of mankind in the tomb as sleeping in Jesus, and of the Church as being asleep in Christ.

3H536

In the glorious morning of the New Dispensation, inaugurated by Messiah's Kingdom, the awakening of mankind will gradually proceed. Our Savior informs us that His Church, the elect Bride, will constitute the First Resurrection, and that subsequently all that sleep in the dust of the earth shall come forth, "every man in his own order," in his own rank. Eventually all shall be brought forth and thus Sheol will be no more, Hades shall be destroyed as the Scriptures say, "Oh, Sheol, I will be thy destruction!" (Hos. 13:14.) Our Lord declares that He has the keys of Hades the rightful authority to open the tomb and ultimately release all the prisoners of sin and death and to grant them restitution



privileges under His Messianic Kingdom, which first of all will bind Satan and overthrow his Kingdom of darkness and sin, ignorance and superstition.

As for those who will ultimately reject Divine favor, the message is that they shall die the Second Death. From it there will be no redemption, no resurrection, no recovery. As Saint Peter declares, they shall perish like natural brute beasts.

It is time that we should begin to magnify God's Love, the lengths and breadths and heights and depths of which are beyond all human appreciation. As we do this our hearts are enlarged; our lives are ennobled; the grace of God is shed abroad in our hearts; the light of Divine Truth shines out from our words and conduct more and more. Thus we become copies of God's dear Son, little by little, in the spirit of our minds; and thus we are fitted and prepared for a share with Him in His glorious Kingdom which shall bring in Restitution uplift from sin and death for Adam and his race. Acts 3:19-21

[New York American, April 16, 1911](#)

## **THE RESURRECTION DOCTRINE PECULIAR TO CHRISTIANITY**

The London Tabernacle was crowded to hear Pastor Russell's Easter sermon on "The Resurrection Hope the Only One." His text was from 1 Cor. 15:12-18—"How say some among you that there is no resurrection of the dead? If Christ be not risen, then is our preaching vain and your faith is also vain. Then they also which are fallen asleep in Christ are perished." He said:

For years God's people have had excellent Bibles, and thus have been blessed far in advance of our brethren who lived during the Dark Ages. But we have read our Bibles too carelessly and often have most of us wondered at the great stress St. Paul laid upon the resurrection. Rarely is the subject preached upon now, and rarely is it ever thought of except as an absurdity. The reason for this is not far to seek. From childhood we have been taught that nobody is dead that in dying everybody, good and bad, becomes more alive than ever before: that this aliveness, to the saintly few, means spiritual powers and an immediate entrance into heaven, death being swallowed up in life. The unsaintly masses also, we are told, have quickened sensibilities after dying they become more alive, more able to appreciate and suffer pain.

Our Catholic neighbors tell us that the majority immediately go to Purgatory, there to be tried by various sufferings and tortures, and later, enter heaven. Our Protestant teachings have been to the effect that the unsaintly masses, unfit for the presence of God and the holy, will be consigned to an eternity of awful torture and made very much more alive to suffering than before. Thus



we have been taught to believe that death is a portal or door into an intenser life that nobody is dead. Many of us perplexed ourselves, and were perplexed by others, with questions respecting how there could be a “resurrection of the dead” if nobody is dead. We avoided the question, or gave the answer, “Mystery; go run and play.”

Some, indeed, attempted a patchwork of the matter and told us that those in heaven were happy, but not so happy as though they had bodies and that after thousands of years of craving for a body (which they had used for only a few years) they would get it back again for all eternity. Others said, “No, our bodies have been only a clog and a hindrance, and from the moment of death we will be better off without them; and we do not know why the Bible should teach a resurrection of the dead, to get back bodies that we would be glad to be rid of.” Respecting the wicked, we said that after roasting for centuries without a body, then, to intensify their pain, the body would be resurrected and they would have double suffering. What bosh! what foolishness! Is it any wonder that many of the bright minds of the world learned to doubt everything connected with religion and the Bible? Rather the wonder is that, seeing things so obscurely, we did not all repudiate everything.

### **NOW WHAT DO WE FIND**

With the clearing of the mists of ignorance and superstition, with a better light reflected from one page to another of the Bible, the resurrection subject clarifies and the statements of Jesus and the Apostles and Prophets, which we thought so strange, become luminous and soul-satisfying.

When once we see that “the wages of sin is death” and not eternal torment; and that the Bible hell is the tomb and not a fiery furnace; and that all mankind go to sheol, to hades, just as did our Savior; then we begin to see that what we all need is to be saved from sheol, from hades, as was the Savior. A resurrection-salvation is thus the salvation hope of the Church and of the world.

What a relief this gives us as respects parents, children, neighbors, friends and the heathen, who have died out of Christ, unsaintly! What comfort it brings to know that they are sleeping in the great prison-house of death, unconscious of the lapse of time, waiting for the Redeemer, Who will as King set up His Kingdom in glory, associating His Bride with Himself for the blessing of all the families of the earth. The bringing forth of the prisoners out of the prison-house of death will be to set before them under the glorious provisions of the New Dispensation an opportunity for life everlasting, by obedience to the laws of

3H537

the Kingdom under the assistance of the Heavenly One the alternative being, not eternal torment but death Second Death.

### **ALL SOULS GO TO SHEOL**

Some one may say, "Pastor Russell, what about the soul? If the body goes to sheol, hades, the tomb, where goes the soul?" I reply that it is the soul that goes to sheol, to hades, the grave, the tomb, the state of death. Although the words sheol and hades are translated grave more times than translated hell, nevertheless they refer, not to the mound of earth, which is in the nature of a monument, but to the secret, hidden condition, preferably styled the tomb, the abyss.

The Prophet David wrote, "Thou wilt not leave my soul in sheol (the tomb, the state of death), nor suffer Thine Only One to see corruption." (Psa. 16:10) St. Peter quoted this on the day of Pentecost and explained that it is a prophecy in respect to Christ Jesus. David's soul was not delivered from sheol, and he did see corruption, and his sepulchre the Apostle could refer to. But he, being a Prophet, spoke those words respecting Jesus; that His soul would not be left in sheol; that His soul would not see corruption. St. Peter says that this prophecy was fulfilled in our Lord in that He was raised from the dead on the third day. He tells us (1 Pet. 3:18) that Jesus was put to death in the flesh, but quickened in spirit a Spirit Being far above angels and principalities and powers and every name that is named. Our common version Bible declares that our Lord's soul was saved from hell hades. (Acts 2:27-31)

David, in the Old Testament, used the word sheol. St. Peter, in the New Testament, used the word hades. There is no dispute amongst scholars as to what is signified. The words sheol and hades are well known to refer, not to a place of suffering or torture or animation of any kind, but to the unconsciousness of the death state. Jesus arose from the dead, from hades, the grave, and not from a place of torment. The so-called Apostles' Creed declares that Jesus descended into hell, but arose from the dead on the third day. All scholars know that nothing in the words sheol and hades has any relationship to fire or pain or suffering or consciousness, and thus this phrase of the Apostles' Creed is universally explained.

As Jesus descended into hades, so do all mankind. As the Father raised Him from the dead on the third day, so it is promised that He will raise us, the Church, from the dead. More than this, the unjust also, those who have not been approved of God, in the present life, shall all be awakened from the sleep of death. They will come to be informed respecting sin, having lived under the reign of Sin and Death. They will come forth that they may learn the ways of righteousness, the reward of which is life everlasting. The glorified Jesus and His glorified Church, the

Bride, will be the Royal Priesthood, whose special work for a thousand years will be the uplifting of mankind, not only from the tomb, but also to perfection of life, “every man in his own order” or rank. The uplifting will bless as many as are willing lifting them from the degradation and meanness and imperfection into which all have fallen by one man’s disobedience, under the laws of heredity.

### **BURST THE BARS OF DEATH**

In the poetic language of the hymn, Christ Jesus “burst the bars of death” in His resurrection. It was not possible for Him to be holden of death, writes the Apostle. (Acts 2:24) The Divine verdict went forth that He had been faithful and that to Him should come the reward of life upon the highest plane the divine nature. (Eph. 1:20,21)

Our fancies may legitimately picture that the holy angels marveled at the Redeemer’s experiences from the time that He left the heavenly glory and was made flesh and dwelt amongst us until, by His resurrection change, He returned again from the earthly nature to the heavenly plane, “far above angels.” As they sang at His nativity a rapturous song of glad tidings of great joy to all people, so they were filled with amazement, surely, at how the Father permitted Him to be tempted and tried and poured for Him His cup of suffering, which He drained to the dregs. They marveled when “He died, the Just for the unjust.” They looked and wondered, as hour after hour He remained in the tomb dead. Their loyalty to the Heavenly Father was tested during that period, but was rewarded when they beheld that Divine power raised Him up even to a more excellent glory than that which He had before.

With what alacrity the angels must have acknowledged the risen One, in harmony with the Father’s declaration, “Let all the angels of God worship Him.” “Worthy is the Lamb to receive glory and honor, dominion, might and power.” The point to be specially noticed is the change of nature which our Redeemer experienced in His resurrection. That change did not take place during the three and a half years of His ministry, which ended with His resurrection. When 30 years of age He gave Himself He surrendered His earthly privileges and rights and hopes into the Father’s hands, to be obedient to everything which Divine providence might permit. At that moment His sacrifice of His flesh was accepted. The evidence of its acceptance was the impartation of the Holy Spirit, which as a dove rested upon Him and exercised a quickening and illuminating influence upon His mind, enabling Him to understand more than human things and to perform more than human acts.

It was Jesus, a New Creature, begotten of the Spirit at Jordan, that did the mighty works of the Father. His flesh, His humanity, was gradually laid down sacrificially, in harmony with the

Divine providences. He drank “the cup” which the Father poured for Him.

### **DIVINE POWER “BROUGHT FROM THE DEAD THE GREAT SHEPHERD”**

This Easter Sunday celebrates the momentous event of our Lord’s resurrection from the dead. His resurrection is either a truth or a falsehood. In our text St. Paul assures us that if it is untrue, our faith, our hopes, our preaching and teachings are of no avail useless. If the resurrection of the dead is impossible, then the resurrection of Jesus was impossible. If the resurrection of Jesus did not take place, then we have no proof, and no ground for believing, that Divine power could resurrect

3H538

the Church. If Divine Power “brought again from the dead the great Shepherd of the sheep,” it is Jehovah also who will bring us from the dead by Jesus, in God’s due time.

Let none avoid the question! Let all decide at once! Either we believe in a resurrection from the dead, or we do not believe in it. If the resurrection be a myth then, says the Apostle, all those who fell asleep with faith in Christ are perished they are not in heaven, Purgatory nor eternal torment. If we believe in the resurrection of the dead, both of the just and the unjust, then, logically, we must believe that they are dead, except in the Divine promise, purpose, arrangement. The decision of this resurrection question is a most momentous one, as it affects practically every doctrine of the Christian Church. If we get straight the doctrine of the Ransom effected through the Redeemer, and the doctrine of the Resurrection of the dead, all of our doctrines will fall into line, and all of our absurdities, which have troubled us so long, will fall out of the way, and all of the Scriptures will be found harmonious in teaching Divine Justice, Wisdom, Love and Power.

### **CHRIST THE FIRST-FRUITS**

“But now is Christ risen from the dead and become the first-fruits of them that slept.” (1 Cor. 15:20) Ah, thank God, the Apostle did not mean to insinuate the possibility of our Lord’s not having risen. Merely, he would put the question that we might see how weighty is the subject how much depends on the answer. He exultantly answers, “Christ is risen!” We rejoice in this for several reasons. First, how sad it would be if He who laid aside His glory and was made flesh and tasted death on our behalf should have lost by His loyal endeavor to serve us and to do the Father’s will! How glad we are that He is risen, and that He was not raised again in the flesh, with the loss of His heavenly glory, but raised as the King of all, far above all others, and partaker of the divine nature!

Secondly we are glad on our own account, and on account of all mankind; for if our Lord Jesus had not been raised from the dead it would have proved one of two things either that He had not been faithful up to the Divine standard, and therefore that His life could not be a satisfaction for the human life lost in Adam, or else it would have proved that God, who had promised to raise Him from the dead if He would be obedient unto death, had been unable to do so; and, if unable to raise Him from the dead, we, likewise, would be without hope, even if our sins were cancelled by virtue of His sacrifice.

The Apostle's words give a further suggestion: Our Lord in His resurrection became "the first-fruits of them that slept." This signifies that none was ever raised from the dead before Him. As another Scripture declares, "He was the first that should arise from the dead." There were indeed others awakened from the tomb, by Jesus Himself and also previous to His Advent. But they were merely awakened, not lifted fully up out of death conditions to perfect life. The Redeemer was the first to have such an experience. But the Apostle's words mean more. If Jesus was the first-fruits of them that slept, there must of necessity be after-fruits. And this the Apostle proceeds to prove, declaring that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22) Glorious resurrection hope! Precious Bible! The one Book alone which teaches a resurrection of the dead, or that the dead are dead.

The Apostle proceeds to tell us that the dead will not be resurrected together at once—"but every man in his own order." (1 Cor. 15:23) The first order or rank will be the Church. Blessed and holy are all they that have part in the First Resurrection;... they shall be priests of God and of Christ and shall reign with Him a thousand years. (Rev. 20:6)

This work of raising the dead will be the work of the entire reign of Messiah, as explained in our context: Christ must reign until He shall have put all enemies under His feet the last enemy will be death. As during the Mediatorial reign mankind shall rise up out of their ignorance, weakness, sin, depravity, they will be coming out of death conditions into life conditions; they will be in process of raising up resurrection.

This does not prove, however, that all of Adam's race will receive the gift of God, eternal life, but it does prove that all will be blessed with the opportunity of attaining that glorious reward. Whoever, after having the release from death put within his grasp, shall decline eternal life on the Divine terms will die again, but not because of Adam's sin it will not be the Adamic death. That Second Death will be complete destruction. Those sinners will die the Second Death without hope of further redemption or resurrection.

## **DAMAGING REPORT ABOUT MISSIONS**

The International Bible Student Association secured the Hippodrome in which to hear the Report of its Committee on Foreign Missions Investigation. The spacious auditorium was crowded. Pro. F. H. Robinson, as Secretary of the Committee, announced that the Report as a whole had been submitted to the Association and was in the printer's hands, to appear in pamphlet form illustrated. It will shortly be procurable at the small price of five cents per copy, postpaid to any address free to the poor. The conclusion of the Report is in the nature of a Summary, which he read. We note some of its more salient points, as follows:—

### **SUMMARY OF REPORT**

Oriental Christians are about as sincere, intelligent and earnest as the average of church attendants in Europe and America —few saintly.

Christianizing endeavors seem pretty generally to have ceased! Present missionary endeavors are a most exclusively along the line of secular education and medical aid.

3H539

There is less need of Academic and Collegiate education, such as the missionaries forward, than for Common Schooling. The general Common School education could best be furnished by the government and along unsectarian lines, after the method followed under the United States' supervision in the Philippine Islands. The tendency of the times in the Orient, as in the Occident, is toward unbelief in any religion.

The Orientals are remarkable tolerant of all religions, and are often perplexed at the Missionary competition, and opposition between Christian denominations. They would accept Christianity if it could demonstrate its superiority.

Oriental are not heathen-savages, but their educated classes include splendid specimens of noble manhood, the moral and intellectual peers of Europeans and Americans. The masses of these people are less vicious, less rude, more kind and considerate than are the masses of Europe and America. Drunkenness and outward immodesty are almost unknown.

Many of the churches are self-sustaining and the Orientals prefer to have them so, as they desire native preachers, and to manage their own affairs.

The very suggestion of the world's conversion is ridiculous to the people of the East including the Missionaries. The interest on \$30,000,000, or the principal multiplied a thousand times, would

accomplish little except along the lines of secular education nothing as respects the world's conversion. Nothing short of "The Kingdom of God's dear Son" can meet the issue.

Pastor Russell's discourse follows:

### **PASTOR RUSSELL'S HIPPODROME ADDRESS**

"Ask of Me and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Psa. 2:8. The prophetic words, addressed by Jehovah to his Son, the Messiah, continually recurred to my mind as I mingled with and observed the peoples of India, China, Japan and the Philippines during our recent World Tour. Then certain questions came before my mind, which with their answers I will place before you.

The first question was, Why do we call these people heathen? They are not barbarous, not savages, not lawless people. Indeed, long centuries ago, when our forefathers were barbarians, these had much of the civilization which they still retain. But, I said, we call them heathen because the Bible refers to them. Let us see how and why the Bible uses this term and what is its significance. In Bible usage the word rendered "heathen" is the same as is sometimes rendered nations and Gentiles. For centuries it applied to all peoples outside the little nation of Israel, because that one nation had entered into Covenant-relationship with God, and had become His people, His dominion.

All the other nations, not thus related to God by Covenant, were styled heathen; all the outside nations were aliens, strangers and foreigners from the Covenants and promises made to Israel. And this same term continued to be applicable after the coming of Jesus. Even though the Gospel favor, which was originally offered to the Jews, was later thrown open to Cornelius and all Gentiles, or heathens, only those who accepted its terms, and came into Covenant-relationship with God through the begetting of the Holy Spirit only these, Israelites indeed, are properly reckoned as members of spiritual Israel, of whom St. Peter tells us, "Ye are a Royal Priesthood, a holy nation, a peculiar people." Consequently all others than Jews and Spiritual Israelites are heathens, whether they live in the Orient or the Occident.

### **TWO CIVILIZATIONS CONTRASTED**

Our second question was, On the whole, to what extent is our Western civilization which is often called Christian civilization, superior to that of the East?

Considerable could be said in favor of each. We who have been accustomed from childhood to Western methods, customs, dress, etc., prefer our own, but the Eastern peoples evidently prefer their own, and are loath to change to ours. They are, however, now passively admitting the superiority of ours in that they are

gradually adopting our schooling system, military system, naval system and voting system.

But in our contrasting the two civilizations, are we not apt to forget that the very features of our civilization, which are now being accepted as superior in the East, are comparatively new to ourselves. Where were our public schools and compulsory education a century ago? It is only twenty years ago that Great Britain adopted the present method. Where were our railroads, which they are now adopting? Let us remember that there was not a rail in the world, nor a locomotive, nor a car, a hundred years ago.

The East is rapidly introducing telegraphy, the telephone, the wireless system, the electric railways; but how long have we had these in the West? Less than a century some of them for only ten years. Viewing the matter from this standpoint should help to keep us of the West quite humble when we think of and speak of the awakening in the East in China, Japan, etc.

### **TO WHAT EXTENT HAS “CIVILIZATION” BLESSED THE WORLD**

That Christ's teachings have brought great blessings wherever they have been received is, we hold, beyond dispute. Individuals have been blessed by the precious truth of Christianity rich and poor, of every nation, kindred and tongue. To these the Gospel Message has brought peace with God through faith in the Lord Jesus Christ and the salvation provided through Him. To these the instruction of the Bible and the guidance of the Holy Spirit have brought the fruitage of the Spirit. To these it has brought “the peace of God which passeth all understanding,” ruling in their hearts at all times, and under all conditions whether “in sickness or health, in poverty's vale, or abounding in wealth.”

But our question does not relate to these saintly followers of the teachings of Jesus, who walk in His footsteps. Our question is in respect to the civilization which identifies itself with Christianity, without accepting the terms of discipleship. Has this civilization brought to the masses of Europe and America great blessing, and, if it be extended to the far East, will it prove a blessing to the hundreds of millions there?

If larger houses, better streets and sewers, better water supplies, better clothing, better schools, etc., are bringing

3H540

to the people of Europe and America more joy, more peace, more happiness, more contentment, more kindness, more usefulness in the present life and more preparation of the life to come, then our Western civilization is a blessing to us, and would doubtless prove a blessing to the far East.



But has it brought these blessings Alas, no! As far as our observations in China and Japan go, we are led to believe that their people are far happier, far more contented, than the people of Europe and America. We are not blaming this upon Christianity, mark you we have not yet said why it is so. We are merely noting facts, which must be manifest to everyone who has seen the two in contact.

### **A REASON FOR THIS**

Our fourth question was. Why is it so? What peculiarities are connected with Christian civilization or the Christian teachings which produce such diverse results bringing one class, the saintly followers of Jesus, into the utmost peace and joy, and bringing others, the masses who are merely nominal Christians, into this most unsatisfactory and unhappy condition of any people in the world, even when they are enjoying greater blessings and luxuries than the majority?

There is but one Answer--to this question: It is because the teachings of Christ carry with them a broadening of mind, and emancipation from superstition, a spirit of liberty. True, there were Dark Ages, during which many so-called Christian superstitions prospered. But such superstitions were not the teachings of Jesus and His Apostles, but the misrepresentations of their teachings. Those superstitions did indeed for a time make the people of Europe drowsy, and it was the custom of such religious teachers to restrain human thought and to fetter and becloud the intellects over which they had influence.

We are not discussing such conditions, but merely the general influence of the teachings of Jesus and the Apostles and the Prophets of old. The discontent which we are noting began to come to Europe at the very time when the Bible was brought out from obscurity. It is the teachings of the Bible that have had the enlightening effect upon all the nations which have been in contact with them. It is the Bible teachings that have brought the special rest to some hearts, and the special discontent to others the masses.

This is the answer. The Bible alone, of all religious books, sets forth prominently the equality of all men before the Almighty God. This thought once grasped breaks all fetters of the mind. But all are not prepared for such liberty some evidently would enjoy great peace and would be more quiet, more reverential and more submissive if they continued bound with a measure of superstition, than if the truth should make them free.

The only persons who can rightly appreciate and properly enjoy full liberty are those who have made a full consecration of themselves to the Lord those who have given over all earthly ambitions and favor to the one great ambition of the Gospel of Christ to become heirs of God and joint-heirs with Jesus Christ their Lord. Those only can be fully entrusted with liberty who

have realized the imperfection of all human judgment, and who have accepted instead of their own the Divine will. This is the class of whom St. Paul spoke, saying, "We have the mind of Christ," and this he declares is the only "spirit of a sound mind" in the world at the present time.

Nevertheless, some of the saintly people are disesteemed by many of the worldly-minded who are moving heaven and earth at home and abroad to amass wealth, power and fame for themselves, their families, their friends, their names, none of whom are content, none of whom are satisfied, none of whom are at peace, either with God or with themselves. Who can doubt that the carrying of our western civilization to the people of the east will carry to them similar discontent, unrest, unhappiness, anger, malice, envy, hatred and strife which is peculiar to the Occident? But most likely the effect of the Western civilization of the Chinese will be to wake up her hundreds of millions to discontent and strife, and possibly bring anarchy to her doors sooner than it will come to Europe and America.

### **"ASK AND I WILL GIVE THE HEATHEN"**

But our text declares that if Messiah will ask of the Father, He will be given the heathen for an inheritance, and the uttermost parts of the earth for his possession. Will He ask for them? Why has He not already asked for them, and what would He do with them, and would not His dealing with them have much the same influence that the Gospel Message now produces to make them dissatisfied?

Our Lord intimates most distinctly His reason for not asking for the heathen at the first advent. In His prayer the same night in which He was betrayed to death He said, "I pray not for the world (the heathen), but for those whom thou hast given Me" the household of faith, His footstep followers, "the Church of the First-born, whose names are written in heaven."

The Redeemer knew the Father's will and prayed only in harmony therewith. He knew that the first work of the Divine Plan was to be the calling and testing of an elect "little flock," to be His associates in the Kingdom, His Bride, to share with Him His glory, honor and immortality. He asked not then for the world, knowing that the Father's time had not then come, Hence we read that He ascended up on high and sat down at the right hand of the Divine Majesty, hereforth awaiting for the time when His enemies would be made His footstool, and the Gentiles be given to Him for an inheritance; and He knew that this time would not come until first His Church had been developed.

At and shortly after Pentecost all the faithful of the nation of Israel, Israelites indeed, were begotten of the Holy Spirit that they might become members of spiritual Israel, the Bride class. As there was not a sufficiency of such Jews, the Divine Plan, as previously arranged, proceeded to call and test such of the

heathen as were feeling after God and seeking after His righteousness. The entire work has required the intervening time, and now at the close of the six great days of human labor and sweat of face and sorrow and dying, the great seventh thousand-year day is about to be ushered in. It is the period already appointed of the Father of Messiah's reign of righteousness, in which the Bride of Christ will reign with him.

3H531

### **THE END OF THE MATTER**

My next question was, What will be the end of this long reign of ignorance, superstition, sin and death?

The Bible's Answer--came quickly to my mind: The Divine promise is that Messiah's Kingdom will be successful, that it will bring in an abundance of peace, that "to Him every knee shall bow and every tongue shall confess." Moreover, we are assured that this will be a bowing of sincere loyalty and obedience, because the context says that it shall be to the glory of God, and no other kind of bowing and confessing would glorify God. Then came the further assurance of the Bible to my mind: St. Peter's declaration, that "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things which God has spoken by the mouth of all the holy Prophets." Acts 3:19-21.

I also remember the promise that the Redeemer would yet see the fruition of the travail of His soul and be satisfied. I remembered that assurance which He also gave, saying, "Every creature in heaven and in earth and under the earth heard I saying, Praise, glory, honor, dominion and might to Him that sitteth on the Throne, and to the Lamb, forever." I remember also His final testimony, that eventually, There shall be no more sighing, no more crying, no more dying, because all "the former things" of sin and death will have passed away.

### **National Labor Tribune -- May 19, 1912**

## **CHRIST'S TRIUMPH A GLORIOUS ONE**

Boston, Mass. -- Pastor Russell spoke here in Boston Theater. In one of his discourses he spoke from this text: "When He ascended up Oh High, He led a multitude of captives." Eph. 4:8.

This grand expression respecting the glorious outcome of the Savior's work is quoted by the Apostle Paul from the Psalms. (Psa. 68:18.) The figure thus thrust before our mental eyes is that of a great Conqueror whose victory is being heralded. With Romans we know that it was a custom that generals returning

from wars were granted what were termed “Triumphs” that is to say triumphal processions, that the people might have tangible evidence of their victories.

Thus, for instance, Titus, returning from the war upon the Jews, in A. D. 70, brought with him certain notable persons, and the Golden Candlestick from the Temple, and these were displayed to the eyes of the people following the conqueror. They were subsequently sculptured on the Arch of Titus, still standing in Rome. And evidently the custom was still older than the days of the Romans, since it was so prophetically set forth by the Prophet David.

Let us permit our mental eye to feast upon the scene presented in our text. Jesus, in fulfillment of the Divine Program, had left the heavenly condition and descended to earth, taking a bondman’s form or nature in order “that He, by the grace of God might taste death for every man:” in order that He might rescue Adam and his race from the dying and death condition in which they were under Divine sentence and under the power of Satan.

Therefore the Redeemer counted not His life precious to Him, but freely delivered Himself up for our offences and died, “the Just for the unjust,” that He might bring mankind back into harmony with God. His humiliation ended in death, but His triumph began when, as is recorded, God raised Him from the dead by His own power, and set him at the right hand of His own Majesty—“far above angels, principalities and powers and every name that is named.”

### **HE THAT ASCENDED FIRST DESCENDED**

The prophecy says nothing about our Lord’s descending from the heavenly glory to the earthly nature, but St. Paul supplies this feature saying, “He that ascended, what is but that He first descended, into the lower condition of the earth.” Thus the Apostle asserts that He that descended is He that ascended above all heights, that all things may be fulfilled through Him.

An important thought here noted is that our Lord not only left the heavenly glory, but that He returned to a still more excellent glory He did not suffer the disastrous loss of the heavenly nature as a result of His obedience in taking the human nature. As He left the heavenly nature He left the human nature to ascend again to that which He had before, with the additional glory of the divine nature.

### **LEADING FORTH THE CAPTIVES**

With most of the conquerors in olden times the captives were made slaves. Not so, however, will be the result of Jesus’ victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. His train of captives is a long one

indeed; the procession has already occupied eighteen centuries, and is yet to be the great work of the thousand years of that Messianic reign!

First of all in the procession are the saints—" the Church of the Firstborn, whose names are written in Heaven." In the forefront of them we see the twelve Apostles, St. Paul taking the place of Judas. The Apostles are to be Kings who are to reign with Christ in pre-eminent positions; but following them are some others of the saintly company of Kings in all a "little flock."

Then will come a company, more numerous, but less heroic—" a great multitude," uncrowned, but with "palm branches, " not anti-typical Priests, but anti-typical Levites, associates and servants of the Royal Priesthood, the Bride. Then will follow (Heb. 11:38-40) other faithful ones of the past, the Ancient Worthies. The Prophet speaks also of the "rebellious house." The class previously specified were not rebellious, but gladly and willingly forsook all to do the will

3H542

of the Father and to attain the liberty of sons of God, as the first-fruits of the triumph of the Lamb.

But during the thousand years of Christ's reign He will lead forth the "rebellious house" the world of mankind not all of them, we may be sure, for some, the Scriptures positively declare, will die the Second Death, because, after realizing their deliverance, they will love sin and will therefore be destroyed as enemies of righteousness. But it is a blessed thought that many of those who are now aliens, strangers and foreigners from God through wicked works are in this condition of opposition, not willingly, not intelligently, but by reason of the ignorance and weaknesses which came to them by heredity, under the reign of sin and death.

It is to be a distinct feature of the great Triumph of Immanuel that every eye shall be opened and every ear unstopped, that "the knowledge of the glory of God shall fill the whole earth," during His glorious reign of righteousness. Are we not distinctly told of the time that will follow, in which all the willing and obedient shall receive the Holy Spirit, which then will be poured out "upon all flesh" even as now, during this Gospel Age, it is poured out upon God's "servants and handmaidens" only?

"Oh, that will be a glorious Triumph for the great Redeemer! In the language of the Bible, "He shall see the fruitage of the travail of His soul, and shall be satisfied." What a glorious fruitage not only His own exaltation not only the exaltation of His faithful Bride class, and the additional exaltations of "the virgins, her companions, which follow her," and the exaltation of Abraham, Isaac, Jacob and all the Prophets, but finally the deliverance to human perfection of all the groaning creation willing to accept

the same upon the Divine terms of loyalty to God and to the principles of His Government as these shall be made known to them.

### **“HE GAVE GIFTS UNTO MEN”**

It was the custom in olden times that a king coming into authority and power should give gifts according to His wealth. Governors and princes would be needed and he would dispense the honors of these offices to those found faithful in his service, loyal in the defense of His cause. So in this prophetic reference to our Lord’s Ascension it is declared, not only that He would lead forth a multitude of captives, granting them freedom, liberty, blessings, but also that He would confer certain gifts.

We might have spent valuable time guessing the nature of these gifts which the great Redeemer would dispense, but such a waste of time is unnecessary, since the Apostle proceeds to explain the matter and tells us what gifts are meant. He says, “And He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers.”

There is an astounding thought connected with this statement that the Apostles were not self-appointed and that they had no successors, and the work of evangelizing, or making know the “good tidings,” and the pastoral work amongst believers and the teaching work amongst believers are all under the supervision of the Head of the Church, the great Victor, who redeemed us with His blood, and who proposes, first, to lead forth a Bride class, and subsequently all the willing and obedient.

It behooves us to notice that the Apostle does not intimate that Jesus gave to some Methodism, to others Presbyterianism, and others Roman Catholicism, etc. No, when we held such thoughts it was because of more or less misunderstanding because we failed to see first that there is but the “one Church of the Living God, whose names are written in heaven,” and second, that that one church is not any of the various sects and parties, but includes the saintly in all of these; “the Lord knoweth them that are His.”

### **NOT GIVEN TO CONVERT THE WORLD**

Noting carefully the Apostle’s argument we perceive that the Master did not give these gifts for the conversion of the world. He does specify, however, what they were for, namely, “for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ—” the Church, the Bride class. Is it supposable that the Apostle erred in this statement and that the fact is the reverse that these gifts were provided for the conversion of the world, and that the Apostle thoroughly misunderstood the matter and supposed that they were given for

the perfecting of the saints, for the edifying of the Body of Christ? No! We are to be taught by the Apostles and may be sure that there is no mistake, no error in his statement.

Notice the force of the expression, "the perfecting of the saints." It is not sufficient that believers have a little knowledge, a little faith, and a measure of sanctification or devotion to the Lord, for after they have received and attained all of these things they still need the instruction of the Apostles and ministers, pastors and teachers, provided by the great Head of the Church for their perfection. Ah! there is a force and depth of meaning in that word perfecting. We remember that of our Head it is written, "Being made perfect through suffering, He became the Author of eternal salvation to all who obey Him." So His followers are to be made perfect through suffering.

The Master's perfecting, indeed, was a little different from ours, and yet there is a similarity between the two. He was perfect before He humbled Himself, He was still perfect as the Man Christ Jesus, who gave Himself; but as a result of His consecration He received a begetting of the Holy Spirit to the divine nature, and His development as a New Creature required that He faithfully carry out His vow, or covenant of sacrifice, in the doing of the will of the Heavenly Father. By such faithfulness He perfected Himself on the Divine plane that is, He proved Himself worthy according to the covenant—"Worthy is the Lamb that was slain, to receive glory, honor, dominion and power."

Similarly the followers of Jesus are to be sharers with Him in the sufferings of this present time and in the glories which shall follow, for "If we suffer with Him we shall also reign with Him." Although we are imperfect in the flesh, while He was perfect, yet the robe of His righteousness, the merit of His sacrifice, covers all of our blemishes and makes us, as His footstep followers, holy and acceptable before the Father, as joint-sacrificers with Jesus.

3H543

The begetting of the Holy Spirit starts us in the life Divine. We are not to be perfected in the flesh, but in the spirit, and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fullness and thoroughness with which we submit our all to the Divine will and seek to glorify God in our bodies and spirits, which are His. Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow only as a reward for faithfulness—"Be thou faithful unto death, and I will give thee a crown of life."

## **THESE GIFTS ARE LASTING**

Not merely for a few days or years were these gifts to the Church provided; on the contrary, they were to endure throughout this entire Age, until the Church perfected shall pass beyond the veil and be forever with her Redeemer, to share His glory, honor and immortality. The Lord from time to time has raised up evangelists, pastors and teachers for this glorious service of preparing the “chaste virgin,” the Church, to be the Bride in glory. But the Apostolic office, as represented in the Twelve, specially provided by the Father, has continued and needs no replenishment. We still have their instructions as fully as the early Church, “that the man of God may be perfect, thoroughly furnished unto every good word.”

That the Apostle did not understand the matter to be merely for a day, but throughout this Age, until the completion of the Church, is clearly evidenced by His statement, namely, that all these gifts were for the edification of the Body of Christ and the perfecting of the saints to the last—“until we all come to the unity of the faith and to the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fullness of Christ.” verse 13.

This is a wonderful statement, however we view it. Shall we say that it applies to each individual member of the Church of Christ, and that each individual must come into that full unity of faith, and that full knowledge of the Son of God, and the perfection of manhood in Christ, and to a developed stature or maturity in Christ? Or shall we understand the meaning to be, until the entire Church of Christ shall have reached a full knowledge and shall, as a whole, have come to the condition of a perfect Man, of which Christ is the Head and we are the members to the full development or stature of the Anointed, the Messiah, Head and member? We believe that the latter is the Apostle’s thought.

Nevertheless, it cannot be disputed that the selection of these members all the way down the Age must have been along the lines here indicated. Individually, one partially developed would not be fitted for the Kingdom. One not in the unity of the faith would not be suitable. One not developed to the proper measure or stature as a Christian would not be suitable. Nothing more plain than that the individual Christian needs a great deal of instruction, edification, building up in the holy faith, testing proving, chiseling, polishing, fitting, preparing before he shall be ready for a place in the glorious Temple of God, the Church in glory.

## **GOD’S PEOPLE NO LONGER NEED BE MISLED**

This thought is confirmed by the succeeding verses, in which the Apostle tells us that by the assistance of these, the Divinely provided gifts, teachers, etc., God’s people need no longer, like children, to be tossed to and fro, and be misled by the sleight of



men and cunning craftiness of those who would deceive. On the contrary, being sincere, and speaking the truth in love, they are to grow up into membership in the Anointed One in all things coming fully and completely into fellowship and obedience, under the Head, even Christ Verses 14, 15.

Proceeding, the Apostle tells us that all who are recognized as members of the Body of Christ must be properly joined to the Head by a proper compact, or covenant, intelligently made and fully intended. This union must be compact, and it requires the entire Gospel Age to effect this development and compacting as members, that the whole Body of the Anointed may be one, symmetrical, beautiful, co-operative, making increase in its members and edifying itself in love growing in grace and in knowledge and in character-likeness to the Head of the Church, Jesus. Verse 16.

In conclusion, then, the Captain of our Salvation has gone before, He has accepted us as His joint-heirs, and we are following on, blest by the gifts which He dispensed when He ascended up On High; and we, in turn, will be His gifts to the world of mankind. When as Priests and Kings we shall be associated with our Lord, we shall bless all the families of the earth with a glorious opportunity of knowledge and obedience, that they may, if they will, attain life everlasting, "the gift of God, through Jesus Christ our Lord." Rom. 6:23.

### National Labor Tribune -- June 9, 1912

## **WILL BE SAVED SO AS BY FIRE**

Kansas City, Mo. -Pastor Russell spent Sunday in our city and delivered two addresses, which were well attended. One of these, from the text, "Saved so as by fire" (1 Cor. 3:15), we report in part. He said:

Some of my Catholic friends declare that I am more Catholic than Protestant, but I have never acknowledged this. I do say, however, that if compelled to choose between the Protestant thought that all except the elect, saintly few will experience eternal torment, and the Catholic proposition that many besides the saints will be saved, by passing through purgatorial experiences, I would sooner believe the latter. And while I cannot accept the Catholic Purgatory as Biblical, I do find certain threads of Bible truth in the purgatorial theory. I can even fancy how those Bible truths gradually became distorted during the many centuries styled "The Dark Ages."

During that time, not only were the common people illiterate, but printing had not been invented, and Bibles

were costly. That was the period during which Councils of Bishops from time to time met and decided for the people what should and what should not be believed. In other words, they formulated the creeds. We do not question the sincerity of those spiritual leaders of the darker days, but we do challenge their conclusions and, comparing them with the Bible now in the hands of the masses, we know, accepting the Bible as true, that we must necessarily condemn many of their conclusions as false, and when we speak of the Bible, we include the Catholic as well as the Protestant translations of it in various languages.

### **THE VOICE OF THE CHURCH**

Many, both Catholics and Protestants, tell us that we should receive the message of Councils the creeds which they formulated—as of equal inspiration with the Bible because, say they, these Councils were composed of bishops of the Church and, under the law of Apostolic succession, these bishops had equal authority with and Divine inspiration equal to the twelve Apostles. Hence the theory says that if any conflict exists between the Bible and the creeds the latter should have the greater weight in our minds, as being a later production.

From this I dissent, and am glad to note that I am in better accord with the views of the present Pope, Pious X., whose recent proclamation urges upon all Catholics loyalty to the Bible and its study. If all Christians, Catholics as well as Protestants, would accept this suggestion, I believe that the resultant, untrammelled study would soon bring to Christendom in general the one unity and harmony which all desire and are striving for.

Whatever the Pope may have once believed respecting the doctrine of Apostolic succession, and the equal inspiration of the bishops of today with the twelve Apostles appointed by our Lord, he sees that the people have not full confidence that the living bishops are inspired to the degree of infallibility, as were the twelve Apostles. And I would say that to my understanding that is the right thought. The Scriptures everywhere recognize the twelve Apostles of the Lamb no more, no less. They recognize the fall of one of these, and that another took his place St. Paul. But there were to be no more additions.

The choice of Matthias by the Apostles, before they themselves received the Holy Spirit, was invalid and without authority. Jesus, in His last message to the Church, pictured her as a “woman,” having “a crown of twelve stars.” And again He symbolically represents her future glory as the New Jerusalem with but twelve foundation stones, and in those the names of the twelve Apostles of the Lamb no more.

The more thorough this Scriptural fact is discerned the more surely will God’s people turn reverently to the inspired words

and interpretations of the Divinely appointed Twelve, respecting whose teachings Jesus said, "Whatsoever ye shall bind on earth (as necessary obligatory) will be the same that are bound in heaven. And whatsoever ye shall loose on earth (as not necessary) shall be the same that are loosed in heaven." No other teachers in the world's history were so thoroughly set apart to be the oracles of God; and their testimony is one harmonious.

### **NOT PRESENT BUT FUTURE**

We remarked a moment ago that there is a thread of truth in the doctrine of purgatory. That thread connects up with our text of today. Indeed, our Catholic friends acknowledge that there is no positive statement in the Bible respecting purgatory; they merely infer it from certain texts, which says, "Saved so as by fire." This is one of their strong texts supporting the theory of purgatory. It certainly does imply that fiery experiences of some kind will come to some of God's people, and that these will be designed to have a purging effect.

Nothing in the text, however, gives a single suggestion to the effect that such purgatorial trials are now in operation. On the contrary, the Apostle points down to the future saying, "The fire of that day shall try every man's work of what sort it is." Those who have built with the wood, hay and stubble, even though upon the good foundation of Christ's redemptive work, will suffer loss. Only those who shall build with the precious Divine promises, the gold, silver and precious stones of the Divine Word, will pass unscathed through the fiery experience of that day.

Nevertheless, says the Apostle, those who will suffer the loss of their entire faith structure of wood, hay and stubble false doctrines and theories of their own and of other men will themselves be saved, because they built upon the Rock Christ Jesus. But, he adds, "They will be saved as by fire" saved through fiery experiences. Search as we will we find no reference to any such sufferings after death and before the resurrection. Thus we see that the Apostle is in full harmony with what the Bible everywhere teaches, that the dead are not consciously alive to experience either joy or suffering between the time of death and the resurrection. But, on the contrary, they all "sleep in the dust" of their souls in the glorious morning of the New Age.

St. Peter's remarks to the faithful in his day have been applicable throughout the Age, and are still applicable to us. He says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Peter 4:12.) Here again he is not speaking of a purgatorial experience after death, but of a purgatorial experience in the present life. God could protect His children from every foe, from every trouble, from every sorrow, from every one of Satan's darts, but

instead of doing so He permits these fiery trials to test their faith, their loyalty to Him to the Truth, to the brethren.

### **PURGATORY IN THE PRESENT LIFE**

Did not Jesus thus have purgatorial experiences? not to purge away sin, for He had none being “holy, harmless, undefiled and separate from sinners” but to demonstrate His loyalty to God as the Apostle said, “He was obedient unto death, even the death of the cross.” And did not the Apostles have purgatorial experiences, which were needed, and which we all need? Is it not in respect to these purgatorial experiences that the Apostle urges us to remember that God is faithful and will not suffer us to be tempted, tried, more that we are able to bear, but with every temptation, trial, provides also a way of escape?

He also assures us, “My grace is sufficient for thee, for My strength is made perfect in weakness.” And is not this

3H545

the very picture the Scriptures give us respecting our present trials, namely, that our Lord sits as a Refiner and Purifier of silver to take from us the dross and to purify us as New Creatures in Christ Jesus, and to make us ready for the Kingdom?

It is in full accord with this that the Apostle declares of the Church that if we judge ourselves judge our own conduct, and properly criticize ourselves for errors we will not need to be judged or chastened with fiery trials by the Lord. But if we neglect to thus judge ourselves, and become careless, the Lord will give us chastenings, fiery trials and stripes purgatorial experiences to the intent that we may not be condemned with the world.

### **THE WORLD'S CONDEMNATION**

In this statement, to the effect that the Church is now chastened that she may not come into judgment with the world, we should understand the word world to mean all outside of the Church both Jews and Gentiles. The Church is composed, not of any sect or party, but of all those who have come into covenant relationship with the Father through faith in the Lord Jesus, and a full consecration of their lives to walk in His steps. The reward of the Church will be joint-heirship with the Savior in His Kingdom, for which we pray, “Thy Kingdom come.”

The Bible teaches us that shortly the Kingdom will be established in the midst of a great “time of trouble,” and that through its blessed reign of righteousness the whole world, of every nation and kindred and people and tongue, will be blessed with light, with knowledge, with opportunity. “The Sun of Righteousness shall arise with healing in His beams,” ushering in for earth the New Day, which all the Prophets of God have for so

long foretold the period which St. Peter styles, "Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets." Acts 3:19-21.

Since we have learned that the Bible teaches that God has blessings in store for the world under Messiah's Kingdom, we are the better prepared to understand how and why the Messianic Kingdom is to usher in the "Times of Restitution" and blessing. And we learn at the same time that God has purposed first of all, to deal with the Church, call, test, prove, discipline them with fiery trials, before He begins His dealings with the world. We perceive that the Church is to be dealt with first because it is the Divine declaration that the Church shall share with Jesus in judging the world in disciplining the world, giving to the world purgatorial experiences, which will be helpful and uplifting.

The Great Time of Trouble, which our Lord declared should be expected at about the time of the completion of the Church, will be a time of special discipline upon the world the beginning of the world's purgatorial experience. Harken to Jesus' words, "Watch ye (disciples), therefore, that ye may be accounted worthy to escape all those things coming upon the world." Describing those things our Lord said, "Men's hearts will be failing them for fear, and for looking after those things which are coming upon the earth, for the powers of the heavens shall be shaken." Many of us believe that we are in that very time now.

### **THE CHURCHES HAVE LOST THEIR POWER**

Surely men's hearts are failing them as they look about and see the surgings of socialism and anarchism, and the threatening of these "waves of the sea," that they will ultimately swallow up the present social order of things. Many of the rich and great are looking to the Church at this, time hoping that as of yore ecclesiasticism will be able to control the masses. But ah, it will be different now; for, as the Master said, "The power of the heavens will be shaken" the ecclesiastical powers will be shaken. From every side the cry goes up that the churches are becoming more and more empty, that collections are falling off and retrenchment must be the order of the day or ruin will result.

St. Peter refers to the coming trouble, under the symbolism of fire, and declares that not only will it consume the "earth," the social fabric, but the "heavens" also will be on fire and "shall pass away with a great noise" a great commotion. Not the physical earth will burn, but the social earth; not the physical heavens will burn, but the ecclesiastical heavens.

The great and the rich have been so busily engaged in amassing wealth that they have not noticed until recently that the churches of all denominations have lost their power of the masses, and now "their hearts fail them for fear" as they come to perceive the weakness, the nothingness of ecclesiastical power as compared with the strength of socialism and anarchy amongst the masses.

No wonder their hearts fail them for fear. Poor people! How we wish we could make clear to all the glorious prospects which the Bible holds out that out of this the most awful trouble of the world's history, God graciously intends to bring the greatest blessing imaginable, that one for which we have been praying so long.

We are sure that the present Pope, Pius X., who has taken such active measures to repulse the higher critical and evolutionary theories in the Catholic church, would fully agree without sentiment when we say that many of the great and rich of our day have been unwittingly helping forward in the overthrow of religious faith and in the awakening of socialistic infidelity. They have given freely of their millions to the great colleges of the land, which in turn have fostered unbelief in God's Word, and indirectly unbelief in a personal God. Their influence has extended to all the principal pulpits of Protestantism and is rapidly percolating through the various strata of Protestant church membership. Thus the churches and their treasures are being emptied and the number of unbelievers is being augmented daily, hourly.

### **THE WORLD'S PURGATORY BEGINS**

If time permitted we could marshal many texts of Scripture showing that the time of awful trouble now impending is in the nature of a Divine judgment upon the people of our day because we have not more wisely and more generously used the present inventions and blessings that have come to us as foregleams of the Messianic Kingdom because of our selfishness. In this trouble, according to the Bible, there will be a general reckoning and settlement of accounts between Justice and Humanity (aside from the

3H546

weaknesses and imperfections of heredity,) which will be excusable and forgiven through the merit of the Redeemer's sacrifice.

The settlement of accounts now will leave the slate clear for the New Dispensation. Furthermore, the plowshare of trouble will prepare men's hearts all over the world for the enlightenment and blessings which the glorified Redeemer will shed abroad. Since all human hearts are hard, selfish through the fall, it seems quite necessary that all should be broken, humbled, but the glorified Redeemer both King and Priest of that New Age will then say to the world, as He now says to the Church, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And "whoever will not obey that Prophet, " that Great King of Glory, the antitype of Moses, "shall be destroyed from amongst the people." (Acts 3:23.) Again, Peter declares that all such shall perish like brute beasts. 2 Peter 2:12.

The glorious result of Christ's Reign of righteousness, and the purgatorial experiences which it will administer to those requiring them, will be to help all to rise eventually to perfection, so that every knee will bow and every tongue confess to the glory of God. But the Purgatory of the Bible is so very different from the Purgatory conjured up by good men in the Dark Ages, and pictured by Dante and Dore, that the latter are now seen to be gross travesties on the Divine arrangement, not only misinterpreting the time of the purgatorial experiences, but also their character.

[National Labor Tribune -- June 16, 1912](#)

## **MISCONCEPTIONS OF THE DARK AGES**

Philadelphia, Pa. -Pastor Russell delivered two addresses here. In one he chose this text: "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and you yourselves thrust out." (Luke 13:28.) He said:—

Bible students in the past, resting under the terrible fear of an eternity of torture after death, were inclined to twist the statements of Scripture into supports of their misconceptions. We are now breaking loose from some of those horrible nightmares of the Dark Ages, finding that the Bible, rightly interpreted, does not substantiate them. The hobgoblins and demons of torture, cloven hoof, forked tail, malignant glance, pitchforks and tongues of flame came down to us, not from the inspired Word of God, but from the pens of misanthropic poets and the brushes of ambitious painters who reveled in the portrayal of blood-curling scenes and endeavored to make them more awful than the tortures of the Inquisition chambers of their own day.

So far from describing Satan and his demon hosts as torturers of the dead, the Bible tells us plainly that the dead are "asleep" and will know nothing of joy or sorrow until the awakening time in the dawning of the Messianic Kingdom, and that Satan and his demon hosts of fallen angels are not far off stoking fires, but near by us, "powers of the air." It tells us also that these seek to oppose the Divine Program and to ensnare our race by personating the dead, using as their channels deceived spirit mediums as they used witches, wizards and necromancers in the past.

## **SATANIC INFLUENCE NEAR**

St. Peter, so far from believing that Satan is far off stoking fires, described him as a roaring, angry lion, going about amongst men seeking whom he might devour deceive, involve in sin. St. Paul



forewarns us that Satan and his agents are crafty and are to be expected to present themselves as angels of light leaders in advanced truth. We are assured that this dreadful, injurious agency has been deceiving the whole world for centuries. The Divine promise is that Messiah's Kingdom shall bind or restrain Satan for a thousand years that he may deceive the people no more until Messiah shall deliver up the Kingdom to the Father.

The Scriptures specially forewarn us of great activity on the part of the evil spirits in the end of this Age, and intimate that they will have much to do with the great Time of world-wide Trouble which will precede the inauguration of Messiah's Kingdom. It is time for us to be on the lookout for those wonderful manifestations of diabolism which for a time will seem to make many of our race madly insane, brutal, inhuman, diabolical. This is the real danger from the demons in the present life, and not in the future.

They will deceive and torture humanity to the limit of their permission, when they will be restrained by the King of Glory and the bright shining of the Sun of Righteousness, which will usher in the New Day of earth's blessing and restitution.

The words "weeping and gnashing of teeth" represent, not new conditions amongst men, but those which may be witnessed every day sorrow, heartache, grievous disappointment; and this is the use of this expression in the Bible. We should dismiss all thought that the experiences mentioned will be after death and the result of tortures inflicted by demons.

### **JEW'S BITTER DISAPPOINTMENT**

In our text the Lord graphically pictures the disappointment of the Jews when they shall find out how great was their mistake in the rejection of Jesus and His Message. They will find that the glorious opportunity offered to them of becoming members in the Bride of Christ was the highest favor that Divine mercy could offer them as the children of Abraham. They will become aware of their loss of the heavenly portion and also of the earthly portion of the Divine promise. They will then come to understand that the promise to Abraham dealt with two seeds, one heavenly, the other earthly, and that the faithful ones of past Ages, Abraham, Isaac and Jacob and all the holy Prophets and other faithful ones of their nation, will be rewarded with the highest position of honor in the earthly phase of Messiah's Kingdom, while they, who had the opportunity of entering the still higher, the spiritual phase

3H547

of that Kingdom, failed because of unreadiness of heart to receive the Redeemer. They will find that some whom they esteemed as publicans and sinners and Gentiles, by accepting Christ and becoming His disciples, became heirs of the highest



promise made to Abraham became Abraham's spiritual Seed members of the Messiah, of which Jesus is the Head and the Church His Body.

Alas, poor Jews! Our hearts may well go out to them in sympathy in their chagrin and disappointment when they shall learn the truth on the subject, when they shall learn that they have lost not only the heavenly glory but also the honorable place of being Messiah's earthly representatives. Most assuredly there will be weeping and gnashing of teeth and contrition of heart and penitence, we trust, toward God, which will bring them into the right condition to be amongst the first of humanity to be blessed under the New Order of things. Very soon, we believe, the blindness is to be turned from Israel just as soon as the elect spiritual Seed of Abraham shall be completed, St. Paul tells us. (Romans 11:25-33.)

Then favor will return to the natural seed of Abraham: "They shall obtain mercy through your mercy." Their eyes of understanding will open; mentally "they will look upon Him whom they have pierced." They will mourn for Him, and the Divine promise is that God will then pour upon them the spirit of prayer and supplication.

### **OTHER SIMILAR TEXTS**

All Bible students will recall several other passages of very similar language to that of our text. But when we get the right focus upon them we perceive that they all belong to experiences in the present life, that none of them relate to incidents beyond the tomb. A greater care in the study of the Bible might have protected us from the thought that any of these references apply to the dead, because the Scriptures not only tell that they are sleeping and waiting for the morning, but they also particularly inform us that "the dead know not anything;" "their sons come to honor and they perceive it not of them;" and that "there is neither work nor device, nor knowledge; nor wisdom in the grave (sheol)" whither all go. Eccl. 9:5, 10; Job 14:21.

This expression, "weeping and gnashing of teeth," is found also in the parable of the Wise and Foolish Virgins. The context tells us that this parable applies in the end of this Gospel Age, at about the time for the second coming of Jesus not as a sin-bearing Sacrificer, but as the King of Glory. His consecrated, saintly people are likened unto ten virgins five wise and five foolish.

The parable does not relate to the world at all, but merely to the saints. They are all virgins, all pure, all justified, all sanctified ones. The difference between them is in respect to their wisdom or unwisdom. The difference is that the wise saints of God in the

end of this Age, guided by the Divine Word, will walk very circumspectly, very faithfully, searching the Scriptures in respect to all they believe and striving to conform themselves to the Divine will in all that they do and say.

Because of their watchfulness, alertness, devoutness and loyalty they are wise and will be in a special position of advantage and knowledge in respect to the things of the Harvest time of this Age. The Master, the Bridegroom, will lead these; and gradually, one by one, they shall go through the door of death into the marriage, experiencing the glorious change promised, “in a moment, in the twinkling of an eye.” They will complete the Bride Class, to which none can be added, because it is a foreordained and predestinated number. With the end of our Age the door to glory and immortality will close, never to open again, because there is to be but one Bride and her membership is limited by fore-ordination.

### **THE FOOLISH VIRGINS**

The “foolish virgins” will miss their glorious opportunity by reason of unwisdom. They will be so overcharged with the cares of this life and the deceitfulness of riches and the attempt to have the favor of the world as well as the favor of the Lord that it will hinder them from proper Bible study and from faithfulness in walking in the footsteps of Jesus. Because of this they are styled foolish, unworthy of God’s highest favor the divine nature.

The parable shows them as finally, in the very close of the Age, obtaining the light which they should have had sooner had they not been overcharged with earthly cares and ambitions. As soon as they obtain the light they realize the situation and ask for admission as members of the Bride of Christ, to which they were called; but the Answer--is that it is complete, that the Bridegroom can know only one Wife and cannot recognize them thus. Then to them will come weeping and gnashing of teeth, sorrow, disappointment, chagrin, that they have failed to obtain through their own carelessness this highest Prize, to which Divine mercy and love had invited them.

At that time will be great tribulation in the world, such as never was since there was a nation, and these “foolish virgins” will have their portion in it with the hypocrites. The “time of trouble” will be specially upon the hypocritical or “tare” class of Christendom, which has pretended loyalty to God as his Church when in reality their hearts were far from Him. The “foolish virgins” are not hypocrites, but true saints; nevertheless, on account of not living fully up to their privileges, they will fail to gain the Prize and be given a portion in the great trouble time with the hypocrites.

This is the Master’s own description of the matter. A little later on (Rev. 7) He tells us more on the subject, that only Bible students may fully appreciate and understand. He tells us that

after the completion of the Church, spiritual Israel, the 144,000, a great multitude will “come up through great tribulation and wash their robes and make them white in the blood of the Lamb.” These will be honored with a place before the Throne, while the “elect,” as the Bride, will be honored with Immanuel in His Throne.

This multitude will be granted palm branches, representing a final victory, but they will never be granted the crowns of victory which will belong only to the elect, “wise virgin” class, the Bride upon the Throne. The Bride Class will be the Temple, composed of living stones; but the Great Company, the “foolish virgin” class, will not be stones of that Temple, but will serve God in the Temple. An honorable place will thus be granted the “foolish virgins,” who finally get the oil and finally cleanse their robes

3H548

in the time of trouble, but never will they attain the portion of the Bride.

In Psalm 45 we have a description of the Church in glory, the Wise Virgin class. She is pictured as a Bride, all glorious within and clothed in raiment of gold and fine needlework. The Heavenly Bridegroom will present her faultless before His Father, the Great King; and then we read, “The virgins, her companions, shall follow her; they shall be brought into the presence of the King.” How glad we are that in Divine providence their weeping and gnashing of teeth and sorrow and disappointment at losing a place in the Bible Class will eventually work out for them a contrition of heart and a demonstration of loyalty which God can reward with a blessing upon the Heavenly plane!

### **WAILING IN OUTER DARKNESS**

Another text dealing with “wailing and gnashing of teeth” deserves consideration here. It occurs in connection with the parable of the Wedding Garment. That parable pictures the closing time of this Age, when under Divine blessing God’s most saintly people will be given greater light on His Word and be enabled thereby to more fully appreciate the lengths, breadths, heights and depths of His Love and its wonderful providences.

These consecrated ones are represented as being gathered into a great banquet hall, radiantly beautiful. In it they tarry, waiting to be ushered into the banquet proper, in an adjoining apartment. The light of these apartments is in the parable vividly contrasted with the darkness that prevails outside which darkness represents the condition of the world and all of God’s people who have not yet come into the light of “present truth.”

The parable is given specially to show the necessity of the “wedding garment” that none may enter into the marriage feast except he acknowledges and uses the “wedding garment.” On

such festival occasions in ancient times it was customary that all guests should be furnished by the host with garments of white which would cover their own garments, and for the time being, as his guests, this placed them all on the same footing, whatever their ordinary station in life. Thus we have pictured the justification which all God's people receive as a gift through the merit of their Redeemer. Being justified by faith the consecrated have not only peace with God, but they have access to this figurative "marriage supper."

The parable is laid in the end of this Age and points out that at this time an inspection of the Church may be expected. "When the king came in he beheld a man who had not on a wedding garment." The implication is that the man had put on the wedding garment, else he could not have gone in at all; and his appearing later on without a "wedding garment" implies that he had rejected the robe provided by his host.

Thus he represented a class of Christians in this our day who, after believing in the merit of Christ's sacrifice, and accepting it as the passport to favors and privileges, ultimately reject it and count it common or unimportant. The parable shows what is to be expected now, namely, that the Great King will command that such as ignore the merit of His sacrifice be cast into outer darkness.

### **OUTER DARKNESS GENERAL**

But let us note carefully that the "outer darkness" is not something beyond death, but that it prevails everywhere, all around us. "Darkness covers the earth and gross darkness the heathen." The only ones who are in the light are the ones whom the Lord has specially received and specially enlightened and specially privileged because they wear the "wedding garment" of Christ's righteousness. The casting out of the one without the "wedding garment" into "outer darkness" therefore would mean merely that such a one, despite his struggles and desire to remain in the light, would by Divine providence be forced into the darkness common to the whole world and lose those special privileges which he had enjoyed as one of the children of the light and heirs of glory.

About the time that the faithful will be ushered into the marriage the great "time of trouble" will break upon the world, and all who are in darkness will have "weeping and gnashing of teeth" as they behold the collapse of those things upon which they have set their hearts and affections the things of the present Order. Thank God, their weeping and gnashing of teeth may ultimately be turned into joy, because there is a silver lining to the dark cloud which is about to envelop the world! It will be the dark

hour preceding the dawning of the New Dispensation and the blessing of all the families of the earth by Messiah and His Bride, to a place in which, by the grace of God, dear hearers, let us strive to make our calling and election sure.

### National Labor Tribune -- June 30, 1912

## **THE TRINITY OF THE BIBLE**

Syracuse, N. Y. -Pastor Russell addressed two large audiences here, one in the Empire Theater. We report one of his discourses from this text: "To us there is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus, by whom are all things, and we by him. Howbeit there is not in every man that knowledge." 1 Cor. 8:6, 7.

For long centuries God's people have been confessing a Divine trinity, taught by the creeds, which was incomprehensible; and meantime they have been neglecting the trinity taught by the Bible, which is more reasonable. If the trinity of the creeds was questioned, holy hands were lifted in horror, and the questioner was told that the subject was a mystery, which he could not possibly understand, but to doubt it would mean his damnation! Therefore he must profess to believe what he did not understand, and therefore could not believe.

The mysterious proposition was sometimes put in one form and sometimes in another. Some stated it to be 3 x 1 is one. But others stated it different, 1 x 3 is one. No wonder if some of the more intelligent specimens of our race

3H549

declared themselves incapable of understanding such mathematics, and too honest to confess and profess what they could not believe. Many of these honest souls have been forced by their candor to remain outside the various denominations of Christendom.

Under such pressure it should not surprise us that there has sprung up an equally unscriptural theory, styled Universalism, desiring to worship God, yet too honest and conscientious to make false pretensions of faith. These have been driven to an antagonism of the popular theory of the trinity to the extent of ignoring the Divinity of our Lord Jesus Christ, and the teachings of the Bible to this effect. In a word, the great Adversary, during the Dark Ages, succeeded in swinging the pendulum first to one extreme and then to the opposite extreme, while the very Truth, which the Bible presents, lies midway between them. As Bible students, let us seek to know the mind of the Lord on this

subject, as well as on other subjects, assured that the Wisdom which comes from above is alone capable of giving us proper instruction and guidance, and of solving our man-made mysteries.

### **CONSIDER NOW OUR TEXT**

Note the simplicity of the Bible statement our text being an example. Not once from Genesis to Revelation does the word trinity occur. Not once is there any hint of such a trinity as the creeds describe--except in the one text 1 John 5:7--which all scholars, including trinitarians, agree is spurious--not found in Greek manuscripts of an earlier date than the seventh century--evidently "doctored" by some trinitarian Doctor of Divinity to meet his long-felt want. Our Revised English Version omits the interpolated parts of this text--introduced about the seventh century to support the trinitarian theory--although the revisers all profess to be trinitarians. When one's attention is called to this spurious passage, the bungling character of the addition to the Apostle's words is quickly discerned. St. John is thereby made to say that the Father, the Son and the Holy Spirit are going about heaven testifying to the angels that Jesus is the Son of God. Even a child's mind can discern the absurdity of this statement, for surely the angels knew that Jesus was the Son of God before He came into the world and during His earthly ministry and since, without any necessity for a testimony to this effect from the Father, the Son and the Holy Spirit.

### **THE TESTIMONY OF THE BIBLE**

The Bible sets forth that Jehovah is the Almighty God, and that our Lord Jesus is His Son, His offspring, gloriously exalted to the Father's right hand of power, dominion and glory as His Chief Representative and Agent in all matters. The Father and the Son, although different persons, are one in the sense in which our Lord Jesus stated one in mind, in purpose, in plan, in action, in everything except in person. How clearly the Master stated this to us, and how strangely we overlooked the force of His words when He prayed for the Church that we might all be "one, even as Thou, Father, and I are one!" The oneness of the Church is certainly not a oneness of person, but a oneness of faith, hope, harmony, fellowship, even as is the oneness of the Father and the Son. Read over the Master's words at your convenience at home. They are found in the 17th chapter of St. John's Gospel.

As for the Holy Spirit, the spirit of Truth, the spirit of God, the spirit of Christ, the spirit of holiness, the spirit of a sound mind it is the antithesis, or opposite of a spirit of error, a spirit of vacillation, the spirit of Satan, or opposition to God, a spirit of unrighteousness, or unholiness. These are not different spirit beings, but emanations from spirit beings. As the spirit of Satan is a spirit of evil, or an evil influence, mind or disposition, a power emanating from Satan, so contrariwise, the spirit of God is

a spirit of holiness, righteousness, truth, the emanation and display of the Divine will, purpose, energy and power. And this Holy Spirit proceeds from God the Father.

And our Lord Jesus Christ, being in the fullest harmony with the Father, His Spirit is the same spirit of holiness and truth. And all of God's consecrated people, to the extent that they have the mind of Christ, the Spirit of Christ, have the Holy Spirit, and shed forth this holy influence upon all with whom they come in contact.

Thus we see that there is a trinity of the Scriptures very different from the trinity of the creeds a beautiful trinity. Before we proceed to demonstrate the Bible trinity and to give an array of Scripture texts proving it, let us glance backward and note well the conditions and circumstances which gave rise to the erroneous theory of the trinity set forth in our creeds, namely, as stated by some, that there are three Gods in one person God the Father, God the Son, God the Holy Spirit. Or, as stated by some other persons. There is one God in three persons, or a trinity of Gods, with one aim and object.

### **THE ORIGIN OF THE ERROR**

It will not be disputed that for more than four thousand years there was no suggestion of a trinity of Gods, nor of more than one God, amongst the Israelites. The heathen nations recognized gods many polytheism and at least one of these as having a trinity. But God's people were warned against all these, being instructed in these words, "Hear, O Israel, the Lord our God is one Lord Jehovah. Thou shalt have no other gods (mighty ones, rulers) before me." (Deut. 6:4.) It should be noted that our Bible recognizes earthly gods or rulers, but none of these were ever to rank with the great Eternal One, whose Word and authority must stand supreme with those who would be His people. Indeed, the word *elohim*, as used in the Bible, and translated gods, signifies mere mighty ones.

Jehovah, being the Mightiest One of all, is frequently referred to by this word *elohim*. And sometimes, by way of showing His pre-eminence over other mighty ones (*elohim*), He is styled the All-Mighty One. The word *elohim* is also used in the Bible in respect to angels, because they are mightier than men, especially when they came to men as Divine agents, bearing the Divine message. In one instance the term *elohim*, or gods, is used in referring to men placed in position of might or authority the seventy elders of Israel. Ex. 21:6; 22:8, 9, 28; Psa. 82:6.

As we shall shortly show, the words of Jesus and the Apostles fully corroborate the teaching of the Old Testament, adding that Jesus is the Son of God, and that the call of this Gospel Age is for the gathering of the Church, to be



3H550

under and associates sons, “partakers of the divine nature.” 2 Pet. 1:4.

It was after the death of the twelve Apostles that, without Divine authority, the bishops of the church were proclaimed to be the successors of the Apostles, and to possess Apostolic authority, as teachers in the church, and whose words were to be taken as of plenary inspiration. It was these bishops in council who declared the doctrine the 3 x 1 is one that God is one being, of three personalities or manifestations, all three being equal in power and in glory. The question is, Why did they make such a statement? Why should they concoct so unscriptural and so unreasonable a proposition? The Answer--is that it was done to combat certain errors prominent in their day. They flew from one extreme to another.

As soon as Christianity became prominent enough in the world to attract the attention of the Grecian philosophers, they confessed some of its teachings to be grand and noble, but they attacked the thought that Jesus was more than a man and that His death was in any sense of the word necessary as the Atonement price for the sins of the world. In proportion as they endeavored to discredit the Redeemer and to deny His prehuman existence, proportionately did the other party exalt and extol Him, until they claimed for Him that which neither He nor the Apostles ever claimed, namely, that He was the Father as well as the Son that He was not only equal to the Father in power and glory, but was the same in person, etc, etc.

### **HEARKEN TO THE WORDS OF JESUS**

A little Scripture is worth far more than a great deal of reasoning, much more than all the statements in all the creeds, because the Word of God is Truth, and the testimony of our creeds has long ago been proven untrue in many particulars. We will take the words of Jesus first, of whom the Father said, “This is My beloved Son, in whom I am well pleased;” “hear ye Him!” Matt. 3:17; Luke 9:35.

Jesus declared, “My Father is greater than I.” John 14:28.

“My Father is greater than all.” John 10:29.

“Of Mine Own Self I can do nothing.” John 5:30.

“As the Father hath sent Me, so send I you.” John 20:21.

“I came not to do Mine Own will, but the will of Him that sent Me.” John 6:38.

There is a unity here manifested an absolute unity of mind and purpose, because the Redeemer sought not to do His own will, but the Father’s will. Hence they were one, even as we will be one with each other if we as disciples are in harmony with the



Father's will and Word, and in harmony with our Redeemer's counsels.

Hear Jesus again: After His death, after His resurrection, when speaking to Mary, He said, "I have not yet ascended to My Father.... I ascend to My Father and to your Father; to My God and to your God." (John 20:17.) "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" John 10:36.

Perhaps the strongest testimony of the Scriptures respecting the exalted position held by the Redeemer is the word of our Lord Jesus Himself, "That all men should honor the Son, even as they honor the Father." (John 5:23.) This is in harmony with the thought of the Father and the Son being of one mind, one will, one purpose; but it distinctly shows that they are separate persons, otherwise we could not reverence the one as we reverence the other.

Our text is to the point. It declares the faith once delivered to the saints, and says nothing about the trinity three Gods in one person. "To us there is one God, the Father," the context shows that the Apostle is contrasting our faith with the faith of others who recognize gods many and lords many. We Christians, says the Apostle, recognize only One Supreme God of all gods—"The God and Father of our Lord Jesus Christ," as St. Peter styles Him. 1 Pet. 1:3.

Our text declares that all things are of or proceed from the Father. He is the Source and Fountain, the Father of mercies, "from whom cometh every good and perfect gift." His great Gift to mankind was the Gift of His Son, our Lord Jesus Christ, whom He sent into the world to be man's Redeemer.

Three Gods, equal in power and glory, could not be said to send each other; neither would they pray to each other, as Jesus prayed to the Father—"Who in the days of His flesh, when He had offered up prayers and supplication with strong cryings and tears unto Him (Jehovah) that was able to save Him from death, was heard in that He feared." (Heb. 5:7.) An angel was sent to comfort Him and to assure Him of the Father's love, that the Father had not forsaken Him, that He was well pleasing in His sight, and that He should have a glorious resurrection by the Father's power in due time.

Our text proceeds to acknowledge our Lord Jesus, saying to us, "There is one Lord and Savior Jesus Christ" only one. "The Son of the Highest," our gracious Redeemer, "The chiefest among ten thousand, and the one altogether lovely" He who is to be the Bridegroom, the King of the future; He who is shortly to receive the Church to Himself as a Bride and Joint-heir in His Kingdom; He who, as King of the world and as Lord of the world, will reign for a thousand years, and backed by Divine power, will bring all into subjection to the Divine will.

It is He who will thus deliver up the Kingdom to God, even the Father, that Jehovah may be All and in all, and that the glorified Christ may be at the right hand of the Majesty on high next to the Father and we as His glorified Bride next to Him, at His right hand.

### **THE LOGOS—" FIRST AND LAST"**

The Scriptures very explicitly declare to us that the Heavenly Father is from everlasting to everlasting God. But not so His creatures. From time to time He has exercised His Omnipotent Power and Wisdom in a variety of creations. Necessarily, however, these had a beginning one was first, and the Bible most clearly and repeatedly and distinctly tells us that that first one, "The Beginning of the creation of God," was the Logos.

And the Bible explains that Jehovah's First-Born Son was highly honored, in that the Father used Him as the Channel and Agency through whom all subsequent creations were effected. He it was who was given the honorable commission and privilege of being man's Redeemer, and

3H551

of thereby proving His loyalty to Jehovah, and of being exalted to the divine nature, "far above angels, principalities and powers." From the very beginning He was above all other creations effected through Him; but by this last exaltation He attained, in His resurrection from the dead, a place far and away above all others next to the Father at God's right hand, where He shall ever remain without a peer.

And, wonderful thought! The Call of this Gospel Age is to become heirs of God, and joint-heirs with Jesus Christ our Redeemer, by a manifestation of His spirit of obedience to the Father, and drinking the cup which the Father hath poured, and thus attesting our loyalty to Jehovah and to His perfect will in all things, even unto death.

### **"THE LOGOS WAS A GOD"**

In the opening of St. John's Gospel we have a record of the greatness of the Logos. And it is much more clear and distinct in the Greek than in our English. The word logos, I remind you, signifies the "word," the "message," and hence is a proper term for special messenger. In olden times kings addressed their people, not directly, but through such a messenger, or logos, who stood before the king, the latter being screened behind a lattice-work. As the logos or messenger received the message from the king, he uttered or proclaimed it to the people; hence he was styled the logos, the Word.

This is one of the grandest titles given to our Redeemer. He was the Father's logos, or Messenger, or Mouthpiece. He was the Channel of the Highest in all His dealings with the angels, and in

His creative work; and later He became to men the Voice of Him who speaketh from on high, for God hath spoken to mankind peace, through the blood of the cross of Christ.

Let us read together the inspired record of St. John (1:1-3, 14, 10, 11,) “In the beginning was the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made that were made, and without Him was not one thing made.... And the Logos was made flesh and dwelt amongst us, and we beheld His glory, as the glory of the Only Begotten of the Father, full of grace and truth.” “He was in the world, and the world was made by Him, and the world knew Him not. He came to His own (people the Jews) and his own received Him not; but to as many as received Him to them gave He liberty (privilege) to become sons of God” (partakers of the divine nature 2 Pet. 1:4), even to those who believe on His Name, who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God at Pentecost and subsequently.

How beautiful, simple and straightforward and non-mysterious is the Divine record respecting the Father, the Son and the Holy Spirit, and their absolute oneness or harmony! How different from the nonsense which for so long we endeavored to believe, because we thought it supported by the Bible! Good Brother Wesley was one of those honest souls who was seriously troubled on the subject. He remarked that only the one text, 1 John 6:7, could be used as a foundation for this doctrine. He knew not that the difficulty lay in an interpolation an addition to the Apostle’s words. It is only in comparatively recent years that the three original Greek manuscripts have been brought to light, namely, the Sinaitic, Vatican No. 1209 and the Alexandrian...

### **THE BEGINNING OF GOD’S CREATION**

Let us hearken to the Apostle Paul’s statement respecting our dear Redeemer and His glorious station. He uttered not a word favoring the absurd theory that our redeemer was His own Father and His own Son one in person. He declared in harmony with St. John’s statement that our Lord Jesus was “the Beginning of the creation of God.” (Rev. 3:14) St. Paul declared that Jesus was “The First-Born of every creature, that in all things He might have pre-eminence.” (Col. 1:15, 18.) And when in one of his statements he spoke of our Lord Jesus as though He were the Father, the Apostle promptly followed the statement with another, saying, “It is manifest that the Father is excepted (1 Cor. 15:27) in all comparison for, as Jesus declared, the Father is above all.

Our Lord Jesus’ own testimony is that He is the First and the Last, “the Alpha and the Omega, the Beginning and the End” of the Divine creation. In other words, when the Father created the Son He never afterwards directly created any other person or

thing. The Logos was the First and the Last, and by Him were all things made that were made.

Let us then honor the Son as the Son and as the glorious Agent and Representative of the Father in all things by whom (through whom) are all things of the Divine Plan; and let us honor also the Father, as “the Father of lights,” and Father of mercies and grace and truth, “of whom are all things.” The testimony of the Bible is beautiful, honoring to the Father, to the Son and to the Spirit of holiness. As the Scriptures declare, “The words of the Lord are pure, making wise the simple” the teachable.

### [The Cincinnati Weekly Inquirer, July 26, 1912](#)

## **THE DAY OF WEALTH**

Reports from more than one hundred cities indicate great public appreciation of “The Photo Drama of Creation.” This noble effort to turn attention back to the word of God is having the desired effect wherever it is exhibited. No one can see it without having his heart irresistibly drawn toward the giver of every good and perfect gift, who so loved the world as to give “His only begotten son, that whosoever believeth in Him might not perish, but have everlasting life.”

Today Pastor Russell preached from the text, “So is he that layeth up treasure for himself and is not rich toward God.” Luke 12:21.

The pastor began his discourse with the declaration that ours is the day of wealth. Nothing to compare with it has

3H552

ever been known in the world’s history. Not merely have we discovered rich deposits of gold, silver and precious stones; not merely are these being mined in a provident and successful manner, with which nothing in the past could compare; but additionally the world is growing richer in every conceivable way.

This statement was illustrated by reference to the growth of our cities in size and beauty, in sanitary conveniences, in spacious parks, in good, paved streets and boulevards; and to our industries, which are multiplying machinery perfected within the last fifty years and turning our products of convenience and value. These add greatly to the world’s comfort and material wealth, and are not merely perishable articles such as clothing and bric-a-brac, but substantial edifices, etc. Vast libraries, both public and private, are being acquired. Many former luxuries are becoming almost necessities, because of the facility with which they are produced. All these things, and many other, constitute riches, one glance at which would amaze our ancestors.

The speaker then asked a series of questions such as appeal to all thoughtful persons. Are we as a race, he inquired, growing rich toward God? Is not the very reverse true? Are not faith and godliness on the decline? Is it not true that within the last fifty years the love of money, which the apostle declares is “the root of all evil,” has intensified? Is it not true that financial greed has become so strong as to make necessary pure-food laws for the protection of the lives of the people because life and health were in jeopardy?

Attention was then called to the fact that, although we are better housed, better fed and better clothed than were our forefathers, yet there is a general condition of unrest, due to trust in riches. Despite all our modern safeguards of police and detective systems, despite our telegraph, telephone, etc., human lives and property are still in peril because of the hunger for wealth everywhere prevalent.

### **WHOSE SHALL THESE THINGS BE**

The pastor next discussed the parable from which his text is taken. In it our Lord pictures a man whose lines were fallen in pleasant places. The smiling sun and the genial showers prospered his undertakings, and his wealth grew apace. To him came opportunities for helping friends, neighbors and relatives less favored opportunities for turning this material wealth to good account in the cultivation of the generous traits of his nature and thus for developing more and more the divine character; for God scatters His blessings of sunshine and shower upon both the evil and the good.

But instead of growing richer in character through the cultivation of noble qualities, this rich man permitted selfishness to dominate him. He pulled down his barns in order to build greater ones. Instead of dispensing the wealth which divine providence permitted to flow into his lap, he accumulated more. Many, alas! today are following his example. These say to themselves, “I will accumulate wealth, and then will say to my soul, You have plenty; eat, drink and be merry. Think not particularly of your less favored brethren and neighbors, nor of the hopelessly poor; live for yourself.” Thus in the parable the master has drawn a picture of practically every man in the world, some of whom are really doing these things, and others of whom are longing for the opportunity to do so.

### **HEAR THE LORD’S ESTIMATION**

Commenting upon the master’s estimation of the foolish rich man, the pastor asked: If the Lord declared that the rich man of the parable was a fool, what may we suppose is His estimate of the masses of humanity today blessed as men never before were blessed, privileged, and therefore responsible for the use of money? “Alas!” he declared; “we fear that the Lord is not well pleased with the world in its scramble for wealth, witnessed

today on every hand. In our text the people of God of today have a reminder that all have the opportunity to cultivate the Christ-like spirit of generosity, helpfulness and brotherly kindness.”

The speaker then demonstrated that the Lord does not address His reproof and admonition to the world, but merely to His church the consecrated few. The world, he declared, is about to learn a great lesson along this very line of selfishness. Having sown to the wind the seed of selfishness, it is about to reap a whirlwind of trouble, the fruitage of selfishness, in which the interests of rich and poor will clash in the conflict between capital and labor, between those who have secured wealth and those who will strive to take the wealth from them—" a time of trouble such as was not since there was a nation." Are any so blinded as not to see the awful growth of anarchy, he asked, which is gradually settling down upon the highest type of civilization to which the world has ever attained? Are there any so blinded as to be unable to perceive that the conflict will be along the lines of selfishness desire to hold on the one part and desire to acquire on the other?

The pastor explained that, according to the Scriptures, God is not now appealing to the world; for well He knows that so intense is the spirit of avarice that such an appeal would be useless. God is therefore permitting the world as a whole to learn its great lesson, that selfishness is an integral part of sin, even as love and benevolence are integral parts of righteousness. There is no doubt, he declared, that by the time the poor world shall have fully learned its lesson of the terrible results of selfishness it will be ready to cry out for divine assistance.

When that time comes the speaker claimed, God's means of assistance will also be ready. The Messianic kingdom will be inaugurated, and a reign of love will be established, which will contrast sharply with present conditions, and which will bring blessed results of peace, love and good will amongst men. Since God is both loving and wise we may reasonable assume, he believes, that there is no better way than this whirlwind of trouble for teaching the world its needed lesson on this subject.

### **THE LESSON TO THE CHURCH**

It was then shown that God's lessons are now for the church--not the church nominal, which is merely a more civilized section of the world, but the church real, the saintly people of God in and out of the various sects and parties, and of every nation, kindred and tongue. Anxious to know and to do the will of God, these receive special

3H553

instruction such as the world is not prepared to receive. To these saintly footstep followers of Jesus the Lord says: Let not your treasures be of an earthly kind. Rather, go to the opposite

extreme, and spend and be spent in the interest of others, in the service of God, in the service of His message of love; and thus, along the lines of the divine promises, seek for a share with the great Redeemer, not only in the sufferings and self-denials of the present life but also in the glory, honor and immortality of the life to come.

In support of his argument, the pastor quoted many familiar passages of Scripture, such as "Therefore take no thought of your life, what ye shall eat; neither for your body, what ye shall put on. The life is more than meat, and the body than raiment." "Your Father knoweth what things ye have need of." Therefore, "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

### **"CHARGE THEM THAT ARE RICH"**

A new light was thrown upon a familiar Scripture commonly applied to the worldly rich, but mistakenly so, if the pastor, who is a most able Bible scholar, is correct in his opinion. He declared that when St. Paul wrote to Timothy, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy," the apostle very evidently referred to some of the consecrated people of God who had wealth. This wealth these were to consider merely as a stewardship, not to be disposed of according to their own worldly caprices, and surely not according to the dictum of friends, neighbors and relatives. Whoever has given himself to the Lord must have consecrated all he has; else he is not accepted as Christ's disciple.

The pastor showed that the apostle's charge to the brethren who possessed wealth is stated in the verses following the one under discussion—"that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This he interprets to mean that those possessing wealth should be willing to share with others of the brethren as members of a community, somewhat along the lines of Christian communism. The word foundation, he declared, is here used in the same sense as when we say that a wealthy man gave a foundation of a million dollars for a college. His gift constitutes the basis for the carrying out of the college plans.

Thus, the speaker explained, a Christian who generously uses in the Lord's service his financial stewardship is laying a foundation for spiritual wealth; and the more of time influence

and wealth anyone can lay up thus in doing good, in forwarding the interests of the brethren and of the Lord's work, the more is that one piling up treasure in heaven. The advantage of this procedure, he asserted, is that it helps to center the heart's affections on the things above, and to wean them from the things of earth; for where our treasure is, there will our hearts be also. And thus, says the apostle, we shall be able to "lay hold on eternal life," now proffered to us.

At first many are inclined to say, What difference does it make to the Lord what I do with my time, money influence, talents? He is able to supply the needy without in the least impoverishing himself. Why, then, should He desire His children, who are far from rich in the world's estimation, to sacrifice their little all of talent, money, time, influence? And why should He make this a test to determine whether or not they shall attain the kingdom? What is the philosophy of it?

The philosophy was declared to be this: As originally created in the divine likeness man was tender-hearted, sympathetic. But after sin had entered the world and the strife for a living began, selfishness gradually became the predominant influence, producing hard-heartedness carelessness of the interests of others self-love.

### **"TAKE AWAY THE STONY HEART"**

The speaker pointed out that during the thousand years of Messiah's reign Satan will be bound, his allurements ended and the curse lifted. Then this being removed, it will be easier for mankind to learn the lessons of love and brotherly kindness, and to rise out of their present condition of meanness, hard-heartedness and selfishness back to the glorious image of God. All who then refuse to return to harmony with God will be destroyed in the second death, as set forth in Acts 3:19-23.

It was pointed out, however, that while such a restitution under the favorable conditions of the Messianic kingdom is God's provision for the world, He has a different provision for the Church, now being called and proven. By nature their hearts were hard and selfish, and, as the apostle says, they "were children of wrath, even as others." But the fact that God has called these to joint heirship with His Son in the glorious kingdom that is shortly to bless the world does not signify that He will accept them in their natural condition of hard-heartedness and selfishness.

On the contrary, if the church are to be the kings, priests and judges of the world, in association with the Lord and head, the great King, it is readily seen that they must be rid of this condition themselves before they can properly be capable of helping the world up out of its hard-heartedness.



## **“WE WALK BY FAITH”**

Several differences were pointed out between the Lord's dealings with the church at the present time and His dealings with the world by and by. These differences are due to the fact that the church are called to so high an honor; and correspondingly it is appropriate that they should manifest more love and zeal than will be expected of the world.

To illustrate: The church must walk by faith and not by sight; they must voluntarily accept the Lord's providences and voluntarily co-operate with Him in putting away the stony heart, accepting instead the spirit of the Lord--a spirit of love, kindness, gentleness, meekness, patience and long suffering toward all. Moreover, during the thousand years of the world's recovery from sin, selfishness and hard-heartedness, doubtless each individual will have

3H554

several centuries for his gradual development. But the Father seeks in the church class those who will give such earnestness in copying His character that they will succeed in attaining a heart condition of tenderness, sympathy and love like unto that of the heavenly Father, in the present years of their Christian experience.

The discourse closed with an earnest exhortation that all who are the Lord's gird up the loins of their minds, determining that with His help they will be rich toward God; that each think less and less of earthly riches and more and more prize the kingdom which the Lord has promised to His faithful ones. All who attain this kingdom will be rich toward God in the highest sense. Not only will they be rich in the possession of the highest prize that God has to give His very best but rich in His character-likeness, rich in experience, rich in faith, rich in benevolence, rich in all that is good and great, however poor they may have been in earthly goods at the end of their course.

### **National Labor Tribune -- August 18, 1912**

## **ONE REDEEMER FOR WORLD'S SIN**

Berlin, Germany -Pastor Russell of London and Brooklyn had a splendid hearing here. This is his third visit. He spoke through an interpreter. His text was, "He is the propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the world." 1 John 2:2.

As the Jews applied all of God's promises to themselves and left none for the Gentiles, until the end of the Jewish Age, so we Christians have been inclined to appropriate to ourselves all of the gracious promises of the Bible, leaving nothing for the Jews and the world in general until now, in the ending time of this

Age and the dawning of the Millennium, we are coming to see God's Word in a clearer and more beautiful and harmonious light. Now we see special promises for the Jews in the past, special promises for the Gospel Church, promises for the Jews in the near future, and still other promises and blessings for every creature. And the more the light increases on the pathway the more reasonable the Divine Plan appears to us. Why should God select one nation or people of one religious cult for glory and make preparations from the very beginning of creation for the eternal torture of all others? Surely we have been most inconsistent in our interpretations of the Divine Message, yet just as surely the all-wise One knew of our plight and permitted us to remain in darkness until now; and He is able to overrule our measure of blindness so that it will be of no injury to us.

Perhaps, indeed, the beauty of the Divine Word and Plan is much more perspicuous now because of the darkness in which we all were so recently involved, and perhaps the same principle later on will apply to the whole world. When all shall emerge out of the darkness and ignorance and superstition into the glorious sunlight of Divine truth and grace, undoubtedly the contrast will make the blessings of the future all the more precious, and the more incline every knee to bow.

After Divine favor had first granted opportunity to the Jews to accept the Redeemer, shedding upon them first the special light of the Gospel, then the Message was sent forth without restriction gradually through Asia Minor, into Greece and into Rome, and then favored chiefly the Germanic nations and amongst these I include the British people and the larger proportion of our American population. In these peoples, too, the Reformation Movement found its chief adherents. The Message of Christ has made great in civilization all the nations it has touched, in proportion as they received the Message in simplicity and purity, and in proportion as they have lived out their Christian profession as footstep followers of Jesus.

### **LESS FAVOR, NOT LESS WORTHY**

So far as human judgment can discern, the Divine records show that these favored peoples were not superior to others less favored. The Bible shows us some noble characters amongst the Gentile nations before the Redeemer's day and plainly intimates that God intentionally bestowed His favor upon a stiff-necked race, less tractable than others of that time. We see the same thing in respect to the operation of God's grace during this Gospel Age. Apparently the peoples of India and China were more docile and of much more likely soil for the Gospel Message than the fierce Goths and Huns and Franks to whom the Gospel was more particularly directed. How unlikely it would be that the less-favored nations should have no provision in the Divine Plan!

On the contrary we perceive that a special election, or selection, of a saintly class was made during the Jewish Age Abraham, Isaac and Jacob and all the Prophets and saintly Jews. (Heb. 11:38-40) And since the selection of the saintly Jews the calling of the Bride class, chiefly from the nations of Europe, implies that when this spirit-begotten, Spiritual Israel, spiritual children of Abraham, shall be completed, then all nations will be alike favored in the distribution of the coming blessings declared to be for all other peoples, kindreds and tongues.

### **NO PREDESTINATION TO MISERY**

While speaking last Sunday in the great Victoria Hall of Geneva my mind naturally went back to the days when that great and good man John Calvin cut such a swath in religious sentiment that it still influences about one-half of all Protestants. I saw the monument to Calvin, and I saw the monument unveiled this very year by Calvin's followers to the honor of Servetus, whom Calvin so horribly burned to death at the stake. Indeed, I am sure that the monument, as it declares, was not so much of a tribute to Servetus as a protest against Brother Calvin's atrocity committed in the name of Jesus, the Bible, and the God of Love.

We must give John Calvin credit for emphasizing the doctrine of Election, although we cannot give him credit for making that doctrine, for of course it was a Bible doctrine fifteen centuries before his birth. Had he been

3H555

contented with emphasizing the election for the Church and had he said, "I know not what will be the fate of the non-elect," he would have deserved to this day our unstinted praise. But Alas! to err is human. Calvin was not content to leave the matter thus. He reasoned out his theory, and, his head being imperfect, his conclusions were defective when he surmised that all of the non-elect, whether infants or gray-headed, were predestinated to eternal torture. This feature, purely Calvinistic, and strictly unscriptural, has been the cause of untellable difficulties in the theology of Christendom from Calvin's day until now.

### **THE KEY TO THE PROBLEM**

The key which solves the problem is so simple that we wonder that we have all so long overlooked it. The key is found in the promise made to Abraham that his Seed was to be the Elect Jesus the Head and the Church His members Jesus the Bridegroom, typified by Isaac, and the Church His Bride, typified by Rebecca, Isaac's wife. And this Seed of Abraham when completed according to Divine promise, is to be the channel for blessing all the families of the earth the living and the dead. The blessing that is to come to all is clearly stipulated by St. Paul, saying,

“God our Savior will have all men to be saved (from the condemnation that came on them through Adam) and to come unto the knowledge of the Truth.” 1 Tim. 2:3-6

The basis of the Apostle’s argument is set forth in Rom. 5:12. He there shows that Adam, and not his race, was put on trial in Eden that Adam and not his race was directly condemned but that Adam’s race were involved through heredity, by inheriting the weakness and dying conditions of their parent. St. Paul then shows forth in the same argument that as condemnation and death thus passed from Adam to all of his race, so Christ Jesus, having become Adam’s Redeemer, Divine mercy through Him extends beyond Adam to all the members of his race who were involved with him in the death sentence by laws of heredity. The argument is plain. To see it is to be convinced, because it is so logical. And it could not be supposable for a moment that God would provide the ransom-price for all mankind and fail to make it operative, because the great mass of mankind went down to death without a knowledge of it many of them during the four thousand years before Christ came into the world to give His life a Ransom.

The explanation is that all went down into the Bible hell down to the tomb, the death state, in harmony with the sentence, “Dying thou shalt die.” Provision is made for the redemption of all from sheol. (Hos. 13:14) Christ died for all and, as a result, there is to be a resurrection of the dead, both the just and the unjust. (Acts 24:16) The just the are justified, and are the comparatively few who have heard of God’s grace and have responded and come into fellowship with the Father and being approved of Him are to have share in the better or First Resurrection. The remainder of the world, equally redeemed with the precious blood from the power of the tomb, are all to come forth unto a resurrection of the dead, “For as all in Adam die, even so all in Christ shall be made alive, each in his own order.” I Cor. 15:22

### **THE CHURCH’S SIN--THE WORLD’S SIN**

How clearly our text defines the fact that the Church is a separate and distinct class from the world a class called out from the world. As Jesus said, “Ye are not of the world, even as I am not of the world,” for “I have chosen you out of the world.” The ordination of the Church is to association with the Redeemer in His great work of witnessing now for the Truth, showing faithfulness even unto death and sacrificing all the earthly interests, to the intent that they with the Redeemer may later on be associated in the work of blessing the world as the anti-typical, the spiritual, Seed of the Abrahamic promise. (Gal. 3:29) All along we read in our Bibles that “Jesus Christ, by the grace of God, tasted death for every man.” (Heb. 2:9) But other texts misunderstood, beclouded our judgment and led us to think that this text meant every man in Christ. We all know that the Bible declares that “God so loved the world that He gave His only-

begotten Son, that whoever believeth on Him might not perish but have eternal life.” (John 3:16) We found it difficult to limit this text to the Church when it specifically declares the world. We see now that it applies to the Church first and to the remainder of the world afterward.

Those who in the present life, during this Gospel Age, hear of Christ and have their eyes and understanding open to recognize Him as the Son of God and the Savior of men these shall not perish in the Second Death, but pass immediately by faith to a reckoned everlasting life, which will be completely theirs when they shall have experienced the glorious “change” of the First Resurrection. We are glad now to see that the Divine purpose still holds on with respect to the world that was lost and redeemed. We perceive now that God intends to bring all men to a knowledge of the Truth. More than that, He intends to give the world the assistance of the Royal Priesthood for a thousand years for their edification, instruction and uplifting out of sin, degradation, death, back to full perfection of the image of God in the flesh, freely provided for all who will come unto the Father through the precious arrangements then operative.

The same original sin of Adam was inherited by all of his race and therefore was as much against the class chosen as the Church as against the remainder of the world. This the Apostle declares, saying, “We (the Church) were children of wrath, even as others.” (Eph. 2:3) We have merely been delivered from the curse, the death sentence, in advance of the world as a result of special Divine favor enjoyed by us whether that favor consisted in not being so seriously fallen as some, or whether it consisted in special opportunities for coming into this grace. And if the Church has enjoyed some special favor of God in being constituted the first-fruits of His creatures to be delivered from the power of sin and death, why should we ever have imagined that He had no grace whatever remaining for our less fortunate brethren (the world in general)? And how could we think of ourselves of the Church as the first-fruits and suppose that there would be no after-fruits no general harvest for the world? Jas. 1:18

Our text forcefully calls attention to this double action of divine grace first upon the Church and secondly upon

3H556

the world and points us to the fact that the salvation of the willing of the Church of this Age, and the salvation of the willing of the world in the next Age two distinct salvations — both proceed or result from the one redemptive sacrifice at Calvary. Notice the statement, “He is the propitiation (satisfaction) for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world.”

## WILL TRUTH INJURE?

Many ministers all over the world, following the suggestions of the I. B. S. A. Convention, have informed their congregations and the world in general through the newspapers that they do not believe in a hell of eternal torture, and that they do not believe that the Bible, rightly interpreted, teaches this. But there are others who, by some influence, tell an opposite course. They denounce the Bible Students, and myself in particular, for telling the people the Truth. These ministers, generally without much influence even in their own congregations, have, I am told, threatened the newspapers all over the world that are publishing my sermons that they will boycott them and influence their congregations.

But the editors are finding out that narrow minded people never have much influence, good or bad. Hence the sermons still appear in nearly fifteen hundred newspapers in the English language and are spreading, I am told, into the German and Swedish. These brethren claim that the world is likely to be injured and to be turned away from God and the Bible by its proper interpretation. We answer, Not so. After the preaching of eternal torment for sixteen centuries the net result is that everybody is losing faith in the Bible, which has been misinterpreted, and many are even losing faith in a personal Creator. Is it not time, even for policy's sake, to discontinue the misrepresentation of God and His character to see if the Truth will not accomplish more than the error has done? And aside from the policy question, if we have been slandering our Creator and misrepresenting the Bible for centuries, is it not all the more incumbent upon us now to set the matter right?

Who will deny the fact that life and property are less secure in so called Christian lands, where the eternal torment has been preached for centuries, than in any other part of the world? We assure the dear brethren who are fearful that we have many evidences to prove the very contrary of their fears to prove that a better knowledge of God and His love, as expressed in the Divine Plan of the Ages, is helping many, not only out of ignorance and darkness, but also out of indifference and wickedness, into fellowship with God. But anyway, how dare we, as Christian ministers, either directly or indirectly, slander the character of our God in a way and to a degree that we would resent if charged against our worst enemy?

We fear that some of these misguided brethren are more solicitous for their own supposed welfare and the supposed interest of their own churches than for the glory of God or the welfare of the people. They are afraid to have the people see the light of Present Truth and gain a clear comprehension of the Bible, possibly because they fear that this would reflect upon them as not having properly instructed the people. They seem to know that if the people will read they will be convinced and if

convinced, they will no longer be sectarian, nor pay good money to help to misrepresent God's character and keep the people in ignorance of the true meaning of His Word. This accounts for the wild and fanatical and untruthful misrepresentations of my teachings! They give the people horrible misrepresentations of my teachings to hinder them from coming to a knowledge of the Truth. In three different cities ministers in this enlightened Twentieth century have under one pretext or another collected my books and burned them after the style of the autodafe of centuries ago. In every case, however, good has resulted. Sane or more honest minds have been led to investigate just as when, centuries ago, the Bishop of London bought up and burned publicly the Bibles which Tyndale had translated and published

[National Labor Tribune -- August 25, 1912](#)

## **THE WORLD'S NEED OF A MEDIATOR**

Stockholm, Sweden -- Pastor Russell of London Tabernacle arriving from Finland addressed two large Swedish congregations here and left to fill appointments in Copenhagen, Kiel, Brussels and London. We report one of his addresses from I Tim. 2:5, 6: "There is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a Ransom for all, to be testified in due time. " He said:

Many fail to understand why a Savior and a redemptive work are necessary. They ask, Why was it necessary for Jesus to come into the world? How did His death influence God to the forgiveness of human sin? And why was the better sacrifice of Jesus typified by the sacrifice of buns and goats under the Jewish Law Covenant? A right understanding, a correct understanding, of these matters is the very essence of true theology, and most helpful to us all.

The Divine arrangement proposes that everything in accord with God must be absolutely perfect. Both angels and men were created perfect, "in God's image." And the Divine Law, in the interest of all, cuts from fellowship and blessings all who deliberately go into sin, and fellowship only such as are perfect. Hence the sentence upon Father Adam for his disobedience cut him off from Divine fellowship and favor under the sentence. "Dying, thou shalt die" (Gen. 2:17) -- not, "Going to eternal torment, thou shalt roast."

True, Adam's children were never thus condemned, but, born in sin and "shapen in iniquity" (Psa. 51:5), under the laws of heredity they never were perfect, never were fully in the image of God, never were, therefore, in harmony with God, but always shared Father Adam's alienation and condemnation. They were



"children of wrath" (Eph. 2:3)-justly sharing their Father Adam's penalty of death, because imperfect-not worthy of life under the Divine arrangement.

3H557

### **RECONCILIATION A NECESSITY**

Whoever sees clearly these facts of Scripture must perceive that humanity would have no hope of everlasting life except through Divine mercy -forgiveness. But some one will say, Why should there be any necessity for the Logos to have heavenly glory and be made flesh and then to die, "the just for the unjust," to make possible our return to Divine favor? Why should not God forgive the sins of Adam and his race even as we are directed to forgive those who trespass against us?

God's attitude towards sin very properly is different. "His work is perfect" (Deut. 32:4) He created Adam in His own image. We sinners are not God's creation direct, but have merely come into existence under laws of heredity. justice is under no obligation to us. All rights and privileges granted to Father Adam were forfeited and have been abrogated. From the Divine standpoint of justice, our race is a dead one. More than this -the great Supreme Ruler and judge of the Universe, having condemned us as unfit for eternal life and fellowship with Himself, could not justly set aside His own decree. God could not, therefore, justly, righteously, change His verdict, for that would imply that our sentence was an unjust one.

The Divine Government refuses to be thus compromised, but instead has provided a salvation for humanity through Jesus' death. The method adopted maintains the dignity of the Divine Law to the full, and at the same time reveals the fact that our Creator is the very embodiment of sympathy and love-qualities of His which never would have been so fully appreciated by either angels or men unless God had permitted human sin, has provided the penalty He did, and then provided the Redemption through the Logos-Jesus.

### **BETWEEN GOD AND MAN**

A mediator is one who stands between two parties who are at variance, for the purpose of bringing about reconciliation. The two parties mentioned in our text are not God and the Church, but God and the world-mankind in general. Man sinned. God justly condemned the sinner. The Mediator's first work in reconciliation must be to offer a substitute to justice for Adam's sin. Our text tells us that the Man Christ Jesus did this very thing-He gave Himself to be a Ransom-price for all mankind. He did this when He reached perfect manhood, at thirty years of age, when He consecrated His life to God-even unto death. He finished this giving of Himself on Calvary when He cried, "It is finished." (John 19:30) The perfect spotless, uncontaminated life



of the Man Christ Jesus, thus laid down a voluntary sacrifice, constitutes a Ransom-price for Adam and his race.

The word Ransom in our text has a very strict meaning, namely, a corresponding price. Adam in his perfection was in God's image -"very good. " The Man Jesus, who gave Himself a corresponding price, was in God's image -- "very good." He corresponded exactly to the perfect man Adam, and His sacrifice of Himself in death corresponded exactly to the penalty against Adam, which the entire race has shared. This great transaction, accomplished nearly nineteen centuries ago, is not yet generally proclaimed, but will be testified to all in due time, our text declares. As yet only the few, guided by the Word and enlightened by the Holy Spirit, can appreciate this matter, because its details have not yet been fully worked out.

*"When all its mighty work is seen,  
Praise shall all tongues employ. "*

St. Paul declares that the calling and election of the Church to become the Bride of Christ and His joint-heir in His Messianic Kingdom is a "Mystery" appreciated by few. The Mystery is that in the Great Jehovah's Plan this Elect Church, now in process of selection, is to constitute with Jesus her Redeemer the great Mediator who, during the Millenium, will mediate the New Covenant between God and mankind in general. The foundation for all that Mediatorial work-the all essential basis of it-was effected by our Lord Jesus alone when He, as the Man Christ Jesus, gave Himself a Ransom-price for all. But the great work of reconciliation belongs to the future and is to be shared in by the Bride class.

Well did John the Baptist point to Jesus and say, "Behold, the Lamb of God! which taketh away the sin of the world." (John 1: 29, 36) In Jesus resided the Ransom-price, and not in His Church; in Jesus' work, and not in our work; in Jesus' sacrifice, and not in our sacrifice, was the potency for the cleansing away of Adam's sin and the setting aside of his death penalty. Whatever share the Church was granted in the great work of the world's reconciliation was by grace and not by our merit, not by our sacrifice.

### **MEDIATION NOT YET BEGUN**

The redeemer has not yet begun His work of Mediation between God and men. He merely provided the basis of that reconciliation in His death at Calvary. The merit of His sacrifice is in Jehovah's hands, but is not yet appropriated for the sins of the world. The world's sins are not yet forgiven. Hence God still treats the world as sinners, aliens, foreigners, enemies through evil works.

Everything is in readiness for the forgiveness of the sins of the world; but the Redeemer waits until He shall have accomplished

another feature of the Divine Program, namely, the selection of the Church to be His Bride; or under another figure, to be members of the Body of Messiah, under Jesus the Head-members of the Body of the Mediator, under the Redeemer's Headship. "For Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (Moses); Him shall ye hear in all things whatsoever. He shall say unto you, And the person that will not obey that Prophet (that Teacher), shall be destroyed from amongst the people." -- Acts 3:22, 23

This antitypical Moses, Head and members, has been in process of development, or raising up, for now nearly nineteen centuries. God raised up Jesus the very first, and is since raising up us also by Jesus. And through the First Resurrection shortly the entire Body, the Messiah of glory, will be changed, made partakers of the divine nature. Rev. 20:6; 2 Pet. 1:4

The antitypical Moses will inaugurate the New Covenant with Israel and the world, even as the typical Moses

3H558

inaugurated the old Law Covenant with typical Israel at Mt. Sinai. As the old Covenant had sacrifices of buns and goats and was inaugurated first by a sprinkling of the tables of the Law, representing a satisfaction of Divine justice, and secondly the sprinkling of all the people, representing their reconciliation through the same sacrifice, so the antitypical Moses, the Mediator of the New or antitypical Covenant, must first produce "better sacrifices," the antitypical, and then with the merit of these make satisfaction to Divine justice and reconcile the people—all who are willing of the whole world. When Moses slew the animals whose blood made effective the typical Covenant which he mediated, that sacrificing was merely a preparatory work. The Law Covenant was not mediated in any sense of the word until the animals were all slain and the blood was sprinkled on the tables of the Law.

So in the antitype, Jesus, the Mediator of the New Covenant, must first, after the pattern of Moses, complete all His sacrificing before He begins the work of Mediation. First of all, as we have seen, He offered up Himself without spot unto God, finishing that work at Calvary. Since then He has been accepting and ordering up as a part of His own sacrifice the members of the Church, as they come unto the Father through Him, presenting their bodies to be living sacrifices, holy and acceptable unto God. (Rom. 12: 1) This sacrificing of the flesh of Christ has been in process for nearly nineteen centuries. Not until these "better sacrifices" (Heb. 9:23) shall have been finished will the real work of Mediation and Atonement for the sin of the world take place.

## **ABLE MINISTERS OF NEW COVENANT**

All those who now present their bodies to Jesus, desiring to share with Him in suffering for righteousness in this present time, that they may have a share with Him in His coming glory and Kingdom-all these are in Bible language "able ministers (servants) of the New Covenant." They are serving the New Covenant, although it has not yet been sealed with the precious blood. They are serving in calling those who have an ear to hear, in showing them the privilege of suffering with Christ, that they may also reign with Him. They serve the New Covenant in helping to build one another up in the most holy faith and in assisting one another in the narrow way of faithfulness and self-sacrifice even unto death.

But specially these, each for himself, serves the New Covenant arrangement by fulfilling the terms of his "Covenant of sacrifice." (Psa. 50:5) Jesus was the first Minister, or Servant, of this Covenant. All of His members are associated in this ministry. When the ministry service of sacrifice shall have been completed, the grander ministry of this New Covenant in glory will begin. The Christ, the Messiah, the Mediator in glory as the Antitypical Melchisedek, will combine the office of King with His other Office of Priest, or Instructor and Helper.

The first work will be the application of the blood of Atonement, the Ransom-price for the sins of the whole world. As soon as thus presented on man's behalf, Divine justice will accept it. Forthwith the world will no longer be enemies of God, children of wrath, without God and without hope, but on the contrary, the Ransom-price for their sins having been accepted, the sentence of death against all

will be cancelled, and the whole world will be turned over to the control of the Mediator. He having mediated towards God, and having made satisfaction for human sin through the merit of His own sacrifice, will then proceed to reconcile the world.

During the six thousand years of the reign of sin and death the world has become so alienated from God that the majority do not earnestly desire reconciliation. This, however, is because of their weakness and ignorance. For a thousand years the great Mediator will instruct them, giving chastenings where necessary and in proportion to their spirit of willfulness, and thus gradually He will uplift them out of their ignorance, blindness and sin defilement -- of the tomb and out of all the weaknesses of the dying condition-back into the image of God, from which all fell in Father Adam.

The only exception to this rule will be that such as wilfully, intelligently reject the Divine provision for their recovery will be punished with everlasting destruction. They will perish "like brute beasts," as St. Peter declares. (2 Pet. 2:12) The grand finale will be attained when "every creature in heaven and in the earth

and under the earth" shall be heard acclaiming praise to Him that sitteth upon the Throne, and unto the Lamb forever. -- Rev. 5:13.

### **JESUS THE CHURCH'S ADVOCATE**

From the foregoing it will be seen that the world's salvation is to be a Restitution to human perfection-an earthly Eden lost through Father Adam's disobedience. It will be noticed also that the Church has no part with the world in that Restitution, nor in that Mediation for a thousand years. The Church will be members of the Mediator who will confer the Restitution blessings and privileges on the non-elect.

But the fact that the Church will not be numbered with mankind in the human Mediation, which will take place during the Millenium, does not mean that the Church now has no sins, nor that those sins do not need to be covered and cancelled. It does mean that the Church is not to get back the human life and earthly rights forfeited by Adam and to be restored under the Mediator's Kingdom. Instead, the Church is promised glory, honor and immortality heavenly nature. As a reward for participation in the sufferings of Christ she shall be made sharer in His eternal glories.

What the Church needs and has is an Advocate with the Father -Jesus Christ the Righteous. Thousands of humanity who are weary and heavy-laden with sin and desirous of reconciliation with God and who hear the Message of this Gospel Age and accept its terms, present their bodies living sacrifices and purpose to be footstep followers of Jesus. But because these are by nature sinners, children of wrath, under Divine sentence, imperfect, their sacrifices could not be accepted of the Father as was that of Jesus; hence they need an advocate.

Jesus has merit in the hands of Justice, the result of His sacrifice, which is being kept to be given by and by to the world of mankind, justifying them to full Restitution. As the Advocate of His footstep followers Jesus imputes a share of the merit of His sacrifice to the Church to make good

3H559

her imperfections, so that her sacrifice may in God's sight be holy and acceptable.

This imputation of the merit of Jesus' sacrifice was made for all of the Church at once-long ago-when He "ascended up on high, there to appear in the presence of God for us (as our Advocate)." The already consecrated disciples in the upper room received the Pentecostal blessing as the evidence that Jesus as their Advocate had appeared for them, so that their sacrifices were acceptable to the Father. The same principle holds true throughout this Gospel Age for this same class.

## National Labor Tribune -- September 1, 1912

### **ONE SACRIFICE FOR SINS FOREVER**

London, England -Pastor Russell's text was "After He had offered one sacrifice for sins forever, He sat down on the right hand of God;... for by one offering He hath perfected forever them that are sanctified." Heb. 10:12-14.

The Bible is most explicit in its declaration that Jesus, as the Antitypical High Priest, offers but one sacrifice of Himself for the sins of the world. In our context St. Paul points to the fact that the typical priests of the Jewish Era repeated their sacrifices yearly, on each succeeding Atonement Day. He notes to us the fact that those were merely typical sacrifices, which could never take away sins; and then he tells us that the one Sacrifice, on the one Atonement Day, by the Antitypical High Priest, is so complete as to leave nothing further to be done. "Christ ... dieth no more; death hath no more dominion over Him;" "This He did once, when He offered up Himself" "without spot unto God." (Rom. 6:9; Heb. 7:27; 9:14.) A matter so well established we should settle in our minds and not allow any theory or supposed necessity to move us therefrom.

However, we behold two great Christian communions holding a different view the High Church of England and the Church of Rome. Both hold the doctrine introduced into the Church about the Fourth Century the doctrine of the Mass. This doctrine holds that the death of Christ cancels original sin for believers and brings them into fellowship with God through faith in the redeeming blood of Christ. But it philosophizes that sins committed after coming into the family of God need cancellation also, and that nothing except the blood of Christ, the death of Christ, can take away sin; and that the merit of His death at Calvary having been used to cancel our past sins, a fresh sacrifice of Christ is necessary for the more recent sins.

### **SACRIFICE OF THE MASS**

Proceeding with the philosophy they ask, How can we get a fresh sacrifice of Christ and apply it and thus be kept cleansed in the sight of God? They Answer--that the bread and the wine of the communion service, after being blessed, are the actual flesh and blood of Jesus, and may be used afresh in sacrifice for sins.

Applying this philosophy these Christian brethren perform a common, or Low Mass for general sins, in a congregational way, and High Mass for special sins. Their Church services accordingly are not so much studies or expositions of the Bible, but more particularly a participation in the cleansing supposed to accrue to all who attend Mass.

Those who fail to attend Mass at least once in a year are supposed to be horribly defiled with the accumulated sins. The

congregation assembled, praise and prayer are chanted, and then the officiating priest approaches what they call the altar of sacrifice. On it are the bread and wine, which, being blessed, are instantly turned into the actual flesh and actual blood of Christ. The officiating priests and associates and the congregation are all on their knees to worship the Host to give reverence to the freshly created Christ on the altar. The officiating priest then rises and breaks the bread of flesh. Thus the sacrifice of the Mass for the sins of the people present is accomplished. No wonder the people are anxious to be present, to be cleansed afresh of their sins!

Not only is the sacrifice of the Mass thus made for the living, but Christ is similarly sacrificed for the dead supposed to be suffering in Purgatory.

### **WHERE LIES THE MISTAKE?**

With our convenient Bibles (Catholic and Protestant) we have much advantage over our brethren of the Fourth Century who invented the doctrine of the Mass. We now see that it is unscriptural and that the bishops, once supposed to be successors of the Twelve Apostles, erred in other words, they were not inspired they were not successors of The Twelve. Whatever things these bishops bound on earth were not bound in heaven they made mistakes, as we all have and doubtless just as honestly as we.

Bible students see clearly that the one sacrifice of Christ is sufficient for the sins of the whole world past, present and to come God's provision in Christ for the forgiveness of sins is applicable only to Adam's (or original) sin, and to such weaknesses as have come to his children from that original sin by heredity. God does not propose in any manner to forgive sins willfully committed. They receive stripes or punishments in proportion to their willfulness.

Whatever proportion of sin is directly or indirectly the result of Adam's disobedience and human imperfection is coverable through the merit of the one sacrifice of Christ, which covering is to be obtained by the transgressor's approaching the Throne of the heavenly Grace that he may obtain mercy and find grace to help in time of need. When we came to God desiring to be accepted as disciples of Jesus and joint-sacrificers in His cross-bearing, self-denial and death to the world, and joint-heirs also with Him in His Heavenly Kingdom, we found Him prepared and willing to be our Advocate with the Father. Through the imputation of the merit of His sacrifice we were healed and accepted of the Father and begotten of the Holy Spirit. Now, as children of God, New Creatures in Christ, we still need our Advocate, because we as New Creatures have not

3H560

yet received our new bodies and will not receive them until the resurrection; and because our earthly bodies are imperfect through the fall we are liable from time to time to be overtaken in a fault. Our need, then, is not to attend Low Mass, or High Mass, but to go directly to the Lord in the name and merit of our Advocate. Thus the Apostle enjoins us saying, "If any man (in the Church) sin, we have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1.) The thought that sin in every instance requires Atonement is quite Scriptural, and the thought that without the shedding of blood there is no remission of sins is Scriptural. (Heb. 9:22.) But the thought that Christ needs to die more than once is antagonistic to the Scriptures, as we have already seen.

The fact is that good and great people have made serious errors in theology along nearly every line. The errors accumulated for nearly fifteen centuries, and we must not wonder at our slowness in getting fully rid of them. For the past four centuries practically the people of God of all denominations have been coming back to the light of God's Word. Both Catholic and Protestant translations of the Bible are assisting us. We are growing in grace as well as in knowledge. Whatever we shall say of the world, we must believe that God's consecrated people in every denomination are more Christlike, more Godlike, than were their forefathers who, surrounded by the errors of the past, fanatically and devilishly tortured one another in the name of religion in the name of the Bible which they did not understand.

### **"THE ABOMINATION OF DESOLATION"**

Nearly nineteen centuries ago our Redeemer mentioned the Abomination of Desolation spoken of by the Prophet Daniel. The Master declared that when this Abomination should be seen those noting it should understand and flee with haste. For long centuries it was supposed that the Great Teacher referred to events which culminated in A. D. 70, in the destruction of Jerusalem. The Abomination was supposed to refer to the carrying of Roman banners within the holy precincts of the Temple. It did seem strange that so comparatively insignificant a matter should have been mentioned by the Lord through Daniel the Prophet, and should also have been referred to by Jesus Himself.

Of late there is another interpretation. It refers our Lord's prophecy specially to the end of this Age and the great "Time of Trouble" soon to come upon the Church and upon Christendom. In this view the Abomination of Desolation signifies a reprehensible doctrine introduced into the Church, the true spiritual Temple into the "holy place." The doctrine was to be an abomination in the sight of God and would exercise a desolating influence upon everything associated with it. This influence



would continue for long centuries before its defiling character would be recognized. Then all so recognizing it would know that the Time of Trouble and the New Dispensation are near, and should make all haste to separate themselves from everything associated with the “Abomination” they should forsake the error and flee to the mountain heights of Truth, as Lot and his family fled from Sodom.

I share with many other Bible Students the view that the Desolating Abomination mentioned by the Prophet Daniel and by Jesus is the doctrine of the Mass. It was introduced about the middle of the Fourth Century. It has had a corrupting influence since. And now that we see it clearly it is the duty and privilege of all of God’s people to get right with God by renouncing that which is so abominable in His sight the setting aside of the one, perpetual sacrifice of Christ, and the substituting in part therefore of the sacrifices of the Mass, performed many times every day throughout the world.

In Daniel’s Prophecy (11:31-38) we recognize a brief synoptical history covering the period from the Fourth Century to the days of Napoleon. The Sanctuary of Truth and Christian strength was polluted. The daily Sacrifice, literally the continual sacrifice, was taken away, and the Abomination of Desolation was introduced the Mass. Then follows a description of the Church nominal, corrupted by flattery and prosperity, and a description of the true saints of God, who, at the same time, were strong and did wonders in support of the Truth. A work of instruction is mentioned, yet the instructors “fell by the sword and by flame and captivity and spoil many days many years yet they were not allowed to fall completely. God helped them ”with a little help” just enough to preserve them from extinction, that He might not be left without witness. This trying and purging continued until “the Time of the End,” which, to our understanding, began in 1799. Since then none have fallen through persecution. Outward persecution has been stopped. God’s people are seeing more and more clearly the true teaching of His Word the “golden vessels” of the House of the Lord are being brought back from Babylon and put to their proper uses in the spiritual Temple.

### **BETTER SACRIFICES THAN THOSE**

But we are reminded that St. Paul himself wrote of “better sacrifices,” in the plural. (Heb. 9:23.) We are asked what these refer to, if not to the sacrifices of the Mass.

We reply that St. Paul made no reference to sacrifices being offered by earthly priests. He referred only to those offered by the Great High Priest Himself. None but the High Priest is competent to offer sacrifices acceptable to God. The sacrifices in the type of Day of Atonement consisted of two the bullock, which was for Aaron and his household (his sons and his tribe of Levi), and the Lord’s goat, which he offered on behalf of all the



people of Israel. In the Antitype, “himself and his house,” represents the Body of Christ (the Under-Priesthood, the Royal Priesthood), and the household of faith the antitypical Levites; and all the people of Israel typified all the world of mankind who ultimately will be brought, through the merit of the precious Atonement, into full relationship with God and to everlasting life.

Of these “better sacrifices,” the bullock represented our Lord Jesus, in His own person. The merit of His death is throughout this Age imputed to His true followers the saintly few, the Royal Priesthood, and to the larger number of less zealous followers represented by the tribe of Levi. All of these were covered, reconciled, blessed, directly through the imputation of Christ’s merit, when He appeared in the presence of God for us, after His ascension,

3H561

Divine acceptance of His merit being manifested by the impartation of the Holy Spirit at Pentecost.

But that was not the completion of Jesus’ sacrifice. In the type the bullock was only one part of the sacrifice. Next followed the Lord’s goat, which represented the class of Christians addressed by St. Paul in his exhortation, “I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God.” (Rom. 12:1.) During this Gospel Age the followers of Jesus have been privileged to present themselves to Him for sacrifice, but they do not do the sacrificing. He, the spiritual High Priest, has proceeded in His work for more than eighteen centuries, offering up for acceptance by the Father all who have become His true disciples, denying themselves and taking up their cross and following Him faithfully.

All these are represented by the Lord’s goat of the Day of Atonement sacrifice (Lev. 16), and were represented in the Pentecostal blessing. There all of this class were accepted representatively and all of them were devoted to sacrifice, according to the terms Divinely arranged. As soon as the foreordained number constituting the sacrificial Body of Christ shall have been sacrificed, the “better sacrifices” will be complete, and all the members of the Body of the Great High Priest will pass to the Head beyond the veil, into the Most Holy. Then the work of this Gospel Age will be at an end. Then the work of the New Dispensation will begin the blessing of the world. Titus 2:14.

### **“THIS IS MY BODY”**

Lutherans as well as Catholics hold that the Eucharist means more than a memorial of the broken body and shed blood of Christ. Catholics hold that they have authority for considering

the bread and wine which have been blessed as the actual flesh and the actual blood of Jesus, because, say they, Jesus so treated the matter in the first Eucharist: “On the same night in which He was betrayed, He took bread and brake it, saying, this is My body, which is broken for you. Likewise He took the cup saying, This is My blood, shed for many for the remission of sins.” Hence they reason that if Jesus recognized the matter thus as His actual body and actual blood, so might all of His followers. No, we answer, most evidently Jesus meant, this bread represents My flesh, and this wine represents My blood.

Our Catholic brethren who hold otherwise evidently forget that at that time Jesus’ flesh was not yet sacrificed and His blood was not yet shed. Therefore the bread and the wine which He handled could not by any possibility have been more than mere representatives because He still had the original. How strange that we should have overlooked this so long!

In harmony with what we have already said respecting the “better sacrifices,” we note that St. Paul explains that the bread and the wine not only represent and symbolize the flesh and the blood of Jesus, but additionally the flesh and blood of all consecrated people who for centuries have been participating with their Redeemer in the sacrifice of earthly things, that they may be joint-heirs with Him in His glorious Kingdom which is to bless and restore the willing and obedient of mankind. St. Paul’s words are, “The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The Loaf which we break, is it not the communion (common union) of the Body of Christ? For we, being many, are one Loaf and one Body, for we are all partakers of that one Loaf.” (1 Cor. 10:16, 17.) Well did Jesus say to His disciples that if they would sit with Him in His Throne, they must share with Him His cup of suffering and must be baptized with His baptism into death. Matt. 20:22, 23; Rom. 6:3-5.

### [National Labor Tribune -- September 8, 1912](#)

## **DIVINE REWARDS ARE ETERNAL**

Columbus, Ohio -Pastor Russell’s text here was, “These shall go away into everlasting punishment, but the righteous into life eternal.” Matt. 25:46. He said:—

We have been in all sorts of confusion respecting the future, because we have not studied the Bible’s testimony critically. For thirteen centuries the Bible was almost unknown. The bishops of the Church were erroneously supposed to be successors of the Apostles and to speak with the same Divine inspiration and authority. Printing was not yet invented and education was confined to a wealthy few. No wonder the inspired Message was lost in a mass of human tradition, much of which was devilish

nonsense. We have been gradually progressing from darkness to light, though fettered by hobgoblin figures and each other's threats and perversions of the Divine Message. It is safe to say that the Bible is being more critically studied today by earnest Christians of all denominations than it ever was before. The result of this study, and the advantages of our time, are manifesting themselves. Divine harmonies are filling heads and hearts once distracted by clashing creeds. Take our...

### TEXT AS AN ILLUSTRATION

Once blindly we read this Parable of the Sheep and Goats and applied it to rewards and punishments as a result of things done in the present Age. Now we see that its proper application belongs altogether to the next Age of Messiah's Kingdom. It distinctly states this. It is introduced thus: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as the shepherd divideth the sheep from the goats."

The Church is not included in this parable at all. It relates, as we see, to the world—"all nations." Other Scriptures show us that when the nations shall thus undergo their trial for life or death everlasting the Church will be glorified. As the Bride of Christ she shall sit with Him in His Throne

3H562

and be associated in His work of judging the world. Note how clearly St. Paul expresses this, saying, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) Thus it is the world's Judgement Day that he elsewhere mentions, saying, "God hath appointed a Day (future a thousand-year Day the Day of Christ), in the which He will judge the world in righteousness by the Man whom He hath ordained." Acts 17:31.

A right understanding of the doctrine of Election helps us gradually to a proper view of the Divine Program. The Church is being selected out of the world according to faithfulness and character-development, in preparation for great service for the non-elect. The Messianic Kingdom with Christ and the Church in control as the Royal Priesthood, is appointed for the very purpose of blessing the non-elect world—"all nations." For a thousand years the work of bringing all to a knowledge of the Truth will progress. To this end Satan will be bound at the very beginning of the thousand years and the light of the knowledge of the glory of God will fill the whole earth as the waters cover the great deep.

With all thus brought to a clear comprehension of righteousness each will be on trial, and will either come into harmony with the Kingdom or remain an alien and lover of sin. All the latter are in the parable classed as goats wayward ones and will thus place

themselves at the left hand of the King in His disfavor. On the contrary, all who learn the ways of the Lord and come into accord therewith, are symbolically styled “sheep” in the parable, and by their conduct will gradually take their places at the King’s right hand, or place of favor.

### **SHEEP—GOATS--FIRE**

The Parable shows the conclusion of the world’s Judgment. All will then have taken their places, either as sheep or as goats either in the King’s favor or in His disfavor. The sheep class will then hear His “Well done,” “Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world” from the time the world was established. Matthew 25:21, 23, 34.

The world was made for mankind. Adam being its representative was the King of earth. He lost his dominion when he lost his relationship to his Creator and lost his right to eternal life by his disobedience. The sheep class will represent all of Adam’s race brought back to perfection by the processes of Restitution during Messiah’s reign. (Acts 3:19-21.) To them will come the dominion which Adam lost and which Jesus redeemed at Calvary and which He will give to the worthy ones at the conclusion of His thousand-year reign. Next, the fate of the goat class is stated not in literal language, but symbolically. Indeed, the Prophet and the Apostles declared of Jesus that “He opened His mouth in parables,” and that “without a parable spake He not unto the people.” In other words, everything that Jesus said to the people in general was figurative, in order that only those of right condition of heart might be able to understand Him.

The message of the great King to the goat class will be, “Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels.” (Matt. 25:41.) We might as well insist that the parable applies to literal goats as to claim that this penalty is literal fire. All who have studied the subject will freely admit that fire throughout the Bible is used figuratively to represent destruction. Fire is not used as a symbol for Adamic death, the sentence upon all the race, because God from the beginning purposed the setting aside from that sentence through the redemptive work of Jesus; hence Adamic death is not destruction, but in the Bible is styled, symbolically, “falling asleep,” and resurrection is styled “awakening from sleep.”

But when picturing the Second Death, the Bible uses strong terms, representing destruction in the fullest and most absolute sense. Mark the words used: “Perish,” “Second Death,” “Everlasting Destruction.” We even overlooked the plain explanation which Jesus gave us when He said, “the lake of fire,” which is the Second Death.” (Rev. 20:14.) St. Peter, summing up the fate of the incorrigibly wicked, says that they shall be destroyed like natural brute beasts. (2 Pet. 2:12.) Only a

bugaboo of eternal torment, hundreds of years old, could have so alarmed us that we failed to note these matters long ago.

Meanwhile, alas, while many of the learned have abandoned the doctrine of eternal torment, they have practically abandoned everything else in the Bible, because they supposed the Bible to teach this inconsistency. Let us not follow them into “Higher Criticism” infidelity and total rejection of the inspiration of God’s Word, but let us compare Scripture with Scripture and use our God-given reason within the boundaries of God’s Message. So doing we are seeing more and more the glorious perfection of our Father’s character and of His inspired Word.

### **REASONING BY CONTRAST**

Some shallow thinkers have been thrown off the track of religious investigation, reasoning that if there is a heaven, there must of necessity be a hell of torment. But the contrast which the Bible establishes in respect to the sinner and the saint is life and death and not heaven and hell. As a matter of fact the Bible nowhere promises heaven to any except the Church of the First-Born, who are now being called out of the world for association with Messiah in His Kingdom. The world of mankind never lost heaven and is nowhere promised heaven.

Adam’s loss was an earthly Eden, a human perfection. Jesus declares that He “came to seek and to save that which was lost.” The work of His Kingdom for a thousand years will be the bringing of earth to a Paradise condition. And He will restore all the willing and obedient of mankind to all that was lost, bringing them back again to the image and likeness of God in the flesh. Adam possessed these qualities when he was declared by his Creator “very good,” and was given the dominion of earth.

When Adam was placed on trial in Eden he was endowed with perfection of life and organism as a man. God said not one word to him about heaven or hell, but did set before him life and death. If he would be obedient he should be privileged to maintain his life and all his perfections and blessings everlastingly. If he would rebel against his Creator’s laws and be disobedient thereto he should die be cut off from life. He was disobedient, and was expelled from Eden into the accursed, or unfit earth, when he died a slow death, battling with thorns and thistles. This has

3H563

been the fate of his entire race death mental, moral and physical decay to completion.

### **“LIFE OR DEATH--BLESSING OR CURSING”**

Addressing the people of old through the Prophet God declares, “I have set before you life and death, blessing and cursing choose life that ye may live.” (Deut. 30:19.) The hope before the

Israelites was a resurrection a “better resurrection” to the faithful. (Heb. 11:35.) Not a word was said to them in all the four thousand years down to Jesus’ day respecting eternal torment, or any hope of life in any condition except in harmony with God.

When telling the object of Jesus’ coming into the world, and describing man’s redemption from the penalty of death, we read, “God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.” (John 3:16.) What right had we or anybody to twist the word perish, which means destruction, to make it mean everlasting life in torture? Such perversions and wrestings of the Scriptures have brought great discredit upon our God and great confusion into the minds of His people. We should note with emphasis the contrast so forcefully stated in this most precious text—“not perish, but have everlasting life.” Certainly whoever gets the everlasting life will not perish; whoever does not get it will perish. How plain God’s Word!

Notice again the various terms used in respect to the Savior and His work. The word Savior signifies Life-Giver. We would have seen the beauty of this if we had not been befogged as respects the penalty, death. Whoever sees that “the wages of sin is death” must perforce see that the great need of the world is a Life Giver to rescue them from the death penalty by a resurrection. Again, our Lord represents Himself as the Great Physician who is able not only to rescue from the tomb, but to heal all diseases, all the imperfections which come to mankind as incidentals of the death penalty.

Hear again Jesus words, “He that hath the Son hath life; he that hath not the Son shall not see life, but the wrath of God (as expressed in the death penalty) abideth on him” to him it becomes the Second Death. This explains also the meaning of Jesus’ words, “Ye will not come unto Me that ye may have life.” And again, “I am come that they might have life, and that they might have it more abundantly.” What can be plainer than that “The wages of sin is death but the gift of God is eternal life, through Jesus Christ our Lord Rom. 6:23.

### **“INTO EVERLASTING PUNISHMENT”**

We are asked, Does not the word everlasting, as applied to the goat class, signify as long a period as the same word applied to the sheep class? We reply, Most assuredly so. The punishment of sin is to be everlasting, and the reward of righteousness is to be everlasting. There is no question on this point. The question is, What is the punishment for sin? The thoughtless at once will say, Fire, torment, smoke, blazes, devils with horns and tails and pitchforks, a la Dante’s Inferno.

But we ask for a Scriptural answer. What does the Bible say is the punishment for sin. Nothing like Dante’s Answer--is to be found in the Bible, however much we might imagine that it was

printed in every page and that we have read it scores of times. The Bible is most explicit, it declares, "The wages of sin is death;" "All the wicked will God destroy;" "The soul that sinneth, it shall die;" "punished with everlasting destruction." These abundant and redundant Scriptural testimonies on the subject should settle the matter of future punishment to every reasonable mind especially when there is not a Scripture to the contrary, either in the Old or in the New Testament.

I do indeed remember certain of our Lord's parables which, taken literally, might mean the literal cutting off of a hand or foot, the literal plucking out of the eye, the biting worms possessed of immortality, and literal blazes unquenchable. These we have already discussed and may yet again refer to, but not now. We content ourselves with the generally accepted and reasonable proposition that parables are never to be accepted as teaching doctrines, but at very most as illustrating them.

The Bible contains not a single suggestion of eternal torture as a penalty for sin. It tells of no place beyond the bounds of time and space where Dante's poem will find its fulfillment. It does tell of a God of infinite Justice, Wisdom, Love and Power, whose decree is that eventually all the wicked shall be destroyed; that eventually there will not be one inharmonious note throughout the Universe to mar the glorious harmony and perfection; that every knee shall bow and every tongue confess to the glory of God; that there shall be no more dying, crying, sighing; that God's will shall be done on earth even as it is done in heaven; that eventually, "Every creature in heaven and in earth and under the earth shall be heard saying, "Praise, glory, dominion and might be unto Him that sitteth upon the Throne and unto the Lamb forever."

### **ANALYZING IT CAREFULLY**

Let us look still more deeply into our text: Let us note this word punishment, in the Greek. It is kolasin. Its usage in the Greek classics signifies, to prune, to cut off. A secondary meaning of the word is, to restrain. Death is a most effectual restraint. The punishment which God has provided for sinners is that they shall be cut off from life, cut off from all the blessed privileges which God provided, not for them, not for rebels, but for sons in fellowship with Himself.

The punishment against Father Adam was cutting off from Eden and its blessings, from being the king of earth, from fellowship with His Creator, from being the son of God, from enjoying everlasting life. All this cutting off was included in his death sentence. Jesus came that Adam and his race might not everlastingly perish that they might be rescued from the power of the grave by a resurrection of the dead, that all might thus through Him come to a full opportunity for life everlasting. Nevertheless the Divine Law still stands. The wages of sin is



death. Therefore, whoever shall receive the grace of God in vain, whoever shall sin willfully, intentionally, after full enlightenment, shall again be cut off this time to perish, because "Christ dieth no more" no more shall death have dominion over Him. The opportunity which His Kingdom shall grant for every creature, for every member of Adam's race, to return to Divine fellowship and everlasting life, will be so complete as to need no repetition. Those who die the Second Death will be without a remedy, will perish in everlasting destruction

3H564

### [The Cincinnati Weekly Inquirer, October 12, 1912](#)

## **THE NEW DAY ALREADY DAWNING**

Pastor Russell arrived, the guest of the State Board. His address at the Fair Grounds Auditorium drew an immense audience. His topic was "Beyond the Grave." We report his evening address from the text, "At the name of Jesus every knee shall bow and every tongue confess to the glory of God." -- Phil. 2:10-11.

The speaker referred to the Six Great Days of a thousand years each, during which the world is experiencing a reign of sin and death, sighing and crying. Physicians, physical and moral, have been unable to effect a cure. God Himself alone is able to roll away the curse which He imposed and to give mankind instead His blessing.

In the past we have been so intent on following our own sectarian schemes and theories that we have neglected the proper study of the Bible. Indeed, not until our day has such a study been possible for the masses. Only now do they have the Word of God in their possession in convenient form in every family, and only now is education so general as to permit all to read, all to study, all to know the good things of the Divine promises.

The creeds of the "Dark Ages" did, indeed, din into our ears the message of the curse. Yes, they distorted it and made it a message of eternal torture, whereas the Scriptures declare that "the wages of sin is death" not eternal torment. In our darkness we mistranslated and misinterpreted God's Word to our own confusion, swallowing also some interpolations without proper scrutiny. No wonder we were nauseated by those creeds! No wonder the intelligent portion of humanity were in danger of all being driven into infidelity away from God and from His Book, which we misunderstood and misinterpreted!



## A NEW DAY IS DAWNING

Bible students are arousing from their sleep and finding that they have long suffered from nocturnal hallucinations. The true message of God's Word is spreading, and with it goes increase of faith, together with joy, peace and godliness.

We have all noted the fact that ours is the most wonderful day of earth's history. At this great state fair our eyes open widely as we note the contrast between the blessings which surround us and those enjoyed by our fathers. Although we are viewing here the exhibits of but one state out of many, we are surely all amazed at what we see of progress, invention and labor-saving machinery, of educational arrangements, of improvement in the breeding of cattle, sheep, swine, horses, poultry, etc.

We are equally astonished at the progress made in the culture of fruit and vegetables. We say to ourselves, Surely the fruits and flowers and animal life of paradise could not have very greatly surpassed the prize winners of this exhibition! We cogitate further that with the progress of invention the necessity of arduous labor and sweat of face for the daily bread will soon be at an end and the necessary leisure and conveniences and comforts which will permit every man to be a nobleman will soon be available to all. What do these things mean? Why have they come suddenly upon us in on generation? year and give no indication of slacking, but rather of progressing to still greater wonders! What is the explanation of this?

The Bible alone gives the reply to this query. It explains to us the meaning of the reign of sin and death which we and our forefathers have shared. It tells us that our sorrows, aches and pains, weaknesses mental, moral and physical, are all the results of sin the sin of Father Adam entailed upon us by the laws of heredity for the Six Great Days of a thousand years each, already past.

Then to our astonishment the Bible opens the door of the future and bids us look abroad and see the better day which God promises. It explains that He has been giving us lessons respecting the exceeding sinfulness of sin, but that all the while He has sympathized with and loved His creatures. It tells us that as a beginning of the Divine intention to roll away the curse and to give instead Divine blessings, Jesus came into the world and died for Adam and his race, "the Just for the unjust," to cancel their judicial obligations the death penalty upon them and thus to give them an opportunity in God's due time to return to their former estate, all that Adam lost to the perfection which was his when he was in the image of God, to all that was his in his glorious estate Paradise.

## **WHEN WILL THE CURSE ROLL AWAY**

Chronologically we are already in the Great Seventy Day or Thousand-Year-Sabbath we are already 38 years into the great Seventh Day. This explains the blessings which are ours and which are coming to us increasingly. This progress will continue throughout the great Thousand-Year Sabbath of Messiah's Kingdom. The Bible promises that it shall bring blessings to every creature not only the living, but the dead, "for all that are in their graves must hear the voice of the Son of God and come forth." (John 5:28-29.) All must be given a full opportunity to come into harmony with the Creator and to come to perfection and everlasting life. Only by personal, wilful, intelligent sin can anyone's blessings be turned into the second curse of God, the Second Death, from which there will be no redemption.

Incidentally let us note that the coming of those blessings is, in one sense, premature, in that they have come to us before the establishment of the Messianic Kingdom. Consequently, instead of the world's being happier because of these favors, it is more unhappy, more discontented than ever. Consequently, instead of the world's being happier because of these favors, it is more unhappy, more discontented than ever. The Scriptures show that the discontent will culminate in a short, sharp period of terrible anarchy, from which the world will be rescued by the establishment of Messiah's Kingdom.

The permission of the light and blessings of our day, in advance of Messiah's rule, the Creator intends shall teach humanity a great lesson respecting their own fallen condition and respecting their need of the very help which God is providing in Christ. None shall have the opportunity of erroneously supposing that God's blessings, coming to the unregenerate hearts, will make them thankful and happy. The new heart is necessary to real happiness.

3H565

We also incidentally see that if God had sent or permitted the light of our day with its blessings a thousand years sooner, then the discontent of humanity would have culminated in anarchy a thousand years sooner and before the time Divinity arranged for the establishment of Messiah and His Bride, the Church, in heavenly glory for the ruling, blessing and uplifting of humanity.

## **TRUTH DISCERNED AIDS FAITH**

As we gradually come to realize that we are living in the dawning of the time for the long-promised blessing, this Sabbath Day of earth, when the Curse shall roll away, it gives us a fresh interest in all the affairs of the present life, as well as those features of the Divine plan which are yet future. The knowledge makes life worth living. Millions of people live a treadmill existence, unworthy of themselves and joyless, because they

have not come into the family of God and not been taught to understand the deep things of His gracious purposes.

The first step is an acknowledgement of the Creator and a consecration of life to Him, and then an application of our hearts to know His will, that we may do it. One day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. They who have not should seek the Door, Christ, and be glad to walk the narrow way, following his footsteps into grace and peace divine.

### **STIFF-NECKED AND STIFF-KNEED**

We may, indeed, rejoice in the lessening of the sweat of face coming to mankind in the dawning of this New Day. We may, indeed, rejoice in the more comfortable housing, feeding and clothing of our race. We may, indeed, praise the day which is ushering in these blessings and which, through irrigation canals and artesian wells, scientific study and teachers., books and newspapers, is making the wilderness to blossom as the rose and many blades of grass to grow where one alone grew previously, bringing increased fruitfulness. But still much is to be desired much that we cannot accomplish for ourselves. We need an outside influence, and outside power the very one which God's Word declares is about to take control Messiah's Kingdom.

Our blessings thus far are not drawing the masses nearer to God not making them more thankful, more holy, more reverential, more loving. On the contrary, we are becoming more strifeful, more self-willed, than any previous generation less inclined to believe that there is such a Being at all. At the present rate of growth of irreverence it would seem as though the time might soon come when no knee would bow and no tongue confess to God's glory.

### **"AS I LIVE, SAITH THE LORD"**

But here we look to God to see what provision He has made for present conditions. And as we look, our hearts are cheered. We have the Divinely solemn declaration that the full end of the reign of sin and death is to come. And we have outlined in God's Word proofs that we are now living in the time when that new reign of righteousness shall be inaugurated. We have prayed for it with more or less of faith all our lives: "Thy Kingdom Come; Thy will be done on earth, even as it is done in heaven."

Permit not faith to let go her hold; the Word of God cannot fail. As He is bringing to us the temporal blessings promised in His Word and appropriate to this time the New Dispensation let us trust Him for every other feature of His promised blessing. He who has begun the good work is able to complete it. If He has promised, and sworn to this promise, that all the families of the earth shall be blessing in Abraham's seed, surely we may rely

upon it. If we see at present only the spiritual seed of Abraham in full harmony with God through Christ, and they not glorifies, let us wait patiently for the Lord, knowing that He will fulfill His promises in due time.

The church, the elect, are indeed the spiritual seed of Abraham. This class, as the bride of Christ, must be completed and must be united to their Redeemer by the first resurrection change before they will be qualified to share with Him the great work of blessing Abraham's natural seed. Gal. 3:29.

The completion and glorification of the church will mark the time for the establishment of the kingdom. Then will begin the pouring out of the Divine blessing and the removal of the curse. Satan will be bound for a thousand years. The knowledge of God will gradually fill the whole earth. The natural seed of Abraham will be the first to receive the restitution blessings to return to the likeness of God in the flesh and to have returned to them Paradise conditions and Divine favor. The ancient saintly ones of the Jewish race, we are assured, shall be made princes in all the earth for the correction of their brethren, natural Israel, and for the instruction and assistance, also, of the people of every nation, kindred and tongue the living and the dead.

### **PARADISE RESTORED**

Rapidly the knowledge of the glory of God will fill the whole earth. Corrections in righteousness will be meted out to all not doing their very best to come into harmony with the Divine law, Blessed rewards of increasing perfection of mind and body will gradually come to the willing and obedient in that day. The willful evildoers shall be cut off in the Second Death. Then as a result, before the thousand years of Messiah's Kingdom shall expire, every knee will bow to the glory of God.

Meantime also the blessings of Paradise will be coming to the earth as a whole. "God will make the place of His feet glorious." (Isa. 9:13; 66:1.) Jesus will see of the travail of His soul and be satisfied. (Isa. 53:10, 11.) All those who have suffered for righteousness' sake during the present time of the reign of sin and death will be more than compensated therefore in the blessings and joys of the New Dispensation. The knowledge of the glory of God shall fill the whole earth. The glorious Divine character will be made manifest, not only to angels, but to men. The infinitude of God's love, justice, wisdom and power may then be seen by all; whereas to-day, under the reign of sin and death, with minds beclouded by the error instilled by the Prince of Darkness, the opposite condition darkness covers the earth and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image of his Creator, and the earth was provided to be his everlasting home. The curse that has rested upon the earth and its King has

3H566

brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process of instruction.

The result will be glorious, as described by the Master Himself. There shall be no more sighing, no more curse there, nor sorrow, nor pain, nor any more dying; for all the things of sin and death will have passed away. He who sits upon the throne “will make all things new” (Rev. 21:4, 5).

The prophet Isaiah declares that Jehovah will do these things, and that every knee shall bow to Him and every tongue confess (Isa. 14:23). St. Paul applies this scripture and declares that it will be fulfilled through Jesus, and incidentally it will be fulfilled by the Church through Jesus. All things are of the Father and by the Son. The thought, then, is that the world in acknowledging Christ and the Church, and bowing to them, will be bowing to Jehovah, for the Logos, Jesus, the Redeemer, forever will be the Representative of the Father and His power; hence, all men should honor the Son even as they honor the Father also not honor Him as the Father, but as the Son, the Father’s direct Representative heir of all things (John 5:23; Heb. 1:2).

### **THE ELECT CHURCH ALREADY BOWS THE KNEE**

The elect Church of the present time already bows to Jesus as the Representative of the Heavenly Father, and already enjoys a great blessing through this special relationship into which she has entered and which is to be completed in her resurrection change. Jesus as the great King of Glory, and His Bride class as the great Queen of Glory will be distinctly separate from the world share of an altogether different salvation. These, begotten of the Holy Spirit, are promised a participation in the Divine nature, which is far above that of angels, the Apostle assures us.

For the same reason that the Heavenly Father is invisible to men Christ and the Church will be invisible, though all-powerful. The blessings of human restitution that they will bring mankind will be conveyed through earthly channels, of whom Abraham, Isaac and Jacob and all the prophets and faithful ones of the past will be the leaders, or Princes, as God has declared (Psa. 14:16)

[The Weekly Inter Ocean, November 10, 1912](#)

## **SOME FOREIGN MISSION FACTS**

Ottawa, Ont., Nov. 10 Pastor Russell as usual had large audiences. We report one of his interesting discourses, on the live subject of Foreign Missions, which is stirring Christendom. His text was, "This Gospel of the Kingdom shall be preached in all come." (Matt. 24:14) He said:

A year ago the International Bible Students Association, perplexed by the conflicting reports, resolved to send a Committee of Seven to investigate and give a candid report on missionary prospects in foreign lands especially in South India, where it is making a special effort. I was one of that Committee, which otherwise was composed of four successful business men one doctor, and General Hall of the U. S. A. The Committee performed its duties conscientiously, and made its Report to one of the largest Christian gatherings ever held in New York City in the Hippodrome, March 31st. Its Report, published in pamphlet form, reached a very wide circulation amongst Christian people. I am authorized to offer the remainder free, one copy each, to all interested in Foreign Mission work. A postcard addressed to "I. B. S. A., Brooklyn, N. Y.," requesting a copy of the Missionary Report, will receive prompt attention as long as the supply holds out.

The Committee, in preparing this report felt sure that it would be discouraging to some loyal Christian people; and they therefore laid bare the facts in as kindly and Christian a manner as possible. Every one of them being deeply interested in the heathen, every one of them a sincere Christian, what else could they do?

Now, as the Committee feared, the truthfulness of their Report, which so many Christian people gratefully acknowledge, has identified a few persons. These evidently fear that we have shattered their idol and discredited their fairy tales respecting the immediate conversion of the world by human instrumentality and more millions of money. We sympathize with these enthusiasts, who seem to deceive themselves as well as others and who shut their eyes to facts, while hoping against hope to maintain exploded theories.

One of these, Mr. W. T. Ellis, alias the "Religious Rambler," attacks our report after the style of Don Quixote. Falsely he declares that we journeyed on the same vessel from San Francisco to Shanghai, giving the impression that we had not visited Japan at all. Then he declares that we merely raced through the country, did not visit all the mission stations, nor talk with all the missionaries; and he wants to know how we could know anything on the subject of our Report. Our Report tells the facts. The Committee of Seven scattered, and spent six days in

Japan, or a total of 42 days of investigation. Our 23 days spent in India, similarly recorded, would be the equivalent of nearly six months' investigation by one person.

Our I. B. S. A. Committee were not commissioned to investigate missions, nor merely to ask missionaries to corroborate reports promulgated by missionary societies. We visited and interrogated the people, saw their conditions, attended meetings, etc. As for myself, this critic charges in one breath that I did not preach the sermons which appeared in the newspapers of the world; and in the next breath he declares that I spent all my time in preaching and therefore had not time for investigation. A discerning public read between the lines of such criticism what the Bible symbolically describes as "gnashing of teeth."

### **THE ONLY PRACTICAL METHOD**

If millions of money were being spent to give instructions in French, if the teachers gave glowing reports of their success, and if a committee of business men were sent to investigate

3H567

the success, would they ask the teachers and professors for a confirmation of the reports they had already made, or would they go amongst the pupils, and seek to ascertain to what extent they had a knowledge of French? There can be but one Answer--to this question. The principle applied to Foreign Missions, shows that our Committee took the only proper course for ascertaining the facts. They did obtain them, and I believe that every missionary and every other person who has been in foreign lands, within the last five years, will on reading our Report, concede that it is very truthful, at the same time extremely kindly and sympathetic.

Surely our Committee's method and Report will commend themselves to unprejudiced intelligent minds. Probably Brother Ellis' difficulty is fear that the hollowness of missionary claims is coming to the light.

### **NOT UNDERSTANDING THE SCRIPTURES**

Sympathy for the heathen and doctrinal errors respecting the everlasting future led Christianity astray in its missionary work. In full harmony with other nonsense received from the Dark Ages, we believed God intent upon hurling all the heathen to everlasting torture, unless they should hear about the Savior in the present life and should accept Him and become saints. Frenzied by the misconception of the Divine Character and Plan, godly people hastened to give their lives and their money for the rescue of this heathen from the fate which they erroneously supposed an all-wise, all-just, all-loving and all-powerful God had foreordained for the Non-Elect.



Now our (former) darkness is departing. As we began to see the utter hopelessness of our claim that we could ever convert the world, we also see that we had misunderstood our Heavenly Father's Plan in respect to the heathen. We began to see that only the first part of the Divine Program has yet been put into operation; viz., the gathering of the Elect from all nations, to constitute the Bride of Christ, to be Joint-heir with Him in the Abrahamic promise, "All the families of the earth shall be blessed in they Seed." Now we see that the saintly few from every nation and from every denomination of Christendom will constitute the True Church, the True Bride of Christ, the Queen of Glory, the Seed of Abraham. Gal. 3:29

### **THIS GOSPEL OF THE KINGDOM**

Our hallucinations respecting eternal torment, which the Bible, rightly translated and properly understood, does not teach as every scholar in the world will agree has been the foundation of all our errors. Alas, that so many ministers and learned men should have cast away their Bible without ascertaining that it is in direct conflict with all our creeds! Missionary labor has appealed to the most devout of God's people, the most sympathetic. Even though they have misunderstood, we may be sure that God has granted a heart blessing to all lovers and supporters of missions. This is no reason, however, why should continue to be blind to the true situation. We must no longer delude ourselves with the thought that it is possible to convert the people even in our home lands, until God's time, under Messiah's Kingdom; for "Unto Him every knee shall bow." Rom. 14:11; Phil. 2:10

Think not that the Bible has no message for heathen lands! Think not that I am opposed to the heathen or to good works done for them! I am opposed merely to our misrepresentation of God and the Bible amongst the heathen, even as in the past we misrepresented both at home. I am deeply interested in the work which the Bible declares should be done amongst the heathen a work, however, which the missionaries have not been doing. "The Gospel of the Kingdom" was to be preached to all nations before the end of this Age would come, not for their conversion, but for a witness to them for the purpose of gathering out God's Elect to be Messiah's Joint-heirs in His work of universal blessing.

The Gospel of the Kingdom means the good news respecting the Kingdom. The I. B. S. A. has missionary workers in India, China and Japan, informing such of the peoples there as have the intelligence to comprehend the Message. Many of them are rejoicing in the good news that Messiah's Kingdom is about to be established; and that their friends, instead of being in either purgatory or eternal torture, are merely asleep in death, awaiting the blessing which Jesus promised, saying, "All that are in the graves shall hear the voice of the Son of Man and come forth" to



a resurrection of judgment, trial, testing, to prove who will accept the gift of eternal life and who will reject it and suffer the penalty Second Death. Rom. 6:23; 2 Thess. 1:9

To a certain extent, wherever the Bible has gone, this Gospel of the Kingdom has gone. If the missionaries had only read the Bible to the people and had not attempted to teach the creeds of the Dark Ages, many more in heathen lands today would know about Messiah's Kingdom and appreciate the import of the prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." But the missionaries apparently for the last few years have been telling those who would hear them at all, very little of anything religious. Their activities are chiefly with the children; and as our Report shows, the children get scarcely any religious information, and many of the denominational schools are being turned into civil or state schools, with the understanding that there shall be no religion taught with the money appropriated by the governments to the teachers for secular instruction.

### **MISSIONARY EFFORT ONLY PREPARES FOR MESSIAH'S KINGDOM**

The admitted failure of missions as respects religion and as shown by the fact that there are twice as many heathen today as there were a century ago means the fall of the Postmillennial theory that the thousand years of Christ's reign will precede His Second Coming; that the Second Coming of Christ cannot take place until after the world has been converted and has had a joyous reign of righteousness for a thousand years. Following this erroneous theory, all effort has been concentrated upon converting the world, and thus bringing in the Millennium.

Our Catholic brethren claim that this thousand-year reign of Christ ended in 1799; that we are now in the "little season" mentioned in Rev. 20:3; and that the success of Protestantism during the last 112 years is the loosing of Satan. This is the explanation given in the footnotes of some editions of the Catholic Bible. It must be discouraging

3H568

to our Catholic brethren to see how many blessings have come to the world under what they claim is Satan's regime. Surely some of them will contrast this with the superstition, bigotry, and the persecuting spirit which seemed to dominate both Protestants and Catholics during what they claim was the Millennium.

As for Protestants in general, the kindest statement of their position is that they are confused. They do not like to agree with Papacy that the Millennium is past; and yet they agree with

Papacy in claiming that the great kingdoms of Europe are parts of Christ's Kingdom, notwithstanding the fact that they are impoverishing themselves to prepare for blowing each other off the face of the earth.

### **CHRIST'S KINGDOM, OTHERWISE THE MILLENNIUM, NOW DUE**

Pre-millennialists hold that Christ's Second Advent precedes the establishment of His Kingdom; and that the Church during the Gospel Age is in preparation for the Kingdom honor, glory and service. Such believers in the teachings of the Bible alone are preaching that the coming of Messiah's Kingdom is the hope of the world, and that the call of the present is for the Elect, to share in the Kingdom. Hark to the Master's words, "Fear not, Little Flock; for it is your Father's good pleasure to give you the Kingdom."

To these it is not astounding that the heathen are not all converted, either at home or abroad; for they realize that God's Word does not so teach. They find the Scriptures to tell that at the Second coming of Christ "the nations will be angry," and God's wrath will come upon them. "There shall be a time of trouble such as there never was since there was a nation." They find that during that time Messiah's Kingdom will be established, and that incidental to its establishment the First Resurrection will take place. They note Jesus' words, "Blessed and holy are all they that have part in the First Resurrection;... they shall be priests unto God and unto Christ and shall reign with Him a thousand years," "upon the earth." Rev. 20:6; 5:10

But Pre-millennialists very generally make two mistakes: (1) They think of His Kingdom as one in which Christ and the saints will hold earthly court. They fail to discern that the resurrection change raises both Christ and the Church fully out of the human nature into the Divine nature; and that God's Kingdom, spiritual and all powerful, will bless mankind through earthly agents already prepared. These will be the saints who died previous to Pentecost, and whose resurrection will be to human perfection to which all the Non-Elect world will be granted opportunity of attaining. (2) Pre-millennialists fail generally to discern that the Bible teaches that blessings will be granted the Non-Elect who have died during the past six thousand years, without having full opportunity of attaining to life everlasting. They have overlooked the Scriptural statement that all the dead of Adam's race sleep until the resurrection; that the Morning of the Great Day of Messiah's Kingdom will be the resurrection morning, not only for the Church, but for the sleeping billions of humanity. Our unscriptural conceptions of the dead, as alive in Paradise or in Purgatory or in a Hell of torture, came originally from the heathen; but we have used our greater enlightenment to intensify the joys of the heathen Paradise, and the sufferings of the heathen in the intermediate state. Hence it is that the most

intelligent people in the world, by neglecting God's Message, the Bible, today believe things respecting God and His purposes more monstrous than any of the doctrines of demons which afflict the heathen world and drive them from God in fear.

### **APPLYING NOW OUR TEXT**

We note that the Lord did not say that the Gospel would convert the world, but merely that it would be a witness to them. The word here translated "witness" is in the Greek *marturion*, from the root *martyr*. Thus seen, this text agrees with all of the Master's testimonies to His followers that in becoming His disciples they would be sacrificing earthly friendships, honor, etc.; and that they would bring upon themselves sufferings. To be His disciples, therefore, they must be martyrs, witnesses for the Truth and the light, in the midst of darkness, bigotry and superstition. The additional light and Truth which the followers of Jesus would possess and testify to would make of them martyrs; and only such would be accounted worthy to share with Him in the coming Kingdom. "Marvel not... if the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own"; but now "ye are not of the world," for "I have chosen you out of the world," "and ordained you." "Whosoever will live godly in Christ Jesus shall suffer persecution." "To him that overcometh will I grant to sit with Me in My Throne."

Our text contains the Gospel in a nutshell. It tells of a coming Kingdom. It tells that such a proclamation of that Kingdom during this Age, in advance. It tells of a proclamation of that Kingdom during this Age in advance. It tells that such a proclamation will be *marturia* a witnessing through suffering. It implies that the sufferings of the witnesses will demonstrate their loyalty to God and their worthiness to be Joint-heirs with Christ in that Kingdom for which they pray, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

3H569

### **The Weekly Inter Ocean, November 17, 1912**

## **MINISTERIAL ORDINATION AND TITLES**

Albany N. Y., Nov. 17 As always, Pastor Russell got the crowds today. We report his discourse on ministerial ordination and titles. Very evidently it was a reply to an attack recently made upon him by a Mr. W. T. Ellis, field editor of "The Continent," and alias the "Religious Rambler." Ellis charged Pastor Russell with being unordained and claimed that his ordination as pastor is fraudulent. The address showed that Pastor Russell fully understands the situation. He fully justified his position before

his vast audience and showed up the “rambler” editor in the unenviable light either of being ignorant of the subjects discussed or of attempting to deceive the public. His text was, “Not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead.” (Gal. 1:1) He said:—

Evidently the time has come for telling the common people what the Bible teaches respecting clergy and laity, titles of ministers, and ordination to teach and preach. We have previously pointed out that the doctrine of Apostolic Succession started in the second century, A. D. The bishops claimed that they had the same authority that Jesus had originally given exclusively to the Twelve Apostles. On the strength of this claim they appointed and ordained the inferior clergy.

This custom still prevails in what are known as Catholic Churches Roman, Anglican and Greek. The principle is wholly wrong, unscriptural. According to the Bible, the Church of Christ is not composed of two parts, clergy and laity. Jesus declared, “One is your Master, Christ; and all ye are brethren.” Therefore, “Call no man [Master or] Father.” St. Paul’s writings clearly show that in the early Church the ministers were the servants of the flock and not of a different, lordly caste. They, were of the people; and when chosen by the ecclesia by the stretching forth of the hand (Greek, cheirotoneo), they were recognized as of Divine appointment to the ministry through the Church.

The customs of centuries were so difficult to throw off that many of the reformers coveted the titles accorded the Catholic clergy. Nor did they care to tell the congregation that its word was supreme in the matter and that its ministers were merely by the grace of God its servants. Others of the reformers, realizing that Jesus and His disciples were not styled Reverend, Doctor, etc., declined to use these titles, preferring to be called pastors. This custom still prevails very generally in Protestant Germany and Scandinavian. My Christian friends and Bible Student associates well know my objection to the title “Reverend,” and hence address me as “Pastor” shepherd. Furthermore, I am the elected pastor of the Brooklyn Tabernacle congregation, and also of the London Tabernacle congregation. I fail to see any ground for criticism of my course in this respect; nor do I make any attack upon Christian brethren who accept other and unscriptural titles.

### **MUST PASTORS BE ORDAINED**

There is no question that ordination is necessary to the proper holding of the office of Pastor. The whole question is: What constitutes an ordination to preach, teach and be a pastor amongst the people of God?

This question has received a wide variety of answers. The Roman, Anglican and Greek Churches, claiming Apostolic Succession, declare that the authorization to preach must come through their apostle-bishops. For this reason Protestant

ministers have not been allowed to enter the pulpits of these denominations until the Episcopalians a year ago granted this concession. Their charge has been that Protestant ministers are unordained. Of course, if their proposition be correct, I am just as much unordained as all other Protestant ministers and no more so.

Only since the organization of the Evangelical Alliance (1846) have the different sects of Christendom acknowledged each other and each other's ordinations. Some of them recognize the word ordination in its true light, as meaning simply authorization; and others of less spiritual discernment see merely an outward ceremony. Each denomination does its own ordaining, and makes such ceremonies as it deems proper. If, therefore, the congregation of Christian believers in Brooklyn and the other congregation in London choose to ordain or appoint me their Pastor, it is wholly a matter of their own what ceremonies, if any, shall accompany that ordination or appointment. Who can dispute this? No Protestant denomination, surely; for their own ordinations are on this basis.

### **NOT OF MEN, NOR BY MAN**

The entire subject of ordination of ministers of the Gospel seems to have fallen into confusion during the shufflings of the Dark Ages; and few seem to have gotten fully back to the Bible teachings on this subject as on other subjects. St. Paul is particular in emphasizing the fact that he did not receive his commission as preacher and Apostle of Christ from his brother Apostles. He distinctly declares himself an Apostle by Divine authorization. This is the general Scriptural principle underlying Divine Ordination to the ministry of Christ.

Before we proceed with an exposition of the Bible teaching or Divine Ordination, it will not be improper for us to note the practical operation of the different human organizations of men and by men merely.

Have all bishops of the Catholic Church, the Anglican Church, and the Greek Church been models of propriety, patterns to the flock? Have all given evidence of Divine authorization to teach and to preach the True Gospel? Their staunchest votaries must admit that many of them have been unworthy; and that from these very ones have proceeded doctrines and practices contrary to the Word of God. Of what value, then, are their ordinations by men and women? None whatever! On the contrary, the claim that they were Divinely authorized, and guided and

3H570

inspired to be teachers of the Church, helped forward the errors which they promulgated. By reason of their claimed authority to

teach, the people believed them too implicitly and did not sufficiently criticize their utterances and practices in the light of the Holy Scriptures.

How is it today in the various Protestant denominations of Christendom? Are all those who receive sectarian ordination, of men and by man, benefited thereby? Has such ordination kept them free from weaknesses of the flesh to which others were exposed? Has it not, on the other hand, exposed them to greater temptations, because they were pedestaled by the people and thereby injured with pride, haughtiness, etc.? Has such ordination in any denomination preserved its ministers from doctrinal errors more than the people, who did not have a similar ordination of men and by man?

The Answer--is found in the numbers who have left various denominations and ordinations to go into other denominations and ordinations. It is answered also in the fact that today the great majority of ordained ministers in all denominations entirely repudiate the Bible as a Divine Revelation. Their ordination did not protect them from our modern infidelity, called Higher Criticism. Under its influence they have ceased to be teachers of Bible Christianity, and have become merely essayists, leaders in political and social reform and in humanitarian work. Manifestly their ordination of men and by man did not hold them to the "faith once delivered to the saints." (Jude 3) It did not assist them to appreciate the Bible as being sufficient that the man of God might be thoroughly furnished unto every good word and work.

Let us consider the matter again, from another standpoint. Did any of these human ordinations of men and by man impart the Holy Spirit or give a mental illumination by which any of these humanly ordained ministers were qualified for preaching and teaching the Lord's people? The Answer--is, No! As deep spirituality and as deep insight into the teachings of the Scriptures are to be found outside of the pulpit as inside. The ordination, evidently, brought no enlightenment, no gift of the Holy Spirit the thing above all needed by those who would teach others and expound the Gospel.

### **HAS SERVED A BAD PURPOSE**

The ordination of ministers, of men and by man, has been injurious in that it has perpetuated the misconception that the Church is divided into two-classes clergy and laity. The ordained have been injured by being puffed up to suppose themselves of a higher caste than their brethren. The unordained have been injured in that human ordination has helped to befog their minds in respect to the real ordination. Thus the "Laity" have been hindered from entering upon the very service which God intended should be their chief aim and object. In the early Church, the Elders were considered merely elder brothers of the

Church not elders in years necessarily, but advanced ones in spiritual things, able to help the brethren properly to understand the Word of God and to attend to all the duties and privileges inculcated by the Gospel for their preparation for a share in Messiah's Kingdom. The ordination of reverend men to be rulers, and in some cases dictators of a Church, has taken away from the Elders the very services that the Apostle tells them were to be theirs. Instead, it appoints them the empty honor of passing the collection plate and the communion service. St. Paul, in his address to the Elders of the congregation at Ephesus, said, "Take heed therefore unto yourselves, and to all the Flock, over which the Holy Spirit hath made you overseers [Greek, episkopos, literally, bishops], to feed the Church of God." (Acts 20:28) All of those Elders were under-shepherds, pastors, bishops, overseers. All of them had the commission to feed the Flock. All of them had opportunity for teaching, instructing the Church.

### **DIVINE ORDINATION TO PREACH**

All will admit that if preachers are representatives of God, if they speak in His name, they must have some ordination from Him. Whoever has not Divine authority is usurping a holy office and placing himself in antagonism to God. As St. Paul suggests, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4) The Apostle's argument is that the Aaronic priesthood was typical of the higher Priesthood of Jesus the Melchisedec Priesthood. Aaron and his sons belonged to the tribe specially called to the Divine service; and they were specially called out of that tribe to be the priests. The antitype is Jesus, the High Priest or Head Priest, over the under Priesthood all the true members of the Church of Christ. This St. Peter shows saying, not to the clerics, but to all the Church, "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2:9

As Aaron received an anointing, qualifying him for the typical priesthood, so Jesus received an anointing of the Holy Spirit, qualifying Him to be the Head or Chief Priest over all the Church, the under-priesthood. The begetting of the Holy Spirit came upon Jesus at His baptism. That anointing gave Him authority to preach and teach in the Father's name. There His ministry began, as He tells us Himself in His sermon in the Nazareth synagogue, where He read the opening verses of Isa. 61:1, and declared that their fulfillment had been reached in His own person: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek." Luke 4:17-21



## **THE CHURCH ANOINTED TO PREACH**

While Jesus was with His disciples, He sent them forth to preach in His name, not in the Father's name; for the Father had not yet acknowledged them by giving them the anointing of the Holy Spirit, as we read:—"The Holy Spirit was not yet given; because Jesus was not yet glorified." (John 7:39) But when Jesus having finished His ministry and sacrifice, was leaving His disciples He directed them not to preach, but to tarry at Jerusalem "until ye be endued with power from on High." Luke 24:49

The promised power from on High came at Pentecost. Immediately they began to preach and to teach; for they had received the Divine anointing constituted their ordination, their authority from the Father as members of the Body of Christ, the Royal Priesthood, to be His

3H571

mouthpieces. This Divine anointing came not merely upon the twelve Apostles; but it has all through this Gospel Age constituted the blessed recognition of the Father and of the Son to all who receive it. In the typical picture Aaron had the holy anointing oil poured upon his head, and it ran down to the skirts of his garment. All the members of his body thus came under the anointing. So Jesus, the Head of the Church, received the anointing at the beginning of His ministry; and from Him at Pentecost by the Divine appointment it has flowed down over all the members of His Church. Every one receiving the anointing of the Holy Spirit is a qualified ambassador of God to speak in His name. As St. Peter says, every such one is a Royal Priest. St. John refers to this same anointing, saying, "Ye have an unction [anointing] from the Holy One, and ye all know it." 1 John 2:20

## **WHO LACK DIVINE ORDINATION**

From what we have said it must be clear that no one is entitled to speak for the Almighty unless he have this Divine Ordination of the Holy Spirit. Human titles and human ordinations are wholly inadequate to make a real preacher and teacher in the Church of Christ. But the Spirit-begotten are fully authorized to use their every opportunity under all circumstances and conditions. There is no division of these spirit-begotten ones along the lines of clergy and layity. God never recognized such distinctions and divisions. His ambassadors bear the marks of indemnification that none others have. They are guided by the Holy Spirit, step by step into the deep things of God.

We submit that if a knowledge of the Truth be an indication of an enlightening influence of the Holy Spirit, then not every preacher in the world gives evidence of a Divine Ordination to teach and to speak as a Divine Ambassador. We must put away



the foolishness of the Dark Ages, and the misconception that a few mumbled phrases were ever the Divine method of inducting the Royal Priesthood into their service as ministers of the Truth.

### **THE GOSPEL TO BE PEACHED**

Let us note the Gospel which Jesus was anointed to preach, and which we as His members are anointed to preach—"Fear not! behold we bring you good tidings of great joy which shall be unto all people." "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the meek."

Poor humanity is already under the Curse; and the Gospel Message is "good tidings," that God has provided a way by which we may as a race come out from under the Curse. The Curse is death; and all of our aches and pains and sorrows and tears are directly or indirectly associated with that Curse. The Message of Jesus is good tidings, comfort to all broken-hearted ones, saying, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" there. Rev. 21:4

[December 15, 1912](#)

### **IN MY FATHER'S HOUSE ARE MANY MANSIONS**

Buffalo, N. Y., December 15 One of Pastor Russell's discourses here was from the text: "In My Father's house are many mansions. I go to prepare a place for you. I will come again to receive you to Myself." John 14:2, 3

For more than 4,000 years before the Savior came, no suggestion had been made respecting any home for humanity aside from this earth. The paradise of Eden, lost through disobedience, and God's image in humanity, almost obliterated by sin and death, God promised to restore. The right to life forfeited by Adam for himself and his race, God purposed to restore to all the willing and obedient. But all these blessings were to come through a Redeemer, the Mediator of the New Covenant, the Messiah.

Humanity knew not the possibilities of restitution, but Israel had the fact typified in their jubilee year of restitution, which occurred every 50 years. They also had typical sacrifices of a Passover lamb and Atonement Day offerings, representing some means by which God justly met for them the requirements of His own law. They realized not that this satisfaction of justice would be accomplished by the death of the very Redeemer who subsequently would be the Restorer.

Their minds naturally dwelt especially upon the great fact that Messiah was to be of a Jewish stock; and that Israel was to have the first chance of the choicest blessings in connection with

Messiah's kingdom. As they waited for Messiah and His Kingdom they fondly anticipated their own national blessing. Seemingly, they over-looked the fact that the blessing would be an individual one, in harmony with the divine arrangement. They hoped for a resurrection from the dead "at the last day," in the great seventh thousand year day or epoch, and expected it to bring them from the sleep of death back to earthly conditions.

Some of them hoped for a "better resurrection" than the majority, because of their loyalty to God and their willingness to suffer for righteousness; but even these expected to be, not angels, but men. Was not Abraham himself promised that all the land which he could see should, eventually, be his? What could this mean except that he would be resurrected, as an earthly being, to enjoy this promised inheritance? St. Stephen points out that Abraham never received, in fulfillment of God's promise, as much of that land "as to set his foot upon." (Acts 7:5) Undoubtedly, therefore, the entire promise of the land is future. The possession will come to Abraham, and will be given to his seed, his posterity, after him.

### **HEAVENLY PROMISES – "LIKE UNTO ANGELS"**

God's plan was allowed to rest as though forgotten until Jesus began to accomplish another and different work.

He began to call the bride class from amongst mankind--both Jew and Gentiles. Without explaining the full details, He invited all who desired to become associated in

3H572

His kingdom to take up their cross and follow Him. He promised them a joint-heirship with Himself in His kingdom. He told them that those who attain unto that age and the resurrection would neither marry nor be given in marriage—"like unto the angels" sexless. Luke 20:: 35, 36

No wonder the apostles were surprised! No wonder Nicodemus hesitated to indorse something so different from what he had anticipated in the way of blessing; and he came to Jesus by night to inquire further! No wonder the Master's words were perplexing when He said, "Ye must be born again!" No wonder Nicodemus, in perplexity, asked about this spirit birth and found the Answer--perplexing! Jesus did not attempt to give him a full explanation, but merely said that if he had difficulty in understanding earthly things, how could he expect to understand heavenly things.—( John 3:12)

### **RESTITUTION WAITS, BUT NOT ABANDONED**

The whole matter is plain in the light of the New Testament teaching. Before the time for blessing the world, God is selecting therefrom a class to constitute the bride of Christ, the faithful little flock. The church is to be associated with him in blessing

the human family with restitution. But the bride class itself is to experience a change of nature from human to spiritual. This was difficult for the Apostles to understand. Their minds would continually revert to an earthly kingdom, but the Master repeatedly drew their attention away from the earthly. He declared, "My Kingdom is not of this age," and told the disciples that He would come again in power and great glory, and all the holy angels with Him; and that He would sit upon the throne of His glory upon which they would sit with Him, if faithful even unto sacrificial death.

### **THE HEAVENLY MANSIONS**

The Lord endeavored to draw the minds of His followers away from the earthly hopes of an earthly kingdom, which they held in common with all Jews. The Disciples knew of various orders of beings on the angelic plane cherubim, seraphim and ordinary angels. Jesus made no suggestion of changing His disciples into any of these angelic orders. Rather, He gave them to understand that they would constitute a new order of creatures. The questions then naturally arose: Is there a possibility of having a still different order of beings on the Heavenly plane? Did not the creation of man a little lower than angels imply a sufficient variety of creations on the angelic plane and higher?

These questions would seem proper enough, and to these our Lord's words make answer: "In My Father's House are many mansions" many apartments, many divisions. Yet all are holy, all are in full accord with Him and with each other. "I go to prepare a place for you." My followers a Heavenly mansion.

St. Peter, discussing the subject, tells us that in God's providence the Church is not only a New Creation, but a creation on a higher plane than any other of God's creation. St. Paul says that our Lord Jesus, having finished the work which the Father gave Him to do, "ascended on High," to the right hand of the Divine Majesty, to the place of chief favor. He declares that this position is "far above angels, principalities and powers and every name that is named." Eph. 1:21

St. John, speaking of the Church, declares that we may not yet fully appreciate what we shall be, but we may "know that, when He shall appear (our Redeemer), we shall be like Him; for we shall see Him as He is." (1 John 3:2) St. Peter, however, tells us the real height to which the Church, the Bride of Christ, is to be exalted. He says, God hath given "unto us exceeding great and precious promises, that by these (working in us His will) we might become partakers of the Divine nature." 2 Peter 1:4.

### **THE HEAVENLY THREE**

Following the testimony of the Word of God, we recognize Jehovah God Himself, from everlasting to everlasting God, the Head, the King, the Father, of whom are all things. Next to the

Father we recognize our Heavenly Lord, whose name at first was the Logos, the Word of God, His Messenger, who subsequently was made flesh, dwelt among us and redeemed us; and who, as a reward, has been exalted to the Divine nature and is set at the right hand of Jehovah God, to begin His work of blessing mankind. He waits also until the Church, His Bride, shall have been completed and shall have passed beyond the veil, to be forever with Him on the Divine plane, His Joint-heir.

These are the Heavenly three all of the Divine Nature, far above all other natures, all other planes of existence. Yet always we are to remember that the Head of the Church is Christ, and the Head of Christ is God, as St. Paul declares; for although all of God's blessings are by the Son, yet those blessings are all from the Father. 1 Cor. 8:6

In passing we should note how these Scriptures and all the Scriptures continually show that the Heavenly Father was not His own Son and that the Heavenly Son was not His own Father. In our text the Master declares, "In My Father's House are many mansions," Jesus, the chief Son, has special privileges and special power, and it is by the Father's arrangement that the Bride, the Lamb's Wife, is to be brought into the highest of Heavenly mansions, the Divine nature, to be Joint-heir with her Lord in His Messianic reign and in His everlasting glory thereafter.

### **I GO TO PREPARE A PLACE**

But why did Jesus need to go to prepare a place? His disciples did not wish Him to go and leave them. Whenever he spoke along this line they were grieved and perplexed; and on one occasion St. Peter brought upon himself a special rebuke by saying, "Be it far from Thee Lord; these things shall not happen unto Thee." The disciples were like children. They had absolute confidence that they were to share with Messiah the glories of His Messianic Kingdom. They wondered why Jesus did not stay with them and attend to the establishment of the Kingdom at that time; or if it were necessary to wait for a season, why He might not tarry with them instead of going to the Father, as He had often told them that He would do.

Our Lord did not wish to give them any intimation respecting the length of the gospel age, lest the knowledge should discourage them. Therefore He merely said, "It is expedient for you that I go away"--necessary for you. Unless He should go away, the Holy Spirit would not come

3H573

upon them. They would not receive that power from on high, of which He had told them, which they saw exemplified in Him,

and which they experienced when He put His power upon them and sent them forth as His representatives to work miracles and to proclaim the Gospel of the Kingdom.

After Pentecost, when enlightened by the Holy Spirit, they could understand the necessity for Jesus' leaving and for His receiving the Holy Spirit begetting to the divine nature. They, like all mankind, were children of Adam and therefore inheritors of his death sentence. The Father could not, according to His own just laws, recognize sinners as sons. Before they could receive the divine begetting of the Holy Spirit they must first be justified in the Divine sight.

It was to justify the household of faith that Jesus ascended on high, "there to appear in the presence of God for us." He imputed to us before the Father the merit of His own sacrifice, and proposed to adopt us as His members. Then divine justice accepted the Advocate's proposal, and that meant the acceptance of our proffered sacrifices, as the members of Jesus.

Ten days after our Lord left His Apostles the Pentecostal blessing came upon them. St. Peter explains that it was the Heavenly Father's recognition of His acceptance of the followers of Jesus who were entering the covenant relationship through Him by the covenant of self-sacrifice. The transaction involved all subsequent members of the household of faith to the end of this age. As a result, the Holy Spirit came upon the consecrated. They were to be made children of God; and "if children, then heirs, heirs of God and joint heirs with Christ, our Lord, if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17

## **GROWTH IN GRACE**

Mistakenly, in the past, many of us have supposed justification to be the goal of the Christian merely the forgiveness of sins. Now we see that this was a great mistake. Now we see that justification by faith is only a stepping stone to sanctification the begetting of the Holy Spirit as new creatures in Christ. Moreover, we see that even our sanctification by the begetting of the Holy Spirit as new creatures in Christ. Moreover, we see that even our sanctification by the begetting of the Holy Spirit is not sufficient, nor our goal.

The Spirit-begotten ones must grow in grace, in knowledge, in all the fruits and graces of the Holy Spirit. They must be tested and proved as to their loyalty and faithfulness. Fiery trials testing, tribulations, must be allowed to come against them to prove the depth and sincerity of their love for God. Graciously, their testings are not along the lines of the flesh, which is acknowledged to be imperfect, weak, and which is acceptable as a sacrifice only through the merit of Jesus. Their testings and acceptance are according to their mind, their will, as New Creatures in Christ.

## I WILL COME AGAIN

The Master would be absent during the period of the selection of the Bride class in Heaven itself. Yet by His Spirit or Power, the Holy Spirit, which is also the Spirit or Power of the Father. He would have full knowledge of all the affairs of His people and would providentially make “all things work together for good to them that love Him.” Suffer they must; endure trials and testings they must in order to prove their loyalty even unto death; but His grace would be sufficient for them, and His strength would be made perfect in their weaknesses; and He would never leave them, in the sense of abandoning them. So long as they would abide in Him by faith and by loyalty of heart-intention, He would overrule all things for their good. After the selection of the full number of the Bride class, He would come again to receive them unto Himself. He would come relatively in the same sense in which He went away, in the sense in which He has not been present throughout the Age. He would come in the sense in which He has not been present throughout the Age. He would come in the same sense of taking charge of the affairs of the world. He will take to Himself His great Power and begin His reign. His first kingly office will be in respect to His Church. He will call His own servants and reckon with them first. He will reward the faithful by allowing the unfaithful to pass into tribulation with the world.

As Satan has for a long time been “the prince of the power of the air,” “the prince of this world,” so Messiah, after binding Satan for a thousand years, will assume His rightful title as the King of this world, the King of Glory. His Power will also be the “Power of the Air,” or a spirit power; but, unlike that of Satan. It will be a Holy Spirit power. His saints will be called away with Him, to share His Throne and Empire, “the Power of the Air,” His Spiritual Kingdom.

Thus the bride of Christ will be completed, when the foreordained number of the elect shall have been found and proved worthy by trials and testings and shall have gone beyond the veil. Then the glorious kingdom of Messiah will begin its work for mankind, restoring and blessing very much as Israel had understood and as all the holy prophets had explained. Describing the coming blessings, which will begin with natural Israel and extend to all people. St. Peter says: “Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began.” Acts 3:19-21

I exhort you, brethren, in the words of the apostle Paul, “Let us fear lest a promise being left us of entering into His rest, any of us should seem to come short.”—( Heb. 4:1) If we have been begotten by the Holy Spirit, let us walk in harmony therewith.

Let us endure faithfully the necessary trials and discipline that we may be perfect and entire, lacking nothing. "For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." 2 Pet. 1:10-11

3H574

### [The Daily Oklahoman, January 19, 1913](#)

## **PASTOR RUSSELL OF BROOKLYN TABERNACLE ANSWERS CHARGE OF WARRENSBURG MINISTERS**

The International Bible Students' Association has been in existence for some thirty years, is chartered in both England and America, and is composed of Bible students all over the world, and whether you stepped into a Bible class in San Francisco, Portland, Brooklyn, New York, Toronto, Canada, Nova Scotia, Pittsburgh, Cincinnati, or wherever you find them they would be of one mind and spirit because they are drawing their inspiration from the word of God, yet the Ministerial association of Warrensburg, Mo., charges the International Bible Students' Association with not being an accredited Christian association. Pastor Russell takes up and answers the following objections made by Professor Morehead, and cited by the ministers of Warrensburg, in a lecture before a convention of students in that city recently:

We will now consider these propositions which Mr. Morehead thinks are false doctrines as taught in Millennial Dawn:

First So-called false doctrines of Millennial Dawn.

"Christ before His advent was not divine."

Well, now, let me say first of all that the object of the professor stating this was not to make known such truths because if he wished to make them known he would have said, "Get the books and find out." On the contrary, his object was simply to prejudice the people so they would not get the books. That is an old trick. So the statement is put in such a form as to make it questionable.

### **WHAT THE SCRIPTURES SAY**

But now, what do the Scriptures say? It is not what Professor Morehead says, for we are not ready to take him instead of God, or the Lord Jesus, or the apostles. What say the Scriptures? If I was to take up this one subject alone, of the pre-existence of our Lord Jesus Christ it would take more than an hour. The other questions would be here still unanswered. So I must divide up between these and give a little on each subject, but remember



that all of these are treated in the six volumes of Millennial Dawn or studies in the Scriptures, and are so treated that Professor Morehead cannot Answer--them because they are thoroughly scriptural, and he does not want the people to read, because they are scriptural, and they would be converted if they did read.

What does St. Paul say? You know Professor Morehead's theory and the one we had something that we never understood, and something that they never understood the doctrine of the trinity. We had two ways of stating it; one says, it is three Gods in one person, God the Father, God the Son, and God the Holy Ghost. They must say one person because the Bible says there is one living and true God, therefore they must get the one in somewhere. The others had to make that fit so they turned it over, and the more they think of it that three times one is three they say that does not sound right. Three is one God in three persons. Now tell us what you do mean, and if they are honest they will say we don't know what they mean. I used to be with them and I knew that I did not know, and that they did not know.

Prof. Morehead would not think of discussing the proposition with me, he would have no foundation on which to set up his theory.

### **NOTHING ABOUT TRINITY**

The scriptures say that there is one God (not three Gods); that was the great point God made in telling the Israelites all through the Old Testament, "Hear O Israel, the Lord thy God is one Jehovah" that is the way it reads. Did he say the Lord thy God is three? No. Well, how about the New Testament, does it contradict that? No, indeed. The Apostle Paul says to us (not to trinitarians nor to Brother Morehead but to all Christians who take the Bible,) "To us there is one living and true God, the Father" that is to us. Then what more? "And there is one Lord and Savior Jesus Christ." That is but two. One and one equals two one God the Father, and one Lord Jesus Christ. Then he proceeds to say, "One God, the Father of whom are all things, and one Lord Jesus Christ by whom are all things, and we by Him." That is the Bible. Is there any statement of the trinity in the Bible? Not a word; it does not occur in the Bible from Genesis to Revelation. Not a word about it.

Brother Russell, you must be mistaken we have several trinity churches--you may have one in Warrensburg.

But there is nothing like it in the Bible. Did Jesus say He was His own Father? Did He say He was His own Son? How could He be His own Father and His own Son, both at the same time and in the same person? It is absurd. It is strange that we did not use any of our brain power in the past. We did not study our Bible at all. There was some excuse for some people in the past who had to work fourteen to eighteen hours a day for their bread,



but there is no excuse now. In the past they had no Bibles except those written upon parchment which cost a fortune; now you can get a good complete Bible for 23 cents. There was an excuse in the days of Abraham Lincoln, for then a person could not read by Mr. Rockefeller's oil, nor by gas light or electricity, but only by tallow candles and pine knots. There was some excuse then, but none now. So, when we come to see what the Bible says, it tells us not a word about three Gods being one God nor one God being three. It does tell us that there is one God and one Lord Jesus. It also tells us that there is one Holy Spirit, the spirit of the Father and of the Son, and of all who are in harmony with the Lord. It is called by different names: "The Spirit of God," "the Spirit of Christ," "the Spirit of Holiness," "the Spirit of Truth," "the Spirit of Sound Mind," "the Spirit of Liberty," "the Spirit of the Father," "the Holy Spirit of Promise," the Spirit of Meekness," "the Spirit of Understanding," "the Spirit of Wisdom," "the Spirit of Glory," "the Spirit of Counsel," "the Spirit of Faith," "the Spirit of Adoption," "the Spirit of Prophecy."

3H575

### **THE SAME HOLY SPIRIT**

These various titles repeated many times and used interchangeably, give us the full proper assurance that they all relate to the same Holy Spirit indeed frequently the word "Holy" is added in, combined, as for instance, "The Holy Spirit of God," "the Holy Spirit of Promise," etc. We must seek an understanding of the subject which will reject none of these appellations, but harmonize them all. It is impossible to harmonize these various statements with the ordinary idea of God; but it is entirely consistent with every one of them to understand these various expressions as descriptive of the spirit, the disposition and power of God, our Father; and also the spirit, disposition and power of our Lord Jesus Christ, because He is at one with the Father; and also to a certain extent it is the spirit or disposition of all who are truly the Lord's angels or men in proportion as they have come into oneness, or harmony with Him. All of these names are proper names, and we are exhorted to be filled with the spirit, not filled with a certain person, which is a mistaken idea.

Now what does the Bible state about our Lord Jesus Christ? What was He before He came into the world? Unless Warrensburg and Pertle Springs are different from the majority of cities in this country and Europe, in all probability at least one-third of the ministers do not believe that Jesus had any pre-existence at all. I said one-third, but I really believe that two-thirds do not believe that Jesus had any pre-existence. They believe that He began when He was born the babe at Bethlehem, and the majority tell us that they believe He was born a sinner the same as others. I do not say that is true here in Warrensburg,

but two-thirds of our ministers are higher critics and do not believe in Jesus and do not believe that He ever was divine. Yet, in this day when two-thirds do not believe that Jesus was divine, I am pointed out as a heretic and these two-thirds who do not believe in God's word are the gentlemen of the hour.

Let me quote from the first chapter of John's gospel. I will give the exact translation. It should read this way, "In the beginning was the Logos." Let me explain that this is the picture God gives here through John. In the beginning was the Logos, the name of Jesus before He became flesh. We do not know how far back. He was the beginning of God's creation.

### **THE BIBLE ON JESUS**

Do you mean to say that God created Him? Yes, I am only quoting the Bible. It says He was the beginning of the creation of God, the first-born: He is the Alpha and Omega, the first and last. God made just one being and never made any more, because all subsequent creations were operated through divine power, working through Jesus in his pre-human condition as the Logos. "The Logos was with the God and the Logos was a god." Mark the difference between a god and the God. A god means a mighty one, any person. The God means the mighty one Jehovah. The mighty one would be higher than a mighty one.

All through the Old Testament the meaning of the word Elohim is the "Almighty One." Logos means mighty not almighty. The angels are mighty ones, because they have great power. On one occasion the seventy elders of Moses are spoken of as Elohims mighty ones, to be the special ones in the nation of Israel, but anything these mighty ones could not judge they were to bring to Moses.

Now coming back to John's statement, The Logos was with the God, and the Logos was a god, and the Logos was in the beginning with the God. All things were made by Him and without Him was not anything made that was made."

There you have the story from the Bible standpoint: it tells us that the Lord Jesus did not begin His existence as the babe of Bethlehem, and evidently He knew that all of the world and all things that were made were made by Him, and that He Himself was the beginning of Jehovah's creation, and that Jehovah acted through Him that in all things He might have the pre-eminence over all things in the whole universe. That is the Bible statement, my dear friends. We stand by the Bible and it is right. No other proposition is reasonable.

### **FATHER AND SON ARE ONE**

Ask Jesus whether He was the Father or not: Jesus said, "I and My Father are one."

Brother Russell, I thought you said They were not? No my brother, you and I are one. Read that prayer of our Lord's in the 17th chapter of John: "I pray for these that they may all be one even as you and I are one." We are to be one in the same sense. Are we one in person? No. Neither are the Father and the Son. You see the point, my dear friends it. Is very clear when you take the Bible for it.

Ask Jesus again: "I came not to do my own will, but the will of the Father which sent me." Again: "Of Mine Own-self I can do nothing." There was no disloyalty on the part of Jesus. He never said He was the Father. When He came in His dying hour He cried, "My God, My God, why hast Thou forsaken Me?" Was He telling a falsehood, was he the Father Himself, and merely pretending that He was dying? That is the theory of the trinitarian when it is boiled down that He was the Father, and could not die because the world could not do without a God for three days, therefore when Jesus died on the cross it was merely a pretense He slipped out of the body and said, let the people think I am dying. They say that He could not die, but merely that he let that old body die that is the theory. But what does the Bible say? Does it say that the body was to die for our sins? No the Bible says that his soul was to die, for it is our soul that was to die for sin, and in order to be our Redeemer, His soul must die. So we read: "He poured out His soul. He made His soul an offering for sin." We will see the fruitage of it by and by. But His soul did travail, and it did die. And it was His soul that was raised up from the dead. Mark you what Saint Peter said. Go to the Bible, dear friends, don't go to the creeds. Saint Peter says in the second chapter of Acts, when telling the people about the resurrection of Jesus. "This is that which was spoken of the by Prophet David, saying, thou will not leave my soul in hell—" hades." Saint Peter then went on to say that David was a prophet and that so far as David was concerned his soul did stay there, and his sepulchre is with us until this day, but he being a prophet spoke of Christ's

3H576

soul that it was not left in hades, that God raised Him from the dead. So you see it was the soul of Jesus that died, and which God raised from the dead. Take the Bible and we will not get mixed up.

### **NOT DIVINE AT BIRTH**

So, then we do agree that Jesus was not divine before He came into the world for if He had been He could not have died because of the peculiar character of the divine nature, which cannot die for it is immortal. If Jesus had been divine He could not have died. Thank God, for He must die for our sins; that was the price.

How was He raised from the dead? The Bible tells us that God raised Him from the dead by His own power but not to be a

human being again. He was raised to be a spirit being higher than He was before. God made man a little lower than the angels, which means that angels are higher than men, and if Jesus was raised from the dead a man, He was raised a little lower than the angels, and that would not be a suitable reward. That is what our friends believe, however; that is what our Methodist friends believe, that He has that very body in Heaven. Our Methodist friends have it most particularly stated there; they say, "Christ did surely rise again from the dead, and took again His body, with all things appertaining to the perfections of man's nature, wherewith He ascended into Heaven, and there sitteth until He return to judge all men at the last day." (Article 3 of the Methodist Articles of Religion.) That is very funny; it sounds as though the body was a sort of luggage, or trunk, and that all things appertaining thereto were the straps, etc. I think if our Methodist friends try that over again they can improve on it.

The thought of the Bible is that God allowed His Son to become a man for the very purpose of redeeming man.

### **HE DWELT AMONG MEN**

He did not get into a human body and masquerade around. No, "He who was rich for our sakes became poor." He did not deceive the people by getting into a body. The Bible says; "He was made flesh and dwelt among men."

Now then Jesus the man was there for the very purpose of rescuing the world, and the Bible says: "A body hast thou prepared for me," for the very purpose of suffering death. And when He had died, He had made the use of that body which God intended and had no further use for that human nature, as God had promised that He would highly exalt Him. Would not that be reasonable? Do you suppose if Jesus was higher than the angels in the Heavenly Father's estimation and love, and it pleased the Heavenly Father for Him to leave the heavenly glory on a spiritual plane and become poor in order to carry out the Heavenly Father's will, that the Father would condemn Him to stay in that condition through all eternity? Indeed not. The Bible tells us that nothing of that kind occurred. It tells us that Jesus took the human nature and that when God raised Him from the dead God raised Him a spiritual being. He was put to death in the flesh and quickened or made alive in the spirit.

Second, so-called false doctrine of Millennial Dawn.

"When He was in the world He was not divine."

No, my friends, when in the world He was a human being. The Bible is reasonable whether Brother Morehead is or not.

### **ATONEMENT IS HUMAN**

Third, so-called false doctrine of Millennial Dawn.

"His atonement was exclusively human a mere man's."

Yes, it was, because an angel could not die for a man, nor a bullock be worthy a man, but only for man. No one could be a savior unless he was a man, a perfect man, as we read in 1 Tim. 2:5-6: "There is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all." That is the way Saint Paul states it: "The man Christ Jesus." But now when Prof. Morehead puts it "mere man," he is intending to try to cause a misrepresentation. What does it mean to your mind? The thought is, "just like other men." That is not true and if Prof. Morehead reads the books, he knows that it is not true that we claim Jesus was a mere man, imperfect. We show from the Bible, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens." (Heb. 7:26) He was not an imperfect savior but the man anointed of God, the man Christ Jesus, the perfect one.

Fourth, so-called false doctrine of Millennial Dawn.

"Since His Resurrection He is divine only no longer human at all."

Certainly He is divine only. How could He be both human and divine? People write and talk as though they did not have any thinking apparatus at all. He must be either one thing or the other. You cannot be a cat and a dog both. You could not be a river and an ocean at the same time, neither a man and a being of the divine nature at the same time.

### **BODY NOT RAISED**

Fifth, so-called false doctrine of Millennial Dawn.

"His body was not raised from the dead."

No, we answer, there is a great mistake in nearly all of our creeds. You will read in the so-called Apostles' creed, which was not written by the apostle, which all scholars know, but the laity do not. It declares, "I believe in the resurrection of the body." There is nothing about the resurrection of the body in the Bible; it says the body shall return to the dust, as it was, and that God will give it the soul a body, to each kind its own kind of body those in the human family a human body, but those of the church will get a spiritual body; they will have a change of nature, for they must all be begotten of the spirit and will be spirit beings, and have spirit bodies like unto Christ's glorious body. We quote Peter's statement that God raised His soul from sheol, not his body, but raised his soul on a higher plane, on the divine plane, instead of the human plane. The same personality which was the Logos, and became flesh, and was a human soul, is now resurrected and glorified and is a divine soul. The word soul is also used in the Bible in connection with the Heavenly Father.

Sixth, Seventh and eight so-called false doctrine of Millennial Dawn.

“His second advent took place in 1874.”

3H577

“Saints were raised up in 1878.”

“Christ and the saints are now on earth, and have been for thirty-four and thirty-eight years, respectively.”

There are some things of this kind, my dear friends, that would take more time to explain than is at our disposal, and in the time allotted to me. I will not be able to give a satisfactory reply as I would like to give.

## **TWO STAGES IN COMING**

To our understanding, however, the second coming of Christ will have two stages, and in the scriptures these stages are called the “parousia,” and the “epiphania.” Now the difference between these two words is not always apparent in the common English version, because both are rendered by the word “coming,” but all scholars should know that in the Greek there is this distinction between these two words. The word “epiphania” signifies the shining forth, the manifestation, and when it is used it refers to the way Christ shall be manifested at His second advent. “He shall be revealed in flaming fire.” That will be a revealing in flaming fire, not literal, but symbolical, but fire which will manifest His advent in a time of trouble, such a time of trouble as never before. This flaming fire of trouble in the day of the Lord will be the outward sign by which the world will know that Messiah has accepted His throne, that He has taken His power, and that His kingdom is about to be set up, and then, “Justice will be laid to the line, and righteousness to the plummet.” All errors will be swept away and every imperfect thing that can be shaken will be shaken, and only the unshakable things will remain, as Saint Paul says in the 12th chapter of Hebrews.

That epiphania, dear friends, has not yet taken place. But, do we not see the labor trouble, do we not see the army trouble, etc., in Germany, in Great Britain, here and elsewhere? Everything is published abroad and nearly everybody who knows anything about society today knows that the world is sitting close to the crater of a great volcano. We all know it whether we are Methodists, Presbyterians, or nobody.

## **THE DAY OF WRATH**

Now, that time of trouble we believe will be in connection with the epiphania, at the time of the judgment of the world, or nations or systems. There is more or less injustice and iniquity in all our arrangements of society, political, financial, or ecclesiastical, and more or less that is right, and more or less that is wrong. When the time of trouble comes, the people will recognize it, and then the Scriptures say that they will be calling upon the rocks and mountains to fall upon them. That is not the

real thought not crush them, as if a mountain fell upon them, they would not know much about it, but the thought is, cover us, protect us, because of this great day of wrath. These rocks of society are the Free Mason rocks, the Odd Fellow rocks, this insurance society and that insurance society, and the people want to get into these rocks to protect them in this time of trouble, and they want to be identified with the strong governments, such as the United States, for they want to be protected. If they go to Europe they want to say that they have their passports from United States or from Great Britain, etc. So they will say, those great mountains will be my protection. That is the way these things are used in the Bible. Here rock represents stone fortress. When the trouble breaks out they will begin to go into these things so that they may be shielded and protected, but the Scriptures say they will not be able, for it will be at a time of trouble that nothing will be able to deliver from.

But now about this word parousia. "It signifies presence" that is not manifest, not seen. Well, will Christ be present in such a manner, unseen and unknown. Yes, my dear brother, the Bible tells as very plainly that He will be present but not visible to anyone, and not exercising any power that the world can see, but he will be present and doing a work in His church, amongst His people.

### **CHURCH MATTERS NOT**

In that sense He has been present for the last thirty-seven years. This statement as to the period of time is correct enough, but it is put in a form calculated to deceive people, because of the bluntness in the way it is stated. Do you remember what Jesus said He would do when He would come again? I will remind you. One of the things is that He will receive us, His faithful people, whether in the Presbyterian church, the Methodist, Episcopal, or Roman Catholic, or outside all of these churches whoever they are He will gather all of the elect, the saints, to Himself.

Then another thing will be that He will take His great power and rule the world with a rod of iron. That will be a His second coming. Before that takes place He does something else. To illustrate this our Lord gave, several parables. In one of these parables, of the wheat and the tares, He taught that He was sowing the good seed, and that later when men the apostles slept Satan came and sowed the seeds of error tares. The result of sowing the tare doctrines was a mixture of children of God and of the devil those who believed in the message of God and were begotten of the Holy Spirit and others who were deceived. He said let both grow together until the end of the world. That word "world" does not mean the earth, but in the Greek it means "age," the end of the age; for this earth is never to pass away. "God formed it not in vain, but He formed it to be inhabited." The whole earth, my dear friends, is eventually to be made like



Paradise from pole to pole, from shore to shore, and the whole world will be God's footstool, and, "He will make the place of His feet glorious." He has not done this yet, but Messiah's Kingdom will do it. For a thousand years Christ and His church will reign for the blessing of mankind and the purifying of the earth, until it comes to a Paraisaic condition.

### **FAR COUNTRY MEANS HEAVEN**

Take another parable. He gave this parable because many thought He was about to set up His kingdom. He said, "A certain young nobleman went into a far country to receive a kingdom and return." He here illustrates that while He was to be king of the world, He will not take the kingdom at His first advent, but go into a far country, heaven, there to be invested with authority, and then in due time come again. He said when this young nobleman returns, he will call his servants (not the world), to whom he gave talents, in one parable the pound, and in another

3H578

parable the talent, saying, trade with these things, and make me as much out of them as you can. At His return He does not deal with the people in general, but calls His own servants, the church, and reckons with them, before He does anything with the world at all. This is done in the harvest time, during the parousia, before the open manifestation of the establishment of His kingdom. This has been going on for thirty-seven years, since 1874.

Ninth, so-called false doctrine of Millennial Dawn.

"The professing Christian church was rejected of God in 1878."

My dear friends, there is a statement in the Scriptures that at a certain time this will be true. Whether true now or not, the time is coming when the voice of the Bridegroom and of the bride shall be heard no more in her, in Babylon. That time will come, whether now or at a future time and we believe that those who are in harmony with God will not be in Babylon any longer. As their eyes open, we believe they will see that they are misrepresenting God while they are there, and if they do realize this they will know that the only terms on which they can remain will be that they should not tell God's word.

Tenth, so-called false doctrine of Millennial Dawn.

"The final consummation and end will take place in 1914."

We are expecting that in October, 1914, that a great change will be due. Now, how quickly will it come? Whether on the stroke of the clock or not we do not know. We believe that it will land upon humanity by that time. Perhaps some of it will come before that, but we believe it will be stayed off until that time. Now, dear friends, what if it does not? We are just as well off as the rest. That is what the Bible states. If it does not state that to you,



we have no quarrel. And if it does not come we will not try to bring it about. But on contrary, we will try to practice peace and holiness withal. We are children of peace and peacemakers, not strife breeders. But we believe the Bible teaches October, 1914, as the time. If that is incorrect, for a year or five, or one hundred years, no matter, it is coming some time, whether we have it right or not.

Eleventh, so-called false doctrine of Millennial Dawn."

"Silence as to the person and work of the Holy Spirit."

Not at all; if the brother will read he will find three or four chapters in the Millennial Dawn or Studies in the Scriptures bearing on it.

Twelfth, so-called false doctrine of Millennial Dawn.

"Teaches that Christ did not mean what He said regarding the destiny of the wicked."

This brother says I do not believe and teach what Christ said. What does the Bible say? Well the Bible says, "All the wicked God will destroy." Do I believe it? Yes. Does Brother Morehead believe it? No. He believes that all the wicked will God preserve in fire, with devils having tails, pitchforks, etc. The way the preachers go on to tell about it is laughable. One of them went on to tell about it as though he had been in hell and knew all about it. He went on to say that after a person had been in hell for some time the old skin became asbestofied, so to speak. After a while the skin cracks open, he says, and the flames go right in: it is awful. Well I should think if would be. When asked how any man could stand it centuries after centuries, they say God will inject or infuse life, so that he will keep them alive, so as to perpetrate an awful eternity of horror, and all except the saintly few will be roasted in that way. Think of it. Did we not have our heads pretty well meddled when we preached the same things? I believe God will forgive me for attributing such awful doctrines to Him.

I remind you what the great doctor of theology, Jonathan Edwards, said. In Answer--to a question as to whether we would not feel bad if we got into heaven and knew that our loved ones were in eternal torment, he said: "No, you will look over the battlements of heaven and perhaps see your parents or children writhing in the lake of fire and suffering untold agonies, and then turn around and clap your hands and praise God for His justice."

Poor Jonathan did not have a very good idea of justice. I would not like to have him try a case in court for me. My dear friends, it is ridiculous. What did Jesus say? Jesus said, "He that believeth on the Son hath life, and he that hath not the Son shall not see life." This means that He will not let them have life; they will not suffer in misery. So the Apostle says, This is the promise that He has promised us, that we might have life and this life is

in His Son, and when He shall appear we shall appear also with Him in glory, in the first resurrection. But those who will not come into harmony with God shall not have eternal life; and I thank God for the wisdom and justice of His plan.

### **THOUGHT OF MOREHEAD**

I presume Brother Morehead had special thought with respect to the 25th chapter of Matthew, because there we read in the 41st verse, "Depart from me, ye (speaking of the goats) cursed, into everlasting fire, prepared for the devil and his angels." What is meant by the everlasting fire? This everlasting fire is just as symbolical as the goats. Fire is a symbol of destruction, not preservation. Do you put anything into the fire to preserve it? Why not? Because it would burn up. So this is the picture God gives. "All the wicked will God destroy." In another place fire came down from Heaven and destroyed them all. It did not preserve any of them. So in this chapter Jesus pictured the two classes, and you cannot burn symbolical goats with literal fire. The goats are symbolical and so is the fire. The goats represent a wayward class, and the fire represents their destruction.

Saint Paul said, "They shall be punished with everlasting destruction." Did he say anything about their being punished with fire? No.

Peter said, "They shall perish like the natural brute beast." Do they roast them or torture them? No. Does he state that God will? No all the wicked will God destroy.

But then, there is another answer. The word punishment here used, in the Greek is "Kolasin," and it means pruning or cutting off from life, from the Lord and all hope of life. Before being cut off, however, they will be given every opportunity. That parable does not belong here in this age but this one, and the one about the sheep and the goats both belong to the next age, during the thousand years of Messiah's reign, when the whole world of mankind will be before the great Millennial throne of the great Judgment day, and all the sheep will be at the right hand of favor, and the goats at the left hand of this favor for the thousand years,

3H579

and at the close the sheep will be received into favor with God, but the goat class will be cut off in the second death. The first death was the penalty for sin. Love sent Christ to redeem the world from the first penalty, but Christ will not die for those who go into the second death, and there will be no hope or redemption for them.

## **GOD CREATED MAN IN HIS OWN IMAGE**

How different the statement respecting man's creation from that describing the creation of plants and the lower animals which the seas and the earth brought forth! Man's creation was premeditated. God designed man to be king over the earth. He was to be his Creator's image, not in physical form, but in moral and intellectual qualities resembling his Creator, a Spirit Being. As we read, "God created man in His own image." Not a word here can be construed as implying the evolution of man from the lower creatures.

### **A FALL, NOT AN EVOLUTION**

So far from teaching Evolution, the Bible teaches the very reverse. St. Paul declares, "By one man's disobedience sin entered into the world, and death as the result of sin. Thus death passed upon all men, because all are sinners." (Rom. 5:12.) The Bible represents man as the masterpiece of mundane creation. God pronounced him "very good." Nor could we esteem it just that any but a perfect being should be placed on trial for life or death everlasting.

### **NOT TWO CREATION ACCOUNTS**

Higher Critics claim that Genesis 2 is another account, written by a different person, giving a different order of creation man created first, then trees, beasts, etc. To us this is foolishness. Moses, having described creation in its logical order, merely particularizes some of his previous statements. He declares (Gen. 2:4) that he has already described the generations or developments of things heavenly and earthly from "the beginning," before there was any plant life. He mentions that at that time there was no rain. He again assures us that man was God's last creation, to be the king of earth; and he proceeds to give an account of man's creation, so different from that of the lower animals and vegetation. Man was not evolved, but God's handiwork. He was not spirit, but flesh, formed of the dust of the ground, with the spirit of life common to all earthly creatures. The Hebrew reads, literally, "In his nostrils the breath of lives" the breath or spirit of life common to all breathing creatures.

### **MAN ORIGINALLY SEXLESS**

The details of human creation imply that Adam lived some time alone and sexless. Some Bible students infer from the chronology that it was two years from Adam's creation until the expulsion from Eden under the death sentence. The cause for the division of Adam into two persons is stated: the earth was to be populated with a race of his species, and amongst all the

creatures none was suitable as companion and mother of his offspring. Thus again is shown that Adam was distinctly different from apes and all other creatures under his control. He was in the likeness of his Creator. Other Scriptures show us that it is the Divine purpose that the sex quality in humanity shall be dropped.

The division of Adam into two parts left the headship with the male, but deprived him of some of his sympathetic qualities. His wife had less of the masculine and aggressive traits; but the two were perfectly adapted to each other and fulfilled each other's ideals. The fall from God's favor has affected both sexes, producing extremes of coarseness and effeminacy, and robbing the marriage relationship of its ideal happiness. The Restitution or resurrection to be brought about by Messiah's Kingdom will not mean the restoration of sex perfections, but the gradual perfecting of each individual in the image of God.

### **BY ONE MAN'S DISOBEDIENCE**

Note the consistency of the Bible theory which necessitated the division of one man into male and female. God purposed that the entire race must proceed from the one man. He foresaw sin and provided for man's recovery. If two or more individuals had sinned, it would have required just as many redeemers, according to the Divine Law, "An eye for an eye," a man's life for a man's life. God intended only one glorious Redeemer, therefore the entire race sprang from one man Adam that "as by a man came death, by a man should come the resurrection of the dead." 1 Cor. 15:21.

### **SECOND ADAM AND SECOND EVE**

Adam and Eve in some respects foreshadowed Christ and the Church. Jesus, personally, is the Great Savior, whose death constitutes the Ransom-price for the entire race. During His Millennial Reign He will give back earthly life to Adam and his posterity. But before regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an Elect Church shall be formed, to be the second Eve, on the spirit plane, as He is the Second Adam. The Church will be the mother of humanity during the Millennium.

JANUARY 12, 1913

## **AN OLD PROPHECY IS BEING FULFILLED**

Washington, D.C., January 12 -- Pastor Russell preached this afternoon at the Temple, corner 13th Street and New York, to a large congregation. He made the rather startling declaration that the Millennium is already here; that chronology proves that we have been living under some of its blessings for the past thirty-eight years; and that our modern conveniences and progress are attributable to the beginning of the rolling away of the curse, and the substitution of the Divine blessing.

The Pastor said that the reign of Messiah for a thousand years not only will bind Satan and hinder his further deception of mankind, but will also bring light, knowledge, illumination, to every corner of the earth. He pointed out the beginning of these blessings as already with us; but they are only the faint dawns of the greater light which will flood the world, when the Sun of Righteousness, Emmanuel's Kingdom, shall be manifested.

The speaker went on to say that immediately before us is a terrific storm which will convulse the present order of things -- social, financial, political and religious. The momentary chaos will yield to the Prince of Peace, who will then take to Himself His great power and reign. He will say to the billowy waves of trouble, "Peace, be still," and there will be a calm, even as was illustrated on the Sea of Galilee.

Pastor Russell showed that the storm of trouble which will precede the establishment of Messiah's Kingdom will be the natural result of the operation of the laws of Justice. This principle always operates along the line of cause and effect. Humanity are not using the wonderful blessings of the present as they should. Selfishness prevails amongst rich and poor. The earth's abundant supply for the needs of all is bringing discontent, because the natural heart is full of selfishness.

God will allow selfishness to lead on to its inevitable result, and thus will demonstrate to mankind the sinfulness of sin, selfishness, meanness and the beauty of holiness, righteousness, harmony with God.

### **THE DESERT SHALL BLOSSOM**

The Pastor then called attention to Isaiah 35, the first verse of which declares, "The desert shall rejoice and blossom as the rose." He showed that irrigation is literally fulfilling this

prophecy and bringing about marvelous results. Our government is co-operating with our intelligent fellow-citizens to reclaim what was once supposed to be worthless land.

A similar work of reclamation is going on in Arabia. Shortly the land of the "Arabian Nights" will realize in a natural way changes far more wonderful than those of the fairy tales which entranced our childish imaginations. The great Sahara Desert, also, has been examined by engineers, who have ascertained that much of it lies below sea level. At comparatively small cost it can be inundated and brought to a high state of cultivation. The speaker also said that the Scriptures prophesy that the Dead Sea will one day be connected with the ocean.

Pastor Russell then applied Isa. 35:3 to our day, and declared that he is trying to carry out its commands. The Scriptures show that before the world can receive its share of blessings, the Church of Christ must first be gathered and changed to spirit beings by the First Resurrection.

After this has been accomplished, mankind will receive earthly blessings through the Messianic Kingdom. These will surpass anything which humanity has ever dreamed.

Then he showed that Jesus' miracles were merely illustrations of the work of His Second Advent. During the Millennium, our Lord and His Church will remove, not only physical blindness, deafness, lawlessness, etc., but also human weaknesses and frailties resulting from the fall of Adam. What a new aspect earth will present when sin, sickness, sorrow and death will forever have passed away!

### **A HIGHWAY SHALL BE THERE**

The context mentions a Highway of Holiness to be established. This will distinctly differ from the broad road and the narrow way. Everything will be removed that will hinder human progress back to perfection.

The reward at the end of the way will be very different from that given to those who now walk the narrow way of self-sacrifice. Adam was a man, not a heavenly being. God changes not. He made Adam king over earth, with dominion over its creatures. God's purposes are the same today as in the beginning.

Christ died to redeem humanity. In due time, all will awake from the sleep of death to an opportunity to return to perfection as human beings

[The Findlay Daily Courier, January 19, 1913](#)

## **ADAMS SIN PUNISHED, THE DEATH-CURSE**

*“Every one that committeth sin is the bondservant of sin.” John 8:34*

Adam’s first sin brought the penalty specified in this lesson. The Bible proposition is that God, having made Adam perfect, required perfect obedience as the condition of everlasting life. One act of disobedience broke the covenant between God and Adam. (Hos. 6:7, Margin.) Immediately he dropped from favor, under the sentence, “Dying, thou shalt die.” Nothing that Adam or his children could do subsequently could recover covenant relationship with God. The death penalty was the limit.

3H581

By the law of heredity, Adam transmitted to his race a share of what he possessed, good and bad. As Adam could not erase his penalty, neither can his children. But as Adam could, by obedience to the Divine Law, prolong the process of his dying, so may his children. But the impairment wrought by sin has so progressed that many of Adam’s children die in infancy; and few maintain the struggle for existence for a hundred years.

### **DEATH THE CURSE NOT TORTURE**

Our forefathers during the Dark Ages misunderstood the Heavenly Father’s character and Plan. Misunderstanding the Bible to teach that God arranged for the eternal torture of all except the Church, they sought to copy their misconception of Jehovah by torturing their fellow-creatures. Because God’s people have been gradually getting back to the teaching of His Word, the horrible practises of the past are no longer approved. But many have much yet to learn respecting the true teaching of the Bible.

The curse which God pronounced against our race is not eternal torment at the hands of devils; but as the Apostle says, “The wages of sin is death.” The remedy is a resurrection, secured through the Redeemer’s death at Calvary. “The gift of God is eternal life, through Jesus Christ our Lord.” All experience the death penalty. All will have opportunity sometime of regaining everlasting life through Messiah’s redemptive work and His Kingdom.

For a Little Flock, who in this Age have obeyed the Master’s Voice, God has provided glorious things, far superior to anything that Adam lost. To those who walk in Jesus’ footsteps, God promises a share with the Master in His glorious Kingdom.

## **THE LESSON OF THIS STUDY**

If our Christian forefathers could properly have appreciated today's lesson, they would have known what the Bible teaches respecting the "wages of sin," and have seen how seriously public thought had drifted away from the Divine testimony, to "doctrines of demons." How distinctly God forewarned our first parents that eating the forbidden fruit would bring upon them the death penalty! After they had disobeyed, God drove them out of Eden, that the penalty pronounced against them might be accomplished. Had they continued in Eden, eating of its life-sustaining fruits, they would have lived indefinitely.

## **WHY EVIL WAS PERMITTED**

God foreknew the fall of man, before the foundation of the world, and provided the Lamb of God to take away the sin of the world. God had a glorious purpose interwoven with His permission of sin, which the majority but faintly discerned until lately. Jesus intimated that shortly before the establishment of His Kingdom His Church will understand features of the Divine Plan previously kept secret they will have an appreciation of God's purposes, and His reasons for having permitted sin and death for six thousand years.

## **THE TEMPTATION OF EVE**

How Lucifer and the holy angels became disloyal to God we will inquire into later. In this lesson Lucifer, or Satan, is shown as seeking to alienate our first parents from the Creator, that he might enslave them as servants. A spirit being, he would be unseen to Eve. It suited his purposes to possess a serpent, through which to tempt Eve. The serpent doubtless spoke by signs; as we sometimes say, "Actions speak louder than words."

The serpent ate of the forbidden fruit in the sight of the woman and then manifested its wisdom. The woman perceived. She craved knowledge. Could it be that God wished to keep them in ignorance, and for that reason had forbidden their eating of the fruit? Such disloyal thoughts should have been promptly spurned. But the insidious poison worked. She was not deceived as respects the wrongdoing, but regarding the result. Seeing that the serpent was not poisoned by the fruit, she did not realize that the poison to her was that of disobedience bringing the death sentence. Adam's eating of the fruit was with full knowledge of the result. In love with his wife, he ate knowingly, preferring to die with her rather than to live without her.



January 20, 1913

## **SLAVES SET FREE RETURN TO BONDS**

Washington, D.C., January 19-Pastor Russell preached at Washington Temple today his third sermon on Union Depot texts. Today's text was; "The Truth shall make you free." (John 8:32) He said:

Truth is the great Emancipator. All enslavers oppose the Truth, knowing its power on the minds of their victims. 'Me taskmasters of today would fain hide the truth from wage-slaves, but find it impossible-so great is the power of the press-and there are publishers who have not sold their moral sense for sordid gain. When chattel slavery prevailed, the master found it advantageous to educate his slaves and thus increase their value, but disadvantageous to instruct them along the lines of human rights. The feudatory lords were very willing that the common people consider them demigods, not subject to law as others.

The same principle apparently prompted the emperors to proclaim themselves, "pontifex maximus," and to encourage their people to worship them. The natural selfishness of man ever prompts him to take advantage of others; and ignorance has been the chain which has bound the masses.

The Bible has been the great Emancipator of slavesmental, moral and physical. It is the Torch of Liberty, lighted by Divine Providence. The Bible alone tells us that all humanity are of one blood, creatures of the same God, amenable to Him. While the Bible instructs that Kings and all in authority should be recognized, it also tells that the king is amenable to exactly the same laws as his most menial slave, and that if he violates these laws he is as sure to be punished.

3H582

Moreover, the Bible points out that the present is related to the future life as cause to effect. It shows that every act, word and thought bears upon character-development, and prepares us for higher things in the life to come or gives us more difficulty in reaching perfection and everlasting life.

### **HOPE THOU IN GOD**

Looking into the past, we see Israel, sodden with fear of their Egyptian taskmasters, not daring to take steps for liberty. But after the Exodus, after God's Covenant with them at Sinai, they were a changed people. The hopes inspired by the Scriptures preserved them as a nation when contemporaneous civilization perished.

The Jews undoubtedly destroyed their own nationality. The Romans merely performed the funeral rites in destroying Jerusalem, A. D. 70. The Emperor evidently claimed that the Jewish religion must necessarily be at the foundation of their ungovernable character. Their liberty, used contrary to Divine instruction, led to discontent and anarchy.

### **CHRIST'S FOLLOWERS SET FREE**

The Message of Jesus and the Apostles attracted some "Israelites indeed," anxious to serve God. The early Christians courageously suffered persecution and carried the Gospel everywhere. The Roman emperors, Nero and Diocletian, perceived that Christians had a courage which they feared would be infectious, and persecuted them horribly. But the Master had freed them from fear of death.

Then came a long period of darkness, when the Scriptures were forgotten, and only the words of bishops were

heard-words misunderstood to be of Divine authority through Apostolic Succession. Next came centuries under control of creeds and church councils. Darkness, ignorance and superstition prevailed, although God had His witnesses throughout that long period.

Finally the Bible again emerged, when printing came into use. God's time had come for the Bible again to be the Torch of Liberty, and independence proportionately came forward. Today Britain, Germany, Scandinavia and America lead the world, because of the light from the Word of God.

### **DANGER NOW, AS TO THE JEWS**

The danger that the Jews encountered in the end of their Age confronts us. Not all receive the Truth in the love of it. Not all, therefore, are sanctified by it. Few have turned to the Lord, to become followers of Jesus. Hence we are on the threshold of a great disintegration. Liberty is about to turn to license-anarchy; our civilization is about to be ruined, as was the Jewish polity, by liberty unrestrained by the Spirit of the Lord.

St. Paul declared that the Gospel had set him free from all other bondages but that he surrendered his liberty to Christ, to do, not his own will, but the will of his Redeemer. Forcefully he states that in so doing he became a bond-slave to Christ.

Blessed is the condition of those who gladly surrender all to become followers of the Lord! Such can rejoice, because they know that all things work together for their good to prepare them for the Heavenly glories.

January 31, 1913

## **WILL PUNISHMENT BE EVERLASTING?**

Pastor Russell had crowds to hear him here today. He spoke twice. We report his discourse from the text: "These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46

The speaker approached his subject reverently, declaring that all mankind recognize two great facts: (1) that all are sinners, imperfect, willingly or unwillingly; and (2) that all realize the propriety of a just penalty for sins in proportion to their willfulness, knowledge being a prime factor. All this can be admitted by even those who deny that we have in the Bible an inspired message telling us the origin of sin, its penalty and the conditions governing the Divine judgment of sinners.

### **WHAT THE BIBLE DOES TEACH**

The Bible declares that all transgression of the Divine law is sin, and that all sin is punishable with the same penalty death. Thus Adam's disobedience in eating the forbidden fruit brought upon him the sentence of death, which by the laws of heredity he has transmitted to all mankind. All our sin and sickness, sorrow and death, therefore, come as the penalty of Adam's sin. St. Paul specifically says that by one man's disobedience sin entered into the world and death as the result of sin; thus death has passed upon all men, because all are sinners. (Rom. 5:12-19) Although men may multiply the transgressions, they cannot increase the penalty, because the Divine law has only one penalty for sin the death penalty extinction.

But Divine mercy has arranged for man's redemption by providing that Jesus should pay the penalty for Adam's sin. This He did when He offered Himself and died, "the just for the unjust." The life of Jesus, as a corresponding price for the forfeited life of Adam, guaranteed the cancellation of Adam's sin; and this means an opportunity for Adam to return to the Father's house as a son, in due time, under the assistance of Messiah's kingdom. Or, neglecting these privileges when they shall come to him, Adam would be counted as refusing the grace of God and would die the second death, from which there will be no redemption and no resurrection.

But before Adam can refuse God's grace he must be made intelligently aware of it. He could not know of it during the 930 years of his dying under the curse, because it was not yet accomplished. Christ had not yet died. Adam could not be aware

of God's grace in Christ since Jesus died, because Adam has been asleep in death, wholly unconscious, waiting for the morning of the new dispensation

3H583

and the awakening and the knowledge which will reach him then.

What is thus true respecting Adam will be true respecting every member of his posterity. They all lost God's favor and came under the curse of death, by heredity, through Adam, and the redemption of Adam will mean the redemption of all humanity, the payment of the penalty of original sin for every member of Adam's race. The setting up of Messiah's kingdom will not be for the purpose of further punishing them, for under the reign of sin and death they were already under punishment.

Having purchased mankind with His own sacrifice, our Lord will inaugurate the Messianic kingdom for the very purpose of helping mankind up out of sin and degradation, back to the perfect image and likeness to God originally bestowed upon Adam. The Millennial age is spoken of as a thousand year day of judgment, but this does not signify a judgment for Adam's sin. That sentence was pronounced 6,000 years ago.

During Christ's Millennial kingdom mankind will go on trial for judgment to ascertain whether or not, after attaining full knowledge of God, they will avail themselves of Messiah's assistance to come back into harmony with the Creator. The willing and obedient will be perfected again in the flesh and the remainder will be destroyed in the second death as followers of Satan.

The Church will be associated with her Lord in that great work of dealing with the world. In order to prepare her for that great glory and honor, her calling and election must take place in advance of the coming of the King, her Bridegroom. It must take place, therefore, before the end of this Gospel age.

The Scriptures clearly teach that some will during the Messianic reign receive stripes or chastisements for their development in righteousness and that the fullest penalty, second death, will come only to willful evil doers. And here we may note the Divine arrangement in respect to all willful sins of the present life. Each willful sin makes its mark makes the conscience more calloused and the heart the more stony. In this manner evildoers treasure up for themselves wrath against the day of wrath the day of judgment, the day of just retribution.

As the doing of righteousness produces a good character, the doing of unrighteousness willfully produces an evil character, and will necessitate the more stripes, which, if unheeded, will bring upon the evildoer the second death. In this connection we can remember St. Paul's words: "Some men's sins are open

beforehand, going before to judgment (the penalty), while others they follow after.” (1 Tim. 5:24) Not merely the Church receives tribulation in the present time, but justice sometimes overtakes evildoers and works a measure of reformation in the present life, leaving proportionately fewer steps to be retracted in the life to come.

### **GOD’S LAW OF FORGIVENESS**

God has made provision for the forgiveness and reconciliation of Adam and all of his children. Some during the Gospel age are privileged to come to God through Jesus as their advocate and by becoming His true disciples to have full forgiveness of sins and full reconciliation to the Father. For the remainder of mankind God’s provision is different. Divine justice will forgive the world en masse at the instance of the great Mediator, and will turn the world over to Him, that He may restore them to perfection and make it possible for them to be received back again into God’s family. Thus we see that God’s forgiveness is directed by principles of justice. But He commands His people that, being imperfect themselves and recipients of His mercy, they shall not attempt to deal with their fellows wholly on the basis of justice, but shall forgive one another, even as God for Christ’s sake has forgiven them. Divine mercy purposes to embrace every member of Adam’s race in the glorious provision through Christ.

Our text is the summing up of the parable of the sheep and the goats. Only Bible students, apparently, have noticed that this parable does not belong to the present age; but is a description of conditions which will prevail during Messiah’s kingdom. This is indicated by the setting. We read: “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of his glory; and before Him shall be gathered all peoples and He shall separate them one from another as a shepherd divideth his sheep from the goats.” (Matt. 25:31, 32) Another scripture assures us that when the Redeemer shall appear in glory, His Church will appear with Him for the accomplishment of the blessed things foretold respecting that glorious Kingdom and its work of blessing all the families of the earth.

The Lord’s sheep of the Millennial age will be the willing and obedient, who rejoice to be in harmony with God. These will be gathered to the right hand of the King the place of favor. The goats, correspondingly, are placed on the left hand Messiah’s disfavor, because of their persistence in waywardness so well illustrated by the goats wayward disposition.

At the close of that thousand year day of blessed opportunities the whole world of mankind will be found in either one class or the other. Then will come the final settlement. The day of Christ

is divinely appointed for the putting down of sin in its every form and the death, destruction of all who love or sympathize with sin Satan and all other wayward ones.

Jesus said to some in His day: “Ye are of your father the devil, for his work ye do.” The goats will be of Satan’s company, because, like him, they choose the way of sin and opposition to God, truth and righteousness. Our text might be more literally rendered: These (Satan and his followers, including the “goats” of the parable) shall go away into everlasting cutting off from life, but the righteous (the “sheep” of the parable) shall be ushered into life everlasting.

The Lord does not say that either Satan or the goats will be sent to everlasting torment, but into everlasting punishment everlasting death a death from which there will be no resurrection. They shall perish like natural brute beasts. 2 Pet. 2:12

The Greek word here rendered punishment is kolasin, which means pruning, as a husbandman prunes the dead wood from his orchard or vineyard. So Satan and all his hosts will be cut off finally from God’s blessings, and be destroyed in the second death. Another use of the word kolasin in classic Greek is to restrain; as, “The charioteers

3H584

restrain (kolasin) their fiery steeds.” So God, through Christ, declares that the second death shall everlastingly restrain Satan and all who have his goat-like, wayward disposition, after having had full knowledge and opportunity to develop opposite disposition.

In a previous verse the same parable puts the results of the trial of the nations for life or death, during the Messiah’s kingdom, in different language. It declares that the reward to the sheep will be, “Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.” This is the Kingdom which was originally given to Adam, but lost through disobedience.

This is the Kingdom which Jesus by obedience to the law had a right to claim for Himself, but which He sacrificed for the benefit of humanity. The Father gave to Him and to the Church, His Bride, a heavenly kingdom, not founded when the earth was founded, but “from before the foundation of the world.” Messiah, during the Millennial age, will prove who of mankind are worthy of everlasting human life at the end of His thousand year reign. The Lord will deliver to God the dominion, or the Kingdom of earth. Mankind will thenceforth be responsible directly to the Heavenly Father, as we read in 1 Cor. 15:24.

## **MAN'S WONDERFUL ACHIEVEMENTS**

Panama-Colon, February 23 Pastor Russell manifested a keen interest in the great Panama Canal work, which is speeding to completion. He took for his text Psa. 8:4, "WHAT IS MAN?" He rehearsed human engineering feats of the past the Tower of Babel; the great city of Babylon; the Great Pyramid of Egypt, full of scientific accuracy and symbols of Heavenly things. Solomon's Temple and Herod's, the Cathedral of St. Peter's at Rome and other great cathedrals, each wonderful in its way, were referred to as examples of man's skill in the past. All, he declared, glorify man's intellectual power, intelligence and acumen, no less than do some of the legal statutes of the past the Mosaic Law, the Laws of Lycurgus, etc. All of these achievements of the past refute the thought that our forefathers were monkeys or only a step or two in advance of that condition.

However, in our day practically within the past half century human intelligence seems to have bounded forward in a most remarkable manner. The telegraph, the telephone, the wireless, steam power, electric power and light have given talents a wider scope than ever before was known, and have forwarded the art of printing, which, in turn, has stimulated the education of the masses. Intelligence has increased demand, utilized inventions, and is making the world fabulously rich. Millions everywhere are on the alert to associate themselves with the new things and with the financial prosperity which they are bringing.

### **THE CANAL ILLUSTRATES ALL THIS**

Our modern cities with their multiplied conveniences, palatial structures and office buildings more than forty stories up into the clouds, are fresh reminders of our text, "What is Man!" Our tunnels, or subways, under cities, and all the conveniences they stand for are well calculated to amaze us. As we look about us and realize that these things have come suddenly within fifty years, we repeat, "What is Man!" How wonderful the intelligence which has been able to grapple with the affairs of nature, its minerals, its laws, etc., and to master them! Is not man a great king in all the earth?

Nowhere is this power of man to deal with earthly conditions more strikingly manifest than here on this Canal Zone. We have here an illustration of mountain-moving faith. Six tons of Trojan powder exploded at one instant, crumbling an entire hill, is certainly a wonderful record. These great steam shovels moving with so great rapidity these enormous masses of loosened earth are marvelous. If only a few years ago some one had told us that a man, by moving a lever, could lift six tons of earth, transport it

an eighth of a mile and load it upon cars, all in three minutes or less, we would have thought him insane. Who would have believed a short time ago that an eighty-foot gate weighing six hundred tons would have been practicable or possible!

History tells us that the desirability of this canal was recorded by Galvao in 1550. He had ambition. If he had had our modern appliances and the wealth of our day to back them, no doubt he had the intelligence necessary for the work. But the time was not ripe. Forty years ago our government realized the desirability of this work, but dared not undertake it. Thirty years ago the work was started by a courageous Frenchman, but abandoned because of the tremendous difficulties encountered. Ten years ago the United States government undertook the work, which is now nearing successful completion.

### **TELLS OF MESSIAH'S DAY**

The advance of human intelligence in the power to overcome the obstacles of nature is shown thus. What was impossible in the hands of skillful men thirty years ago is possible at the hands of similar men today, because, in the interim, human intelligence in respect to the use of steam and electricity and the application of mechanical principles, has made rapid progress. This canal, therefore, not only honors Colonel Goethals, whose genius has had so much to do with the wonderful accomplishment, but it honors mankind in general; for here we find at work machinery invented and manufactured in all parts of the world. The Scotch suction dredge and the French ladder dredges co-labor with American machinery in drilling, boring, blasting, digging, accomplishing.

Our first lesson from what we see is that present achievements out-rank those of the past not so much in skill as in opportunity. Ancient masonry, found south of us here, like that in the Great Pyramid of Egypt, tells of a skill with which we cannot yet compete, in that great stones were so

3H585

truly squared and so accurately laid as to make it difficult to find the crevices between them.

We must credit our great progress to God. His time has come for lifting the veil of ignorance and superstition. He has been gradually favoring the increase of knowledge along every line. We today are merely taking advantage of this more extended knowledge, carried into all the homes and offices by means of steam printing-presses, railroads, steamships, postal service, etc. Instead, therefore, of trying to belittle our ancestors, let us confess that we have drawn and are still drawing from them deep inspiration along various lines the Bible, Shakespeare and other writings.



Let us accredit our progress, not to Evolution, but to the more reasonable proposition that God's time has come to give us the blessings promised in the Scriptures the blessings which are heralding Messiah's Kingdom of "peace on earth, good will toward men." We have waited for it, prayed for it and sung about it for centuries. And now that we are beginning to enjoy its blessings, now that the dawning of the New Day is visible on every hand, let us make no mistake. While learning from each other, let us not forget to be taught of God, reading in the signs of the times the fulfillment of the predictions of forty centuries.

### **WHAT WILL MAN BECOME**

Our text asks, "What is man that Thou are mindful of him?" intimating what we all acknowledge that man is poor, weak, imperfect, fallen, unworthy of his Creator's favor and blessing. He is not deserving of eternal torment, but deserving of the divine sentence, "Dying, thou shalt die," because of degradation through the fall. Yet God is mindful of man.

God has made provision for man's recovery from sin and death. The foundation for the recovery was laid by the Sin-Atonement Sacrifice at Calvary. The blessings of that Atonement have been extended thus far only to a small number. They have been limited to such as would take up their cross and follow in the Savior's footsteps. As the Scriptures declare, these are few, a "little flock" not many great, wise, rich or noble.

But the selection of the Elect to be associates with Messiah in His glorious Kingdom is only the beginning of God's favor toward mankind. The Elect will soon be completed. The saintly followers of Jesus from every nation and denomination will soon become His Bride and Joint-heirs in the Kingdom. Then that Kingdom will be established by Divine Power in authority and dominion, not to crush mankind, but for human uplift out of sin and degradation, ignorance and superstition, back to the full image and likeness of God.

If mankind in the fallen condition, and imbued with sin and selfishness, can be influenced by knowledge and ambition to accomplish the wonders of our day, what will not be possible to the restored man, as gradually he reattains the image and likeness of his Creator! The eyes of our understanding open widely as we consider the great length and breadth of human possibilities, under those favorable conditions which God declares will obtain during the thousand years of Messiah's Kingdom, for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is in Heaven."

### **LITTLE LOWER THAN THE ANGELS**

Our context declares that man was made "a little lower than the angels"; that is to say, man as an earthly, or animal being, is on a lower plane than angels, who are spirit beings. Yet there is one

respect in which man is treated from a standpoint superior to that of angels. Of man God said, "In Our likeness let him have dominion over the earth." So man was to have the earth as his little universe. But no dominion, so far as we know, has ever been given to the angels.

Man's ruling power was neutralized by the sentence of death which came upon him. As the dying process continued, man's power to rule his dominion waned. Whereas originally he was able by mere exercise of his mind to control the beasts, he has since been obliged to cope with the beast by brute force and superior cunning. Finally by invention, fire arms, etc., he has gained the mastery in the world by force.

Doubtless the lessons of experience in all these six great Days (six thousand years since the fall) will ultimately inure to man's benefit. His exercise of his ingenuity in battling with thorns, thistles, beasts, etc., has served to quicken, to energize, to give him force of character. But alas! this force of character is not in any way advantageous; for in many respects it is contrary to the highest standards contrary to the image of his Creator.

During the great Day just beginning (the seventh of the great Thousand-Year Days the Sabbath) man will have weighty lessons to learn. The selfish and animal propensities of his nature have become so strong and the higher moral faculties have become so dwarfed that a large proportion of human effort will necessarily be along the lines of self-control and the development of the godlike mind. The advantages of this godlikeness will not only be clearly set before man in the Millennium, but he will be assisted in forming such character, because the laws of Messiah's Kingdom will thoroughly estop sin and every form of selfishness which will attempt to do injury to another.

Every evil purpose will be nipped in the bud. Every evil deed will be promptly punished in its incipiency, without being allowed to progress to the injury of others. Soon the great lessons of the glorious rule of Messiah will be recognized and appreciated; and as development will be made in the reattainment of the Divine likeness, all of its beauties will be appreciated and every where seen.

## **JUDGING QUICK AND DEAD**

All those experiences of humanity under Messiah's Kingdom are in Scriptural language declared to be judgments; that is, testings, provings. That great Day of Messiah, a thousand years long, is Scripturally styled the Day of Judgment. The Church will not be on judgment, or trial, then; but the world. The Church, walking by faith, and not by sight, is having her trial now. The faithful of

the Church now on trial, if found worthy, will be given the reward of glory, honor, immortality, and will be made the judges of the world. "Know ye not that the saints shall judge the world?"--1 Cor. 6:2.

St. Paul referred to that Thousand Year Day, and described it as the future Day of Judgment, saying, "God hath

3H586

appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained." (Act. 17:31) The Christ will have the judgment of the world in His hands. The Christ has Jesus as its Head and the Church as its Body, as St. Paul has declared. Eph. 1:22,23.

The judgment of the world will not be in respect to whether or not they have been sinners; for that God has already determined. As the Scriptures declare, all men are sinners. That coming judgment will not be to see which of these sinners is really worthy of life and which worthy of death; for that also was determined by the Lord long ago, when He passed the sentence of death upon all, without exception. Because all were sinners it was necessary that all should be redeemed in order that they might have that coming judgment. The very object of the redemption was to settle for ever (Heb. 10:12) the death sentence pronounced against Adam and inherited by all of his race.

All were redeemed, and all are to be set free from that Adamic condemnation. The moment they are set free from the condemnation of the past, they will be put on trial, or judgment, for themselves. From that moment their responsibility will begin, the result of which will be either everlasting life or everlasting death Second Death. And the rewards of that trial will be in respect to their course after they are freed from the Adamic sentence. The past will figure only as it has meant opposition to light and knowledge.

### **HE WHO SINS, SUFFERS**

Only the Church at the present time are on judgment, or trial for everlasting life or everlasting death, because only the consecrated are set free by the Redeemer. As it is written, "We were children of wrath even as others." (Eph. 2:3) Nor will the world be on trial, or judgment, for everlasting life until they shall have been brought to a very clear knowledge of God, of His arrangements for them, and of their opportunities.

However, there is another law operating, which affects every member of Adam's race. Whoever sins a little suffers proportionately. Whoever sins much suffers proportionately. But such punishments for sin are not unto eternal death. They are merely transitory and on account of misdeeds, and have no bearing whatever on the original sin unto death and the redemption from it. The man or the woman who transgresses a

law of nature suffers. If he transgresses a moral law, he suffers also. He who steals or who murders or slanders another, and seemingly meets with no retribution in the present life, nevertheless does not escape not even if his conscience becomes seared and he can forget his misdeeds.

It is a law of our nature that the very finest of our powers are the most easily injured. Thus he who injures his conscience damages that which is most difficult to repair. Those who have seared their consciences will, during the thousand years, have the most difficulty in regaining the image and likeness of God, without which they can never have everlasting life.

St. Paul, after assuring us that “As all in Adam die, so all in Christ shall be made alive,” adds, “Every man in his own order” or class. (1 Cor. 15:22,23) This suggests that God has the world identified by classes, as well as individually. The Church class will be first the Chief Resurrection. (Rev. 20:6) None will be in it except those accounted worthy to share in the Messianic Throne and Kingdom.

Later on will come the resurrection of the worthy ones of ancient times Abraham, Isaac, Jacob and all the Prophets. Their resurrection will be to human perfection, as examples of what all men can attain, if they will be obedient to Messiah’s righteous requirements.

Then will come the world, “every man in his own order.” All will be awakened. Each will have an opportunity of coming to a knowledge of the Truth. Each will have opportunity, by obedience, to arise out of degradation, thus demonstrating his worthiness or unworthiness to participate in complete Restitution and everlasting life.

Thus each individual of Adam’s race will take his place, either at the right hand of the Majesty of the Kingdom or at the left either at the place of favor or disfavor. He will be thus deciding for himself, according to the Divine standards, whether he will have everlasting life, or the penalty of opposition to God—“everlasting destruction” the Second Death.

### [The Weekly Inter Ocean, March 9, 1913](#)

## **THE GRANDEST OF INAUGURATIONS**

Washington, D. C., March 9 Pastor Russell arrived here this morning on his return from Panama, Kingston, Havana, Key West, Tampa and Pensacola. His coming was eagerly awaited by the Washington Temple Congregation. He took for his text Jesus’ words, “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory.” (Matt. 25:31) He said:

When six thousand years ago man transgressed the Divine command and came under the sentence, "Dying, thou shalt die," he was cast out of Eden, that in the unprepared earth he might pay the death penalty, with labor and sweat of face going down to the tomb. Even then, in the declaration that the Seed of the woman would eventually bruise the serpent's head, God implied an ultimate victory for humanity, over Satan and sin and its death penalty.

Later, God's Covenant with Abraham told that the victory would come through his posterity, but still did not explain how. Centuries later, Abraham's favored posterity became the Jewish nation, and came into covenant relationship with God through Moses, the mediator of the Law Covenant. Their hope was that they could so thoroughly keep God's Law as to merit everlasting life; and that learning how to practice this self-control, and gain the victory over sin, they would be competent to teach all

3H587

nations, and to deliver mankind from sin and death. However, centuries of effort proved that none were able to keep the Divine Law satisfactorily; for all continued to die.

The next Divine lesson was one of faith in God. Israel could not keep the Law Covenant satisfactorily could not, therefore, have everlasting life. Hence they could not teach others to do what they could not do. The lesson of faith was that they should look forward to a coming Messiah "A Prince and a Savior." Through Him all the promises would be fulfilled. For Centuries they waited for Him, and sought to apply Moses' words: "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me [the antitype of Moses]; Him shall ye hear in all things whatsoever He shall say unto you. And... every soul, which will not hear that Prophet, shall be destroyed from amongst the people." Acts 3:22, 23

Various were the hopes and imaginings respecting Messiah. He was to be the antitype of both David and Solomon, the antitype of Aaron and Melchizedek very great! He was to reign from sea to sea. (Psa. 72:8) Ultimately, so successful would be His reign that the knowledge of the Lord should fill the whole earth, as the waters cover the deep. (Hab. 2:14) Not only Israel would be blessed by Him, but all nations, peoples, kindreds and tongues. Unto Him every knee would bow and every tongue confess to the glory of God. Phil. 2:10, 11

The hearts of Israel looked forward with pride to that day when Messiah would exalt them very highly in the earth and associate them with Himself in the ruling and blessing of all people. Ah! they thought, the inauguration day will come, when as King of kings and Lord of lords Israel's Messiah will wield a scepter which all will recognize and under which all will receive a blessing! These good hopes held together the "chosen people,"

as no other nation or people have ever been held together. They are waiting still, though disconcerted by the length of time and by the various evidences that others are in some respects more favored than themselves.

### **MESSIAH AND JUBILEE AT HAND**

At last Israel's Star of Hope is rising! At last the prophecies tell that the morning of joy is about to dawn and "the desire of all nations shall come." Not merely Jews are claiming that Messiah's day is nigh, and that the Divine blessing is about to come upon Jerusalem and all the people of God, but Christian Bible students see the same. Mohammedans are claiming the same. Free Masons are claiming the same. All men are in expectation of something wonderful, just at the door.

The blessings multiplied upon us in the inventions of the last half-century all bespeak the New Dispensation, the reign of the King of kings. And if the preparations are on so grand a scale, what will be the grandeur of the inauguration and of the reign itself! Truly the Scriptures say that "eye hath not seen, nor ear heard the things that God hath in reservation for them that love Him." 1 Cor. 2:9

### **INAUGURATION SCENE OF OUR TEXT**

Leading in the grand procession picture is The Son of Man, following whom will be all the holy messengers; but with Him upon His glorious Throne will be His Bride class a saintly few. Thus it is written, "When Christ... shall appear, then shall ye also appear with Him in glory" (Col. 3:4); again, "To him that overcometh will I grant to sit with Me in My Throne." Rev. 3:21

Through the Prophets of old the picture was given us of the triumphal entrance of Messiah, saying, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in... Jehovah of Hosts, He is the King of glory." (Psa. 24:7, 10) It is Jehovah's Kingdom that is to be established when Messiah comes; for Messiah is the godlike One, Jehovah's Representative, who for a thousand years will rule the world for the abolishment of sin and death, and the uplifting of Israel and all the nations.

Messiah is spoken of as the Seed of David, who should inherit his throne. (Luke 1:31-33) He who was according to the flesh David's Son is according to the Spirit David's Lord, and He it is that shall sit upon the Throne. But as the throne upon which David sat was the Throne of Jehovah, so the Throne of Messiah will be Jehovah's Throne also.

*"Oh, that will be a crowning  
Such as earth has never known,  
When Christ His Kingdom shall receive,  
Before the great white Throne!"*

Grand as have been the inaugural services of the past week, they were as nothing in contrast with the glorious crowning Day for which the earth has been waiting 6,000 years. Happy, earnest and hopeful as were the faces that greeted the President, the picture was tame as compared with the light and joy and confidence that will fill the world when mankind come to realize that during the past 6,000 years God has been making preparation for this great Day that is even now dawning.

Then gratitude will go up to the Lord from faithful hearts. Then truly on the grandest possible scale all that trust in Messiah will shout, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" Then Messiah will take His Kingdom as God's Representative, His Holy One to rule the earth, and to dispense the blessings which God promised in the Abrahamic Covenant and reiterated "by the mouth of all His Holy Prophets since the world began." Acts 3:21

### **WHEREIN DID THE JEWS FAIL**

The Jews did not fail. All the promises of God made to them are still theirs. He never offered them spiritual favors. He never suggested that He would take them to Heaven. The strongest promise made, even to Abraham, was that all the land which could be seen would be given to him and to his seed. All the blessings of Israel were to come through Messiah, whose Kingdom is about to be inaugurated.

What God did for the Jews at the First Advent of Jesus was something more than He ever promised to do for them. He foretold through the Prophets that Messiah would suffer; yea, that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The Jews merely fulfilled a part of the Divine Program. Had Messiah gone to another nation, doubtless there would have been similar results. No other nation, indeed, was so

3H588

well prepared as the Jews by Divine instruction through the Law and the Prophets.

What God did for that nation more than He promised to do was that He gave them an opportunity of becoming more than the natural seed of Abraham. He gave them the opportunity of becoming spirit beings members of Spiritual Israel. So many as received Jesus, and became consecrated to be His disciples, were received of the Father, begotten of the Holy Spirit, received into the family of God as Spiritual Israelites, as the Spiritual Seed of Abraham. But these were few.

Then Divine favor turned to the Gentiles, and gave to them a similar opportunity of coming into membership with the Spiritual Seed of Abraham. This work has required nearly

nineteen centuries and is now about completed. In other words, we understand that the Messiah class is about complete Jesus the Head, faithful Jews next, the faithful from the Gentiles next.

Jesus the Head long ago entered into His glory. Some of His members have already entered in and soon the last members will pass beyond the veil. Then the preparatory work of making up the Messianic class will be completed.

Immediately on the inauguration of the Messiah, His work of ruling and blessing will begin. At that point, according to the Scriptures, Natural Israel will return to God's favor, and be granted the chief blessing under the new administration. And through the Kingdom of Israel, as the earthly representative of Messiah's invisible, Spiritual Kingdom, the blessing of Jehovah will reach to all the families of the earth. Genesis 12:3; 22:17, 18

### **WHAT ISRAEL DID NOT SEE**

The Jewish people failed to note those portions of prophecy which foretold Messiah's sufferings. As a sheep before her shearers is dumb, so He would neither open His mouth nor use any of His superior powers to hinder the accomplishment of God's will in respect to His death. (Isa. 53:7) The chastisement for human sin was borne by Him, in order that, as man's Redeemer, He might have the right to forgive human sin and to raise mankind out of their degradation and bring them back into harmony with God's Law, fully justified through the blood of the Redeemer. Not only the Jews failed to see the necessity for a dying Savior, but the whole Gentile world may be said to equally fail to grasp the import of Jesus' death.

The death of Jesus was necessary for two reasons: (1) As man's redemption price; (2) As evidencing His own faithfulness to God, His own loyalty even unto death, and consequently His right to the Divine promise of a glorious exaltation, compensating His devotion, His self-sacrifice, and honoring His name above every name making Him partaker of the Divine nature. Without His redemptive work, the penalty of Divine Justice would have rested forever upon the human race, and none could have been resurrected from the dead. The sentence of death upon man would bring him to the same condition of nonentity as the dying of the brute accomplishes in him. But God knew in advance of His own purpose to arrange for mankind the payment of the penalty through His Son, who died, the Just for the unjust, to bring them back into harmony with God.

It is for this reason that none living prior to Jesus were accepted to sonship in God's family, after Father Adam lost that privilege through disobedience. Only after the redemption could the invitation to sonship be extended. Those who accepted needed to wait until Pentecost to receive it. They waited until Jesus, who died for their sins, ascended up on High to make reconciliation on our behalf. Forthwith the Father accepted all who came unto



Him through Christ, and the Holy Spirit came upon such, inducting them into the Divine family as sons.

The difference between the Church and the world is that the Church is called out from the world now when everything is unfavorable, while Satan is unbound, while ignorance and superstition hold sway, and while the reign of sin and death is in progress. These circumstances make for the Church a narrow way of self-sacrifice in walking in the footsteps of Jesus. But because of this severer trial of the narrow way, the Church is to have the superior blessing also glory, honor, immortality, Divine nature, the First Resurrection from earthly to Heavenly conditions.

Then will come the general blessing which God has provided, through Messiah's sacrifice, for the world. All sinned in the one man Adam. All have been redeemed by the other Man Christ Jesus. (1 Cor. 15:21) All are to be awakened from the sleep of death. All are to have a full opportunity to come to a knowledge of the Truth. All are to be given everlasting life, who develop the spirit of holiness. Only the incorrigible, those who love iniquity and hate righteousness, will eventually be sentenced to the Second Death, from which there will be no recovery.

### **NECESSITY FOR CHRIST'S REIGN**

More and more we realize that education will not do for the world all that we once hoped. Many of us hoped that the education of the heathen would make saints of them, forgetting that education in the home-land has not made saints very generally. There are good people, moral people, trustworthy people, who are not Christians at all. But they are the exceptions. The majority of people are not sufficiently strong of character to stand thus alone without the help of Christ.

The great mass of mankind seem to need something in the way of chastisement, punishment, to offset the downward tendencies of their own fallen flesh. A few possibly have been restrained by the absurd teaching of eternal torment at the hands of demons, presented for a long time in the name of Christianity. But the majority reason that whoever gets these experiences, they will not. Thus we find that nearly all the murderers imprisoned are such as have known the erroneous teaching of eternal torment, and yet have been unabashed thereby. In other words, they have given an outward assent to the teachings but really never believed it or been influenced by it.

What the world needs is a strong government which will hold in restraint the weaker and baser elements of society and seek to help them up out of their difficulties. But no government yet devised is either strong enough or wise enough to accomplish much along these lines. This is evidenced by the fact that crime increases in proportion with intelligence; so much so that using all of our modern

3H589

appliances--telephones, telegraphs, dictographs, etc. we are scarcely able to keep even with law-breakers.

All who have anything to do with police affairs shudder at the thought of what might occur should the time ever come when the majority of a city should become stubborn and vicious through lack of work, want of bread, etc. They tell us that such conditions would let loose the tiger of human passions as it has never before been known in the world; for the tiger is now educated, and the masses are on a par with the masters social, financial and political.

What we need is Messiah's Kingdom the very Kingdom described to us in the Word of God. His rule will be that of justice and equity, and will give a fair opportunity to the poor and the needy. (Psa. 72:4) His Kingdom will subdue vice and crush it out, and punish sin, in both rich and poor. His Kingdom will lay righteousness to the line and justice to the plummet, and will sweep away the refuge of lies and subterfuges under which injustice is now so often cloaked. No wonder the Scriptures tell us that Messiah's Kingdom will be "the desire of all people!" Hag. 2:7; Isa. 33:17

### [The National Labor Tribune, March 1, 1914](#)

## **JESUS HIMSELF DREW NEAR**

"It is Christ that died, yea rather, that was raised from the dead."  
Rom. 8:34

Today we study one of Jesus' most striking manifestations to His disciples after His resurrection. Early that morning He had appeared to the women who came to embalm His body. They had communicated the news to St. Peter and St. John, who hastened to the sepulcher, but found it empty. The disciples were perplexed. Although Jesus had told them that He would be crucified and would rise from the dead on the third day, they had not comprehended the teaching.

That afternoon, as two of the company were walking home, discussing their disappointment, Jesus overtook them. They knew Him not, because of His resurrection change. St. Peter tells us that He was "put to death in flesh, but quickened in spirit." This we understand in the light of St. Paul's explanation of the Church's resurrection: "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." 1 Cor. 15:42-44.

The same thought is impressed again by the Apostle's statement: "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God."

The change which the Church is to experience is the same which Jesus experienced when He was raised from the dead, a life-giving Spirit no longer a Man.

Our Lord's title, "Son of Man," still belongs to Him, as goes the title, "the Logos." When the Logos was made flesh, the identity was preserved; and likewise when Jesus became a spirit being again. Respecting our Lord's human experiences we read: "A body hast Thou prepared Me" for the suffering of death. (Hebrews 10:3-10.) When He had accomplished that purpose, He no longer had need of human nature; but as He had foretold, He ascended to where He was before to the spirit nature and, later on, to Heaven itself.

To assume that Jesus is a fleshly being in Heaven, bearing wounds and scars to all eternity, is to imply that the Father never really exalted Him to the glory which He had before the world was (John 17:5), and is unscriptural. The Scriptures plainly show that the Father highly exalted our Redeemer "far above angels, principalities and powers."

### **"JESUS SHOWED HIMSELF"**

St. Luke declares that Jesus showed Himself alive after His resurrection (Acts 1:3). In every way He manifested the fact that a great change had taken place with Him. He appeared and showed Himself not only in different bodies, unlike each other, but also in different clothing. When He suddenly disappeared, the clothing disappeared also.

The stranger who overtook the two disciples en route to Emmaus inquired, Why so sad? Astonished that He did not know, they explained that the chief priests and rulers had delivered up and crucified Jesus, a prophet mighty before God and the people. Their hope that He was Messiah had been crushed. Then they told the events of that very morning that some women of their company had found His tomb empty and had seen angels, who said that He was alive.

This gave Jesus opportunity to explain quietly that their experiences were part of the Divine Plan; that it was necessary that Messiah should thus suffer, in order to become King of Glory and bless mankind. He pointed out from Scripture what God had foretold respecting Messiah's experiences. He probably showed that when Isaac was offered up by Abraham, he foreshadowed Jesus' death and resurrection; that the smitten rock represented Messiah, who must be smitten in order to give the Water of Life to humanity; that the serpent lifted up in the wilderness typified Messiah's crucifixion; and that the passover lamb typified Jesus, "the Lamb of God, which taketh away the sin of the world." No wonder their hearts burned within them!

### **“THEY KNEW HIM HE VANISHED”**

When the travelers arrived in Emmaus, something in their guest's manner of asking the blessing at supper reminded them of Jesus. Their eyes of understanding began to open. Then, having fulfilled the purpose of His Materialization, Jesus vanished clothes and all.

Unable to sleep, the disciples returned to Jerusalem, and there learned that Jesus had manifested Himself to Peter. Then they told their experiences; and faith, hope and joy began to grow in all their hearts.

3H590

During the forty days following our Lord's resurrection, He only twice appeared in a form similar to that which they had seen, bearing the marks of crucifixion. On both occasions He appeared and vanished while the doors were shut

### **[The New York World, May 31, 1914](#)**

## **THE LORD'S ASCENSION**

Pastor Russell's famous photo-drama of creation beautifully pictures our Lord's ascension and the subsequent outpouring of the Holy Spirit at Pentecost. The educational value of pictures is well known; and the public are very appreciative of the drama as a means of instruction along biblical lines. Wherever it is presented, large crowds are in daily attendance.

The pastor's text today was: "When He ascended up on high, He led a multitude of captives." Eph. 4:8, margin.

It is appropriate, began the pastor, that on this day, celebrated as the anniversary of Pentecost, we should have well in mind what we celebrate. Ten days ago was the anniversary of our Lord's ascension. In one sense of the word, our Lord Jesus ascended at the time of His resurrection from the dead; for then He left the human nature and the tomb for the divine nature and immortality. He tarried, however, for the space of forty days after His resurrection, that He might establish and instruct His apostles.

During that time He was invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer dead, and that He was no longer confined to human conditions that His resurrection had made Him a spirit being again, on a higher plane than He was before He took human nature for the suffering of death in order to redeem humanity.

The pastor went on to explain carefully that during the period between His resurrection and His ascension our Lord taught His

followers not alone by His words but also by His conduct. They had not yet received the Holy Spirit, the speaker declared, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines.

Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He gone directly to the Father without manifesting Himself to His disciples, they would not have been able to understand the truth of the matter. Hence their lessons were given them largely in pantomime, corroborated by the Master's words, explaining that it was necessary for Messiah to die in order to redeem the world, and that it was also necessary for Him to rise from the dead and to ascend on high and re-enter the spiritual plane of existence in order that from that higher plane of being He might be the more capable of filling the great office of prophet, priest and king for mankind.

### **THE PENTECOSTAL BLESSINGS**

After forty days during which He was invisibly present with His disciples, except on the few occasions when He manifested Himself for a few moments each, our Lord ascended to heaven. Ten days afterward the Holy Spirit came from the Father upon the waiting household of faith. The outpouring of the spirit evidenced to them that they were justified freely from all things through the merit of the Redeemer's sacrifice, that their consecration to sacrifice themselves had been accepted of the Father, and that thenceforth they might count themselves as joint sacrificers with Christ, members of His body, members of "the church of the first-borns, written in heaven," members of the seed of Abraham, in whom all the families of the earth are to be blessed.

The pastor then demonstrated that only Jews received the pentecostal blessings. Until three and a half years thereafter, in harmony with a divine promise made to the Jews, the gentiles were excluded. Then the time came for the gospel to go to the gentiles. The record informs us the Cornelius was the first gentile to be received into spiritual relationship with God. Until God's due time for "the middle wall of partition" between Jew and gentile to be broken down, he could not receive the spiritual blessings. Even then he was received not because of his works and prayer, but because of faith in the redemptive sacrifice offered upon Calvary.

### **SEEN BY SAUL OF TARSUS**

The apostles were to bear witness to the resurrection of Jesus; but Judas, having lost his place, which was given to St. Paul, it was proper that the latter should also be able to bear witness to Jesus' resurrection. Recounting those who had seen our Lord after His resurrection, St. Paul says, "Last of all He was seen of me also, as of one born before the time." Jesus appeared to St. Paul in the glory of His spirit being, "shining above the

brightness of the sun” at noonday. The sight caused injury to Saul’s eyes.

The pastor then pointed out how inappropriate and unsatisfactory such a manifestation would have been if the Redeemer had so appeared to the eleven during the forty days following His resurrection. They could not possibly have identified the glorious personage who shone above the brightness of the noonday sun with the Lord Jesus, their friend, their teacher. But to Saul of Tarsus the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him in a manner that no human appearance could have equaled that Jesus was no longer a man and that He was no impostor. St. Paul’s conversion was instantaneous.

It should not cause us to marvel that Jesus ascended, as He declared, “up to where He was before,” said the pastor. It should not surprise us that the apostle declares that our Lord ascended in dignity and station far above angels, principalities and powers, and above every name that is named. On the contrary, it would be both equitable and Godlike that the great Jehovah should highly honor His

3H591

faithful Son, the first and last, the beginning and the ending of the creation of God. Could we, he asked, for one moment suppose that our great Creator would permit this faithful Son, or any servant, to lay down life in the divine service and to suffer loss as a consequence of his obedience? Is it not much more rational to believe, as the scriptures declare, that “Him hath God highly exalted”?

### **EXTREME HUMILIATION AND EXALTATION**

Pastor Russell called attention to the apostle’s phraseology in the context that the one who ascended had previously descended, and that the descending and ascending were related as cause and effect. The one who has ascended on high completely fills the highest position in the great divine government of the universe as head of principalities and powers, angels and men next to the great Jehovah. Yet, as the apostle warns us, we must not identify this glorified one with the one who in obedience to the Father’s will came down from heaven and as a man humbled himself unto death, even the ignominious death of the cross. The apostle calls attention to these two extremes of humiliation and exaltation both accomplished in the Son of God, the Logos, the Messiah, the Christ.

The pastor then showed that if some of us at one time had supposed that our Lord Jesus ascended to heaven in a physical condition, as a man, we had entirely misunderstood the scriptures. To suppose that Jesus went to heaven a man, the pastor maintained, is to mistake the significance of His title, the

Son of Man, which He preserves as identifying Him with His great redemptive work as one of His many titles. To suppose that Jesus is in heaven a human being, he declared, is to suppose that He is still, as when on earth, “a little lower than the angels,” whereas the scriptures state that He has ascended far higher, so that not only men but also all the angels of God are commanded to worship Him. To suppose Jesus in heaven a human being is to suppose Him out of all harmony with heavenly surroundings and spiritual conditions.

Moreover, the speaker queried, are we not told that the Church of Christ will be changed from the human condition to the spiritual condition in the resurrection, and that this change will make them like their Redeemer, so that they may see Him as He is, not as He was; that they may see Him in glory, honor and immortality exaltation and not as the one who in humiliation was made flesh that He might sacrifice His flesh on behalf of the race of Adam? Answering his own question, he declared that when we so thought we forgot the scriptural assertion that “flesh and blood cannot inherit the kingdom of God.” This statement of scripture implies that all who become partakers of the divine nature and share in the heavenly kingdom with their Lord and Redeemer must be made like Him by the power of the first resurrection.

### **DIFFICULTIES OF UNBELIEVERS**

The pastor declared that he had found worldly wise people very skeptical respecting the descent of the Logos, the Son of God, to earthly conditions, but that Christians seem to have more difficulty than does the world to comprehend the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the spirit nature and took instead the human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy harmless, undefiled and separate from sinners, cannot believe in the sacrifice of Jesus as being a ransom for Adam, to effect his release and that of his posterity from condemnation to death.

Pastor Russell went into considerable detail respecting the method by which the Logos was transferred from heavenly conditions to earthly conditions. He showed that the purity of the Logos, His perfection of organism, His freedom from sin, was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of the Adamic race. The speaker proffered his hearers, free on application, a treatise entitled “The Undefiled One,” which he believes shows scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.



## **A SERIOUS ERROR AMONG CHRISTIANS**

The error of supposing that Jesus is still a man was shown to signify the denial of His statement that He would ascend up where He was before, and of St. Paul's teaching that He has been highly exalted to glory and distinction the divine nature, instead of the human nature. This error, the pastor declared, has led to other errors, one of which he cited, namely, that made by many Christian people of expecting the second coming of Jesus in the flesh as a glorious man and not as a glorious spirit, partaker of the divine and altogether disassociated from human nature. Thinking of our Lord at His second advent as a glorified man, they associated Him with a material throne and an earthly court. The unreasonableness of this error leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than forward, they deny the second coming of Christ to establish the long promised Messianic kingdom.

The proper thought, the speaker declared, is that Jesus accomplished in the flesh the work which the Father had given Him to do when He sacrificed His earthly life. The Father rewarded Him gloriously by exalting Him to the highest spirit plane. Now our glorified Lord is waiting for the gathering of His elect, His church, His bride. These are to share in His resurrection to the divine nature and to sit with Him in His throne. Then the kingdom of Messiah, so long promised, will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac, Jacob and all the ancient worthies mentioned in Hebrews 11.

## **A MULTITUDE OF CAPTIVES**

The pastor then showed that his text figuratively represents the ascension of our Lord from the earthly plane to the heavenly as the triumph of a great conqueror. Sin had gained ascendancy over Adam and his race, and had brought them down to the dust, mentally, morally and physically. Moreover, this victory over mankind had been gained in a legal manner through the one man's disobedience. The Logos divested Himself and His glory on the spirit plan, was made flesh, fulfilled the demands of

3H592

the law, proved Himself competent to pay the sinner's ransom price and "gave Himself a ransom for all, to be testified in due time." Having finished His sacrificial work, He was again received to the spirit nature with exceeding glory and to the right hand of God.

Thus, he continued, the great conqueror is seen returning to the heavenly state, acclaimed by the heavenly host, and far down the centuries the prophetic view sees following Him a great procession. First comes the church, the royal priesthood, His brethren, delivered from the power of sin and death through the



merit of Jesus' blood. These are only the vanguard of an advancing host; they are "a kind of first fruits to God of His creatures," rescued from sin and death. Later on, for a period of a thousand years beyond the deliverance of the church, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of sin and death through the merit of Him who died on calvary.

Then will come the glorious consummation, the pastor said. When all who will have refused divine grace shall have been destroyed in the second death, then shall be heard every creature in heaven and on earth saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

### **THE ACCEPTABLE YEAR OF THE LORD**

The pastor then explained that at our Lord's first advent began "the acceptable year of the Lord" the time when God, having accepted the sacrifice of Christ Jesus, became willing to accept the sacrifices of all who desire to become His disciples to take up their cross and follow Him through good report and evil report, even unto death. The entire gospel age, he declared, antitypes Israel's atonement day; and the sacrifices of our Lord and the church are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This antitypical atonement day is "the acceptable year of the Lord," as Jesus pointed out, God's faithful people of this acceptable day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God." In the end of this acceptable day will come the end of all opportunity thus to sacrifice the human nature and become joint heirs with Jesus Christ our Lord.

### **TIMES OF RESTITUTION**

After the gospel age has passed away, the pastor declared, there will be a new period introduced styled in the Scriptures "The Times of Restitution." The acceptable day for the sacrifice of the church has lasted for nearly nineteen centuries, he said; and the Scriptures clearly indicate that the times of restitution will last a thousand years. St. Peter tells us just when these times of restitution will begin. They will begin as a result of the second establishment of His kingdom. Then "times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

[The New York World, June 7, 1914](#)

## **STUDY TO SHOW THYSELF APPROVED UNTO GOD**

The Photo-Drama of Creation, which is being exhibited throughout the United States, is awakening new interest in the Bible. Many who have seen the photo-drama have expressed their satisfaction with its beautiful presentation of the prominent features of scripture and with its clear explanation of some points which long have puzzled critical people. Whoever sees it thereby obtains a grasp upon the Bible as a whole. The public are certainly grateful to Pastor Russell, through whose instrumentality this wonderful work of art is being exhibited.

Today the pastor's text was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

We are all sadly aware that not many of the people of God have the full assurance of faith mentioned in the scriptures, the speaker said. Indeed, we must all admit that the great majority are losing, not only their faith, but also the foundation of faith. For years the great colleges of Christendom have been undermining faith by undermining belief in the Bible. While they do not make an attack upon faith itself, while they all admit that faith may have its place as a grand quality of character, and that the scriptures instruct for faith, yet they proceed to do the very same kind of work that Robert Ingersoll and Thomas Paine tried to accomplish to undermine confidence in the Bible as the word of God. That confidence is the very basis of all faith.

After we have lost our confidence, what have we left for a foundation of belief? We have merely what is called higher criticism and evolution; and this means that after a little process of reasoning along these lines many would conclude that the Bible is merely a collection of choice pieces of ancient Jewish literature, written by men who really knew less than we do.

The pastor then demonstrated that those who reject the Bible as the Word of God have no other foundation for whatever faith they may possess than the guess of this or that man, or of themselves. He pointed out the well-known fact that all men are more or less imperfect in judgment; and that if men were to picture God there would be as many different styles of God as there are different persons.

The speaker illustrated his point by calling attention to the numerous creeds formulated during the dark ages and to the different kinds of Gods those different creeds have pictured. The noblest minds of that time were deceived into worshipping the worst kind of images that could be made. He declared that while

the heathen nations were making their ugly idols out of wood, stone, clay or metal, the nations of Christendom were printing atrocious descriptions

3H593

of God the like of which could not be molded out of clay or fashioned out of anything else. He was not finding fault with our forefathers, but with the real instigator or the creedal misrepresentations of the Almighty. As St. Paul declares, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them."

### **THE CAUSE OF THE FALLING AWAY**

Then the pastor showed that the eyes of many Christians are not wide open for the same reason that St. Paul gave the Corinthian church. The god of this world has fastened the bandages so tightly that it is with difficulty that any get the eyes of their understanding open. Again, St. Paul foretells that in the end of this age "many shall depart from the faith, giving heed to seducing spirits and doctrines of persons." The pastor declared that we have come to the time when many have denied the faith and others are denying it good people, intelligent people, ministers of the gospel in the various pulpits, professors theologians, college presidents confessing that they have lost the basis of their faith.

We are not to suppose for even a moment that these people who are falling away from the faith are wicked. On the contrary, they are well-intentioned many of them fine people. But they have gotten under a delusion. In the light of the New Dispensation the delusions of the past are coming up constantly for criticism. Indeed so great is the conflict between the light of the gospel and the darkness of the creeds that people "see stars," so to speak, and are so astonished that they do not know what to think.

Next the pastor demonstrated that the great difficulty with people who are losing their confidence in the Bible as the word of God is that they are not familiar with its contents. Many are still holding to the scriptures in a blind way, hoping against hope that they may not lose their faith. They are afraid to read and afraid to think, lest they lose the very small amount of faith which they possess. If only such knew it, they never really have had a well-established faith.

### **FAITH VERSUS CREDULITY**

The pastor proceeded to point out the difference between true faith and that which is often misnamed faith, but which in reality is credulity. The faith commanded in the scriptures is that which relates to things which God has promised. Our forefathers, he declared, had too much confidence in men. They swallowed the creeds of the dark ages; and the more absurd the proposition the

more faith they thought they had. They should have asked: "Where has God declared such things?" He maintains that we should accept by faith only what the Lord has assured us of in His word.

We have made a great mistake as to what faith really is, he thinks. Faith must have a basis, and that basis must have some intelligent presentation. To believe in the Bible as the word of God merely because our parents did so is not faith at all; heathen peoples do just as well as that they believe as their parents did, without investigation. But to have faith in the Bible we must have proof that it is of God; and to have that evidence we must understand the word.

The pastor holds that most people are so perplexed that they do not know what to believe. And yet, he declared, at this very time when higher criticism is undermining the foundation of all faith, and when many intelligent people are afraid to think along scriptural lines, Bible Students are finding the word of God to be the most wonderful book in all the world. God's plan for human salvation was never so well understood as just now, in the midst of all the turmoil in the denominations, in the great institutions of learning and in the world.

### **PROOFS THAT THE BIBLE IS INSPIRED**

The pastor then discussed some of the so-called findings of higher criticism that Moses did not write the Pentateuch, nor Isaiah the greater part of the prophecy which bears his name, etc. These critics, he declared, are trying to prove something by the outside of the Bible.

Their so-called findings he believes to be a matter of mere guesswork, although, as some of them are very bright men, they put up a strong argument in some things. They will undertake to prove that Jesus was mistaken when He declared that Isaiah the Prophet said thus and so; that St. Paul was also mistaken when he quoted from the Prophet Isaiah and said Thus saith the Prophet; that Daniel did not write the book which bears his name or, if he did, that it was fulfilled before the Christian era, notwithstanding Jesus; assertion to the contrary.

The pastor, like all reasoning Christian people, relies upon the internal evidences of the Bible that it is the word of God. That internal evidence cannot be doubted. The Old Testament prophecies and the teachings of the Lord and the apostles so interlock and depend one upon the other that no human being could possibly have thought out the great plan therein found.

All the way from Genesis to Revelation the parts so co-ordinate and fit together that one great, harmonious plan of the ages is the result.

Another strong proof of the inspiration of the Bible is furnished in present day conditions, which were foretold by the prophets thousands of years ago.

### **BIBLE NOT MAN-MADE**

Then the speaker considered some of the objections to the Bible usually brought forward by infidels. He showed that it is a weak argument indeed which credits priests and knaves with writing the sacred book. If Catholics had made the Bible, they would naturally have put into it many things which are not there; for instance, they would have told about the mass, about purgatory, hell-fire and eternal torment, of which there is nothing said; they would also have intimated that we should use beads and images in worship; they would have had something about the immaculate conception of the Virgin, and about St. Peter's being the first pope, etc.

If, on the other hand, Presbyterians had written the Bible, they would have put in a great deal about hell, about elect and non-elect infants, etc. Methodists would have left out all about election making one's calling and election sure, the very elect, etc. for they do not know what to do with these texts. Our Calvinistic friend would have left out the texts about free grace; for these do not fit with their ideas of election. All these denominations would

3H594

have inserted something in regard to "the trinity;" for they all hold that this doctrine is the very essence of faith, although it is not mentioned once in the Bible. The pastor's conclusion is that clearly the denominations did not make the Bible.

From its own standpoint, the speaker continued, the Bible is very simple and fully explains itself. He did not wish to be misunderstood as "poking fun" at the denominations; for he realizes that these dear people meant well, and he loves all who love the Lord. But he believes that the whole world is greatly injured by the false conception of God's character handed down from the dark ages, and that many people are going after sin today who would, if they had a right knowledge of God, be following after righteousness. Many men have been led to drinking and all sorts of debauchery and sin merely by reason of not seeing the real God, for if any one see Him, he is sure to love Him. Mankind is so made that worship is natural.

Notwithstanding the 6,000 years of falling, there is in every man's brain, unless he be an idiot, the quality of reverence, which impels him to desire to worship his Creator. But, according to St. Paul's argument in his letter to the Romans, although man was created perfect, there came a time in the history of the fallen race when men were unwilling longer to retain God in their minds; and then the Almighty gave them over

to reprobate minds, to do improper things and to sink lower and lower in degradation. Then it was that the “doctrines of demons” were inculcated into the human mind, so as to keep men in ignorance, darkness and superstition. The god of this world blinds the minds of those who believe not blinds them by these various false doctrines which once God’s people believed.

The pastor then gave the two views of the Almighty which once obtained in the thoughts of many Christians. One side of our minds, as it were, pictured God as the great representative of satanic energy, bent upon destroying nearly all the creatures whom He had brought into the world.

The other side, somehow, imagined Him as kind, loving and merciful. But we did not know how to balance these two sides. Fortunately for us, however, we got the devilish side subordinated, and thought of God as loving, and by going to Him daily in prayer we tried to forget the devilish part. The whole world has been more or less in this condition.

But thank God! said the pastor, we are in the time when the path of the just is shining more and more unto the perfect day. That day is now so near that we can almost see its dawn. In a little while the Church of Christ will have been fully gathered out of every people, nation, kindred and tongue, out of all denominations.

### **FULL ASSURANCE OF FAITH**

The pastor then explained how the consecrated people of God may have full assurance of faith. In His word God tells us that by nature we were children of wrath even as other; that Christ tasted death for the whole world and that by and by He will give human life restitution life to all who will receive it; but that meantime the call is for those who will separate themselves from the world and be “a peculiar people, zealous of good works” of everything that is God’s will and ready to lay down their lives in doing that will. Those who know that such is that teaching of scripture have a good basis for faith. Those who have taken the steps of repentance of sin, of trusting in the Redeemer for salvation, of consecrating themselves to God, now have by faith all those graces of character reckoned to them which the world will actually receive during the thousand years of the reign of Christ. To the consecrated the Father has fulfilled His promise by giving them a measure of His holy spirit.

Lest any should misapprehend his meaning, the pastor explained that the Holy Spirit is not now manifested in the same way that it was in the early church. At that time it was manifested in a miraculous way with outward evidences, such as tongues, miracles of healing, etc., attesting that those who received these gifts were acceptable to God as members of His church, and had been begotten of the Holy Spirit. But after the church had been established, there was no further need of such manifestations.

Throughout the remainder of the gospel age the Holy Spirit has manifested itself only by the fruits of righteousness meekness, gentleness, patience, brotherly kindness love.

When the miraculous gifts ceased, these fruits and graces of the Spirit continued.

The pastor concluded with an exhortation that the people of God see to it that they daily grow in grace and in knowledge, becoming more and more like the Lord Jesus in character. Our Lord said that every tree is known by its fruit. Are we bearing good fruit? he asked. Are we having more and more fellowship with God and with our Lord Jesus? Are we getting into deeper and broader sympathy with all of the household of faith? Are we coming more and more into sympathy with the poor world in its fallen condition, and with every good effort to help them up out of such condition? If so, then we have evidence not only that we have believed in the right book and in the true God, but that we are the children of God and heirs joint heirs with Jesus Christ, our Lord.

We shall be tested as to our willingness to suffer with our Lord. This does not mean suffering for wrong-doing; for ST. Peter reminds us that a Christian who suffers as a busybody in other men's affairs is not suffering for Christ's sake. Perhaps one-third of the suffering in the world and in the church results from busy-bodilying. But the people of God are not to suffer as evil-doers, but such suffering is not for evil-doing, even if they be so blamed. But "if any man suffer, let him suffer as a Christian." The speaker reminded his hearers that Jesus himself was accused of being an evil-doer, a blasphemer, an injurious person; and so were the apostles all their persecutions were on that score. But what the Apostle Peter says is that if you suffer let it be for something right that you have done, in harmony with your covenant with God, in harmony with God's word and will. Those who suffer as Christians should rejoice therein; for the Spirit of God and of glory rests on all such, and they may have full assurance of faith.

3H595

[June 14, 1914](#)

## **THE GREAT TEACHER AND HIS SCHOOL**

London, June 14 Pastor Russell is here, and in the Princess Theater today presented his famous "Photo-Drama of Creation." It received a royal welcome. This was the opening exhibition of a program on this side of the Atlantic which includes the principal cities of both Great Britain and the continent.



Pastor Russell in his discourse chose that feature of his "Creation Drama" which relates to "The Great Teacher and His School." His text was "Learn of me, for I am meek and lowly of heart." Matt. 11:29.

The pastor began his discourse with the statement that there is only one way by which to get rid of one's sins belief in the Lord Jesus Christ. But mere intellectual belief, he declared, does not accomplish this result. The Bible says that devils believe and tremble. They are not justified by their believing. Neither are we justified by merely believing. We must do something more. The believer who acts on his belief and who shows that he really means what he says will make a full consecration of himself to God. From the standpoint of the scriptures a believer is a disciple, a follower, a pupil.

The pastor went on to demonstrate that the school of Christ is not open to everybody. The whole world of mankind are not in the school of Christ, with some taking more lessons and others fewer. There is one definite way of entering this school and becoming a pupil of the great Master Teacher. Hear the terms in His own words, "If any man will come after Me (become My disciple pupil), let him deny himself, take up his cross and follow Me." Only those who present their bodies a living sacrifice, holy, acceptable unto God through the merit of the Redeemer imputed to them and received by faith, are enrolled in the school of Christ. In other words, only the members of the church which is the body of Christ are in His school, being taught of God through His word.

Addressing the church, St. Paul says: "We are His workmanship." God has been working in the church by His providences and by His word of truth, working in us by our experiences, which He made for us and which He gives us. All these things are designed by the Lord to bless us and to develop us into His own character likeness that, as the Master said, we may be like unto our Father in heaven that we may be holy, even as He is holy that our intentions, our aims and our desires may be exactly like those of God.

### **THE PRIMARY LESSON**

The pastor reminded his audience that when a child enters school for the first time he has merely put himself into the hands of his teacher for instruction. It requires years of patient training and study before he can be said to have an education, and still more instruction before he can become a teacher himself. This, he said, is exactly the picture which God gives us in respect to the church. During this gospel age He has invited the church class to enter the school of Christ and prepare for the great work of human uplift during the incoming age.

The royal priesthood will all be teachers. Under the Jewish arrangement the priests were all teachers, instructors of the



people, helping them in every way in respect to morals. The royal priests will also have authority to rule the world for its good. None but those whom God can intrust with this great power will be qualified to use it to uplift the world.

The pastor than explained that those enrolled in the school of Christ are taught a great variety of lessons. The first of these is meekness teachableness. None will be qualified for the great work of the future who has not been thoroughly taught this valuable lesson. He declared that there is probably a greater lack along the line of teachableness than along any other line. Self-conceit and self-will are qualities which prevent their possessors from being teachable meek.

Those who are good pupils in the school of Christ will hear the Master's voice instructing them that of themselves they are nothing and can do nothing; that they need His assistance all along the way; that they need first of all to be taught of God through the great Teacher whom the Father has appointed to give them instruction. Through the prophecies and through His word He teaches all who are in His school. The voice of Jesus comes to all His pupils, speaking to them through the scriptures and the various experiences of life.

Those consecrated children of God who have not learned the lesson of meekness have not learned even the primary lesson. Whoever says, "Lord, I want my own way; this is what I prefer and what I intend to have," is certainly not teachable, and cannot make progress in spiritual things. The Lord will not force such to do His way; during this age He is not seeking those who must be forced to do His will. He will use force on those who need it during the next age.

Throughout the gospel age the call has been for those who declare in their covenant that they desire to do the will of God, and who will sacrifice their lives in order to do that will. After they have made this contract with Him, and He has accepted them and sealed the contract by giving them the earnest of the Holy Spirit, they cannot repudiate their agreement. They must either go on to everlasting life or perish in the second death.

### **OTHER LESSONS TO BE LEARNED**

The pastor dwelt for some time upon the subject of meekness. Some people, he declared, find this a difficult lesson to learn. But things are pretty well balanced. The man who is naturally very meek and teachable usually has disadvantages in other ways. People will impose upon him; for they are apt to impose upon the meek, as we all know. The man with a great deal of self-esteem and only a little meekness will get along better by himself, but will have his difficulty in coming under the hand of the Lord. The speaker reminded his hearers that they cannot alter the

3H596

shape of their heads. Those who were born with a proud spirit have so much more to battle against. Those who were born with a humble mind will have difficulties along other lines, but will find it easier to learn meekness than will the proud-spirited. But since the Lord puts meekness first, no one will make progress in the school of Christ until he has learned to be meek; for meekness signifies teachableness.

The pastor then went on to the other subjects taught in this unique school. Next in order come humility, gentleness, patience, long-suffering and brotherly kindness. Gentleness is very important. Whoever is rude and boisterous will not be ready to learn, and therefore will not be in a proper condition to be used of the Lord until he has learned brotherly kindness, until he can be kind to all the brethren and love them all. He must be gentle toward all so as not to offend or hurt them or stumble them. Whoever is gentle will always desire to be assistful to the brethren; this is characteristic of the spirit of the Lord. Whoever is devoid of these qualities which go to make up love must acquire them if he would be graduated from the school of Christ.

Then, lest anyone should be discouraged, the pastor explained that the flesh of some who are really overcomers may never become as gentle as that of others who naturally possess this desirable quality, but that they must have this quality in the mind or will; for the Lord will judge them by their desires, their endeavors, their efforts. Whoever will be of the kingdom class must be meek and gentle, no matter what he may be according to the flesh.

### **HOW LESSONS ARE LEARNED**

The pastor illustrated the methods by which the Master teaches His pupils to acquire these essential graces of the Holy Spirit. If a disciple of Jesus does something wrong, the Master expects him to be meek enough to go to the person injured and acknowledge that he is wrong. This discipline will be good for the unruly pupil, and will help him to be more meek the next time he is tempted. If a follower of the Lord has been rude in some respects, he should offer suitable apologies. This will teach him to be more gentle in the future.

So by their difficulties the pupils in the school of Christ learn the required lessons. If they cannot learn in one way, they must try another, for learn they must. Otherwise they will not be fit for the kingdom; for these are qualities of heart and mind which the Lord demands from all who would be acceptable to Him. If the Lord finds that the pupil's mind is meek, humble, gentle, patient, kind and loving, He will make allowance for the faults of the body; and in the resurrection He will give that pupil a body which will carry out the intentions of the mind.

The pastor urged all who know themselves to be disciples of Jesus, pupils in the great Teacher's school to keep their hearts right with God and then to do the very best that they can do. He advised such to see to it that the body gets the proper discipline. The new mind must keep the body under control. If it was rude to somebody, humble it, teach it to be meek by saying "You must go and tell that person that you are sorry for what you have done." Of course, he declared, this will go "against the grain"; but it is better to yield and thus learn the needed lesson than to lose the kingdom. All such self-discipline is part of the process of preparation for the kingdom work.

The standard of character development which the pastor upholds is very high. He declared that whoever would be graduated with honors from the school of Christ must be so meek, so humble, so teachable, so patient, that he will be ready to receive instruction from the Master in whatever way He may see fit to send it whether through trials, difficulties, sickness, etc., or through books, hymns, or in any other way. No matter how it comes, if it brings us "the light of the knowledge of the glory of God," if it scatters our darkness, ignorance, superstition, if it brings us out into His marvelous light, we may be sure that God has done it for us, because we could not have done it for ourselves.

### **COMMENCEMENT DAY IS COMING**

The pastor then showed that ultimately two classes will be graduated from the school of Christ. One class will receive very high honors glory, immortality, joint heirship with our Lord Jesus Christ in His millennial kingdom. The other class will be servants of God and will serve Him by rendering assistance to the kingdom class. Under another figure these classes are designated in Psa. 45, as "the king's daughter" and "the virgins her companions, that follow her."

The speaker next showed why there are to be those two classes and what has made the difference between them. The first class is constituted of those pupils that are so intent upon learning their lessons and of being graduated with honors that they not only study carefully their textbook, the Word of God, but they watch the Lord's eye, as it were, bent upon seeing what is His will concerning them. To these He has given the precious promise, "I will guide thee with Mine eye." Their reply is, "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us." Psa. 123:2.

The thought is that this class are all attention to see what they can render to the Lord, watching to see what He wishes them to do. They do not wait until He disciplines them severely. This little flock class will be composed of such as can be guided by the will of the Lord, such as are so anxious to do His will, so

alert, so willing, to do anything they can do at any time He may choose, as to be “instant in season, out of season,” to themselves. Those who possess this spirit will be of the first class to be graduated from the school of Christ.

The second class to be graduated will be very large in number, the pastor said. It will consist of those pupils who are rather slow, and who busy themselves with unimportant things. In figurative language, they are inclined to play during study hours and to forget the rules. Yet they are neither bad nor unruly. They are well-intentioned pupils, but somehow they do not properly study their lessons. They are inclined to study a little, then play a little, then study a little more, etc. These pupils require to be “kept in” after school frequently, and occasionally need a little switching. But they finally finish their course and are graduated.

3H597

Dropping the figure of the schoolroom the pastor discussed this second class for a time. These, he declared, will not be on the throne, as will the little flock class. Instead of wearing golden crowns, this great company will have palm branches in their hands; instead of receiving the divine nature, they will be of a spirit nature like unto the angels. But their condition will be very blessed, for anything which the Master has to give will be good.

This class, the speaker said, will be composed of very good people, well-meaning people; but they are not up to the standard which the Lord desires for the Kingdom class. Whoever would be of the highest class should see to it that he reaches that standard. Those who will get the first place are those who catch the spirit of the Master and are loyal to Him and His cause, thus proving themselves to be worthy of His love. As He has said, “He that loveth father or mother more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me.”

### **AFTER COMMENCEMENT--WHAT**

The pastor then declared that according to the Scriptures we are on the eve of a great change of dispensation, that the One who redeemed the world is about to take His great power and reign. Those pupils in the school of Christ who are most attentive to the Master’s voice speaking through the Word of God are hearing wonderful things pertaining to God’s plan of salvation. Those who are obedient to what they hear are getting a clearer understanding in proportion to their obedience. Those who are in-attentive and those who refuse to hear will not understand, but will surely suffer in the coming time of trouble—“such as never was since there was a nation“; “no, nor ever shall be,” as Jesus said.

By way of conclusion, the pastor exhorted all consecrated Christians to greater earnestness in striving to make their calling

and election sure. He reminded such that they were not called merely to make a consecration, but to enter the school of Christ, to learn of the Master, to be taught by Him, in order to be developed in heart and mind and in every way qualified to be with the Lord and to share with Him in His glory, honor and immortality.

To accomplish this result, they must receive chiseling and polishing blow after blow, experience after experience, trial after trial. To all who are rightly exercised by this discipline the blessed result will be character-likeness to our dear Redeemer, who as a new creature was also “perfected by the things which He suffered.” With all such who are faithful to their Lord the experiences of life will develop meekness, gentleness, patience, long suffering, brotherly kindness and love. And thus, having finished their course in the school of Christ, there shall be ministered unto them an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

[New York American, 1914](#)

## **GOD HATH QUICKENED US TOGETHER WITH CHRIST**

On the Atlantic, Homeward Bound, June 21 After successfully launching his famous Creation drama in Princess Theater in London last Sunday the first of a series of exhibitions that will extend throughout the principal cities of the United Kingdom and the continent Pastor Russell is on the Atlantic homeward bound. While abroad the pastor also lectured in many cities and was the principal speaker at a general convention of the International Bible Students' Association held in the British metropolis. Today the pastor's text was, “Even when we were dead in sins, God hath quickened us together with Christ.” Eph. 2:5.

The pastor began with a review of the trial of Adam in Eden. He proved conclusively that our first parents were created perfect, in the image and likeness of their Creator. Adam disobeyed God, and thus brought upon himself and all his posterity the sentence of death, “Dying, thou shalt die.” “So death passed upon all men“; for all men are members of the race of Adam. All are under the curse of death, which came upon the world as the result of sin.

The speaker also showed that we were not condemned personally, for we were not on trial personally. Father Adam alone was on trial, and when he failed he was sentenced to death. God's great Law declares that “all unrighteousness is sin“; that “the wages of sin is death,” and that “the soul that sins shall die.” Adam's children were born in sin born after his fall from

perfection. Therefore it naturally follows that they partake of imperfection; and if the perfect man did not keep God's perfect law how could imperfect man keep it?

Having demonstrated that all mankind are under the curse of death by reason of Father Adam's disobedience, the pastor next discussed the proposition which the Bible sets before the race. That proposition is not a question of heaven or hell, but one of life or death eternal. To those who are in harmony with God, who delight to do His will, He is pleased to give life everlasting. But to those who are not in harmony with Him He has decreed to give death eternal, they shall not have any place whatever in all His universe.

For instance, God's provision for the angels was that since they were perfect, they should, if they maintained their perfection, live everlastingly. From God's standpoint, to live everlastingly the only way that He would have His intelligent creatures live at all is to live happily, to enjoy life, to live in pleasure. All the holy angels are happy, perfect and blessed; for they have not transgressed the law of God. So then, the speaker continued, we see why the scriptures teach that mankind are under the sentence of death. In fact, the Bible speaks of all mankind, the world in general, as a dead world not that there are no people who are active, not that all have gone down into the tomb, but that those who have entered the grave have merely preceded the others to the place whither all are going, because of the one sentence upon all.

3H598

### **GOD'S LOVING PURPOSE**

The pastor next showed that, according to God's righteous law, mankind are now unfit to live under the perfect conditions which He has prepared. Even with the best of intentions, imperfect beings continually make trouble for themselves and others. In the present imperfect condition of the race, humanity would make trouble wherever they may be. This is contrary to the Divine will; God purposes to have a universe in which everybody shall be happy, everybody good, everybody perfect.

With some the question might arise, "Why did God make us imperfect?" The speaker, after propounding the question, then answered it: The Bible declares that God's work is perfect (Deut. 32:4). Humanity in their present imperfect condition are not God's work. God made Father Adam perfect. After Adam had become a sinner and had brought the curse of death upon himself, he propagated a race by the law of nature. Therefore all of his posterity were born in sin, and for 6,000 years have been falling, sinking lower in degradation. This is the scriptural explanation of human imperfection; this is why the very best of the race cannot do perfectly.

The pastor then declared that God does not expect humanity to do perfectly now, in their present fallen condition. The Creator gave the law to Israel for the very purpose of showing them, and incidentally proving to all men, that “by the deeds of the law no flesh can be justified in His sight.” God has decreed that none but the perfect shall have everlasting life, for none but the perfect can keep His righteous law. He has proved conclusively that no fallen human being can keep that law. Therefore none of us could have everlasting life if God had not done something for us. The story of what our gracious Creator has done is the “old, old story, of Jesus and His love” and the Heavenly Father’s love, also.

In the past we have failed to realize that God is love, even though we read, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.” The proper thought is not that which is frequently given to children and frequently held by older persons that God is angry with us, and that He was about to send the entire race to eternal torment, when Jesus stepped in and saved us from so terrible a fate. This view makes our Heavenly Father appear most unloving and unjust, in that when He knew that we were imperfect and therefore could not do perfectly. He held us accountable for what we could not do. All Bible students are getting rid of this wrong conception of the Almighty Jehovah.

The right thought is that from the very foundation of the world God had a loving purpose in respect to mankind. He knew that the race would sin, but He also knew how in His great wisdom He could overrule the experience of these 6,000 years of sin and death, so that good would ultimately result. If God had not permitted sin, men would not have known how wrong it is and what evil conditions it promotes. Adam probably had no idea what would be the result of his disobedience. He did not know that it would bring sin, sorrow and mental and moral depravity into the world. He could not foresee the insane asylum, the prisons, etc. Not even the angels would have known the effect of sin if God had not permitted it to enter the universe.

### **PERMITTING SIN--CAUSING SIN**

The pastor then showed the wide difference between permitting sin and causing sin. He declared that for God to have caused sin would have been for God to do evil. God does no evil; He tempts no man. He was not responsible for the entrance of sin into the world. God permitted Satan to have his own way and become a rebel against the divine government. He permitted him to pursue his downward course in order to let the angels see the result of sin. Therefore He did not hinder Satan from misrepresenting the divine character.

When Mother Eve came under temptation, God did not interfere. He let her alone. She knew His command; she had her full



testing; she ate, and disobeyed. God also permitted Adam to disobey. Thus the reign of sin and death came into the world, with their tremendous influences for evil. Then He also permitted the angels to be tempted to sin in connection with mankind. After the deluge, God started a new order of things and let mankind and angels try again under somewhat different conditions.

Next the pastor declared that this reign of sin and death has illustrated certain principles. It has demonstrated what righteousness is, and has showed the necessity for obedience to God. It has also proved that there can be no happiness aside from perfect harmony with the Creator. Both men and angels have learned that whoever sins will suffer.

### **ISRAEL'S EXPERIENCE UNDER THE LAW COVENANT**

The pastor next traced the history of Israel, and showed the purpose of the covenant made at Sinai, with Moses as mediator. Two thousand years after man's fall God made a covenant with Abraham that some day He would bless the world through Abraham's posterity. Still the angels had room to doubt; for Abraham was old and as yet had no child. Years passed by and finally Isaac was born. Still the world was not blessed. In due time God declared that the blessing would come through Jacob. When he died God indicated that Jacob's posterity would be heirs of the promise. But instead of blessing the world they became a nation of slaves. At length God raised up Moses, who led the nation through the wilderness to Mount Sinai, where they entered into covenant relationship with God. The terms of their covenant were that if they would obey the law they would become great, and all the world would come under their sway.

But it was only a little while before they found that they were sinners, for they could not keep His commandments. Then God arranged for them an annual day of atonement, on which sacrifices were offered to cover their sins for one year. So they tried year by year to live without sin so that they would not die, but be worthy to be the people of God. Yet they died, generation after generation. At last they realized that the fault was with themselves; they had entered into a contract which they could not keep. They had agreed to keep the law of God, and were not able to do so.

3H599

That was the very lesson which God declared, and not only Israel, but all humanity. The apostle explains that in dealing with Israel God was dealing typically, so that His people of the gospel age would get the lesson by seeing wherein Israel failed, and by realizing that had we been in their place we would have failed for the same reason.



By and by, through the prophets, God promised to give Israel another covenant, at some future day. This new covenant will be more favorable to them. The difference between the old law covenant and the new law covenant will not be in regard to God's law, for His is perfect. The scriptures declare that the difference will be in regard to the Mediator. Although Moses was faithful in all his house, yet he was a member of the fallen race of Adam, and therefore imperfect. He could not give the people life; for he had no real life rights to give any more than had anyone else. As a typical mediator he offered typical sacrifices, which could not really take away sin. But the mediator of the new covenant will be empowered to lift the curse of death and to restore not only Israel, but all mankind, to the image and likeness of God, from which they fell.

### **THE PURPOSE OF JESUS' DEATH**

The pastor next discussed the work of the gospel age. About 2,000 years after the covenant made with Abraham, the Logos was made flesh, in order to become the seed of Abraham and bless all the families of the earth. Throughout the gospel age a most important work has been carried out. The new law covenant cannot be inaugurated until there is a mediator of that covenant. This mediator, the speaker showed, is to be Christ the Head, and the church His body.

In the typical ceremony, Moses could not institute the law covenant until first he had sacrificed bulls and goats. In the antitype the great antitypical Moses must first offer the "better sacrifices." Jesus first of all sacrificed Himself; now He must sacrifice the church. This work requires all of the gospel age. At Jordan, when He offered Himself in consecration, He killed the antitypical bullock; and later, He was "led like a lamb to the slaughter." At Pentecost our Lord began to deal with the antitypical-goat class the church. When the offering of the members of the church which is Christ's body is ended, then the body of the antitypical Moses will be complete. As St. Peter declares, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."

The time for the new covenant, the pastor believes, is near at hand. When the antitypical Moses brings in this covenant, He will remove the curse of death. According to the scriptures, it will take Him exactly 1,000 years to accomplish this work, to overcome sin, to dissolve the hard hearts of humanity, and to give instead the warm, tender, gentle, sympathetic heart that was lost in Eden 6,000 years ago.

### **ALIVE IN CHRIST**

The church, the pastor declared, were dead in trespasses and sins, like the rest of the world. But God has quickened them

made them alive through the imputation of the merit of Christ, in advance of the world. God's purpose in so doing is that He wishes now to select a special class from amongst mankind. But not everybody has been invited to be of this class. Millions in heathen lands have never heard of Jesus Christ; and all over the civilized world, there are people who have heard with their ears, but not with their minds. They do not comprehend that they are sinners, that God has provided a Savior and that He is now inviting some to come into covenant relationship with Himself. Prejudice, superstition, false teaching and false theories prevent many from receiving the truth.

The pastor holds that all of the creeds of Christendom contain false doctrines. The Bible, he maintains, says that the devil put these erroneous doctrines into the creeds. Should anyone ask why it is that the devil could have part in the making of our creeds, the pastor replies that the adversary misled our forefathers through his wiles; for he is deceitful. Whenever they thought to do something very zealously for God; Satan would lead them past the right mark into something very much to God's discredit and to their own deception.

Looking over the pages of history, the speaker can see that the devil has been working hard with all who have ever tried to get out of darkness into light. Therefore it behooves the people of God to watch continually. The only safe course is to try to walk very near to the Lord, in humility of mind, in full confidence in His power, trusting only in His word. If anything seem to lead off into guessing for ourselves, the only thing to do would be to say: "I have the Word of God; I will stand by what is written."

### **"OUR LIGHT AFFLICTIONS"**

In conclusion the pastor reminded his hearers that the Bible urges God's people to walk circumspectly; that is, to look well around. It does not mean to be in abject fear and dread, for to be so would mean lack of faith in God. The people of God are not hoping to come off conquerors and to win the great prize by any strength of power of their own. On the contrary, their confidence is in God. He who has begun a good work in them is well able to finish it. But each one is to walk in fear in the sense of having such respect for God and His promises and such anticipation of the grand outcome that each will be very careful to avoid transgression. If coming days should bring severe trials, then coming days will also bring increased joy; for as the apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

[The New York World June 28, 1914](#)

## **THE GOSPEL MESSAGE FOR THE MEEK**

Asbury Park, N. J. Pastor Russell is here in attendance at a big general convention of International Bible Students' Association, which began its session Friday and will continue twelve days. Three general conventions of this association are now in progress, the other two being at Columbus, Ohio, and Clinton, Iowa. Upwards of 2,000 delegates are in attendance at each convention. Being president of the association, Pastor Russell expects to be present three days at each of the assemblies.

Two sessions are held daily in each of the cities, and the pastor's famous Creation Drama is exhibited each evening. There being four parts to the drama, three full presentations will be given.

Pastor Russell's theme today was one of great interest. The discourse set forth the philosophy of the untold sufferings of Christians throughout this gospel dispensation. Part IV. of the Photo-Drama of Creation, now on exhibition, both at home and abroad, depicts the unwritten history of the church of Christ and enables those who see it to realize to some extent what it has cost true Christians to "follow His steps." The pastor's text was, "Jehovah hath appointed me to preach good tidings to the meek, to bind up the broken-hearted." Isaiah 61:1.

The pastor opened his discourse by drawing attention to the statement that the gospel message is for the meek, the broken-hearted. During the millennial reign of Christ God will take away the stoniness of heart from mankind and will give, instead, hearts of flesh. Under the blessed conditions of the kingdom, hard, selfish hearts will gradually become soft, tender, kind, gentle. But now, in advance of Messiah's kingdom, God is seeking those who are seeking Him. Those who are not especially seeking Him are not likely to find Him.

Preaching the gospel to the meek is the work of this age. This is the only class which God wishes to have now. He is seeking the class that desire to be the bride of Christ, Jesus' joint heirs in the Messianic kingdom. Therefore the message is not such as would suit the hard-hearted. Only the tender-hearted care to know about the love of God, the mercy of God, the forgiveness of sins, the privilege of returning to the Father's house and of having Jesus as their Savior.

The pastor believes that in the past we have had a wrong idea as to whom the gospel message is to go. We went out into the highways and byways to find those who were very wicked blasphemers, etc., thinking that these were etc., thinking that

these were the ones with whom we were to deal. The scriptures do not authorize any such idea. A person living in unrepented sin is not in the proper condition to receive God's great plan of the ages, the speaker claimed. God has declared that "none of the wicked shall understand." He does not wish them to do so. The very reverse is true. His purpose is to bind up the broken-hearted.

God's message speaks peace to those who are in trouble and who are looking to Him, seeking the righteousness which He provides. Some apparently have made a great mistake in thinking the gospel is a sledgehammer with which they are to break men's hearts. The speaker does not know of any scriptural commission for any of the people of God to break the hearts of men. On the contrary, he thinks that the devil does most of such work.

### **THE TWO CONVERSIONS**

There are two conversions, declared the pastor. The first is a turning from sin; the second, a turning to God. Those desirous of approaching God are seeking to leave sin. Those who are living in sin wish to be away from God. We cannot go in two directions at once. The course which God would have any pursue is this: When one finds that he is a sinner, he should repent and turn away from sin; then, when he learns that God has made an arrangement by which sinners may be reconciled to Himself, he should ascertain what steps he should take in order to obtain his share in that reconciliation.

While turning from sin may in some respects be called a conversion, yet it is not the principal conversion. Only those who take the step of full consecration to the Lord may receive the Holy Spirit and obtain a clear view of the divine plan. As the apostle says: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Then the pastor explained that those begotten of the Holy Spirit are scripturally called children of God, heirs of God, joint heirs with Jesus Christ. If faithful unto death, they will be glorified in the first resurrection. Meantime they are to grow in grace, knowledge, love and all other fruits and graces of the Spirit grow by their trials, by their obedience, by striving against the world, the flesh and the devil. All this must be done before this class will be ready for their resurrection change. In the present time, however, all who are begotten of the Holy Spirit not only belong to the church in general, with all others of the people of God, this one brotherhood of Christ on the spiritual plane, but they are also reckoned as members of the body of Christ on the fleshly plane the earthly plane.

From this viewpoint, Christ has been suffering in the flesh throughout the gospel age. St. Peter says that the prophets of Israel testified beforehand of the sufferings of the Christ and of

the glory to follow; and hence he urges the church to arm themselves with the same mind that Jesus had. St. Paul speaks of filling up that which is behind of the afflictions of the Christ all the members of His body. After these sufferings are filled up, then the glory will follow. The sufferings are not yet complete.

The speaker went on to explain how trials and discipline are means of developing Christian character, preparing the child of God for future service in the kingdom. The privilege of suffering with Christ in the flesh is something to be appreciated. Whoever has trials in the flesh because of Christ, because of being His disciple, has occasion for rejoicing. Such should continue faithful, in order that by

3H601

and by as a polished jewel he may be ready for a glorious setting in the immortality of the future. An uncut, unpolished jewel is not worth much. Its real worth is brought forth in the cutting. So the Lord gave His jewels the cutting and polishing necessary to enable them to reflect the glorious light of the goodness of God.

Jewels do not all require the same amount of polishing, declared the pastor. A small diamond can be cut and polished more easily than can a large one. Those of the people of God who undergo severe trials and afflictions may hope that they will be accounted large jewels in the hands of the Lord. The larger the diamond, the more work in cutting and polishing.

### **CONFESSING OR DENYING CHRIST**

Then the pastor discussed the terms upon which one may make his calling and election sure to a position in the glorified body of Christ beyond the veil. From the time when one's consecration is accepted by the Father and he is begotten of the Holy Spirit, his name is written in the Lamb's Book of Life as written a member of the body of Christ. To these our Lord declares that if they are faithful He will not blot their names from His book. These are to remain faithful to what they agreed to do to give their little all in sacrifice. On that condition they were accepted and had their names recorded.

But if any such deny Christ, He will deny them. If they continue to confess Him, He will confess them. To confess Christ is to live for Him day by day confessing Him in the way in which one uses time, influence, money, talents; confessing Him in business, in everything that is either said or done. But if any consecrated child of God should deny Christ by seeking to live after the world, by neglecting the covenant of sacrifice, such would thus demonstrate his unworthiness of a place in the bride class the church in glory.

Should anyone ask the pastor why he lays so much stress upon consecration, he would reply that, according to scripture, God is not now dealing with the world in general; that in order to bring

our petitions to the throne of heavenly grace we must get into relationship with God; and that there is only one way by which this can be done consecration. To emphasize his point the speaker used the illustration of a wedding in the time of our Lord. On such occasions it was customary for the host to furnish all the guests with a plain white linen garment, which was to be worn over their own garments. Whether the guests wore rich or poor raiment, the wedding garment covered everything, and made them all brethren for the time being; for they were guests of the same host.

Applying his illustration, Pastor Russell explained that all consecrated Christians have accepted God's invitation to the marriage of the Lamb the Son of God. But no matter how well we may arrange our own garments, each must put on the wedding garments, or else remain away from the feast. The moment of consecration is the moment of receiving the robe of Christ's righteousness, and only those who continue to wear that robe will have entrance to the wedding. By nature mankind are sinners. There is only one way to get rid of sins by belief in the Lord Jesus Christ, and full consecration to do the will of God. Whoever really believes that Jesus died for his sins will act upon his belief by presenting his body a living sacrifice.

### **“GARMENTS UNSPOTTED FROM THE WORLD”**

Continuing the figure of the wedding garment, the pastor declared that the robe put on by the Christians who desired to have entrance to the marriage of the lamb was white and clean, representing his full justification at the moment of consecration all blemishes of the flesh being covered with the merit of Christ. The scriptures tell us that those who ultimately enter into the marriage will be those who have kept their garments unspotted from the world. Since all unrighteousness is sin, every sin is a spot upon the robe, whether it be committed willfully or ignorantly. All faithful children of God should use all diligence in keeping their garments free from blemish. This may be done by daily thinking about the robe, and nightly asking the Lord to remove each spot to forgive each failure made that day. The blood of Jesus Christ keeps cleansing all who ask that they be cleansed.

This is the heavenly Father's arrangement for His children. He desires them to walk circumspectly, watching where they tread. Thus they learn every detail in respect to their own imperfections. No one can live for even one day without trespassing upon the perfect law of God; for by nature we are all imperfect. In heart the child of God does not sin; the new creature does not sin. It is merely that the flesh is weak. But we have the comforting assurance of the scripture that “if any man sin we have an advocate with the Father, Jesus Christ the righteous.” Our Lord is there to make good with the Father for all the Adamic weaknesses.

The pastor then discussed two kinds of sin, one of which he declared to be forgivable and the other unforgivable. If to any extent the mind consents to the deed, to that extent the sin is willful. Then only that portion which was not willful will be forgiven. Whatever part was not forgivable is punishable. The individual will receive stripes, punishments of one sort or another, proportionate to the degree in which the will consented to the sin.

There is naturally much sympathy between the flesh and the mind that sometimes even the will of the new creature permits the flesh to take it by force, as it were. This should not be; the will is responsible, and because of its carelessness will receive stripes of some kind. But so long as the individual feels sorry as soon as the yielding to temptation has passed, he may know that his will does not love sin. Should his will ever change and prefer sin, he would not be sorry after the sin was committed.

### **HOW TO BE AN OVERCOMER**

It was then shown that every consecrated child of God must be an overcomer in fighting the good fight of faith, and in obedience to God must put down everything that pertains to sin an unrighteousness in himself, and stand for that which is pleasing in the sight of God. This is the test of our loyalty to Him and to principles of His righteous government. Many sins are really weaknesses of the flesh which overcome the will momentarily. Just here the new creature must conquer in the fight. He must get the victory over the flesh. If we sin, if we trespass, we must go to the fountain of grace and be forgiven.

3H602

The great difficulty, the pastor declared, seems to be that after we have had some experiences of this kind, we properly enough feel ashamed that we have not done better. This is the time when the Christian is in danger. He is liable to fail to ask forgiveness at the throne of the heavenly grace; for he feels that already he has been forgiven perhaps many times for the same trespass. Therefore he may try to forget the spot, to forget the "robe," almost to forget the Lord. Gradually a veil comes between him and God; the Father is not so near and so dear as once He was. While He is still his Heavenly Father, while still the erring one trusts in Him, nevertheless there is a lack of the fellowship of the Spirit. Earth-born clouds have hidden the Father's face.

This is the experience of hundreds of the people of God; for they cannot be in His presence with spots upon their robes, and they do not resolve that they will not live away from Him. They cannot have fellowship with the Lord while their robes are spotted nor can they have proper Christian life while absent from the Lord. The lesson on this point, the speaker declared, is that we watch and keep humble. To come to the Lord and say, "O Lord, another time I have failed! How ashamed I am!" is to take



the right step. Humility is one of the very foundations upon which all other graces must be built. So the Apostle Peter says: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

### **THE CLEANSING BLOOD OF CHRIST**

The number of those without spot or wrinkle or any such thing is very small, said the pastor. Many Christians have not kept their wedding robes with sufficient care, and thus have shown their lack of appreciation of the wedding and of their invitation to attend. If the attention of such be called to the spots they try to put them out of sight, to ignore them, to declare that everybody has spots on his robe. This is an unwise procedure, for the robe is our passport into the kingdom. If the spots are not removed they gradually become more and more a hindrance to those who seek to be accounted worthy of a place in the bride class.

The pastor then reminded his audience that when the Christian first received his robe it was pure white, with a certain design stamped thereon; and that he was expected to embroider it with the character likeness of the Lord. If he has gotten the robe spotted and bedraggled he should go to the Lord in prayer and persist until he has assurance of forgiveness and cleansing. We read, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It is not merely a matter of love, but of justice, on our part. The Heavenly Father made the arrangement; Jesus has died, paid our penalty and imputed of His own merit sufficient to cleanse all unintentional spots. Forgiveness is to be had for the asking.

[July 12, 1914](#)

### **REFUSE NOT HIM THAT SPEAKETH FROM HEAVEN**

The photo-drama of "Creation" is now being produced daily in more than eighty cities, both here and abroad. From all sides come words of commendation. The Bible is being opened up to popular understanding as never before. Pastor Russell's text today was, "See that ye refuse not Him that speaketh... from Heaven.." Heb. 12:25.

The pastor introduced his discourse with a comment upon the opening verses of the Epistle to the Hebrews. There the apostle is contrasting the message which God sent through the Lord Jesus Christ with those messages sent previously through His servants Moses and the prophets of Israel. The apostle elsewhere tells us that God speaks peace unto us through His Son. This statement suggests that previously there had been war. Away back in the days of Eden, when Father Adam and Mother Eve were on trial, Mother Eve was misled by Satan's suggestion and disobeyed



God's command. Then Father Adam, leaning to his own understanding, sinned willfully, that he might have fellowship with his wife rather than with God. Thus the entire race were brought unto rebellion against the Creator and were condemned to death in Adam.

Then the pastor went on to trace the history of the rebellious race of man. Cut off from fellowship with God, falling deeper and deeper into sin, degradation and death conditions, none were fit to be called children of God. About twenty-five centuries after the fall the Almighty gave the Israelites opportunity to come into harmony with Him. There He spoke to them especially, through Moses and the law covenant, directing that whoever would hear Moses and obey might come closer to their Creator. So we read: "They have Moses and the prophets; let them hear them." God had not spoken to mankind in general; only to the little nation of Israel had He given a message. To them He had not spoken in any other way than through the law and the prophets. The apostle tells us that those who disobeyed Moses' law died without mercy. Moses was God's mouthpiece; and therefore whoever disobeyed him came under the penalty of death.

The apostle's argument, the pastor declared, in this: Now, brethren, review the history of Israel, and see how from time to time they neglected the messages which God sent them at the mouth of angels and of Moses, and note how disasters came on them because of that negligence. If, then, there was such a penalty inflicted for negligence respecting the words of Moses, what should be the result of refusing to hear Him who speaks from heaven itself? If those who rejected Moses' law died without mercy, how much severer punishment should they receive who would count the blood of the covenant wherewith they were sanctified a common thing, and who would do despite to God's spirit of favor? Surely we may expect that there would be nothing further for those who reject God's arrangement for man's salvation!

3H603

### **THREE CLASSES IN THE CHURCH**

The pastor next showed the consecrated people of God will finally be found in one of three classes. The little flock, to whom our Lord declared it is the Father's good pleasure to give the kingdom, is a limited number so far as we can judge probably 144,000. Then comes the great company, "whose number no man knows" God not having revealed it a class unworthy of a place in the little flock, but yet loyal in heart to God and the principles of righteousness. Last of all, is the class that go into the second death, the class that do despite to the covenant of grace. Formerly the pastor was inclined to think that this class would be very small, but of late he realizes that according to the experiences of the typical people the number will be much larger

than he once had thought; for many Israelites fell in the wilderness on account of having rejected the testimony of the Lord, and their death was typical.

No one is on trial for life, the pastor declared, except those who have gotten free from the sentence of Adamic death. No one has a standing with God except those who have turned from sin and have presented their bodies in full consecration to Him. Those who have taken these steps have been accepted by the Lord Jesus Christ in harmony with the Father's great plan. Immediately after our Lord has accepted them He counts them as His flesh, and then the Father also accepts that flesh, for, as the Scriptures point out, the flesh of Christ has been in offering throughout the gospel age. Jesus first offering His own flesh. When He had finished that work He appeared in the presence of God and made satisfaction for the sins of the church, beginning with the apostles. Then the Father indicated His acceptance of their sacrifices by giving them the holy spirit.

Throughout the gospel age, the pastor continued, all believers have received the holy spirit just as soon as they have been accepted of the Father through the great advocate. All through the age the members of the body of Christ have been coming to Him, and the flesh of the church, the consecrated ones, has been counted as the flesh of Jesus. This flesh has been suffering for nearly 1,900 years Christ suffering in the flesh.

Thus we see fulfillment of the Scripture which declares that the church is filling up that which remains of the afflictions of Christ. "If we suffer with Him we shall also reign with Him." And "the sufferings of the present time are not worthy to be compared with the glory which shall be revealed" in the church which is the body of Christ. The prophets of old, says St. Peter, spoke of the sufferings of the Christ and of the glory that shall follow. All who share the sufferings will also share the coming blessings glory, honor and immortality.

### **THE THREE BODIES OF CHRIST**

Then the pastor pointed out that those who are received of the Lord are in spirit all one as new creatures. There is one body of Christ in the flesh of the church. Then there is the other body of Christ, the new creature body, composed of the new natures of all who are begotten of the holy spirit as new creatures, and these new creatures inhabit this flesh of Christ. Here are two bodies of Christ then the body of Christ in the flesh and the body of Christ spiritually, which is dwelling in these earthly tabernacles and seeking to bring them to the sacrificial point day by day in everything. He also showed that the final body of Christ beyond the veil will be composed of the "more than conquerors" only Jesus, the captain, and all who voluntarily lay down their lives in following His example.

Thus there are three bodies of Christ. The final one is taken out of the other two. Those who are left constitute the great company and those who go into second death. But those who constitute these bodies are the only ones with whom God is dealing the only ones whom He has yet received. And even these were not received until they had come to the full point of consecration and were begotten of the Holy Spirit as new creatures. Therefore it is the new creature that is on trial not the flesh. Throughout the entire gospel age only the new creatures in Christ have been on trial for life or death eternal.

### **WHO MAY REJECT CHRIST**

The pastor then explained that no one can reject Christ in the full sense of the word and go into the second death unless he had fully come into Christ and had become His disciple. While many have heard of Christ and have been drawn toward him, yet until they offer themselves to God in consecration and receive the begetting of the Holy Spirit, they do not really hear Him who speaks from heaven. Those who are begotten of the Holy Spirit get a new understanding, a new hearing, new ears as it were, and new eyes. As new creatures they see, hear and understand differently from what they formerly did. As St. Paul says, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." No one can discern spiritual things until he has been begotten of the Holy Spirit.

But there is such a thing as rejecting Christ after one has heard about Him. One may turn his back upon the world, and turn his face toward God and start in the right direction. Every step of the way he will receive a little blessing. But if, when he has progressed to the place where he sees consecration clearly, he should turn back, it is a question whether his former progress in the right direction has not done him harm.

The pastor illustrated this point by referring to the tabernacle in the wilderness. If one going toward the tabernacle had entered the court, had recognized the sacrifice of atonement upon the brazen altar, had progressed to the laver, representing the purification of the flesh, and then had halted, he could not have seen the beauties of the tabernacle. Even if he had come up to the very door of the tabernacle, if he should then stop all his previous progress would count for nothing.

So, if one should seek to put away the filth of the flesh to live as moral a life as possible, to become cleaner and cleaner in his daily conduct unless he present himself in consecration to God his morality is of no avail in the matter of bringing him into covenant-relationship with God. Only by faith in the blood of Christ can he approach the mercy seat. "There is none other name given under heaven amongst men whereby we must be saved."

3H604

Any one who gets a glimpse into the future when the millennial reign of Christ and his church shall have begun and who hears of the goodness of God, but is not melted by his own imperfections and his need of a savior, will, the pastor believes, be much disadvantaged. Whoever hears the voice of God speaking peace through the Lord Jesus Christ should press on to know the Lord. If even a little glimpse of the coming restitution, when the whole earth will become like the Garden of Eden and when all men will have the privilege of coming to perfection, does not appeal to one, that one is not in a very favorable condition of mind. Whoever does not love the God who has made so loving a provision for mankind is not in a favorable condition for further knowledge.

The pastor clearly pointed out that those who have never heard of the goodness of God have very little responsibility in proportion to those who do hear. The heathen millions who have not heard of God could not present their bodies in sacrifice. Our Lord declared that those who knew not would be beaten with few stripes in comparison with those who did know. Whoever therefore has heard, and who knows the will of God and the difference between right and wrong has responsibility, and will receive stripes for disobedience, even if he does not now come into a full test or trial for life eternal.

### **“THE CUP OF SALVATION”**

The proper attitude of heart, the pastor declared, is that of appreciation of God’s mercies. As the Psalmist has said, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord.” Whoever hears of God’s loving provision for the salvation of mankind should feel like removing from his heart everything that would hinder the love of God from flowing in freely and bringing forth the fruitage of love, devotion and appreciation. To those who especially love God and desire to know His will He has offered a cup, which represents His providences for that special class. Jesus Himself drank that cup, and set us an example.

The pastor then discussed the subject of consecration, and showed how reasonable it is for one who has come to a knowledge of the goodness of God to offer himself to the Lord. He declared that whoever carefully considered the matter would realize that all one has to offer is far too small. But God says to such, I know that you have practically nothing to give, but you must give all that you have be it much or little. In comparison with what Jesus gave, you have nothing; for what you have is imperfect and sinful, whereas His offering was holy and undefiled. But He will impute His merit to your offering, and thus make it acceptable.

In the typical tabernacle and its sacrifices, the pastor declared, this matter of consecration is represented by the offering of the two goats on the day of atonement. The goat represents the flesh of the one offering himself in consecration. Consecration is the tying of the goat at the door of the antitypical tabernacle. Then the high priest kills the antitypical Lord's goat. Henceforth the new creature, begotten of the Holy Spirit at the moment when the sacrifice was accepted, is represented in the body of the high priest.

Then, as members of the body of the antitypical High priest, the consecrated and spirit-begotten ones are privileged to enter the antitypical tabernacle, the spirit-begotten condition. There they may have fellowship with God as they partake of the antitypical bread of presence, and as they walk by the light of the antitypical golden candlestick, which gives them light respecting the deep things of the word of God. The things in the typical tabernacle were hidden from the sun; they were dark as respects outside light, but they had the interior light. Those in the antitypical tabernacle condition have also blessed association with the incense altar; not that they have anything, perhaps, to do with offering the incense, for that which was offered by the great high priest of their order was sufficient for all the members of his body and makes them acceptable in the most holy.

### **RESPONSIBILITY TO CHRIST**

The pastor then dwelt on the responsibility resting upon all who have offered themselves as living sacrifices and have been accepted and begotten of the Holy Spirit. These have come under the Headship of Christ. His will is to be their will, His Spirit is to be their spirit. When they were baptized into that one Spirit when their spirits, their minds, were immersed into that of our Lord and He accepted them as members of His Body, they recognized themselves as under His Headship. This is what produced the oneness of spirit the sympathetic heart-oneness of all the members of Christ.

As long as the Headship of Christ is recognized, there must of necessity be much harmony among these members. But should any member get out of harmony with the Head, he is proportionately unable to get a blessing himself or to do good to others. The greatest blessing and usefulness comes from co-operation with the Head in whatever work He is doing.

In conclusion the pastor declared that only in proportion as we are in harmony with our Master, the great Head of the Church, can He use us as His members. The voice of the Lord is being heard throughout the earth today. Therefore all who hear it should see to it that they do not refuse the Message of the hour.

To all those who do refuse as most of them are doing and will do the tribulation that will come will be all the more sever—"a Time of Trouble such as never was since there was a nation," "no, nor ever shall be" hereafter.

3H605

[August 23, 1914](#)

## **THE WEDDING FEAST**

*"O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not!"--Luke 13:34*

Here we have another parable of the Kingdom. Today's lesson shows that God's promises and His providences toward Israel under the Law Covenant were designed to prepare that people to be God's holy nation, and especially to provide at the coming of Christ a sufficient number to constitute the elect church, His Bride. The parable shows that only a few were "Israelites indeed" not enough to constitute the Kingdom class; hence the call of this Gospel Age, selecting from the Gentiles a sufficient number of saintly character to be joint-heirs with the Jewish remnant in the Messianic Kingdom.

Jehovah Himself is the King who made a marriage for His Son arranging before the foundation of the world that there should be joint-heirs with Christ in His Kingdom. This marriage, of course, could not take place until the King's Son had, by His obedience unto death, made the way for His followers and for the Kingdom of which He was to be King. At the appropriate time God sent His servants to call them that were bidden to the wedding; but they would not come. John the Baptist and his disciples called to the attention of the Jewish people the fact that the King's Son was in their midst. Prophetically he foretold that the calling of the Bride class had come, although he himself could not be one of it. John 1:26; 3:29.

Then Jesus sent His disciples to the Jews saying, "All things are ready. Come to the marriage." But the people, under the guidance of the Scribes and Pharisees, the theologians of that time, made light of the Message and went their way one to his farm and another to his merchandise. Some did even worse. Not only Jesus was slain by the unbelieving ones invited to the feast, but His disciples were evilly treated and slain.

Then, as seen in another parable, Jehovah, wroth with Israel, sent forth His armies, destroyed those murderers, and burned up their city. The fact that it was the Roman army under Titus which destroyed Jerusalem in A. D. 70 did not make it any less the army of Jehovah; for He is able to use whom He may please as His messengers.

### **GENTILES CALLED TO THE WEDDING**

Meantime God said to His servants, the Apostles, and others through them, the wedding is provide; but the Jewish nation, which was especially invited, has not been found worthy of the honor. "Go ye therefore into the highways and as many as ye shall find, bring to the marriage."

Highways represent public concourses the world over. The Lord's ambassadors were no longer to restrict themselves to Jews, but were to make known everywhere the fact that God is now calling out of the world a little company, lovers of righteousness, eventually to become joint-heirs with the Redeemer in His Kingdom. Be it noted that these ambassadors were not to take all people, but merely to urge upon all whom they met in the highways, the concourse, the great privilege of the open door to the wedding feast.

All attending this wedding must be covered with the merit of Christ's righteousness. The wedding is thus furnished with guests every place filled. Thus and otherwise the Lord indicates that the number of the Elect is a definitely fixed one; and that as soon as the special number has been found, the call will cease.

### **INSPECTING THE GIANTS**

The custom of the Jews, arranged by Divine providence doubtless, was that at every wedding feast each guest was to put on a white wedding garment, covering his own garments. So all who come to God's great feast must come acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ as making them worthy of the honor to which they aspire.

Each guest entering the house was supplied with the robe, and was expected to put it on immediately. To appear without that garment would be disrespectful to the host. Indeed, for any one to appear at the wedding without the robe would imply that he had taken it off; for none were admitted without it. This is the thought given in the parable.

The man found in the king's presence without a wedding garment we understand to represent a class, and not merely an individual. So we might find just such a class today, professing to be waiting for the marriage of the Lamb, yet telling us that they no longer trust in the merit of Christ's sacrifice. These have rejected Jesus as their Redeemer, the Atoner for their sins. They retain Him merely as their Teacher, and then accept only a part



of His teachings. These are manifestly unfit to be members of the Bride of Christ.

The parable shows that all who reject the merit of Christ's sacrifice will be rejected from the kingdom class. They are unable to say how they came in without a wedding garment; for no one ever was admitted into the church, which is the bride, without first having on the wedding garment of Christ's merit, covering his imperfection. Those admitting thus that they have taken off the wedding garment are cast out summarily.

When our minds were filled with hallucinations of the Dark Ages, we assumed that the class represented by the man without the wedding garment would be cast into eternal torment. But now we perceive that as these guests came into the light of the wedding chamber from the darkness of the outside world, so the casting of one of them into the outer darkness would mean merely the taking from him of the knowledge and joys represented by the wedding chamber light.

Our Lord concludes the parable with the statement, "For many are called but few chosen." This does not mean, as we once supposed, that only an elect few will get any favor

3H606

from God in the future, and that all the remainder of mankind will be eternally tortured. We must read it in harmony with the context. The Jewish nation was invited to the wedding and failed, except the few "Israelites indeed." For eighteen hundred years the message has gone to one nation after another of the Gentiles, until many have heard the call of the gospel age. Yet only a few have accepted and come into the elect condition; and of these there will still be a class which will be rejected.

The faithful Little Flock (Luke 12:32), composed of both Jews and Gentiles, will, later on, with their Lord be the Heavenly Father's agencies for blessing all the non-elect with the glorious opportunities of restitution to all the earthly blessings lost through Adam's disobedience.

### [Peoples Pulpit, Volume 4, Number 8](#)

## **THE LOST KEY OF KNOWLEDGE**

*"Woe unto you, lawyers! for ye have taken away the Key of Knowledge; ye entered not in yourselves, and them that were entering in ye hindered."--Luke 11:52*

In the New Testament the word lawyer has a very different meaning from our general usage. It applied to those religious teachers of the Jews who made special professions of sanctity of heart and earnest desire to know God's will, as expressed in the Mosaic Law, and to teach the same to the people. The



corresponding class of to-day are designated Doctors of Divinity. Our text, therefore, with this correction reads, "Woe unto you, Doctors of Divinity, for ye have taken away the Key of Knowledge; you entered not in yourselves, and them that were entering ye hindered."

### **"COMMON PEOPLE HEARD JESUS GLADLY"**

It was the custom amongst the Jews that lessons from the Law and the Prophets should be read every day in their synagogues. The people were thus familiar with the letter of the Divine Law and promises. The majority of them, of course, were illiterate, for educational facilities were not what they are now. As a result only a few claimed to have an understanding of the spiritual part of the Law and the Prophets. These were chiefly of the literary and wealthy classes. To these the common people looked for guidance respecting the Divine will and Plan.

As an illustration: When the common people heard Jesus gladly they were unwilling to trust their own judgments, but inquired, "Have any of the Scribes and Pharisees believed on Him?" Have the Doctors of the Law, the Doctors of Divinity, endorsed Him? They have made a study of these things and we would rely more upon their judgment than upon our own. But none of the Scribes and Pharisees endorsed Him, and hence comparatively few of the people believed Him and became His disciples.

The common people were hungry for the Message which Jesus brought. It is recorded that they said of Jesus teachings, "Never man spake like this Man." The nation would have gone over promptly to Jesus had the Scribes and Pharisees, the Doctors of the Law, set the example and given the word. Moreover, the teachings of Jesus harmonized the message of the Law and the Prophets over which the Scribes and the Pharisees and the Sadducees had long wrangled and disputed. Had the Doctors of the Law been as hungry for the Truth as were the people, undoubtedly all of their differences of interpretation of the Old Testament Scriptures would have speedily been solved in the light of the then Present Truth and knowledge of God, which was shining upon the Bible through the Holy Spirit, Jesus and the Apostles being Jehovah's mouthpieces.

### **THE KEY OF KNOWLEDGE BURIED**

In our text Jesus charged the Jewish Doctors of Divinity with the responsibility of having taken away the Key of Knowledge, refusing to use it themselves to enter into the great appreciation of the blessings then due, and hiding it from the common people who trusted them so implicitly. We charge that the same thing is true to-day. Not only were the Jewish people typical of Spiritual Israel, and their Age typical of this Age, and their Harvest typical of the Harvest or closing time of this Age, but additionally, now as then, "God's people perish for lack of knowledge." (Hos. 4:6.) Now, as then, the Doctors of Divinity

will not use the Key of Knowledge themselves, to enter heartily into the wonderful privileges and blessings now due, and additionally they have buried the Key of Knowledge, hiding it from the people under a mass of forms and ceremonies.

### **BUT IS KNOWLEDGE NECESSARY**

In our Lord's day the Jewish Doctors of Divinity, or Rabbis, contented themselves with telling the people what they should do and what they should not do, but they did not teach the people they did not help them to any understanding of the deep meaning of the Law and the Prophets. In our text Jesus said to the "D.D.'s." "You bind heavy burdens on the people, grievous to be borne," but you do not attempt to carry those burdens yourselves.

It is so to this day with the Jewish Rabbis, as well as with other Ministers; for instance, a minister stands as a representative and mouthpiece of the church creed, which in round-about terms declares that whoever does not live a saintly life will suffer an eternity of torment. Is not this a grievous burden to put upon any conscientious soul? Has it not caused untellable anguish to many of God's true people? And has it not repulsed and driven many from God and the Bible, thousands of the most intelligent minds in the world?

As the Jewish Doctors of Divinity carried no such burdens, neither do the Doctors of Divinity of Christendom. In private they acknowledge that they carry no such burdens. In public they give the inference that they do not so much by positive terms as by implication, tone and inflection of voice, and by the general fact that they stand for and as representatives of the creeds which so teach. It does not excuse these influential teachers for them to claim

3H607

that in their official capacity they lose their personal responsibility and shift it upon those who made the creeds and those who adopted them. The people are no longer trusting the creeds. They realize that the creeds contain many inconsistencies, and that greater light is today shining, from the pages of the Bible, than shone in the days when those creeds were formulated.

The common people trust the Bible Jesus, the Apostles and the Prophets. They know that all of the creeds of Christendom claim to be built upon the inspired Record. They understand the Scribes and Pharisees of today, the Doctors of Divinity of Christendom, to give assurances that those creeds properly present the teachings of the Bibles. The credal chains would become ropes of sand if all the prominent Doctors of Divinity of Christendom came forward and publicly renounced them, as they nearly all do in private conversation.

It is this matter of misleading the people, deceiving them, that constituted the basis of Jesus' charge against the Doctors of Divinity of old, and we believe that His judgment is very similar to-day respecting the Doctors of Divinity of Christendom—"Ye have taken away (ye have hidden) the Key of Knowledge. Ye have not entered in yourselves, and them that were entering ye hindered."

Christian people today are so disgusted with the creeds which have separated them and their forefathers into six hundred different denominations that they are ready to discard them all, and come together as one Church of the Living God to study the Bible in its own light.

### **SYSTEMATIC KEY-HIDING**

The Scribes and Pharisees of our day are proving themselves to be the anti-types of those addressed by Jesus in our text, and have a substitute for knowledge. Taking away the Key of Knowledge, they say to the common people. Do not bother your head about doctrines; leave doctrines to the clergy; let the clergy endorse all the creeds, however conflicting they be. We do this in order to lull you to sleep. There is nothing so calculated to disturb the Christian's rest as the discussion of the doctrines of Christ. If there be in any congregation those who cannot feel satisfied without some kind of Bible study, let them have it, but get them rather to discussing the geography of Palestine and the habits and customs of the people, etc., rather than the prophecies of old or the interpretations of them, as given by Jesus and the Apostles. We ministers will keep aloof from such Bible study; we will not let on but that we understand these prophecies thoroughly, but we will keep a watch upon the Bible classes, and interfere only if some brother therein is inclined to delve after the doctrines of Christ and the Apostles.

One minister, voicing this opposition to Bible study, especially along the lines of differences where it would be of special value, said, "The Church is like a great Hospital. Everything like doctrinal discussion must be banished and excluded, just as in a hospital all noise is forbidden, that the patients may sleep, or just as in a nursery noise is excluded that children may sleep."

Alas! it is too true that the nominal Church of Christ is like a Hospital, many of whose patients are blind and deaf and asleep and mentally confused. But the trouble is: These got into this condition because of a lack of healthful exercise; and keeping them quiet will but turn the present hospital into a Cemetery.

What the churches of all the denominations need is the Word of God as presented in the words of Jesus and the Apostles: "The words that I speak unto you, they are spirit, and they are life." The sin-sick and lame, the blind and deaf and mentally perplexed need to hear the voice of Truth—"Wonderful Words of Life" otherwise they will become more sick and will perish as

Christians, but to become alive perhaps as “lovers of pleasure more than lovers of God.”

An Episcopal minister in our hearing urged his congregation to simply rest, not to bother themselves about their own future or that of others. The Holy Catholic Church, he said, resembled a ship, in which the members should come as passengers to be carried to the heavenly destination. They need not examine the compass, nor the chart, nor the machinery. All they need is to sit down and enjoy the journey, trusting that their baptism and the Holy Spirit have given them a free ticket to a proper destination.

Why did not Jesus and the Apostles use such an illustration? Because it is not a correct one. Why do the modern Pharisees use such an illustration? It is because they wish to hide from the people the Key of Knowledge, and if possible to hinder them from hunting for it.

Many, alas! are satisfied with such unscriptural presentations and forget the exhortation of Jesus and the Apostles, “Strive to enter in” to the Kingdom. (Luke 13:24.) “So run as to obtain.” (1 Cor. 9:24.) “Fight the good fight.” (1 Tim. 6:12.) “Grow in grace and knowledge.” (2 Pet. 3:18) “Put off all these” works of the flesh and the devil. (Col. 3:8).”Put on” (Col. 3:12), all these fruitages of the Holy Spirit, desiring “the sincere milk of the Word, that ye may grow thereby,” and be not always babes but become strong men and partake of the “strong meat” of the Divine Word. 1 Pet. 2:2; Heb. 5:12-14.

So unsuccessful have the hospital and nursery methods proven that comparatively few nominal church members have their senses exercised enough to inquire of such Doctors of Divinity the logic of their advice. Few think to ask which of the 600 different denominational boats, with the several captains, different compasses, different charts, and different crews, is the proper one to take. Or, if they are all alike, and going to the same port, and equally safe, why the competition between them for passengers? Few ask, When were these various ships built? And therefore few get the Answer--that these theological systems were constructed during the Dark Ages. Few ask, Who gave this authority to the different Captains, seeing that Jesus and the Apostles quote, “One Lord, one Faith, one Baptism, one God and Father of all,” and one “Church of the First-born, whose names are written in heaven? Eph. 4:5,6; Heb. 12:23.

The illustration is not a good one, else doubtless it would have been used in the Bible. If the illustration were used at all in the Scriptures, it could only be applied to the one True Church of Jehovah, the different members of which would not be passengers, but would constitute the crew co-laboring together for the attainment of the desired haven.

### **NECESSITY FOR KNOWLEDGE**

Knowledge of God, the Bible declares, is indispensable for the attainment of the Great Prize of the High Calling. Thus Jesus said, "This is life eternal, that they may know Thee, the Only True God, and Jesus Christ, whom Thou hast sent." (John 17:3.) We are not to understand this to signify that anyone who has merely been made acquainted with the fact that there is one Creator, and that Jesus is His Son, is on account of this knowledge to be granted everlasting life. Some think to be able to make void the various Scriptures which tell us of the necessity of making our "calling and election sure," by so running as to obtain the prize. 1 Cor. 9:24.

Our Lord's words do not refer to a knowledge about God, but to a knowledge of or personal acquaintance with God and His Son. And such an intimate acquaintance is not obtained merely by an introduction, but by companionship; it signifies an intimacy of acquaintanceship, a familiarity. Everything in the Divine Word encourages those who accept the Divine invitation to draw near to God, to come into fellowship with Him.

But this knowledge of God which will bring a saintly few to salvation on the highest plane stands related to God's Word the teachings of the Bible for thus God exalted His Word, by making it the channel for spiritual refreshment and personal acquaintanceship with Himself.

Thus Jesus prayed for us, His followers, "Sanctify them through Thy Truth, Thy Word is Truth." Any who neglect the Divine Word will fail of the sanctifying power and thus fail of the ultimate acquaintanceship with God which alone will guarantee everlasting life. The reason why the Lord has thus arranged the matter and made knowledge of the Scriptures essential, doubtless is that thus His faithful people may be benefited; and they alone receive the instruction which will profit them alone, but would more or less injure others. Thus it is written, "Ye shall know the Truth, and the Truth shall make you free."

To this class our Lord says to-day, as He said to His Jewish followers eighteen centuries ago, "To you it is given to know the Mysteries of the Kingdom of God, but to all outside these things are spoken in parables and dark sayings, that hearing they might not understand and seeing they might not perceive." To the outsiders the Doctors of Divinity is not permitted the Key of Knowledge. "Even so, Father, for so it seemeth good in Thy sight." Matt. 11:25, 26.

### **WHAT CONSTITUTES THE KEY**

The Key of Knowledge consists of the faithful study of God's Word, with an honest purpose to know the things that are freely given unto us of God. This implies a consecration of heart, for

none others would really desire that they might do the Divine will. And this implies also a faith in our Lord's promise that He that doeth "the will of My Father shall know of the doctrine." (John 7:17.) It is this consecrated, conscientious Bible study that is lacking to-day that is being discouraged to-day by the great teachers and Doctors of Divinity.

Everything calculated to help Bible study, to get rid of the darkness of the creeds and superstitions of the past, is opposed but not openly. The Doctors of Divinity of our day, like those of Jesus' day, are wise and act as though they do know. But they do not know; they oppose real Bible study not openly, but secretly, "for fear of the people." (Mark 11:32; 12:12.) The great religious leaders of the Jews were marked by our Lord as being less conscientious, less honest, than the masses of the people. Concerning the people we read that "Jesus was moved with compassion when He beheld the multitude, that they were like sheep without a shepherd." Matt. 9:36.

And is it not so to-day also? Are not many of God's people hungering and thirsting for the Truth, and greatly perplexed and discouraged because, going time after time to the religious leaders, they have received instead of bread "a stone," instead of a fish "a serpent" a false doctrine, a devilish misrepresentation of the Almighty's character and Plan in respect to humanity? These devilish doctrines of the Dark Ages St. Paul calls "doctrines of demons," because the demons, the fallen angels, evidently have propagated them. They are to be found amongst all of the heathen, but nowhere in any worse form nor as bad as amongst Christians of all denominations. Is there not therefore a great responsibility resting upon every conscientious minister of the Gospel, that he should step out from amongst the mass of the Doctors of Divinity, who are hiding the Key of Knowledge and misleading the Lord's trusting sheep of nominal Christendom?

### **"IMPOSSIBLE TO DECEIVE THE VERY ELECT"**

As we have already shown, they cannot keep penned, nor keep asleep, nor keep the knowledge from the saintly ones who constitute "the very elect." Our Lord, speaking of this time, said that the deceptions would be such that they would deceive, if possible, "the very elect," but in their case deception will not be possible, for the True Shepherd Himself will help them. But, oh, what weeping of disappointment, and what a chagrin and gnashing of teeth will come shortly to the "false shepherds," to the Key-hiding Doctors of Divinity, when they find that with all their endeavors to bolster up shams and superstitions in which they themselves do not believe, the entire fabric of Churchianity will collapse, as the Scriptures predict!

It is quite unnecessary that we press the lesson of this text; we leave the matter before you. God will urge and press the "Pearl of Great Price" upon no one. It is for sale to those who will give

the price all that they have. God has adopted plans and methods which will demonstrate and prove the class worthy of a share in Messiah's Kingdom.

3H609

### [The New York Weekly, Aug. 15, 1914](#)

## **WHEREBY WHEN YE READ— UNDERSTAND**

The discourse of Pastor Russell today was unique in every sense of the word. He took for his text St. Paul's words, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ." Eph. 3:4

The scriptures clearly teach that during this gospel age our God is preparing a great temple class, began the pastor. After this class shall have been glorified the divine power will operate through this temple. God will be in the church the temple and all nations will begin to draw near to their Creator. All classes Jews, gentiles, bond and free will come to the Father through this temple; for the glory of God will be in it.

The priests in this new temple of the future will be Jesus, the great High Priest, and the church, the underpriests. This High Priest will also be king—"a priest upon His throne," after the Order of Melchizedek. The underpriests are still in training for their office. The royal priesthood will consist of those alone who shall be declared worthy to sit with our Lord in His throne. As it is written, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The Pastor then discussed the question, How may one become a member of this Order of Melchizedek these Knights Templar on the heavenly plane? The Church of Christ, he declared, is the most wonderful secret order ever known. The mystery of God is not yet finished, the revelator tells us; this mystery which God has kept secret from the foundation of the world will not be finished until the sounding of the seventh trumpet. This mystery, the scriptures teach, is the church. These members of the mystical body of Christ are in the world, but the world knows them not, even as it knew Him not.

### **THE DEGREES OF THE ORDER**

It was then shown that the great condition for membership in this order is the absolute denial of self the giving up to the Lord of all that the candidate possesses, himself included. This condition is the most stringent ever known. The first degree in this order is the recognition of Jesus Christ as our Savior and faith in His



redeeming blood. Some merely take this initiatory step, and never go on to perfection. Those in the first degree know practically very little about the order; for, as the apostle declares, “the natural man (the world) receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Since the secrets of this order must be spiritually discerned, whoever would know them must progress beyond the first degree.

The second degree, the pastor explained, is consecration, which is immediately followed by spirit-begetting. Those who have progressed thus far have become new creatures in Christ. To these “old things have passed away and all things have become new.” Thenceforth these should grow in grace and in the knowledge of our Lord Jesus Christ; and as they do so they are privileged to advance to higher degrees. In due time they may become Knights Templar. This degree is very honorable; those who have attained it have become leaders in the Church of Christ, especially functionaries in any matter pertaining to the interests of the temple. These know most about the things of the temple.

As these members of the order progress from one degree to another they learn more and more about the mystery of Christ. Those who have taken many degrees, therefore, know much more than do those who have taken but few degrees. The apostle urges all in the spiritual temple to grow in grace, in knowledge, in character-likeness to our Lord, the Grand Commander of the order, the High Priest of our profession, the One who died for us who not only redeemed us and gave us the opportunity of becoming members of this high fraternity, but who also set us an example how we ought to walk. Those who attain the highest degree shall be His associates and joint heirs in His Messianic kingdom. This highest degree, however, is limited to the number of 144,000 members, the body of Christ.

### **THE STANDARD OF THE CROSS**

The pastor then showed that the members of the Free and Accepted Order of the Lord Jesus Christ’s commandery have for their standard not the cross on the head of the sword but the cross of Christ, with which they must be marked day by day. One of the very highest of this order was St. Paul, who boasted in one of his epistles that he bore in his body the marks of the Lord Jesus. These marks were not such as the world could appreciate, but were marks such as our Savior had, and such as all have who attain the highest degrees bestowed by this order.

The apostle elsewhere explains that as Jesus bore the marks of having been smitten, beaten, condemned and crucified, witnessing to His faithfulness to God and righteousness, so he was himself marked. Every order has its own marks, but only the captain of our salvation knows the marks borne by the soldiers of



the cross. Whoever receives these marks in His service will be rewarded abundantly more than he could ask or even think. These light afflictions, which are but for a moment, will work for these faithful soldiers a far more exceeding and eternal weight of glory beyond the veil, in the glorious temple now in process of construction.

This temple, the speaker declared, will be the greatest in existence. All other temples, all other societies, are but shadows, pictures, figures. No matter whence a candidate came, no matter who he was before he entered the lodge of our Lord Jesus Christ, after he has joined this order he has a right to the regalia and to all belonging to the order. There is only one way by which any one may become a member. There is also only one way by which one once in may be put out, and that is according to the arrangements made

3H610

by the Lord; for there is a secret writing even of the names in this order. These names are written in heaven. No human being knows who are the members.

### **FREE AND ACCEPTED IN CHRIST JESUS**

The members of this order, it was shown, are free from the domination of sin, free from the fear of death, free from that condition of alienation from God in which they were by nature, when they were “Children of wrath even as others.” They are not free to commit sin, however; in fact, they have no such inclination. Their very desire to come into relationship with God indicates that they do not love sin. The shackles of sin have fallen from them. “If the Son make you free, than are ye free indeed.”(John 8:36.) Every one thus made free by the Lord Jesus Christ, through the merit of the Redeemer’s sacrifice, and presenting his body a living sacrifice, and being accepted of God, is received into this fraternity, this royal priesthood.

Happy are all such; for the spirit of glory and of God rests upon them. The more attentive each of these is to the rules of the order, the more faithful each one is in laying down his life in the service of the brethren, the more progress will he make and the higher will be his station. He will rise from one degree to another until he shall have attained the highest rank, and shall have favor in the fullest sense with the Grand Master of the order.

In the typical language of the Scriptures the human nature of all new creatures in Christ is pictured in the goat. The Bible tells these new creatures that the “goat” which each one “rides” more or less daily is his own flesh. In the typical day of atonement two goats were brought to the door of the tabernacle and there tied. These goats typified all who offer themselves in consecration to God. After the lots were cast the high priest sacrificed the Lord’s goat, thus typifying God’s acceptance of the class represented.

Thenceforth the goat represented merely the old nature, the flesh; and the new creature was represented in the members of the high priest's body. "Ye are dead, and your life is hid with Christ in God," says the Apostle.

The pastor also showed that God has so arranged that members of His great secret order may tell all they desire about it and the hearers cannot understand, unless they are also of the order. God alone knows who are members of His secret society; for He alone knows whether at heart each is loyal and true. Others may wear the uniform, learn grips and passwords, but the Lord knows those who are His. In other words, there are many who have more or less outward appearance of being Christians, but who are not really such at heart.

Another point discussed was that all who become members of the royal priesthood—"living stones," from the Divine standpoint, to be chiseled and prepared for a place in the royal temple must enter by a narrow, difficult way. This Jesus set forth, saying, "If any man will come after Me (become a living stone in the temple, be a member of this high order), let him deny himself, take up his cross and follow Me."

### **THE FOUNDER OF THE ORDER**

The origin of this order, commonly known as the Church of Christ, was next shown. The great master craftsman, the Lord Jesus Christ, laid the foundation and arranged all pertaining to it. He alone founded this great secret society. Members of the organization may indeed recognize assistants in the work, but there is only the one grand master, who has supervision of the whole. He Himself has said, "One is your Master, even Christ, and all ye are brethren."

The pastor then set forth the facts relative to our Lord's life on earth nearly nineteen hundred years ago. The world did not recognize the Great Master. Jesus alone, the founder of the order which is His church as the secret place for the great temple which God desired to have constructed. When He was crucified more or less of the mystery connected with the temple was lost. The Scriptures also intimate that certain features of that mystery were not to be completed until His return. So the members of this society have been waiting for the return of their Master, who gave His life in connection with the secret of the construction of the temple, the church.

Jesus preached in public, the pastor declared, and while thousands heard Him very few understood. So now, when the members of His church tell the glad tidings of great joy, very few understand; for only those who are called to join this order which Jesus founded have the power to comprehend the hearing ear. To His disciples the Master once said: "Blessed are you eyes, for they see; and your ears, for they hear." Only those who have come into this divine order have this spiritual insight and

spiritual guidance; and only these may know the things that are freely given unto the initiated. These things are freely given to one class, but are not intended for anyone else.

The speaker then showed the reason for this discrimination. During this age God is not dealing with the world. After He has built His great temple then he will deal with the world. But mankind will never be priests, members of the temple class. Nevertheless, they will have a great blessing restitution to human perfection, lost in Eden, redeemed on Calvary. He declared that it would never do for the world to know all about the secrets known only to the members of God's great secret order; otherwise mankind would interfere with the plan of God. He illustrated his point by referring to the scriptural statements that if the Jews had understood about Jesus, if they had understood His parables and dark sayings, they would not have crucified the Lord of glory. Then the scriptures would not have been fulfilled; God's plan would not have been carried out.

St. Peter called the attention of the Jews to this fact, saying, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of His prophets, that Christ should suffer, He hath so fulfilled." St. Paul corroborates this statement, declaring, "None of the princes of this world knew; for if they had known it they would not have crucified the Lord of glory." The pastor praised the wisdom of God which withheld from the world a secret the knowledge of which would have increased their responsibility without benefiting them in the least.

### **TEMPLES OF THE HOLY SPIRIT**

Next were quoted various passages of scripture which show that whoever receives the holy spirit is a temple of the holy spirit. This class is not of the world; for the world by

3H611

nature knows not God. The world is under condemnation—"children of wrath" according to scripture. God has not yet begun to give humanity the blessing which He purposes to give them. He is now dispensing blessings only to the church, to those who have been initiated into the mysteries of His secret order. These alone have come into the position where He can deal with them.

The pastor explained that the church class have not received the Holy Spirit in full. When the great antitypical temple of God shall have been finished beyond the veil, then the Holy Spirit will be given in full; all these "living stones" which will constitute that temple will be filled with the glory of God. But there is a sense in which each one has received the Holy Spirit who has given up his own will in order to do the will of God; and in that sense the body of each of these has become a temple.

Wherever the Spirit of God Dwells, there is a temple of God.

This discourse was concluded with an earnest exhortation to every one who is conscious of having received the Holy Spirit of God. All such should ever be on guard lest they grieve the Spirit ignore it or live contrary to it. The apostle says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." From the very time when one is begotten of the Spirit of God, that individual is marked with the seal of the Holy Spirit. The apostle also says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." That is to say, the possession of the Holy Spirit of God constitutes one a temple.

The apostle's thought, the speaker declared, is that all such should regard their bodies very sacredly. Since God has honored them by placing His Holy Spirit within them, they should see to it that this sanctifying power operates throughout their members in their minds, their tongues, their hands and their feet. Whatsoever such shall do or say should all be done to the glory of God.

3H611

[The New York World, August 30, 1914](#)

## **THAT WHICH HE HATH GIVEN, HE WILL PAY HIM AGAIN**

Pastor C. T. Russell, widely known through his "Photo-Drama of Creation," which is being seen by thousands everywhere widely known, also, by his sermons in hundreds of newspapers, by his books and by his weekly Bible studies, preached today from the text: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17.

The fact that I have been preaching for thirty-eight years and yet have never taken up a collection nor made any appeal for money in connection with my work may have led some to the erroneous conclusion that I am opposed to charities, said the pastor. Nothing could be further from the truth. During those thirty-eight years many thousands of dollars have passed through my hands voluntary gifts from grateful souls for the spread of the good tidings of great joy, which shall yet be unto all people. Moreover, it is my conviction that no one could be an acceptable Christian unless he possessed the spirit of charity, benevolence, unless he really loved to give for good purposes for the glory of God, for the benefit of his fellows:

The pastor declared that from his viewpoint missionary enterprises might properly be considered charities but not so church enterprises. The church, he claimed, is not a missionary society for the world's benefit, but an arrangement for the

benefit of the church members. Hence each member of this brotherhood should consider himself in duty bound to co-operate to the extent of his ability in providing the necessary expenses connected with the meeting place light, janitorage, etc. the blessings and comforts of which he enjoys. Yet even in this there should be nothing akin to coercion or demand. If the sum total were found insufficient, more humble quarters at less expense should be engaged as soon as possible.

It is wrong, said the pastor, for a congregation to aspire to a fine, expensive auditorium and general establishment beyond their own means. It is wrong for them to go outside and solicit money from the world, the flesh and the devil, in the name of God! Surely God never authorized such a proceeding; for just as surely as it would be offensive to any right-minded person to have solicitation for money made in his name, so it must be to the Almighty to have begging done in His name without His authority.

The Bible distinctly tells that God is very rich. No rich man would approve of begging done in his name, especially from the poor. And for us to promise God's special blessing and favor in return for filthy lucre is an outrage against divine justice, wisdom, love and power. The Lord's own word is that all the gold and silver are His.

But we are told, if solicitations, collections, pew rents, fairs, festivals, etc., were abandoned, all the churches would be closed, except such as are beneficially endowed. If this were the case, we believe that, nevertheless, the church would gain respect and influence with the world which would more than compensate. If one-half the churches disorganized, the other half, rightly supported in accordance with the divine precepts and the example of Jesus and His apostles, would accomplish more good than would twice the number under present conditions, in which they have considerable of the world's scorn. That scorn directly and indirectly reflects against the divine character and the divine word.

In illustration of this conviction the pastor cited the fact that the divine blessing has been with his work. He admitted that the money passing through his hands is really as nothing compared with the large sum spent annually by the various Christian denominations. He admitted that the International Bible Students Association owns no valuable real estate and cannot boast of large bank accounts. They have followed the plan of using actively and economically in God's service whatever money has voluntarily come to them not seeking to build temples made with hands, but

3H612

to prepare the living stones for the glorious temple of Christ beyond the veil.

Under this arrangement they never spend more than what is in hand. God has blessed the work, and the unsolicited donations increase year by year. The activities incidental to the use of these funds extend now to all parts of the earth, preaching the message of God's love and helping to open eyes of understanding long blinded by creeds, philosophies, "so-called," and misunderstandings of the word of God.

### **GENEROSITY IS GODLIKENESS**

In declaring generosity to be Godlikeness, the pastor wished his hearers not to misunderstand him to mean that gifts of money could purchase divine favor and relationship. He trusted that His views, following closely the scripture lines on this subject, are widely known; namely, that there is only one way into the Father's favor and into His family the way of renouncement of self and turning to righteousness of acceptance of Christ's redemptive work and of full consecration through Him to do the Father's will, even unto death. Only such spirit-begotten ones are acknowledged in the Bible as children of God. All others are Scripturally described to be "aliens, strangers and foreigners" from God and His promises.

But the speaker wished all to discern that there are noble-minded souls who have not entered this "narrow gate" and who are not, therefore, children of God, but who, nevertheless, by nature possess traits of Godlikeness, notwithstanding their share in the fall. Benevolence, generosity, charity in its true sense, wherever found is a trace of the Godlikeness in which our first parents were created. Noble-minded people of the world in practicing charity are imitating one of the highest qualities of the Divine character, and forthwith they experienced a blessing whenever they exercise their charitable instincts.

As for Christians, we find, as the apostle declares, that they are naturally a varied assortment; for they possess, some more and some less, of the Godlike qualities, and some more and some less of the depraved traits. But following their begetting of the Holy Spirit, these become more and more generous, benevolent, charitable. Under the instruction and discipline of the school of Christ, the spirit of love, the spirit of God, the Holy Spirit is more and more shed abroad in their hearts. For them the great lesson of life is this lesson of love, charity, sympathy for the truth, for one another and for the world.

### **BLESSED IN THEIR GIVING**

God is the great giver of whom the apostle says; "Every good and perfect gift cometh down from the Father of Lights." The Lord Jesus Christ exemplified to mankind God's great love, and showed that He himself possessed the same spirit, the same loving, generous, kind nature so much so that He laid down His life on behalf of our sinner race. It is required of the church that each one shall be imbued with this same loving disposition as

their Savior had; for “if any man have not the spirit of Christ, he is none of His.” That love not only left the heavenly glory and riches on behalf of the sinner, but additionally endured the cross and its shame.

The Apostle John urges all Christ’s followers that, cultivating the Master’s noble, generous, loving spirit, they ought also to lay down their lives for the brethren. They ought also to be ready to count all things but loss and dross, gladly to be renounced in the interest of the Lord’s cause. With every sacrifice, these receive more than compensation of divine favor, besides the Master’s promise of eternal life on the heavenly plane. Mark 10:30

And now let us think of the world especially of those noble, generous souls who, possessing something of the original Godlikeness, take pleasure, not in cheating their fellow men, not in doing everything injurious to the interests of others, but frequently in contributing to the relief of suffering, to the maintenance and education of orphans, the protection and comfort of widows, as well as to hospitals, infirmaries, etc. Is there any provision of blessing for these?

These noble-minded, charitable people are being blessed by their generous course; for there is a law of retribution continually in operation. The principle “It is more blessed to give than to receive” applies to them as well as to the church. As these noble souls daily become more loving, more generous, they are developing characters which in the future will be helpful to them. If they do not come into vital relationship with God through Christ at the present time, if they have not the hearing ear and the responsive heart now, nevertheless the time is coming when they will share in the world’s blessing. It will be a great blessing, even though far inferior to that of the church, as human restitution is inferior to spirit perfection through the first resurrection.

When Messiah’s kingdom shall have been inaugurated and the whole world shall enter upon its trial for life or death everlasting, noble souls that have exercised benevolence, Godlikeness, will be in advance of others who, even with similar noble heritage, have failed to use, exercise, develop this quality of benevolence or charity. In other words, liberal souls not only experience a blessing in the present time but thereby prepare themselves for greater blessings by and by.

### **WISE AND UNWISE CHARITIES**

Since the blessing of charity comes to the individual as a result of the exercise of that quality, it follows that the giver gets a blessing whether the gift is wisely bestowed or not, and whether the receiver is profited or not. Hence, even though we may subsequently know that some of our gifts were unwisely or unworthily bestowed, we need not mourn, but rather realize that according to the divine arrangement we have had a blessing,

nevertheless. However, no one will dispute that the spirit of a sound mind should be used in connection with our charities, as well as in all our other affairs.

Very frequently many of the provisions for the poor in our day are no longer rated as private charities but as public, and even sometimes as merely justice. For instance, provisions for the blind, for the infirm, asylums for the mentally weak and hospitals for the sick are now considered to be a duty of the community and are provided for by general taxation. Thus benevolence is asserting itself, and combining and dividing its honors with justice. That which

3H613

previously would have been left to a few of generous disposition is now provided for by the whole community. Who can question that this is an advanced step; and if so, that all should co-labor along these lines and cease to encourage mendicancy, the solicitation of alms, the appeal to sympathy through the eye?

If our social arrangement has provided for such cases it should be considered a misdemeanor to ignore such provision. If our public charities, hospitals, city homes, etc., be not upon such a scale as to have the approval of generous, reasonable minds, then the entire system calls for reorganization, that it may be made right, proper, suitable for the use of any having need thereof. The community should be ashamed to provide for others what they would not be willing to accept for themselves under the same circumstances. The pastor expressed a hope that these reasonable sentiments might through the public press be brought effectively to the attention of poor boards, charity committees, etc.

### **GOD LOVES CHEERFUL GIVERS**

God's gifts are given cheerfully. The Bible tells us that He appreciates a cheerful giver one who enters into the spirit of his gift, who accompanies the coin with a cheerful word, a kind look, helpful advice, or what not. If these cheerful givers belong to God's family, the Father will love them and manifest His love for them. Their cultivation of His spirit will bring them into closer relation with the Almighty.

How generously shall we give? some may ask. The Answer--is: God has given us our minds, our judgments, wherewith to decide all questions. The need of the needy, the amount of our surplus, the claims of others upon that surplus all these things should properly enough enter into our calculations and help us to decide how much should properly be given to charity?

In order to get a great blessing out of our charities we should give until we feel it. The person who gives one coin out of a thousand which he would never miss is not likely to get therefrom a great blessing. He must continue in the exercise of this Godlike disposition until his gifts shall necessitate his



restraining of his own luxuries or perhaps his own comforts. Then he begins to be really charitable and to really appreciate some of the joys which the Lord designs shall be granted to generous souls.

### **GIVING RELATED TO FORGIVING**

Every advance in true charity has a bearing upon the character. Whoever is generous with his fellows will find it more and more easy to be forgiving toward those who do him injury. Charity, love, benevolence, affects the entire being. It tends to make its possessor more kind and gentle in word, action and judgment. It develops his sympathy. All this is a development of Godlikeness. The Apostles point this out in order, associating meekness, gentleness, faithfulness, long-suffering, brotherly kindness, charity all elements of the one great quality of love.

The Father's holy spirit of love is also the spirit of His Son, our Redeemer, and all who will be accepted as members of the bride, the lamb's wife, we are assured must be copies of God's dear Son. They must all have this kind, generous, charitable quality. We are not meaning to say that such a quality would be acceptable to God without Christ, our Redeemer, for the Bible clearly sets forth that no man cometh to the Father but by Him. (John 14:6.) But the Son's method of preparing us for the eternal glory after we have become His disciples is by instructing us along the lines of the development of this divine character likeness. If Christians could realize this more fully how kind and charitable they would be.

The Lord would have His people whole-hearted in their sympathies, broad, deep, generous. To give either money, forgiveness, sympathy or any other good thing grudgingly, half-heartedly, is to spoil the matter. True many of the Lord's people are by nature very narrow, mean, spiteful, contrary to what the Lord would approve. But He is willing to overlook all the natural defects if He sees the right heart condition sees that we are endeavoring to the extent of our ability to overcome our natural weaknesses and to put on Christ.

With us the first lesson is to learn to look into the mirror of the Lord's word and there to note our natural meanness and contrariness to God's character likeness. As we thus behold in God's word the true standard of character contrast with it our own and seek to copy the Lord, we shall, as the apostle declares, be changed from glory to glory. Step by step the transforming work will proceed.

We shall never be able to bring our bodies to that perfection of word, act and look which we desire, for our desires are perfect, copied from the grand example of our heavenly Father and our heavenly Lord, while our bodies are imperfect through the fall. We are encouraged, however, by the scriptural assurance that God will look on the heart and note our efforts to conform to the

heavenly pattern. We shall be judged not according to the flesh, but according to the intention. Thus alone can we have the righteousness of the law fulfilled in us while walking not after the flesh, but after the spirit.

### [The Brooklyn Citizen, 1914](#)

## **PURPOSE OF CHRIST'S KINGDOM**

Sept. 13 Pastor Russell took for his theme today the parable of the sheep and the goats. His text was, "These shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25:46.) The Photo-Drama of Creation depicts this subject of the destiny of humanity, and greatly assists the public to understand the Scriptural usage of the words Sheol and Hades, so long misunderstood and misrepresented. The Pastor said:

### **CLOSING SCENES OF THIS AGE**

God has stated times and seasons for every feature of His great Plan for the Salvation of Mankind from sin and death

3H614

conditions. In the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the work of the incoming Age. Thus in the end of the Jewish Age there was a Harvest a separation of the wheat class from the chaff and a complete rejection of the latter class from God's favor. With the few judged worthy in the end of that Age a new arrangement began the Gospel Age and now we find ourselves amidst the closing scenes of this Age the Harvest during which the wheat class and the tare class are being separated. With the wheat class, of which our Lord Jesus Christ is the Head, a new Age, the Millennium, is about to be inaugurated. At the close of the Millennial Age there will be still another Harvest, in which the sheep class will be separated from the goat class, and ushered into the glory of the ages to follow.

In the past many of God's people have read their Bibles very carelessly. Our minds have been sluggish to spiritual things. For instance, the parable of the sheep and the goats was at one time applied to the church. We failed altogether to notice that it does not say even one word respecting the Church, but it applied to the world, the nations, the heathen. For many centuries the Jews had been accustomed to think of themselves as God's nation, God's people; all others they styled heathen, gentiles, the nations, the people; and in the Old Testament prophecies God has treated the subject from that standpoint.

In line with this usage, when Spiritual Israel was received into Divine favor as the Royal Priesthood, the holy nation, the

peculiar people, all the remainder of mankind were properly enough to be thought as the nations, the Gentiles. Following this thought, our Lord tells us in the Parable of the Sheep and the Goats what will befall the nations after His Kingdom shall have been set up after the selection of the true Church class to be the Bride, the Lamb's Wife.

### **THE PARABLE DESCRIPTIVE OF THE NEW AGE**

That this parable refers to the work of the incoming age is clearly indicated in the opening verse. There the Master distinctly says, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." The scene of this parable evidently is laid after the Time of Trouble, when the nations shall have been subdued, Satan bound, and the authority of Christ's Kingdom established. Before that time shall have come, the overcoming Church will have been seated with her Lord as His Bbide in His Throne. As the Apostle writes, "Know ye not that the saints shall judge the world?" 1 Cor. 6:2.

Then follows a description of the work of the Messianic Age: "Before Him shall be gathered all nations." All the people in the world, except God's holy nation. His peculiar people, the Church of Christ, will be gathered before the great white throne of Divine Justice, Mercy and Love. First will come the living nations; and then in their appointed time the dead of all nations will be called to appear before the Judgment Seat of Christ, there to receive a fair, impartial trial as individuals under the most favorable circumstances, the outcome of which will be a final sentence of worthiness or unworthiness of life everlasting.

Six thousand years ago, in Eden, Adam and his entire race were on trial for life. But Adam failed, and was sentenced to death. His posterity, sinning in him, were sentenced in him; and none of his race are worthy of everlasting life. All are sinners; "there is none righteous, no, not one." But in due time God sent His Son to die for Adam's sin, in order that "as by man came death (of the entire human race), by a man (Jesus) also will come the resurrection of the dead (the entire race of Adam); for as all in Adam die, even so all in Christ shall be made alive"—"every man in his own order." 1 Cor. 15:21, 22.

The first order to be made alive in Christ in the Church, which has been called out of the world, separated, begotten of the Holy Spirit. This class pass their trial, their judgment, for life or death everlasting in the present time. Hence the worthy ones, those whose characters are pleasing and acceptable to God, will be quite ready to be the Bride of the Messiah, joint-heirs with Him in His Kingdom and His associates in His work of judging the

world. He has promised that all who are faithful shall sit with Him in His Throne (Rev. 3:21) the very Throne pictured in the parable under consideration the Throne before which all the nations, all people outside of the Church, will be gathered.

### **GENERAL DESCRIPTION OF THE JUDGMENT DAY**

The gathering of the world will be the result of knowledge. The Time of Trouble will lead on to great enlightenment; all the blind eyes will be opened, all the deaf ears unstopped, and the knowledge of the glory of God will fill the whole earth as the waters cover the sea. There will be some, however, who will resist this knowledge and will decline to accept Christ as their Mediator; this class will not enter into this judgment, but after one hundred years of resistance will be destroyed.

Those who constitute the two classes mentioned in the parable, the Pastor declared, are those who have accepted Christ's terms and desire to be on judgment, or trial, for life everlasting. This will include all that are in their graves; they will come forth, not all at once, but gradually. Messiah's Kingdom will exercise its power and disseminate the knowledge of God and of the principles of righteousness, with a view to encouraging, helping and uplifting all the willing and obedient. All such may arise gradually out of sin and death conditions up out of imperfection of mind and body, up out of immoral conduct to the full image of God, as possessed by Father Adam in the beginning.

The entire Millennial age will be required to bring this about. Righteousness will reign then, as Sin reigns now; that is to say, righteousness will be the in ascendancy, in the control. Then who ever sins will suffer promptly. Hence all mankind will avoid sin; and the world in general will be a grand place; "nothing shall hurt or destroy;" "the inhabitant shall not say I am sick;" the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; the blessings of God will prevail, bringing perfection. Surely it will be a happy day for Humanity; and all who live throughout the thousand years will receive great blessing.

3H615

### **IMPORTANCE OF RIGHT HEART CONDITION**

The Pastor then discussed the subject of punishment for sins committed in this life. He showed that will be equally as just for God to forgive the sins of the world for Christ's sake as it has been just for Him to forgive the sins of the Church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the Church, when the world repents and turns from sin, accepting Christ as their Redeemer.

This does not mean, however, that justice will be ignored. In the case of the Church, the sins of youth often leave their scar and sting to the end of life; and so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailties that they will be gradually raised up to perfection during the blessed thousand years of Christ's Kingdom, when Satan will be bound and unable to deceive anyone.

Some may reason that if conformity to the Divine Law in an outward way will bring blessings to all, there still may be an inward difference between people, some coming heartily into accord with the Father, and others merely assuming an appearance of harmony because this harmony will be the way to perfection. Undoubtedly this reasoning is correct. It is along this very line that the parable under consideration teaches. Outwardly the sheep class and the goat class will have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart difference between the two classes, all of whom will have been on trial for a thousand years, receiving blessings from the Messiah's Kingdom.

### **CHARACTER THE BASIS OF JUDGMENT**

Meantime each individual on judgment will be making character. This the Great Judge will fully appreciate, and will rate the individual either as a sheep or as a goat. All the sheep class will thus be received at the right hand of the great Jehovah; and all the goat class will be rated as out of favor with Him, even though all the while they will be receiving the blessings of the Millennial Kingdom and outwardly rendering obedience to its laws. Not until the close of the Millennium will the decision of the Judge be manifested. Then both sheep and goats will show great surprise at His decision.

To the sheep class the Judge will say, "Come, ye blessed of My Father (the kind that My Father is pleased to grant everlasting life), inherit the kingdom prepared for you from the foundation of the world." When God laid the foundation of the earth and planned for its human habitation, it was His design to give it to you. Now has come the time for you to enter into this kingdom and possess it.

This is not the Messianic Kingdom. On the contrary, it is the kingdom which God gave Adam, but which he lost through disobedience and which Christ redeemed by the sacrifice of Himself. It will be given only to those who will have developed the God-like character those who during the Millennium have become the Lord's sheep.

To the goat class He will say "Depart, ye accursed ones (doomed ones), into everlasting punishment." Granted all the privileges, blessings and experiences of a thousand years of contact with

righteousness, truth and the Spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. I cannot present you to the Father as blameless and irreprovable. You must be destroyed in the Second Death—”everlasting destruction.” The penalty upon you is everlasting, because there will be no further provision made for your redemption or your resurrection from this Second Death. You will be as though you had never been. You have failed utterly to appreciate the goodness of God and to copy His character-likeness. Eternal life is for those only who have the Divine likeness and spirit.

Both classes were surprised at what the King, the Judge, declared to be the basis of His judgment. To the sheep He said, “I was hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.” The goat class, He declared, had failed to meet these tests. Both sheep and goats claimed to have no knowledge of such experiences. But the Answer--was, inasmuch as ye did it unto one of the least of these, my brethren, or did it not unto them, ye did it, or did it not, unto Me.

### **THE RESURRECTION OF THE WORLD**

Then the Pastor explained who these are respecting whom there will be a test upon the sheep class and the goat class, and how it is that there will be sickness, poverty, hunger and prisons during the Messianic Kingdom. With the establishment of the Kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for want of spiritual food and the anointing eyesalve of Truth. While the Millennial blessings will be showered upon those who accept the Lord’s terms, there will be others who will need assistance. Those who have the Spirit of God, the spirit of love, will be glad to carry the Heavenly Message of reconciliation to all humanity, glad to apply the eyesalve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God, glad to help them to cover their nakedness with Christ’s merit.

Those who take pleasure in this work will thereby demonstrate that they have God’s Spirit and are co-laborers with Him. All these will be the sheep. But those who are careless respecting their Vow, and merely enjoy the Millennial blessings themselves, will be of the goat class and will thus mark themselves as goats. Correspondingly they will be out of favor with the King of kings, their Judge.

### **THE PRISON-HOUSE OF DEATH**

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions already have gone. All these are to come forth,

not all at once, but “every man in his own order,” as the Scriptures declare. Only the Church will be in the First Resurrection. During the Millennium the awakening from the sleep of death will, we believe, come about by Divine Power, of course, but in Answer--to prayer.

3H616

Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the prison-house in reverse order to that in which they entered, and will be acquainted with their friends and relatives, who will have prepared for them and will identify them.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the sheep that will be especially interested in those in the great prison-house of death, and who will be praying for them and preparing for them.

By so engaging their time and energy these sheep will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all in the graves shall come forth at the command of the Lord Jesus; and those in harmony with God and Christ will be co-laborers with God in accomplishing the work for which Christ died. Whoever is not interested in that work will be lacking in God’s Spirit; and this is exactly what is charged against the goat class.

The King, having redeemed the world of mankind and having provided for the resurrection of all the redeemed, counts them as in a certain sense representing Himself, as He says in the parable. His reproof to the goat class indicates that they were not really interested in the things of God. Their interest was merely a selfish one. They had more or less of the spirit of selfishness, which is the spirit of Satan.

The Lord’s provision, as the Apostle points out, is, “The gift of God is eternal life through Jesus Christ our Lord,” but “the wages of sin is death.” Rom. 6:23.

[The Brooklyn Citizen, October 12, 1914](#)

## **WHY GOD’S WRATH UPON THE NATIONS**

Last evening a splendid congregation listened spellbound to Pastor Russell at the Temple, W. 63rd Street. His address inquired into the reason why in God’s providence the world is being ushered into “a Time of Trouble, such as was not since there was a nation.” What special sins call upon Justice for extraordinary penalty? The Pastor’s text was, “And the nations



were angry, and Thy wrath is come.” Rev. 11:18

After some introductory comments upon his text, the speaker read a number of corroborative scriptures Is. 34:1-6; Jer. 25:15, 16, 27-38; Is. 66:15,16; Luke 21:24-26; Rev. 6:9-11; 2 Thess. 1:3-10. Commenting on the scriptures as he went, the Pastor claimed that their united testimony referred to the present time, mistranslated the end of the world; properly interpreted, the end of this Age, lapping upon and inaugurating the New Age—" the world to come."

God's people Israel typified Spiritual Israel. All others were called the nations, the people, the Gentiles, and were outside covenant relationship with God. Many of the Scriptures quoted had a double application: in a smaller sense, to the affairs of Typical Israel; in a large sense their fulfillment belongs to the end of this age. Of Natural Israel it was written, "They are not all Israel who are of Israel"; and similarly we might say today, not all are Christians who profess to be. Jesus emphasized this same thought when he referred to "Israelites indeed," and speaking of His Church, He referred to some as "the very Elect," thus distinguishing them from the numerous mass of Christians who in a formal manner say, "Lord, Lord," and draw nigh with their lips, when their hearts are far from Him.

### **ONLY JEWS, GENTILES AND SAINTS**

Applying the matter now, the Pastor declared that the whole world are Gentiles, except the true followers of Christ, His saints, and the loyal-hearted Jews, who are still God's people under their Law Covenant. In classing the great mass of Jews and of professed Christians as a part of the world the Pastor meant no unkindness; for he declared that there are many noble characters amongst the Gentiles amongst those who are not in covenant relationship with God, who are neither under the Law Covenant nor under the Covenant of Grace. God has an eventual blessing for all who love righteousness and truth under the blessing of Restitution. Acts 3:19-23

However, to understand God's dealing in the present time, nominal Christians, or mere professors, must not be confounded with the "little flock" who have responded to the Gospel Call, "Gather My saints together unto Me, said the Lord; those who have made a covenant with Me by sacrifice" self-sacrifice. (Psa. 50:5; Rom. 12:1) If we shall recognize these saintly Christians of every nation and denomination as being the one true Church, "whose names are written in Heaven," and if we shall recognize all others as Gentiles, we shall be getting the eye of our understanding into true alignment with the mind of God as expressed in the Bible. From this standpoint only can the prophecies of the Bible be understood.

Thus seen, God is not merely calling nations to war, to battle, as nations; but in a more particular sense the call is to all Gentiles,



irrespective of national boundaries. And it is worthy of note that throughout the Scriptures, the great masses of India, China, etc., are comparatively ignored. Because they have not come into particular contact with God's Messages they are not so particularly included in the judgments, chastisements, troubles, foretold to be coming upon the earth at the close of this Age. In other words, unintentional ignorance of God is not a crime to be punished, but a defect to be corrected in due time by the blessings of Messiah's Kingdom.

The blow of the Divine rod is therefore to be expected upon the so-called Christian kingdoms upon nominal Christian people. The responsibility of those and their punishments will be in proportion to their knowledge and their failure to live up to the knowledge possessed. Ignorance is not wickedness in God's sight.

3H617

### **WRONG THOUGHTS ABOUT GOD'S WRATH**

When thinking of the wrath of God coming upon the world, we are not to think of the Almighty as having exercised great patience for centuries and finally losing His temper and wreaking vengeance upon His creatures. Such a thought might be gathered from some of the expressions of the Scriptures, because of adaptation of language to human comprehension, and because of more or less loss of the true sentiment in translating and through the mental gloss of the translators. In any event, let us remember that this wrath of God and the judgments coming upon the world are wholly different from the legends namely, eternal torture at the hands of demons, taught us by our creeds. Instinctively, a part of the dread we have of death in every form by war, famine and sickness is the fear, that eternal torture nightmare thrust upon us from childhood, inculcated by all the creeds of Christendom, but wholly without Bible foundation when the latter is properly translated and rightly understood.

Furthermore, we should remember that while God has foretold the troubles of the Day of Wrath for centuries and indicates that He will have to do with their precipitation upon the world, nevertheless elsewhere He also shows us that these troubles really come from ourselves that they are the outgrowth of human wrongdoing, and that these dire penalties of sin would have wrecked our social and religious fabric long, long ago had not Divine Providence forefended us holding back the storm of human passion and avarice, and permitting it to come only now, in the end of the Age, at the time when Divine Providence has Messiah's Kingdom in full readiness to take control. Just so soon as the storm of human passion shall have taught humanity its needed lessons, and shall have liquidated the long standing accounts, Messiah's Kingdom, with a clean state, will be inaugurated.

We have reached the end of this world the end of this Age. The long promised Day of blessing and Divine favor is already dawning. God through Jesus' sacrifice has provided for all human sin frailties traceable to original sin. These are all to be forgiven absolutely. Certain willful sins have been more or less punished during the lives of the sinners; and some of these, recorded in human weaknesses, mental, moral and physical, will be gradually gotten rid of during Messiah's Kingdom under the Restitution processes which will then prevail. All will have an opportunity of rising up, up, up to human perfection; and those who have willfully degraded mind and body will have the steeper path to climb and the longer one. Nevertheless, they will be able to come to the fullness of human perfection and everlasting life if they will, under the blessings and with the aid of Messiah's Kingdom.

### **ACCOUNTS YET TO BE SQUARED**

At first this might seem to be a full settlement for all of the world's sins; but not so, according to the Scriptures. In Jesus and in His saintly followers all down through this Gospel Age, the world has had God's cause, the cause of righteousness and truth, more or less clearly manifested. Every persecution against these members of the Body of Christ is a crime against God and against righteousness. Of such sufferings the Apostle says, "If any suffer as a Christian, let him glorify God on this behalf; for the spirit of glory and of God resteth on such." 1 Pet. 4:14,16

As a blessing rested upon all the Lord's faithful people who have suffered unjustly, so correspondingly a Divine curse, or penalty, has rested upon all persecutors of these, their responsibility being gauged by the degree of their knowledge, and their punishment proportionate. On the books of Justice, however, God represents that the lives of all His faithful ones cry out for vengeance; and that while mercy comes to all mankind through the sacrificial death of the Savior, this does not alter the fact that Justice calls for certain punishments for crimes more or less wilful and therefore not included in the Savior's atonement.

Thus it was in the end of the Jewish Age, which may serve us as a pattern or illustration of the ending of this Age. St. Paul, writing of that time, says: "Wrath is come upon this people to the uttermost, that all things written in the Law and the Prophets concerning them should be fulfilled." The great time of trouble with which the Jewish Age ended was a righteous retribution for unsettled claims of Justice. The Just One had been slain, and although the merit of His sacrifice will yet avail for every Jew and for every other member of Adam's race, nevertheless Justice visited a punishment upon the people who said, "His blood be upon us and upon our children." (Matthew 27:25) Notice,

however, the vast difference between these Bible judgments and the eternal torment judgments falsely declared by every one of our creeds, which indirectly tell us that every Jew at death goes to eternal torment because he is not a Christian.

But the Scriptures declare that the punishments upon the Jews which culminated in the destruction of Jerusalem in A. D. 70 were, some of them, for sins committed long before. Notice Jesus' words, "The blood of all the Prophets, which was shed from the foundation of the world, shall be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple." Luke 11:50,51.

Wherein was the justice in exacting all that of the people living in the close of that age? We reply that those people had far more responsibility than all who preceded them. They had a great Light amongst them, shining from Jesus and the early saints. In their treatment of these light-bearers, crucifying them and variously injuring them, that last generation of the Jewish Age partially exonerated their forefathers, who had done similar things with much less enlightenment, and upon the enlightened ones fell the "wrath."

### **THE RECOMPENSE OF ZION**

The Bible indicates that similar aggregations of punishment are to be expected in the end of this Gospel Age. The great Time of Trouble, or Day of Wrath, is the "recompense of the controversy of Zion" the saints, the true Church. For eighteen hundred years has Jesus prophetically foretold that the Kingdom class would suffer violence; and the violent have usurped the place of the true by force. (Matt. 11:12) All the while, the violent have outwardly been posing as the True Church of Christ, while the saints of God in every epoch and in every century have suffered—

3H618

"as deceivers, and yet true; as poor, yet making many rich; as having nothing yet possessing all things." (2 Cor. 6:8) "Heirs of God and joint-heirs with Christ" (Rom. 8:17), they have been counted "the filth and offscouring of the earth," "of whom the world was not worthy." Their names have been cast out as evil, and as Jesus prophesied it has been true, "They shall say all manner of evil against you falsely, for My sake." (Matt. 5:11) These are bid to rejoice and be exceedingly glad, knowing that their reward in Heaven is great.

But the sin of their persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. From this viewpoint, the "Time of Trouble such as was not since there was a nation," and which is now beginning and gradually to be consummated, will be the squaring of God's accounts with the world, preparatory to handing the Kingdom over to Messiah, to

be blessed by His rule, as it is written, "I will give Thee the heathen (the Gentiles) for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Psalm 2:8) First must come the breaking in pieces as a potter's vessel, and the great lessons which that tribulation will bring, in order that the world may be prepared properly to appreciate and "love righteousness and hate iniquity."

As illustrative of this principle, note the lesson of Rev. 6:9-11. Following a great persecution, the Lord figuratively represents the martyrs of that period as crying out to Him, even as the blood of Abel is said to have cried out for vengeance. The cry is, "How long, how long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" White robes were apportioned to them as indicating that from the Scriptural standpoint they were pure, holy, justified through faith and obedience; and the message for all the martyrs of Jesus was: Wait a little season; the vengeance will come, but not until all of this class shall have experienced their share of "the sufferings of Christ."

To these martyrs the suffering brought polishings of character, testings of faith, Divine approval and an increasing glory on the spirit plane as members of the Bride of Christ the blessings to be given to them, in the First Resurrection the chief Resurrection, referred to by our Lord in Rev. 20:6. The closing of the Gospel Age will witness the martyrdom of the last members of the Body of Christ. Then the glory of the First Resurrection will signify the establishment of Messiah's Kingdom, the time for the recompensing of Zion's wounds in the Great Tribulation. Then will be accomplished the binding of Satan; and then Messiah's Kingdom, with all its blessed and uplifting influences, will bless the whole world with the long promised "Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." Acts 3:19-23

### **MODERN PERSECUTIONS DIFFER**

We do not say that the persecutions of the last members of the Body of Christ will be literally cutting their tongues out, by literally burning them at the stake, by literally crucifying them or beheading them, as was done with some of the other members of the Body in the past. In our day there is a more refined process often used. Some are gibbeted by the pulpit, some are roasted in the public press, some have their tongues cut in the sense that their words are misrepresented, and that they are denied a hearing. And yet there are things in the Scriptures which seem to imply that there may be a literal assassination and destruction of God's faithful people in the end of this Age, as well as a figurative one. But the Lord's grace will be sufficient for them; and the more they shall suffer for His sake, for the Truth's sake, the greater will be their glory and station in the Kingdom.

Who shall be punished for these crimes against the Saints of God? We answer, Babylon; and Babylon signifies what is today known as “the Christian world” a very anomalous term; for the world has no identification with Christianity nor Christianity with the world. The so-called “Christendom” of our day corresponds exactly to the Jewry of Jesus’ day. Then Scribes and Pharisees, hypocrites, were banded together with the Sadducees and the Herodians, the worldly and infidel politicians. Their object was one, namely, the perpetuation of their own institution, regardless of God’s arrangement. So here, the civilized world, misnaming itself “Christ’s Kingdom,” is intent upon the preservation of the great Babylon which it has constructed, and willing to do anything to avoid the destruction which the Bible declares. But nothing that Babylon can do can avert the overthrow of present institutions and the establishment of the new order of things which God has foreordained for the blessing of the world through Messiah’s Kingdom, for which His saints have long prayed, “Thy Kingdom Come.”

### **HYPOCRISY THE GREATEST OF ALL SINS**

Taking into account the persecutions endured by God’s saints throughout this Gospel Age, there must be a heavy account on the books of Justice to be settled. Sainly Catholics, saintly Presbyterians, saintly Baptists, saintly Methodists, saintly people in and out of all denominations have suffered; and Jesus’ words still stand true namely, that whosoever would give to the least of His followers even a cup of cold water, would not fail of a reward, and that injury to even the least of these would be punished.

Are we asked what are the special sins of our day reprehensible in God’s sight? We reply that here, as in Jesus’ day, hypocrisy is the greatest of all sins. There were thefts, murders, adulteries and injustices of various kinds in Jesus’ day; yet while denouncing all these in spirit, He practically ignored them all in His denunciations of the hypocrisy of the religious rulers of His time. We believe that His judgment of so-called “Christendom” today is of the same order.

There was a time when the world ignorantly thought that the kings of earth were ruling as part of Christ’s Kingdom. There was a time when men really believed that their everlasting destiny was in the hands of the clergy, Protestant and Catholic, and that unless they had the good offices of these in baptism, marriage, funerals, etc., they would be eternally tormented. There was a day when all were so deluded as to believe that the entire human family was going down to eternal torment, except the mere handful, the elect saints. There was a time when such atrocious

doctrines were fully believed to be of God; but that day has passed a more enlightened day has come.

Our Bible is better understood: the clergy are no longer deceived. They know that the word Sheol of the Old Testament and the word Hades of the New Testament represent the state or condition of death, into which the whole world goes good or bad. They know that these words could not represent torture or fire in any sense of the word. They perceive that the kingdoms of this world are merely political institutions permitted for a time, in the same sense that God permits famines, pestilences, etc., waiting for the glorious epoch of Messiah's Kingdom to bring in the New Order of things.

But notwithstanding this knowledge, the Divine character is still blasphemed. The kings of the earth, told during the "dark ages" that they were the sword of the Lord and servants of the Church, have not been undeceived. Hence the Czar of Russia, the Head of the Greek Church, believes he is working out a Divine destiny; the British, under King George, are equally convinced that they are working out a great destiny as God's Kingdom. The German Kaiser is similarly deceived into thinking that he is the sword of the Almighty. Mark his latest reported proclamation to his army in Poland, which reads:

#### **"I AM JEHOVAH'S SWORD," SAYS KAISER**

"Remember you (my army) are God's elect. God's spirit has descended on me because I am Emperor of Germany. I am Jehovah's sword, His representative, the instrument of the Most High. Woe and death be to those who resist my will! and to all who do not believe my mission and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is who through me commands you to fulfil His will!"

These false doctrines of the "dark ages" are bearing a terrible fruitage in the present war. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, are bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the "dark ages." I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and, instead of helping them out of the darkness, are now leading them into darkness in an opposite direction into Evolution and Higher Criticism and everything contrary to the Word of God. God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes: the most astounding the world has ever known.

Two hundred thousand professed ministers of God and of Christ are standing before the world today telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh, even at the door?

What shall we do, do you ask? I answer, Be honest! Be true! Come out of Babylon. Stand free from all such slandering of the Almighty God and His gracious provisions. Stand for the Bible, the Truth, the God of Love and Wisdom, Justice and Power. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17 Upon Great Babylon (Gentiles falsely calling themselves "Christendom") is to come a settlement of all the unrequited crimes against God's saints throughout this Age, "a Time of Trouble such as was not since there was a nation." "Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived luxuriously, so much torment and sorrow give her, Therefore shall her plagues come in one day (speedily), death, and mourning, and famine; and she shall be utterly burned with fire (destruction); for strong is the Lord God who judgeth her." Rev. 18:6-8

### [The New York Times, October 15, 1914](#)

## **DISTRESS OF NATIONS FOLLOWED BY ARMAGEDDON**

Montgomery, Alabama, Oct. 15 Pastor Russell who is the head of the International Bible Student's Association, and one of the most noted Bible lecturers and writers in the United States, spoke to a large crowd at the City Auditorium, Tuesday night.

His discourse on the Battle of Armageddon was based upon the words of Jesus respecting the "distress of nations with perplexity." (Luke 21:25, 26) He referred to the literal Megiddo, where many great battles were fought in ancient times and where God gave the Israelites a great triumph.

He pointed out that the Armageddon is used symbolically in the Book of Revelation to refer to the great climax of earth's strife. He declared that it would mean the final overthrow of the powers of sin, for thereafter Messiah's Kingdom will rule the world.

With the great conflict now in progress in Europe as his theme, Pastor Russell declared that the Bible pictures three distinct stages of the trouble with which this Age will end and the New Dispensation inaugurated. The present war, weakening the



nations and enlightening the people, marks the First stage through which the world must pass in its approach to the New Dispensation. Second, following the war, a great revolution, without precedence as to violence or scope, symbolically styled in the Bible an earthquake such as never was since men were upon the earth; and the Third and last stage of the present Age will be marked as a period of anarchy, resulting from man's inability to adjust himself to the new conditions.

With "The Battle of Armageddon" as the basis of his remarks he pointed out that this anarchy is in the Bible

3H620

symbolically styled fire, "the fire of God's anger," which will consume the present heavens and earth not the literal earth, for it "abideth forever" (Eccl. 1:4) not the literal heavens, either. The symbolical heaven is the ecclesiastical systems and the symbolical earth is the social systems of the present. These will succumb to the fire of anarchy, which will destroy all present institutions and eventuate in the world's preparation for Messiah's Kingdom—"A new heaven and a new earth"—"the desire of all nations." Rev. 21:1; Hag. 2:7

As Elijah the Prophet typified the course of the true Church of God and her final taking to heaven, so these great events coming upon the earth were shown to Elijah in advance of his taking away. The winds that rent the rocks represent the present war. The earthquake represented the revolution. The fire represented the anarchy. Then followed the "still, small voice" of God, "speaking peace through Jesus Christ." This is the pure Message, in contrast with a confusion of creeds which have been preached and which have misrepresented the Divine character and plan. The knowledge of the glory of God will then fill the whole earth, until; none shall need to say to his neighbor, "Know thou the Lord; for all will know him..." Jer. 31:34.

The Pastor referred to the fact that all the creeds in Christendom had mistaken this fire to be a literal one, instead of symbolic, forgetting that fire is repeatedly used in the Bible to represent severe trial. "Think it not strange concerning the fiery trial which is to try you" the Church. St. Peter's words respecting the fire corresponds to the words of Zephaniah's prophecy. (1 Pet. 4:12; Zeph. 3:8, 9) There, after telling about the fire that would consume the social earth, the Lord declares that then He will turn to the people a pure Message, that they may all call upon His name to serve Him with one consent. Similarly, St. Peter, after telling how the present symbolical heavens ecclesiastical systems and the symbolical; earth the social order will pass away in this fire of anarchy, says that there will be "a new heavens and a new earth" a new ecclesiastical power and a new social order. 2 Pet. 3:13



Pastor Russell declared that this new heaven will be the Church in glory, the true Church of Christ in Millennial glory; and that the new earth will mean society reorganized on its new basis, in harmony with the Golden Rule of Messiah's Kingdom. He further stated that to think of the earth as being burned up at the Second Coming of Christ would mean to forget that St. Peter elsewhere declares (Acts 3:19-21) that at Christ's Second Coming, Times of Restitution and Refreshment would come to the world, and that this blessing had been declared by God through all the Holy Prophets since the world began. (The attention of the audience was remarkable also the fact that men predominated.)

Our Honorable President with praiseworthy intent has requested all Christian people to pray for peace in Europe. I have been asked to sermonize accordingly. However, I cannot concur with our Worthy President in this matter. Much as I appreciate peace and I have all my life labored to be a peacemaker I cannot pray the Almighty to change His plans to conform to those of our Honored President.

For twenty-five hundred years God, through the Bible Prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the program at our behest? Rev. 16:13, 14, 16

The prayers of these millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease, will all go unanswered, if I read my Bible aright. The war will proceed, and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of Anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared it. It will be brought in by Messiah's Kingdom, for which so long we have prayed—"Thy Kingdom come!"

For forty years I have been proclaiming this very war and its glorious outcome, by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change His program? Nay!

Doubtless many will be shocked with my declaration that this war and the resulting greater calamity are of Divine permission and arrangement, clearly prophesied in Scripture. The gathering of the nations to the present struggle is referred to in the prophecy of Joel, where the weak nations are called upon to assert their strength and where all of them are commanded to go down to the Valley of Jehoshaphat the Valley of Graves the

cemetery outside of the city of Jerusalem being used by the Prophet in illustration of the terrible slaughter now going on. Joel 3:9-16

Surely this war has brought more to the grave than has any previous war; and it is only beginning. For years the nations, in harmony with Joel's prophecy, have been "beating their plowshares into swords and their pruning hooks into spears," in the sense that they have been spending for Military purposes money which should properly have been spent in agricultural implements and developments.

Apparently all the nations will yet be involved. Happy will it be if our own land shall escape! Our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. Nevertheless, the great nations of Europe, realizing how much they will be weakened by this war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower above the others financially and otherwise.

3H621

[New York Times, November 2, 1914](#)

## **THE REGENERATION OF CHURCH AND WORLD**

Pastor Russell, speaking last evening at New York City Temple, took for his subject. "The Regeneration of the Church and of the World. What are They? Why Different?" His text was "Marvel not that I said in part: unto thee, Ye must be born again. (John 3:7) He said in part:

In the past many of us have studied the Bible in a very careless manner, neglecting to give its inspired words the consideration and respect they deserve. In many cases the original thought has been utterly lost because of some fanciful interpretation. Consequently very few Christians have any concrete idea of the meaning of Bible statements respecting the future regeneration of the world.

Regeneration, or a second birth, is absolutely necessary if we would attain everlasting life. The fault is not that our Creator made us incomplete; for, as the Bible declares, "All His work is perfect." The fault is chargeable to sin. "By one man's disobedience sin entered into the world, and death as a result of sin; so death passed upon all men, because all are sinners."

This sentence of death upon Father Adam hindered him from giving to his children the perfection of life in which he was created. His entire race has been born into the world for six thousand years under a death sentence, or curse. The forfeited

life cannot be prolonged; the sentence of death cannot be set aside; the Supreme Judge of the Universe cannot for any reason set aside His own decision. But God could provide for the regenerating of Adam and his race.

To generate, as all know, signifies to bring into life. Adam failed to generate a race to life, he merely generated a great race of thousands of millions possessed of only a spark of life a dying race.

The Divine provision is that our Lord Jesus left the glory of the Heavenly condition and became a man for the purpose of ransoming, or redeeming. Adam and his race, which shared his condemnation. The record is that this sacrificed life laid down by Jesus is sufficient as a cancellation of all Adamic sin. On the basis of that sacrifice, and in the carrying out of the Heavenly Father's Program, our Lord was raised from the dead "a quickening Spirit," a life-giving spirit Personage, with a glory far higher than that which He had when He came into the world. "Him hath God highly exalted, and given Him a name which is above every name." Phil. 2:9

The glorified Jesus is Scripturally termed the Second Adam, the Life-Giver or Regenerator, and the Everlasting Father the Father who gives everlasting life. Throughout the thousand years of His Messianic Reign, it will be the work of Christ Jesus, as the glorified Second Adam, to regenerate Adam and all his race. The regenerating influences will begin with their awakening from the death sleep, in harmony with the Master's declaration, "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and shall come forth." John 5:28, 29

## **THE REGENERATION OF THE WORLD**

The coming forth from the tomb will be only the beginning of the regenerative work. The awakened sleepers will be in the same condition of mind that they were in when they fell asleep in a very similar condition to those who will be living on the earth at the time. Before they can be regenerated, they must be brought to a knowledge of the Truth. Their eyes and ears of understanding must be opened. The Scriptures assure us that this will be accomplished. (Isa. 35:5) "The knowledge of the glory of the Lord shall fill the whole earth." Isa. 11:9

The news of God's Love and of the possibilities of return to His favor through the atoning work of Jesus being clearly demonstrated to all, each will have the opportunity of deciding for himself whether or not he desires to return to human perfection and the blessed possibilities of everlasting life. To do so he must be begotten again by the Life-Giver; and the Life-Giver will beget again only those who desire the new life. Willful rejectors of the privilege, we are assured, will die the Second Death; while those accepting the Savior's proposal will come under helpful and disciplinary experiences which will

gradually lift them up mentally, morally and physically to perfection to all that was lost for them in Father Adam's disobedience and its penalty, and all that was regained for them by the obedience of our Lord Jesus and the Divine arrangement of His Messianic Kingdom for the regeneration of the world.

The words, beget, born and regenerated or born again associate themselves in our minds with our natural birth; but we are not to expect, as Nicodemus queried, that any would again be born as an infant from a mother. The begetting to a new birth will be in the mind a covenant relationship with the Life-Giver.

Nevertheless, there is a beautiful analogy; for while Adam was designed to be the life-giver, father, generator, of the race, Mother Eve was designed to be its nourisher, caretaker and instructor to bring the race up to complete development. So while Jesus is the Life-Giver in the sense that He gave His own life as a Ransom-price for Adam, it is also a part of the Divine Program that there should be both a Second Adam and a Second Eve.

The world will need not only the start of the new life during the Millennium; but also the care and nourishment necessary for their development and uplift for restitution to perfection. God's provision is that the Church, especially called and qualified for that purpose during the Gospel Age, shall be the Antitypical Eve the Mother of the world caretakers, nourishers, supervisors in respect to all regenerated or re-begotten by the life-giver Jesus. What a beautiful prospect of collaboration with the Savior in His great work of rescuing Adam and his race from the effects of Adamic sin and the death sentence!

3H622

### **THE CHURCH'S REGENERATION DIFFERENT**

It was not Jehovah's program for His Son that He should change to human nature permanently. On the contrary, we are distinctly told that the Logos took the form of a servant only for the suffering of death. This purpose having been accomplished, the Father raised him up by His own Power to spirit nature and glory—"where He was before," but to a still higher station on the spirit plane—"far above angels, principalities and powers, and every name that is named." This meant a regeneration or second birth, for the Lord Jesus for "flesh and blood cannot inherit the Kingdom of God." 1 Cor. 15:50

Our Savior exchanged His spirit nature for the human, but He could not exchange the human for the spiritual else there would have been no object served in His humiliation. His human life was to be given up sacrificially as the Redemption-price for Adam's life and therefore as the Redemption-price of the whole world, since all lost life through Adam's disobedience. The application of the Master's sacrificed life would have left Him

without life-rights as a man, but God provided for His regeneration His re-birth.

The sacrifice of Himself as a human being was made when Jesus was thirty years of age and was symbolized by His immersion. Immediately the Father begat Him again, not to be a human being but a spirit being. He was begotten of the Holy Spirit, which descended upon Him in a form like a dove. For three and a half years Jesus, as a New Creature, spirit-begotten, used His fleshly body, consecrated to death, having no other. In it “He was tempted in all points like as we are, yet without sin,” and after He had demonstrated His loyalty to God, even unto death at Calvary, the Father raised Him from the dead on the third day not a man, but a New Creature.

After His resurrection our Lord Jesus illustrated the lesson given to Nicodemus, of which our text is a part, He came and went like the wind. Some seven times during the forty days He appeared for brief intervals for the instruction of His disciples, just as angels have done. Later He ascended on High, “Now the Lord is that Spirit”—“the Second Adam.” 2 Cor. 3:17; 1 Cor. 15:45, 47

The Bible tells us that from the very beginning God had foreknown that our Lord Jesus would accomplish this work and become the Father of Adam and his race by regeneration; and the Apostle Paul assures that God foreknew also the Church as the Bride of Christ, His joint-heir in His Kingdom. To some of the earliest members of the Church class our Lord said, “In the regeneration (in the Millennium) ye shall sit upon thrones.” (Matt. 19:28) Elsewhere He declared, “To him that overcometh will I grant to sit with Me in My Throne.” Rev. 3:21

The Father purposed that the Bride class should be selected from amongst the members of the fallen race and should be prepared for their work of future glory before the regeneration of the world would commence. He purposed also that this Bride class should have a change of nature similar to that which our Lord Jesus experienced that it would begin with them as with Him at the time of consecration and spirit-begetting and would culminate with them as with Him, in the resurrection change.

Thus the Church has the promise that she shall be like her Lord, shall see Him as He is and share His glory. (1 John 3:2; Rom. 8:17) St. Peter speaking of the call of the Church, declared that God gave unto this class “exceeding great and precious promises” that by these promises working in their consecrated hearts to will and to do God’s good pleasure the class might become “partakers of the Divine Nature” 2 Pet. 1:4

### **LIFE AND IMMORTALITY BROUGHT TO LIGHT**

It is manifest that this begetting of the Church to a change of nature is very different from the begetting provided for the world a regeneration or re-begetting to the human nature which Adam

lost but which Christ redeemed for the world. So also we have noted that the Church has a different Father. Jesus is not the Father or Life-Giver of this Divine life. He did not redeem it or secure it for anybody. He redeemed human nature and secured the right to regenerate the world to human nature. The Church's begetting or regeneration is by the Heavenly Father Himself; as the Scriptures distinctly say, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3) He alone can give this Divine Nature. This does not signify that the Church is not indebted to her Redeemer; for the Scriptures distinctly state that without Him we could do nothing: that "by His stripes we are healed," that before the Heavenly Father would deal with us at all before He would accept our consecration, or sacrifice it was necessary that our Lord Jesus should appear on our behalf as our Advocate and surety. Thus, as St. Paul declares, "Christ hath brought life and immortality to light through the Gospel" life everlasting to the world and immortality or the Divine Nature for the Church. Prior to our Lord's First Advent the way of life was not manifested; no provision had been made for it except in the Divine Promise. God had promised His friend Abraham that somehow, sometime, all the world would be blessed. This meant that all the world would be released from the curse of death and would experience the Divine blessing, which signifies life everlasting not that the world will be given this blessing unconditionally, but that the opportunity for it will be extended to every member of Adam's race and to himself for acceptance or rejection. The second part of this Promise to Abraham, that this blessing should come through his posterity, implied that some special members of Adam's race would bless the remainder of the world, their brethren. The Seed through whom this blessing will come, St. Paul most positively declares, will be The Christ Jesus the Head and the Church His Body.--Gal. 3:16, 29

2H623

### [The National Labor Tribune November 1914](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--Will the wicked be as correspondingly unhappy in Gehenna as the saints are happy in Heaven?

Answer--We understand that the word Gehenna, translated in our common version by the word hell, has reference to the final punishment of the willfully wicked. The Scriptures clearly state that all the wicked will God destroy. We should be inclined to think the word destroy would not in any sense mean preserve. We know from the Word that the wages of sin is death, and to the general understanding death means the opposite to life. We

are not, of course, forgetting that some theologians read the word death to mean a state of conscious existence in some form or other, but we think it would be well if we view the matter from an untrammelled standpoint. The Scriptures put it thus: "The dead know not anything," and in the day they die, that very day "their thoughts perish." We understand that the gift of eternal life is only for those who love God; consequently as the wicked do not love Him, it follows that they cannot have this gift of eternal life. The proposition is, therefore, one of life or death, not conditions of life in both cases; so the saints will live eternally, while the dead will be dead eternally. If the wicked cease to exist how can they experience either happiness or misery? The Scriptures say: "There the wicked cease from troubling." If they were allowed to remain there would be no end to their troubling. God will finally exterminate sin, and with the sin all those who love it to the extent of becoming willfully wicked.

Q.--Are there any traces of the "Flood" to be seen at the present day?

Answer--Geologists tell us that there are distinct traces of great forces of Nature in the form of rushing water, glaciers, or huge icebergs having cut deep ravines in mountains and hills of America and N. W. Europe. Huge boulders, too, are found perched in isolated positions, far from their parent rocks. The plains of S. E. Europe and West Asia are, on the other hand, covered with heavy deposits of alluvial soil. In Lake Baikal and the Caspian, both inland waters, are seals of the same species as found in the Arctic. In Siberia bodies of animals mammoth, elephant, deer have been found embedded in ice, with undigested vegetable food in their stomachs. This proves (1) that at one time the climate was temperate, if not even tropical; (2) that a sudden deluge of water overtook these animals; (3) that this was accompanied with a sudden fall in temperature. This was the flood. The temperature of the water vapor previously surrounding the earth gradually fell till it reached the condensation point. Then, as students of physics know, the canopy would suddenly fall as a mighty deluge. This canopy now being removed, the earth was more exposed to the absolute cold of space, the result being that ice fields were suddenly formed around the poles. These are being gradually dissipated through radio-activity and internal heat of earth. The deep deposits of black earth, under which stone implements have been found, show that in the vicinity where the Ark rested, the waters rushing mainly from the poles, lost their velocity and came to rest.

Q.--How shall we know the true followers of Jesus, of whom it is written, "The Lord knoweth them that are His?" In what are they peculiar and different from the general masses? By what name are they to be known? Are they a coterie of the rich or of the learned, or of the great?

Answer--To this latter question the Scriptures answer, no! and assure us that among them will be found not many great, not many wise, not many learned, but chiefly they will be of the poor of this world, rich in faith, heirs of the Kingdom. We must look then for some other sign, some other characteristics by which we may know these. Our Redeemer gives the key, suggesting the characteristics for which we should seek. He says, "By this shall all men know that ye are My disciples, if ye have love one for the other" (John 13:35). He emphasizes this, saying, "A new commandment I give unto you, that ye love one another as I have loved you" (John 13:34). Here we get the thought that the Church is a blessed brotherhood of all those who not only love God supremely so that they delight to do His will even at the cost of self-interest, but who also love one another as Christ loved them, which signifies to the extent of willingness to lay down their lives for one another. The Apostle Peter points out that the Lord's followers should "Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3:8, 9). The proper brotherly love would not only submit to injustice without retaliation, but would return blessing. How few of us have ever realized the standard of brotherly love the standard that the Lord demanded of us when He taught us to pray: "Forgive us our transgressions as we forgive those who trespass against us." When all shall have reached that standard, the race will be in the "image and likeness of God."

Q.--Do those in the justified condition receive the grace of God?

Answer--The grace or favor of God is manifested in different ways. The most elementary knowledge of the Divine provision for human blessing is an evidence of having received that much grace or favor, and surely each justified one received much grace in the fact that they know of the "grace of God in Christ." But no doubt there are some to whom this most blessed knowledge concerning God's justifying grace has come, who nevertheless fail to see the import of such provision, and consequently fail to make the full and proper use of it. Such are said to receive the "grace (favor) of God in vain." Had such known the full value of justification they would have at once made it the means of whole-hearted consecration, and thus made vital that which otherwise would have been merely tentative. The Apostle beseeches believers to present their bodies a living sacrifice, and thus avoid the receiving of God's favor in vain.

3H624

Q.--Has God in his wisdom provided any confirmation in the world that the Bible is true?

Answer--There are proofs all around us that the Bible is true. The prophecies of the Old Testament are being fulfilled before



our eyes. The Bible teaches the fall, condemnation, redemption, and restoration of man. We have not far to look to see the result of the fall. The whole creation is groaning and travailing in pain together until now, waiting for the “golden age of prophecy.” That a man called Jesus of Nazareth lived about the time indicated by the writers of the Bible is a fact of history outside the Bible, and also that he was crucified we know that he died to redeem man at his first Advent. He comes again to take possession of the purchased inheritance at his second Advent. We can now see that the time is near when “the desire of all nations” shall come, but we also see this will come through a time of trouble (see Daniel 12). Men “running to and fro” in motor cars, express trains, ocean-greyhounds, etc., and knowledge increased on all subjects, are convincing evidences that we are living in “the time of the end.” The fact that the prophecies have been opening up and are being fulfilled as they become due is surely confirmation that the Bible is true.

Q.--We read in Eccl. 1:4 “The earth abideth forever.” How can we reconcile this with 2 Pet. 3:10; Mic. 1:4; Isa. 11:6; Heb. 1:10, 11 and Rev. 20:11, 21:1?

Answer--In Eccl. 1:4 the reference is to the literal earth. In confirmation that the earth remaineth forever, see also Psa. 119:89-90; Psa. 115:16; Psa. 104:5. That 2 Pet. 3:10 refers to the symbolic earth is proved by the fact that it declares “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.” Now, if we understand the earth in this verse to be the literal earth, to be consistent we must also take the heavens in the same verse to be literal heavens where God is. But surely no one thinks that, else heaven would be no safer than earth, nor as safe, for the heavens are to pass away before the earth. The explanation of these references is that the “heavens” represent ecclesiastical powers, and the “earth” organized society, both of which are to be destroyed in the Day of the Lord now upon us. Zeph. 3:8 states the nature of that fire, “the fire of God’s jealousy.” That it is not literal but symbolical fire is proved in the verse following, which tells of the people turning to and serving the Lord with one consent, which, of course, could not be the case if they were burnt up.

Q.--Matt. 2:14 says that Mary, Joseph and the infant Jesus fled to Egypt because of the persecution of Herod. Luke 2:21-23 tells us that after forty days of purification specified in the Jewish Law (Lev. 12:2-4) Jesus was publicly presented at the Temple at Jerusalem. Can you harmonize these two statements?

Answer--There should be no difficulty in reconciling these two statements when we consider attentively the sacred narrative. In Matthew’s account it is stated that Herod, when he discovered that the “wise men” had left the country without informing him of the time and place of the Savior’s birth, was exceedingly angry. He sent and slew all the children that were in Bethlehem,

and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the “wise men.” Evidently, then, it was some time after the Lord’s birth, perhaps a year or more, before Herod resorted to the extreme measure of slaying all the children from two years old and under. Herod knew the time, approximately, of the Savior’s birth (verse 7) and therefore would have no reasonable cause for slaying the children up to the age of two years, unless nearly that time had elapsed from the appearance of the Star of Bethlehem announcing the advent of our Lord. It may have been several months after Jesus’ public presentation in the Temple before Joseph and Mary journeyed down into Egypt.

### [The National Labor Tribune November 15, 1914](#)

## **EVERYBODY’S BIBLE QUESTION BOX**

Q.--What did our Lord mean when He said: “I and my Father are one” (John 10:30)?

Answer--Oneness in mind and purpose is meant and not oneness in person, power or equality. The Lord said that His Father who gave the sheep to Him was greater than all, and that no one could pluck them out of His hand (power), or out of His Father’s hand (verses 28, 29). The Jews falsely accused Jesus of making Himself God, and of being equal with God, because He said that God (Jehovah) was His Father. Jesus denied this accusation (John 10:33-36; John 5:18, 19). The Scriptures show clearly that Jesus and His Father were two separate and distinct persons, and that the Father was greater than Jesus (John 14:28). Jesus prays to His Father that the believers of this age may be one as He and His Father are one (John 17:11, 21) surely not unity of person but of purpose.

Q.--Can you explain the cryptic remark in Luke 17:37: “Wheresoever the body is, there will the eagles be gathered together?”

Answer--Our Lord was asked when the kingdom of God would come (verse 20); and His Answer--was that it would be with His Second Advent, which should be so unobserved by the world that they would be going about their every-day affairs, even as it was in the days of Noah, and in the days of Lot, when the people were unaware of what was occurring until they were overtaken by the trouble. This, therefore, has special reference to the Harvest in the end of the Age the separating time. Our Lord explains that from all conditions of life one will be taken, another left. The disciples ask: “Where, Lord!” And this was His reply: “Wheresoever the body is there will the eagles be gathered together.” The explanation is that “in that day,” when the Lord is

gathering His "elect" from the four winds of heaven from every quarter of the earth he will attract them as eagles are attracted, by food, for which they have a keenness of vision and appetite. To the faithful watching ones in due time the Lord would provide the proper food, meat in due season, and His true people would recognize

3H625

it and be gathered to it the ready and worthy ones attracted and the others left. See Luke 12:37.

Q.--Would you kindly explain John 20:17?—" Jesus said unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Where could Jesus have been, if not with the Father?

Answer--We take your question to be, "Where could Jesus have been between his death and resurrection, if not with the Father?" Jesus had been with the Father in his pre-human state (John 17:5). He came down from heaven (John 6:51), became a human being (John 1:14) so that He might be a Ransom (a corresponding price) for Adam and all in him (1 Tim. 2:5-6), He died and remained in death for three days, and it was after His awakening that John 20:17 applied, when Jesus declared to Mary that He had not yet ascended to His Father. This would prove that Jesus was not in heaven while He was dead. Some have imagined that the soul or spirit of Jesus at death continued to live on, but there is no Scripture to support this view. On the contrary, the Bible shows that the soul dies, therefore it was necessary (if Jesus should accomplish the deliverance for man) that his soul should be made a sin-offering. "He poured out his soul unto death" (Isa. 53:10-12), and remained in this condition until his resurrection therefrom three days afterwards (Acts 2:31-32).

Q.--Would the Editor of the Bible Question Box give us his thought on Election and Free Grace, as there seems something wrong with the Calvinistic view of the former?

Answer--It is impossible to reconcile the doctrines of election and free grace unless by "rightly dividing the Word of truth" (2 Tim. 2:15). We must study to apply the various Scriptures to the ages and dispensations to which they properly belong. Election, which prevails during the Gospel Age, is not an arbitrary choosing by God of a few individuals for salvation and consigning the remainder of mankind to doom. It is the selection of a special class from among men to reign with Christ as His bride in the next, the Kingdom Age, to then bless the great non-elect class all the families of the earth. God has predetermined the conditions on which anyone may be accepted as a member of this elect class, and each must make his calling and election sure (2 Peter 1:10) by obedience and sacrifice (Rom. 8:17; 2 Tim.

2:11, 12). In this age, only those drawn by the Father, by learning of Him, can come to Christ (John 10:44, 45). The meek shall He teach His way (Psa. 25:9). After this elect class is complete, then free grace will be offered to the mass of the world. The Lamb's wife will have made herself ready. The Bride will say, "Come\*\*\* whosoever will, let him take the water of life freely." For then will the Son of Man be lifted up (exalted) and will draw all men unto Himself to receive the restitution blessings which He died to win for all the sons of Adam (John 12:32; 1 Cor. 15:21, 22).

Q.--Do you think there will be some who have consecrated during this Age, but remain in the justified condition, and will come up on the human plane in the resurrection?

Answer--We cannot realize that any who have consecrated themselves to God and His service, and whose offering of themselves has been accepted by the Heavenly Father can possibly be resurrected on the human plane in the coming Age, because they relinquished all right to human life in their consecration. Each consecrated and accepted one, as a result, becomes a prospective member of a new creation, i. e., such an one is begotten of the Holy Spirit, and experiences the start of a new life on the spirit plane—( the human having been sacrificed forever) which will culminate, if faithful, in the Divine nature. No gift that we can offer can possibly balance the great gift of God in Christ Jesus to us, so that if we offer ourselves entirely to God's service after knowing the greatness of His love for us, then the Apostle says it is only our "reasonable service" so to do.

Q.--Will you please explain what is the night and day the Apostle Paul is speaking of in Rom. 13:12:"The night is far spent, the day is at hand."

Answer--The night to which the Apostle refers is that dark period which, more than 4000 years previously, had settled down upon humanity after the Divine sentence had been pronounced, "Dying thou shalt die." Sin, sorrow, sickness, and death have fastened upon our race, and even now their chains are not removed; but when Jesus brought to light "life and immortality through the gospel" the "night" was far spent, the "day" was at hand. Our Lord was the "light of the world," and left His followers the legacy and privilege of keeping the light burning during the past 1,800 years. Thus the "day" which was at hand in the Apostle's time has been gradually dawning, and now at the very threshold of the Millennial Age of blessing we are prepared to see the "Sun of righteousness arise with healing in His beams," and so usher in the full daylight and dispel the darkness.

*Lift up your heads, desponding pilgrims;  
Give to the winds your needless fears;  
He who hath died on Calvary's mountain,  
Soon is to reign a thousand years.*

*A thousand years, earth's coming glory!  
'Tis the glad day so long foretold.  
'Tis the bright morn of Zion's glory,  
Prophets foresaw in times of old.*

*Tell the whole world these blessed tidings;  
Speak of the time of rest that nears;  
Tell the oppressed of every nation,  
Jubilee lasts a thousand years.*

Q.--What is meant by Justification, and the purpose of it in this Gospel Age? Also explain the meaning of Sanctification and its object.

Answer—( 1) Justification is bringing into accord with justice that which has fallen from the state of perfection. Adam was created righteous and able to keep God's perfect law, but he sinned, was condemned by God, and all his posterity have been "born in sin and shapen in iniquity." "There is none righteous, no, not one." Justification is the restoration of man to perfection, making him acceptable in God's sight. Man never could do this for himself. Therefore it is "God that justifies." The purpose of God during this Gospel Age is to call "many sons to glory," who shall become "joint-heirs with Jesus Christ." "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24), the

3H626

chosen ones must appreciate their privilege and follow in His steps, making a full and willing surrender of all their earthly hopes and prospects. These never reach actual perfection in this life, but are regarded as just, legally righteous, because of the righteousness of Christ imputed to them by faith. The gathering of this company of joint-heirs being the purpose for which justification by faith has been offered, it follows that those who fail to make the necessary consecration unto death have "received the grace of God in vain." Theirs is a dead faith, not being accompanied by the appropriate works. "Faith without works is dead," therefore such cannot claim the offered justification. (2) Sanctification is setting apart to holy services. The original word is the same as for "holiness." To sanctify is to make holy. While in due time all will become holy and set apart to the service of God, His object in this age is to prepare for himself a peculiar saintly class for the blessing of all others. Sanctification has two parts: (1) "Sanctify yourselves \*\* be ye holy;" (2) "I am the Lord which doth sanctify you" (Lev. 21:7, 8). The believer must first set himself apart in full consecration to God. God signifies His acceptance by imparting the Holy

Spirit. Whoever has thus surrendered his heart to the Lord, and has received the evidence of acceptance, has become a holy one a saint. The Bible also speaks of those who are being sanctified. Sanctification is therefore a process. As knowledge and experience increase, the character is developed, the heart is enlarged, and the saint is fitted and prepared for the service which God has for him. This is accomplished through the Scriptures and the discipline to which all the children of God must be subjected. (See John 17:17 and Heb. 12:6-10.)

### National Labor Tribune November 22, 1914

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--Do the Scriptures show that Satan will always exercise his wicked power, or will he eventually be overcome? Will the loosing spoken of in Rev. 20:3 be for the testing of restored mankind, and will this take place before or after the Son is subject to the Father?

Answer--In 1 Cor. 15 the Apostle's argument relative to the reign of our Lord Jesus and the object to be accomplished by that reign is so clear and convincing that there is but one Answer--to the question, "Will Satan eventually be overcome?" and that in the affirmative. It is apparent to all thinking people that Christ's reign has not yet begun, for the Scriptures declare that during that reign the great adversary of the race, Satan, will be bound. A single glance over the conditions existing in the world will serve to convince anyone that he is still a very active personality. However, conditions in the next age, the period of Christ's reign, will be radically changed as, gradually, the evil, selfish elements are eliminated. "He must reign until He hath put all enemies under His feet." Then mankind will be in the condition experienced by Adam before his fall, with the exception that they will have a knowledge of the consequences of sin which he lacked; and then mankind will be tested as Adam was, by the adversary who will be loosed for a season. But Satan's time will be short, for not only death but he "that hath the power of death" is to be destroyed. The last enemy that shall be destroyed is death (1 Cor. 15:26).

Q.--A friend has asked me to look up all the Scriptures on "immortality" but I have no books to help me. Can you tell me where to find the texts?

Answer--There are five texts in which the words "immortal" and "immortality" will be found. We quote them. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:7). "For this corruptible must put on incorruption, and this mortal must put on immortality. So

when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, "Death is swallowed up in victory" (1 Cor. 15:53,54). "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever" (1 Tim. 1:17). "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality" (1 Tim. 6:15, 16). "Jesus Christ brought life and immortality to light through the gospel" (2 Tim. 1:9, 10). You will note from the reading of these texts that immortality was originally the possession of Jehovah only. It was later bestowed upon Jesus (John 5:27) and will be, eventually, the portion of all who finally attain the Divine nature (2 Pet. 1:4). No one will ever have immortality except he seek for it, and not even all those who seek for it will attain it. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

Q.--I have read the Bible and it seems that the Bible contradicts itself, and many people say the same thing. Please give me some instruction about this matter.

Answer--It is surely quite apparent to all that if the Bible does contradict itself it is not the Word of God, for God cannot lie. We are aware that many people suppose that they find contradictions in the Bible, but on investigating any of these claims we invariably find that they fail to "rightly divide the Word of truth" (2 Tim. 2:15). Evidently this is because they have not given sufficient systematic study to the Word. A reading of the Bible will not suffice. It is the greatest of books and must be given proportionately careful study. We could not hope to assist you much in the small space at our disposal here and cannot render you other assistance, as you have failed to give your address. In the study of your Bible bear in mind that its history and prophecies together cover several dispensations. To the time of the flood the world was under the angels' control. From then until the giving of the Law, God dealt with favored individuals such as Noah and Abraham. Following the Law dispensation,

3H627

in which only the Jews were dealt with, we have the spiritual dispensation in which the spiritual promises have all been given. The kingdom of God is to follow this. If you will determine the dispensation to which each passage belongs, you will find the Bible harmonious. A few mistranslations must be taken into account, however. It should be quite apparent that the Scriptures which apply to the time of the Flood would not be applicable in the present time, and that the texts which refer to the "present evil world" are not at all proper to the time of Christ's reign when Satan will be bound "that he may deceive the Nations no

more.” The promises that are made to the Church should not be applied to this world, nor should the Church take to themselves the promises made regarding world restoration.

Q.--Was not Jesus Christ merely a great teacher like Plato and other philosophers; and his life just a noble example and nothing more?

Answer--Christ’s own claims respecting His being and mission were so exalted and absolute that either these were true or He was the greatest impostor that ever lived. If true, then He was the Son of God and not Jehovah God Himself who was made flesh that He might not only reveal by precept and example the Truth, but additionally enable man by faith, to attain that standard, by giving His life a ransom for all. The doctrine of a vicarious Atonement may not be popular in some quarters, but it is the only one that meets the facts. Others have made similar claims, but the verdict of history, based on their life and teaching, has been that they were false claims. Plato himself declared the necessity of a Divine revelation of the Absolute Truth, and certainly all impartial students admit that the standard set forth in Christ’s teaching is the highest yet given, and for an impostor to have formulated such precepts is preposterous. “Do men gather grapes of thorns, or figs of thistles?”

Q.--Did Christ die for every man, or only for the Church? If we say he died for the world, does that mean every individual member of the race?

Answer--There is no doubt that Jesus did “taste death for every man” (Heb. 2:9), and that “God is the Savior of all men, specially of those that believe” (1 Tim. 4:9). “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world” (1 John 2:2). The secret is that God will deal with the world “in due time” (1 Tim. 2:6), and that the due time is indicated by many different Scriptures to be during the Messianic reign of Christ, when all who are in their tombs will be raised “to their former estate” (Ezek. 16:55) for that purpose. It would have been impossible for Jesus to have thus “tasted death for every man” had it not been that God made His wonderful plan by which all Adam’s children were included in his sin. “As in Adam all die even so in Christ shall all be made alive” because the race was in Adam when he sinned and therefore partakers of his penalty, and likewise shares in the ransom work of Jesus. Death is the wage of sin. Jesus purchased Adam and his family by taking the sinner’s place.

Q.--Does the Bible teach apostolic succession? and where in the Bible can we find the names of twenty or more whom the Lord recognizes as apostles? I know it speaks of the twelve apostles of the Lamb; but I am told that there were more than twenty apostles, and it is claimed their names are in the Bible; how is it?



Answer--There have never at any time been more than twelve apostles. Our Lord selected twelve and we have their names given us in Matt. 10:2-4. The Apostle Paul was selected as one of the apostles (Rom. 1:1; 1 Tim. 2:7) but this did not increase the number to thirteen, for he was selected to take the place of the traitor Judas. The disciples felt the responsibility of selecting one to take the place of Judas, but their selection of Matthias, as recorded in the first chapter of Acts, was set aside by Jehovah. He was never recognized by Jehovah. When our Lord gave His revelation to the Apostle John on the Isle of Patmos, about sixty years later, instead of there being fourteen apostles the number is given as twelve (Rev. 21:14). However, at that early date in the history of the Church it was found that there were those which said they were apostles and were not (Rev. 2:2).

Q What is the real meaning of Psa. 9:17: "The wicked shall be turned into hell, and all the nations that forget God?"

Answer--The ninth Psalm is a song of praise because God has entered into judgment with the nations. That is most clearly seen when we read the Revised Version. The Psalm therefore applies to the future when the judgments of God are in the earth, and when the inhabitants of the earth will learn righteousness (Isa. 24:9). We read : "The wicked shall return to sheol, even all the nations that forget God." It is now hardly necessary to repeat that "sheol" is not a place of torment. It describes the condition of all the dead good and bad alike. "They know not anything" (Eccl. 9:5), being totally unconscious. When the judgment takes place, there is to be a resurrection of the dead, both of the just and the unjust. All the dead will stand before God, and all will know the Lord from the least to the greatest. This verse therefore gives us the thought that even then some will continue to be wicked, and as a consequence will "return" into sheol, or state of death. They will go into death the second time, being punished with everlasting destruction, graphically described in the Book of Revelation as the "lake of fire." But it is manifest that before they can "return" into sheol they must have been raised out of sheol; and before they can forget God, they must know God. The great mass of earth's population has gone into death, into sheol, with no knowledge of God whatever.

[New York Times, November 29, 1914](#)

## **GIVING THANKS FOR WAR OR FOR PEACE**

Philadelphia, Pa., November 22, Pastor Russell used for his text today the words, "In everything give thanks." 1 Thess. 5:18

Reviewing briefly the condition of the world, the speaker declared that it must be a difficult matter for the majority of people to determine correctly the nature of the thanks they would offer to God. The hundred and fifty million of humanity, our blood relatives, are at war, seeking to destroy each other. Ninety million Americans, deeply interested in them, are invited by our Honorable President and the Governors of our several States to render thanks to the Almighty. Truly, we have many causes for thanksgiving to our Creator! life itself is a blessing, a boon, our nation in many respects is the most favored on the face of the earth, enriched by God's bounty above all others, not the least of our blessings being our civil and religious liberties.

Surely no one of even average heart and head has cause for other than great thankfulness to our Creator. "Our lines have fallen to us in pleasant places." Those who feel no gratitude are surely soured by discontent, the fruitage of ignorance, selfishness and sin. How appropriate then, that each and all bow heart and head before the Giver of every good and perfect gift! To whatever extent this course be followed heartily, without hypocrisy, undoubtedly a blessing will result, individually and nationally. The custom is a beautiful one.

There is a difference between thanksgiving and prayer. None have the right or the privilege of approaching the Throne of Grace in prayer except those who have come into covenant relationship with God. The Jews came into their Law Covenant by Divine arrangement through Moses. The followers of Jesus, who accept the Divine arrangement of the Gospel Age, are privileged thus to come into relationship with the Creator through Him. He is our Advocate who has opened up for us a new and living way, through the sacrifice of His flesh. All whom the Father has accepted through Him all whom the Father has begotten by His Holy Spirit are Scripturally termed sons of God, children of God, heirs of God, joint-heirs with Jesus Christ their Lord. 1 John 3:1; Rom. 8:17

These are invited to come to their Father and to address Him thus "Our Father who art in Heaven," and to ask for the blessings which God has provided for His children, according to His Divine purposes and arrangements. But none others are permitted to come to this Throne of Grace, because not in

covenant relationship with the Savior, because in God's arrangement "There is none other name given under Heaven or amongst men, whereby we may be saved," from our sins, brought into relationship with our Father.

Thus we see that only a limited number may enjoy the privileges of prayer or expect answers to their prayers. But, thank God, others may worship and bow down! "Come, let us worship and bow down; let us kneel before the Lord our Maker." Many have this privilege and the exercise of it is sure to bring a blessing. Whoever has a thankful heart, which likes delight in offering worship to the Giver of every good gift, will surely receive a reflex blessing. His love of righteousness and truth, holiness and goodness, mercy and justice, will thereby be strengthened; and so also will be the probability of his some day reaching the point where he will see the wisdom and the desirability of giving his heart his little all to the Lord in consecration to be a faithful footstep follower of the Redeemer a son of God.

### **GIVING THANKS FOR WAR**

Very evidently the majority of mankind have an insufficiency of knowledge of God, of the Bible, and of the Divine Plan therein set forth, to thank God for the present state of war. But to the Church, whose eyes of understanding have been opened to see the length and breadths, the heights and the depths, of God's love in the Message of the Bible, St. Paul writes; "In everything give thanks."

Ripe Christians have learned to give thanks to God for the adversities of life in their own experiences convinced that under God's supervision the direst of calamities may be overruled for good to His people and for glory to His name. But only the advanced, the developed Christian is able to give thanks under circumstances of sever trials and testings. Only those who have great faith built upon clear knowledge of the Divine promises, can realize thoroughly that all things are working together for their good.

Similarly in respect to the great European war now in progress, its casualties, desolations and wounds, only the well-instructed of God's people may understand the Divine plans and arrangements so thoroughly as to be able to give thanks in respect to the war, and able to exercise confident faith that the outcome of it will mean blessings of instruction and preparation for future blessings.

If the Scriptures did not foretell this time of world-wide "distress of nations," we might not know that God had foreseen it and had made provision for its results before permitting it. But the same Bible that foretells about the war tells of the results, saying, "When the judgements of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) If, then, the war is teaching the world lessons along the lines of

righteousness and justice, it will be doing permanent good. Moreover, the same Bible tells that the war is surely the outgrowth of human selfishness, ignorance, superstition and false doctrine, and assures us that although it will lead on to revolution, anarchy and the utter wreck of the present order of things the present civilization nevertheless, God is prepared for the emergency "Man's extremity will be God's opportunity."

### **THE SOLUTION OF OUR PERPLEXITIES**

The hour having come for Messiah to take the reins of government, He will stand forth in Power and Majesty at the proper moment, and exclaim to the raging elements of the restless human sea. "Peace! Be still!" And there will be

3H629

a great calm. The lesson learned in the trouble will be a lasting one; and the blessed opportunities of Messiah's Kingdom, which will be built upon the ashes of present institutions will bring everlasting life and joy to all the willing and obedient.

Those who see the war from this viewpoint may indeed in everything give thanks, rejoicing that the reign of Sin and Death will soon be ended! rejoicing that Satan will soon be bound for a thousand years! rejoicing that God's Kingdom will soon come, and His will be done on earth, even as in Heaven! rejoicing that soon the knowledge of the true character of God will be universal! rejoicing that then, in the light of that knowledge, "every knee shall bow and every tongue confess, to the glory of God"! rejoicing still further, that any who under all those favorable conditions will refuse to make a full surrender to the Lord, will be mercifully cut off from life in the Second Death!

During Messiah's Reign of Righteousness, all nations will be instructed enlightened, blessed. Christ's merit will then be applied on behalf of the billions who have gone down into the prison-house of death Sheol, Hades, the grave. The Church will constitute the First Resurrection. All sharing in it will attain life on the spirit plane. Later, during the Millennium, the world will return from the tomb, "every man in his own order." The resurrection processes will continue with them, in order that the willing and obedient may rise gradually toward perfection and finally attain it. Meantime the earth will be rejuvenated and become the promised Paradise restored.

### **GIVE THANKS FOR HE IS GOOD**

Looking down into the future, the Palmist exclaims, "O give thanks unto the Lord; for He is good! for His mercy endureth forever!" It is God's mercy toward us that constitutes the ground for thanksgiving. It is true that praise must come from thankful hearts; and that to be properly thankful one must see more than is now visible to those who have not the eye of faith and the Divine revelation of things to come. But these very opportunities the

Lord's consecrated ones possess. As it is written, "Blessed are your eyes, for they see, and your ears, for they hear." But to the extent that any see and hear of the grace of God he has responsibility. To possess the knowledge of God and to disdain it is to receive the grace of God in vain.

God's people not only give thanks for future blessings received now by faith, but additionally they appreciate blessings granted them in the present life and give thanks for these. The first of these is the knowledge of God's goodness in releasing us by faith from sin and its penalty, so that without waiting for actualities we can now rejoice in the mercy which has justified us through the blood of Christ. All other blessings rest upon this one and all thanksgiving should properly include thanks for our justification by faith.

After our justification we were inducted into a still further grace of privilege that of becoming members of the Body of Christ. Through acceptance of this privilege we gain the opportunity of a change of nature from human to Divine. (2 Pet. 1:4) Our human nature justified, cleansed, made acceptable to God as a sacrifice through the merit of Christ, will be replaced by a spirit nature and glory, honor and immortality, joint-heirship with our Lord and Head, if we faithfully make our sacrifice. (Rom. 12:1) What shall we render unto the Lord for all His benefits toward us?

The heart that has come into faith-union and communion with the Lord leans something more every day respecting the Heavenly Father's loving care for His children, and each fresh item of knowledge is a new well-spring of pleasure. " "He satisfieth the longing soul" "Blessed are they that hunger and thirst after righteousness, for they shall be filled." These are the experiences of those ripe Christian called upon by the Apostle to thank God for everything and to know that this is the will of God in respect to all who are members of the Body of Christ.

### **THANKS THROUGH TEARS**

Let us not overlook the fact that our text indicates that we are to give thanks for our sorrows, our trials, our disappointments, as well as for our joys and our pleasures; for the word everything includes all things. Nor is this the only Scripture to this effect. The Apostle elsewhere urges the members of Christ to rejoice in tribulation, because tribulation works out additional patience, and patience brings additional experience, which in turn brings larger hope until we are not ashamed of our tribulations, because thereby the love of God is shed abroad in our hearts. Rom. 5:3; 8:35

The basis of all rejoicing as respects both the future and the present is faith in the fact that there is a God; that He has a noble character; that His Wisdom, Justice, Love and Power are perfect and are thoroughly co-ordinated; that these attributes are all

enlisted in the salvation of the world; that this salvation began to be worked out by our Lord at His First Advent; that it is still working out in the selection of His Church; and that shortly it will begin to take practical shape in the establishment of Christ's Millennial Kingdom; through which a blessing will extend to every creature of our race.

Then let every man to the extent of his enlightenment appreciate and confess the Almighty God and give thanks to His name; for He is good, and His mercy endureth forever. Let those who have tasted of His grace continue to grow in grace, knowledge, faith and character-likeness to our God. Let His saints, who are addressed in our text, more and more appreciate their wonderful privileges, their high calling of God in Christ Jesus to be heirs of God and joint-heirs with our Lord.

3H630

### [The National Labor Tribune November 29, 1914](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--If the world is to be converted before the second coming of Christ, as some people believe, what is meant by Luke 18:8: "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

Answer--Those who believe that the world is to be converted before our Lord's return are looking for something which, according to the Scriptures, would be impossible, for to the careful Bible student it is quite clear that the Lord's return is for the very purpose of enlightenment and knowledge and conversion of the world. The obvious Answer--to Luke 18:8 is that the faith will be small in the earth at our Lord's second coming almost an unappreciable quantity; but insincerity, infidelity, distrust, violence, etc., will be rampant perilous times the Apostle calls them. But "when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." So speaks the prophet Isaiah. In fact, Acts 3:19-21 expressly says that all the prophets spoke of the "times of restitution," and those "times" will follow the coming of our Lord. Our prayer is, "Even so, come quickly, Lord Jesus."

Q.--Would you kindly explain Matt. 23:15: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Answer--Jesus acknowledged the Pharisees as those who sat in Moses' seat (verse 2) God's representatives and the teachers of the people. Instead of exhibiting a becoming humility these men loved the chief seats, and to be called "Rabbi," etc. Jesus called them blind guides, whited sepulchres, hypocrites, who made

void God's Word by their traditions. He suggests that they would go to any length in order to make converts to the Jewish faith (a work not commanded by the Lord). Making proselytes meant bringing Gentiles under the Jewish Law Covenant, which was intended to be a schoolmaster to bring Israel to Christ and the Kingdom of Heaven. Their pride and false teaching led the Pharisees to prompt their disciples to crucify Jesus. If such conduct had been willfully opposed to clear light it would involve their destruction (Heb. 10:27) the "second death" from which there would be no resurrection, and which was therefore symbolized by the Greek word Gehenna (mistranslated "hell" in this text), the Hebrew form of which is "Valley of Hinnom" the name of the valley in which Jerusalem's refuse was destroyed by fire.

Q.--Would you kindly explain Heb. 9:27? "And as it is appointed unto men once to die, but after this the judgment." Are we to understand that ALL must die, or can it be proved from the Scripture that many may not die?

Answer--This passage does not refer to men in the ordinary meaning of the word, but has reference to those who in the Mosaic dispensation acted as priests to Israel. It was appointed that they should typically die as represented in the slaying of the animal, when they laid their hands on its head. The whole connection of this passage goes to prove this, for Paul is contrasting the two priesthoods, the typical and antitypical. God speaks of those things that are not as though they were; and from his standpoint the race is already dead. For example, the Lord said, "Let the dead bury their dead." We are all born in a dying condition with the inherited disease of death in each one of us. We read, however, that our Lord has now the keys of death (the present dying condition in which we all find ourselves) and of hell (hades), the actual death condition. We understand that because of his death he now has the power to stop the dying process in the race and gradually raise it back again to perfection. This he will do during his second advent and Kingdom reign.

Q.--We read in Col. 1:16 that Christ created "principalities and powers"; in Tit. 3:1, "Let them be subject to principalities and powers," and in Eph. 6:12, "We wrestle against principalities and powers." If Christ created them, why are we to wrestle against them?

Answer--Christ created all things perfect originally angels in Heaven, man on earth, each placed in position of power, one invisible to human eyes, and the other visible. Some of the angels fell from their perfection, and man also, consequently the earthly and some of the heavenly principalities and powers existing at the present time are imperfect, yet they are ordained or permitted by God, and therefore we should submit to them even if we suffer under their abuse of power, as Jesus did (John

19:11). We should obey laws, and respect those in authority because of their position even if personally they are unworthy of esteem, and only offer resistance where they conflict with God's Law (Acts 4:19; 5:29). We should wrestle against principalities and powers in the sense that we must resist any evil or pernicious principle which endeavors to keep the world in darkness as to God's plan. The devil and his agents are very busy along this line, and our only safety lies in putting on the whole armor of God so that we may be able to stand against the wiles of the devil (Eph. 6:11).

Q.--It has been my understanding that Zech. 14:7 refers to the evening of Christ's thousand year Kingdom. But now I am in perplexity as to how that verse can refer to the close of the Kingdom day when verse 18, coming later in the chapter, seems to refer to the beginning. Can you help me?

Answer--It would be a mistake to suppose that every chapter of the Bible is arranged in chronological order. We do not find it so. The 7th verse gives a broad statement regarding the work accomplished by Christ's Kingdom, indicating that as the thousand year day progresses it will get brighter and brighter under the illumination of the teaching which will be given the world of mankind by Christ and his Church, until, at the very close of that thousand year day, there shall be none in darkness. At its beginning "darkness shall cover the earth and gross darkness the people" (Isa. 60:2) but the "Son of righteousness shall arise with healing in his beams" (Mal. 4:2). The mists of superstition and fear which now hide Jehovah from the eyes of men will soon be scattered by the rays of the Sun of Righteousness and then "all shall know him from the least

3H631

to the greatest" (Heb. 8:11). Some, however, of the families of the earth will refuse to give him allegiance and from these God's favor will be withdrawn. This seems to be the teaching of the 18th verse, for Egypt is a Scriptural representation of the whole earth.

Q.--Kindly give me an explanation of Isa. 26:19, "Thy dead shall live, my dead bodies shall arise." I have used Mr. Leeser's translation.

Answer--The italicized words in the King James version were supplied by the translators with the intention of giving what they thought was the true meaning of each passage. In the vast majority of cases they seem to have supplied words very much in harmony with the general teaching of the Scriptures. It is but natural to suppose, however, that there would be times in which their addition of words would give a different thought instead of merely elucidating the text, as was their claimed intention. Leeser has supplied no words in this case and the translation is much preferable. We have learned that the Church is, according



to the Scriptures, the body of Christ. Jesus is the head of this great body in the sense that it is his will that is done by the members, it is he that plans and directs. The Apostle Paul and all of those who died during the centuries past have slept in death waiting for the awakening which would take place in the morning of Christ's Kingdom. They are here referred to as the body. The first work of Christ's dominion is the awakening of the sleeping members of his body. From that time on any faithful ones of the Church who die need not wait in sleep but are instantly changed. "We shall not all sleep but we shall all be changed" (1 Cor. 15:51, 52). The resurrected Church is to have as part of her work the raising of the rest of mankind and that task shall be persisted in until "all that are in their graves shall come forth." All of the dead will then be Christ's for the promise has been made to him, "Ask of me and I will give thee the heathen for thine inheritance" (Psa. 2:8); "Like sheep they are laid in the grave and the upright shall have dominion over them in the morning" (Psa. 49:14).

Q.--In Rom. 8:15 Paul declares of some that have received the spirit of adoption, and in the 23rd verse he speaks of waiting for the adoption. Please harmonize.

Answer--The same Apostle informs us that, "by nature we are all children of wrath" (Eph. 2:1-3). As was the Psalmist so are all of us "born in sin and shapen in iniquity" (Psa. 51:5). Life, as originally given to our race, came from Jehovah and was perfect. None of us can now be said to have life from him in the sense that we receive it through Father Adam. That life was lost when the death sentence passed upon him. Only those who have "escaped the condemnation that is on the world" can be said to have life, and they are merely "begotten to the hope of life" (1 Pet. 1:3). Jesus told of some of his day that their father was the Devil (John 8:44). If they would come to him to receive release from this bondage it would not be to come into another bondage of fear but to receive a hope of life, a hope or spirit of adoption. None can receive life until he has proven himself worthy of it. The actual adoption is therefore to come when this period of groaning and suffering is ended and our worthiness of continued and increased favor has been fully demonstrated. We note that this is the Apostle's argument in the succeeding verses. "We are saved by hope." To receive the fullness of that hope would be to receive this salvation, to be actually released from the limitations of the flesh and its infirmities, to be delivered from the unsatisfactory conditions of the present and to be ushered into the desirable spiritual realms. The terms on which we may become actual children of God, and therefore his heirs, and joint heirs with Jesus Christ, are that we shall suffer with Jesus. The suffering covers the time of our earthly pilgrimage. The glory will follow (Rom. 8:17).

**The Brooklyn & Brooklyn Citizen**  
**December 1, 1914**

**“YE MEN OF GALILEE, WHY STAND  
YE GAZING INTO THE HEAVENS?”**

*Our Lord's Ascension Into The Heavens Had Been Spectacular, But His Second Coming Will Be Quiet and None Know Except His Faithful.*

**PEOPLE WILL BE LIVING AS USUAL--RUSSELL.**

The forty days which followed our Lord's resurrection were sufficient for the Divine purpose. The disciples had lost their first bewilderment created by the crucifixion of the One whom they had supposed was about to take the Throne to rule Israel and the world. We can see the wisdom of the Divine method of communicating the facts to the disciples. They were not alarmed, as they would have been if Jesus had appeared to them in a light above the brightness of the sun, as He afterward appeared to Saul of Tarsus. Gradually they learned that their Lord was no longer dead, but alive, and that He was no longer a human being, but now a spirit being, and, like the angels, could go and come as the wing, appearing and disappearing at pleasure.

It was a slow lesson. After the three appearances of the first day, they looked for Him each day until the following Sabbath, when the fourth appearance, or manifestation, was made. This delay only whetted their appetite, their craving for knowledge respecting Him. Meantime they could, and did, think over all the things which Jesus had said to them during His earthly ministry. They perceived wherein they had mistaken a Heavenly Kingdom for an earthly one or at least mistook the time of the establishment of Messiah's Kingdom.

Our lesson today relates especially to the ascension of Jesus. This took place near Jerusalem at Bethany. Apparently He met with His followers in the Holy City. He led them out to Bethany, explaining the things that would be to their advantage to know the things they would need to be thoroughly convinced of before His departure, and before they would have sufficient faith to be prepared for the blessings He had yet to send.

3H632

St. Luke, who also wrote the Book of Acts, tells us that the essence of Jesus' teaching during the forty days related to the Kingdom of God. still they understood not; it was not possible for them to fully understand until they would receive the begetting of the Holy Spirit. It was toward that point, therefore, that Jesus directed their attention, saying that they should not depart from Jerusalem nor engage in any work of preaching, but wait for the promise of the Father, of which He had told them.

He explained that John the Baptist had indeed used water baptism, but that all His followers should receive a superior baptism and qualification the baptism of the Holy Spirit, at Pentecost.

The disciples considered Jesus to be the Messiah, and thought the Father's time had come for giving Him the Kingdom. But they had been witnesses that the Kingdom of Heaven had suffered violence at the hands of the rulers, that the rightful Heir to the Throne had been slain. But He had risen from the dead, and they now inquired whether it would be at this time that the Master's Kingdom would be established. The Answer--was significant: "It is not for you to know the times and seasons which the Father hath kept in His own power."

The Master had already intimated that at the appointed time His disciples would know the times and seasons, but it was not due for them to understand those things then. They must wait. The development of patience would do them good, strengthening their faith and their character.

Our Lord's ascension was spectacular to His Church. Of the world He had said, "Yet a little while, and the world seeth Me no more." They did not see Him during the forty days. He showed Himself to none except His faithful, consecrated ones. The ocular demonstrations so helpful to them culminated with a visible ascension of the Lord into the air in the body in which He had just been with them. Because they were not yet spirit-begotten, they doubtless needed just such a manifestation to help their faith, to lead them to understand that they would see the Master no more until He would come with power and great glory to assemble all His saints to Himself and to bless the world.

Our Golden Text reminds us that Jesus spoke of His ascension beforehand. The ascending up where He was before should not, however, be understood merely to signify a return to a previous place, but rather to a previous condition a spirit condition, which the Master had left to be made flesh, that He might ransom the world.

As Jesus disappeared from His disciples in the clouds, we assume that the body in which He had just appeared was dissolved, or dematerialized. The use of it was merely to help establish the faith of the disciples and as a means of instruction. After Jesus disappeared, angels materialized and addressed them, saying, "Ye men of Galilee, why stand ye here gazing up into the heavens? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." This statement has led some to believe that at His

Second Advent Jesus will appear in the flesh; but to our understanding they labor under a grave misapprehension. The world is to see Jesus no more, and the Church will see Him only with the eye of faith, until they experience their “change” in the end of this Age.

The angels laid stress upon the manner of the going, which agrees with what the Bible tells us respecting our Lord’s Second Coming. He went quietly, secretly, unknown to the world. He is to return as a thief in the night. None will know of His return except those whose eyes are opened to see the signs of the presence of the Son of Man. These will be His loyal, saintly few. So Jesus explained, that at His Second Coming it would be for a time as it was in the days of Noah mankind would be eating drinking, planting, marrying, and know not of His presence.

### [The National Labor Tribune December 6, 1914](#)

## **EVERYBODY’S BIBLE QUESTION BOX**

Q.--Please give us an explanation of Christ’s instruction to the rich young ruler to go and sell all that he had (Matt. 19:16-22), and of the occasion of Christ’s paying tribute money (Matt. 26:24-27)

Answer--With the truly consecrated the sense of ownership must give place to that of stewardship. To enforce this truth Jesus applied a crucial test to sell all! This was certainly a special case, but the attitude of all who would attain the Kingdom, and who have riches of any kind money, time, mental or physical talents must be that of stewards. “All for Jesus.” “What hast thou that thou didst not receive?”

The tribute money was the Temple tax (about thirty-five cents), which every male Israelite was expected to pay annually. The priestly class were exempted. So, too, in Gentile nations the Royal families were free from taxation. Jesus, therefore, as the Son of God Peter has just confessed him as such—( 16:16) should be free from this tax for the Temple his Father’s House. But a refusal might have the appearance of evil, of a lack of zeal for God, and so cause the people to stumble. So, as the Temple was not yet cast off and forsaken by God, and no principle of righteousness was violated, Jesus paid the tribute, but at the same time, to prove to his disciples that it was as a concession and not a debt, he obtained the coin in an authoritative way a way which may contain a hint of the restoration to mankind in the next age (when the obedient will be perfect children of God) of that dominion, lost by Adam, over the animals.

Q.--In what sense could the Gospel be preached to Abraham?  
Gal. 3:8

Answer--By the gospel we understand "good tidings" the message the angels afterward gave to the shepherds. "Behold, I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day \*\*\* a Savior which is Christ the Lord" (Luke 2:10,11). That from which all people need saving is sin and its penalty death, and so surely as God will have all to be saved from this and to come to a knowledge of the truth (1 Tim. 2:4), our Lord is the one who will accomplish the great work. "Thou shalt call

3H633

his name Jesus, for he shall save his people from their sins" (Matt. 1:21). The Lord said, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). That which was lost is life: life in the perfection that Adam enjoyed, and this the Lord, the Ransom for all, died to obtain for all (John 3:16). "The wage of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Our Lord was the seed of Abraham which was to bless all nations (Gal. 3:16), and the glad tidings were preached to Abraham when God made the promise to him. As Jesus said, "Abraham rejoiced to see my day" the day for which the Church still prays and the groaning creation waits, when he shall call all that are in their graves to come forth, to share in the blessings of his glorious reign. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death (1 Cor. 15:25-26. See Rev. 21:3-4).

Q.--Will you kindly explain Luke 20:33, "Therefore in the resurrection whose wife of them is she? for seven had her to wife." I understand that those who come up in the first resurrection will be one great spiritual family, but in the restitution whose wife will she be when restored, having had seven husbands in this life?

Answer--You are correct in your understanding that there is to be a spiritual and an earthly resurrection. It is probably because of a mistranslation in the 39th verse that you have gotten the impression that Jesus is referring to the spiritual resurrection. The word "world" is better translated age. Following this age the Messianic Kingdom will be established in which all the faithful and obedient will be rewarded with absolute cleansing from sin and as a result will be forever beyond the reach of death, although still human. Then marriage will have ceased as an institution, because the commission given to Adam and Eve will have been complied with their seed will have multiplied until it fills the earth as God originally intended when he made the earth for man's habitation (Gen. 1:28). Those who receive this raising up to perfection of life will die no more because just as worthy of life as the angels themselves. The instructions of the Church during the one thousand year reign will have eradicated all sin and made them worthy of life. Thus will be fulfilled the Apostle Paul's prediction that the world in general will escape the

corruption that is upon them through the depravity of their flesh, and will also become sons of God (Rom. 8:19-21). They will be sons on the human plane whereas the Church will be sons on the Divine plane, both classes receiving their life through the resurrection provided in the merit of Jesus. If it is God's purpose that the institution of marriage shall continue in the next age among those who have not yet attained to its blessings, we have faith that his wisdom can adjust all the family relations.

Q.--Some of my friends who are Bible Students say that we are living in the "Harvest" of this age, and that there is a double work going on. If so, what is it?

Answer--Undoubtedly we are living in the harvest of this Gospel Age when the word of the Lord has gone forth: "Gather ye together first the tares into bundles to burn them; but gather the wheat into my barn" (Matt. 13:30, 39-42). Not only is there a reaping work now going on, when "the children of the kingdom" are being gathered into the "barn," but there is also a ploughing work in process, which is overturning all the old creeds and dogmas, and preparing the people for the blessed Gospel of the new Age, "the times of restitution of all things" (Acts 3:19-21). The Prophet, in describing the present time, says the ploughman will overtake the reaper (Amos 9:13). From the foregoing we would understand the double work to be reaping and ploughing reaping the seeds of truth that have been planted in the past, and ploughing men's hearts with the ploughshare of trouble in preparation for the sowing of the next Age.

Q.--Please explain Luke 9:27. "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

Answer--This text, with its parallel in Matt. 16:28, is often misunderstood to imply that some of the disciples whom our Lord addressed would live until the establishment of the Kingdom of God at the second advent. In both instances the explanation is to be found in the verses which immediately follow, viz., in the account of the Transfiguration on the Mount. Here the Son of Man appeared in his future Kingdom glory. "His face shone as the sun, and his raiment became white as the light" (Diaglott) (conf. Acts 22:6; 26:13; Rev. 1:16). Two men appeared in the vision conversing with the Lord, and the disciples were made to understand that they represented Moses and Elijah. The "vision," then, was a sort of living picture of God's Kingdom. The brilliant transfiguration represented the Resurrection glory of our Lord; Elijah representing those who shall be translated from the earth, the saints forming the heavenly phase of the Kingdom, and Moses the earthly phase.

Q.--What is life?

Answer--This is still one of the greatest problems, but to live is to possess sentient being; to be capable of consciousness, joy, or

sorrow, pleasure or pain. Life, in its highest degree, is known as immortality. Immortality signifies inherent life, a life not sustained by outside supplies, conditions, or influences, but life possessed in one's self. Life in this sense belonged originally to God alone; but it has been given by the Father to the Lord Jesus Christ; and he promises this life to his faithful church, his Bride, his companions in Kingdom glory. However, life in an inferior degree is the possession of the angels through the grace of the Creator who is pleased that they shall enjoy it everlastingly in harmony with his will. Eternal life is proffered to mankind in general; it will be granted to so many of Adam's race as shall ultimately, under the blessings of the Messianic Kingdom, be recovered completely from the imperfections of sin and death, and who shall maintain that perfection by continued obedience to the Divine requirements. All who sin willfully, after receiving full light, shall not live.

Q.--Do you think the sentence of death passed upon Adam for one mere act of disobedience is a just one?

Answer--The sentence, at first sight, seems a heavy one for what might be considered a slight offence, but when we consider the question from an unbiased standpoint we see that the sentence, though severe, was on the lines of strict justice. In thinking of this matter we are apt to suppose Adam a fallen man like ourselves and incapable of living

3H634

righteously; but we must remember that he came from the hands of the Creator perfect, and that nothing exceptional was asked of him. In our case, the matter is very different. We are born in sin, and, consequently, unable to perform perfectly the Divine will, even if we are desirous of so doing. God had a right to exact from our first parents perfect obedience, and in return he promised them that they should live. If they did not do his will, he then as their Creator had a right to take away his favor of life from them, especially since they had been informed that this favor was conditional upon their obedience. Evidently we gave looked upon this sentence as an injustice not because of the nature of the sentence but because we have supposed that the curse of death was merely preliminary to an eternity of torture. That would indeed be cruelly unjust. The necessary severity of the sentence which God did pronounce against the sinner enables us to realize how immeasurable is the love of God in planning a way of escape from the penalty a resurrection from the grave through the ransom sacrifice of the Lord Jesus. "The wages of sin is death, but the gift of God is eternal life" (Rom. 6:28). Note John 3:16.

[The National Labor Tribune, December 10, 1914](#)

## **CLERGY ORDINATION PROVED FRAUDULENT**

New York City, Dec. 6 Pastor Russell, speaking today at New York City Temple, West Sixty-third Street and Broadway, took for his text, “.Cry aloud, spare not; show My people their transgression.” (Isaiah 58:1) He prefaced his address with some remarks respecting the unpleasant duty implied in his text, declaring that he would far rather speak only smooth, pleasant things to everybody and concerning everybody. The Pastor certainly has the happy faculty of stating pungent truths in sympathetic language well supported by kindly tones. He speaks from the heart and carries conviction as respects his sincerity. He said in part:

Every unbiased student of the Bible surely will agree that our Redeemer and His disciples manifested great humility, in contrast with the clergy of our day and of centuries past. None of our Lord’s disciples were Reverends, Right Reverends, Most Reverends none of them were clergymen. They knew nothing whatever about the distinction between clergy and laity which subsequently developed. Jesus indeed did receive the title of the Lord, or Master, Teacher; but with great humility He pointed out that His teaching was not His own, that He spoke the Message of the Father. Similarly the Apostles glorified God, and declared themselves “men of like passions with ourselves.” Jesus taught His disciples that they should not be self-seeking, that they should not seek the honor which cometh from men, but only that which cometh down from Above. “One is your Master, even Christ; and all ye are brethren,” was His way of forewarning us against the error which afterward divided the Lord’s people into clergy and laity.

### **SHACKLES OF IGNORANCE AND SUPERSTITION**

It is but reasonable to assume that many Christian ministers have neither studied deeply nor thought carefully on this subject, but have merely followed the beaten path of their various denominations without inquiring for the Divine authority of their ordination, titles, and honors of men as titled ecclesiastics. But our sympathy should not hinder us from freeing our minds of the shackles of ignorance and superstition, nor hinder us from helping others to the liberty wherewith Christ makes free.

The persecutions of the Second and Third Centuries undoubtedly tended to keep the Church humble and free from hypocrites, but the prosperity dating from the beginning of the Fourth Century had a bad effect. Many of the bishops, according to Church history, neglected to follow the example of Jesus and the Apostles, and became lords, dignitaries in the Church seeking to



impress the worldly, especially the rulers, with their importance.

In the year 330 A. D., under the patronage of the Emperor Constantine, all Christians who acknowledged the Nicene Creed were not only protected but honored, the Emperor seeking to strengthen his political power thereby. By him the Bishop of Rome was granted special honor as a chief amongst the Bishops, this also suiting the Emperor's plans of making Rome the center on both political and religious influence. In the century following, the power of the Bishops was greatly increased by various false doctrines which gradually crept in. The doctrine of a fiery Hell of torture was one of these, followed later by a theory that members of the true Church would never be sent to it, but instead to Purgatory, the tortures of which would furnish them a second chance for purification and preparation for Heaven.

The clergy gradually grasped more and more of the power and money for services in this world and beyond. Every marriage not performed by them would not be valid. Those married otherwise would be living in sin. The theory of infant damnation made the ministers additionally necessary to sprinkle babes, to preserve them from eternal torture. Then followed classification of sins and the fixing penalties and arranging for masses for the sooner deliverance of the culprit from Purgatory. Rites and ceremonies connected with the dead were also declared necessary. All of these served to bind the people to the clergy, and more and more separated them from the simplicity of the Gospel and the example of Jesus and the Apostles, to which we are seeking to return, but are fought at every step by ignorance and superstition within and without.

### **A POINT NOT GENERALLY KNOWN**

Favored by conditions prevailing, the Bishop of Rome became more and more prominent, while the Roman Empire gradually went to pieces. The Bishop of Rome took to himself the title Pontifex Maximus, which signifies "highest religious dignitary," a title which previously had been held by the Caesars. Another step in the wrong

3H635

direction, which thoroughly separated the clergy from the laity, was the doctrine still held by the Church of Rome; namely, that the clergy alone constitute the Church, and that the common people are the "children of the Church." Many Catholics are not aware of this fact, but think that they are members of the Catholic Church. They forget that while they are privileged to call the unordained students by the title Brother, all the ordained number must be recognized as Father.

The year 800 found Pope Leo III in great honor, and the Church flourishing and making higher claims than ever before; namely,

that the Church became at that time the Kingdom of God. Catholics still hold that the Millennium, or Christ's thousand-year Reign, began that year. They claim that the Popes, each in turn, represent Christ in His Throne; hence the declaration that the Popes are Christ's Vicegerent reigning instead of Him.

When the Pope represented Christ, the Cardinals as an order were brought in to represent the highest order of the Church in Glory; then Archbishops, Bishops and the lower clergy all separated from the people by a great gulf the Clergy, the Elect of God, holding the power and the destinies of the laity in their control; the laity dependent upon the clergy for baptism, marriages, funerals, holy candles, holy water, consecrated burying-ground, and finally, an entrance into Purgatory instead of into eternal torment, with the ultimate hope of rescue to glory and with assistances by the way obtainable through the office of the Mass.

I am discussing the Church of Rome only, because for a time there was no other. Indeed, for a time it was dangerous to even suggest another. The Pope and the College of Cardinals, representing the Almighty, instructed the people who should be their kings and princes; and, as a matter of course, they were instructed to be obedient only to such as recognized the papal power, and they were absolved from obedience to others.

Thus the separation amongst Christ's followers of clergy and laity was established for centuries before the Protestant denominations of today were born. It was but natural that the Protestants should more or less copy the practices and many of the doctrines with which they had been familiar from childhood. The Greek, Armenian and Anglican Churches copied very closely the "Mother." They still preserve the likeness in many respects, even though they came out of her as Protestants and have sought to return to the Bible teachings and methods. But power and ceremony are difficult matters to get rid of. In consequence we see everywhere forms of godliness without seeing much manifestation of its power. We see much lip reverence without much manifestation of the Spirit of Christ.

### **PROTESTANTS AND CHRIST'S KINGDOM**

Protestants are much confused respecting the papal claim that Christ's Kingdom has been set up. They, of course, deny that the Popes are Christ's vicegerent. Nevertheless, they have followed Papacy's lead in telling earthly kingdoms and rulers that they are part and parcel of Christ's Kingdom—"Christendom." They send their chaplains with the armies and navies of these kingdoms. They receive financial support and recognition from them, and call upon the civil power to suppress so-called

heretics, refuse them license to preach, etc. Thus they follow closely in the footsteps of their Brother. Altogether these false doctrines are surely responsible, not only for many of the wars of the past, but also for the present European war.

We may assume that some of the clergy, Catholic and Protestant, are thoroughly confused and honestly doing what they believe to be the Lord's will in these matters. But, on the other hand, we are bound to assume that in the light of our day there are thousands of ministers who are not deceived who know full well that the world is ruled, not by Christ and His teachings, but by self-seeking kings, princes, nobles, financiers, politicians, etc.

But knowing these things, seeing the people in ignorance, what have the ministers of so-called "Christendom" done to open the eyes of the people to the truth on this subject to tell them that these kingdoms are not Christ's Kingdoms in any sense of the word? How few of them ever even refer to the Second Coming of the Redeemer! How few of them have ever pointed their people to St. Peter's words respecting the glorious Times of Restitution which Messiah's Kingdom will usher in: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the Heavens must retain until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began." Acts 3:19-21.

Policy, self-seeking, lack of candor, are certainly manifest in the course of the preachers of all denominations. Now as the hour of their judgment approaches they deserve our sympathy. They have held on so long to the errors of the past that they are ashamed now to turn about and make confession. Many of them think that the safer course is to "bluff" the people. But it will not do. The light is shining too brightly for that. Knowledge is increasing every moment. Many in the pews are as well educated as the occupant of the pulpit, and decline to be any longer fed on chaff and wind. Hence the complained of decline in church attendance.

### **PASTOR RUSSELL'S ORDINATION**

In an endeavor to intimidate their people, to hinder them from hearing me and from reading my books entitled "Studies in the Scriptures," the preachers are going to absurd lengths. They have tried all kinds of slander and vilification, but still the common people are hearing gladly in all parts of the world the Message of the Bible its anti-clerical Message. They have published me as a heretic, only to find that the most thoughtful and intelligent of their people realize that their creeds are unsatisfactory and are the more anxious to know what I have to tell them respecting the Bible Message of God's Wisdom, Justice, Love and Power, operating through Jesus now for the blessing of the Church, and

during the Millennium for the blessing of the remainder of the world.

Let me make plain the subject of ministerial ordination. Each sect ordains, that is, authorizes its own preachers. A Pastor passing from one denomination to another, is, therefore, properly reordained. In a word, ordination is a

3H636

human authority to be a preacher for the ordaining sect. Certain vows of ordination are required before the ordination service takes place. The vow is that they will preach the doctrine, the creed, of the sect, and not otherwise. The entire matter is a fraud; for no educated or intelligent minister in any denomination believes the creed of his own denomination. He knows that more than half of it is absurd nightmare from the Dark Ages. He takes his vow to preach that creed, knowing that he does not believe it and intending never to preach certain features of it. The preacher is bound by his Ordination Vow so far as an outward nominal course is concerned, but privately he acknowledges his disbeliefs and thereby stultifies himself.

An occasional minister will be found in country districts willing to preach the Creed of his denomination in full. But they are few and generally uneducated and, therefore, excusable. Some, however, when called to task respecting things which they preach, but which they admit they do not believe, make Answer-that their denomination stands back of them and is responsible for the Creed and bound them by Ordination Vow to preach it. Thus are the people deceived. The glorious Truth of the Bible is largely hidden. Sectarianism, Churchianity, is maintained, and hypocrisy and unbelief stimulated.

Personally, I would not have such an ordination to preach false doctrines, misrepresent God's character, deceive the people and stultify myself, if it were backed by all the wealth of the world. On the contrary, I rejoice in the liberty wherewith Christ hath made me free and in the ordination which comes to me through God's Word, "Go, teach all peoples" and the ordination mentioned in the Scriptures as the Divine authority; namely, the anointing of the holy Spirit and the understanding of God's Word. Isa. 61:1-3

I am glad that they are making know that I am not an ordained minister of their kind as St. Paul says, I am not ordained of man or by man, but by the Lord. (Gal. 1:1) In mentioning ordination, these ministers are counting on the ignorance of their people on the subject. Let me make the subject plain. The Church of Rome does not recognize the ordination of any Protestant minister. Until quite recently the Church of England recognized the ordination of the Church of Rome and the Greek church, but did not recognize the ordination of Lutherans, Methodists, Presbyterians, etc.; nor do the others recognize each the Baptist

ordination. If a preacher goes from one denomination to another, it is not requisite that he change his mind at all respecting the creed however different but it is necessary that he be re-ordained by the denomination which he enters. As I refuse to be identified with any of these earthly churches, I, of course, do not wish an ordination or an authority to preach from any of them.

### **THE ONLY ONE TRUE CHURCH**

Nothing in the Bible gives authority for the organization of any of these churches. The Church which Jesus founded, and of which the Apostles were the inspired teachers, is Scripturally declared to be “the Church of the First-borns, whose names are written in Heaven.” This Church is joined only upon God’s terms, and the names are written or blotted out only by the Redeemer Himself. On its roll-call we doubt not there are saintly persons who are members of all denominations; but their earthly membership, contrary to the Scriptures, does not promote them in the Lord’s esteem; but, on the contrary, they are hindered thereby.

According to the Bible, whoever joins the Church of Christ does so by joining Christ Himself by surrendering his will to the Master by becoming His pupil and follower by exercising faith in Him by being begotten of the holy Spirit by cultivating the fruits and graces of that Spirit by thus being made ready for the inheritance of the saints the Millennial Kingdom. These, as the Apostle declares, are children of God and, if children, then heirs heirs of God and joint-heirs with Jesus Christ their Lord, if so be that they suffer with Him, that they may be also glorified together in His Kingdom, now soon to be manifested. Rom. 8:17

The Church of Christ, according to the Bible, has an early association, but it is not a bondage. It has no creed but the Bible. All of its members are brethren. None of them are lords. None of them are of the clergy class. None lord it over God’s heritage. In their voluntary association as brethren some are recognized as Elder brethren, and are given more particular charge in the Church by the stretching forth of the hands of the Congregation in voting for them and by the subsequent co-operation of the holy Spirit assisting them in the service of the Ecclesia. There are also Deacons, or servants in the Ecclesia who specially attend to other matters. There are also, according to the Scriptures, some who may be recognized as Pastors or shepherds of the flock, under the great Chief Shepherd and Bishop of their souls, the Lord Jesus Christ.

So far from separating God’s people into clergy and laity, the Scriptures insist that only One is the Master, that all others of the Lord’s people are brethren. They are all ordained of God to be Divine ambassadors, to speak forth the Word of God as they have talent and opportunity. The qualifying ordination set forth in the Scriptures is that they shall have received the begetting of

the holy Spirit. This is said to be “an unction from the Holy One” an anointing.

This is typified in the holy anointing oil used by the Jewish high priest. As that anointing was poured upon the head of the priest and ran down to the skirts of his garment, so in antitype the anointing of all the members of the true Church took place in the person of the Lord Jesus Christ. He was anointed of the Father to be the Bishop of our souls, to be the Head over the Church which is the Royal Priesthood. He is our great High Priest. His ordination and anointing is the one which extends to all the members of His Church, giving the humblest of the Lord’s people full ordination of God to speak His Word in His name and to expound the same to the extent of his talents and opportunities.

This ordination came upon Jesus at the time of His baptism, and was recognized as coming to the Church a

t Pentecost and has been with the Church ever since. Whoever, therefore, comes into the true Church of Christ by union with the living Head comes under the Scriptural ordination. What was prophesied of the Head is applicable to all his members; namely, “The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; to bind up the broken-hearted; to declare the acceptable year of the Lord.”

3H637

### [The National Labor Tribune December 13, 1914](#)

## **EVERYBODY’S BIBLE QUESTION BOX**

Q.--Does the Bible teach Universal Salvation?

Answer--The Bible does clearly teach that because of the disobedience of Adam the judgment of death came upon all, and that it is the will of God that all men shall be saved and brought to a knowledge of the Truth (Rom. 5:12-19; 1 Tim. 2:3-6). The death of Jesus was for the benefit of all men; as we read, “Jesus Christ, by the grace of God, tasted death for every man.” Thus we see that the redemption of the human race is universal, and that the coming to a knowledge of the Truth of what the Lord has done for mankind will be universal, and the purpose of this is that all may have one fair trial for eternal life. But there the universal feature ceases, because eternal salvation is promised only to the “willing and obedient.” In the present Age the Church is on trial, and the willingly obedient ones will have eternal life; as we read, “Be thou faithful unto death and I will give thee a crown of life.” During the reign of the Messiah in the incoming Age, all who did not have a trial during the present Age must then have an opportunity for life, the Word stating, “God hath

appointed a day in which he will judge the world in righteousness, by that man (Christ) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31). Then “it shall come to pass that every soul which will not hear (obey) that Prophet (Christ) shall be destroyed from among the people” (Acts 3:23).

Q.--Why is it that quite good people are great sufferers, invalids, etc. Who is responsible for all the distress and suffering in the earth?

Answer--No difficulty more frequently presents itself to the inquiring mind than this. Certainly God is not responsible, for he is a God of love merciful and gracious, long-suffering, kind even to the unthankful, abundant in goodness and truth. The guilt lies at Satan’s door. He is the god of this world, God having permitted him, for wise reasons, to usurp authority. Through Satan’s temptation Adam fell, was sentenced to death, and so death passed upon all because in him all have sinned (Rom. 5:12, margin). Suffering and pain are concomitants of death, and because all are involved in condemnation to death, these have passed upon all, good and bad alike. “The fathers have eaten a sour grape, and the children’s teeth are set on edge” (Ezek. 16:2). Many aggravate their sufferings through their own sin, and bring additional pain on others. But death and sorrow are the lot of all through heredity. God has provided, through the death of his Son, for a release from the grave for all who have suffered through Adam. “As in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22). Before the promised return from the grave takes place the Kingdom of Christ will be established, and Satan will be bound. Then it will be possible for all to realize the wisdom of God in permitting the long reign of evil. It will be observed how suffering has been useful in the formation of character, in restraining from further wickedness, and in showing the intense sinfulness and hatefulness of sin. Everyone admits that experience is the best teacher.

Q.--In what sense can the death of one man become the ransom price for millions of people, if apparently justice demands an eye for an eye and a tooth for a tooth?

Answer--The Apostle Paul answers the question in Romans 5. In verse 12 he says: “As by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom (margin) all have sinned;” and in verses 18 and 19, “As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Adam alone was a perfect man. His sin was willful. Without weakness of mind or imperfection of understanding he sinned against the light. All other sin has proceeded from this first transgression. Because of it man has been born

mentally and physically weak, unfit to resist temptation, often imbecile and insane. All that was necessary, therefore, for the satisfaction of the claims of justice, was that one perfect man should be found who was willing to take the place of Adam, and die on his behalf. If Adam could be legally set free all who were involved in his condemnation would be entitled to liberty as well. Jehovah found a ransom in his own Son. Our Lord Jesus Christ left the glory which he had with the Father, and was made a little lower than the angels for the suffering of death\*\*\* that he by the grace of God should taste death for every man" (Heb. 2:9). He was, like Adam, a perfect man the only other perfect man the world has yet seen therefore it was possible for him to become the ransom (corresponding price) for all, so that "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21).

Q.--In Josh. 24:2 we read that Abraham's forefathers "served other gods;" then in Gen. 25:8, that Abraham "was gathered to his people." Does this mean that Abraham and his heathen ancestors went to the self-same place?

Answer--Yes. All go into one place, "Sheol," the condition of death, and their organisms return to the dust (Eccl. 3:20). While they are in the death condition they know not anything (Eccl. 9:5; Psa. 6:5; 146:4; Isa. 63:16); they praise not the Lord (Psa. 115:17); they are to come out of that condition (Psa. 90:3; 104:29-30; John 5:28-29). "Gathered unto his people" means to join his ancestors in death. Joseph explains it in this way (Gen. 49:29-33; 50:5).

Q.--How can Satan be bound with a chain? See Rev. 20:1-3.

Answer--The entire book of Revelation is symbolic, figurative. The woman, wonderful beasts, voices, thunders, lightnings, etc., are figurative illustrations of great truths. So with the chain that is to bind Satan. It will not be a chain of iron or gold, but his binding will be a divine restraint of his evil power. As light dispels darkness, so knowledge overcomes ignorance, and truth destroys error. Satan has been deceiving the nations and people for

3H638

centuries past, but when he is restrained "he will deceive the nations no more, until the thousand years be ended." During the period of restraint "the knowledge of the glory of God will fill the whole earth as the waters cover the deep."

Q.--Will you please explain 1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," and harmonize the latter part with John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."



Answer--This quotation has reference not to the race of mankind, nor to the physical earth, but to the order, methods, and institutions, as clearly shown in the next verse. These are all to pass away (verse 17), in order to make way for the "world to come" (Heb. 1:6; 2 Pet. 3:6) a new earth, wherein dwelleth righteousness, contrasted with the "present evil world" of which Satan is the god (2 Cor. 4:4) or prince. The latter term was applied to him by our Lord (John 14:30). It is very evident to every child of God that he is not to love the evil order of things, and our Lord prayed (John 17) that such should be kept from the evil not taken from the world. James tells us that friendship with the world is enmity with God, and we would understand this friendship to mean sympathy with the general principles that govern the world at the present time. John 3:16 refers to the love of God for the lost world of mankind, the human race which was condemned in Adam. He so loved the race that he gave his only begotten Son to redeem it. Jesus tasted death for every man. He gave himself a ransom for all (see Rom. 5:18). So, while the Lord's followers are exhorted to set their affections on things above and not on things of the earth, they are also instructed to do good unto all men, and to love even their enemies, those who would do them a wrong.

Q.--In 1 Pet. 4:6 we read that the Gospel was preached to them that are dead; Isa. 38:18 says: "They that go down into the pit, cannot hope for thy truth." Can you harmonize these texts?

Answer--The Scriptures do not apply the word "dead" exclusively to those who are in their graves. The whole world is dead "in trespasses and sins" (Eph. 2:1), and Jesus said to one who desired to be a disciple: "Let the dead bury the dead" (Luke 9:60). Mankind are all dead in the sight of God, being under condemnation in Adam. The Lord's own people are also dead. Though alive unto God, they are dead to the world, to sin, and to themselves. They are "buried with Christ by baptism into death," "planted together in the likeness of his death" (Rom. 6:4, 5), and the Apostle declares in Col. 3:3: "Ye are dead, and your life is hid with Christ in God." It is to the latter class Peter refers in the above passage. The Gospel has been preached to them that are dead, so that while the world judges them as in the flesh, like other men, the Lord judges them in the spirit according to the intention and desire of their hearts. Isa. 38:18 is part of Hezekiah's prayer of thanks when he recovered from his sickness. Those in the grave have no hope. In that very day that man's breath goeth forth "his thoughts perish" (Psa. 146:4). There is no "work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10). The dead are asleep, unconscious. Though the living have hope on their behalf, and may understand and delight in the truth as God is pleased to unfold it, the dead "know not anything" (Eccl. 9:5). If it were true that God tortures his enemies eternally, the atrocities of the dark ages might be lauded as supreme manifestations of Christian virtue.

[The National Labor Tribune, December 17, 1914](#)

## **NATIONS ARE DRUNK WITH FALSE DOCTRINES**

Chicago, Ill., Dec. 13 Pastor Russell delivered an address today at the "Chicago Temple," taking for his text, "The inhabitants of the earth have been made drunk with the wine of her fornication.." Rev. 14:8; 17:2; 18:3

He explained that the Book of Revelation declares itself to be a book of symbols. The Woman of the text is the symbolical Woman of the Bible; namely, the professed Church of Christ. The context declares that the Women herself (the Church Nominal) was drunken with her own success in overcoming the saintlier followers of Jesus; that she attained great outward splendor as the price of her unfaithfulness to the Redeemer the price of her illicit intercourse with the kingdoms of earth receiving their support in return for her recognition of them. At the same time she held in her hand the Golden Cup the Word of God, which is full of testimony against her, but which she used in such a manner as to deceive and corrupt them, and to make all the people drunk, as our text declares, individually and nationally.

The speaker adverted to his discourse of the previous Sunday in which he had pointed out some of the false doctrines which led to the exaltation of the Scarlet Woman, the unfaithful Spouse of Christ. She had not followed her Redeemer's footsteps in humility and self-sacrifice. She had especially separated herself from the people under the clergy title; she had practiced and prospered; she had fought down the true followers of Jesus, causing them to suffer for righteousness, sake, even as the Jews had crucified Jesus, and as the Apostles had suffered for loyalty to Truth.

Intoxicated by her successes, she went to great lengths of boasting, establishing herself as the Queen of Heaven, ruling over the kings of earth, yet having fellowship with them and drawing support from them. Both kings and peoples were made drunk, infatuated, with the thought that they could have so close dealings with the Divine Kingdom and still live after the flesh. Degradation, mental and moral, ensued, while kings and peoples went into a drunken sleep from which they are not yet fully aroused.

### **DAUGHTERS OF BABYLON**

The Sixteenth Century brought a partial awakening, but the Adversary was at hand to re-entangle those mentally confused by the adulterated wine--the mixture of Heavenly

3H639

Truth with earthly selfishness and devilry. The time had not yet come for the binding of Satan, and the Lord allowed him to continue to make the way narrow for the zealous, saintly few. To have allowed the full light of Truth to shine in upon the world at that time would have meant the permission of the great Time of Trouble nearly three centuries too soon; for the Lord's Kingdom would not be ready for establishment until the full end of the six thousand years of the reign of Sin and Death, and the completion of the elect number of the True Church.

For these reasons God permitted the various Protestant Churches to be born, and to develop under the influence of the intoxicating Cup of their Mother. This being true, we are not surprised at the prophetic declaration that the Daughters had the Mother's disposition and became Harlots like her to the extent of their opportunities affiliating with the kingdoms of the world, co-operating with them, modifying doctrines so as to meet with their approval, etc. Each Daughter has done her share to perpetuate the intoxication of the world.

### **BABYLON IS FALLEN, IS FALLEN**

The name Babylon fits the entire household. The word contains a double thought: first, the Gate of God; and second, confusion. Thus it imports that the professed Church, the Gateway to God and righteousness, became confused, impure and adulterous. Each must judge for himself as respects who and what these symbols of the Divine Revelation signify. I believe that not many of God's people who are awake and even partially sobered up from the false doctrines of the creeds and their perversion of the Scriptures will need further assistance in seeing that Babylon, the name originally applied to the Mother Church, has become a family name, applicable equally to all human systems fraudulently posing as the True Church.

The Scriptures tell us that this True Church has not yet been glorified; that her members are being called, developed, perfected under afflictions, in preparation for their exaltation to be the Bride, the Lamb's Wife. The true members of this church, whose names are written in Heaven, are all Virgins, pure, in that they are justified through faith in the Redeemer, and are not in relationship with worldly systems, not organized by them, not serving them and not dependent upon them.

As the Lord prophesied this Babylon system, He evidently purposed to permit it to have the control it has had. When telling us that "Babylon is fallen," He intimates that throughout the past some of His saintly ones have been in Babylon. Otherwise He would not say, "Come out of her." Rev. 18:4

The Lord's voice calling His people out of Babylon at the time she is rejected for destruction, is not a literal voice from Heaven.

It is the voice of the Truth. As knowledge respecting God, His character and His Plan, as revealed in the Bible, now comes to the attention of any of God's consecrated people, the voice of the Truth, appealing to his honesty, calls him to come out at any cost and stand separate from all earthly institutions. The Divine Message tells us that the literal fall of these great systems is a hand, and that everybody in them will suffer justly in proportion to enlightenment.

### **THE MORNING HOUR, THE DRUNKEN AWAKE**

According to Bible chronology, the six thousand years of the reign of Sin and Death have ended. We are in the dawning of the New Dispensation, when old things are passing away and the New Order is being gradually introduced. Properly, the awakening came first to God's consecrated people, who have long waited and prayed for the Morning—"Thy Kingdom come! Thy will be done on earth, even as it is done in Heaven!"

The awakening in the Church has gone on gradually during the Parousia of Christ. Meantime, the Millennial blessings beginning to come to the world have made the drunken sleepers restless. As they awaken to the rich blessings of our time, they are seized with feverish acquisitiveness, individually and nationally. As individuals have been racking their brains in respect to money-getting, so nations, impelled by the same spirit of avarice, have been plotting and scheming for extension of territory, trade, etc. As education has permeated to the lower strata of society, it has awakened the whole world. Hundreds of millions are keenly alert to take advantage of every circumstance and condition; and everything except the material interests of this life seems to be ignored.

But the awakening of the people, as we might expect, exhibits all phases of human character good, evil and foolish. The sufferings of the war-stricken people touch deeply a sympathetic chord in human nature, prompting generosity and sometimes even leading public servants to forget that they have no right to donate public money to any cause, but that the people they serve have the right to exercise their own charity at their own expense. However, the disposition to give food and clothing to those in need clearly indicates that in the hearts of humanity in general there continues to abide some measure of the Godliness with which our race was originally endowed the chief element of Godlikeness being love; for "God is Love."

### **HALF-SOBERED FOOLISHNESS DISPLAYED**

We are liable to a certain amount of foolishness as we awaken from the ignorance and superstition and get our first glimpse of the sufferings of those in the war zone. To illustrate: The cables recently told that a United States war ship had cleared from an English port, laden with Christmas toys to be distributed to the unfortunate children of the war refugees in Belgium and France.

It seems a joke to send a war vessel on such an errand. Thousands of dollars' worth of coal were required, besides the time and attention of a ship's crew, to take a lot of dolls, teddy-bears and knick-knacks to children much more in need of food and clothing. We are not faulting the kind hearts that desire to do something for the sufferers, but we do wonder that the heads of our intelligent statesmen should lend themselves to such foolishness; even though it emanated from hard-hearted journalists who induced school children to such folly. The effect of this mental confusion is to awaken thinking people to the real facts of the case and greatly to discredit all effort on behalf of the war sufferers.

Thinking people are saying to themselves: The warring nations should each look out for the victims of their war. They are bound to do this through self-respect at home and

3H640

abroad. Assistance from us should not be necessary is not necessary. Money spent thus benefits the givers more than the receivers; for those who should look after the needy will probably content themselves with saying to the unfortunates, "Did you not get your share of the American donation?" Thus our intended generosity may merely help to prolong war and do injury to those we wish to benefit.

On the other hand, the "submerged tenth" at home are in straits and likely to suffer this winter perhaps fully as much as the Belgian refugees. Hundreds have already been evicted because of inability to pay their rent and, with their few belongings in the street, are certainly nearly as much to be pitied perhaps more as the war refugees across the ocean. Surely charity begins at home! We therefore highly commend a general movement toward HOME RELIEF, believing it to be a safe and sane policy in accord with the teachings of the Bible—"He that provideth not for his own... is worse than an infidel."

The people at our doors are our own responsibility. In many respects the war is more injurious here than in the warring countries. There, government contracts for army rations, clothing, military apparatus, shipbuilding, etc., are causing great business prosperity, especially in Germany and Great Britain. Here, on the contrary, the avenues of business are dislocated. The foreign absorption of gold causes financial embarrassment and stringency, the discharge of clerks, mechanics, etc.

Few of the awakening ones realize that the present war is permitted for the weakening of the nations, preparatory to the utter collapse of the present order of things and the ushering in of the New Order of things the Reign of Righteousness, under Messiah's Kingdom. The aroused sleeper should face about to the rising Sun of Righteousness with healing in His beams and blessings for all nations. (Mal. 4:2) Were this recognized, there

would be less of the war spirit here at home, less of a fear of what could be accomplished by enemies across the deeps, more of a confidence in the Lord, and an endeavor to please and obey Him. But the maddening wine still intoxicates many Americans, and will yet probably embroil our nation in strife.

### **RELIGIONISTS ALSO AWAKENING**

As for religion, the awakened ones reject the major portion of the creeds of the past, yet carefully cling to any rights or privileges which those false doctrines give them. Thus the Divine rights of kings, nobles, princes and governments, and rites and ceremonies, civil and ecclesiastical, are firmly clutched and held high above the people in the interests of the rulers. This is the secret of the willingness of the earthly kings, emperors and princes, financial princes and subservient religionists to engage in the present horrible strife. The argument with all is that the end justifies the means. The ends sought are commercial supremacy, political supremacy; and, incidentally, the religious systems are praying for a backing-up of the various contestants whom they have long taught are kingdoms of God, guided by Divine Wisdom and Providential care.

The Lord no longer restrains these; for His time has come that iniquity should have an end; that the Harlot systems should make manifest that none of them is the Bride of Christ; and that the kings of earth might humble each other and thus make ready for the true Kingdom of God for the Reign of Christ and His Church, glorified.

The masses of mankind have been slowly awakening for some time; but the present war is sure to thoroughly awaken the whole world, and the maddening effect of the false doctrines will anger the entire human family. As they realize how they were drugged with the false doctrines, the tendency with the majority will be to go to the opposite extreme to lose faith in everything. The result undoubtedly will be pandemonium, as the Scriptures portray—"Every man's hand against his neighbor" anarchy.

### **PATCHING THE OLD GARMENT**

Many, realizing to some extent the matters we here portray, are earnestly advocating some kind of patched-up compromise a reformation in the churches, a discarding of the creeds in fact while holding to them in theory, a laboring on the part of all for social betterments, etc. We commend this spirit as better than the "stand-pat" program of others; but it is too late. The opportunity for such a reformation has passed. As the Scriptures declare, "We would have healed Babylon, but she is not healed." (Jer. 51:9) There was a lack of desire for healing, for purification, for forgiveness, for turning away from illicit intercourse with the kingdoms of this world to affiliation with the Lord alone. Only the few had the proper spirit. They are the Lord's Jewels. Mal. 3:17

This Christian Age in many respects corresponds to the Jewish Age, which was its prototype. Hence our Lord's words respecting Natural Israel apply here also. He declared the New Dispensation so different from the Old that it would be like putting a new patch into an old garment; that it would be like putting new wine into old wineskins, which had lost their elasticity, and could not withstand the strain. Hence the Jewish Dispensation was entirely set aside, and the New Order of things was inaugurated.

So here, there is sufficient contrast between the things of this Present Order religious, financial, social, political and the New Order of things that the two cannot possibly intermix, cannot possibly be patched up. Instead, the Lord declares that the Present Order of things, symbolically represented by "the heavens and the earth," the ecclesiastical heavens and the social earth, are to pass away utterly, absolutely, in the great conflagration, which will not be literal fire, but symbolic anarchy. Meantime, however, the Lord promises us that the New Order of things to take the place of the Present Order, will be "the desire of all nations" "a new heavens," the glorified Church; "a new earth, a new social order. This is the hope of the world. There is none other.

In view of these things, it behooves every child of God to heed the voice of God to stand free from Babylon, to manifest the spirit of the Lord, to become a true Bible student, a true overcomer of the world and its spirit, faithful unto death, that he may be accounted worthy of the Crown of Life and a share with his Master in the Millennial Kingdom Throne. And as respects those who are not the Lord's consecrated people, but who love the Truth and

3H641

righteousness, there are but two courses open. The first and better one is a full surrender to the Lord, a full consecration of the heart, will, time, influence all for the service of the Truth; or, second, but less satisfactory, an endeavor to live soberly, righteously, justly, truthfully, sympathetically, mercifully.

3H642

[The National Labor Tribune, December 31, 1914](#)

## **A NEW EPOCH STARTS AS WELL AS A NEW YEAR**

Detroit, Mich., Dec. 27 Speaking at the Detroit Opera House, Pastor Russell took for his text St. Peter's words, "A day with the Lord is as a thousand years, " and the Prophet's statement, "A thousand years in Thy sight are but as yesterday. " (2 Pet. 3:8; Psa. 90:40) He said in part:

All resolutions against sin and in favor of righteous thinking and living are commendable and helpful. But I recommend a comprehensive resolution; namely, to get right with God through His appointed Channel, the Lord Jesus Christ, and through the instructions of His Word, the Bible. While progressing in the knowledge of the Truth and in its spirit, the individual will be abiding in God's Love—" under the shadow of the Almighty."

But this implies faith in God, faith in Christ, faith in the Bible and the study of it so as to get fully into alignment with the Divine purposes and away from the perverting influences of the creeds. While every creed may be said to contain some elements of Truth, nevertheless these creeds are so horribly mixed with errors in such poisonous combinations that it is a wonder we did not all follow blind leaders into the ditch of infidelity long ago.

From the Divine standpoint we see that the six thousand years of earth's history, from Adam's day until now, are merely the work-day portion of a great Week whose Seventh Day, or sabbath, of a thousand years is "the day of Christ," "the last Day," "the Day of Judgment, or trial for the world--the Day in which "every knee shall bow and every tongue confess, to the glory of God;" The Day in which "the righteous shall flourish, and evil doers shall be cut off" in the Second Death; the Day during which God will "pour out His Spirit upon all flesh," as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are in the evening, or beginning,

3H643

of the great Seventh Day of the Divine Week the Day which means so much of blessing, uplifting, privilege, opportunity of Divine favor to our race through Messiah's glorious Kingdom, which throughout this Seventh Day will reign "from sea to sea and from the river to the ends of the earth," putting down everything contrary to the Divine standards, and uplifting the world of mankind (bought with the precious blood at Calvary) from sin, degradation and the tomb up, up, up, step by step, the human perfection in a world-wide Eden. The unwilling, resisting Divine favors and privileges, shall be destroyed in the Second Death. Acts 3:19-21, 23

### **WEARIED CHILDREN FALL ASLEEP**

"Six Days shalt thou labor and do all thy work; but the Seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." Whoever reads carefully, intelligently, the pages of history must be struck with the energy which has been manifested by our race. The pyramids and the ruins of ancient



cities and civilizations all tell us of humanity's ceaseless struggle against the adverse conditions prevailing in the earth, including the strife against sickness and death and, by a few, a noble fight against further degradation.

Well does the Prophet express the truth of our observation, saying, "We have not wrought any deliverance in the earth." (Isa. 26:18) a few have gained fabulous riches, name of fame, place or power; but during all this period the majority have gone down to the tomb, slain by the great associated monarchs whom the Bible declares are reigning Sin and Death.

Even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also many of them in the very prime of life all of them in comparative childhood. Why should not a man live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years so vigorous was his constitution?

From the Divine standpoint the children of Adam, all born in sin, shapen in iniquity, of few days and full of trouble, fall asleep in death, like children wearied in their play; albeit that it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition, strife and energy are accomplishing a useful purpose, even though the efforts are usually selfish and often brutish. The lessons now being learned by Adam's children will not all be lost. The greater mellowness of heart and the broader views of the majority of those who have thus battled selfishly for even fifty years suggest that our race as a whole might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin its downward tendency, its bitter fruit, and the hopelessness of any escape therefrom except by Divine assistance.

### **HUMANITY'S NEXT LESSON**

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given our first parents a full knowledge of both good and evil, and merely forbade them an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker, and enticed her husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine Law, have continually the lesson of good and appreciation of the Divine character, the principles of righteousness, etc. Their lesson in respect to evil they are gaining by observation instead of by experience the way recommended to our first parents by the Creator, but in their ignorance rejected. But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin and would therefore experience its penalty of sin, sorrow and death. While for six thousand years His eye has pitied His poor creatures, nevertheless He has allowed His great original Plan of the Ages to move along slowly to a grand climax the Plan which He had purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is at hand. It marks a great change of dispensation. The six thousand years of the reign of Sin and Death are ending with a terrible Time of Trouble which not improperly might be termed the natural result of human selfishness (sin) operating under the influence of the great principles of the New Dispensation, now being ushered in. Selfishness, as represented in the accumulated financial power and energy called trusts and combines, is about to come into conflict with selfishness (sin) represented in the combining forces of humanity, labor unions, etc.

The “head-on collision” which thinking people foresee, and which the Scriptures graphically portray, will give society an earthquake shock. More than this, the graphic picture is that of a world-wide conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms, of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining of the cloud.

The awful shock, which God’s people are warned to avoid, so far as possible, by following peace and benevolence, will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavors, and will come fully under the control of the great Messiah, whose Rule of Righteousness for human uplift has been prophetically pictured for centuries.

### **THE PICTURE IN RETROSPECT**

Still looking from the Divine standpoint at the Six great thousand-year Days in which Sin and Death have reigned, we perceive that one effect has been just as foretold to

3H644

Mother Eve—“I will greatly multiply thy sorrow and thy conceptions.” We perceive that our race has multiplied much more rapidly than it would have done had it remained perfect, as

at first; for the first children, in the days following the Fall, were frequently born when the fathers were one hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind most fully, most consciously, to those favored by contact with the people of God, who have received the Divine Revelation. The enlightened ones have been but a small proportion of the whole. After two thousand years of the reign of Sin and Death, God fore told in an obscure manner the blessing which He purposed to bring subsequently to the race. To Abraham He said, "In thy Seed shall all the families of the earth be blessed."

That Message, followed in Israel by the giving of the Law Covenant, has been the light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfillment of that Promise, came Jesus, the first practical expression of Divine Love for our race. No longer would God content Himself merely with promises. He would now begin the

### **WORK OF HUMAN RESCUE.**

But if any hoped that world-wide blessings would immediately spring up as a result of Jesus' work, he was mistaken. On the contrary, Jesus Himself was combated by the Prince of Darkness and his deluded subjects. For nearly two thousand years the same principle has obtained all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a perverse people, amongst whom they have shone as lights and whom to some extent they have assisted in enlightening, civilizing, etc.

Thus for Six Days of the Week, so far as light, truth, knowledge of God, is concerned, have all been dark Days. The lights which God provided in His people have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so design. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning." (Psa. 30:5) Again, "darkness covers the earth, gross darkness the people;" but "the Sun of Righteousness shall arise with healing in His beams." Isa. 60:2; Mal. 4:2

This promised Sun of Righteousness which is to scatter the darkness of earth consists, we are distinctly told, of Jesus and those who have walked in His footsteps throughout the Gospel Age. These, approved by the Father, will be glorified beyond the Veil by a resurrection to glory, honor and immortality. Then speedily will these "shine forth as the Sun in the Kingdom of their Father." (Matt. 13:43) This will mean the ushering in of the great Seventh Day Messiah's Day.

## **GOD HAS NOT NEGLECTED US**

From this Divine standpoint God is not slack concerning His promises. Only Six Days of the Week have yet passed. The glorious Seventh Day, in which the Great Mediator between God and men will assume His Kingdom powers, is just at hand. Instead of thinking that God is neglecting us and forgetting to fulfill the Messianic promises, we should with the eyes of faith realize that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race. He has been long-suffering; and this fact assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live. Ezek. 33:11

The great opportunity for the masses of our race to turn to the Lord and attain life everlasting will be after the darkness shall have passed, and the Sun of Righteousness shall be shining forth; after the Highway of Holiness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of Darkness, from the control of the world; after the Prince of Peace shall have established lasting peace upon a proper basis. We can sing heartily with the poet:

*"A thousand years! earth" s coming glory!  
'Tis the glad Day so long foretold;  
'Tis the bright morn of Zion' s glory  
Prophets foresaw in times of old!"*

## **WAITING FOR THE MOTHER**

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father, or life-giver, and this is exactly what the word Savior signifies Life-Giver. At the cost of His own life the Redeemer became the purchaser of Adam and his race, with a view of their resuscitation, their resurrection from sin and death. Is it not one of the Redeemer's titles "The Everlasting Father" the Father who gives everlasting life? (Isa. 9:6) Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam's race. He will fulfill it, however—" in His Day."

Speaking to His faithful disciples, His followers in the Narrow Way, Jesus promised them, "In the regeneration ye shall sit upon twelve thrones." (Matt. 19:28) That regeneration period corresponds exactly to St. Peter's "Times of Restitution," or years of restoration (Acts. 3:19-21): and both of these statements agree to the general teachings of Scripture respecting a resurrection, at the last Day Messiah's Day the Thousand years of regeneration, resurrection, restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic world-wide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the Dominion of the Prince of Light, which will supersede the dominion of the Prince of Darkness, when Satan shall be bound for a thousand years, that he may deceive the people no more. Thus it is written, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail (Truth) shall sweep away the refuge of lies." Isa. 28:17

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The world needed not merely a life-giver, but a mother, a care-taker, a helpmate.

3H645

Similarly, in the Divine arrangement God has provided that the Restitution Time, the world's uplifting period, the regeneration Epoch for man kind, shall not begin until first the true Church, the Little Flock, the Bride of Christ, shall have been completed and united to the Heavenly Bridegroom beyond the Veil made partaker with Him of glory, honor and immortality.

Thus the great Plan of the Ages, timed by Infinite Wisdom, has delayed long enough to permit all of God's spirit-begotten children to make their calling and election sure to a share with our Redeemer in His glorious work. How glad we are that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen, nor ear heard, neither have entered into the heart of man, but which are reserved for all who love God sincerely more than they love houses or lands, parents or children or self! The Divine Plan of the Ages rolls onward toward completion, and at every stage its progress makes for new blessings and revelations of the glorious things which God purposed in Himself from before the foundation of the world.

### [1915 Convention Report Supplement](#)

## **NEW CREATURES— PERFECT IN HOLINESS**

*"Be ye Holy, for I am Holy." (1 Peter 1:16)*

The Word "holy" is related to our word "whole," which signifies to be complete, not broken, not partial. Viewed from this standpoint, this is a wonderful exhortation. Our Lord Jesus also exhorted us, "Be ye therefore perfect, even as your Father in Heaven is perfect." Very properly we notice who are thus addressed. It is not the world; for the Bible is not addressed to the world. The world in its fallen condition, out of harmony with God, and not seeking to know God's will, is not in a position where God can thus address them. They are aliens, strangers,

foreigners, as the Lord speaks of them through St. Paul. They have neither part nor lot in the things of God at this time. The world by its wisdom knows not God. His great Plan, so far as the world of mankind is concerned, is yet future. The world is loved sympathetically by the Heavenly Father, and they are ultimately to have a glorious place in His provision, but not yet.

During the long period of time from Adam to the making of the Covenant with Israel, God recognized no nation of people. They were cut off from fellowship with Him. He did, indeed, speak through a few, such as Enoch, Noah, and Abraham and He made certain declarations to them not clearly understood by any at that time. None were permitted to come into covenant relationship with God, except in the sense that Abraham did, and through animal sacrifices, which typified the great sacrifice for sins yet to come. Then came God's dealings with the one nation of Israel. He separated them from all other nations, and said, "You only have I known [recognized] of all the families of the earth." He commanded them to be holy. He gave them His law, and promised that if they would keep the law they should have everlasting life; they might have those gracious privileges which God mentioned to Father Abraham; namely, that through them all the families of the earth might be blessed. They thought they could keep God's Law; they thought they could be holy; but they found they could not.

This holiness was briefly comprehended in the command, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself." What holiness, what completeness, that would be! But the difficulty with the nation of Israel was that they could not keep the Law Covenant because they were imperfect. No imperfect man could keep a perfect law. They could not be holy that was the long and short of it.

You remember that God permitted them to offer typical sacrifices year by year for over 1,600 years, and thus they renewed this arrangement yearly on the annual Day of Atonement. This arrangement made them acceptable to God for the ensuing year, and thus they were kept in covenant relationship with Him. They tried over and over again to keep the Law, and continually failed. The Apostle Paul tells us that not a single Jew during all that time was justified through keeping the law. "By the deeds of the Law shall no flesh be justified" in God's sight.

### **HOW CHRISTIANS CAN KEEP GOD'S LAW**

Then came the Gospel Dispensation. Jesus, by His life and by His preaching gave forth a message of mercy, a message of peace, even to those Jews who could not keep the Law, saying still to them, "Be ye holy." They had tried to be holy during all those many centuries but failed, and how could they be expected

to be holy now any more than before? How could they be complete, lacking nothing, any more than previously? Ah, there was a secret, which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the Law after Jesus came, while the Jews could not, was that Christ accomplished an important work; applicable to those who become His disciples. The Jews could not succeed, but we can. How can Christians keep God's Law when the Jews could not? Are we wiser or better born than they? Nay, verily. Naturally "we are all children of wrath, even as others." How, then, do we keep the Law?

In the absolute sense we cannot keep God's Law any more than could the Jews. You have proven to your satisfaction, no doubt, and I have proven to my satisfaction, that we cannot keep that perfect Law in the sense that we would have no imperfection of word, thought or action. We do not in that sense keep the Law. What, then, did the Apostle mean by saying that "the righteousness of the Law is fulfilled in us?" He means that God has made an arrangement through Jesus which legally cancels our imperfections, and makes them as though they did not exist. Thus, by keeping the Law in spirit, and having Jesus cancel the

3H646

infirmities of our body, which is merely our temporary property, we are perfect before God, we keep His Law.

### **DIFFERENT OFFICES OF THE GLORIFIED CHRIST**

We see, first of all, that the Lord Jesus, according to the Father's Plan, laid down His life as a Ransom, a corresponding price, for the life of Father Adam, and this included all the race of Adam, because they fell in him, before they were born. Father Adam sinned and the penalty was death. That penalty must be met. Adam died, and all his children have been born under the conditions of sin and imperfection and death during the past six thousand years. They have been dying because sin entered into the world by one man's disobedience, as the Apostle explains. What, then, did Jesus' death accomplish? This: through His death He secured the right to annul Adam's death sentence and to take possession of all the world of mankind. Thus Adam and all his posterity will be awakened from death. Otherwise the entire race would have to suffer eternal death; for the penalty of sin was not merely dying, but remaining dead forever.

When will Jesus take possession of the world? At the beginning of His Messianic Kingdom. Mankind are something like a scrap-heap of old machines, engines, boilers, etc., all rusted and twisted out of shape. They do not see fit for much of anything. But the One taking control has infinite power and ability to rejuvenate and reorganize all of these defective beings. This will be His work during the thousand years of His reign. It will affect all the dead as well as those now having a measure of life. He



will bring mankind up out of the conditions of sin and degradation and death, back to the perfection lost in Eden, redeemed by Himself at Calvary.

Why has God not yet done this work for the world? Because this is not His Plan. God purposed to allow sin to demonstrate for six thousand years its awful fruitage, and then to bring in a great Sabbath Day, the great Millennial Sabbath of a thousand years, and in that time to do a work for mankind which they cannot do for themselves. He is to do this work through Jesus, His appointed Channel. In the meantime He has been selecting and preparing the classes who will be His agents, under Christ, to accomplish His great work for man first an earthly class and then a spiritual class. God has purposed that Jesus shall be the great King of the world, and that the spiritual class, the Church, shall be associate kings under Him.

Moreover, the Heavenly Father has purposed that Jesus and the Church shall be a Priesthood to bless and instruct the world over whom they will reign as Kings. Such a work was the portion of the priests who were appointed under the Law of Israel. They were teachers and helpers of the people. This Priesthood that God is preparing has Jesus for its great High Priest and the Church as under priests. They are also to be the judges of the people. These different features of their future work were shown in type in the anointed priesthood of Israel, in their anointed kings, and in their judges. The Apostle says, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) The Christ, Head and Body, are also to be the world's great Prophet, and antitype of Moses. (Acts 3:22, 23)

All this shows us that the Church is separate and distinct from the world at large. As Jesus said, "Ye are not of the world, even as I am not of the world." "I have chosen you out of the world." There are two different camps. What God will do for the world through Jesus in the incoming Age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, is something very different from what He is doing for the Church now. The inheritance of the faithful Church is to be spiritual, not earthly. It is the Church that is now called upon to be holy.

All the world, in due time, will be called upon to be holy. That will be the rule of the Millennial Age. All mankind will then have the standard of holiness set before them, and by the assistance of The Christ, Restitution to perfection will be accomplished in all who will then be willing and obedient, and they may become holy as was Adam in his perfection. He was holy until he sinned. Jesus was holy in the perfection of human nature while on earth. The whole world will be expected to come up to the condition of holiness, of completeness, nothing lacking, nothing imperfect. The merit which Jesus has, by virtue of His faithfulness to the Father even unto death, gives Him the right to



purchase the human family and help them back to that condition of completeness, of perfection, where they can be holy as God is holy. The angels evidently are holy as God is holy. They have no sin, incompleteness or imperfection.

### **GOD'S NEW CREATION--HIS CROWNING WORK**

What, then, is the difference in the call to holiness now extended to those who have an "ear to hear" God's present Message? The point is right here. It is not our flesh that is holy. It is the New Creature that is holy. Our human imperfections are covered by the imputed righteousness of Christ. This unique dealing with the Gospel Church is for a specific purpose. We understand that God, who had already created various ranks of angels and other spirit beings, and who then created man, a little lower than the angels, had it in His Plan before the foundation of the world that He would in due time have a New Creation, different from anything created before, and that this would be the greatest, most wonderful creation of all.

This New Creation, God tells us (2 Pet. 1:4), is to have the Divine nature, which is His own nature. It will not only be higher than the human nature, which in perfection is the image of God, but it will be higher than the angels, who are also in the image of God. It will be higher than seraphim and cherubim and all forms of spirit life. It will be the very pinnacle of life, spirit nature in its highest form.

It is this New Creation that God first began to develop in the person of the Lord Jesus Christ when He was here upon earth, and at the time of His baptism. The Father's purpose in sending Him into the world was, first, that He might be the world's Redeemer; second, that He might become the Leader of the Church. The Apostle declares that "in bringing many sons to glory" not bringing the world back to the earthly sonship lost in Adam; for he was not then discussing the world's salvation; but in bringing the Heavenly sons to glory, honor and immortality it pleased God to "make the Captain of their salvation perfect

3H647

through suffering." God has made Him to be Head over the Church, which is His Body. The Church is a body in the same sense that Congress is a body. Jesus will be the Executive Officer. The work of the Gospel Age has been to gather the members of this Body. The blessings promised to the world cannot go to it until this work of gathering and developing the spiritual Body of Christ has been completed. We believe that this work is now almost accomplished.

The Bible tells us that for the joy that was set before Him Jesus endured all His sufferings even unto death. No doubt He had some of the joy before He left the Heavenly condition and humbled Himself to become a man. He had set before him by the

Father the joy of being the greatest servant of God, of doing His will and of redeeming the world of mankind. For this joy He despised, or set at naught, the shame, and was crucified, for which cause the Father supremely exalted Him to a place at His own right hand. Jesus did not need any one to be His Redeemer, to make good for Him, because He was able to keep the Law. He was perfect before He came into the world, as the Father was perfect, and in the same sense. He came into the world as a perfect babe, He became a perfect man. "He knew no sin." "He was holy, harmless, undefiled, and separate from sinners."

The Bible explains how Jesus could be so different from the remainder of the race. It was because He was specially conceived and born; He had a different Father; He came not from Adam. His life came from the Father Above. It was transferred from a pre-human condition. He had an earthly mother, and received the human nature thus. But He had a separate, distinct life from Heaven, and therefore His perfection. As a man He was whole, complete.

After our Lord had finished His sacrifice in obedience to the Father's will, and had been resurrected, and had ascended to the Father, the next thing was the calling of the Church. The Father alone could do that, and it was the Father's purpose, after the Son had made reconciliation for iniquity. Therefore, although Jesus gathered and taught some disciples, even these were incomplete, not yet New Creatures. He had to speak to them from the viewpoint of faith, of their prospective sonship. They did not receive the begetting of the Spirit until Pentecost, because, as the Apostle explains, "Jesus was not yet glorified." He must first die and be resurrected, and then ascend on High and appear in the presence of God and be recognized as the One who had fully kept the Divine Law, as the One whose sacrifice was all-sufficient to be a satisfaction for sin, as the One worthy to be the Head of the Church, the Channel through which the blessings would come to all His "fellows," the members of His Body, who will be associated with Him in the Kingdom.

### **THE HOLINESS OF THE SAINTS**

Now we see what the Apostle means when He says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We should rejoice to know that if we offer to God the little we have, Jesus will make up what is needed to make our sacrifice fully acceptable to the Father. When the Holy Spirit comes upon one, an unction from on High, it constitutes him a son of God, on a new plane. He is no longer counted as a human being; he has been begotten as a spirit being.

But he has no spirit body as yet. He still has the old body, the brain. A new will is there, a new mind. We have the mind of Christ. We had the mind, the disposition, of Christ to present ourselves as a sacrifice, but when we were begotten of the Holy Spirit we received from the start, the embryo, of a new nature. We became New Creatures in Christ.

This New Creature must use the old body to practice on. The Lord says, in effect, "I will not give you the new body now, but I will give you an earnest, or hand-payment." When you make a purchase of real estate you are expected to pay something down to bind the contract, and you may pay the remainder when you get the deed. So when we enter into this contract with the Lord He binds the contract by giving us the begetting of the Spirit, the beginning of our glorious inheritance. If we continue to walk humbly and faithfully before Him, and seek to do His will as we agreed to do, we will be more and more filled with the Spirit, until eventually God will complete the matter by giving the birth of the Spirit. That will be the resurrection "change." The new mind will then be transferred to a Divine spirit body. Then the New Creature will be complete. During the present life the New Creature must dwell in this earthly tabernacle, the human body. "We who are in this tabernacle do groan, being burdened." (2 Cor. 5:4) Why do we groan? Because, first, this tabernacle is twisted and weak and unsatisfactory in various ways; and second, because an earthly body is not adapted to the cravings and aspirations of a spiritual mind. With the new body the New Creature will be complete. Now the New Creature has the mind of God, desiring in all things to do His will, but the body in which it is tabernacling has inclinations and desires toward earthly things. The New Creature desires to live separate from and above sin and all the things of the flesh. So, as the Apostle tells us, there is a continual warfare between the old nature and the new, the flesh lusting against the Spirit, and Spirit against the flesh.

The human body is your body in the sense that a dog may be your dog. The dog is yours, not you. It is not the same with the world. They do not have a new mind. They have not received the begetting of the Holy Spirit. They merely have a natural mind in harmony with a natural body.

But the fallen human body of the saints cannot do the things that the New Creature would have it do, and never will do these things perfectly. How, then, can we be holy? We become holy by having Christ's merit imputed to us, and this merit keeps us holy. The Bible speaks of this imputation of Christ's merit as a robe to cover us, constituting us acceptable to God. We are entirely acceptable if we have this wedding garment on. If we take it off, we lose our lives as New Creatures. But so long as we have the merit of Jesus covering our unintentional blemishes that belong to the fallen nature, that we are not able to overcome, the Father

does not regard us from the standpoint of sinners, but from the standpoint of our new nature “Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you.”

It is the New Creature that is to be holy like the Father in Heaven; it is the New Creature that is to be perfect as

3H648

the Father in Heaven is perfect not the flesh. Does this give us liberty to sin with our bodies? God forbid. “How shall we who have died to sin live any longer therein?” says the Apostle. If we made a voluntary surrender of our lives, if we consecrated ourselves unto death in opposition to sin, how shall we live in sin, how shall we find pleasure in sin? If we enjoy sin it is a sign that we do not have the Holy Spirit. The mind of the Lord does not enjoy sin. We are to make a clear distinction, however, between the impulses of the flesh and the desire of the heart. Any one of God’s people might be overtaken in a fault through the impulses of his fallen human nature, and under stress of circumstances be led to do or say something that he did not approve. But so surely as he is a New Creature he will wish to make amends for his faults, toward fellow men or toward God, in order to come back into full harmony with the Lord.

### **NEW CREATURES TO JUDGE THEMSELVES**

God is judging us according to our heart. “Man looketh on the outward appearance, but the Lord looketh on the heart.” The world cannot know all about you and me. They may say, “I do not believe there is any difference between us.” They may think our position is all hypocrisy. But we must not judge them. They are looking at things from the natural standpoint, and when they see that we have said or done something that is unkind or improper, they draw their conclusions accordingly. We wish to do the Lord’s will. That must be the attitude of our heart. If we willingly consent to sin, we are partakers of the sin. If we have love for sin, a sympathy for sin, it would be a sign that we have lost the spirit of holiness.

If we are overtaken in a fault, then, what shall we do? We must correct this. The Apostle says, “If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord.” (1 Cor. 11:31, 32) We see that St. Paul’s thought is this: If you and I as New Creatures are seeking to be holy as God is holy, we will watch our words and conduct and try to keep a strict rule over our body; that if the mortal body makes some break and gets temporarily from under control, we will get after it and will make it do something in the way of punishment; we will correct the body to make it remember for the future. Suppose you had a dog quite well trained, so you thought you had him well in hand. If he were to break away some day and do something you did not want him to do, you might put a muzzle on him and chain him up. You might give him a little switching

also, and all of this would be to make him remember that he must not do so again.

So the New Creature, when he finds that his old creature has transgressed, must bring it back into proper subjection, and then give himself some kind of chastisement. A little child had a mother who was quite wise in knowing how to deal with him. Of course, all children cannot be dealt with alike. But to punish her child when disobedient this mother had the custom of sending him into a certain closet, where he was made to sit for a half hour or so to think over what he had done and to make up his mind to do right thereafter. One day the mother missed Johnnie. She looked all over the house for him. By and by she found him in the closet. She said, "Why Johnnie, I did not send you in here; why are you here?" Johnnie replied, "Me is taking some thinks." He was administering punishment to himself. That is certainly the thought. If we as God's children would judge ourselves, the Heavenly Father would not need to send chastisements upon us. If we neglect this, if we are heedless, He will send the chastisements, because He does not wish us to be "condemned with the world."

All true Christians should be on the alert to note God's providences. Nothing can come to us by accident; for all things must work together for our good. If anything occurs to God's consecrated people, it must be something that would be good for them or that He has permitted to teach some lesson. If we meet with what would appear to be an accident, if we get into some dilemma, if some peculiar experience comes to us, we should say, "Is this something to teach me a special lesson or is it a chastisement from my Father for wrong-doing?"

The Apostle intimates that even physical sickness in one of the Church may be accounted for in this way. I do not mean, however, that all our sickness can be thus accounted for. We read of one of the Lord's faithful children who "was sick nigh unto death," because of over-work in the Lord's service, which had seemed necessary, and there is no intimation that he was miraculously healed. But every experience of a faithful child of God works out for his good and the Lord's glory.

Every child of God needs to be disciplined in order that his character may be developed. Even the Lord Jesus had disciplining, we remember. They were never punishments for sin in His case. And it is for us to be on guard to see that our disciplinings be not in the nature of punishments, so that we may get the greatest benefit from them. "If we judge ourselves, we shall not be judged." How shall we judge ourselves? We made a suggestion recently in the WATCH TOWER respecting the keeping of a careful watch on our thoughts, of starting out properly in the morning, and seeking during the day to cultivate the Spirit of the Lord, the spirit of love. We suggested that at the close of the day an examination be made to determine to what

extent we have been successful, to what extent we have walked in a manner pleasing to the Lord, and have been faithful to our opportunities of service. By so doing, we will be able to judge ourselves.

We should first go direct to the Lord for forgiveness if we have done anything displeasing in His sight. Next we should seek to make good any wrong we have done to another. If some one has been wronged, and we cannot make it good, we should try to make amends in some way, so as not to profit by that which was wrong. In these ways the body will be taught that it must do right. It will not be pleasing to the old creature to humbly make acknowledgment to the Lord and to those who may have been wronged, and then to make restitution where restitution is in order. But it must be done.

I am reminded of a story. It is said that a Christian man, who had been by nature inclined to be penurious, was driving along a country road. He saw a poor man and was about to pass him by. Then he thought, "I will give this man a quarter." He was about to give him the money when he thought, "Oh, a nickel will do." But he caught himself and said, "See here, old flesh of mine, you are mean! You could give a quarter, you know you could. You were going

3H649

to cheat me out of a blessing. Now I will give the man a half dollar." And he did so. So in this way the New Creature can discipline the old body. The Lord will look down and see how anxious we are to do His will; how we are striving every day to keep as near as possible to His standard, and His love will go out to us more and more as He sees this spirit demonstrated in us.

### **HOLINESS INCLUDES WISDOM, JUSTICE, LOVE**

There is another part to this matter of holiness, or wholeness. How much it includes! We are to study God's character and see what His wholeness, or completeness is. You and I as New Creatures are coming to see how wise is our Heavenly Father. So we will try to be wise also. The Bible explains how the Lord's children are to be wise. They are to have "the spirit of a sound mind." Our minds were not sound, being blemished through the fall, but the new mind is loyal to God. The Scriptures tell us what God's will for us is, what His mind is, and we are to copy Him. As we see that God plans ahead, we become wiser by planning ahead.

But did not Jesus say, "Take no thought for the morrow?" Jesus said that you should take no anxious care for the morrow. You may think about tomorrow and plan about it. God knew His entire Plan before the foundation of the world. He thought of the morrow and did not create the world recklessly. We should not bring children into the world recklessly nor do anything else

recklessly. We should be as wise as possible in what we do and say. It would make a great change in men's lives if they all tried to be as wise as God is wise.

A brother came to me and said, "Brother Russell, I owe so much to Present Truth. Not only has it made my heart happier, but it has changed my entire life. I am a carpenter. As such I am occasionally sent here and there by the firm which employs me. They have increased my wages; they say I am doing better work. I am sure I can think better and reason better." He was learning to be wise, to be more Godlike, and it was profitable to him even in earthly matters.

I think of another brother, a rather bright looking man above the average in appearance. I said to him, "What is your occupation?" He answered, "I am foreman for such a building firm." "Have you been long at this?" I asked. He replied, "I was working at it before I came to the knowledge of God's Word, but I was not foreman; I did not then know how to read. My study and reading has been altogether in the SCRIPTURE STUDIES. My firm has now put me in as foreman. All the business of the firm passes through my hands." Thus the knowledge of God applied to his life made this man wiser in respect to his avocation. We have a wise God. If we try to be holy, it will include this quality of wisdom.

It will include another quality that of justice. What a wonderful thing justice is! My appreciation of justice is growing every day. I see that it is the most wonderful thing in the world to be simply just. Some say, "Anybody can be just. I would not take a penny from any man." But it means more than this. It means not only not to take a penny, but not to take a thousand dollars. There are people who would take a thousand dollars or ten thousand or a million who would not take a penny. A penny would not be sufficient inducement. But to be just includes not only financial matters, but it means to be just with our neighbors, with those to whom you sell and those of whom you buy. It means to give right value, and to be willing that those you buy from shall have a decent profit on their sale. It means that you will not haggle them down until they will not have a reasonable profit. It means to deal justly, generously, as you would be dealt with.

Moreover, the Christian may be unjust in his thoughts of his neighbors. You have no right to think evil of any one. That does not mean that you should trust every one indiscriminately. Keep your eye open, but do not think evil. It is unjust, and we wish to be copies of God. Some of the Lord's people are lacking in complete justice. Their old bodies have minds badly twisted, and the New Creature has not yet discovered what the trouble is, and has not taken the matter fully in hand. I believe we need to practise on this, to think along the lines of justice. Let us try more and more to criticize our own deeds and thoughts, because, unless we have this quality of justice well developed as New

Creatures, how can we expect to be fitted for a place in God's Kingdom? If we are not just, how could we be fit to judge others then?

We need also another quality, and that is love. This is the bond of perfection, the great completeness of all. Nothing would be complete without love. Love comes in as the crown, the climax. "God is Love." He has Justice, Mercy, Wisdom, Power, but He IS Love. That is the essence of His character; that is the dominating feature. But He will not be loving at the expense of Justice, in the arrangements He has made for mankind. So let us copy God in His love. Love extends into every avenue of life. It is an essential quality of holiness.

Finally, all these noble qualities are to find their outgrowth in the Church of God, which is the Body of Christ. We should make up our minds, too, to Love especially all who are the Lord's. Not all of the Lord's people are just what we would like to have them. But God has not given us the work of making them over. He will attend to that. Our chief work is with ourselves. We are interested in the brethren, however. We are all soldiers under the one great Captain, we are members of the same Bride class, all called with the same Heavenly Calling. We have been begotten with the same Holy Spirit, have one Father and one Savior and Elder Brother, if we are in the School of Christ and are learning of Him. How we should love the brethren, then! The Bible puts this as one of the unmistakable evidences that we have passed from death unto life if we love the brethren.

It is not enough that we have said, I desire to be a child of God, I would like to sit with Christ in His Throne. Any reasonable person would like to be with Christ in glory, honor and immortality. If we hope to be of that class, we must qualify ourselves for that place. We have promised to give our human nature and all our earthly interests. We have consecrated ourselves to be dead to these and alive toward God. It is pointed out to us in God's Word what it is to be holy as our Father is holy, to be perfect as He is perfect. Then let this mind be in us which was in Christ

3H650

Jesus our Lord. "Humble yourselves under the mighty hand of God, that He may exalt you in due time."



## 1915 Convention Report Supplement

### **SOWING TO THE SPIRIT**

I have taken my text this afternoon, dear friends, from the Apostle's words, "Whatsoever a man soweth, that shall he also reap."

I believe that there is a very important lesson centering in those words. There are certain things in our lives and in our characters that we have nothing to do with. You had nothing to do in sowing yourself in your character that which you received from your parents. You had nothing to do with Adam's sin. You have to do only with what you, yourself, sow. As to all the other things that have come to us by heredity (no matter where, or how, or when it came), if it has come not by our own volition, but is something outside of us, then it is all covered by the great arrangement which our Heavenly Father has made. In Christ He has made provision for covering all the imperfections coming through the fall, so that we are not responsible for anything but what we sow. He will attend to what Adam sowed. We see how definitely God has arranged this, and not along any lines of preference, but He has provided a just sacrifice for the unjust sinner, for, as by man (Adam) came sin and came death, so also through the man Christ Jesus comes deliverance from those things which were upon us through Father Adam.

Now this is not only applicable at the present time to the church, but it will also be applicable to the world during the millenniums age. The whole world of mankind will not be held responsible for what their fathers sowed. We now suffer for the things which our father sowed. You will, in the present life, have to do with these things and suffer these things, but in the new life only what you do counts. So with the world. They will have to do with what they do or sow. The seed of the wilful sowing will bring a certain crop, and the same as sowing wheat will bring wheat, the sowing of one kind of grain will bring that kind, just so with the sowing in the moral sense. Whatever we sow that we will reap. "Whatsoever a man soweth, that shall he also reap."

What are the things the world are sowing at the present time? We see the world sowing to selfishness to self-gratification. Nearly all the world is sowing to selfishness. What are you doing? One might answer, I am trying to serve my tastes, and preferences for food, and for clothing, and for everything under the sun. He is trying to satisfy his desires. As a matter of fact, most of the natural man's desires are to sinful things to his injury. Why? They are so because he is a fallen creature. He still has in his brain a capacity for some good things, but these are not so near to him because he has received a selfish bent, and thus the selfish powers are more active than the other powers. But the higher

powers of the mind lie in the top of the brain, such as the sense of right and wrong, reverence, good qualities, those that the Lord approves, those that are the highest blessing.

Whoever can live in the top of his head instead of down in the cellar or base of the brain, his will be the nobler life. There are the organs that belong to the flesh. Some people live for food, live for drink. Some are fond of drinking; some are fond of eating. Some do not care for these things. If we did not have that quality in our minds we would not like to eat, and then it would be a mere matter of form, but we have a love for food, we have a good relish for the dinner, and this leads along to thankfulness to the Lord from whom they came.

Now, that organ being in control and being served particularly and continually, it would mean that the person only lives to eat and drink. He lives down there in that part of his head. He would not have the highest joys. That is an extreme, an overbalance of the brain. It is right for one to have this quality of relish for food. God wanted us to have it. It is only when it runs to an extreme that it is undesirable. It runs to an extreme because we have gotten unbalanced. We got unbalanced away back in Eden, and we have had six thousand years of development in that direction, so that, by this time most of our heads are empty.

We have been too busy with the eating, planting and building, and we have been living more like horses, and dogs and animals. What does the dog do? He spends most of his time running around looking for a bone. The horse has to pull the wagon lest he get the whip, but he wants the oats. These things are alright. There is nothing wrong in a man enjoying his food. It is when we make this to be about all there is in life, it is when we sit and loll around to kill time, and just do this, that and the other thing as it comes along, it is this that shows an empty head. Some very fine people spend much time in playing cards and dancing. I cannot play any game of cards. To me it seems that those who have time to burn, to kill or to destroy, and spend so much time in merely thinking about these things things on the same level with the horse and dog they are living on a very low, animal plane. They do just about like a fine animal would do, like a fine dog would do; not like a cur would do. They are too particular for that.

But God has given man his brain so different from the other animals. Our brains are so arranged that we can calculate. We have the quality and the powers of the mind to reason out matters along theoretical lines. We can study mathematics, dynamics, astronomy, geology, political economy; we can discern between right and wrong; we can know God's will and study His word. Animals cannot do those things. The average natural man does not care to think about God.

He does not want to think about dying, about hell. He ought to think, there is a great God; He has a sympathy and love for me,

and I would be glad to know what He has to say. It would be natural to ask what God has for us, and to reason, it must be something good, because God is good; something great, because God is great. He is also wise, just and loving.

3H651

Therefore, if things were right, man would be feeling after God feeling after Him if haply they might find Him. They would want to know about the divine plan of the ages, how sin came into the world, how God had sympathy, how He sent His Son to be our redeemer to make satisfaction for our sins, how His sacrifice makes satisfaction for our sins now and how it will, in due time, make satisfaction for all the world, and how it is that we now know this beforehand so that we may be associated with Jesus in blessing the world bye and bye. How their eyes would open when they would hear that! Why do they not do that? Because false doctrines have come in. Where did they come in? They came from Satan and from the fallen angels. The god of this world has blinded men's minds.

Saint Paul says that the god of this world has blinded the minds of men. They do not believe because their eyes are blinded; because Satan does not want them to see the glorious goodness of God. How could it be seen? Shining in the face of the Lord Jesus Christ. If they could only get a glimpse of the goodness of God in Christ, it would convert the whole world.

Why then, does not God do this? He intends to do it in the millennial kingdom. It is to open the blind eyes, unstop the deaf ears and cause all men to know the Lord from the least to the greatest.

Why, then, does He not do this now, and why did He not destroy the devil in the beginning? fallen man may inquire; but, he is asking questions too deep for him. He is trying to get out into the deep things where he cannot swim. God has allowed Satan to take his course. God will take control in due time. He let our first parents know that they would die. It was Satan who said they would not die. If they chose to believe Satan, that is their own responsibility. God allowed them to take that way. Why should He do this? Because He wished to give a great lesson.

To whom give it? First of all, to the angels. The angels are learning every day. The angels desire to look into these things, as the Apostle assures us. They are watching right along, and through the six thousand years in which God has permitted evil, the angels have been looking on. It was a great test to them at first. When some saw the power of Satan at the first, and God did not correct him, they concluded that God did not have the power to correct him. So, some of them decided to follow Satan.

Did God want this? Yes; because if their hearts were not loyal He did not want them associated in the Kingdom regulations; so

He let them have the test. He let them take their own course, and now they are over with Satan, they are finding that God has the power, and they have demonstrated that they are not in harmony with Him. The other angels were, for a time, bewildered, but, they trusted God anyhow. They are finding out that they took the right course. All the while God had the power, but He simply did not exercise it. They see how foolish it would have been for them to have chosen sin. They can see that doing the right thing is better than doing the wrong thing. All the holy angels are perceiving that they did the right thing, even though for a while it looked as though God could not stop Satan, and could not restrain sin and save the fallen race.

Then, the world of mankind has been going down into death, but the world is not lost, we see. In one sense of the word, it was lost, but not lost from God's standpoint, because He knew all the time where they were, and all the time He had a plan for them. They were always only asleep in death, so far as He was concerned, because God, before He revealed His plan, had it in mind for man. In fact, He had it all in mind before the foundation of the world. In that plan Jesus was the very essence and center of the divine program. He was to be the great ransom sacrifice for all, and after that, the great King of glory to lift mankind out of death.

All this was known to the Father from the very beginning, and Jesus was the Lamb slain from before the foundation of the world. It is a good thing to find out how great a God we have; to learn that He is not only all-wise and all-powerful, and also all-just, but still more precious to find out that the very essence of His character is love, love.

Now then, this great plan which He is carrying out has a still further purpose in developing sympathy in us, and otherwise benefiting mankind. He is letting the world go down to the tomb, but no one is suffering very much. This has been going on for more than six thousand years, but no one person has suffered for that length of time. Many have been taken away very suddenly; some have died of consumption; others have been killed with bullets; and still others have died from poisonous gases. But, what if they did? It did not last very long. It is not like roasting through all eternity. But, for a person to suffer for a few days, to have a toothache, a corn, a heartache, a headache, or what not, it may do them good for aught I know. I think it will. I think my corns even, have done me good. How? It may develop patience and give me sympathy for other people.

All of our aches and pains only give us sympathy for others. If you did not have any, you could not imagine what was the matter with the people when they talked about having aches and pains.

But now, since we have had aches and pains, corns, bruises, etc., we know what they are and can sympathize with others who have them. Then, besides, these experiences are only for a moment light afflictions, as the Apostle views them.

These things are giving the world a great lesson, and then, they are not going to eternal torment. They are simply falling asleep. It is better that they fall asleep than that they should stay awake; better under present conditions. Better for themselves if they were inclined to do right, for the reason that their experiences were not so prolonged, and not so much of a conflict. Better also for those who know how to do wrong, and to do evil, who know how to make bombs, and all kinds of deadly instruments for injuring their fellow creatures. If they were not cut off, I do not know what they would know in a thousand years. Some would get all the money in the world. It is a good thing they are dying off, my dear friends.

We are glad, however, that they are merely falling asleep, and not dying like a dog. God has a glorious future for them. We are content to see it more and more, that our Heavenly Father has a most wonderful plan. There are some things that we do not fully appreciate, but we are sure that our Father knows what He is about. We need not worry. We see enough to fully convince and satisfy us. We rest it there. That's the way I do. Don't bother about this and that. It doesn't make much difference to us. You ought to think about it, but don't worry about it. Don't worry about anything but about pleasing the Lord. If you do not

3H652

please the Lord, then you have something to worry about. If not, go right along and trust also in Him.

But these things are going to have a beneficial effect upon the world. The world goes to sleep with certain knowledge and certain experiences. Even those errors God permitted to come in even they will work out some good. How could they ever work for good? In this way: Imagine some of the poor people awakening in the resurrection day and having the next thought to the one with which they fell asleep. They will, therefore, be looking for the devil's horns. They will come out, saying, where am I? Where is the devil? No devil around at all.

Where is the fire? No fire around. You had a bad dream; that is what you had. You had a nightmare. Why, those things told you when you were alive on this side they were simply some scare things which the devil used to drive you away from God. They are the very things that made you hate God, but the Bible tells about the love of God, and nothing about these evil, bad things. They were made up in the dark ages. They are doctrines of the devil. Cheer up, brother, you are just entering into the best time in your life. Are you deceiving me? Oh, no; no deceiving here. Satan is bound for a thousand years that he might not deceive the

people any more. You are going to have a good time for a thousand years, trying to get into harmony with God, getting to know Him whom to know is life everlasting.

Will I become an angel? No; you are too late for that. You knew some saintly people when you were alive, did you not? Yes; my father and mother were very devout people. Well, they are in the Kingdom and ruling things now with Jesus. They are joint-heirs with Jesus and are reigning with Him. I am not, then, to be an angel? Oh, no; that was only the call during the Gospel Age, during which anyone who would walk in the footsteps of Jesus might have a change of nature and have a special resurrection to the heavenlies. What can I get? Restitution.

What is restitution? It means to restore you, to bring you back again to what Adam was when God created him in His own likeness. Can I become perfect and lose my imperfections? Yes; they will all gradually disappear from you, and you will be getting more and more nearly perfect every day, week, month and year, until, by the close of the reign of Christ, you will be absolutely perfect (if you have been going on), and in that condition, if you will remain in harmony with God, you will have everlasting life given to you by the Father himself. This is not too good to be true, but too good not to be true. You did not know God before; you only knew the devil. You are now getting to know God's side. He is good. Follow God and be one of those who will live for God. In the past you sowed to the flesh. You wasted your time. You practiced and did things you ought not to have done. You used your being and whole body improperly. You were sowing wrong; were you not? If you had lived over that life as you could have done, you would have been better than you are.

You are quite degraded because you took the course you did. I can show you some much better than you because they sowed better than you. You could have died a noble woman or man, but don't cry over spilled milk. Now is your opportunity. You have learned a lesson. Now put it to good use. Hereafter, try to live in harmony with God's will, and this will be sowing properly, and by and by you will get a good crop in the end. But you will have all these things to contend with because you had more knowledge than you put to good use. But never mind the past now. Jesus has died for your sins and made full satisfaction for them not for those blemishes which came from your own willfulness you will have to make up for them yourself. Other things than these Jesus satisfies for, and now, go on and make progress, and help others along the right way. Some who will come forth then, will love God more because of the horrible doctrines that they were taught during their previous experience.

Having looked at the world, we come now more particularly to the church, and to the other application which the Apostle has made: Whatsoever a man soweth, that shall he also reap. This

principle applied to the church means that, whoever has intelligence of mind, whatever such an one sows in life, whatever he sows is the kind he will have, that is the crop he will reap.

Applying this specially to the church; if we live according to the spirit, we shall reap life everlasting; and if we sow according to the flesh, we shall reap corruption death everlasting. Is that more applicable to the church than to the world? Yes; because the church has more enlightenment than the world. Some in the world are brighter than some in the church, naturally. Not many wise, rich, noble are called. But whatever they have, in proportion as they have knowledge, they have an opportunity of getting information that God gives to His people, but not to the world. When? When they become His people. When they consecrate and become living sacrifices, Jesus takes them and makes them acceptable.

Then God gives the begetting of the Holy Spirit, and whoever is begotten of the Holy Spirit, after that begins to have an enlightenment of the mind, and so it was in the case of our Lord Jesus Christ. When Jesus had made His consecration at the River Jordan, and had gone down into the water and had symbolically gone into death, when He came out then the Holy Spirit came upon Him like a dove, and John the Baptist made his remark. We read further that, when He then came up out of the water, the heavens were opened up to Him. All the higher things began to open to his mind things that He did not see before things not seen by the natural mind things to be seen by this power of the Holy Spirit. Just as soon as the Spirit came upon Him, then He began to make rapid progress.

He then went into the wilderness for forty days. He was not tempted of the devil for forty days, but was there having a Bible Student's Convention for forty days, and was the only Bible student present. His was a very great mind. He had been studying the Bible all His years but had not understood it, except certain things not the deep things, because the natural mind cannot understand the deep things of God's word. Not until He was begotten of the Spirit could He discern spiritual things. He knew the various features of the law, had read the prophecies, and knew they were there, but He did not understand them fully. He was familiar with the writings of Moses, and had read about the serpent lifted up in the wilderness, but did not know what it meant. He had read about the bullock and the sacrifices made on the Day of Atonement, but did not know what they meant. He was acquainted with the prophecies relating to the Messiah, but when He read about Him being led as a lamb to the slaughter, He did not know what it meant. But just as soon

3H653

as He had made His consecration and His eyes of understanding became anointed with the Holy Spirit, all the higher things began to open up before Him.

What did He begin to see? He was driven of the spirit into the wilderness not driven of the devil but driven by His own spirit, His own mind. His will. He went there to get away from everybody. He wanted to see things, and He went into the wilderness so as to get away from anything that might confuse Him. He knew all about the Bible. In His own town He had been the regular Bible reader. Not many could read at that time, but He, being a perfect man, was a very fluent and able reader.

The leader would hand Him the book when He came into the synagogue, and He would read for them. Now then, during all these years He both read and heard read the Bible, page by page, lesson by lesson, so that by the time He had reached the age of thirty years, He had heard the Bible, in entirety, read many times. Everything He would hear would be fastened in His mind, and He would be able to repeat any part of the Scripture, anywhere, at any time. I have know people with fallen heads who could repeat whatever they heard. But a perfect mind would be able to repeat anything and everything it had heard.

He did not need a Bible or a concordance to refresh His memory or to run references. He went away into the wilderness to think over the things which He knew were in the Bible. Those things there in which He had previously wondered about, He now began to see into and understand. He was now illuminated. He was so busy in His Bible study that He forgot all about eating. After forty days He was an hungered. He was so busy thinking He had no time to get hungry. But after forty days, during which He had studied the whole Bible until all those things became clear which had previously been obscure to Him, He became hungry. He did not understand everything, for He afterwards said, "Of that day and hour knoweth no man, neither the angels nor the Son, but the Father only." He did not know the time for the setting up of the kingdom, because it was not for Him to know. God had not given this out, as yet. But He knew all that was due to be known. He told His disciples that, as His Father would reveal things to Him, He would reveal them to His followers in due time.

Our Lord Jesus Christ had the illumination of the Holy Spirit, and thus was an illustration of how all of God's people would receive an illumination. Not in the same degree, however, because His life was a perfect one, and far beyond that of fallen man. He had left the glory He had with the Father and had humbled himself to come down and be made flesh. He was perfect now as a man, and He was having the illumination of a man, and this was instructing and guiding Him. His entire life



from that time on was one of daily guidance by this spirit of continuous enlightenment.

This enlightenment was with respect to the Father's will, as to what was His Father's will, for He said, "I come to do my Father's will in heaven." He was on earth and His Father was in heaven. He had come to this earth that He might do the will of His Father in heaven. What did He do? He sowed to the spirit? How? This way: The Father's proposition to Him was that He should present His body a sacrifice, and be faithful even unto death. He was not to settle beforehand how it should be done. All that was for the Father to direct. He kept looking into the word of God, and His mind was kept open to see what the word instructed Him to do, and thus He was guided by it. He ordered His life by God's will. He did the things that the Bible said He was to do. This led Him to be out of accord with the people of His time, and this meant that those who would be in harmony with Him, would be out of harmony with men.

They were to have only one Master. He had the one Master even the Father. He has set us an example that we should walk in His steps.

You and I having received this invitation to be like Him and to cast in our lot with Him, and to consecrate our lives as He did, we are also called to share with Him the sufferings of this present time, and also the glory that shall follow. He had the sufferings and the glory one depends upon the other and He has invited us to have a share with him in these sufferings here below during the present time, that eventually we may have a share with Him in the resultant glories above in the future. We have accepted this offer. We have consecrated. We have received the illumination. What illumination? Your mind began to open to see things more plainly than ever before, and you are now seeing things that your neighbors, children, parents, and others do not see, as the case might be, because you have the mind of Christ, because you have the illumination of the Holy Spirit.

This illumination shows to you the will of God, and it does this to you because you have taken the right steps, and He has accepted you and has given you this earnest of your inheritance the Holy Spirit; and through this Holy Spirit you are able to discern the will of God, which causes you to be separate and different from the world. Blessed are your eyes, for they see, and your ears, for they hear. Others did not hear, or see.

The great majority who heard Jesus did not comprehend His teachings. Those who could comprehend, blessed were they. It is for these illuminated ones to sow to the spirit, and not to the flesh. They are to use their wills, and their talents, and their influence for the spiritual things, and not for the natural, earthly things. They have given up the earthly things. They need, of course, to have the necessities of life. Your Father knoweth what

things you have need of, and He has promised to give you what you need. You cannot tell Him what you will need. You are not wise enough. He knows, and all will be well. He is our Father with the knowledge of what things we need. If He should grant us so many earthly blessings and privileges, we should feel all the more fearful lest we should make a mistake in using them.

If you have only one hundred dollars, you have only the responsibility for the one hundred dollars. If you should lose one hundred dollars by mistake, you are responsible for that. That is to say, you are responsible only for what you have. Whatever may be your talents, they are given to God, and you are to use them, and according as you use them that is the sowing. You are either sowing these for the earthly, natural things, or else you are sowing them for spiritual things. Which way are you using them? If you sow to the spirit, you are using your time, talents, etc., to the best of your ability, then God is very gracious in dealing with you.

How much can we do? Nobody knows really just all he can do. We must surely do the best we are able, and then leave the matter with the Lord. But if we should give our lives over

3H654

to the flesh, to live according to our own natural preferences, in the base of the brain, minding natural, earthly things, and give your time and attention to pet cats, dogs, pony, automobile, and the pleasures of every little thing of that kind, and your own gratification in various ways, then, even though you do not murder, steal, or lie, you will be living after the flesh. If you live after the flesh, you shall die. Yes; you will die for that.

How is that? You say you are no murderer, no blasphemer; how would God have us die if we should live after the flesh? Well, you have consecrated yourself. The world has not. You have been begotten again of the spirit. Others cannot come into the condition whereby we may die, now. We have given up these natural things that we might get the spiritual things. The giving to us of His spirit is the indication of our acceptance by the Father, whereby He says, I beget you to a new nature; living according to the spirit and you will attain to the spiritual resurrection. You have given up all the earthly things, so, if you turn around and break your contract with the Lord, and mind earthly things, then you will die. That would not be as favorable for us, as for those who shall be on trial in the future? I believe it would.

In the future, while no one may live a thousand years unless he be obedient to the terms of the kingdom, and unless he shall turn his heart to the Lord and seek to do His will, and manifest outwardly the Lord's spirit, yet he would not be accounted worthy of everlasting life at the end of the thousand years. They must all have the spirit by that time, for during that thousand

years He will pour out His spirit upon all flesh the spirit of the Lord in the human nature.

The human nature perfected is able to have God's spirit working in his body. If, at the end of the thousand years, anyone chose to live according to the flesh, selfishly, he would not be granted everlasting life. But I do not believe, if we choose the spiritual things, He will begrudge us the gift. He is willing. It won't do for one to say, if I can only crowd in, in some little place, that will do me.

No one will enter in in that way. It will either be an abundant entrance, or none at all. If you are worthy, you will get the abundant entrance. If not, no entrance at all. The bride must be without spot or wrinkle or any such thing. That will be our time of triumph when the great Redeemer shall present us blameless and unreprouvable in the Lord's presence, because we have manifested the Lord's spirit. You have lived according to the spirit of the Lord, not according to the will of the flesh.

You have been willing to sacrifice all these earthly things. Then, the Lord says, you are a jewel. I gave you these trials to polish you. I wanted polished jewels. I have given you these trials because I loved you. The more I gave you, the more I loved you. A very fine stone gets the most attention, and extra care. After being polished on one side, it will get polished on the other side. And thus it is with God's chosen ones. He wants them to shine forth through all eternity.

Ye are God's workmanship just what He is making. He made you. God did not make everything. He made the Lord Jesus nothing else. All else was by and through Him. But now, He steps out and does His work. Christ is the great elder brother, but the whole matter is the Father's workmanship. We are His children. We are begotten by His spirit, and we are to reflect His glory throughout all eternity. He is showing us His favor now, but this is going to continue in the future. In the ages to come He will continue to show the exceeding riches of His grace in His kindness toward us through Christ Jesus. There will be plenty of opportunity.

I do not know what the Father is to do. But, for the present, here is a great contractor, and you are working on his building. He does not tell you about other buildings, but about the one you are working on. He might have many others, but that is not your business.

Our Father has many other things to do. We will not sit down through eternity and be idle. I cannot imagine any great being being idle. Inferior beings might do that, but any great being will always have plenty to do. Our Father is great. What will we do then? We see this great world whirling about us at night. What are those stars?

By the use of great telescopes we now see that these are suns hundreds, thousands, millions of them. Astronomers tell us that they figure about one hundred twenty-five millions of these suns, and around each one of them revolves a planetary system like our own, which would make about one billion worlds. Are these empty? So far as we know yes. So far as we know, His work will extend to these planets. The foundation may have been laid and we are to have a work to do in connection with them all under our Father's direction, and in association with our Lord Jesus. In the ages to come God will continue to show the exceeding riches of His grace toward us, and His loving kindness in Christ Jesus.

I tell you, my dear brethren, I am getting to know my Heavenly Father better, and as I find out more of His loving kindness, it begets more of this loving kindness in us. Not that we first loved Him, but He first loved us. The more we see, the more we love in return.

Here we are. What are we going to do? Shall we sow to the flesh and reap corruption, and reap death? Certainly not. On the other hand, are you going to sow to the spirit and reap life everlasting? Yes, we want to do that. How much? There are different degrees. Remember what the Scriptures say: He that soweth sparingly, shall reap also sparingly. You are sowing to the spirit, are you? How much? If we sow abundantly, we shall reap abundantly. There will be a great difference in the reaping.

As star differeth from star in glory, so great will be the difference in the rewards of God's people. Jesus illustrated this himself. He showed that some will have dominion over two cities, others over five cities, and still others over ten. There is a difference; isn't there? Yes, indeed. That is only for all those that sow bountifully. Those that sow sparingly will not get a share of that at all. Many spirit-begotten ones will not get the Kingdom part. They will come in as bridesmaids. The Lord invites us to be His bride. Let us not be content to be anything else. In order to be in that class we must have the Lord's own spirit. In a small degree? No. We must be filled with the spirit. We must be copies of God's dear Son in order to get the best of the blessings which God has promised.

3H655

## 1915 Convention Report Supplement

### **OUR BODIES TEMPLES OF THE HOLY SPIRIT**

This applies only to the true church, not to the world.

Church in the flesh in the tabernacle condition church beyond the veil in the temple condition each member of Christ now a temple—" Be ye holy, for I am holy" Defiled temples to be destroyed future temple of glory.

Pastor Russell gave a very interesting address, from the text, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). He said in part:

In times past, the Israelites had a Tabernacle, built by God's command and under His definite and specific instructions. This Tabernacle was used in connection with their worship and sacrifices. It was the center toward which all the people looked as the avenue of communication with God. God's presence was indicated there in the Most Holy by the Shekinah glory. The Temple was erected later, after they had come into the Promised Land; it was erected under Solomon, for the same purpose, and also by God's command. The Church of Christ is the antitype of this tabernacle and of this Temple. The Apostle Peter explains that we are now living stones of God's great Temple, which is being prepared for construction. There is no Temple of God now, in the fullest sense, though each saint of God is spoken of as a temple of the Holy Spirit. The Church is now marching from the temporary Tabernacle condition into the Temple condition. The Temple is to be the Church glorified, in its permanent condition.

God is now getting ready, then, this great Temple, through which He will teach and uplift and bless the world by and by. We are instructed as to what our business is, while in the flesh. Our first business is, as living stones, to gladly submit ourselves to the great hammering and chiseling processes of Almighty Providence, preparing, polishing, and making us ready for a place in that glorious Temple of the future.

The word "temple" is used by the Apostle in three different senses. There is the great completed Temple. Then we are now the Temple of God in the prospective sense. Wherever God's people are meet, they are counted as the Temple of God, because He is already in our hearts. The Holy Spirit dwells in us. Again, each individual saint is a temple, because each heart that is illuminated by the Lord's presence becomes a temple, or tabernacle, of God. The Holy Spirit being in you, your body is a temple, however imperfect it may be. God is tabernacling in you.

In the next age, that glorious Temple which God is now preparing will be the Temple of Glory, the great meeting place between God and men. The glory of the Lord shall soon fill this Temple; for its preparation is nearly completed.

Let us note how the Temple construction was illustrated in the type, when King Solomon built the natural Temple. The stones were all prepared in the quarry. Each stone was chiseled and shaped, polished, and marked for the place it was to occupy, so that when all the stones were ready, the Temple was put together without the sound of a hammer or an ax. All the hammering was done at the quarry. This represents beautifully how the Lord is doing all the preparing and polishing of each of our characters here in the present life. If we are not fitted and polished here, we will not be a stone in that great Temple.

### **HOLINESS MEANS WHOLENESS, COMPLETENESS**

It is God who is doing this work in His people. As the Apostle Paul says, "Ye are God's workmanship, ye are God's husbandry." He is working in us through His providences in our experiences, as we come in contact with the world day by day. But this work of God is being done through Christ. All of these providences are so supervised of Him as to produce in us the right kind of character, if we submit heartily to the disciplinary process. What is the right disposition? It is the disposition of holiness. What is holiness? It is completeness. The thought is like that of our word "whole." God's people are to be complete in character, lacking nothing.

Such is not our condition when we start in the Heavenly way. No, we come to the Lord as sinners. That is the only way we can come; for we cannot cleanse ourselves. It is quite the proper thought that every one in the world should seek to cleanse himself in word, thought and deed to the best of his ability. Every one should make his life as clean as may be. Every one should try to put away all filthiness of the flesh and spirit. But not every one has a disposition to do so.

Those who come to the Lord are told, You cannot be of this chosen class unless you are holy. This is the prime qualification. The Father in Heaven is holy, and He is calling upon you to be holy, if you would become His son. This is at first a reckoned holiness only, but it must by degrees become more and more actual. As His children, you must be exercised by the Spirit of God or you cannot remain in His family. Each one of us had to agree to this before we could come into His family at all. Moreover, we had not only to turn our backs upon sin, but also on many things that were not sinful. We relinquished the human nature with all its rights and privileges. It was not sin alone that we renounced.

Everything that you had of value had to be consecrated to God before you were accepted. But even all this was not enough to secure God's favor. Why not? Because you were imperfect, and could not be accepted as a sacrifice upon the Lord's altar. You needed the great High Priest to impute His merit, that your offering might be presented to the Father. That is the way we came. Holiness not only represents an avoidance of sin and purity of heart, but a complete giving up of our will to do the will of the Lord to be WHOLE. And in the Gospel Age this means sacrifice, a denial of self.

3H656

### **THE TEMPLE OF YOUR BODY**

I trust that many who hear these words have given themselves fully to God and have been accepted in the Beloved One. All such are realizing that they are God's temples. St. Paul in the same Epistle (1 Cor. 6:19), says: "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" This thought would be having a greater influence upon us day by day. How clean the home should be in which God dwells! The Apostle calls attention to the fact that the Lord declares He will dwell in His people and walk in them. What manner of persons, then, ought we to be? How careful we should be as representative, ambassadors, of God! If God were coming into your home, how clean you would want every corner of every room to be! You would say, "We cannot make it too clean!" You would scour and burnish everything to make it appear well. We would do that if even an earthly king were coming to our home. Then, if the Heavenly King is coming, and to dwell, how pure and clean should His dwelling-place be!

This is the least that we may do if we would have Him abide with us. I believe that you will wish to be cleaner in word, in thought, and in conduct by reason of thinking yourself as God's temple, and that He is willing to take up His abode in you. If we do not seek to be cleansed, He will not remain. That is the condition upon which He enters, and upon that condition will He abide with us.

"If any man defile the temple of God, him will God destroy," declares our text. It does not say that he will be sent to eternal torment for all eternity. We have read those things into the Bible which were not there. "Destroy" is a plain English word. There is no excuse for any misunderstanding. The difficulty was that we had the doctrines, the creeds, of the Dark Ages in our minds, and when we read "destroy," we had a sort of transformer in our heads that made it mean "fire" and "torment," and that sort of thing. To be destroyed is sufficiently terrible as a penalty of willful sin, and this will be the fate of the incorrigibly wicked.

What is life worth to you? Is it worth anything? Yes, it is worth everything. And the glorious life offered the Church is beyond all computation. You are coming to see more of the lengths and breadths and depths and heights of the great love and Plan of God. It is so wonderful! You rejoice to have a share in the joy which God's true people have now, and your hope I trust is strong that you will have a share with Jesus in His thousand years' reign in the Millennial Kingdom. Suppose I had the power to offer you the whole world if you would give up your hope of the Kingdom. Many of you, I know, would say, "The world I never could get much out of; it has always been a disappointment. I would not exchange my hope for all the world could offer!" That is right, brother. To be in harmony with God, and to have the hope of being associated with Jesus Christ as a part of the great Royal Priesthood, to help uplift the world out of sin and degradation back to perfect life and perfect happiness, is truly worth more than all this present world.

Our work throughout eternity, too, will be most glorious. The work of the thousand years will be only the beginning. When the world is turned over to the Father at the end of the Millennial Age (1 Cor. 15:24-28), there will be a great future work for Christ and the Church to do. God has not told us the particulars about those "ages to come" beyond the Millennium, but He has given us the great Book of the heavens to study. There by the aid of powerful telescopes we see millions of worlds. If God "formed the earth not in vain, but formed it to be inhabited," we may be just as sure that He formed all of these other worlds for a definite purpose. If they are to be inhabited, agencies will be needed for the ordering of these worlds for habitation, and for their later training and instruction.

When Christ and His Bride shall have brought the earth and mankind back to perfection, they will have become properly prepared for their work of the everlasting future. Is there anything in the Bible which refers to their future beyond the Millennium? Yes. The apostle, in his letter to the Ephesians, chapter 2, v. 7, says, "That in the ages to come, God might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." So we know that a glorious eternity of happiness and blessed service awaits us in the limitless ages beyond the thousand years.

What would you take as a child of God for the Millennial Age and its blessings? You could not estimate its value. What would you take for the joys of your everlasting future in the ages to come? Nothing that could be imagined by the human mind. I am going to come nearer home. What would you take for the comfort and blessing that you have as a loyal disciple of Christ every day, right here and now? You would not take a goodly sum, and the sum will increase as you grow in knowledge of the Lord and in appreciation of Him.



The apostle says that if we defile the temple of God, He will destroy us. That would be a terrible thing, would it not? What is it to defile the temple of God? We could not defile the future Temple of Glory when completed. And no one who will be a part of it will desire to defile it. The great Temple of Glory will be secure from defilement. But you may now defile your body, which has become a temple of God. If we willingly consent to the defilement of our body, it would be indicative of a depraved and wicked condition of mind, and we would be subject to the condemnation of our text. You will be very careful how you deal with the brethren, will you not? The Apostle tells us of many being defiled by a root of bitterness springing up. What if you or I should do something that would cause a root of bitterness to spring up in other children of God.

The Bible does not say how much or how little of defiling will condemn us, but we wish to be like the man who responded to an advertisement for a driver of a family carriage. A careful driver was wanted. Different applicants had been asked, "Are you a good driver? Do you drive carefully? How near to the edge of a precipice can you safely drive?" And each man had declared his qualification, and one had said that he could safely drive so many inches from a precipice, and another could go ever a little nearer. Finally the man in question was asked, and he replied, "I always keep as far away from a precipice as possible." The employer said, "You are the man I want."

3H657

### **A CLOSING WORD OF EXHORTATION**

So with you and me as servants of God. It is not a question of how near we can come to defiling some member of the Church of Christ without actually stumbling him, or of defiling the whole Church, by starting a root of bitterness or a slander, and then seeing if we can check it before it has accomplished the undoing of the brethren. "Let us fear lest, a promise being left us of entering into His rest, any of us should even SEEM to come short of it." Any suggestion of coming short would be dreadful, would it not? We may be either stumbling others or encouraging them. Our attitude should ever be to do all we can to help others. It is true that some will stumble over you, no matter what you do, but that you cannot help. If you are doing all that your powers will permit to be a helper in the Body of Christ, you cannot do more.

We are to build one another up in the most holy faith, not merely in doctrinal matters, but in character, by a noble example, by love and encouragement and helpfulness. We are to have the faith that goes with holiness. The two properly go together, when all is rightly arranged. Are you helping to build the brethren up in our most holy faith? Are you encouraging them in the good way? Are you saying and doing what will help lift the burdens of

the brethren, or rather the contrary? Shall we not all be more faithful, loyal sons, knowing that we are temples of God, and that these temples must be holy?

I trust that in the near future we shall have a glorious entrance into the Heavenly Temple, when the living stones are all brought together. Is there anything more? Yes. Then the glory of the Lord shall fill the Temple. I do not know just what this will signify. It means some wonderful blessing that God will give the Church after they have passed beyond the veil and received their spirit bodies. We do not fully know what the "Marriage Supper" means. The union of the Bridegroom and the Bride will take place. Then our Bridegroom will present us to the Father, unblameable and unreprouable. Then the Great Company, those who have "come up out of the great tribulation," who have "washed their robes and made them white in the blood of the Lamb." will be brought in, and then will take place what is pictured by the Revelator as the "Marriage Supper." It will be a great festival. We know it will be grand, and we want to be there. We long to enter into the joys of our Lord.

Do what you can, dear brethren, to keep the temple of your body pure, that you may be a living stone in that great Temple of the future. Do what you can to help any one who is endeavoring to come near to the Lord. Be ruled by the Lord's Spirit. Do nothing to offend, to stumble, one of these little ones that belong to Christ, not even one who seems to be the smallest or most insignificant of them. If the Lord considers one worthy to bring into His family, and to give him the begetting of His Spirit, we should consider that one worthy of being treated as a brother or as a sister. You cannot do less without dishonoring the Father and the Lord Jesus Christ. May the grace of God more and more help us and keep us. We trust that in the coming days we shall have His choice blessing, and shall be indeed "made meet for the inheritance of the saints in light."

### [1915 Convention Report Supplement](#)

## **FAITHFUL IN TRIAL**

Saint Paul pointing down to our day says, "The fire of that day shall try every man's work of what sort it is." He proceeds to say that some have built with gold, silver and precious stones, and that their work shall stand the fire, whereas there are others who have built with wood, hay and stubble, and that their works shall be burned up, even though they themselves shall be saved, if they have built upon the rock. They shall suffer loss in the destruction of their works, but they themselves shall be saved because they have built upon the rock foundation. The Apostle shows us in this that he is pointing down to the end of the age to our time.

Now, we notice, dear friends, that, all through the Bible our time is referred to as "That Day,": the day of Christ, and the day of Jehovah the various names given to this period of time as indicating a special change from the old order to the new order.

Saint Peter when speaking about this same time speaks about it as a time of fire, saying, the heavens shall be on fire, the earth also, and the works therein shall be burned up. By this we do not understand him to mean the literal earth, the literal heavens, the literal things in the earth, but rather to the symbolical earth, and the things therein, and the symbolical heavens. By the earth he means the social order; and by the heavens he means the ecclesiastical order of things. These pass away, but, in their stead we will have a new order of things. He says we are looking for the new heavens and the new earth wherein will dwell righteousness. We acknowledge that there is much wrong in the present heavens the present ecclesiastical system of the world. We are all subject to the imperfections belonging to our race and to ourselves as Christian people. We recognized more or less wrong because of the doctrines that came in during the dark ages. We are looking for a new heavens and a new earth. The new heavens will be the new church. The new earth will be the new social order. We shall constitute the light of that new order of things. The church will be the light in that day. In the time of harvest the wheat will be gathered into the heavenly barn. The resurrection change will gather them together on the heavenly plane, and then shall the righteous shine forth as the sun in the kingdom of their Father. We are hoping that we will be that new light and have much to do with the new organization of things. When we see the fire coming upon the world and upon the churches, we say, things are all imperfect anyway; things are not satisfactory. We are not to judge others--not at all. We are merely to judge our own

3H658

selves. We need not judge them. We have enough to do to judge ourselves, and can't do that perfectly.

Looking forward then to that day, the Apostle says, there will be a fire in that day. The same fire that the Apostle Peter has reference to, when he speaks of the heavens burning. Saint Paul says the fire of that day shall try every man's work of what sort it is. Present institutions are to be consumed, and the church shall be destroyed, because the great majority of the members of churchianity are built with wood, hay and stubble the very things that fire feeds upon things that will be consumed and go up in smoke. Nothing but the true and real shall stand in this day. The fire will try every man's work of what sort it is. Every man building with the wood, hay and stubble of error will surely be unable to stand the trial of this day, but those who have built themselves up in the most holy faith (gold, silver and precious stones used to represent such), they build up true character they

shall stand. They are the kind that God has called for the kind that they profess to be real, true, genuine all this class are builders with gold, silver and precious stones. They will all be protected in this day. They will all be spared. The fire of this day will not consume them. This fire, of course, is not to be literal fire. The fire is just as symbolical as the wood, hay, stubble, gold, silver and precious stones. And we see, as we look about us, dear friends, there has been a great deal of building of faith structures character structures, with very flimsy material. Many have claimed certain erroneous things to be doctrines of Christ. Only one thing is right, and that is the truth of God's word. Those who build with that will be able to stand all kinds of tests. We are finding what things are true now. In proportion as we have built up ourselves in the true things of God's word, in that proportion we have strength of character, strength of faith, and we know in whom we have believed, and we have a reasonable hope that makes us not ashamed because God's love has been shed abroad in our hearts. But before this, we were building with more or less of wood, hay and stubble of human theory, traditions, and teachings of various kinds. As an illustration, some thought if they had been sprinkled in infancy, that this would constitute them members of the Church of Christ. They thought that, because of having water sprinkled in their faces, and a few words mumbled over them, that this would somehow protect them, keep them, and they would be heirs of all that God has to give. We can now see how foolish all this is. We no longer think along that line. We are seeing wonderful things in the Bible. We see now the real meaning of baptism, and that it is not applicable to infants at all, but only to those who surrender their wills to God, who consecrate their all to the Lord, and signifies the death and burial of our wills. This is an illustration of what kind of teachings we once had. We also thought that eternal torment would be the portion of nearly all, that our Heavenly Father was the worst being in all the world, and while trying to say "God is Love" were all the time imagining Him as doing what no human being would do.

We are glad then, dear friends, we found out in due time the difference between building up characters with proper things, and the building of them with false things. We are glad we have been changed over, and have been privileged to build up our characters with the gold, silver and precious stones of the Word of God.

And now the day has come, we are in this time, and the fire is testing us. Some are being burnt up, that is, their works are being destroyed, their false structures are tumbling down. If you ask the majority of Christians today, what do you believe, how few can tell us what they believe. They would say, I b-e-l-i-e-v-e-, I believe, in the Lord Jesus Christ. Good! Good! We are glad you believe in the Lord Jesus Christ. What do you believe about Him? Well, I don't know, but that He is the Father, the Holy

Spirit, and the Son; that He is His own Father, and His own Son, and at the same time they think of Him as being another person. Poor things. We were once there. What more do you know, we ask? Well; I don't know much more not much more. I believe Jesus died for me. Do you believe He died for you? Oh yes. Do you realize that His death was a ransom? I don't know what the word ransom means, they will respond. Think of it! Don't know what the word ransom means. They have certainly built with wood. A little fire destroys it entirely. A little wind blows them away. And some of them were good characters, too. The majority of us now in the truth were consecrated beforehand. And so we should think of some of these who are still holding to these foolish things. We should think of them very generously and very kindly, as being children of God, building upon the rock foundation. For all that, they do not understand what the rock foundation is, they are nevertheless, in a way, holding on to the Lord Jesus Christ. I am glad they believe that much, even though it is not enough. Glad they have gotten on the foundation and have been begotten of the spirit at all, if so be that they have. I fear that many who call themselves by Christian names have never been Christians at all have never known what it means to be a Christian, because they have never taken the steps the Bible tells us of. Ask them:-did you ever make a full consecration of yourself to God? No; I don't know what consecration means. Think of it, my dear brethren, not to know the first steps to be taken to become a Christian, to come into the Father's family. Think of it! After eighteen hundred years of preaching every Sunday, after attending so many prayer meetings, after hearing, seeing and doing all kinds of things, with a quarter of a million clergyman occupying their pulpits, and after sending so many missionaries to the heathen, and then after all, to think that they know so little not even the first steps it is sad indeed. It reminds me of what Saint Paul said in his day, "For the time you ought to be teachers (they had had some opportunities), but you need that someone should teach you again the first principles of Christ." They were babes in Christ, and not able to see how much God has provided, just as the babe is not able to eat the strong food, but has need of milk. The simpler truths have indeed been provided in God's word, but we should go from these and get clearer and clearer understanding of His gracious provisions which He has made to enable us to make our calling and election sure. That is what God intended.

With all these conditions about us, we see that many are losing all that they have ever built. They are beginning to see that nearly all that they have been taught are fables. To fill our minds with the doctrines of devils is a serious matter,

3H659

and that is what has been done. The children's minds have been filled with these false doctrines, too, so that instead of thinking

of God as a kind Father instead of that, we find, they have been taught things that cause them to dread God. As an illustration, I recall a story I read in a newspaper of a little child and its conception of God. A Sunday school superintendent in addressing the Sunday school, asked the question, "What will be the first thing you will do when you get to heaven? One little girl held up her hand, and the superintendent asked. "What will you do, little girl? She answered, "I would run and get behind Jesus so that the Father won't see me." What a pity! To think of God sending nearly everybody to eternal torment who didn't walk a straight chalk line. That was the result of teaching such things to little children, as brought out by that Sunday school superintendent. This also is the result of our catechisms, and of all our orthodox teachings. We sing "Jesus loves me." We have changed it to read "Father loves me," because, in the song as it originally reads, the love of Jesus is put in contrast with the lack of love of the Father.

As we look out today, we see that the nominal church people are members of the church because it is fashionable to be so, the church is a good club, a good place to keep in touch with business men, and business women. They are only social Christians. They think very little, if they think at all, and they are woefully ignorant of what the Bible teaches. They will tell you, when asked about points in the truth, I have wondered about this, and about that. It is all a mere matter of wonder. But it is no wonder, for "to you it is given to know the mysteries of God's Kingdom." Then, there is another class of Christian people who are really Christians and spirit-begotten ones, who are bewildered and are coming to be more greatly bewildered all the time. As matters shall go on from bad to worse, and as they see that "All around their souls give way," they will know that something is wrong. But what is wrong? Their teachings are wrong. They have built upon what the creeds say instead of what God says. We were all too careless. We were too much like the heathen in that respect. We ought to inquire, where is the evidence for what you say? Give me the word of God for what you say. We are now doing this, and we are getting God's words and reasons, and are content with them. As we build up our faith on that word, what a wonderful faith we have. It is compared to gold. What does gold symbolize? It symbolizes that which is divine--divine things. Everything in the Tabernacle was of gold, representing God, the divine nature. So God has given unto us exceeding great and precious promises that by these we might become partakers of the divine nature. We cannot now be gold, but we can build up our faith with the gold. God has given us the promises, and it is for us to take them, use them, and let them work in us both to will and to do of His good pleasure. Is that the idea? Yes. We see then how important it is to have the real word of God. How weak we are when we have the words of men. That makes our hearts weak. The wonder to me, is, that people

have any faith when they have been taught by men. But when, from the Scriptures, we see that we are the seed of Abraham, and that, if faithful, we shall be joint-heirs with Christ in the Kingdom, according to the promise "To him that overcometh will I grant to sit with me in my throne," that is something real to us. It must be a real throne. It will be. Messiah's Kingdom is a reality. It is not mere picture. It is something real. We are glad of this, my dear friends. It gives us confidence before God, as we begin to see His great character how He has been planning from before the foundation of the world for blessing every member of our race. That is the God to go to in the time of trouble, the kind you can go to when you are sick or distressed. He is the One you can trust. He sympathizes with you a real God. David says, in respect to Him, "My heart cries out for the living and true God." There are many false Gods. We want the living and true God. We have found Him, and we have His word. Now this real God His words come to us and transform our hearts and characters. They build us up in the most holy faith. It is a faith that is full of holiness. It is a faith that is teaching us that God declares that we must have His own spirit the spirit of His Son. While He provides for the covering of our imperfections through the merit of Christ, nevertheless He requires of you and me and everyone, that we must have His spirit, the desire to do His will. His promises will work in us first to will right, and then, to do right. We will never succeed in doing all that we would like to do. We cannot do the things that we would. We would be perfect, but we can't. That is the only excuse for not being and doing perfectly, and that is, because we can't. We would if we could. But we must have the mind to do right, the fixed will and endeavor to do His will, for anything less would be coming short. When you and I are willing perfectly, and are doing our very best to be so, the mercy of God has provided, very graciously, a covering of all our blemishes in the flesh which we have received from our fathers. To represent those who are thus building upon God's word, the Apostle uses the most valuable things, gold, silver and precious stones.

Now the fire is on us. What kind of fire? A fire of doubt, a fire of bewilderment, a fire of error. The professors in our colleges, and our leading scholars, are telling us that the hope of the world lies in evolution. It is all a mistake, they think, to say that we were created in God's image. Instead of that, they teach that we began as microbes, and these microbes developed into a tad-pole, the tad-pole into a frog, the frog into a monkey, the monkey into a man, and the monkey made progress for hundreds of thousands of years (some say more, some less), and finally he landed into some chair in some college. They are welcome to believe that and boast about their pedigree and lineage if they choose, but that won't do for us. Now, they say, we are very high up. Man is able to do wonderful things nowadays. He can build up railroads, cast up highways, carry water around the earth in trenches, lay

great cables, and communicate by wireless telegraphy. He is able to do so many things. Here is the proof of it, they say. What do you say? Well, those who have not the understanding of God's word are not able to get the right view of things. They cannot tell what is wrong with all this. They accept what the professors tell them. Then go to the minister and ask him about evolution. Reverend, is it right, do you think? Yes; our professors have this pretty well established. Do you believe in evolution? Yes, they say, our professors did not say this in so many words, but we came to see it for ourselves as we progressed. We saw it in the textbooks, and as we listened

3H660

to lectures, and read the books more and more, we finally came to see it for ourselves. Then you don't believe what the Bible says about Adam and the fall, the death penalty resulting, etc.? Oh, no; no intelligent person believes that now. No one now believes it that way. This Genesis account contains some good lessons, and we can get some good lessons from it if we would take the time, but it is not to be believed at all. Then Doctor, don't you think Jesus and the Apostles when they referred to these things were wrong? Well, you know, I am not to contradict Jesus and the Apostles. They certainly did teach something about the deluge and such things, but we now know better. Under such teachings, what do you think about the condition of the people? Nine-tenths of the ministers do not believe in the fall, and consequently cannot believe in a redemption from the fall. Neither do they believe in a restitution from the fallen condition. Neither do they believe in the selection of the church to be joint-heirs with Christ in glory to do this restitution work. So, you see, the whole thing is nil in the average mind. An Episcopal minister to whom I talked a while ago came into the truth. He gave up his parish in the Episcopal church in the United States because he could no longer teach their doctrines, and had to go to work to make a living for his family, while he preached on Sunday. He said to me, "I went to see one of the chief ministers in our city. I asked him many things about what he believed. Do you believe this, do you believe that, I asked, but received such evasive answers, I finally said, 'Oh you don't believe in anything, do you?' 'O yes,' he said, 'I believe in Jesus.' 'What do you believe about Jesus? Do you believe he was miraculously born?' 'Well, you know, we cannot believe just that; He was a wonderful man. But what do you really believe about Jesus what was there so wonderful about Him?' 'Oh, He was so divinely human.' 'What do you mean by that? You are just trying to bluff me, just as you throw dust thereby in the eyes of the people.' 'Well,' he said, 'while Jesus said some very nice things, I think he lost His opportunity for doing good by dying on the cross.' Now, we know, that there is not an atom of truth in all that. When the great teachers hold these things, what do you think the people have? The stream can hardly rise higher than the fountain from



whence it springs. The people are not very definite in their faith. The minister only takes his text from the Bible; that's about all. One took his text from Shakespeare and thought he was taking it from the Bible.

At the conclusion of a meeting in the Boston Opera House at which there were about four thousand people present, an editor of a paper came to see me. He said, "I was much interested in that great audience that was such a wonderful audience, and then, so many of them stayed two hours to listen to it all. I can't understand it. Explain it to me. You know we have some very able ministers here in Boston some very able men, such as Reverend so and so, Doctor so and so. If they had out on the same day some forty, fifty or sixty people, they would think they had a very fair audience for a hot, summer morning, and yet, with you there were four thousand crowded in, and some turned away, on a hot day. How do you account for it?" We answered: The Bible tells us about a time when there would be a famine in the land, not for bread or water, but for hearing the word of the Lord. Those people were hungry, were they not? They had not had a square meal of victuals for a long time. There was a time when they were fed on the doctrine of eternal torment, right here in Boston. Then people became too intelligent to believe such things. Nobody believes that now that God prepared for this before the foundation of the world. Now the professors tell you that your great, great grandfather, a great way back, was a monkey. Cheer up, they say, you are getting along fine. You man not attain unto perfection in this life, but some of your children will in due time, when they have mastered certain things. You ought to rejoice because your children in the future will know all these things. Do you think this will satisfy people? No, not a bit. No wonder, then, the people are hungering. They want the message that God gives them. When the people see that the bankers, merchants, et all are backing up these ministers and churches who teach these things, and then see that the Bible does not back up such doctrines, they do not know what to do, but they are hungry and want something that will satisfy the longing of their souls. Because of prevalent conditions, only a special few are able to see the truth at the present time. Only these are able to build with the gold, silver and precious stones.

The fire of that day will destroy all false works, all errors and false doctrines. They are going down, and going down rapidly. The Salvation Army still holds on to eternal torment, as do also the Plymouth Brethren, but very few people any longer believe it. The Salvation Army and the Plymouth Brethren do show that they believe it by their efforts to keep people out of it. I appreciate this. If I still believed it, I would go wild trying to help people to escape it. I am thankful my eyes are opened so that I can see better. How glad we are that every such thing is passing away. In this time of great shaking, everything that can be shaken will be shaken, and only those things that cannot be

shaken will remain. We have the unshakable things. We have received the Kingdom which cannot be shaken. Let us have confidence and rejoice that our eyes have been opened to see these things. Having received them and holding to them, indicates that we have made our connections with the Lord, and that our wireless is operating. We are in communication with the Head, and He is giving us answers. This wireless telegraphy beautifully illustrates our relationship to God. The power house sends out waves that jump through the air, sometimes for thousands of miles. One such sends messages clear across the Atlantic ocean. They use different tuning instruments. If you would take or receive a message you must have what they call a co-hearer. They catch these vibrations, but only certain ones only the ones they are tuned up with. Unless your co-hearer be properly attuned, you would not get the message. Tune up your instrument more and more until you get in tune with the sending instrument, and you can get the message well. So God sends forth His message and very few receive it because only a few people have co-hearers the begetting of the spirit, and some who have the co-hearers are not in tune with the sender. That is for us to do to come into tune with God. What is this tune with God that enables us to receive His message? We get the instructions from the Word of God--the Bible. It tells us what to do. It teaches us to make a full consecration of

3H661

ourselves to the Lord. This consecration becomes acceptable to God through the great Redeemer who is our justification. We must come into the school of Christ and learn of Him, and by obedience become more and more copies of His dear Son. Let your nay be nay, and your yea, yea. Say what you mean. Do not try to deceive God or man. Speak the things that are true. How shall we act? According to the golden rule. Do unto others as you would that they should do unto you. Many in the body of Christ have not built themselves up with these precious things as they should do. If you have a piece of wood in there instead of the golden rule, it will burn out. We should use this golden rule in dealing with our families, our neighbors, our butcher, our baker, and with everybody. Use this with all. Measure your conduct in life by it. You must see to it that you do to me as you would have me do to you not the reverse. You are not responsible for me, but for yourself. This golden rule comes in then. It represents the divine law. Nothing less is satisfactory to God. You need not say that you are acceptable to Him, and pleasing Him unless you are living up to the golden rule. It must be used every day. Saint John was told to measure the temple with a golden reed. So then, the church is being measured by this golden rule, the golden rod. You are to do the measuring for yourself. Thus we are coming nearer and nearer to the golden standard God has given us.

Is there anything beyond the golden rule anything beyond? Yes; you can do more. You cannot properly do less. But what more can one do than practice the golden rule everywhere and at all times? You can give up your own rights relinquish your own rights in the interest of others. That is love; that is sacrifice. The golden rule first; sacrifice afterwards. Cases have come to my attention in which parents have been very unjust to their children by not observing the golden rule; cases in which husbands have not treated their wives according to the golden rule, and yet claiming to be followers of Christ. To follow the golden rule is the very least that we should do. Oh, but, you say, this would never do with my husband, or this would never do with my wife. Leave that with God. God points out the path and we must not lean to our own understanding, but take His will take God's standard the golden rule. It should regulate all my conduct and all my affairs with everybody, and thus God will be pleased. You will thus grow in grace; you will grow in knowledge. Then, you will ask; is there not something else I can do? Yes; you can sacrifice. All such are building with gold, silver and precious stones, and are building characters that will pass through the fiery trials that are now here. We have had some already, but do not know how many more are coming.

In their picture of fiery trials concerning the church Elijah and Elisha God has used them as types, as pictures. Their experiences were typical of experiences that would come to God's people Elijah representing the overcomers of the church. God sent him from place to place. When God sent him to a place, he would go, and then God would send him to another place. He knew that he was to be taken away, but he did not know where it would be. While Elijah went from place to place as directed by God, he was expecting his change, and waiting for it, and in this was a type of the church expecting its change but not knowing just when or where. The Lord did not say to Elijah, Go to this place and there you will be taken up. The Lord said go there; then go beyond; but He did not take him up. And then, we read: "As they still went on" going beyond the place where the Lord last sent them as they still went on, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." What does this mean? In a general way, it seems to me this fire always seems to represent trouble. This represents a destructive trouble. We are expecting to be taken up by some kind of a fiery trial, pictured by that chariot. We don't know just how, nor when, but just as Elijah and Elisha were still going on, so we are still going on. Where would you go if you did not go on? If I did not go on, I would not know where else to go. This is all I know to do. Can't go back to sectarianism. At one time some of Jesus' disciples said to Him, "This is a hard saying; who can receive it; there is no sense in what He is teaching; we will not be His disciples any longer," and they left Him. Then to the twelve, he

said, "Will ye also go away?" They said, "Lord to whom shall we go? Thou hast the words of eternal life." So it is with us. We have started out to follow the Lord. He is giving us the Word, and while some have turned back who were unable to understand Him, let us go on! To whom else can we go. There is no one else to whom we can turn.

As they two went on the chariot of fire separated them; so some kind of fiery tribulation will suddenly appear. I know not where; whether in Canada, the States, or where. We will be true to the Elijah picture, true to the Lord, and then, when His time comes, whatever kind of an experience it will be, we will welcome it. We have been expecting the fiery trouble to come. What is the difference, how? Whether by bullet, or what not. Our times are in God's hands. "Precious in the sight of the Lord is the death of His saints." He is not indifferent. He is not careless. No accident will come to the Lord's faithful people. In the case of the Lord Jesus, he waited for his hour to come. Until then nothing could come. Our course is not marked out so definitely as was His, but in God's arrangements, we have our place the same as the Master had. We have a place and His providence is over all such. May we then, dear friends, go on like Elijah; waiting on the Lord; content to abide His time; not feeling discouraged or disappointed. We wish the Lord's time, His way, everything to be as He would have it to be; and thus, we shall ultimately have a share in His glorious blessings.

3H662

### [1915 Convention Report Supplement](#)

## **THE LORD IS MY SHEPHERD**

I have before my mind, dear friends, the first verse of the twenty third Psalm: "The Lord is my Shepherd; I shall not want." Amongst the people of the world, in all the great families of the world, the aristocracy, they have coats-of-arms that represent their own ideas, and differentiate them one from another. Some use figures of lions, others have various kinds of birds and peculiar beasts, so that when you look upon them you might wish that you might never fall into their clutches. But no family that I know of has ever yet adopted the symbol that God has adopted for His, viz.: the lamb, the sheep; and there is nothing ferocious about the lamb or sheep, nothing great about it. The Lord is my Shepherd, and that means that I am His sheep. It is a very wonderful suggestion, dear brethren, that the Father of Mercies, the Almighty One from whom comes down every good and perfect gift, the One who is so high, and in comparison with whom we are so small, that He should be willing to take charge of, and care for us. I am so thankful that He has been willing to take me in charge. I am not anxious to escape from Him. I am

anxious to abide in His care, and abide so fully that ultimately, under the care of this Shepherd I may attain unto all the blessings which He has in reservation for all His faithful people. We do appreciate this great favor which God has bestowed upon us, and the more we consider it, the more we appreciate it. When I have before my mind such a great God, a man in comparison would be something like comparing a man to an ant. You pay little attention to the little ant. You have no special interest in its welfare, for it is of no account to you. And I believe, my dear brethren, that, when we compare mankind with God, there is a still greater contrast. We are like the small dust in the balance, not worthy to be accounted of. In the grocery store the salesman will not stop to take off every little mite of dust on the scales. It is not worth paying any attention to at all, and that is the illustration that suits our case. How little and insignificant we are when we can be compared to the small dust in the balance! Nevertheless, God has favored us, and made a great plan, not only for our redemption and eventually for every member of our race not only that, but especially do we see God's particular love and care manifested in that He has invited us to become partakers of the divine nature, to be associated with our Lord Jesus Christ, and have a share in His glory, honor and immortality. It seems more wonderful every time we think of it. The matter grows upon me all the time.

It seems strange indeed that our Heavenly Father should have adopted such a plan. It seems so strange to what you or I would have thought. You would never have thought of such a plan, that would include the high calling of God which He has given to us. You and I would only expect, if He had some great gift to offer, that he would do well if He had offered it only to the Lord Jesus Christ. He did indeed give Him the first opportunity. His Son who had always been faithful to Him, He desires to give Him still greater blessings, in connection with the blessing of others. He said, "I will test Him out further, and if He be willing, He shall have the best I can give," and so the first offer was made to the Lord Jesus Christ, who, by faithfulness and obedience unto death became the Head of this Company which He intends to bring from a lower nature to a higher. Then observe the conditions upon which this offer was made. He would grant Him the blessing only after thoroughly proving Him. and His trial would take place in the midst of the adverse conditions prevailing in the lost world that He would come to redeem by sacrifice, and from which fallen race His foot-step followers would be selected, to whom the Father in His great plan, would say: "I will also give to them an opportunity to become associated with Jesus in this great work." This latter part of His wonderful plan would never have occurred to our minds. We would never have thought of taking humanity into the plan in such a way and stooping down to those who were fallen creatures, and after they had been under the curse and in a fallen

condition for four thousand years, after all that, to make an offer to these fallen sinners, and give them an opportunity of not only having their sins forgiven and of being reconciled through the death of His Son, but also of becoming followers of His Son, and by passing through the necessary trials and experiences, to become joint-heirs with him. We could never have conceived such a plan. Therefore,

*“We stand all astonished with wonder,  
As we gaze on this ocean of love;  
While over its waves to our spirit,  
Comes peace, like a heavenly dove.”*

It may be well for us to notice, dear brethren, that our Father has a plan in which Christ shall be the first One. Our Father, the Shepherd, has made a plan whereby His Son shall be His representative and our shepherd, and whereby we may come in as the first flock of His sheep. There will be others who are not of this particular fold, but the sheep of this fold are the ones in which we are specially interested. The sheep of the next fold will be those who shall receive restitution blessings. The sheep of this first fold are the ones referred to in our text, for they, with our Lord Jesus as head, can truly say of Jehovah at the present time, “The Lord is my Shepherd.”

To Jesus, because of His loyalty, He gave the first opportunity to become a partaker of the divine nature on the divine plane. There were none before of this divine nature. All were of a lower nature. The Logos, being next to the Father, was still upon a very different plane of being. He was indeed above the principalities, powers, and every name that is named, including the cherubim and seraphim, but still He was not of the divine nature, and it was to this divine nature that God wishes to exalt some. He wanted to have some on that higher plane. But, at the time that this went into effect God had already created Jesus, and through Him all the ranks and orders of angelic beings even down to man.

His next creation, instead of going downward, was to be upward on a still higher plane--the

3H663

divine and thus, in harmony with this purpose, we see that in Christ we are to be God’s new creation, as the Apostle explains. So God gave the only-begotten of the Father, the One through whom all other beings were created, the first particular offer the offer that He might demonstrate to the Father His love, His devotion, His loyalty. But, you say, has He not always done that? Yes; my brethren, He has always demonstrated it under favorable conditions, among the holy ones in harmony with Jehovah, in which there were no requirements of sacrifice. But now God has put Him to a special test, and made to Him a special offer at the same time, and the two must go together.

If He will be loyal even unto death, among the unholy ones out of harmony with Jehovah, then He shall have the exaltation far above angels, principalities, powers, dominions and every name that is named; and the Apostle sums it all up, after he has told how the Lord accepted these terms, after He left the glory He had with the Father before the world was, He was made flesh, and dwelt among us, and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross he sums it all up by showing that He was found worthy, in that He, for the joy that was set before Him, endured the cross, despised the shame, and is now set down at the right hand of the divine majesty on high not a seat or place, but a position, an honorable situation.

Just as we say that General Kitchener is at the right hand of King George his right-hand man, placed at his right hand, the most prominent man in Great Britain at the present time, representing the King; not meaning, of course, a literal seat, but a place of service, an honorable position next to the one who gave him this honor. So, our Lord Jesus Christ was to have the honor of being next to our Heavenly Father. At what cost? We may not have known at one time what the cost was, but, looking in the Bible, we are learning what it cost. He needed to be tested.

Are you sure that He was tested? Where is the evidence? Well; I see evidence of it all through the Master's life and experiences every trial and test that came. For instance, every High Priest before he could enter the most holy, was first to offer sacrifice and take the blood, and offer incense at the golden altar in the holy, representing perfect human nature, and then, after offering the incense, and it was satisfactory, the high priest would then pass under the second veil into the most holy the veil representing death itself. If any high priest did not fulfill every requirement to the very letter, he would die as he passed under the veil. That priest was a type of the Lord Jesus Christ, showing that He would have perished if He had not fulfilled every requirement to the very letter. This being the requirement, He indicated that there was a great distress upon him, even as the Apostle has written: "Who in the days of His flesh, when He had offered up prayer and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared."

What did He fear? He feared lest His death would be an utter destruction. He feared that, in passing under this veil it would mean death to Him as the priest, and that consequently He would never rise again. He knew that He was on trial, and that it was a trial that would eventuate either in life or death everlasting. Knowing this, he appreciated the life and other blessings He had, and in a very marked degree appreciated His life on the higher plane. Why did He cry? Because He wanted to know if He had been faithful. He wanted to know if He might expect the

resurrection change. He was heard. How did He hear and answer. God sent an angel to minister unto Him, and to assure Him that He was all right. From the moment that Jesus got that assurance, we remember what courage He had. None of the disciples had such courage as He from that moment on. Through all that night and the next day He was the calmest of the calm. To the weeping ones he said, "Weep not for me, but weep for yourselves and your children."

A picture that goes away back before our Lord came into the world, a picture that shows God's plan, recorded in figurative language, was shown to Saint John on the Isle of Patmos, in which he beheld Jehovah God sitting upon a throne, and holding in His right hand a scroll, written within and on the back side, sealed with seven seals, and he heard a proclamation made, Who is worthy to open the book, and to loose the seals thereof! Saint John waited to see. He listened, and looked, and he saw no one no one was found worthy to open the scroll or to unloose the seals thereof no one in heaven or earth. What does that mean no one in heaven nor earth found worthy? It means that, among all the angels, including the Lord Jesus, the Logos, there was none among them, neither was there any one among men, to whom God could entrust His plan.

No one found worthy. What does that mean? It means, not only that no man was found worthy because all were sinners, but further, that no one had ever yet proven himself worthy of this great honor, of carrying out this great plan which God has. In that symbolical language, the scroll represents all things that God had prepared in His mind before the foundation of the world, respecting what He would do with reference to the church, respecting also the great work for the world in the millennial age, and respecting the future things that Messiah would do.

All these things were represented by the scroll held in His right hand the hand being symbolical of power. On one occasion, after His death and resurrection, His disciples came to Jesus saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, "It is not for you to know the times or the seasons, which the Father hath kept in His own power." God had not communicated it, as yet, to any one. On another occasion Jesus said to His disciples, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The Father had not let it go yet out of His hands. Even Jesus did not yet know.

He had not proven Himself worthy, as yet, and for this reason it was withheld from Him. Saint John wept when he realized that God had some great purpose to reveal and execute, but there was not found any one in heaven or earth worthy to attend to that matter and carry it out perfectly. He knew that we had missed some great blessing because no one was found worthy to carry out God's plan. Then it was that one of the elders said unto John,



“Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” The Lion of the tribe of Judah had shown Himself worthy.

When had He done that? Not before He came into the world because He was not the Lion of the tribe of Judah until He came into the world. He was

3H664

born of the tribe of Judah, but had not yet become the Lion, or strong One. Our Lord was the Lion of the tribe of Judah from the time that He made a covenant with the Father at the river Jordan. There He became the strong one of Judah, although He did not finish His sacrifice until Calvary. It required, in one sense of the word, the entire three-and-one half years of Christ’s ministry to demonstrate Himself to be this strong One, and so, in the picture in Revelations, we read, “Weep not; the Lion of the Tribe of Judah has prevailed to take the book, open the seals, and to know what is therein.” He is the One through whom it is to be accomplished. John says, I looked to see what it meant, and behold, “A lamb stood, as it had been slain”—( A lamb newly slain, says the Greek) the Lamb thus representing the Lord Jesus and His sacrifice.

By that sacrifice of Himself, He had prevailed and was found worthy, and then, as John looked and saw the Lamb, the people were heard, saying, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.” There it is! There is where Jesus became worthy not without blood, not without sacrifice, not without being tested by the Father, not without coming off conqueror and thus proving himself to be worthy to be the Father’s representative in opening the scroll. Even if we were of the world, and not of the church, how glad we would be for the redemption in His blood, how glad that God will ultimately recover all from the death curse and bring them back again to harmony with Himself by restitution processes during the millenium, during the reign of Christ! But we who are of the bride-class, when we think of being invited to come and join in with the Savior, and be partakers with Him, both in the suffering of this present life, and in the glory that shall follow, how glad we are! And this is indeed our privilege and portion, dear friends, in carrying out the Father’s plan.

We might well rejoice that, by the Christ of God, we have heard the glad message; we have been invited to become footstep followers of the Lord Jesus, and to prove ourselves worthy to be joint-heirs with Him in the kingdom, even as He proved Himself worthy, by the laying down of our lives in the service of the truth. Oh, but you say, it seems to me, brother Russell, nobody is worthy.

True indeed unworthy without our Redeemer. But aside from all the mercy of God, this call comes in as a special thing over and above all justification. There is something else, and you must be worthy according to this call, and prove yourself worthy, or never get in. The worthiness is just the same as that of our Lord Jesus, who has provided for the covering of our blemishes through Father Adam and the fall. The test is the same as in the case of our Lord, viz.: loyalty to the truth, faithfulness to God, putting away all selfishness, seeking to do only the will of our Heavenly Father. You can't do God's will as perfectly as He could.

Therefore it is important for us to do what is possible for us, and therefore the blood of Jesus cleanses us from all unintentional blemishes, but we are required to have the same spirit, the same mind, even as the Apostle Paul admonishes us, "Let this mind be in you which was also in Christ Jesus." What mind? The mind to do God's will, the mind willing to humble ourselves in order to do the will of God. And the Apostle further says, that, "If any man have not the spirit of Christ, the mind of Christ, he is none of His." He has not got that same mind that was in Christ Jesus, that same spirit, that same disposition.

So, you see, it is important that we realize our need of justification, and to note the difference between justification and the high calling. I am sure that not many Christian people see this distinction clearly. The Bible everywhere teaches that we are to be justified, freely, from all things. It is God that justifies, and not you that justifies yourself. It is God who does that. This justification comes through our Lord Jesus. Being justified by faith in His blood. So that it is not of works, lest any man should boast, but it is by faith in the Lord Jesus Christ. That justification merely brings us to the threshold. It would make us worthy to be sacrificers. He will not go any further than that for you. You must present your bodies. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He does not say, brethren, you have nothing to do with this matter, and you have no sacrifices to make, and Jesus does all the sacrificing.

His sacrifice made good for Adamic sin that sin of Father Adam which came down upon us all in the way of imperfection of body, mind and morals. The effect of Christ's death for you and me is the same as He will give to all eventually justification to perfection to human nature. In the world to come He will help them up out of imperfections, but in the case of the church, He simply imputes a sufficiency of His merit to make up for what they lack, in order that they might be acceptable sacrificers, and become eligible to the High Calling of God in Christ Jesus which is held out during this gospel age.

The word justification means to make right. Take for instance a pair of scales. Put something into one side, and something of equal weight on the other side, and thus make them balance exactly. Thus mankind has become a sinner in Adam on the one hand, and Jesus has become our Savior on the other hand and makes things right. Just so. That is to be done for all men, because Jesus Christ, by the grace of God, has tasted death for every man. But, neither before Jesus came, nor since Jesus came, have the heathen been justified; neither has anyone been justified except a special class the church. God has willed that the whole human race shall go down to the tomb unjustified in sin, and wait until the millennial age, and in that millennial day Jesus who died for them, will be their justifier. He will make it right for them during the thousand years. He will bring them up from the tomb, help them up the highway during the thousand years, and at the close of that time, will present them to the Father blameless.

He will not present anybody to the Father in any other way than blameless. So the whole world, at the end of the millennium, will be presented to the Father because He will have justified them, made them right. He gives to the Father the ransom price for them, which is His own death. The penalty was Father Adam's death, and Jesus has given His sacrifice, and in due time He will make application of it for the world and take control of this world, which is His purchased possession. Jesus paid the very price that was due by Adam, and God has dealt only with Adam so far. He is not dealing with the world, as yet. Only Adam was condemned to

3H665

death. Only one was found to be a sinner, and only one was condemned to death. All others were simply condemned in him. Therefore, only one man needed to be ransomed, and it only took one man to redeem the whole human race. As by a man came death, so by a man came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive every man in his own order.

But now then, in this gospel age you and I have a different kind of justification. That will be the actual justification then actual perfection in body, mind and morals, but now, with us, God, in His manifold wisdom, has a different plan, so that from the time you hear the Lord, and the time you accept His conditions, you receive justification by faith not the real thing, does not make perfect at all, we have the same brain, the same mind, the same everything, we are not changed a bit. It is merely a matter of faith. But why will God call us right when we are wrong? He does not call your body right. He does not justify and bless it.

What does He do? You and I in order to obtain this invitation, accept the One who is pointed out to be our Advocate. We have

an Advocate with the Father. The world is to have a Mediator by and by. Now the Church has an Advocate. We have an Advocate, Jesus Christ the righteous. We come to the Father through Him. We give ourselves by consecration in Christ to God, realizing that God's arrangements are all in Christ.

We say, Father, I have heard that you will have mercy for the world in the age to come, and it will be extended to them through Christ His death being the basis; I heard of the time, but I also heard that now, in advance, during the gospel age, those of mankind who hear and will respond are privileged to come, and so I come. Dear Heavenly Father, I understand that I must trust myself to you through Jesus and so I do, in the name of Jesus, surrender myself to thee, and engage to do His will and to walk in His steps, and seek through Him to be acceptable in thy sight. The Father says, that is the way I want you to do, and Jesus says, very well, since you have made that kind of a consecration, I will accept you, even your body which is imperfect. I will make it all right. My merit is sufficient for the sins of the whole world, so I will simply impute to you not give, but impute my merit.

What effect will that have? That will make it as though your blemishes were covered no longer recognized by God, because the merit of Christ has been imputed. This is called a wedding garment a plain, white garment to be put on by all those who are invited to the house, given to all those who come to be disciples. He gives his figurative wedding garment to be put on by all those who are invited to the house, given to all those who come to be disciples. He gives his figurative wedding garment and we put it on. Now, we are not appearing in the filthy rags of our own righteousness, but in the robe of Christ's righteousness.

We are accounted now as New Creatures. When we gave up our own wills and God accepted that sacrifice, and we received the spirit of begetting, we became new creatures in Christ. Old things passed away, and behold all things became new. This robe covers the flesh, which is imperfect. The new creature needs no covering because he has not sinned. It is only because the new creature has not its new body, that it needs this old body. The new creature has this old body as a tabernacle, in which we do groan. This was not so before you became a Christian, but only when we became new creatures. The body is the house in which the new creature shall temporarily reside and progress.

God has prepared a heavenly, spiritual body for every one of those who are His people. He will give us this spiritual body in due time, but not now, because He wishes us to progress in these old bodies. The Father says, you just keep this old body for a while, and let me see how you will make out with it. Let me see how you will fight against the flesh. You are not to fight with carnal weapons, but with the weapons of my spirit. We have the helmet of salvation, the girdle of truth, the breastplate of righteousness, the shield of faith and the sword of the spirit, with

which to fight against the imperfections of the flesh. This is our great fight. We are all surrounded by the imperfections of the old nature, and this makes it necessary for us to wage a continual warfare, and fight a good fight, and come off conquerors.

So then, here we are new creatures in Christ, and yet we wear the robe to cover the imperfections of our flesh.

God is not looking on coldly and indifferently, but as a father pitieth his children, and a good shepherd cares for his sheep, so the Lord with respect to those who have become His children and are seeking to walk in the footsteps of his Son. He is deeply interested in them. The Father Himself loveth you. Oh, that is one of the most precious texts in the Bible, and one of the most wonderful ones as well.

He might feel an interest in us, but to think that God loves us, if we have become members of the Us class. God so loved the world (that is a broad love) that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but will ultimately get everlasting life, but this love God has for the church is a special love such as He had for His own Son. They are as dear to Him as the apple of His eye.

What tender care has one for the eye. He sees that nothing will hurt his eye. The eye has the attention of the whole body when in trouble. So it is with God's care for the members of the church they are as dear to Him as the apple of His eye. We are glad of this special love which causes God to put the robe of Christ's righteousness upon us a beautiful figure of speech. Our Father is not looking upon us as sinners at all, but as new creatures.

The flesh is covered by the robe, but the flesh is not to be preserved. Your body has been presented as a sacrifice. It is to be consumed. It is wrong though to suppose that God will give me the best of everything for my body, and will so guard me as to prevent any injury to my body. It is the new creature that the Father is preparing for glory not the natural man; and He is doing this by means of those precious promises, which are made to the new creature.

The old man is perishing. God will not give us restitution; that is for the future. We who have received the high calling cannot get restitution. It is like the child who cannot keep the penny and get the cake also. If he gets the cake he must give up the penny. No more can we get the glory of the high calling and at the same time hold on to earthly things and blessings. We have become heirs of the heavenly things, and have been begotten again as spirit beings like the Lord Jesus Christ. Earthly restitution will be for mankind in general in the future.

Therefore, let us not think that God

3H666

is offering restitution, and that we can accept such things. We are to sacrifice, and if you find that you have no sufferings for Christ, you have reason to question whether God is dealing with you as with sons. God delivered up Jesus freely for us all, and He allowed His enemies to smite Him, to spit upon Him, to put the crown of thorns upon His head, to mock and crucify Him. God allowed all this. It was truly said, The birds of the air have their nests, but the son of man hath not where to lay His head. His Father permitted all this because He was dealing with Him as His son who had been begotten to a new nature, and who was demonstrating His worthiness by obedience to the things which He suffered. It will be so to us if we are true to the Lord, even as it is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Unless we have been chosen, we are not sons, but bastards. He did not choose angels, but all who have received the begetting of the spirit now, who have been received to become joint heirs with Christ He chooses every one of them, because of the great, and honorable and high position to which He has called them. It is such a wonderful thing, that God wishes to test the loyalty and faithfulness unto death of every one who will be in that glorious company. So then, instead of thinking that you are having a great number of trials, that you are always in some kind of trouble, and that you are peculiar in that respect, you will rather think, I wonder how it is that the Lord lets me have so few of these terrible trials; I would think that He would want to prove me more.

He has not yet proven how much I must suffer for His sake in order to demonstrate my loyalty. That is what the experiences of Jesus and the Apostles proved. Not many therefore, will prove themselves to be worthy. "Fear not, little flock, for it is your Fathers' pleasure to give you the kingdom." It is only a little flock that the Lord is calling out now. He is the Shepherd of the little flock, who walk in the narrow way. "Straight is the gate and narrow is the way, and few there be that find it." The Heavenly Father is the Great Shepherd, and He is the one who has called us. We are following Jesus because God has pointed Him out to be the Captain of our salvation, whom He made perfect through suffering, and thus it must be with every one who follows him he must be called, proven, and found faithful through sufferings unto death. The Father is deeply interested in all this, and so the text says, "The Lord is my shepherd."

I remind you, dear friends, you whom He has called, if indeed it be that you have heard His voice, that Jesus did nothing but what He heard from the Father, even as He said, My message is My Father's message. So, whatever message He gave us, is the message of the Great Shepherd, the Father. This message coming from the Heavenly Father is for the purpose of calling us to be His sheep. "Gather my saints together unto me," saith the Lord that is the Father's word—"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Thus saith Jehovah, but what kind of a covenant is this that we make with him? It is one by sacrifice. You see your calling then, or, as the Apostle puts it, "Ye know your calling, brethren." Do you know your calling, brethren?

We are not called to be Lutherans, Methodists, Baptists, Presbyterians, etc., but called to be sons of God. "Gather my saints together unto me, those that have a covenant with me by sacrifice" this is the call. Not gather them together unto Russell, Luther or Calvin, but unto God. Who are they? Those who have made a covenant with Him by sacrifice not a covenant with the church, but with HIM by sacrifice. It is not a general covenant., It must be made by sacrifice. There are those who will come into covenant-relationship with God without sacrifice, but those who come now, and are of the sheep now called, they are called to sacrifice. There are no exceptions.

If you are not a sacrificer, then you are not one of them. The Lord's true sheep have heard the shepherd's voice and have presented their bodies to be living sacrifices, holy, acceptable unto God, because Jesus, our great High Priest, has made an atonement for our imperfections. He has become our surety, our Advocate with the Father, and He makes us acceptable and we become sacrifices. We must be satisfied as to what we will do. Jesus at the age of thirty came to John at the river Jordan. He came as soon as He was thirty years of age to John at Jordan, and there and then presented Himself to the Father.

What He did on that occasion, you know we all know. The Prophet speaking for Jesus and telling what were the sentiments of his heart, says, "Lo, I come to do Thy will, O God"--everything written in the Book. What book? The Book of the Law. The Book of the Prophets. Everything which God had caused to be written respecting the Messiah, Jesus was ready to do. There was the serpent on the pole lifted up in the wilderness by Moses, even as it is written, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;" there was the bullock slain by the High Priest Aaron on the Day of Atonement in connection with the tabernacle service; and there was the lamb that was slain every spring at the Passover time; all this was written in the book concerning Him, the Lamb of God. Also He would be led as a lamb to the slaughter, and as a lamb before her shearers is dumb, so He opened not his mouth. And so

Jesus says, at the time of His consecration, "I come to do Thy will, O God, as it is written of me in the Book." He could not understand at the time all that was written in the Book, but He said, "I come to do Thy will, O God" everything written in the Book, whatever you have written there, show it to me, dear Father. I cannot see it clearly now, but whatever there is, I will delight to do it. No matter how severe, nor how great a sacrifice it will require, I will do it. And then, Jesus symbolized his consecration unto death by His baptism in the river Jordan by John, showing forth His death and consequent resurrection.

This same figure comes to you and to me, and becomes an outward confession that, whatever is written in the Book concerning us, and comes to us in His providence, we will be glad to do. We are rejoicing to do the will of God, and desirous that His will be done in us, even as it was done in our Lord and Master. This is the only kind of sacrifice God will accept. One says, I have consecrated myself to be a Christian, and I think I will be a pretty big Christian, too. Such may have their

3H667

ideas about consecration, too. Others say, I will consecrate myself to God and will try to do some kind of mission work. God did not ask them to do that. That will not be an acceptable sacrifice. I will consecrate myself to work for God in the temperance field. God did not say you should do it, but we should consecrate ourselves to God and put no restrictions, whatever, around our sacrifice. "Thy will be done in me," whatever that will might be, should be the sentiment of our hearts.

So then, my dear brethren, we see what God has arranged for us, and how reasonable it all is, and thus we have been invited to become partakers of Christ's sufferings now, in order that we may become sharers in His glory that shall follow. It has been an invitation not a command. A command would not have been right. God set before you a great prize. It was set before you. He did not command you. He made no threat, used no force. If we do not wish to come without being forced, we cannot come at all. He has merely set forth His message, and wherever that message goes, it appeals to certain hearts only. It is like the wireless messages that go forth from the telegraph instrument.

Waves of sound go out miles and miles clear across the Atlantic Ocean. They go from New Jersey clear over into Germany. It is not every one that can catch the message. The sending instrument is tuned to a certain key. If you have a good co-hearer, or receiving instrument, and yet, do not have your co-hearer properly tuned, you cannot receive the message at all. If you have a good co-hearer and get it in line with the message that is coming in, you can get the message. It is often necessary to tune it up higher and higher before it gets in tune with the



sending instrument. And so, you and I have to be in tune with God before we can hear His message, and we must continue to keep in tune with Him, if we shall continue to receive messages from God. They pass over the heads of millions of people, and they do not hear. Eyes they have, but they see not; ears they have but they hear not. "Blessed are your eyes for they see, and your ears for they hear not." "Blessed are your eyes for they see, and your ears for they hear." Many in Jesus' day having co-hearers that were not properly attuned to receive the message, did not receive the words of Jesus. They did not hear from His lips God's message. Their thoughts were not in tune. Instead of thinking that, whosoever will humble himself shall be exalted in due time, they were attuned to the other thought that, whosoever will exalt himself now shall be exalted hereafter.

So it is today. God is only finding the humble and sincere ones, those who are in tune with the Infinite One. I trust that we have been in tune to receive the message which our great Shepherd has sent to his sheep, that we have become true co-hearers, and that we are keeping our instruments in tune with the Infinite One, so that we are able to hear the message more and more, and are abiding in the love that rejoices to lay down our lives in His service, continuing therefore in the spirit of Christ and of all them who shall ultimately be accepted in Him. In the eighth of Romans we read that God has foreordained that all those who would be of the church class in glory, must be copies of His dear Son else we will not get that prize no one else will get it.

Now, my dear brethren, I cannot tell you when we will reach the end of our race course. As far as I can see, judging from the Word, we must be near, very near, even at the door. We are certainly down to the time referred to by Jesus as characterized by "Men's hearts failing them for fear" every financier and statesman is fearful it is a fear respecting the future rather than for the things present. The things coming upon the earth are causing perplexity. When we see these things beginning to come to pass then are we to lift up our heads and rejoice: rejoice that your deliverance draweth nigh. The time for the glorification of the church is close at hand.

When the door shall once shut, no one else will ever enter therein. The door of mercy for the world will then be thrown open wider than ever, but the door to the bride to enter into the marriage will be closed forever. So, then, if we hope to be joint-heirs with Christ, suffering now and glorified shortly, now is the time to make our calling and election sure. Sure! It is not sure, yet, is it, my dear brethren? It is not uncertain, but sure upon the terms to which God has agreed. He will never fail you. It is absolutely certain with Him. The only uncertainty is with ourselves. If you are faithful to the best of your ability, God asks for nothing more. All things are yours if you abide in Him. Continue in the same spirit of the Master, growing in grace and

in knowledge, and becoming stronger and stronger. His grace will be sufficient for you, for His strength will be made perfect in our weakness, and all things the trials, the suffering, the persecutions, the misunderstandings all shall work together for good to those who abide in His love, the called ones according to His purpose. This applies to us, dear brethren, I hope, and as we see the terrible trouble drawing nearer, I hope we are becoming stronger in the Truth and stronger in His service, and will be pleased to lay down our lives in His blessed service.

Look at the type of Elijah. At the close of his life, he being a type of the church, he was taken away by a whirlwind to heaven. That is a picture of the church being taken away. Elijah was a type of many things to the church, but we now notice, that at the close of his life previous to his departure, knowing that his time was at hand, God sent him thither and thither, and beyond. He went here and there as God directed. Wherever God said go, he went.

After thus going from place to place, as directed by the Lord, he finally came to the last place, and there God did not say anything further as to where he should go. And thus it has been with us. God said to us, go there, and we went. Then to another place, and we went, and then came down to 1914, and now he is saying, go to the last place. Of Elijah we read, "As they went on--beyond the place where the Lord last sent them--as they went on, behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." All of this, I think, is a picture.

The church is to be taken into glory. It will not be by a literal, fiery chariot, but by a symbolical one. Fire stands for persecutions or sufferings of some kind. So, we see, some kind of a fiery trial will come. We do not know exactly when, but in expectation. We know what to expect. The fiery chariot parted them, and then Elijah went up in a whirlwind a whirlwind of trouble. When the wind blows from four corners, it represents general strife. We do not know just what it means, but we will watch every day. We do not know how soon it will come, but we are waiting for it. I am looking for it and am anxious to get into that

3H668

whirlwind. All the faithful ones must pass through that experience. I am giving you this as a consolation. This is what is coming, no matter how.

Don't make a chariot of fire for yourself. The Lord will make the chariot of fire. Leave everything in the Lord's hands; do not worry; leave all with the Lord. Do your best and leave everything else to Him. He will bring it all to pass, and will do exceedingly abundantly above all that we can ask or think, through our Lord and Savior Jesus Christ.

## 1915 Convention Report Supplement

### **HEAVENLY WISDOM VS. HUMAN FOLLY**

*“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore, let no man glory in men.” (1 Cor. 3:18-21) He said:*

Our topic for today is Wisdom, and our text points out the strong contrast between worldly wisdom and the wisdom that is from above. The Apostle draws a very sharp line indeed, and from the world’s standpoint his words must seem like a very strange statement—“The wisdom of this world is foolishness with God. Let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool that he may be wise.” There is a great deal of worldly wisdom among men on every subject. We can see that when Christians have yielded to the spirit of worldly wisdom they have very generally made a great mistake. The world has its own way of viewing every matter religion as well as other things. The world has taken what they consider a very practical view of things at the present time. They are saying, “We must keep things running on in the present way. The existing order must not be changed. If any one has received a different idea from the Bible, he is very foolish.

From the view point of the world the Church is merely to keep things from going from bad to worse, to keep society as moral as possible. You and I know that nearly all the preaching of today is along the lines of worldly wisdom. the preachers preach civil reform and morality of life. They are now leading men to war, contrary to the Word of God, which tells us not to war with carnal weapons; that we are to be followers of peace, lovers of peace, and are to be known as peace-makers. But worldly wisdom says, “You must approve yourself to the government; you must stand for what everybody else wants. Worldly wisdom is very different from Heavenly wisdom. We are to seek to learn God’s wisdom.

### **WORLDLY WISDOM DEVELOPED AN APOSTATE CHURCH**

The Apostle James tells us that “the wisdom that is from Above is first pure, then peaceable (mark that), gentle, easy to be entreated, full of mercy and good fruits.” That is the wisdom God’s true children wish to have, that is the wisdom our text enjoins upon us. St. Paul declares that if we have the spirit of the world, and worldly wisdom, it is foolishness with God. What is worldly wisdom trying to do? Some centuries ago worldly

wisdom among the leaders in the Church concluded that it was time to set up the Kingdom of God. There was knowledge enough at one time so that they might have known that the Kingdom would not be set up until the Lord Jesus Himself should come. But after the Church had studied and observed for two or three centuries and Christ did not appear to establish His Kingdom, they feared something was wrong with their hopes. They thought that they must take the matter into their own hands and appoint a representative of Christ and begin the Church's reign. So ever since they set up their pseudo-kingdom of Christ they have been claiming to reign and expecting to conquer the world.

The Church became prosperous by getting in with governors, kings and emperors. Their numbers began to greatly increase. Heathen tribes came pouring in.

The Emperor of Rome, Constantine, said "I will associate myself and my Empire with the Church, and that will help me and my people; it will strengthen the Empire." The Church had become so prosperous that the government could not get along without it. And the Church came to the conclusion that the government was dependent upon it. They thought, Surely this is the auspicious time for the Church to become the ruling power in the world. It was because they had neglected the Word of God and followed earthly wisdom that they sought to set up the Kingdom in the absence of Him who was to be its Lord. What neglect of the Master's words! In His parable of the Nobleman He had pointed out that the Kingdom of Heaven was "like unto a nobleman who went into a far country to receive for himself a kingdom, and to come again." And he said, "My kingdom is not of this world arrangement, order, else would my servants fight." "If I go away, I will come again."

But neglecting the instructions of the Lord, they set up a kingdom. They said, "Christ, of course, is the real King, but He must have a representative." They established a reign of popes, and called the pope "Vicegerent of Christ." The word vice-gerent is derived from two Latin words gero, to carry on, and vice, instead of. They said, the Bishop of Rome, the highest official we have, shall be the Pope. They then separated and exalted a "clergy" class as the Church, and termed all the others "the laity." So in the Catholic Church to this day only the dignitaries the Bishops, Archbishops, Cardinals and Popes are the Church; they are the Hierarchy. All the others are only children of the Church. They said. As a spiritual Kingdom we will delegate authority to earthly kings. We will permit them to reign over their respective countries if they will recognize the Pope of Rome as the supreme Pontiff over them all. That was worldly wisdom. They dictated terms to these earthly rulers, and all the kings recognized the Pope as a spiritual Emperor whom they must obey.

3H669

They said, "Christ's Kingdom has come, His representative is at Rome, and all nations must be in subjection to this Kingdom." Worldly wisdom! It was far from the teaching of the Bible.

That worldly wisdom continued. If any earthly prince failed to keep in harmony with the Pope he was censured. If he did not repent, he was told that his kingdom would be taken from him and another prince appointed to take his place. So Germanic kings and others did penance when they had offended the representative of Christ in the world. Then came a split, in the time of King Henry VIII of Great Britain. He said, "See here! this Pope of Rome objects to my having a fourth wife, and I want a fourth wife. We will do without the Pope, and I will be the representative of Christ myself to the British people; I will be the heard of a new Church, and it shall be called the Church of England. Now all of you English Bishops must stand by me or it will go hard with you. I will reward you if you are loyal to me. You shall be members of Parliament, and you shall be called hereafter, Lord Bishops." So we have since had another Kingdom of God (?) in Great Britain.

Luther had gotten in with the Germans, who had come into line with the Reformation work, and they said, "We will appoint you as head. We will back you and your system." Later, the emperor became head of this Lutheran state church. So today we have the German Kaiser as the head of the Lutheran Church, supposedly representing God's Kingdom in that country. In Russia, we have the Czar representing God's Kingdom (?) in the Greek Catholic Church. The Pope of Rome declares that he is the only proper representative of Christ and that all these others are in rebellion. The Church of England claims to be the only true Church. And so with the others. We see the confusion they are all in. All are fighting, each thinking they are fighting for God's Kingdom. It is all because worldly wisdom got the control. The kingdoms of this world are not God's Kingdom, any of them, and never were.

### **BECOMING FOOLS THAT WE MAY BE WISE**

The only way to become truly wise is to become foolish from the world's standpoint. The Apostle Paul tells us that we "are counted fools for Christ's sake," because we wish to follow the Lamb of God, because we wish to guide our faith and actions by the Word of God. Not only are we counted fools from the standpoint of the world at large, but also from the standpoint of the educated clergy. How so! Because nearly all of the educated have now repudiated the Bible. They have the spirit of the world. Believe the story of Adam and the fall? Nonsense! This is the worldly wisdom they have gotten from the colleges of our day. Every college, for the past thirty years, has been turning out Higher Critics and Evolutionists. They say that man has developed from a frog or a tadpole. They even go farther back,

and say that he started from a microbe, and has evolved to his present state of development. You are not worldly-wise if you believe in the fall of Adam, and the redemption from the fall through Jesus Christ as our Ransom-price. And foolish people you are if you believe the story of the Deluge, and the story of Jonah and the great fish! It is no matter if Jesus did speak of Noah and the Flood and give it His endorsement. No matter if He did declare that Jonah's being in the belly of the fish for three days typified that Jesus should be three days in the bowels of the earth. No matter if He did speak of Adam and his race as being the "lost sheep," and declare that He "came to seek and to save that which was lost," that He came to "give Himself a Ransom for many." None of the great and wise believe these Scriptural stories and declarations! On, no! They are not so foolish!

You see the Apostle had the right gauge on the matter. How many of us are willing to be a fool for Christ's sake a fool in the eyes of the wise people? But the worldly-wise who are measuring these plain statements of the Bible according to their own ideas, according to their own foolish reasoning, are coming to naught. The Apostle Paul declared that the time would come "in the last days" when these wise (?) men should "proceed no further, for their folly should be made manifest unto all men."

### **WORLDLY WISDOM NOW BEING DEMONSTRATED**

This time is rapidly nearing, indeed we are now entering into these days. Look at the things being done today in those countries declaring themselves to be Christ's Kingdom. See how these so-called kingdoms of Christ are acting like devils, mad men! The Germans have the shibboleth, "On to victory! God is with us!" So also with the Austrians. So with the British, and the Russians, etc. Yet each is desiring commercial supremacy and control; and for their own selfish interests they are fighting each other to the death.

Ah, yes, the wisdom of this world is foolishness with God! By the time this war is over, and the succeeding revolution and anarchy shall have utterly overthrown all these false kingdoms, the world will recognize how foolish they have been. What has the wisdom of this world amounted to? How vain have been all their hopes and ambitions and schemes! How their pride and ambition for power will soon be humbled into the dust! "The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that Day." (Isa. 2:10-22; 28:21-22; 13:6-13.)

The world has its own conception of what constitutes a Christian. You will notice when worldly people speak of Christians, the matter of whether or not you go out slumming or promote social reforms, whether you seek to improve the conditions of labor, etc., weigh considerably. The majority think we should be out haranguing the lower element of society rather

than spending time and effort upon those already church members. Many Christian people have that idea. They think the Christian is to preach Hell or do something to terrorize the people and get them into the Church. They have been doing that for centuries, and how many of the people have they truly led to Christ by such methods? Look at Europe today. Away in the past the emperors said, "We want the people to be subject to the governments. Can you Christians bring it about? If you can, you are the ones we are looking for. How will you do it? We will tell them that if they are not obedient they will be sent to a place of eternal torture, was the answer. We will tell them that this is the Bible Hell. We will fix up a Purgatory, too. Don't fear, we will make these places hot enough for the people, and they will believe it all and be

3H670

afraid to disobey. Thus by false doctrines suggested by heathen religions and enlarged upon, they drove the people into the churches. These very nations are now engaged in this most terrible war of all history.

You would never suspect that all these are saints, yet only saints are Christians, the Bible plainly declares. This driving of people by the millions into an outward profession and form of religion by telling them that they will go to Hell if they do not come into the Church, has had its legitimate effect. This is readily seen as we look across the water today.

You know they had the theory back in the days of St. Augustine that nobody who was not baptized with water was in the Church, and that anybody not in the Church would go straight to eternal torment. Hence the movement by him to "baptize" babes into the Church, through water sprinkling, which they called baptism. We are glad that we have a real God, One whom we can worship in spirit and in truth. Wrong teaching led these people to put all these little babes into their church organization and declare them church members, this expression being loosely used, for only the Hierarchy were really the Church, the "priesthood." All of this is contrary to the Bible and is the wisdom of this world, a deception of the great adversary. When we come to see the Plan of God, how different it is! We see that God has not commissioned the Church to convert the world. This wrong idea, as we have seen, crept in back there when the Church was exalted to a position of power. They said, We are now ruling, and we must bring the whole world into subjection, we must make them children of the Church. They quoted those Psalms prophetic of the Millennial Kingdom to prove their authority to thus rule. They set out to compel everybody to become a Christian, overlooking the fact that such is not God's Plan at all;

for a Christian is a follower of Christ, one who walks in His footsteps of sacrifice. Only the Gospel Age Church is called to do this. God's Call to any to be disciples of Jesus has been a still, small voice which only a few have heard and heeded.

### **THE MEEK, THE CONTRITE, NOW CALLED**

Jesus said to His disciples, "Blessed are your eyes, for they see, and your ears, for they hear." Of all the Jewish people the only ones that saw and heard what the Lord was telling them were about five hundred brethren, up to the time of His death. All the way down the Gospel Age the masses have not been able to hear. The time for the whole world to hear has not yet come. All will hear when the Millennial Kingdom is established and the knowledge of God covers the earth. All will then have an opportunity to come into harmony with the Kingdom of God. Now the Message is, "He that hath an ear to hear let him hear." If you find one who has a hearing ear, tell him the blessed story. If you meet those who do not have the hearing ear, do not worry about it. Their time is not yet. Go on to those who have the ear to hear.

Among what class may we expect to find the hearing ears? The Bible shows that the meek are the ones who now have the hearing ear. The average man and woman have not an ear for the Truth. Let me remind you of the words of Isa. 61:1, used by our Lord Jesus in His preaching. He preached in the right way. The verse reads: "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings to the meek, He hath sent Me to bind up the broken-hearted." The Bible does not tell us to go out and seek to reclaim thieves and murderers and criminals generally, but we are to present the Message to the meek, the contrite. You see the difference. And what shall we tell those who are teachable. We used to think that when we had told them that Jesus died and rose again for their salvation there was nothing more to tell them. When they had heard this they were to go out and tell some one else about Jesus how they were to escape eternal woe through Him.

The Bible Plan is very different. When we have heard of God's great Plan, and believe that Jesus died for us, our salvation is only begun. If we are properly exercised, this leads us to a consecration, to the giving up of our whole life to God. But the majority never think of consecrating their lives to the Lord. There are a great many very nice people who are not of God's family. The Message now is only for those who are meek enough to hear His word and act upon it, and this means sacrifice.

The Spirit of the Lord God that is upon Jesus' followers, as upon Him, has commissioned, or ordained, us to "bind up the broken-hearted." There are plenty of people going around with hammers to break others' hearts. We are to tell them of God's love. His mercy, His Plan. We are to tell them how He will give beauty for



ashes and the oil of joy for the spirit of heaviness. That is our commission. In doing this we are developing along the lines that God designed. We are called to walk in the “narrow way.” Not one is called merely to live a decent life. The Call is to be members of the Body of Christ.

### **CHURCH’S PRESENT WORK NOT WORK OF REFORM**

Worldly wisdom would lead us to another course altogether, and we are, therefore, to fight against the spirit of the world. Some say, “Come, let us consecrate ourselves to working for temperance.” Temperance is a good work, but did Jesus work for temperance? Not at all. Jesus was on the side of temperance, and so are we, but it is not our present mission to reform the world. It is worldly wisdom, the worldly mind, that wants to go slumming or to engage in civic reform. Did Jesus or the Apostles spend their time in trying to clean up society? Not a bit of it! What was their work? Their work, first of all, was to find those having ears to hear the Gospel Message calling out the “peculiar people” for a special future work, and second, after finding them, to instruct them and build them up in the most holy faith. If we are to be true followers of Jesus we are to note what He did, how He used His time, and then do likewise.

3H671

### **1915 CONVENTION REPORT SUPPLEMENT**

### **TRIUMPH OF LOVE OVER JUSTICE**

The Apostle says “Mercy rejoiceth over Justice.” This text signifies that love gained the victory over justice, because mercy is merely the outward or actual expression of love, and so we might reason in what way does divine mercy or love gain the victory over divine justice, and in so doing, I believe we will be learning something for ourselves, because we should be copies of God. We are to study His method, His manner, and His many ways, in order that we may have His wisdom, and, in proportion as you and I receive His spirit, His mind, in that same proportion we will have the spirit of sons. When, therefore, we shall see how God’s love gains the victory over His justice, we shall learn how it ought to be with us, in order that we might become like Him.

In the case of divine love and divine justice, we are to remember that our Heavenly Father is perfect in all these qualities and attributes. His justice is perfect, and His love is perfect, but, inasmuch as these are inherent, invisible qualities of the divine nature, we could not study them unless they were manifested. They have been manifested. It is the manifestation of these qualities, therefore, that especially interests us. We are not to

think what He is to do to attain perfection, because we know that He has always been perfect, but we are to see how these attributes manifest themselves, that thus we may learn valuable lessons.

It seems to me, and increasingly so, that there is no lesson that the Lord's people need to learn more than this particular lesson of the relationship of justice to love, and how we may practice them as God practices them; and yet, with some variations too, for He has some rights which we do not have.

In the case of God, we see that His love operated in the very beginning when He created His Son to be His logos, and it was afterwards seen in angels and man. Then we see that the fall of our race brought into operation divine justice, for it was justice that decreed that man, on account of his disobedience, should not live, but die. "Dying, thou shalt die" was the fiat of justice, and at the same time, love was obliged to agree with that. When justice decreed that death must result from transgression, love responds, and said, "Yes; that's the proper thing. Love agrees that it is altogether proper for man to die as a result of sin, not only because it is right for God to be just and He must be in harmony with His own law, but also because it would not be good for man to live everlastingly in an imperfect, fallen condition. If He had allowed him to live on in imperfection and not die, we can hardly imagine what a tremendous power he would have had in the world by this time. Even as it is, we see that some of our race in three score years and ten are able to cultivate such qualities of mind and character as to give them the ascendancy over the remainder of the race, and were they permitted to live on indefinitely, they would undoubtedly bring all the others into captivity to them. They might become so powerful as the years go on that one might become a giant and be able to do whatever he might desire to do, and thus be very tyrannical. Except man should exercise the attributes of his character in harmony with those of the divine nature, because of the great injury he would do to others of the race, he ought not to be permitted to live. And thus, in the divine arrangement, we see love agreeing with justice that sinful man ought not to live, but die. Then again, when our whole race came under the sentence of death, God might have cut us off much more quickly than he did, had He not had in mind the very plan which we are now learning the divine plan of the ages. Man was to learn certain lessons during the present in order that he might profit by them in the future. So, now, we see that God has arranged a very reasonable and loving way in dealing with the sinner in harmony with His great plan. In His wonderful plan He has arranged to redeem man from this death condition, because He intends to restore him in due time. All of the experiences of the present life will have a bearing upon the members of the fallen race during the time of their restoration in the age to come. He has planned it, so that we may have these experiences and learn these needful

lessons and then go down into the tomb and thus, quietly, for six thousand years, the world has been getting its first lesson in its education along the line of sin as to what a terrible thing sin is, how hard it is to control, what its downward tendencies are, what it means to encourage it in one's heart, how hardening of the heart inevitably results from its practice. Thus twenty thousand millions of our race have had a great schooling time for six thousand years.

It seems to me, I can see a great deal of wisdom in His plan. His love was not inactive, but since He could not show man any love could not resist justice in this matter love had already arranged a plan whereby redemption would come, whereby love would triumph over justice. After justice had reigned for six thousand years, during which the world had learned its lessons with respect to the heinousness of sin in all its various forms, and had consigned its subjects to the silence of the tomb the triumph of justice love redeeming became love restoring, calling them forth from the tomb during the thousand years of its reign, so that ultimately when death and hell shall have delivered up all that were in them, and death shall be no more, love will have triumphed over justice, and so we read, "O death where is thy sting; O grave, where is thy victory? But thanks be unto God (God is love) who giveth us the victory through our Lord Jesus Christ.

This is one of the wonderful things I see in the Bible the more wonderful, the more I understand it. God always maintains His justice, and He always maintains His love, and we are being blest by both. Justice having triumphed over the world for six thousand years has brought our race down to sheol, hades, death, the tomb. Love, in the meantime, began to operate in harmony with justice, and has given the great sacrifice of Jesus, and at the time of the return of the Lord, has arranged through His reign of a thousand years, to awaken them from the sleep of death, to raise them from the tomb. We can thus see in the Bible

3H672

proposition what a great equality or balance God has manifested. Since twenty thousand millions of souls have sinned, it would, in some way, require twenty-thousand-million redeemers, but when we see how God is operating, we wonder at His arrangement. He saw to it that only one man would ever be condemned to death. Through one man condemnation came upon all men. "As by man came death, by man came also resurrection of the dead." One man was a sinner; one man was a redeemer. Beautiful! We never heard of anything like this except in God's plan. Just think of a great plan covering six thousand years in which the salvation of nearly twenty-thousand-millions of human creatures is involved, and yet, all so easily and perfectly poised and balanced that through the disobedience of one man sin would enter the world, and death by sin, in order that, in due time, the redemptive work

of one man might fully offset the degrading work of the other one, and thus balance the account of the great day of justice, wherein all were condemned in one, by the sacrifice of the one redeemer, through whose sacrifice love provided for the recovery of all from the power of death, so that death would no longer have any dominion over them justice and love co-operating to produce that great balance love gained the great victory! While justice will never be cheated out of its part, yet love gains the victory and provides the way out of the difficulty, and does this at the expense of the one by whom the whole plan has been consummated.

While the penalty is upon all, but one has been required to pay the penalty. This had to be done by His sacrifice. How is that? Is that not unjust? Oh, no! The Bible assures us that God stated the proposition beforehand to Jesus, and Jesus was in full agreement with it not merely the man Jesus, but primarily it was made to the Logos, the Word, the Messenger Michael, the God-like One. In this whole matter then, He acquiesced. It was even presented to Him as a great bargain, that, by the purchase of the whole race through His sacrifice, He might obtain the great honor and glory of Messiah the opportunity of blessing the thousands-of-millions of humanity who were condemned to death; and then, what more? Oh, much more, viz., that He would be exalted to the divine nature through all eternity, far above angels, principalities, powers, and every name that is named, and ALL OF THIS IS THE GREAT TRIUMPH OF LOVE OVER JUSTICE. While justice remains forever inviolate throughout eternity, yet love gains the victory, and justice and mercy rejoice.

My dear brethren, when we see what the Bible teaches about the divine plan, it gives us the confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to pick things to pieces, and the employment of their brains against the Bible, that proves that the professors of our day are the worst of all times. It is only when we perceive from the inside, that we see the strength of the Bible. No human mind ever made such a plan. It is surely divine. It is surely biblical. We did not discover it. It was shown to us in due time. We know it is of God; and the book that contains that message is surely the Word of God, and it must be that all those holy men of old spoke and wrote as they were moved by the Holy Spirit. Wonderful message! God's spirit indited this message. The many men who uttered the words did not know what they meant. They were meant for us, not for them. They were written for our instruction upon whom have come the end of the Ages. And then, we could not understand their words until something occurred to us, and that something was that we received the begetting to the Holy Spirit with the subsequent and consequent enlightenment, and this brought these things to our attention and enabled us to understand their meaning. So the Apostle writes to some, you remember, "After that you were

illuminated.” We now understand what it means to be illuminated.

The illumination is primarily the work of the Holy Spirit of God which we received when we came into His family at the time of our consecration unto death. This illumination of the church had its beginning at Pentecost. Up to that time the spirit had not yet been given. The early church had to wait until Jesus had finished His sacrifice for sin, had ascended up on high as the great High Priest to appear in the presence of God for us, to sprinkle the blood of His sacrifice upon the mercy seat on our behalf, and become the Advocate of all those who would follow in His steps, having made satisfaction for their sins, and by the imputation of His own merit to the consecrated, and thereby making them acceptable to the Father not until then could they receive the begetting of the Holy Spirit. But ever since then this Spirit has been with the church, begetting each one who would come into the same class.

This, however, is not all, for after that comes the Illumination as the result of the begetting. Because we are sons, God has sent forth the spirit of His Son into our hearts, whereby we cry ABBA, FATHER. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the word of God becomes food for us, that we may grow thereby in grace, in knowledge, in justice, in all the qualities of the divine character, that thus we may become more and more like our Father who is in heaven.

Having then seen how divine justice operates in the blessings of mankind up to the present time, we will now look further and see that divine mercy is about to gain a great victory for the whole world. It will require the entire thousand years of Messiah’s reign before mercy will have triumphed over justice. All through that thousand years, dear friends, we perceive what love will be doing for the world of mankind. It will be doing everything that can be done to lift man up from degradation. It will all come through the Lord Jesus Christ, who will be God’s agent of justice and love, through whom the blessings will come through all that thousand years; and then, the church will be associated with Him in His kingdom, glory and honor associated with Him in this work of love. It will operate through us also. In order that we may be of that same character, we must not only be begotten by the spirit, but must also manifest this spirit, must be quickened by it, and eventually in the first resurrection be born of this spirit, share His glory, and be associated with Him in this work of love for mankind during the entire thousand years, at the conclusion of which, this uplifting work of divine love will have been accomplished. The world by that time will have received its blessings. All though this wonderful plan the principles of absolute justice and absolute love will be observed both operating in full harmony. Christ is the

connecting link between them His sacrifice, the connecting link, making it possible.

How will God's justice during the future operate toward the world of mankind? Some have difficulty in thinking along this line that the world in the future will have its sins forgiven. Is it not true that God has a reckoning? Will He not hold against the world something for wrongs committed in the past? Will the murderer have the same opportunity as those who have been more noble in their lives? Where will justice be represented in the future in His dealings with men? We believe that God's dealings will be associated with justice all the way through; that, while love will be specially operative during the whole of the millennial age, yet justice will never be violated. Will mankind, in the future, be punished for sins of the present time? Yes, and no. No; not in the sense that we are punished for sins in the past, for this would nullify the work that Christ accomplished in His death in making satisfaction for Adamic sin. Satisfaction having been made by Christ for the believer's sins, he is no longer punishable for them. The same principle will operate in the future.

For the present, we will consider the church. Suppose a man or woman had lived in such a way as to have gotten himself or herself into a very bad condition of body, mind, or what not. These things will have more or less of a penalty upon them after they have become Christians. Suppose Mr. A, B, or C, had been living a profane life in some way a dishonorable life. Suppose that God's grace now reaches them and they learn the provision that God has made in Christ, and see that God is ready to forgive their sins and cleanse them from all unrighteousness; they accept His terms, and we say, their sins are forgiven. What do we mean?: We mean that God no longer holds any displeasure against a person who has come into harmony with the divine authority. Whenever anyone comes into harmony with God in His appointed way, His justice is no longer opposed to such an one in the sense of condemning him. Nevertheless, he will have in his body or mind certain punishments resulting from his previous sinful course of life. In the event he has lived a sinful life for a long time, then will the evil be that more deeply entrenched in his mortal body, and he will consequently have all the greater fight to overcome these deeply imbedded tendencies to sin. Whereas, in the case of one who has previously lived a good, moral life in all good conscience, that one will have just that much less to overcome. If, through evil deeds, the mind of a person has become poisoned, that person will have to battle all his life against the seeds of error thus sown, not in the way of a direct punishment for his wrong doing, but in the way of a natural law of punishment, because the new creature is to be developed in the flesh wherein the bad seeds have been planted.

It is like a piece of land which had been given over, for a long time, to some kind of weed, in which case the roots will have become deeply entrenched in that time.

This land may afterwards be changed into a wheat field, and you might sow wheat in that field, but we know from experience that the weeds will be there also, and the wheat will not do so well because of this previous foul condition when it was given over for the time to the weeds. It is even so with our hearts and our bodies. After we have given them to the Lord they are what they were before, only He has accepted them as new creatures. His grace has provided a way whereby our sins are covered, and they are no longer chargeable to us, but the evil seeds are still there, and that individual who has a large planting in early or later life, will have to his dying day a great battle against these poisonous weeds, and that will be proper punishment for the wrong course which he had previously pursued.

Thus it is that justice is not relieving us of anything, but mercy is passing our sins by and counting us as new creatures, while justice continues to operate. You and I know full well that, to whatever extent we yield our minds to sinful practices, to that same extent we become favorable to the wrong conditions for the growth of wheat. The weeds are there. It behooves us to fight a good fight against these wrongs and errors entrenched in our minds. We are new creatures, but we must fight a great fight against the weeds in the field. We must be all the more on guard against every sinful, evil thought of mind so that we may be pure in every word, deed and thought. All new creatures know that this battle is on.

So it will be in the future. The world will get retribution for their sins the same as we do for ours. While their sins will be set aside so as not to exact a penalty on account of being turned over to Christ, yet every member of the human family, in so far as they know wrong and do it intentionally, will be under a poisonous influence, and it will require years and years of the millennium to get free from it. Should we think that God would give the world any more than we get? Surely not. We are glad for all that God has done for us, as well as for what He intends to do for the world. The opportunity is ours now, but it will be to the world in the future. There will be a difference, however, for whereas our sins are covered for a certain purpose, theirs will be blotted out.

This matter of covering our sins is to permit us to be treated as new creatures. This covering lasts from the time we become Christians on during all of our experiences unto the end of our journey here below. If one should become a Christian at the age of thirty years, and should then live to be sixty, that one will have thirty years during which to fight against these bad seeds. Each Christian will have to battle against all such evil tendencies clear down until the end of this present life, and thus each one will have had a great conflict, and, by that time, will have

demonstrated to the Lord to what extent one has been loyal and true in really striving against sin.

It is not merely striving against error, but against sin. We have all been under a cloud of error in times past. Our minds have been in error. We all see that. But this is not the main thing. It is important indeed to have recognized this condition and come out into the light, but this is not the main thing. It is important only in a relative way. The most important thing is to get rid of SIN itself. There are errors of mind or doctrine, of thought, of morals, of character, of justice by practicing injustice all of these things had been going on in common life from childhood. We did not know what they really meant.

Nobody preached about them; parents did not teach about them; but now, we see very clearly what the Bible has to say about these things. Now, God wishes His people to be free

3H674

from the doctrinal errors, but He especially wishes them to be free from any sympathy with sin, unrighteousness, iniquity, or injustice. In other words, God wishes you and me to be very loyal to the Golden Rule. That is the first proposition; and to learn that lesson is sometimes the experience of years. I know some who are highly esteemed, and yet they seem to be lacking along this line not referring, however, to anyone present. Very many have not practiced JUSTICE in their lives.

They are unjust in their dealings with their families husbands deal unjustly with their wives, and vice versa, parents deal unjustly with their children, and children with their parents in some, it seems that injustice is the rule rather than justice. From the time we become followers of Jesus, and see how justice is written in the law, from that time we begin to know that He expect us to observe the Golden Rule. We should begin right in our own families, with our parents, our children, our companions in life. This should, and will affect all the little affairs of life. Time would fail to enumerate them. It will affect our walk the way we walk in the house the way we clean our shoes at the door, in fact, everything we do, or say. It applies everywhere, and in everything. Do unto others as you would they should do unto you. If we could get that thoroughly worked-down into our hearts and lives, it would indeed prove to be one of the greatest blessings in our lives, not only to ourselves, but also to many others. There are brethren, and there are sister, who, from outward appearance, and sometimes I know these things from letters (I do not intend to judge) but from their letters I know that many are not as far advanced as they might be in this respect.

Measure not by the world. The world does not know this rule. We are not to measure them by this rule. We are not to expect from them as much as we do from ourselves. Neither should we measure ourselves by other Christians. Some who are called



Christians are morally inclined, and we appreciate their characters, but we are not to measure ourselves by them, because many of them have never been begotten of the spirit at all, and have never come into the school of Christ at all; so, we should not measure ourselves by them, but by the word of the Lord which says, "What manner of persons ought ye to be in all holiness of living and Godliness."

This statement of the Apostle implies that we are a special class, different from every other people in the world a peculiar people, as he elsewhere puts it not in dress, but zealous for good works, zealous for everything that is right, laying down our lives for the truth, in the service of others, not only endeavoring to say nothing to our families that would injure them, but rather studying to give something to them.

This is the principle. I notice that some who seem to be exact in their dealings with the world they would not keep one cent from the world that was due them, and yet in dealing with themselves and their loved ones, they appear to be very careless treating them in a wrong way. But in following the Golden Rule, we are becoming more and more like our Heavenly Father. He only does to others what He might wish them to do to Him. No roasting then, nor anything of that kind. Let us keep the Golden Rule in mind, and it will furnish us with the very essence of the teachings of God's word. First and always, treat others as we would wish to have them do to us, and afterwards do a little more, but never come short on this fundamental.

We should indeed give more than this, but NEVER LESS. Love will cause us to do more, even as it did in the case of our Lord Jesus Christ. He kept the Golden Rule inviolate in every instance. He never did less than that, but more. He gave His life for others, and that is what all of us are to do. We engaged to do this. This is our covenant. Follow the Golden Rule, and then, do more. We are to give up our lives for our brethren. This is the Bible thought. It is one that should appeal to us even from the human standpoint as being the highest ideal. A young Jew who had come into the knowledge of the truth was explaining how he formerly felt before coming into this knowledge. He was studying music in one of our larger colleges.

One evening a rainstorm drove him into one of the meetings of the friends. He was favorably impressed by what he saw and heard. He therefore returned. In time he was more impressed, and subsequently received the truth, and made a full consecration of himself to the Lord. He said, I had been thinking for quite a while before I went into that meeting, before I believed in Christ, before I became a Bible student, thinking of what I would do with my life. I said, I would like to make some noble use of this life. Various persons came before my mind. For myself, I had tried to keep the law all my life, but I wanted to know how I could make the best and noblest use of the life I had.

This young Jew wanted to know how to make the most of life. He was just the right kind. He thought that some people had done great things, in making money, some were great musicians, etc. He considered those in the world who had been the best pianists, best singers, etc., and reflected, what if I had been some celebrity in music. Oh, I would like to sacrifice my life for something. That is natural. It was to that young man. It is to many until other things become entrenched in their minds. There is a great tendency that way with children at about the age of twelve. It is then that we should give them a helping hand from this viewpoint. They are seeing different things. Without any talking, they are thinking--thinking about great men, great women, what they have done, what they would like to do, etc. They are watching the great ones, and wondering about them.

All of these things appear before the child's mind. They learn something about requirements after a thing has taken place. They learn how people use their lives. They think how Jesus did, how the Apostles did, how other great ones have done, and they become desirous of doing some great thing--be a great millionaire, or what not, or they would like to sacrifice their lives for some noble object, just as this young Jew did. All of us who have become leaders of the people--we not only have had these things come before our minds, but we have made them our object the same as did this young Jew. We have found the right thing--to sacrifice our lives for some noble object. All of us who have had this ideal, and made full consecration of ourselves to the Lord, should never forget this. Let us progress along this way of sacrificing our lives for the truth in following in the foot-steps of Jesus. As we progress, we will learn better what God wishes of us. We said we would give up all to the Lord. We did not know all that it meant when we gave our hearts to the Lord. Many things were hidden from the eyes of our understanding, but as we have gone on step by step, the Lord casts upon our pathway the

3H675

information that we must suffer with Him. But even though we may have learned that it is our privilege to sacrifice our lives for Him, yet, the greatest thing to learn is what He will do for us. God is doing most of it, after all. We are not to do it all. God is the one who is doing the really great things.

Our hearts are stirred by His precious promises. We feed upon them and meditate upon them. We are enamored of the things that eyes have not seen nor ears heard. Thus we grow stronger, taller, and become heavier in weight as Christians, day by day and hour by hour. With our desire to grow ever increasing, we see the necessity for our meetings together, for our building each other up in the most holy faith. We see things more clearly. Other things pass away from our vision. We get better and clearer views of things as we continue to grow. And thus it is in

regard to these great principles of love and justice and their bearing upon our lives in every respect. As we advance in knowledge, they become clearer and clearer to us.

This same principle will operate in the millennial age. The Lord Jesus will operate with these persons as they are. They will come forth as they are. Justice will not turn them over to Him perfect, but as they went down. The lower down they were, the more steps they will be required to take to climb up. All the assistance necessary to enable them to climb will be given them under Messiah's kingdom. Thus some will have more to overcome than others. Confucius, for instance, will come forth in the millennial kingdom, and will be a towering giant among the people in that day. The people will then see a heathen man who lived without our opportunities, who heard no church bells, attended no church, etc., and they will be surprised at what a strong character he will be.

They will say, as they behold him, if we had only availed ourselves of the privileges and opportunities we had beforehand, we might have had a place among the glorified in heaven, and yet when they consider themselves in the light of their past experiences, they will conclude they are in their right position, and stimulated by the example of Confucius, et al., and encouraged by the assistances of that time, will be encouraged to progress as fast as possible. Jesus said, it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment than for the people of Bethsaida and Capernaum, because the former had had less opportunities than the latter. These latter ones will come forth more tainted in their minds, their characters weaker, and somewhat less inclined to hearken and obey, whereas with those who had not heard the message of God's love, it will be new to them and they will be all the more inclined to give heed. It will be more tolerable for them than for the others. It will be a tolerable time for all, but more so for those who have never heard and who have never known.

Coming down then, dear friends, and putting these into practice in our own lives, let me suggest that, from the time that we have made our consecration, and have learned that God justifies us freely from all sin through our Lord Jesus Christ, we note that there is a tendency among the Lord's people, some in one direction, and others in another, to violate, unintentionally, these fundamental principles of justice and love as existent in the divine character and manifested in His dealings with His people, and we do not wish while speaking to one class to have the other misapprehend what we say.

There are some, who, by the natural condition of the brain and organs of the brain, have little self-esteem, and so are easily discouraged, and consequently need encouragement. They find themselves imperfect, and whenever they would do good, evil is present with them. We cannot do the things that we would. Now,

some of them have small self-esteem and are likely to become discouraged. When opportunities for service are offered, they are inclined to the thought others can, but I can't; I feel so weak and unworthy; I don't seem to be able to do anything right. These need to be encouraged and to be assured that God knows their endeavors in doing the best they know how, and He will not exact any more than they are able to do.

There are others who have plenty of self-esteem, and they are inclined to say Now God won't expect too much of me, He won't expect too much of me because of the conditions of myself from birth and those content themselves with doing less than their best. Christ died for their sins, they say, and God's grace is very wonderful, and I want to lead a good, pure life, and do what I can, but they do not live up to the highest standard.

Remember, the Lord is going to judge His people, and will do so according to what He knows about their ability. Mercy will be granted for every imperfection that is unintentional, but no mercy will be extended toward those things we could avoid. Whatever ability we possess, we are responsible for, and God is going to hold us responsible for not doing the best we could with what we have, so that there is some danger of not attaining to the best He has to give. Those who are living up to their opportunities and privileges should go on with courage, doing the best they can with what they have, exercising full faith, and having full confidence in the Lord, for He has promised a sufficiency of grace to cover every imperfection. We may thus receive a blessing. But there must be no excuse for anyone to be careless in living in neglect of his duties and responsibilities. God is not mocked.

He that doeth righteousness is righteous. Be not deceived. We are all imperfect in the flesh, but the New Creature is the one who will be held responsible for not doing his best. It is the new creature who is careless respecting his conduct, indifferent to the requirements of the golden rule, and the additional exercise of love it is he who will be held responsible and will not receive the "Well done; good and faithful servant," unless he should exercise greater care respecting these important matters. God will have none in that special class who will not measure up to the standard of their full requirement. If we are to be judges of the world, we must be in a condition to be just judges. Therefore, we must pass through this schooling. Do the best you are capable of, is what He expects of you and me nothing more, but THAT!

Let us rejoice in the wonderful provisions of divine grace, sufficient in supply for our every need, through Jesus Christ our Lord, and let us feed upon His promises, while we follow His providences, and DO OUR BEST. Let us rejoice and follow the Lord, and follow the Lamb.

## 1915 Convention Report Supplement

### **FULLNESS OF GOD— HOW ATTAINED**

He spoke from the text, “That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.” (Eph. 3:17-19) He said in part:

This is to me one of the most precious texts in the Bible. It gives us a breadth and depth of thought, a deep inhalation, as it were, of God’s greatness and love. The Apostle was writing to those who had been Christians for some time. The Church at Ephesus was a noble Church. St. Paul felt it worth while to pray for them that they might have this still larger appreciation of God.

The quality of Jehovah’s character that especially touches our hearts is His love. Doubtless we are particularly impressed along that line because of the misrepresentations that we received in earlier life. Children born of parents who have long enjoyed the knowledge of Present Truth, having never been taught the doctrine of eternal torment, etc., often take the Truth as a matter of course. They have never believed anything else than the Truth and it seems to them the natural and proper thing. So it would have been with all if we had not been perverted in mind through false teachings until it was difficult to believe in the love of God as presented in Scriptures. But having come out of darkness into God’s marvelous light, our appreciation of His love is the stronger by reason of the contrast with our former misconceptions.

I believe it will be so in the next Age, when mankind are delivered from their heathenish ideas not only the heathenish ideas of those without any knowledge of Christ, but the heathenish ideas taught them by woefully misguided Christians. When the world come back from the grave with all their false ideas in their minds, and find out about the real God and His gracious Plan, it will be such a revelation that they will be made the more appreciative because of the wrong thoughts they had before.

In Chapter 1 of this Epistle St. Paul prayed for the Ephesian Church that the eyes of their understanding might be lightened more and more. In time past we wondered whether the world could be fully responsible before God; whether they had heard enough of the Gospel to give the Heavenly Father reason for roasting them forever. Did they hear a church bell ring? Did they hear some one sing a hymn? Did they hear somebody read from

the Bible? Yes. Very well; if they are not saints, they are bound for Hell, was the orthodox teaching. How absurd! Hearing with the outer ear is really the smallest part of real hearing, is it not? Jesus in His day spoke of some who had ears, but could not hear, who had eyes, but could not see. Then He said, "Blessed are your eyes, for they see, and your ears, for they hear." Those who followed the Lord Jesus something more than five hundred altogether were the only ones in the Jewish nation at that time who had ears to hear.

### **FEW HAVE REALLY HEARD THE GOSPEL**

While many have heard the sound of a church bell, have heard sermons and hymns, a comparatively small number have really heard the Gospel. Notwithstanding the fact that men were born in sin and misshapen in iniquity, will God torture them through all eternity if they do not turn around and do contrary to their natural instincts? Have we not been wrong in our heads? Surely we must have had a screw loose somewhere or we would not have believed anything of that kind.

It takes a long time to get wholly free from what we have learned in childhood from the catechism, and from our hymn books, as well as from the twist given to many Scriptures. As an illustration, we have every reason to think that the men who translated the King James Version of the Bible were very conscientious, but they had their minds thoroughly poisoned. It is impossible for a person with his mind poisoned not to let the poison get into his pen, if he is writing. They seemed to feel that the Bible did not have enough Hell in it, and they wished to put in all they could.

One illustration of this is found in the 5th chapter of John, 29th verse. In verse 28, Jesus was saying, Marvel not at the things I have told you about My Kingdom; "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and come forth; they that have done good unto the resurrection of life." I suppose the translators thought that the Lord was going to send everybody to everlasting torture, so in the next clause, "they that have done evil unto a resurrection of judgment," they gave the translation, "resurrection of damnation." They had to get the damnation in. They supposed, though it was not in the original, that this thought should be there, and that they, as translators, should put it into the English text. They did so. But there is no "damnation" in the Greek. The word is krisis judgment.

These translators had been taught that there is a place of torment; and here was a text that seemed to imply that everyone would have an opportunity of some kind that those in harmony with the Lord would have a life-resurrection, while the others would have an awakening to a process of judgment. They thought they must make it a hot time someway, so they put it "damnation," and

scared the rest of us. What would a resurrection of damnation be? We were told that the people were in Hell as spirit beings; and that after they had been roasted for a long time as spirit beings, they would have a resurrection and get more substantial bodies, so that the flames could get a better hold on them. How ridiculous! How absurd! Whenever people ignore the Word of God they get into some absurdity.

Those translators were not stupid men. They were seventy of the most intelligent preachers, the most highly educated men of their day. They agreed to render the word *krisis* as “damnation,” although this same Greek work occurs four times more in the same chapter and they did not render it “damnation” in any of the other four instances.

3H677

But to give the proper translation in verse 29 would interfere with their eternal torment theory. The Revised Version, you will note, sets the matter straight. It renders the word as it should be—“judgment.”

What is the resurrection of judgment? It is the resurrection that comes to the world during the Day of a thousand years in which Christ is to reign. That whole period is the Day of Judgment, as St. Peter tells us. “God hath appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained” Christ Jesus, the Head of the Church, and the members of His Body. They are to be the judges in that thousand-year Day. All the world at large will have their opportunity in that Day of Judgement.

We, the Church, are now having our day of judgment, from the time we give our hearts to the Lord and make a covenant with Him until the close of life. It is a matter of life or death with us from the time we make this covenant. We shall have a chance for life in the next Age, if we have now covenanted to sacrifice our time, our talents, our influence, our riches, our all, in the Lord’s service.

### **GOD’S SPECIAL COVENANT WITH THE FEW**

In exchange for our hopes of human Restitution, God has given us the first payment, a hand-payment, so to speak, of the reward of the Divine nature, in that we have received the begetting of the Holy Spirit. Now old things have passed away; old hopes have passed away. While Jesus is prepared to give Restitution to the world, you and I who are now God’s children cannot get Restitution. (John 15:19; 17:14) We have given up Restitution, that we may have the hope of being partakers of the Divine nature, which God has invited us to share with His Son.

All who have made that covenant with God must have had their eyes opened previously or he would not have made the covenant with them. He does not make a covenant with the heathen the

unenlightened world but only with those who have an intelligent knowledge of His offer and the terms of its attainment. How was it with yourself and with myself? We had first to learn something of God. We had to learn that He is a Rewarder of them that diligently seek Him. We had to learn how to seek Him. We learned that there is a strait gate and a narrow way that “leads the life” the life offered during the Gospel Age only. We learned that Jesus is that “Door,” or “Gate”, and that we must come to that Door and present ourselves intelligently. The eyes of our understanding were opened, or we could not have done this.

But our discernment of these things was not complete at the time we saw enough to lead us to present our bodies as living sacrifices unto Him. It was not until we had been covered with the robe of Christ’s righteousness to make us acceptable to the Father, and begotten of the Holy Spirit as New Creatures, that the higher things opened before us. “The heavens were opened, and we began to understand the deep things of God.” (1 Cor. 2:10) This special blessing is restricted to those who have come into this special relationship to God and to Christ, through this Covenant of Sacrifice.

God spoke of this class and their covenant in times past, saying, “Gather my saints together unto Me, those that have made a covenant with Me by sacrifice.” It is not Catholicism, not Methodism, nor Lutheranism, nor Episcopalianism, nor Russellism, but, “Gather MY SAINTS together unto Me.” If we have not made this covenant, we are not of the saints referred to. These are the true Covenanters.

### **JESUS THE ONLY WAY OF SALVATION, NOW OR EVER**

The whole world is still out of relationship with God. They lie in the Evil One. (1 John 5:19, Rev. Ver.) God is not giving them an opportunity now. He is giving the opportunity only to those who have come in the appointed way, by faith in the Lord Jesus Christ. Others are aliens, strangers and foreigners, “without God and having no hope in the world.”

Do we see the difference? Without knowledge we could not come. In the future the whole world will be enlightened. Knowledge is to be given them. It will be true then as now that no man can come unto the Father, except by the Son; that without faith no man can be received by the Father; that all must receive the Lord Jesus Christ and believe in Him. “There is no other name given under Heaven or amongst men” whereby any can be saved. But all will have their eyes and ears opened in due time regarding that Name, so that all may be saved, if they will. (Isa. 35:5) Thank God for this!

What has stopped the ears now? What has blinded the eyes? What has hindered men from knowing of God and His salvation? The Apostle Paul says, “The god of this world.” This god is



Satan. Jesus tells us that Satan is “the Prince of this world.” How does he blind men’s minds? By misrepresenting God’s glorious character, putting darkness instead of light, error instead of Truth. Through misleading and deceiving, this great Prince of Darkness has sought to keep the people away from God. Why has he done this? The Apostle says, “Lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.” When the light of God’s goodness shines into a heart, it begins to scatter the darkness. If Satan can keep out the light of God’s goodness he will keep us away from God. But if this light gets into the heart, it will draw us nearer to God every day and hour.

### **POOR OF THIS WORLD CHIEFLY CALLED**

It is a matter of great importance to have the eyes of our understanding opened, “that we may be able to comprehend with all saints,” as the Apostle says. The word “comprehend” means, to fully take in, to encompass. We cannot fully encompass. We cannot fully encompass God; He is too great. What can we comprehend, then, with all saints? On this subject of the goodness and love of God the saints are to have comprehension; other people will not get much on this subject. Are the saints brighter than other people? The Bible says they are not. “Not many mighty, not many wise, not many noble, not many rich, not many learned, but chiefly ”the poor of this world, rich in faith.” These are the ones who are to have the comprehension, which comes only to those who possess God’s Holy Spirit, received through His begetting. It is this that influences our minds.

3H678

We have the same brains that we had before; but when the Holy Spirit begins to set things in order in our minds, when it gives new principles to work on, it enables us to produce better thought from these brains than would have been possible before. Thus our minds become more and more sound, just as under the hand of a master musician even a defective musical instrument might be made to yield something acceptable, which an inferior player could not produce.

The Apostle tells us that God has chosen the mean things of this world. It is a pretty hard expression to human pride, but it helps to keep us humble. This is what we need. The heady and high minded are not so susceptible to the influence of the Truth as are the humble class. It is to the humble ones that the Lord’s Word appeals; and they are simple enough to take it. The wise of the world say, “God did not mean that; He must have meant something else in harmony with my wishes and desires.” The

simple-minded take God's Word as it is, and consequently receive increasing light. "God is light; and in Him is no darkness at all." The Bible reflects His light. In proportion as we get this light from the Bible we can understand God's love and Plan.

### **THE HEAVENLY ILLUMINATION AND ITS EFFECT**

There is a supernatural illumination which all receive who receive the begetting of God's Holy Spirit. The Apostle says in his letter to the Hebrews that the Church "endured a great fight of afflictions, after they were illuminated." When did the illumination begin? When they received the spirit begetting, which is granted during the Gospel Age, and only to those who surrender themselves entirely to God through Christ. This is the thought of the Apostle when he prays for the saints that the eyes of their understanding opening, opening, opening a gradual opening is the thought of the Greek they might be able to comprehend what are the lengths and breadths and depths and heights of God's love.

Our Lord Jesus made His covenant with the Father in line with the Scripture which says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Here was the first saint of the Gospel Dispensation. He said, "I delight to do Thy will, O My God!" Thou hast invited Me and I have come, in harmony with Thine arrangement. Jesus was now thirty years of age, which was as early as He could present Himself to God sacrificially. Then He was buried in the water to symbolize that consecration. His human nature was there buried in symbol. His rising from the water represented symbolically His rising to newness of life as a spirit being. God then gave Jesus the begetting of His Holy Spirit. John, who baptized the Savior, testified that he saw the Spirit come down in bodily form like a dove and rest upon Jesus. He says that he was told by the Lord before he saw it that the one on whom the Holy Spirit would be seen to thus come would be the Messiah, the Anointed of God.

In connection with this we read that as Jesus came up out of the water, "the heavens were opened unto Him." What did that mean? Could Jesus see clear up into the sky? Not any farther than before, we presume. The word "heavens" means higher things. It does not refer to the vault of heaven, but to the things of God's Word. They opened to our Lord in the sense that He began to understand them as never before. During the thirty years before that time He had been one of the few who could read. Sabbath after Sabbath He had read the different lessons of the Law, and was familiar with the letter of the Scriptures.

Could Jesus understand the deep things of God? No; for He was then only a natural man. He had not been begotten of the Spirit. He was limited by the Law so that He could not present Himself at an earlier age than thirty. Immediately upon reaching this age He was about His Father's business, consecrating His all to God.

(Heb. 10:&) The Father there gave the Holy Spirit, which began at once to operate upon Him. This illumination of the higher things came to Him all those things contained in the Law and the Prophets bearing upon Him and His course as the Messiah.

Jesus had often wondered about these matters. Here He saw the description of the glory and grandeur of Messiah's Kingdom; and there were other statements, apparently about Himself being led as a lamb to the slaughter. He had read about Moses lifting up the serpent in the wilderness, of the killing of the sacrifice of the Day of Atonement the bullock and the Lord's goat and of the scapegoat. The question with Him was, Which types refer to Me? What am I to do? It was not for Him to know until He became thirty years of age, and made His consecration. Just as soon as He had done this He received the Heavenly illumination.

Jesus then went away into the wilderness where for forty days He thought on these things that He had considered so many times before but could not understand. Now He could see how He Himself was pictured by the serpent that Moses lifted up in the wilderness; how He corresponded to the Passover lamb, and to the bullock of the Atonement Day, how He was the one to have "His grave with the wicked and with the rich in His death." This illumination that came to Jesus comes also to His followers. We are to follow His steps.

### **HOW WE ARE TRAINED FOR KINGDOM SERVICE**

There will be no unprepared persons in God's Kingdom. No one will be there who is not fit for the place. Although we are favored in that covering of our sins, the invitation to become associated with Christ, and the assistance which God renders in the way, are all of grace, nevertheless God expects us to cooperate with grace, and develop in our hearts and life those qualities which He points out as being His own. St. Paul mentions this fruitage of the Holy Spirit—" Meekness, gentleness, faith, patience, long-suffering, self-control, brotherly kindness, love." Love is the sum of them all. You say, "I have some of these, but not in perfection." None of us have. We cannot do perfectly so long as we have imperfect bodies; but we can show skill.

If a master musician sits down at a broken-down instrument we detect his skill, in spite of the defective medium through which he operates; and we say, "If he had a perfect instrument I am sure he would produce delightful music." So the Lord is not expecting us to produce perfect works

3H679

with these defective bodies, but to do our best. If the Lord sees that our intentions are perfect, and that we are trying to put into practice the good principles we have learned, so far as our abilities will permit; if He can see that we are so handling the old

instrument as to get out of it the best that we can produce, then He will say, "I am satisfied; I will soon give you a new body, and then you will do perfect works." Some of your neighbors may not understand, and it may be that your family will not; but if you have God's Spirit, He will know how to reckon with you.

God wishes us to be faithful to Him, to prove our loyalty, to learn more of His character, to understand more and more what is His will, that it may have its proper influence upon our hearts and lives. As the Apostle says, "The love of Christ constraineth us." As He manifests His love toward us He wishes us to reciprocate. This is implied in our text. Let me quote it again: "That you, being rooted and grounded in love, may be able to comprehend what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

O this blessed fulness! Are you realizing it? If so, "the Spirit of glory and of God resteth upon you." Go on, dear fellow pilgrims in the narrow way! A little while, and we shall see His face. A little while, and all our trials will be ended. A little while, and all the things that now appear so grievous will seem but "light afflictions, which were but for a moment, ' and which worked out for us "a far more exceeding and eternal weight of glory!"

**National Labor Tribune January 3, 1915**

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--Would you say the Gentiles were represented in the Jewish nation on trial under the Law Covenant, in the same way that Adam's posterity were represented in him during his trial? Rom. 3.

Answer--No! The Jews were "a peculiar people," separated by God from the rest of the world. The Gentiles were not represented in them, else they would have had the same opportunities, responsibilities, and chastisements. The Law Covenant is called "the middle wall of partition" between Jew and Gentile, and was not broken down until Calvary (Eph. 2:12-19). The Apostle Paul's argument in Romans, chapters 1 to 5, is that while all were originally condemned in Adam there still persisted in the hearts of men sufficient knowledge of God's original law, written in the heart of Adam, to condemn each individually. But the Jews, having the law of Moses, were under a double condemnation, and thus to the original death sentence was added one of stripes (Amos 3:2; Lev. 26). The Jews are suffering some of these stripes now, till the fullness of the Gentiles be come in (Rom. 11:25). All the faithful, however, both Jews and Gentiles, were represented in Abraham, before

circumcision and the giving of the Law (Rom. 4).

Q.--Please explain Matt. 10:15:“Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city.”

Answer--Comparing Scripture with Scripture we find about Sodom and Gomorrah: (a) Fire and brimstone destroyed all in one day (Luke 17:29); (b) they suffered the vengeance of eternal fire (Jude 7); (c) they are made an example to those that should thereafter live ungodly (2 Pet. 2:6); (d) they would have remained had they been given the same opportunity as Capernaum (Matt. 11:21-24); (e) they will have a more tolerable time in the day of judgment than Capernaum (Matt. 10:15); (f) they will return to their former estate (Ezek. 16:55). How blind the reasoning that takes Jude 7 to mean eternal torment! It is clear the punishment of the people of Sodom and Gomorrah was: (1) Not final. They will be resurrected and have their share in the benefit of Christ’s ransom work for all viz., an opportunity for life in the 1,000-year day of judgment when the full gospel light will flood the whole earth; (2) Typical of the second death a warning of that utter destruction (not preservation in fire) which will eventually overtake all who sin willfully against clear light and thus prove their unworthiness of life.

Q.--Why did the Master first eat the Passover with his disciples, and then introduce the new rite, with bread and wine? Luke 22:14-20.

Answer--This was the last occasion on which the Passover could be celebrated. At the first Passover Israel’s first-born were delivered from the angel of death, and on the following day the whole nation were set free from the Egyptian bondage. Jesus himself was shortly to take the place of the paschal lamb; his blood was to shield the Church of the first-born from death during the Gospel Age, and in the morning the opening of the new Age the whole world were to be liberated from the bondage of sin and Satan. Jesus put into the hands of his disciples symbols of his own body and blood and enjoined that instead of eating the typical Lamb, they were now to partake of the anti-typical, and to do this in remembrance of him. It is only “till he come” that this memorial is to be kept. When he has come, then the other part of the type will be fulfilled the world will be delivered and Satan and his agents (Pharaoh and his host) will be destroyed. It was therefore appropriate that Jesus should have such strong desire to eat this supper. The type had now ceased and the great anti-type was due to begin.

Q.--Our Lord’s words, “For as the Father hath life in himself; so hath he given to the Son to have life in himself,” seem to imply that the Son had immortal life while on earth! How then could he really die to redeem the race, as some claim he did?

Answer--In Scripture, events future or in process are often spoken of as already accomplished, because seen by the eye of faith from the Divine standpoint. Conf. Gen. 17:4 with 17:5, and Psa. 4:17; John 17:4 with 19:30. In Luke 2:11 Jesus is called a Savior, and the Anointed Lord, whereas he was not anointed until thirty years later, and could not actually save until, as the Lamb of God, he was

3H680

slain and resurrected. So then, at this time, Christ was not immortal, but he had been begotten to that life by the Holy Spirit, and thus on Calvary "he poured out his soul unto death," in full assurance of a perfect resurrection or birth, on the third day. If already inherently immortal, he could not die, nor would he have required the mighty power of God to raise him up (1 Cor. 15; Eph. 1:19-22). So with the Christian; he is said to have everlasting life now (John 5:24; 6:47); and to be risen with Christ (Col. 3:1), yet he dies, and these things only become actual in the resurrection at the last day (John 5:29; 6:40; Tit. 1:1-2; Col. 3:4).

Q.--How many times did our Lord show himself in the same body as he had when he showed himself to Thomas in the upper room?

Answer--There is no reason to suppose that Jesus ever showed himself twice in the same body after his resurrection. He laid aside his old human body in death and as his human nature is the corresponding price for Adam's forfeited life and thus the ransom for the world, he will never take it back again. In order to convince his disciples that he who was dead was again alive, it was necessary for him to manifest himself to them by some means. This he did as the angels have done by using a human body for the few moments of his different talks with them. Lest they should get the impression that he was still a human being he used a different body each time, thus proving to them that none of the bodies they saw were really his. "Now the Lord is that spirit" (2 Cor. 3:17) but he assures us "a spirit hath not flesh and blood as ye see me have" (Luke 24:39). "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50); and it is therefore necessary that all who will share in the Divine nature must lay aside the human. We must not only suffer with him but we must also be dead with him if we would reign with him (2 Tim. 2:12).

Q.--Did Paul preach a full Gospel?

Answer--Some who have noticed that the Apostle Paul had nothing whatever to say about torments in reservation for the wicked after death have concluded that he did not preach a full Gospel. He certainly never preached what in recent years has been termed a Gospel sermon. Instead he preached a God of love the God of the Bible. He himself assures us that he did preach the entire Gospel saying, "I have not shunned to declare unto you

all the counsel of God" (Acts 20:27). The Gospel that he preached was the same Gospel that God himself preached to Abraham saying, "In thee shall all nations be blessed" (Gal. 3:8). Gospel means good tidings. It is surely good tidings that a blessing for each member of the human race awaits the completion of the selection of Abraham's seed. The inspiring hope of God's Word is that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal.3:29). The seed is to be not only fleshly, as were Isaac and Jacob, but also spiritual, heavenly. "Thy seed shall be as the stars of heaven and as the sands of the sea shore" (Gen. 22:17), seems to be an allusion to the two seeds. By this division of the seed into two parts there will be not only the invisible and powerful spirit rulers but also earthly representatives and examples for the world. The Church will be invisible during the entire period of its regal power but those who obtained a good report through faith before the High Calling was opened up are to be "princes in all the earth," visible representatives of the perfection which shall be the reward of the obedient during the thousand year judgment day. One prophet describing his resurrection vigor said that his flesh would be "fresher than a child's" (Job 33:25).

Q.--Kindly give us your thought on Mark 10:1-12, especially the portion regarding husband and wife leaving relatives and cleaving to each other.

Answer--Our Lord was not here stating a new thing but merely repeating the instruction that had been given the human race when God placed our first parents in the Garden of Eden. Almost the same words were used in Gen. 2:24. Evidently the meaning is just what is stated in the words. We find that a still deeper meaning is intended, however, in addition to this primary application. The Apostle Paul explains that as the Church is espoused to Christ as a chaste virgin (2 Cor. 11:2), she must needs keep herself pure and unspotted from the world if her heavenly bridegroom will ever acknowledge and receive her. If she were to manifest love for the world and its institutions to such an extent that she would take them into her life, should enter into worldly alliances, accept anyone or any system as her lord and master, she would prove herself unfaithful to her heavenly bridegroom. When these faithful ones have made themselves ready, the marriage will take place (Rev. 19:7-9). The bride will be glorious in person, in adornment and in office (Psa. 45:13), and associated with her glorified Lord she will exercise queenly powers, inviting all the sin-cursed race to turn from their allegiance to the prince of this present world and accept the blessing of life provided by her bridegroom. Now the spirit of this world and its ruler are drawing men deeper and deeper into degradation, farther from the likeness of God; then "the spirit and the bride will say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Under the

leadership of the heavenly hosts the World will progress up the "highway of holiness" and will find the way so plain that the weakest will easily walk therein (Isa. 35:8-10).

3H681

### [The National Labor Tribune -- January 10, 1915](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--Can you help me to understand Luke 15:7: "Joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Who are the "just persons"?

Answer--This text is from the parable spoken by our Lord concerning the good shepherd going after his strayed sheep (Luke 15:1-10). The ninety and nine represent the angels and other Heavenly beings who have always been in harmony with God, therefore "just persons who need no repentance." The lost sheep is Adam (and his children in him), who strayed from God and became a sinner, resulting in the entire human race becoming sinners, as stated in Isa. 53:6, "All we, like sheep, have gone astray," and Rom. 3:23, "All have sinned and come short of the glory of God." The good shepherd, seeking his sheep, represents Jesus leaving his heavenly glory and coming to earth to redeem mankind. When this is finished and the race of Adam restored, the Scriptures show that there will then be great rejoicing in Heaven (Rev. 5:11-13).

Q.--Please harmonize the following Scriptures: John 6:44, "No man can come to me except the Father which hath sent me draw him," and John 16:6, "No man cometh unto the Father but by me."

Answer--There should be no difficulty in harmonizing these statements, because all the great work of human blessing was formulated in the mind of the great God of Heaven, and he makes it all possible by first drawing the suitable ones to Christ. The first influence of Divine favor is that drawing power which points the sinner to the Sin-bearer, the Lamb of God, for it is to be through him alone that any can come into relationship again with God, for all were estranged from him through the fall. So of those who come to Christ, the present Advocate and future Mediator, whoever desire may consecrate themselves and so be accepted in the Beloved, and eventually be brought back to sonship with God the Church as first-fruits, and then all others who so desire during the reign of blessing.

Q.--What is the meaning of Isa. 53:12 "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and



he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors”?

Answer--This verse shows that because Jesus died as an offering for sin (John 2:2), therefore Jehovah, the Great “I AM,” would exalt him to a share with himself in the Divine nature, possessing inherent life (John 5:26; Phil. 2:9). Further, that Jesus would share the spoil of his great conquest with those who would be overcomers of the Gospel Age, his joint-heirs the strong (Rev. 3:21). He spoilt Principalities and Powers by his death and resurrection (Col. 2:15), and will eventually spoil Satan’s usurped dominion of the kingdoms of this world by binding him for a thousand years (Rev. 20:1, 2; Matt. 12:28, 29). Then the kingdoms of this world shall become his (Rev. 11:15), and the overcomers the strong will share in his reign of righteousness (2 Tim. 2:12).

Q.--Will you kindly explain Matt. 5:22 “But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire”?

Answer--To understand this verse, it is necessary to know something of Jewish regulations. “The Court of Judges” had power to judge certain cases of crime, only, and “The High Council,” or “Sanhedrim,” constituted the supreme court to deal with the gravest offences, with power to enforce the extreme penalty death. In some cases, the bodies of very obnoxious criminals were subjected to indignity after death, being denied a decent burial, and were cast with the city refuse into Gehenna (translated “hell fire”) to be consumed. The Lord was pointing out that their interpretation of the Law was far below the real import of it, as viewed by God, and as it shall be enforced under the real kingdom and judges, which theirs only typified. Thus, whoever is “angry” will be amenable to the judges, and whoever says “Raca” (villain) will commit a more serious offence, being dealt with by the High Council, and whoever continues in this sinful course will be in danger of Gehenna second death (hell fire) (Matt. 10:28). It would be hard to imagine a more fitting picture of the odium attaching to the final destruction of the willfully wicked than this Jewish custom of casting the bodies of criminals into the Valley of Hinnom (Gehenna) to be obliterated with the refuse of the city. Force is lent to the symbol when we remember that the Jews had not yet lost sight of the Scriptural hope that they would be restored to the earth in their resurrection and that they intended to thus indicate that they considered the criminal unworthy of a resurrection.

Q.--What is the meaning of the expression: “Upon this rock I will build my Church?” Matt. 16:18.

Answer--The Greek word for Peter is "Petros," and means a stone, and the original word for rock is "petra." The meaning of this passage, therefore, is "Thou art Petros, a stone, and on this petra, rock, I will build my Church." "Petros" is masculine, and petra is feminine. Jesus asked for a confession: Peter gave it in these words—" Thou art the Christ, the son of the living God." And this confession was the rock on which he declared that he would build his church, and against which the gates of hell (hades) should not prevail. The Apostle (1 Cor. 3:11) explains that Jesus Christ (and not Peter) is the only Foundation upon which the true Church or spiritual Temple is to be erected. St. Peter was merely one of the "living stones" (John 1:42; 1 Pet. 2:2-5) of that great Temple, the Church of Christ, which will be made up of many "stones," of which our Lord Jesus is the foundation Rock (1 Cor. 10:4). There is not the slightest reason to suppose that any one will be in this true Church unless he is built upon this foundation rock of faith in Christ as the son of the living God. The test is a

3H682

severe one. Many think themselves Christians who do not even know what Christ's teachings are and therefore have not even a basis for faith. They do not even know what the foundation is and so surely could not build thereon. Others claim that Jesus is not the Son of God but that he and the Father are the same person. Still farther astray are those who consider the living God as a mere principle.

Q.--In Mark 1:15 we read, "The time is fulfilled, and the Kingdom of God is at hand," while in Matt. 6:10, Jesus taught us to pray for the Kingdom to come. Kindly explain:—( a) In what sense the Kingdom has already come, (b) In what respect it has not yet come, (c) What will be the character of the Kingdom?

Answer—( A) This can only be understood in the sense that those who now accept of Christ recognize his right to reign, and render to him voluntary obedience before he sets up his Kingdom, and consequent justification transfers our allegiance, and we reckon ourselves as subjects of the new king, and citizens of the New Jerusalem. We live by faith in the Kingdom, the world to come. (B) It has not yet come in power and glory. All during this Gospel age it has been in its preparatory stage, the kingdom in embryo. We therefore pray as the Lord taught, that God will establish his kingdom in the earth in power. The promises are that eventually Christ's kingdom shall be from sea to sea, from the river to the ends of the earth, and all nations shall serve and obey him. (C) The Kingdom will be autocratic, but established under strict laws of equity as the prophet Isaiah says, "Judgment will be laid to the line, and righteousness to the plummet." The kingdom shall be under the saints of the Most High. Absolute justice will be maintained, and according to a man's progress in righteousness shall he prosper in the kingdom.

It will not be confined to any one place, its power will be felt everywhere, just as Satan's kingdom at the present time is making its power felt, although not located in any particular spot on the earth.

Q.--Heb. 6:15, speaking of Abraham says, "After he had patiently endured, he obtained the promise." Does not this prove that Abraham received the promise made to him?

Answer--This expression "received the promise" may be used in two different ways. It may mean that a promise is given or that a promise is fulfilled. In this case the reference is evidently to the giving of the promise. It was after Abraham had endured the test of faith in the leaving of his home and journeying to the land the Lord had provided for him that he "received the promise" recorded in Gen. 12:1-3. There can be no doubt that he received this promise, as the statement of the Scripture is a plain one. But it is just as evident that he has never received the fulfillment of that promise, for the climax of its statement is that in him "all the families of the earth shall be blessed." Blind indeed would be the man that could suppose the families of the earth had ever yet been blessed in Abraham. Nor has he ever received the land promised him; it never became his full possession (Acts 7:5). The fulfillment of the promise in all its features awaits the resurrection. Abraham and his fleshly seed are to be brought from their graves and returned to the land of Palestine, as we read, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. 37:12). Then will begin the fulfillment of the other portion of the promise. Gradually the blessings of restored life will spread until the farthest bounds of earth shall have been reached. An illustration of the two uses of this expression is found in Heb. 11, verses 17 and 39.

## [The Brooklyn & Brooklyn Citizen January 10, 1915](#)

### **FIRST BATTLE OF ARMAGEDDON WHERE AND HOW IT WAS FOUGHT**

We have heretofore pointed out that the great antitypical Battle of Armageddon will quickly follow the present world-war. Today's Study relates to the first of the great battles in the Valley of Megiddo, noted for its many slaughters, and therefore made the basis of Divine prediction respecting the "Time of Trouble such as was not since there was a nation," which will precede and prepare the way for Messiah's glorious Rule of a thousand years.

The Israelites, guilty of idolatry, had, according to God's Covenant with them, been chastened by the permitting of their enemies to vanquish them. General Sisera, of the Canaanites,

having humbled the Israelites of North Palestine for years, started southward with a large army, intent upon victories. The strength of his army is shown in the statement that it contained nine hundred iron chariots.

When he had gotten as far southward as the Valley of Megiddo, messengers reached him, informing him that Barak, a leader amongst the Israelites, was coming southward with an army of ten thousand Israelites. Under Divine guidance Barak made Mt. Tabor his army base later known as the Mount of Transfiguration, where Messiah's coming Kingdom was represented in a vision. 2 Peter 1:16-21.

General Sisera advanced with his army on both sides of the River Kishon. Then the word of the Lord directed General Barak to advance against the Canaanites. Sisera's army was discomfited and scattered. A great cloud-burst swelled the river, making quagmires of the lower valleys, rendering useless Sisera's chariots. His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept by the freshets down to the sea.

This interference of God on behalf of His people is figuratively styled the fighting of the stars of heaven against Sisera's army. Similarly, in the great Armageddon near at hand, it will not be human might that will prevail, but the hosts of humanity will effect the complete disruption of the Present Order of things; for every man's hand shall be against his brother and his neighbor. (Ezekiel 38:21; Zechariah 14:13.) It is the cloud-burst of Truth and the rising waters of knowledge which are bringing to pass this

3H683

great human catastrophe which the Lord will overrule for the world's blessing.

### **THE POWER OF A FAITHFUL WOMEN**

Although the Lord has usually been pleased to use men in connection with His work, not only as typical characters, but also as evangels of the Gospel, nevertheless, Scriptures picture noble women who, because of delinquency of men, have been almost forced into public service by God's providence. Notable amongst such is Mrs. Deborah. She perceived no neglect of the Divine Law had resulted in the captivity of her people, and that what was needed was a guide to point the people back to God.

The Canaanites, whom they had not conquered, had conquered Israel. This conquest, permitted of God, had its insidious start when the Israelites, neglecting the Divine direction to live separate from all other peoples, had begun to intermarry with the Canaanites. These had enticed their husbands and their children to worship the heathen gods. Apparently many Israelites who had not gone over to idolatry had nearly lost their knowledge and

appreciation of the true God.

In the dark hour of Israel's oppression, the princes of the tribes seemed to lack patriotism, as well as faith in God. Each tribe was a separate state, and there was no cohesion between them the Divinely intended bond of union, the true religion, having relaxed. About this time the Lord, seeking a channel through which to be gracious to His people, found that channel in a woman Deborah. She realized the situation more keenly than others, probably because more deeply consecrated to God. She moved from her home in the northern part to a central place in the Highlands of Ephraim. From there she sent encouraging, stimulating messages to the chief men of the various tribes.

Deborah was respected, her counsel appreciated, and her advice sought. In this sense she judged admonished guided Israel. She is styled a prophetess. This might mean either a public teacher or one through whom the Lord send special messages. Some things connected with the story indicate the latter.

When Sisera's army had proceeded southward to Megiddo, Deborah sent word to Barak, a leader in her tribe Naphtali to march immediately to battle with ten thousand Israelites. Barak refused unless she would cooperate. She agreed to do so, forewarning him, however, that thus he would miss a part of his blessing by reason of his lack of courage. Thus it was that when the army moved to Mt. Tabor, it was under General Barak's command, but a woman was God's agent in directing the battle which brought such signal victory.

### **WAS THE WAR JUSTIFIED?--MRS. Jael**

General Sisera's chariots stuck in the mire; his army defeated, he fled afoot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess improved the opportunity and drove a tent-pin through his temple. The act has been denounced as a breach of hospitality; but others have defended it on the ground that the custom still among the Arabs of Palestine is that any man intruding into a woman's tent is worthy of death. Let us remember that Jael was not a Christian woman, not begotten of the Holy Spirit, not taught in the School of Christ; and that whatever may be said of her would have no bearing in respect to Christians, who are under the new Law of the Spirit of Christ the Law of Love.

Incidentally, let us remember that no Jew stood in the same relationship to God and His purposes that the true Christians occupy. The Jews warfare typifies our warfare as New Creatures against the weaknesses and appetites of our flesh. Let us remember also that the death of Sisera and his army did not precipitate them into a hell of eternal torture, but merely was the way by which they were 'gathered to their fathers'—"slept with their fathers." They have known nothing since, and will know

nothing until the time of their awakening, which God has so graciously timed that it will be after Messiah shall have taken possession of the world, and by the establishment of His Kingdom shall have overthrown the Kingdom of Satan and the reign of Sin and Death. Like the remainder of mankind, Sisera and his army will then come forth, as a result of the redemptive work of Jesus, finished at Calvary.

Only those who have heard Christ, have accepted Him and have been begotten of the Holy Spirit as New Creatures only these are on trial now. The trial of all the remainder of the world is future.

### [The National Labor Tribune January 17, 1915](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--If the command of Christ was to "Believe and be baptised" what will be the position of those who believe and are not baptised?

Answer--The Gospel call is an invitation; neither our Lord nor the Apostles commanded men to "believe and be baptised." The Gospel is proclaimed in all the earth as a witness (Matt. 24:14) during the present age. Many are drawn to the Savior as a result but few go on to make a full consecration to the Lord as exhorted to do in Rom. 12:1, 2. Those who do thus respond are baptised into Jesus Christ's death and into the Holy Spirit with which he was anointed. Thus they suffer with him now, in order that they may reign with him in the next age when he returns to bless all the families of the earth the living and the dead the good and the bad, for he gave his life "a ransom for all." This baptism into death (Rom. 6:3, 4) is the real one, of which water baptism is merely the symbol. Only such as the Father calls may participate. They are to constitute the Bride of the Lamb. When this Bride class is completed this baptism into death will cease, and the earthly restitution blessings will begin (Acts 3:21).

Q.--Eccl. 12:7 reads, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Will you please explain what the spirit is, as this

3H684

passage is used to contradict Pastor Russell's view of death, which I know is right but cannot explain.

Answer--As far as we understand Pastor Russell's position, it seems to be quite in harmony with this text and the general teaching of the Scriptures on this subject. The wise man very plainly sets forth the same thought in Eccl. 3:19-21, but the force of his statement is lost through a mistranslation in the King James Version. The Revised Version has corrected the matter.

The 21st verse should read “who knoweth that the spirit of a man goeth upward and the spirit of the beast goeth downward.” Evidently even in the days of Solomon there were some who were becoming confused as to the nature of man and were making the false claim that man has some mystical portion which does not die and that when man seems to die he is really more alive than ever. All the evidence corroborates the wise man’s statement—“that which befalleth man befalleth beasts; yea they have all one spirit (mistranslated breath) so that (in the matter of death) man hath no preeminence above a beast.” Man’s preeminence consists not in his having a different kind of soul or spirit from the beast but in the fact that God has seen fit to provide for him a means of awakening from his death sleep. When one dies the spirit of life returns to God’s keeping in the sense that it remains under his power and awaits the announcement of his will to be restored to the dead one. The man dies and remains dead until his life is restored to him.

Q.--Will you kindly explain Eccl. 3:19-20? “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.” Do men die like the beasts?

Answer--From this passage it would appear that in some things man is no different from beasts. This seems very humbling to all who are not prepared to accept the Scriptural statements as the only authority on eschatology. Solomon, the wise man, was certainly in advance of the wise men of the present day. Our theology of today teaches that man is different from the beast in that the beast dies and ceases to exist, but that man does not cease to exist at death. On the contrary, popular theology declares that man becomes more alive after than he was prior to his decease. Solomon asserts that this view is without foundation in the word of God. It is not consistent with facts, nor is it in harmony with common sense. In verse 21 of this chapter he challenges the teaching that the spirit of man goes upward and the spirit of the beast goes downward. Verse 20 positively states that all go to the same place. Now we cannot think for a moment that the beasts go to heaven or to a place of torment; but we do know that they go to the death condition; and this is the state to which man goes also. This is in harmony with Gen. 3:19, where the sentence upon Adam was “Dust thou art, and unto dust shalt thou return.” The one thing which befalls man and beast is death. All are dependent on the same air that we breathe and both are alike subject to death under similar conditions. Man, however, is superior to the beast in that he has been provided with a finer organism and in that he has thinking and reasoning powers which the beast does not possess. In addition to this, man has been guaranteed a resurrection from the dead, because of the fact that Jesus has tasted death for every man (Heb. 2:9). Not until

the Church is all selected and prepared to rule over the world will the blessing of life be given man.

Q.--If God is omniscient, knowing the end from the beginning, how could he repent of his course in creating man?" See Gen. 6:6.

Answer--The word "repent" means "to change the mind, or course of conduct, on account of regret or dissatisfaction with what has occurred." The question then is, did God change his mind (plan), or was it his course of conduct? We claim that, knowing the end from the beginning, God's mind could not be changed; hence "repent" in this text must signify change of conduct. That is, God did change his course of dealing with man because of man's wickedness, which grieved him, but he did not change his mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God—" slain from the foundation of the world" as the redemption price (Rev. 13:8; 17:8).

Q.--Please explain Rom. 8:19-22.

Answer--Verse 20 shows that the whole human race was brought into a condition of depravity, condemnation, without being consulted, as expressed previously in Rom. 5:12. The reason God adopted this method was that he might have mercy upon all through the ransom sacrifice of Jesus (1 Tim. 2:6; Rom. 5:18). In view of this, God subjected the creation in Hope. Verse 21 shows that the creation is to be made free from this environment and heredity of decay which binds all, and given an opportunity of entering into that glorious freedom which the saints are experiencing by faith during this age. The human race is still groaning and travailing in pain (verse 22), and we understand that these conditions will remain until the selection of the Church is completed, and she is glorified and made like her Lord. In the meantime, as verse 19 declares, the creation is earnestly, though vaguely, expecting and waiting for the manifestation of these sons of God the Church or the seed of Abraham, who are to bless all the families of the earth. (See Gen. 28:14; Gal. 3:16, 29).

Q.--Would you kindly explain John 7:51:"Verily, verily I say unto you, if a man keep my saying he shall not see death."

Answer--The Scriptures speak of the complete and final end of all willful sinners those who sin against full light and knowledge as the second death. But the sorrowing and death conditions which the race experience now through Adam's sin are conditions which are to be graciously offset by the sacrifice of the great Redeemer "who gave himself a ransom for all." To all believers the "sayings" commands, and instructions of the Lord are of more import than daily food. Jesus said, "The words that I speak unto you they are spirit and they are life" (see Matt. 4:4). In God's reckoning, the consecrated believer passes from "death



to life,” because of faith in the Ransom sacrifice, and, if obedient to the will of God in Christ, shall not see death, in the absolute sense. Such only fall asleep in Christ (1 Cor. 15:18), waiting to be awakened in the resurrection.

3H685

“The overcomers shall not be hurt in the second death.” Abraham gladly accepted the Divine promises, and by faith saw the day of Christ (the great millennial day) and was glad, because to him it was the hope of life.

Q.--Can you tell me what is the unpardonable sin referred to in the Bible?

Answer--The unpardonable sin is a sin which God declines to pardon or forgive a sin, therefore, which must be punished, must be expiated by the sinner. There may be said to be different degrees of unpardonable sin, however. An unpardonable sin is one that is committed against light and knowledge. All sins of weakness and ignorance are pardonable, because God has made provision for the forgiveness of these through the death of Christ. Since all of our weakness and ignorance came to us through the fault of our first parents, and since Jesus redeemed the world from the penalty of that transgression, therefore, every sin attributed to it alone is a pardonable sin. There are, however, what might be termed mixed sins, in which a measure of willfulness, knowledge, and intelligence combine with a certain measure of ignorance and weakness. For such sins there would be forgiveness to the extent of the weakness and ignorance, but punishment would be required to the extent of the knowledge and willfulness. A willful sin against clear light would bring the sinner under the sentence of that sin; namely the Second Death. Thus all sins traceable to the weaknesses inherited from Adam because of his fall are forgivable through the merit of Christ. This is effective now to those who believe on him, but in addition to this we have the assurance that he “gave himself a ransom for all to be testified in due time” (1 Tim. 2:5). Not so many have yet had an opportunity to exercise faith as we might suppose, for frequently the Jesus that has been preached has not been the Jesus of the Bible.

[The National Labor Tribune, January 21, 1915](#)

## **GIVING UP WHOLLY TO GOD’S WILL AND SERVICE**

Louisville, Ky., Jan. 17 Pastor Russell preached here today at Macauley’s Theater twice to splendid audiences. We report one of his able discourses from the text, “Present your bodies a living sacrifice, holy, acceptable to God, and your reasonable service.” Rom. 12:1

Speaking with great earnestness, the Pastor declared that he repeatedly meets with people inquiring for the Bread of Life. These seem to know that there is something radically wrong with the preaching of the nominal churches. They tell that they are importuned for money; but that when they ask for soul-food they meet with evasion and subterfuge from many of the great and learned, who appear to have lost sight of the Bible and heart-conversion.

Or, on the other hand, they are met by the Salvation Army, with traditions as indigestible as a stone, to anybody of ordinary intelligence. They are told with all seriousness that God created our race, with knowledge and intention that nearly all of them would spend eternity in torture. They are told that to be saved from that awful fate they should become Salvationists, and storm the slums for Jesus. Their experiences remind one of Jesus' words respecting a father who, asked for bread, would give his son a stone; who, asked for fish, would give him a serpent.

The Pastor hoped that some of these hungry souls were present in his audience. He proposed to give them no human theories or speculations nor would he compromise the Truth nor dodge the question. He would endeavor to make the way to God so plain that a wayfaring man need not err therein; and he would do this by presenting God's arrangement and quoting God's own Word.

### **WHERE ETERNAL TORTURE ERROR LEADS**

No doubt those who invented the theory of eternal torture thought that they were taking the proper steps to drive the whole human family to God. But, on the contrary, it seems to drive away from God and the Bible the most intelligent people of every land, who have naturally a more reasonable and just conception of the Creator than the one presented in the church creeds. Instinctively they are repelled with the thought that the Creator would pursue a course which would be beneath the most degraded.

Undoubtedly the Bible is true in declaring such fallacies "doctrines of demons." (1 Tim. 4:1) From this Bible viewpoint we can see that it was a master stroke on the part of Satan and his subordinates to misrepresent the teachings of the Bible, so as to repel those who might be "feeling after God" and desiring to draw near to Him. Acts 17:27

### **TRUTH-TELLING PROVOKES THE CLERGY**

To tell the truth to the people, even on so simple a subject, means the angering of the clergy: Why, do you ask? Because it proves them to be in the wrong, and proves that they have not been feeding the people with the Bread of Heaven. Instead of building up the House of God, the Church, they have been building meeting-houses seeking for numbers and popularity rather than to instruct the people in God's Word. Remarkably

few church members of any denomination know what they believe. They give evidence that, if Christians at all, they are the merest babes in Christ. None is able to judge another's heart, but all should be able to judge of each other's lives fruits. "By their fruits ye shall know them," said the Master. Matt. 7:20

If the majority of Christians have the fruits of the holy Spirit, they keep them hidden; and surely many of them manifest the fruits of the Evil Spirit—"anger, malice," etc. the Apostles style works of the flesh and of the Devil. Eph. 4:31; Gal. 5:19-21; 1 John 3:8

We would not be misunderstood; we are not complaining that there are not nice people connected with all the churches. On the contrary, we compliment them on their education, their refinement, their wealth, their influence. Moreover, we compliment them on their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are shared evenly by people who are not members of churches. A participation

3H686

in good works is by no means a proof that one is a Christian. A Christian is a person who has come into a very special relationship to God through Christ; and this relationship exists not in respect to education, wealth, color or sex.

With the popularizing of Christianity came such a modification of teachings as invited all decent worldly people into the Church, and made them think that they were consecrated saints of God and heirs of the blessings promised in the Scriptures. By inference, rather than by direct statement, the theory has gone forth that the penalty for sin will be visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

Let me say, then, with all kindness toward those who are deceiving themselves and others, that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards. This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that these self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, that God's Church is separate from all human institutions; and that only saintly persons, regardless of denominational lines, are member of the true Church, "whose names are written in Heaven."

## **SURRENDER SELF-SACRIFICE TO GOD**

According to the Bible, no human being is fit for Divine fellowship or eternal life. The reason is given that all are sinners. The explanation of the sin is that it was committed by Father Adam when he was perfect, in God's image; and that, cut off from God, the race deteriorated, passing imperfections of mind, morals and body from parent to child. (Psa. 51:5) Imperfect beings would be quite out of place amongst the perfect; and so long as imperfection continues, sin will continue, and with it, necessarily, sorrow, pain and death, sin's consequences.

God declares His sympathy for the sinner, and that He has made provision for man's recovery from his present deplorable state. Not only so, but a time has been set for the recovery; and the Bible tells us how it will be accomplished by Messiah and His Millennial Kingdom. We pray, "Thy Kingdom come," not with the thought that God will neglect His promise to establish that Kingdom, but by way of giving acknowledgment to the fact that that Kingdom is the hope of the world and of the Church.

The Church's hope in the Kingdom is that of becoming sharers with Christ in the glory, honor and work of that Kingdom for the blessing and uplifting of humanity out of sin and death. There is no attempt being made at the present time on God's part to convert the world. Few now hear the Gospel Message, and still fewer believe it. They are deluded by the Adversary into thinking that God has been trying to convert the world for six thousand years and has been making a miserable failure of it all along; and that wherever is done, we must do for ourselves. Thus has unbelief been cultivated, and trust in God and in the teachings of the Bible thrust aside.

Nevertheless, the Lord declares, "My Word that has gone forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) God's Word was sent forth to invite a very special class of humanity a class loving righteousness and hating iniquity, weary and heavy-laden with sin, ignorance and superstition, and desirous of coming back into harmony with God and being blessed of Him.

For nearly nineteen centuries the Message has been going hither and thither, quietly, unostentatiously. The world and the nominal churches would say that it had accomplished nothing that everything great had been accomplished by them. But we prefer to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated a light on account of which they have frequently been put to death, or have had "their names cast out as evil,; or have been boycotted, socially or otherwise.

If their hopes were merely in the present life, these would be making a miserable failure of their opportunities. But not so;

they are waiting for their reward in the future at the Second Coming of Jesus by a share in the First Resurrection. And even now their joy, peace and fellowship with God more than offset all their trials, difficulties and ostracism. Besides, "To them it is given to know the mysteries of the Kingdom of God," which to all others are parables and dark sayings, hard to be understood.

### **SHEPHERD'S VOICE, "COME UNTO ME"**

The trials and difficulties of life pressing many today are giving them a hearing ear for the Great Shepherd's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He does not say, "Go to the Luthern Church; go to the Presbyterian Church; go to the Methodist Church; go to the Roman Catholic Church;" He says, "Come unto Me."

It is the privilege of whoever hears this Message to go immediately to the Lord direct. True, he cannot go to the Heavenly Father direct; for as we read, "God heareth not sinners." But he can go to Jesus, because Him hath God set forth to be our Savior, our Redeemer. Thus Jesus said, "No man cometh untho the Father but by Me." (John 14:6) He did not say, "No man can come unto Me except through a preacher, or a priest, or a bishop, or a pope" He made the way simple for whosoever desires to come.

But when we desire to come to the Father, and learn that we must come through Jesus, what shall we say to Him? We have only one alternative; namely, to ask Him upon what terms He will introduce us to the Heavenly Father, and thus bring us back from the condition of condemnation into the family of God. When we suggest that Jesus would raise conditions, the proposition seems astounding to some. They have somehow gotten the impression that the Heavenly Father and Jesus are in great distress because so few people desire to become members of the Church; and that they would be ready to receive anything and anybody on any terms, simply to have another name added. How absurd this is, when we come to think of it.

3H687

We call to mind the teaching of the Master. He did not say, "So many of you as wish to hit the sawdust trail can go to Heaven!" He did not say, "Seek to excite the people and get them to do something that they would not afterward fully understand and appreciate." He did the reverse; He said, "sit down first and count the cost," before complying with the terms of discipleship. And so He still says to all who come to Him, "Sit down and count the cost." Do nothing rashly.

Some of us can count more rapidly than others. Many of the poor ones who are weary and heavy-laden through sin are ready to say, "I know the cost of sin in my personal experiences. The cost of being disciples of Jesus cannot be greater than the cost of

being rebels against the Divine Law.” Such are frequently ready to decide quickly and take their stand firmly on the Lord’s side. Others are like the rich young man who came to Jesus, saying, “What good thing can I do that I may inherit eternal life? I have kept the Law from my youth up. What lack I yet?” Matt. 19:16-20

There are few today like that young man, of whom we read, “Jesus, beholding him, loved him.” And we may be sure that Jesus still loves those who are striving hard to live right, righteous lives. But this class has the harder struggle. They think they have done everything that they ought to do, or at least everything that the Lord would have them do. But Jesus says, No. To that young man He said, “Go sell what you have, and give to the poor; and come, take up your cross and follow Me.” Again He said, “If any man will be My disciple, let him deny himself, and take up his cross and follow Me, and where I am, there shall My disciple be.”

To be a disciple of Christ is to be a follower, a pupil one who walks as He walked. The proposition is self-denial, self-effacement. It means giving one’s self wholly to God, as in our text, “Present your bodies a living sacrifice, wholly, acceptable to God, your reasonable service.” No one need go far to make this consecration. Each, at his own bedside, can give his little all to God, through Christ.

### **HOW TO BECOME A CHRISTIAN**

It should not require long to count how much more we shall receive than we give. We give a condemned and dying existence; we give mental, moral and physical imperfections we have no more except as our Savior, by imputing His merit, makes our sacrifice of value in God’s sight. But in exchange we receive riches of grace in the present life peace, joy, blessing of heart, which the world can neither give nor take away and in the life to come, “glory, honor, and immortality,” joint-heirship with our Savior in the Heavenly Kingdom which shall dominate the world for the thousand years, for its blessing and uplift.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies only by a knowledge of the Lord’s Word, and a realization of the mercy and favor which has prompted His kind invitation for an exchange of something of little value for great things of inestimable value. But unless we take this very step and definitely and positively enter into a contract with the Lord, we have neither part nor lot with Him. We are still of the world,

however much we may try to pattern our lives after decent models and to avoid the grouser and the finer sins. The covenant with the Lord is the beginning, and to each covenanter comes “grace to help in every time of need;” as Jesus said, “Without Me ye can do nothing.”

But, says one, Surely this is not the only way of coming into God’s family! Yea, we answer, it is the only way. “There is none other Name given under Heaven or amongst men whereby we must be saved” from our condition of condemnation, and be brought back into the family of God. Jesus Himself makes the distinctive terms that we must become His full disciples in order to have this blessed privilege of discipleship.

Have you ever heard the limitations and obligations of the Christian so Scripturally defined before? Have not the facts been hidden from you by the clergy? Have they not rather sought to set aside the words of Jesus because they conflict with their theories? Is not this really why so many have been unable to find the satisfying “meat in due season” in the nominal churches? We believe it is; and we urge all ministers, everybody to return to the Bible simplicity of a fully consecrated Church of Christ. His elect Bride class, and then a restitutionary blessing for mankind through Christ’s Millennial Kingdom.

The blessing upon the world will be earthly restitution to human nature, instead of a change to the Divine nature, as promised to the Church. All who refuse both the Call of the present time and the opportunity of the future Restitution will die the Second Death, which St. Peter describes as like that of the natural brute beast. Acts 3:19, 23; 2 Pet. 2:12

[The New York World, January 25, 1915](#)

## **HELL AND BACK IN THE BIBLE WAY**

Baltimore, Md., Jan. 24 Pastor Russell preached here today at the Academy of Music. His topic was seemingly a sensational one; but before he concluded the audience agreed that he was strictly unsensational. His Text was, “Thou wilt not leave My soul in Hell.” Psa. 16:10; Acts 2:27

The Pastor declared that the Bible Hell is a very reasonable one, but that the theological Hell is most unreasonable, as all must agree. The theological Hell is a red-hot furnace, manned with fireproof devils, and containing practically all of the human family who ever lived, except the comparatively few saints. This Hell is the common property of Catholics and Protestants, but the speaker wants none of it. He pronounced it an absurdity, wholly contradictory to the Bible; and he seemed to prove his points well in the estimation of nearly all his audience.

3H688

He remarked that it seemed that each preacher felt he had a right to make a Hell for non-church members according to his own conception. None seemed to think it necessary to go to the Bible. He declared that fire is used in the New Testament as a symbol of destruction, an illustration of how all the willfully wicked God will destroy eventually. People know something about fiery trials and about heaping coals of fire upon the heads of their enemies figuratively. But whenever the word fire occurs in any connection where it can be twisted into signifying eternal torment, those who love that kind of punishment for their enemies are swift to take advantage of it. Eternal torment is the just, the loving thing to give to all the heathen who never heard of Christ, to all the poor, ignorant and degraded who, born in sin, in weakness, find themselves discouraged and overwhelmed by the Adversary to all but church members. 2 Cor. 4:4

This kind of thing has gone on so long that everybody gradually came to believe it, and remarkably few have inquired as to its scripturalness. Many sensible people hold aloof from religion entirely, unwilling to confess themselves believer of such a doctrine or worshippers of such a God.

### **HELLS GALORE MODERN THEOLOGY**

But now we have variations to suit our more refined feelings. Ministers, without denying their authority tell various tales about Hell. Some have it with a slower fire, not so red-hot; others have it merely a place of mental remorse. They do not call the place Purgatory, or admit that there will ever be any release from it. They say that there is nothing in the Bible about Purgatory, and forget that there is nothing in the Bible about their kind of Hell.

According to the Catholic doctrine, all Catholics go to Purgatory, to be purified and fitted for Heaven; and they rejoice in that this torture is less than eternal torture reserved for others. From their viewpoint, happy is the man, the woman, the child, that through baptism, holy water, holy candles, the mass, and Extreme Unction, gets into Purgatory, for he may be helped out of it by further masses, etc.

We think this far better than the Protestant theory, but we leave it, said the Pastor, for those who like it. We notice, however, that very few seem to like it for themselves, nearly all prefer these tortures for their opponents. If any one is happy in these beliefs the Pastor does not wish to disturb his serenity. He was merely addressing the growing multitude who are looking for a better God and a better future than is held out by any of the creeds of the Dark Ages. Others should not read his sermons, he said, or come to hear him.

When once the human mind has become settled upon certain convictions, no matter how foolish, it seems able to find support



for its delusions, continued the speaker. Thus one of our Lord's parables has been seized upon to prove that Hell is a place of torture, parched tongues, etc. We cannot here discuss this parable; we must confine ourselves to our subject. But we offer free of charge a booklet which we have written with a view to making these figurative statements clear. Whoever will address me Pastor Russell, Brooklyn, N. Y. requesting a copy of a pamphlet about Hell will be promptly served. That pamphlet will settle all your questions on this subject. I take pleasure in giving it away free, because I know the joy, the blessing, the relief to many honest, earnest hearts. I know that many after reading are enabled to love worship and serve the great God of Love heartily, intelligently, as never before.

### **WHERE IS HELL--WHO ARE THERE**

Our English word Hell comes to us from the German language *hochle*, signifying a hole. It is, therefore, a very good translation for the Hebrew word *Sheol*, which signifies a pit, a hole, a grave. The New Testament Greek gives us *Hades* as the exact equivalent of *Sheol*. Whenever *Sheol* is translated into the New Testament Greek, the word used is *Hades*. The Psalmist wrote, "Thou wilt not leave My soul in sheol (hell the grave), and St. Peter translates it, "Thou wilt not leave my soul in Hades" hell the grave.

St. Peter tells us that these words were not true respecting the Prophet David, who used them, that he is still in Hell, *Sheol*, *Hades*. The Prophet David had not yet been resurrected out of the grave condition. St. Peter explains that the words were a prophecy relating to Christ's resurrection that God raised Jesus from the dead on the third day. There is not a shred of authority anywhere for the absurd statement sometimes made by cornered clergymen, that "Paradise is on one side of the creek, and *Hades* on the other." The Bible tells of a Paradise, but it is future. It tells of *Hades*, the state of the dead, but it is present, and is to be destroyed in the future. The destruction of *Sheol*, *Hades*, the grave; by resurrection, will progress during the thousand years of Christ's reign.

### **GOOD, BAD, RICH, POOR, IN HELL**

At a time when the Bible was not in the hands of the people, and not considered necessary, because they had the creeds, various errors spread. Both Catholics and Protestants helped to spread them, and no doubt many were deceived into believing all that they said. We are not charging them all with hypocrisy, but with error. The Bible does not tell about any going to Heaven at death, but it does tell that all, good and bad, go to Hell at death; that King David went to Hell, and is still there. Note the Apostle Peter's words, "David is not ascended into the Heaven." (Acts 2:29, 34) David was not one of the elect Church. He was never called to the Heavenly Calling. He was not a follower of Christ,

for he lived centuries before. His resurrection will be to human, earthly nature; and his reward will be to share in that restored Paradise, which will eventually be world-wide.

We remind our hearers that the Bible history of four thousand years and more, has no reference to any other Hell than Sheol. We remind you that although our Bible was translated by people who believed in a fiery Hell, they were unable to translate quite half of the occurrences of the word Sheol by our English word hell. They were obliged to translate the majority as grave or pit. They should have made no exception; in every case the word should have been rendered grave, or pit, that is its meaning.

Jesus was raised up out of Sheol, Hades, the tomb. And there was another person brought back, Jonah, who the Lord declared was typical of Himself. Jonah's three days

3H689

in the belly of the fish, corresponding to our Lord's three days in Hell, Hades, the grave. The resurrection of Jesus was represented also in Jonah's experiences; for on the third day the great fish vomited him forth on dry land. Jonah, describing his experiences, said "Out of the belly of Hell cried I and Thou hearest my voice." He was rescued from the belly of the fish, which was his Hell or grave.

The Bible is very explicit in declaring that all really die, not merely seem to die, and that there would be no future life whatever for mankind without a resurrection. God has provided for a resurrection in Christ, who died for our sins. St. Paul declares, if there be not a resurrection of the dead, all of our Christian faith and hope are perished; we have nothing to live for. But he assures us that Christ has died and risen. Therefore, ultimately, all will be delivered from the power of Sheol, Hades, the grave. Isa. 26:19; Hos. 13:14; Rev. 20:14

A few were awakened in olden times merely to relapse into death again. It was not possible that any could be fully recovered until Christ first had provided the Redemption-price for man. God tells us that in His Purpose He had provide Jesus as "the Lamb of God" before the foundation of the world.

### **GATHERED TO THEIR FATHERS ASLEEP**

Of both the good and the bad we read that they were gathered to their fathers. Their fathers were not in Heaven, for that is not a sleeping place. They were not in the fiery Hell of orthodoxy, and the creeds of the Dark Ages; for they were not imagined. They did not sleep in a Catholic Purgatory for the same reason. But they slept, and are sleeping still, and will continue to sleep until they are awakened.

This thought is given in the New Testament as well as the Old. Jesus said that Lazarus slept, and He awakened the daughter of

Jairus from the sleep. St. Paul declared that all the Church would sleep, except those who would be alive at the time of Christ's Second Coming. It is from this viewpoint that the great work of Christ and His Millennial Kingdom is described specifically an awakening of the sleeping dead. 1 Cor. 15:20-23

In the Old Testament, Sheol is described as a great prison house into which the people have gone and out of which none could make his way to liberty from death. Our Lord also told that He will unlock Hades, Sheol, the tomb, and deliver the prisoners, He tells us that He "has the Keys of Death and of Hades." He got the Key, or authority, or power to open the grave, to give a resurrection to the whole world at the cost of His life, which He freely sacrificed, dying "the Just for the unjust," "tasting death for every man."

### **COMING BACK FROM SHEOL, FROM HADES, FROM HELL**

The Scriptures declare of the Church of Christ, "The gates of Hell shall not prevail against thee." Christ is stronger than the power of death and He has met the death penalty that was against us. He has redeemed His Church. He will deliver us early in the Morning of the New Dispensation.

And that is only part of the wonderful story. The Apostle declares that THE Christ will be the Firstfruits, Jesus the Head, and the Church His Body. Afterward will be those who become Christ's during His Presence. His Presence will last for the thousand years; as King over all the earth, and as the Priest to bless. He will be a Priest upon His Throne, to deliver from the power of sin and death, all who wish to return to harmony with God. Hallelujah! What a Savior!

The result of these Thousand years will be not merely for the awakening of the sleepers, but subsequently their raising up mentally, morally, physically, to full perfection of human nature, from which they fell in Father Adam's disobedience. When all the willfully wicked shall have been destroyed in the Second Death, from which there will be no recovery, no resurrection. Then shall it be brought to pass saying, "It is written, "Death is swallowed up in victory. O, Death, where is thy sting? O, Hades (grave), where is thy victory?"

The grave indeed has a victory now over all mankind; but ultimately the Redeemer will have the victory, during the thousand years of His Reign. He will deliver all from the power of the present death, and only the willfully wicked shall die the Second Death, from which there will be no recovery.

It fills our hearts with joy to think of the poor world's return from the prison-house of death and from their weaknesses and imperfections. With the eye of faith, looking through the telescope of God's Word, we see in the near future, thank God!

the binding of Satan, the awakening of the sleepers, the blessing of the whole world, the uplifting of all the willing and obedient. We see them coming back to full physical power, to full mental vigor, to full moral tone the image and likeness of God, lost in Eden, redeemed for all at Calvary.

### [The National Labor Tribune January 24, 1915](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--How can we reconcile with the love and justice of God the selection of only the consecrated believers of the Gospel age to be the bride of Christ, and not the overcomers of all ages?

Answer--To those who for many years have been under the impression that all the human family will be saved to the same plane, it is natural that the "diversity" (see Eph. 3:10, 11 Diaglott) of God's creation should be difficult to receive. But this does not alter God's plan. The attitude of our hearts should be that of hearty acquiescence in what we see to be taught in God's Word; and we must ever remember the Apostle's words, "Who are thou that repliest against God?" "Hath not the potter power over the clay to make one vessel unto honor and another vessel unto less honor?"

3H690

What if the fish should say that it is unjust for them to be confined to the waters? What if the birds should object to their environment and wish to be as the fleet-footed hare or the graceful deer? What if the king of the forest should insist that it is unjust that he was not made man? What confusion there would be in creation! Is it more consistent for men to wish to be angels, when God never intended them to be such? Then why, since God has invited only a special few to be heirs of the Kingdom, should it be taken as a slight to others of mankind not to be invited? God has not arranged to injure any of his creatures. He has blessings in store for them all, but he reserves the right to bestow upon each one such a blessing as his wisdom dictates. All that we have is of grace. We have merited nothing of ourselves.

Q.--Has the Devil a personal bodily presence aside from the power and influence which he exerts? And has he a central seat of government where he resides? If so, where is the account in the Scriptures?

Answer--There can be no personality without a body. "There is a natural body and there is a spiritual body" (1 Cor. 15:44). All of God's angels have bodies. Satan was originally one of these angels until he was cast down from his angelic position (Isa. 14:12, 18) because of his original lie through which he became the murderer of our race (John 8:44). He is now the prince or

ruler of this world, proven worthy of eternal destruction (John 12:31; Heb. 2:14) which will overtake him at the close of Christ's mediatorial reign (Rev. 20:9, 10). During that thousand years Satan is to be bound, and will be loosed at the end of it, not for the purpose of discovering whether he is reformed but to test the human race which by that time will have attained perfection of human organism and be fully able to withstand Satan's wiles. Many have supposed that Satan's seat of government is an undiscovered "hell." This is an error for Isaiah (14:15) plainly states that his ultimate end will be in hell. He has never been there yet. Jesus is the one who went to hell (Acts 2:27, 31). To be brought down to hell means to go into death. Satan with the rest of the angels has been confined within earth's atmosphere since his deflection, and here has been his seat of government. A mistranslation in 2 Pet. 2:4 has caused much misunderstanding on this subject.

Q.—“And I will pray the Father and he shall give you another Comforter, that he may abide with you forever” (St. John 14:16). What was the Comforter before “another comforter” came?

Answer--The promise which you quote is one of the very precious ones of holy writ. For three and one half years Jesus had been the helper, the comforter of his disciples. During most of that time they had been daily with him and had realized the wonderful blessings of his protecting care and the comfort of his instruction in the Word of truth. It was with consternation that they received from his lips the intimations that he would leave them soon. They felt that they would be without a comforter. He said, “Let not your heart be troubled, ye believe in God (who though invisible has always been a sufficient protector to the Jewish Nation in all its vicissitudes) believe also in me (although I also become invisible; I still will be your powerful and loving friend).” He then intimated that he would leave them that he might do a great work on their behalf; he would prepare them a heavenly home and when that work was finished, return again to receive them unto himself (John 14:1-3). The comforting spirit of holiness has sustained the Church during the period of Jesus' absence. A great blessing has it been, but still greater blessings were assured to those who would be found faithful in the time of our Lord's return. They were to lift up their heads and rejoice when they saw the evidences of his early return, knowing that it meant their deliverance from the flesh and its bondage by the birth to the spirit plane which would give them spirit bodies suited to their spiritual minds, and would introduce for them an eternity of joy and blessing. Many fail to receive the blessing of the holy Spirit because they never learn what the holy Spirit is.

Q.--Will the Saints in resurrection have human bodies in heaven?

Answer--A human being has a human nature and an animal body. Those who will compose “the Church” or “Overcomers” will have the Divine nature and bodies to suit. Concerning these

the Bible says, "God hath given unto us exceeding great and precious promises, that by these we might be partakers of the Divine nature" (2 Pet. 1:4). They will be spirit beings like unto our Lord Jesus after he was raised from the dead (1 Pet. 3:18; 1 John 3:2). The human body is composed of flesh and blood and bones. The Apostle says, "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50). Some have unwittingly said the new resurrection body will be of flesh and bones, and therefore, can inherit the Kingdom. But Jesus, in disproof of this, said, "A spirit hath not flesh and bones" (Luke 25:38). The Apostle points out (see 1 Cor. 15:35-54) that the "saints," in the resurrection, will have glorious spirit bodies.

Q.--When did Jesus bring life and immortality to light; and what is meant by light? Would 2 Tim. 1:10 especially refer to the time of Jesus' anointing or the anointing of the Church?

Answer--The way to life and immortality was opened up, or brought to light, at the time of Jesus' anointing. This was his consecration to sacrifice. By the completion of that sacrifice not only was the way fully opened for the members of his body to obtain immortality through a faithful laying down of their lives with him during this Gospel Age but also a preparation was made for the providing of a way by which the world of mankind may attain life. They will never be offered immortality for that is a special prize for sacrificers, and the world is not invited to sacrifice. The length of the period in which the work of perfecting the church has been progressing has led many to forget the promises regarding the coming blessing of the world. The church is selected for the very purpose of being the ones through whom life will be given to the world of mankind. The ones who will have this great privilege must be partakers of the divine nature (2 Pet. 1:4) and in order to attain that great prize they must prove themselves worthy through obedience even unto death.

Q.--The Scriptures say all sins shall be forgiven except the sin against the Holy Spirit (Matt. 12:31). Could Judas go into second death when the Holy Spirit had not yet been given?

3H691

Answer--It is quite evident from our Master's statement in Matt. 26:24 that Judas must have gone into the second death. Our Lord states that it would have been better for him if he had never been born. If he were one of the little flock, his blessings would be beyond comprehension. If he were to be one of the Great Company Class, made like unto the angels in their resurrection, he would still have blessings well worth the effort of a lifetime to secure. Were a resurrection to earthly life his lot, blessings would be his greater than most people imagine will be secured by those who attain heaven. Therefore, it is evident he must have gone into the second death. While it is true that the Holy Spirit

had not been given for the begetting of a new creation (John 7:9), that Holy Spirit had been in a measure in the hearts of many for centuries past. All the good that is in man is that much of the spirit of holiness. Evidently those who sat daily under the ministrations of Jesus saw sufficient of the Holy Spirit manifested in him to be able to sin against it.

Q.--In what sense are we to understand John 12:32:“And I, if I be lifted up from the earth, will draw all men unto me”? Although Jesus was raised on the cross, he does not draw everyone to him.

Answer--We understand the “drawing” to be future. The “lifting up” of our Lord was two-fold; first, upon the cross in shame and suffering (Gal. 3:13), but in his resurrection he was lifted up in glory and honor from the earth the human plane to the highest spirit nature. “He became obedient unto death, even the death of the cross, wherefore God hath highly exalted him and given him a name which is above every name” (Phil. 2:8-11). Referring to the present gospel dispensation, Jesus said, “No man can come unto me, except the Father which hath sent me, draw him,” but in “due time” (1 Tim. 2:6), when those whom the Father draws are united with him in glory, the Spirit and the Bride will give out the invitation to whosoever will. That will be the time of restitution of all things (Acts 3:20, 21). Our Lord speaks of himself as the antitype of the serpent that Moses lifted up in the wilderness (Matt. 3:14), which, when the people looked upon, they were healed of the sickness caused by the bite of the fiery serpents. So in the thousand-year’s reign of the Lord the people shall look to him and be healed of their sin-sickness, the result of the deception of the serpent Satan, which brought sin and death into the world.

[The National Labor Tribune, January 31, 1915](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q. - In what sense has God been hiding his power, as expressed in Hab. 3:4?

Answer-God is opposed to sin in every form, and should he exercise his power, instead of hiding it, then every sin would meet with its penalty in this life. Instead, God is permitting some so disposed to reproach and evilly treat those who are disposed for righteousness, and thus the hearts of men are made manifest. The Psalmist (Psa. 74) asks how long this condition will continue, and why God does not pluck out his hand (power) from his bosom (hidden condition). When God's power is manifested, during the reign of Christ, then the people must be obedient, but with some this will be feigned (Psa. 66:3, margin); hence at the

end of the thousand years Satan will be loosed again, to demonstrate who are at heart loyal to the Lord (see also Psa. 110: 3).

Q.-Please explain Luke 16:9: "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Answer-This is part of our Lord's application of the parable of the unjust steward. Having heard that his stewardship was to be taken from him, he used the opportunity which he still had to secure for himself the friendship of his master's debtors. The mammon of unrighteousness is any wealth or valuable possession the follower of Jesus may have. These he can either use to his advantage or his disadvantage. By disposing of them unwisely they may easily be a hindrance, whereas by using them wisely they may help to secure his everlasting welfare. We are not to make the mammon our friend; we are to make it a means of gaining friends-"make to yourselves friends with the mammon. " Our Lord exhorts us to use it so as to gain the

friendship of our heavenly Father and our Lord Jesus Christ (see Luke 11:41 and 12:33). The Vatican MS. has "when it fails," meaning, when these early possessions are taken from us. Then we will be called upon to give an account of our stewardship, and God, and the Lord Jesus Christ, whom we have made our friends, will give us an abundant entrance into the everlasting habitation.

Q.-When was the prophecy in Genesis 15:13-16 fulfilled? And is the rendering of Exodus 12:40, as given by the R.V., "Leeser" and "Young" correct?

Answer-The periods of 400 and 430 years have given rise to a great deal of controversy, and yet when viewed from the Bible standpoint they are both correct and harmonious. The Bible shows a period of 215 years between the Abrahamic covenant and Jacob's entrance into Egypt. It is evident, therefore, that Israel's actual residence in Egypt was 215 years (215 + 215) - 430. The revisers have purposely rendered Ex. 12:40 to describe Israel as being in Egypt 430 years, and by so doing they have fallen into two astonishing errors, viz., if Israel were in Egypt 430 years, then (1) Moses must have been born when his mother was 253 years old; and (2) his birth must have taken place eighty years after his father's death! The affliction of the wed 400 years is another matter, and like the sojourning did not all take place in Egypt. The Apostle Paul points out that this affliction began when Israel "mocked" or ill treated Isaac, at the time of the feast, when Isaac was weaned (Gal. 4:28-30; Gen. 21:8-12). This topic should be of great interest to every Scripture student, and a careful research will without doubt make the matter clear.



Q.-Please explain I Tim. 2:14 as to why the woman was the greater transgressor, she being deceived and Adam eating knowing the penalty."

3H692

Answer-Evidently you have mis-read the Apostle's statement. He merely says that Eve was in the transgression with Adam who was not deceived, hence he must have transgressed with a fuller realization of the sin, and with the penalty in view, knowing certainly that he must die. We can readily see what was the temptation which impelled him thus recklessly to incur the pronounced penalty. Bearing in mind that they were perfect beings, in the mental and moral likeness of their Maker, the god-like element of love was displayed with marked prominence by the perfect man toward his beloved companion, the perfect woman. Realizing the sin and fearing Eve's death, and thus his loss (and that without hope of recovery, for no such hope had been given), Adam, in despair, recklessly concluded not to live without her. Deeming his own life unhappy and worthless without her companionship, he willfully shared her act of disobedience in order to share the death-penalty which he probably supposed rested on her. Both were "in the transgression," as the Apostle shows (Rom. 5:14; 1 Tim. 2:14). But Adam and Eve were one and not "twain;" hence Eve shared the sentence which her conduct helped to bring upon Adam (Rom. 5:12, 17-19).

Q.-Please explain what is meant by the statement that job was perfect and upright (job 1: 1). It is generally understood that the Lord Jesus Christ was the only perfect man.

Answer-We should not understand this passage to convey the thought that job's perfection was absolute. "There is none righteous, no not one." Rotherham's translation gives "blameless" instead of "perfect," and this appears to describe correctly job's character. His imperfections were not serious in their nature but rather involuntary, and due to inherited weakness as a member of the fallen race. His heart was perfect towards God, as was abundantly proved by his patience, and entire conduct under the most severe trials a man could be subjected to. Our Lord's perfection, on the other hand, was absolute. He was holy, harmless, undefiled and separate from sinners, not being a member of the fallen human race. With the Christian nothing short of perfection of heart will be satisfactory, hence our Lord's exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection of flesh is not the goal for which we strive, but a spirit perfection, "as he is perfect."

Q.-Please explain as thoroughly as your space will permit Isa. 4:1 "In that day seven women shall take hold of one man, saying, We will cat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach."

Answer Throughout the Scriptures a woman is a symbol of the church—a corrupt woman of a false church. Thus our Lord represented the condition of the Church at the time of his second coming, by two classes of virgins—wise and foolish. The number seven is well recognized as being throughout the Scriptures a symbol of completeness. We assume that it here signifies all of the Churches who have proved disloyal to the Lord. Many believe that we have now

come to the time when the seven women, feeling the reproach of their illegal union with the world, are, with one heart and voice, calling out to the man, representing our Lord, the heavenly bridegroom, desirous of having their reproach taken from them by the receiving of his name. They desire to be called Christians, caring nothing for the doctrines of Christ nor having any faith in the redemption through his blood. They trust rather in their own righteousness which the Revelator declares is as filthy rags, and eat the food of their own preparation instead of accepting with gratitude the nourishment furnished at his table. They say, "We will eat our own bread and wear our own apparel, only let us be called by thy name" (Rev. 22:11; Isa. 28:8; Luke 12:37).

Q.—What is the holy Sabbath day, mentioned (Ex. 20: 10) as coming on Saturday, the 7th day? Who changed the Sabbath and by what right? Christ kept the Sabbath day and his disciples, did they not? Are the Jews the only class of people who keep the holy Sabbath of God? If not, mention a class. Is not Sunday a man made Sabbath?

Answer—The law of the Sabbath as given to the Jews instructed the observance of the seventh day, the seventh month and the seventh year. There were also additional Sabbaths which came on different days of the week and years other than the seventh, for instance, Pentecost and the Jubilees. The Sabbath of Ex. 20: 10 is the seventh day. God has never changed his law regarding the Sabbath nor given it to anybody except the Jews. Christ and his disciples were Jews and therefore kept the Sabbath. We would have to become judges of men's hearts if we were to decide who are keeping the Sabbath today, for the Sabbath of this dispensation is not one of outward observance, but a peace, a rest of heart which extends throughout the Christian's life time (Heb. 4:3. Read Heb. 4: 1 -11). The Apostle Paul indicates that it is a very dangerous position to be observing days (Gal. 4: 10). He feared lest he had bestowed his labor in vain on the Galatian friends who had returned to the observing of Sabbaths. Of course the Apostle would not object to holiness on any day, but he would remind the Galatians of the freedom wherewith they had been made free from the bondage of the Law (Gal. 5: 1) and encouraged them to stand fast in this liberty, trusting not in their own righteousness which they might obtain through the keeping of the Law, but in the righteousness of Christ. This they could only obtain through the keeping of his commandment, and his

commandment was "Love one another as I have loved you" (John 13:34; Eph. 5:2). There has been considerable speculation as to who established the observance of the first day of the week. While it is true that in Emperor Constantine's time the observance of Sunday was established by law, it is also true that the day was observed very early in the Churches' history. It was on the first day of the week that our Lord arose from the dead (Mark 16:2), and several of his appearances were on this day (Luke 24:22; John 20:19). It was probably for this reason that the disciples later met on that day for the breaking of bread (note Acts 20:8 and I Cor. 16:2).

3H693

### New York American, 1915

## **PRECIOUS JEWELS SOUGHT BY A KING**

Toronto, Ont., Jan. 31, 1915 Pastor Russell is here today. We report his discourse on the text, "They shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels." (Mal. 3:17.) He said in part:

Our text points to the close of the Gospel Age, and not only tells us that the Lord will not gather His jewels sooner, but also implies that the only class to be gathered at that time will be the jewel class He comes to make up His jewels. We have here a contradiction of the ordinary thoughts on this subject that He has been gathering His jewels all along for the past six thousand years, evidently an erroneous thought, since He has appointed a Day, in the end of the Age, in which He will gather, or make up, His jewels; and that everybody who is respectable, half-way decent, is to be gathered to the Lord and share in His Kingdom. Our text distinctly points out that only a very exceptional class will be sought for and gathered.

The class here described as jewels is contrasted in the context with other classes—"the proud," who have much of the success of the present time; and "the workers of wickedness," who tempt God and are not careful to please and serve Him. Such evidently are the majority of mankind. The jewel class is described as "they that feared Jehovah" that revered Him—and that thought upon His Word."

### **"WE ARE HIS WORKMANSHIP"**

But, we inquire, where are jewels usually found? The Answer--is that they may be found in very unexpected places. For Instance, the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes imbedded in bluish-black clay. They all require to be searched after, and to be washed from the

mire, before being prepared to refract the light. So some of these jewels that the Lord is now seeking out from the world are found in the ordinary walks of life, and some came from deep down in the mire of sin. In the world of mankind the Lord does not expect to find the jewels in perfect order shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of His servants He lifts them out of the mire of sin and the horrible pit, cleanses them through the merit of His own precious blood and through His Word: and then through other servants and providences He polishes them with Divine skill, that they may reflect and refract the light of the glory of God the Divine character Justice, Wisdom, Love.

As the diamond in its rough state, uncut, unpolished, would have no more value than a common stone for ordinary purposes, so those whom the Lord is selecting and preparing as His jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under Divine providence. As it is written, "We are His workmanship." We cannot suppose the illustration to be perfect in every particular; yet we may readily see that while Divine Grace is to be credited with the entire outcome the beauty of the finished jewel nevertheless Divine Grace operates according to principles and conditions, under Divine Law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for His jewels.

### **"AS MANY AS THE LORD SHALL CALL"**

The hardness of the diamond may be used to represent character, and we are to remember that character belongs to the individual. Each must have his own character, and only in proportion as each has it can he hope to be accepted as a jewel; for those without it will not endure the tests.

As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so Divine Grace, operating in the diamond field of the world Christendom lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with Divine Grace are passed by. Only such as give evidence of character are thought worthy of even washing and testing. Eph. 5:26.

The Hard crystallization of the diamond corresponds to willingness toward righteousness in the individual; and unless there be such willingness toward God and righteousness there is none of the jewel quality which the Lord is now seeking. Those whose wills are formed, crystallized, set, determined for righteousness, are those whom the Lord seeks. But the great Jewel Seeker accepts some in whom the crystallizing process is incomplete, and helps their infirmities, developing in them by

His providences the quality of firmness for righteousness, at the same time polishing them.

But even when the rough diamond has been found, it would be of no value except as it could be cut; indeed, it would be of less value than other stones for many purposes. So it is with those whom Divine Grace finds in the mire of sin, having nevertheless will or character desiring righteousness, truth, goodness, justice the great Lapidarist must really give them all their value by His skill in shaping, cutting and polishing them. Yet, on the other hand, He could not cut, shape or polish that which had not the essential quality, or character, or will for righteousness.

Those who are in the hands of the great Lapidarist and undergoing His polishing process, must first have passed through the previous experience of having been found of the Lord Jesus, must have been washed, and must have been accepted as having wills desirous of harmony with the Divine mind. Therefore they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass as various parts of the process necessary to their completion as Jehovah's jewels, to be made up by the close of the Gospel Age and to be set in the gold of the Divine nature, to reflect the beauties of the Divine character.

3H692

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly kindness and love the facets essential to the jewel in the eyes of Him who is shortly to gather His jewels. The Apostle again speaks of even the most trying experiences of the Christian life as "light afflictions," and of the present life as but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

### **THE WHEEL OF DISCIPLINE**

The earthly lapidarist takes firm hold upon the jewel which he has already tested and proved to have the requisite jewel quality; and, encasing it in a suitable instrument, he presses it against a lap-wheel, with just the required amount of pressure to effect the necessary shaping and polishing. The process requires great skill; hence only skilled workmen are employed in this department.

So with the Lord's jewels, their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus, of whom we are assured that He Himself passed through similar experiences of testings at the Father's hands. He knows just what we need to perfect us, that we shall be pleasing and acceptable to the Father, to reflect and refract the light of His glory when it shall fall upon us in our finished state.

A part of our lesson is to have faith in this great Master-Workman, whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our character than on others; and often the disposition is to draw back, to be not fully submissive, to fear that the Lord has abandoned us to trial. But Infinite Wisdom assures us that this is not so, and that to draw back would leave us “unfit for the Kingdom.”

The world has seen the wheel of discipline which has been cutting the Lord’s jewels for centuries, but it has not understood the necessity and the value of the process. It may have even caught an occasional glimpse of the jewels, but not to any advantage not so as to be able to know the real merit of their characters or the value of the cutting and polishing; for even the already finished facets are smeared with the cement and slime from the grind-wheel. But the great, loving Lapidarist knows and has explained it all to the jewels; and they know in part now, and by faith are trusting all the remainder.

The Lord knows just how much pressure to apply just how much friction is necessary and will not cause tribulation which He cannot and will not overrule for our good. Being thus assured that all things are working together for good to them that love God. His living jewels can rejoice in tribulation, knowing that it is working out in them “the peaceable fruits of righteousness” meekness, patience, gentleness, brotherly kindness and love; that such experiences are essential and that without these they could never be amongst the gathered jewels.

### **“THE TIME IS AT HAND”**

We are not to suppose that those who are now pressed against the wheel of tribulation are thereby made miserable. On the contrary, they realize a joy and peace which the world can neither give nor take away. And when we remember that their severe experiences and polishings are “but for a moment,” as compared with the longer discipline of those who will be dealt with during the Millennium; and that in proportion to their trials they are granted more grace and will receive a reward exceedingly abundant, more than they could ask or think then we can see that these jewels now being prepared by the Lord are highly favored above all men.

The process of seeking and polishing the jewels has already been in progress for more than eighteen centuries; and the Scriptures indicate that now the end of the Age is upon us the time for gathering these jewels and setting them in the glory of the Divine nature. The signs of the times clearly indicate that the great Time of Trouble with which the Gospel Age is to end is even at the door, to prepare the world for the coming blessings of Messiah’s Kingdom. Hence if we are to be amongst the acceptable jewels we have need to give diligence and to co-operate with the great

Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part when He comes to make up His jewels.

Through the Prophet the Lord indicates that as soon as His jewels shall have been gathered, there will be a general change in His dealings with the world. Our context shows how it is at the present time, while the polishing of the jewels progresses. Frequently the unfaithful and the worldly seem to have the advantage; but after this polishing of the jewels is completed, and they have been set in the crown of rejoicing at the end of this Age, “then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.”

Now, while evil predominates, while the Prince of this world reigns, and while “they that tempt God are even delivered,” it would be difficult by outward evidences to judge who are the Lord’s favored ones. Indeed, his living jewels seem to be less favored and to have more afflictions, trials, persecutions and difficulties than others. Consequently amongst them are not found many great or rich or wise, but chiefly “the poor of this world, rich in faith.” But when these shall be glorified with their Lord in the Kingdom, then there will be a general change. No longer will the wicked and those who tempt God be found in power, influence and prosperity, and the meek, the godly suffer persecution and tribulation. On the contrary, of the time when Christ’s Millennial Kingdom shall be inaugurated it is declared prophetically, “In His Day the righteous shall flourish,” “evildoers shall be cut of,” and Satan shall be bound. Psa. 72:7-9; 37:9.

### **FELLOWSHIP OF THE BRETHREN**

Our context gives another suggestion respecting the disposition of this jewel class during the time of their polishing. We read, “They that feared (reverenced) the Lord spake often one to another; and the Lord hearkened and heard.” What could be more natural than a desire for communion with all who are of “like precious faith,” all who are similarly undergoing polishing at the hands of the great Lapidarist, all who are of the same disposition as respects God and righteousness? Our Lord points out that

3H695

love of the brethren will be a marked quality in all the jewel class; and the tendency of the “brethren” is to meet frequently, either in person or through the printed page, and to speak to each other. Mal. 3:16.

The Apostle Paul distinctly calls to our attention the necessity for this class to meet together. He exhorts, “Forget not the assembling of yourselves together,... and so much the more as ye

see the Day drawing nigh” the Day of gathering of the jewels. It is to this same end that our Lord has made some of His promises to His people collectively, saying, “Where two or three of you are met in My name, there am I in the midst.”

When we read that these faithful ones “spake together,” we naturally inquire respecting the subject upon which they communicate. It is not stated here, but is clearly pointed out elsewhere in the Word of God. The Apostle calls attention to the fact that such “mind Heavenly things,” and contrasts them with those who, “mind earthly things.” Their conversation, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting the things which are uppermost in their hearts; they are seeking “first the Kingdom of God and His righteousness,” and in earthly matters are “content with such things as they have.”

### **“THE LORD HEARKENED AND HEARD”**

Another thought in this connection, which we should not overlook, is that brought to our attention in the words, “And the Lord hearkened and heard.” As the sons of God meet to talk over the Divine Plan, the Divine Wisdom, Justice and Love, to help one another and to encourage one another with psalms, hymns, spiritual songs and the exceeding great and precious promises, how much they would be blessed if only they could always have in memory this statement! Whenever the people of God are speaking together, He listens to their conversation, to note who speak forth those words that are loving, gentle, pure, true, as distinguished from those who are careless of the truth, or whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

Let all the sons of God remember the importance of honesty, “truth in the inward parts,” when they come together to study the Divine Word and to help one another, “let nothing be done through strife and vain glory”; but let each esteem the other greater than himself in saintliness seeking to see in each other, as far as possible, the good, the noble, the true, and to watch his own heart and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of Divine things; other wise let us be assured that we are in the sifting and separating time; and that all who have not this spirit of humility, patience, gentleness, brotherly kindness, love will surely be separated.



Such will not be amongst those gathered as jewels; for those whom the Lord will gather will be pure, stainless. They are to be faultless in love before the Father; and perfect love casts out not only fear, but also selfishness, animosity, evil surmises and evil speaking, self-love and pride. Beautiful indeed will be the Lord's Jewels, polished after the likeness of the great Jewel our Lord Jesus Christ.

[The New York World, February 23, 1915](#)

## **BILLY SUNDAY UNIQUE, HIS VIRTUES AND FAULTS**

Duluth, Minn., February 21, 1915 Pastor Russell spoke today from the text, "I am not ashamed of the Gospel of Christ." (Rom. 1:16) Prior to his sermon he made some kindly but pungent remarks on "Billy" Sunday, "the most noted preacher of our day." The Pastor would not depart from his custom and the Bible rule, "Speak evil of no man." His remarks merely appertained to "Billy's" preaching of the Gospel.

"Billy" Sunday catches the public eye and ear by the novelty of his methods. Some go to hear him lambaste the preachers on the platform behind him, and to watch their faces and see them smile as though it were a good joke when he tells them that their preaching has made the churches cold storage places with little storage, or when he likens them to the Scribes, Pharisees, hypocrites, of old, or when he tells them that they are leading their congregations straight down to Hell. These things told in the newspapers seem so astounding that people must see and hear for themselves.

### **BILLY'S CHAIR-SMASHING PROCLIVITIES**

Others go to hear "Billy" because it is the "fad." Business men and electric and steam railway managers realize that thousands will come to town as they would to a circus. They bring pressure to bear upon the poor preachers; for "Billy" wisely insists that he will not come and save the citizens from Hell if there is any competition in the business insists that all the churches close down. Under the pressure the preachers cannot help themselves and try to make the best of it, hoping that people will not take "Billy" seriously as respects their hypocrisy, etc., and assured that he will divide the spoils evenly amongst all the churches not the financial spoils, but the souls for "cold storage" or to be let down to Hell.

Others attend to see "Billy's" acrobatic feats, jumping onto a table or smashing a chair; others because they have been invited to be of the large choir; others to say that they have heard "Billy" Sunday. The worldly adage is, "Nothing succeeds like success;" and every time "Billy" succeeds he has more success.

Amongst Billy's virtues we should not forget they fearless way in which he attacks the social customs and sins which assail the family and the community, the fearless way in which he tells the preachers what he really thinks of them and what the masses of the public think of them, and the above-board manner in which he bargains the result of his efforts for cold cash the meeting of the expenses and the giving to himself of certain collections for himself and his troupe. If the Gospel must be sold, it is better to have it

3H696

done in the open rather than in the name of the heathen, the collectors getting the most.

To the extent that "Billy" Sunday seeks to defend the Bible against the Higher Critics, to the extent that he really shows up the coldness, formalism, hypocrisy, of the Church of Laodicea (Revelation 3:14-17), to the extent that he encourages righteousness of life and discourages drunkenness and lewdness, we can surely wish him Godspeed, and trust that some good is accomplished by him, in awakening the people to do some thinking for themselves along religious lines.

### **SOME OF "BILLY" SUNDAY'S FAULTS**

The Pastor said that if the reports that "Billy" prayed to God most irreverently, and addressed the Redeemer as "Old Pal," were true, then "Billy's" influences on the public would lead on in the direction in which the world is now rapidly moving anyway toward irreverence. He hoped that "Billy" would become more reverent, and believes that this result would follow a better knowledge of God. He could scarcely reconcile with honesty Billy's attempt to tie up all the souls he saved, in the churches which he declared were cold storage plants leading down to Hell. He wished that "Billy" would reconcile these opposites.

He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into the Laodicean Church, which the Bible styles Babylon, and declares that God spues out of His mouth. (Rev. 3:16) Next Sunday the Pastor will discuss the Second Coming of Christ, viewing that great event and Messiah's Kingdom from a somewhat different angle from Billy's.

The Pastor declared that it makes his blood boil with righteous indignation to find Billy's preaching a practical endorsement of the God-dishonoring theory that the great mass of humanity are to suffer eternal torment because they were born in sin, misshapen in iniquity (Psa. 51:5), and then failed to live saintly

lives. True, “Billy” does not explain Hell. Like most preachers he probably hides his true thought on this subject, while allowing the common people to think that he believes in a Hell of eternal tortures. The Pastor could not believe that Mr. Sunday or any other intelligent man of our day really believes this invention of the Dark Ages, which antagonizes the Bible as well as common sense.

Mr. Sunday and all other preachers who realize the fallacy of this great “doctrine of devils” (1 Tim. 4:1) owe it to the people who trust them and who make up their collections, to tell them the truth. More than this, they owe it to God that this foul stain upon the Divine character be denounced. They owe it to themselves as men to stand for and speak out the truth and to assist in opening the eyes of the poor, deluded world.

The Pastor hopes that Mr. Sunday will yet realize that no one can long maintain a moral standard higher than that which he attributes to his God. The injustice and persecution of centuries is largely attributable to the false doctrines which represent the Creator as a demon who unjustly and unlovingly created our race with the knowledge and intention that nine hundred and ninety-nine out of every thousand would endure an eternity of torture. Of this as a Gospel the Pastor has been ashamed for forty-four years. A better understanding of the Bible has led him since to preach

### **THE NOT ASHAMED GOSPEL OF CHRIST**

Beginning his discourse the Pastor said, Everybody knows that the word Gospel signifies Good Tidings, as in the angel’s Message at the birth of Jesus—”Behold, I bring you Good Tidings of great Joy, which shall be unto all people!” Who is responsible for the fact that this Message of Joy to all people has been turned completely around to mean bad tidings of great misery to all people except to an elect handful? The fact is that no person deliberately plotted this turning of God’s Word upside down. It is the work of the Devil, who gradually foisted it upon the Church as well as upon the heathen world, with the view to turning people away from God and the Bible.

St. Peter and St. Paul both predicted the falling away of the Church and the success of the doctrines of demons. “The god of this world [Satan] hath blinded the minds” of all unbelievers. If it were not for these delusions of Satan, the whole world might speedily be brought to know, to admire, to love, the true God. The Apostle continues, telling us why Satan blinds men—”lest the light of the knowledge of the glory of God... should shine into their hearts.” Wherever the true knowledge of God shines into the human heart, it presents the Almighty in such glorious character as to demand the reverence of His creatures. Hence Satan’s endeavor to blind men’s minds through false doctrines which misrepresent the Almighty’s character and Plan.

But while we Scripturally hold that Satan had chief responsibility in the matter, it is not for us to say that the clerics of the Dark Ages did not more or less connive at the error, trusting that it would make the people subservient to the clergy, through whom they might hope to escape future tortures. But leaving the past and its responsibilities, we may surely say that great and grave responsibility rests upon the preachers of today for their perpetuation of this great deception this fraud upon the people, slander upon the Almighty and opposition to the Truth. Of the degree of this wickedness only God is capable of judging correctly; but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies." Isa. 28:17

### **GOD'S POWER TO EVERY ONE BELIEVING**

If belief in the real Gospel is the Divine power which works in the believer, it follows that whoever has not the Gospel has not this Divine power; and that in proportion

3H697

as the Gospel is perverted its power is lost. So we see today millions of people professing to believe the Gospel, yet acting like devils under delusions from the Dark Ages which have been fostered by the preachers of Christendom. If they knew the real Gospel, they would act differently and not dishonor Christ by claiming to be His followers.

The Gospel Message is double. It has one portion of promise of blessing for the Church and another for the world. For the Church, who renounce earthly hopes and ambitions and cultivate the Heavenly, it promises the high reward of glory, honor and immortality with Christ in His Millennial Kingdom, to be entered into by the power of the First Resurrection. The Gospel Message tells the Church of God's gracious purposes for the world that through Christ's Kingdom the blessing of Restitution (Acts 3:21), everlasting life as perfect human beings in a world-wide Paradise, has been made possible for all mankind through the Redeemer's sacrifice, and that as soon as the Church shall have been glorified, the blessing of the world will begin to be accomplished fully during Messiah's Reign of Righteousness. We leave for next Sunday the discussion of the beautiful teachings of the Bible vs. the teachings of Mr. Sunday, the Adventists and the creeds on this subject.

## **ONLY TO EVERY ONE THAT BELIEVETH**

Only a comparatively small number of humanity have opportunity of believing during this Age. Messiah's Kingdom will give the whole world an opportunity of believing in Christ not merely those living when Messiah's Kingdom will be set up, but, as the Bible says, "All that are in their graves shall hear the Voice of the Son of God and shall come forth" from the grave not from Heaven, not from Purgatory, not from our Protestant Hell of eternal torture, but from the grave.

The Church will constitute the First Resurrection class; and having passed their trial successfully, they will have the reward of life everlasting on the Heavenly plane. The world to be awakened at that time will include the heathen, and all the millions of Christendom who have never know what real Christianity is. They will all be brought to a knowledge of the Truth, that they may be tested, or judged, thereby and prove themselves either worthy or unworthy of everlasting life as human beings, in that world-wide Paradise.

So Jesus declares of them, "They that have done evil" that have not been approved of God—"shall come forth unto a Resurrection of Judgment" trial, testing with a view to seeing how they will respond to those judgments, enlightenments, etc., that the willing and obedient at the close of Christ's Reign may be received into all the liberties properly appertaining to God's children. (Rom. 8:21) The wrong thought in the mind of the translators of our Common Version Bible has misled them occasionally into giving poor translations. See John 5:29, Revised Version

## **THE NOT-ASHAMED GOSPEL BRIEFLY STATED**

All God's work is perfect. (Deu. 32:4) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty—"Dying, thou shalt die." "The wages of sin is death." For six thousand years the World has been undergoing this sentence. Cut off by sin from fellowship with God, man has degraded himself. Satan has contributed to this reign of Sin and Death by deceiving mankind fostering errors, misrepresenting God, etc.

God has the situation fully in hand. He purposed to permit both angels and men to see one great illustration of the effect of sin, leading on to disease and death, mental, moral and physical. Meantime the Creator has gracious purposes for man. Their experiences with sin and death will not be fruitless. They will have opportunity of learning valuable lessons, profitable for eternity. The first trial as to their worthiness of eternal life or of everlasting death was through one man; and his disobedience settled the matter for the race the death sentence was the penalty.

As a basis for man's recovery, the Son of God died for man's sin not to get mankind out of eternal torment nor to keep them from

going to eternal torment or to Purgatory, but to save them from extinction, “that whosoever believeth on Him might not perish.” (John 3:16) Their recovery from sin and death is Scripturally styled the resurrection of the dead. Thus the Church of true believers are represented as “risen with Christ” to “walk in newness of life,” and are promised an actual resurrection the First, the Chief Resurrection.

Next comes the world’s resurrection. The Truth will be made known to them. Instead of being confused and hampered with superstition, lies, doctrines of devils, the true light of the knowledge of the glory of God will shine upon them. Gradually the willing and obedient of the world will rise mentally, morally, and physically to perfection; whereas the Church, which is to get a new nature, spirit nature, will be perfected by an instantaneous resurrection.

This is the Gospel which St. Paul preached that the dead sleep in Hades, Sheol, the Bible Hell, the tomb, awaiting the establishment of Messiah’s Kingdom which will bring glorious blessings. St. Paul declared that if there be no resurrection of the dead, all faith is vain, all preaching is vain, all hope of forgiveness of sins is vain. We might as well eat and drink and consider that when we die we perish. But, he declares, there is to be such a resurrection; and the fact that Jesus died and rose again is God’s guarantee to all believers that all who sleep in Jesus shall be brought from the dead by and through Him and His power.

*“There’s a wideness in God’s mercy  
Like the wideness of the sea.”*

Of this Gospel I am not ashamed. Of every other gospel that I have ever heard I would be ashamed if I had been its inventor, ashamed to endorse it, ashamed of the God who would have such a gospel. But the true Gospel, shining out of the Bible and enlightening men’s hearts all over the world, is a Message of Grace, Justice, Wisdom and Love. Let us lay hold upon it. Let us love and serve it and the only living and true God, the God of the Bible, not the God of the creeds; and let us show forth the praises of Him who has called us out of darkness into His marvelous light.

[The New York World, March 1, 1915](#)

## **WHY, WHEN, AND HOW CHRIST'S SECOND ADVENT**

Norfolk, Va., February 28, Pastor Russell (who will speak at the New York City Temple next Sunday evening), addressing a large audience here today, discussed Christ's Second Advent, from the text, "If I go away, I will come again and receive you." (John 14:3) He complimented "Billy" Sunday by saying that although "Billy" Sunday by saying that although "Billy's" teachings do not come up to the Bible, nevertheless he is far ahead of so-called "Orthodoxy" on this theme.

Mr. Sunday preaches considerably as I do on this subject, said the Pastor, yet still comes far short of my conception of the Bible teaching. Mr. Sunday's presentation recognizes that the Lord Jesus at His Second Coming will establish a world-wide Empire which will bless the entire world with fullest opportunity to walk in the ways of righteousness. To this we agree.

But we disagree with Mr. Sunday's theory that the thousands of millions who died during the past six thousand years in ignorance of Christ are to suffer tortures to all eternity because of the ignorance. Amongst these billions he includes all who have never heard of Jesus' name in the true sense in heathen lands, and at home where, he explains to us, some were led straight down to Hell by the churches. These billions, according to Mr. Sunday, were very unfairly treated were very unlucky.

We disagree with this and present the Bible thought, that the dead are in neither a fiery Purgatory nor a fiery Hell, but in the Bible Hell the tomb. We insist that the Bible teaches that "all that are in their graves shall hear the voice of the Son of God and come forth." The saintly will come forth to glory with Christ in His Kingdom. Others will come forth to a resurrection a raising up out of sin and death by judgment. See Revised Version. John 5:28, 29

These billions who have not intelligently heard of Jesus and His salvation are not on trial now. Their death is the penalty of Adam's sin and not of their personal rejection of Jesus, whom they never knew. It is to give these the opportunity of a judgment, or trial, during the thousand years of Christ's Reign, that they will be called forth from the tomb. As all died through one man's disobedience, all are to be awakened and brought forth to an opportunity of everlasting life through the obedience

of the other man Christ. The resurrection of the dead, both just and unjust, is their hope. (Acts 24:15) Aside from a resurrection, there is no hope. Hence, the whole world, good and bad, are said to “sleep with their fathers.”

### **ORTHODOX VIEW IS STILL WORSE**

Those who style themselves “Orthodox” are still further astray from the Bible than is Mr. Sunday. While the latter proposes Millennial blessings for the fortunates living at the Second Advent, “Orthodoxy” declares that there will be no Millennium that there will be no hope for anybody except the Elect few; that instead of establishing His Kingdom at His Second Advent, Jesus will destroy the earth and its inhabitants with fire. They overlook the teachings of the Lord’s Prayer that His people should pray, “Thy Kingdom come,” and expect it; and that they should believe that ultimately God’s will shall be done on earth as fully as it is now done in Heaven. They neglect the Scriptures which tell that Paradise is to be restored world-wide that “the earth is God’s footstool,” and that “He will make the place of His feet glorious.” Isa. 66:1; 60:13

They neglect the Bible declaration that “the earth abideth for ever,” and that God “created it not in vain, but formed it to be inhabited.” (Ecc. 1:4; Isa. 45:18) They neglect St. Peter’s declaration that the Restitution Times mentioned by all the holy Prophets are to be realized at the Second Coming of Jesus. (Acts 3:19-21) Instead, they hold, and express it in all their creeds Catholics and Protestant that at Christ’s Second Coming the earth and its inhabitants are to be consumed with literal fire. They are led thus to give a literal interpretation to St. Peter’s symbolic statements portraying the fire of anarchy which will destroy present institutions and make way for the New Heavens and the New Earth of Messiah’s Kingdom.

They fall into this error because of another formed during the Dark Ages; namely, that the only kingdom of God that this world will ever see will be such an one as it is now enjoying, while the various so-called kingdoms of God are butchering each other. Each is trying to justify its own selfish course, and all unite in saying that the civilized nations of today are Christendom Christ’s Kingdom.

This theory began in the year 800, with Pope Leo III, since which time Catholics claim that the Church is glorified, reigning with Christ, and the Pope serving as the world’s king vicegerent, or instead of Messiah. English, German and other reformers coming out of Catholicism brought with them the same theory, which has been falsely added to the Lord’s Prayer in the words, “Thine is the Kingdom and the power and the glory forever,” which words are not found in the oldest Greek manuscripts and are properly omitted in the Revised Version.



Protestants generally, refusing the Pope as the vicegerant of Christ, are much confused when they attempt to explain the Kingdom for which they pray, “Thy Kingdom come,” and the reference in Revelation to its lasting a thousand years. Protestant preachers are becoming Higher Critics, Evolutionists, etc., and take little account of the Bible testimony. What a pity that such do not resign their pulpits and enter business life, where higher standards of honesty prevail!

### **WHAT TROUBLES HONEST PREACHERS**

There are honest preachers who believe the Bible, yet are skeptical respecting Messiah’s Kingdom. Properly enough, these argue that if Jesus had been glorified for eighteen centuries as a Spirit Being, at the Father’s right hand, and has been preparing the Church for the Heavenly Courts, it would be a retrogression for Him to return to earth and establish an earthly kingdom with soldiers, servants, courtiers, etc. Properly they reason that for the Lord

3H699

Jesus to leave the Throne of Heavenly Glory, and return to sit upon a throne of gold and ivory, would seemingly be taking a backward step.

The difficulty is that these ministers have slipped a few cogs in the great Divine Plan of the Ages. What they need yet to note in the Bible is that Christ and His Church, His Bride class, the Royal Priesthood, are the only ones of the human family promised a share in the Heavenly rewards and blessings that the Divine arrangement for the remainder of mankind is an earthly Paradise and human perfection in the Divine likeness. They fail to see that the saintly Church, gathered from the world for eighteen centuries, will compose a Spiritual Kingdom which, backed by Infinite Wisdom and Power, will better serve the world’s interests than could any earthly kingdom; and that, furthermore, the Divine Plan proves that the Ancient Worthies, from Abel down to John the Baptist, are to be resurrected perfect human beings, and made “princes in all the earth” representatives, agents, of the invisible Spiritual Kingdom then in control.

Our minds have been so long blinded by false theories, and the Bible has received so little intelligent study without sectarian glasses, that it is not surprising that we have all so seriously erred in so important a matter.

### **THE KINGDOM NOW IN EMBRYO**

Our Lord’s many parables refer to His Church as a Kingdom class, a Royal Priesthood. This does not signify that He intended them to occupy places of honor and distinction now. The Master Himself was neither a King nor a Priest on earth. His is the Melchizedek Priesthood of the Messianic Age. Then He will also

be the great King over all the earth. Well did He declare to Pilate, "My Kingdom is not of this Age" (John 18:36). As His saintly followers are to share in His Kingdom, they also must wait for its establishment. While waiting they pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

Of this Royal Priesthood the Apostle John declares, "The world knoweth us not." We are kings and priests only from the Divine standpoint, which none are able to recognize except "the brethren." Only in embryo are God's saints spoken of as the Kingdom class. They are now on probation. Jesus says that the overcomers will be granted to sit with Him in His Throne, as actual members of the Royal Priesthood, to reign with Him a thousand years. Rev. 3:21; 20:6

### **HE MUST REIGN UNTIL—**

After telling about the resurrection of the dead, St. Paul explains that the resurrection of the Church to glory, honor and immortality will be first in the program. Subsequently all will come forth, "every man in his own order," and Christ shall reign until He shall have put down all insubordination. Other Scriptures clearly inform us that the length of His Reign will be a thousand years.

From the Bible viewpoint the Thousand-year Day of Christ is ample for the great work to which it has been consecrated by the all-wise Creator from before the foundation of the earth. Nor should we forget that all power in Heaven and earth is vested in the One who then will take the Throne. Neither should we forget that for eighteen centuries the Church has been under special preparation and instruction in the School of Christ, training for their work as a Royal Priesthood. They will be able to sympathize with the groaning creation and to be merciful, even in the administration of stripes necessary to many for their assistance along the Highway of Holiness, then opened up.

### **MESSIAH'S KINGDOM INVISIBLE**

Some of the noblest minds have been repelled from faith in the Second Advent by the thought of an earthly Kingdom with Christ and the saints in regal state. They are quite right in thinking that earthly royalty would be beneath the dignity of Messiah and His Bride. The Scriptures declare that Jesus left His glory, humbled Himself to become a man, in order to be the great Sin-Offering for our race. But the Redeemer prayed to be glorified with the glory which He had with the Father before the world was; and He promised His Church a share in His Heavenly glory. Did He lead us to expect a Heavenly glory, Heavenly inheritance, and glorious change to Heavenly conditions, and will He give us, instead, earthly glory and merely perfection in the flesh?

How slow we have been to see that God never purposed that either Jesus or His faithful Elect should remain in the flesh. We misunderstood a few Bible statements. We read, “Every eye shall see Him,” and forget that there are eyes of understanding as well as natural eyes. We forget that Jesus declares that very few now see or hear only the saintly, whose eyes of understanding have been opened by the anointing of the holy Spirit. We forget that Jesus said, “A little while and the world seeth Me no more.” When once we discern that He has been given a spirit nature again, that He no longer has the human nature which He surrendered as a Sin-Sacrifice, then we see why the world will see Him no more, and why the Church must be changed by resurrection power before she can see Him.

### **I WILL COME AGAIN**

Jesus left the world, not so much in the sense of going so far away that He could not see His disciples and communicate with them, but neither in the sense that He would not do so. He would compel them to “walk by faith and not by sight,” to “search the Scriptures,” and to receive the spiritual blessings through the fellowship of the Truth. By His holy Spirit, He would be with them, and not by further manifestations.

His Second Coming would be at the end of the Ages, to awaken His sleeping saints and change them to the Heavenly state. Thus He would come again and receive His Church unto Himself that the sleeping ones and subsequently those alive and remaining, who would experience their resurrection change in the moment of death. Additionally, in the Harvest with which this Age ends, He promised to take official supervision of the gathering of His Elect.

This stage of His Coming is called, in the Greek, His Parousia--His presence. The world is not to know of His Parousia. On the contrary, it is described, a secret—”as a thief in the night.” Jesus said that at His Parousia the world would be eating, drinking, planting, building, and know

3H700

not of His Coming in the Harvest of the Age, even as the world in the days of Noah knew not. The intimation is, however, that some of God’s people would be aware of His Parousia; while others, the Foolish Virgins, would be overcharged with cares of this life, and know not.

If Jesus really meant it when He said, “A little while and the world seeth Me no more,” how can humanity know about the new, invisible Kingdom? The Bible answers most distinctly. It talks of the shining forth, the Epiphania, of the Messianic Kingdom. It tells of His Apokalupsis, or revelation—”He shall be revealed in flaming fire.” This flaming fire signifies severe judgments, as elsewhere. They are to be so severe that the

elements of society will melt with the fervency of the heat of a terrible Time of Trouble. Additionally, “the heavens,” the ecclesiastical systems, will be involved, and will pass away with a great commotion. It is from this revealing in flaming fire, Divine censure upon the world, that the great, the high, the mighty, the poor, all, shall seek to “hide themselves in the dens and caves of the earth” in the social orders and in affiliations with strong governments, etc.

Gradually mankind will see that it is “the wrath of the Lamb” that causes the “Time of Trouble such as was not since there was a nation.” The plowshare of Trouble will go so deep that the world will effectively learn the lesson. As their eyes of understanding open still more widely, they will discern the beauties and blessings of the Messianic Kingdom—“the desire of all nations.”

But first The Christ, Jesus the Head and the Church the Body, Bridegroom and Bride, must enter into the glory of the Kingdom. Then will be established the earthly phase of the Kingdom under the Ancient Worthies. The world will “see Abraham, Isaac, Jacob, and all the Prophets,” but, will not see the King, nor the Bride, nor “the virgins, her companions” on the spirit plane. These will be as invisible to humanity as are Satan and his demon host at the present time.

One of our great obstacles in the past has been the failure to discern that God has been presenting two distinct salvations that of the Church to the spiritual, Heavenly, Divine nature; and that of the non-elect, through the elect Church. To them will come the opportunity of earthly Restitution to human perfection, in the image and likeness of God, as was Adam in a world-wide Paradise. Our Savior’s First Advent was necessary for the redemption of mankind. His Second Advent is for the overthrow of Satan and for the release of sinners.

[The National Labor Tribune, March 18, 1915](#)

## **FASTINGS AND FEASTINGS PROPER AND IMPROPER**

Nashville, Tenn., March 14 Pastor Russell gave two addresses here today. We report the one on Matt. 6:16, “*When ye fast, be not of a sad countenance.*” He said in part:

The Lenten season the forty days’ fast preceding the anniversary of Jesus’ death has long been a fixed rule with some Christian people. Although not of Divine command and at most, therefore, a recommendation, the custom appeals to many. Like every other good thing, it is misunderstood and perverted by the majority, because they are not spiritually minded. To many of these it is a command, the neglect of which would bring upon them the

disapprobation of friends, and the observance of which would bring them some favor from God or some relaxation from proper punishment for their sins they know not exactly what, but hope that it will mean ultimate gain somehow.

Of such perfunctory fasting, displeasing to God and valueless to the individual hypocritical fasting we give an illustration. An acquaintance who professed to observe Lent was instructed that he should drink but one cup of coffee during the Fast. He made some kind of compromise with his conscience by which he got his coffee in a bowl. He got the same amount of coffee as when he took two cups, but thought the Lord would not notice the cheat, and would reward him for such hypocritical fasting.

Nothing is more contemptible in the Lord's sight than a hypocrite. Honesty is the one quality which all who would be pleasing to God must possess, no matter how weak or fallen they may be by heredity. In His preaching Jesus condemned hypocrisy more than any other sin on the calendar perhaps as much as all other sins together. The first lesson with Christians, with everybody, should be honesty not only in monetary affairs, but in everything, including words and thoughts.

Although nothing in the Bible suggests a Lenten season, the Apostles commend fasting. St. Paul wrote, "Approving ourselves in fasting," and again, "in fastings often." (2 Cor. 6:4, 5; 11:27) Evidently fasting is in the nature of self-sacrifice not a thing commanded, but a voluntary offering of the soul to God, with a view to greater efficiency in God's service or to greater control over our imperfect mortal bodies in the interests of our spiritual new nature.

### **APPROPRIATE LENTEN THOUGHTS**

Indeed, much may be said in favor of fasting during the Lenten season. On hygienic grounds alone it would be of advantage, particularly to all well-to-do and well-fed, if during the spring-time they would fast, or restrain themselves from eating as liberally of meats, sweets, pastry, etc., as they were inclined to eat during the colder weather eating less than their appetites crave. Boils, pimples, liver derangements, fevers and doctor bills would be greatly lessened if this course were pursued. This is the practical side of the question, which may have had to do with the original institution of the Lenten custom.

The Christian, however, may advantageously take a much deeper, spiritual meaning out of Lent. He may remember the savior's experiences for the forty days preceding His crucifixion. He may remember that it was just before His crucifixion that Jesus instituted the Lord's Supper, and indicated that date as being the proper one for its annual commemoration amongst His followers, as was

3H701

the custom in the early Church. He may remember sympathetically the Redeemer's trials at this season of the year, and also remember that all the followers of Jesus covenant, agree, to share His Cup of suffering, of ignominy, of misunderstanding, of misrepresentation, of slander, of abuse, of death. He may remember that, as this was the special time of trial for Jesus, so it seems also to have been from the very first a time of special test, testing, sifting, amongst His followers.

All these various considerations might well move the true people of God to the observance of a fast during a period preceding the anniversary of their Redeemer's death. In observance such a fast such a restraint of appetite from a desire to draw especially near to God, they would certainly be contributing a share toward that end, in harmony with the Scriptural declaration, "Draw nigh unto Me, and I will draw nigh unto you."

### **A MODEL FAST**

We have no suggestions to offer respecting the kind of food or the quantity that should be eaten. We believe that there are people in such a physically weak condition that it would be absolutely wrong for them to abstain from such nourishments as they may be able to assimilate. Heart and head should combine in determining this matter of fasting.

Daniel the Prophet gives us a hint when he tells us that for three whole weeks he ate no pleasant bread, while he especially sought the Lord in prayer respecting matters which perplexed him. In his official position he was surrounded with the best the kingdom provided. But he confined himself strictly to the things which his system absolutely needed for the maintenance of mental and physical strength; he ate nothing super-abundantly, to clog his system, to make him sluggish in mind and body, and to incapacitate him from his routine work and, additionally, for his special prayers for wisdom. We can all take a good lesson from this Scriptural example.

Jesus did not teach His disciples to follow the custom of fasting. The matter was remarked, some saying, "John the Baptist and his disciples fast," and the Pharisees, etc., fast, "but Jesus' disciples fast not." In Answer--to the question, Why not? Jesus replied that it was not the appropriate time. Instead of a fast, they were having a feast. The Bridegroom was with them. They knew no sorrow, no care. All their wants were provided for; they were drinking at the Fountain of Divine Truth and grace; they were eating freely of the wonderful words of eternal life, and accordingly they did not fast, as others.

This does not mean, however, that they lived sumptuously; for we remember that on two occasion, after Jesus had fed a multitude on plain bread and fish, miraculously increased, He

directed His disciples to gather up the fragments; and these they carried with them as their own food supply for many days. This was a practical fasting, though not an outward one. Jesus declared that the days would come when the Bridegroom would be gone; and He said, "In those days they shall fast." (Matt. 9:15) Their days of fasting and prayer began as soon as the Lord was crucified, and have continued ever since, whether outwardly observed in a lenten fashion, or whether known only to themselves in their own hearts. All the followers of Jesus have practiced fasting, self-denial; else surely they would not have prospered in spirituality.

### **THE CHRISTIAN'S PERPETUAL FEAST**

It is a mistake to suppose that fasting applies merely to food; it really applies to everything. In its broadest sense, it signifies self-denial denial of the desires of the flesh, to the intent that the spiritual nature may be the more thoroughly strengthened. The Apostle clearly shows this in his suggestion that husbands and wives occasionally live apart, that they may give themselves the more thoroughly to prayer and consideration of spiritual things. (1 Cor. 7:5) The true Christian will really live a life of self-denial every day. He will remember the Apostle's words, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the desires of the flesh ye shall live." Such mortification of the flesh, such self-denials of the various appetites or inclinations of the flesh in the interest of the new nature, are all fastings.

The ideal condition for Christians, of course, would be to maintain a perpetual fast to live always in so abstemious a manner as would keep them spiritually in the best condition and make them the most efficient in the Lord's service. Where this highest ideal seems impossible or unattainable, then the next thing in order would be as close an approach to this as seems possible not of Divine command, for there is none, but of his own free will sacrificing himself, his fleshly appetites and propensities, in the interest of his own spiritual development and that of his service of the Lord.

"Appear not unto men to fast." Our Lord's instructions were that His followers should not make a sham of their fasting should not boast of their self-sacrifice and self-denials. Those matters should be between God and themselves. Instead of making their countenances sad-looking and appearing to men to crave sympathy, they should contrariwise take special care that none might notice outwardly washing their faces, anointing their heads and generally looking cheerful, happy. Indeed, the true Christian, who fasts in the proper manner and with the proper sentiment, will not need to feign happiness; for his portion will be the joy of the Lord, and "the peace of God, which passeth all understand, will rule in his heart."



The Scriptural proposition seems to be that the Lord's people will fast, or practice self-restraint, along the lines of physical conditions, food, etc., in order that they may feast along the lines of spiritual conditions and refreshments. The whole tenor of Scripture is to the effect that the followers of Christ are spiritually advantaged by allowing the mind of the Spirit, the holy mind, the holy Spirit of God, to rule in their mortal bodies to the restraining of their natural inclinations, tastes, preferences, appetites, which the Scriptures declare are all vitiated more or less by heredity by our sense of the alienation from God and the curse in which we share naturally.

St. Paul voices this sentiment in the words, "The flesh desires against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." Thus, as the Bible tells us, the Christian is continually at warfare, not

3H702

with carnal weapons, and not with his neighbors or family, but with himself his new nature warring a good warfare against his old nature. In this conflict he is to come off an overcomer: and his victory will not be complete until he is actually dead according to the flesh, until, as a New Creature, he shall have experienced the blessings of the resurrection to the perfection of the spiritual nature.

### **FEASTING WHILE FASTING**

The unregenerate might not unreasonably gain the impression that if this presentation be true, a Christian's life would be a very unhappy one continually battling with himself, continually watching, practicing self-denial and striving against the natural tendencies of sin. But such a conclusion would be very erroneous; for really the Christian alone has the true secret of a happy life. Even the worldly recognize the fact that they need to practice self-restraint, and that whosoever would sow to the flesh and live after the desires of his fallen nature would be sure to go from bad to worse, and end his career ignobly.

Hence we find noble women amongst the unregenerate, not begotten again of the holy Spirit, but nevertheless manifesting strong characters and great moderation in the affairs of life. They practice such self-restraints, not toward God, but for self-interest, learning by experience and observation the necessity for this if life would be made a blessing to themselves and to others. Such characters should be, and are, highly respected, honorable. But the unfavorably born, unfavorable environed are not so likely to reach noble standards as are the better-born, better-environed.

Hence those who become Christians of the true type have an advantage every way over others. They do all as unto the Lord. Although they also perceive the advantages coming to



themselves along natural lines through self-restraints, they see and appreciate still more the life everlasting beyond and the Divine favor leading thereto. This Message, coming to all who have ears to hear it through the Bible, has a power and gives encouragement to the weak as well as to the strong, to the naturally mean as well as to the nobler. It assures them of Divine mercy and interest in their welfare that God's love has provided a satisfaction for His justice on behalf of all, so that the merit of Christ, imputed to each according to need, makes it possible to respond to the Gospel Call onward and upward as New Creatures.

So great is the joy, the peace, the happiness, which comes with the realization that we have been accepted into God's family and are joint-heirs with His Son, our Lord Jesus Christ, that nothing else can compare with it. No wonder St. Paul describes such, saying that to them "old things have passed away, and all things have become new!" (2 Cor. 5:17) Instead of earthly hopes for earthly wealth, name and fame, they have Heavenly hopes for Heavenly riches, glory and honor. Instead of aspirations of but a temporary kind for political preferment and honor of men, these have before their minds God's promises exceeding great and precious. These assure them that faithfulness in present trials and difficulties, and the proving of their loyalty to God and the principles of His righteousness, will through Christ bring them eventually to glory, honor and immortality to participation with Jesus in His Millennial Kingdom.

With such hopes, such prospects, such promises, life is worth living; all things are indeed new. Those attaining this vantage-ground can, with the Apostle, count all earthly things comparatively valueless. To these, fastings, self-denials, self-restraints, even privations and persecutions, have no terror. They rejoice in these, assured by the Bible that they are signs of their relationship to God, and that He is dealing with them as with sons whom He is educating, fitting, polishing and testing, preparatory to receiving them to the Heavenly glory.

This class have a charmed life, regardless of what the world may think. Theirs is the peace of God which passeth all understanding; for they have the Divine assurance that since they have come into God's family through the appointed Door-way, the Lord Jesus Christ, "All things are theirs, richly to enjoy;" and again that "all things shall work together for good to them that love God, to them who are called according to His Purpose." These realize that God, having begun a good work in them, is both able and willing to perfect it until the Day of Christ. (Phil. 1:6) These are seeking to make their calling and election sure; and so great is their appreciation and their increasing knowledge

that the trials and difficulties by the way the fastings, self-denials and oppositions of the Adversary are but light afflictions, not worthy to be compared with the glory that shall be revealed in them.

Even the prayers of this class gradually change. No longer do they think of praying merely for food, raiment and earthly things. Rather, they accept whatever may be God's providence for them with thanksgiving. Their prayers are mostly offerings of praise, mentions of Divine mercies already received, expressions of confidence in God, and requests for more of His Spirit, whatever this may mean in the way of greater trials or difficulties or persecutions; for they desire that the will of God may be completed in them.

In conclusion, we recommend true fasting, true disciplining, true coercion of the will of the flesh, on the part of all men, as necessary for their mental, moral and intellectual maintenance and development. And especially do we commend abstinences, self-denials, restraints, to those who have consecrated their lives to God, to walk in the footsteps of Jesus. But we reprehend all hypocrisy and sham, whether associated with Lent or fasting or any other matter, as being an abomination in the sight of God and discreditable to noble men and women, and particularly inappropriate to those who would follow the Lamb of God the Savior.

3H703

### [The National Labor Tribune, April 1, 1915](#)

## **HAIL HIM! HAIL HIM! HAIL HIM! EARTHS, NEW SOVEREIGN**

New York City, March 28 Pastor Russell spoke today at New York City Temple, W. 63rd Street, near Broadway. We report his address from the text, "Hosanna! Blessed is He that cometh in the name of the Lord." (Mark 11:9) The Pastor spoke in part as follows:

Little did the Jews understand the vast importance to them of the event which Christians commemorate on Palm Sunday. It will be remembered that this event occurred at the close of our Lord's earthly ministry three and one-half years after His baptism at Jordan and five days before His crucifixion. The Sabbath had been spent in rest at Bethany. Lazarus, whom Jesus had awakened from the sleep of death, had, with his sisters Martha and Mary, prepared a banquet for Jesus; and when the Sabbath closed, the supper was eaten.

It was at that time that Mary brought forth the box of valuable perfume, and therewith anointed our Lord's head and feet. It was the same occasion on which Judas had murmured against this

expression of her loving devotion, declaring that it was wasteful, that the money should have been given to the poor. It was then that the Master had defended Mary and announced that the anointing was for His burial, which occurred later in the same week. It was then that He suggested to the disciples, “The poor ye have always with you; and whensoever ye will may do them good. But Me ye have not always.”

The next morning, the first day of the week, corresponding to our Sunday, Jesus made ready for His triumphal entry into the city of Jerusalem as the King of Israel, according to the custom of their kings riding upon an ass and acclaimed by the populace. The incident had been foretold by the Prophet in detail, saying, “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold thy King cometh unto thee; He is just, and having salvation; lowly and riding upon an ass.” Zec. 9:9

### **PROPHECY MUST BE FULFILLED**

When the Apostles had brought the ass and when Jesus sat thereon, the large concourse of people that had come from Jerusalem to see Jesus because of His awakening Lazarus, shouted aloud. They were filled with enthusiasm; and, after the manner of the time, some broke off palm branches and others laid their garments in the way, thus forming a carpet, as it were, in the road leading to Jerusalem. The shout of the people was just as the Prophet had declared. They hailed Jesus as the promised Son of David, the Messiah long waited for.

On previous occasions, when the people had sought to make Jesus a king, and after witnessing His marvelous works, He withdrew Himself from them until their ardor should cool; for He knew that the Father’s due time had not yet come. But now He knew that His hour was come; and therefore He helped on with the enthusiasm by sending for the ass, etc.

Prominent sectarian Jews who were present, although unable to account for the miracle of the awakening of Lazarus from the dead, were unprepared to think of Jesus as the true Messiah or anything short of an impostor in that role. When these heard the multitude shouting and addressing Jesus, as the Messiah, they were offended, and sent word to Jesus that He should restrain the ignorant people who were thus acclaiming him. But instead of forbidding the ovation, Jesus intimated that it was the proper thing; that because the Prophet Zechariah had said, “Shout, O daughter of Jerusalem!” therefore there must be a shout; and that if the people had not shouted, the very stones would have cried out rather than that the prophecy should go unfulfilled.

En route to Jerusalem, Jesus halted the ass and the procession at the top of the Mount of Olives; overlooking the Holy City. He wept while He pronounced His sentence upon it Unworthy! Unappreciative! As Jesus declared, “Israel knew not the time of their visitation.” The time had come for Israel to receive the

King; and not only were they ignorant of the matter collectively, but they were not in the heart condition to understand or appreciate. There Jesus cried, "O Jerusalem, that killest the Prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not!" (Matt. 23:37) For three and one-half years He and His faithful Apostles had been declaring that the Kingdom of God was at hand, that the people should repent and believe the Good Tidings; and even six months in advance of their preaching, John the Baptist and his disciples had declared the same message.

After those four years of faithful preaching throughout the length and the breadth of Palestine, the nation was apparently as unprepared for Jesus as at the first. Hence our Lord's words, "Therefore I say unto you, Your House is left unto you desolate! Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord!" That day is almost here! But the Jewish nation was there cast off from fellowship with God; as the Lord declared, "They knew not the time of their visitation." Luke 19:44

For more than eighteen centuries Israel has been outcast from national favor. Thank God the day is at hand when, at the Second Coming of Messiah, His Kingdom shall be turned over to them! Then, as He declares, they will be glad to say, "Blessed is He that cometh in the name of the Lord!" The long centuries of persecution and separation from Divine favor will have brought that people to a humbler condition of heart, where they will be glad to receive of Divine grace upon Divine terms. To this great event St. Paul refers us in Rom. 11:27:34

Although God foreknew all that had happened, the offer of the Kingdom to Israel was just as bona-fide, just as genuine, as though He had not known. God always does His part. Whatever failure there is in any matter of contract belongs to humanity.

3H704

If thus we have before our minds the origin of Palm Sunday and what it signified as the climax of the test of Natural Israel in respect to Messiah, we are prepared to go further and to note that in God's providence there is a similar test for us Christians.

### **ENEMIES FOR YOUR SAKES**

St. John emphasized particularly the fact that the rejection of Messiah did not apply to all the individuals of that nation. As the Prophet had foretold (Rom. 11:27-33), there was a small, faithful section, or "remnant." This remnant accepted Christ and were accepted by Him. On the day of Pentecost this class became the nucleus or foundation of Spiritual Israel. Thus we read, "He came unto His own (nation), and His own received Him not [as a nation]; but to as many as received Him, to them gave He liberty

[privilege] to become sons of God, even to them that believed on His name; which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God” at Pente cost. John 1:11-13

Thus, so far as the spiritual part of God’s great Promise to Abraham is concerned, it has passed from the Jewish nation; but there still remains for them a glorious earthly portion, to which they will be introduced at our Lord’s Second Coming. Then their sins will be cancelled; and as a people the Hebrews will return to Divine favor and will inherit the earthly features of the Promise made to their fathers. Then through them God’s blessing will be extended to all nations and peoples under Israel’s New Covenant (Jer. 31:31-34), which will become operative at the hands of their great Mediator The Christ, the Messiah in glory. But by that time the election of the saints of this Gospel Age will be complete; and The Messiah in glory will include Jesus the Head and the Church His Body joint-heirs with Him in the spiritual features of the Abrahamic Promise. Gal. 3:8, 16, 29

All this is clearly stated by the Apostle in Rom. 11:25-32. But somehow our eyes of understanding as Christians have been holden so that until of late, we have not seen these lengths and breadths, these heights and depths, of Divine Love and Wisdom. The fact that now we see these things is a corroborative evidence that they are nigh at hand. Just so it was at our Lord’s First Advent. Many things pertaining to that day were completely hidden until the time of their fulfillment came; and then only the “Wise Virgins” were so blessed, so assisted, that they trimmed their Lamps (Psa. 119:105), and were effectively enabled to see these beauties in the Divine Plan of the Ages.

### **THE TIME OF OUR VISITATION**

Apparently very few of the people of God have, until recently, noted the fact that Spiritual Israel has had a history parallel to that of Natural Israel. Few have seen that throughout the Scriptures these are dealt with as type and antitype. Few have noticed that from the death of Jacob to the death of Jesus finds it exact parallel of 1,845 1/4 years between the death of Jesus and our day. Few have noticed that in both cases there have been a nominal and a real Israel. The nominal Jewish system was tried, and all but the “Israelites indeed” failed. Likewise will be the experience of Spiritual Israel.

The nominal Christian system will be tried, and all will fail except the spirit-begotten and faithful. As at the First Advent only a remnant, a small number, were found in the proper condition, so, the Scriptures clearly intimate, at the end of the Gospel Age only a small number will be found sufficiently saintly, zealous and loyal to God and the principles of His Truth to be graduated with first honors.

As at the close of the Jewish Age there was a special period of testing and trying, lasting forty years, so there is a special sifting and testing due to come to Christendom during the closing forty years of this Gospel Age, before the inauguration of the glorious Millennial blessings. As the trials and tests came upon the Jews in a subtle manner, to test their faith and obedience, so even more subtle will be the trials and testings connected with the Harvest of the Gospel Age. Of this time the Lord through the Prophet said, "Who may abide the Day of His presence, and who shall stand when He appeareth? for He is like a refiner's fire and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord acceptable sacrifices." Mal. 3:2, 3

### **BOTH THE HOUSES OF ISRAEL**

Natural and Spiritual Israel are contrasted. Through the Prophet the Lord foretold that Messiah would be "for a Stone of Stumbling and for a Rock of Offense to both the Houses of Israel" to Natural Israel and to Spiritual Israel.( Isa. 8:14) We have seen how the first House stumbled on that Palm Sunday commemorated today. They stumbled "because they knew not the day of their visitation." They did not know that the time had come for the election of the Kingdom class, hence they were not alert to their privileges, and failed to be in the proper condition of heart to receive the blessings. Or we might state the matter reversely and say that those who did not recognize and accept Messiah were those whose hearts were not in the right condition; else they would not have been left in darkness. 1 Thess. 5:4

Many things indicate to us that we are now living in a time corresponding to that Palm Sunday! Many things imply that Christendom is now undergoing its great test, and that only the fully consecrated of heart and life will be accepted of the Lord as His Jewels (Mal. 3:17), and be granted a share with Christ in His Millennial Kingdom. Many things imply that we are now in the time when the true people of God are being divided into two classes, as pictured for us by our Lord in the parable of the Wise and the Foolish Virgins. As only the Wise Virgins were prepared to enter into the marriage, so only the consecrated ones will be accepted as fit for the Kingdom and granted a share in the glorious resurrection change which will precede the culmination of the Time of Trouble, in which the Foolish Virgin class, although not of the world, will participate with the world.

True, that great Time of Trouble will usher in the glorious Millennial Dispensation, in which the Church in glory with the great Redeemer will pour out upon all mankind the wonderful restitution blessings promised by the mouth of all the holy Prophets.( Acts 3:19-21) True, the Foolish Virgins may subsequently get the oil, and

3H705

subsequently may have a glorious future; but they will lose the choice place of Divine favor and blessing. They cannot be of the Bride class, but will receive their blessings under the figure of “the virgins her companions that follow her.” Psa. 45:14

It is in order for all of God’s people who now get awake from the slumber of worldliness which has long stupefied them, to join hearts and voices in a great shout the shout that the Kingdom is at hand!

### **SEE THAT YE REFUSE NOT HIM**

As the Jewish nation was not ready to receive Jesus as their King, on that first Palm Sunday, neither is Christendom now ready to receive Him at His Second Advent. As then, only the “Israelites indeed,” in whom there was no guile, knew the voice of the Shepherd, so will it be here an individual matter. The Laodicean period of the Church’s history is upon us. (Rev. 3:17) The nominalism of our day is fully portrayed in our Lord’s words to the Messenger of the Church at Laodicea. Christendom boasts that she is rich and increased in goods, and has need of nothing; she knows not that she is poor, miserable, blind and naked.

The Lord now stands at the door and knocks. He reveals Himself to the “Israelites indeed.” Ours is a Palm Sunday in the highest possible sense. How are we receiving the great blessings which betoken the Parousia of the Master? Do we hear His knock? Are we searching His Word, listening for His voice and seeking to know His will in all things, that we may do it? To all such will come very shortly we believe, the greater and fuller Pentecostal blessing the resurrection change from the glory of character merely to the glory of persons as well when we shall see our Redeemer as He is and shall share His glory. 1 John 3:1, 2

As St. Paul says, “See that ye reject not Him that speaketh from Heaven!” Greater light, greater privilege, greater blessing every where, are ours than were those enjoyed by the Jews at our Lord’s First Advent. These privileges and blessings are our tests. Let us be faithful. Let us present our bodies a living sacrifice, and with renewed zeal seek to glorify our Lord in our bodies and our spirits, which are His, 1 Cor. 6:20

Those who have eyes to see and ears to appreciate the Voice now speaking from Heaven should be alert to hail Him Lord of all to accept Him as their Redeemer and King and to present themselves voluntarily to Him and His service not waiting for the time when He shall reveal Himself in power and great glory to the world in general. The Lord is now looking for saints, for overcomers, valiant, faithful, persevering, thoroughly devoted to Him and His Cause of Righteousness, thoroughly opposed to sin, and especially active in overcoming its domination in their own



hearts, in their own minds, in their own bodies. Such the Master pictures as His joint-heirs, priestly kings, sitting with Himself in His Throne of glory and world-wide dominion.

### The National Labor Tribune April 8, 1915

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--What should we understand by the following: "The wages of sin is death, the gift of God is eternal life?" If sin, merits death, should not righteousness merit life? I notice it says life is a gift, not merited.

Answer--There are none of the human race who of themselves merit eternal life because all have sinned and come short of the glory of God. All are partakers in the results of the fall, and consequently are on that account out of relationship with God. Only Jesus the harmless one undefiled and separate from sinners possessed life because he was, indeed, righteous. If then anyone else gains life it must be by some other means than personal merit. And this is so, for faith in Jesus is the God-provided way for all who will pass from death to life. Thus we see the Scriptures truly say, "The gift (free gift) of God is eternal life."

Q.--Please explain Heb. 11:40: "God having provided some better thing for us, that they without us should not be made perfect."

Answer--The Apostle in this chapter is recording the names of some of those who lived in the previous ages, and had demonstrated their faith in God under adverse conditions. As a reward for their obedience they were promised a better resurrection (verse 35), and although they received a good report through their faith they have not as yet received what was promised (verse 39), because God will first perfect the Church of this age in the first and best resurrection Christ's Resurrection to share with him the Divine nature (2 Pet. 1:4). Then through the Church the Ancient Worthies will be brought forth from the dead, by an instantaneous resurrection to human perfection a better resurrection than that of the world, who will be gradually raised to human perfection if obedient during the Millennium (Acts 3:21, Ezek. 33:15,16).

Q.--What is a New Creature in the sense the Bible uses the term?

Answer--A New Creature, from the spiritual standpoint, is one to whom old things both good and bad have passed away, and all things have become new. Such a one may have been a noble, natural man, or a less noble, or a most degraded natural man. The change may take place regardless of the moral station of the individual. Reasonings and philosophies may and do affect the natural man, sometimes favorably and sometimes unfavorably,



but these do not produce the change from natural to spiritual, from earthly to heavenly, nature. This change comes from only one source, and only to persons in one condition of mind, or heart. It comes from on high. It is superhuman and in its effect it is revolutionary. It comes to those who, because of natural humility of mind, realize themselves to be sinners, and with natural conscientiousness and veneration, desire to approach their Creator and to obtain his favor and forgiveness of sins, and who thus are led to accept Christ as their personal Savior and Deliverer from sin. Or it may

3H706

come to others naturally less tender of heart, through sorrows and sufferings and heart-breaking experiences, leading them to look for the Friend above all others and to accept his proffered forgiveness and guidance. These experiences, accompanied by a turning from sin, with a desire to live soberly and righteously, bring such characters to the place which the Scriptures designate justification by faith. Still, however, they are not New Creatures. The word justification implies making right and does not imply making over, or a change of nature. It is the human nature that is justified or reckoned right in God's sight, because of faith in the precious blood of Jesus the Redeemer. Another step must be taken before the change of nature can take place the step of consecration, of devoting life, time, aims, ambitions, all, to the Lord and to His service. It is to such only that the blessing of the Holy Spirit from above is granted. Its effect is the opening of the eyes of their understanding to new hopes and prospects and interests not earthly, but heavenly.

[St. Paul Enterprise, April 9, 1915](#)

## **EVOLUTION OF SEX IN THE MILLENNIUM**

Quotation From Tabernacle Shadows Gives View That The Sexes Will Merge

A week ago the question was raised in the Twin City Ecclesia after Sunday afternoon meeting as to whether the subject of a blending of the sexes in the Millennium was believable, and an interesting discussion ensued. On the following Sunday the following editorial appeared in the St. Paul "Pioneer Press." The last lines of its third paragraph being especially significant. We note in full: It is a fascinating picture which Arnold Bennet paints of the lot of European women after the war is over; not alluring because it means hardship and privation, not pathetic because it means a new inspiration; a new effort a new strength.

A Shortage of some millions of young men when the conflict ceases is reducible, of course, to a shortage of practically as

many husbands. The industrial effect will appear in a forward surge of women in the occupations formerly monopolized by the other sex. The sociological effect will be the elimination of the weaker and less attractive of womankind from the business of procreation. Politically “the struggle between men and women will be concluded in favor of women.”

Before the break of the war, Europe had been the breeding place of all those advanced ideas concerning woman’s social status which were grouped under the head of feminism. America has thought of suffrage as an unnatural dragging of tender womanhood into the rude stench of politics. Europe has thought of it as an entering wedge to a social revolution involving not only a political but an economic and even a biological change in the status of woman.

No historical cataclysm within the purview of man’s imagination could be better designed to furnish the soil for the sprouting seed of feministic revolution than the present war. It has crushed the male. It has opened the gate of opportunity to the female. It has soothed away the bitterness of both. Feminism is either about to realize its aspirations or to be drawn under the current of masculine domination forever.

There seems to be a number of friends who are not aware that this thought of the blending of the sexes in the millennium is definitely presented by Pastor Russell. It is to be found at the end of Chapter 6 of Tabernacle Shadows, beginning page 100.

### [The National Labor Tribune April 15, 1915](#)

## **EVERYBODY’S BIBLE QUESTION BOX**

Q.--Harmonize Luke 16:9 with James 4:4.

Answer--The first of these references is from the parable of the unjust steward, and is in no way in conflict with St. James’ exhortation to the disciples to “love not the world.” While the parable was addressed to the disciples, it is apparent from the following verses that its lesson was especially intended for the Pharisees. They were the interpreters of the Mosaic Law and held responsible positions in the nation both on this account and because of their wealth. The suggestion of this text to them would be that they make light the burdens of the people that when the Jewish Law dispensation would shortly come to an end and all the Jewish polity be wiped out in the time of trouble, they might find themselves still provided for through the kindness of the friends thus made. The same principle was applied by the disciples when they, instead of loving the things of this world and desiring them for themselves, followed in the Master’s footsteps of sacrifice, giving up all earthly hopes and prospects

for the privileges of the eternal, heavenly habitations. There are no other terms of discipleship except those stated by our Master: "And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:27, 33). Only by forgetting those things which are behind and pressing toward the things which are before can we have God's friendship.

Q.--What became of Adam when he died did he go to heaven or hell?

Answer--We may be sure Adam did not go to heaven at death, because 3,000 years later Jesus said, "No man hath ascended up to heaven" (John 3:13). The judgment, or

3H707

sentence of death was passed upon Adam by the Lord, who said, "Dust thou art and unto dust shalt thou return" (Gen. 3:19). This judgment of death was gradually enforced during a period of 930 years by access being denied to the life giving food in Eden (see Gen. 3:23,24), at the end of which time Adam was completely dead. He therefore went into the death condition. He went to Hell not the hell of the Dark Ages, which has been represented as a lake of fire and brimstone but to the hell of the Bible, which word is translated from the Hebrew word sheol and the Greek word hades, and properly translated into the English word grave, tomb, or state of death. Likewise all of Adam's children, inheriting this death sentence, have followed him, at death, to the tomb. The entire race would have been exterminated had it not been that God provided for the redemption and resurrection of the race through Christ Jesus, who gave his life that we might have life.

Q.--Is there some feature of the Atonement yet to be accomplished seeing Christ gave himself a ransom for all to be testified in due time?

Answer--Not until all the works of the devil have been destroyed will every feature of the atonement have been accomplished, and then all the inhabitants of the earth will be in harmony with God. Jesus Christ has given himself a ransom for all. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2). Apparently as yet the ransom has only been applied on behalf of the Church class, because only those have received a blessing. The feature of the atonement now in operation is "taking out of the Gentiles a people for his name," who are to be joint-heirs with our Lord to sit with him in his throne of judgment and take part in his future work of blessing all the families of the earth. After the people for his name are taken out he is to return and "build again the tabernacle of David which is fallen down... that the residue of men might seek after the Lord, and all the Gentiles, upon whom

my name is called, saith the Lord who doeth all these things” (Acts 15:14-17). At present the great majority are unable to exercise faith in God because of the clashing creeds, and Satan blinding the minds of them that believe not; but when the kingdom is established the Lord will “destroy the covering cast over all the people and the veil that is spread over all nations.... It shall be said in that day, ”Lo, this is our God; we have waited for him, and he will save us... we will be glad and rejoice in his salvation” (Isa. 25:6-9). That will be the due time for the testimony to the mass of mankind, “When the spirit and the Bride shall say come, and whosoever will, let him take the water of life freely.” (Rev. 22:17).

Q.--What do you think would be the cause of Mary Magdalene’s failure to recognize the Lord after his resurrection? John 20:15.

Answer--Christ was put to death in flesh, but quickened (made alive) in spirit (1 Pet. 3:18). He gave his flesh for the life of the world, so could not take back his human body and give the world the benefit as well. When our Lord rose from the dead, he was no longer the man Christ Jesus. Since then he is Lord of the dead and the living. Each time he manifested himself to his disciples, he materialized, appearing instantaneously in their midst. When he appeared to Mary in the garden she mistook him for the gardener, and it was only when he mentioned her name, that she realized who he was recognizing his voice and address rather than his outward appearance. It was just as easy for Jesus to appear as a gardener, or as a stranger on the way to Emmaus, as it was for him to appear like the Jesus they had known in the flesh. No doubt these different manifestations were given the disciples for the very purpose of protecting them from the mistaken thought that he still had with him the flesh which would have made impossible his entrance into the heavenly kingdom (1 Cor. 15:50).

Q.--Is the world growing worse? If not what does the Apostle Paul mean by the words, “Evil men and seducers shall wax worse and worse, deceiving and being deceived?” 2 Tim. 3:13.

Answer--In some respects the world was never better than it is to-day. We know of no time in history when the public press so fearlessly and boldly exposed wrong-doing as now. Education has helped to bring about a better moral condition. Of course a great deal of this morality is on the surface, as it was in the closing days of the Jewish Age, when Jesus told the chief religionists that they were whited walls, outwardly beautiful, but inwardly corrupt. The Apostle, in the Scripture to which you refer, evidently had in mind the deceivers and leaders astray in the Church. These, in the end of the Age, will become more bold; as foretold, their deceptions will become strong delusions, following which many will believe a lie (2 Thess. 2:2). “They shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4:1). Many theological teachers

today are denying the Bible and advancing strong arguments in favor of Higher Criticism, Evolution, etc., thus growing worse and worse in repudiating the “faith once delivered to the saints” (Jude 3,4), “deceiving and being themselves deceived.”

### St. Paul Enterprise April 23, 1915

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--Can you harmonize 1 Cor. 1:26-29, which states that not many are called, with Rev. 22:17, which says that whosoever will may come?

Answer--The former refers to the Gospel Age, when God is visiting the Gentiles to take out of them a people for his name a Bride for the Lamb (Acts 15:14). This is a “high calling” (Phil 3:14), by a narrow way which only few find (Matt. 7:14). The latter text will not be applicable until the next age. When the Bride Class is complete the Messianic reign will begin in order to give “the residue of men” (Acts 15:17), Adam and all his descendants, an opportunity to drink of the water of life; this opportunity being purchased for all when Jesus gave himself a ransom for all, to be testified in due time when those who sleep in death

3H708

are awakened by his power. The calling involves so much that few are ready to accept the invitation. It is a calling to joint-heirship with Jesus, but to share his glory each of the called ones must walk in the same narrow way of sacrifice that he trod, each must lay aside his own pleasure and seek to please the Father only.

Q.--Since the entire human race originated from Adam, how can we account for the different colors? When Columbus discovered America, he found it inhabited with Indians. Can you give some light as to when and how they came?

Answer--There are two reasons for not answering your questions; you have not given your name and address, and the questions are not strictly Scriptural. However, many people seem to think these difficulties sufficient grounds for disbelief in the Bible. We trust our reply may be of assistance if you are one of these. Climate, food and environment have much to do with personal appearance. In a number of instances, persons who have resided for a time in foreign lands, mingling with the people and eating their foods, have returned later to their native land looking like the races with which they have associated. If so much is accomplished in a few years, there can be little doubt as to the results of such isolation as the races experienced up until the invention of the present modes of travel. Some have guessed as

to the ancestry of the American Indians, but we do not know of any good that has been accomplished by their guesses.

Q.—( a) Did Jesus have more power as a perfect man than Adam would have had, had he not sinned? (b) Did Jesus possess more power after his consecration? (c) Were all the miracles which our Lord performed, AFTER his consecration?

Answer—( a) It appears that Jesus did have more power than any perfect man would have, for he states “the works that I do I do not of myself but the Father that dwelleth in me, he does the works” (John 14:10). Special powers were needed and given to him of God that he might accomplish the work given him to do as man’s Redeemer. He had as his purpose in the First Advent not only the giving of his life for the life of the world, but also the witnessing which would begin the drawing out from among mankind a special class to be associated with him when the work of raising up the world would commence. By exercising miraculous powers he awakened the faith of those who were called of the Father to joint-heirship with him. (b) All these added powers came after Jesus’ consecration. (c) There is extant a book which purports to be an account of Jesus’ life and miracles before his consecration. It does not give any evidence of being authentic. We do not think any miracles were performed by Jesus before his consecration.

Q.—“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one” (1 John 5:7). Please explain the Holy Ghost and how they are one.

Answer--This, the only text in the Bible which states that the Father, Son and Holy Ghost are one, is now known to be spurious. For this reason it is omitted from modern translations. When the King James translation was made only a few manuscripts of the Bible were available. Since that time several hundred have been discovered and some of these are quite ancient ones. The passage which you quote is lacking in all of the older manuscripts. In fact none earlier than the fifth century contains it, nor is it referred to by any theological writers before that time even when they were discussing the subject of the Trinity. As there is no other verse in the Bible to support the Trinitarian doctrine, it is quite evident that they would not have failed to use this verse had it been in the Bible at that time. As it would be unrighteous for us to add to the Word of God, it is our evident duty to refuse to make use of passages which others have added, no difference how long ago they were added or how generally they are accepted. It would seem very incongruous to think that it was necessary for anybody to bear a witness in heaven, for surely the angels of heaven, none of them need to be witnessed to regarding the heavenly Father whom they have known from the day of their creation.

Q.--What would be your thought regarding the four winds being let loose (Rev. 7:1)? How would it affect the Lord's truly consecrated people? Will they be loosed before the Church passes beyond the veil?

Answer--This text seems to be an allusion to God's purpose that the revolution and anarchy to come at the close of the present Age should be held back until the full number predestinated to make up the Bride of Christ shall have been selected. Apparently there will be some who might have been of this elect class, but who fail of attaining their positions because they wait until the breaking of this trouble before turning from worldly alliances to full loyalty to God (Matt. 24:20,21). Whether the faithful sacrificers will be here or not during that period of anarchy is of little consequence to them for they have the definite assurance that no harm can come nigh their dwelling place. They need not fear "for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday" (Psa. 91:6). We do not know of any Scripture that could be taken as a positive indication that the Church will or will not be in the flesh during a portion of this time of revolution. The troubles experienced by the Church will be for their benefit, for "through much tribulation shall ye enter into the Kingdom of God."

Q.--Is it not true that a Christian should expect business prosperity as a result of his high Christian standards?

Answer--Our Lord did say, "Seek ye first (as of primary importance) the kingdom of God and His righteousness, and all these things (food, raiment, etc.,) shall be added unto you;" but note that the Lord does not say his followers shall have as much or more of these temporal things than others. He declared at another time, "Your Father knoweth what things ye have need of." The implication is that to those who have put their matters entirely in the Lord's hands by a full consecration of all they possess, their every talent, their every opportunity, and who are thus seeking to please God and obtain the kingdom inheritance which he has promised to those he will give earthly good things according to his wisdom, those things which would bring the disciples the highest measure of blessing as new creatures; those that would prepare them and assist them best to attain a share in the kingdom. Whatever of earthly good things would be a hindrance to their chief aim and desire in life this class would not intentionally choose. Hence it is

3H709

for them to be glad the matter is entirely out of their hands and entirely in the Lord's hands. This class may even rejoice in tribulation, knowing that tribulation worketh experience, patience, hope, and will ultimately make them not ashamed, because it will be God's method of chastening and polishing them for a share in the Kingdom.

Q.--The command was given Moses that the Amalekites were to be destroyed. Why were they permitted to live almost 400 years (Ex. 17:14; 1 Sam. 15:3)?

Answer--As to why so long a delay, we may merely conjecture, basing our surmises upon the Lord's dealings with nations. For instance, when the Lord told Abraham that his posterity would come ultimately into the land of Canaan and receive it as their possession from the Lord, the declaration is made, "In the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full" (Gen. 15:16.) The intimation is that, although the Lord foreknew when and how the iniquity of the Amorites would increase, he allowed them to have the full benefit of time to demonstrate actually the downwardness of their course. This same thought is set before us by the Apostle in his opening chapters of the Epistle to the Romans, in which he specifically declares that the degradation of the world is due neither to the direct acts of the Almighty nor to his failure to safeguard his creatures. Adam, the only one of our race directly created, was perfect, upright, the image of his Creator, and his sin was a willful one; for the Apostle says, "Adam was not deceived" (1 Tim. 2:14.) Likewise the Lord has not inflicted punishment upon our race for their degeneration; but as the Apostle explained, "When they knew God they glorified him not as God, neither were thankful; but became vain in their reasoning and their foolish hearts were darkened. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting" (Rom. 1:21-28). This seems to be the course which the Lord has pursued with the entire human family except the one nation of Israel, with which he undertook to deal specially under the Law Covenant, to use them as a typical people, to prepare them for Messiah's coming, when they would furnish the nucleus of the Restitution Class. Certain great catastrophes of the past are explained to us in the Scriptures along these lines inflicted with a view to preventing the race from going into further degradation on the principle enunciated, "Thus far shalt thou go but no further."

[The National Labor Tribune April 29, 1915](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--If death is the gateway from earth to heaven why does the Apostle Paul speak of it as an enemy in 1 Cor. 15:26?

Answer--Death is not the gateway to heaven, but the gateway to the tomb, and a state of unconsciousness (Psa. 6:5; 115:17; Eccl. 9:5). The gateway to heaven is through the "Resurrection," and the Apostle is showing that if there is to be no resurrection, there



will be no hereafter (1 Cor. 15:18). But the resurrection of the dead is made possible through the death and resurrection of Christ. We get our reward at the resurrection (Luke 14:14). Death is an enemy, and will hold its victims until such time as our Lord returns, when he must reign to put all enemies under his feet, and death is one of those enemies.

Q.--If the eternal torment theory be not correct, where are the dead who die out of the Lord?

Answer--The Scriptures most positively state that the dead are DEAD! All who have died are fallen asleep, i. e., they are in the death state or condition, waiting for the Lord at his second advent to call them forth from their graves by his resurrection power (John 5:28,29). That the dead in Christ even are unconscious until the resurrection is taught in 1 Cor. 15:16-18. The thought in this last cited passage is that the dead remain in their present condition until they are raised from the dead. If there were to be no resurrection, they would, of course, remain in the "perished" state. Since Christ Jesus has been raised, death is now termed a sleep, because an awakening in the resurrection is promised. Those who died outside of Christ are in the same condition. The only hope of future life is in resurrection. This has been secured for all; and so there shall be a resurrection. (See 1 Pet. 2:9, Rom. 6:23, Psa. 37:20, Psa. 145:20, Eccl. 9:5-10). "Perished" cannot possibly be made to mean "preserved throughout eternity." The whole question is a matter of life and death; life to the obedient, no life to the disobedient; and the decision in both cases is eternal.

Q.--Does the Psalmist refer to himself as being "born in sin," or does he apply this to all children?

Answer--The Psalmist is here recording the common lot, "for all have sinned" and therefore "death reigns" Rom. 5:12, 17-19). Death is the inevitable result of sin, hence the fact that all die is proof that all are "born in sin." This is sometimes called "original sin," for it originated with the first man, Adam, who deliberately sinned by disobedience in the Garden of Eden, as the Apostle declares: "By one man sin entered into the world and death by sin, and so death passed upon all men" (Rom. 5:12). There the matter would have rested, and not one of the race could ever have escaped from the prison-house of death, but for the Heavenly Father. His love and wisdom had foreseen the end from the beginning and had provided a Redeemer, Jesus Christ, who laid down his life as a ransom for the original sinner, and all in him. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). When the final triumph of Christ's kingdom over sin and death is complete (1 Cor. 15:25), then will be seen by all the redeemed, the ineffable love of God the Designer of the plan of redemption and of Jesus Christ the willing agent in its execution. "Blessing and honor and glory and power be unto Him... and unto the Lamb" (Rev. 5:13).

Q.--Kindly explain John 6:53:“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

3H710

Answer--All the human race, through Adam’s transgression in Eden, lost life (Rom. 5:12). From God’s standpoint they are legally dead as the following texts show: Matt. 8:22; 2 Cor. 1:9, 5:14. It was a perfect human being who sinned and as a result brought death into the world. Consequently, if man were to be released from this condition, a perfect human being must be found willing to die on behalf of the race (John 3:16), for nothing less could be accepted to take away sin (Heb. 10:4). Our Savior fulfilled this requirement by becoming a man (John 1:4) and offering his flesh as a ransom a corresponding price for all, the testimony to be given to all in due time (John 6:51; 1 Tim. 2:5,6). All who would have life must accept it at Christ’s hands, for he is the one who sought and found that which was lost, and he will give it to all who shall obey him. Therefore, to our understanding, John 6:53 means that only those who appropriate to themselves the benefit of the sacrifice of Jesus will have eternal life; the remainder will be destroyed, as this gift of life will not be forced upon any (Rom. 6:23; Acts 3:22,23).

Q.--If there are only two salvations, the Little Flock and those restored by the end of the 1000 year reign of the Christ, on what plane is the Great Company, spoken of in Rev. 7:14. As they are on a lower plane than the Little Flock would not that make three salvations? Are both the Little Flock and the Great Company one?

Answer--It is not proper to think of salvations to a certain plane. In distinguishing between different salvations, the point to be considered is the process. In describing the world’s salvation by restitution processes our Lord speaks of it as a resurrection by judgments (John 5:29). The Little Flock alone is referred to in Rev. 20:6 as having part in the chief resurrection. The life resurrection of John 5:29 includes all who will come forth to immediate perfection of life. The Great Company is included in this. They have their testings and developments in this life and will each perfection of character, although through unfaithfulness they fail to carry out their covenant of sacrifice. Their life will be forced from them in the time of great tribulation (Rev. 7:14) because they fail to give it up in sacrifice. The world will not thus come forth to perfect life but must be raised up by processes of judgment. The judgments of the Lord will teach them righteousness when the Royal Judges wield their sway throughout the earth (1 Cor. 6:2; Isa. 26:9). The Great Company will be different from the Little Flock in that they will have the spirit nature. Apparently they will share the angels’ nature and work.

Q.--I wish you would explain for me the meaning of 1 Tim. 2:5,6, "Christ Jesus gave his life a ransom for all, to be testified in due time;" especially the RANSOM FOR ALL.

Answer--The word "ransom" here signifies an exact corresponding price, and pertains to the entire human family. Adam, the father of all the race, was created a perfect man with the right to eternal life, subject to his rendering obedience to God. He disobeyed God, and the judgment of death was passed upon him, and as a result death passed upon all of Adam's descendants (Rom. 5:12). The only way man could be redeemed was by the death of another perfect man as Adam's substitute. Jesus became a man perfect, holy, harmless, and without sin for the very purpose of redeeming or ransoming man, and to this end he "tasted death for every man" (Heb. 2:9). Our Lord, as a man, was the exact equal of Adam before he sinned, hence he was qualified to ransom or redeem the human race. As a perfect man he met the requirements of Justice. The man, Adam, sinned and forfeited life. The man, Jesus, exactly corresponding to the perfect Adam, voluntarily gave up his life as a ransom for Adam and all of his descendants. Since Jesus died for all, in God's "due time" all men must be given a knowledge of the truth concerning this ransom work of Jesus, and an opportunity to accept Jesus Christ as their Savior, and those who do accept and obey shall be restored to what Adam lost. "Times of Refreshing shall come from the Lord, and he shall send Jesus Christ, whom the heavens must retain until the Times of Restitution. For Moses said unto the fathers, "A Prophet shall God raise up unto you from amongst your brethren, Him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from among the people" (Acts 3:19-23).

### [The National Labor Tribune, May 10, 1915](#)

## **DRIVING THE PEOPLE FROM GOD AND BIBLE**

Pittsburgh, Pa., May 9 Pastor Russell gave two addresses here today. We report the one from 1 Tim. 4:1, 2. It is a severe arraignment of education, and especially of ministers, notwithstanding its moderate language. The Pastor said:

We are gradually awakening to the fact that the world does not love God, but merely fears Him; and that few of the churches recognize Him as the gracious Heavenly Father. Although the Bible has told us repeatedly that God is Love, that His mercy endureth to the limit, and that from Him comes every good and perfect gift, nevertheless the doctrines of demons instilled into our minds from childhood have hindered us from appreciating these statements.

Back in the Second Century, when Bibles were printed by pen and very expensive, and when few had the education to read them, Satan laid the foundation for gross errors. The clergy began to claim Apostolic Succession for the bishops, who assumed the title of Apostolic Bishops. This meant that they were successors to the Apostles, and consequently that their teachings were of equal authority. Gradually the deception fastened itself; nobody was allowed to preach except those authorized, or ordained, by those claiming to be inspired successors of the Apostles. The result was the separation of the Church as the clergy the public being called the Children of the Church, or sometimes referred to as the laity.

3H711

A little later the Apostolic Bishops, with Emperor Constantine, started creed-making. Thereafter creeds took the place of the Bible study; for the Emperor decided that the Nicene Creed would be the standard of Orthodoxy, and that any one differing from its teachings would be a heretic and subject to persecution. Any Bible study thenceforth meant liability to be counted a heretic and suffer accordingly. Thus Bible study was crowded out, and any reference to the Bible was considered a slight to these Bishops and the creeds which they had made.

How long did this last, you ask? We answer, twelve hundred years; then the authority of the Bishops as Apostles began to be questioned. The Bible began to be sought and studied, but all who did this were esteemed heretics, or in danger of becoming such by getting out of touch with the creeds. How much error could be brought into the Church in twelve hundred years! Is it any wonder that now we find that our creeds are more than half error, and that the doctrines of devils which were worked into them as leaven have corrupted them entirely and made them injurious to spiritual health?

I remind you that this was the very prophecy which Jesus made that leaven, corruption, would be hidden in the family portion. (Matt. 16:6, 11, 12; Luke 13:21) Again, Jesus pictures the matter in Rev. 17:4, 2 where a woman is shown, having in her hand a Golden Cup filled with her own false doctrines, with which she makes drunk all the inhabitants of the earth. The whole world has been stupidly drunk for centuries and now is awakening some dazed, some angry, some hysterical, etc. But, thank God! we are getting awake; and that with our waking we perceive that the glorious Morning of the Millennium is near at hand. There, as promised, Messiah will assume His great power and begin His Reign, and will roll away the ignorance and superstition from the world and let in the true light of the knowledge of God's glory. Isa. 60:2, 3; Hab. 2:14

## **ORGANIZED OPPOSITION TO THE BIBLE**

I am not blaming our forefathers Catholics or Protestants. Doubtless, there were bad men amongst them, but I believe there were also good men and sincere. I am blaming the great Adversary, Satan, and his demons, the fallen angels, as the Apostle does. We have been debauched by these “doctrines of demons,” as the Apostle in our text declares prophetically.

It was about the year 1500 A. D. that the people began to desire the New Testament and to doubt the inspiration of the Apostolic Bishops. About that time Prof. Tyndale translated the New Testament into the English language, but could not get it printed in Great Britain, because of the power of the Bishops Protestant Bishops, mark you, afraid that the Word of God in the hands of the people would discount their authority. Tyndale persevered, had his New Testament printed in Germany, and then imported it to London. Although few of the people could read, they began to buy the books eagerly, that the few learned ones might read to them. The Apostolic Bishops feared that this would mean the loss of their prestige; for the people would think for themselves. The Bishops bought up the entire edition and burned the books publicly in front of St. Paul’s Cathedral, London.

Surely, Jesus forewarned us of these would-be Apostles! (Rev. 2:2) He appointed only twelve, and recognized St. Paul as the successor to Judas. These Twelve were to be His special mouthpieces and were the crown of twelve stars of the Church and its twelve foundation stones. (Rev. 12:1; 21:14) Referring to the illegal Apostolic Bishops, Jesus said, “Thou hast tried them which say they are Apostles and are not, and hast found them liars.” Rev. 2:2; 2 Cor. 11:13

Burning the New Testament made the matter worse. The people wanted to know why they should not be permitted to read the words of Jesus and the original Twelve. The pseudo-apostles got busy and produced what they styled the Bishops’ Bible, and gave it to the people. But with the Bible they gave threats that if the people in any way, through reading that Bible, would get out of harmony with the creeds, they would go to eternal torture. Poor people, browbeaten and hindered by the very ones who professed to be their leaders by Divine appointment! Poor bishops, deceived by the “doctrines of demons” into taking this terrible position!

Roman Catholics also saw the opportunity for giving the Bible to the people and thus affecting, as the Protestants did, to be progressive friends of the Bible. They got out the Douay edition. Each party warned the people that the other’s translation was especially wrong, although, as a matter of fact, there is little difference; and the attempt was to hinder the people from studying the Bible.

The same spirit is manifested everywhere yet. Whoever will agree with the creeds, Catholic and Protestant, is tolerated by his own class. Whoever presents the Bible without sectarian bias, and shows its simplicity and purity, its Divine Message of love and mercy, that person is branded a heretic and dangerous; and any vilification heaped upon him is reckoned as service to God, however false. It is not surprising that we have been centuries in getting out of the darkness of the past; but it is surprising to what extent we have been hoodwinked by the Adversary, and have failed to notice that our difficulty arose from the “doctrines of demons.”

### **WHAT ARE DOCTRINES OF DEMONS?**

From first to last, the “doctrines of demons” are various falsehoods designed to misrepresent God’s character and dealings, and thus to hinder the light of God’s Message from taking effect in human hearts. But, you say, could not God have hindered Satan from thus practicing deceptions and slandering His character? Surely He could, as He declares He will soon do. But repeatedly the Lord indicates that it has been His purpose not to use force in the gathering of the Church.

As St. Peter declares, “God hath given unto us exceeding great and precious promises, that by these we might become partakers of the Divine nature. (2 Pet. 1:4) We are God’s workmanship; but He is working merely through His promises and seeking a class who will respond to His Message and promises. By and by, through Messiah’s Kingdom, force will be used for the instruction of others; but those now being selected from the world are to be taken out without hands without human power, without any power except that of the Truth. ”Sanctify them through Thy Truth, Thy Word is Truth.” (John 17:17) To whatever extent God’s

3H712

Word is received into a good and honest heart, it does a work of transformation—” transformed by the renewing of your mind,” through the holy Spirit. Rom. 12:2

Satan, personally and through his demon hosts of fallen angels, seeks to misrepresent God’s Message, God’s character. St. Paul tells us this, saying, “The god of this world hath blinded the minds of those who believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.” (2 Cor. 4:4) If the light of God’s goodness shine into any heart, it will be by the Truth shining in, which will have the effect of scattering the error and sin and of drawing that person nearer to God. So I am hoping today that more light of Divine Truth will shine into all our hearts, that we may be drawn nearer to our God and separated more and more from sin and everything opposed to God.

What is to crush this slander against the Almighty, which Satan has manufactured? He got us to believe that before God created Man He made a great place called Hell, Sheol, Hades, supplied it with fire-proof devils and with fuel to last for all eternity, and then made man, knowing that nearly everybody would go to that awful place, only one in ten thousand being saintly enough to escape it. Additionally, we were taught that we would be rendered indestructible, in order that our torments might last eternally. I refuse to believe that any human mind could ever make up such doctrines. I think too highly of my fellow creatures. I accredit those doctrines, as the Apostle does in our text, to demons; and as he explains, their object was to separate us from God and from the Bible, God's Word.

### **WHEN SATAN'S WORK BEGAN**

Satan has been working his plan of opposition to God for more than six thousand years. He began by telling Mother Eve that her sin would not bring the punishment of death, as God had said; and he has kept up that statement until today. He has now convinced the whole world that when they die they are really more alive than when they were alive.

This is the fundamental doctrine of the demons. Think how many false doctrines that have troubled us are based upon the thought that the dead are alive! And remember what the Bible says; namely, "The dead know not anything" (Ecc. 9:5); "The wages of sin is death" not eternal torment anywhere (Rom. 6:23); and, "The soul that sinneth, it shall die." (Eze. 18:4, 20) If we had believed the Bible, we would have been spared the nonsense, the fear, the torture, the delusions, which have troubled us. But we neglected God's Word and took the word of Satan, the Serpent.

These doctrines of demons include Purgatory and masses to get out of Purgatory. They include the work of spirit mediums; for as bishops and priests are deceived, so are mediums. They verily think that they are communicating with dead humans; whereas the Bible makes clear that they are being deceived by the fallen angels, the demons, who know all about our dead friends, and through these mediums try to impress upon us that our friends are alive, thus giving the only confirmation there is to Satan's lie that the dead are alive. Poor creatures who come under the influence of evil spirits tell us distinctly that the spirits who once claimed to be their dead friends declare plainly, after getting control of these unfortunates, that they are demons, and then proceed to terrify their victims by telling that they will soon have them in eternal torture.

### **WHY WOULD DEMONS SO TEACH?**

At first thought it would appear as though Satan would not favor anything telling about future trouble; and thus many are deceived into thinking that whatever tells of the goodness and love of God

must be a deception of the Devil. Let us notice carefully the line of the Adversary's attack. He skillfully uses preachers, evangelists and the profane all to tell about Hell and devils, and the creeds to tell that all that is God's Plan. Thus effectually he puts a barrier between God and the people, and drives them from God and from the Bible.

Have not these "doctrines of devils" led thinking people away from God and religion into social flurries and nonsense? Have not some men been led to plunge into business, others into novel reading, theater-going, drinking, carousing, gaming anything to keep their minds off the most important things, the things of God, the things which the Bible teaches? Surely it is so! And yet there are thousands of ministers who are teaching Hell-fire torment, but we do not believe a word of what they say, and who think they are doing it to keep people from going into sin. Do they think that they are wiser than God? Do they expect to hear the Master's "Well done, good and faithful servant," for having slandered God's name, His character and Message, for having deceived the people, when He plainly told them that the Truth alone will sanctify?

I sympathize with the preachers; they are in a terrible place, as the Apostle describes in our text, "Speaking lies in hypocrisy; having their conscience seared with a hot iron." Only a badly seared conscience could approve of the slandering of Almighty God and the representing of Him as being worse than the worst of devils we could possibly imagine. It would be a hard matter for these gentlemen, so long looked up to as standard-bearers for God and the Truth, to come humbly down from their pedestals and tell the people plainly. "We have been deceiving you all, or at least have been keeping you in ignorance of the Truth, for the sake of the salaries we received." A few, we may surely expect, will do this. They are coming nearer to the point every minute. But the majority will brazen the matter out, adding falsehood to hypocrisy; and every day that they delay to step out on the side of Truth will make their case the worse. The people are becoming enlightened, and are ahead of the preachers in the knowledge of God and in honesty of thought and word.

Quite recently I heard from a young man who went to his pastor, saying, "Do you really believe in Hell fire as the punishment for sin?" The Answer--was, "Yes, certainly, of course we all do." Then the young man told what he had been thinking; and as he was leaving the minister's study, the latter put his hand on the young man's shoulder, saying, "George, I do not believe in eternal torment; but you know we must preach it. Otherwise, we would be out with our denominations and creeds, and out with everything; and perhaps the people would be the worse off."



3H713

What a shameful position! God has given preachers much advantage over the common people in education and time for study; and surely He will not hold him guiltless that taketh His name in vain that slanders Him, that misrepresents Him, and that does so in the Name of God, religion and the Bible. I am speaking plainly, but not unkindly. My heart grieves for the ministers; for the judgments of the Lord surely will come upon them for their course. Our forefathers had the excuse of ignorance, misunderstanding, poor translations, and severe bondages of superstition. But no excuse can be offered now for misrepresenting God, for deceiving the people of God and the world, and for joining with Satan in attempting to thwart the Divine Purpose of selecting the Household of Faith.

Again I offer free on post-card request my pamphlet on Hell. It discusses every text containing the word Hell, and certain misunderstood parables. Address me at Brooklyn, N. Y.

### [The National Labor Tribune May 13, 1915](#)

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--Will you kindly explain Matt. 24:37: "But as the days of Noah were, so shall also the coming of the Son of Man be"?

Answer--The Lord is referring to his second coming, and states that only his Father knew at that time the day and hour of his arrival. Then he pointed out that when he did come again, a similar condition would obtain as in Noah's day just previous to the flood. The word "coming" in this verse is translated from the Greek "parousia," which means arrival or presence, not the thought of starting on the journey. We understand, therefore, that our Lord would be present the second time, and yet unseen by human eyes (John 14:19), some time before this age or order of things would come to an end (Dan. 2:44), and that the majority of the people would not discern the changing of the dispensation. Thus the day of his second presence would be as a thief in the night to some, while to others it would not be as a thief, as they would discern the signs of his presence by noting the evidences in the earth (see 1 Thess. 5:1-4; Matt. 24:31-33).

Q.--Will you explain Galatians 3:24, "The law was our schoolmaster to bring us unto Christ?" Answer--The word translated "schoolmaster" really means a confidential slave, i. e., a servant. The law served to lead Israel to Christ in that it set up a standard whereby life might be obtained, and at the same time proved to them their inability to gain life by their own effort. Moses had written that "the man that doeth the righteousness which is of the law shall live thereby" (Rom. 10:5 R. V.). Jesus,

as a perfect man and a Jew, kept the law and earned its prize everlasting life; which he afterwards laid down sacrificially. When God raised him from the dead he had the prize remaining, as it were, to his credit, and at his disposal. He will dispense life to the human race from Adam downwards, as they come into harmony with the law of the New Covenant during the Millennial reign and become "Israelites indeed." Meanwhile, those Jews who appreciated Jesus' sacrifice were freed from the law by accepting Christ, and the Gentiles, who were not under the law, have also been called to share the baptism into Christ. These all constitute the Bride of Christ, sharing his Divine nature (2 Pet. 1:4) and reigning with him for 1,000 years.

Q.--Who is the bride referred to in Rev. 19:7, "His wife hath made herself ready?"

Answer--This is a company designated by different names, each representing various features of their relationship to the Lord and his work. They are called the living stones of the temple of God, because God has proposed for the future a great blessing through them for the world. These blessings will be communicated through the antitypical temple glorified. They are called his "little flock," because they follow him as their Shepherd, and he leads them as his sheep. They are called "soldiers," because in the development and demonstration of character they must "fight a good fight" against sin and selfishness in themselves, and against the adversary. In all of this they are following the example of the Redeemer, who is their Leader and Captain. They are called the Bride, because this beautiful symbol so well illustrates the closeness of their relationship to the Redeemer, not only now prospectively, but by and by actually, his joint-heirs in his kingdom. Life would be forever lost to the world were it not that the great Life-giver, joined with his Bride, will have as his children the entire race of Adam, so many as will accept him.

Q.--Is it not a generally accepted truth that those who do the best they know how will be saved even if they never become Christians?

Answer--It is true that the majority of Christians of all denominations assent to this view (notwithstanding the creeds of some to the contrary), from a feeling that any other view would be irreconcilable with justice on God's part. But the question we should ask in all such matters is, "Do the Scriptures support this view? Do they teach that ignorance is a ground of salvation?" We will have to answer, "No!" the only ground of salvation mentioned in the Scriptures is faith in Christ as our Redeemer and Lord, "By grace are ye saved, through faith" (Eph. 2:8). Justification by faith is the underlying principle of the whole system of Christianity. When asked, "What must I do to be saved?" the apostles answered, "Believe in the Lord Jesus Christ." "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12); and "whosoever

shall call upon the name of the Lord shall be saved" (Rom. 10:13). St. Paul reasons that a man must hear the gospel before he can believe, saying, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard" (Rom. 10:14)? We mistakenly supposed that all who did not get to heaven would be tormented eternally, so we tried to make the terms for getting to heaven just as easy as possible.

3H714

Q.--We see how Jesus at the age of thirty could satisfy justice (life for life) for Adam's sin, which forfeited perfect life for himself, his wife and children, but what did he give for the enjoyment, which Eve forfeited for herself, Adam and children?

Answer--The condemnation of Adam fell not on himself alone but included Mother Eve and all their descendants. If it had not been so, a separate redeemer would have been necessary for each individual not so included. For this reason it is possible for the one man to give himself "a ransom for all" (1 Tim. 2:6). His children were yet unborn and therefore logically included in the curse. He and Eve were one, and the curse which fell on him therefore included her. We read that Jesus "came to seek and to save that which was lost" (Luke 19:10). While life was the principal thing lost, we should, in thinking of this redemptive work, always include everything that went with that life the Edenic home and all its joys and possibilities. The accomplishing of this purposed redemptive work will mean the "restitution of all things" (Acts 3:19,23) lost by Adam and Eve.

Q.--If this "bride" is the church of the present time, why did God choose this class from among men when he could have found a bride for his Son from among the angels?

Answer--When we learn that Jehovah purposes the selection of a bride for his well beloved Son, our minds naturally go out toward the holy angels. Cherubim and seraphim, glorious beings, perfect and sinless, holy and pure of these surely this selection will be made! But, no, a heavenly calling goes forth to the degraded members of Adam's family, announcing to them the opportunity of their justification from sin and adoption to the family of Jehovah God, and that a selection would be made from such for a change of nature like that experienced by the Bridegroom, from human to Divine; and that they may become the Bride, the Lamb's wife, his joint-heir in the kingdom glory, "heirs of God and joint-heirs of Jesus Christ, if so be that we suffer with him" (Rom. 8:17). Among them are "not many great, not many wise, not many learned, not many rich, not many noble." How strange, how different from what we would have expected! "God has chosen the mean things of this world (the ignoble things), to bring to naught the things that are" (1 Cor. 1:28).

Q.--It does not seem to me it makes much difference how much I know about the Bible. It is what I DO that counts. Your answers are interesting, but do you think they are of much value to the Christian?

Answer--An illustration of the value of knowledge is set forth in the Scripture in the words: "By his knowledge shall my righteous servant justify many when he shall bear their iniquities" (Isa. 53:11). And this surely illustrates well the principle applied in the Scriptures to all the members of the Church, the body of Christ, who are required to be copies of God's dear Son. Note the following reference to the value of knowledge to the Church, the elect of this present age. The apostle speaks of some who "have a zeal for God, but not according to knowledge," and distinctly intimates their disadvantages in the race on this account (Rom. 10:2). The apostle commends those who are "full of goodness, and filled with all knowledge, and able also to admonish one another" (Rom. 15:14). And again he speaks of the advantage secured to those "enriched in Christ with all knowledge" (1 Cor. 1:5). And again he speaks of knowledge coming through the Holy Spirit (1 Cor. 12:8), and reproves some who "have not the knowledge of God" (1 Cor. 15:34). Again he points out that God's grace has shined into our hearts to give the "light of the knowledge of the glory of God" (2 Cor. 4:6). He exhorts to faithfulness "by pureness, by knowledge, by long-suffering" (2 Cor. 6:6); and again in faith and utterance and knowledge; and again he refers to the necessity of casting down all imaginings that would tend to exalt themselves against the knowledge of God (2 Cor. 10:5). In his epistle to the Ephesians he speaks of his own favor from God in respect to the knowledge of Christ, the knowledge of the mystery and of the love of Christ which passeth human knowledge. (Eph. 1:17; 3:4-19). To the Philippians he writes (Phil. 1:9) and urges that they abound more and more in knowledge and speaks of the excellency of the knowledge of Jesus (Phil. 3:8). To the Colo-sians he writes urging that they be filled with the knowledge of God's will and make increase in the knowledge of God (Col. 1:9-10). He refers to the treasures of divine wisdom and knowledge which are hidden in Christ and intended for those who come unto the Father through him. The Apostle Peter also teaches that the Lord's grace comes unto us through the knowledge of God, who hath called us, and he exhorts that we add to our virtue and knowledge that we may not be barren in the knowledge of our Lord and Saviour, Jesus Christ (2 Pet. 1:2-8).

## **EVERYBODY'S BIBLE QUESTION BOX**

Q.--Hab. 2:14 tells us that the earth will be covered with the knowledge of the Lord, and yet 2 Tim. 3:1-5 states that in the last days perilous times shall come, and men shall be lovers of pleasure rather than lovers of God! Please reconcile.

Answer--These two passages cannot be reconciled by viewing them as operative at one and the same time. It is very apparent that men would not be lovers of pleasure rather than lovers of God if the earth were covered with the knowledge of the Lord. Of course, men always have been lovers of pleasure more than lovers of God. This passage does not apply to the world generally, but specially to those who have professed a knowledge of God and to be Christians (2 Tim. 3:1-5). As evidence that we are now in "the last days," we find the Church today is bent on pleasure, imbibing the spirit of the world instead of being separate from the worldly spirit. Hab. 2:14 does not apply to the present dispensation, but to the next age. Unless we can

3H715

see that the object of the Gospel message between the first and second advents of the Lord is for the selection of the Church, to be used as the channel of God to bless the whole world in the next age with the knowledge of the Lord, we cannot hope to get the right harmony of God's Word on passages like those now under consideration. The selection of the Church will be completed in the "perilous times" at the end of the age. Then the blessing of the Lord will begin to go to the world and their instruction will continue until they "all know the Lord."

Q.--What signs and portents may we expect previous to the setting up of Christ's Kingdom upon the earth?

Answer--The disciples presented a similar question to our Lord in Matt. 24:3—"What shall be the sign of thy coming and of the end of the age?" The Kingdom could not be set up unless the king had returned. The Answer--will be easier understood if we remember that Jesus speaks here in symbolic language, and also that the word "coming" in verses 3,27,37, and 39 should be translated presence. The disciples did not ask what would be the sign by which they would know the exact moment of their Lord's arrival, but what signs would indicate his presence. Verses 37-39 indicate that he would be present doing a preparatory work unknown to the world. At first only the faithful waiting watchers will be aware of the dawning of the day of the Lord. Many signs are now evident of the very near approach of this time. It is a common expression, "Things are getting hotter

and hotter,” meaning that the friction between the contending forces is increasing. In all Europe the people are taxed to the limit of endurance for the support of armaments, the wealth of the nations is rapidly being wasted, and evidently the demand has not ceased. The discontent among the vast populations of Asia is causing much anxiety. In the ecclesiastical world there is chaos, and ministers confess they have no message to meet the present extremities. The strife in the world of labor is unceasing. All these point to the near approach of the dissolution of the present order, upon the ruins of which the glorious kingdom of God will be set up.

Q.--Please explain 1 Cor. 14:34,35. (a) Let your women keep silence in the church; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. (b) And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the Church."

Answer—( a) Any interpretation of the Apostle’s word which would ignore all opportunity for the sisters to “labor in the Lord” would manifestly be erroneous. It is in the gatherings of the Church (whether two or three or more) for worship and praise and mutual edification that the sisters are to take a subordinate place and not attempt to be the leaders and teachers; thus to do would be usurping authority over the man, upon whom, both by nature and by precept, the Lord has placed the responsibility of the leading ministries undoubtedly for wise reasons, whether we could agree respecting them or not. The Apostle’s restrictions evidently related to meetings such as he describes in 1 Cor. 14. These meetings included the sisters, who certainly shared all of its blessings joining in the songs and hymns and spiritual songs and in the prayers, by whomsoever offered. (b) Women were not to speak at all in such meetings, although outside the meetings or at home they might “ask their own husbands,” or, more properly, their own men, they could suggest their views or make queries through those brethren (men) with whom they were most intimately acquainted their husbands, if possible, or brethren with whom they talked on their way homeward from meetings, etc. The word home in this text has the significance of family or acquaintanceship. The thought then is, Let them ask their questions of or through the males of their acquaintance. The Apostle proceeds to say, “It is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law” 1 Cor. 14:34-36.

Q.—( a) When Christ was with God as the Word, was he on the same plane with God? (b) Was he of a higher nature than the angels?

Answer--While there is no definite and direct statement of the Scriptures to the effect that Christ’s nature was higher than the angelic, yet that seems to be a proper inference. We read “For

verily he took not on him the nature of angels; but he took on him the seed of Abraham” (Heb. 2:16). He was higher than the angelic nature and passed by it to take the human nature that he might be man’s Redeemer. Above the angelic hosts there are Principalities and Powers, Cherubim and Seraphim. As to what these are, or as to the respects in which they differ from the angelic nature, we have no knowledge. Some have supposed that Jesus, in his pre-human existence, was on the same plane with Jehovah because he is spoken of as “God.” This is because of a misunderstanding of the meaning of this word. It merely means “a mighty one.” Thus a very literal rendering of John 1:1 gives us a correct idea of the relationship of the Father and his son. “In the beginning was the Word and the Word was with the God, and the Word was a God” (Diaglott. John 1:1).

Q.--Matt. 16:24. Please explain this verse, more particularly how a man can deny himself, and what the Cross means.

Answer--Jesus was a perfect man; yet he denied himself the legitimate exercise of his pure, fleshly ambitions because he had, at Jordan when thirty years of age, presented himself as Adam’s substitute a ransom for all, all condemned in Adam. On this account he was begotten of the Holy Spirit with a view to his being brought forth from the dead, after Calvary, a spirit being who would be highly exalted to God’s right hand of power, and should become, in due time, the King of Kings and ruler of the human race. God graciously purposed to call out a people during the Gospel age who should follow in his steps suffering with him now, in order that they should, if faithful, be his joint-heirs in his kingdom (Rom. 8:17). What a prospect for the consecrated followers of Jesus! Surely we would gladly deny our fleshly ambitions their legitimate indulgence and count all things loss and dross if we might be found in him!

*“If the crown we would wear,  
Then the Cross we must bear.”*

Q.--Please explain 2 Cor. 12:4.

Answer--In the context the Apostle told of having been caught up to the third heaven which he here describes as

3H716

paradise. In recent years Bible Students have learned to examine the Bible dispensationally. These dispensations are called ages, or worlds. According to the Apostle Peter (2 Pet. 3:6,7,13), we are now living in the second of these worlds or ages. Each dispensation had its two features earthly organization and spiritual rulership. The spiritual ruler of the present time is Satan, the Prince of this world (John 14:30). Our Lord comes with ten thousands of his saints to rule the new dispensation (Jude 14). The purpose of his reign will be the re-establishing of the perfect condition originally provided by God for man in the Garden of

Eden. The end of his reign will see paradise restored. The Apostle is telling us of how he, in vision, saw this restored paradise. Since he was not permitted to tell the things he saw, we cannot know what he beheld of the beauties and grandeur of the earth restored and peopled by men in the image and likeness of God. However, we doubt not it will be so different from present conditions that we could not comprehend the description if one were able to give it. The restored race will be one loving family without an evil thought, without suffering or sorrow, a never dying race, unblemished by sin.

Q.--May I ask, now that so many nations are engaged in such bloody warfare, yet desiring peace, "When will the desire of all nations come according to Haggai 2:7? Also, when will the prayers of all who have long prayed "Thy kingdom come, Thy will be done in earth as it is in Heaven," be answered, or have they already been answered?

Answer--The prophets declare that because of the increase of knowledge a still more general and wide-spread dissatisfaction will finally express itself in a world-wide revolution, in the overthrow of all law and order; that anarchy and distress upon all classes will be the result; but that in the midst of this confusion the God of Heaven will set up his Kingdom, which will satisfy the desires of all nations. Wearied and disheartened with their own failures, and finding their last and greatest efforts resulting in anarchy, men will gladly welcome and bow before the Heavenly authority, and recognize its strong and just government. Thus man's extremity will become God's opportunity, and "the desire of all nations shall come" the Kingdom of God, in power and great glory, bringing to all the peace they have desired but have been so far from attaining. True, men have hardly known what they want, but, when the Kingdom comes, they will find it their desire.

[The National Labor Tribune, May 27, 1915](#)

## **TWO PENTECOSTS TWO SALVATIONS**

San Antonio, Texas, May 23 Pastor Russell spoke here today on the text, "And it shall come to pass afterward that I will pour out My Spirit upon all flesh." (Joel 2:28) He said in part:

The Prophet Joel mentions two distinct outpourings of the holy Spirit. One of these, upon the servants and the handmaidens, found its fulfillment at Pentecost; and during the more than eighteen centuries since then, God's spiritual blessing has been with all the footstep followers of Jesus all of God's servants and handmaidens. If we see this feature of the prophecy fulfilled, it becomes a guarantee to believers that the remainder of the same



prophecy will have fulfillment in God's due time. The remainder of the prophecy declares that afterward after those days during which the holy Spirit has been outpoured upon the Church, upon the "servants and handmaidens" will come God's time for pouring out His Spirit upon all the world of mankind.

### **AFTER THESE DAYS MESSIAH'S KINGDOM**

St. Peter's explanation of the Pentecostal blessing, "This is that which was spoken by the Prophet Joel," should not be taken to mean that what was witnessed in the upper room on the Day of Pentecost, nearly nineteen centuries ago, completely fulfilled the Prophet Joel's predictions. (Acts 2:14-40) No Bible student would dispute that the fulfillment of the prophecy began at Pentecost, with the early Church, and has been in process of fulfillment during all the centuries since. It is as true today as it was then, that the blessing of the holy Spirit is granted to all of God's servants and handmaidens; and the remainder of the prophecy will be fulfilled with equal accuracy in due time.

After these days of the Gospel Age after these days of the outpouring of the Spirit upon God's servants and handmaidens will come the glorious epoch of Messiah's Kingdom, in and through which God will pour out upon the world of mankind a great blessing of enlightenment and uplift from the sin and death conditions which now prevail. It will be to the accomplishment of this end that Satan shall be bound for a thousand years; and the darkness which now covers the earth, and the gross darkness which now blinds the heathen, will be chased away by the glorious "Sun of Righteousness with healing in His Beams." Mal. 4:2

Thus will be inaugurated the glorious Day of Messiah, a thousand years long. Thus the knowledge of the glory of the Lord will fill the whole earth. Thus every tongue shall be brought to confess and every knee to bow to Messiah as the great Representative of Jehovah and His righteousness. Isa. 11:9; Phil. 2:9-11

### **ABRAHAM'S SPIRITUAL SEED FIRST**

Abraham of old typified Jehovah and Isaac typified Messiah, born not after the flesh, but after the Spirit by a special Divine interposition according to the promise of God. Of this anti-typical Isaac class Jesus is the Head, the Forerunner of the Church, as well as the world's Redeemer. The Body of Messiah is composed of a saintly few, according to the Scriptures, gathered primarily from the Jews, but being completed by additions from every people, nation, kindred and tongue. These all, St. Paul tells us, will be character-copies of God's dear Son, our Redeemer

3H717

and Head. This the Apostle declares is Divine predestination.

Rom. 8:29, 30; 4:28; 3:8, 16, 29

This Church class, or Messiah class, is variously referred to in the prophecies, as well as in the New Testament, as the brethren of Jesus and as sons of God. Of them the Prophet David writes, "I have said, Ye are gods; and all of you are children of the Most High; but ye shall all die like men, and fall like One of the princes." (Psa. 82:6, 7) These all die *like* men in the estimation of the world; for, as St. John declares, the world knoweth them not, even as it knew not their Master. (1 John 3:1) As the world did not recognize that the life of Jesus was laid down sacrificially, neither is it aware that the followers of Jesus, a little handful, down through the Gospel Age, have likewise through His merit presented their bodies a living sacrifice, holy and acceptable to God. Rom. 12:1

### **ABRAHAM'S NATURAL SEED NEXT**

This Spiritual Seed of Abraham, all saintly, will constitute the Church of the First-borns, the antitype of the Priests and the Levites of the Jewish Dispensation. With the completion of this Church, gathered out of all nations, sects and denominations, Divine favor will again return to the natural seed of Abraham. As the Jew was granted the first opportunity or privilege of becoming the Spiritual Seed of Abraham, he will likewise have the first opportunity to participate in the blessing which will then come to the whole world of mankind. "To the Jew first" is the Divine order in respect to both of these blessings.

To this agree the words of the Apostle Paul. After telling of the Divine election of the Church, the saintly few of both Jews and Gentiles, the Apostle adds, "I would not, brethren, that ye should be ignorant concerning this mystery, lest ye should be wise in your own conceits, that blindness in part (only, not perpetual) is happened to Israel, until the fullness of the Gentiles be come in." When the full, elect Spiritual Seed shall have been gathered, shall have been completed from amongst the Gentiles, then all Natural Israel shall be saved from their blindness and their outcast condition. Rom. 11:25-29

St. Paul points out that as Israel's stumbling was directly foretold through the Prophet (Psa. 69:22), so also through the Prophets God has foretold their blessing later on that they shall be the first to be blessed under the glorious Spiritual Messiah of many members. Thus it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here Zion is pictured as a mother whose offspring is The Messiah. Looking again at the type, we see that Abraham represented Jehovah, and that his wife Sarah represented the great Covenant through which Messiah was to be developed. "In thy Seed shall all the families of the earth be blessed;" "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." Rom. 11:9-11; Gen. 22:17, 18; Gal. 3:8, 16, 29

It has required more than eighteen centuries to give birth to this great Deliverer. Jesus was the Head; and the Church, developed during this Gospel Age, will be the Body. Jesus was “the First-born from the dead;” and the Church, His members, will be His brethren, sharers in His rule on the Heavenly plane; for is He not declared to be “the First-born among many brethren?” (Rom. 8:29) The First or Chief Resurrection will bring all these sons of God to the plane of glory, honor and immortality born from the dead. Then the great Deliverer will be fully born, and ready to begin His great work of blessing all the nations Israel being the first of these.

### **MY SPIRIT UPON ALL FLESH**

St. Peter declares that it was the glorified Jesus who received the holy Spirit of the Father and poured it out upon the Church at Pentecost. (Acts 2:33) That blessing came to the Church because of their coming into harmony with the Father’s arrangement through the Son. The receiving of the Spirit there marked the recipients as sons of God.

The later Pentecostal blessing upon the world will have points of similarity as well as points of difference. The blessing will come through the great Messiah as a result of the satisfaction which He will make for the sins of the whole world by applying to the race the merits of His sacrifice. Thus He will seal the New Law Covenant with Israel, and then with the world through Israel. (Jer. 31:31-34) The great Messiah of glory will be the Mediator of the New Covenant; and the foundation of that New Covenant will be the “better sacrifices” offered by this Mediator, as the antitypical High Priest. Heb. 9:19-23

The Pentecostal blessing then to come upon the world will not be upon the terms of their sacrificing their earthly rights to attain Heavenly blessing and spiritual sonship. On the contrary, its requirements will be a consecration to obedience of the Divine Law; and its reward will be earthly Restitution to the perfection of human nature and to the enjoyment of all the blessings originally given to Adam, but forfeited by his disobedience. “They shall build houses and inhabit them. They shall plant vineyards and eat the fruit thereof,” and “long enjoy the work of their hands.” (Isa. 65:21, 22) This is the Divine promise, applicable to mankind, but not to the Spiritual Seed of Abraham, the Church, the Kingdom class, who must all be changed; for “flesh and blood cannot inherit the Kingdom of God.” 1 Cor. 15:50

As Jacob was a son of Abraham, not directly, but through Isaac, so also those blessed under Messiah’s Reign will be children of God, not directly, but through Messiah. Thus it is written of Messiah, “He shall be called Wonderful, Counselor, the Mighty One, the Prince of Peace, the Everlasting Father” the Father, or Life-giver, to the restored world of mankind. (Isa. 9:6, 7) The

life which He laid down in sacrifice the earthly life is that which He will give to all the willing and obedient of Adam's race during His Messianic Kingdom to be theirs forever. It is in this sense that He will be the Everlasting Father the Father who gives everlasting life, which Adam failed to give. Messiah Himself will have no need for the earthly life which He laid down; for as a reward for His obedience the Heavenly Father has given Him the higher life the Divine nature.

### **THE FATHERS TO BE PRINCES**

From of old Abraham, Isaac, Jacob, David, etc., were called the fathers, not only because of their relationship to the Jewish nation, but particularly because Messiah was to come as their offspring—"the Seed of Abraham," "of the

3H718

stem of Jesse," "the Offspring of David;" and so Jesus was born of this very lineage. But His exaltation by the Father to the spirit plane, and the fact that His earthly rights laid down in sacrifice are to go to Adam and all of his race who will accept the same on the Divine terms, puts Jesus in the position of Father, Life-giver, to the world, including Abraham, David, etc. They must all obtain everlasting life through Him, and hence will be His children.

Thus the Prophet David wrote of the future, "Instead of Thy fathers shall be Thy children, whom Thou mayest make princes in all the earth." (Psa. 45:16) Those fathers who are to be princes are already declared to have been pleasing to God. They attested their loyalty by a faith which worked in harmony with His will through the limitations of a fallen nature.

### **THE FATHERS' "BETTER RESURRECTION"**

On account of this the fathers are already declared to be worthy of a "better resurrection" than the remainder of mankind but not so glorious a resurrection as will be granted to the Church. Their resurrection will be to the perfection of human nature mental, moral and physical. Thus they will stand before mankind as samples of human perfection, to which standard, all the race may attain by obedience, if they will, during the thousand years of Messiah's Reign.

Those Ancient Worthies (Heb. 11) will not only be illustrations of human perfection, but princes, or rulers, in all the earth. They will be the outward and visible representatives of the invisible Messiah the agents through whom the Word of the Lord will go forth. As it is written, "Out of Zion (the Spiritual Kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem" the earthly manifestations of the Kingdom amongst men. Isa. 2:3

As a result of the second outpouring of the holy Spirit, the Prophet Joel declares, according to our Common Version, "Your

sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." A preferred translation of this heretofore obscure passage reads, "Your young men (in that New Dispensation) will see with clear vision what your Ancients dreamed of and related in parables." This vision of glory will be the Reign of Righteousness and the Pentecostal blessing accompanying it, upon the willing and obedient, every one of whom shall be brought to clear knowledge and full opportunity for salvation.

### **ORDER OF THE BLESSING**

The order of the blessing is stated. It will come upon all flesh after those days, but upon the servants and the handmaidens in those days. The days mentioned evidently refer to this Gospel Age from Pentecost to the Second Coming of Christ. During this period, now nearly nineteen centuries, God's holy Spirit has been granted to His faithful ones, and to these alone. Only the fully consecrated have been accepted of the Lord as living sacrifices; and only such have been begotten of the holy Spirit, that they may be New Creatures in Christ. (2 Cor. 5:17) During all this time the world has been unrecognized, so far as the holy Spirit is concerned.

Indeed, after Pentecost the Apostle John went still further and declared, "The whole world lieth in the Wicked One." The only action of the holy Spirit has been, as in the case of Felix, to "reprove the world of sin, and of righteousness, and of judgment." (John 16:7-11; Acts 24:25) Our text declares, however, that the time is coming when the world will receive a share of the great Divine blessing which was fully accomplished by the death of Christ. But the world's favor will be after those days. After the Gospel Age shall have come to an end; after the New Dispensation shall have begun.

### **"TO THE JEW FIRST"**

Only Jews received the first Pentecostal blessing. For three and one-half years thereafter the Gentiles were excluded, in harmony with a Divine promise made to the Jewish nation. Then came the time for a similar privilege to be extended to the Gentiles.

I rejoice with you today, fellow-students of the Word of God, that this great gift of God is still obtainable, that the time has not yet fully come when the door of opportunity to this High Calling must close. Close it will, so soon as the full number of the Elect shall have been completed. Thank God that another door will then open! the door of Restitution to human perfection and earthly life, grand beyond the power of description.

Then God's holy Spirit holy power will through Christ be outpoured upon all flesh upon all mankind. Messiah will inaugurate the New Dispensation by sealing with Israel the New Covenant in His blood; as through the Apostle Paul the Lord

declares, “This is My Covenant with them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the Election, they are beloved for the fathers, sake.” Rom. 11:27, 28

This outpouring of the holy Spirit is not merely for Israel, nor is God’s blessing merely upon Abraham’s natural seed outside of the Church class. It will include all of every nation desirous of coming into accord with God, after they shall have come to a clear knowledge of the Truth. all nations shall be privileged to enter into and enjoy Israel’s great Covenant, by becoming children of Abraham through faith. After all rejectors of God’s grace shall have been destroyed in the Second Death, the world of mankind will constitute the promised “seed of Abraham” whose number shall be as the sands of the seashore, even as the spirit-begotten ones of this Gospel Age are likened to the stars of heaven. Thenceforth every creature in Heaven and on earth will acclaim honor to Him that sitteth upon the Throne and unto the Lamb forever.

3H719

### St. Paul Enterprise, May 28, 1915

## **PASTOR RUSSELL DEFENDS HIMSELF**

Editor St. Paul Enterprise:

I perceive that I have hurt the feelings of a Christian Scientist named Smith. I regret this and am sorry that Mr. Smith did not mention which statements of mine seemed to him “harsh epithets.” I would have expected him rather to say: “All is truth; there is no error. All is love; there is no harshness.” I assure all your readers that I know of no untruth and no harshness in my argument, and I invite proofs to the contrary. I did not deal in references and suggestions of evil intentions, as does Mr. Smith. I believe the Christian Scientists are honest and, of all people, ought to be honest.

Mr. Smith asked, “In what manner, then, did Mrs. Eddy deal with the mystery of evil?” I Answer--that she ignored it and said: “There is no evil.” Denying that there is evil, she could not deal with it at all.

I note Mr. Smith’s proof texts, which, he assures, teach that God is everywhere and in everything. But these texts do not so read. They do declare that God’s Wisdom extends throughout the Universe; that His eye or discernment grasps everything throughout the world; and that His mighty Hand or Power can everywhere be exercised. Thus although we properly address Him as “Our Father, which art in Heaven,” we realize as Solomon did, that the heaven of heavens does not contain Him in

the sense of limiting His knowledge and power, which extend beyond the heavens to the remotest parts of the Universe. My claim is that the Bible teaches such a personal God. It is not necessary to think of God as having a shape like a man, nor even necessary for us to know what is His shape. The Bible declares Him to be a soul, a personality. It explains that there is a natural body and there is a spiritual body, and that the glory of a natural, earthly body, is one thing, but that the glory of the heavenly or spiritual body is different. It tells us that the overcoming Church will be spirit beings and will be like Jesus in His glorified condition; and that Jesus is the "express image of the Father's person." The Apostle says, "It doth not yet appear what we shall be." God has not revealed, explained, the difference between a human and a spirit body. But unless we realize that God is a person, possessed of intelligence and power, we cannot worship Him, as the Bible directs.

Friend Smith passes by the meaning of the word person, declaring that it has too many definitions. We refer him to the Standard Dictionary and give him a very simple and truthful definition of person, thus: "Any being having life, intelligence, will, and separate, individual existence." A principle is not a person, but a power which acts uniformly, as "the regulative principle in nature;" "a vital principle;" "that which is inherent in anything;" "a general truth or proposition;" "a settled law or rule of action." The personal God of the Bible has a place of residence—"Our Father, which art in heaven." He has fixed principles of character revealed to us through the Bible Justice, Love, etc. I hold that a serious mistake is made in the doctrine of the omnipresence of God, that He is everywhere present in all parts of the earth at the same instant, and in all parts of the Universe at the same instant, in everything at the same instant. This unscriptural view has worked great injury to Christians of all denominations, to whatever extent they have held it. They all profess to hold it, but only the Christian Scientists and a few others appear really to believe it.

I am glad to note that Mr. Smith's view of Christian Science holds on to the personality of God. We commend this. We believe that many Christian Scientists are in a similar position. My wish is to call their attention to the fact that they contradict themselves when they say, as Mr. Smith says, "God is personal in the highest and truest sense of that term. He is the deific, infinite, omnipresent person." The God of the Bible is infinite. That is to say, He is not finite not limited in power or influence or knowledge or wisdom or otherwise. We object to the word deific because giving an uncertain meaning; for instance, deific energy might be understood to mean a supreme power without signifying a personal God using or directing that energy or power. We object entirely to the expression, omnipresent person, because the thought of personality is in direct conflict with the thought contained in the word omnipresent. We have already

given the standard definition for person—" Any being having life, intelligence, will, and separate, individual existence." Separate existence means, apart from other things not in everything and everywhere. The more Mr. Smith and other Christian Scientists think on this, the more, I am sure, they will agree with me that they must choose either the one or the other proposition and either believe that God is a person, "Our Father in Heaven," or else believe that God is not a person but a principle, omnipresent, operating mechanically and not intelligently, according to the meaning of the word principle.

I was much interested in knowing that Christian Scientists have been sending literature to the warring armies. But I wonder why. If there is no evil, war is not an evil. If there is no pain and no death, the soldiers at the front are merely amusing themselves and doing no harm.

This is not unkind. I would merely incite the many noble people who are Christian Scientists to think and talk more logically and thus to come nearer to the Truth nearer to what I am presenting as the Bible Truth. There should be no war. There should be no pain. There should be no dying. (Rev. 21:4) In due time all these things are to be done away. But so surely as they are to be done away by Messiah's Kingdom in the near future, then surely are these things with us now pain, sorrow, death, sin.

*Respectfully, C. T. Russell*

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### [The St. Paul Enterprise, June 18, 1915](#)

## **THE NEW CREATURE'S RESURRECTION BEGUN**

Seattle, Wash., June 13 Pastor Russell is here today, homeward bound from the I. B. S. A. Convention at Oakland, Cal. We report his address from the text, "If ye then be risen with Christ, seek those things that are above." (Col. 3:1) The Pastor spoke in part as follows:

The resurrection to which the Apostle here refers is not that great change from human to spiritual conditions of which he speaks elsewhere, but a resurrection already begun in the hearts and the minds of the New Creatures in Christ. We must not lose sight of the fact, however, that this is part and parcel of the same resurrection. It begins here; it ends there. Whoever does not begin that resurrection here will not end it there; whoever begins it here and fails to go on will not get it there. Only begetting a comprehensive view of the matter can we perceive the full import of the Bible teaching on the subject.



There is something very definite in the Bible. Perhaps in times past we failed to get its real import because we supposed that it was a Book of such deep mysteries that it could be understood only by the clergy. Consequently if a sane thought respecting the Bible came into our minds, we put it away as untrue because so reasonable. But we are beginning to see that God's Book is the most reasonable and logical ever written. And the fact that, although written by many different writers at various times in the world's history, it is the most reasonable of books and contains the most wonderful story, brings conviction that it is indeed the Word of God.

Yet much of this Word has been hidden because of the error and misunderstanding which the Adversary foisted upon us during the Dark Ages. As we get the eyes of our understanding open, we see that the Bible teaches what to most of us is a certainty that everywhere are death, sickness, sorrow, weakness, mental, moral and physical. "By one man's disobedience sin entered into the world, and death as a result of sin; and so death passed upon all men; for all have sinned," says the Apostle. (Rom. 5:12) But this thought that death is the penalty of sin is everywhere rejected; and we are told that eternal torment is the penalty for sin. Both common sense and the Bible are thus discredited. The facts are that death is the great enemy of the human race; that death is here because of sin; and that unless God helps us there would be no future life. Plain, simple, reasonable, is the Bible proposition: Death is upon all mankind; and God's provision is that all shall be recovered from the death sentence. Death came through one man's disobedience and is to be set aside through another man's obedience. The Lord Jesus came into the world and gave Himself a Ransom-price for all a Price that corresponds with the first man who sinned. 1 Cor. 15:21, 22

But, as the Apostle points out, it was necessary not only that Christ should die for mankind, but that He should rise from the dead for our justification. (Rom. 4:24, 25) For Christ merely to die on our behalf and then to make no application of His merit for us would leave us in as terrible a condition as before. Therefore God has provided not only that our Lord should die, but that He should also be raised from the dead. The time set apart for the world's recovery is the period of Messiah's glorious Reign, when He will deliver mankind from the bondage of corruption which came through one man's disobedience.

### **THE CHURCH RISEN WITH CHRIST**

Our text speaks of the Church as though separate from the world. Elsewhere the Bible declares that the whole world lies in the Wicked One. The world are still under condemnation. But the Apostle explains that the Church has escaped the condemnation that is upon the world. We have not gotten free from the weaknesses of the flesh and the death condition, but we have escaped the condemnation the legal phase of the subject. God is

taking this Church class out of the world, to be made partakers of the very highest rank of spirit nature the Divine. (2 Pet. 1:4) This is the promise made to God's people, the Church of the Firstborns, whose names are written in Heaven.

“If ye be risen with Christ.” The Apostle does not intimate that this is a thing future. All who belong to the true Church of Christ should know that they have this resurrection. But in order to be risen with Christ we must be dead with Him. (2 Tim. 2:11) Whoever shares His death will also share His resurrection. We must walk in His steps. (1 Pet. 2:21) Our Lord declared that He came not to do His own will, but the will of the Father, who sent Him. (John 6:38) So we must do whatever the Father desires us to do; we must not desire our own way. We should seek to know God's will respecting our body what we shall eat, what we shall wear, what we shall say, what we shall do. To do so will give us what the Apostle calls “the spirit of a sound mind.”

Before we became the Lord's children we did not think properly along these lines. Like the Gentiles we were thinking of what would satisfy our appetites. Now we think of what would enable us best to serve the Lord and what is best for our welfare. Since we have come into God's family, all our talents are His; the more we realize how few are our talents and our opportunities, and how little we are worth to the Lord and everybody else, the more anxious we shall be to make the most out of everything we have mental, moral, physical.

### **DEAD TO SELF AND SELF-WILL**

We are to have in mind also that we are to be dead to self-will. Our will is that which we wish, and our wishes represent our personality. If we yield our own wishes to another, we give up our will to that extent. If we give up our will to some church denomination, then it becomes our head, our ruler. If we give up our talents, etc., to some society or order, it takes supervision of our affairs and our time. God is purposing to have and Order the Order of the Royal Priesthood.

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Some of us wear what is known as a Cross and Crown Pin. The cross represents our faith in the death of Christ and our desire to walk in His steps; the crown represents the reward of glory, honor and immortality; and the wreath around the cross and crown represents the Restitution blessings coming to the world of mankind. A brother who had on one of these pins was asked what degree he had. “The degree of the Royal Priesthood,” he replied. All of God's people are Odd Fellows in the sense that they are different from the world. They are Masons in that they are of the Temple class, whose Chief Corner-Stone is the Lord Jesus Christ. This Royal Temple is built on the foundation of the Twelve Apostles; and we, as living stones, are being built into that Temple, which by and by will be glorious. 1 Pet. 2:4-10

Invariably God's things have the primary thought. The world has more or less copied after these things, but they do not see the beauty as we do. We have no quarrel with anybody. We are simply on God's side, the true side; and so far as others have the Truth, they are with us. Otherwise they are against us. Just as it was respecting our Lord, so it has been with all the Body of Christ, the Church there has been a division of the people, some seeing more, some less. John 9:16

But God's work goes on steadily, grandly. He is finding these precious members of The Christ. In one picture they are represented as jewels, in another as living stones, in a third as a Royal Priesthood. "The Lord knoweth them that are His." We do not know who they are. All that we can do is to assist and leave the rest to the Lord. He makes no mistake.

### **THE POWER OF CHRIST'S RESURRECTION**

In order to share in the First Resurrection with Christ, we must share in His death. I remind you of what St. Paul said. He had been discussing the glorious things of the Kingdom, and expressing his opinion that all things in the world were not worthy of consideration in comparison with it. He declared, "I count all things but loss, ... that I may win Christ and be found in Him." (Phil. 3:8, 9) He desired membership in the Body of Christ.

The word Christ means anointed; Jesus is the Head of The Christ, and the Church are the members. God is raising up a great Anointed One. He raised up Jesus first, and gave Him to be the Head over the Church which is His Body. Throughout the Gospel Age God has been raising up the members of The Anointed; and through the Apostle He has said that all things are to be counted as loss and dross in comparison to that wonderful privilege of being members of The Christ; for to Christ God promised the Kingdom and glory, honor, immortality.

Jesus has already entered into His glory and sat down with the Father. This does not signify that literally He has sat down in Heaven, but that He has entered into that glorious rest of which the Apostle speaks. (Heb. 4:9) He is at the Father's right hand the place of chief favor with God. Next to the Father Himself is our Lord Jesus Christ. The Master has promised that His faithful followers shall sit at His right Hand, and share in His glory as joint-heirs in His inheritance. 1 Pet. 1:4-5

After mentioning these matters and declaring that he counted all earthly things as loss and dross, the Apostle explains that he was looking forward to a resurrection with Christ, that he might share in Christ's glory. (Phil. 3:10) What deprivation will not men endure in order to attain earthly honors political, financial and social! They do not concern themselves particularly about the amount of labor and money expended if only they can get the honor. The Apostle, taking the viewpoint of God, says, How

small all these things look when I compare them with the privilege of becoming a joint-heir with Jesus Christ!

Then St. Paul declares that he does all this that he may win Christ, and be found in Him a member of the Body of Christ, the Church. Just as we speak of a board of directors or of the body of Congress, so the Church is such an organized body. The Apostle was anxious to be a member of that Body of Christ. He saw that Jesus had fulfilled the Father's will in all His experiences; and knowing thus what the Father is pleased with and seeing that the Father had exalted our Lord, the Apostle desired to follow the Master. So he says, "That I may know Him and the power of His resurrection" experience that grand resurrection, be "changed in a moment, in the twinkling of an eye." Since flesh and blood cannot inherit the Heavenly Kingdom, therefore all the Body of Christ must undergo the wonderful transforming power of the First Resurrection. 1 Cor. 15:49-55

### **FELLOWSHIP OF CHRIST'S SUFFERINGS**

St. Paul knew that he could not enter into Christ's resurrection unless he entered into Christ's death. Only those who would suffer with Christ could reign with Him. This knowledge was what made St. Paul so different from others of his day. We look back and see what a wonderful man he was how Christ's character shone in his words and deeds, how much he was filled with the Master's words and disposition.

The same admonition is given us, that we should "follow His steps." In proportion as we become dead to the world, dead with Christ, in that proportion we become risen with Him. But there is a difference between our case and that of Jesus. He was especially born, as the Bible emphasizes; and He could not have been our Savior if He had not been. To deny this fact would be to deny the Ransom. Whoever denies that Jesus came into the world a perfect human being is denying the whole Plan of Salvation. His life did not come from Father Adam, but was transferred from a higher plane. He left the glory which He had with the Heavenly Father, and humbled Himself to become a man. He was able to do the Father's will. No sin debarred Him from Divine favor. But all of us were born in sin; God had declared Adam and his posterity unfit for everlasting life and Divine fellowship.

At the age of thirty years our Lord presented Himself to the Father in consecration. The Father accepted the sacrifice, and manifested His acceptance in the impartation of the holy Spirit. Then, having received the begetting of the new nature, our Lord was counted a New Creature. There, at Jordan, He died, in the sense of giving up His life as a human being; and there He began the new life. From the

HG722

time He made His Covenant of Sacrifice He was a New Creature.

During the three and one-half years of His ministry, which culminated at Calvary, Jesus was not living according to the world. He was living a higher life. During that time His sacrifice was satisfactory to the Father; and because of this, the incense of His offering entered into the antitypical Most Holy and covered the Mercy-Seat. Therefore, when He died at Calvary, there was laid up for Him the blessing which He received on the third day thereafter. Because He had proved faithful during the three and one-half years of His anointing of the holy Spirit, the Father raised Him from the dead, and exalted Him far above angels.

The experiences of the Church are somewhat similar. From the time that we surrender our wills and begin the sacrificial life, we are dead with Him. Then it is for us to live the new life dead according to the flesh and alive toward God, dying daily and living daily. Our resurrection is going on moment by moment, year by year, until our trial is finished. Then we shall be rewarded according to our faithfulness from the time we came into God's family from the time we received the begetting of the holy Spirit and were recognized as sons of God, risen with Christ, to walk in newness of life.

Before we came into the family of God we were merely outcasts. But when we heard that God had provided for the redemption of our race through the death of His Son and was willing to receive us, it was Good Tidings to us. God has arranged that when we make a full consecration of our hearts to Christ He accepts us, imputes to us His merit and advocates for us. This will continue until the full number of the Elect shall have been found; for as there is a definite number of bones in the human body not one more or one less if the body is perfect so there is a positive number of members in the Body of Christ. The Bible tells us that all His members were written in the Book the Book of God's Wisdom, when He planned the matter in the beginning. As we are accepted of Him, our names are written in the Lamb's Book of Life.

God has a wonderful Plan, and we fall in love with it as we come to understand it; for it is the lovable Plan of a lovable God. How much the Message of the Bible has changed since we have come to know of the things beyond the Veil and have received the understanding which God has given! Surely we can truly love Him, and give Him our whole lives, and show our loyalty to Him by doing His will to the best of our ability. In comparison to the glory, honor and immortality which is offered to us, the things of the present time are not worthy of note. But this high reward we shall receive only on the terms laid down. The resurrection process goes on until we shall have finished our course in death.

“All things are yours!” What a grand thought! things present, things to come; earthly things, Heavenly things. What a beautiful arrangement God has made! “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” (1 Cor. 2:9)

[St. Paul Enterprise, June 25, 1915](#)

## **ASHAMED OF CHRIST AND HIS BRETHREN**

Denver, Colo., June 20 Pastor Russell is here today. We report his discourse from the text, “He that despiseth you despiseth Me;” and he that despiseth Me despiseth Him that sent Me.” (Luke 10:16) He said in part:

By nature we are all children of wrath, sinners under sentence of death. God indeed tells us that He purposes to bless the world by and by, through the great Mediatorial Kingdom that will rule the world for a thousand years to help mankind up out of degradation, sin and death to full perfection of human nature; and that He has appointed Jesus Christ to be the Mediator between Himself and the world during those thousand years. Meantime, He has also purposed to take out of the world some who will have the same mind as was in Christ Jesus, and to associate this class with our Lord in the work of blessing the world. Jesus Himself will be the Head over this company, and they will be the Body of Christ. Whoever desires to become a member of this Body which God is selecting must comply with the required conditions.

Evidently the one quality for which God is looking is honesty, sincerity; He desires really true and really loyal hearts. One might be very careful to a penny in respect to money obligations, and yet not be strictly and thoroughly honest. He might overestimate himself and underestimate others. Some people are born with an honest disposition. All whom God is now receiving are of this honest-hearted kind. If He has thus favored us with the Truth, it is for us to maintain this honesty; for unless honesty enters into all the affairs of life, it will be impossible to maintain our relationship with the Lord.

We cannot be too careful with our conscience; we cannot be too honest. We cannot think of the Lord Jesus as being dishonest or of the Apostles as giving misinformation. Therefore it is evident that they did not believe in Hell fire and eternal torment; for we cannot think that they would have omitted preaching about eternal torment if they had believed it. We love to think of the Apostles as being honest men, in favor with God.

There is a tendency on the part of all mankind to say, "I am right." But everybody who is not an idiot knows differently. "There is none righteous, no, not one. All have sinned and come short of the glory of God" short of that glorious condition which God approved when He created our first parents. We all come short of that perfection of human nature. But if we confess our sins, we demonstrate our honesty; and He who arranged for the forgiveness of those sins is faithful to forgive us. If we assert that we are not sinners, we make God a liar; and the truth is not in us we would be dishonest. We should be honest enough to tell God that we desire to be right. (1 John 1:9, 10)

3H723

### **THE TERMS OF DISCIPLESHIP**

Whoever would become a member of the Body of Christ must first turn away from sin and turn toward God. To those who have taken that step and are desirous of progressing, the Lord Jesus says, "Sit down and count the cost." The Bible never urges anybody along this line. (Luke 14:27, 28) People who do not understand the Bible work upon one's emotions in urging others to give themselves to God. They do not understand that God's way is to think everything out carefully; that God's Plan is very cool and calculating, and that everything concerning it is to be determined intellectually.

There is only one way of becoming a Christian, and that is by entering into a covenant with the Lord. This covenant is a positive agreement, in which we give ourselves in sacrifice to renounce everything of an earthly nature. This is the kind of covenant which our Lord Jesus made; it is the only kind to be made now. (Psa. 50:5) Jesus made His Covenant of Sacrifice at the beginning of His ministry, as it is written: "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God." (Hebrews 10:7) Whoever would be a follower of the Lord must make this same covenant.

It did not take our Lord long to count the cost; for He had such a high appreciation of the privilege that He delighted to give Himself to God. He manifested loyalty to that consecration throughout His life-time, even unto the death of the Cross. "Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow,... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9, 10

### **GIVING UP ONE'S WILL**

The Church are to be joint-heirs with Christ. "If we suffer with Him, we shall reign with Him. If we be dead with Him, we shall live with Him." (2 Tim. 2:11, 12) It is no wonder that there are terms attached to so high a calling! These terms we have in



Jesus' own words: "If any man will come after Me, let him deny himself, take up his cross and follow Me." Matt. 16:24

The first step is to will to be Christ's disciple. The next step is to deny himself to give up his own will and to take the Lord's will instead of his own. The will represents the man. If we deny ourselves, if we give up our own wills, it carries everything absolutely that we possess. But do not give up your will to anybody except the Lord. This does not mean that we shall not be considerate of others and not try to yield to others. The people of God should be ready to favor others. We should be willing to give up our preferences in matters of no importance. But it is another thing to give over what we shall think and what we shall do. Whoever does so would not thereafter have control of his body.

This is exactly what the evil spirits endeavor to have us do. They desire to get control of the human will, and thus to have control over the human body. When a person becomes thus possessed, the evil spirits get control of his mind and he cannot think for himself, because his will is gone. This is also true of a person who has come under the power of hypnotism. But it is an altogether different matter to yield the will to our Lord Jesus Christ. God has tried and tested our Lord Jesus, and has set Him to be the Head over the Church, which is His Body; and all the members of that Body must give up their wills to their Head. The Spirit of the Head, the mind of Christ, must operate in every member.

### **A TRANSFORMATION WORK GOING ON**

From the time one becomes a member of the family of God a great work of transformation is in progress. As members of the Adamic race all are imperfect mentally, morally and physically. But this class who feel their condition and are honest about the matter come meekly to the Lord and accept the riches of His grace in Christ Jesus. When they receive their change in the glorious First Resurrection there will be nothing ignoble about them, as there is now. Just as surely as they are seeking to know and to do the will of the Lord, in that same proportion will they come into harmony with that will, and thus be blessed in their minds and their bodies. The peace of God, that passes all human understanding, will rule in their hearts and in their lives.

Fear and worry constitute a great part of the trouble that is upon the world, bringing all kinds of disease to mind and body. But when we cast all our care upon Him who cares for us, the load of care rolls away from us. Although the Lord has not promised His Church earthly blessings of any sort neither earthly riches nor health nor any of these things nevertheless in His providence He has granted to us many physical blessings. Whoever is with the Lord and His Word and in the company of His children is sure to be benefited; for He shows us the way we should take. As



whoever associates with cultured people is sure to absorb their ways, no matter how humble the condition in which he has been brought up, so whoever is associated with the Lord Jesus Christ is sure to be blessed.

### **DESPISING THE BRETHREN**

The point we desire to make is that whoever is in company with God must be right in heart. No matter how imperfect that person may be by nature, there is something right about him; else God would never have recognized him as being of His people. Therefore “whosoever receiveth you receiveth Me, and whosoever despiseth you despiseth Me; and whosoever despiseth Me, despiseth Him that sent Me.”

Our Lord is still present in the flesh the flesh of His consecrated members; and the world still despises Him as at first and as He foretold, saying, “If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own.” (John 15:18,19) The world is still ashamed of Christ. Nominal Christians, nominal Spiritual Israelites, are as much ashamed of Him today as were the Natural Israelites eighteen centuries ago.

When we consider that our Lord is represented in the flesh by the members of His Body in the flesh, we see that love for the brethren means love for the Lord. Hence the Apostle declares that love of the brethren is one of the great tests of our relationship to our Lord and to the Father. “He who loveth not his brother whom he hath seen, how can he

3H724

love God, whom he hath not seen?” (1 John 4:20) “Love one another as I have loved you,” is, therefore, the recognized test of discipleship; and whoever is ashamed of the brethren is ashamed of the Elder Brother, who counts all the younger brethren as Himself.

It may be a new thought to some that in despising the brethren they are despising the Lord; that in being ashamed of the brethren they are being ashamed of the Lord, and that thus they are demonstrating that they are not fit for the Kingdom, that they have not reached the mark of perfect love, that they have not only not learned to love their enemies, but not learned to love those who are striving to walk in the footsteps of Christ. How our Lord’s words sift and test our very innermost thoughts!

### **FOLLOWING THE MASTER’S STEPS**

On the other hand, we are not so much astonished that we should be despised. By nature we were children of wrath, even as others of Adam’s family, and we had no pre-eminence above any others of humanity. But it surely does surprise us to learn that our Lord Jesus should be despised! We remember the record that He was

perfect perfect to that extent that He could say, “He that hath seem Me hath seen the Father.” No human being can see a spirit being. But since Adam, who was created perfect, was in the image and likeness of God, whoever would see a perfect human being would see the earthly representative of the Heavenly Father.

Since our Lord Jesus was a perfect man while on earth, in full harmony with the Father, whoever saw Him saw the Father in the only way in which it was possible for humanity ever to see God. As the Apostle says, “No man hath seen God at any time; the Only Begotten Son, who is in the bosom of the Father, He hath revealed Him” our Lord has made the Father known to us. Hence the Church, in seeing Jesus, were becoming acquainted with the Father. We can very well perceive, then, the purport of our Lord’s words that whoever despised Him would be despising the Father who had sent Him.

To us it seems a very different matter when He said, “He that despiseth you despiseth Me.” How poorly we represent our Lord! How imperfect our representation of Him! It is very wonderful that our Lord should consider us as His members in any such way as this. It implies that He confers upon us a great honor, especially when we consider how imperfect we are. “There is none righteous, no, not one;” hence for our Lord to say that whoever receives one of His little ones is receiving Him, and that whoever despises one of His little ones is despising Him, seems very wonderful. Herein is an important lesson for us.

As we realize, then, that we are down near to the close of the Gospel Age and that the time is at hand for the rendering of our accounts, let us be faithful in confessing the Lord, His Truth and the brethren. Then when we shall have finished our course with joy, we shall hear His “Well done, good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord!”

### **LOVE FOR THE BRETHREN**

The Lord’s will concerning all His followers is that they should love one another as He loved them. St. John amplified the statement, saying that as Jesus loved the Church and laid down His life for the Church, so also His followers should lay down their lives for the brethren. (1 John 3:16) If this is the standard which our Lord has set for His people, how sorely disappointed will some be who have ignored this requirement! If, instead of loving the brethren and laying down their lives for them, some have said all manner of evil against them, what then? Then those who do those things are surely false brethren!

It is well that Christians note carefully the insidious canker which gnaws at the root of brotherly love, which tends to poison the disposition and to bring forth the evil fruitage of anger, malice, hatred, envy and strife. The wrong spirit is a growth, a

development. Apparently, in some cases, the spirit of pride, the spirit of sectarianism, the spirit of ambition, are the leading incentives to the wrong course, which, if permitted to affect the heart, will develop a bad fruitage which will produce false brethren, persecuting brethren, heady, high-minded, blind to the real spirit of the Master.

Whoever would be found worthy to be forever with the Lord to share His glory and be associated with Him in His future work must be transformed in character, must be renewed in heart, must become not only pure in heart intention, but so far as possible pure in word and deed.

Oh, how much the true followers of Jesus should seek to impress upon themselves the great lesson that love does no ill to his neighbor, that love is sympathetic, suffereth long and is kind, is not puffed up, vaunteth not itself, seeketh not its own interest and welfare merely, but the interest and welfare of others!

The supreme test of our loyalty to God is our love for Him; and this love is manifested by our desire to do those things acceptable to Him. (1 John 2:3) There is little that we can do for the Almighty. He is so great and we are so small! But if we have His Spirit of love, then we shall love all those who love Him, and our conduct toward them will demonstrate the real sentiments of our hearts. Thus seen, we are daily making our record in the Lord's sight, daily showing Him to what degree we are worthy or unworthy of His great reward, which will go only to those in whom love abounds in whom the Spirit of Christ abounds.

Let us then be more and more on guard against the encroachments of the Adversary upon us as New Creatures! Let us more and more show forth the praises of Him who has called us out of darkness into His marvelous light! And in no way can we better show forth these praises than by exemplifying in our daily conduct the lessons which we have learned of Him. "Let us not be weary in well-doing; for in due season we shall reap if we faint not." According to the riches of His grace He will "do exceedingly abundantly above all that we can ask or think."

[The St. Paul Enterprise, July 23, 1915](#)

## **DIVINE LOVE FOR THE NEW CREATION**

Toronto, Ont., July 18 Pastor Russell spoke here today on the text, "The Father Himself loveth you." (John 16:27) Among other things he said:

This is one of the most wonderful texts in the Bible. When we think how great God is and how little man is, when we consider that sin has blotted out in very large measure whatever there was of God's image in humanity, we are constrained to wonder what this text can mean. We are not surprised that the Father loves the angels, who are perfect, without blemish in any sense of the word. But how could He love mankind? We read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." (John 3:16) This text tells of some kind of great love that God had for the whole world of mankind.

### **GOD'S LOVE FOR THE WORLD**

God had a sympathetic love for humanity, not an affectionate love; for there was nothing in fallen man worthy of Divine love. He felt just as we would feel for some poor injured dog or cat we would bind up its paw and give it something to eat. So God's sympathy for the world takes notice of the fact that mankind have gotten into a great deal of trouble through the curse which came upon Father Adam through disobedience to his Creator's command. Divine mercy and sympathy have gone out toward our race to such an extent that God has provided a great Plan of Salvation for mankind. He has provided the death of our Lord Jesus Christ to be our Redemption-price not to recover us from eternal torture, but from death. Unless we were rescued from that perishing condition of death, we would have no future life whatever.

His first great step on behalf of mankind turned our dying condition into a sleeping condition. Instead of perishing as do the brute beasts, men merely fall asleep, to wait for the morning of the New Dispensation, when our Lord will call forth those sleepers from the tomb. (John 5:28, 29) They will be called forth to an opportunity for restitution to human perfection in a world-wide Paradise a restitution for which God has made provision based upon the death of our Lord Jesus Christ a restitution lifting mankind out of sin, misery and death back to all that was lost in Eden. St. Peter tells us that this Restitution is mentioned by all the Holy Prophets. (Acts 3:19-21) In their writings are repeated references to the time when all the willing and obedient shall be

brought back into fellowship with God, and all the wicked shall be destroyed in the Second Death.

### **GOD'S LOVE FOR THE CHURCH**

Over and above Divine love for mankind in general comes the love mentioned in our text. God so loved the world that He provided for their redemption from sin and death. But to the Church our Lord Jesus says, "The Father Himself loveth you." No one belongs to this class except the saints those in covenant relationship with Him through Christ. (Psa. 50:5) It does not include those who merely have turned from sin to say, "I will not lead a wicked life any longer." To these the Father is paying no attention. They are still of the world, still condemned, still children of wrath, even as others; for they have not taken the only step which will transfer them from being children of wrath to being children of God.

We are not to think of the Heavenly Father as exercising no discretion in bestowing His love. If He loves any one, He loves that person for some reason. So in the character of those to whom our Lord Jesus referred there must have been something which constituted them worthy of the Father's love. The commendable thing in their character was that they had given themselves to God to do His will. they had come back into God's family as sons. John 1:12, 13

### **ADAM FORFEITED GOD'S LOVE**

Adam had been a son of God; but he sinned and forfeited the Father's love. When he came under the sentence of death, "Dying, thou shalt die," he was cut off from fellowship with God. He and all his posterity became sinners under the death sentence, unworthy of Divine notice or care. While God has permitted certain blessings to come to mankind the sunshine, the rain and other material favors yet He has kept Himself aloof from our race, and has treated mankind as aliens and strangers. Their claim upon Him was forfeited when disobedience came in.

Since all mankind were born in that condition which would not be pleasing to God, and since the Church are still in very much the same condition, why does the Father love those who have given themselves to Him in consecration? It is because from the Bible viewpoint a very great change took place when they came into the family of God. There is only one way back into harmony and fellowship with the Father. Jesus is the way; for, as the Bible points out, in harmony with the Father's Plan our Lord gave Himself sacrificially, with all the rights which He had as a man; and in due time the merit of His sacrifice is to be applicable to Adam and all his race. Christ's death is the satisfaction-price for the sin of the whole world. And although it has not yet been appropriated for the whole world, God is inviting a certain class to come out of the world in advance of the remainder of our race.

Of these our Lord said, "They are not of the world, even as I am not of the world." John 17:16

### **JUSTIFICATION THE FIRST STEP**

Those disciples whom Jesus was addressing had come out of the world. They had left everything that they might be His pupils and do just the right thing in the right way. Thus to be children of God was their chief aim and ambition. The first step in this direction is justification--the being made right, just. Justification and righteousness mean the same thing; they are different ways of expressing

3H726

the same thought. We must be made right with God before He will deal with us at all.

God has permitted six great Thousand-Year Days for the world to have experience with sin and death. During all this time He has let mankind see what they could do to help themselves out of sin and death conditions. We have made a sorry failure of it. The wisest people in the world have been unable to deliver themselves from the bondage of sin and death that is upon the whole world. God's time for delivering mankind is the great Sabbath of the Lord our God, when Jesus and His Church will be associated in the blessing of all the families of the earth.

During man's Work Week the race has had a severe lesson of what sin is and what it will do. As we look over into Europe, we see what evil passions can accomplish. Yet the savagery there is only beginning; it will be far worse. With all our preaching and teaching, with all our surgery and medicine, we have not bettered our race very much. When we perceive that sin has accomplished this evil work, we dread sin; we realize that it is the most terrible thing that can befall any one. When the whole world come to realize the true situation, men will know that the entrance of sin is the worst thing that can happen.

### **THE BEGINNING OF THE NEW CREATION**

According to the Divine Program for human salvation, the Lord Jesus Christ was to do a sacrificial work for the race; next the Church was to be gathered out from amongst mankind, and then the Millennial Age was to begin. When our Lord Jesus gave His life freely and unreservedly to the Father in consecration at Jordan, God started a New Creation, by begetting the Son with the holy Spirit to the Divine nature. As he was coming up out of the water, the holy Spirit came upon Him, anointing Him to all the glorious work which He is to accomplish as the great King and the great Priest for the world of mankind.

When the Father planned this New Creation in connection with human salvation, He arranged that the New Creatures should be those who would give up all their own rights as men, laying

everything at His feet, and desiring to know and to do the Divine will. As our Lord was the beginning of the creation of God (Rev. 3:14), the Father wished Him to have the highest place in this New Creation. The angels never had such a test of loyalty as came to Jesus; they never laid down life on one plane and passed to a lower plane, as He did. Although they have been loyal in everything which God has asked of them, He did not put this test upon them.

When at the beginning of His ministry our Lord, then thirty years of age, gave Himself unreservedly to the Father, saying, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God," the Father manifested His special love for the Son by anointing Him with the holy Spirit, making Him a member of the Divine family on the highest plane of being. Then for three and a half years the Father tested Him, proved Him and found Him worthy to receive the honor, the glory, the power, the might. (Rev. 5:12) How we rejoice in our Savior's victory! How we love and admire Him, for the same reason that the Father does! There is something of character there.

### **THE BODY OF THE ANOINTED**

The Apostle tells us that there was one feature of God's Plan for human salvation which was not made known in the past; that is, the fact that there was to be a Body of Christ not merely one individual, but a company. This figure of speech we use when we speak of the body of Congress, of which the chairman is the head. So we speak of the Body of Christ, of which Christ Jesus is the Head. God gave Him to be Head over the Church, which is His Body. (Eph. 1:19-23) Nobody knew beforehand that The Messiah is to be composed of many members, and that the members were to be selected from amongst mankind. The Jews simply expected Messiah to come. They read of the glory, and thought only of the glory and of one person, not realizing that they themselves would have an opportunity to be of this Messiah class just what the Jews are still expecting.

Through St. Paul the Lord tells us that in this Body of Christ there would be both Jews and Gentiles; and that the twain were to become one New Man, one complete Christ Jesus the Head, and the Church the Body. (Eph. 2:11-16; 4:11-16) The first members of this Body came from the Jews, to whom the call was first to be made, because they were the natural seed of Abraham. God had told Abraham that He would give the first chance to the Jews. It is wonderful to contemplate how many were ready for this call. Probably twenty-five thousand Jews responded quickly to the Gospel Message, thus showing a wonderful condition of consecration to God and His ways.

Then the door was thrown open to the Gentiles. There were not many of these ready for the call; and so it has taken eighteen hundred years to gather from amongst the Gentiles enough to

complete the exact predestined number. If the Gentiles had been as thoroughly consecrated as were the Jews, the required number might have been found during the first century. But the Gentiles had not had the previous instructions of the Law to assist them, and therefore it has taken a much longer time to take out the proportionate number. Thus we were called out of the world to be followers of Jesus invited to make the same kind of consecration to God which He made, and to receive and to manifest the same holy Spirit the Spirit of anointing.

### **MERIT IMPUTED TO THE CHURCH**

During this Gospel Age the Father is calling only those who have the spirit of His Son, whose disposition was one of faith and obedience. These cannot have the same degree of obedience because their flesh is imperfect; but they can have the same degree as far as the mind, the will, is concerned. We can will to be whatever we like; and God is looking at the will. He knows far better than we do that we cannot do the things that we would. The Apostle said, "Yea I judge not mine own self... He that judgeth me is the Lord." (1 Cor. 4:3, 4) St. Paul did not know how much allowance to make for even himself; and we do not know how much allowance to make for ourselves, our neighbors, our friends, our brothers. Therefore the Lord instructs us not to judge one another; for whatever kind of judgment we mete to others will be the standard of our own judgment.

3H727

The ability to criticize others manifests knowledge of just what constitutes the wrong act or word, and renders the one aspiring to be judge the more responsible. We are to render all the help we can to others, and leave the matter of disciplining to the Lord. He alone knows what experiences His people should have. Therefore His people should avoid all judging, condemning and fault-finding. Let God do the judging and any punishing which He may see necessary.

In the Millennial Age mankind will simply put away sin and try to live as nearly right as possible. Then God will bring them up to perfection. But now it is different. To those who come trusting that Jesus has made satisfaction for their sins, a certain measure of His merit is imputed as soon as their consecration has been accepted by the Lord. To illustrate: Suppose the one who offers himself to God in full consecration represents twenty percent of a perfect human being. Since he is willing to give his little all to God, our Lord Jesus imputes to him eighty percent. Thus the person has the one hundred percent representing the perfection of human nature—"complete in Him." Then our Lord, the great High Priest, takes His own eighty percent and the person's twenty percent and presents it all to the Father. Just when we take the same step that Jesus took, then the Father begins to love us with a special love.



## **KEEP YOURSELVES IN THE LOVE OF GOD**

The Father's love, which began when He begat us with His holy Spirit, continues with us as long as we are loyal to Him and in proportion to the degree of our loyalty. Should we at any time prove disloyal, like Judas Iscariot, the holy Spirit would be taken from us. There is forgiveness for errors made through weakness of the flesh; but disloyalty to the Lord will not be forgiven. A sin against the holy Spirit will never have forgiveness.

We should all be very careful not to have the Judas spirit not to barter off the Lord or the Truth or the brethren for thirty pieces of silver of any kind. Some betray the Lord by saying, "For business reasons I must do thus and so." Others betray the Lord by declaring, "I know that I am not preaching just as I should that I am slandering God's character and His Word, as well as misrepresenting myself; but I must make a living." Why should such persons be acknowledged before the Father and the holy angels? But only the Lord could determine whether such were worthy of the Second Death. They could not be of the Body of Christ, however.

What a wonderful honor is this to which God has called us! Those who have been begotten again by His holy Spirit have been anointed from the day of their begetting to be kings and priests unto God and to reign with Christ a thousand years. There are tribulations identified with all their experiences; nevertheless, while they have tribulations, they also have the peace of God, which passes human understanding. As the Bible declares, all things are theirs; for they are Christ's, and Christ is God's. He has promised grace sufficient for every trial; and even the adversities of life shall work together for good to them, because they love God and are the called according to His purpose.

*"Love Divine, all Love excelling,  
Joy of Heaven to Earth come down."*

**[The Clinton Courant, July 28, 1915](#)**

## **EVIDENCES OF A TRUE HOLINESS**

Hamilton, Ont., July 25 Pastor Russell is here today. We report his discourse based upon the text, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7) The Pastor spoke as follows:

Bible students have learned not to think of the different spirits mentioned in our text as different persons. When, for instance, an evil spirit or disposition is mentioned, we do not think of it as a person; and when a holy Spirit or disposition is mentioned, we do not think of it as a person. A holy person has a holy Spirit or disposition. The holy Spirit proceeds from God. It is His spirit. It comes to us through the Truth; it is not another person, another

God (1 Cor. 8:5, 6) Likewise the spirit of fear is not a devil, a spirit being; and the spirit of a sound mind is not a God, nor an angel. Gradually we are getting the right focus on these matters, to see that God is a Spirit; and that as a Spirit He has an influence just as a human being has an influence. That influence is according to the character, according to the strength, according to the power to exert one's self.

Some have a power of evil-doing by which they could vanquish a hundred or a thousand; in one sense of the word they have a strong spirit. Others have a spirit of bitterness, and can stir up evil in others. Still others have a spirit of kindness, gentleness and love. But by nature we are all members of a fallen race; for we have many of the qualities that belong to the wrong spirit.

When the disciples came to Jesus after the Samaritans had refused to sell them food, they said, "Lord, wilt Thou that we call down fire from heaven to destroy them and their city?" Jesus replied, "Ye know not what manner of spirit ye are of." You should not have such a disposition. The fact that they have ignored Me is an insignificant matter. If you desire to have My spirit, you must get rid of that disposition to render evil for evil, to do harm to others.

Our Lord was not talking about the holy Spirit as a person, but as an influence. The Bible shows us that God, who is a Spirit Being, is not vindictive, but merciful, loving and just. Therefore He is a good Spirit, a holy Spirit. God's disposition is a holy disposition; He is not disposed to do anything wrong or unjust or unkind. All who receive His holy Spirit receive the spirit of a sound mind, of justice, of gentleness. And so the Apostle, in speaking about this matter, says that the holy Spirit is manifest can be seen in those who possess it.

3H728

### **SPIRIT OF THE FATHER AND OF THE SON**

St. Paul does not mean that we shall see another being get into a man, as once we believed, that the holy Spirit, as a God, divided Himself up and entered into millions of people. Those who have the idea that God can be divided amongst millions of people are very much confused in their minds. Whoever receives the mind of Christ, the spirit of Christ, receives the spirit of holiness. Our Lord Jesus gave up His own will to do the Father's will. Just in proportion as we give up our own fallen disposition and take instead God's way of thinking, God's way of viewing matters, God's Spirit of Love, to that same extent ours is a holy Spirit, to that extent we have received the holy Spirit.

All the human family are fallen; and when God received us into His family through Christ it was with a view to begetting us of the holy Spirit to a newness of nature. This start of the new nature leads us to view every subject from God's standpoint, to

say to ourselves, “Is this the mind of God on this subject? I will study the Scriptures and do what God has said on this matter. When I came into the family of God I agreed to give up my own will altogether, just as the Master did.”

No matter how good our Lord’s will was, He gave it up in order to do the Father’s will. “Not My will, but Thine, be done.” “Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God.” (Hebrews 10:7) The Father had a certain Plan marked out. The Son, as an intelligent being, would have thoughts of His own; but He surrendered all His own plans and thoughts in order that He might do the Father’s will. The Father was pleased with this course; and as result when our Lord Jesus gave up His own will He came right into line with God’s providences. He was successful in His work because He was obedient to the Father. Phil. 2:8, 9

### **THE CHURCH ACCEPTED IN THE BELOVED**

The invitation of the Gospel Age is an invitation to do the same thing that Jesus did. The Master said, “If any man will come after Me be My disciple, My follower, let him deny himself, take up his cross, and follow Me.” (Matt. 16:24) To deny himself is to give up his own will. Whoever has given up his will has given his all to the Lord. As the Apostle says, we present our bodies a living sacrifice. (Rom. 12:1) We give up our wills entirely; our Lord Jesus accepts us and presents us to the Father. But before He can do this, He must impute to us of His righteousness; for by nature we are imperfect through the fall, and the Father will accept nothing that is imperfect. As our Lord said, “No man cometh unto the Father but by Me.” Again He said, “Him that cometh unto Me I will in no wise cast out.” John 14:6; 6:37

After we have given ourselves through the Lord Jesus Christ, He imputes the merit of His sacrifice to us in such form that the Father can receive us as His children, and start in us the beginning of a new nature a new creation. When we get a proper view of this transaction, we shall not think that we must repeatedly give ourselves to God. We shall be concerned about living up to the contract which we have made, and which God has accepted and sealed with His holy Spirit. This seal is the earnest of our inheritance; it binds the contract which we made when we gave ourselves to God in consecration. (2 Cor. 1:21, 22) We have signed a contract giving our all to Him; we have received the earnest, the hand payment; and through the coming days we are to keep giving ourselves without cessation in harmony with the Lord’s will.

### **INCREASE IN GRACE AND KNOWLEDGE**

Daily we should search the Word of God that we may understand the Divine Message and get the Spirit of the Truth. We must see what is the real meaning of the Bible, so that God may be greatly pleased with us, as He sees how earnestly we are

trying to do His will in everything. Thus His Spirit will grow in us. More and more we may be filled with the holy Spirit. It is a Spirit of meekness, gentleness, long-suffering, patient endurance, and love; it is the holy Spirit of God; and the more we have of its fruits, the more we shall have of the Spirit itself. But we cannot have these fruits developed from the teachings of God's Word, unless we have the holy Spirit, the Spirit of God, the Spirit of Christ, influencing all our acts, words and thoughts. (Gal. 5:22, 23)

When first we entered the School of Christ, we were babes and acted like babes. But the Apostle says that we are not to remain babes. We are to put away childish things, to be no longer children tossed about by every wind of doctrine. As babes we were fed upon "the sincere milk of the Word," that we might grow thereby. (1 Pet. 2:2) But as grown men we no longer desire milk as a steady diet, although we enjoy a glass of milk occasionally. (Heb. 5:12, 14) We prefer to come to our Father's table, the table of the Lord, and receive the Truth the strong meat that belongs to such as are of full age, the meat that will make us strong in the Lord and in the power of His might.

The holy Spirit is not a spirit of excitement. We have known people to be filled with the spirit of excitement who did not seem to have the holy Spirit at all. If we have the holy Spirit, it will manifest itself in meekness, gentleness, patience, brotherly kindness, love.

What God has been doing for His people during the past forty years is wonderful. To every one of them the Bible has become a new Book. More and more the old things are passing away. It was not sufficient that we should have the Savior and should believe in Him. That knowledge was only the beginning of our blessings. We still rejoice greatly to know that our sins have been forgiven. We still have the milk of the Word, assuring us of the merit of our dear Redeemer's sacrifice. But we are not living on a milk diet now. We need something stronger than the knowledge that our sins are forgiven. This is far from the end of the knowledge bestowed upon the people of God.

Growing in grace and in knowledge, we are learning more and more to see what the Divine will is and what the holy Spirit is. Things which once we thought very consistent and reasonable are now very inconsistent to us. As we receive more of the spirit of a sound mind, we see how foolish were many of the things which once we believed. There is new light coming into our minds appreciation of the lengths, breadths, heights and depths of the Love of God, which passes all understanding.

### **THE SUM OF ALL THE GRACES**

Whoever comes into relationship with God receives a begetting of love; for God is Love. Love worketh no injury to his neighbor. Therefore the Apostle says, "Love is the fulfilling of the Law." God's Law is a Law of Justice; and, as the Scriptures set forth, whoever receives the Spirit of the Lord, the Spirit of Love, will at least render justice to others. No law requires more than justice. Whatever we do more than justice is that much of sacrifice on our part. But we cannot do all that we would like to do; for in our flesh dwells no perfection. Nor can we live up to the full Law of God. But we can see to it that our will is to do nothing less than justice; and that if in anything we come short of justice, if in anything we have infringed the Golden Rule, it has been contrary to our minds. Then we shall not rest until we have made right the wrong act, word or look whatever was an infraction of the rights of others.

Should some one say, "This is a hard rule," we reply, "You will never be ready for the Kingdom unless you have the right spirit, my dear brother." This principle of justice, which is the foundation of God's Throne, is the foundation of His character. To do to others what we would have them do to us is the right thing to do justice. If we cannot do justice in every act, we can at least do it in our minds. "With my mind I serve the Law of God," said the Apostle, even if he could not on every occasion do it in every act and word.

Whenever we find that we have violated justice, repentance is the proper step; and every true repentance means an acknowledgment of the wrong to the one who has been wronged. To be sure this course is very humiliating. But such experiences are the best things that we can possibly have; for by these we develop humility, which in turn will help us to meekness and gentleness. Thus in the Divine arrangement the people of God are learning helpful lessons, that give them more and more of the spirit of a sound mind. They can think better than formerly they did; they are able to build themselves up. As they find that this or that quality of character is weak and imperfect in their natural disposition, they learn to level up their whole disposition in harmony with the spirit of justice. This work going on in their hearts is making them fit for the Kingdom. 2 Pet. 1:5-11

### **THE GREAT TEST UPON THE CHURCH**

God is calling a very special class for joint-heirship with our Lord Jesus Christ. These must be very loyal to the Lord, very just in their appreciation of the rights of others, in order to be accounted worthy. The Father sees that our bodies are very imperfect; but He promises that if He finds our heads and our hearts right, He will give us in the resurrection a right body, a glorious body. Then, with right heads, fully committed to those

principles of righteousness which represent the Divine character, the holy Spirit of God, we shall be in the condition in which He will be able to use us.

The new body will not make the character, but will be merely the agency through which the character will demonstrate itself. If we do not develop the character now, the moral character of our Lord Jesus Christ, we shall not receive a place in the Messianic Kingdom. All that are there will be fit for their position. God has taken long enough to find this class. He will not make any mistake. Every one who has developed Love Divine has had just such experiences as you and I have had experiences along the line of justice and righteousness. The two are similar; for righteousness is justice, and justice is righteousness.

But it is not the Divine will that we should have justice merely; to be like God we must also have sympathy, have a kind feeling toward others. God has that kindly feeling for His creatures. Away back in the beginning, knowing about His Plan for the creation of Father Adam, and knowing about our sins as they would come upon us because of Adam's disobedience, He made provision for our redemption, for the restitution of the world, and for the call of the Church. All this is beyond the requirements of justice. God could not do less than justice to every member of the human family. Just as surely as He calls upon you and me to deal according to the Golden Rule, so He does all things according to the principles of justice.

Justice is the foundation of God's Throne. The whole superstructure of His Kingdom is built upon justice. He will not do less than justice, and this is what He requires of every creature. Nothing less than absolute justice will be permitted. But the great test now upon the Church is more than this that we should have the love which will lay down life itself for the brethren. While God demands nothing more than justice, yet if we do not render more than justice, we cannot reign in the Kingdom. The Father is seeking those who have the spirit of love those who are kind, loving, forgiving, helpful. He desires them to have His Spirit.

The Christian knows that all things work together for good to them that love God. This knowledge is to him a spirit of power, of strength. Circumstances and conditions which would overwhelm others would be what he would expect to have. But the child of God is courageous, knowing that his Heavenly Father will not permit anything to come to him that will not be for his good. In proportion as he receives the spirit of a sound mind, the Spirit of the Lord, and in proportion as the holy Spirit works in him, he will become more and more like our Lord; and this spirit will enable him to have more and more compassion on those who are out of the way. It will give him broader views of life, and more general views of mankind; and as God sent His Son, and as the Son came and did things for the good of man at

His own expense, so all who have His spirit will strive to bless mankind.

The spirit of a sound mind broadens and deepens the character along all its good lines. It helps its possessor not only to take more correct views of his own disposition, but to be more sympathetic toward others. As he realizes more and more the impairment of his own mind and body and his own need of mercy and helpful correction, he recognizes the similar derangement of the whole world of mankind and the general need of sympathy and assistance. As he learns to rectify the deficiencies and inequalities of his own mind, he sympathizes more and more with those who are without this regulating principle this spirit of power, of love and of a sound mind. Thus he gradually becomes more patient, more sympathetic, more generous, more loving more like the Redeemer, who is Godlike.

3H730

### [Springfield Daily Republican, July 27, 1915](#)

## **“OVERCOMING”**

1915 Convention Report Supplement -- Pastor Russell delivered a very interesting address. He spoke as follows:

My text is found in Rev. 2:26, 27: “He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father.”

The Bible tells us that our Heavenly Father purposed in Himself, from before the foundation of the world, all of the great Plan of Salvation which He has since been carrying out. He will make no changes in His Plan; He knew the end from the beginning. (Isa. 46:9, 10; 55:8-11.) Such a wise, gracious, Almighty God is ours. Although He had this purpose before the world was, the Scriptures show that he did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose to Abraham, He first preached the Gospel to him (Gal. 3:8), because he had proven faithful, loyal, obedient, trustful. He said, “Abraham, in thy Seed shall all the families of the earth be blessed.” It is My purpose to bless the whole world of mankind, and all of that great blessing shall come through your posterity. Then God seemed to ignore His own promise, and century after century passed without anything apparently being done. In the meantime, the natural seed of Abraham through Isaac had gone into bondage in Egypt. Four hundred years after the Covenant with Abraham his seed were still in bondage, with that Covenant yet standing. Then God sent a

message through Moses to this effect: You are the natural seed of Abraham. Are you ready now to have fulfilled to you the promise which I made to your great-great-grandfather, Abraham? You can readily imagine how this people felt. "Are we ready?" Does God think we are not? Have we not been waiting all this time, and thinking He was not ready?" They indicated that they were ready. God purposed that Moses should be their leader to bring them out of the land of Egypt, across the Red Sea, and onward into the land of Canaan, where they supposed they would accomplish great things, and become so great and mighty a people as to conquer the whole world and rule in righteousness to bless and uplift mankind in general.

### **NATURAL ISRAEL'S FAILURE TO INHERIT PROMISE**

When God had brought Israel to Mt. Sinai, He indicated to them that before they could as the seed of Abraham bless the world, they must demonstrate their faithfulness, their fitness. He would give them His Law in a great Covenant, and if they would keep that Law Covenant, then they would have the right and should receive the opportunity to become the blessers of the rest of the world. You remember that God gave them the Ten Commandments through Moses at Mt. Sinai. Then there was Mt. Gerazim and Mt. Ebal, with a valley between; and you remember that the blessings were read from Mt. Gerazim and the cursings from Mt. Ebal. The people were promised that if they were faithful to God all these blessings should be theirs instead. If they would keep the Law and remain loyal to the Lord He would make them a great power in the world to bless other nations. More than that, they should have everlasting life. "He that doeth these things shall live by them."

We remember that Israel said, "All these things will we do." We are ready, we appreciate the offer, and wish to be the blessers of mankind. Oh, the honor we shall have! I can imagine that they increased in stature as they thought about it, that they inflated their lungs as they dwelt upon the thought of how great they would be. It must necessarily be a great people who could conquer the whole world and bless it. They could see no other way to bless the world than to conquer it first. They were only a little nation among others older and stronger surrounding them. But they could not keep the Law of God, because the Law is the measure of a perfect man's ability. No fallen man could keep that law, which included so much; as the Savior said, "Thou shalt love the Lord thy God with all thy mind and heart and soul and strength, and thy neighbor as thyself." None but a perfect man could do all this. They did not realize how imperfect they were. But as the days and months and years went by, they learned that they were not able to bless the world.

You remember that God gave them an annual Atonement day. He said, so to speak, on this day, "I will wipe off the slate again,



and you may try on a clean slate for the coming year.” They tried year after year in this way. These yearly typical sacrifices were arranged for them which could never take away sin, but which in a typical way represented them as brought back into harmony with God for another opportunity for life through keeping the Law. Finally they became very much discouraged. They saw that they were not accomplishing anything along this line. They did not have ever lasting life any more than other people, or than they had before they entered into the Covenant. They were in no condition to bless the world. Their nation was not prospering very well, though they had struggled along century after century.

### **GOD’S PROMISE OF A NEW COVENANT**

Then God sent Israel word through His prophets, saying, “The day is coming when I will make a New Covenant with the House of Israel and the House of Judah.” Under that New Covenant, “I will remember your sins and your iniquities no more. I will take away the stony heart out of your flesh, and give you a heart of flesh.” Oh, yet; will it ever be fulfilled? Yes, and soon. We see, in the light of St. Paul’s testimony, that God has had an arrangement to get ready an antitypical Moses, an arrangement for the making of “better sacrifices” than those of bulls and goats, by reason of which He will effectually and finally take away sin.

God is getting ready to do this not only for fleshly Israel, but for all the families of the earth. He will not only remove the embargo of original sin which has stood against the race, but He will take away sin perpetually, under the New Covenant,

3H731

during the thousand-year period at the beginning of which the New Covenant will be inaugurated. The Jews are still waiting for the New Covenant. “It shall come to pass after those days that I will make a New Covenant with the House of Israel and the House of Judah, not according to the Covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt,” but, “I will make a New Covenant” with a better Mediator than Moses, and “better sacrifices” to cancel sin and bring the sinners back to the place where I can make satisfactory arrangements with them. The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the past and the Covenant to be made with them and the world of mankind in the future, but the fact that God had made certain promises to that nation, and that they had hoped to have the promises fulfilled in them, but failed to get what they had hoped for. What were those things? They hoped to be a nation of overcomers, a victorious nation, and that God would bless them and exalt them very highly, so that they might subdue the world and bring all in subjection to Jehovah; that they might impress

the Law given at Mt. Sinai upon all nations, and be judges, rulers, to do the work God purposed for the world. This is what they failed to do.

### **GOD'S PURPOSE TO BE OUTWORKED IN CHRIST**

What did God do about the matter? Did He say, "Israel has failed, and no other nation will do better, and I may as well give the whole matter up?" No, He said nothing of the kind. We have not that kind of a God. We have a God who knows what He is about. He had His plan completely arranged from the beginning, and it has met with no reverses at any time. When there was any failure it was what God foreknew, and had foretold prophetically. It was no surprise to God that Israel failed. What did God do then? In due time, He sent His own Son into the world.

Was that a new thought? No; this was already purposed by the Father from before the foundation of the world that His Son should come to earth, become a man, and die as a Ransom for the sins of the whole world. In His case, the Law manifested the One, and the only One, who could and did keep the Law. Jesus was approved by the Law. He came as the natural seed of Abraham, of the tribe of Judah, born under the Law and obliged to keep all the terms of that Law. Unless He could keep the Law, He could never be the promised Seed of Abraham; He could never bless the world. But there was no fault found with Him, thank God! He was wholly obedient to the Law of God and fulfilled the requirements of the Law Covenant to the uttermost.

Did Jesus bless the world as the natural seed of Abraham? No. Why not? It was not the natural seed of Abraham, in the special sense, that was to bless the world. Suppose this perfect man, Christ Jesus, in whom was no sin, had attempted to bless mankind as a man. What kind of a blessing could He have given them without first redeeming them? You see, He could not have given men the blessing which God designed them to have. He might, indeed, have set up a kingdom, established upon wise principles. He might have been recognized as a great teacher and reformer. The world might have bowed down to Him, acknowledging their willingness to serve Him as their King. Still, they would have been under the death sentence.

Jesus as a man could not have set them free from that sentence, "Dying, thou shalt die." Millions had already gone down into the tomb. Although Jesus kept the Law perfectly, He could never have blessed all the families of earth as a man in any permanent way. He might have told them how to eat better, how to clothe themselves better, how to speak and act better, and how to do everything more wisely, but still that would not have brought the blessing of everlasting life which God designed man to attain. Jesus would have had everlasting life Himself by keeping the Law, but He could not have given everlasting life to a single

individual. He might have awakened some of the sleeping ones out of death by the use of His power, but he could not have kept them awake, because He had not this right, since the sentence against Adam and his posterity was, "Dying, thou shalt die." Hence it was necessary that Jesus first attain relationship to God as the spiritual Seed of Abraham before He could be the one to save and bless the world.

What did He do? Ah, He gave His life as the Ransom price for the sins of the whole world, a Ransom-price for the sins of the whole world, a Ransom for Father Adam, in whom all the world were condemned. Inasmuch as all men died in Adam, the sacrifice of the one perfect man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's loins when he sinned. What beautiful harmony we find in God's arrangements! As Bible students, we know that the word, "ransom," was used in the Bible, when speaking of our Lord's sacrificial death for man, signifies a corresponding price. It was the perfect Adam who sinned, and it was the perfect man Jesus who gave His life as Adam's Redemption-price.

It was not enough, however, that Jesus laid down His human life. There must be something more. Jesus must receive a spirit life. But why not receive back again the earthly life? Because, if He took back the earthly life which He had laid down, He would need it for Himself, and He would have no life to appropriate for Adam and his race. He would merely have died and been resurrected to human life again. His death would have been of no avail. But we see the beauty in God's plan. God arranged that in permitting Jesus' earthly life to be unjustly taken away, He would give Him a new life, on a new plane of being, as a New Creature. Then, as a New Creature, having received life as a divine being as a reward for His faithfulness, He would still have to His credit the earthly nature, the human life, which He had not forfeited by sin. Thus He had a right to two lives. He needed the one for Himself and the other to give for Adam and his race. He needed the two; nothing less would do, you see.

### **GOD'S WONDERFUL NEW NAT10N**

The Plan of God having carried out thus far, the next thing in order was that Jesus should start a new nation. A new nation? Yes. When God spoke to Abraham about his seed, He intimated that it would be a nation, and not merely an individual. The natural seed of Abraham as a nation were hoping for much, because a nation was mentioned. When the suggestion was made to them that they might not be fit to be God's special people, they said that

3H732

that could not be. They supposed that they had the inside track; that since God's Word could not be broken, and they were the natural seed of Abraham, He would have to take them. But He

would not have them if they were not in the right condition of heart. They were probably quite surprised when Jesus declared that God could raise up children from the stones rather than take the unworthy. God would fulfil His promise, but not through them as a nation.

We might not have understood the matter had it not been that God's providence revealed it through the apostles. The Apostle Peter states, writing to the Church of Christ, "Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose], that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." This is God's arrangement, then. Where is He getting this nation? He is selecting its members individually, not taking a whole nation, as He did with the Jews. He said to them, Stand aside now; I will show you that I purpose to make a new nation. This is what God has been doing for 1900 years. It is to be a new creation as well as a new nation—a new creation "created in Christ Jesus unto good works." That is why God gives us some good works to do. He is making us co-workers with Himself. "Ye are God's husbandry"; "Ye are God's workmanship," according to the teaching of Christ.

### **CALL OF GENTILES TO SHARE ISRAELITISH PROMISE**

My hearers know what I mean by the teaching of Christ. I do not mean the teaching of any sectarian system. All who come into harmony with the Lord according to the terms of the Covenant made with Him come under Christ Jesus as their Head. His teachings are found in God's Word, the Bible. It is this one Church of Christ that is the New Creation. We do not know who the members are, but the apostle says, "The Lord knoweth them that are His." I will do my best to recognize the Lord's children wherever I find them, whether white or black, male or female, rich or poor, ignorant or learned. I will do my best to appreciate them. I might make mistakes, and you might make mistakes, but the Lord will not make a mistake. He knows all who are His. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

It was this class that God referred to away back in Abraham's day, when He declared that the Seed of Abraham should bless all the families of the earth. And you and I are of that Seed, if we are in Christ. How beautiful and wonderful it is that God is thus founding the new nation. But, you may say, we are not Israelites, and the promise was to them. Yes, we are Israelites, if we are in Christ. According to the Law, the Jews could claim nothing, because they could not keep the Law. We as Gentiles could claim nothing because we could not keep the Law. But God did not place us under the terms of the law Covenant.

How, then, do we come in? The apostle explains that the Jews died to their hopes concerning their Covenant; all hope of accomplishing the desired end through that Covenant must be abandoned. God gave the Jews an opportunity to try for many centuries, and they failed. So there would be no use trying to bless the world under that Covenant. One who did keep that Covenant, and who therefore has all the rights coming from the keeping of it, is choosing us to be His Bride. It is God's proposition. No matter how poor a maiden may be, or how rich a king, if he accepts her as his wife she is his joint-heir in all his possessions. The honors that are his are shared by her as his queen. That is exactly the picture God gives us of Jesus and His Bride.

Those Jews who could get nothing through the Law, because they could not keep it, and who were living in Jesus' day, could become united to Him as members of The Christ-heirs of God and joint-heirs with Christ Jesus. We who were Gentiles, and had no rights at all as Jews, have been invited by this great King to become fellow-heirs with the faithful of the Jews, to share with them all that they will receive through Christ. Good. Thank God for the door opened to the Gentiles also! So Jesus, for 1900 years, has been selecting this Bride class to inherit with Himself the Promise made to Abraham.

### **CHURCH OF CHRIST ARE UNDER GOD'S LAW**

But has God given over all of the conditions made with Natural Israel and said, Never mind; I do not care for My Law any more? No, not at all. Are we, then, obligated to keep the law? Yes, we are thus obligated. We Gentiles, who were never under the Law? Yes. How? This way: God is still of the same mind as in the beginning. No one will be fit to bless others unless he himself is in harmony with God through His Law. But we are not under the Law Covenant. According to the flesh we could not keep God's Law, but we can keep it according to the spirit. Covered with the merit of Christ, "the righteousness of the Law-its just requirements-are fulfilled in us." Who? Those who "walk not after the flesh but after the Spirit."

God in His arrangement tells us that He has reckoned us dead to ourselves, to our fallen nature. He knows our blemished bodies could never keep that perfect law. He knows that you and I as human beings could not keep it. But if we are willing to give ourselves over entirely to Him, to use all our strength in seeking to live according to His will, we may be accepted through Christ as members of that wonderful new nation, which when developed in the School of Christ will be fully qualified and equipped for bringing in the grand blessings long ago promised to all the kindreds of earth, both the living and the dead.

We lay ourselves at His feet and say that we will be glad to do anything in our power. Then what does God say? "Come, and I

will accept you though Jesus Christ. His merit will cover your imperfections. I will beget you with My Spirit and you shall be New Creatures in Christ, to whom "old things have passed away and all things have become new." We rejoice to have such a precious relationship. The God of Heaven has received us into His family. He has raised over us the banner of love. Instead of being sinners, we are now justified freely by His grace from all things from which the Law could not justify us. There is naught against us on God's Record.

What else have we? As New Creatures we have entered into a Covenant that we will keep the Law of God. Is that true? Yes, my dear brother. What about our imperfect flesh? God says that He will judge us according to the spirit,

3H733

the intention. If our hearts are loyal, if our endeavors are the best we can put forward, He will cover our defects with Christ's sacrificial merit. The blemishes are not ours willingly. If we do all in our power to overcome, these imperfections will not be counted against us.

God keeps us clean by continually applying the virtue of Jesus' blood as we ask for it. He recognizes us as His children, who have come into the schooling condition under our Elder Brother, the Lord Jesus Christ. Here we receive the necessary lessons, experiences and assistances, to the end that we may be prepared to be the teachers and rulers of the world by and by. It is an individual work. It will be a collective nation when completed and we are changed in the First Resurrection, brought to perfection as New Creatures. It is to be a royal nation, a royal family on the spiritual plane then.

### **THE GREAT WORK GRANTED THE OVERCOMERS**

We have been aspiring to the same great work that Israel aspired to. They aspired to be God's people to break in pieces the Gentiles. The Lord declares in the 2nd Psalm that the heathen (the peoples) shall be broken with a rod of iron; that they shall be "dashed in pieces as a potter's vessel. " God will overthrow present governments, institutions and arrangements and establish a New Order of things. He says, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron," etc. The appeal to God's people to be "overcomers" is an individual one. We cannot get into the Kingdom by classes or nationalities, or by churches or sects, or by any other way than individually. That is the way the Lord puts it in our text, "To him that overcometh."

What have we to overcome? You have not to overcome your will, because you did that before you came into God's family at all. God would not accept you until your win, according to the

flesh, was dead. So the Bible puts it. After giving up your will, He begat you by His Spirit to be a New Creature. This new mind, this new will, this new disposition, this new spirit, is the one that is now animating you. What have we to overcome, then? Many things. There is the spirit of the world about us, which is altogether different from the Lord's spirit. It is the spirit of selfishness, a spirit sometimes more noble and sometimes less noble, but always a selfish spirit. It is an ambitious spirit, ambitious in wanting to get pleasure and the good things of life, the world's approval, and everything of a worldly kind.

### **DECEPTIONS OF THE FLESH**

You find that spirit all around you, in the office, the factory, the stores, in the newspapers, and everywhere. The suggestion of selfishness comes from every side, "Serve the present system and the interests of the present life; live for present things." Then your own flesh has certain suggestions for you. It suggests, "You have a natural appetite in this direction, and in that; gratify it. God would not have given you the desire if it were not right.' These tendencies have come down to us through 6000 years of sin and selfishness, and these things we are to overcome.

These tendencies toward pride, show, vanity, to vie with other people to see whether we can get as much money as they have, or more, or as good an automobile as theirs, or better, are of the spirit of the world. They are the motions of sin in the flesh, as the Apostle Paul expresses it. You have these in your flesh. You do not have them as New Creatures. The New Creature must operate through the flesh, but the flesh is not you. You must make a distinction between you and your flesh. The flesh suggests to you that these would be the things desirable, the things pleasurable. "Come now, don't be an extremist," it urges. It is in making such propositions as this, bringing such pressure to bear upon us, that the flesh tries to turn us away from the narrow way.

It says, "That way is too difficult; do not make such sacrifices; God does not expect it of you." Oh, the flesh knows a lot about what God doesn't expect of you. It is always telling you that God does not expect this or that, and that He wants you to enjoy this or that advantage. But never mind what your flesh says. What does God say? The flesh will try to deceive you, to get you to see things its way. The flesh is an enemy that you will have a great battle with. But this is not all. You have the Devil also. There are many evil impulses which the Devil has nothing to do with except indirectly from the fall, and the general evil influences which he has set in motion. They may come from our own minds, and from the world, with which we must also wage a warfare. But there are plenty of contrivances of the Devil. Many of these have come through the theological teachings of the various religious systems. They are some of the Devil's traps by



which he seeks to ensnare us and keep us from walking in the narrow way, to keep us from becoming the Seed of Abraham.

### **ARE WE CONQUERORS-OVERCOMERS?**

Abraham's Seed are to be conquerors. We are to love God with all our hearts, to the best of our ability. Are you doing it? Are you trying with heart and soul to attain to what God wills for you, to use your best powers in doing that which would be pleasing to God? Or are you giving your best to something else, and giving God the fag ends, just at about the close of your life? Are you giving Him just a minute or two of prayer, after spending the whole day seeking the things of this world and in making provision for the flesh? What kind of a way would that be to serve God, my dear brother? The Lord is expecting you and me to be overcomers. He says, "To him that overcometh win I grant to sit with Me in My Throne. "

The Seed of Abraham is to uplift mankind from degradation and sin and bring them back to God. The necessary preparation is this work in ourselves. We are not expected to perfect the flesh, but we are to so bring our minds into subjection to the will of God that we can truly say, "This is the best I can do." God will be very pleased with that, I think. When you have done the best you can as a New Creature, be sure that God will ask no more. You are to "overcome," to be "more than conqueror," if you would be a winner of the great "prize" of the High Calling.

We have many and varied besetments from the world, the flesh and the Adversary. The very first thing in seeking to do the will of God is that we be just. That is the basis of character. We not only want to love God with all our heart, but we also wish to love our neighbor as ourselves, to do

3H734

unto others as we would have them do unto us. That is the Golden Rule, and Jesus sets it forth as a standard that God requires us to observe. God is looking to see to what extent you will observe the Golden Rule, to what extent it enters into your life. You owe every man justice. That comes in before love. Then, after you have rendered justice, have kept the Golden Rule, pile on love. But you must not give anything less than justice.

I would like you to notice that all these things begin at home. I have known people who would be just to a penny with the butcher and the baker, who would feel that they might take advantage of the members of their own family. You ask, "How could that be?" You must find the explanation. But it is surely a fact. Many husbands are less just to their wives than they are to others. Many wives are less just to their husbands than they are to other people. Many parents are less just toward their children than they would be in dealing with the children of others. Many



children are less just to their brothers and sisters and parents than they would be other people. All this is wrong, and the sooner we see wherein it is wrong and correct ourselves the better. You say, Circumstances are different in different cases. My husband would take advantage of me if I treated him justly; or, my wife would take advantage of me if I treated her justly.

That is the way with the great nations. They do not trust each other. The British said, "The Germans are getting ready to swallow us up." The Germans said, "The English are jealous of our prosperity; they would like to grab more territory and make a greater British Empire." But you and I are responsible to God. Never mind about the other person. Leave others to Him. If you have acted in harmony with God's Law, and it has caused you great disadvantage, the apostle declares that "the spirit of glory and of God resteth upon you," and you will have the victory in your heart. Let us keep this in mind.

The nation God is electing must have hearts that are just and reverential and loving, desirous of doing His will. I think all the overcomers will have the characteristic of justice. God says that justice is the foundation of His Throne. Do you think He would permit Messiah's Throne to have any other foundation? Do you think that you and I will be permitted to sit in the Lord's Throne if we do not have justice deeply imbedded in our whole being?

### **CHRISTIANS MUST GO BEYOND GOLDEN RULE**

Is that the end, the keeping of the Golden Rule? No, dear brother, that is the beginning. You are to go on and have as much love as possible, a sacrificing love. Be sure that the Law of Justice is reigning in your heart, that you are doing according to the Golden Rule, then pile on love. The Spirit of the Lord is manifest in all who possess it. You can see it. How can we see the Spirit of God? We can see it in the life. God's Spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Ah, that is the spirit we are of. That is the overcoming spirit. It is to attain to this, dear brother, that the Lord has invited you; and to that end He is encouraging you.

Remember, the Lord knows your imperfections. If you are coming along slowly, He knows if there have been

impediments in the way. He knows all about your affairs. He wishes you to be a conqueror, that you may be granted to sit with Him in His Throne and rule the nations. Are you a conqueror, my dear brother? To what extent are you conquering? This represents an inward fight against the perversity of the natural mind. These selfish tendencies manifest themselves in the home and family relationships and more or less percolate into the Church of God. In these various experiences and testings we are to see that we manifest the spirit of love, in our words, our thoughts and our doings, that, as the apostle says, we may be copies of God's dear Son.

## **BIBLE PREDESTINATION**

You remember the Apostle says that God has predestinated us. What a strong word! Yes, that is what he says. We did not know its meaning at one time, because we did not then search the Scriptures. We thought that certain individuals would surely get to glory, according to God's predestination. But the Bible says that all who will be of the predestinated class must become copies of His Son. That IS important for us to remember. We hope to be of that class, do we not? Ah, yes! If we have been following the Lord's way, if we have tasted His mercy in the forgiveness of our sins, if He has led us beside the still waters of His grace and truth and in the green pastures of His favor, if we have the Lord Jesus as our great Shepherd, shall we now make shipwreck, when we are so near the Kingdom? No, no' We will not think of turning back. We will go on, cultivating more and more of the Spirit of the Lord. If we make mistakes we will strive to correct them, and make apologies, always making sure that we are serving the Law of God in our hearts. We will see that in heart we daily cultivate the fruits of the Holy Spirit.

So shall we be God's dearly loved children. So shall our Father's blessing be with us. So shall He give us an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. So shall we have that great resurrection "change" that will make us like our dear Savior. So shall we attain to the condition of glory, honor and immortality. And so shall we attain the character and power that will enable us to rule the nations with kindness and love. Oh, it is a wonderful Kingdom that God is preparing. 'Me members of that Kingdom class will have God's Law of Love deeply engraved in their hearts. Thank God for it. You and I will be there, I hope. A little while, and we shall see His face!

## **RE THE CHANGE OF THE CHURCH**

Some request of me, "Brother Russell, please tell us How long will it be before we shall see the Lord?" I cannot tell you, dear brethren. If God were pleased to tell us, we would be glad to know. We have gone, I understand, the full limit of time-so far as He has revealed. If He wishes to tell us further we will be glad to receive the further knowledge as soon as He gives it. In the meantime, we are not having anxious thoughts; we are not at all worried. We are restful, peaceful. We are calmly sinking more and more into His will. And I think I see this disposition manifested more and more also in all parts of the great Harvest field.

3H735

Let us look at the type. We have pointed out in Volume 2 of SCRIPTURE STUDIES that Elijah was a picture of the True Church. At the close of Elijah's experience, when God would take him away, He said first, "Elijah, go here; then Go yonder;

then, Go thither." Thus He sent him here and there, and Elijah went. He went from Gilgal to Bethel, and nothing occurred. Then he went to Jericho; then to Jordan. Still, nothing occurred. The two prophets, Elijah and Elisha, continued on. Where were they going now? There was no place designated for Elijah to go. They were simply walking on and talking. That is what we are doing now. We have passed the four points 1874, 1878, 1881, and 1914. We have come to the place where we are simply walking on.

What would you take to turn back? No one could induce you to go back. You would not take the whole world for what you have gained. You have the best thing there is. I think we are like the disciples of old, when they said to Jesus, "To whom shall we go? Thou hast the words of eternal life." That is it. There is no chance of eternal life anywhere else. "Hold fast that thou hast, that no man take thy crown."

Jesus pointed out that one of the features of overcoming that every child of God must contend with is a tendency to lose faith in Him. "This is the victory that overcometh the world, even your faith." It is not credulity, believing something that God has not said. It is faith in something He has said. He has told us about the Plan of salvation. He has told us about the Seed of Abraham, and the work this Seed has to do. Hold fast to your faith; walk humbly with God, and you shall gain the "prize."

Elijah and Elisha went on, and, behold, a fiery chariot approached, and parted them asunder. Elijah was taken up quickly into the heavens. What does this mean? We will know better by and by. I think, however, that it means something that we can approximate now. Fire nearly always indicates tribulation or trying experiences. St. Peter speaks of the fiery trial that is to try us. The fire there, to my understanding, means that the Elijah class shall yet pass through fiery experiences. Will it hurt them? You cannot hurt those whose minds are stayed on God, and who are just waiting to pass beyond the veil. They are so anxious to go to the Lord that if they know that He has sent the chariot, they will not mind what kind of a chariot it is.

We do not read of Elijah's crying and wishing to get out of the chariot. The Elijah class will be glad to be in that chariot. It is the chariot of deliverance. I think it will be a severe trouble for the church. I am not trying to alarm you. God's saints are safe in His care, come what may. I do not know whether it will be this year or next year or just when it will be, but I think it is not far off. Elijah's going up into the heavens in a whirlwind also symbolizes trouble. First, the fire of separation; then the whirlwind and chariot experience. Ah, when it comes, His grace will be sufficient, if we are being filled more and more with love, if our faith and obedience are daily increasing. According to our faith will it be unto us, by the Lord's grace

[The St. Paul Enterprise, August 6, 1915](#)

## **JUSTICE THE BASIS OF TRUE CHARACTER**

Springfield, Mass., August 1, Pastor Russell is here in attendance upon the I. B. S. A. Convention assembled in our city. Today he delivered a strong discourse on the Golden Rule—"Whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12) He said:

No part of God's instructions to His Church is more important than this exhortation to justice. Everything that God does is based upon absolute justice, and He invites His people to be like Him to cultivate and develop in our characters the great qualities which He possesses, and which He has magnified and illustrated to us. Many have thought that justice is a very ordinary matter, which practically everybody recognizes and follows. But such is not the case. Many would say, "Do you not know that we are Christians, and that to practise justice would naturally be the duty of all Christians? Why do you not rather exhort us to cultivate love?" We reply, Justice should always take precedence; we have no right to do less than justice to any member of the human family or, for that matter, even to an animal.

The trouble with the whole world is the failure to recognize this very principle. Justice is the foundation of God's Throne. It is the basic principle upon which He would have us build character, and upon which He deals with all His creatures. It is because this principle of justice is not being recognized that the world is in trouble, and that the great tribulation is coming upon our race, the Scriptures assure us. While in mankind in general there is very little to love, yet every human being should receive justice. As followers of Christ, we are to be the foremost in exercising justice toward all.

What a grand world this would be if every human being would resolve to carry out the instructions of this text! There would be no "doing" of a neighbor before he could "do" you; but there would be a sparing of the neighbor, a taking into account his weaknesses and his interests. Whoever would take advantage of another would do something contrary to the welfare of the other. As ye would, as Jesus said, that others should do to you, do ye even so to them.

### **JUSTICE THE BASIS OF THE LAW**

Thirty-five hundred years ago God called the Israelites out of Egypt. In substance He said to them, "Four hundred years ago I made a Covenant with Abraham that his Seed should bless the world. Are you ready to have that promise fulfilled to you?" They declared that they were ready. So He brought them to

Mount Sinai, where they entered into a Covenant with Him to do whatever He directed. He gave them the Ten Commandments and said to them, "If you wish to be the Seed of Abraham that is to bless mankind, keep these commandments."

3H736

That Law Covenant was based upon justice alone; it did not ask them to love their enemies. According to whether or not they would render justice would be the Divine decision as to their worthiness of being considered Abraham's Seed that would bless the world. But they were not able to render justice, to do to their neighbor as they would that he should do to them. This failure was due to their fallen condition, because sin had become ingrained in human nature. (Rom. 3:20) The grasping disposition which has ever since manifested itself amongst that people began to appear; and so, although God bore with the nation for more than sixteen hundred years, not one of them obtained the reward of everlasting life which was offered to those who would keep the Law. Lev. 18:5; Rom. 10:5

It is not an easy matter to keep that Law Covenant of Justice. We see that the Jews failed to do so. We know that the Apostle declared that by the deeds of the Law no imperfect flesh shall be saved. Nevertheless God says, "Unless you keep the Law, you shall not be the Seed of Abraham that will bless all the families of the earth."

### **THE CHURCH AND THE LAW**

The Scriptures point out that the Church of Christ is the Spiritual Seed of Abraham. (Gal. 3:8, 16, 29) Therefore they are obligated to keep the Law. To enable them to do what no fallen flesh can do, God has made a special arrangement for the Church, though not for the Jewish nation, the typical people. Knowing that mankind were so fallen that none could keep perfectly His Law, He sent His Son into the world to help our race. Our Lord, being perfect, uncontaminated with the fallen race of Adam, "Holy, harmless, undefiled and separate from sinners," was able to keep the Divine Law and did so. Then, in obedience to the Divine will, He offered up Himself in a sacrificial sense. The merit of the life which He sacrificed constitutes a credit which, according to the Father's Plan, our Lord will give for Adam and his race, as their Ransom-price, at the end of the Gospel Age.

As soon as our Lord shall have offered that Merit to the Father, the whole world will be turned over to Him; and immediately He will begin His great work of ruling and blessing all the families of the earth. The long delay has been because of another part of the Plan. It was the Divine will that He should select a Church from the world, to share with Him the great future work of

blessing humanity. Therefore He will not begin His Reign until the predestinated number of the Church class shall have been selected, tested, and changed by the power of the First Resurrection. Then the Spiritual Seed of Abraham will be complete.

It is well to note that the Spiritual Seed of Abraham is not the natural kind. Even Jesus as a man could never have blessed the world. He could have set up a good human government, but could have no right to give life to the dead. Therefore He could never have rolled away the curse of death, with all its concomitants. So it was for Him to do something more than keep the Divine Law something that Justice never required, something of self-sacrifice. Keeping the Law merely authorized Jesus to live forever; and if He had set up His Kingdom without giving His life as a Ransom, He could not have blessed mankind; for all are sinners under condemnation to death.

Besides keeping the Law, Jesus presented His body a living sacrifice, holy, acceptable to God, and His reasonable service of sacrifice prompted by love. It is our first duty also to keep the Law, to live up to its standard as nearly as possible. But having enlisted under the banner of Christ, it is additionally our duty to present our bodies a living sacrifice, as those who walk in His steps, faithful unto death. Thus we Christians are obligated beyond all other people. All are obligated to the Golden Rule of Justice, but we by love something much more than justice.

If we could, we would be absolutely just in thought, word and deed. But this we cannot do; for none of Adam's race can keep the Divine Law. Selfishness is deeply ingrained in our natural body; and by reason of this fact we fail to reach full perfection. But when we fail, we are not condemned; for with us the conditions are not the same as with the Jews. (Rom. 8:1) The blood of Jesus Christ cleanses us from all imperfection; the mercy of Christ covers all that we cannot do.

This does not excuse us, however, from doing our very best. If with our hearts we recognize the Golden Rule, we shall seek to conform even our thoughts to it. We shall think and speak as generously of our neighbor as we would wish him to think and speak of us. We shall act as generously toward him as we would wish him to act toward us. This principle would be exercised daily toward all. No matter how imperfect we are to begin with, the work of God's grace should more and more transform us, that we may be more and more like our Lord Jesus.

### **HOW LOVE FULFILLS THE LAW**

As far as our hearts are concerned, we must become exact copies of God's dear Son, though not reaching His glorious standard. To that we may not attain while in the flesh. Daily we may need to ask Divine forgiveness for our shortcomings. But He who knoweth the heart is pleased to see us doing the best we can do, seeking to grow in grace, in knowledge and in all the

requirements of the Divine standards. This was the disposition of our Lord Jesus; and the Father loves all who manifest the same spirit. It is not enough that we recognize the downward tendencies of sin, and start out to walk in God's ways of righteousness. If we have His Spirit we shall meditate on His character and copy His attributes. Whoever seeks to do good to all will never wish to do less than justice. He would rather do more. Therefore the Apostle says, "Love is the fulfilling of the Law."

When our Lord gave His Church a new commandment (John 13:34), it included everything that pertained to the Law. Whoever has this love will appreciate that it was love, not justice that led our Lord to leave the Heavenly glory and sacrifice His life on behalf of humanity. The Father did not command the Son to make this sacrifice. God does not command any one to sacrifice his personal interests on behalf of others. He had a Program to be carried out. If the Son desired to carry it out, He would receive the reward promised.

So our Lord was quite willing to endure death itself, even death on the Cross, from love for the Father. Having the

3H737

Father's disposition, He sympathized with fallen humanity. God had purposed to redeem mankind and to bring all the willing and obedient back to Divine favor and blessing. Our Lord Jesus longed to do this work. This was more than justice. If we have enlisted under His banner, to share with Him in the sufferings of this present life and in the future glory, honor and immortality, then we covenant to follow the Law of Love." Love worketh no ill to his neighbor." "Love would do more than keep the Mosaic Law. Love includes everything along the line of justice; it would lead one to sacrifice for his neighbor, for his friends and for his family. This is more than justice.

### **OUR OBLIGATIONS TO OTHERS**

Many of God's people seem not to realize that justice takes precedence of love. God requires justice; and if we have agreed to give Him more than justice, we are not thereby excused from rendering justice. Everywhere around us we find injustice. There are parents who do not deal justly with their children, who take advantage of their children in various ways. A parent owes it to his children not merely to bring them into the world and to get them to work for the family interests, but to provide them with a reasonable education and a religious home training. Each should know what are his own rights in the home and should observe the rights of others.

A good man's son might run away from home, but very seldom will a rightly trained child do so. In many homes the children are not treated according to the principles of justice. Often parents



fail to realize the rights of grown sons and daughters, but continue to treat them as children. Parents should cultivate that broad sympathy which would enable them to help their children to decide all their affairs. As a child matures, there should be an independence of thought. Suddenly it breaks over the boundary; and if the child has been properly trained while the body has been growing, the youth is bound to think and act for himself, but will always seek the guidance of the parents.

There are employers who have failed to give their employees all their reasonable rights. Of course, one cannot give everybody all that each might ask; for some people would demand everything and then not be satisfied. But with the right kind of employer the employee does not find it necessary to ask for his rights. The employer will insist that he shall have them.

Then there are people intent upon managing their friends. They are always telling others what to do and how to do it. We should be modest and respect the rights of others, but should not attempt to force our opinions upon them. When others ask us what to do and how to do it, then it is time to tell them, should we consider it proper to do so. If people come to me for advice I say to them, "If I were in your place, I think that I would do thus and so; but the matter is for you to decide." By speaking in this way, we put the responsibility upon the proper individual.

### **LOOKING FROM THE OPPOSITE SIDE**

We have spoken about the obligations of parents. Let us consider the obligations of children. The Golden Rule would say, As you would that your children should do to you when you become advanced in years, do even so to your parents. Children should get this viewpoint. If every child were taught along this line, when it reached maturity the parent would have no need to worry about the child's manifesting gratitude for the parental love and care which it has received. The parent would say, "My children have had the principles of justice so deeply ingrained from childhood that they would be entirely dissatisfied with anything wrong." We have spoken of employer; let us now look at the employee. Imagine their positions reversed. What would each think it right to do for his employees or toward his employer? What would be the right kind of terms, the right kind of feeling? This course would bring about a great change between employers and employees.

So as we consider what would be the right thing to do and are willing to do what is right, we become more just in our dealings with all, including our business associates. Whether we buy or sell, there is a fair, reasonable way of dealing. It is wrong to buy so as to cause those who sell to lose money. We should be



satisfied that the man who sells goods to us should make a reasonably fair profit. If we were selling, we should expect to make a reasonably fair profit, not an unjust one. The Golden Rule would regulate the matter.

### **JUSTICE IN THE CHURCH**

While the whole Church is built upon the principle that the Gospel Church are to lay down their lives for the brethren, nevertheless some of God's dear children fail to recognize the principles of justice in their dealings with each other. Whenever a difficulty arises, we need especially to examine our own hearts and conduct to see whether the fault be ours. These difficulties nearly always result from a violation of the principle of justice.

The foundation of God's Throne is Justice. The Church that is build according to His arrangement is based upon this same principle. Each member may yield his own rights, but he must not transgress those of others. We should be very glad to see others act justly toward us; but we should not necessarily stand on our rights anywhere. Love ignores many of its own rights. Our Lord's life on earth was one of sacrifice. In the Church or in the family or in business we should use good judgment in the doing of God's will rather than in taking advantage of others.

As we do this, we are cultivating the spirit of justice. Do we not see how this applies in every direction? For instance, God's Law was originally given to Adam; God's Justice inflicted the death penalty for the breaking of that Law. He would not set aside His Law, His Justice, but He would bring in a blessing through the Lord Jesus Christ. Love gains this victory over Justice, not by violating Justice, but by sacrificing self. So it is for us to sacrifice ourselves in the interest of the Lord, the Truth and the brethren; and by thus doing, we are really conserving our own best interests and are growing in grace, in knowledge and in character-likeness to our God.

3H738

### **The St. Paul Enterprise, August 13, 1915**

## **OBEDIENCE TO GOD THE BEST EDUCATION**

*"The wisdom of this world is foolishness with God."--  
1 Cor. 3:19*

Syracuse, N. Y., August 8 Pastor Russell preached here today on the text, "Sanctify them through Thy Truth; Thy Word is Truth." (John 17:17) He spoke as follows:

Today we find that the great majority of people think very little about the Word of God, so that as a matter of fact our great

colleges teach nothing pertaining to the Bible. Years ago it was quite customary that the Bible should have a prominent place in the schools, and the pupils were all under religious influences; for nearly every college was under the control of some denomination. This gave them a sectarian bias, however; and to whatever extent they were sectarian they were not free to study Truth.

But the world in its wisdom has been leaving everything pertaining to the Bible. Today our college-bred men are the greatest opponents of the Word of God. The great majority of those graduated from our colleges within the past thirty years are total unbelievers in the Bible as God's Inspired Word. Many of them are ministers, who select their texts from the Bible and who retain a certain respect for it. Their parents venerated it, and so the sons still cherish it as they would an old friend. They regard it as they would a pair of old shoes that their great-grandfather had used not that the shoes would have any intrinsic value, but they were great-grandfather's shoes. Then the Bible is a convenient place from which to get texts. They know, too, that a great many people are not college-bred and still reverence the Old Book. They like to condescend to the extent of showing that they do not altogether ignore the sentiments of the common people.

If cross-examined carefully, probable ninety-five hundred of these would say, "I do not believe the Bible is the Word of God." Although many ministers do not so express themselves in the pulpit, they do so in private. As an instance of clerical unbelief in the teachings of Scripture, take the case of Rev. Dr. Aked. This well-known clergyman moved some years ago to the Pacific Coast, and became president of the Church Federation in San Francisco. Both orally and in print this gentleman expressed his utter unbelief in the pre-human existence of our Lord Jesus his belief being that our Lord was merely an ordinary man, a fine man. This view was published broadcast.

The next day somebody came out in the San Francisco papers and said that with such sentiments Dr. Aked should resign his position as president of the Church Federation, that certainly nobody would be desirable in that position who did not believe that Jesus had more than human nature who thus discarded the Bible. The day following, Dr. Aked resigned, saying that he did not wish to offend anybody, etc. The Church Federation of ministers met, and re-elected him on the basis of his profession that he did not believe that Jesus Christ had either a pre-human existence or a superior birth! As far as I know, Dr. Aked is still president of the Church Federation; and those ministers that re-elected him, seventy-eight out of a hundred, were willing to come out in public and say so.

## **WHY TRUE RELIGION IS DISCOUNTED**

The point to which I am calling attention is this: The colleges and the ministers have abandoned the Word of God. The preachers like to select a text from it, just as they might on other occasions quote from Shakespeare. So far as we may judge, this is the general sentiment amongst them. Are they then sanctified by the Truth, the Word of God? If they declare that God has given a message to the world or to the Church, where do they find it, if not in the Bible?

The majority of the preachers do not believe in personal inspiration, except in the sense in which some people may be said to have a sort of intuition for music, etc., and so might be called inspired that artist was inspired when painting that picture or composing that tune. But as for any belief in such inspiration as the Bible teaches that "holy men of God spake as they were moved by the holy Spirit," not knowing what they were saying I doubt that five percent of the ministers thus believe the Bible to be the Word of God. (2 Pet. 1:21; 1 Pet. 1:10-12) With the religious teachers and preachers in this condition of unbelief, is it any wonder that true religion is at a discount with the people? It would be strange if matters were different. Jesus said, "When the Son of Man cometh, shall He find faith upon the earth?" You are witnesses with me that He has come and has found very little faith. 2 Pet. 3:3-9

## **THE WISE SHALL UNDERSTAND**

Away back in the time of the Prophet Daniel, God declared that in the Time of the End He would grant a special blessing upon Bible students. (Dan. 12:1-10) And here we are, down in the Time of the End! Many are running to and fro in automobiles, electric trams, steam railroads, etc. Knowledge is increasing everywhere. But the worldly-wise do not understand; for these things of God's Word are hidden from the wise and prudent, and revealed unto babes those not too wise in matters pertaining to this world. (Matt. 11:25) These accept the Word of God and are guided by it. To these, therefore, has come a great blessing.

Our Lord also spoke about the end of the Gospel Age. His parable of The Ten Virgins refers not to the world, but to the Church the wise and the foolish in the Church of Christ. (Matt. 25:1-13) In the end of the Age all the virgins, all justified believers, were ready to meet Him. But the Bridegroom tarried, and for a while all the virgins slumbered and slept. Then came the Message, "Behold the Bridegroom" He is here! All the virgins awakened. The wise virgins had oil in their vessels. They trimmed their lamps (Psa. 119:105); they saw the Truth, and were prepared to follow the Bridegroom in to the Marriage of the Lamb.

But the foolish virgins did not have the light. When they asked the wise virgins for oil, the wise virgins declared that they could not spare it. The oil represents the holy Spirit and the enlightenment which it brings. The foolish virgins go to buy when they give time for study and investigation time taken from business, pleasure and worldly affairs, that they may obtain the oil which God is pleased that His people should have. Those who do not find time for investigation do not wish to have the oil, the light. Although they are true Christians, yet they are not willing to pay the price and get the oil. Whoever is now rejoicing in the light of Present Truth will testify that it cost him something something of worldly influence, time, attention, thought to have the oil and the light, to make ready to go into the Marriage.

How well the Master understood the present situation! God wished the light to cost something. To some of olden time our Lord said, "Sit down and count the cost" how much the light will cost you what discipleship will cost. After having put your hand to the plow, do not look longingly back to the things of the world. God is not pleased with such service. Whoever prefers the world, the flesh and the Devil may stay with them. During the Millennial Age the Lord will deal with that class, and will give them mercy, blessings. But now He is calling for a special class that delight to do the Father's will, and do not need to be urged, pushed and whipped. They must have the spirit of the Master, of whom it is written: "I delight to do Thy will, O My God. Thy Law is written in My heart."

### **THE CHURCH CALLED, NOT COMPELLED**

Should any of this class come under a measure of difficulty, and temporarily become weak in the doing of the Lord's will, He will give them the necessary experiences, if their hearts are right. He will awaken them from their lethargy, just as in the parable all the foolish virgins were awakened.

God is not seeking to deceive people or to force them into the Kingdom. During this Gospel Age He has merely sent forth His Message to gather out those who wished to respond. God has been taking out a people for His name using no force, no compulsion, merely His Word. We heard the call speaking peace through Jesus Christ. Our hearts responded, and we came back into harmony with God. The Word informed us that through the death of His Son God had made all arrangements for covering our sins; and that He was willing to receive us just as if we had not been sinners willing to take us into His family and make us His heirs, joint-heirs with Jesus Christ our Lord.

But all this was merely the voice, the promise of God. There was nothing to insist upon our becoming children of God; and if we were received into His family it was because we willingly, intentionally, gave ourselves to Him. All through the Gospel Age

the Word of God has gone forth. If He had sent force, He could quickly have gathered all that He desired. After a few miracles people would have waked up and said, "What will happen to us if we do not get right with God?" That class will be dealt with by and by. Messiah's Kingdom will manifest the Power and the Wisdom of God.

### **THE TRUTH A SATISFYING PORTION**

Coming back to our text, we see that the Lord sent forth His Word, to accomplish a certain mission. His Word is Truth not truth on every subject, but on the most important ones. Of these important subjects the principal one is that which God purposes to teach all His intelligent creatures obedience to Himself. All other education will prove to be valueless, perhaps injurious, unless associated with obedience to God.

The world is becoming very much discontented. People are unhappy; they crave more money and less work. Nobody is satisfied except true Christians. The majority of professed Christians are under the delusions of the present time. But the true Christian has that which is satisfactory. Having given his all to the Lord, he has received the blessed assurance that all things shall work together for good to them that love God, to the called according to His purposes. Therefore he is content to let the Heavenly Father shape his affairs. Should he get out of work, God knows how to provide employment. He could feed Elijah by the brook, the ravens bringing the Prophet the necessary food. 1 Kings 17:5, 6

One cannot fellowship with the world, and at the same time be great in the Lord. We prefer to be amongst those to whom the Master will say, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." The knowledge that God is for us and loves us is a satisfying portion to heart and mind. Having left the world to follow Jesus and daily seeking to walk in His steps, the Church class are loved of the Father. They are the ones whom He has called.

### **THE HIDDEN MYSTERY**

In the beginning God created the Lord Jesus, the Logos. (Col. 1:15; Rev. 3:14) Then the Logos, as His active Agent, made the different orders of spirit beings, and finally man. (John 1:1-3) After man had fallen into sin, God said, "We will let him have his experience with death and its concomitants. In due time I will send a great Redeemer, to ransom Adam and all his posterity. During the Seventh Thousand-Year Day of man's existence this Redeemer will take charge of humanity. Meantime I will have nothing to do with them until they are restored to perfection."

But while God was thus resting from His earthly creation, He considered it a good time to bring in a New Creation. The first of

this New Creation was the One who redeemed mankind. He passed through His experiences and testings eighteen hundred and more years ago. But this was not all of the Divine Plan. As the Apostle says, there was a secret which God had kept hidden from before the foundation of the world His Purpose to have not merely a great Redeemer for mankind, but a people taken out from amongst humanity to be the Church of the First-borns. These were to constitute the New Creation, of which the Redeemer would become the Head.

This work of gathering the Church class has been progressing for nearly nineteen centuries. All who have been begotten of the holy Spirit are members of the New Creation, to whom old things have passed away, and all

3H740

things have become new. (2 Cor. 5:17) From the very moment of their spirit-begetting, the light of the Truth begins to enlighten the minds of these New Creatures. They begin to see something of the lengths and breadths, the heights and depths, of God's character. It is a revelation. The Word of God is illuminating; the holy Spirit has great illuminating power, and gradually fills more and more with the light of the knowledge of the glory of God.

### **SANCTIFIED BY THE TRUTH**

Of this class God says, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice." (Psa. 50:5) He does not say, Those who have made a covenant to enter some church system, although some may have made a covenant with God and ignorantly with some church system also. Many people like to count themselves in amongst God's people, yet they have never entered into a covenant with Him. Apparently they think that they will receive the same reward as will those who have entered into such a covenant; but they are mistaken. No one will receive the Prize of the High Calling except those who have entered the race in the proper way and have run according to the prescribed rules.

Whoever makes this Covenant of Sacrifice is walking in the Master's footsteps. Our Lord made it at the age of thirty years. At Jordan He gave Himself, a perfect man, His time, His will everything to do the Father's will, whatever that might be. The Father indicated His acceptance by begetting our Lord with the holy Spirit and by giving Him the enlightenment that goes with it. Whoever would be His footstep follower must also covenant to give his time, his influence, his money everything to the Lord. Then the Lord says, "I will place in your care those things which you have given Me. If you demonstrate your faithfulness as a steward of these little things, I will know that you can be trusted

with the greater things of the Kingdom. If you try to withhold what you have consecrated, you have not the spirit for which I am looking, I am seeking those who love Me and desire to serve Me.”

From first to last the Bible is in harmony with itself. This is God’s Message. This is His way of reaching His Elect, whom He desires to take out of the world. For nineteen centuries the Church has been engaged in calling man apart from the world that they might gain Divine favor and joint-heirship with Jesus in His Kingdom.

“Sanctify them through Thy Truth; Thy Word is Truth.” The world does not have this Message; therefore its truth cannot sanctify. Mankind are seeking otherwise, and are getting more or less confused and further away from God through their studies. It is a remarkable fact that we seldom find any one well versed in the sciences who has any faith in God or in the Bible. Men have only the truth that the Prophet Moses discounted. (Heb. 11:26) This is the world’s portion today. But the Science which will sanctify toward God, the Science in which we are in harmony with God, in which we are now happy and will be during the Time of Trouble, is ours. Faithful is He who has called us, who will also sanctify us, according to the riches of His grace in Christ Jesus our Lord. 1 Thess. 5:23, 24

### [The National Labor Tribune, August 17, 1915](#)

## **DIVINE JUDGEMENT, THEN DIVINE MERCY**

Portland, Me., Aug. 15 Pastor Russell delivered a very interesting discourse here today on the text; “Do ye not know that the saints shall judge the world?” (1 Cor. 6:2) He spoke as follows:

Much confusion prevails through failure to understand the Divine application of justice in the world’s affairs. Hitherto we have not studied our Bibles with sufficient care, but have jumped at conclusions and endeavored to make the Bible fit them. In every man there is some appreciation of justice, some realization that punishment ought to be inflicted for wrong-doing. Even those who practise wrong recognize this principle, and are ready to condemn others and to assist in punishing them, even though hoping to escape the fruit of their own sin.

The Bible clearly teaches that to some extent national judgments and punishments have been in progress for centuries, but that individual reckonings with Divine Justice are for the future except as violations of Nature’s laws continually bring retribution. It is in view of this fact that the Lord’s judgment is future that Christians are exhorted, “Judge nothing before the

time.” Our incomplete knowledge renders even the most saintly liable to error in judgment. Christians have the promise that before their work as judges begins they will be qualified for it by a glorious change from earthly imperfection to Heavenly completeness in glory, honor and immortality.

The Scriptures discriminate sharply between the judgment of the church and the judgment of the world; and to read our Bible intelligently we must thus discriminate. God has not ignored sin during the past six thousand years. He is punishing the whole world every day. The penalty specified in the Bible is death; and our race is dying at the rate of one hundred thousand daily exclusively of the great mortality occasioned by the European war. This death penalty has concomitants of trouble leading up to it sickness, sorrow, pain all of which are really parts of the dying process, and therefore parts of the penalty.

This penalty is not graded according to moral differences among men. Divine Justice merely decided that Father Adam as a rebel against the Divine Law had forfeited life, and that none of the children could be born under conditions that would be perfect and satisfactory to God. Therefore Adam’s death sentence passed by heredity upon all of his children, irrespective of their degrees of sinfulness. None of them being perfect, none of them therefore being worthy of everlasting life, all of them must die, whether with much or little pain, whether by famine or pestilence or war or accident. Justice took no note of the method of dying, but merely of the fact that they must die. Similarly,

3H741

human laws provide certain penalties for crimes, irrespective of the different conditions of the culprits.

### **THE PURPOSE OF JESUS’ DEATH**

God might have allowed the race to perish under the death sentence, or “curse.” If so the accounts of justice would have been squared, and every man at death would have gotten his share of the penalty. Then there would have been neither future life nor future judgment for him; for a death penalty is the extreme penalty of Divine Law, as well as of human law.

But God purposed something better than annihilation for His human creatures. He purposed an exhibition of His mercy in combination with justice the redemption of Adam and all of his family from the death sentence. The first step in this redemptive work was the death of Jesus as a corresponding price for the first man, who personally sinned and who was personally condemned. The redemption of the original sinner, through whom the whole difficulty came, would constitute a satisfaction to justice on his account and that of all his family, who participated in his penalty.



Jesus' redemptive work was not with a view to getting people out of a fiery Hell of eternal torture, for there is no such place, according to the Bible. His death was to get mankind out of the Bible Hell the tomb the death state Sheol in the Hebrew, Hades in the Greek. To bring Adam and his race back from the tomb signifies their resurrection. This is the promise of God's Word that because Christ died for man's sin therefore in due time "there shall be a resurrection of the dead, both of the just and of the unjust." Acts 24:15

The theory that nobody is dead that those who die merely change their form and live more fully is in direct conflict with our observation as well as contradictory to the Bible, which declares that "the wages of sin is death," that "the soul that sinneth shall die," and that Christ died for man's sin in order to recover him out of this penalty of death and to make possible his re-living, his resurrection from the dead. Rom. 6:23; Ezek. 18:4; 1 Cor. 15:21-23

### **ANOTHER DAY OF JUDGMENT**

Having seen that God's judgment, or sentence against sin, went into effect six thousand years ago and is still in effect that the whole world is dying we ask properly, when will the new Judgment Day begin the opportunity for Adam and his race to have another trial through the death of Jesus?

St. Paul answers our query, saying, "God hath appointed a Day, in which He will judge the world in righteousness, by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:31) St. Paul does not say that this Judgment Day had begun in his time, but that it was future, according to God's appointment, and as a result of Christ's death. He clearly intimates also that Jesus is to be the great Judge.

In this view of matters, the appointed Judgment Day is not to be a time of punishment for Adam's sin; for mankind already has been punished in the dying process of the race for six thousand years. Nor is the coming Judgment to punish Adam's race because of their inherited weaknesses; for all those weaknesses were included in the redemptive work which the Savior accomplished when "He by the grace of God tasted death for every man."

The coming Judgment Day simply signifies a fresh trial for Adam and his race. In the first trial in Eden, Father Adam failed; and he and his race all lost the perfect life with which he had been originally endowed as a son of God. The new Judgment Day is designed by the Creator for the benefit of Adam and his race. In other words, it will be a second great trial of the race, the difference being that the trial will be individual, and the rewards or punishments individual, not racial.

During the four thousand years from the time of Adam's sin and his coming under the death sentence down to the time of Christ, God merely left the world under its penalty and without any suggestion that well-doing or ill-doing would have any bearing upon their future destiny. The only exception to this rule was the little nation of Israel, Abraham's family. To Abraham, a man of faith and loyalty to God, came the first declaration of God's purpose to bless the world. (Gal. 3:8, 16, 29) Neither Abraham nor his children were delivered from the curse. He was merely informed that God had purposed another Judgment Day, in which all the families of the earth would be blessed and in which Abraham's offspring would be the great Judge, through whom all the willing and obedient might be brought back to everlasting life and perfection.

God might have continued to deal with humanity exactly as He had done during the first two thousand years might have left them in ignorance of His purpose to roll away the curse and to roll on a blessing. But another feature of the Divine Plan made it expedient to reveal certain features of the Divine purpose. He desired to select two classes from amongst man kind before He would begin the general work of giving a fresh judgment, or trial, for everlasting life to Adam and his race. In harmony with His Plan God revealed certain things to Abraham and his natural posterity, the Jews up to the time of Christ. In His dealings with them He tested them and found certain noble, loyal, faithful characters suitable to His future purposes. They are sometimes styled the Ancient Worthies, and are referred to by St. Paul in Hebrews 11.

In the closing verse of that chapter, however, the Apostle refers to the Church of the Gospel Age as constituting a different class of God's servants, as designed to receive at His hands still higher honors than the others. Note the Apostle's words of contrast. After speaking very highly of the faith of the Ancient Worthies, St. Paul explains that they died without having received the fulfillment of the promises made to them, all of which were earthly, and that they could not receive the fulfillment of their earthly promises until after the Church would have received and entered into her spiritual promises by the First Resurrection. Heb. 11:39, 40

### **SELECTING JUDGES FOR THE WORLD**

The Church, according to the Bible, is distinctly different from the world, and is to have a different kind of salvation from that provided for mankind in general. God's provision for humanity from the beginning was a perfect

3H742

earth, suitable for perfect mankind, and all this was represented on a small scale by our first parents in Eden. God's plan has not changed. The recovery of man from the death sentence will bring

him to perfection and a world-wide earthly Eden, if he is obedient to the Divine arrangements. Otherwise he shall be destroyed utterly in the Second Death, as the Scriptures repeatedly declare. Acts 3:23

As God prepared a worthy class during the Jewish Age to be His earthly representatives amongst mankind and samples of human perfection during the time of the world's judgment, or trial, similarly He has during this Gospel Age been selecting another class, spirit-begotten ones, who are to be perfected on the Heavenly or Spirit Plane, made like their Lord and Redeemer. (2 Pet. 1:4; 1 John 3:2) To Christ and His glorified Church God proposes to turn over the whole world of mankind, including those who have gone into the tomb.

This Messiah will be backed by all the Divine Power in His work of rescuing mankind from the fallen condition. Satan will be bound, all evil influences will thus be restrained. The darkness of ignorance and superstition will be scattered before the rising Sun of Righteousness. All mankind will be blessed the living first, and afterwards the sleeping ones, "every man in his own order" or company not all at once. For a thousand years a great work of judging will progress.

This judging will not be punishments on account of Adam's sin or of inherited imperfections and faults, results of that sin. So far as the wrong doings of the present life are traceable to inherited blemishes, they will be covered by the merit of the Great Redeemer's sacrifice. The only accounts remaining unsettled will be for those misdeeds and pernicious words of the life done or uttered contrary to knowledge. The degree of knowledge will determine the degree of sin.

Each individual then on judgment, on trial, will have in himself the record of his own violations of conscience. That is to say, the unforgivable sins, which must be punished, are those against the holy Spirit, the Spirit of Righteousness, the Spirit of Truth done intelligently against it. Thus the civilized could sear their consciences in a manner that the uncivilized could not, and those having a knowledge of God and appreciation of the principles of His righteousness could injure themselves for the future in a manner that more ignorant people could not.

Jesus declared that in the day of Judgment those who did evil without knowledge will be punished with fewer stripes than will those who did evil with more light. He gives us as illustrations the Sodomites of old, who were accounted most wicked, and the people amongst whom He was preaching, who counted themselves holiness people Scribes and Pharisees. (Matt. 10:15; 11:22) It will be tolerable for all, but less tolerable for those who have had more knowledge, more light, in the present life, and who have failed to live accordingly.

## **THE JUDGMENT OF THE CHURCH**

The period since Jesus' day, beginning at Pentecost, has been the Church's Judgment Day her trial time. Only those coming into the true Church on the Lord's terms are privileged to have this special trial, and, if victorious its special reward of glory, honor, immortality in the Kingdom. The entrance into the Church is through the begetting of the holy Spirit; and this begetting to the new nature is granted only to those who turn from sin, accept the Redeemer as their Advocate with the Father, and make consecration to God's will.

As New Creatures, these have much advantage in that God guarantees that "all things shall work together for good to them" as spirit beings. This means, however, that they will be subjected to trials, difficulties, testings, much more severe than come to mankind in general, for they are being chiseled, polished, qualified, for the glories of the Heavenly Kingdom. They must walk by faith, not by sight. They must make a noble fight, in their hearts at least, against sin and its allurements. They must prove themselves loyal to God, to His Truth and to His service, at the cost of even life itself.

The whole question we are discussing is summed up by the Lord in His Message through the Prophet Malachi (3:15-18). The Prophet declares that now we do not see evil-doers punished even though they injure God's true people and blaspheme His name. But after God has made ready all the jewels of the Elect class and has set them in the gold of the divine nature, there will be a change in prevailing conditions amongst men. Evil doers will be chastised, with a view to their reformation. This failing, they "will be destroyed from amongst the people." Describing these Restitution conditions, the Prophet declares, "Then shall ye return, and discern between the righteous and the wicked."

## **DIVINE JUDGMENTS DESIRED**

What God purposes for the world through Messiah's Kingdom will be the grandest thing imaginable. Through this Kingdom, Divine judgments justice will be enforced everywhere yet sympathetically. Each will be required to live up to the perfect standard of the Golden Rule, to the extent of ability; and the Royal Priesthood will be fully commissioned to remit penalties for unintentional transgressions resulting from inherited weaknesses. The reward to well-doers will be gradual growth in knowledge, in grace, in mental, moral and physical strength.

Many find it difficult to understand how God's judgments could bring great blessings to the world. Hence we offer some suggestions: Suppose that the Kingdom were established, with Christ and the glorified Church in control, invisible to men, but all powerful and all-wise. Suppose myriads of agents and agencies for the carrying out of the Divine will through this Royal Priesthood operating like the sound waves of the wire less

telegraph. Suppose a contrite sinner earnest in his full surrender to the Lord, and imagine his acceptance to Divine favor indicated by a miraculous healing of some infirmity or by an enlightenment of mind permitting him to appreciate the Divine will. On the other hand, suppose a lover of sin attempting to commit wrong and receiving instant punishment--his hand paralyzed in the act of forging a signature or of taking the property of another his tongue paralyzed in the act of uttering slander, profanity or untruth.

How quickly the world would learn righteousness under such conditions. These very conditions we would now be naturally inclined to expect, but do not see; for God's great Plan has not yet reached completion.

3H743

### [St. Paul Enterprise, August 27, 1915](#)

## **TO KNOW THE TRUE GOD IS TO LOVE HIM**

Columbus, O., August 22 Pastor Russell is in our city today. We report his discourse on the text, "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) He spoke as follows:

This text implies that a time is coming when everybody will know about God's glory all flesh. This will include not only all who will then be living, but all who have ever lived. We rejoice that God has so grand a Program. We are given an intimation of this as we look into the past and observe that the glory of the Lord has not yet been revealed to the world. God gave some little intimations of His glory, His character, His design, to Abraham, telling him that by and by He purposed to bless the world through Abraham's Seed. But this was only a promise, not a revelation of God's glory; for only Abraham believed. Nevertheless he got a glimpse of that glory as he believed God's promises; so also did Isaac and Jacob. They saw faintly a great purpose of good on God's part, and a time coming when the curse of sin would somehow be rolled away and the true knowledge of God would reach all the human family. But still the glory of the Lord was not revealed.

This hope, though vague, continued with the Israelites, descendants of Abraham, Isaac and Jacob. After their deliverance from Egyptian bondage, at Mount Sinai God made a covenant with them that, if they would keep His Law, they might demonstrate their qualification to be the Seed of Abraham to bless the world. But they were unable to keep the Law. None of the fallen race of Adam are able. (Rom. 3:20) The hope of becoming the Spiritual Seed of Abraham faded from the minds

of the Israelites. But to strengthen them the Lord promised He will make a still greater covenant than the Law Covenant. Jer. 31:31-34

Israel could not keep God's perfect Law. They failed because they were sinners, members of Adam's race, born in sin, misshapen in iniquity, in sin did their mothers conceive them, as the Bible explains. Finally God sent His Son, "born under the Law," put under the Law for the very purpose of demonstrating that what other Israelites could not do He could do. He kept the Law, thus manifesting that "He was holy, harmless, undefiled and separate from sinners." Sinners were unable to keep God's Law, but Jesus kept it, and to Him was given the great privilege of being the promised Seed of Abraham.

### **QUALIFIED TO BE BLESSER OF THE WORLD**

His keeping the law, however, did not make our Lord Jesus Abraham's Seed spiritual, but merely demonstrated His qualifications. Even though He was perfect, as a man He could not have done the work which God had purposed; for He could not have given life to the race under sentence of death. In order to give life to the dying world He must first lay down His own life as an equivalent price for the life of Adam, in whom the whole race fell; and He must also be a perfect Jew, to redeem those who were under the Law. He must take the step of sacrificing His human life-rights, that He might do the Father's will. This He did.

But even then Jesus was not the Seed of Abraham that should bless the world, except as we might regard Him, properly, as having been begotten to be this Seed. At the time of His baptism, He was begotten of the holy Spirit to a New Nature. It was here that He consecrated His human life-rights unto death. During the three and one-half years of His ministry He carried out His Covenant of Sacrifice. This work was not fully accomplished until at Calvary, when He cried, "It is finished!" and died. When on the third day God raised him from the dead, He was fully qualified to be the Blessor of the world as Abraham's Spiritual Seed no longer a man, but a spirit Being, privileged, with the price at His command, the value of His own human life-rights, to make application of it, in the Father's due time, as a Redemption-price for Adam and his race.

Since His resurrection, our Lord Jesus is the Spiritual Seed of Abraham. Speaking of Jesus' death and resurrection, the Apostle Paul says, "Wherefore (because He was obedient unto death) God hath highly exalted Him, and given Him a name which is above every name." (Phil. 2:8-11) This name is Christ, the anointed of God. Christ Jesus is anointed to be Head over the Church which is His Body, anointed to be the great High Priest after the Order of Melchisedec, anointed to be King of kings and Lord of lords when He shall come into His Kingdom.

## **TO THE JEW FIRST**

The Bible tells us that God, who made this glorious arrangement for our Lord Jesus, provided also that a certain class should be gathered out of the world to be members of His Body, otherwise called “the Royal Priesthood,” “the Bride, the Lamb’s Wife,” and His Joint-heir. The work of calling out this class has been going on for nearly nineteen hundred years. It was necessary that our Lord should begin this work of selecting the Church with the Jews. Acts 3:25, 26; 13:46; Rom. 1:16; Il: 7-21

In a very few years the Lord apparently found 25,000 Jews who were thoroughly consecrated to Him—”Israelites indeed, in whom was no guile.” These were ready to receive Him. To such He said, “Unto you it is given to know the mysteries of the Kingdom of God; but to them that are without, all these things are spoken in parables and dark sayings.” As it was in the Master’s day, that none of the unprepared ones, either Jews or Gentiles, could walk in Jesus’ footsteps, and as the things revealed to the worthy ones were revealed to their eyes of understanding, so to us today the Master’s words equally apply. The Lord’s consecrated ones shall see, shall understand. It is not God’s will that others shall know now. Their time to know will be that mentioned in our text. By and by the Message shall go forth to all.

We recall the various steps in the selection of the Church. First God selected the worthy ones from the Jews in Palestine, then from those scattered abroad. The Apostle says

3H744

that everywhere the Jews were sought first, and only after they had had their opportunity was the Gospel Call sent to the Gentiles. God wished a very cosmopolitan class to reign with Christ for the blessing of all mankind. Jesus is the Head of all these. All must be true-hearted, all must come through the same low gate of Consecration, all must walk the same Narrow Way walk in the footsteps of their Forerunner. Whether Jews or Gentiles at the start, all are now New Creatures in Christ. Old hopes, aims and desires have passed away, and all things have become new. 2 Cor. 5:17

## **TRUTHS REVEALED IN DUE SEASON**

We have briefly traced the history of the world. During all this time the glory of the Lord had not been revealed. It is true that our Lord Jesus knew about the glory of the Father. The Apostles also saw the glory of the Lord clearly before their minds. Not many, even in the early Church, could see it clearly. (Eph. 1:18-23) The Apostles, though fully in God’s favor, were not privileged, however, to know certain things that we may now know. Certain truths are dispensational and cannot be understood until the due time has arrived. To illustrate: The Prophet Daniel sought to understand certain things that had been declared to



him. But the angel replies, "Go thy way, Daniel; for the words are sealed till the Time of the End." Dan. 12:8-10

The Scriptures indicate that we entered the period of the Time of the End in the year 1799. Since then, the knowledge of the times and seasons has been forthcoming. The times and seasons have gradually been becoming better understood as the due time came for the wise in Heavenly things to understand. To this class it will be given to know everything that the Very Elect are to know, until the time when Christ shall receive the last of these unto Himself. We should rest ourselves in the Divine arrangement of things, and not seek to ferret out in advance that which the Lord has not yet made clear.

God is able to make clear in due time whatever He has decreed shall come to pass. If we are in the right attitude of heart, we shall have enough to keep the eyes of our understanding open so that we can appreciate the things which are freely given us of God. His true children are witnesses to the fact that He has been opening the eyes of our understanding more and more during these last days. Certain great blessings have come to God's people, particularly during the past forty years riches of grace and knowledge.

### **SATAN A LIAR AND MURDERER**

The world in general has been laboring under a gross misconception of God, which had its start six thousand years ago in Eden. God had said to our first parents respecting the fruit of the forbidden tree, "In the day that thou eatest thereof, dying thou shalt die." But Satan, through the serpent, said, "This is not true. Ye shall not surely die." Thus he made God a liar, while he himself became a murderer; for he slew our race. (John 8:44) But God remained quiet. He did not smite Satan down, although He sentenced Adam and Eve to death and drove them out of Eden.

Practically the whole world has believed Satan's lie. Mankind believe that when they appear to die they really become more alive that what is called death is really a good thing for them. Practically everybody believes that God spoke falsely when He said, "Dying, thou shalt die." This has greatly dishonored the Heavenly Father. Throughout the entire six thousand years He has been misrepresented. Satan's lie became the foundation for other falsehoods and misrepresentations. It has continued and multiplied; and upon it have been built all sorts of wrong suggestions regarding God and His character.

This lie is today at the bottom of nearly all wrong doctrine. God has been misrepresented to be the One who originally planned all the terrible tortures which we are told are being inflicted in places called Hell and purgatory. That God had to put men somewhere is the theory. A dead person could remain in the tomb, unconscious; but if the supposedly dead person is alive, he must be put somewhere. "Only a handful fear God, and therefore



the great mass,” they say, “must have gone to a place of torture; being alive and unfit for Heaven, they must be in Hell or Purgatory.”

Many say, “God would be glad to destroy man if He could, but He made man too well; and although He said that man would die, He cannot Kill the soul, which is immortal.” Nearly everybody believes this nonsense about our Heavenly Father. They slander Him, making Him out to be the worst being that ever lived. One cannot picture any more wicked being than we have been told that our Heavenly Father is. We are given all sorts of descriptions, according to the measure of ignorance or willfulness of the one describing God the God of all grace and mercy. Why has He not smitten those who have thus blasphemed His Holy Name? But He has not. He has even allowed some of His children to do this in ignorance and blindness.

To some in his day the Apostle Paul expressed the fear that Satan would beguile many of the Church just as he had beguiled Mother Eve by false doctrine, misrepresenting the Almighty. (2 Cor. 11:3) It is very difficult for us to realize that we ever came into such a condition that we believed such lies; yet we must have done so. It is difficult for us to sympathize with others who are in that condition; but we were once just as blind ourselves. Ignorance is the great tool which the Adversary has used to blind the whole world. (Acts 3:17; 1 Cor. 2:8; 2 Cor. 4:4)

Satan is a rebel against Jehovah. He wishes that the glory of God should not shine into the hearts of mankind; for it has a sanctifying influence, causes us to will and to do God’s good pleasure. Satan would hinder us, would keep us in the dark respecting God’s real character.

### **GOD’S PURPOSES WILL BE ACCOMPLISHED**

The idea of some evangelists that God is weeping and gnashing His teeth over the condition of our race is because they do not know that there is a God of all Wisdom and power, who has full control of the situation. He has a broad, deep Plan that will all work out properly. He is not giving it any anxious concern whatever; for He has laid the responsibility upon His Son Jesus, as the Bible sets forth.

In this great work of human uplift the Church will be associated with her Lord. For a thousand years it will progress. As the Bible declares, Messiah will bless all of

3H745

Adam’s race, restoring to them all that was redeemed for them at Calvary. It was a man that was lost. It was an earthly home in Eden that was lost. It was an earthly likeness of God that was lost. Jesus came to seek and to recover that which was lost; and

by the end of the Millennial Age the world will have been restored and will be ready to be received of the Father. 1 Cor. 15:24-28

Then, the Bible tells us, God will have another work for Christ to do. It will be for Him, as Jehovah's Agent, to test all mankind in their rich perfection at the end of the Millennial Age; and whoever is not in full heart sympathy with righteousness, whoever does not hate iniquity, will be destroyed from amongst the people. Everything unfavorable to mankind will be rooted out. He will destroy all who love unrighteousness and sin, both root and branch. (Mal. 4:1) St. Peter, speaking on this subject, says, "These, like natural brute beasts, made to be taken and destroyed, shall utterly perish." (2 Pet. 2:12) From this Second Death they will have no resurrection. "They shall be as though they had not been." Obad. 16

### **GOD'S GLORY SOON TO BE REVEALED**

But the point which I especially wish to make is this: During all these six thousand years past, the glory of the Lord has not been revealed. All flesh have not seen His glory. The only ones who have seen it are God's spirit-begotten children. (Rom. 8:9) All that these have seen of His glory has been since they became God's children. Then the eyes of their understanding began to open; and if they have been faithful, their eyes are opening more and more to behold the glory of God the grandeur of His character, His loving kindness and His tender mercies. All the good qualities that Satan says our Father does not possess, He does possess; all the evil qualities that Satan says He has, He does not have.

During the Millennial Age, all flesh shall have opportunity to see God's glory. They will all come to see, to understand. "All the blind eyes shall be opened, and all the deaf ears unstopped." God's keeping quiet for so long, not defending Himself against His traducers, will ultimately redound to His greater honor. (Psa. 50:21) When the world really come to know that God is Love, they will have such a revulsion of feeling from all the wrong thoughts they have had in the past that it will cause them all the more to appreciate the riches of God's glorious character. As a dark background often sets forth more perfectly the harmonies of a beautiful picture, so the darkness and misrepresentation concerning Jehovah will ultimately redound to His praise. The world will all the more love and honor Him. This will be only the beginning of their adoration, which will increase as His glory and His goodness continue to unfold before their astonished eyes. To know our God is to love Him

St. Paul Enterprise, September 3, 1915

## **A GREAT PRIESTHOOD DIVINELY APPOINTED**

Albany, N. Y., August 29 Pastor Russell delivered a masterful address here today, from the text, "No man taketh this honor unto himself, but he that is called of God, as was Aaron. (Heb. 5:4) He said:

The Apostle's statement forming our text is made in connection with his discussion of the Mosaic arrangement and the Aaronic Order of priesthood. Christ, while on earth, could not be a priest, because there was already a priesthood ordained of God the family of Aaron. No Israelite could take part in this priesthood except he were of Aaron's lineage. To presume to take part in it without God's invitation would be a sin. To this day the Jews respect the Aaronic priesthood, and no one could serve as a priest unless he could show his genealogy back to Aaron. The Jews now do not know who belongs to the priestly family. Therefore they have no priest and no such service as a priest would render.

In his Epistle to the Hebrews St. Paul calls attention to another priest hood. He declares that Jesus, who was not of the tribe of Levi, has become a Priest of a still higher Order than the Aaronic; moreover, that God had foretold our Lord's Priesthood long before. (Psa. 110:4) His was a Divine appointment to this Priesthood. The call to be the Messiah and the highest of all priests was from the Father.

Here we have another proof that our Lord Jesus was not the Father. He could have only such honors as the Father would give Him. God glorified Him in giving Him this great Priesthood. The Apostle quoted from the Prophet David respecting Jesus, "Thou art a Priest forever after the Order of Melchisedec." Melchisedec was a great personage who lived in Abraham's day. So great was he that, after Abraham had won a great victory and wished to show his appreciation of God's goodness, the patriarch came to Melchisedec, "king of Salem and priest of the Most High God," and offered tithes of all he had captured. (Gen. 14:18-20) Since the inferior offers gifts to the superior, Melchisedec must have been greater than Abraham, who in turn must have been greater than Aaron, his descendant. How much higher than Aaron, then, must he have been who was a type of Christ and of Christ's Priesthood!

We see that our Heavenly Father has conferred a very great honor upon our Lord Jesus Christ, in appointing Him to be the world's great Redeemer, High Priest and King. He is the One through whom will come all the blessings upon the world that

God has designed. But before God could recognize Him in that position, He must prove our Lord, as the Bible declares.

### **“WORTHY TO LOOSE THE SEALS”**

Elsewhere St. Paul points out that our Lord Jesus left the glory which He had with the Father before the world was and took upon Him the form of a servant; and being found in fashion as a man, He humbled Himself still further all that He might do the Father’s will. His obedience to the Father finally led to the Cross. “Wherefore God hath highly exalted Him, and given

3H746

Him a name that is above every name, that at the name of Jesus every knee should bow.” (Phil. 2:5-11) In that exalted position He is the Antitype of Melchisedec.

This is corroborated by our Lord’s own statement in the Fifth Chapter of the Revelation. There is pictured the Father, seated upon the Throne of Glory and holding in His right hand a Scroll, written within and without and sealed with seven seals. This Scroll represented the Divine Plan that God had purposed in Himself before the foundation of the world. What was in that Scroll nobody knew but Himself. The entire Plan was in God’s own power; and, as the Apostle declares, before the foundation of the world the Father foreknew that our Lord would be the One worthy to open the Scroll.

Throughout Heaven and earth the proclamation was made, “Who is worthy to loose the seals and to look therein?” Nobody came forward. Then St. John began to weep. After he had wept much, an angel touched him and said, “Weep not. The Lion of the tribe of Judah hath prevailed.” The Lion of Judah was the Strong One of Judah, of which tribe God had prophetically declared that Messiah should come of David’s lineage. Here was the Strong One, competent to do the work absolutely perfect.

The difficulty with every other person in the world was that all were imperfect. But Jesus was sent into the world with all the qualities of perfection in the image of God. When He became the Man Christ Jesus, He was qualified to fulfil the Divine Purpose. But He must be tested. No one heretofore had proven worthy, because the conditions that God had attached to the honor were very stringent. God was looking for One competent to be entrusted with the charge of affairs a Prime Minister, as it were. One who would fully represent Him in the Kingdom work and be associated with Him forever. For so high a position God had purposed that this One should be made partaker of the Divine nature.

### **“IMMORTALITY--LIFE IN HIMSELF”**

The Scriptures tell us that God has immortality; i. e., He is not liable to death. All the angels are mortal; not that they are dying, but that they could die. A mortal is not a dying person, but one liable to death. God has supplies to continue existence to those who will be obedient and loyal to Him. To all such He is pleased to grant everlasting life. But He is immortal, not susceptible to death in any sense. He is not dependent upon food, water, air, rest or anything else. Jesus says, “As the Father hath life in Himself, so hath He given to the Son to have life in Him self.” (John 5:26) This is so high as to be beyond human comprehension.

God purposed that this One whom He would so highly exalt should also have this quality of immortality life in Himself. But first He must demonstrate His loyalty to the fullest degree. Jehovah determined that the first opportunity to prove worthiness of this position should be given to the Logos, “The Word,” the One first created by the Father. (Rev. 3:14; Col. 1:15; John 1:1-3) Those who believe in the doctrine of the Trinity hold many very unreasonable views. They say that Jesus did not become a man, that He merely hid Himself in a human form for a time. Not so says the Bible. Our Trinitarian friends are driven to some such ridiculous position by claiming that Jesus was co-equal with the Father, a very unscriptural claim.

The Son of God left the glory which He had with the Father, was made flesh and dwelt amongst us. He was no ordinary man, no sinful man. We beheld in Him a glory that no other man had a glory of perfection. (John 1:14; Heb. 7:26) He became a man for the very purpose of carrying out the Father’s Plan, which He could not then fully know. He knew that the first step of preparation was to be made a man. The next step was to present Himself for sacrifice. From those who interpreted the Law, He knew that there was nothing that He could do in His priestly office until He was thirty years old. When His thirtieth anniversary came, He presented Him self to the Father in consecration and was baptized by John.

### **“THE HEAVENS WERE OPENED TO HIM”**

There, at Jordan, the Father granted the Son the opening of His eyes of understanding. There He became the slain Lamb. At the very moment He made His consecration at Jordan He died, so far as His covenant with God was concerned. And so it is with His followers. The very moment we make our covenant with God, we are dead indeed to sin and to all earthly interests. Our death dates, not from the time we actually die, but from the time we give up our will. So God there counted Jesus dead. He was the sacrificial Lamb. To Him was given the right to open the Scroll.

So we read that at His baptism, when the holy Spirit descended upon our Lord, “the Heavens [the higher things] were opened

unto Him.” (Matt. 3:16) The deeper things of God’s Plan became open to His mind. Never before had He seen the meaning of these things. They were hidden from Him, as from any natural man. The natural man whether perfect or imperfect, “receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14) Jesus became a perfect natural man, and as such He gave all that He had in consecration. Then God begat Him of the holy Spirit to the new nature. From the moment of spirit-begetting, old things passed away and all things became new.

After Jesus had received the holy Spirit, He went immediately into the wilderness for forty days. During that time He was a Bible Student, thinking over the Scriptures, which from boyhood He had heard read in the synagogue. Having now received the illumination of the holy Spirit, He could understand what was meant by the manna in the wilderness, by the serpent erected upon the pole, by the bullock of the Atonement Day sacrifices and by the Passover Lamb. The whole Plan of God for human salvation was opened to Him. He had “loosed the seven seals.” By that time He fully understood all that He was to suffer. He saw that He was to give up His life sacrificially, that He was to be crucified.

Then, after all the stress of Bible study for forty days without food, the Devil came and tempted Him. This was the opportunity, in His weakened physical condition, for the Adversary to present a temptation. But our Lord withstood all of Satan’s suggestions, and finally the Devil left Him. We have no record that Satan ever again tried to tempt our Lord.

3H747

God thoroughly proved the One who was to be the great Antitype of Melchisedec, the Priest upon His Throne, partaker of the Divine nature. And Jesus demonstrated His worthiness, not only during those forty days in the wilderness, but during the following three and a half years, clear down to Calvary even to the death of the Cross. Now He is the highly exalted One, far above angels, principalities, powers and every name that is named. He is at the Father’s right hand the chief place of favor. Our Lord Jesus is God’s great Prime Minister next to the Father Himself.

### **“FURTHER CONTENTS OF THE SCROLL”**

But the Scroll in God’s hand contained more than this. It showed that the Father, who had called the Lord Jesus, had called Him to be the Head over a Church, which is His Body. Nineteen hundred years before the Messianic Kingdom was due to be set up, God sent Jesus into the world that He might open up the way and that Jews and Gentiles might come in and participate with Jesus, first in the tests and afterwards in the honor. In the Book it is written that not only a bullock, but also a Lord’s goat must be

offered in sacrifice on the Atonement Day. Thus the Church are to be sharers in the sufferings of Christ and in the glory to follow. Heb. 13:11-13

So all the work of this Gospel Age has been with a view to perfecting this company. First the call went to such Jews as were ready, that these might be brought into the Church, to be of the Spiritual Seed of Abraham. But there were not enough of them; and so the door was thrown open to the Gentiles, that as many of them as desired might come in and be fellow-heirs with the Jews. All these are to be members of the Body of the great antitypical Priest and King, "after the order of Melchisedec."

God is now calling merely the class that is anxious to come to Him. The Apostle speaks of some who were feeling after God, if haply they might find Him. (Acts 17:27) Now there is only one way to come to Him, and that way is by membership in the Body of Christ. Those who will walk in this narrow way shall become joint-heirs with Christ. Some say, "I think that I will wait a little while." They are not altogether ready to sacrifice--to give up all to the Lord. To such the Lord says, "Very well." Jesus said to some in His day, "Sit down and count the cost." It is better that one should not put his hand to the plow than that he should do so, and then look back and wish that he was not there.

"If any man will come after Me [be My disciple], let him deny himself, take up his cross and follow Me." So then, dear friends, we see the conditions. And whatever the Father's providence may be for us, we wish to have. Jesus did not specify what was to come to Him. The Father had specified our Lord's experiences before the foundation of the world. As for you and for me, our part is to do the Father's will to drink whatever cup the Father shall pour for us. He does not give us the honor of drinking so great a cup as our Savior drank, however.

### **"GATHER TOGETHER MY SAINTS UNTO ME"**

For each consecrated child of God the great question is, "Am I walking in the steps of Jesus?" Have we entered into a Covenant with God, as our Lord did? Faithful is He who has called us. If we fail to get the great prize of our High Calling, the fault will be ours alone. God is ready to do for us as He was ready to do for Jesus.

Now to come back to the statement, "No man taketh this honor unto him self, but he that is called of God." Did we call ourselves? No indeed! How did we come to a knowledge of the Truth? Thank God, we have had the ears to hear His Message! Thank God that this privilege came to us that we were called of God! To what were we called? Hear the Call that applies to Jesus and to all His disciples the Call to which Jesus responded, and to which you and I are to respond. It reads, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." (Psa. 50:5) By nature we were sinners, like all the



fallen race of Adam. But even as sinners we may have been trying to do our best. Then the Message reached us, speaking peace through Jesus Christ, a Message telling us that if we gave ourselves to God we would be forgiven our sins, begotten of the holy Spirit and accepted into God's family.

God's arrangement is that our Lord Jesus is to sanctify and make saints those who have taken these steps. He will impute of His merit to such, to make up for their natural imperfection. To give them of that merit would make them perfect human beings. To impute the merit is to give them a credit on God's account books.

God has arranged that nothing shall come to His altar except that which is without blemish. We cannot come, therefore, except as our Lord Jesus shall make up wherein we are short of perfection. Christ has proposed to do this, in order that you and I may give acceptable sacrifices through Him. Is that not a blessed arrangement? It is made to permit us to share in the sufferings of Christ that by and by we may share in His glories. (2 Tim. 2:11, 12) All that He has He will share with His faithful Church; and by way of encouraging us He says that He will make all things work together for our good. Rom. 8:28 Our Father will bless our trials and difficulties. He will not permit us to be tried above that we are able; with every temptation He will provide a way of escape. (1 Cor. 10:13) I trust that we all shall be of one mind to accept this wonderful provision of God's grace, that we may be fully accepted members of this great Melchisedec Priesthood, of which our Lord Jesus is the Head. As soon as the last members of this order are completed, the entire number-144,000 will stand with the Lamb upon Mount Zion, having His Father's name written in their foreheads. Rev. 14:1-5

### [St. Paul Enterprise, October 1, 1915](#)

## **BAPTISM INTO CHRIST, WHAT DOES IT MEAN?**

Providence, R. I. September 26, 1915 Pastor Russell was here today. He delivered a very impressive discourse from the text, "By one Spirit we are all baptized into one Body." (1 Cor. 12:13) He said in part:

3H748

The blessings that are ours as Christians are first the possession of the hearing ear when the majority of people have no ears to hear; second, the great favor of God in that He has made all the arrangements by which we who have the hearing ear might receive the begetting and anointing of His holy Spirit. But after we are begotten of the Spirit, although we have still more abundant favor, the issue is with us. It is an individual matter.



Each must make sure his own calling and election. God is doing His part in leading, and in covering, making up for all our blemishes, through Christ. The primary thing that God requires of us is loyalty of heart. We had this loyalty of heart at the beginning of our course; by one Spirit we were all baptized into the one Body of Christ, the Church. And it is by keeping this same Spirit that we are to make our calling and election sure.

### **CHRIST'S BAPTISM FINISHED ON CALVARY**

It is a good thing to be able to say, "I have made a full consecration to God." But that consecration must continue; it is a daily matter. The same Spirit that led you into the baptism must remain with you in the baptism to its completion. "Is not our baptism complete when we have taken the step of entire consecration?" asks one; "was not Jesus' baptism complete when He had been immersed by John in Jordan?" I answer, You remember that when Jesus came to the close of His ministry three and a half years after His baptism in Jordan, He said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12:50) You see His baptism was not fully accomplished, and it was completed the following day; for on the cross He exclaimed, "It is finished!" His baptism was there fully consummated.

So our baptism will be finished only in death. It may be that as we come down nearer to the close of our earthly experience we shall realize that there are dregs in our cup for us to drink, as there were in the Master's cup for Him. It is of his cup that we are to partake. But there should be no alarm. We wish to share the Lord's cup of sufferings, and we are glad that he is letting us have similar experiences to His own. The Master will say to each of us, as He said to St. Paul, "My grace is sufficient for thee; My strength is made perfect in weakness." (2 Cor. 12:9) We have a sure promise that covers every circumstance and condition. Our baptism into death will not be finished until we expire. Our wills must continue to be immersed into God's will unto the end.

### **THE HEAVENS WERE OPENED UNTO HIM**

Let us note how fully our Lord Jesus received the Spirit of God. You remember the account is given us in the Gospels that when Jesus came up out of the water, after He had been baptized of John, the holy Spirit descended upon Him like a dove, "and the Heavens were opened unto Him." (Matt. 3:16) This means that the higher things were opened to Him, the spiritual things.

As a boy Jesus had lived in Nazareth where He habitually attended the synagogue. Although He had never had any schooling, He was able to read fluently; and so it seems to have been customary for Him to be called upon to serve as a public reader. He would stand up and read the daily Scripture. Not many could read. But being a perfect man, Jesus would have talents and powers above all the others; for He was perfectly

balanced. During the time that Jesus was in Nazareth, up to thirty years of age, He was still reader in the synagogue when present. (Luke 4:16) This brought Him into contact with the people. The custom was that one part of the lesson would be chosen from the Law and another part from the Prophets. In this way Jesus gained full knowledge of all the Old Testament.

We have known people of our fallen race who after one reading of a poem could repeat it verbatim. We are sure that our Lord would know every word of the Scriptures from Genesis to Malachi. No wonder that at twelve years of age He was in the Temple questioning the Doctors of the Law! He wished to know the meaning of all He had read. As He asked these questions, they were astonished. Think of a boy of twelve knowing all about the contents of Genesis, Exodus, Leviticus, the Psalms and all the Prophets! No wonder they were astonished, just as were the people of His home town when they asked, "How knoweth this man letters, never having learned?"

When Jesus went up from the baptismal waters, and the Heavenly things were opened to Him, this meant, we understand, that He began to see more deeply into these statements of the Old Testament than ever before. Up to this time Jesus was a man a natural man, not a sinful man, however. He was "holy, harmless, undefiled, and separate from sinners." The Apostle says "that the natural man [even though perfect] receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." (1 Cor.2:14) Jesus had known about these things before. As a thoughtful man He had studied over all those matters in the Scriptures, but He could not understand them clearly, because He had not yet been begotten of the holy Spirit. But now, after His anointing of the Spirit, these Heavenly things that had seemed strange and obscure began to open up to Him without measure.

Our Lord, being perfect, could upon His begetting receive the full measure of God's mind, God's Spirit. Immediately following His baptism and illumination, His mind being active, He was driven by the Spirit into the wilderness. It was thus His own Spirit that drove Him there. He said to Himself, "My mind is opening: all these hitherto obscure Scriptures are unfolding before Me. I must go away into the wilderness alone to think over these things." And there he had a forty-day Bible study. The Scriptures imply that during that period, while he was thinking of the types of the Law and the prophecies, He did not even get hungry.

### **SOME OF THE HEAVENLY THINGS UNFOLDED**

The account states that Jesus "afterwards ahungered." He was thoroughly absorbed in Bible Study. We can surmise what Jesus was thinking of during all that time. One of the subjects must have been the Passover--what it meant who it was that was to be

passed over. Whom did the lamb typify? Why was not a bone of it broken? What did the bitter herbs eaten with the Passover lamb signify? What did the coming out of Egypt prefigure? What was the significance of the overthrow of Pharaoh and

3H749

his hosts in the Red Sea? What was the meaning of the giving of the Law at Mount Sinai? What the wilderness journey and the entrance into Canaan? What the fiery serpents in the wilderness and the lifting up of the brazen serpent on a pole?

You and I would not have known had not the holy Spirit through the Apostles shown us these things. So Jesus, until He was Spirit-begotten, knew not the significance of all these wonderful types. Then, coming down to the Psalms and the prophecies, Jesus thought of the Scriptures, “Thou wilt not leave My soul in Sheol, neither wilt Thou Suffer Thine Holy One to see corruption”; “He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.” (Psa. 16:10; Isa. 53:7) Now He began to see the meaning of these Scriptures that He had long wondered about. He saw that He was to be the Lamb dumb before its shearers. He saw that He was to be the Passover Lamb; that He was to let evil men take His life from Him and not interfere, not even ask God to hinder them, simply yielding up His life in harmony with the Father’s will. Then He considered the typical Day of Atonement the bullock and the Lord’s goat for sacrifice, the scape goat, the burning of the fat, the kidneys, etc., upon the altar, the carrying of the blood within the second veil there, the burning of the carcass outside the camp; He saw that these were all to be fulfilled in Himself and in His followers.

### **HOW WE ARE MADE PERFECT IN HIM**

We are only copying Jesus’ course here to a small degree when we have Bible study classes and conventions for Bible Study. We can have the holy Spirit only by measure, can understand only by measure, because of our imperfections. But it is the privilege of each to have his vessel filled to its capacity. As you keep it full, you will find your capacity increasing, so that you can contain more.

The Apostle Paul says, “We are all baptized into one Body.” Again, of himself, “If by any means I might attain unto His resurrection.” (Phil. 3:10, 11) Was there any doubt about St. Paul’s attaining unto Christ’s resurrection? He realizes the possibility of failure. “Then what chance have I?” some one may ask. We reply, As good a chance as the Apostle. The Lord manages this matter most wonderfully. Our Lord had one hundred points of character, we will say. That represents

perfection. We, blemished by sin, may have only ten, fifteen, twenty, even thirty-five points. That is about as far as we dare go, we think. Humanity has fallen far below the perfection in which Adam was created.

You say, Those who have thirty-five points have the best chance. No they will not have one whit more chance than those who have ten. God makes up in Christ's merit to each one as he needs. The one who has only ten points of character needs that the Lord supply ninety points. The one who has thirty-five points needs sixty-five supplied. Where one has greater need, grace so much more abounds, the Apostle declares. (Rom. 5:19-21) It is just as easy for you and me as for St. Paul. He said, "I count all things but loss and vile refuse that I may win Christ and be found in Him." How could he win Christ? How could He be in Christ?

### **COUNTING ALL THINGS BUT DROSS**

The thought is this: The word Christ is not merely a personal name. The name Christ is the name of the Office. Jesus is the Head of The Christ: the Church are the members of the body. What St. Paul means is, "If by any means I might attain to membership in The Christ." This clarifies the passage. What are the terms for gaining this membership? The Apostle knew he must give up everything. Had he done it? Yes. What had he to give up? A great deal. He had been a lawyer. He was favored in being a Roman citizen by birth. His family was wealthy. (He used some of his wealth in Rome when he paid for his own hired house.) He had a good education. Yet he said, "I count all this but loss and dross."

Some one might ask, "Do you not often feel sorry, Paul, that you had to give up so much? I wonder that you did not think of how much you were sacrificing when you gave up these opportunities." "I count these but dross, if by any means I may win a place in The Christ, and be found in Him, a member of His Body," he replies.

Then he continues, "That I may attain unto the resurrection out from among the dead" the First Resurrection, the highest resurrection. That was St. Paul's hope. May we have that resurrection? Yes. The Body of Christ are to share the same resurrection that Jesus had. We are to be exalted from the fallen, human condition to a condition far above angels even to the Divine nature. The Apostle tells us the conditions: "That I might know Him, the power of His resurrection, and the fellowship of His sufferings, being conformed unto His death."

Christ's death was a very special death. Other people die because they have to die, because they share Adam's death penalty. The Church class do not die because they share Adam's penalty. We have been redeemed from this. We are dying voluntarily with Jesus. We might have had share in the future Restitution. But we gave up all these earthly interests that we might be included with

Christ in the Mystery hidden from the ages that we might share His nature and glory. For this reward we follow in His sacrificial footsteps.

### **WHAT IS THE HOLY SPIRIT**

Let us each maintain this one Spirit by which we were all baptized into this one Body. Let us abide in Christ. How may we do this? By cultivating the fruits of the holy Spirit, through study of the Word and prayer. “But,” says one, “this matter of having the holy Spirit is so confusing. We have heard people say that the holy Spirit enters into each of us. How can one person enter into another, or into many persons?” We reply, It would show that there was something wrong with your reasoning faculties if you could get anything out of that idea. It is just as the Bible tells us.

The holy Spirit is the mind, disposition, energy of the Father. It is also the mind, energy, disposition of the Son, received from the Father. We are partakers of the same Spirit, if we have been begotten of the Spirit. It is the Lord’s animating power in each one of us. It will manifest itself if we have it. The fruits of the Spirit are love, joy, peace, long suffering, gentleness, meekness, faith, self-control.

3H750

### **FRUITS AND GIFTS OF THE HOLY SPIRIT**

Are the fruits of the Spirit and the gifts of the Spirit the same? No. The early Church received the gifts of the Spirit in addition. The Apostle declared that the gifts would pass away. (1 Cor. 13:8, 13) They did pass away when the Church had become fully established. The fruits remained, and these are far more important. These fruits, if present, are manifest in the life. Meekness is one of them, gentleness another. You find that you are not so rude as you used to be. You do not slam doors so often. You speak more gently. Sometimes you make a slip, but you make amends for it. You say, “Please pardon me, I will try to be more gentle the next time.” Every time you tell some one you are sorry you did some thing wrong it cultivates patience and humility. It humbles one to apologize; but each time you thus apologize for a thoughtless word or deed, you are growing in meekness, gentleness and love.

If you have these qualities abounding, “they make you that ye shall be neither idle nor unfruitful in the knowledge of the Lord.” You thus have more of the holy Spirit. The holy Spirit is not a person. No Scripture, properly translated, gives any such thought. We need a supernatural illumination to understand the deep things of God and our relationship to Him. If these spiritual fruits abound in you, “an abundant entrance shall be ministered into the everlasting Kingdom of our Lord Jesus Christ.”

Now, dear friends, I leave the matter with you. We have been baptized with the holy Spirit of God. We received the Spirit when we made our consecration. We were then begotten as New Creatures. It is under this Heavenly influence that we are developing the fruits of the Spirit. This brings us into closer and closer fellowship with God. His Truth is sanctifying us more and more as the days go by. Shortly, if we thus continue on, we shall hear the Master's, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of the Lord"

### St. Paul Enterprise, October 8, 1915

## **CALL AND PREPARATION OF THE BRIDE CLASS**

New York, N. Y., October 3 Pastor Russell delivered a forceful and helpful discourse in the New York City Temple, W. 63rd St., near Broadway, today. His text was, "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's House; so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." (Psa. 45:10, 11) He said in part:

Never was there greater need for the Lord's people to remember the words of this text than at the present time. We recognize these words of the Psalmist David as prophetic, referring to the Church of Christ. The Church has been called out during the Gospel Age to be Christ's Bride. The Prophet here pictures the Call of this class, the terms of the Call, and the Bride's preparation for her marriage to the King's Son. The exhortation is that those who have thus become espoused as a virgin to Christ, who have taken upon themselves the covenant of faithfulness, are to be separate from the world. Hence the injunction, "Forget thine own people and thy father's House."

Our own people are the human family. Our father's House is Adam's House. By nature we belong to his House; we have a natural interest in his inheritance; and although we have received woeful experiences through Adam's fall, yet whatever we have as human beings we have received from Adam. Those who are now the Lord's people "were by nature children of wrath, even as others." But something has occurred in our case. We have been called out of this condition, and invited to become "the Bride, the Lamb's Wife." Rev. 21:2, 9-11; Psa. 45:9

### **GOD'S WONDERFUL CONDESCENSION**

None of the human family could claim to be worthy of this exaltation to be the Bride, members of the Christ company; for neither Jew nor Gentile could keep the Divine Law. Our Lord Jesus was the only one who could keep it; for it is the full

measure of a perfect man's ability, and, except Father Adam, there was never a perfect man upon earth but the Lord Jesus. Having kept the Law, He became Heir of all things; and just as a wealthy man might take a beggar for a wife, lifting her up from her degraded condition and making her joint-heir in his inheritance, his name, his honor and his property, so the Lord Jesus is to take a Bride from the fallen human family and make her joint-heir with Himself.

We had nothing which would ever entitle us to be taken into God's family, but God has made this way for us through His Plan of Redemption. How wonderful an opportunity for us, that God should choose us to be the Bride of His Son! God has called us with a Heavenly Calling. This choice is being made in harmony with the custom of olden times as in the case of Abraham and Isaac. Abraham typified Jehovah; Isaac, our Lord Jesus Christ; and Isaac's bride Rebecca, the Church. As Abraham sent his servant to seek a Bride for his only Begotten Son, so God has sent, through out this Gospel Age, the Message of His grace, by His holy Spirit, His servant, to seek a Bride for His Only Begotten Son.

The promises of God have gone here and there through the world and have acted like a magnet upon certain individuals. The Magnet of God's Truth has been a power that has drawn a certain class, but does not attract others very much. Is God making a discrimination? Yes. There are many whom He does not wish at all for His present purpose. He is not seeking the world now.

This statement would have seemed very strange to us once; for we had in mind the idea, handed down from the errors of the past, that whoever did not understand and accept spiritual truths and become a saint during this present life, would have to roast for all eternity. Now we

3H751

see that God is merely gathering out a special class, that have special characteristics. God uses measures to drive others off. Just as you, if you were drawing tacks to a magnet, would blow off any sawdust that might loosely adhere, so the Lord is causing the winds of adversity to blow upon His Church, in order that any of the worldly who have attached themselves to the Church class may be blown off. But those who are of the true Church will only adhere the closer.

### **SEPARATION OF WHEAT AND TARES**

In the parable of the Wheat and the Tares, Jesus shows that in the Harvest time of the Gospel Age He would completely separate the wheat from the tares. (Matt. 13:36-43) Not a grain of wheat is to be left amongst the tares, and not a tare is to be left amongst the wheat. There will be such persecutions and oppositions as



will make a complete separation and division. The wheat class will be taken out by the Lord and gathered into the garner. The tares will be uprooted from the wheat-field and burned. In other words, in the Time of Trouble they will be shown to be of the world, as they have been all along.

There is only one class desired for the Bride class true Christians. Millions of people are associating together and calling themselves Christians that have not the slightest relationship to God. They are tares. God never authorized these. They did not come into association with the Church through the Doorway. (John 10:1-7) Some came in because their parents or their friends were in. Some thought that unless they were baptized they would go to eternal torment.

In the end of this Age, now present, there is to be a great burning time. Not the people, but their religious conceptions and affiliations will burn up. "The fire of the Day shall try every man's work of what sort it is." (1 Cor. 3:13) Those who have built with the stubble of human tradition will suffer loss. Their works and their professions will perish. Those who have built upon the sand will be overthrown. But any who have been real Christians "shall be saved so as by fire." Their systems and their doctrines will be consumed in the fire of this Day a bitter humiliation. These may be assured that their great church systems will suffer complete collapse in the Day of the Lord. They will fall to rise no more. Jer. 51:58

### **TERMS OF OUR COVENANT BINDING**

This special class that God has been gathering out for eighteen centuries to be the Bride of Christ have accepted God's terms and have entered into a special covenant with God in order that they might become members of the Bride class. These terms are very positive and definite. In olden times, when there was a betrothal, it was usually the father that looked after the contract. This was not a merely verbal contract, but a written one. It was a binding engagement with positive stipulations on both sides. Just so our Heavenly Father, in making the arrangement by which we may come into His family, drew up a very positive, unchangeable contract. It is a condition of full surrender to Him. We give up our own wills. This agreement is more binding than any earthly marriage contract.

Those who have become betrothed to the Lord Jesus Christ give up their all to Him. They do not have very much, to be sure. Most of us have very, very little; for not many great, not many wise, not many learned, not many noble, are called. (1 Cor. 1:23-29) But association with the One to whom they are betrothed gives these a nobility of character. The wonderful promises of God begin immediately to work in them to will and to do of His good pleasure. It is a transforming work. The Apostle Paul tells us that we are "transformed by the renewing of our minds" not



our bodies. (Rom. 12:2) Our body is the same body that we had before, but we have a new mind. We are New Creatures. All things are new; old things have passed away. (2 Cor. 5:17) This makes a change everywhere.

We need not go into detail as to what changes it makes. We know, if we are of this class, that “the things which once we loved we now hate.” We loved the things that were pure, noble and beautiful in proportion as we were naturally of a noble disposition; but many of the things which once we loved were things of which we cannot now approve. We have received the begetting of the holy Spirit; and as God’s Spirit abounds in us more and more, we become copies of God’s dear Son, our Redeemer, our Head, our Bridegroom.

In the case of the Hebrew marriage contract, if the bride-elect was guilty of infidelity to her betrothed bridegroom, the unfaithfulness was punished with death. So if any of us who have made a contract with the Lord should violate that contract and be untrue to our Bridegroom, we would come under the penalty of the Second Death. “If any man draw back,” says the Lord, “My should shall have no pleasure in him.” God would not give eternal life to those in whom He has no pleasure. The Apostle Paul says that these draw back to perdition destruction. (Hebrews 10:38, 39) So the matter is clear before us. We are espoused to a Husband. We have taken upon us certain obligations. We must go on now, and make our calling and election sure. We must either gain the reward of everlasting life or else go into the Second Death.

### **CHRIST’S RIGHTEOUSNESS OUR COVERING**

Does this mean that if we make slips we shall go into the Second Death? No. One might make unintentional slips of various kinds. Presumably there is no child of God living who has not made such slips. Our imperfections are hindrances to our doing perfectly. “With my mind I serve the Law of God,” but with my imperfect body it would be an impossibility. Our great Redeemer, who is our prospective Bridegroom, has made satisfaction for our imperfections. Therefore when we err, we are to go to the Throne of Heavenly Grace to obtain mercy--mercy with God through Christ. If you and I were perfect, we would not need to go to the Throne of Grace to obtain mercy and find grace to help in time of need. (Heb. 4:16) But as we become developed as Christians, we should not need to go so often to obtain mercy. As we grow stronger, we grow wiser.

But we shall always need mercy as long as we are in the imperfect flesh. The Lord knows of the blemishes of our flesh and of our unsuccessful strivings to overcome; and He has provided us a covering--the precious Robe of Christ’s righteousness. So by the Lord’s arrangement this Bride

3H752

class may be eventually received at the wedding. The spotless robe given us at the first is the wedding garment mentioned in our Lord's parable. (Matt. 22:11-14) Clad in this precious Robe, we may come in and be participators at the great Marriage, as members of the Bride of Christ.

### **SPOTS ON THE ROBE--HOW REMOVED**

The Lord Jesus intimated that some of His disciples will not be ready to go in to that Marriage, because, although they are wearing the robe, they have gotten it besmirched and spotted. We are to keep our garments unspotted from the world. Can any one pass through the world and always remain absolutely unspotted? No; that is not the thought. But if those who are in the right attitude of heart should get a spot upon their robe, it will be so grievous to them that they will hasten to remove it. There is only one way to get a spot off from that robe. We must take the matter to the Throne of Grace; and whatever our sin whether it was temper or what when our lapse has been acknowledged, the cleansing merit of Jesus' blood is applied; and our robe is spotless again. 1 John 1:7-9

In this way our robe is kept white. We are to keep ourselves unspotted by going to the One who alone can remove such spots and by asking the forgiveness necessary. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The blood of Jesus Christ, the atoning merit of His sacrifice, cleanses us day by day as we, appreciating our need, come to Him daily to have His blood applied.

There is a class, however, who do not keep their robe clean; for any stain upon this robe remains until the proper steps are taken for its removal. There are many Christian people who have not taken these steps, and who therefore have not had the spots removed. Why do they not have these spots cleansed? you ask.

There are things connected with that matter which some of you know about. When first you came to the Lord, full of earnest desire to keep yourself unspotted from the world, you were very careful about your robe. Oh, how shocked you were at the first spot! You said, "I am a child of God; and oh, what a mistake I have made!" But as time passed and you realized more and more keenly your infirmities of the flesh, you found that you were often overtaken by these weaknesses; and you were so humiliated thereby that you were tempted to remain away from the Throne of Grace, the Mercy-Seat provided by the Lord for this very purpose. But if you were a true disciple of Christ, you conquered this feeling and went to the Lord to have the spots removed.

## **FOR CARELESS CHRISTIANS-- RECKONING NEAR**

But a great many Christian people have not been faithful in this respect and are being deceived; and a reckoning time is at hand. They have doubted the Lord's mercy or else have been careless of their covenant; and they are not living close to the Lord. Their lives are unsatisfactory to themselves and to God. They will not be of the Bride class. Nobody whose robe is covered with spots will be received into the wedding as a member of the Bride of Christ; for the Bride must be "without spot or wrinkle or any such thing." (Eph. 5:25-27) Only thus could she be presentable to the Heavenly Bridegroom. "There will be weeping and gnashing of teeth" amongst the foolish virgins when the door to the wedding is shut. (Matt. 25:10-12) Many will be disappointed in this Day of Christ.

Where shall you and I be then? I hope that we shall make our calling and election sure; that, knowing the terms, we shall keep our garments unspotted from the flesh, from everything that is contaminating. There is a peculiar beauty about a pure white robe. A robe spotted all over would not look very attractive, nor would a robe all wrinkled. The King will greatly love and appreciate those who are in a spotless condition.

"Forget also thine own people and thy father's House." The temptations to wrongdoing, to disloyalty to our covenant with the Lord, come largely through relations with our own people. It is very trying to endeavor to do two things to keep on good terms with the world's people and with the Lord at the same time. To do so is an impossibility. This is where the Great Company class make their failure. They fear what their acquaintances and neighbors will say. They do not care to be considered peculiar. But we are not to be ashamed of the Truth or of the brethren or of reproach for Christ. Matt. 10:32, 33

"So shall the King greatly desire thy beauty." This is a beauty that dwells in the heart, a beauty of character. Every Christian should see to it that he is growing daily in grace. In all the true Body of Christ there is a growth in the Lord's Spirit, a growth in love. This is the beauty that our Bridegroom desires in His Bride this beauty of character-likeness to Himself. We desire this in ourselves. We wish to see our minds and hearts opening more and more widely to take in the interests of others, especially our brethren of the Body of Christ. Those who prove faithful unto death shall receive glory, honor and immortality." They shall walk with Me in white," says our Lord Jesus; "for they are worthy

St. Paul Enterprise, October 22, 1915

## **THE GREAT SHEPHERD AND HIS FLOCK**

Detroit, Mich., October 17 Pastor Russell preached here today. He took for his text Psa. 23:1—"The Lord is My Shepherd; I shall not want." He said in part:

All the great families of the world have their coats-of-arms, that differentiate them one from another and that represent their own ideas. Some have figures of rapacious birds; others have various kinds of wild beasts, real or imaginary, so that whoever looks upon them would wish that he might never fall into their clutches. But no family has ever yet adopted the symbol that God has adopted for His family; namely, the lamb, the sheep. There is nothing ferocious about these animals. They are meek and inoffensive.

3H753

The Lord tells us that He is the Shepherd of His saints. This means that we are His sheep. It is a wonderful suggestion that the Father of Mercies, the Almighty One who is so high, and in comparison with whom we are so small, should be willing to take charge of us and care for us. And we are very desirous of abiding in His care, of abiding so fully that ultimately, by His grace, we may attain unto all the blessings which He has in reservation for His faithful people. We appreciate this great favor; and the more we consider it, the more we appreciate it.

As we have before our minds so great a God, man in comparison seems some thing like an ant. We pay little attention to the tiny ant; it is of no account to us. When we compare mankind with God there is a still greater contrast. We are like the small dust of the balance, not worthy to be accounted of. (Isa. 40:15) Nevertheless God has favored us, and has made a great Plan for the redemption of every member of our race.

Especially do we who are now God's children appreciate His particular love and care manifested toward us, in that He has invited us to become partakers of the Divine nature, to be associated forever with our Lord Jesus Christ, to share His glory and honor, to be granted the same immortality. This seems more wonderful every time we think of it. The matter grows upon us continually enlarging our hearts.

### **GOD'S PLAN BEYOND HUMAN CONCEPTION**

It seems strange indeed that the Heavenly Father should have adopted so marvelous a Plan. To His Only Begotten Son, who had always been faithful to Him, He desired to give still greater blessings, in connection with the blessing of others. God said, "I

will test Him fully, and if He still proves faithful, He shall have the best I can give.” And so the first offer to carry out the Divine Plan and to obtain the Divine nature through humiliation and suffering was made to this Son, God’s only direct creation. (Rev. 3:14; Col. 1:15) The Logos gladly responded. By a transfer of nature He was made man; and by faithfulness and obedience even unto death He became the Head of this company that God purposed to bring from the lowest plane of His intelligent creatures to the very highest.

Now observe the conditions upon which this offer was made. Jehovah would grant the Son this great exaltation only after thoroughly proving Him. His trial would take place in the midst of the adverse conditions prevailing in the lost world that He would come to redeem by the sacrifice of Himself, and from which fallen race His footstep followers would be selected. To these the Father in His great Plan would say, “I will give to you the opportunity to become associated with Jesus in this great work.”

This part of God’s wonderful Plan would never have occurred to our minds. We would never have thought of taking any of humanity into the Plan in such a way of stooping down to fallen creatures who had been under the curse of death and in a depraved condition for over four thousand years, and of making an offer to these sinners, not only of having their sins forgiven and of being reconciled to God through the death of His Son, but also of becoming followers of that Son and, by passing through similar trials and experiences, of becoming joint-heirs with Him in His glorious inheritance. Therefore

*“We stand all astonished with wonder,  
And gaze on this ocean of Love!”*

### **OUR LORD JESUS MOST HIGHLY HONORED**

It is well that we notice particularly that the Father has planned that the Lord Jesus shall be first. (Col. 1:18) Jehovah, the Chief Shepherd, has provided that His Son shall be His Representative and our Shepherd, and that we may come in as the first flock of His sheep. There will be others, later on, who are not of this particular fold. (John 10:16) But the sheep of His present fold are the ones in whom we are especially interested now. The sheep of the next fold will be those of the world who shall receive Restitution blessings in the Age about to dawn. The sheep of this Gospel fold are the ones particularly referred to in our text; for the Psalmist David spoke prophetically for Christ and His Church, His Body. The Church, with our Lord Jesus as Head, can truly say, “Jehovah is My Shepherd; I shall not want.”

Until the Lord Jesus was highly exalted at His resurrection, there was none of this Divine nature except Jehovah Himself. All others were of a lower nature. The Logos, although above cherubim and seraphim, and next to the Father, was upon a very

different plane of being from God. But it was to this Divine plane that God purposed to exalt some. He designed to have a certain company on that highest plane of existence.

God had first created Jesus, the Logos, and though Him, all the worlds and all the ranks and orders of angels, and finally man. His next creation, instead of going further downward, was to go upward, to a still higher plane than any other the Divine. In harmony with this purpose, the Body members of Christ are to be God's New Creation, as the Apostle Paul explains. (2 Cor. 5:7; Eph. 2:10) And God gave His Son, the One through whom all other beings were created, the first opportunity to demonstrate His love, His devotion, His loyalty.

“But,” you say, “had the Son not always demonstrated this?” Yes; He had always demonstrated His loyalty under favorable conditions, amongst the holy ones in harmony with Jehovah, where there were no requirements of sacrifice. But now God would put Him to a special test, making Him a special offer as a reward; and the two propositions must go together. If he would accept Jehovah's proposition, and be loyal even unto death amongst the unholy ones out of harmony with Jehovah and under conditions of suffering and humiliation, then He should have an exaltation far above angels, principalities, powers, dominions, and every name that is named.

The Apostle sums it all up. After telling how our Lord accepted these terms, how He left the glory which He had with the Father before the world was, how He was made flesh and dwelt amongst us, and being found in fashion as a man humbled Himself and became obedient unto death, even the death of the Cross, St. Paul declares that Jesus was found worthy in that He, for the joy set before Him, endured the Cross, despising the shame, and is now set down at the right hand of the Divine Majesty on High.

3H754

That is, our Lord was given a position of the very highest honor. Phil. 2:8-11; Heb. 12:2; 1:3

### **PRICE OF OUR LORD'S GREAT EXALTATION**

We see the earthly experiences of Jesus and their significance shown in the types of the Jewish Law. For instance, every high priest, before he could enter the Most Holy of the Tabernacle on the Day of Atonement, must first offer a sacrifice of a bullock, must take its blood into the Holy and offer incense at the Golden Altar in the Holy representing in type the perfection of Jesus' human nature being consumed as a sacrifice. Then, after he had offered the incense, after its perfume had preceded him into the Most Holy and had rested as a cloud above the Mercy-Seat, the high priest would pass under the second veil into the Most Holy the veil representing death itself.

If the high priest did not fulfil to the letter every requirement of the Divine Law, he would die as he passed under this veil. That priest was a type of the Lord Jesus Christ; and the figure showed that Jesus would have perished if He had not fulfilled to the letter every requirement which the Father made. This being the case, it is no wonder that our Lord felt great anxiety as the time of His death drew near. The Apostle has written of the Master's distress of mind at this time: "Who in the days of His flesh, when He had offered up prayers and supplications, with strong cryings and tears, unto Him that was able to save Him out of death, was heard in that He feared." Heb. 5:6-10

What did Jesus fear? He feared that in passing under the veil of death He might never rise again. He knew that as the antitypical High Priest He was on trial, and that His trial would eventuate in life or death ever lasting. Knowing this He appreciated life with its blessings, and to a marked degree appreciated the life on the higher plane which He had enjoyed with the Father, and which He hoped again to enjoy. Why did He pray with strong cryings? Because He desired to know whether He had been wholly faithful, and whether He might expect the resurrection change.

And He was heard. God sent an angel to minister to Him and to assure Him that He had proved faithful in every respect. From that moment Jesus was calm and self-possessed. None of the disciples had such courage. To the weeping one following Him to the cross He said, "Weep not for Me, but weep for yourselves and for your children." Luke 23:28

### **A FEATURE OF THE REVELATION**

A picture dating back to the time before our Lord Jesus entered the world, and showing God's Plan recorded in figurative language, was given to St. John on the Isle of Patmos. (Rev. 5:1-14) In this picture He beheld Jehovah sitting upon a Throne and holding in His right hand a Scroll written within and without and sealed with seven seals. Then he heard a proclamation made, "Who is worthy to open the Book, and to loose the seals thereof?" But no one was found worthy to open the Scroll no one in Heaven or earth. No one of mankind was worthy because all were sinners. No one on the spirit plane had ever yet proven himself worthy of the great honor of carrying out God's marvelous Plan of the Ages.

In symbolic language the Scroll represents all that God had in mind before the foundation of the world respecting the Church, respecting His great work for the world during the Millennial Age and respecting Messiah's great future. All these things were represented by the Scroll in God's right hand the hand being symbolical of power. At this time the Son had not yet been tested and proven.

On one occasion Jesus had said to His disciples, "But of that day and hour [of Messiah's Second Coming and the establishment of



God's Kingdom on earth] knoweth no man, no, not the angels in Heaven, neither the Son, but the Father only." (Matt. 24:36) The Father had not yet permitted the Scroll to go out of His hands. St. John wept when he realized that God had some great purpose to execute, but had found none worthy to carry it out.

Then one of the elders said unto St. John, "Weep not; behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seals thereof." The Lion of the tribe of Judah had proven Himself worthy. When had He done so? Not before He came into the world; for then He was not the Lion of Judah. He was born of the tribe of Judah when He was made flesh; but He had not yet become the Lion, the Strong One. Our Lord was the Lion of the tribe of Judah from the time when He made a Covenant with the Father at the River Jordan, although He did not finish His sacrifice until at Calvary He cried, "It is finished."

It required, in one sense, the entire three and a half years of Christ's ministry to demonstrate Himself to be this Strong One. In the picture in Revelation St. John looked, and behold, "A lamb stood, as it had been slain" (a lamb newly slain, says the Greek) the lamb representing the Lord Jesus sacrificed. By that sacrifice of Himself He had prevailed. As St. John looked, he heard myriads of angels saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing!" There Jesus became worthy not without blood, not without sacrifice, not without being tested by the Father, not without coming off Conqueror. Thus He proved Himself worthy to be the Father's Representative in opening the Scroll and carrying out its provisions.

### **OUR GLORIOUS HIGH CALLING**

How glad we are that God has provided for the ultimate recovery of all mankind from the death-curse, to bring whosoever will back into harmony with Himself by restitution processes during the Millennial Reign of Christ! But we who are of the Bride class, how we rejoice when we think of our invitation to join in with our Savior and be partakers with Him, both in the sufferings of this present life and in the glory to follow! This is our privilege and portion. We may have a share in carrying out the Father's great Plan.

We might well rejoice that, in God's mercy, we have heard the glad Message; that through the merit of Jesus' sacrifice we have been invited to become His footstep followers and to prove ourselves worthy, even as He proved Himself worthy, by laying down our lives in the service of God and His Truth. But we are not worthy without our Redeemer. We are made worthy in Him. This High Calling



3H755

to be joint-heirs with Jesus comes in as a special privilege, over and above justification. And we must demonstrate our worthiness or we shall never get in.

Our test is the same as in our Lord's case; namely, faithfulness to God, loyalty to the Truth, the putting away of all selfishness, seeking to do only the will of our Heavenly Father. We cannot do God's will perfectly, as Jesus could. But we must do what is possible to us; and the blood of Jesus cleanses us from all unintentional blemishes, making up for our deficiencies. But we are required to have the same spirit, the same mind, as the Apostle admonishes us the mind which is willing to humble self in order to do the will of God. Phil. 2:5; Rom. 8:9

It is important that we realize our need of justification, and that we note the difference between justification and the High Calling. I am sure that not many Christians see the distinction clearly. The Bible teaches everywhere that through Christ we are to be "justified freely from all things." It is God that justifies, and not we that justify ourselves. We are justified by faith in Jesus' blood. "It not of works, lest any man should boast." Justification merely brings us to the place where we can offer an acceptable sacrifice to God. Then we must present our bodies. (Rom. 12:1) We are to follow in Jesus' footsteps.

None have yet been justified except a special class the Church: God has willed that the whole fallen human race shall go down to the tomb unjustified, in sin, and shall wait until the Millennial Age; and in that Millennial Day Jesus, who died for them, will be their Justifier. During those thousand years He will bring them up from the tomb, and will help them up the Highway of Holiness. (Isa. 35) At the close of that time He will present them to the Father blameless. He will not present anybody to the Father in any other way. So the whole world, at the end of the Millennium, will be presented to God; for Christ will have justified them, made them right. But all who will not meet the conditions will die the Second Death.

### [Convention Report Supplement, 1915](#)

## **"FAITH IN GOD'S LEADINGS"**

I would take for my text today, dear friends, the words of the Lord through the prophet Malachi: "Ye have said, It is vain to serve God; and what profit that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up (put in power); yea, they that tempt God are even delivered."

These words seem to describe a condition of things that very considerably prevail at the present time. There are very many that are saying these very things.

We look back over a generation or two and we perceive that many of God's people, even though they did not have the light and knowledge that we have today, even though they did not have the blessings of today a great many Christian people of a generation ago were very sincere, very earnest, and very devoted to the Lord, so far as we can judge from their words and conduct. God's name was taken very reverently by them. Songs of praise to God were sung on Sunday. The Sabbath day was kept because they thought God wished it to be kept, and many things were done in the way of Bible Study and all that; and then came a time when prosperity had come to the world in a large measure, when the people of God were zealous and the Bible seemed not to make as much progress as the worldly people. Those who did not reverence God got along better in the world than they did, and then they began to say, What profit is it that we serve God? What advantage is it to us?

It is really a disadvantage, for many of those people that thus trifle with God, they are being established in influence and power, and we are not prosperous in our worldly affairs. And then again, they say that, they are careless respecting God's ordinance and God's will, and yet, they are getting along much better than we who are trying to walk reverently before the Lord. The proud seem to be the ones that the Lord is blessing. It is as though God had said Blessed are the proud; they that work wickedness shall be set up; they that tempt me shall be delivered. As a consequence, we find today, just as in the days of Malachi's prophecy only it was then with the Jews we find a great tendency to worldliness, and little attention is paid to religion, which is only of a formal kind, and not too deep.

Attend more to business, they say, more to the lodge, more to such things, and you will get along much better; God is not paying much attention to the people who are trying to please Him. This is so, in general, not only here in Canada, but all over the world. So, there is less piety today, except among certain classes. Those who have reverence for God, and are being strengthened, are coming to be known as Bible Students, and it is separating them out from all denominations. We are looking for as many as are sincere and genuine, and God has some encouragement for them, giving them to see some of the heights and depths, and lengths and breadths of His great plan. We will wait patiently on the Lord. In His own time and way He will give us the blessings that He thinks are best for us.

So then, this class is more particularly represented by the next statement, "Then they that feared (reverenced) the Lord spake often one to another." You see they became separated from the masses and were brought together; and now they speak often one

to another. They talk to each other about these good matters. They have a fellowship of spirit, and often sing,

*“Blest be the tie that binds,  
Our Hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.”*

These are the experiences we are having as spiritual Israelites. We are not being blest necessarily in outward things. Perhaps, as a whole, we have less than the average person of the world. Yet, when have I seen any of the Lord’s saints begging for bread? Never. Yet I have not seen very many great and wealthy. It would not be well

3H756

for us to have too many of the good things of this present life. In harmony with my own experience, so long as they were in business and prosperous in their worldly affairs, they were inclined to have a worldly spirit, and God greatly favored them by taking from them much of their earthly prosperity. One dear brother told me: “I was in the grocery business. Every moment of my time was necessary to make my business a good success. I was putting all of my life’s energy right into it.

From a Colporteur I got the Scripture Studies, but I put them on my shelf because I had no time for them. Brother Russell, the Lord gave me a great fall. I broke my leg, and after it was set and I had to wait for the bones to knit together, I said, I can’t attend to my business, so now is the time to read those books. I did read them, and I want to say that, all that God had given me previous to that time, could not compare with the blessings that came as a result of breaking my leg. I would have gone on the same old way, except this had taken place." So we see that God is giving us what He sees is best for us as new creatures. He is not thus dealing with the world. The world is indeed subject to a general supervision and a certain restraint, in that He says “Thus far and no further,” but He is not treating them as a shepherd deals with his sheep. He treats them more as goats. Let us thank God because we as His sheep are under His special care.

Wisely and tenderly He holds back from us some of the good, earthly things. It is in harmony with this, that Jesus says, I am the vine, ye are the branches. Every branch in me that beareth fruit, the Father pruneth it that it may bring forth more fruit. He prunes the vine that it may bring forth more fruit. I inquired of some who had made a success of cultivating grape vines, and they informed me, that it is the tendency of this vine to spread out every where and have plenty of branches, and the strength of the vine is inclined to go out that way. The result would be a few grapes but not very large. But when the vine-dressers wanted the vine to produce better fruit, they would break off the suckers, and anyone who is a husbandman can tell whether it is a fruit

vine or whether it is a sucker. He breaks off the sucker. And then when the vine shows the signs of fruit, he will break off the vine entirely a little beyond the bunch of grapes. This looks as though he was spoiling the grape vine. But is he spoiling it? No; he is bringing the juice right into that very bunch of grapes. If you want a vine that will produce much fruit, you must know how to do it. Now, our Lord says, in connection with that parable, "Herein is my Father glorified, that you bear much fruit." He wants the fruit. The leaves represent profession. Of course, you have to have some leaves. So it is right to have a good profession, but our lives should not be all profession and no fruit. No; No; The Lord wants fruit from the vine good bunches of fruit.

The Father will be glorified by your bearing much fruit. Anyone who would understand the growth of grapes, would get out large quantities of grapes. He is the good husbandman. So, in this way, the Father wishes you to bring forth much fruit. This will be to our advantage and to His glory. These branches that have no fruit buds at all, but are called merely suckers, are illustrative of those who come into the church, make a profession, and never produce any fruit. They are not really of the church class. God only calls fruit-bearers. Those who have the real matter at heart and have a desire to bear much fruit, if the Lord shall knock off some of the tendencies to go out and take in the worldly things, we are not to think that this is strange. The Lord will pinch off this tendency to worldly things, and this will be for your good, not for your injury. You have noticed how the little branches take hold of anything they can reach. So we have a great many things that we are inclined to take hold of: a little pet dog, flowers, a little ground, a little business; taking your strength and energy away from the one thing that is the most important to you. That is the way with the vine. If the Lord shall cut off some of these tendrils, this is to our advantage.

But we should bear in mind, that the Lord is not thus dealing with every one, but only with a special class. We need to make a sharp distinction between the church and the world. We often hear the expression, The Fatherhood of God and the brotherhood of man, as though we were all one brotherhood and all members of the family of God. This might be true from a worldly standpoint, but it does not represent the real truth of the matter. When father Adam was created in the image of God he was the son of God and had a chance of bringing into existence a race of sons, but when he disobeyed God he was cut off from sonship, and his children are therefore, not sons of God. The contrary thought of the fatherhood of God and brotherhood of man is nothing but a worldly tradition. The Bible does not speak of the brotherhood of man in such manner. This thought is contrary to the Bible. We have a general relationship one to another, so that we are to do what we can to help those in trouble, even as the Bible says, We are to do good unto all men as we have

opportunity, but especially to the household of faith, because the household of faith are the real sons of God. God having discarded Adam and his family, has adopted a new family. When? Where? And How?

This new family began with Jesus. He was begotten again with the Holy Spirit. None preceded Him. Jesus was the first one who was begotten with the Holy Spirit. It came at the time He made a full consecration of Him self. From that time on, He was a new creature begotten to a new nature--the divine nature. This nature was perfected when He was raised from the dead. He was put to death in flesh and quickened in spirit, as the Apostle puts it. Jesus was the first, and so, opened up the way for a certain class. Many? No; not many. It is a little flock. God does not wish many. God is limiting the number. Do we know what the number is? Well; He has intimated that the bride of Christ will be made up of one hundred forty and four thousand. It will be limited to them. Why should He limit it? In the same way that we might limit the number of invitations to a wedding to a certain number. In the army, so many men constitute a regiment. It is limited to that number. Say, one thousand and ten shall constitute a regiment. When you get that number, it is full and you can no longer join that regiment. So God has provided for a certain class, and only the required number can come into that class. It has taken all the Gospel Age to find this class. God has been sending out the message for eighteen hundred years. Simply telling them the message. Those who have responded and

3H757

make their calling and election sure, when that number has fully come in, then the door will be shut. No more can then get into that class or company.

So then, dear brethren, those who are now being begotten are members of the bride class. It is not open to any and all. It is limited to those who respond in this way. He is dealing in a general way with the world, in that He says, Thus far and no farther, but beyond this general super vision, his is not dealing with the world at the present time. He will deal with them in the Millennial age. But now He deals with the elect of God, and this is the class that is spoken of as being the sons of God. All who are begotten of the Holy Spirit are the sons of God. The world is not begotten of the Spirit. Not all Christians of all denominations are begotten of the Spirit. Very few of them claim to be spirit-begotten. I am sure you will find some of the best of them know very little about spirit-begetting. Our Methodist friends years ago used to make much of this, and spoke of most of the people as being born again. They misrepresented the matter. What they really meant to say, was, that those only are the sons of God who

have been begotten of the Spirit, and that those thus begotten to sonship must grow in character, grow in grace, grow in the likeness of Christ, and then, in the first resurrection they will be born again, and be sons of God in the full sense.

Jesus was the first-born from the dead. So with us, we will be born in the first resurrection. Those are the only sons who are the sons of God. Is that according to the Bible? Yes; none others are called the sons of God. John 1:12, is one of the Scriptures on this point, "But as many as received Him, to them gave He power to become the sons of God. Jesus came unto His own, and His own (people, the Jews) received Him not." They had wrong expectations. They were not Israelites indeed, because they did not have the true Israelite spirit. The majority of them rejected Him. They were not true Israelites. Some were Israelites indeed, were loyal to God in their lives, and of them the Apostle speaks when he says, "To them gave He the power, or privilege, of becoming the sons of God." That privilege came to them at Pentecost. They did not have this privilege before.

He put His Spirit upon them and they acted as His representative beforehand, but not until Jesus had finished His sacrifice and appeared in the presence of God for us, not until then would God recognize them and give them the Holy Spirit. He said, tarry; I have made you to be my representatives to go into all the world to witness, but tarry at Jerusalem until ye be endowed with power from on high. After Jesus had ascended up on high and there presented His sacrifice, and had been accepted, then the Father granted Him the privilege of recognizing these as His children. The effect was the begetting of the Holy Spirit the same as Jesus was begotten at His baptism. So it has been all the way down. As many as are the sons of God, they have received the Spirit of God, and if any man have not the Spirit of God, he is none of His.

We did not get the Spirit in the same manner as Jesus did at the river Jordan, but the effect was the same. That was an outward demonstration for the benefit of John the Baptist. Neither did we get the Spirit in the same manner as did the disciples at Pentecost. That was an outward demonstration for a double purpose. It taught the Jews that the Father was specially with these, and it convinced the church that they were received of the Father. And then, what was that blessing they got? It was the gift of the Holy Spirit. This gift came to everybody who became a Christian.

Some had several gifts. Saint Paul could speak with tongues, could interpret tongues, and had the gift of healing, etc. Everyone in the church had a gift bestowed upon him as an evidence that he had been accepted by the Lord. But this did not continue. Why not? Not because the church fell away, but because the church progressed and grew in knowledge. They were then in the primary department, and had primary lessons

and illustrations the same as you give a child primary lessons. Thus it was with the early church, and after the early church passed away, the church passed into another stage; and so the Apostle says, "Whether there be tongues, they shall cease; whether there be prophecies, they shall fail" they shall all pass away. Then would come the fruits of the Spirit. As soon as the church had been established by the gifts of the Spirit, then came the period for the fruits of the Spirit, and it is this fruitage of the Spirit that has constituted the riches and blessings of the church ever since.

All down through the Gospel age, those who have been begotten of the Spirit, are expected and exhorted to bear the fruits of the Spirit. These fruits are "meekness, gentleness, faithfulness, longsuffering, patience, brotherly kindness, love. If these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ, and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior." These fruits were the important things. Not those who have the gifts of the spirit will get into the kingdom. That was simply something from the outside. The Apostle showed a difference between the gifts and fruits of the Spirit.

Saint Paul shows that a man might have these gifts of the Spirit and not really be any account at all. He might give all his goods to feed the poor, but if he did not have the real motive of love, (The fruit of the Spirit is love), it would profit him nothing. He might give his body to be burned in some religious cause, but if it were not prompted by love, God would not appreciate it. Though one might speak with the tongues of men, or of angels (He had already spoken of the speaking with tongues as a valuable gift of the Spirit), if he should speak with these tongues, and did not have love, it would avail him nothing. The gifts by themselves would count for nothing apart from the necessary character, but if these things were done from the motive of love, they would be acceptable to the Lord, they would then be pleasing to Him. If one should speak the truth at the cost of self-sacrifice, that would show that one had a large development of the fruits of the Spirit. The fruit of the Spirit in an individual manifests itself in an effort to do God's will.

Now then, all the way down, this class has been bearing fruit, more or less, and our Father is being glorified by bearing very much fruit. The fruit grows gradually. The next day after giving your heart to the Lord, you will not have a large bunch of grapes. So with the vine. It does not

3H758

grow grapes at once. The fruit buds first appear, having small flowers, and very shortly these flowers pass away and the little grapes appear. You can see these under the microscope.

Afterwards they develop and grow. So it is with the Christian. This is the will of God, that we should develop these fruits the fruits of the Holy Spirit. What kind of fruits are these? Are these merely the distribution of tracts? That might be a sign of good fruit that you were willing to distribute tracts. Would preaching be an indication? That might be a very good sign. But the fruits of the Spirit are really more than these activities in the Lord's vineyard. They are those qualities of heart such as meekness, gentleness, etc.

God is more anxious to know how meek you are than the number of tracts you distribute. God is more anxious to know how much love you have. These two things really go together. Our service for the Lord depends very much upon the growth of the Spirit. At first you might have a feeling of pride. Must I give this tract? I cannot do that. Why not? You did not have enough meekness to go out with the tracts. As the meekness grows, the person will get out with the tracts. Not the tracts but the meekness is the thing that counts. You might be sick and not be able to give out tracts, but if you have the spirit of meekness and the desire to do it, God looks at that spirit or intention.

If we get these fruits of the Spirit well developed, such as meekness, gentleness, patience, brotherly kindness, love, they will cause us to be that much more active in God's work. But at first we may have the activity without the proper spirit. You may have noticed this perhaps in some of your earlier efforts to serve the truth. When I first began to see the truth, I would go up to some of my friends and hit them with the texts of Scripture, and would knock them down with the texts. When they got up, I noticed that they were not especially friendly. They would keep away from me so as not to get hit again. I said to myself, you are not getting the people to understand the Bible, they are simply shy of you, you have knocked them down; I must have this thing wrong; I must be doing it in a wrong way.

I then began to study how to do it better, how to speak the truth in love, instead of knocking them down, to just get them to sit down themselves. If one sits down and finds out where he is wrong, that one is getting a blessing. You have, no doubt, noticed that in your experiences the same as I did in mine. Sometimes it is the husband who has this wrong way, and sometimes it is the wife. They have asked me why they did not have better results. I have generally told them that it is because they did not handle the Scriptures right. If you jack people up they will feel sore about it. We are to avoid this knocking way, and this pin-pricking presentation of the truth, and we must try to cultivate the Lord's way and spirit. His spirit is love. And by the time your heart becomes imbued with the spirit of the truth, you



will not be thinking about showing off, but will rather forget about your self and want to honor the Lord. If you are going to be somebody, God can't use you in His service. We must be nothing. Just as we often sing:

*“O, to be nothing, nothing,  
Only to lie at His feet,  
A broken and emptied vessel,  
For the Master's use made meet.  
Emptied, that He might fill me,  
As forth to His service I go;  
Broken, that so, unhindered,  
His life through me might flow.”*

This is very important. The Apostle puts meekness first. If we have not that, we cannot make any progress. We must have meekness if we are to be used of the Lord. I don't know what may be your difficulties. We all have them imperfections. But we should fight a good fight with ourselves. You do not need to fight the Germans, Russians, French or English, but fight yourself. Get yourself into the full line with what the Lord wants, and the Lord, by His providence, will help you. You might be inclined to get discouraged. Brother Russell, said one of the friends to me, at the beginning of this year I was desirous of making a good start for the year. I said, which one of the fruits of the spirit do you think you lack most? I believe that I need patience more than any of the others. I need all the others, of course. So I prayed that the Lord might grant me a special blessing this year in the way of cultivating this quality of patience, and asked Him for those experiences that would help me to develop patience.

Well, he said, I had the queerest experience. For three months I was wondering why I was having more trials every day. It seemed that I was getting more trials on the line of patience than any one. I could not understand it. Finally, I thought of my prayer for patience, and I then began to see that the Lord was giving me these, so that I might cultivate the quality of patience. As soon as I saw that, it made me rejoice that I was having these trying experiences, in order that I might cultivate more patience. I then began to rejoice in all these various trials. It turned out very fine at last.

This is an illustration. It may be that your imperfection is along the line of meekness. He might try you along this line so as to show you how much you lack in that respect; or, it may be along the line of gentleness you being rude and not doing things in a kindly way. The Lord may be giving you these tests or trials in order to give you an opportunity of developing those fruits in your character. So with the tests of love for the brethren, for the family, for one's neighbors. The Lord might hide His face from you for a time to give you a test of love for Him. All these things work together for good to them that love God, to those who are

called according to His purpose. That is not the world, you see. The world are not called according to His purpose. Those referred to are the ones who have heard and accepted His invitation. They are the ones who are called according to His purpose. Everything is working together for good to them. This does not mean the world, although He is making everything in the world get ready for Messiah's kingdom. For the present, it means the church, for they are the ones who have consecrated their lives to the Lord. They are the ones who are desirous above everything else of becoming copies of God's dear Son. With these then, the Lord is now dealing.

3H759

When does this matter begin? It began with their begetting. When will it end? It will end when they die. But can't one say, I have fought a good fight, and have finished my course, before one dies? Must we be wondering all the time? You may have this confidence. You have entered into a covenant with the Lord. You have given to Him your time, talents, strength, everything. He has given you in exchange for them the begetting of the Holy Spirit, his providential care, and His exceeding precious promises respecting the future. Are you still in this condition? Are you still seeking to walk in the footsteps of Jesus? Surely then, all is right for you. Do not be afraid. Do not say, I am afraid He will back down. If anyone backs down out of the contract, it will be you, not God. Faithful is He that calleth you, who also will do it. God is sure to carry out His part, so that the failure can be only on our part. Thus we may have confidence according to conditions. What am I to do? If our hearts condemn us not. If your heart condemns you, then it is not all right with you. For what does your heart condemn you? If you have not been living up to the full extent of your ability, then your heart condemns you for that. God is greater than your heart. So, what your heart condemns in you, God will condemn. What does that mean? It means that it is time for you to get right while you can.

If you are to have a share with the bride-class, you must be more zealous. You must be studying your character. You must see to it that you develop these various qualities. It would mean that you resolve that, I am going to see to it tonight; how much I have cultivated these fruits; the faith that goes with love, the patience that goes with love, the brotherly kindness that goes with love. (I want to refresh your memory, dear friends, and bring some influence to bear upon your hearts and lives that will be for your good and God's glory). You should say, throughout this day I am going to keep watch over my thoughts, what my hands are doing, how my time is spent, what my words are. That would be a terrible thing to have to be so careful about these things, wouldn't it, Brother Russell? Oh no; not if you have a proper love of the bridegroom, the proper appreciation of what He has done for you, and the proper appreciation of what He will still do

for you. If you have not worked all this embroidery on your robe, you will be glad to take all these stitches with care. This is your wedding robe that you are preparing.

Every stitch tells me of the love of the one who gave me this robe. It tells me about the bridegroom, and the bride class. It all brings up thoughts about God, and about Christ, and about the glorious things He has in reservation for those who love Him love Him more than anything else. This is the class mentioned in our text when it says, "They that revered the Lord spake often one to another:" at the Conventions, in Dawn studies, prayer meetings, every Sunday for worship; they want the Watch Tower, they love to study the Studies in the Scriptures, and know all the various parts of the plan; they observe the daily Manna texts: that is the way they will do. They that reverence the Lord speak often one to another. What of it? "And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared (reverenced) the Lord and thought on His name.

"What does He hear when He comes into your meeting? Did he hear you say anything proud or boastful; anything slanderous or unkind; talking about other people's business? Did He see you study His Word, and desire to develop the fruits of the Spirit? Then be glad and rejoice. You have that much evidence that you are on the Lord's side. And if you are seeking in everything to do His will, you have the full assurance of faith. Continue in that way and you are sure to get the prize. If you will continue that way, it is absolutely sure that you will get the prize. God has not required anything from you that is impossible. Just do to the best of your ability what you have agreed to do, with that full assurance of faith, the fine needle work on the embroidery of your wedding garment, and this fellowship with the Lord's people that is a very happy condition. No one else is in such a good condition.

Some have their lodges, various kinds of meetings and socials, but they are not very deep and heart-satisfying. They are pretty empty things. They are froth and foam. We have the best there is those that speak often one to another. You will remember the Apostle Paul in speaking to us, says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." So much the more. Of course, you can go to an extreme in attending meetings, but we are not likely to go to an extreme. You have duties at home toward your families and you are not to neglect these, but, having these special privileges, you are to accept them, and thus grow strong in the spirit.

When the Lord hearkened and heard, what did He do? A book of remembrance was written before him. It is not the thought that God had to write down so as not to forget, but it gives us the thought that He does not forget, and that He loves that class. He

loves the world with a broad, sympathetic love, but He has a special love for the church, those who have consecrated themselves to Him at the present time. "The Father Himself loveth you," and in one of the Psalms, it is written that we are as dear to Him as the apple of His eye. Think how carefully you would guard your eyes. If anything is going to hurt them He will take care of it. That is a beautiful thought. "They that revered the Lord, spake often one to another, and the Lord hearkened, and a book of remembrance was kept of those that thought on His name." In olden times the name stood for character more than it does now. Now we give names too often at random. Too many times we give the name meaning King, or meaning Noble one, to a person who may be very ignoble. But in olden times they were very particular to attach names to the one to whom it would fit. They called His name Jesus because it was He that would save His people from their sins.

### **GOD'S NAME**

What does it stand for? It stands for all that great character of God. Not very many people think about the character of God. Why not? Because the religious teachers have described His character in such a way as to make it very undesirable to think much about Him. They have the thought that He is going to punish people so much, that the name Jehovah stands for one who is to be feared for His great power in throwing them over to the devil, rather than

3H760

one who is to be loved because of His great love for all His people. But with His dear children, this is not so. They love God and study about His name and character. They think about His care for them. They are trying to be like their Father in heaven. And He is showing to them His character more and more.

Some of the lengths and breadths, and heights and depths of His love divine is being shown to this class, and they are wanting to know more of His character all the time, and consequently are trying to learn more of His plan. In that way we are learning more about His character by knowing more about His plan. When we see the plan of God for the church, and for the world, we are then thinking about His character. So, by and by, the world will be made to know about this great plan. The light of the knowledge of the glory of God will fill the whole world. We get this knowledge of Jehovah's character beforehand. Because in coming into the family of God we have entered the school of Christ, and He is teaching us and showing us these things, and they are written in the Bible for our admonition upon whom the ends of the ages have come, in order that by knowing Him in the full sense we may be ready for everlasting life.

What does the Lord think of this class? "They shall be Mine saith the Lord in that day when I make up my jewels" Here is the

possessive case. "Mine" saith the Lord. I have taken a long time to select them and care for them and husband them as a vine that they might bear much fruit. Like one who cares about precious jewels, he takes care that no one shall steal them. So with the Lord. They shall be Mine, saith the Lord, in that day when I make up my jewels. I will make them up. I will care for them. How will He make them up? This is the picture. The one who handles jewels first sees that they are properly polished, but they would not look well except they were mounted. The mounting has much to do with the beauty of the jewels. God is now cutting these jewels. Jesus was the first Great Jewel. The twelve Apostles were twelve large jewels, fine grained and beautifully cut. Some small, and some large ones, have been cut all the way down during the Gospel age. Now, we have this privilege of being jewels. God is going to mount them presently. He is going to make of them a diadem, set in gold, symbolizing divine nature, the mounting is to be done in the resurrection. It will give them the proper setting in the divine nature.

The resurrection work is the work of mounting. According to the statement of the prophet Isaiah, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Is He going to wear it? That is what people generally do with them. Will God wear them? Will God do this? Oh no; we could not add to the charms of God's perfection at all. He needs no diadem of any kind to glorify Him. Ye shall be a royal diadem in the hand of our God. We will be in His hand. We will be shown to the angels, and to men, as a piece of fine work that God has done. He did not use force about it either. These are some of the poor daughters and sons of Adam. See what I have made of them, and in doing so, God did not pull, or push them, but simply directed them by the spirit, the exceeding great and precious promises. Promises. No driving nor throwing. Just the promises. Some did not care for the promises, and consequently did not come. What about them? They can stay away. God is looking for those who want to come, just as a piece of steel is attracted to the magnet.

According to the best knowledge we have, the knowledge of God's word, we have now come down to the close. The bride will soon be complete. Today? I don't know. Next month? I don't know. Many months? I cannot tell. "God kindly veils mine eyes." Don't you wish you could tell No; the flesh would say that. The spirit says, I do not want to know anything that God does not wish me to know. I am sure I am better off without the knowledge, since it has not pleased Him to give it. If it had been better to have this knowledge, He would have given it.

We have seen that Elijah is a type of the gospel church. Elijah's experiences correspond with those of the church in many ways. Read the second volume on this. We have pointed out there wherein Elijah may be viewed as the type of the church. You

remember, at the close of Elijah's experiences God sent him to this place, to that place, and to the other place, and then was the time when He would take up Elijah, but God did not take him up at any of these places. So God sent us to look at 1875, and then to 1881 as a specially marked time in His great plan. He then sent us to look at the close of Gentile times, but He did not say that we would be taken up at that time.

So it was with Elijah. He sent him here, there and beyond, but God did not take him at any of these places. So God has not taken us at any of these places. We do not know where we are now. He has not given us any other time. In the case of Elijah and Elisha, we read, "And it came to pass, AS THEY STILL WENT ON, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." It was while they were still going on that they were separated by a chariot of fire. The Elijah class is the bride class, and the chariot of fire is a symbol of trouble. Fire is always a symbol of trouble. This does not look like being carried to the skies on flowery beds of ease. It is more like a bed of thorns. I don't want to alarm anybody. I trust you will not have any alarm in connection with anything that the Lord has given. That Chariot is something that will come very suddenly. It will catch away the elect class, leaving the non-elect class in the church like Elisha. Elisha was left and Elijah was taken, and so, some fiery experiences will come upon those who will be taken. I am not prophesying. I am a poor guesser. As far as I can understand what is written, I am pleased to talk about it, but when I don't understand, I shall just wait awhile. A large bump of imagination may cause us to make God's Word mean most anything.

But we are content to wait. Whenever God has anything to say, I believe He will make it so clear and so plain that we will have no difficulty in knowing about it. But no prophecy is understood very long before its fulfillment. Hardly any prophecies were understood until they were fulfilled. Jesus told His disciples about the lifting up of the serpent in the wilderness, but they did not understand it until after His resurrection. It was after He appeared and explained that it behooved the Son of man to suffer, before they could begin to understand. It was after its fulfillment

3H761

that they were able to understand. So, I think it will be with us. The Lord does not wish us to see very long in advance, but when the chariot comes, I hope we may be in it. I think it means great tribulation. The whirlwind means what? Not anything good. It generally signifies trouble of some kind. We are having a great whirlwind now. Whether that one will take us up, or not, I don't know. It may be. I don't know. God kindly veils mine eyes. So on we go, not knowing, not wishing to know what God does not

wish us to know, but content that Our Father who has lead us these years, will lead us still.

And thus, my dear brethren, I trust our experience will go on favorably for us and prepare us for what is coming. So far as I can observe, God's people are being well exercised by their experiences. I feel God is favoring me in enabling me to do some more work on the robe, and to receive some more polishing. We will leave it all in God's hands. May He do with us what seemeth to Him best.

### St. Paul Enterprise, November 5, 1915

## **TWELVE TRIBES OF SPIRITUAL ISRAEL**

St. Louis, Mo., October 31. Pastor Russell gave a discourse here today of intense interest. His text was, "I heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 7:4) He said in part:

Our Lord Jesus, before He came into the world, was the Son of God on the Heavenly plane, the Only Begotten of the Father Jehovah's only direct creation. (Col. 1:15; Rev. 3:14) When in the flesh, He was still God's well-beloved Son. This is the One who when on earth as a man gave Himself in consecration to do the Father's will, even at the cost of His own life, that He might purchase back from death the fallen human race. For this, the Father highly rewarded Him, by raising Him from the dead a Divine Being. Our Lord has had three natures, being now a partaker of the nature of Jehovah the Divine. "Him hath God supremely exalted, and given Him a name above every name. Phil. 2:9-11

This perfect obedience on the part of our Lord Jesus was the basis, then, on which Jehovah God raised Him to His present high position. God might have let Him take at once His power as King of kings and Lord of lords, and begin His great work of blessing mankind. But God's plan was different. In His Purpose the Father not only foreknew the Lord Jesus for this work, but foreknew also that certain ones chosen from the human family would gladly become fellow-sufferers with Jesus that they might be fellow-sharers in His glory to follow. How could God arrange this? The Answer--is that they may have a part in this arrangement by marriage, by becoming united to Christ Jesus as His Bride, His Body, which is to be composed of 144,000 members.

## **HOW THESE ARE OF THE TRIBES OF ISRAEL**

St. John the Revelator tells about this 144,000 12,000 from each tribe of Israel. How does the Church, the Body of Christ, come to be of the twelve tribes of Israel? In this way: God laid out the entire program of the Gospel Age on the Jewish basis. Provision was made for choosing the total number of the Bride class out of Natural Israel 12,000 out of each of the twelve tribes. God foreknew, however, that fleshly Israel as a nation would not receive Jesus as Messiah, and that those who would receive Him would be only a small remnant from all the tribes. But the elect Church was to number 144,000 12,000 from each tribe.

Of those of Fleshly Israel who came into the Gospel Church we do not know the proportion from each of the tribes. All twelve tribes were represented in Palestine when our Lord Jesus came, though chiefly Judah and Benjamin. During the Jewish Harvest there were approximately 25,000 gathered to the Lord from Palestine and adjacent countries an average of a little over 2000 from each tribe. So there was not nearly the required number. Therefore, after the close of the 70 symbolic weeks of favor (Dan. 9:24) promised to the Jews, God turned to the Gentiles, to fill up the number lacking from the various tribes. (Acts 13:46) When we were received into Christ, the question was, Where would we be put? We do not know, however, where the Lord has put us; some will be in one tribe, and some in another, as God wills. But His decision will satisfy us.

## **ANOTHER COMPANY--A GREAT MULTITUDE**

After we are told about these 144,000 from the twelve tribes who are to be of the Very Elect, who are to stand with Christ on Mount Zion (Rev. 7:1-8; 14:1-5), and who only will be able to sing the song of Moses and the Lamb, mention is made of a much larger company. This Great Company say that they will never deny God's name or His cause. But they have not been living in harmony with their vows. Therefore they will not receive the reward coming to those who are ready to meet their Lord at any moment, those whose lamps are trimmed and burning.

This unfaithful class are the ones mentioned by the Revelator as having soiled their garments those who have failed to keep "unspotted from the world." He says, "I looked, and behold, a great multitude, whose number no man knows, of all nations and kindreds and people and tongues; and they stood before the Throne and before the Lamb." (Rev. 7:9-14) These are the Spiritual Israelites who are not of the priestly family. As in Natural Israel the Levites were far more numerous than the priests, so in Spiritual Israel.

The Angel said to St. John, "Who are these, and whence came they?" He replied, "Sir, thou knowest." So the angel said, "These are they who have come up out of the great tribulation, and have



washed their robes, and made them white in the blood of the Lamb." Nothing but the blood of Jesus will ever take away these sins. They must all be cleansed in "a Time of Trouble such as was not since there was a nation." This class will have their portion with the hypocrites," because they have failed to live up to their

3H762

covenant with God. They hesitate to step forward boldly and say, "I am striving to be a footstep follower of the Lord Jesus Christ."

But here is our opportunity to take a stand before the world and to lift up the banner of the Lord. Let the people know where you stand! If you say, "Of course I am religious, but I do not wish to be extreme," then your worldly acquaintances will say, "That is right. Don't be extreme; come in and have a game of cards!" Such Christians get themselves into trouble at once.

Some of this class become so besmirched that they plunge into willful deliberate sin. This course would merit the Second Death, so far as we understand the Word of God. But others say, "I will never go deliberately into sin. I am no saint, I know; but I will never deny the Lord; I will never deny the principles of righteousness." There is considerable good character manifested here, even though that person is not living up to the covenant made with God. Such are still loyal at heart. Some of them have been weak through fear of loss of worldly favor, or have been hindered by the cares of this life. This is the class that will be in the second company, the Great Company.

### **HOW THEY LOST THEIR CROWNS**

You ask, "How do they get into such a condition?" We answer, There are various ways. The following illustrates one of these: Suppose you as a child of God should get angry, should speak a bitter word. Afterwards you felt that this was something against you. You hastened to the Throne of Grace and said, "O Lord, forgive! Cleanse me from my iniquity, and I will never do this again!" Perhaps a day or two afterward you made the same mistake; and you felt, oh, so abashed. It was more difficult to go to the Mercy-Seat the second time; but you went and said, "Lord, I am so ashamed, so sorry! I will try not to do this again!" But perhaps in a week, or perhaps in an hour or two, you had repeated the transgression. You were almost discouraged. You feared to go to the Lord. When you were preparing to retire at night, and the time had come for reviewing the events of the day, you said to yourself, "I cannot go to the Lord tonight, and own that I have failed again!"

You succeed in putting the matter off, but you are anxious. You try to get it out of your mind. The next morning you go about your duties, but you have not made the matter right with God. During the day something happens that causes you again to

transgress. In distress you say, "I will not think about it. Everybody commits sins. There may be some who can overcome, but I cannot. There is no use to try." So it goes on, the trespasses accumulating. From time to time you offer prayer; but it is largely a formality. If this condition of things is not rectified by the proper steps, you will certainly lose your Crown and go into great tribulation.

All down the Gospel Age there have been some of this class; but the Revelator pictures those now living. "Judgment must begin at the House of God" (1 Pet. 4:17); and these slothful ones must Answer--for their unfaithfulness. But after their sore chastisement in the coming great trouble, they will realize that it has worked good to them, and will say, "Let us be glad and rejoice. Let us glorify God that we were finally delivered. We have not been faithful; we have allowed things to hold us back. But now the Marriage of the Lamb has taken place. Our robes have been cleansed; and we are invited to the Marriage Supper, even though we have missed being of the Bride class. What a pity that we did not yield ourselves up wholly to the Lord;" See Rev. 19:6-9.

### **NOT MANY WEALTHY, GREAT OR WISE CALLED**

God's faithful ones love to meet together and encourage one another in the good way. The association of the Lord's true people is like a bed of coals. One coal will not keep warm alone; but when many coals are brought together, each warms the others. Therefore the Apostle exhorts, "Forsake not the assembling of yourselves together,... and so much the more as ye see the Day approaching." Heb. 10:25

It is not money that draws us together. There is not a millionaire amongst the saints, so far as we know. Whoever wishes to get into a club of millionaires will not find it in the Church of Christ.. The true Church are not as a rule wealthy, nor are they as a class the most learned, the most talented, the most refined, to be found. If these things are what you are seeking in the Church of Christ, then you are looking in the wrong place. On the other hand, whoever is ashamed of the brethren of Christ is accounted as ashamed of Him.

We are not to be ashamed of the brethren of Christ or of His Truth. Our Lord says, "Whosoever shall be ashamed of Me and of My Word, of him shall the Son of Man be ashamed, when He shall come in His own glory and His Father's." (Luke 9:26) In other words, I will not have him in the Bride class. That Great Company is represented as eventually getting the palms of victory and as serving God in His Temple. But so far as you and I are concerned, I trust that we are looking for something better the Crown of Glory immortality. The class that will receive this great exaltation with Christ is the class that "follow the Lamb whithersoever He goeth."

## **HE COMETH NOW TO REIGN**

In Psa. 45:3, 4, the Psalmist tells us of the majesty of our Lord Jesus when He comes to reign on earth. "Gird Thy Sword upon Thy thigh, O most Mighty." Our Lord here girds on His Sword, that with it He should smite the nations. During all these eighteen hundred years He has not until now girded on this Sword. But now the time has arrived. The present great war is the beginning of the work of disintegration. In this war we see a general spirit of partisanship, even amongst professed Christian people. We who are members of the Bride of Christ are to forget that we are British or German or French, etc. We are to be rid of all bias and false expectation, and thus be better able to see God's view of the whole matter.

The Lord wishes to have a judicial class. We are preparing to be the judges of the world. "Know ye not that the saints are to judge the world?" (1 Cor. 6:2) But we are not to attempt to be judges now. We must not make that mistake. We see enough of this war to know that, like all

3H763

other wars, it is not of God, but of the Devil. We see that selfishness is at the bottom.

This war has been brewing for the past forty years. Each nation has determined to have, if possible, what each considers its rights upon the sea. Each nation has determined that rival nations shall not have the supremacy. Jealousy and selfishness were rampant. When the expense of naval and military armament became too great to be longer borne, and there was imminent danger that the people would revolt, the rulers said, "There must be war" not expecting so much of it.

God is permitting the nations to take charge of the situation, but He is overruling all to the accomplishment of His own glorious purposes. In this war He will permit the world to try their power and to come to the full end of their resources. God is saying, in substance, "I have every thing ready. By the time that these nations have used each other up, My Kingdom, that I have so long promised, will take control. These nations can never bless the world. I will let all the peoples of the earth see how foolish their plans have been. Hitherto I have held back the winds of strife; but now I am letting them loose; for I am ready to bring in the blessings of My Kingdom." Dan. 2:44

## **CITIZENS OF THE HEAVENLY KINGDOM**

It would be very improper for us as Christians to have any prejudice one way or the other. We are to love all mankind. God's true people are waiting to bless all the world. We do not wish to see any one injured; we are sorry that they do not know better than to injure and destroy one another as they are doing. This spirit of selfishness which has prompted the war is

spreading all over the world this antagonism, this striving for me and mine. What has the Spirit of the Lord to do with such selfishness? We are to remember that we belong to the Lord and to His Kingdom. If the whole world could get the spirit of our Master, what a changed world it would be! If all the churches in Europe had been teaching the principles of the Word of God, there would be no war. If all were Christians, there would be no soldiers and nobody killed.

Over there in Europe the people claim to be practically all Christians. The Germans claim to be ninety-five per cent Christians; the British make the same claim. Italy is in the lead. It counts in all its people as Christians. These Christian-Italians have been studying the matter of going into this war, have been estimating how many would be killed and how much material advantage could be obtained by entering the war or by remaining out. For months they balanced it up and down. There they were, willing to barter the lives of millions of their own people and of others in order to get a little larger strip of territory under their king. How pitiable are such conditions!

“What manner of persons ought we (true Christians) to be!” We should be the peacemakers of the world. Humanity are all deluded by their wrong doctrines. If they could see things properly, they would speedily bring this war to a conclusion. The Lutheran Church has been teaching the Germans and the Swedes, and the Church of England has been teaching the British, each in its place, that their kingdom is the Kingdom of God. Now they are in God’s holy war. (?) We are sorry. This is all that we can say. The war is a shameful spectacle. We whose eyes of understanding are opened know that all these earthly governments will meet with disaster, with ruin.

Let us, then, as true disciples of Christ, help each other. Let us all be peacemakers and point others to the Kingdom of God’s dear Son, which is soon to be inaugurated upon the ruins of the present evil order, and which will prove to be “the desire of all nations.” Then wars and all other calamities will be made to cease forever; for nothing will be permitted to hurt or destroy in all God’s holy Kingdom. Isa. 11:9

St. Paul Enterprise, November 7, 1915

## **GOD'S PERFECT POISE IN JUSTICE AND LOVE**

### **MERCY IS THE OUTWARD EXPRESSION OF LOVE**

New York City, November 7 Pastor Russell delivered a forceful address at the New York City Temple today, W. 63rd Street, near Broadway. His text was, "Mercy rejoiceth against judgment." (Jas. 2:13). He spoke as follows:

Our text signifies that love has gained a victory over Justice; for Mercy is merely an outward expression of Love. Let us reason as to the way in which Divine Mercy, or Love, gains the victory over Divine Justice. In so doing, I believe that we shall be learning something as to our proper attitude; for we should copy God's character. We should study His methods, His ways, that we may have Heavenly wisdom. When, therefore, we see how God's Love gains the victory over His Justice, we shall see how it should be with us, in order that we may become like Him.

In considering Divine Love and Divine Justice, we are to remember that God is perfect in all His attributes. Both His Justice and His Love are perfect. But inasmuch as these are inherent, invisible qualities of the Divine Nature, we could not study them unless they were manifested. Thus far they have been manifested only to a faithful few. It is the manifestation of these qualities that especially interests us. Let us note how these attributes manifest themselves, that we may thus learn valuable lessons.

### **JUSTICE THE FOUNDATION OF GOD'S THRONE**

Undoubtedly there is no lesson that the people of God need to learn more than this particular one of the relationship of justice to love, in order to know how to exercise these qualities as God exercises the, and yet with some variations; for He has some rights which we do not possess. We see that God's Love operated in the very beginning, when He created His Son to be His Logos. His Love was

3H764

afterwards seen in His creation of the angels and men, in His own image. Then we see that the fall of our race brought into operation Divine Justice; for it was Justice which decreed that man, because of his disobedience, should not live.

"Dying, thou shalt die," was the fiat of Divine Justice. (Gen. 2:17) When Justice decreed that death must result from transgression, Divine Love agreed that the sentence was

altogether proper, not only because it is right for God to be just and in harmony with His own Law, but also because it would not be good for man to live everlastingly in a fallen condition.

If God had permitted man to live on in imperfection, we can scarcely imagine the tremendous power he would have had by this time. As it is, we see that some of our race in three score and ten years are able to cultivate such qualities of mind and character as to give them ascendancy over their fellows; and were they allowed to live on indefinitely in sin, they would undoubtedly bring all others into captivity to themselves. Except man should exercise the attributes of his character in harmony with the Divine character, he should not be permitted to live, because of the great injury which he would do to others. Thus, in the Divine arrangement, we see Love agreeing with Justice that sinful man should die.

### **WHY GOD PERMITTED SIN**

Again, when our race came under the death sentence, God might have cut us off more quickly than He did had He not in mind the very Plan of which we are now learning the Divine Plan of the Ages. (Eph. 3:11, Diaglott.) Man was to learn certain lessons during the present life, in order that he might profit by them in the future life. We see, then, that God has arranged a very reasonable and loving way in dealing with the sinner race. In His wonderful Purpose He planned to redeem man from this death condition, and to restore the race in due time.

All the experienced of the present life will have a bearing upon the members of the fallen race during the period of their restoration, in the incoming Age. God planned that mankind should have experiences of pain and death, thus to learn the needful lessons. For six thousand years the world has been getting its education along the lines of sin lessons as to what a terrible thing sin is, how hard it is to control, how ruinous are its effects, how hardening of the heart and that final death will inevitably result from its continued practice. Thus twenty billions of our race have had a great schooling time during the past six thousand years.

### **LOVE PLANS MAN'S REDEMPTION**

As we study the matter, we can see great wisdom in God's course. Love was not indifferent, though for a time God could not show man His interest. Love had beforehand arranged a Plan whereby redemption would come, whereby Love would triumph over Justice. In God's due time a purchase-price for man would be given. Then, after Justice should reign for six Thousand years, during which the world would learn its needed lessons with respect to the heinousness of sin in all its manifold forms, redeeming Love should become restoring Love, calling mankind forth from the tomb, during the thousand years' Reign of the One who purchased them.

So ultimately, when death and hell (the grave) shall have delivered up all that are in them, and when the curse of death shall be no more, Love will have triumphed over Justice. Thus we read, "O Death, where is thy sting? O Grave, where is thy victory?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" I Cor. 15:55, 57

This is one of the most wonderful things that we see in the Bible the more wonderful as we understand it the more. God always maintains His Justice, and He always maintains His Love; and we are blessed by both. Justice, having triumphed over the world, for six thousand years, has brought our race down to Sheol, Hades the tomb. Love in the meantime, began to operate, though in harmony with Justice; and it has given the great sacrifice of Jesus, and has arranged that at the time of the Second Advent of Christ, and through His Reign of a thousand years, He shall awaken all humanity from the sleep of death.

### **HOW ONE COULD PURCHASE A RACE**

We can thus see in the Bible what a great equalization, or balance, God has arranged. Since twenty thousand millions of souls have sinned, it would, in any other way than God's way, have required twenty thousand million redeemers. But when we see how God is operating, we wonder at His arrangement He provided that only one man should be condemned to death, and that through this one man condemnation should come upon all men while still in his loins. Thus one man could pay the penalty for all. "For since by man (Adam) came death, by man (Jesus) comes the resurrection of the dead." (1 Cor. 15:21) One man was a sinner; One man was the Redeemer.

Beautiful! We never heard of anything like this except in God's Plan. Think of a great Plan, covering six thousand years, in which the salvation of twenty billions of human creatures is involved, and yet all so easily and perfectly poised! Justice will never be cheated out of its dues; yet Love gains the victory and provides the way out of the difficulty, and does this at the expense of the One through whom the whole Plan is consummated our blessed Lord Jesus.

The penalty resting upon mankind was met by the sacrifice of Jesus' life. But is that not unjust? On no! the Bible assures us that God stated the proposition beforehand to the Son, and that the Son was in full agreement with it not the Man Jesus, but the Logos, the Word, the Messenger Michael, the Godlike One. The proposition was made to Him that by the purchase of the whole race of man through His sacrifice He might obtain the honor and glory of Messiah the opportunity of delivering and blessing the thousands of millions of humanity who had been condemned to death in Adam. And then, what more? Oh, much more! that He should be supremely exalted, even to the Divine nature, for all eternity far above angels, principalities, powers and every name

that is named. (Phil. 2:3-11) ALL THIS IS THE GREAT TRIUMPH OF LOVE OVER JUSTICE. While Justice remains forever inviolate, yet Love is the victor. Mercy rejoiceth against Judgement Justice.

3H765

### **GOD'S WONDERFUL PLAN OF THE AGES**

When we see the Bible teaching concerning the Divine Plan, it gives us a confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to tear it into shreds, and the employment of their brains against the Bible, that proves the professors of our day the worst of all times. Only when we perceive from the inside can we see the strength of the Bible. No human mind ever originated such a Plan. It is surely Divine, surely Biblical. We did not discover it, but it was shown to the faithful "in due time."

We know that this great Plan is of God; and the Book that contains such a wonderful Message is surely the Word of God. It must be that those "holy men of old spake as they were moved by the Holy Spirit." The Spirit of God indited this wonderful Message. The many men, in various times and places, who uttered the words did not know what they meant. The understanding was not then due. But their words constitute a harmonious whole, and "were written for our instruction, upon whom the ends of the ages have come." 1 Pet. 1:10-12; 1 Cor. 10:11; Rom. 15:4

Nor could we understand their words until we received the begetting of the Holy Spirit with its consequent enlightenment. This brought these things to our attention in God's due time, and enabled us to understand their meaning. So the Apostle Paul writes to some, "After that ye were illuminated, ye endured." Heb. 10:32,33. We now understand what it means to be illuminated. The illumination is the work of the Holy Spirit, which we received at the time of our consecration unto death. This illumination of the Church had its beginning at Pentecost. Up to that time the Spirit had not been given. John 7:39

The Church is a special class, called out in advance of the world. the early Church had to wait until Jesus had finished His sacrifice for sin, had ascended up on High as the great High Priest, to appear in the presence of God for us (the Church, not yet for the world), to sprinkle the blood of His sacrifice upon the Mercy-Seat on our behalf, and had become the Advocate of those who would follow in His steps. (Heb. 9:24) Having made satisfaction for the sins of the consecrated, He imputed His own merit to them, thereby making them acceptable to the Father. Not until then could they receive the begetting of the Holy Spirit. Ever since that time the Holy Spirit has been with the Church, begetting each one who came into this class.



With this begetting comes illumination. We are then sons of God. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the Word of God becomes food to us, that thereby we may grow in grace, in knowledge, in justice, in love, in all qualities of the Divine character, that thus we may become more like our Father who is in Heaven.

### **DELIVERANCE OF THE WORLD**

Having, then, seen how Divine Justice has operated up till now for the future blessing of mankind, we look further, and see that Divine Mercy is now about to gain a great victory of the whole world. As soon as the Church is glorified, the merit of the Redeemer is to be applied for all the human race. But it will require the entire thousand years of Messiah's Reign before Mercy will have fully triumphed over Justice. We now perceive what Love will be doing for the world throughout those thousand years. It will be awakening mankind from death and lifting them up from degradation to holiness and life.

This will all come through the Lord Jesus Christ, who will be God's Agent., the Agent of Justice and of Love. The faithful Church will be associated with Him in all His Kingdom glory and honor. In order that we may be of this class, not only must we be begotten by the Spirit of God, but we must also manifest the fruits of that Spirit, we must be quickened by it. then in the First Resurrection we shall be born of the Spirit and shall also share with our Lord this work of Love for all mankind, and shall also share His glory forever. At the conclusion of the Millennial Reign this glorious work of Divine Love will have been accomplished. Through all the outworkings of the wonderful Plan, the principles of absolute Justice and absolute Love will be observed, operating in full harmony. In what manner will God's Justice operate during the next Age toward mankind? may be asked. Some have difficulty in seeing how the world in the future will have their sins forgiven. Will God not hold against the world something for wrongs committed in this life? Will the murderer have the same opportunity as those who have been more noble in their lives? How will Justice then be represented?

We believe that God's dealings will be in full harmony with Justice; that while love will be especially operative or manifest during the Millennial Age, yet Justice will never be violated. Will mankind in the future, then be punished for their sins in the present life? Yes, and no. They will not be punished in the sense of being held legally accountable for sins of the past; for this would nullify the word which Christ accomplished in His death in providing satisfaction for Adamic sin. Christ having made satisfaction for the sins of Believers, this class are no longer legally responsible for them. the same principle will operate with the world in the future.

## HOW JUSTICE OPERATES

For the present we will consider the Church of Christ. Suppose one had lived in such a way as to have gotten himself into a bad condition of body and mind or morals. These things will be more or less as a penalty upon him after he has become a Christian. Although God has forgiven his sins and cleansed him from all unrighteousness, nevertheless such a one will have in his body or in his mind certain natural penalties resulting from his previous sinful course. If he had lived a sinful life for many years, the evil would be so much the more deeply entrenched; and he will have all the greater fight to overcome these deeply embedded tendencies to sin. One who has lived a conscientious, moral life will have just that much less to overcome.

If through evil thoughts or evil deeds the mind of that person has become poisoned, he may have to battle all his life against the seeds of sin, not in the way of direct punishment for his wrongdoing, but through natural law; for the New Creature is to be developed while tabernacling in the flesh wherein the evil seeds have been sown. It is like a piece of land which has

3H766

long been given over to weeds, in which case the roots would have become deeply entrenched in the soil. This land may afterward be changed into a wheat-field; but we know from experience that the weeds will be there also, and that the wheat will not flourish so readily, because of this fact.

It is even so with our hearts and our bodies. After we have given them to the Lord the fleshly tendencies are still there. God has accepted us as New Creatures; His grace has covered our sins; and they are no longer chargeable to us. But whoever has had a larger planting of sin in his former life may have to his dying day a great battle against these poisonous weeds; and that will be a proper and natural punishment for his past course. So it will be in the future. The world will get retribution for their sins, just as we do for ours, and it will take many years to get entirely free from the effects of sin.

[St. Paul Enterprise, November 19, 1915](#)

## **GREAT DAY OF GOD HAS ALREADY BEGUN**

### **WE WHO KNOW THIS SHOULD WALK WORTHY OF OUR GREAT VOCATION**

Utica, N. Y., November 14 Pastor Russell gave a helpful and impressive discourse here today. He spoke as follows:

My text, dear friends, is from the words of the Apostle Peter: "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3:11, 12) The marginal reading omits the word "unto" after the word "hasting." The word "unto" was supplied by the translators in an endeavor to make the rendering clear. The marginal rendering does not give the right thought, evidently; for we could not hasten the Day of the Lord. God's Plan was fixed before the foundation of the world. In this passage the phrase, "hastening the preparation for the Day of God," more nearly gives the Apostle's thought than either of the other translations.

We can hasten our preparation for the wonderful things coming, but we cannot hasten the Day. Indeed, the fact that the marvelous things God has foretold are now beginning to come to pass demonstrates that the Day of the Lord is now present. It is very necessary to realize what manner of persons we should be and then to be such persons. We should be saints, faithful to the Lord in all things. We should give as much of our time as possible to the perfecting of ourselves and to the building up of one another in the most holy faith. We should be ensamples "in all holy conversation and godliness."

This word "conversation" in the old English includes the sum-total of holy living our words, our acts, our general conduct. It has thus in the Scriptures a wider meaning than is given it today. St. Peter knew that God's people would be helped by the thought that the great Day of the Lord was at hand, so he says, in view of this, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be?" Then how paltry all the things of "this present evil world" should appear to us who see the disintegration of the Present Order already under way!

What were the things to be dissolved? The Apostle had just been specifying them—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the things that are therein, shall be burned up." Yet God's people, as the Apostle says, "look for a new heavens and a

new earth.” He is not speaking of literal heavens, but the symbolic heavens the ecclesiastical heavens, the present church organizations. The Prophet Zephaniah also speaks of this same great burning time of the Day of the Lord. Zeph. 1:14-18; 3:8, 9

### **THE ONLY TRUE BASIS OF PEACE**

Even now the present heavens, the nominal church systems, are in great commotion, in much distress. Preachers and people are wondering what these things mean that are now taking place. They have been telling everybody that the world is getting better, that all will soon be converted through the churches. They have been saying, “Peace! Peace!” but instead of peaceful conditions have come riot and war. (Jer. 6:14-19) There has been no real basis for peace. Christians who are hearkening to God’s Word are the only ones who have a real basis for peace. In the Lord’s Word and in the Lord’s spirit we have the things that make for peace. “Blessed are the peacemakers; for they shall be called the children of God.” “Blessed are they that are persecuted for righteousness’ sake; for theirs is the Kingdom of heaven.”

With the world the disposition is, “See that nobody gets the better of you. Fight your own battles.” Life is a battle for all mankind. Some fight for a living, and others in more open warfare. All are more or less contentious to have the best they can get. But the true Christian’s fight is in his own body principally against selfishness, a desire to have his own way, to gratify his own natural inclinations. God is not selecting a class different from people in general in this respect. On the contrary, not many great, learned, noble, wise, has God chosen, but chiefly “the poor of this world, rich in faith.” This fact leaves us no room for pride.

We find that we have something to contend with in this natural meanness of our fallen nature, while the world imagine that they have something to be proud of. “No one shall get ahead of me if I can help it!” is their sentiment. The Lord gives His children different instruction, but not instruction merely; for if that were all, it would be very much harder for us than it is. He gives us a noble incentive and the necessary assistance all along the way. God has set before us a great prize; some of us have seen its glory and are running for it. What is this prize? Oh, glory, honor, immortality, joint-heirship with Christ in the Heavenly Kingdom, riches such as no earthly being ever dreamed of!

3H767

He not only has shown us these things but has given us the opportunity of obtaining them.

### **HEAVENLY RICHES INCOMPARABLE**

We see many people who hope some day to be very rich. Now, the Lord offers everyone of us who has the hearing ear something beside which a million dollars or many millions

would be as nothing, absolutely insignificant. To those who become His children He offers riches of grace, of life, of glory and exaltation far above angels, cherubim or seraphim, and still farther above humanity; and these riches to be eternal. Of this we are sure; we have the Lord's Word for it many places. The Lord through the Apostle Peter said, you remember, that by the exceeding great and precious promises He had given us we might be made partakers of the Divine nature. (2 Pet. 1:4) Why did He make us this wonderful offer? Because of His love for us and because He has an infinite purpose to be outworked. We are to be transformed, made New Creatures, meet to be partakers of our glorious inheritance.

As St. Paul says, "All things are yours." The whole world would be insignificant in comparison with the Lord's rich promises to those who follow Jesus in the narrow way. Some live and toil for forty and fifty years to accumulate a fortune, and then generally die before they get much besides worry and care out of it; and at best it is all very disappointing. But God has promised to give His children everlasting life on the very highest plane, and glory, honor and joy beyond compare. How rich we feel who have accepted God's great offer and are complying with His terms! Let others contend about these other things if they will. Why should we waste any time quarreling over earthly baubles?

Our future is all dependent upon our becoming copies of God's dear Son, our Lord Jesus Christ. We would surely lose the prize if we were to set our affections on earthly things. "Set your affection on things Above, not on things on earth." Are your affections going to home and business, to cats, dogs and canary birds, or to the things Above? Do you think chiefly of these earthly things, and then when in prayer try to turn your affections Above again? We shall not thus succeed in making our calling and election sure.

When the Master invited the Apostles, Peter, James and John up into the mountains with Him, where He was transfigured, they did not wish ever to go down again. Peter asked permission to build tabernacles there. So when some brethren get to a very uplifting meeting or convention of believers they desire to stay. They think they could be certain of spiritual victory in such surroundings. But we cannot always remain up on the mountain-top. We must return to the valley below for our testing, our proving and our crystallization of character and for service for God.

The Apostle in our text calls attention to the fact that we not only have the Heavenly things, far better and grander than the earthly things, but also that the Present Order is to be dissolved, as we have seen. Let us not become entangled with the things of this world. One might gain a high office, he might get a large fortune, have many servants, a fine mansion, automobiles, etc. But when he saw all these things slipping from his grasp, taking

wings, how foolish his course in clutching for these transitory baubles would appear! How he would long for something permanent and substantial!

This will be the case with many. All these earthly things are bound to disappear in the great cataclysm just ahead. In this time of the Lord's Second Presence His saints are to be glorified with Him. We look from the Divine standpoint at the dissolving and shaking of all the things of this present Dispensation. The only thing that will not be shaken down is the Kingdom of God. Let us then serve the Lord faithfully, and realize the value of the unshakable things which will thus be ours. Heb. 12:26-28

Everything unjust, untrue, false, in any sense, everything imperfect, will be shaken down. They will all be burned up. The newspapers say that there is a great conflagration in Europe. The things of the present time--ecclesiastical, social, financial, political all will become "as the chaff of the summer threshing floor, and the wind shall carry them away" forever. (Dan. 2:35, 44) Then the New Order shall come in. The true Church of God will be the "new heavens" God's saints. Then there will be a "new earth" a new social Order. This will gradually bring in perfection. Mankind will be delivered from sin and death. All may become complete through the work of Christ.

Christ will always be the Head of the Church, although after their glorious "change" they will not need the robe of His righteousness, imputed justification. This "change" of the Church is, we believe, very near at hand. Knowing all that is so soon to come to pass, is it any wonder that the Apostle urges us to watchfulness and saintliness? Our salvation, our full deliverance, is ready to be revealed now in this last Day, which is right upon us. For about 1900 years the Church of Christ has patiently waited and prayed for these things to take place.

### **NECESSARY CHARACTER TRAITS IN SAINTS**

It is very important that we heed the Apostle's words in our text, "Seeing, then, that all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" We hope to be copies of God's dear Son. He had the Father's spirit in all things. He made the Father's will His own. So we are to have the Father's spirit and to make His will our own. We are to have the mind that was in Christ Jesus, the mind of the Apostles and all the true saints.

The Scriptures tell us how the Lord's Spirit manifests itself. It is manifested in meekness in our intercourse with the brethren, in a humble appreciation of ourselves, in contentment with everything our God gives, in a delight to have Christ as our Teacher. It is manifested in gentleness. There are some people who are gentle because, naturally, they do not know how to be anything else, because they have not sufficient character to be anything else. These putty people will gain character during the

Millennium; but God now desires those only who have a strong individuality and a love of righteousness. Others are not appealed to by the Lord's Message.

The class that appreciate the Lord's Word are those who have real character, something of a will of their own by nature. You could not give up your will to God if you had none. The condition upon which we may become disciples

3H768

of Christ is to surrender our wills. From that time on we must keep them surrendered. There is no harm in a person's having a strong will. He will make one of the best soldiers in the Lord's army if that will is turned in the right direction. This class that God is calling have a good, strong will. But this will must be trained to full obedience to the Lord. It must die to self. We are learning this daily in the School of Christ.

If you are inclined to practice patience for a while and then get tired, remember "you have need of patience that having done the will of God you might receive the promise." (Heb. 10:36) The Lord has been patient with you. The prize-winners must become like our Father and like His Son. We must learn patience, if it is not there naturally. You may feel inclined to say, "The Lord must accept me just as I am." But the Lord will not take you into the Kingdom just as you are. He accepted you at first as you were; but He expected you to overcome, to develop as a New Creature. If you wish to be in the Kingdom class, you must attain the character-likeness of Christ.

But someone may ask, "Why does not the Lord make us perfect by His own power, without such painful effort on our part?" We answer, The character you develop is stronger for your struggles, and it is your own. It is a necessary part of our schooling to develop character. Why do we send children to school? It is because by the lessons there learned they will be exercising their mental faculties, thus making their minds stronger for every subject, fitting them for the responsibilities awaiting them later. So it is with us.

Meekness, patience, long-suffering these are some of our lessons. To be long-suffering means to bear long and be kind, to have the quality of endurance toward others, to be very kind in your home toward husband or toward wife, toward the children, toward your brothers and sisters. This is sometimes hard. But remember, "There is none righteous [perfect], no, not one." If you have not found that you have many imperfections, you have not learned the first lesson in the School of Christ.

We each have heads of different shape, and brains whose quality varies. But when we give ourselves to the Lord we all need a course of vigorous training; for we are very defective. We must have experiences that will reveal to us our own individual

weaknesses and faults, that by Divine help they may be corrected as far as possible. The Lord desires every one of us to know how much and where we lack, what we need in order to build ourselves up into Christ. We should each know what part of our own character needs the most attention. In order thus to build ourselves up we look to that perfect Law which shows us just what a perfect character is--gentle, meek, loving, forgiving, patient, etc.

### **WALKING WORTHY OF OUR CALLING**

If you are prayerfully striving to do the best you can, God is pleased. He sees this in you, and will love you very much. He will approve you. But the Lord will not say, "Well done," unless you have done well. "What manner of persons ought we to be?" O, dear brethren, do not compare your selves with the world, not even their noblest ones! They are not begotten of God's holy Spirit; they are sinners. We are called to the highest of positions. We have been begotten of the Spirit for a special place of great exaltation in God's family. We are to look for every indication of God's stately steppings in this great Day of the Lord. Jesus only are we to see, that our characters may become conformed to His.

Our deliverance is at hand. "When ye see these things begin to come to pass, then lift up your heads; for your deliverance draweth nigh." Hasten to prepare yourselves for this Day of the Lord. When all the things of the Old Order are dissolved the New Order will be ushered in. When the saints are gathered beyond the veil, will you be among them? Thank God, we have the most wonderful hope in the world! We are the antitypical Elijah class. We have come nearly to the close of our earthly pilgrimage. Let us then be true to God, waiting in patience and faith for our glorious "change

**St. Paul Enterprise, November 26, 1915**

## **THE PENALTY OF UNTHANKFULNESS**

Montreal, Que., November 21 Pastor Russell spoke here today on the subject of Thanksgiving. His text was, "Giving thanks always for all things unto God." (Eph. 5:20) He said in part:

Our experiences in life are to a considerable extent what we make them. Bible students should be philosophers every one of them. Why? Because the Wisdom from Above is the noblest science and best instruction. As St. Paul declares, it tends to promote the spirit of a sound mind and a sound mind is necessarily a philosophical one. Murmurers and complainers are not philosophers, but the reverse. A sound mind tells us to take things as they are, to make the best of them rather than to quarrel over them and find fault with Divine providence and make



ourselves and every body else in our environment miserable.

True Christian people in every land and under all conditions have found plenty of cause for thankfulness, even though they have had their share, or more, of life's difficulties. Nor was this thankfulness because they had mastered the Divine philosophy and understood the WHY and WHEREFORE of the present reign of Sin and Death. They accepted their portion of life's joys and sorrows by faith, believing that their portion was measured to them by the Lord, and that full obedience and submission, with cheerfulness, was their duty.

### **EXCUSES FOR UNTHANKFULNESS**

We are ready to concede that the world, awakening from the sleepy superstitions of the past, can readily make many excuses for declining to be thankful. If we mention some of these it will not be by way of endorsing them, rather to show

3H769

the unthankful masses that we recognize their view point but do not agree with it. We would point them to the better course of thankfulness and proportionate happiness.

To their complaint that they have fewer and smaller blessings than their more wealthy neighbors, we remind them that the poor of this favored land habitually waste more than would make very thankful some of the poor of other lands. We remind that under Divine blessing upon the soil and Divine blessing upon human skill conveniences and comforts have multiplied about us so that the "common people" of our land have home comforts and conveniences and educational facilities and parks and libraries, well paved and lighted streets and cheap transportation such as were not dreamed of in our grandfathers' days, nor enjoyed even by the rich. Let us not greedily ask more along these lines until we have fully appreciated present privileges and blessings and returned thanks therefor.

"But," says one, "our forefathers were superstitiously thankful, and we must avoid that. They gave thanks to God for the sunshine and the rain. We have learned that these are provisions of nature: and we thank nobody for them. Our forefathers thanked God for escape from feudal slavery; but we see that they should have rebelled against feudalism and bought their freedom with their own courage. Our forefathers thanked God, if they were sick, that they did not die and go to eternal torture. We are coming to the rationalistic idea that they should have thanked their physician for recovery from sickness and should not have believed in an everlasting future of torture; for so far as we can see that teaching is all humbug.

"Intelligent people of the world have no more knowledge than ourselves respecting a future. We agree with the college professors that our race is progressing by an evolutionary law of

nature; that God has nothing to do with it; and that there is no future life for us except in the sense that we, in the future, will be represented on a higher plane of living by our evolved children. You will perceive, therefore, why we consider Thanksgiving Day a piece of medieval superstition.”

### **REPLIES TO THE UNTHANKFUL**

Our reply to this reasoning must be along two lines: first, philosophical; second, analytical:

(1) Are not these increasingly large numbers of pantheistic and atheistic evolutionists unphilosophical? They admit that they have blessings far beyond anything known to their forefathers, and they admit that their unhappiness has increased in proportion as these blessings and reasonings respecting them have been received. Would not true philosophy tell them that if happiness is their aim and desire, their loss of happiness is not due to the increased blessings, but to the improper and unthankful manner in which they have received them? Would not philosophy alone, apart from the Bible or religion, have warned them that, even if their theories were true, it would be unwise to cultivate them in their own minds and in the minds of others?

(2) Let us now analyze the foregoing complaints. Who can prove to us that there is no living and true God that there is merely a god of nature, a blind force? Who can explain to us the power which holds our earth in its orbit around the sun; which has given the summer and winter, cold and heat; and which has given us mountains and valleys, hills and plains, in pleasing variety and loaded with minerals most useful to us and merely waiting our Heaven-directed genius to bring them forth for the blessing of our race, and to make of earth the Paradise of God?

What philosophy can prove to us that these things have happened by chance and that we are wrong in accepting the Scriptural suggestion, “Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard” proclaiming an all-wise and beneficent Creator? We know that the wisdom and beneficence of our Creator were hidden from our mental view by our superstitions and irrational creeds of the past; but now, as the electric light has superseded the tallow candle, so God’s Word today is shining forth to those who have eyes to see its beauty.

Let us not boast ourselves as possessed of so much greater courage than had some in feudal times. Let us note, on the contrary, that the patriot ism which demanded and obtained the Magna Carta of our liberties was as noble and courageous as any that we have today, or more so. Our freedom from some of the superstitions of the past is the result of the spread of education; and we must thank either ourselves nor our forefathers for this widespread education. We must thank the Lord for it. It came upon the world in spite of the opposition of the rich and the

indifference of the poor. It came because God's due time for it had arrived.

The Scriptures fully assure us that this is a special mark or evidence that the New Era of Divine blessing, prophesied in the Scriptures long ago, is now at hand. Compare St. Peter's words (Acts 3:19-21) with the words of the Prophet Daniel. (Dan. 12:1) Rightly understood and appreciated, the very arguments used to oppose God are grounds for sincere praise and gratitude and hope for the future.

### **TO HIGHER CRITICS AND EVOLUTIONISTS**

The law of sin and death is referred to in Scripture. We grant, as all thinking people must, that the teaching of the creeds formulated in the Dark Ages respecting the torture of the dead are absurd; and more than this, we hold that they are unscriptural, that they were conjured up under superstitious fears, and that certain symbolical pictures of the Bible were wrested to the support of those misconceptions of the Divine Character and Plan.

But does the rejection of those absurd theories disprove an intelligent Creator and disprove the Bible declaration that He is a God of Love; and that there is a rational explanation of the present reign of Sin and Death, and a rational basis for hope for the resurrection of the dead, under the glorious Reign of Emmanuel, the Prince of Life, and the blessings which His Kingdom will surely bring to every member of our race? That the human family is in a weak and depraved condition, mentally, morally and physically, is beyond dispute; and evolutionists have not proven the Bible in error in its explanation that present mental, moral and physical weakness is proof of the degeneracy which came to our race as a result of sin. Consanguinity between the human and the ape has not been proven; but if it HAD BEEN, there would be just as much ground for reasoning that a monkey or an ape is a

3H770

degenerate human as for claiming that humanity are evolved apes.

In opposition to this irrational theory we note that mankind in general, even those of humble birth, have organs of the mind which they rarely use, and which cannot, therefore, be said to be evolved by them, and those organs are not the lower but the higher ones, the nobler ones. Those qualities of minds are present but dormant, merely waiting to be quickened into activity. This fact favors the Bible view that mankind are FALLEN, and that few are living up to even the best of the impaired organism which they possess.

The evolutionary theory, that we should live and die simply for the advancement of future generations, may prove an incentive

to some; but in our judgment these will be few. Of far greater interest is the Bible teaching that the present is the NIGHT TIME, in which our friends and neighbors and ourselves, one by one, fall asleep in death; and that God's Infinite Wisdom and Power and Love have provided a resurrection of the dead, both of the just and the unjust the just to glory, honor and ever lasting life, the unjust to a glorious condition very different from the present reign of Sin and Death under the Reign of the Prince of Life, with glorious opportunities, for a thousand years, of uplifting blessed ness. Then everlasting life will be the reward to the faithful and appreciative.

### **DISCONTENT THE VIPER OF ANARCHY**

We have noted that unthankfulness means discontent, and that discontent means unhappiness and misery. Who then can afford to be unthankful, or to take the road of unbelief, which surely leads thereto? St. Paul draws our attention to the fact that much of the degradation of the heathen should be directly traced to unthankfulness. He declares that the Headship of the Almighty over all creation, and His unlimited power, are clearly manifested in the things of nature.

He declares that the heathen "are without excuse, because when they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became foolish" and idolaters. "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves." (Rom. 1:20-22) Unthankfulness to God was not punished directly nor threatened with a future punishment. Acting automatically it separated the unthankful ones from their Creator; and their course became downward, degenerate.

The spirit of unthankfulness as a malady threatens our present civilization with death. Year by year this sentiment has been growing; and discontent, when fully hatched out, will be the viper of anarchy, for whose virus there is no human remedy.

We thank God that although this awful anarchy foretold is near at hand, and is beyond human ability to cope with, yet Divine Love has promised to intervene to save the unthankful world by the establishment of the Messianic Kingdom in power and great glory, for the blessing of all the families of the earth, for the making straight of all the crooked paths, for the opening of the eyes of understanding, that all may see the Truth.

### **THE THANKSGIVING OF CHRISTIANS**

St. Peter, addressing Christians, says, "What manner of persons ought YE to be?" Similarly, we might say, How earnest should be the thanksgiving of Christians! But Alas! Thanksgiving Day with us has lost much of the religious import known to our

forefathers. Notwithstanding false doctrines inculcated by man-made creeds, our forefathers believed the Bible record of man's original perfection, his fall into sin and condemnation, the redemption accomplished through Jesus, and a restoration to Divine favor thus made possible. These truths constituted the foundation for a living faith in God and led them to give thanks for the harvest of the year, accounting that if every good and perfect gift comes directly or indirectly from the hand of God it should be received accordingly and acknowledged.

Today, however, we have the form of godliness without the power, because the precious faith has been well-nigh destroyed by the Higher Critics and Evolutionists, who for the past fifty years have been laboring constantly to this end, and with wonderful success. Well does God ask the question, "Who hath believed our report" who believes the Divine Record, or Message, and who sees the Arm of Jehovah connected with the world's affairs?

Any one having lost faith in the Bible and its God has therefore little left except a form of godliness, without its power. Nevertheless, here and there in all nations and all sects of Christendom are to be found loyal souls, bewildered by the present trend of affairs, and crying out to God for further light, and appreciating and giving thanks for every blessing, even though they do not understand the philosophy of their own experience.

### **THE MORNING-STAR DAWN**

St. Peter declares that the sunburst of the New Dispensation of Messiah's Kingdom will be preceded by the Morning Star, which will shine into the hearts of God's faithful people in the early dawn, to herald its approach. The Sun of Righteousness has not yet risen; but many of God's people are noting the clear light now shining upon the Divine Word, and are realizing that it comes from Him, and that He is preparing them, through a better understanding of the Bible, to appreciate the glorious sunlight of Divine mercy which will soon overspread the world and scatter the darkness of earth's superstition, sin and death.

And so, as we get the matter rightly adjusted before our minds, we get the true understanding, the special enlightenment needed in our day; and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God's Word respecting the "High Calling" and "Restitution" the spiritual portion of blessing for the Church, and the human portion of blessing for the world. We also see something about the times and seasons WHICH apply to the Church and WHICH apply to the world.

We are not to forget that the Lord promised that He would guide His people to the way of the Truth and show

3H771

them things to come. We are to “STUDY” to show ourselves approved study the doctrine, and endeavor to have our course of conduct harmonize with it study to perform faithfully the duties of a loyal soldier of the cross of Christ. 2 Tim. 2:15

Such alone are able to give thanks in the highest sense of the term; for they, better than others, appreciate the Divine Program and can fully endorse the words of our text. I urge all of this class to be very thankful, singing and making melody in your hearts to the Lord in respect to all your affairs, and waiting patiently for the full development of the Divine Purpose, assured by faith it will prove exceedingly, abundantly more than we could have asked or thought. I urge the remainder of mankind to cultivate thankfulness to whatever extent they can see and appreciate the Divine character, and to exercise faith therein. There is a blessing in it, not only for the present life, but as a preparation for the life to come

### [St. Paul Enterprise, December 3, 1915](#)

## **JEHOVAH PROVES HIS CONSECRATED PEOPLE**

Grand Rapids, Michigan, November 28. Pastor Russell delivered a very practical address here today, from the text, “The Lord your God proveth you, whether ye love the Lord your God with all your heart and with all your soul.” (Deut. 13:3) He said:

The words of this text were uttered to Natural Israel, but they are certainly applicable to Spiritual Israel to all of God’s people. The thought is manifest that the Lord’s children are all under testing, that the Lord is proving our devotion. It is not sufficient that God should have called us with a Heavenly Calling, that He should have sent a Message through His Son, speaking peace and declaring that He will forgive the sins of those who surrender themselves to Him. It is not sufficient that we should be informed as to how we may gain these blessings through a full consecration to God through the Savior. It is not sufficient even that we should accept these terms and make a full consecration of our selves to do the will of God. Something more is necessary.

The making of the consecration, according to the Scriptures, would mean the giving up of our lives to do the will of God. “Present your bodies a living sacrifice,” as the Apostle Paul expresses it. (Rom. 12:1) We have seen this privilege. We have accepted the terms. We have given our little all to God, through the Lord Jesus Christ. We rejoice that He has received our little offering through our great Redeemer, who has imputed of His merit to cover our blemishes, thus making us acceptable to God. We have now been received into the family of God in the highest

sense and are New Creatures in Christ, members of the Anointed company, sons of God, called to be heirs of God and joint-heirs with Jesus Christ to the great inheritance of glory, honor, immortality and the Divine nature. 2 Cor. 5:17; 1 Cor. 12:12; John 1:12; Rom. 8:17

It is not enough that God has accepted our consecration. He purposes to prove us, to see whether we mean all that we said. Consecration is more easily made than fulfilled. Having made the surrender to God, we received an enlightenment. As the Apostle says, we were illuminated. (Heb. 10:32) This illumination came to us as it came to our Savior, through the holy Spirit and through the Word of God, enabling us to see the lengths and breadths and heights, and depths, and to know the love of God, which passeth knowledge, giving us an insight into the Plan of God, helping us to appreciate what we have done, what it means to us now, and what it will mean to us hereafter.

All these things become clearer day by day; and we realize more and more the glorious things which our God has in reservation for His faithful children things which “eye hath not seen nor ear heard,” but which the Lord has “revealed unto us by His Spirit.” (1 Cor. 1:9,10) While all this work is going on within us, there is a testing, a proving, a disciplinary training.

### **A FORETASTE OF COMING GLORY**

Every day we are receiving added blessings. God’s mercies are indeed “new every morning and fresh every evening.” His providences are shaping all our affairs. How are we responding to all these blessings coming from the Lord? This is the question. God has indeed entered into a Covenant with us, as He says: “Gather together My saints unto Me, those who have made a Covenant with Me by sacrifice.” (Psa. 50:5) You agreed to give up yourself, your own will, all your our preferences in every matter, not only in word and action, but in thought. It was on this condition that you and I were received. It was on this same condition that our Lord Jesus was accepted and became the Head of the Church.

Jesus was our Guarantor. Therefore the Father entered into this contract with us and gave us the holy Spirit, the first fruits of our inheritance. This He would not give without a definite contract; for it is the advance payment, the earnest of the glory to come. So we see that the blessing which has come to us from God through Christ is only a foretaste of what is in store for us. Our Father waits to give us all the riches of His grace, of His loving-kindness, through our Lord Jesus, in the coming Age and in the Ages to follow. In those future ages of glory He will continue to show to the Church the glorious riches of His grace and of His love. Eph. 2:7

“The Lord your God proveth you.” The Lord does not wish to disprove us. Our Heavenly Father has great love for all of His



children, and He has exceeding great blessings in store for them when their loyalty has been demonstrated. The word LOVE has in it the thought of honoring the one who is loved. "Surely we are not worthy of God's love!" you say. Very true, my brother; but we remember that our Lord Jesus said, "The Father Himself loveth you." (John 16:27) The Word tells us about God's deep interest in those who have become His children. It tells us that the Church are as dear to Him as the apple of His eye. (Zech. 2:8) What tender love and care is here expressed. All things permitted

3H772

by the Lord to come to any of this class are for their good, for their preparation for the Kingdom, that they may be to the glory of God, members of the Divine family.

### **THE PRIZE OF OUR HIGH CALLING**

According to the Bible, our Heavenly Father alone had originally this great thing, the Divine nature, with its quality of immortality, incorruptibility. He has given it to His First-begotten Son since His resurrection from the dead, that He might have this same nature, this inherent life; and through the Son the Father has offered it to the Bride class that they also might inherit the same glory as our Lord, though He will always remain the Head of His Church. (John 5:26; 1 Tim. 6:16; 2 Pet. 1:4) This is the sum total, as we understand the Word that nevermore will any others attain the Divine nature only the Father, the Son and "the Bride, the Lamb's Wife" no more.

Then will come the other natures on the spirit plane cherubim, seraphim, those who will constitute "the great multitude," and then the lower order of angels. We do not know how wonderful some of these orders may be; but none will be so great as those on the Divine plane. Then, to complete the picture, we shall have mankind restored to perfection—"a little lower than the angels." Psa. 8:5; Heb. 2:6-9

This is the glorious outlook before us. Those of the Divine nature will reign over all others. Theirs will be "the glory that excelleth." The Father loves us and wishes us to attain this glory. If we fail, it will not be because of His unfaithfulness. "Faithful is He that hath called you, who also will do it." (1 Thess. 5:24) The whole responsibility is with us. No one can take our responsibility. Each must stand for himself. We cannot go into the Kingdom by classes. There is no other way to get into the Kingdom except as individuals, personally related to the Lord Jesus. Therefore it is for each of us to "make our calling and election sure."



## **OUR FLESH NOT ON TRIAL**

“Is God proving my imperfect flesh, to see whether I will use it perfectly?” someone may inquire. No. Long ago God knew that we could not do perfect works. He would not try our fallen flesh. In that Bible He tells us that all mankind are imperfect, fallen. (Rom. 3:10, 20) He is proving what your spirit is of, your mind, your will. What kind of mind ought we to have? The Lord tells us, “Let this mind be in you, which was in Christ Jesus.” (Phil. 2:5) “But,” you say, “I have not the same body that Jesus had.” Very true; but you can have the same mind, disposition, will, that He had. You can WILL for truth, for righteousness, for faithfulness to your covenant with God. You are to come as nearly to the line as you are able. God looks to see how you rule your mortal body, to what extent you crucify the flesh and its desires. Gal. 5:24

You are the one in charge now. The Lord says, “I will let you work with that poor body, which you have; and if I see you doing your best with that body, in due time I will give you a perfect body. If you prove your loyalty of heart now, with all your imperfections, I will cover those imperfections with the merit of Jesus. I know that if you are faithful in this blemished body, you will be entirely satisfactory in the glorious body I will give you by and by.”

This is a very reasonable proposition, dear friends; and everything about God’s Plan, when we come to understand it, is so beautiful, so reason able, that we could not ask Him to change even one feature. How would it be if we could get glory, honor and immortality without living up to our promises, while another who did not promise would do better? We would say that the one who did not promise would be better than the one who promised and did not fulfill his promise, that the one who did not promise would be more deserving of the reward. If the Lord sees that you mean all that you said in consecration, no matter how poor the body you have, the blood of Jesus Christ will cover all your defects; and you will be acceptable to God and will thus be counted worthy.

## **WORTHINESS OF THE BRIDE OF CHRIST**

The Bible says, “Worthy is the Lamb,” and His Bride will be worthy too. You say, “We know that Jesus is worthy.” Yes; and those who have His spirit have a measure of worthiness also. There must be character if we are approved of God. Unless we develop the necessary character we shall never reach the Kingdom. If you have something to do with developing that character, it will be counted real worth in God’s sight; and Jesus’ righteousness will make up the rest. If you are found wholly loyal to Him, then you will be accounted worthy.

“To Him that overcometh will I grant to sit with Me in My Throne,” declared the Master. (Rev. 3:21) If we do not

overcome, we shall not be seated there. "But there are special tests, are there not? asks someone; "Is one test how we keep the Sabbath day?" Not especially, we reply. Such a test would be but a poor proof of character. If you thought that God wished you to keep a certain day as the Sabbath day, you would be injuring your conscience if you did not keep it. It is not keeping a Sabbath day or wearing clothes of a certain style or having your hair cut in a special way that proves character such as God requires.

What are God's conditions? For what is He especially looking? First, God is looking for faith faith in Him. This is an important requisite. "Without faith it is impossible to please Him." (Heb. 11:6) If you have no faith in God, you might just as well stop where you are. The Lord has a glorious arrangement for those who cannot exercise faith, but He is not calling them during this Age. He will deal with them by and by. But He requires faith of those who would have His favor now. Only such can be of the Bride of Christ.

### **REASONABLENESS OF THE SCRIPTURES**

There is a great difference between faith and credulity. We have learned this lesson from the experiences of the Dark Ages. There was comparatively little faith then. We are not to have faith in things that nobody can understand. That is not God's Plan. It may be the creeds of men, but it is not the Word of God. He expects us to have faith in what He has declared; and He says, "Come now, let us reason together." (Isa. 1:18) Today, all over the world, you will find people saying, "I believe in the Trinity, but I cannot understand it." There is no credit in believing what

3H773

you cannot understand. "I thought that if I did not believe in the Trinity, I would go to eternal torment," says one. My dear brother, there is nothing about the Trinity in the Bible. The Bible is all straight and reasonable.

What the Bible says is this: "Hear, O Israel, the Lord thy God is one Jehovah." (Deut. 6:4; 1 Cor. 8:6) Have faith in what the Bible says. Attend to what God has declared. "To us there is one God, the Father." Have faith in this Scriptural statement. We are to believe what the Word of God declares, and not what men have said that is not in the Bible.

Another thing which God requires of us is loyalty. We are to stand for all that God stands for, and to be opposed to all that God opposes. There are only two sides. "Ye cannot serve God and Mammon." You cannot serve Truth and error. Watch where you are standing. There is great danger of being deceived. Thousands of people are standing today where they should not stand, and would not, if their eyes were not blinded. (2 Cor. 4:4) "His servants ye are to whom ye render service."

Whom are you serving? Are you serving Christ or the systems? We must know what we are serving. Only as we are faithful in serving God and in turn ing our talents to use in His service shall we be acceptable to Him. He is not looking for those who are loyal to sects or systems. This is a part of the test upon us.

### **WHOM GOD ACCEPTS WE ACCEPT**

“The Lord your God proveth you” your faith, your loyalty, your meekness, your love of the brethren. “He that loveth not his brother whom he hath seen how can he love God, whom he hath not seen?” (1 John 4:20) If any man or woman has made a covenant of consecration to the Lord, and has been begotten of His Spirit, that fact is a notice to me from the Lord that He has accepted that one. Suppose I say, “He is not my style, would that be loyalty to God? If we were in an earthly army, there might be some next to whom we would prefer not to march; but we would say, “He is my comrade; he is loyal to my government.” So it is with the army of the Lord. We are fighting “the good fight of faith”; and all who are on our side are our brethren, no matter how ungainly or unattractive they may be according to the flesh. The fact that they may be according to the flesh. The fact that they belong to our King settles it. If He accepts them, I accept them; if He rejects them, I reject them.

This is the cue which the Lord gives me as to the ones for whom I shall lay down my life. He is looking on with loving eyes to see how you and I are carrying out our covenant as to loyalty in faith, word, act and thought.

With the heart man believeth unto righteousness. Out of the heart are the issues of life. If our hearts are right, then loyalty will be manifest by our doing the best we know how for the brethren and in doing our duty toward all. It is not sufficient, however, to love the Lord with part of your heart and to say, “Next to my wife (or my husband) I love the Lord.” God must have the first place. It is GOD FIRST, the Lord Jesus second, and everything else after them.

It is all a matter of the heart. It is not mere Law, although it may begin as such. I may say, “I have accepted God’s terms. It is now a law to me to do His will.” But as I progress and come into fuller sympathy with God, then comes a love for the principles for which He stands. It is my heart that is to serve God. This is the highest attainment of a Christian that with his whole heart he should love and serve the Lord.

[St. Paul Enterprise, December 10, 1915](#)

## **PRESENT FOREGLEAMS OF COMING GLORY**

Kingdom Of Messiah Is At The Threshold, Reign Of Evil To End

December 5 Pastor Russell gave a masterful address today from the text, "What hath God wrought!" (Num. 23:23) He said in part:

We are living in a most wonderful period of the world's history. On every side are contrivances for man's blessing. Evidently the time is near when all the world may enjoy such assuagement of hardship, such release from excess of toil, and such blessings and comforts as mankind has never before conceived. Yet these things have come upon us so gradually, so stealthily, as it were, that we scarcely realize what progress has been made.

As the Bible foretold twenty-five hundred years ago, so it is true, that all these blessings and comforts have come in "The Time of the End." (Dan. 12:4) As Bible students we find that this term, "The Time of the End," applies to a period that began with the year 1799 A. D.; and so for more than a century we have been living in "The Time of the End." Within this time many wonders have come to mankind. Once we thought that this "Time of the End" meant the end of the world, as all of the creeds of Christendom declare. But that is not the thought of the Bible when rightly understood.

The Time of the End is the end of this present Age. It is the end of the long reign of Sin and Death. We are now coming into a New Era, in which all these evil conditions which have oppressed man for six thousand years are to terminate. Soon the great Sabbath of rest, the Golden Age of blessing long sung by prophet and bard, will be ushered in. Indeed, it has already been ushered in, in some respects.

While these blessings are designed to be for all mankind, they have in a natural way gravitated into the hands of a certain few, because of man's ingrained selfishness. This has caused more or less of pride on the one hand, and of jealousy on the other. This is now about to precipitate a fearful conflict. Already we see a great conflict of nations along commercial lines, each endeavoring to get the lion's share of the blessings which the Lord has provided in these latter days. They have become jealous and envious of one another as they see the opportunities of wealth and power opening up before them. This awful war now raging across the sea has resulted, costing millions of money and of lives.

How broad and how noble in contrast is the view which the Bible holds out to us; namely, that God has made loving and bountiful provision for His blessing to reach all the families of the earth yea, every individual! And the time is now about ripe. How glad this knowledge makes our hearts! We whose eyes of understanding have been anointed to see are greatly blessed in that we are privileged to be ministers of God, to tell of all His mercies and favors planned for mankind. God has permitted us, as members of the Body of Christ, to be co-workers with Him in the proclamation of His Truth. Then, when glorified with our Redeemer, we shall share with Him in the great work of bringing blessing to the whole world. It is a blessed thought, an inspiring thought, a comforting thought, one that lifts us far above the present strife and ambitions of the world.

### **PRESENT BLESSINGS FROM GOD**

While considering all these blessings which surround us, and noting what imperfect man has been able to attain even under present conditions by the blessing of God, let us not lose sight of the fact that these things did not come by man's ingenuity. Let us take note that men just as brainy, just as brilliant, have lived in the past. Where is there a man today who can pen such words of wisdom as the proverbs of Solomon? What poet today can produce the equal of the Psalms of David, the sweet singer of Israel? Let us remember, too, that though Shakespeare lived centuries ago, he remains unsurpassed in his line by any writer of our time.

Let us assure ourselves that we are not the brainiest people who have ever lived, that the blessings of our day have not come to us because we are of superior brain capacity to those of past generations. They are here because this is God's "due time". He is now letting in the light of the dawning New Dispensation. That God has done all this is the firm belief of careful Bible students. And I believe that you all agree with this sentiment.

Behind this thought is another. When I consider what mankind have done in their imperfect condition, I reflect, "What will man do when he is made perfect in the image of God, under the Messianic Kingdom?" Then my mind turns to our great Creator Himself; and I say, "If feeble creatures that God has made can accomplish so much, can produce such wonderful things, even in their fallen estate, who can measure the power of the Almighty God of Him who is perfect in Wisdom perfect in Power, perfect in Justice and perfect in Love? How thankful we are to get this broad, comprehensive view of our God, and to see that He is not only great and powerful, but wise and infinitely loving as well!"

## **GOD'S MARVELOUS WISDOM AND POWER**

So as I ponder over what man has done, and what God has done and has planned to do, the words of the Prophet David come to mind: "The heavens declare the glory of God, and firmament showeth His handiwork." (Psa. 19:1) All that mankind have done or ever will do will merely be copying the infinitely greater skill manifested by our great Creator in His works. As we note the stars revolving in their orbits, we are amazed, not only at the mighty power that can swing these wonderful systems of worlds, but at the wisdom and ability displayed in preserving their perfect order.

But when we consider what God hath wrought in connection with humanity we are still more astonished. Think of the human body. This great piece of machinery has power to oil itself, to feed itself, to manipulate itself, to will for itself, to think for itself, and to direct its own course. If mankind could make such a machine they would have something of which to be proud. But the best that we can do is to copy feebly the works of our Creator and to work in harmony with His laws. When we realize that all the machinery and the inventions of our day are but imperfect copies of what God has done that man is only using principles which God has employed in the past, to the extent that he is able to understand them we see the more clearly that man was made an earthly image of the Heavenly Creator.

## **JUSTICE AND LOVE MOST ESSENTIAL**

Yet some who are inventors or who have talents of one kind or another may be very deficient in such grand characteristics as justice or love. We are coming to look upon these qualities as the ones most desirable to cultivate; and by the grace of God we are seeking to develop these qualities more and more. As the work of transformation progresses in our hearts and lives, we see more clearly what a great blessing will come to the world when these principles of Divine justice and love will operate everywhere.

We look across the water to our neighbors in Europe; and we say to ourselves, "Alas, that they do not have sufficient appreciation of justice to be willing to observe the Golden Rule to do unto others as they would have others do to them!" Selfishness is behind such a spirit as they manifest. One declares, "We will have our share of trade!" Another replies, "You shall never get it if we can keep you from it, if we have battleships enough to take the trade from you!" And so the cruel war goes on, to show which can the more successfully exercise their selfishness to the disadvantage of the other.

Let us ask, "Is this copying God's ways?" Let us take the nobler, higher standard of Divine justice, and do to our neighbors as we would wish them to do to us. Let us promote this principle wherever we go. Let us make known the character of God wherever we have an opportunity, by showing forth His justice,

His sympathy, His kindness. Let this character be manifested in our own lives. As children of God, let us be burning and shining lights, to the glory of our Father in Heaven.

### **LIGHT BREAKING THROUGH THE DARKNESS**

While realizing God's great Wisdom and Power as manifested in nature, we have been seriously handicapped by false doctrines which grossly misrepresent our Creator and show Him as a God devoid of justice and of love. It seems a wonder that we were not all turned aside from Him. Not one of the human family is totally depraved; yet we have had pictured to us a totally depraved God. This misconception of the Heavenly Father we got from the Dark Ages. Thank God, the New Age now at the threshold is bringing blessings not merely of a temporal kind! It is scattering the ignorance and superstition of the past, and is bringing in the light of the knowledge of the glory of God, which is ultimately to fill the whole earth. Isa. 11:9; Hab. 2:14

3H775

We are beginning to see the light; for we are awake. But to see clearly we must look in the right direction. There are people today who are quite awake, but they are looking toward the west for the sunrise. We see great college professors, learned men who have given their lives to study and who have knowledge on many subjects, making the mistake of thinking that Evolution is our God; that a microbe started to squirm and has been evolving upward gradually, until our race has reached the station which it occupies today. They do not see an intelligent God in this matter. Their misconception is that Evolution is man's only hope. They say that ultimately there will be "the survival of the fittest."

Think of the present conditions in Europe! There the fittest are the ones who are falling in the trenches and on the battlefields. The unfit the old, the weak, the crippled and incompetent are left at home to propagate and rear the families of the future. That is the science of Evolution, the philosophy which hopes that in millions of years hence mankind may have learned how to cook and to eat so that they will not need to die, and that thus they may have everlasting life. Evolutionists believe that this may be true of their posterity somewhere in the dim, distant future. They do not stop to think that at the present rate of increase in population the world would be vastly overcrowded before that time, that the coal and oil fields would be exhausted, and that a limit would be reached in other directions that things cannot continue as at present for any great length of time.

But the Bible points out that man's extremity will be God's opportunity. After permitting mankind to have all these blessings of our day, He will allow them to dash themselves to pieces in a great cataclysm of trouble, and make shipwreck of all this boasted twentieth century civilization. Before the complete destruction of mankind, however, the Kingdoms of Messiah,



God's dear Son, will intervene and will speak peace to the nations. After the terrible storm there will be a great calm. Christ will take to Himself His great power and establish His glorious Reign.

### **GOD'S JEWELS NOW BEING GATHERED**

According to the Bible, God has for nineteen hundred years been selecting from every nation, people, kindred and tongue the Church of Christ, a class which He is about to exalt in the eyes of the whole people. He will use this class for the blessing of the world, for the enlightening and the uplifting of all mankind. Thank God for this truth! I trust that by the grace of God many whom this discourse shall reach may be of this jewel class, those who will fully submit themselves to the hand of the great Creator. May He work in us and upon us and through us, to the great blessing of ourselves now, as well as to the future blessing of all the families of the earth!

Through testings, through trials, through the opposition of the world, the flesh and the Devil, our God is shaping, polishing, preparing this class for their future great work of human uplift. All these things of the present time, which would naturally work to our disadvantage in many ways, the Lord will overrule to our spiritual development. He has promised that all things shall work together for good to these, the called ones according to His purpose, who are making their calling and election sure. (Rom. 8:28) How we rejoice in the precious promises that all of life's experiences shall thus be caused to work for our blessing!

### **GOD'S NEW CREATION**

I remind you of the creation of God thus far. First was the Logos, our Lord Jesus in His pre-human condition. As the great Agent of Jehovah, He created all things. As we read, "All things were made by Him, and without Him was not anything made that was made." (John 1:1-3, 10; Rev. 3:14; Col. 1:15) The Power was of God, exercised through the glorious Word, the Logos. (1 Cor. 8:6) God's final creation was man. Then sin blighted this fair creation. For a time God allowed it to remain as sin has marred it. But in due time, according to God's pre-arranged Plan, Jesus came into the world to be the Savior of men, He took upon Himself human nature. As a man He gave Himself a Ransom for Adam, and thus for the race that fell in Adam's loins. The price was laid down, even the precious blood of the Son of God. 1 Cor. 15:21, 22; Rom. 5:12, 18, 19; 1 Tim. 2:5, 6

But before the time for the blessing of the world, the Father had a further feature of His great Plan the making of a New Creation, different from angels, cherubim, seraphim or any other creature. From amongst the fallen sinner race He invited a class redeemed them by the precious blood of Christ, to become members of this New Creation, and thus joint-heirs with Jesus Christ their Lord. God is working in these New Creatures. Who are they? You are



one, if you are a member of the Body of Christ. If you have given yourself wholly to the Lord under His terms, you are one of the jewels which He is preparing, polishing and perfecting for future glory. Mal. 3:16-18; Isa. 62:3

When this New Creation is completed, they will be the Channel which God will use for the restoration of all mankind. Because of their own experiences with evil, and because they have learned how to overcome weakness and imperfections in themselves, they have learned how to overcome weakness and imperfections in themselves, they will be well fitted for encouraging, instruction and uplifting the human family to the perfection which God designs for them, and which Adam originally enjoyed. They will be able to deal sympathetically with the poor world. This blessing will go not only to the living, but to those also who have gone down into the tomb. All these will be awakened. God will not awaken them now, because it would be to their disadvantage. He will keep them in the sleep of death until the Kingdom of Righteousness is thoroughly established. Then they will come forth to learn of God's infinite goodness, and to receive His salvation; whosoever will, at the hands of the New Creation.

Beyond this, God gives no further revelation. We are merely informed that at the conclusion of Christ's Millennial Kingdom, when all the willing shall have been made perfect, and when all the willfully wicked shall have been destroyed, Christ will turn over the Kingdom to the Father, "that God may be all in all." (1 Cor. 15:28) But through the Apostle Paul God has given us a glimpse of that infinite future. (Eph. 2:7) Seeing, then, all these present foregleams of coming glory, let us consider these present blessings as finger-posts, directing us to the glorious outcome of Jehovah's marvelous Plan of the Ages, as declared in His Holy Word.

3H776

### [St. Paul Enterprise, December 17, 1915](#)

## **CHURCH OF CHRIST REAP AS THEY SOW**

St. Louis, Mo., Dec. 12 Pastor Russell was here today and gave a profit able and interesting discourse from the text, "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) He spoke as follows:

Some weeks ago we spoke particularly of the world's sowing and reaping. Today we shall apply our text more especially to the Church of Christ. Thus applied, the Apostle's thought would be that whatever a Christian sows, that shall he also reap. The Christian is now on trial for life or death eternal. The world is

not now on trial. If the Christian lives according to the Spirit of God, he shall receive life everlasting; but if he sows to the flesh, he shall reap corruption everlasting death.

The Church has more enlightenment than has the world. Some in the world are naturally brighter than are some in the Church; for not many wise, rich or noble are called to be saints in Christ Jesus. (1 Cor. 1:26-29) But in proportion as the Church class have knowledge, they have the opportunity of obtaining the information which God gives to His people, not to the world. When they consecrate themselves to God and become living sacrifices, our Lord Jesus takes them and makes them acceptable to the Father by imputing to them of His merit. Then God gives them the begetting of the holy Spirit; and whoever is begotten of the holy Spirit begins then to have an enlightenment of the mind.

So it was in the case of our Lord Jesus Christ. When He had made His consecration at the Jordan and had gone down into the water, had symbolically gone into death, then as He came up out of the water, the holy Spirit descended upon Him in the form of a dove and “the heavens were opened unto Him.” (Matt. 3:16) All the higher things began to open up to His mind, things that He did not see before, things not seen by the natural mind, things seen only by this power of the holy Spirit.

### **JESUS' EXPERIENCES AFTER BAPTISM**

As soon as our Lord's eyes of understanding were anointed with the holy Spirit, He was driven of the spirit into the wilderness driven by His own newly begotten mind, His own will. He went there to get away from everybody and everything that might distract His attention from the higher things. His was a very great mind. From boyhood He had been studying the Scriptures, but had not understood the deep things; for the natural mind, even though perfect, cannot understand these matters. (1 Cor. 2:14) He knew the various features of the Mosaic Law; He had read the prophecies. But He did not understand them fully. He was familiar with the writings of Moses; He knew the story of the brazen serpent lifted up in the wilderness; He was aware that a bullock and a goat were sacrificed on the Day of Atonement; He was acquainted with the prophecies relating to Messiah. But He did not know what all these things signified.

A perfect mind would be able to repeat whatever it had ever heard. Our Lord's mind was perfect. Therefore everything He had read or heard was fast in His memory, and He could recall any part of the Scriptures. He needed neither Bible nor concordance to refresh His memory or to furnish references.

During His forty days in the wilderness our Lord thought over those Old Testament Scriptures. As He did so, the things therein about which He had previously wondered began to open up to His understanding. He was now illuminated. So busy was He in His Bible study that He forgot all about eating. But after those

things which had been obscure to Him had grown clear, He became hungry. He did not understand everything in the Scriptures, however; for He afterwards said that He did not know the time for the setting up of the Messianic Kingdom: "Of that day and hour knoweth no man, neither the angels, nor the Son, but the Father only." God had not given out this knowledge as yet. But our Lord knew all that was then due to be known; and He assured His disciples that as His Father should reveal things to Him, He would reveal them to His followers, in due time. Mark 13:32; Acts 1:7; Rev. 1:1

Our Lord Jesus Christ was granted the illumination of the holy Spirit, and thus was an illustration of how all God's people of this Gospel Age would receive a supernatural illumination. Theirs would not be in the same degree, however; for His life was perfect, far beyond that of fallen man. He had left the glory which He had with the Father, had humbled Himself to come down to earth and be made flesh. (John 1:14) As a man He was perfect, and in addition had the illumination which had come to Him as a spirit-begotten New Creature. This was instructing and guiding Him. From that time forward His life was one of daily guidance by this Spirit of continuous enlightenment.

### **HOW JESUS SOWED TO THE SPIRIT**

This enlightenment was with respect to the Father's will for Him; for He said, "I came to do the will of My Father in Heaven." What He did was to sow to the Spirit. His Father's proposition to Him was that He should present His body a living sacrifice, and be faithful even unto death. He was not to settle beforehand how it should be done; for the Father would direct that matter. He kept looking into the Word of God. His mind was kept open to see what the Word instructed Him to do; and thus He was guided by the Word. He ordered His life by the Father's will. He did those things which the Scriptures said that He was to do.

This course led the Master to be out of accord with the people of His time; and this meant that those who would be in harmony with Him would also be out of harmony with men. His followers were to have only one Master, Christ. Our Lord had only one Master, even the Father. He has set us an example, that we should walk in His steps. Having received the invitation to cast in our lot with Him, to consecrate our lives as He did, we are called to share with Him in the sufferings of this present time, that we may share in the glory that shall follow. The one depends upon the other. Rom. 8:17; 2 Tim. 2:11, 12

### **THE SPIRIT-BEGOTTEN ARE ILLUMINATED**

Some of us have accepted this offer. We have consecrated ourselves to God and have received the illumination from Above. When we received this enlightenment, our minds began to open to see the things of God as never before; and we are now seeing truths which our neighbors, children, parents and others do not see. Having the illumination of the holy Spirit, we have the mind of Christ. This Heavenly illumination makes clear the will of God for us. Because we have taken the proper steps, He has accepted us and has given us this earnest of our inheritance the holy Spirit through which we are enabled to discern His will. This causes the true Christian to be separate and distinct from the world.

“Blessed are your eyes, for they see; and your ears, for they hear,” said the Master. Others did not hear nor see. The great majority of those who heard our Lord Jesus did not comprehend His teachings. Those who could comprehend, blessed were they!

It is for these illuminated ones to sow to the Spirit, and not to the flesh. They are to use their wills, their talents and their influence for the spiritual things, but not for the earthly things. They have given up the natural things, the things of the earth. Of course they must have the necessities of life; but our Heavenly Father has promised to give His children what they need. “Your Father knoweth what things ye have need of.” (Matt. 6:32) We cannot tell Him what we need; for we are not wise enough to do so. He knows, and all will be well. If He should grant us too many earthly blessings and privileges, we would feel all the more fearful lest we should make a mistake in using them.

Whatever may be our talents, they are given to God; and we are to use them to His glory. According to our use of them we are sowing either to the natural, earthly things, or to the spiritual, Heavenly things. If we are sowing to the spirit, we are using our time, our talents, etc., to the best of our ability as God would have us use them; and He will be very gracious in dealing with us.

### **RESULTS OF LIVING AFTER THE FLESH**

There is no standstill for the New Creature. He must go on and reach a certain standard of perfection; else he cannot be accounted as one of the Kingdom class. So we must surely do the best that we are able to do, and then leave the matter with the Lord. But if we should give our lives over to the flesh, to live according to our own natural preferences, to live in the base of the brain, minding natural, earthly things if we should give time and attention to pet cats, dogs, ponies, automobiles, fine earthly appointments, and the pleasures of life, sowing to the gratification of the human nature we would be living after the

flesh, even though we do not murder, steal, lie, etc. And “if ye live after the flesh, ye shall die.” Rom. 8:13

Should any one ask why God would destroy a consecrated Christian who lived according to his natural inclinations, we reply that the Christian is on trial for life or death. He has consecrated himself to God. The world has not. He has been begotten of the holy Spirit. The world has not. Mankind are not now in the condition wherein they are on trial for life. But the consecrated Christian has covenanted to give up these natural, earthly things in order to get the spiritual things. The fact that God has given of His Spirit to this class is the indication of their acceptance by Him. Therefore if any of them should turn back, should break his contract with the Lord by minding earthly things, he would die.

During the Millennial Reign of Christ the world will be on trial for life or death everlasting. Then no one may live a thousand years unless he shall be obedient to the laws of the Kingdom, and unless he shall turn to the Lord, shall seek to do the will of the Lord and manifest, at least outwardly, the Spirit of the Lord. Yet at the end of the thousand years those who outwardly obey only will not be accounted worthy of everlasting life. By that time all should have the Spirit of God; for during that period He will pour out His Spirit upon all flesh the Spirit of the Lord in the human nature. Perfected human nature will be able to have the Spirit of God working perfectly in the human body. But if at the end of the thousand years any one shall choose to live according to the flesh, he will not be granted everlasting life.

### **CHOOSING THE BETTER PART**

Those who now choose the spiritual things are wise; for “eye hath not seen nor ear heard” the glories and blessings in store for the Church of this Gospel Age. (1 Cor. 2:9) When our great Redeemer shall present His faithful Bride class blameless and irreprovable in the presence of Jehovah God, then they will receive their reward who have lived according to the Spirit, who have willingly and gladly sacrificed the earthly things, who have continued to dwell in the secret place of the Most High. They will be of the Jewel class, cut, polished and mounted to shine forth to all eternity, a diadem in the hand of our God. Mal. 3:17; Isa. 62:3

To the Church the great Apostle says, “We are God’s workmanship.” (Eph. 2:10) When the Church is fully completed and glorified, then truly we shall exclaim, “What hath God wrought!” We are the children of God, begotten by His own Spirit, to reflect His glory throughout all eternity. He is showing us exceeding great favor now, but this is only a prelude to the future glories, “the things which God hath prepared for them that

love Him.” “In the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” Eph. 2:7

St. Paul does not attempt to tell us what these riches are. He would have us see that our God is rich in mercy, rich in grace, rich in every other estimable quality of character, and would have us trust that so rich a Father will do for His children “exceeding abundantly more than we could ask or think.” Indeed, he assures us elsewhere that it is impossible for him to explain or for us to comprehend “the riches of our inheritance.” Eph. 1:18-23

### **RICHES OF GRACE IN FUTURE AGES**

“Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit.” Nevertheless, this revelation is only an approximate one. We cannot clearly discern the unseen things; we cannot comprehend them with our finite natural minds. But with the new mind we can, even though but vaguely, grasp the thought of our Heavenly Father’s riches of grace and love, and can draw analogies from the things

3H778

of this present life. Thus we can gain some faint idea of the glorious things which await the Church; and thus by faith we are enabled as New Creatures in Christ to see the things which are invisible and to rejoice in the wonderful things which are only partially disclosed at the present time.

As we gaze up into the starry heavens, we see great constellations of fixed stars, slowly revolving about some distant center. Astronomers tell us that the use of powerful telescopes has revealed the fact that these stars are suns, and that around each of these one hundred and twenty-five millions of suns revolves a planetary system similar to our own. This would mean that there are probably one billion other worlds than ours. So far as we know, these worlds are uninhabited. But it seems reasonable that God’s work will one day extend to these planets. The foundation may have been already laid; and the glorified Church of Christ may have a work to do in connection with them all under our Father’s direction and in association with our Lord Jesus.

“In the ages to come He will show us the exceeding riches of His grace toward us” according to His loving kindness in Christ. Day by day we are coming to know our Heavenly Father better; and as we see more and more of His loving kindness, it begets this same spirit in us. He first loved us; and the more we know of His love, the more we love in return.

## **WHAT SHALL THE HARVEST BE WITH EACH**

When we consider all our present favors from the Lord, and all the possibilities of the future, what do we purpose to do? Shall we sow to the flesh, and reap corruption death eternal; or shall we sow to the Spirit, and reap eternal life? This is what we desire. But let us remember that "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." There will be a great difference in the reaping. Those who sow sparingly shall not receive any share in the Messianic Kingdom.

Many spirit-begotten ones will not reign in that Kingdom. While they do not repudiate the Lord, yet they are measurably unfaithful to their covenant. Through great chastening they will wash their soiled robes in the blood of the Lamb, and will come in as honored servants of the King. They will be bridesmaids to "the Bride, the Lamb's Wife." (Rev. 7:9, 14-17; Psa. 45:14, 15) But the Father has invited us to be of the Bride class. Let us not, therefore, be content with anything less than this position. To be of this choice class we must be filled with the Spirit of Christ; we must be copies of God's dear Son, our Lord

### **The National Labor Tribune, December 24, 1915**

## **WHEN PEACE ON EARTH? WHEN GOOD WILL TO MEN?**

Cleveland, Ohio, December 20 Pastor Russell of Brooklyn preached here today in the I. B. S. A. Temple. As usual, he had a large audience and an attentive one. As usual, also, his discourse was out of the ordinary line. He took for his text the message of the angel at Jesus' birth: "Fear not; for, behold, I bring you Good Tidings of great joy, which shall be to all people." (Luke 2:10) He said in part:

This prophecy has not been fulfilled as yet. Instead of peace and good will to men, we have war, savagery and other works of the flesh and of the Devil mentioned by St. Paul anger, malice, hatred, envy, strife. Not only have the prayers for peace not been heeded, but instead the war spirit is kindling and spreading from nation to nation, fulfilling the prediction of the Bible enveloping the world of mankind. The bitterness, hatred, ferocity, of the warring nations seems to increase daily. Magnified tales of ferocity are believed, and arouse corresponding bitterness and ferocity on either side. As we understand the Scriptures, the turmoil is only beginning most of the wailing and gnashing of teeth, most of the anguish and despair, suffering, sorrow and devastation, are ahead of us. With the cessation of the war the



Bible seems to predict the most gigantic revolution ever known and, following rapidly, a reign of lawlessness, anarchy, producing “a Time of Trouble such as never was since there was a nation. Dan. 12:1

Added to the physical distresses of the world, financial troubles impend in the midst of plenty. With every reason for prosperity the wheels of commerce are slow. The explanation given is loss of confidence; but not so. The world’s financiers and merchant princes are as courageous as ever, but they have met with new conditions. The wealth of the world, once represented in money, is now represented in collateral, stocks and bonds. The war has made a demand for gold, unsettling values of collaterals.

Gold is disappearing becoming more valuable hourly. In the same proportion collaterals, stocks and bonds, become less valuable hourly; because of their plethora they are a drug on the financial market. The great insurance companies, the banks and all wealthy people have their reserve investments in these “securities.” Additionally, the heavy losses of life in this war will be a serious financial blow to insurance companies. It is reasonably estimated that the fall of British bonds to one-half par has already made insolvent all the insurance companies of Great Britain. What must we expect as the war progresses toward anarchy?

As with every war, pestilential diseases must be expected, while interference with agriculture threatens famine in various parts. This is not an over-drawn picture, but a sober look behind the scenes.

### **THE ONE DAY OF HOPE**

“Hope thou in God!” In the midst of all these tribulations the world must learn more and more, until all know the lesson by heart, that earth’s only hope is in God. This is one of the great lessons which God wishes all mankind to learn! For centuries men have boasted of what could and what could not be done of the world’s financial institutions, insurance associations, scientific learning and general common sense. These, we were assured, were a part of an evolutionary system which some time in the future would make man so wise, so great, so efficient, that there

3H779

would be no more wars, no more dyings, no more trouble. We were reputed to be approaching that grand climax.

Some of the “Peace! Peace!” sermons of even a year ago seem laughably foolish today. The great and the wise deserted the Bible as a foolish old book gotten up by those who were merely emerging from monkey condition. They must yet learn that the lesson recorded twenty-five centuries ago; namely, that the wisdom of their wise men has perished. (Isa. 29:14) They must



learn the wisdom of men is foolishness with God, even as the Wisdom of God is foolishness with men.

By the time all shall have learned where to look for help in this great trouble, God's time will have come for giving the aid which He has provided for long centuries ago and promised in the Bible. The aid which God has provided is Messiah's Kingdom. Many have prayed, "Thy Kingdom come," who have failed to study the Message of that Kingdom. Many have thought that it had already come. Many others imagined that because in the past God has not exercised power and force in dealing with humanity therefore He will not do so in the future. The Bible, however, assures us that Messiah's Kingdom will be a forceful one. He will rule the nations "with a rod of iron." As a vessel of a potter "they shall be broken to shivers."

We have reached this time. It is the breaking and shaking processes foretold that, now beginning, are causing this Time of Trouble, which before it ends will be the greatest trouble ever known. The shaking, as we have already shown, will be social, political, financial and religious. The creeds, representing the monstrous fallacies engrafted upon the teachings of the Bible in the Dark Ages, will be shaken to pieces, and all the great institutions misnamed "churches" will be shaken with them. Only the one True Church will stand not the Church of England, not the Church of Rome, not the Church of Germany, not the Church of Russia, but the Church of God. It will include all saintly followers of Jesus of every nation and denomination; and it will exclude all others.

### **PEACE ON EARTH--VERY SOON**

How glorious the hope that Messiah's Kingdom, backed by Divine power, will speedily set the world's affairs in order, bringing peace out of confusion, war, strife! Human strength weakened, human pride humbled into the dust, human hopes dashed, the world will be ready for the New Day the New Era. The Bible beautifully pictures it as the rising of the Sun of Righteousness with healing in His beams scattering the darkness, ignorance, superstition, sin, death, that have caused the night of sorrow never to be forgotten.

The Lord's people, awake and looking in the right direction, already perceive that we are in the dawning of the Millennium that the blessings which have come to the world during the past forty years are Millennial blessings, foregleams of still greater favors soon to be poured out. These Millennial blessings have not brought proper responses in human hearts. Instead of gratitude, the spirit of selfishness has begotten discontent, covetousness, which will shortly eventuate, as the Bible tells, with every man's hand against his neighbor and against his brother. Ezek. 38:21; Zech. 8:10

## **I CAME NOT TO SEND PEACE**

But do the Scriptures contradict themselves? What did the Great Teacher mean when He declared, "I came not to send peace on the earth, but a sword"? (Matt. 10:34) He referred prophetically to the effect which His gracious Message of love and favor would produce in the world during the reign of Sin. He well knew that the Prince of Darkness would oppose all of His followers, as well as Himself. It was foretold that whosoever would live godly would suffer persecution; and so it has been. Eighteen centuries have proven it!

Our Lord sent forth His followers unarmed, like Himself, to be peacemakers, to be helpers, to "follow peace with all men and holiness, without which no man shall see the Lord." He counseled His followers, "He that taketh the sword shall perish by the sword." But their Message of peace and love and the coming Kingdom which shall bless the whole world and fulfill the angelic prophecy of our text these things seemed to anger the world not merely the vicious, the ungodly, but the worldly professors of godliness who have schemes, plans and theories of their own to work out, which are contrary to the Gospel Message. The darkness, more or less mixed with selfishness, hateth the light, the Truth, the Love of God, neither cometh to the light, lest its deeds of darkness, selfishness, selfish ambition and hypocrisy be made manifest.

The Master knew what the effects of His Gospel Message would be in the world; and that only those who would compromise His Message could possibly live at peace that all who would be loyal and faithful to Him would be traduced, slandered, persecuted—"beheaded," literally or figuratively. His words, therefore, were a prophecy respecting the tribulations which all His faithful would surely have.

But more than this, his words, were a prophecy respecting the nations. What is it that has brought us to our present degree of civilized savagery? What is it that makes of every business corporation a buccaneer, seeking the destruction of every competing financial craft? What is it that has sharpened the wits of humanity to such an extent that the majority find it difficult to be honest, because they see so many opportunities for dishonesty, while it is impossible for lawmakers to make new laws with sufficient rapidity to keep pace with the intelligent methods of circumvention?

The doctrines of Christ are in a certain sense responsible for all this. The liberty wherewith Christ makes free His followers and the light which He and they let shine upon a darkened world, received into unsanctified hearts and minds, have given wisdom which, misapplied, we call cunning and craft. The proof of what we say is found in the fact that other nations than those which have received this reflected light of Christianity are still quite in the background. Only now, as Christian civilization in a

perverted form is reaching these peoples, are they awakening and becoming competitors with so-called Christendom.

### **THE DESIRE OF ALL NATIONS COMING**

Notwithstanding the eighteen centuries of delay, our test as a prophecy will surely be fulfilled by and through the One whom the angels announced and whose birth is very generally celebrated at this season. Many have gotten the

3H780

wrong impression that our Redeemer has been waging an unsuccessful warfare for eighteen centuries against Satan, sin and death. But from the Great Teacher's own lips we learn that His Kingdom is not of this Age it belongs to the Age to come. The ruler of this world has been Satan, the Master declared the dominion of earth was given to man. But Satan, deceived our race, putting darkness for light, has become the real ruler, using humanity merely as his tools. Scripturally he is styled "the god of this world," and "the Prince of the world," or Age.

Perplexed and confused, many may ask, What, then, is the hope of the fulfillment of our text? We Answer--that our Master, who declared that He was not the Prince of this Age, declared also that His Kingdom will be introduced with power and great glory; and that, although its initial manifestation will be with clouds, darkness, and a Time of Trouble such as never before has been, nevertheless His Reign will be glorious, triumphant and eternal. "He shall reign until He hath put all enemies under His feet."

Immanuel's victory means the overthrow of sin the crushing of the Serpent's head. At the very beginning of the glorious Reign of Messiah Satan shall be bound, and following its close he shall be destroyed in the Second Death, together with all those who love unrighteousness, after they shall have had full opportunity for recovery from the snares of Sin and Death. Then, indeed, the whole world will proclaim the glory of God.

### **THE GREAT RESTORER OF ALL**

The Great King, who died, the Just for the unjust, eighteen centuries ago, that He might, judicially bring mankind back into harmony with God, is to be the great Restorer of all that was lost in Adam; and He will make all things new. Rev. 21:5

Everything appertaining to this great Plan of Salvation outlined in the Word of God is reasonable. The crucial testing of the elect Church is necessary in order that, as faithful and merciful priests of God and of Christ, associated with Him in His kingly glory, they may be God's instrumentality in succoring mankind from the fallen conditions which have resulted from six thousand years of sin and from the malignant influence of the Prince of

Darkness. The thousand years which the Bible stipulates as the period of Messiah's Reign is a period neither too long nor too short in which to accomplish the world's salvation.

Some one may say, if it has required eighteen centuries for the development of the Church, how much more time will be necessary for the uplifting of the world? But, we answer, it is not the Divine Purpose to uplift the world to spirit nature and glory, but rather to Restitution blessings and conditions. It is because of the high exaltation offered to the Church that such crucial testings of sacrificial obedience even unto death is required. With the Prince of Darkness bound and with the Sun of Righteousness rising with healing in its beams, the darkness of sin, crime and sorrow will soon flee away.

One century of such blessed influence upon the world will surely work wonders, bringing in also inventions, blessings and comforts as yet undreamed. Next will come the gradual awakening of all who have fallen asleep in death. They will come forth from the prison-house of death, as the Scriptures declare; they will come forth that they may be made acquainted with the true God, with His glorious Son, our Redeemer, and with the principles of righteousness in contrast with the principles of sin.

We cannot suppose that it will require the majority of men, under these conditions, to sit long counting the value of the blessings of everlasting life and Restitution proffered them. The upward move, resurrection, uplifting, regeneration, will go rapidly on; while meantime, generation after generation will come forth from the tomb and enjoy similar experiences. Finally all will have come forth; for the Love of God made this provision through the death of our Redeemer, who delighted to do the Father's will and who has already been rewarded gloriously with high exaltation to the Divine plane of glory, honor and immortality.

### **GOOD WILL AMONGST MEN**

The attainment of the condition of good will amongst men will mean the attainment of human perfection. God is Love; and when our first parents were created an earthly image of God, love must have been the predominant quality of their characters. What we see of selfishness is largely a matter of heredity; and all of life's customs are in line with it, and continually increasing its hold upon us. But with the new King and the new Reign of Righteousness will come the glorious uplifting and transformation. Gradually, during the thousand years of Messiah's domination of the world, the evils of selfishness will be made apparent, and the beauties of holiness and love will be shown in contrast.

Restitution rewards will lift up out of sin and selfishness to holiness and love. Then, with love as the very essence of man's

being, good will towards men will everywhere prevail; for the Divine Law, almost effaced through the reign of Sin, will be rewritten in the human constitution. That Law, as we know, is “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength; and thy neighbor as thyself.”

Finally, dear friends, how glad we are that this is true! How glad we are that the terrible falsehoods palmed off on us during the Dark Ages respecting a God of hatred and a Hell of everlasting torture are not true! Messiah’s Kingdom will be a Kingdom of Peace, notwithstanding the fact that it will be ushered in by a Time of Trouble.

### St. Paul Enterprise, December 24, 1915

## **OUR GREAT CREATOR’S “UNSPEAKABLE GIFT”**

Harrisburg, Pa., December 19 Pastor Russell preached a Christmas sermon here today to a very attentive audience. His discourse was based upon the text, “Thanks be unto God for His unspeakable gift.” (2 Cor. 9:15) He said in part:

3H781

There is an appropriateness in the general good cheer of the Christmas season. The happy custom of giving tokens of love and friendship prevails wherever the story of Jesus has gone. Surely this is just as it should be. While some may have been injured by receiving bounties, but few, if any, have been other than blest in the giving of them. Herein we see corroborated our Savior’s words, “It is more blessed to give than to receive.” In proportion as we attain Godlikeness, in proportion as the Spirit of Christ dwells richly in us, in proportion as we possess the holy Spirit, in that same proportion shall we appreciate more and more our Lord’s statement.

In our dealings with God it is necessary that we realize our dependence, our own insufficiency, and His greatness and beneficence; and that we learn to go to Him as His “dear children,” to whom He delights to give His favors, and who receive them and appreciate them with gratitude of heart. In every sense of the word we are debtors to God and always shall be. We can never dispute the obligations under which His mercy and loving kindness have placed us. The sooner we realize this fact the better will it be for us. Some possessed with a false pride declare that they ask no favors from God or man that they pay their way and wish always to do so. As respects our dealings with our fellow men, something of this spirit is praiseworthy; but the entire proposition is inconsistent with our relationship with the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: “In Him we live and move and have our being.” (Acts 17:28) This would have been true of us whether born on an angelic plane or as perfect human beings, for we could not have created ourselves, directly or indirectly. Through the arrangements of His providence in nature, God was responsible for our birth, and He is the Provider for His creatures on every plane. The fact that He causes His sun to shine upon the just and the unjust, and sends His rain upon the evil as well as upon the good, and thus provides for the world of mankind that in general is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic and that the results could not be otherwise than they are.

Rather, as the Scriptures show, these mercies of God scattered broadcast tell of a provision on our Creator’s part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of its sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against mankind, and because He sees a way by which present lessons of adversity and tribulation may be made instructive as respects “the exceeding sinfulness of sin.”

### **ALL TAUGHT OF GOD**

Two of the great lessons for us to learn are (1) our complete dependence upon God, and (2) His loving kindness and tender mercies over all His Works. But these lessons can be learned only from one standpoint and by one class. Those who view matters from the outside only will surely misunderstand, misinterpret, many of the operations of Divine providence.

“The secret of the Lord is with them that reverence Him, and He will show them His Covenant” His future plans, His agreement. (Psa. 25:14) In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) “That He is” that there is an Almighty Creator; (2) “that He is the Rewarder of them that diligently seek Him.” (Heb. 11:6) Seeking the Lord diligently, we find in the Bible that which commends it to our hearts as well as to our heads.

But right here we are beset by a danger and a difficulty, for while it is possible to receive great assistance from fellow-believers in the understanding of the Divine Word, yet there is much danger of our becoming even more confused by such assistance by the creeds and theories of men, particularly those handed down from the Dark Ages. Whatever, therefore, we receive from men we must accept tentatively for examination, for proving and testing by the Word of God. Thus we “try the spirits,” or doctrines, as the Apostle admonishes. (1 John 4:1) Thus we permit God to be His own Interpreter and to make the matter plain to us. Those

teachers who refer us to the Word of God, who point out to us its harmony with itself and with reason, giving the citations and showing the relationship between text and context these are the teachers who are really helpful. All others are apt to be injurious, whether they address us orally or in print.

### **EVERY GOOD AND PERFECT GIFT**

Only after we have been for some time in the School of Christ can we comprehend the force of the Apostle's words, "Every good and every perfect gift is from Above." (James 1:17) Then we begin to look about to find some of these good and perfect gifts. We soon find many gifts and blessings, but very few of them perfect, purely good. Everything connected with our present condition is imperfect. Even the sunshine and the rain, which are common to all God's creatures, are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything we have as well as upon ourselves.

The Bible explanation of this state of affairs is that, while God's work is perfect (Deut. 32:4), our race today are not really samples of His workmanship, but are depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon his posterity. The good and perfect gifts of God are to be seen only by the eye of faith only by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer. By faith this class see accomplished in God's due time His great work of Redemption, the wiping away of all tears from off all faces and the re-establishment of every thing on the plane of perfection the destruction of death and everything connected with it, and the establishment of perfect life conditions, such as God has promised.

Those whose eyes of understanding have to some extent been opened see more and more of the riches of God's grace, and appreciate more and more all of His gifts and favors, especially the great gift, the unspeakable gift, mentioned in our text. What this gift is the entire Scriptures set forth in various presentations. Of these statements one of the most forceful is St. Paul's declaration, "The wages

3H782

of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

### **A GIFT NOT APPRECIATED**

False theologies have diverted or taken away from this Bible statement that eternal life is the GIFT of God, and that He will supply it only to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality yea, that it is a persistent one, that not even God Himself can destroy our lives or being. This erroneous thought has distorted all our



reasonings, and has left the issue as between an eternal life in torture or an eternal life in bliss. But the Scriptures clearly define a different issue, namely, as between extinction, destruction and a life in harmony with God, a life which Divine Love and Mercy had provided for those who are in accord with the Almighty.

Let us hearken to the testimony of our Lord, the Apostles and the Prophets on this subject, and see that God is now proffering the Church a gift of eternal life through Jesus Christ our Lord. Let us note that Scriptural proposition that if we are willfully, deliberately, intelligently rejecting this gift it will be withdrawn, and that the effect upon us will be the Second Death, everlasting oblivion, from which God offers no hope of recovery.

Let us note that this is the general dealing of God, and hence that when His time shall come for dealing with the world of mankind in general, during the Millennial Age, the offer then to be made to them will be a similar proposition of life or death everlasting. Those who will accept God's gift upon God's terms are welcome to it. He is pleased to give it to them. Those who will then reject it shall die the Second Death. Acts 3:22-23

"Though Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. To those whose eyes of understanding have been opened the Apostle says, "This is the record, that God has given unto us eternal life; and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John 4:12) Other Scriptures inform us that this life is merely reckoned to the Church now, and that they will not get it until they shall experience the change of the First Resurrection, at the Second Coming of our Lord. Of these it is written, "Your life is hid with Christ in God." (Col. 3:3) Thus every suggestion of God's gift is bound up similarly in Christ. Only as we become united to Him, related to Him, can we have this unspeakable gift of God. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

### **THE UNSPEAKABLE GIFT**

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to present fully to others the richness and the glory which inhere in both. Who can describe life eternal on either a spirit plane or as restored and perfected humanity? It is beyond all the powers of our mental comprehension. Even the thought of it can only be imperfectly communicated and imperfectly grasped. It is beyond all the powers of our mental comprehension. Even the thought of it can only be imperfectly communicated and imperfectly grasped. It must gradually dawn upon us, grow upon



us in appreciation and comprehension. Similarly the wealth of grace Divine represented in our Lord Jesus is unspeakable. We cannot tell it, and the natural man cannot receive of the things of the Spirit of God, neither know them. 1 Cor. 2:14

Only those who are especially favored of God can get even the first glimpse of the riches of God's grace in Christ. If this glimpse be appreciated, it leads to clearer and still clearer views, for all who will appreciate either our Lord Jesus or the gift of life must be "taught of God." (John 6:54) As our Redeemer said to St. Peter, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father in Heaven" (Matt. 16:17), so all who would grasp spiritual things must be taught. All our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the Channel through which it comes.

Only as the Heavenly Father shall grant His blessing may fruits to our labors be expected. It is written, "As many as the Lord your God shall call," and "No man can come unto Me except the Father who sent Me draw him." (Acts 2:39; John 6:44) Hence we see that our present appreciation of Divine goodness implies three gifts: (1) The Divine provision of eternal life, (2) Christ the Channel, and (3) the knowledge by which we are enabled to appreciate both the Gift and the Channel.

### **RECEIVING AND REJECTING GOD'S GIFT**

As we look out over the world and perceive 1,200,000,000 in heathen darkness and the remaining 400, 000,000 of nominal Christendom in the dull, foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has sealed its doom for the Second Death. Then we find relief in the Scriptural assurance that the present world-wide darkness is the result of Adam's sin and condemnation to death; that, although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future.

How glad we are that in God's due time all the blind eyes shall be opened, all the deaf ears unstopped, and the fogs of superstition and error all flee away before the rising of the Sun of Righteousness the glories of the Millennial Kingdom!

The few who now see and appreciate God's gift are indeed, as the Scriptures declare, a "little flock" (Luke 12:32); and although generally disowned by men, and "counted fools for Christ's sake," they are rich in that they have become, in advance of the world, the recipients of God's favor by faith. Even now they may think of themselves as being possessors of life eternal because of their joy and confidence in Him who has promised.

There is a superlative blessing of eternal life on the spirit plane, “far above angels, principalities and powers.” Those who attain that blessing will indeed be “partakers of the Divine nature.” (2 Pet. 1:4; 1 John 3:2) Surely “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” (1 Cor. 2:9) Those who have now accepted

3H783

Christ as their Redeemer and their Bridegroom possess also all the riches of God’s grace that center in Him; and when He shall appear, they shall be made like Him, sharers in His glory. “Thanks be unto God for His unspeakable gift!”

### **MORE BLESSED TO GIVE**

God Himself is the great Pattern set before us in His Word. In proportion as we have received of God’s gift and have appreciated it, in that same proportion are we so privileged to be so “taught of God” as to become more and more like Him in spirit, disposition desirous of giving generous. Since man was created in the image of God, all men would have possessed this generous disposition had it not been for the fall of Adam; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst “natural men” there are some who are generous, and who to that degree have perhaps more Godlikeness than have some of the children of grace especially until the latter have been trained in the School of Christ.

For we are to remember that God’s Message and His drawing power affect the less honorable of mankind. (1 Cor. 1:26-29) Thus opportunity is afforded for the Lord to demonstrate the power of His grace in the transformation of character. But so surely as we have become God’s children, recipients of His blessing and of the instruction of the School of Christ, this quality of benevolence will grow in us; and the more ripe we become as Christians, the more will it abound in our thoughts words and deeds. But any other condition, any failure to progress, any turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, that we are walking after the flesh, not after the Spirit.

Thousands on Thousands in the world are needy; and those possessed of the Lord’s Spirit will feel an intense desire to give to these. But here the difficulty arises. There are so many needy ones, and our abilities are so limited, that we must discriminate. What lines shall we draw? We Answer--that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have opportunity not forgetting the other, however, as occasion may demand or opportunity offer.

Since the judgment of each will be according to his light, it follows that many more can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand the still higher privilege of giving Heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever, therefore, has spiritual ability to give further spiritual favors should rejoice to engage in this service of blessing others.

## 1915 Convention Report Supplement

### **THE ARM OF THE LORD REVEALED**

Pastor Russell delivered a characteristic and very interesting discourse from the text, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53: 1) He said in part:

These prophetic words were used of our Lord Jesus Christ. The Prophet goes on to say, "He shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him." All of this was very true of our Savior as respects the Jewish view of Him. And the message that was given by Him was not generally believed. And His message is still not acceptable to many. There is today "a form of godliness without the power," that is very popular; and this has been true for many centuries.

The name of Christ and the cross have been linked by many with the persecuting spirit, which Jesus never owned, never acknowledged. This class have never received Him, have never believed our report. They have been driven away by the intolerant, unchristian spirit and teaching of the many who professed the name of Christ. One would naturally expect, however, that the ones who would respect and receive the message that Jesus was the Savior, that God had sent His Son into the world, would have been the Jewish chief priest and other zealous religionists, the most prominent men in the Jewish nation. Surely they would say, "We are glad to receive God's Son whom He has long promised, One able to deliver us. Have we not realized our need of being delivered?" The Pharisees were especially the "holiness people" of the Jews, and one would think they would have received Him.

Our natural thought would be that they would be in the right attitude of mind, would be waiting for Messiah to manifest Himself, and that when He came and spoke to them about the goodness of God and showed forth the power that the Father was exercising through Him, to heal the sick and raise the dead, they would see what wonderful blessings were theirs and would rejoice. But were they in this attitude? No, they were not. The Scriptures declare that "they hid, as it were, their faces from

Him; He was despised and they esteemed Him not." This is the statement of our context.

We are looking for another kind of man, they said, "a great general, one that looks like Goliath of old. We do not want any such leader as this Jesus of Nazareth! He is too humble, too attentive to the poor and to sinners. He associates with the common people. None of the priests and Pharisees would do this. We would not want to be known as His followers. There is one Levite among this base lot that follow Him, a kind of renegade, a tax gatherer, and a lot of ignorant fishermen. He is not the Messiah that we have been expecting. When the real Messiah comes, He will be a great man!"

### **PRIDE AND SELFISHNESS BLINDED ISRAEL**

So Jesus "came unto His own (people) and His own received Him not. But to as many as received Him, to them gave He the power (privilege) to become sons of God." (John 1: 12) Who was it that received Jesus? Who believed the report? And did He have any good report to give? Oh,

3H784

yes! He reported that God is love, that God was now ready to graciously bless the Jewish people, that He had come to seek and save that which was lost, to give His life a Ransom for many, and that He was now calling as many as were appreciative to become members of His Bride, to be heirs of God, joint-heirs with Himself, to bless the world-to fulfill the promise made to Abraham. The majority would not believe. They said, "He is not the kind of man that could ever fulfill that promise."

Why did they say this? Because they were not in the right condition of heart. They were proud, selfish, self-conceited. They said, "We are the great nation of the Jews' True, we are now under the Roman yoke, but our nation will be very great some day; God's promise will be fulfilled in us. When Messiah comes, He will soon deliver us from the yoke of Rome!" They had plenty of pride, but not the qualities that God required-meekness, humility, teachableness, gentleness, brotherly-kindness, love.

### **THE MEEK RECEIVED THE MESSAGE**

But those who received Jesus had to a large extent these qualities that were so essential. Let us look at the personnel of the Apostles. Take Peter, James and John, who had never had experiences to make them think they were great men. They were poor fishermen and were naturally humble. This was nothing to their credit, for they had nothing to be proud of. They were men of strong character, but were unlearned and were of the common people. They were meek. There is a blessing in being meek. "Blessed are the meek," and they must cultivate that quality more and more.

How meek Jesus was! One might think that Jesus had some excuse for being dignified and rather autocratic in

His manner. But not so; He associated with the common people. He might have said, "You do not know how great I am. I have come from Heavenly glory. You should not treat Me as an ordinary person." But there was no suspicion of pride in His actions. Meekness and lowliness of heart were characteristics of Jesus. The Report, the Message He gave, was calculated to reach the ears of the meek.

So we find this in the case of one of these, Nathaniel. He was a true Israelite, looking for the light, for the Truth. When one of his brethren who had just been called to follow Jesus said to him, "We have found the Messiah," Nathaniel at first was skeptical. He did not treat him arrogantly, but was ready to be convinced. When Philip said, "Come and see," he went. He had been in prayer under a fig tree. He desired to be led of God. This was just the right spirit, just what Jesus desired. So Nathaniel came to Jesus, trusting in the Lord, saying, "I am going to keep my eyes and ears open and see." As he drew near, Jesus said, "Behold, an Israelite indeed, in whom is no guile!" Now, thought Nathaniel, perhaps that is just meant to catch me. How do you know me, and what do you know about me? he asked. That was a very proper question. Jesus answered, "When thou wast under the fig tree I saw thee." That was enough, he was convinced now. The power that could know him and see him under the fig tree was a Divine power. No one was around when he knelt under that fig tree. Here was proof positive given to him that Jesus was the Messiah.

Jesus wanted disciples who had faith in God, and therefore He commended Nathaniel for the prayer. "Who hath believed our report"--our doctrines, our teachings? The Nathaniel class, those who promptly believe and act, on proper evidence. See what a noble band Jesus' followers were--not noble because they were worldly great; they were not Cardinals, Bishops or Reverends, not great from any standpoint except in the qualities which Jesus approved--loyalty to God, confidence in His promise, a meek looking to Him for guidance. In this sense they were peculiar, different from the remainder of the people.

### **RIGID TERMS OF DISCIPLESHIP**

In seeking those who would be Christ's disciples, we are not to try to make it too easy for them. Tell them rather of His arrangement--"If any man will come after Me, Let him deny himself and take up his cross and follow Me." It will mean the surrender of his own will. Sit down and count the cost, says our Lord. If you think you have too much to give, do not give it at all. The Lord would not accept any such disciple. How different is this from the preaching we generally hear nowadays! Practically all the preaching of our day seems to be an effort to

get people to come into bondage which they do not comprehend, and then ten them, after they are in, “You cannot get out of the church now or you will go to Hell.”

The proper advice is, “Do not start to be a Christian until you understand what it means and have carefully weighed the matter.” It is a great proposition. You are dealing with God. To be Christ's disciple will mean the surrender of everything you have, yes, everything, even your life, if you are to fulfill the terms of your covenant. Your new will must govern everything under your control. Do not put your hand to the plow and then look back. This course was characteristic of the Lord and His disciples, and of those who believed their report. They have always been of humble mind, also, not many great, noble, wise, learned or rich. Pretty hard on us, isn't it? No matter; if we get that “prize” it will change us from being of the mean things. And that change is now going on in all of us.

I have had people tell me things about themselves that perhaps they had never told others, people who wondered if it was possible for them to be accepted of the Lord. They realized that they had been truly mean, that they had done many things they should not have done. They wanted me to tell them if that would be a bar to their getting into the Kingdom, if they should now give their hearts fully to the Lord. What did I tell them? “The blood of Jesus Christ cleanseth from all sin.” Ah, there is something in God's Message that is not paralleled in all the world! It reaches a special class--the “down and outs.”

Jesus appealed especially to these and said, “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls.” That means something. That is the Message of the Lord, and it appeals to the right class. “Who hath believed our report?” Many who have been heavy-laden with sin, many who have been weary and burdened with doctrines of devils, with strife and weakness.

*They heard the voice of Jesus say,  
Come unto Me and rest.*

3H785

and they came to Him as they were, and they were received and blessed and given life and peace, just as we were when we came.

Sometimes the little all that is given to God is meaner and sometimes less mean, but with Him even the meanest is acceptable if the heart is honest and sincere. “I beseech you, brethren, by the mercies of God,” urges St. Paul, “that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” How are they holy? They are holy because God counts us complete in Christ. It is not that we are

really holy in ourselves, but Jesus' merit covering us constitutes us holy in God's sight. Jesus makes up for each one exactly what we lack.

This is the class to whom the Arm of the Lord is revealed. What is this Arm? The Arm of the Lord represents the power of the Lord. The arm has long been a symbol of power. God's Arm, or Power, was revealed in Christ. God purposes to bless the whole world, to lift all mankind up out of degradation and sin back to Himself. Oh, what Power! That will be Power indeed, to make the whole benighted world know God! And He will do this through Christ Jesus. Is this Power revealed to you? Yes, to your eye of faith, if you are His.

Even back at Jesus' First Advent this power was revealed to the natural senses to some extent as the people saw Jesus heal the sick and lame, cast out devils, and raise the dead. But it was only "the finger of God" then. It was merely a little of Divine Power. Men Jesus told them of the power He would Himself manifest in the future that He would bring them all from their graves. "All these things did Jesus, and manifested beforehand His glory." How many people really saw the power of the Lord? Only the one class-the teachable class. How did the others view the matter? With their prejudiced, blinded minds they said, "He casteth out devils by Beelzebub, the prince of devils." If the heart be wrong, even the power and glory of the Lord may be misread.

### **GREATER REVELMENT NOW DUE**

We have come down to the time now when the Lord's blessing is nearly due to be poured out upon all flesh. God's true saints may now have a great deal of knowledge of God's Plan. The Arm of the Lord is being revealed to us more fully than ever before. It takes great faith to believe that God's Arm will eventually be revealed to all mankind, but we are getting the eyes of our understanding opened. Not everybody as yet has the eye to see-only the few. "Blessed are your eyes, for they see, and your ears, for they hear." It is only the blessed ones who now see and hear.

It requires something more than a natural mind to discern these things. Remember what our Lord said to Peter when he declared his faith in Jesus as the Messiah: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven." (Matt. 16:17) Why was he able to understand the Message of Jesus? Because he was honest at heart. He had the hearing ear, not merely the outward ear. He heard with his heart. So Jesus intimated that all those who received Him had the right kind of ears, and that Satan had blinded the minds of the others, lest the light of the glorious Gospel of Christ should shine unto them.



We have 1,600,000,000 people in the world today. How many of these has Satan blinded? 1,500,000,000, and a good many more, some partly blinded and some completely. Our own eyes are not yet completely opened. "I pray for you," says the Apostle Paul—not for the world but for the Church—"that the eyes of your understanding opening (a progressive work, the Apostle intimating that with the Church our eyes are opening wider and wider), ye may be able to comprehend what are the lengths and breadths and heights and depths, and to know the love of God, which passeth knowledge." Is God's love so great as this? Oh, yes! Satan does not want us to see how good God is, because the more we see of God's love the more it will transform us.

Most people are skeptical on this subject. They will say, "I do not understand the matter. I cannot see how the Lord can ever recover the dead if they are really dead." They do not see the Arm of the Lord. God does not want any to see it now except those who are in the right condition of heart. None but the right kind are ready to receive the Lord's Message. If we are being blessed of Him thus, let us show forth His praises. Our enemies blink their eyes as they look toward the light. It blinds them. They say all manner of evil against those who let the light shine.

### **THE ELIJAH CLASS SOON TO BE DELIVERED**

We should not be surprised at this. If this class could not see the light that shone from Jesus, how could they see our light? If you suffer persecution because of this, the glory of God is resting upon you. That means that you are having added blessing. If a little persecution is good for you, more persecution is better, if you are able to bear it. But, one may say, we are living in a civilized time. We will not have still more persecution, will we? Yes, I think so. We have been looking into the Lord's Word for some time, and have seen that the Prophet Elijah is a type of the Church in its earthly experiences. The taking up of Elijah was evidently designed to be an illustration of the taking away of the last members of The Christ from the earth.

We do not know just how our taking away is coming, but we can say that it is not for us to live ten, twenty or thirty years, and die in the ordinary way; for then it would be some time until the Kingdom would be established. The Lord's people of our day, waiting for the time of their deliverance, first had the date 1874 in their minds as the probable date of the glorification of the last living members of the Church. That was the due time for the Lord's Second Coming, as pointed out in recent years from Bible chronology. But the Church was not taken then. Then they watched for 1878. This was a date of importance, but it was the awakening of the saints who slept. They were awakened spirit beings, to be forever with the Lord.

From this time on those of the faithful ones who remained were not to sleep, but the moment of their death would be the moment



of their "change." Why? Because the Kingdom was from that date in process of setting up. The Lord deferred the organization of the Kingdom class until our day. He let His saints sleep until the Morning of the New Dispensation. We have been in that New Day ever since the end of 1874. We have not seen visions nor heard voices, but we have the testimony of the Bible, which is sufficient that the man of God may be thoroughly furnished. What the

3H786

Bible says is that we who are alive and remain at the Coming of Christ will not need to sleep, and so at the moment of death each one will receive his "change."

It will not be as with the world, who will be brought gradually to human perfection during the Millennium, but our change to be perfect spirit beings will be instantaneous, "in the twinkling of an eye," as it was with the sleeping saints--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." This process of change has been going on since 1878, but not very many of the living saints have had that experience. Comparatively few have been changed, it would seem.

I do not know all of the Lord's saints; "The Lord knoweth them that are His." He may have a good many that I do not know personally. But He has given us a standard for estimating. (See I Thess. 5:1-6; Dan. 12:9-10). Let us look at the picture of Elijah. It seems to be very forceful, meaningful. In his case the Lord took him away into the heavens, not into Heaven. Jesus said, "no man hath ascended into Heaven." He was the Forerunner. It was not then due time, for the Church, and Elijah was not of the spiritual class. God wished to make of him a type of those who would go into the Heavenly condition at the close of the Gospel Age, when the resurrection of the Church was due. Therefore Elijah was taken up into the heavens and out of human sight. If we draw a parallel to the case of Elijah, we may suppose that many of the Lord's saints now living will go together. Where will we go? To a meeting with the Lord in the air. Air signifies spiritual power, just as Satan is now "the prince of the power of the air," the one who exerts spiritual power as "the ruler of the darkness of this world." God's spiritual power is to be manifested to the world through Christ and the glorified Church.

#### **FOUR CHRONOLOGICAL POINTS OF TIME**

The experience of Elijah on the day he was to be taken up seems to symbolize something that we are soon to expect in our own experiences. We had thought that when the time would come, the parallel of the anointing of Jesus, perhaps that would be the time when the Church would be glorified. But it was not. It was the date of our Lord's Second Advent. Then we came to the spring of 1878, a parallel to the resurrection of Jesus. We said to

ourselves, "What should we expect here?" Would not this be the time for the Church's change? But the living saints were not taken then, but we saw later that that was the date for the awakening of the sleeping saints.

Then we looked a little further, to 1881, which corresponded to the opening of the door of the Gospel to the Gentiles, to Cornelius, the first Gentile convert to receive the anointing of the Spirit. The Church was not taken there, but it was the date for the close of the general Gospel Call of this age, as we afterward saw. The only date remaining that was pointed out in Bible chronology was October 1st, 1914, approximately. We watched with interest for that date. We expected that the Church would be taken then. The time came. The great war broke out which the Scriptures had shown to be due at that time. But the Church was not glorified. We had merely drawn an inference. But we are still going on rejoicing in the Lord. We never were rejoicing more. We are not disappointed, we wish God's will to be done.

But there is a correspondency to the experiences of Elijah in all this, as we now see. On the day of his taking away he was sent by the Lord to four different places, first one then another, but he was not taken at any one of them. He was sent to Gilgal, Bethel, Jericho, then Jordan. After Elijah, and Elisha who accompanied him, had crossed Jordan, they went on, talking as they walked. Where were they going now? No place was designated. God had not spoken of any other place. Elijah was simply waiting, just as we are doing now. Then, behold, suddenly a chariot of fire and horses of fire appeared and separated them, and a whirlwind caught Elijah away into the heavens. Will the correspondency come to us this year? I do not know. God has kindly veiled our eyes. As long as He takes care of us and gives us plenty of spiritual food we are content. I know of no others who are having so good a time. Others in general are worrying and fearing.

### **FIERY CHARIOT NEXT, THEN THE WHIRLWIND**

We have much encouragement from the Lord, talking about His Plan, getting more like Christ, more ready for the Kingdom, each day. The next thing to look for is not another date. The next thing is the "chariot." I understand it is to be a chariot of fire, a chariot of trouble. But we wish to be carried to the Lord in His chariot. Elisha, was left behind. We do not want to be left behind. We do not want, either, to do anything rash in order to get into the chariot. We are not needlessly to bring on persecution. Jesus would not tempt God by jumping from the pinnacle of the Temple. Let us keep right on doing the Lord's business waiting for the chariot, trusting that the Lord will take us in. I believe the chariot is not very far away. I want to keep my heart in the condition to get into it. You want to keep yours in condition. We are to have richly those fruits of the Spirit of which the Apostle Peter says, "If these things be in you and

abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord, and so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.”

But the chariot first only separated between Elijah and Elisha. Then comes the whirlwind. That is another way that God pictures trouble, the letting loose of the winds of strife. The whirlwind took Elijah away. We are expecting some kind of fiery trouble soon that will separate between the Lord's people--the “chariot.” When the time comes, we will know what it is, just as they knew back there. Then will come the whirlwind. I think this will mean our death. Did we not all consecrate ourselves to death? Yes, if we are truly the Lord's. Then we are not to be surprised nor sorrowful when it comes. Whatever "chariot" and "whirlwind" may be sent, we will be glad and rejoice, because it will mean our journey Home to die Heavenly Kingdom, and into the presence of our Lord. Let us, therefore, be faithful, dear friends, until our deliverance shall come.

**St. Paul Enterprise, January 7, 1916**

## **EARTH'S BETTER DAY IS DRAWING NEAR**

New York City, Jan. 2 Pastor Russell gave a very impressive discourse tonight at the New York City Temple, W. 63rd St., near Broadway. His text was, “He that sat upon the Throne said, Behold, I make all things new.” (Rev. 21:5) He spoke as follows:

The opening of a New Year is like the opening of a new ledger. It is a favorable time for determining what should be disposed of in the profit and loss account, for putting into effect good resolutions governing the New Year. Those who make no resolutions make very little progress in character-building. Poor fallen human nature needs all the braces and supports which a well-directed will can give it. We are not advocating hasty, and sometimes unreasonable vows, resolutions and pledges, thoughtlessly taken and soon broken. What we have in mind is a thoughtful, rational consideration of the matter, a full determination to pursue the way which deliberate judgment tells one is the proper course. In general, the New Year is a time of preparation for a fresh start in life.

On the other hand, the close of the old year is the time for taking stock and for estimating the profits and losses of the year. In other words, it is a time for issuing dividends, or rewards, to those who have made wise investments. It is a time for the meeting of directors and for the election of officers and servants for the incoming year. So at the close of this Gospel Age, its affairs are being wound up. The Lord is judging His people, and

is about to reward the faithful in glory. Meantime, the world must be set in order for the inauguration of the New Order, the Messianic Kingdom.

### **THE REAL CAUSE OF PRESENT CONDITIONS**

According to the Bible, earth is the one province of the Universe which is in rebellion against the Creator and at variance with His wise and beneficent Laws. Man, the King of earth, was created in the image and likeness of God, with the Divine Law written in his heart, and only “a little lower than the angels.” (Psa. 8:5) But this earthly king, Adam, rebelled against his Over-Lord and brought himself under a sentence of death—“Dying, thou shalt die.” Gen. 2:7; Rom. 5:12.

The laws of heredity have so operated that today the children of Adam find the average of life only thirty-five years, and but few individuals pass the century mark. But Adam in his perfection, although less favorably circumstanced, was nine hundred and thirty years in dying. The dying experiences of the race are manifested in mental and moral degradation, as well as in physical degeneracy. With all our knowledge and medical skill the race continue to weaken and the ratio of the insane to increase.

Once Bible students would have stated that God is upon the throne of earth and delights in the present order, which the Bible declares to be a reign of Sin and Death. Once Bible students would have declared that, not satisfied with present conditions, appalling as they are, the Creator has arranged that at death all humanity except the Elect Church shall be turned over fully to the control of demons, who by Divine fore-ordination will be empowered to torture everlastingly the poor unfortunates of Adam’s family beyond the power of human tongue to tell.

These same Bible students would have resented the suggestion that God is NOT reigning over the earth; and that, instead, the world is under the domination of Satan, “the Prince of this World. (John 14:30) But with facilities for Bible study far superior to anything which our forefathers enjoyed, Bible students are finding that Christian people have overlooked many features of the Divine Record. As the eyes of their understanding gradually open wider and wider, they are seeing lengths, breadths, heights and depths of God’s Wisdom, Love, Justice and Power of which they never before dreamed.

We are finding that the horrible teachings of the past, which have caused so generally a spiritual nausea, came not from the Bible, but are “doctrines of demons,” promulgated during the Dark Ages. St. Paul tells us that the present blindness and ignorance, which hinder mankind from seeing and appreciating the real character of God and the Divine Plan for human salvation, are deceptions by Satan “the god of this world.” I Tim. 4:1; 2 Cor. 4:4.

## **A PERTINENT QUERY**

Now, properly enough, comes the query, "If Satan is ruling amongst mankind as a god, or prince of this world, where did he get his authority and power? Did God turn the control of mankind over to demons?"

The Bible answers all our queries. God did not give the dominion of earth to Satan, but to man. In proportion as man lost his perfection and became weak in mind and in body, he became the slave of Satan and Sin. Satan and the fallen angels have exercised especially during the last forty centuries all their power and ingenuity for the ensnarement and degradation of men. Their influence would have been all powerful for man's overthrow, had not the Almighty provided humanity with will power and to a large extent forced the evil spirits to respect it.

As a result, we see that human depravity has made much less rapid progress than it might have done. To some extent man still possesses the image of God, in which he was created. Many still possess a natural appreciation of truth and righteousness, which under God's arrangement the fallen angels are not able to overcome. If mankind realized the true situation, undoubtedly the human will would be more persistently than ever exercised in opposition to the wiles of the Devil. As it is, these evil spirits hide their identity, and through spirit mediums personate the dead, who according to the Bible "know not anything," being asleep in death until the Resurrection Morning. Eccl. 9:5, 6, 10; Psa. 146:4; Job 14:20-22; Gen. 3:19; John 5:28, 29.

## **"I MAKE ALL THINGS NEW"**

By the Heavenly Father's appointment, the Redeemer of men is to be the great King of Glory, who will reign for a thousand years and "make all things new." Repeatedly

3H788

He tells us that the first work of the New Dispensation will be the binding of Satan. Not only is this referred to in Rev. 20:1-3, but also in our Lord's parables.

Jesus declared that when the appointed time should come His Second Advent would take place. He likened it to the coming of a thief in the night, when men in general would be off guard, not expectant of a change in the rulership of earth. He intimated that His loyal saints will first be taken, while mankind will be in ignorance of the fact that the time has come for the Reign of Righteousness. Next the Son of Man will "bind the strong man, and then He will spoil his house" overthrow present arrangements. (Matt. 12:22-29; 24:42-44) This picture implies a struggle; for the strong man, Satan, has had a great host serving him, ignorant of the fact that he is a usurper and that many of his laws are unjust.

Many of them have never understood that He who redeemed the world by the sacrifice of Himself holds a Divine appointment to be the King of Earth, to quell the rebellion and to bring back into harmony with God all the willing and obedient. Many do not know that this Messianic Kingdom will be God's Answer--to the Redeemer's prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." Many therefore do not know that all things are to be made new; and that the time appointed by the Father for this great work is a period of one thousand years, now chronologically due to begin.

Not knowing these things, many will be found fighting against God, thinking that in supporting the institutions of the Prince of this world they are doing God service. The Redeemer intimated most distinctly that some of these ignorant ones will be prominent in the ministry of His own Church. They will be surprised, when the honors of the Kingdom are distributed, that they will receive none, but will suffer humiliation and tribulation as unfaithful servants. The Master's words respecting this class are, "Many will say unto Me in that Day, Lord, Lord, have we not prophesied (preached) in Thy name? in Thy name have we cast out devils? and in Thy name done many wonderful works?"

But the new King will say to them, "Depart from Me" come not near to share in My Kingdom. Instead of working righteousness, you have been workers of iniquity. Instead of serving Me as ambassadors for My Kingdom and properly representing Me before men, you have done the reverse. You have upheld unrighteousness. You have promulgated doctrines of demons, and have been My adversaries, not My servants. Depart with weeping, wailing and gnashing of teeth, expressive of your disappointment, to be sharers with the world in its great Time of Trouble, from which My faithful Bride class shall be delivered.

Whatever reformation you share in that tribulation shall effect and will determine what I may do for you or with you in the future, in harmony with the Divine arrangements. But I cannot recognize you as in any sense worthy of the glory, honor and immortality which shall be accorded to the Bride class Paraphrase on Matt. 7:22, 23; 13:40-43; 25:30; Luke 13:25-28; 12:45-48.

## **TWO PARALLEL AGES**

Looking at the time of the change from the Jewish Age to the Gospel Age, we perceive that during a period of forty years God dealt especially with Fleshly Israel from the beginning of the ministry of Jesus until the destruction of Jerusalem by the army of Titus. That forty-year period the Master styled the Harvest of that Age. The gathering of the wheat class progressed close down to the consummation of that Harvest the separating of the chaff class meanwhile taking place. John 4:35-38; Matt. 3:11, 12

Finally, when the wheat had all been gathered into the garner of the New Dispensation, by the begetting of the holy Spirit, the chaff was consumed in a time of trouble which utterly destroyed the Jewish polity. The destruction of the chaff did not signify the annihilation of unbelieving Jews nor their eternal torture. It represented parabolically the complete destruction of their Jewish hopes. Those hopes have lain buried for eighteen centuries, and are only now reviving in the form of Zionism.

The parable of the Wheat and the Tares (Matt. 13:24-30) pictures the Lord's work during the Gospel Age. the Master and His Apostles sowed only good seed, the pure Message of the Messianic Kingdom, to which a saintly few would attain and which ultimately would bless all the families of the earth. But Satan, through his various agencies (many of whom wore the livery of Christ), oversowed the wheat-field with tare seed false doctrines, "doctrines of demons."

From this unauthorized sowing by the Adversary as a result of these false doctrines which he caused to be promulgated throughout Christendom many nominally came into the Church of Christ. These never really professed to be wheat, never had the begetting of the holy Spirit, never were disciples in the only sense that Christ acknowledges any to be His followers.

As tares resemble wheat, so these deceived people, the progeny of false doctrines, think themselves to be Christians. They greatly outnumber the true Christians, just as the chaff of the Jewish nation outnumbered the "Israelites indeed." As God then gathered the wheat, the "Israelites indeed", into the spiritual House of Sons by the begetting of the holy Spirit, so now He will gather the faithful ones of this Gospel Age into the Heavenly Garner by the change of the First Resurrection. As the prospects and the hopes of the nominal Israelites, the chaff class, were consumed in the great time of trouble which closed the Age, so the hopes and the prospects of the tare class will perish in the great fire, or Time of Trouble, with which this Gospel Age is closing.

### **THE OLD ORDER PASSETH**

The dispensational change near at hand will be much greater than that of eighteen centuries ago. There, our Lord Jesus merely sent forth the Message for the calling out of His Church. But, here, the Church, having been completed, is to be glorified; and the Kingdom of Messiah is to overthrow completely the kingdom of Satan. In illustrating the radical change which is to take place in the near future, the Scriptures refer to the Deluge, which completely

3H789

overthrew the systems of wickedness and unrighteousness then prevailing. Matt. 24:37-39; Luke 17:26-30



The Apostle Peter tells us that in the end of this Age the overthrow of present institutions will be as complete as in the days of the Deluge. He declares that the present earthly elements Capital and Labor, aristocracy and common people, plutocracy and socialists will be engaged in a terrible strife, which can be properly symbolized only by a consuming fire. More than this, St. Peter declares that the heavens also will take fire ecclesiasticism will become involved in the strife and will pass away with a great commotion. 2 Pet. 3:1-13

But let us remember that it is neither the physical earth nor the Heaven of God's habitation that will burn up. It will be merely the social and religious institutions which, under the supervision of the Prince of this world, are styled "the present evil world," or imperfect arrangement.

As St. Peter also points out, the present Order will be superseded by a New Order, which the Apostle calls "new heavens and a new earth, wherein dwelleth righteousness." The new heavens will be the Church in glory, in Kingdom power. The new earth will be the new social arrangements instituted, guided directed by the new heavens Messiah's Kingdom. The New Kingdom will enforce its laws as with a rod of iron inflexibly. No longer will it be true that whosoever will live godly shall suffer persecutions, and have all manner of evil said against him falsely, as a reward of faithfulness to Christ and the Truth. On the contrary, in the Day of Messiah's Kingdom, the righteous shall flourish, and all willful evil-doers shall be cut off in the Second Death. Psa. 71:7; 37:9

### **THE WORK OF THE KINGDOM**

Through the Prophet the Lord calls attention to this new condition, saying, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." (Isa. 65:17) Our context tells us of this same "new heavens and new earth" condition as taking the place of the present order of things. Then it describes the Church under the symbolism of "the New Jerusalem," the capital of Messiah's Kingdom, and the center from which authority will go forth for mankind's assistance out of the fallen conditions of sin and death.

We also read that through those blessed provisions, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things (the present evil world) are passed away." The work of renewing will require the entire thousand years of Messiah's Kingdom, and will be successful to the highest degree.

Let all whose eyes of understanding have been opened to see these things rejoice, and tell abroad the glorious story that the period of the reign of Sin and Death is expiring, and that the new



period of the reign of Righteousness is near at hand, bringing life everlasting to every one who will be obedient. With this thought before our minds, the New Year before us will bring us joyful suggestions, helpful in all the experiences of life especially to those who have become followers of Jesus. Those who are seeking to walk in His steps, willing to suffer with Him for the sake of the Truth, shall in due time be glorified together with Him, as members of His Elect Bride class.

The great Divine Plan of the Ages is rolling onward towards completion; and at every stage its progress makes for fresh blessings and fresh revelations of the glorious things which God hath purposed in Himself from before the foundation of the world. Truly, God's ways are higher than man's ways, and His thoughts than man's thoughts! Isa. 54:9

### St. Paul Enterprise, January 18, 1916

## **THE LORD JESUS AS A YOKEFELLOW**

Louisville, Kentucky, January 16 Pastor Russell gave a practical address here today from the text "Take My yoke upon you, and learn of Me...; for My yoke is easy and My burden is light." (Matt. 11:29,30). The pastor said in part:

We are to remember that our Lord used these words to the Jews; and that He was not addressing so much those who labored and were heavy-laden in a physical sense as those who were burdened in a mental and moral sense. This class had been striving to keep the Law. They knew the terms of the Law Covenant, that "he that doeth these things shall live by them." (Lev. 18:5) But they were all dying; and they well knew that if they had been keeping their part of the Covenant, God would have kept His part.

This class is illustrated in the case of the rich young ruler who came to the Master, saying: "What good thing shall I do that I may inherit eternal life?" (Matt. 19:16-22) He had been striving hard to keep the Law. It was no wonder that Jesus loved him; for he was a noble character. Then in kindness the Master told him in what respect he was still lacking. His heart was set upon his riches. So our Lord put him to the test. "If you are weary and heavy-laden with trying to keep the Law from your youth up," was the thought which Jesus presented, "and still cannot gain life, I will tell you the only way by which you can obtain life everlasting. It is simply to cease from your own works, and accept through Me, as a gift from God, the forgiveness of the sins which you cannot avoid. Then renounce all earthly things, become My disciple, and lay up treasure in Heaven."

But the young man departed sorrowfully; for he had much possessions. Others, however, poorer than this young man in worldly possessions, had also been striving to keep the Law Peter, James, John, Nathaniel and the rest. Jesus presented Himself to them as the Messiah, telling them that if they would become His disciples and share with Him in the sacrifices of the present time, they should also share the Heavenly Kingdom hereafter. They gladly complied, unlike the rich young ruler, for they had less to fetter them to the earth.

3H790

We can readily see how riches of learning of knowledge, of experience, of honor of men, of social standing of wealth riches in any form would be something to hinder the majority of men from becoming followers of the Lord Jesus Christ. but our Lord has just one set of terms under which any and all may come to Him. There is no royal road to the Kingdom of God. Whoever does not care to come on His terms may stay away and wait for the opportunities of the next Age. God has a great deal in the future Times of Restitution for a needy world. The Call of the Gospel Age is unique. Some learn of this Call; fewer accept it; and still fewer prove faithful to the end.

### **THE CHURCH VS. THE WORLD**

God's Plan for the world is to lift them up out of sin, degradation and death, back to all that was lost by Adam. But no one can get this Restitution now. However it will not hurt men to know in advance that God is gracious, and that He has provided something good for mankind. As the Love and the Mercy of God shine into their hearts, they will come to love Him more and more. At present God is selecting the soldiers who wish to enlist in the battle now being waged between right and wrong. All others may in the future come into the family of God on a lower plane.

As Adam lost his sonship and all his possessions because of sin, so because of the deliverance which Christ will accomplish by and by these sinners may come back into harmony with God and to all that was lost in Adam. Let us thank God on their behalf. But this will not hinder us from having some still better thing. The more we come to know our Heavenly Father, the better we love Him.

When we find that it costs something to be a disciple of Christ during the present time, we are all the more convinced of the value of the good things which He has for them that accept His Call of the Gospel Age. But during the Millennial Age it will cost something not to do God's will. For all such there will be stripes, and eventually destruction if they continue to be disobedient. But there will be blessings for all who will then walk in the way of the Lord. Now, whoever walks in the footsteps of Jesus must walk contrary to the spirit of the world.

Yet this class are the happiest people in the world, even though the world, their own flesh and the Devil are all against them. Satan pays more attention to them than to other people. There is no need for him to give special attention to those who are asleep. But whoever is waking up will be beset with persecution, with worldly inducements and with everything to oppose his way.

But since He that is on their part is greater than all that can be against them, if only they retain their love, faith and obedience, the opposition will become a blessing. The Master told His disciples that all manner of evil would be said against them falsely for His sake. St. Paul also declared, "Yea, all that will live godly in Christ Jesus shall suffer persecution," in the present time. But there is a far greater reward for following Christ, for doing the Lord's will under present unfavorable conditions, that there will be for doing the Lord's will in the future. We are glad to suffer now that we may reign then, when the world's opportunity shall come.

### **THE CHURCH'S GLORIOUS HIGH CALLING**

The High Calling of the Church is the most wonderful opportunity which God has ever given to any of His creatures. Those who have made a Covenant of Sacrifice with God may have severe experiences now; but later the faithful ones amongst them will have glory, honor and immortality, and in the ages to come God will show the exceeding riches of His grace toward them through Christ Jesus. (Eph. 2:4-7) But who amongst those that have this hope would surrender it and take Restitution instead a perfect human body, a perfect home in a perfect earth, perfect fruits, beautiful flowers and all the grandeurs of Restitution Times? Not one!

How did we attain this hope? By obedience to the Call contained in our text. By nature we were sinners, even as others, members of the fallen race. But as the Apostle points out, we recognize in our nature the Law of right and wrong. We still retained a part of what was originally given to Father Adam and lost by him. Humanity still has something left of the image of God in which Adam was created. The world in general know about the Golden Rule, "Do unto others as ye would that they should do unto you". But "there is none righteous, no, not one." Fallen humanity find it a hard battle merely trying to live right, to do justly by their neighbors, to be kind and just to family and friends.

To this class that have been trying to do the Lord's will and that have found it a hard task to live up to the Divine standard, our Lord Jesus says "Come unto Me" you who are weary and heavy-laden in your attempts to do what is right, to speak no slander, to treat your neighbor always as you would have him treat you. This class have found out that if God were to require perfection of them, they could never come to Him at all; for fallen humanity cannot measure up to His perfect standards.

But why should we come to Jesus, instead of going directly to God? It is because Jesus is God's appointed Way. (John 14:6) God is aware of our fallen estate. He knows that we have inherited our weaknesses of mind and body. He could not accept us thus; hence He has provided for us a Savior and Advocate. He is seeking now for those who are striving to do right, those who realize the grandeur of His requirements in the Golden Rule. To this class He is sending a special Message. He is inviting them to have a share in the sacrifice of Christ Rom. 12:1, 2

### **HIS GLORIOUS PROVISION IN CHRIST**

But no sacrifice can come to the altar of the Lord except that which is without spot or blemish; and we are spotted and blemished. Therefore unless our Lord Jesus imputes of His merit to cover these spots and blemishes, we never could be accepted as joint-sacrificers with Him. He must do this before we can receive the begetting of the Holy Spirit.

Thus those who realize that they come far short of God's standard and need a Savior may come to the Lord. these enter by faith into the rest of God not merely that future rest for the people of God who enter into the Kingdom, but even now, "We who have believed do enter into rest." (Heb. 4:3) We have rest even in these imperfect human bodies. We know that there were weaknesses before, but

3H791

we did not know how to get rid of them. Now we know that "the blood of Jesus Christ cleanseth us from all sin," from all unintentional weaknesses. How glad we are that Jesus died for our sins! That He has furnished by imputation a covering for all of our imperfections! So we are resting, trusting, refreshed by this knowledge.

"According to thy faith be it unto thee," says the Master. Our justification is all by faith. God does not purpose to justify those who cannot believe. Some can believe more easily than can others. But the time will come when all can believe.

For my own part, I cannot believe as easily as do some people. I must have a certain amount of evidence. But the Lord was willing to accept St. Thomas even if that disciple could not exercise faith quickly in what he had not seen; in fact, the Master even gave him the demonstration which he needed in order to believe. But unless we can accept the Gospel Call with the evidences which the Lord has furnished, we cannot be of the Kingdom class at all. We do accept. We are resting in the promises by faith. The Apostle says, "The peace of God, which passeth all understanding, shall guard your hearts and minds through Christ Jesus." (Phil. 4:7) Just as surely as we are children of God, and are living in covenant relationship with Him, so surely is this promise ours.

So then, if there be any dear friends present today who have not yet come to the Lord, we would give them this Message, "Come unto Me, all ye that labor and are heavy-laden; and I will give you rest." If you have not been trying to do the will of God, then you are not weary and heavy-laden. But if you have been trying and feeling your impotency, then listen to this Call. do not stop there, however. "Take My yoke upon you, and learn of Me," advises our Lord and Savior.

### **OUR GREAT YOKE-FELLOW**

A yoke is a symbol of servitude. by the use of this symbol our Lord implies that those who are set free, either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles should learn to do His will. A yoke is generally arranged for two; and since our Lord speaks of it as His yoke, we are to understand that He also is a Servant. Having come to do the Father's will, He invites us to become true yoke-fellows with Himself in the doing of the Father's will, to be co-laborers with Christ in the great work of the world's deliverance from sin and death.

The secret of the ability to wear this yoke, to have companionship with Christ in His service, and to have as a result a great blessing in our own hearts, lies in our learning to be meek and lowly of heart, as He was. It is impossible for the proud, haughty, self-willed, ambitious or worldly-wise to labor in the same yoke with Jesus, or to find the true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then indeed we shall find rest.

Those who wear this yoke have the Divine assurance that all things are working together for good to them; that the heavier the burden now, the greater will be the blessing and the reward by and by; that the severer the experiences now, the brighter shall be their character and the surer shall they be of preparedness for the Kingdom. From this view-point every burden is light, not only because the yoke is easy, but because the Lord is their Yoke-fellow, and assumes the weight of the load for those who walk close to Him.

Having a strange, efficient Yoke-fellow is very different from trying to pull the load alone. Of our Lord it was written, "Of the people there was none" with Him. (Isa. 63:3) But how different it is with His footstep followers! Not only do they have brethren to encourage and assist them, but above all they have the Master with them. "Lo, I am with you alway, even unto the end of the Age" is His promise. Although we are now in the end of the Age yet the Age will not close until the last member of the Church is called and proven. Moreover the Lord will be with His followers all the way as a true Yoke-fellow.

## LEARN OF ME

“Take My yoke upon you, and learn of Me,” says the Master. If we have taken His yoke upon us, we are in His School, learning of Him. Yet at the same time we are being taught of the Heavenly Father. He says, “I will put you into the School of Instruction; and the One who has redeemed you I have appointed to be your Teacher. You are to be under the care of your Elder Brother.” So we are learning the necessary lessons day by day, growing in grace, in knowledge, in character-likeness to our Redeemer, in all the fruits of the Holy Spirit.

What are the fruits of the Spirit? Meekness, faith, gentleness, patience, self-control, brotherly kindness, love. the Apostle says that these fruits are manifest can be seen. “If these things be in you and abound,” declares St. Peter, “they make you, that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” (2 Pet. 1:8,10, 11) We must therefore exercise ourselves according to the Divine arrangements; and then we shall be ready for the graduation, when our Master shall say, “Well done, good and faithful servant; thou hast been faithful over a few things—” you did not do very much, but you had the right spirit, you did the best that you could—” enter thou into the joy of thy Lord.”

“For I am meek and lowly in heart.” This is one of the main lessons in the School of Christ. Whoever has learned to be humble-minded, submissive, gentle, obedient, shall find rest of soul, and finally shall enter into His rest the Kingdom rest. Then the sons of God will have perfect bodies, complete in every sense of the word. They will have the glory, honor and immortality which God has in reservation for those that love Him supremely.

Those who have learned of Christ have made God’s work the chief interest in Life. Therefore they do not give all of their time to the ordinary vocations of mankind. On the contrary, they are determined to follow the Master, to labor for the good of others, and to let the light of Truth shine out wherever, they may go. Having become members of the Christ company, henceforth for them to live is Christ. Their work is to serve the Truth and the brethren, to suffer with their Lord now, and to reign with Him hereafter.

St. Paul Enterprise, February 1, 1916

**CALL OF THE CHRIST  
BOTH HEAD AND BODY**

Pastor Russell delivered an able discourse here today, from the text, "Christ also suffered for us, leaving us an example, that ye should follow His steps!" (1 Pet. 2:21.) He said in part:

The Call of the present Gospel Age has been unique. In this Age there is a different kind of justification from what the world will have in the next Age. They will have actual perfection of body, mind and morals. But now, in His manifold Wisdom God has a different arrangement, so that from the time we hear the Lord and accept His conditions we receive justification by faith imputed justification, not the real thing. This does not make us perfect. We have the same brain, the same mind, the same body. It is merely a matter of reckoned righteousness.

But why will God reckon us right when we are wrong? Because we have an Advocate with the Father, and His robe of righteousness covers us. The world is to have a Mediator by and by; but we have an Advocate, Jesus Christ the Righteous. We come to the Father through Him. We give ourselves by consecration to God, realizing that God's arrangements are all in Christ. When we have done this, the merit of Christ is imputed to us and covers all our blemishes. The robe which God's children now wear is called a wedding garment. This pure, white robe is put on by all those who become the disciples of Jesus. We are not appearing in the filthy rags of our own righteousness, but in the perfect robe of our Lord's furnishing. When we gave up our own wills and God accepted our sacrifice, and we received the Spirit of begetting, we became New Creatures in Christ. Old things passed away, all things became new. This robe covers our flesh, which is imperfect. The New Creature needs no covering, because it is begotten of God. It is only because the New Creature has not yet its new body that it needs this old body as a tabernacle and as an instrument of service. "In this tabernacle we groan, being burdened."

This was not so with you before you became a Christian. It is only since we became New Creatures that we are not at home in the body. God has prepared a Heavenly, spiritual body for every one of us who are His people. He will give us this spiritual body in due time; but not until we develop the necessary character in these old bodies. The Father says, Just keep this old body for a



while, and let Me see how you will make out with it. Let Me see how you will fight against the flesh. Remember, however, that you are not to fight with carnal weapons, but with the weapons of My Spirit.

We have the whole armor the helmet of salvation, the girdle of Truth, the breastplate of righteousness, the shield of faith, the Sword of the Spirit, and the sandals of preparation of the Gospel of Peace with which to fight against the Adversary and the imperfections of our flesh and to resist their encroachments. Our mind is our great battle-ground. We are surrounded on all sides by the imperfections of the old nature, and we are also surrounded by temptations and besetments from without. This makes it necessary for us to wage a continual warfare, to fight a good fight, that we may come off conquerors, yea, “more than conquerors, through Him that loved us and gave Himself for us.”

### **THE FATHER HIMSELF LOVETH YOU**

God is not looking on coldly and indifferently, but “as a father pitieth his children,” so the Lord pities those who have become His children and are seeking to walk in the footsteps of His Son. He is deeply interested in them. “The Father Himself loveth you.” Oh, that is one of the most precious texts in the Bible, and one of the most wonderful ones as well! We might see how God could feel an interest in us His offspring, but to think that God loves us, if we have become members of the “us” class!

“God so loved the world (with a sympathetic love) that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” But this love that God has for the Church is a special love, such as He had for His Only Begotten. These are as dear to Him as the apple of His eye. He sees that nothing shall hurt these. The eye has the attention of the whole mind when it is in trouble. So it is with God’s care for the members of His Church. We are so glad of this special love which has led God to put the robe of Christ’s righteousness upon us! Our Father is not looking upon us as sinners now. Our imperfect flesh is covered by the robe, but the flesh is not to be preserved. Our bodies have been presented as a living sacrifice. They are to be consumed.

### **CANNOT HAVE BOTH HIGH CALLING AND RESTITUTION**

It is a wrong thought to suppose that God will give us the best of everything for our mortal body, and will so guard us as to prevent any injury to our body. It is the New Creature that the Father is preparing for glory, not the natural man; and He is doing this by means of His precious promises. The old man is perishing. God will not give us Restitution; that is for the world in the future.



We who have received the High Calling cannot get Restitution. It is like the child who went to buy a cake with a penny. He wanted the cake, but wanted also to keep the penny. But he could not both keep the penny and get the cake. If he got the cake he must give up the penny. So we cannot get the glory of the High Calling and at the same time hold on to earthly things and earthly blessings. We have become heirs of the Heavenly things, and have been begotten again as spirit beings, like the Lord Jesus. Therefore let us not think that God is offering us also Restitution. We are to sacrifice our humanity. If you find that you have no sufferings for Christ, you have every reason to question whether God is dealing with you as a son.

God delivered up Jesus freely for us all, and He allowed His enemies to smite Him, to spit upon Him, to put a crown of thorns upon His head, to mock and crucify Him. Jesus truly said, "Foxes have holes, and the birds of the air

3H793

have nests, but the Son of Man hath not where to lay His head." The Father permitted all this because He was dealing with Jesus as His Son, whom He had begotten to a new nature, and who was demonstrating His worthiness by obedience in the things which He suffered. It will be so with us if we are true to the Lord, even as it is written: "My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

### **BUT FEW FIND THE NARROW WAY**

God did not choose angels for this wonderful High Calling; but all who have received this Call and the begetting of the Spirit, that they may become joint-heirs with Christ, must every one receive chastening, disciplining, testing, because of the great and honorable and exalted position to which God has called them. It is such a wonderful thing that God wishes to test the loyalty and faithfulness unto death of every one who will be of that glorious company. So then, instead of thinking that you are having such great trials, that you are always in some kind of trouble, that you are peculiar in this respect, you will rather think, I wonder how it is that the Lord lets me have so few of these terrible trials; I should think He would want to prove me more.

Not many will prove themselves worthy. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom," said the Master. It is only a "little flock" that the Father is calling out now. He is the Chief Shepherd of this "little flock," who walk in the narrow way. "Straight is the gate, and narrow is the way that leadeth unto the life, and few there be that find it." The

Heavenly Father is the One who has called us. We are following Jesus because God has appointed Him to be the Captain of our salvation, our great Under-Shepherd, whom the Father made perfect through suffering. Every one who follows Jesus must first be called, then proven and found faithful through sufferings, even unto death. The Father is deeply interested in all this.

### **LO, I COME TO DO THY WILL, O GOD**

I remind you, dear friends, you whom God has called, if indeed it be that you have heard His voice, that Jesus did nothing but what He heard from the Father. He said, "My word is not Mine, but the Father's which sent Me." So the Message that Jesus gave us is the Message of the great Chief Shepherd, the Father. This Message coming to us from the Father has been for the purpose of calling us now to be His sheep. "Gather My saints together unto Me," saith Jehovah, "those who have made a Covenant with Me by sacrifice." So then, as the Apostle puts it, "Ye see your Calling, brethren." (1 Cor. 1:26-29.) We are not called to be Roman Catholics, Lutherans, Methodists, Baptists, Presbyterians, etc., but called to be sons of God.

The Message is not, Gather them together unto the Pope of Rome, or unto Luther, or Calvin, or Wesley, or any other human leader, but "Gather them unto Me" Jehovah. These are called to sacrifice. There are no exceptions. If you are not a sacrificer, then you are not of them. These have heard the Father's Call, and have presented their bodies to be living sacrifices acceptable unto God. Jesus our great High Priest has made an atonement for our sins and made this possible. He has become our Surety, our Advocate with the Father, and makes us acceptable as sacrifices.

Jesus at the age of thirty came to John at Jordan. He came as soon as it was possible under the Law. He presented Himself to the Father. What He did on that occasion we all know. The Prophet, speaking for Jesus and telling what were His heart sentiments, says, "Lo, I come to do Thy Will, O God!" everything written in the Book. What book? The Book of the Law and the Prophets. Everything which God had caused to be written respecting the Messiah, Jesus was ready to do.

There was a serpent lifted up in the wilderness by Moses. And it was written, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." There was the bullock slain by the high priest, Aaron, on the Day of Atonement, in connection with the Tabernacle service. And there was the lamb that was slain every spring at the Passover. All this was written in the Book concerning Him, the Lamb of God. Also it was prophesied that He would be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He would open not His mouth.

And so Jesus said, at the time of His consecration, "I come to do Thy will, O God, as in the volume of the Book it is written of

Me!” He could not then understand all that was written, but He said, “I delight to do Thy will, O My God!” Whatever Thou hast written in the book, show it to Me, dear Father! I cannot see it clearly now, but whatever is there I will delight to do it, no matter how severe or how great the sacrifice. And then Jesus symbolized His consecration unto death by His baptism in the river Jordan, showing forth both His death and His resurrection.

### **CONSECRATION MUST BE TO GOD ONLY**

This same figure of baptism in water is for you and me, and it becomes an outward confession that whatever is written in the Book concerning us we will be glad to do. We rejoice to do the will of God, and desire that His will may be done in us, even as it was done in our Master. This is the only kind of sacrifice that God will accept. One says, I have consecrated myself to my church. Others say, I will consecrate myself to God and then will try mission work. Another says, I will consecrate myself to work for God in the temperance field. God did not ask them to do any of this. That is not acceptable sacrifice. God says that we are to consecrate ourselves to Him only, and put no restrictions around our sacrifice. “Thy will be done in me, whatever that may be,” should be our heart sentiment.

So then we see what God has arranged for us, and how reasonable it all is that we have been invited to become partakers of Christ’s sufferings now in order that we may become sharers in His glory to follow. It has been an invitation, not a command. A command to sacrifice our lives would not have been just. God set before us a great prize. He made no threat, used no force. If we do not wish to come without being forced we cannot come at all. He

3H794

has merely sent forth His Message, and wherever that Message goes it appeals to certain hearts, and to those only.

### **IS OUR WIRELESS RECEIVER IN TUNE**

It is like the wireless messages that go forth from the telegraph instrument. Waves of sound go out miles and miles, clear across the Atlantic ocean. They go from New Jersey clear over into Germany. It is not every one that can catch the message. The send-ing instrument is tuned to a certain key. If you have a good co-hearer, or receiving instrument, and yet do not have your co-hearer properly tuned, you cannot receive the message at all. If you have a good co-hearer and get it in line with the message that is coming in, you can get the message. It is often necessary to tune the receiver up higher and higher before it gets in tune with the sending instrument.

And so you and I must have been in tune with God before we could hear His Message; and we must continue to keep in tune with Him if we would continue to receive messages from Him.

God's messages pass over the heads of millions of people and they do not hear. "Eyes have they, but they see not; ears have they, but they hear not." "Blessed are your eyes for they see, and your ears, for they hear!" Many in Jesus' day had co-hearers that were not properly attuned to receive the Message of the Son of God, and they refused the words of Jesus. Their thoughts were not in tune.

So it is today. God is finding the humble and sincere, those who are in tune with Him. I trust that we are in tune to receive the Message which our great Shepherd has sent forth; that we have true co-hearers, and are keeping our instruments in tune with the infinite One, so that we shall be able to hear the Message more and more fully, and are continuing in that love that rejoices to lay down life itself in His service. In the 8th Chapter of Romans we read that God has foreordained that all who would be of the Church class in glory must be copies of His dear Son; otherwise we shall not receive the "prize" no others can obtain it.

### **CHANGE OF THE CHURCH NEAR AT HAND**

Now, dear friends, I cannot tell you when we shall reach the end of our race course. As far as I can see, judging from the Word, we must be near, very near, even at the door. We are certainly down in the time referred to by Jesus when men's hearts would fail them for fear. Every financier and statesman is fearful respecting the future. The things coming upon the earth are causing great perplexity. But when we, the Lord's true people, see these things beginning to come to pass, we are to lift up our heads and rejoice, "knowing that our deliverance draweth nigh."

The time for the glorification of the Church is close at hand. When the door shall once shut, no one else will ever enter therein. The door of mercy for the world will then be thrown open wider than ever, but the door which has been open for the Bride to enter in to her marriage with the Lamb will be closed forever. So then, if we hope to be joint-heirs with Christ, to suffer now and to be glorified shortly, now is the time to make our calling and election sure.

Is your election sure, brother? It is sure upon the terms which God has made. Have you met these terms. If so, God will never fail you. It is absolutely certain with Him. The only uncertainty is with ourselves. If you are faithful to the best of your ability, God asks nothing more. All things are yours if you abide in Him. Continue in the spirit of the Master, growing in grace and in knowledge, and becoming stronger and stronger. His grace will be sufficient for you, for His strength is made perfect in our weakness; and all things the trials, the sufferings, the persecutions and misunderstandings shall work together for good to those who abide in His love, "the called ones according to His purpose." This applies to us, if we are His. So, as we see the terrible trouble drawing nearer, I trust we are becoming stronger

in the Truth, and will be pledged to lay down our lives in God's blessed service.

### St. Paul Enterprise, February 8, 1916

## **DESIGNED EFFECT OF TRIBULATION**

New York City, February 6 Pastor Russell gave a characteristic discourse here tonight at the New York City Temple, W. 63rd St. and Broadway. His text was, "We must through much tribulation enter into the Kingdom of Heaven." (Acts 14:22) He said in part:

God gave the kingdom of earth originally to Father Adam, and put everything in subjection to him. But Adam lost his dominion through sin. Then God imposed upon him the death penalty, which was shared through heredity by all his posterity. Jehovah God, fore-knowing man's fall from his holy estate, had provided beforehand for his recovery. In due time, more than four thousand years after the pronouncement of the death sentence, Jesus came to earth to give a Ransom price whereby man might be restored to Divine favor and have an opportunity to gain life eternal. Our Lord's death was the turning-point of the world's history. 1 Cor. 15:21, 22.

Abraham's natural seed, the Jews, were expecting all that God had promised in respect to His favors and the Messianic Kingdom. But there was another feature of God's Plan which they did not see. This was the selection of a church to be Abraham's Spiritual Seed, through whom all the families of the earth were to be blessed. Today we are entering upon the seventh thousand year since man's creation and fall man's great Sabbatic Year. The Church is almost completed. The time for the setting up of the Kingdom has come.

Ever since man lost his kingdom its restoration has been more or less vaguely expected. At the time of the fall God declared that the Seed of the woman should bruise the serpent's head. All the blessings implied in this statement looked forward to the Messianic Kingdom, through which man's first dominion was to be restored. Now this Kingdom is just at hand. Therefore we are living today in the

3H795

most important period of the world's history. As the poet has said:

*We are living, we are dwelling,  
In a grand and awful time,  
In an Age on ages telling;  
To be living is sublime."*

These words seem almost prophetic of the glorious time to come, and these glories are about to burst upon the world. But the world will enter into that Kingdom through much tribulation. Mankind are not ready to appreciate their needs, their impotency. They have been thinking that they could do almost anything. Leading minds have thought that they could heal the world, could properly govern and bless it. But now it is gradually dawning upon the people that these hopes and plans are abortive. Now we see their schemes going to pieces. The theories and projects of those Christian people who a short time ago assured us that soon they would convert the world are being scattered like chaff before the wind.

### **THE TIME OF TROUBLE NECESSARY**

These nations which have claimed to be Christian, to be Christ's Kingdom—"Christendom" are demonstrating that they have not understood the real Kingdom at all. Instead of being Christ's Kingdom of blessing and peace, they have proven to be Kingdoms of blood-shed, kingdoms of this world. God will bring in His Kingdom through great tribulation, as foretold by the Prophet Daniel and the Lord Jesus Christ. (Dan. 12:1; Matt. 24:21) This tribulation has already begun. We can hardly imagine anything worse, but present distresses are only "the beginning of sorrows". Darker and darker will grow the times until men's hearts shall utterly fail them. All their cherished hopes and plans will be overthrown by the mighty whirlwind of trouble. Then earth's rightful King will take control and bring order out of confusion. Upon the ruins of human institutions, plans and shattered hopes men shall see arise a glorious new arrangement which shall be "the desire of all nations".

Men's hearts are already failing them though fear of the things which they see coming upon the earth. (Luke 21:25-28) This is because they are entering into the coming Kingdom through much tribulation. God cannot introduce His Kingdom through peace and blessing. Men have no ears to hear his Word. They are too busy looking after their own projects and affairs, too busy making money. They care not for God, do not appreciate him. Consequently they require a catastrophe to awaken them. The coming great tribulation will do this most thoroughly. The ears that now hear only the jingle of money will then open to hear something much more important. Men will begin to cry unto the Lord, as upon the Sea of Galilee the disciples cried unto Jesus. Then He arose and rebuked the wind and the waves; and immediately there was a great calm. Matt. 8:23-27; Psa. 46.

### **THE REAL THOUGHT OF THE TEXT**

An examination of our context reveals the fact that the Apostle is referring, not to the trouble upon the world, but to that upon the Church. Living at the beginning of the Gospel Age, he was telling the Church of the tribulations necessary to fit them for the

positions in the Kingdom to which God has called them. So surely as we are God's children we shall have tribulation. At first our painful experiences are not seen to be a blessing; but after a while we come to see that adversity drives us nearer to God and gradually develops strength of character.

The Church will not share the world's tribulation. Those who are called and chosen and faithful will be accounted worthy to escape those things coming upon the world. (Luke 21:36) The tribulation of the Church will be different from that of the world. Our Lord Jesus suffered tribulation. That of the Church will be similar to His. Messiah's entrance into the Kingdom is different from the way in which the world will enter. Jesus enters as King; and the church is invited to share with Him His Kingdom, as joint-heirs, under His Headship. The world will enter into the Kingdom as subjects of the King.

### **GOD'S HARP OF MANY STRINGS**

We are beginning to see reasons for every feature of the Divine Plan. The Church is called to wonderful glory and honor. In Rev. 14:1-3 we read of a song which no one could learn to sing except the hundred and forty-four thousand who will, with their Lord and Head, constitute the Church in glory. This song is a Message. We who have learned are singing it in all the affairs of our lives. The world does not understand this song; neither does the Church nominal, nor do the babes in Christ. A Christian must get beyond the infantile state before he can sing this new song.

Not all Christians have the ability to sing this song. Some can sing it more appreciatively than can others. The whole Divine Testimony, whether communicated by the Law, the Prophets, our Lord or His Apostles, is in harmony; and this fact is the proof of their Divine inspiration. The Scripture of the Old and New Testaments constitute what the Lord Himself calls "the Harp of God." When tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of devoted searchers after Divine Truth, that Harp yields the most entrancing melodies that ever fell on mortal ears.

Once some of us harped about civic righteousness, prohibition, female suffrage, etc. But now we have something far grander. We have the most important subject in all the world. We are harping about the Divine Plan of Salvation. We have the Message of God, the glad Tidings which yet shall be to all people. We are ambassadors for the Lord. He has accepted us in Christ, and has authorized us to tell His Message to all who will hear to tell them that God will receive into His favor again those who come to Him through the Savior, through faith in the precious blood of Christ.

But when we come to discuss some of the deep things of God, we sing, as it were, a new song. It is not really new, however; for it was sung in the days of the Apostles. But it has been so long



forgotten that it is practically new today. All of the people of God are privileged to learn this song. Some learn it more quickly than others. It is "the song of Moses and the Lamb." Rev. 15:3, 4.

When we come to see how great is god's Plan, formed before the foundation of the world--that Jesus should be the Lamb of God, that would take away the sin of the world;

3H796

that in due time God would select a Bride for his Son; that afterwards He would establish the glorious Messianic Kingdom for a thousand years, in order that every member of Adam's race might have an opportunity to hear of God's love in Christ and be saved; and that eventually all the willfully wicked would be destroyed we are indeed ready to say, "How wonderful are Thy works, O Lord! Who shall not come and worship Thee!"  
Preparation For Future Exaltation

It is to this class who can sing "the song of Moses and the Lamb," those who have given their hearts to the Lord, who have been accepted by the Father, and who have become the children of God through spirit-begetting it is to this class that our text applies. How reasonable is the thought that we should enter the Kingdom through much tribulation? If the Master needed tribulation in order to be perfected as a Son, to demonstrate His love and loyalty to the Father's will, how could we expect to be treated differently? How otherwise could the Heavenly Father recognize us as His children?

Perhaps we once wondered why the Lord permitted such trials and tribulations to come upon the righteous, while the wicked often had a comparatively easy time. Now we see why this is. God has invited these righteous ones to become kings and priests, to reign over the earth during the next Age; and in order to qualify for this great work this class must reach a certain condition of mind and heart, a certain development of character. Unless they learn their lessons they will not be prepared for their future high station. Every one exalted to reign in the Kingdom of God will be qualified for his place; otherwise he will not be there. No one will be appointed through favoritism or partisanship. Each individual must thoroughly demonstrate his fitness.

No trial can overtake us that is not subject to the Lord's control. He will make all things work together for good to those who love Him. If we would be of the Church of glory, we must become like our Lord, who loved righteousness and hated iniquity. We must be thoroughly honest. We cannot do as do others, for the reason that we are following a different course. We have entered into a Covenant with God, not only to love God with all our soul and to keep the Golden Rule, but to do more in order to be merely just we are bound to love God and keep the Golden Rule.



Jesus did all this and more. He loved His neighbor far beyond what He would have His neighbor do for Him. His love led Him to die for others. We are privileged to do likewise.

We must live up to the Golden Rule. Above all things we should learn to appreciate and practise the Golden Rule; for it is a fundamental principle in God's requirements. The Heavenly Father must have the first place in our hearts. god must be first. We must intend to love our neighbors as ourselves, although we may not always be able to do so. While we may not be able to do all that we would, yet the longing to do so must ever be in our hearts. And it is this honest will that brings us into conflict, necessarily, with those of a contrary will.

Thus we see whence this tribulation comes to the Lord's people. In the case of Jesus. his name was cast out as evil, because he was true, because He was honest, because He would not join with the scribes and Pharisees, because He was wholly loyal to the Lord. And "the disciple is not above his Master, nor the servant above his Lord. If they have called the Master of the House Beelzebub, how much more shall they call them of His Household?" Matt. 10:24-26

### **STONES FOR THE SPIRITUAL TEMPLE**

Throughout the Gospel Age God's people have been prepared for the Kingdom "through much tribulation." St. Peter speaks of them as "living stones," for the great spiritual Temple. Of that glorious Structure Jesus is the Chief Corner Stone. He has already been chiseled, polished and taken His position. The last members of the Church are now being chiseled and polished for whatever place they shall occupy in His glorious Temple. for more than eighteen hundred years the work of preparing the "living stones" has been in progress. Their tribulations have been preparing them for their position in the Temple structure.

But if under the Lord's chisel or hammer any one should fail in obedience, in submission, in loyalty, in learning his lesson, he might become unfit for the place to which he had been invited, and thus become what St. Paul calls "a castaway". (1 Cor. 9:27) He might serve some other purpose in the future, but he would not be fit for the place for which he was originally intended.

We should submit ourselves fully to God. We are to be "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". (Eph. 2:10) It is God who is working in us both to will and to do. When first we gave our hearts to Him, He was working in us to will. After the spirit-begetting that followed our consecration to Him, our minds began to expand. We began to grow in grace and in knowledge. Then we began to see and appreciate our privilege of serving the Lord. Thus God's grace worked in us to do.

God does not accept works as a ground of justification, however. We are justified because of our faith in the Ransom-price provided by our Lord Jesus. Until we became children of God we had neither opportunity nor ability to do any work that God would accept. Now that we are related to Him as children, He is working in us. But we have hardly begun our good works as yet. They are to be carried forward throughout the Millennial Age, and on into the eternal future.

### **OUR FATHER'S TENDER CARE**

But now we are not able to do much. Our main work now is to show God by our endeavors what we would like to do. We may make heroic efforts; we may do our very best in the Lord's service; but after all there is little that we can do, and that little is done very imperfectly. Our work is acceptable to God because of the honest, earnest, loving effort which He sees; for it represents our heart's sincere desire to do His will. When we first come to God, we have not learned to do things in a wise way; and we are often like a child carrying a pail of water and spilling more than he carries home. God lets us have these experiences, that we may learn wisdom by our mistakes. Meantime, He accepts the will that prompts our act, imperfect though it be.

3H797

We are not, therefore, to become discouraged because of our mistakes and imperfections. As we seek to serve our Heavenly Father. He is very tender and merciful to us. Let us take everything to Him in prayer, and persevere in the good way. Let us cultivate in our hearts a strong love for everything that is right, that is noble, that is Godlike. We are to love righteousness and hate iniquity injustice. This rule should apply to all the affairs of life, both great and small. We should always take our stand for what is right.

Then let us have our minds so thoroughly established in righteousness that when the Lord shall give us a perfect body, we may be ready, may be found worthy of a share in the glorification of the overcoming Church. But let us remember that we shall not get the necessary qualifications by miracles, but by trials, difficulties, tribulation. (Rom. 5:3-5) For it is written, "We must through much tribulation enter into the Kingdom of God."

St. Paul Enterprise, February 15, 1916

## **AM I SERVING GOD OR THE ADVERSARY?**

Charleston, S. C., Feb. 13 -Pastor Russell delivered a very impressive discourse here today, using for his text Romans' 6:16 -- "His servants ye are to whom ye obey." The Pastor said in part:

If the words of our text were rightly appreciated, they would make a deep impression upon the whole civilized world. Our Lord instructs us that there are only two Masters God and the Adversary. We are serving either the right or the wrong. We must serve the one cause or the other. There is no middle ground. As we look over the world, we see nations engaged in deadly strife. Whom are these millions serving? Whom do they profess to serve? They have been accustomed to speak and to think of themselves as Christian nations. But we doubt whether any intelligent person would make such a claim today.

The Scriptures clearly point out that there are no Christian nations; but that God is preparing a new nation, the members of which will constitute the rulers of the world when the Messiah sets up His Kingdom. When this new nation comes into power, all other nations will be out of business. We accept the Bible declaration that these are the kingdoms of this world, and that they are under the domination of "the Prince of this world," Satan. And they are manifesting what is their true condition. The Apostle tells what are the fruits of the Spirit of Christ gentleness, meekness, long-suffering, patience, godliness, brotherly-kindness, love. He tells us also of the opposite spirit the Satanic spirit anger, strife, bitterness, hatred, envy, murder. (Gal. 5:19-23); Col. 3:5-8) Judging the nations according to this Scriptural standard, we can draw only one conclusion.

Doubtless there are true saints of God in all these warring nations, but the nations themselves are surely far from Christian. They profess to be serving Christ, yet by their works they deny Him. "His servant ye are to whom ye render service." These nations have been giving money and sending missionaries to teach the heathen nations how to be Christians, how to do right. What impression must the present spectacle in Europe make upon these heathen people? Surely some grievous mistake has been made in calling these nations Christian. They are each serving purely selfish interest. The object of each is solely its own advancement. It is a great shame to see these nations bickering as to how much territory they have gained or must gain, when they have sent millions of men to slaughter and are laying waste homes and lands, as well as breaking unnumbered human hearts.

## **GOD'S KINGDOM TO DISPLACE THESE**

So far as can be discerned, principle seems to have been lost sight of; the main issue seems to be, "What can we do? How can we further our interests as a world power? How can we become a greater nation?" Although we are not qualified to judge hearts, nevertheless it seems that there has been great hypocrisy man and nations pretending to be what they are not.

"His servants ye are to whom ye render service." Evidently the service of many both in America and elsewhere, has been selfish. Wherever we may go throughout Christendom, we see church steeples rising on every hand. One would naturally think, "How happy these people must be! How they must love the Lord and one another!" But, alas! how often we find many things that are contrary to "the spirit of Christ!"

The Word of God has foretold all this however; and despite the present gloomy outlook we are assured in this Word that the glorious Kingdom of Righteousness under God's dear Son will soon displace these kingdoms of this world, whose lease of power has now expired. But this will not be until the Church of Christ shall have passed from these present conditions of strife, selfishness and dishonesty and shall have been glorified with their great Head. Then a new force will take control in the earth. Every evil thing will be brought under restraint. All the people will be enlightened, and enabled to come to a full knowledge of God and righteousness. Gradually the world will be uplifted and blessed; for they will have learned the bitter lesson of the exceeding sinfulness of sin, as manifested in the fruitage of selfishness.

Apparently many things are taught and practiced under the name of Christianity that are not really Christian at all. Many people profess to believe what they do not actually believe. Whom are they serving? They cannot be serving the Lord; for the Lord does not desire dishonesty in His service. Apparently many join the church for purely selfish reasons. When people join a denomination whose teachings they do not believe, it would seem as though they did so for some personal advantage, as though some earthly interest is being served. People seem ready to profess almost anything if thereby they can make a better living or get along more prosperously. We are not judging the heart,

3H798

nor do we wish to condemn any individual; but surely the majority know not the first principles of the matter of being a Christian.

We ask ourselves, To whom are this majority rendering service? Evidently they are serving Self. Nearly everybody is bowing down to himself, seeking his own pleasure and profit. Although there are noble exceptions, yet this seems to be the rule. Of all

the various forms of idolatry, the meanest and worse is self-worship, the doing of everything just for self. Mankind do not seem to realize that whoever is actuated by selfishness is rendering effective service to Satan and his empire.

### **WHAT IS IT TO BE A CHRISTIAN**

As a counterfeit always implies the genuine, so counterfeit Christians imply the existence of genuine Christians. The genuine Christian, the loyal Christian, serves the Lord only; for this is the meaning of his contract, his consecration vow. Jesus said, "If any man will be My disciple, let him deny himself, take up his cross and follow Me." This means the giving of self to the Lord. The Master lays a deep foundation. Giving ourselves away, renouncing our own will, is the hardest thing one can do. But whoever would enter the School of Christ must do this very thing.

To give ourselves to anyone except the Lord would be most unwise, most dangerous. Satan and his evil associates, the demons, seek to gain control of the human will. They seek to have people present their bodies to spiritism and occultism, that they may ensnare their victims and make slaves of these poor unfortunates, by taking away their will and substituting the will of another, as in hypnotism, etc. The will should be subjected to no one but God not even to husband or wife or dearest friend. We may properly enough submit our course to another, but the will should never be submitted. To the Lord alone we may safely entrust our will. Given over to Him, it is made strong for the right, and our best interests are conserved.

To those who desire to follow in the path of righteousness, the Lord says, "Give Me thine heart." This means, Submit your will to Me. But merely to submit, saying "I do not care to have it so, although I will be obedient," will not do. This will not bring us into the Lord's family. The Lord will have no half-hearted service. We must give all or nothing. We must give up our will absolutely, must have no contrary will of our own. We must be all the Lord's

Should some one say, "This is carrying the matter very far," we reply, Yes; it is carrying the thought to the limit. This is exactly what Jesus did. He said to the Father, "Not My will, but Thine, be done." On another occasion He said, "I came not to do Mine own will, but the will of Him that sent Me." He would have no other will but the will of the Father; and He set us an example, that we should follow his steps. To do so is to be a Christian.

The Apostle speaks of seeing from the Divine standpoint; of looking at things as God looks at them. So after we have given our hearts to the Lord, after we have been accepted in Christ and after God has given us His holy Spirit, we learn in the School of

Christ to see things from God's viewpoint. Having given up our own wills to Him, we desire to think as He thinks, to view matters as He views them, and to do as He would have us do.

### **A COMMON, BUT INCORRECT, THOUGHT**

God has His own way of choosing, and He accepts only certain ones; no one can enter His family except upon those definite terms which He himself has made. This does not mean, however, that He will harm those who are not chosen; or that He will say to any one, "If you do not become My son, I will send you to the Devil, to be roasted and tormented to all eternity." Our God would not do this. Whoever would thus act would be a devil. Our God loves all, and has arranged a Plan of Salvation for all who will accept His terms during the Messianic Kingdom.

The way of life now open is a difficult one. "Strait (cramped, difficult of entrance) is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." (Matt. 7:14) It is very evident that the great majority of mankind do not understand the matter at all. "Eyes have they, but they see not; ears have they, but they hear not, neither do they understand" the Word of the Lord. The words of our Savior seem not to penetrate, even when they are read. How thankful should those be whose eyes of understanding have been opened to see the terms laid down by the Lord!

Comparatively few people have a correct view of consecration. On one occasion a young minister came to us, wishing to cooperate in some way in our work. We said to him, "Have you made a full consecration of yourself to the Lord?" "Oh, yes, yes!" was his response. Then he began to speak of his talents, his oratorical ability, etc. We saw that he had considerable pride and very lofty ideas of how great a preacher he was to be; and we wished to make sure that he understood what consecration means.

So we said, "You know that all the true followers of Christ must have the same attitude that the Apostle Paul had. He declared that he counted all things but loss and dross that he might win Christ. The Bible presents the matter in just that way. Unless we make a thorough work of our consecration, we shall not win the prize of our High Calling. This making a consecration indicates that we shall be thus loyal to the Lord and thus much in opposition to the Devil."

The young theologian began to get his eyes of understanding open a little. He said, "I was not thinking of going into it as deeply as that." We answered, "Brother, it is a matter of going in deeply or not at all. There are not different stages of entrance. There is but one Door our Lord Jesus Christ; and consecration is connected with the entering through that door. The Lord will not change His terms to please you or me. We must either enter as He invites us to go, or else remain outside. Full consecration is

the only way into the Body of Christ.” Then we pointed out to him what great talents St. Paul had and how he counted them as nothing in comparison to attaining a membership in Christ’s Body, the Church. But all this was a new thought to him.

### **WHAT SHALL I RENDER UNTO THE LORD**

When we begin to see the matter from the right viewpoint, we see that at best we have very little to give to the Lord. When we begin to realize what He has offered us in exchange for all that we have, we really feel ashamed to

3H799

offer our all to Him; for it is very, very small. He has offered us glory, honor, immortality, joint-heirship with Christ in His Throne. (Rom. 2:7; 8:17; 2 Tim. 2:12) And what have we to give Him in return! So far as being of real benefit to Him, our all is really worthless. We are the ones who receive the benefit. We are the recipients of marvelous favor, amazing grace. It is as if we were to offer to a man of immense wealth a few broken chairs, a cracked stove and a ragged carpet in return for being made his heir.

God desires to have our heart, our will, our affection; and He graciously condescends to accept these along with our poor imperfect talents and to use them in His service, in the blessing of others. When we give Him our will, we give Him our all; for it includes our talents, our pocketbook, our influence, our time everything that we possess. Then He places all these in our hands to be used for Him; and we, as His stewards, are to render to Him an account of how we use these things. All that we now do is to be done to the glory of God. We are to consider His will as to what we shall wear, what we shall eat, how we shall spend our time, where we shall go, etc. As His servants, we are to seek His will, His glory, in everything.

### **WHOSE SERVANT AM I**

What service have you rendered today, yesterday, last week; last month? We cannot do much; and when we have done our very best, we are still unprofitable servants, as the Master told us; that is, we are not able to bring any real gain to our Lord. (Luke 17:10) But He lovingly and graciously accepts our best endeavors, and grants us His blessings. It would be impossible for a true child of God to tell what Divine grace has done for him. What shall we render unto the Lord for all His benefits to us? surely, as the Psalmist says, “I will take the cup of salvation (the cup which the Father pours) and will call upon the name of the Lord; I will pay my vows unto the Most High.” Psa. 116:12-14

Let us who have taken these vows upon us to be wholly the Lord’s be very careful, as the days go by, that the words of our mouth and all the conduct of life, even the very thoughts of our



minds, shall be such, and such alone, as will bring glory to God making these mortal bodies faithfully serve our Master.

As we give this subject prayerful consideration, we see more and more how close girdling this whole matter is. It enters into every detail of life. Our God is watching to see whose servants we really are. He scrutinizes us, not unkindly but lovingly, to see whether we have the filial spirit of a true son the spirit of Christ. In His faithfulness He tests us that it may be demonstrated whether we are wholly loyal in thought, word and action, or whether at heart we are self-seeking. He does not expect perfection in the flesh; for He knoweth our feeble frame. But He expects us to do our best; and the merit of our dear Redeemer will cover what we are unable to perform.

The Lord our God is giving each one of His children the opportunity to prove to Him, to our Lord Jesus and to the angels how sincere we are, how thorough is our consecration, and how desirous we are to do the Divine will. He gives us opportunity to “lay down our lives for the brethren,” and “to do good unto all men, especially unto the Household of Faith.” The Lord is taking notice of all these things; and “a book of remembrance” is being “written before Him for them that fear the Lord, and that think upon His name. And they shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. Mal. 3:16-18

### St. Paul Enterprise, February 22, 1916

## **CHRIST COMPANY'S FIGURATIVE BEHEADING**

Atlanta, Ga., Feb. 20 Pastor Russell was here today and delivered a discourse of great power and interest. We give a condensed report of his address. His text was from Rev. 20:4: “And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God... And they lived and reigned with Christ a thousand years.”

The Pastor referred to Revelation as a beautiful symbolic book picturing very much truth. He said that the chapter from which his text was taken contained in itself several pictures in a few words covering the entire Millennial Age. Satan's binding at the beginning of the age is first shown; then the judgment of those who are sitting upon the thrones of earth, which judgment has now begun; then the exaltation of the governments of the world, while capable perhaps of giving some blessing, are not



satisfactory and must soon give place to the new Government under God's dear Son, which will bring blessing to all the families of the earth.

A brief mention is made respecting what shall occur at the close of the thousand years of Christ's Reign. After men have been made perfect, they must be tested, while Satan shall be "loosed for a little season," prior to his destruction. Then going back to the beginning of the Millennium, the Revelator depicts the Great White Throne, before which all the world, the living and the dead, are to be brought for judgment, for trial, during that thousand years. They shall receive the wonderful opportunities of the glorious kingdom of Christ.

### **HOW THESE SOULS ARE "BEHEADED"**

But the Pastor's subject related to a part of Verse 4. He declared that here, as elsewhere in Scripture, the word soul signifies person. Through erroneous doctrines this word has come to have attached to it a wrong meaning, as being something that people POSSESS rather than something that they ARE. St. John the Revelator was given a vision of the persons who would be beheaded for the witness of Jesus and for the Word of God. He was given a foreview of what would be beheaded for the witness of Jesus and for the Word of God. He was given a foreview of what would be their portion--first of suffering, then of glory and reward.

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Their reward would be to live and reign with Christ. These are a special class, who had been beheaded for a certain reason. The word "beheaded" here is symbolic. All the true Church were to be beheaded. We know that Christ and the majority of the Apostles were not literally beheaded. And but few of Jesus' followers have been beheaded literally.

The Bible shows, said the speaker, that God has appointed that those who come into Christ shall renounce their own headship, their own will, and receive instead the will of Him whom God has chosen to be their Head Jesus Christ. They are to be members of Christ's Body. "God hath given Him (Christ) to be the Head over the Church which is His Body." (Col. 1:18:Eph. 1:22-23; 1 Cor. 1:27) Jesus is the great Mediator of the world. During this Gospel Age, God has been preparing a Church class, who are to be the members of the Body of this Mediator and to be associated with Him in His great future work for mankind. The first members of this Body were the Apostles. These freely gave up their lives in the Cause of Christ. They gave up their wills, submitting themselves to the will of God they were beheaded.

Down through this present Age members have been added to Christ, first from the Jews, then from the Gentiles from every

nation, kindred and tongue. The only way that any one can become a member of this anointed body of Christ is to present himself a sacrifice to God, first trusting in the sacrificial merit of Jesus. He is our great Substitute, who has redeemed us from the death penalty resting upon Adam's race. Accepting Him thus, and presenting ourselves to God through Christ, His merit is imputed to us and we are accepted as joint-sacrificers with Jesus, who then becomes our Head. We are thus beheaded. Our own will is dead. So all during this Age there has been a little company of people who have taken a course different from that of the remainder of the world, different from that of the apostate systems. These become sons of God. They are dead with Jesus as human beings, and are begotten to a new, a spiritual nature. Col. 3:3

### **WHAT THIS BEHEADING SIGNIFIES**

The Pastor emphasized the importance that all those who make a consecration of themselves to God understand clearly that they are thus renouncing all the hopes and ambitions of the world, for the far grander and Heavenly hopes now held out to those who become disciples of Christ, who deny themselves to take up their cross and follow Him. The question for each one who has made this choice is, Am I faithfully following in the footsteps of Jesus? Jesus gave up His will wholly to the Father. He said, "I Came not to do Mine own will, but the will of Him that sent Me." We are to follow His example, to walk in His steps. We are to lay down our lives for the brethren, as He laid down His life.

The losing of our heads, our wills, does not mean that we actually have no will, but that our wills are fully submitted to God's will. Whatever we see to be contrary to His will for us is to be wholly relinquished. We may be sure, said the Pastor, that our Savior when on earth, being a perfect man, had a will, a strong will, but that will was entirely submitted to the will of His Heavenly Father. "Not My will, but Thine, be done," was His expression. "The cup which My Father hath poured for Me, shall I not drink it?" He said.

Because our Lord Jesus fully gave up His will to God and was obedient even unto the ignominious death of the cross, the Father highly exalted Him, giving Him a name "far above angels, principalities and powers and every name that is named." (Eph. 1:20,23) And we, His church, if faithful to our Heavenly Calling are to be exalted with Him, and under Him as our Head. The Bible presents a beautiful picture: God, the Father of all; our Lord Jesus Christ next to the Father; the Church; the Body, or Bride, of Christ, next; then the lower spiritual orders of being; lastly, will be the restored world, when God's great Plan is complete. How wonderful it seems! said the Pastor. How much more wonderful than anything we could possibly have conceived of ourselves! What a great and good God we have!

## **GOD'S CHARACTER LONG TRADUCED, NOW UNDERSTOOD**

The speaker then dwelt upon the great misconceptions of God's character which have for so many centuries beclouded men's minds. Those nations calling themselves Christian have made God out as worse even than heathen nations represent their gods. While we declared, "God is Love," we pictured Him in our creeds as the veriest Demon taking pleasure in carrying out a Program which would mean an eternity of torture to thousands of millions of our race. But while we were long blinded by the Adversary to thus think of our gracious God, we have great cause for thankfulness that through Divine blessing our eyes are now opening more and more widely, and we can see something of the lengths and breadths and heights and depths of God's LOVE.

When we see how the Father has exalted our Savior for His faithfulness, we who are following in Jesus' footsteps have sure grounds for faith that God will also exalt us with Him. Otherwise we might be inclined to say, "Oh, it is too wonderful! The thought that we have been invited to be sons of God and to share the Divine nature with Jesus seems too marvelous for belief." But when we see how the Father fulfilled His promises to our Lord and Head, and realize that we have been called to share His glory and Throne as His Bride, surely we can believe. Jesus verifies the Father's promise to us, saying, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne." Rev. 3:21

## **DOOR TO HIGH CALLING STILL OPEN**

The Pastor stated that he believes there is still opportunity for some to gain this "High Calling." He believes the "door" to this great favor is not yet closed. There is a little time remaining. If any could gain the whole world and yet lose this great prize, they would be losing much oh, so much! Nothing that earth can offer can compare with it. All the wealth of a multi-millionaire would be as nothing. Many millionaires have great trouble and sorrow.

When we give up our wills to the Lord this is not all. We are then to take up our cross and follow Jesus. We are to carry out our consecration vows. Our time, our influence, our money, our property, our ALL, now belong to God.

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The Lord does not mislead us into thinking that fulfilling our consecration is something easy. It does not mean merely going to Church. It means living as Christ lived. It means walking the way of the cross even unto death. The world will consider such a course very foolish. They will say "Don't do it! Have some pleasure in Life. Don't give up your will to anybody!" This would be sound advice if our will were to be given up to any

other than God Himself. The Adversary would like to make us think that giving our will to God is a most foolish thing, and then he will endeavor to entrap us so that we are completely in bondage to his will, which is a wholly evil will.

### **CONTRAST OF SATAN'S SNARES AND GOD'S GUIDANCE**

Satan also seeks to ensnare and destroy the individual will through Hypnotism, Mesmerism, etc. It is a dangerous thing. Were it not that God has implanted a strong will in mankind, we cannot doubt that Satan and his evil angels would long ago have led the entire world into complete captivity to sin. He puts light for darkness and darkness for light. We are to be on guard against the machinations of these evil spirits through Spiritism. All these are methods by which the Adversary seeks to seize and capture the will. When our will is given to the Lord, however, it means the turning of it in a direction that will bring our own highest blessing and welfare. Our will is not captured, but guided and strengthened in the right way. We have found by experience how unsatisfactory has been the result of trying to guide ourselves, of following our own will, without the leading of the Lord. Our very best endeavors, unaided by Divine Grace, are very defective and the results disappointing. How glad we are, then, to have the Lord take charge of us and guide our wills and our efforts! We know that thus we are safe.

If any one, said the speaker, is afraid to trust the Lord for fear that He will require something that would be harmful, he had better hold on to himself until he comes to see how fully he can trust the Almighty God with safety. If He were the God we once supposed Him to be, we might well be afraid to place ourselves in His hands. But since we have learned of His love for us, of His wonderful provision for us notwithstanding our fallen condition, of His provision of Restitution for the world, and of the High Calling for the Church, we can well exclaim: "Oh, this is the very personification of Justice and Love!" We rejoice in this great, loving God, and are so glad to give ourselves to Him and call Him our Father.

### **PASTORAL COMMENTS ON HYMN OF CONSECRATION**

The Pastor gave a beautiful, running comment on a popular hymn of consecration, by Frances Ridley Havergal: "Take my life and let it be, Lord, acceptable to Thee." Yes, he said, we are acceptable to God through Christ. Thus only can we come. We give Him our whole life. "Take my hands, and let them move at the impulse of Thy love." Yes, but our hands are imperfect, and it is only through Jesus that our work is acceptable to God, that our hands may glorify Him. "Take my feet, and let them be swift on errands, Lord, for Thee." Yes, we wish Him to use our feet in His dear service. Gladly will we hasten on errands of love for

Him. "Take my voice, and let it bring honor always to my King." Yes, we wish Him to take our voice. But our words are very imperfect. Our brain and our tongue are faulty. But the Father says, "I will cover you with the merit of Jesus. He was perfect, and I will credit His perfection to you. Your voice may have sometimes been used to slander another; the tongue has great power for evil as well as good. But now you have submitted that voice, that tongue, to Me, I will make it a power for good."

"Take my lips and let them be moved with messages from Thee." Yes, dear brethren, that is the thought. Let the blessed Message of salvation and grace overflow our lips to God's praise and to the blessing of others. "Take my silver and my gold; nothing, Lord, would I withhold." The Lord answers, Yes, dear child, I will take this which you give to Me. I do not need your gold and silver; for "all the silver and the gold are Mine, and the cattle upon a thousand hills." But I will receive it as a mark of your love, as an indication of your devotion to Me.

"Take my moments and my days; let them flow in ceaseless praise." We often fear that our moments may not always praise the Lord as they ought, and our days are not always just what we would like them to be. But our Lord lovingly answers our troubled hearts and says, "I know even better than you do how imperfect you are in word and deed. But through Christ I receive you and accept your imperfect works and endeavors. He will make up for your unavoidable deficiencies." So we take courage and strive that our days and hours and moments may indeed bring glory to our King who so loves us and whom we so love. His arrangement for us in Christ is so wonderful.

"Take my will and make it Thine." Ah, yes! that is the very first thing to be done. "It shall be no longer mine." We wish our will to be the Lord's and His alone. If we have any self-will God cannot use us. "Take my heart, it is Thine own." Yes, we have consecrated our heart with all its impulses and affections to the Lord. "Thus in me Thyself enthroned." Our heart shall be His royal throne forevermore.

*"Take my love, my God; I pour  
At Thy feet its treasure store.  
Take myself I wish to be  
Ever, only, all, for Thee!"*

This is indeed our sentiment. The doing of all this is a life-work. While our consecration was the work of a moment, yet the fulfilling of it is the work of our entire lives. "Be thou faithful unto death, and I will give thee a crown of life." So while in one sense our beheading, our decapitation, is an instantaneous matter, yet we must continue to keep ourselves beheaded even unto death. Then we shall live and reign with Christ a thousand years, and be His associates in all His glory and honor forevermore. Glory, honor, immortality! Wonderful, wonderful!

If such a prize does not appeal to our hearts, what would? When we see the loyalty and courage manifested by the soldiers of the warring nations across the sea, how they are willing to go down to the valley of death for their kings, not knowing what they are fighting for, how loyal should we be to our Heavenly King--we who have hopes so glorious

3H802

held out to us, who have a King so infinitely worthy of our zeal and loyalty? Our King does not say, "Go," He says "Come." Gladly will we be beheaded for the witness of Jesus and for the Word of God.

[St. Paul Enterprise, March 7, 1916](#)

## **LIVING THE LIFE OF THE TRUE CHRISTIAN**

New York City, March 5 -- Pastor Russell delivered a very pointed, practical address this evening, at the New York City Temple, West 63rd Street, near Broadway, from the text: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:15-16) He said in part:

This text, like all the injunctions of the Scriptures, is addressed to the Church of God, not to the world; for the Lord is not dealing with the world at present. It is an important thing to recognize this fact. Many, losing sight of it, are in confusion when they come to study the Bible. In His Word the Lord is not telling the world what they should do, but is telling His servants what steps they should take from the time they become His people. Many think of the Bible as being addressed to the entire world, and then are surprised that the world cannot understand it. But we who know that our Lord said to His disciples, "To you it is given to know the mysteries of the Kingdom of Heaven," are not surprised that before any can understand God's Word they must take the step of full consecration to Him.

It is to Christians, then, that the Lord gives this message of our text. God's children should walk circumspectly, wisely, carefully, redeeming the time. Our time is redeemed, bought back, by making some sacrifice, that we may have that time to use profitably. There are certain natural claims upon our time. We need time to eat and to sleep, to earn and prepare our food. Besides this, there are other calls. Our families have some demands upon us, whether Christians or not. Husbands have some proper demands upon wives, and wives upon husbands; children upon parents, and parents upon children. Our neighbors have some proper call upon us in the way of helpfulness.

## **MANY SEDUCTIVE ALLUREMENTS TODAY**

Then, beyond all our obligations, the world now has many things to allure and attract, to please eye and ear. There are newspapers and periodicals, moving pictures and fairs, art galleries, concerts, and what not. Anyone who has brains may have his time filled to the full in these multitudinous ways. The Lord's children find that their entire time might be taken up by earthly interest, if they would permit it.

But God has called us to be new creatures. He has put into our minds new plans, new interest, and into our lives new work, new obligations. The earthly ambitions have died since we received the new ambitions, since we have found that the Lord has invited us to become joint-heirs with His Son Jesus in the glories of the Kingdom. We say to ourselves, "All those earthly things are transitory, and never were worth very much at best. The riches which God has promised are everlasting and of infinite value." So we wish to have our minds set upon these things.

God invites us to Himself through the promises of the Bible; and these promises work in us to will and to do His good pleasure. In selecting His Church, the Lord is not using force. We are not called to be driven, but sheep to be led. The Heavenly Shepherd calls His sheep; and they follow Him. "They know His voice," and "they know not the voice of strangers." The Good Shepherd's voice sounds forth from the Bible; and if anybody says of some voice, "This is the voice of the Lord," we are to make sure by going to the Bible and proving or disproving the claim. We might get some serious error even from a friend. We must in every case, as Christians, prove all things by the Word, and hold fast that which is good.

As we endeavor to meditate upon the things God has promised us, we find that we have very little time for that purpose. One may begin the day by thinking, "I will do thus and so." But difficulties and interruptions come pressing in, and fill the day. What shall be done? The Apostle says, Redeem the time buy it back. Curtail some of the other things, that you may have some time to use in the cultivation of your own character, in the study of the Scriptures.

## **HOW TO STUDY THE BIBLE**

Presumably, as Bible students, we have all had experiences in reading the Scriptures without helps. We have read chapter after chapter, and often it did us little good. But we find that there is a different way to study the Bible, by which we may enjoy the Scriptures and be profited. We find that we have needed a kind of outline or plan for study. We now see the outline from Creation down to the Deluge one great period; from the Deluge down to the First Coming of Christ another period; from the First



Coming of Christ to His Second Coming another period; then the Millennial Age; and lastly the ages of glory to follow. This helps to straighten matters out.

When we read, we should ask ourselves, “With what does this part of the Scriptures deal?” The Bible is full of problems to solve, like an arithmetic. We do not merely read through an arithmetic; if we did we would learn little. We are to study the Bible, according to dispensations, and according to what God outlines as His great Plan of the Ages. Nobody can comprehend the Divine Plan of the Ages (Eph. 3:11, Diaglott) without studying it. This plan of God is all outlined in the Bible. We must examine each Scripture in relation to its context. So we need considerable time to understand properly the Word of God.

### **MILK FOR BABES, MEATS FOR ADULTS**

The older we grow as Christians, the more time we find is necessary for these spiritual things. Natural food is to make one strong, bright, intelligent, quick, as a natural man; spiritual food is to make the New Creature intelligent,

3H803

quick, well established, apt to teach, able to “rightly divide the word of Truth.” As we mature, we need stronger food. It was sufficient that we had milk to start with. But milk will not suffice for adults.

While we are growing to appreciate more the Word of God, the whole world is becoming filled with attractions. But as we see the Day of Christ drawing on, yea, that it is even now upon us, we as God’s children must be more and more attentive to our heavenly calling. Why did not the Lord arrange things some other way, that we might have more time? He wishes to see whether we appreciate the spiritual things or not. Whoever is not hungry for spiritual food, has no desire to go to the spiritual table, is not using his talents along spiritual lines. We should give a good share of our time to the study of the Truth as it is in Jesus. We should have a hunger for righteousness, for Bible Truth. The Lord is testing us. He knows that whoever is really hungry and thirsty for righteousness will redeem the time. And the zeal with which we redeem the time and devote it to the spiritual things is one of the evidences we give of our real Christian character.

### **TESTS OF OUR LOYALTY TO GOD**

If you take time for a picture show, but do not take time for the study of God’s Word, this is abundant proof that you do not love Him supremely. You say that you are hungry for the Word of Truth. How much time do you spend with the newspaper? How



much time do you spend with the Bible? There is no use in trying to deceive the Lord. "God is now mocked." He knows all about what we are doing. He will not be deceived in respect to our character.

We know that as Christians we have two natures to deal with. We have the old nature reckoned dead which has its ordinary appetites and desires, the same as other people. We like certain kinds of food. We have a variety of natural tastes, all of which are clamoring for recognition. We desire to investigate machinery, to look into investments, to think about the triumphs of mankind, to study the sciences, etc. These are all right enough in their place. God does not say that it is wrong to have a desire to know; but He is putting things in such a way as to give us tests as to whether we are the more appreciative of these things or of the Heavenly things.

Whoever spends his consecrated time in reading history, novels, etc., or in attending places of amusement, is not spending it in building up the New Creature. Each human being has his natural individual desires; but the New Creature is to put these natural cravings down. The New Creature is as yet only in the mind. He figuratively puts down his foot and says, "God has promised me His grace to rule this body. Backed up by His help, I can succeed. I agreed to sacrifice these earthly interests, and it SHALL BE DONE! I am determined to live on the spiritual plane; therefore I must grow; I must get stronger every day." If we let ourselves drift, the flesh will take possession of everything; and we shall die of spiritual starvation.

The Apostle Paul wrote to certain of the Church of his day, implying that some were still babes. He says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of this doctrine of Christ, and are become such as have need of milk, and not of strong meat." Heb. 5:12-14. What a sad condition for New Creatures in Christ!

We must not think that we are to do something for somebody else first, neglecting our own spiritual development. As New Creatures we must build up ourselves first. Then we may do all that we can to assist others, "doing good unto all men as we have opportunity, especially to the Household of Faith." This is the speaker's personal contract with the Lord; and thus it is with the whole family of God. We are building one another. The faithful members of Christ's Body are growing, everywhere; and soon, we believe, this spiritual family of God will be completed beyond the veil.

### **REDEEMING THE MOMENTS**

Many of the Lord's people do not see the force of the Apostolic injunction that they should redeem the time; and therefore they are living at a disadvantage. They do not notice the many minutes they waste in the twenty-four hours. Let us then, as

consecrated children of God see that we do not squander time. Let us see what we can lop off, how we can get the minutes under our control. If one can get sixty of them redeemed, he will have an hour. By pinching and economizing here and there one may very easily save this hour for the service of the Lord or the Bible study.

“Because the days are evil,” says St. Paul. His thought is, “Realizing that our days, as they are passing, are unfavorable to us as New Creatures.” This is particularly true of our own day. With all the enlightenment of today there are many blessings of an earthly kind coming in, preparatory to the New Age. The nearer we get to the establishment of God’s Kingdom, the greater is the pressure on every side from the world.

As we see that the Day of Christ is right upon us, this should be all the more an incentive to draw us together as the children of God. (Heb. 10:25) We shall have special need of the helmet of salvation, the shield of faith, and all the Christian’s armor. (Eph. 6:12-18) We have come down to the time when there is trouble all about us. It is the fire of the “great day of the Lord.” This fire “shall try every man’s work.” Some who have built their faith structure on traditions of men will find that they have built with wood, hay and stubble. Others have built their faith with gold, silver and precious stones, God’s revelations. All who have builded with combustible material will find that their structure will be consumed. Only those structures will stand that have been built with God’s Truth. 1 Cor. 3:11-15

### **MORTIFY THE NATURAL CRAVINGS**

If we wish to make our “calling and election sure,” we shall have special assistance, but we shall have trials to correspond. People today have many more trials than our grandfathers had. On Sundays they had little else to do but attend worship. They had much quiet in which to think about God and the Bible. We do not find it so. But God has so provided that His people of today have abundant supplies of grace to carry them through if they will make use of the helps which He has furnished and will eliminate the unnecessary things. But in order to make use of God’s

3H804

provisions we must deny ourselves these things that the flesh is craving. As the Apostle says, “Mortify your members which are upon the earth.” Col. 3:5-10

There is a beauty about the Lord’s Plan. He deals with us like this: “You have said that you have given your life to Me. I told you that you must redeem the time which you have consecrated to Me. Now demonstrate your ingenuity in the matter, your earnestness and your spirit to sacrifice your earthly interest.” If you have thought that in your consecration your earthly interests

are to be just as well taken care of as before, then either you do not understand the matter, or else you are not living up to your covenant. Give less attention to bodily comforts. Give more time for spiritual food, to service for the Lord, the Truth and the brethren. This is God's arrangement for us as New Creatures. We are happy to learn His will. He is not expecting anything unreasonable of us. He does expect us to be careful of our time, of our conduct, of how we live our profession.

We know that God loves all His children, and desires to see them beautiful. Then why does the Apostle advise the Lord's people not to adorn themselves with "gold or pearls or costly array?" (1 Tim. 2:9-10) In the present time there are various reasons why God would advise us not to wear jewelry and expensive clothing.

In the first place, our present fallen condition of mind, when we put gold or diamonds upon our fingers and in our ears, in the bosoms of our shirts, etc., it indicates a certain amount of pride, a factor that would not be advantageous to us. We are naturally, like the rest of mankind, more or less susceptible to pride, although we have nothing of which to be proud. Moreover, it might have a bad effect upon others. Some might see a Christian elegantly appareled and say, "Look how that lady or that gentleman is decked out! And that ring must have cost \$200 or \$500!" Then they feel envious—"What right has he, or what right has she, to have these things when I cannot have them?" Is it not better that Christians who have money should not wear such things and thus excite the cupidity and envy of those who cannot afford them?

There are a great many people in the world who have a very hard time to make a living, and never get enough to have the reasonable comforts of life. Why should a child of God put on diamonds or rich clothing to show himself or herself off as a picture, while many others lack food or clothing or medicine? Rather than wear such things, would he not prefer to give their value to somebody who needs help, or to carry the Truth to others? Certainly this would be the mind of the Lord!

There is a further reason. As Christians we stand more or less as reflections of God. We profess to have renounced the pride and vanity of the flesh and to have set our affections on Heavenly things, and to be putting on the spiritual adornments. We must therefore not follow our natural mind in this matter, but the mind of God, that we may show forth His praise "who hath called us out of darkness into His marvelous light."

## St. Paul Enterprise, March 21, 1916

### **NEW CREATURES ARE PERFECT IN HOLINESS**

Brantford, Ont., March 19 -Pastor Russell gave an able address here today, based on 1 Pet. 1:16—" Be ye holy; for I am holy." We give a condensed report:

The word "holy" is related to the word "whole," which signifies complete, unbroken. Viewed from this standpoint, our text is a wonderful exhortation. Our Lord Jesus also exhorted us, "Be ye therefore perfect, even as your Father in Heaven is perfect." (Matt. 5:48) Very properly we note who are thus addressed. It is not the world; for the Bible is not addressed to the world. In their fallen condition, out of harmony with God and not seeking to know His will, mankind are not in a position where God can thus address them. They are aliens, strangers, foreigners, as the Lord speaks of them through St. Paul. At present they have neither lot nor part in the things of God. So far as they are concerned, His great Plan is yet future. The Father loves the world sympathetically, and has made provision that ultimately they shall have a glorious place, rich blessings, but not yet. Eph. 2:11, 12; 1 Cor. 1:21-25; John 3:16

During the long period from Adam to the making of the Covenant with Israel at Mt. Sinai, God recognized no nation. Mankind were cut off from fellowship with Him because of Adam's transgression. God did, indeed, speak through a few; such as Enoch, Noah, and Abraham, to whom He made certain declarations not clearly understood by any at that time. No one was permitted to come into covenant relationship with God except in the sense that Abraham did, and through animal sacrifices, which typified the great Sacrifice for sins yet to come.

Then came God's dealings with the one nation of Israel. He separated them from all other nations. (Ex. 19:3-6; Amos 3:2) He gave them His law, and promised that if they would keep that law they should have everlasting life and should exercise those gracious privileges which God mentioned to Father Abraham; namely, that through them all the families of the earth might be blessed. They thought that they could keep God's law; but they found that they could not do so that they could not be holy.

This holiness was briefly comprehended in the command, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbor as thyself." (Luke 10:27) But Israel could not attain to this holiness, this completeness; for, like all of the Adamic race, they were imperfect. No imperfect man could keep a perfect law. Year by year, for over sixteen centuries, God permitted Israel to offer typical sacrifices; and they renewed their covenant annually on

the day of atonement. Thus they were made acceptable to God for the ensuing year, and were kept in covenant relationship with Him. Over and over again they tried to keep the law, but failed continually. The Apostle Paul tells us that

3H805

during all those centuries not one Jew was justified through keeping the law. Rom. 3:20; Gal. 2:15-16

### **HOW CHRISTIANS CAN KEEP GOD'S LAW**

Then came the Gospel Dispensation. Our Lord Jesus, by His life and by His preaching gave forth a message of mercy and peace, even to those Jews who could not keep the law, saying still to them, "Be ye holy." During all those many centuries the Israelites had tried to be holy, but had failed; and how could those of our Lord's day expect to be holy, complete lacking nothing, any more than could their ancestors? Ah, there was a secret which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the law after Jesus came, was that Christ accomplished an important work, applicable to those who became His disciples. The Jews could not succeed in keeping the law of God, but Christians can do so. This is not because they are better born than the Jews; for naturally we are all "children of wrath, even as others." Eph. 2:3

In the absolute sense, Christians cannot keep God's law any more than could the Jews, and for the same reason. Doubtless we have all proved to our own satisfaction that we cannot keep that perfect law in the sense of having no imperfection of thought, word or act. When the Apostle says that righteousness of the law is fulfilled in us (Rom. 8:4), he means that God has made an arrangement through Jesus by which our imperfections are legally canceled, made as though they did not exist. Thus, by keeping the law in spirit and by having our Lord Jesus cancel our infirmities of body, we are perfect before God. As Christians, we keep His law.

According to God's plan, our Lord Jesus laid His life down as a ransom, a corresponding price, for the life of Father Adam. Adam sinned, and must meet the penalty of sin death. He died; and all of his posterity have been born under the conditions of sin and death which his disobedience entailed upon them. Mankind die because sin entered into the world through one man's disobedience, as the Apostle explains. (Rom. 5:12) But through His death our Lord Jesus secured the right to annul Adam's death sentence and to take possession of all mankind. Thus Adam and all of his posterity will be awakened from death; otherwise the entire human race would suffer eternal death; for the penalty of sin was not the mere act of dying, but remaining dead forever. 1 Cor. 15:21-22; 1 Tim. 2:5-6.

At the beginning of the Messianic Kingdom our Lord will take possession of the world. Mankind are something like a scrap heap of old machines, engines, boilers, etc., all rusted and twisted out of their original shapes. But the One who will take control has infinite power and ability to repair and to reconstruct all these defective beings. During the thousand years of His reign this will be His work. It will affect the dead as well as those having a measure of life when that reign begins. The Messiah will bring all who will out of sin and death conditions back to the perfection lost in Eden, redeemed at Calvary.

### **OFFICES OF THE GLORIFIED CHRIST**

God purposed, before the foundation of the world, to permit sin to bring forth its evil fruitage for six thousand years, and then to usher in a great Sabbath day, the Millennial Sabbath, during which He would do, through Jesus, His appointed channel, a work for mankind which they cannot do for themselves. Meantime, He has been selecting and preparing the classes that will be His agents, under Christ, to accomplish His great work for humanity first, an earthly class (enumerated in Heb. 11), and then a spiritual class, the Church.

Jehovah God has also purposed that our Lord Jesus shall be the great King of the world during the Millennial Sabbath, and that this spiritual class shall be associate kings under Him; moreover, that Jesus and the Church shall be a royal priesthood to bless and instruct the world of mankind, their subjects; and that this great High Priest and His under priests shall also be the judges of the world. These different features of the work of Christ were shown in type in the anointed priesthood of Israel, their anointed kings and in their judges. The Apostle Paul says, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) The Christ, Head and Body, will also be the world's great Prophet, the antitype of Moses. Acts 3:22-23

All this shows us that the Church of Christ is separate and distinct from the world at large, as Jesus said. (John 17:14; 15:16-19) What God will do for the world through our Lord Jesus during the incoming age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, something very different from what He is now doing is for the Church. The inheritance of the faithful Church is to be spiritual, not earthly; and it is the Church that are now called upon to be holy.

During the millennial age all mankind will be called upon to be holy; for then the standard of holiness will be set before them, and by the assistance of the Christ all the willing and obedient may attain human perfection. Whosoever will may become holy, as the Father Adam before he sinned. While on earth, our Lord Jesus was holy in the perfection of human nature. (John 1:14) During the Millennium the whole world will be expected to

come up to the standard of holiness, of completeness nothing lacking, nothing imperfect. The merit which our Lord has, by virtue of His faithfulness to the Father even unto death, gives Him the right to purchase the human family and to help them back to that condition of completeness, of holiness, in which they can be holy, as God is holy.

### **GOD'S GROWING WORK**

The difference between the call to holiness now extended to those who have an "ear to hear" God's present Message and the call to holiness to be extended to all mankind during the Millennium is this: It's not the flesh of the Christian that is holy, but the New Creature. His human imperfections are covered with the robe of Christ's imputed righteousness. This unique dealing with the Gospel Church is for a specific purpose. We understand that God, who had already created various ranks of spirit beings, and who then created man "a little lower than the angels," had planned before the foundation of the world that in due time He would have a New Creation, different from anything created before then, and the greatest, the most wonderful, of all His creations. 2 Cor. 5:17; Eph. 1:4; 2:10

3H806

This New Creation, God tells us (2 Pet. 1:4), is to have the Divine nature, His own nature. It will not only be higher than the human nature, which in perfection is the image of God. It will be the spirit nature in its highest form.

God first began to develop this New Creation in the person of our Lord Jesus Christ at the time of His baptism in Jordan. The Father's purpose in sending the Son into the world was: (1) That He might be the Redeemer of the world; (2) That He might become the leader of the Church. (Heb. 2:9-10) God has made our Lord to be Head over the Church, which is His Body in the same sense that Congress is a body. The work of the Gospel Age has been the gathering of the members of this Body. The blessings promised to the world cannot begin until this work of gathering and developing the spiritual Body of Christ shall have been completed. We believe that this work is now almost accomplished.

### **THE HOLINESS OF THE SAINTS**

Now we see what the Apostle means when he says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) We should rejoice to know that if we offer our little all to God, Jesus will make up what is needed to render our sacrifices fully acceptable to the Father. When the holy spirit comes upon one, an unction for on High, it constitutes him a son of God, on a new plane. He is no longer counted as a human being. He has been begotten as a spirit being; but he has no spirit body as yet. He still has the old



body, the old brain, although a new will is there, a new mind, “the mind of Christ.” He had the mind, the disposition, of Christ to present himself as a sacrifice; but when he was begotten of the holy Spirit he received from God the start of a new nature. He became a New Creature in Christ.

During the present life the New Creature must dwell in this earthly tabernacle. (2 Cor. 5:4) If he continues to walk humbly and faithfully before the Lord, seeking to do the Divine will, as the consecrated have agreed to do, he will be more and more filled with the holy Spirit, until eventually God will complete the matter by giving the resurrection “change,” the birth of the Spirit. (1 Cor. 15:51-53; John 3:5-7) Then the new mind will be transferred to a Divine spirit body, and the New Creature will be complete.

The fallen human body of the saints cannot do perfectly the things that the New Creature would have it do. But the merit of Christ, imputed to each spirit-begotten child of God, covers them as a robe, constituting them acceptable to God. If any of these should take off this “wedding garment”, he would lose his life as a New Creature. But so long as the merit of Jesus covers the unintentional blemish of the fallen nature, those which the New Creature is not able to overcome, the Father regards them, not from the standpoint of the flesh, but as New Creatures. Rom. 8:9.

### **NEW CREATURES TO JUDGE THEMSELVES**

It is the New Creature that is to be holy, perfect, as the Father in Heaven is holy, perfect. This does not give any one liberty to sin with the body, however. “How shall we who have died to sin live any longer therein?” asks the Apostle. (Rom. 6:2) If we consecrated ourselves voluntarily unto death in opposition to sin, how shall we find pleasure in sin? Whoever enjoys sin thereby manifests that he has not the holy Spirit. The mind of the Lord does not enjoy sin. We are to make a clear distinction, however, between the impulses of the flesh and the desire of the heart. Through the impulses of his fallen human nature, any one of God’s people might be overtaken in a fault, and under stress of circumstances might do or say something that he did not approve. But so surely as he is a New Creature, he will make amends for his fault, in order to return to full harmony with the Lord.

God is judging His people according to the heart. (1 Sam. 16:7) The world cannot know all about God’s people. They look at things from the natural man’s standpoint; and when they see a child of God do or say something unkind or improper, they draw their conclusions accordingly. But we must not judge them. Our heart attitude must ever be to wish to do the Lord’s will. Should any of God’s people willingly consent to sin, he would be a partaker of that sin. If overtaken in a fault, he must correct it.



Whoever as a New Creature in Christ is seeking to be holy as God is holy, will watch his words and conduct and will try to keep a strict rule over his mortal body; and if that body should temporarily get from under control, he will discipline it by way of punishment, will correct it in order to make it remember for the future. 1 Cor. 11:31-32

All true Christians should be on the alert to note God's providences. Nothing can come to the Lord's people by accident; for all things must work together for their good. Should one of them meet with what would appear to be an accident, if he should have some peculiar experience, he should think, "Is this something to teach me a special lesson, or is it a chastisement from my Father for wrong-doing?"

Every child of God must receive discipline, in order that his character may be developed. Even our Lord Jesus had disciplining. But in His case these experiences were never punishments; and it is for the Lord's people to be on guard to see that their disciplinings are not in the nature of punishments, so as to get the greatest benefit from them. Heb. 12:6-11; 5:8

The Lord's people should also study the character of God, to see His wholeness, His completeness, that they may copy His example. They are to have the "spirit of a sound mind." Our minds are not sound, being blemished by the fall; but the mind of the New Creature is always loyal to God. The Scriptures tell us what God's will for us is, what His mind is; and we are to copy Him. God is LOVE. But He will not be loving at the expense of justice. So let us copy God in His Wisdom, Mercy, Justice and Love. All these noble qualities will be manifest more or less in the Church of Christ.

3H807

### [St. Paul Enterprise, March 28, 1916](#)

## **THE WONDERFUL CALLING TO THE DIVINE NATURE**

Roanoke, Va., March 26 -Pastor Russell delivered a very impressive address here today, from the text: "God hath given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." (2 Pet. 1:4)

God designs that the elect Church, the Royal Priesthood, shall, when completed and glorified, occupy positions of great honor and responsibility. They will be kings, judges, priests, throughout the thousand years of Christ's reign. Moreover, they are to be the honored associates of the Lord Jesus throughout eternity, spirit beings of the very highest order -the Divine. We trust that many of those who hear us are of this class. Do we realize what all this means, dear brethren? Unless we have

thoroughly tested characters we shall not be fit for so great an exaltation. If we have any sympathy for sin, it would be unsafe to trust us; for the sin might spread and make us in time emissaries of evil, whose influence would be disastrous. God is looking for those only who truly love righteousness and hate iniquity. He does not expect perfect works in an imperfect body; but He seeks a perfect heart and an overcoming spirit, with as nearly perfect conduct as we are capable of by His grace.

If those of this class do anything wrong, if they are overtaken in a fault, they are very repentant. They have a feeling of sorrow and regret, and go quickly to the Throne of Grace for forgiveness and cleansing. This shows that the heart is fully loyal. So the Lord tells us for our information and consolation that He judges us not according to our unavoidable weaknesses, but according to our hearts and our earnest endeavors. Surely in this merciful arrangement the blessings of the Lord have made us rich! While God has not given us perfect righteousness as yet, He has imputed it to us. Every blessing we have comes to us through the Lord Jesus Christ.

How rich indeed the Lord has made His children, even in this present life, while we are only heirs of all this wealth laid up for us in Heaven; while we have only the earnest, or hand payment of the wonderful things which we shall inherit when we enter into the glory with Christ! The Spirit of the Lord gives rest of heart to His people and sounder judgment than they every had before (2 Tim. 1:7) It often increases their physical health and their mental efficiency. As a business man a Christian is more capable, more conscientious, and hence more valuable, whether he be an employer or an employee. Those of this class who are housewives know better how to keep the home, how to keep things in order, how better to exercise common sense, than before they accepted the Message of Truth and began to live its spirit. Common sense is not a common article, even though it is so called.

The Lord's Truth brings a rich blessing wherever it is received into a good and honest heart. Many of you are parents. If you are faithful, obedient children of God you are better parents than you were before. When you brought your children into the world you assumed a responsibility for them in the sight of God. This thought is sobering, strengthening. It helps you to watch your example, to see that you carefully train these children up in the nurture and admonition of the Lord, as well as caring for their material needs.

### **WHY GOD CHOOSES THE POOR**

Many of the Lord's faithful are amongst the humble and obscure. They are largely from the poorer walks of life. "Not many great, not many wise, not many noble are called, but chiefly the weak ones of this world. Why has God chosen these? We answer, the

people who are naturally poor and ignoble realize that they are nothing in themselves; they feel their weakness and long for something better that God can give. Men who are rich and learned and influential note this, and sometimes say, "This Gospel is a good thing for these people. They need something to lift them up." Those who are thus high-minded are not in the proper attitude of heart to realize their own need and to come to God. No matter how rich, how learned, how noble a man is, according to human standards, he must come to the point of acknowledging that he is a sinner, wholly dependent upon God for forgiveness and for every blessing. All such self-righteous ones miss the special blessing the Lord is now offering, for they do not realize their need.

This is why Jesus said of these, "Woe unto you that are rich; for ye have received your consolation! Woe unto you Pharisees!" for you are not anxious to know about God. It is as we would say, "Alas! alas! for they will lose this great privilege of the Kingdom! Only those who will humble themselves will ever be exalted. It is not advantageous to be rich in this world's wealth, either socially or financially. Those who are rich now in these things will in the next Age have difficulties that the poor will not have. "Blessed be ye poor!" if your poverty leads you to Christ, or assists in this direction. Few are willing to walk in this way of humility and self-abnegation; but to those who do, a great blessing comes the blessing of the Lord which maketh rich. A work of transformation is going on in them. From the Divine standpoint, these poor and lowly ones are the truly rich, the only ones who are rich.

The Apostle Paul says that the Truth of God which illuminates the mind gives a better mental poise, the spirit of a sound mind. The minds of all fallen men are unsound, just as their flesh is unsound. Our minds are more or less twisted and warped. But God has a sound mind; and He tells us of His will, His plans, His ways. If we accept these, then we have the mind of God, the mind of Christ. We direct our conduct by the Divine instructions. We receive from Christ these riches of God's grace which become a transforming power, working in us to WILL aright.

Should a Christian make a mistake, then he will go to the Lord for forgiveness, and resolve. "I will endeavor so to live that henceforth this difficulty shall never overtake me again." But if it should again overtake him, he will go again to the Lord, with deeper contrition. So the mind of

3H808

Christ continues to work in God's children to will and do all His good pleasure, and they become richer and richer in character.

## **THOSE EDUCATED BY GOD TRULY LEARNED**

This class are not only the richest people in the world, but the most learned--learned in Heavenly wisdom, the only true wisdom (Jas. 3:17) Many have said of the Bible Students, "These people have a general knowledge of nearly everything." Whoever knows the Bible from Genesis to Revelation understanding God's great Plan for both the Church and the world is highly educated, whether he has been instructed in the world's schools or not. He is educated in the best and most thorough School in all the universe the School of Christ. Many of the enemies of present Bible Truth admit the unequaled knowledge and understanding of the Bible which even the humblest of these Bible Students possesses. And they say that these have a wonderful knowledge of right principles, in every direction. This was true of our Lord Jesus and His immediate followers; and these children of God have been instructed by them.

We read that when St. Peter and St. John were preaching in the temple, the people perceived that they were ignorant and unlearned men; and "they took knowledge of them that had been with Jesus and learned of Him." (Acts 4:13) They had not been in the school of the Scribes and Pharisees, but they had been with Christ. Whoever attends the School of Christ receives the best education for the present time and for the life eternal.

## **ABRAHAM'S TWO SEEDS**

Everything that God has to bestow is designed to be a blessing. He has provided a great blessing for all the families of the earth. He declared to Abraham that this blessing should come through his Seed. The opportunity to become of Abraham's earthly seed will come to every member of Adam's race; and every one will have an individual opportunity, except those who get their full opportunity now. There is only the one class who have this opportunity during the present life.

The vast majority of those who live in so-called heathen lands have no knowledge of Christ at all. Very many in Christendom so-called have very little or no real knowledge of Christ. Some of these attend meetings with more or less regularity where Christ's name is spoken and where hymns are sung, and they join in the singing, though many who do so know not what they say. There was a similar class in our Lord's day, and it was these who joined in crucifying the Lord of Glory. St. Peter says of them, "I wot that in ignorance ye did it." Acts 3:17

So everywhere today there are many who do not understand. Having eyes, they see not; having ears, they hear not. But the Spirit of God gives wisdom, quickens the understanding. Jesus said of this class who see and hear, "Unto you it is given to know the mysteries of the Kingdom of Heaven." It is this class which is now on trial for life or death everlasting. The world is not now

on trial for life or death, though their present course will have a bearing upon their future. For the world now to know these things that the children of God know would only increase their responsibility. The class that really knows does not include one thousandth part of even the church membership of the world.

Those who know are those who have accepted the terms of discipleship laid down by the Master—" If any man will be my disciple, let him deny himself, and take up his cross and follow Me." (Matt. 16:24) This means that he must give up his own will to take instead the will of the Lord Jesus Christ who represents the Father. Whoever has not done this has not been accepted by God at all. Much more is necessary than abandoning sin. Nobody ever had a right to live a wicked or immoral life. We come into the family of God in only one way. Jesus is the Way. The first step in consecration is to deny one's SELF. The second step is to adopt the will of God, to take up the cross and follow in the Master's footsteps. These are the only steps.

Once we had the impression that the Bible taught that whoever would be saved must get into this Church of Christ, otherwise he would go to hell to suffer torture forever. And in sympathy for our own we said, "John and Mary must join the Church!" But getting their names on the roll of one of the church organizations did not get them into the true Church, "the Church of the Living God, whose names are written in Heaven," not on earth. We get into God's Church by accepting Christ as our ransom from sin and death and by fully giving up our minds, our hearts, our wills to God.

### **IF ANY MAN DRAW BACK**

For all who become His disciples Jesus become the Advocate. He accepts them to be members of His Church and presents them to the Father. Then the Father receives them by begetting them of the holy Spirit. They are then members of God's family, sons of God. They are New Creatures in Christ and constitute the true Church. It is this class who are to go on from grace to grace, from knowledge to knowledge. The Father, through Christ, deals with them as with sons, giving them the chiseling, polishing, disciplining, refining, necessary to make them ready for their great inheritance in the Heavenly Kingdom. Heirs of glory are these. If faithful unto death, they will enter forever into the joys of their Lord.

But if any who have once been begotten of the holy Spirit and have tasted of the Heavenly gift shall draw back from God, it will be impossible to renew such to repentance, seeing that they have crucified unto themselves the Son of God afresh and put Him to an open shame. There is no further hope for those who have had their opportunity and have misused it. They will die the Second Death.

The great mass of those in the churches of today have not been begotten of the holy Spirit, and cannot die the Second Death without further knowledge and opportunity. They are still to have their share in the future blessings coming to the world at large. But in proportion as any shall have been closely in contact with the Truth, and have seen and rejected it, to that extent matters will be unfavorable for them in the future. However, all will have an opportunity except those who have been made partakers of the holy Spirit and have fallen away through wilful sin. If these fall away, there remaineth no more a sacrifice for sins; for Christ dieth no more. "But we (who

3H809

are faithfully following Jesus) are not of those who draw back into perdition, but of those who believe to the saving of the soul." Heb. 6:4-8; 10:26-31

God's promises to His faithful ones are so rich, so precious, so wonderful, that were it not that they are given by Jehovah Himself, in unmistakable terms, they would be beyond belief. "But," says one, "can we believe that God really meant that we might have a part in His own nature, the Divine nature?" Surely! Of what use would the Bible be if it does not say what it means? The Apostle Peter, one of the inspired mouthpieces of the Lord, has so declared. Our Lord said to him and to the other Apostles, "Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." Matt. 16:19; John 20:22-23

The Twelve Apostles were supernaturally guided in their utterances. Jesus promised them that after the holy Spirit should come upon them, they should be guided into all Truth. (John 16:13) So we may have full confidence in St. Peter's words. The intent of God's wonderful promises is that they shall work in us, day by day, to will and do the perfect will of God. "According to your faith be it unto you." If you let go your faith, you lose all. The greater your faith, the greater your blessing. God seeks only those who will trust Him in everything, whether they can trace Him or not.

Whether we shall be of this blessed company is for us to decide. Our Lord Jesus has promised us the needed help. He will make all our trials and difficulties work good for us. He will make us meet for the glorious station to which the Father has called us. But He expects us to cooperate with Him, to have faith, trust and the spirit of loyalty and obedience. We are to be true to our covenant, true to all the principles of righteousness. He wishes all of His people to gather under the same banner the banner of truth and love and of faith in God.

But, as we have said before, not many of the professed children of God are of this mind. Not many of the great and mighty and wise are thus obedient and teachable, but chiefly the poor of this

world, rich in faith. But to those who appreciate the glorious High Calling of God, the call to the Divine nature, to jointheirship with Him who has been exalted far above angels, principalities and powers and every name that is named, next to the Father, we would say, Having tasted of the exceeding riches of God's favor, are we not determined to go on and obtain the full inheritance promised?

The things which eye hath not seen nor ear heard, neither have entered into the heart of man, which God hath in reservation for them that love Him, are for those who love God more than they love father or mother, brother or sister, children or friends, houses or lands, wealth or fame or pleasures of earth. If we are of this class, let us rejoice and be of good courage! God is for us. He has been blessing us all along the way; and if we continue thus to follow on, the end will be glorious. We shall be made partakers of the Divine nature!

### St. Paul Enterprise, April 4, 1916

## **PREDESTINATION OF THE CHURCH**

New York, April 2 Pastor Russell delivered a very interesting and logical address at the New York City Temple, W. 63rd St., near Broadway, this evening, on a subject which has greatly confused people in the past. His text was, "For whom He did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8:29 He said in part:

It seems very wonderful, dear friends, that our great Creator should so long ago have planned not only the blessing of the world, but also the High Calling of the Church. He foreknew us before the world was created, before we had come into existence. He knew the end from the beginning, as we on a small scale often do today. If a man would put up a great building, he would employ an architect to draw up plans and specifications, and in the plan everything would be arranged for beforehand. The size and the location of the various rooms, the character of the material to be used, etc., would all be foreknown and forestated, so that whoever would read the specifications, and see the architect's drawings, would know exactly what kind of building was to be erected. Just so our Creator is a great Architect and Builder; and His entire Plan for mankind was prearranged before the foundation of the world.

God has a special purpose in everything He has made. He has had a blessing in view for all His intelligent creatures. He has not been working in a hap-hazard manner, doubtful of the outcome of His plans and purposes, as it once seemed to us in our ignorance. It is very comforting to know that our Heavenly Father has infinite wisdom and power, as well as infinite justice

and love; and that His glorious purposes cannot be thwarted or even delayed, but are grandly progressing to their completion. No opposition of man or demons can interfere with the glorious outworking of His great Plan of the Ages. Isa. 55:8-11; Eph. 1:9-12.

At one time many of us thought that the Devil had come into competition with God, and so opposed the Divine plans that the Almighty did not know just how to get around the matter, but tried first one way and then another. We supposed that somehow God would finally get His few children out of Satan's clutches, but that everything and everybody else would be burned up with literal fire, the unsaintly being confined in a place which we called Hell, to be tortured eternally. Now we see that we had very crude, confused ideas, especially when we tried to connect this thought with the Scriptural declaration that God had foreknown all this from before the foundation of the world. We are very thankful that all this darkness is scattered; and that we can now see why God has permitted evil, and how He

3H810

will overrule all things in the end for the good, not only of the Church, but of the world.

## **THE SECOND ADAM AND EVE**

According to the Bible, our great Creator predetermined first the creation of various ranks of angels and then the creation of man. All this was accomplished through the Logos, our Lord Jesus Christ in His pre-human state, as the Father's Agent. God knew that man would fall into sin. He knew that at the proper time He would send the Logos, His well-beloved Son, to redeem man. All this being known to God, He also foreknew that He would issue a special Call for a Church class to be associated with His Son as the Bride of Christ, for the judging, instructing and restoring of the race which that Son died to redeem.

We perceive that our Lord Jesus, now supremely exalted because of His obedience unto death (Phil. 2:8-11), is to be the second Adam, the second Father of the human race. He is to make good where the first Adam failed, and to recover him and his posterity as many of them as will to all that was lost in Eden.

Thus the Bible presents before us a beautiful picture a second Adam and a second Eve, the new Father and Mother of the race. The father is the one who generates the life; the mother nourishes the life that is generated by the father. So the work of the church when completed and glorified with Christ will be to care for, to nourish and to upbuild the human family, who will be re-created by Jesus Christ, their Redeemer. Step by step she will raise them up to perfection. What a marvelous Plan a Plan by which the Heavenly Father's likeness shall be restored to the human race! Oh, how glorious it is to have a God like this, One



who is working all things according to the counsel of His own will! We can rest securely by faith, assured that our God knows what He is doing; and that His plans are all good, wise and benevolent.

At first we could only take the A, B, C, lessons; but as we have grown in love and intelligence concerning our God we know Him better, and are beginning to see lengths, breadths, heights and depths of His Love and Wisdom which surpass all human understanding. "Whom He did foreknow," says the Apostle, "He also did predestinate." At one time that word "predestinate" had a terrible sound to us. We said "Oh, yes; Calvin taught that God predestinated a few saints to be saved to Heavenly bliss, but that everybody else He predestinated to go to eternal torment."

But, dear friends, God has never predestinated anything of that kind. There is not even a hint in our text regarding predestination of the world. Our text refers only to a predestination of the true Church, a company who after they were called, would by faithfulness to the terms of their covenant make their calling and election sure. God has predestinated a certain class, to be composed of a definite number, for a special purpose. Whoever would be of this class must meet the required conditions.

### **THE BIBLE PREDESTINATION**

This class is predestinated to be conformed to the image of God's dear Son. This is a grand predestination. It rests with us individually whether or not we shall thus conform ourselves. In this same Epistle the Apostle says to the Church, "Be not conformed to this world; but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2) Nobody will be in that elect class who does not become conformed to the character likeness of God's dear Son. This Church of Christ is almost completed. The predetermined number 144,000 is about filled up. Every one of them will surely be a copy of Christ in character.

Since God has foreordained that He will have such a company, it follows that all of our experiences from the time that we have come into the Church will work favorably to us if we continue loyal. But if any who have been numbered amongst this class should become tired of the narrow way and should walk out of it, their names will be dropped, and others chosen to fill their places. There is absolutely no Scriptural authority for the doctrine held by some that none of the Elect can fall; in other words, "Once in grace, always in grace." The Bible abounds in warnings as to the danger of falling.

When we consecrated ourselves to the Lord through Christ, we made our covenant with God (Psa. 50:5), we were accepted through the merit of our great Substitute. Our Lord Jesus became our High Priest. We were begotten of God's holy Spirit, and then

became New Creatures (2 Cor. 5:17) To all such God guarantees that so long as they abide in Christ, they shall be kept; and that all things shall work together for their good. If we remain faithful unto death, we shall have part in the first resurrection, Christ's resurrection, as members of His glorious Body. (Rev. 2:6) If we keep our covenant of sacrifice, if we keep our sacrifice upon the altar until it is finally consumed, we shall surely win the crown of life glory, honor and immortality. Keeping our covenant means to walk daily in the narrow way, to walk in the footsteps of Jesus.

The attainment of the character-likeness of Christ is a gradual work, an education. We cannot get it all at once. When first we are accepted into the family of God, we enter the School of Christ to receive daily lessons along this very line. By the Word of God and by the providences of life we are taught. Being imperfect, blemished by the fall, we cannot render perfect service to God, as did our Master; but we are to do our best to follow our great Pattern. Our loyalty is demonstrated in our wills, our hearts; and our wills are manifested in our works up to the point of our ability. Any shortcoming, any mistake or sin on our part would not be an act of the New Creature; for it cannot sin, being begotten from Above. The wrong-doing would be of the old nature, the fallen flesh.

### **TRIALS ESSENTIAL TO DEVELOPMENT**

The new mind, working in us to will and to do of God's good pleasure, grows stronger day by day, hour by hour, and makes us more and more copies of His dear Son. But in order to have this new mind grow stronger, trials are necessary. How could we know that we are developing, if we had not trials to demonstrate the matter? As we pray for patience, meekness, love and various other fruits of the holy Spirit, we are sure to have trials along these lines, to demonstrate our growth and to develop us further in each of these directions. Only by continued and earnest effort,

3H811

only by struggling and prayer and the study of the Word of God, can we grow as New Creatures in Christ.

God answers our prayers for more of His holy Spirit, by giving us experiences whereby we may have a larger measure of the likeness of Christ. And we should rejoice in this; for by no other means can we be developed and proven. We need patience, meekness, gentleness, faith, long-suffering, brotherly kindness, love. It takes time to develop these qualities. We desire to be fitted for the Kingdom. But what kind of characters will be acceptable? The Church is to govern the affairs of the world for a thousand years; and how could anyone be qualified for such a work who had not learned the necessary lessons? The Church is to govern the affairs of the world for a thousand years; and how could anyone be qualified for such a work who had not learned

the necessary lessons? Those, and those only, who have developed the necessary qualities will be fitted for so exalted a position. We must learn patience before we shall be able to teach patience to others. We must become loving, kind and meek before we can teach these graces to the world.

### **TRIALS SUMMED UP UNDER TWO HEADS**

We might sum up all of our trials under two general heads; faith and loyalty. Faith in our Lord Jesus is one of the great tests not merely a belief that He was the Son of God, but a different kind of faith from that of intellectual assurance. We must develop faith in the precious promises of God and in His loving care. Our Lord Jesus assured us that if we are faithful in that which is least, we shall be faithful in much. In all our experiences with the brethren, in our business affairs and in our dealings with the world, we are to learn the required lessons.

We are ever to recognize God First, and to remember that we have given ourselves to Him. We are to recognize His hand in all the affairs of our life and to believe His promise that all things are working together for our good. Whoever has this faith will have a rest of heart and mind. When difficulties arise, his first thought will be, "What lesson has God for me in this experience?" The Lord's people are not to think, "This person has opposed my plans and has brought me this trouble;" but they should say to themselves, "My Father knows all about this difficulty, and has permitted it for my good. He will overrule it all."

If circumstances so shape themselves that we are obliged to change our residence, we are not to feel, "I do not wish to make this change. I prefer to continue just where I am." Rather we are to think, "If the Lord wishes me to make a change, it is all right; for I know that His way is best, and that this experience will work out for my good." Our Lord Jesus always recognized the Father's will and gladly bowed to it, whether He understood it or not. We are to be followers of Christ; we are to have His mind. There is no lesson that the Lord's people need more than this lesson of implicit trust in God. 2 Pet. 1:12-14

Let us never forget that nothing can come to us unless it is permitted by the Lord. Let us look beyond our environments and say, as our Master did, "The cup which My Father hath poured for me, shall I not drink it?" He did not say, "Why do the people treat Me so? Why do the rulers scheme against Me?" On the contrary, He accepted all His painful experiences in perfect faith and trust, as the cup which the Father had poured for Him to drink.

## **THE GOLDEN MEASURING-ROD**

Now what about our loyalty? The loyalty of the New Creation is loyalty to God. This means loyalty to the principles of righteousness for which He stands. The first of these is justice, the very foundation of His Throne. The Master gave us a beautiful picture of justice when He gave us the golden rule: "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31) This is indeed a golden rule. We could not properly represent God unless we practised the law of our great King the Ruler of the Universe. This is His first requirement loyalty to the principle of justice.

In Rev. 11:1 St. John was given a reed, or rod, with which to measure the Temple of God. That Temple, which is the Church, is now being measured by the golden rule, here called a reed, or rod. If we are earnestly endeavoring to apply the golden rule in every affair of life in the home, in Church, in dealing with the world, then we are practicing the principle of justice. Each of us is to do the measuring for himself. We are not to measure one another. Only in an extreme case is the Church to do the measuring. (Matt. 18:15-17) We are to judge or measure our thoughts as well as our conduct by this rule; for "as a man thinketh in his heart, so is he."

But loyalty to God goes beyond the golden rule. It includes supreme love to God, love to the brethren, love to the whole world, even our enemies. Our love for God causes us to wish to represent Him properly, as His ambassadors. (Phil. 2:15) We are under the banner of Jesus Christ. This means that we are to fight against all manner of sin and error not with carnal weapons, but with the sword of the Spirit. We are to fight the good fight of faith against the weaknesses of our flesh, striving to bring ourselves into a condition where we may glorify God in every act, word and thought. This is loyalty.

## **SPECIAL BLESSINGS OF CHURCH TODAY**

This predestinated class, the church of God, has been in process of preparation for more than eighteen hundred years. Now we have come to the close of the Age. The Church of today has had wonderful favors from God. We have Bibles and Bible Helps such as were never before possessed. We have various translations of the Scriptures, good lights, shorter hours of labor, affording more time for study, etc. In this time of special blessing and advantage, however, we have correspondingly more trials, as we should expect.

Moreover, we are favored with a fuller understanding of God's great plan, with its times and seasons of fulfillment, than the Church has ever had before. Therefore we should be better able to use skillfully the Sword of the Spirit than were our brethren of an earlier day. Surely we should have on securely "the whole armor of God." (Eph. 6:12-18) We need every piece, that we

may be able to stand. A great fight is on now, at the end of the Age. There is much contention against “the faith once delivered to the saints.” We must not only stand ourselves, but we must help others to stand also. Thus shall we be conformed to the image of God’s dear Son, and fitted for our exaltation to bless the whole groaning creation.

3H812

### [St. Paul Enterprise, April 11, 1916](#)

## **AS A MAN SOWETH SO SHALL HE REAP**

Trenton, N. J., April 9 Pastor Russell was here today. He gave an interesting discourse on 1 Tim. 6:12: “Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” Excerpts follow:

In the discourse of last Sunday we saw that during the present time the merit of Christ’s righteousness is imputed to the church class in order to permit them to become New Creatures in Christ, of a different order from the world. As we then noted, the sins of those who now leave the world to follow Jesus are covered by the imputation of His sacrificial merit, that they may join Him in sacrifice and thus be accounted worthy to reign with Him in the coming time of blessing for the world the Millennial Age. They are to be a distinctly new creation. This covering of their sins lasts from the time when they become Christians until the end of their journey here below.

During this period each one will have a battle against the downward tendencies of his flesh a severe conflict; and by the close of his earthly life he will have demonstrated to the Lord to what extent he has been loyal and true in the striving against sin; for that which constitutes our battle as children of God, as soldiers of the Cross, is not merely a campaign against error. In times past we have all been under a cloud of error. It is important indeed to have recognized this condition and to have come out into the light of God’s Truth. We are not to minimize the value of correct doctrine. But this is not the main thing; it is only a means to an end. The most important thing is to get rid of sin.

There are errors of mind, of doctrine, of thought, of morals, of character. From childhood all these things had been going on in our life. We did not realize just what they were. As to errors of doctrine, few preached about them. Ministers of the Gospel said nothing about them; in fact, many of the clergy did not recognize these things as errors. But now we see very clearly what the Bible has to say about doctrine. Now we see that God wishes His people to be free from doctrinal errors. But especially does He

wish them to be free from any sympathy with sin, unrighteousness, iniquity, injustice.

In other words, God wished His people to be very loyal to the golden rule. This is the first proposition; and to learn this lesson requires sometimes the experience of years. Very many have never practiced justice. They are unjust in their dealings with their families. Husbands deal unjustly with their wives, parents with their children, wives with husbands, and children with parents. With some people injustice would seem to be the rule of life.

But from the time when we become followers of the Lord Jesus Christ, and see how justice is written in the law of God, we begin to perceive that God expects us to observe the golden rule. We should begin to do right in our own families with our parents, our children, our companions in life. This golden rule will affect all the affairs of life. It applies everywhere and in everything. "Do unto others as you would that they should do unto you." As we learn to consider carefully, in our dealings with others, to do for them and toward them as we would wish them to do for us and toward us, we shall find a great transformation going on within us. Gradually the whole course of life is changed.

### **GREAT DILIGENCE NECESSARY**

If we could get this rule thoroughly worked into our hearts and lives, it would prove to be one of the greatest possible blessings, not only to ourselves, but also to others. No part of God's instruction to the church is more important than this exhortation to justice. Nothing that He ever does is out of line with absolute justice; and He has invited His people to copy His character-likeness. He wishes us to cultivate and develop in ourselves the great qualities which He possesses and which He has illustrated to us.

There are brethren in Christ who from outward appearance are seemingly not so far advanced as they might be in this respect. Measure not yourselves by the world; for the world does not heed the golden rule. We are not to measure them as we measure ourselves; we are not to expect as much from them. Neither should we measure ourselves by other Christians. (2 Cor. 10:12) Some who are called Christians are only morally inclined people who have never been begotten of the holy Spirit, who have never come into the School of Christ. We appreciate their characters, but we are not to measure ourselves by them. We should measure ourselves only by the Word of our Lord, which asks, "What manner of persons ought ye to be in all holy conversation and Godliness? 2 Pet. 3:11

This pointed question of the Apostle Peter implies that the Church of Christ are a special class, different from all other people in the world a peculiar people, as the Apostle Paul puts it not peculiar in dress, but zealous of good works, zealous for

everything that is right, laying down their lives for the Truth, in the service of others. Tit. 2:14

In other words, God wishes His people to be very loyal to the golden rule. this is the first proposition; and to learn this lesson requires sometimes the experience of years. Very many have never practiced justice. They are unjust in their dealings with their families. Husbands deal unjustly with their wives, parents with their children, wives with husbands, and children with parents. With some people injustice would seem to be the rule of life.

But from the time when we become followers of the Lord Jesus Christ, and see how justice is written in the law of God, we begin to perceive that God expects us to observe the golden rule. We should begin to do right in our own families with our parents, our children, our companions in life. This golden rule will affect all the affairs of life. It applies everywhere and in everything. "Do unto others as you would that they should do unto you." As we learn to consider carefully, in our dealings with others, to do for them and toward them as we would wish them to do for us and toward us, we shall find a great transformation going on within us. Gradually the whole course of life is changed.

### **JUSTICE IN THE HOME**

We should endeavor not only to say nothing to our families that would injure them, but rather to study to be a blessing to them. And so with our dealings with all. Every human being calls for justice. As followers of Christ, we are to be foremost in exercising justice toward all. There should be nothing less than this in our intentions. If with our heart we are recognizing the golden rule, we shall continually seek to think as generously of our neighbor as we would wish him to think of us, and to speak as kindly of him as we would wish him to speak of us. The principle of doing good to others would be exercised toward all.

Some who seem to be exact in their dealings with the world, who would not keep even one cent back from the person to whom it was due, appear to be very careless in dealing with their loved ones, treating them very unjustly. This should not be. Justice is the foundation of the Throne

3H813

of God; in practicing the golden rule we become more and more like our Heavenly Father. He does to others only what He would wish them to do to Him. As He would not wish others to roast Him or torture Him, so He does not roast or torture them.

Let us ever keep the golden rule in mind, and it will furnish us with the very essence of the spirit of justice. First and always, let us treat others as we would wish them to treat us. Afterwards, let us do a little more; but let us strive never to come short on this fundamental principle. We should indeed, as Christians, give



more than justice, but never less. Love will lead us to do more, even as it led our Lord Jesus. He kept the golden rule inviolate in every instance. He never did less than justice; but He did more, much more. He gave His life for others.

And this is what His followers have engaged to do. This is our covenant. We are to follow the golden rule, and then do more. We are to lay down our lives for the brethren and to do for the world as we have opportunity. This is the Bible thought for Jesus' disciples. It is one which should appeal to us even from the human standpoint as being the highest ideal of Christian living.

### **FIGHTING THE GOOD FIGHT**

There is no place where we can better learn to rule our own spirit than in our own home. With husband and wife, with parent and child, with brother and sister, the constant practice of the golden rule is an important matter. The battle with self is the greatest battle the Christian must fight; for in it he learns to exercise his will in the right direction in the direction of control of self. It is only after we have conquered self, only after we have become master of our own flesh, only after we have subdued anger, malice, hatred and strife in our own hearts, that we are enabled, by means of these severe battles with our own weaknesses, to assist others, to aid them by our example to overcome their own besetments and infirmities.

No matter where this conflict may begin, we find entrenched within ourselves many armed and opposing powers. These have possession of us by heredity; they are there as the result of Father Adam's fall. If, when we begin the battle, we have passed the days of youth, these imperfections and weaknesses are all the more strongly entrenched; and it requires the greater conflict to rout them. But he that would win the prize of the high calling must fight the good fight of faith down to the very end of his earthly existence.

This continual battle of the new mind against the fallen flesh is a good fight in the sense that the New Creature is fighting against the weaknesses and besetments of the fallen human nature, against temptations from within and from without, that appeal to us as human beings. It is a fight of faith because the entire course of the New Creature is one of faith; for "we walk by faith, not by sight." In this battle we could never succeed without aid from on High. Hence, we must watch and pray. We must put on securely "the whole armor of God." Eph. 6:12-18.

### **INSPIRATION OF GOD'S PROMISES**

All of use who have become true followers of Christ have had these thoughts come before our minds. As we progress, we learn better what God wishes for us. When first we gave our hearts to the Lord we did not know all that is included in full



consecration. Many things were hidden from the eyes of our understanding. But as we have gone on step by step, the Lord has brought us to the clear realization that we must suffer with Christ. Let us, then, progress along this way of sacrifice sacrificing our lives for the Truth, following in the footsteps of Jesus.

Although we have learned that it is our privilege to sacrifice our lives with Christ, yet the greatest lesson for us to learn is what God is to do for us. He is the One who is doing the really great things. Our hearts are stirred within us by His great and precious promises. We feed upon them and meditate upon them. We are enamored of the things which eye hath not seen nor ear heard.

Thus we grow stronger, taller, as Christians day by day. With our desire to grow ever increasing, we see the necessity for meeting together with others of like precious faith in order to build each other up in the most holy faith. We see the Heavenly things more clearly. Other things pass away from our vision. We see the great basic principles of justice and love, and realize their bearing upon our lives in every respect.

### **NATURAL TRAITS REQUIRE ATTENTION**

We note that after we have made our consecration and have learned that God has justified us freely from all sin through our Lord Jesus Christ, there is a tendency with some of the Lord's people to violate unintentionally the fundamental principles of justice and love as existent in the Divine character and manifested in the Divine dealings with the people of God. It is not enough that we should have to walk in the ways of the Lord, and that we should recognize the downward tendencies of sin. If we have the spirit of the Lord, we shall be anxious to do right. We shall meditate upon God's character; and as we see these basic attributes, we shall endeavor to copy them. Thus the work of grace in our hearts will continue and increase, more and more transforming us into the character-likeness of God's dear Son.

We are not to judge one another in these things, however. "The Lord will judge His people," according to His knowledge of their abilities. Mercy will be granted for every unintentional defect; but no mercy will be extended toward those things which we could avoid. Whatever ability we possess we are responsible for; and God will hold us responsible if we do not do our best with what we have. Those who are living up to their opportunities and privileges should go on with courage, doing their best, exercising full faith and confidence in the Lord; for He has promised a sufficiency of grace to cover every imperfection. But there is no excuse for any one to live in careless neglect of his duties and responsibilities. Such are not fighting the good fight of faith.

It is the New Creature who will be held responsible for carelessness respecting conduct, for indifference to the requirements of the golden rule and to the additional exercises of

love; and it is he who will fail to receive the commendation, "Well done, good and faithful servant," unless he exercise great care respecting these important matters. God will have none in that special class of overcomers

3H814

except those who measure fully up to the standard of His requirements. If we are to be the future judges of the world, we must cultivate justice as well as love, so as to be fit to occupy positions of influence and power, in which we shall be able to bless all the families of the earth.

### **IN THE NEW DISPENSATION**

During the Millennial Age, the Lord Jesus will deal with the world. As He declared "All that are in their graves shall hear His voice (' the voice of the Son of Man'), and shall come forth." (John 5:25, 28, 29) Those who thus come forth will be the same imperfect beings that they were when they died. Justice will turn them over to Christ imperfect just as they went down into death. The lifting up to human perfection of all who are willing and obedient will be the work of the incoming age. The lower down they were, the more steps will they be required to take in order to climb up to perfection. Some will have much more to overcome than will others. But in every case the test will be the same.

The Messianic reign will be the world's judgment day. As the Master said, it will be more tolerable in that day for those who during this life had less opportunity than it will be for those who had more. (Matt. 11:20-24) The latter class will come forth more tainted in mind, weaker in character, less inclined to hearken and obey; whereas those who had not heard the message of God's love will be all the more inclined to give heed. The judgment day will be a tolerable time for all mankind, but more tolerable for those who have never before heard and have never known.

Confucius, for example, will come forth in the Messianic Kingdom, and will be a towering giant morally amongst the people in that day. Many who see him will be surprised at what a strong character he will be a heathen man, who lived without our opportunities, who heard no church bells, who attended no church services. As they behold him, some will say, "If only we had availed ourselves of the privileges and opportunities that we had, we might have attained a place even amongst the glorified saints in Heaven." But when they consider themselves in the light of their past lives, they will conclude that they are in their proper position; and, stimulated by the example of various worthy characters, as well as encouraged by the assistance afforded them at that time, they will strive to progress as rapidly as possible. Gradually they will learn the rules of the Kingdom the laws of righteousness, based upon justice and love. Those who are willing and obedient will attain unto life everlasting; but the unwilling and disobedient will be cut off in the second death.

[St. Paul Enterprise, April 18, 1916](#)

## **PASSOVER IN TYPE AND IN ANTITYPE**

*With the exception of the last two paragraphs printed below, this discourse has been republished in Pastor Russell's Sermons, pages 557-564, entitled "Passover in Type and in Antitype."*

### **AS YE ARE UNLEAVENED**

The apostle Paul points out these items to which we have called attention. He says that the Lord's consecrated followers are counted as members of the Body of Christ, the Church, under Jesus the Head. He indicates that the broken loaf represents primarily our Lord Jesus, who was broken for us, and that secondarily it represents the Church of Christ, those who willingly and joyfully yield themselves for the sake of the Lord's cause. He also points out that the cup of Christ's blood, of which we are invited to partake, signifies to us a common union in the sufferings and afflictions of Christ.

Therefore, whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus his justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken membership in that "little flock" whose faithfulness is manifested by drinking of the Master's cup sharing with Him in His sacrifice, suffering with Him in order to reign with Him. 1 Cor. 10:16-17; 2 Tim. 2:11-12.

[St. Paul Enterprise, May 9, 1916](#)

## **SALVATION IS FOR ALL BY THE GRACE OF GOD**

Lowell, Mass., May 7 Pastor Russell gave a very interesting address in this city this evening. As usual, he was heard with close attention. His text was, "For the grace of God that bringeth salvation for all men hath appeared." (Tit. 2:11) The Pastor said in part:

The word grace is a term which is peculiar to this Gospel Age. As used in the Scriptures, it has the significance of unmerited favor. Whoever believes in the grace of God, believes that he is privileged to have a favor that he does not merit. That which is merited would be justice; and it is not justice which we are receiving from the Lord, but mercy, favor.

To the nation of Israel God offered, through the law covenant, something peculiar to them He gave them the privileges of

coming into relationship with Himself. This privilege was not given to other nations. But God's favor was not extended to them upon the terms of grace. He offered Israel life upon condition of terms of grace. He offered Israel life upon condition of perfect obedience to the law covenant. (Lev. 18:5) But their endeavor to keep the law merely demonstrates what the Apostle Paul and our Lord Jesus Christ point out, namely, the fact that no imperfect man can keep God's law. (Rom 3:20; John 7:19) The Bible explains why this is so. It is because God's law

3H815

is adapted to perfect men, not to the imperfect. Hence it is that the imperfect could never gain life under the law covenant. God does not purpose to have a Kingdom with imperfect subjects.

The Almighty Jehovah has made full arrangements that all who attain life everlasting shall be perfect. Here it is that the work of grace comes in. This grace of God was brought to us through our Lord Jesus Christ. It has appeared for all men, although it has not yet been manifested to all men; for the great majority have never yet heard of the grace of God in Christ our Redeemer. But it is for the benefit of all, "to be testified in due time." (1 Tim. 2:5-6) As yet the grace of God has appeared only to those who have heard and received the message of God "speaking peace through Jesus Christ." It appeared to the disciples of Jesus who followed Him when He was on earth. It has appeared to all those who have since heard the message and become His followers. To these the Master says, "Blessed are your eyes, for they see; and your ears, for they hear."

### **GOD'S GRACE REVEALED TO BELIEVERS**

The Christ, the Anointed of God, had been promised for many centuries. But until the time of the First Advent the grace of God had not appeared. For 4,128 years after Adam fell there was no grace manifested, only the law and justice. But when our Lord Jesus came, "herein was manifested the love of God," as the Apostle declares. (1 John 4:9-10) God had this love all along, but it had not been manifested; for He wished mankind to learn a great lesson in regard to the effects of sin. He wished them to learn their own weaknesses and their need of Divine assistance. So He permitted them to take their own course of waywardness and sin, in order that they might see that it would result in depravity of mind, body and morals, that it would lead them down the broad road to destruction. Matt. 7:13-14

If God had not intervened, had not provided a recovery, all mankind would have slipped down that broad road to eternal ruin and death--death, not eternal torture. God never provided eternal torture for anybody. A great mistake has been made regarding this matter. During the night of the Dark Ages people got the idea that God had purposed a devilish thing that He had provided a way for the vast majority to slip down to an eternity of torment.

Once born, they could not help themselves, unless they were of the elect. But not so! As Bible students, we are finding that the Bible most positively and clearly declares that the “wages of sin is death;” that “the soul that sinneth, it shall die;” that the broad road leads to destruction. Rom. 6:23; Ezek. 18:4, 20; 2 Thess. 1:9; Prov. 2:22; Eccl. 9:5,6,10.

The justice of God has been manifested ever since the fall of man. The power and the wisdom of God are manifested in all His great works of creation, in the planetary systems, in the human body. But the love of God, the grace of God, had not been made manifest until our Lord Jesus came; and it is not manifested even yet to the whole world. Only a comparatively few have any clear perception of the grace of God as it shines in the face of our Lord Jesus Christ.

### **REVELMENT OF TRUTH GRADUAL**

When our Lord came to earth to become the Messiah and to die for mankind, even His apostles were slow to grasp the real import of His mission. (Luke 24:25-27) They could not comprehend that it was necessary for Him to die as a ransom-price for Adam and his race. When He was crucified, they were sadly disappointed; for they had hoped that the Man Jesus would set up God’s kingdom upon earth, would deliver the Jews from the Roman yoke and would use Israel for the blessing of the world. They hoped soon to reign with Jesus in His kingdom. After His resurrection they understood much more clearly. But it was not until after Pentecost that they grasped the matter in full. Then they saw that He could not set up His kingdom to bless the world until first He became the Redeemer of mankind by dying for them; and that they themselves could not reign with Him until they had first suffered with Him and died with Him.

The disciples then saw that as only one man Adam was sentenced to death all others dying in him so the death of only one man was necessary as a ransom, that the whole world might be purchased back from death. (1 Cor. 15:21-22; Rom. 5:12,18) The penalty for sin is death. Our Lord Jesus died, and thus laid down the sufficiency of price on behalf of the whole world. God had dealt with only the one man Adam. Only one man had been sentenced Adam. When Jesus died, therefore, He was the equivalent, or corresponding price to Father Adam. His death fully offset the matter. It was sufficient to procure the release of the whole world.; for the whole world was under condemnation, under the curse. Through the one man sin had entered the world. Therefore the death of the Man Christ Jesus furnished the price sufficient to ransom Adam and all his race.

Such is the beautiful picture that God gives us in His Word the beautiful story of the operation of His grace toward man. The philosophy of God’s great plan is indeed clearer today than ever before; for the fulfillment of all its parts is at hand. The more we

study the wonderful plan of God for human salvation, the more we grasp its fullness, the more are we in love with the glorious character of our Heavenly Father. As we see its lengths, breadths, heights and depths, we are truly “lost in wonder, love and praise!”

### **OPERATION OF GOD’S GRACE**

As we have just said, this grace of God has as yet appeared only to a few, a “little flock.” But the revelation of His grace to these does not mean that God will overlook all their sins and imperfections, call them to Himself and give them all His gracious promises, just as they are by nature. The grace of God does not operate in that way. There has been a “grace fund” provided in the death of Christ, sufficient not only for the sins and imperfections of this class, but for the whole world. But God has His own arrangement as to how the merit of Jesus’ death is to be applied.

Thus far the death of Christ has only opened up the “narrow way” for the Church, and provided for their cleansing. The Lord is now seeking those who have the courage and the strength to climb this rugged pathway.

3H816

(Luke 13:24) All the grace of God now manifested is in this narrow way. Of course, the world are recipients of God’s unmerited favor in the sense that He causes the sun to shine upon the evil and the good, and sends His rain upon the just and the unjust. He treats the whole world graciously; but He is receiving none into His favor now except those who have entered the strait gate and the narrow way.

God has not sent His message of grace to the heathen nations save to a very limited degree. It was first sent to the Jews, and took out from amongst them the “Israelites indeed.” Then the nation of Israel was set aside and left in the dark regarding the message of the Gospel Age. God then opened the door of opportunity to the Gentiles, sending the Gospel principally to the civilized nations of Europe and later to America. He knew what parts of the world would be most fruitful as respected His present message.

The Apostle Paul explains why it is that all mankind do not hear the message. “The god of this world hath blinded the minds of them that believe not.” (2 Cor. 4:4) Even in the so-called civilized nations, the great majority have no ears to hear the message of God’s grace; for they are under the same blinding influences. Only here and there is there a truly hearing ear. This class God is now taking out of the world to be a people for His name—“a peculiar people, zealous of good works.” Acts 15:13-17; Tit. 2:14.

Some who for a time seem not to heed the message come later on to have a hearing ear. Perhaps something has occurred that changes the current of thought and purpose. Today there are many who have an ear to hear who did not have it a few years ago. The great European war has brought many people to their senses. They are listening now and asking, "What does this war mean?" Others have been sobered and set to thinking by severe afflictions. Some have lost friends whom they almost idolized. But these sorrows and sudden awakenings have proved to be their greatest blessings, for by these experiences their hearts have been turned to the Lord.

### **MEANING OF THE NAME CHRISTIAN**

It is only with this peculiar people that the Lord is now dealing. The merit of Christ has as yet been applied only for these. Some may ask, "Do you mean that good, moral people, honest in their business and clean in their lives, are not Christians unless they are walking in this narrow way of self-sacrifice?" "Yes," we answer. Unless they have taken the definite pathway marked out by our Lord Jesus, they are not walking in His steps. (Matt. 16:24) Hence they are not Christians; for a Christian is a follower of Christ. To none others that the followers of the Master had God's grace come.

As others have watched God's dealings with His own people, they may have learned lessons of morality and obedience. Perhaps they have learned that fire burns, that sin brings punishment, and so have learned to walk decently and honestly; but they are still in the broad road. The only way to get out of that broad road is to get into the narrow way; and they get into the narrow way by accepting Jesus Christ as their Savior and making a full consecration of their wills and of their lives to God.

After one has entered the narrow way, there is still more for the grace of God to do for him. After one has come into Christ he is a new creature. Of itself this new creature needs no grace. But this new "mind of Christ" must tabernacle in an imperfect earthly body, which needs continual cleansing from earthly defilements. The new creature must use all the force of the new will to control the thoughts, words and actions of the mortal body in order to serve and glorify God properly. But while he is in the imperfect flesh, he cannot perform perfect deeds, even as the best musician cannot render a perfect melody on a very imperfect instrument.

As the Apostle says, "Ye cannot do the things that ye would." (Gal. 5:17) But we are to fill up the measure of our ability, by Divine assistance. If we do this we are reckoned perfect, through the imputed merit of Christ. This is where the grace of God comes in, after we have become disciples of our Lord Jesus. The Lord has arranged that if we are overtaken in a fault, we are to



go to the Throne of Heavenly grace to obtain mercy and help for every time of need. Thus “the blood of Jesus Christ His Son cleanseth us from all sin.” Heb. 4:16; John 1:7

As we apply daily for forgiveness for our unwitting transgressions, the blood of Christ keeps us cleansed. If we have yielded our will to any extent, we must suffer stripes proportionate to the degree of willfulness; for God will not cover willful sins with Christ’s merit. Fully willful sin in a child of God would mean to such a one the second death. So we see the responsibility resting upon each one who has become a member of the body of Christ. He must make good or lose life altogether. This is a very solemn thought.

The true Christian learns valuable lessons from his mistakes, and gradually grows strong in the Lord. As in his daily experiences he notes the loving providences of God, his faith is increased and his love deepened. Appreciating more and more his own weaknesses, he learns not to trust in self, but in the Lord alone. He gains greater control over his natural infirmities of character, and thus is gradually transformed into the likeness of Christ. Thus the “grace of God that bringeth salvation” is made applicable to him.

### **RICHES OF DIVINE GRACE**

This salvation has not yet been brought to the children of God, however. As yet they are “saved by hope” only. (Rom.8:24) We are not yet fully delivered. When we receive our new bodies and are freed from all imperfections, we shall be saved in the complete sense. The Apostle Peter speaks of this salvation as “the grace which is to be brought unto you at the revelation of Jesus Christ.” (1 Pet. 1:13) So it was still future in the Apostle’s day. But we believe that today we are very near to the revelation of Jesus Christ, and that the last members of the body of Christ will soon be with Him in glory. As they lay down their consecrated lives in death, they “will be changed in a moment, in the twinkling of an eye;” for “flesh and blood cannot inherit the Kingdom of God.” 1 Cor. 15:50-54.

This salvation we could never get of ourselves. We receive it only through the grace, mercy and favor of God, through our Lord Jesus Christ. Whoever becomes a

3H817

member of the glorified church, the bride of Christ, becomes a joint-heir with our Lord “to an inheritance incorruptible and undefiled, that fadeth not away.” 1 Pet. 1:4; Rom. 8:17.

But the grace of God only begins with the church. Just as soon as these are glorified with their Lord and Head, the narrow way will be out of commission at once; and another way will be opened up the Highway of Holiness, upon which men shall walk in the glorious new age soon to be ushered in. (Isa. 35:5-10) This great



highway will lead up to perfection of human nature; for the blessing to the world will not be a change of nature, as with the church, but will be the attainment of perfect human life and an Edenic earth. The redeemed of the earth shall walk upon this great highway, which shall lead to life everlasting upon the earthly plane. But only the willingly obedient shall walk up this highway. The willfully disobedient shall be destroyed. Oh, the grace of God is a wonderful thing! The grace that bringeth salvation to the entire fallen race, giving each member thereof a full individual opportunity to attain life everlasting.

### St. Paul Enterprise, May 16, 1916

## **GOD'S BENEDICTION UPON HIS PEOPLE**

Dayton, Ohio, May 14 Pastor Russell spoke here today from the text, "The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace." (Num. 6:24-26) He said:

While many blessings were pronounced in olden times upon the natural Israelites, we are not to forget that natural Israel was a picture of Spiritual Israel. All of God's blessings to the natural seed of Abraham are still more abundantly applicable to the Church of Christ, which is the spiritual seed of Abraham.

If the Lord shall bless us, will it mean that we shall have temporal prosperity? This is by no means certain; for temporal prosperity is not the promise to spiritual Israel. To this class the blessing of the Lord is of a far higher kind than this. 1 Cor. 10:11; Gal. 3:29; John 16:33.

The Lord's blessing was very richly with our Lord Jesus Christ and with His apostles. Yet they did not have fine houses or chariots or great luxury of any kind. Therefore, in wishing you the blessing of the Lord, we are not wishing you earthly prosperity, but rather whatever the Lord may see best to give you as His children. The Bible treats the church of Christ from the standpoint of a new creation. Not according to the flesh, but according to the spirit, does our God deal with us. The Bible keeps before our minds continually the thought that those who have consecrated their hearts and their lives to the Lord are dead, so far as the flesh is concerned. (Rom. 8:10; Eph. 2:5; Col. 3:3) They are to be dead to fleshly hopes, ambitions and pursuits, but alive toward God, alive to the Heavenly promises and ambitions, alive to the glory, honor and immortality promised to the faithful overcomers, alive to the things which God has set before us in His Word. To this class our text is applicable.

The thought of having the light of God's countenance upon us is a beautiful one. It means that He will look graciously toward us, will give us His favor, His protection, His blessings; that there shall be rest and peace in our hearts. It is inspiring to think that the Almighty One who inhabiteth eternity is our Father; and that He is prepared to do for us everything that could be expected from an almighty, gracious, loving Father provided that we are His children, that we have accepted His terms in Christ.

It does not matter to us, therefore, whether men shall bless us or whether they shall curse us. They cursed both our Lord Jesus and His apostles. Moreover, it was largely the chief religionists who did this. Our Lord said, "If the world hate you, ye know that it hated Me before it hated you." This hate came particularly from the religious world. "If ye were of the world," the Master continued, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18-25; 1 John 3:11-13

### **GOD SEEKS STRONG CHARACTERS**

Our Lord proceeds to tell us that it is only a natural thing that darkness should be opposed to light. It has always been so, both physically and morally. Physical darkness cannot be in the same place with light; for the light swallows up the darkness, so to speak. Spiritual light works in the same way. If not quenched, it will scatter the darkness. In proportion, therefore, as your life emanates the light, in the home, at your work, or in any other place, there will be opposition from those who are under the dominion of the Prince of Darkness. (John 3:19-21; 1 John 2:8-11) This class do not wish to have the light reveal and thus rebuke their darkness, do not wish to have the Lord's way; for they have plans and projects of their own that would be thwarted by the way of the Lord.

But it is not for us to succumb to opposition. On the contrary, we are to overcome, to be faithful to the light, and to let it shine before men. Only to the overcomer is the proposition made that he shall sit down with Christ in His throne. (Rev. 3:21) The Lord is not looking for a company of weaklings, without moral and spiritual backbone. Those who will sit with Him on the throne must receive the new spirit, the new disposition, the new mind, the mind of Christ, and must maintain it.

While these overcomers will not be contentious in the objectionable sense of the word, they will nevertheless "contend earnestly for the faith once delivered to the saints," as the apostle enjoins. (Jude 3) This they will not do with fleshly bitterness, however; for at the same time they will be developing the fruits of the holy Spirit patience, meekness, gentleness, long-suffering, brotherly kindness, love. (Gal. 5:22-23) These are the fruits that must appear in those who have received the spirit of God.

3H818

Our main overcoming is in ourselves. We are to rule our spirit, to exercise self control, to “be strong in the Lord and in the power of His might.” We are to overcome our own natural preferences, our weaknesses, the spirit of the world in ourselves. This is our first victory. Then there are things that we are to overcome in the way of opposition from the Adversary and his servants. (Rom 6:16) We may never “give place to the Devil,” never yield to that which would be in opposition to the Lord and His cause. But we are to be ready to lay down our lives in support of “the Truth as it is in Christ Jesus.” We are not to contend about little matters that are purely personal, and that would not affect the Truth. We should be ready to waive any personal preferences where no principle of righteousness is involved. But where principle is at stake, we must stand fast. We may not compromise principle.

### **RESPONSIBILITY UPON CHRISTIANS**

When we look back to the time when the bishops of the Church began to call themselves “apostolic bishops,” we can see what injury the compromising spirit has wrought in the world. Then it was that the Divine arrangement was set aside, and the creeds of men were substituted for God’s Word. The Apostle Paul says, “The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work.” (2 Tim. 3:16-17) No matter who may seek to teach us, we must not receive the teaching except as it is proved to be in full accord with the word of God. Men have been in error in the past, and often are in error now.

We are to look for a “thus saith the Lord” to be back of all teachers and teachings. If any one comes to us with any doctrine that cannot be proved by the words of our Lord Jesus or of the Apostles or of the prophets, we should not accept it. St. Paul warns, “Though an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1:6-9) Even the angels are not authorized to be the teachers of the church, as shown in the Word of God.

As we seek to be overcomers, seek to be wholly faithful to the Lord, and as we trust His promises, we abide in His love. As our Lord Jesus said, “If ye keep My commandments, ye shall abide in My love.” (John 15:10) He did not force these commandments upon us. He merely pointed out to us the opportunity and the privilege of becoming His disciples. Then we voluntarily said, “Dear Lord, we desire to be Thy disciples. We desire to give up all earthly interests in order that we may share with Thee in Thy sacrifice. Enroll us amongst Thy followers this is our prayer.” After we have been accepted of the Lord, He says to us, “Now, in harmony with your request, I give you these commandments.

They are your instructions as to how to walk in My ways. If you wish to be faithful disciples and to continue in My love, keep these injunctions.”

While our Lord endorsed the Ten Commandments given to natural Israel, He made it plain that the essence of them all was contained in the one broad command, “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself.” Matt. 22:37-40; Luke 10:27

### **THE “NEW COMMANDMENT”**

To His disciples the Master said, “A new commandment I give unto you.” (John 13:34-35) This was an additional commandment which went beyond the law; for it means sacrificial love. “Greater love hath no man that this, that a man lay down his life for his friends.” (John 15:13) This is the love which our Lord Jesus had for us. If we have the same love for the brethren that He manifested, then we have the self-sacrificing love. The Apostle John says, “Hereby perceive we the love of God, because He (Christ) laid down His life for us; and we ought to lay down our lives for the brethren.” (1 John 3:16) Our Master laid down His life for us. This is the measure of His love; and we are to love as He loved.

If we are true disciples, true followers of the Master, we shall be willing to lay down our lives for the brethren. We are to love and to desire to help all who love the Lord. We are to be forbearing and long-suffering with their frailties. Otherwise we cannot remain under the benediction of our text.

The Apostle Paul says that if we bite and devour one another we are in danger of being consumed one of another. (Gal. 5:15) There would be a continual clash and warfare; and we would die as new creatures. In order to glide along together without much friction we need much of the lubricating oil of the holy Spirit. More and more we should learn to appreciate the good qualities of the Lord’ people, to learn the lesson that if God shows favor to any one we have sufficient reason for loving that one.

Whether or not we can see anything to admire in another of the Lord’s people is another question. No matter how uncouth one may be according to the flesh, we must love him and be patient with him until he learns to do better; for we must recognize that the Lord must have seen honesty of heart there or He would not have received that one as His child. This does not mean that we are to ignore serious faults in the brethren, and to make no kindly effort to assist them to overcome their weaknesses and blemishes; but that as long as they give evidence of trying to do the Lord’s will we should be patient, sympathetic and brotherly with them.

## THOUGHTS FOR CHRIST'S SOLDIERS

There are many lessons which the children of God may learn from the armies of the warring European nations. What heroism those soldiers are manifesting as they fight for their various countries! Because of patriotism or some other motive, those men over there endure the most terrible conditions. If men will thus endure from love of country, what should the Lord's people be willing to endure for the Heavenly country? If these soldiers do such things for earthly kings, princes and captains, what shall we do for the great Ruler of the Universe, who is our Captain and our King? How shall we fulfil our obligation as soldiers of the Cross of Christ?

As we consider how these soldiers of the warring armies labor under such unfavorable circumstances and conditions as are reported from time to time, in contrast with the favorable conditions which we enjoy, we should feel an increase of courage. We should be ashamed of

3H819

anything like cowardice, of anything of disloyalty, when we see these earthly soldiers, without any such hope as inspires the soldiers of the Cross, without the backing of the holy Spirit, yet displaying such courage and loyalty to their rulers. If they so endure, "what manner of persons ought we to be? 2 Pet. 3:11

No matter what may have been their station in life, when these soldiers get into the ranks they are fighting for one general cause. If they had difficulties with one another before, this is all left behind in their desire to serve the common cause. In their fight against the common foe they must stand together; for they are enlisted under the direction of one commander, and they are fighting for the one ruler.

Likewise the followers of our Lord Jesus are all soldiers under one great Captain our Lord. We are all enlisted under the banner of the Heavenly King, not for a few years, but until death. We have a common foe; and we are all children of one Father. We have not entered upon this warfare to escape hardship and trial. It is a battle all the way down to the close of our earthly life.

What should be our course, then? In our dealings with the brethren, should we not deal in holiness, in helpfulness, in sympathy, in love? Do we not all have trials of our own? Do not the brethren have trials and difficulties also? Then let us be loyal to them and to our King. "Let us show forth the praises of Him who hath called us out of darkness into His marvelous light," by being true soldiers in the army of Christ.

## CLOSING WORDS OF BENEDICTION

May the blessing of our text be our portion. May "the Lord bless thee and keep thee!" May each one of us enjoy the blessing of the Lord day by day! But should any one desire to leave Him at

any time, He will not hold such a one back; for it was by giving up our will that we were accepted by the Lord at all. Our remaining with Him is altogether a voluntary matter.

“The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.” As the Scriptures show, the peace of God is not the peace which comes from having no enemies to overcome, no difficulties to surmount. We have enemies within and without; and we shall have them, down to the end of our sojourning in the flesh. The Master said, “Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you.” (John 14:27) He then declared that His peace would be of a kind that we might have in the midst of afflictions and tribulations.

Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful," urges the Apostle Paul (Col. 3:15) We have great reason to cultivate thankfulness. The more we study the matter, the more we shall see how much we have to thank God for. If our hearts are filled with gratitude, all murmuring and repining will be crowded out; for there will be so much discerned for which to praise the Lord that there will be no room for ingratitude. As we go onward in the narrow way, we should note all our blessings, both great and small. If we have trials, difficulties and perplexities, we should realize that these are all working out for us a far more exceeding and eternal weight of glory. Thus will the Lord bless us and cause His face to shine upon us. Thus will He lift up His countenance upon us and give us peace.

We trust that more and more we are coming to appreciate this peace of God, which passes all human understanding. May the Lord grant each of us more and more the wisdom, grace strength and peace needful to enable us to press on in the narrow way to the end of our course! “Faithful is He that hath called you, who also will do it.” He will do “exceeding abundantly above all that we can ask or think, according to the riches of His grace” and His lovingkindness in Christ Jesus our Lord. Blessed are they that put their trust in Him!

### St. Paul Enterprise, May 30, 1916

## **ALL SEEK WEALTH— WHO GETS THE BEST?**

Chicago, Illinois, May 28 Pastor Russell was here today, and delivered a very practical address, taking for his text, “Godliness with contentment is great gain” (1 Tim. 6:6) We report his discourse in part:

Six thousand years ago, away back in Eden, man met with an irretrievable loss. He lost his relationship to God. He lost his

right to life, and came under the penalty of death through disobedience. Ever since that time man has unceasingly searched for his lost treasures, has searched for happiness and for rest of mind and heart. Few have known the truth concerning man's lost estate, and few have found the way back to God. The quest for the fabled fountain of youth has been unavailing. Man has continued to die ever since the death sentence was pronounced upon Father Adam.

At the time when our first parents were driven from their Eden home into the unprepared earth, there to earn their bread by sweat of face until the death sentence should be fully carried out, a vague promise of restoration was made them. Later, this promise was still more plainly stated to Abraham. Four thousand years after the fall of Adam, our Lord Jesus came to earth to lay down the great ransom price for man's deliverance, and to open the way whereby Adam and all his posterity might regain that which was lost, and once more be godly.

Today's text draws to our attention the true gain which man so long has sought in vain, and suggests how that gain is to be obtained. The apostle is especially addressing the saints of God, those who have learned of Him and are seeking to meet the conditions for gaining the true and lasting wealth. Only these are the godly; only these can have true contentment. There is a sort of contentment, however, which even the worldly may possess a slothfulness of mind, a carelessness, an indolence. But this is not

3H820

real contentment, and can bring no gain. Such contentment is not advantageous to anyone. It is merely an apathy of the brain. But so surely as God has given us brains, just so surely does He expect that we shall use them.

### **TRUE CONTENTMENT BASED ON GODLINESS**

The contentment of our text has a good basis and the best of reasons for its existence. This contentment is born of faith in God, of acceptance of His terms of salvation from death, of study of the Message which He has sent through His Son. Everything that the Word of God directs us to do and to be implies perfect wisdom on God's part. Therefore those who have come to know Him and to trust Him are becoming more and more pleased with everything in that Word. They rejoice to have found the true wisdom. They find, as the apostle expresses it, that "The wisdom that is from Above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits." Jas. 3:17

Since the godliness and the contentment which bring great gain come only from God and a knowledge of His Word, whoever has learned this secret can be content under all conditions. To this class the Master said, "Take no thought for the morrow." He did



not mean that they should be improvident, making no provision whatever beyond the needs of the present day. By careful attention to His words and to the general teaching of Scripture we see that our Lord referred to the taking of anxious thought, to a failure to exercise faith in our Father's loving care over His children.

God's Word instructs us to take proper thought for the morrow, and gives us the ant as an illustration of thrift and provident care for the future. (Prov. 6:6-8; 30:25) But as children of God, we should be free from worry and anxious foreboding; for these indicate a lack of faith. We are to "do with our might what our hands find to do," and then to trust in the Lord for the rest. He has promised to care for all our needs, and to cause all things to work together for good to those who love Him.

In our text St. Paul puts godliness first. This quality the world does not now possess. When Adam was created, he had this likeness to God in his mental organism. Created in the image of God, he had fellowship with his Creator. But when sin entered, it disturbed the relationship which Adam had sustained to God as His son. (Luke 3:38) Then God cast him off from further communion with Himself. Adam lost all the privileges of a son of God, and was thenceforth permitted to take his own course. He has taken it, with all his posterity; and mankind will see where it will all end. After six thousand years it has brought the world into a very deplorable condition.

### **PRESENT CONDITIONS PROVE NEED OF GOD**

We look over into Europe, whose people are supposed to lead the world in intelligence and civilization. There we see them in the most lamentable and abject condition, fighting not like saints, against their own weaknesses and blemishes, but against one another like demons. Oh, what an illustration of what man will retrograde to when God lets go of him and leaves him to his own devices! And this is the great lesson which God designs that man shall learn.

We need to keep ourselves in the love of God in the condition where we shall love God and He will love us. We need to realize that if we thus do, then all things shall go well with us; but that if we fail to do this, all shall go wrong, as they have in the world. As we look back over the past six thousand years of sin and death, and behold the results the sickness, disease, sorrow, insanity, death, the funerals, the cemeteries, the terrible wars and pestilences, etc. we are led to exclaim, "Oh, that our race were back in the original likeness of God, where all could be God-like, where love would dominate instead of hatred, where life and peace would prevail instead of turmoil, strife and death!"



## RANSOM AND RESTITUTION

Here the Bible comes in and tells us of God's great arrangement for the recovery of the race of Adam. The image of God lost by the first Adam is to be restored by the second Adam the Lord Jesus Christ, as the King of earth and the new Father of mankind. And since Mother Eve had a share in the sin which brought death into the world, so the second Eve, the Bride of Christ, will have a share in the regeneration of the world of mankind. That second Eve will be the glorified "Church of the First-Borns."

The Church will not give life to the world; for life comes from the Father. The life of the world was originally in Adam; and when Adam was condemned, the life of the world was lost. Adam alone was sentenced to death. His children all go into death, not because of their individual trial and death sentence, but simply because Adam, having failed to maintain his perfection, was unable to give his children what he himself did not possess. By one man the whole trouble came. By another Man the whole trouble will be rectified. This is pointed out by St. Paul, who says, "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive every man in his own order." 1 Cor. 15:21-23

As Adam was the original life-giver to the world, and as Eve was the nourisher or caretaker of that life, so our Lord Jesus will be the second Life-giver, and the Church, the Bride of Christ, will be their nourisher and caretaker training, disciplining and teaching, and uplifting the world to human perfection. Our Lord Jesus, the Redeemer of mankind, has the right to restore to man the life which was lost in Eden. He will be the great Regenerator of the human race. To his disciples of old He said, "In the regeneration, when the Son of Man shall sit in the Throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28

The time of this Regeneration will be the time of the Millennial reign of righteousness. Regeneration means re-creation. Man has gone into death; and God's purpose is that he shall be restored to life, under the provisions which He has made in His Son. Only the finally incorrigible will fail to gain this great gift of God to man. (Rom. 6:23) These will be destroyed in the second death.

How happy we are to know all this to know that God has a plan whereby the race which has gone down into death is to be restored to life! In Acts 3:19-23 the Apostle Peter

3H821

tells us of this glad time for the world, and styles it "Times of Restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

## **THE SONG OF MOSES AND THE LAMB**

How happy this knowledge makes our hearts! We can now sing “the song of Moses and the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty! Just and true are Thy ways, Thou King of saints! Who shall not fear Thee, O Lord, and glorify Thy name; for Thou are holy. For all nations shall come and worship before Thee; for Thy righteous acts are made manifest.” (Rev. 15:3-4) They are manifested to the saints now, but not yet to the world.

By the eye of faith the Church can discern that this is God’s great Plan. Others do not see because they have not this eye of faith. But we do not berate them for their blindness. On the contrary, we are sorry for them. And so with the world of mankind. They perceive not, neither do they understand. We rejoice, however, that this blindness will not be an injury to them in the future, but that in God’s due time all the blind eyes shall be opened, all the deaf ears unstopped. Then they shall have a share in the restitution work. Isa. 35:5

The glorified church of Christ will have a most blessed work in the succoring of the world of mankind. How glad we are that we have such a high and heavenly calling! We should rejoice in this, not only because we are to be made partakers of the Divine nature, but because we are to be made partakers of the Divine nature, but because we are to be used of the Lord as the great Mother Eve, to be the caretaker of the world. We can think of nothing that would give us more pleasure than what God has provided for us. In past years, when we were taught that when raised to the Heavenly condition we would sit upon a cloud and play a harp, we used to wonder what it was all for. We guessed a few things; and we generally guessed wrong. Now we see that our Heavenly Father has a much more profitable way for us to spend our time when we reach the Kingdom. Now we see the rich provisions of grace which God has in reservation for His people.

## **PROVISION FOR THE CHURCH UNIQUE**

However, in our text the apostle is not speaking of the future, but of the present. It is to those who are now God’s consecrated people that he declares, “Godliness with contentment is great gain.” In what sense is the church now godly? We have not been restored to perfection. We have not had the original godliness in flesh brought back to us, such as Adam originally enjoyed. But there is a feature of God’s plan now operating by which He provides for the class called to be the church. He is working all things according to the counsel of His will and in an orderly way. He has made an especial arrangement in Christ, whereby during the Gospel Age those who desire to avail themselves of His great offer to leave the world and to join with Christ in His sacrifice may be able to do so.

By nature the church class are of the condemned race of Adam, as are all the world. But God has arranged that these may be justified by faith, may have a reckoned standing with the Father through the imputation of the sacrificial merit of Christ, and thus may be counted as perfect, all their weaknesses and blemishes being covered from God's sight through this merit. Thus they may present themselves to God as sharers in Christ's sacrifice, and be accepted of Him. Christ imputes to each one whatever that one lacks of perfection.

We are justified through the blood of Christ. Thus we can give up our little all to God, who accepts us and begets us with His holy Spirit; and we are then made members of the Body of Christ. But we must present all that we have. We must hold nothing back. Our dear Lord Jesus gave all that He had, when He came to earth to die for mankind. He gave everything in order to purchase the "field" the world and the treasure hid in the field the church. (Matt. 13:44) If we are to join Him in His sacrifice, we must have the same spirit. We cannot give as much as He did; but if we give all that we possess our will, our time, our affection, our influence we are doing just as He did. We cannot give more than we have.

We are to have "the mind that was in Christ Jesus." (Phil. 2:5) If we had perfect bodies, we would give perfect bodies; but we give what we have. We come to the Father, not in our own name, but through Christ our great Advocate. When we present ourselves, Jesus, our great High Priest, offers us to the Father, and guarantees that we shall be sacrificed. Then the Father accepts us and begets us with His holy Spirit. We are now new creatures, with new hopes, new aims, new ambitions and prospects. (2 Cor. 5:17) We have a new mind a desire to do God's will and to have His will done in us. Now we are to go on and develop more and more of the mind of Christ, growing in character-likeness to our Savior.

### **GROWTH IN GODLINESS**

Day by day we are on trial as new creatures. We are to overcome the old nature with its tendencies. Daily the Lord our God proves us to see the depth of our loyalty to Him and to the principles of righteousness. He tests us as to our love for Him, for our brethren, for our neighbor. Are we daily putting on more and more the fruits and graces of the holy Spirit meekness, gentleness, patience, long-suffering, brotherly-kindness, love? If so, we are progressing favorably; and continuing thus to the end of our course, we shall attain the prize. If we are doing the best we can, this is all that the Lord will require of us.

The matter of godliness is in our minds the harmony of our mind with the mind of God. As the apostle assures us, we find a continual warfare between our new mind and our fallen flesh. (Gal. 5:17) If we have no such warfare, something is wrong; for

every true child of God has this warfare. Our flesh was born under sin, and is in accordance with the world. Our new mind is begotten from Above, and is in accordance with God and Heavenly things. So we are continually striving to keep the body under, to bring it into subjection to the mind of Christ. (1 Cor. 9:27) It is a fight to a finish. One or the other must die. Rom. 8:13

It is well to note that the apostle does not say that contentment alone is great gain, but that godliness with contentment is great gain. Truly, he who is God-like, whose heart is content, resting in the precious promises of

3H822

God's Word, serving the Lord with gladness, is rich. If, as children of God, we are looking to Him for His providential leadings in all life's affairs, trusting Him while we endeavor to do our best to please Him, then we have learned that "Godliness with contentment is great gain."

### [St. Paul Enterprise, June 6, 1916](#)

## **TRAINING FOR THE ROYAL PRIESTHOOD**

New York City, June 4 Pastor Russell spoke at the New York City Temple, West 63rd St., near Broadway, this evening. His discourse was based on 1 Pet. 2:9—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The Pastor said in part:

The apostle is contrasting those who accepted Jesus as the Messiah with those who rejected Him.

The word generation seemingly is used in this text to signify a race. God first called the nation of Israel to be His chosen people, His holy nation. (Ex. 19:5-6) for over eighteen hundred years they were trained under the law to demonstrate whether they were worthy to be God's people. But God foreknew that even with their best endeavors they could not keep His law, because they were imperfect. He knew that they could never thus gain the prize of everlasting life. (Lev. 18:5; Rom. 10:5) He had arranged, however, for the redemption of Israel and of all the world through the death of our Lord Jesus Christ; and He knew that the Mosaic law would be the schoolmaster to lead the Israelites to Christ. Gal. 3:24

The Israelites hoped God would make of them a great people, that eventually would rule the world as God's kingdom. Because they were the natural seed of Abraham, they considered it a

foregone conclusion that God's promise to Abraham could apply to no others than themselves. They overlooked the fact that the true seed of blessing would have the faith, the heart obedience, of Abraham. The Jewish nation lacked this faith and obedience.

When the Messiah came, long foretold by their holy prophets, they rejected Him and slew Him. Only a few, "Israelites indeed," of humble, teachable heart, received Him. But God had foreknown the rejection of His Son by the nation, and had prearranged that when the faithful few had been gathered from Israel, the call for this Seed class should go to the Gentiles.

In Jehovah's plan, this Abrahamic seed of blessing was to be composed of 144,000--12,000 from each of the twelve tribes of Israel, under the headship of His Son, our Lord Jesus Christ. Hence when the 20,000 or more Israelites who proved worthy had been brought into the Christian church, the Gospel message was sent to take out from the Gentiles a sufficient number to complete what was lacking from each tribe. These Gentiles thus became members of spiritual Israel, all of whom have had the faith of faithful Abraham.

### **SPIRITUAL ISRAEL -- A NEW NATION**

The Israelites having been rejected as regards the Gospel call, a new nation was to be formed, composed of the faithful few from both Jews and Gentiles. God then opened up a new way of life, through Christ Jesus. (Heb. 10:20) The calling out and preparation of this new nation of spiritual Israel has been the work of this Gospel age. The way opened to them has not been a failure, as was the way opened for natural Israel. The Gospel church is "not under law, but under grace." God's provision in Christ enables these to succeed who are walking in the new way of life. They keep the Divine law in spirit, and the robe of Christ's merit covers all the imperfections and blemishes of their flesh which are unavoidable.

Those who were chosen from amongst the Jews became dead to the law covenant, under which their nation had been bound for over sixteen hundred years. Those who were chosen from amongst the Gentiles became dead to their former sins and wrong condition. Together these became espoused to Christ, the middle wall of partition separating them having been broken down. They are to be the Bride of Christ. Those who constitute this bride class lose all their former relationships as men, and become heirs of God, joint-heirs with Christ. They are now new creatures. 2 Cor. 5:17

### **THE KINGLY PRIESTHOOD**

It is to this class that St. Peter says, "Ye are a royal priesthood." The office of a king is to rule, to reign; the office of a priest is to teach, to heal and to bless. These two offices are to be united in the work which this class is to perform when they shall have

been exalted in the kingdom. “Ye are a holy nation, a peculiar people,” adds the apostle. This class have become separated from all other people. They are strangers and pilgrims on the earth. With their Head, Christ Jesus, they are to constitute the new government of Messiah’s kingdom, soon to be set up on the earth. It is not as human beings, however, that they are to reign, to teach and to bless the peoples of the world, but as spirit beings after their glorification in the first resurrection. (Rev. 20:4-6)

For more than eighteen hundred years these royal priests have been in process of training, developing the character necessary to make them worthy and capable rulers of the next age. The character tests applied to this company of prospective rulers are very rigid. They must first learn to judge and govern themselves before they would be fit to judge and govern others. They are placed in the school of Christ to be taught of Him. They are to learn lessons of meekness, self-control, patience, faith, gentleness, sympathy, love. Without these important characteristics this class would not be able to deal properly with the sinful, fallen world. but if they have these qualities well developed, they will, the Apostle Peter tells us, have “an abundant entrance into the everlasting (age-lasting) kingdom of our Lord and Savior Jesus Christ.” (2 Pet. 1:5-11)

3H823

Our Lord Jesus, who was perfect, learned obedience, we are told, by the things which He suffered. (Heb. 5:8-9) The finest quality of character can be developed in no other way. Therefore all who are to be associated with Him in the Messianic kingdom work must suffer. If obedience were always easy, we could not learn what it really means. All who hope to be of the kingdom class must develop faith and obedience from the very first. There can be no real growth without these characteristics; and they must continue to increase.

### **JEHOVAH’S PECULIAR TREASURE**

This loyal class are indeed a peculiar people, and the Lord calls them so. This statement of our text has the meaning of an acquisition. The Lord has acquired these as something especially precious. To Israel of old He declared, “Now, therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people.” We know that natural Israel was a type of the spiritual Israel of the Gospel age; and that the seed of Abraham who was to inherit the chiefest promises was to be his seed according to faith and not according to the flesh. This is clearly taught in the New Testament. Rom. 4 :14-16; 9:6-8; Gal. 3:8, 16, 29

Accordingly, the twelve tribes of Israel who are really God’s peculiar treasure are the twelve tribes of spiritual Israel. (Rev. 7:1-4) These are the people who are keeping their covenant with the Lord. They are as dear to God as the apple of His eye.

Nominal Christians are not included in this choice treasure. Saints alone are meant. Each one of his class has entered into a special covenant with the Lord a covenant by sacrifice. (Psa. 50:5) Their Lord and Master first made this covenant with the Father, and we are following in His steps.

All during the Gospel age God has been gathering these, one by one. Not many great ones, not many mighty ones, are amongst them, but chiefly the poor of this world, rich in faith. (1 Cor. 1:26-29; Jas. 2:5) These are to be the heirs of the kingdom which God has promised to them that love Him. He is not gathering them to any sect or party, but to Himself. "Gather My saints together unto Me," is His command. He has not instructed us to gather the world to Him; for the world's time has not yet come. On the contrary, we are to seek the humble, teachable ones, those who hunger and thirst after righteousness.

Those now gathered to the Lord are all covenanters. No one can become a member of the Bride class who does not make this covenant by sacrifice and then live faithfully up to it. The covenant is an agreement to surrender our will fully to God, to consecrate to Him our entire life, with all that we have. Whoever comes to Him during this Gospel age must come in this way. Whoever has not made that kind of covenant with God, has not come into the Lord's family at all. God's terms are very definite. We are not to be afraid to yield ourselves wholly to God. His will for us is our very highest good. We are to remember that our Lord has said, "My grace is sufficient for thee; for My strength is made perfect in weakness." The Lord tells us through His Word that He knows that we are of the fallen race, that He does not call us because we are perfect, but that He has made abundant provision to cover all our need.

### **THE HOLY SPIRIT ESSENTIAL**

After we have given our will to God and have taken His will, we are then to take up our cross and follow the Master in the narrow way. (Matt. 16:24) The Lord's people are to be just as narrow as His Word. "Strait (difficult) is the gate, and narrow is the way that leadeth unto life" the life now offered. If we walk with the Lord now, while sin is reigning in the world, we must walk a narrow way. Of this way the Master said, "Few there be that find it." Matt. 7:13-14

Those who will be of this class that follow the Master now must be willing and glad to suffer the loss of friends, of social standing, of all earthly hopes and prospects, for the sake of the heavenly hopes and glories. All of this class will be guided by the Lord, by His holy Spirit -not by hearing words spoken to their inner ear, not by impressions made upon their mind, but by



the Word of God, the Bible, by the things written therein aforetime for our learning and our admonition. The spirit of God operates through the inspired Word for the instruction of His people in the Truth. 1 Cor. 10:11; 2 Tim. 3:16

Why do we need to have the guidance of the Lord's holy Spirit His influence, His mind in order to understand the Bible properly? It is because if we go to the study of the Bible with our own unaided reason, or if we go in a wrong spirit, we are sure to make a mistake and to get wrong views. But if we go prayerfully, in a spirit of meekness, gentleness, patience, love, we are going in the right manner. Then, if previously begotten of the holy Spirit, we shall understand the deep things of God. The Bible says that the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. 1 Cor. 2:9-14

St. Peter points out the fact that to some who profess to be the people of God, our Lord Jesus and His cross become "a stone of stumbling and a rock of offense, even to them that stumble at the Word, being disobedient." (1 Pet. 2:7-8) This class lack humility and teachableness; they lack loyalty to God, and prefer their own theories, which minister to their pride. They are blinded by their own wrong condition of heart. To the humble and faithful, this Rock, which is a stone of stumbling to others, becomes a refuge, a support, a stepping stone to God.

### **SOME APPOINTED TO STUMBLE**

Aside from stumbling at the cross of Christ, these unfaithful ones stumble at His teachings in general. The Master taught His disciples to love even their enemies. This unfaithful class do not wish to do this. He taught His disciples not to war, and forbade the use of carnal weapons, saying, "They that take the sword shall perish with the sword." But this class are today advocating war, and are using their influence to induce men to kill their fellow-men. They have not submitted their wills to the will of God, their minds to His mind. Hence they are always in conflict with Him and with His plans.

Of those who profess to be God's people, but who are disobedient and who stumble at His Word, St. Peter says, "Whereunto they were appointed." What does this mean? Does God appoint that any of His people shall stumble? We answer, God does not design that any shall understand

3H824

His Word at present except those who are wholly loyal and obedient. He does not wish the worldly-minded to see as yet. Unless one is in the right condition of heart, the Truth would do him harm; for it would greatly increase his responsibility. Of our Lord some said, "He hath a devil and is mad." The Master declared that if their eyes were really open to see, their sin would



remain. (John 10:19-21; 9:39-41) The whole world is stumbling and fighting against God; but being blinded by the Adversary and his sophistries and falsehoods, they are perhaps not so much to blame. For us who have been enlightened, it would be a terrible thing to take the position which is now taken by practically the entire world, including the great majority of professed followers of Christ. On the day of Pentecost, when telling the Jews that they had been guilty of crucifying the Lord of Glory, the Apostle Peter declared that he believed that they had done it in ignorance, both they and their rulers. They were largely blinded by the Prince of Darkness; and hence there would be mercy for as many of them as would repent when they came to see their error and sin. From this we infer that the majority of people are not so culpable as they would be if they realized what they were doing.

### **PARALLELS OF EXPERIENCE**

During the Harvest of the Jewish age, God permitted the unfaithful Jewish nation to stumble, and gathered the faithful "Israelites indeed, in whom there was no guile" into the garner of the Christian church, leaving the remainder to go into an appalling time of trouble and national overthrow. (Matt. 3:11-12; Luke 13:34-35; 21:5-6) They must await in the tomb the judgment of the day of Christ, and take their place with the world of mankind, who are then to be dealt with under the great Mediator whom God hath appointed. Likewise the professed people of God today, nominal Christendom, are now coming into a great time of trouble and overthrow, incident to the establishment of the mediatorial kingdom of God's dear Son. During this struggle all present institutions and systems social, ecclesiastical, financial and industrial will go down forever.

As to individuals, all must pass their judgment some to become members of the great company who are to stand before the throne of God and to serve in His temple; some to be dealt with during the age to come, under the reign of Messiah. For a thousand years the great Mediator between God and men will be with the world, to help all the willing and obedient to rise out of degradation, sin and death conditions and to get back to perfection of human nature. But those who will then either refuse or neglect the opportunities of Messiah's kingdom will be destroyed in the second death.

We rejoice to know that through the Millennial Kingdom everyone will have an opportunity to come into relationship with God, as at the first, before sin entered the world. We rejoice that "there's a wideness in God's mercy like the wideness of the sea;" and that we can see His glorious purpose not only for the faithful church, but also for the less faithful and for all the world when they shall have learned the needed lessons, eternal destruction awaiting only the needed lessons, eternal destruction awaiting only the finally wilful and incorrigible. For us who see

the Heavenly privileges and glories, it remains to prove our faithfulness even unto death. There will be no disloyal ones in that kingdom class beyond the veil. Then, when the royal priesthood shall have been installed in office, the work of the new dispensation shall begin for the blessing of all mankind.

### St. Paul Enterprise June 13, 1916

## **NATURAL LAW PARALLELED ON THE SPIRITUAL PLANE**

Indianapolis, June 11, Pastor Russell was here today and gave a very interesting lecture on the text, "He that soweth bountifully shall reap bountifully; but he that soweth sparingly shall reap sparingly." (2 Cor. 9:6) A condensed report follows.

The speaker showed that reaping invariably corresponds to sowing, not only in kind, but also in quality and in quantity. It is very evident that his view on the application of both text and context differs from that of the majority of even professed Christians.

Usually this passage is applied in a general way to everybody; but the Pastor applies it only to Christians. While he admits that it is true that all reap as they sow, yet he claims that only Christians those who have made a full consecration of themselves to God are begotten of the holy Spirit can sow to the Spirit; that these are now on trial for life or death everlasting. He believes that only a few are sowing seed along spiritual lines and reaping spiritual harvests; and that the great majority are sowing along merely natural lines, whether the seed be good or evil, and will reap accordingly, some a noble and some an ignoble character.

So far has man fallen from the estate in which Adam was created that it may be truly said, as the apostle declares, "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12) Instead of being a holy Spirit a holy mind or disposition the mind of fallen man today is largely unholy, perverted and imperfect. But those who have stepped out from the world, those who have become, through faith in Christ and dedication of themselves to God, children of God, have His holy Spirit His mind or disposition; and this they have in proportion as they are living close to God, following in their Master's footsteps.

According to the measure that this latter class "sow to the Spirit" will they reap the character of Christ, the fruitage of the holy Spirit. The Lord desires His people not only to sow to the Spirit, but to sow bountifully. There is a principle of justice that runs all through the matter. God does not say, "Never mind what you do, I will forgive you and make it all right with you. I know that you

are imperfect.” No! The principle constantly operates that whoever sows good seed will reap corresponding blessings; but whoever sows evil seed may expect to reap corresponding

3H825

injury. The merit of Christ covers the Christian’s unwitting mistakes when he is doing his best; but it does not make up for negligence, carelessness or indifference as to the kind of seed he sows. “Whatsoever a man soweth, that shall he also reap.”

### **INFLEXIBLE LAW OF CAUSE AND EFFECT**

Those, now children of God, found before they left the world, that when they lived in accordance with the will of the fallen human nature, the things from which they expected good results and happiness gave poor results and dissatisfaction that anticipation was much better than realization. They also found that following their own will generally yielded bad fruitage. They had sown wrong thoughts; and these thoughts produced more of the same kind. Then the wrong thoughts brought forth wrong deeds, which in time developed a wrong character. The things which at first were merely optional became fixed characteristics. As somebody has well said, “Sow a thought and reap an act, sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.” To the extent that an unholy character had been developed it must be painstakingly demolished, and a righteous character erected.

In this connection, parents should begin with their children, by keeping before their minds from earliest childhood pure, noble, loving thoughts. While it is impossible to make them perfect, yet parents can do much toward shielding their children from the evil in the world. By giving their children a right start in life, parents would be bestowing upon them a legacy for which the children would thank them throughout eternity. If mothers could only know how much they have in their power the molding of the minds of their children, how careful they would be! How vigilantly they would guard their own mental conditions and attitudes in order that they might bring into the world children whose dispositions would be noble, upright children that would be a blessing rather than a curse.

But if vicious passions control, if wrong thoughts are harbored, the child will be born with these evil tendencies; and no matter how hard he may try in after life to develop a noble character, he will have a lifelong battle with the results of improper pre-natal influences. How sad it is that these facts were not set before us long ago!

The fathers also have especial responsibility along this line. Not only should they themselves be noble if they would hope to bring forth noble offspring, but they should see to it that so far as possible the mother should have the proper associations and

environment, the proper care and attention. As these things are all taken into consideration in the breeding of fine horses, dogs, etc., of how much more importance is it that our children be given thus a noble heritage!

### **PROPER TRAINING OF CHILDREN**

It is high time that all thinking people agitate this subject, and thus head off as far as possible the propagation of children badly equipped mentally, morally and physically. We cannot emphasize too strongly the importance of proper pre-natal influences in forming the child's disposition. But parental responsibility does not cease with the birth of the child. Its entire life requires supervision. Here again the mother has her care to see that the child is not unjust in dealing with its playmates not even with the dog. She must inculcate cleanliness of body and of mind. If she is careless about these things, the child gets the idea that it does not matter what one does; and thus the liability to do unjustly and to live uncleanly is greatly increased.

Peculiar responsibility along all lines rests upon Christian parents. As we come to see the principles of God's government, our minds should be filled with thoughts of justice, righteousness, kindness, love. These thoughts should be reflected upon our children; and thus they are taught of God. Even though they may not become spirit-begotten children of God, yet all who ever attain unto life everlasting on any plane must have this holy Spirit, mind. If a child is not naturally meek, if its pre-natal development was neglected in this respect, then it should be taught meekness. It should be shown how unbecoming are rudeness and self-assertion. It should have held up before it the beauty of gentleness and kindness. If a child is handled properly during the early formative years of its life, it will soon get these good principles fixed in its mind. Meekness, gentleness, patience, long-suffering, kindness, love these are traits that parents should carefully cultivate in themselves. They are qualities of the Spirit of God which He expects all His children to develop richly. However bad a Christian's habits may have been before he became God's child, the Heavenly Father expects him to eradicate his undesirable traits of character as rapidly as possible, by Divine grace. He is to dig them up by the roots, as he would pull up noxious weeds from his garden. Then he must plant instead the beautiful and fruitful things. What a beautiful adornment is meekness! How unlovely are arrogance and headiness!

As this beauty of character is manifested by the parent, it will be noticed by the children, who are very quick of discernment, and who generally have a keen sense of justice and of consistency of example. Sooner or later this beauty in the parent is sure to bear fruitage in the child, unless its character had become too firmly fixed before the parents realized their responsibility along these lines. Undoubtedly the disrespect of parents so common today

and neglect of parents in their old age are the legitimate fruitage of parental neglect in earlier days. Many parents today are reaping the harvest of their own failure to train their children properly in early childhood. In many cases evil seeds have been sown in the child mind instead of good seed; and today the bad fruitage of such sowing is evident. In other cases the seed has been sown far too sparingly; and the reaping has been in proportion.

### **GOD'S CHILDREN CAREFULLY TRAINED**

As the child-life is a training school, so it is with the spirit-begotten children of God. As soon as we enter His family, He puts us to school; and during the remainder of our lives in the flesh we are given a systematic course of training, schooling. As new creatures, we are in the school of Christ, where we have daily lessons to learn lessons of meekness, gentleness, patience, brotherly kindness, love, as well as lessons of doctrine. Chronology shows us where we are on the stream of time. Doctrine is the foundation

3H826

upon which our character structure is to be built. But the most important of all our lessons is that of character likeness of our great Teacher, Christ Jesus.

St. Peter tells us that this work is accomplished through the "exceeding great and precious promises," given to us that thereby we "might be partakers of the Divine nature." (2 Pet. 1:4) As the children of God feed upon these promises, they work in us to will and to do God's good pleasure. Thus we become like Christ, who always delighted to do God's will. At first we were willing to do that will, but now we are striving to do it. And this is right; for it is just what the promises are designed to do in us.

This school of Christ was opened at our Lord's first advent. During His earthly ministry, about five hundred pupils were enrolled. At Pentecost, when the holy Spirit was first given in begetting power, many more entered this school and came under the instruction of the Master Teacher. At first the pupils were of the Jews only; but a little later the door of favor was opened to the Gentiles also. Then all who would meet the conditions of discipleship were invited to enter this school.

The terms of discipleship are very definite and rigid. To be a disciple of Christ one must entirely surrender his will to God, and then take up his cross and follow Jesus, henceforth to have no will of his own, but to strive day by day to copy Christ. (Matt. 16:24) This class shall, if faithful to the end of their course, reap the legitimate reward of their careful sowing to the Spirit full character likeness to Christ Jesus our Lord; and this will bring them joint-heirship with Him in His Messianic kingdom.

## **TRAINING FOR THE PRIESTHOOD**

Whoever desires to hold on to his own will can have no part nor lot with Christ now. He cannot enter the family of God at all. Before we shall be accepted of God, we must give up everything that we have. Thenceforth we are to live, not after the flesh, but after the Spirit. Thus the new creature will grow stronger day by day, while the flesh that is the fleshly nature will grow weaker. As long as we are in this mortal body we shall have a struggle with the flesh; but through the strength of the Lord we may win a glorious victory and in due time receive a new spiritual body, like that of our glorified Lord.

This class are the ones who are to rule the world during the incoming age. No others will be fit to rule the world. But before this class can be qualified for such a position, they must first learn to submit themselves fully to God, must have fixed characters for righteousness. No one could make a competent ruler of others until he had learned to bow to lawful authority, until he had first learned to govern himself.

The pupils whom the great Teacher is now training are to be the priests of the incoming age. The priests of old taught the people and healed the sick. This typified what the royal priesthood will do in the future, when empowered by the first resurrection change. (Rev. 20:4-6) "Sown an animal body," they will be "raised a spiritual body." It will be a grand class that God will have. Our Lord Jesus Christ, the great Head of the church, will be there. St. Peter, St. John, St. James, St. Paul and the other apostles, as well as all the faithful saints of the Gospel Age will be with Him. A glorious company it will be.

Some of this company, however, did not always do right before their transformation in the likeness of our Lord and Head. Sometimes they manifested a wrong spirit. But afterwards they became well developed in meekness, gentleness, patience, brotherly kindness, love. When all of them shall have been perfected and receive their spirit bodies, all their earthly imperfections, some of which they were never able to overcome fully, will be forgotten. Perhaps they will shine all the brighter because of what they once were and what they overcame.

## **CHRISTIAN RESPONSIBILITY**

It is well for us to remember, as Christians, that the responsibility of our character development rests with us personally. God does not do the sowing. We are doing this; and we are to do the reaping. God supplies the seed, and tells us how to sow it; but He does not do the sowing for us. Whoever is not following the Master's instructions is not making himself ready for the kingdom. How sorry we shall be in the future, if we find

that we have been giving time and attention to worldly business or pleasure or any other thing to the neglect of the development of character necessary for joint-heirship with Christ, and thus miss our share in the kingdom of glories!

God expects each Christian to have the greatest concern as to his personal character development. Important as it is to assist others in the narrow way, the building up of his own character is paramount. Each has an individual work in himself that no one else can do. God desires His children to possess character; and each develops it according as he cultivates those traits which make it.

### **THE WORLD'S SOWING AND REAPING**

As now it is true of the church that we shall reap as we sow, and that the amount sowed will determine the size of the crop, so it will be with the world in the next age. The character developed in this life will determine their status when they enter the next. The bad marks now made upon their character will remain to be erased by a process of discipline and development.

For instance, the Emperor Nero was probably the most contemptible man who ever lived. The man who set fire to Rome that he might see a great conflagration, who then blamed Christians for the deed, who caused them to be covered with oil and burned as torches, and who murdered his own mother, was deeply degraded. The measure of his responsibility we are unable to estimate. We leave the decision to the Lord. But he surely sowed lavishly to his depraved flesh, and correspondingly reaped an abundant crop of evil.

With such a disposition, with sin so deeply entrenched in his nature, Nero will have an uphill road to travel, if, when awakened from the dead, he shall ever regain the image of God. There is no change in death. "As a tree falleth, so it shall lie." The resurrection will find Nero in the same condition in which he died. Of such persons the Bible says that they "shall awake to shame and everlasting contempt." (Dan. 12:2) The Hebrew word here translated "everlasting" is "olam," meaning lasting, not everlasting,

3H827

as in our common version Bible. Such characters will be held in contempt as long as they continue to deserve it.

We are glad that our gracious God has an arrangement whereby Nero and all others who were born predisposed to evil may have an opportunity under favorable conditions to uproot the noxious weeds of sin and regain the lost image of God. But those who refuse to do so will abide in shame and contempt will die the second death.



St. Paul Enterprise, June 20, 1916

## **HEIGHT AND DEPTH OF INFINITE LOVE**

Sunday, June 18, 1916. Pastor Russell discoursed last Sunday upon the comprehensiveness of Divine love. The text was, "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." (Rom. 5:8) He said:

It is a wonderful thought that our great Creator, infinite in power and majesty, before whom the mightiest cherubim and seraphim bow in humble adoration, should condescend to pay any attention to creatures as small as we are, sinners by nature and encompassed with infirmities and imperfections. That He can love us and take an especial interest in us seems very wonderful indeed.

Our Lord Jesus Himself assures us that "God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." (John 3:16) It is very certain that the love which God has for fallen men is not a love of congeniality, of fellowship, not a love for their character, but a love of pity, of benevolence, of compassion. In their condition of rebellion and alienation from their Maker there is little in the human race that is worthy of love. They are "children of disobedience," no longer recognized as sons.

But God has pity for mankind in their fallen condition, in which they were born; and He has provided for their recovery from the fall. As any one of noble, sympathetic heart would have a compassionate love for even a poor dog that was wounded and in need of care, so our God, in a much greater degree, sympathized with fallen man, originally created in His own image and likeness, but now full of wounds and putrefying sores. Isa. 1:6.

This compassionate love of our Creator for mankind, who are unable to recover and to restore themselves, has caused Him to make a provision for their redemption, through the death of our Lord Jesus Christ. This arrangement provided not only that God's Son should die for mankind, but that He should afterward become the great King to uplift the world from their helpless, degraded condition and bring them back to the perfection in which Adam was created.

### **BLESSINGS OF THE "IRON ROD"**

This work will all be accomplished in the Father's appointed time, when the Messianic kingdom shall have been set up in the earth. Messiah is to take His great power and reign for a thousand years for this very purpose. His will be a rule of the iron rod; that is, it will be an inflexible domination, one that will neither bend nor make compromise with sin. It will be a rule that



all will be compelled to obey; for this kind of government will be absolutely necessary until rebellious man shall have learned the advantages and the desirability of righteousness. Such a reign will be for the highest good of all. In their sinful, selfish condition, men have had entirely too much liberty. Might and oppression have crushed the weak and helpless. Truly, "Man's inhumanity to man has made countless millions mourn." Such a hard and fast law as Messiah will enforce will be needed. Psa. 2:9; Rev. 2:26,27; 19:15.

But while the great King will rule with an iron rod, He will also be the world's merciful High Priest. All necessary allowance will be made for the inherited and cultivated weaknesses of all. Knowledge and enlightenment will be given to everyone, and assistance up the Highway of Holiness then opened up to the world. (Isa. 35:8) As in the Jewish type the priests taught the people and brought blessings to them through the Atonement Day sacrifices, so the great High Priest, Christ Jesus, and the under priests, the faithful Church of Christ, will during the next age bless and instruct the people, as the result of the sacrifices which have been offered for the world during this anti-typical Atonement Day the Gospel Age.

This great royal priesthood will be the future healers of the world. They will heal the diseases mental, moral and physical of every one who will accept the gracious terms and provisions then offered. The death of our Lord Jesus as the ransom price for Adam and all who died in him was necessary in order that the death penalty resting upon the human race might be lifted. The merit of Jesus' death, as the purchase price for all mankind, has thus far been available only for the Church of Christ; but the time is very near when this merit is to be paid fully into the hands of justice for the sins of the whole world, the entire race of Adam.

### **WHY THE WORLD'S BLESSING DELAYS**

This purchase price for the sins of the world has not been applied for the world as yet for two reasons: First, God purposed in His infinite wisdom that mankind should have an object lesson through the permission of sorrow, pain and death for six thousand years as the result of man's fall into sin, in order that they might learn thoroughly the nature and the effects of sin and see it in all its hideousness. Man's experience was also designed to be an object lesson to all the angels and to every intelligent creature of God throughout eternity.

Second, God purposed first to utilize the merit of Christ's sacrificial death for the class which are to be associated with our Lord Jesus in His great future work of the world's uplift and restoration. As soon as this class, called in Scripture the Church, the Body of Christ, the Bride of Christ, has been completed and glorified with their Lord and Head, has been exalted to reign

with Him in the Messianic kingdom, then the merit of Jesus will be applied

3H828

for all of Adam's race and in the sealing of the New Covenant for natural Israel and for all of mankind who will then become a part of Israel. Those who refuse to accept the terms of this covenant, whether of natural Israel by birth or of the Gentile world, shall suffer the second death everlasting destruction. Acts 3:23; 2 Pet. 2:12.

### **HUMAN POWER UNAVAILING**

The six thousand years during which sin and death have reigned over the world are six great days of a thousand years each. During this period God has permitted sin, has not interfered with the reign of sin and death, save in so far as His great plan might otherwise be hindered or thwarted. He wished mankind to have full opportunity to try every device, to use every means in their power to extricate themselves from their fallen condition, and thus to demonstrate what they could do.

Physicians have exhausted every means in striving to cure the world of their maladies of mind and body. Pills and plasters, remedies too countless to enumerate, have been unavailing. Every conceivable method has been resorted to in the endeavor to conquer disease and restore health. Skillful surgeons have vied with each other in their efforts to nullify, if possible, the effects of disease and accident. But all these can hardly keep pace with the new diseases that are manifesting themselves.

The moral condition of the race is deplorable. Organizations for human uplift and for the recovery of the criminal classes from vice and crime are finding themselves baffled at almost every turn. Sin is so deeply entrenched that the most earnest efforts to overcome evil is like an attempt to stem the course of a mighty river with a few cartloads of earth. Not long ago a noted preacher gave an address on the terrible plight in which the world finds itself today. He declared that immoral diseases are flourishing more than ever before, that the race is headed for destruction, and that unless something radical is done the whole race will destroy itself in a short time. The array of facts which he presented seems all the more remarkable because this gentleman is an evolutionist by profession, and evolutionists claim that the race has always been rising toward perfection. Now this evolutionist declares that man is fast hastening toward destruction!

As to the mentality of the race, we are informed that the average brain is weaker today than ever before, and that insanity is greatly on the increase. It is said that more money is being expended upon our insane asylums than upon both army and navy combined. So, despite all the efforts of mankind to alleviate

their distresses, these are the conditions prevailing after six thousand years. The lesson is obvious. Man is entirely unable to extricate himself from his fallen condition. Therefore the world must look to God for aid. Unless they do so the entire race will be wiped out of existence in a few more centuries. Unless Divine help comes, the whole world will become insane.

### **THE WORLD'S GREAT SABBATH**

During the six great days of man's great work week, humanity has labored hard and accomplished little. Now the great seventh day has come, during which man will rest from his own laborious effort at self uplift and salvation; for God will take all man's affairs into His own hands in the person of His Son. Messiah, with His Bride, the Gospel Church, will then begin the great work of restoration of the world. The Lord Jesus will set up His Millennial kingdom. Everything will be turned over to Him, and all the world will be under His control. Mankind will have no voice in the administration of earth's affairs. The great King and His royal associates will regulate everything.

Under the Messianic kingdom, punishment will be immediately administered for any attempt to do wrong, and reward for every good deed will be immediately forthcoming. It is not so now. A person may steal now, and oftentimes not be found out. A man may be so shrewd as to get possession of the hard earnings of others by a form of legality which is none the less a fraud. People have stolen and defrauded, on a small scale or on a large scale, and have never been detected and brought to justice. But under the new order it will be very different. All the hidden things shall be made manifest. Evil and evil doers shall no longer prosper. But the righteous shall flourish; and the meek shall inherit the earth and shall delight themselves in the abundance of peace. Psa. 37:7-11; 72:1-8.

The Bible tells us that when this kingdom is set up, the ruling power will be on the spirit plane. This phase of the kingdom will be composed of the Christ, Head and Body, who will all be glorified spirit beings. None but the saintly will compose that kingdom class, that Heavenly Body of Christ. Under their Lord and Head, they will be the judges of the world. (1 Cor. 6:2) These are not judges while in the flesh, but are counseled to "judge nothing before the time." After their glorification they will be qualified to judge righteously, but not before.

God is now fitting this class by disciplinings, trials, testings, prunings, for their glorious future work, that they may be made ready for a share in the first resurrection. This will bring a wonderful change to them. Sown in weakness, in dishonor, with blemished human bodies, they shall be raised in power, in glory, in honor, in glorious immortal bodies like their Savior and King. They will then have such spiritual discernment as to be able to know the intentions of all mankind. Rev. 20:6; 1 John 3:1-2.

## EFFECT OF THE IRON ROD

Respecting that day of Christ, the Scriptures declare: “Nothing shall hurt or destroy in all my holy mountain (kingdom)”; “when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.” (Isa. 11:9; 26:9) Under such conditions people will soon learn to do right. Everybody will then wish to do a kindness to some one rather than to injure another. For a time there may be a degree of selfishness in their kindly acts, but they will soon come to love the ways of righteousness, to do right and to be kind because they desire to do so.

In time the world will come to love the law of the Lord; for they will perceive that His is the best way. The children of God see this by faith now. They do not receive an outward reward for right-doing, however; they do not secure relief from pain and suffering because they keep the law of righteousness. But they believe the Divine promise,

3H829

that in due time they shall be rewarded; and they have a present reward in the joy of heart which the righteous course brings. They have learned to love the right because it is right. Thus they are in harmony with the principles of God’s law.

Doubtless within ten years after the establishment of the kingdom a great change will be manifest in the affairs of earth. The prompt rewarding of every good deed and the swift punishment of every evil endeavor will make the world a very desirable place in even five years. While mankind have been under the reign of sin, the Lord has permitted them to be also in a large measure of darkness; for if they had seen the Lord’s way clearly and had known the Truth while their hearts were out of harmony with God and righteousness, their responsibility would have been greatly increased.

Light is a blessing only to those who have given their hearts to the Lord. As the Bible says, “Light is sown for the righteous.” (Psa. 97:11) If people are not in harmony with God, what knowledge they have is certain to be used for evil rather than for good. So the Lord withholds the knowledge until His “due time.” The light which He has granted to His people in advance of the world has been as the light of a candle. Thus we have been enabled to see our path a step at a time, and thus to know where we were going. But now we have come to the close of the gospel dispensation, and the Lord is throwing a flood of light before us, enabling us to see that the time for the exaltation of the Church is just at hand and that the deliverance of the world is just beyond.

## **GOD'S LOVE MADE MANIFEST**

Soon the glorified Church will be, with their Lord and Head, the Sun of Righteousness, which is to scatter the darkness which has so long covered the world. "The glory of the Lord shall be revealed, and all flesh shall see it together." They will not need to walk by faith as the church does now. They will walk by sight; for the light will be shining around them everywhere. In that day the world will be rewarded according to their works, and not, as with the church, according to their faith. While the church are expected to do all the good works possible, nevertheless there is a special premium upon faith now, when conditions are very adverse. While faith will then be necessary still, it will be much easier to exercise than now. Therefore works will be demanded, and the special reward will be for works.

Thus we see, in harmony with our text, God's great love for all the world, manifested in His wonderful provision for them. Every human being who has ever lived shall have the fullest opportunity to return to God and to the ways of righteousness. But if, after all the manifestation of Divine love, any shall still prefer the ways of sin, they will "be destroyed from among the people." But all who shall come fully into line with the laws of the Kingdom shall have God's perfect law of righteousness rewritten upon the tablets of their hearts. The Lord will take away the stony heart, and give mankind a heart of flesh. Ezek. 11:19; Jer. 21:33.

But the love which the Heavenly Father has for the Church of Christ, the Bride of His Son, is a very especial love. To these our Lord Jesus says, "The Father Himself loveth you." He declared that the Father loves them even as He loves the Son. (John 16:27; 17:23) So much does He love them that He has purposed to give them the very best that He has to bestow upon any of His creatures glory, honor, immortality, joint-heirship with His Son in His Kingdom. Then in the ages to come, He will show the exceeding riches of His grace in His kindness to the Church, through Christ Jesus. Eph. 2:7.

### **St. Paul Enterprise, July 4, 1916**

## **GOD'S BLESSING BRINGS RICHES TO THE WORLD**

New York City, July 2. Pastor Russell spoke here today at the New York City Temple, W. 63rd. St., near Broadway. His discourse, as usual, was both interesting and instructive. He said in part:

Our topic for this occasion is found in the wise man's words: "The blessing of the Lord it maketh rich; and He addeth no sorrow with it." (Prov. 10:22) The blessing of the Lord is here

put before our minds in contrast with His curse. For more than six thousand years the whole world has been under the Divine curse pronounced in Eden. (Gen. 3:14-19) When our Heavenly Father created man in His own image and likeness—"very good," as He declares He was conferring a great blessing, one not sufficiently appreciated, perhaps, by Father Adam and Mother Eve the blessing of Divine favor and fellowship, the blessing of living amongst the perfect conditions of an Edenic home, in which everything was favorable to happiness.

We have every reason to believe that God has a good purpose in connection with the creation of mankind as in connection with the creation of angels, and that the present greatly different condition of man as compared with that of the holy angels is the difference between a condition of sin and one of righteousness. The angels who live in a state of holiness and happiness are those who kept their own estate. This, some of the angels failed to do but left their own habitation. These, God has restrained under chains of darkness to await the great Judgment Day. (Jude 6; Gen. 6:1-6) In his fallen condition man is sick, mentally, morally and physically. Because of sin he has come under a Divine curse not as once we thought, a curse of a devilish kind, a curse of eternal torment, but that which the Bible declares—"Dying, thou shalt die." Gen. 2:17, margin; Ezek. 18:4, 20; Rom. 6:23, etc.

Our text suggests that a great blessing is to come from God to all men when the curse upon mankind has been removed. That a universal blessing is yet to come upon Adam's race is made very clear in the Scriptures. This blessing will come through our Lord Jesus Christ; "for as by a man came death, by a man also comes the resurrection of the dead. For as all in Adam die, even so shall all in

3H830

Christ be made alive, every man in his own order." 1 Cor. 15:21-23; Heb. 2:9.

The curse pronounced in Eden was a world-wide sentence, which reached to all of Father Adam's posterity; and as the curse brought all mankind into condemnation through Adam, so it is the Divine purpose that a release from this condemnation shall come to all through Christ. Every man, woman and child of Adam's race, living and dead, is yet to experience an individual opportunity for life everlasting through the death of our Lord Jesus. But this blessing will be everlasting only upon certain conditions.

## **FEW SEEING EYES AND HEARING EARS**

The proposition which God has made is that all who have gone down, and all who are going down, to death through sickness and sorrow because of Adam's transgression will be brought up again, but will not be further blessed contrary to their wills. Let us illustrate this point by referring to condemnation under human law. Suppose that you had a friend in prison, and that in some way you had secured a remission of the penalty and an order for the liberation of that individual. The responsibility is then his. If he rejects the pardon and release, the blessing will be of no avail. But before he can be responsible for the rejection of the blessing, he must know that he has the opportunity to go free from condemnation. Even then he might be brought from the prison and be told that he could go free, but if he should then say, "I prefer to remain in prison," he would lose the benefit of your friendly action entirely.

There are some Christian people who claim that the world's only opportunity for salvation is now. They cite the proclamation that whosoever believeth in Christ shall have everlasting life, and declare that this offer does not extend to any one beyond this life, and that thereby the responsibility to accept this offer rests upon all now. The Bible indicates, however, that not many now hear or see, not many understand, even the first principles of the great blessings which God has provided. The majority believe not, because Satan has blinded their minds through ignorance, superstition and priestcraft. Moreover, vast multitudes have died without ever having heard of Christ. Since intelligent faith in Him as a Savior is absolutely essential to salvation, according to the Scriptural declaration, how can these have any opportunity for salvation if the present life ends all hope?

To His disciples the Master said, "Blessed are your eyes, for they see; and your ears for they hear." (Matt. 13:16-17) The intimation is that now few hear or understand. Again, our Lord said, "To you it is given to know the mysteries of the Kingdom, but to them that are without all these things are spoken in parables and dark sayings, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and I should heal them." Here again, in our own day, we see that it is given to some to know the mysteries of the Kingdom; and to others, the majority, it is not given. How inexplicable this is without the key! The explanation is that God's time to enlighten the world at large has not yet come. Only a few are now in the proper condition to be profited by the Truth. For others who are not in that condition of honesty of heart it is better that they should not know too much about God's arrangements; for the knowledge would give them the more severe condemnation. The Lord sees that this knowledge is not given to any except those who are in the right attitude of heart and able to exercise the necessary faith. Upon



others God's Message makes little or no impression even if they should hear with the outward ear. Weakness of heredity or handicaps of training, or both, hinder them.

### **THE BLESSING COMING UPON THE WORLD**

"The blessing of the Lord it maketh rich." All who have the hearing ear and the understanding heart realize this blessing. Something has entered into their lives the like of which was never known before. During the next Age the blessing of the Lord will come upon the world, but will operate quite differently. The arrangement for the next Age, as we see from God's Word, is that, first of all, Christ will take the Kingdom, and will have absolute control of the whole world. His first step will be to bind that old serpent, Satan, who has been deceiving the nations for 6,000 years. Christ will restrain him, that he may deceive the nations no more, that the people may be relieved from that deceptive influence, that they may the better appreciate the Plan of God, which will then be made known to all.

Will not that be a blessing from the Lord, a blessing of knowledge, when the world is shown that God, instead of being the greatest devil that they could imagine, is a God of sympathy and compassion? Will they not be glad when they learn that God has for a thousand years turned the whole world over to His Son, that our Lord may reign to the intent that the blessing of life everlasting may be granted to all who receive God's gracious offer into good and honest hearts? God's blessing will make rich in body, in mind and in moral quality whoever receives it.

The Apostle Peter declares that these Times of Refreshment shall be "Times (years) of Restitution." (Acts 3:19-21) Restitution means restoration. When Adam fell, he gradually lost his moral and physical perfection, and went down, down, down into the tomb. So have all mankind, his posterity. Adam and all his race are to be offered restitution a restoration from sickness, from sorrow, from death, a restoration from mental, moral and physical disabilities back, back, back to the image of God which Adam lost by disobedience in Eden, but which our Lord Jesus redeemed for all mankind at Calvary.

These wonderful blessings are all to be given to the race by Messiah's glorious Kingdom. Whoever will accept these blessings of God will receive riches beyond human pen now to portray. Just think what this will mean! Suppose that we had the power now to bring the world back from its selfish, mean condition to the image and likeness of God. Where would the European war be in two minutes? Where would all selfishness and sin be? The removal of all these evils is just what God purposes to do, not by magic, but along better lines. If such a change could be wrought by magic, it would go by magic.



## **WHY EVIL IS PERMITTED NOW**

God purposes that man must learn a great lesson that sin burns and devours like fire. The true Church of Christ have learned that lesson. The world is learning a similar

3H831

lesson, and will learn it still more fully. The great Time of Trouble now coming upon the nations will enforce that lesson as it has never yet been realized. Then under the Messianic Kingdom, the world will learn righteousness; they will climb the ladder back to perfection. The Lord sees that this will be far better than magical changes could be.

Now there are sin, sorrow, misery, poverty, all imaginable difficulties and even death itself. But then, the Lord tells us through His Word, there will be no curse, no more poverty, nor sorrow, nor crying, nor dying. The earth will become a Paradise. The blessing of the Lord will make the world rich, and He will add no sorrow with it. If any should then have sorrows, it will be because they add the sorrows themselves. Whoever will be obedient to the laws of the Kingdom will be blessed by the Lord. All who will love righteousness and hate iniquity shall have the blessing of the Lord, making them richer and richer, until by the close of the Millennial Age they will be absolutely perfect, as perfect as are the holy angels, as free from pain as are the angels no more insanity, no more broken hearts, no more curse!

## **PRESENT BLESSINGS OF THE FAITHFUL**

Even in the present time it is true that the blessing of the Lord maketh rich His people now. "But," says one, "not many of them are very rich." I am not so sure about that. To be rich is to have all that one desires. If one is a true child of God, he will desire the things that God sees best for him to have. He will wish God to give him whatever Divine wisdom approves. In proportion as he is yielding his life to God, in that same proportion he is getting his desire, and therefore he is rich.

There are plenty of people who cannot get the peace they covet. Many rich people lack much that they crave. But those who get the riches of the Lord are rich indeed; for they have the peace of God, which passeth all understanding. It is the blessing of the Lord which makes His people rich in the blessed sense of sins forgiven, in the realization that God no longer condemns us, that we are His children, "joint-heirs with Christ, if so be that we suffer with Him." Rom. 8:17; 2 Tim. 2:11-12.

In harmony with the call which God has been sending forth during the Gospel Dispensation, He has received us as His children. He has been calling out of the world a certain company. The call goes to the world, but not with the purpose of gathering the world. God's purpose now is to take out from the world "a people for His name," (Acts 15:13-17) To illustrate, if a young

nobleman should come to this city to seek a bride, he would choose a young woman of especially desirable qualifications to bear his name. He would select her from amongst all others. Similarly God is now choosing a Bride for His Son, to take the name of Christ. (Jer. 23:6; 33:16; 2 Cor. 5:21) For more than eighteen hundred years this has been God's special work.

### **GOSPEL CHURCH ALMOST COMPLETE**

This work of choosing the church is almost complete. Probably there are a few more vacant places, but not many, so far as we understand the Word of God. We must be very near the time when the last member shall have come into the Bride Class. In the parable of the Ten Virgins (Matt. 25:1-13), we read that when all the wise virgins had gone into the marriage, the door was shut. This does not mean, however, that when the door to the Marriage of the Lamb shall have closed, the door of mercy shall also be closed. As long as there shall be any proper use for mercy, there will be mercy. Only the church as yet experiences mercy from God. But during the next age all mankind will receive it.

It is not the door of mercy that is closing now, in the end of the Gospel Age; for that door will be open throughout the incoming age. Nor is it the door of opportunity for salvation that is about to shut. It is the door into the Bride class, into the marriage of the Lamb, that is soon to close; and when once it is closed, no more will ever get into that class. No other class will ever receive offers as good as those now offered. The Bride of Christ will be fabulously rich. Hers will be the highest honors. She will have all the riches of grace promised in the Word, all the loving kindness which her Lord has provided for her.

But even while still in the flesh the church class are greatly blessed. The peace and rest of heart which we enjoy is conducive to physical health. This does not mean that all of the Lord's children are well and strong physically, but that all things considered, their health is likely to be better than it would have been with the same amount of activity had they remained in the world. Even in a temporal way the Master's words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," have great force. This rest in Christ, this realization that we have the God of the universe as our best and truest Friend, as our constant Helper and Guide, lifts a great load from the heart and brings a joy, a freedom from anxiety; that none others than the Lord's own people can understand.

We may not be richer in the sense that we shall have more wealth, finer homes or greater influence in the world. This will be very unlikely. Nor do we desire these things. But we have the true riches, which far outweigh all these other things; for they cannot bring happiness nor peace of mind. The Heavenly riches give the spirit of a sound mind. This makes the brain clearer, the

judgment more reliable, the nerves more steady, the heart more buoyant. We are keeping our eyes fixed upon the unspeakable blessings which await us; and so we rejoice as we go on our way.

### **“EYE HATH NOT SEEN NOR EAR HEARD”**

The glories which God hath in reservation for His faithful, loyal children are things that eye hath not seen nor ear heard. (1 Cor. 2:9, 16) Wonderful indeed will be the riches of the world when mankind shall have been fully restored to human perfection and to an Edenic home. But far more wonderful will be the riches of the church, the Bride of Christ. She shall be made like her Lord in His present glorified condition far above angels, principalities and powers—"partaker of the Divine nature" 1 John 3:1-3; 2 Pet. 1:4.

Our Lord was exalted to be Head over the Church, His Body; and the Church is to sit with Him in His throne. (Rev. 3:21) What a wonderful blessing of the Lord is this! What earthly riches can compare with it? Then, dear brethren, "let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith."

3H832

### **St. Paul Enterprise, July 11, 1916**

## **CHURCH HUMILIATION PRECEDES GREAT GLORY**

Sioux City, Iowa, July 9. Pastor Russell is in our city, in attendance upon the I. B. S. A. convention here. Today he delivered a powerful lecture based upon Matt. 11:12—"The Kingdom of Heaven suffereth violence, and the violent take it by force." He said in part:

According to the Bible, our earth is the only province in all God's universe that is in rebellion against the great Creator. We will not recount the history of this rebellion, save to remind you briefly that our father Adam was created in the image of God, in perfect harmony with his Maker. He was abundantly supplied with suitable food, delightful surroundings, and everything needful to his welfare and happiness. The terms under which he might have life and its accompanying blessings continued everlastingly were clearly stated to him by Jehovah God, and were most reasonable. But the temptation to disobedience came; and in his inexperience Adam succumbed to the Tempter. He became a rebel against his Creator, and brought upon himself the sentence of death not eternal torment. That sentence was, "Dying, thou shalt die" NOT "Living, thou shalt live in torment." Gen. 2:17; 3:19; Ezek. 18:4; Rom. 6:23.

This is the plain statement of the Scriptures, no matter how much we have been taught to the contrary. That rebellion which set in more than six thousand years ago, has continued ever since. During this period God has not interposed to stop this rebellion in the human family. Ever since the fall of man, Death has reigned over all of Adam's posterity. God purposed to permit sin to take its course, for a certain limited period, in order that mankind's experiences with sin should be a great lesson, not only to themselves, but to all of God's intelligent creatures throughout eternity.

The angels have been very deeply interested onlookers regarding what has happened upon this planet, as the Scriptures plainly show. Some of the angels followed man into sin; others remained true to their Creator and His laws. But while the holy angels have not transgressed at any time, yet they have beheld the transgression of mankind, and are noting how it has turned out. They perceive that in its very nature sin brings a sure penalty; that its only possible effect is mental, moral and physical decay; and that misery, pain and sorrow are its inevitable accompaniments, ending in death.

### **DIVINE PLAN OF THE AGES**

But our wise Creator does not purpose to permit sin to continue indefinitely. Why should He permit sin to mar His great universe? Before deciding that nothing can be done for humanity, God purposes to give the whole human family an opportunity to return to harmony and fellowship with Him. This opportunity, the Apostle Peter tells us, will be given during the "Times of Restitution." "Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the Heavens must retain until the Times of Restitution, which God hath spoken by the mouth of all the holy prophets since the world began." Acts 3:19-21.

There have been no times of refreshing since Father Adam's sin of disobedience; for there the curse began and has continued even until now. St. Peter tells us, however, that in God's great plan, our Lord Jesus Christ is sent to earth, to accomplish the great work provided for in His death over eighteen hundred years ago. For a thousand years He will reign for the purpose of eradicating sin, of helping mankind up out of their fallen condition and bringing back to the image of God all the willing and obedient. That will be the time when Messiah will take to Himself His great power and reign. First of all He will bind Satan, so that the nations will no more be deceived by him.

In His own due time God sent forth His Son to be the King, sent Him into this world, this rebellious province, to tell mankind that the great God who had condemned them has mercy on them and wishes to bless them. Our Lord Jesus came to the most favored

nation of His time; but they rejected Him and crucified Him. He who had come into the world as its rightful King, as God's Representative, suffered violence even unto death. Since He represented the kingdom which God purposed to set up on earth, when He was crucified, violence was done to the Kingdom.

These things have not take the Lord by surprise. God foreknew it all from the beginning. It was a part of the Divine program to permit His Son to be crucified; and knowing that it was the Father's will, the Son permitted His life to be taken from Him by wicked men. He humbled Himself and became obedient unto death, even the death of the cross. "Wherefore God hath highly exalted Him and given Him a name above every name," next to His own. He who came into the world as its rightful King was crucified. But His death as a man was the gateway to glory, when He was resurrected by the power of the Almighty, and sat down at the right hand of the Majesty on High, there to remain until He should come to earth again to take His rightful authority as earth's Ruler for a thousand years.

### **WHY THE SAINTLY ARE MISUNDERSTOOD**

God foretold the death of our Lord Jesus through the prophets hundreds of years before He came to earth as a man, in order that we might be able to see that all things have worked according to the counsel of the Divine will, and that sin and evil have not been permitted in any wise to frustrate His plans and purposes. And as it was the Father's design to permit the great Head of the Church to suffer violence, even so has it been His design to permit those who have followed the Master in the way of sacrifice to suffer violence. "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" (Matt. 10:25) In these, as representatives of the Heavenly Kingdom, the Kingdom of Heaven has suffered violence throughout the Gospel Age.

3H833

How comes it that so false and unjust an impression of Jesus and His saints could exist? Why should good appear to be evil to many and the evil appear to be good? We answer, "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) The religious leaders of Jesus' day said He had a devil because He did not join in with the Scribes and Pharisees, because He would not teach the traditions of men, because He would not endorse their theories nor walk in their ways. Had He joined in with them, He would have been popular. They would have praised Him and pointed to Him as one of themselves. But He would not do this because they were wrong. Our Lord stood for God and the Truth; therefore He could not and would not

endorse the theories of the religious leaders of His day. He would not teach their doctrines. As a result, the leaders opposed, maligned and persecuted Him. And thus it has been with all who have followed in His steps ever since.

There was a time when Christ's true followers were put to all manner of gross indignities, were tortured on the rack, were roasted at the stake. We may not today suffer in the same manner; for such physical tortures are out of style. Tormenting, burning, crucifying, etc., are no longer practiced. Now the Lord's faithful servants are held up to public opprobrium. This is called "roasting." The former kind of roasting has become unpopular; and so we now have this more modern method.

Many newspapers and preachers seek to dishonor those who follow the Master and have His Spirit. What shall we do when thus misrepresented and defamed? Shall we return evil for evil? Oh, no! Our Lord Jesus did not do so. (1 Pet. 2:21-23) Although He had the power to do so, yet He would not use that power. He could have saved Himself from the cross; but if He had done so, He would not have been the Savior of the world. He knew that His enemies did not realize what they were doing. This was the testimony of the Apostles. Acts 3:13-17; 1 Cor. 2:8.

### **SUFFERING PRECEDES GLORIFICATION**

Thus it has been all down the Gospel Age. The members of the Kingdom class have suffered violence from those who knew not what they were doing. Had they realized that they were persecuting the true Church of Christ, they would surely have refrained at once. But the Lord's faithful followers are to put up with this ill treatment with good grace, knowing that it is working out for them a great blessing, and that in due time a blessing will come even to our persecutors.

This is God's arrangement for all whom He has called to be of the Gospel Church. If the Head of that Church, our Lord Jesus Christ, had not suffered, even unto the death of the cross, He would not have received the high reward of exaltation to the right hand of the Majesty on High. The same principle is operating toward all the Kingdom class. If we miss the persecution, we shall also miss the blessing, the reward. (Rom. 8:17; 2 Tim. 2:11-12) We cannot change God's plan.

The Scriptures assure us, however, that this matter of suffering violence under present evil conditions will ultimately work out for the good of the saints of God. It is written, "We know that all things work together for good to them that love God, to the called according to His purpose. (Rom. 8:28) How reasonable a proposition, that He whom God has purposed shall be the great King to bring the fallen race of man back to harmony with

Himself should first learn sympathy for those whom He would uplift and restore! How reasonable, too, that those called to be associate rulers and blessers with Him should learn the same lessons!

### **THE MASTERPIECE OF DECEPTION**

There has been a great mistake made regarding the nature of the Kingdom of God and the time for its domination of earth. We have not properly understood the matter. We have thought that the Kingdom of God was already here, that its rule had already begun. Some have thought that it was set up when our Lord arose from the dead. Others have supposed that it was set up at Pentecost. But long after Pentecost St. John prayed for this Kingdom to come. (Rev. 22:20) Still others have thought that it must have come with the destruction of Jerusalem. But it did not come then.

Many people believe that the Kingdom of God was established on earth in the year 800 A. D. Then the Roman Catholic Church had become very powerful, and the European kingdoms very weak. Religious leaders said, "We have waited eight hundred years for our Lord to return and set up His Kingdom. He has not come. But the church is growing strong and influential. Surely it must be the will of God that we should set up the Kingdom."

According to this conclusion, the Holy Roman Empire was established about the year 800, with the bishop of Rome, as the Vicegerent of Christ His earthly representative. Doubtless the leaders of this movement thought they were following Divine instructions regarding the establishment of the long promised, Kingdom; but the Adversary deceived them. The Bible tells us that he has deceived the whole world. (Rev. 20:1-4) For centuries this pseudo-kingdom of God made and unmade kings, as appointees of God's Kingdom. For a while the kings had to walk very humbly and quietly; for if they displeased the Pope, he would depose them and appoint their successor. History records many humiliating experiences which disobedient European sovereigns were compelled to undergo as a result of the Pope's anger at their course.

### **COUNTERFEIT VS. REAL MILLENNIUM**

Surely the Kingdom which had such power was not the Kingdom of Heaven which according to our text, was to suffer violence at the hands of men throughout the Gospel Age! In the light of the Scriptures we cannot believe that the Kingdom of God has been reigning on earth for the past 1,100 years. If it has been in power, we would be greatly disappointed; for the Word of God leads us to expect that Kingdom to accomplish something far greater and more lasting than anything that has been accomplished during these centuries. The Word assures us that when Messiah reigns; He will reign in righteousness and in judgment; that His control will extend over the entire earth, for the uplift and blessing of the



whole world, for their deliverance from sin, sorrow and death. Isa. 32:1-4; 35:1-10; Psa. 72, etc.

3H834

We have seen nothing like these blessed results during the Papal Millennium. For the past 1,100 years the records of history reveal nothing but a reign of corruption and violence, not a reign of righteousness and peace. All evil-doers have not been cut off; neither have the righteous flourished. Speaking through the Prophet David, the Lord says of this present evil time, "I have seen the wicked in great power, and spreading himself like a green bay tree." "Their eyes stand out with fatness." (Psa. 37:35,36; 73:3-12) But to the righteous our Lord Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake." Of the same class the Apostle Paul declares, "All that shall live godly in Christ Jesus shall suffer persecution." Matt. 5:11; 2 Tim. 3:12

All this is in harmony with our text, which declares that during the present life the Kingdom of Heaven, the true Church of Christ, suffereth violence, and the violent take it by force. The meek have not yet inherited the earth; they seldom get even a good slice of it. Are the righteous blessed and the wicked punished today? No; just the reverse. Those who are living godly lives in Christ Jesus are misrepresented, persecuted and put out of the synagogues. All manner of evil is spoken against them falsely for Christ's sake. And this is being done in the name of Christ! John 16:1-4

### **REIGN OF TRUE KINGDOM AT HAND**

For centuries the true Church has suffered violence at the hands of the rulers of this world. Some have done this under one name, some under another; but the persecution has been done under the direction of Satan, whose object it is to destroy the true saints of God. But when the true Kingdom is set up, there will be a great change in this respect.

God's times and seasons are absolutely fixed. No one can hasten them. Everything is in the Father's power. Now we see that God wished the world to have six great Days of a thousand years each, during which to learn certain necessary lessons; and that these six Days were to be followed by a Seventh Day, during which Christ and the Church will occupy the office of Prophet, Priest and King, in order to teach, help and uplift the world, restoring them to all that was lost in Eden and redeemed at Calvary.

The present order of things will not last. Our Lord will set up the Kingdom of God (Dan. 2:44) which will do away with this present order and will bring in the New Order. At that time He will have associated with Him all those who have been loyal to



Him and His Cause, and who have proved themselves faithful even unto death. Only such will be His joint-heirs in the Kingdom.

Seeing these things, perceiving the fulfillment of the prophecies of the Scriptures all about us, and knowing from the sure Word of God the outcome of present events, the Lord's faithful people may well wait in patience for their deliverance, may well lift up their heads and rejoice. (Luke 21:28) Daily we are getting ready for the Kingdom by proving and manifesting that we have a thorough-going loyalty of heart to the coming Kingdom and its principles of righteousness. If we are willing to suffer violence for the Kingdom and its righteous principles, God will know that we are loyal to Him; and He will reward us openly. The deliverance of the suffering saints of God draws near.

[St. Paul Enterprise, August 8, 1916](#)

## **BARTON FUNERAL SERMON BY PASTOR RUSSELL**

On Sunday, June 18, the Philadelphia Friends were called to order at the close of the evening service and informed that our dear Brother Barton had suffered a complete breakdown. Prayer was offered in his behalf. On Sunday following, the Friends were informed that our dear Brother was on his way to Portland, Ore., to take two weeks' treatment from a physician there, after which he was to make his way home by slow stages. On the next Sunday, the Friends were informed that Brother Barton had indeed arrived "home", having passed beyond the veil the day before, Saturday, June 24.

All that was mortal of our dear Brother arrived in Philadelphia in the latter part of the next week and arrangements were made to have the funeral on Monday, July 3. The body was on view during the evening of Sunday, July 2, and on Monday at 12:30 p. m. was taken to the hall at Fifteenth and Chestnut Streets, where Brother Russell was to deliver the funeral address, where there was also an opportunity given the Friends for a last look at the tenement of clay our Brother had left behind him.

There were three large floral designs and many sprays of flowers. One of the designs, an open Bible was the loving remembrance of the Philadelphia Ecclesia. Another design, a floral cross, was broken up at the cemetery, after the casket had been lowered into the grave, and each of those present presented with a flower. These were cast into the grave as the Friends passed by. The burial was described, by one of the Friends present, as the "cleanest" he had ever witnessed. The grave was lined with evergreen branches, and the earth that had been taken from it was covered in like manner.

All the members of the Philadelphia Ecclesia who could possibly arrange to do so were present during the funeral service at the old Y. M. C. A. hall, as well as a number of the Friends from classes in Camden, N. J.; Chester, Pa.; Norristown, Pa., and Wilmington, Del. Brother Russell spoke for about forty minutes, in part as follows:

### **NOTES OF FUNERAL DISCOURSE DELIVERED BY BROTHER RUSSELL**

There are so many precious texts in the Word of God that it would be difficult to confine ourselves to a single one. therefore we shall use a number of them the first that we shall use is Psa. 116:15:

“Precious in the sight of the Lord is the death of His saints”.

3H835

We wonder that the great Creator of the universe should take any notice of us at all. We wonder at His great sympathetic love for all mankind; that love that caused Him to send His only begotten Son to be a Ransom for all. If God had such wonderful love for the world, how much more He must have for those who are seeking to please Him. so we are not surprised when we read that “Precious in the sight of the Lord is the death of His saints.”

Jesus was the first of this saintly class. God specially loved Him because He was always worthy of His love. The Bible shows that Jesus was the first, or Head of a company of saints. A saint is one who has been “sanctified,” set apart. And we see that Jesus set Himself apart to do the Father’s will when He presented Himself to Him at Jordan.

The Bible tells us that God has been seeking out a sanctified class, a Bride class, to whom He will give honor, and glory, and immortality and a place upon the Divine plane of existence, even as He gave these things unto His Son. And as His Son was holy, so, He indicates, are all of Jesus’ followers in His sight. Not that we are anything in or of ourselves. This holiness is imputed to us for Jesus’ sake.

Jesus was the first to make a covenant of sacrifice with God, the first who was possessed of a spirit of sacrifice. All of Jesus’ followers have this same spirit of self-sacrifice, the spirit of being willing to lay down their lives. This is a very special class, and as Jesus was certainly precious in the Lord’s sight, so are His followers. And they are also precious in the sight of all the Lord’s people. And so our dear Brother, whose life experiences we are here to memorialize, has been very dear to a great many of the Lord’s people.

If we have this great love for those who are the Lord’s, we should manifest it in our daily intercourse with them. the very fact that God has “called” you, and given you an ear to hear,

endears you to me. so, no matter what the world may think or say, we should regard one another, and love one another, and uphold and strengthen one another. We are coming more and more to see that those whom the Lord has honored we should honor also.

Precious in the Lord's sight is the death of our dear Brother Barton; and also precious in our sight. His course is run; he has delivered up what was committed unto him, and we believe that he is with the Lord.

In Isa. 33:17, we read: "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." Our dear Brother had a defect of vision, he was near-sighted. When he came into the Truth his vision was enlarged, he saw, by faith, a land that is very far off, and he saw something of the King and of His beauty. But what our Brother has seen by faith, we believe he now sees actually.

Our Brother was an architect. But when he got rightly in touch with the great Architect of the universe, he dropped the pencil and the eraser and went forth to give his life in telling others of the wonderful plans and purposes of the great Architect. And so he spent his later years, showing forth the praises and telling of the Plan of the Architect of the Universe, that wonderful Plan founded on the sacrificial death of Jesus, telling how God was building a great spiritual Temple through which He would bless all the families of the earth.

I am sure that we have all heard our dear Brother, and have all remarked how clear the Plan was in his mind; and I feel like congratulating his parents that another has finished his course and has passed beyond the veil. For we have a most glorious hope, and do not mourn as do they of the "world," who have not this hope.

What is our hope?

In Revelation 14:13 we read, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." All who have ever died have fallen asleep. Jesus fell asleep and remained asleep until He was awakened by the Father. Since Jesus' awakening, all of His followers who have died have fallen asleep in Christ.

We do not mourn for those who fall asleep at night, because we know that they will awaken in the morning. So, the Bible tells us, will it be with all who have fallen asleep during the long night of sin and death. Because of Jesus' sacrifice, all are to have an awakening in the glorious morning of Messiah's reign.

Why not awaken them before that? It was much better that the world should have fallen asleep. Suppose that Adam had remained awake all this time. How he would have suffered as he

witnessed all the pain and sorrow and suffering that the world was experiencing because of his sin. No, better it is that he should sleep. each generation has received a sufficient experience with sin and death and the consequences of disobedience. It is best not to awaken the world until the earth has been prepared and made a fit place for them.

Jesus' followers, the Church, are to sleep also, except those who shall be living in the days of our Lord's second advent. The apostle, speaking to the Church, says, "We shall not all sleep." God will awaken the Church right early in the morning. The apostle says, "The dead in Christ shall rise first." Then he says that we who are alive at the Lord's coming shall be changed, in a moment, in the twinkling of an eye. And thus we believe it was with our dear Brother. The moment of death was the moment of change from the earthly condition to the heavenly.

We believe this because of our faith that the Lord Jesus is now present. This faith is based, not upon what we can see with the natural eye, but by what we see with the eye of faith in God's Word. "Blessed are the dead who die in the Lord from henceforth" not previously. We believe that Jesus is present, and that those who die in Christ since He has been present no longer sleep, but are changed in a moment and added to that company beyond the veil. And you and I are hoping that ere very long, we too shall be changed as our Brother has been and be present with the Lord.

Why should we be changed? "Because," says Paul, "flesh and blood cannot inherit the kingdom of heaven."

Notice the rest of the text in Revelation 14:13, and apply it for your own comfort. "Blessed are the dead who die in the Lord from henceforth that they may rest from their labors, and their works do follow them." Our dear brother's labors here are ended; he now has a new body that never

3H836

tires, but his works "follow" him. Rest assured that he is not idle; the good work is still going on beyond the veil.

The Church in glory is increasing and will soon be completed. When the last member passes beyond the veil, the door of opportunity to joint heirship with the Lord Jesus will have closed. Then, apparently, there will be a little period of waiting. Then the Bride will be led into the presence of the King. She will be all glorious within, for only the pure in heart shall see God; and Jesus says that He will not be ashamed of His Bride. The Bride will also be arrayed in fine needlework those painstaking stitches of character that we have been making during our earthly pilgrimage and preparation.

After this, in a little while, the Great Company will have passed through their time of trouble and will also be brought into the

presence of the King. Then what? Then comes the marriage feast. This marriage feast is a picture, a symbolic picture of a great time of rejoicing.

Is that the end? No, that is only the beginning. The Christ in glory, Jesus the Head and the Church His Body, will then begin the blessing of all the families of the earth, that blessing that was promised should come through the Seed of Abraham. Then will come the time when Satan shall be bound, the time of great peace, when men shall beat their swords into plowshares; the time when the knowledge of the Lord shall cover the earth as the waters cover the sea. A time when men will learn that God is a God of love and grace and not the monster He has so long been pictured.

The whole world will be privileged to come to this feast. It is for all people. The prophet has described it as a “feast of fat things.”

Have we any reason to weep, or to sorrow upon this occasion?

Nay. We are not like those who have no hope. I will not say that a great man has fallen in Israel. That would have been appropriate at one time, but not now. Now I say, a great man has risen in Israel. It is only the old nature, the body of flesh that has fallen; the new nature, the new man, has risen and is with the Lord. Let us strive to copy our dear brother’s faithfulness and zeal, that we, too, may make our calling and election sure and form one of that ever-increasing number beyond the veil.

[The National Labor Tribune, August 17, 1916](#)

## **FROM DEATH UNTO LIFE IN CHRIST JESUS**

Cleveland, Ohio, August 13 Pastor Russell delivered a very instructive and interesting address here today. His text was, “And you hath He quickened, who were dead in trespasses and sins” (Eph. 2:1) He said in part:

In these words of our text a great deal is expressed. The Apostle is addressing the Church. These were formerly dead in the sense that they were condemned in Adam, with all the rest of the world. They were under the death sentence, legally dead. From the Divine standpoint all the race of mankind is a dead race. None have life in a legal sense except those who have obtained it from God through His provided channel Christ Jesus. The Church of Christ have life now by meeting the terms which God has laid down. They “have passed from death unto life.”

The world in general are still under condemnation to death. They can gain life only through the great Life-giver whom God has provided. The life He will give to the world in God’s due time will be the life purchased for them by the sacrifice of His own

human life the life of the Man Christ Jesus. Adam and his race may receive back all that was lost by Adam's disobedience whosoever will through the merit of the sacrifice given at Calvary. It will be the sacrifice given at Calvary. It will be a restitution to human perfection in a perfected earth. The Scriptures speak of Adam in his original perfection as a son of God. (Luke 3:38) He was created in God's image, "very good." (Gen. 1:26, 27, 31; 9:6; Eccl. 7:29) He was a human son.

The holy angels were also sons of God. They are thus spoken of in the Bible. The Lord through the Prophet Job tells us that at the creation of our race, "The Morning Stars sang together, and all the sons of God shouted for joy." (Job 38:6, 7) They were united in praising God for His wonderful works of creation. They rejoiced in Him and all His doings. God created all these different orders of beings, angels and men, through the great Logos, "the First Born (first brought into being) of all creation." (Col. 1:15) He was the active Agent of Jehovah in all His creative works. "Without Him was not anything made that was made." John 1:3

### **SONSHIP REGAINED ON A NEW PLANE**

Through means provided in Christ, God has been extending an invitation during the present Age to some from the fallen race of Adam to become His sons, and on a new plane of being the Divine. This is higher than anything man has ever known, higher than anything the angels have ever known. In bringing forth this New Creation, Jehovah God is utilizing the conditions under which sin prevails in the world.

We may suppose that He said to Himself, "This would be an opportunity for making a grand character-test. I will therefore take a class from the fallen family of Adam and make them associates of My Son in the great work which I have for him to do; for the fact that they will be amongst men and have the same weaknesses of the fallen nature to contend with during the period of their development and preparation will serve only so much the more to test their loyalty and the strength of their character. I wish them to be associated with Myself in My great work of blessing all mankind, of uplifting the human family."

Thus the Father's thought is expressed in the Bible. "This will be an excellent opportunity for Me to take a specially select class from amongst all peoples, nations, kindreds and tongues. For when I shall have gathered them out they will be exactly the ones suited to My purpose, to perform My good pleasure in uplifting the world from their

3H837

sin and imperfections back to perfection. Not only so, but certain great principles will be demonstrated that otherwise would never be known by either angels or men. It will show that I can take

the mean things, the ignoble things, and so transform them that they shall be useful on the very highest plane of existence. Then if any of my intelligent creatures on any plane of life should in the future be offered a high position, they would know that they could attain it. If I offered a reward for any service, all would know that it could be gained.” So we see, dear friends, how the Lord has embraced the opportunity to call out and train a very special company for a very special purpose. And the arrangement by which He does this is suggested in our text: “And you who were dead in trespasses and sins hath He quickened!” Made alive.

### **WHEN THESE SONS WERE QUICKENED**

The Apostle Paul is not speaking here of the complete making alive of this class in the First Resurrection, when they will be perfected as Divine spiritual beings but of a present condition—“You hath He quickened.” They were quickened, made alive as New Creatures, when, after they had accepted Christ as their Savior and presented themselves to God in full consecration, they were received and had the merit of Christ’s blood imputed to them as sacrifices, and were begotten of God’s Holy Spirit (His power) to a new nature. There the new life in Christ had its beginning; and this embryo life is to grow and develop until it is perfected in the resurrection, when they will receive their new spiritual bodies.

Though these spiritual sons are the creation of the Heavenly Father, yet it is His arrangement that their quickening, both in its present stage and in its completion at their resurrection, is not accomplished without the Son. All things are of the Father and by the Son. (1 Cor. 8:6) It may be asked, Why could God not quicken these without the Son? We answer, Because they were dead in trespasses and sins, and must have a perfect, sinless Redeemer to deliver them from death before God could have any dealings with them.

Moreover, as they must still use their imperfect mortal bodies, it is necessary that the merit of their Redeemer should continually cover them as a robe as long as they remain in the flesh; and because of their daily imperfections they need that this Redeemer be also their Advocate before the Father, that they may continue to be acceptable. It is the Father who quickens these, but it is not without the Son. “The God and Father of our Lord Jesus Christ hath begotten us,” says the Apostle 1 Pet. 1:3.

### **CHURCH’S AND WORLD’S SALVATION DIFFERENT**

So we see that the receiving of life in the case of the Church class is different from the way in which the world in the next Age will receive life. Our life is from the Father, through Christ. The life of the world will be a direct gift from the Son, who alone will deal with the world during the incoming Age. He will

be their “Everlasting (Age-lasting) Father.” (Isa. 9:6, 7) He is not the Father of the Church, but their Elder Brother. The world can have no access to the Father until the close of the Millennial Age.

The Church have access to the Father now, through the imputed merit of Jesus. We are being dealt with in a peculiar way and for a specific purpose. What the world are to receive will be something purchased for them directly by Christ. What the Church receives is something far above what was purchased by Christ. This purchased human life they laid down as a joint-sacrifice with Jesus, that they might share in His glory. This higher life and glory they receive as a reward for their sacrifice, just as Jesus Himself received it as a reward for His sacrifice.

The Church are New Creatures in Christ. The New Creature was never condemned. The New Creature was never redeemed. It starts out on a new plane altogether. To the world our Lord Jesus is to give His merit, the merit of His death. In the Church He only imputes it in order that it may at once be laid down as a sacrifice. The Church, as members of the human family for whom Jesus died, have as much right as the world to receive the restitution provided for them in Jesus’ sacrificial death. But these have relinquished their right to the perfect human life that they may attain with their Lord the far higher and grander life the Divine. They have become dead with Him to the human life, human rights and blessings in order that they may live and reign with Him on His Throne.

Let us represent the matter thus: We will say that a thousand dollars represents the perfect life with all the rights and privileges which would have been ours in common with the world. We still have, as members of the fallen human family, some remains of the original likeness of God in which our first parents were created. This has a certain worth; but as all the race were born under the death penalty, this worth or value could not be used by God in our fallen condition. But God has made an arrangement whereby this value can be made available. Let us say that this value which we have is represented by a hundred dollars. This represents our present life, our present influence.

To us who now offer ourselves to God to be dead with Christ, Jesus says, “I will take what you have and add to it by imputation sufficient of My sacrificial merit to make it perfect in God’s sight. In other words, I will impute nine hundred dollars to your hundred and thus make the full thousand. Thus I can present you to the Father a perfect sacrifice, perfect as was My own.” He does this, and the Father accepts the sacrifice. At once it is killed by our great High Priest, Jesus, and at the same moment the Father begets us by His Holy Spirit to the new spiritual nature. Thenceforth we are counted dead as human beings; we are partakers of Jesus’ sacrifice, sharers in it. We are New Creatures in Christ.



## **DIVINE PREDESTINATION GLORIOUS**

Jehovah's great Plan is being carried out on a wonderful scale! And I am sure that, had we not been instructed as to what is His Plan, we would never have thought of such a nicety of justice and such a marvel of mercy and love as His has demonstrated in His arrangement for the Church and for the world. Such a Plan would never have occurred to us. We see that our God is a wonderful God and His Plan a most wonderful Plan; and the farther into it we see, the

3H838

more confidence we have in Him, and the more we grow in knowledge, in grace, in His character-likeness and in the likeness of His dear Son our Savior and Advocate.

God has foreordained, predestinated, that the members of the Body of Christ, the Church shall be conformed to the image of His Son. He has not predestinated, as many once thought, that so many are to go to Heaven and all the remainder the vast majority to endless torture. We are greatly enamored of the Lord's predestination; we could not ask for anything better, nor half so good. Surely we should show Him our great appreciation of His wonderful Calling in Christ to those who "have ears to hear." Jesus says, "No man cometh to the Father but by Me," and "Him that cometh unto Me I will in no wise cast out." So we have come. Does the Father accept of such? Yes; He accepts us and gives us the begetting of His Holy Spirit. That is our start as New Creatures in Christ. "You hath he quickened who were dead in trespasses and sins."

## **QUICKENING THAT FOLLOWS BEGETTING**

There is another sense in which the Bible speaks of us as being quickened. As we had stated, when we consecrated ourselves to God and the merit of Jesus was imputed to us, the sacrifice was killed, legally, and we were begotten as spirit beings. But as we still have to use the human body which was legally killed, it must be made the servant of the New Creature. By the Holy Spirit dwelling in us God quickens, energizes, this body that it may render service to Him. Thenceforth this mortal body is the property of the New Creature. He is to bring it fully into subjection to the new mind. It is to be used to develop the new mind until the New Creature is perfected in character and ready for his glorious spiritual body, which he is to receive in the resurrection.

If we fail to develop and bring forth fruitage in proportion to our talents, our opportunities for service, we cannot ask to be of that great, highly exalted Body of Christ. As soon as the newly begotten child of God comes to the point of activity in the Lord's service, he has been quickened. This quickening, energizing, of the New Creature to labor for God, to lay down his life for the brethren, should follow the begetting of the Holy Spirit in a

comparatively short time. Until this time he has not begun to walk in the footsteps of the Master; the embryo new life is yet too feeble to manifest itself. As in a natural begetting the conception takes place some little time before there is a quickening, so it is with the spiritual begetting. But the quickening should follow in a reasonably short time! Otherwise something would be wrong. The Truth requires a little time to impregnate the heart and mind, and then the evidences of quickening begin to manifest themselves.

### **JEWELS IN PROCESS OF PREPARATION**

This called-out class the Father denominates His jewels. “They shall be mine, saith the Lord of Hosts, in that Day when I make up My jewels.” “Thou shall also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God.” (Mal. 3:17; Isa. 62:3) Some may be inclined to criticize as they see evidences of imperfection in the mortal flesh of those whom the Lord is preparing now for the Kingdom. But the Lord looks beneath the surface. He knows who have the jewel quality. He knows who have the requisite decision of character, the necessary heart-loyalty to the principles of righteousness, the proper humility. Certain qualifications are absolutely essential in those whom God is now choosing for the highest positions in the Universe next to Himself and His First-begotten Son.

Jewels are scarce; and these jewels that the Lord is now taking out of the world have the right heart-condition, whatever may be the natural blemishes of the mortal body, which they are endeavoring to conquer to the best of their ability. “Blessed are the pure in heart,” said the Master. These pure-hearted ones shall be the Lord’s in this Day, now present, when He is making up His jewels, His royal diadem. God is to make a glorious exhibition of them to the entire Universe human and spiritual. He is to have a wondrous diadem of glory and beauty.

Each of these jewels must be cut and polished for his place in the diadem. The various difficulties and trials of life are making us ready for that position. We are to “think it not strange concerning the fiery trial which is to try us as though some strange thing happened unto us,” but are to rejoice that we are “counted worthy to suffer with Christ.” Thus only can we glorify with Him. If we submit to the process of the great Heavenly Lapidary we shall be mounted in gold.

This time of mounting will be when we, as developed New Creatures, shall be given our new spiritual bodies in the First Resurrection. The Lord tells us that He will display this crown, or diadem, in His hand as His masterpiece, the crowning work of all God’s great creation. It will be an entirely new creation upon the very highest plane a position never offered to any but our Lord Jesus and those who walk in His sacrificial footsteps. Then let us “lay aside every weight, and the sin that doth so easily

beset us, and run with patience the race set before us, looking unto Jesus, the Author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." Heb. 12:2.

### [The National Labor Tribune, August 10, 1916](#)

## **PRESENT BURNING OF FALSE FAITH STRUCTURES**

New York City, August 6 Pastor Russell was at the New York City Temple today, and delivered an address of great power. His text was, "Every man's work shall be made manifest; for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3:13) He said in part:

3H839

We have now come to the time to which the Apostle refers as "the Day." Both Old and New Testament refer frequently to this period as "that Day." The reference is not to a twenty-four hour day, but to a period of time in the end of this Gospel Age, in which things will be different from what they had been before. We are greatly pleased to be living in this time; for in it occur not only special trials—"the fire of that Day" but also special blessings and enlightenment.

It has always been true that trials and testings are proportionate to knowledge and privilege. What a wonderful blessing is ours to be able to understand God's Word as we may today! In this respect especially is our day superior to all previous time. We possess the Bible in a most convenient form with marginal references, concordances, good type, etc. We have the ability to read; we have superior lights, comfortable houses, and shorter hours of labor, thus having more time for study than people have previously had. In fact, we have every advantage; and this means greater opportunities, greater blessings, greater responsibilities and greater trials.

As shown by our short context, the Apostle clearly points out that the fire of "the Day of the Lord" will burn up the faith structure of some. Our Lord Jesus, speaking of this same Day, said, "When the Son of Man cometh, shall He find the faith on the earth?" (Luke 18:8) He intimated that very few then would have the faith of God's Word, the true faith. The faith structure of many is likened in our text to "wood, hay and stubble" combustible materials. He indicates that such Christians have the proper Foundation Christ but a poor superstructure, because they did not build with proper material. Wood, hay and stubble represent a flimsy, inferior, unsuitable material, while gold,

silver and precious stones represent substantial, superior, indestructible material. Those who have built with the wrong kind of material will suffer the loss of their entire faith-structure; but those who have used the right kind will pass safely through the fire. The faith structure will endure.

### **WHAT IS THE PROPER MATERIAL**

By contrasting these two kinds of building material, we believe that we are quite right in understanding that the gold, silver and precious stones represent the promises of God's Word, the teachings of Christ and the Apostles. This proper material must be built upon the only true Foundation Christ Jesus, our Ransom-sacrifice. (Acts 4:12; 1 Cor. 3:11) Evolution is no foundation. The creeds of the past are no foundation. The creeds were merely poor superstructures built upon the true Foundation. Christ is the one Foundation. Upon this substantial Foundation were built the twelve Apostles, who are Scripturally represented as precious stones. In these twelve foundation stones of the Church are the names of the twelve Apostles of the Lamb St. Paul taking the place of Judas. Rev. 21:14,19,20.

Upon this Foundation which God has furnished His Church, we are to build ourselves up in the most holy faith. Using the teachings and promises of the Bible for the erection of our faith-structure, we should make sure that we add to these nothing which men say. We are not to inquire what Calvin or Wesley or Knox says, and build their opinions into our structure, except as we prove every word by the Holy Scriptures. Rather, we are to ask, "What says the Word of God?" and to build with that alone; for it is all-sufficient. (2 Tim. 3:16,17) We may get good suggestions from these various teachers; but we must build with the Word of God alone, if we would stand the test of "the fire of the Day of the Lord."

### **THE WOOD, HAY AND STUBBLE**

Having considered the true Foundation, we next inquire, What is meant by the wood, hay and stubble with which many build upon it? These represent the creeds of the past and of the present, not founded upon the Bible, not established by the Word of God. These are "the traditions of men," to which our Lord referred at His First Advent, when He said to the Jewish teachers, "Thus have ye made the commandment of God of none effect by your tradition." (Matt. 15:1-9) There are many of that kind today, who always wish to know what the Church fathers or commentaries and theological works have to say about a subject. All this is the wood, hay and stubble which will be consumed in the fire of our day.

We believe that we have come down to the testing time, the Day of reckoning. For the past forty years the fire has been under way. Those Christians who have built with the gold, silver and precious stones of the Word of God will not be injured by this

fire; but those Christians who have not built wisely or carefully will suffer loss, and will have a great deal of trouble as a result of that loss. Already this burning has consumed much wood, hay and stubble theology.

For instance, in nearly every public audience which we address, perhaps three-fourths of them, as Christians, have lost their faith-structure. If asked what they believe, many of them will reply, "I do not know what I believe, I only know that I believe in Jesus; but I do not feel very sure as to what to believe about Him." Such have no faith-structure; but if they are still on the Foundation, Christ Jesus, they may thank God. Probably they are the better off for the loss of any part of their faith that was erroneous. Some of us have had what wood, hay and stubble we possessed burned up; and we are all the better off for the loss. We did not know how poor we were until our false theology was consumed. Something has occurred that has burned out this false doctrine. It is the fire of this Day.

### **MAN'S SIX GREAT WORK DAYS**

The Lord has divided the world's history under its sin and death experiences into six great Days of a thousand years each. As the Apostle declared, "A Day with the Lord is as a thousand years, and a thousand years as one Day." (2 Pet. 3:8) God used the six days of our ordinary week to symbolize man's great Work-Week of six thousand years from the fall of man until the time for the beginning of his recovery as a race until the great Seventh Day should begin.

God has given fallen man these six thousand years during which to show what he can do toward his own uplift, to prove how the race can manage themselves. Mankind have tried to overcome the weaknesses and infirmities of the race--mental, moral and physical. They have sought to rid themselves of sickness, pain and death, have sought

3H840

to find some elixir of life which would heal their diseases and restore their youth and health. The ablest physicians have been unable to discover the secret of perfect life. Their only hope is to keep abreast with the new diseases that are coming up; but they cannot prevent sickness and death. Man's best efforts have been in vain. Is man, then, ready to look to the Lord for help?

Gradually the whole world is being convinced that unless God shall bless mankind and give back life to the race, unless He shall come to the rescue of humanity, they are both helpless and hopeless.

With respect to the morals of the world, the case is as bad or worse than their physical condition. As we read of the morality of some of the heathen kings of the remote past, we are astonished; for it seems far beyond that of today. It puts to shame

much that may be found amongst kings and princes of our day, as well as amongst the common people. Has morality increased, then, in modern times? We think not.

We see a striking example of present-day immorality amongst the so-called Christian nations now at war, where the theory of the "Survival of the Fittest" no longer holds. On the contrary, it seems now like the destruction of the fittest. Despite their assertions, their claim that they are fighting for God, for civilization and for humanity, nothing is clearer to the on-lookers than that the rival combatants are waging a war for commercialism. One holds the commerce of the world by sea power. The other wishes to get a share of that commerce. And so the struggle continues, a selfish strife for place and preferment above their neighbors, a spirit of slavery. For a century past, these warring nations have been engaged in land-grabbing and in holding these possessions, at times against the best interests of the peoples from whom they were taken.

### **ALL THIS FORETOLD IN THE BIBLE**

How these nations have haggled about this war! It took Italy three months to decide which side to join which side would pay the higher price for her services. Yet she claims to be 100% Christian. One might as well hire a man to sandbag a personal enemy as to pay a nation to take part in a war. The principle would be identical. The same condition obtained with Japan. That little kingdom suggested that if the price were paid, she would send five hundred thousand soldiers to become murderers. "If you will give us Cochin China (a section of land stolen from China by the French), we will go into the wholesale killing business for you," was the sentiment. What gross immorality!

All this is not hurting real Christianity, however, It is only manifesting the false claims of those nations which have called themselves Christians. We are now in the Day of the Lord, when every hidden thing is being brought to light, as He forewarned us. There are saints in all these countries; but they are not making these false claims and professions, nor are they responsible for this war. In any country, the true saints are very greatly in the minority. The utter falsity of the claim that for eleven hundred years the world has been governed by Christian nations Christendom, Christ's Kingdom is being made clear. The Word of the Lord is now shining forth as never before. The world is taking knowledge that the present condition of things is radically wrong.

The fire of this Day is spreading, and the light goes with it. The whole world is becoming involved, just as the Bible has predicted for this Day. As the fire of trouble spreads, the light of Truth spreads also. God represents Himself as "a consuming fire." (Heb. 12:29) We also read that "God is Light, and in Him is no darkness at all." (1 John 1:5) The figures of fire and light

are both applicable to Him. The sun is a ball of fire, and at the same time a source of light. God is a consuming fire to every form of iniquity and injustice; and all systems founded upon selfishness and inequity must go down during this great Day of the Lord, when He has risen to shake terribly the earth. Isa. 2:12-19

In the present time of trouble and distress of nations, however, there is light for the “children of light,” while the consuming fire is doing its work of destroying everything that is wrong. We have come down to “that Day,” wherein “the fire shall try every man’s work of what sort it is.” The fire has already started.

### **SPIRITUAL NEED OF OUR DAY**

The fire which is consuming the false faith-structure of many in our day is the light of knowledge. This fire is burning up false faith and doctrine, and all that is built thereon. Much that is generally taught and accepted as Truth today is utterly subversive of all true faith and doctrine. The fire of God in this Day of Christ is destined to destroy all false teaching and the works resulting therefrom.

The great institutions of learning of Europe and America today are hot-beds of infidelity. Most of these institutions were founded by the churches as mediums for the Christian education of our youth, and were called the custodians of Christianity. Today there is hardly one Christian college. The young people who are sent to these schools soon have whatever faith they possessed destroyed. They hear the Bible story laughed at and ridiculed. Faith in the fundamental doctrines of the Scriptures is met with sneers. Those whose faith in God and in His Word has been destroyed by the influence of the religious institutions of our day need our help. We should do all in our power to build them up.

There has never been a time when the people seem so anxious to hear as now. They are bewildered sheep, longing to hear the voice of the true Shepherd. They refuse longer to believe the eternal torture doctrines of the past; and they find no soul-satisfaction in the Christless, loveless teachings held out to them today as spiritual food. Let us give them the Truth of God’s Word, which will satisfy their hearts as nothing else can do.

When we tell them about the fall in Adam, the redemption in Christ, the selection of the Church in this Age, and the blessing of the whole world in the coming Age, now so near at hand, when through Christ’s Kingdom all the willing and obedient shall be helped up out of death, sin and sorrow into life, joy and peace, there is something soul-satisfying in this Message. To a hungry, sorrowing heart the doctrine of Evolution is poor comfort indeed!



### **WHO SHALL ABIDE IN THESE BURNINGS**

This great burning of our day will not stop with the church. The fire of this great Day will continue its work until all of the tares are consumed not as individuals, but as imitation Christians. Heretofore there has been no separation of wheat and tares in the nominal church systems. In His parable of the Wheat and the Tares (Matt. 13:24-30, 36-43), our Lord directed that both were to be permitted to grow together until the Harvest, and that then the separation would come. This time of separation is here. For nearly forty years the work has been under way, and is nearing its completion, we believe. The whole field must be cleaned up for the new crop of the incoming Age.

Who shall be able to abide in these burnings? (Isa. 33:10-17) Only those who have built with the gold, silver and precious stones of the Truth of God's Word. Everything but the Truth and the structures built thereupon will be consumed. The social "earth," as well as the ecclesiastical "heavens," with all its various elements political, industrial, financial, etc. will be burned up. (2 Pet. 3:10,14) The fire will cease only when there is nothing left to burn. It will be a lasting fire one that will continue until everything of the present order of things shall have been consumed. It will burn even down into the Millennial Age; "for our God is a consuming fire," and is irreconcilably opposed to all wrong, injustice, impurity and unrighteousness. There will be a clean world when His work is completed.

For many centuries men have tried to patch up this old order of things, and the Lord has permitted them to do their best. Now is His time to work. He will not patch up the old order. If the world were in that condition in which a little patching would do, it would have been done. If Babylon could have been healed, the healing would have been done. But the case is too desperate for anything less than just what God now purposes. (Matt. 9:16,17; Jer. 51:8,9) The world has failed to hear the message which God has sent through Christ and the Church; and therefore the curse is coming The Time of Trouble. But after that curse of trouble will come "the desire of all nations" —the Messianic Kingdom of peace and righteousness.



[St. Paul Enterprise, September 5, 1916](#)

## **LOVE VERSUS FEAR AS CONSTRAINING POWER**

Denver, Colo., Sept. 3 Pastor Russell spoke here today in his usual impressive manner. His text was from 2 Tim. 1:7—" God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The Pastor spoke in part as follows:

As far as we are able to discern, the whole world is under the spirit of fear. It seems to be the great power that the Adversary has used these many centuries to delude mankind and to keep them away from God. This is very manifest amongst the heathen nations. The Bible declares most positively that the fallen angels always have been the real gods of the heathen, whose hideous idols are only the representation of their deities. Undoubtedly the gods and demigods of mythology were the fallen angels and their progeny, referred to in Gen. 6:1-4. The world cannot realize this fact; for they have not the guidance of the Word of God. Many professed Christians are also being deluded, because of their neglect of the teachings and warnings of the Bible. Consequently many have departed from the faith, giving heed to seducing spirits and doctrines of demons, "by reason of which the Truth is evil-spoken of." Lev. 17:7; Deut. 32:17; Psa. 106:34-38; 1 Cor. 10:20-22; etc.

It is through the spirit of fear that the great Adversary has been able to deceive the race with false doctrines during these many centuries. Those who have been set free by the true Gospel of the Lord Jesus Christ can now see how formerly they were enslaved, and can also understand how others become slaves. (John 8:31, 32) This spirit of fear, together with the worldly ambitions of the leaders of religious organizations, brought on the Dark Ages. Fear was used as a lash to drive people into the churches in an effort to convert the world. Blasphemous doctrines which grossly misrepresented our loving Creator were foisted upon the people to frighten them into subserviency.

But fear never has amounted to anything in bringing people to the Lord. The most that it could do would be to cause its victims to make an outward profession which belied their heart sentiments. It is the love of God, the love of Christ, that constrains us. (2 Cor. 5:14, 15) There was a time when we had this same fear; but instead of driving us to God, it had a tendency to drive us away from Him. History proves unmistakably that the blasphemous doctrine of endless torture has utterly failed to bring men to God. The most hardened criminals are very

generally those who have been taught this doctrine. The great mass of the careless, the indifferent, the morally lax, are those who from childhood have been thus indoctrinated. It is not God's design to draw the world to Himself by any such methods.

### **THE BLINDING EFFECTS OF ERROR**

The Truth is beautiful. It has a drawing and sanctifying power that nothing else can have. If the world were not under the blinding influence of "the god of this world" Satan all would be captivated by the Truth; for it is the only reasonable proposition on the face of the earth. If those who hold false doctrines are not ashamed of their errors, it is because they do not know enough to be ashamed. All should be ashamed of every doctrine except the Gospel of the Lord Jesus Christ. Of this Gospel the great Apostle Paul declared that he was not ashamed. The Gospel of the Love of God as manifested in Christ was the Apostle's continual glory. Rom. 1:16; Gal. 6:14

But the god of this world has blinded the minds of "the children of disobedience" lest the light of the knowledge of

3H842

the glory and the goodness of God should shine into their hearts. Satan does not wish this light of God's goodness to shine in upon humanity. Consequently he has endeavored to cause people to think of their Creator as the greatest Demon imaginable. One can scarcely even imagine a being as monstrous and cruel as the creeds of the Dark Ages represent our God to be. No human being, however depraved, would be so devilish as to do what has been attributed to God. A being who would torture throughout eternity billions of his creatures would be a devil of the blackest dye. And when we consider that these creatures were born imperfect and blemished by the Adamic fall, and blinded by superstition and ignorance inherited from their forefathers, the matter would be still worse. How could we imagine such things of our Heavenly Father!

### **HEATHEN DRIVEN AWAY FROM GOD**

It is no wonder that such teachings have caused the majority to prefer not to think about God, but to seek pleasure, to immerse themselves in business, in society, in almost anything rather than to think of their Creator. This has been a most successful device of Satan to hinder people from any true worship of God, from any real love for Him. Naturally man would have a strong drawing toward his Maker; for in every human being there is something that would cause him to long after God. The faculty of reverence lies at the top of the head. Reverence is the highest faculty of the mind. Whoever lacks fellowship with God is living in the lower parts of his brain.

Even the heathen naturally would wish to find God. (Acts 17:22-28) But when we send missionaries to them with such terrible

misrepresentations of the Divine character, the heathen are repelled. They do not wish to have such a God as the creeds of Christendom represent. Consequently the missionaries have accomplished comparatively little in leading the heathen to the religion of Christ. If the missionaries had had the real Gospel Message, the heathen would have desired it.

Some time ago we were in India, where we were somewhat disappointed with the attendance at the meeting we held in a city there. The next morning two intelligent natives came to us as we were on our way to the railway station. Calling us by name, they expressed regret that we could not remain longer in their city. Amongst other remarks they said, "Had we known last night that you were present here, we would have gone to the meeting. We care nothing for what the missionaries say. Our gods tell us that we should not harm even the tiniest insect. Then to think that the Christian God has damned our forefathers to suffer through all eternity! We cannot trust such a God as He. But we are told that your message is altogether different from that of the missionaries."

We had to apologize to these men, and to tell them that they were quite right, but that they had been misinformed respecting the true character of God of the Bible. We assured them that we would be glad to remain longer and tell them about the true God, but that our appointments made it necessary that we go on at once. We do not know whether they heard us at any other point or not; and so we leave the matter.

Practically the only natives of India who pay any attention to the missionaries are what are known as "rice Christians." They were poor heathen a short time ago, and had very little to eat. Rice was promised them on condition that they would attend the meetings conducted by the missionaries. Naturally they attended whichever mission would promise them the rice. Poor creatures! It was not the message that drew them, but the material benefits promised.

### **PERFECT LOVE CASTETH OUT FEAR**

Notwithstanding the fact that we are living in such an intelligent age, fear is a potent factor throughout the whole world. All the educated people of today are abandoning the Bible. Still the great mass of mankind, doubting that there is a Hell of eternal torture, and yet afraid that there might be, turn occasionally to the Bible to try to get some little insurance against such a place of torment. They are actuated by fear. Why is this? It is because of false teaching, misrepresentation of the real Message of the Bible, because of the blinding influence of the great Adversary. 2 Cor. 4:4

This condition was clearly foretold in the Bible. It has been permitted by the Lord for a wise purpose. The work of this Gospel Age has not been the conversion of the world, but merely

the taking out from the world a very special class, “a people for his name.” (Acts 15:13-18) The present adverse conditions in the world are most favorable for the training, the testing and the proving of this class. In connection with their Lord and Head, Christ Jesus, they are to be used of the Father in blessing the whole world during the incoming Age in scattering the ignorance, the darkness and the superstition, in enlightening the minds of mankind, in instructing them concerning the Love of God, concerning His provision for their salvation and uplift through the Atonement work of their Redeemer. Then the world will be delivered from the slavish fear in which they have long been bound.

The love of God in the heart casts out this fear. This we know experimentally. Having the love of God in our hearts, we find that it has cast out fear, that our knowledge of God’s great Plan for the salvation of both the Church and the world has banished the fear which has torment. (1 John 4:18) To us, God is no longer a great Devil, who seeks for some pretext to justify Himself in torturing His creatures throughout eternity. On the contrary, He is a loving Father, who seeks the highest good of all His creatures, and has provided great blessing for all who will accept them upon His gracious terms, when these terms are made known to them, and assistance granted according to their need.

### **THE GOOD TIME COMING TO ALL MANKIND**

The Scriptures promise that the knowledge of the glory of the Lord shall yet fill the whole earth, and that Christ shall be a Light to lighten the Gentiles the heathen (Hab. 2:14; Isa. 11:9; 42:6, 7; Luke 2:25-32) That Light will reveal, not devilishness, but the glory of God, His goodness, His grace. Oh, that will be a happy time! And it is not far distant. Soon men will bow before “the Great White Throne.” It will not take them long to learn in the incoming

3H843

New Age, when all the blind eyes shall be opened, and all the deaf ears unstopped.

During this night-time of six thousand years, during which “darkness has covered the earth and gross darkness the people,” it has required faith and courage to walk with the Lord. But presently, when the light shall be spread abroad, all shall know Him, from the least unto the greatest of them, saith the Lord. (Jer. 31:34) We are just finding out what it really means to know our God. This knowledge has wrought a great change in the lives of those who have come to this condition.

It is blessed to know God, to have an intimate acquaintance, a fellowship of spirit, with our Creator. Our Lord Jesus said that to know God is life eternal. (John 17:3) There are few as yet who know him. We who are beginning to know Him have this

knowledge as an evidence that we are in the way to eternal life. But not until we become His children can we thus know Him. Every child should know his father better day by day. Therefore from the time when we are begotten of the Holy Spirit of God, our Heavenly Father is willing that we should become thoroughly acquainted with Him, with His character. This is what it means to have the love of God shed abroad in our hearts. Rom. 5:1-5

### **WORSHIPING IN SPIRIT AND IN TRUTH**

No one can truly worship God until he is set free from the bondage of fear. The more we are freed from this slavish fear, the more are we enabled to come into the light of God. The spirit of slavish fear represents Satan; for it is his spirit. Therefore until we get free from it we cannot properly worship God. When we thought of Him as a God who sent 999 out of every 1,000 into eternal torment, we could not understand how He could be a God of Love. Only those who would have no brains could fail to be troubled about such a question. But now we know that "God hath not given us the spirit of fear." It came from the Adversary.

God is not seeking slaves who will fall down to worship Him lest they be thrown into eternal torment. He desires the worship of those who worship Him in spirit and in truth. (John 4:24) He tells us that slavish fear of Him is taught by the precepts of men. (Isa. 29:13) It does not come from God. The spirit which He gives His children is a spirit of courage. "The righteous are as bold as a lion." One with God is a majority. One shall chase a thousand; and two shall put ten thousand to flight if God be with them. (Prov. 28:1; Deut. 32:30) This is not self-confidence. It is the confidence born of the exceeding great and precious promises of the Word of God; and we dare trust these promises.

We love our Father and our Savior, and in this Divine strength will we go on, fearing nothing. God has given us this spirit; and it will increase in proportion as we endeavor to be loyal to the Lord God and seek to walk in the footsteps of our Master. "Be of good courage," children of the Heavenly King; "and He shall strengthen your heart." "Be not afraid!"

### **"THE SPIRIT OF A SOUND MIND"**

People are often astonished at the courage manifested by the true children of God. With all their meekness, they develop a wonderful amount of courage. They have found a Friend, oh, such a Friend, who loved them ere they knew Him. They find Him a very present help in every time of trouble. The courage which He gives them is not courage to do mean or unkind things, but courage to do right, to speak a word in season, to assist those who need a helping hand, courage to proclaim the Truth of God kindly and lovingly, whatever the opposition brought to bear against them. All the meek need to have this courage. Meekness, gentleness, patience, long-suffering, brotherly-kindness, love all

these are qualities which the consecrated child of God must possess; and with them all he must also have courage.

The Truth of God gives its possessor the spirit of a sound mind, no matter how unsound his mind may have been by nature. The Spirit of God gives one a better balance, better judgment, better powers of reasoning. It does not make one perfect in the flesh; for God does not purpose to make His consecrated children perfect in this life. Those whom He is now training for membership in the Kingdom of His son are to be made perfect in heart, developed in character, but not perfect in the flesh. Were they made perfect in the flesh, they could not be so well tested and proved, nor could they so well sympathize with the world in the next Age, who have all these human weaknesses and whom these sons of God are to judge.

The spirit of a sound mind gives the Lord's children courage to fight against the weaknesses of the flesh, against the world and against the Devil. It keeps them from wasting their consecrated time upon foolish, unprofitable things. It leads them to redeem the time for the things that are worthy. Having given their time, their money, their all, to the Lord, they seek to spend and to be spent in His service and to His glory. Meantime He is watching to see how they are carrying out their vow of consecration. Therefore they are daily striving earnestly to increase their talents and to improve their time, that they may use all to His glory who has called them out of darkness into His marvelous light. These experiences are working out in them a far more exceeding and eternal weight of glory, preparing them to be associated with Him in giving blessings to the world. So they are going on from grace to grace, from glory to glory.

[St. Paul Enterprise, September 12, 1916](#)

## **CHARACTER LIKENESS TO HEAVENLY FATHER**

Los Angeles, California, September 10 -- Pastor Russell gave an excellent discourse today to the I. S. B. A. Convention which is in session here. He spoke from the text: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." He said in part:

3H844

Every child should be like his father; that is to say, if mankind were normal, and every child well born, such would be the natural course of things. The love between the father and the mother of a child would then tend to produce that very desirable result. The father would be so noble, that he would be the mother's ideal, and the child would be in the father's likeness. Hence when our Lord speaks of His followers as being like their

Father, He implies that we have been begotten of the Holy Spirit, have become children of the Highest One, our Heavenly Father, and are developing His character-likeness.

We are not to understand that the Lord Jesus was addressing everybody, in the words of our text. No; we are to make a wide distinction between Jesus' disciples and the world. We remember that Jesus said to some, "Ye are of your father the Devil; for his works ye do. (John 8:44) And when we get the right focus on the matter, we see that, as the Apostle tells us, "The whole world lieth in the Evil One." (1 John 5:19. R. V.) We see that Adam in the beginning was a son of God, as the Bible declares. Luke 3:38

God created man in His own image, as we read. The first man, Adam, was God-like in the sense that his mind and his heart were predisposed to righteousness. Man was not made physically in God's likeness; for God is not a man. Man was made in the mental and moral likeness of his Maker. Thus it was that God placed man on trial, with the provision that he might maintain this perfect life by obedience; that then God would direct him as His child; and that Adam's children would all be God's children, because born in their father's likeness who was created in the Heavenly Father's likeness. And thus it would continue all down through the ages. Instead of being more or less weak and fallen, all human beings would then have been glorious sons of God.

### **RAPID DEGENERATION AFTER THE FALL**

The Bible tells us that although God permitted man to go into sin and then cut him off from sonship, nevertheless He had sympathy for His creatures and did not design to let them go without making a provision for their recovery. But first He would deal with them as a race, and permit them to have a large experience with sin, sorrow, death, and all the penalties of wrong-doing, of neglecting the Heavenly Father, of losing His likeness. That large experience they have had during the past six thousand years. Rom. 1:18-32

Thus man's sin has brought on the whole trouble. This mental and moral perversity impressed itself upon their children yet unborn. They were generated imperfect in mind and body, with a decided bent toward sin. Then subsequent training and environment of sin had their part in accentuating the already existing conditions. So we see, as St. Paul points out, that the whole world lost God's image to a very large degree. They are not at all what we would expect if they were children of God.

But the Bible tells us that notwithstanding the world's present depravity Jehovah has a glorious Plan for their recovery. Everything that He will do for mankind is to be done indirectly, through Christ Jesus. To this end Jesus died, became the world's Redeemer. As the Bible declares, He is to be the Purchaser of all the world, paying the death penalty of Father Adam. He buys



back all mankind by giving His own life for their ransom. It was to give this Ransom-price that He left His glorious pre-human station and became a man. Now He is highly exalted to the Father's right hand of power. Shortly He is to be further glorified by the Father and given control of the whole earth and all of the human race, that He may carry out God's great Purpose as God framed it from the beginning. Our Lord Jesus is now the express image of the Father's person, fully desirous of carrying out all that the Father has purposed.

### **RANSOM AS FAR-REACHING AS THE FALL**

Jehovah's Plan is broad, taking in the whole world of mankind since Adam's creation. All are provided for in the great Purchase Price furnished by the death of "the Man Christ Jesus," that all may return to God's favor if they will. This provision will in due time be brought to the attention of every human being. Very few in the present life have had their attention really drawn to this matter. Some have heard a church bell ring or have heard some hymns sung, or have perhaps read somewhat in the Bible with their minds holden. As a rule these things have very little effect upon men.

The Bible speaks of people having ears and yet not being able to hear. The whole world is deaf and blind as respects God's great Plan for a future Restitution, to be accomplished by the Heavenly Father through Jesus Christ during the Millennial Reign the time that God has arranged for giving the world its opportunity of coming back into harmony with Him. St. Paul speaks particularly of this matter. He says, "For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to frailty, not willingly, but by reason of Him who hath subjected the same in hope, because the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:19-22. R. V.

Man was made subject to frailty away back in Adam's day, when he fell from his position as a son of God. Mankind were born frail in the moral texture of their character, frail in every way. Our Common Version reads, "subject to vanity" but the Revised Version translation, "frailty," seems clearer, though both conditions prevail. Mankind were thus subjected, not willingly; that is to say, it was not their will that they should be born weak in mind, in body, in morals, but it was "by reason of Him who hath subjected the same in hope." In other words, God permitted man's fall and its results, knowing that it would be overruled in His Purpose for the everlasting good of all who would be rightly exercised by the bitter experience with sin and death, and all their accompanying miseries. There is a large hope for man in respect to this matter.



This hope is in Christ. Mankind now under the bondage of corruption, are to be delivered, says the Apostle. They are now slaves to sin and to Satan, the Usurper. But their shackles are to be broken, and whosoever will may then go free. They are not delivered yet. Only a few--the Church—

3H845

have a measure of deliverance now; and these will, we believe, soon be fully delivered. God is saving the Church first. But the world is still in corruption, going down lower every day. But God declares that the world shall be delivered. He has provided the great thousand-year Day of Christ for the deliverance of humanity from the bondage of corruption.

### **ATTAINING THE LIBERTY OF SONS OF GOD**

The creation is to be delivered “into the glorious liberty of sons of God.” The whole human family may become sons of God, sons on the human plane. They will not be sons of God, however, until they become perfect, as was Father Adam before his fall. God will not recognize any imperfect being as His son. The purpose of the incoming Millennial Age, now at the door, is to bring whosoever will back to the original perfection as it existed in Eden, plus all the valuable experiences of the past six thousand years. Men will not be sons of God until the close of the Messianic Reign of a thousand years. During that period they will be gradually rising up, up, up, to a full resurrection. That is the meaning of the word resurrection a full raising up from death. All who give heed to the Lord Jesus and the teachings of the glorified Church will gradually get rid of all sins, all mental, moral and physical weaknesses and disabilities, and will be come eventually perfect.

At the close of His Reign, Christ will deliver the entire world over to the Father, all who refused to come under the terms of the New Covenant in Christ having been destroyed in the Second Death. Then mankind will be tested as Adam was tested in the beginning. Now men for the most part sin through ignorance and weakness. But then there will be no excuse; for all will be perfect, fully enlightened and able to do perfectly. Satan will be “loosed for a little season,” and permitted to try again to lead mankind astray. The Scriptures inform us that all who then yield to sin and disobey God shall be destroyed by “fire from heaven.” Satan will also then be destroyed finally. Then God will have a clean Universe. All sinners, human and spiritual, will have been cut off in death.

What a glorious prospect lies before the whole world! No more will mankind be bound by sin, weakness and ignorance. They will have fully learned what the Bible says all should learn—“the exceeding sinfulness of sin.” They will profit eternally by the great lessons which they will have learned in their experience with sin and its terrible effects, all of which experience our first

parents lacked. How much these lessons will mean to thousands of millions! There will be no danger that they will take such a step as Adam and Eve took in their simplicity. Mankind will then know just what is good and what is evil. They will be fully able to discriminate between right and wrong.

### **WE MUST LOVE RIGHTEOUSNESS AND HATE INIQUITY**

Everything that God has decreed and directed is right and makes for the good and the happiness of His creatures; and everything contrary to the will of God is wrong and produces evil somewhere to somebody. When the whole world shall have learned well this lesson, it will be something worth knowing. The liberty then granted to these sons of God will not be freedom from obligation to do right. No one ever will be free from God or from responsibility to God. Everybody will always be under obligation to do right. God places Himself under this obligation. "Shall not the Judge of all the earth do right?" says the Word. (Gen. 18:25) He certainly will. In the case of our Lord Jesus, one of the severest tests which the Father placed upon Him was the test of loyalty to the principles of righteousness. "Because thou hast loved righteousness, and hast hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows," was God's commendation to Him. Psa. 45:7; Heb. 1:9

The Bible gives a beautiful picture of Jesus' exaltation for faithfulness. the whole world must yet come to the heart attitude of the perfect man, Christ Jesus. Those who refuse to do so will be cut off. Men must learn to love and appreciate everything that is right. They must love justice, mercy, and every other good quality of character. They must learn to hate injustice and impurity. They must root out all anger, malice, envy, strife. they must love and develop to perfection gentleness, kindness, meekness, humility, patience, self-control, love. they must have God's own character-likeness.

### **GOD'S PURPOSE FOR THE CHURCH**

This same principle holds good with the Church of Christ but operates differently; for it is a different part of God's Plan that relates to the Church. We do not need to wait until the Millennium to become sons of God. As the Apostle says, "Beloved, now are we the sons of God." As the Apostle says, "Beloved, now are we the sons of God." (1 John 3:2) By an arrangement peculiarly for this Gospel Age we are made sons of God in advance of the world and on a different plane a spiritual plane. The Church is an altogether new creation. they give up their earthly life to become associated with Jesus their Lord in His Heavenly inheritance. As He sacrificed Himself for the world, so do these, through the imputation of His sacrificial merit. they share His sufferings in order to share His glory. Not

only during the Millennial Reign, but throughout eternal ages, they are to share His honor and glory, as “the Bride, the Lamb’s Wife” and Joint-heir.

It is to the Church of Christ that our text is addressed. These alone being sons of God at this time, these alone have God as their Father. He is not the Father of the world of sinners. The Church have been chosen from the sinner world, and have been brought nigh by the blood of Christ. They have been washed, cleansed, and covered with His robe of righteousness. They have died as human beings, and have been begotten of the Holy Spirit as Spirit beings. they are to be “born of the Spirit” in the First Resurrection, if faithful unto death. They are members of Christ’s mystical Body. At their begetting as New Creatures in Christ they are only embryo spirit beings. They have merely the new mind, which must grow and develop into the character-likeness of their Father in Heaven, even as their Master had this character-likeness.

They are to grow in love and in all the fruits and graces of the Holy Spirit. But they cannot grow without spiritual food and exercise, even as a human child needs food, exercise and instruction in order to grow strong mentally and physically. The basis of our strength of character is our

3H846

will; and as we seek to exercise our will in harmony with the expressed will of the Lord for us we grow up into Christ our Head in all things. We are instructed by the Master to be perfect even as our Father is perfect. We are to become thus perfect in character, in will. We are to be like Him in our minds.

It is the New Creature that is to be like God that is to be perfect, not the flesh. The flesh will never be like God except in the sense that we as New Creatures compel our fleshly body to serve us, to render service to the Lord as our instrument. We shall never succeed in making our body perfect, for God does not purpose to give us restitution, as He will the world a little later. Our human body is merely our servant while we wait for “our house which is from Heaven,” our glorious spiritual body.

We are to have the mind of Christ. His mind was to do wholly the Father’s will. Have you the mind of Christ to the degree that you are willing that the doing of God’s will shall cost you something? This is a very important point. The Lord will not ask you to attain this too soon; He will doubtless bring you to the place where it will cost you a good deal before you become a member of the Body of Christ in glory. You must prove that your heart is right and fully loyal to God. “Blessed are the pure in heart for they shall see God.” But we are to bring our bodies as fully into conformity to the perfect Law of the Lord as we are able by His grace.

When we become copies of God's dear son, we are fulfilling our Lord's injunction to become perfect even as our Father in Heaven is perfect. We become copies of Christ in character. God loves us when we are babes in Christ. But He does not wish us to remain babes. We are expected to grow and develop. If we fail to grow properly, we cannot remain pleasing to our Father in Heaven. We must come to the place where we shall love righteousness and hate iniquity, whatever its form. Otherwise we shall not be granted an entrance into the Kingdom.

**St. Paul Enterprise, September 19, 1916**

## **REASONABLE, HARMONIOUS, ARE DIVINE PURPOSES**

Seattle, Washington, September 17 -- Pastor Russell gave a masterly sermon today before the I. B. S. A. Convention assembled here this week. His text was from Isa. 1:18; "Come now, and let us reason together, said Jehovah: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He spoke as follows:

In the past, nearly everything that has ever been offered us in the way of religion has been something which must be taken without the exercise of reason. This has been especially true of most of the creedal teachings given us in the name of the Lord. They must be swallowed without reasoning or not at all; for they are too unreasonable to be received by any logical mind. In this connection I think of an incident which well illustrates my point. On one occasion a gentleman who had been giving the Bible some study related to me a conversation which he had recently had with his pastor, a Presbyterian minister. The gentleman had said to his pastor, "I cannot quite accept some of the statements of the Confession of Faith; for I cannot understand them." The minister replied, "You have taken the matter in a wrong light altogether. When you take the Confession of Faith, you must do so just as you would take a Brandreth pill. If you stop to chew it, you will never be able to swallow it!"

The Lord, on the contrary, says to us: "Come, let us reason together." God appeals to man's reason; and every feature of the Divine Plan, when understood, is thoroughly logical and worthy of our great Creator. It is only reasonable to expect that God, who gave man reasoning faculties, would give us a revelation of His Plan which would appeal to our reason. Man was created in the image of God; and even though our race is now in a fallen condition, the Lord still appeals to man's reason, as our text shows.

The word of God is in every way logical and beautiful; and our joy has been in proportion as we have needed His Message and

responded to it. When He invites His people to reason with Him, He means that we are to search His revealed Word, the Bible, to find the true explanation for man's present condition, to discover the Lord's Plan relating to mankind, to exercise our minds in regard to God's declarations. What would be the use of having brains if we merely absorb a teaching, without having any mental understanding of the subject? To study with a view to finding what reason God gives us along lines of vital importance this constitutes true Bible study.

### **MAN'S REASON HANDICAPPED BY ERROR**

While the lower animals are endowed to a very limited degree with the faculty of reason, yet of all the animal creation man alone is able to reason upon a high plane. He alone possesses moral faculties and ability to reason with his Creator through that Creator's revealed Word. In the present fallen condition of the race, some can reason better than others. Phrenologists can determine by the size and the shape of a man's head what are his natural mental endowments. They can give a very good description of a man's natural disposition what he would be likely to do and what not to do.

But no phrenologist can determine the character of a Christian as such as a New Creature in Christ; for a Christian of considerable development has so far overcome many of his natural weaknesses that he is much nobler in character than the shape of his head would seem to indicate. He now has a new will, a new mind the mind of Christ. But the particular point that we wish to emphasize is that the faculty for reasoning belongs to man, and that even in his fallen condition he delights to exercise this faculty. When we inquire for a reason why things are so, we are merely in line with God's will concerning us.

Along doctrinal lines, however, our reasoning is sadly handicapped by error; for the whole world is in a large

3H847

measure of darkness respecting the Divine character and purposes. For the past few hundred years, the Lord's people have been gradually emerging from the darkness of the Dark Ages. There were twelve hundred years during which the Bible was not studied at all. Then came the Reformation, after which the Bible came back into the hands of God's people, and they began to study it again. But their poor heads were more or less confused with the errors of the creeds formulated during those twelve centuries when the Bible was set aside; and it would not be expected that they would be able then to see every point of doctrine clearly and to reason satisfactorily.

So we see that our forefathers, honest and sincere as many of them were, had great difficulties with which to contend in connection with the errors which were firmly entrenched in their

minds. When a foundation of error has been laid in the mind, it will give trouble until all the error has been removed. Many of their errors we have inherited. We were born with our reasoning faculties more or less twisted; and these twists have been accentuated by our teaching at home, in the Sunday School, and in the pulpit. We have imbibed them in our reading. When we wished to reason, we were told, "You must not reason along doctrinal lines; for you will become an infidel if you do!"

### **REASON DIVINELY GUIDED A BLESSING**

Many of us did become infidels respecting the teachings held out to us, however. This has proved to be a great blessing, in that it has led us to study the Word of God for ourselves, and to learn what is the real character of our Creator that He is not a monstrous Devil, but a God of Love, a God of Reason; that He has a Plan of Salvation worthy of all acceptance. We can now meet together and reason as God's people in harmony with His inspired Revelation the Bible. Our own poor, imperfect reasoning, perverted by the false teachings of centuries, would be a very unreliable guide and would surely lead us astray if we were unaided from Above as our text suggests. But reasoning according to the instructions of Scripture clarifies our minds, and leads us out of the bewildering darkness of error into the light of God as it shines from the face of our Redeemer and Lord, Jesus Christ.

As Bible Students we are learning that there is a beauty and a harmony in the Bible that is not to be found elsewhere, when the Word of God is rightly divided (2 Tim. 3:15-17; 2:15). As long as we reason within the lines of Divine Revelation we are on safe ground. What do any of us know regarding the origin and the destiny of man save as we are instructed by the Lord? Nothing whatever! No matter how much any man may boast of his knowledge and his wisdom, he knows nothing about these important subjects pertaining to our everlasting future except as information is given from Heaven. As the inspired Apostle Paul declares, the Word of God is sufficient, that the man of God may be thoroughly furnished. We have no other source of knowledge respecting our Creator and His purposes. We must have a "Thus saith the Lord" for every item of our faith.

### **PROVISION FOR MAN'S DELIVERANCE**

Nearly all the theology of the Bible stands related to sin how sin came into the world, what are its effects, how God views it, how we should view it, how man is to get rid of it, what means God will adopt to lift mankind out of their present degradation to sin and to restore the race to perfection and everlasting life. This is the sum total of the theology of the Bible.

God's Word declares that our great Creator made man, not in the image of an ape, but in the Divine image, and crowned him with honor and glory, setting man over the beasts of the earth, the

fishes of the sea and the birds of the air. Man was to be an earthly king, only “a little lower than the angels.” (Gen. 1:26-28, 31; Psa. 8:4-8) This great man, this perfect man, Adam, was our father, a human son of God. (Luke 3:38) The Heavenly Father has not said this about any one since Adam’s disobedience and fall into sin, except in the case of our Lord Jesus Christ, who came to earth a man, transferred from His glorious pre-human condition to man’s estate, in order that He might give His human nature a Ransom-sacrifice for Adam and all who fell in him.

Adam was put on trial in Eden with the understanding that if he remained obedient to his Creator he could live forever; but that if he was disobedient, he would die. He disobeyed; and the death penalty was pronounced upon him—“Dying, thou shalt die.” (Gen. 2:17, margin) Immediately he began to die not instant death, but a gradual dying process. It was nine hundred years before he was dead not more alive than ever. “The wages of sin is death.” “The soul that sinneth it shall die.” Rom. 6:23; Ezek. 18:4,20.

To understand the Scriptures, we must drop the foolishness handed down to us from the Dark Ages. “Come, let us reason together.” In line with this reasoning, we find that the whole world are sinners. Adam’s unborn posterity shared in his fall and in his condemnation. Some have gone down into the tomb more rapidly than have others, and on a lower plane. Some have tried their best to fight against sin. But all are sinners; all are dying because of the original sin in Eden. (Psa. 51:5; Gen. 3:20) None can keep God’s law; for all are imperfect. Rom. 3:20.

As all the race were condemned to death while still in the loins of their father Adam, so the Lord Jesus, by becoming a man, perfect and undefiled by sin, with an unborn race in his loins, could give Himself an exact corresponding price for Adam and all his posterity. This is the meaning of the word Ransom as applied to Jesus’ sacrifice for the purchase of the race. The Greek word is *antilutron* a price in offset, an equivalent price, a corresponding price. (1 Tim. 2:5, 6.)

### **MEANING OF CHRIST’S DEATH**

Although our Lord was in the Heavenly Father’s likeness on the Heavenly plane, He could not give a corresponding price for man while He was still a spirit being; for God’s Law demanded a man’s life for a man’s life. (Deut. 19:21) It was necessary, therefore, that He become a perfect man, as Adam was before he fell. As such our Lord died for “the sin of the world”—the original sin, the sin of Father Adam,

3H848

on account of which Adam was sentenced to death. Thus we see that Jesus must bear Adam’s penalty, whatever that was. Did our Lord suffer eternal torture for man? No; He suffered death. He



gave up forever in death His human nature, and was raised from death by the Father a glorious Divine being, as a reward for His faithfulness. His human nature He never took back; for it was the price of man's redemption.

It is very evident, then, that the penalty for sin pronounced by God upon Adam and his race was not eternal torment, but death. Had not our Lord Jesus Christ died for the world, mankind would not have a future life. But because our Lord has died, "the just for the unjust," death is referred to in the Bible as a "sleep." Man will awaken from his death sleep. He will live again in the resurrection. 1 Cor. 15:21-23.

God's standard is perfection; and no one who comes short of it can attain life everlasting. The entire race of Adam is dying on account of their father Adam's sin. The great majority of them have died in infancy. Moreover, the Bible distinctly declares that no flesh can be justified in God's sight through keeping His Law; for fallen man cannot keep God's perfect Law inviolate. Only through Divine compassion and mercy can any human being become justified in the sight of God, through the death of our Lord and Savior Jesus Christ. The Ransom-price which our Lord gave for Adam and his race is "to be testified in due time." (1 Tim. 2:5,6) To some the due time comes in this life. To the great majority it will come in the next life, during the Messianic Reign of a thousand years the world's great Judgment Day.

## THE TWO SALVATIONS

But although God has provided a great Savior for the fallen race of Adam, and although the death of our Lord Jesus is sufficient for the sins of the whole world, the world has not yet received the benefits of that death. The reason for the delay is given in the Bible. There are two phases of salvation: one salvation for the Church, to spirit nature; and another for the world in general, to perfect human nature. The Bible says that Jesus Christ "brought life and immortality to light through the Gospel." (2 Tim. 1:10) The Apostle Paul mentions the "so great salvation, which first begun to be spoken by the Lord." (Heb. 2:3) This salvation for the Church was a secret from before the foundation of the world.

The other phase, "the common salvation," is for whosoever will of mankind. During the Millennial Age this salvation will be made known to every person in the world. The knowledge of the glory of God shall fill the earth. (Hab. 2:14; Psa. 72:19) Everybody will know that Christ has died for the sin of the world, and that all may then have a share in the blessing of Restitution secured by the death of Christ. All will then have the opportunity to receive again that which was lost. (Luke 19:10) At the Second Coming of Christ, in "the Times of Restitution of all things," mankind will be given an opportunity to rise out of ignorance and sin back to the image of God. Jude 3; Acts 3:19-23.



The “strong meat” of the Word of God needs careful mastication. (Heb. 5:12-14) The husks on which we were fed in Babylon could not be masticated. There was no real food there. The true Christian is to progress from the milk of the Word to the strong meat thereof. He is to grow in grace and in knowledge. At first we were only “babes in Christ,” babes in the knowledge of things spiritual. (1 Cor. 3:1-3) But in order to grow strong in the Lord, we must have the strong meat and digest it.

### **SPIRIT BEGETTING AND SPIRIT BIRTH**

After Adam fell, Jesus was the first human son of God. “He came unto His own (the Jews), and His own received Him not.” They crucified Him. “But as many as received Him (first of the Jews and then of the Gentiles), to them gave He power to become the sons of God.” (John 1:11, 12) As spirit-begotten New Creatures, these are sons of God; and they will have their birth in the First Resurrection, when they shall be made like their Lord and Head 1 John 3:2.

As a spirit-begotten son of God, our Lord Jesus offered Himself in sacrifice to God at Jordan. For three and one-half years thereafter He was laying down in death that sacrifice, which was consummated on the cross. The third day thereafter He was born of the Spirit, in His resurrection. So the sacrifice which we make when we consecrate ourselves fully to God through Christ is finished at our actual death. Meantime, we must keep our bodies in a presentable condition—“faithful unto death”. (Rev. 2:10) For this the Church is waiting. We are not to receive merely the ordinary human life which is coming to the world in the Times of Restitution. The opportunity to get the crown of life will never again be offered; for it is limited to a special number the Elect. When all of this elect number shall have been found and prepared for their future work, then the purpose of the Gospel Age will have been accomplished, and the uplift of the world of mankind will begin.

3H849

### **St. Paul Enterprise, September 26, 1916**

## **BROTHERLY LOVE**

St. Paul, Minnesota, September 22, 1916 -- Pastor Russell announced for his text the familiar saying of Paul, “Let brotherly love continue,” (Heb. 13:1) and made substantially the following remarks:—

The exhortation to let brotherly love continue implies that it has started. In fact, it is impossible to come into the Divine Family without it. It is a trait always to be found in every member of that family. It will be found to be so, not only among the earthly children of that family, but among all the Heavenly. Wherever

the Spirit of God is, there will be found the Spirit of Love.

Brotherly love is a thing that is easily disturbed. It can be done with but a few words of envy, malice or hatred, and in less than five minutes of time. Such works are the works that emanate from the spirit of the Devil. We are not to incite each other with such a spirit, but are rather admonished to incite one another to love and good works. It is God's spirit that thus incites.

We often hear it said that we find it harder to obey this admonition as we come to be better acquainted with each other, because we come to see each others' faults so well. We get to know each other too well. But we are further reminded that we are not to know, not to recognize each other according to the flesh, but according to the Spirit. And in this connection we are reminded that it is not an easy matter to judge according to the Spirit, it requires great carefulness, because we cannot see one another's hearts. How, then, are we to proceed? It is in this way: We are compelled to judge each other according to our professions. These professions will have to be taken at their face value. This would seem to be the only safe rule.

What do we as Christians profess? We all profess to be fighting the Devil and his works. He and his works surround us on every hand, and these are the things to which we profess hostility and which we profess we are trying to conquer. All our personal weaknesses are of the Adversary, and these are among the things we profess ourselves to be striving to overcome. If we are striving to gain the mastery over these things, certainly every one of us has his hands full and more than full.

We have our responsibilities as members of our earthly families, and we have our responsibilities as neighbors, and we profess to be devoted to these; but our chief concern is over the struggle with ourselves as individuals. This is our profession as brethren.

Our fleshly bodies, which we "put under" at consecration, fail to stay under. Hence it becomes necessary for us to put them under repeatedly, daily and hourly. If we do not do this, we prove that we are not thoroughly loyal to the Lord. And it is certain that He will not exalt us to glory and power if we are not loyal to Him. We must be loyal to the very moment of death. Such is our profession.

It may be said by some that this is a discouraging standard which we proclaim. But we reply that it will not discourage any true soldier, such as the Lord is calling. It may discourage shirkers. But the Lord is not looking for shirkers. He has no need for such. We should not be discouraged, however, at the weakness of our flesh, for the Lord has provided the gracious arrangement whereby that is covered from His sight by the Robe of

Righteousness. The Lord deals with our wills, and our wills are to deal with our flesh. If He dealt directly with our flesh, we might well be discouraged. The arrangement makes it possible for us to make a good fight.

We have been amazed as we have read in the newspapers of the loyalty displayed by the warring soldiers of Europe. They have rushed into the face of death, have made tremendous sacrifices under an impulse of loyalty that has been promoted, not by the grace of God, but by the spirit of demons. How much more should be the loyalty of those who are inspired and assisted by the grace of God, how much more eager they should be to sacrifice their lives even unto death, as they have covenanted. The soldiers of Europe do not really know what they are fighting for; whereas we know well what we are fighting for. They are paid about twenty cents a day for the sacrifices they are making; whereas we are getting far more than that at this present time, and have the guarantee of pay at the end of the way, glory, honor and immortality, adoption into the great Royal Family of the Universe. None of the soldiers who are fighting across the ocean can get into any royal family. They have no such hope. But the promise is given to us that if we are loyal soldiers, we will be adopted into that Royal Family. How it should nerve us to go on.

But we must suffer, even as they suffer, and we must go beyond them in suffering. The greater value of the prize well warrants this thought. And how much more glorious is our commission than theirs. They are commissioned to slay their fellow men. We are commissioned to do good unto all men as we have opportunity, especially to the household of faith, our brothers.

Let us keep the banner clearly before us. Let us notice what Jesus fought for. He is our Leader we are to walk in His steps. We are to suffer as He suffered. He was fighting for a Kingdom. He declared that He came to possess a kingdom. The Jews ridiculed Him. He did not look to them as if He has any show of a Kingdom. They said He was mad. And so with us. The world will not see anything to make them think that we are likely to inherit a kingdom. They will tell us we are mad, when in our devotion to the affairs of the Kingdom we refuse to follow them in the pursuit of things of time and of this present world. But let us be faithful soldiers of the Kingdom.

What are we living for? To get the best we can out of this life? Then we are not living as do those who are members of God's family. Those who are in God's family live for God. They do not live for time. A certain elder once had a chance to take a position in business that would increase his material prosperity very considerably, but would make such demands upon his time and energy as to seriously curtail his privileges for service as a soldier of the great King. He sought advice. His duty would seem clearly to

3H850

be that of making sacrifices as a good soldier. And so with all of us.

If we are loyal to Him, we may be more than sure that He will be loyal to us. Let this thought inspire us in our every thought, our every word, our every act.

[The National Labor Tribune, September 28, 1916](#)

## **RIISING OF THE SUN OF RIGHTEOUSNESS**

*“The Sun of Righteousness Shall Arise With Healing In His Beams.” Jesus the Light that Will Heal the World.*

Milwaukee, Wis., Sept. 24 Pastor Russell delivered a characteristic address before the I. B. S. A. convention here today. He took for his text John 8:12—“ I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” He said in part:

At the time that our Lord used these words, He was the Man Christ Jesus, and had not yet become the Light of the world save in prospect. He was then the Light of the world in the same sense that He was the Savior of the world. The ultimate result of His coming into the world would be that the world would be enlightened and saved. To this end He had become a man. To this end He died. At His first advent our Lord came into the world to accomplish a work that would result in the world’s salvation and uplift from sin and death at His Second Advent. The interim has been devoted to the selection and the preparation of a class which God has ordained to be associated with His Son in the great work for mankind to be inaugurated at the opening of the next Age.

Our Lord not only said, “I am the Light of the world,” but declared to His followers, “Ye are the light of the world.” He pointed out the way in which they were to be lights at the present time, saying, “Men do not light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.” (Matt. 5:14-16) So our Lord put His light on a candlestick; and it is still giving light to all in the House, but not to the world. Likewise Christ’s disciples are to let their light shine to all within the Household of Faith not to the world at large. They are not to expect, however, that their light will dispel the darkness now.

The sin, the jealousies, the misunderstandings and the pride of the Jewish rulers led them to secure the crucifixion of our Lord Jesus; and thus His light was temporarily extinguished. So it has been with His disciples all down the Gospel Age. We are not to

expect that our light will now dispel the darkness; but rather, as has been the case throughout this Age, that the darkness will ever seek to quench the light. John 3:19-21

### **WHY THE WORLD IS IN DARKNESS**

The Bible tells us about two great Kingdoms: Satan's Kingdom of Darkness and Christ's Kingdom of Light. As the Scriptures declare, "Darkness covers the earth and gross darkness the people. (Isa. 60:2) This is because Satan's Kingdom is in power. Satan is "the prince of this Age." (John 14:30) It is not that God made Satan to be the prince; but rather, as St. Paul explains, Satan is the god, or ruler, of this world because he is now ruling in the hearts of the children of disobedience. (2 Cor. 4:4; Eph. 2:2) Today the children of disobedience are so numerous that fully nine-tenths of the human race are under the domination of the Prince of Darkness. Many who render him service do not realize what they are doing. But "his servants ye are to whom ye render service." If people knew that they are serving Satan, things would soon be different. But they are deceived.

We are only now beginning to get out of the darkened, drunken condition in which the Bible declares that the world has been for centuries. (Rev. 17:1-6) The majority of mankind are still in a large measure of darkness. All of us have had more or less experience with this stupid condition of spiritual drunkenness. We are very thankful to God that we are getting awakened and sobered up, even though the majority of mankind are still serving Satan. (1 John 5:19 R. V.) This may seem a hard thing to say, but it is true.

God refuses to accept any service except that which is rendered by His sons. Consequently whoever would render acceptable service must first become a child of God by entering into a Covenant of Sacrifice with Him. (Psa. 50:5) This we do by presenting our bodies a living sacrifice, becoming acceptable to the Father through the imputed merit of Jesus, receiving the begetting of the Holy Spirit, and thus becoming children of God, joint-heirs with the Lord Jesus Christ to all that God has promised. (Rom. 12:1, 2; 8:17) Unless this is true of us, we are not serving God.

As we give careful heed to the Word of God and see what are the terms of service, we realize that there are very few who are serving God, who are following in the footsteps of Jesus. But we rejoice that the light is beginning to break through the darkness, and that the glorious character of our God is beginning to be understood as never before by those who are humble and teachable.

## **DARKNESS BEGINNING TO DISAPPEAR**

According to the words of our Lord Jesus, the Sun of Righteousness was to rise at the close of the Gospel Age and the beginning of the Millennial Age. Both the teachings of the Scriptures and the signs of the times indicate that we are now living in the day when the Sun of Righteousness is about to rise, to scatter all the mists of darkness that envelope the earth. The Bible gives us a beautiful picture of what will take place when this Sun shall have risen over all the world. All other lights will be obscured by its brilliancy. All the dark places of the world will be opened up. Every hidden thing will be manifested. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the sea. Isa. 11:9; Hab. 2:14

3H851

Then there will be ocean-deep knowledge of God. That will be the time when the true Light will lighten every man that has come into the world. It has not come during this Age because the Church must first be selected; first, the faithful ones from amongst the Jews, and then the remainder from amongst the Gentiles. Only a "remnant" from Israel after the flesh, and only a "remnant" from Israel after the Spirit, will be of this true Church of Christ. (Isa. 10:20-22; Rom. 9:23-29; 11:5; Matt. 7:21-23) It was the Divine purpose that, after the Gospel of Christ had first been presented to the Jews, God's professed people, it should then go to the Gentiles, to take out of them "a people for His name." Acts 15:13-18

## **TARES SOWN AMONGST THE WHEAT**

In the Divine Plan, the Gospel Age has been set aside for the gathering out of the faithful "Israelites indeed" from both Jews and Gentiles, to constitute the Church of Christ which is to reign with Him in His Kingdom. Our Lord Jesus tells us that when this number shall have been completed and glorified with Him, then the Kingdom will come and the Sun of Righteousness will rise to shine over all the earth. This Sun cannot rise before that time; for the Church is, with her Lord, to constitute this Sun.

In the parable of the Wheat and the Tares (Matt. 13:36-43) is pictured the work of the Gospel Age. Our Lord Jesus and the Apostles sowed the good seed of the Kingdom. They proclaimed that the Kingdom of God was yet to be set up on the earth. After the Apostles "fell asleep" in death, Satan came and over-sowed the field with tare-seed. The tare-seed represented the false message, not the true Message of the Kingdom. The Kingdom seed brought forth the true children of God; but the tare-seed brought forth children of error—" tares."

During this Gospel Age the wheat and the tares have been growing side by side in the nominal church organization. Our Lord forewarned His followers that no attempt should be made

to separate these two classes until the close of the Age the Harvest time when He would return and supervise the separating work in person, though unseen, as He is now a glorious spirit being. During this Harvest time the “wheat” would be gathered into the “garner” while the “tares” would be figuratively burned; that is, destroyed as tares. The garner into which the wheat were to be gathered represents their change in the First Resurrection. “Then shall the righteous shine forth as the Sun in the Kingdom of their Father.” Then will be the time when our Lord Jesus Christ will, in the fullest sense of the word, become the Light of the world. Mal. 4:2; Matt. 13:43

We are now in the closing days of the Gospel Age. The Harvest is nearly finished. The last members of the Bride, the Body of Christ, are now in the flesh; and their course, we believe, is nearly run. This whole Christ Head and Body, Bridegroom and Bride will constitute the Sun of Righteousness, the Light of the world. When this Sun shall have risen, then the world will see. Now they cannot see. As the Apostle Paul says, “The god of this world (Satan) hath blinded the minds of them that believe not.” This is the reason why many cannot understand the Message of Truth when it is presented to them.

But when the Sun of Righteousness arises, then all mankind will see. All the blind eyes shall be opened; all the deaf ears shall be unstopped. “The glory of the Lord shall be revealed, and all flesh shall see it together.” (Isa. 40:5) What a beautiful picture the Bible places before our minds! Truly earth’s coming glory will compensate for the darkness, ignorance and superstition which for many centuries have prevailed throughout the world.

### **THE CHILDREN OF THE LIGHT**

In the words of our text, the Master declared, “He that followeth Me shall not walk in darkness, but shall have the light of life.” His followers were to be enlightened while the world was still in darkness. The humble, teachable ones into whose minds the light of Truth shone carried in turn the light to others who were meek, who had the “ear to hear.” The Truth of the Gospel, the Message of the Kingdom, gave zeal and courage to all who received it into good and honest hearts.

We read about the courage of St. Peter and St. John. After they had been illuminated by the begetting of the Holy Spirit at Pentecost, they went forth to proclaim Jesus of Nazareth as the Son of God, the Messiah, who was to bless the whole world. Although they were imprisoned for preaching in Jesus’ name, they continued to do so after the Lord delivered them from prison. When again called before the authorities and threatened, they answered, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard.” Acts 4:19,

The words of these faithful servants of God confounded their enemies; for although even the people noted that they were ignorant and unlearned men, still the wisdom with which the disciples spoke could not be resisted nor gainsaid. Truly the power of God was manifested in His humble, faithful children. They knew what they believed and why they believed it. Therefore the people “took knowledge of them, that they had been with Jesus and had learned of Him.” Thus it has ever been. The Lord’s promise has been abundantly fulfilled to His people that they should not walk in darkness, but should have the light of life.

In the Truth of God’s Word there is a transforming power which affects the entire life. In proportion as it is received, it gives its possessor the spirit of a sound mind. It makes him more efficient in business. It makes better husbands and fathers, better wives and mothers, better sons and daughters, better neighbors and friends. Even the worldly recognize the fact that the Lord’s people have nobler ideals, better judgment, a broader outlook and kindlier sympathies than have others.

### **NO MORE ENCIRCLING GLOOM TO THESE**

It is not sufficient that one give his heart to the Lord, and then receive the illumination of the Holy Spirit which comes at that time. The good beginning must be carried on daily, if we are to walk in the light and be transformed in character. Our Lord Jesus is to be our great Teacher; and we must go to Him continually, receiving the lessons and the blessings that come through the daily study of His Word.

3H852

When we thought, as once we did, that nearly everybody was bound for eternal torment and that probably we might go there, too, it is no wonder that we did not love the Bible. But when we come to know the Lord, all that darkness begins to vanish, and the love of God begins to be shed abroad in our hearts. It is a wonderful thing to know that we may be made sharers in the great Divine Plan, that we may be made joint-heirs with Christ Jesus in His glory; to know that “if we suffer with Him, we shall reign with Him,” and that “if we die with Him, we shall live with Him” as spirit beings having the Divine nature, as the Lord has promised. 2 Tim. 2:11, 12; 2 Pet. 1:4

Cardinal Newman’s beautiful hymn well expresses the doubt and uncertainty which have prevailed for centuries:

*“Lead kindly Light, amid the encircling gloom;  
Lead Thou me on;  
The night is dark, and I am far from Home;  
Lead Thou me on!”*

This hymn seems to touch a popular chord; for all have realized this “encircling gloom.” All have realized that we need a “kindly



light” to lead us. Our Lord Jesus Christ is the kindly Light that is leading His people. Through the Word of God He has been guiding His people during the dark time which has preceded the rising of the Sun of Righteousness. (2 Pet. 1:19-21) But that Word has been neglected. The creeds and the “traditions of men” have been substituted for the Scriptures. There has been an “encircling gloom,” a darkness that could be felt. The Cardinal realized that the night was dark, and that we were far from Home. He felt bewildered. He had been a Protestant; and in his search for light he had become a Catholic. Not knowing just what to believe, he said, “Lead Thou me on!”

### **GRAVE MISTAKES OF CHURCH LEADERS**

In the attempt to separate wheat from tares, contrary to the Master’s instructions, various denominations have been formed, each of which has claimed to be the Church of Christ. Each denomination has tried to console itself with the thought that its gloom was no greater than that of the others. But all of them have been in the “encircling gloom,” and all have felt it. Instead of following our Lord Jesus Christ, they have followed Luther, Calvin, Knox, Wesley and other men. We do not read that the Apostle John or the Apostle Peter or the Apostle Paul started a Church which was called after his own name. On the contrary, they denounced the spirit of division as wrong. 1 Cor. 1:10-13; 3:1-7; Ephesians 4:1-6

Seeing, however, that we have gotten ourselves into this difficulty, the only thing for us to do is to extricate ourselves from these entanglements by obedience to the Lord. We need not fight the denominations. Let them take care of themselves. But let each true disciple of Jesus see that he follows his Master, and that he lets his light shine. Be “as wise as serpents and as harmless as doves.” The people are more or less confused in mind. They contend for their creeds; and yet, if asked, they acknowledge that they do not believe their creeds. No intelligent person today could believe the monstrous teachings of the creeds.

Let us be true followers of the Lord Jesus Christ. He is the Light of the world, and will soon begin to enlighten the whole race of mankind. Soon the Church will be glorified with Him, and with Him will constitute the great Sun of Righteousness which is to rise and fill the earth with the light of the knowledge of the glory of God. Let this thought, dear brethren, inspire our hearts to faithfulness. Let us follow closely in the Master’s steps; and shortly we shall receive a glorious share in the great blessings which He has promised to His faithful followers.

[St. Paul Enterprise, October 3, 1916](#)

## **THE CALL OF THE NEW NATION OF SPIRIT BEINGS**

New York City, October 1 Pastor Russell occupied his pulpit in the New York City Temple, W. Sixty-third Street, near Broadway, this evening. His discourse was based upon Rev. 2:26,27—"He that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father." He said:

The Bible tells us that from before the foundation of the world our Heavenly Father purposed in Himself the great Plan of Salvation which He has since been carrying out. He will make no changes in that Plan; for He knew the end from the beginning. (Isa. 46:9, 10; 55:8-11). Such a wise, gracious Almighty God is ours! Although He had this plan from before the foundation of the world, the Scriptures show that He did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose, first preached the Gospel, to Abraham. (Gal. 3:8; Gen. 12:3). To faithful, loyal, obedient Abraham, God said, "It is My Purpose to bless all mankind, and that great blessing shall come through your posterity."

Then God seemed to ignore His own promise; for century after century passed without anything apparently being done. In the meantime, Abraham's natural seed through Isaac had gone into bondage in Egypt. Four hundred years after the Abrahamic Covenant had been made, the Israelites were still in bondage with that Covenant still standing. Then God sent a message through Moses to this effect: "Are you ready to have fulfilled to you the Promise which I made to your ancestor Abraham?" You can imagine how the Israelites felt. They quickly indicated that they were ready. Then God purposed that Moses should lead them out of Egypt and onward into the land of Canaan, where they supposed that they would become so mighty that they could conquer the whole world and rule mankind in righteousness.

3H853

When God had brought Israel as far as Mount Sinai, He indicated to them that before they could, as Abraham's seed, bless the world, they must demonstrate their fitness. Then He gave them His Law in a great Covenant, and told them that if they would keep that Law Covenant, they would have both the

right and the opportunity to become the blessers of the remainder of mankind. You remember that God gave Israel the Ten Commandments at Mount Sinai, through Moses; and that Israel said, "All these things will we do." Ex. 19:1-9; 24:1-8.

### **NATURAL ISRAEL'S FAILURE**

The Israelites appreciated God's great offer; they wished to be the blessers of all mankind. It must necessarily be a great people who could conquer and bless the whole world. They could see no other way to bless humanity except by first conquering the world, although they were only a little nation amongst others older and stronger than themselves.

But Israel could not keep the Law of God. No fallen man can do so; for it is the measure of a perfect man's ability. None but a perfect man could love the Lord his God with all his mind, heart, soul and strength; and his neighbor as himself. (Matt. 22:35-40; Luke 10:25-28). The Israelites did not realize how imperfect they were. But as the years passed by, they gradually learned that they were not able to bless the world.

You remember that God gave them an annual Atonement Day. On that day He said, so to speak, "I will wipe off the slate again; and you may try on a clean slate for the coming year." Year after year they tried in this way. But those annual sacrifices of bulls and goats which were arranged for them could never take away sin. They merely represented in a typical manner that Israel was given another opportunity for life through keeping the Law. (Heb. 10:1-4) Finally the Israelites became very much discouraged; for they saw that they were accomplishing nothing along this line. They did not have everlasting life any more than had other people or than they themselves had before they entered into the Law Covenant. They were in no condition to bless the world.

### **GOD'S PROMISE OF A NEW COVENANT**

Then God sent Israel word through His Prophet, saying, "The day is coming when I will make a New Covenant with the House of Israel and the House of Judah.... I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34). Under that New Covenant God will take away the stony heart out of their flesh and will give them a heart of flesh. (Ezek. 11:14-21; 37:26-28) This wonderful promise has not yet been fulfilled to the Jews; but soon it will be. In the light of St. Paul's testimony we see that God has an arrangement for an antitypical Moses and for the offering of "better sacrifices" than those of bulls and goats, by reason of which He will effectually take away sins forever. Heb. 9:11-23.

The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the remote past and that to be made with them

in the near future, but the fact that God has made certain promises to that nation, and that while they had hoped to have those promises fulfilled in them, yet they have failed to get what they had hoped for. They had hoped to be a nation of overcomers, a victorious nation that God would bless and exalt in order that they might bring all the world into subjection to Jehovah and might impress upon all nations the Law given at Mount Sinai. They had hoped to be judges, rulers, to accomplish the work which God has purposed for the world. This they failed to do.

### **HOW GOD'S PURPOSE WILL BE OUTWORKED**

We have a God who knows what He is about. His Plan was completed from the beginning; and it has met with no reverses at any time. When there was any seeming failure, it was something that God had foreknown and had foretold through the Prophets. He was not surprised that Israel failed to become the blessers of the world.

Then in due time God sent His son into the world. This feature of the great Plan of the Ages was already purposed by the Father from before the foundation of the world that His Son, the Logos, should come to earth, become a man, and die as a Roman for the sins of all mankind. Our Lord came as the natural seed of Abraham, of the tribe of Judah, born under the Law Covenant, and obligated to keep all the terms of that Law. (Heb. 2:16, 17; Gal. 4:4, 5) But unless He could keep the Law, even He could not become the promised Seed of Blessing, to bless all the families of the earth.

Our Lord Jesus Christ was found wholly obedient to the Divine Law, and fulfilled the requirements of the Law Covenant to the uttermost. Thus He gained all of the rights which that Covenant held out. The Law Covenant promises earthly life, earthly blessings and earthly dominion that which Adam had lost. But the Man Jesus could not give these blessings to mankind. He might, indeed, have set up a kingdom, established upon wise principles. He might have been recognized as a great teacher and reformer. The whole world might have bowed down to Him, acknowledging their willingness to serve Him as their King. He might have taught them how to speak and act better, how to do all things more wisely. But all this would not have brought them the blessing of everlasting life which God designed that man should attain.

Jesus would have had everlasting life on the human plane for Himself as a result of His keeping the Law Covenant. (Lev. 18:5; Gal. 3:11, 12) But He could not have given everlasting life to even one individual. He might have awakened some out of death by the use of His power, but He could not have kept them awake; for He had not this right, because the Divine sentence against Adam and his posterity was, "Dying, thou shalt die." (Gen. 2:17,

margin) Hence it was necessary that Jesus first attain relationship to God as the Spiritual Seed of Abraham before He could be the One to save and bless the world.

### **A RANSOM FOR ALL**

To accomplish this great work, our Lord gave His life as the Ransom-price for Father Adam, in whom all the world were condemned to death. Inasmuch as all mankind died in Adam, the sacrifice of the one perfect Man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's loins when he

3H854

sinned. What beautiful harmony Bible students find in all of God's arrangements! 1 Tim. 2:5, 6; 1 Cor. 15:21, 22; John 1:14

The word Ransom, as used in the Bible when speaking of our Lord's sacrificial death for man, signifies a Corresponding Price. It was the perfect man Adam who sinned; and it was the perfect Man Jesus who gave His life as Adam's Redemption price. It was not enough, however, that Jesus lay down His human life. He must receive a spirit life; for if in His resurrection He took back the earthly life which He had laid down, He would need it for Himself, and consequently would have no life to appropriate for Adam and his race. Had our Lord merely died and been resurrected to human life again, His death would have been of no avail.

Here we see the beauty of God's Plan of Salvation. In permitting Jesus' life to be taken away unjustly, God had arranged to give our Lord a new life, on a new plane of being, as a New Creature. Then, having received life as a Divine being as a reward for His faithfulness, our Lord as a New Creature, would still have to His credit the earthly nature, the human life which He had not forfeited by sinning. Thus He had a right to two lives. He needed the spirit life for Himself; and the human life He had to give for Adam and his race. He needed the two; for nothing less would accomplish the Divine Purpose.

### **GOD'S WONDERFUL NEW CREATION**

God's Plan having carried out thus far, the next step was that our Lord Jesus should start a new nation; for when Jehovah spoke to Abraham, He had intimated that the Seed of Blessing would be a nation, not merely an individual. (Gen. 22:17—"the stars") The natural seed of Abraham as a nation had high hopes. When the suggestion was made to the Jews of our Lord's day that they might not be fit to be God's special people, they were amazed; for they supposed that since they were Abraham's seed, and since God's Word cannot be broken, He must take them. (Matt. 3:9; John 8:39) But God would not have them unless they were in the right heart condition. He would fulfill His Promise, but not through Israel as a nation.

We might not have understood the matter had it not been that God's providence revealed it through the Apostles. St. Peter, writing to the Church, says, "Ye are a Royal Priesthood, a holy nation, a peculiar people ( a people for a purpose), that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9) This is God's arrangement, then. For nearly 1900 years He has been selecting the members of this nation individually not taking a whole nation, as He did with the Jews. It is to be a new creation as well as a new nation—" created in Christ Jesus unto good works". Eph. 2:10; 2 Cor. 5:17.

The one Church of Christ is to be the New Creation, according to the teachings of Scripture. We do not know who the members are; but St. Paul declares, "the Lord knoweth them that are His." (2 Tim. 2:19) It was this class to which God referred away back in Abraham's day, when He declared that the Seed of Abraham should bless all the families of the earth. Whoever is in Christ is of that seed. Gal. 3:8, 16, 29.

For many centuries God gave the nation of Israel an opportunity to try to accomplish the desired end through their Law Covenant. But they failed. Therefore there would be no use in attempting to bless the world under that Covenant. Only one kept the Law Covenant, and He therefore has all the rights accruing from the keeping of it. That One is now choosing a select nation, to be His joint-heir in all of His possessions and honors as His Bride. It is God's proposition. No matter how poor a maiden may be, if a rich king accepts her as his wife, she becomes his joint-heir. This is exactly the picture which God gives us of Jesus and the Church. Rev. 21:9, 10; Eph. 5:25-32.

Those Jews who were living in Jesus' day could become united to Him as members of The Christ heirs of god and joint-heirs with Christ Jesus. the Gentiles, who were never in covenant relationship with God, and who therefore had no rights as Jews, have been invited to become fellow-heirs with the faithful Jews, to share with them all that they will receive through Christ. (Eph. 3:1-7) Thank God that the door was opened to the Gentiles also! So for nearly 1900 years our Lord has been selecting this Bride class to inherit with Himself the Promise made to Abraham. Isa. 55:1-3

### **CHURCH OF CHRIST UNDER GOD'S LAW**

God is still of the same mind as in the beginning. No one will be fit to bless others unless he himself is in harmony with Jehovah through His Law. But the Church is not under the Law Covenant. According to the flesh we could not keep the Divine Law, but we can keep it according to the spirit. Covered with the merit of Christ' sacrificial death, we can keep the just requirements of the Law of God. The righteousness of the Law is fulfilled in us, "who walk not after the flesh, but after the Spirit."

(Rom. 8:1-4) God tells us that He has reckoned us dead to ourselves, to our fallen human nature; and that He will judge us according to the spirit, the intention. If our hearts are loyal, and if our endeavors are the best that we can put forward, He will cover our defects with the sacrificial merit of Christ.

God keeps us clean by continually applying to us the virtue of Jesus' blood as we ask for it. (1 John 1:7-10) Having willingly given ourselves over entirely to God, and using all our strength in seeking to live according to His will, we have been accepted through Christ Jesus as members of this wonderful new nation which, when developed in the School of Christ, will be fully qualified for bringing in the great blessings long ago promised to all the kindreds of the earth both the living and the dead.

The Spiritual Seed of Abraham are to be overcomers, conquerors. Their future work is the uplifting of mankind from degradation and sin, and the bringing of them back to God. The necessary preparation for this work is in themselves. They are not expected to perfect the flesh; but they are to bring their minds so thoroughly into subjection to the will of God that they will do the best that they can do. They are to Overcome, if they would win the great prize of their High Calling in Christ Jesus.

Many and varied are their besetments from the world, the flesh and the Adversary. All about them is the spirit of the world, which is altogether different from the Spirit of the Lord. The world, spirit is sometimes more noble and sometimes

3H855

less noble than at other times; but it is always a selfish spirit. It is also an ambitious spirit, desirous of having the good things of this life, the approval of the world, and everything of a worldly kind. Then the flesh has certain tendencies which have come down to us through 6000 years of sin and selfishness tendencies toward pride, show, vanity, etc. Then there are many contrivances of the Devil with which to contend. Many of these have come through the teachings of the various religious systems of this world. All these things must be overcome, if we would be granted to sit with our Lord in His Throne.

St. Paul Enterprise, October 10, 1916

## **MERCY TRIUMPHANT YET JUSTICE ABIDES**

Dayton, Ohio, October 8 Pastor Russell was the principal speaker today before the I. B. S. A. assembled in convention at the Soldiers' Home Memorial Hall for the past few days. His discourse was based upon the literal rendering of the last clause of Jas. 2:13 "Mercy glorieth against judgment." The Pastor said:

To the careful Bible student the Scriptures present a wonderful picture of the victory of Love, or Mercy, over Justice in God's great Plan of the Ages for man's recovery from the fallen condition into which the human race was plunged by the disobedience of Adam, the father of mankind. The Bible shows how our mighty creator was able to provide for the rescue of the race from the penalty of Death, pronounced upon our first parents and inherited by all of Adam's posterity; and how this rescue could be accomplished without violation of the Divine decree or of the principle of Justice, which God declares to be the very foundation of His Throne. Psa. 97:2

It has been said that "the proper study of mankind is man"; but we can more truly say that the greatest study of mankind is our great Creator. The character of Jehovah is the example, the pattern for all His intelligent creatures to follow. How important, then, it is that we understand aright the real character of our God in order that we may be able to imitate Him and develop characters like His! (Matt. 5:48; 1 Pet. 1:16) All who are children of God are called to partake of their Father's holiness; and ultimately the standard of perfect holiness righteousness will be required of all.

In the past, our lack of a knowledge of the true character of God has been one of our greatest difficulties. How could we copy the character of the God of the Bible unless we understood Him? We have not properly known our God. Thus the Bible declares, "My people perish for lack of knowledge." (Hos. 4:6) The necessary knowledge has been supplied by the Lord in His Word; but in the main His people have permitted themselves to be drawn aside and misled by the great Adversary. (1 Tim. 4:1; 2 Pet. 2:2) the Lord has permitted this as a test to all of His professed servants.

### **OUR EYES OF UNDERSTANDING OPENING**

We believe that today there are many honest people feeling after God, if haply they might find Him. (Acts 17:27) But, alas! Christian people have been misled, and have unintentionally misled others, by the terrible doctrines of the Dark Ages, introduced into the Christian Church after the Apostles "fell asleep". (Matt. 13:24-30) Thus harm has been done where only



good was intended. Although sure that our Heavenly Father will not lay to our charge that which was unintentionally done, nevertheless we cannot but feel remorse for our serious mistake in thus maligning the character of our gracious God. How thankful we are that the light is now breaking in, and that we can see as never before, the lengths, the breadths, the heights and the depths of our great Creator's Love; that we can see in clear outline in His Word His glorious Plan for the salvation of the whole world!

By nature the highest organs of our head are those that tend toward love and reverence. Spirituality, veneration, hope, conscientiousness, are the very highest qualities in our organism. The baneful influences of the Adamic fall have dwarfed these qualities in all mankind; nevertheless they have made their influence felt to some extent in our natural character. Yet despite all this, error has been creeping in. The Bible tells us that the one to whom we should charge this imperfection is "your Adversary, the Devil."

The spirit of impatience and discontent is everywhere prevalent today. Satan is responsible for this condition. When we speak of Satan we mean a personal Devil. We believe in a real Adversary, once a glorious and powerful angel, created in full accord with his Maker, but later a rebel against the Divine Government. we also believe in the existence of a host of fallen angels, or evil spirits, who followed Satan's lead and over whom he became prince, as the Scriptures plainly declare. Eph. 2:2; 6:12; margin; Gen. 6:1-4; Jude 6, etc.

These powerful enemies of poor, fallen humanity have their mission and are working in so secret and crafty a manner that in our fallen condition we are no match for these higher intelligences, with the wisdom of ages at their command. They well know how to entrap; and they have entrapped some. In thus seeking to delude and mislead mankind, they know that they can cause humanity to dread their Creator, to hate rather than to love Him. The Apostle Paul declares that "the god of this world (Satan) hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) The Adversary knows full well that if the light of the knowledge of God's glorious character should shine into men's hearts, it would make a great transformation. God's work in the heart of the Christian is for the purpose of transforming him by the renewing of the mind. Rom. 12:2.

What a blessed thought it is, dear brethren in Christ, that we are getting rid of this blindness? The eyes of our understanding are indeed opening. The Apostle Paul thus

prayed for the Church—"I pray for you, that the eyes of your understanding being enlightened, ye may know what is the hope of your calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe." (Eph. 1:16-19) Further on, he prays, "that ye may be able to comprehend with all saints what is the breadth and length and height and depth, and know the Love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14-19.

### **TRUE LOVE FOUNDED UPON JUSTICE**

In our text the Apostle is showing us that in God's wonderful Plan for man's recovery from sin and death Divine Mercy, which means Divine Love, has triumphed over Divine Justice, and yet without impinging God's Justice in the slightest degree. It is a very interesting and important study for us to learn just how this was accomplished; for if we do not see it clearly we shall have confused ideas of God's Plan as revealed in His Word. If we do see it clearly many of the theological tangles which long have troubled and hindered us will be unraveled.

We remember that it is written, "Righteousness and Judgment (Justice) are the habitation of His Throne." God's whole Empire is founded upon Justice not Love, but Justice. We see the propriety of this. How else could He be the proper Administrator of the universe! This statement does not conflict with the other Scriptural declaration, "God is Love." Justice is the very basis upon which true love is built. At first these two elements of the Divine character might seem to conflict, when we remember that while God's Justice demanded the punishment of the sinner, nevertheless His Love provided a way to bless that sinner. Let us see how the Word of God harmonizes these facts of theology.

This matter is very simple to understand in our day; whereas in the past our forefathers had great confusion on the subject. Many and fierce were the theological battles fought along this line. they had long arguments as to whether God's Justice would finally prevail, or whether God's Love would override His Justice, and how this would be accomplished. Here was the difficulty in our minds.

Before we can understand what constitutes God's Justice, we must rid ourselves of the errors embodied in the creeds of the Dark Ages, whether these errors be Calvinistic, Arminian, or whatsoever they may be. We are astonished today at the monstrous errors held by some of these well-meaning forefathers of ours. Take, for instance, Jonathan Edwards, who doubtless was a wonderful man, of wide influence. He believed in a literal Hell of fire and torture, into which the great majority of humanity were to be cast. He preached eloquently upon the subject. When asked on one occasion whether Christians would

not be unhappy in Heaven, knowing that the majority of their friends and relatives were suffering agony in Hell, he replied: “No, we shall be so changed that we shall not suffer in seeing our friends in Hell. We shall look over the battlements of Heaven and see their agony; and then, turning around, we shall praise God the louder that His Justice is made manifest.”

### **MINDS SADLY PERVERTED**

It seems past belief that an intelligent, sincere man could have so perverted an idea of justice. Can any sane mind today see any justice in a God who would create billions of human beings, with powers of feeling, with capabilities of the most acute suffering, who would permit them to be born into the world under conditions of weakness, prone to sin as the sparks to fly upward, surrounded by temptation, beset by evil angels, and who would then declare that if they did not live saintly lives and love supremely the God who thus created them they should be damned to an eternity of torture? Ah, something is radically wrong with the brain of the man who can accept such a creed and worship such a God! Such is not the God of the Bible, but a monstrous Demon. The god that originated such a creed is “the god of this world” the Devil.

No human being would ascribe such a character to any human parent. How, then, can any believe such a monstrous libel upon the character of the God of all grace! How strange that we should ever have been thus trapped by this wicked lie of Satan’s!

Many who have long discarded the creeds of the Dark Ages still profess to believe them, and still retain membership in the denomination which holds one or another of these creeds. No intelligent minister of our day believes these monstrosities of medieval doctrine. We need God’s leading and teaching. The difficulty has been that we have leaned upon the creeds of human tradition, instead of relying upon the Word of God.

### **THE ROOT OF ALL DOCTRINAL ERROR**

Let us see what God says of His Justice. He declares that the penalty pronounced upon man for sin was Death. “The wages of sin is death.” “The soul that sinneth, it shall die.” “In the day that thou eatest thereof, dying, thou shalt die.” (Rom. 6:23; Ezek. 18:4, 20; Gen. 2:17, margin) The entire Scriptures bear out this declaration. Only a few highly figurative statements could be so misinterpreted as to seem to teach otherwise. But when the symbolic character of such passages is recognized, they are seen to be in full harmony with the plain declarations of the Bible.

The pagan doctrines of the immortality of the soul, a trinity of gods, etc., are responsible for the great confusion of Christendom regarding the fundamental doctrines of the Word of God. There is not a word of Scripture for the almost universally accepted idea of the natural immortality of the soul. The Bible declares

that man is mortal. How absurd the thought that God would so make a soul that even He could not destroy it under any circumstances, however desirable this might later prove to be! The generally accepted idea is that man has a soul. The Scriptural teaching is that man is a soul. (Gen. 2:7) It is man's physical organism that makes him superior to the brute creation.

### **THE DOCTRINE OF THE RANSOM**

What a marvelous mind must have been possessed by the perfect man Adam before his fall! The measure of the image of God possessed by mankind today is only what remains after the blighting effects of six thousand years of weakness and sin. The perfect Adam, in his Maker's

3H857

image and likeness, must have been a very wonderful and beautiful specimen of manhood, physically, mentally and morally. The size and the shape of the head, the form of the features, the expression of the face, the poise and the carriage of the body, the shape of the hands, the feet all would proclaim the glorious perfection of the first man, Adam.

This perfect man brought the penalty of death upon his posterity, however, by reason of his disobedience of God's just commands. Therefore the whole Adamic race has been born in a dying condition. All mankind came under sin and death conditions because of one man's disobedience. God provided that only this one man Adam should be condemned to death, and that through him condemnation should come upon all his posterity while they were still in his loins. By this arrangement one man could pay the penalty for all. One man sinned. One Man was to be the Redeemer. 1 Cor. 15:21-23.

We have never heard of anything so wonderful as the Divine economy manifested in the great Divine Plan for human salvation. In this marvelous Plan, covering six thousand years, the salvation of twenty billions of human creatures involved; and yet every feature is easily and is perfectly poised! Justice will not be cheated out of its dues; but Love gains the victory and provides the way out of the difficulty, at the expense of the One through whom the whole Plan is consummated our blessed Lord Jesus Christ. His perfect human life offset Adam's perfect human life; and the whole Adamic race is included, because they were all children of the one sinner, merely sharers by heredity in his sin.

### **MERCY FINALLY TRIUMPHANT**

The Ransom is the very foundation of all God's dealings with the race of mankind. It is even through that Ransom that He is now showing mercy. the Bible assures us that to the Logos, the Word, the Messenger Michael, The Godlike One God made the proposition that by the purchase of the whole race of Adam

through His sacrifice He might obtain the honor and glory of Messiah the opportunity of blessing the billions who had been condemned to death in Adam; and that then, as a reward, He should be supremely exalted, even to the Divine nature far above angels, principalities, powers and every name that is named. Heb. 2:9; Phil. 2:8-11.

In God's due time, the Logos laid aside His glorious spirit nature, came to earth as a man, and by the grace of God tasted death for Every Man. By purchasing the forfeited life of Adam. He purchases all who fell in Adam while yet unborn. It is only when we see the nature of man that he is mortal, not immortal and the penalty of sin Death, not an eternity of torture that we begin to see the significance of the death of our Lord Jesus Christ. He "gave Himself a Ransom (Greek, antilutron, a corresponding price) for all, to be testified in due time." 1 Tim. 2:5,6.

For the Church the due time is in the present life. For the world it is during the thousand years of the Reign of Christ. All this is the triumph of Love over Justice. While Justice remains forever inviolate, yet Love is the victor. Mercy rejoiceth against Judgment Justice. Christ and the Church will have the great work of uplifting the world from their degradation and of bringing them up to that full perfection, that image and likeness of God, lost by Father Adam in Eden. Then, when the world shall have been recovered from the Adamic fall all willful sinners having been utterly destroyed in the Second Death all will see the infinite Justice, Wisdom, Love and Power of our great Creator, and bow in loving adoration and praise.

The faithful Church will be associated with our Lord in all His Kingdom glory and honor. In order to be of this class, not only must we be begotten by the Holy Spirit of God, but we must be quickened by it. We must manifest the fruits of that Holy Spirit meekness, gentleness, patience, brotherly kindness, love. Then in the first Resurrection we shall be born of the spirit, and shall share with our Lord this work of Divine Mercy will have been accomplished, through all the varied features of which will be observed operating in full harmony, absolute Love and absolute Justice.

Reprint 6064-65, October 11, 1916

## **CONSIDER HIM**

*“Consider him who endured such contradiction of sinners, lest ye be wearied and faint in your minds.” Heb. 12:3*

[On Wednesday evening, October 11th, 1916, at the Brooklyn Tabernacle, after the Church Activities Committee had read the various reports of the work done during the past quarter, Brother Russell gave a short address to the New York City Congregation, which proved to be his last words to the church in the midst of which he lived and labored. Those words were taken down at the time and are here transcribed for the benefit of the friends. The topic and text were those of the Manna for the week, and were the same as those used on the same evening by classes of the I. B. S. A. the world over.]

There is a natural tendency amongst people to tire of a thing when the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the bands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches and there is no martial music, he is liable to grow weary; and army life does not seem to be nearly so attractive as it appeared at the first. This is true in our spiritual warfare--in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardor is abated,

3H858

and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to “consider him,” that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

## **LEST YE BE WEARIED AND FAINT IN YOUR MINDS**

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because “the day” will have its peculiar trials, its difficulties, its attractions in various directions; and the story of the Cross will likely seem old not as new as some things; and consequently we shall need to bear each other up. Because there is danger of becoming luke warm spiritually, it is generally recommended that the Lord’s people meet together; for to do so is stimulating. In proportion as we seek to stir up others in the way by putting them in remembrance, we are thereby

reviving our own minds. We can, therefore, see a wisdom in all of God's arrangements with respect to the truth.

I believe that in every congregation there is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord's cause, you are denying yourself in some way. Unless we have some special love for the Lord and for the truth, we might say, "This is a very tedious work, I am pressed in many other directions, and there are those who are inviting me to see them." So many things come to you, and to us all, that we might consequently be retarded and slacken our efforts. The world, the flesh and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and beat our courage down; they would make us faint and cause us to say, "Oh, I am so tired; I cannot do any more!" Doubtless we all have had such experiences. If we get faint in body, we can rest ourselves; but if we get faint in mind, it is more difficult to become refreshed.

### **WHAT SHALL WE CONSIDER ABOUT HIM**

What, then, shall we do, in case we get weary and faint in our minds? The Apostle tells us: "CONSIDER HIM!" Whom? We all know that he is referring to our Lord Jesus, the one great "HIM" in all the whole world. What shall we consider about him? His birth? Yes, that is profitable; but it is not what the Apostle here suggests. His glory and honor? Not that exactly; but rather, how much HE ENDURED WITHOUT GETTING FAINT AND WEARY, without giving up the work which he undertook to do. He undertook to do a certain work, and so have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider him, lest we get weary and faint in following on in his footsteps!

Of course, the world is not exhorted in this text, but merely those who have come into the Lord's family, and have taken up their cross to follow him those who have consecrated themselves to him, those who have made a covenant with the Lord by sacrifice, declaring that they will give all to him in his service that they will follow him at any cost. These are the ones who are exhorted to consider him.

But what about him shall they consider? What he endured without fainting, in carrying out the Father's will. What he endured in the way of contradiction of sinners against himself. This is the very kind of difficulty which we have in our endeavor to carry out the Father's will. If there were no devil, no sinners and no trials, this would be a very pleasant world to go through. It is because we have to swim up-stream, against the current, when almost everything is going in the opposite direction, that we have such a difficult work. Watch the swimmer! He must battle up-stream against the down-flowing current; a moment's

relaxation and the current carries him downward. With us there is a natural tendency in ourselves, as well as in the currents of thought and activity about us in the world, to pull us back in the opposite direction from which we are trying to go.

### **OUR LORD'S LOYALTY AND OBEDIENCE**

Let us consider his example, his words; or else we may become faint. There are many reasons why we might become so. One of them is that we might consider that the opposition against us is too great. Jesus had the opposition of all those of national influence in his day. He was continually misrepresented, until finally the slanders culminated in his being called a profane person, one who had spoken blasphemies against God, who had said that he was like God, and was as great as God. This was a part of the charge against him. Although the accusation was not true, nevertheless he endured it, even though he had power to stop it. If he could cast out demons and open the eyes of the blind, then surely he could have done something to change things in his own case. Why, then, did he not do it? Because he was doing the Father's will; and it was the Father's will that he should bear witness to the truth and demonstrate his loyalty in connection with it.

Is it not the same with us? But why does the Father care about our loyalty? Because he is seeking a certain class for a certain purpose. In Jesus' case, he was seeking one to be the Head of the church. In our case, he is selecting those who will be members of the body. He has a great plan that contemplates the overthrow of sin and the blessing of all the families of the earth; and he is now looking for a class who is in sympathy with all his plans and arrangements. He is seeking for those who would rather suffer death than violate his Word, or shrink from doing his will.

This is our glorious position, and we are considering one who never made a mistake in carrying out the Father's will. Yet he suffered as though he had made a great many serious mistakes. He suffered as a disloyal person, although he had always been loyal. The Jews declared that he had no patriotism at all, yet he was loyal to his own nation in every respect. As Jesus said, "They hated me without a cause."

### **HIS TEMPTATIONS SUBTLE**

Turn these things over in your mind! Consider him! This kind of suffering is necessary; for the Father would not be wise in exalting to such a high position any one who was not thoroughly loyal. He could not give even his own son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man



or as a father; he was not tempted with liquor, etc. The temptations coming to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in his mind. This was one of the ways through which special temptations from Satan were placed before him. Satan told our Lord that he would get rid of these difficulties if he would cooperate with him and would avoid those things which would necessarily and surely come to him if he should continue in the way marked out by Jehovah. Our Lord's Answer--was, "Get thee behind me, Satan!" Another temptation was to show the great power which he had received as a spirit-begotten Son, to use this power either to gratify his own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

### **CHRIST CALLED TO SACRIFICE— "THE BODY" ALSO TO SACRIFICE**

"If we suffer with him, we shall also reign with him." The reason why the Father is so careful in making the selection of the church class, is that they are to reign. He could not take hypocrites or any disloyal ones or even careless ones to be rulers and teachers of the people in the coming kingdom. He would not select those who had not first learned humility before he could use them to teach humility to others. God desires such a company of priests and judges to be associated with his Son for a thousand years in ruling and blessing the world as will prove faithful under all circumstances those in whom he can place absolute confidence, who have been tested and found faithful. This is the reason that he tests and proves during this Gospel age every one whom he will receive for that future work.

The call of the Gospel age is, therefore, one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." There is no deception about the matter. If we have been deceived, it is our own fault. The Old Testament says the same thing: "Gather my saints together unto me; those who have made a covenant with me by sacrifice." There is nothing hidden. Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In the past, false doctrines confused us; but now "we see Jesus" we see what he accomplished, and how he endured without growing weary or giving up. It makes our course plain when we consider him. We sometimes say that we have not been careful

enough in this or that matter, and have consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. But in our Lord's case it was different. He received the slanders, the misrepresentation, and everything else that came against him, without having any fault in him at all. "He was holy, harmless, undefiled and separate from sinners, still he endured. We, though following in his footsteps, have not as much to endure as had the Master.

### **THE OUTCOME OF OUR FAITHFUL ENDURANCE**

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet he did not let our Lord go permanently, but kept his promise to raise him from the dead. We have the promise that, as the Father raised Jesus from the dead, so also will he raise those up who are found worthy by being faithful unto death. In raising up Jesus the Father has given us a testimony to his faithfulness. In the case of Jesus, no one had set him an example. It was all by faith with him; none had gone before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, he is faithful to keep us and to do what he has promised to raise us up with our Head. Consider what great things God has done for his Son. Consider also that he has promised us a share in our Lord's glory if we be found faithful. It is amazing almost beyond conception! Unless God had made it plain, I fear that I would not be able to receive it. If he had said it but once, I might have doubted it; but since he has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

Consider him! Consider that God has highly exalted him! Consider what a great privilege has been afforded us of walking in his footsteps, especially as our lives are so imperfect, so unsatisfactory even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." Then to think that we are in the last time now! We are right at the close of the age. The new dispensation is opening all around us, and the great majority of the people are so bewildered that they do not know what to make of the wonderful things of our day. "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10) The Lord's true people are the only ones who have a correct understanding of these things.

How carefully the people of God, therefore, should weigh their thoughts and deeds! "Seeing that these [present] things are to be dissolved, what manner of person ought we to be in all holy

living and godliness, looking for and earnestly desiring the coming of the day of God!... According to his promise we look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of him in peace, without spot and blameless” in his sight. “Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen.” 2 Pet. 3:13-18

3H860

### **CLOSING EXHORTATION**

In view of what we see ahead of us as sharers with Jesus of his glory, honor and immortality, we should be leading holy lives. We should be living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down; but let us believe that “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9) And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider him whom the Father has so greatly exalted so highly exalted. Let us remember that he has called us with the same high and heavenly calling and has promised to help us all the way through! If we remember this, we shall cease to be weary and faint and shall become strong in the Lord and in the power of his might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which he has in reservation for those who love him more than parents, or children, or self, or any other person or thing.

*“Hold on thy way with hope unchilled  
By faith and not by sight;  
And thou shalt own his Word fulfilled—  
At eve it shall be light.”*

St. Paul Enterprise, October 17, 1916

## **DOUBTING CHRISTIANS DISHONOR THEIR GOD**

Providence, R. I., October 15 -- Pastor Russell was here today and addressed a large audience upon the theme, "Full Assurance of Faith." His discourse was based upon Heb. 10:22—"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." He said in part:

Full assurance of faith is something that every Christian should have; and yet we are all sadly aware that in our day but comparatively few professing Christians have this assurance. The great majority seem to be losing their faith; and, worse than this, they are in many cases losing the very foundation, or basis, for faith. For years the great colleges of Christendom have been undermining faith by undermining the Bible. They do not make an attach upon faith itself; indeed, they all admit that it has its place, and is a glorious quality. But straightway they proceed to do the same work that Thomas Paine and Robert Ingersoll tried to do to undermine confidence in the Bible as the Word of God.

Confidence in the Bible is the very basis of faith. After one has lost his confidence in it as the Word of God, what has he left? He would have merely the vagaries and guesses of Higher Criticism and Evolution. We have very little use for guesses. We have little confidence in fallen flesh. We know that all men are imperfect in every sense of the word, that their judgments are exceedingly fallible. When men undertake to picture a God to their own liking, we have as many gods as there are men.

Looking into the past, we see what many of the noblest minds came to in the way of image-worship, bowing down to some of the worst idols, that could be imagined; for more black misrepresentation can be done by pen and ink or by the printing-press than by making the most hideous idols of the heathen nations. The creeds of Christendom have carved out the worst idol in all the Universe. Yet great men made these creeds men of noble minds. This shows us how little confidence we can have in any theory that men can evolve. We may be sure that if we had been in their places we could not have done any better. We are not finding fault with them. We are finding fault with the real source of the whole matter. This the Apostle Paul declares when he tells us that "the god of this world" has been responsible for this misleading. Satan has done this lest the light of God's goodness should shine into men's hearts. 2 Cor. 4:4-6

## **BASIS OF FAITH GONE WITH MANY**

The Apostle also explains why it is that many Christians cannot see the light of the Gospel of Christ the true Message of salvation. Satan has gotten his bandages upon their eyes, and as a result they cannot see the things of God. The Apostles warned the Church that after their time many would depart from the faith, giving heed to seducing spirits and doctrines of demons. (1 Pet. 2:1,2; 1 Tim. 4:1) We have come to the time when many good, intelligent people including ministers in the various pulpits, professors, theologians, presidents of colleges, etc. confess that they have lost the basis of their faith.

We are not for one moment to suppose that those who have lost confidence in the Bible as the Word of God are wicked people. On the contrary, the majority of them are fine, well-intentioned people. But they are under a delusion. The delusions of the Dark Ages coming in contact now with the full blaze of the New Dispensation just upon us, there is a conflict between the light of our day and the darkness of the past. There is such a clash that everybody sees stars, so to speak. People are astonished, and do not know what to think.

Some are still holding to the Bible, in a sort of blind way, bewildered and uncertain as to their real position, hoping against hope that they will not lose what little faith they have left, afraid to think and afraid to read lest they be cast adrift in an unknown sea. We sympathize with these people. But the fact is that they never have had faith enough to worry about. It was not a well-established faith, a full assurance of faith. On the contrary, it was a blind faith, a kind of credulity. They have hoped that they were

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3H861

Elect; but they had little or no conception of what is meant by election or to what this class were elected. In the light of our day such faith, or rather credulity, is crumbling to pieces.

## **THE CHRISTIAN'S FIRM FOUNDATION**

Yet at this very time when Higher Criticism and Evolution are undermining the foundation of religion, and when nearly all thinking people are losing faith in the Bible as the Word of God, how gracious our Creator had been to those who have retained their faith in His sure Word! The eyes of their understanding are opening more and more widely; and they are coming to see that the Bible is the most wonderful book in the world. Never before have God's people understood the Divine Plan as they do now, in the midst of the turmoil of all the denominations and of the learned men of all lands. Truly we can sing with the poet:

*“How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled!”*

We have often wondered whether God did not partially inspire some of these precious hymns that have cheered, comforted and refreshed the Lord’s people in their journey through the wilderness of this world; for they seem to fit so wonderfully our time and our condition, and the real knowledge of God’s Word seemed so misty at the time when many of them were written. The strongest language would not be strong enough today to express the faith, the confidence, the trust, which we have in our god through seeing His real character and His real plan as outlined in His Word. This is full assurance of faith.

There is a vast difference, however, between a full assurance of faith and a full assurance of credulity. Credulity is a readiness to swallow everything and anything, without any real basis for believing, without proof. This is what most people have called faith. But it is not. Faith must have a basis; and the basis must have some intelligent presentation.

When asked, “Why do you believe the Bible?” many people will reply, “My father and my mother believed it; and I was taught to believe it.” When asked as to what is their real basis of faith, they look bewildered, hesitate, and either acknowledge that they have none, or else change the subject of conversation. This is not faith; it is mere credulity. Heathen people could do as well; for their parents and their grandparents believed their heathen books. To really believe the Bible it is necessary that we understand it. That which gives us faith in the Bible is proof that it is the Word of God. To understand it we must understand God’s Plan therein outlined; we must learn rightly to “divide the Word of Truth.” 2 Tim. 2:15.

Higher critics are busy trying to prove that Isaiah never wrote the book of Isaiah, but that it was written by different persons; that Moses never wrote the Pentateuch; that Daniel never wrote the book called by his name. The fact that Jesus and the Apostles quoted from these books and ascribe them to the very authors claimed in the books has no weight whatever.

### **THE BASIS FOR OUR FAITH**

Our confidence in the Bible is based upon the fact that it contains a great Divine Plan, far superior to anything that mortal man could have produced. Show me a watch with the wheels revolving with perfect precision and with perfect relationship to each other, a watch that keeps correct time without variation; and I shall know that some skilful hand, guided by an intelligent mind, made that watch. Such a piece of workmanship never came by chance. The hands did not get on the dial by accident. There was some intelligent power in operation there.

So it is with the Bible. When we find the prophecies of the Old Testament, the types of the Mosaic Law, and the teachings of our Lord Jesus and His Apostles all interlocking, based and dependent one upon another in the most marvelous way, all telling the same story, although written by various men, in various ages, and under various conditions, with Genesis describing the fall of man into sin, with Revelation portraying his recovery from that fall, with each intervening book corroborating both tell me, who made that Plan? No one could convince me that any human beings made it. The very conditions of today, so wonderfully fulfilling the prophecies of the Bible, are amongst the strongest proofs of its Divine inspiration.

### **AN ARGUMENT WITH AN INFIDEL**

Once in early life I had an argument with an infidel, who claimed that “the Bible was written by priests and knaves.” When I asked him, “which set of priests and knaves do you think made it up?” he hesitated; for he had not anticipated that question. Then I suggested that we reason a little on the subject. I showed him that if any of the denominations had made the Bible, they would surely have put into it many things that are not there, and would have left out of it many things that are therein.

For instance, they do not know what to do with the doctrine of the resurrection of the dead. Having a theory that at death people go to Heaven, Purgatory or Hell, they have no need of a resurrection. Yet they know that it is in the Bible. If ever they come across it in their reading, it is a sort of “thorn in the flesh” to them; for it disturbs their peace of mind. Nor do they know what to do with the Judgment Day. They must think that the Judgment is past. Otherwise how could the dead be in Heaven, Hell or Purgatory? Then there is the theory of the Trinity, in which all, practically believe, though not a word of Scripture justifies such a belief.

Surely our Calvinistic friends would not make up the Bible as it is today. Neither would our Arminian friends. The latter would surely leave out all of those texts which speak of an election, of foreordination, of predestination, of making our calling and election sure, of “the very elect,” etc. The former would doubtless leave out some of the texts which tell about free grace; for these do not fit with their idea of election. Of course both would put in something about a Trinity; for all hold that theory as the very essence of faith. The thing which you cannot understand, and which is the most mysterious, is the most important! 1 Cor. 8:6, 7; Eph. 4:4-6



### **THE BIBLE SIMPLE, REASONABLE**

But, dear friends, from the standpoint of itself the Bible is simple; and everything is thoroughly explained, when we get our mental telescope properly adjusted and see the wonderful Plan of God as it is mapped out in His Word. However, no amount of learning or of worldly wisdom or of knowledge will enable one to see this and to have a heart appreciation of it. The deep things of God are revealed only by His Holy Spirit. (1 Cor. 2:10) They are especially clear at this time, because God's due time has come for the full unfolding of His Plan. These deep things are revealed to the faithful, watching children of God, who are walking hand in hand with the Master, seeking in all things to be guided by Him.

Thank God for the Morning light! Thank God that we are living in the time when the path of the just is shining so brightly! For it was to shine more and more unto the perfect Day. (Prov. 4:18) Now the perfect Day is almost here. It is so near that we can see the first rays of its dawning, although before its full glory breaks upon the world the storm clouds will gather dark and gloomy, and soon will let fall "hailstones and coals of fire." But it is merely the darkness that precedes the full dawning.

The creeds formulated during the Dark Ages have greatly injured the whole world. Doubtless many people today are following sin who would, if they had a right knowledge of God, be following after righteousness. Many men have been led to drink, to debauchery and to all sorts of sin simply by reason of not seeing the true God. For any one to see the real God is to love Him. Mankind are made upon that basis. Notwithstanding the six thousand years of the Adamic fall, there is in every man's head unless he be an idiot or in some way deformed that quality of reverence of a Supreme Being and a desire to render worship.

### **PROFITABLE QUESTIONS FOR GOD'S PEOPLE**

The Christian's assurance of faith is based upon the Word of God and the realization that he has taken the various steps which God therein directs. He tells us that by nature we are sinners, that Christ Jesus tasted death for every man, that by and by He will give Restitution to human perfection to whosoever will accept the arrangement which He has made and which is soon to be opened up to all mankind. He tells us, too, that during this Gospel Age there is a Call for those who desire to come out from the world to be a peculiar people unto Him, a Royal Priesthood, a holy nation, zealous of good works, zealous of everything that is God's will, and ready to lay down their lives in the doing of it. Have you heard and accepted this Call?

To those Christians who do not have that full assurance regarding their standing with the Lord which they wish to have,



and which is their privilege, we would suggest that they ask themselves the following questions:

Have I forsaken sin and accepted the Lord Jesus Christ as my personal Redeemer? Have I made a full consecration of myself to God through Christ, giving Him my time, my means, my all, surrendering myself fully to His keeping, to be henceforth guided by His Holy Spirit in all things as His will is made clear to me through His Word?

As I thus gave myself to the Lord, did I realize that I am still imperfect, and that my standing before God is only in Christ? Did I realize that thus He imputed, or counted, to me the perfection which He would otherwise give me in the next Age, in order that now I might lay it down in sacrifice with Jesus, sharing His sufferings and death that I might also share His glory, when His Kingdom is set up for the blessing of the world?

As the result of my consecration to the Lord, am I able, to some extent at least, to grasp spiritual things? Do they appeal to me? Am I gradually attaining a holy mind, a holy disposition? Do I desire above all things to do God's will, and is my holy mind bearing fruitage to the Lord's praise so that others can see it? Am I gradually growing more meek, more gentle, more patient, more long-suffering, more kind and loving? Is my heart growing broader, deeper and more sympathetic?

Whoever can say "Yes!" to these questions, even though keenly realizing, as all God's children should, that he has many imperfections, may have full assurance of faith that he is a child of God in full standing, that the Father's smile of approval is upon him, and that if he continues thus to develop in the likeness of Christ he will inherit the Kingdom as a joint-heir with Christ Jesus our Lord.

It is our Heavenly Father's will that we have this full assurance, that thus we may be kept in perfect peace of heart, and may demonstrate our trust in Him and in His precious promises, despite our sufferings for righteousness' sake. But let us never suffer as busy-bodies in other men's matters. Yet if we suffer as Christians, let us glorify God on this behalf. 1 Pet. 4:15,16.

**The Final Truth-Message Society—  
FORWARD by Menta Sturgeon**

**PASTOR RUSSELL'S  
LAST MESSAGE**

Within these quiet borders you will find the last, sweet words spoken to the Church by that faithful Pastor whom you so sincerely loved. Receive them in the Lord in this simple way as a message from him, and accept them in this humble form as evidently his will. In so doing, you will receive a blessing from our Unseen yet ever-present Lord and Head, to Whom the thanks will be due.

Our dear Brother Russell had served the church faithfully for more than forty years during that period in the history of the church which was specially characterized by the spirit of brotherly love, and since the Harvest was now rapidly drawing to a close when the first work of the new age would be due to begin, within the next ten days he was going to lay aside his harvest clothes, in advance of those he was leaving behind to finish up the last few things remaining to

3H863

be done before the Gospel Age would forever end, but, before doing so, he was to speak his last words to the church he loved so well, and these words are now sent to you in love and with prayer.

He had just attended the Convention held at Dallas, Texas, on Sunday, October 22nd, 1916, and had reached Galveston, after a night's ride on the train, weary and worn, and hardly able to proceed much farther. The harvest work had always made deep inroads upon his physical strength, but, at this crisis, it was doing so more than ever. One could easily see him passing away with the harness on. He had often been weary, but now, more so, and soon he would rest from his labors.

Upon his arrival in Galveston, Texas, on Monday morning, October 23rd, 1916, loving friends were present to see that he was properly cared for in the Hotel Galvez, so beautifully located on the bank of the Gulf of Mexico. His apartment overlooked the rhythmic waters of the deep blue sea. Presently, he was alone, and in the quiet recess of a comfortable environment, the faithful servant, weak and worn, drew from his pocket his fountain pen, and wrote these words:

“WHEN YE SEE THESE THINGS begin to come to pass, then lift up your heads, and rejoice, knowing that your deliverance draweth nigh.”

*“Then let your songs abound,  
And every tear be dried;  
We’re travelling through Immanuel’s ground,  
To fairer prospects nigh.”*

This was to be the basis of his last message, and his mind was becoming so weak that it was written down beforehand, lest he should forget it at the time appointed for its delivery. We have these words in his own handwriting, and they carry a special blessing as we now gaze upon them.

Further down the Sea-Wall Boulevard along the Gulf front than the Hotel Galvez, in an Auditorium on the second floor, facing the beautiful Gulf, a company of the Lord’s people had gathered for the purpose of hearing this aged man of God deliver his message. They had waited patiently upon the Lord, and now they were not to be disappointed. Wrapped in the spirit of the Lord he came, in the presence of the Lord he spoke, and these words of heavenly benediction are herewith sent to you in the name of our blessed Lord Jesus.

They proved to be his last words for the church, and you have them as a gift of love.

*“TRUTH, like the light, is pure;  
And no device to rob it of its glory,  
Or drag it down base purposes to serve,  
Can e’er succeed. Ah, no! its heav’nly glory  
Shall in due time the universe pervade.”*

### **PASTOR RUSSELL’S LAST MESSAGE**

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21; 28.

Jesus looking down to our day, said, “When ye see these things begin to come to pass, then lift up your heads, and rejoice knowing that your deliverance draweth nigh.”

There is a blessed thought here, that the Master knew about us. He knew that the disciples of that day would never see these things, so He was thinking about us of this day. What a blessing to know that God knows all about us, all about our difficulties, and has planned our deliverance which is now so near! He took notice of us down here, and, knowing that we would have much opposition, and people would think of us as calamity howlers when we would call their attention to the time of trouble, and would say, you are pessimists to talk about the trouble to come, you are off in your minds, deranged a little, and that we would not have courage to lift our heads very high, He caused the words of our text to be written down beforehand for our comfort, so that we have quietly gone along while all the enlightened minds and all the Doctors of Divinity, and preachers as well, said “Foolishness we are going to convert the world, and the world is

pretty nearly converted now.” But we knew that the Master had said differently, and as enlightened Bible Students, we had God’s Word for it that the time of trouble would come and that the Kingdom of Heaven would be established in the midst of it. We knew that these kingdoms were not God’s kingdom in the world, and that that which calls itself Christendom, is not so. We had God’s Word for it, and we were holding fast to the sure Word of the Lord. Therefore, we have not been discouraged. When we knew that the Gentile Times would end somewhere about 1914, we talked about it, and have done so for the last 40 years. We have been talking about the end of the age, of the end of the Gentile Times, the time when the present kingdoms would all fall down, and it required some courage to stand in the face of everything else, and against all the people, and learned minds of our day. We believed God although everything was going in the other direction. We said the world was far from being converted, although they said it was nearly converted. But now, we see, and the whole world is seeing, especially we of America who can look over with calmness of mind, and can see that there is a lack of any confidence that these are kingdoms of God, for they are fighting like demons with all manner of devices trying to blow each other off the face of the earth and of the sea. Twelve million shells costing from \$16 to \$350 a piece were thrown in preparation for a single attack. Supposing only one-tenth were thrown, still it would be awful that one Christian should throw such stuff against another Christian. They call themselves Christians, and each claiming to be Christians and saying each other is a Christian nation. Confidence is lacking everywhere that any of these are Christian nations. They have not the spirit of Christ. They have no meekness, but are boasters of what they will do with those Germans, etc. Both sides boast of what they will do. Gentleness! Where is the gentleness in raining down fire upon each other and blowing each other up? How much patience do they have, or brotherly kindness, or love? There is not a sign of any of these fruits of the Holy Spirit among them not a sign of any of these fruits anywhere among these contending nations. We see just the contrary; the spirit of the Adversary, anger, malice, hatred, envy, strife, bitterness works of the flesh and of the devil, St. Paul and St. Peter say, and all the Bible says.

3H864

The time has come when you and I may lift up our heads a little, not with pride and boastfulness, and say, we did or did not do so and so. Oh, no! the spirit of the Lord is always to be a meek and quiet spirit, and always be humble under all circumstances. We feel sorry for those who are in this great struggle. How glad we would be to bring the views to the world which the Lord says we will bring to the world shortly, only His time has not yet come. They must learn a lesson that will last them throughout all eternity, for all future time, what all this spirit of pride and anger and malice lead to. They must see the culmination of it all in that

time of trouble, so terrible as to be greater than any trouble since there was a nation. They must! It is God's arrangement. They must have learned the lesson before He will pour out the blessing. He is waiting, and has been gathering the church for this very purpose of blessing all these people. We will rejoice in the time when the spirit of the Lord will be poured out upon all flesh helping them.

But now is the time when Jesus said to lift up your heads, when you see these things begin to come to pass. It may be two, or three, or more years, I cannot say. I will not prophesy. I know nothing beyond 1914. It is not for us to prophesy, but to await God's time and see His salvation for ourselves. We see these things now beginning to come to pass. Lift up your heads, says Jesus. Rejoice; not at their suffering. Nothing could be further from the spirit of our Master than that we should rejoice because of the sufferings of any, but rejoice because our deliverance draweth nigh. How glad we will be to pass beyond the veil! How glad all of us will be to pass beyond and hear the Master say, "Well done, good and faithful servant. You have been faithful over a few things not many I will make you ruler over many things." No one can accomplish anything great in this world. We have merely tried to stand loyal to the Captain of our salvation, and to God and the principles of His character which represent Him. We have tried to lift up the Royal Banner and show men the right way. We have not done much, or been very successful and accomplished much in the world. He told us that darkness would hate the light, and would not come to the light, and we would have to suffer for righteousness sake. We have found it so. Any sufferings for righteousness sake we may have had will be so many marks in our favor. Along this line the Apostle said, "I bear about in my body the marks of the Lord Jesus Christ." He was talking about slaves. He declared that he, himself, was a bond slave of the Lord Jesus Christ. It was the custom that slaves should be branded the same as pack mules when they take them to the army. So, they would mark the slave. Wherever you find him, bring him to his master. So the Apostle Paul says, "I bear about in my body the marks of the Lord Jesus." I am His slave, a marked slave.

What were these marks? They were the stripes that he bore. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." His back was lacerated with stripes until the blood flowed, and the wounds were washed

in salt water, and the Apostle was glorying in these things. In any way that we can suffer for righteousness sake there is something in which to glory. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.... If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters" put these all away. But, if we suffer as Christians, no matter where, from our feelings being lacerated, or our bodies, these marks will by and by be cause for rejoicing, the Lord will say, You have been faithful over a few things, I will make you a ruler over many things. Every mark will be something that we will rejoice in. These marks will indicate the amount or degree of our glory. How is this? This suffering will indicate faithfulness on your part and mine. The Lord is going to glorify His people in proportion to their faithfulness. The more faithful you are, the more you will suffer for the truth, or for righteousness sake. We are not to feel hard toward them for doing evil against us. We are to remember that they are blinded by the God of this world.—" They know not what they do," St. Peter said, about those who crucified the Lord, on the day of Pentecost, addressing the Jews, "I wot brethren that in ignorance ye did it, as did also your rulers, for if they had known, they would not have crucified the Prince of life." If they had known, they would not have persecuted any of the body of Christ. The world does not know the followers of Jesus. The Apostle, therefore, says, "The world knoweth us not, even as it knew Him not."

Never mind these things in the past. Lift up your heads, and rejoice! Rejoice that the time is so near when the suffering will be over, and our opportunity for blessing all the families of the earth will have come. What a glorious future we have! The Apostle calls it an inheritance. Everybody is anxious to enter upon their inheritance. The Apostle says we have an inheritance reserved in heaven for us, ready to be revealed in the last time. It is now the last time, and it is ready to be revealed. When you see these things, they are signs that the kingdom is soon to be set up, your blessing is nigh, and the things promised are about to be accomplished these things you have believed in are about to be fulfilled therefore, rejoice! This reminds me of the words of the poet,

*"Then let our songs abound,  
And every tear be dried,  
We're travelling through Immanuel's ground  
To fairer prospects nigh."*

They are very true. We are travelling through Immanuel's ground. The whole world belongs to Immanuel, our Lord, the whole earth, because He has already died. As a perfect man who kept the law, He had a right to the earth. Whoever would keep the law would be

3H865

the one who would inherit all things. He, therefore, merited it because He kept the law perfectly. This was the divine arrangement. If He had not died at all, He would be the owner of the earth. So then, this is Immanuel's ground. Everything is His. When we are His, all things are ours. "All things are for your sakes, for ye are Christ's, and Christ is God's." Everywhere it all belongs to our Lord. Jesus has not yet applied the ransom-price on behalf of the world, but, there is a difference between the world and the earth. He did not need to give His life to become the owner of the earth. By keeping the law He became the owner of the earth. But the merit of His sacrifice was necessary to purchase the world in due time. The imputation of that merit was necessary during this age that we might be acceptable to the Father and be received into His family by the begetting of His spirit to be sons of God. All this He has done through the imputation which He has in the Father's hands as a deposit; and this He is about to apply for the world of mankind, and all the children of Adam, in a short time. He is about to purchase the world of mankind, but the right to the earth He has had ever since He proved Himself able to keep the law. That is one of the reasons that restitution, so far as the earth is concerned, can begin before such blessings come to the world of mankind. Restitution has been going on since 1874, especially since entering the seventh great day. He had a right to bring these restitution blessings to the earth even before He applies the merit for the world of mankind.

We need not hold our heads down. Others are holding down their heads. We want them to do so because we know that unless their heads and hearts be down they will never be ready to receive the blessings that will come from the Lord to the world of mankind. We know this is necessary, and so the Apostle says, "Humble yourselves under the mighty hand of God, that He may exalt you in due time." The world must learn to humble itself, the same as we have. They need to look away from self and look to the Lord for every blessing. They have not learned this, yet. They are still boastful. Some great Professors tell us that they can get along without God, that everything will go along all right without Him. But they will have quite a different idea by the time the trouble is past. They will say, "Oh, God, have you forgotten the world?" when everything is going to ruin and wreck. They will call upon the Lord and He will hear them and deliver them. We see they will. We would like to give them the blessings right away, but they are not ready, and so He will not give it to them, since

giving it prematurely would be an injury to them. So, let our tears be dried, and let us fill our hearts with songs of praise to Him who has called us out of darkness into His marvellous light!

A closing word. I find that many in the world, and some Christian people who have not seen with us in the past, are becoming much more reasonable, and are thinking seriously. I am told that many of the ministerial conferences are studying about what the Scripture Studies say about 1914 and the time of trouble, and they are wondering if there is not some truth in it. They are wondering a whole lot of them. It will do them good. Not only ministers, but thinking people generally who have not had their minds so thoroughly perverted by false theories. The people are waking up. I find them on the trains, and everywhere. People come to me on the train and say, "Is this Pastor Russell? I have been reading your sermons, have seen your picture, and am glad to meet you." It shows they are interested.

In Chicago on our last trip, while passing through the railroad station after purchasing a ticket, a lady with her daughter came up to me, and said, "This is Pastor Russell. We know you very well. We used to live in Pittsburgh when you did." (I did not know them.) I inquired, "Are you a Bible Student?" "No, but our sister was a Bible student." "Are you interested in the Bible?" "Yes, especially since the great trouble came on in connection with the war. We saw it then, that it was exactly what we had been told about it, and we have been interested ever since." "Have you given your heart to the Lord?" I asked. "Not yet, but I am thinking about it," she replied. "Don't think too long," said I, "if you want to have a part in the great blessing, if you want to have a share in all the good things which He has now for those who love Him more than friends, houses, etc." She said again, "We are thinking about it, and are going to think about it very seriously."

Another said, "Brother Russell, in our town, and a small town at that, we recently had an experience in a Methodist Bible class, wherein the whole class stood against the teacher on a certain point, and the teacher said, 'we took Pastor Russell's view of the matter.' All were on our side except the teacher. Similarly, in many of the little towns such things are going on.

I believe people are thinking, and are remembering that they have gotten some impressions somewhere about these things. All that we desire now, is that all of the people of the Lord shall come to the knowledge of the present truth, the same as we have. We are not expecting the world to come to this knowledge now, but all of the people of God will appreciate it, even as others have. We wish them to have a share in this precious truth, and bid them God-speed in this connection, Even worldly people



who have not thought of consecrating themselves to the Lord they say, I don't believe in that doctrine of eternal torment, anyway; I believe what you teach about God's love must be the right thing." It commends itself to the natural mind.

THEN, LET OUR TEARS BE DRIED, AND FILL OUR MOUTHS WITH PRAISE; AND LET US SHOW FORTH HIS PRAISES WHO HAS CALLED US OUT OF DARKNESS INTO HIS MARVELLOUS LIGHT PATIENTLY, MEEKLY, LOVINGLY, HUMBLLY!

12:15 P. M. Monday, October 23rd, 1916. Auditorium Overlooking Gulf of Mexico. Second floor, Galveston, Texas.

These were the last words spoken by that faithful man of God, C. T. Russell, directly to the church. His words at Los Angeles the following Sunday were applicable to that church alone. They remind us of the beautiful words of the poet:

3H866

### **A LIFE WELL SPENT**

*"Softly, oh softly, the years have swept by thee,  
Touching thee gently with tenderest care;  
Sorrow and death they have often brought nigh thee,  
Yet have they left thee but beauty to wear;  
Growing old gracefully,  
Gracefully fair.*

*Far from the storms that are lashing the ocean,  
Nearer each day to the pleasant home-light;  
Far from the waves that are big with commotion,  
Under full sail and the harbor in sight;  
Growing old cheerfully,  
Cheerful and bright.*

*Past all the winds that were adverse and chilling,  
Past all the islands that lured thee to rest;  
Past all the currents that urged thee unwilling,  
Far from thy course to the home of the blest;  
Growing old peacefully,  
Peaceful and blest.*

*Never a feeling of envy and sorrow  
When the bright faces of children are seen;  
Never a year from the young wouldst thou borrow—  
Thou dost remember what liest between;  
Growing old willingly,  
Thankful, serene.*

*Rich in a faith that hath grown with thy years;  
Rich in a love that grew from and above it,  
Soothing thy sorrows and hushing thy fears;  
Growing old wealthily,  
Loving and dear.*

*Hearts at the sound of thy coming are lightened,  
Ready and willing thy hand to relieve;  
Many a face at thy kind word hath brightened—  
“It is more blessed to give than receive.”  
Growing old happily,  
Ceasing to grieve.*

*Eyes that grow dim to the earth and its glory  
Have a sweet recompense youth cannot know;  
Ears that grow dull to the earth and its story  
Drink in the songs that from Paradise flow;  
Growing old graciously,  
PURER THAN SNOW.”*

### **AN AFTERWORD**

You have now finished reading, with interest and profit, we trust, the last message of our faithful Pastor to the last members of the Body of Christ still remaining in the flesh. We wish to be true to his memory and endeavor to follow in the foot-steps of Jesus as he so earnestly taught and exemplified. We believe that he is now with the Lord, like Him since he has seen Him face to face, and is at present engaged in the work of the Kingdom together with the Holy Apostles and other Overcomers who are rejoicing in sharing together the glories of the first resurrection. Soon, we, too, if faithful, shall have our share in the same. Truly, we are now having our share in the work of the Kingdom on this side of the veil, and it is glorious, but we are hoping to have our full share on the other side within the next two years when the sowing work for the first crop on this side will be complete. To make sure of this, it would seem to be part of wisdom, to note, particularly, the three things he pointed out as constituting the last activities of the Little Flock on this side of the veil. They are as follows: 1. The writing of the seventh volume, 2. The Smiting of the river Jordan, 3. The payment of the penny.

Brother Russell evidently had the mind of the Lord on these matters, since the book he indicated we were to expect is now in existence, the penny is being paid, and the smiting of the Jordan is in progress. He did not leave us in the dark concerning these important matters. He gave us wise counsel. We gave heed to it, and are consequently “joyful in glory” and singing aloud upon our beds. We find ourselves rejoicing in the Lord all the day long. He taught us to expect a harmonized treatment of the Book of Revelation which would be the comfort and encouragement of the Saints until they have finished their course. We were taught to expect a plan that would harmonize the Apocalypse the same as the Plan of the Ages did the Bible. This plan or key was to be in harmony with and the outgrowth of, The Divine Plan of the Ages. The Lord has now rewarded those who have waited

patiently upon Him, and granted to them the desires of their hearts. In doing this, He has given them their Penny, and also provided a way and time wherein they might have their share in the Smiting of the Jordan.

You may have already been “sealed with the seal of the living God” by having an accurate knowledge of The Divine Plan of the Ages, which came to you from the Lord, by the Holy Spirit, through His faithful servant. You now have the privilege, for a short time, of “Standing on Mount Zion with the Lamb” and having the Father’s name written in your forehead by the Holy Spirit. This will come from an accurate knowledge of the plan that harmonizes the Book of Revelation.

Many of the friends now have this Treatise, and are consequently singing, “A new song before the Throne,” they are “harping with their harps.” In a final sense the Word of the Lord is now fulfilling, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to Him, and will sup with Him, and He with Me.” This is constituting The Last Supper. The one who was privileged to be the companion of Brother Russell on his last trip is loaning, giving away, selling and otherwise distributing “A TREATISE ON THE REVELATION,” and would be glad to serve you with one if you so desire. In this way he is endeavoring to fulfill his vow to the Lord made, under the most solemn conditions, on that last memorable journey. It was after this manner, Brother Russell had died on the rapidly moving through-train near Pampa, and he and his companion left that train at Waynoka, having reached that point about seven o’clock on the evening of October 31st, 1916. It was a sad, unusual scene. It seemed that the whole town had gathered at the railroad station because they had heard that Pastor Russell’s body was to be taken from the train at that point. When several large, strong men lifted his body, into the basket for the dead and carried him out, the night had fallen, and we were soon found in the rear of the furniture store where the embalming and preparation for continuance of our journey were to take place. All through that night, and until the early morning of the next day, did the silent and sad work continue. He had fallen into the hands of the undertaker, but was soon to be released. Friends from a town about 25 miles distant arrived in their auto at

3H867

midnight, and helped us out. At 3:00 o’clock in the morning we took him away in their auto to the train, and, after thanking and saying good-bye to them, the silent-partner with his companion were once more on the move en route for Kansas City. How changed and solemn everything seemed! The two who had journeyed so closely together all the way were now separated. Brother Russell was now riding in the baggage-car in perfect peace, whereas his companion was left alone in the small

apartment of the Pullman car, formerly occupied by the two of them, to meditate and pray. There was no time for sleep there. The mind and heart were too active. This brother who loved Brother Russell to the very end, and who loved him still, was seated alone on the couch in the little room, toward four o'clock in the morning, gazing upon the place in the berth now made vacant by the absence of that dear and loving man. His thoughts were upon the absent one. All the incidents of this last journey together were reviewed, the heart-strings were stretched to the limit, and while the mind of the thoughtful was permitted with heavenly views and the heart was moved with holy emotions, a solemn resolution, in the presence of the Lamb, and before the Throne, was made, which found mental expression in these then unwritten words: "By the grace of God, I will endeavor to be just as true and loyal to Brother Russell now that he has gone, as I had been to him while still in the flesh." At that time I had but little appreciation of the depths of the meaning of this resolution as it would afterwards be worked out in experience. The spirit of this resolution has been the moving force behind my movements ever since, and indeed it has taken the grace of God to carry it out. 'Tis true, that, it has been imperfectly done; nevertheless, it has been done: with the result that I find myself practically separated from everything to which our dear Pastor died on the last day of October, 1916. The Lord is with me, and has been with me all the way through, although I am far away from all others out in the pine woods of Maine, on the shores of the beautiful Messalonskee Lake, within the hallowed confines of a blessed little camp, dedicated to the Lord, and equipped with all the things necessary for study, meditation, prayer and communion.

Light upon the book of Revelation has constituted the burden of my prayer during these quiet days upon the farm. This light has now come to me in this sacred spot. It is found in "A Treatise on the Revelation" by Brother Carl W. Olson of Minneapolis, Minnesota, which carries with it the sweet and blessed influences of the Holy Spirit, which permeate every page.

By doing everything in my power to spread this book among the friends for their comfort and encouragement, I am conscious of being in harmony with Brother Russell's wishes, and in line with loyalty to him as the Lord's servant, and consequently of loyalty and whole-hearted devotion to the Heavenly Father and His Dear Son, in connection with the best and highest interests of His people. **TO HIM BE THE GLORY, HONOR, MAJESTY AND POWER, NOW AND EVERMORE.** Please call to mind, loved one, some of the words of the first composition in Poems of Dawn words so appropriate, so precious and true:

*GREAT TRUTHS are dearly bought.  
The common truth,  
Such as men give and take from day to day,  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.*

*GREAT TRUTHS are dearly won; not found by chance,  
Nor wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream.*

*TRUTH springs like harvest from the well-ploughed fields,  
Rewarding patient toil, and faith, and zeal.  
TO THOSE THUS SEEKING HER, she ever yields  
Her richest treasures for their lasting weal."*

“May the grace of the Lord Jesus Christ, the love of God, and communion of the Holy Spirit, be with you all! Amen.” Your brother in the Lord, by grace divine,

Companion in the tribulation and patience of Jesus,

*Menta Sturgeon*

**[St. Paul Enterprise, October 24, 1916](#)**

## **IS JESUS CHRIST YOUR ADVOCATE WITH GOD?**

Pastor Russell is here today, in attendance upon the I. B. S. A. Convention. His address to the Bible Students was based upon 1 John 2:1—“We have an Advocate with the Father, Jesus Christ the Righteous.” He said:

For some time we have been deeply impressed with the thought that no one can have a proper understanding and appreciation of the Plan of God unless he has taken the steps of repentance from sin, of faith in Christ as his atoning Sacrifice, and of full consecration to God. We have noted that many who express great appreciation of God’s wonderful Plan of Salvation still neglect or postpone the giving of themselves to God. This is a serious mistake. When one sees that he is a sinner, the first thing that he should do is to repent of his sins and accept Christ as his Savior. Then he should dedicate his life to God, yielding up his will to be guided thenceforth by the Divine will. After these steps have been taken, the individual is for the first time able to have a heart appreciation of Heavenly things.

One who is living in unrepented of sin is in no condition to appreciate the deep things of God; for Jehovah has declared that “none of the wicked shall understand,” but only the Heavenly wise. (Dan. 12:10.) God does not wish these glorious things to be understood by the wicked or even by those who prefer earthly things. The Lord is not trying now to break men’s hearts. The

very reverse is true. It is His design to bind up the broken-hearted those whose hearts are already broken by the experiences of life. The Message of God speaks peace to those who are looking to Him and seeking for the righteousness which He will provide.

Some, we think, have made a great mistake in thinking that the Gospel is a hammer wherewith to break men's

3H868

hearts. We believe that the Devil does a great deal of the breaking of hearts, but we know of no commission from the Lord for His people to do so. In the great Time of Trouble, even now coming upon the world, many hard hearts will be broken because of conditions resulting from man's selfishness and sin. This breaking up of men's hearts will do them good, bringing them into a humble, teachable condition where the Voice of God may be heard. During the incoming Age, the Lord will take away the stoniness of heart from mankind and will give them hearts of flesh. Instead of being callous and selfish, men's hearts will gradually become soft, tender, kind, gentle. Ezek. 11:19; 36:26

#### **GOSPEL CALL FOR MEEK ONLY**

But now, in advance of the Messianic Kingdom, God is seeking those whose hearts are already in a receptive attitude. On one occasion our Lord Jesus quoted, "The Spirit of the Lord is upon Me (Christ), because He hath anointed Me to preach Good Tidings to the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1-3.) This is the Divine commission for the Gospel Age. So we are especially to seek for the meek, the teachable. The proud and haughty are not in the heart attitude to be blessed by the Gospel Message. The Lord is not looking for such characters to compose the Body of Christ. He will deal with them later.

This is an important point to be borne mind by those who desire to present the Truth to others. If, when the Message is being presented, any attend who have not the hearing ear, it will bear no fruit in them. But as Christian people we should know how to deal with such. We should give them the thought that they will not see the Divine Plan clearly unless they fully consecrate themselves to God and receive the gift of the Holy Spirit; for unless one becomes a New Creature in Christ he will never understand the Divine Plan. 2 Cor. 5:17; 1 Cor. 2:14

But if the Lord's ambassadors find one who realizes that he is a sinner weary of sin, and who feels his need of a strong Burden-bearer, a Savior, let them remind him of the Master's words, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." Point him to the right path, and say, "This is the way; walk in it." Show him the steps which he must take to

become a disciple of Christ. The step of turning from sin is sometimes spoken of as conversion, and it is a conversion to some extent. Whoever seeks to draw near to God will seek to leave sin. Whoever continues to live in sin wishes to be far from God.

The repentant one must not only turn from sin, but must accept the Lord Jesus Christ as his Savior. He must turn fully to God and give himself, with all that he has or hopes to have, to the Lord in entire surrender. He must renounce his human nature to be a joint-sacrificer with the Lord Jesus, in order that he may be begotten to the new spiritual nature, to be thenceforth a New Creature in Christ. Then our Lord Jesus becomes his Advocate. He receives the robe of Christ's imputed righteousness, covering all his imperfections.

### **THE WORK OF THE ADVOCATE**

An advocate is one who pleads the cause of another, standing as his representative. The word is used as a synonym of the word attorney, lawyer, a representative of a court of law. All mankind, represented in Father Adam, stood before the Divine Court of the Universe. Father Adam was on trial, and was sentenced to death. He was a sinner, and all of his posterity have been born in a sin and death condition. If any of the Adamic race would now come back to the Divine Court and ask that as far as he was concerned the record of sin be blotted out, the great Court of Heaven would say to him, "We cannot receive you; for We do not receive sinners. The only way to approach Us is through the Advocate whom we have appointed Jesus Christ, the Righteous."

Our text says, "We (the Church) have an Advocate with the father." Our Lord Jesus Christ became the Advocate of the Church after His resurrection, when He ascended on High and appeared in the presence of God for His followers. (Heb. 9:24) This word "appeared" is a legal term. A lawyer appears for his client when he goes into court and gives his name as his client's representative. Thenceforth the court refers to the lawyer anything that it has to say regarding that particular case. When our Lord ascended on High, He appeared in the Divine Presence for His Church, not for the world. The world wishes to forget God, having no hope and busy with its own affairs. Furthermore, Satan has so blinded the majority of mankind that they do not desire to have an Advocate with the Father. Only a few feel their need of an Advocate those who desire to come into fellowship with God.

Our Lord Jesus appeared for the whole Church at once; for this was the Divine arrangement. In His wisdom God foreknew just what He would do. He had foreordained the Call of the Gospel Church, the number of the Elect and the character which they must attain. They must become copies of His dear Son. They must become living sacrifices, holy, desirous of pleasing God.

(Rom. 8:28,29, 30; 12:1) The work of the entire Gospel Age is the finding of this class; and at the very beginning of the Age Christ Jesus appeared in the Heavenly Court as the Advocate for all who would come to the Father through Him. There He made a presentation of His sacrificial merit to the Heavenly Father on behalf of the Church. He advocates our cause by imputing to us the merit of His sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. John 1: 12; 1 John 3:2

Because of this advocacy those who have offered themselves in full consecration to God have, through Jesus Christ, received the Holy Spirit and have been begotten as New Creatures. As such they still need their Advocate; for they cannot do the things that they would not fully control the imperfections of the flesh. Hence they need the Throne of Grace and an Advocate through whom they may maintain their relationship with the Father; for although our Advocate cancelled all sins and weaknesses resulting from Adam's sin, yet there are daily trespasses, daily shortcomings, for which we must daily ask forgiveness.

3H869

### **EXPERIENCES IN THE NARROW WAY**

From the moment that one who has forsaken sin, accepted Christ as his Redeemer and presented himself to God in full consecration, the old nature is reckoned dead and the New Creature is begotten of the Holy Spirit. Thenceforth his human body is counted as the property of the New Creature, and is to be quickened, energized, by the Holy Spirit of God, in order to serve the interests of the new nature. The natural tendencies must now be crucified, and the affections and aspirations trained Heavenward. This will be a continuous work until the death of the human body. But grace and help are furnished by the Lord, through study of the Word of God, through daily providences in life, through prayer, and often through the helpful ministrations of the brethren. Prunings and disciplinings will be applied by the Lord, in order that the character may be developed and crystallized, and thus the New Creature made ready for the Kingdom.

Our ability as New Creatures to endure faithfully is in proportion to our appreciation of the Heavenly things. When first we came into Christ, we saw only in a measure. We could suffer somewhat; we could sacrifice a little. God kindly veiled our eyes to an extent until we had grown stronger. Gradually He showed us more and more what was comprehended in our consecration. He showed us a little more that we could do for Him. As we followed the light, it grew brighter. Faithfulness, obedience, light and knowledge kept pace with each other.

The Christian walk is a path that "shines more and more unto the perfect Day." (Prov. 4:18) It is a path that indeed shows more



and more the sufferings with Christ, but not necessarily more of unhappiness. Quite the reverse. Instead of meaning unhappiness to the true child of God, it means great joy; for the sufferings of Christ participated in by His people bring the highest and sweetest joy. As the Apostle declared, we rejoice in tribulation. We recall how he learned to rejoice in tribulation himself. In the prison at Philippi, with their backs bleeding from the scourge, with their feet fast in the stocks, St. Paul and Silas could rejoice and sing praises to the Lord because they were accounted worthy to suffer for Christ's sake. Acts 16:23-25; Rom. 5:1-5

### **CUTTING AND POLISHING OF JEWELS**

The Apostle Peter, who also rejoiced in his sufferings for Christ, says that when severe experiences come upon us for Christ's sake we should remember that "the Spirit of glory and of God resteth upon us." (1 Pet. 4:12-16) We are assured that in proportion as we are found faithful, and worthy to suffer for Christ's sake, we may expect a heavier, richer weight of glory in the future. So this matter of suffering with Christ in the flesh is something that the Christian can appreciate and enjoy; for it is a witness of the Spirit that we belong to Christ. Rom. 8:16-18

In His Word the Lord gives us a picture of the experiences of the Church. He tells us that we are His jewels, now being made ready to be mounted. When His jewels are all gathered and placed in the Kingdom, they are to be a royal diadem in His hand. (Mal. 3:16,17; Isa. 62:1-3) If we are the Lord's jewels, taken from the earth to be prepared as precious gems, we may expect to receive the trials, and tribulations necessary to this end. A jewel that is uncut and unpolished is worth but little; that is to say, it would have no value were it to remain uncut. The real value is brought forth in the cutting and polishing. So the Lord gives His children, His jewels, the necessary cutting and polishing to enable them to reflect the glorious light of His goodness by and by.

A small diamond can be cut more easily, and requires less polishing, than a large diamond. The larger the diamond, the more work must be put upon it and the greater its value; and the more gloriously will it show forth the skill of the hand that prepared it. So let us hope, dear brethren, that we may be large jewels in the Lord's hands, that we may be accounted worthy of a good deal of cutting and polishing, that by His grace

*"We may have a glorious part  
When grace hath well refined our heart."*

### **THE JEWELS SOON TO BE MOUNTED**

We are instructed in the Lord's Word that when all the jewels are ready, Jehovah will "make up" His jewels. When a jeweler wishes to arrange a gorgeous collection of precious stones into a coronet, he selects with great care the stones he wishes to use,

and arranges them in their places, deciding the relative position of each of the others, in order that each will shed upon the others more or less of beauty. This is called making up the jewels. This well illustrates what the Lord is doing.

Throughout the entire Gospel Age God has been gathering out from the world a select class, which He has been cutting and grinding as jewels, preparatory to setting them in the gold of the Divine nature. (2 Pet. 1:4) Those that contained flaws He has laid aside; for they could not bear the necessary processes, could not reflect the Lapidary's skill. Only those that would submit to all the preparation needed could be used. Now, at the close of the Age, the jewels are being "made up." They are being gathered together and arranged into a glorious Diadem. They are now being set in the gold of the Divine nature, as they are being taken one by one beyond the veil. The moment of their death is now the moment of their glorious "change." 1 Cor. 15:50-53

### **FAITHFUL JEWEL CLASS TO BE KNOWN**

Glorious indeed will this great Diadem of God be when completed. But the Almighty is not to wear it upon His head. There is no such incongruous picture in the Bible. There we read that His jewels are to be a Diadem, a glorious Crown, in the hand of our God. He will so turn it around in the light that all of His intelligent creatures may behold its glory. He will show forth these priceless gems which He has been cutting, grinding and polishing for the past eighteen hundred years. Angels and men will know something of the grandeur of these jewels.

The question has sometimes been asked, "Will the world ever know the names of those who constitute this jewel class?" We answer, Yes; they will know. It is written in the Word, "and of Zion it shall be said, This and that man was born in her." (Psa. 87:5) After the faithful Church have all

3H870

passed beyond the veil, a complete list will be made. Mankind will know who have gone to the other side, who have made their calling and election sure, who have gained "the prize of the High Calling."--Phil. 3:14

It is a matter of the utmost importance that we keep our name written in "the Lamb's Book of Life." It is one thing to have our names written, but another to have them remain there. If we would not have ours blotted out, we must be wholly faithful to our covenant with the Lord. We must confess Christ both by word and by our daily lives, in our business dealings, in our daily walk, in all the affairs of life; for if we deny Him, He will deny us. Whether we eat or drink or whatever we do, let us do all to the glory of God. Our Lord declared that if we thus confess Him, He will not deny us, but will confess us before His Father in Heaven.

[St. Paul Enterprise, October 31, 1916](#)

## **AWAKENING OF THE SOUL, ARISE, OH SLEEPER!**

San Diego, California, October 29 Pastor Russell was in our city today, and preached a stirring sermon from the text, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!” (Eph. 5:14) He said in part:

The world in general is asleep. In one sense of the word it is dead. As we know, the death sentence passed upon all men because of Adam’s sin. (Rom. 5:12) Since that time all of the human family have been going into the tomb; and even those still having a measure of life are spoken of in the Scriptures as “dead in trespasses and sins.” (Eph. 2:1) But this death sentence resting upon all mankind has been transmuted by the Lord to be a sentence of a period of sleep to be followed by an awakening. God had this arrangement in His glorious purpose from the beginning, from before mankind came into existence. In the Divine Program our Lord Jesus was the Lamb slain from before the foundation of the world. God purposed the redemption and restitution of mankind. For this reason the Bible refers to the death state as a “sleep”.

When God spoke to Moses at the burning bush, He called Himself the God of Abraham, of Isaac and of Jacob, although these men had long been dead. Our Lord Jesus referred to this statement, and declared that the fact that God so spoke of them when they were dead proved that there is to be a Resurrection of the Dead. (Luke 20:37,38; Ex. 3:6) He did not say that this proved that Abraham, Isaac and Jacob were not dead, but alive in some other world, but that it proved that they were to be raised from the dead; “for all live unto Him” (God). In other words, it is God’s purpose that all shall yet live (John 5:28, 29); and He can properly speak from the standpoint of His pre-determined purpose. In both Old and New Testaments death is spoken of as sleep, because of the redemption and the deliverance from the Adamic death penalty purposed through Christ’s sacrificial death on the cross.

An understanding of the Plan of the Ages given in the Scriptures reveals the fact that all mankind will be awakened from the Adamic death state, in order that they may “come to a knowledge of the Truth,” which will be made plain to all during the Messianic Reign of our Lord. (1 Tim. 2:3-6) This will be the individual enlightenment then brought to all mankind; and the attitude of each toward God’s revealed provision for all will determine his case, whether he shall have life everlasting or shall

be cast into the death state again. This will be the Second Death eternal destruction. In the Bible the Second Death is never spoken of as a “sleep”. This term is applied only to the Adamic death.

### **AWAKE, THOU THAT SLEEPEST!**

Our text applies especially to those who, although still having an existence, are dead in trespasses and sins, who are sleeping so far as the highest interests of their souls, their being, are concerned, those who are under the benumbing influence of the potion administered by the great Adversary. (2 Cor. 4:4). Since our Lord’s death as the great Sacrifice for sin, the call has gone out in a general way to all who have heard the Gospel Message that they should repent of sin, should arise from their dormant condition, and live in accordance with the purpose for which they were created. To those who heed this Message comes the special Call of the Gospel Age.

The majority of the human family seem to be passing through life in a sort of maze. They are not awake; they seem to be in a dream. As a rule, they are not thinking about the more important things of life, but of the trivialities what they shall eat, what they shall drink, wherewithal shall they be clothed, where they shall find pleasure or amusement, how they can multiply their dollars. These matters are indeed very trifling compared to the weighty question—“Why am I living? What was the purpose of my creation? What are my responsibilities to my God and my fellowmen? What is to be my eternal destiny?”--Matt. 6:31-33.

In the experience of practically all who have come to the Lord there has been first a soul awakening. Their coming to Him has been preceded by an awakening of their inmost being, their nobler self, a dissatisfaction with the things of this world and a yearning for something that will satisfy, a hungering and thirsting for God. To the one who is beginning to experience this soul-stirring, the words of our text should be especially effective: “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!” First must come the awakening, the realization of our need, the hungering for God. Then the light will come, as the heart comes into the right attitude to receive it.

### **AN IMPORTANT CRISIS IN LIFE**

This thought of the need of an awakening should give us sympathy for those who have never yet heard the voice of the Lord. They need our sympathy. “Blessed are your eyes, for they see; and your ears, for they hear,” said our Lord to His disciples. (Matt. 13:16,17) This benediction is

3H871

for the disciples of Jesus today as well as for those to whom the words were directly spoken. These have had the soul awakening; they see and hear things unknown before things of incomparable

value. A very large number of the poor world of mankind are steeped in sin and degradation. They are living merely for the things of time and sense. They seem to do very little profitable thinking. Although they have heard of God and of Heaven, yet what they heard seemingly has made but little impression upon them.

To some who have lived thus for years there comes a time of awakening. Suddenly, through the experiences of life, they are aroused from their lethargy to a realization that there is something to live for beyond what they have heretofore seen. They come to realize that they are sinners needing a Savior, that they are helpless and need a Helper. Perhaps they get the right view that the sentence resting upon fallen man is death. (Gen. 3:19) More likely they get the wrong view that it is eternal torment. But from the moment of their awakening they faced a crisis in their lives. How would they respond? Would they come near to God and receive a blessing? Or would they turn from Him and the voice of conscience, and wander off into greater darkness, greater sin and thereafter be more difficult to reach than ever before?

In the case of others, however, it was not an awakening to a realization of sin; for from childhood they had been children of the Lord, accustomed to the Bible, the hearing of prayer and the singing of hymns. They were Christians; yet their soul was not really awake. They were going through the form of singing hymns, of reading the Bible and of offering prayer, without thinking seriously what the words meant. They were asleep, in a sort of somnambulistic condition, as it were, going around in a stupid way, having a form of godliness with little or none of its power.

Then, in the Lord's providence, they were brought to a sudden standstill. They received a mental shock which shook them out of their torpid condition. They were brought face to face with a crisis in their lives. They saw in just what condition they were. They heard the Call to a higher, nobler life. We well remember when we received this soul-awakening. We were about fifteen years old at the time.

### **SUGGESTIONS TO PARENTS AND TEACHERS**

This time of soul-awakening is an important period in the life of the young. About this time there seems to be a great change in human nature. It is the age when conditions of thoughtfulness are reached, the time when the forces making for spirituality have the most favorable effect upon the youthful mind. This is a thought which parents, guardians and teachers of youth do well to have before them. By this we do not mean, however, that no special attempt should be made to bring the child to the Lord previous to this time. Quite to the contrary, from birth the child should be trained in the nurture and admonition of the Lord.

Indeed, the child's training should begin even earlier than this; for the parental influence upon the mind of the infant during the pre-natal period is of the utmost importance and has a decided bearing upon the character in later life.

In speaking of the importance of the period of life at the age of fifteen years or thereabouts, our thought is that at about that time the child's mind is sufficiently developed to begin to reach out as never before to wonder, to question, to see things in a new light, to look beyond the trivial things of the present time, to lose interest in previous childish diversions. Parents and teachers should use much wisdom in dealing with children at this crucial age. They should neither reprove nor seek to check these first stirrings of the mind toward higher, more important things.

It seems somewhat remarkable that at this age children reason with a great deal of accuracy, about as accurately, perhaps, as they will ever reason; but experience seems to show that this is true. It is afterward that their minds frequently become perverted by false reasoning, and their brain power becomes so confused that they do not know how to think or what to think. From their elders they learn deceit, and get improper views of life and its responsibilities. They imbibe erroneous teachings, which are often difficult to unlearn.

### **PARENTAL RESPONSIBILITY VERY GREAT**

Strange to say, there are parents and some of them professedly Christian who say, "All children must sow their wild oats." How surprising that any parent could so reason! Whoever sows wild oats will reap in kind. "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) There is no escape from this inexorable law of nature.

From the first dawn of its understanding the child should be kept very near to the Divine standard. The parents should be able to express to the child in sympathetic terms those qualities of nobility and righteousness which the opening mind is so ready to receive, just as a sponge sucks up water. The child mind is ready to absorb very fully the thoughts which are given to it by sincere parents or by any one in whom it has confidence. But children soon lose confidence in one whom they find to be deceitful, one who tells them untruths.

Children are very quick to note whether the parent is untruthful or unjust. Thus their confidence is destroyed; and in time they learn to deceive others, to practice falsehood and injustice. We regret to say that there are parents who seemingly think it wise and proper to teach their children to be shrewd and "thrifty", as they call it to take advantage of others and to fib a little. We are sure that all who come to a real knowledge of Divine Truth, and who have imbibed its spirit, will have no such sentiments.

Having learned the right way themselves, they will be very desirous that their children and all whom they can influence shall take the same Godlike viewpoint as themselves.

### **AFTER AWAKENING, REMAIN AWAKE**

Those who have experienced an awakening of soul should be very watchful lest they fall asleep again drift back into the old worldly ways. After one has awakened in the morning, and his senses have become fully aroused, it is possible for him to turn over and fall asleep once more. Upon a second awakening, however, the energies are sluggish, and the mind is more or less dull and stupid. Upon first awakening after a refreshing sleep, there is a freshness of mind which seems to be lost if one permits

3H872

himself to doze off again; and perhaps after his second awakening there is a languor or torpidity of feeling for the entire day.

So it is with those that fall asleep again after having been awakened to a realization of the higher and nobler aspirations and enjoyments. Such may be awakened a second time; but if they are, the perceptions of the soul are likely to be less acute, the conscience less sensitive. For this reason we should encourage those who have awakened to arise at once from the dead world and to be separate from those around them who are still asleep.

After one has awakened and begun to arise from the dead world, the soul is in the attitude to receive the light of Heaven. "Christ shall give thee light." "Light is sown for the righteous, and gladness for the upright in heart." (Psa. 97:11) Those who are arising from the dead world are approaching this condition of uprightness. The dead are represented as being prostrate. (1 John 5:19) Arising to a standing position represents an entire change of sentiment.

The awakened one should at once seek to know what the Lord desires him to do. He should begin to study the Word of God. There he finds that the Way to God is Christ the only way. The path that leads to God is by way of the Cross of Calvary. The soul must lay hold upon Jesus, by acceptance of the merit of His sacrificial death and by a complete surrender to God through Christ Jesus as the great Advocate. When he has taken this step, the light will begin to dawn upon him. Heavenly things can now for the first time be grasped by the soul. Light, increasing light, is his portion; for each step of obedience brings greater knowledge. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18

In the past many of us made the great mistake of supposing that we became Christians when first we awakened, when first we arose from the dead world about us. But we were merely looking



toward Christianity, merely awakening to the fact that there is such a thing as harmony with God and an escape from the condemnation that is upon the world because of sin.

There is still condemnation upon all except those who are in Christ. The Apostle truly says, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) From the moment we come into Christ we are counted members of His Body, and we lose all condemnation of Adamic death. His sacrificial merit has been imputed to cover all our imperfections, as well as the sins of the past. Arising from the dead, in this sense of the expression, means that we are living the resurrection life, that the new life in Christ is begun in us. (Rom. 6:4) This life will, if we continue in the good way, be completed when we receive our glorious spiritual bodies in the First Resurrection.

### **ON TRIAL FOR LIFE OR DEATH**

From the time that we lose the condemnation of death that came upon mankind through Adam's disobedience, by taking the steps of faith in Jesus as our Redeemer and of full consecration to God through Him, we are again placed on trial for life. The first trial for life was given to Father Adam, and when he failed, condemnation came upon all his posterity. But no one can be tried twice for a capital offense unless in the meantime he has been cleared of the previous condemnation. Therefore no one can have a second trial until he gets from under the condemnation that came through Adam.

Only the Church of Christ is now on trial for life eternal. They are reckoned as having passed from death unto life, but this is a salvation only by hope. They have yet to be proved, to be developed as New Creatures in Christ. They are now on probation. they have entered the School of Christ, to be perfected in character, to be made copies of God's dear Son, who is their great instructor. They must be prepared for their future work in the Kingdom; for, if they prove faithful even unto death, they will become the teachers of the next Age instructing, uplifting, encouraging, blessing, the whole world of mankind, who died in Adam and who are to be awakened and dealt with during the incoming Dispensation.



[New York Times, November 1, 1916](#)

## **PASTOR RUSSELL DIES IN TEXAS TRAIN**

Canadaian, Texas, October 31 Charles Taze Russell, pastor of the Brooklyn Tabernacle and known all over the country as "Pastor Russell" died from heart disease at 2:30 o'clock this afternoon on an Atchison, Topeka & Santa Fe train, en route from Los Angeles to New York. He complained of feeling ill after leaving Los Angeles, his secretary said, and gradually grew worse. The end came while the train was stopped at Pampa, Texas, near here. His body is being sent to Kansas City, Mo.

Pastor Russell, who was President of the Watch Tower Bible and Tract Society of Pennsylvania, of the International Bible Students Association of London and the Peoples Pulpit Association of New York, was in his sixty-fifth year. He was an independent minister and was born in Pittsburgh, receiving his education from private tutors. Pastor Russell began his work as an independent minister in 1878, in Pittsburgh.

At the time of his death he was pastor of churches all over the country from Maine to California, devoting the greater part of his time to the Brooklyn Tabernacle. Pastor Russell traveled nearly 30,000 miles each year in pursuance of his pastoral duties, including a trip to London, Eng., in connection with the work of the London Tabernacle congregation, of which he was pastor.

He always disclaimed being the founder of a new religion and he interpreted the punishment of the Bible as eternal death and not eternal torture.

Pastor Russell first came to this city in 1900, when he removed from Philadelphia and bought the old Bethel Chapel, at 17 Hicks Street, under the Brooklyn Bridge, in Brooklyn, and called it the People's Church. Not long after

3H873

his congregation overflowed this little edifice and he rented the Brooklyn Academy of Music for his Sunday services.

In addition to being pastor of many congregations. Pastor Russell's Sunday sermons were published in about 2,000 newspapers. He was the author of a series of books of "Studies in the Scriptures," of which more than 700,000 copies were published each year since 1886. Pastor Russell was also editor of The Watch Tower and Herald of Christ's Presence, a semi-monthly journal of large circulation.

He received much publicity for several incidents of his life. One of these was in connection with the "Miracle Wheat," which was supposed to give wonderful crops and which was said to come

out of the Tabernacle by some mysterious process. There was a certain amount of scandal connected with this, and Pastor Russell sued The Brooklyn Eagle for \$100,000 damages for a story published about it in that paper. During this suit it was brought out that the millennium was due in the Fall of 1914 at about the time the European war started.

In addition to other things, Pastor Russell came into prominence when his wife sued him for divorce and on June 8, 1900, he paid her \$6,000 alimony following a court order handed down in Pittsburgh. When he first arrived in Brooklyn, Pastor Russell attracted favorable attention by abolishing Hell. In this doctrine he said that he was only indorsing the belief of "Honest Abe" Lincoln, the martyred President.

### [St. Paul Enterprise, November 21, 1916](#)

## **THE BATTLE OF ARMAGEDDON**

Brooklyn, N. Y., Nov. 3, 1912 The Brooklyn Academy of Music was crowded to the limits today to hear Pastor Russell's discourse on the "Battle of Armageddon." His text was: "He gathered them together unto a place called in the Hebrew tongue Armageddon." (Rev. 16:16) The speaker said:

Armageddon in the Hebrew signifies the "Hill of Megiddo," or Mount of Destruction. It was famous as a battlefield in Old Testament times.

The Lord has seen fit to associate the name Armageddon, with the great controversy between Truth and Error, Right and Wrong, God and Mammon, with which this age will close, perish; and the New Age of Messiah's glory be ushered in. He has purposely used highly symbolical figures of speech in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revealment. But even in the due time, the Bible assured us, "None of the wicked shall understand" (Dan. 12:9,10) none who are out of heart harmony with God but only the wise of His people the "wise virgin" class of the Master's parable.

I have long avoided presentation of my understanding of our text and its context. I take it up now by request and because I believe it is due time to be understood. I disclaim any special inspiration. In some particulars my views agree with those of other Bible students, and in other respects they disagree. Each hearer must use his own judgment, do his own Bible study, and reach his own conclusions.

Kindly remember that I am not responsible for the figures of speech used by the Lord. My interpretations do indeed constitute a terrible arraignment of institutions which we have all revered and which embrace good people, of good words and

works. God's saintly people in these various institutions, being comparatively few, are ignored when systems as a whole are dealt with in prophecy.

Our context tells us that three impure spirits (teachings) will go forth from the mouths of the Dragon, the Beast and the False Prophet, and these three will be in accord, and symbolically the doctrines are represented by "frogs". These three doctrines are to have a mighty influence throughout the civilized earth. They are to gather the kings and their armies to the great Battle of Armageddon.

The ecclesiastical kings and princes, and their retinues of clergy and faithful adherents, will be gathered in solid phalanx Protestant and Catholic. The kings and captains of industry, and as many as can be influenced by them, will be gathered to the same side. The political kings and princes, with all their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy.

These "doctrines of demons", represented by the "frog", will lead many noble people in this great army to assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward and medieval restraints will be considered necessary for self-preservation for the maintenance of the present order of things.

In giving this interpretation, it is necessary for us to indicate what is symbolized by the Dragon, the Beast and the False Prophet, Bible students of nearly all denominations agree with us that the "Dragon" of Revelation represents the purely Civil Power. Protestant interpreters generally agree that the "Beast like a leopard" (Rev. 13:2) represents the Papacy. But fewer still, we fear, will be ready to support our view that Protestantism is the "Image of the Beast" (Rev. 13:15) in our context given another name, "the False Prophet". We urge no one to accept our interpretation, nor shall we think hard of any who refuse it. We will neither slander nor otherwise injure them now, nor threaten them with eternal torture. They have the same right to their views that I have, and the same right to make them known to others. And I, for one, will be very glad to consider anything which opponents may set forth as their interpretations of our text.

### **UNCLEAN SPIRITS LIKE FROGS**

The symbolisms of Scripture, rightly understood, are always forceful. When the Holy Spirit used a "frog" to symbolically represent certain doctrines or teachings, we

3H874

may be sure the true application will fit well. A frog has a sage

look, a wise look. It swells itself up in an apparent endeavor to impress the beholder. Its great mouth well represents its chief power, used to croak.

Applying these symbols, we learn that an evil spirit, influence, teaching, will come from the Protestant churches federated, from the Church of Rome, and from the Civil authorities, all in full agreement. The spirit of all will be boastful; an air of superior wisdom and knowledge will be proudly assumed all will croak in harmony. All will tell of dire results that would follow, involving the interests of both the present and the future life, if their counsel be not followed. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or looked into, or repudiated.

The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be allowed to conflict. Any persons or teachings in conflict with these boastful and unscriptural claims will be branded as everything vile, at the mouths of these “frogs” speaking from pulpits and platforms and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, human and Divine, to be rid of Jesus and His teachings, so this “frog” spirit will approve every violation of principle necessary to self-protection.

The croaking of these “frog” spirits or doctrines will gather the kings and princes, financial, political, religious and industrial into one great army. the spirit of fear, inspired by the croaking of these “frogs” will scourge THE passions of otherwise good and reasonable men to fury, desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on the altar of what they mistakenly suppose is justice, truth and righteousness, under a Divine arrangement.

For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off under the plea of necessity, the glory of God, the commands of the church, etc. All will seem to be serene, until the great social explosion in our context described as the “great Earthquake”. An “earthquake”, in symbolic language, signifies social revolution, and the declaration of the context is that none like unto it ever before occurred. (Rev. 16:18,19) Jesus described it as a time of trouble such as never was since there was a nation. Matt. 24:21.

### **THE LORD WILL GATHER THEM**

The false, frog-like teachings will gather together into one host the great, the rich, the wise, the learned and the kings of the earth, to battle. At this juncture Divine Power will step forward,

and our text tells us that He shall gather the marshaled hosts to Armageddon to the Mountain of Destruction. The very thing which they sought to avert by their union, federation, etc., will be the very thing they will hasten. Other Scriptures tell us that God will be represented by the Great Messiah, and that He will be on the side of the masses. Thus we read in Dan. 12:1: "At that time shall Michael (the Godlike One Messiah) stand up" assume authority. He will take possession of His Kingdom in a manner little looked for by many of those who erroneously have been claiming that they were His Kingdom, and authorized by Him to reign in His name and in His stead.

Jesus declared, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some of these may be serving ignorantly, as did Saul of Tarsus, who "verily thought that he did God a service" in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights in his battles, so the Lord does not vouch for the moral character of all who will enlist and fight on His side of any question. "His servants they are to whom they render service," whatever the motive or object prompting them.

The same principles will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side, and the very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. The majority of the poor and the middle class prefer peace at almost any price. A comparatively small number, God's consecrated people, will at heart be longing for Messiah's Kingdom. These will bide the Lord's time and wait patiently for it; they will be of good courage, knowing the outcome outlined in the "more sure word of prophecy," to which they have done well to take heed, "as unto a light shining in a dark place until the Day dawn." 2 Pet. 1:19.

The masses will be restless of their restraints, but will be conscious of their own weakness as compared to the kings and princes, financial, religious and political, which will then hold sway. Besides, the masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and peaceful re-adjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of law shall become violators of the law and resisters of the will of the majority as

expressed by the ballot. Fear for the future will lead the well-meaning masses to desperation; and anarchy will result when Socialism fails.

### **THE CLOUD'S SILVER LINING**

Horrible would be this outlook for the future did we not have the infallible Word of God assuring us of a glorious outcome! Divine Wisdom has withheld until our day the great knowledge and skill which is at the same time breeding millionaires and discontents. Had God lifted the veil a thousand years sooner, the world would have lined up for its Armageddon a thousand years sooner. But that would have been too soon for the Divine purpose, because Messiah's Kingdom is to be the great Thousand-year Sabbath of the world's history. God in kindness veiled our

3H875

eyes until the time when the gathering to Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign. Rev. 11:17,18

### **SEND THEM STRONG DELUSIONS**

St. Paul wrote prophetically of our time, that it would be one of serious trial and testing to many professing to be Christians. The reason for this he states they received not the Truth in the love of it. (2 Thess. 2:10,11) They preferred their own erroneous theories, the Apostle explains, and therefore God will give them over to a "strong delusion," and let them believe the lie which they preferred, and let them suffer for missing the Truth which they did not love. Thus they will be in the condemned host, "fighting against God," because of their lack of love for the Truth.

It is sad to say that we all as Christians have been laboring under a thorough delusion respecting God's Plan. We have claimed that Christ set up His Church in Kingdom power, and that the Church has been reigning on the earth as His representative. On the strength of this delusion, Jews and heretics have been persecuted to death as opponents to Christ's Kingdom. All the while we thoughtlessly repeated the Lord's prayer: "Thy Kingdom come; Thy will be done on earth, as in Heaven." We knew that the Redeemer said that He would come again to make us His Bride and joint-heirs; but we ignored the Scriptures. We were drunk, as the Scriptures symbolically say, "all nations were drunk" with the false doctrine. It is this false doctrine that will constitute the "frog" spirit which soon will begin to croak and to prepare for Armageddon.

The Bible presentation is that the world is a section of the universe in rebellion against Divine authority, under the captaincy of Satan and his associated fallen angels. By Divine grace Jesus has already "tasted death for every man," and the

merit of that sacrifice must eventually, grant Adam and his posterity a full, fair opportunity for the attainment of everlasting life. All who thus seek the Divine program and are walking in the light may know something at least respecting the “times and seasons.” These brethren “are not in darkness, that that day (and that battle of Armageddon) should overtake” them “as a thief” unawares.

### **ARMAGEDDON NOT YET, BUT SOON**

For forty years the Armageddon forces have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerent parties crossed each other’s paths. Court and Army scandals in Europe, Insurance, Trust and Court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and on employers, have further shaken confidence and tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifest. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought. Other matters intervene according to prophecy.

Gentile Times have still two years to run. The “Image of the Beast” of our context must yet receive life power. The Image must be transformed from a mechanism to a living force. Protestant Federation realize that its organization will still be futile unless it receive vitalization unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This the prophecy indicates will come from the two-horned beast, which, we believe, symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow perhaps a year after it, according to our view of the Prophecy.

Still another thing intervenes: Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millionaires are there, nevertheless prophecy requires an evidently larger number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed we understand that “Jacob’s trouble” in the Holy Land will come at the very close of Armageddon. Then Messiah’s Kingdom will begin to be manifested. Thenceforth Israel in the land of promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes Messiah’s Kingdom, all-powerful but invisible, will begin to roll away the curse and to lift up mankind.

St. Paul Enterprise December 12, 1916

## **PASTOR'S ADVICE ON ELECTING ELDERS**

Question: Do the elders of the ecclesia at Brooklyn appoint deacons to lead the classes without a congregation election as set forth, etc.?

Answer: This is supposed to be a pastoral work and not a work for the elders. One of the elders of the congregation at Brooklyn is charged with the responsibility of looking over the meetings and being an assistant to the pastor in that respect, and, with the pastor's consent, now and then a deacon is selected for this work, and other work. That is supposed to be the very object in electing a pastor, that he may have that supervision of the needs of the congregation and fill in here or there according as the need might be. But it would not be the thought there, or elsewhere, that anyone would be appointed permanently to a service which is the same as if he were chosen by the congregation an elder. It would be merely a temporary matter to fill an emergency and to give the deacon an opportunity of being tried out.

3H876

St. Paul Enterprise, September 18, 1917

## **AM I MY BROTHER'S KEEPER?**

Pastor Russell of Brooklyn Tabernacle preached here today under the auspices of the International Bible Students Association (Local Branch unsectarian), composed of the truth-hungry from all denominations. Asked why such great crowds always attend his addresses, while the churches of all denominations are complaining of slim attendance, Pastor Russell replied: "The people are thinking. Perplexed by the infidelity and higher criticism taught in the principal colleges and pulpits, many desire to have an interpretation of the Bible consistent with itself and not at war with reverential exercise of reason. The Scriptures foretell of our day, saying, 'There shall be a famine in the land; not a famine for bread nor a thirst for water, but for the hearing of the Word of the Lord' (Amos 8:11). No fairy tales can thoroughly satisfy intelligent thinkers, whose numbers are increasing. Many of those who attend my services and many who read my sermons in the public print long since ceased to attend the church services."

Two services were held, one for the public, considering the great "Here-after;" the other, which we report, had for its text God's



call to Cain after he had slain his brother, "Where is thy brother?" and Cain's reply, "Am I my brother's keeper?" (Gen. 4:9). The speaker said in part:

No one can dispute that individualism, personal independence, personal responsibility, has done much for the development of our race. The serfdom and paternalism of the past were unfavorable to individual thought, responsibility and action. No wise and good man would desire to rob his follows of independence of mind.

### **ONE EXTREME, THEN THE OPPOSITE**

We are in danger, however, of going to the opposite extreme in danger of carrying the subject of personal independence too far in danger of neglecting some who should have assistance in danger of thinking of all men as being not only free but equal. While we all should have proper freedom of will, yet all are more or less handicapped in the exercise of the will. As St. Paul said, "We cannot do the things which we would." We are slaves of sin and death, some more and some less. The Prophet David's explanation applies to us all, "I was shapen in iniquity, in sin did my mother conceive me." Psa. 51:5.

It was in view of such inequalities of the flesh that St. Paul wrote to the Church, "We that are strong should bear with the infirmities of the weak, and not please ourselves (merely)" (Rom. 15:1). This principle, applied by the Apostle to the Church, would certainly be appropriate and beneficial in the natural family. And as our hearts enlarge we should all come to realize more and more the oneness, the solidarity of our race the entire human family, of which St. Paul says, "Of one blood God created all men, to dwell upon the face of the whole earth." Acts 17:26.

### **WHERE IS THY BROTHER**

God's inquiry of Cain implied Cain's responsibility, and teaches us a lesson respecting our responsibility in God's sight for one another. We will begin with the Church, the highest type of brotherhood imaginable: We should not be content to split into sects and parties. Whatever was the ignorance of the past, which led to the formation of the various creeds and denominations, there can be no excuse for these now, because Christians of all denominations have come to discredit the old creeds. Should there not, then, be a movement toward heart unity and fellowship, outside of denominational and creedal lines, amongst those who recognize God as Father, the Lord Jesus Christ as the Redeemer, and the Bible as a Divine Revelation?

It is not proper to say, as did Cain, "Am I my brother's keeper?" Every true Christian should realize that today Christianity is being assaulted in its own House and by its professed friends. In the universities, colleges and seminaries of all denominations a

battle is raging, which threatens the destruction of our Christian faith. Possibly a few are blind to the situation, but the insurgents the Higher Critics and Evolutionists realize the situation and are craftily saying to the people, "We are the Watchmen upon the walls of Zion! Harken to our cry: All is well!" These Higher Critics seem to have no conscience. They claim that the people must be gradually taken by guile. They encourage them to "sleep" while they raise over them the banner of infidelity called Higher Criticism.

Many who see the killing of this anti-typical Abel shirk the responsibility by saying, "Am I my brother's keeper?" not realizing that from the Divine standpoint they have a responsibility toward every other Christian with whom they are in contact. They should realize that loyalty to God means that they "should show forth the praises of Him who hath called us out of darkness into His marvelous light."

In a word, every true Christian who has made a full consecration of himself to the Lord, to walk in the footsteps of the Savior, should waken to the fact that we are in a critical time. We are in the time mentioned by St. Paul, when "every man's work shall be tried so as by fire" (1 Cor. 3:13). The testing will be along the lines both of faith and of works. Only those holding firmly to "the faith once delivered to the saints" will be able to bring forth such fruits, such good works, as the testings of this hour require. This class, awake to their responsibility toward God and the brethren and the Bible, and full of zeal therefor, will thereby be kept in this "evil day." God will bless them in their endeavors to glorify Him.

### **MY BROTHER'S KEEPER--SOCIALY**

In the days of slavery and serfdom, every master, every feudal lord, recognized a responsibility for his servants or slaves. He was interested in their health and in their morals, for they were his property, and any depreciation meant financial loss to him. Thus selfish interest kept him alive to his responsibility, to a considerable degree. But now all that has changed. Serfs and slaves, released from obligation, are without supervision and care. The less fit of our race are in serious danger of being crowded to the wall. Our lawmakers

3H877

have recognized the fact and have thrown around the weaker sex and children safeguards in the laws, protecting them from designing people who would exploit them for selfish purposes.

Nevertheless, with all that human law has yet been able to accomplish, the danger is increased. As knowledge increases, trusts and combinations selfishly boost the price of life's necessities and luxuries. Those members of our race less favorably equipped for the battle of life are seriously

disadvantaged, some by reason of less intellectual powers, others by reason of unfavorable circumstances and environments.

Under such conditions it is not surprising that all who are able are banding together into unions for their own protection; nor should it surprise us that these, also, selfish and hard of heart, should sometimes be unjust in their demands, and sometimes cruel and ready to slay their brother who joins them not in their organization. In their desire to promote the best interests of their craft, they may, indeed, reasonably exhort fellow-craftsmen to support the organization, and may show its advantages, but beyond that they dare not go without infracting the principles of justice and bringing Divine condemnation, which, sooner or later, in one way or another, will surely be meted out.

Seen from this standpoint, unionism has a responsibility toward brethren not members of the union to treat them justly, kindly, helpfully. And no doubt this attitude would bring the larger blessing and truer prosperity.

### **MY BROTHER'S KEEPER--FINANCIALLY**

Gradually the world is realizing its responsibility to the weak and incompetent and aged. The Orphanages, Hospitals, Homes for the Poor, etc., are all proper recognitions of the brotherhood of man aside from the higher brotherhood in Christ. We cannot claim that these institutions are the product of pure benevolence. We must admit that politics has much to do with them. The desire for contracts and for labor in connection with these institutions has, of course, much to do with their existence. The expenditure of such enormous sums as annually go to these institutions naturally enough draws an army of political healers and onlookers.

### **THE DAY OF RECOMPENSE**

The All-Seeing eye of our Creator keeps watch over the affairs of His creatures today as it kept watch over Abel's interests. God allowed Cain to have his way; allowed him to kill his brother; allowed the righteous to suffer; yet Cain did not escape, but was held accountable for the death of his brother. God's sentence upon him separated him from his brethren until he cried out that his punishment was greater than he could bear. And, similarly, we may be sure that the Cain class of our day will be held accountable for the willful slaying of their brother, especially to the extent that the brother despised may be a child of God. As God declared that the blood of Abel cried to Him from the ground cried for justice so the intimation of the Scriptures is that all injustice of every kind, everywhere, will bring a "just recompense of reward."

St. James figuratively represents the laborers, the toilers in the field of labor today, as crying out to God, and as being heard, and its resulting in a great "time of trouble," in which the great,

the mighty and the rich shall weep bitterly (Jas. 5:1). As these are not the union men, generally, who are crying out at the present time, we may look more especially amongst those on the outside; but the lesson is that those who suffer oppression will ultimately have Divine power exercised in their defense and for their relief. St. James intimates that this release will come to this class at the coming of Messiah, in power and great glory, for the establishment of His Kingdom of Righteousness in the world. To those who are the Lord's people he says, "Have patience, brethren, for the coming of the Lord draweth nigh." The Lord speaks of this "Day of Recompense" as a "time of trouble" of the overthrow of oppression, the uplifting of the poor and those that have no helper. Psa. 22:12.

### **THE DESIRE OF ALL NATIONS SHALL COME**

Those who are entirely satisfied with present conditions are the comparatively few who have special advantages. The masses are discontented some of them properly so, and others of them more discontented than is reasonable. All but the very poorest and worst situated are better off today than were their grandfathers yet less contented. The spirit of discontent, selfishness and a failure to note and to enjoy the great blessings which God has provided so bountifully, as well as wonderfully, in our day, prevails. Nevertheless, some have reason for discontent; and some, looking into the future, are fearing worse conditions, as the monopolies have gained a firmer grip upon all the necessities of life.

Surely their forebodings are not without grounds. Unless something shall occur to lift matters out of their present rut, human intelligence sees, at a not far distant day, a new serfdom, with masters directing all the forces of the world, and with the common people at their mercy, glad to have a sufficiency of work and of wage for life's necessities.

Long ago the speaker harbored the theory taught him in his creed, that mankind is totally depraved; but surely none are totally depraved except the idiotic. The speaker believed that there is an element favorable to righteousness in every member of our race, and that sin is largely the result of unfavorable environments; and that the majority of mankind would be glad, indeed, if some Divine interposition were to lift them and their affairs out of present conditions and put them upon a plane of absolute righteousness, justice, equity. This, the speaker believes, is the desire of a large element in every nation, a predominating class. Such a reign of righteousness, justice, equity in the world, will speedily result, he said, from the establishment of Messiah's Kingdom, for which we pray, "Thy Kingdom come; thy will be done on earth as it is in heaven."

Most explicitly do the Scriptures declare this saying, "The desire of all nations shall come" (Hag. 2:7). This declaration is in

conjunction with the foretelling of the establishment of Messiah's Kingdom. The reign of righteousness which it will inaugurate will be the ideal of the masses of mankind, although quite probably the overthrow of Trusts and Combines will, for a time, not be viewed sympathetically by the rich, the wise, the preferred, the

3H878

favored class, under present conditions. As it required time for the slaveholders of the past to become reconciled to the loss of their slaves and to see the righteousness of their being freed, so it will be with those who at present are closely identified with great institutions which are bringing mankind into slavery. Our Lord sized up the situation, saying, "Blessed are you who weep and mourn, for you shall be comforted. Woe unto those who are full, for they shall have distress." Luke 6:21,25.

The reign of justice and righteousness will ultimately appeal to all in heart harmony with Jehovah, and all who fail to thus come into heart harmony with Him will be accounted as unworthy of His gift of everlasting life; for "He who loves not his brother whom he hath seen, how could he love God whom he hath not seen?"

The thousand years of Messiah's reign, during which His Bride, the Elect Church, will be associated with Him, will be quite sufficient for the equalization of all of life's affairs for the entire race. "In His day shall the righteous flourish," and not the merely strong. In His day evil-doers and not well-doers will be crushed. It is written of His Kingdom that it "shall lift up the poor out of the dunghill, and shall bring down the mighty from their seats."

### **THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT**

The whole world of mankind will then be transferred into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who knew not His will and did it not will receive few stripes; those who knew His will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of Divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes, in the coming up to Divine requirements.

Those who most willingly and most gladly assent to the leveling process will most quickly receive the Divine blessing and make the most rapid progress along the Highway of Holiness, back to

full human perfection and eternal life. And those who now, in advance of the establishment of the Kingdom, love righteousness and hate iniquity, come at present into favor with the King of kings, and thus are specially favored with light and knowledge, and are invited to become associates with Messiah in His glorious Kingdom, which is to effect the long-promised, great reformation of earth's affairs. Let us all take to heart and apply well this lesson, but especially those who have heard and who have responded to the Divine invitation to become heirs of God and joint-heirs with our Redeemer.

[St. Paul Enterprise, September 25, 1917](#)

## **RIGHTEOUSNESS ON EARTH BY POWER**

Pastor Russell, of Brooklyn, delivered two addresses here today under the auspices of the International Bible Students' Association. One of these was more particularly for the public, the other, which we report, was more for Bible Students. The Pastor took for his text God's message to Adam after the latter had become a transgressor in Eden, when he hid from his Maker: "Where Art Thou, Adam?" (Gen. 3:9.) The speaker said in part:

"Be sure your sin will find you out." Adam learned this lesson early in his career. Highly favored by his Maker, crowned with the glory and honor of human perfection and the lordship of earth, Adam had the offer of everlasting life, under Edenic conditions. But while condemning his disobedience we cannot help sympathizing with him when we realize that the act of disloyalty which brought the Divine sentence upon Adam, and, by heredity, upon all of his race, was caused by love for his wife.

The unvarnished narrative is that Mother Eve thirsted for knowledge and was not content to await the Almighty's time for giving them knowledge. She hearkened to the Serpent's plea that the Almighty was seeking to keep herself and her husband in ignorance by forbidding them to partake of the fruit of the tree of knowledge. She had not come to know the benevolence of her Maker, and that no good thing would He withhold from His obedient creatures. She had not yet learned that the fruit of that tree was forbidden for a time only, and that the premature eating of it could bring no blessing, but Divine disfavor. The Apostle shows this when he declares that Mother Eve was deceived; but with equal positiveness he declares that Father Adam was not, himself, deceived; that he partook of the fruit knowingly, intentionally, willfully and with a full realization of the disobedient act which brought upon him death—"The wages of sin is death"; "Thou shalt surely die." Rom. 6:23; Gen. 2:17

But while Adam's act was one of chivalry--was really suicide because of love for his wife, who had transgressed--nevertheless, it was an act of disobedience. He should have had loyalty to his Creator first, above his loyalty to his wife. Indeed, we have reason to believe that Mother Eve's transgression might have been cancelled in some manner, since it was committed under deception. Father Adam's course should have been to remain loyal to God at all hazards, and to have trusted to Divine love and wisdom in respect to the results. Everywhere the Scriptures lay stress upon Adam's disobedience, which was a willful sin against light and knowledge.

The sinners hid themselves in the Garden. The inference is that, previously, they had enjoyed fellowship and communion with their Creator, but as soon as they sinned they realized their unworthiness of Divine fellowship--in turned them away from God. Instead of the happiness of His fellowship, they had discontent and evil forebodings of estrangement. They had lost their God, and, by virtue of

3H879

their very nature, they would, in consequence, be measurably unhappy one of the principal elements of their nature, thenceforth, was hunger and thirst for God, which was not gratified. A barrier had come between the Creator and His creatures.

### **ESTRANGED FROM BIRTH**

The estrangement which our first parents experienced, dating from the time of their sin, is one which all mankind had inherited from them. The Prophet David speaks of this, saying that the world is estranged from birth; and, speaking of himself, declares, "I was shapen in iniquity, in sin did my mother conceive me" (Psa. 51:5). God is not to be charged with the responsibility of this estrangement. It comes to all as the result or outworking of sin. All are sinners and all feel themselves unworthy of the fellowship of their Creator, and realize themselves undeserving of His blessing. The fear which drove our first parents to hide has since then driven many still further from God as they had delved yet more deeply into sin, not only because of heredity, but also through taking a perverse course themselves. The fear has increased, and today one of the most terrible maladies on earth is fear dread. It is not surprising that we find the heathen, thousands of millions, fearing, dreading, not with that fear which is the beginning of wisdom, and which leads back to God, but with that fear or terror which leads them to think of Him as a great demon, who had provided for their eternal torture.

The same principle operates in the minds of people born in civilized lands. There is a fear, a dread respecting the future, a dread which takes hold also upon things of the present life. This fear toward God, the Scriptures declare, is wrong, saying, "Their



fear toward Me is taught by the precepts of men.” (Isa. 29:13.) These precepts of men are represented in our various creeds, all of which claim to be the Word of God, but all of which are the product of fearful, human minds.

God’s Word does not uphold a single creed of Christendom, nor does a single creed of Christendom uphold God’s Word. They all contain certain elements of Truth, around which great masses of error have gathered. However, if only such as conscientiously believe every feature of their creeds should remain with them, and if all others were to step out, honestly and fearlessly, the creeds would be found to have very few worshippers. They are fetishes of idol worship, surely displeasing to the Lord. Let everyone oppose this fear which has done so much to discredit God and His Word and so much to turn the hearts and minds of the best people in the world away from God and the Bible.

### **WHERE ART THOU, SINNER**

While our first parents hid from God, and all of our race have the same disposition because of fear, God, nevertheless, had not hidden from His creatures. As He called after Adam, saying, “Where art thou?” and brought Adam forth from his hiding place, so in due time all of Adam’s children will be pursued by His grace and mercy until all shall come to know of the love of God which passeth all human understanding.

We are not informed that our first parents afterward hearkened to God and repented of their disobedience. We merely know that they could not retrace their steps. The sentence of death upon them was enforced. They were driven out of Eden away from the life-sustaining fruits. The Divine sentence against them was, “Dying, thou shalt die.” Gradually the dying process operated against the perfect man until, after nine hundred and thirty years of struggling, he succumbed he was dead. The Divine sentence against our first parents descended to their posterity. As God said to Mother Eve, “I will greatly multiply thy sorrow and thy conception,” so has it been with all of her daughters.

And God said to Adam, “In the sweat of thy face shalt thou eat bread until thou return unto the ground from whence thou wast taken.” So Adam’s sons also have contended with the thorns and thistles, and, in sweat of face, have labored for sustenance, gradually succumbing to the cares of human life dust to dust returning. But as God called after the sinner in Eden, so He has called after the sinner since, but remarkably few have had the hearing ear.

Amongst those mentioned in the Bible who heard the voice of God and obtained reconciliation, we remember Enoch, Noah, Abraham, Isaac, Jacob and all the prophets, the Apostles, etc. But the masses of mankind have not at any time been ready to hearken to God’s voice. Fear has driven them further and further away from the Only Name. The question is a proper one here.



How long will God call after the sinner? How long will the sinner continue to be fearful of his Creator, and continue to go further from Him? And is God calling as loudly as Divine Justice, Wisdom, Love and Power can call? If not, why not?

### **WHY NOT CALL MORE LOUDLY**

God's call was greatly increased in the days of our Savior and since. Men have heard of God's love and mercy and His invitation to become reconciled to Him, but many still believe in the teachings of the Dark Ages regarding eternal torment, which tends to drive them to fear and away from God. The Apostle declares what we, as Bible students, more and more appreciate, namely, that it is the Love of God that constrains, that makes us happy, that brings "the peace of God which passeth all understanding." On the contrary, as St. Paul declares, the doctrines of devils bring fear, tormenting dread, and cause men to hide from God. Many, unquestionably, in the past have attended church services, not because of love for God, not because of any truly worshipful spirit, but from fear, and in hope that by thus rendering some outward homage to the Name Divine they might escape torture in the future.

We are not for a moment to think of such people as hearing the Divine Voice. They are serving as are the heathen, who have never heard of the true God, in any sense of the word.

We may be inclined to wonder that our Almighty Creator has apparently pursued the human family with His voice of love and mercy and invitation to reconciliation for so long in so peculiar a manner--affecting such a small proportion of the thousands of millions of our race. Once this greatly perplexed us all; now, through our study of the Scriptures, we are learning, dear Bible students, why

3H880

things are thus. We are learning that God is now calling merely a special class—"the elect" those who love righteousness and hate iniquity those who hunger and thirst after righteousness and fellowship Divine. To these God is now holding out a special invitation. His message is, "Gather together My saints unto Me those who have made a covenant with Me by sacrifice."

### **WHY NOT A GREATER WORK**

Some may inquire: Why does not God do a greater work? Why does He allow clouds and darkness to obscure His Character, and Word, and Plan? Why does He allow darkness to cover the earth and gross darkness the heathen? Why does He permit sin to be so prevalent that whosoever will live godly shall suffer persecution, shall find the way of righteousness a narrow one, a difficult one?

Why does God not restrain the powers of Satan, and spread the light of the knowledge of His glory throughout the whole earth? Why does He seem to leave the entire matter in our poor, bungling, imperfect hands?

Why does He seem thus indifferent to the heathen thousands of millions and to the masses of Christendom? Ah! there is a reason, which saintly ones are gradually coming to see, and which, more and more, is causing them to rejoice, through faith. We now see plainly stated in God's Word that the class now being selected is called for a purpose a glorious purpose in which Adam and all of his race shall eventually have a blessing. We see that Divine grace is now selecting the Church, and that while few have been called as compared with the masses of mankind, many more are called than will eventually be chosen. The "elect" class is to be made associates with Jesus in His Messianic Kingdom, "heirs of God, joint-heirs with Jesus Christ."

So, as soon as the full number of "elect" shall have been found and shall have been tested and found worthy, the present method of Divine operation will change completely. No longer will God call after the sinner, "Where are thou?" No longer will preaching be the Divine method of pursuing sinners. On the contrary, everything pertaining to human interests will, for a thousand years, be turned over to Messiah's Kingdom. "He shall reign from sea to sea, and from the river to the ends of the earth." His Kingdom will exercise force. "The Law shall go forth from Mt. Zion, and the Word of the Lord," respecting that Law, "from Jerusalem;" "and it shall come to pass that the soul who will not obey that great Prophet (Priest, King, Instructor) will be destroyed from amongst the people." Acts 3:19-23

### **ALL THE BLIND EYES SHALL BE OPENED**

To what extent the various beliefs of the heathen and the creeds of Christendom are the work of demons, Satan and his hosts, no human being can tell. We may merely surmise, on the strength of the Apostle's words, that we wrestle not with flesh and blood merely, but with invisible "principalities and powers, wicked spirits in high places." We may judge this also from the intimation that Satan has been deceiving the whole world. We remember the Apostle's declaration respecting the "doctrines of demons."--Eph. 6:11,12, R. V.; 1 Tim. 4:1

When the True Light shall shine, when the Prince of Light, the King of Glory, shall take to Himself His great power and reign, and the Prince of Darkness shall be bound, then the light of the knowledge of the glory of God shall fill the whole earth then the many misrepresentations of the Divine Character and Divine Plan will vanish; the blind eyes shall be opened, the deaf ears shall be unstopped, and the knowledge of God's will and of His gracious Plan of Salvation will be fully made known to every creature.

As we have already seen, these blessings will begin at the same time when the Elect Church shall be completed. The blessings of the Messianic Kingdom, according to the Bible, will come first to the Jews. Abraham, Isaac and Jacob and all the Prophets will be the earthly representatives of the invisible Messiah. These will be the princes in all the earth.--Psa. 45:16

### **THE JUDGMENTS OF THE LORD SOON**

Soon the race will be started up the Highway of Holiness, encouraged by rewards of health and strength and uplifting blessings, and stimulated by the stripes and punishments which will be visited upon evil-doers in that time. Thus “The judgments of the Lord will be abroad in the earth,” rewarding righteousness and promptly punishing every evil deed and word and thought. The result is clearly stated in the Scriptures—“The inhabitants of the world will learn righteousness.”--Isa. 26:9

Nevertheless, we are not to forget the explicit teaching of God’s Word to the effect that at the conclusion of Messiah’s reign, when sin and death shall have been fully subjected, and when all shall have been lifted up to perfection except the willful sinners, who will be destroyed in the Second Death even then God will not permit the perfect ones of that time to enter upon eternal conditions until first they shall have been subjected to severe trial and testing. Satan shall be loosed from his prison-house “for a little season,” for this very purpose of testing the perfected world. All then living, perfect in mind and body, should be loyal to God to the very core should be able to stand any test of loyalty. Such as yield to sin and become disobedient to God will be counted unworthy of eternal life, and will be destroyed in the Second Death, from which there will be no recovery. St. Peter tells us of such that they will die like natural, brute beasts.

In conclusion, Pastor Russell urged upon his hearers that such of them as have become Christians indeed by entire consecration to God and endeavor to do His will such as are seeking joint-heirship with Christ in His Kingdom of glory, honor and immortality should “lay aside every weight and every besetting sin, and run with patience the race set before them” in the Gospel. Thus they will make their “calling and election sure” and gain an abundant entrance into the everlasting Kingdom which is to bless the world.--2 Pet. 3:13

3H881

**St. Paul Enterprise February 9, 1918 --**  
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## **ENGAGEMENT OF BRIDE TO BE CONSUMMATED**

Pastor Russell preached twice here today [Boston, Mass., May 28, 1911]. He had large and intellectual audiences as usual. We report one of his discourses from the text, "I go to prepare a place for you; ... and I will come again and receive you unto myself, that where I am there ye may be also" (John 14:2,3). The speaker said:

Doubtless we all have in mind the fact that we have just passed the anniversary of our Redeemer's Ascension to the right hand of the Father-to the highest place in all the Universe, next to the Almighty Father. He ascended up where He was before-to the spirit plane of being, with added excellence of glory and honor, the reward of His faithfulness and obedience to the Father's will, even to the sacrificing of His life at Calvary. He ascended, the Scriptures declare, from the more humble condition of human nature, a little lower than the angels, to the exalted condition of the Divine nature-far above angels, principalities and powers and every name that is named.

The work for which the Logos left the heavenly glory has not yet been accomplished. He has suffered the just for the unjust, giving His life a Ransom-price for all; but this was merely a means toward an end, and that end has not yet been accomplished-the blessing of Adam and his fallen race. Thank God, however, that the great, broad foundation has been laid. Thanks be to God, also, that a great preliminary work has been in progress during more than 18 centuries since His ascension. That preliminary work is the preparation of the Church of Christ to follow Him in faithfulness and self-sacrifice to exaltation with Him to the Divine nature, glory, honor and immortality, which was His reward. -- 2 Pet. 1: 4

### **A CHASTE VIRGIN ESPOUSED**

If, in times past, we have too carelessly studied our Bibles and confused God's special blessing for the Church as the Bride of Christ, with His subsequent blessing for the world through Messiah and His Bride, let us do so no longer. Let us note that as the Divine Plan for the salvation of the world could not begin before the coming of Jesus, except in a typical sense, neither can it begin to operate until the complete selection of the Church-until her perfecting as the "Bride, the Lamb's Wife, " in the First or Chief Resurrection.

The antitypical sacrifices which Jesus began still continue to be offered by Him. Those desirous of becoming His Bride and joint-heirs with Him in His Kingdom are now qualifying for that exaltation. The invitation to them is that, renouncing sin and accepting the Savior, they shall "present their bodies living sacrifices, holy and acceptable to God'-following in the footsteps of their Redeemer.

In a certain sense this presentation of the entire Church took place, representatively, in the Apostles and others of the five hundred brethren who believed at the first. They were representatives of the entire Church, and the acceptance of their sacrifice and their begetting of the Holy Spirit, their espousal at Pentecost, represented the acceptance, the begetting and espousal of the entire Church from then until now. We are merely following in their steps; we are merely under-members in the same body – "The Church of the first-borns, whose names are written in heaven."--Heb. 12:23

St. Paul distinctly points out that the Church is not yet the Bride of Christ, but merely espoused. He writes, "I have espoused you as a chaste virgin unto one Husband, who is Christ." The period of espousal will not be complete until the close of this Age, when the last member of the body shall have been accepted, and when the first or Chief Resurrection (to the spirit plane) shall have been accomplished-the marriage or complete union between Christ and His Bride in the heavenly glory.

### **THE WAY AND THE PLACE**

As the Redeemer was the first to ascend to the glorious station of the Divine nature, far above angels, principalities and powers, and as the church is to be His associate in that glory, it was necessary that He should precede her to prepare the way. Our Lord's own worthiness of exaltation to the Divine nature was witnessed by the Father in that He raised Him from the dead a quickening Spirit, to glory, honor and immortality.

But before the Church could, in any sense of the word, be made acceptable in the heavenly courts, it was necessary that the Redeemer should "appear in the presence of God for us" (Heb. 9:24). It was necessary that He make application or imputation of the merit of His sacrifice on behalf of the Church before their sacrifices could be "Holy and acceptable unto God;" and only by their sacrifices and the Divine acceptance of them could they be begotten of the Holy Spirit to the new nature, the Divine nature, which they will fully receive, if faithful, in the chief resurrection.

What force we thus see is attached to the Master's words, "I go to prepare a place for you." Unless He had thus prepared the way, unless He had become our Surety, we never could have become acceptable in the Father's sight, and the Redeemer's associates on the spirit plane. But there is still another sense in which the Redeemer is preparing for His Church, His followers. He has, as

their great High Priest, not only opened up the way to God, but He continues to be their Intercessor and to appropriate to them of His merit to cover their continual trespasses and shortcomings, which are the result, not of wilfulness but of weakness and heredity-shortcomings against which they strive, but by which at times they are overtaken-sins of omission if not of commission.

How precious to every child of God are the words of the Apostle, "If we sin we have an Advocate with the Father, Jesus Christ the Righteous!" Let us, therefore, come with courage to the Throne of heavenly grace that we may obtain mercy and find grace to help in every time of need, for we have an High Priest who can be touched with the feeling of our infirmities, having been tempted in all points

3H882

like as we of the new creation are tempted. (I John 2:1, 2; Heb. 4:15, 16)

### **I WILL COME AGAIN**

There appears to be a disposition on the part of many to deny that there will be a second advent of the Redeemer. They reason that what has not occurred in more than 18 centuries should cease to be expected. They endeavor to find the fulfillment, the promised second coming of the Savior, in the Pentecostal blessing. But this cannot satisfy those who have implicit trust in the Lord, and who believe that the Apostles were his specially appointed mouthpieces, for did not the Apostles, long after Pentecost, tell of the second coming of the Lord, and did not Jesus Himself in the last book of the Bible declare His coming and His marriage to the Church, His acceptance to her and the giving of her a share in His glory?

The erroneous thought that Jesus is still a man and that His second coming will be as a man in glory and power, has done much injury to the Church. It has turned the attention of some to looking for and expecting Messiah's Empire to be purely an earthly one. It has led others to deny the second coming and the Kingdom entirely. The proper view of our Lord's ascension to the glory of the Divine nature and honor next to the Father, never more to return to earthly conditions, lifts us above the difficulties mentioned.

We now see that the One who will come in power and great glory will be a Spirit Being wholly invisible to mankind, but nevertheless the very same Jesus, the same personality, the same Ego who was once amongst men; the same Ego or personality who previously was with the Father on the spirit plane, and who humbled Himself to man's estate in order that He might accomplish a work of redemption for Adam and his race. The Redeemer says of Himself, "I am He who was dead, and behold I am alive forevermore." And He who was dead, was He not the

same One who previously was rich and for our sakes became poor? Can we not, therefore, hold clearly to the distinctions of nature, and yet see through the two changes the maintenance of the original personality?

### **HE WILL COME IN LIKE MANNER**

The angels who appeared to the Apostles when the Master vanished from their sight declared that He would come in like manner as He went away. Did He go in a blaze of glory witnessed by the whole world of mankind? No! Neither will He so come. Did He go amid great convulsions and the blast of trumpets? No! Neither will He so come. Was His departure seen and known throughout the world? No! Neither will his arrival be seen and known; as He declared, He will come as a thief in the night and will be present, unknown to the world. Only a few knew of His departure and could tell it to others. In like manner a second coming will be known only to the few, who will declare it to such as have the hearing ear.

Concerning this secret arrival of the Lord, “as a thief in the night,” the Apostle declares, “Ye, brethren, are not in darkness, that that day should overtake you as a thief.” (I Cor. 5:4)

The day of revelation will come, but it will be after the Bride class, the elect Church, is with the Bridegroom, a sharer of His glory, honor and immortality. “When He shall appear, ye also shall appear with Him in glory” (I John 3:2). The revelation will be in flaming fire—a manifestation of righteousness, opposition to all things sinful and approval of all things in harmony with the Golden Rule. This will mean at first a great time of trouble, an overturning and transformation in the world's affairs. As the Prophet declares, “The rich men shall weep bitterly.” Many poor ones doubtless will also weep, for unrighteousness is not confined to race or class. All evil-doers will suffer, all well-doers will be blessed.

As soon as this new ruling of Messiah's Kingdom shall come to be thoroughly recognized and appreciated, “the inhabitants of the world will learn righteousness” (Isa. 26:9). Then the great blessing of Emmanuel's government will kiss away the world's sorrow and tears and death, as a great Sun of Righteousness arising. Messiah's Kingdom will flood the earth with the light of the knowledge of the goodness of God and with His blessing, “which maketh rich and addeth no sorrow therewith.” Ignorance, superstition, sin and death will flee away before the light of that New Dispensation, and only those who resist it wilfully will be smitten with the Second Death.



## **RULE WITH A ROD OF IRON**

The great Heavenly King and His Bride will rule man's affairs with a rod of iron, which will break in pieces and destroy institutions contrary to the Golden Rule. This power over the nations belongs to the Redeemer and will be shared, as promised, with His Church. But first, before that manifestation of the Kingdom in power and glory and with flaming fire, will come the Master's parousia, or secret presence, unknown to the world-known only to the "watchers" - to the saints, through their understanding of the Divine prophesies, to which their eyes of understanding will be opened.

In the harvest time He will be present to gather the wheat into His garner, through the change of the Chief Resurrection, which will take place in a moment, in the twinkling of an eye, because "flesh and blood cannot inherit the Kingdom of God." During this period of parousia, preceding the outward manifestation to the world, the Heavenly Lord, invisible to men, will judge amongst those who have professed to be His servantsdetermining which may enter into the Kingdom and share its glories, and which have been unprofitable servants, who may not share with Him in the Kingdom glory, because they have failed to share with Him in the sacrifice and ignominy of the present time.

This judging of the Church is particularly indicated in two of our Lord's parables relating to the pounds and the talents given to His servants when He took His departure. In His parousia He will reckon with his servants, rewarding the faithful with a share with Him in His Kingdom, saying, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord - have thou dominion over two cities, over five cities," etc. (Matt. 25:21; Luke 19:16-18) The garnering of the wheat, the

3H883

change of the saints, will be the marriage or union with their glorious Head and Bridegroom. Meantime, those purposing to be of the Bride, win make themselves ready and assist each other in preparation for the glorious consummation of their most wonderful hopes.

## **THE THOUSAND-YEAR-JUDGMENT DAY OF THE WORLD**

The Master said, "My word shall judge you in the last day.' Happy has it been for the few who have heard the Master's Word in this present life, and have judged themselves thereby, and submitted themselves to His righteous precepts! These blessed ones will share with Messiah the glories of His Spiritual Empire, invisible to men. But during the Thousand-Year-Judgment Day of the world (2 Pet. 3:7,8) the same words—"the wonderful words of life" to those who will obey and words of death to



those who will refuse obedience-will be the standard of justice for all mankind.-Acts 3:21-23.

This judgment of the world will not be merely of those living at the time of the establishment of the Kingdom, but will include all that are in their graves (John 5:28). As all are condemned through one man's disobedience, so the redemption for all will be accomplished through the obedience of One, which will secure to each and all an opportunity for eternal life, either on the spirit plane, during this Gospel Age, or on the earthly plane to Paradise restored, during Messiah's reign.

The judgment of the Church is, not according to works, the perfection of which, under prevailing conditions, would be impossible, hence the Church's judgment is according to faith and the obedience of faith possible. But the world's judgment will be according to works, for the knowledge then will be so great that faith will no longer be at a premium. The great Mediator will accept of imperfect works according to the ability of the people; but, as they rise out of degradation, more and more will be required of them, until in the end they will be perfected and absolute perfection of works will be required.

Then death and the grave will be swallowed up in the antitypical Gehenna of annihilation-"the Second Death"-and all not worthy of record in the Book of Life will be destroyed from amongst the people.-Rev. 20:12-15; Acts 3:22

But, thank God, this irremediable destruction of the Second Death will come only upon willful evil-doers of the class mentioned in this text-often reprov'd and yet stiffnecked. Some of the Church might be classed in this category because of previous enlightenment, etc., enjoyed, but surely the world in general has not had such reproofs and such an intelligent understanding of the Lord as would make them properly amenable to the Second Death. And God proposes that every member of Adam's race must have this one full, complete privilege and opportunity for eternal life before he can be sentenced to the Second Death.

### [Pittsburgh Gazette, April 1, 1906](#)

## **“THE LAMB OF GOD”**

Pastor C.T. Russell preached to a large congregation here this afternoon from the text, "Behold the Lamb of God who taketh away the sin of the world." -John 1: 29. The speaker said:

Our text refers not to the sins of the world in the plural, but to the sin of the world in the singular. From the Divine standpoint sin had its beginning in one act of disobedience on the part of our first parents; but the sentence of that sin falling upon them, a death sentence, has gradually affected and undermined their

powers, mental, moral and physical, until as a result imperfection, weakness, depravity, sin, is somehow associated with almost every word and deed of the children of men. In some measure the world is responsible for this general depravity but in the general sense it is not responsible, because these tendencies toward sin were inherited.

Mark the apostle's words on the subject—"By one man's disobedience sin entered into the world, and death as the result of sin; and thus death has pawed upon all men because all are sinners." (Rom. 5:12.) Note again the statement of scripture that we are "born in sin and shapen in iniquity, and in sin did our mothers conceive us." (Psa. 51:5.) We are not responsible therefore for the general fact that we have inherited these blemishes, but we are responsible to the extent we may have cooperated with sin, and intensified its blight in our own persons and in our children.

Thank God that the light of Divine truth, which came into the world with the presence of our Savior, which set up a standard amongst the people, has had the effect of blessing in proportion as its influence has been accepted, and these lighter portions of the earth we call civilization. But, alas, how unsatisfactory our civilization is! How far from purity our types of Christianization! How few there are today who could say with the apostle, brethren, be ye followers of us, even as we are followers of the Lord Jesus (I Cor. 11: 1.) How few there are even reckonedly, in the spirit of their minds, in their daily life, in their daily course, walking not after the flesh but after the spirit.

### **GENERAL SIN AND PERSONAL SINS**

Thus we discern that there is a general sin in the world, that it is in our blood, in our organization from birth, and the child of but a day is a participant in this sin, in this sinful condition that God disapproves and has declared to be unworthy of eternal life-worthy of death. In other words, our race is not worthy of perpetuation, is the Divine decree. The general penalty against this universal condition of sin is the one originally pronounced against father Adam, and still resting upon the world of mankind in general - "Dying thou shalt die. " Death is upon all because all are sinners under this general sentence pronounced in Eden.

3H884

As already intimated, it is possible for the individuals of the race to either strive against this downward tendency in which they were born or to fall in line with it, and hurry down the broad road of destruction more rapidly. For such as run in the way of sin, practicing iniquity, the Lord declares there is additional responsibility-they are worthy of stripes. Some evil-doers get the stripes, chastisements, in the present life through the natural course of affairs. Sowing to the flesh they reap the rewards of their wrong course under what we sometimes term

natural laws. As, for instance, the libertine in many instances brings upon himself temporal and distressing sickness, which hastens his death and increases his sorrows and troubles.

In many other instances, however, the innocent suffer through laws of heredity as much as do the willful transgressors, and hence there could be no evening up of matters to an exact point of justice were there no provision for a future life, a future probation. The infant of a day suffering from some loathsome disease unjustly shares with its parents the penalty upon wrong-doing. The divine law might have left us in this position as a race and have done nothing for us. Justice could offer no plea on behalf of the suffering infant or other innocents, because the decree of justice against Adam and all of his posterity is that by disobedience and by inherited blemishes they are found unworthy of everlasting life-worthy of death. Hence justice decrees that any and everything which tends to hasten death amongst mankind is working out the sentence of justice, "Dying thou shalt die."

### **REDEMPTION AND REGENERATION**

We will notice presently in what way the Lord takes away the sin of the church-the sins of believers in Jesus; but now we call attention to the fact that our text does not discuss this matter, but on the contrary deals with sin as a whole and the world of sinners as a whole. It points us to the fact that our Lord's mission is to take away the sin of the world-to take away the general blight and curse of death which came upon all mankind through Adam's disobedience. To accomplish this work two steps were necessary: (1) Justice must be satisfied, a legal redemption must be effected. When we look out over the world and note the 600,000,000 living today, and reckon up the thousands of millions who have died, our hearts would fail us as we would think of how a recompense could be made to Justice which would offset the obligation, the sins of all these.

But man's extremity is God's opportunity. As we look into the word of God we find that divine wisdom had foreseen the entire matter and had arranged for it in advance. If each individual of our race had been personally sentenced for his own misdeeds, his own shortcomings, then indeed it would have required as a corresponding price that some one should die for each individual in order to release that one from death. This would be an awful proposition-that twenty thousand millions of perfect men must die as redeemers for 20,000,000,000 of sinners. Where would such redeemers be found? Nowhere. Not a man on earth was found perfect, or capable of being his brother's redeemer. As we read, "There is none righteous, no not one;" and again, "all have sinned and come short;" "None of them can by any means redeem his brother, nor give to God a ransom for him." (Rom. 3:10, 23; Psa. 49:7.) Where, we ask, is the remedy, the hope?

Ah, we must look to God! Harkening to the Divine message, we hear its statement that all mankind were tried and condemned with Father Adam, the payment of his death sentence, would not only redeem him from the curse, but likewise redeem all who are in him when he came under that death sentence. How amazing the Divine wisdom! This very fact, that once in our blindness we supposed was injustice toward us, is really an evidence of Divine foreknowledge and Divine mercy. God condemned the race as a whole that he might have mercy upon the race as a whole. "As by man came death, so also by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive." (I Cor. 15:21,22.)

The meaning is very plain, very simple. We know how we all inherit sin and death conditions through Father Adam. We see the imperfections all about us, we feel many of them in us; and now we learn that as we have thus inherited blemishes and sins and imperfections and death, another one has acted on our behalf, has paid the penalty; and that by coming into relationship with him, by being regenerated, begotten again, born again, we may inherit eternal life through him who loved us and bought us with his precious blood.

### **TAKING AWAY THE SIN**

From the foregoing we perceive that there are two steps necessary to the release of humanity from its present thralldom to sin and death: (1) It was necessary that the penalty against Father Adam should be paid to justice. (2) It is necessary that Adam and any of his posterity to be blessed must come into relationship to the Redeemer-must be regenerated, obtain a new life. The first father or life-giver, Adam, not only failed to keep the life bestowed upon him in his creation but failed to hand it down to his posterity. His children have been produced under sin-and-death conditions, suffering and dying.

The scriptures tell us that this satisfaction of Justice for the sin of the world was somehow connected with the death of our Lord Jesus Christ-that, "he died the just for the unjust that he might bring us to God." (I Pet. 3:18.) He has died, yet the world has not yet been brought to God. Indeed, amazing as the proposition may seem, the world as a whole gets farther away from God day by day. Counting all the population of civilized lands as though they were Christians-though many of them are really as much without God as the poor, ignorant ones whom we designate heathen-we find that those who are put down in statistics as the heathen people of the world are twice as many as they were a century ago, although the past century has been the most remarkable of all the world's history in the endeavor to carry the name of Jesus to the ends of the earth. How shall we understand this matter? Is the Divine plan miscarrying?

No, we answer. Other scriptures must be allowed to assist in clarifying our views of how the great plan of God is outworking. Other scriptures assure us that before the times of restitution of all things, before the time of the blotting out of the curse, when "there shall be no more curse, no more sighing, no more crying, no more dying"

3H885

before that time shall come, God proposes the election or selection of a little flock, a kingly class, a royal priesthood, associated with the Redeemer in His work of glory during the millennial age. These very properly in the scriptures are called both a "peculiar people" and a "little flock." (Titus 2:14; Luke 12:32.) The work of their selection began with our Lord's ministry, and especially at Pentecost.

### **LONG AND CAREFUL CHOOSING**

The selecting work has since progressed, and we have reason for believing that the number of the elect is almost complete, that the time of the permission of evil for their testing in faith and obedience is nearly at an end. When completed the church as the bride of Christ will be glorified with Him, to sit upon His throne.

We see, then, that it is the Divine purpose that this elect class, now being selected from amongst the world shall have the spirit of Christ-the spirit of self-sacrifice, the spirit of love for righteousness, the spirit of hatred for sin-to such an extent that they will rejoice to lay down their lives with their Master, in his cause, in cooperating with Him, under His direction and guidance. Thus we see that while the merit was in our Lord and in His sacrifice for sins nevertheless the world is waiting for the finding of the elect and for their glorification as the sons of God. Before they can be glorified they must be proven, they must be tested, they must be sacrificers.

In harmony with this is the scriptural exhortation, "I beseech you, therefore, brethren, by the mercies of God (in providing the Lamb of God to take away the sin of the world, including your sins, and in giving you a knowledge of His grace in advance of the world), that ye present your bodies living sacrifices, holy, acceptable to God and your reasonable service."

### **WIPING AWAY SINS AND TEARS**

While the sin of the world will be legally cancelled as soon as the great Redeemer shall make the application of His sacrifice to that end, and while this will be an instantaneous work, nevertheless the applying of the benefits of that work to mankind will be gradual, and will require all of the thousand years of the millennial reign of Christ and His church. Some grasp the one part of this work, some grasp the other feature, but few seem to see the absolute necessity of both features-the redemption of the world by the payment of the price, the death of Jesus and the

restoration of the world, its uplifting. Respecting the first of these many scriptures could be cited, but we merely quote you one. The Apostle says, speaking of our Lord and His sacrifice, "Now once in the end of this age hath He appeared to put away sin by the sacrifice of Himself. " (Heb. 9:26.) The sin of the world is not yet put away, but we are nearing the time therefor. The Apostle tells us that in the end of this age our Lord will appear a second time, not as a sin offering but unto salvation-first for the salvation of the church, the bride, to glorify her with Himself, and secondly for the salvation of the world. As at the first advent the sacrifice for sins was made, at the second advent the putting away of the sins will be accomplished. This putting away, as we have already seen, is first a judicial putting away, or a Divine acceptance of Christ's sacrifice and the approval of the introduction of the Millennial Reign of Christ for the world's uplift out of sin and death.

Notice that the Apostle describes this and tells of the time when sins will be blotted out-that it will be at the second coming of Christ-that it will be during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began-that it will be a time of refreshing from God's presence. (Acts 3:19-23.) Now not even the church's sins are blotted out, merely, as the Apostle declares, the sins of believers are covered, the merit of Christ's righteousness is imputed to them as a robe of righteousness, a wedding garment covers the blemishes of the flesh, their hearts being true and loyal to the Lord. But when that which is perfect is come there will be no need of such a covering; and the perfect will come at the second coming of our Lord, when in the first resurrection the Father shall raise us by His power to glory, honor, immortality, in association with our Redeemer.

### **AWAKED, THEN GRADUALLY RAISED**

But the instantaneous work of the first resurrection, by which the church will be made like her Lord in a moment, in the twinkling of an eye, does not appertain to the world in general nor to the sins of the world. The sins of the world are not covered by Christ's robe now, for to those whom He accepts as His faithful He declares, "Ye are not of the world even as I am not of the world, for I have chosen you out of the world." (John 17:16; 15:19.) The world is still in its sins, but as soon as the church shall have been glorified the Great Redeemer will make general application of the merit of His sacrifice for the whole world, and the sins of the world will be judiciously cancelled in that moment in that instant. Thereafter there will be nothing to hinder the restitution of any who will to all the perfections and blessings which God is pleased to bestow upon those who are in His favor.

## GOD'S WAY PERFECT

A few moments ago we noticed that had not the Divine plan made provision for a resurrection of the dead, there would have been no evening up of accounts as between those who in the present life have sought to live justly and honorably and those who on the contrary have deliberately violated right principles. But in the arrangement which we find scripturally set forth there is a provision whereby those who now seek to walk in the ways of righteousness will then find their blessing for having so done, while those who have wilfully transgressed will now find a retribution. Not merely believers in Christ and consecrated followers in his footsteps have sought to stem the downward tendencies of the fallen flesh and to rise to higher and nobler conditions of mind and deed. Yet only the church, the sanctified believers, get the blessing for which the Lord is now calling the little flock, the peculiar people.

Even amongst the heathen there have been some wonderfully noble characters-Confucius, for instance, as an illustration, an example. Likewise in civilized lands many noble people have never seen with clearness the reasonableness of a full faith in and a full consecration to the service of the Lord Jesus. Such, having sought to live justly and honorably in the world, will be advantaged in the coming

3H886

age; they will come forth on a higher plane proportionately; mentally, morally, every way they will be superior to what they would have been had they not put forth efforts for righteousness. It still shall be required of them that they go on to perfection, but they will have fewer rungs of the ladder to climb than if they had misused their opportunities and privileges. Similarly those in the present life who have misused their opportunities, and degraded themselves and brought degradation upon others, in proportion as they knew better they will undoubtedly, as the Master declared, receive stripes or punishments. That is to say, they will find themselves that much nearer the foot of the ladder, and with that many more efforts necessary to be put forth to gain its topmost round, eternal life, perfection.

How much more reasonable this scriptural view is than would be any of the usual thoughts on this subject amongst Christians. Roman Catholics, with their view of purgatory and varying terms of incarceration and varying degrees of suffering, have gone outside of anything that is set forth as a basis of faith in God's word. Besides, their thought that the saying of prayers will relieve from these and cancel years of suffering is inconsistent with anything found in the scriptures. Protestant views, that only those fit for heaven go to heaven and that all others go to an eternity of woe, are thoroughly inconsistent, especially when they claim that there is no hope of relief, no hope of mitigation.



If only those who are fit for heaven are received there, how few will enter in! It will be a little flock indeed.

Contrast such unreasonable propositions with the simplicity of the divine plan: The church, the sacrificers, the bride of Christ, glorified with him in his kingdom, rewarded for all their sufferings and self-denials, exceedingly and abundantly more than they could have asked or thought. The world, coming forth to a fair and equitable trial, in which the conduct of the present life will have its weight and bearing on the advantages of the future life, and all with the prospect, if they will, of reaching life eternal through the merit of him who, as the Lamb of God, died for the cancellation of their guilt, and shall at his second coming under the blessed influences of His kingdom, lift them out of sin and degradation and death conditions up to full human perfection, restoring to them the Edenic home and utterly destroying in the second death such as will not hear and obey the laws of His kingdom.

### THE LAMB OF GOD

It is not the sacrificing of the church that takes away the sin of the world. We have nothing to sacrifice that would be acceptable at the bar of justice except those blessings which are counted ours through faith in Christ. Our sacrificing therefore, is merely a test of our loyalty and devotion; the merit of the sacrifice for sins is all in the Lamb of God—all in our Lord Jesus. And so the scriptures everywhere differentiate between the Lord and His perfection and the Church, which comes into Divine favor through Christ's robe of righteousness, under His merit. The highest honor declared respecting the church is that she shall occupy a position which figuratively is described as that of a bride and joint heir. She is to be "the bride, the Lamb's wife." Having attested her loyalty to principles of righteousness by suffering with her Master now in the present time, she shall be counted worthy to share with him the honors of his throne, as he declared, "To him that overcometh will I grant to sit with me in my throne. -- Rev. 3:21.

The expression, "Lamb of God," is a very forceful one. Man would not choose such a symbol as Divine inspiration has chosen. Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great; some have the lion, some the unicorn, some have dragons, others eagles, others foxes, others wolves, tiger's heads, etc., emblems indicating the ferociousness and rapaciousness of the character behind, when it even did not intend to tell of its ungainly qualities, but sought rather to glorify itself. But look at our Lord's emblem, a meek, innocent, gentle lamb. John the Baptist, the last of the prophets, tells us that he was specially commissioned of God to bear this witness at the beginning of Jesus' ministry—that Jesus was the "Lamb of God, " that he was the gentle, patient, uncomplaining one who would die on our



behalf, that we by his stripes might be healed; that through his paying for us the death penalty, ultimately the whole world of mankind would be released from death, and so many of them as will would be brought up out of sin and death conditions to the full perfection of life everlasting.

John cried, "Behold the Lamb of God." Let us behold him-not as the Pharisees and Scribes did with eyes of malice and envy and hatred. Let us look at him in the light of the Divine revelation, and perceive that he was without spot or blemish-that "in him was no sin"-that "he was holy, harmless, undefiled, separate from sinners." How came it that all this perfection should be found in Jesus?

The scriptures answer our query, and assure us that he was not born like others of the race-that while he received his human organization from his mother, the life principle was from above, and that by the selective processes of perfection even in his embryo condition he maintained himself in mind and every attribute perfectly. The scriptures tell us that he was thus born of a woman, separate from sinners, was previously with the Father, from before the foundation of the world-indeed that he had been the Father's special representative in the creative work, as it is written, "All things were made by him, and without him was not one thing made that was made. "

The more we look into the Divine word the more astonished are we with the lengths and breadths and heights and depths of the love and wisdom, justice and power of God which are being revealed to us through his Son and through the great plan of salvation. It will do us good, dear brethren and sisters, not only for the week beginning, I trust, but for the remainder of life, to frequently hearken to the words of the prophet, "Behold the Lamb of God, which taketh away the sin of the world." Day by day we may behold him, more fully more completely, as the eyes of our understanding open more and more widely and as we become more and more informed respecting the Divine plan of which he is the hub, the very center. And as we learn of him, and come more to admire him, let us not forget that all who are to be members of his bride clan, joint-heirs with him in the kingdom, must in order to attain this position, become copies of God's dear Son.

Pittsburgh Gazette, April 8, 1906

**“PALM SUNDAY”**

Pastor C. T. Russell preached yesterday in Carnegie Hall, Allegheny, to a large audience. He took for his text John 12:13, “They took branches of palm trees and went forth to meet Him, and cried, Hosanna! Blessed is He that cometh in the name of the Lord, even the King of Israel.” He said:

Today is celebrated by a large proportion of nominal Christendom as Palm Sunday, in celebration of the event mentioned in our text. I recall to your memory the circumstances connected with the event. It occurred on the first day of the week, just five days before our Lord’s crucifixion. The Passover season was at hand, when the most devoted Jews gathered at Jerusalem for its celebration, in harmony with the commands of the law. Our Lord and his disciples came from Galilee, and en route Jesus had explained to His followers that it meant His death that He was to be crucified, but that He would be raised again from the dead on the third day. It was on this occasion that the impulsive St. Peter forgot his place as a disciple and undertook to chide the Master for entertaining such thoughts, saying, “Far be it from Thee, Lord.” Peter’s expectations were for the Lord’s increasing dignity and honor until He should be established in the kingly power, when the apostles, according to His promise, would be sharers of His kingdom. Our Lord, however, was gradually drawing the attention of His followers to the fact that the kingdom glory belonged to a future time, and that first Himself and all accounted worthy of a share in that kingdom must be subjected to tests of loyalty to righteousness and the divine will even unto death.

**THE FEAST AT BETHANY**

Nearing Jerusalem they stopped over the seventh day (the Jewish Sabbath) at Bethany, at the home of Lazarus, Martha and Mary. The last time they were there was on the occasion of the calling of Lazarus from the tomb, to the great joy of the sorrowing sisters. That home was always open to our Redeemer, but we may be sure that He was thrice honored and welcomed on this occasion. As the Jewish Sabbath ended at sundown, a feast was prepared for the evening. At the feast Mary and Martha both served, but at an arranged time Mary brought a vase of very costly ointment and anointed His feet her tribute of love and esteem and gratitude. Her humility was displayed by the fact that she anointed not her Lord’s head, but His feet; the most menial members of His body she esteemed worthy of her highest reverence and service, most humbly wiping them with her hair.

## **A COSTLY LOVE TOKEN**

We remember the indignation of Judas, the traitor, the thief, who carried the bag, the treasurer of the Lord's band of disciples; how he allowed greed to blunt his mind so that he could not appreciate the perfume and the love behind it, secretly wishing that the price of the perfume were in his possession. He cloaked his acquisitiveness with an affectation of interest in the poor, saying: This ointment might have been sold for a great price and the proceeds given to the poor. Our Lord, however, reproved him, and commended Mary with the words, "The poor ye have always with you, and whensoever ye will ye may do them good, but Me ye have not always." It would appear that Judas noticed the alabaster vase before it was opened, and expostulated that the ointment would not have been used, for it could have been sold for 300 pence a sum equivalent in our money to nearly \$300.00.

It did indeed seem a very extravagant gift, and many of us of economical tendencies, very necessary in the ordinary affairs of life, might have been inclined to have doubted the propriety of so expensive an anointing. Our Lord's words give us the true key; He said, "Let her alone (do not hinder her from this sacrifice that she has purposed); against the day of my burying hath she kept this." One thought we may gather is that nothing is too good for our Master, nothing is a waste that is done in His service and with an endeavor to honor Him. The sacrifice of earthly interests on His behalf is approved. Then, drawing the same lesson as before, we find that this same principle may properly apply to all the members of the body of Christ, the true church. We cannot do too much for them from the proper motives even for the least of them, as symbolized by the fact that it was our Lord's feet that were anointed.

## **THE FIRST PALM SUNDAY**

The next morning, the first day of the week, our Lord sent two of the apostles for an ass, a donkey an animal very much in use for riding purposes in Palestine and Egypt to this day. Meantime the people of surrounding villages, and in the city of Jerusalem near by, had heard of Jesus' arrival, and that He was at the house of Lazarus, whom He had called back from death. They were curious both to see Lazarus and the One who raised him from the dead, so that by the time the donkey arrived quite a crowd of people were there. It was the custom of Jewish kings to ride to their inauguration in this manner, and when our Lord mounted the ass the assembled multitude imbued already with a strong presentiment that Jesus was indeed the Messiah they caught the inspiration of His actions, that He was by His conduct thus declaring himself the King, and immediately they cried out in the language of our text, "Hosanna; Blessed is He that cometh in the name of Jehovah, even the King of Israel." They made haste also to treat Him as a king, gathering palm branches for the donkey to walk over, casting some of their garments in the way also, as an

evidence of their appreciation of His dignity of office, and of their desire to serve Him and His cause in any manner.

The Scribes and Pharisees were devout people in many respects, but they had become so filled with their own theories respecting the fulfillment of the prophecies that they could not conceive of any fulfillment except along the lines of their anticipations that the coming Messiah would recognize them as His holy people and certainly be

3H888

no friend to publicans and sinners, but denounce them. A few of these Pharisees were in the mixed company surrounding Jesus, and they were highly incensed and appealed to the disciples that they should call the attention of the Master to the fact that He was being hailed as Messiah, and that He should rebuke the people and assure them that He was not.

Our Lord's reply was: "If these should hold their peace the very stones would cry out." Why? do you ask. Was it necessary that some such shout be made? Yes, we answer. God, through the Prophet Zechariah (9:9), had centuries before, indicated that there should be such an acclaim of Messiah, and at this particular time on this particular day. The prophet's words are: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." The shout called for in the prophecy must be given, as our Lord had declared no feature of the law or the prophets could pass without fulfillment. This prophecy was fulfilled by the multitude who knew not. When we see this particularity in the fulfillment of the prophecies it gives us assurance of other prophecies not yet fulfilled. Through another prophet it was foretold that Jesus would be rejected by his own nation and would suffer as the Redeemer of the world, and yet His coming in kingly power at the end of this age, at the opening of the new Millennial age, is with equal clearness set forth. Seeing the fulfillment in the one particular instance gives us the stronger faith in the ultimate fulfillment of every feature of the divine plan in due time.

The company preceding and following Jesus, still shouting Hosanna and still providing the palm branches and robes, wended its way to the hilltop overlooking Jerusalem, called the Mount of Olives. There the procession halted, and our Lord, beholding the Holy City with its grand temple and precious memories, and foreknowing the trouble and sorrow and destruction which should come upon it because of its rejection of Him, wept over it, saying: "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children as a hen gathereth her brood under her wings, and you would not! Behold, your house is left

unto you desolate. For I say unto you, ye shall not see Me henceforth till ye shall say, blessed is He that cometh in the name of the Lord.”

That was the critical moment when the interests of fleshly Israel were in the balances. The Lord had done for them as a Nation all that was proper for Him to do, and as a Nation they had rejected Him. To have been ready to receive Him would have meant that the officials of the city would by this time have waited upon Him to tender Him the sovereignty, but only the common people had heard Him gladly. Those who should have received Him the teachers, the chief priests, the leaders of the people were angry and at this very time were plotting His death because He was not in harmony with any of their great sects. Little did they know how much was meant by those words, “Your house is left unto you desolate.”

Looking back over nearly 19 centuries we can see how accurately those words were fulfilled. At that moment their national hopes of becoming the elect Church of God, the Bride of Messiah, ended. Favor was continued, however, in another form for three and a half years the Gospel was preached to them exclusively, and for 33 years thereafter it was as open to them as to the Gentiles; and in that harvest period, a total of 40 years from the beginning of our Lord’s ministry, He gathered out of that Nation all the Israelites indeed in whom was no guile, and the rest, as the Apostle says, were blinded and stumbled in such a manner as to render themselves and their children practically immune to the influences of the Gospel for all these centuries, in which as a dead Nation they have nevertheless suffered trouble and torture of various kinds, as symbolically represented in the parable of the rich man and Lazarus.

### **THEIR FALL A BLESSING**

If we believed that their failure implied their eternal torment it would indeed seem harsh to speak of Israel’s fall from divine favor as bringing a blessing to the Gentiles which they could not have otherwise attained. But there is no question of eternal torment about this matter. We want to rid our minds of that false thought, which so interferes with every proper interpretation of the Divine Word. In rejecting Jesus the Jews did not fall into hell and everlasting torment, but they did fall away from those special blessings and privileges which they had enjoyed as the Lord’s peculiar people, the seed of Abraham. They were cut off from those special blessings, and instead have had special trials, ignominies, persecutions. And the promise of the Lord is that when His time shall come, and they shall have learned certain lessons by experience, He will bring them back again into his favor He will recover them or save them from the blindness into which they went and under which they have suffered these many centuries. What was the blessing that came to us who were Gentiles through their failure, their fall? We Answer--that it was

the blessing or privilege of becoming the kingdom class, Messiah's bride and joint heir. This privilege belongs to the Jew first as the natural seed of Abraham; hence, as the apostle points out, speaking to them, "It was necessary that the gospel should be first preached to you." (Acts 13:46.) The gospel of the kingdom could not have been preached to the Gentiles except first the natural Israelites had rejected the offer. Not that they could have claimed it by right, because their own law hindered this and stipulated that only those who could keep the law could inherit eternal life and the kingdom; and the truth of the apostle's declaration that none of them kept the law is evident, for none of them lived forever. Nor have they received the kingdom of the world promised to Abraham. When they failed to accept Jesus as the Messiah and He declared their house left desolate, it threw open the kingdom privileges to others, and it is in this manner that a blessing has come to us who were Gentiles, through the fall, the failure of those who were the natural heirs of that blessing, that promise.

### **EXACTNESS OF FULFILLMENT**

It strengthens our faith to note the exactness of the fulfillment of the prophecies respecting our Redeemer's affairs. For instance, it assists our faith when we learn that our Lord's presentation of himself as King on this occasion

3H889

was in harmony with the Passover type and his suffering as the antitypical Lamb. We have already noted that this scene occurred on the fifth day before the Passover. This we learn from John 12:1, which declares that the day at Bethany was the sixth before the Passover. The Passover always began on the 15th. day of the first Jewish month, and the Passover Lamb was to be killed on the 14th; the fifth day previous, therefore, marked the date of our Lord's riding on the ass as the ninth of Nisan. The Scriptures have something to say respecting that ninth of Nisan, namely, that on that day the Israelites should take the Passover Lamb into their houses. As a nation they did not receive the Lamb of God on that day; only the remnant of their nation accepted him, and hence the special Passover blessing did not come to them. Nevertheless in God's due time they will come into other blessings already foretold respecting them, and be amongst the first of the nations of the world to experience the favors of the Millennial age and its restitution work.

In a general way the Passover type shows forth a coming blessing upon all the families of the earth in the sense that Israel, in bondage to Egypt and Pharaoh, typified the human family in bondage to Satan, and the unfavorable conditions of this present time, to which through the fall they are slaves, "sold under sin." (Rom. 7:14.) The Passover type shows that ultimately, as a result, all who desire to worship the Lord will have full

opportunity for going forth from under the control of Satan and his hosts, typified by Pharaoh and his army, and that the Lord will see to their deliverance.

But the main part of this type of the Passover affected only the first-born only the firstborn were in any danger only they, therefore, were passed over or spared in that night. This, as we have already seen on other occasions, and as we shall more particularly refer to the matter this evening, is a type which belongs to this Gospel age exclusively. This is the night time; we are still waiting for the Millennial morning, when the sun of righteousness will arise with healing in its beams. (Mal. 4:2.) In this night, more than 18 centuries ago, the antitypical Lamb died at the appointed time, and, by his blood sprinkling the doorpost and lintel of our hearts, we, who become members of the Church of the firstborn, are passed over, and will in due time, at the dawning of the day, become the Royal Priesthood, who will lead forth our brothers, yea, all who desire to worship God in sincerity, from the dominion of sin and death, across the Red Sea to Canaan.

### **HOSANNAH IN THE HIGHEST**

It will be remembered that these first-born ones in all the tribes and families of Israel were exchanged for the one tribe of Levi, which thereafter represented them. The experiences of the tribe of Levi, therefore, typified the experiences of the Church of the first-born. From that tribe of Levi the Lord selected the special priesthood, the Royal Priest-hood, and so the Royal Priesthood who will be joint heirs with Jesus in his Kingdom are members of this household of faith, typified by the tribe of Levi. As the priests and the Levites led and instructed the people, so the Church of the first-born, composed of a "little flock" of Royal Priests and of a great company of justified ones, assistants, co-laborers, will, during the Millennial age, under the lead of the antitypical Moses, guide and bless and bring into full harmony with God all the willing and obedient.

How is it with us to-day, dear friends? Have we all without exception acclaimed Jesus as our Redeemer and King, or are we standing aside like the Pharisee, doctors of divinity, and higher critics of old, objecting and insisting that our Lord must establish His kingdom according to their ideas or be rejected? Let us be Israelites indeed in whom there is no guile, that the Lord may teach us and guide us, as He declared He will do to those who are of a right condition of heart—"The meek will He guide in judgment; and the meek will He teach His way." (Psalms 25:9.) Let us hearken less to the voices and creeds of the "Dark Ages" and more and more to the voice of Him who spake as never man spake, and to the words of His inspired apostles whom He commissioned to be our instructors. Let us take our instruction from the foundation and not from any of the polluted streams of Churchianity.

In conclusion I call your attention to the fact that those who adhered to the Church calendar, Romanists, Episcopalians and some others, and who have named this as Palm Sunday, have arranged their reckonings so as to have the anniversary of Palm Sunday, Good Friday and Easter Sunday fall on the days of the week corresponding to the original transactions. This, however, was not the custom followed originally; instead the Jewish method was followed, namely, lunar time, celebrating the ninth day, the fourteenth day and the sixteenth day irrespective of how these corresponded with the original days of the week, Monday, Friday and Saturday.